

## 0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 3]

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- [00001] ἄνδρα ποδῆρη ἐνδεδυμένον, καὶ ζώνην ἔχοντα, καὶ ἕξ ἄνδρας ἐρχομένους ὀπίσω αὐτοῦ·
- [00002] καὶ ἐκάστου φησὶν ὁ πέλυξ ἐν τῇ χειρὶ αὐ- τοῦ, καὶ εἶπεν·
- [00003] <sup>[6Πορεύεσθε]</sup> εἰς τὴν πόλιν ὀπίσω αὐτοῦ, καὶ κόπτετε καὶ μὴ φείδεσθε, καὶ μὴ ἐλεή- σθητε πρεσβύτερον, νεανίσκον, καὶ νήπια, καὶ γυναῖ- κας ἀποκτείνετε εἰς ἐξάλειψιν, ἐπὶ δὲ πάντας ἐφ' οὓς ἐστὶ τὸ σημεῖον, μὴ ἐγγίσητε, καὶ ἀπὸ τῶν ἁγίων ἄρξασθε.
- [00004] <sup>[6]</sup> Ἐπειδὴ δὲ οἶμαι δεῖν οὐκ ἀβασανίστους ἔαν τὰς τοῦ προφήτου φωνὰς, φέρε λέγωμεν, τί δὴ ποτε Νῶε τε καὶ Ἰώβ τε θνεώτων ἤδη, τάχα δέ που καὶ αὐτοῦ τοῦ Δανιὴλ, σωθήσεσθαί φησιν αὐτοὺς ἐν τῇ ἰδίᾳ δικαιοσύνῃ, καὶ τοι τῆς ἄλλης ἀπάσης γῆς, καθ' ἣς ἂν ἡ τοῦ θανάτου ψήφος ἐκφέροιτο, κατα- φθειρομένης.
- [00005] Ἔοικε τοίνυν τῷ μὲν Νῶε παρεικάζειν τοὺς διὰ πίστεως τῆς εἰς Θεὸν εὐαρεστοῦντας αὐτῶ·
- [00006] τῷ γε μὴν Δανιὴλ τοὺς σοφοὺς τε καὶ διορατικούς·
- [00007] Ἰώβ δὲ πάλιν τοὺς διὰ γε τῆς ὑπομονῆς, δηλον δὲ ὅτι τῆς εἰς πᾶν ὅτιοῦν τῶν ἐπαινουμένων, εὐαρε- στοῦντας αὐτῶ.
- [00008] Δαπανώσης τοίνυν, φησὶ, τῆς ὀργῆς τοὺς ἐπὶ τῆς γῆς, οὐχὶ μόνως τῆς Ἰουδαίων, ἀλλὰ γὰρ καὶ τῆς τῶν ἐθνῶν, οἱ καταλειφθέντες καὶ κρίσει δικαίᾳ τοῦ πάντα τὰ καθ' ἡμᾶς ταλαντεύοντος Θεοῦ διαφυγόντες τὸν ὄλεθρον εὐφρανθήσονται ἅμα τῇ <sup>[70.545]</sup> δόξῃ τοῦ Κυρίου·
- [00009] ἤσθήσονται γὰρ ἀνασεωσμένοι διὰ τῆς ἀρόρητου δόξης τοῦ τῶν ἁγίων προεστηκότος, καὶ ἀνατειχίζοντος τὸν εὐσεβῆ τῇ παρ' αὐτοῦ φειδοῖ τε καὶ χάριτι.
- [00010] Προσθήσομεν δὲ τοῖς εἰρημένοις κάκεῖνο.
- [00011] Κατὰ γὰρ τοι τὸν τῆς συντελείας τοῦ παρόν- τος αἰῶνος καιρὸν, καταπεμφθήσονται μὲν εἰς ἄδου κολασθησόμενοι οἵτινες τῶν ἐκτόπων ἐπιτηδευμάτων γεγόνασιν ἐρασταί.
- [00012] Οἷ γε μὴν καταλειφθέντες, τοῦτ' ἐστίν, οἱ δίκαιοι εὐφρανθήσονται ἅμα τῇ δόξῃ Κυ- ρίου, συνέσονται γὰρ τῷ Χριστῷ ὅς ἐστι δόξα τοῦ Θεοῦ καὶ Πατρὸς.
- [00013] Ἐφη γὰρ αὐτὸς, ὅτι <sup>[6Εγώ]</sup> σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὁ δέδωκάς μοι, ἵνα ποιήσω αὐτό.
- [00014] <sup>[6]</sup> Καὶ μὴν καὶ αὐτὸς που φησὶν ὁ Θεὸς καὶ Πατὴρ τῷ μακαρίῳ Μωσῆ·
- [00015] Ζῶ ἐγώ, καὶ ζῆ τὸ ὄνομά μου, ἢ μὴν ἐμπλησθήσεται τῆς δόξης Κυρίου πᾶσα ἡ γῆ.
- [00016] Ἐμπέλησται γὰρ τὰ πάντα Χριστοῦ.
- [00017] <sup>[9Ταραχθήσεται]</sup> δὲ τὸ ὕδωρ τῆς θαλάσσης.
- [00018] Διὰ τοῦτο ἡ δόξα Κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης, τὸ ὄνομα Κυρίου ἔνδοξον ἔσται.<sup>9</sup> Ὑδωρ καὶ θάλασσαν αἰνιγματωδῶς ὀνομάζει τῶν ἐθνῶν τὴν πληθύν.
- [00019] Ἔθος γὰρ τοῖς ἁγίοις προφήταις τοῦτο δρᾶν.
- [00020] Καὶ γοῦν ὁ μακάριος Δαβὶδ περὶ τε τῆς γῆς καὶ τῶν ἐν αὐτῇ φησιν·
- [00021] <sup>[6Αὔτη]</sup> ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἐρπετὰ ὧν οὐκ ἔστιν ἀριθμὸς, ζῶα μικρὰ μετὰ μεγάλων·
- [00022] ἐκεῖ πλοῖα διαπορεύεται, δράκων οὗτος ὃν ἔπλασας ἐμπαίζειν αὐτῶ.
- [00023] <sup>[6]</sup> Καὶ οὐ δὴ πού φαμεν ὡς περὶ τῶν ἐν τῇ θαλάσῃ νηχομένων ὁ λόγος ἦν αὐτῶ, οὔτε μὴν τὰς τῶν ἰχθύων διαφορὰς ὑπεμφαίνειν ἤθελεν, ἀλλ' οὐδὲ δράκοντά τινα σωμα- τικόν τε καὶ αἰσθητὸν τοῖς τῆς θαλάσσης ὕδασι ἐνεῖναι φαμεν.
- [00024] Δηλοῖ δὲ, ὡς ἔφην, διὰ γε τούτων ἡμῖν τὴν ἐν τῷδε τῷ βίῳ τύρην, καὶ τῶν ἐν αὐτῷ τὸν ἐν σάλῳ βίον·
- [00025] καὶ μὴν καὶ δράκοντα, τοῦτ' ἐστὶ, τὸν Σατανᾶν, ὃς πάντας περιέσιν ἀνθρώπους, καὶ τὴν καθ' ἡμᾶς οἰκουμένην περινοστεῖ, ταῖς τῶν ἁγίων ἐπιβουλεύων ψυχαῖς.
- [00026] Ὑδωρ τοίνυν θαλάσσης τὴν τῶν ἐθνῶν ὀνομάζει πληθύν·
- [00027] νήσους δὲ τάχα που τὰς πόλεις.

- [00028] Καὶ δὴ καὶ ταραχθήσεσθαί φησιν ἅπαν- τας τοὺς ἐν αὐταῖς, τῆς θείας ὀργῆς ἐπιτηδῶσης αὐτοῖς.
- [00029] Τὴν γε μὴν τοῦ Χριστοῦ δόξαν ἐν ἀπάσαις ἔσεσθαί φησι κατὰ τινὰ τρόπον.
- [00030] Ἐπιγνώσονται δὲ ὅτι τοῖς θείοις νεύμασι πεπόρθηται δὲ καὶ διολώ- λασι, καὶ τῷ πάντα ἰσχύοντι διὰ τῆς ἐνουσῆς αὐτοῖς ἀνοσιότητος οὐ μετρίως προσκεκρουκότες δέδονται πρὸς ἐρήμωσιν.
- [00031] Καταγνώσονται δὲ πάντη τε καὶ πάντως τῶν ἰδίων θεῶν, κατ' οὐδένα τρόπον ἐπαμυ- νάντων αὐτοῖς.
- [00032] Τοῦτο δὲ ἦν ἕτερον οὐδὲν, ἢ τὴν τοῦ Κυρίου δόξαν εἰς ὕψος αἵρεσθαι μέγα.
- [00033] Ἔοικε δὲ τῶν προφητικῶν προαγορεύσεων ὁ σκοπὸς μεταφοιτῆσαι λοιπὸν ἐπὶ τὸ Χριστοῦ μυστήριον, καὶ τῆς ἐσομένης δι' αὐτοῦ σωτηρίας ποιείσθαι τὴν ἀνάμνησιν.
- [00034] Οἱ γὰρ τοι, φησὶ, καταλειφθέντες ἐπὶ γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ Κυρίου·
- [00035] [6Σεσώσμεθα] γὰρ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ πολὺ αὐτοῦ ἔλεος, καὶ οὐ διὰ τῆς ἐν νόμῳ σκιάς δικαιούμενοι.
- [00036] [6] Δικαιοὶ γὰρ ἡμᾶς ἤκιστα μὲν ὁ νό- μος, ἀπαλλάξει δὲ μᾶλλον πλημμελημάτων ἢ διὰ τοῦ ἁγίου βαπτίσματος χάρις, καὶ τῇ τῶν ἐσομένων [70.548] ἀγαθῶν ἐλπίδι κατευφραίνουσα καταπιαίνει πλου- σίως.
- [00037] Προσδοκῶμεν γὰρ ὅτι καὶ αὐτῷ συνεσώμεθα τῷ Χριστῷ, ὅς ἐστι δόξα τοῦ Πατρὸς, καθάπερ ἔφην ἀρτίως.
- [00038] Ἐπειδὴ δὲ ἐκ περάτων εἰς πέρατα τῆς ὑπ' οὐρανὸν, ὁ τῶν ἁγίων ἀποστόλων διαπεφοίτηκε λόγος, μεθιστάς μὲν τὰ ἔθνη τῆς πολυθέου πλάνης, προσ- κομίζων δὲ τῇ χάριτι τῇ διὰ Χριστοῦ·
- [00039] τεταράχθαι φησὶ τὸ ὕδωρ τῆς θαλάσσης, τοῦτ' ἔστι, τοὺς κατὰ πᾶσαν τὴν ὑφ' ἡλίῳ λαούς.
- [00040] Ταράττονται δὲ ξενοφω- νούμενα, καὶ τῆς μὲν ἀρχαίας ἀπαίροντα πλάνης, μεθορμιζόμενα δὲ πρὸς τὴν τῆς ἀληθείας ἐπίγνωσιν.
- [00041] Ταύτη τοί φησιν·
- [00042] Ἡ δόξα Κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης.
- [00043] Νήσους δὲ, ὡς γε οἶμαι, φησὶ τὰς ἀγίας τοῦ Θεοῦ Ἐκκλησίας, αἱ καθάπερ ἐν θαλάσῃ τῷδε τῷ κόσμῳ κείμεναι, τῆς ἐν αὐτῷ τύβης ἀν- ἔχουσί τε καὶ ὑπερφέρονται Χριστοῦ διασώζοντος, καὶ τοῖς τῶν διωγμῶν κύμασιν οὐκ ἑῶντος αὐτὰς περιθραύεσθαι.
- [00044] Ἐπειδὴ γὰρ αἰνιγματωδῶς θάλασσαν ὀνομάζει τὰ ἔθνη, ταύτη τοι τοῦ λόγου τροπῆ νουν- εχῶς ἐπόμενος, νήσους ὀνομάζει τὰς ἐκκλησίας ἐν αἷς ἡ δόξα τοῦ Θεοῦ θαυμάζεται.
- [00045] [9Κύριε] ὁ Θεὸς τοῦ Ἰσραὴλ, ἀπὸ τῶν πτε- ρύγων τῆς γῆς τέρατα ἠκούσαμεν, ἐλπίς τῷ εὐσεβεῖ.9 Τῶν καταλειφθέντων ἐπὶ τῆς γῆς καὶ εὐφραينو- μένων ἅμα τῇ δόξῃ Κυρίου, καὶ τῶν ἐν αὐταῖς κατ- οικούντων νήσοις, φημί δὴ ταῖς ἐκκλησίαις, εἰσκο- μίζει τὸ πρόσωπον ὁ προφήτης ἡμῖν ἐν τούτοις, τὸν τῶν ὄλων δοξολογούντων Θεὸν καὶ λεγόντων·
- [00046] Ἐκ πτερύγων τῆς γῆς ἀκούσατε τέρατα, καὶ πρὸς γε τούτῳ πεπιστευκότων ὅτι ἔσται τοῖς εὐσεβοῦσιν ἐλπίς ἀγαθὴ τοῦ δικαιοθήσεσθαι παρ' αὐτοῦ, καὶ μὴν καὶ πλουσίως μετασχεῖν τῆς ἡμερότητος αὐτοῦ.
- [00047] Πτέρυγας δὲ τῆς γῆς εἰκόσιν ὀνομάζειν τοὺς ἀγίους μυσταγωγούς, ὧν τοῖς λόγοις μονονουχὶ καὶ πτε- ρούμενοι τὰ ἄνω φρονοῦμεν, τῶν ἐπιγείων ἀναπη- δῶντες πραγμάτων, καὶ τὸ γεῶδες καὶ σαρκικὸν ἀφέντες φρόνημα τὸ πολίτευμα ἔχομεν ἐν τοῖς οὐρα- νοῖς.
- [00048] Ἐκ τῶν οὕτω νοουμένων τῶν πτερύγων τῆς γῆς τέρατα ἠκούσαμεν τὰ διὰ Χριστοῦ, φησὶ δηλονότι.
- [00049] Μεμυσταγωγῆμεθα γὰρ τοῖς τῶν ἁγίων ἀποστόλων καὶ εὐαγγελιστῶν συγγράμμασι, καὶ τὰς διὰ τοῦ Σωτῆρος θεοσημείας μανθάνοντες, ἐδραιωτάτην ἔχο- μεν ἐν αὐτοῖς τὴν πίστιν, θεθαροσῆκαμέν τε καὶ ἀρηρότως διακείμεθα καὶ πιστεύομεν, ὅτι καὶ καλὴ λίαν ἢ τῶν εὐσεβούντων ἐλπίς·
- [00050] προσδοκῶμεν γὰρ τὴν τῶν οὐρανῶν βασιλείαν, καὶ τὰς τοῖς ἀγαπῶσι τὸν Θεὸν ἠὲ τρεπισμένας τιμὰς τε καὶ δόξας.
- [00051] [9Και] ἔροῦσιν·
- [00052] Οὐαὶ τοῖς ἀθετοῦσιν, οἱ ἀθετοῦν- τες τὸν νόμον·
- [00053] φόβος καὶ βόθυνος, καὶ παγὶς ἐφ' ὑμᾶς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
- [00054] Καὶ ἔσται, ὁ φεύγων τὸν φόβον ἐμπεσεῖται εἰς τὸν βόθυνον, ὁ δὲ ἐκβαίνων ἐκ τοῦ βοθύνου ἀλώσε- ται ἐκ τῆς παγίδος.9 Τίνες ἔροῦσιν;
- [00055] Οἱ καταλελειμμένοι πού πάντως ἐπὶ τῆς γῆς, καὶ εὐφραίνόμενοι ἅμα τῇ δόξῃ Κυρίου, καὶ οἱ κατοικοῦντες τὰς νήσους, ἦτοι τὰς Ἐκκλη- σίας.
- [00056] Ἐροῦσι δὲ τίσι;
- [00057] Τοῖς ἀθετοῦσι τὸν νόμον, τοῦτ' ἔστι, τοῖς μὴ πιστεύουσιν.
- [00058] Εἰ γὰρ ἐπίστευον τῷ Μωσῇ, ἐπίστευον ἂν τῷ Χριστῷ, περὶ γὰρ αὐτοῦ ἐκεῖνος ἔγραψεν.

[00059] Ὅρα δὲ ὅπως τὴν πίστιν παρα- [70.549] δεξάμενοι, νουθετοῦσιν εὐθὺς τοὺς ἀθετοῦντας τὸν νόμον, καὶ τὸν ἐκ τῆς ἐσομένης ἐπ' αὐτοῖς κολάσεως ἐπανατείνουσι φόβον, καὶ καταπτοῦσι τοῖς δείμασι προαπαγγέλλοντες τὰ ἐσόμενα.

[00060] Φόβος γὰρ, φησὶ, καὶ βόθυνος καὶ παγίς, τοῦτ' ἔστι, πᾶν εἶδος κακῶν ἐφ' ὑμᾶς, καὶ ἀπόνευσις οὐκ ἔσται τῆς συμφορᾶς.

[00061] Ἀλλ' εἰ καὶ τις τὸ δέ τι διαφύγοι τυχὸν τῶν κακῶν ὑφ' ἑτέρου ληφθήσεται, καὶ πάντη τε καὶ πάντως ἐνὶ τῶν ἐνηνεγμένων ἀλώσεται κακῶν.

[00062] Τοῦτο δὲ παθεῖν τοῖς Ἰουδαίοις συμβέβηκε, μετὰ τὸν τοῦ Σωτῆρος σταυρὸν, πεπορθημένης αὐτοῖς τῆς χώρας, πόλεων τε καὶ οἰκῶν κατασεσεισμένων·

[00063] καὶ μακρὸν ἕκαστα λέγειν εἰδόσι μάλιστα τοῖς τῆς Ἐκκλησίας τροφίμοις.

[00064] [9ῶτι] θυρίδες ἐκ τοῦ οὐρανοῦ ἀνεώχθησαν, καὶ σεισθήσεται τὰ θεμέλια τῆς γῆς.

[00065] Ταραχῇ ταρα- χθήσεται ἡ γῆ, καὶ ἀπορία ἀπορηθήσεται ἡ γῆ.

[00066] Ἐκλινεν καὶ σεισθήσεται ἡ γῆ πᾶσα ὡς ὄπωρο- φυλάκιον, ὡς ὁ μεθύων καὶ κραιπαλῶν, καὶ πε- σεῖται, καὶ οὐ μὴ δύνανται ἀναστῆναι, κατ- ἰσχυσε γὰρ ἐπ' αὐτῆς ἡ ἀνομία.<sup>9</sup> Ἀποδίδωσι τὴν αἰτίαν τῶν ἔσεσθαι προαπηγγε- λ- μένων, καὶ ὅτι πικραῖς καὶ ἀνεξιτήτοις περιπεσοῦν- ται συμφοραῖς.

[00067] Ἐφη γὰρ ὅτι φόβος καὶ βόθυνος καὶ παγίς ἐφ' ὑμᾶς·

[00068] καὶ ὅτι τὸν βόθυνον εἴ τις διαφύγοι ἀλώσεται ὑπὸ τῆς παγίδος.

[00069] Ποία τοίνυν ἡ τοῦδε πρό- φασις;

[00070] Θυρίδες, φησὶν, ἐκ τοῦ οὐρανοῦ ἠνεώχθησαν, τοῦτ' ἔστιν, ἐπεσκέψατο ὁ Θεὸς τοὺς ἐπὶ τῆς γῆς.

[00071] Ἔως μὲν γὰρ ἀνεξικακεῖ τοῖς εἰωθόσι πλημμελεῖν, οἰονεῖ πως δοκεῖ καὶ μὴ ἐφορᾶν, κεκλεισθαι δὲ μᾶλλον ὁ οὐρανός.

[00072] Ἐπειδὴ δὲ κατασκέπτεται τῶν ἐπὶ γῆς τὰς ὁδοὺς, τότε δὴ τότε, καθάπερ θυρίδων ἀνεφγμένων, ἐν ὀφθαλμοῖς ποιεῖται τοὺς ὄντας ἐπὶ τῆς γῆς·

[00073] ἐπι- φέρων δὲ τὰς αἰτίας τοῖς ἐκάστου πλημμελημάσιν ἀναλόγως, θορύβου τὰ πάντα·

[00074] καὶ δέους ἀναμεστοῖ, καὶ οἶον ἐκ μέθης ἅπαντες οἱ ἐπὶ τῆς γῆς πρὸς πᾶν εἶδος διαφύπτονται κακῶν.

[00075] Ἐπενήνεκται δὲ χρησί- μως τὸ φάναι καθάπερ τι τῶν ἐν ἀγροῖς ὄπωροφυ- λακίων σεσαλευθῆναι τὴν γῆν·

[00076] τὸ ὅτι κατίσχυσεν ἐπ' αὐτῆς ἡ ἀνομία.

[00077] Ἔως μὲν γὰρ φορητὰ πλημμελοῦσιν οἱ ἐπ' αὐτῆς ἀναδύεται τὰς δίκας, καὶ χαλινοῖ τὴν κί- νησιν ὁ τῶν ὄλων Θεός.

[00078] Ἀσχέτου γε μὴν τῆς ἀπάντων δυσσεβείας γεγεννημένης πᾶσά πως ἀνάγκη, καὶ ἐπ- οπτεύεσθαι παρὰ Θεοῦ τὴν γῆν, καὶ κατισχυούσης ἐπ' αὐτῆς ἀνομίας, μεθύειν τρόπον τινὰ καὶ κραιπα- λᾶν, καὶ πρὸς πᾶν εἶδος καταδονεῖσθαι συμφορᾶς.

[00079] [9Καὶ] ἐπάξει ὁ Θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα, καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς.

[00080] Καὶ συνάξουσι καὶ ἀποκλείσουσιν εἰς ὄχυρωμα καὶ εἰς δεσμοτήριον, διὰ πολλῶν γενεῶν ἐπισκοπῆ ἔσται αὐτῶν, καὶ τακήσεται ἡ πλίνθος, καὶ πεσεῖ- ται τὸ τεῖχος.<sup>9</sup> Λαμπρὸν καὶ τοῦτο κατόρθωμα τῆς ἐνανθρωπήσεως τοῦ Μονογενοῦς.

[00081] Ἔδει γὰρ, ἔδει λοιπὸν ἐπιλάμψαντος τοῦ τῆς δικαιοσύνης ἡλίου, τὸν νοητὸν ἐκεῖνον δια- σκίδνασθαι σκότον, ὃν ταῖς ἀπάντων καρδίαις ἐνέχεεν ὁ Σατανᾶς.

[00082] Ἐσκότισε γὰρ τὰ νοήματα τῶν ἀπίστων, κατὰ τὸ γεγραμμένον, καὶ ἀνέπεισε προσκυνεῖν τῇ κτίσει παρὰ τὸν κτίσαντα.

[00083] Ἐμερίζοντο γὰρ οἱ πλα- νόμενοι τὰ τοῦ κόσμου στοιχεῖα.

[00084] καὶ οἱ μὲν τὸν ἥλιον [70.552] ἐπεγράφοντο θεὸν, οἱ δὲ τὴν σελήνην, ἕτεροι δὲ τῶν ἀστέρων τῶν καθ' ἡδονήν.

[00085] Νενοσήκασι δὲ ταυτηνὴ τὴν δυσσεβείαν καὶ αὐτοὶ τῶν Ἰουδαίων οἱ δήμοι.

[00086] Καὶ γοῦν ἔφη που Θεὸς τὰς ὑπὲρ αὐτῶν ἰκετίας ἀναφέ- ροντί ποτε τῷ προφήτῃ Ἱερεμία·

[00087] [6Καὶ] σὺ μὴ προσ- εύχου περὶ τοῦ λαοῦ τούτου, καὶ μὴ ἀξίου, καὶ μὴ προσέλθῃς μοι περὶ αὐτῶν ἐν δεήσει καὶ προσευχῇ, ὅτι οὐκ εἰσακούσομαι.

[00088] Ἦ οὐχ ὄρας τί οὗτοι ποιῶσιν ἐν ταῖς πόλεσιν Ἰούδα, καὶ ἐν ταῖς ὁδοῖς Ἱερουσαλήμ;

[00089] Οἱ υἱοὶ αὐτῶν συλλέγουσι ξύλα, καὶ οἱ πατέρες αὐτῶν καίουσι πῦρ, καὶ αἱ γυναῖκες αὐτῶν τρίβουσι σταῖς τοῦ ποιῆσαι χαυῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ, καὶ ἔσπεισαν σπονδὰς θεοῖς ἄλλοτρίοις ἵνα παροργίσωσί με.

[00090] [6] Καὶ μὴν καὶ δι' ἑτέρου προφήτου πρὸς αὐτοὺς φησι·

[00091] [6Μῆ] σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, οἶκος Ἰσραὴλ, λέγει Κύριος;

[00092] Καὶ ἀνελάβετε τὴν σκιηνὴν τοῦ Μωλὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ Ῥεφάν·

[00093] πρὸς τύπους οὓς ἐποιή- σατε προσκυνεῖν αὐτοῖς.

[00094] <sup>[6]</sup> Ἐπάξει τοίνυν, φησὶν, ὁ Θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα, τοῦτ' ἔστι, διασκεδάσει τοὺς προσκυνούντας τῷ κόσμῳ τοῦ οὐρανοῦ, ἡλίῳ τέ φημι καὶ σελήνῃ καὶ ἄστροις.

[00095] Εἰ- κὸς δὲ δὴ τὴν σύμπασαν εἰδωλολατρειάν ὡς ἐκ μέ- ρους ἐν τούτοις κατονομάζεσθαι.

[00096] Πέπαυται γὰρ τὸ προσκυνεῖν τοῖς τοῦ κόσμου στοιχείοις ἀναδειχθέντος Χριστοῦ.

[00097] Κόσμου δὲ τοῦ οὐρανοῦ καὶ αὐτὸν εἶναι νοούντες τὸν τῆς ἁμαρτίας εὐρέτην καὶ πατέρα, τοῦτ' ἔστι, τὸν Σατανᾶν, κατ' εὐθὺ τάχα πού τῆς ἀληθείας ἤξομεν.

[00098] Εἴρηται γὰρ περὶ αὐτοῦ·

[00099] Πῶς ἐξ- ἔπεσεν ἐξ οὐρανοῦ ὁ Ἐωσφόρος ὁ πρῶτ' <sup>[6]</sup> ἀνατέλλων; Ἐπειδὴ δὲ ἅπαξ διάτοι τὴν ἀρχαίαν, καὶ τὴν πρὸ τῆς ἀποπτώσεως αὐτοῦ δόξαν Ἐωσφόρῳ παρεικάζεται, κόσμον αὐτὸν τοῦ οὐρανοῦ καὶ νῦν ὁ προφητικὸς ἡμῖν ὀνομάζει λόγος.

[00100] Ἐπενεχθήσεσθαι δὲ τὴν χεῖρά φησιν, οὐχὶ δὴ μόνῳ τῷ κόσμῳ τοῦ οὐρανοῦ, ἀλλὰ γὰρ καὶ τοῖς βασιλεῦσι τῆς γῆς, τοῦτ' ἔστι, τοῖς ἐκ τῆς πλεονεξίας κεκρατηκόσι τῆς ὑπ' οὐρανὸν, δῆλον δὲ ὅτι τοῖς κοσμοκράτορσι τοῦ αἰῶνος τούτου, ταῖς πονη- ραῖς καὶ ἀντικειμέναις δυνάμεσι.

[00101] Βεβασιλεύκασι γὰρ τῆς γῆς, ἰδίους ἀποφῆναντες προσκυνητὰς τοὺς ἐν αὐτῇ, καὶ τῆς πρὸς Θεὸν ἀγάπης ὀλιγωρησάι παντε- λῶς ἀναπέισαντες.

[00102] Τούτους τοιγαροῦν τοὺς ἐξ ἀπάτης καὶ ψεύδους καὶ πλεονεξίας κεκρατηκότας ἤγουν βα- σιλεύσαντας συνάξουσι καὶ ἀποκλείσουσιν εἰς ὄχυρω- μα καὶ εἰς δεσμοτήριον.

[00103] Κατέπεμψε γὰρ αὐτοὺς εἰς τὸ τῆς κολάσεως δεσμοτήριον τοῦ Σωτῆρος ἢ δύναιμι, εἰς τὸ ἄφυκτον ὄχυρωμα.

[00104] Καὶ γοῦν παρεκάλουν οἱ δαίμονες προσιόντες αὐτῷ, ἵνα μὴ προστάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

[00105] Προσεπάγει δὲ καὶ φησὶν ὁ προφήτης, ὅτι διὰ πολλῶν γενεῶν ἐπισκοπῆ ἔσται αὐτῶν·

[00106] τετυραννέουκασι μὲν γὰρ ἀπὸ καταβολῆς κό- σμου, καὶ οὐ διαλελοίπασι τῇ θεΐᾳ τε καὶ ἀποθ- ῥήτῳ πολεμοῦντες δόξη.

[00107] Παρέτεινε δὲ τὰ τῆς ἀπο- νοίας αὐτοῖς, καὶ μέχρι τοῦ καιροῦ τῆς ἐπιδημίας τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ.

[00108] Ἐπισκοπῆς δὲ λοιπὸν ἐπ' αὐτοῖς γενομένης κατεκλείσθησαν εἰς δεσμοτήριον.

[00109] Πλὴν διὰ πολλῶν τούτο πεπόνθασι <sup>[70.553]</sup> γενεῶν, τακήσεσθαι δὲ τὴν πλίνθον, καὶ πεσειῖσθαι τὸ τεῖχος φησι, τείχει παρεικάζων τάχα πού τὸν Σατα- νᾶν.

[00110] Δεινὸς γὰρ εἰς ἀντίστασιν καὶ οἶον πόλις εὐ- πυργοτάτη·

[00111] ἀλλ' ἦλω καὶ πέπτωκε Χριστοῦ κατα- σείοντος.

[00112] Οὐ γὰρ ἦν δύνασθαι τὴν ἄμαχον αὐτοῦ διεκδύναμι δύναιμι.

[00113] Ὅτι δὲ καθηρημένοι καὶ πεπτω- κότες τοῦ Σατανᾶ, καθηρήμωται τὰ τῆς εἰδωλολα- τρείας παίγνια, καὶ κέκληνται διὰ πίστεως εἰς ἐπί- γνωσιν ἀληθείας οἱ πάλαι πλανώμενοι, μονονουχὶ διαρπαζούσης αὐτοὺς τῆς πανσθενοῦς δεξιᾶς, διδάξει λέγων αὐτὸς ὁ Σωτῆρ·

[00114] <sup>[6H]</sup> πῶς δύναται εἰς τὴν οἰ- κίαν εἰσελθεῖν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπᾶσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρὸν, καὶ τότε διαρπάσῃ τὰ σκεύη <sup>[6I]</sup> αὐτοῦ; Ἔθος δὲ τῆ θεο- πνεύστῳ Γραφῇ τοὺς ἄγαν ἀλκιμωτάτους, καὶ τείχει καὶ πόλεσι παρεικάζειν, καθάπερ ἀμέλει καὶ πρὸς τὸν μακάριον προφήτην Ἰερεμίαν.

[00115] Ἐφη γὰρ πού Θεός·

[00116] <sup>[6Iδου]</sup> τεθείκασιν ἐν τῇ σήμερον ἡμέρᾳ ὡς πόλιν ὄχυραν, καὶ ὡς τεῖχος χαλκοῦν ὄχυρον ἅπασι τοῖς βασιλεῦσι τῆς γῆς, καὶ πολεμήσωσί σε καὶ οὐ μὴ δύνωνται πρὸς σέ, διότι μετὰ σοῦ εἰμι τοῦ ἐξαι- ρεῖσθαί σε, λέγει Κύριος.

[00117] <sup>[6]</sup> Διαμεμνησθαι δὲ ἀναγ- καῖον, ὅτι Ἰησοῦς ὁ τοῦ Ναυῆ, τοὺς πέντε τῶν ἐθνῶν βασιλεῖς κατὰ κράτος ἔλων, καὶ νενικηκῶς κατέκλεισεν ἐν σπηλαίῳ, καὶ προσεκύλισε λίθους ἀποφράττων αὐτοῖς τὴν διαδρομήν.

[00118] Εἰκῶν δὲ ἦν ἀποφράγματος ἀληθοῦς.

[00119] Κατεκλείσθησαν γὰρ εἰς ὄχυρωμα καὶ εἰς δεσμοτήριον διὰ τῆς Χριστοῦ ἰσχύος αἱ πονηραὶ καὶ ἀντικείμεναι δυνάμεις αἱ κατακρατήσασαί ποτε τῆς ὑπ' οὐρανοῦ.

[00120] Συγκατηρήθη δὲ αὐτοῖς, καὶ τὸ μέγα καὶ ἄρρητόν ποτε τεῖχος, τοῦτ' ἔστιν, ὁ Σατανᾶς.

[00121] Κέκληνται δὲ οὕτω διὰ πίστεως οἱ πλανώμενοι πρὸς τὸ εἰδέναμι λοιπὸν τὸν ἀληθῶς καὶ φύσει τῶν ὄλων δημιουργὸν καὶ Θεὸν καὶ Κύριον.

[00122] Ἰστέον δὲ ὅτι ταῦτά τινες ἀποφέρουσι καθ' ἑτέραν διάνοιαν ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ, καὶ φασιν, ὅτι κατὰ τὸν τῆς συντελείας καιρὸν ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς.

[00123] Χρηναὶ δὲ οἶμαι τοῖς θεωρήμασιν ἐπομένως, καὶ εὖ μάλα συνηροσμένως τὰς τῶν προκειμένων ἐκάστοτε διανοίας ἀποπεραίνεσθαι.

[00124] <sup>[9Oτι]</sup> βασιλεύσει Κύριος ἐν Σιών, καὶ ἐν Ἱερου-σαλήμ, καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθή- σεται.<sup>9</sup> Σιών ἐρμηνεύεται ὑψηλὴ, καὶ σκοπευτήριον,

ἡγουν Ἱερουσαλήμ, ὄρασις εἰρήνης.

[00125] Σκοπευτήριον οὖν τὸ ἀληθές καὶ μὴν καὶ εἰρήνης ὄρασις, εἴη ἂν κατὰ γε τὸ ἀληθές ἡ Ἐκκλησία Χριστοῦ.

[00126] Ἐν αὐτῇ γὰρ ἡ τῶν θεῶν αὐτοῦ μυστηρίων ὑψηλοτάτη κατάσκεψις πράττεσθαι φιλεῖ, καὶ μὴν καὶ ἡ τῆς εἰρήνης ὄρασις.

[00127] Εἰρήνην δὲ εἶναί φαμεν τὸν Χριστὸν, ὃν ἐκτῆς θεο- πνεύστου Γραφῆς ἐπιγινώσκωμεν, γεγραφότος περὶ αὐτοῦ πανσόφου Μωσέως, καὶ πρὸς γε τούτω τῶν ἁγίων προφητῶν.

[00128] Περιηρημένης τοιγαροῦν τῆς βε- βήλου καὶ μυσταρᾶς εἰδωλολατρείας, καὶ ἐκποδῶν γεγονότος τοῦ προσκυνεῖσθαι τὴν κτίσιν, κατακε- κλεισμένων δὲ καὶ εἰς ὄχυρωμα καὶ εἰς δεσμοτήριον τῶν ἐκ πλεονεξίας κεκρατηκότων τῆς ὑπ' οὐρανόν, κατατετηγμένου τε τοῦ τείχους, καὶ ἐκ βάθρων αὐ- τῶν κατασεσεισμένου, κατὰ γε τὰς ἤδη προαποδο- θείσας ἐννοίας, βασιλεύσει Κύριος ἐν Σιών, καὶ ἐνώ- πιον τῶν πρεσβυτέρων δοξασθήσεται.

[00129] Πρεσβυτέρους [70.556] δὲ, ὡς γε οἶμαι, φησὶν ἐν τούτοις τοὺς τελείους τὴν φρένα, καὶ οἰονεῖ τὸν νοῦν πεπολιωμένον ἔχοντα, ὡς δύνασθαι κατιδεῖν τοῖς τῆς καρδίας ὄμμασι, τῶν περὶ αὐτοῦ μυστηρίων τὸ βάθος.

[00130] Τούτοις καὶ ὁ σοφὸς Ἰωάννης ἐπιστέλλει λέγων·

[00131] [6Γράφω] ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

[00132] [6] Ἀλλ' οἱ γνόντες, θαν- μάζουσι καὶ ἀνάπτουσι δόξαν αὐτῷ τὴν θεοπρεπῆ, βασιλέα καὶ Κύριον τῶν ὄλων ὁμολογοῦντες ὑπάρχειν αὐτόν.

[00133] Ὅτι δὲ τῆς τοῦ διαβόλου τυραννίδος εἰς ἅπαν ἐξηρημένης βεβασίλευκεν ὁ Χριστὸς, διδάξει λέγων αὐτὸς, ὅτε τῆς ἀπάντων ζωῆς ἀντίλυτρον ἑαυτὸν προσεκόμισε τῷ Θεῷ καὶ Πατρὶ, τὸν τίμιον ὑπὲρ ἡμῶν ὑπομένων σταυρόν·

[00134] [6Nῦν] κρίσις ἐστὶ τοῦ κό- σμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλη- θήσεται ἔξω·

[00135] καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν.

[00136] [6] Οὐκοῦν τοῖς ἰδίους καθυπέταξε σκήπτροις τοὺς ἀνὰ πᾶσαν τὴν γῆν, προεκβε- βληκῶς τὸν ἄρχοντα τοῦ αἰῶνος τούτου.

[00137] Τὸ δὲ τῆς ἐκβολῆς ὄνομα, τῆς κατὰ πάντων πλεονεξίας κατα- σημαίνειν ἔοικε τὴν ἀνατροπὴν.

[00138] {1BIBΛΙΟΝ Γ'.

[00139] ΤΟΜΟΙ Ε' ΤΟΜΟΣ Α'.}1

[00140] [9Κύριε] ὁ Θεὸς μου, δοξάσω σε, καὶ ὑμνήσω τὸ ὄνομά σου, ὅτι ἐποίησας θαυμαστά πράγματα, βουλήν ἀρχαίαν ἀληθινήν·

[00141] γένοιτο, Κύριε.9 Ἐν μὲν τῷ τετελεσμένῳ βιβλίῳ μακρὸς τῷ προφήτῃ γέγονε λόγος, καὶ διὰ κεκρυμμένων ἐννοιῶν ἐρχόμενος, περὶ τε τῆς τοῦ διαβόλου σκαιότητος, καὶ τῆς ἐσομένης ἐπ' αὐτῷ κολάσεώς τε καὶ δίκης, καὶ προσέτι καὶ ἀνατροπῆς τῶν πονηρῶν καὶ ἀντικειμένων δυνάμεων.

[00142] Προσετίθει δὲ τούτοις, καὶ τῆς τοῦ Χριστοῦ βασιλείας τὴν ἀνάρῃσιν.

[00143] Ἐφη γὰρ, ὅτι βασιλεύσει Κύριος ἐν Σιών, καὶ ἐν Ἱερουσαλήμ, καὶ ἐνώπιον τῶν πρεσβυ-τέρων δοξασθήσεται.

[00144] Τούτων τοιγαροῦν ἀπάντων ἕνεκα περιχαρείας ἔμπλεως ὁ προφήτης γίνεται, καὶ τὸν τῶν οὕτω τεθαυμασμένων ἀποτελεσθὴν καταγε- ραίρει ταῖς εὐφημίαις.

[00145] Ταύτη τοί φησι·

[00146] Κύριε ὁ Θεὸς μου, δοξάσω σε, καὶ ὑμνήσω τὸ ὄνομά σου, βουλήν ἀρχαίαν καὶ ἀληθινήν, καὶ τεθαυμασμένα πεποίηκας πράγματα.

[00147] Ἐπειδὴ δὲ περὶ τῶν οὕτω γεγονότων κατ' ἐκεῖνο καιροῦ τὸ Ἐποίησας φησὶν, ὅτι μὲν οὕτω γέγο- νεν, ἔσται γε μὴν πάντη τε καὶ πάντως ὑποδηλοῖ, προ- σιτιθεὶς τὸ Γένοιτο, Κύριε.

[00148] Τοῖς μὲν γὰρ τῆς διανοίας ὄμμασι, ὡς ἐνεστηκότα τὸν τῆς ἐπιδημίας κατεθεῶντο καιρὸν, ἠγγούον δὲ οὐδαμῶς οὕτω παρόντα, ὡς ἀρχαίαν δὲ γε βουλήν, καὶ θαυμαστά πράγματα τῆς ἐνανθρω- πήσεως τοῦ Μονογενοῦς ἀποκαλεῖ τὸ μυστήριον, καὶ τὰ ἐξ αὐτῆς τοῖς ἀνὰ πᾶσαν καταρρωμένα τὴν γῆν [70.557] [6Σεσώσμεθα] γὰρ ἐν Χριστῷ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχά- τοις τοῦ αἰῶνος καιροῖς,6 καθά φησιν ὁ σοφώτατος Παῦλος·

[00149] [6Οὐ] γὰρ νέον, ἢ ἀρτιφανές τὸ τοῦ Χριστοῦ μυστήριον, ἀλλὰ προῶριστο μὲν πρὸ τῆς τοῦ κόσμου καταβολῆς, πεφανέρωταί γε μὴν ἐν καιροῖς ἰδίους.

[00150] [6] [9Οτι] ἔθηκας πόλεις εἰς χῶμα, πόλεις ἰσχυράς, τοῦ πεσεῖν αὐτῶν τὰ θεμέλια·

[00151] τῶν δὲ ἀσεβῶν πόλεις εἰς τὸν αἰῶνα οὐ μὴ οἰκοδομηθῇ.9 Τῆς ἀληθινῆς καὶ τοῦτο βουλῆς, καὶ τῶν ἀμωμῆ- των σκευμάτων τοῦ πάντα ἰσχύοντος Θεοῦ, τὸ κατα- σεισθῆναι πόλεις ὄχυράς, γενέσθαι δὲ καὶ εἰς χῶμα, καὶ οἶον ἐκ βάθρων αὐτῶν ἀναμοχλευθῆναι, καὶ ἐλ- πίδος ἔξω γενέσθαι, ἧς οὐ δυνήσονται ἀνασφῆλαί ποτε.

[00152] Οὐ γὰρ μὴ, φησὶν, εἰς τὸν αἰῶνα οἰκοδομηθῇ.

[00153] Πόλεις δὲ εἶναί φαμεν τὰς κατασεσεισμένας, οὐχὶ δὴ που πάντως τὰς αἰσθητάς, ἡγουν ἀνθρώπους τοὺς ἐν αὐταῖς·

[00154] οἰόμεθα δὲ μᾶλλον ἐκάστην τῶν πονηρῶν, καὶ ἀντικειμένων δυνάμεων, καὶ πρὸ γε τῶν ἄλλων, ὠνομάσθαι πόλιν τὸν Σατανᾶν, καὶ τοῦτο ἰσχυράν.

[00155] Ἔθος γὰρ τῇ θεοπνεύστῳ Γραφῇ πύργους, καὶ τεῖ- χεσιν ἢ καὶ πόλεσιν ἔσθ' ὅτε παρεικάζειν τοὺς ἄγαν ἀλκιμωτάτους, καθάπερ ἀμέλει καὶ προλαβόντες εἰ- πομεν, ὅτι τέθειται παρὰ Θεοῦ, καὶ ὁ μακάριος προ- φήτης Ἱερεμίας, ὡς πόλις ὄχυρά, καὶ ὡς τεῖχος χαλκοῦν ὄχυρόν.

[00156] Αναδεδειγμένους δὲ καὶ ἐπιλάμπσαν- τος τῷ κόσμῳ τοῦ Ἐμμανουήλ, ἀνήρηται μὲν τῶν ἀντικειμένων δυνάμεων τὸ ἀνόσιον στίφος, ἐξ αὐτῶν δὲ κατεσεύσθη βαράθρων [αλ.

[00157] βάρων] ὁ Σατανᾶς, πέντε- πτωκε δὲ οὕτως ὡς ἀτελευτήτω περιπεσεῖν ἀσθε- νεῖα, καὶ κατ' οὐδένα καιρὸν ἀναστήσεσθαι τε καὶ ἀνανεῦσαι προσδοκᾶν.

[00158] [9Δια] τοῦτο εὐλογῆσει σε ὁ λαὸς ὁ πτωχὸς, καὶ πόλεις ἀνθρώπων ἀδικουμένων εὐλογήσουσί σε.

[00159] Ἐγένου γὰρ πάση πόλει ταπεινῆ βοηθός, καὶ τοῖς ἀθυμήσασι δι' ἔνδειαν σκέπη ἀπὸ ἀνθρώ- πων πονηρῶν ῥύση αὐτούς·

[00160] σκέπη διψόντων, καὶ πνεῦμα ἀνθρώπων ἀδικουμένων.

[00161] εὐλογήσουσί σε ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες·

[00162] ἐν Σιών, ἀπὸ ἀνθρώπων ἀσεβῶν οἷς ἡμᾶς παρέδωκας.<sup>9</sup> Κέκληται μὲν εἰς ἐπίγνωσιν Θεοῦ διὰ τῆς ἐν νόμῳ παιδαγωγίας ὁ Ἰσραὴλ, καὶ πεπλούτηκε τὰ παρὰ Θεοῦ.

[00163] Σέσωσται γὰρ, καὶ τὴν τῆς ἐπαγγελίας κε- κληρονόμηκε γῆν.

[00164] Ἡ δὲ γε τῶν ἄλλων ἐθνῶν ἀμέ- τητος οὕσα πληθὺς τῶν κατὰ πᾶσάν φημι τὴν ὑπ' οὐρανὸν, ἀλλότριος παντελῶς τῶν πνευματικῶν, καὶ ἄνωθεν καθειστήκεισαν ἀγαθῶν, ἄγευστοι τῶν παρὰ Θεοῦ χαρισμάτων, γυμνοὶ τρόπον τινὰ καὶ ἀνείμονες, οὐ τὴν θεῖαν ἀνέχοντες σκέπην, οὐ τὴν ἐξ ὕψους περιβολὴν, οὐ πλοῦτον εἰς νοῦν τὸν ἐξ ἀρετῆς, οὐχ ἕτερόν τι τῶν ὅσα ἐστὶν ἐπαίνου μεστὰ, καὶ τοῦ παντός ἀξιούται θαύματος.

[00165] Ἐπειδὴ δὲ καὶ αὐτὸς ἐπέφανεν ὁ Χριστὸς, καὶ τῆς τοῦ διαβόλου πλεονεξίας ἐξελὼν προσκεκόμικε τῷ Θεῷ καὶ Πατρὶ, καὶ τὸ τῆς ἀληθείας πεπλούτηκασι φῶς, τῆς παρ' αὐτοῦ δόξης τὴν μέθεξιν, τῆς εὐαγγελικῆς πολιτείας τὴν μεγαλειό- [70.560] τητα τὰς ὑπὲρ γε τούτων χαριστηρίους φῶδας ἀνα- πέμπουσι τῷ Θεῷ καὶ Πατρὶ.

[00166] Οὐκοῦν ἐπειδήπερ, φησὶν, ὦ Δέσποτα, καὶ βουλήν ἀρχαίαν καὶ ἀληθῆ ἐποίησας ἀνακεφαλαιωσάμενος τὰ πάντα ἐν τῷ Χρι- στῷ, καὶ καταφωτίσας μὲν τοὺς ἐν σκότῳ, καθελὼν δὲ τοὺς κοσμοκράτορας τοῦ αἰῶνος τούτου·

[00167] καίτοι καθάπερ τινὰς πόλεις οὕτως ἰσχυρὰς εὐλογῆσει σε ὁ λαὸς ὁ πτωχὸς, ὅλοι τε πόλεις δοξολογήσουσί σε.

[00168] Ἀπάσαις γὰρ γέγονας βοηθός, καὶ σκέπη τοῖς διὰ πτωχείαν τῶν πατρικῶν ἀγαθῶν ἀφορητῶς λελυπη- μένοις·

[00169] ἐρῶύσω τε αὐτοὺς ἀπὸ πονηρῶν ἀνθρώπων.

[00170] Ἦσαν γὰρ οὕτω καὶ ἐν τῇ Σιών ὀλιγοψυχῆσαντές τινες, καθάπερ ἀμέλει ἄνθρωποι δεδιψηκότες.

[00171] Καὶ τάχα που διὰ τούτων ἡμῖν ὁ προφήτης ἐκεῖνο δηλοῖ.

[00172] Ἦσαν γὰρ, ἦσαν καὶ ἐν τῷ Ἰσραὴλ οἱ τὴν τοῦ Σω-τήρος διψῶντες ἐπιδημίαν, καὶ τὸν τῶν ὅλων Σωτήρα καὶ Λυτρωτὴν ἐπιθυμοῦντες ἰδεῖν·

[00173] ὁποῖός τις ἦν Συμεὼν ὁ δίκαιος, ὅτε τεχθέντα τὸν Ἰησοῦν εἰς χει-ρας λαβὼν ἔφασκε·

[00174] [6Nῶν] ἀπολύεις τὸν δούλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν.

[00175] Φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.

[00176] [6] Καὶ μὴν καὶ ὁ μακάριος Ζαχαρίας ὁ Ἰωάννου πατὴρ ἁγίου Πνεύ- ματος ἐμπλεως γεγονώς ἐδοξολόγει βοῶν·

[00177] [6Εὐλογία] τὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαβὶδ παιδὸς αὐτοῦ, καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

[00178] ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ.

[00179] Ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν·

[00180] τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ ἐν ὀσί- τητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

[00181] [6] Ὁρᾶς ὅπως ἀρχαία καὶ ἀληθινὴ βουλή γέγονε τοῦ Θεοῦ, καὶ Πατρὸς, καὶ τοῖς ἁγίοις πατράσιν ἐπηγγελμένη.

[00182] Τὸ ἀναδειχθῆναί φημι σω- τηρίαν τῷ κόσμῳ τὸν Ἐμμανουήλ, ὃς γέγονε πνεῦμα ἀνθρώπων ἀδικουμένων.

[00183] Ἀναπενεύκασι γὰρ ἐξ ἐχθρῶν, καὶ ἐρῶύσθησαν ἀπὸ ἀνθρώπων ἀσεβῶν, οἷς καὶ παραδέδονται.

[00184] Καὶ εἰ μὲν ἐπὶ τῶν ἐθνῶν τις τὰς τοιαύτας ἐκλάβοι φωνὰς, ἀνθρώπους κεκλησθῆναι φαμεν, τοὺς πάλαι κρατοῦντας τῶν ἐπὶ τῆς γῆς ἀνοσίους δαίμονας, ὧν τὸ ἀσθενὲς εὐ μάλα καταση- μαίνεται, διὰ τοῦ καὶ ἀνθρώπους αὐτοὺς ὀνομάζε- σθαι.

[00185] Εἰκὸς δὲ δὴ που καὶ τοὺς παρ' αὐτοῖς ψευδοδι- δασκάλους, καὶ τοὺς καλουμένους ἱερομύστας, ἢ καὶ ποιητὰς καὶ λογάδας, καὶ τοῖς παρ' Ἑλλησι τετι- μημένης εὐγλωττίας εὐρετὰς ἀνθρώπους κεκλησθῆναι πονηροὺς, ὡς διὰ τῆς ἐνούσης αὐτοῖς εὐστομίας τοῖς τῆς ἀπωλείας ἐνιέντας τέλμασι τοὺς ἀπαταμένους.

[00186] Εἰ δὲ δὴ περὶ τῶν ἐξ Ἰσραὴλ λέγοιτο ταυτί, πονη-ροὺς ἀνθρώπους εἶναί φαμεν τοὺς καθηγεῖσθαι λα- χόντας, Γραμματέας τέ φημι καὶ Φαρισαίους·

- [00187] οἱ τὴν τῆς ἱεροσούνης ἔχοντες δόξαν, καὶ τὴν ἐντεῦθεν εὐ- [70.561] κλειάν τε ὁμοῦ καὶ δυναστείαν ἀνεμμένοι τὴν κλειδα τῆς γνώσεως ἔλαβον.
- [00188] Καὶ οὐτε αὐτοὶ πεπιστεύκασιν, οὐτε μὴν ἑτέρους συγκεχωρήκασι τοῦτο δοῦν·
- [00189] παρα- δέδονται δὲ τοῖς μὲν ἐν νόμῳ καθηγηταῖς οἱ ὑπὸ χεῖρα λαοὶ, τοῖς γε μὴν ἀκαθάρτοις δαίμοσιν οἱ πλανώμενοι, Θεοῦ παθεῖν αὐτοὺς τὴν παράδοσιν ἐπιτρέψαντος, καθάπερ ἀμέλει καὶ εἰς ἀδόκιμον νοῦν παραδίδονται τινες ἀναξίους ἑαυτοὺς ἀποφῆναντες τῆς παρ' αὐτοῦ φειδοῦς καὶ ἐπικουρίας.
- [00190] [9Και] ποιήσει Κύριος Σαβαώθ πᾶσι τοῖς ἔθνε- σιν·
- [00191] ἐπὶ τὸ ὄρος τοῦτο πίνονται εὐφροσύνην, πίνονται οἶνον·
- [00192] χρίσονται μύρω ἐν τῷ ὄρει τούτῳ.
- [00193] Παράδος ταῦτα πάντα τοῖς ἔθνεσιν.
- [00194] Ἡ γὰρ βουλή αὕτη ἐπὶ πάντα τὰ ἔθνη.<sup>9</sup> Προειρηκώς ὅτι βασιλεύσει Κύριος ἐν Σιών καὶ ἐν Ἱερουσαλήμ, ὡς ἐξ ὁμοιότητος τῶν ἐν αἰσθήσει καὶ ὄρατῶν πραγμάτων μυστικὴν ἐξυφαίνει διάνοιαν·
- [00195] ὑψηλὴ γὰρ καὶ σκοπευτήριον ἡ Σιών, ὄρασις μὲν γὰρ εἰρήνης Ἱερουσαλήμ ἐρμηνεύεται.
- [00196] Ἀμφότερα δὲ ἐστὶ ταῦτα κατὰ ἀλήθειαν, ἡ Ἐκκλησία Χριστοῦ·
- [00197] ὑψηλὴ γὰρ καὶ περίοπτος, καὶ οἶον ἐν ὄρει κειμένη.
- [00198] Καὶ καθ' ἕτερον δὲ τρόπον ὑψηλὴ νοεῖται πρὸς ἡμῶν, χθαμαλὸν γὰρ οὐδὲν ἐν αὐτῇ, καὶ τῶν γηϊνῶν παρα- γμάτων ἀνώκισται λίαν.
- [00199] Γέγραπται γὰρ ὅτι [6Τοῦ] Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν.
- [00200] [6] Ὑψηλὰ δὲ ὁμοίως καὶ τὰ ἐν αὐτῇ θεῖά τε καὶ ἀληθῆ δόγματα.
- [00201] Περὶ Θεοῦ γὰρ ὁ λόγος, ἦτοι περὶ τῆς ἀγίας καὶ ὁμοουσίου Τριάδος ἰσχνὸς καὶ ἀπεξεσμένος καὶ εἰς μόνην τετραμμένος τὴν ἀλήθειαν.
- [00202] Ὁράται δὲ πά- λιν ἐν αὐτῇ ὁ Χριστὸς ὅς ἐστιν εἰρήνη.
- [00203] Ποιήσει τοίνυν, φησὶ, Κύριος Σαβαώθ, καὶ οὐτι που μόνοις τοῖς ἐξ Ἰσραὴλ, ὡς ἀγαπητοῖς διὰ τοὺς πατέρας καὶ ἐξελε- γμένοις, ἀλλὰ γὰρ πᾶσι τοῖς ἔθνεσι, τουτέστι, τοῖς ἀνά πᾶσαν τὴν ὑπ' οὐρανόν.
- [00204] Ποιήσει δὲ τί;
- [00205] Πίνονται, φησὶν, εὐφροσύνην, πίνονται οἶνον·
- [00206] χρίσονται μύρω ἐν τῷ ὄρει τούτῳ.
- [00207] Ἔοικε δὲ διὰ μὲν τῆς εὐφροσύνης ὑποδηλοῦν τὸ ἰλαρὸν ἐν ἐλπίδι, δηλον δὲ ὅτι τῇ ἐν Χριστῷ·
- [00208] συμβασιλεύομεν γὰρ αὐτῷ, καὶ τὰ ὑπὲρ νοῦν καὶ λόγον ἀποκερδαίνοντες ἀπάσης εἴσω θυμηδίας ἐσόμεθα.
- [00209] Διὰ δὲ γε τοῦ οἴνου, τὴν μυστικὴν εὐλογίαν ὑποδηλοῦν, καὶ τῆς ἀναιμάκτου θυσίας τὸν τρόπον, ἦν ἐν ταῖς ἀγίαις ἐκκλησίαις ἀποπληροῦν εἰθίσμεθα.
- [00210] Τὸ δὲ γε μῦρον ἡμῖν κατασημήνειεν εὖ μάλα τὴν τοῦ ἀγίου Πνεύματος χρίσιν.
- [00211] Γράφει γὰρ ὁ σοφὸς Ἰωάννης·
- [00212] [6Και] ὑμεῖς χρίσμα ἔχετε ὑπὸ τοῦ Ἁγίου·
- [00213] καὶ οὐ χρεῖαν ἔχετε, ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων.
- [00214] [6] Κα- ταχρίομεθα γὰρ μύρω κατὰ τὸν καιρὸν μάλιστα τοῦ ἀγίου βαπτίσματος, σύμβολον τοῦ μεταλαχεῖν ἀγίου Πνεύματος τὸ χρίσμα ποιούμενοι.
- [00215] Ἀλλὰ ταυτὶ δὴ πάντα, φησὶ, παράδος τοῖς ἔθνεσιν·
- [00216] ἡ γὰρ βουλή αὕτη ἐπὶ πάντα τὰ ἔθνη.
- [00217] Ὁ μὲν γὰρ πάλαι νόμος, καὶ ἡ κατ' αὐτὸν λατρεία διακονηθεῖσα δι' ἀγγέλων οὐ πᾶ- σιν ἀπλῶς ἐδόθη τοῖς ἔθνεσιν·
- [00218] ἀλλ' ἐνὶ καὶ μόνῳ τῷ ἐξ αἵματος Ἰσραὴλ, Ἡ δὲ ἐν Χριστῷ χάρις, καὶ ἡ διὰ πίστεως κλήσις, ἀγιασμός τε πρὸς τούτοις ὁ διὰ τοῦ Πνεύματος, καὶ αὐτὸ δὲ τὸ μυστήριον διὰ βουλῆς τοῦ [70.564] Θεοῦ καὶ Πατρὸς ἐπὶ πάντα γέγονε τὰ ἔθνη.
- [00219] Χριστὸς γὰρ ἐστὶν ἡ τῶν ἔθνῶν προσδοκία, κατὰ τὴν τοῦ Ἁγίου φωνήν.
- [00220] [9Κατέπιεν] ὁ θάνατος ἰσχύσας, καὶ πάλιν ἀφεί- λεν ὁ Θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου.

- [00221] Τὸ ὄνειδος τοῦ λαοῦ ἀφείλεν ἀπὸ πάσης τῆς γῆς.
- [00222] Τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.<sup>9</sup> Ἐπὶ καιροῦ σφόδρα καὶ ἀναγκαίως τῆ τοῦ μυ-στηρίου παραδόσει, καὶ ὁ περὶ τῆς ἀναστάσεως τῶν νεκρῶν συνεισκεικόμισται λόγος.
- [00223] Ταύτη τοι καὶ ἐν καιρῷ τοῦ ἁγίου βαπτίσματος τῆς πίστεως ποιούμε- νοι τὴν ὁμολογίαν, καὶ τῆς σαρκὸς τὴν ἀνάστασιν προσδοκῶμεν ἔσεσθαι, καὶ οὕτω πιστεύομεν.
- [00224] Ὁ τοίνυν θάνατος κατίσχυσε μὲν τοῦ προπάτορος ἡμῶν Ἀδὰμ διὰ τὴν παράβασιν, καὶ ὥσπερ τι θηρίον ὠμόν τε καὶ ἀπηνὲς ἐπιπηδῆσαν ἤρπασε.
- [00225] Θρηνοὶ τε λοιπὸν ἐντεῦ-θεν, καὶ οἰμωγαὶ, καὶ δάκρυον, καὶ τὸ ἐπὶ τοῖς τε-θνεῶσι πένθος, κεκρατήκασι τῶν ἐπὶ τῆς γῆς.
- [00226] Πέ-παυταί γε μὴν ἐν Χριστῷ.
- [00227] Τριήμερος γὰρ ἀνεβίω πατήσας τὸν θάνατον, καὶ ὁδὸς γεγωνὸς τῆ ἀνθρωπίνῃ φύσει πρὸς τὸ διακρούσασθαι δεῖν τὴν φθοράν.
- [00228] Γέγονε γὰρ πρωτότοκος τῶν νεκρῶν, καὶ ἀπαρχὴ τῶν κεκοι-μημένων.
- [00229] Ἐψεται δὲ πάντως τῇ ἀπαρχῇ, καὶ πρώτῳ τὸ μετ' αὐτήν, τοῦτ' ἔστιν, ἡμεῖς.
- [00230] Ἐστράφη τοίνυν τὸ πάθος εἰς χαρὰν, καὶ διερχόμενος μὲν ὁ σάκκος·
- [00231] περι-εζώσαμεθα δὲ τὴν θεόδοτον εὐφροσύνην, ὡς χαίροντας λέγειν·
- [00232] [6Ποῦ] ἡ νίκη σου, θάνατε;
- [00233] Ποῦ τὸ κέντρον σου, ἄδη;
- [00234] Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, φησὶν.
- [00235] [6] Οὐκοῦν ἀφήρηται πᾶν δάκρυον·
- [00236] πιστεύοντες γὰρ ὅτι πάντῃ τε καὶ πάντως ἐγείρει τοὺς νεκροὺς ὁ Χριστὸς οὐ δακρυόροοῦμεν ἐπ' αὐτοῖς, οὔτε μὲν εἰς ἀκράτους καταβαίνομεν λύπας, καθάπερ καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
- [00237] Ὅνειδος δὲ τοῦ λαοῦ κατονομά-ζειν ἔοικεν αὐτὸν τὸν θάνατον, ὡς γένεσιν ἔχοντα τῆς καθ' ἡμῶν ἐφόδου τὴν παράβασιν.
- [00238] Ἦγουν τάχα που τὴν ἁμαρτίαν δι' ἣν εἰσβέβηκεν ἡ φθορὰ καὶ τὸ τοῦ θανάτου κράτος κεκυρίευκε τῶν ἐπὶ τῆς γῆς.
- [00239] Ἐπειδὴ δὲ τὸ τῆς ἀναστάσεως μυστήριον οὐκ εὐπαράδεκτόν ἐστι τοῖς πολλοῖς, ἀπιστεῖσθαι δὲ ἦν εἰκὸς διὰ τοι τὴν ἐν αὐτῷ μεγαλοφυΐαν, προσεπήνεγκεν ὁ μακάριος προφήτης, ὅτι τὸ στόμα Κυρίου ἐλάλησεν.
- [00240] Εἶτα τίς ὁ φάναι τολμῶν, ὡς ψευδοεπήσει ὁ Θεὸς, καὶ οὐχὶ πάντῃ καὶ πάντως ἐκτελεστήσει πρὸς ἀλήθειαν τὸ ἐπηγγελμένον;
- [00241] [6Οὐρανός] γὰρ καὶ ἡ γῆ, φησὶ, παρ-ελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
- [00242] [6] [9Καὶ] ἐροῦσιν ἐν τῇ ἡμέρᾳ ἐκείνῃ·
- [00243] Ἴδου ὁ Θεὸς ἡμῶν ἐφ' ᾧ ἠλπίζομεν, καὶ ἠγαλλιώμεθα, καὶ σώσει ἡμᾶς.
- [00244] Οὗτος Κύριος, ὑπεμείναμεν αὐτῷ, καὶ ἀγαλλιασόμεθα·
- [00245] καὶ εὐφρανθησόμεθα ἐπὶ τῇ σωτηρίᾳ ἡμῶν, ὅτι ἀνάπαυσιν δώσει ὁ Θεὸς ἐπὶ τὸ ὄρος τοῦτο.<sup>9</sup> Ἐπιγνώσεσθε, φησὶ, τὸν ποτίζοντα μὲν εὐφροσύ-νην, καὶ πρὸς γε τούτῳ καὶ οἶνον, καταχρίοντα δὲ καὶ μύρω τοὺς ἐν τῇ νοητῇ Σιών·
- [00246] ἐπιγνώσεσθε δὲ ὅτι Θεὸς κατὰ ἀλήθειάν ἐστι, καὶ ἐκ Θεοῦ τοῦ κατὰ φύ-σιν Υἱός, καὶ εἰ ἐν τοῦ δούλου φαίνοιτο μορφῇ, τῆς ἀπάντων γέγονε σωτηρίας καὶ ζωῆς ἄνθρωπος γεγο-νώς, καὶ ὁμοιωθεὶς κατὰ πάντα τοῖς ἐπὶ τῆς γῆς, [70.565] δίχα μόνῃς ἁμαρτίας.
- [00247] Μονονουχὶ γὰρ καὶ χεῖρα, φησὶ, προτείνοντες ἐροῦσιν·
- [00248] Ἴδου ὁ Θεὸς ἡμῶν ἐφ' ᾧ ἠλπί-ζομεν καὶ ἠγαλλιώμεθα ἐπὶ τῇ σωτηρίᾳ ἡμῶν.
- [00249] Οἶμαι δὲ ἔγωγε τοῦτόν γε μάλιστα τὸν λόγον ἀνῆρθαι πρέ-πειν τοῖς ἐξ Ἰσραὴλ, οἱ καὶ ταῖς Μωσαϊκαῖς ἐντεθραμ-μένοι φωναῖς καὶ τὰς τῶν ἁγίων προφητῶν προαγο-ρεῦσεις οὐκ ἠγνοηκότες, προσεδόκουν ἀφίξεσθαι κατὰ καιρὸν Σωτῆρα, καὶ Λυτρωτὴν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.
- [00250] Καὶ γοῦν ὡς ἤδη προεῖπον, Ζαχα-ρίας μὲν ὁ Ἰωάννου πατὴρ προφητεύων ἐν πνεύματι λελάληκε περὶ τοῦ Χριστοῦ, ὅτι [6Κέρας] ἐγήγεσται τῷ λαῷ σωτηρίας.
- [00251] [6] Καὶ Συμεῶν ὁμοίως εἰς χεῖρας ἑλὼν τὸ ἅγιον Βρέφος·
- [00252] [6Εἶδον.] φησὶν, οἱ ὀφθαλμοί μου τὸ σωτήριόν σου ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν.
- [00253] [6] Ἐπιγνόντες τοίνυν τὸν πάλαι προηγ-γεμένον, τὴν ἀπάντων ἐλπίδα τὸν Σωτῆρα καὶ Λυ-τρωτὴν ἐροῦσι, φησὶν·



- [00254] Ἴδου ὁ Θεὸς ἡμῶν.
- [00255] Προσομο- λογήσουσι δὲ ὅτι ἀνάπαυσιν δώσει ὁ Θεὸς ἐπὶ τὸ ὄρος τοῦτο.
- [00256] Καί μοι πάλιν ὄρος οἴου λέγεσθαι τὴν Ἐκκλη- σίαν, δέδοται γὰρ ἡ ἀνάπαυσις ἐν αὐτῇ.
- [00257] Ακηκόαμεν γὰρ Χριστοῦ λέγοντος·
- [00258] <sup>[6Δεῦτε]</sup> πρὸς μὲ, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
- [00259] <sup>[6]</sup> Απεφορτισάμεθα γὰρ διὰ τῆς εἰς αὐτὸν πίστεως τὴν δυσαχθὴ καὶ δυσφόρητον ἁμαρτίαν.
- [00260] Ανεπαυσάμεθα δὲ καὶ καθ' ἕτερον τρόπον δειμάτων ἀπηλλαγμένοι τῶν ἐπὶ γέ φημι τὸ χρῆναι κολάζεσθαι, καὶ τὰς ἐπὶ τοῖς πλημμελίμασιν ἀποτίσαι δίκας.
- [00261] Καὶ οὐ μέχρι τούτων ἡ εἰς ἡμᾶς τοῦ πάντων ἡμῶν Σωτῆρος Χρι- στοῦ γέγονε χάρις·
- [00262] προστέθειται δὲ καὶ τὰ ἐν ἐλπίσιν ἀγαθὰ, καὶ τῆς τῶν οὐρανῶν βασιλείας ἡ κτήσις μα- κρὰ καὶ ἀκήρατος ζωῆ, καὶ παντὸς τοῦ καταλυπεῖν εἰωθότος ἡ ἀπόστασις.
- [00263] Γέγραπται γὰρ περὶ τῶν ἁγίων ὅτι <sup>[6Εὐφροσύνη]</sup> αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν.
- [00264] <sup>[6]</sup> <sup>[9Καὶ]</sup> καταπατηθήσεται ἡ Μωαβίτις, ὄν τρόπον πατοῦσιν ἄλωνα ἐν ἀμάξαις, καὶ ἐν ἀμήτω.
- [00265] Καὶ ἀν- ἦσει τὰς χεῖρας αὐτοῦ, ὄν τρόπον καὶ αὐτὸς ἐτα- πείνωσε τοῦ ἀπολέσαι.
- [00266] Καὶ ταπεινώσει τὴν ὕβριν, ἐφ' ἃ τὰς χεῖρας ἐπέβαλε.
- [00267] Καὶ τὸ ὕψος τῆς κατα- φυγῆς τοῦ τοίχου σου ταπεινώσει, καὶ μεταβή- σεται ἕως τοῦ ἐδάφους.<sup>9</sup> Βαθὺς αἰεὶ πῶς ἐστι τῶν ἁγίων προφητῶν ὁ λόγος, καὶ τὴν εἶσω τε καὶ κεκρυμμένην διέρπει τρίβον.
- [00268] Χρὴ δὴ οὖν ἄρα μὴ τὸ ἐξωφανές τοῦ γράμματος πάντη τε καὶ πάντως ἀληθές εἶναι νομίζεῖν, κατασκέπτεσθαι δὲ μᾶλλον τὸν οἰονεῖ πως ἐγκεχωσμένον τῷ γράμματι νοῦν.
- [00269] Μωαβίται τοίνυν ὁμοροὶ μὲν ἦσαν τοῖς Ἰουδαίοις, ἀτοπώτατα δὲ διετέθησαν πρὸς ἀπάτην, καὶ πρὸς γε τὸ χρῆναι ταῖς τῶν εἰδώλων προσκείσθαι λατρείαις.
- [00270] Ὅτι τοίνυν ἐμελλεν ἐπιλάμψαντος τοῦ Χριστοῦ, καὶ κεκλημένων τῶν ἐθνῶν εἰς τὸ σεπτὸν καὶ θεῖον αὐτοῦ μυστήριον, ἡγιασμένων τε διὰ τῆς πίστεως, ἡ βδελυρὰ καὶ ἀκάθαρτος εἰδωλολατρία πάντη τε καὶ πάντως ἐκ μέσου γενήσεσθαι, τοῖς τῶν πιστευόντων ποσὶν ὑπ- ἐνηνεγμένου τοῦ Σατανᾶ·
- [00271] δέδωκε γὰρ ἡμῖν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύ- ναμιν τοῦ ἐχθροῦ·
- [00272] διδάσκει λέγων, πατηθήσεσθαι τὴν Μωαβίτιν, ὄν τρόπον πατοῦσιν ἄλωνα ἐν ἀμάξαις.
- [00273] <sup>[70.568]</sup> Φαμέν δὲ δηλοῦν ἐν τούτοις αὐτὸν, ἢ τὴν Μωαβίτιν λατρείαν, ἡγουν ἐκ μιᾶς χώρας τῆς εἰδωλολατρύουσης ἅπαν δέχεσθαι τὸ παράδειγμα, κατὰ πάσης, ὡς ἔφην, τῆς εἰδωλολατρίας ἐκτεινομένου τοῦ λόγου.
- [00274] Οὐκοῦν καταπατηθήσεται, φησί, καθάπερ ποσὶν ἀλοώντων ὑποκειμένη.
- [00275] Ἀνήσει δὲ καὶ τὰς χεῖρας αὐτοῦ, ὄν τρόπον καὶ αὐτὸς ἐταπεινώσε τοῦ ἀπολέσαι.
- [00276] Τίς ἀν- ἦσει τὰς χεῖρας;
- [00277] Ὁ τῆς εἰδωλολατρίας εὐρετῆς, ὁ συνέχων τὴν ἀπάτην, καὶ ἀποβουκολήσας Θεοῦ τὸν ἄνθρωπον, τοῦτ' ἔστιν, ὁ Σατανᾶς.
- [00278] Ἀνήσει γὰρ τὰς χεῖρας αὐτοῦ, τοῦτ' ἔστιν, ἐκλυθήσεται πᾶσα ἡ δύνα- μισ αὐτοῦ, καὶ ἐνέργεια πρακτικῆ·
- [00279] ἐνεργείας γὰρ εἰς τύπον αἱ χεῖρες λαμβάνονται.
- [00280] Ὅσπερ γὰρ αὐτὸς ἐτα- πείνωσε τοὺς ἐπὶ τῆς γῆς, ὥστε καὶ ἀπολέσαι σύμ- παντας, κατὰ τὸν αὐτὸν τουτονὶ τρόπον ταπεινώσει Χριστὸς τὴν ὕβριν αὐτοῦ, τοῦτ' ἔστι, τὴν ἀφόρητον πλεονεξίαν ἢ κατὰ πάντων ἐχρήσατο, μονονουχὶ τὰς χεῖρας ἐπάγων, καὶ σκήπτροις ἰδίους ὑποφέρων ἐκ πλεονεξίας τοὺς ἐπ' ἔργοις ἀγαθοῖς ἐκτισμένους παρὰ Θεοῦ.
- [00281] Εἶτα μέτεισιν ὁ λόγος τῷ προφήτῃ πάλιν.
- [00282] Ὡς πρὸς αὐτὴν τὴν Μωαβίτιν, ἤτοι τὴν βέβηλον εἰδωλο- λατρίαν, καὶ φησιν·
- [00283] ὅτι Τὸ ὕψος τῆς καταφυγῆς τοῖ- χον τὸ ταπεινούμενον αὐτὸν εἶναι φαμεν τὸν τῆς εἰδω- λολατρίας καὶ τῆς ἀπάτης προεστηκότα, καὶ οἶον ἀνα- τειχίζοντα αὐτὴν, καὶ συνέχοντα πρὸς τὸ συνεστά- ναι.
- [00284] Ἀλλὰ πεσεῖται, φησί.
- [00285] Καταβαλεῖ γὰρ αὐτὸ Χρι- στὸς, καὶ καταβιβάσει μέχρις ἐδάφους, τοῦτ' ἔστιν, εἰς τὸ παντελές, καὶ ὀρώμεν διὰ πραγμάτων εἰς πέρας ἐκβεβηκὸς τὸ προηγελημένον.

- [00286] Πεπτώκασι γὰρ τεμένη.
- [00287] καὶ τὰ ἐν σηκοῖς ἅπαντα γέγονεν ἐκποδῶν.
- [00288] Βωμοὶ δὲ οὐκέτι καὶ θυσίαι, καὶ γοητεῖαι, καὶ οἱ τὰ τῆς ἀπάτης ἐπιτηδεύοντες παίγνια.
- [00289] Πέπαιται δὲ πάντα διὰ Χρι- στὸν, καὶ ἀνατέταλκε τοῖς ἐπὶ τῆς γῆς τῆς ἀληθείας τὸ φῶς καὶ ὁ τῆς δικαιοσύνης ἀνισχύμενος ἥλιος τὰς τῶν πιστευόντων εἰς αὐτὸν καταφαιδρύνων καρδίας.
- [00290] <sup>[9Τῆ]</sup> ἡμέρᾳ ἐκείνῃ ἄσσονται τὸ ἄσμα τοῦτο ἐπὶ γῆς τῆς Ἰουδαίας λέγοντες·
- [00291] Ἰδοὺ πόλις ὄχυρὰ, καὶ σωτήριον ἡμῶν θήσει τείχος καὶ περίτειχος.<sup>9</sup> Καταπατηθείσης γὰρ τῆς Μωαβίτιδος, τοῦτ' ἔστιν, ἀνηρημένης εἰς ἅπαν τῆς τῶν εἰδώλων λατρείας, κατὰ γε τὸν ἦδη προαποδοθέντα νοῦν οἱ τῆς ἀπάτης ἀπηλλαγμένοι, καὶ πρὸς τὸ τῆς ἀληθείας διελάσαντες φῶς, τὸν τῆς διανοίας ἀνευρύνοντες ὀφθαλμὸν ἐπιγνώ- σονται μὲν, φησὶ, τὸν τῶν ὄλων δημιουργὸν καὶ Κύ- ριον Σωτῆρα καὶ Λυτρωτὴν, τὸν δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα, τὸν δι' ἡμᾶς καθιγμένον ἐν τοῖς καθ' ἡμᾶς.
- [00292] Ὡδὴν δὲ αὐτὴν καὶ μέλος καθάπερ ἐκ λύρας ἀνακρουόμενοι δοξολογοῦντες ἐροῦσιν·
- [00293] Ἰδοὺ πόλις ὄχυρὰ, καὶ σωτήριον ἡμῶν.
- [00294] Καὶ γὰρ ἐστὶν ἀληθῶς οἷά τις πόλις εὐπυργοτάτη καὶ ἀνάλωτος παντελῶς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἤγουν ἢ εἰς αὐτὸν ἐλπὶς.
- [00295] Δέχεται γὰρ τοὺς φεύγοντας τὴν τοῦ διαβόλου πλεονεξίαν, καὶ ἀνασώζει λαβῶν.
- [00296] Ταύ- τη τοι καὶ ἔφασκεν, ὅτι <sup>[6Τὰ]</sup> πρόβατα τὰ ἐμὰ τῆς φω- νῆς μου ἀκούουσι, καὶ ἀκολουθοῦσί μοι·
- [00297] καγὼ δίδω- μι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀρπάσει τις ἐκ <sup>[70.569]</sup> τῆς χειρὸς μου αὐτά.
- [00298] <sup>[6]</sup> Πόλις τοιγαροῦν ὄχυρὰ, καὶ σωτήριος, ὁ πάντων Σωτῆρ, πόλις δὲ ἔχουσα τείχος καὶ περιέχουσα τείχος, τοῦτ' ἔστι, πᾶσαν ἀσφάλειαν.
- [00299] Αἰ γὰρ τοι τῶν πόλεων εὖ μάλα τετειχισμένοι, καὶ οὐχ ἀπλήν ἔχουσι τὴν περιβολὴν, ὠχύρονται δὲ πρὸς τῷ μεγάλῳ τείχει, καὶ ἐτέρῳ προτειχίσματι.
- [00300] Εἰκὸς δὲ δὴ πάλιν τοὺς τὴν ὥδην ἀναφέροντας περὶ τῆς τοῦ Σωτῆρος ἡμῶν Ἐκκλησίας εἰπεῖν, τὸ, Ἰδοὺ πόλις ὄχυρὰ καὶ σωτήριον ἡμῶν.
- [00301] Πύλαι γὰρ ἄδου οὐ κατ- ισχύουσιν αὐτῆς, κατὰ τὴν τοῦ Σωτῆρος φωνήν·
- [00302] διέζωσται γὰρ καθάπερ τείχει τινὶ διπλῷ ταῖς τε παρὰ τῶν ἁγίων ἀγγέλων ἐπικουρίαις·
- [00303] καὶ μὲν τοι τῆ ἀνωθεν καὶ παρὰ Θεοῦ ὅς ἐστι περίτειχος.
- [00304] Καὶ γὰρ αὐτῶν ἐστὶν ἡ ἰσχύς τῶν ἁγίων πνευμάτων, ἐπεὶπερ ἐστὶν αὐτὸς τε καὶ μόνος ὁ τῶν ὄλων δυνά- μεων Κύριος.
- [00305] Ἰστέον δὲ ὅτι παρὰ τοῖς ἱεροῖς Γράμ- μασι Ἰούδας ἔσθ' ὅτε κατωνόμασται Χριστὸς, ὡς ἐκ φυλῆς γεγονῶς τῆς Ἰούδα, κατὰ γε τὴν Ἰακώβ φωνὴν λέγοντος·
- [00306] <sup>[6Ἰούδα.]</sup> σὲ αἰνέσουσιν οἱ ἀδελφοί σου.
- [00307] <sup>[6]</sup> Ἐπὶ γῆς οὖν Ἰούδα τὸ μελωδούμενον.
- [00308] Χριστοῦ γὰρ πόλις ἡ Ἐκκλησία.
- [00309] <sup>[9Ἀνοιξατε]</sup> πύλας, εἰσελθέτω λαὸς φυλάσσω δικαιοσύνην, καὶ φυλάσσω ἀλήθειαν, ἀντι- λαμβανόμενος ἀληθείας, καὶ φυλάσσω εἰρήνην·
- [00310] ὅτι ἐπὶ σοὶ ἠλπίσαμεν, Κύριε, ἕως τοῦ αἰῶνος.<sup>9</sup> Ὡς ἐπεγνωκότων ἤδη τῶν ἀνὰ πᾶσαν τὴν γῆν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν διωμολογηκότων τε, ὅτι πόλις ἔσται ὄχυρὰ καὶ σωτήριος, τείχος ἔχουσα καὶ περίτειχος, λοιπὸν ἀναγκαίως τοῖς ἁγίοις μυστα- γωγοῖς, ἀποστόλοις τέ φημι καὶ εὐαγγελισταῖς δια- κευέεται, λέγον τὸ Πνεῦμα τὸ ἅγιον διὰ τῆς τοῦ προφήτου φωνῆς·
- [00311] Ἀνοιξατε πύλας·
- [00312] τοῦτ' ἔστιν, ἀνευρύνετε τοῖς ἐθέλουσι τὴν διὰ πίστεως εἰσβολὴν, τὴν διὰ τῆς ἀμωμῆτου μυσταγωγίας δρομὴν, καὶ εἰσὶτω λαὸς φυλάσσω δικαιοσύνην, καὶ φυλάσσω ἀλήθειαν.
- [00313] Τὸ γὰρ θεῖον καὶ εὐαγγελικόν, καὶ σωτή- ριον κήρυγμα διδάσκει μὲν τοὺς πιστεύοντας τὴν ὑπὲρ νόμον δικαιοσύνην, βεβαίους δὲ εἶναι πρὸς ἀλη- θείας τήρησιν.
- [00314] Οὐ γὰρ ἔτι τὴν ἐν τύποις καὶ σκιαῖς εἰσφέρει λατρείαν, καθάπερ ἀμέλει καὶ ὁ παλαιὸς νόμος, ἀλλὰ τὴν ἐν πνεύματι καὶ ἀληθείᾳ καὶ τοῦτο ἐστὶν ἡ ἀλήθεια.
- [00315] Ἐπιλαμβάνεται δὲ ἀληθείας.
- [00316] Ἐφεῖται γὰρ, ὡς ἔφην, οὐ τῶν ἐν σκιαῖς, ἀλλὰ τῶν διὰ Χριστοῦ ὅς ἐστιν ἡ ἀλήθεια.
- [00317] Φυλάττονται δὲ καὶ εἰρήνην.
- [00318] Πῶς ἢ τίνα τρόπον;

- [00319] Εἰσδεχθεῖς γὰρ ὅλως παρὰ Χριστοῦ, καὶ τὴν ἀρχαίαν ἐκείνην καταλύσαι ἔχθραν·
- [00320] διειστήκει γὰρ αὐτοῦ πλανώμενος·
- [00321] ἀκλόνη- τος ἔσται προσκυνητής·
- [00322] Καὶ τοῦτο πληροῦν ἡμᾶς ὁ μακάριος Παῦλος ἀναπείθει γράφων·
- [00323] [Ἰδὲ] οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00324] [Ἰδὲ] Ἐμαχόμεθα γὰρ τῷ Θεῷ τῇ κτίσει λατρεύοντες καὶ τοῖς τῆς σαρκὸς πάθε- σιν ἐνεχόμενοι.
- [00325] Φίλοι δὲ καὶ εἰρηνικοὶ χρηματίζομεν αὐτῷ καὶ μόνῳ λέγοντες·
- [00326] Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν.
- [00327] Τὸ ὄνομά σου ὀνομάζομεν, καὶ πρὸς γε τούτῳ τῆς ἐξαιρέτου ζωῆς καὶ εὐαγγελικῆς πολιτείας οἶά τινα στέφανον ἀναδησάμενοι, τὰ ἀυχήματα περὶ τῶν τοιούτων εἰκότως ἂν λέγοιτο διὰ τῆς τῶν ἁγίων [70.572] φωνῆς πρὸς Θεὸν, ὅτι Ἐπὶ σοὶ ἠλπίσαμεν, Κύριε, ἕως τοῦ αἰῶνος.
- [00328] Οὐ γὰρ καταλήξουσι τῆς εἰς Θεὸν ἐλπίδος, διηνεκῶς δὲ μᾶλλον ἐπ' αὐτῷ καυχῆ- σονται.
- [00329] [Ἰδὲ] Θεὸς ὁ μέγας, ὁ αἰώνιος, ὃς ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς·
- [00330] πόλεις ὄχυράς καταβαλεῖς, καὶ κατάξεις αὐτὰς ἕως ἐδά- φους.
- [00331] Καὶ πατήσουσιν αὐτὰς πόδες πραέων, καὶ ταπεινῶν ἴχνη.<sup>9</sup> Ἐπὶ πράγμασι τοῖς ἁγαν τεθραυμασμένοις, ἀνακο- μίζειν ἔθος τοῖς ἁγίοις προφήταις τὰ χαριστήρια τῷ πάντων κρατοῦντι Θεῷ, καὶ οἷον ἀνασκιρτᾶν ἐκ περι- χαρείας.
- [00332] Γνησιότητος δὲ τῆς εἰς ἄκρον ἐπίδειξις ἐναρ- γῆς γένοιτ' ἂν τὸ χρῆμα αὐτοῖς.
- [00333] Χαίρουσι γὰρ λίαν κατευρυνομένην ὀρῶντες τὴν τοῦ Θεοῦ δόξαν καὶ τοὺς ταύτη βασκαίνοντας ἐκ μέσου γεγεννημένους·
- [00334] φημί δὴ τοὺς ἀκαθάρτους δαίμονας, καὶ πρὸς γε τού- τοις τὸν Σατανᾶν·
- [00335] οὓς καὶ πόλεσιν ὄχυραῖς παρεικά- ζει, καὶ κατοικεῖν ἐν ὑψηλοῖς διεβεβαίωσατο.
- [00336] Φρό- νημα γὰρ ἐν αὐτοῖς ὑψηλὸν πως αἰεὶ καὶ ὑπέρογκον, ὥστε καὶ αὐτῆς τῆς τοῦ Θεοῦ κατεπαίρεσθαι χειρὸς, οἶεσθαί τε προσκεκρουκότας ἀγρίως, ἀδικηθήσεσθαι μὲν οὐδὲν, βασιλεύειν δὲ διὰ παντός τῶν ἐπὶ τῆς γῆς.
- [00337] Ἀλλὰ σὺ, φησὶ, καὶ μόνος Θεὸς ὁ μέγας αἰώνιος·
- [00338] καὶ ἐξ αὐτῶν τοῦτο δέδειχας τῶν πραγμάτων·
- [00339] ταπεινώσας γὰρ κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς.
- [00340] Τοῦτ' ἔστι, κατέσεισας τὴν τῶν ὑπερηφάνων ἰσχὺν, ὑψηλοὺς ὄντας, καὶ ἀλαζόνας κατεκόμισας εἰς γῆν, καὶ ὡς πόλεις ὄντας ὄχυράς ἐκ βάθρων καθεῖλες.
- [00341] Τοῦτο γὰρ τὸ ἕως ἐδάφους.
- [00342] Δέδωκάς τε αὐτοὺς εἰς καταπάτημα τοῖς ποσὶ τῶν πραέων, καὶ ταπεινῶν.
- [00343] Τίνες δὲ οὗτοι πάλιν, ἢ οἱ τῶν τοῦ Σωτῆρος θεσπισμάτων γνήσιοι φύλακες;
- [00344] οἱ τὸν ἑαυτῶν Δεσπότην ἀπομιμῆσθαι σπουδάζοντες ἐπιφωνῶντα καὶ λέγοντα·
- [00345] [Ἰδὲ] πρὸς μὲ, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καγὼ ἀναπαύσω ὑμᾶς.
- [00346] Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ ὅτι προᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
- [00347] [Ἰδὲ] Μεμνήμεθα δὲ πάλιν εἰπόντος αὐτοῦ·
- [00348] [Ἰδὲ] δέδωκα ὑμῖν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.
- [00349] [Ἰδὲ] Πεπάτηται γὰρ ὁ δράκων ὁ ἀποστάτης·
- [00350] καὶ ἐπ' ἀσπίδα καὶ βασιλίσκον ἐπέβημεν, οἱ κατοικεῖν ἐθέλοντες ἐν βοήθειᾳ τοῦ Ὑψίστου, καὶ ὑπὸ τὴν σκέπην γεγονότες τοῦ Θεοῦ τοῦ οὐρανοῦ, δηλον δὲ ὅτι Χριστοῦ, προσκυνεῖται γὰρ ἐν οὐρανῷ·
- [00351] [Ἰδὲ] γὰρ, φησὶν, εἰσαγάγη τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει·
- [00352] Καὶ προσκυνησά- τωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

[00353] [6] [9Ὁδοῦς] εὐσεβῶν εὐθειᾶ ἐγένετο, καὶ παρεσκευ- ασμένη ἡ ὁδὸς τῶν εὐσεβῶν.

[00354] Ἡ γὰρ ὁδὸς Κυρίου κρίσις.

[00355] Ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου, καὶ ἐπὶ τῇ μνεΐᾳ ἣ ἐπεθύμει ἡ ψυχὴ ἡμῶν.<sup>9</sup> Ὁ μακάριος προφήτης Ἰερεμίας, τῆς εὐαγγελικῆς πολιτείας, καὶ τῆς ἐν Χριστῷ δικαιοσύνης διαμέμνη- ται, λέγων τοῖς ἀληθείας ἐρασταῖς·

[00356] [6Στήτε] ἐπὶ ταῖς ὁδοῖς, καὶ ἐρωτήσατε τρίβους Κυρίου αἰώνιους, καὶ ἴδετε ποία ἐστὶν ἡ ὁδὸς ἡ ἀγαθὴ, καὶ βαδίσατε ἐν αὐτῇ, καὶ εὐρήσετε ἀγνισμόν ταῖς ψυχαῖς ὑμῶν.

[00357] [6] Τρί- [70.573] βοὶ μὲν γὰρ καὶ ὁδοὶ Κυρίου τῶν ἁγίων προφητῶν [70.573] οἱ λόγοι, καὶ τῆς διὰ Μωσέως ἐντολῆς, ἡ ὡς ἐν σκιά καὶ τύποις προαγόρευσις μυστηρίου τοῦ κατὰ Χριστόν.

[00358] Ταυτασὶ τοιγαροῦν τὰς τρίβους διερευνώ- μενοι μανθάνομεν τὴν ὁδὸν τὴν ἀγαθὴν, τοῦτ' ἔστι, τὴν ἐν Χριστῷ πολιτείαν·

[00359] βαδίσαντες ἐν αὐτῇ ταῖς ἑαυτῶν ψυχαῖς, τὸν ἀληθὴ καὶ διὰ πνεύματος ἀγνι- σμόν εὐρήσομεν.

[00360] Εὐθειᾶν τοίνυν φησὶ γενέσθαι τῶν εὐσεβῶν τὴν ὁδὸν, πῶς γὰρ οὐκ εὐθεία καὶ ἀτραχὺς, καὶ οὐδὲν ἔχουσα παντελῶς ἄναντες, ὅτε τὸ ῥῆμα τῆς πίστεως λέγοντες δικαιούμεθα, καὶ τὴν διὰ τοῦ ἁγίου βαπτίσματος καταπλουτοῦμεν κάθαρον;

[00361] Εὐθεία δὲ καὶ ἐτέρως ἡ τῶν εὐσεβούντων ὁδός.

[00362] Ἀνηρημένων γὰρ τῶν ἐχθρῶν, καὶ καθηρημένης τῆς τοῦ διαβόλου πλεονεξίας καὶ πάσης δυσχερείας ἐψιλωμένης, τί τὸ ἀνθεσθηκὸς ἔτι, καὶ παραλύειν δυνάμενον τῆς εὐσε- βείας τοὺς ἐραστάς;

[00363] Θέα δὲ ὅπως καταλειανθείσης τῆς τῶν εὐσεβούντων ὁδοῦ τρόπον τινὰ τῶν ἐν τύποις καὶ σκιαῖς ἀνατροπῆν ἔσεσθαί φησι.

[00364] Ἐπιφέρει γὰρ οὐχ ἀπλῶς, τὸ, Ἡ ὁδὸς Κυρίου κρίσις·

[00365] τουτέστιν, οὐ μόσχων προσαγωγαί, οὐ προβάτων σφαγαί, οὐ πόπανα καὶ λιβανωτοί·

[00366] κρίσις δὲ μᾶλλον, τοῦτ' ἔστι, δικαιοσύνη.

[00367] Ἔθος γὰρ τῇ θεοπνεύστῳ Γραφῇ τῷ τῆς κρίσεως ὀνόματι τὴν δικαιοσύνην ὑποδηλοῦν.

[00368] Καθάπερ ἀμέλει καὶ ὁ μακάριος Δαβὶδ·

[00369] [6Τιμῆ] φησὶ, βασιλέως κρίσιν ἀγαπᾷ,<sup>6</sup> τοῦτ' ἔστιν, τὴν δικαιοσύνην·

[00370] ἐν τιμῇ γὰρ τῇ παρὰ Θεῷ καὶ ἀνθρώποις πᾶσά ἐστι βασιλεία φιλοῦσα δικαιοσύνην.

[00371] Οὐκοῦν ἡ ὁδὸς Κυρίου κρίσις.

[00372] Χαίροντας δὲ λίαν εἰσκομίζει πάλιν τοὺς τὴν εὐθειᾶν ταύτην βαδιουμένους ὁδόν·

[00373] φασὶ γὰρ, ὅτι Ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου, καὶ ἐπὶ τῇ μνεΐᾳ ἣ ἐπεθύμει ἡ ψυχὴ ἡμῶν.

[00374] Πᾶσα γὰρ ἡμῶν ἡ ἐλπίς εἰς Χριστόν, οὐ καὶ ἀεὶ μεμνήμεθα, ταύτην ἔχοντες τὴν ἐπιθυμίαν, ὅτι καὶ δι' αὐτῆς σεσώσμεθα.

[00375] Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμα μου πρὸς σέ, ὁ Θεὸς, διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς.<sup>9</sup> Νύκτα καλεῖ, τὸν πρὸ τῆς ἐνανθρωπήσεως τοῦ Κυρίου καιρόν·

[00376] ὄρθρον δὲ τὴν προφητικὴν πρόγνωσην·

[00377] φῶς δὲ ἀληθινὸν τὸ εὐαγγέλιον τοῦ ἡλίου τῆς δικαιο- σύνης Χριστοῦ, ὃ καὶ τῆς ἀπανταχοῦ γῆς μαθεῖν ἐγ- κευέεται.

[00378] Καὶ γὰρ οὐκ ἀπὸ φύσεως φησὶ τὸ μαθεῖν, ὥσπερ τὸ βλέπειν ἢ τὸ βαδίζειν, ἀλλ' ἀπὸ σπουδῆς καὶ ἐπιμελείας.

[00379] Ὁ δὲ μὴ μαθῶν ἐκ ζώντων ἀρθήσεται, καὶ τὴν δόξαν Χριστοῦ οὐκ ὄψεται.

[00380] Οἱ λέγοντες·

[00381] Ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου, καὶ ἐπὶ τῇ μνεΐᾳ, ἣ ἐπεθύμει ἡ ψυχὴ ἡμῶν προσεπάγουσιν ἀναγκαίως καὶ τοῦτο.

[00382] Τὸν γὰρ τοι θεῖον εἰς νοῦν εἰσοικισάμενοι φωτισμόν, καὶ τῆς ἀρχαίας ἀπάτης τὸν σκότον ἀπο- πεμφάμενοι, καὶ τὴν τῆς ἁμαρτίας ἀχλὺν κατηφανι- σμένην ὀρώντες, ἀναφέρουσιν ὡδὰς τὰς χαριστηρίους, καθάπερ ἐκ νυκτὸς, καὶ σκότους ὀρθρίζειν λέγοντες, οἷον διαυγαζούσης ἐν αὐταῖς τῆς νοητῆς ἡμέρας, καὶ ἑωσφόρου λοιπὸν ἀνατέλλοντος ἐν ταῖς καρδίαις αὐ- τῶν, καθὰ γέγραπται.

[00383] Τοῖς τοιοῦτοις καὶ ὁ θεσπέσιος Παῦλος ἐπιστέλλει, καὶ φησιν·

[00384] [6Οἱ] ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ.

[00385] [6] Καὶ μὴν καὶ ἐτέρωθι·

- [00386] [6Οὐ] γὰρ [70.576] ἔσμεν νυκτός, οὐδὲ σκότους, ἀλλὰ υἱοὶ φωτός, καὶ υἱοὶ ἡμέρας.
- [00387] [6] Καταλαμπρύνεται γὰρ τῶν πιστευόντων ὁ νοῦς τοῖς εὐαγγελικοῖς θεσπίσμασι.
- [00388] Ταύτη τοί φησι καὶ ὁ θεσπέσιος Δαβίδ ὡς πρὸς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν·
- [00389] [6Λύχνος] τοῖς ποσί μου ὁ νόμος σου, καὶ φῶς τοῖς τρίβοις μου.
- [00390] [6] Αἰχλύϊ μὲν γὰρ οἶονεῖ πως καὶ κατασκιάσμασι τοῖς ἀπὸ γέ φημι τοῦ γράμματος, ὁ δὲ διὰ τοῦ πανσόφου Μωσέως κατεπαχύ- νετο νόμος.
- [00391] Ἐν δέ γε τοῖς εὐαγγελικοῖς κη- ρύγμασι γυμνὸν καὶ διαφανὲς τὸ τῆς ἀληθείας ἐκφαίνεται κάλλος, καὶ καταφαιδρύνει τὸν νοῦν ταῖς τῶν εὐσεβούντων διανοίαις φωτὸς δίκην εἰσχεόμενον.
- [00392] [9Δικαιοσύνην] μάθετε, οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.
- [00393] Πέπαυται γὰρ ὁ ἀσεβῆς.
- [00394] Πᾶς ὅς οὐ μὴ μάθη δικαιοσύνην ἐπὶ τῆς γῆς, ἀλήθειαν οὐ μὴ ποιήσῃ.
- [00395] Ἀρθήτω ὁ ἀσεβῆς, ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου.9 Ἐφη που ὁ Θεὸς διὰ φωνῆς προφήτου·
- [00396] [6Καὶ] ἔσον- ται πάντες διδασκατοὶ Θεοῦ.
- [00397] [6] Ὅρα δὴ οὖν ὅπως ἐν τούτοις ἡμῖν ὁ λόγος μυσταγωγὸν ὥσπερ τινὰ τοῖς ἐξ ἔθνων πιστεύσασι αὐτὸν εἰσκομίζει γεγονότα Χρι- στόν.
- [00398] Ἴδου γὰρ, ἔδει τοῖς ἄπαξ ἐπεγνωκόσιν, ὅτι φῶς εἰσι τὰ προστάγματα αὐτοῦ ἐπὶ τῆς γῆς, τὴν τοῦ συμφέροντος εἶδησιν ἐνίεσθαι παρ' αὐτοῦ.
- [00399] [6Ω] τοῖνυν, φησὶν, οἱ κατοικοῦντες ἐπὶ τῆς γῆς μάθετε δικαιο- σύνην.
- [00400] [6] Ἔοικε δὲ τοῦτο τῷ διὰ φωνῆς τοῦ Δαβίδ·
- [00401] [6Ἀκούσατε] ταῦτα, πάντα τὰ ἔθνη·
- [00402] ἐνωτίσασθε, πάν- τες οἱ κατοικοῦντες τὴν οἰκουμένην.
- [00403] [6] Ὁ μὲν γὰρ ἐν γράμμασι νόμος πεπαιδαγώγηκε μόνον τὸν κατὰ σάρκα Ἰσραὴλ, ὁ δὲ γε Κύριος ἡμῶν Ἰησοῦς Χριστὸς τὸ τῆς ἡμερότητος ἀπλώσας λίνον ὅλην σεσαγήνευκε τὴν ὑπ' οὐρανόν.
- [00404] Εἰκότως οὖν ἄρα καὶ τοῖς ἀνά πᾶ- σαν τὴν γῆν συμβουλευεῖ, λέγων, ὅτι Χρῆ μανθάνειν αὐτοὺς, τὴν δι' αὐτοῦ λαληθεῖσαν δικαιοσύνην, τοῦτ' ἔστι, τὴν εὐαγγελικὴν.
- [00405] Ὅτι δὲ τὸ ἀπειθεῖν τοῖς παρ' αὐτοῦ λόγοις οὐκ ἀζήμιον, προσεπάγει καὶ φησι·
- [00406] Πέπαυται γὰρ ὁ ἀσεβῆς.
- [00407] Πᾶς ὅς οὐ μὴ μάθη δικαιο- σύνην ἐπὶ τῆς γῆς ἀλήθειαν οὐ μὴ ποιήσῃ, οἰχήσεται γὰρ, φησὶν, εἰς ὄλεθρον καὶ ἀπώλειαν, καὶ οἶον ἀπο- σβεσθήσεται.
- [00408] Τοῦτο γὰρ οἶμαι τὸ Πέπαυται δηλοῦν.
- [00409] Πᾶς εἴ τις μὴ προσδέξῃται τῆς δικαιοσύνης τῆς εὐαγ- γελικῆς τὴν εἶδησιν, καὶ ὅς ἂν μὴ ποιήσῃ τὴν ἀλή-θειαν.
- [00410] Ἀλήθειαν δὲ πάλιν ἐν τούτοις τῆς ἐν Χριστῷ πολιτείας ἀποκαλεῖ τὴν δύναμιν, καὶ τὴν ἐν πνεύματί τε καὶ ἀληθείᾳ προσκύνῃσιν, καὶ λατρείαν.
- [00411] Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, καὶ οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, οὐκ ἦν ἀλήθεια.
- [00412] Χριστὸς δὲ καὶ τὰ αὐτοῦ θεσπίσματα νοοῖτ' ἂν εἰκότως δικαιο- σύνη καὶ ἀλήθεια.
- [00413] Οἶμαι δὲ δεῖν κάκεινο εἰπεῖν, Γέ- γονεν ἡμῖν παρὰ τοῦ Πατρὸς δικαιοσύνη Χριστὸς, ἔστι δὲ πρὸς τούτῳ καὶ ἀλήθεια.
- [00414] Μάθετε τοῖνυν τὴν δικαιοσύνην, φησὶ, καὶ τὴν ἀλήθειαν·
- [00415] τοῦτ' ἔστιν, ἐπί- γνωτε τὸν ἀληθῶς Υἱὸν καὶ τὸν ὅλων δημιουργὸν καὶ Κύριον.
- [00416] Ἀρθήσεται γὰρ καὶ ἐκ μέσου γενήσεται πᾶς ὁ ἀσεβῆς, ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου.
- [00417] Τοιοῦτόν ἐστι τὸ δι' αὐτοῦ τοῦ Χριστοῦ τοῖς Ἰουδαίων δήμοις προσπεφωνημένον·
- [00418] [6Ἀμὴν.] ἀμὴν λέγω ὑμῖν, ὅτι ἐὰν μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἐν ταῖς ἁμαρτίαις [70.577] ὑμῶν ἀποθανεῖσθε.
- [00419] [6] Καὶ πάλιν·

[00420] <sup>[60]</sup> πιστεύων εἰς τὸν Υἱὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ <sup>[6]</sup> Θεοῦ· Ὁ δὲ ἅπαξ κατακεκριμένος, καὶ ταῖς ἰδίαις ἐναποθανῶν ἁμαρτίαις, πῶς ἂν ἴδοι τὴν δόξαν Κυρίου.

[00421] Οὐ γὰρ συνέσται Χριστῶ, καὶ τῆς παρ' αὐτοῦ δόξης κατ' οὐδένα τρόπον μετεσχηκῶς, τὸν τῶν ἀγίων οὐκ ὄψεται κληρον.

[00422] <sup>[9Κύριε,]</sup> ὑψηλός σου ὁ βραχίων, καὶ οὐκ ἤδεισαν·

[00423] γνόντες δὲ αἰσχυνθήσονται.

[00424] Ζῆλος λήψεται λαὸν ἀπαιδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται.<sup>9</sup> Ἀπειλοῦντος Θεοῦ τοῖς μὴ μανθάνουσι δικαιοσύνην, καὶ τοῖς μὴ ποιούσι τὴν ἀλήθειαν·

[00425] κατὰ γε τοὺς ἀρτίως ἡμῖν προαποδοθέντας λόγους εἰς ἀνάμησιν ὁ προφήτης ἔρχεται τῆς τοῦ Ἰσραὴλ ἀγνοίας τε ἅμα καὶ ἀπειθείας.

[00426] Ὁ μὲν γὰρ τῶν ὄλων δημιουργὸς Θεὸς Λόγος, ὁ παναλικῆς τοῦ Πατρὸς βραχίων, δι' οὗ τὰ πάντα προήχθη πρὸς γένεσιν, ἐν μορφῇ καὶ ἰσότητι τοῦ Πατρὸς ὑπάρχων ἑαυτὸν καθῆκεν εἰς ἐκούσιον κένωσιν, καὶ τεταπεινώκεν ἑαυτὸν, καθὰ γέγραπται, γενόμενος ἄνθρωπος, ἵνα δικαιώσῃ τοὺς ἐπὶ τῆς γῆς, διὰ πίστεως δὲ δηλονότι τῆς εἰς ἑαυτόν·

[00427] καὶ εἰργάζετο μὲν τὰ ὑπὲρ λόγον, καὶ διὰ τῆς τῶν δρωμένων μεγαλοπρεπείας, ὅτι καὶ Θεὸς καὶ ἐκ Θεοῦ κατὰ φύσιν ἐστίν, ἡξίου γνωρίζεσθαι, λέγων·

[00428] <sup>[6Ei]</sup> οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεῦτέ μοι·

[00429] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεῦητε, τοῖς ἔργοις πιστεῦετε.

[00430] <sup>[6]</sup> Εἰ δὲ καὶ τοὶ τῶν οὕτω τεθναμασμένων θεωροὶ γεγονότες, καὶ τῶν παρ' αὐτοῦ λόγων ἀτήκοοι, σκληροὶ καὶ ἀνουθέτητοι μεμενήκασι, μᾶλλον δὲ καὶ ἀπύλωτον ἐσχίκασι στόμα.

[00431] Τετολμήκασι γὰρ Σαμαρείτην, καὶ μέθυσον καὶ τέκτονος υἱόν, καὶ τὰ ἔτι τούτων ἀπηχέστερα δυσσεβοῦντες εἶπεῖν.

[00432] Ταῦτα τοίνυν διὰ τῆς τοῦ Πνεύματος δαδουχίας προεγνωκῶς ὁ προφήτης ποιῆται τοὺς λόγους πρὸς τὸν ἐν τοῖς οὐρανοῖς Πατέρα καὶ Θεόν, καὶ φησι, Κύριε, ὑψηλός σου ὁ βραχίων, καὶ οὐκ ἤδεισαν.

[00433] Τῇ μὲν γὰρ ἀξίᾳ τῆς ἰδίας ὑπεροχῆς, καὶ ὡς ἐν δόξῃ τῇ θεοπρεπεῖ, μέγας καὶ ὑψηλός·

[00434] καὶ μὲν τοὶ καὶ παναλικῆς ἐστίν ὁ βραχίων τοῦ Πατρὸς, τοῦτ' ἐστίν, ὁ δι' οὗ τὰ πάντα γέγονε Θεὸς Λόγος.

[00435] Ἐπειδὴ δὲ ὠφθη μετὰ σαρκὸς ἠγνοήκασιν αὐτοῦ τὴν δόξαν.

[00436] Πλὴν αἰσχυνθήσονται, φησὶν, εἰ μάθοιεν αὐτὸν ὄντα δηλονότι τὸν ζωοποιὸν τοῦ Θεοῦ Λόγον.

[00437] Ἐμαθον δὲ τίνα τρόπον;

[00438] Αὐτοὶ μὲν γὰρ τὸν ἀρχηγὸν τῆς σωτηρίας ἀπεκτείνασι, καὶ τὸν ἅγιον τοῦ Ἰσραὴλ ἠρνήσαντο, καθάπερ φησὶν ὁ θεσπέσιος Πέτρος.

[00439] Ἐπειδὴ δὲ τὰ τοῦ θανάτου δεσμὰ διαρρήξας τριήμερος ἀνεβίω Χριστὸς, καὶ τοῦτο ἐγνώκασιν οἱ τῶν Ἰουδαίων μάλιστα καθηγηταί, τότε δὴ, τότε καὶ κατασχύνθησαν, καὶ γοῦν δεδιότες μὴ ἄρα πῶς ἔκπυστον εἰς ἅπαντας τὸ τῆς ἀναστάσεως γένοιτο μυστήριον, ἀργύρια ἱκανὰ δεδώκασι τοῖς στρατιώταις, καθὰ γέγραπται·

[00440] ἵνα εἴπωσιν ὅτι <sup>[60i]</sup> μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτόν.

[00441] <sup>[6]</sup> Αἰσχυνθήσονται δὲ καὶ καθ' ἕτερον τρόπον.

[00442] Ὅταν γὰρ ἴδωσιν αὐτὸν ἐν τῇ συντελείᾳ τοῦ αἰῶνος ἐρχόμενον ἐν τῇ δόξῃ τοῦ Πατρὸς μετὰ τῶν ἀγγέλων, τότε καὶ ἐντροπὴν ἔξουσι τὴν <sup>[70.580]</sup> ἀμήρυντον, υἱοὶ μὲν ὄντες τοῦ νυμφῶνος διὰ τοὺς πατέρας, αὐτῶν γὰρ αἱ ἐπαγγελίαι, καὶ ἡ νομοθεσία, καὶ ἡ διαθήκη, πεμπόμενοι δὲ εἰς τὸ σκότος τὸ ἐξώτερον.

[00443] Ἀπαιδευτον τοίνυν εἰκότως ὀνομάζει λαὸν, καὶ ὅτι ζῆλος αὐτοὺς λήψεται, φησὶ, καὶ ὅτι πῦρ τοὺς ὑπεναντίους ἔδεται.

[00444] Ἐπειδὴ γὰρ ἀπόπεμπτοι γεγόνασιν αὐτοὶ, καὶ ἐκβέβληνται τῆς εἰς Χριστὸν ἐλπίδος, καὶ ἀπεδείχθησαν μὲν ἀλλότριοι τῶν ἐπαγγελιῶν, προσελήφθη δὲ τὰ ἔθνη, ταύτη τοὶ κατατρύχονται τῷ ζῆλῳ, καὶ οἷον ὑπὸ πυρὸς δαπανώμενοι, τοῦ τῆς βασκανίας δηλονότι διατελοῦσιν οἱ δειλαῖοι.

[00445] Γέγραπται τι τοιοῦτον καὶ ἐν ᾠδαῖς περὶ τῶν ἐξ αἵματος Ἰσραὴλ, ὅτι Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεοῖς·

[00446] παρῶξυνάν με ἐν τοῖς εἰδώλοις αὐτῶν.

[00447] Κἀγὼ παρεζήλωσω αὐτοὺς ἐπ' οὐκ ἔθνει·

[00448] ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.

