

## 0393-0466 - Theodoretus Cyrri Episcopus - Interpretatio in Daniele

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## Interpretatio in Daniele

- [00001] ΤΟΥ ΜΑΚΑΡΙΟΥ ΘΕΟΔΩΡΗΤΟΥ ΕΠΙΣΚΟΠΟΥ ΚΥΡΟΥ ΥΠΟΜΝΗΜΑ ΕΙΣ ΤΑΣ ΟΡΑΣΕΙΣ ΤΟΥ ΠΡΟΦΗΤΟΥ ΔΑΝΙΗΛ.
- [00002] ΠΡΟΘΕΩΡΙΑ.
- [00003] Εἰ πᾶσι ῥάδιον ἦν τὰ τῶν θείων προφητῶν ἅνα πτύσσειν θεσπίσματα, καὶ τοῦ μὲν γράμματος ὑπερβαίνειν τὴν ἐπιφάνειαν, εἰς δὲ τὸ βάθος καταδύνειν, καὶ τὸν ἐκεῖ κρυπτόμενον τοῦ νοήματος μαργαρίτην θηρεῦναι, ἴσως ἂν εἰκότως ἐνομίσθη παρέλκον ἀνάγραπτον τούτων ποιῆσθαι τὴν ἐρμηνείαν, πάντων εὐπετῶς παρ' αὐτὴν τὴν ἀνάγνωσιν τῆς προφη<sup>[81.1257]</sup> τικῆς διανοίας ἐφικνουμένων·
- [00004] ἐπειδὴ δὲ μίαν μὲν ἅπαντες φύσιν ἐλάχομεν, οὐκ ἴσην δὲ ἅπαντες γνώσιν ἐλάβομεν (Ἐκάστῳ γὰρ δίδεται, φησὶν, ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον, καὶ ἄλλῳ μὲν δίδεται διὰ τοῦ Πνεύματος λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, ἕτερον δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι·
- [00005] καὶ τὰ ἐξῆς δὲ ὡσαύτως κατὰ διαίρεσιν ἅπαντα διανέμεται)·
- [00006] οὐδὲν ἀπεικὸς οἶμαι ποιεῖν, εἰ τοῖς ἀγνοοῦσι τὰ θεῖα τῶν συγγράμματα ἔγγραφον παραδῶν διδασκαλίαν, παιδόθεν μὲν αὐτοῖς ἐντραφεῖς, παρὰ πολλῶν δὲ συγγραφέων εὐσεβῶν σμικρὰν τινα γνώσιν ἔρανι σάμενος·
- [00007] καὶ γὰρ ὁ θεῖος παρακελεύεται νόμος, ἃ παρὰ τῶν πατέρων μεμαθήκαμεν, τοὺς ἐγγόνους διδάσκειν.
- [00008] Διδάξεις γὰρ αὐτὰ, φησὶ, τοὺς υἱοὺς σου, καὶ τοὺς υἱοὺς τῶν υἱῶν σου·
- [00009] οὐ χάριν καὶ ὁ μέγας διδάσκαλος Δαβὶδ, Προσέχετε, λαός μου, φησὶ, τὸν νόμον μου, κλίνατε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου·
- [00010] ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.
- [00011] Εἶτα δεικνύς πόθεν ταῦτα μεμάθηκεν, Ὅσα ἠκούσαμεν, φησὶ, καὶ ἔγνωμεν αὐτὰ, καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν, οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν, εἰς γενεὰν ἕτεραν.
- [00012] Καὶ τῆς γνώσεως τὴν αἰτίαν διδάσκων, Νόμον γὰρ, φησὶν, ἔθετο ἐν Ἰσραήλ·
- [00013] ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν, τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν, ὅπως ἂν γνῶ γενεὰ ἕτερα, υἱοὶ τεχνησόμενοι·
- [00014] καὶ ἀναστήσονται, καὶ ἀναγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν.
- [00015] Καὶ τὴν ἐκ τῆς διδασκαλίας ὠφέλειαν δεικνύς ἐπάγει·
- [00016] Ἵνα θῶνται ἐπὶ τὸν Θεὸν τὴν ἐλπίδα αὐτῶν, καὶ μὴ ἐπιλάθωνται τῶν ἔργων τοῦ Θεοῦ, καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσωσι.
- [00017] Ταῦτην τοίνυν τὴν διδασκαλίαν παρὰ τῶν πατέρων δεχόμενοι, χρῆός δίκαιον τοῖς μεθ' ὑμᾶς γενομένοις τε καὶ ἐσομένοις ὀφείλομεν, καὶ προσήκει τούτου τὴν ἔκτισιν εὐγνωμόνως ποιήσασθαι.
- [00018] Οὐ μόνον δὲ ἡμᾶς ὁ θεῖος διεγείρει νόμος, ἀλλὰ καὶ πολλοὶ τῶν ἐπισήμων συνήθων, θερμῶς ἡμᾶς λιπαρήσαντες, θαρῶσαι τὸν ἀγῶνα τοῦτον ἠνάγκασαν.
- [00019] Φέρε τοίνυν, τοῦ θειοτάτου Δανιήλ τὴν προφητείαν, ὡς ἐνὶ μάλιστα, σαφῆ τοῖς ἀγνοοῦσι ποιήσωμεν.
- [00020] Ἵσως δὲ, οὐδὲ τοῖς γνώσεως ἠξιωμένοις ἀχρηστος οὗτος ὁ πόνος γενήσεται·
- [00021] ἢ γὰρ πλείονα εὐρήσουσιν ὧν νενομῖκα σιν, ἢ τὰ αὐτῶν ἐν τοῖς ἡμετέροις εὐρίσκοντες, βεβαιώσουσι τῇ κοινωνίᾳ τὸ ὑπὸ σφῶν αὐτῶν θηρεῦθαι·
- [00022] φιλεῖ γὰρ πῶς ἢ τῶν πλειόνων συγκατάθεσις κρατύνει τὰ νοηθέντα.
- [00023] Τοῦτον δὲ τὸν προφήτην ἐπὶ τοῦ παρόντος ἐρμηνεύειν πειρώμεθα, οὐχ ὡς τῶν ἄλλων καταφρονοῦντες, μὴ γένοιτο·
- [00024] ἅπαντας γὰρ ἴσμεν τοῦ θείου Πνεύματος ὄργανα·
- [00025] ἀλλὰ πρῶτον <sup>[81.1260]</sup> μὲν, ὅτι τούτου τὴν ἐρμηνείαν ἡμᾶς οἱ συνήθεις ἐπήγγειλαν, καὶ προσῆκον ἠγούμεθα ἦν ἡτῆς θημεν χάριν, ταύτην δοῦναι τοῖς ἠτηκόσιν.
- [00026] Ἐπειτα δὲ ἡμᾶς ἡ Ἰουδαίων ἀνοία τε καὶ ἀναίδεια παρασκευάζει τοὺς μὲν ἄλλους ἐν τῷ παρόντι καταλιπεῖν, τὰς δὲ τούτου προρόσεις γυμνοῦν, καὶ δήλας ποιεῖν·

[00027] εἰς γὰρ τοσαύτην ἀναισχυντίαν ἤλασαν, ὡς καὶ τοῦ χοροῦ τῶν προφητῶν τοῦτον ἀποσχοινίζειν, καὶ αὐτῆς αὐτὸν τῆς προφητικῆς προσηγορίας ἀποστερεῖν.

[00028] Ἔστι δὲ αὐτῶν ἀναιδὲς μὲν, οὐκ ἀπὸ σκοποῦ δὲ τὸ τέχνασμα·

[00029] ἐπειδὴ γὰρ τῶν ἄλλων ἀπάντων πολλῶ σαφέστερον τὴν τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προεθέσπισε παρουσίαν, οὐ μόνον ἃ ποιήσει προαγορεύσας, ἀλλὰ καὶ τὸν χρόνον προειρηκῶς, καὶ τὸν μέχρι τῆς αὐτοῦ παρουσίας τῶν ἐτῶν ἐντεθεικῶς ἀριθμὸν, καὶ ἅπαν τα σαφῶς καταλέξας τὰ τούτους αὐτοὺς μετὰ τὴν ἀπιστίαν καταληψόμενα λυπηρὰ, εἰκότως, ἄτε δὴ θεομισεῖς καὶ τῆς ἀληθείας ἐχθροὶ, τολμῶσιν ἀναιδῶς λέγειν ὡς οὐκ ἔστι προφήτης ὁ ταῦτα καὶ μυρία ἕτερα χρησιμολογήσας, ἀποχρῆν ἡγούμενοι τὴν οἰκείαν ἀπόφασιν εἰς τὴν τοῦ ψεύδους βεβαίωσιν.

[00030] Θαυμαστὸν δὲ οὐδὲν, εἰ κατὰ τοῦ Μονογενοῦς λυτῆσαντες, τοὺς εὐνοῦς τοῦ Δεσπότης συκοφαντοῦσι θεράποντας·

[00031] συμβαίνει γὰρ τοῖς προτέροις τὰ δεῦτερα.

[00032] Διὸ καὶ ὁ Κύριός φησιν·

[00033] Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσι.

[00034] Καὶ πάλιν·

[00035] Εἰ τὸν οἰκοδεσπότην Βεελζεβούβ ἀπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκίαι κούς αὐτοῦ;

[00036] Ἴνα δὲ ἐκ πολλοῦ τοῦ περιόντος τὴν ἀναιδείαν αὐτῶν διελέγξωμεν, πυθόμεθα αὐτῶν οὕτως·

[00037] Τί προφήτου ἴδιον εἶναί φατε;

[00038] Ἀλλὰ γὰρ ἴσως ἂν εἴποιεν, τὸ τὰ μέλλοντα προειδέναι τε καὶ προλέγειν.

[00039] Ἴδωμεν τοίνυν, εἰ μὴ ταῦτα καὶ προμεμάθηκε, καὶ προείρηκεν ὁ μακάριος Δαυιὴλ.

[00040] Καὶ τὸν μὲν περὶ τοῦ Δεσπότης Χριστοῦ λόγον τέως ἐπισχῶμεν, τὰς δὲ ἄλλας αὐτοῦ προφητείας εἰς μέσον ἀγάγωμεν.

[00041] Εὐρίσκομεν τοίνυν αὐτὸν πολλὰ μὲν περὶ τῆς Βαβυλωνίων βασιλείας, πολλὰ δὲ περὶ τῆς Περσῶν καὶ Μακεδόνων, πολλὰ δὲ καὶ περὶ τῆς τῶν Ῥωμαίων προαγορεύσαντα·

[00042] καὶ τίνα μὲν πείσεται ὁ Βαβυλωνίων βασιλεὺς, ὅπως δὲ Πέρσαι τὴν ἐκείνου παραλήψονται βασιλείαν, ἔπειτα ὅτι τούτους καταλύσας ὁ Μακεδὼν τελευτήσει μὲν αὐτὸς ὡς τάχιστα, τέτταρες δὲ ἀνθ' ἑνὸς κληρονομήσουσι τὴν βασιλείαν·

[00043] καὶ ὅτι ἐξ ἑνὸς τούτων βλαστήσας τις μυρία ὅσα ἐργάσεται τοῖς Ἰουδαίοις δεινὰ, καὶ ὅτι θείας ἀπολαύσαντες βοήθειας τῆς ἐκείνου θηριότητος ἀπαλλαγῆσονται.

[00044] Εἶτα μεταβάς ἐκεῖθεν προλέγει τὴν Ῥωμαίων ἰσχύν, καὶ ὅτι πάσας καταγωνισάμενοι τὰς βασιλείας, τὸν παρὰ πάντων κομιοῦνται δασμόν.

[00045] Τί δεῖ λέγειν, ὅσα περὶ τοῦ τῶν Αἰγυπτίων, καὶ τοῦ [81.1261] τῶν Σύρων προηγόρευσε βασιλέων, καὶ ὅσα ἀλλήλοις ἐργάσσονται δεινὰ, καὶ τὰς μετὰ ταῦτα τῆς εἰρήνης σπονδὰς, καὶ τὰς ἐπιγαμίας καὶ συγγενείας, εἶτα πάλιν τοὺς ἀκηρύκτους πολέμους μετὰ τὴν γεγενημένην καταλλαγήν;

[00046] Τὸν τοίνυν ταῦτα πάντα προεγνωκότα καὶ προειρηκότα, καὶ ἀνάγραπτον τὴν μνήμην αὐτῶν καταλιπόντα, πῶς οὐ δυσσεβὲς καὶ ἀνόσιον τοῦ τῶν προφητῶν ἐξορίζειν χοροῦ;

[00047] Εἰ γὰρ ταῦτα προφητείας ἀλλότρια, τίνα προφητείας τὰ ἴδια;

[00048] Εἰ δὲ ὅτι τῶν οἰκείων οὐ προτίθησι λόγων τὸ, Τάδε λέγει Κύριος, καὶ τούτου χάριν τῆς προφητικῆς αὐτὸν ἀποστεροῦσι συμμορίας, εἰπάτωσαν ἡμῖν, τί τοιοῦτον Ἀβραὰμ ὁ πατριάρχης εἰρηκῶς προφήτης ὑπὸ τοῦ τῶν ὅλων προσηγορεύθη Θεοῦ.

[00049] Περὶ τοῦ γὰρ Ἀβραὰμ ἐλέχθη·

[00050] Καὶ νῦν ἀπόδος τὴν γυναῖκα τῷ ἀνδρὶ, ὅτι προφήτης ἐστὶ, καὶ προσεύξεται περὶ σοῦ, καὶ σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

[00051] Καὶ ὁ μακάριος δὲ Δαβὶδ περὶ τε αὐτοῦ, καὶ τοῦ υἱέως, καὶ τοῦ ἐκγόνου φησιν, ὅτι ἤλεγξεν ὑπὲρ αὐτῶν ὁ Θεὸς βασιλεῖς, λέγων·

[00052] Μὴ ἄπτεσθε τῶν χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.

[00053] Καὶ ὁ μέγιστος δὲ προφήτης Σαμουὴλ, ὁ παιδόθεν νεωκόρος, οὐ κατὰ τοὺς ἄλλους ἔχει προφήτας τῆς προφητείας τὸ εἶδος, ἀλλὰ καὶ αὐτὸς ἢ δι' ὀνειρώων, ἢ διὰ μεθημερινῶν τινῶν ἀποκαλύψεων προγνώσεις, ἐννοίας, καὶ προρόήσεις ἐδέξατο.

[00054] Πολεμεῖτε τοίνυν καὶ ἐκεῖνοι ἀναφανδόν, καὶ τοῦ συλλόγου τῶν προφητῶν αὐτοὺς ἐκβάλτε προφανῶς.

[00055] Εἰ δὲ τὴν εἰς ἐκείνους παραιτεῖσθε παροινίαν, φεύγετε καὶ τὴν κατ' αὐτοῦ συκοφαντίαν·

[00056] προφήτης γὰρ, καὶ προφήτης ἐπιθυμία καὶ πόθος τῶν μελλόντων τὴν γνώσιν δεξάμενος, ἰδρῶσι καὶ πόνοις, νηστεία καὶ κακουχία τὰ ἐσόμενα διδάχθεις, οὐχ ἂ μόνους Ἰουδαίους συμβήσεται, ἀλλὰ τῶν κοινῶν τῆς οἰκουμένης πραγμάτων τὴν οἰκονομίαν καὶ προμαθῶν καὶ προδιδάξας.

[00057] Σκοπήσατε τοίνυν, εἰ μὴ λίαν ἄδικον, Ἀβδίου μὲν τὰ τοὺς Ἰουδαίους μόνον καταληψόμενα κακὰ προαγορεύσαντα, καὶ Ἰωνᾶν δὲ, καὶ Ναοὺμ, περὶ μιᾶς πόλεως προθεσπίσαντας τῆς Νινευῖ τοῖς προφήταις ἐγκαταλέγειν, τὸν δὲ μακάριον Δαυιὴλ οὐ περὶ πόλεως μιᾶς, οὐδὲ περὶ ἔθνους βραχέος, ἀλλὰ περὶ τῶν μεγίστων βασιλείων προειρηκότα, Χαλδαϊκῆς, Περσικῆς, Μακεδονικῆς, Ῥωμαϊκῆς, καὶ τῶν κατὰ μέρος ὑπὸ τούτων γεγενημένων, τῆς προφητικῆς προσ

ηγορίας ἀποστερεῖν, καὶ τῆς πνευματικῆς χάριτος ἀλλότριον εἶναι λέγειν.

[00058] Καὶ μὴν ἔδει καὶ λίαν ὑμᾶς ὄντας ἀγνώμονας τὸν Ναβουχοδονόσορ αἰδεσθῆναι τὸν [81.1264] δυσσεβῆ, τὸν θηριώδη, τὸν βάρβαρον, τὸν τῶν θεῶν ἀμύητον, βοῶντα περὶ τοῦ Δανιήλ, καὶ λέγοντα·

[00059] Ὅτι Πνεῦμα Θεοῦ ἅγιόν ἐστιν ἐν αὐτῷ.

[00060] Καὶ γὰρ τῷ ὄντι τοῦ Θεοῦ Πνεύματος ἔργον ἦν, καὶ τὸ ἐν ὑπνίον εἰπεῖν, ὃ ἕτερος θεασάμενος ἐπελήσθη, καὶ τούτου δηλῶσαι τὴν ἐρμηνείαν ἀκριβῶς τε καὶ ἄλλῃ θῶς.

[00061] Ὑμᾶς δὲ οὐδὲ τοῦτο πείθει τὴν κατὰ τοῦ προφήτου καταλῦσαι μανίαν, ἀλλὰ διὰ τοῦ προφήτου τῷ τοῦ προφήτου πολεμεῖτε Δεσπότη.

[00062] Ἀλλ' ὁ μὲν προφήτης οὐδὲν ἐκ τῶν ὑμετέρων βλαβήσεται τεχνασμάτων·

[00063] προφήτην γὰρ αὐτὸν δείκνυσι τὰ θεῖα συγγράμματα, βεβαιοὶ δὲ τὴν πρόγνωσιν καὶ τὸ τῆς προρῆσεως τέλος.

[00064] Ἀλλὰ γὰρ νῦν ὀρώντες τὰ πράγματα νοοῦμεν ἐκεῖνα τὰ παλαιὰ θεσπίσματα, καὶ ὑπ' αὐτῶν ποδηγούμενοι τῶν πραγμάτων ῥαδίως λαμβάνομεν τὴν τῶν πραγμάτων κατάληψιν·

[00065] ὑμεῖς δὲ τὴν οἰκείαν παροιμίαν καὶ διὰ τούτων δηλοῦτε.

[00066] Ἀλλὰ νῦν μὲν ἐν κεφαλαίῳ τῆς ὑμετέρας ἀναιδείας τοὺς ἐλέγχους ἐποιησάμεθα·

[00067] ἡ δὲ κατὰ μέρος ἐρμηνεία ἐναργέστερον ὑμῶν ἐλέγξει τὴν ἀνοίαν.

[00068] Φέρε τοί νυν, τὴν τε ὑπὲρ ἡμῶν αὐτῶν ἀπολογίαν, καὶ τὴν Ἰουδαίων κατηγορίαν ἀποχρώντως ποιησάμενοι, τὴν τῆς προφητείας ὑπόθεσιν δήλην πρότερον καταστήσωμεν, εἴθ' οὕτως τῆς κατὰ λέξιν ἐρμηνείας ἀψώμεθα.

[00069] Μετὰ τὸν Ἰωσίαν (εὐσεβῆς δὲ οὗτος γεγένηται βασιλεὺς) ἐβασίλευσε τῆς Ἰουδαίας Ἰωάχαζ, ὁ υἱὸς αὐτοῦ, τρεῖς μῆνας ὅλους καὶ ὀλίγας ἡμέρας·

[00070] διώνυμος δὲ οὗτος ἦν·

[00071] ἐν μὲν γὰρ ταῖς Βασιλείαις, καὶ τοῖς Παραλειπομένοις, Ἰωάχαζ ὀνομάζεται·

[00072] ὁ δὲ μακάριος Ἰερεμίας αὐτὸν ὁ προφήτης Σελεὶμ προσαγορεύει.

[00073] Τοῦτον δορυλάωτον ὁ τῆς Αἰγύπτου βασιλεὺς Φαραὼ Νεχαὼ λαβὼν, αἰχμάλωτον εἰς τὴν Αἴγυπτον ἀπήγαγεν·

[00074] ἐχειροτόνησε δὲ ἀντ' αὐτοῦ βασιλέα Ἐλιακεὶμ τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰωακεὶμ αὐτὸν προσηγόρευσεν.

[00075] Ἐβασίλευσε δὲ οὗτος ἐν καὶ δέκα ἔτη πρὸς ὀλίγοις μηνῖν.

[00076] Ἐν δὲ τῷ τρίτῳ ἔτει τῆς τούτου βασιλείας ἐπιστρατεύσας Ναβουχοδονόσορ, ὁ τῶν Βαβυλωνίων βασιλεὺς, ἔλαβε μὲν οὐκ ὀλίγους δορυαλώτους τῶν ἐπ' εὐγενείᾳ λαμπρυνομένων·

[00077] ἔλαβε δὲ καὶ ἔνια τῶν ἱερῶν σκευῶν τῶν ταῖς θεαῖς λειτουργίας ἀφιερωμένων·

[00078] δασμὸν δὲ τινα ἐπιθείς τῷ Ἰωακεὶμ ἀπήρην εἰς τὴν Βαβυλῶνα.

[00079] Εἶτα, τοῦ του τὸν ὀρισθέντα φόρον ἐκτίσαι μὴ βουλομένου, πάλιν ἐπεστράτευσεν τοῖς Ἱεροσολύμοις, καὶ τὴν πόλιν ἔλῶν, καὶ τοῦτον ἀνελῶν, καθίστησιν ἀντ' αὐτοῦ βασιλέα τὸν ἐξ αὐτοῦ, Ἰωακεὶμ μὲν ὑπὸ τῶν Ἰουδαίων ὀνομασθέντα, Ἐλιακεὶμ δὲ πάλιν [81.1265] μετονομασθέντα.

[00080] Καὶ τοῦτον δὲ ὁ μακάριος Ἰερεμίας ὁ προφήτης Ἰεχονίαν ὀνομάζει.

[00081] Ζῶ γὰρ, φησὶ, λέγει Κύριος, ἐὰν γενόμενος γένηται Ἰεχονίας, υἱὸς Ἰωακεὶμ βασιλέως Ἰούδα, ἀποσφράγισμα ἐπὶ τῆς χειρὸς μου τῆς δεξιᾶς, ἐκεῖθεν ἐκσπάσω σε, καὶ παραδώσω σε εἰς χεῖρας ζητούντων τὴν ψυχὴν σου, ὧν σὺ εὐλαβῆ ἀπὸ προσώπου αὐτῶν, εἰς χεῖρας τῶν Χαλδαίων.

[00082] Καὶ τούτου τοῖνυν τρεῖς μῆνας πρὸς ὀλίγαις ἡμέραις τὴν βασιλείαν πρυτανεύσαντος, τότε πάλιν ὁ Ναβουχοδονόσορ, ὁ τῶν Βαβυλωνίων βασιλεὺς, στρατιὰν ἀποστείλας καὶ στρατηγόν, τοῦτον μὲν αἰχμάλωτον ἀπήγαγεν εἰς τὴν Βαβυλῶνα, τῷ δὲ Σεδεκίᾳ θεῖῳ πρὸς πατρός αὐτοῦ ὄντι τὴν βασιλείαν ἐνεχείρισεν·

[00083] καὶ τούτου δὲ ἔνια τὸν ἕνα πρὸς τοὺς δέκα βασιλεύσαντος, εἶτα τὸν ἐγ κείμενον οὐ δεδωκότος φόρον, μετὰ πολλῆς μὲν δυνάμεως ἐπιστρατεύει τοῖς Ἱεροσολύμοις τῶν Βαβυλωνίων ὁ βασιλεὺς, ἐπειτα πολιορκήσας, καὶ τῷ λιμῷ κατ' αὐτῶν συμμάχῳ χρησάμενος, καὶ μηχανήματα τοῖς περιβάλοις προσενεγκῶν, ῥήγνυσι μὲν τὸ τεῖχος, ἀναρρεῖ δὲ τοὺς πλείστους, τοὺς δὲ λοιποὺς ἔξανδραποδίσας ἀπάγει δορυαλώτους, πυρὶ τὴν τε πόλιν καὶ τὸ ἱερὸν παραδούς.

[00084] Ἀλλ' ὁ τῶν ὄλων Θεὸς, ὁ ταῦτα παθεῖν Ἰουδαίους διὰ τὴν πολλὴν αὐτῶν συγχωρήσας παρανομίαν, οὔτε κολάζων παντελῶς αὐτοὺς τῆς οἰκείας κηδεμονίας ἐγύμνωσεν·

[00085] ἀλλὰ τοῖς μὲν ἐν τῇ Ἰουδαίᾳ οἷόν τινας παιδονόμους ἐδεδώκει, τὸν τε Οὐρίαν τὸν Σαμαίου, καὶ Ἰερεμίαν τὸν τοῦ Χελκίου, ἄνδρα ἱερωσύνη καὶ προφητεία λάμποντα·

[00086] τοῖς δὲ κατὰ τὴν πρώτην αἰχμαλωσίαν δορυαλώτοις ἀπαχθεῖσιν εἰς Βαβυλῶνα, τοὺς περὶ τὸν μακάριον Δανιήλ συναπέστειλεν, Ἐζεκιήλ, καὶ Ἀνανίαν, καὶ Ἀζαρίαν, καὶ Μισαήλ·

[00087] ἴν' ἔχοντες τῆς νομικῆς πολιτείας ἀκριβεῖς διδασκάλους, μὴ πολλὴν ἐκ τῆς τῶν βαρβάρων ἐπιμιξίας δέξωνται λώβην, ἀλλ' ἔχωσιν ἀρχέτυπα τῆς προγονικῆς αὐτοῦ ἀρετῆς καὶ φιλοσοφίας ἀναμνησκοντα.

[00088] Τοσαύτην ὁ τῶν ὅλων Θεὸς τῶν ἁμαρτωλῶν ποιεῖται προμήθειαν, ὅτι τοὺς εὐνοϊκῶς αὐτῷ δουλεύοντας, καὶ θεραπεύειν αὐτὸν διαπαντὸς προθυμουμένους, τῆς ἐκείνων ἕνεκεν ὠφελεῖαι αἰχμαλώτους συνεχώρησεν ἀπαχθῆναι, καὶ δουλείαν χαλεπὴν ὑπομείναι, καὶ πολλοῖς κινδύνοις περιπεσεῖν, καὶ διὰ κυμάτων καὶ κλύδωνος ὀδεῦσαι τὸν βίον.

[00089] Οὕτω γὰρ καὶ διὰ Ὡσηὲ τοῦ προφήτου φησὶν, ὅτι Ἀπέκτεινα δι' ὑμᾶς τοὺς προφήτας ἐν ῥήματι στόματός μου.

[00090] Οὕτω τὴν τῆς οἰκουμένης πραγματευόμενος σωτηρίαν, τοὺς ἁγίους συν ἐχώρησεν ἀποστόλους ἐκεῖνα παθεῖν τὰ ἀνάγκαστα πάθη.

[00091] Ταύτην τῶν Ἰουδαίων ποιούμενος πρόνοιαν, καὶ τοὺς περὶ τὸν μακάριον Δανιὴλ ὠκονόμησε σὺν αὐτοῖς τὴν Βαβυλῶνα καταλαβεῖν, ὃς ὡς νέος ὢν [81.1268] καὶ τῆ ὥρᾳ λάμπων, σὺν τοῖς φιλοθέοις ἐκείνοις μειρακίοις ἐν τοῖς βασιλείοις ἀνατραφεῖς, καὶ παιδὸς θεν τὴν θεῖαν χάριν ἐσχηκῶς ἐπανθοῦσαν, σοφίας παντοδαπῆς καὶ συνέσεως ἔμπλεως γεγονῶς, πολλὴν μὲν ἐκτήσατο παρὰ τῷ κρατοῦντι τὴν παρῶν σίαν, τὸν δὲ τῆς εὐσεβείας κηρύξας λόγον, ὠφελείας κακείνῳ γεγένηται πρόξενος·

[00092] οὐκ ἐκείνῳ δὲ μόνῳ, ἀλλὰ καὶ πᾶσι τοῖς ὑπηκόοις·

[00093] ἃ γὰρ ἔμαθεν ἐκεῖνος διὰ τῆς τούτου διδασκαλίας, εἰς τοὺς ὑπηκόους παρέπεμψε, νόμον τεθεικῶς τὸν διαρρήδην παρεγγυῶντα ἅπαντας τοὺς ἀρχομένους τὸν ὑπὸ τούτου πρεσβευόμενον προσκυνεῖν Θεόν.

[00094] Ὅτε μὲν οὖν εἰς τὴν Βαβυλῶνα ὁ θεσπέσιος οὗτος ἀπήχθη προφήτης, καὶ τίνος ἕνεκεν, καὶ ὅσων ἀγαθῶν γεγένηται πρόξενος, οὐ τοῖς ὁμοφύλοις μόνον, ἀλλὰ καὶ τοῖς Βαβυλῶσι, συντόμως εἰρήκαμεν·

[00095] τῆς δὲ προφητείας τὴν δύναμιν ἐκ τῆς κατὰ μέρος ἐρμηνείας ἀκριβέστερον θησόμεθα.

[00096] Τὴν θεῖαν τοίνυν χάριν καλέσαντες συνεργὸν σαφηνείας ἀρξώμεθα.

[00097] ΤΟΜΟΣ Α΄.

[00098] ΚΕΦΑΛΑΙΟΝ Α΄.

[00099] α΄.

[00100] Ἐν ἔτει τρίτῳ τῆς βασιλείας Ἰωακείμ, βασιλέως Ἰούδα, ἦλθε Ναβουχοδονόσορ, βασιλεὺς Βαβυλῶνος, εἰς Ἱερουσαλήμ, καὶ ἐπολιόρκει αὐτήν.

[00101] Ἀναγκαίως πρὸ τῶν ἄλλων ἀπάντων, καὶ τοῦ τῆς καθ' ἑαυτὴν βασιλείας ἐμνημόνευσε, καὶ τὸν χρόνον ἡμᾶς ἐδίδαξεν, ἵνα ἔχωμεν εἰδέναι σαφῶς τὸν τῆς πρώτης αἰχμαλωσίας καιρὸν.

[00102] Ἐν γὰρ τῷ τρίτῳ ἔτει τῆς βασιλείας Ἰωακείμ, τοῦ καὶ Ἐλιακείμ, ὃς ἐβασίλευσε μετὰ τὸν Ἰωάχαζ, πατὴρ δὲ ἐγένετο τοῦ Ἰωάχαζ, ὃς καὶ Ἰωακείμ καὶ Ἰεχονίας ὠνομάζετο, ἡ πρώτη ἄλωσις τῶν Ἱεροσολύμων ἐγένετο.

[00103] Καὶ αὐτὸ δὲ τοῦ το, τῶν τότε βασιλέων μεμνήσθαι, καὶ τῶν χρόνων, τὸν προφητικὸν ὑποδείκνυσι χαρακτῆρα.

[00104] Οὕτω γὰρ καὶ τοὺς ἄλλους προφήτας ἔστι ποιῶντας εὐρεῖν.

[00105] Ὅρασις γὰρ, φησὶν, ἦν εἶδεν Ἡσαΐας, υἱὸς Ἀμώς, ἐν ἡμέραις Ὡζίου, καὶ Ἰωάθαμ, καὶ Ἰαχάζ, καὶ Ἐζεκίου, οἱ ἐβασίλευσαν τῆς Ἰουδαίας.

[00106] Καί·

[00107] Ἐγενήθη λόγος Κυρίου πρὸς Ἱερεμίαν ἐν ἡμέραις Ἰωσίου, υἱοῦ Ἀμώς, βασιλέως Ἰούδα, ἔτους τρισκαιδεκάτου ἐν τῇ βασιλείᾳ αὐτοῦ.

[00108] Καὶ ἔξε [81.1269] κηλ δὲ, καὶ τῶν ἄλλων προφητῶν ἕκαστος, ὡς τὰ πολλὰ τούτῳ τῷ προοιμίῳ τῆς προφητείας κέχρηται.

[00109] Ἀπόρηται τοιγαροῦν καὶ τοῦτο τὴν Ἰουδαίων ἐλέγξει παρανομίαν, καὶ διδάξει προφήτην τὸν τῷ ὄντι προφήτην.

[00110] β΄.

[00111] Καὶ ἔδωκε Κύριος ἐν χειρὶ αὐτοῦ τὸν Ἰωακείμ, βασιλέα Ἰούδα, καὶ ἀπὸ μέρους τῶν σκευῶν οἴκου τοῦ Θεοῦ.

[00112] Καὶ τοῦτο δὲ τὴν πνευματικὴν αὐτοῦ δείκνυσι χάριν.

[00113] Οὕτε γὰρ πάντων ἔστι τὰς θείας οικονομίας εἰδέναι·

[00114] οὗτος δὲ τοῦ Θεοῦ Πνεύματος ἠξιωμένος, καὶ ἔγνω σαφῶς, καὶ τοὺς ἄλλους διδάσκει, ὅτι τοῦ Θεοῦ τῶν ὅλων συγχωρήσαντος, διὰ τε τὴν τοῦ λαοῦ καὶ τοῦ βασιλέως παρανομίαν, καὶ τὴν πολλὴν ἀσεβείαν, καὶ ἡ πόλις ἔαλω, καὶ τῶν ἱερῶν σκευῶν ἔνια ὑπὸ τὴν τῶν πολεμίων ἐξουσίαν ἐγένετο.

[00115] Καὶ λίαν δὲ ἀναγκαίως τέθεικε τό·

[00116] Ἐδωκε Κύριος ἐν χειρὶ αὐτοῦ τὸν Ἰωακείμ, βασιλέα Ἰούδα, ἵνα μὴ τις ὑπολάβῃ οἰκεία δυνάμει τὸν Ναβουχοδονόσορ χρησάμενον τῆς τῷ Θεῷ ἀνακειμένης περὶ γενέσθαι πόλεως·

[00117] μάθωσιν ἅπαντες καὶ ἀκριβῶς, ὅτι τοῦ Θεοῦ προοριζόμενος, καὶ τὴν πάλαι φρουροῦσαν τὴν πόλιν ἀποστήσαντος χάριν, ὑπὸ τοὺς πολεμίους ἐγένετο.

[00118] Τοῦτο καὶ διὰ Ἡσαΐου τοῦ προφήτου σαφές ποιῶν αὐτὸς ὁ τῶν ὅλων Θεὸς οὕτω φησί·

- [00119] Μὴ δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ;
- [00120] ἢ ὑψωθήσεται πρίων ἄνευ τοῦ ἔλκοντος αὐτόν;
- [00121] Διδάσκει δὲ διὰ τούτων, ὡς αὐτὸς τοῖς ἀνθρώποις ἐπιφέρει τὰς τιμωρίας, κέχρηται δὲ ὄργανοις τοῖς εἰς τοῦτο ἐπιτηδεύουσιν.
- [00122] Καὶ ἤνεγκεν αὐτὰ, φησὶν, εἰς γῆν Σενναάρ, εἰς οἶκον θεοῦ αὐτοῦ, καὶ τὰ σκεύη εἰσήνεγκεν εἰς οἶκον τοῦ θησαυροῦ τοῦ θεοῦ αὐτοῦ.
- [00123] Καὶ ἴσως ἂν τις εἴποι·
- [00124] Τί δήποτε τῶν ἀνθρώπων ἡμαρτηκότων, τὰ ἅγια σκεύη, τὰ τῷ Θεῷ ἀνακεί μενα, παρεδόθη δυσσεβέσιν ἀνθρώποις;
- [00125] Φασὶ δὲ ταῦτα οἱ τῶν θείων οἰκονομῶν τὸν σκοπὸν ἀγνοοῦντες.
- [00126] Ψυχικὸς γὰρ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ·
- [00127] μωρία γὰρ αὐτῷ ἐστίν·
- [00128] ὁ δὲ πνευματικὸς ἀνακρίνει πάντα, κατὰ τὸν θεῖον Ἀπόστολον·
- [00129] καὶ πέπεισται μὲν ὅτι μάτην οὐδὲν ὑπὸ τῆς θείας προμηθείας οἰκονομεῖται, φωτιζόμενος δὲ ὑπὸ τοῦ θεοῦ Πνεύματος, καὶ τὰς αἰτίας μανθάνει·
- [00130] ὥσπερ ἀμέλει καὶ τὸ νῦν ζητούμενον ἔστι καταμαθεῖν τὸν πνευματικῶς νοεῖν προαιρούμενον.
- [00131] Πολλὴ γὰρ ἐντεῦθεν οὐχὶ Ἰουδαίους μόνον, ἀλλὰ καὶ αὐτοῖς τοῖς βαρβάροις ὠφέλεια γεγένηται.
- [00132] Πρῶτον μὲν γὰρ ἐδιδάχθησαν Ἰουδαῖοι τὸ τῆς θείας φύσεως ἀνευδεῖς·
- [00133] οὐ γὰρ ὡς δεόμενος τῶν ὅλων Θεὸς τὰ παρὰ τῶν ἀνθρώπων προσφερόμενα δέχεται, ἀλλ' ἐκείνους εὐγνωμοσύνην διδάσκων, καὶ διδοὺς θεράπειαν τε καὶ ἀντιδόσεως ἀφορμήν.
- [00134] Πῶς γὰρ ἂν ἐτέρως ἠδυνήθημεν, ὑπὲρ ὧν εὐεργετήθημεν, ὡς δυνατόν ἀμείψασθαι τὸν εὐεργέτην Θεόν, εἰ μὴ τὰ <sup>[81.1272]</sup> βραχέα ταῦτα καὶ εὐτελεῖ παρὰ τῶν προσφερόντων ἐδέχετο;
- [00135] Πείσαι τοίνυν βουλόμενος Ἰουδαίους, ὡς οὐ τὴν οἰκείαν χρεῖαν ἀναπληρῶν, ἀλλὰ πρὸς τὴν ἐκεῖ νων ἀσθένειαν συγκατιῶν, τὰς παρ' αὐτῶν προσφερομένας θυσίας ἐδέχετο, εἰκότως ἀποστραφείς αὐτοὺς καὶ αἰχμαλωσίᾳ παραδούς, καὶ τὰ ὑπ' αὐτῶν προσενηχθέντα σκεύη, δι' ὧν αὐτὸν θεραπεύειν ἐνόμιζον, σὺν αὐτοῖς αἰχμάλωτα δέδωκεν.
- [00136] Ὁ γὰρ τοὺς λογικοὺς παραδοὺς τιμωρία, τί δήποτε τῶν ἀψύχων ἐφείδετο;
- [00137] Διδάσκει δὲ αὐτοὺς καὶ δι' αὐτῶν τῶν πραγμάτων, ὅτι Βαβυλωνίων, τῶν βαρβάρων, τῶν δυσσεβῶν, κατ' οὐδὲν διαφέρουσιν·
- [00138] ἀσεβοῦσι γὰρ ὥσπερ ἐκεῖνοι, μᾶλλον δὲ πλέον ἤπερ ἐκεῖνοι.
- [00139] Οἱ μὲν γὰρ οὔτε νόμον δεξάμενοι, οὔτε προφητῶν ποδὸν ἠγῶν ἀπολαύσαντες, ἀγνοία κατεῖχοντο·
- [00140] οἱ δὲ ὑπὸ μυρίων παλαιῶν τε καὶ νέων φωτιζόμενοι προφητῶν, καὶ μυρίων ὄσων θαυμάτων αὐτόπται γενόμενοι, κατεφρόνουν μὲν τοῦ τῶν ὅλων Θεοῦ, τὰ δὲ ἄψυχα εἰδῶλα θεραπεύοντες διετέλουν.
- [00141] Παρέδωκε τοίνυν τοῖς βαρβάροις τὰ σκεύη, μονονουχὶ λέγων δι' αὐτῶν τῶν πραγμάτων, ὅτι Κατ' οὐδὲν τῶν βαρβάρων διαφέρετε·
- [00142] ὁμοίως γὰρ αὐτὰ καὶ ὑμεῖς ταῖς παρανομίαις μολύνετε, καὶ ἴσον ἐστὶν ὑμᾶς τε ταῦτα ἔχειν, καὶ Βαβυλωνίους·
- [00143] ἀσέβεια γὰρ καὶ ὑμῶν κἀκείνων κρατεῖ.
- [00144] Τοὺς μὲν οὖν Ἰουδαίους ἰκανὸν ἦν τοῦτο καὶ ἐλέγξει, καὶ παιδεῦσαι, καὶ ὠφέλειαν αὐτοῖς οὐ μικρὰν πραγματεύσασθαι·
- [00145] οἱ δὲ Βαβυλώνιοι, ἠνίκα μὲν ἐτίμησαν, ὡς ἐνόμισαν, τὰ σκεύη, ἀνθρωπείας μὲν αὐτὰ χρήσεως ἔξω πεποιηκότες, τοῖς ὑπ' αὐτῶν δὲ προσκυνουμένοις ἀνατεθεικότες θεοῖς, τῶν λυπηρῶν οὐδαμῶς ἐπειράσθησαν.
- [00146] Ἐπειδὴ δὲ Βαλτάζαρ ὁ βασιλεὺς χρήσασθαι τούτοις ἐτόλμησεν ἐστιώμενος, ἐκολάσθη μὲν παραυτίκα καὶ τὴν ἀξίαν ἔτισε δίκην, ἐδίδαξε δὲ ἅπαντας διὰ τῆς τιμωρίας, πόση τοῦ Θεοῦ ἡ δύναμις τῶν σκευῶν ἐκείνων, καὶ ὅτι οὐκ ἄκων ἀπεστερήθη τῶν ἑαυτοῦ, ἀλλ' ἐκὼν αὐτὰ προῦδωκε διὰ τὴν πολλὴν τοῦ λαοῦ παρανομίαν.
- [00147] Τοῦτο δὲ καὶ ἐπὶ τῆς κιβωτοῦ πάσαι πεποιήκεν.
- [00148] Ἐπειδὴ γὰρ Ὡφνὶ καὶ Φινεῆς, οἱ Ἡλὶ τοῦ ἱερέως παῖδες παράνομοι καὶ βδελυροὶ, ταύτην λαβόντες εἰς ἐπικουρίαν τῶν ὀμοφύλων ἐξηλθον, ἐλέγχει μὲν αὐτῶν τὴν ἀσέβειαν ὁ Θεός, οὐδεμιᾶς ἀξιώσας προνοίας, ἀξία δὲ σφαγῆ παραδούς, τὴν δὲ κιβωτὸν τοῖς ἄλλοις Λοφύλοις·
- [00149] πάλιν τὸν Ἰσραὴλ παιδεύων, καὶ διδάσκων, ὡς οὐκ αὐτῷ χρεῖα τῆς κιβωτοῦ, ἀλλ' αὐτῶν ἕνεκεν αὐτὴν κατεσκεύασε, περιττὴ δὲ αὐτοῖς ἡ ταύτης χρεῖα, ἀδεῶς τὸν θεῖον νόμον παραβαίνουσι, καὶ ἀσέβεια συζῆν προαιρουμένοις.
- [00150] Ἴνα δὲ μὴ μέγα φρονήσαντες οἱ ἄλλοφυλοι, ὡς αὐτοὶ περιγενόμενοι τοῦ Θεοῦ (ἐνόμιζον γὰρ τὴν κιβωτὸν αὐτὸν εἶναι τὸν τῶν Ἰουδαίων Θεόν, τεκμηρίῳ χρώμενοι τῇ τῶν οἰκείων εἰδώλων κατασκευῇ), καὶ ἵνα μὴ πολλὴν ἐν <sup>[81.1273]</sup> τεῦθεν ἐπισπάσωνται βλάβην, ὡς αἰχμάλωτον λαβόντες τὸν τῶν Ἰουδαίων Θεόν, καὶ οἷόν τι ἀριστεῖον τοῖς οἰκείοις ἀνατεθεικότες θεοῖς·

[00151] παρασκευάζει μὲν τὸν Δαγῶν, τὸ ὑπ' αὐτῶν προσκυνούμενον εἶδωλον, πεσεῖν τε καὶ πρὸ τῆς κιβωτοῦ συντριβῆναι, καὶ τὸ τῆς προσκυνήσεως ὑποδείξει σχῆμα, καὶ ὁμολογήσαι διὰ τῶν πραγμάτων τὴν ἦταν, καὶ τὴν τοῦ ἔνοι κούντος δαίμονος ὑποδείξει δουλείαν·

[00152] καὶ τοῦτο οὐχ ἅπαξ, ἀλλὰ καὶ δις καὶ πολλάκις.

[00153] Ἐπιφέρει δὲ καὶ αὐτοῖς διαφόρους πληγὰς, ἕως οὗ τὴν κιβωτὸν ἀπ' ἔδοσαν, καὶ ἀναθέματα δηλοῦντα τὴν τιμωρίαν ἀνέθεσαν.

[00154] Διπλῆ τοίνυν καὶ τηνικαῦτα, καὶ ἐπὶ τοῦ Ναβουχοδονόσορ ἡ ὠφέλεια γεγένηται·

[00155] οὐ γὰρ μόνον Ἰουδαίους, ἀλλὰ καὶ τοὺς βαρβάρους ὠφέλησεν ἡ πρὸς βραχὺ παρὰ τοῦ Θεοῦ γενομένη συγχώρησις.

[00156] γ', δ'.

[00157] Καὶ εἶπεν ὁ βασιλεὺς Ασφανεὺς τῷ ἀρχιευνούχῳ αὐτοῦ, εἰσαγαγεῖν ἀπὸ τῶν υἰῶν τῆς αἰχμαλωσίας τῶν υἰῶν Ἰσραὴλ, καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας, καὶ ἀπὸ τῶν φορθομῶν·

[00158] νεανίσκους, ἐν οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος, καλοὺς τῆ ὄψει, καὶ συνιέντας ἐν πάσῃ σοφίᾳ, καὶ γινώσκοντας γνῶσιν καὶ σοφίαν, καὶ διανοουμένους φρόνησιν, ἐν οἷς ἔστιν ἰσχὺς ἐν αὐτοῖς, τοῦ ἐστά ναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ τοῦ διδάξαι αὐτοὺς γράμματα καὶ γλώσσας Χαλδαίων.

[00159] Ὁ μὲν οὖν ὅλων Θεὸς ἐξελέξατο τὰ μωρὰ τοῦ κόσμου, καὶ τὰ ἀσθενῆ, καὶ τὰ ἐξουθενημένα, ἵνα διὰ τούτων καταισχύνη τοὺς σοφοὺς καὶ δυνατοὺς·

[00160] ἄνθρωποι δὲ σωμάτων ὥραν, καὶ μέγεθος, καὶ ῥώμην ἐπιζητοῦσι, καὶ σοφίαν, οὐ τὴν τὰ θεῖα γινώσκουσαν, ἀλλὰ τὴν εὐγλωττίᾳ κεκομψευμένην.

[00161] Ἔστι τοίνυν καὶ ἐν τεύθεν μαθεῖν, ὁπόσον τῶν θείων καὶ ἀνθρωπίνων τὸ μέσον.

[00162] Δηλοῖ δὲ τοῦ βασιλέως τὴν ἀλαζονείαν, τὸ μὴ μόνον τοὺς ἄλλους αἰχμαλώτους ὑπρέτας ἐθελῆσαι λαβεῖν, ἀλλὰ καὶ τοὺς ἐκ τοῦ βασιλικοῦ γένους ὑπάρχοντας.

[00163] Πληροῦται δὲ ὁμῶς ἐνταῦθα ἡ Ἡσαΐου προρῶν ῥήσις, ἣν Ἐζεκία βασιλεὶ προεἶπεν.

[00164] Ἄκουσον, φησὶ, τὸν λόγον Κυρίου Σαβαώθ, ὃν ἐλάλησε πρὸς με·

[00165] 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 καταλίπωσιν, εἶπεν ὁ Θεός·

[00166] ὅτι καὶ ἀπὸ τῶν τέκνων σου ὧν γεννήσεις λήψονται, καὶ ποιήσουσι σπάδοντας ἐν τῷ οἴκῳ βασιλέως τῶν Βαβυλωνίων.

[00167] Ταύτης ἡμᾶς τῆς προφητείας ἀναμνησκῶν ὁ μακάριος Δανιὴλ, φησὶ προστάξει τὸν βασιλέα εἰσαγαγεῖν ἀπὸ τῆς αἰχμαλωσίας τῶν υἰῶν Ἰσραὴλ, καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας, καὶ ἀπὸ τῶν φορθομῶν.

[00168] Φορθομῶν δὲ τὰς παρθένους ἐκάλεσε τῆ Ἑβραίων φωνῆ·

[00169] ὁ δὲ Σύμμαχος τὸ πόρθμιν ἐπιλέκτους ἠρμήνευσε.

[00170] [81.1276] ε',

[00171] ς

[00172] ζ'.

[00173] Καὶ ἔταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως, καὶ ἀπὸ τοῦ οἴνου τοῦ πότου τοῦ αὐτοῦ, καὶ ἐκ θρέψαι αὐτοὺς ἕτη τρία, καὶ μετὰ ταῦτα στήναι αὐτοὺς ἐνώπιον τοῦ βασιλέως.

[00174] Καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἰῶν Ἰούδα, Δανιὴλ, καὶ Ἀνανίας, καὶ Ἀζαρίας, καὶ Μισαήλ.

[00175] Ἐνταῦθα μὲν οὖν τὴν τοῦ βασιλέως ἡμᾶς διδάσκει φιλοτιμίαν, ὅτι οὐχ ὡς δορυαλώτοις εὐτελῆ τινὰ καὶ δουλοπρεπῆ παρείχε τροφήν, ἀλλὰ τῆς βασιλικῆς αὐτοῦ τραπέζης ἀπολαύειν ἐκέλευσε.

[00176] Μετὰ βραχέα δὲ τὴν σφῶν αὐτῶν ἐγκράτειαν καὶ φιλοσοφίαν διδάσκει, οὐ φιλοτιμίᾳ χρώμενος, ἀλλ' ὠφελείας διδασκαλίαν τοῖς ὠφελεῖσθαι προαιρουμένοις προτεθεικῶς.

[00177] Ἔστι δὲ αὐτοῦ ἰδεῖν καὶ τὸ μέτριον τοῦ φρονήματος·

[00178] εἰρηκῶς γὰρ ἄνω, ὅτι ἀπὸ τοῦ τῆς βασιλείας σπέρματος προσέταξεν ὁ βασιλεὺς ἐκλεγεῖν νεανίας, κάλλει λάμποντας, καὶ μεγέθει διαπρέποντας, καὶ θετικῶς ἐνταῦθα τὰ τῶν προσώπων ὀνόματα, τῆς Ἰούδα φυλῆς ἀπλῶς ἐμνημόνευσε, καὶ τὴν τῆς βασιλείας συγγένειαν ἔκρυψε.

[00179] ζ'.

[00180] Καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνούχος ὀνόματα·

[00181] τῷ Δανιὴλ Βαλτάσαρ, καὶ τῷ Ἀνανίᾳ Σιδραχ, καὶ τῷ Μισαήλ Μισαχ, καὶ τῷ Ἀζαρίᾳ Ἀβδεναγώ.

[00182] Καίτουτο δὲ παρὰ τισὶ δεσποτείας νενόμισται δίκαιον·

[00183] ὠνούμενοι γὰρ οἰκέτας τὰς προσηγορίας ἀμείβουσιν, ἵνα καὶ τῆ τῆς προσηγορίας ἐναλλαγῆ τὴν δουλείαν γνωρίζωσι.

[00184] Καὶ τοῦτο καὶ ἐνταῦθα ὁ ἀρχιευνοῦχος ἐποίησε, καὶ τὰς Ἑβραϊκὰς ἀφελὼν προσηγορίας, Χαλδαϊκὰς ἐπιτέθεικεν, ἐπειδὴ καὶ τὴν Χαλδαίων γλῶσσαν μαθεῖν τοὺς νεανίας ὁ βασιλεὺς παρενηγ γύησε.

[00185] ἦ'.

[00186] Καὶ ἔθετο Δανιὴλ ἐπὶ τὴν καρδίαν αὐτοῦ, τοῦ μὴ ἀλισγηθῆναι ἐν τῇ τραπέζῃ τοῦ βασιλέως, καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἠξίωσε τὸν ἀρχιευνοῦχον, ὅπως μὴ ἀλισγηθῆ.

[00187] Οἱ γὰρ φιλόθεοι οὐκ ἐν τόπῳ ζητοῦσι τὸν ἐπὶ πάντων Θεὸν, ἀλλ' ἐνθα ἂν ἀφίκωνται τὴν αὐτὴν αὐτῷ θεραπείαν προσφέρουσι, καὶ ἐν κακοπραγίαις ὄντες ὡσαύτως τὸν οἰκεῖον προσκυνοῦσι Δημιουργόν.

[00188] Ἐνταῦθα δὲ πολὺν ἔστιν εὐρεῖν θαύματος ὑπερβολήν·

[00189] παῖδες γὰρ παρὰ Ἰουδαίους τεθραμμένοι, καὶ τὴν τοπικὴν τοῦ Θεοῦ λατρείαν μεμαθηκότες, εἶτα τὴν ξένην οἰκοῦντες, καὶ δουλεύειν ἠναγκασμένοι νέαν ἄγοντες κομιδὴν τὴν ἡλικίαν, ὑπὸ νόμοις ἑτέροις ἀναγκαζόμενοι ζῆν, τὴν πατρῶαν εὐσέβειαν φυλάττειν σπουδάζουσι·

[00190] καὶ ἐπειδὴ τοὺς Βαβυλωνίους ἐώρων ταῖς μὲν τῶν εἰδώλων ἐπικλήσεσι τὰ ὄψα μολύναντας, σπονδαῖς δὲ τὸν οἶκον μιαίνοντας, τῆς ὀρωμένης καταφρονήσαντες σωτηρίας, καὶ τῆς βασιλικῆς πανδαισίας τὴν ἡδονὴν πατήσαντες, τὸν ἀρχιευνοῦχον ἱκετεύουσι παραχρῆμα σφίσι αὐτοῖς τῶν βασιλικῶν σιτίων παραιτουμένοις μεταλαβεῖν.

[00191] [81.1277] θ'.

[00192] Καὶ ἔδωκεν ὁ Θεὸς τὸν Δανιὴλ εἰς ἔλεον καὶ οἰκτιριστὸν ἐνώπιον τοῦ ἀρχιευνοῦχου.

[00193] Ἀκολουθεῖ γὰρ ταῖς γνώμαις ἢ θεῖα κηδεμονία, καὶ ἅμα τὰ θεῖα προείλοντο, καὶ τῆς θείας ἐπικουρίας ἀπήλασαν.

[00194] Τοῦτο καὶ ἐπὶ τοῦ Ἰωσήφ γεγενημένον ἔστιν εὐρεῖν·

[00195] Ἦν γὰρ, φησὶ, Κύριος μετὰ Ἰωσήφ, καὶ ἦν ἀνὴρ ἐπιτυγχάνων, καὶ κατέχευεν αὐτῷ ἔλεον, καὶ χάριν ἐναντίον τοῦ δεσμοφύλακος.

[00196] Διδασκόμεθα τοίνυν κἀνεῦθεν, ὡς οὐδένα τῶν εἰς αὐτὸν πεπιστευκότων ἀτημέλητόν πως ποτε καταλέλοιπεν ὁ Θεός.

[00197] Διὸ καὶ ἕτερος προφήτης βοᾷ·

[00198] Ἐρωτήσατε γενεὰς τὰς γενομένας προτέρας ὑμῶν, τίς ἐνεπίστευσε Κυρίῳ, καὶ κατησχύνθη;

[00199] ἰ'.

[00200] Καὶ εἶπεν ὁ ἀρχιευνοῦχος τῷ Δανιήλ·

[00201] Φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα, τὸν ἐκτάξαντα τὴν βρῶσιν καὶ τὴν πόσιν ὑμῶν, μή ποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν, καὶ καταδικάσητε τὴν κεφαλὴν μου τῷ βασιλεῖ.

[00202] Οὐκ ἄλογον τοῦ ἀρχιευνοῦχου τὸ δέος·

[00203] ἄνθρωπος γὰρ ἦν πνευματικῆς χάριτος οὐ γεγευμένος, ἀνθρωπίνως δὲ σκοπῶν τὰ ἀνθρώπεια, καὶ ἠγούμενος ἐκ μόνης δύνασθαι τῆς τῶν ἐδεσμάτων πολυτελείας τρέφεσθαι τε καὶ ἀνθεῖν τὰ σώματα, δέδουκε μὴ τῶν μὲν πολυτελῶς τρεφόμενων, τούτων δὲ ἀσκητικῶς βιοτευνόντων, διαφορὰ τις ἐν τοῖς προσώποις φανῆ, καὶ τιμωρίαν ἐσχάτην ὑπομείνη παρὰ τοῦ τάναντία προστεταχότος βασιλέως.

[00204] Ἀλλ' ἐπειδὴ τοῦτον εἶδε δειμαίνοντα ὁ μακάριος Δανιὴλ, μεταφέρει πρὸς τὸν Ἀμελάσαρ τὴν παράκλησιν, ὃν κατέστησεν ὁ ἀρχιευνοῦχος κηδεμόνα αὐτοῦ τε καὶ Ἀνανία, καὶ Ἀζαρία, καὶ Μισαήλ, καὶ φησὶ·

[00205] ἰβ', γ'.

[00206] Πείρασον δὴ τοὺς παιδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγώμεθα, καὶ ὕδωρ πιώμεθα.

[00207] Καὶ ὀφθήτωσαν ἐν ὀπιόν σου αἱ ἰδέαι ἡμῶν, καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τραπέζαν τοῦ βασιλέως·

[00208] καὶ καθὼς ἐὰν ἴδῃς, ποιήσον μετὰ τῶν παίδων σου.

[00209] Οὐ δὲν τῆς εἰς Θεὸν πίστεως ἰσχυρότερον, καὶ δὴ τοῦτο πολλαχόθεν καὶ ἄλλοθεν ἔστι μαθεῖν, οὐκ ἤκιστα δὲ καὶ ἐκ τῶν τοῦ θεσπεσίου Δανιὴλ ὀρημάτων.

[00210] Τὸ γὰρ πιστεῦσαί τε καὶ θαρῆσαι, ὡς τῆς θείας ῥοπῆς ἀπολαύσεται, καὶ μὴ ἐσθίων τῶν ἐσθιόντων καὶ τρυφόντων, καὶ τῆς βασιλικῆς ἀπολαύοντων χλιδῆς, εὐπρεπέστερός τε καὶ περικαλλέστερος φανήσεται καὶ μείζων, ποῖαν εὐσεβείας ὑπερβολὴν καταλείπει;

[00211] Καλῶς δὲ καὶ τῷ πιθανῷ τὴν ἱκετείαν ἐκέρασε·

[00212] Πείρασον γὰρ, φησὶ, τοὺς παιδάς σου ἡμέρας δέκα, [81.1280] καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγώμεθα, καὶ ὕδωρ πιώμεθα·

[00213] καὶ γενοῦσθε τῶν προσώπων κριτῆς·

- [00214] κἂν εὐρύς βλάβην τινὰ γινομένην τοῖς σώμασιν ἐκ τῆς τοιαύτης τροφῆς, τὸ μὲν δοκοῦν σοι κελεύσεις, ἡμεῖς δὲ οὐκ ἀντιλέξομεν.
- [00215] Τοσαύτην εἶχε παιδόθεν ὁ θεῖος οὗτος ἀνὴρ, καὶ τῶν θεῶν νόμων φροντίδα, καὶ πίστιν περὶ τὸν νομοθέτην·
- [00216] καὶ ὁ μὲν ταῦτα ἔλεγεν, ὁ δὲ τὴν ἰκετείαν ἐδέχετο.
- [00217] ιδ', ιε'.
- [00218] Καὶ εἰσήκουσε γὰρ αὐτῶν, φησὶν, εἰς τὸ ῥῆμα τοῦτο, καὶ ἐπέρασεν αὐτοὺς ἡμέρας δέκα.
- [00219] Καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ἐωράθησαν αἱ ἰδέαι αὐτῶν ἀγαθαί, καὶ αὐτοὶ ἰσχυροὶ ταῖς σαρκὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθίοντα τὴν τράπεζαν τοῦ βασιλέως.
- [00220] Ἐτυχε γὰρ ὧν ἠθέλησεν ὁ θεῖος οὗτος προφήτης, καὶ τὰς ὑποσχέσεις ὑπέδειξεν ἀληθεῖς τῷ τὴν ἐπιμέλειαν αὐτῶν ἐγκεχειρισμένῳ·
- [00221] τῆς γὰρ θείας χάριτος ἀπολαύσαντες ὤφθησαν ἀμείνους πολλῶ τῶν τῆς βασιλικῆς ἀπολαυόντων τραπέζης.
- [00222] ι
- [00223] ς
- [00224] '.
- [00225] Καὶ ἐγένετο Ἀμελάσαρ ἀναιρούμενος τὸ δεῖπνον αὐτῶν, καὶ τὸν οἶνον τοῦ πόματος αὐτῶν, καὶ ἐδίδου αὐτοῖς σπέρματα.
- [00226] Καὶ διπλοῦν ἕκαρ πώσατο κέρδος·
- [00227] πρῶτον μὲν γὰρ μεμάθηκεν, ὡς δυνατὸν καὶ νηστεία χρώμενον σωματικὴν ῥώμην καὶ εὐπρέπειαν κτήσασθαι·
- [00228] ἔπειτα δὲ καὶ τὴν ἐκεῖ νοῖς χορηγουμένην αὐτὸς λαμβάνων τροφήν, προθυμότερον αὐτοῖς ἐχορήγει τὰ ποθούμενα σπέρματα·
- [00229] εἶτα, ἐπειδὴ περὶ ἑαυτοῦ μόνου διηγήσατο, ἀναγκάως καὶ τοὺς κοινωνοὺς τῆς εὐσεβείας εἰς μέσον καλεῖ, καὶ φησὶ·
- [00230] ιζ'.
- [00231] Καὶ τοῖς παιδαρίοις τοῖς τέσσαρσιν ἔδωκεν αὐτοῖς ὁ Θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ σοφίᾳ.
- [00232] Οὐ γὰρ ἡ Χαλδαίων, φησὶ, παιδεία συνετοὺς αὐτοὺς ἀπέφηνε, καὶ σοφίας ἀπάσης ἐνέπλησεν, ἀλλ' ἐκ θείας χάριτος καὶ συνέσεως καὶ σοφίας καὶ πάσης ἐπιστήμης ἀξιωθέντες, κρείττους ἀπάντων ἐδείχθησαν.
- [00233] Καὶ Δανιὴλ, φησὶ, συνῆκεν ἐν πάσῃ ὀράσει, καὶ ἐνυπνίοις.
- [00234] Παιδόθεν γὰρ θείας ἀποκαλύψεις ἔώρα, οὐκ ὄναρ μόνον, ἀλλὰ καὶ ὕπαρ·
- [00235] καὶ ἐρμηνεύειν δὲ ἠδύνατο τὰ τοῖς ἄλλοις ἀποκαλυπτόμενα·
- [00236] τὸ γὰρ συνῆκε τοῦτο παραδηλοῖ.
- [00237] Διδασκόμεθα δὲ κἀντεῦθεν, ὡς οὐκ οἶδεν ἡλικίας διαφορὰν ὁ τῶν ὄλων Θεός, ἀλλ' εὐσέβειαν μόνον καὶ φιλοθεΐαν ζητεῖ·
- [00238] κἂν εὐρὴ ταύτην ἐν νέῳ, πολλῶν τοῦτον προτίθησι πρεσβυτέρων.
- [00239] Τὸ αὐτὸ δὲ καὶ ἐπὶ τοῦ Ἰωσήφ ἔστιν αὐτὸν εὐρεῖν πεποηκότα, καὶ ἐπὶ Σαμουὴλ τοῦ προφήτου·
- [00240] παιδίῳ γὰρ ὄντι κομιδὴ νέῳ, καὶ ἐπεφάνη, καὶ τὰς κατὰ τοῦ πρεσβύτου τιμωρίας προαγορεύειν ἐκέλευσεν, εἰς κατηγορίαν μὲν τοῦ γεγηρακότος, ἀπόδειξιν δὲ τῆς ἐπιανθούσης τῷ μειρακίῳ χάριτος.
- [00241] [81.1281] ιη' κ'.
- [00242] Καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτοὺς, εἰσήγαγεν αὐτοὺς ὁ ἀρχιευνούχος ἐνώπιον Ναβουχοδονόσορ.
- [00243] Καὶ ἐλάλησε μετ' αὐτῶν ὁ βασιλεὺς, καὶ οὐχ ἠγρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιὴλ, Ἀνανία, Ἀζαρία καὶ Μισαήλ·
- [00244] καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως.
- [00245] Καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὑπὲρ ὧν ἐζήτησε παρ' αὐτῶν ὁ βασιλεὺς, ἠῦρεν αὐτοὺς δεκαπλασίονας ὑπὲρ πάντας τοὺς ἐπακροῦς καὶ μάγους, τοὺς ὄντας ἐν τῇ βασιλείᾳ αὐτοῦ.
- [00246] Ἀλλ' ὁ μὲν Ἀμελάσαρ ἤδει τὴν τῶν ἐδεσμάτων διαφορὰν, καὶ ἔμαθε πάντως τῆς θείας χάριτος τὴν ἰσχύν·
- [00247] ὁ δὲ βασιλεὺς ἴσως ἐγνώκει τούτων οὐδέν.

[00248] Πῶς γὰρ ἔμαθε, τῆς μὲν τροφῆς ὁμοίως παρ' αὐτοῦ χορηγουμένης, ὑπὸ δὲ τοῦ Ἀμελάσαρ ἀναλισκομένης;

[00249] Ἀλλ' ὅμως οὐ σμικρὰν καὶ οὗτος ὠφέλειαν ἐδέξατο, πάντων αὐτοῦ τῶν ἐξ ἑτέρων ἔθνων ἔκλε γέντων ἀμείνους εὐρών, κάλλει τε καὶ μεγέθει σώματος, σοφία τε καὶ συνέσει ψυχῆς, ὀρθμῶ τε λόγων καὶ πάσῃ λογικῇ ἐπιστήμῃ.

[00250] Τὰς δὲ συγκρίσεις οὐχ ἀπλῶς ἐποιήσατο, ἀλλ' ἐρωτήσεις τινὰς προσ ἀγαγὼν, τὴν πείραν ἔλαβε τῆς ἀληθείας διδάσκαλον, καὶ ἠῦρεν αὐτοῦ οὐχ ἀπλῶς ὑπερκειμένους, ἀλλὰ δέκα μοίραις ἀμείνους ὑπάρχοντας·

[00251] καὶ τέως μεμάθηκεν, ὅτι τῶν ἄλλων πάντων ἔθνων Ἰουδαῖοι σοφώτεροι.

[00252] Ταῦτα εἰρηκῶς ἐπήγαγε κα'.

[00253] Καὶ ἐγένετο Δανιὴλ ἕως ἔτους ἑνὸς Κύρου τοῦ βασιλέως.

[00254] Οὐχ ἀπλῶς δὲ τοῦτο προστέθεικεν, ἀλλὰ τῆς προφητείας ἀπάσης τὸν χρόνον δηλῶσαι θελήσας.

[00255] Τούτου χάριν καὶ τὴν ἀρχὴν ἡμᾶς τῆς προφητείας ἐδίδαξε, καὶ τὸ τέλος προστέθεικεν, ἵνα τῶν μεταξὺ βασιλέων ἀριθμοῦντες τὰ ἔτη, μάθωμεν ἅπαντα τῆς προφητείας τὸν χρόνον.

[00256] Πρὸς δὲ τοῦ τοῖς ἡμᾶς διδάσκει, ὅτι καὶ τὸν ποιησάμενον τῆς αἰχμαλωσίας τὴν ἄφεισιν ἐθεάσατο Κύρον, καὶ τῷ παρόντι βίῳ παραψυχῆς ἀπήλαυσε τὴν τῶν ὁμοφύλων ἐλευθερίαν ἰδῶν·

[00257] ἐν αὐτῷ γὰρ τῷ πρώτῳ ἔτει τῆς βασιλείας ἐπανελθεῖν ὁ Κύρος εἰς τὴν Ἰουδαίαν τοὺς βουλομένους Ἰουδαίους προσέταξε, καὶ τὸν θεῖον ἀνήγειρε νεῶν, παρ' αὐτοῦ τοῦ μακαρίου Δανιὴλ τὴν Ἡσαίου τοῦ προφήτου προρόησιν διδαχθεῖς·

[00258] ἐκεῖνος γὰρ διαρρήδην ἐβόα·

[00259] Λέγων Ἱερουσαλήμ, Οἰκοδομηθήσῃ·

[00260] καὶ ταῖς πόλεσι τῆς Ἰουδαίας, Κατοικισθήσεσθε·

[00261] ὁ λέγων Κύρω φρονεῖν, καὶ πάντα τὰ θελήματά μου ποιήσῃν.

[00262] Τάδε λέγει Κύριος τῷ χριστῷ μου Κύρω, οὐ ἐκράτησα τῆς χειρὸς αὐτοῦ, ὑπακοῦσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ πόλεις οὐ συγκλεισθήσονται·

[00263] ἐγὼ γὰρ προπορεύσομαι πρὸ προσώπου σου, καὶ ὄρη ὁμαλιῶν·

[00264] πύλας χαλκᾶς συντριψῶ, καὶ μοχλοὺς σιδηροῦς συν [81.1284] θλάσω, θησαυροὺς σκοτεινοὺς ἀποκρύφους ἀοράτους ἀνοίξω σοι.

[00265] Ταῦτα μαθὼν ὁ Κύρος τοῖς βουλομένοις τῶν Ἰουδαίων τὴν εἰς τὴν ἐνεγκοῦσαν ἐπ' ἀνοδὸν ἐχαρίσατο·

[00266] καὶ ἡ βίβλος δὲ τῶν Παραλειπομένων τὸν χρόνον ἡμᾶς διδάσκει.

[00267] Ἐτους γὰρ, φησὶ, πρώτου Κύρου, τοῦ βασιλέως Περσῶν, μετὰ τὸ πληρωθῆναι ὄημα Κυρίου διὰ στόματος Ἱερεμίου, ἐξήγειρε Κύριος τὸ πνεῦμα Κυρίου, τοῦ βασιλέως Περσῶν, καὶ παρήγγειλε Κύρος κηρύξαι ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ ἐν λόγοις Γραφῆς, λέγων·

[00268] Τάδε λέγει Κύρος ὁ βασιλεὺς Περσῶν·

[00269] Πάσας τὰς βασιλείας τῆς γῆς ἔδωκέ μοι Κύριος ὁ Θεὸς τοῦ οὐρανοῦ, καὶ αὐτὸς ἐνετείλατό μοι οἰκοδομησάμεν αὐτῷ οἶκον ἐν Ἱερουσαλήμ, τῇ ἐν τῇ Ἰουδαίᾳ·

[00270] τίς ἐν ὑμῖν ἐκ παντὸς τοῦ λαοῦ αὐτοῦ;

[00271] Κύριος ὁ Θεὸς ἔσται μετ' αὐτοῦ, καὶ ἀναβήτω.

[00272] Τούτου χάριν καὶ ὁ μακάριος Δανιὴλ τὸν τῆς προφητείας διδάσκων χρόνον, ἐν τέθεικε τοῖς Ἰουδαίων συγγραμμάσι τό·

[00273] Ἐγένετο Δανιὴλ ἕως ἔτους ἑνὸς Κύρου τοῦ βασιλέως.

[00274] Ἡμεῖς δὲ ἐνταῦθα τὸν ἀκροατὴν διαναπαύσαντες, τὸν ἀγαθὸν Δεσπότην ὑμνήσωμεν, τὸν πατάσσοντα καὶ ἰώμενον, μαστιγοῦντα καὶ ἰατροῦντα, τιμωρία καὶ φιλανθρωπία χρώμενον·

[00275] αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

[00276] Ἀμήν.

[00277] ΤΟΜΟΣ Β'.

[00278] ΚΕΦΑΛΑΙΟΝ Β'.

[00279] α'.

[00280] Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονόσορ ἐνυπνιάσθη ἐνύπνιον, καὶ ἐξέστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἀπεγένετο ἀπ' αὐτοῦ.

[00281] Ἐντεῦθεν μανθάνομεν, ὡς εὐθὺς καὶ παρα χρῆμα τῆς βασιλείας ἀρξάμενος ἐπεστράτευσε τῇ Ἰουδαίᾳ ἐν τῷ τρίτῳ ἔτει τῆς βασιλείας Ἰωακείμ, καὶ τὸν μὲν ἐκέλευσε φέρειν δασμὸν, τοὺς δὲ λαβῶν αἰχμαλώτους εἰς τὴν τῶν Ἀσσυρίων ἀπήγαγε χώραν.

[00282] Μαρτυρεῖ δὲ καὶ Ἰερεμίας ὁ προφήτης τοῖς χρόνοις, οὕτωςι λέγων·

[00283] Ὁ λόγος ὁ γενόμενος ἐπὶ Ἰερεμίαν τὸν προφήτην, ἐπὶ πάντα τὸν λαὸν Ἰούδα, ἐν τῷ ἔτει τῷ τετάρτῳ Ἰωακείμ υἱοῦ Ἰωσίου βασιλέως Ἰούδα, οὗτος ἐνιαυτὸς πρῶτος τῷ Ναβουχοδονόσορ, βασιλεῖ Βαβυλώνας.

[00284] Εὐρίσκομεν τοίνυν <sup>[81.1285]</sup> ἐνταῦθα, ὡς τοῦ τρίτου ἔτους τῆς βασιλείας πληροῦ μένου τῷ Ἰωακείμ βασιλεύσας ὁ Ναβουχοδονόσορ τὴν κατὰ τῶν Ἰουδαίων στρατείαν ἐποιήσαντο·

[00285] ἐν ἀρχῇ δὲ τοῦ τετάρτου ἔτους ὁ προφήτης Ἰερεμίας παραίνεσιν τῷ λαῷ προσφέρων, ἔφη πρῶτον εἶναι τοῦτον τὸν ἐνιαυτὸν τῷ βασιλεῖ Ναβουχοδονόσορ.

[00286] Καὶ ὁ μακάριος δὲ Δανιὴλ τὴν πρώτην αἰχμαλωσίαν εἰρηκῶς γεγενῆσθαι ἐν ἔτει τρίτῳ τῆς βασιλείας Ἰωακείμ βασιλέως Ἰούδα, ἐπήγαγε νῦν·

[00287] Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονόσορ ἐνυπνιάσθη ἐνύπνιον.

[00288] Ταῦτα δὲ οὐχ ἀπλῶς προστέθεικε, ἀλλ' ἵνα καὶ τὸν χρόνον ἀκριβῶς καταμάθωμεν.

[00289] Τούτου χάριν καὶ οἱ θεῖοι προφήται, μεμνημένοι τῶν βασιλέων, καὶ τὸν ἀριθμὸν τῶν ἐτῶν ἀναγράφουσιν.

[00290] Ἐν τῷ ἔτει τοίνυν τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονόσορ ἐνυπνιάσθη ἐνύπνιον, καὶ ἐξέστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος ἀπέστη ἀπ' αὐτοῦ.

[00291] (β΄.) Καὶ εἶπεν ὁ βασιλεὺς τοῦ καλέσαι τοὺς ἐπαιδοῦς, καὶ τοὺς μάγους, καὶ τοὺς φαρμακοὺς, καὶ τοὺς Χαλδαίους, τοῦ ἀναγγεῖλαι τῷ βασιλεῖ τὸ ἐνύπνιον αὐτοῦ.

[00292] Ἡ μὲν οὖν τοῦ Θεοῦ οἰκονομία τοῖς ἐχέφροσι δῆλη·

[00293] γνώριμον γὰρ αὐτοῦ τὸ ἐνύπνιον ποιῆσαι βουλόμενος τὸν οἰκεῖον προφήτην, ἵνα τὰς ἀγαθὰς καὶ σωτηρίους ἐντεῦθεν δέξηται παραινέσεις, δεδίττεται μὲν αὐτὸν τῷ ἐνυπνίῳ, ἀφαιρεῖται δὲ τοῦ ἐνυπνίου τὴν μνήμην.

[00294] Ἀλλ' ὥσπερ δῆλη τοῦ Θεοῦ τῶν ὄλων ἡ προμήθεια, οὕτω γνώριμος ἅπασιν τοῖς εὐσεβέσι καὶ ἡ τοῦ βασιλέως παράνοια.

[00295] Πῶς γὰρ οὐκ ἄκρας παραπληξίας τὸ παρ' ἐτέρων ζητεῖν τοῦ ἐνυπνίου τὴν μνήμην;

[00296] Ἀλλ' ὅμως, κληθέντες, φησὶν, ἦλθον, καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως.

[00297] γ', δ'.

[00298] Καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς·

[00299] Ἐνυπνιάσθη ἐνύπνιον, καὶ ἐξέστη τὸ πνεῦμά μου τοῦ γνῶναι τὸ ἐνύπνιον.

[00300] Καὶ ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ Συριστί, καὶ εἶπον·

[00301] Βασιλεῦ, εἰς τὸν αἰῶνα ζηθί·

[00302] σὺ εἶπες τὸ ἐνύπνιον τοῖς παισὶ σου, καὶ τὴν σύγκρισιν αὐτοῦ ἀπαγγελοῦμεν.

[00303] Καὶ τὴν μὲν αἴτησιν τῷ ὄντι ἀκόλουθον ἐποιήσαντο·

[00304] ἀλαζονικὴν δὲ τὴν ὑπόσχεσιν·

[00305] οὔτε γὰρ ἀνθρωπίνης ἦν διανοίας θείας ἐρμηνεύειν ἀποκαλύψεις δίχα τῆς ἄνωθεν συνεργείας.

[00306] Συριστί δὲ τὴν διάλεξιν οἱ Χαλδαῖοι πεποιήνται, ὡς ἐκ διαφόρων συνειλεγμένοι ἐθνῶν, καὶ ἰδίαν μὲν γλώτταν ἐχόντων ἐκάστου, κοινὴ δὲ πάντων τῇ Σύρων χρωμένων, διδάξαι βουλόμενοι τὸ τῆς ἀποκρίσεως ἀκόλουθον.

[00307] Ἀλλ' οὐδὲ οὕτως ἔπεισαν τὸν ἀλαζόνα βασιλέα μὴ ἀπαιτεῖν παρ' ἀνθρώπων τὰ παρὰ τὴν φύσιν.

[00308] ε΄,

[00309] ς

[00310] ζ.

[00311] Ἀπεκρίθη γὰρ εὐθὺς ὁ βασιλεὺς, καὶ εἶπε τοῖς Χαλδαίοις·

[00312] Ὁ λόγος ἀπέστη μου·

[00313] ἐὰν οὖν μὴ γνωρίσητέ μοι τὸ ἐνύπνιον, καὶ τὴν σύγκρισιν αὐτοῦ, εἰς ἀπώλειαν ἔσεσθε, καὶ οἱ οἴκοι <sup>[81.1288]</sup> ὑμῶν διαρπαγήσονται.

[00314] Ἐὰν δὲ τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ γνωρίσητέ μοι, δόματα καὶ δωρεάς, καὶ τιμὴν πολλὴν λήψεσθε παρ' ἐμοῦ·

- [00315] πλὴν τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ ἀπαγγείλατέ μοι.
- [00316] Ταῦτα δὲ οὐ μόνον αὐτοῦ τὸ θρασὺ καὶ θηριώδες, ἀλλὰ καὶ τὸ λίαν ἀνόητον ὑποδείκνυσιν·
- [00317] ἀνοίας γὰρ ἐσχάτης τὸ νομίσαι, ἢ τῇ ἀπειλῇ τῶν κακῶν, ἢ τῇ ὑποσχέσει τῶν ἀγαθῶν, πλείονα τοῖς Χαλδαίοις ἐγ γενήσεσθαι γινῶσιν.
- [00318] (ζ΄.) Αὐτίκα τοίνυν ἐκεῖνοι πρὸς αὐτὸν ἔφησαν·
- [00319] Εἰπὲ τὸ ἐνύπνιον σου τοῖς παισὶ σου, καὶ τὴν σύγκρισιν αὐτοῦ ἀπαγγελοῦμεν.
- [00320] Τὴν μὲν γὰρ δουλείαν, φησὶν, ὁμολογοῦμεν, ἀλλὰ καὶ τὴν φύσιν γινώσκουμεν·
- [00321] καὶ ἐρμηνεῦσαι μὲν, εἰ μάθοιμεν, τὸ ἐνύπνιον δυνησόμεθα, ἐρεῖν δὲ αὐτὸ, σοὶ μὲν γνωρισθὲν, εἶτα λήθη παραδοθὲν, οὐ δυνάμεθα.
- [00322] Ἀλλ' οὐδὲν ἤττον ὁ μάταιος ἐπέκειτο τοῦ ἐνυπνίου ζητῶν τὴν ἀνάμνησιν.
- [00323] Ἀπεκρίθη γὰρ, φησὶν, ὁ βασιλεὺς, καὶ εἶπεν·
- [00324] ἦ·
- [00325] Ἐπ' ἀληθείας οἶδα, ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, καθότι εἶδετε ὅτι ἀπέστη ἀπ' ἐμοῦ τὸ ῥῆμα.
- [00326] (θ΄.) Ἐὰν οὖν τὸ ἐνύπνιον μὴ ἐπαγγείλητέ μοι, ἔν ἐστι τὸ δόγμα ὑμῶν, καὶ οἶδα ὅτι ῥῆμα ψευδὲς καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἕως οὗ ὁ καιρὸς παρέλθῃ·
- [00327] τὸ ἐνύπνιον μου εἶπατέ μοι, καὶ γινώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.
- [00328] Τούτων δὲ τῶν λόγων ἢ μὲν ἀπαίτησις αὐθάδης καὶ μανικῆ, ἢ δὲ κατηγορία λίαν ἀληθής·
- [00329] Βούλεσθε γὰρ, φησὶ, μαθεῖν τὸ ἐνύπνιον, ἵνα κοινῇ τινα πλασάμενοι ἐρμηνείαν ψευδῆ, φενακίστητέ με συνήθως, συνεργὸν λαμβάνοντες τοῦ χρόνου τὸ μήκος, καὶ τῆς ἐκβάσεως τὸν καιρὸν ἀναμένοντες.
- [00330] Τούτων ἀκούσαντες οἱ Χαλδαῖοι (ὡς γὰρ ἔοικεν, οὗτοι πλείονα τῶν ἄλλων εἶχον παρ' αὐτῶ παρόρησίαν), ἀποφαντικῶς λοιπὸν διαλέγονται, καὶ παντελῶς ἀπαγορεύουσι τοῦ ἐνυπνίου τὴν ἀνάμνησιν.
- [00331] ἴ·
- [00332] Οὐκ ἔστι γὰρ, ἔλεγον, ἄνθρωπος ἐπὶ τῆς ξηρᾶς, ὅστις δυνησεται γινώσκειν τὸ ῥῆμα τῷ βασιλεῖ, καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων ῥῆμα τοιοῦτον οὐκ ἐπερωτᾷ ἐπαοιδὸν καὶ Χαλδαῖον.
- [00333] (ια΄.) Ὅτι ὁ λόγος, ὃν ὁ βασιλεὺς ἐπερωτᾷ, βαρὺς·
- [00334] καὶ ἕτερος οὐκ ἔστιν, ὃς ἀπαγγελεῖ αὐτὸν ἐνώπιον τοῦ βασιλέως, ἀλλ' ἢ θεοὶ, ὧν οὐκ ἔστιν ἢ κατοικία μετὰ πάσης σαρκός.
- [00335] Ὅθεν οὐκ ἐνδέχεται γενέσθαι καθάπερ οἶει.
- [00336] Ἀνθρώπινα, φασὶ, παρ' ἡμῶν ἐπιζήτησον, μὴ τὰ παρὰ τὴν φύσιν·
- [00337] πάντων γὰρ μάλιστα βασιλεῦσιν ἀρμόττει δικαίως τὴν βασιλείαν ἰθύνειν, καὶ τὰ δυνατὰ παρὰ τῶν ὑπηκόων αἰτεῖν·
- [00338] ἃ δὲ νῦν ἀπαιτεῖς, οὐ δικαίως ἀπαιτεῖς·
- [00339] οὐ γὰρ ἔστιν ἀνθρώπων τῶν σάρκα περικειμένων ἢ <sup>[81.1289]</sup> τοιαύτη γινῶσις, ἀλλὰ τῆς ἀσωμάτου φύσεως τῆς ἀκριβῶς ἅπαντα γινωσκούσης.
- [00340] Ταῦτα μὲν οὖν παρὰ τῶν Χαλδαίων ἐρρέθη, προφικονομεῖτο δὲ ἢ τοῦ Δανιὴλ ἀναρόρησις.
- [00341] Τούτων γὰρ εἰρηκότων, Οὐκ ἔστιν ἀνθρώπων, ἀλλ' ἢ θεῶν, τὸ ταῦτα γινώσκειν, ὁ θεσπέσιος Δανιὴλ ἀναμνησκει μὲν τοῦ ἐνυπνίου τὸν βασιλέα, ἀκριβῶς δὲ λίαν καὶ σαφῶς ἐρμηνεύει·
- [00342] διδάσκει δὲ τὸν βασιλέα, ὅτι ἢ τοιαύτη γινῶσις οὐκ ἀνθρώπων ἐστὶ, τῶν ἐπὶ τῆς γῆς ἐρπόντων, οὔτε μὴν θεῶν τῶν οὐκ ὄντων, ἀλλὰ τοῦ τὰ σύμπαντα πεποιηκότες Θεοῦ.
- [00343] Ἀλλὰ τούτων μὲν ἕκαστον ἐν τῷ οἰκίῳ χωρίῳ τὴν ἀρμόττουσαν ἐρμηνείαν δέξεται.
- [00344] ιβ΄, ιγ΄.
- [00345] Τότε, φησὶν, ὁ βασιλεὺς ἐν θυμῷ πολλῷ καὶ ὀργῇ εἶπεν ἀπολέσαι πάντας τοὺς σοφοὺς Βαβυλωνίους.
- [00346] Καὶ τὸ δόγμα ἐξήλθε, καὶ οἱ σοφοὶ ἀπ' ἐκτείνοντο, καὶ ἐζήτησαν τὸν Δανιὴλ καὶ τοὺς φίλους αὐτοῦ ἀνελεῖν.
- [00347] Τυραννικόν, ἀλλ' οὐ βασιλικόν τὸ ἐγχείρημα, ἀδικὸν προφανῶς, καὶ δικαιοσύνης ἐρημον·

- [00348] ἀλαζονεία γὰρ καὶ τυφὸς προσλαβὼν ἐξ οὐσίαν, ὄλεθρον μηχανᾶται τοῖς ὑπηκόοις Ἰουδαίοις.
- [00349] Ἀλλ' ὁ θεϊότατος Δανιὴλ τὴν ἀδικὸν ταύτην σφαγὴν θεασάμενος, πυνθάνεται τοῦ Ἀριώχ, ὅς τὸν ὠμότα τον τοῦτον ἐνεχειρίσθη φόνον, λέγων·
- [00350] Ἄρχων τοῦ βασιλέως, περὶ τίνος ἐξῆλθεν ἡ γνώμη ἢ ἀναιδῆς ἐκ προσώπου τοῦ βασιλέως;
- [00351] Ἦγνόμενός γάρ, ὡς ἔοικεν, ἄτε μὴ κληθεὶς εἰς τὸν σύλλογον τῶν σοφῶν Βαβυλῶνος·
- [00352] οὐδέπω γὰρ τὰ τρία παρεληλύθει ἔτη, ἐν οἷς αὐτοὺς τῆ βασιλικῆ τραφέντας τροφῇ μετὰ τὸν ῥήτον τοῦτον χρόνον εἰσαχθῆναι προσέταξεν αὐτῶ τῶν Βαβυλωνίων ὁ βασιλεύς.
- [00353] Εἰ δὲ πρὸ τούτων διηγήσατο τὸν λόγον, ὅτι καὶ εἰσῆλθον, καὶ τῶν ἄλλων προεκρίθησαν ἀμείνους ὀφθέντες, θαυμαζέτω μηδεὶς·
- [00354] ἐκεῖνο γὰρ τὸ διήγημα συμπεραῖναι βουλή θεῖς, ἅπαντα σαφῶς ἐδίδαξε τὰ τμηκαῦτα συμ βάντα·
- [00355] εἶτα μεταβαίνει λοιπὸν ἐφ' ἕτερον διήγημα τῶν ἐν τῷ μεταξὺ χρόνῳ γεγενημένων.
- [00356] Ὅτι γὰρ οὐδέπω τῶν παρόρησιαν ἐχόντων ἦν πρὸς τὸν βασιλέα, ἠνίκα τοὺς σοφοὺς συνήγαγε Βαβυλῶνος, ἢ τῆς ἀδίκου σφαγῆς ἄγνοια μαρτυρεῖ·
- [00357] ταύτην γὰρ ἀγνοῶν τὴν αἰτίαν τὸν Ἀριώχ ἠρώτα.
- [00358] Καὶ ἐπειδὴ ἔμαθε, θαρρόει μὲν τὴν πρὸς τὸν βασιλέα διάλεξιν, ἀξιοὶ δὲ αὐτὸν ὀλίγον αὐτῷ χρόνον ἐνδοῦναι εἰς τὴν τοῦ ἐνυπνίου ζήτησιν, καὶ τῆς ἐρμηνεύσας τὴν εὕρεσιν·
- [00359] εἶτα διδάσκει ἡμᾶς τὸν τῆς εὐρέσεως τρόπον, οὐκ αὐτὸς φιλοτιμούμενος, ἀλλ' ἡμᾶς ἐπὶ τὴν ὁμοίαν σπουδὴν ἐκκαλούμενος.
- [00360] ιζ', ιη'.
- [00361] Εἰσῆλθε γὰρ, φησὶ, Δανιὴλ εἰς τὸν οἶκον αὐτοῦ, καὶ τῷ Ἀνανία, καὶ τῷ Ἀζαρία, καὶ τῷ Μισαήλ, τοῖς φίλοις αὐτοῦ ἐγνώρισε τὸ ῥήμα.
- [00362] Καὶ οἰκτιροῦς ἐζήτησαν παρὰ τοῦ Θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου, ὅπως μὴ ἀπόλωνται Δανιὴλ καὶ οἱ φίλοι αὐτοῦ, μετὰ τῶν ἐπιλοίπων [81.1292] σοφῶν Βαβυλῶνος.
- [00363] Ἀληθῶς πολὺ τῆς ἀληθείας καὶ τοῦ ψεύδους τὸ μέσον·
- [00364] οἱ μὲν γὰρ τοῦ ψεύδους ἐργάται τῆς θείας εἰσὶν ἔρημοι συμμαχίας, καὶ λογισμοῖς μόνοις ἀνθρωπίνους εὐσεβείας γεγυμνω μένοις χρώμενοι, πάντα καὶ λέγουσι καὶ πράττουσιν εἰς ἀπάτην ἀνθρώπων·
- [00365] οἱ δὲ τρόφιμοι τῆς ἀληθείας λέγειν ἢ πράττειν ἀνέχονται οὐδὲν δίχα τῆς ἄνωθεν βοήθειας·
- [00366] τὰ δὲ σοφῶν αὐτῶν αἰτήματα τῆς πάντα ἐφορώσης προμηθείας ἐξάπτοντες, ἰσθᾶσιν ἀκίνητοι, μὴ κλονούμενοι, μηδὲ τῆδε κάκεισε περὶ φερόμενοι, ἀλλὰ τῆς ζάλης τῶν ἀνθρωπίνων λογισμῶν ἀπηλλαγμένοι.
- [00367] Καὶ τούτου μάρτυς ὁ θεσπέσιος Δανιὴλ, ὀλίγον μὲν χρόνον αἰτήσας εἰς τὴν τοῦ ἐνυπνίου εὕρεσιν, οὐκ εἰς λογισμοὺς δὲ ἀπλῶς τὸν καιρὸν δαπανήσας, ἀλλ' εἰς ἰκετείαν καὶ προσευχὴν, καὶ οὐδὲ ἑαυτῷ μόνῳ θαρρόσας, ἀλλὰ καὶ τοὺς ὁμοτρόπους εἰς κοινωνίαν τῆς ἰκετείας λαβῶν·
- [00368] καὶ οὐκ ἐψεύσθη τῆς ἐλπίδος.
- [00369] ιθ' κβ'.
- [00370] Τότε γὰρ, φησὶ, τῷ Δανιὴλ ἐν ὄραματι τῆς νυκτὸς τὸ μυστήριον ἀπεκαλύφθη, καὶ ἠύλο γησε Δανιὴλ τὸν Θεὸν τοῦ οὐρανοῦ.
- [00371] Καὶ εἶπεν·
- [00372] Εἴη τὸ ὄνομα Κυρίου τοῦ Θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστι.
- [00373] Καὶ αὐτὸς ἄλλοιοὶ καιροὺς καὶ χρόνους, καθιστᾷ βασιλεῖς καὶ μεθιστᾷ, διδοὺς σοφίαν τοῖς σοφοῖς, καὶ φρόνησιν τοῖς εἰδόσι σύνεσιν.
- [00374] Αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα, γινώσκων τὰ ἐν τῷ σκότει, καὶ φῶς μετ' αὐτοῦ ἐστιν.
- [00375] Διὰ πάντων τὴν οἰκείαν εὐγνωμοσύνην δείκνυσι, καὶ πλέκει τὸν ὕμνον οὐχ ἀπλῶς, ἀλλὰ τῆς πλοκῆς ὕλην ποιούμενος τοῦ ἐνυπνίου τὴν εὕρεσιν.
- [00376] Προσῆκει γὰρ, φησὶ, τὸν αἰδίων καὶ αἰώνιον διηγεκῶς ἀνυμνεῖν Θεὸν, σοφίας ὄντα καὶ συνέσεως πηγὴν, ὀρθῶς ἅπαντα καὶ ἀγαθῶς πρυτανεύοντα, καὶ ταῖς τῶν πραγμάτων μεταβολαῖς ἐλέγχοντα μὲν τὸ τῆς ἀνθρώπινης εὐημερίας ἀβέβαιον, δεικνύντα δὲ ἅπασιν ἐναργῶς τὴν οἰκείαν ἰσχύν·
- [00377] χειροτονῶν γὰρ βασιλέας, πάλιν αὐτοὺς ἀποχειροτονεῖ ῥαδίως, καὶ διδοὺς ἐξουσίαν ἀφαιρεῖται ταύτην, ὅταν ἐθέλη·
- [00378] καὶ σοφίας δὲ καὶ φρονήσεως οὗτός ἐστι χορηγός·
- [00379] δίδωσι δὲ ταύτην οὐχ ἀπλῶς, ἀλλὰ τοῖς συνιέναι αὐτὸν βουλομένοις·
- [00380] ἀποκαλύπτει δὲ ὡς ἐθέλει τὰ μηδαμῶς φαινόμενα, ἀλλ' οἷόν τι βυθῷ κρυπτόμενα τῷ μη δέπω γενέσθαι·

[00381] καὶ φῶς ὑπάρχων νοερὸν, φῶς οἰκῶν ἀπρόσιτον, ἀκριβῶς ἅπαντα γινώσκει τὰ ἐν τῷ σκότει γινόμενα.