[00449] <sup>[9Κύριε]</sup> ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν·

[00450] Κύριε ὁ Θεὸς ἡμῶν, κτήσαι ἡμᾶς.

[00451] Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν·

- [00452] τὸ ὄνομά σου ὀνομάζομεν.<sup>9</sup> Ἔθος τοῖς ἀγίοις προφήταις, τὰς ὑπὲρ γε τοῦ Ἰσραὴλ ποιεῖσθαι λιτὰς, ἦσαν μὲν γὰρ φιλόθεοι, καὶ τοῖς εἰς εὐσέβειαν αὐχρήμασιν εὐ μάλα κατεστεμμέ- νοι.
- [00453] Ἐπειδὴ δὲ ἅπαξ ἐκ ῥίζης πεφύηασιν Ἀβραὰμ καὶ ἐξ αἵματος τῶν ἀγίων πατέρων ἐπιστυγνάζουσιν ἀναγκαίως ὡς ὁμογενέσι τοῖς ἐξ Ἰσραὴλ ὄρωντες ἀπ- ολλυμένους διὰ γε τὴν εἰς Χριστὸν δυσσέβειαν.
- [00454] Ταύ- τη τοι καὶ νῦν ὁ μακάριος προφήτης Ἡσαΐας πρόσ- εισι λέγων·
- [00455] [Ἐκύριε] ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν·
- [00456] πάντα γὰρ ἀπέδωκας ἡμῖν.
- [00457] [Ἐ] Εἰ γὰρ χαρίσαιο, φησὶ, τὴν εἰρήνην ἡμῖν, παντὸς ἐσόμεθα πλήρεις ἀγαθοῦ, καὶ ἀπεσχίκαμεν τῶν παρὰ σοῦ χαρισμάτων τελειω- τάτην τὴν μέθεξιν.
- [00458] Καὶ ποίαν αἰτοῦσιν εἰρήνην, ἰδεῖν ἀναγκαῖον·
- [00459] ἢ γὰρ αὐτὸν αἰτοῦσι Χριστὸν·
- [00460] αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, κατὰ τὰς Γραφὰς, καὶ δι' αὐτοῦ συνήφθημεν τῷ Πατρὶ, δι' οἰκειότητος δὲ, δηλονότι τῆς πνευματικῆς.
- [00461] Ἦ γοῦν ἐκεῖνό φασιν.
- [00462] Οἱ μὲν γὰρ οὐπω πιστεύσαντες, καὶ ἀναπόβλητον ἔχοντες τὴν ἐκ τῆς ἀμαρτίας κηλῖδα, διεστήκασιν τοῦ Θεοῦ, καὶ ἐν ἐχθρῶν τάξει νοοῦνται δικαίως, γαυρόν τε ἔχουσι τὸν αὐχένα, καὶ τοῖς τοῦ Δεσπότητος μάχονται νόμοις.
- [00463] Οἱ δὲ εὐπειθεῖς καὶ εὐήνιοι, καὶ πρὸς πᾶν ὅτιοῦν ἔτοιμοι τῶν αὐτοῖς ἀρεσκόντων φιλαίτατοι τέ εἰσι καὶ εἰρή- νην ἔχουσι πρὸς αὐτόν.
- [00464] Ἀλλ' ἔστι τὸ χρῆμα θεόδο- τον ἀληθῶς, καὶ διὰ τῆς ἄνωθεν φιλοτιμίας ἐρχόμε- νον.
- [00465] Δὸς τοίνυν ἡμῖν, ὦ Δέσποτα, τὸ εἰρηνεῦσαι πρὸς σέ, καὶ ἐκ μέσου γενομένης τῆς βεβήλου καὶ βδελυρᾶς ἀμαρτίας ἐνωθῆναί σοι πνευματικῶς διὰ μεσίτου Χριστοῦ.
- [00466] Τοιοῦτόν ἐστι τὸ διὰ τῆς τοῦ Παύλου φωνῆς ὀρθῶς εἰρημένον·
- [00467] [Ἐδικαιωθέντες] οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου καὶ Σω- τήρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃ οὐδὲν γεγονότος κτήσις ἐσόμεθα, καὶ κληρὸς Θεοῦ.
- [00468] Ταύτη τοι σοφῶς ἐπενήνε- κται τὸ, Κύριε κτήσαι ἡμᾶς, ἐκτός σου ἄλλον οὐκ οἶ- δαμεν, τὸ ὄνομά σου ὀνομάζομεν.
- [00469] Μονοτρόπους γὰρ εἶναι χρῆ, καὶ Θεῶ μόνῳ κατεζευγμένους τοὺς εἰρη- νεύοντας πρὸς αὐτόν, ὥστε καὶ αὐτὸν εἰδέναι μόνον, καὶ ἐτέρου παντελῶς ψευδωνύμου Θεοῦ, μηδὲ ἐπὶ γλώττης ὄνομα φέρειν.
- [00470] Δεῖ γὰρ αὐτὸν ὀνομάζειν μό- [70.581] νον, ὅτι καὶ μόνος ἐστὶν ἐφ' ἡμᾶς φύσει τε καὶ ἀλη- θεία Θεός.
- [00471] Τοιοῦτόν τι καὶ ὁ τοῦ πανσόφου Μωσέως ἡμῖν ἐπεφώνησε νόμος, [Ἐκύριον] τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις, καὶ τῷ ὀνόματι αὐτοῦ.
- [00472] Ἀμήν.
- [00473] [Ἐ] Ἐπεὶ δὲ νεκροὶ ζῶν οὐ μὴ ἴδωσιν, οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσωσι.
- [00474] Διὰ τοῦτο ἐπήγαγες, καὶ ἀπώ- λεσας, καὶ ἦρας πᾶν ἄρσεν αὐτῶν.
- [00475] Πρόσθετε αὐτοῖς κακὰ, Κύριε, πρόσθετε κακὰ πᾶσι τοῖς ἐνδόξοις τῆς γῆς.<sup>9</sup> Οἱ μόνον εἰδότες τὸν φύσει τε καὶ ἀληθῶς ὄντα Θεὸν ὀνομάζοντες τε τὸ ὄνομα αὐτοῦ, καὶ ἐπαριθμοῦντες αὐτῷ παντελῶς οὐδένα, λέγοντές τε διὰ τοῦτο, Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν, συνείρουσιν ἀναγκαίως, τὸ, ὅτι Οἱ νεκροὶ ζῶν οὐ μὴ ἴδωσιν, ἐκτός σου διή πάλιν.
- [00476] Ζωὴ γὰρ ὢν κατὰ φύσιν ὁ τῶν ὄλων δημιουργ- γὸς καὶ Κύριος ζωογονεῖ τὰ πάντα, καὶ ἐν αὐτῷ κι- νούμεθα, καὶ ἐσμεν.
- [00477] Ἀλλ' οὐδὲ ἰατροὶ, φησὶν, οὐ μὴ ἀναστήσωσιν·
- [00478] ἐπομένου καὶ τούτῳ τοῦ ἐκτός σου δη- λονότι.
- [00479] Πάντα γὰρ ἡμῖν παρὰ Θεοῦ, καὶ αὐτοῖς ἐποίη- σεν ἐκ γῆς φάρμακα, κατὰ τὸ γεγραμμένον.
- [00480] Ὅσον μὲν οὖν ἦκεν εἰς γε τὸ γράμμα, φημί, καὶ τὸν πρό- χειρόν τε καὶ εἰς τοῦμφανὲς λόγον, ἢ τῶν ἐννοιῶν ἀπόδοσις ἔχοι ἂν ὀρθῶς ᾧδὲ γε, καὶ οὐχ ἑτέρως.
- [00481] Ἐπειδὴ δὲ χρῆ κατὰ νοῦν ἰέναι τὸν λόγον, καὶ τῆς προφητικῆς ἀκριβείας ἀπογυμνοῦν τὸν σκοπὸν, ἐκεῖνό φαμεν ἀναγκαίως·
- [00482] νεκροὶ τινὲς εἰσι καὶ οὐχὶ διή πάν- τως κατὰ τὴν σάρκα, νεκρωμένοι δὲ μᾶλλον ὑπὸ φιληδονίας κοσμικῆς, καὶ ζῶν οὐκ ἔχοντες τὴν ἀγίαν τὴν ἐν Χριστῷ τε καὶ ἀγγελικῇν.
- [00483] Ἀλλ' ἐκτός σου, φη- σὶν, οἱ τοιοῦτοι, οὐκ ἂν μεταλάχοιεν τῆς ζωῆς, ἤτοι τῆς ζωοποιούσης χάριτος.

[00484] Ἐκτός σου δὲ πάλιν οἱ τῶν ψυχικῶν ἀρρώσθημάτων ἀπαλλάττειν οἴοι τε τοὺς ἐναλόντας αὐτοῖς, οἱ καὶ ἰατροὶ πνευματικοὶ νοοῖντ' ἂν εἰκότως·

[00485] οὐκ ἂν τινα τῶν ἠρώσθηκόντων ἀναστή- σειαν.

[00486] Ἰατροὺς δὲ φαμεν πνευματικούς εἶναι, τοὺς ἀγίους προφήτας, ἀποστόλους τε καὶ εὐαγγελιστάς·

[00487] οἱ διὰ τῆς ἄνωθεν χάριτος, καὶ τῆς ἐν πνεύματι χο- ρηγίας τὸν ἰᾶσθαι δυνάμενον καταπλουτοῦντες λόγον θεραπεύουσι τοὺς τετραυματισμένους ὑπὸ τῆς ἁμαρτίας, καὶ τῆς τοῦ διαβόλου σκαιότητος.

[00488] Εἰκὸς δὲ δὴ τι καὶ ἕτερον τὸν προφητικὸν ἡμῖν ὑπαινίττεσθαι λόγον·

[00489] ὁ γὰρ τοι Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἰσο- σθενῆ καὶ ἰσοκλεᾶ τῷ Φύσαντι καταδεικνύς ἑαυτὸν ἀνίστη μὲν ἐκ μνημάτων τοὺς νεκροὺς, τοὺς δὲ ἐν ἐσχάταις ὄντας ἰᾶτο νόσοις.

[00490] Ἀλλὰ καίτοι τῶν οὕτω παραδόξων ἀποτελεστικῆς γεγονῶς οὐ τετίμηται παρὰ τῶν τεθεαμένων·

[00491] ἐδίωκόν τε καὶ οὕτως αὐτὸν οἱ τῶν Ἰουδαίων μάλιστα καθηγηταί, καὶ διδάσκαλοι.

[00492] Ἐπειδὴ τοίνυν ἐκτός σου φησιν, οὐκ ἂν ἴδοιεν ζωὴν οἱ νεκροί, σὺ γὰρ εἶ καὶ μόνος ὁ ζωοποιεῖν δυνάμενος, οὐδ' ἂν ἀναστήσειεν ἐκ μνημάτων ἰατροὺς, οὓς ἀνέστησας αὐ- τός·

[00493] ἠπίστησαν δὲ καὶ μετὰ τοῦτο ἔτι, καὶ ἀκαθέκτως λελυτήκασιν, οὓς ἦν εἰκὸς, καὶ πρό γε τῶν ἄλλων ἔσεσθαι πιστούς·

[00494] διὰ τοῦτο ἐπήγαγες, καὶ ἀπώλεσας, καὶ ἤρας πᾶν ἄρσεν αὐτῶν.

[00495] Ἐπήγαγες γὰρ τὴν ὄρ- γὴν αὐτοῖς, ἢ καὶ ἀπέκειρεν ἀναγκαίως οὐκ ἄρδην ἅπαντα τὸν Ἰσραὴλ·

[00496] σέσωσται γὰρ τὸ κατάλειμμα·

[00497] <sup>[70.584]</sup> ἀλλὰ πᾶν ἄρσεν αὐτῶν, τοῦτ' ἔστι, τὸ ἠγούμενον τά- γμα.

[00498] Ἡγεμονικώτατον γὰρ ὡς πρὸς γε τὸ θῆλυ τὸ ἄρσεν.

[00499] Ἀρρένας δὲ ἀποκαλεῖ ἴσως τοὺς οἰονεὶ νεανι- κωτέρους τῶν Ἰουδαίων, οὐ κατὰ τὴν τοῦ σώματος εὐρωστίαν, κατὰ τὴν γνώσιν δὲ μᾶλλον τῶν νομικῶν ἐνταλμάτων, τοιοῦτόν ἔστι τὸ πρὸς ἓνα τῶν προφητῶν εἰρημένον παρὰ Θεοῦ·

[00500] <sup>[6Πορεύσομαι]</sup> πρὸς τοὺς ἀδρούς, καὶ λαλήσω πρὸς αὐτούς.

[00501] <sup>[6]</sup> Καὶ ἰδοὺ ὁμοθυμαδὸν συν- ἔτριψαν ζυγὸν, διέρρηξαν δεσμούς, ὅτι δὲ τὸ προὔχον τε καὶ ἰερώτερον ἐν τοῖς Ἰουδαίοις ταλανίζεται μὲν εἰκό- τως, ῥαγδαϊότερον δὲ τὴν ὄργην ἐπήντησεν αὐτῷ, σαφηνεῖ λέγων αὐτὸς ὁ Χριστός·

[00502] <sup>[6Οὐαὶ]</sup> ὑμῖν, Γραμ- ματεῖς, καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν, καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον·

[00503] καὶ ἂν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλό- τερον ὑμῶν.

[00504] <sup>[6]</sup> Καὶ πάλιν·

[00505] <sup>[6Καὶ]</sup> ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως, αὐτοὶ οὐκ εἰσέρχεσθε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

[00506] <sup>[6]</sup> Κολάζεται τοίνυν εἰκότως τὸ ἄρσεν, τοῦτ' ἔστι, τὸ ἐν ὑπεροχῇ καὶ τίμιον.

[00507] Καὶ ὡς ἐν ἀνδρεία τῇ πνευμα- τικῇ τότε ἦκον εἰς εἶδησιν τὴν κατὰ τὸν νόμον, οἷς καὶ προστεθῆναι βούλεται κακά.

[00508] Οὐ γὰρ μόνον ἀπο- πεπτώκασιν τῆς πρὸς Θεὸν οἰκειότητος ἐμπαροινήσαν- τες τῷ Χριστῷ, ἀλλὰ γὰρ καὶ τῷ λιμῷ δεδαπάνη- ται, καὶ ταῖς ἐντεῦθεν περιπεπτώκασιν συμφοραῖς, καταδηλωθείσης αὐτῶν τῆς χώρας, καὶ ἀνατετραμμέ- νης εἰς ἅπαν.

[00509] Οὓς δὲ εἰρηκεν ἀρρένας, τούτους καὶ ἐνδόξους ἀποκαλεῖ ὡς διαπρέποντας δηλονότι, καὶ ὑπερκειμένους τῶν ἄλλων, διάτοι τὸ κατεστέφθαι τοῖς τῆς ἱερωσύνης αὐχῆμασιν.

[00510] Τὸ πᾶν ἄρσεν αὐτῶν θεό- δοτον, καὶ σύμμαχον, κακὰ δὲ τὰ κακωτικά φησιν, ἤτοι τὰς θεηλάτους ὄργας, λιμούς, λοιμούς, πολέμους, καὶ τὰ τούτοις ὅμοια.

[00511] Ἐνδόξους δὲ τοὺς ἐν κακοῖς περιφανεῖς, καὶ ἐν δυναστείαις περιβοήτους.

[00512] <sup>[9Κύριε,]</sup> ἐν θλίψει ἐμνήσθημέν σου, ἐν θλίψει μι- κρᾷ ἢ παιδείᾳ σου ἡμῖν.

[00513] Καὶ ὡς ἡ ὠδίνουσα ἐγ- γίζει τοῦ τεκεῖν, καὶ ἐπὶ τῇ ὠδίνι αὐτῆς ἐκέκρα- γεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.<sup>9</sup> Ἐκ πολλῆς ἄγαν φιλοθείας ὁ μακάριος προφήτης κεκινημένος κατὰ τῶν Ἰουδαϊκῶν τολμημάτων εἰρη- κώς τε ὅτι Πρόσθετες κακὰ πᾶσι τοῖς ἐνδόξοις τῆς γῆς, ἵνα μὴ τις εἶναι νομίζεται τραχύς τε καὶ ἀπηνῆς οὐ κατοικεῖται εἶναι μᾶλλον παρακαλῶν τοὺς ἡμαρτηκό- τας, ἀλλ' ἐν θλίψει γενέσθαι καὶ κακοῖς, ἐπήνεγκεν ἀναγκαίως τὸ πεφυκὸς ἅπασιν συμβαίνειν, φημὶ δὲ τὸ ἐν θλίψει καὶ ἀνάγκαις διαμεμνησθαι φιλεῖν τοῦ πάντα ἰσχύοντος Θεοῦ.

[00514] Τὸ μὲν γὰρ τῆς εὐθυμίας πλάτος ἀνίστην ἔσθ' ὅτε πρὸς καταφρόνησιν, καὶ οὐδ' ὅσον εἰπεῖν αἰσθάνεσθαι τῶν πλημμελημάτων αὐτοῦς ἐκ πολλῆς ἄγαν ῥαθυμίας εἰς τοῦτο γνώμης κατολισθή- σαντας.

[00515] Συνελαύνει δὲ ὡσπερ ἡ θλίψις πρὸς Θεόν, καὶ εἰς ἐπίγνωσιν ἀναφέρει τῶν διεπταισμένων.



- [00516] Οὐκοῦν ταύτης ἔνεκα τῆς αἰτίας, φησίν, ἔφην ὅτι, Πρόσθεσ κακὰ τοῖς ἐνδόξοις τῆς γῆς, ἐπεὶπερ ἔστι κοινὸν ἅπασι τότε δὴ μάλιστα σε ποιεῖσθαι διὰ μνήμης, καὶ τὰ σὰ βουλεύεσθαι, καὶ φρονεῖν, ὅταν συμφοραῖς κοι- νωνήσωσιν.
- [00517] Ἐν γὰρ θλίψει μικρᾷ παιδευόμεθα, οὐκ ἄκρατον οὐδὲ εἰς ἅπαν ἀπηνῆ τὴν τιμωρίαν ἐπάγον- τος τοῦ Θεοῦ, συγκεραννύντος δὲ μᾶλλον ἡμερότητι [70.585] τὴν ὀργήν.
- [00518] Οὐκοῦν οὐ μισούντος ἦν τοὺς ἡμαρτηκό- τας τὸ θλίψιν ἐπάγεσθαι παρακαλεῖν αὐτοῖς, ἀγα- πῶντος δὲ μᾶλλον καὶ παιδεύεσθαι παρακαλοῦντος αὐτούς·
- [00519] ἵνα ἐπεὶπερ ἐκ προαιρέσεως ἰδίας καρπὸν οὐκ ἐσχίκασι τὴν εὐσέβειαν, κἂν γοῦν ὡς ἐξ ἀνάγκης περιτρέποιντο πρὸς τοῦτο τῆς θείας ὀργῆς εἰς αἴσθη- σιν κεκλημένοι.
- [00520] Τοιοῦτον, οἶμαι, ἔστι τὸ διὰ φωνῆς τοῦ Δαβὶδ ὀρθῶς εἰρημένον·
- [00521] [6Ἐν] χαλινῷ καὶ ἐν κημῷ τὰς σιαγόνας αὐτῶν ἄγξαις τῶν μὴ ἐγγιζόντων πρὸς σέ.
- [00522] [6] Ἀλλ' ἐκεῖνοι μὲν ἀφόρητα πεπλημμεληκότες, καὶ ἐμπαροινήσαντες τῷ Χριστῷ περιπεσοῦνται τῇ θλίψει.
- [00523] Ἥμεῖς δὲ οἱ σοὶ καὶ τὰ σὰ φρονούντες καὶ λέ- γοντες διετέθημεν οὐχ ἑτέρως ἐπὶ τῷ ἀγαπητῷ σου, τοῦτ' ἔστι, τῷ Υἱῷ·
- [00524] καθάπερ ἀμέλει, καὶ ὠδίνουσα γυνὴ μονονουχὶ κατακεκραγότες τῶν ἀτιμαζόντων αὐτῶν ὀδυνόμενοι τε διὰ τοῦτο λίκαν, καὶ πλείστην ὄσσην τῶν ἀπειθούντων αὐτῷ ποιούμενοι τὴν καταβο- λήν.
- [00525] Ἔστι δ' ἀληθὲς ὃ φασι.
- [00526] καὶ γοῦν αὐτὸς ὁ μακά- ριος Ἡσαΐας ταῖς Ἰουδαίων ἀθυροστομίαις ἐπιτιμῶν, ἄς πεποιήνται κατὰ Χριστοῦ·
- [00527] [6Υμεῖς] δὲ,6 φησὶ, [6προσαγάγετε] ὦδε, υἱοὶ ἄνομοι·
- [00528] σπέρμα μοιχῶν καὶ πόρνῆς, ἐν τίνι ἐνετρουφήσατε, καὶ ἐπὶ τίνι ἠνοίζατε τὸ στόμα ὑμῶν, καὶ ἐπὶ τίνα ἐχαλάσατε τὴν γλῶτταν ὑμῶν;
- [00529] Οὐχ ὑμεῖς ἐστε τέκνα ἀπωλείας, σπέρμα ἄνο- [6] μον;Καὶ μὴν καὶ ὁ μακάριος Δαβὶδ περὶ αὐτῶν πού φησιν·
- [00530] [6Σκοτισθήτωσαν] οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸ νῶτον αὐτῶν διὰ παντὸς σύγκα- ψον.
- [00531] [6] Πλείστοι τε ὅσοι πρὸς τοῦτο παρὰ τῶν ἁγίων προφητῶν γεγονάσι λόγοι κατὰ τῆς τῶν Ἰουδαίων συναγωγῆς, διὰ τὴν εἰς Χριστὸν δυσσέβειαν.
- [00532] [9Διὰ] τὸν φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν, καὶ ὠδινήσαμεν, καὶ ἐτέκομεν πνεῦμα σωτηρίας, ὃ ἐκυήσαμεν ἐπὶ τῆς γῆς.9 Οἱ λέγοντες, ἐκ φιλοθεΐας γενέσθαι τῷ ἀγαπητῷ τοῦ Πατρὸς, δηλον δὲ ὅτι τῷ Υἱῷ, καθάπερ ὠδίνουσα γυνή, τῇ τοῦ λόγου τροπῇ νουνεχῶς ἐμμένοντες, ὠδι- νῆσαι τέ φασι καὶ μὴν καὶ εἰληφέναι κατὰ γαστρὸς, καὶ τῆς σωτηρίας τὸ πνεῦμα τεκεῖν ἐπὶ γῆς.
- [00533] Πρέπει δ' ἂν, ὡς ἔφην, ὁ τοιοῦτος λόγος προφήταις τε καὶ ἁγίοις ἀποστόλοις τε καὶ εὐαγγελισταῖς οἱ τῆς ἄνωθεν μυσταγωγίας καταπλουτοῦντες τὴν χορηγίαν καὶ οἷον τινὰς νοητοὺς δεχόμενοι σπερματικούς ἐκτετόκασι τοῖς ἐπὶ τῆς γῆς πνεῦμα σωτηρίας, τοῦτ' ἔστι, τὴν ἐν πνεύματι διδασκαλίαν, ἢ καὶ ζωῆς ἔστι τῆς εἰς αἰῶ- νας πρόξενος.
- [00534] Ἔθος γὰρ τῇ θεῖα Γραφῇ πνεῦμα πλει- στάκις ὀνομάζειν τὰς τινῶν συγγραφάς.
- [00535] [6Καὶ] γοῦν δοκιμάζετε,6 φησὶ, [6τὰ] πνεύματα εἰ ἐκ τοῦ Θεοῦ ἔστιν.
- [00536] [6] Αἰεὶ γὰρ ἐν ἀγίῳ Πνεύματι τὸ σωτήριον λα- λεῖται κήρυγμα, ἡγουν ἐν πνεύματι κοσμικῷ τὰ ὅσα- πέρ ἔστι τῇ ἀληθείᾳ μαχόμενα.
- [00537] Γράφει γοῦν ὁ θεσπέ- σιος Παῦλος περὶ ἑαυτοῦ τε καὶ τῶν ἄλλων ἁγίων·
- [00538] [6Ἡμεῖς] δὲ οὐ τὸ πνεῦμα τοῦ κόσμου τούτου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα ἴδωμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.
- [00539] [6] Πνεῦμα τοίνυν σωτηρίας τὸ εὐαγγελικὸν ἀποκαλοῦσι κήρυγμα.
- [00540] Αποφέρει γὰρ εἰς ἀμήρυτον ζωὴν καὶ εἰς μακραίωνα βίον.
- [00541] [70.588] [9Οὐ] πεσοῦμεθα, ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.
- [00542] Αναστήσονται οἱ νεκροὶ, καὶ ἐγερ- θήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσον- ται οἱ ἐν τῇ γῇ.
- [00543] Ἥ γὰρ δρόσος ἢ παρὰ σοῦ ἵαμα αὐτοῖς ἔστιν.
- [00544] Ἥ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.9 Ἀξιάγαστος ἀληθῶς τῶν ἁγίων ἢ νῆψις.
- [00545] Ἐννοοῦσι γὰρ αἰεὶ πως τὸ ἀντιτετάχθαι δοκοῦν, οἷς ἂν πρὸς ἡμᾶς ποιοῖντο λόγοις.
- [00546] Οὐκοῦν ἐπειδήπερ πνεῦμα σωτήριον ἀποτεκεῖν ἔφασκον τοῖς ἐπὶ τῆς γῆς, κατ- ισχύοντα δὲ καὶ μετὰ τοῦτο ἔτι τῶν ἐπὶ γῆς ὀρώσι τὸν θάνατον, οἷονεί- τινος λέγοντος·
- [00547] Τίς ἢ ὄνησις τῶν θείων ἡμῖν κηρυγμάτων;

- [00548] ποῦ δὲ τῆς σωτηρίας τὸ πνεῦμα;
- [00549] πίπτουσι γὰρ οἱ ἐπὶ τῆς γῆς·
- [00550] ἀντεπάγουσιν ἀναγκαίως τὴν ἀπολογία, καὶ δὴ καὶ φασιν, Ἀναστή- σονται οἱ νεκροί, χάριτι μὲν Θεοῦ, καθά φησιν ὁ μα- κάριος Παῦλος·
- [00551] Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ὑπὲρ παντὸς ἐγεύσατο θανάτου, πλὴν ἀνεβίω τριήμε- ρος, καὶ γέγονεν ἀπαρχὴ τῶν κεκοιμημένων, καὶ ῥίζα τῶν δι' αὐτοῦ μεταπλαττομένων εἰς ζωὴν, καὶ οἶον ἀρχὴ τῆς ἀνθρώπου φύσεως ἀποδυομένης τὴν φθορὰν·
- [00552] καὶ πεπλουτήκαμεν μὲν ἐν ἀκλονήτοις ἐλ- πίσι τὴν εἰς αἰῶνα ζωὴν.
- [00553] Ἄραρε δὲ ὅτι πάντη τε καὶ πάντως ἀναβιώσονται μὲν οἱ νεκροί, καταργηθή- σεται δὲ εἰσάπαν τοῦ θανάτου τὸ κράτος·
- [00554] πλὴν οὐπω παρόντος τοῦ καιροῦ καθ' ὃν ἡ ἀνάστασις·
- [00555] ὑποπίπτει τέως ἡ ἀνθρώπου φύσις, τῷ τεθνάναι δεῖν.
- [00556] Καὶ τὸν ἐν Χριστῷ τέως ἡσθηνηκότα, καὶ ἐν ἡμῖν τε αὐτοῖς ἐσόμενον ἀσθενῆ κατὰ καιροὺς ὑπομένει θάνατον.
- [00557] Ἄρ' οὖν ἐκεῖνο, φησὶ, τοῖς παρ' ἡμῶν ἀντιτετάσσεται λόγοις, ἡγουν σωτηρίους κηρύγμασι, τὸ πίπτειν ἔτι τοὺς ἐπὶ τῆς γῆς;
- [00558] Καὶ τί τοῦτό ἐστι;
- [00559] παντελῶς οὐ- δέν.
- [00560] Ἀναβιώσονται γὰρ οἱ νεκροί, καὶ τὰ ἐν γῆ καὶ μνημείοις σώματα παλινδρομήσει πρὸς ζωὴν.
- [00561] Καὶ τίς ἂν γένοιτο τοῦδε δὴ πάλιν ὁ τρόπος;
- [00562] Ἡ δρόσος ἢ παρὰ σοῦ ἴαμα αὐτοῖς ἐστι.
- [00563] Καὶ δρόσον ἐν τούτοις ἀποκαλεῖν ἐγνώκασι τὴν ζωοποιὸν τοῦ πνεύματος ἐνεργεῖαν τε καὶ δύναμιν, δι' ἧς ἐγεροθήσονται τοὺς νεκροὺς ὁ μακάριος ἔφη Δαβίδ.
- [00564] Ψάλλει γὰρ που πρὸς Θεὸν, καὶ φησιν·
- [00565] [6] Ἀποστρέψαντος] γὰρ σου τὸ πρόσωπον, ταραχθήσονται, καὶ εἰς τὸν χοῦν αὐτῶν ἐπι- στρέψουσιν.
- [00566] Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτι- σθήσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς.
- [00567] [6] Δρόσος οὖν ἄρα ζωοποιὸς τὸ Πνεῦμα παρὰ Πατρὸς δι' [70.589] Υἱοῦ, καὶ αὐτοῖς τοῖς ἐκ γῆς σώμασιν ἐνιῆσα τὴν ἀφθαρσίαν.
- [00568] Ἄλλ' οἱ μὲν ἐν γῆ πεσόντες ἀναβιώσονται, ἡ δὲ γε τῶν δεδυσσεβηκότων γῆ πεσεῖται, καὶ τοῦτο παθεῖν συνέβη τῇ τῶν Ἰουδαίων χώρᾳ·
- [00569] πεπαρωνή- κασι γὰρ εἰς Χριστὸν, καὶ εἰς τοὺς ἁγίους μυσταγωγούς, καίτοι τὸ τῆς σωτηρίας τεκόντας πνεῦμα τοῖς ἐπὶ τῆς γῆς.
- [00570] [9] Βάδιζε,] λαός μου, εἰσελθε εἰς τὰ ταμιεῖά σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως ἂν παρέλθῃ ἡ ὄργη Κυρίου.
- [00571] Ἴδου γὰρ Κύριος ἀπὸ τοῦ ἁγίου τόπου ἐπάγει τὴν ὄργην ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.
- [00572] Καὶ ἀνα- καλύψει ἡ γῆ τὸ αἷμα αὐτῆς, καὶ οὐ κατακαλύ- ψει τοὺς ἀνηρημένους.<sup>9</sup> Τὸ τοῦ Θεοῦ πρόσωπον ἐν τούτοις ἡμῖν εἰσκομίζε- ται τῶν ἁγίων τὸν νοῦν ἐπαλείφοντος εἰς τὸ θληπα- θές.
- [00573] Ἐπειδὴ γὰρ ἔμελλον, καὶ τοῖς ἐξ αἵματος Ἰσραὴλ, καὶ τοῖς ἀνὰ πᾶσαν τὴν ὑπ' οὐρανὸν τὸ τῆς σωτηρίας ποιῶντες πνεῦμα, τοῦτ' ἐστι, τὸ εὐαγγελικὸν ἱερουρ- γοῦντες κήρυγμα, δεινοῖς τε καὶ ἀφορήτοις πειρασμοῖς περιπεσεῖσθαι, καὶ αὐτὸν δὲ τὸν ἐπὶ ψυχῇ καὶ αἵματι κίνδυνον ὑπομείναι·
- [00574] ταύτητοι καὶ μάλα εἰκότως κα- τανεανιεύεσθαι φιλεῖν τῶν τοιούτων αὐτοὺς ἀναπέι- θει, λέγων·
- [00575] Βάδιζε, λαός μου, εἰσελθε εἰς τὰ ταμιεῖά σου.
- [00576] Εὐφρέστατα δὲ καὶ εὐφῆμως ἄγαν ἀποκαλεῖ τὰ ταμιεῖα τάχα που τὰ ἐν τῇ γῆ μνήματα·
- [00577] καὶ δὴ καὶ ἐν ἴσῳ τοῖς ἀληθῶς ἀποκρυπτομένοις ἀποκλείει τὰς θύ- ρας, καὶ διαλανθάνει ἀνέχεσθαι βραχὺ, ἕως ἂν παρ- ἔλθῃ ἡ ὄργη Κυρίου.
- [00578] Εἴρηται μὲν γὰρ τῇ τοῦ γέ- νους ἀρχῇ, τοῦτ' ἐστι, τῷ Ἀδάμ·
- [00579] [6] Ἡ] εἰ, καὶ εἰς γῆν [6] ἀπελεύση· καὶ ἐπάρατος ἦν διὰ τὴν παράβασιν ἡ ἀνθρώπου φύσις·
- [00580] ταύτητοι καὶ ὑπενήνεκται τῇ φθορᾷ.
- [00581] Λυθήσεται δὲ τὰ ἐκ θείας ὄργης ἐπενηνεγμένα.

- [00582] Καὶ τοῦτο εἰς ἅπαν κατὰ τὸν τῆς συντελείας καιρὸν καταργουμένου θανάτου, καὶ τῆς τοῦ διαβόλου τυραν- νίδος ἀνηρημένης, καὶ τῆς ἁμαρτίας ἐκβεβρωμένης.
- [00583] Οὐκοῦν ἀποκρύβηθι, φησὶν, ὦ λαός μου, καὶ ἀνάσχου βραχὺ καὶ ὅσον ὅσον, ἕως ἂν ὁ ἐξ ὀργῆς Κυρίου θάνα- τος παρελάσῃ, καὶ ὁ τῆς ἀπάντων ἀναστάσεως ἀνα- [70.592] δειχθεῖη καιρός.
- [00584] Εἰ γὰρ καὶ πάθῃς, φησὶ, τὸ τεθνάναι τυχόν, τῆς τῶν μισούντων σκαιότητος ἐπιόριπτουσης καὶ τοῦτο τοῖς ἀγίοις μυσταγωγοῖς, ἀλλ' οὖν ὁ πάν- των Δεσπότης ἐποίσει τὴν κόλασιν τοῖς ἀνηρηκόσιν ἀγίους.
- [00585] Ἐπάγει γὰρ ἀπὸ τοῦ ἀγίου Κύριος τὴν ὄρ- γὴν ἐπὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
- [00586] Ὅμοιον τοῦτό ἐστιν ἐκεῖνον·
- [00587] [6Καὶ] ἔβρεξε γὰρ Κύριος παρὰ Κυρίου ἐπὶ Σόδωμα πῦρ καὶ θεῖον.
- [00588] [6] Οὐκοῦν ὁ Υἱὸς ἀπὸ τοῦ ἀγίου [η]μυφρεδ.
- [00589] Πατρός] Πνεύματος ἐποίσει τὴν ὄργην ἐπὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
- [00590] Ὡς γὰρ αὐτός ποῦ φησιν·
- [00591] [6Ο] Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ, ἵνα πάντες τιμῶσι τὸν Υἱόν, καθὼς τιμῶσι τὸν Πατέρα.
- [00592] [6] Ἐν- στάντος δὲ τοῦ καιροῦ, καθ' ὃν ἡ ὄργη τοῖς ἀνόσια πεπλημμεληκόσι κατὰ τῶν ἡγιασμένων ἐπενεχθήσε- ται, τὸ αἷμα αὐτῆς ἀνακαλύψει ἡ γῆ, καὶ οὐ κατα- κρύψει τοὺς ἀνηρημένους, τοῦτ' ἔστι, πᾶν ὅπερ πέ- πτωκεν εἰς γῆν αἷμα τοῦτο ἔσται φανερόν ἀποκρυβή- σεται οὐδεὶς, ἡγουν εἰς ἀλήθειαν οἰχήσεται τῶν ἡδι- κημένων.
- [00593] Μεμνήσεται γὰρ ἀπάντων ὁ Δημιουργός, καὶ οὐδεὶς ἔσται παντελῶς τῶν ἀδίκως ἀνηρημένων, ὅς οὐκ ἔσται γνώριμος, καὶ ἐν μνήμῃ Θεοῦ.
- [00594] [9Τῆ] ἡμέρᾳ ἐκεῖνῃ ἐπάξει ὁ Θεὸς τὴν μάχαιραν τὴν ἀγίαν, καὶ τὴν μεγάλην, καὶ τὴν ἰσχυρὰν, ἐπὶ τὸν δράκοντα τὸν ὄφιν φεύγοντα, ἐπὶ τὸν δράκοντα τὸν ὄφιν τὸν σκολιόν, καὶ ἀνελεῖ τὸν δράκοντα.<sup>9</sup> Ἐπενεχθήσεται τὴν ὄργην τοῖς ἡσεβηκόσι, καὶ ἀπεκτονόσιν αὐτοὺς, εὐ μάλα διειρηκῶς συναναίρε- θήσεται τοῖς ἑαυτοῦ τέκνοις, καὶ αὐτὸν ἔφη τὸν Σατανᾶν·
- [00595] οὗ τοῖς στρατηγήμασιν εἴκοντες κατεστρά- τευον τῶν ἀγίων οἱ τοῖς παρ' αὐτῶν κηρύγμασιν ἀντεξάγοντες.
- [00596] Κατ' ἐκεῖνο γὰρ, φησὶ, τοῦ καιροῦ, καθ' ὃν ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς τὴν ἀγίαν τε καὶ τομωτάτην, καὶ μεγάλην μάχαιραν, τὸν παναλικῆ καὶ ἀκαταγώνιστον, τοῦτ' ἔστι, τὸν μονογενῆ Λόγον, ἐπάξει ὁ Πατὴρ ἐπὶ τὸν δράκοντα τὸν ὄφιν φεύγοντα·
- [00597] ἐπὶ τὸν δράκοντα ὄφιν σκολιόν, καὶ ἀνελεῖ τὸν δρά- κοντα.
- [00598] Δράκοντά τε καὶ ὄφιν ὀνομάζει τὸν Σατανᾶν.
- [00599] Πικρὸς γὰρ καὶ ἰοβόλος, καὶ πρὸς γε τοῦτο δειλός.
- [00600] Αἰεὶ γὰρ φεύγειν ἔθος αὐτῷ.
- [00601] Δεινὸς δὲ ἔστι καὶ φιλοκακοῦργος.
- [00602] Σκολιοδρομεῖ γὰρ ὥσπερ τὸ θηρίον, πλὴν ἀναιρεθήσεται·
- [00603] καὶ γὰρ ἀπρακτῆσει λοιπὸν, μᾶλλον δὲ τοὺς τῆς ἀνοσιότητος ἀποτίσει λόγους, ποινήν ἀνατλάς τὴν ἐσχάτην, καὶ ταῖς ἄδου πύλαις κάτοχος γεγονώς, ἔργον τε τῆς εἰς αἰῶνα φλογὸς μακρὰν τε καὶ ἀτελεύτητον ὑπομένων κόλασιν.
- [00604] [9Τῆ] ἡμέρᾳ ἐκεῖνῃ ἀμπελῶν καλὸς, ἐπιθύμημα ἐξάρχειν κατ' αὐτοῦ.
- [00605] Ἐγὼ πόλις ὄχυρά, πόλις πολιορκουμένη·
- [00606] μάτην ποτιῶ αὐτήν.
- [00607] Ἀλώσεται γὰρ νυκτὸς, ἡμέρας δὲ πεσεῖται τείχος.<sup>9</sup> Διαπεράνας εὐ μάλα τὸν ἐπὶ γε τοῖς διὰ πίστεως σεσαγηνευμένοις λόγον, καὶ ὅτι χρίσονται μύρω, καὶ πίνονται οἶνον ἐν τῷ ὄρει τῷ ἀγίῳ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ σαφέστατα διειπῶν·
- [00608] ὄρος δὲ εἶναί φαμεν τὴν Ἐκκλησίαν·
- [00609] προσεπαγαγὼν τε ὅτι καὶ ἐκδίκησις ἔσται τῶν ἀνηρημένων δι' εὐσέβειαν, καὶ [70.593] μὴν ὅτι τῇ ἀγίᾳ, καὶ μεγάλῃ μαχαίρᾳ πάντη τε καὶ πάντως ὁ ἀποστάτης ἀπολείται δράκων, ἀνακομίζει τὸν λόγον ἐπὶ τοῖς συμβεβηκόσιν ἐξ ἁμαθίας τοῖς ἐξ αἵματος τοῦ Ἰσραήλ.
- [00610] Κατ' ἐκεῖνο γὰρ, φησὶ, τοῦ και- ροῦ, καθ' ὃν ἀπαράδεκτον τὴν εἰς Χριστὸν ποιήσονται πίστιν·
- [00611] Ἐγὼ ὁ ἀμπελῶν ὁ καλός, οὐ καὶ τὸ κατάρ- χειν ἐπιθύμημα φαίη τις ἄν·
- [00612] ἐγὼ ἡ πόλις ἡ ὄχυρά·
- [00613] πεποίηται γὰρ οὕτως ὡς ἀπὸ γε τῆς Ἱερουσαλήμ ὁ λόγος·

- [00614] Ἔσομαι πόλις πολιορκουμένη.
- [00615] Εἶτα τὸ τοῦ Θεοῦ πρόσωπον ὁ προφήτης ἡμῖν εἰσκομίζει, λέγων, ὅτι Μάτην ποτιῶ αὐτήν.
- [00616] Εἰ γὰρ καὶ γέγονε, φησὶν, ἄμπελος εὐκληματοῦσα ὁ Ἰσραὴλ, κατὰ τὴν Ἰερε-μίου φωνήν, ἀλλ' ἐποίησεν ἀκάνθας, καὶ ἀνόνητον ἐφ' ἑαυτὴ τὴν διὰ τοῦ νόμου παράκλησιν ἐποίησατο.
- [00617] Μάτην οὖν ἄρα πεπότικέ τε αὐτήν διὰ τοῦ πάλαι νόμου, κἂν εἰ ποτίσειεν ἔτι δι' εὐαγγελικοῦ κηρύγμα-τος, ἀνωφέλητος καὶ οὕτως ὑπομενεῖ.
- [00618] Τί τοίνυν ἐν-τεῦθεν συνέβη παθεῖν αὐτήν;
- [00619] Ἀλώσεται νυκτὸς, ἡμέρας δὲ πεσεῖται τεῖχος.
- [00620] Ἐπειδὴ γὰρ αὐτήν πόλιν ἠνόμασεν ἰσχυρὰν, καὶ μέντοι πολιορκουμένην, ἀνα-λόγως τῇ τῶν νοημάτων ἀκολουθεία ἀλῶναί τε φησὶν αὐτήν, καὶ μὴν ὅτι καὶ τὸ τεῖχος πεσεῖται δισχυρὶ-ζετο.
- [00621] Τὸ δὲ γε νυκτὸς μὲν ἀλῶναι καὶ ἐν ἡμέρᾳ δὲ πεσεῖσθαι τεῖχος, ἔοικέ τι τοιοῦτον ὑποδηλοῦν.
- [00622] Εἰ-ληπται μὲν γὰρ, ἤτοι πεπόρηται, καθάπερ ἐν ἀχλύϊ καὶ σκότει γεγεννημένη διὰ τοι τὸ μὴ ἀνασχέ-σθαι λέγοντος τοῦ Χριστοῦ [6<sup>Εως</sup>] τὸ φῶς ἔχετε, περιπατεῖτε ἐν τῷ φωτὶ, ἵνα μὴ ἡ σκοτία ὑμᾶς καταλάβῃ.
- [00623] [6<sup>1</sup>] Ἐπειδὴ δὲ τῶν παρ' αὐτοῦ λόγων ὀλίγα πεφροντικότες διατετελέκασιν, οἱ δεῖλοι κατελήφθη-σαν ὡς ἐν σκότῳ.
- [00624] Κατεκράτησε γὰρ αὐτῶν ἡ ἁμαρ-τία.
- [00625] Καὶ τοῦτο ἦν ἄρα τὸ διὰ φωνῆς τοῦ Χριστοῦ πρὸς αὐτοὺς εἰρημένον·
- [00626] [6<sup>Ἀμὴν</sup>] λέγω ὑμῖν, ἐὰν μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἐν ταῖς ἁμαρτίαις ὑμῶν ἀποθανεῖσθε.
- [00627] [6<sup>1</sup>] Ἦλω τοιγαροῦν, καὶ ἀπομεμένηκεν ἐν ἁμαρτίαις·
- [00628] πέπτωκε δὲ τεῖχος ὡς ἐν ἡμέρᾳ, τοῦτ' ἔστιν, ἐναργῶς τε καὶ ἐμφανῶς, τῆς παρὰ Θεοῦ πε-ριβολῆς ἐστέρηται.
- [00629] Τοιοῦτόν τί φησι καὶ ἐν ἀρχαῖς ὁ μακάριος προφήτης Ἡσαΐας·
- [00630] [6<sup>Ο</sup>] γὰρ ἄμπελῶν Κυ-ρίου Σαβαώθ, ἄνθρωπος τοῦ Ἰούδα νεόφυτον ἠγαπη-μένον.
- [00631] Ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας.
- [00632] [6<sup>1</sup>] Εἶτα προσεπάγει·
- [00633] [6<sup>Νῦν</sup>] δὲ ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἄμπελῶνί μου·
- [00634] ἀφελῶ τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν·
- [00635] καὶ καθελῶ τὸν τοῖ-χον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα, καὶ ἀνήσω τὸν ἄμπελῶνα μου καὶ οὐ μὴ τμηθῇ, οὐδ' οὐ μὴ σκαφῇ, καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα, καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν.
- [00636] [6<sup>1</sup>] Ὁρᾶς ὅπως ἐστὶν ἀληθὲς ὅπερ ἔφην, τοῦτ' ἔστι τὸ, Μάτην ποτιῶ αὐτήν.
- [00637] Οὐ γὰρ δέδωκεν ἔτι τὸν νοητὸν ὑετὸν τοῖς ἐξ Ἰσραήλ·
- [00638] καθεῖλε δὲ τὸν φραγμὸν αὐτοῦ, καὶ πρὸς γε τούτῳ τὸν τοῖχον.
- [00639] Καὶ φραγμὸν μὲν ἴσως τὰς ἐκ τῶν ἀγγέλων ἐπικουρίας ἀποκαλεῖ·
- [00640] τοῖχόν γε μὴν ἄληπτόν τε καὶ πεπηγότα τῆς παρ' ἑαυτοῦ δυνάμεως τὴν περιβολὴν.
- [00641] Ὅρη γὰρ, φησὶ, κύ-κλω αὐτοῦ, καὶ Κύριος κύκλω τοῦ λαοῦ αὐτοῦ.
- [00642] Ἐὰν δὲ λέγῃ τὸ, [6<sup>πέπτωκεν,6</sup>] οὐχὶ πάντως ὅτι καὶ κατεκο-μίσθη δηλοῖ, ἀλλ' ὅτι μᾶλλον ἀφήρηται.
- [00643] Μεμένηκε γὰρ ἀνεπικούρητος ὁ Ἰσραὴλ, καὶ τῆς ἄνωθεν φειδοῦς καὶ ἀγάπης ἀμέτοχος παντελῶς.
- [00644] [70.596] [9<sup>Οὐκ</sup>] ἔστιν, ἢ οὐκ ἐπελάβετο αὐτῆς.
- [00645] Τίς με θήσει φυλάσσειν καλάμην ἐν ἀγρῷ;
- [00646] Διὰ τὴν πολεμίαν ταύτην ἠθέτηκα αὐτήν.<sup>9</sup> Πεπολιόρηται μὲν ἡ τῶν Ἰουδαίων χώρα μετὰ τὸν τοῦ Σωτῆρος σταυρόν.
- [00647] Καὶ οἱ ἐκ παντὸς ἔθνους συναγηγερμένοι, τοῦτ' ἔστιν, ἡ πανσθενῆς τῶν Ῥω-μαίων στρατιὰ κατεξανέστησαν ἀνδρικῶς τοῦ τῶν Ἰουδαίων ἔθνους.

- [00648] Πεπόρθηται δὲ καὶ ἐτέρως, νοητῶς δηλονότι, καὶ κεκρυμμένως·
- [00649] δέδοται γὰρ εἰς κατα- πάτημα τοῖς ἀκαθάρτοις πνεύμασιν.
- [00650] Εἰ γὰρ ἐστέρη- ται τοῦ φραγμοῦ, καὶ τὸ σῶζον αὐτὴν ἀφήρηται τεῖχος, πῶς ἂν ἐνδοιάσειέ τις ὅτι γέγονε νομὴ τῶν νοητῶν θηρίων;
- [00651] Καὶ τοῦτο ἦν ἄρα τὸ διὰ φωνῆς τοῦ Δαβὶδ περὶ αὐτῆς εἰρημένον πρὸς τὸν τῶν ὄλων Σω- τήρα Χριστόν·
- [00652] <sup>[6]Iva</sup> τί καθεῖλες τὸν φραγμὸν αὐ- τῆς, καὶ τρυγῶντες αὐτὴν πάντες οἱ παραπορευό- μενοι τὴν <sup>[6]</sup> ὁδόν; Ἐλυμήνατο αὐτὴν ὡς ἐκ δρυμοῦ·
- [00653] καὶ ὄνος ἄγριος κατενεμήσατο αὐτήν.
- [00654] Ἥ γὰρ τὰ πολύτροπα διὰ τούτων σημαίνει πάθη ὑφ' ὧν κεκρά- τηται τῶν Ἰουδαίων ὁ νοῦς·
- [00655] ἀλογίαν μὲν τὴν ἐσχάτην τοῦ ὄνου σημαίνοντος·
- [00656] ἡδονὴν γε μὴν τοῦ ὄου.
- [00657] Ὅτι οὖν γέγονεν εὐάλωτος παντὶ τῷ καταδηοῦν ἐθέλοντι τοῦτο διδάσκει, λέγων·
- [00658] Οὐκ ἔστιν ἢ οὐκ ἐπελάβετο αὐτῆς, οὐ γὰρ ἔστι χεὶρ ἢτοι δύναμις, ἢ ἀνθρώπων ἢ πονηρῶν πνευματῶν ἣτις οὐκ ἐπελάβετο αὐτῆς.
- [00659] Ἀλλ', ὦ Δέσποτα, φαίη τις ἂν ἴσως·
- [00660] οὐ γὰρ ἔσωζες ὡς σὸν ὄντα λαόν, οὐκ ἐφρούρεις αὐτήν, καὶ τεῖχος ἦσθα τὸ παναλκές.
- [00661] Ναὶ, φησὶ, πεφρούρηκά τε καὶ περιβέβληκα τῇ παρ' ἐμαυτοῦ χάριτί τε καὶ εὐσθε- νεΐα·
- [00662] ἀλλ' ἦν ἀναγκαῖον φρουρεῖσθαι τότε καρπὸν ἔχοντα τὸν ἐκ νόμου.
- [00663] Ἐπειδὴ δὲ λοιπὸν κατεκομίσθη εἰς τοῦτο, φησὶν, ἀθλιότητος, καὶ ἀφιλεργίας πνευμα- τικῆς, ὡς καρπὸν ἔχειν τὸν ἐξ ἀρετῆς οὐδένα·
- [00664] ἔοικε δὲ καλάμη ψιλῇ καὶ ἀκάρω·
- [00665] τίς με θήσει φυλάσσειν αὐτόν;
- [00666] Ποῖον γὰρ ἔστι τὸ ἐκ τῆς ἀσφαλείας ὄφελος, εἰ καρπῶν ἐρήμη γέγονεν ἀγαθῶν;
- [00667] τίς οὖν ἀναπείσει με;
- [00668] Τοῦτο γὰρ τὸ <sup>[6]</sup> <sup>[6]Θήσειδηλοῖ</sup> φυλάσσειν καλάμην ἐν ἀργῷ.
- [00669] Ἀλλὰ γὰρ πῶς εἰς τοῦτο ταλαιπωρίας ἐκβέ- βηκεν ἀπολογεῖται λέγων·
- [00670] Διὰ τὴν πολεμίαν ταύτην ἠθέτηκα αὐτήν.
- [00671] Καταδείκνυσιν ἐν τούτοις μονονουχὶ καὶ δακτύλῳ τὴν Ἱερουσαλήμ.
- [00672] Καὶ ἐπειδήπερ, φησὶ, γέγονέ μοι πολεμιωτάτη, ταύτητοι καὶ μάλα εἰκότως ἠθέτηκα αὐτήν.
- [00673] Οὐχ ἔτερον τοίνυν πολεμίαν ἐν ἑαυτῷ γενέσθαι, φησὶν, ἀθετήσαι τε πάλιν ἔτερον, αὐτὴν δὲ μᾶλλον τὴν Ἱερουσαλήμ, ὡς πολεμίαν κα- ταδείκνυσι, καὶ ἠθετεῖσθαί φησιν, ἀποβεβλημένος δηλονότι τῆς πρὸς αὐτὸν οικειότητος πνευματικῆς.
- [00674] Ἐφη γὰρ πρὸς αὐτήν·
- [00675] <sup>[6]Ποσάκις</sup> ἠθέλησα ἐπισυν- αγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελή- σατε.
- [00676] Ἴδου ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.
- [00677] <sup>[6]</sup> <sup>[9]Τοίνυν</sup> διὰ τοῦτο ἐποίησε Κύριος ὁ Θεὸς πάντα ὅσα συνέταξε.
- [00678] Κατακέκαυμαι, βοήσονται πάντες οἱ κατοικοῦντες ἐν αὐτῇ.<sup>9</sup> Ἐπειδὴ γὰρ γέγονε πολεμία, φησὶ, καὶ ἀντέστη τῷ σώζοντι, καὶ πεπολέμηκεν ὡς ἐχθρῷ τῷ καλοῦντι πρὸς ζωὴν, διὰ τοῦτο πάντα ὅσα συνέταξε, τοῦν <sup>[70.597]</sup> ἔστιν, ὥρισέ τε καὶ γενέσθαι βεβούλευται, διεκόμισεν εἰς πέρας.
- [00679] Καὶ τίνα ταῦτά ἐστι;
- [00680] Τὸ ἠθετεῖσθαι πάν- τως που, τὸ μηκέτι σχεῖν τὸν νοητὸν ὑετόν.
- [00681] Τὸ ὑπο- μείναι τὴν πολιορκίαν, τὸ ἐν ἐνδείᾳ γενέσθαι τῆς ἀνωθεν εὐμενείας, καὶ περιβολῆς.
- [00682] Ἐμπέροηται γὰρ καὶ εἰς ἀχρειότητα κατεκομίσθη παντελῆ.

- [00683] Καὶ κατακέκαυμαι, βοήσονται πάντες, φησὶν, οἱ κατοικοῦντες ἐν αὐτῇ.
- [00684] Κἂν εἰ βούλοιο τις ἱστορικώτερον τοῖς προσκειμένοις προσβαλεῖν, κατεμπρησθεῖσαν εὐ- ρήσει τὴν Ἱερουσαλήμ.
- [00685] Εἰ δὲ δὴ καὶ καθ' ἕτερον τρόπον, ὁ ἐμπρησμός ἐν τούτοις τὴν εἰσάπαν ἀχρειότητα δη- λοῖ.
- [00686] Καὶ τὸν ὀλοτρόπως ἐπιόριφέντα τοῖς Ἰουδαίοις ἀφανισμόν, μονονουχὶ τῆς θείας ὀργῆς καταπιμ- πράσης αὐτοῦς, καὶ χοῦν οἶά περ καὶ σποδιὰν ἀπο- φαίνοντος.
- [00687] Τοιοῦτόν τί φησι καὶ ὁ θεσπέσιος προ- φήτης Ἱερεμίας ὡς πρὸς γε τὴν Ἱερουσαλήμ·
- [00688] <sup>[6Ελαϊανώραϊαν]</sup> εὐσκιον τῷ εἶδει ἐκάλεσε Κύριος τὸ ὄνομά σου εἰς φωνὴν περιτομῆς αὐτῆς·
- [00689] ἀνήφθη πῦρ ἐπ' αὐτήν, μεγάλη ἢ θλίψις ἐπ' αὐτήν.
- [00690] <sup>[6]</sup> Ἠχρειώθησαν οἱ κλάδοι αὐτῆς.
- [00691] Ἀχρειοὶ γὰρ ὀλοτρόπως τὴν τοῦ ἀν- θρώπου ψυχὴν, τὸ ἀποφοιτῆσαι Θεοῦ, καὶ ἀμοιρῆσαι παντελῶς τῆς παρ' αὐτοῦ χάριτος, καὶ ἐπικουρίας.
- [00692] <sup>[6Φοβερόν]</sup> γὰρ τὸ ἐμπεσεῖν εἰς χεῖρα Θεοῦ ζώντος,<sup>6</sup> καὶ καθά φησιν ὁ Μωσῆς, <sup>[60]</sup> Θεὸς ἡμῶν πῦρ κατ- αναλίσκον ἐστίν.
- [00693] <sup>[6]</sup> <sup>[9Ποιήσωμεν]</sup> εἰρήνην αὐτῷ, ποιήσωμεν εἰρήνην οἱ ἐρχόμενοι, τέκνα Ἰακώβ.
- [00694] Βλαστήσει, καὶ ἐξ- ανθήσει Ἰσραὴλ, καὶ ἐμπλησθήσεται ἡ οἰκου- μένη τοῦ καρποῦ αὐτοῦ.<sup>9</sup> Ὡς τῶν Ἰουδαίων ἀπειρηκότων τὴν εἰς τὸν τῶν ὅλων Σωτῆρα Χριστὸν ἀγάπην τε καὶ πίστιν, ὡς ἀπολακτίσαντος μὲν τοῦ ἡγαπημένου, μεταστήσαντος δὲ τὴν κλήσιν ἐπὶ τὰ ἔθνη, καὶ τοὺς ἐκ περάτων τῆς ὑπ' οὐρανὸν σαγηνεύοντος τοῦ Χριστοῦ διὰ τῶν ἁγίων ἀποστόλων, ὁ μακάριος προφήτης τοῖς ἀπανταχόθεν λαοῖς σοφὸς προαναφαίνεται σύμβουλος, καὶ φησι πρὸς αὐτούς·
- [00695] Ἀποπεφοίτηκε μὲν ὁ Ἰσραὴλ, ἀπελά-κτισεν ὁ πρωτότοκος, ἀρνεῖται τὴν πίστιν, δεδυσσέ- βηκεν εἰς τὸν λυτρωτῆν·
- [00696] ἀλλ' ἡμεῖς οἱ ἐρχόμενοι, τοῦτ' ἔστιν, οἱ μέλλοντες ἤξουν κατὰ καιροῦς·
- [00697] ἤξουν δὲ δὴ πάντως ὡς ἀπὸ σκότους εἰς φῶς, ἐξ ἀμαθίας Ἑλληνικῆς εἰς ἐπίγνωσιν τοῦ κατὰ ἀλήθειαν ὄντος Θεοῦ, ἐξ ἀμαρτιῶν εἰς δικαίωσιν·
- [00698] ποιήσωμεν εἰρήνην αὐτῷ, τοῦτ' ἔστι, τὴν ἀρχαίαν καταλύσαντες ἔχθραν, εἰρηνεύσωμεν πρὸς τὸν Θεόν.
- [00699] Ἀνηρημένης γὰρ τῆς ἀμαρτίας καὶ κατηγορημένου τοῦ Σατανᾶ, καὶ οὐδε- νός ὄντος ἔτι διακωλύοντος, τοῦ διίστάντος καὶ χω- ρίζοντος ἡμᾶς ἀπὸ Χριστοῦ, συναινέσωμεν τοῖς αὐ- τοῦ θεσπίσμασιν·
- [00700] ἀκολουθήσωμεν οἷς ἂν βούλοιο τε καὶ λέγοι, ὑπαγάγωμεν τὸν ἀνχένα τοῖς Εὐαγγελι- κοῖς κηρύγμασι·
- [00701] ποιήσωμεν γὰρ οὕτω τὴν πρὸς αὐ- τὸν εἰρήνην.
- [00702] Τοιοῦτό τί φησι καὶ ὁ πάνσοφος Παῦλος τοῖς ἐξ ἔθνων κεκλημένοις·
- [00703] <sup>[6Δικαιωθέντες]</sup> οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεόν, διὰ τοῦ Κυ- ρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00704] <sup>[6]</sup> Παρακαλέσας τοίνυν τοὺς ἐρχομένους, περὶ ὧν καὶ ὁ μακάριος ἔφη Δαβὶδ·
- [00705] <sup>[6Ἀναγγελήσεται]</sup> τῷ Κυρίῳ γενεὰ ἡ ἐρχομένη,<sup>6</sup> μεθ- ἴστησι τὸν λόγον ἐπ' αὐτοὺς τοὺς ἁγίους ἀποστόλους <sup>[70.600]</sup> ὅτι κατακτήσονται τῷ Θεῷ τὴν ὑπ' οὐρανὸν, ἐν- νενοηκῶς, ἤτοι μεμαθηκῶς διὰ τοῦ ἁγίου Πνεύματος ἀνασκιοτᾶ τρόπον τινὰ, καὶ φησιν ἐκ πολλῆς ἄγαν τῆς περιχαρείας·
- [00706] Τέκνα Ἰακώβ βλαστήσει, καὶ ἐξ ἀνθήσει Ἰσραὴλ, καὶ ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ.
- [00707] Γεγόνασι μὲν γὰρ ἐξ αἵματος Ἰακώβ, ὃς μετωνόμασται καὶ Ἰσραὴλ, οἱ θεσπέσιοι μαθηταί.
- [00708] Ἐπειδὴ δὲ ἐξ ἡοῦς εἰς ἐσπέραν, καὶ εἰς πᾶσαν τὴν γῆν ἐξήλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν, κέκληται πρὸς ἐπίγνωσιν τῶν ἔθνων ἡ πληθὺς, καὶ καθά φησι τῆς προφητείας ὁ λόγος, ἐνεπλήσθη ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ.
- [00709] Καὶ τίνος ἄρα;
- [00710] Ἦ δηλονότι τοῦ Ἰσραὴλ, τοῦτ' ἔστι, τῶν ἐξ αἵματος Ἰσραὴλ.
- [00711] Καρποὶ γὰρ ἰδρώτων ἀποστολικῶν οἱ πιστεύσαντες·
- [00712] χαρὰν δὲ αὐτοῦς καὶ στέφανον ὁ θεσπέσιος ὠνόμασε Παῦλος·
- [00713] καύχημα γὰρ ἀληθῶς καὶ δόξα τῶν ἁγίων μυσταγω- γῶν οἱ δι' αὐτῶν σεσωσμένοι.
- [00714] <sup>[9Μῆ]</sup> ὡς αὐτὸς ἐπάταξε, καὶ αὐτὸς οὕτως πλη- γήσεται, καὶ ὡς αὐτὸς ἀνείλεν, οὕτως ἀναιρεθή- σεται;
- [00715] Μαχόμενος, καὶ ὄνειδίζων ἐξαποστελεῖ αὐτούς.<sup>9</sup> Ἔπεται σφόδρα τοῖς εἰρημένοις ἢ τῶν προκειμέ- νων διάνοια·

- [00716] και κατά τίνα δὲ τρόπον ἐροῦμεν ὡς ἔνι.
- [00717] Ἐφημεν γὰρ ὅτι τέκνα Ἰακώβ βλαστήσει καὶ ἐξανθήσει, καὶ ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρ- ποῦ αὐτοῦ.
- [00718] Ἀλλ' ὥσπερ τινὸς ἀντεγειρομένου τε καὶ λέγοντος·
- [00719] Καίτοι δεδυσσέβηκεν οὐ μετρίως ὁ Ἰσραήλ·
- [00720] σκληρὸς γὰρ γέγονε καὶ δυσάγωγος, καὶ ἀπέκτονε μὲν ἁγίους, ἐπεπήδησε δὲ δικαίῳ παντὶ καὶ προ- φήτῃ, καὶ αἱμάτων ἔχει τὴν χεῖρα μεμεστωμένην·
- [00721] εἶτα πῶς ἐξανθήσει πάλιν, καὶ ὡς γεγονότος τῶν ἐκτόπων οὐδενὸς ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ;
- [00722] πρὸς δὴ τὰ τοιάδε φησὶν ὁ προφή- τῆς·
- [00723] Μὴ ὡς αὐτὸς ἐπάταξε, καὶ αὐτὸς οὕτως πλη- γήσεται;
- [00724] Ἦ ὡς αὐτὸς ἀνείλεν, οὕτως ἀναιρεθήσεται;
- [00725] Ἐχρήσατο μὲν γὰρ, φησὶ, κατὰ τῶν ἁγίων ἀκράτῳ θυμῷ, καὶ ἀχαλίνοις ὀρμαῖς ἀνείλεν αὐτοὺς ὡς κατ' οὐδένα τρόπον οἰκτεῖρειν εἰδῶς.
- [00726] Ἄρ' οὖν ἰσορρόποισι ὀργαῖς, καὶ ἰσοστάθμῳ δίκῃ κεχρήσεται κατ' αὐτῶν ἢ τῆς ἡμερότητος πηγῆ, καὶ οὕτως αὐτοὺς ἀνελεῖ, καθὰ καὶ αὐτοὶ τοὺς ἁγίους, ἀνηγήκασιν;
- [00727] Ἦ νικήσει μᾶλλον ὡς Θεὸς, καὶ οὐκ εἰσάπαν ἀποκερεῖ τὸν ἠγαπημένον, καὶ ἀπόλεκτον γεγονότα ποτὲ διὰ τοὺς πατέρας;
- [00728] Τοιοῦτόν τί ἐστὶ τὸ δι' ἐνὸς τῶν ἁγίων προφητῶν εἰρημένον παρὰ Θεοῦ·
- [00729] [6Τι] σοι ποιήσω, Ἐφραΐμ;
- [00730] τί σοι ποιήσω, Ἰούδα;
- [00731] Ὡς Ἀδαμὰ θήσομαικαὶ ὡς Σεβωεὶμ μετεστράφη ἡ καρδιά μου ἐν τούτῳ.
- [00732] Συνεταράχθη ἡ μεταμέλειά μου.
- [00733] Οὐ μὴ ποιήσω κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου.
- [00734] Οὐ μὴ ἐγκαταλείψω τοῦ ἐξαλειφθῆναι τὸν Ἐφραΐμ, διότι Θεὸς ἐγώ εἰμι, καὶ οὐκ ἄνθρωπος ἐν σοὶ ἅγιος.
- [00735] [6] Ἔδει γὰρ, ἔδει Θεὸν ὄντα, καὶ οὐκ ἄνθρωπον καθ' ἡμᾶς, καὶ προὔχειν ἐν ἡμερότητι, καὶ ὥσπερ ἐστὶ κατὰ φύσιν ἐπέκεινα παντὸς γεννητοῦ, οὕτως ὑπερκεῖσθαι καὶ ὑπερέχειν τὸν ἐπὶ τῆς γῆς, καὶ κατὰ γέ φημι τὴν φιλανθρωπίαν.
- [00736] Οὐκοῦν ἐξανθήσει μὲν Ἰσραήλ, ἐμπλησθήσεται δὲ καὶ ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ, κατὰ γε τὸν ἤδη προ- αποδοθέντα λόγον.
- [00737] Οὐ γὰρ οὕτως ἀναιρεθήσεται, [70.601] φησὶ, καθὰ καὶ αὐτὸς ἀνείλεν, οὔτε μὴν ἐν ἴσῳ πα- ταχθήσεται τῷ τρόπῳ, κἂν εἰ ἐπάταξεν αὐτὸς τοὺς ἁγίους ἀγρίῳ θυμῷ κατεθηγμένους.
- [00738] Ποῖον οὖν ἄρα τὸ μέτρον τῆς ἐπ' αὐτοῖς κινήσεως;
- [00739] Μαχόμενος, φησὶ, καὶ ὄνειδίζων ἐξαποστελεῖ αὐτούς·
- [00740] τὸ, [6] [6Ἐξαποστελεῖνο-] ἦσας ἀντὶ τοῦ, Τῆς πρὸς ἑαυτὸν οἰκειότητος ἀποπέμψε- ται.
- [00741] Τοῦτο πέπραχεν ὁ Σωτήρ·
- [00742] ἀπόπεμpton γὰρ ἐποίησε τὸν Ἰσραήλ.
- [00743] Μαχόμενός τε καὶ ὄνειδίζων, τὸ δὲ Μα- χόμενος ἀντὶ τοῦ ἐπιπλήττων τεθείμεν.
- [00744] Ἐπιπλήτ- των γὰρ Ἰουδαίους, καὶ μέντοι καὶ ὄνειδίζων ἔφα- σκεν ὁ Σωτήρ·
- [00745] [6Ἱερουσαλήμ.] Ἱερουσαλήμ, ἡ ἀποκτε-νοῦσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλ- μένους πρὸς αὐτήν·
- [00746] ποσάκις ἠθέλησα ἐπισυναγα- γεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία ἑαυτῆς ἐπὶ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε;
- [00747] Ἰδοὺ ἀφίεται ὁ οἶκος ὑμῶν ἔρημος.
- [00748] [6] Τοῦτο γὰρ ἦν καὶ ἕτερον οὐδὲν, ἢ τὴν ἀπ' αὐτῶν ἀποφοίτησιν οὐκ εἰς μακρὰν ἔσεσθαι διατεινομένου.
- [00749] Οὐ δὴ γεγονότος ἀπόλωλεν ὁ Ἰσραήλ, εἰ καὶ σέσωσται τὸ κατάλειμμα, καθὰ καὶ αὐτὸς φησὶν Ἡσαΐας·

[00750] [6Καί] ἐὰν ἦ ὁ ἀριθμὸς τῶν υἰῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης τὸ κατάλειμμα σωθήσεται.

[00751] [6] [90ῦ] σὺ ἦσθα ὁ μελετῶν τῷ πνεύματι τῷ σκλη- ρῷ ἀνελεῖν αὐτοὺς πνεύματι [9] θυμοῦ; Ὁρα τὸν προφήτην ἐν τούτοις ἀγιοπρεπεῖ παρόρησία χρώμενον, διελέγοντά τε τὸν Ἰσραὴλ ὅτι πεπολέμη- κεν ἁγίους·

[00752] καὶ μελέτην ἐποιήσατο, τὸ, οἶονεὶ σκληρῷ τε καὶ ἀνημέρῳ πνεύματι χρώμενον ἀναιρεῖν αὐτοὺς, καὶ ἀτίθασσον αὐτοῖς ἐπαφιέναι τὸ φρόνημα.

[00753] Εἰ τοί- νυν λέγοιμι, φησὶν, ὅτι αὐτὸς ἀνείλε, καὶ ἐπάταξε, οὐ ψευδομυθία τὸ χρῆμα πόθεν, ἀληθὲς δὲ μᾶλλον ἀναφανεῖται τὸ εἰρημένον.

[00754] Ὁ γὰρ Ἰσραὴλ οὐ σὺ ἦσθα ὁ μελετῶν, ἤγουν εἰωθῶς πνεύματι μὲν, ὡς ἔφην, κεκληθῆναι σκληρῷ, κατεπιφύεσθαι δὲ θηριοπρεπῶς τῶν ἀπεσταλμένων παρὰ Θεοῦ;

[00755] Κὰν ἀρνήση, φησὶν, αὐτὸν παροίσω μάρτυρα τὸν τῶν ὄλων κριτὴν.

[00756] Ἐφη γὰρ που Χριστὸς πρὸς αὐτούς·

[00757] [6Τίνα] τῶν προφητῶν οὐ κατέκτειναν οἱ πατέρες ὑμῶν;

[00758] ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

[00759] [6] [9Διά] τοῦτο ἀφειθήσεται ἡ ἀνομία Ἰακώβ, καὶ τοῦτο ἐστὶν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν, ὅταν θῶσι πάντας τοὺς λίθους τῶν βωμῶν κατακεκομμένους ὡς κονίαν λεπτὴν, καὶ οὐ μὴ μείνη τὰ δένδρα αὐτῶν, καὶ τὰ εἰδῶλα αὐτῶν ἐκκεκομμένα ὡσπερ δρυμὸς μα- κράν.<sup>9</sup> Διὰ μέσου προστριψας ὁ μακάριος προφήτης τὸν κατὰ γε τῶν δεδυσσεβηκότων εἰς τοὺς ἁγίους προ- φήτας ἔλεγχον, ἔχεται πάλιν τῆς τῶν νοημάτων ἀκο- λουθίας, καὶ φησιν ὡς ἐκ προσώπου τοῦ Θεοῦ·

[00760] Διὰ τοῦτο ἀφαιρεθήσεται ἡ ἀνομία Ἰακώβ.

[00761] Διὰ τοῦτο·

[00762] Ποῖον;

[00763] Ἐπειδὴ γὰρ οὐχ ὡς αὐτὸς ἀνείλεν οὕτως ἀναιρεθήσεται, οὔτε μὴν ὡς αὐτὸς ἐπάταξεν οὕτω πληγήσεται, τῆς ἐνούσης γαληνότητος τῷ Θεῷ νικώ- σης ἀεὶ τὰς ἀνθρωπίνας μικροψυχίας, καὶ οὐχὶ πάν- τη τε καὶ πάντως τοῖς ἐπὶ γῆς πλημμελήμασιν ἰσοπα- λεῖς τὰς δίκας ἐπάγοντος, συγκεραννύντος δὲ μᾶλλον ἡμερότητι τὴν ὀργήν.

[00764] Ταύτητοι φησιν·

[00765] Ἀφαιρεθή- σεται ἡ ἀνομία Ἰακώβ, τοῦτ' ἔστι, τεύξεται φιλαν- θρωπίας, ἀνήσει δὲ αὐτῷ κατὰ καιροὺς τὰ ἐγκλή- [70.604] ματα, ἀπαλλάξει καὶ αὐτῶν αἰτιαμάτων·

[00766] καὶ τοῦτο ἐστὶν ἡ εὐλογία αὐτοῦ.

[00767] Ἐπηγγείλατο μὲν γὰρ τῷ Ἀβραάμ λέγων·

[00768] [6Η] μὴν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου.

[00769] [6] Ἀλλ' οὐκ ἂν ἠυλογήθη κατὰ ἀλήθειαν ὁ θεσπέσιος Ἀβραάμ, οὐδ' ἂν ἐπληθύνθη τὸ σπέρμα αὐτοῦ, ἀναλόγους τοῖς ἡμαρτημένοις ἔξαι- τουμένων τὰς δίκας τῶν ἐξ αἵματος αὐτοῦ.

[00770] Ἐπειδὴ δὲ καίτοι πεπραχότες τῶν ἀγαθῶν οὐδὲν, μᾶλλον δὲ κατενηνεγμένοι πρὸς ἀνοσιότητα τὴν ἐσχάτην, πε- πλουτήκασιν καὶ αὐτοὶ τὴν ἀφεισιν, τετήρηταί τε καὶ διαβέβηκεν εἰς αὐτοὺς ἡ τῆς εὐλογίας ὑπόθεσις.

[00771] Ὅταν τοίνυν ἀφέλωμαι, φησὶ, τὴν ἁμαρτίαν αὐτοῦ οὗτος ἔσται τῆς εὐλογίας ὁ τρόπος αὐτῷ.

[00772] Ἐναργὴ δὲ καθίστησι τὸν καιρὸν καθ' ὃν ἔσται καὶ αὐτὸς τῶν πλημμελημάτων ἐλεύθερος.

[00773] Ὅταν γὰρ, φησὶν, οἱ διὰ τῆς πίστεως κεκλημένοι πρὸς ἐπίγνωσιν τοῦ κατ' ἀλήθειαν ὄντος Θεοῦ τῆς ἀρχαίας καταστρατεύσονται πλάνης, ὅταν ἐκ μέσου γένωνται βωμοὶ, καὶ τεμένη, καὶ ὁ τῶν εἰδώλων ἔσμός, ὅταν πυρὶ δαπανήσωσι τοὺς τοῖς ἀψύχοις εἰδώλοις ἐκπεπονημένους ναοὺς·

[00774] ὅταν ἐκκόψωσι τὰ δένδρα αὐτῶν, καὶ πρὸς γε τούτοις τὰ χειροποίητα, καθάπερ τινὰ δρυμόν·

[00775] τότε δὴ τότε ἀνήσει Θεὸς καὶ αὐτοῖς τοῖς ἐξ Ἰσραὴλ τὰ διεπτai- σμένα.

[00776] Καὶ τοῦτο, οἶμαι, ἔστιν, ὅπερ ἔφησε φῶς ὁ θεσπέσιος Παῦλος·

[00777] [6Ὅταν] δὲ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, τότε πᾶς Ἰσραὴλ σωθήσεται.

[00778] [6] Τὸ γὰρ ὅλως κατεμπρῆσαι ναοὺς, καὶ τοὺς παραπεπηγότας αὐτοῖς ἀποκεῖραι δρυμοὺς, προσθεῖναι δὲ καὶ αὐτῶν τῶν ἀγαλμάτων τὴν καταστροφὴν, κατασημῆναι ἂν ἔτε- ρον οὐδὲν ἢ ἐκείνῳ που πάντως, ὅτι τῶν πάλαι πλανωμένων, καὶ προσκυνοῦντων τοῖς ἔργοις τῶν ἰδίων χειρῶν μετὰστασις ἔσται πρὸς ἀληθείας ἐπίγνωσιν, ὥστε πρὸς τοῦτο φιλοθεΐας ἤκειν αὐτοὺς, ὡς καὶ τοῖς πάλαι προσκυνοῦμένοις παρ' αὐτῶν ἐπαφεῖναι τὰς χεῖρας, καὶ τοὺς ἐκ ξύλων θεοὺς καθάπερ τινὰ δρυ- μὸν ἀποκεῖραι.

[00779] [9Τὸ] κατοικούμενον ποιμνιον ἀνειμένον ἔσται, ὡς ποιμνιον καταλελειμμένον, καὶ ἔσται πολὺν χρόνον εἰς βόσκημα, καὶ ἐκεῖ ἀναπαύσονται, καὶ μετὰ χρόνον οὐκ ἔσται ἐν αὐτῷ πᾶν χλωρὸν, διὰ τὸ ξηρανθῆναι.<sup>9</sup> Κατοικούμενον ποιμνιον ὀνομάζει τὸν Ἰσραὴλ διά- τοι τὸ πλείστους μὲν ὄσους, καὶ ἀγαθοὺς ἐσχηκέναι ποιμένας, καὶ μονονουχί, καὶ συνοικούντας ἔχειν τοὺς ἀπευθύνειν εἰδόμενος εἰς πᾶν ὅτιον τῶν ἐπαινουμένων.



- [00780] Οὐκοῦν ἐπεπλήθει ποιμέσιν ἀγαθοῖς, ἀλλ' ἔσται, φησὶν, ἀνειμένον·
- [00781] καὶ τί τὸ ἀνειμένον ἔστιν, αὐτὸς παρα- χρῆμα διεσάφησε, λέγων·
- [00782] Ὡς ποιμνιον καταλελειμ- μένον, τοῦτ' ἔστι, παντὸς ἐπιστάτου, καὶ κηδεμόνος ἠρημωμένον.
- [00783] Οὐδὲν γὰρ γεγονός, εἰς χρόνους προκεί- σεται μακροῦς εἰς βόσκημα.
- [00784] Κατανεμηθήσονται γὰρ αὐτοὺς νοητοί τε καὶ ἀκκιμώτατοι θῆρες, τοῦτ' ἔστιν, ὁ Σατανᾶς, καὶ αἱ σὺν αὐτῷ καὶ ὑπ' αὐτῷ δυνάμεις πονηραί.
- [00785] Ἀποσοβούντος γὰρ οὐδενὸς τῆς ἀνθρώπου καρδίας τὰς τῶν πονηρῶν δαιμόνων ἐφόδους εὐάλω- τος ἔσται, καὶ πρὸς πᾶν ὅτιοῦν τῶν ἐκεῖνοις δοκούν- των ἀμελητὶ κατοικήσεται.
- [00786] Εἰ δὲ χρή τι καὶ τοῖς ἱστορικῶς γεγονόσιν ἀκόλουθον εἰπεῖν, νομῆ γεγονάσι μετὰ τὸν τοῦ Σωτῆρος σταυρὸν, καὶ τῆς Ῥωμαίων στρατειᾶς.
- [00787] Κατέλυσε γὰρ καὶ ἀνεπαύσατο παρ' αὐ- <sup>[70.605]</sup> τοῖς οἰάπερ τις μόσχος εὐσθενής·
- [00788] ἀλλ' ὀλίγου δια- γεγονότος καιροῦ, φησὶν, οὐκ ἔσται ἐν αὐτῇ πᾶν χλωρὸν διὰ τὸ ξηρανθῆναι, τοῦτ' ἔστι, μέχρι τοσούτου κατανεμηθήσονται τὴν χώραν ὡς ἀποφανθῆναι ξη- ράν, καὶ οὐκ ἔχουσιν ἔτι νομήν.
- [00789] Τοῦτο δὲ ἔστιν ἀπό- δειξις ἐναργῆς τοῦ μὴ πρότερον ἀποφοιτήσιν αὐτῶν τῆς χώρας τοὺς καταδηοῦντας αὐτήν, εἰ μὴ πᾶν ὅτιοῦν τῶν ἐν αὐτοῖς χρησίμων, καὶ μέχρι τῶν ἀγαν εὐτελεστά- των μονονουχί, καὶ κατεδηδοκόσιν ἴδιον πεποιήνται κλήρον.
- [00790] Ὁ αὐτὸς δ' ἂν γένοιτο λόγος, κἂν εἰ ἔλοιτό τις οἰᾶ τινὰς μόσχους τὰς τῶν Ἰουδαίων καρδίας κατανεμηθῆσθαι λέγειν τοὺς ἀκαθάρτους δαίμονας·
- [00791] μέχρι γὰρ τοσούτου κατέφαγον αὐτὰς ὥστε τάχα που καὶ ἀπορεῖν ἔτι νομῆς, διὰ τὸ μηδὲν ἔτι λοιπὸν ἐν αὐτοῖς σώζεσθαι τῶν ἀγαθῶν, ὃ δαπανᾶσθαι πέφυκε παρ' αὐτῶν.
- [00792] <sup>[9Γυναῖκες]</sup> ἐρχόμενοι ἀπὸ θέας, δεῦτε.
- [00793] Οὐ γὰρ λαὸς ἔστιν ἔχων σύνεσιν.
- [00794] Διὰ τοῦτο οὐ μὴ οἰ- κτειρήσῃ ὁ ποιήσας αὐτοὺς, οὐδὲ ὁ πλάσας αὐ- τοὺς οὐ μὴ ἐλεήσῃ.<sup>9</sup> Εἰρηκῶς ὅτι τὸ κατοικούμενον ποιμνιον ἀνειμένον ἔσται, καὶ ὅτι νομῆ γενήσεται, καὶ εἰς βόσκημα προσ- κείσεται, κατὰ γε τοὺς ἤδη προαποδοθέντας λόγους, ὡς ἤδη τοῦ Ἰσραὴλ ἔξω γεγονότος τῆς πρὸς Θεὸν οἰκειότητος διὰ τὴν εἰς Χριστὸν ἀσέβειαν καὶ διαθή- κης τῆς πρώτης, ἐθῶν τε τῶν κατὰ τὸν νόμον ἀπο- πεπαυμένων εὐαγγελίζεσθαι τοῦ Σωτῆρος ἡμῶν τὴν ἀνάστασιν ταῖς ἀγίαις προστέταχε γυναῖξιν, ὧν καὶ ὁ Ματθαῖος διαμέμνηται, λέγων ὡδί·
- [00795] <sup>[6Ψέ]</sup> δὲ Σαβ- βάτων τῇ ἐπιφωσκούσῃ εἰς μίαν Σαββάτων, ἦλθε Μα- ρία ἢ Μαγδαληνὴ, καὶ Μαρία ἢ ἄλλη θεωρήσαι τὸν τάφον.
- [00796] Καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο.
- [00797] Ἐπειδὴ δὲ γεγονάσι περιδεεῖς, ἔφη πρὸς αὐτὰς ὁ μακάριος ἄγγε- λος·
- [00798] Μὴ φοβεῖσθε ὑμεῖς.
- [00799] Οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·
- [00800] οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ, καθὼς εἶπεν.
- [00801] Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο, καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
- [00802] ἐκεῖ αὐτὸν ὄψεσθε.
- [00803] Καὶ μετὰ γε τὰς τοῦ ἀγγέλου φωνὰς, ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων·
- [00804] Χαίρετε.
- [00805] Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.
- [00806] Τότε λέγει αὐταῖς ὁ Ἰησοῦς·
- [00807] Μὴ φοβεῖσθε, ὑπάγετε ἐπαγγείλατε τοῖς μαθηταῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκεῖ με ὄψονται.
- [00808] <sup>[6]</sup> Οὐκοῦν ἀφιεμένου τοῦ Ἰσραὴλ, ὑμεῖς αἱ σοφαὶ γυναῖκες, φησὶν, ἦκετε, καὶ μάλα γοργῶς εὐαγγελιζόμενοι τὴν ἀνάστασιν τοῦ τὸν θάνατον ἀποκτείναντος, καὶ ἀνελόντος τὴν φθο- ράν, καὶ δικαιούντος τὴ πίστει τοὺς ἡμαρτηκότας, καὶ ἀπαλλάττοντος μολυσμῶν τοὺς ἐναλόντας αὐτοῖς, τοῦ μεταπλάττοντος εἰς καινότητά ζωῆς τοὺς προσ- ἰόντας αὐτῷ, τοῦ τὴν νέαν τοῖς ἐπὶ γῆς ἀναδείξαντος ζώην, τοῦτ' ἔστι, τὴν εὐαγγελικὴν, καὶ στήσαντος μὲν τῆς ἐν νόμῳ λατρείας τὸ ἀδρανές, καταλαμπρύ- ναντος δὲ τὴν ἀλήθειαν, καὶ τῆς ἐν πνεύματι τε καὶ ἀληθείᾳ προσκυνήσεως τὴν ὁδὸν ἐναργῆ καταστήσαν- τος τοῖς σεβομένοις αὐτόν.
- [00809] Ἦκετε δὲ σὺν.
- [00810] Ἀποπέ-πτωκε γὰρ τῆς ἐλπίδος ὁ Ἰσραὴλ.
- [00811] Οὐ γὰρ ἔστι λαὸς <sup>[70.608]</sup> ἔχων σύνεσιν.

- [00812] Πεπώρωται γὰρ τὴν καρδίαν, καὶ με- [70.608] μὲνηκεν ἐν σκότει, καὶ τῆ τῆς ἀμαρτίας ἀχλύϊ κε- κράτηται.
- [00813] Οὐ γὰρ ἤθελε προσέχειν λέγοντι τῷ Χρι- στῷ·
- [00814] [6Ἔως] τὸ φῶς ἔχετε, περιπατεῖτε ἐν τῷ φωτὶ, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ.
- [00815] [6] Χρῆναι δὲ φημι τὴν τοῦ Σωτῆρος οἰκονομίαν, καὶ ἐπὶ γε ταυταισὶ ταῖς πανσόφοις ἀποθαυμάσαι γυναιξί.
- [00816] Φαίη γὰρ ἂν, οἶναι, τίς·
- [00817] Οὐ γὰρ ἦσαν ἅγιοι μαθηταί, οἷς ἦν τάχα που καὶ ἄμεινον, ἅτε δὴ καὶ τῶν θείων δογμάτων ἱεροῦρ- γοῖς, καὶ πρό γε τῶν ἄλλων εὐαγγελίσασθαι τὴν ἀνά- στασιν;
- [00818] Διατί γὰρ οὐχὶ δὴ μᾶλλον ἐκεῖνοι τεθέανται πρῶτοι τοῦ θανάτου τὸ κράτος παραλύσαντα τὸν Ἰησοῦν, ὥφθη δὲ γυναιξί, καὶ τὸ τῆς ἀποστολικῆς ἀξίωμα περιθεῖς αὐταῖς ἵνα κελεύει, φάναι τε τοῖς μαθηταῖς, ὅτι καὶ ἐκ νεκρῶν ἐγήγερται ὁ Χριστός, καὶ πρῶται τεθέανται τὴν δόξαν αὐτοῦ;
- [00819] Πρὸς δὴ τὰ τοιαῦτά φαμεν, ὅτι γέγονεν ἄνθρωπος ὁ μονογενῆς τοῦ Θεοῦ Λόγος, ἵνα θεραπεύσῃ τὸ ἀρρώστοῦν, καὶ τῶν ἀρχαίων αἰτιαμάτων ἀπαλλάξῃ τὸν ἄνθρωπον.
- [00820] Ἴδεν δὴ οὖν, ἔδει χαρίσασθαι γυναιξί τὸ εὐαγγελί- σασθαι πρῶταις τὴν ἀνάστασιν.
- [00821] Ἐπειδὴ γὰρ ἡ πρῶ- τη, καὶ ἀρχαιοτέρα γυνὴ παρεκόμισε τὸν Ἀδὰμ εἰς παράβασιν, ταῖς τοῦ ὄφους ὑπηρετοῦσα φωναῖς, καὶ γέγονεν αὕτη τοῦ θανάτου πρόξενος, πῶς οὐκ ἔδει τῶν οὕτως δεινῶν ἐγκλημάτων ἀποκρούσασθαι τὰς αἰτίας διὰ τῆς ἀποστολῆς;
- [00822] [6Οὐ] γὰρ ἐπλεόνασε,6 φη- σιν, [6ἡ] ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.
- [00823] [6] Δέδοται τῆς σωτηρίας τὸ Εὐαγγέλιον τῇ τὸν θάνατον διακονη- σαμένη γυναικί.
- [00824] Εἰρηται γὰρ πρὸς αὐτὰς ἀναγκαίως τὸ Χαίρετε παρὰ τοῦ τὴν ἀρὰν ἐπιθέντος ἐν ἀρχῇ·
- [00825] ἔφη γὰρ πρὸς αὐτήν·
- [00826] [6Ἐν] λύπαις τέξῃ τέκνα.
- [00827] [6] Λέλυται τοίνυν τοῖς δευτέροις τὰ πρῶτα, καὶ τεθε- ράπεται τὸ ἠρῶστηκός.
- [00828] Αὐταῖς οὖν ἄρα τὸ εὐαγγελίσεσθαι δεῖν ἐπιτάττει τῆς πρὸς Ἰουδαίους ἀγά- πης ἀποφοιτήσαντος τοῦ Χριστοῦ.
- [00829] Ἐπειδὴ γὰρ ἀνούστατοί τε καὶ ἀμαθεῖς ἀπομεμενῆκασιν, φησιν, οὐκ ἂν ἐλεήσειεν αὐτοὺς ὁ ποιήσας αὐτοὺς, οὐδ' ἂν εἶεν ἄξιοι τοῦ κατοικτεῖσθαι δεῖν.
- [00830] [9Καὶ] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, συμφράξει Κύριος ἀπὸ τῆς διώρυγος τοῦ ποταμοῦ, ἕως Ρι-νοκουρούρων.
- [00831] Ὑμεῖς δὲ συναγάγετε τοὺς υἱοὺς Ἰσραὴλ κατὰ ἕνα ἕνα.9 Ἐγγεγμένους τοῦ Χριστοῦ, καὶ τοῖς ἁγίοις ἐπι- τάξαντος ἀποστόλοις·
- [00832] [6Πορευθέντες] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου [6] Πνεύματος·καὶ μὴν καὶ εἰς αὐτοὺς ἀναβάντος τοὺς οὐρανοὺς, ἐπενήνεκται τοῖς εἰς ἑαυτὸν ἀνοσίως πεπαρνηκόσι τὰ ἔξ ὄργης, τῆς ἀνωθεν δὲ δηλονότι.
- [00833] Δεδαπάνηται γὰρ καὶ σιδήρῳ καὶ πυρὶ, κατεξανιστάσης αὐτῶν τὸν πόλεμον τῆς Ῥωμαίων χειρὸς, καὶ πάσας μὲν αὐτῶν κατεμπιπράσης τὰς πόλεις, καὶ αὐτὰ δὲ τὰ Ἱεροσόλυμα, καὶ τὸν διαβόητον ἐκείνον καθελούσης ναόν.
- [00834] Τερματίζεται τοίνυν τῶν Ἰουδαίων ἡ χώρα, τοῖς τε Εὐφράτου νάμασιν ὡς ἦν τε καὶ νότον, καὶ τῇ καλουμένῃ Ρινοκουρούρων.
- [00835] Πόλις τε αὕτη τὴν τε Αἰγυπτίων ὀρίζουσα, καὶ μέντοι τὴν Παλαιστινῶν.
- [00836] Οὐκοῦν τῆς Ἰουδαίας ἡμῖν τοὺς ὄρους ὀνομάσας, συμφράξει διαβεβαιούται τὸν Κύριον τὰ ἐμπειρεχό- μενα πάντα, τοῦτ' ἔστιν, ἅπασαν τὴν Ἰουδαίαν.
- [00837] Τὸ [70.609] δὲ συμφράξει τέθεικεν ἀντὶ τοῦ πολιορκήσει, καὶ κα- ταθλίψει, καὶ εἰς ἀπορίαν κατοίσει τὴν ἐσχάτην.
- [00838] Ἡ γὰρ σύμφραξις, ἤγουν ὁ συγκλεισμός τὴν διάφυκτον κάκωσιν ἤτοι συμφορὰν ὑπεμφήνειεν ἂν.
- [00839] Καὶ καθ' ἕτερον δὲ τρόπον τὸ συμφράξει νοήσεις.
- [00840] Συγκέκλει- σται γὰρ ὥσπερ τῶν Ἰουδαίων ὁ νοῦς, ὥστε κατὰ μηδένα δύνασθαι τρόπον τὸ τῆς ἀληθοῦς θεοπτίας εἰς- δέξασθαι φῶς, μήτε μὴν συνιέναι τὸ Χριστοῦ μυστή- ριον, ὥσπερ ὁ μακάριος γράφει Παῦλος·
- [00841] [6Πῶρως] ἀπὸ μέρους γέγονε τῷ Ἰσραὴλ, καὶ ἄχρι σήμερον, ἡνίκα ἂν ἀναγινώσκηται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.
- [00842] [6] Καὶ τοῦτο, οἶμαι, ἔστιν ἡ σύμφραξις.
- [00843] Ὅτι δὲ οὐ κατὰ πᾶσαν τοῦτο γέγονε τὴν ὑπ' οὐρανόν, ἤγουν κατὰ πάντων τῶν ἐθνῶν, ἀλλὰ κατὰ μόνης τῆς Ἰουδαίας καὶ τῶν ἐν αὐτῇ παρέδειξεν ἐναργῶς·
- [00844] οὐχ ἀπλῶς τὴν σύμφραξιν συμβῆναι λέγων, ἀλλ' ἐκ τῆς διώρυγος τοῦ ποταμοῦ, ἕως Ρινοκουρού- ρων.

- [00845] Καὶ ταυτὶ μὲν τοῖς Ἰουδαίων δήμοις ἀπεκτο- νόσι τοὺς προφήτας, καὶ λιθοβολήσασι τοὺς ἀπεσταλ- μένους παρὰ Θεοῦ, προστεθεικόσι δὲ καὶ αὐτὸν τὸν Υἱὸν, συμβήσεσθαί φησιν.
- [00846] Εἶτα μεθίστησι τὸν λόγον εἰς τὸ αὐτοῦ πρόσωπον τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, διαλεγομένου τε καὶ λέγοντος τοῖς ἀγίοις ἀποστόλοις, ἤγουν ἅπασι τοῖς κατὰ καιρὸν ἱεροῦ- γούσι τὸ Εὐαγγέλιον αὐτοῦ, καὶ μυσταγωγεῖν εἰωθό- σιν·
- [00847] Ὑμεῖς δὲ συναγάγετε τοὺς υἱοὺς Ἰσραὴλ κατὰ ἓνα ἓνα.
- [00848] Τοῦτ' ἔστι, μὴ πολὺς ἔστω λόγος τοῖς τὸ διδάσκειν πεπιστευμένοις, κἂν εἰ μὴ ὀρθῶτο κατὰ πληθὺν εἰστρέχων ὁ Ἰσραὴλ·
- [00849] ἀλλ' εἴ τις εἴη συνετὸς ἐν αὐτοῖς καλείσθω διὰ τῆς πίστεως, ἠκέτω δὲ καὶ καθ' ἓνα, καὶ οἷον ἐξελεγμένος.
- [00850] Σέσωσται γὰρ τὸ κατάλειμμα τοῦ Ἰσραὴλ.
- [00851] Καὶ γοῦν οἱ θεσπέσιοι μαθηταὶ πλειστάκις αὐτοῖς προσπεφωνήκασι, καθά- περ ἀμέλει καὶ ὁ θεσπέσιος Πέτρος·
- [00852] <sup>[6Καὶ]</sup> νῦν, ἀδελφοί, φησὶν, <sup>[βοῖδα,]</sup> ὅτι κατ' ἄγνοίαν ἐπράξατε, καθὰ καὶ οἱ ἄρχοντες ὑμῶν.
- [00853] Μετανοήσατε οὖν καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι τοῦ Κυ- ρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἀγίου Πνεύματος.
- [00854] Ὑμῖν γὰρ εἰσὶν αἱ ἐπαγγελίαι, καὶ τοῖς τέκνοις ὑμῶν.
- [00855] <sup>[6]</sup> Καὶ σεσαγήνενται μὲν οὐ μέτριος πληθὺς·
- [00856] πλὴν τό γε ἦκον εἰς ἅπαν τὸ Ἰουδαίων ἔθνος ὀλιγοστοὶ παντελῶς, καὶ οἷον καθ' ἓνα παρεδέχθησαν οἱ σεσωσμένοι, διὰ πίστεως δὲ δηλονότι τῆς ἐν Χριστῷ.
- [00857] <sup>[9Καὶ]</sup> ἔσται, ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσι τῇ σάλπιγγι τῇ μεγάλῃ, καὶ ἤξουσιν οἱ ἀπολόμενοι ἐν τῇ χώρᾳ τῶν Ἀσσυρίων, καὶ οἱ ἀπολόμενοι ἐν Αἰγύπτῳ, καὶ προσκυνήσουσι τῷ Κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον ἐν Ἱερουσαλήμ.<sup>9</sup> Ἔθος τοῖς ἀγίοις προφήταις ἀσαφείᾳ τινὶ τὸν ἑαυτῶν κατακρύπτειν λόγον, καὶ ἐπειτοὶ πρὸς ὀργὰς ἀχάλινοι γεγόνασιν οἱ ἐξ Ἰσραὴλ μέσην τινὰ δια- νοιῶν ἰέναι τρίβον, ὡς εἶναι πλειστάκις ἀσυμφανὲς τὸ δηλούμενον.
- [00858] Σαλπίσαι μὲν κατ' ἐκεῖνο καιροῦ φησιν, οὐχ ἑτέρους, ὡς γε οἶμαι πάλιν, πλὴν ὅτι τοὺς ἀγίους μυσταγωγούς, σαλπίσαι δὲ οὐχ ἀπλῶς, ἀλλὰ σάλπιγγι τῇ μεγάλῃ, τοῦτ' ἔστι, τοῖς εὐαγγελικοῖς κηρύγμασι κεκρημένους μονονουχὶ κατηχήσαι καὶ μέγα τι καὶ ἐξαισίον ἀνακεκραγένοι τοῖς ἐπὶ τῆς γῆς.
- [00859] <sup>[6Καὶ]</sup> γὰρ τοὶ κατὰ ἀλήθειαν εἰς πᾶσαν τὴν <sup>[70.612]</sup> γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
- [00860] <sup>[6]</sup> Σάλπιγγι γὰρ ἐκέχρητο κατὰ καιροὺς καὶ ὁ μέγας Μωσῆς, πλὴν οὐ τῇ μεγάλῃ·
- [00861] ἰσχνόφωνος γὰρ καὶ βραδύγλωστος ἦν, καὶ τῶν νομικῶν κηρυγμάτων ἡ δύναμις εἰς μόνην τὴν τῶν Ἰουδαίων συνεστέλλετο χώραν.
- [00862] Τὸ δὲ θεῖον καὶ σωτήριον κήρυγμα διὰ πάσης ἔρχεται πό- λεως τε καὶ χώρας, καὶ οἷον ὅλης κατεβρόντησε τῆς ὑπ' οὐρανόν.
- [00863] Γέγραπται δὲ τι τοιοῦτον καὶ ἐν τοῖς Μωσέως βιβλίοις·
- [00864] <sup>[6Κατεφοίτησε]</sup> μὲν γὰρ ὁ τῶν ὄλων Θεὸς ἐν εἴδει πυρός ἐπὶ τὸ ὄρος τὸ Σινᾶ.
- [00865] <sup>[6]</sup> Ἐγί- νοντο δὲ καπνοὶ καὶ χάλαζαι, καὶ γνόφω βαθεῖ τὸ αἰθέριον κατεμελαίνετο σῶμα·
- [00866] ἀλλὰ καὶ φωνή, φησὶ, τῆς σάλπιγγος ἤχει μέγα.
- [00867] Εἶτα τούτοις ἐπιφέρει λέγων·
- [00868] Ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προ- βαίνουσαι ἰσχυρώτεραι σφόδρα, σφόδρα.
- [00869] Ἐν ἀρχαῖς μὲν γὰρ ὁ ἰσχνόφωνος ἀνεφωνήθη νόμος, προβαίνον- τος δὲ τοῦ καιροῦ, τῆς σάλπιγγος αἱ φωναὶ γεγόνα- σιν ἰσχυραὶ σφόδρα, σφόδρα.
- [00870] Κατ' ἐκεῖνο, φησὶ, τοῦ καιροῦ τοίνυν τῇ μεγάλῃ σάλπιγγι, τοῦτ' ἔστι, τὸ εὐαγγελικὸν ἀναφωνήσουσι κήρυγμα, συλλέγοντες τοὺς πεπλανημένους καὶ τοὺς ἐν τάξει τῶν δορυκτῆ- των γεγεννημένους, καὶ τοὺς τῆς εἰδωλολατρίας ἐνα- λόντας βρόχοις τῆς ἀρχαίας ἀπάτης ἐξέλκοντες.
- [00871] Ἦξουσι γὰρ, φησὶν, οἱ ἀπολόμενοι ἐν χώρᾳ τῶν Ἀσσυρίων, καὶ οἱ ἀπολόμενοι ἐν Αἰγύπτῳ, καὶ προσ- κυνήσουσι τῷ Κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον ἐν Ἱε- ρουσαλήμ.
- [00872] Δύο τέθεικε χώρας τὰς ὅτι μᾶλλον τῶν ἄλλων δεισδαιμονεστέρας, τὴν τε Ἀσσυρίων, φημί, καὶ τῶν Αἰγυπτίων.
- [00873] Ἀλλ' οἱ ἐν αὐταῖς ἀπολωλότες, φησὶν, ἤξουσι κεκλημένοι διὰ τῆς πίστεως πρὸς ἐπίγνωσιν τοῦ κατ' ἀλήθειαν ὄντος Κυρίου, καὶ Θεοῦ, καὶ προσκυνήσουσιν αὐτῷ, οὐκ ἐν τοῖς τεμένεσιν ἔτι τοῖς μεμολυσμένοις, ἀλλ' ἐπὶ τὸ ἅγιον ὄρος, τοῦτ' ἔστι, τὴν Ἐκκλησίαν, ἣν καὶ Ἱερουσαλήμ ὀνομάζει·
- [00874] ὄρος μὲν ὅτι χθαμαλὸν ἢ χαμαιόριφές οὐδὲν τὸ σύμπαν ἐν Ἐκκλησίαις, ἀλλ' ὑψηλοῖς τε καὶ ἐπηρμένοις διαπρέπει δόγμασιν.
- [00875] Ἱερουσαλήμ δὲ ὅτι ὄρασις ἀληθῶς εἰρήνης ἐστίν.
- [00876] <sup>[9Οὐαὶ]</sup> τῷ στεφάνῳ τῆς ὕβρεως, οἱ μισθωτοὶ Ἐφραΐμ, τὸ ἄνθος τὸ ἐκπεσὸν ἐκ τῆς δόξης ἐπὶ τῆς κορυφῆς τοῦ ὄρους τοῦ παχέος, οἱ μεθύοντες ἄνευ οἴνου.<sup>9</sup> Προαποφῆνας, ὅτι κεκληθῶσονται διὰ τῆς πίστεως εἰς ἐπίγνωσιν ἀληθείας, καὶ προσκυνήσουσι τῷ Κυρίῳ πάντες ὅσοι διολώλασι τοῖς τῆς εἰδωλολατρίας βρό-

χοις ἐνισχημένοι, μετακομίζει τὸν λόγον ἐπὶ τοὺς τῶν Ἰουδαίων καθηγητάς, οἱ καὶ τῆς κατὰ Χριστοῦ δυσσεβείας γεγονάσιν ἀρχὴ καὶ πρόφασις τοῖς ὑπὸ χεῖρα λαοῖς.

[00877] Οὐ γὰρ ἀπεκόμιζον εἰς ἐπίγνωσιν αὐτοὺς τῶν πάλαι προηγγελμένων διὰ τε τοῦ νόμου καὶ τῶν προφητῶν, ἀλλὰ γὰρ τοῖς τῆς ἀπωλείας ἐνιέντες βόθροις ἀποσυναγωγούς ἐποιοῦντο τοὺς ὁμολογοῦντας ὅτι αὐτός ἐστιν ὁ Χριστός.

[00878] Οὕτω γὰρ που φησὶν ὁ θεσπέσιος Ἰωάν- νης.

[00879] Κατασεύοντες δὲ ὥσπερ τὴν ἐπ' αὐτῶ πίστιν, καὶ τῶν ἀγγελαιῶν τὸν νοῦν τῆς εὐθείας ἀποκομίζοντες, Σα- μαρείτην καὶ μέθυσον, καὶ ἐκ πορνείας γεγεννημένον ὠνόμαζον τὸν Ἰησοῦν.

[00880] Καὶ τὸ ἔτι τούτων δυσσεβέστερον.

[00881] Πιλάτῳ προσῆγον, καὶ δὴ καὶ σταυροῦσθαι παρακε- κλήκασιν, ἀπεκτόνασί τε τὸν ἀρχηγὸν τῆς ζωῆς, τό γε <sup>[70.613]</sup> ἦκον ἐπ' αὐτοῖς, πλήν ἀνεβίω πατήσας τὸν θάνατον·

[00882] ζωὴ γὰρ ἦν κατὰ φύσιν ὡς Θεός, καὶ εἶπερ ἦν ἐν σαρκί.

[00883] Οὐαὶ τοίνυν, φησὶ, τῷ στεφάνῳ τῆς ὕβρεως.

[00884] Στέφανον αὐτοὺς ἀποκαλεῖ.

[00885] Καὶ γὰρ ἦσαν αὐτοὶ τοῦ παντὸς Ἰσραὴλ στέφανος ὥσπερ τις καὶ δόξα, τοῖς τῆς ἱερωσύνης ἀυχήμασι διαπρέποντες, καὶ τὸ τῆς ἡγεμονίας λαχόντες ἀξίωμα.

[00886] Ἀλλ' οὐ μεμενήκασιν ἐν ταῖς ἐκνεμηθείσαις αὐταῖς εὐκλείαις τε καὶ ὑπεροχαῖς, ἀποπεπτώκασιν δὲ μᾶλλον ὕβρεως στέφανος γεγονό- τες.

[00887] Περιβέβληνται γὰρ ἀτιμία καὶ μώμῳ καὶ τοῖς εἰς δυσσέβειαν ἐγκλήμασι γεγονότες ἔνοχοι, καθάπερ ἄνθος κατεμαράνθησαν.

[00888] Γεγόνασι γὰρ αὐτοὶ καὶ μι- σθῶτοι τοῦ Ἐφραΐμ.

[00889] Ἐφραΐμ δὲ φησὶ τὸν Ἰούδαν, διάτοι τὸ ἐκ φυλῆς εἶναι τῆς Ἐφραΐμ.

[00890] Αὐτὸν οὖν ἄρα κατεμισθοῦντο τῆς Ἰουδαίων Συναγωγῆς οἱ προεστη- κότες, πρὸς γε τὸ χρῆναι ταῖς αὐτῶν μισθονομίαις ὑπηρετεῖν καὶ παραδοῦναι τὸν Διδάσκαλον.

[00891] Ὅ δὴ καὶ πέπρακται.

[00892] Οὐαὶ τοίνυν τῷ στεφάνῳ τῆς ὕβρεως, φησὶ, τοῦτ' ἔστι, τοῖς ἡγουμένοις, οἱ καὶ ἐμισθώ- σαντο τὸν Ἐφραΐμ, τοῦτ' ἔστι, τὸν ἐκ φυλῆς Ἐφραΐμ.

[00893] Γεγόνασί τε ταύτης ἕνεκα τῆς αἰτίας ὡς ἄνθος ἐκ- πεσὸν ἐκ τῆς δόξης.

[00894] Ὡσπερ γὰρ δόξα τοῖς ἄνθεσι τὸ ἔξω τε ὀραῖσθαι μαρασμοῦ, καὶ ἐν τῷ τῆς ἰδίας φύ- σεως κάλλει, κατὰ τὸν ἴσον οἶμαι τουτονὶ τρόπον νοηθεῖν ἂν καὶ ἐφ' ἡμῶν αὐτῶν.

[00895] Ἔως μὲν γὰρ ἔσμεν ἐν οἷς ἡμᾶς εἶναι πρέπει, τῆς ἑαυτῶν ψυχῆς ἀδιαλό- βητον εὐ μάλα τηροῦμεν τὸ κάλλος·

[00896] παρατετραμμένης δὲ τῆς ἐν ἡμῖν διανοίας ἐφ' ἃ μὴ προσῆκεν, ἄνθος ἐσόμεθα τῆς αὐτῶν πρεπούσης δόξης ἐκπεπτωκός.

[00897] Ὅ δὴ καὶ πεπόνθασιν οἱ Γραμματεῖς τε καὶ Φαρισαῖοι, καὶ γνώμην, καὶ λόγους, καὶ ἐγχειρήματα, καὶ πᾶν ὅτι οὖν τῶν ἐκτόπων καταθήγοντες τοῦ Χριστοῦ.

[00898] Ποῦ δὲ τὸ ἄνθος ἦν τὸ ἐκπεσὸν τῆς δόξης, καὶ τίνα τρόπον ἀπεκληρώσατο;

[00899] Ἐπὶ τῆς κορυφῆς τοῦ ὄρους τοῦ παχέος.

[00900] Ὅρος δὲ παχὺ τὸν Ἰσραὴλ ὀνομάζει·

[00901] παχὺ μὲν, ὅτι ταῖς εὐθυμίαις κατεπαινέτο·

[00902] ὄρος δὲ, διάτοι τὸ ὑψοῦ τεθεισθαι παρὰ Θεοῦ, κατὰ γε τὸ ἔνδοξον, φημί.

[00903] Αὐτὸς γὰρ ποῦ φησὶ περὶ τῶν ἐξ Ἰσραὴλ·

[00904] <sup>[6]</sup> Ἰὼν] ἐγέν-νησα καὶ ὕψωσα.

[00905] <sup>[6]</sup> Ἔθος δὲ τῆς θείας Γραφῆς τῶν Ἰουδαίων μητέρα, φημί δὴ τὴν Ἱερουσαλήμ ὄρει παρεικάζειν ἐσθ' ὅτε.

[00906] Ἐκεῖνο τοίνυν ἄνθος ἐπὶ τῆς κορυφῆς τοῦ ὄρους, τοῦτ' ἔστιν, ἐπάνω πάντων, καὶ ἐπὶ πάντας ὡς ἡγούμενοι, καὶ τὸ κατάρχειν τῶν ἄλ- λων, ταῖς ἐκ νόμου λαχόντες ψήφοις.

[00907] Οὗτοι δὲ ἦσαν οἱ μεθύοντες ἄνευ οἴνου.

[00908] Καὶ γὰρ ἦν ἐξ ἀμπέλου Σοδό- μων ἢ ἀμπελος αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομόρρας, ἢ σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρως πικρίας αὐτοῖς, καὶ θυμὸς δρακόντων ἀνίατος.

[00909] Κατ- εμεθύσκοντο γάρ οὐκ οἶνον τούτον πίνοντες τὸν αἰσθη- τὸν, ἀλλὰ τὸ ἐξ ἀκράτου θυμοῦ, καὶ μανίας μέ- θυσμα, καὶ τῆς διαβολικῆς δυστροπίας τὸν σκοτισμὸν ταῖσαυτῶν διανοίαις εἰσο ικιζόμενοι.

[00910] <sup>[9Ἰδοῦ]</sup> ἰσχυρὸν καὶ σκληρὸν ὁ θυμὸς Κυρίου ὡς χάλαζα καταφερομένη, οὐκ ἔχουσα σκέπην βία καταφερομένη, ὡς ὕδατος πολὺ πλῆθος σύρον χώραν τῆ γῆ, ποιήσει ἀνάπαυσιν ταῖς χερσὶ καὶ τοῖς ποσὶ, καὶ καταπατηθήσεται ὁ στέφανος τῆς ὕβρεως οἱ μισθωτοὶ τοῦ Ἐφραΐμ.<sup>9</sup> <sup>[70.616]</sup> Τίνα τρόπον αὐτοῖς τὰ δεινὰ συμβήσεται, καὶ ὅτι τῆς εἰς Χριστὸν δυσσεβείας ἀποτίσουσι δίκας σκληρῶ τε καὶ ἀνημέρῳ παραπεσόντες θυμῷ τοῦ τὰ δίκαια κρίνοντος, διὰ τούτων ἡμῖν ὁ προφητικὸς ὑπεμφαίνει λόγος.

[00911] Ἦξει γὰρ, ἦξει, φησὶ, σκληρὸς καὶ δυσάντητος καθ' ὑμῶν ὁ θυμὸς Κυρίου, ἦξει δὲ οὕτως ὡσανεὶ καὶ χάλαζα καταφέροιο κατά τινων οὐκ ἐχόντων σκέπην, καταφερόμενος δὲ σὺν βία, τοῦτ' ἔστιν, ἀφορήτως, ἐντόνως δὲ μάλλον καὶ μονονουχὶ κατα- σφενδονῶντός τινος, καὶ ἀγρίως τισὶν ἐπιφέροντος.

[00912] Ἦξει δὲ σὺν ὡς χάλαζα, φησὶν, ἢ καὶ ὡς ὕδατος πολὺ πλῆθος σύρον χώραν.

[00913] Ἄμαχον δὲ καὶ τοῦτο.

[00914] Ποταμοῦ γὰρ, φέρε εἰπεῖν, ἦτοι χειμάρρου ῥαγδαίό- τατα καταφερομένου, ποῖον ἔσται τὸ ἀντιστατοῦν, καὶ ἀντισχεῖν δυνάμενον, καὶ τῆ τῶν ὑδάτων ῥύμη μὴ παραχωροῦν;

[00915] Ἦξει δὴ σὺν ὡς ὕδωρ ὅλην ἐπι- κλύζον τὴν χώραν, δῆλον δὲ ὅτι τὴν τῶν Ἰουδαίων.

[00916] Ἔσται δὲ οὕτως ἀπηνῆς ἢ καταφορὰ, ὡς καὶ ἀνά- παυσιν ποιῆσαι τῆ γῆ.

[00917] Ἀνάπαυσιν δὲ ποῖαν ἄρα, καὶ τίνα;

[00918] Ταῖς χερσὶ καὶ τοῖς ποσὶ.

[00919] Καὶ ἔσται τοιοῦτος τῶν εἰρημένων ὁ νοῦς.

[00920] Οἱ γάρτοι νήχεσθαι μεμελε- τηκότες, εἰ μὲν εἴη τυχὸν ἡρεμαία τε καὶ οἶον εὐαφῆς τῶν ὑδάτων ἢ στάσις, πόδας τε καὶ χεῖρας συστέλ- λοντες, καὶ ἐκτείνοντες, διαπονηθέντες τε συμμετρως, τὸν ἐκ τοῦ καταπνίγεσθαι διαδράσκουσι κίνδυνον.

[00921] Τῆς δὲ τῶν ὑδάτων ὀρμῆς ἀπρόσιτον παντελῶς ἐχούσης τὴν προσβολὴν παύεται τοῦ νήχεσθαι πάν- τη τε καὶ πάντως ὁ ἐναλοῦς, καὶ δοκεῖ μὲν ἀπαλλάτ- τεσθαι πόνου, καταπνίγεται δὲ λοιπὸν ὡς ἐξ ἀνάγκης τε καὶ βίας πάντη τε καὶ πάντως ὑποβρύχιος γεγο- νώς.

[00922] Οὐκοῦν διαγελᾶ πως ὁ λόγος, καὶ εἰρωνεύεται, ἀνάπαυσιν τῆ γῆ ποιῆσαι λέγων τὸ ὕδωρ, ἀνάπαυσιν δὲ ταῖς χερσὶ καὶ τοῖς ποσὶ.

[00923] Ὅμοιον γὰρ ὡς εἰ καὶ λέγοι τυχὸν, Εἰκὴ πονεῖτω μηδεὶς, εἰς ἀντίστασιν τῆς μελλούσης κατὰ πάντων ἰέναι συμφορᾶς.

[00924] Ἦξει γὰρ οὕτως ῥαγδαίως, ὡς ἀπρόσβλητον εἶναι παντε- λῶς καὶ ἀνόνητον ὀλοτρόπως τοῖς ἐθέλουσι πονεῖν γενέσθαι τὸ χρῆμα.

[00925] Διανήξεται γὰρ οὐδεὶς, κατα- κομισθήσεται δὲ καὶ ἄκων, οὐπερ ἂν φέροι τὸ καθ- ἔλκον ὕδωρ, τοῦτ' ἔστι, τῶν Ῥωμαίων στρατείας ἢ βιαιοπάτη καὶ ἄθραυστος χεῖρ.

[00926] Τότε δὴ τότε κατα- πατηθήσεται, τοῦτ' ἔστιν, ὑπὸ πόδας κείσεται τῶν εἰρηκότων ὁ στέφανος τῆς ὕβρεως, οἱ μισθωτοὶ τοῦ Ἐφραΐμ.

[00927] Τίνες δὲ οὗτοι, διὰ τῶν ἤδη προειρημένων ἐγνώκαμεν.

[00928] <sup>[9Καὶ]</sup> ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης, ἐπ' ἄκρου τοῦ ὄρους τοῦ ὑψηλοῦ ὡς πρόδρομοι σύκου, ὁ ἰδὼν αὐτὸ πρὶν εἰς τὴν χεῖρα αὐτοῦ λαβεῖν, θελήσει αὐτὸ καταπιεῖν.<sup>9</sup> Τί τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης, τί δὲ δὴ πρὸς τοῦτο κατασημάνειεν ἂν, τὸ ἐπ' ἄκρου τοῦ ὄρους τοῦ ὑψηλοῦ κείσθαι τε αὐτὸ καὶ ὀρᾶσθαι, διὰ τῶν ἔναγχος εἰρημένων κατέστη γινώριμον.

[00929] Ἄνθος μὲν γὰρ, τὸ ὡς ἐν ὄρει περίοπτον, ἦτοι τὸν Ἰσραὴλ, ἦγουν τοὺς καθηγεῖσθαι λαχόντας εὖ μάλα συνήσεις.

[00930] Ἀλλ' ἔσται, φησὶν, ὡς πρόδρομος σύκου.

[00931] Μελλόντων γὰρ τῶν ἐν σικῆ πεπαίνεσθαι καρπῶν, εἴπερ τι τῶν ἄλλων προελάσειε τυχὸν, γένοιτό τε οὐ- τως ἐδώδιμον, ἐπιπηδᾷ μὲν προθύμως ὁ τεθεαμένος, γλίχεται δὲ καταπιεῖν, καὶ τάχα που ταῖς εἰς τοῦτο διαπύροις ὀρμαῖς καὶ τό γε ἦκον εἰς ὄρεξιν αἰτιατᾷ <sup>[70.617]</sup> μέλλουσαν τὴν χεῖρα πρὸς ἔκτασιν, καὶ διευρύνων τὸ στόμα, τοῖς κλάδοις ἐκπηδᾷ.

[00932] Οὕτως ἔσται, φησὶ, τοῖς ἀρπάζουσιν ὁ Ἰσραὴλ.

[00933] Καταπέπεται γὰρ, ὡς ἔφην, ὑπὸ Ῥωμαίων, ἠδεῖά τε γέγονε τοῖς ἐλοῦσι τροφή.

[00934] <sup>[9Τῆ]</sup> ἡμέρα ἐκεῖνη ἔσται Κύριος Σαβαώθ ὁ στέ- φανος τῆς ἐλπίδος, ὁ πλακεῖς τῆς δόξης τῷ καταλειφθέντι μου λαῷ.

[00935] Καταλειφθήσονται ἐν πνεύματι κρίσεως ἐπὶ κρίσιν, καὶ ἰσχὺν κωλύων [κωλύον] ἀνελεῖν.<sup>9</sup> Τίνα τε καὶ ὅπως τοῖς κυριοκτόνοις συμβήσεται, διεσάφησεν ἡμῖν ὁ λόγος ἐν τούτοις·

[00936] προσεπάγει δὲ λοιπὸν τὴν ἐπὶ γε τοῖς πεπιστευκόσιν ἐξήγησιν·

[00937] οὐ γὰρ εἰς ἅπαν ἀπόλωλεν ὁ Ἰσραὴλ.

[00938] Σέσωσται δὲ τὸ κατάλειμμα, κατὰ τὴν τοῦ προφήτου φωνήν.

[00939] Πεπίστευκε γὰρ εἰς Χριστὸν οὐ μετρία πληθὺς, ἧς γέγονεν ἀρχὴ τις ὡσπερ καὶ πρωτόλιον ὁ τῶν ἀγίων ἀποστόλων χορὸς.

- [00940] Κατ' ἐκεῖνο δὴ οὖν τοῦ καιροῦ, φησὶν, ἔσται Κύριος Σαβαώθ ὁ στέφανος τῆς ἐλπί-δος, ὁ πλακεῖς τῆς δόξης τῷ καταλειφθέντι μου λαῷ.
- [00941] Αὐτὸς γὰρ ὁ τῶν δυνάμεων Κύριος στεφανώσει τοὺς πεπιστευκότας ἐλπίδι τε καὶ δόξῃ, καὶ ἐλπίδι μὲν τῆς τῶν ἐσομένων ἀγαθῶν δηλονότι, δόξῃ δὲ, ὅτι συμβασιλεύσουσιν αὐτῷ, καὶ τῶν ἀνωτάτω γερῶν εἰσω γεγονότες, ζηλωτοὶ τε ἔσονται καὶ ἀπόβλεπτοι.
- [00942] Τί γὰρ ἔσται τὸ ἰσοστατοῦν εἰς εὐκλείας λόγον τοῖς ἐλπίζουσι λαβεῖν τῆς ἐν Χριστῷ βασιλείας τὸν στέ-φανον;
- [00943] Τούτοις ἐτέρωθί φησιν αὐτὸς ὁ προφήτης Ἡσαΐας·
- [00944] Καὶ ἔση στέφανος κάλλους, καὶ διάδημα βασιλείας ἐν χειρὶ Θεοῦ σου.
- [00945] Δόξη γὰρ ἀτελευτήτῳ τοὺς εἰς αὐτὸν πιστεύοντας στεφανώσει Χριστὸς, καταπιαίνει δὲ καὶ ἐλπίδι λιπαρωτάτη.
- [00946] Ἔσται δὲ τῶν τοιούτων ἐν μεθέξει, φησὶν, ὁ καταλειφθεὶς μου λαὸς, τοῦτ' ἔστι, τὸ ἐξ Ἰουδαίων κατάλειμμα·
- [00947] συνεισδεχθέντος δηλονότι καὶ τοῦ ἐτέρου λαοῦ, τοῦτ' ἔστι, τῶν ἐθνῶν οἱ καὶ ἐπὶ Χριστῷ φρονούντες μεγάλα προσεύχονται, καὶ κεκράγασι πρὸς τὸν ἐν τοῖς οὐρανοῖς Πατέρα καὶ Θεόν·
- [00948] Κύριε, ὡς ὄπλω εὐ-δοκίας ἐστεφάνωσας ἡμᾶς.
- [00949] Εὐδοκήσαντος γὰρ τοῦ Θεοῦ καὶ Πατρὸς, ὄπλον ἡμῖν ἀρῶαγές ἐδείχθη καὶ γέγονεν ὁ Χριστὸς, τοῖς τοῦ πονηροῦ βέλεσιν ὑπὲρ ἡμῶν ἑαυτὸν ἀντεξάγων, ἀτρωτὸν τε καὶ ταῖς ἐκεῖ-νου δυστροπῖαις ἀχειρωτὸν τὸν ἑαυτοῦ τετήρηκε λαόν.
- [00950] Τοιοῦτόν τι, καθάπερ ἐγῶμαι, κατασημαίνει λέγων περὶ τοῦ καταληφθέντος λαοῦ, τοῦτ' ἔστι, τῶν ἐν πίστει δεδικαιωμένων·
- [00951] Καταλειφθήσονται ἐν πνεύματι κρίσεως ἐπὶ κρίσιν, καὶ ἰσχὺν κωλύων ἀνελεῖν.
- [00952] Πάλαι μὲν γὰρ ἅπαξ, ὡς ἔπος εἰπεῖν, τὸ ἐπὶ γῆς γένος ἀνείλεν ὁ Σατανᾶς τοῖς τῆς ἀμαρτίας βόθροισ ἐγκαθεῖς.
- [00953] <sup>[60ῦ]</sup> γὰρ ἦν ὁ ποιῶν χρηστότητα, οὐκ ἦν ἕως ἐνός, ἀλλὰ πάντες ἐξέκλιναν ἅμα, ἠχρηώθησαν, <sup>6</sup> κατὰ τὴν τοῦ Ψάλλοντος φωνήν.
- [00954] Ἐπειδὴ δὲ γέγονεν ἄνθρωπος ὁ μονογενὴς τοῦ Θεοῦ Λόγος, ἔκρινεν ἡμῶν τὴν κρίσιν, δεδίκακεν ὡσπερ ἡμῖν τε καὶ τῷ πλεονεκτήσαντι Σατανᾶ, καὶ κατ-εψηφίσατο μὲν ἐκείνου τὸν ὄλεθρον, ἀπέστησε δὲ τῶν ἐπὶ τῆς γῆς ὡς ὀλετήρα, καὶ ἀνδροκτόνον, σέσωκε <sup>[70.620]</sup> δὲ οὕτως τοὺς ἀπολωλότας, τοῦτ' ἔστιν, ἡμᾶς.
- [00955] Τοῦτο διδάσκων φησὶ, Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου·
- [00956] νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.
- [00957] Καγὼ ἐὰν ὑψωθῶ ἐκ γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.
- [00958] Καίτοι φησὶν ἑναργῶς, <sup>[60ῦκ]</sup> ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
- [00959] <sup>[6]</sup> Πῶς οὖν ἄρα φησὶν, ὅτι κρίσις ἐστὶ τοῦ κόσμου τούτου;
- [00960] Ἡμεῖς γὰρ ἐσμεν οἱ πάλαι βοῶντες διὰ φωνῆς προ-φητῶν·
- [00961] <sup>[6Εεγέροθητ]</sup> Κύριε, καὶ πρόσχες τῇ κρί-σει μου, ὁ Θεὸς μου καὶ ὁ Κύριός μου, εἰς τὴν δίκην μου.
- [00962] <sup>[6]</sup> Ὅτι καὶ δικαίως κρίσεως ἐφ' ἡμᾶς γενομένης εὐχαριστοῦντές φαμεν, <sup>[6Εεομολογήσομαί]</sup> σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου·
- [00963] διηγῆσομαι πάντα τὰ θαυμαστά σου, ψαλῶ τῷ ὀνόματί σου, Ὑψιστε.
- [00964] <sup>[6]</sup> Καὶ διὰ ποίαν αἰτίαν;
- [00965] Ὅτι ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου.
- [00966] Ἐκάθισας ἐπὶ θρόνου, ὁ κρίνων δικαιο-σύνην, ἐπετίμησας ἔθνεσι, καὶ ἀπώλετο ὁ ἀσεβής·
- [00967] ἐπετιμήθησαν γὰρ τὰ τῶν δαιμόνων στίφη, συν-ἀπόλωλε δὲ τούτοις ὁ ἀσεβής, τοῦτ' ἔστιν, ὁ Σατανᾶς.
- [00968] Καταλειφθήσονται τοίνυν, τοῦτ' ἔστι, περισω-θήσονται ἐπὶ πνεύματι κρίσεως·
- [00969] ἔκρινε γὰρ καὶ δεδικαίωκεν, ὡς ἔφην, ἐπὶ κρίσιν καὶ ἰσχύν, τοῦτ' ἔστιν, ὀρθοκρισία καὶ δυνάμει, δηλον δὲ ὅτι τῇ θεοπρεπεῖ, κωλύων ἀνελεῖν τοὺς εἰς αὐτὸν πιστεύοντας.
- [00970] <sup>[90ῦτοι]</sup> γὰρ οἶνω πεπλανημένοι εἰσίν·
- [00971] ἐπλανή-θησαν διὰ τὸ σίκερα, ἱερεὺς καὶ προφήτης ἐξ-έστησαν διὰ τὸν οἶνον·
- [00972] ἐσείσθησαν ἀπὸ τῆς μέ-θης τοῦ σίκερα·

[00973] ἐπλανήθησαν.

[00974] Τοῦτ' ἔστι φά- σμα.<sup>9</sup> Καταδεικνύει τρόπον τινὰ τοὺς ὠλισθηκότας, καὶ διὰ τῆς οὕτω μακρᾶς ἀπειθείας προσκεκρουκότας Θεῶ.

[00975] Πεπλάνηνται γὰρ οἱ τοιοῦδε, φησὶν, οἶνον καὶ μέθυσμα πεπωκότες, οὐκ αἰσθητὸν ἢ σωματικὸν, σκοτισμὸν δὲ μᾶλλον ἐλόντες εἰς νοῦν, ὃν τοῖς εἰωθόσι ῥαθυμεῖν ὁ παγχάλεπος ἐνήσι δράκων.

[00976] Γράφει γὰρ ὁ θεσπέσιος Παῦλος, ὅτι ὁ θεὸς τοῦ αἰῶνος τούτου ἐσκότησε τὰ νοήματα τῶν πιστῶν, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ Εὐαγγελίου τῆς δόξης τοῦ Θεοῦ.

[00977] Οἶνον οὖν ἄρα καὶ σίκερα τὸν ἐκ τῆς τοῦ διαβόλου δυστροπίας ταῖς τῶν ἀνθρώπων ψυχαῖς ἐνιέμενον σκότον εὖ μάλα καλεῖ.

[00978] Καὶ καταπλήττεται δὲ ὥσπερ, οὐχ ὅτι μόνη τοῦτο παθοῦσα φαίνεται τῶν ἀγελαίων ἢ ἀμαθεστάτη πληθὺς, ἀλλὰ γὰρ ἔτι πρὸς ἐκείνοις, ἱερεῦς καὶ προφήτης ἐξέστησαν διὰ τὸν οἶνον.

[00979] Οἶνον δὲ πάλιν τὸ ἐκ τῆς ἀμαθίας μέθυσμά φησι.

[00980] Θαυμα- στὸν δὲ ὅτι τοῖς ἄλλοις ὁμοῦ τοῦτο πεπονθότας κατ- ἴδοι τις ἂν ἱερέα καὶ προφήτην.

[00981] Οὓς γὰρ ἦν εἰκὸς καὶ τοὺς ἄλλους ἅπαντας ἀπευθύνειν δύνασθαι πρὸς τὴν τοῦ συμφέροντος θήραν καὶ τὴν τῆς σωτηρίας καταδείξει τριβὸν, οὗτοι τάχα που καὶ πρὸ γε τῶν ἄλλων τὸν σκότον ἐδέχοντο, ὥστε καὶ καταδονεῖσθαι, καὶ πάντα πνεύματι περιφέρεσθαι, καὶ τοῦτο ἐκ μέ- θης τῆς νοητῆς.

[00982] Φαίη δ' ἂν τις τὸ πρᾶγμα οἶόν τι γενέσθαι φάσμα, τοῦτ' ἔστι, θάμβος ἢ ἐκπληξιν.

[00983] Προφήτην δὲ φησὶν ἐν τούτοις οὐχὶ πάντως τὸν ἀληθῆ καὶ παρὰ Θεοῦ, ἐκείνον δὲ μᾶλλον τὸν οἰονεὶ δόξαν ἑαυτῷ τὴν προφητικὴν περιπλάττοντα·

[00984] περὶ ὧν φησι διὰ φωνῆς Ἰεζεχιήλ·

[00985] Οὐαὶ, οἱ προφητεύοντες ἀπὸ καρδίας αὐτῶν, καὶ οὐκ ἀπὸ στόματος Κυρίου.

[00986] Δια- <sup>[70.621]</sup> βέβληνται δὲ καὶ διὰ φωνῆς Ἡσαΐου·

[00987] φησὶ γὰρ που περὶ τῆς Ἱερουσαλήμ, Οἱ ἠγούμενοι αὐτῆς μετὰ δώ- ρων ἔκρινον, οἱ προφήται αὐτῆς μετὰ ἀργυρίου ἔμαντεύοντο.

[00988] <sup>[9Αρὰ]</sup> ἔδεται ταύτην τὴν βουλήν·

[00989] αὕτη γὰρ ἡ βουλή ἔνεκεν πλεονεξίας.<sup>9</sup> Πεπλάνησθαι λέγων ἱερέα τε ὁμοῦ καὶ προφήτην, καὶ μὴν καὶ ἐκστῆναι φρενὸς ἀγαθῆς διὰ τὸν οἶνον τὸν ἐξ ἀμπέλου Σοδόμων, μέθυσμά τε τὸ νοητὸν, προσεπενεγκῶν δὲ ὅτι τοῦτό ἐστι φάσμα, τοῦτ' ἔστι, κατάπληξις, καὶ οἶόν τι θάμβημα, καταδείκνυσιν εὐ- θὺς καὶ τὴν τοῦ καταπεπληχθαι πρόφασιν, καὶ τῆς τῶν ἱερέων ἐκστάσεώς τε καὶ μέθης τὰ ἐγκλήματα.

[00990] Ταύτη τοί φησιν, Ἀρὰ ἔδεται ταύτην τὴν βουλήν.

[00991] Ἐπάρατος γὰρ ἢ τῶν Ἰουδαίων σκέψις γέγονεν ἀληθῶς, ἢ ἐπὶ γέ φημι τῷ πάντων Σωτῆρι ἡμῶν Ἰησοῦ Χρι- στῷ.

[00992] Προαπέστειλε μὲν γὰρ ὁ Θεὸς καὶ Πατὴρ τοὺς ἀγίους προφήτας, καὶ ἀπεκτόνασιν αὐτούς.

[00993] Εἶτα μετ' ἐκείνους πέπομφε τὸν ἀγαπητὸν λαβεῖν τοὺς καρπούς τοῦ ἀμπελῶνος αὐτοῦ, κατὰ γε τὴν ἐν τοῖς Εὐαγγε- λίοις παραβολὴν.

[00994] Οἱ δὲ τοῦ ἀμπελῶνος προεστηκότες ἀγνωμονέστατοι γεωργοὶ, καίτοι συνέντες ὅτι αὐτὸς ἐστὶν ὁ υἱὸς, καὶ ὁ τοῦ χωρίου δεσπότης, εἶπον, φη- σὶν, ἐν ἑαυτοῖς·

[00995] Οὗτός ἐστιν ὁ κληρονόμος·

[00996] δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ σχῶμεν ἑαυτοῖς τὴν κληρο- νομίαν αὐτοῦ.

[00997] Ἐπάρατος τοίνυν, φησὶν, ἢ τοιάδε βουλή.

[00998] Ταύτης καὶ ὁ μακάριος Δαβὶδ μέμνηται λέγων ποτὲ μὲν, ὅτι <sup>[6Ἰνα]</sup> τί ἐφρούραξαν ἔθνη, καὶ λαοὶ ἔμε- λήτησαν κενά·

[00999] Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυ- ρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

[01000] <sup>[6]</sup> Ποτὲ δὲ πάλιν περὶ τῶν τὰ τοιάδε πεπλημμεληκότων·

[01001] Καθελεῖς αὐ- τοὺς, καὶ οὐ μὴ οἰκοδομήσεις αὐτούς, ὅτι ἐκλιναν εἰς σὲ κακὰ, διελογίσαντο βουλήν, ἣν οὐ μὴ δύνωνται στήναι.

[01002] Ὅσον μὲν γὰρ ἦκεν εἰς δύναμιν ἐπιχειρημά- των, ἀπέκτειναν τὸν υἱόν, οἰηθέντες ὅτι τὸν δεσποτι- κὸν αὐτοὶ καθέξουσι κληρὸν·

[01003] ἀνεβίω δὲ ὡς Θεὸς, καὶ ἀπώλεσε μὲν κακοὺς κακῶς, τοὺς ἀληθίους καὶ ἀγνώμονας γεωργοὺς, ἐκδέδωκε δὲ τὸ χωρίον ἐτέ- ροις, δηλον δὲ ὅτι τοῖς ἀγίοις ἀποστόλοις καὶ εὐαγ- γελισταῖς, καὶ τοῖς τῶν ἁγίων Ἐκκλησιῶν διδασκά- λοις.

[01004] Ἐπάρατος οὖν ἢ τῶν Ἰουδαίων βουλή, γέγονε γὰρ ἔνεκα πλεονεξίας.

[01005] Πλεονεξία γὰρ ἀληθῶς τὸ ἐθε- λῆσαι τοὺς οἰκέτας κατεπιφύεσθαι τοῦ δεσπότη, ἰδίον τε πεποιῆσθαι κληρὸν τὸν οὐ τετάχαντο γεωργοὶ, καίτοι μισθὸν ἔχοντες διαρκῆ τῆς ἱερωσύνης τὰ γέρα, καὶ τὰς ἐκ τοῦ τῶν ἄλλων προτετάχθαι τιμάς.

[01006] [9Τίτι] ἀνηγγείλαμεν κακά;

[01007] καὶ τίτι ἀνηγγείλα- μεν [9] ἀγγελίαν; Ἔθος τοῖς ἀγίοις προφήταις, καὶ πάση δὲ τῇ θεο- πνεύστω Γραφῇ διὰ δύο πράγματα ἐπείγεσθαι καὶ συν- ωθεῖν ἐπὶ τὸ βιοῦν ὀρθῶς ἐλέσθαι τὸν ἄνθρωπον.

[01008] Ἡ γὰρ τοῖς τῆς κολάσεως δεῖμασι τὸν ἀπεσκληρότα νοῦν οἰοῖν περιθραύοντες μετασοβοῦσιν ἐπὶ τὸ ἄμεινον, ἢ ταῖς τῶν γερῶν ὑποσχέσειν ἀποτελοῦσιν εὐτολμοτέ- ρους περὶ τὸ χρῆναι τληπαθεῖν ὑπὲρ τῶν εἰς εὐσέ- βειαν ἀνδραγαθημάτων·

[01009] ὁποῖόν ἐστι τὸ διὰ φωνῆς Ἡσαΐου πρὸς Ἰουδαίους, [6Καί] ἐὰν θέλητε καὶ εἰς- [70.624] ἀκούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε·

[01010] ἐὰν δὲ μὴ θέλητε, μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδετα.

[01011] Τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.

[01012] [6] Ὡς οὖν ἀτιμάσαντα τῶν ἀγίων προφητῶν τοὺς λό- γους τὸν ἐξήνιον Ἰσραὴλ μονονουχὶ καταδείκνυσι, λέγων·

[01013] Τίτι ἀνηγγείλαμεν ἀγγελίαν;

[01014] ἰδοὺ γὰρ, ἰδοὺ τίτι;

[01015] φησὶν, ἀντὶ τοῦ, σκληρῶ τε καὶ ἀπειθεῖ καὶ ἀσυνέτω λαῶ διηκονησάμεθα, καὶ τοὺς ἄνωθεν παρὰ Θεοῦ διαπορθμεύσαντες λόγους, ἀνηγγείλαμεν αὐτῶ κακά, τοῦτ' ἐστὶ, τὰς κολάσεις, τὰς ἀπειλὰς, αἶ πάντη τε καὶ πάντως τοῖς τῶν ἀπειθεῖν εἰωθότων κατηγορηθήσονται κεφαλῆς.

[01016] Ἀνηγγείλαμεν ἀγγελίαν, τοῦτ' ἐστὶν, εὐηγγελισάμεθα τὰ ἀγαθὰ τὰ τοῖς ἀγα- θουργεῖν εἰωθόσιν ἠῤῥεπισμένα παρὰ Θεοῦ.

[01017] Ὡφέλη- ται δὲ παντελῶς οὐδὲν ὁ δυσμετακόμιστος Ἰσραὴλ, ὁ πεπηγὼς εἰς τὸ πλημμελές, καὶ πολὺ νοσήσας τὸ δυσήκοον.

[01018] Ὅταν τοίνυν λέγει τὸ, τίτι;

[01019] τῶ κατ' οὐδένα τρόπον ἀξίω δηλοῖ·

[01020] καὶ γὰρ τοι μετὰ τὴν οὕτω σαφῆ τῶν ἀγίων προφητῶν προαγόρευσιν, οὐδὲν ἦττον ἀμειλικτοῖ τε ἦσαν καὶ πονηροὶ, καὶ δυστροπίας ἀπάσης ἐπίμεστον ἔχοντες τὴν καρδίαν.

[01021] Γεγόνασι δὲ καὶ πικρίας διαβολικῆς ὑπηρέται γοργοί·

[01022] σταυρῶ γὰρ παρέδωκαν τὸν τῶν ὅλων Σωτῆρα καὶ Λυτρωτὴν, φημί δὴ Χριστὸν, δι' οὗ καὶ μεθ' οὗ τῶ Πατρὶ ἡ δόξα σὺν ἀγίῳ Πνεύματι εἰς τοὺς αἰῶνας.

[01023] Ἀμήν.

[01024] {1ΤΟΜΟΣ Β΄}.1 [90i] ἀπογεγαλακτισμένοι ἀπὸ γάλακτος, οἱ ἀπ- εσπασμένοι ἀπὸ μαστοῦ, θλίψιν ἐπὶ θλίψει προσ- δέχου, ἐλπίδα ἐπ' ἐλπίδι, ἔτι μικρὸν, ἔτι μικρὸν, διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἐτέρας.9 Κατέληξε μὲν ἡμῖν ὁ πρῶτος λόγος εἰς τὸ, Τίτι ἀνηγγείλαμεν κακά;

[01025] καὶ τίτι ἀνηγγείλαμεν ἀγγε- λίαν;

[01026] Διερμηνεύοντες δὲ τῶν προειρημένων τὴν δύ- ναμιν, λέγομεν ὅτι τὸ τῶν ἀγίων προφητῶν εἰσεκο- μίσθη πρόσωπον ἐπιτιμώντων τρόπον τινὰ τοῖς ἐξ αἵματος Ἰσραὴλ, ὡς εἰκὴ μὲν τοῖς παρ' αὐτῶν ἔντε- τυχηκόσι λόγοις, ὠφεληθεῖσι δὲ παντελῶς οὐδὲν, καί- τοι καὶ κακῶν αὐτοῖς, καὶ μέντοι καὶ ἀγγελίας προηγορευμένων.

[01027] Καὶ κακὰ μὲν εἶναι τὰς τοῖς εἰω- θόσι πλημμελεῖν ἠῤῥεπισμένας κολάσεις διαβε- βαιούμεθα, ἀγγελίας τε τὰς ἐπ' ἀγαθαῖς ἐλπίσι τι- μάς.

[01028] Ὡς οὐδὲν οὖν τὸ σύμπαν ὠφελημένων τῶν ἐξ αἵματος Ἰσραὴλ, εἰ καὶ ἀνηγγέλκασιν αὐτοῖς οἱ προ- φῆται τὰ παρὰ Θεοῦ, ἀπειλὰς τέ φημι καὶ τῶν ἐσο- μένων ἀγαθῶν ὑποσχέσεις, τίτι, φησὶν, ἀνηγγείλα- μεν κακά;

[01029] καὶ τίτι ἀνηγγείλαμεν ἀγγελίαν;

[01030] Σεσιγη- κότων δὲ ὥσπερ τῶν ἀγίων προφητῶν, καὶ μέχρι δὴ τούτων τὸν οἰκεῖον στησάντων λόγον, αὐτὸς ὁ τῶν ὅλων Θεὸς τοῖς ἀγίοις ἐπιφωνεῖ λέγων·

[01031] Οἱ ἀπογεγα- λακτισμένοι ἀπὸ γάλακτος, οἱ ἀπεσπασμένοι ἀπὸ μαστοῦ, θλίψιν ἐπὶ θλίψει προσδέχου, ἐλπίδα ἐπ' ἐλ- πίδι.

[01032] Οἱ μὲν γὰρ ἀνουθέτητοι, φησὶν, καὶ πολὺ νο- σοῦντες τὸ ἐξήνιον, ἐξώσθησαν εἰκότως, καὶ τῆς ἐν Χριστῶ σωτηρίας ἀμέτοχοι γεγονότες βαδιῶνται πρὸς ὄλεθρον.

[01033] Ὑμεῖς δὲ λοιπὸν οἱ διὰ πίστεως κεκλη- μένοι πρὸς ἐπίγνωσιν ἀληθείας, οἱ καθάπερ τινὸς [70.625] μαστοῦ καὶ γάλακτος ἀπεσπασμένοι τῆς ἐν νόμῳ παιδαγωγίας·

[01034] οἱ τροφὴν μὲν πάλαι νηπιοπρεπῆ δε- χόμενοι, καὶ ἀμαθεστέραν ἔχοντες τὴν φρένα, προ- βεβηκότες δὲ νῦν εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, καὶ εἰς τὴν τελείους πρέπουσαν μεταφοιτήσαντες τροφὴν, καὶ οὐ μεμενη- κότες ἀπειροὶ λόγου δικαιοσύνης, κατευθύνετε τὰς ἑαυτῶν καρδίας εἰς παραδοχὴν τοῦ νέου κηρύγματος τῆς εὐαγγελικῆς πολιτείας τῶν διὰ Χριστοῦ θεσπι- σμάτων.

[01035] Ἀνδρίζεσθε πρὸς ὑπομονὴν, καὶ εἰ θλίψις ἐπέροχοιτο συχνή τε καὶ ἀλλεπάλληλος ἐγγεγεμένων τῶν πειρασμῶν, καὶ τῆς τῶν διωκόντων ὠμότητος ἐπιφυομένης ὑμῖν, καρτερήσατε βραχὺ, καὶ ἐπὶ βραχὺ προσδέχεσθε τὰς θλίψεις, ἵνα καὶ ἐλπίδα πλουτήση- τε, τὴν γέ φημι τὴν ὑπὲρ νοῦν τὸν ἀνθρώπινον.

[01036] [6Ὁφθαλμὸς] γὰρ, φησὶν, οὐκ οἶδεν, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.



[01037] <sup>[6]</sup> Εἶτα δια- δείκνυσι ποία τις ἔσται πρώτη κατ' αὐτῶν ἢ θλίψις.

[01038] Διὰ φαυλισμὸν γὰρ, φησὶ χειλέων, καὶ διὰ γλώσσης ἐτέρας.

[01039] Ἔστι δὲ τοιοῦτος τῆς προφητείας ὁ νοῦς.

[01040] Ἐν ταῖς Πράξεσι τῶν ἁγίων ἀποστόλων γέγραπται, ὅτι <sup>[6Κατὰ]</sup> τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν πάντες ὁμοῦ συνηγμένοι ἐπὶ τὸ αὐτὸ, καὶ ἰδοὺ ἐγένετο ἐκ τοῦ οὐρανοῦ ἤχος ὥσπερ φερομένης πνοῆς βιαίας.

[01041] <sup>[6]</sup> Εἶτά φησιν·

[01042] <sup>[6Ἐφθησαν]</sup> αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

[01043] <sup>[6]</sup> Προστέταχε γὰρ αὐτοῖς ὁ Χριστὸς ἀπὸ Ἱεροσολύμων μὴ χωρὶ- ζεσθαι, περιμένειν δὲ τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἕως ἂν ἐνδύσωνται ἐξ ὕψους δύναμιν.

[01044] Εἶτα κατελ- θόντες ἐλάλουν τοῖς ἐξ Ἰσραὴλ, καὶ ἅπασιν δὲ τοῖς ἐξ ἐτέρων χωρῶν ταῖς δοθείσαις αὐτοῖς παρὰ Θεοῦ γλώσσαις, <sup>[6καὶ]</sup> κατεπλήττοντο μὲν ἀκροώμενοι, καὶ δὴ καὶ ἔφασκον, Οὐκ ἰδοὺ πάντες οἱ λαλοῦντές εἰσιν Ἰουδαῖοι;

[01045] Καὶ πῶς πάντες ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ γλώσσει λαλούντων αὐτῶν;

[01046] Ἄλλοι δὲ ἔλεγον, <sup>[6ὅτι]</sup> Γλεύκουσ μεμεστωμένοι, <sup>[6]</sup> τοῦτ' ἔστι, μεθύουσι, τοῦτο, οἶμαι, ἐστὶ τὸ διὰ φαυλισμὸν χειλέων διὰ γλώσσης ἐτέρας.

[01047] Ἐλάλουν μὲν γὰρ γλώσσαις ἐτέ- ραις, τοῦ πάντα ισχύοντος Θεοῦ καὶ τοῦτο προειρη- κότος.

[01048] Ἐν ἑτερογλώττοις γὰρ, φησὶ, καὶ ἐν χεῖλεσιν ἐτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' ὡς πιστεύ- σουσιν.

[01049] Ἀλλὰ καίτοι δέον εἰς πληροφορίαν δέχεσθαι τὸ σημεῖον, ἐννοήσαντας τὴν ἐπὶ τούτῳ γεγεννημένην παρὰ Θεοῦ προαγόρευσιν, τοῦτο μὲν οὐκ ἔδρων, κατονειδίζοντες δὲ τὸ μεθεῖν αὐτοῖς μεμενήκασιν ἐν ἀπειθείᾳ.

[01050] <sup>[9Ὅτι]</sup> λαλήσουσι τῷ λαῷ τούτῳ λέγοντες αὐτῷ·

[01051] Τοῦτο τὸ ἀνάπαιμα τῷ πίνοντι, καὶ τοῦτο τὸ σύν- τριμμα, καὶ οὐκ ἠθέλησαν ἀκούειν.<sup>9</sup> Ἐφη πού Θεὸς ἐπὶ ταῖς Ἰουδαίων ἀπονοίαις ἀγα- νακτῶν·

[01052] Ἰδοὺ ἐγὼ ἐπάγω λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου, οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦ- σαι λόγων Κυρίου.

[01053] Καὶ ἀπὸ ἀνατολῶν ἕως δυσμῶν παραδραμοῦνται ζητοῦντες τὸν λόγον Κυρίου, οὐ μὴ εὗρωσιν.

[01054] Οὐκοῦν ἐπενήνεκται λιμὸς νοητὸς τοῖς ἐξ Ἰσραὴλ, καὶ ἐπειδήπερ οὐ παρεδέξαντο διὰ τῆς πίστεως τὸν ἄρτον τῆς ζωῆς τὸν ἐξ οὐρανοῦ καταβε- <sup>[70.628]</sup> βηκότα, καὶ ζωὴν διδόντα τῷ κόσμῳ·

[01055] ταύτητοι καὶ μάλα εἰκότως ἐν ἐνδείᾳ γεγόνασι τῆς θεοδότης τρο- φῆς·

[01056] <sup>[6Ὅ]</sup> γὰρ ἐπ' ἄρτῳ, <sup>[6]</sup> φησὶ, <sup>[6μόνῳ]</sup> ζήσεται ἄν- θρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στό- ματος Θεοῦ.

[01057] <sup>[6]</sup> Καὶ πεπαρφήκασιν μὲν εἰς τὸν τῶν ὅλων Σωτῆρα καὶ Λυτρωτήν·

[01058] ἐπειδὴ δὲ ἐστὶν ἀγαθός, καίτοι δεδυσσεβηκότα οὐ φορητῶς ἐκάλει πρὸς μετάγνωσιν διὰ τῶν ἁγίων ἀποστόλων.

[01059] Προσπεφώ- νηκε γοῦν αὐτοῖς ὁ μακάριος Πέτρος, ὅτι δὴ τὸν ἅγιον καὶ δίκαιον ἠρνήσαντο, καὶ ἀπεκτόνασι τὸν ἀρχηγὸν τῆς ζωῆς, καὶ ἠτήσαντο ἄνδρα φονέα χαρισθῆναι αὐτοῖς.

[01060] Πλὴν καὶ τοῦτο προσετίθει, <sup>[6καὶ]</sup> νῦν, ἀδελ- φοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.

[01061] Μετανοήσατε οὖν, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Κυρίου Ἰησοῦ, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου Πνεύματος.

[01062] Ὑμῖν γὰρ εἰσιν αἱ ἐπαγγελίαι, καὶ τοῖς τέκνοις ὑμῶν.

[01063] <sup>[6]</sup> Οἱ τοίνυν, φησὶν, ἀπεσπασμένοι ἀπὸ μαστοῦ τε καὶ γάλακτος, οἱ κεκλημένοι πρὸς ἀποστολήν.

[01064] Καὶ τῶν νέων κηρυγμάτων γεγονότες ἱερούργοι, λαλήσουσι τῷ λαῷ τούτῳ καταδεικνύοντες ἐναργῶς, ποία μὲν ἀνάπαυσις ἔσται τῷ πίνοντι, καὶ οἶον τὸ σύντριμμα, τοῦτ' ἔστι, τί τὸ ὠφέλιμον, καὶ τὸ ἐναντίον.

[01065] Καὶ οὐκ ἂν ἀκούσειεν ἄν.

[01066] Ὅθεν, οἶμαι, κεκινημένος τις τῶν ἁγίων ἔφη πρὸς αὐτούς·

[01067] <sup>[6Σκληροτράχηλοι]</sup> καὶ ἀπει- θεῖς τῆ καρδία, ὑμεῖς αἰεὶ τῷ ἁγίῳ Πνεύματι ἀντιπί- πτετε.

[01068] <sup>[6]</sup> Ἄθρει γὰρ ὅπως καίτοι δεδυσσεβηκότες οὐ φορητῶς παιδαγωγούς ἐσχίκασι τοὺς ἁγίους ἀποστόλους ἀποκομίζοντας εἰς μετάγνωσιν καὶ τὴν τοῦ συμφέροντος γνώσιν ἐνιέντας αὐτοῖς·

- [01069] οί δὲ ἦσαν ἀγέρωχοι, καὶ πολὺ λίαν ἀπεσκληρότες, καὶ ἀσχέτως ἀπονενευκότες εἰς τὸ ἀπειθὲς καὶ δυσάγωγον τοῦ τρόπου.
- [01070] <sup>[9Κα]</sup> ἔσται αὐτοῖς τὸ λόγιον Κυρίου τοῦ Θεοῦ, θλίψις ἐπὶ θλίψει, ἐλπίς ἐπ' ἐλπίδι.<sup>9</sup> Τίσιν ἔσται;
- [01071] Τοῖς ἀγίοις ἀποστόλοις δηλονότι καὶ εὐαγγελισταῖς, οἱ τὸ θεῖον ἱερουργοῦντες κήρυγμα, περιήεσαν τὴν ὑπ' οὐρανὸν σαγηνεύοντες τοὺς πεπλανημένους, προσκομίζοντες διὰ πίστεως τῷ Χριστῷ τοὺς πάλαι λέγοντας τῷ ξύλῳ·
- [01072] Πατὴρ μου εἶ σύ, καὶ τῷ λίθῳ, Σὺ ἐγέννησάς με.
- [01073] Πλὴν οὐκ ἀνδρωτὶ κατωρ- θώκασι τῆς οἰκειᾶς ἀποστολῆς τὸν δρόμον, ἀλλὰ θλι- βόμενοι, κακουχούμενοι, καὶ τὰς τῶν ἀφιλοθέων ὑπομένοντες ἐπιβουλάς.
- [01074] Γέγονεν οὖν αὐτοῖς τὸ λόγιον Κυρίου θλίψις ἐπὶ θλίψει, καὶ οὐχὶ τοῦτο μόνον, ἀλλὰ γὰρ καὶ ἐλπίς ἐπὶ ἐλπίδι.
- [01075] Ανατλάντες γὰρ τοὺς ὑπὲρ γε τῆς εἰς Χριστὸν εὐσεβείας ἀγῶνας, ἐπ' ἐλπί- σιν ἔσονται μακροαῖς, μᾶλλον δὲ καὶ ἀτελευτήτοις, καὶ τὸν τῆς ἀφθαρσίας περικεῖσονται στέφανον συμ- βασιλεύοντες τῷ Χριστῷ.
- [01076] <sup>[9Ἐτι]</sup> μικρὸν, ἔτι μικρὸν, ἵνα πορευθῶσι, καὶ πέσωσιν εἰς τὰ ὀπίσω, καὶ κινδυνεύσωσι, καὶ συντριβῆσονται, καὶ ἀλώσονται.<sup>9</sup> Καταθήγει πρὸς ἀνδρείαν, καὶ ἀλείφει πρὸς ὑπο- μονὴν τοὺς ἀγίους μυσταγωγούς.
- [01077] Διεκήρυττον μὲν γὰρ τοῖς ἐξ Ἰσραὴλ, καὶ τὸν τῆς σωτηρίας αὐτοῖς εὐηγγελίζοντο λόγον.
- [01078] Ἀλλ' ἐπεπῆδων αὐτοῖς θηρίων ἀτιθάσων δίκην, εἰσεκόμιζον εἰς συνέδρια, καὶ οἷά τι τῶν ἄγαν ἐκτοπωτάτων ἐγκαλοῦντες αὐτοῖς τῆς εἰς Χριστὸν ἀγάπης τὸ γνήσιον, λοιδορίαῖς μὲν ταῖς <sup>[70.629]</sup> κατ' αὐτῶν ἐχρῶντο πικραῖς, κατακισάμενοι δὲ, καὶ ταῖς διὰ μαστίγων πληγαῖς καταξαινόντες ἔφασκον·
- [01079] <sup>[6Οὐ]</sup> παραγγελία παρηγγείλαμεν ὑμῖν μηδενὶ λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ;
- [01080] Καὶ ἰδοὺ ἐπληρώσατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν.
- [01081] <sup>[6]</sup> Καὶ καθ' ἑτέρους δὲ τρόπους ἐπιφυόμενοι, καὶ ἀγρώως ἐπιβουλεύοντες, συντριβῆς αὐτοῖς καὶ ἰδρώτων γεγόνασι πρόξενοι.
- [01082] Ἐξυφαίνει τοίνυν αὐτοῖς ὁ τῶν ὄλων Θεὸς διαρκῆ τὴν παράκλησιν, καὶ τὸν ὅσον οὐδέπω παρεσόμενον τῶν διωκόντων ὄλεθρον προαναφαίνει λέγων·
- [01083] Ἐτι μικρὸν, ἔτι μικρὸν.
- [01084] Οὐ γὰρ μακρὸς ἔσται, φησὶν, ὁ καιρὸς τοῦ καὶ ὀπίσω πεσεῖν αὐτοὺς, συντριβῆναί τε καὶ κινδυνεῦσαι, καὶ μὴν καὶ ἀλῶναι καὶ πορευθῆναι πρὸς ὄλεθρον.
- [01085] Ταυτὶ δὲ φαμεν τοῖς Ἰουδαίων συμ- βῆναι λαοῖς νοητῶς τε ἅμα καὶ σωματικῶς, ἤγουν αἰσθητῶς.
- [01086] Κεκινδυνεύκασι γὰρ καὶ ἀπολώλασι κατὰ δύο τρόπους, τοῦτο μὲν πολέμῳ τε καὶ πολιορκίαις δαπανώμενοι.
- [01087] Τοῦτο δὲ, καὶ αὐτῷ τῷ Σατανᾷ γλυκὺ γεγονότες θήραμα, καὶ ταῖς ἑαυτῶν κεφαλαῖς τὸν ἐκ τῆς ἀσεβείας ἐπαντλήσαντες ὄλεθρον.
- [01088] <sup>[9Διά]</sup> τοῦτο ἀκούσατε λόγου Κυρίου, ἄνδρες τεθλιμμένοι, καὶ ἄρχοντες τοῦ λαοῦ τούτου ἐν Ἱερουσαλήμ, ὅτι εἶπατε·
- [01089] Ἐποιήσαμεν διαθήκην μετὰ τοῦ ἄδου, καὶ μετὰ τοῦ θανάτου συνθήκας.
- [01090] Καταγίς φερομένη ἐὰν παρέλθῃ, οὐ μὴ ἔλθῃ ἡμῖν·
- [01091] ἐθήκαμεν ψεῦδος τὴν ἐλπίδα ἡμῶν, καὶ τῷ ψεύδει σκεπασθησόμεθα.<sup>9</sup> Ἐπειδὴ γὰρ, φησὶν, ἀφόρητα τὰ ἐσόμενα καθ' ὑμῶν, καὶ τοὺς μέχρι παντὸς ἀσεβεῖν εἰρημένους πικρά τε καὶ δυσδιάφυκτος ἐκδέξεται δίκη·
- [01092] διὰ τοῦτο ἀκούσατε λόγον Κυρίου.
- [01093] Ἦν γὰρ ἀπονεῦσαι τοῦ κακοῦ, τοῖς ἀποστολικαῖς κηρύγμασιν ἐπενεγκόν- τας τὸν νοῦν, καὶ οἷς ἂν λέγοι Χριστὸς ἀμελητὶ συννεύοντας.
- [01094] Ἀκούσατε τοίνυν τὸν λόγον Κυρίου, ἄνδρες τεθλιμμένοι, καὶ ἄρχοντες τοῦ λαοῦ τούτου ἐν Ἱερουσαλήμ.
- [01095] Τεθλιμμένους δὲ φησὶ τοὺς ἐξ Ἰσραὴλ, ἅτε δὴ τῷ κατακρίνοντι νόμῳ πεφορτισμέ- νους.
- [01096] Ὅργην γὰρ ὁ νόμος κατεργάζεται, καὶ ἀθετή- σας τις νόμον Μωσέως χωρὶς οἰκτιρῶν ἐπὶ δυσὶν, ἢ τρισὶ μάρτυσιν ἀποθνήσκει.
- [01097] Τοιγάρτοι καὶ ὁ σοφώ- τας Παῦλος τοῖς μετὰ τὴν πίστιν, δῆλον δὲ ὅτι τὴν εἰς Χριστὸν, ὑπονοστεῖν ἐθέλουσιν ἐπὶ τὰς τοῦ νόμου σκιάς ἐπιστέλλει καὶ φησι·
- [01098] <sup>[6Τὸ]</sup> στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, ὦ Κορίνθιοι, ἡ καρδία ὑμῶν πεπλάτυται, οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχω- ρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν, τὴν δὲ αὐτὴν ἀντιμισθίαν ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς, μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις.
- [01099] <sup>[6]</sup> Τεθλιμμένοι τοίνυν εἶεν ἂν οἱ ὑπὸ γε τῆ Μωσέως ἐντολῆ ἔτι κείμε- νοι καὶ πεπιεσμένοι τρόπον τινὰ, καὶ τοῦ νόμου τὸ δυσαχθὲς ἔχοντες εἰς νοῦν καὶ καρδίαν.
- [01100] Προσπεφώ- νηκε μὲν οὖν ἄρχουσί τε καὶ λαοῖς.
- [01101] Εἶτα μεταξὺ παρεντίθησί τινα τῶν Ἰουδαίων λόγον, ἐξ ἀπονοίας τε καὶ οἷον ἐξ ἀπογνώσεως αὐτοῖς ἀνοσίως ἐξηρη- μένον.

[01102] Καὶ ποῖος οὗτός ἐστι, ἀναγκαίως με εἰπεῖν·

[01103] ὁ μὲν γὰρ τῶν ὄλων Θεὸς μακρόθυμὸς τε καὶ ἀνεξίκα- κος ὢν, οὐκ εὐθὺς τοῖς πταίουσιν ἐπιφέρει τὴν κόλα- [70.632] σιν, ἀνεβάλλετο δὲ τὴν ὀργὴν καταπτοῶν τοῖς δειμασι καὶ τῇ προαγορεύσει τῶν ἐσομένων κακῶν μετασο- βῶν ἕσθ' ὅτε πρὸς μεταγνώσιν.

[01104] Ταύτη τοι πλειστάκις διὰ τῶν ἁγίων προφητῶν εὐρήσομεν λέγοντα τὸ, Ἰδοὺ ἔρχεται, καὶ τὸ, ἔτι μικρὸν, ἔτι μικρὸν, καὶ τὸ, ὅσον, ὅσον.

[01105] Ἀλλ' οἱ θρασεῖς καὶ ἀγέρωχοι, καίτοι δέον ἐπανορθοῦν τοῖς δευτέροις τὰ ἐπταισμένα, γέλωτος ἐποιοῦντο πρόφασιν τοῦ Δεσπότης τὴν ἡμερότητα.

[01106] Ἄμα τε γὰρ ἤκουον προφήτου λέγοντος τὸ, Ἔτι μι-κρὸν, ἔτι μικρὸν, ὅσον, ὅσον·

[01107] εὐθὺς πρὸς ἀλλήλους ἔφασκον, Καιροὶ μεταξὺ κείσονται μακροὶ τῶν τοῦ προφήτου ῥημάτων, καὶ τῆς ἀναδείξεως τῶν προ- ηγγελημένων.

[01108] Ἡμεῖς τεθνηξόμεθα, καὶ τοῖς μεθ' ἡμᾶς ὁ θεὸς ἐφαλεῖται θυμὸς.

[01109] Καὶ γοῦν ἔφη Θεὸς πρὸς τὸν προφήτην Ἰεζεκιήλ, [67iē] ἀνθρώπου, οἱ υἱοὶ τοῦ λαοῦ σου λέγουσιν·

[01110] Ἡ ὄρασις, ἦν οὗτος ὄρα, εἰς ἡμέρας πολλὰς, καὶ εἰς καιροὺς μακροὺς οὗτος προ- φητεύει.

[01111] Διὰ τοῦτο εἶπον, Ζῶ ἐγὼ, λέγει Ἀδωναΐ Κύριος·

[01112] οὐ μὴ μηκύνωσιν οὐκ ἔτι πάντες οἱ λόγοι μου οὐδ' ἂν λαλήσω.

[01113] Ὅτι λαλήσω λόγον καὶ ποιήσω Ἀδωναΐ Κύριος.

[01114] [6] Ονειδίζει τοίνυν τοῖς ἐξ Ἰσραήλ, ὡς ἐιωθόσι καταφρονεῖν, καὶ μονονουχὶ λέγουσιν·

[01115] Ἐποιή- σαμεν διαθήκην μετὰ τοῦ ἄδου, καὶ μετὰ τοῦ θανά- του συνθήκας.

[01116] Ποῖαι δὲ αὐταί;

[01117] Καταιγὶς φερομένη ἐὰν παρέλθῃ, οὐ μὴ ἔλθῃ ἐφ' ἡμᾶς.

[01118] Μόνον γὰρ οὐχί, φησὶ, κἂν εἰ μὴ φωνὴ λέγοιεν, ἀλλ' οὖν αὐτοῖς κεκρά- γασιν τοῖς δρωμένοις, ὅτι Συνθήκας·

[01119] πεποιήμεθα πρὸς τὸν ἄδην, λήψεται γὰρ ἡμᾶς·

[01120] Κἂν εἰ ἐπέλθοι τυχὸν ἢ καταιγὶς, ἤγουν ὁ ἀπειληθεὶς καθ' ἡμῶν ἔσεσθαι κίνδυνος, οὐ μὴ ἐπέλθῃ ἡμῖν.

[01121] Τεθείκαμεν γὰρ ψεῦδος τὴν ἐλπίδα ἡμῶν, καὶ τῷ ψεύδει σκεπασθησόμεθα.

[01122] Οἱ γὰρ ἑαυτοὺς ἀναπλάσαντες τὸ δοκοῦν, καὶ φάσκον- τες, ὅτι Τεθνηξόμεθα πρὸ τῆς καταιγίδος, ἤτοι πρὸ τῶν συμφορῶν, πῶς οὐ ψεῦδος ἔθεντο τὴν ἑαυτῶν ἐλπίδα;

[01123] Οὐ γὰρ ἦν ἐν αὐτοῖς τὸ διαφυγεῖν δύνασθαι, καὶ φθάσαι τῷ θανάτῳ τῶν ἀπειληθέντων τὴν ἔφοδον, ἔκειτο δὲ μᾶλλον ἐν ἐξουσίᾳ τῆς θείας τε καὶ ἀπορόρητου δυνάμεως, καὶ ὑπεροχῆς.

[01124] [9Διά] τοῦτο οὕτω λέγει Κύριος·

[01125] Ἰδοὺ ἐγὼ ἐμβάλ- λω εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλε- κτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς·

[01126] καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ κατα- σχυνθῇ.

[01127] Καὶ θήσω κρίσιν εἰς ἐλπίδα, ἢ δὲ ἐλεημοσύνη μου εἰς σταθμούς.9 Ταῦτα συναπτέον τοῖς ἀνωτέροις τῶν διὰ μέσου προσεῤῥιμμένων·

[01128] Διὰ τοῦτο γὰρ, φησὶν, ἀκούσατε λόγον Κυρίου, ἄνδρες τεθλιμμένοι, καὶ ἄρχοντες τοῦ λαοῦ τούτου ἐν Ἱερουσαλήμ.

[01129] Τί δὲ δὴ καὶ ἀκοῦσαι προστέταχεν;

[01130] Ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντι- μον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνηθῇ.

[01131] Λίθον μὲν οὖν ἐκλεκτὸν, πολυτε- λῆ καὶ ἔντιμον, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀποκαλεῖ, καὶ τῇ τῆς θεότητος δόξῃ καὶ ὑπεροχῇ διαπρέποντα.

[01132] Ὅτι δὲ αὐτὸς κρηπίς τε καὶ ἔρεισμα, καὶ ἀκλόνητος ὑποβάθρα γέγονε τῇ νοητῇ Σιών, τοῦτ' ἔστι, τῇ Ἐκκλησίᾳ, διατρανοὶ λέγων εἰς τὰ θεμέλια βεβλήσθαι αὐτὸν παρὰ τοῦ Πατρὸς.

[01133] Ἀκρο- γωνιαῖον δὲ εἶναί φησιν, ὡς διὰ πίστεως μιᾶς κατα- [70.633] σφίγγοντα πρὸς ἐνότητα τὴν πνευματικὴν τοὺς δύο λαοὺς, τὸν τε ἐξ Ἰσραήλ, φημί, καὶ μὲν τοὺς ἐξ ἔθνῶν·

[01134] αἰεὶ γὰρ πῶς ἐν ταῖς γωνίαις τῶν οἰκοδομη- μάτων δύο συμβαίνουσι τοῖχοι, καὶ ἀλλήλοις συναρ- μολογούμενοι κατασφίγγονται πρὸς ἐνότητα.

[01135] Ἀλλ' ὁ πιστεύων, φησὶν, ἐπ' αὐτῷ, οὐ μὴ κατασχυνηθῇ.

- [01136] Ἄθρει δὲ ὅπως ἀνίησι τρόπον τινὰ τοὺς πεπεισμέ- νους, καὶ τοῖς τεθλιμμένοις κατευρύνει τῆς εὐαγγε- λικῆς πολιτείας τὸ ἐλεύθερον.
- [01137] Ὡ γὰρ τεθλιμμένοι, φησὶν, ἰδοὺ τίθημι τὸν ἐκλεκτὸν λίθον εἰς τὰ θεμέλια Σιών.
- [01138] Καὶ τί τὸ ἐντεῦθεν ὄφελος;
- [01139] Ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθη.
- [01140] Ἀναπέθει δὲ διὰ τούτου τῆς τοῦ νόμου δυσαχθείας ἀπολύσασθαι τὸν ἀυχένα, καὶ τῆς ἀνοήτου, καὶ ἀδρανούς ἀποφοιτῆσαι σκιᾶς, ἀνθελέσθαι δὲ μᾶλλον τὴν διὰ πίστεως χάριν, καὶ τὴν ἐν Χριστῷ δικαίωσιν ἀρπάσαι πόνον ἔχουσαν οὐδένα.
- [01141] Θήσω δὲ, φησὶν, εἰς ἐλπίδα κρίσιν, ἣ δὲ ἐλεημοσύνη μου εἰς σταθμούς.
- [01142] Καὶ γὰρ ὡς αὐτὸς φησιν ὁ Σωτήρ·
- [01143] <sup>[60]</sup> Πατὴρ κρίνει οὐδένα, ἀλλὰ πᾶσαν τὴν κρίσιν δέδωκε τῷ Υἱῷ, ἵνα πάντες τιμῶσι τὸν Υἱόν, καθὼς τιμῶσι τὸν Πατέρα.
- [01144] <sup>[6]</sup> Τοῦτο συνεῖς ὁ μακάριος Παῦλος ἐπι- στέλλει καὶ φησιν, ὅτι <sup>[6Τοῦς]</sup> πάντας ἡμᾶς φανε- ρωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε φαῦλον.
- [01145] <sup>[6]</sup> Ἔσεσθαι τοίνυν τὴν κρίσιν ἐλπίζομεν, ἐλεεῖσθαι δὲ οὕτως ὡς ἂν ἐκάστω πρέπει, καὶ ἀναλόγως δηλονότι τοῖς κατωρ- θωμένοις.
- [01146] Τοῦτο γὰρ οἶμαι δηλοῖ τὸ, ἐλεημοσύνην γίνεσθαι παρὰ τοῦ κρίνοντος ἡμᾶς εἰς σταθμούς, τοῦτ' ἔστι, κατὰ τὸν τοῦ δικαίου, καὶ οἷον ἰσορροποῦντα ταῖς ἀγαθοῦργίαις λόγον.
- [01147] <sup>[9Καί]</sup> οἱ πεποιθότες μάτην, ψευδεῖς, ὅτι οὐ μὴ παρέλθῃ ὑμᾶς καταγιγίς, μὴ ἀφέλῃ ὑμῶν τὴν διαθήκην τοῦ θανάτου, καὶ ἡ ἐλπίς ὑμῶν ἢ πρὸς τὸν ἄδην, οὐ μὴ ἐμμεῖνῃ;
- [01148] Καταγιγίς φερομένη ἐὰν ἐπέλθῃ, ἔσεσθε αὐτῇ εἰς καταπάτημα.
- [01149] Ὅταν παρέλθῃ, λήψεται ὑμᾶς.
- [01150] Πρωῖ, πρωῖ παρελεύσε- ται ἡμέρας, καὶ ἐν νυκτὶ ἔσται ἐλπίς πονηρά.<sup>9</sup> Ἐφην, ὅτι τῶν ἀγίων προφητῶν τοῖς ἐξ αἵματος Ἰσραὴλ, προαγορευόντων τὰ ἐσόμενα, καὶ τὴν θεῖαν ὀργὴν μονονουχὶ καὶ παροῦσαν ἤδη καταδεικνύντων αὐτοῖς, εἰς ἐκτόπους ἀπονοίας ἀπογαυρούμενοι δι- ελογίζοντό τε καὶ ἔφασκον, ὅτι Κἂν εἰ γένοιτο ταῦτα τυχόν, ἀλλ' οὖν εἰς ἀνάβλησιν ἔσται καιρῶν, καὶ οὐκ αὐτίκα παρέσται τῶν προηγγελμένων τὸ πέρασ, δαπανηθήσεται δὲ τῆς ἡμετέρας ζωῆς ὁ χρόνος, καὶ μεθ' ἡμᾶς ἔσται τὰ δεινά.
- [01151] Ταῦτα δὲ λέγοντες καὶ ἐνθυμούμενοι, μονονουχὶ καὶ συνθήκας ἐδόκουν μετὰ τοῦ θανάτου ποιεῖσθαι, καὶ οἷον ἐλπίδα τὴν πρὸς τὸν ἄδην.
- [01152] Ταύτη τοί φησι πρὸς αὐτούς·
- [01153] Οἱ πεποιθότες μάτην, ψευδεῖς, ὅτι οὐ μὴ παρέλθῃ ὑμᾶς καταγιγίς.
- [01154] Φοβήθητε μὴ καὶ ἀφέλῃ ὑμῶν τὴν διαθήκην τοῦ θανάτου, καὶ ἡ ἐλπίς ἢ πρὸς τὸν ἄδην οὐ μὴ ἐμμεί- νῃ.
- [01155] Οἶδε γὰρ, οἶδε καρδίας καὶ νεφρῶν, καὶ τῶν εἰς νοῦν κινήματων τὴν δύναμιν ὁ τῶν ὅλων Δημιουργός.
- [01156] Ὅταν οὖν ἐλπίδα τὴν τοιαύτην ἔχουσα φησί·
- [01157] Μὴ ἄρᾳ πως τὰ ἐν ὑμῖν ἐγνωκῶς ἀποστήσῃ ταύτην ὑμῶν τὴν μετὰ τοῦ θανάτου συνθήκην;
- [01158] Ἀποστήσει δὲ τίνα τρόπον;
- [01159] Εἰ γὰρ ἐπέλθοι τὰ ἐξ ὀργῆς, τοῦτ' ἔστιν, ἢ <sup>[70.636]</sup> καταγιγίς, οὐχ ἕτεροί τινες τῶν μεθ' ὑμᾶς, ἀλλ' ὑμεῖς αὐτοὶ γενήσεσθε εἰς καταπάτημα.
- [01160] Καὶ λήψεται ὑμᾶς πρωῖ πρωῖ, τοῦτ' ἔστιν, οὐκ εἰς μακρὰν, ἀλλ' οἷον ὄρθρου τε καὶ αὔριου.
- [01161] Οὐκ ἔσται ὅλως ἀνάπαυ- σις ἐκ κακῶν, ἀλλ' ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ἔσται ἐλπίς πονηρὰ, τοῦτ' ἔστι, κατὰ πάντα καιρὸν τῇ τῶν δεινῶν προσδοκίᾳ δαπανηθήσεσθε.
- [01162] Θεοῦ γὰρ κακοῦν ἐθέλοντος, τίς ὁ ἀποστήσων τῆς συμφορᾶς τὴν ἔφοδον;
- [01163] ἢ τίς τῷ θεῷ διαμάχεται θυμῷ;
- [01164] <sup>[9Μάθετε]</sup> ἀκούειν, στενοχωρούμενοι·
- [01165] Οὐ δυνάμεθα μάχεσθαι.
- [01166] Καὶ αὐτοὶ δὲ ἀσθενοῦμεν, τοῦ ἡμᾶς συναχθῆναι.
- [01167] Ὅσπερ ὄρος ἀσεβῶν ἀναστήσεται, καὶ ἔσται ἐν τῇ φάραγγι Γαβαῶν.

[01168] Μετὰ θυμοῦ ποιήσει τὰ ἔργα αὐτοῦ, πικρίας ἔργον·

[01169] ὁ δὲ θυμὸς ἀλλοτρίως χρήσεται, καὶ ἡ πικρία αὐτοῦ ἀλλοτρία.<sup>9</sup> Ἀγαθὸς ὢν λίαν ὁ τῶν ὄλων Θεὸς πάντας ἀνθρώ- πους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλ- θεῖν.

[01170] Ταῦτη τοι νουθετῶν τοὺς ἡσθενηκότας καὶ ἀνακομίζων εἰς εὐθειάν τε καὶ ἀπλανῆ τρίβον τοὺς τῆς ἑαυτῶν ψυχῆς κατημεληκότας, διὰ παντὸς ἔρχε- ται τρόπου τε καὶ λόγου.

[01171] Ποτὲ μὲν γὰρ ταῖς τῶν κολάσεων ἀπειλαῖς καὶ τοῖς ἐξ ὀργῆς δείμασι προ- καταπτοῶν πρὸς τὸ ἄμεινον, ποτὲ δὲ ταῖς τῶν ἀγαθῶν ὑποσχέσεσι σαγηνεύει πρὸς τὸ συμφέρον.

[01172] Ἀπειλήσας τοιγαροῦν καὶ προειρηκῶς, ὅτι τε πάντη τε καὶ πάντως ἀλώσονται μὲν ὑπὸ τῆς καταγίδος, ἥτοι τῆς ὅσον οὐδέπω κατ' αὐτῶν ἐσομένης συμφορᾶς, καὶ ὅτι κατὰ πάντα καιρὸν ἐν ἐλπίσιν ἔσονται πονηραῖς·

[01173] κατὰ τὸν τῆς παρακλήσεως χαρίζεται λόγον καὶ ἀπογινώσκειν οὐκ ἔα.

[01174] Καθάπερ τις τῶν ὅτι μάλιστα σοφῶν καὶ εὐτεχνεστάτων ἰατρῶν, οἱ τῶν τοῦ σώμα- τος μελῶν τὰ ἡρόωστηκότα, ποτὲ μὲν δριμεῖ θερα- πεύουσι φαρμάκῳ, καὶ τοῖς ἄγαν εὐσθενεστάτοις ἐπικουρήμασι τὴν ἐπὶ τὰ χεῖρω τῶν παθῶν ἐπίδοσιν ἀνακόπτουσι, ποτὲ δὲ συμμέτροις καὶ οἶον ἡμερωτά- τοις μονονουχὶ καταγοητεύοντες, εὐ μάλα καταμαλ- θάσσουσιν.

[01175] Ἀπειλήσας τοίνυν νουθετεῖ, καὶ τοῖς εὐαγγελικοῖς κηρύγμασιν ὑποθῆναι τὸν νοῦν διακε- λεύεται, λέγων·

[01176] Μάθετε ἀκούειν, στενοχωρούμενοι.

[01177] Εἶτα, φησὶ τὸ, Οὐ δυνάμεθα μάχεσθαι.

[01178] Διαμνημο- νεύει δὲ καὶ τῶν ἐν τῇ φάραγγι Γαβαῶν γεγονότων κατὰ καιροῦς.

[01179] Καὶ πεποιήται μὲν ἀσυμφανῶς λίαν ἡ τῶν λέξεων ἀπόδοσις, καὶ αὐτὸ δὲ τῆς συνθήκης τὸ ὕφος.

[01180] Οἶμαι δὲ δεῖν τὰ ἐκ τῆς ἱστορίας εἰπεῖν.

[01181] Ἔσται γὰρ οὕτω καὶ μόλις ἐναργῆς τοῖς φιλομαθέσι τὸ δη- λούμενον.

[01182] Στρατηγούντος τοίνυν καὶ καθηγουμένου τῶν ἐξ Ἰσραὴλ τοῦ Ἰησοῦ τοῦ Ναυῆ, καὶ ταῖς τῶν ἐθνῶν χώραις οὐ φορητῶς κατασκήπτοντος, πλείστων τε ὅσων ἀπολωλότων, τὰ ἴσα παθεῖν δεδιώτες οἱ ἐκ Γαβαῶν, πόλις δὲ αὕτη τῶν ἀλλοφύλων μία, προσ- δεδραμήκασιν αὐτῷ, καὶ ψευδοεπούντες ἔλαθον ἐν ἀρχαῖς, καὶ δὴ καὶ εἰσεδέχθησαν.

[01183] Ἐπειδὴ δὲ μετὰ τοῦτο, τίνες τε καὶ ὅθεν εἰσὶν ἐγνώσθησαν, ὕδροφόροι τε καὶ ξυλοκόποι γεγόνασι τῇ συναγωγῇ.

[01184] Τοῦτο μεμαθηκότες οἱ τῶν ἐθνῶν βασιλεῖς, πέντε δὲ οὗτοι, κατεστράτευσαν τῆς Γαβαῶν, ἐγκαλοῦντες ὅτι προσ- πεφεύγασιν τοῖς ἐξ Ἰσραὴλ.

[01185] Ἐπειδὴ δὲ ἦσαν ἐν ἐσχάτοις οἱ ἐκ Γαβαῶν, καὶ ἀμήχανον ἑαυτοῖς ἐλογί- ζοντο τὴν ἀντίστασιν, σώζεσθαι παρεκάλουν διὰ χειρὸς <sup>[70.637]</sup> τοῦ Ἰησοῦ.

[01186] Ὁ δὲ τοῖς ἅπαξ ὑπ' αὐτῷ γεγονόσιν ἐπικουρῶν τοῖς τῶν ἀλλοφύλων στρατηγοῖς ἀντετάτ- τετο.

[01187] Εἶτα τί τὸ τηνικάδε τῶν διὰ χειρὸς Θεοῦ γενέ- σθαι συμβέβηκε, διδάξει τὸ Γράμμα τὸ ἱερόν.

[01188] Ἔχει γὰρ οὕτως·

[01189] <sup>[6Κα]</sup> ἐπεὶπερ ἐγένετο εἰς αὐτοὺς Ἰησοῦς ἄφνω, ὅλην τὴν ἡμέραν ἐπορεύθη ἐκ Γαλγάλων, καὶ ἐξέστησεν αὐτοὺς ὁ Κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ, καὶ συντρίψει συνέτριψε μεγάλη ἐν Γαβαῶν, καὶ κατεδίωξαν αὐτοὺς ὁδὸν ἀναβάσεως Ὠρωνίμ, καὶ κατέκοπτον αὐτοὺς ἕως Ἀζακῆ, καὶ ἕως Μαδαϊκά.

[01190] Ἐν δὲ τῷ φυγεῖν αὐτοὺς ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ ἐπὶ τῆς καταβάσεως Ὠρωνίμ, καὶ Κύριος ἐπέρόψεν αὐτοῖς λίθους χαλάζης ἐκ τοῦ οὐρανοῦ, ἕως Ἀζηκά·

[01191] καὶ ἐγένοντο πλείους οἱ ἀποθνήσκοντες διὰ τοὺς λίθους τῆς χαλάζης, ἢ οὓς ἐπέκτειναν οἱ υἱοὶ Ἰσραὴλ μαχαίρᾳ ἐν τῷ πολέμῳ.

[01192] <sup>[6]</sup> Δέχεται τοίνυν ὡς ἀπὸ γε τῶν τοῖς ἀρχαίοις συμβεβηκότων, εἰκόνα καὶ τύπον τῆς ἐσομένης τῆς ἐξ Ἰσραὴλ ἐπικουρίας παρὰ Θεοῦ τοῦ σώζειν εἰδότης, εἶπερ ἔλοιτο τοῖς τοῦ Σωτῆρος ἡμῶν καταπεῖθεσθαι λόγοις.

[01193] Ὑμεῖς γὰρ, φησὶν, οἱ στενοχωρούμενοι, τοῦτ' ἔστιν, οἱ διὰ πλεί- στης ὀδύνης κεχωρηκότες, οἱ ταῖς ἀπωλείαις καὶ τοῖς τῶν ἐσομένων δείμασιν οἰονεῖ πως ἐκτεθλιμμένοι, μάθετε ἀκούειν, καλέσατε καὶ αὐτοὶ Ἰησοῦν εἰς ἐπικουρίαν, εἶπατε καθάπερ ἀμέλει καὶ οἱ ἐκ τῆς Γαβαῶν·

[01194] Οὐ δυνάμεθα μάχεσθαι, καὶ ἀσθενοῦμεν τοῦ συναχθῆναι, πρὸς ἀντίστασιν δηλονότι τῶν ἐπιόν- των ἐχθρῶν.

[01195] Καὶ τί τοῦτο, λέγουσιν, ἔσται;

[01196] Γνώσεσθε, φησὶν, ὅτι κἂν εἰ φέροιτο καθ' ὑμῶν, ὥσπερ ὄρος, ἔφοδος ἀνδρῶν ἀσεβῶν, ἔσται κατ' αὐτῶν τὰ ἐν τῇ φάραγγι Γαβαῶν.

[01197] Κατὰ γὰρ τῶν πολεμούντων ὑμῖν μετὰ θυμοῦ ποιήσει τὰ ἔργα αὐτοῦ, καὶ πικρίας ἔργα, τοῦτ' ἔστιν, ὀργῆς.

[01198] Καὶ τίς ἄρα, ἡ δηλονότι ὁ ἐπαμύνων Θεός;

- [01199] Ὁ δὲ θυμὸς αὐτοῦ ἄλλοτρίως χρή-σεται, καὶ ἡ πικρία αὐτοῦ ἄλλοτρία.
- [01200] Ὁργὴ γὰρ, φησὶ, ξένη τε καὶ ἀσυνήθης καταστρατεύεται τῶν διωκόντων ὑμᾶς.
- [01201] Πολεμήσει τε αὐτοῖς ὑψοῦ τε καὶ ἄνωθεν ὁ οὐρανὸς καταχέων ὥσπερ τινὰ χάλαζαν τὰ ἐξ ἀκράτου θυμοῦ.
- [01202] Τοιοῦτόν τί φησι καὶ διὰ τῆς τοῦ ψάλλοντος φωνῆς·
- [01203] <sup>[6E]</sup> Ὁ λαὸς μου ἤκουσέ μου Ἰσραὴλ, ταῖς ὁδοῖς μου εἰ ἐπορεύθη, ἐν τῷ μηδενὶ ἂν τοὺς ἐχθροὺς αὐτῶν ἐταπείνωσα, καὶ ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον τὴν χεῖρά μου.
- [01204] <sup>[6]</sup> <sup>[9Καὶ]</sup> ὑμεῖς μὴ εὐφρανθεῖητε, μηδὲ ἰσχυσά-τωσαν ὑμῶν οἱ δεσμοί, διότι συντετελεσμένα, καὶ συντετμημένα πράγματα ἤκουσα παρὰ Κυ-ρίου Σαβαώθ, ἃ ποιήσει ἐπὶ πᾶσαν τὴν γῆν.<sup>9</sup> Εἰσφέρεται πάλιν τὸ τοῦ μακαρίου προφήτου πρόσ-ωπον τοῖς τῶν Ἰουδαίων καθηγηταῖς ἐπισκῆπτόν τε καὶ λέγον, ὅτι πάντη τε καὶ πάντως δεήσει τὸ μήτε χαίρειν αὐτοὺς, τοῦτ' ἐστὶ, μὴ τοῖς κατὰ Χριστοῦ τολμήμασιν ἐναβρύνεσθαι, καταστυγνάζειν δὲ μᾶλλον, καὶ δακρυόροεῖν ἐπὶ γε ταῖς σφῶν αὐτῶν ἀσεβείαις, μήτε μὴν συντείνειν κατὰ τῶν ὑπὸ χεῖρα λαῶν τοὺς ἀπὸ γε τοῦ νόμου δεσμοὺς, ἐφείναι δὲ μᾶλλον πι-στεύουσιν εἰς Χριστὸν ἕξω γενέσθαι τῆς ἀρχαίας ἐν-τολῆς, καὶ τὰ ἐν σκιαῖς ἀφέντας καὶ τύποις, τὴν ἐν πνεύματι τε καὶ ἀληθείᾳ ἐπιδέχεσθαι προσκύνησιν.
- [01205] Πνεῦμα γὰρ ὁ Θεὸς, καὶ ὄν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.
- [01206] Ὅτι δὲ δεσμὸς οἷά τις ὁ νόμος ἦν, δικαίων μὲν οὐδένα·
- [01207] τετελείωκε γὰρ οὐδέν·
- [01208] κατα-<sup>[70.640]</sup> σφίγγων δὲ ὥσπερ εἰς κόλασιν τοὺς ἡσθενηκότας, καὶ ταῖς παραβάσεσιν ἐνόχους ὄντας ἐληλεγμένους, οὐκ ἂν ἐνδοιάσειέ τις.
- [01209] Ὅθεν οἶμαι καὶ μάλα ὀρθῶς τὸν μα-κάριον προφήτην Δαβὶδ εἰς τὴν διὰ πίστεως χάριν ἰέναι γοργῶς συμβουλεύειν τοῖς ἐξ Ἰσραὴλ, λέγοντα·
- [01210] <sup>[6Διαφύξωμεν]</sup> τοὺς δεσμοὺς αὐτῶν, καὶ ἀπορῥίψωμεν ἀφ' ἡμῶν τὸν ζυγὸν αὐτῶν.
- [01211] <sup>[6]</sup> Ἦσαν γὰρ, ἦσαν οἱ τῶν Ἰουδαίων καθηγηταὶ καταφορτίζοντες ἀνοσίως τοὺς ὑπεζευγμένους, καὶ ζυγὸν αὐτοῖς ἐπιτιθέντες τὸν δυσασχθῆ, δηλὸν δὲ ὅτι τὸν τῶν νομικῶν ἐνταλμάτων, καὶ οἰονεῖ τισὶν ἀρῥήκτοις σειραῖς κατασφίγγοντες.
- [01212] Ταύτη τοί φησι πρὸς αὐτοὺς ὁ προφήτης·
- [01213] Μὴ ἰσχυ-σάτωσαν ὑμῶν οἱ δεσμοί, διότι συντετελεσμένα καὶ συντετμημένα πράγματα ἤκουσα παρὰ Κυρίου Σα-βαώθ, ἃ ποιήσει ἐπὶ πᾶσαν τὴν γῆν.
- [01214] Καὶ ποῖα ταυτὰ ἐστὶ τὰ συντετελεσμένα καὶ συντετμημένα πράγματα;
- [01215] Τὸ κήρυγμα τὸ εὐαγγελικόν, ἢ διὰ πί-στεως χάρις, ἢ ἐν Χριστῷ δικαίωσις, ὁ διὰ τοῦ Πνεύ-ματος ἁγιασμός.
- [01216] Ὁ μὲν γὰρ νόμος οὐ συντετμημέ-νος ἦν, οὔτε συντετελεσμένος.
- [01217] Τετελείωκε γὰρ, ὡς ἔφην, οὐδέν.
- [01218] Ἦν δὲ ὥσπερ καὶ ἐν κύκλοις, καὶ ἐν μακραῖς τοῦ γράμματος περιόδοις τὰ ἐν αὐτῷ θεωρή-ματα.
- [01219] Τὸ δὲ γε σωτήριον κήρυγμα τελειοτάτην ἔχει καὶ συντετμημένην ὁδόν·
- [01220] ἀποφέρει γὰρ διὰ πίστεως εἰς δικαιοσύνην καὶ ἁγιασμόν.
- [01221] Καὶ ὁ μὲν νόμος μό-νοις ἐδόθη τοῖς ἐξ Ἰσραὴλ, διακονοῦντος Μωσέως.
- [01222] Ἡ δὲ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο, καὶ οὐκ ἔτι μόνον τοῖς ἐξ Ἰσραὴλ, ἀλλὰ τοῖς ἀνα πᾶσαν τὴν ὑπ' οὐρανόν.
- [01223] Μωσῆς μὲν γὰρ ὁ θεσπέσιος προσεφώνει τοῖς ἐξ Ἰσραὴλ οὕτω λέγων·
- [01224] Ἄκουε, Ἰσραὴλ·
- [01225] ὁ δὲ Κύριος ἡμῶν Ἰησοῦς Χριστὸς διὰ τῆ ψάλλοντος λύρας·
- [01226] <sup>[6Ακούσατε,6]</sup> φησὶ, <sup>[6ταῦτα,]</sup> πάντα τὰ ἔθνη·
- [01227] ἐνωτίσασθε, πάντες οἱ κατοικοῦντες τὴν οἰκουμένην.
- [01228] <sup>[6]</sup> <sup>[9Ἐνωτίξεσθε,]</sup> καὶ ἀκούετε τῆς φωνῆς μου προσέχετε, καὶ ἀκούετε τοὺς λόγους μου.<sup>9</sup> Ἐν τουτοῖσι πάλιν τὸ αὐτοῦ τοῦ Σωτῆρος εἰσφέρε-ται πρόσωπον, μονονουχὶ κατεπάδοντος τοῖς ἐξ Ἰσραὴλ, ἀναπειθοντός τε καὶ μάλα σαφῶς τὸν τῶν εὐαγγελικῶν κηρυγμάτων προσέσθαι λόγον, καὶ τὰς αὐτοῦ φωνάς, μὴ κατόπιν παραρῥίπτειν τῆς διὰ Μωσέως ἐντολῆς.
- [01229] Ὅτι δὲ οὐκ ἡμελημένως, οὔτε μὴν ἀτημελῶς προσέρχεσθαι δεῖ τοῖς θεοῖς τε καὶ εὐαγγε-λικοῖς ἐμφανίζει λέγων·
- [01230] Προσέχετε, καὶ ἀκούετε τοὺς λόγους μου.
- [01231] Προσοχῆς γὰρ χρεῖα, καὶ μὲν τοι καὶ εὐπειθείας τοῖς εἰς τοῦτο ἤκουσι λογισμῶν ἀγαθῶν, ὡς τῆς ἑαυτῶν διανοίας τὸ πλάτος κατεμπλήσαι ζη-τεῖν τῆς

ὑπὲρ νόμον εἰσηγήσεως, δῆλον δὲ ὅτι τῆς διὰ Χριστοῦ.

[01232] Ὅτι γὰρ ἀναδειχθέντος αὐτοῦ τὸ μετα- ποιῆσθαι τισι τῆς κατὰ νόμον λατρείας ἐπισηφάλες τε καὶ ἐπιζήμιον πιστώσεται λέγων ὁ Παῦλος τοῖς μετὰ τὴν πίστιν τὴν εἰς αὐτὸν, καὶ τὴν διὰ τοῦ ἁγίου βαπτίσματος κάθαρσιν, ἐκ πολλῆς ἄγαν ἀβελτηρίας ὑπονοστήσασιν ἐπὶ τὰ Μωσέως, ἦτοι τὰ ἐν νόμῳ·

[01233] [6Κατ-] ἠργήθητε ἀπὸ Χριστοῦ, οἱ τινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.

[01234] Ἡμεῖς γὰρ διὰ πίστεως ἐλ- πίδα δικαιοσύνης ἀπεκδεχόμεθα.

[01235] [6] Εἰκὸς δὲ δὴ τι καὶ ἕτερον ὑπαινίττεσθαι διὰ γε τοῦ φάναι Χριστόν·

[01236] Προσέχετε καὶ ἀκούετε τοὺς λόγους μου.

[01237] Εἰ γὰρ δὴ [70.641] βούλεσθε, φησὶ, ταῖς τοῦ νόμου σκιαῖς ἰσχνὸν ἐνιέναι τὸν νοῦν, καὶ προσοχῆς τῆς δεούσης ἀξιοῦν τοὺς τύπους, ἀκούσεσθε πάντως τῶν ἐμῶν λόγων.

[01238] Γρά- φομαι γὰρ ἐν τύποις, καὶ ξένον οὐδὲν εἰσκεικόμικε τῶν ἐμῶν θεσπισμάτων ἢ δύνამις, εἰ γε δὴ νοοῖτο πνευματικῶς ὁ νόμος.

[01239] [6Ei] γὰρ ἐπιστεύετε, φησὶ, [6Μωσῆ.] ἐπιστεύετε ἂν ἐμοί·

[01240] περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

[01241] [6] [9Μῆ] ὅλην τὴν ἡμέραν μέλλει ὁ ἀροτριῶν ἀρο- τριᾶν·

[01242] ἡ σπόρον ἐτοιμάσαι πρὶν ἐργάσεσθαι τὴν γῆν;

[01243] Οὐχ ὅταν ὁμαλίση αὐτῆς τὸ πρόσωπον, τότε σπείρει μικρὸν μελάνθιον καὶ κύμινον;

[01244] Καὶ πάλιν σπείρει πυρὸν καὶ κριθὴν, καὶ ζέαν ἐν τοῖς ὀρίοις σου.9 Βαθὺ μὲν λίαν τὸ αἰνίγμα, καὶ δυσκάτοπτος κομι- δῆ τῶν προκειμένων ὁ νοῦς·

[01245] ἐρῶ δὲ ὡς ἔνι, καὶ κατὰ γε τὸ ἐγχωροῦν.

[01246] Απόβλητον ἐποιοῦντο τοῦ Σωτῆρος τὸν λόγον οἱ τάλανες Ἰουδαῖοι, καὶ πρόφασις ἦν αὐ- τοῖς, τὸ ἀπρὶξ ἔχεσθαι φιλεῖν τῆς διὰ Μωσέως ἐντο- λῆς.

[01247] Ὦντο γὰρ ὅτι καὶ εὐσεβοῦσι τάχα που, μετα- ποιούμενοι μὲν τῶν ἐν τύποις, διαπτύοντες δὲ ὡσπερ τῆς ἀληθείας τὸ κάλλος.

[01248] Ταύτη τοι καὶ ἐδίωκον τὸν Ἰησοῦν, ὡς τῆς νομικῆς ἐντολῆς τὴν δύνάμιν ἐτέρω- σέ πη παροχετεύοντα, καὶ εἰς ἕτερον αὐτοῦ ἀποφέ- ροντα λατρείαν, φημί δὴ τὴν εὐαγγελικὴν.

[01249] Δέχεται τοίνυν ὡς ἀπὸ γε τῆς ἐν χερσὶν οὐσῆς αὐτοῖς γε- ωργίας τὸ παράδειγμα, καὶ φησιν·

[01250] Μὴ ὅλην τὴν ἡμέ- ραν μέλλει ὁ ἀροτριῶν ἀροτριᾶν;

[01251] Καὶ ὁ βούλεται δη- λοῦν, ἔστι τοιοῦτον.

[01252] Αἱ τῶν εἰδωλολατρῶν καρδίαι σκληραὶ τέ εἰσι καὶ ἀτεγκτοὶ, καὶ οἰονεῖ τις ἀγρία γῆ κεχερσωμένη.

[01253] Δεῖ τοίνυν αὐταῖς, καθάπερ τινὸς ἀρό- τρου, τοῦ διαπτύσσοντος λόγου, τοῦ τῆς κατηχήσεως δηλονότι·

[01254] ἵνα καὶ τὸν ἄνωθεν καὶ τὸν ἐξ οὐρανοῦ προσδέξωνται σπόρον·

[01255] οὕτω τε λοιπὸν καρποφορή- σειαν τῷ Θεῷ τὴν εἰς πᾶν ὅτι τῶν ἀγαθῶν ἔφεσιν τε καὶ προθυμίαν.

[01256] Τοιοῦτόν τι γέγονε τοῖς ἐξ Ἰσραήλ.

[01257] Ἦσαν μὲν γὰρ ἐν Αἰγύπτῳ τοῖς αὐτόθι προσκυνούν- τες θεοῖς, κέκληνταί γε μὴν διὰ τοῦ πανσόφου Μω- σέως·

[01258] δέδοται δὲ καὶ νόμος αὐτοῖς, ἀρότρου δίκην δια- τέμνειν αὐτοῖς εἰδῶς τὰς συνεσφιγμένας αὐτῶν καρ- δίας, καὶ νοῦν τὸν κεχερσωμένον.

[01259] Ἀλλ' ἦν ἀναγκαῖον μὴ μόνον αὐτοῦς εἰς ἀρχὰς καλεῖσθαι τῆς νοητῆς γε- ωργίας, ἐπιλάμψαντος δὲ ἤδη τοῦ πάντων ἡμῶν Σω- τῆρος Χριστοῦ, καρποφορεῖν τῷ Θεῷ καὶ τῆς ἐν πνεύ- ματι λατρείας τὴν δύνάμιν.

[01260] Οὐκοῦν ἐπειδήπερ, ὡς ἔφην, ἀπόβλητον ἐποιοῦντο τὸν διὰ Χριστοῦ λόγον, προκείμενοι τοῖς Μωσέως, ταύτητοι καὶ λίαν εἰκότως μεθίστησιν αὐτοῦς τοῦ τοιοῦδε φρονήματος, λέγων·

[01261] Μὴ ὅλην τὴν ἡμέραν μέλλει ὁ ἀροτριῶν ἀροτριᾶν;

[01262] Ἦ τὴν ἀνήροτον γῆν τὴν ἀγρίαν, καὶ ἀκανθοτόκον δια- πτύσσων, φησὶν, ἵνα ἕτοιμος γένοιτο πρὸς τὴν τῶν σπερμάτων παραδοχὴν, μὴ διὰ παντὸς ἀροτριᾶ;

[01263] Ὁ δὲ τὴν γῆν, φησὶν, ἐργάζεσθαι βουλόμενος, ἄρα πρὶν εἰς νοῦν τοῦτο λαβεῖν ἐτοιμάσει σπέρμα;

[01264] Οὐχ ὅταν ὁμαλίση αὐτῆς τὸ πρόσωπον, τότε σπείρει μικρὸν μελάνθιον, καὶ κύμινον;

[01265] Καὶ πάλιν σπείρει πυρὸν, καὶ κριθὴν καὶ ζέαν ἐν τοῖς ὀρίοις σου.

[01266] Ἴδει γὰρ, ἔδει, φησὶ, προομαλισθῆναι διὰ τῆς ἐν τύποις ἐντολῆς [70.644] τὴν τῶν παιδαγωγουμένων καρδίαν, καὶ οἰονεῖ τινος γῆς εὐτρεπισθῆναι τὸ πρόσωπον, ὡς ἐτοιμοτάτην ὀραῖσθαι πρὸς τὸ δύνασθαι λοιπὸν ἐπιτηδεῖως ἔχειν εἰς καρποφορίαν.

[01267] Ὁ δὲ γε γηπόνος, φησὶ, κὰν ὁμαλίῃ τὸ πρόσωπον τῆς γῆς, οὐκ εὐθύς οὐδὲ ἐκ πρώτης τῶν στερεωτέρων σπερμάτων ποιεῖται τὴν καταβολὴν, ἀλλ' ὅσα ἂν εἰσι τέως μικρὰ, καὶ ἀσθενῆ, τοῦτ' ἔστι, μελάνθιον καὶ κύμινον·

[01268] καὶ γυμνασθείσης δὲ ἤδη τῆς γῆς εἰς καρποφορίαν, τότε δὴ τότε σπείρει, φησὶ, καὶ πυρὸν καὶ κριθὴν καὶ ζέαν.

[01269] Τρόπος γὰρ οὗτος γηπονίας ἐντέχνου ἐν τοῖς σοῖς ὀρίοις.

[01270] Γέγονεν οὖν ἄπασι μονονουχὶ προομαλιστῆς ὁ νόμος καὶ οἶά τις εὐτεχνέστατος γεωργός, κατασπείρων ἐν τοῖς παιδ-αγωγουμένοις, οἰονεῖ τι μελάνθιον καὶ κύμινον, τὰ μικρὰ τε καὶ ὡς ἐν σκιάις, καὶ ὅσα τῶν σπερμάτων, αὐτὰ καθ' ἑαυτὰ, καὶ μόνα, ἐδώδιμα μὲν οὐδαμῶς, ζητοῦντα δὲ πάντως τὴν πρὸς ἕτερα συμπλοκὴν, ἵνα ὀρώτο καὶ χρῆσιμα.

[01271] Εἰ γὰρ δὴ προσεπάγοιτο πυρῶ καὶ κριθῇ, τοῦτ' ἔστιν, ἄρτοις τοῖς ἐκ πυρῶν, ἢ κριθῆς, τότε δοκεῖ πως εἶναι καὶ χρεωδέστατα.

[01272] Τοιαύτη δὲ πῶς ἔστι καὶ τῆς κατὰ νόμον λατρείας ἡ δύναμις.

[01273] Εἰ γὰρ μὴ ἔχοι τὸ συμφέρεσθαι δοκεῖν διὰ πνευματικῆς ἐρμηγείας τῇ στερεωτέρᾳ τροφῇ, τοῦτ' ἔστι, τῇ εὐαγγελικῇ, μόνη καὶ καθ' ἑαυτὴν οὐδὲν ἂν ἔχοι τὸ ὠφελοῦν.

[01274] [9Καὶ] παιδευθήσῃ κρίματι Θεοῦ, καὶ εὐφρανθή-ση.

[01275] Οὐ γὰρ μετὰ σκληρότητος καθαίρεται τὸ μελάνθιον, οὐδὲ τροχὸς ἀμάξης περιάγει περὶ τὸ κύμινον, ἀλλὰ ῥάβδῳ ἐκτινάσσεται τὸ μελάν-θιον, τὸ δὲ κύμινον μετὰ ἄρτου βρωθήσεται·

[01276] οὐ γὰρ εἰς τὸν αἰῶνα ἐγὼ ὑμῖν ὀργισθήσομαι, οὐδὲ φωνὴ τῆς πικρίας μου καταπατήσῃ ὑμᾶς.

[01277] Καὶ ταῦτα παρὰ Θεοῦ Σαβαώθ ἐξήλθε τὰ τέ-ρατα.9 Ἀδρανῶς ἔχοντος τοῦ νόμου, φησὶ, πρὸς κάθαρσιν ἀμαρτιῶν, ἀποκεκίνηται μὲν ἡ σκιά, ἀχρεῖα δὲ πέ-φηγε τὰ ἐν τύποις, εἰσκεκόμισται δὲ κρίμα τὸ ζω-ποιόν, καὶ ἐπωφελέστατον ἀληθῶς.

[01278] Καὶ ποῖον τοῦτό ἐστιν;

[01279] Ἐπειδὴ γὰρ οὐκ ἦν ἐν νόμῳ δικαιοθῆναι τὸν ἄνθρωπον, ἐπέφανεν ἡμῖν ὁ μονογενὴς τοῦ Θεοῦ Λό-γος, συντετελεσμένον καὶ συντετμημένον πρᾶγμα προθεῖς, τοῦτ' ἔστι, τὴν ἐν πίστει δικαίωσιν.

[01280] Σὺ τοί-νον, φησὶν, ὁ Ἰσραὴλ, εὐήνιον ὑποθεῖς τῷ πάντων Σωτῆρι Χριστῷ τὸν ἀχένα, τῷ παρ' αὐτοῦ κρίματι παιδευθήσῃ, τοῦτ' ἔστιν, ἐπὶ τὸ μανθάνειν τῆς παρ' αὐτοῦ σωτηρίας τὴν ὁδόν.

[01281] Ἔση γὰρ οὕτως ἐν εὐ-φροσύνῃ.

[01282] Ἐπειδὴ δὲ ἅπαξ τὸν ἐπὶ μελανθίῳ τε καὶ κυμίνῳ πεποιήται λόγον, δέχεταί τι χρήσιμον ἐξ αὐ-τῶν, καὶ φησιν·

[01283] Οὐ μετὰ σκληρότητος καθαίρεται τὸ μελάνθιον, καὶ τὰ ἐξῆς.

[01284] Ἦν μὲν γὰρ παραβάσειν ἔνοχος ὁ Ἰσραὴλ, καὶ πρὸς αὐτὴν τὴν τοῦ νόμου τή-ρησιν ῥάθυμος γεγονῶς ἠλίσκετο.

[01285] Ἐφη γοῦν ὁ τῶν ὄλων Θεός·

[01286] [60] λαὸς οὗτος τοῖς χεῖλεσί με τιμᾶ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

[01287] [61] Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀν-θρώπων.

[01288] Ἄρ' οὖν οὐκ ἂν ἐξέτισε δίκας καὶ μάλα εἰκότως ῥαθυμίας τῆς εἰς γε τὸν νόμον;

[01289] Ναί, φησιν.

[01290] Ἀλλ' ἔστι φιλόφρων ὁ τοῦ νομοθέτου σκοπός.

[01291] [70.645] Ὡσπερ γὰρ τὸ μελάνθιον, φησὶν, οὐ σκληρῶς καθαί-ρεται, οὔτε μὴν ἀμάξης τροχὸς περιάγει ἐπὶ τὸ κύ-μινον, ἀλοῶν δηλονότι, καὶ λεπτύνων αὐτὸ, καθάπερ ἀμέλει καὶ ἐπὶ σίτου πράττεται, ῥάβδῳ δὲ μᾶλλον καθαίρεται ἤγουν ἐκτινάσσεται·

[01292] οὕτω τοῖς εἰς τὸν νόμον ἡμαρτηκόσιν ὁ νομοθέτης προσενεχθήσεται, δίκας μὲν οὐκ ἀπαιτῶν σκληρὰς, ῥάβδῳ δὲ μᾶλλον, καὶ συμμέτροις κινήσειν ἀποκαθαίρων αὐτούς.

[01293] Προστιθεῖς δὲ ὅτι τὸ κύμινον μετὰ ἄρτου βρωθήσε-ται, δέδειχεν ὅτι τῆς νομικῆς λατρείας τὸ ἐξωφανές αὐτὸ καθ' ἑαυτὸ καὶ μόνον ἀχρεῖον εἰς ὄνησιν.

[01294] Ἔσται δὲ χρήσιμὸν τε καὶ ἀναγκαῖον εἰ τῇ στερεᾷ συνάπτοιτο τροφῇ, τοῦτ' ἔστι, τοῖς εὐαγγελικοῖς θεσπίσμασι.

[01295] Διερμηνέων γε μὴν τὸ αἰνίγμα, τὸ ἐπὶ γε τῷ κυμίνῳ καὶ μελανθίῳ φημί·

[01296] καὶ τί ἂν βούλοιτο, δηλοῦντος ὅτι ῥάβδῳ τὸ μελάνθιον ἐκτινάσσεται, προσεπάγει καὶ φησιν·



- [01297] Οὐ γὰρ εἰς τὸν αἰῶνα ἐγὼ ὑμῖν ὀργισθήσομαι, οὐδὲ φωνὴ τῆς πικρίας μου καταπατήσῃ ὑμᾶς.
- [01298] Ἔσο- μαι γὰρ οὐ βαρύνῃς, φησὶν, ἀλλ' οὐδὲ δίκην ὑμῶν καταψηφιοῦμαι τὴν ἐσχάτην, οὐδὲ πικρὸν ἐφ' ὑμῖν ἐξοίσω τὸ κρίμα, ὡς καὶ εἰς καταπάτημα γενέσθαι τοῖς ἐξ ὀργῆς συμβαίνουσιν.
- [01299] Ὅτι δὲ εἰς ἄκρον ἀνεξι- κακίας ἐληλακῶς, κὰν τούτω δὴ πάλιν ὁ τῶν ὄλων Θεὸς φαίνεται προσαποδείκνυσι λέγων·
- [01300] Καὶ ταῦτα παρὰ Κυρίου Σαβαώθ ἐξῆλθε τὰ τέρατα.
- [01301] Τέρας γὰρ ἀληθῶς, καὶ σημεῖον οὐκ ἀθαύμαστον, τὸ ἐν τοσοῦτοις ὄντα παραπτώμασιν ἐλεεῖσθαι τὸν Ἰσραὴλ, καὶ ἀν- αριθμῆτων ἐγκλημάτων ἀποκερδᾶναι τὴν ἄφεισιν, Θεοῦ κατοικτεῖροντος.
- [01302] <sup>[9Βουλεύσαθε.]</sup> ὑψώσατε ματαίαν παράκλησιν.9 Τὴν ἀμνησίαν αὐτοῖς τὴν ἐφ' οἷς πεπαρφήκασιν ὑπισχνούμενος, καὶ ὅτι πικρὸς οὐκ ἔσται λίαν ἐπ' αὐτοῖς εὐ μάλα διειρηκῶς βουλῆς ἀγαθῆς ἐπιλαβέσθαι κελεύει·
- [01303] κατατιπᾶται δὲ, ὅτι ματαίαν παράκλησιν, μέγα τι καὶ ὑψηλὸν χρῆμα εἶναι νομίσαντες, ἔξω φέ- ρονται τοῦ εἰκότος.
- [01304] Ποία δὲ ἡ παρ' αὐτοῖς καὶ μεγάλη νομισθεῖσα παράκλησις, ἔχουσα δὲ τὸ ἀνόνητον;
- [01305] Ἐκείνη που πάντως.
- [01306] Ἐφασκον γὰρ, Ποιήσομεν δια-θήκην μετὰ τοῦ ἄδου καὶ μετὰ τοῦ θανάτου συνθήκας·
- [01307] καταγιγίς φερομένη ἐὰν ἐπέλθῃ, οὐ μὴ ἔλθῃ ἡμῖν·
- [01308] ἐθήκαμεν ψεῦδος τὴν ἐλπίδα ἡμῶν, καὶ τῷ ψεύδει σκεπασθησόμεθα.
- [01309] Ἄλλ' οἱ ταῦτα διενθυμούμενοι, καὶ κενὴν ἔχοντες τὴν ἐλπίδα, οἰθηθέντες τε ὅτι τεθνήξον- ται πρὸ τῶν δεινῶν ἤκουον ἐναργῶς·
- [01310] Καταγιγίς φερο- μένη ἐὰν ἐπέλθῃ, ἔσεσθε αὐτῇ εἰς καταπάτημα.
- [01311] Ὅταν παρέλθῃ, λήψεται ὑμᾶς.
- [01312] <sup>[9Οὐαὶ]</sup> πόλις Ἀριήλ, ἦν Δαβὶδ ἐπολέμησε.
- [01313] Συν- ἀγάγετε γεννήματα ἐνιαυτὸν ἐπὶ ἐνιαυτόν.
- [01314] Φάγε- σθε γὰρ σὺν Μωάβ·
- [01315] ἐκθλίψω γὰρ Ἀριήλ, καὶ ἔσται αὐτῆς ἡ ἰσχὺς, καὶ ὁ πλοῦτος, Καὶ κυκλώσω, ὡς Δαβὶδ ἐπὶ σέ·
- [01316] καὶ βαλῶ περὶ σέ χάρακα, καὶ θήσω περὶ σέ πύργους, καὶ ταπεινωθήσονται οἱ λόγοι σου εἰς τὴν γῆν, καὶ εἰς τὴν γῆν οἱ λόγοι σου δύσσονται.
- [01317] Καὶ ἔσται ὡς οἱ φωνοῦντες ἐκ γῆς ἢ φωνῆ σου, καὶ πρὸς τὸ ἔδαφος ἢ φωνῆ σου ἄσθε- νήσει.9 Δέχεται τι τῶν ἱστορικῶς γεγονότων ἐν καιρῷ τῆς βασιλείας τοῦ μακαρίου Δαβὶδ, καὶ τοῦτο ποιεῖ μο- <sup>[70.648]</sup> νουουχὶ πρὸς ἀνάδειξιν τῶν πολμηθέντων κατὰ Χρι- στοῦ παρὰ τῆς Ἰουδαίων συναγωγῆς.
- [01318] Τύποι γὰρ τῶν ἀληθῶν τὰ ὡς ἐν σκιαῖς τοῖς ἀρχαιοτέροις συμβεβη- κότα.
- [01319] Οὐκοῦν ἡ νῦν Ἱερουσαλήμ, Ἰεβουὺς ἐκαλεῖτό ποτε.
- [01320] Ταύτην πεπολιόρηκεν ὁ μακάριος Δαβὶδ.
- [01321] Καὶ διὰ ποίαν αἰτίαν, ἐξ αὐτῶν εισόμεθα τῶν ἱερῶν Γραμ- μάτων.
- [01322] Ἔχει γὰρ οὕτως, ἐν τῇ δευτέρᾳ τῶν Βασι- λειῶν·
- [01323] <sup>[6Καὶ]</sup> ἀπῆλθε Δαβὶδ, καὶ πάντες οἱ ἄνδρες αὐ- τοῦ εἰς Ἱερουσαλήμ πρὸς τὸν Ἰεβουσαῖον τὸν κατοικοῦντα τὴν γῆν, καὶ ἐρῶέθη τῷ Δαβὶδ, ὅτι Οὐκ εἰσελεύσεται Δαβὶδ ὧδε·
- [01324] ὅτι ἀνέστησαν οἱ τυφλοὶ καὶ οἱ χωλοὶ λέγοντες, ὅτι Οὐκ εἰσελεύσεται ὧδε.
- [01325] Καὶ κατ- ελάβετο Δαβὶδ τὴν περιεχομένην Σιών.
- [01326] Αὕτη ἡ πόλις τοῦ Δαβὶδ.
- [01327] Καὶ εἶπε Δαβὶδ ἐν τῇ ἡμέρᾳ ἐκείνῃ·
- [01328] Πᾶς τύπτων Ἰεβουσαῖον ἀπτέσθω ἐν παραξιφίδι τοὺς τυφλοὺς, καὶ τοὺς χωλοὺς τοὺς πολεμοῦντας ψυχὴν Δαβὶδ.
- [01329] <sup>[6]</sup> Οὐκοῦν τῷ μὲν μακαρίῳ Δαβὶδ οἱ ἀπὸ γε τῆς Ἱερουσαλήμ ἦτοι τῆς Ἰεβουὺς ἀντέστησαν τυφλοὶ καὶ χωλοὶ, καὶ τοῦτο πεποικότες οἰκτρῶς διολώλασι.