[00382] κγ'.

[00383] Διό σοι, ὁ Θεὸς τῶν πατέρων μου, ἔξομο λογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν καὶ δύναμιν ἔδωκάς μοι, καὶ νῦν ἐγνώρισάς μοι ἃ ἠξιώσαμεν παρὰ σοῦ, ὅτι τὸ ὄραμα τοῦ βασιλέως ἐγνώρισάς μοι <sup>[81.1293]</sup> τοῦ γνωρίσαι τῷ βασιλεῖ.

[00384] Τοιαῦται τῶν εὐσεβῶν αἱ ψυχαί, καὶ ἐν ταῖς χρείαις τὸν Θεὸν ἐπιστάμεναι χορηγόν, καὶ τοῖς αὐτοῦ λιμέσι προστρέχουσαι, καὶ μετὰ τὴν τῶν ἀγαθῶν χορηγίαν οὐκ ἀνεχόμεναι λήθη παραδιδόναι τῶν δωρεῶν τὴν μνήμην, ἀλλ' ὕμνοις ἀμειβόμεναι τὸν εὐεργέτην Θεόν.

[00385] Ἄξιον δὲ ἐπισημῆ νασθαι τοῦ θείου τούτου ἀνδρὸς καὶ τὸ μέτριον φρόνημα·

[00386] καὶ γὰρ καὶ τὴν αἴτησιν ποιούμενος, κοινῶς νουὸς ἔλαβε τοὺς ὁμοτρόπους τῆς προσευχῆς, καὶ τὸν ὕμνον ὑφαίνων ὑπὲρ ὧν ἔλαβε, πάλιν αὐτῶν ἐμνημόνευσεν.

[00387] Οὐ γὰρ εἶπεν, Ἐγνώρισάς μοι ἃ ἠξιώσά σε, ἀλλ', ἃ ἠξιώσαμεν παρὰ σοῦ.

[00388] Οὕτω τὸν θεῖον συμπεράνας ὕμνον·

[00389] κδ'.

[00390] Καὶ εὐθὺς ἦλθε, φησὶ, Δανιὴλ πρὸς Ἀριώχ, ὃν κατέστησεν ὁ βασιλεὺς ἀπολέσαι τοὺς σοφοὺς Βαβυλῶνος, καὶ εἶπεν αὐτῷ·

[00391] Τοὺς σοφοὺς Βαβυλῶνος μὴ ἀπολέσης, εἰσάγαγε δέ με ἐνώπιον τοῦ βασιλέως, καὶ τὴν σύγκρισιν τοῦ ὁράματος ἀναγγελῶ τῷ βασιλεῖ.

[00392] Πρέπων καὶ οὗτος τῷ προφήτῃ ἔλεος·

[00393] οὐ γὰρ ἠνέσχετο μόνος μετὰ τῶν φίλων τῆς ἀδίκου ἀπαλλαγῆναι σφαγῆς, ἀλλὰ καὶ τοῖς Χαλδαίοις πραγματεύεται σωτηρίαν, ἐλπίζων διὰ τοῦδε τοῦ θαύματος, καὶ τῆς ἀσεβείας αὐτοῦ ἀπαλλάξιν, καὶ τῷ τῶν ὅλων προσάξιν Θεῷ κε'.

[00394] Ὁ δὲ Ἀριώχ, τούτων ἀκούσας τῶν λόγων, σπουδῆ τὸν Δανιὴλ εἰσήγαγεν ἐνώπιον τοῦ βασιλέως, καὶ εἶπεν αὐτῷ·

[00395] Εὗρηκα ἄνδρα ἐκ τῶν υἰῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας, ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ.

[00396] Πάλιν ἐντεῦθεν σαφὲς ἡμῖν γέγονεν, ὅτι οὐδέπω τῆς τοῦ Δανιὴλ ἀρετῆς πείραν ὁ βασιλεὺς εἰλήφει.

[00397] Οὐ γὰρ, εἶπερ ἐγινώσκετο, ἀορίστως εἶπεν ὁ Ἀριώχ·

[00398] Εὗρηκα ἄνδρα ἐκ τῶν υἰῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας, ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ.

[00399] κ

[00400] ς

[00401] ζ.

[00402] Ὁ δὲ βασιλεὺς περιχαρῆς γενόμενος εἶπε τῷ Δανιὴλ, οὗ τὸ ὄνομα Βαλτάσαρ·

[00403] Εἰ δύνασαι ἀναγγεῖλαι τὸ ἐνύπνιον, ὃ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ;

[00404] Ἐπισημῆ νασθαι δεῖ καὶ τοῦτο, ὅτι Βαλτάσαρ αὐτὸν οὐκ αἰεὶ προσαγορεύει, ἀλλ' ὅτε τῷ βασιλεῖ διαλέγεται, ταύτην αὐτῷ τὴν προσηγορίαν ἐπιτεθεικότι.

[00405] Ἐρωτηθεὶς δὲ ὁμοῦ, εἰ δύναται καὶ τὸ ἐνύπνιον, καὶ τὴν ἐρμηνείαν ἐπαγγεῖλαι τῷ βασιλεῖ, ἀπεκρίνατο λέγων·

[00406] κζ'.

[00407] Τὸ μυστήριον ὃ ὁ βασιλεὺς ἐπερωτᾷ, οὐκ ἔστι σοφῶν, μάγων, ἐπαοιδῶν, Γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ.

[00408] (κη'.) Ἀλλ' ἔστι Θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια.

[00409] Θαυμαστῶς τῆς διδασκαλίας ἤρξατο·

[00410] ἐκβαλὼν γὰρ τὸν τῶν ἀφρόνων ἐκείνων χορὸν, καὶ γυμνώσας αὐτῶν τὴν ἀσθένειαν, τὸν Θεὸν εἶναι ἔφη τῆς τῶν μυστηρίων ἀποκαλύψεως διδάσκαλον·

[00411] προστέθεικε δὲ, ἐν οὐρανῷ, τοὺς κάτω γίνομένους καὶ προσκυνουμένους ἐκβαλὼν θεοῦς.

[00412] <sup>[81.1296]</sup> Καὶ τῷ μὲν ἐνικῷ ὀνόματι τὸ πλῆθος ἐκβάλλει τῶν οὐκ ὄντων θεῶν, τῇ δὲ ἐν οὐρανῷ διαγωγῇ τοὺς κάτω φαινομένους δείκνυσιν οὐ θεοῦς, ἀλλ' ἀπάτην ἀφορμὴν ἔχουσαν τῶν ἀνθρώπων τὴν τέχνην.

[00413] Οὗτος ἐγνώρισεν ὁ Θεὸς τῷ βασιλεῖ Ναβουχοδονόσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν.

[00414] Οὕτω προοίμια σάμενος, πάλιν ἐπισπᾶται τῇ εὐλογίᾳ εἰς εὐνοίαν τοῦ βασιλέως τὴν ἀκοήν.

- [00415] Βασιλεῦ, γὰρ, φησὶν, εἰς τοὺς αἰῶνας ζῆθι.
- [00416] Ἐπειδὴ γὰρ μέλλει καὶ τὸ ἐνύπνιον λέγειν, καὶ τὴν ἐρμηνείαν ἐπάγειν, καὶ προλέγειν αὐτῷ τὴν τῆς βασιλείας κατάλυσιν, προ οἰμαζόμενος·
- [00417] Εὐχή, φησὶν, ἐστὶν ἐμοί, ζῆν σε διηνεκῶς·
- [00418] μὴ τοίνυν ἐμοὶ ἐπιγράψῃς τὸ ὑπὸ τοῦ ἐν υπνίου δηλούμενον.
- [00419] Εἰτά φησι·
- [00420] Τὸ ἐνύπνιον σου, καὶ αἱ ὀράσεις τῆς κεφαλῆς σου, ἐπὶ τῆς κοίτης σου, τοῦτό ἐστι, βασιλεῦ.
- [00421] Ἀντὶ τοῦ·
- [00422] Ἄ νύκτωρ ἐθεάσω, ταῦτά ἐστιν·
- [00423] κθ'.
- [00424] Οἱ διαλογισμοὶ σου ἐπὶ τῆς κοίτης σου ἂν ἐβησαν, ἃ δεῖ γενέσθαι μετὰ ταῦτα.
- [00425] Ἐλογίζου, φησὶ, κατακεείμενος ἐπὶ τῆς κλίνης, εἴτε εἰς αἰὶ ζῆση, εἴτε τῷ νόμῳ τῶν ἀνθρώπων ὑπὸ τὸν θάνατον γενήσῃ·
- [00426] ἐπεθύμεις δὲ μαθεῖν καὶ τὰ μήπω γεγενημένα.
- [00427] Καὶ ὁ ἀποκαλύπτων μυστήρια ἐγνώρισέ σοι ἃ δεῖ γενέσθαι.
- [00428] Πανταχοῦ δὲ τὸν ἕνα κηρύττει Θεὸν, τῆς πολυθεΐας ἐκβαλὼν τὴν πλάνην·
- [00429] εἶτα καὶ τοῦ οἰκείου φρονήματος τὴν μετριότητα δείκνυσιν.
- [00430] λ'.
- [00431] Ἐμοὶ γὰρ, φησὶν, οὐκ ἐν σοφίᾳ τῇ οὐσῇ ἐν ἐμοὶ παρὰ πάντας τοὺς ζῶντας, τὸ μυστήριον τοῦτο ἀπεκαλύφθη, ἀλλ' ἕνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεὶ γνωρίσαι, καὶ ἵνα γνῶς τοὺς διαλογισμοὺς τῆς καρδίας σου.
- [00432] Ταύτης γὰρ, φησὶ, τῆς ἀποκαλύψεως ἔτυχον, οὐκ ἐπειδὴ πάντων εἰμὶ τῶν ἀνθρώπων σοφώτερος, ἀλλ' ἵνα σὺ μάθῃς ἃ μαθεῖν ἐπεθύμησας·
- [00433] ἐμοὶ δὲ διακόνῳ ταύτης ἐχρήσατο τῆς γνώσεως, ὡς οἰκείῳ θεράποντι.
- [00434] Ἄρχεται τοίνυν τῆς ἐξηγήσεως, καὶ λέγει πρῶτον αὐτὸ τὸ ἐνύπνιον.
- [00435] λα' λγ'.
- [00436] Σὺ, βασιλεῦ, ἐθεώρεις, καὶ ἰδοὺ εἰκὼν μία, πολλή, ἢ εἰκὼν μεγάλη, καὶ ἡ ὄψις αὐτῆς, ὑπερφερῆς ἐστῶσα πρὸ προσώπου σου, καὶ ἡ ὄρασις αὐτῆς φοβερά.
- [00437] Εἰκὼν, ἧς ἡ κεφαλὴ χρυσοῦ καθαροῦ, αἱ χεῖρες, καὶ τὸ στήθος, καὶ οἱ βραχίονες αὐτῆς ἀργυροῖ, καὶ κοιλία καὶ οἱ μηροὶ χαλκοῖ.
- [00438] Αἱ κνήμαι σιδηραῖ, οἱ πόδες μέρος μὲν τι σιδήρου, καὶ μέρος δὲ τι ὄστρακινον.
- [00439] Τέτταρας μὲν ὕλας διὰ τῶν προειρημένων ἐσήμανε, τὸν χρυσὸν, τὸν ἀργυρον, τὸν χαλκὸν, τὸν σίδηρον·
- [00440] ὄστρακον γὰρ οὐ κατ' αὐτὸ εἶπεν, ἀλλὰ τῷ σιδήρῳ συμμεμιγμένον.
- [00441] Δηλοῖ δὲ διὰ τούτων τὰς μεγίστας τε καὶ καθολικωτάτας βασιλείας, αἱ τοῦ πλείστου τῆς οἰκουμένης ἐκράτησαν ἀλλήλας διαδεξάμεναι.
- [00442] Ὅτι μὲν γὰρ καὶ ἄλλαι βασιλείαι συνέστησαν, καὶ ἐπὶ τοῦ παρόντος δὲ συνεστᾶσι, δηλὸν ἐστι·
- [00443] οὐ μὴν τῶν πάντων ἢ τῶν πλειόνων [81.1297] ἔστιν αὐτὰς κρατούσας ἰδεῖν, ἀλλ' ἡ ἐνός, ἢ δύο μόνον ἐθνῶν.
- [00444] Λέγει τοίνυν πρῶτην ἀπάντων γεγενῆσθαι τὴν τῶν Ἀσσυρίων ἡγεμονίαν, ἣτις αὕτη ἐστὶν ἡ τῶν Βαβυλωνίων·
- [00445] Ἀσσύριοι γὰρ οὗτοι κάκεινοι·
- [00446] ἀλλὰ ποτὲ μὲν ἐν τῇ Νίνῳ, τῇ παρ' Ἑβραίοις Νινευῆ καλουμένῃ, τὰ βασίλεια ἐσχίκασι, ποτὲ δὲ ἐν Βαβυλῶνι.
- [00447] Ὅτι δὲ μία ἐστὶν ἡ βασιλεία τούτων κάκεινων, καὶ αὐτὸς ὁ προφήτης μαρτυρεῖ·
- [00448] ἐρμηνεύων γὰρ τὸ ἐνύπνιον, φησὶν·
- [00449] Ἡ κεφαλὴ ἢ χρυσοῦ σὺ εἶ, βασιλεῦ.
- [00450] Καὶ ὁ μακάριος δὲ Ἰερεμίας ὁ προφήτης φησὶ·

- [00451] Ποτήριον χρυσοῦν Βαβυλῶν ἐν χειρὶ Κυρίου, μεθύσκον πᾶσαν τὴν γῆν·
- [00452] ἀπὸ οἴνου αὐτῆς ἐπίοσαν ἔθνη·
- [00453] διὰ τοῦτο ἐσαλεύθησαν, καὶ ἄφνω ἔπεσε Βαβυλῶν, καὶ συνετριβή.
- [00454] Εἰ δὲ ἕτέρα ἦν παρὰ ταύτην ἢ τῶν Ἀσσυρίων βασιλεία ταύτης πρεσβυτέρα, ποίαν ἂν τις ὕλην αὐτὴν καλέσειεν;
- [00455] Μαρτυρεῖ δὲ καὶ ὁ θειότατος Μωσῆς ταῦθ' οὕτως ἔχειν·
- [00456] ἐν γὰρ τῇ κοσμογενείᾳ περὶ τοῦ Νεβρώδου εἰρηκῶς, ὅτι γίγας κυνηγὸς ἔναντι Κυρίου, ἐπ' ἤγαγε·
- [00457] Καὶ ἐγένετο ἡ ἀρχὴ τῆς βασιλείας αὐτοῦ Βαβυλῶν, Ὀρέχ καὶ Χαλάνη.
- [00458] Καὶ οἱ ἕξω δὲ συγγραφεῖς τοὺς Βαβυλωνίους Ἀσσυρίους προσαγορεύουσι, καὶ μέχρι δὲ τοῦ παρόντος Ἀσσυρίαν αὐτὴν ὀνομάζουσι Πέρσαι.
- [00459] Οὐκοῦν ἡ μὲν πρώτη ὕλη, ἣτις ἐστὶν ὁ χρυσοῦς, τὴν Ἀσσυρίων καὶ Βαβυλωνίων σημαίνει βασιλείαν·
- [00460] κεφαλὴν δὲ αὐτὴν ὀνομάζει, ὡς πρώτην γεγεννημένην·
- [00461] ἡ δευτέρα δὲ, ἣτις ἐστὶν ὁ ἄργυρος, ἡ Περσῶν ἐστὶ καὶ Μήδων.
- [00462] Κύριος γὰρ ἐκατέρωθεν ὀρμώμενος, μητρόθεν μὲν ἐκ Μήδων, πατρόθεν δὲ ἐκ Περσῶν, κατέλυσε μὲν Ἀσσυρίων, εἴτουν Βαβυλωνίων, τὴν βασιλείαν, μετατέθεικε δὲ τὴν βασιλείαν εἰς Πέρσας.
- [00463] Στήθος δὲ αὐτὸν προσηγόρευσε καὶ βραχίονας, ἵνα δείξῃ τὴν πρὸς δύο ἔθνη συγγένειαν·
- [00464] διὰ μὲν γὰρ τῆς δεξιᾶς τὸ πατρῶον αὐτοῦ σημαίνει γένος, μητρῶον δὲ διὰ τῆς εὐωνύμου, ὧν τὴν συνάφειαν τὸ στήθος πεπίστευται, τὴν καρδίαν ἔχον τῶν λογισμῶν τὸ ταμίον, λογισμῶ δὲ καὶ τὰ γαμικὰ τελεῖται συμβόλαια.
- [00465] Τὸν δὲ χαλκὸν προσηγόρευσε τὴν Μακεδονικὴν βασιλείαν μετὰ τὴν Περσικὴν ἀναφανείσαν, καὶ αὐτὴν ὁμοίως ἀπάντων κρατήσασαν.
- [00466] Κοιλίαν δὲ αὐτὴ καὶ τοὺς μηροὺς ἀπένειμε, τὴν τε μοναρχίαν τοῦ Ἀλεξάνδρου διὰ τῆς κοιλίας μηνύων, καὶ διὰ τῶν μηρῶν τὴν μετὰ τὴν ἐκείνου τελευτηνὴν γεγεννημένην τῆς βασιλείας διαίρεισιν.
- [00467] Σίδηρον δὲ τὴν Ῥωμαϊκὴν προσηγόρευσε βασιλείαν·
- [00468] αὐτὴ δὲ τὴν Μακεδονικὴν διεδέξατο·
- [00469] ἀπ' ἐνειμε δὲ αὐτῇ τὰς κνήμας, ἅτε δὴ περὶ τὸ τέλος οὔσας τοῦ παντὸς σώματος, καὶ φέρειν ἅπαν δυνάμεις τὸ σῶμα·
- [00470] τὰς δὲ τῶν ποδῶν βάσεις, σιδηρᾶς μὲν καὶ αὐτὰς, ὀστράκω δὲ ἀναμειγμένας.
- [00471] Διὰ δὲ τούτου οὐχ ἕτεραν αἰνίττεται βασιλείαν, ἀλλὰ τὴν αὐτὴν ἀσθενεστέραν ἑαυτῆς ἔσομένην, καὶ τῇ τοῦ <sup>[81.1300]</sup> ὀστράκου ἀσθενείᾳ συμμεμιγμένην.
- [00472] Τὴν δὲ τῶν ὕλων διαφορὰν ἀνέθηκεν, οὐ τῆς τιμῆς, ἀλλὰ τῆς ἰσχύος δεικνύς τὸ διάφορον·
- [00473] τοῦ μὲν γὰρ χρυσοῦ ὁ ἄργυρος στεγανώτερος·
- [00474] τοῦ δὲ ἀργύρου στερότερος ὁ χαλκός·
- [00475] ὁ δὲ σίδηρος καὶ αὐτοῦ τοῦ χαλκοῦ πολλῶ τῷ μέτρῳ στερεμνιώτερος.
- [00476] Ἡ διαφορὰ τοίνυν οὐκ ἐν τῇ τιμῇ, ἀλλ' ἐν τῇ ἰσχύϊ τε καὶ δυνάμει.
- [00477] Ἀναγκαῖον δὲ ζητῆσαι, τί δήποτε ἐν εἰκόνι τῶν ὕλων τούτων ἐθεάσατο τὴν συνθήκην·
- [00478] οὐδὲν γὰρ ἀπλῶς, οὐδὲ μὰ τὴν ὑπὸ τοῦ Θεοῦ τῶν ὄλων ἀποκαλύπτεται.
- [00479] Ἡ εἰκὼν σχήματα, ἀλλ' οὐ πράγματα, ἔχει.
- [00480] Τοιοῦτος δὲ ὁ παρῶν βίος, οὐδὲν ἔχων διαρκές, οὐδὲ μόνιμον·
- [00481] διὸ καὶ ὁ μακάριος Παῦλος ἐβόα, ὅτι Παράγει τὸ σχῆμα τοῦ κόσμου τούτου.
- [00482] Καὶ ἀλλαχοῦ παραινῶν λέγει·
- [00483] Μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ.
- [00484] Καὶ ὁ μακάριος Δαβὶδ τῆς ἀνθρωπίνης εὐημερίας διελέγχων τὸ μάταιον, φησί·

- [00485] Πλήν τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν.
- [00486] Μέντοι γε ἐν εἰκόνι διαπορεύε ται ἄνθρωπος, θησαυρίζει, καὶ οὐ γινώσκει τίνι συνάξει αὐτά.
- [00487] Ἐπειδὴ τοίνυν καὶ ὁ παρῶν βίος ὀξύρ ῥόπους ἔχει τὰς μεταβολὰς (θνητὰ γὰρ ἅπαντα τὰ ὀρώμενα, καὶ πρόσκαιρα, καὶ ἐπίκηρα), καὶ ἡ εἰκὼν δὲ τῶν μὲν πραγμάτων τὴν ἐνέργειαν οὐκ ἔχει, μόνα δὲ τὰ σχήματα δεικνυσι βασιλέων, καὶ ἀρχόντων, καὶ ὑπηκόων, πρὸς δὲ τούτοις καὶ αὐτὸ τὸ σχῆμα εὐδιάλυτον ἔχει·
- [00488] εἰκότως ὁ τῶν ὅλων Θεὸς τὸν ἀλαζόνα ἐκείνον παιδεῦσαι βουληθεὶς βασιλέα τῆς ἀνθρώπου πίνης ὀφρύος τὸ μάταιον, καὶ διδάξαι, ὅτι ὄψστην ἔχει τὰ ἀνθρώπινα τὴν μεταβολὴν, εἰκόνα μὲν αὐτῷ ὄναρ προτίθησι, τὰ δὲ ταύτης μόρια μερίζει ταῖς ὕλαις, τὰς συχνὰς καὶ ἐπαλλήλους διδάσκων τῶν βασιλέων διαδοχὰς, καὶ πείθων ἅπαντας, ὡς αὐτὸς μόνος διηγεκὲς ἔχει τὸ κράτος, ἀναρχόν τε καὶ ἀτε λεύτητον, καὶ ἀπαξοπλῶς αἰώνιον τὴν βασιλείαν.
- [00489] Τούτοις ἐπάγει ὁ μακάριος Δανιὴλ τὰ λοιπὰ τοῦ ἐν ὑπνίου διδάσκων.
- [00490] Λδ', Λε'.
- [00491] Ἐθεώρεις, ἕως ὅτου ἀπεσχίσθη λίθος ἀπὸ ὄρους ἄνευ χειρῶν, καὶ ἐπάταξε τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὄστρακίνοους, καὶ ἐλέπτυνεν αὐτοὺς εἰς τέλος.
- [00492] Τότε ἐλεπτύνθησαν εἰσάπαξ ὁ σίδηρος, τὸ ὄστρακον, ὁ χαλκός, ὁ ἄρ γυρος, ὁ χρυσοῦς, καὶ ἐγένοντο ὡσεὶ κονιορτὸς ἀπὸ ἄλλωνος θερινῆς, καὶ ἐξῆρεν αὐτὰ τὸ πλῆθος τοῦ πνεύματος, καὶ πᾶς τόπος οὐχ ἠύρεθῆ ἐν αὐτοῖς, καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγένετο εἰς ὄρος μέγα, καὶ ἐπλήρωσε πᾶσαν τὴν γῆν.
- [00493] Τοιοῦτον τοῦ ἐνυπνίου τὸ τέλος·
- [00494] προσήκει δὲ κάτωθεν ἡμᾶς ἀρξασθαι τῆς ἐρμηνείας.
- [00495] Ζητήσωμεν τοίνυν πρότερον, τίς λίθος προσαγορευόμενος, καὶ βραχὺς πρὸ τερον φαινόμενος, ὕστερον ἐδείχθη μέγιστος, καὶ τὴν οἰκουμένην ἐκάλυψεν.
- [00496] Οὐκοῦν ἀκούσωμεν αὐτοῦ τοῦ Θεοῦ διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·
- [00497] Ἴδου τίθημι ἐν Σιών λίθον πολυτελῆ, ἀκρογωνιαῖον, ἔντι μόν, ἐκλεκτὸν, εἰς τὰ θεμέλια αὐτῆς, καὶ πᾶς ὁ <sup>[81.1301]</sup> πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθη.
- [00498] Ἀκούσωμεν δὲ καὶ τοῦ μακαρίου Δαβὶδ προθεσπίζοντος, καὶ βοῶντος·
- [00499] Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.
- [00500] Ταύτην δὲ τὴν μαρτυρίαν καὶ αὐτὸς ὁ Δεσπότης Χριστὸς ἐν τοῖς ἱεροῖς Εὐαγγελίοις Ἰουδαίοις προσήνεγκεν, Οὐκ ἀνέγνωτε, λέγων·
- [00501] Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.
- [00502] Παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
- [00503] Καὶ ὁ μακάριος δὲ Πέτρος ἐν Ἰουδαίοις δημηγορῶν, καὶ τοῦ Κυρίου τὴν προφητείαν εἰς μέσον παραγαγὼν, φησὶν·
- [00504] Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς παρ' ὑμῶν τῶν οἰκοδομούντων, ὃς ἐγένετο εἰς κεφαλὴν γωνίας.
- [00505] Καὶ ὁ μακάριος δὲ Παῦλος φησιν·
- [00506] Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ.
- [00507] Καὶ ἀλλαχοῦ φησι·
- [00508] Θεμέλιον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.
- [00509] Καὶ πάλιν·
- [00510] Ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ.
- [00511] Οὐκοῦν ὑπὸ Παλαιᾶς καὶ Νέας Διαθήκης διδασκόμεθα τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν προσηγορεῖσθαι λίθον.
- [00512] Οὗτος γὰρ ἐτμήθη ἀπὸ ὄρους ἄνευ χειρῶν, γεννηθεὶς ἐκ Παρθένου γαμικῆς κοινωνίας χωρὶς·
- [00513] οἶδε δὲ πολλάκις καὶ τὴν παρὰ φύσιν γέννησιν λατομίαν ἢ θεῖα προσαγορεύειν Γραφή.
- [00514] Ἰουδαίους γὰρ Ἡσαΐας, τῆς παρὰ φύσιν γενομένης τῷ Ἀβραάμ παιδογονίας ἀναμνησκῶν, Ἐμβλέψατε, ἔλεγεν, εἰς τὴν στερεὰν πέτραν, ἐξ ἧς ἐλατομήθητε.
- [00515] Οὐκοῦν ὄρος μὲν ἢ Δαβιδικὴ φυλὴ, λίθος δὲ ὁ Χριστὸς κατὰ τὸ ἀνθρώπινον, οὐ κατὰ τὸν νόμον τῆς φύσεως τμηθεὶς·
- [00516] οὗτος δὲ πάλαι σμικρὸς φαινόμενος, δι' ἣν περιέκειτο φύσιν, ἀθρόον ἐδείχθη ὄρος μέγιστον, πᾶσαν πληρώσας τὴν οἰκουμένην.
- [00517] Ἐπληρώθη γὰρ ἡ σύμπασα γῆ τοῦ γινῶναι τὸν Κύριον, ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσης Οὗτος πατάξει τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς ὄστρακίνοους καὶ σιδηροῦς, τούτεστι, καὶ τὴν ἐσχάτην καταπαύσει βασιλείαν, φρουδόν τε καὶ ἀφανὴ ποιήσει.
- [00518] Οὐ γὰρ ἕτερα ταύτην διαδέξεται βασιλεία, ἀλλὰ τὴν οἰκείαν γυμνώσει, καὶ πᾶσι ταύτην ὑποδείξει·

- [00519] ἐκεῖνων δὲ τῶν βασιλειῶν ἀπασῶν καὶ αὐτὴν ἀφανιεῖ τὴν μνήμην κονιορτοῦ δίκην, ἐξ ἄλωνος μὲν τικτομένου, ὑπὸ δὲ πνεύματος σκεδαννυμένου.
- [00520] Οὕτω τὸ ἐνύπνιον ἅπαν εἰρηκῶς τῷ βασιλεῖ, ἐπήγαγε·
- [00521] λ
- [00522] ς
- [00523] ', λζ'.
- [00524] Τοῦτό ἐστι τὸ ἐνύπνιον, καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως.
- [00525] Σὺ βασιλεῦ, βασιλεὺς βασιλέων.
- [00526] Οὐ κολακεύων τοῦτο <sup>[81.1304]</sup> εἰρηκεν, ἀλλὰ τῇ συνήθει προσηγορία χρησάμενος·
- [00527] κατὰ γὰρ πάντων τῶν ἐθναρχούντων, βασιλέων ὄνο μαζομένων, εἶχε τὸ κράτος.
- [00528] Σὺ, φησὶ, βασιλεῦ, βασιλεὺς βασιλέων, ᾧ ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν κραταιὰν καὶ ἰσχυρὰν καὶ ἐντιμον ἔδωκεν ἐν παντὶ τόπῳ.
- [00529] Οὐ γὰρ ἀπὸ ἰσχύος, φησὶν, ἀνθρώπου πάντων περιγεγένησαι, ἀλλὰ τοῦ Θεοῦ, τοῦ τὴν ἐπουράνιον ἔχοντος βασιλείαν, ταύτην σοι δεδωκότος τὴν ἐξουσίαν, ὥστε τῶν ἐν παντὶ τόπῳ ὄντων ἀνθρώπων ἡγεμονεῦν τε καὶ βασιλεῦν, ὅπου κατοικοῦσιν υἱοὶ τῶν ἀνθρώπων.
- [00530] Θηρία τε ἀγροῦ καὶ πετεινὰ οὐρανοῦ δέδωκεν ἐν τῇ χειρὶ σου, καὶ κατ' ἐστησέ σε κύριον πάντων.
- [00531] Καὶ θηρία μὲν καλεῖ τοὺς θηριωδέστερον ζῶντας βαρβάρους, πετεινὰ δὲ τοὺς συνέσει κεκοσμημένους, καὶ τῶν ἄλλων ἀνθρώπων ὑπερτέρους, καὶ πτηνοὺς τὴν διάνοιαν.
- [00532] Τούτων, φησὶν, ἀπάντων ἀπέφηνέ σε βασιλέα.
- [00533] Σὺ τοίνυν εἴ ἢ κεφαλὴ ἢ χρυσὴ·
- [00534] τουτέστιν, ἢ σὴ βασιλεία.
- [00535] Οὔτε γὰρ περὶ τοῦ προσώπου λέγει, ἀλλὰ περὶ αὐτῆς τῆς βασιλείας.
- [00536] Καὶ γὰρ μετὰ τὴν τελευτὴν αὐτοῦ, Εὐϊλάδ Μαρωδάχ ἐβασίλευσε τῶν Βαβυλωνίων, καὶ μετ' ἐκεῖνον Βαλτάσαρ.
- [00537] Εἰ δὲ περὶ αὐτοῦ τοῦ προσώπου ἔφη, ὅτι Σὺ εἴ ἢ κεφαλὴ ἢ χρυσὴ, πῶς νοήσομεν τό·
- [00538] Ὅπισω σου ἀναστήσεται βασιλεία ἑτέρα ἤττων σου;
- [00539] Οὔτε γὰρ τὴν τῶν υἱέων αὐτοῦ βασιλείαν μνηνεύει, ἀλλὰ τὴν Περσικὴν.
- [00540] Οὐκοῦν κεφαλὴ ἢ χρυσὴ οὐκ αὐτὸς ὁ Ναβουχοδονόσορ, ἀλλὰ πᾶσα ἢ τῶν Ἀσσυρίων, εἴτουν Βαβυλωνίων βασιλεία.
- [00541] λθ'.
- [00542] Καὶ ὀπίσω σου ἀναστήσεται βασιλεία ἑτέρα ἤττων σου.
- [00543] Ἡ Περσικὴ·
- [00544] ἤττονα δὲ αὐτὴν καλεῖ, οὐχ ὡς ἀσθενεστέραν, ἀλλ' ὡς δευτέραν.
- [00545] Καὶ βασιλεία τρίτη, ἣτις ἐστὶν ὁ χαλκός, ἢ κυριεύσει πάσης τῆς γῆς.
- [00546] Τὴν Μακεδονικὴν λέγει·
- [00547] ἐκυρίευσεν δὲ πάσης τῆς γῆς Ἀλέξανδρος ὁ Φιλίππου, ἐν δώδεκα ἔτεσι τῆς βασιλείας πάντας ὑποτάξας ἀνθρώπους.
- [00548] μ'.
- [00549] Καὶ βασιλεία τετάρτη ἐστὶ ἰσχυρὰ, ὡς ὁ σίδηρος·
- [00550] ὃν τρόπον γὰρ ὁ σίδηρος λεπτύνει καὶ δαμάζει πάντα, οὕτως λεπτυνεῖ πάντα καὶ δαμάσει.
- [00551] Τὴν Ῥωμαϊκὴν λέγει βασιλείαν, ἰσχυροτάτην μὲν γενομένην, καὶ πάντων, ὡς ἔπος εἰπεῖν, τῶν ἐθνῶν περιγενομένην, δασμὸν δὲ καὶ φόρον παρὰ πάντων κομισαμένην.
- [00552] Τὸ γὰρ λεπτυνεῖ ἐπὶ τούτου τέθεικε, τὸ δὲ δαμάσει ἐπὶ τῆς ὑπακοῆς τε καὶ εὐταξίας, καὶ τῆς ἐννόμου πολιτείας.

[00553] μα'.

[00554] Καὶ ὅτι εἶδες τοὺς πόδας, καὶ τοὺς δακτύλους, μέρος μὲν τι σιδήρου, μέρος δὲ τι ὀστράκου, βασιλεία ἄλλη διηρημένη ἔσται, καὶ ἀπὸ τῆς ῥίζης τοῦ σιδήρου ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ τῷ πληλίῳ.

[00555] Ἄλλην οὐ κατὰ τὸ γένος εἶπεν, ἀλλὰ κατὰ <sup>[81.1305]</sup> τὴν ποιότητα τῆς δυνάμεως.

[00556] Εἰ γὰρ κατὰ τὸ γένος ἔλεγεν, ἄλλην εἶπεν ἂν αὐτὴν πέμπτην, ὥσπερ αὐτὴ εἶρηκε τρίτην τε καὶ τετάρτην.

[00557] Ἐπειδὴ δὲ ἀσθενέστερα οἶδε τῆς σιδηρᾶς βασιλείας τὰ τέλη, ἄλλην τέθεικε διὰ τὴν ἀσθενείαν, καὶ μάλα εἰκότως.

[00558] Σφόδρα γὰρ αὐτὴν ἰσχυροτάτην ἔδειξεν ἄνω·

[00559] τοιαῦτα γὰρ αὐτῆς τὰ πρῶτα.

[00560] Ἀλλ' ὅμως οὐδὲ τὰ τελευταῖα αὐτῆς παντελῶς ἀσθενῆ ἔσεσθαι λέγει.

[00561] Ἀπὸ γὰρ τῆς ῥίζης, φησὶ, τοῦ σιδήρου ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ τῷ πληλίῳ.

[00562] (μβ'.) Καὶ οἱ δάκτυλοι τῶν ποδῶν, μέρος μὲν τι σιδήρου, μέρος δὲ τι ὀστράκου.

[00563] Τοῦτο δὲ οὐδὲ τῆς ἡμετέρας ἑρμηνείας προσδεῖται·

[00564] αὐτὸς γὰρ ὁ Προφήτης ἑρμηνεύων, φησὶ·

[00565] Μέρος τι τῆς βασιλείας ἔσται ἰσχυρὸν, καὶ ἀπ' αὐτῆς ἔσται συντριβόμενον.

[00566] Τούτοις ἐπάγει·

[00567] μγ'.

[00568] Καὶ ὅτι εἶδες τὸν σίδηρον ἀναμειγμένον τῷ ὀστράκῳ τῷ πληλίῳ, συμμιγεῖς ἔσονται ἐν σπέρματι ἀνθρώπων.

[00569] Τοῦτο δὲ μάλιστα δείκνυσιν, ὡς οὐχ ἕτέρα ἐστὶν αὐτῆ ἢ βασιλεία παρὰ τὸν σίδηρον, ἀλλ' ἢ αὐτῆ ἀσθενέστερον διακειμένη, καὶ μέρος μὲν τι αὐτῆς ἰσχυρὸν, μέρος δὲ ἀσθενές·

[00570] συγγενείας δὲ ὅμως θεσμός συνάψει τὴν ἀσθενῆ μοῖραν τῆ ἰσχυρᾶ.

[00571] Τὸ γὰρ, Συμμιγεῖς ἔσονται ἐν σπέρματι ἀνθρώπων, τοῦτο δηλοῖ.

[00572] Ἐπιμικρία, φησὶ, τίς ἔσται καὶ ἐπιγαμία τούτων κάκεινων, ἀλλ' ὅμως ἢ διχόνοια τὰ τῆς συγγενείας δίκαια διαφθερεῖ.

[00573] Οὐκ ἔσονται γὰρ, φησὶ, προσκολλόμενοι οὗτος μετὰ τοῦ του, καθὼς ὁ σίδηρος οὐκ ἀναμίγνυται τῷ ὀστράκῳ.

[00574] Ἡμεῖς μὲν οὖν οὕτω τὴν ἑρμηνείαν τοῦ θεοῦ Δαυὶδ νενοήκαμεν·

[00575] προσήκει δὲ καὶ ἐνίων τῶν πρὸ ἡμῶν ἑρμηνευκῶν τὰς δόξας εἰς μέσον παραγαγεῖν·

[00576] οὕτω γὰρ ἐναργέστερον ἢ ἀλήθεια δειχθήσεται.

[00577] Τινὲς τοίνυν τῶν συγγραφέων τὴν τετάρτην βασιλείαν, τουτέστι τὸν σίδηρον, Ἀλέξανδρον ἔφασαν εἶναι τὸν Μακεδόνα·

[00578] τοὺς δὲ πόδας καὶ τοὺς δακτύλους τῶν ποδῶν ἐκ σιδήρου καὶ ὀστράκου συγκειμένους, τοὺς μετ' αὐτὸν βασιλεύσαντας Μακεδόνας, Πτολεμαίους, καὶ Σελεύκους, καὶ Ἀντιόχους, καὶ Δημητρίους, τοὺς μὲν ἀσθενῶς, τοὺς δὲ λίαν ἀνδρὶ κῶς κρατήσαντας, καὶ ἐπιγαμίαν δὲ ποιησαμένους καὶ τὴν ἀλλήλων ἀσπασαμένους συγγένειαν.

[00579] Ἦδει δὲ αὐτοὺς συνιδεῖν, πρῶτον μὲν ὅτι τὴν κεφαλὴν τὴν χρυσοῦν αὐτὸν ἔφη εἶναι τὸν Ναβουχοδονόσορ, τουτ' ἐστὶ, τὴν τῶν Βαβυλωνίων, εἶτουν Ἀσσυρίων, βασιλείαν·

[00580] διεδέξατο δὲ αὐτὴν ἢ Περσῶν καὶ Μήδων βασιλεία κατὰ ταυτὸν·

[00581] ὁ γὰρ Κύρος ἐξ ἑκατέρου ἔθνους ἦν ὁρμώμενος, καὶ τούτων κάκεινων κρατῶν, τῶν Βαβυλωνίων καταλύσας τὴν βασιλείαν ἐκράτησε τῶν Περσῶν·

[00582] τὴν δὲ Περσῶν δευτέραν οὖσαν Ἀλέξανδρος ὁ Μακεδὼν καταλύει, καὶ αὐτὸν ἔφη ὁ μακάριος Δαυὶδ κυριεῦσαι πάσης τῆς γῆς.

[00583] Ταύτην τὴν βασιλείαν τρίτην ὠνόμασεν·

[00584] οὐδεμία δὲ αὐτὴν ἕτερα, ἀλλ' ἢ τῶν Ῥωμαίων διεδέξατο.

[00585] Ἦδει <sup>[81.1308]</sup> τοιγαροῦν αὐτοὺς πρῶτον μὲν ἐκ τοῦ ἀριθμοῦ, καὶ τῶν παραδηλωθέντων πραγμάτων συνιέναι, καὶ μαθεῖν, ὡς τρίτη ἐστὶν ἢ τῶν Μακεδόνων βασιλεία, τουτέστιν ὁ χαλκός·

[00586] τετάρτη δὲ ἢ Ῥωμαίων, τουτ' ἐστὶν ὁ σίδηρος· εἰ δὲ καὶ ὅλως ἀσαφέστερα αὐτοῖς ἔδοξεν εἶναι ἐκεῖνα, ἀπὸ γοῦν τοῦ τέλους ἔδει πᾶσαν διαγνῶναι

τήν πρόρρησιν·

[00587] εὐθύς γὰρ μετὰ τὸ δεῖξαι τῆς σιδηρᾶς βασιλείας τὸ ἀσθενὲς καὶ ὀστράκινον τέλος, ἐπήγαγε·

[00588] μδ'.

[00589] Καὶ ἐν ταῖς ἡμέραις τῶν βασιλέων ἐκεῖ νων.

[00590] Τουτέστι, τοῦ ὀστρακίνου καὶ τοῦ σιδηροῦ τὴν ἐπιμίξιν ἐχόντων, καὶ τὴν μετ' ἀλλήλων συγ γένειαν ἀσπασαμένων, ὁμόνοιαν δὲ μηδὲ ἐκ τῆς συγ γενείας ἐσχηκότων.

[00591] Αναστήσει ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν, ἣτις εἰς τοὺς αἰῶνας οὐ διαφθαρήσεται, καὶ ἡ βασιλεία αὐτοῦ λαῶ ἑτέρω οὐχ ὑπολειφθήσεται.

[00592] Λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, καὶ αὐτὴ στήσεται εἰς τοὺς αἰῶνας.

[00593] (με'). Ὅν τρόπον εἶδες, ὅτι ἐτμήθη ἀπὸ ὄρους λίθος ἄνευ χειρῶν, καὶ ἐλέπτυνε τὸ ὀστρακον, καὶ τὸν σίδηρον, τὸν χαλκὸν, τὸν ἄργυρον, τὸν χρυσόν.

[00594] Ταῦτα δὲ ἀντικρὺς δείκνυσι τῶν μὲν παρόντων πραγμάτων τὸ τέλος, τῆς δὲ τῶν οὐρανῶν βασιλείας τὸ ἀτελεύτητον.

[00595] Τῆς γὰρ σιδηρᾶς βασιλείας ἀσθενῶς διατεθείσης, καὶ τοῦ ὀστράκου τὴν ἐπιμίξιν λαβούσης, φανήσεται μὲν ὁ λίθος ὁ τμηθεὶς ἄνευ χειρῶν, καὶ λεπτυνεῖ τὸ ὀστρακον, τὸν σίδηρον καὶ τὸν χαλκὸν, τὸν ἄργυρον, τὸν χρυσόν, καὶ φροῦδα ποιήσει παντελῶς, καὶ ἀδιάδοχον, καὶ αἰῶνιον, καὶ ἀπέραντον βασιλείαν τοῖς ἀξίοις παρέξει.

[00596] Εἰς γὰρ τοὺς αἰῶνας, φησὶν, οὐ διαφθαρήσεται, καὶ λαῶ ἑτέρω οὐχ ὑπολειφθήσεται·

[00597] καὶ λεπτυνεῖ, καὶ δαμάσει πάσας τὰς βασιλείας, καὶ αὐτὴ στήσεται εἰς τοὺς αἰῶνας.

[00598] Εἰ δέ τις ζυγομαχεῖ, καὶ ταῦθ' οὕτως ἔχειν οὐ βούλεται, δεῖξάτω τί τῶν ἀνθρώπων πίνων αἰώνιον, ποία δὲ τῶν ἀνθρώπων βασιλεία τέλος οὐ λήψεται.

[00599] Εὐήθες γὰρ καὶ λίαν ἀνόητον, συντέλειαν μὲν ἀναμένειν τοῦ παρόντος αἰῶνος, βασιλείαν δὲ τινα λέγειν κατὰ τὸν παρόντα βίον ἀτελεύτητον ἔσσεσθαι.

[00600] Εἰ δὲ καὶ αὐτοῖς συνδοκεῖ διὰ τούτων τῶν λόγων τὴν δοθησομένην ὑπὸ τοῦ Θεοῦ βασιλείαν τοῖς ἀξίοις σημαίνεσθαι, οὐκ ἄρα τὴν Μα κεδονικὴν βασιλείαν ἠνόμασε σίδηρον·

[00601] οὐδὲ γὰρ ἐκεῖ νῆς κρατούσης ὁ παρὼν βίος ἐδέξατο τέλος, ἀλλ' ἡ Ῥωμαϊκὴ τὴν Μακεδονικὴν καταλύσασα κατέχει τῆς οἰκουμένης τοὺς οἰακας.

[00602] Εἰ δὲ φασὶ τὴν προτέραν τοῦ Κυρίου παρουσίαν διὰ τούτων τῶν λόγων σημαίνεσθαι, δεῖξάτωσαν καταλυθεῖσαν τὴν τῶν Ῥωμαίων ἡγεμονίαν εὐθύς μετὰ τὴν τοῦ Σωτῆρος ἡμῶν ἐπιφάνειαν.

[00603] Πᾶν γὰρ τὸναντίον ἔστιν εὐρεῖν, κρα τυνθεῖσαν αὐτὴν, ἀλλ' οὐ καταλυθεῖσαν ἄμα τῇ τοῦ Σωτῆρος γεννήσει.

[00604] Αὐγούστου γὰρ βασιλεύοντος ὁ Δεσποτικὸς ἐγένετο τόκος.

[00605] Ὅς δεῦτερος μὲν ἔβα <sup>[81.1309]</sup> σίλευσε, πάντας δὲ ὡς ἔπος εἰπεῖν.

[00606] ἀνθρώπους ὑπηκόους ἐποίησατο, ἀπεγράψατό τε πᾶσαν τὴν οἰκουμένην κατὰ τὴν τῶν Εὐαγγελίων φωνὴν, καὶ δασμὸν φέρειν ἐνομοθέτησεν.

[00607] Ὑπ' ἐκείνου δὲ ἡ Ῥωμαίων κρατυνθεῖσα βασιλεία μέχρι καὶ νῦν διήρκε σεν.

[00608] Οὐκοῦν εἰ ἡ προτέρα γέννησις τοῦ Κυρίου τὴν Ῥωμαίων ἡγεμονίαν οὐ κατέλυσε, λείπεται τοίνυν αὐτοῦ τὴν δευτέραν νοεῖν ἐπιφάνειαν.

[00609] Ὁ γὰρ ἤδη πρότερον τμηθεὶς λίθος ἄνευ χειρῶν, καὶ γενόμενος εἰς ὄρος μέγα, καὶ τὴν οἰκουμένην καλύψας, οὗτος ἐν τῇ δευτέρᾳ παρουσίᾳ πατάξει τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς ὀστρακίνοους, τουτέστιν, ἐν αὐτῷ τῷ τέλει τῆς σιδηρᾶς φανήσεται βασιλείας, ἀσθενοῦς ἤδη γεγενημένης·

[00610] καὶ πάσας μὲν καταλύσει τὰς ἡγεμονίας, καὶ λήθητιν παραδώσει, τὴν δὲ αἰώνιον αὐτοῦ βασιλείαν τοῖς ἀξίοις παρέξει.

[00611] Ταῦθ' οὕτως ἐρμηνεύσας ὁ Δανιὴλ ἀναγκαίως ἐπήγαγεν·

[00612] Ὁ Θεὸς ὁ μέγας ἐγνώρισε τῷ βασιλεῖ, ἃ δεῖ γενέσθαι μετὰ ταῦτα.

[00613] Καὶ ἀληθινὸν τὸ ἐνύπνιον, καὶ πῶς τῆς σύγκρισις αὐτοῦ.

[00614] Ἄξιον δὲ θαυμάσαι τὴν τοῦ Θεοῦ τῶν ὄλων περὶ πάντας ἀνθρώπους κηδεμονίαν.

[00615] Οὐδὲ γὰρ τοὺς δυσσεβεῖς συζῶντας τῆς οἰκείας προμηθείας γυμνοῖ, ἀλλὰ καὶ τούτους πάσης ἐπιμελείας ἀξιοῖ, ὥσπερ ἀμέλει τοῦτον τὸν βάρβαρον, καὶ θηριώδη, καὶ δυσσεβῆ οὐ καταλείπειν ἀτημέλητον, ἀλλὰ πρῶτον μὲν διὰ τῶν ἀποκαλύψεων τῆς εὐκληρίας τοῦ παρόντος βίου δείκνυσιν αὐτῷ τὸ ἐπίκηρον, καὶ τῆς βασιλείας αὐτῆς τὸ ὀξύρροπον, καὶ ὅτι οὐδὲν μόνιμον τῆς ἀνθρωπίνης εὐημερίας, ἀλλὰ δίκην ἀνθῶν ἢ κρῖνων μαραίνεται ἢ σβέννυται.

[00616] Καὶ ἱκανὰ ταῦτα ἦν τὴν ἀλαζονικὴν αὐτοῦ καὶ τετυφωμένην ὄφρυν καταλύσαι, καὶ πείσαι φρονεῖν ἀνθρώπινα, καὶ ἀναμένειν καὶ τῆς ζωῆς καὶ βασιλείας τὸ τέλος.

[00617] Πρῶτον μὲν οὖν διὰ τούτων αὐτοῦ ποιεῖται τὴν ἐπιμέλειαν, ἔπειτα τῇ λήθητιν τοῦ ἐνυπνίου ἐλέγχει τὴν τῶν μάγων καὶ Χαλδαίων ψευδολογίαν·

[00618] δείκνυσι δὲ τὴν τῶν οἰκείων θεραπόντων ἀλήθειαν, καὶ διὰ τῆς τῶν θεραπόντων σοφίας τὴν θεῖαν αὐτοῦ δύναμιν παραδηλοῖ, καὶ εἰς προσκύνησιν ἔλκει

τὴν ἑαυτοῦ τοὺς ἀγνοοῦντας, μᾶλλον δὲ τοὺς τὴν παρὰ πάντων ἀπαιτοῦντας προσκύνησιν τοὺς ἀγίους αὐτοῦ θεράποντας προσκυνεῖν ἀναγκάζει.

[00619] Καὶ τοῦτο ἡμᾶς ἡ ἱστορία διδάσκει.

[00620] μ

[00621] ς

[00622] '.

[00623] Τότε γὰρ, φησὶν, ὁ βασιλεὺς Ναβουχοδονόσορ ἐπὶ πρόσωπον ἔπεσε, καὶ τῷ Δαυὶδ προσεκύνησε, καὶ μαναὰ καὶ εὐωδὶαν εἶπε σπεῖσαι αὐτῶ.

[00624] Ἐνθυμήθητι δὲ, ἡλίκων ἐκείνων τὸν ἀλαζόνα, τὸν μεμνηνότα, τὸν καὶ Θεὸν εἶναι νομίσαντα (δι' ἑτέρου γὰρ προφήτου φησὶν ὁ Θεὸς πρὸς αὐτόν·

[00625] Σὺ δὲ εἶ ἄνθρωπος, καὶ οὐ Θεός), τὸν πάντας ἄνθρώπους ὑπηκόους ποιησάμενον, τὸν αἰχμάλωτον προσκυνεῖν τὸν Ἰουδαῖον, τὸν ἀνδραπόδου τάξιν ἀποπληροῦντα, καὶ ἠγεῖσθαι διὰ τούτου τὸν τούτου προσκυνεῖν Θεόν.

[00626] Τούτου γὰρ χάριν μαναὰ καὶ <sup>[81.1312]</sup> εὐωδὶαν σπεῖσαι αὐτῶ, τουτέστι, λιβανωτὸν καὶ θυμίαμα προσενεχθῆναι αὐτῶ ἐνετείλατο.

[00627] Αἰνίττεται δὲ διὰ τούτων ἡ ἱστορία, ὡς τοῖς δοκοῦσιν ἱερεῦσι τοῦτο ποιῆσαι παρεγγύησεν.

[00628] Ὁ γὰρ προσκυνήσας πάντως ἄν καὶ τὴν εὐωδὶαν προσενηνόχει, εἴπερ ἱερατεύειν εἰώθει.

[00629] Ἐπειδὴ δὲ τοῦτο ἄλλοις πάντως ἀρμόττον ἦν, αὐτὸς μὲν οὐκ ἐπεχείρει ποιεῖν, ἀ μὴ προσῆκον ἦν, τοῖς δὲ ποιεῖν εἰωθόσι τοῦτο ποιῆσαι παρακελεύεται.

[00630] Καὶ ἵνα μὴ δόξη, μάτην ἄνθρωπον προσκυνεῖν, λέγει τῷ Δαυὶδ·

[00631] Ἐπ' ἀληθείας ὁ Θεὸς ὑμῶν οὗτός ἐστι Θεὸς θεῶν, καὶ Κύριος τῶν βασιλέων, καὶ ὁ ἀποκαλύπτων μυστήρια, ὅτι ἠδυνήθης ἀποκαλύψαι τὸ μυστήριον τοῦτο.

[00632] Τοσαύτην ἔκ τε τοῦ ἐνυπνίου, καὶ τῆς τοῦ ἐν υπνίου λήθης ὠφέλειαν αὐτῶ τῶν ὅλων ὁ πρῦτανις προσενήνοχε.

[00633] Πρῶτον μὲν γὰρ ἔγων τὴν οἰκείαν εὐτέλειαν, ἔπειτα μεμάθηκε τῶν ὑπ' αὐτοῦ προσκυνουμένων θεῶν τὴν ἀσθένειαν, πρὸς τούτοις ἐδιδάχθη τὴν ἐνέργειαν τοῦ ὄντως Θεοῦ.

[00634] Οὐ χάριν βοᾷ·

[00635] Ἐπ' ἀληθείας ὁ Θεὸς ὑμῶν, οὗτός ἐστι Θεὸς τῶν θεῶν, καὶ Κύριος τῶν βασιλέων, καὶ ἀποκαλύπτων μυστήρια.

[00636] Θεὸν δὲ θεῶν προσαγορεύει, οὐ κατὰ τὴν διάνοιαν τῆς θείας Γραφῆς·

[00637] ἡ μὲν γὰρ θεία Γραφή τοὺς ἠξιωμένους ἱερωσύνης ὀνομάζει θεοῦς·

[00638] Θεοὺς γὰρ, φησὶν, οὐ κακολογήσεις, καὶ ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς·

[00639] οὗτος δὲ θεοὺς τὰ εἴδωλα προσηγόρευσεν·

[00640] οὐδέπω γὰρ ἠδυνήθη τὸ παντελῶς αὐτῶν ἀσθενέες συνιδεῖν.

[00641] Μεμάθηκε δὲ ὁμῶς τὸ διάφορον, διὸ καὶ Θεὸν τῶν θεῶν τὸν τῶν ὅλων προσαγορεύει Θεόν, καὶ Κύριον βασιλέων.

[00642] Ταῦθ' οὕτως ὁμολογήσας, μὴ·

[00643] Ἐμεγάλυνε τὸν Δαυὶδ, καὶ δόματα πολλὰ ἔδωκεν αὐτῶ, καὶ κατέστησεν αὐτὸν ἐπὶ πάσης τῆς χώρας Βαβυλώνης, καὶ ἄρχοντα σατραπῶν, καὶ ἐπὶ πάντας τοὺς σοφοὺς Βαβυλώνης.

[00644] Καὶ τοῦτο δὲ τῆς θείας κηδεμονίας ἴδιον.

[00645] Μεγίστην φέρει τοῖς ὑπηκόοις τὴν ὠφέλειαν τοῦ ἄρχοντος ἢ εὐσέβεια·

[00646] τοῦτο δὲ καὶ ἐπὶ τοῦ Ἰωσήφ πεποιήκεν ὁ Δεσπότης.

[00647] Καὶ συντομώτερον ὁ μακάριος Δαβὶδ τὰ κατ' αὐτὸν διηγοῦμενος, καὶ τὴν θεῖαν πρόνοιαν ὑμῶν, φησὶν·

[00648] Ἐξ ἀπέστειλεν ἔμπροσθεν αὐτῶν ἄνθρωπον, εἰς δούλον ἐπράθη ὁ Ἰωσήφ.

[00649] Εἶτα τὰ συμβεβηκότα αὐτῶ δυσχερήματα λέξας, καὶ τῆς εἰρκτῆς, καὶ τῶν δεσμῶν μνημονεύσας, ἐπήγαγεν·

[00650] Ἀπέστειλε βασιλεὺς, καὶ ἔλυσεν αὐτὸν ἄρχων λαοῦ, καὶ ἀφήκεν αὐτὸν, καὶ κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ, καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ·

[00651] παιδεῦσαι τοὺς ἄρχοντας αὐτοῦ, ὡς ἑαυτὸν, καὶ τοὺς πρεσβυτέρους αὐτοῦ σοφίσει.

[00652] Οὕτω κἀντεῦθεν πεποίηκε τῶν ὄλων ὁ Πρύτανις.

[00653] Ἄρχοντα γὰρ σατραπῶν καὶ τῶν <sup>[81.1313]</sup> σοφῶν Βαβυλῶνος τὸν τρισμακάριον Δανιὴλ καταστήσας, ἀρχέτυπον αὐτὸν εὐσεβείας καὶ τῆς ἄλλης προὔθηκεν ἀρετῆς·

[00654] ἀλλ' ὅμως οὐκ ἠνέσχετο μόνος ταύτης ἀπολαῦσαι τῆς τιμῆς ὁ προφήτης, ἀλλὰ τοὺς κοινωνοὺς τῆς εὐχῆς κοινωνοὺς ἔλαβε καὶ τῆς τιμῆς.

[00655] μθ'.

[00656] Ἡτήσατο γὰρ, φησὶ, παρὰ τοῦ βασιλέως, καὶ κατέστησεν ἐπὶ πάντα τὰ ἔργα τῆς χώρας Βαβυλῶνος τὸν Σιδράχ, Μισάχ, καὶ Αβδεναγῶ, καὶ Δανιὴλ ἦν ἐν τῇ αὐτῇ τοῦ βασιλέως.

[00657] Συμβαίνει καὶ ταῦτα τῇ τοῦ Αποστόλου διδασκαλίᾳ·

[00658] Νῦν γὰρ, φησὶ, μένει πίστις, ἐλπίς, ἀγάπη·

[00659] τὰ τρία ταῦτα, μείζων δὲ πάντων ἡ ἀγάπη.

[00660] Καὶ γὰρ καὶ οὗτος ὁ θεῖος προφήτης ἠγάπησε μὲν τὸν Θεὸν ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης ψυχῆς, καὶ ἐξ ὅλης ἰσχύος, καὶ ἐξ ὅλης δυνάμεως·

[00661] ἀγαπήσας δὲ θερμῶς ἐπὶ στευσεν εἰλικρινῶς, εἰλικρινῶς δὲ πιστεύσας ἤλπισε τῆς παρ' αὐτοῦ τεύξεσθαι βοηθείας·

[00662] τυχῶν δὲ ὧν ἤλπι σεν, ἔδειξε τὴν περὶ τὸν πέλας ἀγάπην, καὶ κοινωνοὺς τοὺς ὁμοφύλους, ὧν ἔλαβεν, ἐποιήσατο.

[00663] Ὅσα δὲ προ εγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς, καὶ διὰ τῆς παρακλήσεως τῶν Γραφῶν τὴν ἐλπίδα ἔχωμεν, ἐν Χριστῷ Ἰησοῦ, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.

[00664] ΤΟΜΟΣ Γ'.

[00665] ΚΕΦΑΛΑΙΟΝ Γ'.

[00666] α'.

[00667] Ἔτους ὀκτωκαιδεκάτου Ναβουχοδονόσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσοῦν, καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δεηρᾶ ἐν χώρᾳ Βαβυλῶνος.

[00668] Ὁ μὲν ἀγαθὸς ἡμῶν καὶ φιλόφρων Δεσπότης, ἄτε δὴ ποιητῆς καὶ δημιουργοῦ, βούλεται πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν·

[00669] καὶ, Οὐ θέλει τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι αὐτὸν καὶ ζῆν.

[00670] Οὐ χάριν ἅπαντα ὑπὲρ τῆς ἡμετέρας πραγματεύεται σωτηρίας.

[00671] Οἱ δὲ ἀναλγησίαι νοσοῦντες, καὶ τῷ ἀνηκέστῳ πάθει τῆς ἀλα <sup>[81.1316]</sup> ζωνείας δουλεύοντες, οὐδεμίαν ἐκ τῶν θείων φαρμάκων ὠφέλειαν καρποῦνται, ἀλλ' εὐκασι τισὶν ἀρῶστος, ἀποστρεφόμενοι μὲν τὴν παρὰ τῆς ἰατρικῆς τέχνης προσαγομένην αὐτοῖς θεραπείαν, ἀκράσια δὲ καὶ ἀταξία πολλῇ χρωμένοις, καὶ τὴν ἐπι κειμένην αὐτοῖς αὔξουσιν ὀσημέραι νόσον.

[00672] Τοιοῦτος ἦν οὗτος ὁ ἀλαζὼν βασιλεὺς, ὃς τοῦ Θεοῦ τῶν ὄλων ἀμέτρῳ φιλοφροσύνῃ χρησαμένου, καὶ μετὰ τὰς μυρίας παρανομίας τε καὶ δυσσεβείας θεραπείαν αὐτῷ προσενηνοχότος, καὶ ὑποδείξαντος τῆς τε παρ' οὐσίας εὐημερίας τὸ ἐπίκηρόν τε καὶ μάταιον, καὶ τῆς ἀρετῆς τὸ ὑψηλὸν καὶ περιβλεπτόν, ἢ καὶ τοὺς δορυαλώτους, καὶ τὸν τῆς δουλείας ζυγὸν φέρειν ἠναγκασμένους, ἀποφαίνει λαμπροῦς, εὐθύς μὲν ἐθαύμασε τὴν τοῦ προφήτου σοφίαν, καὶ τὸν τούτου Θεὸν τῶν ὄλων εἶναι Θεὸν ὠμολόγησεν·

[00673] ὀλίγου δὲ χρόνου διελθόντος, εἰς ἑαυτὸν ἐπανήλθεν, ὡς περὶ κύων εἰς τὸν ἴδιον ἔμετον, ἢ φησὶν ἡ θεία Γραφή, καὶ κατασκευάζει μὲν εἰκόνα χρυσοῦν, τὸ μὲν ὕψος ἔχουσαν πῆχεις ἐξήκοντα, τὸ δὲ εὖρος πῆχεις ἕξ, καὶ ταύτην ἐν ἰσοπέδῳ στήσας χωρίῳ, ὥστε ἴσως ἀπάντων ὑπερέχειν καὶ ὑπὸ πάντων ὁμοίως ὀρᾶσθαι, παρὰ πάντων αὐτὴν κελεύει προσκυνεῖσθαι τῶν ὑπηκόων.

[00674] Οὐχ ἀπλοῦς δὲ οὗτος τῆς ἀλαζονείας ὁ τρόπος, ἀλλ' ἀντίθεος ἀντικρὺς καὶ θεομισῆς.

[00675] Ἐπειδὴ γὰρ ὁ Θεὸς ὄναρ αὐτῷ μεγίστην ὑπέδειξεν εἰκόνα ἐκ τεττάρων ὑλῶν πεποιημένην, καὶ διὰ τούτων αὐτῷ τὰς τῶν τεττάρων βασιλειῶν διαδοχὰς παρεδήλωσεν, ἀντιστρατευόμενος τῷ Θεῷ τὸν οἰκείον τύφον, κατασκευάζει δὴ καὶ αὐτὸς εἰκόνα μέγεθος αὐτῇ δεδωκώς, ὅσον ἢ τῶν ἀνθρώπων παρασχεῖν ἠδύνατο τέχνη.

[00676] Οὐκέτι δὲ καὶ ταύτην ἐκ χρυσοῦ, καὶ ἀργύρου, καὶ χαλκοῦ, καὶ σιδήρου ποιεῖ, ἀλλ' ἐκ μιᾶς ὑλῆς τῆς τοῦ χρυσοῦ κατασκευάζει, οἰόμενος ὁ δεῖλαιος οὗτος ψευδεῖς ἀποδείξειν τοῦ Θεοῦ τὰς προρῶσεις.

[00677] Καὶ ἐπειδὴ ὁ μακάριος Δανιὴλ τὸ ἐνύπνιον ἐρμηνεύων, αὐτὸν εἶναι ἔφη τὴν κεφαλὴν τὴν χρυσοῦν, τουτέστι τῶν Βαβυλωνίων, εἴτουν Ἀσσυρίων βασιλείαν, τὰ δὲ ἄλλα μόρια τῆς εἰκόνης ἐκ τῶν ἄλλων ὑλῶν, αἱ τὴν κεφαλὴν διεδέξαντο, αὐτὸς πᾶσαν ἐκ τοῦ χρυσοῦ τὴν εἰκόνα κατασκευάζει.

[00678] β'.

[00679] Συνήγαγε, φησὶ, πάντας τοὺς σατράπας, ὑπάρχους τε καὶ στρατηγούς, καὶ τοπάρχας, ἡγουμένους τε καὶ τυράννους, καὶ τοὺς ἐπ' ἐξουσιῶν, καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν, ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνης, ἧς ἔστησε Ναβουχοδονόσορ ὁ βασιλεὺς.

[00680] Καὶ τούτων δὲ ἕκαστον τὴν ἄκραν ὑπερηφανίαν παραδηλοῖ.

[00681] Οὐ γὰρ ἀπλῶς τοὺς τυχόντας τῶν ὑπηκόων εἰς τὴν τῆς εἰκόνης συνεκάλεσεν ἑορτὴν, ἀλλὰ τοὺς τε τοπάρχας, καὶ τοὺς στρατηγούς, τοὺς τῶν σατραπειῶν τὴν ἡγεμονίαν πεπιστευμένους, καὶ εἴ τι ἕτερον εἶδος ἀρχῆς παρ' <sup>[81.1317]</sup> ἐκεῖνοις ἐνενόμιστο.

- [00682] Καὶ εὐθὺς μὲν ἢ κλησὶς ἀπλῆ τις ἐνομίζετο, ὕστερον δὲ τὸ διὰ τῆς κλήσεως τυραννεύμενον ἐφωράθη.
- [00683] Ἐπειδὴ γὰρ συνήλθον ἅπαντες, Ὁ κήρυξ, φησὶν, ἐβόα ἐν ἰσχυρί (τουτέστι, με γίστη χρώμενος τῇ φωνῇ).
- [00684] Ὑμῖν λέγεται, ἔθνη, λαοὶ, φυλαὶ, γλώσσαι·
- [00685] (ε΄,
- [00686] ς
- [00687] '.) Ἡ ἂν ὥρα ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου, καὶ συμφωνίας, καὶ παντός γένους μουσικῶν, πίπτοντες προσκυνεῖτε τῇ εἰκόνι τῇ χρυσῇ ἢ ἔστησε Ναβουχοδονόσορ ὁ βασιλεὺς.
- [00688] Καὶ ὅς ἂν μὴ πεσῶν προσκυνήσῃ, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.
- [00689] Οὕτως ἤρπασεν ὁ δεῖλαιος, ὡς ἐνόμισε, τὴν θεῖαν τιμὴν, καὶ οὐκ ἀπέχρησεν αὐτῷ τὸ προσκυνεῖσθαι παρὰ τῶν ὑπηκόων, ἀλλὰ καὶ τῇ εἰκόνι προσφέρεσθαι τὴν προσκύνησιν ταύτην ἐνομοθέτησε, καὶ καταπλήττει μὲν ἅπαντας τῇ τε ὕλῃ, καὶ τῇ τέχνῃ, καὶ τῷ μεγέθει τῆς εἰκόνας·
- [00690] κατακτελεῖ δὲ καὶ καταθέλλει τῇ παντοδαπῇ τῶν μουσικῶν ὀργάνων ἡχῇ·
- [00691] τοὺς δὲ μὴδὲ τὸ μέγεθος τῆς εἰκόνας ἐκπληττομένους, μὴδὲ ὑπὸ τῆς τῶν ὀργάνων ᾠδῆς τε καὶ ἡδονῆς καταθελγομένους, τῇ ἀπειλῇ τοῦ καμίνου δεδίττεται.
- [00692] Καὶ ἐπὶ μὲν τῶν ἄλλων ἀπάντων οὐ διήμαρτε τοῦ σκοποῦ·
- [00693] ἑώρα γὰρ ἅπαντας τὸ κελευόμενον ποιῶντας, καὶ φόβῳ καὶ ἡδονῇ δουλεύειν εἰθισμένους·
- [00694] μόνοι δὲ οἱ τρισμακάριοι παῖδες ἐκεῖνοι τὴν πατρῶν εὐγένειαν ἀκήρατον καὶ ἐν δουλείᾳ φυλάξαντες, Ἀνανίας, καὶ Ἀζαρίας, καὶ Μισαήλ, ἡρνήθησαν μὲν τὴν προσκύνησιν, οὐκ ἔλαθον δὲ τοὺς δυσσεβεῖα συζῶντας Χαλδαίους, οἱ κοινωνοὺς ἅπαντας ἔχειν τῆς ἀσεβείας ἠβούλοντο.
- [00695] Αὐτίκα τοίνυν προσίασι μὲν τῷ βασιλεῖ, ἀναμιμνήσκουσι δὲ αὐτὸν τοῦ τεθέντος νόμου διαρρήδη διαγορευόντος ἅπασιν τοῖς ὑπηκόοις προσκυνεῖν τὴν εἰκόνα, καὶ τοῖς τοῦτο ποιεῖν παραιτούμενοις ἀπειλοῦντος τὴν κάμινον·
- [00696] εἰσαγγέλλουσι δὲ τοὺς ἱερούς ἄνδρας ἐκεῖνους λέγοντες, ὅτι ἰβ΄.
- [00697] Εἰσὶν ἄνδρες Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σιδράχ, Μισάχ, καὶ Ἀβδοναγά·
- [00698] οἱ ἄνδρες ἐκεῖνοι οὐχ ὑπήκουσαν τῷ δόγματί σου, βασιλεῦ.
- [00699] Καὶ τὸν τε οἰκεῖον φθόνον διὰ τούτων παραδηλοῦσι, τοῦ τε βασιλέως ἐξάπτουσι τὴν ὀργὴν, αἰνιττόμενοι διὰ τούτων, καὶ μονονουχὶ λέγοντες·
- [00700] Ὅρα τίνας ἡμῶν προτετίμηκας, τίσι τῶν Βαβυλωνίων ἡγεμονίαν ἐπίστεις σας·
- [00701] οὐδὲ τῆς τιμῆς τὸ μέγεθος εἰς νοῦν λαβεῖν ἠβουλήθησαν, καὶ εὐγνώμονες περὶ τὸν τετιμηκότα γενέσθαι, ἀλλὰ τῆς τιμῆς τὸ μέγεθος ἀτιμίας ἀφορμὴν ἐποιήσαντο, ἀντικρὺς τοῖς σοῖς ἀντιλέγοντες νόμοις, καὶ τὰ σὰ πληροῦν οὐκ ἀνεχόμενοι δόγματα.
- [00702] Οὐκ ἐντεῦθεν δὲ μόνον ἔστι θεωρησαί τὸ τυραννικόν τε καὶ ἄγνωμον·
- [00703] ἀλλὰ καὶ ἐτέρωθεν καταμαθεῖν δυνατὸν, ὡς οὐδὲν δρώσιν ὑπηκόοις ἀρμόττον·
- [00704] οὓς γὰρ νομίζεις θεοὺς, οὐ νομίζουσι, καὶ τὴν προσ<sup>[81.1320]</sup> ἤκουσαν λατρείαν τοῖς ὑπὸ σοῦ προσκυνουμένοις θεοῖς οὐ προσφέρουσι·
- [00705] καὶ τῆς εἰκόνας δὲ τὴν προσκύνησιν, ἣν ἅπαντες οἱ ἀρχόμενοι προσεσηνόχασιν, ἡρνήθησαν προφανῶς.
- [00706] Τούτων ἀκούσας ὁ φρενοβλαβῆς ἐκεῖνος βασιλεὺς, καὶ ἐπιλαθόμενος τῶν ὑπ' αὐτοῦ πρὸς τὸν Δαυιδεὶν εἰρημένων, Ἐπ' ἀληθείας ὁ Θεὸς ὑμῶν οὗτός ἐστι Θεὸς τῶν θεῶν, καὶ Κύριος τῶν βασιλέων, ἄγει τοὺς ἄνδρας εἰς μέσον·
- [00707] πυνθάνεται δὲ, εἰ τῷ ὄντι κοινωνεῖν αὐτῷ τῆς τῶν θεῶν οὐκ ἐθέλουσι θεραπείας, καὶ τῆς εἰκόνας φεύγουσι τὴν προσκύνησιν.
- [00708] Εἶτα παραινεῖ καὶ συμβουλεύει τοῦτο ποιεῖν, τῇ τοῦ πυρὸς ἀπειλῇ δεδιττόμενος.
- [00709] Ἐὰν γὰρ μὴ προσκυνήσητε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.
- [00710] Ἐπειτα τὴν ἀρρήτην ἐκείνην καὶ θηριώδη βλασφημίαν τολμᾷ·
- [00711] Καὶ τίς ἐστὶν ὁ Θεός, ὃς ἐξελείπει ὑμᾶς ἐκ τῶν χειρῶν μου;
- [00712] Οὕτω ταχέως ὄν ὠμολόγησεν ἐβλασφήμησε·
- [00713] καὶ ὄν Θεὸν θεῶν ἀπεκάλεσε, καὶ ἀνθρώπου ἀσθενέστερον ὑπέλαβεν εἶναι·
- [00714] ὄν Κύριον βασιλέων προσηγόρευσε, νικᾶν ὁ δεῖλαιος ἐνεανιεύσατο.
- [00715] Προγονικὰ δὲ αὐτῷ τὰ τοιαῦτα τολμήματα·

- [00716] καὶ γὰρ ὁ Σενναχηρείμ ἐκεῖνος στρατεία μεγίστη κατὰ τῆς Ἱερουσαλήμ χρησάμενος, ἐπιστέλλων τῷ Ἐζεκία τοιαῦτα ἐφθέγγετο·
- [00717] Μὴ σε ἀπατάτω ὁ Θεός σου, ἐφ' ᾧ σὺ πέποιθας ἐπ' αὐτῷ, ὅτι ῥύσεται Ἱερουσαλήμ ἐκ τῶν χειρῶν μου.
- [00718] Μὴ ἐρῶσαντο θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς μου;
- [00719] ποῦ ὁ θεὸς Ἐμάθ, καὶ ποῦ ὁ θεὸς Ἀρφάθ, καὶ ποῦ ὁ θεὸς τῆς πόλεως Σεπφαρίμ;
- [00720] μὴ ἠδυνήθησαν ῥύσασθαι Σαμάρειαν ἐκ χειρὸς μου, ὅτι ῥύσεται Κύριος τὴν Ἱερουσαλήμ ἐκ χειρὸς μου;
- [00721] Ἀλλ' εὐθύς καὶ παραχρῆμα ἔλαβε τῆς βλασφημίας τὰ ἐπίχειρα, καὶ αἱ πολλαὶ μὲν ἐκεῖναι μυριάδες ὑφ' ἑνὸς ἀνηρέθησαν ἀγγέλου·
- [00722] αὐτὸς δὲ φυγῶν, καὶ τὴν ἐνεγκοῦσαν καταλαβὼν, σφαγέας οὖς ἐγέννησεν, ἔσχηκεν.
- [00723] Ἐπειδὴ γὰρ κατὰ τοῦ Ποιητοῦ τὴν γλῶτταν ἐκίνησε, δέχεται τὴν σφαγὴν παρὰ ἀνθρώπων οὖς ἐγέννησεν.
- [00724] Ἀλλ' οὐδὲ τούτου τὸ παράδειγμα τοῦ Ναβουχοδονόσορ ἐχαλίνωσε τὴν γλῶτταν, οὔτε τὸ ἐνύπνιον ἐκεῖνο τὰς τῶν βασιλέων ὑποδείξαν διαδοχὰς ἐδίδαξε σωφρονεῖν, ἀλλ' ἔμεινε κατὰ τοῦ πεποιοῦ κότες λυτῶν·
- [00725] ἀντιστρατεύει δὲ αὐτῷ ὁ Θεὸς οὐκ ἄγγελον (ὅπερ ἐπὶ τοῦ Σενναχηρείμ ἐκεῖνου πεποίηκεν), ἀλλὰ τρία παιδάκια αἰχμάλωτα, τὴν ξένην οἰκεῖν ἠναγκασμένα, τὸν τῆς δουλείας ἔλκοντα ζυγόν, νέαν ἄγοντα τὴν ἡλικίαν, ἐν αὐτῷ ὄντα ἕαρι τοῦ χρόνου·
- [00726] οὗτοι γὰρ παραυτίκα τῆς λύττης ἐκεῖ νῆς καὶ μανικῆς βλασφημίας ἀκούσαντες, θυμοῦ καὶ ζήλου πλήρεις ἐγένοντο, καὶ ἀπεκρίθησαν, καὶ εἶπον τῷ βασιλεῖ·
- [00727] Οὐ χρεῖαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι.
- [00728] Περιττὴ, φησὶν, ἡ πεῦσις ἢ παρὰ σοῦ ἡμῖν προσαγομένη·
- [00729] ἂ γὰρ ἐφρονοῦμεν, καὶ νῦν φρονοῦμεν, καὶ οὐδεμίαν μεταβολὴν ἐκ τῶν σῶν ἀπειλῶν δεξόμεθα.
- [00730] [81.1321] ιζ'.
- [00731] Ἔστι γὰρ ὁ Θεὸς ἡμῶν ἐν οὐρανοῖς, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς.
- [00732] Τίς οὐκ ἂν εἰκότως ἐκπλαγείη τῶν μακαρίων τούτων νέων τὴν ἀνδρείαν, τὴν σοφίαν, τὴν εὐσέβειαν, τὴν περὶ τοὺς νόμους δικαιοσύνην, τὴν περὶ πάντα σωφροσύνην;
- [00733] Τὸ μὲν γὰρ μὴ καταπλαγῆναι τὸν τοσοῦτον ἐκεῖνον τύραννον, μετὰ πάντων, ὡς ἔπος εἶπεν, ἀνθρώπων ἀντιτε ταγμένον, καὶ τὴν μεγίστην ἐκεῖνην πυρᾶν, οὐ λόγοις μόνον ἀπειλουμένην, ἀλλὰ καὶ ὀρώμενην, τὴν ἀδὰ μαντος στερότερον αὐτοῖς ἀνδρείαν μαρτυρεῖ.
- [00734] Τὸ δὲ τοὺς θεῖους νόμους τῆς παρουσίας προτιμῆσαι ζωῆς, ποίας δικαιοσύνης ὑπερβολὴν καταλείπει;
- [00735] Τὴν δὲ σωφροσύνην αὐτῶν κηρύττει, τὸ μῆτε θρασέσι κατὰ τοῦ βασιλέως χρῆσασθαι λόγοις, μῆτε δειλίᾳ πάλιν καταισχύναι τὸ γένος·
- [00736] τὴν δὲ φρόνησιν καὶ σοφίαν ἢ τοῖς δυσσεβέσι καὶ βλασφήμοις λόγοις ἀντιτεθεῖσα εὐσέβεια.
- [00737] Ὁ μὲν γὰρ ἔλεγε·
- [00738] Τίς ἐστι Θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου;
- [00739] Οἱ δὲ ἐβόων·
- [00740] Ἔστιν ὁ Θεὸς ἡμῶν ἐν οὐρανοῖς, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς.
- [00741] Μὴ γὰρ νομίσης τὸν ἡμέτερον Θεὸν τοῖς σοῖς εἰκέναι θεοῖς.
- [00742] Ἐκεῖνων γὰρ εἰκότως καταφρονεῖς, ἐξ ὕλης τε καὶ τέχνης ἐσχηκῶν τὸ εἶναι·
- [00743] ὁ δὲ ἡμέτερος Θεός, οὐρανοῦ τε καὶ γῆς, καὶ τῶν ἀπάντων Δημιουργός, δύναμιν ἔχων, ἦν δείκνυσι τὰ ὀρώμενα.
- [00744] Τὴν γὰρ ὑπὲρ ταῦτα τοῖς τῶν θείων ἀμυήτοις οὐ ῥάδιον κατιδεῖν·
- [00745] τοῦτον περὶ σβεύοντες τὴν παρ' αὐτοῦ βοήθειαν ἀναμένομεν.
- [00746] Ἰκαὶ νὸς γὰρ ἡμᾶς καὶ τῶν σῶν ἀπαλλάξαι χειρῶν, καὶ τῆς καμίνου τοῦ πυρὸς, ἦν σὺ κατεσκεύασας.
- [00747] Τὰ δὲ μετὰ ταῦτα ῥηθέντα οὐδεμίαν ἀνδρείας καὶ φιλοθεΐας ὑπερβολὴν καταλείπει.
- [00748] Εἰρηκότες γὰρ·

[00749] Ἔστιν ὁ Θεὸς ἡμῶν ἐν οὐρανοῖς, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελέσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς, εὐθὺς ἐπήγαγον·

[00750] ιη΄.

[00751] Καὶ ἐὰν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν, καὶ τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἔστησας, οὐ προσκυνούμεν.

[00752] Οὐ γὰρ ἐπὶ μισθῷ τῷ ἡμετέρῳ Δεσπότη δουλεύομεν, ἀλλὰ φίλτρῳ καὶ πόθῳ νυττόμενοι, πάντων ὁμοῦ τὴν τοῦ Θεοῦ ἡμῶν προαιρούμεθα θεραπείαν.

[00753] Οὐ χάριν οὐδὲ τὴν ἀπαλλαγὴν τῶν κακῶν ἀορίστως αἰτοῦμεν, ἀλλὰ τοῦ Δεσπότη τὴν οἰκονομίαν καὶ προμήθειαν στέργομεν·

[00754] καὶ τὸ συνοίσειν μέλλον οὐκ εἰδότες, τῷ κυβερνήτῃ παραχωροῦμεν ἰθύνειν, ὡς ἂν ἐθέλη.

[00755] Ὅτι μὲν γὰρ ἀπαλλάττειν ἡμᾶς τῶν ἠπειλημένων κακῶν ἰσχύει, σαφῶς ἐπιστάμεθα.

[00756] Εἰ δὲ καὶ βούλεται τοῦτο ποιεῖν, ἀγνοοῦμεν·

[00757] σοφῷ δὲ ὄντι παραχωροῦμεν πρὸς τανεύοντι, καὶ δεχόμεθα τὴν ψῆφον, ταύτην ἡμῖν συμφέρειν πιστεύοντες.

[00758] Εἴτε οὖν ῥύεται, εἴτε καὶ μὴ, τῆς εἰκόνας σου καὶ τῶν θεῶν σου φεύγομεν <sup>[81.1324]</sup> τὴν προσκύνησιν.

[00759] Πρὸς τοιαύτας σοι ψυχὰς ἢ παρά ταξίς·

[00760] ὃν ἂν ἐθέλης τρόπον ἀνταγωνίζου, οὔτε καταθέξεις τιμῶν, οὔτε καταπλήξεις ἀπειλῶν·

[00761] πάντων γὰρ ἡμῖν ὁ Θεὸς ἐρασιμώτατός τε καὶ φοβερώτατος.

[00762] Τί τούτων ὑψηλότερον τῶν ῥημάτων;

[00763] Τούτοις τὴν ἀποστολικὴν ἐκείνην ἐφαρμόσαι προσήκει φωνήν·

[00764] Τὸ γὰρ τί προσευξώμεθα καθ' ὃ δεῖ, οὐκ οἶδαμεν.

[00765] Ἀλλ' ὁ θηριώδης καὶ μανικώτατος τύραννος, ἔμπλεως θυμοῦ γενόμενος, ὡς καὶ δηλῶσαι τῷ προσώπῳ τὴν τῆς ψυχῆς ταραχὴν, ἐπιπλείστον μὲν ἐκκαυθῆναι τὴν κάμινον παρενεγγύησε·

[00766] πεδηθῆναι δὲ τοὺς ἁγίους ἄνδρας παρεκελεύσατο, καὶ ὥστε μηδεμίαν γενέσθαι τῆς τιμωρίας ἀναβολὴν, τῆς ἐσθῆτος καὶ τῶν ὑποδημάτων ἀφαιρουμένων, σὺν αὐτοῖς τούτοις τῇ πυρᾷ παραδοθῆναι προσέταξε·

[00767] τουτέστι, σὺν τοῖς σαραβάροις αὐτῶν, καὶ τιάραις, καὶ περικνημῖσι.

[00768] Σαράβαρα δὲ ἐστὶ Περσικῶν περὶ βολαίων εἶδη·

[00769] τιάραι δὲ τῶν κεφαλῶν τὰ καλύμματα·

[00770] περικνημίδας δὲ τὰς καλουμένας ἀναξυρίδας λέγει, ἢ τὰς σκυτῖνας τὰς ἔξωθεν, ἢ τὰ σκύτινα ὑποδήματα.

[00771] Οὕτω πεδηθέντες οἱ ἅγιοι ἄνδρες παρ' ἐδόθησαν τῷ πυρὶ·

[00772] καὶ ὁ μὲν τάχους χάριν καὶ συντομίας οὕτως αὐτοὺς κατακαυθῆναι προσέταξεν·

[00773] ἡ δὲ θεία χάρις ἕτερον ἐντεῦθεν ἠκονόμεν μυστήριον.

[00774] Τὰ μὲν γὰρ ἐπιβληθέντα αὐτοῖς ἐκ σιδήρου δεσμὰ συνήθως ἢ τοῦ πυρὸς διέλυσε φύσις·

[00775] εὐπρηστα δὲ ὄντα λίαν τὰ περιβόλαια ἀκήρατα διεφύλαξε·

[00776] καὶ τοὺς μὲν τῶν ἁγίων ἀνδρῶν κατηγόρους, καὶ τοῦ δυσσεβοῦς προστάγματος διακόνους, ἐκτὸς ἐστῶτας ἢ φλόξ κατηνάλωσεν·

[00777] αὐτοῖς δὲ τοῖς ἁγίοις προσπελάζειν οὐκ ἴσχυσεν, ἀλλὰ τοῖς ἔνδον τὰ νῶτα παρ' ἔχουσα, κατὰ τῶν οἰκείων ἐχώρει προσκυνητῶν, ὥσπερ δίκας αὐτοὺς ὑπὲρ τῶν τοῦ Δεσπότη θεῶν πόντων εἰσπραττομένη.

[00778] Τοσαύτης δὲ ἔνδον οἱ τῆς εὐσεβείας κήρυκες ἀδείας καὶ θεραπείας ἀπήλαυον, ὅτι τῶν ἀνθρώπων οἶόν τινων ἐπιβαίνοντες ῥόδων.

[00779] κγ΄.

[00780] Περιεπάτουν, φησὶν, ἐν μέσῳ τῆς φλογὸς ὑμνοῦντες τὸν Θεόν, καὶ εὐλογοῦντες τὸν Κύριον.

[00781] Καὶ ταῦτα δὲ ἔμφασιν τῆς ἀκρας αὐτῶν ἔχει φιλοσοφίας·

[00782] οὔτε γὰρ ἤτουν, φησὶ, τῶν δεινῶν ἀπαλλαγὴν, ἀλλ' ὕμνουν τὸν οὕτω τὰ κατ' αὐτοὺς πρυτανεύσαντα, καὶ τῆς καλῆς ταύτης αὐτοὺς ὁμολογίας ἀξιώσαντα.

[00783] Ἔστι δὲ ἰδεῖν εὐκότα τοῖς νέοις τὰ παλαιά·

[00784] καὶ γὰρ οἱ μακάριοι ἀπόστολοι Πέτρος καὶ Ἰωάννης, ὑπὸ τῆς τῶν Φαρισαίων αἰκισθέντες συμμορίας, ἐξηλθον χαίροντες, ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος Ἰησοῦ ἀτιμασθῆναι·

[00785] καὶ ὁ θειότατος δὲ Παῦλος σὺν τῷ Σίλα, μετὰ τὰς αἰκίας ἐκεῖνας τὰς ἐν Φιλίπποις ὑπὸ τῶν στρατηγῶν αὐτοῖς προσεγεχθείσας, δεσμοτήριον οἰκοῦντες, καὶ ποδοκάκη προσδεδεμένοι, κατὰ τὸ μεσονύκτιον, φησὶ, Προσευχόμενοι ὕμνου τὸν Θεόν.

[00786] Οὕτω καὶ οἱ μακάριοι <sup>[81.1325]</sup> παῖδες οὗτοι ἐν καμίνῳ χορεύοντες τὸν θεῖον ὕμνον διετέλουν ὑφαίνοντες.

[00787] Καὶ πρῶτον μὲν ὁ Ἀζαρίας στόμα κοινὸν γενόμενος, καὶ ὑπὸ τῶν τῆς φλογὸς κυμάτων περικλυζόμενος, Ἀνοίξας, φησὶ, τὸ στόμα αὐτοῦ ἐν μέσῳ τοῦ πυρός, εἶπεν·

[00788] (κ

[00789] ς

[00790] ᾠ.) Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸν, καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας.

[00791] Τίς ἂν πρὸς Ἀξίαν τοῦ προοιμίου τὴν σοφίαν θαναμάσειεν;

[00792] Οὐδὲ γὰρ ἐν εὐημερίᾳ ὦν καὶ εὐκληρίᾳ, οὐδὲ κατὰ ῥοῦν τοῦ βίου φερομένου, ἀλλ' ἐν καμίνῳ τοσαύτη τὸν τῶν ὅλων ὕμνει Θεόν, καὶ ἐκάλει αὐτὸν τὸν πατέρων Θεόν, καὶ τὴν τοῦ φρονήματος δεικνὺς μετριότητα, καὶ τῶν πατέρων ἀνακηρύττων τὴν ἀρετὴν.

[00793] Ὑμνοῦμεν γὰρ σε, φησὶν, ὦ Δέσποτα, ἡμεῖς οἱ πατέρας ἔχοντες ἐκείνους, ὧν ἠθέλησας κληθῆναι Θεός.

[00794] Σὺ γὰρ εἶπας τῷ θεράποντί σου Μωσῆ·

[00795] Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ·

[00796] τοῦτό σου τὸ ὄνομα αἰνετὸν ἔστι, καὶ δεδοξασμένον, οὐκ ἐν καιρῷ τινὶ καὶ χρόνῳ ῥητῶ, ἀλλ' εἰς πάντας τοὺς αἰῶνας.

[00797] κζ'.

[00798] Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

[00799] Ὑμνοῦμεν δέ σε, φησὶ, τὸ δίκαιον τῆς σῆς ἐπιστάμενοι κρίσεως·

[00800] ὁρθὴ γὰρ καὶ δικαία χρησάμενος ψήφῳ ἐξανδραποδισθῆναι ἡμᾶς, καὶ πόρρω τῶν οἰκείων γενέσθαι προσέταξας.

[00801] Καὶ πάντα σου, φησὶ, τὰ ἔργα ἀληθινὰ, καὶ εὐθεῖαι αἱ ὁδοί σου.

[00802] (κη΄.) Καὶ πᾶσαι αἱ κρίσεις σου ἀληθιναί, καὶ κρίματα ἀληθείας ἐποίησας, κατὰ πάντα ἃ ἐπήγαγες ἡμῖν, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν Ἱερουσαλήμ, ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες ταῦτα πάντα ἐφ' ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν.

[00803] Τὴν αὐτὴν μὲν διάνοιαν ἅπαντα ἔχει τὰ εἰρημμένα·

[00804] διαφόρως δὲ αὐτὰ εἶρηκε, τὴν δικαίαν τοῦ Θεοῦ κρίσιν ὕμνων, καὶ χάραν οὐδεμίαν τῇ ἀχαριστίᾳ διδούς.

[00805] Διὰ τοῦτο καὶ τῆς Ἱερουσαλήμ μνημονεύσας, καὶ ἁγίαν αὐτὴν ὀνομάσας, καὶ τῶν πατέρων ἐκεῖνων τῶν ἐκλεκτῶν πόλιν προσαγορεύσας, εὐθύς τὴν τῆς τιμωρίας αἰτίαν ἐπήγαγε·

[00806] Ταῦτα πάντα, φησὶν, ἐπήγαγες ἐφ' ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν.

[00807] (κθ΄.) Ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστάντες ἀπὸ σοῦ.

[00808] Οὐ γὰρ μάτην, φησὶ, καὶ ἦν ἀφιέρωσας παρέδωκας πόλιν τοῖς πολεμίοις, καὶ ἡμᾶς εἵσας δορυαλώτους γενέσθαι, ἀλλ' ὅτι ἡμάρτομεν, καὶ ἠνομήσαμεν ἀποστάντες ἀπὸ σοῦ.

[00809] Πολλὴν δὲ ἔμφασιν ἔχει τὸ ἀπὸ σοῦ, ἀντὶ τοῦ, Τοῦ Ποιητοῦ καὶ Δημιουργοῦ, τοῦ ἀγαθοῦ Δεσπότη, τοῦ τροφέως, καὶ φύλακος, τοῦ τῆς Αἴγυπτῶν δουλείας ἀπαλλάξαντος, τοῦ θάλατταν τεμόντος, τοῦ δι' ἀβύσσου ποδηγήσαντος, τοῦ πέτρων ξηρὰν <sup>[81.1328]</sup> ὠδίσι πληγῶν κατακλύσαντος, τοῦ τ' ἄλλα πάντα ἀνάγραπτα ἀγαθὰ χορηγήσαντος.

[00810] Ἠμάρτομεν τοίνυν ἀποστάντες ἀπὸ σοῦ·

[00811] Καὶ ἐξημάρτομεν ἐν πᾶσιν.

[00812] Οὐ γὰρ τότε, ἢ τότε παρέβημεν, ἀλλὰ πάντα σου τὸ προστάγματα.

[00813] λ'.

[00814] Καὶ τῶν ἐντολῶν τοῦ νόμου σου οὐκ ἠκούσαμεν, οὐδὲ ἐφυλάξαμεν αὐτάς, οὐδὲ ἐποιήσαμεν, καθὼς ἐνετείλω ἡμῖν, ἵνα εὖ ἡμῖν γένηται.

[00815] Κὰν ταῦθα πάλιν τὴν τῆς εὐσεβείας καὶ σοφίας ἔδειξεν ὑπερβολὴν.

- [00816] Ἡ γὰρ τῶν νόμων, φησὶ, καὶ τῶν ἐντολῶν φυλακῆ, σοὶ μὲν τῷ νομοθέτῃ παρεῖχεν οὐδὲν, ἡμῖν δὲ ἀγαθῶν ἀφθονίαν προεξένει·
- [00817] τούτου τοίνυν χάριν καὶ τοὺς νόμους ἐτεθείκεις ἐκείνους, ἀφορμὰς ἡμῖν χορηγῶν σωτηρίας.
- [00818] Ἐπειδὴ τοίνυν, φησὶ, παρ' ἐβημεν, λα'.
- [00819] Πάντα ὅσα ἡμῖν ἐπήγαγες, καὶ πάντα ὅσα ἐποίησας ἡμῖν, ἐν ἀληθινῇ κρίσει ἐποίησας.
- [00820] Ἀξία γὰρ τῆς ἀμαρτίας ἢ τιμωρία.
- [00821] Εἶτα ταύτην δεικνύς ἐπάγει·
- [00822] λβ'.
- [00823] Καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἀνόμων, ἐχθίστων, ἀποστατῶν, καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν παρέδωκας ἡμᾶς.
- [00824] Ἐπειδὴ γὰρ σε τὸν ἡμέτερον οὐκ ἐθεραπεύσαμεν βασιλέα, ἀλλὰ τῆς σῆς κατεφρονήσαμεν ἀγαθότητος, εἰκότως ἡμᾶς ὠμοτάτῳ, καὶ ἀπηνεστάτῳ, καὶ οὐ δαμῶς εἰδότε τὸ δίκαιον δουλεύειν ἠνάγκασας βασιλεῖ, ἔχοντι καὶ τοὺς ὑπηκόους τῆ βασιλικῆς πονηρίας συμβαίνοντας.
- [00825] Ἀλλ' ὅμως καὶ ἐν τοσοῦτοις ὄντες κακοῖς πάσης ἐστερήμεθα παρρησίας, καὶ προσφέρειν σοὶ δέησιν ὑπὸ τῆς αἰσχύνης κωλυόμεθα·
- [00826] τοῦτο γὰρ σημαίνει λέγων·
- [00827] λγ'.
- [00828] Καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα, αἰσχύνη καὶ ὄνειδος ἐγενήθημεν τοῖς δούλοις σου, καὶ τοῖς σεβομένοις σε.
- [00829] Ἐμφράττει, φησὶν, ἡμῶν τὸ στόμα τῆς παρανομίας τὸ πλῆθος·
- [00830] ἀλλ' ὅμως ἐπονεῖ διστοὶ, καὶ καταγέλαστοι, καὶ λίαν ἐπίχαρτοι τοῖς πολεμίοις γενόμενοι ἡμεῖς, οἱ δούλοι σου προσγορευόμενοι, ἰκετεύομέν σε, διὰ τὸ ἐπικείμενον ἡμῖν τῆς σῆς δεσποτείας ὄνομα δεῖξαι τοῖς ἐναντίοις τὴν σὴν ἰσχύνην, καὶ μὴ παντελῶς ἡμᾶς τῆς σῆς προμηθείας ἀλλοτριῶσαι.
- [00831] λδ'.
- [00832] Μὴ παραδῶς γὰρ ἡμᾶς, φησὶν, εἰς τέλος διὰ τὸ ὄνομά σου, καὶ τὴν διαθήκην σου μὴ ἀποστήσης, καὶ μὴ διασκεδάσης τὸ ἔλεός σου ἀφ' ἡμῶν.
- [00833] Τολμῶμεν δὲ, φησὶ, ταῦτα λέγειν, πολλὰ ἐνέχυρα τῆς σῆς ἀγαθότητος ἔχοντες·
- [00834] πρῶτον μὲν αὐτὸ τῆς σῆς Δεσποτείας τὸ ὄνομα·
- [00835] ἔπειτα τὸν ἀμέτρητον ἔλεον, ᾧ κεχηρμένος ἰθύνεις τὰ σύμπαντα·
- [00836] πρὸς τούτοις, τὰς πρὸς τοὺς πατέρας ἡμῶν συνθήκας·
- [00837] ὑπέσχου γὰρ ἐκείνοις περιβλεπτόν τε καὶ ἐνδοξον τὸ ἐκείνων γένος ποιήσιν.
- [00838] Εἶτα καὶ τῶν ὀνομάτων τῶν πατέρων μέμνηται, τῆς μνήμης τῶν δικαίων τὸν ἀγαθὸν Δεσπότην εἰς ἔλεον ἐκκαλούμενος.
- [00839] [81.1329] λε', λ
- [00840] ς
- [00841] '.
- [00842] Διὰ Ἀβραάμ, φησὶ, τὸν ἠγαπημένον ὑπὸ σοῦ, καὶ διὰ Ἰσαὰκ τὸν δούλον σου, καὶ Ἰσραὴλ τὸν ἅγιόν σου, οἷς ἐλάλησας αὐτοῖς λέγων·
- [00843] Πληθυνῶ τὸ σπέρμα ὑμῶν ὥσει τὰ ἄστρα τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.
- [00844] Ταῦτα, φησὶν, ἐκείνοις ὑπέσχου, Δέσποτα, οὗς ἠγάπησάς τε καὶ αἰοδίμους ἐποίησας, ὥστε τῆ ψάμμῳ μὲν κατὰ τὸν ἀριθμὸν παραβάλλεσθαι τὸ γένος, τοῖς δὲ ἀστράσι παραπλησίως εἶναι λαμπρόν τε καὶ ὑψηλόν, καὶ περιφανές.
- [00845] Εἶτα ἐκ παραλλήλου ταῖς ἐπαγγελίαις τὰ πράγματα τίθησιν.
- [00846] λζ'.
- [00847] Ὅτι, Δέσποτα, φησὶν ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη, καὶ ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῆ σήμερον.
- [00848] Καὶ ἵνα μὴ ψευδῶς κατηγορήσῃ τῶν ὑποσχέσεων, εὐθύς τὴν αἰτίαν ἐπήγαγε, λέγων·
- [00849] Διὰ τὰς ἀμαρτίας ἡμῶν.

[00850] Οὐ γὰρ σὺ, φησί, Δέσποτα, τὰς ὑποσχέσεις ἐψεύσω, ἀλλ' ἡμεῖς τὰς συνθήκας παρέβημεν, καὶ πολλοὶ ὄντες κατὰ τὴν ὑπόσχεσιν, καὶ ἀριθμοῦ κρείττους, διὰ τὰς ἀμαρτίας ἡμῶν ὄλι γώθημεν.

[00851] Τοῦτο γὰρ ἠνίξατο εἰρηκῶς·

[00852] Ἐσμικρύνθημεν.

[00853] Οὐ γὰρ εἶπε, Σμικροὶ ἐσμεν, καὶ ὀλίγοι παρὰ πάντα τὰ ἔθνη, ἀλλ' Ἐσμικρύνθημεν, τοῦτο ἐστίν, Ἐγενόμεθα μὲν ἀριθμοῦ κρείττους κατὰ τὴν σὴν ὑπόσχεσιν, παραβάντες δέ σου τὰς ἐντολὰς ὀλίγοι ἀντὶ πολλῶν ἐγενόμεθα.

[00854] Εἶτα ὑποδείκνυσι τῷ Θεῷ τὴν κατέχουσαν συμφορὰν, οὐχ ὡς ἀγνοοῦντα διδάσκων, ἀλλὰ τὴ διηγῆσαι τῶν λυπηρῶν εἰς φιλ ἀνθρωπίαν ἐκκαλούμενος.

[00855] λη'.

[00856] Καὶ οὐκ ἔστι, φησὶν, ἐν τῷ καιρῷ τούτῳ ἄρχων, καὶ προφήτης, καὶ ἡγούμενος.

[00857] Ἀπεστερῆ μεθα γὰρ, φησὶ, βασιλείας, προφητείας, ἱερωσύνης, τῶν θείων σου καὶ μεγάλων δωρεῶν, δι' ὧν κυβερ νόμενοι διετελοῦμεν.

[00858] Οὐδὲ ὀλοκαύτωσις, οὐδὲ θυ σία, οὐδὲ προσφορὰ, οὐδὲ θυμίαμα.

[00859] Καὶ δεικνὺς τὴν αἰτίαν, δι' ἣν ἀδύνατον θῦσαι, ἀκολουθῶς ἐπήγα γεν·

[00860] Οὐδὲ τόπος τοῦ καρπῶσαι ἐνώπιόν σου, καὶ εὐρεῖν ἔλεον.

[00861] Ὁ γὰρ σὸς νόμος τὴν τῶν θυσιῶν λειτουργίαν ἐνὶ περιέγραψε τόπῳ, καὶ παρανομία σαφῆς τὸ ἐν ἑτέρῳ τόπῳ προσενεγκεῖν σοι θυσίαν.

[00862] Τούτων ἀκούειν οὐκ ἐθέλουσιν οἱ Ἰουδαῖοι, ἀλλὰ τοὺς ὀφθαλμοὺς μύσαντες, καὶ τὰ ὦτα βύσαντες, πάντα τολμῶσι παρανόμως ἐπιτελεῖν.

[00863] Οἱ δὲ ἅγιοι παῖδες οὗτοι, τοῦ νόμου τὸν σκοπὸν ἐπιστάμενοι, ἔλεγον μὴ εἶναι τόπον τοῦ καρπῶσαι ἐνώπιον αὐτοῦ, καὶ εὐρεῖν ἔλεον·

[00864] Καὶ ἐπειδὴ τούτου, φησὶ, τυχεῖν ἀδύνατον, πόρῳ τῆς ἱεραῆς ἐκείνης πόλεως ὄντας, εὐρήκαμεν τρόπον τινὰ θεραπείας, ὦ Δέσποτα.

[00865] λθ', μ'.

[00866] Ἐν ψυχῇ γὰρ συντετριμμένη, καὶ πνεύ ματι ταπεινώσεως προσφέροντές σοι τὴν ἱκε τεῖαν, προσδεχθῆναι αὐτὴν παρακαλοῦμεν.

[00867] Ὡς ἐν ὀλοκαυτώμασι κριῶν καὶ ταύρων, καὶ ὡς ἐν μυριά <sup>[81.1332]</sup> σιν ἀρνῶν πιόνων, οὕτω γενέσθω ἡ θυσία ἡμῶν ἐν ὀπιόν σου σήμερον, καὶ ἐκτελείσθω ὀπισθέν σου·

[00868] ὅτι οὐκ ἔστιν αἰσχύνῃ τοῖς πεποιθόσιν ἐπὶ σοί.

[00869] Ἐπειδὴ γὰρ, φησὶν, ὁ σὸς νόμος ἐν παντί σοι τόπῳ προσφέρειν τὰς νενομισμένας θυσίας οὐ συγχωρεῖ, ἀντὶ κριῶν, καὶ ταύρων, καὶ ἀρνῶν τὸν ἀριθμὸν νι κώντων, συντετριμμένην σοι καὶ τεταπεινωμένην καρδίαν προσφέροντες, καὶ παρακαλοῦμεν γενέσθαι σοι ταῦτα πάσης θυσίας ἡδία, ἐπειδὴ εἴωθας τοὺς πε ποιθότας ἐπὶ σοὶ πάσης αἰσχύνῃς ἐλευθεροῦν.

[00870] Ταῦτα δὲ οὐχ ἀπλῶς οὕτως εἴρηκεν ὁ ἅγιος οὗτος ἀνὴρ, ἀλλ' ὑπὸ τοῦ προφήτου δεδιδαγμένος Δαβὶδ, ὃς ἐν τῷ πεντηκοστῷ λέγει ψαλμῷ, ὅτι Εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν·

[00871] ὀλοκαυτώματα οὐκ εὐδοκήσεις·

[00872] θυσία τῷ Θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.

[00873] Καὶ πάλιν ἐκ προσώπου τοῦ Θεοῦ·

[00874] Μὴ φάγομαι κρέα ταύρων, ἢ αἷμα τράγων πίομαι·

[00875] Θῦσον τῷ Θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ Ὑψίστῳ τὰς εὐχὰς σου, καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με.

[00876] Καὶ μετὰ βραχέα·

[00877] Θυσία αἰνέσεως δοξάσει με, καὶ ἐκεῖ ὁδός, ἐν ἣ δειξῶ αὐτῷ τὸ σωτήριόν μου.

[00878] Ταῦτα δεδι δαγμένος ὁ θεῖος οὗτος ἀνὴρ, τὴν συντετριμμένην καρδίαν ἀντὶ πάσης δεχθῆναι θυσίας ἱκέτευσεν.

[00879] Εἶτα ἐπάγει·

[00880] μα'.

[00881] Καὶ νῦν ἐξακολουθοῦμέν σοι ἐν ὄλῃ καρ δία, καὶ φοβούμεθά σε, καὶ ζητοῦμεν τὸ πρόσωπόν σου, μὴ κατασχύνῃς ἡμᾶς.

[00882] Τὸ γὰρ πλῆθος τῶν συμφορῶν ἑτέρους ἡμᾶς ἀνθ' ἑτέρων εἰργάσατο, καὶ παραβάτας ὄντας τῶν σῶν ἐντολῶν, ἐν ὄλῃ σε καρ δία καὶ φοβεῖσθαι καὶ ζητεῖν παρεσκεύασε.

[00883] Πρόσ ωπον δὲ Θεοῦ ἐνταῦθα τὴν εὐμένειαν ἐκάλεσε, καὶ τὴν τῆς ἐλευθερίας ἀπόδοσιν, καὶ τὴν τῆς κηδεμο νίας ἀπόληψιν, ἧς ἀπολαύοντας δυνατὸν ἦν ὄραν καὶ τὸν θεῖον νεῶν, καὶ τὰς ἐπιτελουμένας αὐτόθι λατρείας, δι' ὧν ἀσώματον ὄντα τὸν Θεὸν καὶ ἀόρατον ὄραν ἐφαντάζοντο.

[00884] Ἐπειδὴ τοίνυν τοσαύτην ἡμῶν διὰ τῆς τιμωρίας εἰργάσω μεταβολὴν, μβ', μγ'.

[00885] Μὴ καταισχύνης ἡμᾶς, ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου, καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου.

[00886] Καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου, καὶ δὸς δόξαν τῷ ὀνόματί σου.

[00887] Διὰ ταῦτα, φησὶν, οἴκτου ἡμᾶς καὶ φιλανθρωπίας ἀξιώσον·

[00888] ἐλεεῖν τε γὰρ πέφυκας, καὶ μακροθυμία κεχρησθαι πρὸς ἅπαντας, σύνδρομόν τε ἔχεις τῆ βουλήσει τὴν δύναμιν·

[00889] καὶ μαρτυρεῖ τὰ διηνεκῶς ὑπὸ σοῦ γενόμενα θαύματα.

[00890] Τὰ γὰρ εἰς ἡμᾶς γενόμενα, καὶ τὸ σὸν ὄνομα ὑμνεῖσθαι παρασκευάσει, οὐχ ὑφ' ἡμῶν μόνον σωζομένων, ἀλλὰ καὶ ὑπὸ τῶν τὴν ἡμετέραν σωτηρίαν ὀρώντων.

[00891] Δὸς δόξαν τοίνυν τῷ ὀνόματί σου, Κύριε.

[00892] (μδ', με'.) Καὶ ἐντραπείησαν πάντες οἱ ἐνδεικνύ<sup>[81.1333]</sup> μενοι τοῖς δούλοις σου κακὰ, καὶ καταισχυνηθήσαν ἀπὸ πάσης δυναστείας, καὶ ἡ ἰσχὺς αὐτῶν συν τριβείῃ.

[00893] Γνώτωσαν, ὅτι σὺ Κύριος ὁ Θεὸς μόνος, καὶ ἔνδοξος ἐφ' ὅλην τὴν οἰκουμένην.

[00894] Ταύτης γὰρ εἰς ἡμᾶς γινομένης φιλανθρωπίας, καταλυθήσεται μὲν τῶν ἐναντίων τὸ θράσος, σβεσθήσεται δὲ αὐ τῶν ἡλύττα, καὶ φρόνημα αὐτῶν τὸ ὑψηλὸν συν τριβήσεται, καὶ γνώσονται σε μόνον εἶναι Κύριον καὶ Θεόν, ὑπὸ πάσης ἀξιον ὑμνεῖσθαι τῆς οἰκουμένης·

[00895] καὶ οἱ νῦν πολλοὺς προσκυνοῦντες θεοὺς, τῶν μὲν οἰκειῶν θεῶν γνώσονται τὴν ἀσθένειαν, τὴν δὲ σὴν προσκυνήσουσι δύναμιν.

[00896] Οἱ μὲν οὖν ἔνδον ἐν τῇ καμίνῳ χορεύοντες διετέλουν·

[00897] οἱ δὲ τοῦ βασιλέως ὑπηρέται, καὶ τῶν ἁγίων κατήγοροι, οὐκ ἔληγον ὕλην τῆ φλογὶ χορηγοῦντες, καὶ κληματίδας, καὶ στυππίον, καὶ νάφθαν·

[00898] εἶδος δὲ τοῦτο ἐστὶν ἐν ἐκείνῃ τῇ χώρᾳ γινόμενον, ἐξάψαι τὴν φλόγα δυνάμενον.

[00899] Τοσαύτη δὲ ἦν χορηγουμένη τῇ πυρᾷ τροφή, ὡς ἐπ' ἑννέα καὶ τεσσαράκοντα πῆχεις διαχυθῆναι, καὶ τῶν Χαλδαίων ἐμπρῆσαι τοὺς πλησιάζοντας.

[00900] Καὶ οἱ μὲν ἔξωθεν ἐξηπτον τὴν φλόγα·

[00901] θεῖος δὲ ἄγγελος ἐσκεδάσθη τὴν φλόγα, καὶ τὸ μέσον τῆς καμίνου τῶν ἀνθρώπων ἐγύμνου, καὶ αὐτὰν τινὰ ψυχρὰν τε καὶ μετρίως ὑγρὰν, καὶ πολλὴν τοῖς ἁγίοις ἡδονὴν πραγματευομένην, ὠδίνειν τὸ πῦρ παρεσκεύαζε, καὶ ταύτην τοῖς τῶν ἁγίων ἐπαφιέναι σώμασιν.

[00902] ν'.

[00903] Ἐποίησε γὰρ, φησὶ, τὸ μέσον τῆς καμίνου ὡς πνεῦμα δρόσου διασυρίζον, καὶ οὐχ ἤψατο αὐτῶν τὸ καθόλου τὸ πῦρ, καὶ οὐκ ἐλύπησεν αὐτοὺς, οὐδὲ παρηνώχλησεν αὐτοῖς.

[00904] Ἀλλὰ μηδεὶς ταῦτα ἀφορῶν σμικρυνέτω τοὺς τῶν ἁγίων ἀγῶνας, τῶν δὲ ἱερῶν ἐκείνων ἀναμνησκέσθω λόγων·

[00905] Ἔστιν ὁ Θεὸς ἐν οὐρανοῖς, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελέσθαι ἡμᾶς ἐκ τῆς καμίνου τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς.

[00906] Καὶ, Ἐὰν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν, καὶ τῇ εἰκόνι τῇ χρυσῇ, ἣ ἔστη σας, οὐ προσκυνοῦμεν.

[00907] Ὡστε οἱ ἅγιοι παῖδες ἐκεῖ νοὶ τῆς φλογὸς ἐκείνης κατεφρόνησαν, οὐ τοῦτο τὸ τέλος ὀρώντες, ἀλλὰ θάνατον προσδεχόμενοι·

[00908] ὁ δὲ ἀγνοθέτης ἐβράβευσεν, ὡς ἠθέλησε, καὶ τοὺς τε ἄλι τηρίους ἐκείνους κατήσχυνε, καὶ τούτους ἀοιδίμους ἀπέφηνε.

[00909] Ταύτης τοίνυν τῆς σωτηρίας ἀπολαύσαντες οἱ μακάριοι καὶ τρισμακάριοι παῖδες, καὶ πολὺ λάκις τοῦτο, οὐκ ἔτι ἐνὶ τὸν Θεὸν ὑμνεῖν παρεχώρησαν, ἀλλ', νά'.

[00910] Ὡς ἐξ ἐνός, φησὶ, στόματος ὕμνον καὶ ἐδόξαζον τὸν Θεόν, καὶ ἠυλόγουν ἐν τῇ καμίνῳ, τὴν ἀρίστην αὐτῶν συμφωνίαν, καὶ θαυμαστὴν ὕμν ὠδίαν, τῇ παρὰ τὴν εἰκόνα συμφωνία καὶ τοῖς<sup>[81.1336]</sup> μουσικοῖς ἀντιτάξαντες ὀργανοῖς, καὶ δεικνύντες, ὅσῳ τὸ μὴ προσκυνῆσαι τὴν εἰκόνα τοῦ προσκυνῆσαι λυσιτελέστερον.

[00911] Ἄρχονται δὲ οὕτως τοῦ ὕμνου·

[00912] νβ'.

[00913] Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας·

[00914] καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου, τὸ ἅγιον, καὶ ὑπεραϊνετὸν, καὶ ὑπερυψούμενον εἰς τοὺς αἰῶνας.

[00915] Ἐρωτός ἐστι θερμοτάτου καὶ ἀπληστοτάτου τὰ ῥήματα·

[00916] τούτῳ γὰρ τετρωμένοι, ζητοῦσιν ὀνόματα τοῦ ὕμνουμένου τὴν ἀξίαν παραδηλώσαι διὰ νάμενα, καὶ μὴ εὐρίσκοντες, ταῖς ὑπερθετικαῖς αὐτὰ

προθέσειν ἐξυφαίνουσιν, ὑπερυψούμενον ὀνομάζοντες, καὶ ὑπεραινετὸν, καὶ οὐκ αὐτὸν μόνον, ἀλλὰ καὶ τὸ ὄνομα τῆς δόξης αὐτοῦ.

[00917] Καλῶς δὲ πανταχοῦ Κύριον καὶ Θεὸν τῶν πατέρων ἀποκαλοῦσι, σφᾶς αὐτοὺς ἀναξίους εἶναι ταυτησί τῆς προσηγορίας ὁμολογοῦντες.

[00918] νγ'.

[00919] Εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου, καὶ ὑπεραινετός, καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας.

[00920] Ἄληστον ἔχουσι τοῦ θείου νεῶ τὴν μνήμην, καὶ ἀκριβεῖς ὄντες τοῦ νόμου φύλακες, ἐννόμως προσεύχονται·

[00921] ἀντὶ τοῦ·

[00922] Εἰς ἐκεῖνον ἀποβλέποντες τὸν νεῶ, ἔνθα σου ἡ δόξα ἐπιφαίνεσθαι εἰώθει, τοῦτόν σοι τὸν ὕμνον προσφέρομεν·

[00923] εἰ γὰρ καὶ μυριάκις ἐμπέπηρησαι, τῆς σῆς ἁγιοσύνης μετέχει.

[00924] Καὶ ἵνα μή τις ὑπολάβῃ περιγράψαι αὐτοὺς τόπῳ τὸν ἀσώματόν τε καὶ ἀπεριόριστον Θεὸν, ἀναγκαίως ἐπάγουσιν·

[00925] νδ'.

[00926] Εὐλογητός εἶ ἐπὶ θρόνου τῆς βασιλείας σου, καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.

[00927] Εἶτα δεικνύντες τίνα θρόνον καλοῦσιν, εὐθὺς ἐπιφέρουσιν·

[00928] νε'.

[00929] Εὐλογητός εἶ, ὁ βλέπων ἀβύσσους, καθήμενος ἐπὶ Χερουβίμ, καὶ ὑπερύμνητος, καὶ ὑπερῦψούμενος εἰς τοὺς αἰῶνας.

[00930] Καὶ ἐπειδὴ καὶ ὁ νεῶς ἐκεῖνος εἶχε τῶν Χερουβίμ τὰς εἰκόνας ἐν τοῖς ἁγίοις τῶν ἁγίων, ὡς ἂν μηδεμία τοῖς ἀκούουσιν ἐν τεύθειν γένηται βλάβη, καὶ περιγεγράφθαι νομίωσι τὸν Θεὸν, θεραπεύουσι τὸν ἀκροατὴν, λέγοντες·

[00931] ν

[00932] ς

[00933] ζ.

[00934] Εὐλογητός εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ, καὶ ὑπερύμνητος, καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.

[00935] Πανταχοῦ γὰρ, φασίν, εἶ, καὶ τὰ σύμπαντα πληροῖς, καὶ πᾶσαν περιέχεις τὴν κτίσιν.

[00936] Οὕτως ὑμνήσαντες καλοῦσιν ἅπασαν τὴν γενετὴν φύσιν εἰς κοινωνίαν τῆς ὑμνωδίας, οὐ μόνον τὴν λογικὴν, ἀλλὰ καὶ τὴν ἄλογον τε καὶ ἄψυχον.

[00937] νζ'.

[00938] Εὐλογεῖτε γὰρ, φασί, πάντα τὰ ἔργα Κυρίου, τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς πάντας τοὺς αἰῶνας.

[00939] Καὶ οὐκ ἀνέχονται τῆς κοινοῦ κλήσεως μόνης, ἀλλὰ καὶ ἰδίᾳ ἕκαστον συγκαλοῦσιν, καὶ οὐ μόνον τὰ ὀρώμενα, ἀλλὰ καὶ τὴν ἀόρατον φύσιν.

[00940] [81.1337] νη'.

[00941] Εὐλογεῖτε γὰρ, φασίν, ἄγγελοι Κυρίου, τὸν Κύριον·

[00942] ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[00943] Καὶ ἵνα μή, καθ' ἕκαστον ἐρμηνεύων, εἰς μῆκος ἄπειρον ἐκτείνω τὸν λόγον, καλοῦσιν εἰς τὴν χορείαν, καὶ οὐρανὸν, καὶ τὰ ὕδατα τὰ ὑπεράνω τῶν οὐρανῶν, καὶ τὰς δυνάμεις τὰς τὸν θεῖον θρόνον περιπολούσας.

[00944] Καλοῦσι δὲ καὶ ἥλιον, καὶ σελήνην, καὶ τοὺς ἄλλους φωστῆρας·

[00945] καὶ οὐ μόνον τὰ κατ' οὐρανὸν, ἀλλὰ καὶ τὰ ἐν τῷ ἀέρι γινόμενα, ὄμβρον καὶ δρόσον, καὶ πνεύματα·

[00946] εἶτα τὰς ἐναντίας ποιότητας, ψυχὸς καὶ καῦμα·

[00947] εἶτα φύσιν ὁμοῦ καὶ ἐνέργειαν, πῦρ καὶ καῦμα·

[00948] τὸ μὲν γὰρ πῦρ φύσεως ὄνομα, τὸ δὲ καῦμα οὐκέτι οὐσία, ἀλλὰ πυρὸς ἐνέργεια.

[00949] Καλοῦσι δὲ καὶ δρόσον, καὶ νιφετὸν, καὶ πάγον, καὶ ψυχὸς, καὶ πάχνας, καὶ χιόνας, καὶ ἀστραπὰς, καὶ νεφέλας, τὰ συγγενῆ καὶ ὁμόφυλα.

[00950] Εἶτα νύκτας καὶ ἡμέρας, καὶ τὰ τούτων ποιητικὰ, φῶς καὶ σκότος·

- [00951] τὰ μὲν γὰρ ὀνόματα, τὰ δὲ πράγματα·
- [00952] Ἐκάλεσε γὰρ, φησὶν, ὁ Θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα.
- [00953] Εἰ γὰρ καὶ σκιά τὸ σκότος ἐστὶ, καὶ οὐκ οὐσία, ἀλλὰ πράγμα ἐστὶ συμβεβηκὸς, καὶ τῆς νυκτὸς ποιητικόν.
- [00954] Καὶ ἐπειδὴ δρόσου καὶ νιφετοῦ ἐμνημόνευσαν, ἀναγκαίως δεικνύουσι καὶ τὰς τούτων πηγὰς·
- [00955] Εὐλογεῖτε γὰρ, ἔλεγον, ἀστραπαὶ καὶ νεφέλαι·
- [00956] αἱ μὲν τίκτουσαι, αἱ δὲ τὰς ὠδῖνας προμη νύουσαι.
- [00957] Ἀστραπὰς γὰρ, φησὶν ὁ προφήτης, εἰς ὑετὸν ἐποίησεν.
- [00958] Οὕτω μνημονεύσαντες τῶν κατ' οὐρανὸν καὶ ἀέρα, καὶ ἐκάστῳ ὑμνεῖν παρακελευσάμενοι, ἐπὶ τὴν κοινὴν μητέρα τὴν γῆν τοῦ ὕμνου μεταφέρουσι τὴν παρακέλευσιν, καὶ φασιν·
- [00959] οδ'.
- [00960] Εὐλογεῖτω ἡ γῆ τὸν Κύριον, ὑμνεῖτω καὶ ὑπερυψούτω αὐτὸν εἰς τοὺς αἰῶνας.
- [00961] Εἶτα κατὰ διαίρεσιν·
- [00962] οε'.
- [00963] Εὐλογεῖτε, ὄρη καὶ βουνοὶ, τὸν Κύριον.
- [00964] Ἐπειτα τὰς ταύτης ὠδῖνας·
- [00965] ο
- [00966] ς
- [00967] '.
- [00968] Εὐλογεῖτε, πάντα τὰ φυόμενα ἐν τῇ γῆ, τὸν Κύριον.
- [00969] Εἶτα τὴν ἀρδεῖαν ἧς δέονται·
- [00970] Εὐλογεῖτε, αἱ πηγαὶ, τὸν Κύριον.
- [00971] Καὶ ἐπειδὴ τῆς κάτω μοίρας ἐστὶ καὶ ἡ θάλασσα, καὶ οἱ ποταμοὶ, ἀναγκαιῶς καὶ τούτων ἐποιήσαντο τὴν μνήμην·
- [00972] μνημονεύουσι δὲ καὶ τῶν τῆς θαλάττης τροφίμων.
- [00973] οθ'.
- [00974] Εὐλογεῖτε γὰρ, φησὶ, κῆτη, καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασι, τὸν Κύριον.
- [00975] Μετὰ ταῦτα τὰ πετεινὰ καλοῦσι, καὶ τὰ θηρία, καὶ τὰ κτήνη, καὶ ἔσχατον ἀπάντων τῶν ἀνθρώπων τὴν φύσιν, τῆς κοσμογονίας τὴν τάξιν φυλάξαντες.
- [00976] Καὶ γὰρ ὁ μακάριος Μωσῆς, πρῶτα μὲν φῦναι τῷ θεῷ λόγῳ τὰ δένδρα συνέγραψεν, εἶτα τῶν νηκτῶν παραχθῆναι τὰ γένη, καὶ πρὸς τούτοις καὶ σὺν τούτοις τῶν ἀεροπόρων ὄρνιθων τὴν φύσιν, μετὰ δὲ ταῦτα θηρία καὶ κτήνη, τελευταῖον δὲ τὸν ἀνθρώπον.
- [00977] Καλέσαντες δὲ τῶν ἀνθρώπων τὴν φύσιν εἰς ὑμνωδίαν, πάλιν κατὰ <sup>[81.1340]</sup> διαίρεσιν ὑμνεῖν παρεγγυῶσι τὸν Ποιητὴν·
- [00978] καὶ πρῶτους μὲν τῶν ἄλλων ἀπάντων τοὺς υἱοὺς Ἰσραὴλ τοῦτο ποιεῖν παρακελεύονται·
- [00979] καὶ τούτους δὲ πολλὰ χῶς διαιοῦσι, καὶ τάττουσι πρῶτους τοὺς ἱερεῖς, ἅτε δὴ τὴν θεῖαν λειτουργίαν πεπιστευμένους.
- [00980] Εἶτα, ἵνα μὴ νομισθῶσι μόνοις τοῖς ἱερεῦσι περιγράφειν τὴν ὑμνωδίαν, ἐπάγουσιν·
- [00981] πε'.
- [00982] Εὐλογεῖτε, δούλοι Κυρίου, τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας·
- [00983] μονονουχὶ λέγοντες, ὅτι δυνατὸν εὐνοϊκῶς δουλεύειν τῷ Δεσπότη καὶ τὸν ἱερωσύνης γεγυμνωμένον.
- [00984] Προκηρύττουσι καὶ τὴν ἀνάστασιν·
- [00985] π

[00986] ς

[00987] '.

[00988] Εὐλογεῖτε γὰρ, φασὶ, πνεύματα καὶ ψυχὰι δικαίων, τὸν Κύριον·

[00989] τουτέστιν, αἱ πνευματικαὶ τῶν δικαίων ψυχὰι, αἱ τῶν ἀνθρωπίνων παθῶν ὑπὲρ τεραι γενόμεναι, αἱ τοῦ Πνεύματος τὴν χάριν ὑποδεξάμεναι.

[00990] Ἐπειτα καὶ τοὺς ἀρετῆς εἶδη τινὰ κε κτημένους·

[00991] πζ'.

[00992] Εὐλογεῖτε, φασίν, ὅσοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν Κύριον.

[00993] Δυνατὸν γὰρ, φασίν, ἀδικίας ἀπηλλαγμένους, καὶ ταπεινῶ φρονήματι κεχωρημένους, καὶ ἀρέσκειν Θεῶ καὶ τὸν ἀρμόττοντα ὕμνον προσφέρειν.

[00994] Ταῦτα δὲ οὐκ ἀδολεσχία χρώμενοι κατ ἔλεξαν ἅπαντα, ἀλλὰ πρῶτον μὲν τὸ περὶ τὸν Δεσπὸ τὴν πυρσεύοντες φίλτρον, καὶ σφᾶς αὐτοὺς ἀναμι μνήσκοντες τῶν ἀρρήτων εὐεργεσιῶν, καὶ τῆς τῶν ἀνθρώπων ἕνεκεν ἐξ ἀρχῆς γενομένης δημιουργίας·

[00995] διὰ γὰρ τούτων μνηύουσι τῶν λόγων, ὅτι Ὑμνοῦμέν σε καὶ ὑπερυψοῦμεν, ὅτι δι' ἀγγέλων ἡμᾶς εὐεργε τεῖς, ὅτι οὐρανὸν ἡμῶν χάριν ἐδημιούργησας, ἡλίῳ δὲ τὴν ἡμέραν φωτίζεις, καὶ τῇ σελήνῃ τῆς νυκτὸς κεραννύεις τὸ ἀφεγγές, καὶ τοῦ χρόνου ἡμᾶς τὰ μέτρα διδάσκεις·

[00996] ὕμνοῦμέν σε, ὅτι καὶ λειμῶνα ἡμῖν ἀστέρων βλαστήσαι τὸν οὐρανὸν παρεσκεύασας, καὶ ἄνθεσιν ἀμαράντοις ἐστιας ἡμῶν τὰς ὄψεις, καὶ τῆς νυκτὸς ἡμῖν διὰ τοῦ δρόμου τούτων παρέχεις τὰ μέτρα γινώσκειν.

[00997] Καὶ τίς ἂν σε πρὸς ἀξίαν ὑμνήσειεν, ὁρῶν τῶν ὥρων τὰς μεταβολὰς, τῶν τροπῶν τὰς ἀλλαγὰς, καῦμα προσφόρος ἐν θέρει γινόμενον;

[00998] εἶτα πνευμάτων αὔρας ἀναψυχούσας, ψυχὸς ἐν χει μῶνι καὶ ὑετὸν ἐπιφερόμενον, καὶ ἕκαστον ῥυθμῶ καὶ τάξει προβαῖνον, ἀστραπὰς τὸν ὑετὸν μνηνούσας, νεφέλας τὸν ὑετὸν ὠδινούσας, ὄρη καὶ πεδιά ληϊοὺς κομώντα, καὶ ἄλσεσι, πηγὰς ὑπαναβλυζούσας, καὶ ἀρδεῖαν τοῖς φυτοῖς προσφερούσας, ποταμοὺς ἄπαυ στα τρέχοντας, καὶ τοῦ δρόμου παῦλαν οὐ δεχομένους, θάλατταν ἐν μέσῳ κειμένην, φιλίας καὶ ὁμοιοῖας αἰτίαν, καὶ χωρίον κοινὸν τούτων κάκεινων δεχόμενον τὰ συμβόλαια;

[00999] Καὶ ἵνα μὴ καθ' ἕκαστον λέγω, πρῶτον μὲν τούτων ἀπάντων ἐμνημόνευσαν οἱ μακάριοι, τὴν οἰκειάν ἐπιδεικνύντες εὐγνωμοσύνην, καὶ θερμὸν τερον ἐπιτελέσαι τὸν ὕμνον τῇ μνήμῃ τῶν εὐεργεσιῶν βουλόμενοι·

[01000] Ἐπειτα δὲ, καὶ τοὺς Χαλδαίους <sup>[81.1341]</sup> ἔξωθεν ὑπακούοντας παιδεῦσαι πειρώμενοι, ὅτι τὰ ὑπ' αὐτῶν προσκυνούμενα στοιχεῖα τοῦ Θεοῦ τῶν ὄλων [ἐστὶ] ποιήματα.

[01001] Διὰ τοῦτο καὶ πυρὸς καὶ ὑδάτων.

[01002] ἡλίου τε καὶ σελήνης, οὐρανοῦ τε καὶ γῆς ἐναργῶς μνημονεύουσι, πείσαι βουλόμενοι τοὺς ἀνοήτους, παύσασθαι μὲν τοῦ προσκυνεῖν τὰ ὀρώμενα, τὸν δὲ τοῦ τῶν Δεσπότην ἐπιγνώσκειν, καὶ τὴν πρέπουσαν αὐτῶν θεραπείαν προσενεγκεῖν.

[01003] Εἰκὸς γὰρ ἦν τὸ μέγα θαῦμα θεωμένους, καὶ τοῦ πυρὸς τὴν ἦτταν ὀρῶντας, καὶ αὐτῶν δὲ καὶ τοῦ βασιλέως αὐτῶν αἰσχύνῃν, τῶν αἰχμαλώτων δὲ ἐκείνων παίδων τὴν σωτηρίαν τε καὶ παρῴσιαν, δέξασθαι διὰ τῆς ὑμνωδίας τὴν τῆς εὐσεβείας διδασκαλίαν.

[01004] Οὕτως ὑμνήσαντες τελευταίως ἐπάγουσιν·

[01005] πη'.

[01006] Εὐλογεῖτε, Ἀνανία, Ἀζαρία, Μισαήλ, τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[01007] Οὕτως ἑαυτοὺς ἐσχάτους ἡγοῦντο τῆς κτίσεως, καὶ πάντων ἀνθρώπων εὐτελεστάτους.

[01008] Τοιοῦτος ἦν καὶ ὁ μακάριος Παῦλος, λέγων·

[01009] Ἐμοὶ τῶ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη.

[01010] Καὶ ἀλλαχοῦ·

[01011] Χριστὸς, φησὶν, ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

[01012] Καὶ τῶν μὲν ἀμαρτωλῶν πρῶτον ἑαυτὸν ὀνομάζει, τῶν δὲ ἀγίων ἔσχατον ἀποκαλεῖ·

[01013] οὕτω καὶ οἱ μακάριοι οὗτοι ἐσχάτους ἑαυτοὺς παρακελεύονται ὑμνεῖν τὸν Κύριον, καὶ ὑπερυψοῦν αὐτὸν εἰς τοὺς αἰῶνας.

[01014] Εἶτα διηγοῦνται τὸ θαῦμα·

[01015] Ὅτι ἐρρύσατο ἡμᾶς ἐξ ἄδου, καὶ ἔσωσεν ἡμᾶς ἐκ χειρὸς θανάτου.

[01016] Ἄνθρωπίναις γὰρ ἀπηγορεύθημεν ψήφοις.

[01017] Καὶ ἐρρύσατο ἡμᾶς ἐκ μέσου καιομένης φλογός·

[01018] καὶ ἐκ μέσου πυρὸς ἐρρύσατο ἡμᾶς.

[01019] (πθ'.) Ἐξομολογεῖσθε τοίνυν τῷ Κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[01020] Τί γὰρ χρηστότερον, τί δὲ ἀγαθώτερον τοῦ τοσούτῳ ἐν τοῖς καθ' ἡμᾶς χρησαμένου ἐλέω;

[01021] Καὶ τοσαύτην ἀρετὴν ἐπιδειξάμενοι, ἐλέω φασὶ τῆς σωτηρίας τετυχηκέναι.

[01022] Εἶτα ἐπειδὴ μόνων τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσαν ἄνω, καλοῦσι καὶ τοὺς ἐν τοῖς ἔθνεσιν εὐσεβοῦντας, καὶ τὸν Θεὸν θεραπεύειν ἐσπουδακότας.

[01023] ς

[01024] '.

[01025] Εὐλογεῖτε, πάντες οἱ σεβόμενοι τὸν Κύριον, τὸν Θεὸν τῶν θεῶν, ὑμνεῖτε καὶ ἐξομολογεῖσθε, ὅτι εἰς πάντας τοὺς αἰῶνας τὸ ἔλεος αὐτοῦ, καὶ εἰς τὸν αἰῶνα τῶν αἰῶνων.

[01026] Καὶ τὸ ἄπειρον αὐτοῦ τῆς ἀγαθότητος δεῖξαι φιλονεικοῦντες, καὶ ἠττώμενοι, πολλάκις τὸ τῶν αἰῶνων ἀναστρέφουσιν ὄνομα.

[01027] Τοιοῦτος τῶν ἀγίων τούτων ὁ ὕμνος οὗτος καὶ τὸν θηριώδη καὶ ἀπηνῆ βασιλέα ἐκπλήξας, τῶν μὲν βασιλικῶν ἐξανέστησε θρόνων, δραμεῖν δὲ παρ' αὐτοῦ παρ' εσκεύασε, καὶ θεωρεῖ τέτταρας ἀντὶ τριῶν ἐν τῇ καμίνῳ χορευόντας.

[01028] [81.1344] Καὶ λέγει τοῖς μεγιστᾶσιν αὐτοῦ·

[01029] Οὐχὶ ἄνδρας τρεῖς ἐβάλομεν εἰς μέσον τοῦ πυρὸς πεπεδημένους;

(

[01030] ς

[01031] β'.) Καὶ ἰδοὺ ἐγὼ θεωρῶ ἄνδρας τέσσαρας λελυμένους, καὶ περιπατοῦντας ἐν μέσῳ τοῦ πυρὸς, καὶ διαφθορὰ οὐκ ἔστιν ἐν αὐτοῖς, καὶ ἡ ὄρασις τοῦ τε τάφου ὁμοία υἱῷ Θεοῦ.

[01032] Ὡ τῆς ἀρρήτου μακροθυμίας! Εἰκότως ἐβόων οἱ ἅγιοι παῖδες·

[01033] Ὅτι εἰς πάντας τοὺς αἰῶνας τὸ ἔλεος αὐτοῦ, καὶ εἰς τὸν αἰῶνα τῶν αἰῶνων.

[01034] Ἴδου γὰρ καὶ τοῦτον ὠμότητι τοσαύτη καὶ τύφῳ χρησάμενον, καὶ τὸ θεῖον σέβας ἀρπάσαι καὶ τοὺς θεοὺς θεράποντας ὠμῶς καὶ θηριῶ δῶς κολάσαι πειραθέντα, πρὸς τὴν εὐσέβειαν ποδ' ἠγεῖ, καὶ τὴν οἰκείαν αὐτῷ θαυματουργίαν ὑποδείκνυσι, καὶ τὸν ἀποσταλέντα εἰς ἐπικουρίαν τῶν ἀγίων ἄγγελον ἐμφανῆ αὐτῷ ποιεῖ.

[01035] Καὶ ἐκπλήττει μὲν αὐτὸν, πρῶτον τῷ ἀριθμῷ, ἀντὶ τριῶν τέσσαρας ὑποδείξας·

[01036] ἔπειτα τῇ λύσει τῶν δεσμῶν·

[01037] Λελυμένους γὰρ ἀντὶ δεδεμένων ἑώρα·

[01038] ἔπειτα τῇ σωτηρίᾳ·

[01039] Διαφθορὰ γὰρ, φησὶν, οὐκ ἔστιν ἐν αὐτοῖς.

[01040] Ὅθεν ἐκπλαγεῖς, καὶ καταλύσας τὸν τύφον, προσέειπεν·

[01041] ς

[01042] γ'.

[01043] Καὶ φησι·

[01044] Σιδράχ, Μισάχ, καὶ Ἀβδναγῶ, οἱ δούλοι τοῦ Θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε.

[01045] Καὶ ἐξῆλθον Σιδράχ, Μισάχ καὶ Ἀβδναγῶ ἐκ μέσου τοῦ πυρὸς.

[01046] Μεμάθηκεν ὁ μάταιος, ὁ λέγων·

[01047] Τίς ἔστι Θεός, ὃς ῥύσεται ἡμᾶς ἐκ τῶν χειρῶν μου;

[01048] ὅτι ἔστι Θεὸς ἀρρήτον ἔχων δύναμιν, τῷ πυρὶ κελεύων ἐναντίαν ἐπιδείξασθαι τοῖς ἁγίοις ποιότητα.

[01049] Ὅν γὰρ Θεὸν ἐκεῖνος οὐκ ἐνόμιζεν, ἔγνω ὅτι ἔστι Θεός, καὶ ὑψίστος Θεός.

[01050] Ἐξελθόντων δὲ τῶν ἀγίων, θαυμάζουσι μὲν ἅπαντες σατραπαί, καὶ τοπάρχαι, καὶ στρατηγοί, θεωροῦντες ἀκήρατα διατηρηθέντα τῶν ἀγίων τὰ σώματα, καὶ τὰς τρίχας αὐτὰς οὐδεμίαν αἴσθησιν ἐκ τῆς φλογὸς δεξαμένας ἐκεῖνης·

[01051] οὐ τὰς τρίχας δὲ μόνον, ἀλλὰ καὶ αὐτὴν τὴν ἐσθῆτα, καὶ τὰ ὑποδήματα ἀκέραια μείναντα, ὡς καὶ αὐτῆς ἀπηλλάχθαι τῆς ἀπὸ τοῦ πυρός ὁσμῆς.

[01052] Εἶτα ὕμνεϊ ταῦτα θεασάμενος ὁ Ναβουχοδονόσορ, καὶ λέγει·

[01053] ς

[01054] ε'.

[01055] Εὐλογητὸς ὁ Θεὸς τοῦ Σιδράχ, Μισάχ, καὶ Ἀβδεναγῶ, ὃς ἀπέστειλε τὸν ἄγγελον αὐτοῦ, καὶ ἐρῶσατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποιθίσαν ἐπ' αὐτῶ, καὶ τὸ ῥῆμα τοῦ βασιλέως ἠλλοίωσαν, καὶ παρέδωκαν τὰ σώματα αὐτῶν, ὅπως μὴ λατρεύσωσι, μηδὲ προσκυνήσωσι παντὶ θεῷ ἑτέρῳ, ἀλλὰ τῷ Θεῷ αὐτῶν.

[01056] Αἰεὶ τῇ πείρᾳ παραλαμβάνων ὁ μάταιος τοῦ Θεοῦ τὴν δύναμιν, λήθη τὰ θαύματα παραδίδωσι.

[01057] Τοῦτο καὶ ἐπὶ τοῦ θειοτάτου πεποίηκε Δανιήλ·

[01058] ἀναστὰς γὰρ προσεκύνησεν αὐτῷ, καὶ μα ναὰ καὶ εὐωδίαν προσενεχθῆναι αὐτῷ παρενεγγύησε.

[01059] Καὶ νῦν δὲ ὡσαύτως θεασάμενος τῶν ἁγίων τούτων τὴν σωτηρίαν, ὕμνεϊ τὸν Θεὸν, καὶ θαυμάζει τοὺς ἄνδρας, ὅτι ἠλλοίωσαν τὸ ῥῆμα τοῦ βασιλέως, καὶ προετίμησαν, φησὶν, εὐσεβῆ θάνατον παρανόμου ζωῆς.

81.1345

[01060] ς ς

[01061] '.

[01062] Καὶ νῦν, φησὶν, ἰδοὺ ἐγὼ ἐκτίθημι δύο γματα, ὅπως πᾶς λαὸς, φυλὴ, γλῶσσα, ἢ ἂν εἴπη βλασφημίαν κατὰ τοῦ Θεοῦ Σιδράχ, Μισάχ, καὶ Ἀβδεναγῶ, εἰς ἀπώλειαν ἔσονται, καὶ οἱ οἴκοι αὐτῶν διαρπαγῆσονται, καθότι οὐκ ἔστι Θεὸς ἕτερος, ὃς δυνήσεται ῥύσασθαι οὕτως.

[01063] Καὶ τῷ ὄντι τῇ πείρᾳ τοῦτο μεμάθηκεν·

[01064] πολλῶν γὰρ καλουμένων θεῶν τὰ τεμένη καταλύσας, καὶ τὰ ταμεία συλήσας, βωμοὺς ἀνασπάσας, καὶ τοὺς ἱερωμένους αὐτῶν κατασφάξας, οὐδεμιᾶς θείας εὐεργεσίας ἐδέξατο πείραν·

[01065] κατὰ δὲ τῶν τῷ Θεῷ ἀνακειμένων τῇ λύττῃ χρησάμενος, εἶδε τοῦ Θεοῦ καὶ τὴν ἄπειρον δύναμιν, καὶ τὴν μακροθυμίαν τὴν ἀρόητον·

[01066] τοὺς μὲν γὰρ οἰκείους θεράποντας ἀκραιφνεῖς διεφύλαξεν, αὐτὸν δὲ τέως δίκας τῆς μανίας οὐκ εἰσεπράξατο, ἐπιμείναντα δὲ τῇ δυσσεβείᾳ μετὰ βραχὺ μετρίως ἐκόλασεν, εἶτα μετανοίᾳ χρησάμενον φιλανθρωπίας ἠξίωσεν.

[01067] ς

[01068] ζ'.

[01069] Τότε δὲ ὁμως κατεύθυνε, φησὶν, ὁ βασιλεὺς τὸν Σιδράχ, Μισάχ, καὶ Ἀβδεναγῶ, ἐν τῇ χώρᾳ Βαβυλῶνος, καὶ ἠύξησεν αὐτούς, καὶ ἠξίωσεν αὐ τοὺς ἠγεῖσθαι πάντων τῶν Ἰουδαίων τῶν ἐν τῇ βασιλείᾳ αὐτοῦ.

[01070] Τοσαύτην ὁ Δεσπότης τῶν θεραπεύειν αὐτὸν ἐσπουδακῶτων ποιεῖται προμήθειαν.

[01071] Καὶ εἰκότως ἐβόων οἱ ἅγιοι παῖδες οὗτοι, ὅτι Οὐκ ἔστιν αἰσχύνῃ τοῖς πεποιθόσιν ἐπὶ σοί.

[01072] Καὶ ἡμεῖς τοίνυν ταύτην κτησώμεθα τὴν ἐλπίδα, πάσης ὁμοῦ προτιμώντες τῆς κτίσεως τὸν Ποιητὴν τε καὶ Κυβερνήτην·

[01073] καὶ γενέσθωσαν ἡμῖν οἱ μακάριοι οὗτοι παῖδες ὠφελείας παράδειγμα, εὐσεβείας ἀρχὴ τυπον, ποδηγοὶ πρὸς Θεὸν, καὶ τὰ ὑπὸ τοῦ Θεοῦ τοῖς ἀξίοις χορηγούμενα·

[01074] ὧν γένοιτο πάντας ἡμᾶς ἐπι τυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[01075] Ἀμήν.

[01076] ΤΟΜΟΣ Δ'.

[01077] ς

[01078] η'.

[01079] Ναβουχοδονόσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῆ, εἰρήνην ὑμῖν πληθυνθείη.

[01080] Προὔργου νομίζω, πρὸ τερὸν τὴν ὑπόθεσιν τῆσδε τῆς ἐπιστολῆς καὶ τὴν <sup>[81.1348]</sup> αἰτίαν διεξελεῖν, εἶθ' οὕτως τὴν ἐρμηνείαν ποιῆσαι σθαι.

[01081] Ὁ Ναβουχοδονόσορ τῆς Ἀσίας ἀπάσης κεκρατηκώς, καὶ τὴν Αἴγυπτον δὲ ὑφ' ἐαυτὸν ποιησάμενος, καὶ Αἰθίοπας τοὺς πρὸς Αἴγυπτον χειρωσάμενος, ὡμῶς μὲν λίαν καὶ ἀπηνῶς ἐχρήσατο τοῖς ὑπηκόοις, εἰς τοσαύτην δὲ ἤλασεν ἀλαζονείαν, ὡς νομίζειν οὐ μόνον τῶν καλουμένων θεῶν, ἀλλὰ καὶ αὐτοῦ τοῦ ὄντως Θεοῦ μείζων εἶναι καὶ δυνατώτερος.

[01082] Τοῦτον δὲ αὐτοῦ τὸν ἀπληστότατον τυφόν, οὐ μόνον ὁ θεσπέσιος διδάσκει Δανιήλ, ἀλλὰ καὶ ὁ θειότατος Ἡσαΐας ὁ προφήτης, μᾶλλον δὲ αὐτὸς ὁ τῶν ὄλων Θεὸς διὰ τοῦ προφήτου φθεγγόμενος οὕτως·

[01083] Οὐαὶ Ἀσσυρίοις, ἡ ῥάβδος τοῦ θυμοῦ μου καὶ ὀργῆς μου ἐστὶν ἐν ταῖς χερσὶν αὐτῶν·

[01084] τὴν ὀργὴν μου εἰς ἔθνος ἄνομον ἀποστελῶ, καὶ ἐν τῷ ἔμφω λαῷ συντάξω ποιῆσαι σκύλα καὶ προνομὴν, καὶ καταπατεῖν τὰς πόλεις, καὶ θεῖναι αὐτὰς εἰς κονιορτόν.

[01085] Ὁ δὲ λέγει, τοιοῦτόν ἐστι·

[01086] Θρηῶν μὲν εἰσὶν ἄξιοι Ἀσσύριοι, μυρῶν ὄντες ἐργάται κακῶν·

[01087] ἀλλ' ὅμως τούτοις διακόνους εἰς τὰς κατὰ τῶν ἀμαρτωλῶν χρήσομαι τιμωρίας, καὶ οἷόν τινα ῥάβδον κολαστικὴν τούτους τοῖς παρανομοῦσιν ἐπάξω·

[01088] οὐ τοῖς ἄλλοις δὲ μόνον ἀνθρώποις, ἀλλὰ καὶ τῷ προσαγορευμένῳ μου λαῷ.

[01089] Ἐπάξω δὲ, διὰ τὴν πολλὴν αὐτοῦ ἀσέβειαν, καὶ παρανομίαν, καὶ τὰς τε πόλεις αὐτῶν διὰ τούτων καθελῶ, καὶ τὰ ἐν ταῖς πόλεσι σκύλα τούτων γενέσθαι παρασκευάσω.

[01090] Ἐγὼ μὲν οὖν, οἷόν τινα δημῶ τῷ Ἀσσυρίῳ χρώμενος, δίκας δι' αὐτοῦ τοὺς παρανομούντας εἰσπράττομαι.

[01091] Αὐτὸς δὲ, φησὶν, οὐχ οὕτως ἐνεθυμήθη, καὶ τῇ ψυχῇ οὐχ οὕτως λελόγισται·

[01092] ἀλλὰ ἀπαλλάξει ὁ νοὺς αὐτοῦ, καὶ τοῦ ἐξολοθρεῦσαι ἔθνη οὐκ ὀλίγα.

[01093] Καὶ ἐὰν εἴπωσιν αὐτῷ·

[01094] Σὺ μόνος εἶ ἄρχων, καὶ ἐρεῖ·

[01095] Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος, καὶ Χαλάνην, οὐ πύργος ἦκο δομήθη, καὶ ἔλαβον Ἀραβίαν, καὶ Δαμασκόν, καὶ Σαμάρειαν;

[01096] Ὅν τρόπον ταύτας, καὶ πάσας τὰς χώρας λήψομαι.

[01097] Διὰ τούτων μὲν οὖν τὴν ἀλαζονείαν αὐτοῦ δήλην πεποίηκε.

[01098] Εἶτα προαγορεύει τὰ κατὰ ληψόμενα τὴν Ἱερουσαλήμ κακὰ, ὑποδείκνυσι δὲ καὶ τὰς τῆς τιμωρίας αἰτίας·

[01099] Ὁλολύξατε γὰρ, φησὶ, τὰ γλυπτὰ ἐν Ἱερουσαλήμ, καὶ ἐν Σαμαρείᾳ·

[01100] ὃν τρόπον γὰρ ἐποίησα ἐν Σαμαρείᾳ καὶ τοῖς χειροποιήτοις αὐτῆς, οὕτω ποιήσω καὶ ἐν Ἱερουσαλήμ, καὶ τοῖς εἰδώλοις αὐτῆς.

[01101] Μεμαθήκαμεν δὲ, ὅτι τῆς Ἱερουσαλήμ Σενναχηρεῖμ ὁ τῶν Ἀσσυρίων οὐ περιεγένετο βασιλεὺς, ὁ δὲ Ναβουχοδονόσορ εἰς Βαβυλῶνα τὰ βασίλεια μεταθείς, καὶ βασιλικὴν ἐκείνην ἀποφίνας πόλιν μετὰ τὴν τῆς Νινευῆ κατά λυσιν, ἐπεστράτευσεν τῇ Ἰουδαίᾳ, καὶ ἀνάστατον τὴν Ἱερουσαλήμ πεποικῶς, τοὺς μὲν πλείστους τῶν οἰκητόρων ἀνείλε, τοὺς δὲ λοιποὺς ἐξανδραποδίσας αἰχμαλώτους ἀπήγαγεν·

[01102] ὡς εἶναι δῆλον κὰν τεῦθεν, ὡς μίαν οἶδεν ἡ θεία Γραφή τὴν Ἀσσυρίων <sup>[81.1349]</sup> καὶ Βαβυλωνίων βασιλείαν·

[01103] καὶ ἐκ τῶν ἐπαγομένων δὲ τοῦτο ῥᾶδιόν ἐστι καταμαθεῖν.

[01104] Ἔσται γὰρ, φησὶν, ὅταν συντελέσῃ Κύριος ποιῶν πάντα ἐν τῷ ὄρει Σιών καὶ ἐν Ἱερουσαλήμ, ἐπάξει Κύριος ἐπὶ τὸν νοῦν τὸν μέγαν τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ.

[01105] Ἐτι μωρήσατο δὲ τὴν Ἱερουσαλήμ ὁ Θεός, οὐ διὰ τοῦ Σενναχηρεῖμ, ὃς τῶν Ἀσσυρίων ἐβασίλευσεν, ἀλλὰ διὰ τοῦ Ναβουχοδονόσορ.

[01106] Ὁ μὲν γὰρ, οὐ μόνον οὐκ ἐπόρθησε τὴν πόλιν, ἀλλὰ καὶ ἅπασαν ἀπολωλεκῶς τὴν στρατείαν, ἀπέδρα μόνος, καὶ οἶκοι τὴν σφαγὴν παρὰ τῶν υἱῶν ἐδέξατο·

[01107] ὁ δὲ Ναβουχοδονόσορ καὶ τὴν πόλιν καθεῖλε, καὶ ἐνέπρησε τὸν θεῖον νεών, καὶ τὸν λαὸν ἀπήγαγε δορυάλωτον.

[01108] Διδάσκει τοίνυν ἡμᾶς ἡ θεία Γραφή, ὅτι μετὰ τὸ συντελέσαι Κύριον ποιούντα πάντα ἐν τῷ ὄρει Σιών καὶ ἐν Ἱερουσαλήμ, ἃ ἠπέλιψε λέγων·

[01109] Ὁλολύξατε, τὰ γλυπτὰ ἐν Ἱερουσαλήμ·

[01110] ὃν τρόπον γὰρ ἐποίησα Σαμαρείᾳ καὶ τοῖς εἰδώλοις αὐτῆς, οὕτω ποιήσω καὶ τῇ Ἱερουσαλήμ καὶ τοῖς χειροποιήτοις αὐτῆς, ἐπάξει, φησὶ, Κύριος ἐπὶ τὸν νοῦν τὸν μέγαν, τὸν ἄρχοντα τῶν Ἀσσυρίων.

[01111] Καὶ οὐ λέγει τῶν Βαβυλωνίων, ἀλλὰ τῶν Ἀσσυρίων·

[01112] μία γὰρ τούτων κάκεινων ἡ βασιλεία.

[01113] Νοῦν δὲ μέγαν καλεῖ διὰ τὸ ὑψηλὸν καὶ ἀλαζονικὸν τῶν βουλευμάτων·

[01114] διὸ καὶ εἰκότως ἐπάγει·

- [01115] Καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ.
- [01116] Καὶ οὐχ ἀπλῶς ἔφη, τῆς δόξης αὐτοῦ, ἀλλὰ τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ·
- [01117] τουτέστιν, ὅς ἄνθρωπος ὦν ὑψηλότετός τε καὶ μέγιστος εἶναι φαντάζεται.
- [01118] Εἶπε γάρ·
- [01119] Ἐν τῇ ἰσχύϊ μου ποιήσω, καὶ ἐν τῇ σοφίᾳ τῆς συνέσεώς μου ἀφελῶ ὄρια ἐθνῶν, καὶ τὴν ἰσχὺν αὐτῶν προνομεύσω, καὶ σείσω πόλεις κατοικουμένας, καὶ τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ μου ὡς νοσσιάν, καὶ ὡς καταλελειμμένα ὠὰ ἀρῶ, καὶ οὐκ ἔσται ὅς διαφεύξηταί με, ἢ ἀντείπη μοι Οὕτω γυμνώσας τῶν λογισμῶν τοῦ Ἀσσυρίου τὸν τυφόν, ἐλέγχει τῶν ἐνθυμημάτων τὸ μάταιον, καὶ διδάσκει, ὡς οὐδὲν ἂν τῶν ὑπ' αὐτοῦ γενομένων ἐγένετο, μὴ τοῦ Θεοῦ συγχωρήσαντος, καὶ βουλή θέντος δίκας τῆς ἀσεβείας εἰσπράξασθαι τοὺς ταῦτα ὑπ' αὐτοῦ πεπονθότας.
- [01120] Οὐ χάριν εἰκότως ἐπάγει·
- [01121] Μὴ δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ;
- [01122] ἢ ὑψωθήσεται πρίων ἄνευ τοῦ ἔλκοντος αὐτόν;
- [01123] Ὡσαύτως ἐάν τις ἄρη ῥάβδον ἢ ξύλον.
- [01124] Καθ' ἄπερ, φησὶν, ἀδύνατον, αὐτομάτως ἀξίνην, ἢ πρίωνα, ἢ ῥάβδον κινηθῆναι·
- [01125] τῆνικαὺτα γὰρ τούτων ἕκαστον ἐνεργεῖ, ἤνικα ἂν τις τῇ χειρὶ χρησάμενος κινήσῃ ταῦτα θελήσειεν·
- [01126] οὕτω καὶ σὺ, τῆς ἐμῆς παραχωρησάσης σοὶ προμηθείας, πεποιήκας ἢ πεποιήκας, διὰ τὴν τῶν πεπονθότων παρανομίαν.
- [01127] Μὴ τοίνυν νόμιζε, τῇ οἰκείᾳ σοφίᾳ καὶ δυνάμει ταῦτα κατωρθωκέναι.
- [01128] Εἰ δὲ οὐ βούλει ταῦτα σωφρόνως μαθεῖν, καὶ τὴν ἀλαζονικὴν ὀφρὺν καταλύσαι, τῇ πείρᾳ μαθήσῃ, ὅτι <sup>[81.1352]</sup> ταῦθ' οὕτως ἔχει.
- [01129] Ἀποτελεῖ γὰρ Κύριος Σαβαώθ εἰς τὴν σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καιόμενον καυθήσεται.
- [01130] Καὶ ἐν ἐτέρω δὲ χωρίῳ πάλιν τοιαῦτά φησιν ὁ Θεὸς πρὸς τὸν προφήτην·
- [01131] Καὶ λήψῃ τὸν θρῆνον τοῦτον ἐπὶ τὸν βασιλέα Βαβυλῶνος, καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ·
- [01132] Πῶς ἄνα πέπανται ὁ ἀπαιτῶν;
- [01133] καὶ ἀναπέπανται ὁ ἐπισπου δαστῆς;
- [01134] Συνέτριψεν ὁ Θεὸς τὸν ζυγὸν τῶν ἁμαρτωλῶν, τὸν ζυγὸν τῶν ἀρχόντων, πατάξας ἔθνος θυμῷ, πληγῇ ἀνιάτῳ.
- [01135] Εἶτα δείκνυσι τὴν τῆς οἰκουμένης εὐφροσύνην·
- [01136] Πᾶσα ἡ γῆ, φησὶ, μετ' εὐφροσύνης, καὶ τὰ ξύλα τοῦ Λιβάνου εὐφρανθήσονται ἐπὶ σοὶ, καὶ ἡ κέδρος τοῦ Λιβάνου·
- [01137] ἀφ' οὗ κεκοίμησαι, οὐκ ἀνέβη ὁ κόππων ἡμᾶς.
- [01138] Τροπικῶς δὲ ταῦτα λέγει·
- [01139] καὶ κέδρους τοῦ Λιβάνου προσαγορεύει, ἢ τὸν Ἰσραὴλ ἐπίσημον ὄντα, καὶ ἔνδοξον, ἢ τοὺς λαμπροὺς ἐν ἀξιώμασι, καὶ βασιλεύειν περὶ στευμένους.
- [01140] Καὶ μετὰ βραχέα, κωμωδῶν αὐτοῦ τὸν τυφόν, καὶ τὴν τῆς ἀλαζονείας διδάσκων κατάλυσιν·
- [01141] Πῶς ἐξέπεσε, φησὶν, ἐκ τοῦ οὐρανοῦ ὁ Ἐωσφόρος, ὁ πρωτὶ ἀνατέλλων;
- [01142] συνετριβή ἐπὶ τὴν γῆν ὁ ἀποστέλλων πρὸς πάντα τὰ ἔθνη;
- [01143] Σὺ δὲ εἶπας ἐν τῇ διανοίᾳ σου·
- [01144] Εἰς τὸν οὐρανὸν ἀναβήσομαι, καὶ ἐπάνω τῶν ἀστέρων θήσω τὸν θρόνον μου·
- [01145] καθὼ ἐν ὄρει ὑψηλῷ, ἐπὶ τὰ ὄρη τὰ ὑψηλὰ πρὸς βορρᾶν, ἄνα βήσομαι ἐπάνω τῶν νεφελῶν, καὶ ἔσομαι ὅμοιος τῷ Ὑψίστῳ.
- [01146] Εἶτα δείκνυσι τῆς ἀνθρωπίνης εὐημερίας τὸ ἐπίκηρον·
- [01147] Σὺ δὲ, φησὶν, ὅ ταῦτα λογίσασθαι τετολμηκῶς, εἰς ἄδην καταβήσῃ, καὶ εἰς τὰ θεμέλια τῆς γῆς.
- [01148] Οἱ ἰδόντες σε θαυμάσουσιν ἐπὶ σέ, καὶ ἐροῦσιν·
- [01149] Οὗτος ὁ ἄνθρωπος, ὁ παροξύνων τὴν γῆν, ὁ σεῖων βασιλεὺς, ὁ θεὶς τὴν γῆν ὅλην ἔρημον, καὶ τὰς πόλεις αὐτῆς καθεῖλε·

- [01150] τοὺς ἐν ἐπαγωγῇ οὐκ ἤλεσε·
- [01151] πάντες οἱ βασιλεῖς τῶν ἐθνῶν ἐκοιμήθησαν ἐν τιμῇ, ἄνθρωπος ἐν τῷ οἴκῳ αὐτοῦ·
- [01152] σὺ δὲ ῥιφήση ἐν τοῖς ὄρεσιν, ὡς νε κρὸς, ἐβδελυγμένος, μετὰ πολλῶν τεθνηκότων ἐκκε κεντημένων μαχαίρα, καταβαινόντων εἰς ἄδην.
- [01153] Καὶ ἵνα μὴ πάσας τὰς περὶ αὐτοῦ προφητείας παραγα γῶν ἀποκνήσω τῷ μήκει, τοὺς τε νῦν ἀκούοντας, καὶ τοὺς εἰς ὕστερον τούτοις ἐντευξομένους εἰς ἐκεῖνα παραπέμψας, τοὺς γινῶναι τὸν τύφον αὐτοῦ καὶ τὴν ὠμότητα βουλομένους, ἐπὶ τὸ προκείμενον ἐπανάξω τὸν λόγον.
- [01154] Τοῦτον τοίνυν ὁ τῶν ὄλων Θεὸς εἰς εὐσέβειαν ποδηγήσαι θελήσας, πολλὰ πολλάκις σωτήρια προσενήνοχε φάρμακα, καὶ πρῶτον μὲν ἐν τῷ δευτέρῳ τῆς βασιλείας ἔτει, ὄναρ αὐτῷ τὴν εἰκόνα ἐκείνην ὑπέδειξεν, εἶτα τῇ λήθῃ τοῦ ἐνυπνίου εἰς χρεῖαν τοῦ προφήτου κατέστησεν·
- [01155] ἔπειτα διὰ τῆς ἐρμηνείας τὰς τῶν βασιλέων διαδοχὰς ἐδίδαξεν ἀκριβῶς, τῆς ἀνθρωπίνης εὐημερίας ὑποδεικνύς τὸ <sup>[81.1353]</sup> βραχὺ καὶ ἐπίκηρον.
- [01156] Καὶ παραυτίκα μὲν ὠφέλειαν ἐδέξατο, καὶ τὸ ἄμετρον σέβας τῷ Δανιὴλ προσενή νοχεν·
- [01157] ὡς Θεῷ γὰρ λιβανωτὸν αὐτῷ καὶ σπονδὰς προσερχθῆναι προσέταξεν.
- [01158] Ἀλλὰ πάλιν, οὐ πολλοῦ διελθόντος χρόνου, τὴν εἰκόνα ἐκείνην ἀνέστησε, καὶ ἅπαντας τοὺς ὑπηκόους προσκυνεῖν αὐτὴν κατ ἠνάγκασε, καὶ τοὺς τὴν εὐσέβειαν προτετιμηκότας, τῇ ἀπλήστως τραφείσῃ πυρᾷ παραδέδωκεν.
- [01159] Ἀλλὰ πάλιν ὁ ἀγαθὸς Δεσπότης, μακροθυμία χρησάμενος, δίκας μὲν αὐτὸν τῆς τε ἀλαζονείας καὶ τῆς θηριωδίας οὐκ εἰσεπράξατο, τὴν δὲ θεῖαν αὐτῷ δύναμιν ὑποδείκνυσι, τοὺς εὐνοὺς θεράποντας τῆς φλογὸς ἐκείνης ἐλευθερώσας.
- [01160] Πάλιν δὲ ὀλίγην ἐκεῖθεν ὠφέ λειαν δεξάμενος, ὕμνῃ μὲν τὸν τῶν ὄλων Θεὸν, ἀπειλεῖ τε τὴν ἐσχάτην τιμωρίαν τοῖς βλάσφημόν τι κατ' αὐτοῦ φθεγγομένοις·
- [01161] ἀλλ' εὐθύς καὶ παραυτίκα, καὶ ἐν αὐτῷ τῷ ἐνιαυτῷ, λήθη πάλιν τὴν μεγίστην ταύτην παραδοὺς θαυματουργίαν, ἐπιστρα τεύει τοῖς Ἱεροσολύμοις, καὶ καθαιρεῖ μὲν τὰ τῆς πόλεως τείχη, πυρπολεῖ τε τὸν ἅγιον τοῦ Θεοῦ νεῶν, κατατολμᾷ δὲ τῶν τούτου ἀδύτων, καὶ πάντα συλή σας τὰ ἀναθήματα εἰς τὴν Βαβυλῶνα σὺν τοῖς αἰχμαλώτοις ἀπήνεγκεν.
- [01162] Ὅτι δὲ κατὰ τοῦτον ἐπ εστράτευσε τὸν καιρὸν, καὶ ὁ μακάριος ἡμᾶς διδά σκει Ἱερεμίας οὕτωςί λέγων·
- [01163] Ὁ λόγος ὁ γενόμενος παρὰ Κυρίου πρὸς Ἱερεμίαν ἐν τῷ ἐνιαυτῷ τῷ δεκάτῳ Σεδεκίου βασιλέως Ἰούδα, οὗτος ἐνιαυτὸς ὀκτωκαιδέκατος τῷ Ναβουχοδονόσορ τῷ βασιλεῖ Βαβυλῶνος, καὶ δύναμις βασιλέως Βαβυλῶνος ἔχα ράκωσεν ἐν Ἱερουσαλήμ.
- [01164] Καὶ τῆς εἰκόνας δὲ τὸ διήγημα συγγράφων ὁ μακάριος Δανιὴλ τοῦτον τέθεικε τὸν χρόνον·
- [01165] Ἔτους ὀκτωκαιδέκατου Να βουχοδονόσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσοῦν·
- [01166] ὡς εἶναι δῆλον, ὅτι ἐν ἀρχῇ τοῦ ἔτους ἀπήτησε τὴν τῆς εἰκόνας προσκύνησιν·
- [01167] εἶτα τὴν στρατιὰν προ πέμψας ἠκολούθησε καὶ αὐτὸς, περιεγένετό τε τῆς Ἱερουσαλήμ ἑνδεκάτῳ μὲν ἔτει τῆς βασιλείας Σεδε κίου, ἑνεακαιδέκατῳ δὲ τῆς ἑαυτοῦ βασιλείας.
- [01168] Ἐπει δὴ τοίνυν οὐδεμίαν οὐδαμῶθεν ὁ δειλαῖος ὠφέλειαν ἐδέξατο, ἀγανακτήσας ὁ τῶν ὄλων Θεὸς δεδίττεται μὲν αὐτὸν πρότερον δι' ἐνυπνίου, εἶτα διὰ τοῦ Δανιὴλ τὰ διὰ τοῦ ἐνυπνίου σημαινόμενα δῆλα ποιεῖ.
- [01169] Καὶ οὐδὲ οὕτως εὐθύς ἐπάγει τὴν τιμωρίαν, ἀλλὰ προσφέρει μὲν αὐτῷ συμβουλήν καὶ παραίνεσιν διὰ τοῦ Δανιὴλ, ἐνιαυτὸν τε ὄλον μακροθυμεῖ τὴν μεταμέλειαν ἀναμένων.
- [01170] Ὡς δὲ οὐδεμίαν ἰατρειάν ἐκ τῆς μακροθυμίας ἠθέλησε δρέψασθαι, ἃ ἠπείλησεν ἐπιφέρει κακά·
- [01171] τιμωρεῖται τε αὐτὸν οὐχ ἀπλῶς, ἀλλὰ τὸν ἀλαζόνα νοῦν ἐκείνον τὸν τὰ ὑπὲρ φύσιν ὄνειροπολήσαντα, φρενοβλαβεία παίει καὶ παραπλη ξία.
- [01172] Εἶτα θηριώδη γενόμενον ἐξελαθῆναι παρα <sup>[81.1356]</sup> σκευάζει, καὶ τὰς ἐρήμους οἰκεῖν ἐπὶ χρόνῳ μα κρῶ.
- [01173] Ἐπειτα αἴσθησιν παρασκευάζει αὐτὸν λα βεῖν τῶν κατεχόντων δεινῶν·
- [01174] οὔτε γὰρ ἦν οἶόν τε αὐτὸν ὠφέλειαν δρέψασθαι ἀναισθήτως καὶ ἀναλ γήτως παντελῶς διακείμενον.
- [01175] Οὕτως ἀνανεύσας ἐκεῖνος, ἐπιγινώσκει μὲν τὰς ὀξυρόπους τοῦ βίου μεταβολὰς, θρηνεῖ δὲ καὶ ὀλοφύρεται τὴν οἰκειὰν ἀβελτηρίαν, ὁμολογεῖ τε τὴν τοῦ Θεοῦ βασιλείαν ἀδιάδοχον εἶναι, εἰς ἅπαντας διαμένουσαν τοὺς αἰῶ νας.
- [01176] Ταῦτα τῇ πείρᾳ διδαχθεῖς, πάλιν διὰ τὴν ἀρῆν τὸν τοῦ Θεοῦ φιλανθρωπίαν εἰς τὴν οἰκειὰν ἀπελήλυ θε βασιλείαν·
- [01177] ἀδικεῖν δὲ νομίσας ἅπαντας τοὺς ἀνθρώπους, εἰ κρύψειε Θεοῦ τὴν προμήθειαν, δι' ἐπιστολῆς πᾶσι τοῖς κατὰ τὴν οἰκουμένην ὑπηκόοις ἐξηγεῖται τὴν τε προτέραν εὐημερίαν, καὶ συμβᾶ σαν δυσκληρίαν·
- [01178] εἶτα τὴν μεταμέλειαν, δι' ἧς τὸν Δεσπότην ἐξιλέωσατο.
- [01179] Ἡ μὲν οὖν τῆς ἐπιστολῆς ὑπόθεσις αὕτη·
- [01180] διὰ πλειόνων δὲ αὐτὴν ἐποίησάμην, καὶ τὸν τούτου τύφον ταῖς Γραφικαῖς μαρτυρίαις δεῖξαι βουληθεῖς, καὶ τοῦ Θεοῦ τῶν ὄλων τὴν περὶ πάντας κηδεμονίαν δῆλην ποιῆσαι θελήσας.