- [01330] Κατελάβετο γὰρ αὐτήν, ἀντέστησαν δὲ τῷ πάντων Σωτῆρι Χριστῷ, κατὰ τὸν τῆς ἐπιδημίας αὐτοῦ καιρὸν, οἱ τῆς Ἱερουσαλήμ οἰκήτορες χωλοὶ, καὶ τυφλοὶ·
- [01331] οὐ γὰρ ᾔδεισαν ὀρθοποδεῖν.
- [01332] Ἀλλ' οὐδὲ τὸ θεῖον εἰς νοῦν ἐδέχοντο φῶς, οἱ τὴν πίστιν οὐ προσιέμενοι, γραμματεῖς δὴ μάλιστα καὶ Φαρισαῖοι.
- [01333] Καὶ γοῦν ἔφη διὰ φωνῆς τοῦ Δαβίδ·
- [01334] Ἰσραὴλ ἄλλότριοι ἐψεύσαντό μοι, υἱοὶ ἄλλότριοι ἐπαλαιώθησαν καὶ ἐχώλαναν ἀπὸ τῶν τριβῶν αὐτῶν.
- [01335] Ἰσραὴλ Ἐπιστέλλει δὲ αὐτοῖς καὶ ὁ Παῦλος λέγων·
- [01336] Ἰσραὴλ τὰς παρειμένας χεῖρας, καὶ τὰ παραλυμμένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσίν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.
- [01337] Ἰσραὴλ Ὅτι δὲ ἦσαν καὶ τυφλοὶ, πιστώσεται λέγων αὐτὸς ὁ Σωτῆρ·
- [01338] Ἰσραὴλ κρῖμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέψωσι·
- [01339] καὶ οἱ βλέποντες τυφλοὶ γένωνται.
- [01340] Ἰσραὴλ Ἀνέβλεψαν μὲν γὰρ τὰ ἔθνη, καίτοι μὴ ὀρώντά ποτε.
- [01341] Τετύφλωνται δὲ τῶν Ἰουδαίων οἱ δῆμοι, καίτοι βλέποντες τὸ Χριστοῦ μυστήριον τὸ γε ἤκον εἰς τὴν διὰ νόμου μυσταγωγίαν.
- [01342] Ταλανίζει τοίνυν τὴν Ἱερουσαλήμ, καὶ φησιν·
- [01343] Οὐαὶ πόλις Ἀριήλ, ἣν Δαβὶδ ἐπολέμησεν·
- [01344] Ἀριήλ δὲ αὐτὴν φησιν, ὀνόματι κεχρημένος τῷ κατὰ συνήθειαν τοῖς πολλοῖς.
- [01345] Ἐρημνεύεται μὲν γὰρ Ἀριήλ, λέων Θεοῦ.
- [01346] Ἐπειδὴ δὲ κατὰ πᾶσαν τῶν ἄλλων χωρῶν καὶ ἐθνῶν ἀφορήτους ἐποιεῖτο τὰς ἐφόδους Ἱερουσαλήμ, νικῶσα διὰ Θεοῦ, καὶ λέοντος δίκην ἀρπάζουσα καὶ σπαράττουσα τοὺς ἀνταίροντας, τοιαύτην ἔλαχε τὴν ἐπωνυμίαν.
- [01347] Οὐαὶ τοίνυν, φησιν, ὦ ἀθλία πόλις·
- [01348] ἢ ποτὲ μὲν ὡς λέαινα καταβρυχομένη τῶν ἐθνῶν, περιπεσοῦσα δὲ μετὰ τοῦτο ταῖς οὕτω πικραῖς καὶ ἀνηκέστοις συμφοραῖς.
- [01349] Πεπολέμηκε μὲν γὰρ αὐτὴν πάλαι ὁ Δαβὶδ, ὁ δὲ ἐκ σπέρματος αὐτοῦ γεγονὼς μετ' αὐτὸν, τοῦτ' ἔστι Χριστός.
- [01350] Εἰτά φησι πρὸς αὐτούς·
- [01351] Συναγάγετε γεννήματα ἐνιαυτὸν ἐπ' ἐνιαυτόν·
- [01352] φάγεσθε μὲν γὰρ σὺν Μωάβ.
- [01353] Ἐν δυοῖν γὰρ ὅλοις ἔτεσιν ἅπασαν περιουσίαν τὴν Ἰουδαίαν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ταῖς πανσόφοις ἐχρήσατο διδασκαλίαις, καὶ τὸ θεῖον αὐτοῖς καὶ εὐαγγελικὸν παρετίθει κήρυγμα.
- [01354] Καίρου <sup>[70.649]</sup> τοιγαροῦν, φησιν, ἐνεστηκότος, καὶ διδόντος τοῦ δύνασθαι τροφὰς συλλέγειν πνευματικὰς, καὶ οἷον εἰς ἀποθήκην σωρεύειν αὐτὰς, εἰς νοῦν καὶ καρδίαν, μὴ νωθροὶ περὶ τοῦτο γένησθε.
- [01355] Πάντα δὲ μᾶλλον ὄκνον ἀποπεμφάμενοι, προθύμως συλλέξατε.
- [01356] Φάγεσθε γὰρ σὺν Μωάβ·
- [01357] ἡ Μωαβιτῶν χώρα γέγονε ποτε δεισιδαίμονεστάτη, καὶ ἦν ὅλως ἐν αὐτῇ οὐδεὶς, ὁ τῷ κατὰ φύσιν καὶ ἀληθῶς ὄντι Θεῷ προσκυνεῖν ἀνεχόμενος.
- [01358] Οὐκ οὖν ὡς ἀπὸ χώρας μιᾶς τῆς εἰδωλοατρούσης ἅμα τὸ σύμπαν τῶν πλανωμένων πρόσωπον δέχεται, καὶ φησιν, ὅτι Φάγεσθε γὰρ σὺν Μωάβ.
- [01359] Εἰσκέκληνται γὰρ καὶ τὰ ἔθνη, καὶ κοινὴ γέγονε τροφή τοῖς τε ἐξ αἵματος Ἰσραὴλ, καὶ αὐτοῖς δὲ τοῖς πλανωμένοις, ποτὲ τὸ εὐαγγελικὸν καὶ Σωτήριον κήρυγμα.
- [01360] Εἰτά προσεπάγει καὶ φησι, Ἐκθλίψω γὰρ Ἀριήλ, ἀποδώσεις δὲ τούτῳ τῷ πρώτῳ.
- [01361] Ἐφη γὰρ, ὅτι Οὐαὶ, πόλις Ἀριήλ.
- [01362] Εἰτά διὰ μέσου παρενθεις τὰ ἐκ τῆς συμβουλήσ πάλιν ἔχεται τοῦ σκοποῦ, καὶ φησιν·
- [01363] Ἐφην, ὅτι Οὐαὶ, πόλις Ἀριήλ·

- [01364] ἐκθλίψω γὰρ αὐτήν, καὶ ἔσται αὐτῆς ἡ ἰσχύς καὶ ὁ πλοῦτος ἐμοὶ, τοῦτ' ἔστιν, Ἐγὼ πάντα τὸν πλοῦτον αὐτῆς, καὶ πᾶσαν τὴν ἰσχύν λή- ψομαι·
- [01365] καὶ τοῦτο νοήσεις αἰσθητῶς τε ἅμα καὶ πνευ- ματικῶς.
- [01366] Ὁ μὲν γὰρ ἐπίγειος αὐτῶν κεκένωται πλοῦτος, ἀρπαζόντων δηλονότι τῶν πολιορκούντων αὐτήν.
- [01367] Συντέθραυσται καὶ ἡ πάλαι μεγάλη, καὶ δια- βόητος ἰσχύς, νενίκηνται γὰρ ὑπὸ τῆς τῶν Ῥωμαίων χειρός.
- [01368] Γυμνοὶ δὲ πρὸς τούτῳ γεγόνασι τῶν ἐξ ἀρε- τῆς ἀχημάτων, καὶ παντός ἀγαθοῦ πτωχείαν, ἢ ῥ- ῥωστηκότες συναποβεβλήκασι τοῖς ἄλλοις, καὶ τῆς ἐν νόμῳ σοφίας τὸν πλοῦτον.
- [01369] Λέγω δὲ, ὅτι Κυκλώσω ἐπὶ σὲ χάρακα, καθήσω ἐπὶ σὲ πύργους, τὴν γεγενη- μένην πολιορκίαν κατὰ τῆς Ἱερουσαλήμ μετὰ τὸν τοῦ Σωτῆρος σταυρὸν ὑπεμφαίνει.
- [01370] Ἐπειδὴ δὲ γεγόνα- σιν ἀλάζονες οἱ Φαρισαῖοι, καὶ φωνὰς ἠρεῦγοντο κατὰ τοῦ Χριστοῦ δεινάς τε καὶ ἐπηρμένας.
- [01371] Ἐφασκον γάρ·
- [01372] [6Ἡμεῖς] οἶδαμεν ὅτι Μωσεὶ λελάληκεν ὁ Θεὸς, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστί.
- [01373] [6] Ταύτητοί φησιν, ὅτι Ταπεινωθήσονται οἱ λόγοι σου εἰς τὴν γῆν.
- [01374] Καὶ οὐκ αὐτοὶ πάντως οἱ λόγοι τοῦτο πείσονται κατὰ τὸ ἀληθές, ἀλλ' οἱ τολμήσαντες εἰπεῖν αὐτοῦς, ἔσονται καταβεβλημένοι, οἱ πάλαι φορτικά καὶ ὑπέρογκα λα- λεῖν εἰωθότες ὑπενηνεγμένοι τοῖς ἐκ τοῦ πολέμου κα- κοῖς.
- [01375] Σμικρὰν καὶ ἀσθενεστάτην ἔξουσι τὴν φωνὴν, φθέγγονται δὲ οὕτως, καθάπερ ἀμέλει καὶ οἱ ἐκ τῆς γῆς φωνοῦντες, τοῦτ' ἔστιν, οἱ νεκρομάντις, οἱ ἐπει- δὴν προσποιοῦνται ψυχὴν ἀνενεγκεῖν, ἰσχνόν τι καὶ τετριγὸς ὑποφωνοῦσι μόλις, ὡς αὐτῆς ἠρέμα καὶ ἀπὸ τῆς γῆς λαλούσης ψυχῆς.
- [01376] [9Καὶ] ἔσται ὡς κονιορτὸς ἀπὸ τροχοῦ ὁ πλοῦτος τῶν ἀσεβῶν, καὶ ὡς χοῦς φερόμενος, καὶ ἔσται ὡς στιγμὴ παραχρῆμα παρὰ Κυρίου Σαβαώθ.<sup>9</sup> Ἀσεβεῖς ὀνομάζει τοὺς εἰς Χριστὸν παροινήσαν- τας, καὶ σταυρῷ παραδόντας τὸν Λυτρωτὴν, καὶ τῆς σωτηρίας τὸν χορηγὸν θανάτῳ περιβαλεῖν τολμήσαν- τας, εἰ καὶ ἀνεβίω πάλιν ὡς Θεὸς ἐν σαρκί.
- [01377] Τοῦτον τὸν πλοῦτον ὡς κονιορτὸν ἀποικίσεσθαί φησιν, ἀπο- πτῆναι δὲ καὶ ὡς χοῦν ἀπὸ τροχοῦ·
- [01378] καὶ οὐκ ἐν μή- κει χρόνου, ἀλλ' ἐν βραχεῖ, καὶ οἷον ἐν στιγμῇ.
- [01379] Καὶ [70.652] ὅτι τὸ χρῆμα παρὰ Κυρίου Σαβαώθ συμβήσεται, διαμεμήνυκεν ἀναγκαίως, ἵνα μή τις ἐλπίς αὐτοῦς διαπαίξῃ κενὴ προσδοκῶντας ὅτι καὶ διαφεύξονται.
- [01380] [9Ἐπισκοπή] γὰρ ἔσται μετὰ βροντῆς καὶ σει- σμοῦ, καὶ φωνῆς μεγάλης·
- [01381] καταιγὶς φερομένη, καὶ φλόξ πυρὸς κατεσθίουσα.<sup>9</sup> Τί ἂν βούλοιο δηλοῦν τὸ, Παρὰ Κυρίου Σαβαώθ, διατρανοὶ λέγων, ὡς ἔσται τις ἐπ' αὐτοῖς ἐπισκοπή.
- [01382] Περιοίψεται γὰρ ὁ Θεὸς οὐδαμῶς καὶ Πατὴρ τῆς εἰς τὸν Υἱὸν δυσσεβείας τὰ ἐγκλήματα.
- [01383] Ἀλλ' ἐποίσει, φησὶ, καθάπερ τινὰ βροντὴν, καὶ σεισμόν, καταιγίδα, καὶ φλόγα πυρὸς κατεσθίουσαν τοῦ πολέμου τὴν ἔφοδον.
- [01384] [9Καὶ] ἔσται ὡς ὁ ἐνυπνιαζόμενος ἐν ὕπνῳ, ὁ πλοῦτος τῶν ἐθνῶν πάντων, ὅσοι ἐπεστράτευ- σαν ἐπὶ Ἱερουσαλήμ, καὶ πάντες οἱ συνηγμένοι ἐπ' αὐτήν, καὶ θλίβοντες αὐτήν·
- [01385] καὶ ἔσονται ὡς ἐν ὕπνῳ πεινῶντες καὶ ἐσθίοντες, καὶ ἔξανα- στάντων μάταιον αὐτῶν τὸ ἐνύπνιον.
- [01386] Καὶ ὄν τρόπον ἐνυπνιάζεται ὁ διψῶν ὡς πίνων καὶ ἐξ- ἀναστὰς ἔτι διψᾷ, ἡ δὲ ψυχὴ αὐτοῦ εἰς κενὸν ἤλπισεν, οὕτως ἔσται ὁ πλοῦτος πάντων τῶν ἐθνῶν, ὅσοι ὑπεστράτευσαν ἐπὶ τὸ ὄρος τὸ Σιών.<sup>9</sup> Ὡς κονιορτὸν ἔσεσθαι λέγων, καὶ ὡς χοῦν ἀπὸ τροχοῦ τὸν πλοῦτον τῶν ἀσεβῶν, δηλον δὲ ὅτι τῶν εἰς Χριστὸν πεπαρωνηκότων, οὐδὲ αὐτοῖς τοῖς κατα- δηώσασιν ἐν ἀσφαλεῖ καὶ βεβαίᾳ γενήσεσθαι κτήσει δισχυρίζεται.
- [01387] Ἔσονται γὰρ οὕτω πεπλουτηκότες, φησὶν, ὡς ἂν εἰ καὶ τινες τῶν ἐν ὀράσει νυκτερινῇ καταπλουτήσῃ μὲν οἰηθέντων, κεκερδακότων δὲ παντελῶς οὐδέν.
- [01388] Ἐξυπνοὶ γὰρ γεγονότες, τὴν τῶν ὄνειράτων ἀπάτην ἐπιγνώσονται, καὶ ὅπερ εἶναι νενομίκασιν ἀληθές, τοῦτο δὴ πάντως εὐρήσουσι σκιὰν οὔσαν, καὶ δόκησιν.
- [01389] Συμβαίνει δέ τι τοιοῦτον, καὶ ἐπὶ τῶν ἡ πείνη τυχὸν ἡ δίψῃ κατισχημένων ιδεῖν·
- [01390] ὄρεκτιᾶ μὲν γὰρ ἡ τοῦ σώματος φύσις ἀναγ- καίως τὰ ἑαυτῆς·
- [01391] ὕπνου τε μὴν ἐσθ' ὅτε τὸν νοῦν κατακλήσαντος, οὐδὲν ἦττον ἡ φύσις ἐν ἐπιθυμίαις ἐστὶν ὧν ἂν βούλοιο τυχόν.
- [01392] Ἐντεῦθεν, οἰμαί που, καθάπερ τινὲς ἀτμοὶ καὶ φαντασίαι λεπταὶ τοῦ πράγματος περιθέουσι τὸν νοῦν, ἀλλ' ἔσται ματαία καὶ ἀνόνητος παντελῶς ἡ δόκησις, ὕπνου λοιπὸν τῶν ὀμμάτων ἀπονοστήσαντος.
- [01393] Οὕτως ἔστω, φησὶν, ὁ πλοῦτος πάντων τῶν ἐθνῶν, ὅσοι ἐπεστράτευσαν ἐπὶ τὸ ὄρος τὸ Σιών.
- [01394] Πότε δὲ ἡ πῶς γενέσθαι ταυτὶ συμβέβηκε, παρείσθω λέγειν.

[01395] [9Εκλύθητε.] και ἔκστητε, και κραιπαλήσατε, οὐκ ἀπὸ σίκερα, οὐδὲ ἀπὸ οἴνου, ὅτι πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως, και καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν, και τῶν προφητῶν αὐ- τῶν, και τῶν ἀρχόντων αὐτῶν, οἱ ὀρῶντες τὰ γλυπτά.9 Προσδιαλέγεται πάλιν τοῖς τῶν θείων θεσπισμά- των καταφρονηταῖς, και παρ' οὐδὲν ἠγγεῖσθαι μεμε- λετηκόσι τὸ θεῖον τε και οὐράνιον κήρυγμα, φημί δὴ τὸ εὐαγγελικόν.

[01396] Καίτοι γὰρ παρὸν αὐτοῖς, και σφό- δρα ἐτοιμῶς, τῆς διὰ Χριστοῦ σωτηρίας ἀποκερδᾶναι τὴν χάριν, εὐήνιον τὸν τῆς διανοίας ἐπάγουσιν αὐ- [70.653] χένα.

[01397] Τοῦτο μὲν οὖν οὐκ ἔδρων οἱ δειλαιοι, περι- αυτιζόμενοι δὲ και μεγάλα φρονούντες ἐφ' ἑαυτοῖς ἀνέδην ἔφασκον·

[01398] [6Ἡμεῖς] τοῦ Μωσέως ἐσμὲν μα- θηταί·

[01399] ἡμεῖς οἶδαμεν ὅτι Μωσῆ λελάληκεν ὁ Θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

[01400] [6] Ἀλλ' ἤκουον Χριστοῦ λέγοντος ἐναργῶς·

[01401] [6Εγώ] εἰμι τὸ φῶς τοῦ κόσμου.

[01402] [6] Και πάλιν·

[01403] [6Ἔως] τὸ φῶς ἔχετε, περι- πατεῖτε ἐν τῷ φωτί, ἵνα μὴ ἡ σκοτία ὑμᾶς κατα- λάβῃ.

[01404] [6] Ἐπειδὴ δὲ καίτοι τῶν οὕτω σεπτῶν ἀκροώμε- νοι λόγων γεγονάσι μὲν κατ' οὐδένα τρόπον ἑαυτῶν ἀμείνους ἢ σοφώτεροι·

[01405] σκληροὶ δὲ και ἀκαμπεῖς κατεφωρῶντο λοιπόν.

[01406] Τότε δὴ τότε και μάλα εἰκότως κατελήφθησαν ὑπὸ τῆς σκοτίας ἐκλέλυνται δὲ τρόπον τινά, και φρενὸς ἐξέστησαν ἀγαθῆς, και καθάπερ ἐξ οἴνου κεκραιπαληκότες πρὸς πᾶν ὀτιοῦν τῶν ἐκτό- πων εὐκόλως καταδεδόνηται.

[01407] Τοιοῦτόν τι σημαίνων φησὶ πρὸς αὐτούς·

[01408] Ἐκλύθητε, και ἔκστητε και κραιπαλήσατε, οὐκ ἀπὸ σίκερα, οὐδ' ἀπὸ οἴνου.

[01409] Οἶδε γὰρ, οἶδε καταμεθύσκειν τὸν νοῦν, οὐχὶ πάντη τε και πάντως οἶνος ὁ αἰσθητός, ἤγουν τὸ μεθύσκον κέρασμα, τοῦτ' ἔστι, τὸ σίκερα.

[01410] Συμφοραὶ δὲ μᾶλλον τοῦτο δρῶσι νεανικώτερον, και οἷα τις πώρωσις ἐκ θείας ὀργῆς τῇ διανοίᾳ συμβαίνουσα, τοῦτο γὰρ, οἶμαι, διδάσκει λέγων·

[01411] Και καμμύσει τοὺς ὀφθαλμοὺς αὐ- τῶν, και τῶν προφητῶν αὐτῶν, και τῶν ἀρχόντων αὐτῶν οἱ ὀρῶντες τὰ γλυπτά.

[01412] Οἱ γὰρ πάλαι, φησὶ, διὰ τῆς τοῦ νόμου παιδαγωγίας σεσοφωμένοι, και τῆς ἀληθείας τὸ κάλλος ὡς ἐν ἀμυδραῖς ἔτι κατα- θεώμενοι ταῖς σκιαῖς, και συνιέντες ἐκ μέρους τῶν ἀγίων προφητῶν τοὺς λόγους, και αὐτοῦ δὴ τούτου στερηθήσονται.

[01413] Καμμύσει γὰρ τοὺς τῆς διανοίας αὐ- τῶν ὀφθαλμοὺς, καιτοι πάλαι βλέποντας τὰ γλυπτά [σεπτ.

[01414] κρυπτὰ, νον γλυπτά].

[01415] Πείσεται δὲ τοῦτο, φησὶν, ἄρχων, και προφήτης, τοῦτ' ἔστιν, ἠγούμενος και ἱερέως.

[01416] Ὠνόμαζον γὰρ προφήτας τοὺς τῶν ἀγίων προφητῶν πολυπραγμονούντας τὰ προφητῶν.

[01417] Ἦσαν δὲ τινες παρὰ τοῖς Ἰουδαίοις νομομαθείας ὑπόληψιν ἔχοντες καθηγηταὶ και διδάσκαλοι, καθάπερ ἀμέλει και Γαμαλιήλ, περι οὗ πολὺς παρ' αὐτοῖς ὁ λόγος ἦν.

[01418] [9Καὶ] ἔσται ὑμῖν πάντα τὰ ῥήματα ταῦτα, ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου, ὃ ἐὰν δώσουσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμ- ματα, λέγοντες·

[01419] Ἀνάγνωθι ταῦτα, και ἐρεῖ·

[01420] Οὐ δύναμαι ἀναγῶναι, ἐσφράγισται γὰρ.

[01421] Και δοθή- σεται τὸ βιβλίον τοῦτο εἰς χειρας ἀνθρώπου μὴ ἐπισταμένου γράμματα, και ἐρεῖ αὐτῷ·

[01422] Ἀνά- γνωθι τοῦτο, και ἐρεῖ·

[01423] Οὐκ ἐπίσταμαι γράμματα.9 Ἐφη που πρὸς Ἰουδαίους ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός·

[01424] [6Ἐρευνᾶτε] τὰς Γραφὰς, ὅτι ἐν αὐταῖς δοκεῖτε ὑμεῖς ζωὴν αἰώνιον ἔχειν.

[01425] Και αὐταὶ εἰσιν αἱ μαρτυροῦσαι περι ἐμοῦ, και οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.

[01426] [6] Οὐκοῦν εἰκὴ πεπονήκασιν ἄνω τε κάτω τὴν διὰ Μωσέως ἐντολὴν ἀειλογοῦντες οἱ ἐξ Ἰσραὴλ και προσποιούμενοι μὲν τῶν νομικῶν γραμμάτων εἰς νοῦν και καρδίαν οὐκ ἀγεννη συλλέ- ξασθαι σύνεσιν, οὐ μὴν ἐπιζητούντες Χριστόν, καιτοι τοῦ νόμου τὸ αὐτοῦ λαλοῦντος μυστήριον.

[01427] Ἦκουον [70.656] γὰρ πάλιν·

[01428] [6Ei] ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

[01429] [6] Οὐκοῦν ἐπειδήπερ οὐ πολὺς ἦν παρ' αὐτοῖς ὁ τοῦ νόμου λόγος, μᾶλλον δὲ ἀπεκτόνασι τὸν δι' αὐτοῦ προαναφω- νούμενον, καὶ τῆς εἰς Μωσέα τιμῆς ἀλογήσαντες κατεσφραγίσθη τρόπον τινὰ παρὰ Θεοῦ, καθάπερ βιβλίον ἐν ἡ θεόπνευστος Γραφή.

[01430] Ἐν γὰρ ἡ πᾶσα ἐστι καὶ λελάληται δι' ἑνὸς τοῦ ἁγίου Πνεύματος·

[01431] κατεσφραγίσθη δὲ τινὰ τρόπον;

[01432] Οὔτε γὰρ οἱ ἀνα- γνῶναι δυνάμενοι, καὶ εἰδότες γράμματα συνιέναι τι δύνανται τῶν ἐν αὐτῶ, οὔτε μὴν καὶ εἰ μὴ τις εἰδείη γράμματα γνώσεται τι τῶν κεκρυμμένων ἐν αὐτῶ·

[01433] ἀλλ' ἔσται πᾶσιν ἐν ἴσῳ τρόπῳ κατεσφραγισμένος ὁ νόμος, ὡς ἄληπτον παντελῶς, καὶ τοῖς τὴν λέξιν εἰ- δόσι, τὴν τῶν ἐννοιῶν γενέσθαι δύναμιν.

[01434] Καὶ τοῦτο ἦν ἄρα τὸ διὰ φωνῆς τοῦ Δαβὶδ πρὸς τὸν Θεὸν ὑμνού- μενον·

[01435] [6Σκοτισθήτωσαν] οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκυψον.

[01436] [6] [9Καὶ] εἶπε Κύριος·

[01437] Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι, καὶ τοῖς χεῖρσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

[01438] Μά- την δὲ σέβονται με, διδάσκοντες ἐντάλματα ἀν- θρώπων καὶ διδασκαλίας.<sup>9</sup> Ὑποκρινόμενοι γὰρ Ἰουδαῖοι τῶν νομικῶν ἐνταλ- μάτων τὸ βάθος ὄραν, καὶ ἐπὶ γλώττης ἔχοντες τὴν πάλαι διωρισμένην τοῖς πατράσιν ἐντολήν, μεμετρή- κασιν ἐν τούτῳ καὶ μόνῳ τῆς πρὸς Θεὸν λατρείας τὴν δύναμιν.

[01439] Ἐδρων μὲν γὰρ τῶν τεθεσπισμένων τὸ σύμπαν οὐδὲν, ἀτιμάσαντες δὲ ὡσπερ τὴν τοῦ νομοθέ- του βούλησιν ἐτράποντο πρὸς διδασκαλίαν, καὶ ἀν- θρώπων ἐντάλματα.

[01440] Παραδόσεις γὰρ τινὰς εἰκαίας καινοτομοῦντες ἑαυτοῖς ᾤοντο μὲν εἶναι φιλόθεοι τε καὶ ἀγαθοὶ, ἠλέγχοντο δὲ δι' αὐτῶν τῶν πραγμάτων τῆς εἰς Θεὸν ἀγάπης ἀσυνέτως ἀποπηδήσαντες.

[01441] Οὐκοῦν τό γε ἦκον εἰς τὸ ἐπὶ γλώττης ἔχειν τὸν νό- μον, ἐγγὺς ἑαυτοῦς ἐνόμιζον εἶναι Θεοῦ, διὰ δὲ γε τοῦ μὴ ἀνέχεσθαι πληροῦν αὐτὸν, ἀποφοιτῶντες ἠλέγ- χοντο, καὶ ἔξω που γεγονότες αὐτοῦ.

[01442] Ὅτι γὰρ τοῖς ἀνθρώπων ἐντάλμασι προσέκειντο μᾶλλον, κἀντεῦθεν ἂν γένοιτο καταφανές·

[01443] [6Προσήεσαν] μὲν γὰρ ποτε τῷ Σωτῆρι λέγοντες οἱ Γραμματεῖς, καὶ οἱ Φα- ρισαῖοι·

[01444] Διατί οἱ μαθηταί σου παραβαίνουσι τὴν ἐντολήν τῶν πρεσβυτέρων;

[01445] Οὐ γὰρ νίπτονται τὰς χεῖρας ὅτε ἄρτον ἐσθίουσι.

[01446] Καὶ πρὸς γε ταῦτο ἔφασκεν ὁ Κύριος·

[01447] Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολήν τοῦ Θεοῦ;

[01448] Ὁ γὰρ Θεὸς εἶπε·

[01449] Τίμα τὸν πατέ- ρα σου, καὶ τὴν μητέρα σου·

[01450] καὶ ὁ κακολογῶν πα- τέρα ἢ μητέρα, θανάτῳ τελευτάτω.

[01451] Ὑμεῖς δὲ λέγετε·

[01452] Ὅς ἂν εἴπῃ τῷ πατρὶ, ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς, οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα·

[01453] καὶ ἠκυρώσατε τὴν ἐντολήν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

[01454] [6] Προσεπήνεγκε δὲ τούτοις τὸ προκειμένον ὑμῖν ῥητόν·

[01455] ἔφη γὰρ, ὅτι [6Ὑποκρι-] ταὶ καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν λέγων Ὁ λαὸς οὗτος τοῖς χεῖρσιν μου τιμᾷ.

[01456] [6] Οὐκοῦν ἐπειδὴ περ τὸν παιδαγωγὸν ἀτιμάσαντες, καὶ τοῦ μηδενὸς ἀξιώσαντες λόγου τὸν παρὰ Θεοῦ νόμον ἐτράποντο [70.657] πρὸς διδασκαλίας καὶ ἐντολὰς ἀνθρώπων, κατεσφρα- γίσθη ταύτητοι, καὶ σφόδρα εἰκότως τὸ τῆς θεοπνεύ- στου Γραφῆς βιβλίον.

[01457] Οὐ γὰρ ἦν ἀκόλουθον τὴν διὰ τῆς θεοπνεύστου Γραφῆς πλουτίσαι σύνεσιν τοὺς κα- ταφρονούντας αὐτῆς.

[01458] [9Διὰ] τοῦτο ἰδοὺ προσθήσω τοῦ μετατεθῆναι τὸν λαὸν τοῦτον, καὶ μεταθήσω αὐτοὺς, καὶ ἀπολώ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω.<sup>9</sup> Μετεκομίσθη γὰρ ὡσπερ ὁ τῶν Ἰουδαίων δημοσ κατὰ πολλοὺς, οἶμαι, τρόπους.

[01459] Κληρὸς μὲν γὰρ ὦνο- μάσθη Θεοῦ, μερὶς τε αὐτοῦ καὶ σχοίνισμα·

[01460] μετετέθη δὲ ὡσπερ.

[01461] Οὐ γὰρ ἔτι κληρὸς κεχηρημάτικεν αὐτῷ, μερὶς δὲ γέγονεν ἀλωπέκων, καὶ δέδοται τῷ Σατανᾷ, καὶ τοῖς ἀκαθάρτοις πνεύμασιν εἰς τροφήν, μετετέθη δὲ καὶ ἀπὸ γε τοῦ φρονεῖν ὀρθῶς, εἰς ἀδόκιμον νοῦν ἐκ δόξης εἰς ἀτιμίαν, ἐξ ἰσχύος εἰς ἀσθένειαν, ἐκ τοῦ εἶναι σοφὸς εἰς ἐσχάτην ἀβελτηρίαν.

[01462] Ἀπολῶ γὰρ, φησὶ, τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω.

[01463] Εἶναι μὲν γὰρ ἐδό- κουν σοφοὶ τε καὶ πολυγνώμονες οἱ Γραμματεῖς τε καὶ οἱ Φαρισαῖοι, νομομαθείας ἔχοντες δόξαν, ἀλλὰ κέκρυπται παρὰ Θεοῦ, καὶ μονονουχὶ συνεστάλη τῶν σοφῶν ἢ σύνεσις, τοῦτ' ἔστιν, ὁ νόμος, ἡγουν ἢ θεό- πνευστος Γραφή.

[01464] [90ῶαι] οἱ βαθέως βουλήν ποιῶντες, καὶ οὐ διὰ Κυρίου·

[01465] οἱ ἐν κρυφῇ βουλήν ποιῶντες, καὶ ἔσται ἐν τῷ σκότει τὰ ἔργα αὐτῶν, καὶ ἔρουσι·

[01466] Τίς ἡμᾶς ἐώρακε;

[01467] καὶ τίς ἡμᾶς γινώσεται ἢ ἃ ἡμεῖς [9] ποιῶμεν; Ὅτε ποιήν καὶ δίκην καθορίζει τινῶν ὁ τῶν ὅλων Θεός, εὐθὺς ἐπιφέρει τὰς τοῦ πράγματος αἰ- τίας, καὶ ἴστησιν ἐναργῆ τὰ τῶν πεπονθότων ἐγκλή- ματα, ἵνα καὶ δίκαιος ὀρθῶς πάντα κολάζων ἐν δίκῃ.

[01468] Ἐφη τοίνυν ὡς ἀσύνετοι παντελῶς ἔσονται τῶν Ἰου-δαίων οἱ δῆμοι κατεσφραγισμένου τοῦ νόμου, καὶ ἀπάσης ἐξηρημένης τῆς ἐν αὐτοῖς συνέσεως, ἀπομει- ναι τυφλοῦς, νοητῶς δηλονότι.

[01469] Ποῖα τοιγαροῦν τὰ ἐγ- κλήματα, καὶ ἐπὶ τίσιν αὐτοῖς τὸ ἐν γε τούτῳ κατ- ολισθεῖν συμβέβηκε διατρανοῖ παραχρημα.

[01470] Πλείσται γὰρ ὅσαι κατὰ Χριστοῦ γεγονασιν αἱ παρ' αὐτῶν σκέ- ψεις, καὶ ἀπάδουσαι Θεῷ.

[01471] Τοῦτο γὰρ, οἶμαι, ἔστι τὸ, οὐ διὰ Κυρίου·

[01472] καὶ δὴ καὶ ὦντο κατὰ σφᾶς αὐτοὺς βουλευέσθαι μὲν λεληθότως, καὶ ἐγχειρημάτων ἄπτε- σθαι πικρῶν ὡς τάχα που καὶ λέγειν, Τίς ἡμᾶς ἐώρακεν, ἢ τίς γινώσεται ἃ ἡμεῖς ποιῶμεν;

[01473] Ἀλλ' ἠγνόησαν ὅτι τὸν θεῖόν τε καὶ ἀκήρατον νοῦν οὐκ ἂν διαλάθοι βουλή, καὶ σκέψις ἀνθρώπου πικρὰ, καὶ ἐγ- χειρημάτων δύναμις, κὰν εἰ πράττοι τὸ τυχόν ἐν σκό- τει καὶ κεκρυμμένως.

[01474] Κατεμισθοῦντο μὲν γὰρ τὸν προδότην Ἰούδα, μονονουχὶ λέγοντες·

[01475] Δῆσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἔστι.

[01476] Καὶ δὴ σταυρῷ παρέδωσαν, καὶ τό γε ἦκον ἐπ' αὐτοῖς ἀπεκτόνασι τὸν ἀρχηγὸν τῆς ζωῆς·

[01477] ἐγηγερέμεν δὲ πάλιν ἐκ νε- κρῶν ἐπεφύοντο δεινοὶ καὶ λεληθότως ἔδρων τὰ ἐξ ἀνοσίας τε καὶ βασκάνου φρενός.

[01478] Ἐγηγέρθαι γὰρ γνόντες αὐτὸν, ἀργύρια ἱκανὰ δεδώκασιν τοῖς στρατιώ- ταις τοῖς τοῦ τάφου φρουροῖς, ἵνα εἴπωσιν ὅτι οἱ μα- θηταὶ αὐτοῦ διὰ νυκτός λαθόντες ἐκλεψαν αὐτόν.

[01479] [70.660] Οὐαὶ τοίνυν, φησὶν, οἱ τὰς τοιάσδε βουλάς ποιεῖν εἰωθότες, οὐ διὰ Κυρίου μᾶλλον, ἀλλ' ὡς ἐν γε τῷ Βεελζεβούλ.

[01480] [90ῶχι] ὡς ὁ πηλὸς τοῦ κεραμέως λογισθήσεσθε;

[01481] Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι·

[01482] Οὐ σύ με ἐπλάσας;

[01483] ἢ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετῶς με [9] ἐποίησας; Εἰρηκῶς ὅτι Μεταθήσω τὸν λαὸν τοῦτον, ὅτι πάντη τε καὶ πάντως κατορθώσει τὸ χρῆμα καὶ λίαν ἀμογητὶ διαδείκνυσιν ἐν τούτοις, μεταπλασθήσεσθαι λέγων αὐτοὺς εἰς ὅπερ ἂν ὁ δημιουργήσας ἐθέλοι, καθάπερ ἀμέλει, καὶ τὸ διὰ χειρῶν κεραμέως τεχν- ουργούμενοι.

[01484] Τοιοῦτόν τι πάλιν καὶ ὁ προφήτης Ἰερεμίας ἐδιδάσκετο·

[01485] [6Ἀνάστηθι] γὰρ, φησὶ, καὶ κατὰβηθι εἰς τὸν οἶκον τοῦ κεραμέως, καὶ ἐκεῖ ἀκούσῃ τοὺς λόγους μου.

[01486] Καὶ κατέβην εἰς τὸν οἶ- κον τοῦ κεραμέως, καὶ ἰδοὺ αὐτὸς ἐποίει ἔργον ἐπὶ τῶν λίθων, καὶ διέπεσε τὸ ἀγγεῖον ὃ αὐτὸς ἐποίει ἀπὸ τῶν χειρῶν αὐτοῦ·

[01487] καὶ πάλιν ἐποίησεν αὐτὸ ἀγγεῖον ἕτερον, καθὼς ἤρρεσεν ἐνώπιον αὐτοῦ τοῖ ποιῆσαι, καὶ εἶπε Κύριος πρὸς με·

[01488] Μὴ ὡς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι ποιῆσαι ὑμᾶς, οἶκος τοῦ Ἰσραήλ;

[01489] Ἰδοὺ ὡς ὁ πηλὸς τοῦ κεραμέως ὑμεῖς ἔστε ἐν ταῖς χερσὶ μου.

[01490] [6] Μεταπλάττει γὰρ εὐκόλως, ἐφ' ὅπερ ἂν ἔλοιτο τὸ παρ' αὐτοῦ γεγονὸς ὁ τῶν ὅλων τεχνίτης καὶ δημιουργός.

[01491] [90ῶκέτι] μικρὸν καὶ μετατεθήσεται ὁ Λίβανος ὡς τὸ ὄρος τὸ Χερμὲλ, καὶ τὸ ὄρος τὸ Χερμὲλ εἰς δρυμὸν [9] λογισθήσεται; Ἔσεσθαι λέγων αὐτοὺς ὡς πηλὸν κεραμέως, καὶ μεταπλασθήσεται πρὸς τὰ αἰσχία·

[01492] διὰ τοι τὸ πλεί- στην ὄσῃν ἐν αὐτοῖς εἶναι τὴν ἀμαρτίαν τινὰ τρόπον ἔσται τὸ χρῆμα διαδείκνυσιν ἐναργῶς, καὶ καταλευ- καίνει τρόπον τινὰ τὸ

ἀμυδρῶς εἰρησθαι δοκοῦν.

[01493] Λί- βανος μὲν ὄρος ἐστὶ τῆς Φοινίκης, καὶ ἦσαν πάντες οἱ ἐν αὐτῷ καὶ περὶ αὐτὸ κατοικοῦντες ἄνθρωποι τῶν ὅτι μάλιστα δεισιδαιμονεστάτων, ὁμοίως δὲ καὶ τὸ Χαρμὲλ ὄρος ἦν ἐν τῇ Ἰουδαίων χώρᾳ, παμμέγεθες ἐν ᾧ κατοικήσαι λέγεται καὶ ὁ Θεοσβίτης Ἡλίας.

[01494] Οὐκ- οὖν ἀπὸ τῶν ὄρων ἦτοι τῶν χωρῶν ἐν αἷς τὰ ὄρη τοὺς ἐνοικοῦντας ἐν αὐτοῖς κατασημᾶναι βούλεται, καὶ φησιν, ὅτι Μετατεθήσεται, ὃ ἐστὶ μεταβληθήσεται ὁ Λίβανος, ἔσται δὲ ὡς τὸ Καρμήλιον ὄρος.

[01495] Τὸ δὲ ὄρος τὸ Καρμήλιον ὡς ὁ Λίβανος, τοῦτ' ἔστιν, οἱ μὲν ποτε τοῖς εἰδώλοις λατρεύοντες τὸν ἐν τῇ Ἰουδαίᾳ προσκυνούμενον ἐπιγνώσκονται Θεὸν, καὶ ἐν τάξει τοῦ πρωτοτόκου Ἰσραὴλ καταλογισθήσονται.

[01496] Οἱ γε μὴν ἐκ σπέρματος Ἰσραὴλ τοῖς τὸν Λίβανον οἰκοῦσι καὶ πλανωμένοις ποτὲ γενήσονται παραπλήσιοι.

[01497] Ἐκβέ- βληται μὲν γὰρ ὁ Ἰσραὴλ τῆς πρὸς Θεὸν οἰκειότητος διὰ τοι τὴν εἰς Χριστὸν δυσσέβειαν.

[01498] Προσελήφθη δὲ τὰ ἔθνη καὶ ἡγιασμένα διὰ τοῦ Πνεύματος θείας φύ- σεως γεγόνασι κοινωνοί.

[01499] Μετατεθήσεται τοίνυν, ὁ Λίβανος, φησιν, ὡς τὸ ὄρος τὸ Χερμὲλ, καὶ τὸ ὄρος τὸ Χερμὲλ εἰς δρυμὸν λογισθήσεται, τοῦτ' ἔστιν, ὡς ὕλη ξύλων ἀγρίων, ὧν τὸ τέλος εἰς καύσιν.

[01500] Ἦ καὶ καθ' [70.661] ἔτερον τρόπον.

[01501] Δρυτόμοι γὰρ ὥσπερ γεγόνασι τοῖς ἐξ Ἰσραὴλ οἱ καταδηοῦντες αὐτὸν, καὶ τοῦτο, οἶμαι, διη- λοῖ λέγων ὁ προφήτης Ζαχαρίας·

[01502] [6Διάνοιξον.] ὦ Λίβα- νος, τὰς θύρας σου, καὶ καταφαγέτω πῦρ τὰς κέδρους σου.

[01503] Ὁλολυξάτω πίτυς, διότι πέπτωκε κέδρος.

[01504] Ὁλολύξατε, δρυῖς τῆς Βασανίτιδος, ὅτι κατεσπάρθη ὁ δρυμὸς ὁ [6] σύμφυτος Ἄθρει δὴ οὖν, ὅτι καὶ αὐτὸς τῷ Λιβάνῳ παρεικάζει τὴν Ἰουδαίαν, ὡς οὐδὲν διαφέ- ρουσαν τῶν ἐν αὐτῷ πάλαι, τοῦτ' ἔστι, τῶν πλανω- μένων.

[01505] Πίτυν δὲ καὶ κέδρον, καὶ μὲν τοι καὶ δρῦν τοὺς ἐν αὐτῇ πεσόντας ἀποκαλεῖ.

[01506] Ὑψηλοὶ γὰρ ὄντες, ὑψοῦ τε ἡρμένοι, καθάπερ ὑπὸ πυρὸς δεδαπάνηται τῆς θείας ὀργῆς.

[01507] [9Καὶ] ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ κωφοὶ λύ- γους βιβλίου, καὶ οἱ ἐν τῷ σκότει, καὶ οἱ ἐν τῇ ὀμίχλῃ.

[01508] Ὁφθαλμοὶ τυφλῶν βλέψονται, καὶ ἀγαλ- λιάσονται πτωχοὶ διὰ Κυρίου ἐν εὐφροσύνῃ, καὶ οἱ ἀπηλπισμένοι τῶν ἐθνῶν ἐμπλησθήσονται εὐ- φροσύνης.<sup>9</sup> Τὴν τῶν ἐθνῶν κλήσιν διὰ γε τῶν προκειμένων ἡμῖν ἐναργέστατα δηλοῖ.

[01509] Ἔστι δὲ καθάπερ ἐξ ἀντι- στρόφου τῶν πραγμάτων τὴν φύσιν ἰδεῖν συμβαίνου- σαν.

[01510] Ἐφη μὲν γὰρ ὅτι κατασφραγισθήσεται τὸ τοῦ νόμου βιβλίον ἡγουν ἀπάσης τῆς θεοπνεύστου Γρα- φῆς, καὶ τὸν τῶν Ἰουδαίων κρυβήσεται νοῦν τῶν θείων λογίων ἢ γνώσις·

[01511] ὡς τὸν μὲν εἰδότα γράμματα, φάναι τὸ, Οὐ δύναμαι ἀναγνῶναι, ἐσφράγισται γὰρ, τὸν μὴ εἰδότα δὲ, φάναι τὸ, Οὐκ οἶδα γράμματα, ἀλλ' ὅτι κεκλήσονται τὰ ἔθνη πρὸς ἐπίγνωσιν Θεοῦ καὶ τῶν εὐαγγελικῶν κηρυγμάτων εἰς νοῦν καὶ καρδίαν εἰς- δέξονται φῶς, καὶ αὐτὸν δὲ συνήσουσι τὸν διὰ Μω- σέως νόμον, καίτοι κωφοὶ καὶ ἀνήκοοι γεγονότες ποτὲ, καὶ οἷον ἐν ὀμίχλῃ καὶ σκότῳ διατρίβοντες, ὡς ἐν ἀμαθίᾳ καὶ πλάνῃ καθίστησιν ἐναργές.

[01512] Ἦσθη- σθαι δὲ φησιν αὐτοὺς, οὐκ ἐφ' ἐτέροις τισὶ τοῖς κατὰ τόνδε τὸν βίον πράγμασιν, ἀλλ' ἐπὶ Κυρίῳ, τοῦτ' ἔστι, Χριστῷ.

[01513] Πτωχοὶ γὰρ ὄντες, καὶ τῶν ἀγαθῶν οὐδὲν ἔχοντες εἰς νοῦν, ἀλλ' ἐν ἐνδείᾳ πάσης ὑπάρ- χοντες ἀρετῆς, καὶ ἐλπίδα μὴ ἔχοντες·

[01514] ἄθεοι γὰρ ἦσαν ἐν τῷ κόσμῳ, κατὰ τὸ γεγραμμένον·

[01515] πλησθή- σονται ἐν εὐφροσύνῃ.

[01516] Ἔσονται γὰρ, καὶ ἁμαρτίας ἐλεύθεροι καὶ πλήρεις ἁγιασμοῦ, καὶ θανάτου κρείτ- τονες, καὶ ἐλπίδων ἐπίμεστοι τῶν παρὰ Θεοῦ, διηνεκοῦς εὐφροσύνης μέτοχοι.

[01517] [9Ἐξέλιπεν] ἄνομος, καὶ ἀπώλετο ὑπερήφανος, καὶ ἐξωλοθρεύθησαν οἱ ἄνομοῦντες ἐπὶ κακίᾳ, καὶ οἱ ποιῶντες ἁμαρτεῖν ἀνθρώπους ἐν λόγῳ·

[01518] πάντας δὲ τοὺς ἐλέγχοντας ἐν πύλαις πρόσ- κομμα θήσουσι, καὶ ἐπλαγίασαν ἐν ἀδίκους δίκαιον.<sup>9</sup> Ὡς ἐκ μέσου γενομένων, καὶ ἐκβεβλημένων τῆς πρὸς Θεὸν οἰκειότητος τῶν ἐξ Ἰσραὴλ, εἰ καὶ μὴ εἰς ἅπαν·

[01519] σέσωσται γὰρ τὸ κατάλειμμα κατὰ τὴν τοῦ προφήτου φωνήν·

[01520] ἐκλελοιπέναί φησιν ἄνο- μόν τε καὶ ὑπερήφανον·

[01521] ἄνομοι μὲν γὰρ ὡς μὴδὲ αὐτὸν τετηρηκότες τὸν νόμον, τραπόμενοι δὲ μᾶλλον εἰς διδασκαλίας καὶ ἐντάλματα ἀν- θρώπων.

[01522] ὑπερήφανοι δὲ λίαν καὶ κατωφρυωμένοι δεινῶς ὡς Χριστὸν ἀτιμιάσαντες.

[01523] Ποτὲ μὲν γὰρ ἔφα- [70.664] σκον·

- [01524] [6Οὐχ] οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;
- [01525] Πῶς οὖν λέγει ὅτι ἐκ τοῦ οὐρανοῦ [6] καταβέβηκε; Ποτὲ δὲ πάλιν·
- [01526] [6Αβραάμ] ἀπέθανε, καὶ οἱ προφῆται ἀπέθανον, καὶ σὺ λέγεις, Ἐάν τις μου τὸν λόγον ἀκούσῃ, θάνατον οὐ μὴ ἴδῃ εἰς τὸν αἰῶνα.
- [01527] Τίνα σεαυτὸν [6] ποιεῖς; Καὶ μὴν καὶ ἐτέρωθι κατίδοι τις ἂν αὐτοὺς ἀνοσιώτατα λέγον- τας τοὺς Γραμματέας τε καὶ Φαρισαίους·
- [01528] [6Δαιμόνιον] ἔχει καὶ μαίνεται, τί αὐτοῦ [6] ἀκούετε; Ἐξωλοθρεύ- θησαν τοίνυν οἱ παρανομοῦντες ἀεὶ διὰ πολλὴν κα- κίαν καὶ τῆς ἐνούσης αὐτοῖς δυστροπίας τὸ μέγεθος.
- [01529] Οὗτοι δὲ ἦσαν οἱ ποιοῦντες ἁμαρτεῖν ἀνθρώπους ἐν λόγῳ·
- [01530] ἀποκομίζοντες γὰρ, ὡς ἔφην, τοὺς ὑπὸ χεῖρα λαοὺς τῆς εἰς τὸν νόμον αἰδοῦς, ἁμαρτάνειν παρ- εσκευάζον τὸν ἴδιον λόγον ἤτοι τὰ ἑαυτῶν ἐντάλματα τηρεῖν ἀναπειθόντες·
- [01531] καὶ ταῦτα ἠγείσθαι παρασκευ- ἄζοντες νόμον·
- [01532] καὶ τὸ ἔτι τούτων ἀνοσιώτερον, ἐποι- οῦντο πρόσκομμα τοὺς ἐλέγχοντας ἐν πύλαις.
- [01533] Οἱ μὲν γὰρ ἅγιοι προφῆται τοὺς ἄνωθεν καὶ παρὰ Θεοῦ δια- πορθμεύοντες λόγους, τοὺς ἐξ Ἰσραὴλ ἠλεγχον ἐσθ' ὅτε, καὶ τοῦτο ἐν παρόρησῃ καὶ οὐ λεληθότως, ἀλλ' οἷον ἐν πύλαις.
- [01534] Οἱ δὲ καθηγεῖσθαι λαχόντες τῶν ὑπὸ χεῖρα ποιμνίων, καὶ παιδαγωγεῖν ὀφείλοντες εἰς πᾶν ὅτιοῦν τῶν χρησίμων τοὺς τῆς ὀρθῆς τε καὶ ἀμωμῆ- του παρεκθέοντας ὁδοῦ, τοὺς ὠφελούντας ἐλέγχους ἐποιοῦντο πρόσκομμα, πλάνους τάχα που καὶ ψευ- δοεπεῖς ὀνομάζοντες.
- [01535] Σκοπὸς γὰρ ἦν αὐτοῖς τὸ ἐν ἀδίκους πράγμασι τὴν τοῦ δικαίου δύναμιν παρευθύ- νειν ἀεὶ.
- [01536] Τοῦτο γὰρ, οἶμαι, ἔστι τὸ, Ἐπλαγίασαν ἐν ἀδίκους δίκαιον, οἷον τοῦ νόμου λέγοντος, [6Τίμα] τὸν πατέρα σου καὶ τὴν μητέρα σου,6 καὶ [6Ο] κακολογῶν πατέρα, ἢ μητέρα, θανάτῳ τελευτάτω.
- [01537] [6] Αὐτοὶ λέγειν ἐδίδασκον τοῖς γεγεννηκόσι τοὺς ἐξ αὐτῶν γεννωμέ- νους·
- [01538] Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς.
- [01539] Κἂν εἰ τοῦτ' λέγοιεν, οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μη- τέρα αὐτοῦ.
- [01540] Ἐξέστω, φησὶ, μὴ τιμᾶν πατέρα, ἢ μη- τέρα.
- [01541] Τοῦτο γὰρ αὐτοῖς ὠνείδιζεν ὁ Χριστὸς λέγων·
- [01542] Ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
- [01543] [9Διὰ] τοῦτο τάδε λέγει Κύριος, ἐπὶ τὸν οἶκον Ἰακώβ, ὃν ἀφώρισεν ἐξ Ἀβραάμ·
- [01544] Οὐ νῦν αἰ-σχυνηθήσεται Ἰακώβ, οὐδὲ νῦν τὸ πρόσωπον με- ταβαλεῖ Ἰσραὴλ·
- [01545] ἀλλ' ὅταν ἴδωσι τὰ παιδιά αὐτῶν τὰ ἔργα μου, δι' ἐμὲ ἀγιάσουσι τὸ ὄνομά μου, καὶ ἀγιάσουσι τὸν ἅγιον Ἰακώβ, καὶ τὸν Θεὸν τοῦ Ἰσραὴλ φοβηθήσονται.9 Ἀνανήπει πανταχοῦ τῆς προφητείας ὁ λόγος, καὶ τῶν εἰωθότων φιλοψογεῖν προαναβλέπει τὴν κακουρ- γίαν.
- [01546] Ἔφη γὰρ μὲν, ὅτι Ἐξέλιπεν ἄνομος, ἀπώλετο ὑπερήφανος·
- [01547] ἐξωλοθρεύθησαν οἱ ἀνομοῦντες ἐπὶ κακία.
- [01548] Ἐπειδὴ δὲ ἦν εἰκὸς ἐκ πολλῆς ἄγαν ἁμαθίας οἰεσθαι τινὰς ψευδοεπῆσαι τὸν Θεόν·
- [01549] οὐκ εἰσάπαν ἀπολωλότος τοῦ Ἰσραὴλ, σεσωσμένου δὲ, ὡς ἔφην, τοῦ καταλείμματος·
- [01550] ταύτητοι καὶ σφόδρα χρησίμως διαμέμνηται τῆς ἐλπίδος τῆς τετηρημένης τῷ Ἰσραὴλ ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς.
- [01551] Κληθήσονται καὶ αὐτοὶ διὰ πίστεως τῆς ἐν Χριστῷ, καὶ ὀπίσω δρα- [70.665] μῶνται τῶν ἐθνῶν.
- [01552] Ὅταν γὰρ, φησὶ, τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, τότε πᾶς Ἰσραὴλ σωθήσεται.
- [01553] Τί οὖν φησι·
- [01554] Διὰ τοῦτο τάδε λέγει Κύριος, ἐπὶ τὸν οἶκον Ἰακώβ ὃν ἀφώρισεν ἐξ Ἀβραάμ;
- [01555] Ἐξελεγμένος γὰρ ἦν ἀπὸ πάντων τῶν ἐθνῶν ὁ Ἰσραὴλ, καὶ οἷά τις κληρὸς ἐξαίρετος τῷ Θεῷ, τὸ ἐξ Ἀβραάμ τε καὶ Ἰακώβ κατελογίσθη γένος.
- [01556] Ἀλλ' οὐ νῦν αἰσχυνηθή-σονται, φησὶν, οὐδὲ νῦν μεταβαλοῦσι τὸ πρόσωπον, τοῦτ' ἔστιν, οὐκ εὐθὺς ὅτε καὶ δεδυσσεβήκασιν εἰς Χριστὸν, ἐν ἐπιγνώσει γεγονότες τῆς ἑαυτῶν ἁμαρ- τίας αἰσχυνηθήσονται, καὶ οἷον μεταχωρήσουσιν, ὡς πρὸς γε τὸ δεῖν οὐκέθ' ὀραῖσθαι τοιοῦτους.



[01557] Τοῦτο γὰρ, οἶμαι, ἔστι τὸ μεταβαλεῖν τὸ πρόσωπον·

[01558] ἀλλὰ προῖόντος τοῦ καιροῦ, ὅταν οἱ ἐξ αὐτῶν γεγονότες ἰδωσί μου τὰ ἔργα, τοῦτ' ἔστιν, ὅταν θεάσωνται κε- κλημένην τὴν ὑπ' οὐρανόν, καὶ πιστεύσαντας τοὺς ἀνὰ πᾶσαν τὴν γῆν εἰς ἐμέ·

[01559] ὅταν ἰδωσι τὴν τοῦ διαβόλου δύναμιν κατασεσεισμένην, ἀνηρημένης δὲ δηλονότι τῆς ἀρχαίας ἐκείνης, καὶ βεβήλου πλάνης, καὶ ὁμοῦ τεμένεσιν εἰδώλων ἐμπερησμένων, τότε ἀγιάσουσι τὸ ὄνομά μου, ἀντι τοῦ, ἅγιον ἡγήσονταιί με καὶ αὐτοί·

[01560] ἀγιάσουσι δὲ ὡς ὄντα κατὰ ἀλήθειαν τὸν ἅγιον τοῦ Ἰακώβ, καὶ τὸν Θεὸν τοῦ Ἰσραήλ.

[01561] Οὕτω γὰρ με φοβηθήσονται.

[01562] Ὁδὸς δὲ πρὸς σωτηρίαν ἀεὶ πῶς ἔστιν ὁ τοῦ Θεοῦ φόβος.

[01563] Γέγραπται γὰρ, ὅτι <sup>[6Φόβος]</sup> Κυρίου ζωὴν ποιεῖ.

[01564] <sup>[6]</sup> <sup>[9Καὶ]</sup> γινώσκονται οἱ τῷ πνεύματι πλανώμενοι σύνεσιν, οἱ δὲ γογγύζοντες μαθήσονται ὑπα- κούειν, καὶ αἱ γλώσσαι αἱ ψελλίζουσαι μαθήσον- ται λαλεῖν εἰρήνην.<sup>9</sup> Ἀγιάσαντες γὰρ τὸ ὄνομα τοῦ πάντων ἡμῶν Σω- τήρος Χριστοῦ, καὶ ἀραρότως πεπιστευκότες, ὡς ἔστιν αὐτὸς ἅγιος τοῦ Ἰακώβ, καὶ ὁ Θεὸς τοῦ Ἰσραήλ γινώσκονται σύνεσιν·

[01565] καίτοι πνεύματι πλάνης κατ- ισχημένοι ποτὲ, καὶ τὸν νόμον ἔχοντες κατεσφρα- γισμένον·

[01566] οἱ δὲ ἀεὶ γογγύζοντες μαθήσονται ὑπ- ακούειν.

[01567] Διεγόγγυζον γὰρ κατὰ Χριστοῦ οἱ τῶν Ἰου- δαίων δῆμοι, ποτὲ μὲν λέγοντες·

[01568] <sup>[6Πεντήκοντα]</sup> ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ <sup>[6]</sup> ἑώρακας; ποτὲ δὲ πρὸς τούτοις, καὶ διώκειν αὐτὸν οὐ <sup>[6]</sup> παραιτούμενοίκαὶ εἰς ἐγκλήματος δύναμιν καταγράφοντες αὐτῷ τὴν ἀλήθειαν.

[01569] Ὁ μὲν γὰρ τῶν ὄλων Σωτὴρ Υἱὸν ἑαυτὸν ὠνόμαζε τοῦ Θεοῦ καὶ Πατρὸς, καὶ οὐδὲν οὖσαν τὴν τοῦ νόμου σκιὰν ἀποφαίνων, τῆς ἐν πνεύματι λα- τρείας παρετίθει τὸ κάλλος.

[01570] Οἱ δὲ ἐδίωκον αὐτὸν, <sup>[6Ὁ]</sup> μόνον, φησὶν, ὅτι ἔλυε Σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

[01571] <sup>[6]</sup> Οἱ τοίνυν καταγογγύζοντες μαθήσονται ὑπακούειν, φη- σὶν, καὶ αἱ γλώσσαι αἱ ψελλίζουσαι μαθήσονται λα- λεῖν εἰρήνην.

[01572] Τῶν γὰρ μὴ ὀρθὰ περὶ Χριστοῦ λαλεῖν εἰωθότων ἐψέλλιζον αἱ γλώσσαι, πλὴν μαθήσονται, φησί, τὰ αὐτοῦ λαλεῖν καὶ τὰ εἰς εἰρήνην ἐρεῦγεσθαι μᾶλλον, οὐκ ἀποφοιτοῦντες ἔτι πρὸς ἀπόνοιαν τὴν πρώτην, ὑποφέροντες δὲ μᾶλλον αὐτῷ τὸν τῆς δια- νοίας αὐχένα.

[01573] Λαλεῖν δὲ εἰρήνην πρὸς τὸν Ἰησοῦν εἴ τις λέγει, Κύριος ὁ Θεὸς ἡμῶν, κτήσαι ἡμᾶς, ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου ὀνομάζομεν.

[01574] <sup>[9Ὁὐαὶ]</sup> τέκνα ἀποστάται, τάδε λέγει Κύριος <sup>[70.668]</sup> Ἐποιήσατε βουλήν οὐ δι' ἐμοῦ, καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου, προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίαις·

[01575] οἱ πορευόμενοι καταβῆναι εἰς Αἴγυ- πτον·

[01576] ἐμὲ δὲ οὐκ ἐπερώτησαν, τοῦ βοηθηθῆναι ὑπὸ Φαραῶ, καὶ σκεπασθῆναι ὑπὸ Αἰγυπτίων.

[01577] Ἔσται γὰρ ὑμῖν ἡ σκέπη Φαραῶ εἰς αἰσχύνην, καὶ τοῖς πεποιθόσιν ἐπ' Αἴγυπτον ὄνειδος, ὅτι εἰσὶν ἐν Τάνει ἀρχηγοὶ, ἄγγελοι πονηροί·

[01578] μάτην κοπιά- σουσι πρὸς λαὸν ὃς οὐκ ὠφελήσει αὐτούς, οὔτε εἰς βοήθειαν, οὔτε εἰς ὠφέλειαν, ἀλλ' εἰς αἰσχύ- νην καὶ ὄνειδος.<sup>9</sup> Ταλανίζει πάλιν ὡς φιλαμαρτήμονας καὶ ἀποστά- τας γεγονότας τοὺς ἐξ Ἰσραήλ, πονηροὺς τε ἄγαν καὶ πικρὰ βουλευομένους, οὐ διὰ Θεοῦ.

[01579] Οὐ γὰρ τοι θέμις μετὰ Θεοῦ βουλευέσθαι, τοὺς ἐπὶ τινι τῶν φαύλων ὁμογνωμονεῖν ἐθέλοντας.

[01580] Βουλευέσεται δὲ μετὰ Θεοῦ, καὶ χωρήσει πρὸς τὰ πρακτέα πᾶς εἴ τις ἔστιν εὐσεβής τε καὶ ἀγαθός, καὶ δικαιοσύνης ἐραστής.

[01581] Γέγραπται γὰρ, ὅτι <sup>[6Λογισμοί]</sup> δικαίων κρίματα.

[01582] <sup>[6]</sup> Καταιτιᾶται τοίνυν τὸν ἀπόκλητον Ἰσραήλ, ὡς ἀπ- ἄδουσαν τῷ Θεῷ γνώμην εἰσενεγκάμενον ἐπὶ Χριστῷ.

[01583] Διεσκέπτοντο μὲν γὰρ συνεδρεύοντες, καὶ δὴ καὶ ἔφασκον·

[01584] <sup>[6Τί]</sup> ποιούμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

[01585] Ἐὰν ἀφῶμεν αὐτὸν οὕτως, ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ὑμῶν καὶ τὴν πόλιν καὶ τὴν χώραν.

[01586] Ἔτερος δὲ τις τῶν τεταγμένων ἐν ἡγου- μένοις, Ὑμεῖς, φησὶν, οὐκ οἶδατε οὐδὲν, ὅτι συμφέρει ἵνα εἰς ἄνθρωπος ἀποθάνῃ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

[01587] <sup>[6]</sup> Σαφέστερον τοῦτο αὐτὸ διδάσκει λέγων ὁ Κύριος ἐν παραβολαῖς εὐαγγελικαῖς, ὅτι <sup>[6Ο]</sup> τὸν ἀμπε- λῶνα φυτεύσας οἰκοδεσπότης, ἀπέστειλε τοὺς ἑαυτοῦ δούλους, ὥστε κομίσασθαι τοὺς καρπούς, ἀπεκτόνασι δὲ τούτους οἱ γεωργοί.

[01588] <sup>[6]</sup> Καὶ οὐ μέχρι τούτων τὰ τῆς ἐκείνων δυσσεβείας γεγόνασιν ἐγκλήματα·

[01589] ἀλλὰ γὰρ καὶ τὸν υἱὸν τεθεαμένοι μετὰ τοὺς οἰκέτας ἀπεσταλμέ- νον παρὰ τοῦ πατρὸς, εἶπον, φησὶν, ἐν ἑαυτοῖς, [60ῦτός] ἐστὶν ὁ κληρονόμος, δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ σχῶμεν ἑαυτοῖς τὴν κληρονομίαν αὐτοῦ.

[01590] [6] Ἀποστάται τοιγαροῦν οἱ τῶν οὕτω πικρῶν καὶ ἀνοσίων σκεμμά- των εἰσηγηταί, οἱ προστιθέντες ἁμαρτίαν ἐφ' ἁμαρ- τίας·

[01591] ἀπεκτόνασι γὰρ, ὡς ἔφην, προφήτας ἁγίους·

[01592] εἶτα καὶ αὐτὸν μετ' ἐκείνους τὸν κληρονόμον, τοῦτ' ἔστι, τὸν υἱόν.

[01593] Ὅτι δὲ ἐκ πολλοῦ ἄνωθεν αὐτοῖς ἡ γνώμη πρὸς ἀπόστασιν βλέπει τὴν ἀπὸ Θεοῦ, πληροφορεῖν πειρᾶται λέγων·

[01594] Οἱ πορευόμενοι καταβῆναι εἰς Αἴ- γυπτον·

[01595] ἐμὲ δὲ οὐκ ἐπερώτησαν, τοῦ βοηθηθῆναι ὑπὸ Φαραῶ, καὶ σκεπασθῆναι ὑπὸ Αἰγυπτίων, προσέροίπτε διὰ μέσου τὸ, Ἐμὲ δὲ οὐκ ἐπερώτησαν.

[01596] Ἡ δὲ γε τῶν νοημάτων ἀκολουθία τοῦτον ἔχει τὸν τρόπον·

[01597] Οὐαὶ, φησὶν, οἱ καταβαίνοντες εἰς Αἴγυπτον τοῦ βοηθηθῆναι ὑπὸ Φαραῶ, καὶ σκέπην εὐράσθαι τὴν ἀπὸ γε τῶν Αἰγυπτίων.

[01598] Περιηγελέμενου γὰρ αὐτοῖς πολέμου καὶ μάχης καὶ τοῦ βασιλέως Ασσυρίας κατὰ τῆς Ἰουδαίων χώρας ὄπλα κινήσαντος προεδραμήκασιν Αἰγυπτίους, καὶ τὴν παρ' αὐτῶν ἐπικουρίαν ἐκάλουν, καίτοι δέον ἐκμειλίσσεσθαι Θεόν, ἀποτριβεσθαί τε ταῖς εἰς τὰ ἀμείνω μεταδρομαῖς, τὰ ἐφ' οἷς αὐτῶ προσκεκρού- [70.669] κασιν.

[01599] Ὅτι γὰρ τὴν παρ' αὐτοῦ πλουτοῦντες εὐμέ- νειαν, οὐκ ἂν ὑπηνέχθησαν τοῖς τῶν πολεμούντων ποσὶν, ἡ τῶν ἤδη φθασάντων πιστώσεται πείρα.

[01600] Τίνα γὰρ οὐ νενικήκασιν;

[01601] τίνας οὐ κεκρατήκασιν διὰ Θεοῦ;

[01602] Ἀλλ' οὐδὲν εἶναι καταλογιζόμενοι τὸ σώζε-σθαι παρ' αὐτοῦ, μᾶλλον δὲ τὸ μὴ δύνασθαι σώζειν τινὰς τῆς πανσθενοῦς καθορίζοντες δεξιᾶς τὰς ἐξ ἀνθρώπων ἐζήτουν ἐπικουρίας.

[01603] Ἀλλ' ἔσται, φησὶ, τὸ χρῆμα αὐτοῖς εἰς αἰσχύνην καὶ ὄνειδος.

[01604] Εἰσὶ γὰρ ἐν Τάνει, φησὶν, ἀρχηγοί, ἄγγελοι πονηροί.

[01605] Κατέβησαν γὰρ εἰς Αἴγυπτον οἱ ἐξ Ἰσραὴλ, ὧντό τε, καθάπερ ἔφην ἀρτίως, ἀρκέσειν αὐτοῖς τῶν ἐν Τάνει καθηγη- τῶν, ἤτοι βασιλέων, τὴν ἐπικουρίαν.

[01606] Ἀλλ' ἤλθον κάκεισέ τινες ἀπαγγέλλοντες τοῖς κρατοῦσι τῆς χώρας πονηρὰ, καὶ δύσοιστα, κεχώρηκε γὰρ κατὰ τῶν Αἴ- γυπτίων ὁ Ασσύριος, μετὰ γε τὸν πρὸς Τυρίους πόλεμον.

[01607] Μάτην οὖν ἄρα, φησὶν, οἱ ἐξ Ἰσραὴλ κο- πιάσουσι κατατρέχοντες πρὸς λαὸν, ὃς κατ' οὐδένα τρόπον αὐτοὺς ὀνήσαι δυνησεται.

[01608] Ἔσται γὰρ αὐτοῖς οὔτε ἀποχρόντως ἔχων εἰς ἐπικουρίαν, οὔτε μὴν εἰς τὸ δύνασθαι τῶν ἐπηρημένων ἀπαλλάξαι κακῶν, ἀλλ' εἰς αἰσχύνην, καὶ ὄνειδος.

[01609] Ἔπεται γὰρ αἰεὶ τοῖς τὴν ἑαυτῶν καρδίαν ἀποστήσασιν τῆς εἰς Θεὸν ἐλπί- δος, τὸ πάντη τε καὶ πάντως παντὶ περιπίπτειν κακῶ.

[01610] Καὶ ἀληθεύει λέγων ὁ μακάριος Δαβὶδ·

[01611] [6Αγαθὸν] τὸ ἐλπίζειν ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἄνθρωπον.

[01612] Ἐκρύεται δὲ καὶ παντὸς ἀπαλλάττει κακοῦ τοὺς ἀγαπῶντας αὐτὸν, καὶ αὐτῶ προσκείσθαι σπουδάζοντας.

6

[01613] {1Η ΟΡΑΣΙΣ ΤΩΝ ΤΕΤΡΑΠΟΔΩΝ ΤΩΝ ΕΝ ΤΗ ΕΡΗΜΩ.}1

[01614] Ὡς τεθεαμένος τινὰ τῶν ἐσομένων κατὰ καιροὺς κατὰ τὴν τῶν Ἰουδαίων χώραν.

[01615] Καὶ νῦν ἡμῖν ὁ προ- φήτης ποιεῖται τὴν ἀφήγησιν.

[01616] Χρῆναι δὲ φημι τῆς ἱστορίας ἡμᾶς διαμνημονεῦσαι πάλιν, ἐφ' ἣ γέγονεν ὁ λόγος αὐτῶ.

[01617] Ἔσται γὰρ οὕτω τοῖς ἐντευξομένοις ἐνκάτοπτος τῶν προκειμένων ἡ δύναμις.

[01618] Βασιλεύον- τος τοίνυν τῆς Ἰουδαίων χώρας Ἰεχωνίου τοῦ Ἐλιακείμ·

[01619] εἶτα πολὺ διανενευκότος τοῦ Ἰσραὴλ εἰς ἀπό- στασιν τὴν ἀπὸ Θεοῦ, καὶ ταῖς τῶν εἰδώλων λατρείαις προσκειμένου·

[01620] τε ἄγαν καὶ παροτρύνοντος ἐφ' ἑαυτῶ τὸν τῶν ὄλων Θεόν·

[01621] πλεῖστοι μὲν ὅσοι γεγόνασι πρὸς αὐτοὺς οἱ λόγοι διὰ φωνῆς Ἱερεμίου καλοῦντος εἰς μετάνωσιν, συμβουλευόντος τε καὶ μάλα εὐφρόνως, ἀποτριψασθαι μὲν τὸν ἐκ τε τοῦ πεπλανησθαι μῶ- μον, μᾶλλον δὲ τῆς εἰς ἄκρον δυσσεβείας ἀποκρού- σασθαι τὰ ἐγκλήματα μεταχωροῦντας ἐπὶ τὸ ἀμείνον, καὶ

παλινδρομοῦντας εἰς ἀλήθειαν.

[01622] Οἱ δὲ ἦσαν σκληροί τε καὶ ἀνουθέτητοι, καὶ τοὺς τῶν ἀγίων προφητῶν ἀποσειόμενοι λόγους, καὶ πραγμάτων αὐτοὺς πειρᾶσθαι παρεσκεύαζον.

[01623] Κατατεθηγμένος τοίνυν ἐπ' αὐτοὺς ὁ πάντα ἰσχύων Θεὸς, κατεξανέστησε τὸν Ναβουχοδονόσορ, ὃς εἶλε τε τὴν Ἰουδαίαν, καὶ κατ-εμπρήσας τὰς ἐν αὐτῇ πόλεις τε καὶ κώμας προσ-κατέστησε τὸν Σεδεκίαν.

[01624] Ἀποσκιρτήσαντος δὲ καὶ αὐτοῦ, λελυπημένος ὁ Ἀσσύριος κατεστράτευσε πάλιν τῆς Ἱερουσαλήμ·

[01625] καὶ δὴ καὶ ἐλὼν, καὶ αὐτὸν δὲ τὸν θεῖον κατεμπρήσας ναὸν, ὑπενόστησε εἰς τὴν ἑαυ-<sup>[70.672]</sup> τοῦ.

[01626] Τότε δὴ οὖν οἱ περιλειφθέντες, καὶ σεσωσμένοι, καὶ διαφυγεῖν ἰσχύοντες τῶν Βαβυλωνιτῶν τὸ ξίφος πανοικεῖ κατέβαινον εἰς τὴν Αἴγυπτον·

[01627] καίτοι Θεοῦ τοῦτο δοῦν οὐκ ἐφίεντος αὐτοῖς, ἀλλ' ἐναργέστατα λέγοντος διὰ φωνῆς Ἱερεμίου·

[01628] Μὴ καταβαίνετε εἰς Αἴγυπτον.

[01629] Ἐπειδὴ δὲ οὐδὲν ἤττον μεμενήκασιν ἀπει-θεῖς, ἀπολώλασιν ἐν Αἰγύπτῳ.

[01630] Εἶλε γὰρ καὶ αὐτὴν ὁ Ναβουχοδονόσορ, καὶ ὁμοῦ τοῖς ἐξ Ἰσραὴλ ἀνήρηκε τοὺς Αἰγυπτίους.

[01631] Ἡ μὲν οὖν τῆς ὀράσεως αἰτία καίπρόφασις αὕτη, καὶ οἷον ἢ πᾶσα περίστασις.

[01632] Δεῖ δὲ, οἶμαι, καθ' ἕκαστον ἡμᾶς διειπεῖν, ὡς ἔνι.

[01633] <sup>[9Ev]</sup> τῇ θλίψει, καὶ τῇ στενοχωρίᾳ λέων, καὶ σκύμνος λέοντος ἐκεῖθεν, καὶ ἀσπίδες καὶ ἔκγονα ἀσπίδων πετομένων, οἳ ἔφερον ἐπ' ὄνων καὶ καμήλων τὸν πλοῦτον αὐτῶν πρὸς ἔθνος ὃ οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν, ἀλλ' εἰς αἰσχύνην, καὶ ὄνειδος.

[01634] Αἰγύπτιοι μάταια καὶ κενὰ ὠφελήσουσιν ὑμᾶς;

[01635] Ἀπάγγελον αὐτοῖς, ὅτι Ματαία ἢ παράκλησις ὑμῶν αὕτη.<sup>9</sup> Κεκληροδότηκε μὲν τοῖς ἐξ αἵματος Ἰσραὴλ τῆς ἐπαγγελίας τὴν γῆν ὁ θεοσπέσιος Ἰησοῦς, ὁ τοῦ Ναυῆ δηλονότι.

[01636] Φασὶ δὲ τὴν Ἰούδα μάλιστα φυλὴν τὰ πρὸς ἡῶν τε καὶ νότον τῆς Ἰουδαίων χώρας διαλαχεῖν, προσπαρακειμένης αὐτοῖς τῆς ἐρήμου, διακομιζούσης τε τοὺς ἐθέλοντας εἰς τὴν Αἰγυπτίων.

[01637] Ἐν καιρῷ τοιγαροῦν τῆς θλίψεως καὶ τῆς στενοχωρίας, τοῦτ' ἔστι, πολιορκοῦντος τοῦ Ναβουχοδονόσορ ἐγκειμένου τε καὶ καταθλίβοντος τὰς τῆς Ἰουδαίας πόλεις·

[01638] λέων καὶ σκύμνος λέοντος ἐκεῖθεν.

[01639] Καὶ λέοντας μὲν ἴσως ἀποκαλεῖ τοὺς καθηγεῖσθαι λαχόντας, καὶ δυνατωτάτους, καὶ ἐν ἀσθενείαις ὄντας ταῖς κατὰ τῶν ἄλλων οὐ μικραῖς.

[01640] Σκύμνους δὲ τάχα πού τοὺς ἐξ αὐτῶν·

[01641] ἀσπίδα δὲ καὶ ἀσπίδων ἔκγονα πάλιν ἑτέρους πικρούς τε καὶ ἰοβόλους, καὶ ἀκράτῳ πονηρίᾳ συντετραμμένους.

[01642] Εἰ δὲ λέγοι, πετομένων, τῶν εὐπετῶς, καὶ ὀξέως πρὸς πᾶν ὀτιοῦν τῶν ἐκτόπων χωρούντων νοήσεις.

[01643] Πονηροί τε ἅπαντες καὶ πικροὶ λίαν ὁμολογουμένως οἱ τῆς εἰς Θεὸν ἀγάπης ἀποφοιτήσαντες, καὶ τῷ ξύλῳ λέγοντες·

[01644] Πατήρ μου εἶ σύ, καὶ λίθω·

[01645] Σὺ ἐγέννησάς με·

[01646] καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν τὸ σέβας ἀνάπτοντες·

[01647] οὔτοι τοιγαροῦν ὑπὸ ὄνων τε καὶ καμήλων τὸν περιλειφθέντα αὐτοῖς ἀπεκόμιζον πλοῦτον πρὸς ἔθνος ὃ οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν, ἀλλ' εἰς αἰσχύνην καὶ ὄνειδος.

[01648] Ἀνόνητον γὰρ παντελῶς τὸ χρῆμα αὐτοῖς, καὶ ματαία γέγονεν ἢ παράκλησις, τοῦτ' ἔστιν, ἣν ἐνόμιζον εἶναι παραμυθειάν αὐτοῖς.

[01649] Συναπολώλασι γὰρ, ὡς ἔφην, τοῖς τῶν Αἰγυπτίων οἰκοῦσι χώραν, κατὰ κράτος καὶ αὐτὴν ἀνηρηκότος τοῦ Ναβουχοδονόσορ.

[01650] Πάνδεινον οὖν ἄρα τὸ προσκρούειν Θεῷ, κἂν εἰ ὀργὴν ἐπάγοι τισίν.

[01651] Πᾶσα μὲν γὰρ εἰκαία σκέψις αὐτοῖς.

[01652] Διασώσει δὲ τὸ σύμπαν, οὐδὲν τοὺς καθ' ὧν ἂν γένοιτο.

[01653] <sup>[6Tην]</sup> γὰρ χεῖρα τὴν ὑψηλὴν τίς <sup>[6]</sup> ἀποστρέψει; κατὰ τὸ γεγραμμένον.

[01654] <sup>[9Nῶν]</sup> οὖν καθίσας γράψον ἐπὶ πυξίου ταῦτα.

- [01655] καὶ εἰς βιβλίον, ὅτι ἔσται εἰς ἡμέρας καιρῶν ταῦτα, καὶ ἕως εἰς τὸν αἰῶνα.
- [01656] Ὅτι λαὸς ἀπειθήσ ἐστιν, υἱοὶ ψευδεῖς, οἳ οὐκ ἠβούλοντο ἀκούειν τὸν νόμον τοῦ Θεοῦ·
- [01657] οἱ λέγοντες τοῖς προφήταις·
- [01658] Μὴ ἀναγγέλλετε ἡμῖν, καὶ τοῖς τὰ ὄραματα ὀρῶσι·
- [01659] <sup>[70.673]</sup> Μὴ λαλεῖτε ἡμῖν, ἀλλὰ ἡμῖν λαλεῖτε καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν, καὶ ἀποστρέψατε ἡμᾶς ἀπὸ τῆς ὁδοῦ ταύτης·
- [01660] ἀφέλετε ἀφ' ἡμῶν τὸν τρίβον τοῦτον, καὶ ἀφέλετε ἀφ' ἡμῶν τὸ λόγιον τοῦ ἁγίου Ἰσραήλ.<sup>9</sup> Ὡς ἐσομένων κατὰ καιροῦς τῶν πραγμάτων γρα- φῆναι αὐτὰ ποιεῖσθαι προστέταχεν, καὶ ἀποσημήνα- σθαι κελεύει.
- [01661] Συμβήσεται γὰρ, φησὶν, εἰς ἡμέρας καιρῶν·
- [01662] ἀξιωθήσεται δὲ καὶ μνήμης αὐτὰ τῆς εἰς αἰῶνα.
- [01663] Καὶ ἀληθὴς ὁ λόγος.
- [01664] Ἔσται γὰρ αἰεὶ γνω- ρίσματα προφητῶν, καὶ μέχρις αὐτῆς συντελείας τοῦ παρόντος αἰῶνος.
- [01665] Ἀποσημῆναι δεῖ οὖν, φησὶ, καὶ γὰρ εἰσι λαὸς ἀπειθήσ.
- [01666] Ἔσται δὴ τὸ χρῆμα πρὸς ὠφέλειαν αὐτοῖς.
- [01667] Εἰ γὰρ ἀπειθήσειαν τοῖς ἐσομένοις κατ' ἐκεῖνο τοῦ καιροῦ προφήταις ἁγίοις ἐντραπή- σεσθαι καὶ μάλα εἰκὸς αὐτοῦς τὸ προειρηθῆσθαι ταῦτα καὶ διὰ σοῦ.
- [01668] Ψευδεῖς δὲ αὐτοῦς ὀνομάζει καθάπερ ἐγῶμαι πάλιν διάτοι τὸ μὴ τηρῆσαι τῷ Θεῷ τὸ γνή- σιον εἰς εὐσέβειαν, ψεύσασθαι δὲ τὴν ὑπόσχεσιν, ἣν πεποιήνται κατὰ καιροῦς τοὺς διὰ Μωσέως αὐτοῖς ὀρίζοντος νόμους ἐν τῷ ὄρει Σινᾶ τῶν πάντων ἡμῶν κρατοῦντος Θεοῦ.
- [01669] Εὐρήσομεν γὰρ σαφῶς εἰρηκότας·
- [01670] Πάντα ὅσα εἶπε Κύριος ὁ Θεός, ποιήσομεν, καὶ ἀκουσόμεθα.
- [01671] Παρεγγυῶντος τοιγαροῦν τοῦ νόμου καὶ λέγοντος·
- [01672] <sup>[6Κύριον]</sup> τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.
- [01673] Καὶ οὐ ποιήσεις σεαυτῷ <sup>[6]</sup> εἰδωλον· παρ' οὐδὲν πεποιήνται τὴν ἐντολήν·
- [01674] λελα- τρεύκασι γὰρ εἰδώλοις.
- [01675] Ταύτητοι καὶ μάλα εἰκότως υἱοὺς αὐτοῦς ὀνομάζει ψευδεῖς.
- [01676] Ψάλλει δὲ πού καὶ ὁ Δαβὶδ καὶ φησιν·
- [01677] <sup>[6Οἱ]</sup> ἐχθροὶ Κυρίου ἐψεύσαντο <sup>[6]</sup> αὐτῷ· καὶ μὴν καὶ ὡς ἐκ προσώπου Χριστοῦ, <sup>[6Υἱοὶ]</sup> ἀλλότριοι, φησὶν, ἐψεύσαντό μοι.
- [01678] <sup>[6]</sup> Πρόφασις δὲ τῆς τοιαύτου νόσου γέγονεν αὐτοῖς τὸ μῆτε τινὸς αἰδοῦς ἀξιοῦν τὸν νόμον, ἀτιμάζειν δὲ καὶ αὐτοῦς τοὺς τῶν ἁγίων προφητῶν λόγους.
- [01679] Καὶ τοῦτο διδάσκει λέγων·
- [01680] Οἱ οὐκ ἠβούλοντο ἀκούειν τὸν νόμον τοῦ Θεοῦ·
- [01681] οἱ λέγοντες τοῖς προφήταις μὴ ἀναγγέλλετε ἡμῖν, καὶ τοῖς τὰ ὄραματα ὀρῶσι·
- [01682] Μὴ λαλεῖτε ἡμῖν, ἀλλὰ ἡμῖν λαλεῖτε, καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν, καὶ ταύτης ἡμᾶς ἀποστρέψατε τῆς ὁδοῦ, καὶ ἀφέλετε ἀφ' ἡμῶν τὸ λόγιον τοῦ ἁγίου Ἰσραήλ.
- [01683] Πολλοὶς μὲν γὰρ καὶ πλειστάκις ἁγίοις προφήταις ἐπεφύοντο πικροὶ, ταυτὶ βοῶντες καὶ λέγοντες οἱ ἐξ Ἰσραήλ.
- [01684] Ἴδοι δ' ἂν τις αὐτὸ καὶ μάλα ἐναργῶς, ὅτε παρακαλοῦντος Ἰερεμίου μὴ καταβαίνετε εἰς Αἴγυπτον, πρὸς ταῦτα ἔφησαν αὐτοὶ ψευδῆ, Οὐκ ἀπέστειλέ σε Κύριος, ἀλλ' ἡ υἱὸς Νηρίου συμβάλλει σε πρὸς ἡμᾶς, καὶ τὰ ἐξῆς.
- [01685] <sup>[9Ἄτι]</sup> ἠπειθήσατε τοῖς λόγοις τούτοις, καὶ ἠλπί- σατε ἐπὶ ψεύδει, καὶ ὅτι ἐγόγγυσας, καὶ πεποι- θῶς ἐγένου ἐπὶ τῷ λόγῳ τούτῳ·
- [01686] διὰ τοῦτο ἔσται ὑμῖν ἡ ἁμαρτία αὕτη ὡς τεῖχος πίπτον παρα- χρῆμα πόλεως ὀχυρᾶς ἐαλωκυίας, ἧς παραχρῆμα παρέστη τὸ πτώμα·
- [01687] καὶ τὸ πτώμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὀστρακίνου, ἐκ κεραμίου λεπτὰ ὥστε μὴ εὐρεῖν ἐν αὐταῖς ὀστρακον, ἐν ᾧ πῦρ ἀρείς, καὶ ἐν ᾧ ἀποσυρεῖς μικρὸν ὕδωρ.<sup>9</sup> Ὅτι πάντη τε καὶ πάντως εἰς παγχάλεπον αὐτοῖς ἐκβήσεται πέρας τὸ ἀπειθεῖν ἐλέσθαι ταῖς τῶν ἁγίων <sup>[70.676]</sup> προφητῶν νουθεσίαις·

- [01688] Ἐλπίδα τε ποιείσθαι τὸ ψεῦδος, καὶ τὸ εἰς νοῦν ἦκον ἀπερισκέπτως κρατύνειν ἐπιχειρεῖν, πειράται διδάσκειν.
- [01689] Ἐπειδὴ γὰρ τοῖς τῶν προφητῶν ἐπετιμήσατε λόγους, πλάνησιν αὐτοὺς ὀνομάζοντες, καὶ φάσκοντες ἀνοσίως·
- [01690] Ἀφέλετε ἀφ' ἡμῶν τὸ λόγιον Κυρίου, ταύτητοι καὶ ὡς ἀλούσης πόλεως τείχος ἐπιπεσεῖται ἡμῖν ἡ ἀμαρτία αὕτη, καὶ τοῦτο παραχρῆμα, τοῦτ' ἔστιν, οὐκ εἰς μακρὰν·
- [01691] πό- λεως δέ φημι τῆς οὕτω συντετριμμένης, ὡς ἂν εἰ καὶ ἀγγεῖον ὀστράκινον εἰς λεπτὰ συνθράνοιτο, ὡς τῶν συνθραυσμάτων ἕκαστον ἀχρεῖον εἶναι παντελῶς, μηδένα δύνασθαι μήτε πῦρ ἐν αὐτῷ διακομίσει ποι, μήτε μὴν ὕδατος βραχεῖαν σκεδάσθαι συλλογῆν.
- [01692] Αἰνίττεται δὲ διὰ τούτων, ὅτι τοσαύτη τοῖς ἀπειθή- σασιν ἐν σκήψει δίκη καὶ ἐφαλεῖται συμφορὰ, ὡς εἰς ἐσχάτην αὐτοὺς κατακομίσει ταλαιπωρίαν.
- [01693] Εὐρίσκει- σθαι δὲ παντελῶς ἐν αὐτοῖς οὐδένα τὸν ἕξω μεμενη- κότα τοῦ μὴ πρὸς λῆξιν ἐλάσαι κακῶν.
- [01694] [9Οὕτως] λέγει Κύριος ὁ ἅγιος τοῦ Ἰσραήλ·
- [01695] Ὅταν ἀποστραφῆς στενάξης, τότε σωθήσῃ, καὶ γνώσῃ ποῦ ἦσθα, ὅτι ἐπεποιθεις ἐπὶ τοῖς ματαίοις.<sup>9</sup> Τὴν ἀπασῶν ἐσχάτην αὐτοῖς ἐπαρτήσας δίκην, καὶ τοῖς τῶν ἐσομένων δείμασι προκαταπτοήσας χρησίμως δείκνυσιν εὐθύς καὶ τῆς ἐπ' αὐτῆς ὀργῆς τὴν αἰτίαν, καὶ τῆς σωτηρίας τὴν ὁδόν.
- [01696] Χρηστός γὰρ ἔστι καὶ φιλόφρων ὁ Δημιουργός, καὶ ὡς αὐτός ποῦ φησὶ διὰ φωνῆς Ἰεζεχιήλ, [6Οὐ] θέλει τὸν θάνατον τοῦ ἀποθνήσκοντος, ὡς τὸ ἀποστρέψαι αὐτὸν ἀπὸ τῆς ὁδοῦ τῆς πονηρίας, καὶ ζῆν αὐτόν.
- [01697] [6] Κολάζεται τοίνυν ὁ Ἰσραήλ ὡς τῆς εἰς Θεὸν ἀγάπης ὀλοτρό- πως ἀποδραμῶν, καὶ ταῖς τῶν εἰδώλων λατρείαις προστεθειμένος, πλὴν ἐφίησιν ἐλομένῳ μετανοεῖν, ἕξω φέρεσθαι τοῦ κακοῦ.
- [01698] Ὅταν γὰρ, φησὶν, ὡς ἐξ ὁδοῦ φαύλης τε καὶ μιᾶς ἀποστρέψῃς τοῦ χερναῖ φημι τῆ κτήσει προσκυνεῖν, καὶ ξύλῳ καὶ λίθῳ προσάγειν τὸ σέβας, τότε σωθήσῃ, καὶ πρὸς γε τοῦτο μαθήσῃ λοιπὸν ὅποι ποτε ἦσθα φρενῶν, μᾶλλον δὲ ἀμαθίας πεποιθῶς ἐπὶ τοῖς ματαίοις.
- [01699] Εἰ γὰρ ἑαυτοῖς ἐπαρκεῖν οὐχ οἰοί τε, πῶς ἂν ἑτέροις χαρίσαιντο τὴν ἐπικουρίαν;
- [01700] Τί γὰρ εἶδωλον τὸ ἀδρανέστερον.
- [01701] Εἰσὶ γὰρ ἄψυχος ὕλη, καὶ ἕτερον οὐδέν;
- [01702] οἱ τῶν πλανωμέ- νων θεοί.
- [01703] [9Ματαία] ἡ ἰσχὺς ὑμῶν ἐγενήθη, καὶ οὐκ ἐβού- λεσθε ἀκούειν.
- [01704] ἄλλ' εἶπατε·
- [01705] Ἐφ' ἵππων φευξό- μεθα·
- [01706] διὰ τοῦτο φεύξεσθε, καὶ ἐπὶ κούφοις ἀνα- βάταις ἐσόμεθα·
- [01707] διὰ τοῦτο κούφοι ἔσονται οἱ διώκοντες ὑμᾶς.
- [01708] Διὰ φωνὴν ἑνὸς φεύξονται χίλιοι, καὶ διὰ φωνὴν πολλῶν, φεύξονται πολλοί, ἕως ἂν καταλειφθῆτε ὡς ἰστός ἐπ' ὄρους, καὶ ὡς σημαίαν φέρων ἐπὶ βουνοῦ.<sup>9</sup> Καίτοι γὰρ διὰ πείρας ἀνόνητον εὐρηκότες τὴν εἰς γέ φημι τοὺς νομισθέντας εἶναι θεοὺς ἐλπίδα, καὶ τὴν ἰσχὺν αὐτῶν ὀρῶντες ματαίαν, οὐδὲν ἦττον ἀπειθεῖς μεμενήκατε, φησὶν.
- [01709] Ἀκούοντες γὰρ μὴ κατελθεῖν εἰς Αἴγυπτον, τιμῆσαι δὲ πίστει τὸν δια- σώζειν ὑπισχνούμενον, οὐκ ἠθέλετε ἀκούειν, ἀλλ' εἶπατε, Ἐφ' ἵππων φευξόμεθα, καὶ ἐπὶ κούφοις ἀνα- βάταις ἐσόμεθα.
- [01710] Ὡθήθητε γὰρ, ὡς ἀπόχρη πρὸς σω- [70.677] τηρίαν ὑμῖν τὸ τῆς Ἰουδαίας ἀποδραμεῖν.
- [01711] Ἀλλὰ κούφοι, φησὶν, ἔσονται οἱ διώκοντες ὑμᾶς, τοῦτ' ἔστι, πτηνοὶ καὶ ὄξεις, δεινοὶ δὲ οὕτω καὶ φοβεροὶ παρ' ὑμῖν, καὶ εἰς τοῦτο δειλίας κατοικήσεται τῶν ἀνηκόων ὁ νοῦς, ὡς ἑνὸς τῶν πολεμίων καὶ μόνον ἀναβοήσαντος τραπέσθαι χιλίους εἰς φυγὴν.
- [01712] Εἰ δὲ δὴ καὶ πέντε καταλήξειαν τῆς Ἰουδαίων φάλαγγος φεύξονται πολλοί·
- [01713] ἐπίσημον δὲ οὕτως ὑπομενοῦσι τὴν ταλαιπωρίαν, ὡς περίοπτον γενέσθαι, καὶ οὐδενὶ τὸ σύμπαν ἀγνοουμένην, ὀρωμένην δὲ οὕτως καθάπερ ἀμέλει καὶ ἰστὸν εἴ τις ἐπ' ὄρους ἀναστήσειεν, ἢ καὶ σημαίαν ἐπὶ βουνοῦ.
- [01714] Σημαίαν δὲ καὶ ἰστὸν φη- σιν εἶναι τὸ ἐν βουνοῖς, ἢ γηλόφοις ἐγειρόμενον ξύ- λον σημεία τινὰ φοροῦν, δι' οὗ σημαίνουσι τοῖς στρα- τεύμασιν οἱ καθηγεῖσθαι λαχόντες, ἢ ὅτι νενικήκασιν, καὶ τὰ τῆς μάχης αὐτοῖς εὐ ἔχει τυχόν, ἤγουν ὅτι χρῆ συναγείρεσθαι πρὸς αὐτοὺς, ἵνα τι τῶν ἁγίων ἀκού- σιαν.
- [01715] [9Καὶ] πάλιν μενεῖ ὁ Θεὸς τοῦ οἰκτειρῆσαι ὑμᾶς·
- [01716] καὶ διὰ τοῦτο ὑψωθήσεται τοῦ ἐλεῆσαι ὑμᾶς, διότι κριτῆς Κύριος ὁ Θεὸς ὑμῶν.
- [01717] Καὶ ποῦ κα- ταλήψετε τὴν δόξαν [9] ὑμῶν; Ἐλπίδα πάλιν τετήρηκε τοῖς ἐξ Ἰσραήλ.
- [01718] Σέσωται γὰρ τὸ κατάλειμμα.

- [01719] Οὐ γὰρ ὀλόφριζος, φησὶν, ὁ ἡγα- πημένος οἰχήσεται πρὸς ἀπώλειαν, οὔτε μὴν ἐπιλή- σεται τοῦ οἰκτειρηῆσαι ὁ Θεὸς, καθά φησιν ὁ μακά- ριος Δαβὶδ, ἀλλ' ἔσται τὸ ὄνομα αὐτοῦ δεδοξασμένον καὶ ὑψηλόν, ὅταν ὑμᾶς ἐλεήσῃ.
- [01720] Ἀλλ' ἐρεῖς, ὅτι Καίτοι πῶς οὐκ ἦν ἀγαθοῦ τὸ μὴδ' ὄλωσ τὴν δίκην ἐπενεγ- κεῖν;
- [01721] Ἀλλ' ἐννοεῖν ἀκόλουθον, ὅτι πρὸς τὸ εἶναι χρη- στὸς καὶ κριτὴς ἔστιν.
- [01722] Ἔργον δὲ τοῦ κρίνοντος ὁρ- θῶς τε καὶ ἀδεκάστως τὸ ἀναλόγως τοῖς ἐκάστου πταιίσμασιν ἐπιμετρεῖν τὰς δίκας.
- [01723] Ἀγαθοῦ δὲ πάλιν τὸ καὶ ἡμέρω νεύματι μεταπλάττειν ἐπὶ τὸ ἄμεινον τοὺς κεκολασμένους.
- [01724] Ὑμεῖς δὲ, φησὶ, ποῦ καταλεί- ψετε τὴν δόξαν ὑμῶν;
- [01725] Ἀντὶ δὲ τοῦ, καταλείψετε, τὸ, καταλειφθήσεται, φησὶν.
- [01726] Ἀδιαφορεῖ γὰρ ἔσθ' ὅτε περὶ τὰς λέξεις ἡ θεόπνευστος Γραφή.
- [01727] Ὀνειδίζει τοι- γαρ οὖν αὐτοῖς ὅτι τὴν ἑαυτῶν δόξαν τὸ εἶναι Θεοῦ καὶ λέγεσθαι, κληρὸς γὰρ ἦσαν αὐτοῦ, οὐδενὸς πεποιήν- ται λόγου.
- [01728] Καταλελοίπασι γὰρ αὐτὴν μεταπίπτοντες εἰς τὰ αἰσχία, καὶ λατρεύσαντες τοῖς ἔργοις τῶν ἰδίων χειρῶν, καὶ ἀπειθοῦντες μὲν προφήταις ἀγίοις, ἀλο- γήσαντες δὲ καὶ αὐτῆς τῆς παρὰ Θεοῦ σωτηρίας, καὶ ψευδῆ, καὶ ἀνόητον ἐλπίδα τὴν ἐπ' ἀνθρώποις τετιμηκότας.
- [01729] Καταβεβήκασι γὰρ, ὡς ἔφην, εἰς τὴν Αἰγυπτίων.
- [01730] <sup>[9Μακάριοι]</sup> πάντες οἱ ἐμμένοντες ἐν αὐτῷ, διότι λαὸς ἅγιος ἐν Σιών οἰκήσει, καὶ Ἱερουσαλήμ κλαυθμῷ ἔκλαυσεν·
- [01731] Ἐλέησόν με.
- [01732] Ἐλεήσει σε·
- [01733] τὴν φωνὴν τῆς κραυγῆς σου ἤνικα εἶδεν, ἐπή- κουσέ σου.<sup>9</sup> Δόξαν ὀνομάσας τοῦ Ἰσραὴλ τὸν τῶν ὅλων Σωτῆρα Θεὸν, διαδείκνυσιν ὅτι τὸ μὴ ἐθέλειν ἀποφοιτᾶν αὐτοῦ, προσερηρεῖσθαι δὲ μᾶλλον αὐτῷ διὰ τῆς εἰς πᾶν οὖν εὐπειθείας καὶ ὑποταγῆς, πάντη τε καὶ πάντως ἀποφαίνει μακαρίου.
- [01734] Ὅτι δὲ κατὰ τὸν τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας καιρὸν, πολλοὶ μεταγνώσκονται τῶν ἐξ αἵματος Ἀβραάμ, καὶ δικαιούμενοι διὰ πίστεως, καὶ ἀπάσης ἁμαρτίας <sup>[70.680]</sup> ἀπηλλαγμένοι, τὸν διὰ τοῦ πνεύματος καταπλουτή- σουσιν ἁγιασμόν, διδάσκει λέγων, ὅτι Λαὸς ἅγιος ἐν Σιών οἰκήσει.
- [01735] Κλαυθμῷ γὰρ ἔκλαυσε, φησὶν, Ἱερου-σαλήμ, Ἐλέησόν με.
- [01736] Ἐπειδὴ δὲ πρόθυμος εἰς φιλαν-θρωπίαν, ἐτοιμότητά τε κατοικτεῖρειν ὁ τῶν ὅλων Θεὸς εἰδὼς, Ἐλεήσει σε, φησὶν, ἔσται δὲ καὶ τῆς σῆς κατήκοος κραυγῆς·
- [01737] ἅμα τε γὰρ μετανοοῦντα τεθέαν- ται, καὶ ἀμελητὶ κατένευσε τῆς ἀμνησικακίας τὴν χάριν.
- [01738] Οὐκοῦν ὅσον μὲν ἦκεν εἰς γε τὸ δοκοῦν τῷ πάντων Δεσπότη, πάντες ἂν διεσώθησαν διὰ πίστεως τῆς ἐν Χριστῷ.
- [01739] Ἐπειδὴ δὲ οὐ προσήκαντο τὸν Λυτρω- τὴν, ταύτητοι δέδονται πρὸς ἀπώλειαν.
- [01740] Εἶλοντο γὰρ τοῦτο μᾶλλον αὐτοί.
- [01741] <sup>[9Καὶ]</sup> δώσει ὑμῖν Κύριος ἄρτον θλίψεως καὶ ὕδωρ στενόν, καὶ οὐκ ἔτι μὴ ἐγγίωσί σοι οἱ πλανῶν- τέες σε·
- [01742] ὅτι οἱ ὀφθαλμοί σου ὄψονται τοὺς πλά- νωντάς σε, καὶ τὰ ὠτά σου ἀκούσονται τοὺς λό- γους τῶν ὀπίσω σε πλανησάντων, οἱ λέγοντες·
- [01743] Αὕτη ἡ ὁδὸς, πορευθῶμεν ἐν αὐτῇ, εἴτε δεξιὰ, εἴτε ἀριστερά.<sup>9</sup> Γέγονεν ἡμῖν εἰς δύναμιν ἄρτου ζωῆς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός.
- [01744] Ἐφη γὰρ ἐναργῶς·
- [01745] <sup>[6Εγώειμι]</sup> ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, καὶ ζωὴν δι- δοὺς τῷ κόσμῳ.
- [01746] Ἀλλ' ἔστω καὶ ὕδωρ, οὐκ αἰσθητόν τε καὶ ἔνυλον, θεῖον δὲ μᾶλλον καὶ νοητόν.
- [01747] Κεχρη- μάτικε γοῦν ποταμὸς εἰρήνης, καὶ χεῖμαρὸς τρυφῆς, καὶ τοῦτό φαμεν ψάλλοντος, καὶ λέγοντος τοῦ μακαρίου Δαβὶδ ὡς πρὸς Θεὸν καὶ Πατέρα περὶ τῶν ἐν πίστει δεδικαιωμένων·
- [01748] ὅτι <sup>[6Παρά]</sup> σοὶ πηγὴ ζωῆς, καὶ τὸν χεῖμαρὸν τῆς τρυφῆς σου ποτιεῖς αὐτούς.
- [01749] <sup>[6]</sup> Ἄρτος οὖν ἄρα καὶ ὕδωρ τὸ ζωοποιὸν ὁ Χριστός·
- [01750] εὐρίσκεται δὲ σὺν ἰδρώτι, καὶ πόνῳ.
- [01751] Τὰ γὰρ τοι μεγάλα, καὶ ἐξαίρετα τῶν ἀγαθῶν, οὐ τοῖς ἀναπίπτουσι, καὶ τρυ- φῶσιν ἀλώσιμα γένοιντ' ἂν, ἀλλ' εἰ τοῖς εἰωθόσι παρ' οὐδὲν ἠγεῖσθαι τοὺς ἐπ' αὐτοῦ δὴ τούτῳ καὶ ἰδρώτας καὶ πόνους οὕτως ἐζήτει τὸ Χριστοῦ μυστήριον ἀνα- μαθεῖν.
- [01752] Καὶ ὁ θεσπέσιος Δαβὶδ ψάλλον τε καὶ λέγων·

[01753] [6Ei] ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου, εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμὸν, καὶ ἀνάπαυσιν τοῖς κροτάφοις μου ἕως οὗ εὐρῶ τόπον τῷ Κυρίῳ σκῆνωμα τῷ Θεῷ Ἰακώβ.

[01754] Ἴδου ἠκούσαμεν αὐτὴν ἐν Ἐφραθᾶ, εὐρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ.

[01755] [6I] Γεγέννηται γὰρ ἐν Βηθ-λεέμ ὁ Ἐμμανουήλ, ἥτις ἐστὶν Ἐφραθᾶ.

[01756] Ἐπαγγέλλεται τοίνυν ὁ τῶν ὄλων Θεὸς τοῖς ἐξ Ἰσραὴλ ἐπι-στρέφουσι πρὸς αὐτὸν ἄρτον διδόναι θλίψεως, καὶ ὕδωρ στενόν, τοῦτ' ἐστὶ, ζῶν τὴν ἐν Χριστῷ χαριεῖ-σθαι καὶ γινῶσιν τὴν περὶ αὐτοῦ, ἣν ἂν τις συλλέξαιτο, καὶ τοῖς τῆς ἑαυτοῦ διανοίας ἐναποκλείσειε θησαυ-ροῖς, οὐκ ἀναπίπτων εἰς τρυφὰς, οὐκ ἐξίτηλον ἔχων τοῦ βίου τὴν ἀγωγὴν, οὔτε μὴν τὴν πλατεῖαν καὶ εὐ-ρύχωρον βαδίζων ὁδὸν, εἰσερχόμενος δὲ μᾶλλον διὰ τῆς στενῆς πύλης τῆς ἀποφερούσης εἰς ζωὴν.

[01757] Τοῦτον οὖν ἄρα, φησὶν, εἰ λάβοις τὸν ἄρτον, τότε γενήσῃ καὶ ἀσφαλῆς, οὐκ εὐκόλος εἰς παραφορὰν, οὐδὲ τοῖς τῶν πλανώντων λόγοις ἐτοίμως συναρπαζόμενος.

[01758] Ὅψει γὰρ αὐτοὺς, καὶ ἀκούσῃ τῶν λόγων αὐτῶν.

[01759] Πάλαι [70.681] μὲν γὰρ ἀπὸ γε τοῦ δύνασθαι μὴ διακρίνειν τὰ παρ' αὐτῶν, ὁ ἐν ἴσῳ τεθεὶς τοῖς μηδὲ ὀρώσιν ὄλω, μήτε μὴν ἀκούουσι τῶν λόγων τῶν εἰωθότων πλανᾶν·

[01760] λαβῶν δὲ τὸν ἄρτον ὄψει δὴ πάντως αὐτοὺς, καὶ τίνες ἄρα τὴν ἕξιν εὐ μάλα συνήσεις·

[01761] οἷα διαφέροντες ἀπλῶς, καὶ λέγοντες·

[01762] Αὕτη ἡ ὁδὸς, πορευθῶμεν ἐν αὐτῇ, εἴτε δεξιὰ, εἴτε ἀριστερά·

[01763] οὐ γὰρ ἦν διάκρισις τοῦ πεφυ-κότος ἀδικεῖν.

[01764] καὶ τοῦ μὴ τοιούτου, ἀλλ' οἷον ἀπερισκέπτως πρὸς πᾶν ὅτιοῦν ἀπεκόμιζον τῶν ἀπάντων οἱ λόγοι.

[01765] [9Kai] ἔξαρεῖς τὰ εἰδῶλα τὰ περιηργυρωμένα, καὶ περικεχρυσωμένα·

[01766] λεπτὰ ποιήσεις, καὶ λικησῆς ὡς ὕδωρ ἀποκαθιμένης, καὶ ὡς κόπρον ὤσεις αὐτά.9 Πρέποι ἂν, οἶμαι, καὶ τοῦτο κατορθοῦν, ἐλέσθαι τοῖς τε ἐξ ἔθνῶν κεκλημένοις διὰ τῆς πίστεως εἰς ἐπίγνωσιν ἀληθείας, καὶ μὴν καὶ αὐτοῖς τοῖς ἐξ αἵ-ματος Ἰσραὴλ.

[01767] Λυπεῖ δὲ οὐδὲν ἀρμόσαι λέγειν καὶ τοῖς ἐξ Ἑλληνικῆς ἰουσι πλάνης, τὸ Δώσει ὑμῖν Κύ-ριος ἄρτον θλίψεως καὶ ὕδωρ στενόν·

[01768] καὶ οὐκ ἔτι μὴ ἐγγίσωσί σοι οἱ πλανῶντές σε.

[01769] Οἱ μὲν τάλανες Ἰου-δαῖοι πονηροὺς ἐσχήκασιν τοὺς καθηγητὰς, Γραμμα-τέας δὴ λέγω, καὶ Φαρισαίους, οἱ πρὸς πᾶν ὅτιοῦν τῶν δοκούντων αὐτοῖς ἀποκομίζουσιν ἠθελον, ἐξιστάντες μὲν τῆς Μωσέως ἐντολῆς, ἀναπειθόντες δὲ προσέχουσιν διδασκαλίαις καὶ ἐντάλμασιν ἀνθρώπων.

[01770] Κατεγινώ-σκετο δὲ πρὸς τούτοις ὁ Ἰσραὴλ, ὡς ἐκβεβηκῶς εἰς τοῦτο φρενοβλαβείας, ὡς καὶ ἀψύχοις εἰδώλοις ἐλέ-σθαι προσκυνεῖν.

[01771] Ἑλλήνων δὲ παῖδες ἀνοσίους ἐσχή-κασιν διδασκάλους, οἱ ψυχικὴν καὶ δαιμονιώδη ἔχοντες σοφίαν, ἀναριθμητὸν τῷ βίῳ δαιμονίων ὄχλον ἐκήρυ-ξαν, καὶ προσκυνεῖν τῇ κτίσει, παρὰ τὸν κτίσαντα.

[01772] Λαβόντες δὲ οὖν τὸν ἄρτον τῆς ζωῆς καὶ τὸ ὕδωρ τὸ ζωοποιόν, οὗτοί τε κάκεῖνοι τῶν ἀρχαίων ἀπηλλάττοντο διδασκάλων, μᾶλλον δὲ τῶν πλανώντων αὐτοῦς, κατ-εγνωκότες δὲ τῆς ἀπάτης περιεῖλον τὰ εἰδῶλα.

[01773] Δεδι-καίονται γὰρ διὰ πίστεως, μονονουχὶ καὶ ἐρῶσθαι φράσαντες τῷ Σατανᾶ καὶ τοῖς ἀκαθάρτοις πνεύμασι, καὶ τοὺς πάλαι παρ' αὐτοῖς νομισθέντας εἶναι ὑψη-λοὺς, τοὺς ψευδωνύμους λέγω θεοῦ, καταμυσσάμε-νοί τε καὶ φεύγοντες, ὡς ἂν καὶ τι τῶν ἄγαν ἐστυγη-μένων καὶ εἰς ἐσχάτην τελευτώντων ἀκαθαρσίαν.

[01774] Κό-πρου γὰρ καὶ ὕδατος ἀποκαθιμένης, τί ἂν γένοιτο βδελυρώτερον;

[01775] [9Tote] ἔσται ὑετὸς τῷ σπέρματι τῆς γῆς σου, καὶ ὁ ἄρτος τοῦ γεννήματος τῆς γῆς σου ἔσται πλησμονὴ καὶ λιπαρός.

[01776] Καὶ βοσκηθήσεται σου τὰ κτήνη τῆ ἡμέρα ἐκείνη τόπον πίονα καὶ εὐρύ-χωρον.

[01777] Οἱ ταῦροι ὑμῶν καὶ οἱ βόες καὶ οἱ ἐργα-ζόμενοι τὴν γῆν φάγονται ἄχυρα ἀναπεποιημένα ἐν κριθῇ λελικμημένη.9 Ἐσχημάτισται μὲν ὡς ἀπὸ γε τῶν εἰωθότων γηπο-νεῖν ὁ λόγος, οἱ ἐπειδὴν ἀμφιλαφῆ τῶν ἄνωθεν καὶ ἐξ οὐρανοῦ καταχεομένων ὑδάτων καταπλουτήσωσι τὴν φορὰν, τότε δὴ πάντως καὶ εὐκαρπίαν ἔχουσι πολλὴν, καὶ εἰς πλατύτητα ζωαρκῆ, καὶ αὐτὴν δὲ τοῖς κτήνεσι τὴν ἐξ ἀγροῦ κείρουσι πόαν·

[01778] μεταπλάττεται δὲ πάλιν ἐκ τῶν αἰσθητῶν εἰς πνευματικὴν θεωρίαν τῶν προ- [70.684] κειμένων ὁ νοῦς.

[01779] Ἐπειδὴν γὰρ, φησὶ, τὸν ἄρτον τῆς θλίψεως καὶ τὸ ὕδωρ τὸ στενόν δοθείη σοι παρὰ Θεοῦ, ὅταν ἴδῃς τοὺς πλανῶντάς σε, καὶ ἀποστήσης τὴν σεαυτοῦ διάνοιαν ἀπ' αὐτῶν, ὅταν ἐξάρῃς τὰ εἰδῶλα, καὶ τῆς ἀληθοῦς θεογνωσίας εἰσδέξῃ τὸν φωτισμὸν, τότε καὶ ἐν εὐκαρπίαις ἔσῃ πνευματικαῖς.

[01780] Ἔσται γὰρ ὑετὸς τῷ σπέρματι τῆς γῆς σου.

[01781] Ὑετὸν δὲ φησὶ τὴν διὰ τοῦ Πνεύματος νοητὴν παράκλησιν.

[01782] ἢ τὰς τῶν σεβομένων Θεὸν καταπιαίνει καρδίας, καὶ μὴν καὶ εὐκάρπους ἀποτελεῖ.