- [01181] Φέρε τοίνυν, τῆς κατὰ μέρος ἐρμηνείας ἀρξώμεθα.
- [01182] Να βουχοδονόσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῆ, εἰρήνην ὑμῖν πληθυνθείη.
- [01183] Προσῆκει τούτοις ἀρμόσαι τοῖς λόγοις τὴν προφητικὴν ἐκείνην φωνήν·
- [01184] Ἀγαθόν μοι ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ δι' καῖώματά σου.
- [01185] Τῇ πείρᾳ δὲ καὶ οὗτος διδαχθεὶς σωφρονεῖν, εὐσεβείας ἀπεφάνθη διδάσκαλος, καὶ τὰ οἰκεία πάθη φάρμακα πᾶσιν ἀνθρώποις προστίθῃσι, καὶ οὐ μόνον τοῖς ὑπηκόοις, ἀλλὰ καὶ τοῖς ἔξω τῆς βασιλείας ὑπάρχουσι.
- [01186] Καλῶς δὲ καὶ ἀρμοδίως τὴν προσηγορίαν ἐποιήσατο·
- [01187] Εἰρήνην ὑμῖν πληθυνθείη·
- [01188] τουτέστιν, ἀπείρατοι γένοισθε ὧν ἐπειράθη κακῶν, εἰρήνης ἀπολαύοντες διατελεῖτε.
- [01189] Εἶτα ἐπάγει·
- [01190] ἀθ'.
- [01191] Τὰ σημεῖα καὶ τὰ τέρατα, ἃ ἐποίησε μετ' ἐμοῦ ὁ Θεὸς ὁ ὑψίστος, ἤρρεσεν ἐνώπιον ἐμοῦ ἀναγ γεῖλαι ὑμῖν.
- [01192] Τῶν θείων, φησὶ, θαυμάτων αὐτόπτης γενόμενος, νενόμικα δίκαιον κοινωνοὺς ὑμᾶς ἅπαντας τῆς τούτων θεωρίας λαβεῖν.
- [01193] Οὐκ ἔστι γὰρ τὰ τυχόντα, ἀλλὰ μεγάλα καὶ ἰσχυρά, καὶ ρ'.
- [01194] Ὡς μεγάλα καὶ ἰσχυρά·
- [01195] ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος, καὶ ἡ ἐξουσία αὐτοῦ εἰς γενεὰν καὶ γενεάν.
- [01196] Τὰ μὲν γὰρ ἀνθρώπινα, ὅποια ἂν ἦ, τέλος ἔχει, καὶ τέλος ταχύ·
- [01197] μόνη δὲ διαρκῆς καὶ ἀσάλευτος ἡ τοῦ Θεοῦ βασιλεία.
- [01198] Οὕτω προδιδάξας τὴν τῶν πραγμάτων αἰτίαν, ἄρχεται τῆς κατ' αὐτὴν διηγήσεως.
- [01199] ΚΕΦΑΛΑΙΟΝ Δ'.
- [01200] α'.
- [01201] Ἐγὼ Ναβουχοδονόσορ εὐθηνῶν ἡμῶν ἐν τῷ οἴκῳ μου, καὶ εὐθάλων ἐπὶ τοῦ θρόνου μου, καὶ πίων ἐν τῷ λαῷ μου.
- [01202] Τέθεικε δὲ τὴν ἑαυτοῦ προσηγορίαν οὐχ ἀπλῶς, ἀλλ' ἵνα τὸ ὄνομα μαρτυρήσῃ τοῖς λόγοις.
- [01203] Ἐπειδὴ γὰρ σφόδρα ἐπίσημος ἦν, ἅτε διὰ πάντων τῶν κατὰ τὴν Ἀσίαν, καὶ τὴν Αἴγυπτον, καὶ τὴν Αἰθιοπίαν, τὴν ἡγεμονίαν λαβὼν, προτέθεικεν αὐτοῦ τὴν προσηγορίαν, ἀρκοῦσαν εἰς μαρ<sup>[81.1357]</sup>τυρίαν τῶν λεγομένων.
- [01204] Ἐφη δέ·
- [01205] Ἐν ἄκρᾳ οὖν εὐκληρίᾳ, καὶ μυρίοις ἀγαθοῖς περιζόμενος διετέλουν·
- [01206] ἐν τούτοις δὲ ὦν, β'.
- [01207] Ἐνύπνιον, φησὶν, εἶδον, καὶ ἐφοβήρισέ με, καὶ ἐθαύμασα ἐπὶ τούτοις πᾶσι, καὶ ἐταράχθην ἐπὶ τῆς κοίτης μου, καὶ αἱ ὀράσεις τῆς κεφαλῆς μου συνετάραξάν με.
- [01208] Ἐν τῷ αὐτῷ γὰρ ὑπάρχων εὐημερία, ὄναρ εἶδον λυπηρὸν, καὶ ἐξεδειματώθην μὲν σφόδρα τῇ θεωρίᾳ τοῦ ἐνυπνίου, ἐταρασσόμενην δὲ πλέον τὰ διὰ τούτου σημαινόμενα κατιδεῖν οὐ δυνάμενος·
- [01209] οὐ χάριν τοὺς ταῦτα δυναμένους ἐρμηνεύειν συνεκάλεσα.
- [01210] δ', ε'.
- [01211] Καὶ εἰσεπορεύοντο ἐπαῖδοι, μάγοι, Γαζαριοὶ, Χαλδαῖοι, καὶ τὸ ἐνύπνιον εἶπον ἐγὼ ἐν ὥπιον αὐτῶν, καὶ τὴν σύγκρισιν αὐτοῦ οὐκ ἐγνώρισάν μοι·
- [01212] ἕως οὗ ἕτερος εἰσῆλθεν ἐνώπιόν μου, Δανιήλ, οὗ τὸ ὄνομα Βαλτάσαρ, κατὰ τὸ ὄνομα τοῦ Θεοῦ μου, ὃς Πνεῦμα Θεοῦ ἅγιον ἔχει ἐν αὐτῷ.
- [01213] Οὐχ ἀπλῶς δὲ ταῦτα τέθεικεν, ἀλλὰ παράλληλα, ἵνα τῇ παρ' ἐξετάσει δήλην ἅπασιν ποιήσῃ τὴν τοῦ προφήτου σοφίαν·
- [01214] διὸ καὶ τὰ ἔθνη καταλέγει τῶν σοφῶν Βαβυλῶνος, ἵνα δείξῃ τοὺς μὲν οὐδὲν ὄλως ἐπισταμένους, τὸν δὲ ὑπὸ τοῦ θείου Πνεύματος φωτιζόμενον.

- [01215] Κα λεί δὲ αὐτὸν οὐκ ἀπὸ μόνης τῆς προσηγορίας, ἦν αὐτὸς ἐπιτέθεικεν, ἀλλὰ τὸ Ἑβραϊὸν προστίθησιν ὄνομα.
- [01216] Δανιὴλ γὰρ, φησὶν, οὐ τὸ ὄνομα Βαλτάσαρ κατὰ τὸ ὄνομα τοῦ Θεοῦ μου.
- [01217] Οὕτω γὰρ, φησὶν, αὐτὸν ἐξ ἀρχῆς ἐθαύμασα, ὡς τοῦ πάλαι ὑπ' ἐμοῦ προσκυνουμένου Θεοῦ ἐπιθεῖναι αὐτῷ τὴν προσηγορίαν.
- [01218] Καὶ τὴν αἰτίαν δεικνύς, Ὅς Πνεῦμα Θεοῦ ἅγιον ἔχει ἐν ἑαυτῷ.
- [01219] Καὶ τοῦτο δὲ ἐκ τῆς τοῦ προφήτου διδασκαλίας μεμαθήκαμεν.
- [01220] Πόθεν γὰρ ἐτέρωθεν ἐγνώκει τοῦ παναγίου Πνεύματος τὴν προσηγορίαν τοῖς κιβδήλοις εἰδώλοις προστετηκώς;
- [01221] Καὶ τὸ ἐνύπνιον, φησὶν, ἐνώπιον αὐτοῦ εἶπον.
- [01222] Εἶπον δὲ οὕτως ἀρξάμενος·
- [01223] ἄ, ζ'.
- [01224] Βαλτάσαρ, ὁ ἀρχὼν τῶν ἐπασιδῶν, ὃν ἐγὼ ἐγνων, ὅτι Πνεῦμα ἅγιον ἐν σοὶ, καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σοι, ἄκουσον τὴν ὄρασιν τοῦ ἐνυπνίου, οὐ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ εἶπέ μοι.
- [01225] Καὶ αἱ ὀράσεις τῆς κεφαλῆς μου ἐπὶ τῆς κλίνης μου.
- [01226] Τοὺς πολλοὺς τῶν ἀνθρώπων αἱ εὐημερίαι πολλάκις ἐπιλανθάνεσθαι τῶν εὐεργετησάντων παρασκευάζουσιν, αἱ δὲ χρεῖαι ἀνακαλοῦνται τῶν εὐπεποιηκότων τὴν μνήμην.
- [01227] Καὶ ὑγιαίνων μὲν τις τὸ σῶμα, τῆς τοῦ ἱατροῦ τέχνης οὐ λαμβάνει τὴν μνήμην·
- [01228] ἀρρώστια δὲ περιπεσὼν, ἀναμιμνήσκειται, ὡς καὶ ἤδη πρότερον τοῦτο παθὼν διὰ τοῦ δεινῆς τοῦ ἱατροῦ τῆς ὑγείας ἀπήλαυσεν·
- [01229] οὕτω καὶ ὁ Ναβουχοδονόσορ, ἠνίκα μὲν τοὺς ἁγίους ἐκεῖ νους τῆ πυρᾶ παρεδίδου, τῆς τοῦ Δανιὴλ εὐεργεσίας οὐκ ἐμνημόνευσεν·
- [01230] ἐπειδὴ δὲ πάλιν εἶδεν ἐνύπνιον, <sup>[81.1360]</sup> καὶ θόρυβον εἶχεν ἐν τῇ ψυχῇ, τῆς τοῦ Δανιὴλ ἀνεμνήσθη σοφίας, καὶ τῆς τοῦ προτέρου ἐνυπνίου ἀναμνήσεώς τε καὶ ἐρμηνείας.
- [01231] Διὸ καὶ Πνεῦμα Θεοῦ ἔχειν αὐτὸν λέγει, καὶ πᾶν μυστήριον ἐρμηνεύειν αὐτὸν ἰκανὸν εἶναι, καὶ παρακαλεῖ καὶ τοῦτο τὸ ἐνύπνιον, ἄδηλον ὄν, δῆλον αὐτῷ καταστήσαι.
- [01232] Εἶτα λέγει τὸ ἐνύπνιον, καὶ φησὶν·
- [01233] Ἐθεώρουν δένδρον ἐν μέσῳ τῆς γῆς.
- [01234] (ἡ΄.) Καὶ τὸ ὕψος αὐτοῦ ἔφθασεν ἕως τοῦ οὐρανοῦ, καὶ τὸ κῦτος αὐτοῦ εἰς τὰ πέρατα τῆς γῆς.
- [01235] Διὰ δὲ τοῦ δένδρου αὐτὸν ἔφη σημαίνεσθαι ὁ μακάριος Δα νιήλ, τὸ δὲ ὕψος λέγει φθάσαι ἕως τοῦ οὐρανοῦ, οὐ τὴν φύσιν τοῦ δένδρου σημαίνων, ἀλλὰ τοὺς λογισμοὺς καὶ τὰς φαντασίας.
- [01236] Διὸ καὶ ὁ Ἡσαΐας ἔλεγεν·
- [01237] Ἐπάξει ὁ Θεὸς ἐπὶ τὸν νοῦν τὸν μέγαν, τὸν βασιλέα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ.
- [01238] Νοῦν δὲ μέγαν αὐτὸν προσηγόρευσεν, ὡς μεγάλα φαντασθέντα, καὶ ὄνειρο πολήσαντα, ἃ μετὰ βραχέα διηγήσατο·
- [01239] Σὺ γὰρ εἶπας·
- [01240] Ἐπάνω τῶν ἀστέρων θήσω τὸν θρόνον μου, καὶ ἔσομαι ὅμοιος τῷ Ὑψίστῳ.
- [01241] Διὰ τοῦτο ὄρα τὸ ὕψος τοῦ δένδρου ἐφθακὸς ἕως τοῦ οὐρανοῦ·
- [01242] ἐπειδὴ δὲ καὶ, ὡς ἔπος εἰπεῖν, πάσης τῆς οἰκουμένης ἐκράτησεν, ὄρα τοῦ δένδρου τὸ κῦτος, τουτέστι, τὸν ὄγκον τοῦ εὗρους, ἐκταθὲν μέχρις αὐτῶν τῶν περὶ τῶν τῆς γῆς.
- [01243] θ'.
- [01244] Τὰ φύλλα αὐτοῦ, φησὶν, ὠραία, καὶ ὁ καρπὸς αὐτοῦ πολὺς.
- [01245] Καλεῖ δὲ φύλλα μὲν τὴν ὀρωμένην εὐπρέπειαν, τὴν ἐν ἐσθῆτι, καὶ θρόνῳ, καὶ βασιλείῳ, ἀσπιδηφόροις τε καὶ δορυφόροις, καὶ πεζαιτέροις·
- [01246] καρπὸν δὲ τὸν πανταχόθεν προσφερόμενον φόρον.
- [01247] Διὸ πολὺν τὸν καρπὸν, ἀλλ' οὐ καλὸν, ἔφη·
- [01248] οὐ γὰρ εἶχε τὸ δίκαιον.

- [01249] Καὶ τροφή πάντων ἐν αὐτῷ.
- [01250] Οἱ τε γὰρ γεωργοῦντες, διὰ τῆς αὐτοῦ κηδεμονίας εἰρήνης ἀπολαύοντες, τοὺς ἀπὸ τῆς γῆς καρποὺς ἐκομίζοντο·
- [01251] οἱ τε στρατευόμενοι, παρ' αὐτοῦ τὰ σιτηρέσια κομιζόμενοι, τὴν ἐν ὄπλοις ἐποιούντο ζωὴν.
- [01252] Ὑποκάτω αὐτοῦ, φησὶν, κατεσκήνουν τὰ θηρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδοις αὐτοῦ κατώκει τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἐξ αὐτοῦ ἐτρέφετο πᾶσα σὰρξ.
- [01253] Οἱ τε γὰρ θηριώδη βίον ζῶντες βάρβαροι, οἱ τε λογικώτεροι καὶ ἡμερώτεροι, καὶ ὄξεις καὶ πτηνοὶ τὴν διάνοιαν, ὑπὸ τὴν τούτου ἐξουσίαν βιοτεύοντες διετέλουν.
- [01254] ι'.
- [01255] Ἐθεώρουν τοῖνυν, φησὶν, ἐν ὀράματι τῆς νυκτός ἐπὶ τῆς κοίτης μου, καὶ ἰδοὺ εἶδ' ἅγιος ἀπ' οὐρανοῦ κατέβη.
- [01256] Εἶρ καλεῖ τὸν ἐγρηγορότα·
- [01257] τοῦτο γὰρ ἐρμηνεύεται τῇ Ἑλλάδι φωνῇ.
- [01258] Ἐγρηγορότα δὲ καλεῖ τὸν ἄγγελον, ἵνα τούτου σημῆναι τὸ ἀσώματον·
- [01259] ὁ γὰρ σῶμα περικείμενος ὕπνω δουλεύει·
- [01260] ὁ δὲ ὕπνου κρείττων σώματος ἐλεύθερος.
- [01261] Εἶδον τοί νυν, φησὶν, ἄγγελον, ἀσώματον ἔχοντα φύσιν, ὃς ἀπ' οὐρανοῦ κατέβη.
- [01262] [81.1361] ια'.
- [01263] Καὶ ἐφώνησεν ἐν ἰσχύϊ, καὶ οὕτως εἶπεν·
- [01264] Ἐκκόψατε τὸ δένδρον, καὶ ἐκτίλατε τοὺς κλάδους αὐτοῦ, καὶ ἐκτινάξατε τὰ φύλλα αὐτοῦ καὶ διασκορπίσατε τὸν καρπὸν αὐτοῦ.
- [01265] Καὶ βλέπει μὲν τὸν ἄγγελον ἀπ' οὐρανοῦ καταβεβηκότα, ἵνα μάθῃ, ὡς αὐτὸς ὁ τῶν ὄλων Δεσπότης τὴν κατ' αὐτοῦ ἀπόφασιν ἐποιήσατο.
- [01266] Διδάσκεται δὲ καὶ τίς ὁ δεδωκὼς αὐτῷ τὴν βασιλείαν, καὶ ἀποτιθέμενος τὴν βασιλείαν·
- [01267] ὁρᾷ γὰρ τὸ μὲν δένδρον ἐκτεμνόμενον, τοὺς δὲ κλάδους χωριζομένους, τουτέστι, τοὺς ὑπάρχους, καὶ τοὺς στρατηγούς, καὶ σατράπας, καὶ τοὺς ἄλλην τινὰ ἡγεμονίαν παρ' αὐτοῦ πεπιστευμένους·
- [01268] τὰ δὲ φύλλα ἐκτινασσόμενα ἦν περιεβέβλητο δόξαν δίκην φύλλων ἐκρέουσάν τε καὶ μαραινομένην·
- [01269] τὸν δὲ καρπὸν διασκορπιζόμενον·
- [01270] τοῦ γὰρ βασιλέως ἐκείνη περιπεσόντος τῆ συμφορᾷ, οἱ τὸν δασμὸν ἀπαιτοῦντες εἰς ἑαυτοὺς λοιπὸν ἀδεῶς τὸ κέρδος παρῆπτεμον.
- [01271] Σαλευθήτω, φησὶ, τὰ θηρία ὑπο κάτωθεν αὐτοῦ, καὶ τὰ ὄρνεα ἀπὸ τῶν κλάδων αὐτοῦ.
- [01272] Οἱ γὰρ παρὰ γνώμην δουλεύειν ἠναγκασμένοι, ἀφορμὴν εὐρόντες τὴν τοῦ βασιλέως μεταβολὴν, τοῦ ὑπ' αὐτοῦ ἀπέστησαν.
- [01273] ιβ'.
- [01274] Πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῇ ἐάσατε·
- [01275] καὶ ἐν δεσμῷ, φησὶ, σιδηρῷ καὶ χαλκῷ, καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐτὸν λισθήσεται.
- [01276] Ὡς γὰρ φρενοβλαβεία, καὶ παραπληξία, καὶ φρενίτιδι νόσῳ περιπεσῶν, καὶ μεμνηνῶς, καὶ κορυβαντιῶν, καὶ κατὰ πάντων λυτῶν, ἀναγκαίως δεσμὰ περιέκειτο·
- [01277] ἀλλ' ὅμως οὐδὲ ταῦτα ἦν ἱκανὰ ἔνδον αὐτὸν κατέχειν·
- [01278] ἀλλὰ δραπετεύων ἐν ἐρήμοις διέτριβεν, ὑπαίθριος ταλαιπωρῶν, καὶ κτηνῶν δίκην τὴν πόαν σιτούμενος.
- [01279] Τοῦτο γὰρ σημαίνει εἰρηκῶς·
- [01280] Καὶ μετὰ τῶν θηρίων ἡ μερὶς αὐτοῦ·
- [01281] ἐν τῷ χόρτῳ τῆς γῆς ἢ καρδία αὐτοῦ·
- [01282] ἀπὸ τῶν ἀνθρώπων ἀλλοιωθήσεται.

- [01283] (ιγ'.) Καὶ καρδία θηρίου δοθή σεται αὐτῷ, καὶ ἑπτὰ καιροὶ ἀλλαγῆσονται ἐπ' αὐτόν.
- [01284] Καὶ τοῦτο δὲ τὴν τοῦ Θεοῦ μακροθυμίαν δηλοῖ·
- [01285] χρόνῳ γὰρ βραχεῖ τὴν τιμωρίαν περιορίζει, ἀναμένων τὴν ἀπὸ τῆς παιδείας τεχθησομένην μεταμέλειαν.
- [01286] Εἶτα δεικνυσιν, ὡς ἀναντιρρήτως ἔσται τὰ εἰρημένα.
- [01287] ιδ'.
- [01288] Διὰ συγκρίματος, φησὶν, εἶρ ὁ λόγος, καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα.
- [01289] Ἀψευδῆς, φησὶν, ὁ λόγος·
- [01290] ἄγγελος γὰρ ἅγιος ὁ εἰρηκῶς, ἐρηγορῶς, ἀσώματος.
- [01291] Εἴρηται δὲ ταῦτα, φησὶ, καὶ γίνεται, οὐ μάτην, ἀλλ' ἵνα γινῶσιν οἱ ζῶντες, ὅτι κυριεύει ὁ Ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὃ ἐὰν δόξη, δώσει αὐτὴν, καὶ ἐξουθένημα ἀνθρώπου ἀναστήσει ἐπ' αὐτήν.
- [01292] Ταῦτα, φησὶν, ὁ ἄγγελος ἔφη, ὅτι τούτου χάριν τὰ κατὰ τὸ δένδρον γε νήσεται, ἵνα διὰ τούτου μάθωσιν ἅπαντες, ἕνα εἶναι <sup>[81.1364]</sup> Θεὸν Δεσπότην καὶ βασιλέα, τοὺς ἐπὶ γῆς καθ' ἰστώντα βασιλέας, καὶ ἐγχειρίζοντα, ὃ ἐὰν θέλη, τὴν βασιλείαν.
- [01293] Δεικνὺς γὰρ τὴν ἑαυτοῦ ἐξουσίαν, καὶ τὸν εὐτελέστατον ἔστιν ὅτε, καὶ οὐδὲν εἶναι νομιζόμενον, ἀποφαίνει βασιλέα, καὶ τοὺς ἐν τοῖς μεγίστοις ὄντας ἀξιώμασιν ὑπακούειν αὐτῷ παρασκευάζει.
- [01294] Οὕτω πληρώσας τὸ τοῦ ἐνυπνίου διήγημα, φησὶ πρὸς τὸν Δανιήλ·
- [01295] ιε'.
- [01296] Τοῦτο τὸ ἐνύπνιον εἶδον ἐγὼ Ναβουχοδο νόσορ ὁ βασιλεὺς·
- [01297] καὶ σὺ, Βαλτάσαρ, τὸ σύγκριμα εἶπε κατέναντι·
- [01298] ἀντὶ τοῦ, ἀληθῶς καὶ ἀκριβῶς·
- [01299] ὅτι πάντες οἱ σοφοὶ τῆς βασιλείας μου οὐ δύνανται τὸ σύγκριμα αὐτοῦ δηλώσαι μοι, σὺ δὲ δύνασαι.
- [01300] Καὶ τὴν αἰτίαν δεικνὺς, Ὅτι, φησὶ, Πνεῦμα Θεοῦ ἅγιον ἐν σοί.
- [01301] Οἱ μὲν γὰρ ἀνθρωπίνοις κέχρηται λογισμοῖς, σὺ δὲ παρὰ Θεοῦ μαθηθάνεις τὰ κεκρυμμένα.
- [01302] ια'.
- [01303] Τότε Δανιήλ, οὐ τὸ ὄνομα Βαλτάσαρ, ἀπηνέωθη ὡσεὶ ὥραν μίαν, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν.
- [01304] Ἴδεν γὰρ δειχθῆναι τὴν ἀνθρώπινην ἀσθένειαν, καὶ τότε ἀναφανῆναι τὴν ἐμπνεύσαν χάριν.
- [01305] Ἀπεκρίθη τοίνυν ὁ βασιλεὺς, καὶ εἶπε·
- [01306] Βαλτάσαρ, τὸ ἐνύπνιον τοῦτο καὶ ἡ σύγκρισις αὐτοῦ μὴ κατασπευσάτω σε.
- [01307] Εἶδε γὰρ αὐτὸν θορυβούμενον, καὶ ἀναγκάτως ψυχαγωγεῖ, μαθεῖν ἐφιέμενος ὅπερ ἀγνοεῖ·
- [01308] λέγει τοίνυν αὐτῷ·
- [01309] Μὴ σφόδρα ἐπείγου, ἀλλὰ κατὰ σχολὴν τὰ μηνυόμενα διὰ τοῦ ἐνυπνίου εὐρῶν, ταῦτά μοι δήλα κατάστησον.
- [01310] Ἀπεκρίθη τοίνυν ὁ Βαλτάσαρ, καὶ εἶπε·
- [01311] Κύριέ μου βασιλεῦ, τὸ ἐνύπνιον τοῦτο τοῖς μισοῦσί σε, καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου.
- [01312] Σφόδρα σοφῶς καὶ συνετῶς ἀπεύχεται μὲν αὐτῷ λυπηρὰ τοῦ προοιμίου ἀρξάμενος, σημαίνει δὲ ὅμως τὴν ἀλήθειαν.
- [01313] ιζ', ιη'.
- [01314] Τὸ δένδρον, φησὶ, τὸ μεγαλυνθὲν καὶ ἰσχυρὸς, οὐ τὸ ὕψος ἐφθασεν εἰς τὸν οὐρανόν, καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν.
- [01315] Καὶ τὰ φύλλα αὐτοῦ εὐθαλῆ, καὶ ὁ καρπὸς αὐτοῦ πολὺς, καὶ τροφή πᾶσιν ἐν αὐτῷ, ὑποκάτω αὐτοῦ κατῴκει τὰ θηρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ, σὺ εἶ, βασιλεῦ.
- [01316] Ἄξιον δὲ θαυμάσαι τοῦ Δανιήλ τὴν σοφίαν·

- [01317] οὐ γὰρ ἀπλῶς εἶπε, Τὸ δένδρον τὸ μέγα, ἀλλὰ, Τὸ μεγαλυνθὲν καὶ τὸ ἰσχυκός·
- [01318] τουτέστιν, Οὐκ ἄνωθεν ἦσθα μέγας, ἀλλὰ κατὰ μέρος γεγένησαι, καὶ τὴν ἰσχὺν δὲ οὐκ ἐξ ὠδίνων ἔσχες, ἀλλὰ κατὰ βραχὺ ταύτην προσέλαβες.
- [01319] Διὸ πάλιν ἐπάγει·
- [01320] ιθ'.
- [01321] Ὅτι ἐμεγαλύνθης, καὶ ἰσχυσας, καὶ ἡ μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἔφθασεν εἰς τὸν οὐρανόν, καὶ ἡ κυρεία σου εἰς τὰ πέρατα τῆς γῆς.
- [01322] Καὶ ταῦτα δὲ σφόδρα ἀρμοδίως καὶ προσφόρως οὐρανῶ καὶ γῆ προσήρμοσε·
- [01323] τὴν μὲν γὰρ κυρείαν εἶπεν ἐφθακέναι <sup>[81.1365]</sup> εἰς τὰ πέρατα τῆς γῆς, τουτέστι τὴν ἐξουσίαν·
- [01324] εἰς δὲ τὸν οὐρανόν οὐκέτι τὴν κυρείαν, ἀλλὰ τὴν μεγαλωσύνην, τουτέστι, τὴν τοῦ λογισμοῦ φαντασίαν.
- [01325] κ', κα'.
- [01326] Καὶ ὅτι εἶδεν, φησὶν, ὁ βασιλεὺς εἶρ καὶ ἅγιον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, καὶ εἶπεν·
- [01327] Ἐκτίλατε τὸ δένδρον, καὶ διαφθείρετε αὐτό·
- [01328] πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῆ ἐάσατε, καὶ ἐν δεσμῶ σιδηρῶ καὶ χαλκῶ, καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐλισθήσεται, καὶ μετὰ θηρίων ἀγρίων ἢ μερὶς αὐτοῦ, ἕως οὗ ἑπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ' αὐτόν.
- [01329] Καὶ τοῦτο ἡ σύγκρισις αὐτοῦ, βασιλεῦ.
- [01330] Καὶ ἀξιόπιστον ποιῶν τὸν λόγον, ἀναγκαίως ἐπήγαγε·
- [01331] Καὶ σύγκριμα Ὑψίστου ἐστίν, ὃ ἔφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα.
- [01332] Ἐντεῦθεν ἔστιν ἀκριβῶς καταμαθεῖν τῆς ἀποστολικῆς διδασκαλίας τὸ χρήσιμον.
- [01333] Πᾶσα γὰρ, φησὶ, ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποταττέσθω.
- [01334] Καὶ γὰρ καὶ ὁ μακάριος Δανιὴλ κύριον αὐτὸν τὸν δυσσεβῆ βασιλέα καλεῖ, καὶ τῷ νόμῳ τῆς ἐξουσίας πειθόμενος, ταῖς πρεπούσαις προσηγορίαις κέχρηται, καὶ λυπηρὰν οὖσαν τοῦ ἐνυπνίου τὴν ἀλήθειαν ὑποδείκνυσιν.
- [01335] κβ'.
- [01336] Ἐκδιώξουσι γὰρ σε, φησὶν, ἀπὸ τῶν ἀνθρώπων, καὶ μετὰ θηρίων ἀγρίων ἔσται ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιούσι σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμά σου βαφήσεται, καὶ ἑπτὰ καιροὶ ἀλλαγῆσονται ἐπὶ σοί.
- [01337] Ἑπτὰ δὲ καιροὺς οἱ μὲν ἔφασαν ἑπτὰ ἔτη, οἱ δὲ τρία καὶ ἥμισυ.
- [01338] Οὐ γὰρ εἰς τέσσαρας τροπὰς ἡ θεία Γραφή τὸν ἐνιαυτὸν διαιρεῖ, ἀλλ' εἰς δύο τὰς γενικωτάτας, χειμῶνα καὶ θέρος·
- [01339] ἑπτὰ οὖν τοιαῦτα τμήματα τρία καὶ ἥμισυ πληροῖ ἔτη·
- [01340] Τοσοῦτον δὲ, φησὶν, ἐν τῇ συμφορᾷ διατελέσεις χρόνον·
- [01341] ἕως οὗ γνῶς, ὅτι κυριεύει ὁ Ὑψίστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἐὰν δόξη, δώσει αὐτήν.
- [01342] Ἐπειδὴ γὰρ ὄνειρο πολεὶς εἶναι θεός, μᾶλλον δὲ καὶ κρείττων Θεοῦ, ἀφαιρεῖταί σου Θεός καὶ τὸν ἀνθρώπινον λογισμὸν, καὶ τοῖς θηρίοις σε εὐοκίαν ποιήσει, ἵνα τῇ πείρᾳ μάθης, τί μὲν ἀνθρώπος, τί δὲ Θεός, καὶ τί μὲν ἀνθρώπινη εὐκλεῖα, τί δὲ θεία βασιλεία, καὶ ὅτι ταύτης τυχεῖν ἀδύνατον μὴ βουλομένου Θεοῦ.
- [01343] κγ'.
- [01344] Καὶ ὅτι εἶπε, φησὶν·
- [01345] Ἐάσατε τὴν φυὴν τῶν ῥιζῶν τοῦ δένδρου, ἡ βασιλεία σου σοὶ μενεῖ, ἀφ' ἧς ἂν γνῶς τὴν βασιλείαν τὴν οὐράνιον.
- [01346] Ἀποστερηθεὶς γὰρ τῆς βασιλείας, κάκεῖνα ὑπομείνας ἅπαντα, ἐπιγνώση τῆς βασιλείας τὸν χορηγόν, εἶτα γνοὺς ἀπολήψη πάλιν τὴν προτέραν ἐξουσίαν·
- [01347] ἵνα καὶ τῇ ἀφαιρέσει, καὶ τῇ ἀποδόσει, μάθης ἀκριβῶς, τίς ὁ τῶν ὄλων κυβερνήτης, τίς ὁ σοφῶς ἅπαντα ἰθύνων καὶ πρυτανεύων.
- [01348] Οὕτως εἰρηκῶς τὰ ἐσόμενα, παραίνεσιν εἰσφέρει καὶ συμβουλήν ἀρίστην, καὶ φάρμακον προσφέρει συμβαῖνον τῷ τραύματι.
- [01349] <sup>[81.1368]</sup> κδ'.
- [01350] Διὰ τοῦτο γὰρ, φησὶ, βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι, καὶ τὰς ἀμαρτίας σου ἐν ἐλεημοσύνῃς λύτρωσαι, καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων.

- [01351] Δηλοῖ δὲ διὰ τούτων τὴν ἀπληστον ὤμωσιν ἢ κατὰ τῶν ὑπηκόων ἐχρήσατο.
- [01352] Βούλει, φησὶ, φιλανθρωπίας ἀπολαῦσαι;
- [01353] ἐπίδειξαι ταύτην εἰς τοὺς τὴν αὐτὴν σοὶ φύσιν λαχόντας·
- [01354] οὕτω γὰρ πείσεις τὸν δικαστὴν σβέσαι τὴν ἀπειλήν, καὶ καταλιπεῖν ἀτέλεστον.
- [01355] Ἵσως γὰρ, φησὶν, ἔσται μακροθυμία τοῖς παραπτώμασί σου.
- [01356] Ὁ μὲν οὖν προφήτης ταύτην εἰσηγήσατο τὴν γνώμην·
- [01357] ὁ δὲ μείνας ἀτερά μων καὶ ἀκαμπῆς, ἐδέξατο τῆς παρανομίας τὰ ἐπὶ χεῖρα, καὶ ἄπερ ἤκουσεν ἀλγεινὰ, ταῦτα τοῖς ὀφθαλμοῖς ἐθεάσατο.
- [01358] Εἶτα καὶ σημαίνει τῆς θείας μακροθυμίας τὸν χρόνον·
- [01359] δυοκαίδεκα γὰρ διαδραμόντων μηνῶν, ἐδέξατο ἢ διὰ τῆς προῤῥήσεως ἀπειλῆς τῶν πραγμάτων τὸ τέλος.
- [01360] Καὶ τοσοῦτον χρόνον εἰς μεταμέλειαν εἰληφώς, κακῶς τὴν τῆς μεταμελείας ἀνάλωσε προθεσμίαν.
- [01361] Πρὸς ὃν ὁ μακάριος εἶποι ἂν Παῦλος εἰκότως·
- [01362] Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ μακροθυμίας καταφρονεῖς, ἀγνοῶν, ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετὰ νοίαν σε ἄγει;
- [01363] Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς, καὶ ἀποκαλύψεως, καὶ δικαιοκρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·
- [01364] τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν, καὶ τιμὴν, καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον·
- [01365] τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή·
- [01366] θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν.
- [01367] Ταῦτα γὰρ συνέβη καὶ τῷ Ναβουχοδονόσορ, τῇ τοῦ Θεοῦ μακροθυμίᾳ εἰς δέον οὐ χρησαμένῳ.
- [01368] Καὶ τούτου μάρτυς αὐτὸς οὕτως λέγων·
- [01369] κα', κζ'.
- [01370] Καὶ μετὰ δώδεκα μῆνας, ἐν τῷ ναῷ τῆς βασιλείας αὐτοῦ ἐν Βαβυλῶνι περιπατῶν ἦν, καὶ ἐπὶ τῶν τειχῶν τῆς πόλεως μετὰ πάσης τῆς δόξης αὐτοῦ, καὶ ἐπὶ τῶν πύργων αὐτοῦ διεπορεύετο.
- [01371] Καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν·
- [01372] Οὐκ αὐτὴ ἐστὶ Βαβυλῶν ἡ μεγάλη, ἣν ἐγὼ ᾠκοδόμησα εἰς οἶκον βασιλείας, ἐν κράτει τῆς ἰσχύος μου, εἰς τι μὴν τῆς δόξης μου;
- [01373] Βλέπε τοῦ φρονήματος τὸν ὄγκον, βλέπε τὴν τῆς ἀλαζονείας ὑπερβολὴν.
- [01374] Ἐγὼ γὰρ αὐτὴν, φησὶ, βασιλικὴν πόλιν ἐποίησάμην βασιλεία καταστησάμενος ἐν αὐτῇ, εἰς τιμὴν τῆς δόξης μου·
- [01375] ἐποίησα δὲ ταῦτα ἰσχύον ἔχων μεγίστην, καὶ πάντων κεκρατηκώς.
- [01376] Ἀλλὰ μὴν φρουαττόμενος καὶ βρενθυόμενος, τοιούτοις ἐχρήσατο τοῖς λόγοις·
- [01377] ὁ δὲ Δεσπότης Θεὸς παραυτίκα τὴν τιμωρίαν ἐπήγαγεν.
- [01378] [81.1369] κη'.
- [01379] Ἔτι γὰρ, φησὶ, τοῦ λόγου ὄντος ἐν τῷ στόματι τοῦ βασιλέως, φωνὴ ἀπ' οὐρανοῦ ἐγένετο.
- [01380] Ἐπειδὴ γὰρ εἰς τὸν οὐρανὸν ἀνελεῖν ὠνειροπόλησεν, ἐκείθεν δέχεται τὴν ἀπόφασιν·
- [01381] καὶ ἐπειδὴ οὐκ ἀπέχρησεν αὐτῷ τὰ κάτω βασίλεια, ἀλλ' ἅμα καὶ τῶν ἄνω μανικῶς ἐπεθύμησεν, ἔρημος γίνεται καὶ τῶν κάτω·
- [01382] καὶ τὸν οὐρανὸν ἀρπάσαι θελήσας, καὶ τῆς γῆς ἐξελαύνεται.
- [01383] Φωνὴ τοίνυν ἦλθεν ἀπ' οὐρανοῦ·
- [01384] Σοὶ, σοὶ λέγεται, Ναβουχοδονόσορ βασιλεῦ.
- [01385] Ὁ δὲ τῆς ἀντωνυμίας διπλασιασμὸς οὐχ ἀπλῶς πρόσκειται, ἀλλ' εἰς ἔλεγχον ἐναργέστερον τοῦ πρὸς ὃν ταῦτα λέγεται.

[01386] Καλεῖ δὲ αὐτὸν ἔτι βασιλέα, καὶ τὴν παροῦσαν ἔτι δόξαν, καὶ τὴν ἐσομένην οὐκ εἰς μακρὰν ἀτιμίαν δεικνύς.

[01387] Ἡ βασιλεία σου, φησὶ, παρῆλθεν ἀπὸ σοῦ.

[01388] (κθ΄.) Καὶ ἀπὸ τῶν ἀνθρώπων σε ἐκδιώξουσιν, καὶ μετὰ θηρίων ἀγρίων ἢ κατοικία σου καὶ χόρτον ὡς βοῦν ψωμιούσιν σε, καὶ ἑπτὰ καιροὶ ἀλλαγῆσονται ἐπὶ σοί, ἕως οὗ γνῶς, ὅτι κυριεύει ὁ Ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὃ ἂν δόξη, δώσει αὐτὴν.

[01389] Εἶτα δεικνύς τὴν τῆς τιμωρίας ὀξύτητα, καὶ παραντίκα, φησὶ, τῷ λόγῳ τὸ ἔργον ἐπηκο λούθησεν.

[01390] λ΄.

[01391] Αὐτῇ, φησὶ, τῇ ὥρᾳ συνετελέσθη ὁ λόγος ἐπὶ Ναβουχοδονόσορ, καὶ ἀπὸ τῶν ἀνθρώπων ἐδιώχθη.

[01392] Ἐξεδιώχθη δὲ πρῶτον μὲν δι' αὐτὸ τὸ πάθος·

[01393] μανία γὰρ παρεδόθη καὶ λύττη καὶ μυρία ἂν εἰργάσατο κακὰ, εἴπερ ἀδείας ἀπήλαυσεν·

[01394] ἔπειτα δὲ καὶ διὰ τὴν ἀπέχθειαν, ἣν περὶ αὐτὸν ἅπαντες ἔχοντες, ἠνίκα μὲν ἐρόωτο, ἐπειρῶντο λανθάνειν, συμφορᾷ δὲ περιπεσόντι ἐπέθεντο, τῆς ὀμότητος αὐτὸν βδελυξάμενοι.

[01395] Καὶ χόρτον ὡς βοῦς, φησὶν, ἦσθιεν.

[01396] Ἴδιον γὰρ τῶν παραπαιόντων, οὐ μόνον τὸ λέγειν καὶ πράττειν ἀλόγιστά τε καὶ ἄτακτα, ἀλλὰ καὶ τὸ ἐσθίειν ἅπαντα τὰ προσπίπτοντα·

[01397] τοῦτο δ' ἂν τις ἴδοι καὶ νῦν τοὺς ὑπὸ δαιμόνων ἐνοχλουμένους ποιοῦντας καὶ πάσχοντας.

[01398] Οὐ μόνον δὲ ὡς βοῦς ἦσθιε τὸν χόρτον, ἀλλὰ καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη.

[01399] Ὑπαίθριος γὰρ ταλαιπωρῶν, καὶ γυμνῷ τῷ σώματι κρυμῷ τε προσπαλαίων καὶ φλογμῷ, ἀναγκαιῶς ἐτέραν ἐδέξατο χροάν.

[01400] Ἔως οὗ αἱ τρίχες αὐτοῦ, ὡς λεόντων, ἐμεγαλύνθησαν, καὶ οἱ ὄνυχες αὐτοῦ, ὡς ὄρνέων.

[01401] Μὴ ἀποκειρόμενος γὰρ συνήθως, μηδὲ ἀφαιρούμενος τῶν ὀνύχων τὰ περιττὰ, ἀναγκαιῶς ἐν τοσοῦτῳ χρόνῳ τοιαύτας ἔσχηκε καὶ τρίχας καὶ ὄνυχας.

[01402] Διὰ δὲ τούτων ἀπάντων ἐσήμαινε τὸ ἀτημέλητον αὐτὸν καὶ ἀκη δεμόνευτον εἶναι.

[01403] Τῆς γὰρ θείας ἔρημος γενόμενος προμηθείας, οὐδὲ τῆς παρὰ τῶν οικείων ἐπιμελείας ἀπήλαυσεν, καὶ ταῦτα γυναικὸς οὔσης, καὶ παιδῶν, καὶ συγγενῶν·

[01404] ἀλλὰ θηρίου δίκην τοὺς ἀοικήτους χώρους διετέλει περινοσῶν, τὴν τῶν ἀλόγων τροφήν τῇ γαστρὶ παραπέμπων·

[01405] ἐπειδὴ γὰρ, Ἄνθρωπος ὢν [81.1372] καὶ ἐν τιμῇ ὢν μεγίστη, οὐ συνῆκεν, ἀλλὰ παρασὺν ἐβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις, καὶ ὠμοιώθη αὐτοῖς, καὶ θηριώδει γνῶμη κατὰ τῶν ὑπηκόων ἐκέχρητο, εἰκότως καὶ μάλα δικαίως τὸν κτηνώδη καὶ θηριώδη βίον κατεδικάσθη.

[01406] Ἀλλ' ὁ φιλόσοφος Δεσπότης, λύσας τὴν τιμωρίαν, ὡς ἀγαθός, καὶ τῇ πείρᾳ διδάξας, ὡς αὐτός ἐστι τῶν ἀπάντων Κύριος, πάλιν αὐτὸν ἐπανήγαγε, καὶ τὴν βασιλείαν αὐτῷ τὴν προτέραν ἐπίστευσε.

[01407] λα΄.

[01408] Μετὰ γὰρ τέλος, φησὶ, τῶν ἡμερῶν, ἐγὼ Ναβουχοδονόσορ τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν ἀνέλαβον.

[01409] Οὐχ ἀπλῶς δὲ προστέθεικε τὸ ἐγὼ, ἀλλὰ διδάσκων ἅπαντας ἀνθρώπους, ὡς Ὁ τῇ ἀλαζο νεῖα ἐκείνη χρησάμενος, ὁ εἰρηκῶς·

[01410] Τίς ἐστὶν ὁ Θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου;

[01411] ὁ ὄνειροπολήσας εἰς τὸν οὐρανὸν ἀναβῆναι, καὶ ἐπάνω τῶν ἀστέρων θεῖναι τὸν θρόνον μου, ἐδιδάχθη τῇ πείρᾳ τὸ δέον, ἔμαθον διὰ τῆς τιμωρίας σωφρονεῖν, τὴν ἑμαυτοῦ δουλείαν ἐπέγνων.

[01412] Διὸ καὶ ἀνέλαβον τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν, καὶ ἄμα τε τοῦτο ἐποίησα, Καὶ αἱ φρένες μου ἐπεστράφησαν.

[01413] Ἀντὶ τοῦ, τῆς παραφροσύνης ἐλεύθερος ἐγενόμην, καὶ τὸν λογισμὸν ἐρόώσθη·

[01414] παραντίκα δὲ ὑγιῆ τὸν νοῦν ἀπέλαβον.

[01415] Καὶ τῷ Ὑψίστῳ εὐλόγησα, καὶ τὸν ζῶντα εἰς τοὺς αἰῶνας ἠνεσα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν.

[01416] Γνοὺς γὰρ τῇ πείρᾳ, τί μὲν ἄνθρωπος, τί δὲ Θεός, τὸν μὲν Ὑψιστον καὶ ζῶντα προσαγορεύει, καὶ βασιλέα αἰώνιον ἀποκαλεῖ, τὴν δὲ οικείαν εὐτέλειαν ἐπιγινώσκει.

[01417] Διὸ φησι·

[01418] λβ΄.

[01419] Καὶ πάντες οἱ κατοικοῦντες τὴν γῆν εἰς οὐδὲν ἐλογίσθησαν.

- [01420] Μέχρι μὲν γὰρ τοῦ παρόντος ὥμην εἶναι ἑμαυτὸν μέγιστόν τε καὶ ὑψηλότατον, νῦν δὲ ἔγνω σαφῶς, ὡς πᾶσα τῶν ἀνθρώπων ἡ φύσις Θεῶ παραβαλλομένη οὐδὲν ἐστὶ.
- [01421] Καὶ ζητήσας εὐτελείας προσηγορίαν, καὶ μὴ εὐρῶν ἀξίαν, τὸ οὐδὲν τέθεικεν, ἔμφασιν ἔχον ἰκανὴν τοῦ σφαλεροῦ καὶ εὐδιαλύτου τῆς φύσεως.
- [01422] Καὶ τὸν μὲν Θεὸν καὶ Ὑψιστον, καὶ Δεσπότην, καὶ ζῶντα καὶ βασιλέα αἰώνιον ἀπεκάλεσεν, ἅπαντας δὲ ἀνθρώπους οὐδὲν προσ ηγόρευσεν.
- [01423] Οὕτω δὲ καὶ ὁ μακάριος Ἡσαΐας τοῖς εἰδώλοις τὴν θείαν παραβάλλον φύσιν, τὸ τῶν ἀνθρώπων εἰς μέσον παρήγαγε γένος.
- [01424] Εἰ γὰρ πάντα τὰ ἔθνη, φησὶν, ὡς σταγῶν ἀπὸ κάδου, καὶ ὡς ῥοπή ζυγοῦ ἐλογίσθησαν, καὶ ὡς σίελος λογισθήσονται·
- [01425] ὁ δὲ Λίβανος οὐχ ἰκανὸς εἰς καῦσιν, καὶ πάντα τὰ τε τράποδα οὐχ ἰκανὰ εἰς ὀλοκάρωσιν, καὶ πάντα τὰ ἔθνη εἰς οὐδὲν εἰσι, καὶ εἰς οὐδὲν ἐλογίσθησαν αὐτῶ·
- [01426] τίνοι ὁμοιώσετε Κύριον;
- [01427] καὶ τίνοι ὁμοιώματι ὁμοιώσετε αὐτόν;
- [01428] Τοσαύτην ὠφέλειαν ὁ Ναβουχοδονόσορ ἐκ τῶν συμφορῶν ἐδέξατο, ὅτι προφητικῶς περὶ Θεοῦ καὶ φρονεῖ καὶ φθέγγεται·
- [01429] καὶ ὡς ἐκ συμφωνίας <sup>[81.1373]</sup> τινὸς ἀπὸ τῆς κτίσεως πᾶσαν τὴν ὑμνωδίαν ὑφαίνει.
- [01430] Πάντες, φησὶν, οἱ κατοικοῦντες τὴν γῆν ὡς οὐδὲν ἐλογίσθησαν, καὶ κατὰ τὸ θέλημα αὐτοῦ ποιεῖ ἐν τῇ δυνάμει τοῦ οὐρανοῦ, καὶ ἐν τῇ κατοικίᾳ τῆς γῆς.
- [01431] Καὶ αὕτη δὲ ἐτέρου προφήτου διδασκαλία.
- [01432] Ὁ γὰρ μακάριος Δαβὶδ λέγει·
- [01433] Πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ.
- [01434] Τοῦτο καὶ οὗτος κηρύττει.
- [01435] Ἄ γὰρ θέλει, φησὶ, καὶ ἐν τῇ δυνάμει τοῦ οὐρανοῦ, καὶ ἐν τῇ κατοικίᾳ τῆς γῆς, πρυτανεύει καὶ δεσπόζει, οὐ μόνον τῆς γῆς, ἀλλὰ δὴ καὶ αὐτῶν τῶν οὐρανῶν.
- [01436] Εἶτα καὶ ἄμαχον δεικνύς τῆς δυνάμεως·
- [01437] Καὶ οὐκ ἔστι, φησὶν, ὃς ἀντιστήσεται τῇ χειρὶ αὐτοῦ, καὶ ἐρεῖ αὐτῶ·
- [01438] Τί τοῦτο ἐποίησας;
- [01439] Ανάγκη γὰρ στέργειν τὰ ὑπ' αὐτοῦ γινόμενα, ἐάν τε θυμῆρη, ἐάν τε ἀλγεινὰ ἦ·
- [01440] τολμηρὸν γὰρ τὸ ἀντιτείνειν, καὶ αἰτιασθαι τὰ ὑπ' αὐτοῦ σοφῶς πρυτανευόμενα.
- [01441] Ταῦτα, φησὶ, γνοὺς καὶ ὁμολογήσας, καὶ τὸν Ὑψιστον δοξάσας, εἰς ἑμαυτὸν ἐπανήλθον, καὶ τὴν προτέραν βασιλείαν μετ' εὐσεβείας ἀπέλαβον.
- [01442] λγ'.
- [01443] Αὐτῶ γὰρ τῶ καιρῷ αἱ φρένες μου ἐστράφησαν πρὸς με, καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου ἤλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ.
- [01444] Αὐχμῶν γὰρ, ὡς εἰκὸς, καὶ ῥυπῶν, ἀποκειράμενος καὶ τὰ περιττὰ τῶν ὀνύχων ἀφελόμενος, καὶ τὸν ῥυπὸν ἀπονιψάμενος, καὶ τῆς θείας χάριτος ἀπολαύσας, ἐπεγνώσθη ὅτι ἄνθρωπος ἦν ἐκεῖνος, ὁ πρότερον τὴν μεγίστην διέπων βασιλείαν.
- [01445] Καὶ οἱ τύραννοί μου, φησὶ, καὶ οἱ μεγιστᾶνές μου ἐπεζήτησαν με.
- [01446] Αποθέμενοι γὰρ κάκεινοι τὸ μῖσος, διάθεσιν περὶ ἐμὲ καὶ φίλτρον ἔλαβον.
- [01447] Καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθη, καὶ μεγαλωσύνη περισσοτέρα προσετέθη μοι.
- [01448] Καὶ τοῦτο δὲ πάλιν εὐσεβείας γέμει τὸ ῥῆμα·
- [01449] οὐ γὰρ εἶπε, Μεγαλωσύνην περισσοτέραν ἐκτησάμην, ἀλλὰ, Προσετέθη μοι, τὸν χορηγὸν ὑποδεικνύς, καὶ τῶν ἀγαθῶν κηρύττων τὸν αἴτιον.
- [01450] λδ'.
- [01451] Νῦν οὖν, φησὶν, ἐγὼ Ναβουχοδονόσορ αἰνῶ, καὶ ὑψῶ, καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ, καὶ αἱ τρίβοι αὐτοῦ κρίσεις, καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφάνειᾳ δύναται ταπεινώσαι·
- [01452] Λαβὼν γὰρ πείραν τῶν λυπηρῶν, εἶτα τούτων ἀπαλλαγείς, αἰνῶ καὶ ὑμνῶ τὸν ταῦτά μοι κάκεινα λυσιτελῶς ἐπαγαγόντα, καὶ λίαν σοφῶς·
- [01453] καὶ οἶδα αὐτὸν οὐρανοῦ βασιλέα καὶ τῶν ἀπάντων Δεσπότην, ἀληθείᾳ χρώμενον καὶ δικαίως ἅπαντα πρυτανεύοντα, καὶ τοὺς ὑπερηφάνια χρωμένους ταπεινώσαι δυνάμενον.

- [01454] Μαθόντες τοίνυν, ὅπως ὑπερηφανία καὶ τυφὸς τοὺς χρωμένους λωβᾶται, καὶ ὡς τούτοις χαίρων τρυγᾷ καρποὺς οὐκ ἀγαθοὺς, τὴν μητέρα τῶν ἀγαθῶν ταπεινοφροσύνην κτησώ [81.1376] μεθα·
- [01455] τοῦτο γὰρ καὶ ὁ Κύριος μακαρίζει τὸ κτῆμα, ὡς πρόσοδον ἔχον τὴν βασιλείαν τῶν οὐρανῶν.
- [01456] Μα κάριοι γὰρ, φησὶν, οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- [01457] Προτίθησι δὲ καὶ ἑαυτὸν ἀρχέτυπον τοῖς ὠφελείσθαι βουλομένοις, λέγων·
- [01458] Μάθετε ἀπ' ἐμοῦ, ὅτι πρῶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ.
- [01459] Καὶ δεικνύς, ἡλικὸς τούτων ὁ καρπὸς, εὐθύς ἐπήγαγε·
- [01460] Καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
- [01461] Εἰ δὲ τῶν ἀπάντων ὁ Ποιητὴς καὶ Δεσπότης ταπεινὸν ἑαυτὸν καλεῖ καὶ διὰ τῶν πραγμάτων δείκνυσι, ποίας ἐτέρας συμβουλῆς δεῖται ἂν θρωπος, ὁ χροῦς, ὁ πηλός, ἡ βῶλος, ἡ σποδός, ἡ ματαιότης, τὸ ἄνθος, ὁ χόρτος;
- [01462] Ταῦτα γὰρ ἅπαντα ὑπὸ τῆς θείας Γραφῆς προσαγορεύεται.
- [01463] Αἰσχυρθῶμεν τοίνυν τὴν τοῦ Δεσπότητος μετριότητα, δεσ, πλούσιος ὢν, δι' ἡμᾶς ἐπτώχευσεν, ἵνα ἡμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσωμεν, καὶ τῆς φύσεως τὸ θνητὸν κατὰ μάθωμεν·
- [01464] καὶ τῆς παρουσίας εὐημερίας θεώμενοι τὸ ὀξύρροπον, μηδὲν μὲν ἀλαζονικὸν ἐπὶ τοῖς παροῦσι φρονήσωμεν·
- [01465] γελάσωμεν δὲ μᾶλλον αὐτῶν τὸ εὐτρεπτον καὶ ἀβέβαιον, καὶ ἐπιθυμῶμεν ἐκεῖνων ἐπιτυχεῖν τῶν ἀγαθῶν, ἃ διαρκῆ τὴν φύσιν καὶ μόνιμον ἔχει·
- [01466] ὧν γένοιτο πάντας ἡμᾶς ἀπολαῦσαι, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01467] Ἀμήν.
- [01468] ΤΟΜΟΣ Ε΄.
- [01469] ΚΕΦΑΛΑΙΟΝ Ε΄.
- [01470] Ναβουχοδονόσορ, Εὐϊλάδ Μαροδάχ, Βαλτάσαρ.
- [01471] α΄.
- [01472] Βαλτάσαρ ὁ βασιλεὺς ἐποίησε δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ.
- [01473] Οὗτος υἱὸς μὲν ἐστὶ τοῦ Ναβουχοδονόσορ, οὐκ εὐθύς δὲ αὐτὸν διεδέξατο·
- [01474] ὁ γὰρ Εὐϊλάδ Μαροδάχ ἀδελφὸς αὐτοῦ ὢν πρεσβύτερος ἐβασίλευσε, καὶ τοῦτο ἡ τῶν Βασιλειῶν ἡμᾶς ἱστορία διδάσκει, καὶ ὁ μακάριος Ἱερεμίας ὁ προφήτης, οὕτως ἰλέγων·
- [01475] Καὶ ἐγένετο ἐν τῷ τριακοστῷ καὶ ἐβδόμῳ ἔτει ἀπωκισθέντος τοῦ Ἰωακείμ βασιλέως Ἰούδα, ἐν τῷ δωδεκάτῳ μηνί, καὶ ἐν τῇ τετραδί καὶ εἰκάδι τοῦ μηνός, ἔλαβεν Εὐϊλάδ Μαροδάχ, βασιλεὺς Βαβυλῶνος, ἐν ᾧ ἐνιαυτῷ ἐβασίλευσε, τὴν κεφαλὴν Ἰωακείμ βασιλέως Ἰούδα, καὶ ἐξήγαγεν [81.1377] αὐτὸν ἐξ οἴκου, οὐ ἐφυλάττετο, καὶ ἐλάλησεν αὐτῷ χρηστὰ, καὶ ἔδωκεν αὐτῷ τὸν δίφρον ἐπάνω τῶν θρόνων τῶν βασιλέων τῶν μετ' αὐτοῦ ἐν Βαβυλῶνι, καὶ ἥλλαξε τὴν στολὴν τῆς φυλακῆς αὐτοῦ, καὶ ἤσθιε διαπαντὸς ἄρτον κατὰ πρόσωπον αὐτοῦ πάσας τὰς ἡμέρας ἄς ἔζησεν.
- [01476] Ἰωακείμ δὲ οὗτός ἐστιν ὁ καὶ Ἰεχωνίας·
- [01477] Ἰωακείμ γὰρ τὸν τούτου πατέρα, τὸν καὶ Ἐλιακείμ, ἐφ' οὗ ὁ μακάριος ἠχμαλωτεύθη Δαυὶδ, ἐν τῇ Ἱερουσαλήμ ἀνελὼν ὁ Ναβουχοδονόσορ, ἐξόριψεν ἔξω τοῦ τείχους, ὡς ἡ θεία διδάσκει Γραφή.
- [01478] Μετὰ τὸν Ναβουχοδονόσορ τοίνυν Εὐϊλάδ Μαροδάχ βασιλεύει·
- [01479] μετὰ δὲ τοῦτον ὁ Βαλτάσαρ.
- [01480] Καταλέλοιπε δὲ τούτου τὴν μνήμην ὁ θειότατος Δανιήλ, ἐπειδὴ οὐχ ἱστορίαν ἀπλῶς, ἀλλὰ προφητείαν συγγράφει·
- [01481] οὐ χάριν οὐδὲ ἅπαντα τὰ ὑπὸ τοῦ Ναβουχοδονόσορ γεγενημένα συνέγραψεν, ἀλλ' ἐκεῖνα μόνον, ὧν ἀναγκαῖα ἦν διὰ τὴν ὠφέλειαν ἡ μνήμη.
- [01482] Ἐπειδὴ τοίνυν καὶ ἐπὶ τοῦ Βαλτάσαρ μέγιστον ἐδειξεν ὁ Θεὸς θαῦμα, καὶ ἱκανόν, οὐ μόνον τοῖς τῆνικᾶδε ἀνθρώποις, ἀλλὰ καὶ τοῖς ὕστερον ποτὲ γενομένοις, εὐλόγησαν ἐνθεῖναι καὶ δέος, καὶ πρὸς εὐσέβειαν ποδὴ γῆσαι, οὐκ ᾤθη δίκαιον τοσαύτην εὐεργεσίαν κατακρύψαι σιγῇ, ὅσιον δὲ ποιεῖν νενόμικεν ἀνάγραφον αὐτὸ, καὶ πᾶσιν ὑπόμνημα διδασκαλίας καταλιπεῖν.
- [01483] Διὸ φησιν·
- [01484] Βαλτάσαρ βασιλεὺς ἐποίησε δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλίους, καὶ ἔναντι τῶν χιλίων ὁ οἶνος.
- [01485] Τουτέστι, τοῖς χιλίοις ἀρκῶν, πρὸς τὸν τοσοῦτον ἀριθμὸν ἠὲ ὑπερισπόμενος.

[01486] β'.

[01487] Πίνων δὲ, φησὶν, ὁ Βαλτάσαρ εἶπεν ἐν τῇ γεύσει τοῦ οἴνου, τοῦ ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ ἀργυρᾶ, ἃ ἐξήνεγκε Ναβουχοδονόσορ, ὁ πατὴρ αὐτοῦ, ἐκ τοῦ ναοῦ τοῦ ἐν Ἱερουσαλήμ·

[01488] καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς, καὶ οἱ μεγιστᾶνες αὐτοῦ, καὶ αἱ παράκοιτοι αὐτοῦ, καὶ αἱ παλλακαὶ αὐτοῦ.

[01489] Διδάσκει δὲ ἡμᾶς διὰ τούτων ὁ προφήτης, οὐ μόνον τὴν τῆς ἀσεβείας ὑπερβολὴν, ἀλλὰ καὶ τὴν ἐκ τῆς ἀμετρίας τοῦ οἴνου γενομένην βλάβην.

[01490] Πίνων γὰρ, φησὶν, ὁ βασιλεὺς εἶπεν ἐν τῇ γεύσει τοῦ οἴνου, τοῦ ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ.

[01491] Κατ' ἔχωσε γὰρ ἡ μέθη τὸν λογισμὸν, καὶ ἡ ἀκρασία τὴν κατὰ τοῦ Θεοῦ μανίαν ἐγέννησε·

[01492] καὶ τὰ ἀφιερωμένα τῇ τοῦ Θεοῦ θεραπείᾳ σκεύη, ἃ Ναβουχοδονόσορ, ὁ πατὴρ αὐτοῦ, ἔλαβε μὲν, τοῦ Θεοῦ προδεδικότος, ἐτίμησε δὲ ὡς ἐνόμιζε, καὶ τῆς τῶν ἀνθρώπων ἠλευθέρωσε χρῆσιν, τούτοις ὡς κοινοῖς οὗτος ἐτόλμησε χρῆσασθαι·

[01493] οὐ γὰρ εἶπε μόνον, ἀλλὰ καὶ τὸ ἔργον τοῖς λόγοις ἐπέθηκεν.

[01494] γ'.

[01495] Ἡνέχθησαν γὰρ, φησὶ, τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκε Ναβουχοδονόσορ ἐκ τοῦ ναοῦ τοῦ Θεοῦ τοῦ ἐν Ἱερουσαλήμ.

[01496] Καλῶς δὲ τὴν τῆς ἀτοπίας ἔδειξεν ὑπερβολὴν, πρὸς τῷ ναῷ <sup>[81.1380]</sup> καὶ τοῦ Θεοῦ μνημονεύσας, καὶ τοῦ ναοῦ δὲ δεικνύς τὸ ἐπίσημον, τὴν τῆς Ἱερουσαλήμ προσηγوریαν προστέθεικε.

[01497] Ταῦτα γὰρ, φησὶ, τὰ σκεύη οὐ τισὶ τῶν δοκούντων, καὶ ὄνομα μόνον ἐχόντων, ἀνέκειντο θεῶν, ἀλλ' αὐτῷ τῷ ἐπὶ πάντων Θεῷ, ὃς τὴν τε Ἱερουσαλήμ ἐξελέξατο, καὶ τὸν ἐν αὐτῇ νεῶν τῆς οἰκείας ἐπλήρωσε δόξης.

[01498] Ἀλλὰ ταῦτα τὰ ἄψαυστα, καὶ τῷ Θεῷ τῶν ὅλων ἀνακείμενα, οὐχ ὡς δεομένω, ἀλλ' ὡς ἀποδεχομένω τῶν προσφερόντων τὸ εὐγνωμον, ὁ δυσσεβῆς βασιλεὺς εἰς μέσον ἐνεγκῶν, ἔπινεν ἐν αὐτοῖς·

[01499] οὐ μόνον δὲ αὐτὸς, ἀλλὰ καὶ οἱ μεγιστᾶνες αὐτοῦ, καὶ αἱ παράκοιτοι αὐτοῦ, καὶ αἱ παλλακαὶ αὐτοῦ ἔπινον οἶνον·

[01500] τουτέστι, μέθης ἐποίησεν ὄργανα τῆς θείας λειτουργίας τὰ ὄργανα, καὶ τὰς τῆς ἀκολασίας αὐτὸν ἐμφορούσας διὰ τούτων ἀπολαύειν τοῦ οἴνου προσέταξεν.

[01501] Ἐπειτα τῆς ἀσεβείας τὸ ἔσχατον ὑποδεικνύς ὁ προφήτης ἐπήγαγε·

[01502] δ'.

[01503] Καὶ ἤνεσαν τοὺς θεοὺς τοὺς χρυσοῦς, καὶ ἀργυροῦς, καὶ χαλκοῦς, καὶ σιδηροῦς, καὶ ξυλίνους, καὶ λιθίνους.

[01504] Κραιπαλῶν γὰρ ὁ παμμίαιρος, καὶ τοῖς θεοῖς σκεύουσιν ἐντροφῶν, λήθην μὲν ἔσχε τοῦ τῶν ἀπάντων Δεσπότη, ὕμνοις δὲ τοὺς οὐκ ὄντας ἐγέγραψε θεοὺς, ἐξ ὕλης ἀψύχου πεποιημένους, καὶ οὐδὲ ἀπὸ τῆς τέχνης τὸ ἐνεργεῖν ἠρῆσαν·

[01505] μόνην δὲ μορφήν δεξαμένους ἐνεργείας ἐστερημένην.

[01506] Ἀλλ' οὐκ ἠνέσχετο τῶν ὅλων ὁ Πρύτανης, τῇ μακροθυμίᾳ, καὶ τοὺς τῆνικαδὲ ἀνθρώπους, καὶ τοὺς μετ' ἐκείνους λυμήνασθαι·

[01507] παραυτίκα δὲ τὴν οἰκείαν δείκνυσιν δύναμιν.

[01508] ε'.

[01509] Ἐν αὐτῇ γὰρ, φησὶ, τῇ ὥρᾳ ἐξῆλθον ἀστράγαλοι χειρὸς ἀνθρώπου, καὶ ἔγραφον κατέναντι τῆς λαμπάδος, ἐπὶ τὸ κονίαμα τοῦ τοίχου τοῦ οἴκου τοῦ βασιλέως, καὶ ὁ βασιλεὺς ἐθεώρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης.

[01510] Ἐπειδὴ γὰρ τὰ ἐνεργείας ἀπάσης ἐστερημένα ὕμνησεν εἰδῶλα, καὶ τοῦ τῶν ἀπάντων Θεοῦ κατεφρόνησε, διδάσκει αὐτὸν ὁ τῶν ὅλων Δημιουργὸς τῆς θείας αὐτοῦ φύσεως τὸ ἀόρατον καὶ ἀσώματον.

[01511] Μόνους γὰρ αὐτῷ δακτύλους ὑποδείκνυσι γράφοντας, παιδεύων αὐτὸν, ὡς οὐδ' ἂν τούτους ἐθεάσατο, εἰ μὴ παρέσχεν αὐτὸς τῆς χρείας τὴν ἀφορμὴν·

[01512] μεγίστην δὲ καὶ οἱ σύσσιτοι ἐντεῦθεν ὠφέλειαν ἐλάμβανον, διδασκόμενοι τοῦ μὲν Θεοῦ πρὸς τῷ ἀσωμάτῳ καὶ ἀοράτῳ, τὸ δυνατόν·

[01513] τῶν δὲ ὑπ' αὐτῶν ὕμνηθέντων θεῶν, πρὸς τῷ ὕλικῳ καὶ ἀψύχῳ, τὸ παντελῶς ἀδρανές τε καὶ ἀσθενές.

[01514] Ὅτι δὲ πολὺ δέος ἄπασιν ἐνεργάσατο τοῦτο τὸ θαῦμα, ὁ προφήτης μεμαρτύρηκεν, οὕτως εἰπὼν·

[01515] α'.

[01516] Τότε τοῦ βασιλέως ἡ μορφή ἠλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάραξαν αὐτὸν, καὶ οἱ σὺν δεσμοὶ τῆς ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ τοῦτο τούτῳ συνεκρούοντο.

[01517] Εἰ δὲ δακτύλων γραφόντων θεωρία οὕτως ἐξεδειμάτωσε τὸν <sup>[81.1381]</sup> τὴν μεγίστην διέποντα βασιλείαν, ὡς καὶ τῶν ἄρθρων τὰς ἀρμονίας ὑπὸ τοῦ δέους διαλυθῆναι, τρόμον τε καὶ κλόνον ὑπομείναι τὰ μέλη, τί οὐκ ἂν ὑπ' ἐμμενεν ὁ θεομισῆς, πρηστήρας ἢ κεραυνὸς θεασάμενος, ἢ ἀγγέλου βλοσυρὸν

βλέποντας, καὶ τῷ καινοπρεπεῖ τῶν σχημάτων δεδιττομένους.

[01518] Τούτων γὰρ τὴν θέαν οὐδὲ ὁ μέγας Δανιὴλ ἀδεῶς ἐνεγκεῖν ἠδυνήθη.

[01519] Ἀληθῶς, Τί ὑπερηφανεύεται γῆ καὶ σποδός;

[01520] Τοσοῦτου τοίνυν δέους ἀναπλησθεῖς, ζ΄.

[01521] Ἐφώνησεν ἐν ἰσχυί τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους, Γαζαρηνοῦς.

[01522] Ὁ γὰρ φόβος εἰργάζετο τὴν βοήν, καὶ τῆς ψυχῆς ὁ θόρυβος μαθεῖν κατήπειγε τὴν ἀπόφασιν.

[01523] Εἶτα προτίθησιν ἄθλον τῷ τὴν γραφὴν ἀναγινώσκοντι καὶ τὴν ἐρμηνείαν ἐπάγοντι, ἐσθῆτα βασιλικήν, καὶ χρυσοῦν περιδέρομαιον, καὶ τὸ τὴν τρίτην τάξιν ἔχειν μετὰ τὸν βασιλέα.

[01524] Ἀλλὰ τῶν μὲν μάγων καὶ Χαλδαίων τὸ ἄθεον ἐξηλέγχετο·

[01525] εὐρεῖν γὰρ οὐκ ἴσχυον τὴν τῶν θεῶν γραμμάτων ἀνάγνωσιν, καὶ ταῦτα ἄθλου τοσοῦτου προκειμένου, καὶ λίαν αὐτοὺς προτρέποντος.

[01526] θ΄.

[01527] Ὁ δὲ βασιλεὺς Βαλτάσαρ ἐταράχθη, καὶ ἡ μορφή αὐτοῦ ἠλλοιώθη ἐπ' αὐτῷ, καὶ οἱ μεγιστάνες αὐτοῦ συνεταράττοντο.

[01528] Ἐντεῦθεν δῆλον, ὅτι τῆς τῶν ἄλλων ὠφελείας προμηθούμενος ὁ Δεσπότης, οὐκ εὐθύς τοῦ βασιλέως ἀφείλετο τὴν ζωὴν·

[01529] ἀλλὰ πρῶτον μὲν ὑπέδειξε τοῦ γράφοντος τοὺς δακτύλους.

[01530] Τούτῳ δὲ καταπλήξας καὶ δέος ἐνθετικῶς, παρ' εσκεύασε μὲν κληθῆναι τοὺς σοφοὺς τῶν Χαλδαίων, ἐξήλεγξε δὲ αὐτῶν τὸ ψευδές τε καὶ ἀσθενές, ἐν χρείᾳ δὲ τῆς τοῦ Δανιὴλ σοφίας κατέστησεν, ἵνα διὰ τῆς τούτου γλώττης, καὶ τοῦτον ἐλέγξη, καὶ τοὺς ἄλλους εὐεργετήσῃ, καὶ τούτων οὕτω γενομένων, τῆνικαῦτα τὴν τιμωρίαν ἐπαγάγη τῷ δυσσεβεῖ βασιλεῖ.

[01531] Ταραττομένων τοίνυν καὶ τοῦ βασιλέως, καὶ τῶν δαιτυμόνων, ι΄.

[01532] Ἡ βασίλισσα κατέναντι τῶν λόγων τοῦ βασιλέως, καὶ τῶν μεγιστάνων αὐτοῦ, εἰς τὸν οἶκον τοῦ πότου εἰσῆλθε.

[01533] Τουτέστι, βουλευομένων αὐτῶν τί πρακτέον, καὶ ἄλλων ἄλλα εἰσηγουμένων, ἃ τὸ δέος ἠνάγκαζεν, ἡ βασίλισσα εἰσελήλυθε.

[01534] Δοκεῖ δέ μοι αὐτὴ μήτηρ αὐτοῦ εἶναι·

[01535] αἱ γὰρ παρὰ κοιτοὶ σὺν ταῖς παλλακίσσι τοῦ δείπνου μετείχον·

[01536] ἔπινον γὰρ ἐν τοῖς σκεύεσι τοῖς χρυσοῖς καὶ ἀργυροῖς, αὐτὸς καὶ οἱ μεγιστάνες αὐτοῦ, καὶ αἱ παρὰ κοιτοὶ αὐτοῦ, τουτέστιν, αἱ γαμεταὶ αὐτοῦ, καὶ αἱ παλλακαὶ αὐτοῦ, αἱ οὐ κατὰ νόμον, ἀλλὰ δι' ἀκόλασίαν συνοῦσαι.

[01537] Αὐτὴ δὲ μετὰ τὸν θόρυβον εἰσελήλυθε, καὶ εἰκὸς ἦν ὡς γεγηρακυῖαν τῆς μέθης ἐκείνης καὶ τῶν κορδακισμῶν, ἤγουν ὀρχησμῶν, τῆνικαῦτα μὴ μετέχειν.

[01538] Καὶ ἀπεκρίθη, φησὶν, ἡ βασίλισσα, καὶ εἶπε·

[01539] Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.

[01540] Τοῦτο δὲ, ὡς ἔοικε, πρόσρησις ἦν τοῖς τότε <sup>[81.1384]</sup> βασιλεῦσιν ὑπὸ τῶν ἀρχομένων προσφερομένη.

[01541] Καὶ μέχρι δὲ νῦν τὸ ἔθος τοῦτο κεκράτηκεν·

[01542] αἰωνίους γὰρ καλεῖν τινες τῶν ἀνοήτων καὶ τοὺς νῦν βασιλεῖς εἰώθασιν, καὶ ἐν ταῖς συγγραφαῖς δὲ τῶν συμβολαίων τοῦτο τινες προσγράφουσιν, ἀμαθία μᾶλλον ἢ ἄσε βεῖα δουλεύοντες.

[01543] Φησὶ τοίνυν ἡ βασίλισσα·

[01544] Μὴ ταραττέτωσάν σε οἱ λογισμοὶ σου, καὶ ἡ μορφή σου μὴ ἀλλοιούσθω.

[01545] Εἶτα τὴν αἰτίαν ἐπάγει, δι' ἣν ἐκβάλλει τὸ δέος·

[01546] ια΄.

[01547] Ἔστιν ἔτι, φησὶν, ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐν ᾧ Πνεῦμα Θεοῦ ἅγιον ἐν αὐτῷ, καὶ ἐν ταῖς ἡμέραις τοῦ πατρὸς σου γρηγόρησις καὶ σύνεσις εὐρέθη ἐν αὐτῷ.

[01548] Ἔστι δὲ καὶ ἐντεῦθεν κατανοῆσαι, ὡς μήτηρ αὐτοῦ μᾶλλον ἔστιν αὕτη·

[01549] διὸ καὶ τὰ πάλαι γεγεννημένα ὡς ἀγνοοῦντα διδάσκει, καὶ τὸν μακάριον Δανιὴλ δῆλον αὐτῷ ποιεῖ, καὶ Θεοῦ Πνεύματος ἀνάπλεων εἶναι ὁμολογεῖ, καὶ αὐτοῖς τοῖς τοῦ Ναβουχοδονόσορ κέχρηται λόγοις.

[01550] Ταυτὰ γὰρ κάκεῖνος ἔφη περὶ τοῦ Δανιὴλ, προστέθεικε δὲ, ὅτι Καὶ ἐν ταῖς ἡμέραις τοῦ πατρὸς σου γρηγόρησις καὶ σύνεσις εὐρέθη ἐν αὐτῷ.

- [01551] Γρηγόρησιν δὲ ἐκάλεσε τὴν τῆς ψυχῆς νῆψιν καὶ τὴν σύν εἰσιν, τῶν κεκρυμμένων τὴν κατανόησιν, καὶ τῶν τοὺς πολλοὺς λανθανόντων τὴν θεωρίαν.
- [01552] Καὶ ὁ βασιλεὺς, φησὶ, Ναβουχοδονόσορ ὁ πατὴρ σου ἄρ χοντα ἐπαοιδῶν, μάγων, Χαλδαίων, Γαζαρηνῶν κατέστησεν αὐτόν.
- [01553] Εἶτα καὶ τὴν αἰτίαν προστίθησιν·
- [01554] ιβ΄.
- [01555] Ὅτι πνεῦμα περισσὸν ἐν αὐτῷ.
- [01556] Ἀντὶ τοῦ, Ὑπερβάλλουσαν ἔχει τὴν τοῦ Πνεύματος χάριν.
- [01557] Ἐπειτα καταλέγει τῆς πνευματικῆς ἐνεργείας τὰ εἶδη.
- [01558] Καὶ φρόνησις, φησὶ, καὶ σύνεσις, συγκρίων ἐνύπνια, καὶ ἀναγγέλλων κρατούμενα, καὶ λύων συνδέσμους, Δανιήλ.
- [01559] Οὗτος γὰρ θείου Πνεύματος δοχεῖον γενόμενος, σοφῶς μὲν ἅπαντα βουλευέται, συνετῶς δὲ ἅπαντα φθέγγεται τὰ δὲ τῶν ἐνυπνίων αἰνίγματα δηλα ποιεῖ, καὶ τὰ ἀσαφῆ τινὶ κεκρυμμένα τῆς ἀσαφείας ἐλευθεροῖ, καὶ οἷον ὑποδέσμους τινὰς ὄντα καὶ σήμαντρα, καὶ ὡς ἐν ταμείοις φρουρούμενα τῶν δεσμῶν ἀπαλλάττων, διαλύει τε καὶ ἀνοίγνυσι, καὶ εἰσω τούτων τοὺς βουλομένους ποιεῖ·
- [01560] τοῦτο γὰρ σημαίνει τό·
- [01561] Ἀναγγέλλων κρατούμενα καὶ λύων συνδέσμους, Δανιήλ.
- [01562] Τούτου, φησὶ, χάριν ὁ βασιλεὺς ἐπέθηκεν αὐτῷ ὄνομα Βαλτάσαρ.
- [01563] Ἐπειδὴ γὰρ εἶδεν αὐτὸν ὑπὸ θείας φωτιζόμενον ἐνεργείας, τῆς τοῦ Θεοῦ αὐτοῦ προσηγορίας ἠξίωσε.
- [01564] Νῦν οὖν κληθῆτω Δανιήλ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖ σοι.
- [01565] Καὶ οὐ λέγει, Κληθῆτω Βαλτάσαρ·
- [01566] τῇ γὰρ πείρᾳ μεμαθη κότες τοῦ προφήτου τὴν δύναμιν, προτιμῶσι τῆς Χαλδαίας τὴν Ἑβραϊαν προσηγορίαν·
- [01567] οὐ χάριν ἐφεξῆς λοιπὸν αὐτὸν Δανιήλ ὀνομάζουσι.
- [01568] ιγ΄.
- [01569] Τότε γὰρ, φησὶ, Δανιήλ εἰσῆλθεν ἐνώπιον <sup>[81.1385]</sup> τοῦ βασιλέως, καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιήλ·
- [01570] Σὺ εἶ Δανιήλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας;
- [01571] Ἔοικεν οὗτος ὑπὸ πολλῆς δυσσεβείας μετὰ τὴν τοῦ πατρὸς τελευτήν τὴν τοῦ Δανιήλ συνουσίαν φυγῶν·
- [01572] διὸ παραυτίκα τῷ δέει καταπλαγεῖς, τοὺς μὲν μάγους καὶ τοὺς Χαλδαίους καλεῖ, τοῦ δὲ προφήτου καὶ τὴν μνήμην τῆς διανοίας ἐξέβαλεν.
- [01573] Ἐπειδὴ δὲ ἡ μήτηρ αὐτοῦ ἀνέμνησε τῶν ἐπὶ τοῦ πατρὸς γεγενημένων θαυμάτων, καὶ κληθεὶς εἰσῆλθεν ὁ Δανιήλ, ἐπέγνω μὲν αὐτὸν παραυτίκα·
- [01574] οὐ γὰρ ἂν, εἴπερ ἠγνόησε, τοῦ γένους ἀνέμνησε, καὶ τὴν αἰχμαλωσίαν τῆς Ἰουδαίας εἰς μέσον παρήγαγεν.
- [01575] Πυνθάνεται δὲ ὁμῶς, καὶ φησὶ·
- [01576] Σὺ εἶ Δανιήλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας;
- [01577] Καὶ μηδέπω συνομολογήσαντος ἐκείνου·
- [01578] ιδ΄.
- [01579] Ἦκουσα, φησὶ, περὶ σοῦ, ὅτι Πνεῦμα ἅγιον ἐν σοί, καὶ γρηγόρησις, καὶ σύνεσις, καὶ σοφία περισσὴ εὐρέθη ἐν σοί.
- [01580] Ἀρμόττει καὶ περὶ τούτου λέγεσθαι, ὃ περὶ τοῦ Ἰσραὴλ ἔλεγεν ὁ Προφήτης·
- [01581] Ὅταν ἀπέκτεινεν αὐτούς, τότε ἐξεζήτουν αὐτόν.
- [01582] Ἴδου γὰρ καὶ τοῦτον τὸ τῆς θείας δυνάμεως κατηνάγκασε δέος, τὸν ὄντα Θεὸν ἀντὶ τῶν οὐκ ὄντων ὀνομάζειν Θεὸν, καὶ τοῦ ἁγίου Πνεύματος τὴν χάριν ὑμνεῖν, καὶ κατηγορεῖν μὲν τῶν σοφῶν Βαβυλῶνος, ὡς τὴν θεῖαν οὐ δυναθέντων γινῶναι γραφήν, παρκαλεῖν δὲ τὸν τοῦ Θεοῦ προφήτην δηλα ποιῆσαι τὰ ἀγνοούμενα.
- [01583] Ὑπισχνεῖται δὲ αὐτῷ καὶ τὴν πορφυρίδα δώσειν, καὶ τὸν μανιάκιον, καὶ τρίτην τάξιν τῆς βασιλείας.
- [01584] Ἀλλ' ὁ μακάριος Δανιήλ, γελάσας τοῦ δυσσεβοῦς τὰς βασιλικὰς ὑποσχέσεις, εἶπεν αὐτῷ·

- [01585] Τὰ δόματά σου σοὶ ἔστω, καὶ τὴν δωρεὰν τῆς οἰκίας σου ἐτέρω δός·
- [01586] ἐγὼ δὲ γραφὴν ἀναγνώσομαι τῷ βασιλεῖ, καὶ τὴν σύγκρισιν γνωρίσω σοὶ, βασιλεῦ.
- [01587] Ἀποστολικὴ τῷ ὄντι τῶν προφητῶν ἢ φωνή·
- [01588] Καὶ γὰρ ἐκεῖνους ὁ Κύριος κήρυκας ἀποστέλλων πᾶσιν ἀνθρώποις, παρεκελεύσατο, λέγων·
- [01589] Δωρεὰν ἐλάβετε, δωρεὰν δότε.
- [01590] Καὶ ὁ μακάριος οὗτος προφήτης ἔλεγε τῷ βασιλεῖ·
- [01591] Τὰ δόματά σου σοὶ ἔστω, καὶ τὴν δωρεὰν τοῦ οἴκου σου ἐτέρω δός·
- [01592] ἐγὼ δὲ τὴν γραφὴν ἀναγνώσομαι τῷ βασιλεῖ, καὶ τὴν σύγκρισιν γνωρίσω σοὶ, βασιλεῦ.
- [01593] Οὐ γὰρ ἔμαθον τὰ θεῖα πωλεῖν, οὐδὲ μισθὸν ἀνθρώπου ὑπὲρ τῶν θείων μυστηρίων λαμβάνειν·
- [01594] προῖκα τοίνυν δέχου τῶν ἀγνοουμένων τὴν γνώσιν.
- [01595] ιη', ιθ'.
- [01596] Ὁ Θεὸς, φησὶν, ὁ ὑψιστος, τὴν βασιλείαν καὶ τὴν μεγαλωσύνην, καὶ τὴν τιμὴν, καὶ τὴν δόξαν ἔδωκε Ναβουχοδονόσορ, τῷ πατρὶ σου.
- [01597] Καὶ ἀπὸ τῆς μεγαλωσύνης, ἧς ἔδωκεν αὐτῷ, πάντες λαοὶ, καὶ φυλαὶ, καὶ γλώσσαι ἦσαν τρέμοντες αὐτὸν, καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ.
- [01598] Μὴ νομίσης, φησὶν, ὅτι τῆς οἰκείας ῥώμῃ χρησάμενος ὁ σὸς πατὴρ ἄπασαν τὴν οἰκουμένην ὑπέταξε, καὶ τὰ <sup>181.1388</sup> μυρία τῶν ἐθνῶν γένη γλώσσαις χρώμενα διαφόροις ὑπὸ μίαν ἐποιήσατο βασιλείαν.
- [01599] Ὁ γὰρ τῶν ὄλων Δεσπότης, τῶν ἀπάντων Ποιητής, ὁ σοφῶς ἅπαντα πρυτανεύων, αὐτῷ δέδωκε τὴν βασιλείαν, καὶ διὰ τὸν θεῖον ὄρον ὁ τοῦ πατρὸς σου φόβος τοῖς ὑπηκόοις ἐπέκειτο.
- [01600] Καὶ οὐς ἐβούλετο αὐτὸς ὑψοῦ, καὶ οὐς ἐβούλετο αὐτὸς ἐταπεῖνου.
- [01601] Τοσαύτην, φησὶν, ἔλαβε παρὰ τοῦ Θεοῦ τὴν ἐξουσίαν, ὡς δύνασθαι καὶ τοὺς ἐν ὑψεῖ ὄντας ταπεινοὺς ἀποφαίνειν, καὶ τοὺς ἀφανεῖς λίαν καὶ εὐτελεῖς περιβλέπτους ποιεῖν.
- [01602] κ'.
- [01603] Καὶ ὅτε ὑψώθη ἡ καρδία αὐτοῦ, καὶ τὸ πνεῦμα αὐτοῦ ἐκραταιώθη τοῦ ὑπερηφανεύσασθαι, κατηνέχθη ἀπὸ θρόνου τῆς βασιλείας αὐτοῦ.
- [01604] Ὡσπερ γὰρ, φησὶν, αὐτὸς οὐς ἐβούλετο ὑψοῦ, καὶ οὐς ἐβούλετο ἐταπεῖνου, οὐ ψήφω πάντως δικαίᾳ τοῦτο ποιῶν·
- [01605] οὕτως ὁ τῶν ἀπάντων Βασιλεὺς καὶ Δεσπότης ἔδωκε μὲν ὡς ἠθέλησε, τῷ πατρὶ σου τὴν βασιλείαν, θεασάμενος δὲ αὐτὸν ἀμέτρον φρονήματι κεχημένον, ἀλαζονικῶς τε καὶ τετυφωμένως τὴν βασιλείαν ἰθύνοντα, καὶ τῆς ὑπερηφανίας τὴν νόσον δεξάμενον, καὶ τῶν βασιλικῶν αὐτὸν ἐστέρησε θρόνων, καὶ τὴν παρὰ πάντων αὐτῷ προσφερομένην τιμὴν ἀφείλετο.
- [01606] Οὐ μόνως δὲ αὐτὸν τῆς βασιλείας ἐγὺ μνωσε, ἀλλὰ καὶ τῶν κοινῶν συλλόγων ἐξήλασε, καὶ φρενοβλαβείᾳ καὶ λύττη παραδοὺς, ὄνοις ἀγρίοις καὶ θηρίοις συνδιάγειν παρεσκεύασεν.
- [01607] Ὡν γὰρ τὸ ἄγριον ἐμιμήσατο, τούτων τὸν βίον ἐδέξατο.
- [01608] Ἀναμνησκει δὲ αὐτὸν, ὅτι καὶ πόαν ἤσθιεν δίκην βοῶν, καὶ γυμνὸς περινοστῶν, καὶ ὑπαίθριος ταλαιπωρῶν, τὴν μὲν προτέραν τοῦ σώματος ἀπέβαλε χροῶν, ἐτέραν δὲ εἰσεδέξατο, ἦν ὁ κρυμὸς τε καὶ ὁ φλογμὸς ἀπειργάσατο.
- [01609] Καὶ ταῦτα πάντα, φησὶν, ὑπέμεινεν, ἕως οὗ ἔγνω, ὅτι κυριεύει ὁ Ὑψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἐὰν δόξη δίδωσιν αὐτήν.
- [01610] Ἀλλ' ἐκεῖνος μὲν τῆς πείρας τὸ δέον μεμάθηκε, καὶ δι' αὐτῶν ἐδιδάχθη τῶν πραγμάτων, ὡς τῶν μὲν ἀνθρώπων βέβαιον οὐδὲν, ὁ δὲ τῶν ἀπάντων Θεὸς, αἰώνιον ἔχων τὸ κράτος, ὡς θέλει κυβερνᾷ τὰ ἀνθρώπινα, καὶ οἷς ἂν ἐθελήσῃ τῆς βασιλείας ὀρέγῃ τὴν δωρεάν.
- [01611] κβ'.
- [01612] Σὺ δὲ, φησὶν, ὁ υἱὸς αὐτοῦ Βαλτάσαρ, οὐκ ἐταπεινώσας τὴν καρδίαν σου κατενώπιον τοῦ Θεοῦ, οὐ ταῦτα πάντα ἔγνως·
- [01613] Τοῖς γὰρ τοῦ σου πατρὸς οὐκ ἐσωφρονίσθης κακοῖς, οὐδὲ μανθάνειν ἠθέλησας ἐξ ὧν ἐκεῖνος πέπονθεν, τοῦ Θεοῦ τὴν ἰσχύν.
- [01614] κγ'.
- [01615] Ἀλλ' ἐπὶ τὸν Κύριον τοῦ οὐρανοῦ ὑψώθης.
- [01616] Καλῶς διδάσκει τοὺς παρόντας, μὴ προσκυνεῖν τὰ ὀρώμενα, ἀλλὰ τὸν τούτων Δημιουργὸν καὶ Δεσπότην·
- [01617] καὶ κατὰ ταῦτ' αὐτὸν καὶ τοῦ βασιλέως διελέγχει τὸν τύπον, καὶ διδάσκει, ὡς ὁ μέγιστος οὐρανὸς δημιουργὸν ἔχει τὸν ἀόρατον Θεόν.

- [01618] Σὺ δὲ, φησὶν, ὑψηλοῦ [81.1389] τέραν ἀπέφηνας τὴν καρδίαν σου, οὐ τοῦ οὐρανοῦ, ἀλλὰ τοῦ Θεοῦ τοῦ οὐρανοῦ, τοῦ Κυρίου πάσης κτίσεως.
- [01619] Οὐ γὰρ ἂν, εἰ μὴ τοσοῦτον τύφον ἐνόσησας, τὰ σκεῦη τοῦ οἴκου αὐτοῦ ἐνεχθῆναι προσέταξας.
- [01620] Καὶ σὺ καὶ οἱ μεγιστάνες σου, καὶ αἱ παράκοιτοί σου, καὶ αἱ παλλακαὶ σου ἐπίνετε οἶνον ἐν αὐτοῖς·
- [01621] τουτέστιν, εἰς οἰνοφλυγίαν καὶ μέθην ἀπεχρήσω τοῖς τῷ Θεῷ ἀνακειμένοις σκεύεσιν.
- [01622] Εἶτα τὴν τῆς ἀσεβείας ὑπερβολὴν τραγωδῶν, Καὶ τοὺς θεοὺς, φησὶ, τοὺς χρυσοῦς, καὶ ἀργυροῦς, καὶ χαλκοῦς, καὶ σιδηροῦς, καὶ ξυλίνους, καὶ λιθίνους ἤνεσας.
- [01623] Καὶ ἐπιμένων τῇ κωμῳδίᾳ·
- [01624] Οἱ οὐ βλέπουσι, καὶ οὐκ ἀκούουσι, καὶ οὐ γινώσκουσι.
- [01625] Καὶ μὴν ἠδύνασαι συνιδεῖν τὸ ἐκείνων ἀδρανές, ἕκ τε τῆς ὕλης, καὶ ἐκ τῆς ἐπικειμένης αὐτῇ τέχνης, καὶ πρὸς τούτοις ἐκ τῆς τῶν μορίων ἀναισθησίας·
- [01626] γνῶσεως γὰρ, καὶ ὄψεως, καὶ ἀκοῆς ἐστέρηται, καὶ τῶν αἰσθήσεων οὐδὲ τὴν μίαν ἐνέργειαν ἔσχον, ἀλλὰ μόνον γυμνὰ τὰ ἰνδάματα.
- [01627] Σὲ δὲ οὐδὲ τοῦτο ἔπεισε συνιδεῖν τὸ δέον, ἀλλὰ τοὺς μὲν θεοὺς ὠφέλειν μὴ δυναμένους αἰνῶν διατελεῖς.
- [01628] Τὸν δὲ Θεὸν, οὐ ἠπνοῆ σου ἐν τῇ χειρὶ αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ σου, αὐτὸν οὐκ ἐδόξασας.
- [01629] Καλῶς δὲ, καὶ μάλα σοφῶς ἐκ παραλλήλου θετικῶς τὰ τε εἰδῶλα καὶ τὸν τῶν ἀπάντων Θεὸν, διὰ τὴν τῶν ἀκουόντων ὠφέλειαν, καὶ δεῖξας ἐκεῖνα μῆτε βλέποντα μῆτε ἀκούοντα, οὐκ ἐπήγαγε περὶ τοῦ τῶν ὄλων Θεοῦ, ὅτι βλέπει, καὶ ἀκούει, καὶ γινώσκει, ἀλλὰ τὸ μείζον ἀπάντων τέθεικεν, ὅτι Ἡ ζωὴ σου καὶ αἱ ὁδοὶ σου ἐν τῇ χειρὶ αὐτοῦ·
- [01630] μείζον γὰρ ἐστὶ τοῦ ζῆν τὸ καὶ τοῖς ἄλλοις παρέχειν ζωὴν, καὶ ἀφαιρεῖσθαι πάλιν αὐτὴν ὅταν θέλῃ.
- [01631] Ἔδειξε τοίνυν, ὅτι τὰ μὲν εἰδῶλα καὶ ζωῆς καὶ αἰσθήσεως ἀπάσης ἐστέρηται·
- [01632] ὁ δὲ τῶν ὄλων Δεσπότης Θεὸς πάσης τῆς ζωῆς ἐστὶ χορηγός, καὶ ταύτην δίδωσίν τε καὶ λαμβάνει, κυβερνῶν ὡς θέλει.
- [01633] Ἀλλ' ὅμως, φησὶ, τοῦτον τὸν τοιοῦτον, τὸν τοσοῦτον, τὸν τῆς ζωῆς καὶ τελευτῆς ἐξουσίαν ἔχοντα, τὸν βασιλέα χειροτονοῦντα καὶ καταλύοντα, τοῦτον οὐ μόνον οὐχ ὑμνήσας, μᾶλλον δὲ καὶ ἐμπαροινῶν διατελεῖς, τοῖς ἀφορισθεῖσιν αὐτῷ σκεύεσιν ἐν τρυφῶν.
- [01634] κδ'.
- [01635] Διὰ τοῦτο ἐκ προσώπου αὐτοῦ ἀπεστάλη ἀστράγαλος χειρὸς, καὶ τὴν γραφὴν ταύτην ἐνέταξεν.
- [01636] Καὶ οὐκ εἶπεν, Αὐτὸς γέγραφεν, ἀλλ', Ἀπεστάλη ἐκ προσώπου αὐτοῦ ἀστράγαλος χειρὸς·
- [01637] τουτέστι, γὰρ φῆναι προσέταξε, καὶ οὐδὲ ὄλον ἔδειξέ σοι τὸν γράψαντα, ἀλλ' ἐξελέγξαι σου τὸν τύφον ἐθελήσας, μόνοις σε δακτύλοις ἐξέπληξε, καὶ τοσοῦτου δέους ἐνέπλησε.
- [01638] Μάθε δὲ, φησὶ, καὶ αὐτὴν τὴν γραφὴν, καὶ τῆς γραφῆς ἐρμηνείαν.
- [01639] κε', κἀ'.
- [01640] Ἡ μὲν οὖν γραφὴ ἐστὶν αὕτη·
- [01641] Μανὴ, Θεκέλ, Φαρές·
- [01642] τὸ δὲ σύγκριμα τοῦ ῥήματος τοῦτο.
- [01643] [81.1392] Σύγκριμα δὲ τὴν ἐρμηνείαν καλεῖ.
- [01644] Μανή·
- [01645] ἐμέ τρησεν ὁ Θεὸς τὴν βασιλείαν σου, καὶ ἐπλήρωσεν αὐτήν·
- [01646] τουτέστιν, εἶδέ σε τῆς βασιλείας ἀνάξιον, καὶ ταύτης γυμνὸν ἐδοκίμασεν ἀποφῆναι.
- [01647] κζ'.
- [01648] Θεκέλ·
- [01649] ἐστάθη ἐν ζυγῷ, καὶ ἠύρεθη ὥστε ροῦσα.
- [01650] Ἐδίδαξε δὲ οὐκ ἐκείνον μόνον, ἀλλὰ καὶ ἡμᾶς διὰ τούτων ὁ προφήτης, ὡς οὐδὲν ἀστάθμητον παρὰ τῷ Θεῷ, ἀλλὰ καὶ ὁ ἔλεος καὶ ἡ μακροθυμία μέτρον τινὶ καὶ σταθμῷ τοῖς ἀνθρώποις παρέχεται.

- [01651] Ἐπειδὴ τοίνυν, φησὶ, ὑπερέβης τῆς φιλανθρωπίας τοὺς ὅρους, δέχου τὴν θεῖαν ἀπόφασιν.
- [01652] κη'.
- [01653] Φαρές·
- [01654] διηρέθη ἡ βασιλεία σου, καὶ ἐδόθη Μήδοις καὶ Πέρσαις.
- [01655] Ἀναγκαῖον δὲ ζητῆσαι, τί δήποτε τὸν μὲν Ναβουχοδονόσορ παιδεύσας ὁ τῶν ὅλων Θεὸς πάλιν εἰς τὴν βασιλείαν ἐπανήγαγε, τοῦ τον δὲ παραυτίκα καὶ τῆς βασιλείας ἐστέρησε, καὶ τῆς ζωῆς.
- [01656] Σκοποῦντες τοίνυν εὐρίσκομεν, πρῶτον μὲν, ὅτι Ναβουχοδονόσορ ἕτερον ἀσεβείας τίσαντα δίκας οὐκ ἐθεάσατο, διὸ καὶ συγγνώμης αὐτὸν ἤξιω σεν ἡ δικαία τοῦ Θεοῦ ψήφος·
- [01657] οὗτος δὲ, τὴν μεγίστην τοῦ πατρὸς θεασάμενος τιμωρίαν, οὐδὲν ἐκεῖθεν ἀπώνατο.
- [01658] Εἰκότως τοίνυν ὁ δίκαιος κριτὴς ἐπ' ἐκεῖ νου μὲν ὀητῶ χρόνῳ τὴν τιμωρίαν περιώρισε, τοῦτον δὲ οὐδεμιᾶς συγγνώμης ἤξιωσεν.
- [01659] Ἄλλως τε καὶ πάντα προορῶν ὁ Θεὸς τὰ ἐσόμενα, καὶ οὕτως αὐτὰ σαφῶς γινώσκων ὡς ἤδη γενόμενα, ἐκείνου μὲν προειδῶς τὴν μεταμέλειαν, οὕτω τὰ κατ' αὐτὸν ὠκονόμησε, τούτου δὲ προγινώσκων τὴν μέχρι τέλους ἀσέβειαν, τῷ θανάτῳ καταλύει τῆς ἀσεβείας τὴν αὐξησιν.
- [01660] Εὐθὺς δὲ ἀκούσας Βαλτάσαρ τῶν ὑπὸ τοῦ Δανιὴλ ἐρ μηνευθέντων, ἐκέλευσεν αὐτὸν τὸ προκείμενον ἄθλον λαβεῖν, τὴν πορφύραν, καὶ τὸν μανιάκην τὸν χρυσοῦν·
- [01661] εἶτα τοῦτον αὐτὸν διακοσμήσας τὸν τρόπον, τῇ τοῦ κήρυκος χρώμενος φωνῇ τοὺς ὑπηκόους ἐδίδα σκεν, ὡς τρίτον αὐτὸν τῆς βασιλείας ἀπέφηνεν ἄρχοντα.
- [01662] Ἀλλ' οὐδὲν τούτων τὴν θεῖαν ἀπόφασιν ἔλυσεν.
- [01663] λ'.
- [01664] Ἐν αὐτῇ γὰρ, φησὶ, τῇ νυκτὶ ἀνηρέθη Βαλτάσαρ, ὁ βασιλεὺς Χαλδαίων.
- [01665] Χαλδαῖον δὲ αὐτὸν ἐνταῦθα προσηγόρευσεν, ἵνα δείξη λοιπὸν τῆς Χαλδαϊκῆς βασιλείας τὸ τέλος.
- [01666] Ἀληθῶς φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος, κατὰ τὸν θεῖον Ἀπόστολον·
- [01667] φοβερὸν, τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ μακροθυμίας καταφρονεῖν, ἀλλὰ μὴ προσκυνεῖν καὶ θεραπεύειν εἰς δύναμιν.
- [01668] Τίς γὰρ σκληρὸς γενόμενος, ἢ φησιν ὁ προφήτης, ἐναντίον Κυρίου ὑπέμεινε;
- [01669] Τούτου χάριν καὶ ὁ μακάριος παρεγγυᾷ Δαβὶδ·
- [01670] Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παροργισμῷ.
- [01671] Καὶ τοῦτο ἐρμηνεύων ὁ μακάριος παραινεῖ Παῦλος·
- [01672] Βλέπετε, <sup>[81.1393]</sup> ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος·
- [01673] ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, μέχρις ἂν οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτη τῆς ἁμαρτίας.
- [01674] Οἶδε γὰρ πολλάκις ἡ ἁμαρτία ταῖς ἡδοναῖς ἡμᾶς καταθέλογουσα, καθάπερ ἐκείνον τὸν ἀνόητον βασιλέα διὰ τῆς μέθης, οὕτω σκληρύνειν ἡμῶν τὴν καρδίαν καὶ ἀντίτυπον ἀποφαίνειν, ὡς καὶ τῆς ἀσεβείας τὴν νόσον ῥαδίως εἰς δέχεσθαι.
- [01675] Φύγωμεν τοίνυν, παρακαλῶ, τοῦ διαβόλου τὴν ἐξαπάτην, καὶ τὴν ἐπίμονον ἀρετὴν τῆς ἡδονῆς βραχεία κεχημένης προτιμήσωμεν ἁμαρτίας, ἵνα τῆς μὲν τοῦ Βαλτάσαρ κοινωνίας ἀποφανθῶμεν ἄλλοτριοι, τῆς δὲ τοῦ Δανιὴλ συμμορίας ἀπολαύσωμεν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01676] Ἀμήν.
- [01677] ΤΟΜΟΣ α'.
- [01678] Ναβουχοδονόσορ, Εὐιλὰδ Μαροδάχ υἱὸς αὐτοῦ, Βαλτάσαρ ἀδελφὸς αὐτοῦ·
- [01679] Δαρεῖος Μήδος, κατὰ Ἰώσηππον, υἱὸς τοῦ Ἀστυάγου, τοῦ δὲ Κύρου θεῖος πρὸς μητρός·
- [01680] ὁ δὲ Κύρος Πέρσης·
- [01681] Ἕλληνες Κυαξάρην αὐτὸν προσκαλοῦσιν.
- [01682] λα'.
- [01683] Καὶ Δαρεῖος ὁ Μήδος παρέλαβε τὴν βασιλείαν ὧν ἐτῶν ἐξήκοντα δύο.

- [01684] Ἡ μὲν τῶν Χαλδαίων βασιλεία τὸ τέλος ἔλαβε κατὰ τὴν θεϊάν πρόφῃσιν·
- [01685] εἰς δὲ Μήδους μεταβέβηκεν ἡ τῆς οἰκουμένης ἡγεμονία.
- [01686] Οὕτω δὲ καὶ ὁ Δανιὴλ προηγόρευσε, καὶ τὸ Φαρῆς ἤρμη νευσε·
- [01687] Δηρέθη γὰρ, φησὶν, ἡ βασιλεία σου, καὶ ἐδόθη Μήδοις καὶ Πέρσαις.
- [01688] Ἀλλὰ χρόνον ὀλίγον Δαρείου τοῦ Μήδου βασιλεύσαντος, Κύρος, παραλαβὼν τὴν ἀρχὴν, εἰς Πέρσας αὐτὴν μετατίθησιν.
- [01689] Ἰωσήππος δὲ ὁ ἱστοριογράφος τὸν Δαρείον μὲν υἱὸν τοῦ Αστυάγου εἶναι φησὶ, τοῦ δὲ Κύρου θεῖον πρὸς μητρὸς, τοὺς δὲ τῶν Ἑλλήνων συγγραφέας ἑτέρως αὐτοῦ τὸ ὄνομα τεθεικέναι·
- [01690] Κυαξάρην γὰρ αὐτὸν ἐκείνοι προσηγορεύκασιν.
- [01691] Λέγει δὲ, ὅτι κατὰ ταῦτον ἐπιστρατεύσαντες τῇ Βαβυλῶνι Δαρεῖός τε καὶ Κύρος, ὁ τούτου ἀδελφίδους, ἐκράτησαν τῆς πόλεως πολιορκίᾳ χρησάμενοι, καὶ τὸν Βαλτάσαρ ἀνείλον κατ' ἐκείνην τὴν νύκτα, καθ' ἣν ἐν τῷ τοίχῳ τὰς συλλαβὰς ἐκείνας γραφομένας ἐθεάσατο.
- [01692] Ἀλλ' οὐκ ἔα οὕτω πι<sup>[81.1396]</sup> στεῦναι τὰ ὑπὸ τοῦ μακαρίου Δανιὴλ συγγεγραμμένα·
- [01693] διδάσκει δὲ ἡμᾶς ἐν τῷ τέλει τοῦ κατὰ τὸν Δαρείον διηγήματος, ὅτι κατήθυνε Δανιὴλ ἐν τῇ βασιλείᾳ Δαρείου καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου, καὶ δείκνυσιν ἕτερον μὲν τοῦ Δαρείου βασιλείαν, ἕτερον δὲ τοῦ Κύρου.
- [01694] Εἰ δὲ μία αὐτοῖς κατὰ τῆς Βαβυλῶνος ἐγγόνει στρατεία, μία ἄρα ἦν καὶ ἡ βασιλεία·
- [01695] νῦν δὲ, ἄλλην μὲν ταύτην, ἄλλην δ' ἐκείνην εἶναι φησὶ.
- [01696] Καὶ ἐν τῷ τέλει δὲ τῆς προφητείας οὕτω φησὶν ὁ Δανιὴλ·
- [01697] Καὶ ὁ βασιλεὺς Αστυάγης προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ παρέλαβε τὴν βασιλείαν Κύρος ὁ Πέρσης.
- [01698] Οὐ τοί νυν Δαρεῖος καὶ Κύρος κατὰ ταῦτον βασιλεύσαντες, τὸν Βαλτάσαρ ἀνείλον·
- [01699] ἀλλ' ὁ μὲν Δαρεῖος ὁ Ἀσσοῦρου πρότερον, ὕστερον δὲ Κύρος ἐβασίλευσεν.
- [01700] Οὐδὲ ταῖς Ἑλληνικαῖς ἱστορίαις τὰ ὑπὸ τοῦ Ἰωσήπου εἰρημένα συμβαίνει.
- [01701] Οὐδὲ γὰρ ἐν ἐκείναις ἔστιν εὐρεῖν, τὸν Κυαξάρην τὸν τοῦ Αστυάγου υἱὸν αὐτὸν εἶναι τὸν Δαρείον, ὃν οὗτος ἔφη σὺν τῷ Κύρῳ τὴν στρατείαν κατὰ τῆς Βαβυλῶνος ποιησάμενον·
- [01702] ὥστε παντάπασιν ἀπίθανον εἶναι τὸν τοῦ Ἰωσήπου λόγον.
- [01703] Ἐγὼ δὲ τῇ θεῇ πειθόμενος Γραφῇ, τοῦ Ναβουχοδονόσορ εὐρίσκω τοῦτον θυγατριδοῦν·
- [01704] τῷ γὰρ Ἱερεμῖα παρακελευσάμενος ὁ Θεὸς δεσμὰ ἑαυτῷ περιθεῖναι, καὶ ταῦτα πέμψαι τοῖς πλησιοχώροις βασιλεύσι, τῷ τῶν Ἰδουμαίων, καὶ Μωαβιτῶν, καὶ Ἀμανιτῶν, Τυρίων τε καὶ Σιδωνίων, ταῦτα εἰπεῖν αὐτοῖς παρεγγύησεν·
- [01705] Οὕτως εἶπε Κύριος ὁ Θεὸς Ἰσραὴλ·
- [01706] Οὕτως ἐρεῖτε πρὸς τοὺς κυρίους ὑμῶν·
- [01707] Ἐγὼ ἐποίησα τὴν γῆν ἐν τῇ ἰσχύϊ μου τῇ μεγάλῃ, καὶ τῷ βραχίονί μου τῷ ὑψηλῷ, καὶ δώσω αὐτήν, ᾧ ἂν δόξη ἐν ὀφθαλμοῖς μου·
- [01708] ἔδωκα πᾶσαν τὴν γῆν τῷ βασιλεῖ Ναβουχοδονόσορ Βαβυλῶνος, δουλεύειν αὐτῷ, καὶ δουλεύουσιν αὐτῷ πάντα τὰ ἔθνη, καὶ τῷ υἱῷ αὐτοῦ, καὶ τῷ υἱῷ τοῦ υἱοῦ αὐτοῦ, ἕως ἂν ἔλθῃ ὁ καιρὸς τῆς γῆς αὐτῶν.
- [01709] Τοῦ τοίνυν Βαλτάσαρ υἱοῦ προσγορευθέντος ὑπὸ τοῦ Δανιὴλ, ζητητέον τὸν ἔκγονον.
- [01710] Εἰ δὲ τις ἀντιλέγει, Μήδον τὸν Δαρείον ὀνομάζεσθαι λέγων, μαθέτω ὡς οὐδὲν τοῦτο τῷ λόγῳ λυμαίνεται.
- [01711] Καὶ γὰρ ὁ Κύρος θυγατριδοῦς ὢν τοῦ Αστυάγου, ὃς Μήδος ἦν, καὶ Μήδων ἐβασίλευσε, Πέρσης ὀνομάζεται·
- [01712] ἐκ γὰρ τῆς πατρῴας συγγενείας φιλοῦσιν οἱ ἄνθρωποι τὰς ἐθνικὰς τιθέναι προσηγορίας.
- [01713] Εἰκὸς τοίνυν καὶ τὸν Δαρείον εἶναι μὲν Μήδου πατρὸς, Χαλδαίας δὲ μητρὸς, καλεῖσθαι δὲ τοῦτο ὅπερ ἦν ὁ πατήρ.
- [01714] Εἰ δ' οὐχ οὕτως ταῦτ' ἔχει, δεῖξάτωσαν οἱ βουλόμενοι τοῦ Ναβουχοδονόσορ τὸν ἔκγονον τῆς πατρῴας βασιλείας κληρονομήσαντα, καὶ οὐδὲν περὶ τούτου ζυγομαχήσομεν.
- [01715] Ὅτι γὰρ παναληθῆς τοῦ μεγάλου Ἱερεμίου ἡ πρόφῃσις, πᾶς τις εὖ φρονῶν ὁμολογήσειεν.
- [01716] Εἰ δὲ τινι προῖσταται μὴ εἶναι θυγατριδοῦν τοῦ Ναβουχοδονόσορ τὸν Δαρείον, ἀλλ' ὑἱδοῦν, διὰ τὸν τὸν προφήτην εἰρηκέναι·

- [01717] Δουλεύουσιν αὐτῷ, [81.1397] καὶ τῷ υἱῷ αὐτοῦ, καὶ τῷ υἱῷ τοῦ υἱοῦ αὐτοῦ·
- [01718] μαθέτω τῆς θείας Γραφῆς τὸ ἰδίωμα·
- [01719] ἔξ ἀρρένων γὰρ γενεαλογεῖν εἰωθυῖα, καὶ τὸν ἔκγονον εἰπεῖν ἔθελήσασα, υἱὸν τοῦ υἱοῦ προσηγόρευσεν.
- [01720] Ἀλλ' ὅτι μὲν τοῦ υἱοῦ οὐκ ἔστιν υἱός, ὁ μακάριος Δανιὴλ μαρτυρεῖ, λέγων·
- [01721] Δαρεῖος ὁ Μῆδος παρέλαβε τὴν βασιλείαν.
- [01722] Ὅτι δὲ μέχρις ἐκγόνων παραπέμψει τὴν βασιλείαν ὁ Ναβουχοδονόσορ, ὁ θεῖος προεῖπεν Ἱερεμίας.
- [01723] Ἐξ ἑκατέρας τοίνυν προφητείας εὐρεῖν δυνατὸν τὸ ἀληθές·
- [01724] ἓκ μὲν τῆς Ἱερεμίου, ὅτι καὶ ὁ ἔκγονος τοῦ Ναβουχοδονόσορ τῆς βασιλείας ἀνθέξει ται·
- [01725] ἓκ δὲ τῆς τοῦ μακαρίου Δανιὴλ, ὅτι Βαλτάσαρ τοῦ υἱοῦ τοῦ Ναβουχοδονόσορ, τῆς θείας ψήφῳ τελευτήσαντος, Δαρεῖος ὁ Μῆδος παρέλαβε τὴν βασιλείαν.
- [01726] Ἐντεῦθεν σκοπούμενοι, καὶ τὸ ἀψευδές τῶν προφητῶν ἐπιστάμενοι, εὐρίσκομεν τοῦτον Μῆδον μὲν ὄντα πατρόθεν, Χαλδαῖον δὲ ὄντα μητρόθεν, καὶ τοῦ Ναβουχοδονόσορ ἔκγονον.
- [01727] Ταῦτα μὲν οὖν ἡμεῖς ἑκατέρας προφητείας τὸ ἀληθές ζητήσαντες ἠύρομεν·
- [01728] ὡς δὲ φίλον ἑκάστῳ περὶ τούτου φρονεῖτω οὐδεμία γὰρ ἓκ τῆς περὶ τὸ γένος ἀμφιβολίας γενήσεται βλάβη.
- [01729] Φέρε τοίνυν, τῆς κατὰ μέρος ἐρμηνείας ἀψώμεθα.
- [01730] ΚΕΦΑΛΑΙΟΝ ζα'.
- [01731] Βασιλεύσας, φησὶν, ὁ Δαρεῖος (α', β'.) Ἔστησεν ἐπὶ τῆς βασιλείας αὐτοῦ σατράπας ἑκατὸν εἴκοσι, τοῦ εἶναι αὐτοῦς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ.
- [01732] Καὶ ἐπάνω αὐτῶν τακτικούς τρεῖς, καὶ ἦν Δανιὴλ εἷς ἐξ αὐτῶν, τοῦ ἀποδίδοναι αὐτοῖς τοὺς σατράπας λόγον, ὅπως ὁ βασιλεὺς μὴ ἐνοχλήται.
- [01733] Ἀληθῶς οὐδὲν ἀμ βλύνειν δύναται τὴν εὐσέβειαν, ἀλλὰ τὰς οἰκείας πανταχοῦ ἀκτίνας ἀφήσι, κἂν ἐν δούλῳ γένηται, κἂν ἐν αἰχμαλώτῳ, καὶ οὐδὲν ταύτης συσκιάσαι τὴν αἴγλην ἰσχύει, ἀλλὰ τὴν οἰκείαν ἀφήσιν ἀστραπὴν.
- [01734] Καὶ τοῦτο πολλαχόθεν μὲν καὶ ἀλλαχόθεν ἔστιν ἰδεῖν, μάλιστα δὲ ἓκ τῶν κατὰ τὸν μακάριον Δανιὴλ, ὃς δοῦλος καὶ δορυάλωτος γεγονώς, καὶ ξένην οἰκῶν, καὶ μεταξὺ βαρβάρων στρεφόμενος, διέλαμψε·
- [01735] ἐπὶ μὲν γὰρ τοῦ Ναβουχοδονόσορ προσεκυρήθη ὑπὸ τοῦ φοβερωτάτου βασιλέως.
- [01736] Διέπρεψε δὲ καὶ ἐπὶ τοῦ Βαλτάσαρ, περιβλεπτος δὲ ὡσαύτως ἦν καὶ ἐπὶ τοῦ Δαρείου·
- [01737] καὶ αἱ τῶν βασιλέων διαδοχαὶ μεταβολὴν αὐτῷ τῆς τιμῆς οὐκ εἰργάσαντο·
- [01738] ἀλλ' οἱ μὲν ἐσβέννυντο τῷ θανάτῳ, ὁ δὲ τὴν ἴσην ἐπὶ πάντων ἐκέκτητο λαμπηδόνα.
- [01739] Καὶ μὴν εἰώθασιν οἱ βασιλείαν ἢ τινα ἄλλην ἀρχὴν ἐγχειριζόμενοι, ἥκιστα θαρρόειν τοῖς τῶν προτέρων οἰκειοτάτοις·
- [01740] οὗτος δὲ παρὰ πᾶσι τὴν αὐτὴν ἐκέκτητο παρῳήσιαν, καὶ τοῦ ἴσου γέρωσ ἐτύχανε, τὴν αὐτὴν τε ἡγεμονίαν ἐπιστεύετο·
- [01741] ὥσπερ ἀμέλει καὶ ἐπὶ τοῦ Δαρείου εἷς τῶν τριῶν ἐγένετο τακτικῶν.
- [01742] Τακτικούς δὲ ἡγοῦμαι προσαγορεύεσθαι τοὺς νῦν καλουμένους ὑπάρχους, σατράπας δὲ τοὺς τῶν ἐθνῶν ἡγεμόνας·
- [01743] ἀλλὰ καὶ τῶν τακτικῶν εἷς ὢν ὁ μακάριος Δανιὴλ·
- [01744] [81.1400] γ'.
- [01745] Ὑπερενικά, φησὶ, καὶ τοὺς τακτικούς, καὶ τοὺς σατράπας, τοὺς τῶν ἐθνῶν ἡγεμόνας, κατ' ἐναντι, τουτέστιν ἐκ παραλλήλου, τιθέμενος, συγκρινόμενος καὶ παρεξεταζόμενος.
- [01746] Εἶτα λέγει τὴν αἰτίαν τῆς νίκης.
- [01747] Ὅτι πνεῦμα, φησὶ, περισσὸν ἐν αὐτῷ·
- [01748] τουτέστι, πολλῶν μείζονα καὶ πλείονα παρὰ τοῦ Θεοῦ τὴν χάριν ἐδέχετο.
- [01749] Μανθάνομεν δὲ ἐντεῦθεν, ὅτι καὶ τοῖς βιωτικὰς ἐγχειριζόμενοις ἀρχαῖς, κἂν εὐσεβείας ὦσιν ἄμοιροι, δίδοται τις θεοῦ χάρις σοφίας διὰ τὴν τῶν ἀρχομένων οἰκονομίαν.
- [01750] Καὶ τοῦτο ἠνίξατο ὁ μακάριος Δανιὴλ, εἰρηκώς·

- [01751] Ὅτι πνεῦμα περισσὸν ἦν ἐν αὐτῷ, τουτέστιν, ἀναλογοῦ σαν τῇ εὐσεβείᾳ τὴν χάριν ἐδέδεικτο.
- [01752] Καὶ τοῦτο θεὰ σάμενος, φησὶν, Ὁ βασιλεὺς κατέστησεν αὐτὸν ἐφ' ὅλης τῆς βασιλείας αὐτοῦ.
- [01753] Συνιείς γὰρ, ὅτι θεοφιλὴς ὁ ἀνὴρ καὶ τῆς ἄνωθεν ἀπολαύων ῥοπῆς, πᾶ σαν αὐτὸν ἐπέτρεψε τὴν βασιλείαν οἰκονομεῖν·
- [01754] ἀλλὰ τὸ μέγεθος τῆς τιμῆς τὸν φθόνον ἠρέθισεν·
- [01755] Οἱ δὲ τακτικοὶ καὶ οἱ σατράπαι ἐζήτουν, φησὶ, πρόφασιν εὐρεῖν κατὰ τοῦ Δανιὴλ ἐκ τῆς βασιλείας, ἥ, ὡς τινα τῶν ἀντιγράφων ἔχει, ἐκ πλαγίων τῆς βασιλείας·
- [01756] τουτέστι, πάντα ἐπραγματεύοντο, εἰς τοὺς τῆς βασιλείας νόμους πλημμελοῦντα αὐτὸν εὐρεῖν ἐφιέμενοι·
- [01757] ἀντὶ τοῦ, τὴν νῦν καλουμένην καθ' οσίων πλέξαι αὐτῷ βουλόμενοι.
- [01758] Ἀλλὰ διήμαρτον τοῦ σκοποῦ.
- [01759] Πᾶσαν γὰρ πρόφασιν, φησὶ, καὶ πᾶν παράπτωμα, καὶ ἀμπλάκημα οὐχ ἠῦρον ἐν αὐτῷ, ὅτι πιστὸς ἦν.
- [01760] Καὶ τὴν μαρτυρίαν ταύτην ἔσχηκεν ὁ μακάριος Δανιὴλ, οὐ παρὰ τῶν ἀγαπώντων μόνον, ἀλλὰ καὶ παρὰ τῶν ἐπιβουλεύοντων.
- [01761] Τὴν γὰρ περὶ τὸν Θεὸν φυλάττων εὐσέβειαν, εὐνοία πολλὴ καὶ περὶ τοὺς βασιλέας ἐκέχρητο.
- [01762] Ὡς δὲ μυρία τυρεὺ σαντες οὐχ ἠῦρον αὐτὸν εἰς τοὺς τῆς βασιλείας πλημμελοῦντα νόμους, ε'.
- [01763] Εἶπον, φησὶν, οἱ τακτικοί·
- [01764] Οὐχ εὐρήσομεν κατὰ Δανιὴλ πρόφασιν, εἰ μὴ ἐν νομίμοις Θεοῦ αὐ τοῦ.
- [01765] Εἰδότες γὰρ αὐτοῦ τῆς εὐσεβείας τὸ ἀκριβές, ἐκεῖ τὰ θήρατρα τῆς πονηρίας ἰστάσι.
- [01766] ἀ' θ'.
- [01767] Καὶ προσίασι τῷ βασιλεῖ οἱ τε τακτικοὶ καὶ οἱ σατράπαι, καὶ λέγουσιν αὐτῷ·
- [01768] Δαρεῖε βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι.
- [01769] Συνεβουλεύσαντο πάντες οἱ ἐν τῇ βασιλείᾳ σου στρατηγοὶ, καὶ τοπάρχαι, ὑπάτοι, καὶ σατράπαι, τοῦ στήσαι στάσει βασιλικῇ, καὶ ἐνισχύσαι ὀρισμὸν, ὅπως ὅς ἐὰν αἰτήση αἴτημα παρὰ παντός θεοῦ, ἢ ἀνθρώπου, ἕως ἡμερῶν τριάκοντα, ἀλλ' ἢ παρὰ σοῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων.
- [01770] Νῦν οὖν, βασιλεῦ, στήσον τὸν ὀρισμὸν, καὶ ἔκθεες τὴν γραφὴν, ὅπως μὴ ἀλλοιωθῇ τὸ δόγμα Μήδων καὶ Περσῶν, ὅπως ἂν <sup>[81.1401]</sup> μὴ παραλλαγῇ κατέναντι τούτου.
- [01771] Τότε ὁ βασιλεὺς Δαρεῖος ἐπέταξε τὴν συγγραφὴν καὶ τὸ δόγμα.
- [01772] Οὐδὲν τοῦ φθόνου μιαιώτερον·
- [01773] οὗτος καὶ ἀσεβῆσαι τούτους ἠνάγκασε, καὶ δυσσεβὲς προθεῖναι πεποιήκε δόγμα, ἀπειργον τοὺς βουλομένους εὐχὰς προσφέρειν Θεῷ.
- [01774] Οὐ γὰρ μόνον σφᾶς αὐτοὺς τοῦτο ποιεῖν κωλύουσιν, ἀλλὰ καὶ τοὺς ἄλλους ἅπαντας τοὺς ὑπὸ τῆς βασιλείας ὄντας.
- [01775] Καὶ ἵνα μὴ δῆλον γένηται τὸ κακούργημα, προστιθέασι τὸ μηδὲ παρὰ ἀνθρώπου αἰτῆσαι τι καὶ λαβεῖν ἐντὸς τῶν τριάκοντα ἡμερῶν·
- [01776] παρὰ μόνου δὲ τοῦ βασιλέως ἐν ἀπάσαις ταύταις ταῖς ἡμέραις ἐπαγγέλλειν τὴν χρεῖαν.
- [01777] Καὶ οὐ συνείδον οἱ τὸ ὀπτικὸν τῆς διανοίας τῷ φθόνῳ παραδεδωκότες, ὡς οὐ πάντα δύναται παρασχεῖν τοῖς αἰτοῦσιν ὁ βασιλεὺς·
- [01778] οὔτε γὰρ ὑγίαν, οὔτε ζῶν, οὔτε τὸ γενέσθαι παιδῶν πατέρας, οὔτε ὑετῶν ἀφθονίαν, οὔτ' ἄλλα πάντα, ἃ τὸν Θεὸν αἰτοῦντες λαμβάνομεν.
- [01779] Ἀλλὰ τὸ φρονεῖν ἀπολέσαντες ἀνατιθέασι τῷ βασιλεῖ τὰ τῷ Θεῷ προσήκοντα, πείθουσι δὲ καὶ τὸν ἀνόητον βασιλέα συμψηφίσασθαι καὶ κυρῶσαι τὰ δυσσεβῶς αἰτηθέντα.
- [01780] Ἀλλ' ὁ μακάριος Δανιὴλ οὐδὲ βραχὺ τῶν δυσσεβῶν τούτων νόμων φροντίσας, Εὐθύς εἰς τὸν οἶκον αὐ τοῦ, φησὶν, εἰσελθὼν, τῶν θυρίδων ἀνεωγμένων, ἐν τοῖς ὑπερφύοις αὐτοῦ, κατέναντι Ἱερουσαλήμ τρεῖς καιροὺς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐ τοῦ, καὶ προσευχόμενος, καὶ ἐξομολογούμενος ἐναντίον τῶν τῶν Θεοῦ, καθὼς ἦν ποιῶν ἔμπροσθεν.
- [01781] Ὅρα δὲ πόσα κατὰ ταῦτὸν ὁ λόγος ἠνίξατο, τοῦ μακαρίου Δανιὴλ τὴν εὐσέβειαν καὶ τὴν ἀνδρείαν μνηύοντα.
- [01782] Πρῶτον μὲν γὰρ Δανιὴλ, φησὶν, ἠνίκα ἔγνω, ὅτι ἐνετάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸν οἶκον αὐ τοῦ, τουτέστι, μαθὼν τὸν τεθέντα νόμον, καὶ σφόδρα καταφρονῶν, ἀντικρὺς ἐναντία δρῶν διετέλει·
- [01783] εἶτα καὶ ἕτερον τέθεικεν, ὁ σαφῶς αὐ τοῦ τὴν ἀνδρείαν μνηύει·
- [01784] Αἱ γὰρ θυρίδες, φησὶν, ἀνεωγμέναι.

[01785] Οὐ γὰρ κρύβδην, φησί, τὰς εὐχὰς ἐποιεῖτο, ἀλλὰ προφανῶς, καὶ πάντων ὁρώντων, οὐ φιλοτιμούμενος, ἀλλὰ τῆς δυσσεβείας τοῦ νόμου καταφρονῶν.

[01786] Πρὸς κειται δὲ καὶ ἕτερον, ταύτην αὐτοῦ τὴν ἀνδρείαν παραδηλοῦν·

[01787] Ἐν γὰρ τοῖς ὑπερώοις αὐτοῦ.

[01788] Οὐ γὰρ ἐν ἐπιπέδῳ, ἀλλ' ὡς ἐν περσιῶντι τινι προσέφε ρεν τῷ Θεῷ τὰς εὐχὰς, κατάδηλος ὢν ἅπασι, τῷ τε ἐφ' ὑψηλοῦ ἐστᾶναι, καὶ τῷ τὰς θυρίδας ἀναπε πταμένας ἔχειν.

[01789] Ἡὔχετο δὲ, φησί, κατέναντι Ἰερουσαλήμ·

[01790] τοῦτο δὲ οὐ μόνον τοὺς κατηγοροὺς παροξύνων ἐποίει, ἀλλὰ καὶ παλαιὸν νόμον πληρῶν.

[01791] Ὁ γὰρ Σολομῶν τὸν νεῶν ἐκείνων δειμάμενος, καὶ τῶν ἐγκαινίων ἐπιτελῶν τὴν πανήγυριν, προσήξατο μὲν τὴν θεῖαν χάριν ἐπικαλούμενος, καὶ ταύτης πλήρη γενέσθαι τὸν νεῶν ἰκετεύων.

[01792] Πρὸς δὲ ἑτέροις πλείστοις καὶ τοῦτο προστέθεικε·

[01793] Καὶ ἔσται, φησὶν, ἐὰν παραδῶς τὸν λαόν σου ἐν ὄπιον τῶν ἐχθρῶν αὐτῶν, καὶ αἰχμαλωτεύσουσιν αὐτὸν οἱ αἰχμαλωτίζοντες εἰς γῆν μακρὰν, ἢ [81.1404] ἐγγύς, καὶ ἐπιστρέψωσι καρδίας αὐτῶν ἐν τῇ γῇ οὗ μετηνέχθησαν ἐκεῖ, καὶ δεηθῶσί σου ἐν γῇ μετοικίας αὐτῶν, λέγοντες·

[01794] Ἡμάρτομεν, ἠδικήσαμεν, ἠνομήσαμεν, καὶ ἐπιστρέψωσι πρὸς σὲ ἐν ὅλῃ καρδίᾳ αὐτῶν, καὶ ἐν ὅλῃ τῇ ψυχῇ αὐτῶν, ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν οὐ μετήγαγες αὐτούς, καὶ προσεῦξονται πρὸς σὲ ὁδὸν γῆς αὐτῶν, ἧς δέδωκας τοῖς πατράσιν αὐτῶν, καὶ τῆς πόλεως, ἧς ἐξελέξω, καὶ τοῦ οἴκου, οὗ ὠκοδόμησα τῷ ὀνόματί σου, καὶ εἰς ἀκούσιν ἐκ τοῦ οὐρανοῦ, ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίαις αὐτῶν αἷς ἡμᾶρ τόν σοι, καὶ κατὰ πάντα τὰ ἀθετήματα αὐτῶν, ἃ ἠθέτησάν σε, καὶ δώης αὐτούς εἰς οἰκτιροὺς ἐνώπιον τῶν αἰχμαλωτευσάντων αὐτούς.

[01795] Ταῦτα δὲ πεπαιδευμένος ὁ μακάριος Δανιὴλ, κατέναντι Ἰερουσαλήμ τετραμμένος τὴν προσευχὴν ἐποιεῖτο·

[01796] οὐχ ἅπαξ δὲ τῆς ἡμέρας, ἀλλὰ καὶ τρις τοῦτο ποιῶν διετέλει.

[01797] Καὶ τὸ σχῆμα δὲ τὴν τῆς διανοίας δεικνύσει συντριβῆν.

[01798] Κάμπτων γὰρ ἐπὶ τὰ γόνατα αὐτοῦ διετέλει τὴν ἐξομολόγησιν προσφέρων τῷ Θεῷ.

[01799] Τούτων οὕτως γινομένων, οἱ τοῦ φθόνου δοχεῖα γενόμενοι γράφονται παρανομίας τὸν Δανιὴλ, καὶ τὸν τεθέντα νόμον ἀναγινώσκουσι, καὶ τὸν τε Δανιὴλ εἰσαγγέλλουσι, καὶ τὴν παράβασιν ἐξελέγχουσιν.

[01800] Ὁ δὲ βασιλεὺς ἤλγησε μὲν τῆς γραφῆς ἀκούων, συνήγορος δὲ ἀντι κριτοῦ γενόμενος, ἀθῶον δεικνύει τὸν Δανιὴλ ἐπειράτο·

[01801] τοῦτο γὰρ ἠνίξατο ἢ συγγραφὴ λέγουσα·

[01802] ἰδ'.

[01803] Τότε ὁ βασιλεὺς, ὡς τὸ ῥῆμα ἤκουσε, πολὺ ἐλυπήθη ἐπ' αὐτῷ, καὶ περὶ τοῦ Δανιὴλ ἠγωνίσαστο τοῦ ἐξελεῖσθαι αὐτόν.

[01804] Ἀλλ' οἱ κακοήθεις ἄνδρες ἐκεῖνοι, καὶ κακουργία συζῶντες, ἔγνωσαν τὸν τοῦ βασιλέως σκοπόν.

[01805] Τοῦτο γὰρ σημαίνει τὸ, Παρητήσαντο οἱ ἄνδρες ἐπὶ τὸν βασιλέα·

[01806] ἀντὶ τοῦ, συνήκαν ὡς τῷ Δανιὴλ συναγωνίζεται.

[01807] Εἶτα λέγουσι τῷ βασιλεῖ·

[01808] Γνωθὶ, βασιλεῦ, ὅτι τὸ δόγμα Μήδοις καὶ Πέρσαις, τοῦ πάντα ὀρισμὸν καὶ στάσιν, ἦν ἐὰν ὁ βασιλεὺς στήσῃ, οὐ δεῖ παραλλάξαι.

[01809] Οὐκ εἶ, φασὶ, κύριος, ἃ νενομοθέτηκας ἀνατρέψαι Μήδων γὰρ καὶ Περσῶν οἱ νόμοι παρακελεύονται, τοὺς τιθεμένους νόμους παρὰ πρῶτου πληροῦσθαι τοῦ βασιλέως.

[01810] Βιασθεὶς δὲ ὁ βασιλεὺς τῷ τε δήθεν εὐλόγῳ τῶν λόγων καὶ τῷ πλήθει τῶν κατηγορῶν, παραδίδωσι μὲν τοῖς λέουσι τὸν μακάριον Δανιὴλ·

[01811] ἐπεύχεται δὲ αὐτῷ σωτηρίαν λέγων·

[01812] Ὁ Θεὸς ᾧ λατρεύεις ἐνδελεχῶς, αὐτὸς ἐξελεῖταί σε.

[01813] Εὐσεβὲς τὸ ῥῆμα, καὶ τοῖς πρῶτοις ἀσύμφωνον.

[01814] Εἰ γὰρ τοσαύτην τῷ Θεῷ προσμαρτυρεῖς δύναμιν, πῶς ἐνομοθέτησας μηδένα τούτῳ εἰς τριάκοντα ἡμέρας προσεύξασθαι;

[01815] Ἀλλ' ἔοικεν ὁ Δαρεῖος χρηστὸς μὲν γεγενῆσθαι, καὶ τὸν τρόπον ἐπιεικῆς, καὶ μᾶλλον εὐσεβεῖα προσέχων, ψοφοδεὴς δὲ ὅμως καὶ λίαν εὐεξαπάτητος.

[01816] Οὐ γὰρ ἂν βασιλείαν διέπων, ἀντὶ τοῦ ἁγίου, ὑπὸ τῶν ἀρχομένων ἤγετο·

[01817] φαίνεται δὲ καὶ σφόδρα θαυμάζων τὸν Δανιήλ·

[01818] Ὁ Θεὸς γὰρ, φησὶν, <sup>[81.1405]</sup> ᾧ λατρεύεις ἐνδελεχῶς, δι' ὃν, φησὶ, καὶ τῶν ἐμῶν κατεφρόνησας νόμων, καὶ διηνεκῆ τὴν θεραπείαν αὐτῷ προσφέρεις, ἀμείψεται σε τῆς εὐσεβείας, καὶ τῶν κατεχόντων δεινῶν ἀπαλλάξειεν.

[01819] Εἶτα καὶ θαρῶν τῆ τοῦ Θεοῦ δυνάμει, καὶ τὰς τῶν κατηγορῶν ὑφορώμενος ἐπιβουλὰς, λίθω μὲν ἐμφράττει τοῦ λάκκου τὸ στόμα, τοῖς δὲ τοῦ δακτυλίου ἐκτυπῶ μασὶν ἐπιτίθησι σήμαντρα, ἵνα μὴ τις ὑπ' ἐκείνων περὶ τὸν Δανιήλ γένηται κακουργία·

[01820] ἐθαῖρξει γὰρ ὡς τοὺς λέοντας οὐκ ἔασει τοῦ Δανιήλ ὁ Θεὸς τὸ ἱερόν αὐτοῦ καὶ ἅγιον λυμῆνασθαι σῶμα Ταῦτα τοίνυν ποιήσας, ιθ'.

[01821] Ἀπῆλθεν ὁ βασιλεὺς εἰς τὸν οἶκον αὐτοῦ, καὶ ἐκοιμήθη ἄδειπνος, καὶ ἐδέσματα οὐκ ἤνεγκαν αὐτῷ, καὶ ὁ ὕπνος ἀπέστη ἀπ' αὐτοῦ.

[01822] Τούτων δὲ ἕκαστον καὶ φιλανθρωπίαν αὐτῷ καὶ δειλίαν προσ μαρτυρεῖ.

[01823] Φιλανθρωπίας μὲν γὰρ τὸ μῆτε σιτίων ἐθελῆσαι μετασχεῖν, μῆτε ὕπνον τοῖς βλεφάροις πως δέξασθαι, ἀλλ' ἄγρυπνον διατελέσαι, ἀλγοῦντα ἐπὶ τῇ ἀδίκῳ τοῦ Δανιήλ τιμωρία·

[01824] δειλίας δὲ, τὸ οὕτω διακείμενον μὴ ἀντιστῆναι τοῖς κατηγοροῖς, καὶ τῇ βασιλικῇ ἐξουσίᾳ καὶ δυνάμει χρῆσάμενον σῶσαι τὸν ἀδικούμενον.

[01825] Οὕτω δὲ τὴν νύκτα διατελέσας, ιθ'.

[01826] Ὁ βασιλεὺς Δαρεῖος ἀνέστη τοπρωῖ ἐν τῷ φωτί.

[01827] Τουτέστιν, ἔτι σκότους ὄντος, περὶ τὸ λυκόφως, ὡς καὶ δεηθῆναι λαμπάδων·

[01828] τὸ γὰρ ἐν τῷ φωτί τοῦτο παραδηλοῖ.

[01829] Καὶ σπουδῆ ἦλθεν ἐπὶ τὸν λάκκον τῶν λεόντων (κ'). Καὶ ἐν τῷ ἐγγίξειν αὐτὸν τῷ λάκκῳ, τουτ' ἐστι, μηδέπω παρ' αὐτὸν γενόμενος, τῷ Δανιήλ ἐν φωνῇ ἰσχυρᾷ ἐβόησε, καὶ ἀπεκρίθη ὁ βασιλεὺς, καὶ εἶπε τῷ Δανιήλ.

[01830] Μηδέπω γὰρ παρ' αὐτὸν τὸν λάκκον γενόμενος, ὑπὸ θερμῆς διαθέσεως βοᾶν ἤναγ κάζετο, καὶ τὸν Δανιήλ καλεῖν, καὶ πυθάνεσθαι, εἰ τῆς θείας ἀπολαύσας ῥοπῆς, κρείττων ἐφάνη τῆς τῶν λεόντων ὠμότητος.

[01831] Δανιήλ γὰρ, φησὶν, ὁ δοῦλος τοῦ Θεοῦ τοῦ ζῶντος, ὁ Θεός σου, ᾧ λατρεύεις ἐνδελεχῶς, εἰ ἠδυνήθη ἐξελέσθαι σε ἀπὸ στόματος τῶν λεόντων;

[01832] Ἐκαστον δὲ τῶν εἰρημένων εὐλαβῆ δεικνυσι τὸν βασιλέα, καὶ διὰ τὴν εὐσέβειαν χαίροντα τῷ Δανιήλ.

[01833] Πρῶτον μὲν γὰρ δοῦλον αὐτὸν οὐχ ἔαυ τοῦ, ἀλλὰ τοῦ Θεοῦ προσαγορεύει·

[01834] εἶτα ζῶντα τὸν τοῦ Δανιήλ ὀνομάζει Θεόν·

[01835] ἔπειτα τὴν εὐσέβειαν ἐπαινῶν, Ἦ σὺν, φησὶν, λατρεύεις ἐνδελεχῶς, τουτέστιν, ὁ μηδὲ διὰ τὴν τοῦ νόμου ἀνάγκην ταύτης κωλυθεὶς τῆς θεραπείας.

[01836] Τὸ δὲ, εἰ ἠδυνήθη ἐξελέσθαι σε ἀπὸ στόματος τῶν λεόντων;

[01837] σημαίνει·

[01838] εἰ ἠβουλήθη κρείττονα σε τῶν λεόντων ἀποφῆναι;

[01839] Οὐ γὰρ ἂν ἐκάλεσεν ἀδύνατον τὸν Θεόν, ὃν ζῶντα προσηγόρευσε.

[01840] Τούτων ἀκούσας, ὁ Δανιήλ ἀπεκρίνατο λέγων·

[01841] κα'.

[01842] Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι, τὴν συνήθη <sup>[81.1408]</sup> πρόσρησιν τῶν οἰκείων λόγων προτάττει, ἀντὶ τοῦ Γένοιτό σοι ἐπὶ πλείστον ζῆν.

[01843] Καὶ γὰρ καὶ ἐπὶ τοῦ παρόντος, ὡς καὶ ἤδη προειρηκάμεν, αἰωνίους τοὺς βασιλέας ἐν τοῖς τῶν συμβολαίων γραμματείοις τινὲς προσαγορεύειν εἰώθασιν.

[01844] κβ'.

[01845] Ὁ Θεός μου, φησὶν, ἀπέστειλε τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξε τὸ στόμα τῶν λεόντων, καὶ οὐκ ἐλυμῆναντό με, ὅτι καὶ ἔναντι αὐτοῦ εὐθύτης καὶ δικαιοσύνης εὐρέθη μοι, καὶ ἐνώπιον δέ σου, βασιλεῦ, παράπτωμα οὐχ εὐρέθη ἐν ἐμοί.

[01846] Δί καιος γὰρ ὢν, φησὶν, ὁ Θεός, καὶ δικαίως ἅπαντα πρυτανεύων, θεασάμενος ὅτι τῶν δυσσεβῶν νόμων τὴν αὐτοῦ προτετίμηκα θεραπείαν, καὶ εἰς τὴν σὴν δὲ βασιλείαν οὐδὲν πώποτε πεπλημμέληκα, κρείττονα με τῆς τῶν λεόντων ἀπέφηνε λύμης, καὶ μᾶλλον εἰκόνας λεόντων ἢ λέοντας ἐδειξεν.

[01847] κγ'.

[01848] Τότε ὁ βασιλεὺς, φησὶ, πολὺ ἠγαθύνθη ἐπ' αὐτῷ, καὶ τὸν Δανιήλ εἶπεν ἀνελέγκαι ἐκ τοῦ λάκκου.

[01849] Περιχαρῆς γὰρ γενόμενος, καὶ θυμηδίας ἀνάπλευς, ἄτε δὴ καὶ τοῦ Θεοῦ τὴν δύνάμιν γνοὺς, καὶ τοῦ ἀγαπωμένου τὴν σωτηρίαν μαθὼν, παρὰ τὴν αὐτὸν ἐκ τοῦ λάκκου ἀνενεχθῆναι προσέταξε.

- [01850] Εἶτα θεασάμενος αὐτὸν σῶον καὶ ἐρῳόμενον, καὶ οὐδεμίαν ἐσχηκότα διαφθορὰν ἐκ τῆς τῶν λεόντων προσβολῆς, τοὺς τοῦ Δανιὴλ κατηγοροὺς προσέταξε τοῖς λέουσι σὺν τοῖς υἱέσι καὶ γυναίξιν ῥιφῆναι.
- [01851] Καὶ οὐκ ἔφθασαν, φησὶν, εἰς τὸ ἔδαφος τοῦ λάκκου, ἕως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες, καὶ πάντα τὰ ὀσῆα αὐτῶν ἐλέπτυναν.
- [01852] Καὶ τοῦτο γὰρ τῆς θείας ἔργον δικαιοσύνης τε καὶ σοφίας.
- [01853] Ἵνα γὰρ μὴ λέγωσιν, ὡς διὰ πλησμονὴν καὶ κόρον οἱ λέοντες ἀπείχοντο.
- [01854] τοῦ Δανιὴλ, καὶ σμικρύνωσι τῷ φθόνῳ τὸ γενόμενον θαῦμα, ἐμβληθέντες ἕμαρ τύρησαν τῆ τῶν λεόντων ὠμότητι·
- [01855] ἐξήρπαζον γὰρ αὐτοὺς καταφερομένους οἱ λέοντες, καὶ μηδέπω τοὺς χαλωμένους εἰς γῆν ἐφικνουμένους ἐξ αὐτοῦ τοῦ ἀέρος λαμβάνοντες ἐποιοῦντο τροφήν.
- [01856] Δίκας μὲν οὖν ἀξίας δεδωκότες τὸ δίκαιον κηρύττουσι τοῦ Θεοῦ·
- [01857] οὕτω δὲ ῥᾶστα καταναλωθέντες ὑπὸ τῶν θηρίων τὴν τοῦ Θεοῦ σοφίαν ὑποδεικνύουσι, καὶ διδάσκουσιν ἅπαντας, ὡς οὐχ ὁ τῶν λεόντων κόρος, ἀλλ' ὁ περὶ τὸν Θεὸν τοῦ Δανιὴλ πόθος, τῆς τῶν λεόντων αὐτὸν λύμης ἀπέφηνε κρείττονα.
- [01858] Ταῦτα θεασάμενος, κέ'.
- [01859] Δαρεῖος ὁ βασιλεὺς ἔγραψε πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ.
- [01860] Ἀνόσιον ἠγησάμενος τοσαύτην κρύψαι θαυματουργίαν, καὶ μὴ πάντας ἀνθρώπους κοινωνοὺς τῆς εὐσεβείας λαβεῖν.
- [01861] Γράφει τοίνυν οὕτως·
- [01862] Εἰρήνη ὑμῖν πληθυνθείη·
- [01863] τουτέστι, Γένοιτο ὑμᾶς διαπαντὸς εἰρήνης ἀπολαύειν.
- [01864] Ἔοικε δὲ τοῦτο τῇ παρ' ἡμῶν γινομένη προσηγορίᾳ·
- [01865] καὶ γὰρ ἡμεῖς ἐπιστέλλοντες προγράφειν εἰώθαμεν τό·
- [01866] Ἐν Κυρίῳ <sup>[81.1409]</sup> χαίρειν.
- [01867] Εἶτα διηγεῖται τὸ ἐπωφελὲς καὶ ἐπικερδὲς διήγημα.
- [01868] κἀ'.
- [01869] Ἐκ προσώπου μου ἐτέθη δόγμα ἐν πάσῃ ἀρχῇ τῆς βασιλείας μου, εἶναι πάντας τρέμοντας καὶ φοβουμένους ἀπὸ προσώπου τοῦ Θεοῦ Δανιὴλ.
- [01870] Βούλομαι, φησὶ, πάντας ἀνθρώπους τοὺς ὑπὸ τὴν ἐμὴν τελοῦντας ἐξουσίαν, τὸν τοῦ Δανιὴλ προσκυνεῖν Θεὸν, καὶ μὴ ἀπλῶς καὶ ὡς ἔτυχεν, ἀλλὰ μετὰ δέους καὶ φρίκης προσφέρειν αὐτῷ τὴν προσκύνησιν.
- [01871] Καὶ τὴν αἰτίαν ἐπάγει, καὶ φησιν·
- [01872] Ὅτι αὐτός ἐστι Θεὸς ζῶν, καὶ μένων εἰς τοὺς αἰῶνας.
- [01873] Διαρκὴς γὰρ ἐστι, καὶ τροπὴν οὐδεμίαν δεχόμενος, καὶ αἰεὶ ὡσαύτως ἔχει, καὶ εἰς τοὺς αἰῶνας διαμένει.
- [01874] Τούτοις ἐπάγει·
- [01875] Καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυρεία αὐτοῦ ἕως τέλους.
- [01876] (κζ'.) Ἀντιλαμβάνεται, καὶ ῥύεται.
- [01877] Εἰσαεὶ δὲ, φησὶ, διαμένει, καὶ βασιλείαν ἔχων ἀνώλεθρον, καὶ δεσποτείαν τέλος οὐ δεχομένην, ῥουμένην δὲ καὶ λυτρουμένην τοὺς εἰς αὐτὸν πεπιστευκότας.
- [01878] Καὶ σημεῖα δὲ ποιεῖ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς.
- [01879] Ἔστι δὲ ἰδεῖν αὐτοῦ τὰς θαυματουργίας, τὰς τε ἐν τῷ οὐρανῷ γινομένας, καὶ τὰς ἐπὶ τῆς γῆς, δι' ὧν τὴν ἑαυτοῦ δείκνυσι δύναμιν.
- [01880] Ταύτην ἡμῖν καὶ ἐπὶ τοῦ παρόντος ὑπέδειξε·
- [01881] Ἐξεῖλατο γὰρ, φησὶ, τὸν Δανιὴλ ἐκ στόματος τῶν λεόντων, καὶ τῶν λιμῶν καὶ θυμῶν τεθηγμένων θηρίων ἀπέφηνε κρείττονα.
- [01882] Ἡ μὲν οὖν ἐπιστολὴ ταῦτα τὴν οἰκουμένην δεδίδαχε.
- [01883] Τὸ δὲ τοῦ διηγήματος τέλος περιέχει, ὅτι κατηύθυνε Δανιὴλ ἐν τῇ βασιλείᾳ Δαρείου καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου·
- [01884] τουτέστιν, ἐν ἑκατέρᾳ βασιλείᾳ διαλάμπων διετέλεσε, καὶ ἐν πᾶσι διαπρέπων.

- [01885] Ἡμᾶς δὲ προσήκει τῆς εὐσεβείας μεμαθηκότας τὴν δύναμιν, ταύτην προαιρεῖσθαι, καὶ πάντων αὐτὴν προτιθέναι, καὶ μηδεμιᾶ περιστάσει παραχωρεῖν·
- [01886] ἀλλὰ κἄν ἅπαντες ἄνθρωποι κατὰ ταῦτον καθ' ἡμῶν διὰ ταύτην στρατεύωσι, δέχεσθαι προθύμως τὴν προσβολὴν τῆ ταύτης δυνάμει θαρόδουντας.
- [01887] Οὕτως γὰρ καὶ τῶν μακαρίων ἀποστόλων ὁ χορὸς, ἀπὸ πάσης, ὡς ἔπος εἰπεῖν, τῆς οἰκουμένης πολιορκούμενος, ἄμαχος μεμένηκε, καὶ τοὺς πολέμιους ὑπηκόους ἐποίησατο.
- [01888] Οὕτως ὁ μακάριος Δαυὶδ υἱὸς Δαυὶδ, ὑπὸ τοσούτων σατραπῶν καὶ τακτικῶν ἐπιβουλεύωντος, ἀμείνων ἀπεφάνθη τῶν πολεμούντων·
- [01889] καὶ ἡνίκα δὲ οἱ δυσμενεῖς νενικηκέναι ᾤθησαν, τῆνικαὐτὰ πανωλεθρίαν ὑπέμειναν.
- [01890] Τοιαῦτα τοίνυν ἔχοντες παραδείγματα, εὐκρινῆ τὴν περὶ τὸν Θεὸν φυλάξωμεν εὐνοίαν, ἵνα τῆς παρ' αὐτοῦ ῥοπῆς διηνεκῶς ἀπολαύσωμεν·
- [01891] ἥς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἡ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01892] Ἀμήν.
- 81.1412
- [01893] ΤΟΜΟΣ Ζ΄.
- [01894] ΚΕΦΑΛΑΙΟΝ Ζ΄.
- [01895] α΄.
- [01896] Ἐν τῷ πρώτῳ ἔτει Βαλτάσαρ, τοῦ βασιλέως Χαλδαίων, Δανιὴλ ἐνύπνιον εἶδε, καὶ ἡ ὄρασις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐν ὑπνίῳ ἔγραψε.
- [01897] Μέχρι μὲν τούτων τῶν λόγων ὁ μακάριος Δανιὴλ ἱστορικώτερον τὴν προφητείαν συνέγραψε.
- [01898] Πρῶτον μὲν γὰρ εὐθύς ἀρξάμενος τὰ συμβεβηκότα αὐτοῖς δορυαλώτοις γεγενημένοις ἐδίδαξε·
- [01899] προστέθεικε δὲ καὶ ὅσης παρὰ τοῦ Θεοῦ τῶν ὄλων κηδεμονίας ἀπήλαυσαν.
- [01900] Ἐπειτα διηγήσατο, ἡλικίας ὁ Ναβουχοδονόσορ τῆς ὠμότητός τε καὶ ἀλαζονείας ἔδωκε δίκας·
- [01901] μετὰ ταῦτα οἶαν ὁ Βαλτάσαρ ἔτισε τιμωρίαν τῶν ἱερῶν καταφρονήσας σκευῶν.
- [01902] Τούτου δὲ θεία πληγὴ καταλυθέντος, καὶ εἰς Μήδους τῆς βασιλείας μετατεθείσης, τὰ καθ' ἑαυτὸν καὶ τὸν Δαρεῖον συνέγραψε, διδάξας, ὅπως μὲν ἐκεῖνος περὶ αὐτὸν διετέθη, οἷός δὲ αὐτὸς ὑπομείνας ἐπιβουλὰς ὑπὸ τῶν στρατηγῶν καὶ τῶν σατραπῶν, τῆς θείας ἔτυχεν ἀντιλήψεως.
- [01903] Ταῦτα οἰονεῖ συγγραφικῶς διηγησάμενος, ἀρχεται λοιπὸν διδάσκειν, ἃς διὰ τῶν ἀποκαλύψεων ἐδιδάχθη προρρήσεις.
- [01904] Καὶ πρῶτον μὲν τίθησι τὴν τῶν τετάρων θηρίων ἀποκάλυψιν, σφόδρα εὐκυῖαν τῷ τοῦ Ναβουχοδονόσορ ἐνυπνίῳ.
- [01905] Καὶ γὰρ ἐκεῖνος ἐν εἰκόνι μιᾶς τέτταρας ἐθεάσατο ὕλας, καὶ οὗτος ἀπὸ θαλάττης μιᾶς τέτταρα ἀνιόντα θηρία.
- [01906] Ἀλλ' ἵνα μὴ δις τὰ αὐτὰ λέγειν ἀναγκαῖον σθῶμεν, τῆς κατὰ μέρος ἐρμηνείας ἀρξώμεθα·
- [01907] σαφέστερον γὰρ ἐκεῖθεν τοῦτο δειχθήσεται.
- [01908] Ἐν τῷ πρώτῳ ἔτει Βαλτάσαρ, βασιλέως Χαλδαίων, Δαυὶδ υἱὸς Δαυὶδ ἐνύπνιον εἶδε, καὶ αἱ ὁράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ.
- [01909] Τουτέστι, καθεύδων τήνδε τὴν ἀποκάλυψιν ἐθεάσατο·
- [01910] ἐπειδὴ γὰρ μέλλει καὶ ἄμεθ' ἡμέραν εἶδε συγγράφειν, εἰκότως ἡμᾶς διδάσκει, τίνα μὲν ὄρασις εἶδε, τίνα δὲ ὕπαρ.
- [01911] Καὶ τὸ ἐνύπνιον, φησὶν, ἔγραψεν.
- [01912] Οὐ γὰρ ἠνέσχετο κρύψαι τὰ θεόθεν αὐτῷ δειχθέντα, ἀλλ' εἰς ὠφέλειαν ἀπάντων τῶν συνέγραψεν.
- [01913] Ἀρχὴ λόγων αὐτοῦ.
- [01914] Καὶ ἀποκριθεὶς εἶπε.
- [01915] Τουτέστιν, ἤρξατο τῆς διηγήσεως οὕτως·
- [01916] β', γ'.
- [01917] Καὶ ἐγὼ Δανιὴλ ἐθεώρουν ἐν ὁράσει μου τῆς νυκτός, καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ προσέβαλον εἰς τὴν θάλασσαν τὴν μεγάλην.

- [01918] Καὶ τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης, διαφέροντα ἀλλήλων.
- [01919] Ὁ μὲν οὖν Ναβουχοδονόσορ [81.1413] εἰκόνα βλέπει, διδασκόμενος τῶν παρόντων πραγμάτων τὸ μάταιον, καὶ ὅτι σχήματα μᾶλλον εἰσιν, ἢ φησὶν ὁ θεῖος Ἀπόστολος, ἀλλ' οὐ πράγματα·
- [01920] οὐδὲν γὰρ αὐτῶν μόνιμον, οὐδὲ βέβαιον, ἀλλὰ πάντα διαρρέει καὶ φθείρεται καὶ μαραίνεται·
- [01921] ὁ δὲ μακάριος Δανιὴλ θάλασσαν βλέπει, τοῦ παρόντος βίου τὰ κύματα διδασκόμενος.
- [01922] Ἐπειδὴ γὰρ τὴν ξένην ἰδεῖν ἠναγκάζετο δορυάλωτος γενόμενος, ἀναγκαιῶς τοῦ βίου τὸν κλύδωνα καὶ χειμῶνα διδάσκειται.
- [01923] Καὶ ὁ μὲν βασιλεὺς, ὡς μέγα φρονῶν ἐπὶ χρυσοῦ καὶ ἀργύρου, καὶ χαλκοῦ, καὶ σιδήρου, διὰ τούτων λαμβάνει τὰ τῶν βασιλειῶν αἰνίγματα, καὶ τὰς τῶν βασιλειῶν μανθάνει διαδοχὰς, καὶ διδάσκειται μὴ μεγάλα φρονεῖν ἐπὶ τῇ βασιλείᾳ ὀξύροπον ἐχούση μεταβολήν.
- [01924] Ὁ δὲ προφήτης, ἅτε δὴ τῶν ὑλῶν ἐκείνων καταφρονῶν, τέσσαρα θηρία βλέπει, διδασκόμενος, ὡς αἱ φοβεραὶ αὐταὶ βασιλεῖαι, αἱ πάντας ἀνθρώπους δεδιττόμεναι, τέλος λήψονται καὶ αὐταὶ, μία δὲ μόνη ἢ ἀτελεύτητος μένει βασιλεία, ἣν τοῖς ἁγίοις ἠντιέπισεν ὁ τῶν ἁγίων Θεός.
- [01925] Θάλατταν τοίνυν καλεῖ τὸν βίον, ἅτε δὴ μυθία ἔχοντα τρικυμίας, ἀνέμους δὲ ταύτη προσβάλλοντας, τὰς τῶν πραγμάτων μεταβολὰς.
- [01926] Καθάπερ γὰρ νότου μὲν πνέοντος ἐπὶ τὸ ἀρκτῶν μέρος διατρέχει τὰ κύματα, βορέου δὲ κινουόντος τὴν θάλασσαν, πάλιν τὸ ῥόθιον ἐπὶ τὸ νότιον μέρος ὠθεῖται·
- [01927] οὕτως, ἠνίκα μὲν Ἀσσύριοι κατεῖχον τῆς οἰκουμένης τοὺς οἰακας, πρὸς ἑαυτοὺς ἅπαντας εἶλκον τοὺς ὑπηκόους·
- [01928] μεταβάσης δὲ τῆς βασιλείας εἰς Πέρσας, μετ' ἔβη παραυτίκα καὶ τῶν ὑπηκόων πρὸς ἐκείνους ὁ δρόμος.
- [01929] Μακεδόνων δὲ πάλιν τὰ σκηπτρα λαβόντων, ἀφέντες ἅπαντες ἐκείνους οἷς ὑπήκουον πρότερον, τούτοις προσέφερον τὸν συνήθη δασμόν.
- [01930] Ἐπειδὴ δὲ Ῥωμαῖοι τὸ κατὰ πάντων ἀνεδήσαντο κράτος, εἰς τὴν ἐσπέραν συντρέχουσιν ἅπαντες, Μακεδόνων οὐδένα ποιούμενοι λόγον·
- [01931] τοῖς γὰρ ὑπηκόοις καὶ αὐτοὶ συνηριθμῆνται.
- [01932] Εἰκότως τοίνυν τὰς τῶν πραγμάτων μεταβολὰς ἀνέμοις ἀπέικασεν, οἳ νῦν μὲν ὦδε, νῦν δὲ ἐκεῖσε τῆς θαλάττης ὠθοῦσι τὰ κύματα.
- [01933] Τούτου δὲ χάριν καὶ τῶν τεσσάρων ἐμνημόνευσεν ἀνέμων, ἐπειδὴ καὶ τέσσαρες γεγόνασι βασιλειῶν διαδοχαί.
- [01934] Διδάσκει δὲ ἡμᾶς, καὶ ὅποιαν πρὸς ἄλληλα εἶχε τὰ θηρία διαφορὰν.
- [01935] δ'.
- [01936] Τὸ πρῶτον γὰρ, φησὶν, ὡσεὶ λέαινα, καὶ πτερὰ αὐτῆ ὡσεὶ ἀετοῦ·
- [01937] ἐθεώρουν ἕως οὗ ἐξ ἐτίλη τὰ πτερὰ αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς, καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη, καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ.
- [01938] Τὴν Ἀσσυρίων βασιλείαν, εἶπ' οὖν Χαλδαίων, αὐτῆ γὰρ πρώτη τοῦ πλείστου τῆς οἰκουμένης ἐκράτησε, διὰ τῆς λεαίνης ἠνίξατο·
- [01939] βασιλικὸν γὰρ τὸ ζῶον, καὶ τὰ πτερὰ ἀετῶ ἐοικέναι φησί·
- [01940] καὶ γὰρ τοῦτο τὸ ζῶον τῶν πτηνῶν ἀπάντων κρατεῖ.
- [01941] Ὡσπερ τοίνυν καὶ τῆς εἰκότος ἐκείνης [81.1416] ὁ Ναβουχοδονόσορ τὴν κεφαλὴν ἔφη τεθεῶσθαι χρυσοῦ·
- [01942] ἐρμηνεύων δὲ ὁ θειότατος Δανιὴλ ἔφη·
- [01943] Ἡ κεφαλὴ ἢ χρυσοῦ σὺ εἶ, βασιλεῦ·
- [01944] οὕτω κἀνταῦθα τῶν θηρίων τὸ κράτιστον ἐπὶ τῆς πρώτης τέθεικε βασιλείας, οὐκ ἰσχὺν αὐτῆ πλείονα προσμαρτυρῶν, ἀλλ' ὡς πρώτην τιμιωτέραν ἀποφαίνων.
- [01945] Ἀλλ' ὁμως εἶδεν, ὡς ἐξετίλη αὐτῆς τὰ πτερὰ·
- [01946] τουτέστι, γυμνῆ τῶν ὑπηκόων ἀπάντων ἐγένετο, καὶ τῆς προτέρας ἐστερηθῆ δυνάμεως.
- [01947] Καὶ ἐξήρθη, φησὶ, ἀπὸ τῆς γῆς·
- [01948] ἀντὶ τοῦ, βασιλεύειν ἐπαύσατο.
- [01949] Καὶ ἐπὶ ποδῶν, φησὶν, ἀνθρώπου ἐστάθη.
- [01950] Ἰση, φησὶ, τοῖς ὑπηκόοις ἐγένετο.
- [01951] Καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ.

- [01952] Μεμάθηκε, φησί, διὰ τῆς πείρας ἀνθρώπινα φρονεῖν, καὶ μὴ ὑπερβαίνειν τῆ φαντασίᾳ τῆς διανοίας τὰ μέτρα τῆς φύσεως·
- [01953] ἐπειδὴ γὰρ, ἡνίκα τὰ τῆς βασιλείας κατεῖχον πηδάλια, τύφον ἐνόσουν καὶ ἀλαζονείας ἀμετρίαν·
- [01954] διὸ καὶ ὁ μακάριος Ἡσαΐας φησὶν·
- [01955] Ἐπάξει ὁ Θεὸς ἐπὶ τὸν νοῦν τὸν μέγαν τὸν ἄρχοντα τῶν Ἀσσυρίων·
- [01956] εἰ κῶτως καὶ τὴν τῶν πραγμάτων μεταβολὴν τῆ πείρα μαθόντες καὶ τῆς εὐημερίας τὸ σφαλερὸν, ἀνθρώπινα φρονοῦσι, καὶ ἑαυτοὺς γινώσκουσι, καὶ καρδίαν ἀνθρωπίνην ἐκτήσαντο.
- [01957] Οὕτω μὲν οὖν τὰ περὶ τοῦ πρώτου διηγήσατο θηρίου.
- [01958] Ἐπάγει δέ·
- [01959] ε'.
- [01960] Καὶ ἰδοὺ θηρίον ἕτερον ὅμοιον ἄρκῳ, καὶ εἰς μέρος ἓν ἐστάθη, καὶ τρία πτερὰ ἐν τῷ στόματι αὐτῆς ἀναμέσον τῶν ὀδόντων αὐτῆς, καὶ οὕτως ἔλεγον αὐτῇ·
- [01961] Ἀνάστα, φάγε σάρκας πολλὰς.
- [01962] Τὴν Περσικὴν ἐνταῦθα βασιλείαν αἰνίττεται·
- [01963] ἄρκῳ δὲ αὐτὴν εὐοικεῖναι φησὶ, διὰ τὸ τῶν τιμωριῶν ὠμὸν καὶ ἀπηνές.
- [01964] Βαρβάρων γὰρ ἀπάντων ὠμότεροι περὶ τὰς τιμωρίας οἱ Πέρσαι, ἐκδοραῖς χρώμενοι, καὶ τῆ κατὰ μέρος τῶν μορίων ἐκτομῇ μακρὰς τὰς κολάσεις μὴ χανόμενοι, καὶ πικρὸν κατασκευάζοντες τοῖς κολαζομένοις τὸν θάνατον.
- [01965] Διὰ τοῦτο, φησὶ, καὶ ἔλεγον αὐτῇ·
- [01966] Ἀνάστα, φάγε σάρκας πολλὰς·
- [01967] οὐκ ἐπιτρέποντες τοῦτο ποιεῖν, ἀλλὰ προλέγοντες τὰ ἐσόμνα, καὶ τὸ ὠμὸν καὶ ἀνήμερον προσμαρτυροῦντες.
- [01968] Τρία δὲ, φησὶ, πτερὰ ἐν τῷ στόματι αὐτῆς.
- [01969] Τῶν τριῶν γὰρ τῆς οἰκουμένης τμημάτων ἐκράτησε, τοῦ ἑώου, καὶ τοῦ βορείου, καὶ τοῦ νοτίου.
- [01970] Κῦρος μὲν γὰρ, ὁ πρῶτος Περσῶν βασιλεύσας, τὸ ἔϋον ἅπαν μέχρι τοῦ Ἑλλησπόντου ὑφ' ἑαυτὸν ἐποίησατο·
- [01971] Καμβύσης δὲ ὁ τούτου παῖς καὶ τὴν Αἴγυπτον ἔχει ῥώσατο, καὶ Αἰθιοπίας ὑπηκόους ἀπέφηνε·
- [01972] Δαρεῖος δὲ ὁ τοῦ Ὑστάσπου, Σκυθῶν τῶν Νομάδων ἐκράτησεν, οἱ τὸ βόρειον ἔλαχον μέρος τῆς οἰκουμένης οἰκεῖν.
- [01973] Ξέρξης δὲ ὁ Δαρείου ἐπεχείρησε μὲν καὶ τὴν Εὐρώπην τοῖς ὑπηκόοις συνάψαι·
- [01974] ναυμαχία δὲ ἦν τῆθεις Ἀθηναίων, αἰσχροῶς ἀνέστρεψε, καὶ τὴν ἀπὸ τῆς ἀπληστίας τικτομένην ἔμαθε βλάβην.
- [01975] Τούτου χάριν φησὶ·
- [01976] Τρία πτερὰ ἐν τῷ στόματι αὐτῆς·
- [01977] [81.1417] ἔνια δὲ τῶν ἀντιγράφων πλευρὰ ἔχει·
- [01978] οὐδὲν δὲ διαφέρει.
- [01979] Εἴτε γὰρ τοῦτο, εἴτε ἐκεῖνο τεθεῖη, διδάσκει ὡς τὰ τρία τμήματα τῆς οἰκουμένης καρποῦται, καὶ τὸν πανταχόθεν ὑποδέχεται φόρον.
- [01980] Καλῶς δὲ καὶ τὸ, ἐν τῷ στόματι αὐτῆς προστέθεικεν, ἵνα δείξη τὴν παρὰ πάντων χορηγουμένην εἰσφορὰν.
- [01981] Καὶ ἐπειδὴ οὐ παντάπασιν ἡ βασιλεία αὕτη κατελύθη, ἀλλὰ μοῖραν τινα τῆς προτέρας ἡγεμονίας διέμεινεν ἔχουσα, οὐκ ἔφη μὲν ὑπομείναι αὐτὴν ἄπερ ἡ πρὸ αὐτῆς πέπονθε τῶν πτερῶν στέρηθεῖσα, καὶ ἐπὶ ποδῶν ἀνθρώπου σταθεῖσα, καὶ καρδίαν ἀνθρώπου λαβοῦσα·
- [01982] εἶπε δὲ αὐτὴν εἰς ἓν στήναι μέρος.
- [01983] Εἰς ἓν δὲ, φησὶ, μέρος ἐστάθη, τουτέστι, κρατήσασα τῶν τριῶν τῆς οἰκουμένης τμημάτων, ἀπεστερήθη μὲν τοῦ πλείστου, ἐνὸς δὲ μέρους τὴν ἡγεμονίαν κατέσχε.
- [01984] Κρατοῦσα γὰρ τῆς Ἀσίας πάλαι ἀπάσης, καὶ τῆς Λιβύης, ἀπεστερήθη μὲν τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας·
- [01985] οὐκέτι δὲ Παλαιστινῶν, καὶ Φοινίκων, καὶ Σύρων κρατεῖ·

- [01986] ἀφήρηται δὲ καὶ τῆς Ἀσίας τὴν ἡγεμονίαν, καὶ ὁ Εὐξείνιος δὲ Πόντος ἔξω τῶν σκίπτρων γεγένηται·
- [01987] κρατεῖ δὲ μόνης Περσίδος, καὶ Μηδίας, καὶ Ἀσσυρίας, καὶ τῶν πλησιοχώρων ὀλίγων ἔθνων.
- [01988] Διὰ τοῦτο φησιν, ὅτι εἰς ἓν μέρος ἐστάθη.
- [01989] Ταῦτα καὶ περὶ τοῦ δευτέρου διηγησάμενος θηρίου, ἄ'.
- [01990] Ὅπισω, φησὶ, τούτου ἐθεώρουν, καὶ ἰδοὺ θηρίον ἕτερον ὡσεὶ πάρδαλις, καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς, καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἡ ἐξουσία ἐδόθη αὐτῇ.
- [01991] Τὴν Μακεδονικὴν βασιλείαν διὰ τούτων αἰνίττεται·
- [01992] καὶ μάλα προσφόρως παρδάλει τὸν Ἀλέξανδρον ἀπέεικασε, διὰ τὸ ταχὺ καὶ ὀξὺ καὶ ποικίλον.
- [01993] Τέτταρα δὲ πτερὰ πετεινοῦ ἔφη τὸ θηρίον ἐσχηκέναι, ἐπειδὴ πτηνοῦ δίκην ὁ Ἀλέξανδρος τὰ τέσσαρα τῆς οἰκουμένης διαδραμῶν τμήματα, πάντας ὑφ' ἑαυτὸν ἐποιήσατο·
- [01994] διὰ δὲ τῶν τεσσάρων κεφαλῶν τὴν μετὰ τὸν Ἀλέξανδρον γενομένην ἠνίξατο τῆς ἡγεμονίας διαίρεσιν.
- [01995] Τέσσαρες γὰρ ἀνθ' ἑνὸς κατέστησαν βασιλεῖς·
- [01996] καὶ Πτολεμαῖος μὲν ὁ Λάγου τῶν κατ' Αἴγυπτον ἐνεχειρίσθη τοὺς οἴακας·
- [01997] Σέλευκος δὲ τῶν πρὸς ἕω τὴν ἡγεμονίαν ἰθύνειν ἐπιστεύθη·
- [01998] Αντίγονος δὲ τῆς Ἀσίας ἐκράτησε·
- [01999] τῆς δὲ Μακεδονίας, ὡς μὲν τινὲς φασιν, Αντίπατρος·
- [02000] ὡς δὲ ἕτεροι, Φίλιππος ὁ καὶ Ἀριδαῖος, αὐτοῦ Ἀλεξάνδρου ἀδελφός.
- [02001] Αἱ μὲν οὖν τέσσαρες κεφαλαὶ τὰς μετὰ τὸν Ἀλέξανδρον τέσσαρας ἡγεμονίας αἰνίττονται, τὰ δὲ τέσσαρα πτερὰ αὐτῆν τοῦ Ἀλεξάνδρου τὴν δυναστείαν τῶν τεσσάρων τῆς οἰκουμένης περιγενομένην τμημάτων·
- [02002] ἐξουσίαν δὲ ἔφη δεδόσθαι τῷ θηρίῳ, ἐπειδὴ καὶ ὧν οἱ πρὸ αὐτοῦ μὴ ἐκεκρατήκεισαν, οὗτος ἐδείχθη κρατῶν, ἀλλ' ὅμως καὶ ἡ πάντων περιγενομένη βασιλεία τέλος ἐδέξατο.
- [02003] ζ'.
- [02004] Ὅπισω γὰρ τούτου, φησὶν, ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ θηρίον τέταρτον φοβε<sup>[81.1420]</sup> ρὸν καὶ ἑκθαμβὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροὶ καὶ μεγάλοι, καὶ οἱ ὄνυχες αὐτοῦ χαλκοὶ ἤσθιον καὶ ἐλέπυνον, καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, καὶ αὐτὸ διέφερε περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ.
- [02005] Τὸ τέταρτον θηρίον τὴν Ῥωμαϊκὴν καλεῖ βασιλείαν·
- [02006] ὄνομα δὲ αὐτῷ οὐ τίθησιν, ἐπειδὴ ἐκ πλείονων ἔθνων ἢ Ῥωμαίων συγκροτηθεῖσα πόλις τῆς οἰκουμένης ἐκράτησε·
- [02007] πρῶτον μὲν βασιλευομένη, εἶτα ὅτε μὲν δημοκρατουμένη, ὅτε δὲ ἀριστοκρατουμένη·
- [02008] ὕστερον δὲ εἰς τὴν προτέραν ἐπανελθοῦσα βασιλείαν.
- [02009] Φοβε ρὸν δὲ λέγει τὸ θηρίον καὶ ἑκθαμβὸν περισσῶς, ἐπειδὴ τῶν ἄλλων ἀπασῶν βασιλειῶν δυνατωτέρα αὕτη ἡ βασιλεία γεγένηται, καὶ ἐπὶ τῆς εἰκόνας δὲ, τετάρτην ὕλην τὸν σίδηρον τέθεικε, καὶ ἐπήγαγεν.
- [02010] Ὅσπερ τοίνυν ὁ σίδηρος λεπτύνει καὶ ἐκδαμάζει πάντα, οὕτω πάντα λεπτυνεῖ καὶ ἐκδαμάσει.
- [02011] Καὶ ἐνταῦθα δὲ φησιν·
- [02012] Οἱ ὀδόντες τοῦ θηρίου σιδηροὶ·
- [02013] ὡς εἶναι δῆλον, ὅτι τὴν αὐτὴν κἀνταῦθα βασιλείαν αἰνίττεται.
- [02014] Ἦσθιε, φησὶ, καὶ ἐλέπυνε.
- [02015] Καὶ τῷ ὄντι μείζους ἐπετέθησαν ὑπὸ Ῥωμαίων τοῖς ὑπηκόοις οἱ φόροι.
- [02016] Καὶ τὰ ἐπίλοιπα, φησὶ, τοῖς ποσὶν αὐτοῦ συνεπάτει.
- [02017] Πόδας δὲ τῆς βασιλείας τὴν στρατείαν αἰνίττεται, ὑφ' ὧν οὐ μικραὶ ζημίαι τοῖς τε τὰς πόλεις οἰκοῦσι καὶ τὰς χώρας ἐπ' ἀγονται.
- [02018] Καὶ αὐτὸ διέφερε περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ.

- [02019] Δυνατωτέρα γὰρ καὶ περιφανεστέρα ἢ Ῥωμαίων βασιλεία τῶν πρὸ αὐτῆς βασιλειῶν ἀπεφάνθη.
- [02020] Καὶ κέρατα αὐτῶ, φησί, δέκα.
- [02021] Σημαίνει ἐνταῦθα, ὅτι περὶ τὸ τέλος τῆς βασιλείας δέκα κατὰ ταῦτὸν ἀναστήσονται βασιλεῖς, ὧν οἱ μὲν ἔσονται δυνατοὶ, οἱ δὲ λίαν ἀσθενεῖς.
- [02022] Τοῦτο γὰρ καὶ ἐν τῷ τῆς εἰκόνος ἐνυπνίῳ ἐδίδαξε·
- [02023] καὶ γὰρ ἐκεῖ οἱ δάκτυλοι τῶν ποδῶν δέκα, καὶ οὗτοι μέρος μὲν εἶχον σιδήρου, μέρος δὲ τι ὀστράκου·
- [02024] ἐρμηνεύων δὲ ὁ μακάριος ἔφη Δανιήλ, ὡς τῆς βασιλείας μέρος μὲν τι ἔσται ἰσχυρὸν, μέρος δὲ τι ἀσθενές.
- [02025] Ὡς εἶναι δηλόν, ὅτι τὰ αὐτὰ σημαίνει ἀμφοτέρω τὰ ἐνύπνια.
- [02026] Καὶ κέρατα αὐτῶ δέκα, φησί.
- [02027] (ἦ·) Προσενόουν, φησί, τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρασ ἐτερον μικρὸν θεωρητὸν ἀνέβαινεν ἐν μέσῳ αὐτῶν, καὶ τρία ἔμπροσθεν αὐτοῦ ἐξερχόμενα ἀπὸ προσώπου αὐτοῦ·
- [02028] καὶ ἰδοὺ ὀφθαλμοὶ ὡσεὶ ὀφθαλμοὶ ἀνθρώπου ἐν τῷ κέρατι τούτῳ, καὶ στόμα λαλοῦν μεγάλα καὶ ἐποίει πόλεμον πρὸς τοὺς ἁγίους.
- [02029] Ἐνταῦθα τὸν Ἀντίχριστον αἰνίττεται, μεταξὺ τῶν δέκα κεράτων ἀναφαινόμενον.
- [02030] Λέγει δὲ ὅτι καὶ τρία κέρατα ἐξερχόμενα ἔζωσαν τῶν ἔμπροσθεν αὐτοῦ·
- [02031] αἰνίττεται δὲ ὅτι τρεῖς βασιλεῖς καταλύσει ἀπὸ τῶν δέκα κατὰ ταῦτὸν βασιλευόντων.
- [02032] Μικρὸν δὲ αὐτὸ κέρασ καλεῖ, ὡς ἀπὸ μι κρας φυλῆς τῶν Ἰουδαίων φυόμενον·
- [02033] θεωρητὸν δὲ, ὡς ἐπίσημον μετὰ ταῦτα γινόμενον.
- [02034] Διὰ δὲ <sup>[81.1421]</sup> τῶν ὀφθαλμῶν τὴν φρόνησιν καὶ πανουργίαν <sup>[81.1421]</sup> ἠνίξατο, ἢ χρώμενος ἐξαπατήσει πολλούς.
- [02035] Ἀλλὰ καὶ στόμα, φησί, λαλοῦν μεγάλα, τουτέστιν, ἀλαζονικὰ καὶ ὑπέρογκα.
- [02036] Σαφῶς δὲ ἡμᾶς ὁ μακάριος Παῦλος τοῦτο διδάσκει, λέγων·
- [02037] Μὴ τις ὑμᾶς ἐξαπατάτω κατὰ μηδένα τρόπον, ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος ὑπὲρ πάντα λεγόμενον Θεόν, ἢ σέβασμα, ὥστε καὶ εἰς τὸν ναὸν τοῦ Θεοῦ εἰσελθόντα καθίσαι, ἀποδεικνύοντα ἑαυτὸν, ὅτι ἐστὶ Θεός.
- [02038] Τοῦτο αἰνιττόμενος καὶ ὁ μακάριος ἔφη Δανιήλ·
- [02039] Καὶ στόμα λαλοῦν μεγάλα, καὶ ἐποίει πόλεμον μετὰ τῶν ἁγίων.
- [02040] Πάντα γὰρ, φησί, πραγματεύεται, κοινωνοὺς τῆς πονηρίας καὶ τῆς τιμωρίας ἅπαντας ἀνθρώπους λαβεῖν ἐφίεμενος.
- [02041] Ἀλλὰ ταῦτα ποιῶν, φησὶν, οὐκ ἐπὶ πολὺ διαρκέσει, ἀλλ' ὡς τάχιστα καταλυθήσεται.
- [02042] θ', ι'.
- [02043] Ἐθεώρουν γὰρ, φησὶν, ἕως οὗ θρόνοι ἐτέθησαν, καὶ Παλαιὸς ἡμερῶν ἐκάθισε, καὶ τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιτῶν λευκόν, καὶ ἡ θριξὶς τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἕριον καθαρόν·
- [02044] ὁ θρόνος αὐτοῦ φλόξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον.
- [02045] Ποταμὸς πύρινος εἴλκεν ἐκπορευόμενος ἔμπροσθεν αὐτοῦ, χίλια χιλιάδες ἐλειτούργουν αὐτῶ, καὶ μύρια μυριάδες παρειστήκεισαν αὐτῶ κριτήριον ἐκάθισε, καὶ βίβλοι ἠνεώχθησαν.
- [02046] Ἐκεῖνα μὲν, φησὶν, ἅπαντα ἐτόλμα τὸ κέρασ τὸ λαλοῦν τὰ μεγάλα καὶ ἀλαζονικὰ καὶ ὑπέρογκα, καὶ τοῖς ἁγίοις πολεμοῦν, ἕως ἐκάθισε τὸ κριτήριον.
- [02047] Προσῆκει δὲ εἰδέναι, ὅτι ἀσώματος ὧν ὁ Θεός, ἀπλοῦς τε καὶ ἀσχημάτιστος, περιγραφὴν οὐδεμίαν δεχόμενος, ἀλλ' ἀπερίγραφον ἔχων τὴν φύσιν, σχηματίζει πολλάκις πρὸς τὸ χρησίμιον, ὡς ἐθέλει, τὰς ὀπτασίας.
- [02048] Καὶ ἔστιν ἰδεῖν ἐτέρως μὲν αὐτὸν ἐπιφαινόμενον τῷ Ἀβραάμ, ἐτέρως δὲ τῷ Μωσῆ, καὶ ἄλλως τῷ Ἡσαΐα, καὶ τῷ Ἰεζεκιήλ δὲ ὡσαύτως ἐτέραν ὄψιν ἐπέδειξεν.
- [02049] Ὅταν τοίνυν τὴν τῶν ἀποκαλύψεων ἴδῃς διαφορὰν, μὴ πο λύμορφον ὑπολάβῃς τὸ Θεῖον, ἀκουσον δὲ αὐτοῦ λέγοντος διὰ Ἰωσήφ τοῦ προφήτου·
- [02050] Ἐγὼ ὀράσεις ἐπλήθυνα, καὶ ἐν χερσὶ προφητῶν ὡμοιώθην.
- [02051] Ὁμοιώθην εἶπεν, οὐκ ὠφθην·
- [02052] ὡς γὰρ βούλεται, σχηματίζει τὰς ὄψεις.