- [01783] Ψάλλει μὲν γὰρ ὁ Δαβὶδ περὶ τῶν ἐν πίστει τῇ ἐν Χριστῷ δεδικαιωμένων·
- [01784] <sup>[6Βροχήν]</sup> ἑκούσιον ἀφοριεῖς ὁ Θεὸς τῇ κληρονομίᾳ σου, ἡ εὐ- αγγελικὸν δηλονότι καὶ σωτήριον κήρυγμα, καὶ τὴν διὰ τοῦ ἁγίου Πνεύματος, ὡς ἔφην, παράκλησιν.
- [01785] Ἐφη δὲ πού καὶ ὁ προφήτης Ἡσαΐας, ὡς ἐξ προσ-ώπου Θεοῦ, περὶ τῶν ἐξ Ἰσραὴλ, ὅς ἦν ἀμπελών·
- [01786] Καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν.
- [01787] Ἔσται τοίνυν ὑετός, φησὶ, τῷ σπέρματι τῆς γῆς σου.
- [01788] Ἀλλὰ καὶ ὁ ἄρτος τοῦ γεννήματος τῆς γῆς σου ἔσται πλημονὴ καὶ λιπαρός, τοῦτ' ἔστιν, ὁ τῶν σῶν ἔργων καρπὸς εἰς ὄνησιν ἔσται.
- [01789] Τελεσφορηθή- σεται γὰρ, καὶ πίων ἔσται καὶ πολὺς.
- [01790] Μαλαχίας μὲν γὰρ ὁ προφήτης τοῖς ἀποστήσασιν τῶν ἐξ Ἰσραὴλ προσεφώνει λέγων·
- [01791] <sup>[6Διότι]</sup> πλανῶν ἦν ὁ μόσχος σου Σαμάρεια, ὅτι ἀνεμόφθορα ἔσπειραν, καὶ ἡ κατα- στροφή αὐτῶν ἐκδέξεται αὐτά.
- [01792] <sup>[6]</sup> Δράγμα οὐκ ἔχον ἰσχὺν τοῦ ποιῆσαι ἄλευρον.
- [01793] Ἄλλος δὲ πάλιν τῶν ἁγίων ἐπιπλήττει τισὶ καὶ φησὶ·
- [01794] Καὶ Κυρίου τοῦ βοηθοῦ σου οὐκ ἐμνήσθης·
- [01795] διὰ τοῦτο φυτεύσεις φύ- τευμα ἄπιστον.
- [01796] Ἀτελεσφόρητος γὰρ ὁ τῶν ἀνοσίων καρπός, ἀνόνητοι δὲ καὶ οἱ πόνοι, καὶ τῶν ἐπιχειρη- μάτων ἡ ἔκβασις οὐδὲν ἔχει τὸ ὄνησιφόρον.
- [01797] Ἐτι καρποὶ γε μὴν οἱ θεοφιλεῖς, οἷς μάλα ὀρθῶς ὁ θεσπέ- σιος Παῦλος ἐπεύχεται λέγων·
- [01798] <sup>[6Ο]</sup> δὲ Θεὸς τῆς δι- καιοσύνης ἀξήσῃ τὸν σπόρον ὑμῶν καὶ πληθύνει τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν.
- [01799] <sup>[6]</sup> Προσεπάγει δὲ τούτοις ὁ προφήτης, ὅτι καὶ τὰ κτήνη κατανεμηθή- σονται τόπον πίονα καὶ εὐρύχωρον·
- [01800] κτήνη δὲ οἶμαι λέγειν αὐτὸν τάχα πού τοὺς ὀλιγογνώμονας, καὶ ἀκεραιότερους, οἱ βραδεῖς μὲν εἰσι τὴν διάνοιαν, κε- κλημένοι δὲ ἅπαξ εἰς ἐπίγνωσιν Θεοῦ διὰ τῆς πίστεως νοητὰς εὐρήσουσι τροφὰς, καὶ εἰς τόπον πίονα κατα- νεμηθήσονται, τοῦτ' ἔστι, τὴν θεόπνευστον Γραφήν, τὴν εὐρυχωρίαν ἀληθῶς.
- [01801] Πλατεῖα γὰρ καὶ πολλὴ καὶ τρέχουσα πρὸς εὐσέβειαν.
- [01802] Τοὺς δὲ γε ταύρους, ἦτοι τοὺς βοῦς τοὺς ἐργαζομένους τὴν γῆν, φάγεσθαι φη- σιν ἄχυρα ἀναπεποιημένα ἐν κριθῇ λελικμημένη, τοῦτ' ἔστιν, ἐν εὐτροφίαις ἔσονται πνευματικαῖς.
- [01803] Καὶ τῶν στερεῶν ἀναπιπλάμενοι μαθημάτων ἐργά- σονται τὴν γῆν.
- [01804] Ταύρους δὲ, ὡς γε οἶμαι, φησὶν ἐν τούτοις τοὺς τὸ θεῖον ἱερουργούντας κήρυγμα καὶ εὐ- αγγελιζομένους δυνάμει πολλῇ.
- [01805] Καὶ πιστώσεται εἰς τοῦτο πάλιν ἡμᾶς ὁ πάνσοφος Παῦλος, τὴν νομικὴν ἐντολὴν νοήσας πνευματικῶς.
- [01806] Ἐφη γὰρ, ὅτι <sup>[6Γέγρα-</sup> πται, Οὐ φιμώσεις βοῦν ἀλοῶντα.
- [01807] <sup>[6]</sup> Προσεπάγει δὲ, <sup>[6Μή]</sup> τῶν βοῶν μέλλει τῷ <sup>[6]</sup> Θεῷ; Ἡ δὲ ἡμᾶς πάν- τως λέγει·
- [01808] Οὐκοῦν ὡς ἀπὸ γε τῆς ἀρίστης τῶν μό- <sup>[70.685]</sup> σχων τροφῆς διαμορφῶ τὰ πνευματικὰ, καὶ νοεῖν ἐφ- ἴησιν, ὅτι τοῖς ἐξελεγμένοις, καὶ οἷά τινα γῆν εὐκαρπὸν ἀποφαίνουσι τοὺς λατρεύοντας τῷ Χριστῷ, ἢ παγκαλῆς τε καὶ στερεᾶ παρακείσεται τροφή.
- [01809] Ἔδει γὰρ, ἔδει τοὺς λαῶν ἡγουμένους προαναπελάσθαι τῶν διὰ τοῦ πνεύματος ἀγαθῶν, ἵνα ἔχοιεν ὠφελεῖν τοὺς ὑπεζευγμένους <sup>[9Καὶ]</sup> ἔσται ἐπὶ παντὸς ὄρους ὑψηλοῦ, καὶ ἐπὶ παντὸς βουνοῦ μετεώρου ὕδωρ διαπορευόμενον ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅταν ἀπόλωνται πολλοὶ, καὶ ὅταν πέσωσι πύργοι. <sup>9</sup> Καὶ τοῦτο συνήσεις πνευματικῶς.
- [01810] Βουνοὺς γὰρ καὶ ὄρη τοὺς ἁγίους εὐαγγελιστάς φησὶ καὶ ἀποστόλους, καὶ τοὺς ἄλλους δὲ ἅπαντας, οἱ μετ' ἐκείνους γεγό- νασιν τῶν ἁγίων Ἐκκλησιῶν ἐπιμεληταί, καὶ τῶν θείων μυστηρίων ἱερουργοί, οἱ φρονοῦσι μὲν τῶν ἐπιγείων οὐδὲν, ὑψοῦ δὲ ὡσπερ ἠρμένοι.
- [01811] Γέγραπται γὰρ ὅτι τοῦ Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν, τὸν θεῖον δὲ καὶ οὐράνιον ἐκ τῆς ἑαυτῶν διανοίας οἷά περ ἀπὸ πηγῆς ἀναβροῦσι λόγον, προκαταπλουτοῦντες ἀνωθεν αὐτοὶ τὴν χάριν.
- [01812] Δαψιλὲς δὲ τὸ ὕδωρ τοῦτο, πολλὰ γὰρ τὰ ὄρη, τοσοῦτοι δὲ καὶ οἱ βουνοὶ, καὶ νάμα τὸ ἐξ αὐτῶν γλυκὺ καὶ ἀμφιλαφὲς πανταχῇ.
- [01813] Πλὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται, φησὶ, καὶ τοῦτο.
- [01814] Ἡμέραν δὲ ὀνομάζει πάλιν τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας τὸν καιρόν·



[01815] καθ' ὃν ἀνεδείχθησαν μὲν οἱ περὶ ὧν ὁ λόγος, ἀπολώλασι δὲ πολλοὶ καὶ καθήρη- ται πύργοι, τοῦτ' ἔστιν, οἱ τῶν Ἰουδαίων καθηγηταί, Γραμματεῖς τε καὶ Φαρισαῖοι.

[01816] Καίτοι γὰρ τῶν ἄλλων ἀπάντων ὑπερηγμένοι διὰ τοῦ τῆς ἰερωσύνης τὴν δό- ξαν, καὶ τὸ τῆς ἡγεμονίας ἀξίωμα, δεδυσσεβήκασιν εἰς Χριστὸν, καὶ τὸν ἀποφάναντα αὐτοὺς ὑψηλοὺς ἀπεκτόνασι, καὶ πρὸς γε τούτῳ πεπλανήκασιν τοὺς ὑπὸ χεῖρα λαοὺς.

[01817] Πεπτώκασιν δὲ καὶ ἕτεροι πύργοι, τὰ τῶν ἀνοσίων πνευμάτων ὑπέροπτα σίφη.

[01818] <sup>[9Κα]</sup> ἔσται τὸ φῶς τῆς σελήνης ὡς τὸ φῶς τοῦ ἡλίου, καὶ τὸ φῶς τοῦ ἡλίου ἔσται ἑπταπλάσιον ἐν τῇ ἡμέρᾳ, ὅταν ἰάσῃται Κύριος τὸ σύντριμμα τοῦ λαοῦ αὐτοῦ, καὶ τὴν ὀδύνην τῆς πληγῆς σου ἰάσεται.<sup>9</sup> Βούλονται τινες τῶν ἐξηγητῶν τὴν τῶν προκειμέ- νων διάνοιαν ἀποφέρεσθαι δεῖν ἐπὶ τὸν τῆς συντε- λείας τοῦ αἰῶνος καιρὸν.

[01819] Τότε γὰρ, φασίν, ἐν προσ- θήκῃ φωτός, καὶ αὐτὰ γενήσονται τὰ στοιχεῖα, τὰ φωτίζειν πεφυκότα.

[01820] Ἀλλ' εὐρήσομεν τὸ Γράμμα λέγον τὸ ἱερὸν, ὅτι <sup>[6Σκοπισθήσεται]</sup> μὲν ὁ ἥλιος τὸ τριημέριον, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.

[01821] <sup>[6]</sup> Πεσοῦνται δὲ καὶ τὰ ἄστρα ὡς πίπτει φύλλα ἀπὸ συκῆς.

[01822] Παρέντες δὴ οὖν τὸ οὕτω χρῆναι νοεῖν, μᾶλλον ἐκεῖνο φαμέν.

[01823] Οὐ γὰρ ὅτι τοῖς στοιχείοις προσθήκη φωτός ἔσται, φησί.

[01824] Σελήνην δὲ μᾶλλον ὀνομάζει τοὺς ἐν φωτὶ τῷ τῆς σελήνης διατρίβοντας, καὶ οἷον νόθως τε καὶ μετρίως κατηυγασμένους.

[01825] Οὗτοι δ' ἂν εἶεν οἱ κατ' ἄνθρωπον ἐμφύτω τε καὶ τῇ ἐν ἡμῖν φρονήσει μόνῃ διαζῆν εἰωθότες, οὕτω γε μὴν τὸν ἄνωθεν κατα- πλουτήσαντες φωτισμόν, ὅποιοι τινες εἰσὶν οἱ οὕτω τὸν φύσει καὶ ἀληθῶς ὄντα Θεὸν ἐγνωκότες, ἀλλ' ὡς ἐν νυκτὶ μένοντες, πλὴν μετρίαν ἔχοντες αὐγὴν, ἦν κατεβάλετο τῇ ἀνθρώπου φύσει Θεός, ἐξ αὐτῆς τῆς κατασκευῆς.

[01826] Οὗτοι τὸ τῆς ἀληθοῦς θεογνωσίας δεξά- <sup>[70.688]</sup> μενοι φῶς, οὐχ ὡς ἐν νυκτὶ μένουσιν ἔτι βραχὺ τε καὶ σεληναῖον ἔχοντες φῶς, ἀλλ' ὡς ἐν ἡμέρᾳ λοιπὸν ἀκτῖνα βλέποντες τὴν ἡλιακὴν.

[01827] Οἱ δὲ γε ὄντες ὡς ἐν ἡμέρᾳ καὶ οἷον ἡλίῳ καταλαμπόμενοι, διὰ γε τοῦ τὸν φύσει Θεὸν εἰδέναι, πολλαπλασίονα τὸν ἐπὶ τούτῳ λήψονται φωτισμόν.

[01828] Τοιοῦτοί τινες ἦσαν οἱ νομοῖστο- ρες, ἔχοντες μὲν ὥσπερ εἰς νοῦν ἡλιακῆς ἀκτίνος ἀπαύγασμα, κατὰ γέ φημι τὸ εἰδέναι τὸν τῶν ὅλων Δημιουργὸν καὶ Κύριον.

[01829] Κύριος ὁ Θεός σου, Κύριος εἷς ἔστιν.

[01830] Οὕτω γεμὴν συνίεσαν ἀκριβῶς τὸν νόμον.

[01831] Ἐπιλάμψαντος δὲ τοῦ Χριστοῦ, προκοπτούσης αὐτοῖς τῆς γνώσεως ἐπὶ τὸ ἄμεινον, καὶ θεωρουμένου λοιπὸν τοῦ νόμου πνευματικῶς, μονονουχί καὶ ἑπταπλάσιον ἔσται τὸ ὄν ἐν αὐτοῖς τοῦ ἡλίου φῶς.

[01832] Ἥλιος γὰρ δι- καιοσύνης, ὁ τῶν ὅλων Θεός καὶ ὑπάρχων, καὶ νοού- μενος, καὶ αὐτὸς ὧν ἡ πᾶσα σοφία.

[01833] Ἐλαμψε δὲ διὰ τοῦ νόμου τοῖς ἐξ Ἰσραήλ.

[01834] Ἐξεκόμισε γὰρ ὡς ἐξ ἀχλύος ἀρχαίας τῆς ἐν Αἰγύπτῳ πλάνης.

[01835] Νοῆσαί τε καὶ ὁμολογεῖν παρεσκεύασεν ὅτι δὴ μόνος αὐτὸς εἶη ὁ τῶν ὅλων Θεός καὶ Κύριος.

[01836] Ἀλλ' ἔσται ταῦτα, φη- σίν, ὅταν ἰάσῃται Κύριος τὸ σύντριμμα τοῦ λαοῦ αὐτοῦ, καὶ τὴν ὀδύνην τῆς πλάνης σου ἰάσεται.

[01837] Συν- τετριμμένους γὰρ ἡμᾶς, καὶ ἐν ὀδύνη πληγῆς ὄντας·

[01838] ἐπήρητο γὰρ ὁ τοῦ κολάζεσθαι φόβος Ἑλλησί τε καὶ Ἰουδαίοις·

[01839] ἰάσεται Χριστός.

[01840] Ἥμεν δὲ τρόπον τινὰ παρεμμένοι τὸν νοῦν, καὶ ἀδρανῆ, καὶ ἔκλυτον εἰς τὰ τῆς δικαιοσύνης ἔργα τὴν διάνοιαν ἔχοντες.

[01841] Ἀλλ' οὐ μεμενήκαμεν ἐν τούτοις.

[01842] Ἐχαρίσατο γὰρ τὴν ἄκεσιν ὁ τῶν ὅλων Θεός, ἀπέφηνε δὲ καὶ νόσου τῆς ἀρχαίας ἀπηλλαγμένους καὶ εὐσθενεστάτους ἄγαν, εἰς πᾶν ὀτιοῦν τῶν ἀρεσκόντων καὶ πίστει τῇ εἰς Χριστὸν δεδικαιωμένους·

[01843] δι' οὗ καὶ μεθ' οὗ τῷ Θεῷ καὶ Πατρὶ ἡ δόξα σὺν ἀγίῳ Πνεύματι εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[01844] Ἀμήν.

[01845] {1ΤΟΜΟΣ Γ'}.11

[01846] <sup>[9Ἰδοῦ]</sup> τὸ ὄνομα Κυρίου διὰ χρόνου ἔρχεται πολ- λοῦ, καιόμενος ὁ θυμὸς μετὰ δόξης·

[01847] τὸ λόγιον τῶν χειλέων αὐτοῦ, λόγιον ὀργῆς πλήρες·

[01848] καὶ ὀργὴ τοῦ θυμοῦ αὐτοῦ ὡς πῦρ ἔδεται.

[01849] Καὶ τὸ πνεῦμα αὐτοῦ ὡς ὕδωρ ἐν φάραγγι σύρον, ἤξει ἕως τοῦ τραχήλου καὶ διαιεθήσεται τοῦ ἔθνη ταράξει ἐπὶ πλανήσει ματαία, καὶ διώξεται αὐτοὺς πλάνησι ματαία, καὶ λήψεται αὐτοὺς κατὰ τὸ πρόσωπον αὐτῶν.<sup>9</sup> Ἐπταπλάσιον ἔσεσθαι τοῦ ἡλίου τὸ φῶς τοῖς εἰς Χριστὸν πιστεύουσιν εὖ μάλα διειρηκῶς, κατ' ἐκεῖνο τοῦ καιροῦ, καθ' ὃν ἂν ἰάσῃται τὸ σύντριμμα τοῦ λαοῦ αὐτοῦ, προσεπάγει χρησίμως, ὅτι καὶ κατὰ τοῦ συντρίψαντος Σατανᾶ, καὶ τῶν σὺν αὐτῷ δαιμονίων ὁ θεὸς ἔσται θυμὸς.

[01850] Οὐ γὰρ ἔμελλον ἀκατάληκτον ἤξειν τὴν καθ' ἡμῶν τυραννίδα, καὶ ἀκατάσειστον τὴν ἰσχὺν, ἐπιλάμψαντος μάλιστα τῷ τῶν ἀνθρώπων γένει τοῦ πάντων Σωτῆρος Χριστοῦ.

[01851] Γέγονε δὲ τῆς προφητείας ὁ λόγος, οὐχ οἶον γυμνός τε καὶ ἀναμ- φίεστος, κατεσκιασμένος δὲ μᾶλλον καὶ βαθύς.

[01852] Ἐσχη- μάτισται μὲν γὰρ ὡς περὶ τῶν Ἀσσυρίων, οἱ πε- πορήθησαν μὲν τὴν Ἱερουσαλήμ, εἶλον δὲ ἅπασαν τὴν Ἰουδαίαν, καὶ δορῶληπτον ἔχοντες τὸν ἡγαπη- μένον Ἰσραὴλ, ὑπενόστησαν εἰς τὴν ἑαυτῶν, μονον- ουχὶ τῆς θείας δόξης κατορχούμενοι, καὶ οἰθηθέντες ὅτι καὶ οὐχ ἐκόντος Θεοῦ κεκρατήκασι τῶν προσκυ- [70.689] νούντων αὐτῶ.

[01853] Καὶ γοῦν ὁ Ῥαψάκης τοῖς ἐν τῷ τεί- χει προσπεφώνηκε λέγων, [6Mh] ἀπατάτω ὑμᾶς Ἐζε- χίας λέγων, ὅτι ῥύσεται ὁ Θεὸς Ἰσραὴλ ἐκ χειρὸς μου.

[01854] [Μὴ ῥυόμενοι ἐρῶσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς μου;]6 Καταλαζονευσάμενοι τοίνυν καὶ πολλὰ πεφλυαρη- κότες κατὰ τῆς ἀρρήτου δόξης ἀλοῖεν ἂν οἱ περὶ ὧν ὁ λόγος.

[01855] Διατελέσαντος δὲ τοῦ Ἰσραὴλ ἐν αἰχμα- λωσίᾳ καὶ ἐν δουλείᾳ τῇ παρ' αὐτοῖς ἔτος ἑβδομη- κοστὸν, ἐξείλετο πάλιν καὶ σέσωκεν ὁ τῶν ὄλων Θεός.

[01856] Ανεκόμισε γὰρ εἰς τὴν Ἰουδαίαν, ἡγουμένων τὸ τηνικάδε Ζοροβάβελ τοῦ Σαλαθιήλ, ὃς ἦν ἐκ φυλῆς Ἰούδα, καὶ μέντοι καὶ Ἰησοῦ τοῦ ἱερέως τοῦ μεγάλου.

[01857] Οὐκοῦν δοκεῖ μὲν πως τῆς προφητείας ἡ δύνα- μίς, τό γε ἦκον εἰς τοῦμφανές τῶν συμβεβηκότων τοῖς Χαλδαίοις καὶ τῇ Βαβυλῶνι ποιεῖσθαι μνήμην.

[01858] Αἰ δὲ ἀληθεῖς τῶν εἰρημένων ἐννοιαὶ κατὰ τοῦ νοη- τοῦ γεγονόσιν Ἀσσυρίου, τοῦτ' ἔστι, τοῦ Σατανᾶ, πρὸς ὃν εἴρηται παρὰ Θεοῦ·

[01859] Ὅν τρόπον ἰμάτιον ἐν αἵματι πεφυρμένον, οὐκ ἔσται καθαρὸν, οὕτως οὐδὲ σὺ ἔση καθαρὸς, διότι τὴν γῆν μου ἀπόλεσας, καὶ τὸν λαόν μου ἀπέκτεινας, οὐ μὴ μείνης εἰς τὸν αἰῶνα χρόνον, σπέρμα πονηρόν.

[01860] Ἐτοίμασον τὰ τέκνα σου σφαγῆναι ταῖς ἀμαρτίαις τοῦ πατρὸς σου, ἵνα μὴ ἀναστῶσι, καὶ τὴν γῆν κληρονομήσωσι, καὶ ἐμπλήσωσι τὴν γῆν πολέμου, καὶ ἐπαναστήσομαι αὐτοῖς, λέγει Κύριος Σαβαώθ, καὶ ἀπολω- αὐτῶν ὄνομα, καὶ κατάλειμμα, καὶ σπέρμα.

[01861] Ἦξει τοίνυν διὰ χρόνου πολλοῦ τὸ ὄνομα Κυρίου, φησί.

[01862] Καὶ εἰ μὲν ἱστορικῶς τις ἔλοιτο νοεῖν, δι' ἐτῶν ἑβδομή- κοντα κατηλέησεν ὁ Θεὸς τὸν Ἰσραὴλ.

[01863] Εἰ δὲ δὴ τὴν ἔσω καὶ κεκρυμμένην τῶν ἐννοιῶν διάξει τριβὸν, εἰσδέ- ζεται κατὰ νοῦν, ὅτι πλεῖστον μὲν διατετέλεκε χρό- νον ὁ τῆς ἀμαρτίας εὐρετής, τῆς ἑαυτοῦ δυστροπίας τὸν ζυγὸν ἐπιτιθεῖς ἅπασιν τοῖς ἐπὶ τῆς γῆς, ὥστε καὶ ἰδίους ἀποφῆναι προσκυνητὰς, καὶ τοῖς τῆς ἀμαρ- τίας ἐγκαταδῆσαι βρόχοις.

[01864] Ἀλλ' ἐπέφανεν ἡμῖν ὁ μονογενὴς τοῦ Θεοῦ Λόγος διὰ χρόνου πολλοῦ, καὶ γέγονε καιόμενος ὁ θυμὸς μετὰ δόξης, καὶ τὸ λόγιον τῶν χειλέων αὐτοῦ λογίον ὀργῆς πλήρες.

[01865] Κύρος μὲν γὰρ ὁ Καμβύσου, Θεοῦ παροτρύνοντος, καὶ ἔξαν- ιστάντος εἰς μάχην, κατεστράτευσε τῆς Χαλδαίων, εἶλέ τε κατὰ κράτος τὴν Βαβυλωνίων, καὶ οἶον ὀργὴ καὶ πῦρ γέγονεν αὐτοῖς, πάντας γὰρ ὡσπερ κατεδή- δοκε, καὶ ἀφόρητον ἔχων τὴν ἐφοδὸν, ὡς ὕδωρ ἐν φάραγγι σύρον ὄφθη τοῖς αὐτόθι, καὶ θορύβου καὶ ταραχῆς ἐνέπλησε πάντα τὰ Χαλδαίων ἔθνη, κατ- εγνωσμένα δικαίως ἐπὶ πλανήσει ματαία.

[01866] Ωήθησαν γὰρ, ὡς ἔφην, ὅτι καὶ ἄκοντος Θεοῦ κατεκράτησαν τῆς Ἰουδαίας.

[01867] Κατέλαβε τοίνυν αὐτοὺς ἡ ματαία πλάνησις.

[01868] Ἐπενήνεκται γὰρ αὐτοῖς παρὰ Θεοῦ τὰ ἐξ ἀκράτου θυμοῦ, καὶ ταῖς σφῶν αὐτῶν διολώλασι δυσσεβείαις·

[01869] αὐτὸ δὴ τοῦτο πεπονθότα, καὶ τὸν ἀρ- χέκακον δράκοντα κατίδοι τις ἄν.

[01870] Γέγονε γὰρ αὐτῷ [70.692] τὸ λόγιον Κυρίου, λόγιον ὀργῆς πλήρες.

[01871] Προσετάτ- τοντο γὰρ εἰς τὴν ἄβυσσον ἀπελθεῖν, αὐτὸς τε καὶ αἱ σὺν αὐτῷ δυνάμεις πονηραί.

[01872] Δεδαπάνηνται δὲ ὡσπερ καὶ ὑπὸ πυρός, καὶ ὡς ἐξ ὕδατος πολλοῦ κατασυρόμεναι τῇ δυνάμει τοῦ πνεύματος ἐν τοῖς κατατάτω μυχοῖς.

[01873] Συνεταράχθησαν γὰρ ἐπὶ πλανή- σει καὶ αὐταὶ ματαία.

[01874] Ἐφη μὲν γὰρ, ὅτι τὴν οἴκου- μένην ὅλην καταλήψομαι τῇ χειρὶ ὡς νοσσιᾶν, καὶ ὡς καταλελειμμένα ὡὰ ἀρῶ, καὶ οὐκ ἔστιν ὃς διαφεύ- ξεται με ἢ ἀντίπει μοι.

[01875] Ωήθη δὲ ὅτι Θεὸς ἔστι κατὰ ἀλήθειαν, καὶ τὴν μόνῳ πρέπουσαν τῷ πάντων Δη- μιουργῷ δόξαν εἰς ἑαυτὸν μεταθεῖς διηνεκῶς ἐνόμισε δύνασθαι κρατεῖν τῶν ἐπὶ τῆς γῆς.

[01876] Ἐταράχθησαν τοίνυν ἐπὶ πλανήσει ματαία κατεγνωσμένοι, καὶ κατελήφθησαν ὑπ' αὐτῆς.

[01877] Δίκη γὰρ αὐτοῖς, καὶ θυ- μὸς καὶ κόλασις ἐπηνέχθησαν, καὶ ταύτης ἕνεκα τῆς αἰτίας.

- [01878] <sup>[9Μ]</sup> διὰ παντὸς δεῖ ὑμᾶς εὐφραίνεσθαι καὶ εἰσπορεύεσθαι εἰς τὰ ἅγια μου διαπαντὸς ὡσεὶ ἑορτάζοντας, καὶ ὡς εὐφραινομένους εἰσελθεῖν μετὰ αὐλοῦ εἰς τὸ ὄρος Κυρίου πρὸς τὸν Θεὸν τοῦ <sup>[9]</sup> Ἰσραήλ; Ἐφην ὅτι κατακρατήσαντες τῆς Ἰουδαίων χώρας οἱ Βαβυλώνιοι κατεχόρευον τῶν ἐαλωκότων, καὶ αὐτὸν που τάχα τὸν θεῖον διαγελῶντες ναὸν ἀνοσιώτατα διετέ- λουν.
- [01879] Ἀλλ' ἤλωσαν καὶ αὐτοί·
- [01880] καὶ τίνα τρόπον, οὐκ ἀσυμφανές.
- [01881] Ὡ τοίνυν Ἀσσύριοι, φησὶ, μὴ ἐν παντὶ καιρῷ κατεφραίνεσθαι τῶν ἐμῶν ὀφείλετε προσκυ- νητῶν, καὶ πανηγύρεως ἀφορμὴν ποιεῖσθαι, ἐξείργον- τος οὐδενὸς εἰσπορεύεσθαι εἰς τὰ ἅγια μου, καὶ μετὰ αὐλοῦ καὶ κιθάρας;
- [01882] Καὶ ταυτὶ μὲν ἱστορικῶς.
- [01883] Πρὸς δέ γε τὸν Σατανᾶν καὶ τοὺς τὰ αὐτοῦ φρονοῦντας εἰ λέγοιτο, τοῖόνδε τι νοήσεις·
- [01884] Εἰς μακροὺς ἠὲ φραίνετο χρόνους τῆς ἀρρήτου δόξης κατεπαιρόμενος, καὶ συνθραύων ἁγίους, καὶ τοῖς τῆς δικαιοσύνης ἐργάταις ἀγρίως ἀντιπαττόμενος, καὶ οἷον καταμαίειν ἐπι- χειρῶν τὰ ἅγια τοῦ Θεοῦ, ἑορτὴν τε καὶ θυμηδίαν τὸ χρέμα ποιούμενος, καὶ τοῖς πλεονεκτούμενοις ἐπιγαν- νύμενος.
- [01885] Ἀλλ' ἐκπέπτωκε τῶν τοιούτων ὁ δεῖλαιος, Χριστοῦ καταθῆσαντος εἰς τὸ παρ' ἐλπίδα, καὶ τῆς καθ' ἡμῶν ἀποσοβήσαντος τυραννίδος.
- [01886] Πέπαυται τοί- νυν αὐτοῦ πᾶσα θυμηδία, καὶ εὐφροσύνη·
- [01887] ἔστησε τὴν καθ' ἡμῶν χορείαν, καὶ εἰς πᾶν τούναντίον μεταπε- φοίτηκε τῶν πραγμάτων ἢ φύσις.
- [01888] Ἡμεῖς μὲν γὰρ τέρψιν καὶ τρυφὴν πεποιήμεθα τὴν διὰ Χριστοῦ σω- τηρίαν, καὶ τὴν ἐν πίστει δικαίωσιν, καὶ τὸν διὰ τοῦ Πνεύματος ἁγιασμόν.
- [01889] Ὁ δὲ τοῦ κατάρχειν διημαρτηκῶς ἐν ἀκαταλήκτοις ἐστὶ δυσθυμίας, καὶ τῆς ἑαυτοῦ δυναστείας κατολοφύρεται τὴν καταστροφὴν.
- [01890] <sup>[9Διά]</sup> γὰρ φωνῆς Κυρίου ἠττηθήσονται Ἀσσύ- ριοι, τὴ πληγῇ ἢ ἀν πατάξῃ αὐτούς.
- [01891] Καὶ ἔσται αὐτῷ κυκλόθεν ὅθεν ἦν αὐτῶν ἡ ἐλπίς τῆς βοη- θείας, ἐφ' ἣ αὐτὸς ἐπεποίθει·
- [01892] αὐτοὶ μετὰ αὐλῶν καὶ κιθάρας πολεμήσουσιν αὐτὸν ἐκ μετα- βολῆς.<sup>9</sup> Τὸ, διὰ φωνῆν Κυρίου, φησὶν, ἀντὶ τοῦ, κελεύοντος τοῦ Κυρίου.
- [01893] Καὶ γὰρ ἠττήθησαν οἱ Ἀσσύριοι, καὶ ὑπὸ πληγῆν γεγόνασι τὴν ἐπενηγεμένην αὐτοῖς, Κύρου καὶ Περσῶν καὶ Μήδων καταδουρῶντων, ὡς ἔφην, καὶ ἠρηκότων αὐτοὺς κατὰ κράτος καὶ βού- λησιν Θεοῦ.
- [01894] Ἀλλ' ἦσαν πρὸ τούτων ἐπ' αὐτοῖς \* τὴν ἐλπίδα τοῦ δύνασθαι κατορθοῦν τὸ κατακρατεῖν εὐ- κόλως, ὧν ἂν ἔλοινο χωρῶν καὶ λαῶν.
- [01895] Αὐτοὶ τοίνυν, φησὶν, ἐκεῖνοι, ἐφ' οἷς ἦν τοῖς Βαβυλωνίοις ἡ τῆς <sup>[70.693]</sup> ἐπικουρίας ἐλπίς, μονονουχὶ μεταβολὴν, καὶ ἀνάχυσιν τὴν εἰς πᾶν τούναντίον πεπονθότων αὐτοῖς τῶν πραγ- μάτων, μετὰ κιθάρας καὶ αὐλῶν, τοῦτ' ἔστι, χαίροντές τε καὶ ἑορτάζοντες πολεμήσουσιν αὐτῷ.
- [01896] Τοῦτο δ' ἂν ὀρώτο γεγονός ἐπὶ γε τῷ Σατανᾶ καὶ τῆς τῶν ἀκα- θάρτων πνευμάτων ἀγέλης.
- [01897] Εἶχον μὲν γὰρ ἐν τῷδε τῷ κόσμῳ μυρίους τε ὄσους, μᾶλλον δὲ καὶ ἀναρι- θμήτους προσκυνητάς, ἀλλὰ διὰ φωνῆς Κυρίου, τοῦτ' ἔστι, διὰ κηρύγματος Χριστοῦ, γεγόνασιν ὑπὸ πλη- γῆν καὶ ἠττήθησαν, καὶ οὐς προσεδόκησαν ἔχειν ἐπικουροῦντας ἑαυτοῖς, οὗτοι παραδόξως εἰς πᾶν τούναντίον ὑπομείναντες τὴν μεταβολὴν.
- [01898] Κέκλινται γὰρ διὰ πίστεως καὶ πεπολεμήκασιν αὐτοῖς.
- [01899] Καθ- ἤρηνται γὰρ τεμένη, κατεσεῖσθησαν βουνοὶ, καὶ πλη- θὺς ἀκαθάρτων δαιμόνων δεδαπάνηται πυρὶ, καὶ τοῦ πάλαι κρατοῦντος κατεγνωκότες, Θεὸν τὸν φύσει καὶ ἀληθῶς Βασιλέα καὶ Κύριον ἐπεγράψαντο.
- [01900] Καὶ πεποίηται περὶ πολλοῦ τὸ διὰ πάσης ἀρετῆς τὸν εὐδόκιμον ἀληθῶς καὶ ἐξάϊρετον ἐπιτηδεύειν βίον, τὸ ἐν φαυλότητι ζῆν ῥιπτοῦντες ὡς ἀπωτάτω.
- [01901] <sup>[9Οὐ]</sup> γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ;
- [01902] Μὴ καὶ σοὶ ἠτοιμάσθη βασιλεύειν;
- [01903] Φάραγγα βαθείαν, ξύλα κείμενα, πῦρ, καὶ ξύλα πολλά.
- [01904] Ὁ θυμὸς Κυρίου, ὡς φάραγξ ἀπὸ θεοῦ καιομένη.<sup>9</sup> Πολεμηθήσεσθαι τὸν Ἀσσύριον, ἀφ' ὧν ἦν εἰκὸς καὶ ἐπικουρεῖσθαι μᾶλλον προσδοκᾶν, καὶ ὅτι τὰ παντὸς ἐπέκεινα κακοῦ πείσεται λέγων, ἀναγκαίως ἐπιφέρει καὶ ταῦτα.
- [01905] Ἐπειδὴ γὰρ μακροὺς αὐτοῖς χρόνους ἀνεξικακῆσας ὀράται, καὶ μόλις ἐπενεγκῶν ἀφόρητα πεπλημμεληκόσι τὰς δίκας, ἀπολογεῖται τρόπον τινὰ, καὶ φησὶν·
- [01906] Οὐ γὰρ πρὸ ἡμερῶν ἀπαι- τηθήσῃ.
- [01907] Ἀνεξικακεῖ μὲν γὰρ ὁ τῶν ὅλων Θεός, καὶ τοῖς πταίουσιν ἐπιδαψιλεύεται τὴν χρηστότητα, ἢ τάχα πως αὐτοῖς μετατεθεῖεν αἱ γνῶμαι πρὸς τὰ ἀμείνω, καὶ μετανοεῖν ἠρημένοι, τὴν ὀφειλομένην αὐτοῖς διαδιδράσκωσι κόλασιν.
- [01908] Οὐδενὸς δὲ τούτων γεγεννημένου, λοιπὸν ἐπάγει τὰ ἐξ ὀργῆς, οὐ πρὸ ἡμερῶν τοῦτο πράττων, ἀλλ' ὡς ἐν καιρῷ λοιπὸν καὶ οἷον εἰς μέτρον ἐλθούσης, τὸ ὅτι μάλιστα πρέ- πον τῇ γαληνότητι καὶ φιλανθρωπία τοῦ πάντων κρατοῦντος Θεοῦ.

- [01909] Οὐκοῦν, ὦ Ἀσσύριε, φησὶ, γέγονά σοι χρηστὸς, καὶ μακρόθυμος.
- [01910] Οὐ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ.
- [01911] Δῆλον δὲ ὅτι τὰς ἐφ' οἷς εἰς τοὺς ἐμοὺς πεπαρώνηκας δίκας.
- [01912] Τοιοῦτόν ἐστι τὸ πρὸς τὸν μα- κάριον Ἀβραάμ εἰρημένον·
- [01913] <sup>[6]</sup>Οὐδέπω γὰρ ἀναπεπλή- ρωνται αἱ ἁμαρτίαι τῶν Ἀμωρῳαίων ἕως τοῦ νῦν.
- [01914] <sup>[6]</sup> Ἀλλὰ καὶ ὁ μακάριος προφήτης Ζαχαρίας γύναια τεθεῶσθαι φησὶ, πτερυγωθέντα μὲν ἔποπος δίκην, ἀποφέροντα δὲ τὸ μέτρον, καὶ ὡς ἐν εἶδει γυναικὸς καθημένην ἐν μέσῳ τὴν ἁμαρτίαν.
- [01915] Συμμετρεῖ γὰρ ὁ νομοθέτης τοῖς ἐκάστου πλημμελήμασιν ἀναλό- γως τὰς δίκας.
- [01916] Ἀλλ' ὦήθης, ὦ Ἀσσύριε, φησὶν, ὅτι καὶ σοὶ ἠτοιμάσθη τὸ διηνεκῶς βασιλεύειν, ἤτοι δύ- νασθαι κρατεῖν, καὶ ἀκράδαντον ἔχειν τὴν κατὰ πάντων πλεονεξίαν;
- [01917] Ἀλλ' ἐσφάλης τ' ἀληθοῦς·
- [01918] κλη- ρονομήσεις γὰρ μᾶλλον φάραγμα βαθεῖαν, καὶ ξύλα κείμενα, καὶ πῦρ.
- [01919] Ἔσται γὰρ οὕτως ἐπὶ σὲ καὶ ἐπὶ <sup>[70.696]</sup> τοὺς σοὺς ὁ θυμὸς Κυρίου.
- [01920] Φαίην δ' ἂν, ὅτι ταυτὶ δὴ μάλιστα πρέποι ἂν καὶ αὐτῷ λέγεσθαι τῷ Σατανᾷ.
- [01921] Πεπλεονέκτηκε μὲν γὰρ τὴν σύμπασαν γῆν \* ἐπιλάμ- ψαι Χριστόν.
- [01922] Ἐπειδὴ δὲ Θεὸς καὶ Κύριος ἐπέφανεν ἡμῖν, ἀπεσοβήθη μὲν οἷά τις παγχάλεπος θῆρ τῆς τῶν πιστευσάντων ἀγέλης, κατώχετο δὲ καὶ εἰς ἄδου πῦρ ἐκεῖ κληρονομήσων, καὶ φλόγας.
- [01923] Ἔσται γὰρ αὐτῷ ὁ θυμὸς Κυρίου ὡς φάραγξ ὑπὸ θείου καιο- μένη.
- [01924] Οὐκοῦν οὐ πρὸ ἡμερῶν ἀπητήθη, καιροῦ δὲ λοιπὸν εἰς τοῦτο καλοῦντος αὐτόν·
- [01925] οὐ γὰρ ἠτοιμάσθη βασιλεύειν καὶ αὐτῷ διηνεκῶς, καθάπερ ἀμέλει καὶ τῷ πάντων Σωτῆρι Χριστῷ·
- [01926] ὦ δὴ πρὸ ὑμῶν πρέποι ἂν λέγεσθαι τὸ διὰ φωνῆς τοῦ Δαβὶδ·
- [01927] <sup>[60]</sup> θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος·
- [01928] ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου.
- [01929] <sup>[6]</sup> <sup>[90αἰ.]</sup> οἱ καταβαίνοντες εἰς Αἴγυπτον ἐπὶ βοή- θειαν, οἱ ἐφ' ἵπποις πεποιθότες, καὶ ἄρμασιν·
- [01930] ἔστι γὰρ πολλὰ καὶ ἐφ' ἵπποις πλήθη σφόδρα.
- [01931] Καὶ οὐκ ἦσαν πεποιθότες ἐπὶ τὸν Ἅγιον τοῦ Ἰσραὴλ, καὶ τὸν Θεὸν οὐκ ἐζήτησαν.
- [01932] Καὶ αὐτὸς σοφῶς ἠγαγεν ἐπ' αὐτοὺς κακὰ, καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῆ, καὶ ἐπαναστήσεται ἐπ' οἴκους ἀνθρώπων πονηρῶν, καὶ ἐπὶ τὴν ἐλπίδα αὐτῶν τὴν ματαιάν.
- [01933] Αἰγύπτιον ἄνθρωπον καὶ οὐ Θεὸν, ἵππων σάρκας, καὶ οὐκ ἔστι βοήθεια.<sup>9</sup> Μεμαθηκὼς ὁ προφήτης τὰ τοῖς Ἀσσυρίοις συμβησόμενα κατὰ καιροὺς, καὶ ὅτι Περσῶν καὶ Μήδων καταδηούντων αὐτοῖς τὴν χώραν πανολεθρεῖ καταφθαρήσονται, Θεοῦ δηλονότι κατεξανιστάντος αὐτοῖς τὸν Κύρον, εἰς ἀνάμνησιν ἔρχεται τῆς ἀπει- θείας τῶν ἐξ Ἰσραὴλ.
- [01934] Εἶλε μὲν γὰρ τὴν Ἰουδαίαν ὁ Βαβυλώνιος, καὶ αὐτὴν δὲ τὴν ἁγίαν πόλιν, φημί δὴ τὴν Ἱερουσαλήμ, ἀπεκόμισέ τε τὸν Ἰσραὴλ αἰχμ-άλωτον, εἶτα τοῖς περιλελειμμένοις κατὰ τὴν Ἰουδαίαν ἐδίδου Θεὸς τὸν ἔλεον.
- [01935] Ἐπειδὴ δὲ ἤθελον μεταφοιτη- σαι πρὸς Αἰγυπτίους δεδιότες μὴ ἄρα πως καὶ εἰσαυθὺς αὐτοῖς ὁ παρὰ τῶν Ἀσσυρίων ἐπενεχθεῖ πόλεμος, προσέταπτεν ὁ σώζειν δυνάμενος, διὰ φωνῆς Ἰερεμίου, μὴ καταβαίνειν αὐτοὺς εἰς τὴν Αἰγυπτίων.
- [01936] Ἐπειδὴ δὲ καὶ μετὰ τοῦτο γεγόνασιν ἀπειθεῖς, ὦήθησαν δὲ ὅτι διασώσει μᾶλλον αὐτοὺς ἢ ἀνθρώ- πων ἐπικουρία, πεπτώκασιν ἐν Αἰγύπτῳ, καὶ ἄρδην ἄπαντες ἀπολώλασι.
- [01937] Ταλανίζει τοίνυν αὐτοὺς ὁ προ- φήτης·
- [01938] Οὐαὶ γὰρ, φησὶν, οἱ καταβαίνοντες εἰς Αἴγυ- πτον ἐπὶ βοήθειαν.
- [01939] Ἐθάρσησαν γὰρ οὐχὶ δὴ μᾶλλον τῷ πάντα ἰσχύοντι Θεῷ, ἀλλ' ἐφ' ἵπποις καὶ ἄρμασι·
- [01940] πλείστα γὰρ ἦν ἐν Αἰγύπτῳ.
- [01941] Ἀλλὰ σοφὸς ὢν ὁ τῶν ὄλων Θεὸς ἠγαγεν ἐπ' αὐτοὺς κακὰ, καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῆ.

- [01942] Ἐφη γὰρ διὰ φωνῆς Ἱερεμίου πρὸς αὐτοὺς τὰ ὑποτεταγμένα.
- [01943] Οὐκοῦν ἐπ' οἴκους ἀνθρώπων ἀναστήσονται πονηρῶν, τῶν καταπε- φευγόντων εἰς Αἴγυπτον δηλονότι καὶ ἐπὶ τὴν ἐλπίδα αὐτῶν τὴν ματαίαν.
- [01944] Εἶλοντο γὰρ ἐπίκουρον, φησὶν, Αἰγύπτιον ἄνθρωπον, καὶ οὐ Θεὸν, ἵππων σάρκας.
- [01945] Ἐμφαντικώτατα δὲ φησὶν ὁ προφήτης, τῶν ἐξ Ἰσραὴλ ἐλέγχων τὸ ἄμαθές.
- [01946] Τί γὰρ ἐστὶν ἵππος ἢ ὅτι μόνη σὰρξ;
- [01947] Ποία δὲ σαρκὸς ἡ δύναμις, τῆς οὕτως ἀσθενοῦς καὶ ὑποκειμένης τῇ φθορᾷ;
- [01948] Τοιοῦτόν τί φησι καὶ ὁ <sup>[70.697]</sup> προφήτης Ἱερεμίας·
- [01949] <sup>[6Ἐπικατάρατος,]</sup> ὃς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον, καὶ στηρίσει σάρκα βραχίονος αὐτοῦ, καὶ ἀπὸ Κυρίου ἀποστή ἡ καρδία αὐτοῦ.
- [01950] <sup>[6]</sup> <sup>[6Ἀγαθὸν]</sup> γὰρ ἀληθῶς τὸ ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄνθρωπον.
- [01951] <sup>[6]</sup> <sup>[9Ἦ]</sup> δὲ Κύριος ἐπάξει τὴν χεῖρα αὐτοῦ ἐπ' αὐ- τούς·
- [01952] καὶ κοπιήσουσιν οἱ βοηθοῦντες, καὶ ἅμα πάντες ἀπολοῦνται.<sup>9</sup> Ἐπεὶ γὰρ Αἰγύπτιοι τὴν ἀλάζονα καὶ ἀγέρωχον ὄφρυν ὑψοῦντες, ἐδέχοντο μὲν τοὺς ἐξ Ἰσραὴλ, ὦντο δὲ ὅτι τῶν παρὰ σφίσι ψευδωνύμων θεῶν ἡ δύναμις ἐν ἀμείνοσιν ἐστὶ τοῦ τῶν Ἑβραίων Θεοῦ, δέδονται καὶ αὐτοὶ τοῖς Βαβυλωνίοις·
- [01953] κεκρατήκασι γὰρ τῆς χώρας, καὶ συνδιώλασι τοῖς οἰκοῦσιν αὐ- τὴν, οἱ αὐτόθι κατελημμένοι τῶν ἐξ Ἰσραὴλ.
- [01954] Ταύ- τητοί φησὶν ἐπάξειν αὐτοῖς τὴν χεῖρα τὸν Κύριον, καὶ ὅτι πάντη τε καὶ πάντως κοπιήσουσι, τοῦτ' ἐστὶν, ἀτονήσουσιν, οἱ τὴν ἄμαχον αὐτοῖς ἐπικουρίαν ὑπισχνούμενοι, καὶ ἅμα πάντες ἀπολοῦνται.
- [01955] <sup>[9Ἦ]</sup> οὕτως εἶπέ μοι Κύριος·
- [01956] Ὅν τρόπον ἐὰν βοήσῃ λέων, ἢ σκύμνος ἐπὶ τῇ θήρᾳ, ἢ ἔλαβε, καὶ κράξῃ ἐπ' αὐτῆς, ἕως ἂν ἐμπλησθῇ τὰ ὄρη τῆς φωνῆς αὐτοῦ, καὶ ἠττήθησαν, καὶ τὸ πλῆθος τοῦ θυμοῦ ἐπτοήθησαν·
- [01957] οὕτω καταβήσεται Κύριος ἐπιστρατεῦσαι ἐπὶ τὸ ὄρος Σιών, ἐπὶ τὰ ὄρη αὐ- τῆς.
- [01958] Ὡς ὄρνεα πετόμενα, οὕτως ὑπερασπιεῖ Κύριος ὑπὲρ Ἱερουσαλήμ, καὶ ἐξελεῖται, καὶ περιποιήσεται, καὶ σώσει.<sup>9</sup> Προσέρόψε μὲν ὁ προφήτης μεταξὺ τὴν ἐπίπληξιν, τὴν ἐπὶ γε, φημί, τοῖς καταβαίνουσιν εἰς Αἴγυπτον, καὶ μὴν καὶ ἐπίκουρον ἔχειν ἐλομένους Αἰγύπτιον ἄνθρωπον, καὶ οὐ Θεόν.
- [01959] Ἐφη δὲ ὅτι συνδιολοῦνται τοῖς ἐπαμύνειν ὑπισχνουμένοις.
- [01960] Εἶτα πάλιν ἀνακο- μίζει πρὸς τὸ ἐν ἀρχαῖς τὸν λόγον·
- [01961] εἰπὼν γὰρ, ὅτι φάραγγα βαθεῖαν κληρονομήσουσιν οἱ Ἀσσύριοι, προαφηγεῖται σαφῶς, ὅτι καὶ ἐπικουρήσει Θεὸς τοῖς εὐσεβομένοις αὐτὸν, καὶ ὑπεραθλήσει τῶν κατὰ τὴν Ἰουδαίαν, ἐφαλεῖται δὲ οὕτω τοῖς ἀδικεῖν ἐθέλουσιν αὐτήν, καθάπερ ἀμέλει καὶ λέων ἐπὶ θήρᾳ μέγα τι καὶ ἐξαισίον τοῖς ἀνθεστηκόσιν ἐπιβρυχώμενος.
- [01962] Φασὶ γὰρ τοῦτο τὸ θηρίον, λιμοῦ κατεξανιστῶντος αὐτὸ πρὸς τὸ δεῖν, ἢ βοῶν ἀγέλαις, ἤγουν ἐτέροις τῶν θρεμμάτων ἐπιπηδᾶν, προκαταπτοεῖν αὐτὰ δεινῶ καὶ φοβερωτάτῳ βρυχήματι, καὶ ἀφόρητον ποιεῖσθαι τοῖς ποιμέσι τὴν ἔφοδον.
- [01963] Οὕτως, φησὶ, καταβήσεται Κύ- ριος ἐπιστρατεῦσαι ἐπὶ τὸ ὄρος τὸ Σιών, τοῦτ' ἐστὶ, τὴν Ἱερουσαλήμ, ἐπὶ τὰ ὄρη αὐτῆς.
- [01964] Ὡς ὄρνεα πετό-μενα, οὕτως ὑπερασπιεῖ Κύριος ὑπὲρ Ἱερουσαλήμ.
- [01965] Νεοττοκομοῦσι μὲν γὰρ ἐν τοῖς ὄρεσι πτηνᾶ, καὶ ἐν τοῖς δασέσι τῶν φυτῶν διαπήγνυνται καλιάς.
- [01966] Εἰ δὲ δὴ τις ἕτερος ὄρνις ἢ ὄφις ἀποσυλῆσαι βούλοιο τῶν νεοττῶν, ὑπερμάχεται δεινῶς ἢ τεκοῦσα αὐτοὺς, καὶ τῆς ἐνούσης αὐτῇ φιλοστοργίας τὴν δύναμιν καθίστη- σιν ἐναργῆ, περιπταμένη τε καὶ τρύζουσα καὶ μο- νουχι πλείστην ὄσσην τοῦ παραλύειν ἐθέλοντος ποιουμένη τὴν καταβολήν.
- [01967] Οὕτω, φησὶν, ὁ τῶν ὄλων Κύριος, ὑπερασπιεῖ τῆς Ἱερουσαλήμ, καὶ ἐξελεῖται, καὶ περιποιήσεται, καὶ σώσει.
- [01968] Γέγονε δὲ ταῦτα πε- <sup>[70.700]</sup> πορθημένης τῆς Βαβυλώνας, Κύρου τε ἀνέντος τῆς αἰχμαλωσίας τὸν Ἰσραήλ.
- [01969] Ὑπενόστησεν μὲν γὰρ, τὴν παρ' αὐτοῖς βασιλείαν διέποντος Ζοροβάβελ τοῦ Σαλαθιήλ, ὃς ἦν ἐκ φυλῆς Ἰούδα, ἱερατεύοντος δὲ τοῦ Ἰησοῦ τοῦ Ἰωσεδέκ τοῦ ἱερέως τοῦ μεγάλου.
- [01970] Ἐπειδὴ δὲ ἀνατειχίζειν ἤθελον τὴν Ἱερουσαλήμ, ἐπεφύοντο μὲν τῶν ὁμόρων τινὲς διακωλύειν ἐθέλοντες·
- [01971] νενίκηκε δὲ οὐδεὶς, Θεοῦ νευροῦντος τὸν Ἰσραήλ.
- [01972] Γέγονε δὲ τοιαύτη καὶ ἐφ' ἡμᾶς τῆς τοῦ Σωτῆρος ἡμῶν ἐπι- κουρίας δύναμις.
- [01973] Εἶλε μὲν γὰρ αἰχμαλώτους ἅπαν- τας ὁ νομισθεὶς εἶναι Θεὸς τοῦ αἰῶνος τούτου·

- [01974] ἄλλ' ἐπεπήδησεν αὐτῷ Χριστὸς οἷά τις λέων, ἢ σκύμνος λέοντος, καὶ κατήργηκεν αὐτὸν τῷ ῥήματι τῆς δυνά- μεως αὐτοῦ.
- [01975] Κύριός ἐστι Σαβαώθ.
- [01976] Καὶ ἐπεστράτευ- σεν ἐπὶ τὸ ὄρος Σιών, τοῦτ' ἔστιν, ὑπερηγωνίαστο τῆς νοητῆς Σιών, ἣτις ἐστὶν Ἐκκλησία Θεοῦ ζῶντος, καὶ ὡσπερ τινὰ καλιὰν ἰδίαν σέσωκεν εὐσθενῶς.
- [01977] Ὁ μὲν γὰρ τῆς ἁμαρτίας πατήρ ἐκ πολλῆς ἄγαν ὑπεροψίας ἔφασκε·
- [01978] Τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ ὡς νοσσιάν·
- [01979] καὶ ὡς καταλελειμμένα ὡὰ ἀρῶ, καὶ οὐκ ἔστιν ὅς διαφεύξεταί με, ἢ ἀντίπη μοι.
- [01980] Ὁ δέ γε τῶν ὅλων Σωτὴρ καὶ Κύριος συνήγαγε τοὺς πιστεύσαντας εἰς αὐτὸν, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ ἀπάσης ἔξω τέθεικεν ἐπιβουλῆς.
- [01981] Ἐξείλετο γὰρ, καὶ περιεποίησεν ἑαυτῷ τὴν σύμπασαν γῆν, καὶ σέσωκε τὴν ὑπ' οὐρανόν.
- [01982] [Ἐπιστράφητε.] οἱ τὴν βαθεῖαν βουλήν βου- λεύομενοι, καὶ ἄνομον.9 Τοῦ Θεοῦ λέγοντος, ὡς ἐπιστρατεύσει μὲν ἐπὶ τὸ ὄρος Σιών, ἐφαλεῖται δὲ τοῖς ἀδικούσι τὸν Ἰσραὴλ, ἧτοι τοὺς πιστεύοντας εἰς αὐτὸν, ἀλκιμωτάτου λέοντος δίκην, προσεπάγοντος δὲ, ὅτι καὶ ὑπερασπιεῖ, καὶ περιποιήσεται, καὶ σώσει·
- [01983] πάλιν ὁ προφήτης κατα- κέκραγε τῶν πιστεύειν οὐκ ἀνεχομένων, ὅτι πανσθε- νῆς ἐστὶν ἡ τοῦ Θεοῦ δεξιὰ, καὶ σώσει ῥαδίως, οὐδ' ἂν ἔλοιτο παρ' ἐχθρῶν.
- [01984] Ὡ τοίνυν, φησὶν, οἱ τὴν οὕτως αἰσχροὺς καὶ βδελυρωτάτην ἀπιστίαν νενοση- κότες, οἱ τὸν τῶν ὅλων καταλελοιπότες Θεόν, καὶ τὰς ἐξ ἀνθρώπων ἐπικουρίας ἀσυνέτως ἐραυζόμενοι, καὶ τὴν ἐπὶ τούτῳ σκέψιν ἄνομόν τε καὶ καταγέλαστον, οὐκ οἶδ' ὅπως, τετιμηκότες, ἐπιστράφητε πρὸς Θεόν, βουλεύσασθε τὰ ἀμείνω, λέγετε καὶ ὑμεῖς·
- [01985] [Ἐκύριε] ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.
- [01986] [6] [Ἐπει] τῇ ἡμέρᾳ ἐκείνῃ ἀφελούονται οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν τὰ ἀργυρᾶ, καὶ τὰ χρυσᾶ, ἃ ἐποίησαν αἱ χεῖρες αὐτῶν, καὶ πεσεῖται Ἄσ- σοῦρ.
- [01987] Οὐ μάχαιρα ἀνδρός, οὐδὲ μάχαιρα ἀνθρώ- που καταφάγεται αὐτὸν, καὶ φεύξεταί οὐκ ἀπὸ προσώπου μαχαίρας.
- [01988] Οἱ δὲ νεανίσκοι ἔσονται εἰς ἥττημα, πέτρα γὰρ περιληφθήσονται, ὡς χάρακι, καὶ ἥττηθήσονται·
- [01989] ὁ δὲ φεύγων ἀλώσεται.9 Ἐπάνεισι καὶ νῦν ὁ λόγος ἐπὶ τὸν αὐτῷ προτεθέν- τα σκοπόν.
- [01990] Ὑπερασπιεῖ μὲν γὰρ, φησὶν, ὁ Κύριος τῆς Ἱερουσαλήμ, τοῦτ' ἔστιν, ὑπεραθλήσει τῆς ἑαυτοῦ Ἐκκλησίας, ἣτις ἐστὶν ἡ πόλις αὐτοῦ.
- [01991] Καὶ ἐξελεῖται τοὺς εἰς αὐτὸν πιστεύοντας, καὶ ἑαυτῷ περιποιήσει τούτους, καὶ ἴδιον καταλογιέται κληρὸν αὐτοῦ, καὶ πρὸς γε τούτῳ καὶ σώσει.
- [01992] Τίνα δὲ τρόπον;
- [01993] Ἀπαλλά- [70.701] ξουσι γὰρ ἑαυτοὺς τῆς βεβήλου καὶ βδελυρᾶς εἰδωλο- λατρίας, καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν οὐκ ἔτι λατρεύσουσιν, εἴτ' οὖν εἶεν χρυσᾶ καὶ ἀργυρᾶ, εἴτ' οὖν καὶ καθ' ἕτερόν τινα τρόπον πολυτελῶς ἐκπεποιη- μένα.
- [01994] Πρὸ μὲν γὰρ τῆς τοῦ Σωτῆρος ἐπιδημίας ἀν- επτόητο περὶ ταῦτα τῶν ἀνθρώπων τὸ γένος, καὶ οἱ μὲν τῇ κτίσει λελατρεύεον, καὶ τοῖς τοῦ κόσμου στοιχείοις τὴν τῷ Θεῷ πρέπουσαν δόξαν ἐκνευμή- κασι, καθὼς ὁ προφήτης·
- [01995] Τὸ ἀργύριον αὐτῶν, καὶ τὸ χρυσίον αὐτῶν ἐποίησαν ἑαυτοῖς εἰδῶλα.
- [01996] Ἐπιλάμ- ψαντος δὲ τοῦ Χριστοῦ τῶν οὕτως αἰσchrῶν καὶ μυ- σαρῶν ἐγκλημάτων ἐλευθέρα γέγονεν ἡ σύμπασα γῆ.
- [01997] Καθήρηται γὰρ τεμένη, καὶ βωμοί, καὶ τὰ χειρο- ποιήτα, καὶ γέγονεν ἐκποδὸν ἡ πάλας τοῦ Σατανᾶ, πᾶσαν τὴν γῆν καταμαίνουσα πλάνη.
- [01998] Ἀνηρημένων δὲ οὖν τῶν χειροποιήτων, φησὶν, συνδιολεῖται τῇ πλάνῃ καὶ ὁ ταύτης εὐρετής, τοῦτ' ἔστιν, ὁ Σατανᾶς ὁ νοητὸς Ἄσσοῦρ, ἠγουν ὁ Ἄσσύριος.
- [01999] Πεσεῖται γὰρ οὐκ ἀνδρὸς μαχαίρα πληττόμενος, καὶ δειλαιὸς ἔσται, κατοικήσεται γὰρ εἰς ἄδου ταῖς ἄλλαις ὁμοῦ δυνάμεσι πονηραῖς.
- [02000] Τουτί γὰρ ἡμῖν ὑπεμφαίνει λέγων·
- [02001] Οἱ δὲ νεανίσκοι ἔσονται εἰς ἥττημα, τοῦτ' ἔστιν, Οἱ ἰσχυροὶ καὶ κρατοῦντες ἐκ πλεονεξίας τῶν ἐπὶ τῆς γῆς, ἥτ- τηθήσονται καὶ πεσοῦνται.
- [02002] Πῶς ἢ τίνα τρόπον;
- [02003] Πέ- τρα γὰρ περιληφθήσονται ὡς χάρακι.
- [02004] Πέτραν ἐν τούτοις ἡμῖν τὴν ἀρῶν καὶ ἄθραυστον τοῦ Σωτῆρος δύναμιν ὀνομάζει.
- [02005] Οὐκοῦν τῇ θείᾳ δυνάμει, καθάπερ τινὶ πέτρᾳ συνειλημμένοι, καὶ ὡς χάρακι, ἧτοι χα- ρακώσει, καὶ περιβολῇ, παραχωρήσουσι τὸ νικᾶν, καὶ οὐκ ἂν τις αὐτῶν διαφύγοι.
- [02006] Ἀλώσεται γὰρ πάντῃ τε καὶ πάντως, κἂν εἴ τις ἔλοιτο τοῦτο δοῦν.

- [02007] Σημαίνει γὰρ, οἶμαι, τοῦτο τὸ, Ὅ δὲ φεύγων ἀλώσεται.
- [02008] Τίς οὖν ἄρα λοιπὸν ἐξ αὐτῶν ὁ σωζόμενος, εἰ περιληφθήσονται μὲν ὡς χάρακι τῆ πέτρα, φυγῆς δὲ αὐτοῖς οὐδεὶς τὸ σύμπαν δοθήσεται τόπος;
- [02009] Κατῶρθωκε δὲ ταῦτα τοῦ Σωτήρος ἡ δύναμις, καταργήσασα μὲν τὸν Ἀσσοῦρ, τοῦτ' ἔστι, τὸν Σατανᾶν, συγκαθελοῦσά τε τούτῳ καὶ τὰς σὺν αὐτῷ δυνάμεις πονηρὰς, καὶ οἷον χάρακι περιβαλοῦσα, καὶ ἀπράκτους ἀποφήνασα, καὶ τοῖς ἄδου μυχοῖς κολασθησομένας ἐγκαθειργνύσα αὐτάς.
- [02010] <sup>[9Τάδε]</sup> λέγει Κύριος·
- [02011] Μακάριος ὁς ἔχει ἐν Σιών σπέρμα, καὶ οἰκείους ἐν Ἱερουσαλήμ.
- [02012] Ἰδοὺ γὰρ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσι.
- [02013] Καὶ ἔσται ὁ ἄνθρωπος κρύπτων τοὺς λόγους αὐτοῦ·
- [02014] καὶ κρυβήσεται ὡς ἐφ' ὕδα-τος φερομένου, καὶ φανήσεται ἐν Σιών, ὡς ποτα-μὸς φερόμενος ἐνδοξος, ἐν γῆ διψώση.<sup>9</sup> Ἀναφανδὸν ἐν τούτοις ὁ μακάριος προφήτης τῆς μετὰ σαρκὸς οἰκονομίας τοῦ Μονογενοῦς ἀναφωνεῖ τὸ μυστήριον.
- [02015] Μακαρίους γὰρ ἔσεσθαι φησὶ τοὺς κατ' ἐκεῖνο καιροῦ κατοικήσαντας τὴν Σιών·
- [02016] δηλον δὲ ὅτι τὴν νοητὴν, ἣτις ἐστὶν Ἐκκλησία Θεοῦ ζώντος.
- [02017] Μα-κάριοι γὰρ ἀληθῶς, καὶ πρὸς γε τοῦτο ἡμᾶς αὐτὸς ὁ Σωτὴρ πληροφορήσει λέγων τοῖς πιστεύουσιν εἰς αὐ-τόν·
- [02018] <sup>[6Ἀμὴν.]</sup> ἀμὴν λέγω ὑμῖν, ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶ-δον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.
- [02019] <sup>[6]</sup> Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσι, καὶ τὰ ὠτα ὑμῶν ὅτι ἀκούουσι.
- [02020] Οὐκοῦν οἱ ἐσχηκότες, φησὶν, οἱ- <sup>[70.704]</sup> κειότητα τὴν διὰ πνεύματος πρὸς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ καρποφορήσαντες ἐν τῇ νοητῇ Σιών, καὶ οἰκείους ἐσχηκότες ἐν Ἱερουσαλήμ·
- [02021] οὐχ ἑτέρα δὲ παρὰ τὴν Σιών αὕτη·
- [02022] τρισμακάριοί τε καὶ ἐν παντὶ γεγονάσι καλῶ.
- [02023] Ἐσχήκαμεν δὲ καὶ ἡμεῖς οἰκείους, τοὺς κατὰ πνεῦμα δηλονότι, τοὺς ἀγίους μυσταγωγούς.
- [02024] Ἰδοὺ γὰρ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσι.
- [02025] Βεβασίλευκε γὰρ ἡμῶν ὁ Χριστὸς ὁ δίκαιός τε καὶ ἄμωμος, καὶ δικαιο-σύνης ἀπάσης βραβευτής, καὶ τῶν ὑπὲρ νόμον εἰσ-ηγητής.
- [02026] Ἦρξαν δὲ καὶ μετὰ κρίσεως ἄρχοντες.
- [02027] Τὸ δὲ, μετὰ κρίσεως, ἀντὶ τοῦ, κεκρυμμένως, φησὶν.
- [02028] Ἔσται γε μὴν ὁ δίκαιος βασιλεὺς ἄνθρωπος μὲν καὶ ἀδελφὸς κατὰ πάντα τοῖς ἐπὶ τῆς γῆς·
- [02029] Θεὸς γὰρ κατὰ ἀλή-θειαν.
- [02030] Ὁ γὰρ τοι Λόγος γέγονε σὰρξ, κατὰ τὰς Γρα-φάς.
- [02031] Ἔσται δὲ κρύπτων τοὺς λόγους αὐτοῦ.
- [02032] Πλειῖστα γὰρ ὅσα λελάληκεν ἐν παραβολαῖς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁς καὶ διὰ φωνῆς τοῦ Δαβὶδ αὐτὸ δὴ τοῦτο προανακεκράγει λέγων·
- [02033] <sup>[6Ἀνοιξίω]</sup> ἐν παραβο-λαῖς τὸ στόμα μου, ἐρεῦξομαι κεκρυμμένα ἀπὸ κα-ταβολῆς.
- [02034] <sup>[6]</sup> Καὶ οὐχὶ τοῦτο μόνον φησὶν, ἀλλὰ γὰρ καὶ κρυβήσεται, ὡς ἀφ' ὕδατος φερομένου.
- [02035] Ὑδατι φερο-μένῳ πάλιν, ἢ τοῖς ποταμίοις νάμασι ῥαγδαίως τῆς γῆς καταχεομένοις, παρεικάζειν ἔθος τοῖς ἱεροῖς Γράμμασι τῶν πειρασμῶν τὴν ἔφοδον.
- [02036] Ὅταν τοίνυν κατεπιφύωνται, φησὶν, αὐτῶν πειρασμοὶ, εἰέν τε καθάπερ ὕδωρ φερόμενον, αὐτὸς κρυβήσεται, τοῦτ' ἔστιν, ἀνάλωτος ἔσται ταῖς τῶν πειραζόντων ἐπιβου-λαῖς.
- [02037] Ἐφη δέ που καὶ ὁ Δαβὶδ περὶ αὐτοῦ, ὅτι <sup>[6Οὐκ]</sup> ὠφελήσει ἐχθρὸς ἐν αὐτῷ, καὶ υἱὸς ἀνομίας οὐ προσ-θήσει τοῦ κακῶσαι αὐτόν.
- [02038] <sup>[6]</sup> Πλειστάκις μὲν γὰρ ἐπ-εβούλευσαν οἱ τῶν Ἰουδαίων δῆμοι, παροτρυνόντων εἰς τοῦτο αὐτοὺς τῶν τότε καθηγεῖσθαι λαχόντων, Γραμματέων τε φημί καὶ Φαρισαίων.
- [02039] Ἀλλ' οὐκ ἦν ὑπομεῖναι τι τῶν εἰωθότων λυπεῖν ἀβουλήτως Χρι-στόν.
- [02040] Οἱ μὲν γὰρ ἐλίθαζον, ὁ δὲ, καθὰ φησὶν ὁ μακά-ριος εὐαγγελιστής, ἐπορεύετο διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως, τοῦτ' ἔστι, οὐ πεφροντικῶς.

[02041] Ἔσται δὲ τοῖς ἐν Σιών ὡς ποταμὸς φερόμενος ἐνδοξος ἐν γῆ διψώση.

[02042] Δεδιψηκόσι γὰρ τοῖς ἐξ ἔθνων κεκλημένοις εἰς ἐπίγνωσιν αὐτοῦ, καὶ τὸν εἰδὸτα σώζειν οὐκ ἔχουσι λόγον, γέγονεν οἷά τις ποταμὸς πλουσίῳ καταχεόμενος νάματι, καὶ πρὸς γε τούτῳ καὶ ἐνδοξος, τοῦτ' ἐστίν, ἐπίσημος.

[02043] Πλειστοὶ μὲν γὰρ καὶ ἕτεροι κέκληνται ποταμοί.

[02044] Καὶ γοῦν ὁ μακάριος Δαβὶδ τοὺς ἀγίους μυσταγωγούς, καὶ τοὺς ἄνωθεν ἐξ οὐρανοῦ ποτίζοντας λόγον, τοὺς τὴν πίστιν προσιεμένους ποταμοὺς παρεϊκάζων ἔφασκεν·

[02045] [6<sup>Επηραν</sup>] οἱ ποταμοὶ, Κύριε, ἐπ-ῆραν οἱ ποταμοὶ φωνὰς αὐτῶν.

[02046] [6<sup>Ι</sup>] Ἐξάκουστοι μὲν γὰρ αἱ τῶν ἀγίων ἀποστόλων φωναί.

[02047] Ἀλλ' οὐδεὶς αὐ- τῶν ἐνδοξος οὕτω, καθάπερ ἀμέλει καὶ ὁ χειμάρρους τῆς τρυφῆς, τοῦτ' ἔστι, Χριστός.

[02048] Παρ' αὐτοῦ γὰρ καὶ τοῖς ἄλλοις ἅπασι δεδόσθαι φαιμέν τὸ ἐπιτηδείως ἔχειν πρὸς γε τὸ δύνασθαι μυσταγωγεῖν, καὶ τὸν ζωοποιὸν τοῦ Θεοῦ λόγον ταῖς τῶν πιστευόντων ἐνιέναι ψυ- χαίς.

[02049] [9<sup>Καὶ</sup>] οὐκέτι ἔσσονται πεποιθότες ἐπ' ἀνθρώποις, [70.705] ἀλλὰ τὰ ὦτα δώσουσιν ἀκούειν·

[02050] καὶ ἡ καρδία τῶν ἀσθενούντων προσέξει τοῦ ἀκούειν, καὶ αἱ γλῶσσαι αἱ ψελλίζουσαι ταχὺ μαθήσονται λαλεῖν εἰρήνην, καὶ οὐκέτι μὴ εἴπωσιν οἱ ὑπηρέται σου, Σίγα.

[02051] Ὁ γὰρ μωρὸς μωρὰ λαλήσει, καὶ ἡ καρδία αὐτοῦ μάταια νοήσει, τοῦ συντελεῖν ἄνομα, καὶ λαλεῖν πρὸς Κύριον πλάνησιν, τοῦ διαφθεῖραι ψυχὰς πεινώσας, καὶ τὰς ψυχὰς τὰς διψώσας κενὰς ποιῆσαι, Ἡ γὰρ βουλή τῶν πονηρῶν ἄνομα βουλεύεται, καὶ καταφθεῖραι ταπεινοὺς ἐν λό- γοις ἀδίκους, καὶ διασκεδάσαι λόγους ταπεινῶν ἐν κρίσει.

[02052] Οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλεύσαντο, καὶ αὕτη ἡ βουλή μένει.9 Ἀρμόσειεν ἂν εὖ μάλα τῶν προκειμένων ἡ δύνα- μισ τοῖς τε ἐξ ἔθνων κεκλημένοις διὰ τῆς πίστεως, καὶ τοῖς ἐξ αἵματος Ἰσραήλ.

[02053] Οἱ μὲν γὰρ τοῖς ψευδ- ωνύμοις λελατρευκότες θεοῖς, ἀνθρώποις ἐπιθαρσή- σαντες, οἱ γεγόνασι παρ' αὐτοῖς δοκῆσει σοφίας ἔχοντες δόξαν, καὶ ὑπόληψιν τῆς εἰς ἄκρον ἔλλογι- μότητος παρεκομίσθησαν εἰς ἔκτοπόν τε καὶ κίβδηλον νοῦν.

[02054] Πεπλάνηται γὰρ καὶ εἰρήκασι τῷ ξύλῳ·

[02055] Πα- τήρ μου εἶ σὺ, καὶ τῷ λίθῳ, Σὺ ἐγέννησάς με·

[02056] καὶ Θεοὺς ἐπεγράφοντο τοὺς οὐκ ὄντας θεοὺς.

[02057] Ἰουδαῖοί γε μὴν τοῖς καθηγεῖσθαι λαχοῦσι προσεσχηκότες, οὐ παρεδέχοντο τὴν πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰη- σοῦν Χριστόν.

[02058] Ὦντο γὰρ οἱ τῶν ἱερῶν Γραμμάτων ὄντες ἐπιστήμονες, ἄμεινον ὁ αὐτοὶ βεβούλευνται, καὶ οὐκ ἠγνοήκασιν τὸ Θεῷ δοκοῦν καὶ τοῖς ὑπὸ χεῖρα λαοῖς τὸ ὅτι μάλιστα τελοῦν εἰς ὄνησιν.

[02059] Οὐκέτι τοίνυν ἔσσονται, φησὶν, ἐπ' ἀνθρώποις πεποιθότες, παρέξουσι δὲ τὰ ὦτα πρὸς γε τὸ δεῖν τὸν τοῦ Σωτήρος ἐπακροᾶ- σθαι λόγον, καὶ ἡ τῶν ἀσθενούντων καρδία ποτὲ λοι- πὸν ἀνδρυνθείσα πρὸς σύνεσιν προσέξει τοῦ ἀκούειν, αἱ δὲ γλῶσσαι αἱ ψελλίζουσαι, τοῦτ' ἐστίν, αἱ λαλεῖν ὀρθῶς οὐκ εἰδυῖαι ποτε·

[02060] ψελλισμὸς γὰρ οἰονεῖ πως ἐστὶ τὸ μηδὲν μὲν δύνασθαι λαλεῖν τῶν εἰς δόξαν Θεοῦ, δαπανᾶν δὲ λόγους εἰς ὑμνολογίαν τῶν ψευδωνύμων·

[02061] μαθήσονται, φησὶ, λαλεῖν εἰρήνην.

[02062] Λαλεῖν εἰρήνην, οὐδὲν ἕτερόν ἐστίν, ἢ διὰ γλώσσης ἔχειν Χριστόν τε καὶ τὰ αὐτοῦ·

[02063] καὶ γὰρ ἐστίν αὐτὸς ἡ εἰρήνη ἡμῶν κατὰ τὰς Γραφάς.

[02064] Ψελλισμὸς δὲ τοῖς ἐξ Ἰσραήλ, τὸ μὴ ἀνέχε-σθαι λαλεῖν τὸ Χριστοῦ μυστήριον·

[02065] ἀειλογεῖν δὲ τὸν νόμον, καὶ τὰς ἐν αὐτῷ σκιᾶς, καὶ \* διδασκάλων.

[02066] Ἀλλὰ καὶ οὗτοι πεπαύσσονται, φησὶ, καὶ ἅπας αὐτοῖς γενή- σεται λόγος περὶ Χριστοῦ.

[02067] Ὅτι δὲ τῶν ἀρχαίων οὐκ ἀνέξονται διδασκάλων, διαμεμήνυκεν εἰπῶν·

[02068] Καὶ οὐκ- ἐτι οὐ μὴ εἴπωσι τῷ μωρῷ ἄρχειν.

[02069] Μωροὶ γὰρ ὁμο- λογουμένως οἱ παρ' Ἑλλησι σοφοί·

[02070] μεμώραται γὰρ ἡ σοφία τοῦ κόσμου.

[02071] Μωροὶ δὲ καὶ οἱ τῶν Ἰουδαίων καθηγηταὶ καὶ διδάσκαλοι, τὸ διὰ τῆς ἐν νόμῳ σκιᾶς γραφόμενον οὐκ ἐπεγνωκότες, καὶ τοὺς τῶν ἀγίων προφητῶν οὐ συνιέντες λόγους.



[02072] Οὐκ ἐροῦσιν οὖν ἔτι τῷ μωρῷ ἄρχειν, ἀλλ' οὐτε μὴν οἱ τῶν μωρῶν ὑπηρεταὶ τοῖς παρ' αὐτῶν διδασκομένοις ἐροῦσι τὸ, Σίγα.

[02073] Λελαλήκασι μὲν γὰρ ἐν Βεελζεβούλ οἱ ἐν κόσμῳ σοφοί, καὶ δογμάτων σκαιῶν, καὶ ψυχρῶν, καὶ πρὸς γε τούτῳ καὶ ἀνοσιῶν γεγόνασιν εὐρεταί.

[02074] Ἀλλ' εἴ τις ἔλοιτο ταῖς ἑαυτῶν ἀντιτάττεσθαι φλυαρίαις, καὶ ὡς [70.708] ἐκτόπως γεγενημένας κατακιβδηλεύειν αὐτάς, ἀναπηδῶσί τινες τῶν ἐκείνοις ὑπηρετεῖν εἰωθότων, ἀναφωνοῦσί τε σιγᾶν, ἀναντιρρήτους εἶναι θέλοντες τὰς ἐκείνων φωνάς.

[02075] Φασὶ γοῦν, ὅτι τοῖς Πυθαγόρου μαθηταῖς λαλοῦσιν ἔσθ' ὅτε ψυχρά τε καὶ καταγέλαστα, καὶ ἀπιστουμένων παρὰ πολλῶν, ἔθος ἦν λέγειν τοῦτο, Αὐτὸς ἔφατο, τοῦτ' ἔστι, Σίγα, καὶ δίδου τῷ τῷ δόγματος εὐρετῇ καὶ ἀβασανίστως τὴν πίστιν.

[02076] Οὐκέτι τοίνυν μὴ εἴπωσι, φησὶν, οἱ ὑπηρεταί σου, Σίγα.

[02077] Λαλήσει γὰρ ὁ μωρὸς πάντως που μωρὰ, μάταια δὲ νοήσει καὶ ἡ καρδία αὐτοῦ, ἕνα σκοπὸν ἔχουσα, τὸ συντελεῖν ἄνομα, καὶ λαλεῖν πρὸς Κύριον πλάνησιν.

[02078] Πλάνησις γὰρ καὶ ἕτερον οὐδὲν, οἱ παρ' Ἑλλήσιν ὕθλοι κατὰ τῆς τοῦ Θεοῦ δόξης συντεθειμένοι, πρὸς τὸ διαφθεῖραι ψυχὰς πεινώσας, καὶ τὰς ψυχὰς τὰς διψώσας κενὰς ποιῆσαι.

[02079] Μαθητιῶσι μὲν γὰρ ἔσθ' ὅτε τινές, εἶτα προσιέντες ἐκείνοις ἀκατασκέπτως ὀνίνανται μὲν παντελῶς οὐδὲν, δείκνυνται δὲ μᾶλλον, καίτοι πεινήσαντες καὶ διψήσαντες, τὸ μαθεῖν που πάντως ἀναγκαῖον αὐτοῖς καὶ χρήσιμον εἰς σωτηρίαν ψυχῆς·

[02080] ἀλλ' ἡ βουλή, φησὶ, τῶν πονηρῶν ἄνομα βουλευέσεται, καὶ εἰς τοῦτο βλέπει πρὸς τὸ ψυχὰς καταφθεῖραι ἐν λόγοις ἀδίκους, καὶ διασκεδάσαι λόγους ταπεινῶν ἐν κρίσει.

[02081] Οἱ γὰρ τῆς κοσμικῆς σοφίας ἐρασταί, καὶ τῶν διεστραμμένων δογμάτων ὑπασπισταί, καταστρατεύονται.

[02082] τῆς διδασκαλίας τῶν ἀγίων μυσταγωγῶν, οὓς καὶ ταπεινοὺς ὀνομάζει, καὶ πᾶσαν τίθενται σπουδὴν, ὥστε διασκεδάσαι τοὺς λόγους αὐτῶν, καίτοι γεγονότας ἐν κρίσει, τοῦτ' ἔστιν, οὐκ ἀτημελῶς, κεκριμένως δὲ μᾶλλον, καὶ ἐν σοφίᾳ τῇ ἀνωθεν, καὶ παρὰ Θεοῦ.

[02083] Τοῦτο γὰρ, οἶμαι, διδάσκει προστιθεὶς, Οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλευσαντο, καὶ αὕτη ἡ βουλή μένει.

[02084] Ἦρ-γησε μὲν γὰρ τῶν ἐν κόσμῳ σοφῶν ἡ εὐκομπὸς ἀθροστομία.

[02085] Κεκράτηκε γὰρ τῶν εὐσεβῶν ἡ βουλή, τοῦτ' ἔστιν, ἡ μάθησις, ἥτοι τὸ κήρυγμα.

[02086] Καὶ εὐσεβεῖς εἶναι φάμεν τοὺς τὸν θεῖον καὶ εὐαγγελικὸν τοῖς ἀνὰ πᾶσαν τὴν γῆν ἱερουροῦντας λόγον.

[02087] [9Γυναῖκες] πλούσιαι, ἀνάστητε, καὶ ἀκούσατε τῆς φωνῆς μου·

[02088] θυγατέρες, ἐν ἐλπίδι ἀκούσατε τοὺς λόγους μου, Ἡμέρας ἐνιαυτοῦ μνεῖαν ποιήσασθε ἐν ὀδύνῃ μετὰ ἐλπίδος.9 Ἔθος τῇ θεῖᾳ Γραφῇ, καὶ θεοπνευστῶ γυναικῶν πρόσωπον περιτιθέναι πλειστάκις ἢ πόλεσιν, ἢ καὶ κόμαις, ἀλλὰ καὶ μητροπόλεως οὐσης μιᾶς, θυγατέρας αὐτῆς τὰς ἐτέρας ἀποκαλεῖν, καθάπερ ἀμέλει καὶ ὁ θεσπέσιος Δαβὶδ περὶ τῆς Σιών ἥτοι τῆς Ἱερουσαλήμ καὶ τῶν περιοικίδων φησὶν·

[02089] [6Ἡκουσε] καὶ ἠψφράνθη Σιών, καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς [6] Ἰουδαίας· αἰεὶ γὰρ πῶς περὶ μητέρα τὴν ἀπασῶν ἠγουμένην εἰσὶν αἱ μικραὶ τε καὶ ὑπ' αὐτῇ πόλεις.

[02090] Εἰσκεκόμεσται τοίνυν ἐν τούτοις ἡμῖν τὸ αὐτοῦ τοῦ Σωτῆρος πρόσωπον, ταῖς τῆς Ἰουδαίας πόλεσι συμβουλευθῶν καὶ λέγον·

[02091] Γυναῖκες πλούσιαι, ἀνάστητε, καὶ ἀκούσατε τῆς φωνῆς μου.

[02092] Προτρέπει μὲν οὖν εἰς τὸ ἐλέσθαι τιμᾶν τὸ εὐπειθὲς αὐτάς, καὶ τοὺς παρ' αὐτοῦ προσίεσθαι λόγους, δῆλον δὲ ὅτι τὸ σωτήριον καὶ εὐαγγελικὸν κήρυγμα·

[02093] πλουσίας δὲ [70.709] αὐτάς ἀποκαλεῖ νυνὶ μάλιστα χρησίμως, ἅτε δὴ καὶ πολυανδρούσας ἔτι, καὶ ἀμέτρητον ἐχούσας τὴν τῶν ἐνοικούντων πληθύν, πλὴν οὐκ εἰς μακρὰν ἐσομένας ἐρήμους καὶ πενιχροτάτας, τὸ γε ἦκον, εἰς τὸ μηδὲνα τῶν ἐνοικούντων ἔχειν, εἰ μὴ τοῖς αὐτοῦ θεσπίσμασιν ὑπενεγκεῖν ἔλοιτο τὸν τῆς ἑαυτῶν διανοίας ἀχχένα.

[02094] Ὡ τοίνυν γυναῖκες, φησὶν, ὦ θυγατέρες, ἀκούσατε τοὺς λόγους μου ἐν ἐλπίδι, τοῦτ' ἔστιν, οὐκ ἀμισθὶ μᾶλλον, ἀλλ' ἐπ' ἐλπίδι λαμπρᾶ.

[02095] Τί δὴ οὖν ἄρα τὸ προσταττόμενον;

[02096] Μνεῖαν ποιήσασθε, φησὶν, ἡμερῶν ἐνιαυτοῦ καθ' ὃν ἐπέφανεν ὁ Χριστὸς, καὶ ἐνεκήρυξεν ἐναργῶς ταῖς ἀνὰ πᾶσαν τὴν Ἰουδαίαν πόλεσιν τε καὶ κόμαις.

[02097] Ἐφη γὰρ αὐτὸς διὰ φωνῆς Ἡσαΐου·

[02098] [6Πνεῦμα] Κυρίου ἐπ' ἐμὲ, οὗ εἶνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῦξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, καλέσαι ἐνιαυτὸν Κυρίου δεκτόν.

[02099] [6] Ἀνάστητε τοίνυν, φησὶν, τοῦτ' ἔστι, διαγορηγορήσατε, καὶ ἐλπίδα καλὴν προσοικισάμενοι κατὰ νοῦν μνημονεύσατε τῶν ἡμερῶν τοῦ ἐνιαυτοῦ καθ' ὃν, ὡς ἔφην, τὸ παρὰ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ γέγονε κήρυγμα.

[02100] Ἐπιτάττει δὲ μὴ παρειμένως μήτε μὴ ἀμελῶς τοῦτο δρᾶν, ἀλλ' ὡς ἐν σπουδῇ καὶ μετὰ φροντίδος·

[02101] κατορθοῦται γὰρ οὕτω τὰ ἀγαθὰ.

[02102] [9Ἀνήλωται] ὁ τρυγητὸς, πέπαυται ὁ σπόρος, οὐκέτι μὴ ἔλθῃ·

- [02103] ἔκστητε, λυπήθητε, αἱ πεποιθυῖαι, ἐκδύσασθε, γυμναί γένεσθε, περιζώσασθε τὰς ὀσφύας, καὶ ἐπὶ τῶν μαστῶν κόπτεσθε.
- [02104] Ἐπὶ ἄγρου ἐπιθυμήματος, καὶ ἀμπέλου γενήματος, ἡ γῆ τοῦ λαοῦ μου ἄκανθα καὶ χόρτος ἀναβήσεται, καὶ ἐκ πάσης οἰκίας εὐφροσύνη ἀρθήσεται.
- [02105] Πόλις πλουσία, οἴκοι ἐγκαταλελειμμένοι, πλούτον πόλεως καὶ οἴκους ἐπιθυμητοὺς ἀφήσουσι.
- [02106] Καὶ ἔσονται αἱ κῶμαι σπήλαια ἕως τοῦ αἰῶνος, εὐφροσύνη ὄνων ἀγρίων, καὶ βοσκήματα ποιμένων. <sup>9</sup> Ὅτι τοῖς ἐξ Ἰσραὴλ οὐκ ἀζήμιον, μᾶλλον δὲ ἀπάσης αἰκίας καὶ συμφορᾶς ἔσται πρόξενον τὸ μὴ βούλεσθαι παρὰ Χριστοῦ προσέσθαι λόγον, διαδείκνυσιν ἐν τούτοις.
- [02107] Ἐμελλον γὰρ αἱ κατὰ πᾶσαν τὴν Ἰουδαίαν καταδηωθήσεσθαι πόλεις, καταπιμπράσης ἀπάσης τῆς Ῥωμαίων χειρὸς, ὡς ὄρασθαι μὲν κενάνδρους αὐτὰς, καταχερσωθῆναι τε καὶ τὰ ἐξαιρέτα τῶν χωρίων, οἴχεσθαι τε πρὸς φυγὴν τοὺς διαδράναι μόλις ἰσχύσαντας, οἴκου τε καὶ πλούτου διαπεσεῖν, καὶ θηρίων ἐνδιαίτημα τὴν πολυάνθρωπον ποτὲ γενέσθαι πόλιν ἢ κώμην.
- [02108] Εἰ δὲ δὴ τις βούλοιο καὶ πνευματικὴν ἐπὶ τοῖς προκειμένοις δέχεσθαι θεωρίαν, ἐκεῖνο συνήσει·
- [02109] Τρυγητὸν, ὡς γε οἶμαι, καὶ σπόρον ἀποκαλεῖ τῆς νοητῆς εὐκαρπίας τὴν δύναμιν, καθ' ἣν ἐσμέν εὐάρεστοι τῷ Θεῷ, οὐχ οἶον ἄκανθαν τὴν πολυειδῆ τίκτοντες ἀμαρτίαν, ἀλλ' ὡς πίων τε καὶ εὐκαρπος γῆ παρὰ Θεῷ τιμώμενοι.
- [02110] Ἀποπεπτώκασι τοίνυν τῆς νοητῆς εὐκαρπίας οἱ τάλανες Ἰουδαῖοι·
- [02111] καὶ ὁ νοητὸς ἀμπελῶν ἀκανθοτόκος γέγονε γῆ.
- [02112] <sup>[6Ἐπέμεινε]</sup> γὰρ, φησὶ, τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δ' ἀκάνθας.
- [02113] <sup>[6]</sup> Εἰρηται δὲ καὶ διὰ φωνῆς τοῦ προφήτου περὶ τοῦ Ἰσραὴλ, ὅτι ἀνεμοφθόρα ἔσπειραν, καὶ ἡ καταστροφή αὐτῶν ἐκδέξεται αὐτά.
- [02114] <sup>[6Δράγμα]</sup> <sup>[70.712]</sup> οὐκ ἔχον ἰσχὺν τοῦ ποιῆσαι <sup>[6]</sup> ἄλευρον Ἀνάλωται τοίνυν, φησὶν, ὁ τρυγητὸς, τοῦτ' ἔστιν, Οὐκέτι χρηματιεῖς ἀμπελῶν.
- [02115] Οὐδὲν γὰρ σοι τῶν ὠρίμων.
- [02116] Πέπανται ὁ σπόρος, οὐκ ἔση καλλιτόκος γῆ καὶ καρπῶν ἡμέρων τροφή.
- [02117] Ταύτητοι καὶ λίαν εικότως ἔκστητε, τοῦτ' ἔστι, καταπλάγητε, καὶ θαυμάσατε.
- [02118] Λυπήθητε, αἱ πεποιθυῖαι.
- [02119] Αἱ γὰρ πάλαι μέγα φρονοῦσαι, φησὶν, ἐπὶ Θεῷ, ὅταν ἐρήμην τὴν ἑαυτῶν καρδίαν παντὸς ἀγαθοῦ καταθρήσητε, τότε δὴ τότε λυπήθητε.
- [02120] Ἐκδύσασθε, γυμναί γένεσθε, περιζώσασθε τὰς ὀσφύας, καὶ ἐπὶ τῶν μαστῶν κόπτεσθε.
- [02121] Ἀπὸ ἄγρου ἐπιθυμήματος καὶ ἀμπέλου γενήματος.
- [02122] Πρόφασίς ἐστι τοῦ θρήνου, φησὶ, τὸ ἀπολέσθαι, καὶ ἠφανίσθαι παντελῶς ἄγρον ἐπιθυμητὸν, καὶ ἀμπελῶνα τεθαυμασμένον.
- [02123] Σημαίνει δὲ διὰ τούτου τὸν Ἰσραὴλ.
- [02124] Καταλευκαίνει δὲ καὶ ἐτέρως αὐτὸ, καὶ φησὶν, ὅτι Ἡ γῆ τοῦ λαοῦ μου ἄκανθα καὶ χόρτος ἀναβήσεται.
- [02125] Κατεχερσώθη γὰρ, ὡς ἔφην, ὁ Ἰσραὴλ.
- [02126] Ἀνήκε γὰρ τὸν ἀμπελῶνα αὐτοῦ, καὶ ταῖς νεφέλαις ἐνετείλατο τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν.
- [02127] Καὶ γέγονεν εὐφροσύνη ὄνων ἀγρίων, καὶ πονηρῶν ποιμένων βοσκήματα, τοῦτ' ἔστι, τῶν ἀκαθάρτων πνευμάτων.
- [02128] Οὕτω καὶ ὁ μακάριος Δαβὶδ ὡς περὶ ἀμπελῶνος τοῦ Ἰσραὴλ τοὺς λόγους περιποιούμενος πρὸς τὸν τῶν ὄλων Σωτῆρα Θεόν·
- [02129] <sup>[6Ἀμπελον]</sup> φησὶν, ἐξ Αἰγύπτου μετήρας, ἐξέβαλες ἔθνη, καὶ κατεφύτευσας αὐτήν.
- [02130] <sup>[6]</sup> Εἶτα προσεπάγει λέγων·
- [02131] Ἴνα τί καθεῖλες τὸν φραγμὸν αὐτῆς, καὶ τρυγῶσιν αὐτὴν ἅπαντες οἱ παραπορευόμενοι τὴν ὁδόν;
- [02132] Ἐλυμήνατο αὐτὴν ὡς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατενεμήσατο αὐτήν.
- [02133] Ὅνπερ γὰρ τρόπον τὰ τῶν χωρίων κεχερσωμένα παραρῥίπτουσιν οἱ κεκτημένοι, καὶ λόγος αὐτοῖς οὐδεὶς, κὰν εἰ πᾶν αὐτοῖς ἐπιφέροιο βλάβος·
- [02134] οὕτω καὶ ὁ φιλάρετος ἡμῶν Θεὸς ἀνίησι ψυχὴν, καὶ φειδοῦς ἀπάσης ἀποφαίνει γυμνήν, εἰ καρπῶν ἐρήμη γένοιτο τῶν εἰς ἀγαθοουργίαν.
- [02135] <sup>[9Ἔως]</sup> ἂν ἐπέλθῃ ἐφ' ὑμᾶς Πνεῦμα ἀφ' ὑψηλοῦ.
- [02136] Καὶ ἔσται ἔρημος ὁ Χερμὲλ, καὶ ὁ Χερμὲλ εἰς δρυμὸν λογισθήσεται.

- [02137] Καὶ ἀναπαύσεται ἐν τῇ ἐρήμῳ κριμα, καὶ δικαιοσύνη ἐν Καρμήλῳ κατ- οικήσει.
- [02138] Καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης, εἰ- ρήνη, καὶ κρατήσῃ ἡ δικαιοσύνη ἀνάπαυσιν, καὶ πεποιθότες ἔσονται ἕως τοῦ αἰῶνος·
- [02139] καὶ κατ- οικήσῃ ὁ λαὸς αὐτοῦ ἐν πόλει εἰρήνης, καὶ ἐνοικήσῃ πεποιθῶς, καὶ ἀναπαύσεται μετὰ πλούτου.<sup>9</sup> Ἐναργῆ καθίστησι καὶ τὸν χρόνον, καθ' ὃν τῆς νοητῆς εὐκαρπίας ἔρημον ἔσται τὸ ἐξ Ἰσραὴλ ἀπει- θήσαν γένος.
- [02140] Μεθίστησι γὰρ τὸν λόγον ἐπὶ γε, φημί, τοὺς ταῖς εὐπειθείαις τετιμηκότας τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ κεκαθαρμένους μὲν διὰ τῆς εἰς αὐτὸν πίστεως, γεγονότας δὲ καὶ ἐν μεθέξει τοῦ ἁγίου Πνεύματος.
- [02141] Ἔσται γὰρ, φησὶ, τὰ προφηγε- μένα, καταχερσωθήσεται δὲ διὰ τὸ ἐξήνιον ὁ Ἰσραὴλ, ἕως ἂν ἐπέλθῃ ἐφ' ὑμᾶς Πνεῦμα ἀφ' ὑψηλοῦ.
- [02142] Ὡς γὰρ ἐν ταῖς Πράξεσι τῶν ἁγίων ἀποστόλων ἀνέγνωμεν·
- [02143] <sup>[6<sup>Hσαν</sup>]</sup> πάντες συνηγμένοι ἐπὶ τὸ αὐτὸ, περὶ τὰς ἡμέρας τῆς ἁγίας Πεντηκοστῆς.
- [02144] Καὶ ἰδοὺ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσε τὸν οἶκον οὗ ἦσαν συνηγμένοι·
- [02145] <sup>[70.713]</sup> καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι, ὥσει πυρὸς, καὶ ἐκάθησαν ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
- [02146] <sup>[6<sup>l</sup>]</sup> Ὅταν τοίνυν, φησὶν, ἔλθῃ ἐφ' ὑμᾶς τοὺς πιστεύοντας τὸ ἀνωθέν τε καὶ ἐξ ὕψους Πνεῦμα τοῦ Θεοῦ, τότε καὶ ἔρημος ἔσται ὁ Χερμέλ.
- [02147] Τὸ δὲ Χερμέλ ἦτο ὁ Κάρμηλος ὄρος ἐστὶ παμμέγεθες ἐν τῇ Ἰουδαίᾳ, καὶ ὕλη δατσασειά κατά- κομον.
- [02148] Παρεικάζει τοίνυν αὐτὴν τε τὴν Ἱερουσαλήμ, καὶ ἄπασαν δὲ τὴν περὶ οἰκίδα χώραν τῷ Χερμέλ, ἃ- τε δὴ καὶ ἀναρίθμητον ἔχουσαν τὴν τῶν ἐνοικούντων πληθύν.
- [02149] Ἀλλ' ἔσται, φησὶν, ἔρημος καὶ λογισθήσεται εἰς δρυμόν.
- [02150] Δρυμόν δὲ φησὶ τὴν ἀγρίαν ὕλην, ἧς ἡ χρεία πρὸς καῦσιν.
- [02151] Ἐκκόπτεται γὰρ τὰ ἀνήμερα τῶν ξύλων, καὶ φλογός εἰσι τροφή.
- [02152] Ἐκκοπέντος δὲ τοῦ Χερμέλ, καταλογισθέντος δὲ καὶ εἰς ἀγρίαν ὕλην, ἀναπαύσεται ἐν τῇ ἐρήμῳ κριμα.
- [02153] Ἐρημον δὲ φησὶν αἰνιγματωδῶς τὴν τῶν ἐθνῶν χώραν, ἧς καὶ ἐτέρωθι διαμένηται λέγων αὐτὸς ὁ προφήτης Ἡσαΐας·
- [02154] <sup>[6<sup>Eὐ-</sup>]</sup> φράνθητι, ἔρημος ἡ διψῶσα.
- [02155] Ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ὡς κρίνον.
- [02156] <sup>[6<sup>l</sup>]</sup> Ἐρήμῳ δὲ παρεικάζεται διὰ τοι τὸ ἄκαρπον καὶ οἶον ἐψιλωμένον, καὶ ἀνεστη- κὸς ἐν αὐτῇ εἶναι παντελῶς οὐδέν.
- [02157] Ἀλλὰ καὶ τοῦτο πεπλούτηκε.
- [02158] Πέφηνε καὶ εὐδενδροτάτη πνευματικῶς, ὅτι κατώκησεν ἐν αὐτῇ Χριστός.
- [02159] Καὶ γοῦν ἔφη διὰ φωνῆς πάλιν τοῦ προφήτου Ἡσαΐου·
- [02160] <sup>[6<sup>Kαι</sup>]</sup> ποιήσω ἐν τῇ ἐρήμῳ ὕδωρ, ποταμοὺς θήσω, εἰς τὴν ἀνυδρον γῆν, κέδρον, καὶ πύξον, καὶ μυρσίνην, καὶ κυπάρισ- σον, καὶ λεύκην.
- [02161] <sup>[6<sup>l</sup>]</sup> Σημαίνονται γὰρ διὰ τούτων, αἱ διὰ πίστεως τῆς εἰς αὐτὸν εὐδοκιμοῦσαι ψυχαί, καὶ ἐς ὕψος ἠρμέναι τὸ ἐκ διαφόρου καὶ πολυειδοῦς ἀρε- τῆς.
- [02162] Ἀναπαύσεται τοίνυν, φησὶν, ἐν τῇ ἐρήμῳ κριμα, καὶ δικαιοσύνη ἐν τῷ Καρμήλῳ κατοικήσει, ἀντὶ τοῦ, ἀγαθὸν ἐμπολιτεύεται τῇ τε ἐρήμῳ καὶ τῷ Καρμήλῳ.
- [02163] Ὁ δὲ Χερμέλ καὶ ὁ Κάρμηλος, οὐχ ἕτερόν τι, καὶ ἕτερόν ἐστιν, ἀλλ' ἐν ὄρος τὸ δι' ἀμφοῖν ση- μαίνεται.
- [02164] Πῶς οὖν ἄρα καὶ ἔρημον ἔσται καὶ εἰς δρυμόν λογισθήσεται, καὶ ἐν αὐτῷ κατοικήσῃ δι- καιοσύνη;
- [02165] Φαμέν ὅτι οὐκ εἰς ἅπαν ἐκπέπτωκε τῆς πρὸς Θεὸν οικειότητος ὁ Ἰσραὴλ, σέσωσται δὲ τὸ κατάλειμμα, καὶ συναγελάζονται τοῖς ἐξ ἐθνῶν οἱ ἐξ αὐτῶν πιστεύσαντες.
- [02166] Καὶ κατώκηκεν ὁ Χριστὸς ἐν τούτοις τε κἀκεῖνοις, ὅς ἐστι δικαιοσύνη καὶ κριμα.
- [02167] Δεδικαιώμεθα γὰρ ἐν αὐτῷ, δικαίῳ τε δὲ καὶ ὀρθῷ κρίματι καταργηθείσης τῆς ἁμαρτίας, καὶ ἀνηρη- μένου τοῦ Σατανᾶ.
- [02168] Τί οὖν ἐν ἐρήμῳ ἐργάζεται κατοικήσας ὁ Χριστὸς, ὅς ἐστι δικαιοσύνη, διατρανοῖ λέγων·
- [02169] Καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης, εἰρήνη.
- [02170] <sup>[6<sup>ΕΛΘῶν</sup>]</sup> γὰρ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς,<sup>6</sup> ὡς ὁ Παῦλος φησὶν, <sup>[6<sup>εὐηγγελίστατο</sup>]</sup> εἰρήνην τοῖς μακρὰν, καὶ εἰρήνην τοῖς ἐγγύς,<sup>6</sup> τοῦτ' ἐστίν, Ἑλλησί τε καὶ Ἰουδαίσις·

- [02171] ἐκράτυνε δὲ παρ' ἡμῖν ἡ δικαιοσύνη τὴν ἀνάπαυσιν.
- [02172] Εἰρηνεύσαντες γὰρ πρὸς Θεὸν, καὶ καταλύσαντες τὴν ἐχθρὰν ἐν πόλεσιν ἔσμεν ἀναπαύ-σεως, καὶ τῆς εἰς αἰῶνας τρυφῆς.
- [02173] Καὶ γεγόναμεν ἐν <sup>[70.716]</sup> αὐτῷ πεποιοῦτες ἕως τοῦ αἰῶνος, καὶ κατὰ κλήκαμεν ἐν πόλει τῆς εἰρήνης, τοῦτ' ἔστιν, Ἐκκλησία Θεοῦ ζῶντος.
- [02174] Ἐν αὐτῇ γὰρ κατοικεῖ Χριστὸς, ὅς ἐστιν εἰρήνη, καὶ ἀναπεπαύμεθα μετὰ τοῦ πλούτου.
- [02175] Οἱ γὰρ πάλαι παντὸς ἀγαθοῦ πράγματος, καὶ ἀρετῆς ἀπάσης ἐν ἐνδείᾳ καθεστηκότες, οἱ ἄθεοι κατὰ τὸν κόσμον, καὶ ἐλπίδα μὴ ἔχοντες, πλούσιοι διὰ Χριστὸν ἔσμεν τε ἤδη, καὶ ἔτι μειζρόνως ἔσόμεθα, τῶν ἀνωθεν καὶ παρὰ Θεοῦ χαρισμάτων ἀμφιλαφεστάτην λαχόν-τες τὴν ἐπίδοσιν.
- [02176] <sup>[9H]</sup> δὲ χάλαζα ἐὰν καταβῆ, οὐκ ἐφ' ὑμᾶς ἦξει.
- [02177] Καὶ ἔσονται οἱ ἐνοικοῦντες ἐν τοῖς δρυμοῖς πεποι-θότες ὡς οἱ ἐν τῇ πεδινῇ.<sup>9</sup> Δεδουσεβηκότων Ἰουδαίων εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, καὶ τό γε ἦγον εἰς ἀνοσιότητα λογι-σμών καὶ ἐγχειρημάτων δυνάμιν ἀπεκτονότων αὐτὸν, μονονουχί ῥαγδαιοτάτη χάλαζα, τοῦτ' ἔστι, τὰ ἐκ θείας ὀργῆς, κατὰ πάσης ἠνέχθη τῆς χώρας.
- [02178] Δέδοται γὰρ εἰς ἐρήμωσιν, ἤλω, καὶ πεπόρηται, καὶ διεσπάρησαν εἰς πάντα ἄνεμον κατὰ τὴν τοῦ προφήτου φωνήν.
- [02179] Ὅταν τοίνυν ἡ χάλαζα κατενεχθῆ, φησὶ, τοῦτ' ἔστι, τὰ ἐκ θείας ὀργῆς, οὐκ ἐφ' ὑμᾶς ἦξει τοὺς πιστεύσαντας, καὶ τοὺς κατοικοῦντας ἐν πόλει εἰρή-νης, οὔτε μὴν τὰ γενήματα τῆς δικαιοσύνης ἡμῶν καταφθερεῖ, οὔτε τοῖς ἀγαθοῖς ἡμῶν διαλυμανεῖται πόνοις, ἐν ἴσῃ δὲ τάξει πεποιοῦτες ἔσονται τοῖς κατοικοῦσιν ἐν τοῖς δρυμοῖς καὶ οἱ ἐν τῇ πεδινῇ.
- [02180] καὶ τί δὴ τοῦτό ἐστιν;
- [02181] Ἡ μὲν γὰρ δασέσι ξύλοις κα-τάκοσμος γῆ τραχεῖά πῶς ἐστὶ καὶ οὐκ εὐήροτος.
- [02182] Ἡ δὲ γε ὑπτία καὶ ὁμαλὴ τοῖς γηπονεῖν εἰωθόσιν, ἐπιτη-δεῖα πρὸς τὴν ἐδωδίμων σπερμάτων γένεσιν.
- [02183] Θεοῦ τοιγαροῦν κατανεύοντος ἔσται τὰ πάντα ἐν εὐκαρ-πίαις, καὶ σπερμάτων ἡμέρων τροφὸς ἢ πάλαι τρα-χεῖα δειχθήσεται γῆ.
- [02184] Καρποφορεῖ γὰρ τὰ πάντα διὰ Χριστὸν, νοητῶς δὲ δηλονότι καὶ πνευματικῶς.
- [02185] Καὶ σπεῖρει μὲν ἐπ' ἀκάνθαις οὐδεὶς.
- [02186] Νεώσαντες δὲ νεώματι κατὰ τὴν τοῦ προφήτου φωνήν, σπεῖρωμεν εἰς δικαιοσύνην, ζῶντες μὲν οὐκ ἔτι κατὰ σάρκα καὶ φιληδόνως, πολιτευόμενοι δὲ μᾶλλον εὐαγγελικῶς.
- [02187] <sup>[9Μακάριοι]</sup> οἱ σπεῖροντες ἐπὶ πᾶν ὕδωρ, οὐ βοῦς καὶ ὄνος πατεῖ.<sup>9</sup> Παρηνηγεμένου τοῦ λόγου πρὸς τὰ ἐκ τῆς γηπο-νίας ἔργα, καὶ τὰς ἐν ἀγροῖς εὐκαρπίας, ἐπιμένει τῇ μεταφορᾷ, καὶ μακαρίους ὀνομάζει τοὺς σπεῖροντας ἐφ' ὕδωρ, οὐ βοῦς, καὶ ὄνος πατεῖ.
- [02188] Ὑδωρ μὲν γὰρ ἡ θεόπνευστος Γραφή, τὸν θεῖον ἡμῖν καὶ οὐράνιον ὀνομάζει λόγον, καὶ τὸν τῶν ἀγίων μυσταγωγόν.
- [02189] Λαλοῦσι γὰρ ἐν Πνεύματι καὶ αὐτοί.
- [02190] Καὶ πιστῶσεται λέγων αὐτὸς ὁ Σωτήρ.
- [02191] <sup>[6Οὐχ]</sup> ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
- [02192] <sup>[6]</sup> Ἐπειδὴ γὰρ ἐστὶ ζωοποιὸς ὁ τοῦ Θεοῦ λόγος, ὕδατι ταύτη τοι καὶ μάλα εἰκότως παρεικάζεται.
- [02193] Ζωοποιὸν γὰρ τὸ ὕδωρ, καὶ ἀπάσης πρόξενον εὐκαρπίας.
- [02194] Τῶν τοιούτων οὖν ὑδάτων τὴν νοητὴν ἔχοντες χορηγίαν γεωργεῖν εἰθίσμεθα τὰ εἰς ἀρετὴν.
- [02195] Καὶ τοῖς κατ' εὐσέβειαν πόνοις ἐνιδροῦν σπουδάζομεν, ἐν τούτοις τοῖς ὕδασι βοῦς καὶ ὄνος πατεῖ.
- [02196] τοῦτ' ἔστιν, ὅ τε ἐξ Ἰουδαίων λαὸς, καὶ μὲν τοι καὶ ἐξ ἔθνων.
- [02197] Δεδικαίωκε γὰρ ὁ Θεὸς περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
- [02198] Καὶ ὡς ὁ Παῦλος φησὶ.
- [02199] <sup>[6Τὸ]</sup> μεσό- <sup>[70.717]</sup> τοῖχον τοῦ φραγμοῦ λύσας, καὶ τὸν ἐν δόγμασιν ἐντολῶν καταργήσας νόμον, ἔκτισε τοὺς δύο εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην.
- [02200] Καὶ ἀποκατήλλαξε τῷ Θεῷ ζυγὸν ἐπιθεῖς ἀμφοτέροις ἓνα, καὶ συνάψας εἰς ὁμοψυχίαν, διὰ πίστεως καὶ ἀγάπης καὶ ἀγια-σμοῦ.
- [02201] <sup>[6]</sup> Καὶ βοῖ μὲν παρεικάζει τὸ ἐξ Ἰουδαίων ἔθνος.
- [02202] καθαρὸν γὰρ ζῶν κατὰ τὸν νόμον ὁ βοῦς.
- [02203] ἀνεκομί-ζετο δὲ καὶ εἰς ὁσμὴν εὐωδίας τῷ Θεῷ.