[02053] Ὡσπερ ἀμέλει καὶ ὁ μακάριος Ἰεζεκιήλ θεασάμενος ἐξ ἡλέκτρου καὶ πυρός συγκεί μενον τὸν ὀφθέντα, διηγησάμενος τὴν ἀποκάλυψιν ἐπήγαγε·

[02054] Τοῦτο ὁμοίωμα δόξης Κυρίου.

[02055] Καὶ οὔτε αὐτὸν ἔφη τεθεῶσθαι τὸν Κύριον, οὔτε αὐτὴν τὴν τοῦ Κυρίου δόξαν, ἀλλὰ τὸ ὁμοίωμα τῆς δόξης Κυρίου.

[02056] Καὶ ἐνταῦθα τοίνυν ὁ μακάριος Δανιήλ, διὰ μὲν τοῦ Παλαιοῦ τῶν ἡμερῶν διδάσκεται τὸ αἰώνιον·

[02057] οὕτω γὰρ καὶ τινες τῶν ἐρμηνευτῶν νενοη<sup>[81.1424]</sup> κότες, ἀντὶ τοῦ Παλαιοῦ τῶν ἡμερῶν, ὁ Παλαιῶν τὰς ἡμέρας τεθείκασιν.

[02058] Ὅρᾱ τε καὶ τῆς τριχός τὴν καθαρότητα, καὶ τῶν ἐνδυμάτων τὴν λαμπρότητα, τὸ ἄμωμον πανταχόθεν καὶ ἅγιον, οὐ μόνον τῆς θείας φύσεως, ἀλλὰ καὶ τῶν περὶ αὐτὴν νοουμένων διδασκόμενος, τουτέστι δικαιοσύνης, προνοίας κηδεμονίας, κρίσεως.

[02059] Ἐπειδὴ γὰρ εἶδεν τὸ κέρας ἀλαζονικοῖς μὲν χρώμενον λόγοις, τοῖς τε τοῦ Θεοῦ θεράπουσι μυρίας καττύον ἐπιβουλὰς, διδάσκειται διὰ τῆς πανταχόθεν ἀστραπτούσης καθαρότητος, ὡς οὐ παρορῶντος τοῦ Θεοῦ ταῦτα τολμάται, ἀλλὰ διὰ τὴν ἀρόητον συγχωρῶντος οἰκονομίαν.

[02060] Καὶ ἵνα μὴ τις πάλιν ὑπολάβῃ βούλεσθαι μὲν τὸν Θεὸν, ἅτε δὴ ἀγαθὸν ὄντα, τοῖς ἀγίοις ἐπαμύνειν, μὴ δὲ νασθαι δὲ, ὅρᾱ καὶ τὸν θρόνον ἐκ φλογός κατ ἐσκευασμένον, καὶ τοὺς τροχοὺς ὡσαύτως πυρός ἔχοντας φύσιν, καὶ ποταμὸν πυρός τὸν θρόνον ἔλ κοντα, καὶ χιλίας μὲν χιλιάδας λειτουργούσας, μυρίας δὲ μυριάδας παρεστώσας.

[02061] Καὶ διὰ τούτων μὲν τὸ δυνατόν διδάσκεται τοῦ Θεοῦ, δι' ἐκείνων δὲ τὸ ἀκήρατόν τε καὶ ἄμωμον·

[02062] διὰ δὲ τῆς παλαιότητος τὸ αἰώνιον τε καὶ σοφὸν, καὶ ἡμερον.

[02063] Τούτοις ἐπάγει·

[02064] Κριτήριον ἐκάθισε, καὶ βίβλοι ἠνεύχθησαν·

[02065] ἀντὶ τοῦ, Κρίσεως λοιπὸν ἐδοκίμασεν εἶναι καιρὸν, καὶ ἀνέπτυξε τῶν ἐκάστω πεπραγμένων τὴν μνήμην.

[02066] Βίβλους γὰρ τὰς μνήμας καλεῖ.

[02067] Εἰ δέ τις καὶ τὴν τοῦ Κυρίου ὑπόσχεσιν ἡγείται ταῦτα αἰνίττεσθαι, ἦν τοῖς ἀποστόλοις ἔδωκε·

[02068] Τεθήσονται, λέγων, δέκα καὶ δύο θρόνοι, καὶ καθεσθέντες κρινεῖτε τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ, οὐδὲν ἀπεικός·

[02069] ἀψευδῆς γὰρ ἡ τῆς ἀληθείας ἐπαγγελία.

[02070] ια'.

[02071] Ἐθεώρουν, φησί, τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων, ὧν τὸ κέρας ἐκείνο ἐλάλει, θεωρῶν ἡμῖν ἕως ἀνηρέθη τὸ θηρίον, καὶ ἀπώλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς κατάκαυσιν πυρός.

[02072] Διὰ γὰρ τὴν τοῦ κέρατος ἐκείνου μανίαν, τοῦ κριτηρίου, φησί, γενομένου, κατελύθη καὶ ἡ τετάρτη βασιλεία, καὶ τὸ σῶμα τοῦ θηρίου ἐδόθη εἰς κατάκαυσιν πυρός.

[02073] Προσῆκει δὲ ἐπισημῆνασθαι, ὅτι οὐχ ἀπλῶς, ἐδόθη τὸ θηρίον εἰς καῦσιν πυρός, ἀλλὰ, τὸ σῶμα αὐτοῦ, εἶπεν.

[02074] Ἐπειδὴ γὰρ διὰ τοῦ θηρίου πᾶσαν τὴν βασιλείαν αἰνίττεται, ἐν δὲ τῇ βασιλείᾳ οἱ μὲν εἰσὶν εὐσεβεῖας τρόφιμοι, οἱ δὲ κακίας ἐργάται, καὶ τοὺς μὲν πνευματικοὺς, τοὺς δὲ σαρκικοὺς προσαγορεύειν εἰώθαμεν, τῇ θείᾳ Γραφῇ πειθόμενοι, εἰκότως οὐκ εἶπε τὸ θηρίον δοθῆναι εἰς καῦσιν πυρός, ἀλλὰ τοῦ θηρίου τὸ σῶμα, τουτέστι, τοὺς παχυτέρους, καὶ σαρκικοὺς, καὶ πνευματικὸν πεφρονηκότας οὐδέν.

[02075] ιβ'.

[02076] Καὶ τῶν λοιπῶν δὲ θηρίων μετεστάθη ἡ ἀρχὴ, καὶ μακαριότης ζωῆς ἐδόθη αὐτοῖς ἕως<sup>[81.1425]</sup> καιροῦ καὶ καιροῦ.

[02077] Τῶν γὰρ, φησὶν, ἄλλων θηρίων ἤδη ἐπέπαυτο ἡ ἀρχὴ, εἰ καὶ πολλῶν ἐτῶν περὶ ὁδὸν ἐν τῷ κρατεῖν καταναλωσάντων·

[02078] φανερός γὰρ ἐκάστω εἰς τὸ βασιλεύειν ὠρίσθη καιρός.

[02079] Τούτων δὲ, φησὶν, οὕτω γινομένων, καὶ τῶν μὲν ἄλλων βασιλειῶν ἤδη πρότερον παυσαμένων, τῶν δὲ τῆς τετάρτης βασιλείας τιμωρίας ἀξίων τῷ πυρὶ παραδοθέντων.

[02080] ιγ', ιδ'.

[02081] Ἐθεώρουν, φησὶν, ἐν ὄραματι τῆς νυκτός, καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ, ὡς Υἱὸς ἀνθρώπου ἐρχόμενος ἦν, καὶ ἕως τοῦ Παλαιοῦ τῶν ἡμερῶν ἔφθασε, καὶ ἐνώπιον αὐτοῦ προσηγάθη.

[02082] Καὶ αὐτῷ ἐδόθη ἡ τιμὴ, καὶ ἡ ἀρχὴ καὶ ἡ βασιλεία·

[02083] καὶ πάντες οἱ λαοὶ, φυλαὶ, γλώσσαι, αὐτῷ δουλεύουσιν·

[02084] καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰῶνιος, ἣτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται.

- [02085] Ἀληθῶς εἰς καιρὸν εἶποι τις ἂν πρὸς Ἰουδαίους, ἃ πάλαι πρὸς αὐτοὺς ὁ προφήτης ἔλεγεν·
- [02086] Ὅψις πόρνῃς ἐγένετό σοι, ἀπηναισχύντη σας πρὸς πάντας.
- [02087] Τί γὰρ τούτων σαφέστερον τῶν λόγων;
- [02088] εὐαγγελικῶς γὰρ τῷ ὄντι μᾶλλον καὶ ἀπο στολικῶς, ἢ προφητικῶς καὶ αἰνιγματωδῶς, ταῦτα ὁ Προφήτης ἐκήρυξεν.
- [02089] Ὅπερ γὰρ ὁ Κύριος ἐν τοῖς Εὐαγγελίοις λέγει.
- [02090] Ὅψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ τῶν ἀγγέλων αὐτοῦ·
- [02091] καὶ ὁ μακάριος Παῦλος·
- [02092] Ὅτι ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐγεροθήσονται ἄφθαρτοι, καὶ ἡμεῖς οἱ ζῶντες οἱ παραλειπόμενοι ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἄερα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα·
- [02093] τοῦτο σαφῶς ἡμᾶς ἐδίδαξεν ὁ μακάριος Δανιήλ, τὴν δευτέραν Σωτήρος ἐπιφάνειαν προθεσπίζων, Υἱὸν μὲν ἀνθρώπου σαφῶς ἀποκαλῶν, δι' ἣν ἀνέλαβε φύσιν·
- [02094] ἐρχόμενον δὲ ἐπὶ τῶν νεφελῶν, κατὰ τὴν οἰκείαν ὑπόσχεσιν, ἵνα δείξῃ τὴν ἐξουσίαν·
- [02095] λαμβάνοντα δὲ τὴν τιμὴν, καὶ τὴν ἀρχὴν, καὶ τὴν βασιλείαν παρὰ τοῦ Παλαιοῦ τῶν ἡμερῶν, ὡς ἄνθρωπον.
- [02096] Τοῦτο γὰρ καὶ ἐν τῷ δευτέρῳ ψαλμῷ ἐκ προσώπου αὐτοῦ τοῦ Κυρίου ὁ μακάριος λέγει Δαβὶδ·
- [02097] Κύριος εἶπε πρὸς με·
- [02098] Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε·
- [02099] αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.
- [02100] Τοῦτο δὲ καὶ ὁ μακάριος λέγει Δανιήλ·
- [02101] Πάντες γὰρ, φησὶ, λαοὶ, φυλαὶ, γλῶσσαι αὐτῷ δουλεύσουσι.
- [02102] Καὶ δεικνὺς τὸ ἀτελεύτητον τῆς βασιλείας, Ἡ ἐξουσία αὐτοῦ, φησὶν, ἐξουσία αἰώνιος, ἣτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται.
- [02103] Οὕτως οὖν γράψας τὴν ἀποκάλυψιν, ἐπήγαγεν·
- [02104] ιε'.
- [02105] Ἐφριξε τὸ πνεῦμά μου·
- [02106] ἐγὼ Δανιήλ ἐν τῇ <sup>[81.1428]</sup> ἔξει μου, καὶ αἱ ὀράσεις τῆς κεφαλῆς μου συνετάρασόν με.
- [02107] Ἦ τε γὰρ ὄψις, φησὶ, φρικώδης ἦν, καὶ ἡ ἄγνοια τῶν αἰνιγμάτων ἐκύκα μου τὴν διάνοιαν, καὶ θορύβων ἐπλήρου.
- [02108] ιά'.
- [02109] Προσῆλθον τοίνυν τινὶ τῶν ἐστηκότων, καὶ τὴν ἀκρίβειαν ἐζήτησεν παρ' αὐτοῦ περὶ πάντων τούτων.
- [02110] Ἐστηκότας δὲ λέγει τὰς χιλίας χιλιάδας, καὶ μυρίας μυριάδας, δι' ὧν οὐκ ἀριθμὸν εἶπε ῥητόν, ἀλλὰ τοῦ ἀριθμοῦ κρεῖττον ἐδήλωσε πλῆθος τῶν τε λειτουργούντων, καὶ τῶν παρεστηκότων.
- [02111] Οἱ μὲν γὰρ τιμιώτεροι οὐχ εἰστήκεισαν μόνον, ἀλλὰ καὶ λειτουργεῖν ἐκελεύοντο·
- [02112] οἱ δὲ λοιποὶ τῇ μετὰ δέους στάσει τὴν δουλείαν ἐμήνουν.
- [02113] Καὶ καθάπερ ἐπὶ τῶν ἀνθρωπίνων δικαστηρίων, οἱ μὲν τῶν ὑπὸ ἡκῶν ἰσθῶσιν φοβερώτερον δεικνύντες τὸ δικαστήριον, οἱ δὲ ἐξίασι τε καὶ εἰσίασι τῷ δικαστῇ τὰς ἀποκρίσεις κομίζοντες·
- [02114] οὕτως ἐν τῷ φοβερωτάτῳ δικαστηρίῳ εἶδεν ὁ Δανιήλ τὰς μὲν μυριάδας παρ' ἐστώσας, τὰς δὲ χιλίας χιλιάδας λειτουργεῖν ἔμπε πιστευμένας.
- [02115] Προσελθὼν τοίνυν, φησὶ, καὶ ἐρόμενος τίς τῆς ἀποκαλύψεως ἡ ἑρμηνεία, ἔμαθεν παρὰ τινος τῶν ἐστώτων τὴν ἀλήθειαν.
- [02116] ιζ', ιη'.
- [02117] Ἐφη γὰρ μοι·
- [02118] Ταῦτα τὰ θηρία τὰ μεγάλα τὰ τέσσαρα, τέσσαρες βασιλεῖαι ἀναστήσονται ἐπὶ τῆς γῆς, αἱ ἀρθήσονται.

- [02119] Καὶ παραλήψονται τὴν βασιλείαν ἅγιοι Ὑψίστου, καὶ καθέξουσιν αὐτὴν ἕως αἰῶνος, καὶ ἕως αἰῶνος τῶν αἰῶνων.
- [02120] Προσέχειν ἀκριβῶς δεῖ, ὅτι κἀνταῦθα τέσσαρας εἶπε βασιλείας, καὶ ἐπὶ τῆς εἰκόνης τέσσαρας·
- [02121] καὶ μὴ νομίζειν τὸ ὄστροκον ἑτέραν εἶναι παρὰ τὸν σιδηρὸν βασιλείαν.
- [02122] Καὶ γὰρ ἐκεῖ τὸ τέλος τῆς σιδηρᾶς βασιλείας ἀσθενέστερον ἔφη, καὶ ἐνταῦθα ὡσαύτως τρία κέρατα ἔφη ἐκριζωθῆναι ἀπὸ τῶν δέκα, ὡς ἀσθενέστερον δηλονότι διακειμένα.
- [02123] Αὐταὶ τοίνυν, φησὶν, αἱ βασιλείαι διαλυθήσονται, καὶ ἡ ἀληθὴς καὶ ἀτελεύτητος βασιλεία τοῖς τοῦ Ὑψίστου ἁγίοις δοθήσεται.
- [02124] Ἐκείνην τοίνυν, φησὶ, ποθῶν.
- [02125] μηδὲν ἡγοῦ τοῦ παρόντος αἰῶνος τὰς βασιλείας οὐκ εἰς μακρὸν δεξομένας τὸ τέλος.
- [02126] Εἰτά φησιν·
- [02127] ιθ'.
- [02128] Ἐζήτουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τε τέταρτου, ὅτι ἦν διαφέρον παρὰ πᾶν θηρίον, καὶ φοβερὸν περισσῶς·
- [02129] οἱ ὀδόντες αὐτοῦ σιδηροῖ, καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ·
- [02130] ἦσθιεν, καὶ ἐλέπτυνεν, καὶ τὰ λοιπὰ τοῖς ποσὶν αὐτοῦ κατεπάτει.
- [02131] Ἐπισημῆνασθαι δεῖ, ὅτι τοὺς μὲν ὀδόντας σιδηροῦς λέγει, τοὺς δὲ ὄνυχας χαλκοῦς.
- [02132] Ἡ μὲν γὰρ Ῥωμαίων βασιλεία τὸν παρὰ πάντων δέχεται φόρον, διὸ τοὺς ὀδόντας ἔφη σιδηροῦς.
- [02133] Ἐπειδὴ δὲ καὶ ἐκ τῆς Μακεδονικῆς βασιλείας πολλοὶ εἰς τὴν ὀπλιτικὴν τελοῦσι στρατείαν, ὅπερ δὲ εἰσι θηρίῳ ὄνυχες, τοῦτο βασιλεῖ στρατιῶται, εἰκότως ἔφη τοὺς ὄνυχας χαλκοῦς, ἐπειδὴ καὶ τὴν τρίτην βασιλείαν χαλκὴν προσηγόρευεν.
- [02134] Ἐπυθανόμην γὰρ, φησὶ, [81.1429] κ'.
- [02135] Καὶ περὶ τῶν κεράτων αὐτοῦ τῶν δέκα τῶν ἐν τῇ κεφαλῇ αὐτοῦ, καὶ τοῦ τέταρτου·
- [02136] τοῦ ἀναβάντος καὶ ἐκτινάξαντος τῶν προτέρων τρία, καὶ τὸ κέραν ἐκεῖνο ᾧ οἱ ὀφθαλμοὶ αὐτοῦ καὶ στόμα λαλοῦν μεγάλα, καὶ ἡ ὄρασις αὐτοῦ μείζων τῶν λοιπῶν.
- [02137] Οὐ δεῖ δὲ θαυμάζειν, εἰ ἄνω μὲν μικρὸν ἔφη τὸ κέραν, ἐνταῦθα δὲ τὴν ὄρασιν αὐτοῦ μείζονα τῶν λοιπῶν·
- [02138] προσήκει τοῖς λεγομένοις ἀκριβῶς.
- [02139] Ὅτε μὲν γὰρ φυόμενον εἶδε τὸ κέραν, μικρὸν αὐτὸ προσηγόρευεν, ὡς καὶ ἀπὸ μικροῦ ἔθνους ὀρώμενον τοῦ Ἰουδαίων, καὶ ἀφανῆ τέως τὴν βασιλείαν ἔχον·
- [02140] μετὰ δὲ τὸ ἐκριζῶσαι τρία κέρατα τῶν πρὸ αὐτοῦ, εἰκότως τὴν ὄρασιν αὐτοῦ μείζω τῶν λοιπῶν ἀποκαλεῖ.
- [02141] Ἐπιφέρει τοίνυν ἔτι πυθανόμενος, κα'.
- [02142] Τί δήποτε τὸ κέραν ἐκεῖνο ἐποιεῖ πόλεμον μετὰ τῶν ἁγίων, καὶ ἴσχυσε πρὸς αὐτούς;
- [02143] Ἄντι τοῦ, ἐταπείνωσεν αὐτούς.
- [02144] κβ'.
- [02145] Ἔως οὗ ἦλθεν ὁ Παλαιὸς τῶν ἡμερῶν, καὶ τὸ κριμα ἔδωκεν ἁγίοις Ὑψίστου, καὶ ὁ καιρὸς ἔφθασε, καὶ τὴν βασιλείαν κατέσχον οἱ ἅγιοι.
- [02146] Ἰκέτευσα φησὶ, μαθεῖν, τίνα τὸ κέραν ἐκεῖνο αἰνίττεται, τύφῳ μὲν χρώμενον, ἀλαζονικοῦς δὲ λόγους προσφέρον, ταπεινοῦν δὲ τὴν τῶν ἁγίων συμμορίαν, ἕως ἂν ὁ Παλαιὸς τῶν ἡμερῶν τῇ μὲν δικαίᾳ χρῆσθαι ψήφῳ, ἀποδῶ δὲ καὶ τοῖς ἁγίοις τὴν βασιλείαν, καὶ τὸ ἐκεῖνου καταλύσῃ κράτος.
- [02147] κγ'.
- [02148] Καὶ εἶπέ μοι, φησὶν, οὕτως·
- [02149] Τὸ θηρίον τὸ τέταρτον βασιλεία τέταρτη ἔσται ἐν τῇ γῇ, ἣτις ὑπερέξει πάσας τὰς βασιλείας, καὶ καταφάγεται πᾶσαν τὴν γῆν, καὶ συμπατήσῃ αὐτήν, καὶ κατακόψει αὐτήν.
- [02150] Ταῦτα δὲ οἱ μὲν πάλαι δι' αἰνιγμάτων ἐμάνθανον·
- [02151] ἡμεῖς δὲ τῇ πείρᾳ μεμαθήκαμεν·
- [02152] ὀρώμεν γὰρ τῆς προρόφησεως τὴν ἔκβασιν, τῶν εἰσφορῶν τὴν εἰσπραξίν, τὴν κρατοῦσαν τῶν πλειόνων πενίαν, καὶ τὰ ἄλλα καθ' ἑκάστην ἡμέραν γινόμενα ὀρώμεν.

- [02153] κδ'.
- [02154] Καὶ τὰ δέκα κέρατα αὐτοῦ, φησὶ, δέκα βασιλεῖς ἀναστήσονται.
- [02155] Ἐπισημῆνασθαι δὲ χρῆ, ὅτι οὐκ εἶπεν αὐτοὺς ἀναστήσεσθαι ἓνα καθ' ἓνα ἀλλήλους διαδεχομένους, ἀλλὰ κατὰ ταῦτὸν ἀναστήσεσθαι·
- [02156] καὶ ὅτι ταῦθ' οὕτως ἔχει, τὰ ἐπαγόμενα μαρτυρεῖ.
- [02157] Καὶ ὀπίσω γὰρ αὐτῶν, φησὶν, ἀναστήσεται βασιλεὺς ἕτερος, ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν, καὶ τρεῖς βασιλεῖς ταπεινώσει.
- [02158] Εἰ δὲ μὴ κατὰ ταῦτὸν ἐβασίλευον, ἀλλὰ καθ' ἓνα ἕκαστος τὸν πρὸ αὐτοῦ διαδεχόμενος, πῶς οὗτος τρεῖς κατὰ ταῦτὸν τῶν πρὸ αὐτοῦ ταπεινώσει;
- [02159] Οὐκοῦν εὐδηλον, ὡς τοὺς δέκα πρὸς τῷ τέλει κατὰ ταῦτὸν ἀναστήσεσθαι προλέγει·
- [02160] ἔσχατον δὲ τὸν Ἀντίχριστον ἀνιστάμενον, καὶ τῆς βασιλείας ἀντιλαμβάνομενον, πολεμήσειν μὲν αὐτοῖς φησὶ, τρεῖς δὲ ἐξ αὐτῶν καὶ [81.1432] ταλύσειν·
- [02161] μὴ ἀρκοῦμενος δὲ τῇ κατὰ τῶν ἀνθρώπων νίκη·
- [02162] κε'.
- [02163] Καὶ λόγους, φησὶ, πρὸς τὸν Ὑψίστον λαλήσει, καὶ τοὺς ἀγίους Ὑψίστου παλαιώσει, καὶ, ὡς ἓνα τῶν ἀντιγράφων ἔχει, ταπεινώσει·
- [02164] καὶ ὑπονοήσει τοῦ ἀλλοιωῦσαι καιροὺς καὶ νόμον.
- [02165] Τοσαύτη γὰρ, φησὶ, λύσις χρησεται καὶ μανία, ὡς ἀλαζονικοὺς μὲν καὶ βλασφήμους λόγους ἀκοντίσαι κατὰ τοῦ ὑψίστου Θεοῦ, πᾶν δὲ εἶδος τιμωρίας τοῖς εὐνοϊκῶς αὐτῷ δουλεύουσι καὶ ἀγιοσύνης μετέχουσιν ἐπαγαγεῖν·
- [02166] ὑποτοπήσει δὲ, ὡς καὶ παντάπασι καταλύσει τὴν κρατοῦσαν εὐσέβειαν, καὶ τὴν ἀρίστην αὐτῆς πολιτείαν ἀμείψει.
- [02167] Τοῦτο γὰρ ἠνίξατο εἰρηκῶς·
- [02168] Ὑπονοήσει τοῦ ἀλλοιωῦσαι καιροὺς καὶ νόμον·
- [02169] τουτέστι, τὴν κατ' ἐκεῖνον τὸν καιρὸν κατέχουσαν πολιτείαν.
- [02170] Εἶτα ἐπάγει·
- [02171] Καὶ δοθήσεται ἐν χειρὶ αὐτοῦ.
- [02172] Τουτέστι, συγχωρήσει ἢ τοῦ Θεοῦ προμήθεια·
- [02173] καὶ δεικνύς τῆς τῶν κακῶν ἐκεῖνων ἀωρίας τὸν χρόνον·
- [02174] Οὐ γὰρ εἰς τέλος ἐπιλησθήσεται ὁ πτωχός, καὶ ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολείπεται εἰς τὸν αἰῶνα·
- [02175] εἰρηκῶς·
- [02176] Δοθήσεται ἐν χειρὶ αὐτοῦ, ἐπήγαγεν·
- [02177] Ἔως καιροῦ, καὶ καιρῶν, καὶ ἡμισυ καιροῦ.
- [02178] Τοῦτο δὲ σαφέστερον ἐν τῷ τέλει τῆς προφητείας ἡμᾶς ἐδίδαξεν.
- [02179] Ἀπὸ καιροῦ γὰρ, φησὶ, παραλλάξεως τοῦ ἐνδελειχισμοῦ, καὶ δοθῆναι βδέλυγμα ἐρημώσεως, ἡμέραι χίλια διακόσια ἑννενήκοντα.
- [02180] Καιρὸν οὖν, καὶ καιροὺς, καὶ ἡμισυ καιροῦ, τρία ἡμισυ ἔτη λέγει, ἃ τὸ κέρας ἐκεῖνο τὸ λαλοῦν μέγαρα κρατήσει.
- [02181] κα'.
- [02182] Ἀλλὰ τὸ κριτήριον, φησὶν, ἐκάθισε, καὶ τὴν ἀρχὴν αὐτοῦ μεταστήσουσι, τοῦ ἀφανίσαι καὶ τοῦ ἀπολέσαι ἕως τέλους.
- [02183] Τοῦτο δὲ καὶ ὁ μακάριος ἡμᾶς σαφῶς ἐδίδαξε Παῦλος.
- [02184] Εἰρηκῶς γὰρ ἐκεῖνα ἃ προειρήκαμεν, προσέθηκε καὶ ταῦτα·
- [02185] Μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται, καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ κατ' ἀργήσει τὴν ἐπιφάνειά τῆς παρουσίας κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις.
- [02186] Ὁ δὲ λέγει τοιοῦτόν ἐστι·

- [02187] Δεῖ τὸ κατέχον ἄρτι ἐκ μέσου γενέσθαι.
- [02188] Σβεσθήσεται γὰρ ἡ κατέχουσα πλάνη, καὶ λήξει ἡ τῶν εἰδώλων ἑξαπάτη, καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος.
- [02189] Τοῦτο δὲ καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις ἔφη.
- [02190] Κηρυχθήσεται γὰρ τὸ Εὐαγγέλιον εἰς πάντα τὰ πέρατα τῆς γῆς εἰς μαρτύριον αὐτοῖς, καὶ τότε ἦξει τὸ τέλος.
- [02191] Ἐκεῖθεν τοῦτο μαθὼν ὁ μακάριος Παῦλος διδάσκει Θεσσαλονικέας, καὶ δι' ἐκείνων ἅπαντας τοὺς τῆς εὐσεβείας ἐραστὰς, ὅτι Μὴ νομίσητε νῦν  
[81.1433] φανήσεσθαι τὸν τῆς ἀληθείας ἔχθρον·
- [02192] δεῖ γὰρ πρό τερον σβεσθῆναι τὴν κατέχουσαν τῶν εἰδώλων πλάνην, καὶ κρατυνθῆναι τῶν Εὐαγγελίων τὸ κήρυγμα, εἴθ' οὕτως ἀποκαλυφθῆναι τὸν ἄνομον.
- [02193] Εἶτα ὑποδείκνυσιν αὐτοῦ καὶ τὸν ὄλεθρον·
- [02194] Ὃν ὁ Κύριος, φησὶν, Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.
- [02195] Ἐπειτα δείκνυσι καὶ τίνα τρόπον ἐπιφαίνεται·
- [02196] Οὐ ἔστι, φησὶν, ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ.
- [02197] Μιμῆσεται γὰρ ὁ διάβολος τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν τὴν ἐνανθρώπησιν·
- [02198] καὶ καθάπερ ὁ Κύριος δι' ἀνθρωπείας φύσεως ἐπιφανεῖς, τὴν ἡμετέραν ἐπραγματεύσατο σωτηρίαν·
- [02199] οὕτω καὶ ὁ διάβολος, ἄξιον ὄργανον τῆς ἑαυτοῦ πονηρίας λαβὼν, δι' αὐτοῦ τὴν οἰκείαν ἐνέργειαν ἐπιδείξεται, ψευδέσει ἡμῖν καὶ τέρασι, καὶ φαντασίᾳ θαυμάτων, τοὺς ῥαθύμους τῶν ἀνθρώπων ἑξαπατῶν.
- [02200] Καὶ διδάσκων τί δήποτε ταῦτα συγχωρεῖ γενέσθαι ὁ τῶν ὅλων Θεός, ἐπήγαγεν·
- [02201] Ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοὺς, καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς, τῷ ψεύδει, ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες τῇ ἀδικίᾳ.
- [02202] Ταῦτο δὲ τοῦτο καὶ ὁ Κύριος πρὸς Ἰουδαίους ἔφη·
- [02203] Ἐγὼ ἦλθον ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐκ ἐδέξασθέ με·
- [02204] ἔρχεται ἄλλος ἐν τῷ ὀνόματι τῷ ἰδίῳ, κακείνον λήψεσθε.
- [02205] Ταῦτα δὲ διδάσκων ὁ ἄγγελος τῷ Δανιὴλ ἔφη, ὅτι Λόγους πρὸς τὸν Ὑψίστον λαλήσει, καὶ τοὺς ἁγίους Ὑψίστου παλαιώσει, καὶ ὑπονοήσει τοῦ ἀλλοιωῦσαι καιροὺς καὶ νόμον·
- [02206] καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ, καὶ καιρῶν, καὶ ἡμισυ καιροῦ·
- [02207] καὶ τὸ κριτήριον ἐκάθισε, καὶ τὴν ἀρχὴν αὐτοῦ με ταστήσουσι, τοῦ ἀφανίσαι καὶ τοῦ ἀπολέσαι ἕως τέλους.
- [02208] Ὅρατε πῶς τὰ αἰνιγματωδῶς ὑπὸ τοῦ ἀγγέλου ἡρμηνευμένα σαφῶς ὁ μακάριος ἐδίδαξε Παῦλος.
- [02209] Καὶ ὁ Κύριος δὲ τὰς κατὰ τῶν ἁγίων ἐπ' ἀναστάσεις προσημαίνων, ἔλεγεν·
- [02210] Ἔσται θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται·
- [02211] καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
- [02212] διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
- [02213] Εἶτα συμβουλεύσας τοῖς ἁγίοις αὐτοῦ μαθηταῖς, καὶ δι' ἐκείνων πᾶσιν ἀνθρώποις, μὴ ἑξαπατᾶσθαι τοῖς λέγουσιν ὡδε εἶναι ἢ ἐκεῖ τὸν Χριστὸν, οὐκέτι γὰρ κρύβδην καὶ λάθρα, ἀλλὰ ἀναφανδὸν μετὰ δόξης φανήσεται, ἐπήγαγε·
- [02214] Τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς, καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναξέουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων τῶν οὐρανῶν ἕως ἄκρου αὐτῶν.
- [02215] Ταῦτα καὶ τῷ Δανιὴλ προλέγων ὁ ἄγγελος ἐπήγαγεν οἷς ἦδη εἶπε·
- [02216] [81.1436] κζ'.
- [02217] Καὶ ἡ βασιλεία, καὶ ἡ ἔξουσία, καὶ ἡ μεγαλσύνη τῶν βασιλείων τῶν ὑποκάτω παντὸς τοῦ οὐρανοῦ ἐδόθη ἁγίοις Ὑψίστου·
- [02218] καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος·
- [02219] καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύουσιν καὶ ὑπακούονται·
- [02220] ἕως ὧδε τὸ πέρασ τοῦ λόγου.

- [02221] Τουτέστι, πάντων τῶν τοῦ βίου προ γμάτων τοῦτο τὸ τέλος·
- [02222] τὸ παύσασθαι μὲν ἀπάσας τῆς γῆς τὰς βασιλείας, δοθῆναι δὲ τοῖς τοῦ Ὑψίστου ἀγίοις τὴν αἰώνιον βασιλείαν·
- [02223] βασιλεύοντας δὲ ὑπακούειν αὐτῷ καὶ δουλεύειν εὐνοϊκῶς·
- [02224] αἰώνιος γὰρ αὐτοῦ ἡ βασιλεία, καὶ τὸ τέλος οὐ δεχομένη.
- [02225] Τούτων ἀκούσας, φησὶν, ἐγὼ Δανιὴλ δέους ἐνεπλήσθην πολλοῦ, ὡς μήτε τοὺς λογισμοὺς ἡσυχάζειν ἐν ἐμοί, ἀλλὰ κυκᾶσθαι, καὶ διηνεκῶς ταράττεσθαι, καὶ τὴν μορφὴν μου πολλὴν ἀλλοίωσιν ἐντεῦθεν δέ ξασθαι.
- [02226] Ἀλλ' ὅμως οὐκ ἔκπυστα πεποίηκα τὰ ὑποδειχθέντα μοι μυστήρια, ἀλλ' ἐν τῇ καρδίᾳ τηρῶν αὐτὰ διετέλουν.
- [02227] Ὁ μὲν οὖν μακάριος Δανιὴλ ταῦτα ἡμᾶς ἐδίδαξεν.
- [02228] Ἐγὼ δὲ τῶν Ἰουδαίων κατηγορίαν ἐπὶ τοῦ παρόντος ἀφείς, θαυμάζω κομιδῇ τῶν τῆς εὐσεβείας διδασκάλων τινὰς Μακεδονικὴν βασιλείαν τὸ τέταρτον θηρίον ἀποκαλέσαντας·
- [02229] ἔδει γὰρ αὐτοὺς συνιδεῖν, πρῶτον μὲν, ὅτι τὸ τρίτον θηρίον τέσσαρας εἶχε κεφαλὰς, ὁ σαφῶς ἐδήλου τὴν γεγεννημένην μετὰ τὴν τοῦ Ἀλεξάνδρου τελευτὴν τῆς βασιλείας εἰς τέσσαρα μέρη διαίρειν·
- [02230] ἔπειτα δὲ προσέχειν ἔδει, ὅτι καὶ τὸ τέταρτον θηρίον δέκα κατὰ ταῦτὸν κέρατα ἔσχεν, καὶ τὸ μικρὸν κέρασ τρεῖς ἐκριζῶσαι τῶν προ αὐτοῦ·
- [02231] τέσσαρες δὲ, ἀλλ' οὐ δέκα βασιλεῖς τὴν Ἀλεξάνδρου βασιλείαν διεδέξαντο.
- [02232] Καὶ ἵνα τὰ ἄλλα καταλιπὼν ἐπὶ τὸ τέλος ἔλθω, ἔδει καὶ τοῦτο συνιδεῖν, ὅτι μετὰ τοῦ τετάρτου θηρίου τὴν ἀναίρεισιν τοῖς ἀγίοις τοῦ Ὑψίστου τὴν βασιλείαν ἔφη δοθήσεσθαι.
- [02233] Διὸ καὶ τὸ κριτήριον ἐκάθισεν·
- [02234] οἱ δὲ ἅγιοι τοῦ Ὑψίστου οὐ μετὰ Αντίοχον τὸν Ἐπιφανῆ τὴν βασιλείαν ἐδέξαντο.
- [02235] Εἰ δὲ καὶ ἰσχύν τινα ἔλαβον οἱ μακάριοι Μακκαβαῖοι, ἀλλ' οὐκ ἐπὶ πλείστον.
- [02236] Ὁ μὲν γὰρ Ἰούδας τρία ἐστρατήγησεν ἔτη·
- [02237] ὁ δὲ Ἰωνάθαν ἐννέα καὶ δέκα·
- [02238] ὁ δὲ Σίμων ὀκτώ·
- [02239] καὶ οἱ ἄλλοι δὲ, ἵνα μὴ καθ' ἕκαστον διεξιῶν, μῆκος ἐργάσωμαι τῷ λόγῳ, ὀλίγον τινὰ κρατοῦντες χρόνον, ἢ τῷ θανάτῳ ἐσβέννυντο, ἢ περιστάσεσι τισι ζῶντες τῆς ἡγεμονίας ἐστέρηγντο.
- [02240] Ἄλλως τε δὲ οὔτε πάντες ἅγιοι οὔτοι·
- [02241] ἔνιοι γὰρ καὶ πονηροὶ ἐν αὐτοῖς γεγέννηται·
- [02242] ἵνα δὲ καὶ θῶμεν πάντας αὐτοὺς ἀγίους εἶναι, τούτους Ἡρώδης καταλύσας ἀπάσης βασιλεὺς ἀνεδείχθη τῆς Ἰουδαίας.
- [02243] Πῶς τοίνυν ἀληθὲς τὸ ὑπὸ τοῦ ἀγγέλου εἰρημένον, ὅτι μετὰ τὴν τοῦ κέρατος ἐκείνου κατάλυσιν ἡ βασιλεία, καὶ ἡ ἐξουσία, καὶ ἡ μεγαλωσύνη τῶν βασιλέων τῶν ὑποκάτω παντός τοῦ οὐρανοῦ, ἐδόθη ἀγίοις Ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος;
- [02244] Τούτων γὰρ οὐδὲν ἀρμόττει τοῖς Μακκαβαίοις.
- [02245] Οὔτε <sup>[81.1437]</sup> γὰρ βασιλείαν ἐπιστεύθησαν, ἀλλὰ στρατηγοῦντες ἐνίκων, καὶ ταχὺ τέλος ἐδέξαντο.
- [02246] Λείπεται τοίνυν τὴν Ῥωμαϊκὴν βασιλείαν νοεῖν τὸ τέταρτον θηρίον.
- [02247] Ἐν γὰρ τῷ ταύτης τέλει, οἱ μὲν δέκα βασιλεῖς κατὰ ταῦτὸν ἀναστήσονται, ὁ δὲ πάσης πονηρίας δημιουργὸς καὶ διδάσκαλος ἔσχατος ἀναφανήσεται, ἐκεῖνα ποιῶν τε καὶ πάσχων, ἃ ἐδιδάχθημεν.
- [02248] Μετὰ δὲ τὴν ἐκείνου κατάλυσιν, ἢ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν ἀναφανήσεται παρουσία, καὶ τὸ πάντων ἀνθρώπων γενήσεται κριτήριον, καὶ ἀνοιγήσονται μὲν αἱ βίβλοι, τῶν ἐκάστῳ βεβιωμένων αἱ μνημαί.
- [02249] Παραδοθήσεται δὲ πυρὶ τὸ τοῦ θηρίου σῶμα, τουτέστιν, οἱ μὲν τῆς ψυχῆς ἀφελόμενοι τὸ κράτος, τῷ δὲ σώματι τὴν ἐξουσίαν προσνεύσαντες, καὶ σαρκικῶ φρονηματι διαβίου χρησάμενοι.
- [02250] Ἀποδώσει δὲ ὁ δίκαιος κριτὴς τοῖς ἀγίοις τὴν βασιλείαν, βοῶν·
- [02251] Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν προ καταβολῆς κόσμου·
- [02252] ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.

- [02253] Ἀμήν.
- [02254] ΤΟΜΟΣ Η΄.
- [02255] ΚΕΦΑΛΑΙΟΝ Η΄.
- [02256] α΄.
- [02257] Ἐν ἔτει τρίτῳ τῆς βασιλείας Βαλτάσαρ, ὄρασις ὤφθη πρὸς με·
- [02258] ἐγὼ Δανιὴλ, μετὰ τὴν ὀφθεισάν μοι τὴν ἀρχὴν.
- [02259] Ἔτι, φησὶ, τῆς τῶν Χαλδαίων, εἴτ' οὖν Ἀσσυρίων κατεχούσης βασιλείας, ἑτέραν ἀποκάλυψιν εἶδον μετ' ἐκείνην τὴν προτέραν·
- [02260] δηλοῖ δὲ καὶ ὁ χρόνος τὸ ταύτης νεώτερον·
- [02261] τὴν μὲν γὰρ προτέραν εἶδεν ἐν τῷ πρώτῳ ἔτει Βαλτάσαρ, βασιλέως Χαλδαίων, ταύτην δὲ ἐν τῷ τρίτῳ.
- [02262] Σημαίνει δὲ τὸν χρόνον οὐ μάτην, ἀλλὰ διδάσκων, ὡς πρὸ πολλοῦ χρόνου τοῦ γενέσθαι τὰ πράγματα τὴν τούτων πρόγνωσιν παρὰ Θεοῦ τῶν ὅλων ἐδέξατο.
- [02263] β΄.
- [02264] Καὶ εἶδον, φησὶν, ἐν τῇ ὀράσει, καὶ ἐγένετο ἐν τῷ ἰδεῖν με, καὶ ἤμην ἐν Σούσοις τῇ βάρει, ἣ ἔστιν ἐν χώρᾳ Αἰλάμ.
- [02265] Τὰ Σούσα μὴ τρόπολις ἦν πάλαι Περσῶν.
- [02266] Ἐπειδὴ τοίνυν τὴν τῆς Περσικῆς βασιλείας μανθάνει κατάλυσιν, ἀναγκαιῶς ἐν ἐκείνῃ τῇ πόλει δοκεῖ βλέπειν τὴν ἀποκάλυψιν.
- [02267] Καὶ εἶδον, φησὶν, ἐν ὀράματι·
- [02268] ἀντὶ τοῦ, Οὐκ ἐργηγορῶς, οὐδὲ μεθ' ἡμέραν ταῦτα ἐθεασάμην, ἀλλ' ὄναρ μοι ταῦτα ἔδειξεν ὁ τῶν ὅλων Θεός.
- [02269] <sup>[81.1440]</sup> Καὶ ἤμην, φησὶν, ἐπὶ τοῦ Οὐβάλ.
- [02270] Παρὰ τὴν πύλην, φησὶν, ἐδόκουν ἐστάναι·
- [02271] οὕτω γὰρ τοῦτό τινες τῶν ἐρμηνευτῶν τεθείκασι.
- [02272] γ΄.
- [02273] Καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ ἰδοὺ κριὸς εἷς ἐστηκὼς ἐπὶ τοῦ Οὐβάλ, καὶ αὐτῷ κέρατα ὑψηλὰ, καὶ τὸ ἐν ὑψηλότερον τοῦ ἐτέρου, καὶ τὸ ὑψηλότερον ἀνέβαινεν ἐπ' ἐσχάτου.
- [02274] Τὴν Περσικὴν βασιλείαν κριῶ ἐοικυῖαν ὄρα, ἅτε δὴ πλούτῳ κομῶσαν, καὶ πολλὴν περιουσίας ἔχουσαν ἀφθονίαν.
- [02275] Δύο κέρατα ἐν τῷ κριῶ θεωρεῖ, ἐπειδὴ πρῶτος μὲν αὐτῶν ἐβασίλευσε Κῦρος, μέχρι δὲ παύσων μόνον τὴν βασιλείαν παρέπεμψε·
- [02276] Καμβύσου γὰρ τοῦ υἱέως αὐτοῦ τελευτήσαντος, ὀλίγους μὲν μῆνας οἱ μάγοι κατέσχον τὴν βασιλείαν·
- [02277] παρέλαβε δὲ αὐτὴν μικρὸν ὕστερον Δαρεῖος ὁ Ὑστάσπου, ὃς μέχρις ἐκγόνων καὶ ἀπογόνων τὴν βασιλείαν παρ' ἐπέμψεν, ἕως Δαρείου τοῦ τελευταίου, ὃν Ἀλέξανδρος ὁ Μακεδὼν ἀνελὼν τὴν βασιλείαν παρέλαβε.
- [02278] Τὰ τοίνυν δύο γένη τῶν βασιλέων διὰ τῶν δύο κεράτων σημαίνεται·
- [02279] καὶ ἄμφω μὲν ὑψηλὰ θεωρεῖ, ὑψηλότερον δὲ τοῦ προτέρου τὸ δεύτερον.
- [02280] Ὡς γὰρ ἤδη προειρήκαμεν, πλείων ἐπὶ Δαρείου καὶ Ξέρξου ἡ βασιλεία ἐγένετο.
- [02281] Ὁ μὲν γὰρ Κῦρος τὸν τε Εὐξείνου Πόντον καὶ τὴν Ἀσίαν ἐχειρώσατο·
- [02282] Δαρεῖος δὲ καὶ Σκύθας τοὺς Νομάδας τοῖς ὑπηκόοις συνέταξεν·
- [02283] ὁ δὲ Ξέρξης καὶ τῇ Εὐρώπῃ τῆς βασιλείας ἐπειράθη τὸν ζυγὸν ἐπιθεῖναι.
- [02284] Τούτου χάριν δύο κέρατα ἐν τῷ κριῶ θεωρεῖ, ἀλλὰ τὸ μὲν πρότερον, τὸ δὲ δεύτερον, καὶ τὸ δεύτερον ὑψηλότερον τοῦ προτέρου.
- [02285] δ΄.
- [02286] Καὶ εἶδον, φησὶ, τὸν κριὸν κερατίζοντα κατὰ θάλασσαν, καὶ βορῶν, καὶ νότον.
- [02287] Τὰ τε γὰρ βόρεια, τὰ τε νότια, ὑπήκοα εἶχεν ἅπαντα, ὡσαύτως δὲ καὶ τὰ ἐσπέρια μέχρις αὐτῆς τῆς θαλάσσης·

[02288] καὶ τῶν νήσων δὲ τὰς πλείστας δουλεύειν ἠνάγκασεν.

[02289] Αὐτίκα τοίνυν τῷ Ξέρξῃ καὶ Κύπριοι, καὶ Ῥόδιοι, Σάμιοί τε καὶ Λέσβιοι, καὶ Χίοι, καὶ αἱ Κυκλάδες ἅπασαι συνεμάχουν τὴν κατὰ τῆς Ἑλλάδος στρατείαν ποιουμένων.

[02290] Τούτου ἕνεκεν εἶδεν τὸν κριὸν κερατίζοντα κατὰ θάλασσαν, καὶ βορῶᾶν, καὶ νότον.

[02291] Καὶ πάντα, φησὶ, τὰ θηρία οὐ στήσεται ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἔξαιρούμενος ἐκ τῆς χειρὸς αὐτοῦ, καὶ ἐποίησε κατὰ τὸ θέλημα αὐτοῦ, καὶ ἔμε γαλύνθη.

[02292] Θηρία δὲ πάλιν τὰς ἄλλας βασιλείας καλεῖ τὰς μερικὰς, τὴν Σύρων, τὴν Κιλικίων, τὴν Ἀράβων, τὴν Αἰγυπτίων·

[02293] θηρία δὲ αὐτὰς ὀνομάζει, διὰ τὸ φοβερὰς εἶναι τοῖς ἀρχομένοις.

[02294] Οὐδεμία τοίνυν, φησὶ, βασιλεία ἀντιστῆναι ἠδύνατο ἐκείνῃ τῇ βασιλείᾳ κερατιζούσῃ κατὰ νότον, καὶ βορῶᾶν, καὶ θάλασσαν, οὔτε οἷός τε ἦν τις ἀνθρώπων ἐκείνης τῆς δυναστείας ἐλεύθερον ἀποφῆναί τινα, ἀλλ' ἅπαν τὸ δοκοῦν εἰς πέρας ἦγε.

[02295] ε'.

[02296] Καὶ ἐγὼ, φησὶν, ἤμην συνιών.

[02297] Ταῦτα, φησὶ, θεωρῶν ἐλογιζόμεν παρ' ἑμαυτῷ, τὰ διὰ τοῦ [81.1441] των σημαίνοντα εὐρεῖν ἐφίεμενος·

[02298] ἐμοῦ δὲ πυνθα νομένου·

[02299] Ἰδοὺ τράγος αἰγῶν ἤρχετο ἀπὸ Λιβὸς ἐπὶ πρόσωπον πάσης τῆς γῆς.

[02300] Τισὶ δὲ τῶν ἀντιγράφων πρόσκειται καὶ τοῦτο·

[02301] Καὶ οὐκ ἦν ἀπτόμενος τῆς γῆς, καὶ τῷ τράγῳ ἐκείνῳ κέρας ἐν θεωρητὸν ἀναμέσον τῶν ὀφθαλμῶν αὐτοῦ.

[02302] Τὴν Μακεδονικὴν ἐνταῦθα βασιλείαν ἐσήμανεν τοῦ ἐν υπνίου τὸ αἰνίγμα·

[02303] τράγον δὲ αὐτὴν ὠνόμασε διὰ τὸ ταχὺ καὶ εὐκίνητον·

[02304] τοῦ κριοῦ γὰρ ὀξύτερος ὁ τράγος.

[02305] Ἀπὸ Λιβὸς δὲ αὐτὸν ἐληλυθέναι ἔφη·

[02306] ἐπειδὴ πρότερον Αἴγυπτον χειρῳάμενος, οὕτως εἰς τὴν Περσῶν ἐλήλυθε χώραν.

[02307] Ἐνίκησε μὲν γὰρ τὸν Δαρεῖον ἐν τῇ Κιλικίᾳ, ἀλλ' ἐκεῖθεν τὴν Συρίαν, καὶ Φοινίκην, καὶ Παλαιστίνην διαδραμῶν, καὶ τὰς μὲν τῶν πόλεων ὁμολογία λαβῶν, τὰς δὲ βία ἔλων, εἰς τὴν Αἴγυπτον ὤρμησεν·

[02308] εἶτα κάκειν τὴν βασιλείαν παραλαβὼν, τὴν Περσίδα καταλαμβάνει, καὶ τὴν μεγίστην αὐτῶν καταλύει βασιλείαν.

[02309] Ἐν δὲ κέρας θεωρητὸν, τουτέστιν, ἐπίσημον καὶ περὶ βλεπτον, αὐτὸν καλεῖ τὸν Ἀλέξανδρον·

[02310] ἀναμέσον δὲ τῶν ὀφθαλμῶν τοῦ τράγου φῦναι λέγει τὸ κέρας, διὰ τὸ ἀγχίνου, καὶ συνετὸν, καὶ πυκνὸν τῶν τοῦ Ἀλεξάνδρου φρενῶν.

[02311] ἀ', ζ'.

[02312] Καὶ ἦλθε, φησὶν, ὁ τράγος ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, ὃν εἶδον ἐστῶτα ἐπὶ τοῦ Οὐβάλ, καὶ ἔδραμε πρὸς αὐτὸν ἐν ὀρμῇ τῆς ἰσχύος αὐτοῦ.

[02313] Καὶ εἶδον αὐτὸν φθάσαντα ἕως τοῦ κριοῦ, καὶ ἐξηγριώθη πρὸς αὐτὸν, καὶ ἔπαισε τὸν κριόν, καὶ συνέτριψεν ἀμφοτέρω τὰ κέρατα αὐτοῦ, καὶ οὐκ ἦν ἰσχυρὸς τῷ κριῷ τοῦ στήναι ἐνώπιον αὐτοῦ·

[02314] καὶ ἔρριψεν αὐτὸν ἐπὶ τὴν γῆν, καὶ συνεπάτησεν αὐτὸν, καὶ οὐκ ἦν ὁ ἔξαιρούμενος τὸν κριόν ἐκ τῆς χειρὸς αὐτοῦ.

[02315] Πρώτοις μὲν γὰρ τοῖς ἐκείνου συμβαλὼν στρατηγοῖς ἐν τοῖς κατὰ τὴν Ἀσίαν τόποις, πᾶσαν αὐτῶν ἐκείνην ἀφείλατο τὴν ἀρχήν.

[02316] Εἶτα τοῦ Δαρείου κατὰ τὴν Κιλικίαν μετὰ πολλῆς τῆς στρατείας ἅπαν τήσαντος, ἑτέρα γίνεται συμπλοκή, καὶ τρέπεται μὲν ὁ Δαρεῖος εἰς φυγὴν, πολλοὺς δὲ τῆς στρατείας καταναλώσας ὁ Ἀλέξανδρος ἔλαβεν αἰχμαλώτους τοῦ Δαρείου τὰς θυγατέρας.

[02317] Εἶτα αὐθις μετὰ τὴν ἐξ Αἰγύπτου ἐπάνοδον, περὶ τὴν Βαβυλῶνα παραταξάμενος, αὐτὸν τε τὸν Δαρεῖον ἀνεῖλε, καὶ τὴν Περσικὴν κατέλυσε βασιλείαν.

[02318] Συντριβῆναι δὲ λέγει ἀμφοτέρω τὰ κέρατα αὐτοῦ, ἐπειδὴ καὶ Μῆδοι καὶ Πέρσαι κατὰ ταῦτὸν ὠνομάζοντο, Κύρου τοῦ πρώτου βασιλεύσαντος, Μήδου μὲν ὄντος μητρόθεν, Πέρσου δὲ πατρόθεν·

[02319] καὶ ἐπειδὴ ὁ πρώτος αὐτῶν βασιλεὺς ἄμφω ταύτας εἶχε τὰς προσηγορίας, ἀναγκαίως καὶ οἱ ἀρχόμενοι, καὶ Μήδους καὶ Πέρσας τοὺς αὐτοὺς ὠνομάζον.

[02320] Εἰς γὰρ μίαν ἀρχὴν ἄμφω συνῆλθον αἱ βασιλείαι.

- [02321] Καὶ οἱ ἕξω δὲ συγγραφεῖς τοὺς αὐτοὺς καὶ Πέρσας καὶ Μήδους ὀνομάζουσιν.
- [02322] Οὕτω δὲ, φησὶ, τῶν τοῦ κριοῦ συντριβέντων κεράτων, η'.
- [02323] Ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα.
- [02324] Τῆς γὰρ Περσικῆς, εἴτ' οὖν Μηδικῆς, καταλυθείσης βασιλείας, τὸ κατὰ πάντων ὁ Ἀλέ<sup>[81.1444]</sup>ξανδρος ἀνεδέξατο κράτος·
- [02325] ἀλλὰ καὶ οὗτος ὀλίγον ἐπιβιώσας χρόνον, τοῦ βίου τὸ τέλος ἐδέξατο.
- [02326] Καὶ τοῦτο δὲ εἶδεν ὁ μακάριος Δανιήλ.
- [02327] Διό φησι·
- [02328] Καὶ ἐν τῷ ἰσχύσῃ αὐτὸν συντριβῆ τὸ κέρασ τὸ μέγα.
- [02329] Μετὰ τὴν νίκην ἐκείνην τὴν μεγίστην, φησὶ, τὸ κοινὸν τῶν ἀνθρώπων ὁ Ἀλέξανδρος ἐδέξατο τέλος.
- [02330] Καὶ ἀνέβη, φησὶ, τέσσαρα κέρατα ὑποκάτωθεν αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.
- [02331] Τέσσαρα δὲ κέρατα, τοὺς τέσσαρας βασιλέας, τοὺς κατὰ ταῦτὸν τὸν Ἀλέξανδρον διαδεξαμένους αἰνίττεται.
- [02332] Πτολεμαῖος γὰρ ὁ Λάγου τῆς Αἰγύπτου τὴν ἡγεμονίαν παρέλαβε·
- [02333] Σέλευκος δὲ ὁ Νικάνωρ τὴν Βαβυλῶνα κατεῖχε, καὶ τὰ ἄλλα μέρη τὰ μέχρι Συρίας διήκοντα·
- [02334] Ἀντίγονος δὲ τῆς Ἀσίας ἐκράτει, τῆς δὲ Μακεδονίας Ἀντίπατρος·
- [02335] ὡς δὲ τισὶ τῶν συγγραφέων δοκεῖ, Φίλιππος, ὃς καὶ Ἀριδαῖος, ὁ καὶ Ἀλεξάνδρου ἀδελφός.
- [02336] Ἐπισημῆνασθαι δὲ δεῖ, ὅτι καὶ τὸ τρίτον θηρίον τέσσαρας κεφαλὰς ἔχον ἐθεάσατο, καὶ τὸν τράγον μετὰ τὴν τοῦ ἑνὸς κέρατος συντριβὴν τέσσαρα φύσαντα κέρατα·
- [02337] ὡς εἶναι δῆλον τὰ αὐτὰ καὶ διὰ τοῦ τράγου, καὶ διὰ τοῦ τρίτου θηρίου σημαίνεσθαι.
- [02338] θ'.
- [02339] Καὶ ἐκ τοῦ ἑνὸς, φησὶ, τῶν κεράτων ἐξ ἤλθε κέρασ ἐν ἰσχυρόν.
- [02340] Ἀντίοχον λέγει τὸν Ἐπιφανῆ, ὃς Ἀντιόχου τοῦ ἐπικαλουμένου Μεγάλου υἱὸς ἐγεγόνει.
- [02341] Καὶ ἐμεγαλύνθη, φησὶ, περισσῶς πρὸς νότον, καὶ πρὸς ἀνατολήν, καὶ πρὸς Λίβαν, καὶ πρὸς τὴν δύναμιν.
- [02342] Δυνατὸς, φησὶ, γενόμενος περιεγένετο μὲν τοῦ τῆς Αἰγύπτου βασιλέως, ὑφ' ἑαυτὸν δὲ καὶ τὰ πρὸς ἕω κείμενα ἐποίησατο ἔθνη·
- [02343] ἐπεστράτευσεν δὲ, φησὶ, καὶ τοῖς Ἰουδαίοις, καὶ τὴν ἁγίαν μητρόπολιν κατεστρέψατο·
- [02344] δύναμιν γὰρ αὐτὴν προσηγόρευσε, διὰ τὴν ἐπανθοῦσαν τῷ ναῷ τῆνικαῦτα χάριν θείαν.
- [02345] Καὶ τοῦτο σαφέστερον ποιῶν ἐπήγαγε·
- [02346] ι'.
- [02347] Καὶ ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως, καὶ ἀπὸ τῶν ἀστέρων, καὶ συνεπάτησεν αὐτούς.
- [02348] Ταῦτα σαφέστερον ἡμᾶς ἢ τῶν Μακκαβαίων βίβλος ἢ τε πρώτη καὶ ἡ δευτέρα διδάσκει, καὶ Ἰώσηπος δὲ ὁ ἱστοριογράφος ἀκριβῶς ταῦτα συνέγραψε, καὶ ἡμεῖς δὲ συντόμως τὰ κατ' αὐτὸν διηγησόμεθα.
- [02349] Τῶν ἐκ γένους ἀρχιερατικῶν πρὸς τὸν τῆνικαῦτα ἀρχιερέων τῶν Ἰουδαίων στασιασάντων, οἱ ταύτης τῆς ἀρχῆς ἐφιέμενοι, πρὸς τὸν Ἀντίοχον παραγενόμενοι, πείθουσιν αὐτὸν τὴν Ἰουδαϊκὴν πολιτείαν εἰς Ἑλληνικὴν μεταβάλλειν, καὶ γυμνάσιον ἐν τῇ πόλει οἰκοδομῆσαι.
- [02350] Τούτων γενομένων, οἱ μὲν εὐσεβεῖς ἐν θρήνοις ἦσαν, τὴν προφανῆ τῶν νόμων ὀργῶντες παράβασιν, ὁ δὲ λοιπὸς ὄμιλος ἀδεῶς τὸν θεῖον ἐπάτει νόμον, καὶ εἰς τὴν τῆς περιτομῆς ἐξύβριζον ἐντολήν.
- [02351] Σφοδροτέρας δὲ γενομένης τῆς στάσεως, ἀφικόμενος ὁ Ἀντίοχος πλείστους μὲν ἀνεῖλε τῶν<sup>[81.1445]</sup> εὐσεβῶν, τετόλμηκε δὲ καὶ τῶν τοῦ ναοῦ ἀδύτων ἐπιβῆναι.
- [02352] Καὶ ἐπιβάς πάντα ἐσύλησε τὸν νεῶν, τοὺς τε θησαυροὺς σφετερισάμενος, καὶ τὰ ἀναθήματα ἅπαντα, ἐκπώματά τε καὶ φιάλας, καὶ κρατήρας, καὶ τὴν χρυσοῦν τράπεζαν, καὶ τὸ χρυσοῦν θυμιατήριον, καὶ τὰς ἐκ χρυσοῦ κατεσκευασμένας λυχνίας, καὶ πάντα ἀπαξαιπλῶς τῆς θείας ἱερουργίας τὰ ὄργανα.
- [02353] Πρὸς δὲ τούτοις καὶ βωμὸν ἐν τῷ τοῦ Θεοῦ νεῷ ἠκοδόμησε τῷ Διῷ, καὶ πᾶσαν δὲ τὴν πόλιν εἰδώλων ἐνέπλησε, καὶ πάντας θύειν ἠνάγκαζεν·
- [02354] αὐτὸς δὲ καὶ χοῖρον ἔθυσεν ἐν τῷ θεῷ βωμῷ, καὶ Διὸς Ὀλυμπίου τὸν νεῶν προσηγόρευσε.

[02355] Ταῦτα ἅπαντα ὁ μακάριος προδιδάσκει Δανιήλ·

[02356] ὁρᾷ γὰρ διὰ τοῦ κέρατος αὐτὸν τὸν Ἀντίοχον, ὅτι ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ, ἀντὶ τοῦ, τῆς μανίας κατ' αὐτοῦ τοῦ Θεοῦ τῶν ὅλων ἐχρήσατο, ὧ καὶ ὁ Λεῶς καὶ ὁ νεὼς ἀνέκειτο.

[02357] Καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως καὶ ἀπὸ τῶν ἀστέρων, καὶ συνεπάτησεν αὐτούς.

[02358] Πλεῖστοι γὰρ ἐκ τοῦ λαοῦ, τὸν τοῦ Θεοῦ παραβάντες νόμον, τῆς τῶν οὐρανίων ἐξέπεσον τάξεως, καὶ ὑπὸ τῆς τοῦ του κατεπατήθησαν τυραννίδος, σφᾶς αὐτοὺς κατα λύσαντες.

[02359] Ἀστέρας δὲ αὐτοὺς ὠνόμασε διὰ τὸ περι φανές καὶ λαμπρὸν τῆς εὐσεβείας.

[02360] Αἰνίττεται δὲ καὶ τὴν πρὸς τὸν Ἀβραὰμ ὑπόσχεσιν·

[02361] Ποιήσω γὰρ, φησὶ, τὸ σπέρμα σου, ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ.

[02362] Οὐκ ἠρέεσθη γὰρ, φησὶ, τῷ συμπατήσαι πολλοὺς τῶν καλουμένων ἀστέρων, ἀλλὰ καὶ ἰα'.

[02363] Ἔως ἄρχοντος τῆς δυνάμεως ἠδρύνθη.

[02364] Τῆ γὰρ λύττη καὶ μανία κατ' αὐτοῦ τοῦ Θεοῦ καὶ βασιλέως ταυτησὶ τῆς δυνάμεως, τουτέστι, τοῦ ἁγίου λαοῦ, ἐχρήσατο·

[02365] καὶ ταῦτα ποιῶν, φησὶ, διετέλει, Ἔως οὐ ὁ ἀρχιστράτηγος ῥύσηται τὴν αἰχμαλωσίαν·

[02366] ἀντὶ τοῦ, μέχρις ἂν τῆς ἄνωθεν τύχωμεν ῥοπῆς, καὶ διὰ τοῦ ἐπιτεταγμένου ἀρχαγγέλου τὴν ἡμετέραν προστασίαν, τύχωμεν σωτηρίας.

[02367] Εἶτα σαφέστερον τὰ ὑπὸ τοῦ Ἀντιόχου τολμηθησόμενα προδιδάσκειται.

[02368] Καὶ δι' αὐτὸν, φησὶ, θυσία ἔταράχθη παραπτώματι.

[02369] Οὐ συνεχῶρει γὰρ τὰς κατὰ νόμον θυσίας προσφέρεισθαι, ἀλλὰ τῷ Ἑλληνικῷ τρόπῳ ταύτας ἐπιτελεῖσθαι ἠνάγκαζεν.

[02370] Εἶτα ἐπ' ἄγει·

[02371] Ὅτι καὶ ἐγενήθη, καὶ κατευδώθη αὐτῷ.

[02372] Τέως γὰρ οὐδὲν ἐμπόδιμα γέγονε κωλύον αὐτοῦ τὴν λύτταν.

[02373] ἰβ'.

[02374] Καὶ τὸ ἅγιον, φησὶν, ἐρημωθήσεται, καὶ ἐδόθη, φησὶν, ἐπὶ τὴν θυσίαν ἁμαρτία, καὶ ἐρῳίφη χαμαὶ ἡ δικαιοσύνη, καὶ ἐποίησε, καὶ εὐδώθη.

[02375] Μανία γὰρ καὶ τυραννίδι χρώμενος, μιᾶναι μὲν τετόλμηκε τὸ θυσιαστήριον παρανόμῳ θυσίᾳ χρησάμενος, ἔρημον δὲ τοῦ κόσμου τὸν θεῖον κατέστησε νεῶν, ἐπάτησε δὲ τῆς δικαιοσύνης τοὺς νόμους, τὸν ἄδικον [81.1448] φόνον τοῖς εὐσεβέσιν ἐπαγαγὼν, καὶ τέως, φησὶν, εὐωδοῦτο ταῦτα ποιῶν.

[02376] Εἶτα, ἰγ'.

[02377] Ἦκουσά τινος ἁγίου λαλοῦντος, καὶ εἶπεν εἰς ἅγιος τῷ φελμουνὶ τῷ λαλοῦντι·

[02378] Ἔως πότε ἡ ὄρασις στήσεται, καὶ ἡ θυσία ἡ ἀρθεῖσα, καὶ ἡ ἁμαρτία τῆς ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον, καὶ ἡ δύναμις συμπατηθήσεται;

[02379] Τὸ φελμουνὶ τὸν τινὰ σημαίνει τῆ Ἑλλάδι φωνῆ·

[02380] μαρτυρεῖ δὲ τούτοις καὶ ἡ Σύρων φωνὴ γειτνιαζουσα τῇ Ἑβραία.

[02381] Φησὶ τοίνυν ὁ μακάριος Δανιήλ, ὅτι Ἦκουσά τινος ἁγίου ἕτερον ἅγιον ἐρωτῶντος.

[02382] Δῆλον δὲ ὅτι ἀγγέλους διαλεγόμενους ὁρᾷ καὶ βουλομένους μαθεῖν, πόσος ἐστὶν ὁ χρόνος τῆς τολμωμένης ἀσεβείας τε καὶ παρανομίας, τῆς τε τοῦ ναοῦ ἐρημίας, καὶ τῆς ἀθέσμου καὶ βδελυρᾶς θυσίας, καὶ τῆς τοῦ λαοῦ καταδυναστείας.

[02383] ἰδ'.

[02384] Καὶ εἶπεν αὐτῷ, φησὶν·

[02385] Ἔως ἑσπέρας καὶ πρωῶ, ἡμέραι δισχίλια καὶ τριακόσια, καὶ καθαρῶς ῥισθήσεται τὸ ἅγιον.

[02386] Ἐσπέραν δὲ ἐκάλεσε τὴν ἄρξιν τῶν συμφορῶν, πρωῶ δὲ τὸ τέλος τῶν συμφορῶν·

[02387] ἐπειδὴ νυκτὶ καὶ σκότῳ ἐφύκει τὰ λυπηρά.

[02388] Ἀπὸ τοῦ νῦν, φησὶ, τῆς ἀρχῆς τῶν κακῶν, ἕως τέλους τόσος τέ ἐστι χρόνος.

- [02389] Ψηφίζόμενοι δὲ αἱ ἡμέραι αὐταὶ ποιούσιν ἕξ ἑτῶν ἀριθμὸν, καὶ ἕξ μηνῶν, κατὰ τὴν Ἑβραίων ψῆφον·
- [02390] τοσοῦτον γὰρ ἐκράτησε χρόνον τῶν Ἰουδαίων ἢ συμφορὰ.
- [02391] ιε΄.
- [02392] Καὶ ἐγένετο, φησὶν, ἐν τῷ ἰδεῖν με, ἐγὼ Δαυὶδ, τὴν ὄρασιν, ἐζήτουν σύνεσιν.
- [02393] Ταῦτα, φησὶ, θεασάμενος, συνεῖναι καὶ μαθεῖν ἀκριβῶς ἐβουλόμην τὰ διὰ τούτων σημαινόμενα τῶν αἰνιγμάτων.
- [02394] Καὶ ἰδοὺ ἔστη ἐνώπιόν μου ὡς ὄρασις ἀνδρός.
- [02395] Καὶ ἐδόκουν, φησὶν, ἄνδρα θεωρεῖν.
- [02396] ια΄.
- [02397] Καὶ ἤκουσα φωνὴν ἀνδρός ἀναμέσον τοῦ Οὐβάλ, καὶ ἐκάλεσε, καὶ εἶπε·
- [02398] Γαβριήλ, συνέτισον ἐκείνον τὴν ὄρασιν.
- [02399] Ἦκουσα δὲ καὶ ἐτέρου τινὸς ἀνθρωπεῖα χρωμένου φωνῇ, καὶ κελεύσαντος τὸν παρεστῶτά μοι, ὃν καὶ Γαβριήλ ὠνόμασεν, ἐρμηνεῦσαί μοι τῆς ἀποκαλύψεως τὰ αἰνίγματα.
- [02400] Ἔστι δὲ καὶ ἐκ τῶν εἰρημένων τεκμήρασθαι, ὅτι ὁ κελεύσας ὁ Δεσπότης ἐστί.
- [02401] ιζ΄.
- [02402] Καὶ ἦλθε, φησὶ, καὶ ἔστη ἐχόμενα τῆς στάσεώς μου.
- [02403] Παραυτίκα, φησὶ, προσταχθεὶς ἀφίκετο, καὶ πλησίον μου ἔστη.
- [02404] Καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθην, καὶ πίπτω ἐπὶ πρόσωπόν μου.
- [02405] Ἰκανὰ ταῦτα τὸν Εὐνομίου τύφον ἐλέγξει, ὃς αὐτὴν εἰδέναι τοῦ Θεοῦ τὴν οὐσίαν ἀλαζονεύεται.
- [02406] Εἰ γὰρ ἀγγέλων τὴν θεωρίαν, καὶ ταύτην μετρούμενην τῇ τοῦ θεωροῦντος δυνάμει, ὁ τοσοῦτος προφήτης οὐκ ἤνεγκε, τί δυσσεβέστερον ἢ βδελυττότερον τῶν αὐτὴν εἰδέναι τοῦ Θεοῦ τὴν οὐσίαν σεμνυνομένων;
- [02407] ἀλλ' ἐπὶ τὸ προκείμενον ἐπανέλθωμεν.
- [02408] Καὶ εἶπε <sup>[81.1449]</sup> πρὸς με·
- [02409] Σύνες, υἱὲ ἀνθρώπου·
- [02410] ἔτι γὰρ εἰς καιροῦ πέρασ καὶ ὄρασις.
- [02411] Μὴ νομίσης, φησὶν, ἐπὶ τοῦ παρόντος ταῦτα πέρασ λαμβάνειν·
- [02412] μετὰ πολὺν γὰρ ἑτῶν ἀριθμὸν ταῦτα γενήσεται.
- [02413] Πληρουμένου γὰρ τοῦ ὠρισμένου καιροῦ, τότε πέρασ τούτων ἕκαστον λήψεται.
- [02414] ιη΄, ιθ΄.
- [02415] Καὶ ἐν τῷ λαλεῖν αὐτὸν μετ' ἐμοῦ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν, καὶ ἤψατό μου, καὶ ἔστησέ με ἐπὶ τοὺς πόδας μου.
- [02416] Καὶ εἶπεν·
- [02417] Ἴδοὺ ἐγὼ γνωρίζω σοὶ τὰ ἐσόμενα ἐπ' ἐσχάτων τῆς ὀργῆς τοῖς υἱοῖς τοῦ λαοῦ σου·
- [02418] ἔτι γὰρ εἰς καιροῦ πέρασ μένει.
- [02419] Θεασάμενός με, φησὶν, ὑπὸ τοῦ δέους καταπεσόντα πρῶτον ἀνώρθωσέ με, ἔπειτα ψυχῶν ἀγωγεῖ γνωρίζων, ὡς τούτου χάριν ἀφίκετο, ἵνα μοι τὰ ἐσόμενα προμηνύσῃ ποθοῦντι, καὶ ὅποια διὰ τὴν τοῦ Θεοῦ πάλιν ὀργὴν καταλήψεταιί μου τὸν λαόν.
- [02420] Ἐπειτα τὸ ἐπικείμενόν μοι δέος ἀφελέσθαι βουλόμενος, ἐμήνυσεν ὅτι μετὰ χρόνον ταῦτα γενήσεται·
- [02421] ἠρμήνευσε δέ μοι καὶ ὧν ἐθεασάμην ἕκα στον, εἰρηκῶς·
- [02422] κ΄.
- [02423] Οὗτος ὁ κριὸς, ὃν εἶδες, ὁ ἔχων τὰ κέρατα, βασιλεὺς Μήδων καὶ Περσῶν.



- [02459] ἐκέχρητο δὲ καὶ κωπίλοις λόγοις, τοὺς εὐσεβεῖς ἐξ ἀπατήσαι πειρώμενος, καὶ βασιλικὰς δωρεὰς ὑπὸ ἰσχυεῖτο, παρὰνομοῦντας ἅπαντας ἰδεῖν ἐφιέμενος.
- [02460] Διὰ τοῦτό φησι·
- [02461] Δόλος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται.
- [02462] Μέγιστον γὰρ ἑαυτὸν πάντων ἀνθρώπων ἠγήσατο, καὶ δόλῳ διαφθερεῖ πολλοὺς, οὓς ἂν ἐξαπατήσαι ἰσχύσει.
- [02463] Καὶ ἐπὶ ἀπωλείᾳ πολλῶν, φησὶ, σταθήσεται.
- [02464] Ἀντὶ τοῦ, ἐνστάσει χρῆσεται, ἕως ἂν ἴδῃ πολλοὺς τὴν οἰκείαν ἀπολλύντας σωτηρίαν.
- [02465] Μὴ ἀρκοῦμενος δὲ τῇ κατὰ τῶν ἀνθρώπων μανίᾳ, Καὶ ἐπὶ ἄρχοντα, φησὶ, ἀρχόντων στήσεται.
- [02466] Τουτέστι, κατ' αὐτοῦ τοῦ Βασιλέως τῶν βασιλέων, καὶ κυριεύοντος τῶν κυριεούντων, τῇ λύττῃ χρῆσεται, μιαινέειν ἐπιχειρῶν τὸν ἀνακείμενον αὐτῷ νεόν.
- [02467] Καὶ δεικνύς τὴν δοθεῖσαν αὐτῷ κατὰ τῶν Ἰουδαίων συγχώρησιν, Καὶ ὡς ὡὰ, φησὶ, ἐν χειρὶ συντρίψει αὐτούς.
- [02468] Οὕτω, φησὶ, μετὰ πολλῆς εὐκολίας ταῦτα πάντα ἐργάσεται, ὡς εἴ τις ὡὰ τῇ χειρὶ συντρίψαι θελήσειεν.
- [02469] Αἰνίττεται δὲ ἐν ταῦθα καὶ τὴν αὐτῶν τῶν Ἰουδαίων ῥαθυμίαν, καὶ ὅτι αὐτοὶ τῶν θεῶν ἀμελήσαντες κατελείφθησαν ὑπὸ τοῦ Θεοῦ, καὶ γυμνοὶ τῆς ἄνωθεν προνοίας ἐγένοντο.
- [02470] Τούτοις ἐπιφέρει·
- [02471] κἀ'.
- [02472] Καὶ ἡ ὄρασις τῆς ἐσπέρας καὶ τῆς πρωΐας τῆς ῥηθείσης ἀληθῆς ἐστίν.
- [02473] Ἀντὶ τοῦ, καὶ ὁ ὥριος σμένος χρόνος ταῖς συμφοραῖς ἀναμφιβόλως ἐστὶν ἀληθῆς.
- [02474] Ἐπειδὴ δὲ πολὺς ἐστὶν ἐν τῷ μέσῳ χρόνος, <sup>[81.1453]</sup> Καὶ σὺ σφράγισον, φησὶ, τὴν ὄρασιν, ὅτι εἰς ἡμέρας πολλὰς ἔσται.
- [02475] Ἀντὶ τοῦ, Ἀσαφῆ αὐτὴν τοῖς πολλοῖς κατάλιπε·
- [02476] σοὶ γὰρ ὡς ποθοῦντι ταῦτα δηλὰ πρὸ τῶν πραγμάτων πεποιήκα.
- [02477] κζ'.
- [02478] Καὶ ἐγὼ, φησὶ, Δανιὴλ ἐκοιμήθην, καὶ ἕνα λακίσθην ἡμέρας, καὶ ἀνέστην, καὶ ἐποίουν τὰ ἔργα τοῦ βασιλέως, καὶ ἐθαύμαζον τὴν ὄρασιν, καὶ οὐκ ἦν ὁ συνιῶν.
- [02479] Μαθὼν γὰρ τὰ καταληψόμενά μου τὸν λαὸν πάλιν κακὰ, οὕτως ἀνιαρῶς διετέθην, ὡς καὶ ἀρρώστια περιπεσεῖν·
- [02480] ἀλλ' ὅμως καὶ τοῦτον διακείμενος τὸν τρόπον, ἄκονόμουν τὰ παρὰ τοῦ βασιλέως ἐγκεχειρισμένα μοι, μηδενὸς γινώσκοντος τὴν τῆς ἀρρώστιας αἰτίαν.
- [02481] Οὗτος ἦδει καὶ μετὰ τοῦ μακαρίου Παύλου λέγειν·
- [02482] Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;
- [02483] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
- [02484] Καὶ τό·
- [02485] Κλαίειν μετὰ κλαιόντων, καὶ χαίρειν μετὰ χαιρόντων.
- [02486] Καί·
- [02487] Εἰ πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη.
- [02488] Οὕτω διακείμενος, καὶ ταύτην ἔχων περὶ τοὺς συνδούλους φιλοστοργίαν, μαθὼν τὰς πολλὰς ὑστερον γενεαῖς καταληψομένας τοὺς συνδούλους αὐτοῦ συμφορὰς, θρηγῶν καὶ ὀλοφυρόμενος διετέλει·
- [02489] καὶ ταῦτα εἰδὼς ἀκριβῶς ὡς αὐτὸς πείραν τούτων οὐδεμίαν λήψεται, ἀλλὰ τῆς παρουσίας ζωῆς οὐκ εἰς μακρὰν ἀπαλλαγῆσεται.
- [02490] Ταύτην προσήκει καὶ ἡμᾶς περὶ τοὺς ὁμοφυεῖς τε καὶ ὁμοδόλους τὴν ἀγάπην ἔχειν, καὶ τὸ αὐτὸ εἰς ἀλλήλους φρονεῖν, καὶ τὴν περὶ ἄλληλα τῶν μελῶν μμεῖσθαι συμπάθειαν·
- [02491] ἐπειδὴ μέλη μὲν ἀλλήλων κεκλήμεθα, σῶμα δὲ ἠξιώθημεν προσαγορευθῆναι Χριστοῦ.
- [02492] Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [02493] Ἀμήν.

[02494] ΤΟΜΟΣ Θ'.

[02495] ΚΕΦΑΛ.

[02496] Θ'.

[02497] α, β'.

[02498] Ἐν τῷ πρώτῳ ἔτει Δαρείου τοῦ υἱοῦ Ἀσσοῦρου ἀπὸ τοῦ σπέρματος τῶν Μήδων, ὃς ἐβασίλευσεν ἐπὶ τῆς βασιλείας τῶν Χαλδαίων·

[02499] ἐν ἔτει ἐνὶ τῆς βασιλείας αὐτοῦ, ἐγὼ Δανιήλ συνῆκα ἐν ταῖς βίβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὃς ἐγενήθη λόγος Κυρίου πρὸς Ἱερεμίαν τὸν προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ἱερουσαλήμ, ἑβδομήκοντα ἔτη.

[02500] <sup>[81.1456]</sup> Καὶ ἐντεῦθεν δῆλον, ὡς ἑτέρα μὲν ἡ Δαρείου τοῦ Ἀσσοῦρου βασιλεία, ἑτέρα δὲ ἡ Κύρου τοῦ Πέρσου·

[02501] συμφωνεῖ δὲ καὶ τοῖς πρώην εἰρημένοις τὰ νῦν ἀναγνωσθέντα.

[02502] Οὐχ ἀπλῶς γὰρ Μήδον τὸν Δαρεῖον προσηγόρευσεν, ἀλλ' ἀπὸ τοῦ σπέρματος τῶν Μήδων·

[02503] ὡς εἶναι δῆλον, ὅτι οὐχ ἑκατέρωθεν, πατρός θεν φημί καὶ μητρόθεν, Μήδος οὗτος ἦν·

[02504] ἐβασίλευσε δ' ὅμως ἐπὶ τὴν βασιλείαν τῶν Χαλδαίων, θεία πληγῆ τοῦ Βαλτάσαρ μετὰ τὴν ἀσέβειαν νύκτωρ ἀναιρε θέντος.

[02505] Δοκεῖ δὲ μοι λίαν βραχὺν βεβασιλευκέναι χρόνον οὗτος ὁ Δαρεῖος.

[02506] Ὁ γὰρ μακάριος Δανιήλ, ὡς ἤδη λοιπὸν πληρωθέντα τὸν τῆς αἰχμαλωσίας ὄρον ἰδὼν, καὶ τὸν τῶν ἑβδομήκοντα ἐτῶν συλλογισάμενος ἀριθμὸν, ὃν διὰ τοῦ προφήτου Ἱερεμίου προεῖπεν ὁ τῶν ὄλων Θεός, τὴν ὑπὲρ τοῦ λαοῦ ἰκετηρίαν προσφέρειν ἄρχεται τῷ Δεσπότῃ.

[02507] Ἐπληρώθη δὲ ὁ χρόνος ἐπὶ Κύρου τοῦ Περσῶν βασιλέως, ὡς ὁ μακάριος Ἰσδρας φησὶν·

[02508] εὐθύς γὰρ ἐν ἀρχῇ τοῦ συγγράμματος, μετὰ τὰ προοίμια, ἐν συντόμῳ τῆς ἀλώσεως τῶν Ἱεροσολύμων μνημονεύσας, καὶ τοῦ τῆς πατρίδος ἀνδραποδισμοῦ, καὶ τῆς εἰς Βαβυλῶνα τῶν αἰχμαλώτων μετοικίας, ἐπήγαγε·

[02509] Καὶ ἦσαν παῖδες αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ, μέχρι τοῦ βασιλεῦσαι Πέρσας, εἰς πλήρωσιν τοῦ ῥήματος τοῦ Κυρίου ἐν στόματι Ἱερεμίου, ἕως τοῦ εὐδοκῆσαι τὴν γῆν τὰ Σάββατα αὐτῆς, πάντα χρόνον τῆς ἐρημώσεως αὐτῆς σαββατιεῖ εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα βασιλεύοντος Κύρου Περσῶν ἔτους πρῶτου, εἰς συντέλειαν ῥήματος Κυρίου ἐν στόματι Ἱερεμίου.

[02510] Λέγει δὲ καὶ ὁ θειότατος Ἱερεμίας οὕτως·

[02511] Ἴδου ἐγὼ ἀποστέλλω, καὶ λήψομαι τὴν πατριάν τοῦ βορρᾶ, τὸν Ναβουχοδονόσορ βασιλέα Βαβυλῶνος τὸν δούλόν μου, καὶ ἄξω αὐτὸν ἐπὶ τὴν γῆν ταύτην, καὶ ἐπὶ τοὺς κατοικοῦντας αὐτήν, καὶ ἐπὶ πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῶν, καὶ ἔξερη μῶσω αὐτοὺς εἰς ἀφανισμόν, καὶ εἰς συριγμόν, καὶ εἰς ὄνειδισμόν αἰώνιον, καὶ ἀφελῶ ἀπ' αὐτῶν φωνὴν χαρᾶς, καὶ φωνὴν εὐφροσύνης, καὶ φωνὴν νυμφίου, καὶ φωνὴν νύμφης, ὁσμὴν μύρου, καὶ φῶς λύχνου, καὶ ἔσται ἡ γῆ αὐτῆς πᾶσα εἰς ἀφανισμόν, καὶ δουλεύουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη.

[02512] Καὶ ἐν τῷ πληρωθῆναι τὰ ἑβδομήκοντα ἔτη, ἐκδι κήσω ἐπὶ τὸν βασιλέα Βαβυλῶνος, καὶ ἐπὶ τὸ ἔθνος ἐκεῖνο, φησὶ Κύριος, τὰς ἀνομίας αὐτῶν, καὶ ἐπὶ γῆν Χαλδαίων, καὶ θήσομαι αὐτοὺς εἰς ἀφανισμόν αἰώνιον.

[02513] Ὁ μὲν οὖν μακάριος Ἱερεμίας ἠνίξατο συμπληροῦσθαι τῆς αἰχμαλωσίας τὸν χρόνον ἐν τῇ καταλύσει τῆς Χαλδαϊκῆς βασιλείας·

[02514] ὁ δὲ Ἰσδρας καὶ σαφέστερον τοῦτο πεποίηκε, τοῦ Κύρου ποιησάμενος μνήμην.

[02515] Εὐρίσκομεν δὲ καὶ τὸν θειότατον Ζαχαρίαν ἑτέρως τοῦτον ἀριθμοῦντα τὸν χρόνον.

[02516] Μετὰ γὰρ τὴν τοῦ Κύρου τελευτήν, καὶ Καμβύσου τοῦ υἱέως αὐτοῦ, τοῦ Δαρείου τοῦ Ὑστάτου τὸ <sup>[81.1457]</sup> Περσῶν ἀναδησαμένου κράτος, τοῦ χρόνου μνημονεύσας ὁ προφήτης·

[02517] Τῇ τετραδίῳ γὰρ, φησὶ, καὶ εἰκάδι τοῦ ἑνδεκάτου μηνός, οὗτός ἐστιν ὁ μῆν Σαβάτ, ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου, ἐγένετο λόγος Κυρίου πρὸς Ζαχαρίαν τὸν Βαβαχίου, υἱοῦ Ἀδδώ, τὸν προφήτην.

[02518] Καὶ ἐπήγαγε μετὰ βραχέα·

[02519] Καὶ ἀπεκρίθη ὁ ἄγγελος Κυρίου, καὶ εἶπε·

[02520] Κύριε παντοκράτωρ, ἕως τίνος οὐ μὴ ἐλεήσης τὴν Ἱερουσαλήμ, καὶ τὰς πόλεις Ἰούδα ἃς περιεῖδες;

[02521] Τοῦτο ἑβδομῆ κοστὸν ἔτος.

[02522] Καὶ τινες μὲν τῶν ἀπιστιᾶν νοσοῦντων διαφωνεῖν τοὺς ἁγίους νομίζουσι προφήτας·

[02523] οἱ δὲ τοῖς ἱεροῖς λόγοις ἐνθεραμμένοι, ὑπὸ τῆς θείας φωτιζόμενοι χάριτος, τὴν τῶν ἁγίων προφητῶν εὐρίσκουσι συμφωνίαν.