- [02204] Ὅ γε μὴν ὄνος ἀκάθαρτος.
- [02205] Καὶ γοῦν τὰ πρωτότοκα προσεταχῶς τῶν κτηνῶν προσκομίζεσθαι τῷ Θεῷ·
- [02206] [Ἁγιάσεις] γὰρ μοι, φησὶ, πᾶν πρωτότοκον διανοῖγον μήτραν .....
- [02207] [ῥόνου] ἀλλάξεις [6] προβάτω· πλὴν εἰ καὶ ἀκάθαρτος ἦν διὰ τὸ πεπλανῆσθαι τυχὸν ὁ ἐξ ἔθνῶν λαὸς, ἀλλ' οὖν ἠγιάσθη διὰ πίστεως.
- [02208] Ἐν Χριστῷ γὰρ δεδικαίωται, ἀπενίψατο τῶν ἀρχαίων αἰτιαμάτων τοὺς ῥύπους διὰ τοῦ ἁγίου βαπτίσματος, καὶ ἀναμίξ, ὡς ἔφην, τοῖς ἐξ Ἰσραὴλ, τοῖς τοῦ Σωτῆρος ἡμῶν ὑπενήνεκται ζυγοῖς.
- [02209] [Ἐοῦαι] τοῖς ταλαιπωροῦσιν ὑμᾶς·
- [02210] ὑμᾶς δὲ οὐδεὶς ποιεῖται ταλαιπῶρους, καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ.
- [02211] Ἀλώσσονται οἱ ἀθετοῦντες, καὶ παραδο- θήσονται, καὶ ὡς σῆς ἐπὶ ἱματίου, οὕτως ἠττηθή- σονται.<sup>9</sup> Μακαρίους ὀνομάζει τοὺς σπείροντας ἐπὶ πᾶν ὕδωρ, οὐ βούς καὶ ὄνος πατεῖ.
- [02212] Ἐλέγομεν δὲ σημαί- νεσθαι διὰ τούτων τοὺς τε ἐξ Ἰουδαίων, καὶ μέντοι τοὺς ἐξ ἔθνῶν διὰ τῆς πίστεως κεκλημένους εἰς ἐπί- γνωσιν τοῦ Χριστοῦ.
- [02213] Ἀλλ' ἦν εἰκὸς διαλογίζεσθαι τινὰς, καὶ μὴν καὶ φράσαι·
- [02214] Εἶτα πῶς οἱ τοιοῦδε μα- κάριοι διωκόντων αὐτοὺς τῶν φρονούντων τὰ ἐν κόσμῳ, καὶ ἀφορήτοις μὲν περιστάσεσι περιβαλόντων ἀεὶ, κατακομιζόντων δὲ καὶ εἰς αὐτὸ τὸ τεθνάναι πολλάκις;
- [02215] Ἀνανήφει τοίνυν ὁ λόγος εἰς παράκλησιν τῶν πεπιστευκότων καὶ φησιν·
- [02216] Οὐαὶ τοῖς ταλαιπω- ροῦσιν ὑμᾶς, ὑμᾶς δὲ οὐδεὶς ποιεῖ ταλαιπῶρους.
- [02217] Τὸ μὲν γὰρ παθεῖν διὰ Χριστὸν τοῖς ἁγίοις εὐκλεές, τοῖς γε μὴν ἐπιφέρουσι τοὺς διωγμοὺς, ὀλέθρου τὸ χρεῖμα πρόξενον.
- [02218] Ἐαυτοὺς οὖν ἄρα ταλαιπῶρους ἀποφαί- νουσι, καὶ οὐχὶ δὴ μᾶλλον τοὺς πεπονθότας, εἴπερ οἱ συμπάσχοντες συμβασιλεύσουσι τῷ Χριστῷ.
- [02219] Ἀλλὰ κἂν εἰ τις ὑμᾶς ἀθετήσῃ, φησὶν, ἑαυτὸν καὶ οὗτος ἀθετεῖ.
- [02220] Ἀλώσσονται γὰρ οἱ τοῦτο δρᾶν εἰωθότες, τοῦτ' ἔστιν, οὐ διαφεύξονται τὰ ἐκ τῆς θείας ὀργῆς·
- [02221] ἔσονται δὲ ταῖς ἐπενεχθησομέναις αὐτοῖς δίκαις οἰονεὶ πρὸς κατάβρωσιν, καθάπερ ἀμέλει καὶ ἱμάτιον ὑπὸ σιγῆς.
- [02222] Οὐκοῦν ὁ μὲν πόνος τοῖς ἁγίοις, ὡς ἔφην, τῶν εἰς αἰῶνα πρόξενος ἀγαθῶν.
- [02223] Τό γε μὴν ἐλέσθαι κακοῦν τοὺς ἀνακειμένους τῷ Θεῷ, τοῖς τοῦτο πράττουσιν οὐκ ἀζήμιον.
- [02224] Μᾶλλον δὲ τῆς ἀπασῶν ἐσχάτης πρόφασις ἔσται δίκης.
- [02225] [Κύριε] ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν.
- [02226] Ἐγενήθη τὸ σπέρμα τῶν ἀπειθούντων εἰς ἀπ- ὄλειαν.
- [02227] Ἡ δὲ σωτηρία ἡμῶν ἐν καιρῷ θλίψεως.<sup>9</sup> Θεοῦ τοῖς ἁγίοις προσπεφωνηκός·
- [02228] Οὐαὶ τοῖς ταλαιπωροῦσιν ὑμᾶς·
- [02229] ὑμᾶς δὲ οὐδεὶς ποιεῖ ταλαιπῶ- ρους·
- [02230] ἐκ πολλῆς ἄγαν περιχαρείας αὐτοὶ μονονουχί, καὶ ἀνασκιρτῶντές φασιν·
- [02231] ὅτι τῶν ἀπειθεῖν ἐλομένων ἀνόνητος ἔσται πᾶς πόνος, καὶ ὅτι πολλὴν νοσοῦντες τὴν ἀκαρπίαν βαδιοῦνται πρὸς ὄλεθρον, σωτηρίας δὲ [70.720] τῆς δοθησομένης αὐτοῖς ἔσται που πάντως κατὰ και- ροὺς ἢ ἀνάδειξις.
- [02232] Πᾶσα γὰρ δύναμις αὐτῶν ἐν Χριστῷ.
- [02233] Κἂν εἰ δοκοῖεν ὅλως ἀσθενῆσαι ποτε κατὰ γέ φημι τὸ διώκεσθαι παρ' ἐχθρῶν, ἀλλ' οὖν τότε δὴ μάλιστα τῆς εἰς αὐτοὺς ἡμερότητας, καὶ τῆς ἄνω- θεν ἐπικουρίας ἐμφανίζει τὸ μέγεθος ὁ σώζειν εἰδώς.
- [02234] Οὐκοῦν ἐν καιρῷ θλίψεως ἢ σωτηρία τοῖς ἁγίοις μάλιστα μυσταγωγοῖς.
- [02235] Καὶ τοῦτο δείξει γράφων ὁ πάνσοφος Παῦλος·
- [02236] [ῥοταν] γὰρ ἀσθενῶ, τότε δυνα- τός εἰμι.

- [02237] [6] Καὶ μὴν καὶ πρὸς αὐτὸν ὁ τῶν ὄλων Σω- τήρ·
- [02238] [6<sup>Ἀρκεί</sup>] σοὶ ἡ χάρις μου.
- [02239] Ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται.
- [02240] [6] [9<sup>Διά</sup>] φωνὴν τοῦ φόβου σου ἐξέστησαν λαοί.
- [02241] Ἀπὸ τοῦ φόβου σου καὶ ἀπὸ τῆς ὑψώσεώς σου διεσπάρησαν εἰς τὰ ἔθνη·
- [02242] Nūn δὲ συναχθήσεται τὰ σκῦλα ὑμῶν μικροῦ καὶ μεγάλου.
- [02243] Ὅν τρόπον ἐάν τις συνάγη ἀκρίδας, οὕτως ἐμπαίξουσιν ὑμῖν.<sup>9</sup> Ὅτι πάντη τε καὶ πάντως ἀπειθεῖν ἐλομένοις τοῖς ἐξ Ἰσραὴλ, καὶ τὴν εἰς Χριστὸν πίστιν οὐ προσιεμέ- νοις τὰ πάντων αἰσχίστα παθεῖν συμβήσεται·
- [02244] καὶ οὐ- τως μὲν ὁ διὰ Μωσέως παρακεκράγει νόμος, οὐδὲν δὲ ἦττον καὶ οἱ διὰ τῶν ἁγίων προφητῶν ἐμφανίζουσι λόγοι.
- [02245] Καὶ μὴν καὶ αὐτὸς ἔφη Χριστός·
- [02246] [6<sup>Ὅταν</sup>] ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε ἐρεῖτε τοῖς ὄρεσι·
- [02247] Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς·
- [02248] Πέσατε ἐφ' ἡμᾶς.
- [02249] [6] Διὰ τὴν φωνὴν τοίνυν, φησί, τοῦ φόβου σου, τοῦτ' ἔστι, τὴν καταπτοῦσαν εἰς φόβον, ἐξέστησαν λαοί, τὸ δὲ, ἐξέστησαν, ἀντὶ τοῦ, κατεπλά- γησαν, φησί.
- [02250] Πεπόνθασι δὲ τὴν κατάπληξιν.
- [02251] Τίνα τρόπον;
- [02252] Ἀπὸ γε, οἶμαι, τοῦ μεγέθους τῆς συμφορᾶς.
- [02253] Τὰ γὰρ ἀφόρητα τῶν κακῶν, ἔξω τίθησι φρενός, καὶ οἷον ἀσύνετον ἀποφαίνει τὸν πεπονθότα.
- [02254] Εἰ δὲ δὴ τις ἔλοιτο τὸ, ἐξέστησαν, καὶ καθ' ἕτερον τρόπον χρῆναι νοεῖν, κατασημήνειεν ἂν ἡ φωνή, ἀντὶ τοῦ, ἔξω τῆς ἐνεγκούσης γεγόνασιν.
- [02255] Οὕτω δὲ διεσπάρησαν εἰς πάντα τὰ ἔθνη.
- [02256] Καὶ μέχρι μὲν τούτων ἢ τῶν ἁγίων προφητῶν φωνή, τὸ δὲ γε τοῦ Θεοῦ πρόσωπον εἰσφέ- ρεται παραχρημα λέγον αὐτοῖς, δηλονότι τοῖς ἐκπε- πληγμένοις καὶ διεσπαρμένοις, ὅτι Nūn συναχθήσε- ται τὰ σκῦλα ὑμῶν, μικροῦ καὶ μεγάλου.
- [02257] Οὐ γὰρ εἰς μακρὰν, φησί, παραδοθήσεσθε τοῖς ἐχθροῖς, οὐδὲ εἰς ὑπερθέσεις βαδιεῖται τὸ ἀπειλούμενον.
- [02258] Ἀλλ' αὐτίκα δὴ μᾶλλον πορθηθήσεσθε μικρός τε καὶ μέγας.
- [02259] Οὕτω τε ὑμᾶς οἱ καταδηοῦντες συλλέξουσιν, ὡς ἂν εἰ καὶ τις τῶν ἐν ἀγροῖς τὴν τῶν ἀκριδῶν συναγείραι πληθύν, οὐ σὺν πόνῳ τὸ χρῆμα πληρῶν, ἀπονητὶ δὲ μᾶλλον, καὶ οἷον ὡς ἐν ἀθύρματι.
- [02260] Φαίη δ' ἂν τις αὐτὸ δὴ τουτὶ πεπονθέναι τὸν Ἰσραὴλ, καὶ πνευ- ματικῶς παραδοθέντα τῷ Σατανᾷ, καὶ τοῖς ἀκαθάρτοις πνεύμασι, καθάπερ τισὶ πολεμίοις εἰς δι- αρπαγὴν, καὶ εἰς γε τὸ δεῖν ἀκριδῶν δίκην ἐμπαίξεσθαι.
- [02261] [9<sup>Ἅγιος</sup>] ὁ Θεὸς ὁ κατοικῶν ἐν ὑψηλοῖς.
- [02262] Ἐν-επλήσθη Σιών κρίσεως καὶ δικαιοσύνης.
- [02263] Ἐν νό- μῳ παραδοθήσονται, ἐν θησαυροῖς ἡ σωτηρία ἡμῶν, ἐκεῖ σοφία, καὶ ἐπιστήμη, καὶ εὐσέβεια πρὸς τὸν Κύριον·
- [02264] οὗτοί εἰσι θησαυροὶ δικαιοσύ- νης.<sup>9</sup> [70.721] Ἀναφانوῦσι πάλιν οἱ ἅγιοι, καὶ ταῖς καθηκούσαις δοξολογίαις καταγεραίρειν ἐπείγονται τὸν τῶν ὄλων Σωτήρα Θεὸν τὸν κατοικοῦντα ἐν ὑψηλοῖς, ἢ ἐν τοῖς οὐρανοῖς δηλονότι, ἢ καὶ ἐν κτίσμασι λογικοῖς ὧν ἂν εἴη τὸ ὕψος, ὡς ἐν νοητῷ μεγέθει τῆς πολυειδοῦς ἀρετῆς.
- [02265] Δοξολογοῦσι τοίνυν τὸν Θεὸν κατατεθηπότες τὴν Σιών, τοῦτ' ἔστι, τὴν Ἐκκλησίαν Χριστοῦ, κρί- σεως καὶ δικαιοσύνης ὁρῶντες ἐμπεπλησμένην.
- [02266] Ἡ μὲν γὰρ ἐπίγειος Ἱερουσαλήμ τῆς οὕτω λαμπρᾶς ἀπολείπεται δόξης.
- [02267] Προσήκατο γὰρ οὐδαμῶς τὴν παρὰ Θεοῦ καὶ Πατρὸς δικαιοσύνην, τοῦτ' ἔστι, Χρι- στὸν.
- [02268] Ἡ δὲ γε ἐξ ἔθνῶν Ἐκκλησία, ἢ νοητὴ καὶ ἀληθεστέρα Σιών μεστή γέγονε κρίσεως καὶ δικαιο- σύνης·
- [02269] ἢ δὲ κρίσις ἐν τούτοις, τὴν δικαιοκρίσιαν τὴν ἐφ' ἑκάστῳ πράγματι δηλοῖ.
- [02270] Ζῆν γὰρ ἔθος τοῖς ἁγίοις λογικῶς, καὶ ἐννόμως, καὶ κατευφραίνεσθαι ὑπὸ τῶν εὐαγγελικῶν θεσπισμάτων.

- [02271] Εἶτα θαυμάζουσι τοὺς ἐξ Ἰσραὴλ, ὡς νόμον μὲν ἔχοντας, καίτοι δο- θέντα παρὰ Θεοῦ πρὸς ἐπικουρίαν, ἀπολωλότας δὲ δι' αὐτοῦ.
- [02272] Ὡς γὰρ ὁ μακάριος γράφει Παῦλος, <sup>[6Ατεθούν-τες]</sup> τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦν- τες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν.
- [02273] Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
- [02274] <sup>[6]</sup> Ὁ μὲν γὰρ νόμος ἦν ἐν σκιάῃς μέχρι καιροῦ διορθώσεως κείμενος.
- [02275] Ἀναλάμπαντος δὲ τοῦ νέου κηρύγματος, καὶ τῆς ἀληθείας εἰσκεικομισμένης, ἐχρῆν δὴ πᾶν ἄργησαι τοὺς τύπους, καὶ ἀπρακτῆσαι τὴν σκιάν, ἀλλ' ὁ φιλόνεκος Ἰσραὴλ, καίτοι τῷ νόμῳ συναγορευεῖν ἐθέλων, ἐνιστάμενός τε ταῖς Μωσέως ἐντολαῖς, εὐσεβεῖν τε διὰ τούτου νομί- ζων, παραδέδοται τοῖς ἐχθροῖς.
- [02276] Οὐ γὰρ ἔδει ταῖς οὕτω μακρᾷς ἀπειθείαις ἀτιμάζειν τὴν ἀλήθειαν.
- [02277] Οὐκοῦν ἐν νόμῳ παραδοθήσονται.
- [02278] Ἡμῖν δὲ τοῖς ἐξ ἔθνῶν πι- στεύασαι καὶ ὁ πάλαι δι' ἀγγέλων λαληθεὶς νόμος μεσολαβούντος Μωσέως θησαυρὸς ἠυρέθη σωτηρίας.
- [02279] Ἐκεῖ γὰρ, τοῦτ' ἔστιν, ἐν αὐτῷ σοφία τέ ἐστι καὶ ἐπιστήμη, καὶ εὐσέβεια πρὸς τὸν Κύριον.
- [02280] Διακέκραγε γὰρ ὁ Μωσέως νόμος τὸ τοῦ Χριστοῦ μυστήριον, καὶ τῆς εὐαγγελικῆς πολιτείας τὴν δύναμιν ὡς ἐν σκιάῃς εὐρήσομεν, ἰσχνὸν ἐνιέντες τοῖς γεγραμμένοις τὸν νοῦν.
- [02281] Καὶ γοῦν ἔφασκεν ὁ Σωτὴρ τοῖς Ἰουδαίων δὴ- μοις;
- [02282] <sup>[6Ei]</sup> ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
- [02283] <sup>[6]</sup> Οὐκοῦν θησαυρὸς δικαιοσύνης ὁ νόμος τοῖς οὐ προσέχουσι τῇ σκιά, διακύπτουσι δὲ μᾶλλον αὐτήν, καὶ τὸ τῆς ἀληθείας κάλλος πολυπραγμανεῖν σπουδάζουσι.
- [02284] <sup>[9Ἰδού]</sup> δὴ ἐν τῷ φόβῳ ὑμῶν αὐτοὶ φοβηθή- σονται
- [02285] οὐς ἐφοβεῖσθε φοβηθήσονται ἀφ' ὑμῶν·
- [02286] ἄγγελοι ἀποσταλήσονται ἀξιούντες εἰρήνην, πι- κρῶς κλαίοντες, παρακαλοῦντες εἰρήνην.
- [02287] Ἐρη- μωθήσονται γὰρ αἱ τούτων ὁδοί, πέπνυται ὁ φόβος τῶν ἔθνῶν, καὶ ἡ πρὸς τούτους δια- θήκη αἴρεται, καὶ οὐ μὴ λογισθήσεσθε αὐτοὺς ἀνθρώπους.<sup>9</sup> Πάλιν ἡμῖν ἐν τούτοις ὁ τῶν δυνάμεων Κύριος παραθαρσύνων ὁρᾶται τοὺς ἀγίους μυσταγωγούς·
- [02288] καὶ φόβου παντὸς ἀπαλλάττων, καὶ τῶν ἐσομένων αὐτοῖς ἀγαθῶν προαναφαίνων τὸ πλάτος.
- [02289] Ἐδίωκον μὲν γὰρ τοὺς ἀγίους ἀποστόλους οἱ τάλανες Ἰουδαῖοι·
- [02290] <sup>[70.724]</sup> τοῦτο μὲν καλοῦντες ἐν συνεδρίῳ, τοῦτο δὲ καὶ ῥάβδοις καταπαίοντες, καὶ γραφὴν αὐτοῖς καὶ εἰς ἐγκλήματος δύναμιν καταλογιζόμενοι τὴν εἰς Χρι- στὸν εὐσέβειαν, καὶ τὴν ἐπὶ τῷ θεῷ κηρύγματι σπουδὴν τε καὶ προθυμίαν.
- [02291] Ἐφασκον γὰρ, ὅτι <sup>[6Παθ-]</sup> ἀγγελία παρηγγείλαμεν ὑμῖν μηδενὶ λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ.
- [02292] Καὶ ἰδὸν πεπληρώκατε τὴν Ἱερουσα- λὴμ τῆς διδαχῆς ὑμῶν.
- [02293] <sup>[6]</sup> Καὶ αὐτοὺς δὲ τοὺς ἀγίους ἀποστόλους εὐρήσομεν δεδιότας μὲν τῶν Ἰουδαίων τὴν ἔφοδον, προσπίπτοντας δὲ τῷ παναγίῳ Θεῷ, καὶ λέγοντας·
- [02294] <sup>[6Και]</sup> τανῦν, Κύριε, ἐπίδου τὴν ἀπειλὴν αὐ- τῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρόρησίας λαλεῖν τὸν λόγον σου.
- [02295] <sup>[6]</sup> Ἰδοὺ τοίνυν, φησὶν, αὐτοὶ μᾶλλον ὑμᾶς, καὶ οὐχ ὑμεῖς αὐτοὺς φοβηθήσεσθε·
- [02296] οὐς ἐφοβεῖ- σθε φοβηθήσονται ἀφ' ὑμῶν.
- [02297] Ἀποστελοῦσι δὲ κατὰ καιρὸν καὶ ἀγγέλους αἰτοῦντες εἰρήνην, καὶ πικρῶς κλαίοντες.
- [02298] Ἐρημωθήσονται γὰρ αἱ τούτων ὁδοί, τοῦτ' ἔστιν, οὐκ εὐδοθήσονται θεομαχεῖν ἠρημένοι, καὶ δεσποτικοῖς νεύμασιν ἀντεξάγοντες.
- [02299] Πάλαι μὲν γὰρ ὁ Ἰσραὴλ, ἐν ἀρχαῖς ὄντος φημί τοῦ θεοῦ κηρύ- γματος, ἀφόρητος ἦν τοῖς ἀγίοις μυσταγωγοῖς.
- [02300] Ἐπεὶ δὲ ἡ τῶν πιστευσάντων πληθὺς ἀριθμοῦ γέγονε κρείσσων, ἐν ἀπάσῃ πόλει τε καὶ χώρᾳ νενίκηται λοιπὸν ἡ ἐκείνων ἀπόνοια, καὶ εἰσὶν ὑπὸ πόδας τῶν πεπιστευκότων ἠττημένοι τε καὶ κλαίοντες, καὶ ἀπο- χρήσειν ἐν αὐτοῖς εἰς εὐθυμίαν ἠγούμενοι τὸ κἂν γοῦν εἰρήνης ἀξιούσθαι τῆς πρὸς αὐτούς.
- [02301] Οὗτος, οἶμαι, ἐστὶ τῆς προφητείας ὁ νοῦς.
- [02302] Πέπνυται γὰρ, φησὶν, ὁ φόβος τῶν ἔθνῶν, τῶν Ἰουδαϊκῶν δηλονότι, καὶ ἡ πρὸς αὐτοὺς διαθήκη αἴρεται.
- [02303] Ἀλλότριοι γὰρ γεγό- νασιν τῆς πρὸς Θεὸν οἰκειότητος, καὶ ξένοι τῶν ἐπαγ- γελιῶν·

- [02304] ὅτι <sup>[6Μῆ]</sup> πάντες οἱ ἐξ Ἰσραὴλ, οὐδὲ ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα·
- [02305] ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας ταῦτα λογίζεσθαι εἰς σπέρμα, <sup>6</sup> τοῦτ' ἔστιν, οἱ ἐκ πίστεως τῆς ἐν Χριστῷ.
- [02306] Δεδικαίωται γὰρ διὰ πίστεως ὁ προπάτωρ Ἀβραάμ.
- [02307] Ληφθείσης τοίνυν, φησί, τῆς πρὸς αὐτοὺς διαθήκης, οὐ μὴ λογίσθητε αὐτοὺς ἀνθρώπους, τοῦτ' ἔστιν, οὐδενὸς ἀξίους ἠγήσεσθε λόγου.
- [02308] <sup>[9Ἐπένθησεν]</sup> ἡ γῆ, ἡσχύνθη ὁ Λίβανος, ἔλη ἐγένετο ὁ Σαρὼν.
- [02309] Φανερὰ ἔσται ἡ Γαλιλαία καὶ ὁ Κάρμηλος. <sup>9</sup> Ὅρος ἐστὶν ὁ Λίβανος ἐν Φοινίκῃ τῶν ὅτι μάλιστα διαφανεστάτων, κέδροις τε καὶ τοῖς ἑτέροις τῶν ξύλων εὖ μάλα κατάκομον.
- [02310] Τοῦτῳ δὴ τῷ ὄρει παρεικά- ζειν ἔθος τῆ θεοπνεύστῳ Γραφῇ τὴν τῶν Ἰουδαίων συναγωγὴν, ἅτε δὴ καὶ ἀριθμοῦ κρείττονα τὴν τῶν ἐνοικούντων ἔχουσα πληθύν, καθάπερ ἀμέλει καὶ διὰ φωνῆς ἑτέρου προφήτου τοῦ πρὸς αὐτὴν φησιν.
- [02311] Δι- ἀνοιξον, ὁ Λίβανος, τὰς θύρας σου.
- [02312] Ἐπένθησε τοίνυν ἡ γῆ, καὶ οὐχ ἀπλῶς πᾶσα, μόνη δὲ ἡ παθοῦσα τὴν ὑπὸ Ῥωμαίων δῆωσιν ἡ τῶν Ἰουδαίων γῆ.
- [02313] Τάχα που καὶ ἐγκαταλελειμμένη ὑπὸ Θεοῦ, καὶ τῆς ἀπ' αὐτοῦ θυ- μῆδιᾶς ἐξωκισμένη.
- [02314] Ἡσχύνθη δὲ καὶ ὁ Λίβανος, τοῦτ' ἔστιν, ἡ Ἱερουσαλήμ.
- [02315] Ἡ γὰρ πάλαι περιφανῆς καὶ αἰδοίμος, καὶ ταῖς ἄνωθεν εὐμενείαις πεπτρωγμέ- νη, καὶ ἄμαχον ἔχουσα τὴν κατὰ πάντων ἰσχύν, πέ- πτωκεν ὑπὸ πόδας ἐχθρῶν, ἐμπέπησται, καὶ ἠρή- μωται, καὶ φειδοῦς ἐστέρηται τῆς παρὰ Θεοῦ, ἔλη <sup>[70.725]</sup> γέγονεν ὁ Σαρὼν.
- [02316] Χῶρος δὲ κατὰ τὴν Ἰουδαίαν ἐστὶν, ᾧ ὄνομα Σαρωνᾶς, εὐήροτα μὲν ἔχων πεδία, πρὸς δέ γε τὸ χρῆναι γηπονεῖν ἐπιτηδείως ἔχοντα λίαν.
- [02317] Ἀλλ' ἡ οὕτως φησὶν εὐκαρπὸς τε καὶ γονιμῶ- τάτη γῆ ἔλη γέγονε, τοῦτ' ἔστι, δασεῖα πλείστης ὅσης ἀκάνθης φυεῖσης ἐν αὐτῇ.
- [02318] Δέχεται δὲ πάλιν, ὡς ἐξ ὁμοιότητος τῶν ἐμφανεστέρων πνευματικῆν θεωρίαν.
- [02319] Κατεχερσώθη γὰρ ὡσπερ ὁ Ἰσραήλ·
- [02320] καὶ ἡ πάλαι καρπῶν ἡμέρων τροφὸς, καὶ οἰά τις ἀγαθὴ καὶ πείρα γῆ, τοῦτ' ἔστιν, ἡ τῶν Ἰουδαίων συναγωγὴ γέγονεν ἀκανθοτόκος.
- [02321] <sup>[6Ἐμεινα]</sup> γὰρ, φησί, τοῦ ποιῆ-σαι σταφυλὴν, ἐποίησε δὲ ἀκάνθα.
- [02322] <sup>[6]</sup> Ἀλλὰ ταυτὶ μὲν τοῖς Ἰουδαίοις συμβήσεται, δεδυσσεβήκασιν γὰρ εἰς Χριστόν.
- [02323] Ἡ δὲ γε Γαλιλαία, καὶ ὁ Κάρμηλος φα- νερὰ ἔσται, τοῦτ' ἔστιν, ἐμφανῆς, καὶ περίοπτος τοῖς ἀπανταχῇ.
- [02324] Γαλιλαίαν δὲ φησὶ τὴν τῶν ἐθνῶν χώραν, ἥτοι τὰ ἔθνη.
- [02325] Καὶ τάχα που τὴν ἐξ ἐθνῶν Ἐκκλησίαν, ἣν καὶ τῷ Καρμήλῳ παρεικάζειν ἀξιοῖ.
- [02326] Κάρμηλος δὲ ὄρος ἐστὶ δασύ τε καὶ ὑψηλόν.
- [02327] Τοιαύτη δὲ πῶς ἡ Ἐκκλησία Χριστοῦ.
- [02328] Πλείστοι γὰρ ὅσοι τεθῆλασιν ἐν αὐτῇ θεοφιλῇ τὴν διάνοιαν ἔχοντες, καὶ παντὸς ἐπί- μεστον ἀγαθοῦ, ὑψοῦ τε ἡρμένην, καὶ τῶν ἐπιγείων πραγμάτων ἀνωκισμένην.
- [02329] Γέγραπται γὰρ ὅτι τοῦ Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν.
- [02330] Ὅρεσι τε τὴν Ἐκκλησίαν ἐξομοιοῦν ἔθος τῆ θεοπνεύστῳ Γραφῇ.
- [02331] <sup>[9Νῦν]</sup> ἀναστήσομαι, λέγει Κύριος, νῦν δοξασθή-σομαι, νῦν ὑψωθήσομαι.
- [02332] Νῦν ὄψεσθε, νῦν αἰ- σθήσεσθε·
- [02333] ματαία ἔσται ἡ ἰσχὺς τοῦ πνεύματος ὑμῶν, πῦρ ὑμᾶς κατέδετα·
- [02334] καὶ ἔσονται ἔθνη κατακεκαυμένα, ὡς ἀκάνθα ἐν ἀγρῷ ἐρῶμιμένη, καὶ κατακεκαυμένη. <sup>9</sup> Ὁ μονογενὴς τοῦ Θεοῦ Λόγος ὁ ἐν μορφῇ καὶ ἰσότητι τοῦ Θεοῦ καὶ Πατρὸς ὑπάρχων, ὡς ἐξ αὐτοῦ κατὰ φύσιν, καὶ ἀπορρήτως γεγεννημένος, κεκένωκεν ἑαυ- τὸν μορφὴν δούλου λαβὼν, καὶ ἐν σχήματι ἀνθρώ- πων γενόμενος τεταπεινώκεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου·
- [02335] θανάτου δὲ σταυροῦ.
- [02336] Ἐπειδὴ δὲ τὸν ὑπὲρ τῆς ἀπάντων ζωῆς ὑπομείνας σταυρὸν ἀνεβίω πάλιν ὡς Θεός, τότε δὴ τότε τοῖς εἰς τοῦτο δυσσεβείας ἐληλακόσιν, ὡς μὴ ἀπειθῆσαι μόνον αὐτῷ, καίτοι καλοῦντι πρὸς ζωὴν, ἀλλὰ γὰρ λαιδο- ρίας τε καὶ αἰκίσμασι, καὶ αὐτῷ δὲ τῷ θανάτῳ τολ- μῆσαι περιβαλεῖν, τὴν αὐτοῖς πρόπευσαν ἐπήρτησε δίκην.



- [02337] Κάκει γὰρ κακῶς διολώλασιν, ἐμπερησμέ- νων μὲν αὐτοῖς τῶν πόλεων.
- [02338] Καταδηωθείσης δὲ εἰς ἅπαν τῆς γῆς, τότε δὴ τότε τὴν τοῦ παθόντος ἐμάν- θανον δόξαν, καὶ ταῖς οὕτω δειναῖς καὶ ἀφύκτοις ἐνολισθήσαντες συμφοραῖς, ἔγνωσαν μόλις, ὡς οὐκ εἰς ἓνα τῶν προφητῶν τὰ τῆς δυσσεβείας αὐτοῖς ἀνοσίως ἐξεπράττετο, ἀλλὰ γὰρ εἰς αὐτὸν τὸν τῶν ὅλων Σωτῆρα καὶ Λυτρωτὴν.
- [02339] Ὡς μελλούσης αὐτίκα δὴ μάλα τῆς θείας ὀργῆς ἐπιπίπτειν αὐτοῖς·
- [02340] Νῦν ἀναστήσομαι, φησὶ, λέγει Κύριος.
- [02341] Ἀνεξικακήσας γὰρ ὡς Θεὸς πρὸ τοῦ τιμίου σταυροῦ, πεπονθῶς ἤδη τὰ ἐπ' αὐτῷ μονονουχὶ καὶ κατεξανίσταται τῶν ἐχθρῶν.
- [02342] Ἐδοξάσθη δὲ καὶ ὑψώθη παραδοὺς μὲν εἰς ὄλεθρον τοὺς μέχρι παντὸς μεμαχημένους αὐτῷ, κε- κληκῶς δὲ τὰ ἔθνη διὰ τῆς πίστεως, καὶ τῷ νοητῷ [70.728] δὲ καὶ τῷ θείῳ καταφαιδρύνας φωτὶ τοὺς ἐν σκότῳ πάλαι·
- [02343] καὶ τὴν ἐκ τῆς ἀμαθίας ἀχλὺν εἰς νοῦν ἔχον- τας, καὶ καρδίαν.
- [02344] Νῦν οὖν δοξασθήσομαι, νῦν ὄψεσθε, νῦν αἰσθήσεσθε, ματαία γὰρ ἔσται τοῦ πνεύματος ὑμῶν ἢ ἰσχὺς, τοῦτ' ἔστιν, εἰς οὐδὲν ἐκτελευτήσει.
- [02345] Περιέσομαι γὰρ, καὶ οὐχ ἐκόντων ὑμῶν, καὶ πυρὸς ἔσεσθε τροφή, καθάπερ ἄκανθα ἐν ἀγρῷ κατακεκαυ- μένη, καὶ ἐρῶιμένη.
- [02346] Δεδαπάνηται γὰρ, ὡς ἔφην, μονονουχὶ παμφάγῳ φλογὶ περιπεπωκότες τοῖς ἐκ θείας ὀργῆς κινήμασιν.
- [02347] Ὡς γὰρ φησὶν ὁ μακάριος Μωσῆς·
- [02348] [60] Θεὸς ἡμῶν πῦρ καταναλίσκον ἐστίν.
- [02349] [6] [9] Ἀκούσονται οἱ πόρρωθεν ἃ ἐποίησα, γνώσον- ται οἱ ἐγγίζοντες τὴν ἰσχύν μου.
- [02350] Ἀπέστησαν οἱ ἐν Σιών ἄνομοι, λήψεται γὰρ τρόμος τοὺς ἀσε- βεῖς. 9 Ἀπεστάλη μὲν παρὰ Θεοῦ καὶ Πατρὸς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς εἰς τὰ ἀπολωλότα πρόβατα οἴκου Ἰσραήλ.
- [02351] Καὶ γὰρ ἦσαν αὐτῶν αἱ ἐπαγγελίαι, ἡ νομοθεσία, καὶ ἡ διαθήκη, καὶ οἱ πατέρες, καὶ διατετέλεκε μὲν τοῖς ἀνὰ πᾶσαν τὴν Ἰουδαίαν ἐμ- φανῆ καθιστὰς ἑαυτὸν·
- [02352] καὶ τοῦτο μὲν διδασκαλίαις ταῖς ὑπὲρ νόμον χρώμενος, τοῦτο δὲ ταῖς ὑπὲρ λόγον καταπλήττων θεοσημείαις.
- [02353] Ἀλλὰ γέγονεν ἀνόνητον τοῖς Ἰουδαίοις παντελῶς τὸ χρῆμα διὰ πολλὴν σκαιό- τητα νοῦ.
- [02354] Ἐδίδασκε μὲν γὰρ ὁ Κύριος·
- [02355] οἱ δὲ Γραμ- ματεῖς τε καὶ Φαρισαῖοι τοῖς ἀκροωμένοις ἐπιπλήτ- τοντες ἔλεγον·
- [02356] [6] [Δαιμόνιον] ἔχει, καὶ μαίνεται, τί ἀκούετε [6] αὐτοῦ; Πονηροῖς καὶ ἀκαθάρτοις ἐπετίμα πνεύμασι, καὶ τοῦτο μετ' ἐξουσίας, ὡς Θεός·
- [02357] οἱ δὲ τὴν οὕτως ὑπερφυᾶ καὶ ἀπόρρητον συκοφαντοῦντες ἰσχύν ἀληθῶς, ἀπετόλμων λέγειν·
- [02358] Οὗτος οὐκ ἐκβάλ- λει τὰ δαιμόνια, εἰ μὴ ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.
- [02359] Οὐκοῦν ἀπόπεμπτοι γεγόνασι, καὶ σφόδρα εἰκότως ἀμέτοχοι τῆς εἰς αὐτὸν ἐλπίδος.
- [02360] Μεμυστα- γώγηται δὲ τὰ ἔθνη, καὶ τὸ σωτήριόν τε καὶ εὐαγ- γελικὸν παρεδέξαντο κήρυγμα.
- [02361] Τοῦτο, οἶμαι, διδάσκει λέγων·
- [02362] Ἀκούσονται οἱ πόρρωθεν ἃ ἐποίησα.
- [02363] Ὅσον μὲν γὰρ ἦκεν εἰς γε τὸ πεπαιδεῦσθαι νόμῳ, γέγονεν ἐγγὺς ὁ Ἰσραήλ·
- [02364] ἀφειστήκεισαν δὲ τὰ ἔθνη τῆς πρὸς Θεὸν οικειότητος, δῆλον δὲ ὅτι πνευματικῆς, λελατρευκότα τῇ κτίσει παρὰ τὸν κτίσαντα·
- [02365] Ἀλλ' οὗτοι, φησὶν, ἀκούσονται ἃ ἐποίησα, οὐκ ἐθελήσαντος ἀκούσαι τοῦ Ἰσραήλ.
- [02366] Γνώσονται οἱ ἐγγίζοντες τὴν ἰσχύν μου.
- [02367] Ἀπόλωλε γὰρ οὐκ εἰσάπαν ὁ Ἰσραήλ·
- [02368] πλειστοί γε μὴν καὶ ἐξ αὐτῶν πεπιστεύκασι, καὶ οἷον ἐγγὺς ὄντες Θεοῦ.
- [02369] Διὰ τὸ ἤδη λαχεῖν τὴν ἐν νόμῳ παιδευσιν, ἐγνώκασι τὴν ἰσχύν τοῦ Χριστοῦ.
- [02370] Πεπιστεύκασι γὰρ ὅτι τεθαυματούργηκεν ὡς Θεός.

- [02371] Ἀλλ' οὗτοι μὲν γνώσονται, φησίν.
- [02372] Ἀπέστησαν δὲ καὶ ἕξω γεγονόσιν ὀλοτρόπως τῆς τῶν ἁγίων ἐλπίδος οἱ ἐν Σιών ἄνομοι.
- [02373] Λήψεται δὲ αὐτοὺς καὶ τρόμος, καίτοι λίαν ὄντας ἀσεβεῖς.
- [02374] Ἀρκέσει γὰρ τῶν ἐπενηγεγμένων αὐτοῖς συμφορῶν ἡ πείρα πρὸς γε τὸ δεῖν, καὶ καταδείσαι λοιπὸν τὸν παρ' αὐτῶν ὕβρισμόν.
- [02375] <sup>[9Τις]</sup> ἀναγγελεῖ ὑμῖν, ὅτι πῦρ καίεται;
- [02376] Τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν <sup>[9]</sup> αἰώνιον; Ὅτι σκληρὰ καὶ ἀφύκτω περιπεσοῦνται κολάσει, πυρὸς ἐσόμενοι τροφή κατὰ τὸν τῆς κρίσεως καιρὸν οἱ δυσσεβοῦντες εἰς Χριστὸν, διαδείκνυσιν ἐν τούτοις.
- [02377] Ἐφη γὰρ πού τις καὶ αὐτός;
- [02378] <sup>[6Αμὴν]</sup> λέγω ὑμῖν, ὁ πιστεύων εἰς τὸν Υἱόν, ἔχει ζωὴν αἰώνιον.
- [02379] ὁ δὲ ἀπειθῶν τῷ Υἱῷ, οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.
- [02380] <sup>[6]</sup> Τοῖς δὴ οὖν ἄρα φησὶ σκληροκαρδίοις οὖσι, καὶ ἀπειθεῖν ἠρημένοις ἀναγγελεῖ τὸν τόπον τὸν αἰώνιον, καὶ ὅτι πῦρ ἠυτρέπισταί τε καὶ ἀνακαίεται, καὶ τοῦτο διηνεκῶς.
- [02381] Ὡς γὰρ αὐτός πού τις πάλιν φησὶν ὁ προφήτης περὶ τῶν θεωμάτων ταῖς ἑαυτῶν πλημμελείαις;
- [02382] <sup>[6Ο]</sup> σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάσης σαρκί.
- [02383] <sup>[6]</sup> <sup>[9Πορευόμενος]</sup> ἐν δικαιοσύνῃ, λαλῶν εὐθειαν ὁδὸν, μισῶν ἀνομίαν καὶ ἀδικίαν, καὶ τὰς χεῖρας ἀποσειόμενος ἀπὸ δώρων, βαρύνων τὰ ὦτα, ἵνα μὴ ἀκούσῃ κρίσιν αἵματος, καμμύων τοὺς ὀφθαλμούς, ἵνα μὴ ἴδῃ ἀδικίαν.
- [02384] οὗτος οἰκῆσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς.
- [02385] ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν.
- [02386] Βασίλειά μετὰ δόξης ὄψεσθε, καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν πόρρωθεν, ἡ ψυχὴ ὑμῶν μελετήσει φόβον. Ὅτι μὲν οὖν κατοικήσονται μὲν εἰς ἄδου κολασθησόμενοι, περιπεσοῦνται δὲ τῇ ἀσβέστῳ φλογὶ ταῖς κατὰ Χριστοῦ δυσσεβείαις ἐνισχημένοι τινές, εὐ μάλα διαμεμήνυκε.
- [02387] Προσεπάγει δὲ χρησίμως, ᾧ καθίστησιν ἐναργές, τίνες ἂν εἶεν οἱ τῆς εἰς αἰῶνα ζωῆς μεταλαχεῖν ὀφείλοντες, καὶ τοῖς παρ' αὐτοῦ χαρίσμασι, θεῖοις δὲ δηλονότι καὶ πνευματικοῖς, ἐντρύφησοντες κατὰ καιροῦς.
- [02388] Ὁ γὰρ τοι, φησὶ, πορευόμενος ἐν δικαιοσύνῃ, τοῦτ' ἔστιν, ὃ τὰ τῆς δικαιοσύνης ἔργα τετιμηκώς, καὶ βίον ἐπασκήσας τὸν ἐξαίρετον, καὶ ὁ λαλῶν εὐθειαν ὁδὸν, τοῦτ' ἔστιν, ὃ διὰ γλώττης ἔχων πᾶν ὅσον ἔστιν ἀποφέρον εἰς τὸ εὐθὺ, καὶ ὁ μισῶν ἀδικίαν, καὶ πᾶς εἴ τις ἐστὶ φιλοχρηματίας ἀμείνων, καὶ δωροδοκίας ἐχθρός, καὶ τὴν καθ' αἵματος κρίσιν τῆς οικείας ἀποσοβῶν ἀκοῆς, ἀποστρέφων δὲ καὶ τοὺς ὀφθαλμούς, ὡς ἂν μὴ τι τῶν ἀδίκων θεάσαιτο, οὗτος οἰκῆσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς.
- [02389] Ἐν ἀσφαλείᾳ γὰρ ἔσται, φησὶ, καὶ οἶον ἐν πέτρᾳ τὴν οἰκῆσιν ἔχων ἀκλόνητον, εὐρήσει τὴν ἐφ' ἅπασιν τοῖς εὐκταίοις διαμονήν.
- [02390] Εἰκὸς δὲ δὴ πού τις, καὶ πέτραν ἡμῖν ὠνομάσθαι διὰ τούτων τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν, ἐν ᾧ καθάπερ τι σπήλαιον, ἢ καὶ προβάτων σηκός ἡ Ἐκκλησία νοεῖται ἀσφαλῆ καὶ ἀκράδαντον ἔχουσα τὴν εἰς τὸ εὖ εἶναι διαμονήν.
- [02391] <sup>[6Σὺ]</sup> γὰρ εἰ Πέτρος, φησὶν ὁ Σωτὴρ, <sup>[6καὶ]</sup> ἐπὶ ταύτῃ τῇ πέτρᾳ θεμελιώσω μου τὴν Ἐκκλησίαν.
- [02392] καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς.
- [02393] <sup>[6]</sup> Τῷ τοίνυν, φησὶν κατοικήσαντι ἐν τῇ τοιαύτῃ πέτρᾳ δοθήσεται μὲν ἄρτος, χορηγηθήσεται δὲ καὶ ὕδωρ πιστόν.
- [02394] Τοῖς γὰρ οἰκοῦσι τὴν Ἐκκλησίαν, ἄρτος ζωῆς δίδεται, Χριστός, παρὰ τοῦ Θεοῦ καὶ Πατρὸς, καὶ μὴν καὶ ὕδωρ πιστόν τὸ τοῦ ἁγίου βαπτίσματος δηλονότι πιστοῦς καὶ ἑδραίους ἀποφαίνον τοὺς ἀξιόμηνους αὐτοῦ.
- [02395] Δίδεται γὰρ ἡ τοῦ ἁγίου βαπτίσματος χάρις τοῖς κεκαθαρμένοις διὰ τοῦ ἁγίου βαπτίσματος.
- [02396] Οἱ δὲ γε λαβόντες βασιλεία μετὰ δόξης, ὄψεσθε, <sup>[70.732]</sup> φησὶ, τοῦτ' ἔστι, Χριστόν.
- [02397] Ὅψεσθε δὲ καὶ γῆν πόρρωθεν, οὕτω γὰρ τεθεαμένοι τὴν γῆν, περὶ ἧς φησὶν ὁ Σωτὴρ.
- [02398] <sup>[6Μακάριοι]</sup> οἱ πρᾶεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- [02399] <sup>[6]</sup> Τοῖς τῆς διανοίας ὁμμασιν οἷον πόρρωθεν αὐτὴν οὖσαν ἔτι καταθεώμεθα.
- [02400] Ταύτη τοι καὶ μελετᾶν εἰθίσμεθα τὸν Θεοῦ φόβον, ἵνα ἐν αὐτῇ γενώμεθα καὶ ὁμοῦ τοῖς ἄλλοις ἁγίοις, τῶν διὰ Χριστοῦ χαρισμάτων ἀναπιπλάμενοι δοξολογοῦμεν αὐτόν.
- [02401] <sup>[9Ποῦ]</sup> εἰσὶν οἱ γραμματικοί;
- [02402] Ποῦ εἰσὶν οἱ συμβουλευόντες;

[02403] ποῦ ἐστὶν ὁ ἀριθμῶν τοὺς συστρε- φομένους μικρὸν καὶ μέγαν λαόν;

[02404] Ὡ οὐ συνεβού- λευσαν, οὐδὲ ἤδει βαθύφωνον, ὥστε μὴ ἀκοῦσαι λαὸς πεφασλισμένος·

[02405] καὶ οὐκ ἔστι τῷ ἀκούοντι σύνεσις.<sup>9</sup> Καταστήσας ἐναργῆ τῶν εὐσεβεῖν ἠρημένων τὰ γέγρα, μέτεισι πάλιν ἐπὶ τὸ χρῆναι λυπεῖν, κατονεὶ- δίζων εἰκότως τοῖς τῶν Ἰουδαίων καθηγηταῖς ὡς ἡμαρτηκόσιν ἐξ ἀβουλίας τοῦ διὰ τῆς ἀνωθεν χάριτος εὐημερεῖν δύνασθαι, καὶ θεοφιλὲς ἔχειν εἰς ἀρετὴν τὸ σπούδασμα προσιεμένους τὴν πίστιν·

[02406] τοῦτο μὲν οὐκ ἔδρων οἱ δεῖλαιοι, κατολισθαίνοντες δὲ μᾶλλον, εἰς τὰ αἰσχίω κατὰ πολλοὺς ἠλίσκοντο τρόπους.

[02407] Καί- τοι γὰρ τὸν νόμον οἱ λέγειν εἰωθότες, καὶ τὰς τῶν ἀγίων προφητῶν πολυπραγμονοῦντες φωνὰς, οὕτω δὲ εἰδέναι μὲν τὸν αὐτοῖς ἐν ἀνθρωπεῖα μορφῇ πε- φηνότα Θεὸν Λόγον, ἐπιλάμπαντά τε τοῖς ἐπὶ τῆς γῆς, ἠγνοήκασιν αὐτόν, ἢ καὶ τάχα που συνέντες τὸ μυστήριον ἐπεφύοντο πικροί.

[02408] Ἀποσταλέντα γὰρ τὸν Υἱὸν παρὰ τοῦ Θεοῦ καὶ Πατρὸς μετὰ τοὺς οἰκέτας ἐπιγνόντες ἔφασκον·

[02409] <sup>[6Οὔτος]</sup> ἐστὶν ὁ κληρονόμος, δεῦτε ἀποκτείνωμεν αὐτόν, καὶ σχῶμεν ἑαυτοῖς τὴν κληρονομίαν αὐτοῦ.

[02410] <sup>[6]</sup> Καὶ δὴ καὶ ἀπεκτόνασι τὸ γε ἦκον εἰς ἐγχειρημάτων δύναμιν, εἰ καὶ μὴ γέγονε κάτοχος ταῖς ἄδου πύλαις.

[02411] Καταθήγοντες ἐπ' αὐτοῦ τοὺς ὑπὸ χεῖρα λαοὺς, οἱ κατακεκράγασι αὐτῷ Πι- λάτῳ λέγοντες·

[02412] <sup>[6Αἴρε.]</sup> αἶρε, σταύρωσον αὐτόν.

[02413] <sup>[6]</sup> Καὶ ταύτης ἔνεκα τῆς αἰτίας, ὡς ταῖς ἀνωτάτω δυσ- σεβείαις ἔνοχοι, καὶ τῷ τῆς Κυριοκτονίας ἐγκλήματι κατηχθισμένοι, ξένοι μὲν γεγόνασι τῆς εἰς Χριστὸν ἐλπίδος, ἀπώλοντο δὲ τῆς πρὸς Θεὸν οικειότητος καὶ κατώλισθον εἰς ἀνηκέστους συμφοράς.

[02414] Φησὶ τοιγαρ- οὖν πρὸς αὐτούς·

[02415] Ποῦ εἰσὶν οἱ γραμματικοί;

[02416] ἀντὶ τοῦ, Ἐν τίσι γεγόνασι κακοίς;

[02417] Γραμματικούς δέ φησι τοὺς γραμματέας.

[02418] Ποῦ εἰσὶν οἱ συμβουλευόντες;

[02419] Καὶ τίνες ἂν εἶεν οὗτοι;

[02420] Πάλιν οἱ τεταγμένοι πρὸς ἱερουργίαν περὶ ὧν ὁ Μωσέως φησὶ νόμος, ὅτι <sup>[6Χεῖλη]</sup> ἱερέως φυλάσσεται κρίσιν, καὶ νόμον ἐκζητή- σουσιν ἐκ στόματος αὐτοῦ.

[02421] <sup>[6]</sup> Ταῖς γὰρ παρὰ τῶν ἱερέων νοθεσίαις, ὁ ὑπὸ χεῖρα παιδαγωγεῖται λαός, Ποῦ τοίνυν οἱ συμβουλευόντες;

[02422] Ποῦ ἐστὶν ὁ ἀριθμῶν τοὺς συστρεφομένους μικρὸν καὶ μέγαν λαόν;

[02423] Ἐν- ταῦθά μοι πάλιν σημαινόμενος ἄθρει γραμματέας τε καὶ ἱερέας ἦτοι Φαρισαίους, οἱ κατεσώρευσαν τοῦ Χριστοῦ τοὺς ὑπὸ χεῖρα λαοὺς, καὶ συστροφήν πε- ποίηνται δῆμων μικρῶν καὶ μεγάλων·

[02424] οἱ καὶ τὸ Πιλάτου περισχόντες οικητήριον, ἠξίουσαν ἀνεῖσθαι μὲν, φησὶ, σφίσι τὸν φονευτὴν Βαραββᾶν, σταυροῦ- σθαί γε μὴν τὸν ἐπ' οὐδενὶ τῶν ἀτόπων τὸ σύμπαν <sup>[70.733]</sup> κατεγνωσμένον, φημὶ δὴ Χριστόν.

[02425] Οὐ γὰρ ἐποίησεν ἁμαρτίαν.

[02426] Τούτου διαμένηται Ματθαῖός τε καὶ Μάρκος, οἱ μακάριοι εὐαγγελισταί.

[02427] Πιλάτου γὰρ λέ- γοντος ὅτι χρῆ μᾶλλον τῇ ἐορτῇ τὸν Ἰησοῦν αὐτοῖς ἀνεῖσθαι πεπλημμεληκότα μηδὲν, ὁ Ματθαῖός φησιν, ὅτι οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰη- σοῦν ἀπολέσωσι.

[02428] Τοῦτο δὲ αὐτὸ καὶ ὁ Μάρκος, ὡς ἔφην, ἐναργέστατα λέγει.

[02429] Ποῦ τοίνυν ὁ ἀριθμῶν τοὺς συστρεφομένους μικρὸν καὶ μέγαν λαόν, ᾧ οὐ συν- εβούλευσαν, οὐδὲ ἤδει βαθύφωνον, ὥστε μὴ ἀκοῦσαι λαὸς πεφασλισμένος, καὶ οὐκ ἔστι τῷ ἀκούοντι σύν- εσις.

[02430] Καὶ δυσχερεστάτη μὲν λίαν ἢ τῶν λέξεων συν- θήκη, καὶ δυσκάτοπτος ὁ ἐν αὐτοῖς νοῦς ἐστίν.

[02431] Ἐρῶ δὲ ὡς ἔνι.

[02432] Ποῦ γὰρ, φησὶν, ὁ ἀριθμῶν τοὺς συστρε- φομένους μικρὸν καὶ μέγαν λαόν, ᾧ λαῷ οὐ συνεβού- λευσαν;

[02433] Ὁ μὲν γὰρ πολὺς, ὡς ἔοικε, δῆμος ἠγνώνει Χριστὸν ὄντα Υἱὸν τοῦ Θεοῦ τὸν καταβοώμενον, ἔδρων δὲ τοῦτο διὰ τὸ τοὺς ἐγνωκότας, τοῦτ' ἔστι, τοὺς ἠγουμένους, μὴ συμβουλευῆσαι μᾶλλον αὐτῷ τὴν εἰς αὐτόν προσήκασθαι πίστιν.

[02434] Οὐ γὰρ ἤδει, φησὶν, ὁ λαὸς τὸν βαθύφωνον, τοῦτ' ἔστι, Χριστόν.

- [02435] Βαθύ- φωνον δὲ αὐτὸν ὀνομάζει, διὰ τοι τὸ κεκρυμμένους εἶναι, καὶ ὡς ἐν αἰνίγμασι καὶ παραβολαῖς τοὺς παρ' αὐτοῦ λόγους.
- [02436] Καὶ γοῦν εἰσκεκόμεσται διὰ τῆς τοῦ ψάλλοντος λύρας οὕτω λέγων·
- [02437] [6Ἀνοιξίω] ἐν πα- ραβολαῖς τὸ στόμα μου, ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.
- [02438] [6] Προσελάλει δὲ καὶ τοῖς Ἰου- δαίοις ἐν παραβολαῖς.
- [02439] Οὐκοῦν οὐ συνεβούλευσαν τῷ λαῷ, φησὶν, ἀλλ' οὐδὲ ἤδει τὸν βαθύφωνον.
- [02440] Οὐ συν- εβούλευσαν δὲ ὥστε μὴ ἀκοῦσαι λαὸς πεφαιλισμένος.
- [02441] Εἰ γὰρ ἦσαν συμβουλευσάντες, οὐκ ἂν ἤκουσε λαὸς πεφαιλισμένος.
- [02442] Μακάριοι δὲ μᾶλλον ὡς ἐπεγνωκότες τὸν Λυτρωτὴν.
- [02443] Ἀλλ' οὐκ ἦν, φησὶ, τῷ ἀκούοντι σύνεσις.
- [02444] Ἀσύνετοι γὰρ ὄντες οἱ Ἰουδαῖοι, τὰς τῶν ἡγουμένων οὐκ ἐδοκίμαζον φωνὰς, οὐδὲ διέκρινον πό- τερόν ποτε χρηστὰ συμβουλευούσιν, ἢ δρώσι τὸ ἐναν- τίον.
- [02445] [9Ἰδοῦ] Σιών ἡ πόλις, τὸ Σωτήριον ἡμῶν, οἱ ὀφθαλμοὶ σου ὄψονται Ἱερουσαλήμ, πόλις πλου- σία, σκηναὶ αἱ οὐ μὴ σεισθῶσιν, οἱ πάσσαλοι τῆς σκηνῆς αὐτῆς εἰς τὸν αἰῶνα χρόνον, οὐδὲ τὰ σχοινία αὐτῆς οὐ μὴ διαρῶσιν, ὅτι τὸ ὄνομα Κυρίου μέγα ὑμῖν.
- [02446] Τόπος ὑμῖν ἔσται, ποταμοὶ καὶ διώρυγες πλατεῖς, καὶ εὐρύχωροι.<sup>9</sup> Διὰ μέσου τεθειμένων τῶν τοῦ Θεοῦ λόγων οὐς πεποιήται πρὸς τοὺς ἀσυνέτους τῶν Ἰουδαίων γραμ- ματικούς, καὶ τοὺς ἀνόσια συμβουλευόντας, εἰσφέ- ρεται πάλιν τὸ πρόσωπον τῶν τῆς ἀληθείας ἐραστῶν, ἐπεγνωκῶν τε τὴν ἐπιφάνειαν τοῦ Χριστοῦ καὶ λεγόντων·
- [02447] Ἡ τὴν ἐπὶ γῆς Ἐκκλησίαν, ἡγουν τὴν ἐν οὐρανοῖς τὴν ἄνω καλλίπολιν, τὴν τῶν ἀγίων τροφόν.
- [02448] Ὅστε καὶ εἴτε τὴν ἐπὶ γῆς Ἐκκλησίαν ὀνομάσειέ τις, εἴτ' οὖν ἐκείνην εἰς νοῦν δέξαιτο, ἐν ἔσται τὸ δι' ἀμφοῖν δηλούμενον.
- [02449] Οἱ γὰρ ἐν τῇ κάτω γεγονότες, ἔσονται κατὰ καιροὺς καὶ ἐν ἐκείνῃ τῇ ἄνω καὶ ἐν οὐρανοῖς.
- [02450] Οὐκοῦν ἐπειδήπερ ἐκ περιχαρείας πολλῆς [70.736] μονονουχί, καὶ ἀνασκιρῶσιν ἐπεγνωκότες τὴν Σιών, ἐν ἣ τὸ σωτήριον ἡμῶν, τοῦτ' ἔστι, Χριστός, ἀλλή- λους αὐτὴν καταδεικνύουσιν, εὐθύς ὁ θεῖος διαδέχεται λόγος τὰς παρ' αὐτῶν φωνὰς, καὶ φησὶν·
- [02451] Οἱ ὀφθαλμοὶ σου ὄψονται Ἱερουσαλήμ, πόλις πλουσία·
- [02452] καὶ διαλέ- γεται μὲν ὡς ἐξ ὁμοιότητος τῆς ἀρχαίας καὶ ἐν τῇ ἐρήμῳ σκηνῆς.
- [02453] Πλουσίαν τε ὀνομάζει τὴν Σιών, καὶ ἀκατάσειστον ἔσεσθαι τὴν σκηνήν.
- [02454] Διίσχυρίζεται γὰρ, ἄρῶντα μὲν ἔχουσα τὰ σχοινία, πασσάλους δὲ πεπη- γότας διηνεκῶς.
- [02455] Ἐρήρεισται γὰρ ἡ Ἐκκλησία, καὶ ἀκράδαντον ἔχει τὴν εἰς τὸ εὖ εἶναι διαμονήν·
- [02456] [6Πύ-] λαι γὰρ ἄδου, φησὶν, οὐ κατισχύουσιν αὐτῆς.
- [02457] [6] Καὶ ἀποδίδωσι τὴν αἰτίαν, δι' ἣν ἔσται τοιαύτη, καὶ φησὶ τοῖς πιστεύουσιν εἰς Χριστὸν, ὅτι τὸ ὄνομα Κυρίου μέγα ὑμῖν.
- [02458] Τοῖς μὲν γὰρ οὐ προσηκαμένοις τὴν πίστιν, οὐ μέγα καὶ δεδοξασμένον ἔστι τὸ ὄνομα τοῦ Χριστοῦ.
- [02459] Παρ' ἡμῖν δὲ τοῖς πιστεύουσι, μέγα καὶ ὑψηλόν.
- [02460] Προσκυνοῦμεν γὰρ ὡς Θεὸν, ὡς Υἱὸν ἀληθῶς τοῦ Πατρὸς, ὡς ἐνανθρωπήσαντα Λόγον ἐπὶ σωτηρίᾳ τῶν ὅλων.
- [02461] Αὕτη τοίνυν, φησὶν, ἡ αἰὲ μένουσα σκηνὴ τόπος ὑμῖν ἔσται.
- [02462] Πόλιν γὰρ ὥσπερ πεποιήμεθα τὴν Ἐκκλησίαν Χριστοῦ τῆς ἄνω τὸν τύπον.
- [02463] Ἔσονται δὲ ἐν αὐτῇ ποταμοὶ καὶ διώρυγες πλατεῖς καὶ εὐρύχωροι.
- [02464] Σημαίνει δὲ διὰ τούτων τοὺς ἀγίους εὐαγγελιστὰς, τοὺς ἀποστόλους, τοὺς τῶν Ἐκκλησιῶν κατὰ καιροὺς ἡγουμένους, οἱ ποταμίου νάματος δίκην τὰς τῶν πι- στευσάντων κατάρδουσι διανοίας, τοῖς παρὰ Θεοῦ λόγοις αὐτὰς ἐπικλύζοντες, καὶ ἀμφιλαφῆ παρὰ κλη- σιν ἐνιέντες αὐτοῖς, δῆλον δὲ ὅτι τὴν διὰ τοῦ ἀγίου Πνεύματος.
- [02465] Ἀλλ' οὗτοι πάντες οἱ ποταμοὶ καὶ αἱ διώρυχες ἕνα τῶν ἀνωτάτω δέχονται, δῆλον δὲ ὅτι Χριστὸν, περὶ οὗ γέγραπται
- [02466] [6Τοῦ] ποταμοῦ τὰ ὀρμή- ματα εὐφραίνουσι τὴν πόλιν τοῦ Θεοῦ.
- [02467] [6] Φησὶ δὲ πού καὶ αὐτὸς διὰ φωνῆς προφήτου περὶ τῶν ἰδίων προσ- κυνητῶν·

- [02468] [6<sup>Ιδου</sup>] ἐγὼ ἐκκλίνω ἐπ' αὐτοὺς ὡς ποτα- μὸς εἰρήνης, καὶ ὡς χειμάρρους ἐπικλύζων δόξαν ἔθνων.
- [02469] [6<sup>Ι90υ</sup>] πορεύση ταύτην τὴν ὁδὸν, οὐδὲ πορεύσεται πλοῖον ἔναυλον.
- [02470] Ὁ γὰρ Θεὸς μου μέγας ἐστίν.
- [02471] Οὐ παρελεύσεταιί με Κύριος.
- [02472] Κριτὴς ἡμῶν Κύριος, ἄρχων ἡμῶν Κύριος·
- [02473] αὐτὸς ἡμᾶς σώσει.<sup>9</sup> Μεταπεφοίτηκε πάλιν ὁ λόγος ἐπὶ τὸ τῶν πιστευ- σάντων πρόσωπον.
- [02474] Ἐπειδὴ γὰρ ποταμῶν, καὶ δι- ωρύγων ἐποιήσατο μνήμην, ταύτη τοι, καὶ σφόδρα εἰ- κότως, ὡς περὶ πλοίου φησί.
- [02475] Καὶ τί δὴ ἄρα δηλοῖ, διατρανοῦν πειράσομαι.
- [02476] Πρὸ μὲν γὰρ τῆς τοῦ Σωτῆ- ρος ἡμῶν ἐπιδημίας κατεληΐζετο τὴν οἰκουμένην, οὐδενὸς ἐπιτιμῶντος, ὁ Σατανᾶς.
- [02477] Ἐπειδὴ δὲ λελυτρώ- μεθα διὰ Χριστοῦ, καὶ τὴν ἀγίαν οἰκοῦντες σκηνὴν, φημί δὴ τὴν Ἐκκλησίαν τοῖς εὐαγγελικοῖς καὶ ἀπο- στολικοῖς ἐνσπαταλῶμεν λόγοις, κατεθαροσήσαμεν τοῦ πάλαι πλεονεκτεῖν ἰσχύοντος, καὶ ὅτι τηρήσει Χριστὸς τὰς καρδίας ἡμῶν, οὐκ ἐφίεις τῷ τῆς ἀνομίας εὐρετῇ κατεπεμβαίνειν αὐτῶν·
- [02478] διὸ οἱ πεπιστευκότες φαμὲν πρὸς αὐτόν·
- [02479] Οὐ πορεύση ταύτην τὴν ὁδὸν, οὐδὲ πο- ρεύσεται πλοῖον ἔναυλον, τοῦτ' ἔστιν, οὐκ ἐσόμεθα <sup>[70.737]</sup> βάσιμοι ταῖς σαῖς ἔτι πλεονεξίαις·
- [02480] ἀλλ' οὐδὲ ἐν τού- τοις εὐρεθήση τοῖς ποταμοῖς, καθάπερ τι πλοῖον ἔναυλον.
- [02481] Ἀλλ' ἴσως φαίη τις ἄν·
- [02482] Πόθεν τοῦτο λέγειν τεθαροσήκατε;
- [02483] Ναί, φησὶν, ἔχομεν τὸ θαρσεῖν.
- [02484] Ὁ γὰρ Θεὸς μου μέγας ἐστὶ, καὶ οὐ παρελεύσεταιί με·
- [02485] τοῦτ' ἔστιν, οὐ διελεύσεται δι' ἐμοῦ, καθὰ καὶ πρόηεν ὁ Σατανᾶς.
- [02486] Οὐχ ὑποκείσομαι τοῖς ἐκείνου ποσί·
- [02487] Κύ- ριος γὰρ ἡμῶν ἐστὶ κριτῆς.
- [02488] Κύριος ἄρχων ἡμῶν, Κύριος βασιλεὺς ἡμῶν, Κύριος αὐτὸς ἡμᾶς σώσει.
- [02489] Πάλαι μὲν γὰρ αὐτὸς ἦν ἐκεῖνος ὁ δυστροπώτατός τε, καὶ ἀπηνῆς ἄρχων ἡμῶν.
- [02490] Ἐπειδὴ δὲ τὸν εὐαγγελι- κὸν καὶ σωτήριον ὑπεδράμομεν ζυγὸν, κριτὴν ἐσχί- καμεν ἄρχοντα, βασιλέα, Κύριον, τὸν Υἱὸν, καὶ αὐτὸς ἡμᾶς σώσει.
- [02491] Ἐτέρως δὲ τοῦτο διδάσκει λέγων αὐτὸς ὁ προφήτης Ἡσαΐας, περὶ τε τῆς Ἐκκλησίας τοῦ Θεοῦ, καὶ περὶ τῶν ἐν πίστει τῇ ἐν Χριστῷ δεδι- καιωμένων·
- [02492] Ἔσται ἐκεῖ ὁδὸς καθαρὰ, καὶ ὁδὸς ἀγία κληθήσεται, καὶ οὐκ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος, οὐδὲ ἔσται ἐκεῖ λέων, οὐδὲ τῶν θηρίων τῶν πονηρῶν οὐδὲν, οὐ μὴ ἀναβῆ ἔκει.
- [02493] Ἀλλὰ πορεύσονται ἐν αὐτῇ λελυ- τρωμένοι διὰ τὸν Κύριον.
- [02494] <sup>[9<sup>Εῤῥάγησαν</sup>]</sup> τὰ σχοινία σου, ὅτι οὐκ ἐνίσχυ- σεν.
- [02495] Ὁ ἰστός σου ἔκλινεν, οὐ χαλάσει τὰ ἰστία, οὐκ ἀρεῖ σημεῖον, ἕως οὗ παραδοθῆ εἰς προνο- μὴν.<sup>9</sup> Πλοίου διαμνημονεύσας, καὶ σκηνὴν ὀνομάσας, ἔχε- ται πάλιν τῆς τοῦ Θεοῦ διεκβολῆς·
- [02496] καὶ φησιν, ὡς πρὸς γε τὴν τῶν Ἰουδαίων Συναγωγὴν, ἤτοι τὴν σκηνὴν, ὅτι Ἐῤῥάγησαν τὰ σχοινία σου, ὅτι οὐκ ἐνίσχυσεν.
- [02497] Τῆς μὲν γὰρ Σιών τῆς πόλεως τῆς πλου- σίας οὐ διαῤῥαγήσεται τὰ σχοινία φησὶν εἰς τὸν αἰῶνα χρόνον.
- [02498] Τεθεμελίωκε γὰρ, ὡς ἔφην, ἐπὶ πέ- τραν τὴν ἑαυτοῦ Ἐκκλησίαν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός·
- [02499] ἐῤῥάγη δὲ ὥσπερ τὰ σχοινία τῆς Ἰουδαίων σκηνῆς, οὐ γὰρ ἴσχυσαν.
- [02500] Ὡσπερ δὲ ἀνέμου ῥαγδαίου καταχεομένου νηὸς συντείνεται τὰ ἰστία, καὶ χαλᾶται μὲν οὐδαμῶς οὐκ ἐφίεντος τοῦ πνεύματος, ὑπομένει δὲ τὴν ναυαγίαν·
- [02501] οὕτω, φησί, καὶ ὁ σὸς ἰστός κέκλιται, καὶ οὐ μὴ χαλάσῃ τὰ ἰστία.
- [02502] Οὐκοῦν ὡς ἐξ εἰκόνης τῶν ναυτιλλομένων τοῦ συμβεβηκότος τῇ τῶν Ἰουδαίων Συναγωγῇ ποιεῖται τὴν δήλωσιν.

- [02503] Ἀλλ' οὐδὲ σημεῖον ἀρεῖ, φησὶν.
- [02504] Μενεῖ δὲ οὕτως ἕως οὗ παραδοθῆ εἰς προνομίην.
- [02505] Ἴδου καὶ τούτῳ χρηταὶ παραδείγματι, πολυτρόπως ἡμῖν σημαίνων τὰ συμβεβηκότα αὐτοῖς.
- [02506] Ἔθος μὲν γὰρ τοῖς ἐν πολέμῳ νενικηκόσι ἐπαίρειν σημεῖον, ἦτοι τρόπαιον ὑψοῦν.
- [02507] Οἱ δὲ γε ἠττώμενοι, σημεῖον οὐκ αἴρουσιν.
- [02508] Οὐκ ἀρεῖ τοίνυν, φησὶν, ση- μεῖον, τοῦτ' ἔστιν, οὐ περιγενήσεται τῶν ἐχθρῶν, ἀσθενήσει δὲ μάλλον, ἕως οὗ παραδοθῆ εἰς προνο- μίην.
- [02509] Σημαίνει δὲ διὰ τούτων ἀπάντων, ὅτι καὶ ὑπὸ πόδας κείσεται τοῦ Σατανᾶ, καὶ ναυαγίαν ὑπομενεῖ, καὶ οὐ περιέσται ποτὲ τῆς ἐκείνου δυστροπίας, καθάπερ ἀμέλει, καὶ οἱ τὴν ἀκατάσειστον οἰκοῦντες σκηνήν, ἔσται δὲ μάλλον εἰς προνομίην αὐτῶ.
- [02510] [9Τοίνυν] πολλοὶ χωλοὶ προνομίην ποιήσουσι, καὶ οὐ μὴ εἴπη·
- [02511] Κοπιῶ, ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς·
- [02512] ἀφείθη γὰρ αὐτοῖς ἡ ἁμαρτία.<sup>9</sup> Ἰουδαῖοι μὲν γὰρ, καίτοι τὸ ὀρθοποδεῖν δύνασθαι λαχόντες ἀπὸ γε τῆς ἐν νόμῳ παιδαγωγίας, εἰς προ- [70.740] νομίην δέδονται τῷ Σατανᾶ.
- [02513] Οἱ δὲ γε ἐξ ἔθνων, καίτοι χωλεύουσιν ἔχοντες τὴν διάνοιαν, ἐπεπλάνητο γὰρ καὶ ὀρθὰς ἰέναι τρίβους οὐκ ἤδεσαν, ποιήσουσι προ- νομίην.
- [02514] Κερδανούσι γὰρ τὰ παρὰ Θεοῦ, νικῶντες τὸν Σατανᾶν.
- [02515] Ὅτι δὲ καὶ τὸ τῆς ἁμαρτίας δυσαχθὲς φορ-τίον ἀποπεμψάμενοι, πνευματικὴν ἔξουσι τὴν ἀνάπαυ- σιν διατρανοὶ λέγων·
- [02516] Οὐ μὴ εἴπη, Κοπιῶ, ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς·
- [02517] ἀφείθη γὰρ αὐτοῖς ἡ ἁμαρτία.
- [02518] Οἱ μὲν γὰρ ἐξ αἵματος Ἰσραὴλ, ἄτε δὴ καὶ ἐπηρμένης αὐτοῖς τῆς ἁμαρτίας·
- [02519] προσήκατο γὰρ οὐδαμῶς τὴν δικαιοῦσαν χάριν, εικότως δέδονται προνομίη, καὶ οἷον αἰχμάλωτοι τῷ τῆς ἁμαρτίας εὐρέτη.
- [02520] Οἱ δὲ ἀμεί- νους γεγονότες τοῦ κατηγορεῖσθαι διὰ τὴν ἁμαρτίαν, ἀφήρηται γὰρ Χριστοῦ διασμήχοντος, ἀπάσης εἴσω γενήσονται θυμηδίας, ἀπαλαχθήσονται δὲ καὶ κόπου παντός, ἀποπεμψάμενοι τὸ λυποῦν.
- [02521] Τούτων καὶ ὁ μα- κάριος Δαβὶδ διαμέμνηται λέγων·
- [02522] [6Μακάριου.] ὧν ἀφείθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.
- [02523] Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.
- [02524] [6] Καίτοι λέγοντος τοῦ πλημμελεῖν εἰωθότος, ὅτι [6Αἱ] ἀνομίαι μου ὑπερῆραν τὴν κεφαλὴν μου, ὥσει φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ.
- [02525] [6] Δυσφόρητος δὲ καὶ ἄνομος [ρουμφρ.
- [02526] λεγὶτ ὁ νόμος] ἦν.
- [02527] Καὶ γοῦν ἔφη Χριστός·
- [02528] [6Δεῦτε] πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.
- [02529] [6] [9Προσαγάγετε.] ἔθνη, καὶ ἀκούσατε, ἄρχοντες.
- [02530] Ἀκουσάτω ἡ γῆ καὶ οἱ ἐν αὐτῇ·
- [02531] ἡ οἰκουμένη, καὶ ὁ λαὸς ὁ ἐν αὐτῇ.
- [02532] Διότι ὁ θυμὸς Κυρίου ἐπὶ πάντα τὰ ἔθνη, καὶ ἡ ὀργὴ ἐπὶ τὸν ἀριθμὸν αὐτῶν, τοῦ ἀπολέσαι αὐτούς, καὶ παραδοῦναι αὐτούς εἰς σφαγὴν.
- [02533] Οἱ δὲ τραυματῖαι αὐτῶν ῥιφήσονται·
- [02534] καὶ οἱ νεκροὶ, καὶ ἀναβήσεται αὐτῶν ἡ ὄσμη, καὶ βραχίσειται τὰ ὄρη ἀπὸ τοῦ αἵματος αὐτῶν.
- [02535] Καὶ εἰλιχθήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς πίπτει σῦκα ἀπὸ συκῆς.
- [02536] Ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ.<sup>9</sup> Ναυαγίῳ περιπεσεῖν τὴν τῶν Ἰουδαίων συναγωγὴν εὖ μάλα διειρηκώς, καὶ ὅτι παραδοθήσεται τοῖς κα- ταδηοῦσιν αὐτὴν εἰς προνομίην τε καὶ ἄλωσιν·

[02537] καὶ τούτοις ἐπενεγκῶν τὴν τῶν ἔθνῶν κλήσιν·

[02538] Πολλοὶ γὰρ χωλοὶ, φησὶ, προνομὴν ποιήσουσιν·

[02539] ἀναγκαίαν ποιεῖται τὴν κατήχησιν τοῖς ποτε μὲν χωλεύουσιν ἔχουσι τὴν διάνοιαν, μεμαθηκόσι δὲ τὸ ὀρθοποδεῖν διὰ πίστεως τῆς εἰς Χριστόν.

[02540] Διαμνημονεύει τοιγαρ- οῦν τῆς κατὰ πάντα ἐσομένης κρίσεως μικρῶν τε καὶ μεγάλων.

[02541] Ταύτη τοι φησὶν ὡς ἔτι πόρρω καθ- εστηκόσι τοῖς ἔθνεσι·

[02542] Προσαγάγετε, ἔθνη, καὶ ἀκού- σατε, ἄρχοντες.

[02543] Τὸ δὲ, προσαγάγετε, τέθεικεν, ἀντὶ τοῦ, προσεγγίσατε.

[02544] Ἔως μὲν γὰρ εἰσὶν ἐν τῷ πλα- νᾶσθαι τυχόν, καὶ λατρεύειν τῇ κτίσει παρὰ τὸν κτίσαντα, πόρρω που Θεοῦ καθεστήκασιν.

[02545] Ἐξηρη- μένης δὲ τῆς αἰτίας, ἐφ' ἣ καὶ μακρὰν εἶναι λέγον- ται, προσοικειοῦνται Θεῷ, καὶ ἐγγύς γενέσθαι νοοῦνται, μέτοχοι γεγονότες αὐτοῦ, διὰ τοῦ μεταλαχεῖν ἁγίου Πνεύματος.

[02546] Ἐγγίσατε τοίνυν, φησὶν, ἔθνη τε καὶ ἄρχοντες.

[02547] Ακουσάτωσαν δὲ καὶ ἡ γῆ, καὶ οἱ ἐν αὐτῇ, <sup>[70.741]</sup> ἡ οἰκουμένη, καὶ ὁ λαὸς ὁ ἐν αὐτῇ.

[02548] Καὶ τί δὴ τὸ δη- λούμενον;

[02549] Ἐπήρηται γὰρ ὄργη, φησὶν, ἐπὶ πάντας τοὺς ἐν αὐτῇ, καὶ οὐχ ἀπλῶς ἡ ἀδιακρίτως·

[02550] ἦξει δὲ μᾶλλον ἐπ' ἐκείνους, οἱ καὶ ἀναπόβλητον ἐσχήκασι τὴν ἁμαρτίαν, καὶ ταῖς ἑαυτῶν ψυχαῖς τὸν ἐκ τοῦ πλημμελεῖν ῥύπον ἐντετηγμένον.

[02551] Ὅτι δὲ καὶ ἀπο- λούονται, καὶ οἷον εἰς ὄλεθρον καὶ σφαγὴν παραδοθή- σονται, καὶ καταμιανοῦσι τὸν πάντα χώρον, ὡς ἐπὶ σωμάτων διολωλῶτων τὸ τοῦ λόγου διαπλάττει σχῆμα.

[02552] Βραχίσειται γὰρ, φησὶ, τὰ ὄρη ἀπὸ τοῦ αἵματος αὐ- τῶν.

[02553] Εἶτα τὸν τοῦδε καιρὸν ἐμφανῆ καθιστὰς, τὴν τοῦ κόσμου συντέλειαν εἰς μέσον ἄγει, καὶ φησιν, Εἰλιχθήσειται μὲν ὡς βιβλίον ὁ οὐρανός, ἐν ἴσῳ δὲ φύλλοις τὰ ἄστρα πεσεῖται.

[02554] Ὡς γὰρ ὁ τοῦ Σωτῆρος εἶρηκε μαθητῆς περὶ τῆς ἐσχάτης ἡμέρας·

[02555] <sup>[6᾽Οτι]</sup> ἐν αὐτῇ μὲν οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοι- χεῖα δὲ καυσούμενα λυθήσεται, γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται πάντα.

[02556] Καινοὺς δὲ οὐρανοὺς, καὶ καινὴν γῆν κατὰ ἐπαγγέλματα αὐτοῦ προσδοκῶμεν.

[02557] <sup>[6]</sup> Οὐκοῦν τὸ εἰλιχθήσεσθαι τὸν οὐρανὸν, πεσεῖσθαι δὲ καὶ τὰ ἄστρα, τὸν τοῦδε τοῦ παντός ἀνακαινισμόν ὑπεμφαίνειεν ἄν.

[02558] Ἐλευθερωθήσεσθαι δὲ τὴν κτίσιν, καὶ ὁ θεσπέσιος ἔφη Παῦλος ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

[02559] Προστιθεὶς δὲ ὅτι, Ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ, δίδωσι νοεῖν, ὅτι τῆς θείας ὄργης ἡ ἔφοδος οὐ κατὰ μόνων ἦξει τῶν ἐπὶ τῆς γῆς, ἀλλὰ γὰρ καὶ κατ' αὐτῶν δραμεῖται τῶν ἀκαθάρτων πνευμάτων, οὓς καὶ κοσμοκράτορας τοῦ σκότους, καὶ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις ὀνομάζειν ἔθος τοῖς ἱεροῖς Γράμμασι.

[02560] Κολασθήσονται γὰρ καὶ οἷον κατα- κορέσουσι, δι' ἧς ὑφίστανται δίκης τὴν τοῦ Θεοῦ μά- χαιραν, τετυραννευκότες μὲν εἰς χρόνους μακροὺς, καὶ ὅλην ἀπολέσαντες τό γε ἦκον ἐπ' αὐτοῖς τὴν ὑπ' οὐρανόν·

[02561] ἔξαιτούμενοί τε τῶν οὕτω δεινῶν δυσσεβειῶν τὰς δίκας.

[02562] <sup>[9Ἰδοῦ]</sup> ἐπὶ τὴν Ἰουμαίαν καταβήσεται, καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ κρίσεως.

[02563] Ἡ μάχαιρα Κυρίου ἐνεπλήσθη αἱμάτων, ἐπαχύνθη ἀπὸ στέα- τος ἀρνῶν, καὶ ἀπὸ στέατος ταύρων, καὶ κριῶν.<sup>9</sup> Ἀπὸ τῆς καθ' ὅλου κρίσεως καταβιβάζει τὸν λόγον ἐπὶ τὴν τοῖς Ἰουμαίοις ἐπενηνεγμένην κόλασιν, διὰ τοι τὴν εἰς Χριστὸν δυσσέβειαν.

[02564] Ἰουμαίαν γε μὴν τὴν Ἰουδαίαν ἀποκαλεῖ·

[02565] βραχὺ παραλλάξας, ἵνα φαί- νοιτο καὶ κατασκώπτων αὐτήν.

[02566] Ὁ μὲν γὰρ ἐξ Ἰσαὰκ γεγονώς Ἡσαῦ, βρώσεως μιᾶς καταπαλήσας τὰ πρω- τοτόκια, κέκληται δὲ δικαίως Ἐδώμ, τοῦτ' ἔστι, γῆϊνος·

[02567] φρόνημα γὰρ ἦν τοιούτων ἐν αὐτῷ·

[02568] ἀπ' αὐτοῦ δὲ λοιπὸν οἱ ἐξ αὐτοῦ κέκληνται, τοῦτ' ἔστιν, Ἰδου- μαῖοι.

[02569] Γῆϊνοὶ γὰρ καὶ αὐτοὶ, γεῶδες ἔχειν τὸ φρό- νημα οἰηθεῖεν ἄν, ὡς ἀπὸ γέ φημι τῆς τοῦ ὀνόματος ἐρμηνείας.

- [02570] Ἰδουμαίαν τοίνυν τὴν Ἰουδαίαν ἀποκαλεῖ, ὡς οὐκ εἰδυῖαν τὰ ἄνω φρονεῖν, ἐνιζήσασαν δὲ μᾶλλον τοῖς ἐπιγείοις πράγμασι, καὶ σαρκικὸν ἔχουσαν τὸ φρόνημα.
- [02571] Ἰδοὺ τοιγαροῦν, ἢ ἐν τῷ οὐρανῷ μεθυσθεῖσα μάχαιρα, φησὶ, καταβήσεται νῦν ἐπὶ τὴν Ἰουδαίαν, ἤτοι τὴν Ἰδουμαίαν, καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας, πλὴν μετὰ κρίσεως.
- [02572] Ἀπωλείας δὲ λαὸς τίς ἂν ἕτερος εἴη παρὰ γε τὸν Ἰσραήλ;
- [02573] Οὐ γὰρ ἠθέλησε τιμῆσαι [70.744] τῇ πίστει τὸν Λυτρωτὴν.
- [02574] Πλὴν ἢ μάχαιρα μετὰ κρί-σεως, ἤτοι μετὰ δικαιοκρισίας·
- [02575] οὐ γὰρ ἀπλῶς, ἢ ἀδιακρίτως, καὶ οἷον ἄρδην ἀπόλωλεν ὁ Ἰσραήλ, ἀλλὰ σέσωται τὸ κατάλειμμα διὰ πίστεως, δηλονότι τῆς εἰς Χριστόν.
- [02576] Κέκληνται γὰρ καὶ ἐξ Ἰουδαίας οὐκ εὐαρίθμητοι, καὶ πεπιστεύκασιν εἰς Χριστόν.
- [02577] Ἐπὶ δὲ τοῖς ἀπειθήκασιν ἐνεπλήσθη αἵματος ἢ τοῦ Κυρίου μάχαιρα, τοῦτ' ἔστιν, ἢ ὀργὴ μονονουχί κατασφά-ξασα, καὶ οἷον τινὰς κριοὺς, καὶ ταύρους ἀδρούς καὶ πίονας καταστρώσασα, οἷς ἂν εἰκότως λέγοιτο πρὸς ἡμῶν·
- [02578] [6Αγῆ] νῦν, οἱ πλούσιοι, κλαύσατε, ὀλολύξαντες ἐπὶ ταῖς τάλαιπωρίαῖς ὑμῶν ταῖς ἐπερχομέναις.
- [02579] [6] Προσεπίσομεν δὲ τούτοις τὸ, Ἐτρυφήσατε, ἐνσπατα-λήσατε ἐπὶ τῆς γῆς, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.
- [02580] Τοιοῦτοι γὰρ γεγόνασιν οἱ τῶν Ἰουδαίων καθηγηταί, καταβοσκόμενοι μὲν τρόπον τινὰ τόπον πίονα καὶ εὐρύχωρον τὰς ἐκ τῶν λαῶν καρποφορίας·
- [02581] καταπιανθέντες δὲ ὥσπερ ταῖς παρὰ πάντων τιμαῖς.
- [02582] Ἀλλ' ὡς κριοὶ καὶ ταῦροι πεπτώκασι, τῇ τοῦ Κυρίου μαχαίρᾳ περιπεσόντες οἱ δεῖ-λαοι.
- [02583] [9ῶτι] θυσία Κυρίῳ ἐν Βοσόρ, καὶ σφαγὴ μεγάλη ἐν τῇ Ἰδουμαίᾳ·
- [02584] καὶ συμπεσοῦνται οἱ ἄδρῳ μετ' αὐτῶν, καὶ οἱ κριοὶ, καὶ οἱ ταῦροι, καὶ μεθυσθή-σεται ἡ γῆ ἀπὸ τοῦ αἵματος, καὶ ἀπὸ τοῦ στέατος αὐτῶν ἐμπλησθήσεται.<sup>9</sup> Βοσόρ ἐρμηνεύεται συνοχή, καὶ ὀχύρωσις, καὶ εὐ-αγγελισμός, καὶ μὲν τοι καὶ σάξ.
- [02585] Τὴν τοίνυν Ἰδου-μαίαν καὶ Βοσόρ ὀνομάζει, ἵνα νοήσης σαρκίνην, ἢ συνησχημένην, τοῦτ' ἔστι, πολιορκηθεῖσαν·
- [02586] ἤγουν εὐ-αγγελισμὸν, εὐηγγελίσασατο γὰρ ἐν αὐτῇ Χριστός.
- [02587] Προσθεῖν δ' ἂν, ὅτι καὶ ὀχύρωσις·
- [02588] Κύριος γὰρ ἦν κύκλω αὐτῆς, καὶ κύκλω τοῦ λαοῦ αὐτοῦ, καθὰ γέγραπται.
- [02589] Ἀλλ' ἐν ταύτῃ, φησὶ, θυσία τῷ Κυρίῳ.
- [02590] Τέθυνται γὰρ ταῖς τῶν πολιορκησάντων μαχαίραις, καὶ οὐκ εἰς ὁσμὴν εὐωδίας ἀναβαίνοντες τῷ Θεῷ, ἀλλ' εἰς κόρον τῆς καταπαιούσης αὐτοὺς μαχαίρας.
- [02591] Ὅτι δὲ οὐχὶ ἐν μόνῃ τῇ Ἰδουμαίᾳ δαπανηθήσεται πληθὺς, ἀλλὰ γὰρ καὶ τῶν ἐπισήμων ἐν αὐτοῖς, πλείστη τε ὅση καὶ ἐλεεινὴ γενήσεται πτώσις, αἰνι-γματωδῶς ὑπεμφαίνει λέγων, τοὺς ἀδρούς, καὶ τοὺς κριοὺς, καὶ τοὺς ταύρους πεσεῖσθαι μετ' αὐτῶν, καὶ ὅτι μεθυσθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος αὐτῶν, καὶ ἀπὸ τοῦ στέατος αὐτῶν ἐμπλησθήσεται.
- [02592] Ὡς γὰρ ἐπὶ ταύρων, καὶ κριῶν ἐρῶμιμένων εἰς γῆν, καὶ αἵματός τε χύσιν ἰέντων, πολλὴν ὑπὸ τοῦ κατατήκεσθαι, μόνον δὲ οὐχὶ καὶ καταρδόντων αὐτὴν τοιαῦτά φησιν.
- [02593] [9Ἡμέρα] γὰρ κρίσεως Κυρίου, καὶ ἐνιαυτὸς ἀνταποδόσεως κρίσεως Σιών.
- [02594] Καὶ στραφήσονται αὐτῆς αἱ φάραγγες εἰς πίσσαν, καὶ ἡ γῆ αὐτῆς εἰς θεῖον·
- [02595] καὶ ἔσται ἡ γῆ αὐτῆς καιομένη, ὡς πίσσα, νυκτὸς καὶ ἡμέρας, καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω.
- [02596] Εἰς γενεὰς ἐρημωθήσεται, καὶ κατ-οικήσουσιν ἐν αὐτῇ ὄρνεα καὶ ἐχίνοι, καὶ ἴβεις, καὶ κόρακες.
- [02597] Καὶ ἐπιβληθήσεται ἐπ' αὐτὴν σπαρτίον γεωμετρίας ἐρήμου, καὶ ὄνοκένταυροι οἰκήσουσιν ἐν αὐτῇ.<sup>9</sup> [70.745] Ἐναργέστερον ἐν τούτοις ἄπερ ἔφη δι' αἰνιγμάτων ἀφήκε νοεῖν.
- [02598] Ὀνομάζει γὰρ δὴ τὴν Σιών, ἢ καὶ κρίσεως ἡμέραν, καὶ ἀνταποδόσεως ἐνιαυτὸν ἐνεστη-κέναι φησὶ, καθ' ὃν μονονουχί πίσεως τε καὶ θείου καταρῶνθέντων ἀπάσης αὐτῶν τῆς χώρας, ἀνημέρω πυρὶ δαπανηθήσονται, καὶ ἀκατευνάστους ἔξουσι φλόγας·
- [02599] καὶ καπνὸν δὲ τάχα που τὸν ἀναβαίνοντα, νοεῖν ἀκόλουθον τὴν οἰοῦναι τοῦ πάθους ἀκοῆν, καὶ τοῖς πόρῳ κατασημαίνουσαν τῆς ἐπενεχθείσης αὐ-τοῖς συμφορᾶς τὸ μέγεθος.
- [02600] Ἐρημωθήσεσθαι δὲ φησιν αὐτὴν εἰς γενεὰς, καὶ τὰ ταῖς ἐρημουμέναις πόλεσι συμβαίνοντα λέγει.
- [02601] Ὅρνεα μὲν γὰρ, καὶ ἐχίνοισι, ἴβεις τε καὶ κόρακας ἐναυλισθήσεσθαι φησιν αὐτῇ, καὶ μὴν ὅτι καὶ εἰς ἐρημον καταμετρηθήσεται, κατοικούντων ὄνοκενταύρων ἐν αὐτῇ.



- [02602] Ὀνοκενταύρους δὲ φησι τοὺς ἀγρίους τῶν ὄνων, οἷς δὴ καὶ φίλον ἐνδιαίτημα ποιῆσθαι τὰ εἰσάπαν ἔρημα τῶν χωρίων.
- [02603] Ἐχίνους δὲ λέγειν τοὺς ἀκάνθη κατημφισμένους τῶν μυῶν.
- [02604] Εἰ δὲ δὴ τις ἔλοιτο καὶ θεωρίαν ἐπὶ τού- τοις τὴν ἐσωτάτω λαβεῖν, φαμέν ὅτι τὰς ἠρημωμέ- νας, καὶ οἷον μεμονωμένας τῶν ἀνθρώπων διανοίας, διὰ τοι τὸ μὴ κατοικεῖν ἐν αὐταῖς διὰ τοῦ πνεύματος τὸν τῶν ὄλων Θεόν, τὰ πονηρὰ τῶν θηρίων κατανεμη- θήσονται, καὶ καταυλήσουσιν ἐν αὐτῇ τὰ ἀκάθαρτα τῶν πνευμάτων, ὡς ἐν εἶδει τῶν ὠνομασμένων ἐχίνων τέ φημι καὶ κοράκων, καὶ ὄνων ἀγρίων.
- [02605] <sup>[90]</sup> ἄρχοντες αὐτῆς οὐκ ἔσονται, οἱ γὰρ βασι- λεῖς αὐτῆς, καὶ οἱ ἄρχοντες, καὶ οἱ μεγιστᾶνες αὐτῆς, ἔσονται εἰς ἀπώλειαν.<sup>9</sup> Ἀδρούς καὶ κριοὺς καὶ ταύρους ἐν τοῖς ἀνωτέρω λέγων, τοὺς τῶν Ἰουδαίων καθηγητὰς, ἤγουν τοὺς τὴν περίοπτον λαχόντας δόξαν, ἢ κατὰ τὸν τῆς ἱερῶ- σύνης τρόπον, ἢ διὰ τοι τὸ ἐν πλούτῳ καὶ περιφανεῖα γενέσθαι πολλῇ.
- [02606] ἄρχοντας ἐν τούτοις κατονομάζει, σαφεστέρην τὴν ἐπ' αὐτοῖς ἀποφαίνων δήλωσιν.
- [02607] Οἱ τοίνυν ποτὲ βασιλεύοντες αὐτῶν, φησὶ, καὶ οἱ ἄρχον- τες καὶ οἱ μεγιστᾶνες οὐκ ἔσονται.
- [02608] Οὐ γὰρ ἔτι ταῖς κατὰ πάντων ἐντροφήσουσι δυναστεῖαις, οὔτε μὴν ἐξίτηλον ἀροῦσιν ὄφρυν, ταῖς οὕτως ὑπερηρμέναις ἐνσπαταλῶντες τιμαῖς.
- [02609] ἀλλ' ἐξωσθήσονται θώκων τῶν ἐν ἀρχαῖς.
- [02610] καὶ οἷον βασιλείας ἀπολισθήσαντες, καὶ τοῦ κατάρχειν ἐκβεβλημένοι κατοικήσονται πρὸς ἀπώλειαν, ὁμοῦ τοῖς ἐτέροις παρ' αὐτῶν διολωλόσι.
- [02611] Γεγόνασι γὰρ ἀφορμὴ τοῖς ὑπὸ χεῖρα πρὸς ὄλεθρον.
- [02612] Καὶ τοῦτο διδάξει λέγων ὁ τῶν ὄλων Θεός.
- [02613] <sup>[6Ποιμέ-]</sup> νες πολλοὶ διέφθειραν τὸν ἀμπελῶνά μου, ἐμόλυναν τὴν μερίδα μου.
- [02614] <sup>[6]</sup> Ἔδωκαν μερίδα ἐπιθυμητὴν μου εἰς ἔρημον ἄβατον.
- [02615] Ἐγενήθη εἰς ἀφανισμόν ἀπ- ωλείας.
- [02616] <sup>[9Και]</sup> ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἀκάνθινα ξύλα, καὶ εἰς τὰ ὄχυρώματα αὐτῆς.
- [02617] καὶ ἔσται ἔπαυλις σειρήνων, καὶ αὐλὴ στρουθῶν.
- [02618] Καὶ συν- αντήσουσι δαιμόνια ὄνοκενταύροις, καὶ βοήσον- ται ἕτερος πρὸς τὸν ἕτερον.
- [02619] ἐκεῖ ἀναπαύσονται ὄνοκένταυροι.
- [02620] Εὖρον γὰρ αὐτοῖς ἀνάπαυσιν.
- [02621] ἐκεῖ ἐνόσσευσεν ἐχίνος.<sup>9</sup> Πάλιν ἡμῖν ἐτέρω τρόπῳ τὰ ταῖς ἐρήμοις συμβαί- νοντα πειρᾶται διατρανοῦν.
- [02622] Ἔως μὲν γὰρ πολυ- ανδροῦσιν αἱ πόλεις, οὐδὲν αὐταῖς τῶν ἀγρίων ἐμ- <sup>[70.748]</sup> φύεται ξύλων.
- [02623] ἀποφοιτᾷ δὲ καὶ τὰ ταῖς ἐρήμοις χαίροντα τῶν θηρίων.
- [02624] Ἐπειδὴν δὲ κένανδροί τε γέ- νοιντο, καὶ τῶν οἰκούντων ἐστερημένοι, τότε καὶ οἷα τις χέρσος εὐρεθήσεται γῆ, μεστὴ μὲν ἀκάνθης, ἐν- αύλισμα δὲ στρουθῶν, σειρήνων μάλιστα.
- [02625] Σειρήνας δὲ φησι τὰ ἐν νυκτὶ θηρνώδη φωνὴν ἰέντα τῶν πτηνῶν, καὶ μονονουχὶ κατολολύζοντα, ἃ μεθ' ἡμέραν μὲν ἠρεμεῖ, καὶ ταῖς ἐρήμοις τῶν χωρῶν ἐναυλίζεται.
- [02626] ποιεῖται δὲ μᾶλλον τὰς πτήσεις ἐν σκότῳ, οἷον ἢ γλαῦξ, καὶ τὰ ἐοικότα.
- [02627] Δαιμόνια δὲ καὶ ὄνοκενταύ- ρους ἀλλήλοις συναντῶντας, καὶ μὴν καὶ βοῶντας, ἕτερος πρὸς τὸν ἕτερον λέγων, τὴν οἷον ἄκρατον ἐρημίαν τῶν πόλεων ὑπαινίττεται.
- [02628] Ἐμφιλοχωρεῖν γὰρ λέγονται τοῖς ἠρεμοῦσι τῶν τόπων καὶ πονηρὰ πνεύματα.
- [02629] Ἦδιστα δὲ καταλύει καὶ τῶν θηρίων ὅσα τῶν ἀνθρώπων τὸ ἀπεῖναι ποιεῖται περὶ πολλοῦ, καὶ φυσικοῖς εἰς τὸ ἀνήμερον παιδαγωγεῖται νόμοις.
- [02630] <sup>[9Και]</sup> ἔσωσεν ἡ γῆ τὰ παιδιά αὐτῆς μετὰ ἀσφα- λείας.
- [02631] ἐκεῖ ἔλαφοι συνήντησαν, καὶ εἶδον τὰ πρόσωπα ἀλλήλων.
- [02632] Ἀριθμῶ παρήλθον, καὶ μία αὐτῶν οὐκ ἀπώλετο.
- [02633] ἐτέρα τὴν ἐτέρα οὐκ ἐζήτησεν, ὅτι Κύριος ἐνετείλατο αὐταῖς, καὶ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτάς.
- [02634] Καὶ αὐτὸς ἐπι- βαλεῖ αὐτοῖς κλήρους, καὶ ἡ χεὶρ αὐτοῦ διεμέρι- σεν αὐτοῖς βόσκεισθαι.

[02635] εἰς τὸν αἰῶνα χρόνον κληρονομήσατε, εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ' αὐτοῖς.<sup>9</sup> Εἰς ἐρημίαν ἐσχάτην παραδοθήσεσθαι λέγων τὴν τῶν Ἰουδαίων χώραν, καὶ ἀμοιρῆσαι παντελῶς τῆς ἀνωθεν καὶ παρὰ Θεοῦ φειδοῦς·

[02636] καὶ ἀγάπης δια- μέμνηται πάλιν τῶν ἐν αὐτῇ διασεσωσμένων.

[02637] Εἶεν δ' ἂν οὗτοι τὸ κατάλειμμα, τοῦτ' ἔστιν, οἱ διὰ πί- στεως.

[02638] Καὶ περὶ αὐτῶν ἐνθάδε φησὶν, ὅτι Σέσωκεν ἡ γῆ τὰ παιδιά αὐτῆς μετὰ ἀσφαλείας.

[02639] Υἱοὶ γὰρ γεγό- νασι τῆς Ἰουδαίων χώρας οἱ ἐξ Ἰσραὴλ πιστεύοντες ἀσφάλειάν τε καὶ οἰονεὶ πύργον ἀκατάσειστον εἰς ἐπικουρίαν εὐρόντες τὸν Κύριον ἡμῶν Ἰησοῦν Χρι- στόν.

[02640] Ἀπὸ δέ γε τῶν ἀνασεσωσμένων παιδίων, ἔλαφοι τρόπον τινὰ γεγονάσιν οἱ θεσπέσιοι μαθηταί.

[02641] Παρεικάζονται δὲ ταῖς ἐλάφοις καὶ μάλα εἰκότως.

[02642] Ὁφιοκτόνον γὰρ ἔστι τὸ ζῶον, καὶ πηγαῖς ὑδάτων ἐμφιλοχωρεῖν εἰωθός.

[02643] Τοιοῦτοι δὲ πάντες οἱ τῆς εἰς Θεὸν εὐσεβείας εἰς λῆξιν ἡρμένοι πρὸς ἀναίρεσιν τοῦ νοητοῦ δράκοντος ἐπιτηδείως ἔχοντες διὰ τοῦ κατα- στρέφειν τὴν δόξαν αὐτοῦ ἀδρανῆ τε καὶ ἀπρακτον τῆς ἐνούσης αὐτῷ δυστροπίας τὸν υἱὸν ἀποφαίνειν.

[02644] Ἀλλὰ καὶ ταῖς νοηταῖς τῶν ὑδάτων ἐνσπαταλῶσι πηγαῖς, τοῦτ' ἔστι, ταῖς τῶν πνευματικῶν ἀγαθῶν χορηγίαις, μονονουχὶ καταρδούσαις τὸν νοῦν, εὐκαρ- πόν τε αὐτὸν ἀποφαινούσαις τῷ Θεῷ.

[02645] Ἐκεῖ τοίνυν, φησὶ, τοῦτ' ἔστιν, ἐν τοῖς ἀνασεσωσμένοις συνήνητη- σαν ἀλλήλαις ἔλαφοι.

[02646] Τεθαυμάκασιν ἀλλήλας.

[02647] Τοῦτο γὰρ οἶμαι δηλοῦν τὸ, Εἶδον τὰ πρόσωπα ἀλλήλων.

[02648] Κεκινδύνευκε δὲ οὐδεμία, τοῦτο γὰρ πάλιν τὸ, Παρῆλθον ἀριθμῷ, καὶ μία αὐτῶν οὐκ ἀπώλετο, ἑτέρα τὴν ἑτέραν οὐκ ἐζήτησαν.

[02649] Τίς οὖν ὁ σώσας;

[02650] Κύριος ἐνετείλατο αὐταῖς, καὶ τὸ πνεῦμα αὐτοῦ <sup>[70.749]</sup> συνήγαγεν αὐτάς, καὶ προστέταχε μαθητεύειν πάντα τὰ ἔθνη·

[02651] καὶ βαπτίζειν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

[02652] Ἐπιβαλεῖ δὲ αὐτοῖς καὶ κλήρους, καὶ διεμέρισεν ἡ χεὶρ αὐτοῦ βόσκεσθαι εἰς τὸν αἰῶνα χρόνον.

[02653] Ἐκνενέμνηται γὰρ τοῖς ἁγίοις ἀποστόλοις οἷά τινες κληροὶ παρ' οἷς ἕκαστον διακηρύξαι ἐχρῆν.

[02654] Καὶ γοῦν τέθειται μὲν ὁ θεσπέσιος Πέτρος εἰς τὴν περιτομήν.

[02655] Κεχημάτικε δὲ τὸ Πνεῦμα λέγον·

[02656] <sup>[6Αφορίσατε]</sup> δὴ μοι τὸν Βαρ- νάβαν, καὶ τὸν Σαῦλον, εἰς τὸ ἔργον ὃ προσκέκληται αὐτούς·

[02657] καὶ γεγονάσιν ἀπόστολοι τῶν ἐθνῶν.

[02658] <sup>[6]</sup> Δι- εμέρισε τοίνυν αὐτοῖς ἡ χεὶρ αὐτοῦ κλήρους, ὥστε βόσκεσθαι εἰς τὸν αἰῶνα χρόνον.

[02659] Ἐπειδὴ γὰρ ἐλάφων ἐποιήσατο μνήμην, τέθεικεν ἀναγκαίως τὸ, βόσκε- σθαι·

[02660] μόνον γὰρ οὐχὶ κατεβοσκήσαντο τὰς χώρας, ἐντρυφῶντες τοῖς διὰ πίστεως καλουμένοις εἰς ἐπί- γνωσιν ἀληθείας, καὶ κληρος οὗτος αὐτοῖς.

[02661] Καὶ γοῦν ὁ θεσπέσιος Παῦλος τοῖς δι' αὐτοῦ σεσωσμένοις προσεφώνει, λέγων·

[02662] <sup>[6Χαρά]</sup> καὶ στέφανός μου.

[02663] <sup>[6]</sup> Ὅτι δὲ ἀτελεύτητον αὐτοῖς φυλαχθήσεται παρὰ Θεοῦ τὸ ἐπὶ τούτοις αὐχημα, διατρανοῖ λέγων τὸ, Ἀνα- παύσονται ἐπ' αὐτῆς.

[02664] Ἐπ' αὐτῆς δὲ τίνοσ;

[02665] Ἥ δηλο-νότι τῆς ἐκνεμηθείσης αὐτοῖς κληρονομίας παρὰ Θεοῦ.

[02666] Διαμνημονεῦσαι δὲ χρῆ καὶ τοῦ μακαρίου ψάλ- λοντος Δαβὶδ περὶ αὐτῶν, ὅτι <sup>[6Φωνῆ]</sup> Κυρίου καταρτιζομένη ἐλάφους καὶ ἀποκαλύψει δρυμούς.

[02667] <sup>[6]</sup> Δρυμοὶ γὰρ ὥσπερ νοηταῖς ἐλάφοις ἀνεδείχθησαν παρὰ Θεοῦ, τῶν ἐθνῶν ἢ ἀριθμοῦ κρείττων πληθὺς, ἣν κατενεμήθησαν νοητῶς ταῖς τῶν πιστευόντων ἐνσπαταλῶντες ἐπιεικείαις.

[02668] <sup>[9Εὐφράνθητι.]</sup> ἔρημος διψῶσα·

- [02669] ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ὡς κρίνον.
- [02670] Ἐξανθήσει καὶ ἀγαλλιάσεται τὰ ἔρημα τοῦ Ἰορδάνου·
- [02671] καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ, καὶ ἡ τιμὴ τοῦ Καρμήλου, καὶ ὁ λαός μου ὄψεται τὴν δόξαν Κυρίου, καὶ τὸ ὕψος τοῦ Θεοῦ ἡμῶν.<sup>9</sup> Ἐρημον καὶ στεῖραν ἀποκαλεῖν ἔθος τῆ Θεοπνεύστῳ Γραφῇ τὴν ἐξ ἔθνῶν Ἐκκλησίαν, ἣ ποτε μὲν ἐν τούτοις ἦν, οὔτε τὸν ἐξ οὐρανοῦ νοητὸν ἔχουσα νυμφίον, φημί δὴ Χριστὸν, ἀλλὰ καὶ ἐν ἐνδείᾳ τυγχάνουσα παντὸς ἀγαθοῦ, καὶ οἷον ἀκάνθης οὔσα τροφὸς δίψης τε καὶ ἀνυδρος.
- [02672] Ἐπειδὴ δὲ γέγονεν ἐν αὐτῇ Χριστός·
- [02673] (προσελήφθη γὰρ διὰ τῆς πίστεως καὶ τὸ θεῖον παρ' αὐτοῦ πεπλούτηκε νόμα·
- [02674] πηγὴ γὰρ ἐστὶ ζωῆς, καὶ χειμάρρους τρυφῆς·
- [02675] καὶ αὐτὸς ἦν ὁ λέγων δι' ἐνὸς τῶν ἁγίων προφητῶν·
- [02676] <sup>[6]</sup>Ἰδοὺ] ἐγὼ ἐκκλίνω ἐπ' αὐτοὺς ὡς ποταμὸς εἰρήνης, καὶ ὡς χειμάρρους ἐπικλύζων δόξαν <sup>[6]</sup> ἔθνῶν· στεῖρα μὲν οὐκέτι καὶ ἔρημος·
- [02677] πολύπαις δὲ μάλλον καὶ ὑπὸ νυμφίῳ, καὶ εὐανθῆς νοητῶς.
- [02678] Ἡ πάλαι τοίνυν διψῶσα κατευφραίνεσθω, φησὶν·
- [02679] ἔξανθείτω δὲ καὶ ὡς κρίνον ὁμοῦ καὶ τὸ ἀνθηρὸν, καὶ τὸ εὐώδες ἔχουσα.
- [02680] Χριστοῦ γὰρ γέγονεν ὁσμὴ, καὶ πιστώσεται γράφων ὁ Παῦλος, ὅτι <sup>[6]</sup>Χριστοῦ] εὐωδία ἐσμὲν τῷ Θεῷ.
- [02681] <sup>[6]</sup> Τὰ δὲ γε ἔρημα τοῦ Ἰορδάνου, τὴν περὶ αὐτὸν ἔρημόν φησιν.
- [02682] Οὐ γὰρ τοῖς ἀπειθήσασιν ἐξ Ἰσραὴλ, ἀλλ' ἡμῖν τοῖς ἐξ ἔθνῶν, ἣ καὶ τοῖς ἐξ αὐτῶν πιστεύσασιν, τὸ τοῦ Ἰορδάνου δέδοται νόμα, καὶ παρ' ἡμῖν ἐστι·
- [02683] βαπτίζόμεθα γὰρ ἐν αὐτῷ, καὶ ἡμῶν, ὡς ἔφην, γέγονεν ἡ ἁγία πηγὴ.
- [02684] Ταύτη τοίνυν ἐν τῇ ἐρήμῳ, φησὶ, τῇ ποτὲ μὲν <sup>[70.752]</sup> διψῶσα, λαχούση δὲ νῦν τὸν διαβόητον Ἰορδάνην, ἡ δόξα δέδοται τοῦ Λιβάνου, καὶ ἡ τιμὴ τοῦ Καρμήλου.
- [02685] Λίβανος δὲ καὶ Κάρμηλος εἴρηται πλειστάκις ἡ Ἰερουσαλήμ, καὶ αὐτὸς ὁ θεῖος νεώς.
- [02686] Ἀλλ' ἡ πάλαι πρέπουσα δόξα τῆ ἁγία πόλει καὶ τῷ θείῳ ναῷ, δέδοται τῇ ἐξ ἔθνῶν Ἐκκλησίᾳ, καὶ ἐν αὐτῇ τεθεάμεθα τὴν δόξαν Κυρίου, καὶ τὸ ὕψος τοῦ Θεοῦ.
- [02687] Ἰουδαῖοι μὲν ὡς ἀνθρώπων ψιλῶ, καὶ οὐδὲν ἔχοντι παρὰ τοὺς ἄλλους τὸ πλέον προσεφέροντο τῷ Κυρίῳ·
- [02688] ἡμεῖς δὲ τὸ ὕψος τῆς δόξης αὐτοῦ τεθεάμεθα.
- [02689] Θεὸν γὰρ ἴσμεν αὐτὸν, οἰκονομικῶς δι' ἡμᾶς ἐνηνθρωπηκότα, καὶ οὕτως Θεόν.
- [02690] <sup>[9]</sup>Ἰσχύσατε.] χεῖρες ἀνειμέναί, καὶ γόνατα παραλελυμένα.
- [02691] Παρακαλέσατε τοὺς ὀλιγοψύχους τῆ διανοίας·
- [02692] ἰσχύσατε, μὴ φοβεῖσθε.
- [02693] Ἴδου ὁ Θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι καὶ ἀνταποδώσει.
- [02694] Αὐτὸς ἤξει καὶ σώσει ἡμᾶς.
- [02695] Τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὅτα κωφῶν ἀκούσονται.
- [02696] Τότε ἀλείται ὡς ἔλαφος ὁ χλωός, καὶ τρανὴ ἔσται γλῶσσα μογιάλων.<sup>9</sup> Πρέπουσα μυσταγωγία, καὶ παράκλησις πνευματικῆ τοῖς ἐξ ἔθνῶν καλουμένοις εἰς ἐπίγνωσιν τοῦ Χριστοῦ, τὸ, Ἰσχύσατε χεῖρες ἀνειμέναί, καὶ γόνατα παραλελυμένα.
- [02697] Τοῖς μὲν γὰρ ἔτι πλανωμένοις, αἱ χεῖρες ἀργαί, παραλελυμένα δὲ καὶ τὰ γόνατα.
- [02698] Καὶ οὐχὶ δὴ πάντως περὶ τῶν τοῦ σώματος μοριῶν τὰ τοιαῦτά φησιν, ἀρρώστούντας δὲ νοητῶς εὐρήσομεν τοὺς ἐν ἀπάταις καὶ πλάταις.
- [02699] Οὔτε γὰρ ἔργον εὐσεβείας παρ' αὐτοῖς ἔστιν εὐρεῖν, οὔτε ἰσχὴν γονάτων, ἤγουν διανοίας, τὴν εὐαγῆ τῆς δικαιοσύνης διαπορευομένοις ὁδόν.
- [02700] Ἀλλ' ἰσχύσατε, φησὶν, ἵνα καὶ δραμεῖν δύνωνται πρὸς Θεόν.
- [02701] Ὑμεῖς δὲ ὡς τεταγμένοι πρὸς ἱερουργίαν τοῦ θείου κηρύγματος παρακαλέσατε τοὺς ἡσθηνηκότας, λέγετε σαφῶς τοῖς ὀλιγοψύχοις·
- [02702] Ἰσχύσατε, μὴ φοβεῖσθε.

- [02703] Οὐ γὰρ εὐρωστος ὁ νοῦς τοῖς οὐκ εἰδόσι τὸν Θεόν·
- [02704] δεδίασι γὰρ ὡσπερ τὰς τῶν παθῶν ἐφόδους, καὶ τὸν πάλαι κατ' αὐτῶν τυ- ραννήσαντα Σατανᾶν, καὶ πρὸς γε τούτῳ τὸν θάνατον.
- [02705] Ἀλλ' ἰδοὺ, φησὶν, ὁ Θεὸς, τοῦτ' ἔστιν, οὐ μακρὰν ὁ Σωτὴρ, ὃς ἀνταποδώσει κρίσιν.
- [02706] Κατακρινεῖ γὰρ τὸν ἄρχοντα τοῦ αἰῶνος τούτου, καὶ ἀπαλλάξει τῆς ὑπ' αὐτῷ δουλείας τοὺς βεβιασμένους.
- [02707] Ἦξει γὰρ, ἦξει καὶ σώσει ἡμᾶς.
- [02708] Τί οὖν;
- [02709] Ἦξει τότε τοῖς ἐπὶ τῆς γῆς, ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν.
- [02710] Οἱ γὰρ πάλαι τῇ κτίσει παρὰ τὸν Κτίστην λατρεύοντες, αὐτὴν τὴν ποτε πλανήσασαν κτίσιν, χειραγωγὸν ὡσπερ τινὰ ποιήσονται, καλῶς ἀποφέρουσαν πρὸς ἐπίγνωσιν τοῦ Δημιουργοῦ.
- [02711] Ἀπὸ γὰρ καλλονῆς κτισμάτων, ἀναλό- γως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται·
- [02712] καὶ ὡς φησὶν ὁ Παῦλος, <sup>[6Τὰ]</sup> ἀόρατα αὐτοῦ, ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἶδιος αὐ- τοῦ δύναμις καὶ θεϊότης.
- [02713] <sup>[6]</sup> Ἀνοιχθήσονται τοίνυν οἱ ὀφθαλμοὶ τῶν πάλαι τυφλῶν, ἀκούσονται τὰ ὦτα τῶν κωφῶν.
- [02714] Οἱ γὰρ πάλαι τοὺς περὶ Θεοῦ λόγους ἀπο- σειόμενοι, καὶ ἀπαράδεκτον ποιείσθαι σπουδάζοντες τὴν τῶν ἁγίων μυσταγωγίαν, ἀσμένως αὐτὴν παρα- δέξονται.
- [02715] Ἀλεῖται δὲ καὶ ὡς ἔλαφος ὁ χωλὸς, καὶ τρανὴ ἔσται ἡ γλῶσσα μογιλάλων.
- [02716] Οἱ γὰρ τοὶ πάλαι, φησὶν, ὀρθοποδεῖν οὐκ εἰδότες, ἀλλ' οἰονεὶ παρεμιέ- <sup>[70.753]</sup> νον ἔχοντες, τὸν νοῦν ἐλάφων δίκην ἀναπηδήσουσι, τοῦτ' ἔστιν, εὐδρομοὶ τε καὶ εὐκλειεῖς ἔσονται·
- [02717] νοητῶς δηλονότι, καὶ πρὸς γε τούτῳ καὶ ὀφιοκτόνοι, καὶ εἰδότες εὐστομεῖν.
- [02718] Λαλήσουσι γὰρ τὰ τοῦ Θεοῦ μᾶλ- λον, οὐκέτι λέγοντες τῷ ξύλῳ·
- [02719] <sup>[6Πατὴρ]</sup> μου εἰ σύ·
- [02720] καὶ τῷ λίθῳ·
- [02721] Σύ ἐγέννησάς με.
- [02722] <sup>[6]</sup> Ἰστέον δὲ ὅτι καὶ σωματικῶς ταῦτα πεπλήρωκεν ὁ Χριστὸς ταῖς ἀπορ- ρήτοις θεοσημείαις καταπλήττων τὴν Ἰουδαίαν.
- [02723] <sup>[9Ἐτι]</sup> ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ, καὶ φάραγξ ἐν γῆ διψῶση.
- [02724] Καὶ ἡ ἀνδρὸς ἔσται εἰς ἔλη, καὶ εἰς τὴν διψῶσαν γῆν, πηγὴ ὕδατος·
- [02725] ἐκεῖ ἔσται εὐφροσύνη ὀρνέων, ἔπαυλις καλάμου, καὶ ἔλη.<sup>9</sup> Εὐφρανθῆναι προστέταχε τὴν διψῶσαν ἔρημον·
- [02726] εἶτα προσεπάγει τὴν τῆς εὐφροσύνης αἰτίαν εὐθύς.
- [02727] Ἐρράγη γὰρ ὕδωρ ἐν αὐτῇ, φησί.
- [02728] Καὶ τὸ, ἐρράγη, καλῶς, ἵνα τὸ ἀμφιλαφὲς τῆς χορηγίας διὰ τούτου σημαίνεται.
- [02729] Φάραγγα δὲ φησὶν, ἀντὶ τοῦ ποταμοῦ·
- [02730] οὐ δὴ γεγονότος ἡ ἀνδρὸς ποτε στραφήσεται λοιπὸν εἰς ἔλη.
- [02731] Ἦξει δὲ καὶ ὕδατος πηγὴν, ἢ τὸν ἅγιον Ἰορ- δάνην, ἠγουν καὶ αὐτὸν τὸν τῶν ὅλων Σωτῆρα Χρι- στόν·
- [02732] πηγὴ γὰρ ἐστὶ ζωῆς, καὶ φρέαρ ὕδατος ζῶντος.
- [02733] Ἐπ' αὐτῶν γέγονεν ἡ τῶν ὀρνέων συνδρομὴ τε καὶ εὐφροσύνη.
- [02734] Ὅρνεα δὲ φησὶν ἐν τούτοις, τοὺς τῶν ἐπιγείων ἀναπτάντας πραγμάτων, καὶ ὑψοῦ γεγονό- τας διὰ τὴν ἀρετὴν, τὰ ἄνω τε φρονεῖν ἐλομένους·
- [02735] οὗτοι χαίρουσιν ὡς ἐπὶ πηγῇ τῷ Χριστῷ, τῷ ποιή- σαντι τὴν ἔρημον ἔπαυλιν καλάμου, καὶ ἔλη.
- [02736] Τὰ μὲν γὰρ εὐδενδρα τῶν χωρίων αἰεὶ πῶς τοῖς ἔλεσι στεφανοῦσθαι φιλεῖ.
- [02737] Ἡ δὲ ἐξ ἔθνῶν Ἐκκλησία τὸ ἐξ οὐρανοῦ πλουτήσασα νάμα, καὶ τοῖς θείοις καταρ- δομένη χαρίσμασι, καὶ ταῖς τῶν ἁγίων διδασκαλίαις

ένσπαταλήσασα, τροφός ἐστίν ἑλών, καί καλάμου, τοῦτ' ἐστὶ τῶν ἐν Χριστῷ τεθελότων εἰς ζωὴν ἀμύ- ρητον δι' ἁγιασμοῦ.

[02738] [9Ἐκεῖ] ἔσται ὁδὸς καθαρὰ, καὶ ὁδὸς ἀγία κλη- θήσεται, καὶ οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος, οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος·

[02739] οἱ δὲ διεσπαρ- μένοι πορεύονται ἐπ' αὐτῆς, καὶ οὐ μὴ πλανη- θῶσι.

[02740] Καὶ οὐκ ἔσται ἐκεῖ λέων, οὐδέ τι τῶν θηρίων τῶν πονηρῶν οὐ μὴ ἀναβῆ ἐπ' αὐτήν, οὐδ' οὐ μὴ εὐρεθῆ ἐκεῖ, ἀλλὰ πορεύονται ἐν αὐτῇ λελυτρω- μένοι διὰ Κύριον, καὶ συνηγμένοι ἀποστραφῆ- σονται, καὶ ἤξουσιν ἐκ Σιών μετ' εὐφροσύνης, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν.

[02741] Ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν αἰνεσις καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήψεται αὐτούς, ἀπέδρα ὀδύνη καὶ στεναγμός καὶ λύπη.<sup>9</sup> Ὅδον ὀνομάζει καθαρὰν τῆς εὐαγγελικῆς πολιτείας τὴν δύναμιν, ἡγουν καὶ ἑτέρως τὴν διὰ τοῦ Πνεύματος κάθαρσιν.

[02742] Ἀποσμήχει γὰρ τὴν ἐντετηγμένην ταῖς τῶν ἀνθρώπων ψυχαῖς κηλίδα, καὶ ἀπαλλάττει πλημ- μελημάτων, καὶ ῥύπου παντός ἀποφαίνει κρείττονας.

[02743] Ὅδὸς οὖν ἀγία καὶ καθαρὰ καὶ μᾶλλον ὀρθῶς ὠνό- μασται, ἀνέμβατος δὲ τοῖς οὐτῶ κεκαθαρμένοις.

[02744] Πολιτεύεται γὰρ οὐδεὶς εὐαγγελικῶς μὴ οὐχὶ πρότε- ρον τὸν διὰ τοῦ ἁγίου βαπτίσματος καταπλουτήσας κάθαρσιν·

[02745] οὐδεὶς οὖν ἄρα τῶν ἀπίστων.

[02746] Οὗτοι γὰρ οἱ ἀκάθαρτοι βαδιοῦνται, φησὶν, ἐν αὐτῇ.

[02747] Πορεύον- ται δὲ μᾶλλον οἱ διεσπαρμένοι, τοῦτ' ἐστίν, οὗς [70.756] ἐσκόρπισεν ὁ Σατανᾶς, δηλοῖ δὲ τὰ ἔθνη, καὶ οὐ μὴ πλανηθῶσι.

[02748] Πάλαι μὲν γὰρ πεπλάνηται ξύλοις τε καὶ λίθοις λελατρευκότες, καὶ σκολιάς ἰόντες ὁδοῦς.

[02749] Νῦν δὲ μαθήσονται τὴν εὐθειαν καὶ καθαρὰν τὴν πρὸς ἁγίαν ζωὴν ἀποφέρουσαν τρίβον.

[02750] Ὅτι δὲ καὶ τῆς τοῦ διαβόλου πλεονεξίας ἐλεύθεροι γεγονότες τὸν οὕτως εὐκλεᾶ διαζήσονται βίον, διαλευκαίνει λέγων, ὡς Οὔτε λέων, οὔτε μὴν ἕτερόν τι τῶν πονηρῶν θηρίων ἐκεῖ ἔσται, τοῦτ' ἐστίν, ἐν τῇ ὁδῷ τῇ καθαρᾷ.

[02751] Πάλαι μὲν γὰρ οἶα τις ἄγριος θῆρ ὁμοῦ τοῖς ἀνοσίοις πνεύ- μασιν ἐπεπήδα τοῖς ἐπὶ γῆς ὁ τῆς ἀμαρτίας εὐρετής·

[02752] ἀλλ' ἠσθένησεν ἐν Χριστῷ, ἀπελήλαται δὲ τῆς τῶν πιστευσάντων ἀγέλης, καὶ τῆς κατ' αὐτῶν πλεονε- ξίας ἐξεσοβήθη παρὰ Χριστοῦ.

[02753] Ἐν ταύτῃ τοιγαροῦν τῇ ὁδῷ τῇ καθαρᾷ οἱ διὰ Χριστοῦ λελυτρωμένοι, καὶ συναχθέντες διὰ τῆς πίστεως εἰς ὁμοψυχίαν βαδιοῦν- ται, καὶ τὴν πάλαι τρίβον ἀφέντες ἀποστραφήσονται, καὶ ἤξουσιν εἰς Σιών, τοῦτ' ἐστίν, τὴν Ἐκκλησίαν, τὴν δὲ ἐπὶ γῆς, καὶ ἐν οὐρανοῖς εὐφροσύνην ἔχοντες τὴν ἀμύρητον.

[02754] Δοξολογήσουσι γὰρ τὸν διασώσαντα Θεόν.

[02755] Ἀγαλλίαμα δὲ καὶ εὐφροσύνη, καὶ πᾶν εἶδος τῆς ἐν Χριστῷ θυμηδίας, καταλήψεται αὐτούς, καὶ ἄγευστοι παντελῶς λύπης ἔσονται, καὶ στεναγμοῦ.

[02756] Οἱ γὰρ ἐπ' ἐλπίσι ταῖς οὕτω λαμπραῖς κεκλημένοι, οἱ τῆς εἰς αἰῶνα ζωῆς ἐσόμενοι κληρονόμοι, καὶ δόξης τῆς ἄνωθεν καταπλουτεῖν μέλλοντες τὰ ἀυχήματα, καὶ αὐτῷ δὲ προσδοκῶντες συμβουλευσαί Χριστῷ, ποίας ἔσονται λύπης μέτοχοι;

[02757] ἡ ποῖον εἰσδέξονται στεναγμόν;

[02758] τὸν τῶν ὄλων Θεὸν τὰ πονηρὰ τῶν θηρίων κατανεμηθήσονται καὶ καταλύσουσιν.

[02759] Ἦσθήσονται γὰρ μᾶλλον ὡς ἐν παντὶ πάντῃ τε καὶ πάντως ἐσόμε- νοι καλῶ.

[02760] {1ΤΟΜΟΣ Δ'}.1

[02761] [9Καὶ] ἐγένετο τοῦ τεσσαρεσκαιδεκάτου ἔτους βασιλεύοντος Ἐζεχίου, ἀνέβη Συναχειρεῖμ βασι- λεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις τῆς Ἰουδαίας τὰς ὀχυράς, καὶ ἔλαβεν αὐτάς.

[02762] Καὶ ἀπέστειλε βασι- λεὺς Ἀσσυρίων Ῥαψάκην ἐκ Λαχῆς εἰς Ἱερουσαλήμ πρὸς τὸν βασιλέα Ἐζεχίαν, μετὰ δυνά- μεως πολλῆς, καὶ ἔστη ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω, ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως.<sup>9</sup> Ἐναργῆς μὲν ἄπασι τοῖς φιλομαθεστέροις τῆς ἱστορίας ὁ λόγος·

[02763] ἐρῶ δ' οὖν ὁμῶς βραχυλογήσας ὡς ἔνι.

[02764] Βασιλεύοντος τοῦ Ἰαχάζ ἐν τοῖς Ἱεροσολύ- μοις, εἶτα Φακεὲ τοῦ Ῥωμελίου, καὶ τοῦ Ῥαασῶν τοῦ βασιλέως Συρίας ἐκπολιορκούντων τὴν Ἰου- δαίαν, καὶ αὐτοῖς δὲ τοῖς Ἱεροσολύμοις ἐπαφείναι τὴν χεῖρα βουλευσαμένων, ἀτονήσας πρὸς ἀντίστασιν ὁ μνημονευθεὶς, πρεσβείαν ἐπέλετο, καὶ δὴ καὶ ἐκά- λει πρὸς ἐπικουρίαν τὸν Θεγλαφαλλασᾶρ Ἀσσυρίων βασιλέα, καὶ δώροις αὐτὸν ἀναπέθει πολλοὺς ἐπαμύ- ναί τέ οἱ, καὶ τὰς τῶν ἐπ' αὐτὸν συμπεφωνηκότων βασιλέων, τοῦ τε τῆς Σαμαρείας φημί, καὶ τοῦ τῆς Συρίας ἀνακόψαι πλεονεξίας.

[02765] Οὐδὲ γὰρ γεγονότος, διολώ- λασι μὲν οἱ πολεμοῦντες αὐτῶ.

[02766] Εἶλε γὰρ τὴν τε Δα- μασκόν, καὶ τὴν Συρίαν ὁ Ἀσσύριος, γέγονε δὲ ὑπὸ χεῖρα τὴν αὐτοῦ, καὶ ὑπὸ δασμόν καὶ τέλη λοιπὸν ὁ [70.757] Ἰαχάζ.

[02767] Ἦν δὲ τῶν ὅτι μάλιστα φαυλοτάτων.

[02768] Εἶδω-λολάτρης τε γὰρ καὶ θεομισῆς καὶ τοὺς ἄλλους τάχα που νενικηκῶς ἅπαντας ταῖς κατὰ τοῦ Θεοῦ δυστρο- πείαις.

[02769] Καταλύσαντος δὲ τὸν ἀνθρώπινον βίον τοῦ Ἀχαζ, βεβασίλευκεν ἀντ' αὐτοῦ Ἐζεχίας, υἱὸς μὲν ὢν αὐτοῦ, πλήν ἀνήρ θεοφιλῆς, καὶ τῆς ἀνωτάτω δικαιοσύνης καὶ εὐσεβείας ἀνημμένος τὰ ἀυχήματα.

[02770] Οὗτος ἠθέτησεν, φησὶ, ἐν τῷ βασιλεῖ Ἀσσυρίων.

[02771] Οὐ γὰρ ἠνέσχετο τὴν ἑαυτοῦ βασιλείαν ὑπὸ δασμούς ἐᾶσαι γενέσθαι, καθάπερ ἀμέλει καὶ Ἀχαζ.

[02772] Ταύτης ἕνεκα τῆς αἰτίας ὁ Συναχειρεῖμ ὁ τῶν Ἀσσυρίων βασιλεὺς, ὡς ὀφείλων ἔχειν ὑπὸ δασμούς τὴν τε Ἰουδαίαν ἄπασαν, καὶ αὐτὴν τε τὴν παρ' αὐτοῖς βασιλείαν, ἀνεκαίετο μὲν εἰς ὄργας, καταδηώσας δὲ τὴν Σαμάρειαν καὶ ταῖς κατὰ τὴν Ἰουδαίαν πόλεις ἐπηφίει τὴν στρατιάν, ἐλὼν δὲ πολλὰς, ἐπ' αὐτὰ λοιπὸν τὰ Ἱεροσόλυμα πέμπει τὸν Ῥαψάκη, οὐχ ὄπλα τέως κινήσοντα πολέμου νόμῳ, ἀπειλαῖς δὲ μᾶλλον, καὶ ὑποσχέσει ταῖς εἰς ἡμερότητα δελεᾶ- σοντα τὸ δημοτικόν.

[02773] <sup>[9Κα]</sup> ἐξῆλθε πρὸς αὐτὸν Ἐλιακεῖμ ὁ τοῦ Χελ- κίου ὁ οἰκονόμος, καὶ Σομνάς ὁ γραμματεὺς, καὶ Ἰωᾶχ ὁ τοῦ Ἀσάφ ὁ ὑπομνηματογράφος.

[02774] Καὶ εἶπεν αὐτοῖς Ῥαψάκης·

[02775] Εἶπατε Ἐζεχία·

[02776] Τάδε λέγει ὁ βασιλεὺς, ὁ μέγας βασιλεὺς Ἀσσυρίων·

[02777] Μὴ ἐν βουλῇ ἢ λόγοις χειλέων παράταξις γίνε- ται·

[02778] Καὶ νῦν ἐπὶ τίνι πέποιθας, ὅτι ἀπειθεῖς μοι;

[02779] Ἴδου πεποιθὸς εἶ ἐπὶ τὴν ῥάβδον τὴν καλαμί- νην, τὴν κεκλασμένην ταύτην ἐπ' Αἴγυπτον, ὅς ἂν ἐπ' αὐτὴν ἐπιστηριχθῇ, εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ.

[02780] Οὗτός ἐστι Φαραὼ βασιλεὺς Αἰγύ- πτου, καὶ πάντες οἱ πεποιθότες ἐπ' αὐτῷ.<sup>9</sup> Κεκλεισμένων δηλονότι τῶν πυλῶν, καὶ τοῖς τείχε- σιν ἐφεστηκός δήμου πάντως πού τοῦ μαχιμωτάτου, τὴν τῶν πρεσβειῶν ἀποτελοῦντος χρεῖαν, ἐξήεσαν πρὸς Ῥαψάκη οἱ ἀπόλεκτοι τοῦ βασιλέως, καὶ προῦ- χοντες ἐν ἱερουργοῖς.

[02781] Ὁ δὲ Περσικῆς ὠμότητος ὢν, ἔχων δὲ στόμα λαλοῦν μεγάλα, κατὰ τὸ γεγραμμένον, τῆς τοῦ Θεοῦ δόξης κατεθρασύνετο.

[02782] Καὶ ψιλῇ μὲν κλήσει τὸν Ἐζεχίαν ὀνομάζει, οὐ προσθετικῶς βα- σιλέα·

[02783] οὐχ ἕτερόν τι τῶν ὅσα ἐστὶ τῶν ἐν τοιαύταις ὑπεροχαῖς πρεπωδέστατα.

[02784] Τὸν δὲ γε τῶν Ἀσσυρίων βασιλέα, οὐχ ἀπλῶς αὐτὸ δὴ τοῦτό φησιν, ἀλλὰ καὶ μέγαν ἀποκαλεῖ.

[02785] Φησὶ δὲ ὅτι, Μὴ ἐν βουλῇ ἢ λόγοις χειλέων παράταξις γίνεται;

[02786] Ἐπειδὴ γὰρ Ἰουδαῖοι τὸν διὰ Μωσέως νόμον ἔχοντες σοφώτεροι τῶν ἄλλων ἔθνῶν ἐνομίζοντο·

[02787] καὶ γοῦν ἔφασκον, Μακάριοί ἐσμεν Ἰσραὴλ, ὅτι τὰ ἀρεστὰ Κυρίῳ γνωστὰ ἡμῖν ἐστι·

[02788] καταφέρει πρὸς τὸ μηδὲν ὁ Ῥαψάκης τὸ ἐπὶ τούτῳ καύχημα πολέμου, καὶ μάχης ἐνεστηκότων ἀνόνητον παντελῶς ἔσεσθαι λέγων εἰς ἐπικουρίαν αὐτοῖς, καὶ τὸ ἐν εἰδήσει νόμων, καὶ τὸ συνετὸν καὶ μόναις βουλαῖς, καὶ αὐτὸ δὴ τὸ ἐν λόγοις οἰονεῖ πως ἐντριβές.

[02789] Ἐπειδὴ δὲ τινες τῶν βεβασιλευκότων τῆς Ἰουδαίας εἰς ἐπικουρίαν κεκλήκασιν τῶν Αἰγυπτίων τὴν χεῖρα, καίτοι τοῦτο δρῶντες ἐκτόπως, ᾤθη καὶ νῦν ὁ Ἀσσύριος, οὐκ ἐπὶ Θεῷ μᾶλλον πεποιθέναι τὸν Ἐζεχίαν, ἀλλ' ἑτέροις τισί, μᾶλλον δὲ τοῖς τῶν Αἰγυπτίων ἔχουσι τὴν γῆν.

[02790] Ταύτη τοι καλαμίνην αὐ- <sup>[70.760]</sup> τὴν ὀνομάζει ῥάβδον.

[02791] Σαθρὰ γὰρ πως, φησὶ, καὶ εὐδιά- κλαστος αἰεὶ, ἢ ἐπ' ἐκείνοις ἐλπίς, καὶ ἀδικούσα μᾶλ- λον, ἢ ὠφελεῖν ἰσχύουσα τοὺς κεχρημένους αὐτῇ·

[02792] καθάπερ ἀμέλει καὶ καλαμίνη ῥάβδος, ἢ εἴπερ τις ἐπαναπαύσεται συνθραύσει μὲν πάντως αὐτὴν, ἢ δὲ ἀδικήσει τὸν ἐπ' αὐτῆς θαρήσαντα.

[02793] <sup>[9Ε]</sup> δὲ λέγετε·

[02794] Ἐπὶ Κύριον τὸν Θεὸν ἡμῶν πε- ποίθαμεν, νῦν μίχθητε τῷ κυρίῳ μου τῷ βασιλεῖ Ἀσσυρίων, καὶ δώσω ὑμῖν δισχιλίαν ἵππον, εἰ δυνήσεσθε δοῦναι ἀναβάτας ἐπ' αὐτούς.

[02795] Καὶ πῶς δύνασθε ἀποστρέψαι εἰς πρόσωπον τοπάρχου <sup>[9]</sup> ἑνός; Ἄθυροστομεῖ πάλιν, καὶ τὸ κέρας εἰς ὕψος ἐπαί- ρει, καὶ ἀδικίαν λαλεῖ κατὰ τοῦ Θεοῦ.

[02796] Εἰ γὰρ δὴ, φησὶν, ἐπ' αὐτῷ πεποιθήατε, μίχθητε τῷ Κυρίῳ μου, τοῦτ' ἔστιν, ἐξοπλίσασθε, καὶ στήτε πρὸς μάχην.

[02797] Ἐγὼ δὲ προσθήσω, καὶ ἵππους ὑμῖν δισχιλίας, καὶ ἀρκέσει τοῦτο, φησὶ, πρὸς πίστιν, ὅτι περιγενήσεσθε τῆς Ἀσσυρίων χειρὸς ἐὰν εὗρητε τοὺς ἀναβησομέ- νους ἢ καὶ εἰδότας ὅλως ἵππεύειν ἐν μάχαις.

[02798] Εἶτα πῶς οὐδὲ τοῦτο πληροῦν δυνάμενοι περιγενήσεσθε το- πάρχου ἑνός;

[02799] Καταδηῆται γὰρ ἡ τῶν Ἀσσυρίων ἀρχή, καὶ βασιλέας ὑποβεβηκότας ἔχει τοῦ πάντων μείζονος οἱ καὶ ὀνομάζοντο τοπάρχοι.

[02800] <sup>[9Οικέται]</sup> εἰσὶν οἱ πεποιθότες ἐπ' Αἰγυπτίοις, εἰς ἵππον, καὶ ἀναβάτην.

[02801] Καὶ νῦν μὴ ἄνευ Κυρίου ἀνέβημεν ἐπὶ τὴν χώραν ταύτην πολεμῆσαι αὐ- τὴν.

- [02802] Κύριος εἶπε πρὸς με·
- [02803] Ἀνάβηθι ἐπὶ τὴν γῆν ταύτην, καὶ ἄνελαι αὐτήν.<sup>9</sup> Ἀποκείρει παντελῶς τὴν ἐπ' Αἰγυπτίους ἐλπίδα, μονονουχὶ καὶ ἐν οἰκέταις ἤδη τετάχθαι λέγων τοὺς ἐπ' αὐτῇ πεποιθότας.
- [02804] Ἀλώσσονται γὰρ, φησὶν, εὐκόλως ἵππῳ τε καὶ ἀναβάτῃ τεθαρόηκοτες.
- [02805] Εἶτα πικρὸν τι καὶ ὡς ἀπὸ γε τῆς ἐνούσης αὐτῷ δυστροπίας ἀποφθέγγεται, οὐκ ἄνευ Κυρίου διαβεβαιούμενος τὴν κατὰ τῆς Ἰουδαίας αἵρεσθαι μάχην.
- [02806] Εἰ γὰρ δὴ, φησὶ, καθάπερ αὐτοὶ φατε, μέγας τε καὶ ἀλκιμώτα-τος ὁ παρ' ὑμῖν ἐστὶ Θεὸς, καὶ ὑπεραθλεῖ τῆς χώρας, πῶς ἀνέβημεν ἐπ' αὐτήν;
- [02807] Εἰ μὲν γὰρ πεπλεονεκτῆ-καμεν τὴν τοῦ ἐπαμύναντος ἰσχὺν, οὐ μέγας ἐστὶ, μᾶλλον δὲ βραχύς τε καὶ ἀναλκίς.
- [02808] Εἰ δὲ μέγας καὶ δυνατὸς, οὐ κεκωλύμεθα καταδηοῦν θέλοντες τὴν Ἰουδαίαν·
- [02809] οὐκ ἀνέβημεν ἐπ' αὐτήν ἄνευ Κυρίου.
- [02810] <sup>[9]Καὶ</sup> εἶπε πρὸς αὐτὸν Ἐλιακίμ, καὶ ὁ Σομνᾶς ὁ γραμματεὺς, καὶ Ἰωάχ·
- [02811] Λάλησον πρὸς τοὺς παιδὰς σου Συριστι, ἀκούομεν γὰρ ἡμεῖς·
- [02812] καὶ μὴ λάλει πρὸς ἡμᾶς Ἰουδαῖστί.
- [02813] Καὶ ἵνα τί λαλεῖς εἰς τὰ ὦτα τῶν ἀνθρώπων ἐπὶ τῷ τείχει;
- [02814] Καὶ εἶπε Ῥαψάκης πρὸς αὐτούς·
- [02815] Μὴ πρὸς τὸν Κύ-ριον ὑμῶν, ἢ πρὸς ὑμᾶς ἀπέσταλκέ με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους;
- [02816] Οὐχὶ πρὸς τοὺς ἀνθρώπους τοὺς καθημένους ἐπὶ τῷ τείχει, ἵνα φάγωσι καὶ <sup>[9]</sup> ἄμα; Εὐκαταπτόητον αἰεὶ πῶς ἐστὶ τὸ δημοτικόν, καὶ πολὺ λίαν ἔτοιμον εἰς ὀλιγωρίαν ἐνεστηκότος μάλι-στα πολέμου, καὶ σφαγῆς ἔσεσθαι προσδοκωμένης, ἐμπρησμῶν τε τῶν ἀνὰ τὴν πόλιν.
- [02817] Ταύτη τοι καὶ μάλα ἐμφρόνως οἱ τῷ Ῥαψάκῃ προσδιαλεγόμενοί φασι, μὴ δεῖν χρῆναι λαλεῖν αὐτὸν Ἰουδαῖστί, κεχρη- <sup>[70.761]</sup>σθαι δὲ μᾶλλον τῇ Σύρων φωνῇ.
- [02818] Οὐ γὰρ ἤθελον βαρβαρικῆς ἀπονοίας γέμοντας λόγους ἐνίσθαι παρ' αὐτοῦ ταῖς τῶν δημοτῶν ἀκοαῖς, καίτοι παροτρύνον-τος αὐτοὺς εἰς ἀλκίην τοῦ βασιλέως Ἐζεχίου, καὶ φάσκοντος ἐναργῶς ὅτι Κύριος μετ' αὐτῶν, καὶ ὅτι τοῖς μὲν ἐπὶ Θεῷ πεποιθόσιν ἀκράδαντος ἐλπίς, εὐ-κατάσειστα δὲ τὰ ἀνθρώπινα, καὶ οὐδὲν ὅλως ὡς πρὸς γέ φημι τὴν τούτου δύναμιν.
- [02819] Ἀλλὰ συνήσιν ὁ Ῥα-ψάκης, καὶ τὴν αἰτίαν οὐκ ἀγνοεῖ τοῦ κεκωλύσθαι λαλεῖν Ἰουδαῖστί.
- [02820] Ταύτη τοί φησιν ὡς οὐ πρὸς αὐτούς, οὔτε μὴν πρὸς τὸν βασιλέα σκοπὸς αὐτῷ γέγονε τῆς ὁδοῦ, ἀλλ' ἵνα μᾶλλον τοῖς ἐν τῷ τείχει προσδιαλέγη-ται.
- [02821] Ὑβρίζει δὲ πάλιν, καὶ τοὺς ἐξ ἀκαθάρτου καρ-δίας ἐρεῦγεται λόγους, φάσκων, ὅτι ταύτης ἕνεκα τῆς αἰτίας ἐπικάθηται τῷ τείχει τηροῦντες τὴν πόλιν, ἵνα λιμώττοντες, ἐν ἐνδείᾳ τε γεγονότες ἄρτου τε καὶ ὕδατος εἰς τοῦτο κατενεχθεῖεν ἀνάγκης, ὡς τὰ εἰσάπαν ἀπηχθημένα καὶ αὐτοῖς τάχα που κυσὶ τροφὴν ποιήσασθαι καὶ πότον.
- [02822] <sup>[9]Καὶ</sup> ἔστη Ῥαψάκης, καὶ ἐβόησε φωνῇ μεγάλῃ Ἰουδαῖστί, καὶ εἶπεν·
- [02823] Ἀκούσατε τοὺς λόγους τοῦ βασιλέως τοῦ μεγάλου, βασιλέως τῶν Ἀσ-συρίων.
- [02824] Τάδε λέγει ὁ βασιλεὺς·
- [02825] Μὴ ἀπατάτω ὑμᾶς Ἐζεχίας λόγοις οἱ οὐ δυνήσονται ῥύσασθαι ὑμᾶς·
- [02826] καὶ μὴ λεγέτω ὑμῖν Ἐζεχίας, ὅτι Ῥύσεται ὑμᾶς ὁ Θεὸς, καὶ οὐ μὴ παραδοθῆ ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Ἀσσυρίων.
- [02827] Μὴ ἀκούετε Ἐζεχίου.
- [02828] Τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων·
- [02829] Εἰ βούλεσθε εὐλογηθῆναι, ἐκπορεύεσθε πρὸς με, καὶ φάγεσθε ἕκαστος τὴν ἄμπελον αὐτοῦ, καὶ τὰς συκάς αὐτοῦ, καὶ πίεσθε ὕδωρ τοῦ λάκκου ὑμῶν ἕως ἂν ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν, ὡς ἡ γῆ ὑμῶν, σίτου καὶ οἴνου, καὶ ἄρτων καὶ ἄμπε-λώνων.<sup>9</sup> Μεθίστησι τοὺς λόγους ἐπ' αὐτοὺς ἤδη τοὺς ταῖς ἐπάλληξιν ἐνιζήσαντας, καὶ τοῖς ἐθέλουσιν ἐκπολιορ-κεῖν ἀντιφέρεσθαι προτεθυμημένους·
- [02830] ἄνω τε καὶ κάτω βασιλέα μέγαν ἀποκαλεῖ τὸν Ἀσσύριον, καὶ κατασμικρύνει μὲν ἐλπίδα τὴν ἐπὶ Θεῷ, ψεύστην δὲ ἀποκαλεῖ τὸν Ἐζεχίαν, καὶ ἀπατεῶνα, λέγοντα χρη-ναι μᾶλλον ἐπανακείσθαι Θεῷ, δεδιέναι δὲ κατ' οὐδένα τρόπον ἐπαμύνοντος αὐτοῦ τὰς ἐξ ἀνθρώπων ἐφόδους.
- [02831] Εἶτα ἐπαγγέλλεται τοῖς αὐτομολοῦσιν ἐπ' αὐτὸν, ὡς ἔσονται μὲν ἐν τοῖς ἑαυτῶν μέχρι καιροῦ.
- [02832] Τοῦτο γὰρ τὸ, Ἔως ἔλθω, καὶ λάβω ὑμᾶς.
- [02833] Ἀπολαύσουσι δὲ τῶν ἰδίων ἀγρῶν, καὶ καταλειαίνει ὥσπερ τῆς αἰχμαλωσίας τὸ δεῖμα, καὶ τὸ τραχὺ τοῦ πράγ-ματος ἀπατηλοῖς κατακρύπτει λόγοις, προστιθεὶς τὸ, Ἔως ἔλθω, καὶ λάβω ὑμᾶς εἰς τὴν γῆν ὡς ἡ γῆ ὑμῶν.

[02834] Παρεικάζει γὰρ τὴν Ἀσσυρίων τῆ τῶν Ἰουδαίων γῆ, μονονουχὶ λέγων·

[02835] Καὶ τὴν Ἰουδαίαν ἀφέντες κἂν γένησθε παρ' ἡμῖν οὐδὲν ἦττον τὴν ἑαυτῶν εὐ- ρήσετε.

[02836] Γῆ γὰρ ἐστὶ σίτου καὶ οἴνου, καὶ ἄρ- των καὶ ἀμπελώνων, ἢ Περσῶν τε καὶ Ἀσσυ- ρίων.

[02837] <sup>[9Mῆ]</sup> ὑμᾶς ἀπατάτω Ἐζεχίας, λέγων·

[02838] Ὁ Θεὸς ῥύσεται ὑμᾶς.

[02839] Μὴ ἐρῶσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτῶν χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων;

[02840] Ποῦ ἐστὶν ὁ θεὸς Ἐμὰθ καὶ Ἀρφάθ; καὶ ποῦ ἐστὶν ὁ θεὸς τῆς πόλεως Σεπφαρουῖμ;

[02841] Μὴ ἠδύναντο ῥύσασθαι Σαμάρειαν ἐκ τῆς χειρὸς <sup>[70.764]</sup> μου;

[02842] Τίς τῶν θεῶν πάντων τῶν ἐθνῶν τούτων ἐρῶσατο τὴν γῆν αὐτοῦ ἐκ χειρὸς μου, ὅτι ῥύσεται ὁ Θεὸς Ἰερουσαλήμ ἐκ χειρὸς μου;

[02843] Καὶ ἐσιώπησαν, καὶ οὐδεὶς ἀπεκρίθη αὐτῶ λόγον, διὰ τὸ προστάξει τὸν βασιλέα μηδὲν ἀπο- κριθῆναι.<sup>9</sup> Βαρβαρίζει πάλιν τῆ γνώμη Ραψάκης, καὶ τοῖς κατὰ Θεοῦ λόγοις ἐμβαρύνεται, καὶ μέγα πεφρόνηκε Ἀσσυρίων πλείστας μὲν ὄσας ἐλόντος πόλεις τῶν ἐθνῶν, σεσωσμένης δὲ οὐδεμιᾶς ὑπὸ τῶν ἐν αὐτῇ ψευδωνύμων θεῶν, ἀλλ' ἠγνόησεν ὅτι ξύλα μὲν ἦσαν ἐκεῖνοι, καὶ λίθοι, καὶ ἀνθρωπείας χειρὸς φιλοτέχνη- μα, καὶ ἕτερον οὐδέν.

[02844] Ὁ δὲ γε τῆς Ἰουδαίας Θεὸς, μᾶλλον δὲ ὁ τοῦ κόσμου παντός, ἔστι Θεὸς ζῶν καὶ ἀληθινός, οὐ πρόσφατος πεποιημένος, ποιητὴς δὲ μᾶλλον καὶ αὐτῶν αἰώνων, καὶ δημιουργὸς τῶν ὄλων, καὶ τῶν δυνάμεων Κύριος.

[02845] Οἶεται δὴ οὖν ὁ Ραψάκης ἐναργεστάτην ἀπόδειξιν τοῖς Ἰουδαίοις ἔσεσθαι, τοῦ ὅτι πάντη τε καὶ πάντως ἀλώσονται, κἂν ἐπικουρήσῃ αὐτοῖς Θεὸς ὁ μέγας, τὸ μηδένα τῶν παρ' Ἑλλησι θεῶν ἀνασῶσαι δύνασθαι πόλιν, ἦτοι χώραν ἐν ἣ καὶ ἐτετίμητο.

[02846] Διὰ τοῦτο φησι·

[02847] Ποῦ ὁ Θεὸς Ἐμὰθ, καὶ Ἀρφάθ;

[02848] Προσεπάγει δὲ τὸ, ὅτι Μὴ ἠδύναντο ῥύσασθαι Σαμάρειαν ἐκ τῆς χειρὸς μου;

[02849] Ἀλλ', Ὡ τρισάθλιε, φαίην ἂν, δαμάλεσι καὶ αὐτοὶ προσκεκυνήκασι ταῖς χρυσαῖς, ἢ ἴλω τε ἢ χώρα Θεοῦ συστέλλοντος τὴν ἐπικουρίαν.

[02850] Καὶ, ὡς ἔφην φθάσας, εἰ μηδεὶς τῶν παρ' Ἑλλησι θεῶν σέσωκε τὴν ἑαυ- τοῦ, τοῦτο πρὸς Θεὸν οὐδὲν τὸν ἀληθῶς, καὶ φύσει, καὶ μέγαν.

[02851] Οἱ μὲν γὰρ ἐκ τέχνης ἀνθρωπίνης δι- ἔλαχον, τὸ κἂν γοῦν ὁρᾶσθαι μόνον.

[02852] Ὁ δὲ κατ- εξουσιάζει τῶν ὄλων, καὶ ἄμαχον ἔχει τὴν χεῖρα, τῶν δυνάμεων ὑπάρχων Κύριος.

[02853] Ἀποκρίνεται δὲ οὐδεὶς τῷ Ραψάκη, σιωπᾶν ἐπιτάττοντος τοῦ βασιλέως, καὶ μάλα ἐμφρόνως.

[02854] Ἀπαιδεύτοις δὲ λόγοις, καὶ φρονήματι βαρβαρικῷ, καὶ ταῖς κατὰ Θεοῦ γλωσσ- αλγίαις ἐπιδακρύνει μᾶλλον, ἢ ἀντεξάγειν ἐχρῆν.

[02855] Καὶ τοῦτο, οἶμαι, διδάσκει λέγων ὁ μακάριος Δα- βίδ·

[02856] <sup>[6Ἐθέμην]</sup> τῷ στόματί μου φυλακὴν ἐν τῷ συστήναι τὸν ἁμαρτωλὸν ἐναντίον μου, ἐκωφώθην, καὶ ἐταπεινώθην, καὶ ἐσίγησα ἐξ ἀγαθῶν.

[02857] <sup>[6] [9Καὶ]</sup> εἰσῆλθεν Ἐλιακείμ ὁ τοῦ Χελκίου οἰκονό- μος, καὶ Σομνάς ὁ γραμματεὺς τῆς δυνάμεως, καὶ Ἰωᾶχ ὁ ὑπομνηματογράφος πρὸς Ἐζεχίαν ἐσχισμένοι τοὺς χιτῶνας, καὶ ἀνήγγειλαν αὐτῷ τοὺς λόγους Ραψάκου.

[02858] Καὶ ἐγένετο ἐν τῷ ἀκού- σαι τὸν βασιλέα Ἐζεχίαν, ἔσχισε τὰ ἱμάτια, καὶ σάκκον περιεβάλετο, καὶ ἀνέβη εἰς τὸν οἶκον Κυρίου.<sup>9</sup> Ἐπὶ ταῖς Ραψάκου μεγαληγορίαις, καὶ ταῖς ἀχαλίνοις περὶ τοῦ Θεοῦ γλωσσαλγίαις περιόρῃγγυν- ται τοὺς χιτῶνας οἱ πρὸς αὐτὸν ἐσταλμένοι, καὶ ἀπ- αγγέλλουσι μὲν τῷ βασιλεῖ τὰ ἐκ τῆς Περσικῆς ἀπο- νοίας ἐκτόπως ἀνηγορευμένα.

[02859] Ὁ δὲ κατερόρῃγγυ τὴν ἐσθῆτα, καὶ μετημφιέσατο σάκκον, τοῦτ' ἐστὶν, ἱμά- τιον πενθικόν, καὶ ἀνέβη, φησὶν, εἰς τὸν οἶκον Κυρίου.

[02860] Καὶ ποία τις ἢ πρόφασις τοῦ περιορῃγγυσθαι τὰ ἄμφια;

[02861] Ἔθος ἦν Ἰουδαίοις ἐπὶ ταῖς κατὰ Θεοῦ δυσ- <sup>[70.765]</sup> φημίαις τοῦτο δοῦν.

[02862] Καὶ γοῦν παραδέδοται μὲν ὁ Σωτὴρ τοῖς τῶν Ἰουδαίων καθηγηταῖς, καὶ ὁ τοῦ κό-σμου κριτὴς ἐκρίνετο παρ' αὐτοῖς.

[02863] Ἀλλ' ἐσιώπα, ταῖς τῶν ψευδηγορούντων φωναῖς οὐκ ἀποκρινόμε- νος.

[02864] Εἰτά φησι πρὸς αὐτὸν ὁ ἀρχιερεὺς·

[02865] <sup>[6Ἐσορκίζω]</sup> σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπησιν εἰ σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ;

[02866] Λέγει αὐτῷ ὁ Ἰησοῦς·



- [02867] Σὺ εἶπας.
- [02868] Πλὴν λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνά- μεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
- [02869] Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων·
- [02870] Ἐβλασφήμησεν.
- [02871] <sup>[6]</sup> Ἐφη δὲ καὶ δι' ἑνὸς τῶν προφη-τῶν ὁ τῶν ὅλων Θεὸς τοῖς ἐξ αἵματος Ἰσραὴλ, ὅτι <sup>[6Διαφώρησατε]</sup> τὰς καρδίας ὑμῶν, καὶ μὴ τὰ ἱμάτια ὑμῶν.
- [02872] <sup>[6]</sup> Ὦνοντο γὰρ ἴσως εὐσεβεῖν, καὶ ταῖς ἀνω- τάτω τιμαῖς κατευφραίνειν Θεὸν, ἐπὶ ταῖς κατ' αὐτοῦ δυσφημίαις τοὺς χιτῶνας κατασχίζοντες, κἂν εἰ μηδένα ποιοῖντο λόγον τῶν διὰ Μωσέως τεθεσπισμέ- νων.
- [02873] Σάκκον μὲν γε ἦτοι περίβλημα πενθικὸν περι- τέθειται μὲν Ἐζεχίας, ἄνεισι δὲ καὶ εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ μάλα εἰκότως.
- [02874] Πενθεῖν γὰρ ἀκόλουθον, κλαίειν δὲ καὶ κατατρυχεσθαι τοὺς ἐν ἀκμαῖς ὄντας κακῶν, καὶ σωτηρίας ἐλπίδα ποιῆσθαι Θεὸν, αὐτῷ τε προσκαθῆσθαι, καὶ θαμίζειν ἐν ἀγίοις τόποις, ἔνθα μάλιστα πρεπωδέστερον τὰς πρὸς αὐτὸν ἰκετείας ποιοῖτ' ἅ τις.
- [02875] <sup>[9Και]</sup> ἀπέστειλεν Ἐλιακίμ τὸν οἰκονόμον, καὶ Σομνᾶν τὸν γραμματέα, καὶ τοὺς πρεσβυτέ- ρους τῶν ἱερέων περιβεβλημένους σάκκον πρὸς Ἡσαΐαν υἱὸν Ἀμώς τὸν προφήτην, καὶ εἶπαν αὐτῷ·
- [02876] Τάδε λέγει Ἐζεχίας·
- [02877] Ἡμέρα θλίψεως, καὶ ὄνειδισμοῦ, καὶ ἐλεγμοῦ, καὶ ὀργῆς ἢ σήμερον ἡμέρα, ὅτι ἦκει ἡ ὥδιν τῆ τικτούση, ἰσχὺν δὲ οὐκ ἔχει τοῦ τεκεῖν.
- [02878] Εἰ πως εἰσακούσαι Κύριος ὁ Θεός σου τοὺς λόγους Ῥαψάκου, οὗς ἀπέστειλε βασιλεὺς Ἀσσυρίων ὄνειδίζειν Θεὸν ζῶντα, καὶ ὄνειδίζειν λόγους οὗς ἤκουσε Κύριος ὁ Θεός σου, καὶ δεηθῆση πρὸς Κύριον τὸν Θεὸν σου περὶ τῶν καταλελειμμένων τούτων.<sup>9</sup> Τοὺς προὔχοντας ἐν ἱερωσύνῃ καὶ ταῖς ἀνωτάτω τιμαῖς ἐκ νόμου κατεστεμμένους ὁμοῦ τοῖς ἄλλοις, οὐκ ἂν ἐσθήμασιν ὄντας ἱεροῖς, καὶ τοῖς τῆ λειτουρ- γία πρεπωδεστέροις·
- [02879] ἐν σάκκοις δὲ μᾶλλον, ἦτοι πενθικοῖς περιβλήμασι κατημφισμένους ἰέναι προστέταχε πρὸς τὸν μακάριον προφήτην Ἡσαΐαν, ἀπαγγεῖλαι τε ὅτι θλίψεως αὐτοῖς ἐπιπέπτωκεν ἡμέρα καὶ ὄνειδισμοῦ.
- [02880] Μονονουχὶ γὰρ, φησὶ, κατονεὶ- δίξει Θεὸς τοὺς τὴν ἁγίαν οἰκοῦντας πόλιν, ὡς τῆς κατὰ νόμον ἐπιεικειᾶς ἡμεληκότας·
- [02881] ἐλέγχει δὲ πε- πλημμεληκότας, ἐπάγει τε οὕτω τὰ ἐξ ὀργῆς.
- [02882] Ἦκειν τε εἰς τοῦτο ὑπὸ τὰ πράγματα αὐτοῖς διαβεβαιοῦντο σαφῶς ὡς εἰκέναι τὸν Ἰσραὴλ γυναικὶ μὲν τικτούση, γενομένη δὲ λοιπὸν ἐν ἐσχάτοις διὰ τὸ μὴ δύνασθαι τεκεῖν.
- [02883] Βούλεται δὲ καὶ διὰ τῆς τοῦ προφήτου μεσι- τείας ἐπακοῦσαι τῶν λόγων Ῥαψάκου τὸν τῶν ὅλων Θεὸν, οὗς ἀκήκοε δι' ἑαυτοῦ.
- [02884] Λανθάνει γὰρ αὐτὸν <sup>[70.768]</sup> τῶν ὄντων οὐδὲν, ὡς δὲ ἦδη πολλῶν ἐν ἐτέραις πόλε- σιν ἀνηρημένων, ἐμπεπρησμένων τε οἴκων.
- [02885] Δεήθητι, φησὶ, περὶ τῶν καταλελειμμένων τούτων.
- [02886] Εὐσεβῆς ἄγαν ὁ Ἐζεχίας, συλλήπτωρα παρακαλῶν γενέσθαι τὸν παρὰ τῷ Θεῷ τίμιον δηλονότι τὸν προφήτην.
- [02887] Ἐπ- ωφελὲς οὖν ἄρα τὸ προσπίπτειν Θεῷ προεστηκότων ἀγίων.
- [02888] Κατανεύει γὰρ δι' αὐτοὺς, καὶ ἐποικτεῖρει πολλάκις, καὶ τῶν ὀρθοῦσθαι εἰωθότων τὸ δά- κρουν.
- [02889] <sup>[9Και]</sup> εἶπεν αὐτοῖς Ἡσαΐας·
- [02890] Οὕτως ἐρεῖτε πρὸς τὸν κύριον ὑμῶν·
- [02891] Τάδε λέγει Κύριος·
- [02892] Μὴ φοβη- θῆς ἀπὸ τῶν λόγων ὧν ἤκουσας, οὗς ὠνειδισάν με οἱ πρέσβεις βασιλέως Ἀσσυρίων.
- [02893] Ἴδου ἐγὼ ἐμβάλλω εἰς αὐτὸν πνεῦμα, καὶ ἀκούσας ἀγγε- λίαν ἀποστραφήσεται εἰς τὴν χώραν αὐτοῦ, καὶ πεσεῖται μαχαίρᾳ ἐν τῇ γῇ αὐτοῦ.<sup>9</sup> Παραθαροῦνει Θεός, καὶ οὐκ εἰς μακρὰν, ἀλλ' εὐθὺ καὶ παραχρῆμα τὸν ἐπ' αὐτῷ πεποιθότα, καὶ ὄνησιφόρον αὐτῷ δέδειχε τὴν ἐλπίδα, καὶ οὐκ ἄμισθον τὸ δραμεῖν εἰς οἶκον Κυρίου, καὶ ὁμοῦ ταῖς λιταῖς τὸ ἐκ πόνου καθεῖναι δάκρουν.
- [02894] Ἐκμειλίσσεται οὕτως φιλόφρωνος ὧν ὁ τῶν ὅλων Δεσπότης.
- [02895] Ἐπειδὴ δὲ ὁ Ῥαψάκης ἀποκείρων τῶν ἐξ Ἰσραὴλ τοῦ σωθῆναι τὴν ἐλπίδα, κἂν εἰ ἔλοιτο διασώζειν αὐτοὺς ὁ πάντα ἰσχύων Θεός, ἀνοσίως ἔφασκε·
- [02896] Μὴ ἀπατάτω ὑμᾶς Ἐζεχίας, ὅτι ῥύσεται ὁ Θεός Ἱερουσαλήμ ἐκ χειρὸς μου.
- [02897] Μὴ ἐρῶσαντο οἱ θεοὶ τῶν ἐθνῶν τούτων ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς μου;
- [02898] Ταύτη τοι καὶ μάλα εἰκότως ἀπαλλάττει δειμάτων, καὶ ψυχροῖς, καὶ γραῶδεσι λόγοις, καὶ βαρβαρικοῖς ἀθροστομίαις ἐπιστυγνάζειν οὐκ ἔα, μᾶλλον δὲ ἀναρῶννυσιν εἰς πολυεύκτον ἐλπίδα, καὶ οὐχ ἐκόνητα λέγων τὸν ἀλα- ζόνα τύραννον ἀνακομισθῆσθαι εἰς τὴν ἑαυτοῦ πο- νηροῦ καταπτοῦντος πνεύματος,

καὶ εἰς δειλίᾳς αὐ- τὸν τὰς ὑπὲρ γε τῆς ἑαυτοῦ βασιλείας οὐ φορητῶς συνελαύνοντος, πεσεισθαι δὲ καὶ μαχαίρα, κινδυνεύ- σαντα μὲν οὐδαμῶς ἐν ἀλλοδαπῇ, οὔτε μὲν ἐπαυχῆ- σαντα ταῖς κατὰ τῶν πολεμίων σφαγαῖς, καὶ τῆς κατ' ἐχθρῶν εὐανδρίας, λαμπρὰ πλουτοῦντα γέρα·

[02899] ἄλλ' ἐν τῇ γῇ αὐτοῦ ποιεῖσθαι τὰς διατριβὰς, πέπτωκεν ἐκεῖ ἐν τῇ γῇ αὐτοῦ παρ' ἐλπίδα τοῦτο, καὶ ἀδοκίτως συμβεβηκός.

[02900] Ἐνθα γὰρ οἶεσθαι δειμάτων ἀπηλλαγμέ- νον ποιεῖσθαι τὰς διατριβὰς πέπτωκεν ἐκεῖ, καὶ παρ' ὧν ἦν εἰκὸς σώζεσθαι·

[02901] κινδυνεύοντα.

[02902] Τίνες δὲ οὗτοι διὰ τῶν ἐφεξῆς εἰσόμεθα.

[02903] <sup>[9Καὶ]</sup> ἀπέστρεψε Ῥαψάκης, καὶ κατέλαβε πο- λιορκοῦντα τὸν βασιλέα Λαμνά·

[02904] καὶ ἤκουσε βα- σιλεὺς Ἀσσυρίων ὅτι ἐξῆλθε Θαραθὰ βασιλεὺς Αἰθιόπων πολιορκῆσαι αὐτόν·

[02905] καὶ ἀκούσας ἀπ- ἔστρεψε, καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἐζεχίαν, λέγων·

[02906] Οὕτως ἐρεῖτε Ἐζεχία βασιλεῖ τῆς Ἰου-δαίας·

[02907] Μὴ σε ἀπατάτω ὁ Θεὸς σου ἐφ' ᾧ πέποι- θας ἐπ' αὐτῷ, λέγων·

[02908] Οὐ μὴ παραδοθῆ Ἱερουσα- λὴμ εἰς χεῖρας βασιλέως Ἀσσυρίων.

[02909] Ἡ οὐκ ἤκου-σας ἃ ἐποίησαν βασιλεῖς Ἀσσυρίων, πᾶσαν τὴν γῆν ἀπώλεσαν;

[02910] μὴ ἐρῴσαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν, οὓς οἱ πατέρες μου ἀπώλεσαν, τὴν τε Γάζαν καὶ Χαρόαν, καὶ Ῥαφεῖς, αἵ εἰσιν ἐν χώρᾳ Θαμάν, Ποῦ εἰσιν οἱ βασιλεῖς Αἰμᾶθ, καὶ Αρ-φάθ, καὶ πόλεως Ἐμφαρουεῖμ Ἀνά καὶ <sup>[9]</sup> <sup>[70.769]</sup> Αὐά; Κατελιημμένης τάχα που τῆς Λάχης, καὶ ὑπὸ χεῖρα γεγενημένης τὴν βαρβαρικὴν, ἐπολιορκεῖτο μετ' ἐκείνην ἡ Λαμνά, ἐκεῖ Ῥαψάκης κατελιηφέναι λέγεται τὸν Ἀσσύριον·

[02911] ὁ δ' ἔτεθορύβητο λίαν.

[02912] Κατ- εστράτευσε γὰρ αὐτοῦ Θαραθὰ Αἰθιόπων βασιλεὺς.

[02913] Εἶτα δεδιῶς μὴ καταληφθείσης αὐτῷ τῆς χώρας ἔξω γένοιτο θώκων τῶν περιφανεστάτων, ἀφίησι μὲν τὴν Ἰουδαίαν, σπεύδει δὲ μᾶλλον εἰς τὴν ἑαυτοῦ·

[02914] πλὴν οὐ καθυφῆκε τῆς ἐνούσης ὠμότητος αὐτῷ.

[02915] Πρὸς ἀκράτους δὲ ὥσπερ ὄργας ἀνακεκαυμένος, διὰ τοι τάχα που τὸ μὴ θελήσαι τοὺς ἐξ Ἰσραὴλ, ἦτοι τοὺς τὴν ἀγίαν οἰκοῦντας πόλιν τοῖς τοῦ Ῥαψάκου λόγοις ἀναπεπεισμένους αὐτομολῆσαι παρ' αὐτόν, ἄθυρο- στομεῖ δὴ πάλιν κατὰ τῆς τοῦ Θεοῦ δόξης ὁ δειλαῖος·

[02916] καὶ τισι τῶν οἰκειῶν ἐντέλλεται δρομαίως ἰέναι πρὸς Ἐζεχίαν ἀπαγγεῖλαι τέ οἱ τὰ παρ' αὐτοῦ.

[02917] Ταῦτα δὲ ἦσαν δυσφημίαι κατὰ Θεοῦ λέγοντος σαφῶς·

[02918] ἐπειδὴ τῶν ἐτέρων χωρῶν ἦτοι ἐθνῶν οἱ θεοὶ τοῖς προσκυ- νοῦσιν αὐτοὺς συνδιολώλασι, μηδ' ἂν αὐτὸν ἰσχύσαι τὸν τῶν Ἑβραίων Θεὸν ἐξελέσθαι τε αὐτοὺς, καὶ τῆς Ἀσσυρίων ἐξαρπάσαι χειρὸς.

[02919] Εἶτα πόλεις ἀπαριθμεῖ- ται πεπορημένας, ἃς καὶ ἦν εἰκὸς δύνασθαι πολλὰ, ἐξ ὧν ἕτεροι πεπόνθασιν.

[02920] Διὰ τούτων αὐτῶν κατα- πτωῶν, ὡς τεθνηξομένους, καὶ τοὺς ἐπ' αὐτῷ πεποι- θότας τῷ πάντων κρατοῦντι Θεῷ.

[02921] <sup>[9Καὶ]</sup> ἔλαβεν Ἐζεχίας τὸ βιβλίον παρὰ τῶν ἀγ- γέλων, καὶ ἤνοιξεν αὐτὸ ἔναντι Κυρίου·

[02922] καὶ προσηύξατο Ἐζεχίας πρὸς Κύριον λέγων·

[02923] Κύριε Σαβαώθ ὁ Θεὸς Ἰσραὴλ ὁ καθηήμενος ἐπὶ τῶν Χε-ρουβίμ, σὺ μόνος Θεὸς εἶ πάσης βασιλείας τῆς οἰκουμένης.

[02924] Σὺ ἐποίησας τὸν οὐρανὸν, καὶ τὴν γῆν.

[02925] Εἰσάκουσον, Κύριε, εἰσβλέψον, Κύριε, καὶ ἴδε τοὺς λόγους, οὓς ἀπέστειλε Σεναχηρεῖμ, ὀνειδίξειν Θεὸν ζῶντα.<sup>9</sup> Ἐκ πολλῆς ἄγαν τῆς εἰς Θεὸν εὐσεβείας ἀπλοῖ τὸ βιβλίον, οὐχ ὡς ἀγνοοῦντι Θεῷ τῆς τοῦ Σεναχηρεῖμ ἀλαζονείας τὸ μέγεθος, κατακεκραγῶς δὲ μᾶλλον τῆς βαρβαρικῆς ἀπονοίας, καὶ οἰονεῖ μάρτυρα τῆς ἐκείνου θρασυστομίας ποιούμενος αὐτὸν τὸν τῶν ὄλων κατ- εξουσιάζοντα Θεόν.

[02926] Ἄθρει δὲ ὅπως τοῖς τοῦ Σεναχη- ρεῖμ ἀναφέρεται λόγοις, ἀνατείνων τὴν ἱκετηρίαν.

[02927] Ὁ μὲν γὰρ τό γε ἦκον ἐπ' αὐτῷ τὴν τοῦ Θεοῦ δόξαν κατακερτομῶν·

[02928] Μὴ σε ἀπατάτω, φησὶν, ὁ Θεὸς σου, ἐφ' ᾧ σὺ πέποιθας ἐπ' αὐτῷ λέγων·

[02929] Οὐ μὴ παραδοθῆ Ἱερουσαλήμ εἰς χεῖρας βασιλέως Ἀσσυρίων.

[02930] Ὁ δὲ τῆς ἐξουσίας ὁμολογεῖ τὸ μέγεθος, Κύριον Σαβαώθ ὀνομάζων αὐτόν, καὶ Θεὸν Ἰσραὴλ, καὶ ἐπὶ πᾶσαν τὴν κτίσιν τὴν ἄνω τε καὶ λογικὴν.

[02931] Σὺ γὰρ εἶ, φησὶν, ὁ καθήμενος ἐπὶ τῶν Χερουβίμ.

[02932] Προσομολογεῖ δὲ ὅτι κἄν εἰ λέγοντό τινες ἐπὶ γῆς βασιλεῖς·

[02933] ἀλλ' οὖν ὁ φύσει τε καὶ ἀληθῶς βασιλεὺς, καὶ πάντα ὑπὸ πόδας ἔχων, αὐτὸς ἂν εἴη καὶ μόνος ὁ γῆς τε καὶ οὐρανοῦ δημιουργός, καὶ ὑποστήσας νεύματι τὰ οὐκ ὄντα ποτέ.

[02934] Εἰσακοῦσαι δὲ παρακαλεῖ καὶ εἰσβλέψαι, τοῦτ' ἔστι, μὴ παραβλέψαι, καὶ παρελθεῖν, τὰς οὕτω πικρὰς δυσφημίας·

[02935] ἀλλ' ἐν δίκῃ κολάσαι τὸν ἀλιτήριον.

[02936] Ωνείδισε γὰρ Θεὸν ζῶντα, φησὶ, τοῦτ' ἔστι, κατ' οὐ- δὲν ἐοικότα τοῖς τῶν ἐθνῶν, οἷς ἐκεῖνος παρεικάζων αὐτὸν ἀνοσίως κατεθρασύνετο.

[02937] [70.772] [9<sup>Επ'</sup>] ἀληθείας γὰρ ἠρήμωσαν βασιλεῖς Ἀσσυ-ρίων τὴν οἰκουμένην ὅλην, καὶ τὴν χώραν αὐτῶν, καὶ ἀνέβαλον τὰ εἶδωλα αὐτῶν εἰς τὸ πῦρ.

[02938] Οὐ γὰρ θεοὶ ἦσαν, ἀλλ' ἔργα χειρῶν ἀνθρώπων, ξύλα, καὶ λίθος, καὶ ἀπώλεσαν αὐτούς.

[02939] Σὺ δὲ, Κύριε ὁ Θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρῶν αὐ- τῶν, ἵνα γινῶ πᾶσα βασιλεία τῆς γῆς ὅτι σὺ εἶ ὁ Θεὸς μόνος.<sup>9</sup> Ἀκήκοα, φησὶ, τοῦ βαρβάρου λέγοντος·

[02940] Μὴ ἐρῶ- σαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς μου;

[02941] Κἄν εἰ τοῦτο λέγοι τις, ἐπαινώ καὶ πείθομαι.

[02942] Κεκρατήκασι γὰρ ἀπάσης τῆς γῆς, καὶ τὰς πόλεις ἐνέπηρσαν, οὐδὲν ἀπόνασθαι δυναμένης τῶν ψευδωνύμων θεῶν·

[02943] σεσώκασι γὰρ οὐδένα.

[02944] Πῶς γὰρ, ἢ πόθεν, ξύλου τε καὶ λίθου πεποιημένα καὶ τέχνης ἔργα λιθουργικῆς, καὶ τεκτόνων ὄντες φιλοτε- χνήματα·

[02945] Ταύτη τοι καὶ τοῖς ἰδίῳ προσκυνηταῖς ὁμοῦ διολώλασιν.

[02946] Ἀλλὰ σὺ, σῶσον ἡμᾶς, ὦ Δέσποτα.

[02947] Τεκμήριον γὰρ, καὶ τοῦτο, καὶ ἀναπείθει πᾶσαν τὴν ὑπ' οὐρανόν, εἰς γε τὸ χρῆναι διακεῖσθαι, καὶ ἀρα- ρότως ὅτι σὺ μόνος εἶ Θεός.

[02948] Ὡσπερ γὰρ τὸ ἀλῶναι τὰς ἐθνῶν χώρας κατεμαρτύρησε τῶν ψευδωνύμων θεῶν, τὸ μηδὲν εἶναι παντελῶς·

[02949] οὕτω, καὶ τὸ διαφυ- γεῖν τῆς ἐκεῖνου χειρὸς ἔξω γενέσθαι τὴν Ἱερουσαλήμ τὴν ὑπὸ σοί τε καὶ σὴν μονονουχὶ καὶ διαμαρτύρεται, καὶ σαφῆ ποιήσεται τοῖς ἀπανταχοῦ τὴν ἀνάρῳησιν τῆς σῆς εὐσθενείας, καὶ ἀκηράτου δόξης, καὶ ὅτι μόνος εἶ αὐτὸς ὁ Θεὸς ἔν τε οὐρανῷ, καὶ ἐπὶ γῆς [9<sup>καὶ</sup>] ἀπεστάλη Ἰσαΐας υἱὸς Ἀμώς πρὸς Ἐζεχίαν, καὶ εἶπεν αὐτῷ·

[02950] Τάδε λέγει Κύριος ὁ Θεὸς Ἰσραήλ·

[02951] Ἦκουσα ἃ προσηύξω πρὸς με περὶ Σε-ναχηρείμ βασιλέως Ἀσσυρίων.<sup>9</sup> Οὐ μακρὰν ὁ σώζων, ἀλλ' ἐγγὺς καὶ οἰονεὶ κατὰ πόδας τῆς προσευχῆς τῶν αἰτηθέντων τὸ πέρας.

[02952] Ἀπο- στέλλεται μὲν γὰρ ὁ προφήτης·

[02953] σεσιγηκῶς δὲ τέως τὰ ἐπὶ τῷ βαρβάρῳ, καὶ τὴν ἐπ' αὐτῷ τοῦ Θεοῦ ψῆ- φον οὐκ ἀπαγγείλας·

[02954] Τάδε λέγει Κύριος, φησὶν, ὁ Θεὸς Ἰσραήλ.

[02955] Ἐπιθρόνουνσι τὸν πεπιστευκότα, καιοῦχ ἕνα τινὰ τῶν ψευδωνύμων θεῶν ἀποφαίνει τὸν ἀποστείλαντα, εὐθαρσῆ δὲ μᾶλλον ἀποτελῶν Κύριον ὀνομάζει, καὶ Θεὸν Ἰσραήλ.

[02956] Ἐπαινεῖ δὲ ὡσπερ καὶ ἀποδέχεται λέγων·

[02957] Ἦκουσα ἃ προσηύξω πρὸς με περὶ Σεναχηρείμ βασιλέως Ἀσσυρίων.

[02958] Μονονουχὶ γὰρ, φησὶν, ἀποδέχομαι τὸν ζῆλον, οἶδα τὴν φιλοθεΐαν, ἀφόρητον ἐποίησω τὴν κατ' ἐμοῦ δυσφημίαν·

[02959] προσ- ἦλθε δεδακρυμένος, καὶ οἶον ἀλγίστας ὑπὲρ ἐμοῦ, καὶ σὴν ἐποίησω λύπην τοὺς εἰς ἐμὲ γεγονότας ὄνειδι- σμούς.

[02960] Ἀξιειπαιετώτατος τοίνυν τῶν ἀγίων ὁ ζῆλος, καὶ τῆς τοῦ Θεοῦ δόξης δυσφημουμένης, ὅταν ἀλγή- σωσιν αὐτοὶ, Θεὸς κατευφραίνεται.

[02961] [9<sup>Οὗτος</sup>] ὁ λόγος ὃν ἐλάλησε περὶ αὐτοῦ ὁ Θεός·

[02962] Ἐφαύλισέ σε καὶ ἐμυκτήρισέ σε παρθένος θυγά- τηρ Σιών·

[02963] ἐπὶ σοὶ κεφαλὴν ἐκίνησε θυγάτηρ Ἱερουσαλήμ.

[02964] Τίνα ὠνείδισας καὶ παρώξυνας;

- [02965] ἡ πρὸς τίνα ὑψώσας τὴν φωνήν σου;
- [02966] Καὶ οὐκ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν Ἅγιον τοῦ Ἰσραὴλ, ὅτι δι' ἀγγέλων ὠνείδισας Κύριον.<sup>9</sup> Ἐμφανὴ λοιπὸν τὴν ἐπὶ τῷ βαρβάρῳ καθίστησι <sup>[70.773]</sup> ψῆφον·
- [02967] καὶ φησὶν ὅτι μυκτηρισμὸν ἐπ' αὐτῷ ποιή- σεται, καὶ καταδονήσει τὴν κεφαλὴν παρθένος θυ- γάτηρ Σιών ἥτοι ἡ Ἱερουσαλήμ.
- [02968] Φαμέν δὲ ὅτι παρ- θένον, καὶ θυγατέρα τὴν Σιών ἥτοι τὴν Ἱερουσαλήμ ὀνομάζει·
- [02969] καὶ παρθένον μὲν ὡς ἀμόλυντον, καὶ τὸν τῆς βδελυρᾶς εἰδωλολατρίας οὐκ ἔχουσιν μῶμον·
- [02970] θυγατέρα δὲ, ὅτι τὴν παρὰ πατρὸς ὀφειλομένην διά- θεσιν τοῖς ἐξ αὐτοῦ τέκνοις ὑπονενέμηκεν αὐτῇ.
- [02971] Ἐφαύλισε δὲ τὸν Ἀσσύριον, ἥτοι κεφαλὴν ἐπ' αὐτῷ κεκίνηκέ τινα τρόπον·
- [02972] ἐπεμειδίασε γὰρ ἠττωμένῳ, καὶ οἶον ὦδὴν καὶ μέλος ἑναρμόνιον τὰς αὐτοῦ πε- ποιήται συμφοράς.
- [02973] Εἶτα πρὸς αὐτόν φησι·
- [02974] Τίνα ὠνείδισας, καὶ παρώξυνας;
- [02975] ἡ πρὸς τίνα ὑψώσας τὴν φωνήν σου;
- [02976] Ἄρα γὰρ ἓνα τῶν ψευδωνύμων θεῶν ταῖς οὕτω θερμοαῖς ἐλύπεις φωναῖς;
- [02977] Καίτοι πῶς οὐκ ἔδει, φησὶ, τὸν τῆς διανοίας ὀφθαλμὸν εἰς ὕψος ἐπ- ἄραι, ἐννοησαί τε ἄρα, τίς δὴ καὶ πόσος ἐστὶν ὁ Θεὸς τοῦ Ἰσραὴλ;
- [02978] Ἔδει καὶ ἐπ' αὐτῆς τῆς τῶν κτισμά-των θέας, τῆς τοῦ δημιουργοῦ δυνάμεως τὸ μέγεθος, ἀναλόγως ἰδεῖν.
- [02979] Ἔδει τῆς δόξης καταθῆσαι τὸ ὕψος, καὶ μηδὲν ἐπ' αὐτῷ λογίσασθαι τῶν χθαμαλωτέρων.
- [02980] Ἀλλ' οὐδενὸς τῶν τοιούτων διαμνημονεύσας, φησὶν, ὠνείδισας τὸν Κύριον.
- [02981] <sup>[9Σῦ]</sup> γὰρ εἶπας·
- [02982] Τῷ πλήθει τῶν ἀρμάτων ἀνέβην εἰς ὕψος ὀρέων, καὶ εἰς τὰ ἔσχατα τοῦ Λιβάνου, καὶ ἔκοψα τὸ ὕψος τῆς κέδρου αὐτοῦ, καὶ τὸ κάλλος αὐτῆς, καὶ εἰσηλθὼν εἰς ὕψος μέρους τοῦ δρυμοῦ, καὶ ἔθηκα γέφυραν, καὶ ἠρήμωσα ὕδατα, καὶ πᾶσαν συναγωγὴν ὕδατος.<sup>9</sup> Τῆς Περσικῆς ἀλαζονείας ἐξηγεῖται τὸν ὄγκον, καὶ τὸ ἀσύνητον φύσημα, καὶ τῆς μεγαληγορίας τὸ μέγεθος.
- [02983] Λιβάνῳ γὰρ παρεικάζει, καθὰ καὶ φθά- σαντες ἔφημεν, τὴν τε τῶν Ἰουδαίων χώραν, καὶ αὐτὴν τάχα που τῶν Σαμαρειτῶν, ἣν κατωκῆκασιν αἱ δέκα φυλαί.
- [02984] Ὁ μὲν γὰρ Λίβανος ὄρος ἐστὶν ἐν Φοινίκῃ κέδροις τῶν ξύλων ὑψοῦ δὴ λίαν ἠρμένοις εὐθαλὲς καὶ κατάκομον.
- [02985] Νοεῖται δὲ πῶς τοιαύτη τῶν Ἰουδαίων ἡ χώρα, ὑψηλὴ μὲν, ὅτι Θεὸς ἦν ὁ ἐπαμύ- νων αὐτῇ, δασεῖα γέ μιν, ὅτι ἀριθμοῦ κρείττονας ὀράσθαι τοὺς ἐν αὐτῇ.
- [02986] Ἀλλ' εἶλον μὲν τὴν Σαμάρειαν οἱ Ἀσσύριοι τύραννοι, συγκατεδήλωσε δὲ αὐτῇ, καὶ τῆς Ἰουδαίας οὐκ εὐαριθμήτους πόλεις.
- [02987] Σὺ τοίνυν, φησὶν, ὦ Ἀσσύριε, γαῦρον ἔχων τὸ φρόνημα, καὶ τῶν γεγονότων τὴν ἔκβασιν ταῖς αὐτοῦ δυνάμεσιν ἀνατιθεῖς, εἶπος ὅτι Τῷ πλήθει τῶν ἀρμάτων ἀνέβην εἰς ὕψος ὀρέων, καὶ εἰς τὰ ἔσχατα τοῦ Λιβάνου, τοῦτ' ἐστὶν, ἐπ' αὐτὴν τὴν βασιλείαν τὴν παρὰ γέ τοῖς ἐξ Ἰσραὴλ.
- [02988] Ἔκοψα τὸ ὕψος τοῦ κέδρου αὐτοῦ.
- [02989] Αὐτοῦ τίνας;
- [02990] Τοῦ Λιβάνου, δηλονότι τῆς Ἰουδαίας.
- [02991] Ὑψος δὲ κέδρου τὴν παρ' αὐτοῖς βασιλείαν φησὶ, καὶ εἰσ- ἦλθεν εἰς ὕψος μέρους τοῦ δρυμοῦ.
- [02992] Ὡς γὰρ ἔφην, τῇ τῶν Σαμαρειτῶν συνδιολώλασι πολλαὶ τῆς Ἰου- δαίας πόλεις.
- [02993] Ἐφης δὲ ὅτι ἔθηκα γέφυραν, καὶ ἠρή- μωσα ὕδατα, καὶ πᾶσαν συναγωγὴν ὕδατος.
- [02994] Πέρσαι γὰρ καὶ Ἀσσύριοι ταῖς ἑαυτῶν δυνάμεσι τὸ πάντα δύνασθαι κατορθοῦν ἀπονέμοντες, ἐν τῷ καταθεῖν τῶν χωρῶν, τοὺς μὲν τῶν ποταμῶν ἐγεφύρουν, ἔφερον δὲ πλειστάκις ὡς ὄντες τοσοῦτοι τὸν ἀριθμὸν, ὡς δαπανᾶν δύνασθαι πηγὰς, καὶ ὑδάτων συναγω- <sup>[70.776]</sup> γὰς, καὶ μηδὲ αὐτοὺς ἔσθ' ὅτε ποταμοὺς ἀρκέσαι δε- διψηκόσιν ὁμοῦ καὶ ἀνδράσι καὶ ἵπποις.
- [02995] Οἱ δὲ γέ τῶν Ἑλλήνων λογάδες, ὅσοι τῶν Περσικῶν ἐν ἰδίαις συγ- γραφαῖς ἔθεντο μνήμην, φασὶν αὐτοὺς καὶ αὐτὸν γεφυρῶσαι τὸν Ἑλλήσποντον·
- [02996] κἂν εἰ ποταμὸς, φασὶν, εὔρηται διὰ μέσου περιόντων αὐτῶν ἡ χώραν, ἡ πόλιν, προσέταττεν ὁ τύραννος λέγων·
- [02997] Δαπανάσθω πινόμενος.
- [02998] Διαμémνηται τοίνυν ὁ τῶν ὄλων Θεὸς τῆς Περσῶν ἀλαζονείας, καὶ φιλοκομπεῖν εἰωθότας ἐλέγ- χει.

- [02999] Εἶτα μετὰ τοῦτο δείκνυσιν ὅτι μὴ μᾶλλον αὐτοὶ δεδύνηνται κατορθοῦν, ἐφ' οἷς πεφρονήκασι τὰ οὕτως ὑπέρογκα·
- [03000] ψῆφος δὲ μᾶλλον ἢ παρ' αὐτοῦ κατὰ τῶν πλημμελούντων ἐνηνεγμένη τὴν τοῦ δύνασθαι δόξαν ἐνεποίησεν αὐτοῖς.
- [03001] <sup>[90ῦ]</sup> ταῦτα ἤκουσας πάλαι ἃ ἐγὼ ἐποίησα;
- [03002] Ἐξ ἀρχαίων ἡμερῶν συνέταξα, νῦν δὲ ἐπέταξα ἐξερημῶσαι ἔθνη ἐν ὄχυροῖς, καὶ ἐνοικούντας ἐν πόλεσιν ὄχυραῖς.
- [03003] Ἀνήκα τὰς χεῖρας, καὶ ἐξηράν- θησαν, καὶ ἐγένοντο ὡς ἄνθος ξηρὸν ἐπὶ δωμά- των, καὶ ὡς ἄγρωστις.<sup>9</sup> Ταῦτ' ἐν οὖν ἅπαντα, φησὶν, ἅπερ αὐτὸς οἶε κατορθωκένοι, ταῖς ἑαυτοῦ δυνάμεσιν ἀνατιθείς, οὐκ ἐρυθρίας;
- [03004] Ἀλλ', ὦ ματαίαν ἔχων ἐπ' οὐδενὶ τὴν ὄφρυν, οὐ ταῦτα ἤκουσας πάλαι, ἃ ἐγὼ ἐποίησα;
- [03005] Εἰ γὰρ δὴ βούλοιο, φησὶ, τοὺς τῶν ἐμῶν προφητῶν πολυπραγμονῆσαι λόγους, ἔφην ἤδη φθάσας ὅτι ταῦτα γενήσεται.
- [03006] Ἐγὼ γὰρ ἐξ ἀρχαίων ἡμερῶν συν- ἔταξα, τοῦτ' ἔστιν, ὥρισα καὶ κατένευσα·
- [03007] ἀπέδειξα δὲ νῦν καιροῦ καλοῦντος εἰς πέρας τὰ προηγγελμένα, ὥστε ἐξερημῶσαι ἔθνη ἐν πόλεσιν ὄχυραῖς, τοῦτ' ἔστιν, οὐκ ἀσθενῆ, καὶ εὐάλωτα.
- [03008] Ἐγὼ τὰς χεῖρας ἀνήκα, καὶ ἐξηράνθησαν.
- [03009] Ὁ γὰρ πάλαι ταῖς ἀνεξι- κακίαις ἔτι συνέχων αὐτὰ πρὸς τὸ εἶναι, καὶ συν- εστάναι τὴν ἐπαμύνουσαν ἀπέστησα χεῖρα, καὶ ἐν ἴσῳ πῶς κατεξηράνθησαν, καὶ χόρτου δίκην κατ- εμαράνθησαν, καὶ οἷά τις ἄγρωστις ξηρὰ πυρὶ δέ- δοται τροφή.
- [03010] Τοῦτό τοι καὶ ἐτέρωθί φησι πρὸς αὐ- τόν·
- [03011] ἐπειδὴ γὰρ τὰ ὀρισθέντα γενέσθαι παρὰ Θεοῦ διαπεράνας ὁ δυσσεβῆς, ἐφ' ἑαυτῷ πεφρόνηκε μέγα, πάλιν ἤκουε Θεοῦ λέγοντος·
- [03012] <sup>[6Mῆ]</sup> δοξασθήσεται ἄξινη, ἄνευ τοῦ κόπτοντος ἐν αὐτῇ;
- [03013] Ἡ ὑψωθήσεται πρίων ἄνευ τοῦ ἔλκοντος <sup>[6]</sup> αὐτόν; Ὡσπερ γὰρ τὰ τοιάδε τῶν ὀργάνων, οὐχ ἑαυτὰ κινεῖ πρὸς ἔργα τυ- χόν, περιμένει δὲ μᾶλλον τὴν τοῦ σαλεύοντος χεῖρα·
- [03014] οὕτω καὶ σὺ, φησὶ, γέγονας ὄργανον τῆς θείας ὀρ- γῆς, οὐ μὴν αὐτὸς εἰργάσω ταῖς δυνάμεσι ταῖς σαῖς, ἀλλ' ἦσθα μᾶλλον οἷον ἄξινη, καὶ πρίων τοῖς τοῦ κινουμένου θελήμασιν ὑπηρετεῖν τεταγμένος.
- [03015] <sup>[9Nῦν]</sup> δὲ τὴν ἀνάπαυσίν σου, καὶ τὴν ἔξοδόν σου ἐγὼ ἐπίσταμαι·
- [03016] ὁ δὲ θυμὸς σου ὄν ἐθυμώ- θης, καὶ ἡ πικρία σου ἀνέβη πρὸς με.<sup>9</sup> Καταλαζονεύη μὲν οὖν, φησὶ, τῶν θείων κριμάτων γεγονώς ὑπουργός, οἶε δὲ ἴσως κατὰ σαυτόν, καὶ μόνος κατευμεγεθῆσαι τοσοῦτων ἐθνῶν καὶ χωρῶν, ὡς κατεμπρῆσαι τε καὶ ἐλεῖν αὐτάς.
- [03017] Ἀλλ' ἐγὼ τὴν σὴν ἀνάπαυσιν, καὶ τὴν ἔξοδον, καὶ τὴν εἴσοδον ἐπί- σταμαι.
- [03018] Ἀνάπαυσιν δὲ καθάπερ ἐγῶμαι τὸν θάνατον ὀνομάζει, ἔξοδόν τε καὶ εἴσοδον, τὴν εἰς πᾶν ὅτιοῦν <sup>[70.777]</sup> τῶν πρακτέων ὁδόν.
- [03019] Λανθάνει γὰρ ὅλως οὐδὲν τὸν πάντα εἰδότα νοῦν.
- [03020] Προσπιθείς δὲ, ὅτι Ὁ θυμὸς σου, ὄν ἐθυμώθης, καὶ ἡ πικρία σου ἀνέβη πρὸς με, μο- νονουχί φησι, Οὐ δίχα ποιῆς δεδυσφημηκῶς ἔση.
- [03021] Παρόψομαι γὰρ οὐδαμῶς τῶν σῶν ἀνοσιῶν ἐνθυμημά- των τὸ κακόηθες καὶ πικρὸν, ἀλλ' οἷον εἰς λύπην ἠρεθισμένος τοῖς σοῖς ἐπιθήσω θυμοῖς τὴν αὐτοῖς πρέπουσαν δίκην.
- [03022] <sup>[9Kαὶ]</sup> ἐμβαλῶ φιμὸν εἰς τὴν ῥῖνά σου, καὶ χα- λινὸν εἰς τὰ χεῖλη σου, καὶ ἀποστρέψω σε τῇ ὁδῷ ἣ ἦρχου ἐν αὐτῇ.<sup>9</sup> Ἐπειδήπερ ὁ Ἀσσύριος κτηνοπρεπεστάτην ἔχων τὴν ἀλογίαν κατεκερτόμει Θεὸν, καὶ οἷον ἀνασκιω- τήσας εἰς ἀχάλινον ἀγριότητα τῆς τοῦ Θεοῦ δόξης παλιμφήμους ἠφίει φωνὰς, ταύτητοι καὶ μάλα εἰ- κότως ὡς ἐπὶ κτήνους φησὶν, ὅτι Φιμὸν ἐμβαλῶ εἰς τὴν ῥῖνά σου, καὶ χαλινὸν εἰς τὰ χεῖλη σου, μονον- ουχί ταῖς τῶν πληγῶν ἐπαγωγαῖς ἀνασειράζων αὐ- τόν, καὶ τῷ μεγέθει τῶν συμφορῶν οἷά τινα χαλινῶ τῶν οὕτως ἐκτόπων ἀνακόπτων ἐγχειρημάτων.
- [03023] Ὑπονοστήσειν γε μὴν καὶ πρὸς τὴν ἑαυτοῦ τὸν Ἀσσύριόν φησιν.
- [03024] Ὑπέστρεψε γὰρ ἀκούσας ὅτι Θα-ραθὰ βασιλεὺς Αἰθιοπίων ἐξῆλθε κατ' αὐτοῦ.
- [03025] Καίτοι, τί δή ποτε, φαίη τις ἄν, πεσοῦσης αὐτῷ τῆς στρατιᾶς ἀπάσης, οὐ σέσωσται μόνον αὐτὸς, ἀλλὰ γὰρ καὶ ὑπενόστησεν εἰς τὴν ἑαυτοῦ;
- [03026] Ἴδει γὰρ, ἔδει γυμνὸν γεγονότα τῆς ὑπὸ χεῖρα πληθύος, οικονομικῶς τὴν τοῦ δαπανῶντος ἀγγέλου χεῖρα φυγεῖν αὐτόν, ἵν' ὀλοφύρηται τὴν ἑαυτοῦ συμφορὰν καὶ εἰς τίνα δε- δυσφήμηκε γινῶ, καὶ τοῖς ἄλλοις ἅπασιν ἀπαγγεῖλη τὸ παράδοξον.
- [03027] <sup>[9Τοῦτο]</sup> δέ σοι τὸ σημεῖον.
- [03028] Φάγε τοῦτον τὸν ἐνιαυτὸν, ἃ ἔσπαρκας, τῷ δὲ ἐνιαυτῷ δευτέρῳ τὸ κατάλειμμα, τῷ δὲ τρίτῳ σπεύραντες ἀμήσατε, καὶ φυτεύσατε ἀμπελῶνας, καὶ φάγεσθε τὸν καρ- πόν.
- [03029] Καὶ ἔσονται οἱ ἐγκαταλελειμμένοι ἐν τῇ Ἰου- δαίᾳ εἰς διάφευξιν·

- [03030] φυήσουσι ρίζαν κάτω, και ποιήσουσι σπέρμα άνω.
- [03031] Ὅτι ἐξ Ἱερουσαλήμ ἔσονται οἱ καταλελειμμένοι, και οἱ σωζόμενοι ἐξ ὄρους Σιών.
- [03032] Ὁ ζῆλος Κυρίου Σαβαώθ ποιήσει ταῦτα.<sup>9</sup> Ἀποστραφήσεσθαι λέγων τὸν Ἀσσύριον εἰς τὴν ἑαυτοῦ, και τῆς Ἰουδαίων ἀποφοιτήσιν χώρας, ὀρίζει τὸν χρόνον καθ' ὃν ἔσται τοῦτο, και φησι·
- [03033] Φάγε τοῦ- τον τὸν ἐνιαυτὸν ἃ ἔσπαρκας, και τὰ τούτοις ἐφεξῆς.
- [03034] Οὕτω γε μὴν ἄπασιν ἐναργές πότερόν ποτε τῷ Σενά- χηρείμ δέδοται τὸ σημεῖον, ἤγουν Ἐζεχία και τοῖς ἀμφ' αὐτόν.
- [03035] Πλήν ἐροῦμεν τῶν γεγραμμένων τὸν νοῦν.
- [03036] Εἶτα τοῦτον ἐφαρμοστέον ἐκείνοις, ἢ τούτοις.
- [03037] Εἰ μὲν Ἐζεχία δεδόσθαι φαμὲν τὸ σημεῖον, συνίεμεν οὕτω·
- [03038] Ἐπεπολιόρητο μὲν Ἱερουσαλήμ, πλείστης δὲ ὄσης τῆς Ἀσσυρίων στρατιᾶς κατεμπρησαί τε και ἐλεῖν ἐπιχειρούσης αὐτήν, πλείστη τις ὄση τῶν ἐδώ- δίμων συγκομιδῆ, καρποί τε ἐναποκείμενοι, και τὰ δι' ὧν ἂν γένηται διαζῆν δύνασθαι τοὺς ἐν Ἱερουσα- λήμ σωζομένους.
- [03039] Σὺ τοιγαροῦν ὁ Ἐζεχία, φησί, και ἄπας ὁ μετὰ σοῦ λεώς, φάγε τοῦτον τὸν ἐνιαυτὸν ἃ ἔσπαρκας·
- [03040] τῷ δὲ δευτέρῳ τὸ κατάλειμμα.
- [03041] Τῷ δὲ τρίτῳ σπείραντες ἀμήσατε, και φυτεύσατε ἀμπε- λῶνας.
- [03042] Δυσὶ γὰρ ἔτεσιν ὅλοις ἐνιζήσας τῇ Σαμαρει- <sup>[70.780]</sup> τῶν, και καταδηώσας ὅλην ὁ Ἀσσύριος.
- [03043] Τρίτου μόλις ἐνστάντος ὦχετο φυγὰς, ἀπολωλότων μάλιστα τῶν μετὰ Ραψάκου κύκλω τῆς Ἱερουσαλήμ, και πολιορκούντων αὐτήν.
- [03044] Οὐκοῦν ἐν τρίτῳ, φησὶν, ἔτει λοιπὸν ἀνείσθω, και γηπόνους τὸ ἀρκοῦν και τοῖς ἀμπέλων μελεδωνοῖς τὸ, εἴπερ ἔλοιτο φυτεύειν αὐτάς·
- [03045] εἰ- ρήνης δηλονότι βραβευούσης αὐτήν και τὴν ἀσφάλειαν.
- [03046] Ὅτι δὲ ἐν βεβαίῳ κείσονται τῆς εὐθυμίας οἱ ἐκ τοῦ πολέμου σεσωσμένοι και περιλελειμμένοι, καταμηνύει λέγων, ὡς ἐπὶ φυτῶν, ὅτι και ρίζαν κα- τατενοῦσι κάτω, και ἄνω σπέρμα βαλοῦσι.
- [03047] Και τὸ μὲν ὅτι κατοικήσουσιν ἀσφαλῶς, και ἐρηρισμένως, και παντὸς ἔξω δείματος, δίδωσι νοεῖν τὸ ρίζαν ἔχειν εἰς βάθος.
- [03048] Ὅτι δὲ και εἰς πέρας αὐτοῖς ἐκτα- θήσεται, τῆς εὐημερίας τὸ χρῆμα, νοεῖν ἐφήσι τὸ ἄνω σπέρμα ποιεῖν.
- [03049] Προσεπάγει δὲ, ὅτι ὁ ζῆλος Κυ- ρίου Σαβαώθ ποιήσει ταῦτα.
- [03050] Ἐπειδὴ γὰρ δεδυσφῆ- μηκεν ὁ Ἀσσύριος, και τοῖς ψευδωνύμοις αὐτὸν παρ- εικάζων θεοῖς τετόλμηκεν εἰπεῖν, Οὐ μὴ ῥύσεται ὁ Θεὸς Ἱερουσαλήμ ἐκ χειρὸς μου;
- [03051] Ταῦτα πάντα γε-νήσεται, φησὶ, κεινημένου εἰς ζῆλον τοῦ πάντα ἰσχύοντος.
- [03052] Εἰ δὲ δὴ φέρει κατὰ τοῦ Σενάχηρείμ τὸ, <sup>[6Φάγει]</sup> τοῦτον τὸν ἐνιαυτὸν, ἃ ἔσπαρκας, τῷ δὲ δευ- τέρῳ τὸ κατάλειμμα,<sup>6</sup> φαμὲν ὅτι οἱ καταστρατεύειν εἰωθότες, ἢ χωρῶν, ἢ πόλεων, βραδυνούσης ἐσθ' ὅτε τῆς πολιορκίας και τῆς μάχης αὐτοῖς εἰς χρόνους ἐκ- τεινομένης, ἄπτονται και γηπονίας, ἵν' ἔχοιεν τροφάς.
- [03053] Και κατὰ τοῦτον αὐτὸν ἀρμόσει τὸν τρόπον, τὸ και ἐπ' αὐτοῦ νοεῖσθαι τὸ εἰρημένον.
- [03054] <sup>[9Διά]</sup> τοῦτο οὕτως λέγει Κύριος ἐπὶ βασιλέα Ἀσ- συρίων·
- [03055] Οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν ταύτην, οὐδ' οὐ μὴ βάλῃ ἐπ' αὐτήν βέλος, οὐδ' οὐ μὴ βάλῃ ἐπ' αὐτήν θυρεὸν, οὐδ' οὐ μὴ κυκλώσῃ ἐπ' αὐτήν χάρακα·
- [03056] ἀλλὰ τῇ ὁδῷ ἢ ἦλθεν, ἐν αὐτῇ ἀποστραφῆσεται.<sup>9</sup> Ἀνακεφαλαιοῦται τρόπον τινὰ τῶν εἰρημένων τὸν νοῦν, και τὴν τοῦ πράγματος εἰς πέρας διεκδρομὴν, ὡς ἐν ὀλίγοις ἐπιτεμῶν, καθίστησιν ἐναργῆ.
- [03057] Οὐ γὰρ ἄψεται πολέμου, φησὶν, ἀλλὰ πρὸ μάχης πρὶν ὄπλα σαλεῦσαι, πρὶν ἐκτεῖναι και ἐπαφεῖναι βέλος, πρὶν ἀνατιθέναι θυρεὸν, πρὶν ἐπ' αὐτήν κυκλώσαι χάρακα, τὴν αὐτήν ὁδὸν ὑπονοστήσει, και οἶκοι δραμεῖται, φησὶν.
- [03058] Ἰστέον δὲ ὅτι χάρακά φησιν ἐν τούτοις τὴν ἐν ταῖς τάφροις καταπηγνυμένην τῶν ξύλων πληθύν, εἰς ὃξὺ κατηκονημένων, ἵνα δὴ σώζοιτο τῶν πεσόντων μηδεῖς.
- [03059] <sup>[9Τάδε]</sup> λέγει Κύριος·
- [03060] Ὑπερασπιῶ ὑπὲρ τῆς πό- λεως ταύτης τοῦ σώσαι αὐτήν δι' ἐμέ, και διὰ Δαβὶδ τὸν δοῦλόν μου.<sup>9</sup> Ἀποκείρει τὴν ὄφρυν τῶν ἐν ἐλέει Θεοῦ σεσω- σμένων, και ὑπέρογκα φρονεῖν οὐκ ἔα τοὺς τὴν ἁγίαν οἰκοῦντας πόλιν.
- [03061] Ἦν γὰρ δὴ και μάλα εἰκὸς, οἶε- σθαί τε και λέγειν αὐτοὺς, ὅτι τετίμηνται παρὰ Θεοῦ διὰ τὸ ἐπιεικὲς τοῦ τρόπου, και τῆς ἐνοῦσης αὐτοῖς δικαιοσύνης τὴν νοητὴν εὐκοσμίαν.

- [03062] Οὐκοῦν διασώζει μὲν ὡς Θεός, ὠφελεῖ δὲ σεσωσμένους, τοῖς τῆς ἀλα-ζονείας κύμασιν οὐκ ἐφίεις ἐναλίσκεσθαι.
- [03063] Ὑπερ-ασπιεῖν γὰρ ἔφη τῆς πόλεως, δηλονότι τῆς ἀγίας, οὐ διὰ γε τοὺς ἐνοικοῦντάς ποθεν, ἀλλ' οὐδετέρῳ τινὶ τῶν κατ' ἐκεῖνο καιροῦ ζώντων ἔτι τὸ χρῆμα δω- [70.781] ρούμενος, ἀλλὰ δι' ἑαυτὸν, καὶ Δαβίδ, ὃν καὶ παῖδα ἴδιον ὀνομάζει, καὶ δι' ἑαυτὸν μὲν, ὅτι χρηστός τέ ἐστι καὶ φιλοκτιζόμενος, καὶ χρῆν δὴ πού τοις τὴν Θεῖαν αὐτοῦ κατακερτομοῦσι δόξαν τὴν αὐτοῖς ὅτι μάλιστα πρόεπουσαν δίκην ἐπενεγκεῖν.
- [03064] Διὰ Δαβίδ πάλιν, ὅτι ταῖς τῶν ἁγίων μνήμαις χαρίζεται πολλάκις τὸ ἀμνη-σικάκον, ἐφ' οἷς ἔσθ' ὅτε πλημμελοῖεν οἱ ἐξ αὐ-τῶν.
- [03065] [9Καὶ] ἐξῆλθεν ἄγγελος Κυρίου, καὶ ἀνείλεν ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων ἑκατὸν καὶ ὀγ-δοήκοντα καὶ πέντε χιλιάδας·
- [03066] καὶ ἀναστάντες τὸ πρῶτ', εὗρον πάντα τὰ σώματα νεκρά.
- [03067] Καὶ ἀπο-στραφεὶς ἀπῆλθε Συναχηρεῖμ βασιλεὺς Ἀσσυ-ρίων, καὶ ᾤκησεν ἐν Νινευθί·
- [03068] καὶ ἐν τῷ αὐτῷ προσκυνεῖν ἐν τῷ οἴκῳ Ἀσαράκ τὸν πάτραρχον αὐτοῦ, Ἀδραμέλεχ καὶ Σαρασάρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν μαχαίραις·
- [03069] αὐτοὶ δὲ διεσώθησαν εἰς Ἀρμενίαν, καὶ ἐβασίλευσεν Ἀχορδάν υἱὸς αὐτοῦ ἀντ' αὐτοῦ.<sup>9</sup> Προσεπήνεκται χρησίμως τοῖς ἐπηγγελημένοις τῶν προσδοκηθέντων τὸ πέρας, ἵνα μὴ φαίνοιτο ψευδοεπιθεῖς ὁ τῶν ὄλων Θεός.
- [03070] Δεδαπάνηται γὰρ ἡ τῶν Ἀσσυρίων πληθὺς, οὐ ταῖς Ἰουδαίων ἀλοῦσα χερσίν, οὐ τόξον αὐτοῖς ἐπανατείναντός τινος, οὐ δόρυ πρὸς μάχην ἠρη-κότος, ἢ ξίφος ἀπογυμνώσαντος, οὐχ ἵππων κραταιῶν, ἀρξαμένου τὴν μάχην ἀγγέλου γε μὴν ἀρρήτῳ δυνάμει καταστορέσαντος, καὶ πληθὺν ἀποφαίνοντος νεκρῶν τὴν ἀριθμοῦ κρείττονα.
- [03071] Καταπλήττεται τοίνυν τῷ θαύματι καίτοι θρασὺς ὢν ἄγαν ὁ στρατηγός, ἡγουν ὁ Συναχηρεῖμ, οἰκαδὲ τε ἀνεκομίσθη μόλις, καὶ γυμνὸς εἰσάπαν ἤς ἐπεσύρετο στρατιάς ὑπονοστήσας, ἐλεεινῶς κατώκησε, φησὶν, ἐν Νινευί.
- [03072] Εἰ τὸ λείπον [ἴσ.
- [03073] εἶτα λοιπὸν] ταῖς παρὰ τοῦ Θεοῦ γενομέναις ὑποσχέσεσιν εἰς πέρας ἐνήνεκται.
- [03074] Πέπτωκε γὰρ ἐν τῷ οἴκῳ αὐτοῦ πάτραρχόν τινα προσκυνῶν, ἕνα δηλονότι τῶν κατὰ σάρκα πατέρων ἢ πάππων αὐτοῦ.
- [03075] Τοῖς γὰρ ἅπαξ πεπλανημένοις ἔθος, οὐχὶ δὴ μόνοις τοῖς ἀκαθάρτοις πνεύμασιν, ἀλλὰ γὰρ καὶ ὅσοις ἂν ἔλοιτο νεκροῖς τὸ χρῆμα προσνέμειν.
- [03076] Ἐκπεπτωκότες γὰρ ἅπαξ τῆς εὐθείας ὁδοῦ πρὸς ὀτιοῦν τῶν δοκούντων αὐτοῖς ἀβα-σάνιστον ποιοῦνται τὴν ἀποδρομὴν.
- [03077] Υἱοὺς δὲ εἶναι φησι τοὺς ἀπεκτονότας αὐτόν·
- [03078] ψήφου γὰρ θείας ἐπ-ενηνεγμένης τισί, κατακινδυνεύουσαν πάντη τε καὶ πάντως οἱ τοῦτο παθόντες, καὶ ὡς τοῖς ἄγαν ἐχθροῖς περιτεύζονται τοῖς ἰδίοις.
- [03079] Οὐ τὴν ἐξ αἵματος οἰκειότητα τῆς ἀσφαλείας ἐνέχυρον ἔχοντες, οὐ διάθεσιν καὶ σπουδὴν τὴν ὀφειλομένην πατράσιν ἐκ τέκνων, ἀλλὰ δι' ὧν ἦν εἰκὸς σώζεσθαι κινδυνεύοντας, διὰ τούτων αὐτῶν τοῖς τῆς ἀπωλείας ἐνιημένους βάθοις.
- [03080] Καὶ ταυτὶ μὲν τό γε ἦκον εἰς τὸ τῆς ἱστορίας ἐξωφανὲς οὐκ ἀκόμψως εἰρησθαι δοκῶ.
- [03081] Δεῖν δὲ οἶμαι καὶ τι τῶν ἐσωτάτων θεωρημάτων εἰπεῖν εἰς παράκλησιν τοῖς πνευματικοῖς.
- [03082] Ἡ μὲν γὰρ ἀγία πόλις, τοῦτ' ἔστιν, ἡ Σιών, ἡγουν Ἰερουσαλήμ, τύπος ἂν εἴη τῆς Ἐκκλησίας Χριστοῦ, τῆς ἀληθεστέρας Σιών·
- [03083] ταύτην ἔσθ' ὅτε, μᾶλλον δὲ ὡς ἐπίπαν οἱ τῆς ἀληθείας πολιορκουῖσιν ἐχθροί, τοῦτ' ἔστιν, οἱ τῶν ἀνοσίων αἰρέσεων εὐρε-ταί·
- [03084] καὶ πολιορκουῖσιν οὐ μόνοι, καταμισθούμενοι δὲ τρόπον τινὰ καὶ τὰς ἐν κόσμῳ δυναστείας, ἐμπνέον- [70.784] τος πρὸς τοῦτο τοῦ νοητοῦ Συναχηρεῖμ, δηλον δὲ ὅτι τοῦ Σατανᾶ, καὶ οἷον ἐπαφιέντος τοὺς ὑπὸ χεῖρα καὶ τοὺς ὑπηρετεῖν εἰωθότας τὰς δυστροπίας αὐτοῦ, οἱ, ἐπειδὴν ἠκῶσι τοῖς τῆς ἀληθείας προεστηκόσι διαμα-χόμενοι, τῆς τοῦ Θεοῦ δόξης καταφλυαροῦντες, πολλὰ τεύζονται μὲν τὸ σύμπαν λόγου οὐδενός.
- [03085] Σιωπήσουσι γὰρ οἱ πολιορκούμενοι, καὶ διὰ ποίαν αἰτίαν, ὁ μακά-ριος Παῦλος διδάξει λέγων·
- [03086] [6Μῆ] λογομαχεῖν ἐπ' οὐ-δενί [6] χρησίμω· καὶ πάλιν, [6Αἰρετικόν] ἄνθρωπον μετὰ μίαν, καὶ δευτέραν νοθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος.
- [03087] [6] Τοῖς γὰρ ἅπαξ ὀλοτρόπως ἀπονενευκόσι πρὸς ἀπάτην καὶ φενακισμὸν, καὶ κε-κρατημένοις τῷ ψεύδει περιττός που τάχα καὶ τῶν ὠφελεῖν εἰωθότων ὁ λόγος.
- [03088] Γέγραπται γὰρ·
- [03089] Εἰς ὧτα ἀκουόντων λάλει.
- [03090] Ὅταν τοίνυν οἱ τῆς ἀληθείας ἐχθροὶ ἢ τιμᾶς καὶ ἀναπαύσεις ἐπαγγέλλονται, καθάπερ Ῥαψάκης ὁ ἀληθῆριος, ἡγουν ἀπειλοῦσι κινδύνους καὶ μάχας, Θεῷ προσέρχεσθαι χορὴ καὶ τῆς ἀνωθεν ἐπικουρίας μεταποιεῖσθαι μόνης.
- [03091] Ἀρκέσει γὰρ ἡ ἄνω τε καὶ παναλικῆς δεξιὰ, καὶ πρὸς γε τὸ σῶσαι τοὺς ὀρθοποδεῖν εἰωθότας, καὶ πρὸς ὀλεθρον τῶν ἀνθεστη-κότων.
- [03092] Αποσοβήσει γὰρ αὐτοὺς ἀπορρήτοις τισὶν εὐσθενείαις χρώμενος, καὶ ἀπαλλάξει πολέμου τὴν Σιών τὴν ἀγίαν οὕτως καὶ ἄμωμον, τοῦτ' ἔστι, τὴν Ἐκκλησίαν.
- [03093] Πύλαι γὰρ ἄδου οὐ κατισχύσουσιν αὐτῆς.