[02524] Φέρε τοίνυν, ἐκείνης τῆς αἰγλης τυχεῖν ἰκετεύσαντες, δὴλην αὐτὴν τοῖς ἀγνοοῦσι ποιήσωμεν.

[02525] Τὸν μὲν οὖν χρόνον τῆς αἰχμαλωσίας συμφώνως τεθείκασιν ἅπαντες, ὁ τε θειὸς Ἱερεμίας, ὁ τε θεσπέσιος Ζαχαρίας, καὶ ὁ μακάριος Ἰσδρας·

[02526] τὸν ἑβδομηκοντούτην γὰρ ἀριθμὸν τεθεί κασιν ἅπαντες·

[02527] οὐκ ἀπὸ τῶν αὐτῶν δὲ καιρῶν ἀριθμεῖν ἀρχόμενοι τοῦτον τὸν χρόνον, οἱ μὲν εἰς Κύρον, οἱ δὲ εἰς Δαρειὸν, τοῦτον καταλήγειν ἔφασαν τὸν ἀριθμὸν.

[02528] Οἱ μὲν γὰρ περὶ τὸν μακάριον Ἰερεμίαν καὶ Ἑσδραν, ἀπὸ τῆς ἀρχῆς τῆς πρώτης αἰχμαλωσίας ἀριθμοῦντες, εἰκότως μέχρι Κύρου, τοῦ Περσῶν βασιλέως, τὰ ἑβδομήκοντα περιορίζουσιν ἔτη.

[02529] Ὁ δὲ θεϊότατος Ζαχαρίας ἀπὸ τῆς τελευταίας πολιορκίας, ἐν ἣ τὴν πανωλεθρίαν ὑπέμειναν, ἀριθμῶν, ἐπὶ Δαρειοῦ τοῦ Περσῶν βασιλέως, τὸν τῶν ἑβδομήκοντα ἐτῶν ἀριθμὸν συμπληροῦσθαί φησι·

[02530] καὶ γὰρ ἐπὶ τούτου τῷ ὄντι ὁ θεῖος ἀνωκοδομήθη νεώς.

[02531] Ἐπειδὴ γὰρ τρεῖς ὁ λαὸς αἰχμάλωτος γέγονε, πρῶτον μὲν ἐπὶ Ἰωακείμ, τοῦ υἱοῦ Ἰωσίου βασιλέως Ἰούδα, τὸ δευτέρον ἐπὶ Ἰερονίου, τοῦ υἱοῦ Ἰωακείμ, τὸ δὲ τρίτον ἐπὶ Σεδεκίου, τοῦ ἀδελφοῦ μὲν τοῦ Ἰωακείμ, θεῖου δὲ τοῦ Ἰερονίου, ἀναγκάτως τρεῖς καὶ τῆς ἑπὶ οὐδοῦ τυγχάνουσι.

[02532] Πρῶτον μὲν γὰρ ἀφίησιν αὐτοὺς Κύρος ὁ Πέρσης, εἶτα Δαρειὸς ὁ υἱὸς Ὑστάσπου, ἔπειτα Ἀρταξέρξης ὁ Ξέρξης, ἡνίκα πρότερον μὲν τὸν Ἑσδραν, μετ' ἐκείνου δὲ τὸν Νεεμίαν ἀπέστειλεν, ὥστε τὰ τῆς Ἱερουσαλήμ ἀνωκοδομήσαι τείχη.

[02533] Τῶν μὲν οὖν πρώτων αἰχμαλώτων γεγενημένων ὁ ἑβδομηκονταετής πληροῦται χρόνος ἐπὶ Κύρου τοῦ Πέρσου·

[02534] τῆς δὲ τοῦ ναοῦ ἔρημίας ὁ αὐτὸς οὗτος χρόνος λαμβάνει τέλος ἐν τῷ δευτέρῳ ἔτει Δαρειοῦ τοῦ Ὑστάσπου, ὡς εἶναι προφητεῖαν ἑκατέραν, τὴν Ἰερεμίου τε καὶ Ζαχαρίου, ὡσαύτως δὲ καὶ τὴν τοῦ Ἑσδρα συγγραφὴν, ἀψευδῆ τε καὶ ἀληθῆ.

[02535] Τοῦτον, φησὶ, τὸν χρόνον ὁ μακάριος Δανιὴλ συνιεις, καὶ ἀριθμήσας, καὶ εὐρῶν πλησιάζοντα·

[02536] γ'.

[02537] Ἔδωκα τὸ πρόσωπόν μου, φησὶ, πρὸς Κύριον τὸν Θεόν, τοῦ ἐκζητῆσαι προσευχὴν καὶ δέησιν ἐν νηστείαις, καὶ σάκκῳ καὶ σποδῷ.

[02538] Οὐ γὰρ, φησὶν, ἀπλῶς ἀνέμενον τὴν τῆς αἰχμαλωσίας ἀπαλλαγὴν, ἀλλ' ἰκετείαν τῷ Δεσπότη προσέφερον, τὴν ἐλευθερίαν τοῖς ὁμοφύλοις αἰτῶν.

[02539] Κἂν γὰρ μυριάκις ὑπὸ [81.1460] σχηται ἀγαθὰ, ἀναξίους δὲ ἡμᾶς αὐτοὺς τῆς δωρεᾶς καταστήσωμεν, ἐμπόδιον γινόμεθα τῇ θεῖᾳ φιλοτιμίᾳ.

[02540] Τοῦτο δὲ καὶ δι' Ἐζεκιὴλ τοῦ προφήτου φησὶν ὁ Θεός·

[02541] Πέρας λαλήσω ἐπὶ ἔθνος καὶ βασιλείαν, τοῦ ἀνωκοδομεῖν καὶ καταφυτεῦν, καὶ ἔσται, ἐὰν στραφῆν τὸ ἔθνος ἐκεῖνο ποιῆση πονηρὰ, οὐ μὴ ἐπ' ἀγάθῳ ἐπ' αὐτὸ πάντα τὰ ἀγαθὰ ἃ ἐλάλησα.

[02542] Ταῦτα πεπαιδευμένος ὁ μακάριος Δανιὴλ, νηστεία, καὶ σάκκῳ, καὶ σποδῷ, τὴν προσευχὴν πτερώσας προσέφερον τῷ Θεῷ.

[02543] δ'.

[02544] Καὶ προσηξάμην, φησὶ, πρὸς Κύριον τὸν Θεόν μου, καὶ ἐξωμολογησάμην, καὶ εἶπον·

[02545] Κύριε ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ὁ φυλάσσων τὴν διαθήκην καὶ τὸν ἔλεον τοῖς ἀγαπῶσί σε, καὶ φυλάττουσι τὰ προστάγματά σου.

[02546] Καλεῖ δὲ μέγαν καὶ θαυμαστὸν, ὡς μεγάλα καὶ θαυμαστὰ ποιεῖν δυνάμενον.

[02547] Ἀπὸ γὰρ τῶν ἐνεργειῶν οἱ θεῖοι ἄνδρες τὰς θείας προσηγορίας τιθέναι φιλοῦσι.

[02548] Φυλάττειν δὲ καὶ αὐτὸν ἔφη τὴν διαθήκην καὶ τὸν ἔλεον τοῖς ἀγαπῶσιν αὐτὸν, τῶν πρὸς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ἀναμνησκῶν ἐπαγγελιῶν.

[02549] Μετὰ πάσης δὲ ἀκριβείας εὐχόμενος, διδάσκει, ὅτι οὐχ ἀπλῶς φυλάττει, ἀλλὰ τοῖς ἀγαπῶσιν αὐτὸν, καὶ φυλάττουσι τὰς ἐντολὰς αὐτοῦ.

[02550] Εἰ γὰρ τις, φησὶ, παραβῆ σου τὰ προστάγματα, ἀνάξιον ἑαυτὸν τῶν ὑποσχέσεων σου καθίστησι.

[02551] Τοῦτο δὲ καὶ ἡμῖν συνέβη.

[02552] ε'.

[02553] Ἠμάρτομεν γὰρ, φησὶν, ἠδικήσαμεν, ἠσεβήσαμεν καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου, καὶ ἀπὸ τῶν κριμάτων σου.

[02554] Σφόδρα δὲ προσφόρος ἐπὶ τοῦ Θεοῦ τὰς ἐντίμους ἐκείνας καὶ θαυμαστάς τεθεικῶς προσηγορίας, τὰς ἐκ διαμέτρου ἐναντίας σφίσιν αὐτοῖς ἐπιτέθεικεν.

[02555] Οὐκ ἠρέκασθη δὲ τῷ εἰπεῖν ἡμᾶρτομεν, ἀλλὰ καὶ τὸ ἠδικήσαμεν καὶ ἠσεβήσαμεν προσέθηκεν, ἀγνώμονες περὶ τὰς σὰς εὐεργεσίας γενόμενοι.

[02556] ἠσεβήσαμεν δὲ, ἄλλους ἀντὶ σοῦ Θεοῦ προελόμενοι, ἀψύχους, ἀναισθήτους, οὐδεμίαν κεκτημένους ἰσχύιν.

[02557] Εἶτα δεικνύς τὴν διηνεκῶς εἰς αὐτοὺς γινομένην τοῦ Θεοῦ κηδεμονίαν, καὶ τὴν πολλὴν τοῦ λαοῦ ἀναληψίαν, ἐπήγαγε·

[02558] ἀ'.

[02559] Καὶ οὐκ εἰσηκούσαμεν τῶν δούλων σου τῶν προφητῶν, οἱ ἐλάλουν ἐν τῷ ὀνόματί σου πρὸς τοὺς βασιλεῖς ἡμῶν, καὶ πρὸς τοὺς ἄρχοντας ἡμῶν, καὶ πρὸς τοὺς πατέρας ἡμῶν, καὶ πρὸς πάντα τὸν λαὸν τῆς γῆς.

[02560] Οὐ γὰρ ἐπαύσατό σου ἡ χάρις ἐποπτεύουσα τε ἡμᾶς, καὶ διὰ τῶν προφητῶν διαλεγομένη, ποτὲ μὲν βασιλεῦσι καὶ ἄρχουσι, ποτὲ δὲ ἰερεῦσι καὶ διδασκάλοις (τούτους γὰρ πατέρας ἐκάλεσε), πολλάκις δὲ καὶ παντὶ τῷ λαῷ·

[02561] ἀλλὰ καὶ τούτων οὕτω γενομένων ἡμεῖς διετελέσαμεν ἀντιλέγοντες.

[02562] Διὸ εἰκότως προστέθεικεν·

[02563] ζ'.

[02564] Σοὶ, Κύριε, ἡ δικαιοσύνη, καὶ ἡμῖν ἡ αἰσχύνη <sup>[81.1461]</sup> τοῦ προσώπου, ὡς ἡ ἡμέρα αὕτη, ἀνδρὶ Ἰούδα, καὶ τοῖς κατοικοῦσιν Ἱερουσαλὴμ, καὶ παντὶ Ἰσραὴλ, τοῖς ἐγγύς καὶ τοῖς μακρὰν, ἐν πάσῃ τῇ γῇ, οὐ διεσπείρας αὐτοὺς ἐκεῖ ἐν ἀθετήσει αὐτῶν, ἢ ἠθέτη σάν σε, Κύριε.

[02565] Τὰ μὲν γὰρ, φησὶν, ὑπὸ σοῦ γε γεννημένα, Δέσποτα, τὴν σὴν κηρύττει δικαιοσύνην·

[02566] ἡμεῖς δὲ διὰ τὴν πολλὴν ἡμῶν παρανομίαν ἐν αἰσχύνῃ γενόμενοι, τῆς ἰδίας ἀγνωμοσύνης καταγοροῦμεν.

[02567] Σοὶ μὲν γὰρ ἐκ τῆς ἡμετέρας ἀσεβείας οὐδεμία προσεγένετο βλάβη·

[02568] ἡμεῖς δὲ τῶν σπερμᾶ των ἐδεξάμεθα τοὺς καρπούς, καὶ ἐλεινώς, ὅτι τῶν ὁμοφύλων κατηγορῶν, καὶ ἑαυτὸν τοῖς παραβάταις συνάπτει.

[02569] η'.

[02570] Ἡμῖν, φησὶν, ἡ αἰσχύνη τοῦ προσώπου, καὶ τοῖς βασιλεῦσιν ἡμῶν, καὶ τοῖς ἄρχουσιν ἡμῶν, καὶ τοῖς πατράσιν ἡμῶν, οἵτινες ἡμάρτομέν σοι.

[02571] Ἰκανὸν δὲ τοῦ των ἕκαστον εἰς ἔλεον ἐπικάμψαι καὶ τὸν ὁμότατον, μήτιγε τὸν ἡμερώτατον καὶ φιλανθρωπότατον.

[02572] Δεῖ κνυσι γὰρ διὰ τῶν λόγων οὐ τοὺς εὐτελεῖς τοῦ λαοῦ καὶ ἀφανεῖς μόνους αἰσχύνῃς ἀναπλησθέντας, ἀλλὰ καὶ αὐτοὺς τοὺς βασιλέας, καὶ τοὺς ἄρχοντας, καὶ τοὺς ἱερέας·

[02573] τούτους γὰρ πατέρας ὠνόμασε.

[02574] Καὶ δεικνύς τῆς τιμωρίας τὸ δίκαιον, προστέθεικεν·

[02575] Οἵτινες ἡμάρτομέν σοι.

[02576] Ἀλλ' ἡμεῖς μὲν ἀξίους ἐκομισάμεθα τῆς παρανομίας τοὺς καρπούς·

[02577] θ'.

[02578] Τοῦ Κυρίου δὲ Θεοῦ ἡμῶν οἱ οἰκτιρμοὶ καὶ ἰλασμοί.

[02579] Πρέπει γὰρ σοι, ἡμέρω ὄντι καὶ φιλανθρώπων, ἐλέω καὶ οἰκτῶ περιῆμας χρήσασθαι.

[02580] Καὶ ἐπιμένων τῇ τῆς παρανομίας κατηγορίᾳ (ἤκουσε γὰρ τοῦ Θεοῦ δι' ἑτέρου προφήτου λέγοντος·

[02581] Λέγε σὺ τὰς ἀνομίας σου πρῶτον, ἵνα δικαιωθῆς), οἰκτιροῦνται τὴν τοῦ λαοῦ παρανομίαν, καὶ τὴν ταύτης ποιεῖται κατηγορίαν, τὸν θεῖον ἔλεον ἐπαγγέλλων.

[02582] ι'.

[02583] Ὅτι ἀπέστημεν, φησὶ, καὶ οὐκ εἰσηκούσα μὲν τῆς φωνῆς Κυρίου τοῦ Θεοῦ ἡμῶν, πορευέσθαι ἐν τοῖς νόμοις αὐτοῦ, οἷς ἔδωκε κατὰ πρόσωπον ἡμῶν ἐν χειρὶ τῶν δούλων αὐτοῦ τῶν προφητῶν.

[02584] Φωτιζόμενοι γὰρ, φησὶν, ὑπὸ τῶν προφητῶν, καὶ ποδηγούμενοι πρὸς τὸ δέον, ἀντιλέγοντες πάντα τὸν χρόνον διετελέσαμεν.

[02585] ια'.

[02586] Καὶ πᾶς Ἰσραὴλ παρέβησαν τὸν νόμον σου, καὶ ἐξέκλιναν τοῦ μὴ ἀκοῦσαι τῆς φωνῆς σου.

[02587] Εἰ γὰρ οἱ μὲν παρέβησαν, οἱ δὲ φύλακες ἀκριβεῖς τῶν σῶν νόμων ἐγένοντο, οὐκ ἂν τὴν συμφορὰν ὑπέμειναν ταύτην·

[02588] ἐπειδὴ δὲ κοινὴ παρὰ πάντων ἡ παρανομία τετόλμηται, εἰκότως φησὶν·

[02589] Ἐπῆλθεν ἐφ' ἡμᾶς ἡ κατάρα, καὶ ὁ ὄρκος ὁ γεγραμμένος ἐν τῷ νόμῳ Μωσῆ δούλου τοῦ Θεοῦ, ὅτι ἡμάρτομεν αὐτῷ.

[02590] Ὅρκον δὲ καλεῖ τὸν ἐν τῷ Δευτερονόμῳ ὑπὸ τοῦ Θεοῦ γεγεννημένον·

[02591] Ἀρῶ γὰρ, φησὶν, εἰς τὸν οὐρανὸν τὴν χειρᾶ μου, καὶ ὁμοῦμαι τῇ δεξιᾶ μου, καὶ <sup>[81.1464]</sup> ἐρῶ·

[02592] Ζῶ ἐγὼ εἰς τὸν αἰῶνα, ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ χεὶρ μου, καὶ ἐκδικήσω, καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς μου, καὶ τοῖς μισοῦσί με ἀνταποδώσω·

[02593] μεθύσω τὰ βέλη μου ἀφ' αἵματος, καὶ ἡ μάχαιρά μου φάγεται κρέα ἀφ' αἵματος τραυματιῶν, καὶ αἰχμαλωσίας, ἀπὸ κεφαλῆς ἀρχόντων ἐθνῶν.

[02594] Καὶ μικρὸν πρὸ τούτων φησὶν·

[02595] Εἶπον·

[02596] Διασπερῶ αὐτούς, παύσω δὲ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐ τῶν.

[02597] Τὴν δὲ κατάραν, τὴν ὑπὸ τῶν ἐξ φυλῶν, τὴν ἐν τῷ ὄρει τῷ Γεβάλ γεγεννημένην λέγει.

[02598] Ἐκεῖνος τοίνυν, φησὶν, ὁ ὄρκος, καὶ ἡ κατάρα ἡ ἐν τῷ νόμῳ Μωσέως γεγεννημένη, πέρας ἔλαβεν ἐφ' ἡμῶν.

[02599] ιβ'.

[02600] Καὶ ἔστησε τοὺς λόγους αὐτοῦ, οὗς ἐλάλησεν ἐφ' ἡμᾶς, καὶ ἐπὶ τοὺς κριτὰς ἡμῶν, καὶ ὅσοι ἔκριναν ἡμᾶς, ἐπαγαγεῖν ἐφ' ἡμᾶς κακὰ μεγάλα.

[02601] Καὶ δεικνὺς τὴν τῶν κακῶν ὑπερβολὴν, Οἶα, φησὶν, οὐ γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ἱερουσαλήμ.

[02602] Οὐ γὰρ εὐρίσκω, φησὶ, παράδειγμα τῶν ἡμετέρων κακῶν.

[02603] Εἶτα διδάσκων τῆς θείας προῤῥήσεως τὸ ἀψευδές·

[02604] ιγ'.

[02605] Καθὼς, φησὶ, γέγραπται ἐν τῷ νόμῳ Μωσέως.

[02606] Καὶ τῆς τιμωρίας ἐμφαίνων τὸ δίκαιον, Πάντα, φησὶ, τὰ κακὰ ἤλθεν ἐφ' ἡμᾶς, καὶ οὐκ ἐδεήθημεν τοῦ προσώπου Κυρίου τοῦ Θεοῦ ἡμῶν, ἀποστρέψαι ἀπὸ τῶν ἀδικιῶν ἡμῶν, καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου, Κύριε.

[02607] Οὐδὲ γὰρ τῶν τοσούτων ἡμῖν καὶ τηλικούτων ἐπενεχθειῶν συμφορῶν, μεταμελεία χρήσασθαι ἠβουλήθημεν, καὶ παύσασθαι μὲν τῆς προτέρας παρανομίας, θεραπεῦσαι δέ σε τῇ φυλακῇ τῶν νόμων.

[02608] Διὸ φησιν·

[02609] ιδ'.

[02610] Ἐγρηγόρησε Κύριος ὁ Θεὸς ἡμῶν ἐπὶ τὴν κακίαν ἡμῶν, καὶ ἤγαγεν αὐτὴν ἐφ' ἡμᾶς.

[02611] Ὅσπερ γὰρ ὕπνον τὴν μακροθυμίαν ἀποσεισάμενος, τὴν ἀξίαν τῶν πεπολιτευμένων ἡμῖν ἐπήγαγε τιμωρίαν·

[02612] ὅτι Ἅγιος, φησὶ, Κύριος ὁ Θεὸς ἡμῶν ἐπὶ πᾶσαν τὴν ποίησιν αὐτοῦ ἦν ἐποίησε, διότι οὐκ εἰσηκούσαμεν τῆς φωνῆς αὐτοῦ.

[02613] Αὐτὸς μὲν γὰρ, φησὶν, ἀθῶός ἐστι, καὶ οὐδεμιᾶς μέμψεως ἐφ' οἷς ἐποίησεν ἄξιος·

[02614] ἡμεῖς δὲ δυσσεβεία καὶ πονηρίᾳ συζήσαντες τὴν τιμωρίαν ἐπεσπασάμεθα.

[02615] Οὕτω τῆς παρανομίας τὴν κατηγορίαν ποιησάμενος, ἰκετεύει λοιπὸν καὶ τὴν φιλανθρωπίαν αἰτεῖ.

[02616] ιε', ια'.

[02617] Καὶ νῦν, Κύριε ὁ Θεὸς ἡμῶν, ὃς ἐξήγαγε τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ, καὶ ἐποίησας σεαυτῷ ὄνομα, ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν, ἠνομήσαμεν·

[02618] Κύριε, ἐν πάσῃ ἐλεημοσύνῃ σου ἀποστραφήτω δὴ ὁ θυμὸς σου ἀπὸ τῆς πόλεώς σου Ἱερουσαλήμ, ὄρους ἁγίου σου.

[02619] Ἀναμνήσκει τῶν προτέρων εὐεργεσιῶν, τῇ εὐγνωμοσύνῃ <sup>[81.1465]</sup> τῆς μνήμης τὸν ἔλεον ἐπισπώμενος, καὶ φησὶ·

[02620] Ῥαδίον σοι, Δέσποτα, τὴν ἐλευθερίαν ἡμῖν χαρὶ σασθαι·

[02621] καὶ γὰρ ἤδη θαυματουργίας μυρίαίς, καὶ τιμωρίαις κατὰ τῶν Αἰγυπτίων χρησάμενος, τῆς πικρᾶς δουλείας ἐκείνης τὸν σὸν λαὸν ἠλευθέρωσας, ὡς εἰς ἅπαντας ἀνθρώπους τῶν γεγεννημένων θαυμά των τὴν φήμην δραμεῖν, καὶ τὴν σὴν δύναμιν ἅπασι γενέσθαι δῆλην.

[02622] Καὶ ἐπειδὴ ἡμεῖς ἡμάρτομεν, καὶ τῆς σῆς φιλανθρωπίας ἀναξίους ἡμᾶς αὐτούς ἀπεφήναμεν, τὴν σὴν πόλιν ἰκετεύομεν τῆς σῆς ἀξιωθῆναι φειδοῦς, καὶ τὸ ὄρος ἐκεῖνο, ὃ διὰ τῆς σῆς ἐπιφανείας ἅγιον ἀπέφηνας.

[02623] Καὶ ἐπιμένων τῇ ὑπὲρ τῆς πόλεως ἰκετείᾳ, Ὅτι ἐν ταῖς ἁμαρτίαις ἡμῶν, φησὶ, καὶ ταῖς ἀδικίαις ἡμῶν, καὶ τῶν πατέρων ἡμῶν, Ἱερουσαλήμ καὶ ὁ λαὸς σου εἰς ὄνει δισμὸν ἐγένοντο ἐν πᾶσι τοῖς περικύκλω ἡμῶν.

[02624] Διὰ γὰρ τὰς ἡμετέρας παρανομίας, καὶ ἁμαρτίας τῶν πατέρων ἡμῶν, ἡμεῖς τε τοῖς ὁμόροις ἐπίχαρτοι γεγενήμεθα, καὶ ἡ πολυθρόλλητος καὶ ἀοίδιμος πόλις τὴν ἐρημίαν ὑπέμεινεν.

[02625] ιζ'.

- [02626] Καὶ νῦν εἰσάκουσον, Κύριε ὁ Θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου, καὶ τῶν δεήσεων αὐτοῦ, καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἅγιάσμα σου τὸ ἔρημον.
- [02627] Δέξαι, φησὶ, τοῦ δούλου σου τὴν δέησιν, Δέσποτα, καὶ βλέπε τὴν ἐρήμωσιν τοῦ ἁγιασθέντος ὑπὸ σοῦ τόπου, καὶ τῆς σῆς αὐτὸν αὐθις πλήρωσον χάριτος.
- [02628] Καὶ ἐπειδὴ ἀνάξιος ἦν ὁ λαὸς τούτων τυχεῖν, σφόδρα ἀρμυδίως ἐπήγαγεν·
- [02629] Ἐνεκέν σου, Κύριε.
- [02630] Τὰ σαυτῶ, φησὶ, πρέποντα ποιήσον, Δέσποτα, καὶ μὴ τὰς ἡμετέρας λογίσῃ παρανομίας, ἀλλὰ τὰς ἀενάους τῆς σῆς φιλανθρωπίας πηγάς.
- [02631] Καὶ ἐπιμένων τῇ προσευχῇ·
- [02632] ιη΄.
- [02633] Κλῖνον, φησὶν, ὁ Θεός μου, τὸ οὖς σου, καὶ ἄκουσον·
- [02634] ἀνοιξον τοὺς ὀφθαλμούς σου, καὶ ἴδε τὸν ἀφανισμὸν ἡμῶν, καὶ τῆς πόλεώς σου.
- [02635] Καὶ ἔτι πλεῖον προσουκειῶν αὐτῶ τὴν πόλιν ἔφη·
- [02636] Ἐφ' ἣ ἐπικέκληταί σου τὸ ὄνομα ἐν αὐτῇ.
- [02637] Τὸ δὲ, Κλῖνον τὸ οὖς σου, καὶ ἀνοιξον τοὺς ὀφθαλμούς σου, ἀντὶ τοῦ, Μὴ ἀποστραφῆς μου τὴν δέησιν, ἀλλὰ μετ' εὐμενείας ἄκουσόν μου τῆς προσευχῆς.
- [02638] Οἶδε γὰρ καὶ αὐτὸς, ὡς τὸ Θεῖον ἀσώματον, ἑτέρως δὲ ἄνθρωπος ὢν οὐκ οἶδε διαλεχθῆναι Θεῶ.
- [02639] Ἀλλ' ἐπειδὴ τῶν ἀνθρώπων ἕκαστος διὰ μὲν τῶν ὀφθαλμῶν ὁρᾷ, διὰ δὲ τῶν ὠτῶν ἀκούει, τέθεικε ταῦτα καὶ ἐπὶ τοῦ ἀσωμάτου Θεοῦ, τὰς ἐνεργείας οὕτω καλῶν.
- [02640] Τούτοις ἐπάγει·
- [02641] Ὅτι οὐκ ἐν ταῖς δικαιοσύναις ἡμῶν ἡμεῖς ῥίπτομεν τὸν οἰκτιρμὸν ἡμῶν ἐνώπιόν σου, ἀλλ' ἐπὶ τοὺς οἰκτιρμούς σου τοὺς πολλοὺς, Κύριε.
- [02642] Οὐ γὰρ ταῖς δικαιοσύναις ἡμῶν, φησὶν, θαρρόυντες τὴν σὴν αἰτοῦμεν φιλανθρωπίαν, ἀλλὰ τῷ σῷ πεποιθότες ἐλέω τολμῶμεν τὴν δέησιν.
- [02643] ιθ΄.
- [02644] Εἰσάκουσον οὖν, Κύριε, ἰλάσθητι, Κύριε, πρόσχες, Κύριε·
- [02645] μὴ χρονίσῃς ἕνεκέν σου, ὁ Θεός [81.1468] μου.
- [02646] Ἄξιον δὲ θαυμάσαι τῶν εἰρημένων τὴν τάξιν.
- [02647] Ἴκετεύει γὰρ τὸν Θεὸν, πρῶτον μὲν ἀκοῦσαι τῆς προσευχῆς, καὶ μὴ ἀπώσασθαι τὴν ἰκετηρίαν·
- [02648] εἶτα ἀκούσαντα ἴλεων γενέσθαι, ἴλεων δὲ γενόμενον προσέχειν εὐμενῶς, δείξαντα δὲ τὴν οἰκείαν εὐμέλειαν ποιῆσαι καὶ πληρῶσαι τὴν ἰκετείαν.
- [02649] Τούτοις ἐπήγαγε·
- [02650] Μὴ χρονίσῃς, ἀντὶ τοῦ, Μὴ ἀναβάλη τὴν δέησιν εἰς ἕτερον χρόνον, ἀλλ' αὐτίκα τῆς ἐπιφανείας ἡμᾶς ἀξίωσον.
- [02651] Καὶ τῆς εὐχῆς δὲ τὸ τέλος τῆς τοῦ Δαυὶδ ταπεινοφροσύνης ἄξιον.
- [02652] Ἐνεκέν σου, φησὶν, ὁ Θεός μου.
- [02653] Οὐδὲ γὰρ ἐγὼ, φησὶν, ἄξιός τοῦ ταύτην λαβεῖν τὴν χάριν·
- [02654] ἀλλ' Ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὴν πόλιν σου, καὶ ἐπὶ τὸν λαόν σου.
- [02655] Οὕτως αἰτήσας, καὶ μετὰ τοσαύτης προθυμίας τὴν ὑπὲρ τῶν ὁμοφύλων ἰκετηρίαν προσενεγκῶν, καὶ ἀντιβολήσας μὴ χρονίσαι τὸν Θεὸν, παραυτίκα τῆς θείας ἀποκρίσεως ἀπολαύει.
- [02656] κ΄.
- [02657] Ἐτι γὰρ μου, φησὶ, λαλοῦντος, καὶ προσευχομένου, καὶ ἐξαγορευόντος τὰς ἀνομίας μου, καὶ τὰς ἀμαρτίας τοῦ λαοῦ Ἰσραὴλ, καὶ ῥίπτοῦντος τὸν ἑλεόν μου ἐναντίον Κυρίου τοῦ Θεοῦ μου.
- [02658] Καὶ ἔτι μου λαλοῦντος ἐν τῇ προσευχῇ, καὶ ἰδοὺ ἀνὴρ Γαβριήλ, ὃν εἶδον ἐν τῇ ὁράσει μου ἐν ἀρχῇ, πετόμενος.
- [02659] Ταύτην, φησὶ, τὴν ἰκετείαν προσφέρων, καὶ τῆς κοινοῦς ἡμῶν παρανομίας κατηγορῶν, μηδέπω πέρασ ἐπιθείς τῇ προσευχῇ, ὁρᾷ τὸν Γαβριήλ πετόμενον, καὶ πρὸς ἐμὲ θέοντα·

- [02660] ἔγνω δὲ τίς ἐστίν, ἤδη πρό τερον ὄναρ αὐτὸν θεασάμενος·
- [02661] καὶ τὴν προσηγορίαν δὲ αὐτοῦ ἔμαθον, ἀκούσας τῆνικαῦτα τοῦ Δεσπότητος καλέσαντος, καὶ προστάξαντος·
- [02662] Γαβριήλ, συνέτισον ἐκείνον τὴν ὄρασιν.
- [02663] Ἄνδρα δὲ αὐτὸν κέκληκεν ἀπὸ τῆς θείας τὴν προσηγορίαν τεθεικώς.
- [02664] Καὶ γὰρ ἐν ἐκείνῳ τῷ ἐνυπνίῳ φησίν·
- [02665] Ἴδου ἔστι ἐνώπιόν μου ὡς ὄρασις ἀνδρός.
- [02666] Οὐ χάριν καὶ ἐν ταυθὰ φησιν·
- [02667] Ἴδου ὁ ἀνὴρ Γαβριήλ, ὃν εἶδον ἐν τῇ ὁράσει μου ἐν ἀρχῇ, πετόμενος.
- [02668] Πετᾶσθαι δὲ καὶ αὐτὸν ἔφη ὀξέως διατέμοντα τὸν ἀέρα, καὶ παρ' αὐτὸν θέοντα θεασάμενος.
- [02669] Καὶ ἠψατό μου ὡσεὶ ὄραν θυσίας ἐσπερινῆς.
- [02670] Ἀντὶ τοῦ, κατὰ τὸν καιρὸν τῆς ἐσπερινῆς λατρείας, ἡ τοσοῦτον καιρὸν, ὅσον ἡ ἐσπερινὴ κατέχει λατρεία.
- [02671] κβ', κγ'.
- [02672] Καὶ ἐλάλησε μετ' ἐμοῦ, καὶ εἶπε·
- [02673] Δανιήλ, νῦν ἐξῆλθον συμβιβάσαι σε σύνεσιν.
- [02674] Ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν ὁ λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαί σοι, ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ·
- [02675] καὶ ἐν νοήθητι ἐν τῷ ῥήματι, καὶ σύνης ἐν τῇ ὀπτασίᾳ.
- [02676] Εὐθύς, φησίν, ἠνίκα ἤρξω προσεύχεσθαι, δεξάμενος ὁ κοινὸς Δεσπότης τὴν ἰκετείαν, καὶ θεασάμενός σου τὴν ἀγαθὴν ἐπιθυμίαν, ἀπέστειλέ με διδάξει σε τὰ ἐσόμενα.
- [02677] Σὺ δὲ ἀκριβῶς πρόσεχε τοῖς λεγομένοις·
- [02678] βαθύτερα γὰρ ἢ κατὰ ἄνθρωπον τὰ λεχθησόμενα.
- [02679] Τοῦτο γὰρ λέγει·
- [02680] Σύνης ἐν τῇ ὀπτασίᾳ·
- [02681] τουτέστιν, <sup>[81.1469]</sup> αἰνιγματωδῶς ταῦτα λεχθήσεται, καὶ δεῖ σοι κατανοήσεως ἀκριβοῦς εἰς τὸ νοῆσαι ταῦτα.
- [02682] Αἰνιγματωδῶς δὲ ἐστίν ὅτε τὰ θεῖα λέγεται καὶ γράφεται, ἵνα μὴ πᾶσιν ἢ δήλα τὰ τοῖς ἀγίοις ἀποκαλυπτὰ μενα·
- [02683] οὕτω γὰρ ἂν εὐκαταφρόνητα ἐγεγόνει ὁμοίως ὑπὸ πάντων γνωριζόμενα.
- [02684] Ἄνδρα δὲ αὐτὸν ἐπιθυμιῶν καλεῖ, ἢ ὡς νηστεία καὶ κακουχία ἑαυτὸν ἐκδεδωκότα, καὶ ἀνδρείως κατὰ τῶν τοῦ σώματος ἐπιθυμιῶν ἀγωνιζόμενον, ἢ ὡς ἐπιθυμοῦντα γνῶναι, καὶ μαθεῖν ἐφιέμενον τὰ τῷ λαῷ συμβησόμενα, ἢ ὅτι ἐράσμιός ἐστι καὶ λίαν ἐπέραστος, τὰς τῆς ἀρετῆς μαρμαρυγὰς ἀφίεις.
- [02685] Οὕτω διεγείρας τὸν προφήτην ὁ θεὸς ἀρχάγγελος εἰς τὴν τῶν ῥηθησομένων κατανόησιν, τὴν διδασκαλίαν προσφέρει.
- [02686] κδ'.
- [02687] Ἐβδομήκοντα ἑβδομάδες συνετημήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου, ἕως τοῦ παλαιωθῆναι τὸ παράπτωμα, καὶ τοῦ τελεσθῆναι ἁμαρτίαν, καὶ τοῦ σφραγίσαι ἅμαρτίαν, καὶ ἀπαλεῖψαι τὰς ἀνομίας, καὶ τοῦ ἐξιλάσασθαι ἀδικίαν, καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰῶνιον, καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι Ἄγιον ἄγιον.
- [02688] Πρὸ τῶν ἄλλων ἀπάντων ἐπισημήνασθαι δεῖ, ὅτι τοῦ προφήτου ἐν τῇ προσευχῇ τῷ Θεῷ λέγοντος περὶ τε τοῦ λαοῦ καὶ τῆς Ἱερουσαλήμ·
- [02689] Ὁ λαός σου, καὶ ἡ πόλις σου, καὶ τὸ ἅγιόν σου.
- [02690] Ἀντιστρέφων ὁ Θεὸς λέγει τῷ Δανιήλ·
- [02691] Ἐβδομήκοντα ἑβδομάδες συνετημήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου·
- [02692] ὥσπερ οὐκ ἀξιῶν τὸν λαὸν ἑαυτοῦ καλεῖν τὸν πάλαι αὐτοῦ ὀνομασμένον λαόν, οὔτε μὴν τὴν πόλιν τὴν ὡσαύτως αὐτοῦ πάλαι προσαγορευομένην.
- [02693] Τοῦτο δὲ καὶ ἐπὶ τοῦ μεγάλου πεποιήκε Μωσέως.

- [02694] Ἡνίκα γὰρ τὸν μό σχον τεκτηνάμενοι τὸ θεῖον αὐτῷ προσήνεγκαν σέβας, ἔφη πρὸς τὸν προφήτην ὁ Θεὸς·
- [02695] Σπεῦσον, κατὰ βῆθι τὸ τάχος ἐντεῦθεν·
- [02696] ἠνόμησε γὰρ ὁ λαὸς σου, οὐς ἐξήγαγες ἐξ Αἰγύπτου.
- [02697] Φησὶ τοίνυν ὁ Θεὸς αὐτὸν διὰ τοῦ ἀρχαγγέλου, ὅτι τὴν δέησίν σου δεξάμε νος, καὶ οἰκοδομηθῆναι τὴν Ἱερουσαλήμ συγχωρήσω, καὶ τὸν λαόν σου τῆς ἐπανόδου τυχεῖν κελεύσω.
- [02698] Μετὰ δὲ τὴν τῆς Ἱερουσαλήμ οἰκοδομίαν, διαρκέσουσιν ἐπὶ τετρακόσια καὶ ἐννεήκοντα ἔτη κατὰ νόμον πολιτευόμενοι·
- [02699] τοσοῦτον γὰρ αἱ ἑβδομήκοντα ἑβδομάδες ποιούσι χρόνον, ἡμέρας ἑκάστης εἰς ἕνιαι τὸν λαμβανομένης.
- [02700] Ἐπειδὴ γὰρ ἑβδομηκονταεῖτε χρόνῳ τὴν αἰχμαλωσίαν αὐτῶν περῶρισε, ἑπτάκις εἰς ἑαυτὸν τοῦτον ἀνελίξας τὸν χρόνον τὴν κατὰ νόμον πολιτείαν περιορίζει.
- [02701] Ἐβδομήκοντα ἑβδομάδες συνετημήθησαν, ἀντὶ τοῦ, ἐδοκιμάσθησαν, καὶ ἐκρίθησαν·
- [02702] οὕτω γὰρ τινες τῶν ἔρμηνευτῶν ἐκ δεδῶκασιν·
- [02703] ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν <sup>[81.1472]</sup> σου τὴν ἁγίαν, ἕως τοῦ παλαιωθῆναι τὸ παράπτωμα, καὶ τοῦ τελεσθῆναι ἁμαρτίαν·
- [02704] ἀντὶ τοῦ, ἕως ἂν αὐ ξηθῇ αὐτῶν τὸ δυσσεβὲς τόλμημα, καὶ τέλος λάβῃ ἡ ἁμαρτία.
- [02705] Λέγει δὲ ἁμαρτίαν τελειομένην, καὶ παράπτωμα παλαιούμενον, εἴτ' οὖν αὐξανόμενον, καὶ εἰς ἔσχατον ἀφικνούμενον, τὸν κατὰ τοῦ Κυρίου τολμηθέντα σταυρόν.
- [02706] Πρὸ μὲν γὰρ τούτου μυρία τε τολμηκότες κακὰ ἔδοσαν μὲν δίκας, καὶ ἔτισαν τιμωρίας ὑπὲρ ὧν ἐπλημμέλησαν, ἀλλὰ πάλιν συγγνώμης ἀπολαύσαντες φιλανθρωπίας ἠξιώθησαν·
- [02707] μετὰ δὲ τὴν κατὰ τοῦ Δεσπότης μανίαν, καὶ τὸν τολμηθέντα σταυρόν, οὐδεμιᾶς ἔτυχον ἀνακλήσεως, ὡς αὐτὰ βοᾷ τὰ πράγματα·
- [02708] ἀλλὰ πλειόνων ἢ τεσσαράκοντα καὶ τετρακοσίων διαδραμόντων ἐτῶν σποράδες μεμενήκασιν, καὶ τῆς οἰκουμένης μέτοικοι.
- [02709] Διὰ τοῦτο φησὶ τῷ μακαρίῳ Δανιὴλ ὁ ἅγιος ἀρχάγγελος·
- [02710] Ἐβδομήκοντα ἑβδομάδες συνετημήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου, ἕως τοῦ παλαιωθῆναι τὸ παράπτωμα, καὶ τοῦ τελεσθῆναι ἁμαρτίαν.
- [02711] Καὶ ἐπειδὴ ἔμελλεν ὁ Δεσπότης Χριστὸς τοῖς εἰς αὐτὸν πιστεύουσιν τῶν ἁμαρτημάτων δωρεῖσθαι τὴν ἄφεσιν, ὡς καὶ ὁ μακάριος Ἰωάννης ἐβόα, λέγων·
- [02712] Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, εικότως ἐπήγαγε·
- [02713] Καὶ τοῦ σφραγίσαι ἁμαρτίας, καὶ τοῦ ἀπαλεῖψαι ἀνομίας, καὶ τοῦ ἐξιλάσασθαι ἀδικίας.
- [02714] Ἀπήλειψε μὲν γὰρ τὰς ἀνομίας τῶν εἰς αὐτὸν πεπιστευκότων, ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον, ἣ φησὶν ὁ μακάριος Παῦλος.
- [02715] Ἐσφράγισε δὲ τὰς ἁμαρτίας, παύσας μὲν τὴν κατὰ νόμον πολιτείαν, τὴν δὲ τοῦ Πνεύματος δωρησάμενος χάριν, ὑφ' ἧς βοηθούμενοι περιγίνονται τῶν παθῶν οἱ πνευματικῶς πολιτευόμενοι.
- [02716] Οἷς προστέθεικε·
- [02717] Καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον.
- [02718] Δικαιοσύνη δὲ αἰώνιος κυρίως ἐστὶν αὐτὸς ὁ Δεσπότης Χριστός.
- [02719] Περὶ γὰρ αὐτοῦ φησὶν ὁ μακάριος Παῦλος·
- [02720] Ἐδόθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις.
- [02721] Καὶ περὶ τοῦ Εὐαγγελίου δὲ Ῥωμαίους ἐπιστέλλων ἔφη, ὅτι Δικαιοσύνη Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται.
- [02722] Ἐπειδὴ δὲ φιλοτιμία χρησάμενος, καὶ τὴν πρόξενον τῆς αἰωνίου ζωῆς δικαιοσύνην τοῖς εἰς αὐτὸν πεπιστευκόσιν ἔχαρίσατο, ἦν καὶ αἰτεῖν προσευχομένοις παρεκελεύσατο·
- [02723] Αἰτεῖτε, λέγων, τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ·
- [02724] ἀναγκαίως εἶπεν ὁ ἅγιος Γαβριήλ·
- [02725] Καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον.
- [02726] Προστέθεικε δέ·

- [02727] Καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφή την·
- [02728] τουτέστι, τοῦ δοῦναι μὲν τέλος ἀπάσαις ταῖς προφητείας·
- [02729] Τέλος γὰρ νόμου Χριστὸς εἰς δικαιο σύνην παντὶ τῷ πιστεύοντι·
- [02730] παῦσαι δὲ λοιπὸν τὴν προφητικὴν χάριν ἀπὸ τοῦ Ἰουδαίων ἔθνους.
- [02731] Εἰ γὰρ μὴ ἐπιφανεῖς ὁ Δεσπότης Χριστὸς πεποιήκε τε καὶ πέπονθεν, ἅπερ οἱ προφήται προεῖπον, οὐκ ἂν ἐδεῖ <sup>[81.1473]</sup> χθη τῶν προφητῶν ἡ ἀλήθεια.
- [02732] Πληροῖ τοίνυν, καὶ οἰονεὶ σφραγίζει καὶ βεβαῖοι τὰ ὑπὸ τῶν προφητῶν προῶρηθέντα, ποιῶν ἅπαντα καὶ πάσχω τὰ ὑπ' ἐκείνων χρησμοδηθέντα.
- [02733] Τούτοις πάλιν προστέθεικε·
- [02734] Καὶ τοῦ χρίσαι Ἄγιον ἁγίων.
- [02735] Τίς δὲ οὗτός ἐστιν ὁ τῶν ἁγίων Ἄγιος;
- [02736] εἰπάτωσαν Ἰουδαῖοι·
- [02737] εἰ δὲ ἀγνοοῦσι, παρ' ἡμῶν μαθέτωσαν, ὡς αὐτός ἐστιν ὁ Δεσπότης Χριστὸς, διὰ μὲν Ἡσαΐου προλέγων·
- [02738] Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὐ εἶνεκεν ἔχρισέ με Κύριος.
- [02739] Ὑπὸ δὲ τοῦ Δαβὶδ μαρτυρούμενος, ὅτι Ἠγάπησε δικαιοσύνην, καὶ ἐμίσησεν ἀνομίαν, καὶ διὰ τοῦτο ἐχρίσθη ἐλαίῳ ἀγαλλιάσεως παρὰ τοὺς μετόχους αὐτοῦ.
- [02740] Μαρτυρεῖ δὲ καὶ ὁ μακάριος Πέτρος, τῶν ἀποστόλων ὁ κορυφαῖος, λέγων·
- [02741] Ἴη σοὺν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν, καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.
- [02742] Διδάσκειται τοίνυν ὁ μακάριος Δανιὴλ ὁ προφήτης, ὅτι τετρακοσίων καὶ ἑννεήκοντα ἐτῶν χρόνον ἔδοξε παρασχεθῆναι τῇ Ἱερουσαλήμ εἰς τὸ τῶν θεῶν συνήθως δωρεῶν ἀπολαύειν, ἕως ἂν ἐκεῖνο τὸ ἀνόσιον καὶ φρικῶδες τολμήσῃ τὸ λήθημα, τὸν κατὰ τοῦ Σωτήρος φημι σταυρὸν, ὃς Ἄγιος ἁγίων ὀνομαζόμενος, ἅτε δὴ ἀγιωσύνης ὑπάρχων πηγὴ, χρίεται μὲν κατὰ τὸ ἀνθρώπειον τῷ ἁγίῳ Πνεύματι, σφραγίζει δὲ καὶ βεβαῖοι τὰς παλαιὰς προφητείας, πληρῶν ἅπαντα τὰ ὑπ' ἐκείνων προηγορευμένα, ἅφεςιν δὲ ἅμαρτημάτων τοῖς εἰς αὐτὸν πεπιστευκόσι χαρίζεται.
- [02743] Εἶτα διδάσκει ὁ θεῖος ἀρχάγγελος, πόθεν ἄρξασθαι δεῖ τοῦ τῶν ἑβδομήκοντα ἑβδομάδων ἀριθμοῦ.
- [02744] κε'.
- [02745] Καὶ γνώση, φησὶ, καὶ συνήσεις, ἀπὸ ἐξόδου λόγων τοῦ ἀποκριθῆναι, καὶ τοῦ οἰκοδομηθῆναι Ἱερουσαλήμ, ἕως Χριστοῦ ἡγουμένου, ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἑξήκοντα δύο.
- [02746] Τινὲς μὲν οὖν ὑπολαμβάνουσι τὴν ἐπὶ Κύρου γενομένην τῆς οἰκοδομίας ἀρχὴν, ἀρχὴν εἶναι τοῦ τῶν ἑβδομάδων ἀριθμοῦ, τι νὲς δὲ ἀπὸ ἑκτου ἔτους τῆς βασιλείας Δαρείου τοῦ Ὑστάτου τοῦ ἀριθμοῦ ἄρχονται·
- [02747] τῆνικαῦτα γὰρ τοῦ ναοῦ ἡ οἰκοδομὴ τέλος ἔλαβε τὸ προσήκον, τῶν περιοίκων διὰ τὴν πρὸς Ἰουδαίους δυσμένειαν ἐμποδῶν τῇ οἰκοδομίᾳ ἐν τῷ μέσῳ χρόνῳ γεγεννημένων, καὶ Καμβύσου δὲ τοῦ Κύρου υἱέως ὑπὸ τούτων ἐξ ἀπατηθέντος καὶ τὴν οἰκοδομίαν κωλύσαντος.
- [02748] Ἀλλ' οὐδὲν τούτων ἔχει τὸ ἀληθές.
- [02749] Πρῶτον μὲν γὰρ πλείονων ἐτῶν ἀριθμὸς, εἴ τις ἐντεῦθεν ἀριθμησάμενος θελήσειεν, εὐρεθήσεται·
- [02750] ἔπειτα οὐκ ἔστιν εὐρεῖν ἐπ' ἄλλου ἐξάλειψιν ἁμαρτημάτων γεγεννημένην, καὶ ἅφεςιν ἀδικημάτων, καὶ δικαιοσύνης αἰωνίου δόσιν, καὶ πλήρωσιν τῶν προφητικῶν θεσπισμάτων, καὶ Ἁγίου ἁγίων χρίσιν, ἢ ἐπὶ μόνου τοῦ Δεσπότη Χρὶ <sup>[81.1476]</sup> στοῦ.
- [02751] Εἰ δ' οὕτως ταῦτα ἔχει, καὶ συνομολογοῦσιν οἱ τὸν ἀριθμὸν τῶν ἑβδομάδων οὕτω ποιεῖσθαι κελεύοντες, κάτωθεν ἄνω τὰ τετρακόσια καὶ ἑννεήκοντα ἀριθμήτωσαν ἔτη.
- [02752] Εἰ γὰρ ἀπὸ τῆς ἐπιφανείας τῆς παρὰ τὸν Ἰορδάνην γεγεννημένης, ὀπηνίκα τοῦ κηρύττειν τε καὶ διδάσκειν καὶ θαυματουργεῖν ὁ Σωτὴρ καὶ Κύριος ἡμῶν ἤρξατο, ἀρξάμενος τοῦ ἀριθμοῦ ἐπὶ τὰ ἄνω χωρησάμενος, οὐ μόνον οὐ μέχρι Κύρου, ἀλλ' οὐδὲ ἕως Δαρείου τοῦτον εὐρήσομεν φθάνοντα τὸν ἀριθμὸν, ἀλλὰ τῷ εἰκοστῷ ἔτει τῆς Ἀρταξέρξου τοῦ Ξέρξου βασιλείας συμπληρούμενος, καθ' ὃν καιρὸν ὁ Νεεμίας, οἰνοχόος ὢν τοῦ βασιλέως, ζῆλον λαβάν, καὶ τὸν Θεὸν ἀντιβολήσας, καὶ τῆς ἄνωθεν ἀπολαύσας ῥοπῆς, ἱκετεύει μὲν τὸν βασιλέα ἐπιτρέψαι αὐτῷ τὴν τῶν περιβόλων τῆς Ἱερουσαλήμ οἰκοδομίαν, τυχῶν δὲ εὐμενοῦς τοῦ βασιλέως, καταλαμβάνει μὲν τὴν πατρίδα, σὺν πάσῃ δὲ προθυμίᾳ καὶ τὰ λείποντα τῷ θεῷ προστίθησι νεῶν·
- [02753] ἀνίστησι δὲ καὶ τὰ τῆς πόλεως τείχη, καὶ πύργους πάντοθεν ὀχυρώσας ἐπιτίθησι τὰς πύλας, καὶ προτρέψας τοὺς ἱερέας, ἔρημον οὖσαν τῶν οἰκητόρων τὴν πόλιν, πλήρη τῶν ἐνοικούντων ποιεῖ.
- [02754] Τοῦτο καὶ ὁ θεῖος ἀρχάγγελος αἰνιττόμενος ἔφη·
- [02755] Καὶ γνώση, καὶ συνήσεις ἀπὸ ἐξόδου λόγων τοῦ ἀποκριθῆναι, καὶ ἀνοικοδομηθῆναι Ἱερουσαλήμ, ἕως Χριστοῦ ἡγουμένου, ἑβδομάδες ἑπτὰ, καὶ ἑβδομάδες ἑξήκοντα δύο.
- [02756] Καὶ ἐπιστρέψει, καὶ οἰκοδομηθήσεται πλατεῖα, καὶ περίτειχος, καὶ ἐκκαινωθήσονται οἱ καιροί.

- [02757] Ἀρξάμενος γὰρ, φησὶν, ἀριθμεῖν ἀπὸ τῆς οἰκοδομίας τῆς πόλεως, ἀπολαβούσης μὲν τὰ οἰκεία τείχη, δεξαμένης δὲ πλῆθος τῶν οἰκητόρων, ὡς πλατεῖαν αὐτὴν γενέσθαι διὰ τὸ πλῆθος τῶν ἐνοικούντων, εὐ ρήσεις ἕως Χριστοῦ ἡγουμένου ἑβδομάδας ἑπτὰ καὶ ἑβδομάδας ἑξήκοντα δύο.
- [02758] Χριστὸν δὲ ἡγούμενον αὐτὸν πάλιν ὠνόμασεν, ὃν Ἅγιον ἁγίων ἐκάλεσεν, ὡς ὁ μακάριος Πέτρος ἐν Ἰουδαίοις ἔφη δημηγορῶν·
- [02759] Τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ Θεὸς ἠγειρεν ἐκ νεκρῶν, λύσας τοῦ θανάτου τὰς ὡδὶ νας.
- [02760] Ἠγούμενος δὲ ἡμῶν ἐστὶ κατὰ τὸ ἀνθρώπῳ πειον, ὡς πρωτότοκος πάσης κτίσεως, τῆς νέας δηλονότι·
- [02761] Εἴ τις γὰρ, φησὶν, ἐν Χριστῷ, καινὴ κτίσις.
- [02762] Καὶ ὡς πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται, ἣ φησὶν ὁ Παῦλος, ἐν πᾶσιν αὐτὸς πρῶτος τεύων.
- [02763] Τούτου χάριν αὐτὸν καὶ ὁ ἅγιος Γαβριὴλ Χριστὸν ἡγούμενον προσηγόρευσεν.
- [02764] Ἔως τοίνυν αὐτοῦ ἀπὸ τῆς οἰκοδομίας τῆς Ἱερουσαλήμ, ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἑξήκοντα δύο.
- [02765] Ἴνα δὲ μὴ μάτην ταῦτα ληρεῖν τινες ἡμᾶς ὑπολάβωσιν, φέρε καὶ αὐτῶν τῶν ἐτῶν παραθήσωμεν τὸν ἀριθμὸν.
- [02766] Οὐκοῦν ἀπὸ μὲν τοῦ εἰκοστοῦ ἔτους τῆς βασιλείας Ἀρταξέρξου τοῦ Ξέρξου, ἐφ' οὗ Νεεμίας εἰς τὴν Ἱερουσαλήμ ἀφικόμενος ἀνεγειρεῖται ἤρξατο τὰ τείχη [81.1477] τῆς πόλεως, ἕως Δαρείου τοῦ Ἀρσάμου, ὃν Ἀλέξανδρος ὁ Μακεδὼν ἀνελὼν τὴν τῶν Περσῶν κατέλυσε βασιλείαν, ἔτη ἐστὶ τέτταρα καὶ δέκα πρὸς τοὺς ἑκατόν·
- [02767] ἀπὸ δὲ ἑκτοῦ ἔτους Ἀλεξάνδρου, ἐν ᾧ Δαρεῖος ἀνηρέθη, ἕως Γαῖου Ἰουλίου Καίσαρος, αὐτοκράτορος πρώτου Ῥωμαίων, ἔτη τὰ πάντα τῆς Μακεδόνων βασιλείας διακόσια ὀγδοήκοντα δύο·
- [02768] ἀπὸ δὲ τῆς ἀρχῆς Ἰουλίου Καίσαρος ἕως πεντεκαιδεκάτου ἔτους Τιβερίου Καίσαρος, ἡνίκα Ἰωάννης ὁ Βαπτιστὴς ἦλθε παρὰ τὸν Ἰορδάνην κηρύσσων βάπτισμα μετὰ νοίας, καὶ βοῶν·
- [02769] Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ἔτη ἐστὶ ἑβδομήκοντα τρία·
- [02770] Ταῦτα ὁμοῦ συναγόμενα ποιεῖ ἐτῶν ἀριθμὸν τετρακοσίων ἑξήκοντα καὶ ἑννέα·
- [02771] ταῦτα δὲ Ἑβραϊκὰ ἔτη ποιεῖ τετρακόσια ὀγδοήκοντα τρία·
- [02772] τοσαῦτα δὲ ποιούσιν αἱ ἑπτὰ καὶ ἑξήκοντα δύο ἑβδομάδες.
- [02773] Εἰδέναι γὰρ χρὴ, ὡς Ἑβραῖοι, κατὰ τὸν τῆς σελήνης δρόμον ἀριθμοῦντες τὸν ἐνιαυτὸν, ἕνδεκα ἡμέρας περιττὰς ἀποφαίνουσιν, ἃς καὶ ἡμεῖς ἔμβολιμους καλοῦμεν·
- [02774] ὁ γὰρ τῆς σελήνης δρόμος ἐν εἴκοσι ἐννέα ἡμέραις καὶ ὥραις ἕξ συμπληροῦται.
- [02775] Οὕτω δὲ ἀριθμοῦντες τριακοσίων καὶ πενήκοντα καὶ τεσσάρων ἡμερῶν ποιούσι τὸν ἐνιαυτὸν.
- [02776] Ἐπειδὴ τοίνυν ὁ ἅγιος ἀρχάγγελος τῷ μακαρίῳ Δανιὴλ διαλεγόμενος ἀνδρὶ Ἑβραίῳ, καὶ διδάσκων αὐτὸν ἀριθμὸν τῶν ἐτῶν, τὸν συνήθη πάντως ἔλεγεν ἀριθμὸν, ἀναγκαίως προσθεῖναι δεῖ τὰ ἀπὸ τῶν ἔμβολιμῶν συναγόμενα ἔτη·
- [02777] τούτων γὰρ προστιθεμένων, τὰ τρία καὶ ὀγδοήκοντα πρὸς τοὺς τετρακοσίους εὐρεθῆσεται ἔτη·
- [02778] τοσαῦτα δὲ συνάγουσιν αἱ ἑπτὰ καὶ ἑξήκοντα δύο ἑβδομάδες.
- [02779] Διεῖλε δὲ αὐτὰς οὐχ ἀπλῶς, ἀλλὰ πραγμάτων ἐνίων προσημαίνων μεταβολάς.
- [02780] Ἀπὸ γὰρ τῆς οἰκοδομίας τῆς Ἱερουσαλήμ, ἣ ἐγένετο ἐπὶ Νεεμίου καὶ Ἐσδρου, μέχρις Ὑρκανοῦ τοῦ τελευταίου ἐκ τῶν Ἀσαμωναίων ἀρχιερέως, ὃν ἀνείλεν Ἡρώδης, ὁ τῶν δύο καὶ ἑξήκοντα ἑβδομάδων ἀριθμὸς συμπληροῦται·
- [02781] ἀπὸ δὲ τῆς ἐκείνου σφαγῆς, μέχρι τῆς τοῦ Σωτῆρος ἡμῶν ἐπιφανείας, καὶ τῆς εἰς τὸν Ἰορδάνην ἀφίξεως, αἱ λοιπαὶ ἑπτὰ ἑβδομάδες τὸ τέλος λαμβάνουσιν.
- [02782] Ἐν δὲ τούτῳ τῷ χρόνῳ, μετὰ τὴν Ὑρκανοῦ, φημί, ἀναίρεσιν, μέχρι τῆς τοῦ Σωτῆρος ἡμῶν ἐπιφανείας, παρανόμως λοιπὸν οἱ ἀρχιερεῖς ἐγίνοντο.
- [02783] Τοῦ γὰρ νόμου κελεύοντος διὰ βίου τοὺς ἀρχιερεῖς ἱερατεύειν, καὶ μετὰ τὴν τελευταίαν τοὺς διαδόχους λαμβάνειν, Ἡρώδης, καὶ οἱ μετ' ἐκεῖνον Ῥωμαῖοι, ὠνητὰς τὰς ἀρχιερωσύνας ποιησάμενοι, συχνὰς αὐτῶν ἐποιούντο διαδοχάς·
- [02784] ἐνίους δὲ οὐδὲ ἐκ τοῦ ἱερατικοῦ γένους καταγομένους ἀρχιερεῖς προεχειρίζοντο.
- [02785] Καὶ τοῦτο διδάσκων Ἰωσήππος ὁ Ἑβραῖος συγγραφεὺς οὕτω φησί·
- [02786] Τὴν βασιλείαν Ἡρώδης παρὰ Ῥωμαίων ἐγχειρισθεὶς, οὐκέτι τοὺς ἐκ τοῦ Ἀσαμωναίου γένους (οὗτοι δὲ ἦσαν οἱ καλοῦ μενοὶ Μακκαβαῖοι) καθίστησιν ἀρχιερεῖς, ἀλλὰ τισὶν ἀσήμοις καὶ μόνον ἐξ Ἑβραίων οὔσι.
- [02787] Καὶ [81.1480] μετ' ὀλίγα πάλιν οὕτω φησὶν·
- [02788] Ἐπραξε δ' ὅμοια τῷ Ἡρώδῃ περὶ τῆς καταστάσεως τῶν Ἰουδαίων ἀρχιερέων Ἀρχελάος τε ὁ παῖς αὐτοῦ, καὶ μετὰ τοῦτον οἱ Ῥωμαῖοι τὴν ἀρχὴν παρεληφότες.
- [02789] Καὶ ἐτέρωθί φησι·

- [02790] Βαλέριος δὲ Γράτος, Ῥωμαίων στρατηγός, παύσας ἱερατεύειν Ἄνανον, Ἰσμαήλ ἀρχιερέα ἀποφαίνει τὸν τοῦ Φαβί·
- [02791] καὶ τοῦτον μετ' οὐ πολὺ μεταστήσας, Ἐλεάζαρον τὸν τοῦ Ἀνάνου τοῦ ἀρχιερέως υἱὸν ἀποδείκνυσιν ἀρχιερέα·
- [02792] ἔνιαυ τοῦ δὲ διαγενομένου καὶ τόνδε παύσας, Σίμωνι τῷ Καθίμου τὴν ἀρχιερωσύνην παραδίδωσιν.
- [02793] Οὐ πλέον δὲ καὶ τῷδε ἔνιαυτοῦ τὴν τιμὴν ἔχοντι διεγένετο χρόνος, καὶ Ἰώσηππος, ὁ καὶ Καϊάφας, διάδοχος ἦν αὐτῶ.
- [02794] Ταῦτα διδάσκων καὶ ὁ μακάριος Λουκᾶς φησιν·
- [02795] Ἔτους πεντεκαιδεκάτου Τιβερίου Καίσαρος, ἐπὶ ἀρχιερέων Ἄννα καὶ Καϊάφα.
- [02796] Δύο δὲ κατὰ ταῦτὸν ἀρχιερέας κατὰ νόμον γεγεννημένους οὐ μεμαθήκαμεν πώποτε.
- [02797] Ταῦτα προλέγων ὁ ἅγιος Γαβριήλ·
- [02798] κα'.
- [02799] Καὶ μετὰ τὰς ἑβδομάδας, φησὶ, τὰς ἐξήκοντα δύο, ἐξολοθρευθήσεται χρίσμα, καὶ κρῖμα οὐκ ἔστιν ἐν αὐτῶ.
- [02800] Ὡς εἶναι δῆλον, ὅτι τὰς ἐξήκοντα δύο ἑβδομάδας προτέρας τέταχε, καὶ μετὰ ταύτας τὰς ἑπτὰ, ἐν αἷς, φησὶν, ἐξολοθρευθήσεται χρίσμα, τουτέστιν, ἢ τοῖς ἀρχιερεῦσιν ἐπανθοῦσα χάρις.
- [02801] Καὶ ἐπειδὴ καὶ οἱ παρανόμως προχειριζόμενοι ἀρχιερεῖς ὠνομάζοντο, εἰκότως ἐπήγαγε·
- [02802] Καὶ κρῖμα οὐκ ἔστιν ἐν αὐτῶ.
- [02803] Εἰ γὰρ καὶ χρίονται, φησὶν, ἀλλ' οὐ κατὰ λόγον χρίονται, παρανόμως δὲ τοῦτο ποιεῖν τολμῶσι.
- [02804] Καὶ ἀνωτέρω δὲ δῆλον πεποίηκεν, ὡς τὰς ἑπτὰ ἑβδομάδας τελευταίας τέταχεν·
- [02805] Ἔως γὰρ Χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ, καὶ ἑβδομάδες ἐξήκοντα δύο.
- [02806] Ἔως γὰρ τοῦ ἡγουμένου Χριστοῦ τὰς ἑπτὰ πολλαπλασιαζούσας ἑβδομάδας παρ' αὐτὴν αὐτοῦ τὴν μνήμην τέθεικεν, ἵνα γινώμεν ὡς ἀπὸ τοῦ Χριστοῦ καὶ ἐπὶ τὰ ἄνω ἀριθμεῖν βουλόμενοι, τὰς ἑπτὰ πρότερον ἑβδομάδας εὐρήσομεν, καὶ τότε τὰς ἐξήκοντα δύο.
- [02807] Καὶ τοῦτο σαφέστερον ποιῶν·
- [02808] Ἐπιστρέψει, φησὶ, καὶ οἰκοδομηθήσεται πλατεῖα καὶ περιτείχος, καὶ ἐκκαινωθήσονται οἱ καιροί.
- [02809] Τουτέστιν, ὁ πρὸ τῆς οἰκοδομίας χρόνος.
- [02810] Καὶ μετὰ τὰς ἑβδομάδας, φησὶ, τὰς ἐξήκοντα δύο, ἐξολοθρευθήσεται χρίσμα.
- [02811] Καὶ οὐκ εἶπε, μετὰ τὰς ἑπτὰ, ἀλλὰ μετὰ τὰς ἐξήκοντα δύο, μεθ' ἧς εἰσὶν αἱ ἑπτὰ, ἐν αἷς ἐξολοθρευθήσεται χρίσμα, καὶ κρῖμα οὐκ ἔστιν ἐν αὐτῶ.
- [02812] Ἡρώδου μὲν ἀλλοφύλου βασιλεύοντος·
- [02813] πατρὸθεν γὰρ Ἀσκα λωνίτης ἦν, μητρὸθεν δὲ Ἰδουμαῖος·
- [02814] τῶν δὲ καλοῦ μένων ἀρχιερέων οὐ κατὰ νόμον χρισμένων, ἀλλ' ὑπὸ τῶν ἀλλοφύλων ἀρχόντων προχειριζομένων, Ἡρώδου τε καὶ Ἀρχελαίου, καὶ τῶν Ῥωμαίων [81.1481] στρατηγῶν.
- [02815] Εἶτα λέγει καὶ τὴν καταληψομένην πανωλεθρίαν τὴν τε πόλιν, καὶ αὐτὴν ταύτην τὴν ἀλλόφυλον βασιλείαν, καὶ τὴν παράνομον ἀρχιερωσύνην, καὶ φησὶ·
- [02816] Καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ.
- [02817] Καὶ γὰρ ἡ πόλις, φησὶν, ἀνάστατος γενήσεται, καὶ ὁ νεὼς ὁ ἅγιος παντελῆ καταλύσιν δέξεται.
- [02818] Ταῦτα δὲ πείσεται ἡ πόλις σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, τουτέστι, τοῖς ἐρχομένοις παρανόμοις ἄρχουσιν.
- [02819] Ἠγούμενον γὰρ ἐρχόμενον τὴν ἀλλόφυλον βασιλείαν καὶ τὴν παράνομον ἀρχιερωσύνην ὠνόμασεν.
- [02820] Εἶτα διδάσκων, ὅτι πολλῶν χεῖρονα τῶν προτέρων ὑπομενοῦσι κακὰ, ἐπήγαγε·
- [02821] Καὶ ἐκκοπήσονται ὡς ἐν κατακλυσμῶ·
- [02822] τουτέστι, πανωλεθρίαν ὑπομενοῦσιν, οἷαν ὑπέμειναν οἱ πάλαι ἄνθρωποι τοῦ κατακλυσμοῦ τὴν γῆν πᾶσαν συγκαλύψαντος.
- [02823] Καὶ διδάσκων ὡς οὐδε μίᾳς ἀνακλήσεως ἢ ἀνέσεως τεύξονται, Καὶ ἕως τέλους, φησὶ, πολέμου συντετημένου ἀφανισμοῖς.

[02824] Αφανισμόν γάρ, φησί, παντελή ὑπομενοῦσιν, οἷόν τινα κατακλυσμῶ τῷ πολέμῳ παραδοθέντες, καί εἰς τέλος τούτοις ὑποκλιθήσονται τοῖς κακοῖς, καί οὐδεμίᾳς πρόποτε ἀνακλήσεως τεύξονται.

[02825] Οὕτω τὰ περὶ τῆς Ἰουδαίων προθεσπίσας πανωλεθρίας, ἐπαν ἔρχεται πάλιν εἰς τὸν τῶν ἑβδομήκοντα ἑβδομάδων ἀριθμὸν, καὶ τὴν λείπουσαν ταῖς ἑξήκοντα ἑννέα προστίθῃσι, καὶ φησιν·

[02826] κζ'.

[02827] Καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς μία, καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεται θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

[02828] Τίνα μὲν οὖν ἔσται μετὰ τὰς ἑξήκοντα δύο ἑβδομάδας ἐν ταῖς ἑπτὰ ἑβδομάσι, προεῖρηκα, φησί·

[02829] προσήκει δὲ μαθεῖν καὶ τὰ ἐν τῇ ἄλλῃ ἑβδομάδι γενησόμενα.

[02830] Ἐν γὰρ ταύτῃ ἡ Καινὴ Διαθήκη δοθήσεται τοῖς πιστεύουσι, καὶ δυ νάμεως ἀπάσης αὐτοὺς πληρώσει·

[02831] Μεσοῦσης δὲ ταύτης τῆς ἑβδομάδος, ἀρθήσεται θυσία καὶ σπονδή.

[02832] Παυθήσεται, φησίν, ἡ κατὰ νόμον θυσία, τῆς ἀληθοῦς προσφερομένης θυσίας τοῦ ἀμώμου ἀμνοῦ, τοῦ αἵρον τος τὴν ἁμαρτίαν τοῦ κόσμου.

[02833] Ταύτης γὰρ λοιπὸν προσ ἐνεχθείσης, τέλος ἐκείνη λήψεται.

[02834] Οὐ χάριν, εὐθύς τῆς θυσίας πληρωθείσης, καὶ τοῦ Σωτῆρος ἡμῶν ἀφέν τος τὸ πνεῦμα, τὸ καταπέτασμα τοῦ ναοῦ ἐρῶραγῃ ἀπὸ ἄνωθεν ἕως κάτω, τὰ πάλαι ἀθεώρητα τοῖς πᾶσι ποιοῦν θεωρητὰ, καὶ τὰ ἄψαυστα καὶ ἄβατα ἀπο φαίνων βατὰ.

[02835] Ἐπειδὴ γὰρ τὸ καταπέτασμα διεῖργεν ἀπὸ τῶν ἁγίων τὰ ἅγια τῶν ἁγίων ἔχοντα τὸ ἰλαστήριον, καὶ τὰ Χερουβίμ, καὶ τὴν κιβωτὸν, ἔραγεν διόλου τὸ καταπέτασμα διὰ τῶν πραγμάτων ἔδειξεν, ὡς ἀπ ἔστη τῶν ἔνδον ἡ παρεδρεύουσα χάρις, καὶ κοινὰ γέ

[02836] γονε τὰ πάλαι τῷ ἀρχιερεῖ μόνω βατὰ.

[02837] Τοῦτο δὲ γέ <sup>[81.1484]</sup> γονεν ὑπὲρ τοῦ κόσμου παντὸς τῆς θυσίας προσενε χθείσης.

[02838] Εἰ δέ τις καὶ τὸν χρόνον καταμαθεῖν ἐθέλει, ἐκ τοῦ κατὰ Ἰωάννην Εὐαγγελίου μαθήσεται.

[02839] Ὡς περὶ τὰ τρία ἔτη καὶ ἡμισυ κηρύξας ὁ Κύριος, καὶ τοὺς ἁγίους αὐτοῦ μαθητὰς τῇ διδασκαλίᾳ καὶ τοῖς θαύμασι βεβαιώσας, τότε τὸ πάθος ὑπέμεινε·

[02840] μετὰ δὲ τὸν σταυρὸν καὶ τὸν θάνατον, καὶ τὴν ἀνάστασιν, καὶ τὴν εἰς οὐρανοὺς ἀνάβασιν, καὶ τὴν τοῦ ἁγίου Πνεύματος ἐπιφοίτησιν, τὸν λοιπὸν τῆς ἑβδομάδος χρόνον οἱ ἅγιοι ἀπόστολοι ἐν Ἱεροσολύμοις κηρύττοντές τε καὶ θαυματουργοῦντες, πολλὰς τε ἀνθρώπων χιλιάδας εἰς τὴν εὐαγγελικὴν ποδηγήσαντες διδασκαλίαν, τῆς Νέας Διαθήκης ἠξίωσαν καὶ τῆς τοῦ παναγίου βαπτίσματος χάριτος τυχεῖν παρεσκεύασαν.

[02841] Εἶτα τῶν κατὰ τὸν ἅγιον Στέφανον ὑπὸ τῶν Ἰουδαίων τολμηθέντων, διεσπάρησαν μὲν οἱ ἄλλοι κατὰ τὰς πόλεις τῆς Ἰουδαίας, οἱ δὲ θεῖοι ἀπόστολοι σμικρὸν ἐν Ἱεροσολύμοις διατρίψαντες χρόνον, εἰς τὴν Σαμάρειαν καὶ Καισάρειαν, Λύδδαν τε καὶ Ἰώππην περιιόντες, ἅπασιν ἀνθρώποις τὰ σωτήρια δόγματα προσφέρειν ἠπέιγοντο.

[02842] Τούτου χάριν ὁ θεῖος ἀρχάγγελος τῷ μακαρίῳ φησὶ Δανιὴλ, ὅτι Δυνα μώσει διαθήκην πολλοῖς ἑβδομάς μία, τὸν τε πρὸ τοῦ σταυροῦ τοῦ Κυρίου χρόνον, καὶ τὸν μετὰ τὴν ἀνάστασιν τοῦ Σωτῆρος τῶν ἁγίων ἀποστόλων ἐν Ἱεροσολύμοις διδασκαλίαν κατὰ ταυτὸν συναγαγών.

[02843] Εἶτα διαίρει διχὰ τὴν ἑβδομάδα, καὶ φησι·

[02844] Καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεται θυσία καὶ σπονδή.

[02845] Τῆς γὰρ ἀληθινῆς προσφερομένης θυσίας, τέλος λήψεται ἡ τοῦ νόμου σκιά.

[02846] Καὶ ἐπὶ τούτοις φησίν·

[02847] Ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως Διὰ ταύτην γὰρ, φησὶ, τὴν θυσίαν οὐ μόνον ἐκείνη ἡ θυσία παυθήσεται, ἀλλὰ καὶ βδέλυγμα τῆς ἐρημώσεως ἐπὶ τὸ ἱερὸν δοθήσεται, τουτέστι, τὸ πάλαι σεπτὸν καὶ φορικῶδες ἔρημον ἀναφανήσεται.

[02848] Ση μείον δὲ τῆς ἐρημίας γενήσεται εἰκόνες τινὲς ἀπ ἠγορευμέναι τῷ νόμῳ εἰς τούτον εἰσκομιζόμεναι.

[02849] Τοῦτο δὲ πεποίηκε Πιλάτος νύκτωρ εἰς τὸν θεῖον νεῶν τὰς βασιλικὰς

[02850] εἰσκομίσας εἰκόνας παρὰ τὸν θεῖον νόμον.

[02851] Τοῦτο δὲ καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις τοῖς ἁγίοις αὐτοῦ προέλεγε μαθηταῖς·

[02852] Ὅταν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ εἶρη μένον διὰ Δανιὴλ τοῦ προφήτου, γινώσχετε, ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

[02853] Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ ὁ ἐπὶ τοῦ δώματος μὴ καταβήτω ἄραί τι ἀπὸ τῆς οἰκίας αὐτοῦ.

[02854] Ταῦτα δὲ ἔλεγε σημαίνων τὸ τάχος τῆς καταληψομένης αὐτοὺς πανωλεθρίας.

[02855] Καὶ μικρὸν δὲ πρὸ τούτων φησίν·

[02856] Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπ' εσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισηγαγεῖν τὰ τέκνα σου ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλη<sup>[81.1485]</sup> σατε.

[02857] Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀφίεται ὁ οἶκος ὑμῶν ἔρημος.

[02858] Ταῦτα προλέγων ὁ ἅγιος Γαβριήλ, μετὰ τὸ προθεσπίσαι τῆς κατὰ τὸν νόμον λατρείας τὴν παῦλαν, ἐπήγαγε καὶ ἐπὶ τούτοις·

[02859] Ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως.

[02860] Καὶ ἵνα μὴ νο μίσωσιν οἱ Ἰουδαῖοι πάλιν ἀπολήψεσθαι τὸν θεῖον νεὼν τὴν προτέραν εὐπρέπειάν τε καὶ δόξαν, ἀναγκαίως ἐπήγαγε·

[02861] Καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

[02862] Ἔως γὰρ, φησὶ, τῆς τοῦ αἰῶνος συντελείας ἢ τῆς ἐρημώσεως συντέλεια μενεῖ, μεταβολὴν οὐ δεχομένη.

[02863] Τοῦτο καὶ ὁ μακάριος ἔφη Δαβὶδ·

[02864] Ἐν ὀργῇ συντελείας καὶ οὐ μὴ ὑπάρξουσιν, καὶ γινώσκονται ὅτι ὁ Θεὸς δεσπόζει τοῦ Ἰακώβ, καὶ τῶν περάτων τῆς γῆς.

[02865] Γινώσκονται δὲ ὅταν ἴδωσιν τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ.

[02866] Τότε γὰρ κόψονται κατὰ φυλάς, τότε ὄψονται εἰς ὃν ἐξεκέντησαν.

[02867] Εἰ δ' οὐχ οὕτως ταῦτα ἔχει, ἐπειδὴ ὁ τῶν τετρακοσίων καὶ ἑννεήκοντα ἐτῶν διελήλυθεν ἀριθμὸς, καὶ ἕτερα δὲ πρὸς τούτοις πλέον ἢ τεσσαράκοντα καὶ τετρακόσια, δεῖ ξάτωσαν ἐπὶ τίνων ἔλαβε πέρασ ἢ τοῦ ἀρχαγγέλου χρησιμολογία.

[02868] Ἐπὶ τῶν Μακκαβαίων;

[02869] Ἀλλ' οὐκ ἔστι τετρακόσια καὶ ἑννεήκοντα ἔτη ἀπὸ Δαρείου μέχρις αὐτῶν, οὔτε μὴν ἀπὸ Κύρου τοῦ πρώτου Περσῶν βασιλεύσαντος·

[02870] ἀπὸ γὰρ Κύρου μέχρις Ἀντιόχου τοῦ

[02871] Ἐπιφανοῦς, ἐφ' οὗ οἱ Μακκαβαῖοι ζηλώσαντες ἀντελάβοντο τῶν πραγμάτων, περὶ τὰ τριακόσια καὶ ἑβδομήκοντα καὶ δύο ἐστὶν ἔτη.

[02872] Ἄλλως τε δὲ, τίς τούτων ἅγιος ἀγίων κέκληται;

[02873] Ἰούδας, ἢ Ἰωνάθαν, Σιμών, ἢ ὁ μετὰ τούτους;

[02874] Καὶ μὴν οὐδὲ Ἀβραάμ ὁ πατριάρχης, οὐδὲ Μωσῆς ὁ νομοθέτης, οὐδὲ Ἠλίας ὁ μέγιστος τῶν προφητῶν, ἅγιος τῶν ἀγίων προσηγορεύθη πώποτε.

[02875] Οὐκοῦν καὶ ὁ χρόνος, καὶ αἱ προσηγορίαι τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ σαφῶς ἡμῖν προεσήμαναν παρουσίαν, εἰς ὃν πεπιστευκότες, καὶ τὴν δευτέραν αὐτοῦ παρουσίαν προσμένοντες, τῆς παρ' αὐτοῦ φιλανθρωπίας ἐν ἡμέρᾳ διαγνώσεως τυχεῖν ἰκετεύσωμεν·

[02876] ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.

[02877] Ἀμήν.

81.1488

[02878] ΤΟΜΟΣ Ι΄.

[02879] ΚΕΦΑΛ.

[02880] Ι΄.

[02881] α΄.

[02882] Ἐν ἔτει τρίτῳ Κύρου, τοῦ βασιλέως Περσῶν, λόγος ἀπεκαλύφθη τῷ Δανιήλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτάσαρ.

[02883] Τισὶ δοκεῖ τὸν χρόνον ἐσφάλθαι, καὶ ἀντὶ τοῦ ἐν ἔτει πρώτῳ, τρίτῳ θεῖναι τὸν ἐξ ἀρχῆς τὸ βιβλίον γράψαντα·

[02884] τούτου δὲ τεκμήριον, ἐκ τοῦ τὸν μακάριον εἰπεῖν Δανιήλ, εὐθὺς μετὰ τὴν ἀρχὴν τῆς προφητείας·

[02885] Καὶ ἐγένετο Δανιήλ ἕως ἔτους ἑνὸς Κύρου τοῦ βασιλέως.

[02886] Εἰ γὰρ μέχρι τοῦ ἔτους μόνον τοῦ πρώτου τῆς Κύρου βασιλείας διήρκεσε, φησὶν, ὁ προφήτης, πῶς ἐν τῷ τρίτῳ ἔτει τὴν ἀπο κάλυψιν βλέπει;

[02887] Ἐγὼ δὲ ἡγοῦμαι οὐ ῥητὸν χρόνον τὸ πρότερον σημάναι, οὐδὲ τῷ πρώτῳ ἔτει τῆς Κύρου βασιλείας τὴν τοῦ μακαρίου Δανιήλ περιόρισαι ζωὴν.

[02888] Οὐδὲ γὰρ εἶπεν, Ἔως πρώτου ἔτους Κύρου τοῦ βασιλέως, ἀλλ' ἕως ἔτους ἑνός.

[02889] Βού λεται δὲ, ὡς ἐμοί γε δοκεῖ, διδάξει τοὺς ἐντυγχά νοντας τῇ προφητικῇ συγγραφῇ, ὅτι δὴ καὶ μέχρι Κύρου, τοῦ βασιλέως Περσῶν, διήρκεσεν, ὅς καὶ τῶν δορυαλώτων Ἰουδαίων τοὺς βουλομένους ἐλευθέρους ἀποφήνας, προσέταξεν εἰς τὴν ἐνεγκοῦσαν ἔπαν ελθεῖν, καὶ τὸν θεῖον ἀνεγείραι νεῶν.

[02890] Τοῦτο δὲ σα φῶς ἡμᾶς διδάσκει καὶ ὁ ἅγιος ἄγγελος τῷ Δανιὴλ μετὰ βραχέα διαλεγόμενος·

[02891] φησὶ γάρ·

[02892] Καὶ ἐγένετο ἐν ἔτει πρώτῳ Κύρου, ἔστην εἰς κράτος καὶ ἰσχύν·

[02893] ἀντὶ τοῦ·

[02894] Εὐθὺς τοῦ Κύρου βασιλεύσαντος, πάντα πραγματευόμενος διετέλουν, ὥστε τῆς αἰχμαλωσίας τὸν λαὸν ἀπαλλάξει.

[02895] Καὶ ἐν τῷ τέλει δὲ τοῦ βιβλίου·

[02896] Παρέλαβε, φησὶ, Κύρος ὁ Πέρσης τὴν βασιλείαν, καὶ ἦν Δανιὴλ συμβιωτῆς τοῦ βασιλέως, καὶ ἔνδοξος ὑπὲρ πάντας τοὺς φίλους αὐτοῦ·

[02897] ὥστε πάντοθεν δείκνυσθαι τοῦ τρίτου ἔτους τὸν ἀριθμόν.

[02898] Ἐν τῷ τρίτῳ τοίνυν ἔτει τῆς Κύρου βασιλείας, ὁ λόγος ἀπεκαλύφθη τῷ Δανιὴλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλ τάσαρ.

[02899] Καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη, καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὀπτασίᾳ.

[02900] Εἰκότως δὲ λόγον καὶ ὀπτασίαν καλεῖ·

[02901] ἐθεάσατο μὲν γὰρ ἁγίους ἀγγέλους, ἤκουσε δὲ αὐτῶν διαλεγόμενων καὶ μεμάθηκεν ἀκριβῶς τὰ ἐσόμενα.

[02902] Λέγει δὲ ἀληθῆ εἶναι τὸν λόγον, ὥστε ἀνενδοιάστως ἅπαντας τὰ ῥηθησόμενα δέξασθαι.

[02903] β', γ'.

[02904] Ἐν ταῖς ἡμέραις ἐκεῖναις, ἐγὼ Δανιὴλ ἤμην πενθῶν τρεῖς ἑβδομάδας ἡμερῶν.

[02905] Ἄρτον ἐπι<sup>[81.1489]</sup> θυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλειψάμην, ἕως τριῶν ἑβδομάδων ἡμερῶν.

[02906] Ἀναγκαῖον ζητῆσαι τὴν τοῦ πένθους αἰτίαν·

[02907] ἀσαφῶς γὰρ αὐτὴν ἢ προφητεία διδάσκει.

[02908] Πρῶτον μὲν γὰρ οὐδὲ ἐπέκειτό τις ἄθυ μίας ἀφορμῆ·

[02909] ὅ τε γὰρ βασιλεὺς ἡμερὸς τε καὶ φιλόφρωνος, καὶ τὰ θεῖα τιμῶν, καὶ τοῦ Δανιὴλ τὴν φιλίαν περὶ πολλοῦ ποιούμενος, καὶ ὅλος ὁ λαὸς εἰρήνης πολλῆς διὰ τὴν τοῦ βασιλέως ἀπήλαυνεν ἠπιότητα·

[02910] μᾶλλον δὲ, εἴ τις προσέχειν ἐθελήσειε τῇ τε τοῦ μακαρίου Ἱερεμίου προφητεία, καὶ τῇ τῶν Παραλειπομένων ἱστορία, καὶ τῇ τοῦ Ἑσδρα συγγραφῇ, εὐρήσει τὸν Κύρον ἐν τῷ πρώτῳ ἔτει τῆς βασιλείας, ἅπασιν τοῖς βουλομένοις τῶν Ἰουδαίων παρεγγυήσαντα τὴν ἐνεγκοῦσαν καταλαβεῖν, καὶ τὸν θεῖον ἀνεγείραι νεῶν, ὥστε πανταχόθεν θυμηδίας ἔχειν ἀφορμὰς τὸν προφήτην.

[02911] Ἀλλὰ γὰρ εἴ τις ἀκρι βῶς τούτων ἕκαστον ἐξετάσειεν, αὐτὰ ταῦτα εὐρήσει αἰτία τῆς τοῦ Δανιὴλ ἀχθηδόνος·

[02912] τοῦ γὰρ βασιλέως ἐπιτρέψαντος ἅπασιν τοῖς ἐθέλουσι τὴν ἐλευθερίαν καὶ τὴν ἐπάνοδον, οἱ μὲν πλείους οἰκίας ἐν Βαβυλῶνι δειμάμενοι, καὶ τούτων τῷ δεσμῷ κατεχόμενοι, τῆς ἐπανόδου καταφρονήσαντες, τὴν ξένην τῆς οἰκείας προείλοντο·

[02913] μόνοι δὲ οἱ τῆς εὐσεβείας ἐρασταὶ, καὶ τῶν πατρῶων νόμων φύλακες, τῶν ἐν Βαβυλῶνι κτημάτων καταφρονήσαντες, τὴν τῆς πατρίδος ἐρημίαν καὶ αὐτῆς τῆς βασιλείας προὔτιμησαν.

[02914] Τοῦτο τοίνυν τῷ μακαρίῳ Δανιὴλ μέγιστον εἰργάσατο πένθος·

[02915] τῆς τε γὰρ θείας ἐπαγγελίας τὸ ἀψευδὲς ὄρων, καὶ τοῦ βασιλέως τὸ ἡμέρον καὶ φιλόφρονος, καὶ τοῦ λαοῦ τὸ δυσπειθὲς καὶ δυσήνιον, σφόδρα τὴν ψυχὴν ἐτρύχετο, καὶ πενθῶν καὶ θρηνῶν διετέλει.

[02916] Ζητήσειεν δ' ἂν τις εἰκότως, τί δήποτε τῶν ἄλλων ἕνεκεν, ὡς ἐρ ῥαθυμηκότων καὶ τῆς ἐπανόδου καταπεφρονηκότων, θρηνῶν καὶ ὀλοφυρόμενος, αὐτὸς οὐκ ἐπανήλθεν εἰς τὴν πατρίδα.

[02917] Εὐρήσει δὲ τὴν λύσιν, αὐτῆς τῆς αἰχμαλωσίας τὴν αἰτίαν σκοπούμενος.

[02918] Ὡσπερ γὰρ οὐ διὰ τὰς οἰκείας πλημμελείας εἶασεν αὐτὸν ὁ Θεὸς δορυ ἄλωτον γενέσθαι, ἀλλὰ τῆς τοῦ λαοῦ προμηθούμενος ὠφελείας, καὶ οἷον τινα κηδεμόνα καὶ διδάσκαλον αὐ τοῖς συμπέμπων·

[02919] οὕτω καὶ ἐν τῷ τῆς ἐπανόδου καιρῷ, τῶν πλειόνων τὴν οἰκησιν τὴν ἐν Βαβυλῶνι στερεξάντων, πάλιν ὁ θεῖος προφήτης συνδιάγειν αὐτοῖς ἀναγκάζεται, ἵνα μὴ ἔρημοι τῆς πνευματικῆς κηδεμονίας γενόμενοι εἰς ἀσέβειαν παντελῶς ἐξωκεῖλωσι.