- [03094] [9]Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ, ἐμαλακίσθη Ἐζεχίας ἕως θανάτου.
- [03095] Καὶ ἦλθε πρὸς αὐτὸν Ἡσαΐας υἱὸς Ἀμώς ὁ προφήτης, καὶ εἶπε πρὸς αὐτόν·
- [03096] Τάδε λέγει Κύριος·
- [03097] Τάξαι περὶ τοῦ οἴκου σου, ἀποθνήσκεις γὰρ σὺ, καὶ οὐ ζήσῃ.
- [03098] Καὶ ἀπ- ἔστρεψεν Ἐζεχίας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον, καὶ προσηύξατο πρὸς Κύριον, λέγων·
- [03099] Μνήσθητι, Κύριε, ὡς ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας, ἐν καρδίᾳ ἀληθινῇ, καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα.
- [03100] Καὶ ἔκλαυσεν Ἐζεχίας κλαυθμῷ μεγάλῳ. 9 Γέγονε μὲν Ἐζεχίας τῶν ὅτι μάλιστα διαφανεστά- των εἰς φιλοθεΐαν, καὶ διαβόητον ἐσχηκότων ἐπὶ τού- τῳ τὴν δόξαν.
- [03101] Κατέσπασε γὰρ βωμούς, τεμένη καθ- εἶλεν, ἐνέπρησε δὴ τὰ ἐν σηκοῖς, ἐξέκοψεν ἄλση, καὶ θυσίαις ταῖς κατὰ νόμον θεραπέυων Θεὸν οὐ κατ- ἔληξέ ποτε.
- [03102] Κεκράτηκε δὲ τῶν προσοίκων τῆ Ἰου- δαία βαρβάρων, ὡς καὶ ὑπὸ δασμούς καὶ τέλη ποιῆ- σαι πολλούς.
- [03103] Ἀνεδείματο δὲ καὶ πόλεις, καὶ ἀπαξ- ἀπλῶς εὐκλείαις ἐπίμεστος ταῖς ἀνωτάτω γεγονῶς, εἰκότως ἐθαυμάζετο.
- [03104] Ἀλλ', ὡς Ἐβραίων παιδῆς φασί, παρεκομίσθη βραχὺ τοῦ πρέποντος, καὶ πεφρό- νηκεν ἐφ' ἑαυτῷ μεγάλα, καὶ τοῖς τῆς ἀλαζονείας περιπέπτωκε βρόχοις.
- [03105] Ταύτης ἕνεκα τῆς αἰτίας τὴν ἐξ ἀγάπης αὐτῷ ῥάβδον ἐπανέτεινε Θεός·
- [03106] [6<sup>ον</sup>] γὰρ ἀγαπᾷ, φησὶ, Κύριος παιδεύει, μαστιγοῖ δὲ υἱὸν ὃν παραδέχεται.
- [03107] [6] Πλήττει γὰρ ὡς φιλόπαις πατήρ, μεθ- ιστὰς εἰς τὰ βελτίω, καὶ τῶν αἰσχιόνων ἀποφέρων τοὺς ἐναλόντας αὐτοῖς.
- [03108] Ὅσπερ γὰρ οἱ τῶν ἰατρῶν ὅτι μάλιστα δριμύεις καὶ εὐτεχνέστατοι τὰ σεσηπῶτα τῶν σωμάτων ἢ πυρὶ κατατήκουσιν, ἢ σιδήρῳ τέμνου- σιν, οὐκ ἀπεχθεία τῇ πρὸς τὸν κάμνοντα τοῦτο δρᾶν [70.785] εἰωθότες, φειδοὶ δὲ μᾶλλον τῇ περὶ αὐτὸν ἠττώμενοι·
- [03109] κατὰ τὸν αὐτὸν, οἶμαι, τρόπον ὁ τῶν ὅλων Θεὸς τῶν ἐν ἡμῖν νοσημάτων ἀποκείρει τὰ βλάβη συμμέτροις ἀγανακτήσεσιν, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶ- μεν, κατὰ τὸ γεγραμμένον.
- [03110] Ἀρρώστια τοίνυν περι- πέπτωκεν ὁ βασιλεὺς Ἐζεχίας, καὶ δὴ εἰς λήξιν τοῦ παντὸς ἦκοντι κακοῦ·
- [03111] κεινδύνευκε γὰρ ἐσχάτως διὰ τῆς τοῦ προφήτου φωνῆς·
- [03112] ὅτι τεθνήσκει, λέγει, καὶ ὅτι προσήκει διατυποῦν αὐτὸν τὸν οἶκον αὐτοῦ.
- [03113] Τοῦτο δὲ ἦν οὐκ ἠγνοηκός μὲν ὅτι ζήσεται, καὶ τὸ τῆς ἀρρώστιας διαφεύξεται δεινὸν ἐλέω τῷ παρ' αὐτοῦ, καλοῦντος δὲ καὶ παραθήγοντος εἰς προσευχὴν·
- [03114] ἵνα αἰτήσας κομίσῃται παρ' αὐτοῦ τὸν ἔλεον.
- [03115] Κατοικτεί- ρει γὰρ τοὺς ἀγαπωμένους, καὶ τοῖς γνησίοις χαρίζε- ται τῶν ποθουμένων τὴν εὐρεσιν καὶ τοὺς τῶν ἰκε- τιῶν προσίεται λόγους.
- [03116] Ὅ δὴ καὶ πέπρακται.
- [03117] Προσ- ηύξατο γὰρ Ἐζεχίας, λέγων·
- [03118] Μνήσθητι, Κύριε, ὡς ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας, ἐν καρδίᾳ ἀληθινῇ, καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα.
- [03119] Καλὴ τῶν δικαίων ἡ παρῴρησία·
- [03120] μονονουχὶ γὰρ τῶν πε- ποιημένων ἀντέκτισιν καὶ τοὺς τῆς γνησιότητος αἰ- τοῦσι καρπούς.
- [03121] Ἐπιγάννυται δὲ τοῖς ἐννόμως βεβιω- κόσιν ὁ τῶν ὅλων Θεός, καὶ τοῖς τὸν ἐξαίρετον διασώ- ζουσι βίον κατανεύει ῥαδίως, ὅταν ἴδη δεδακρυμένους, καὶ πόνον τῇ προσευχῇ συμπλέκοντας.
- [03122] [9]Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἡσαΐαν λέ- γων·
- [03123] Πορεύθητι καὶ εἰπέ Ἐζεχίᾳ·
- [03124] Τάδε λέγει ὁ Θεὸς Δαβὶδ τοῦ πατρός σου·
- [03125] Ἦκουσα τῆς φωνῆς τῆς προσευχῆς σου, καὶ εἶδον τὰ δάκρυά σου·
- [03126] ἰδοὺ προστίθημι πρὸς τὸν χρόνον σου ἔτη δεκά- πεντε, καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε, καὶ ὑπὲρ τῆς πόλεως ταύτης ὑπερασπιῶ.
- [03127] Τοῦτο δέ σοι τὸ σημεῖον παρὰ Κυρίου, ὅτι ὁ Θεὸς ποιήσει τὸ ῥῆμα τοῦτο, ὃ ἐλάλησεν.



- [03128] Ἴδου στρέφω τὴν σκιὰν τῶν ἀναβαθμῶν οὓς κατέβη ὁ ἥλιος, τοὺς δέκα ἀναβαθμούς.
- [03129] Καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμούς οὓς κατέβη ἢ σκιά.<sup>9</sup> Οὐ μακρὸς μεταξὺ γέγονε χρόνος, ἀλλ' εὐθύς κα- τανεύει Θεὸς, καὶ δέχεται τοῦ δικαίου τὰς λιτάς.
- [03130] Ὡς γὰρ ἐν ταῖς Βασιλείαις γέγραπται, πρὶν τὸν μακά- ριον προφήτην ἔξω γενέσθαι τῆς τοῦ βασιλέως αὐλῆς, γέγονε πρὸς αὐτὸν ὁ τοῦ Θεοῦ λόγος.
- [03131] Ὑπονοστήσας δὴ οὖν παραχρῆμα, τοὺς παρ' αὐτοῦ λόγους καθίστη- σιν ἐναργεῖς.
- [03132] Ἀκηκοέναι γὰρ ἔφη τῆς φωνῆς αὐτοῦ, τοῦτ' ἔστι, προσδέξασθαι τὴν εὐχὴν, καὶ ἐποπτεῦσαι τὸ δάκρυον·
- [03133] νέμει τε αὐτῷ παραχρῆμα τὸ διαπηδῆσαι δύνασθαι τοῦ θανάτου τὸ δεῖμα, καὶ τῆς προστεθείσης ζωῆς κατασημαίνει τὸ μέτρον, ἵνα πρὸς τὸ τέλος ἀφορῶν, καὶ ὅτι πάντη τε καὶ πάντως τεθνήσκει διακειμένος, ἀπαράδεκτον εἰς νοῦν τὸ τῆς ὑπεροψίας ποιοῖτο νόσημα.
- [03134] Ὑπισχνεῖται δὲ ὅτι, καθάπερ ἐπήγ- γελται φθάσας, κρείττονα τῆς Ἀσσυρίων χειρὸς ἀποφαίνει μὲν αὐτὸν, ὑπερασπιεῖ δὲ τῆς Ἱερουσαλήμ.
- [03135] Ἔδρα τε ταῦτα, πάντα τρόπον δυσθυμίας ἐκ μέσου τιθεῖς, καὶ πολὺ λίαν ἀλγήσαντα τοῖς ἐξ ἡμερότητος ἀγαθοῖς ἀνακτώμενος.
- [03136] Ὁ γὰρ πλήξας μοτώσει ὑμᾶς.
- [03137] Χρηστὸς γὰρ ἐστι καὶ φιλοκτίμων ὁ τῶν ὅλων Θεός.
- [03138] <sup>[70.788]</sup> Ἐμπεδοῖ δὲ πρὸς πίστιν, ὅτι πρὸς πέρας ἐκβήσεται τὰ ἐπηγγελμένα σημείω τῷ κατὰ τὸν ἥλιον, κατὰ τὴν γενομένην τότε ἐπιστροφὴν τῆς σκιάς ἐν τοῖς δέκα ἀναβαθμοῖς.
- [03139] Φασι δὲ ὅτι Ἀχαζ ὁ Ἐζεχίου πα- τῆρ ὡς ἐκ μηχανῆς τινος καὶ τέχνης ἐν τῷ ἰδίῳ οἴκῳ ἀναβαθμούς τινὰς γενέσθαι παρεσκεύασεν, οἷον ὥρο- λογοῦντας, καὶ τὸν ἥλιου δρόμον ἐκμετρεῖν εἰωθότας τῇ καταδρομῇ τῆς ἐπ' αὐτοῖς γενομένης σκιάς.
- [03140] Ὅτι τοίνυν ἐμελλεν ὁ Ἐζεχίας ὑπονοστήσειν εἰς ζωὴν, φανερόν ἐποίει Θεὸς ἀνόπιν ἰούσης τῆς ἡλίου σκιάς, καὶ ἐκτεινομένης ἡμέρας εἰς ὥρων ἀσύνηθες μέτρον.
- [03141] Δυσήνυτον δὲ παντελῶς οὐδὲν τῷ τῶν ὅλων Δεσπότη, ἀλλ' ὅπερ ἂν ἔλοιτο, κατορθοῖ κατανεύσας μόνον.
- [03142] {ΠΙΡΟΣΕΥΧΗ ΕΖΕΧΙΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΟΥΔΑΙΑΣ,
- [03143] Ἦνίκα ἐμαλακίσθη, καὶ ἀνέστη ἐκ τῆς μαλακίας αὐτοῦ.}1 <sup>[9Εγώ]</sup> εἶπα ἐν τῷ ὕψει τῶν ἡμερῶν μου, Πορεύ- σομαι ἐν πύλαις ἄδου·
- [03144] καταλείψω τὰ ἔτη τὰ ἐπί- λοιπα.
- [03145] Εἶπα·
- [03146] Οὐκέτι οὐ μὴ ἴδω τὸ σωτήριον τοῦ Θεοῦ ἐπὶ τῆς γῆς, οὐκέτι οὐ μὴ ἴδω ἄνθρωπον ἐκ τῆς συγγενείας μου.
- [03147] Κατέλιπον τὸ λοιπὸν τῆς ζωῆς μου·
- [03148] ἐξῆλθε καὶ ἀπῆλθεν ἀπ' ἐμοῦ, ὥσπερ ὁ καταλύων σκητὴν πῆξας, τὸ πνευμά μου παρ' ἐμοῖ ἐγένετο, ὡς ἰστός ἐρίθου ἐγγιζούσης ἐκτε- μεῖν.
- [03149] Ἐν τῇ ἡμέρᾳ ἐκεῖνη παρεδόθην, ἕως πρωῖ ὡς λέοντι, οὕτως τὰ ὀστα μου συνέτριψεν·
- [03150] ἀπὸ γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην αὐτῷ.<sup>9</sup> Ἀναγκαῖον ἐκεῖνο καὶ πρό γε τῶν ἄλλων εἶπεν·
- [03151] οἱ μὲν γὰρ Ἑβδομήκοντα τεθείκασιν, ἐν τούτοις τὸ <sup>[6έν]</sup> τῷ ὕψει τῶν ἡμερῶν μου, <sup>6</sup> ὡς γε μὴν ἕτεροι τῶν ἐρμηνευτῶν τὸ <sup>[6έν]</sup> ἡμίσει τῶν <sup>[6]</sup> ἡμερῶν ἐκδεδώκασιν.
- [03152] Οἶμαι δὲ ἔγωγε, καὶ σφόδρα ἐμφρόνως τὰς τῶν Ἑβδομήκοντα τεθεῖσθαι φωνάς.
- [03153] Πεπολιόρηκτο μὲν γὰρ ἡ ἀγία πόλις, Ραψάκου καὶ τῶν σὺν αὐτῷ κύκλῳ περισησάντων τὴν τῶν Ἀσσυρίων ἀριθμοῦ κρείτ- τονα πληθύν.
- [03154] Ἀλλ' ἐπηγγέλλετο Θεὸς διὰ τῆς Ἡσαΐου φωνῆς, ὅτι ποιήσει παράδοξα, καὶ διασώσει τοὺς κινδυνεύοντας, καὶ ἀποστήσει τῆς Ἰουδαίας τὸν τύ- ραννον, καὶ ὅτι τεθνήσκει τὰ οἴκοι καταλαβῶν.
- [03155] Τού- των δὴ οὖν ἀπάντων εἰς πέρας ἐκβεβηκότων, καθ' ὃν ἔφη καιρὸν ὁ τῶν ὅλων Θεός, ἐμελλε τῆς Ἐζεχίου βα- σιλείας αἰρεσθαι εἰς ὕψος τὰ αὐχήματα.
- [03156] Ἐγὼ τοίνυν εἶπον ἐν ἐμαυτῷ, φησὶν, ὅτι ἐν καιρῷ τῆς εὐκλείας, ἤγουν ἐν αὐτῷ τῷ ὑψοῦσθαι τὰς ἡμέρας μου, ἔσομαι μὲν ἐν πύλαις ἄδου, καταλείψω δὲ τὰ ἔτη τὰ ἐπί- λοιπα.
- [03157] Εἶτα τούτοις προσεπάγει τὰ δι' ὧν τοῖς ἐσχά- τοις δεῖμασι συμβαίνει προσομιλεῖν τοὺς ἀρρώστεια κατελημμένους, καὶ οὐ μακρὰν ὁρῶντας τὸν θάνατον.
- [03158] Ταῦτα δὲ ἐστὶν τὸ, Οὐκέτι οὐ μὴ ἴδω σωτηρίαν τὴν παρὰ Θεοῦ, οὔτε μὴ ἴδω ἄνθρωπον ἐκ τῆς συγγε- νεῖας τῆς ἐμῆς·
- [03159] ἀφήκα τὸ λοιπὸν τῆς ζωῆς μου, ἀπῆλθεν ἀπ' ἐμοῦ·
- [03160] γέγονα δὲ ὥσπερ λυομένη σκητὴ, καὶ ὡς ἰστός γυναικὸς ἐρίθου, τοῦτ' ἔστιν, ἐργαζο- μένης, ἤγουν ὑφαινούσης, καὶ λοιπὸν ἐγγιζούσης ἐκ- τεμεῖν.

[03161] Εἶτά φησιν, ὅτι Ἐν ὄλῃ νυκτί καὶ ἡμέρᾳ καθά- περ τινὶ λέοντι παρεδόθη τὰ ὀστέα μου συντριβόντι.

[03162] Καὶ τίς ὁ λέων;

[03163] Ἡ τῆς ἀρρώσκειας τὸ ἄχθος, καὶ <sup>[70.789]</sup> μονονουχὶ καταβρυχόμενος ὡς ἐν εἶδει θηρίου ὁ θά- νατος, καὶ τὴν ἔφοδον ἀπειλῶν, ἤγουν τὸ ἐκ τοῦ τε- θνάσαι προσδοκᾶν ἀνειμένον δεῖμα.

[03164] Συντριβεὶ γὰρ φόβος τε ὁμοῦ καὶ δυσθυμία ψυχὴν, καὶ πᾶσαν αὐτῆς συνθρίπτει δύναμιν.

[03165] <sup>[9Ως]</sup> χελιδῶν, οὕτως φωνήσω, καὶ ὡς περιστρεῶ, οὕτως μελετήσω.

[03166] Ἐξέλιπον γὰρ μου οἱ ὀφθαλμοὶ τοῦ βλέπειν εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς Κύ- ριον, ὃς ἐξείλετό με, καὶ ἀφείλετό μου τὴν ὀδύ- νην τῆς ψυχῆς.

[03167] Κύριε, καὶ περὶ αὐτῆς ἀνηγγέλη σοι, καὶ ἐξήγειράς μου τὴν πνοήν, καὶ παρακλη- θεις ἔζησα.

[03168] Εἴλου γὰρ μου τὴν ψυχὴν, ἵνα μὴ ἀπόληται, καὶ ἀπέρριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου.<sup>9</sup> Τὰς χαριστηρίους ἀνατείνων ὠδὰς, τὰ τῶν στρου- θίων εὐστομεῖν εἰώθότα μιμῆσθαι κατεπαγγέλλεται, καὶ ἀκαταλήκτους ποιῆσθαι τὰς ὕμνωδίας.

[03169] Φησὶ δὲ ὅτι τοὺς τῆς διανοίας ὀφθαλμοὺς ἀνατείνας πρὸς Θεόν, σέσωσται, καὶ διαπέφευγε καὶ τῆς ψυχῆς τὴν ὀδύνην, καὶ αὐτὸν δὲ τὸν θάνατον.

[03170] Ἐξήγειρας γὰρ, φησὶ, τὴν ζωὴν, ἔζησά τε καὶ περιεποιήσω τὴν ἐμὴν, ἵνα μὴ ἀπόληται, καὶ ἀπέρριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου.

[03171] Τοῦτο δὲ οὐκ ἔστι νοσοῦντος τὴν ἀλαζονείαν, ἀλλ' ἐπεγνωκότος ἤδη τὴν ἑαυτοῦ φύσιν, καὶ εἰδότος ἀκριβῶς ὅτι πολλαῖς ἔνοχοι πάντες ἐσμὲν ἁμαρτίαις, κἂν εἰ μὴ βούλοιο σώζειν ἐλέω Θεός, οὐδεὶς καυχῆσεται ἀγνήν ἔχειν τὴν καρδίαν, ἀλλ' οὐδ' ἂν παρόρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας.

[03172] Οὐκοῦν ἐν ταῖς εὐπαθείαις, αἵπερ ἂν ἡμῖν γένοιτο παρὰ Θεοῦ, δοξολογείσθω πρὸς ἡμῶν ὡς ἀμνημονή- σας τῶν ἐφ' οἷς ἦν εἰκὸς ὀσίως κολάζεσθαι.

[03173] Σοφοὶ γὰρ, φησὶν, οἱ ἑαυτῶν ἐπιγνώμονες <sup>[9Οὐ]</sup> γὰρ οἱ ἐν ἄδου αἰνέσουσί σε, οὐδὲ οἱ ἀπο- θανόντες εὐλογήσουσί σε, οὐδὲ ἐλπιούσιν οἱ ἐν ἄδου τὴν ἐλεημοσύνην σου.

[03174] Οἱ ζῶντες εὐλογή- σουσί σε, ὃν τρόπον καγώ.

[03175] Ἀπὸ γὰρ τῆς σήμερον παιδία ποιήσω, ἃ ἀναγγελοῦσι τὴν δικαιοσύνην σου, Κύριε τῆς σωτηρίας μου, καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου.<sup>9</sup> Τὴν ἴσην ἂν ἔχοι τοῖς προκειμένοις διάνοιαν τὰ διὰ τῆς τοῦ ψάλλοντος φωνῆς εἰρημένα·

[03176] <sup>[6Τις]</sup> ἢ ὠφέ- λεια ἐν τῷ αἵματί μου ἐν τῷ καταβαίνειν με εἰς δια- φθοράν;

[03177] Μὴ ἐξομολογήσεται σοι χοῦς, ἢ ἀναγγελεῖ τὰ θαυμάσιά <sup>[6]</sup> σου; Οἱ γὰρ ἅπαξ τεθνεῶτες, καὶ ταῖς ἄδου πύλαις γεγονότες κάτοχοι, ἀποπεπαύονται τάχα που καὶ τοῦ δοξολογεῖν.

[03178] Προσεπιθεῖεν δ' ἂν οἷς εἰργάσαντο παντελῶς οὐδὲν, μενοῦσι δὲ μᾶλλον ἐν οἷς κατελείφθησαν, καὶ τὸν τῆς καθόλου κρίσεως ἐκδέ- ξονται καιρὸν.

[03179] Οὐκοῦν οἱ ζῶντες, φησὶν, καὶ τοῦτο δοῦν ὅτι τὸ ἀγαθὸν ἔχοντες ἐξουσίαν, ἐπειδὴν εὐπά- θειεν, εὐλογήσουσί σε ὃν τρόπον καγώ.

[03180] Ὑπισχνεῖται δὲ παιδία ποιεῖν, ἃ ἀναγγελοῦσι τὴν τοῦ Θεοῦ δικαιο- σύνην.

[03181] Καὶ οἱ μὲν φασιν ὅτι χοροστασίαν ἀπαγγέλ- λεται, καὶ ψαλτωδοὺς τοὺς ἐν γε τῷ θείῳ ναῶ κατα- <sup>[70.792]</sup> στήσει τοὺς εὐφωνοτάτους.

[03182] Ἄτεροι δὲ καὶ τοῖς ἀπορ- ῥητοτέροις ἔτι τὸν νοῦν ἐνιέντες λέγουσιν, ὅτιπερ ὑψηλὰ φρονήσας ὁ Ἐζεχίας ᾤθη τάχα που καὶ ἀτε- λεύτητον ἔχειν τὴν βασιλείαν καὶ αὐτὴν ἀκατάληκτον ζωὴν·

[03183] διατεθεὶς ὅτι τὰ ἐπὶ Χριστῷ γεγραμμένα, ὡς ἐφ' οὐρανῷ τοῦ Δαβὶδ, εἰς ἑαυτὸν εἴρηται τε καὶ βλέπει.

[03184] Ὅθεν φασὶ, καίτοι τεσσαρεσκαίδέκατον ἔτος ἐν τῷ βασιλεύειν ἔχων, οὐχ ὀραταὶ πεφροντικῶς τοῦ χρῆναι παιδοποιεῖν·

[03185] μεμαθηκῶς τοιγαροῦν τὸ τῆς ἑαυτοῦ ζωῆς πέρας, τῶν διαδεχομένων αὐτὸν ποιεῖται φρον- τίδα, καὶ ὅτι παιδία φησὶ, καὶ προστίθησιν ὅτι Ἀναγ- γελοῦσι τὴν τοῦ Κυρίου δικαιοσύνην, καὶ τῆς μὲν ἀληθείας δημάρτηκεν ὁ λόγος αὐτῷ.

[03186] Γέγονε γὰρ ὁ Μανασσῆς δυσσεβῆς τε καὶ ἀλητήριος, πλὴν τό γε ἦκον εἰς τὴν τοῦ φύσαντος γνώμην, ἦν καὶ αὐτὸς εὐ- σεβῆς καὶ τῆς τοῦ Θεοῦ δόξης ἀπαγγελεύς.

[03187] <sup>[9Καὶ]</sup> εἶπεν Ἡσαΐας πρὸς Ἐζεχίαν·

[03188] Λάβε παλά-θην ἐκ σύκων, καὶ τρίψον, καὶ κατάπλασαι, καὶ ὑγιῆς ἔση.

[03189] Καὶ εἶπεν Ἐζεχίας·

[03190] Τοῦτο δὴ τὸ σημεῖον, ὅτι ἀναβήσομαι εἰς τὸν οἶκον τοῦ Θεοῦ.<sup>9</sup> Ἐν τῇ τετάρτῃ τῶν Βασιλειῶν γέγραπται, ὅτι πρόφασις τῆς ἀρρώσκειας τῷ Ἐζεχίᾳ γέγονεν ἔλκος πονηρὸν καὶ δυσμεταχείριστον, ὡς καὶ αὐτὰς ἀπει- πτεῖν τὰς τῶν ἰατρῶν εὐτεχνίας.

[03191] Ἐπειδὴ δὲ ἅπαξ κατένευσε Θεὸς τῷ δικαίῳ τὴν ζωὴν, καὶ τὸ ἀπο- τρίψασθαι τὴν νόσον προστέταχε, δι' ὧν ἦν εἰκὸς, μᾶλλον δὲ καὶ ἀναμφιβόλως ἔχον, ὅτι πρὸς ἐπίδοσιν ἀλγημάτων κατανεύσει τὸ τραῦμα, διὰ τούτων ἀπ- αλλάττεσθαι.

[03192] Παραδοξοποιὸς γὰρ αἰεὶ τοῦ πάντα ἰσχύοντος ἡ χεὶρ·

- [03193] και δια τῶν ἀδοκίμων ἔρχεται τῆς ἐπικουρίας ὁ τρόπος·
- [03194] δηλον δὲ ὅτι τῆς παρ' αὐτοῦ.
- [03195] Τρίψον τοίνυν, φησὶν, ἐκ σύκων παλάθην, κατάπλα-σαι, καὶ ὑγιῆς ἔσθι.
- [03196] Καὶ ἦν ἐντεῦθεν, ὡς ἔφην, ἀδικηθήσεσθαι προσδοκᾶν, ἡγουν ἀπόνασθαί τι τὸ τραῦμα.
- [03197] Ἐπειδὴ δὲ ὁ Θεὸς προστάττων ἦν, εἰς ση- μείον δύναμιν τὸ χρῆμα ποιεῖται πανσύνετος ὡν Ἐξεχίας, καὶ φησιν, ὅτι Εἰ καὶ διὰ σύκων παλάθης ὑγιασθήσομαι, σημεῖον ἔσται τοῦτο μοι βέβαιόν τε καὶ ἀληθές ὅτι ἀναβήσομαι εἰς τὸν οἶκον τοῦ Θεοῦ, θύσων τε αὐτῷ δηλονότι, καὶ προσευξόμενος κατα- ληγούσης τῆς ἀρρώστιας, καὶ παντὸς ἀλγήματος οἴονει κατευνασθέντος ἐν ἐμοί.
- [03198] <sup>[9Ev]</sup> τῷ καιρῷ ἐκείνῳ ἀπέστειλε Μεωδᾶχ υἱὸς τοῦ Λαδᾶμ ὁ βασιλεὺς τῆς Βαβυλωνίας, ἐπι- στολάς, καὶ πρέσβεις, καὶ δῶρα Ἐξεχίας·
- [03199] ἤκουσε γὰρ ὅτι ἐμαλακίσθη ἕως θανάτου, καὶ ἀνέστη.
- [03200] Καὶ ἐχάρη ἐπ' αὐτοῖς Ἐξεχίας χαρὰν μεγάλην·
- [03201] καὶ ἔδειξεν αὐτοῖς τὸν οἶκον τοῦ Νεχοθά, καὶ τῆς στακτῆς καὶ τῶν θυμιαμάτων, καὶ τοῦ μύ- ρου, καὶ τοῦ ἀργυρίου καὶ τοῦ χρυσοῦ, καὶ πάντας τοὺς οἴκους τῶν σκευῶν τῆς γάζης, καὶ πάντα ὅσα ἦν ἐν τοῖς θησαυροῖς αὐτοῦ καὶ οὐκ ἦν οὐδὲν, ὃ οὐκ ἔδειξεν Ἐξεχίας ἐν τῷ οἴκῳ αὐτοῦ.<sup>9</sup> Τεθνεώτος τοῦ Σεναχηρείμ ὑπὸ τῶν ἑαυτοῦ παί- δων βασιλευκέναι φησὶ τὸ Γράμμα τὸ ἱερὸν Νε- <sup>[70.793]</sup> χορδᾶν τὸν υἱὸν αὐτοῦ ἀντ' αὐτοῦ.
- [03202] Ἀλλ' ὡς ἔοικεν, ἐκείνου γεγονότος ἐκ μέσου, τοὺς τῆς βασιλείας κε- κληρονόμηκε θώκους Μεωδᾶχ ὁ τοῦ Λααδάν.
- [03203] Οὗτος πεπομφέναι λέγεται πρὸς Ἐξεχίαν δῶρά τε ὁμοῦ καὶ ἐπιστολάς, καὶ πρέσβεις·
- [03204] καὶ ποία τίς ἐστὶν ἢ τοῦδε πρόφασις, εἰπεῖν ἀναγκαῖον.
- [03205] Ἦκουσε γὰρ, φησὶν, ὅτι ἐμαλακίσθη ἕως θανάτου καὶ ἀνέστη·
- [03206] ἀλλ' οὐχὶ τοῦτο μόνον τὸ μαλακισθῆναι μὲν, φημί, τὸν Ἐξεχίαν, ῥέψαι δὲ αὐθις εἰς εὐρωστίαν ἀναδραμεῖν, κατέπληξε τὸν Βαβυλώνιον, ἀλλ' ἐκεῖνο πάντως τὸ μέγα καὶ ἐξαισίον ἀληθῶς σημεῖον·
- [03207] ἀρρήτῳ τε καὶ θεοπρεπεῖ νύματι παλινδρομεῖν ὁ ἥλιος προσετάτ- τετο καὶ ὀπίσω βαδίζειν, ὥστε καὶ ἀνελθεῖν τὴν σκιὰν τοὺς δέκα ἀναβαθμούς.
- [03208] Βαβυλωνίων δὲ καὶ Χαλ- δαίων, οἱ ἐπὶ κλην σοφοὶ, ἰσχυροὶ λίαν ὑπάρχοντες, εἰ καὶ αὐτοὺς εἶναι φάσκοντες περὶ τε τοῦ ἡλίου δρό- μον, καὶ ἀστέρων ἐπανατολάς, καὶ δύσεις, οὐκ ἠγνοήκασιν κατὰ τὸ εἶκος τὴν ἀνόπιν ὑποστροφὴν, καὶ τῆς ἡμέρας ἐκείνης τὸ ἀσύνηθες μήκος.
- [03209] Ἦν δὲ δὴ καὶ μάλα εἶκος ἐκτεθρυλλῆσθαι τοῖς ἀνὰ πᾶσαν τὴν γῆν τοῦ σημείου τὴν δύναμιν, καὶ ὅτι δέδοται πρὸς βεβαίωσιν τῆς ἐπαγγελίας τοῦ Θεοῦ τῆς ἐπί γε, φημί, τῷ Ἐξεχία γενομένης.
- [03210] Καὶ καθ' ἕτερον δὲ τρόπον τε- θαυμακέναι φημὲν τὸν Μεωδᾶχ τὸ παραδόξως συμ- βεβηκὸς τοῖς μετὰ Ραψάκου πολιορκήσασιν τὴν Ἰε-ρουσαλήμ, οὓς ἐν μιᾷ νυκτὶ δεδαπάνηκεν ἀγγέλου καταπταίουσα χεῖρ, ὡς εὐρεθῆναι πάντα πρῶτ' τὰ σώματα νεκρά.
- [03211] Οὐκοῦν ἦκον μὲν οἱ πρέσβεις, ἐπ' αὐταῖς δὴ ταύταις ταῖς πέρα λόγου θεοσημίαις κατα- θαυμάσαντος τοῦ Μεωδᾶχ τὴν Ἐξεχίου δικαιοσύνην.
- [03212] Ὁ δὲ καίτοι δέον τοῖς ἐκ Βαβυλῶνος ἀφιγμένοις λαμπρὰν ποιεῖσθαι διήγησιν τὰς κατὰ καιροὺς ἐπι- κουρίας τοῦ πάντα ἰσχύοντος Θεοῦ, καὶ τῶν παρα- δόξων τὴν μεγαλοργίαν, ἵνα καὶ ἔτι μειζρόνως τὴν θείαν ὑπεροχὴν θαυμάζοντες, καὶ τὴν ἄμαχον ἐξου- σίαν τοῦ πάντων Δεσπότη, διὰ τῶν παρ' αὐτοῦ μυ- σταγωγηθέντων λόγων, ὑπονοστήσειαν εἰς τὴν ἑαυ- τῶν, τὴν περὶ Θεοῦ γνῶσιν καταπλουτήσαντες·
- [03213] ἦν γὰρ οὕτω δύνασθαι καὶ ἐτέρους ὠφελεῖν ἐπαγγέλλον- τας ἃ μεμαθήκασιν·
- [03214] τοῦτο μὲν οὐκ ἔδρα, παρεκομί- σθη δὲ μᾶλλον εἰς ἀνθρωπίνην φιλοκομίαν, καὶ οὐκ ἀφ' ὧν τετίμηται παρὰ Θεοῦ τὴν ἑαυτοῦ δόξαν οἰκο- νομεῖ, ἀλλ' ἐκ πλούτου τοῦ κατὰ τὴν βασιλείαν, καὶ μέχρι τούτων ὀρίζει τῆς ἐνούσης εὐκλείας ἑαυτῷ τὴν δύναμιν.
- [03215] Ἐδειξε γὰρ, φησὶν, αὐτοῖς τὸν οἶκον τοῦ Νεχοθά·
- [03216] διεορμηγνέεται δὲ τὸ Νεχοθά τῶν ἀρω- μάτων, καὶ τῆς στακτῆς, καὶ τοῦ μύρου, καὶ τοῦ ἀργυρίου καὶ τοῦ χρυσοῦ, καὶ πάντας τοὺς οἴκους τῶν σκευῶν τῆς γάζης, τοῦτ' ἔστι, τῆς περιουσίας.
- [03217] Γάζα γὰρ λέξις μὲν εἶναι λέγεται Περσικῇ, δηλοῖ δὲ τὸν πλοῦτον, ἦτοι τὴν περιουσίαν.
- [03218] <sup>[9Kai]</sup> ἦλθεν Ἡσαΐας ὁ προφήτης πρὸς τὸν βασι- λέα Ἐξεχίαν, καὶ εἶπε πρὸς αὐτόν·
- [03219] Τί λέγουσιν οἱ ἄνθρωποι οὗτοι, καὶ πόθεν ἤκασιν πρὸς σέ;
- [03220] Καὶ εἶπεν Ἐξεχίας·
- [03221] Ἐκ γῆς πόρρωθεν ἤκασιπρὸς με, ἐκ Βαβυλῶνος.
- [03222] Καὶ εἶπεν Ἡσαΐας·
- [03223] Τί εἶδοσαν ἐν τῷ οἴκῳ σου;

- [03224] Καὶ εἶπεν Ἐζεχίας·
- [03225] Πάντα τὰ ἐν τῷ οἴκῳ μου εἶδοσαν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου, ὃ οὐκ εἶδοσαν, ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου εἶδοσαν.
- [03226] Καὶ εἶπεν αὐτῷ [70.796] Ἡσαΐας·
- [03227] Ἄκουσον τὸν λόγον Κυρίου Σαβαώθ·
- [03228] Ἴδου ἡμέραι ἔρχονται, καὶ λήψονται πάντα τὰ ἐν τῷ οἴκῳ σου, καὶ ὅσα συνήγαγον οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης, εἰς Βαβυλῶνα ἦξει, καὶ οὐδὲν οὐ μὴ καταλείψωσιν·
- [03229] εἶπε δὲ ὁ Θεός·
- [03230] ὅτι Καὶ ἀπὸ τῶν τέκνων σου ὧν ἐγέννησάς γε λήψονται, καὶ ποιήσουσι σπάδονας ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυλωνίων.<sup>9</sup> Ἀπέσταλται μὲν ὁ προφήτης παρὰ Θεοῦ, πλὴν ἐν ἀρχαῖς Ἐζεχία συντετυχηκῶς ὡς ἀπὸ γνώμης οἰκειᾶς ἀφιγμένος προσποιεῖται λαλεῖν.
- [03231] Ταύτη τοί φησι·
- [03232] Τί λέγουσιν οἱ ἄνθρωποι οὗτοι;
- [03233] Ἐν ἤθει δὲ πολλῷ γέγονεν ὁ λόγος αὐτῷ.
- [03234] Ἀφίκοντο μὲν γὰρ οἱ Βαβυλώνιοι, τάχα που τὴν αἰτίαν, ὡς ἔφην, ἀναμα- θεῖν σπουδάζοντες τῆς ἀνόπιν ὑποστροφῆς τοῦ ἡλίου, καὶ ἐφ' ὅτῳ γέγονε τὸ διαβόητον οὕτω σημεῖον.
- [03235] Ὁ δὲ καίτοι μᾶλλον, ὡς ἔφην, ἀφηγεῖσθαι δέον αὐτοῖς τὴν θεῖαν ὑπεροχὴν, καὶ ὅτι τοῖς αὐτοῦ νεύμασιν ἢ κτίσις παραχωρεῖ, τὸν οἶκον ἔδειξε τῶν θυμιαμάτων, καὶ τῆς γάζης.
- [03236] Διαπυνθάνεται τοιγαροῦν ὁ προφήτης ἐφ' ὅτῳ τε ἤκουσι, καὶ τίς ὁ λόγος αὐτοῖς.
- [03237] Ὁ δὲ πρὸς τοῦτο μὲν ἔφη παντελῶς οὐδέν;
- [03238] ὅτι δὲ ἐκ Βαβυλῶ- νος ἤκουσι, καὶ ἐκ γῆς μακρόθεν, αὐτὸ δὴ τουτί καὶ μόνον φησί·
- [03239] τάχα που καὶ μέγα πεφρονηκῶς, ὡς καὶ τῶν ἄγαν, καὶ μακροῖς διαστήμασι τοῖς μεταξὺ κει- μένοις ἀφεστηκῶς, τῆς πρὸς αὐτὸν μεταποιεῖσθαι φιλίας οὐ μετρῶς διεσπουδακῶς.
- [03240] Ἐρομένου δὴ οὖν τοῦ προφήτου τί ἄρα τεθέανται, τοῦ γε μὴν βα- σιλέως οὐδὲν ἀπομείναι λέγοντος ἄποπτον αὐτοῖς, ἡμέρας ἦξιν φησί, καθ' ἃς ἅπαντα τὰ ἐν τοῖς θησαυ- ροῖς αὐτοῦ, καὶ διὰ σπουδῆς, καὶ διὰ φροντίδος τῶν πρὸ αὐτοῦ συναγνηγεμένα, μετοιχῆσονται πρὸς Βα- βυλωνίους;
- [03241] προσετίθει δὲ τούτοις ὅτι καὶ ἐκ τῶν ἐσομένων αὐτῷ κατὰ καιροὺς παίδων, ὡς ἐν μακρο- τέραις δὲ τοῦ γένους διαδοχαῖς σπάδονας, τοῦτ' ἔστιν, εὐνούχους, ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυ- λωνίων ποιήσουσιν οἱ ταῦτα δηλονότι τεχνίται.
- [03242] Συμ- βεβηκέναι δὲ τὰ τοιαῦτά φησι, μᾶλλον δὲ ἢ τῶν Βασιλειῶν διαμαρτύρεται βίβλος, ἐν ἡμέραις Ἰεχο-νίου, ὅτε κατὰ κράτος ἄπασαν τὴν Ἰουδαίαν ἐλὼν ὁ Ναβουχοδονόσορ, κατεμπήσας δὲ τὰ Ἱεροσόλυμα, καὶ προσέτι τὸν θεῖον νεῶν, ἀπεκόμισε τὸν Ἰσραὴλ αἰχμάλωτον, ἐν οἷς ἦσαν οἱ τῶν ἀμφὶ τὸν θεσπέσιον Δανιὴλ ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυλωνίων, οὓς φησι γενέσθαι σπάδονας, τοῦτ' ἔστιν εὐνούχους.
- [03243] Ποία τις οὖν ἄρα καὶ ἐφ' ὅτῳ χρησίμῳ γέγονε τῆς τοιαύτης προαπαγγελίας τὸ χρῆμα;
- [03244] Δείκνυσι γὰρ διὰ τούτου Θεός, ἢ ὅτι τοῖς ἐκ Βαβυλῶνος ἤκουσιν, ἄμει- νον ἦν δήπου, καὶ σοφόν, ἀναγκαίαν ποιήσασθαι διήγησιν τὰ παραδόξως γεγεννημένα διὰ τῆς θείας ὑπεροχῆς, καὶ μεγαλουργίας, ἡγουν καὶ μονονουχὶ καὶ κατερεθίσαι τὸν Βαβυλωνίων ὀφθαλμὸν, διὰ τοῦ παραδειξάει τὰ κεκρυμμένα ἐν θησαυροῖς.
- [03245] [9Καὶ] εἶπεν Ἐζεχίας πρὸς Ἡσαΐαν·
- [03246] Ἀγαθὸς ὁ λόγος Κυρίου ὃν ἐλάλησε·
- [03247] γενέσθω δὲ εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου.<sup>9</sup> Ἠπόρησε πρὸς ἀπολογία, καὶ τοῖς ἑαυτοῦ πταιί- μασι τὸν ἐπικουροῦντα λόγον οὐκ ἔχων, ἀγαθὸν εἶναί φησι τὸν τοῦ Θεοῦ λόγον, καίτοι προαπηγγελκῶς τὰ ἐφ' οἷς ἦν εἰκὸς ἄσχετον ἐξ ὀμμάτων καταχεῖσθαι [70.797] δάκρυον.
- [03248] Εἶτα τὴν ἐν ταῖς ἰδίαις ἡμέραις εἰρημένην [γρ.
- [03249] εἰρήνην] ζητεῖ, μονονουχὶ καὶ φράσας ἐρῶσθαι τοῖς μετ' αὐτὸν ἐσομένοις, καὶ ἀφειδήσας παντελῶς χώρας τε ὁμοῦ τῆς ἰδίας πόλεως τε καὶ γένους.
- [03250] Ἄλλ' ἦν ἄμεινον αὐτῷ κατολοφύρεσθαι μὲν ἐπὶ γε τοῖς προηγορευμένοις, ἐξαιτησαὶ δὲ παρὰ Θεοῦ τὸν ἔλεον, καὶ ἐπὶ τοῖς μετ' αὐτὸν, οὐ πρόσκαιρον, καὶ συνεσταλ- μένην εὐημερίαν αἰτεῖν.
- [03251] Ἀλλὰ γὰρ ἀσθενῆς ἄγαν ὁ ἀνθρώπου νοῦς, καὶ πολλὰ πταιόμεν, κατὰ τὸ γεγραμ- μένον, ἀγχίνους δὲ καὶ σοφὸς οὐδεὶς ἂν γένοιτο τῶν καθ' ἡμᾶς εἰσάπαν, διεκπίπτει δὲ πολλάκις εἰς τὸ μὴ ἔχον ὀρθῶς, καὶ καρδία θεοφιλῆς, καὶ νοῦς ὁ τεθραυμασμένος.
- [03252] [9Παρακαλεῖτε.] παρακαλεῖτε τὸν λαόν μου, λέγει ὁ Θεός·
- [03253] ἱερεῖς, λαλήσατε εἰς τὴν καρδίαν Ἰερου- σαλήμ, παρακαλέσατε αὐτήν, ὅτι ἐπλήσθη ἡ ταπείνωσις αὐτῆς·

[03254] Λέλυται αὐτῆς ἡ ἁμαρτία, ὅτι ἐδέξατο ἐκ χειρὸς Κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς.<sup>9</sup> Μεταπεφοίτηκεν ὁ λόγος ἐπὶ τὰ ἐν Χριστῷ, καὶ τῆς δι' αὐτοῦ χάριτος ποιεῖται λοιπὸν ἐναργῆ τὴν ἀνάρῃσιν·

[03255] πλὴν οὐκ ἔξω τοῦ εἰκότος ὁράται κεχω- ρηκῶς, οὔτε μὴν εἰσκεκομισμένος ἐν οὐ καιρῷ τῷ καθήκοντι.

[03256] Φαῖεν γὰρ ἂν ἴσως τινὲς τῶν οὐ λίαν ἠκριβηκότων τὰ ἐν τῇ θεῖᾳ Γραφῇ·

[03257] Τίνα δὴ τρόπον τοῖς Ἐξεχίου λόγοις ὁ προφήτης ἐν τούτοις ἡμῖν ποιεῖται γείτονα τὴν ἐπὶ Χριστῷ προαγόρευσιν;

[03258] Ἀπολογησόμεθα δὲ πρὸς τοῦτο ἡμεῖς ἐκεῖνο λέγον- τες·

[03259] ὅτι διαμνημονεύσας ὁ λόγος τῆς τελευταίας ἀλώσεως τῆς Ἰουδαίων γῆς, καὶ αὐτῶν δὲ τῶν Ἰερο-σολύμων, ὡς ἐν καιρῷ καὶ χρεῖα λοιπὸν, τὴν μετὰ τοῦτο γενομένην παρὰ Θεοῦ παράκλησιν εἰσκεκόμικεν ἀναγκαίως.

[03260] Ἐρῶ δὲ διὰ βραχέων τὴν διασάφησιν ἀκριβῆ τῶν ἀρτίως ἡμῖν εἰρημένων.

[03261] Πλεῖσται μὲν γὰρ γεγόνασι κατὰ τῶν Ἱεροσολύμων ἔφοδοι, καὶ πεπόρηται πολλάκις ἡ τῶν Ἰουδαίων χώρα·

[03262] τοῦτο μὲν ὑπὸ χειρὸς Ἀσσυρίων·

[03263] τοῦτο δὲ καὶ ἐξ ὁμόρων Βαβυρίων, καὶ μὴν καὶ ἐτέρων τινῶν καταδηούντων αὐτήν.

[03264] Εἶτα τελευταία γέγονεν ἄλωσις, ἡ διὰ γε τοῦ Ναβουχοδονόσορ ἐν καιροῖς τῆς Ἰεχονίου βασιλείας, ὅτε καὶ αἰχμάλωτος ὁ Ἰσραὴλ εἰς τὴν τῶν ἠρηκότων ἀπεκομίσθη χώραν.

[03265] Καὶ ἐν καιροῖς τῆς βασιλείας Κύρου τῆς αἰχμαλωσίας ἀνέθη καὶ ὑπενόστησεν εἰς τὴν Ἰουδαίαν, ἀνεδείματό τε τὸν νεῶν, καὶ κατακῆ- κασιν οὐ μεμερισμένως, μέχρι τῆς τοῦ Σωτῆρος ἡμῶν παρουσίας.

[03266] Ἐπειδὴ τοίνυν τῆς ἐσχάτης αἰχμ- αλωσίας πεποιῖται μνήμην, ὅτε πάντα τὰ ἐν θησαυ- ροῖς τῶν βασιλέων τῆς Ἰουδαίας ἐλθόντες [γρ.

[03267] ἔχοντες] οἱ Βαβυλώνιοι ὑπενόστησαν εἰς τὴν ἑαυτῶν, ἀναγ- καίως καὶ τῆς μετὰ τοῦτο γεγενημένης παρακλήσεως, δῆλον δὲ ὅτι τῆς διὰ Χριστοῦ, ποιεῖται τὴν προαγόρευ- σιν τοῖς τὸ θεῖον ἱερουργούσιν Εὐαγγέλιον, ἐπιτάττων, καὶ λέγων·

[03268] [ἘΠαρακαλεῖτε.] παρακαλεῖτε τὸν λαόν μου, λέγει ὁ Θεός.

[03269] [Ἐ] Παράκλησις γὰρ πρὸς σωτηρίαν πρῶ- τοῖς μάλιστα τοῖς ἐξ Ἰσραὴλ ἢ Χριστοῦ γέγονε πα- [70.800] ρουσία, καὶ τὰ δι' αὐτοῦ θεσπίσματα λέγοντος ἐναρ- γῶς·

[03270] [Ἐ] Ὅτι ἀπεστάλην εἰ μὴ εἰς τὰ ἀπολωλότα πρό- βητα οἴκου Ἰσραὴλ.

[03271] [Ἐ] Ὡς τοίνυν, φησὶν, ἱερεῖς, ὧς λειτουργοὶ τῶν νεῶν, καὶ διὰ Χριστοῦ θεσπισμάτων, λαλήσατε εἰς τὴν καρδίαν Ἱερουσαλήμ, τοῦτ' ἔστιν, εὐπαράδεκτον τοῖς ἀκρωμένους τὸν τῆς παρακλή- σεως ποιήσασθε λόγον.

[03272] Φορτικὸς μὲν γὰρ ὁ νόμος ἦν ἅπασι, καὶ σκιὰς διδάσκων καὶ τύπου·

[03273] οὐκ εἰς νοῦν καὶ καρδίαν τὴν περὶ τῶν ἀναγκαίων ἐνείεις παιδευ- σιν τοῖς ἀκρωμένους, ἀλλ' οἷον ἐξωφανῆ τινα γνῶσιν τὴν ὡς ἐν γράμμασι μόνοις ἐνετίθει μόλις.

[03274] Τὸ δὲ γε σωτήριον, καὶ εὐαγγελικὸν λαλεῖται κήρυγμα, δεικνύοντος τοῦ ἁγίου Πνεύματος τῆς ἐκάστου δια- νοίας τὸ βάθος, καὶ πνευματικὰς θεωρίας εἰσπέμπον- τος, καὶ τοὺς τῶν ἁγίων ἐμπηγνύντος λόγους, καὶ τοῖς ἐσωτάτοις τῆς διανοίας μυχοῖς οἰοεὶ πως ἐγκα- τακαίοντος.

[03275] Τοιοῦτός τις ἦν ὁ μακάριος Δαβὶδ ψάλλον τε καὶ λέγων·

[03276] [Ἐ] τῇ καρδίᾳ μου ἔκρυψα τὰ λόγια σου, ὅπως ἂν μὴ ἀμάρτω σοι.

[03277] [Ἐ] Ἀλλὰ καὶ τοῖς ἁγίοις ἀποστόλοις προσπεφώνηκεν ὁ Σωτῆρ, ὅτι Θέσθε ὑμεῖς εἰς τὰς καρδίας ὑμῶν λόγον, δῆλον δὲ ὅτι τὸν παρ' αὐτοῦ, καὶ σωτήριον.

[03278] Ὅτι δὲ εἰς νοῦν καὶ καρ- δίαν λαλεῖται τὸ εὐαγγελικὸν κήρυγμα παρὰ τῶν ἁγίων μυσταγωγῶν, συνεργαζομένου πρὸς τοῦτο, μᾶλλον δὲ κατορθούντος τὸ πᾶν τοῦ ἁγίου Πνεύματος, ἐκ τῶν ἱερῶν Γραμμάτων ἔποιτο ἂν ἡ πίστις.

[03279] Ἐφη γάρ που Θεὸς δι' ἐνὸς τῶν ἁγίων προφητῶν·

[03280] [Ἐ] ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ, καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν·

[03281] οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πα- τράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, τοῦ ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἀνέμειναν ἐν τῇ διαθήκῃ μου.

[03282] Καγὼ ἡμέ- λησα αὐτῶν, λέγει Κύριος, ὅτι αὐτὴ ἡ διαθήκη ἦν διαθήσομαι αὐτοῖς ἐν ταῖς ἡμέραις ἐκείναις, λέγει Κύριος·

[03283] διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ τὰς καρδίας αὐτῶν ἐπιγράψω αὐτούς.

[03284] [Ἐ] Γράφει δὲ τισὶ καὶ ὁ μακάριος Παῦλος·

[03285] [Ἐ] ἐπιστολὴ ὑμῶν ὑμεῖς ἐστε, γινωσκομένη τε καὶ ἐπιγινωσκο- μένη ὑπὸ πάντων ἀνθρώπων, φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμ- μένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκίνας.

- [03286] [6] Δοκεῖ δέ τισιν, ἀντί τῶν τοῦ θεοῦ κηρύγματος ἱερουργῶν ἱερεῖς ἐν τούτοις ὠνομάσθαι τοὺς ἀγγέλους τοὺς ἁγίους·
- [03287] οἷς δὴ μάλιστα πρόπει ἄν και τὸ ἐν καρδίαις δύνασθαι λαλεῖν.
- [03288] Παρακαλέσατε τοίνυν αὐτήν.
- [03289] Τί δὴ ἄρα λέγοντες;
- [03290] ὅτι κατέληξε τῆς ὀργῆς τῆς ἐπ' αὐτοῖς γενομένης ὁ τῶν ὅλων Θεός.
- [03291] [6Ἐπλήσθη] ἡ ταπεινώσις αὐτῆς.
- [03292] [6] Αποχρώντως γὰρ, φησὶ, τετα- πείνωται, καὶ λέλυται αὐτῆς ἡ ἁμαρτία.
- [03293] [6Ἵτι] ἐδέξατο ἐκ χειρὸς Κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς.
- [03294] [6] Ἄρ' οὐχὶ πέρα τοῦ δέοντος ἐκόλαζε Θεός, καὶ οὐκ ἰσορρό- πους τοῖς ἐγκλήμασιν ἐπέτιθει τὰς δίκας, ἀλλ' ὑπὲρ ταύτας πολὺ, καὶ οἷον ἐν διπλῶ·
- [03295] εἶτα πῶς οὐκ ἀπί- θανον τὸ χρῆμά ἐστι;
- [03296] Πῶς δὲ ἀληθεύσει, λέγων·
- [03297] Οὐκ ἐκδικήσει Κύριος δις ἐπὶ τὸ αὐτὸ ἐν θλίψει;
- [03298] πῶς [70.801] οὖν ἄρα συνιέναι χρῆ τὸ εἰρημένον;
- [03299] οἷονεὶ γὰρ τις φιλόπαις πατήρ και πλείστην ἔχων τὴν εὐσπλαγχ- νίαν πλημμελοῦντά τινα τὸν υἱὸν (τῶν υἱῶν?) ὀλίγα λελυπηκῶς, οἶεται τάχα που και παρὰ τοῦ μέτρου τὸ ἐπ' αὐτῷ πεποιῆσθαι κίνημα·
- [03300] αἴτιον δὲ τούτου φιλοστοργία, καὶ ἡ παισὶν ἐκ πατρὸς ὀφειλομένη διάθεσις·
- [03301] οὕτω δεδέχθαι φησὶν ἐκ χειρὸς Κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς, τὴν παρακαλουμένην Ἰερουσαλήμ, ἐπὶ πολὺ μὲν ἄγαν κατεγνωσμένην, δεινοῖς τε, καὶ ἀφορήτοις πράγμασι, μετρίως γε μὴν, καὶ οὐκ ἰσορρόπως τοῖς παρ' αὐτοῦ γινομένοις κεκολασμένην.
- [03302] [6Καὶ] γὰρ ἐστὶν ἀληθῶς οἰκτίρμων και ἐλεήμων ὁ Κύριος, μακρόθυμος, και πολυέλεος, και ἀληθινός, και οὐ κατὰ τὰς ἀνομίας ἡμῶν ἐποίησεν ἡμῖν;
- [03303] οὐδὲ κατὰ τὰς ἁμαρτίας ἡμῶν ἐποίησεν ἡμῖν.
- [03304] [6] [9Φωνῆ] βοῶντος ἐν τῇ ἐρήμῳ·
- [03305] Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
- [03306] Πᾶσα φάραγξ πληρωθήσεται, και πᾶν ὄρος και βουνός ταπεινωθήσεται·
- [03307] και ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, και ἡ τραχεῖα εἰς πεδιάδα, και ὀφθήσεται ἡ δόξα Κυρίου, και ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι Κύριος ἐλά- λησε.9 Λελυτρῶσθαι λέγων τὸν Ἰσραὴλ, ἀπηλλάχθαι δὲ και τῶν ἰδίων πταισμάτων τὴν Ἰερουσαλήμ παρα- κληθῆναι τε προστεταχῶς αὐτήν, μονονουχὶ κατὰ πόδας τῶν εἰρημένων ἰόντα τε, και τρέχοντα τὸν τῆς παρακλήσεως ὑποφαίνει καιρόν·
- [03308] ἔστι δὲ οὗτος τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας, οὗ και πρόδρομος εἰσβέβηκεν ὁ θεσπέσιος Βαπτιστῆς ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, διακεκραγῶς τε και λέγων·
- [03309] [6Ἐτοιμά-σατε] τὴν ὁδὸν Κυρίου·
- [03310] εὐθείας ποιεῖτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν.
- [03311] [6] Τοῦτό τοι προεγνωκῶς ἐν πνεύ- ματι, και ὁ μακάριος Ζαχαρίας ὁ αὐτοῦ γεγονώς Ἰωάννου πατὴρ προεφήτευσε, λέγων·
- [03312] [6Καὶ] σὺ, παιδίον, προφήτης Ὑψίστου κληθήσῃ·
- [03313] προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου ἐτοιμάσαι τὰς ὁδοὺς αὐτοῦ.
- [03314] [6] Και περὶ αὐτοῦ πρὸς αὐτοὺς ἔφασκεν ὁ Σω- τήρ·
- [03315] [6Ἐκεῖνος] ἦν ὁ λύχνος ὁ καιόμενος και φαίνων.
- [03316] [6] Ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
- [03317] [6] Ἥλιος μὲν γὰρ δικαιοσύνης, και φῶς τὸ ἀληθινόν ἐστὶν ὁ Χριστός.
- [03318] Λύχνῳ δὲ παρεικά- ζει τὸ Γράμμα τὸ ἱερὸν, τὸν μακάριον Βαπτιστῆν.
- [03319] Ὡς γὰρ πρὸς τὸ θεῖον τε και ἄρόρητον φῶς, πρὸς τὴν ἀφραστόν τε και ὑπερμεγέθη λαμπρότητα, παρεικά- ζοιτο ἄν εἰκὸς τῷ λύχνῳ τῷ βραχεῖ τὸ

τῆς ἀνθρωπίνης διανοίας μέτρον, καὶ εἰ πλήρες γένοιτο φῶτος καὶ σοφίας.

[03320] Τί τοίνυν ἐστὶ τὸ, <sup>[6]Ετοιμάσατε</sup> τὴν ὁδὸν Κυρίου, καὶ τότε γὰρ δεῖν εὐθείας ποιῆσθαι τὰς τρίβους αὐτοῦ;

[03321] Σαφηνίζει προστιθείς·

[03322] <sup>[6]Πᾶσα</sup> φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδιάδα.

[03323] <sup>[6]</sup> Εἰσὶ μὲν γὰρ λεωφόροι τινές, ἧτοι τρίβοι βάσιμοι μὲν ἤκιστα γὰρ, τραχεῖα δὲ αὐταὶ καὶ δυσπόρευτοι, ὡς πῆ μὲν ἀνίστασθαι πρὸς ὄρη τε καὶ βουνούς, πῆ δὲ αὐτὰς καταφέρεισθαι, καὶ εἰς κρημνοὺς ἀποκρεμάσθαι βαθεῖς.

[03324] Εἰ δὲ δὴ γένοιτό πως ὑψιζῆσαι μὲν τὰ ὑψοῦ καὶ ἀνάπτυκτα, ἀναπύμπλασθαι δὲ τὰ ἐν κοίλῳ καὶ βάθει, τότε δὴ, τότε πάντη τε καὶ πάντως εἰς εὐθείαν ἔσται τὰ σκολιὰ, καὶ εἰς <sup>[70.804]</sup> ψιλὰ πεδία, καὶ οἶον ὑπτίον ἔχοντα τὴν ὁδὸν τὰ τραχεῖα τε, καὶ φαραγγώδη.

[03325] Πότε τοῦτο;

[03326] τοῦτο γέγονε νοητῶς διὰ τῆς τοῦ Σωτῆρος ἡμῶν ἰσχύος.

[03327] Πάλαι μὲν γὰρ ἅπασι, ὡς ἔπος εἶπεῖν, ἀνθρώποις δυσπόρευτος ἦν ἡ ἐξαιρετος ζωὴ, καὶ τῆς εὐαγγελικῆς πολιτείας ἡ τρίβος ἀνεπιτήδευτος, διάτοι τὸ κεκρατῆσθαι τὸν τῶν ἀπάντων νοῦν κοσμικαῖς καὶ γεώδεσιν ἐπιθυμίαις, καὶ τοῖς τῆς σαρκὸς ἐκτόποις κινήμασιν ὑποφέρεσθαι.

[03328] Ἐπειδὴ δὲ γεγινώς ἄνθρωπος, ἧτοι σὰρξ, κατὰ τὰς Γραφὰς, κατήργηκε τὴν ἁμαρτίαν ἐν τῇ σαρκί, καθεῖλε δὲ καὶ ἀρχὰς καὶ ἐξουσίας, καὶ τοὺς κοσμοκράτορας τοῦ κόσμου τούτου, λείαν ἡμῖν καὶ εὐδρομωτάτην ἀπέφηγε τὴν εἰς εὐσέβειαν ὁδὸν οὐδὲν ἔχουσαν τὸ ἀναντες, ἢ καὶ ἡρμένον ὑψοῦ, οὐδὲν τὸ κοῖλον τὸ κάτω, ἀλλ' εἰς πεδία μάλλον ἐψιλωμένην.

[03329] Πάντα τὰ σκολιὰ γεγόνασιν εἰς εὐθείαν.

[03330] Καὶ οὐχὶ τοῦτο μόνον, ἀλλὰ γὰρ <sup>[6]καὶ</sup> ὀφθήσεται, φησὶν, ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι Κύριος ἐλάλησε.

[03331] <sup>[6]</sup> Δόξαν δὲ φησὶν ὀφθήσεσθαι, πῶς ἢ τίνα τρόπον;

[03332] Ἦν μὲν γὰρ, καὶ ἔστιν ὁ μονογενὴς τοῦ Θεοῦ Λόγος, ἅτε δὴ καὶ Θεὸς ὑπάρχων, καὶ ἐκ Θεοῦ Πατρὸς ἀπορόχως γεγεννημένος ἐν ταῖς τῆς θεότητος ὑπεροχαῖς ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, θρόνων τε, καὶ κυριοτήτων καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·

[03333] καὶ αὐτὸς ἐστὶν ὁ τῆς δόξης Κύριος, ἐγνώκαμεν δὲ καὶ ἡμεῖς τὴν δόξαν αὐτοῦ, καίτοι πάλαι μὴ εἰδότες, ὅτε καθ' ἡμᾶς γενόμενος ἄνθρωπος οἰκονομικῶς ἔδειξεν ἑαυτὸν, ἰσοσθενῆ, καὶ ἰσουργόν, καὶ ἰσοκλεῖ τῷ Θεῷ καὶ Πατρὶ, φέρων τὰ πάντα τῷ ὀνόματι τῆς δυνάμεως αὐτοῦ, καὶ κατορθῶν εὐκόλως τὰς θεοσημίας, ἐπιτιμῶν τῇ κτίσει, νεκροὺς ἀνίστας, καὶ τὰ ἕτερα δὲ τῶν θαυμάτων ἀμογητὶ κατορθῶν.

[03334] Ὡφθη τοίνυν ἡ δόξα Κυρίου·

[03335] τεθέαται δὲ καὶ πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, δηλὸν δὲ ὅτι τοῦ Πατρὸς.

[03336] Σωτήρα γὰρ ἡμῖν καὶ Λυτρωτὴν πέπομφεν ἐξ οὐρανοῦ τὸν Υἱόν.

[03337] Τελειούντος γὰρ οὐδὲν τοῦ νόμου, καὶ τῶν ἐν τύποις θυσιῶν οὐκ ἔχουσῶν τὸ δύνασθαι διασμήχειν ἁμαρτίας, ἐν Χριστῷ τελειούμεθα, καὶ ἀπάσης κηλίδος ἀπηλλαγμένοι, τῷ τῆς υἰοθεσίας τετιμήμεθα πνεύματι.

[03338] Καὶ ἡ μὲν ἐπὶ τούτῳ χάρις, τότε γὰρ ἦκον εἰς τὸν τοῦ διασώζοντος σκοπὸν, ἐπὶ πᾶσαν ἂν ἰοὶ σάρκα, τοῦτ' ἔστιν, ἐπὶ πάντας ἀνθρώπους.

[03339] Σάρκα γὰρ ἐν τούτοις τὸν ἀνθρώπον νοητέον.

[03340] Εἰ δὲ δὴ φαίνοντο τινες τῆς σωτηρίας ἡμοιοηκότες, ἀψευδῆς ἂν εἴη, καὶ οὕτως ὁ τοῦ προφήτου λόγος.

[03341] Ὁ γὰρ σκοπὸς τοῦ τιμήσαντος.

[03342] καὶ διασῶσαι θελήσαντος, καὶ οὐχὶ τῶν κεκλημένων τὸ ῥάθυμον ἐξετάζεται.

[03343] Προσεπάγει δὲ ἀναγκαίως ὡς ὅτι Κύριος ἐλάλησε, ἵνα μὴ τις οἴηται ψευδηγορεῖν αὐτὸν, ἢ καὶ ἀπὸ καρδίας, ἢ καὶ τὸ δοκοῦν ἐρεύγεσθαι τυχόν.

[03344] Ἀλλ' ὅτι τὸ τῷ Θεῷ δόξαν, καὶ τὸ πάντη τε καὶ πάντως ἐσόμενον προμεμήνυκε.

[03345] <sup>[9]Φωνή</sup> λέγοντος·

[03346] Βόησον.

[03347] Καὶ εἶπα·

[03348] Τί βοήσω;

[03349] Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ἄνθος χόρτου.

[03350] Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε·

[03351] τὸ ῥῆμα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.<sup>9</sup> Ὅτι μὴ ἐτέρως ἔξεστιν ἰδεῖν τὸ σωτήριον τοῦ Θεοῦ τοὺς ἀληθῶς ἐρῶντας αὐτοῦ, καὶ τυχεῖν αὐτοῦ γλιχομένους, πλὴν ὅτι μόνου τοῦ ἐλέσθαι φρονεῖν τε, <sup>[70.805]</sup> καὶ δοῦναι τὰ αὐτῶ δοκοῦντα καὶ φίλα, καθίστησιν ἐναργές.

[03352] Δεῖ γὰρ, οἶμαι, τοὺς ἐθέλοντας ἀγιοπρεπῶς πολιτεύεσθαι, καὶ τὴν εὐαγίαν, καὶ ἐξαίρετον ἐπανελέ-σθαι ζωὴν, καὶ τῆς ἐν Χριστῶ πολιτείας οἷά τινα στέφανον ἀναδησασθαι τὰ αὐχήματα, παρ' οὐδὲν μὲν ποιεῖσθαι τὸν ἐν τῷδε τῷ βίῳ περισπασμόν, δόξαν δὲ τὴν ἐν ἀνθρώποις, καὶ πρόσκαιρον, ὡς ἀπωτάτω ῥίπτειν, ἠγγεῖσθαι τε κατὰ ἀλήθειαν χόρτῳ καὶ πόαις ὡμοιωσθαι τὰ ἀνθρώπινα, ἔχειν τε εἰς νοῦν καὶ καρδίαν τὸ τοῦ Θεοῦ ῥῆμα, τοῦτ' ἔστι, τὸν ἐκ Θεοῦ, καὶ Πατρὸς Λόγον.

[03353] Κατοικεῖ γὰρ ἐν ταῖς καρδίαις ἡμῶν διὰ τῆς πίστεως, καὶ τὸ θεῖον αὐτοῦ Πνεῦμα καταπλουτήσαντες, αὐτὸν ἔχομεν ἐν ἑαυτοῖς.

[03354] Αξιώκτητον γὰρ τὸ χρημᾶ ἔστι, καὶ τῆς εἰς αἰῶνα πρόξενον ζωῆς.

[03355] Διαμένων γὰρ εἰς τὸν αἰῶνα, καὶ ζῶν ὁ τοῦ Θεοῦ Λόγος διατηρεῖ, καὶ ζωοποιεῖ.

[03356] Εἰ δὲ δὴ βούλοιτό τις τὸ τοῦ Θεοῦ ῥῆμα νοεῖν τὴν ἐν-τολήν αὐτοῦ·

[03357] φαμὲν ὅτι καὶ τοῦτό ἐστιν οὐ μετρίως ὀνησιφόρον.

[03358] Διατηρεῖ γὰρ καὶ αὐτὸ τοὺς κατορθοῦν-τας αὐτὸ πρὸς μακροαἰῶνα βίον·

[03359] κατὰ γε τὸ παρ' αὐτοῦ τοῦ Σωτῆρος εἰρημένον·

[03360] <sup>[6Ἀμὴν]</sup> ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον μου τηρήσῃ, θάνατον οὐ μὴ ἴδῃ εἰς τὸν αἰῶνα.

[03361] <sup>[9Ἐπ]</sup> ὄρος ὑψηλὸν ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιών, ὑψώσον τῇ ἰσχύϊ τὴν φωνὴν σου, ὁ εὐαγ-γελιζόμενος Ἱερουσαλήμ·

[03362] ὑψώσατε, μὴ φοβεῖ-σθε·

[03363] εἰπὸν ταῖς πόλεσιν Ἰούδα·

[03364] Ἰδοὺ ὁ Θεὸς ὑμῶν, ἰδοὺ Κύριος μετὰ ἰσχύος ἔρχεται, καὶ ὁ βραχίων μετὰ κυρείας.

[03365] Ἰδοὺ ὁ μισθὸς αὐτοῦ μετ' αὐτοῦ, καὶ τὸ ἔργον ἐναντίον αὐτοῦ.

[03366] Ὡς ποιμὴν ποιμανεῖ τὸ ποῖμνιον αὐτοῦ, καὶ τῷ βραχίονι αὐτοῦ συν-ἀξει ἄρνας, καὶ ἐν γαστρὶ ἐχούσας παρακαλέσει.<sup>9</sup> Τοῖς τὸ θεῖον καὶ σωτήριον ἱεροουργοῦσι κήρυγμα, φημί δὴ τοῖς ἀγίοις ἀποστόλοις καὶ εὐαγγελισταῖς, ἢ καὶ ἀπαξαπλῶς τοῖς κατὰ καιροῦς τῶν λογικῶν ποιμνίων προεστηκόσι, καὶ μυσταγωγικὸν ἔχουσι τὸ ἐπιτήδευμα, τίνα δὴ τρόπον εἶεν φιλόθεοί τε, καὶ διαβόητοι, καὶ τῆς ἀνωτάτω δόξης ἐπίμεστοι διαδείκνυσιν ἐν τούτοις.

[03367] Οὐ γὰρ τοι προσήκει, φησὶν, εὐαγγελιζόμενον τοῖς ἀπανταχοῦ τὴν δόξαν καὶ τὸ σωτήριον τοῦ Θεοῦ περιδεῶς, καὶ ὑπεσταλμένως, καὶ λανθάνειν σπουδάζοντα τοῦτο δοῦναι·

[03368] ἀλλ' οἷον ὑψοῦ γεγονότας, καὶ ἀπασιν ὀρωμένους, καὶ ἐν πολλῇ παρόρησίᾳ καθάπερ ἐν ὄρει πηδήσαντας δια-πρυσίῳ τρόπον τινὰ κεχρηῆσθαι φωνῇ, καὶ δειμάτος ἐλευθέρῳ.

[03369] Ὁ δὲ καὶ ὑπάρξαι σφίσιν, αὐτοὶ οἱ θεσπέ-σιοι μαθηταὶ λιπαροῦντες, ἔφασκον πρὸς τὸν τῶν ὅλων κρατοῦντα Θεόν·

[03370] Καὶ νῦν, Κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, δῆλον δὲ ὅτι τῶν Ἰουδαίων, καὶ δὸς τοῖς δούλοις σου μετὰ παρόρησίας λαλεῖν τὸν λόγον σου.

[03371] Ὑψώσατε τοίνυν, μὴ φοβεῖσθε, φησὶν.

[03372] Απαγγέλλετε ταῖς πόλεσιν Ἰούδα, Ὁ Θεὸς ὑμῶν, ἰδοὺ Κύριος μετὰ ἰσχύος ἔρχεται, καὶ ὁ βραχίων μετὰ κυρείας.

[03373] Τὸ δὲ Ἰδοὺ προστιθεῖς, οὐκ εἰς μῆκος ἐὰ τῆς ἀφίξεως ἀνατείνεσθαι τὴν ἐλπίδα, ἀλλ' ὅσον οὐδέπω, καὶ μετὰ βραχὺ παρεσόμενον, μᾶλλον δὲ καὶ ἀγχίθυρον ἤδη πως γεγονότα τὸν Λυτρωτὴν <sup>[70.808]</sup> διαδείκνυσι.

[03374] Χεῖρα γὰρ ὡσπερ προτείνειν αὐτοὺς προστέταχε, καὶ δακτύλῳ φανεροῦν τὸν προηγγελ-μένον.

[03375] Ὅτι δὲ οὐ καθ' ἓνα τῶν ἀγίων προφήτων οὔτε μὴν ἐν μέτροις ἔσται τοῖς ἰκέταις, ἀλλ' ἐν ἐξουσίᾳ δεσποτικῇ, καὶ ἐν δυνάμει τε καὶ κυριότητι τῇ θεοπρεπεστάτῃ, διεσάφησεν εἰπὼν, <sup>[6Μετὰ]</sup> ἰσχύος ἔρχεται, καὶ βραχίων μετὰ κυρείας.

[03376] <sup>[6]</sup> Οἱ μὲν γὰρ θεσπέσιοι προφῆται γενέσθαι τινὰ παρὰ Θεοῦ, καὶ μὴν καὶ ὑπάρξαι τοῖς ὑπὸ χεῖρα λαοῖς παρεκάλουν.

[03377] Ὁ δὲ γε τῶν ὅλων Σωτῆρ καὶ Κύριος, οὐ προσευ-χὴν ἀνατείνων, οὔτε μὴν ἐξ αἰτήσεώς τι δεχόμενος, καὶ διδοὺς, ἀλλ' ὡς Υἱὸς ἀληθῶς, τὰ ἐκ Πατρὸς ἀγαθὰ μετὰ τῆς ἐλευθέρῳ πρεπούσης ἀξίας διανεμένηκε τοῖς πιστεῦσασιν εἰς αὐτὸν, εἰργάζετο δὲ πάντα δυ-νάμει τε ἰδία χρώμενος, καὶ μέντοι καὶ ἐξουσία.

[03378] Ὅτι δὲ τῆς οικονομίας τὸ μυστήριον οὐκ ἄκαρπον ἔσται τῷ καθ' ἡμᾶς γενομένῳ, καὶ σταυρὸν ὑπομεί-ναντι, καὶ τὸν ἐν αὐτῷ θάνατον, διαδείκνυσι λέγων·

[03379] <sup>[6Ἰδοὺ]</sup> ὁ μισθὸς μετ' αὐτοῦ, καὶ τὸ ἔργον ἐναντίον αὐτοῦ,<sup>6</sup> καὶ μισθὸν ὀνομάζει τὸν ἐκ τοῦ κατὰ σάρκα τεθνάναι καρπόν.

[03380] Ἐφη γὰρ, ὅτι <sup>[6Ἀμὴν]</sup> λέγω ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει.

[03381] Ἐάν δὲ ἀποθάνῃ, καρπὸν πλείονα φύει.

[03382] <sup>[6]</sup> Καὶ πάλιν·



- [03383] [6Eάν] ὑψωθῶ ἐκ γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.
- [03384] [6] Ὡς γὰρ ὁ Παῦλος φησιν·
- [03385] [6Υπέμεινε] σταυρὸν αἰσχυνῆς καταφρονήσας.
- [03386] Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ ὄνομα, τὸ ὑπὲρ πᾶν ὄνομα·
- [03387] ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων·
- [03388] καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ [6] Πατρὸς· τοῦτο καὶ ὁ θεσπέσιος Δαβὶδ προεγνώκως ἐν πνεύματι ψάλλει καὶ φησι πρὸς αὐτόν·
- [03389] [6Πάντα] τὰ ἔθνη ὅσα ἐποίησας ἤξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου, Κύριε.
- [03390] [6] Οὐκοῦν οὐκ ἄμισθος οὐδὲ ἄκαρπος ἡ οἰκο- νομία.
- [03391] Ἠκολούθησε δὲ καὶ γέγονεν ὡσπερ ἐν ὀφθαλμοῖς αὐτοῦ ποιμαίνοντος τὰ ἑαυτοῦ ποίμνια, καὶ τῷ βραχίονι αὐτοῦ, τοῦτ' ἔστι, τῇ ἰσχυρί συλλέγοντος ἄρνας.
- [03392] Οἱ γὰρ πιστεύσαντες εἰς αὐτόν ὡς ἀρτιγενῆ, καὶ νεογνὰ πρόβατα πρὸς καινότητα ζωῆς ἀνεκτί- σθησαν, λαχόντα δηλονότι τὴν ἄνωθεν, καὶ διὰ τοῦ Πνεύματος ἀναγέννησιν.
- [03393] Τοιγάρτοι τὸ λογικὸν ἐπιπο- θοῦσι γάλα τρεφόμενα μὲν νηπιοπρεπῶς ἐν ἀρχαῖς, ἀναβαίνοντα δὲ, καὶ εἰς μέτρον ἡλικίας τοῦ πληρώ- ματος τοῦ Χριστοῦ.
- [03394] Οὐκοῦν ἐποιμάνθησαν μὲν οἱ ἄρνες, παρακέκληνται δὲ καὶ κυοφοροῦσαί τινες, ἥτοι ἐν γαστρὶ ἔχουσαι.
- [03395] Ἄρνες μὲν γὰρ ὡσπερ ἀρτι- φανεῖς, καὶ ἀρτιτόκοι νοοῖντ' ἂν εἰκότως οἱ ἐξ ἔθνων.
- [03396] Ἐχούσας γε μὴν ἐν γαστρὶ φαίη τις ἂν τοὺς ἤδη τὸν ἐπ' αὐτῷ λόγον ᾠδίνοντας, ὡς ἀπὸ γε τῶν νομικῶν διδαγμάτων, προφητικῶν κηρυγμάτων.
- [03397] Σέσωκε γὰρ ὁ Χριστὸς, οὐχὶ δὴ μόνους τοὺς ἐξ ἔθνων, ἀλλὰ γὰρ καὶ τοὺς ἐξ αἵματος Ἰσραὴλ, πρὸς οὓς δὴ μάλιστα, καὶ ἀπεστάλθαι φησίν, οἱ καὶ παρακέκληνται βε- βαιοῦντες τῇ πίστει τὴν προσδραμοῦσαν ἐν αὐτοῖς τοῦ μυστηρίου γνῶσιν ἀκριβῆ.
- [03398] [9Τίς] ἐμέτρησε τῇ χειρὶ τὸ ὕδωρ, καὶ τὸν οὐρα- [70.809] νὸν σπιθαμῆ, καὶ πᾶσαν τὴν γῆν δρακί;
- [03399] Τίς ἔστησε τὰ ὄρη σταθμῶ, καὶ τὰς νάπας ζυγῶ;
- [03400] Τίς ἔγνω νοῦν Κυρίου, καὶ τίς σύμβουλος αὐτοῦ ἐγένετο, ὃς συμβιβάσει αὐτόν;
- [03401] Ἥ πρὸς τίνα συνεβουλεύσατο, καὶ συνεβίβασεν αὐτόν;
- [03402] Ἥ τίς ἔδειξεν αὐτῷ κρῖσιν;
- [03403] Ἥ ὁδὸν συνέσεως τίς ἔδει- ξεν [9] αὐτῷ; Διὰ τῶν ἀνεφίκτων τε καὶ ἀμηχάνων ἅπασιν ἀν- θρώποις, μᾶλλον δὲ τάχα πού, καὶ ταῖς ἄνω, καὶ ἐν οὐρανῷ δυνάμεσι πειράται δεικνύειν τῆς ἐν Θεῷ σο- φίας τὸ ὑπερτενές τε καὶ ἀκατάληπτον.
- [03404] Τεθαύμασται γὰρ τὸ μυστήριον τοῦ Χριστοῦ, καὶ ἐν ἀπορρήτοις ὁράται λόγοις τῆς οἰκονομίας ὁ λόγος.
- [03405] Καί μοι δοκεῖ ταῖς τοῦ Παύλου φωναῖς ἐπὶ καιροῦ κεχηρημένον εἰ- πεῖν·
- [03406] [6Ω] βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! Τίς γὰρ ἔγνω νοῦν [6] Κυρίου; Ἡ οὐκ ἀδελφὰ τοῖς προκειμένοις ταυτί, φαίη τις ἂν καὶ μάλα εἰκότως;
- [03407] Βαθὺ γὰρ βάθος, καὶ ἀκατάληπτον τὸ ἐν τοῖς θείοις σκέμμασι διαφαίνεται.
- [03408] Καὶ ὡσπερ ἐστὶν ἀνεπιτήδευτον παντελῶς καὶ ἀμη- χανον ἀνθρωπεῖα χειρὶ σύμπαν μετρεῖσθαι τὸ ὕδωρ, καὶ σπιθαμῆ τὸν οὐρανόν, καὶ ἅπασαν δὲ τὴν γῆν δρακί, καὶ σταθμῶ, καὶ ζυγῶ τὴν τῶν ὀρῶν ὀλκὴν ὅση τίς ἐστι γενέσθαι καταφανῆ, κατὰ τὸν ἴσον του- τονι τρόπον, οὐκ ἂν τις καταλάβῃ τὸν νοῦν Κυρίου.
- [03409] Καὶ πιστώσεται λέγων αὐτὸς δι' ἑνὸς τῶν ἁγίων προφητῶν·
- [03410] [6Οὐ] γὰρ εἰσιν αἱ ὁδοί μου ὡσπερ αἱ ὁδοὶ ὑμῶν, ἀλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχουσιν αἱ ὁδοί μου ἀπὸ τῶν ὁδῶν ὑμῶν, καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου.
- [03411] [6] Ποῖον γὰρ, φησίν, ἐδεήθην ποτὲ τοῦ συμβουλευόντος ἢ συμβιβάζοντος, ἢ δεικνύοντος αὐτῷ κρῖσιν, τοῦτ' ἔστιν, τὴν δικαιοσύνην, ἥτοι δικαιοκρισίαν, ἢ συνέσεως ὁδόν.
- [03412] Εἰ γὰρ αὐτόχρομα σοφία τυγχάνει, καὶ αὐτὸς σοφοὶ πάντα νοῦν, καὶ φωτὸς ἐστὶ τοῦ κατὰ σύνεσιν τῇ λογικῇ κτίσει χορηγός·
- [03413] πῶς ἂν ἐτέρου δέοιτ' ἂν, ἢ κατὰ τίνα τρόπον ὅπερ ἂν βουλευσάιτο, διαμωμήσαιτ' ἂν τις;
- [03414] Ὅτι δὲ ἐντεῦθεν ὄφελος μέγα τοῖς ἀκρω- μένοις ὁ προφήτης ἐνεργάζεται.

[03415] Ἦδη γὰρ τινες τῶν ἀπίστων ἔτι κατατολμῶσι λέγειν·

[03416] Τί γὰρ ἔδει καθ' ἡμᾶς γενέσθαι τὸν τοῦ Θεοῦ Λόγον, καὶ σαρκὸς ἀν- ἔχεσθαι, καὶ ῥύπον τὸν ἐξ αὐτῆς, διασῶσαι θελήσαντα τοὺς ἐπὶ γῆς, καίτοι κατανεύσαι φησι χαλεπὸν οὐδὲν ὡς Θεὸς κατορθῶσαι τε τὸ δοκοῦν.

[03417] Εἶτα πῶς οὐκ εἰκὴ γέγονεν ἄνθρωπος;

[03418] Καὶ δι' ἐκτόπων ἐννοιῶν περιστάντες ἀνοσίως εἰς τὸ ἀκαλλῆς τὴν οἰκονομίαν, τῆ τοῦ μυστηρίου μάχονται δόξη.

[03419] Ανακόπτει τοίνυν αὐτῶν τὰς ἀσυνέτους κενοβουλίας ὁ προφήτης ἐν τούτοις·

[03420] καὶ ἀκατάληπτον εἶναί φησι τὴν ἐν Θεῷ σο- φίαν, καὶ τὸν ἐν αὐτῷ νοῦν, εἰ καὶ ἔστιν αὐτόχροημα σοφία καὶ νοῦς ὁ ὑπερτάτω τε καὶ ἀκραιφνέστατος, ἵνα λοιπὸν καὶ ἀπαράδεκτος ἦν, μᾶλλον δ' ἂν γελῶτο δικαίως τῶν ἀπίστων ὁ λόγος, ἐπιτιμᾶν, οὐκ οἶδ' ὅπως, τῆ μετὰ σαρκὸς οἰκονομία τοῦ Μονογενοῦς οὐκ εὖ γενομένη τετολημῶτων.

[03421] Δοκεῖ δέ τισι·

[03422] Τίς ἐμέ- τρησε τῆ χειρὶ τὸ ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, [70.812] καὶ τὰ ἐξῆς, ἐφαρμόττειν τῷ πάντων κρατοῦντι Θεῷ, ὡς δυναμένῳ καὶ ὕδωρ ἐκμετρεῖν, οὐρανὸν τε καὶ γῆν, ὄρη τε καὶ νάπας, καὶ πάντων ἀπαξᾶπλῶς ἔχοντι γνῶσιν, καὶ τῶν ἀνεφίκτων, καταδραττομένῳ τε παντός τοῦ γεγονότος, καὶ ὡς οὐδὲν ἔχοντι τὰ ἐν μεγέθει τε καὶ ὄγκῳ τοσοῦτῳ τῶν κτισμάτων καὶ τὰ ἐν ἀμετρήτῳ πληθυῖ νοούμενα.

[03423] Τό γε δὴ χρῆ- ναι νοεῖν οὕτως εἰ γέ τις ἔλοιτο, τυχὸν ἀδικήσειεν ἂν οὐδέν.

[03424] {ΙΤΟΜΟΣ Ε΄.}1 [9Ei] πάντα τὰ ἔθνη ὡς σταγῶν ἀπὸ κάδου, καὶ ὡς ῥοπὴ ζυγοῦ ἐλογίσθησαν, καὶ ὡς σίελος λο- γισθήσεται;

[03425] Ὁ δὲ Λίβανος οὐχ ἰκανὸς εἰς καῦ- σιν, καὶ πάντα τὰ τετράποδα οὐχ ἰκανὰ εἰς ὄλο- κάρπωσιν, καὶ πάντα τὰ ἔθνη εἰς οὐδὲν εἰσι, καὶ ὡς οὐδὲν ἐλογίσθησαν.

[03426] Τίνι ὁμοιώσατε Κύριον, καὶ τίνι ὁμοιώματι ὁμοιώσατε αὐτόν;

[03427] Μὴ εἰκόνα ἐποίησε τέκτων, ἢ χρυσοχόος χωνεύσας χρυσίον περιεχρύσωσεν αὐτόν;

[03428] Ξύλον γὰρ ἄσηπτον ἐκ λέγεται τέκτων, καὶ σοφῶς ζητεῖ πῶς στήσει αὐ- τοῦ εἰκόνα, ἵνα μὴ σαλεύηται.

[03429] Οὐ γνῶσεσθε;

[03430] οὐκ ἀκούετε;

[03431] οὐκ ἀνηγγέλη ἐξ ἀρχῆς ὑμῖν;

[03432] οὐκ ἔγνωτε τὰ θεμέλια τῆς [9] γῆς; Τῆς μετὰ σαρκὸς οἰκονομίας τοῦ Μονογενοῦς ὁ προ- φητικὸς ἡμῖν διαμνημονεύσας λόγος, καὶ ἀποχρώντως καταθαυμάσας τὴν ἀπόρρητον σοφίαν, δι' ἧς καὶ σε- σώσμεθα, καὶ τὸν φύσει τε καὶ ἀληθῶς Δεσπότην ἐπ- εγνωκότες, τῆς παρ' αὐτοῦ χάριτος ἠξιώμεθα, συναγῆ- γερμένοι μὲν ὡς ἄρνες τῷ βραχίονι αὐτοῦ, γεγονότες δὲ καὶ ὑπ' αὐτῷ καθάπερ ὑπὸ ποιμένι τῷ λίαν ἀγαθῷ·

[03433] τέθεικε γὰρ τὴν ψυχὴν ὑπὲρ τῶν ἑαυτοῦ προβάτων.

[03434] Καὶ μὴν καὶ ἀνεφικτον ἀποφήνας τοῦ δύνασθαι κατ- ιδεῖν, ἤγουν ἀναμετρησαὶ τυχὸν τὸν νοῦν, σοφίαν τε τὴν ἀνωτάτω καὶ πάντων ἐπέκεινα διωμολογηκῶς αὐ- τὸν, εἰσκεκόμικεν ἀναγκαίως τὸν πρὸς γε τοὺς ἐξ ἔθνων, ἤγουν ἐτι προσκυνούντας τῆ κτίσει παρὰ τὸν κτίσαντα, ποιούμενον λόγους, καὶ ἀποκομίζοντα μὲν τῆς ἀρχαίας, καὶ προγονικῆς, καὶ πατροπαράδοτου πλάνης, μεθιστάντα δὲ πρὸς τὰ βελτίω καὶ πρὸς γνῶσιν ἀνακομίζοντα τὴν ἀνθρωποπρεπῆ.

[03435] Καταδεί- κνυσι τοίνυν τοῦ πάντων κρατοῦντος Θεοῦ τὴν ἀμέ- τρητον ὑπεροχὴν, καὶ τῆς ἐνούσης αὐτῷ μεγαλοπρε- πείας τὸ ὑπερφερὲς ἀξίωμα, καὶ ὅτι πάντα αὐτῷ σμικρὰ, καὶ ἐν ἴσῳ τοῦ μηδενὸς καταλογισθεῖεν ἂν ὡς πρὸς γε, φημὶ, τῆς ἐνούσης αὐτῷ δυνάμεώς τε καὶ δόξης τὸ ὑπερτενές.

[03436] Ταύτητοί φησιν·

[03437] Εἰ πάντα τὰ ἔθνη ὡς σταγῶν ἀπὸ κάδου, καὶ ὡς ῥοπὴ ζυγοῦ ἐλο- γίσθησαν, καὶ ὡς σίελος λογισθήσονται.

[03438] Μικρὰ δὲ ταυτὶ καὶ τοῦ μηδενὸς ἄξια παντελῶς.

[03439] Τί γὰρ μία καταφερομένη σταγῶν ἀπὸ κάδου;

[03440] Τί δ' ἂν εἴη καὶ ζυγοῦ ῥοπὴ, πρὸς ἰσότητα φέρουσα τὸ ἡττηθῆναι δο- κοῦν;

[03441] Τί δὲ καὶ σίελος, τοῦτ' ἔστι, πτύσμα τὸ ἀν- θρώπινον;

[03442] Ἀλλ' οὐδὲν ἀρκέσειεν αὐτῷ, φησὶν, ὁ Λί- βανος εἰς καῦσιν, ἢ εἰς ὀλοκάρπωσιν πάντα τὰ τετράποδα.

[03443] Εὐκαταφρόνητα δὲ τὰ τοιάδε παντελῶς·

[03444] κἂν εἰ πάντα προσκομίζοιτο πρὸς ὀλοκάρπωσιν αὐτῷ, [70.813] καὶ αὐτὰ τῆς τοῦ Θεοῦ δόξης ἐρρίφθω κατόπιν.

[03445] Καὶ εἰ πάντα τὰ ἔθνη, φησὶν, ὡς οὐδὲν εἰσιν, καὶ ὡς οὐδὲν ἐλογίσθησαν, τίνι ὁμοιώματι ὁμοιώσατε αὐτόν;

[03446] Τί γὰρ ἔσται τὸ εἰκὸς αὐτῷ, καὶ ἰσοστατοῦν, ἢ εἰς φύσιν, ἢ εἰς ὀλκὴν, ἢ καὶ εἰς εὐκλείας λόγον;

- [03447] Ἄρα γὰρ μὴ τέκτονος τέχναις, καὶ ξυλουργοῦ ἐμπειρίας;
- [03448] ἄρα χρυσοχόων, ἢ καὶ ὡς ἐν εἰκόνι μεμόρφωται πρὸς ὅτιοῦν τῶν κτισμάτων;
- [03449] ἦγουν ἐποιήθη, φησὶν, ἀνδροειδὲς ἄγαλμα;
- [03450] Οὐ μενοῦν.
- [03451] Οὐ γὰρ ἂν γένοιτό τι τὸ ἴσον αὐτῷ.
- [03452] Θεὸς γὰρ ὑπάρχων φύσει, καὶ κατ' αὐτὸν οὐκ ὄντος ἐτέρου, πάντα που πάντως καὶ ὑπερ- κείσεται.
- [03453] Ἀποφίνας δὴ οὖν παντὸς ἐπέκεινα τοῦ πεποιημένου καὶ κεκλημένου πρὸς γένεσιν, διαγελαῖ μετὰ τοῦτο τὴν εἰδώλων ποιήσιν, καὶ φησὶν, ὅτι Ξύ- λον ἄσηπτον ἐκλέγεται τέκτων, καὶ σοφῶς ζητεῖ, πῶς στήσει αὐτοῦ εἰκόνα, ἵνα μὴ σαλεύηται·
- [03454] ὥστε τῆς τοῦ τέκτονος ἐμπειρίας εἶη ἂν, τὸ, τοῖς πλανωμένοις κατὰ γε τὸ μέτρον τῆς ἐνούσης συνέσεως αὐτῷ, κατα- σκευάσαι θεὸν κατὰ τὸ αὐτοῖς δοκοῦν, καὶ διὰ πλεί- στης ἀσφαλείας ἐπικουρούμενον, ἵνα μὴ σαλεύηται καὶ συνθραύηται πεσόν.
- [03455] Ἦσαν οὖν ἄρα θεῶν ἐν σπάνει, οἱ τῶν εἰδώλων προσκυνηταὶ, τεκτονικῆς ἐμπειρίας οὐκ οὔσης ἐπὶ τῆς γῆς·
- [03456] ἀλλ' οὐδ' ἂν ἐσώζοντο τὰ γε- γονότα χειροποίητα, εἰ μὴ σοφῶς ἐζήτησεν ὁ τεχ- νουργὸς τὰ δι' ὧν ἂν ἐστάναι δύναιντο, καὶ ἀκλόνητον ἔχειν τὴν ἔδραν.
- [03457] Φαίη δ' ἂν, οἶμαι, τίς, καὶ σφόδρα εἰ- κότως τὸ διὰ φωνῆς τοῦ Δαβίδ·
- [03458] [6Τὰ] εἰδωλα τῶν ἐθνῶν ἀργύριον, καὶ χρυσίον, ἔργα χειρῶν ἀνθρώ- πων.
- [03459] [6] Προσεπάγει δὲ τούτοις·
- [03460] [6Ὅμοιοι] αὐτῶν γέ- νοιντο πάντες οἱ ποιοῦντες αὐτὰ, καὶ πάντες οἱ πε- ποιήτες ἐπ' αὐτοῖς.
- [03461] [6] Διαγελάσας τοίνυν τὴν εἰδώλων κατασκευὴν, μεθίστησι τὸν λόγον ὡς ἐντροπὴν τε καὶ ἐπανόρθωσιν τῶν πεπλανημένων, καὶ ἀπροφάσιτον αὐτοῖς τὸ ἐπὶ τούτῳ πλημμελὲς ἀποφαίνει λέγων·
- [03462] Οὐ γνώσεσθε;
- [03463] οὐκ ἀκούσεσθε;
- [03464] ἀντὶ τοῦ, οὐκ ἔγνωτε;
- [03465] οὐκ ἠκούσατε;
- [03466] οὐκ ἀνηγγέλη ἐξ ἀρχῆς ὑμῖν;
- [03467] οὐκ ἔγνωτε τὰ θεμέλια τῆς γῆς;
- [03468] Θεμέλια δὲ τῆς γῆς τελευταῖά τε καὶ ἄκρα φησὶν αὐτῆς.
- [03469] Ἔγνωτε δὴ οὖν, φησὶν, οἱ ἐκ περάτων εἰς πέρατα.
- [03470] Ἦκούσατε, καὶ ἀνηγγέλη ὑμῖν ἐξ ἀρχῆς.
- [03471] Ἀνηγγέλη δὲ τί;
- [03472] Ὅτι Θεὸς μὲν ὁ φύ-σει καὶ ἀληθῶς, εἷς γέ ἐστι καὶ μόνος·
- [03473] ξύλα δὲ καὶ λίθοι, καὶ ἕτερον οὐδὲν, τὰ δι' ἀνθρώπων ἡμῖν εἰς θεοὺς τεχνουργούμενα.
- [03474] Οὐ γὰρ σεσίγηκεν ἡ θεόπνευ- στος Γραφή·
- [03475] ἄνωθεν δὲ μάλλον ἢ τῆς ἀληθείας κερκῆ- ρυκται γνώσις, διὰ πατριαρχῶν, διὰ νόμου καὶ προ- φητῶν.
- [03476] Οὐ γὰρ ὅτε καθ' ἡμᾶς γενόμενος ὁ τοῦ Θεοῦ μονογενὴς Λόγος, ἄνθρωπος ἐπέλαμψεν τοῖς ἐπὶ τῆς γῆς·
- [03477] τότε καὶ πρῶτον ἐν ταῖς ἐσχάταις διαβολαῖς τοῦ πλανᾶσθαι γέγονεν.
- [03478] Ἀλλ' ἦν ἀρχαῖον, ὡς ἔφην, τῆς εἰδωλολατρίας τὸ κατηγορημα.
- [03479] Οὐ γὰρ διαλέλοιπεν ὁ τῶν ἀγίων χορὸς κακύνων αὐτήν, καὶ βδελυρὰν ἀπο- φαίνων, καὶ τὸν τῶν ὄλων Δημιουργὸν καὶ Κύριον ἐναργῆ καθιστάς.
- [03480] [90] κατέχων τὸν γύρον τῆς γῆς, καὶ οἱ κατ- οικοῦντες ἐν αὐτῇ ὡς ἀκρίδες.
- [03481] Ὁ σπήσας ὡς καμάραν τὸν οὐρανόν, καὶ διαπήξας ὡς σκηνὴν τοῦ κατοικεῖν.<sup>9 [70.816]</sup> Ἀπὸ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν

θεωρεῖται, παρά γε τοῖς οὖσιν ἐν καλῶ φρε- νός.

[03482] Ἐνεστι γὰρ δὴ τοῖς σοφοῖς τὸ κατιδεῖν δύνα- σθαι, καὶ μάλα ῥαδίως, τίς δὴ ἄρα, καὶ πόσος ἐστὶν ὁ τοῦδε τοῦ παντός ποιητῆς καὶ τεχνίτης, ὡς ἀπὸ γε τῆς ὑπεροχῆς καὶ τῆς ἀρῆτου καὶ θεοπρεποῦς οἰκο- νομίας, καθ' ἣν ἡ κτίσις οὐκ οὔσα γέγονε, καὶ γενο- μένη σώζεται, τῆ τοῦ πεποιηκότος ἰσχύϊ πρὸς τὸ εὖ εἶναι καὶ συνεστάναι συνεχομένη.

[03483] Τίτι γὰρ ἂν ὁμοιω- θεῖη;

[03484] φησὶν ὁ Κύριος.

[03485] Πῶς δὲ οὐχ ὑπὲρ πάντα νοῦν ὁ μόνος τῆ χειρὶ δραπτόμενος ἀπάσης τῆς γῆς, καὶ συνέχων αὐτὴν πρὸς τὸ ἐρηρεῖσθαι καλῶς, καὶ οἶά τινα καμάραν ἐπανορθώσας αὐτὴ τὸν οὐρανόν, καὶ ἐν τρόπῳ σκηνης διατείνας, ὥστε κατοικεῖν ἐν αὐτῇ τοὺς δι' οὓς δηλονότι καὶ γέγονεν;

[03486] Ὡς γὰρ αὐτός πού φησιν ὁ προφήτης·

[03487] Οὐκ εἰς κενὸν ἐποίησεν αὐτὴν, ἀλλὰ κατοικεῖσθαι.

[03488] Ἀρ' οὖν πολὺ πρὸς Θεόν, φησὶ, καίτοι ἀμέτρητος οὔσα τῶν ἐν γῆ κατοικούντων ἢ πληθύς;

[03489] οὐδαμῶς.

[03490] Ὡς γὰρ τοι πρὸς τὴν τοῦ Θεοῦ μεγαλειότητα καὶ ὑπεροχὴν εἶεν ἂν ὡς ἀκρίδες.

[03491] Ἦ καὶ καθ' ἕτερον τρόπον.

[03492] Κατέχει γὰρ τὸν γύρον τῆς γῆς, τοῦτ' ἐστὶν, ἅπαντα τὸν κύκλον αὐτῆς, καὶ οὐδὲν πρὸς αὐτὸν οἱ κατοικούντες αὐτὴν, καίτοι δι- κην ἀκρίδων ἀγγελιδὸν ἐν αὐτῇ καταβοσκόμενοι, καὶ ἀριθμοῦ παντός ἰόντες ἐπέκεινα.

[03493] Θαυμαστόν δὲ καὶ τοῦτο, καὶ μέγα πρὸς εὐφημίαν τοῦ πάντα ἰσχύοντος Θεοῦ.

[03494] <sup>[90]</sup> διδοὺς ἄρχοντας εἰς οὐδὲν ἄρχειν, τὴν δὲ γῆν ὡς οὐδὲν ἐποίησεν.

[03495] Οὐ γὰρ μὴ σπεύρωσιν, οὐδ' οὐ μὴ φυτεύσωσιν, οὐδ' οὐ μὴ ῥιζωθῆ εἰς τὴν γῆν ἢ ῥίζα αὐτῶν.

[03496] Ἐπνευσεν ἐπ' αὐτοὺς ἄνεμος, καὶ ἐξηράνθησαν, καὶ καταγιγίς ὡς φρύ- γανα ἀναλήψεται αὐτούς.<sup>9</sup> Ἔθος τοῖς πεπλανημένοις, καὶ οὐκ εἰδόσι Θεὸν τὸν φύσει καὶ ἀληθῶς, οὐχὶ δὴ μόναίς ταῖς τῶν δαι- μόνων ἀγέλαις προσκυνεῖν, καὶ τῷ ξύλῳ λέγειν·

[03497] Θεός μου εἶ σύ, καὶ τῷ λίθῳ, Σὺ ἐγέννησάς με, ἀλλὰ γὰρ καὶ ἀνθρώπους ἐπισήμους γεγονότας ἐπὶ τῆς γῆς ἀβουλότατα θεοποιεῖν.

[03498] Καὶ γοῦν ὁ Σεναχηρείμ ὑπονοστήσας ἐκ τῆς Ἰουδαίας εἰς τὴν ἑαυτοῦ, προσ- κυνεῖν ἐλέγετο τὸν πάτραρχον αὐτοῦ.

[03499] Προσεκόμιζον γὰρ καὶ τοῖς τεθνεῶσι θυσίας, ἤρωάς τε καλοῦντες αὐτοὺς ἀπεγράφοντο θεοὺς.

[03500] Ἔδει τοίνυν διαβεβλημέ- νης ἐναργῶς τῆς τῶν εἰδώλων πληθύς, καὶ ἐπ' αὐτὸν δὴ τοῦτον χωρῆσαι τὸν λόγον, ἀναπεῖσαι τοὺς πεπλα- νημένους οὐδὲν παντελῶς ἠγείσθαι τὰ ἀνθρώπινα·

[03501] ἀλλὰ γὰρ κἂν εἴ τινες τῶν ἐπὶ τῆς γῆς λαμπροί τε καὶ ἀξιάγαστοι γεγόνασι κατὰ καιροὺς, ἢ θώκοις ἐμ- πρέποντες τοῖς ἀνωτάτω, καὶ βασιλικοῖς, ἤγουν ἐτέ- ρας ὑπεροχῆς ἠξιομένοι κατὰ καιροὺς, κατὰ μηδένα τρόπον οἶεσθαι θεοὺς ὑπάρχειν αὐτούς, ἐννοεῖν δὲ μᾶλλον ὅτι, καὶ τὸ δύνασθαι, καὶ τὸ ἄρχειν τισὶν εἴη ἂν οὐκ ἐτέρωθεν πλην ὅτι παρὰ Θεοῦ δοτόν.

[03502] Καὶ ὅτι τὸ χρεῖμα δυσχερείας ἀπάσης ἀπηλλαγμένον ἐστὶ παρὰ γε τῷ πάντα ἰσχύοντι Θεῷ, διαδείκνυσιν ἐναρ- γῶς, οὐδὲν τοὺς ἄρχοντας εἰς τὸ ἄρχειν δίδοσθαι λέ- <sup>[70.817]</sup> γων παρ' αὐτοῦ.

[03503] Ἀνάγει δὲ καὶ ἐπὶ τὸ μείζον ἔτι καὶ φησι, Τὴν γῆν ὡς οὐδὲν ἐποίησεν.

[03504] Ὅτι δὲ ἐν ἐξ- ουσίᾳ κεῖται τῆ παρὰ Θεοῦ τὸ καὶ σώζεσθαι τινα μνήμην, ἢ μὴ, τῶν γεγονότων ἐν γῆ λαμπρῶν τε καὶ ἐπισήμων, ἀποφαίνει λέγων·

[03505] Οὐ γὰρ μὴ σπεύρωσιν, οὐδ' οὐ μὴ φυτεύσωσιν.

[03506] Εἰ μὴ γὰρ βούλοιτο, δηλονότι Θεός, οὐδένα, φησὶν, ἔξουσιν ἐν γῆ καρπὸν, ἀλλ' οὐδὲ ῥίζαν ἢ μνήμην, ἀλλ' οἶον ἀνέμου κατενεχθέντος ἐπ' αὐτοὺς βαδιούνται πρὸς τὸ μηδὲν, φρυγάνοις ἐν ἴσῳ.

[03507] Πάντα γὰρ τὰ ἀνθρώπινα μικρὰ καὶ εὐδιαρῆριστα, καὶ ἐνανάτρεπτα παντελῶς, καὶ πόαις ἐν ἴσῳ κατα- μαραίνεται.

[03508] Προσκυνητέον οὖν ἄρα Θεῷ δὴ μόνῳ τῷ κατὰ φύσιν καὶ ἀληθῶς, καὶ λόγος ἔστω μηδεὶς τῶν ἐξ ἐπιστήμης τεκτόνων ἐξευρημένων, μήτε μὴν ἀνθρώπων οἷς ἐπεγράφη πρὸς τινῶν τὸ θεῶν ὄνομα.

[03509] Νεκρολατρεία γὰρ τοῦτο, καὶ ἕτερον οὐδέν.

[03510] <sup>[9Nῶν]</sup> οὖν τίτι με ὁμοιώσατε;

[03511] καὶ εἶπεν, Ὑψω- θήσομαι, ὁ Ἅγιος.

[03512] Αναβλέψατε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν, καὶ ἴδετε τίς κατέδειξε ταῦτα πάντα·

[03513] ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐ- τοῦ, πάντας ἐπ' ὀνόματι καλέσει ἀπὸ πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος οὐδέν σε ἔλαθεν.9 Ὁ πάνσοφος Παῦλος κατακέκραγεν εἰκότως τῆς τῶν πλανωμένων ἀμαθίας, καὶ τῆς τῶν εἰδωλολα- τρούντων πληθύος

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 3]  
Litterarum Omnium Conspectus: 269 Litterae, quae repetitae sunt in 301,048 occasionibus

|   |      |        |   |      |     |
|---|------|--------|---|------|-----|
| α | 0945 | 23,150 | A | 0913 | 79  |
| β | 0946 | 1,391  | B | 0914 | 65  |
| γ | 0947 | 5,447  | Γ | 0915 | 108 |
| δ | 0948 | 5,427  | Δ | 0916 | 0   |
| ε | 0949 | 15,436 | E | 0917 | 150 |
| ζ | 0950 | 588    | Z | 0918 | 14  |
| η | 0951 | 4,566  | H | 0919 | 4   |
| θ | 0952 | 3,875  | Θ | 0920 | 547 |
| ι | 0953 | 13,510 | I | 0921 | 8   |
| κ | 0954 | 10,406 | K | 0922 | 691 |
| λ | 0955 | 7,308  | Λ | 0923 | 84  |
| μ | 0956 | 7,858  | M | 0924 | 163 |
| ν | 0957 | 24,370 | N | 0925 | 42  |
| ξ | 0958 | 969    | Ξ | 0926 | 2   |
| ο | 0959 | 20,490 | O | 0927 | 279 |
| π | 0960 | 9,038  | Π | 0928 | 380 |
| ρ | 0961 | 10,456 | P | 0929 | 4   |
| ς | 0962 | 12,961 | • | 0930 | 0   |
| σ | 0963 | 11,195 | Σ | 0931 | 324 |
| τ | 0964 | 23,918 | T | 0932 | 310 |
| υ | 0965 | 4,820  | Υ | 0933 | 33  |
| φ | 0966 | 2,562  | Φ | 0934 | 56  |
| χ | 0967 | 2,115  | X | 0935 | 305 |
| ψ | 0968 | 459    | Ψ | 0936 | 6   |
| ω | 0969 | 4,027  | Ω | 0937 | 5   |
| ϑ | 8164 | 126    |   |      | 0   |
| ϑ | 8165 | 200    | Ρ | 8172 | 42  |

|   |      |       |    |      |       |   |       |       |   |      |       |   |      |       |   |      |       |   |      |       |
|---|------|-------|----|------|-------|---|-------|-------|---|------|-------|---|------|-------|---|------|-------|---|------|-------|
| ά | 8049 | 3,058 | έ  | 8051 | 3,410 | ή | 8053  | 1,971 | ί | 8055 | 4,642 | ό | 8057 | 2,958 | ύ | 8059 | 2,166 | ώ | 8061 | 680   |
| ὰ | 8048 | 2,637 | ὲ  | 8050 | 1,551 | ἦ | 80852 | 2,149 | ἰ | 8054 | 5,437 | ὸ | 8056 | 3,294 | ὺ | 8058 | 834   | ὠ | 8060 | 220   |
| ἄ | 8118 | 492   |    |      | 0     | ἧ | 8134  | 1,965 | ἱ | 8150 | 2,471 |   |      | 0     | ῦ | 8166 | 3,139 | ῶ | 8182 | 2,393 |
| ἶ | 7936 | 2,747 | ἔ  | 7952 | 3,818 | ἡ | 7968  | 101   | ἰ | 7984 | 1,604 | ὀ | 8000 | 297   | ὺ | 8016 | 2,893 | ὠ | 8032 | 53    |
| ἷ | 7937 | 358   | έ  | 7953 | 266   | ή | 7969  | 774   | ί | 7985 | 685   | ό | 8001 | 943   | ύ | 8017 | 619   | ώ | 8033 | 387   |
| Ἰ | 7938 | 170   | ε̂ | 7954 | 1     | ἦ | 7970  | 114   | ἰ | 7986 | 0     | ὀ | 8002 | 0     | ὺ | 8018 | 0     | ὠ | 8034 | 10    |
| Ἱ | 7939 | 28    | ε̂ | 7955 | 3     | ἦ | 7971  | 20    | ἱ | 7987 | 33    | ὀ | 8003 | 80    | ὺ | 8019 | 27    | ὠ | 8035 | 1     |
| Ἲ | 7940 | 434   | ε̂ | 7956 | 1,061 | ἦ | 7972  | 146   | ἱ | 7988 | 255   | ὀ | 8004 | 218   | ὺ | 8020 | 68    | ὠ | 8036 | 7     |
| Ἳ | 7941 | 119   | ε̂ | 7957 | 160   | ἦ | 7973  | 54    | ἱ | 7989 | 120   | ὀ | 8005 | 617   | ὺ | 8021 | 245   | ὠ | 8037 | 76    |
| Ἴ | 7942 | 3     |    |      | 0     | ἦ | 7974  | 125   | ἱ | 7990 | 261   |   |      | 0     | ὺ | 8022 | 128   | ὠ | 8038 | 21    |
| Ἵ | 7943 | 0     |    |      | 0     | ἦ | 7975  | 43    | ἱ | 7991 | 135   |   |      | 0     | ὺ | 8023 | 92    | ὠ | 8039 | 35    |
| ἶ | 8064 | 0     |    |      | 0     | ἦ | 8080  | 4     |   |      | 0     |   |      | 0     | ὺ | 8167 | 0     | ὠ | 8096 | 10    |
| ἷ | 8065 | 0     |    |      | 0     | ἦ | 8081  | 7     |   |      | 0     |   |      | 0     | ὺ | 8163 | 0     | ὠ | 8097 | 0     |
| Ἰ | 8066 | 0     |    |      | 0     | ἦ | 8082  | 0     |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8098 | 0     |
| Ἱ | 8067 | 0     |    |      | 0     | ἦ | 8083  | 0     |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8099 | 0     |
| Ἲ | 8068 | 1     |    |      | 0     | ἦ | 8084  | 9     |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8100 | 6     |
| Ἳ | 8069 | 24    |    |      | 0     | ἦ | 8085  | 0     |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8101 | 0     |
| Ἴ | 8070 | 1     |    |      | 0     | ἦ | 8086  | 3     |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8102 | 2     |
| Ἵ | 8071 | 0     |    |      | 0     | ἦ | 8087  | 13    |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8103 | 15    |
| ἶ | 8115 | 166   |    |      | 0     | ἦ | 8131  | 317   |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8179 | 344   |
| ἷ | 8116 | 4     |    |      | 0     | ἦ | 8132  | 16    |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8180 | 8     |
| Ἰ | 8119 | 80    |    |      | 0     | ἦ | 8135  | 411   |   |      | 0     |   |      | 0     |   |      | 0     | ὠ | 8183 | 665   |

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 3]  
Verborum Omnium Conspectus: 13,802 Verba, quae repetita sunt in 60,431 occasionibus

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