[02920] Τούτου χάριν, καὶ βασιλέως τὴν εὐσέβειαν τι μῶντος τοῦ τῆνικάδε κρατοῦντος, καὶ πᾶσαν αὐτῷ θεραπείαν προσφέροντος, καὶ τῶν ἄλλων προτιμῶν τος ἀπάντων, οὐδεμίαν ὁ μακάριος Δανιὴλ λαμ βάνει παραψυχὴν, ἀλλ' ἀνιᾶ καὶ λίαν αὐτὸν ἀγλύνει τοῦ λαοῦ τὸ δυσπειθὲς, καὶ ἡ τῆς ἁγίας πόλεως λήθη.

- [02921] Οὐ χάριν καὶ τρεῖς ἑβδομάδας ἄσιτος διετέλεσεν·
- [02922] Ἄρτον γὰρ, φησὶ, ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλειψάμην ἕως τριῶν ἡμερῶν [81.1492] ἑβδομάδων.
- [02923] Οὐδεμίαν γὰρ, φησὶν, ἐπιμέλειαν ἐν πάσαις ταύταις ταῖς ἡμέραις τῷ σώματι προσενήνοχα, οὐκ ἀλοιφήν ἔξωθεν, οὐ τροφήν ἔνδοθεν.
- [02924] Καλῶς δὲ καὶ μάλα προσφόρως οὐκ ἐπὶ τῶν κρεῶν, ἀλλ' ἐπὶ τοῦ ἄρτου, τὸ τῶν ἐπιθυμιῶν προστέθεικεν.
- [02925] Ὁ γὰρ ἄρτος ἀναγκαία πάντων τροφή·
- [02926] κρεῶν γὰρ ἀπολαύουσιν οἱ εὐπορώτεροι, ἄρτου δὲ πρὸς τοῖς εὐπορώτεροις καὶ οἱ πενέστεροι.
- [02927] Διὰ τοῦτο τὸν ἄρτον ἐπιθυμιῶν προσηγόρευσεν, ὡς καὶ κοινήν ὄντα τροφήν, καὶ πάσης τροφῆς ἐρασιμώτατον.
- [02928] δ'.
- [02929] Καὶ ἐν ἡμέρᾳ εἰκάδι καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου, ἐν τῷ τρίτῳ ἔτει, ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτὸς ἐστὶ Τίγρις.
- [02930] Ἐπισημῆνασθαι δεῖ καὶ τὸν μῆνα, καὶ τὰς τῆς νηστείας ἡμέρας, εἰς ἔλεγχον τῆς Ἰουδαίων παρανομίας.
- [02931] Τῇ γὰρ τεσσαρεσκαίδεκάτῃ τοῦ πρώτου μηνὸς πρὸς ἑσπέραν τοῦ θείου νόμου προστάττοντος ἐπιτελεῖν τὸ Πάσχα, ὁ μακάριος Δανιὴλ μέχρι τῆς τετάρτης εἰκάδος ἄσιτος διετέλει.
- [02932] Εἰ δὲ εἶποιεν οἱ Ἰουδαῖοι, ὅτι ἄρτον ἐπιθυμιῶν οὐκ ἔφαγεν, ἅτε δὴ ἄρτους ἀζύμους ἐσθίων·
- [02933] πρῶτον μὲν τὴν οἰκείαν ἀνοιαν καὶ διὰ τούτων ἐλέγχουσιν·
- [02934] ἄρτος γὰρ καλεῖται καὶ ὁ ζυμίτης, καὶ ὁ ἄζυμος.
- [02935] Ἐπειτα δὲ τὰ ἐπαγόμενα ἀντικρὺς αὐτῶν ἐμφράττει τὸ ἀναίσχυντον στόμα.
- [02936] Κρέας γὰρ, φησὶ, καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου.
- [02937] Εἰ δὲ κρεῶν οὐ μετέλαβε, πῶς τὸ Πάσχα ἐπετέλεσεν;
- [02938] Τὸ γὰρ Πάσχα οὐδὲν ἕτερον ἢ ἄμνος ἄρσην ἐνιαυσιαῖος, ἄμμος, πρὸς ἑσπέραν θυόμενος καὶ ὀπτώμενος.
- [02939] Ὁ τοίνυν κρεῶν μὴ μεταλαβὼν, πῶς τὸ Πάσχα ἐπετέλει;
- [02940] Οὐκοῦν οὐκ ἐπετέλεσε τὸ Πάσχα τῷ νόμῳ πειθόμενος, ὃς διαρρήδην παρακελεύεται τὰς τρεῖς ἐπιτελεῖν ἑορτὰς εἰς τὸν τόπον, ὃν ἂν ἐκλέξῃται Κύριος ὁ Θεός.
- [02941] Ἐναργῶς τοίνυν παρανομοῦσιν οἱ Ἰουδαῖοι ταύτας ἐν τῇ ξένηι τολμῶντες ἐπιτελεῖν.
- [02942] Ἡμεῖς δὲ ἐπὶ τὸ προκείμενον ἐπανέλθωμεν.
- [02943] Τῇ τετάρτῃ, φησὶ, καὶ εἰκάδι τοῦ πρώτου μηνὸς, ἐν τῷ τρίτῳ ἔτει, ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτὸς ἐστὶ Τίγρις.
- [02944] Πάλιν καὶ ἐντεῦθεν διδασκόμεθα, ὡς οὐκ ἔσφαλται ὁ χρόνος·
- [02945] καὶ γὰρ ἐνταῦθα τῷ τρίτῳ ἔτει, ἀλλ' οὐ τῷ
- [02946] πρώτῳ ἔφη τὴν ὀπτασίαν ἑώρακέναι.
- [02947] ε', ἀ'.
- [02948] Καὶ ἦρα τοὺς ὀφθαλμούς μου, καὶ εἶδον, καὶ ἰδοὺ ἀνὴρ ἐνδεδυμένος βαδδεῖμ, καὶ ἡ ὄσφυς αὐτοῦ περιεζωσμένη χρυσίῳ Ὠφάζ.
- [02949] Καὶ τὸ σῶμα αὐτοῦ ὡσεὶ Θαρσεῖς.
- [02950] Βαδδεῖμ δὲ τῇ Ἑλλάδι φωνὴ τὰ βύσσινά σημαίνεται.
- [02951] Λέγει τοίνυν τὸ μὲν ἔνδυμα τοῦ ὀφθέντος βύσσινον τεθεῆσθαι, τὴν δὲ ζώνην ἐκ χρυσίου Ὠφάζ, τουτέστι, χρυσοῦ λαμπροτάτου καὶ καθαρωτάτου·
- [02952] τὸ δὲ σῶμα αὐτοῦ ὡσεὶ Θαρσεῖς·
- [02953] ἀντὶ τοῦ, ἐφ' ἧς τῷ δοκιματῶ χρυσίῳ ἐκ Θαρσεῖς φερομένῳ·
- [02954] καὶ γὰρ τῷ Σολομῶντι ἐκεῖθεν τὸ ἄπε [81.1493] φθον ἐκομίζετο χρυσίον.
- [02955] Καὶ τὸ πρόσωπον δὲ αὐτοῦ, ὡς εἶδος ἀστραπῆς.

[02956] Αἴγλη, φησὶ, φωτοειδῆς ἐκ τοῦ προσώπου ἐφέρετο.

[02957] Καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη ὡς ὄρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ, ὡς φωνὴ ὄχλου.

[02958] Εἶχε δὲ, φησὶ, καὶ τοὺς ὀφθαλμοὺς πῦρ ἀφιέντας, τοὺς δὲ βραχίονας τῷ καλλίστῳ χαλκῷ εἰκότας·

[02959] ἔδοξας δ' ἂν πλήθους ἀκούειν πολλοῦ διαλεγομένου ἀκούων.

[02960] ζ'.

[02961] Καὶ εἶδον ἐγὼ Δανιὴλ μόνος τὴν ὄπτασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ οὐκ εἶδον τὴν ὄπτασίαν, ἀλλ' ἡ ἔκστασις μεγάλη ἐπέπεσεν ἐπ' αὐτοὺς, καὶ ἔφυγον ἐν φόβῳ.

[02962] Ἀλλ' ἴσως ἂν τις εἴποι·

[02963] Καὶ τί δήποτε ἔφυγον, τὴν ὄπτασίαν μὴ θεασάμενοι;

[02964] Ἀλλ' εἰκὸς τοῦτο πλέον αὐτοῖς ἀπεργάσασθαι τὸ δέος·

[02965] μηδένα γὰρ θεώμενοι, καὶ φωνῆς μεγίστης ἀκούοντες, εἰκότως ἐκδειματωθέντες ἀπέδρασαν.

[02966] Ἐκστασιν δὲ ἐνταῦθα καλεῖ οὐ τὴν δειλίαν μόνην, ἀλλὰ καὶ τὴν ἀορασίαν·

[02967] εἶκοι δὲ ταῦτα τοῖς ἐπὶ τοῦ μακαρίου Παύλου γεγενημένοις κατὰ τὴν ὁδὸν τὴν πλησιάζουσαν τῇ Δαμασκῷ·

[02968] καὶ γὰρ ἐκεῖ αὐτὸς εἶδε περιεστράψαν αὐτὸν φῶς·

[02969] οἱ δὲ συνόντες ἐθεάσαντο μὲν οὐδὲν, μόνης δὲ ἤκουσαν τῆς φωνῆς.

[02970] Καὶ ἐνταῦθα τοῖσιν ὡσαύτως φεύγουσιν οἱ συνόντες τῷ θεῷ προφήτῃ, μόνης ἀκούσαντες τῆς φωνῆς, μένει δὲ μόνος αὐτός.

[02971] η'.

[02972] Ἐγὼ γὰρ, φησὶν, ὑπελείφθην μόνος, καὶ εἶδον τὴν ὄπτασίαν τὴν μεγάλην ταύτην, καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετ' ἐστράφη εἰς διαφθοράν, καὶ οὐκ ἐκράτησα ἰσχύος.

[02973] Τοσοῦτον γὰρ μοι ἐνέπεσε δέος ἀπ' ἐκείνης τῆς θεωρίας, ὡς διαλυθῆναι μὲν τῶν ἄρθρων

[02974] τὴν ἀρμονίαν, ἀμειφθῆναι δὲ τῆς τοῦ σώματος ἐπιφανείας τὸ χρῶμα, πάσης δὲ ἰσχύος ἔρημόν με γενέσθαι.

[02975] θ'.

[02976] Καὶ ἤκουσα, φησὶ, τὴν φωνὴν τῶν λόγων αὐτοῦ, καὶ ἐν τῷ ἀκοῦσαί με ἤμην κατανευγμένοσ ἐπὶ πρόσωπόν μου, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

[02977] Παραυτίκα γὰρ, φησὶ, τῆς μεγίστης ἐκείνης ἀκούσας φωνῆς, ἔπεσα μὲν προηνής·

[02978] ἰδεῖν δὲ μὴ δυνάμενος τὴν φρικώδη θεωρίαν, εἰς τὴν γῆν μου τὸ πρόσωπον τέθεικα.

[02979] ι'.

[02980] Καὶ ἰδοὺ χεὶρ ἀπτομένη μου, καὶ ἠγειρέ με ἐπὶ τὰ γόνατά μου, καὶ ἐπὶ τὰ ἴχνη τῶν χειρῶν μου ἔστησέ με.

[02981] Οὕτω, φησὶ, διακείμενος ἦσθα νόμην οἷόν τινος χειρὸς ἀπτομένης μου, καὶ ἄνοσ θούσης·

[02982] ἐγὼ δὲ τοῖς τε γόνασι καὶ ταῖς χερσὶ χρώμενος (διέλυσέ με γὰρ τὸ δέος), ἐπειρώμην ἂν ἴστασθαι.

[02983] ια'.

[02984] Ὁ δὲ εἶπε πρὸς με·

[02985] Δανιὴλ, ἀνὴρ ἐπὶ θυμῶν, σύνες ἐν τοῖς λόγοις τούτοις, οἷς ἐγὼ λαλῶ πρὸς σέ, καὶ στηθὶ ἐπὶ τῇ στάσει σου, ὅτι νῦν <sup>[81.1496]</sup> ἀπεστάλην πρὸς σέ.

[02986] Πρόσεχε, φησὶν, ἀκριβῶς τοῖς ὑπ' ἐμοῦ λεγομένοις, καὶ τὸ δέος ἀποθέμενος, μετὰ συνέσεως ἄκουε τῶν ῥηθησομένων·

[02987] ταῦτα γὰρ ἀπ' ἐστάλην διδάξαι σε·

[02988] ἐπειδὴ τῶν μὲν τοῦ σώματος ἐπιθυμῶν κρείττων ἐφάνης, ἐραστῆς δὲ ἐγένου τῶν θείων, καὶ φιλοστόργως δὲ περὶ τὸν λαὸν διακείμενος τὰ τούτῳ συμβησόμενα μαθεῖν ἐπεθύμησας.

[02989] Καλεῖ δὲ αὐτὸν οὐ Βαλτάσαρ, ἀλλὰ Δανιὴλ·

- [02990] τὸ μὲν γὰρ ἦν Χαλδαίων, τὸ δὲ Ἑβραίων ὄνομα·
- [02991] καὶ τὸ μὲν ὑπὸ εὐσεβῶν ἐτέθη, τὸ δὲ ὑπὸ δυσσεβῶν προσ ἐτέθη.
- [02992] Σημαίνει δὲ τὸ Δανιὴλ τῇ Ἑλλάδι φωνῇ κρίσιν Θεοῦ·
- [02993] ὡς εἶναι αὐτὸν καὶ φερώνυμον, καὶ δι' αὐτῶν κηρύττειν τῶν πραγμάτων, ὡς ὀρθῇ καὶ δικαίᾳ κρίσει χρώμενος ὁ Θεὸς τῆς προφητικῆς αὐτὸν ἠξίωσε χάριτος, καὶ τὰ πολλαῖς ὑστερον γενεαῖς ἐσόμενα δήλα πεποίηκε.
- [02994] Καὶ ἐν τῷ λαλῆσαι αὐτὸν πρὸς με τὸν λόγον, ἀνέστην ἔντρομος.
- [02995] Ἦρκεσε μὲν γὰρ ὁ λόγος ἀναστῆσαί με, παντελῶς δὲ τὸ δέος οὐκ ἀπεθέμην.
- [02996] ιβ'.
- [02997] Καὶ εἶπε πρὸς με·
- [02998] Μὴ φοβοῦ, Δανιὴλ, ὅτι ἀπὸ τῆς πρώτης ἡμέρας, ἧς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον Κυρίου
- [02999] τοῦ Θεοῦ σου, ἠκούσθησαν οἱ λόγοι σου, καὶ ἐγὼ ἦλθον ἐν τοῖς λόγοις σου.
- [03000] Ἐντεῦθεν διδασκόμεθα, ὅσον ἡμᾶς ἡ αὐθαίρετος ὀνίνησι κάκωσις.
- [03001] Καὶ γὰρ ὁ μακάριος Δανιὴλ κακώσας ἑαυτὸν τῇ αὐθαιρέτῳ νηστεία, καὶ τὸν Κύριον ἐκζητήσας, παραυτίκα πέπεικεν, καὶ ὧν ἐπεπόθησεν ἔτυχεν.
- [03002] Τοῦτο γὰρ καὶ ὁ ὀφθεῖς αὐτῷ δῆλον ποιεῖ·
- [03003] Ἀπὸ γὰρ τῆς πρώτης, φησὶν, ἡμέρας, ἧς ἔδωκας τὴν καρδίαν σου συνιέναι καὶ κακωθῆναι ἐναντίον Κυρίου τοῦ Θεοῦ σου, ἠκούσθησαν οἱ λόγοι σου·
- [03004] τεκμήριον δὲ τούτου μέγιστον ἔχεις τὴν ἐμὴν παρουσίαν.
- [03005] Ἐγὼ γὰρ ἦλθον, φησὶν, ἐν τοῖς λόγοις σου·
- [03006] ἀντὶ τοῦ, Διὰ τοὺς λόγους σου, καὶ ἦν προσενηνοχας δέησιν.
- [03007] ιγ'.
- [03008] Καὶ ὁ ἄρχων, φησὶ, βασιλείας Περσῶν εἰ στήκει ἐξ ἐναντίας μου, εἴκοσι καὶ μίαν ἡμέραν.
- [03009] Ἐν αὐτῇ, φησὶ, τῇ πρώτῃ ἡμέρᾳ τῆς προσευχῆς σου δεχθείσης σου τῆς ἰκετείας, ἀπεστάλην πρὸς σέ·
- [03010] πάσας δὲ ταύτας τὰς ἡμέρας διεκώλυσέ μου τὴν πρὸς σέ ἄφιξιν ὁ τῆς τῶν Περσῶν βασιλείας ἄρχων.
- [03011] Καὶ ἰδοὺ Μιχαὴλ εἰς τῶν ἀρχόντων τῶν πρώτων ἦλθε βοηθησαί μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος βασιλέως Περσῶν.
- [03012] Ταῦτα σαφέστερον ἡμᾶς διδάσκει ὁ μακάριος Μωσῆς.
- [03013] Ὅτε γὰρ, φησὶ, διεμέρισεν ὁ Ὑψίστος ἔθνη, ὡς διέσπει ρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ.
- [03014] Καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις φησὶ τοῖς ἀποστόλοις·
- [03015] Ὅρατε, μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, ὅτι οἱ ἄγγελοι αὐτῶν καθ' ἡμέραν ὀρώσι τὸ πρόσωπον τοῦ Πατρὸς μου ἐν τοῖς οὐρανοῖς.
- [03016] Καὶ ἄλλα δὲ πολλὰ τοιαῦτα ἐν τῇ θείᾳ Γραφῇ.
- [03017] Διδασκόμεθα τοίνυν ἐκ τούτων, <sup>[81.1497]</sup> ὡς τῶν ἀγγέλων μὲν ἕκαστος τὴν ἑκάστου ἡμῶν ἐπιμέλειαν ἐγκεχειρίσται, εἰς τὸ φρουρεῖν καὶ φυλάττειν, καὶ τῶν τοῦ πονηροῦ δαίμονος ἐπιβουλῶν ἀπαλλάττειν·
- [03018] οἱ δὲ ἀρχάγγελοι τὰς τῶν ἔθνων ἐπιστασίας ἐνεπιστεύθησαν, ὡς μακάριος ἐδίδαξε Μωσῆς.
- [03019] Συμφωνεῖ δὲ τούτοις καὶ ὁ μακάριος Δανιὴλ·
- [03020] λέγει γὰρ καὶ αὐτὸς τῆς βασιλείας Περσῶν ἄρχοντα·
- [03021] καὶ πάλιν μετὰ βραχέα, ἄρχοντα τῶν Ἑλλήνων, καὶ τὸν Μιχαὴλ δὲ ἄρχοντα τοῦ Ἰσραὴλ ἀποκαλεῖ.
- [03022] Τούτων τοίνυν ἐντεῦθεν τε κάκειθεν δῆλων γεγεννημένων, ζητητέον τί δήποτε ὁ τῆς Περσικῆς βασιλείας ἄρχων ἐναντιοῦσθαι ἐδόκει τῷ τῆν ὑπὲρ τοῦ λαοῦ ποιουμένῳ συνηγορίαν.
- [03023] Ὅτι μὲν γὰρ παθῶν ἐστὶ τῶν ἀγγέλων ἢ φύσις ἀμείνων, καὶ ἀγιωσύνης ἀνάπλεως, παντὶ που δῆλον.
- [03024] Ὅτι δὲ καὶ τοῖς θείοις νεύμασιν ἀνευδοιάστως ἔπονται, καὶ τοῦτο πανταχόθεν ἐστὶ καταμαθεῖν.

- [03025] Πῶς τοίνυν τῆ τῶν Ἰσραηλιτῶν κηδεμονία ἐναντιοῦσθαι ἐδόκει τῆς Περσῶν βασιλείας ὁ ἄρχων;
- [03026] Ἀλλὰ γὰρ εἴ τις ἀκριβῶς κατανοεῖν ἐθελήσειεν, εὐρήσει τῶν εἰρημένων τὸν νοῦν.
- [03027] Ὅ τε γὰρ τῶν Περσῶν ἄρχων, καὶ ὁ τῶν Ἑλλήνων ἄρχων, τουτέστιν, οἱ τὴν τούτων φυλακὴν τε καὶ ἐπιμέλειαν ἐγκεχειρισμένοι, ἀναγκαίως, ἅτε δὴ φιλοστόργως περὶ τούτους διακείμενοι, ὧν τὴν κηδεμονίαν εἶχον, καὶ τοῦ Ἰσραὴλ δὲ τὴν παρανομίαν ὀρώντες, ἐδυσχέρανον πλείονος αὐτοὺς βλέποντες ἀπολαύοντας προμηθείας.
- [03028] Οὐ γὰρ ἦδει σαν τὸ μυστήριον τὸ ἀποκεκρυμμένον ἐν τῷ Θεῷ τῷ πάντα κτίσαντι.
- [03029] Μετὰ γὰρ τὴν τοῦ Σωτῆρος ἡμῶν ἐνανθρώπησιν, ὡς ὁ μακάριος ἔφη Παῦλος, ἐγνωρίσθη ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, διὰ τῆς Ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ.
- [03030] Τοῦτο τοίνυν τὸ μυστήριον ἀγνοοῦντες, καὶ τὴν πολλὴν τοῦ Θεοῦ περὶ τὸν Ἰσραὴλ πρόνοιαν ὀρώντες οἱ τῶν ἄλλων ἔθνων τὴν ἐπιμέλειαν πεπιστευμένοι, ἐδυσχέρανον θεώμενοι μάλιστα μετὰ νόμον, καὶ προφήτας, καὶ τοσαύτην διδασκαλίαν τε καὶ κηδεμονίαν, χεῖρον τῶν ὑπ' αὐτῶν ποιμαινομένων διακειμένους, καὶ πλείοσιν ἐμπεφυρμένους κακοῖς.
- [03031] Τοῦτο καὶ ὁ τῷ μακαρίῳ Δανιὴλ ὀφθεῖς ἄγγελος ἔλεγε·
- [03032] Καὶ ὁ ἄρχων βασιλείας Περσῶν εἰστήκει ἐξ ἐναντίας μου εἴκοσι καὶ μίαν ἡμέραν·
- [03033] ἀντὶ τοῦ, Ταύτας ἀπάσας τὰς ἡμέρας πείθων αὐτὸν διετέλουν, ὡς δικαίως ταύτης οὗτοι ἀξιοῦνται τῆς προμηθείας·
- [03034] συνηγόρει δέ μοι καὶ ὁ Μιχαὴλ εἷς τῶν πρώτων ὑπάρχων ἀρχόντων.
- [03035] Καὶ αὐτὸν, φησὶ, κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος βασιλείας Περσῶν.
- [03036] ἰδ'.
- [03037] Καὶ ἦλθον συντίσαι σε, ὅσα ἀπαντήσῃ τῷ λαῷ σου ἐπ' ἐσχάτων τῶν ἡμερῶν, ὅτι ἰδοὺ ἡ ὄρασις εἰς ἡμέρας.
- [03038] Καὶ ἐμοῦ δὲ, φησὶν, ἀφ' ἰκομένου πρὸς σὲ ἐπὶ τῷ σε προδιδάξαι τὰ μετ' οὐ πολὺν χρόνον συμβησόμενα τῷ λαῷ σου, ἐπέμεινεν ὁ Μιχαὴλ τῷ ἄρχοντι βασιλείας Περσῶν διαλεγόμενος.
- [03039] Καὶ οὐχ ἀπλῶς εἶπε τῷ ἄρχοντι Περ<sup>[81.1500]</sup>σῶν, ἀλλὰ τῷ ἄρχοντι βασιλείας Περσῶν, ἀντὶ τοῦ, καὶ αὐτοῦ τοῦ βασιλέως Περσῶν ἄρχειν πεπιστευμένω.
- [03040] ἰε'.
- [03041] Καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ' ἐμοῦ κατὰ τοὺς λόγους τούτους, ἔδωκα τὸ πρόσωπόν μου εἰς τὴν γῆν, καὶ κατενύγην.
- [03042] Ἀκούσας γὰρ, ὅτι καὶ τῶν ἀγγέλων οἱ πρῶτοι δυσχεραίνουσι τὴν γινομένην εἰς τὸν λαὸν κηδεμονίαν, ἀθυμίας πάλιν ἀναπλησθεὶς συγκεκυφῶς εἰστήκειν, καὶ ἀναβλέπειν οὐ δυνάμενος.
- [03043] ἰά', ἰζ'.
- [03044] Καὶ ἰδοὺ ὡς ὁμοίως Ἰεσοῦ ἀνθρώπου ἦψατο τῶν χειλέων μου, καὶ ἐλάλησα, καὶ εἶπον πρὸς τὸν ἐστῶτα ἐναντίον μου·
- [03045] Κύριε, ἐν τῇ ὁρᾷ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ ἰδοὺ οὐκ ἔχω ἰσχύν.
- [03046] Καὶ πῶς δυνήσεται, Κύριε, ὁ παῖς σου λαλῆσαι μετὰ τοῦ Κυρίου μου τούτου;
- [03047] Καὶ ἐγὼ ἠσθένησα, καὶ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοί ἰσχὺς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.
- [03048] Θεὰ σάμενός με, φησὶ, πάλιν ἀγωνίας ἀνάπλεων, οἷόν τι ἀνθρωπεία χειρὶ τῶν χειλέων μου ἀψάμενος, ἐντέθεικέ μοι διαλέξεως δύνάμιν, καὶ εἶπον αὐτῷ, ὅτι Καὶ μόνη σου ἡ θεωρία δυνάμεως μὲν ἀπάσης ἔρημόν με κατέστησε, θορύβου τε καὶ ταραχῆς τὴν ψυχὴν ἀνέπλησε, καὶ τῆς προτέρας εὐταξίας τὸν λογισμὸν ἐγύμνωσεν.
- [03049] Τοσαύτην γὰρ ἀσθένειαν ἐκ τοῦ δέους ἐδεξάμην, ὡς μηδὲ συνήθως ἀναπνεῖν δύνασθαι τὸν ἀέρα·
- [03050] πῶς οὖν δυνήσομαι, ἢ συνιέναι τῶν ὑπὸ σοῦ λεγομένων, ἢ ἀπόκρισιν τὴν ἀρμότ' τουσαν ἀντιδοῦναι;
- [03051] Μηδεὶς δὲ νομιζέτω, τὸν ὀφθέντα αὐτὸν εἶναι τὸν Δεσπότην, ἐπειδὴ Κύριον αὐτὸν ὁ Δανιὴλ προσαγορεύει.
- [03052] Οὗτος γὰρ αὐτὸς ἐν τῷ τέλει τῆς ὀπτασίας·
- [03053] Ἀνατείνας, φησὶν, εἰς τὸν οὐρανὸν τὰς χεῖρας αὐτοῦ, ὤμοσεν ἐν τῷ ζῶντι Κυρίῳ, τὴν δουλείαν εὐγνωμόνως ὁμολογῶν.
- [03054] Κύριον τοίνυν αὐτὸν ἀποκαλεῖ, οὐχ ὡς Θεὸν, ἀλλὰ τιμὴν ἀπο νέμων τὴν προσήκουσαν.
- [03055] Καὶ γὰρ ἡμεῖς τοῖς ἐντιμοτέροις τῶν ἀνθρώπων διαλεγόμενοι, τούτῳ κεχηρῆσθαι εἰώθαμεν τῷ προσορήματι, ὥσπερ καὶ ὁ μακάριος Ἀβραάμ τοὺς ἀγγέλους ὡς ἀνδρας θεασάμενος, καὶ ὡς ἀνδράσι διαλεγόμενος·
- [03056] Δέομαι, Κύριε, εἶπεν, εἰ ἄρα ἠῆρον χάριν ἐναντίον σου, μὴ παρέλθῃς τὸν παῖδά σου.

- [03057] Καὶ ἡ μακαρία Ῥεβέκκα τῷ οἰκέτῃ τοῦ μακαρίου Ἀβραάμ·
- [03058] Πίε, φησὶ, κύριε, καὶ ταῖς καμήλοις σου ὑδρεύσομαι.
- [03059] Οὐκοῦν καὶ ἐνταῦθα τὸ Κύριος οὐ τὸν τῶν ὄλων σημαίνει Θεόν·
- [03060] καὶ τοῦτο σαφέστερον ἐκ τοῦ τέλους γνωρισόμεθα, τέως δὲ τῆς ἀκολουθίας ἐχώμεθα.
- [03061] ιη', ιθ'.
- [03062] Καὶ προσέθετο, φησὶ, καὶ ἤψατό μου ὡς ὄρασις ἀνθρώπου, καὶ ἐνίσχυσέ με, καὶ εἶπέ μοι·
- [03063] Μὴ φοβοῦ, ἀνὴρ ἐπιθυμιῶν, εἰρήνη σοι, ἀνδρίζου, καὶ ἴσχυε.
- [03064] Ἀντὶ τοῦ·
- [03065] Μηδὲν ἀγωνιάσης·
- [03066] οὐ γὰρ ἐπὶ λύμῃ σου παρεγενόμην, ἀλλ' ὥστε γνωρίσαι σοι, <sup>[81.1501]</sup> ἃ μαθεῖν ἐπεθύμησας·
- [03067] τὸ δέος τοίνυν ἀπορόψας ἀνδρίζου, καὶ ἴσχυε.
- [03068] Καὶ τῷ λόγῳ τὸ ἔργον ἐπηκο λούθησε.
- [03069] κ', κα'.
- [03070] Καὶ ἐν τῷ λαλῆσαι, φησὶν, αὐτὸν μετ' ἐμοῦ, ἐνίσχυσα, καὶ εἶπον·
- [03071] Λαλείτω ὁ Κύριός μου, ὅτι ἐνίσχυσάς με.
- [03072] Καὶ εἶπεν·
- [03073] Εἰ οἶδας τί ἦλθον πρὸς σέ;
- [03074] Καὶ νῦν ἐπιστρέψω τοῦ πολεμῆσαι μετὰ τοῦ ἄρχοντος Περσῶν·
- [03075] καὶ ἐγὼ ἐξεπορευόμην, καὶ ὁ ἄρχων τῶν Ἑλλήνων ἤρχετο.
- [03076] Ἀλλ' ἡ ἀναγγελῶ σοὶ τὸ τεταγμένον ἐν Γραφῇ ἀληθείας, καὶ οὐκ ἔστιν εἷς ἀντεχόμενος μετ' ἐμοῦ περὶ τούτων, ἀλλ' ἡ Μιχαὴλ ὁ ἄρχων ὑμῶν.
- [03077] Τί δήποτε γὰρ, φησὶν, ἓνα ἢ δύο λέγω, τὸν τε Περσῶν ἄρχοντα, ἢ τῶν Ἑλλήνων;
- [03078] Οὐδεὶς γὰρ τῶν ἐπουρανίων δυνάμεων βούλεται τινος ἀγαθοῦ τὸν ὑμέτερον τυχεῖν λαὸν, διὰ τὴν πολλὴν δηλονότι παρανομίαν, ἢ μόνος Μιχαὴλ, ὃς τὴν ὑμετέραν ἐνεχειρίσθη κηδεμονίαν.
- [03079] Τὸ δὲ πολεμῆσαι, ἀντὶ τοῦ, διαλεχθῆναι, καὶ πείσαι τέθεικεν, δεῖξαι βουλόμενος τὴν τε ἐκείνου δικαίαν κατὰ τοῦ λαοῦ ἀγανάκτησιν, καὶ τὴν αὐτοῦ περὶ τὸν λαὸν εὐνοίαν.
- [03080] Εἰκὸς δὲ τὸν διαλεγόμενον εἶναι τὸν ἅγιον Γαβριήλ·
- [03081] οὗτος γὰρ αὐτῷ καὶ ἤδη τὰς ἄλλας ἀποκαλύψεις ἠρμήνευσε.
- [03082] ΚΕΦΑΛ.
- [03083] ΙΑ'.
- [03084] α'.
- [03085] Καὶ ἐγένετο, φησὶν, ἐν ἔτει πρώτῳ Κύρου, ἔστην εἰς κράτος καὶ ἰσχύον.
- [03086] Εὐθύς, φησὶ, τοῦ Κύρου βασιλεύσαντος, καὶ τοῦ ὄρου τῆς αἰχμῆ αλωσίας συμπληρωθέντος, ἀνέστην ἕως οὗ τὴν ἄφεισιν τῷ λαῷ καὶ τὴν ἐλευθερίαν ἐπραγματευσάμην.
- [03087] β'.
- [03088] Καὶ νῦν ἀναγγελῶ σοὶ ἀλήθειαν.
- [03089] Λέγω δέ σοι μετὰ ἀληθείας τὰ ἐσόμενα.
- [03090] Ἴδου ἔτι τρεῖς βασιλεῖς ἀναστήσονται ἐν τῇ Περσίδι.
- [03091] Μετὰ Κυρον ἐβασίλευσε Καμβύσης·

[03092] τοῦτον οἱ Μάγοι διαδεξάμενοι, δέκα μῆνας ἐβασίλευσαν·

[03093] μετ' ἐκείνους Δαρεῖος ὁ Ὑστάσπου.

[03094] Καὶ ὁ τέταρτος, φησὶ, πλουτήσῃ πλοῦτον μέγαν παρὰ πάντας.

[03095] Τὸν Ξέρξην λέγει, τὸν τοῦ Δαρείου υἱόν.

[03096] Καὶ μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλούτου, ἐπαναστήσεται πάσαις ταῖς βασιλείαις τῶν Ἑλλήνων.

[03097] Τούτου καὶ οἱ ἔξω τοῦ καθ' ἡμᾶς λόγου ἱστοριογράφοι τε καὶ συγγραφεῖς, σοφισταὶ τε καὶ ῥήτορες μέμνηται, καὶ διηγούνται αὐτοῦ τὴν τε ὑπερήφανον στρατείαν, καὶ τὴν καταγέλαστον ἀναχώρησιν.

[03098] Εἶτα μέχρις αὐτοῦ τὰ Περσικὰ ἐν κεφαλαίῳ διδάξας, καὶ τοὺς μετὰ τοῦτον βασιλεύσαντας, ὡς ἀσθενεστέρους γεγενημένους, καταλιπὼν, ἐπὶ τὸν Μακεδόνα τὸν λόγον μετήνεγκε, καὶ φησὶ·

[03099] γ', δ'.

[03100] Καὶ ἀναστήσεται βασιλεὺς δυνατὸς, καὶ κυριεύσει κυρείας πολλῆς, καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ.

[03101] Καὶ ἐὰν σπῆ ἡ βασιλεία αὐτοῦ συντριβήσεται, καὶ διαιρεθήσεται εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

[03102] Τοῦ γὰρ Ἀλεξάνδρου, ὡς καὶ ἤδη προειρήκαμεν, τὴν ἀπάσης, ὡς ἔπος εἰπεῖν, τῆς οἰκουμένης ἀναδησαμένου βασιλείαν, εἶτα τὸ [81.1504] κοινὸν τῶν ἀνθρώπων δεξαμένου τέλος, τετραχῆ ἡ βασιλεία διηρέθη, ὡς καὶ ἤδη πολλάκις εἰρήκαμεν, καὶ ἐνταῦθα δὲ πάλιν ὁ θεὸς ἀρχάγγελος οὕτως ἔφη·

[03103] Καὶ διαιρεθήσεται εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ, καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ, οὐδὲ κατὰ τὴν κυρείαν αὐτοῦ, ἣν ἐκυρίευσεν.

[03104] Ὅ δὲ λέγει τοιοῦτόν ἐστιν·

[03105] Ὁ Ἀλέξανδρος δώδεκα ἔτη τὰ πάντα βασιλεύσας, ἐν τοῖς ἑξ τοῖς τελευταίοις ἔτεσι, καὶ τὴν Περσῶν, καὶ τὴν τῶν Αἰγυπτίων κατέλυσε βασιλείαν, καὶ τὰ ἐν μέσῳ δὲ ἔθνη ἅπαντα ὑφ' ἑαυτὸν ἐποίησατο.

[03106] Λέγει τοίνυν, ὅτι οἱ μετ' αὐτὸν βασιλεύσοντες οὐδὲν ἐοικότες ὀφθήσονται τῷ Ἀλεξάνδρῳ, οὔτε κατὰ τὴν ῥώμην, οὔτε κατὰ τὴν ἐξουσίαν, ἣν ἐν τοῖς ἔτεσι τοῖς τελευταίοις ἐκτήσατο.

[03107] Τοῦτο γὰρ λέγει·

[03108] Εἰς τὰ ἔσχατα αὐτοῦ, οὐδὲ κατὰ τὴν κυρείαν αὐτοῦ, ἣν ἐκυρίευσεν.

[03109] Ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ, καὶ δοθήσεται ἑτέροις ἐκτὸς τούτων.

[03110] Οὐ μόνον γὰρ, φησὶν, εἰς τούτους τέσσαρας διαιρεθήσεται, ἀλλὰ καὶ ἑτέροις χωρὶς τούτων δοθήσεται.

[03111] Ἐπὶ γὰρ τούτων καὶ Ἀρσάκης ὁ Πέρσης πολέμῳ κρατήσας ἀνεδήσατο τὴν βασιλείαν, καὶ μέρος τι τῆς Περσικῆς ἀρχῆς ἀνεκτήσατο·

[03112] ἐξ οὗ μέχρι τοῦ παρόντος οἱ Περσῶν βασιλεῖς Ἀρσακίδαι προσαγορεύονται, τῶν προτέρων οὐκ Ἀρσακιδῶν, ἀλλὰ Ἀχαιμενιδῶν ὀνομαζομένων.

[03113] Καὶ Ῥωμαῖοι δὲ, τῆς Μακεδονικῆς διαιρεθείσης βασιλείας, μείζονα ἔσχον τὴν ἰσχύν, ἀμέλει καὶ παρ' αὐτῶν τούτων τῶν βασιλέων δασμὸν ἐκομίζοντο.

[03114] Οὕτω τὴν διαίρεσιν προμηνύσας, τῶν μὲν δύο βασιλέων καταλιμπάνει τὴν μνήμην·

[03115] οὔτε γὰρ ὁ τῆς Ἀσίας, οὔτε ὁ τῆς Μακεδονίας, ἐπὶ πολὺν διήρκεσαν χρόνον·

[03116] ἄλλως τε δὲ οὔτε συνέβη τι λυπηρῶν διὰ τούτων Ἰουδαίοις.

[03117] Μόνον οὖν τῶν δύο μέμνηται, δι' ὧν τῶν χαλεπῶν συμφορῶν ἐπειράθησαν Ἰουδαῖοι.

[03118] Οὗτοι δὲ εἰσιν, ὃ τε τῆς Αἰγύπτου βασιλεὺς, καὶ ὁ τῶν πρὸς ἑωκείνων ἐθνῶν τὴν ἀρχὴν πεπιστευμένος·

[03119] εἶχον δὲ τὰ βασίλεια ἐν τῇ Ἀντιοχείᾳ καὶ Βαβυλῶνι.

[03120] Προσῆκει δὲ πρότερον ἡμᾶς τῶν ῥηθησομένων εἰπεῖν τὴν ὑπόθεσιν, εἴθ' οὕτως τῆς κατὰ μέρος ἐρμηνείας ἄψασθαι.

[03121] Ὁ τράγος, ὃν ὁ μακάριος εἶδε Δανιὴλ, μετὰ τὴν συντριβὴν τοῦ ἐνὸς κέρατος, τέσσαρα ἐβλάστησε κέρατα τούτους αὐτοὺς τοὺς βασιλέας·

[03122] ἐκ τοῦ ἐνὸς αὐτῶν ἕτερον ἔφυ κέρασ, ὃ τὴν τε Αἰγύπτου σφόδρα κατεπολέμησε, καὶ μυριάσις συμφοραῖς τὸ Ἰουδαίων περιέβαλεν ἔθνος·

[03123] σημαίνεται δὲ διὰ τοῦ τοῦ κέρατος Ἀντίοχος ὁ Ἐπιφανής.

[03124] Καὶ τὸ τέταρτον δὲ θηρίον ὁ μακάριος εἶδε Δανιὴλ, δέκα κέρατα ἐσχηκέναι, καὶ μεταξὺ τῶν κερᾶτων μικρὸν κέρασ ἀνέβαινον, ὀφθαλμοὺς ἔχον, καὶ στόμα λαλοῦν μέγαλα, καὶ ἐποίει πόλεμον μετὰ τῶν ἁγίων.

[03125] Πάλιν δὲ διὰ τούτων μανθάνομεν, ὡς ἐν τῷ τέλει τῆς Ῥωμαϊκῆς βασιλείας δέκα κατ' αὐτὸν ἀναστήσονται βασιλεῖς, πολλὰ κατ' ἀλλήλων ἐργαζόμενοι κακά, καὶ τὰς ἀλλήλων καταγωνιζόμενοι βασιλείας, ὃν τρόπον οἱ Μακεδόνες διετέλουν ποιούντες·

[03126] καὶ [81.1505] ὅτι τούτων οὕτω γινομένων, φανήσεται ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, τοῦ ἐστὶν ὁ Ἀντίχριστος.

[03127] Ἐπειδὴ τοίνυν ἔοικε τῆς Ῥωμαίων βασιλείας τὰ τέλη τῆς διαίρεσιν τῆς Μακεδονικῆς βασιλείας, τὰ ὑπὸ τούτων κακείνων γενησόμενα κατὰ ταῦτον ὁ μακάριος διδάσκεται Δα νηλ.

[03128] Τινὰ μὲν γὰρ τῶν ῥηθησομένων τοῖς Μακεδόσιν ἀρμόττει, τινὰ δὲ τοῖς ἐσομένοις δέκα κέρασι, καὶ τῷ μεταξὺ αὐτῶν βλαστήσαντι.

[03129] Καὶ ὅτι ταῦθ' οὕτως ἔχει, ἐξ αὐτῆς μαθησόμεθα τῆς προφητείας.

[03130] Προσῆκει τοίνυν ἡμᾶς μετὰ πάσης προσέχειν ἀκριβείας, καὶ διαίρειν προσφόρως τὰ τε τούτοις, τὰ τε ἐκείνοις ἀρμόττοντα.

[03131] Ἐχομεν δὲ τούτου παράδειγμα τὴν εὐαγγελικὴν διδασκαλίαν.

[03132] Καὶ γὰρ τοῦ Κυρίου τοῦ ναοῦ τοῦ ἐν Ἱεροσολύμοις εἰρηκότος τοῖς ἀποστόλοις·

[03133] Ἀμὴν, ἀμὴν λέγω ὑμῖν, οὐ μὴ μείνη ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῆ, εἴτα ἐκείνων ἐρομένων·

[03134] Πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας;

[03135] Καὶ διπλὴν ἐρώτησιν προσάγα γόντων, ὁ Κύριος ἀναμιξ ποιεῖται τὴν ἀπόκρισιν, κατὰ ταῦτον λέγων τὰ τε τοῖς Ἱεροσολύμοις συμβησόμενα, καὶ τὰ κατὰ τὸν τῆς συντελείας καιρὸν γενησόμενα.

[03136] Οἱ δὲ τὰ θεῖα μεμνημένοι διαίρουσιν εὐκρινῶς τὰ τε τούτοις, τὰ τε ἐκείνοις ἀρμόττοντα τοῖς καιροῖς.

[03137] Τοῦτο τοιγαροῦν καὶ ἡμεῖς ἐνταῦθα μετὰ τῆς προσηκούσης ποιήσομεν ἀποδείξεως.

[03138] Διδάξας τοίνυν τὸν μακάριον Δανιὴλ ὁ προσδιαλεγόμενος, ὅτι τετραχὶ διαιεθήσεται ἡ βασιλεία, καὶ τοὺς δύο καταλιπὼν, τὸν τε τῆς Μακεδονίας φημί, καὶ τὸν τῆς Ἀσίας, ἤτοι τοῦ Ἑλλησπόντου, ὡς καὶ πρὸς βραχὺν διαρκέσαντας χρόνον, καὶ Ἰουδαίους ἠκιστα λευπηκότας, ἐπάγει·

[03139] ε'.

[03140] Καὶ ἐνίσχυσεν ὁ βασιλεὺς τοῦ Νότου, καὶ ἀπὸ τῶν ἀρχόντων αὐτοῦ εἰς ἐνίσχύσει ἐπ' αὐτὸν, καὶ κυριεύσει κυρείαν πολλὴν ἐκτὸς ἐξουσίας αὐτοῦ.

[03141] Πτολεμαῖον δὲ λέγει τὸν Φιλοπάτορα, μὴ ἀρκουθέντα τῆς Αἰγύπτου βασιλείας, ἀλλὰ καὶ Φοινικίαν, καὶ Σαμαρείαν, καὶ τὴν Ἰουδαίαν προσλαβόντα.

[03142] Ἐνα δὲ ἀπὸ τῶν ἀρχόντων αὐτοῦ ἐνισχύοντα τὸν Σκοπᾶν λέγει, οὐ καὶ ὁ Ἰώσηπος ὁ Ἑβραῖος μέμνηται συγγραφεὺς, ὃς ἀριστα στρατηγῆσας, πολλὰ τῶν ἔξω τῆς τοῦ Πτολεμαίου βασιλείας τῷ Πτολεμαίῳ ὑπέταξε.

[03143] Τοῦτο αἰνιττόμενος λέγει·

[03144] Καὶ κυριεύσει κυρείαν πολλὴν ἐκτὸς ἐξουσίας αὐτοῦ, τουτέστι, κρατήσῃ ἐθνῶν πολλῶν ἔξω τῆς ἀφωρισμένης αὐτῷ ἐξουσίας ὄντων.

[03145] ἀ'.

[03146] Καὶ μετὰ τὰ ἔτη αὐτοῦ συμμιγήσονται, καὶ θυγάτηρ τοῦ βασιλέως τοῦ Νότου εἰσελεύσεται πρὸς τὸν βασιλέα τοῦ Βορρῶ, τοῦ ποιῆσαι συνθήκας μετ' αὐτοῦ.

[03147] Μετὰ τὴν τοῦ Φιλοπάτορος Πτολεμαίου τελευτήν ἐβασίλευσε Πτολεμαῖος ὁ υἱὸς αὐτοῦ, ὁ Ἐπιφανῆς προσαγορευόμενος.

[03148] Τοῦτο οὖν λέγει, ὅτι Μετὰ τὰ ἔτη αὐτοῦ συμμιγήσονται·

[03149] καὶ διδάσκων, πῶς συμμιγήσονται·

[03150] Θυγάτηρ, φησὶ, τοῦ βασιλέως τοῦ Νότου εἰσελεύσεται πρὸς τὸν βασιλέα [81.1508] τοῦ βορρῶ, τοῦ ποιῆσαι συνθήκας μετ' αὐτοῦ.

[03151] Βασίλειά δὲ τοῦ βορρῶ τὸν Αντίοχον λέγει, οὐ τὸν Ἐπιφανῆ, ἀλλὰ τὸν καλούμενον Μέγαν, τὸν τοῦ Ἐπιφανοῦς Αντιόχου πατέρα·

[03152] οὗτος γὰρ ἦν τοῖς Πτολεμαίοις ἐκείνοις ὁμόχρονος.

[03153] Καὶ οὐ κρατήσῃ ἰσχύς βραχίονος, καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ, καὶ παραδοθήσεται αὐτῇ, καὶ οἱ φέροντες αὐτήν, καὶ ἡ νεάνις, καὶ ὁ κατισχύων αὐτήν ἐν τοῖς καιροῖς ἄλλ' ὁ μὲν γάμος, φησὶ, γενήσεται, οὐ μὴν ἐπὶ πολὺ διαρκέσει τὸ συνοικέσιον, ἀλλ' ἀποδοθήσεται τῷ πεπομφότι αὐτὴν διὰ τῶν ἀγαγόντων αὐτήν, μετὰ τῶν προσενηγεμένων αὐτῇ.

[03154] Τοῦτο γὰρ λέγει·

[03155] Καὶ ὁ κατισχύων αὐτήν ἐν τοῖς καιροῖς.

[03156] ὁ τὸν γάμον ἰσχυρὸν καὶ ποθεινὸν ἐργαζόμενος πλοῦτος.

[03157] ζ'.

- [03158] Καὶ ἀναστήσεται, φησὶ, ἐκ τοῦ ἄνθους ἐκ τῆς ῥίζης αὐτῆς ἐπὶ τῆς ἐτοιμασίας αὐτοῦ.
- [03159] Ἀντὶ τοῦ, ἀποδοθήσεται μὲν τῷ γεγεννηκότι, παιδοποιήσει δὲ βασιλέα τῆ βασιλεία τοῦ δεδωκότος ἐναντιωθησόμενον.
- [03160] Καὶ ἤξει, φησὶ, πρὸς τὴν δύναμιν.
- [03161] Δύναμιν δὲ καλεῖ τὴν Ἱερουσαλήμ, ὡς τῆς θείας χάριτος ἀπολαύουσαν, καὶ διὰ τῶν κατὰ καιρὸν γινομένων θαυμάτων τὴν θεῖαν ὑποδεικνύουσαν δύναμιν.
- [03162] Καὶ τοῦτο δὲ ἡμᾶς ἢ τρίτη τῶν Μακκαβαίων ἐδίδαξε βίβλος.
- [03163] Νενικηκῶς γὰρ παρ' ἐλπίδα πᾶσαν Ἀντίοχον τὸν Μέγαν ὁ Πτολεμαῖος, ἀφίκετο μὲν εἰς τὰ Ἱεροσόλυμα, προσενήνοχε δὲ τῷ Θεῷ θυσίας πολυτελεῖς·
- [03164] πειραθεὶς δὲ τῶν ἀδύτων ἐπιβῆναι τοῦ ναοῦ, καὶ τοῖς ἱερεῦσι μεθ' ἱκετείας ἀπέιργουσιν, εἶξαι μὴ βουληθεῖς, μαστιγοῦνται μὲν μαστιξίν ἄορά τοις·
- [03165] ἀπειλήσας δὲ τοῖς Ἰουδαίοις καταλαμβάνει τὴν Ἀλεξάνδρειαν, καὶ ποιεῖν ἐκεῖνα ἐπιχειρεῖ, ἃ ἡ ἱστορία διδάσκει.
- [03166] Τοῦτο καὶ ἡ προφητεία προλέγει.
- [03167] Ἦξει, φησὶ, πρὸς τὴν δύναμιν, καὶ εἰσελεύσεται εἰς τὰ ὑποστηρίγματα τοῦ βασιλέως τοῦ Βορῶα, καὶ ποιήσει ἐν αὐτοῖς, καὶ κατισχύσει.
- [03168] Ὑποστηρίγματα δὲ καλεῖ τὰς τὸν φόρον αὐτῷ παρεχούσας πόλεις·
- [03169] οἷον γὰρ πῶς στηρίζει καὶ ὑπερείδει τὴν βασιλείαν τὰ προσφερόμενα τέλη, δι' ὧν ἡ στρατιωτικὴ τρέφεται δύναμις.
- [03170] ἦ·
- [03171] Καὶ γε τοὺς θεοὺς αὐτῶν μετὰ τῶν χωνευτῶν αὐτῶν, πᾶν σκευὸς ἐπιθυμητῶν αὐτῶν, ἀργυρίου καὶ χρυσοῦ, μετ' αἰχμαλωσίας εἰσίοισι εἰς Αἴγυπτον, καὶ αὐτὸς στήσεται ὑπὲρ βασιλεία τοῦ Βορῶα.
- [03172] Ἐν γὰρ τῇ πρώτῃ καὶ δευτέρᾳ συμπλοκῇ οἱ Πτολεμαῖοι νενικήκασι, ὡς αἱ ἱστορίαι διδάσκουσιν.
- [03173] Λέγει δὲ καὶ Ἰώσηπος οὕτως·
- [03174] Τοὺς γὰρ Ἰουδαίους ἐπ' Ἀντίοχου τοῦ μεγάλου βασιλεύοντος τῆς Ἀσίας, ἔτυχεν αὐτοῦς τε πολλὰ ταλαιπωρησάσθαι, τῆς γῆς αὐτῶν κακουχουμένης, καὶ τοὺς τὴν Κοίλην Συρίαν νεμομένους.
- [03175] Πολεμοῦντος γὰρ αὐτοῦ πρὸς τὸν Φιλοπάτορα Πτολεμαῖον, καὶ πρὸς τὸν υἱὸν αὐτοῦ Πτο<sup>[81.1509]</sup>λεμαῖον, ἐπικληθέντα δὲ Ἐπιφανῆ, κακοπαθεῖν συνέβαινεν αὐτοῖς, καὶ νικῶντος αὐτοῦ καὶ πταῖοντος τὰ αὐτὰ πάσχειν.
- [03176] Καὶ μετὰ βραχέα·
- [03177] Νικήσας μὲντοι, φησὶ, τὸν Πτολεμαῖον ὁ Ἀντίοχος, τὴν Ἰουδαίαν προσάγειται.
- [03178] Τελευτήσαντος δὲ τοῦ Φιλοπάτορος ὁ παῖς αὐτοῦ μεγάλην ἐξέπεμψε δύναμιν, καὶ στρατηγὸν τὸν Σκοπᾶν ἐπὶ τοὺς ἐν τῇ Κοίλῃ Συρίαν·
- [03179] ὃς πολλάς τε αὐτῶν πόλεις ἔλαβε, καὶ τὸ ἡμέτερον ἔθνος·
- [03180] πολεμούμενον γὰρ αὐτῷ προσέθετο.
- [03181] Μετ' οὐ πολὺ δὲ τὸν Σκοπᾶν ὁ Ἀντίοχος νικᾷ συμβαλὼν αὐτῷ πρὸς ταῖς πηγαῖς τοῦ Ἰορδάνου, καὶ πολλὴν αὐτοῦ τὴν στρατείαν διέφθειρεν·
- [03182] ὅστε ῥον δὲ, Ἀντίοχου χειρωσαμένου τὰς ἐν τῇ Κοίλῃ Συρίαν πόλεις, ἃς ὁ Σκοπᾶς κατεσχῆκε, καὶ τὴν Σαμάρειαν, ἔκουσίως αὐτῷ προσέθεντο Ἰουδαῖοι, καὶ τὴ πόλιν δεξάμενοι, πᾶσαν αὐτοῦ τὴν τε στρατείαν καὶ τοῖς ἐλέφασιν ἀφθονίαν παρέσχον, καὶ τοὺς ὑπὸ τοῦ Σκοπᾶ καταλειφθέντας ἐν τῇ ἄκρᾳ τῶν Ἱεροσολύμων φρουροὺς πολιορκοῦντι προθύμως συνεμάχησαν.
- [03183] Καὶ ἵνα μὴ καὶ τὰ ἄλλα λέγων πέρα τοῦ μέτρου μηκύνω τὸ σύγγραμμα, εἰς ἐκεῖνα τὸν βουλούμενον παραπέμπω.
- [03184] θ', ι'.
- [03185] Καὶ εἰσελεύσεται, φησὶν, εἰς τὴν βασιλείαν τοῦ βασιλέως τοῦ Νότου, καὶ ἀναστρέψει εἰς τὴν γῆν αὐτοῦ.
- [03186] Καὶ οἱ υἱοὶ αὐτοῦ συνάξουσιν ὄχλον δυνάμεων πολλῶν.
- [03187] Υἱοὺς δὲ αὐτοῦ καλεῖ τὴν στρατείαν πεπιστευμένους, ὡς υἱοὺς ἀνθρώπων τοὺς ἀνθρώπους, καὶ υἱοὺς τῶν προφητῶν τοὺς προφήτας·
- [03188] ἰδίωμα γὰρ ἐστὶ τῆς Ἑβραίων διαλέκτου.
- [03189] Καὶ εἰσελεύσεται ἐρχόμενος, καὶ κατακλύζων.
- [03190] Ἀντὶ τοῦ, ῥύμη φερόμενος, καὶ κατακλυσμοῦ δίκην ἅπαντα διαφθείρων.
- [03191] Καὶ παρελεύσεται, καὶ καθιεῖται, καὶ συμπλακίσηται ἕως τῆς ἰσχύος αὐτοῦ.

[03192] Ἀντὶ τοῦ, παντὶ σθένει χρώμενος ὀρμήσει μὲν κατὰ τῆς Αἰγύπτου, σπουδῇ δὲ στρατοπεδεύσει, καὶ ἐν ἐκείνῃ τῇ χώρᾳ μεταθήσει τὸν πόλεμον.

[03193] Τούτοις ἐπάγει·

[03194] ια', ιβ'.

[03195] Καὶ ἀγριανθήσεται ὁ βασιλεὺς τοῦ Νότου, καὶ ἐξελεύσεται, καὶ πολεμήσει μετὰ τοῦ βασιλέως τοῦ Βορῶα, καὶ στήσει ὄχλον πολὺν, καὶ παραδοθήσεται ὄχλος ἐν χειρὶ αὐτοῦ.

[03196] Καὶ λήψεται ὄχλον πολὺν, καὶ ὑψωθήσεται ἡ καρδία αὐτοῦ, καὶ καταβαλεῖ μυριάδας, καὶ οὐκ ἰσχύσει.

[03197] Τοῦ γὰρ βασιλέως τοῦ Νότου ἀντιπαραταττομένου μετὰ πλῆθος πολλοῦ, περιγενήσεται, φησὶν, ὁ Ἀντίοχος, καὶ λήψεται τὸν ὄχλον ὑποχείριον, καὶ ὡς νενικηκῶς ὑπερηφανία χρήσεται, καὶ πολλὰς κατακοντίσει μυριάδας.

[03198] Ἀλλ' ὁμως οὐ περιγενήσεται τῆς Αἰγύπτου, οὐδὲ κρατήσει τῆς τοῦ Πτολεμαίου βασιλείας·

[03199] οὐ χάριν δυσχεραίνων πάλιν, φησὶν·

[03200] ιγ'.

[03201] Ἐπιστρέψει βασιλεὺς τοῦ Βορῶα, καὶ ἄξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον, καὶ εἰς τὸ τέλος τῶν καιρῶν, καὶ ἐπελεύσεται εἰσόδια ἐν δυνάμει με γάλη καὶ ἐν ὑπάρξει πολλῇ.

[03202] Αὐθις γὰρ, φησὶ, μεῖζω <sup>[81.1512]</sup> τῆς προτέρας συναγαγὼν στρατείαν ὀρμήσει κατὰ τῆς Αἰγύπτου, ποιήσει δὲ τοῦτο περὶ τὸ τέλος τῆς ἑαυτοῦ βασιλείας·

[03203] τοῦτο γὰρ σημαίνει·

[03204] Εἰς τὸ τέλος τῶν καιρῶν, καὶ ἐπελεύσεται εἰσόδια ἐν δυνάμει με γάλη.

[03205] Ἐνταῦθα διπλασιασμός ἐστιν Ἑβραϊκός·

[03206] ἠβουλήθη γὰρ εἰπεῖν, ὅτι εἰσόδω μεγάλη χρήσεται.

[03207] Ἰδιώμα δὲ ἐστὶ καὶ Ἑβραίων, καὶ Σύρων·

[03208] καὶ οὗτοι γὰρ κάκεινοι λέγειν εἰώθασιν·

[03209] Εἰσερχόμενος εἰς ελήλυθε, καὶ ἔξερχόμενος ἐξελήλυθε, καὶ Ἑσθίων ἐσθίει, καὶ τὰ ἄλλα πάντα τὰ τοιαῦτα ὁμοίως.

[03210] Πλείονι τοίνυν οἱ ἐρμηνευταὶ ἀκριβεῖα χρώμενοι, καὶ τοῖς Ἑβραίοις ἰδιώμασιν ἠκολούθησαν.

[03211] ιδ'.

[03212] Καὶ ἐν τοῖς καιροῖς ἐκείνοις, φησὶ, πολλοὶ ἐπαναστήσονται ἐπὶ βασιλέα τοῦ Νότου.

[03213] Οὕτω γὰρ Ἀντιόχου καταγωνισαμένου τὸν Πτολεμαῖον, ὡς ἀσθενοῦς λοιπὸν καὶ οἱ πλησιόχωροι καταφρονήσουσι.

[03214] Καὶ οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται, τοῦ στήσαι ὄρασιν, καὶ ἐπαρθήσονται, καὶ ἀσθενήσουσι.

[03215] Πάλιν ἐνταῦθα υἱοὺς λοιμῶν τοὺς λοιμοὺς προσηγόρευσεν·

[03216] οἱ γὰρ πονηρία, φησὶ, καὶ μοχθηρία τρόπων συζῶντες, καὶ τὸ δυσσεβῶς ζῆν τῆς εὐσεβείας προαιρούμενοι, πειραθήσονται διὰ τοῦ των τῶν βασιλέων τὴν νομικὴν καταλῦσαι λατρείαν, καὶ οὐκ ἰσχύσουσιν·

[03217] ἦττον γὰρ ὄντες ἀσεβεῖς οὗτοι θεραπεύοντες τὸ Ἰουδαῖον διετέλεσαν ἔθνος.

[03218] ιε'.

[03219] Καὶ εἰσελεύσεται, φησὶν, ὁ βασιλεὺς Βορῶα, καὶ ἐκχεεῖ πρόσχωμα, καὶ συλλήψεται πόλεις ὀχυράς.

[03220] Ἀντὶ τοῦ, πολιορκία, καὶ χώμασι, καὶ μηχανήμασι χρήσεται.

[03221] Καὶ βραχίονες τοῦ βασιλέως τοῦ Νότου οὐ στήσονται·

[03222] τουτέστι, πάσης δυνάμεως ἔρημος γενήσεται.

[03223] Καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχύς τοῦ στήναι.

[03224] Καὶ τοὺς ἀριστέας δὲ αὐτοῦ συλλέγων ὀνήσει οὐ δέν.

[03225] ια'.

- [03226] Καὶ ποιήσει ὁ εἰσπορευόμενος πρὸς αὐτὸν κατὰ τὸ θέλημα αὐτοῦ, καὶ οὐκ ἔστιν ἔστώς κατὰ πρόσωπον αὐτοῦ.
- [03227] Ῥάδιον γὰρ, φησὶ, λοιπὸν ἐκάστῳ καταφρονεῖν αὐτοῦ, τῷ μὴ δύνασθαι ἀνταγωνίζεσθαι, καὶ τῶν ἐναντίων περιγενέσθαι.
- [03228] Καὶ στήσεται ἐν τῇ γῇ τοῦ Σαβείῳ.
- [03229] Ἐνια τῶν ἀντιγράφων, ἐν τῇ γῇ τοῦ Σαβαεὶμ ἔχει·
- [03230] τινὲς δὲ τῶν τὴν Ἑβραίων φωνὴν εἰς τὴν Ἑλλάδα μεταβεβληκότων, γῆν θελήσεως τὴν γῆν τοῦ Σαβείῳ κε κλήκασιν·
- [03231] σημαίνει δὲ τὴν τῆς ἐπαγγελίας γῆν, θελήσεως οὖσαν·
- [03232] καὶ τὸ ὄρος τὸ Σιών, ὃ ἠγάπησε καὶ εὐδόκησεν ὁ Θεὸς κατοικεῖν ἐν αὐτῷ.
- [03233] Καὶ τὸ Σαβαεὶμ δὲ δυνάμεως ἐρμηνεύεται.
- [03234] Εἴτε γοῦν γῆ εὐδοκίας, εἴτε γῆ δυνάμεως ἡ Ἰουδαία κέκληται (καὶ γὰρ καὶ ἄνω δυνάμιν αὐτὴν προσηγόρευσε, καὶ ἐνταῦθα Σαβαεὶμ εἶπ' οὖν Σαβείῳ), εἰσελεύσεται, φησὶν, ὁ βασιλεὺς τοῦ Βορῶα καὶ εἰς ταύτην τὴν γῆν.
- [03235] Καὶ συντε <sup>[81.1513]</sup> λεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.
- [03236] Τουτέστιν, εὐδοθήσεται·
- [03237] οὕτω γὰρ ἡμᾶς καὶ ὁ Ἰώσηπος διὰ τῆς ἱστορίας ἐδίδαξεν, ὅτι αὐτόματοι τὸν Ἀντίοχον οἱ Ἰουδαῖοι δεξάμενοι σφόδρα ὑπ' αὐτοῦ ἐτιμήθησαν.
- [03238] ιζ'.
- [03239] Καὶ τάξει τὸ πρόσωπον αὐτοῦ, φησὶν, εἰς ἐλθεῖν ἐν ἰσχυρῇ πάσης τῆς βασιλείας αὐτοῦ.
- [03240] Ἐπιχειρήσει γὰρ ἅπασαν τοῦ βασιλέως τοῦ Νότου σφετερίσασθαι τὴν βασιλείαν.
- [03241] Καὶ εὐθεία, φησὶν, ἅπαντα μετ' αὐτοῦ ποιήσει.
- [03242] Αποδώσει γὰρ αὐτῷ πάντα ὅσα ἤρπασεν.
- [03243] Καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ τοῦ διαφθεῖραι αὐτήν, καὶ οὐ μὴ παραμείνη, καὶ οὐκ αὐτῷ ἔσται.
- [03244] Ὅπερ ἄνω ἀσαφῶς εἶρηκεν, τοῦτο ἐνταῦθα σαφῶς·
- [03245] δώσει μὲν γὰρ αὐτῷ, φησὶ, γυναῖκα τὴν ἑαυτοῦ θυγατέρα, οὐκ εἰς μακρὰν δὲ αὕτη ἀποδοθήσεται τῷ δεδωκότι, καὶ τὸ συνοικέσιον διαλυθήσεται.
- [03246] Οὕτω δὲ, φησὶ, διαθίς τὴν Αἴγυπτον, ιη'.
- [03247] Ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰς νῆσους, καὶ συλλήψεται πολλὰς, καὶ καταπαύσει ἄρ' ἄρ' χοντας ὄνειδισμοῦ αὐτοῦ·
- [03248] πλὴν ὁ ὄνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.
- [03249] Πολλὰς γὰρ τῶν νήσων ὑφ' ἑαυτὸν ποιησάμενος, καὶ τοὺς ἐκείνων ἐθνάρχας τοῦ ἄρχειν παύσας, καταγελάστους ἐποίησεν.
- [03250] Ἀλλὰ τούτου, φησὶ, τοῦ ὄνειδισμοῦ καὶ αὐτὸς ἀπολαύσει.
- [03251] Ῥωμαῖοι γὰρ ἐν Θερμοπύλαις αὐτὸν καταγωνισάμενοι, καὶ τῆς πολλῆς αὐτὸν θρασύτητος παύσαντες, δασμὸν αὐτῷ χιλίων ταλάντων ἐπέθεσαν, καὶ τοῦτον φέρειν καθ' ἕκαστον ἑνιαυτὸν κατηνάγκασαν, καὶ τὸν υἱὸν δὲ αὐτοῦ Ἀντίοχον τὸν ἐπικληθέντα Ἐπιφανῆ ὄμηρα λαβόντες ἐν τῇ Ῥώμῃ ἐφρούρουν.
- [03252] Καὶ τοῦτο ἡμᾶς ἡ πρώτη τῶν Μακκαβαίων διδάσκει·
- [03253] εἰρηκῶς γὰρ ὁ συγγραφεὺς περὶ τῶν τὴν Ἀλεξάνδρου δεξαμένων βασιλείαν, ἐπήγαγε·
- [03254] Καὶ ἐξῆλθεν ἀπ' αὐτῶν ῥίζα ἀμαρτωλὸς, Ἀντίοχος ὁ Ἐπιφανῆς, υἱὸς Ἀντιόχου τοῦ βασιλέως, ὃς ἦν ὄμηρα ἐν Ῥώμῃ.
- [03255] Τοῦτο προσημαίων τῷ Δανιὴλ ὁ προσδιαλεγόμενος αὐτῷ ἔφη·
- [03256] Πλὴν ὁ ὄνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.
- [03257] Τούτοις ἐπάγει·
- [03258] ιθ'.
- [03259] Καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ, εἰς τὸ κατισχύσαι τῆς γῆς αὐτοῦ.
- [03260] Ταῦτα, φησὶν, ἐν ταῖς νήσοις διαπραξάμενος, εἰς τὴν οἰκείαν ἐπανήξει βασιλείαν.

- [03261] Καὶ ἀσθενήσει, καὶ πεσεῖται, καὶ οὐχ εὐρεθῆσεται.
- [03262] (κ΄.) Καὶ ἀναστήσεται ἐκ τῆς ρίζης αὐτοῦ φυτὸν βασιλείας, καὶ ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ παραβιβάζων.
- [03263] Ἀντίοχον λέγει τὸν Ἐπιφανῆ, ὃς ἀποδρὰς ἀπὸ τῆς Ῥώμης, Σέλευκον τὸν ἀδελφὸν αὐτοῦ διεδέξατο.
- [03264] Ἀντίοχον γὰρ τὸν μέγαν Σέλευκος ὁ καλούμενος Φιλοπάτωρ διεδέξατο, υἱὸς αὐτοῦ ὢν·
- [03265] τοῦ δὲ Σελεύκου τελευτήσαντος, Ἀντίοχος ὁ Ἐπιφανῆς παραλαμβάνει τὴν βασιλείαν.
- [03266] Περὶ τούτου φησὶν·
- [03267] Ἀναστήσεται ἐκ τῆς ρίζης αὐτοῦ φυτὸν βασιλείας, καὶ ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ παραβιβάζων·
- [03268] τουτέστι, τὴν τοῦ πατρὸς δυναστείαν μιμού<sup>[81.1516]</sup>μενος, καὶ ἰκανὸς ὢν τὴν ἐτοιμασθεῖσαν ὑπ' ἐκείνου κατασχεῖν βασιλείαν.
- [03269] Τοῦτο παραδηλῶν ἐπήγαγε·
- [03270] Καὶ πράσσων δόξαν βασιλείας·
- [03271] ἀντὶ τοῦ, ὑπερῶς ἀγαν τῷ δραστηρίῳ χρώμενος.
- [03272] Καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσονται, καὶ οὐκ ἐν προσώποις, οὐδὲ ἐν πολέμοις.
- [03273] Ἰκανὸς γὰρ, φησὶν, ἔσται καὶ μόνη τῇ φήμῃ ἀμαχητὶ καὶ ἀναίμακτῶς καταπληξαι πάντας, καὶ ἑαυτῷ ὑποτάξαι.
- [03274] κα΄.
- [03275] Καὶ στήσεται ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ.
- [03276] Τοσαύτη δὲ, φησὶ, χρήσεται δυναστεία, ὡς καὶ ἄνευ συμπλοκῆς κρατῆσαι τῆς πατρόθεν εἰς αὐτὸν παραπεμφθείσης βασιλείας.
- [03277] Ἐξουδενώθη, καὶ οὐκ ἐδόθη ἐπ' αὐτὸν δόξα βασιλείας.
- [03278] Καὶ μὴν, φησὶν, οὐκ ἦν ἐπίδοξος, βασιλεὺς ὢν, ἀλλ' εὐτελής τις ἐδόκει ἐν τῇ Ῥώμῃ φρουρούμενος.
- [03279] Καὶ ἐπανήξει ἐπ' εὐθηνία, καὶ κατισχύσει βασιλείας ἐν ὀλισθήμασι.
- [03280] Ἀλλ' ὅμως, φησὶ, καὶ λίαν ὢν ἐξουθενημένος, μετὰ πολλῆς ἤξει περιουσίας καὶ πλείστης δυνάμεως, καὶ κρατήσῃ τῆς βασιλείας δόλῳ συνεργῶ, καὶ ἑξαπάτη μᾶλλον χρώμενος.
- [03281] Τοῦτο δὲ καὶ ἐν τῇ δευτέρᾳ ὀπτασίᾳ ὁ μακάριος ἐθεάσατο Δανιὴλ, καὶ ἤκουσε τοῦ ἁγίου Γαβριὴλ, λέγοντος·
- [03282] Δόλος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται·
- [03283] καὶ διαφθερεῖ πολλοὺς, καὶ ἐπὶ ἀπωλείᾳ πολλῶν στήσεται.
- [03284] Καὶ ἐνταῦθα ὡσαύτως·
- [03285] Κατισχύσει γὰρ, φησὶ, βασιλείας ἐν ὀλισθήμασι.
- [03286] κβ΄.
- [03287] Καὶ βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπὸ προσώπου αὐτοῦ, καὶ συντριβήσονται.
- [03288] Πάλιν δὲ ἐνταῦθα τὴν τῶν Αἰγυπτίων ἠνίκατο βασιλείαν, ὅτι κάκεινοι οἱ τὰ μεγάλα δυνάμενοι, καὶ δίκην κατακλυσμοῦ τοῦ ἀνθισταμένου διαφθείροντες, καὶ ἀφανεῖς καὶ φρούδους ἀποφαίνοντες, καὶ οὗτοι ὑπ' αὐτοῦ κατακλυσθήσονται, καὶ συντριβήσονται, οὐχ οὗτοι δὲ μόνοι, ἀλλὰ, Καὶ γε ἡγούμενος διαθήκης.
- [03289] κγ΄.
- [03290] Καὶ ἀπὸ τῶν συμμίξεων πρὸς αὐτὸν ποιήσῃ δόλον.
- [03291] Ἐνταῦθα προσημαίνει τὴν γενομένην ἐπανάστασιν Ὀνία τῷ ἀρχιερεῖ ὑπὸ Ἰησοῦ τοῦ καὶ Ἰάσωνος, καὶ Ὀνίου τοῦ Μενελάου·
- [03292] τούτων γὰρ πρότερον μὲν ὁ Ἰάσων, πρὸς τὸν Ἀντίοχον δραμῶν, τὸν οἰκεῖον ἀδελφὸν τῆς ἀρχιερωσύνης ἐξέβαλεν·
- [03293] ὁ δὲ Μενέλαος, δῶρα καὶ χρυσίον ἀποσταλεῖς κομίσει τῷ Ἀντιόχῳ, εἰς ἑαυτὸν πάλιν τὴν ἀρχιερωσύνην μεταθείς, ἐξήλασε τὸν Ἰάσωνα.
- [03294] Ἐντεῦθεν αἱ δειναὶ καὶ χαλεπαὶ συμφοραὶ τῷ Ἰουδαίῳ κατέλαβον ἔθνος, Ταῦτα ὁ μακάριος προδιδασκόμενος Δανιὴλ, ἀκούει, ὅτι βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπ' αὐτοῦ.

- [03295] Λέγει δὲ Πτολεμαῖον τὸν Φιλομήτορα·
- [03296] οὗτος γὰρ Πτολεμαῖον τὸν Ἐπιφανῆ διεδέξατο.
- [03297] Τοῦ τοις ἐπήγαγε·
- [03298] Καί γε ἡγούμενος διαθήκης.
- [03299] Λέγει γὰρ τὸν ἀρχιερέα τὸν εὐσεβῆ, τὸν τοῦ Ἰάσωνος ἀδελφόν, καὶ προδιδάσκει, ὅτι κάκεινον τοῦ ἀρχιερατεῦειν παύσει.
- [03300] Εἶτα διδάσκει τὸν τρόπον·
- [03301] Καὶ ἀπὸ τῶν συμμίξεων πρὸς αὐτὸν ποιήσει δόλον.
- [03302] <sup>[81.1517]</sup> Χρησεται γὰρ, φησί, διακόνους τοῖς τὸ αὐτὸ γένος ἔχειν σεμνυνομένοις, καὶ δόλω συνεργῶ χρώμενος μυρία δεινὰ εἰς τὸ ἔθνος ἐργάσεται.
- [03303] Αναβήσεται δὲ καὶ ὑπερισχύσει αὐτοῦ ἐν ὀλίγῳ ἔθνει.
- [03304] Ἐξαπατήσας γὰρ τοὺς τὰ Ἱεροσόλυμα οἰκοῦντας, ὡς μετ' εἰρήνης εἰσιέναι μέλλων, πρῶτον μὲν ἐπιβῆναι τῶν ἀδύτων ἐτόλμησε τοῦ θεοῦ νεώ, ἔπειτα ἅπαντα τὸν ἐπικείμενον κόσμον ἀφελών, καὶ τὰ ἀφιερωμένα τῇ θεῇ λειτουργίᾳ σκεύη, οὕτως ἐξελέλυθεν.
- [03305] Αὐθις δὲ πάλιν ἐπιστρατεύσας τῇ πόλει, ὀκτώ μὲν μυριάδας ἀνθρώπων κατέσφαξε, καὶ οὐδὲ τούτοις ἀρκεσθεῖς, τοὺς ἑαυτοῦ στρατηγοὺς ἀποστείλας, ἑτέρους πάλιν μυρίους φόνους εἰργάσατο.
- [03306] Ταῦτα προσημαίνων φησί·
- [03307] Καὶ ὑπερισχύσει αὐτοῦ ἐν ὀλίγῳ ἔθνει.
- [03308] (κδ'.) Καὶ ἐν εὐθηνία, καὶ ἐν πίσσι χώραις ἤξει.
- [03309] Οὔτε γὰρ δι' ἀπορίαν, φησί, μετ' ὀλίγων ἀφίξεται, ἀλλὰ διὰ τὴν τοῦ φρονήματος ἀλαζονείαν·
- [03310] ἔστι γὰρ αὐτῷ καὶ εὐθηνία καὶ ἀπόλαυσις μυρίων ἔθνων πίωνων, καὶ φόρον πολὺν χορηγούντων.
- [03311] Καὶ ποιήσει ἃ οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ·
- [03312] προνομὴν καὶ ὑπαρξιν, καὶ σκύλα αὐτοῖς διασκορπιεῖ.
- [03313] Πάντων γὰρ αὐτοῦ τῶν πατέρων, καὶ τῶν προγόνων ἀπάντων τὸ Ἰουδαίων ἔθνος τετιμηκότων, τὰναντία οὗτος πάντα ἐργάσεται, ἀναιρῶν καὶ ληϊζόμενος, καὶ ἐξανδραποδιζόμενος, καὶ τοῖς συστρατευομένοις τὰ τούτων δωροῦμενος.
- [03314] Καὶ ἐπ' Αἴγυπτον, φησί, λογιεῖται λογισμοὺς αὐτοῦ, καὶ ἕως καιροῦ.
- [03315] Ἀντὶ τοῦ, οὐκ ἐπὶ πολὺ κρατήσει.
- [03316] κέ'.
- [03317] Καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ καὶ καὶ διὰ αὐτοῦ ἐπὶ βασιλεία τοῦ Νότου, ἐν δυνάμει μεγάλη.
- [03318] Ταύτην αὐτοῦ τὴν κατὰ τῆς Αἰγύπτου ἔφοδον, καὶ ἡ πρώτη τῶν Μακκαβαίων διδάσκει ἱστορία.
- [03319] Εἰς ἦλθε γὰρ, φησὶν, Ἀντίοχος εἰς Αἴγυπτον ἐν ὄχλῳ βαρεῖ, καὶ ἐν ἄρμασι καὶ ἐλέφασιν, καὶ ἵππεῦσι, καὶ ἐν στόλῳ μεγάλῳ, καὶ συνεστήσατο πόλεμον πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου, καὶ ἐνετράπη Πτολεμαῖος ἀπὸ προσώπου αὐτοῦ, καὶ ἔφυγε, καὶ ἔπεσαν τραυματῖαι πολλοί, καὶ κατελάβοντο τὰς πόλεις τὰς ὀχυράς ἐν γῇ Αἰγύπτου, καὶ ἔλαβον τὰ σκύλα τῆς Αἰγύπτου.
- [03320] Καὶ ταῦτα προδιδασκόμενος ὁ μακάριος Δανιὴλ ἤκουσε.
- [03321] Καὶ ὁ βασιλεὺς τοῦ Νότου συνάψει πόλεμον πρὸς αὐτὸν, ἐν δυνάμει μεγάλη καὶ ἰσχυρᾷ σφόδρα, καὶ οὐ στήσεται, ὅτι λογιοῦνται ἐπ' αὐτὸν λογισμοὺς.
- [03322] Ἀντὶ τοῦ, πολλαῖς καὶ παντοδαπαῖς ἐνέδραις χρήσονται κατ' αὐτοῦ.
- [03323] κἀ'.
- [03324] Καὶ φάγονται, φησί, τὰ δέοντα αὐτοῦ.
- [03325] Τουτέστι, καταναλώσουσιν αὐτοῦ πᾶσαν τὴν πρόσοδον, καὶ τὸν τελούμενον αὐτῷ φόρον ληϊζόμενοι εἰς ἑαυτοὺς μεταθήσονται.
- [03326] Καὶ συντριψουσιν αὐτὸν <sup>[81.1520]</sup> τὸν, καὶ δυνάμεις αὐτοῦ καταλύσει, καὶ πεσοῦντα·
- [03327] τραυματῖαι πολλοί.
- [03328] Οὐκ αὐτὸν γὰρ μόνον, ἀλλὰ καὶ τὴν στρατείαν αὐτοῦ δίκην κατακλισμοῦ διαφθερεῖ, καὶ πολὺν ἐργάσεται φόνον.

[03329] κζ'.

[03330] Καὶ ἀμφότεροι, φησὶν, οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν ἐπὶ πονηρίαν, καὶ ἐπὶ τραπέζῃ μιᾷ ψευδῆ λαλήσουσι, καὶ οὐ κατευθυνεῖ.

[03331] Ῥωμαῖοι γὰρ, ὡς Ἰώσηπος ἡμᾶς ὁ ἱστοριογράφος διδάσκει, ταύτην αὐτοῦ μαθόντες τὴν στρατείαν, παρενεγγύησαν ἀποστῆναι τῆς Αἰγύπτου·

[03332] ὅθεν σπεισάμενος, φησὶν, εἰρήνην, καὶ τραπέζης ἐκοινώνησε τῷ Πτολεμαίῳ.

[03333] Τὸ δὲ ὑπουλον τῆς φιλίας διδάσκων ὁ τῷ Δανιὴλ προσ διαλεγόμενος, Καὶ ἀμφότεροι, φησὶν, οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν ἐπὶ πονηρίαν, καὶ ἐπὶ τραπέζῃ μιᾷ ψευδῆ λαλήσουσι, καὶ οὐ κατευθυνεῖ.

[03334] Ἀντὶ τοῦ, οὐ βεβαία ἔσται ἡ εἰρήνη.

[03335] Ὅτι ἔτι πέρασ ἔσται εἰς καιρὸν.

[03336] Τουτέστιν, αὐθις γὰρ, τοῦ καιροῦ τούτου διαδραμόντος, συμπλακῆσονται καὶ παρατάξονται.

[03337] κη'.

[03338] Καὶ ἐπιστρέψει, φησὶν, εἰς τὴν γῆν αὐτοῦ ἐν ὑπάρξει πολλῇ.

[03339] Ἀλλ' ὁμως τότε, φησὶν, μετὰ πολλοῦ πλοῦτου, καὶ πολλῆς περιουσίας, εἰς τὴν οἰκείαν ἐπαναστρέψει βασιλείαν.

[03340] Καὶ ἡ καρδία αὐτοῦ ἐπὶ διαθήκην ἁγίαν.

[03341] Μίαν δὲ λοιπὸν σχήσει σπουδὴν, ὥστε καταλῦσαι τὸν ὑπὸ τοῦ Θεοῦ τοῖς Ἰουδαίοις δεδομένον νόμον.

[03342] Ταῦτα δὲ βουλευσάμενος, καὶ εἰς πέρασ ἄξει τὰ βουλευματα.

[03343] Καὶ ποιήσει γὰρ, φησὶ, καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

[03344] Καὶ τοῦτο δὲ ἡ τῶν Μακκαβαίων βίβλος, καὶ ἡ Ἰωσήπου ἱστορία διδάσκει.

[03345] κθ'.

[03346] Καὶ εἰς τὸν καιρὸν αὐτοῦ ἐπιστρέψει, καὶ ἦξει ἐν τῷ Νότῳ, καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ἡ ἐσχάτη Ἀντὶ τοῦ, οὐχ ὁμοίως νικήσει καὶ ἰσχύσει, ἀλλ' ἡττηθεὶς ἐπανήξει.

[03347] Τὸ δὲ εἰς καιρὸν αὐτοῦ τὸν ἐπιτήδειον τῷ πολέμῳ σημαίνει καιρὸν.

[03348] λ'.

[03349] Καὶ εἰσελεύσονται εἰς αὐτὸν οἱ εἰσπορευόμενοι Κίτιοι, καὶ ταπεινωθήσονται.

[03350] Παραλαβὼν γὰρ πολλοὺς Κυπρίους, καὶ ἑτέρους νησιώτας (τὸ γὰρ Κίτιον μέχρι τῆς σήμερον πόλισμά ἐστι τῆς Κύπρου), ὁρμήσει μὲν κατὰ τῆς Αἰγύπτου, ἡττηθεὶς δὲ καὶ ταπεινωθεὶς ἐπανήξει.

[03351] Καὶ ἐπι στρέψει, φησὶ, καὶ θυμωθήσεται ἐπὶ διαθήκην ἁγίαν.

[03352] Πάντα γὰρ, φησὶ, τὸν θυμὸν, τὸν διὰ τὴν ἡτταν αὐτῷ προσγιγνώμενον, κατὰ τῆς ἁγίας διαθήκης ἐμέσει.

[03353] Καὶ δεικνὺς τὸ ἔργον, Καὶ ποιήσει, φησὶ.

[03354] Ἐν γὰρ τῇ δευτέρᾳ παρουσίᾳ τὸν τε πολὺν ἐργάσεται φόνον, καὶ τῶν διαφυγόντων τὸν ἄνδρα ποδισμόν.

[03355] Καὶ ἐπιστρέψει, καὶ συνήσει ἐπὶ τοὺς καταλιπόντας διαθήκην ἁγίαν.

[03356] Πᾶσαν, φησὶ, ποιήσεται πρόνοιαν τῶν παρανομησάντων, καὶ τὸ μὲν Ἰουδαῖζεν ἀρνηθέντων, τὸ δὲ Ἑλληνίζεν ἀσπασαμένων.

[03357] λα'.

[03358] Καὶ βραχίονες ἐξ αὐτοῦ ἀναστήσονται, καὶ βεβηλώσουσι τὸ ἁγίασμα τῆς δυναστείας, καὶ με<sup>[81.1521]</sup> ταστήσουσι τὸν ἐνδελεισμόν, καὶ δώσουσιν εἰς αὐτὸν τὸν βδέλυγμα ἠφανισμένον.

[03359] Βραχίονας καλεῖ, ὡς καὶ ἤδη προειρηκάμεν, τοὺς ὑπουργοῦντας αὐτῷ στρατηγούς, ἅτε δὴ δίκην βραχιόνων τὰ τε τοῦ βασιλέως πληροῦντας προστάγματα.

[03360] Πέμπει τοιγαροῦν, φησὶ, τινὰς τὸ μὲν ἁγίασμα τῆς δυναστείας βεβηλοῦντας, ἀντὶ τοῦ, τῷ Θεῷ τῷ παντοδυνάμῳ ἀνακείμενον νεών·

[03361] βωμόν δὲ εἰδωλικὸν ἔνδον ἀναστήσοντας·

[03362] τοῦτο γὰρ καλεῖ βδέλυγμα ἠφανισμένον.

[03363] Διδάσκει δὲ ἡμᾶς τοῦτο καὶ ἡ δευτέρα τῶν Μακκα βαίων·

[03364] φησὶ γὰρ οὕτως·

[03365] Περὶ δὲ τὸν καιρὸν τοῦ τον, τὴν δευτέραν ἔφοδον ὁ Ἀντίοχος εἰς τὴν Αἴγυ πτον ἐστείλατο.

[03366] Εἶτα ἐν μέσῳ ὁ συγγραφεὺς τινα περὶ τῆς τῶν νόθων ἀρχιερέων φιλονεικίας εἶρη κῶς, ἐπήγαγε·

[03367] Προσπεσόντων δὲ τῷ βασιλεῖ, περὶ τῶν γεγονότων ὑπέλαβεν ἀποστατεῖν τὴν Ἰουδαίαν·

[03368] Ὅθεν ἀναστρέψας ἐξ Αἰγύπτου τεθριωμένος τὴν ψυχήν, ἔλαβε τὴν πόλιν δορυάλωτον, καὶ ἐκέλευσε τοῖς στρατιώταις κόπτειν ἀφειδῶς τοὺς ἐμπίπτοντας.

[03369] Εἶτα διηγησάμενος, ὡς κατὰ πάσης ἡλικίας ὁ φόνος ἐχώρει, καὶ ὀκτῶ μυριάδες νεκρῶν ἠριθμήθησαν, πάλιν μετὰ βραχέα φησὶν·

[03370] Ἀπεχθὴ δὲ πρὸς τοὺς Ἰουδαίους διάθεσιν ἔχων ὁ Ἀντίοχος, ἐπεμψε μυσάρχην Ἀπολλώνιον μετὰ στρατεύματος δισμυρίων πρὸς τοῖς δισχιλίους, προστάξας τοὺς ἐν ἡλικίᾳ πάσῃ πάντας κατασφάξαι.

[03371] Καὶ μετὰ βραχέα πάλιν φησὶ·

[03372] Μετ' οὐ πολὺν δὲ χρόνον ἀπέστειλεν ὁ βασιλεὺς γέροντα Ἀθηναῖον, ἀναγκάζειν τοὺς Ἰουδαίους μεταβαίνειν ἀπὸ τῶν πατρῶν νόμων, καὶ τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι, μολῦναι δὲ καὶ τὸν ἐν Ἱερουσαλήμ νεῶν, καὶ προσονομάσαι Διὸς Ὀλυμπίου.

[03373] Ταῦτα προαγορεύων ὁ τῷ μακαρίῳ Δανιὴλ προσδιαλεγόμενος ἔφη·

[03374] Καὶ βραχίονες ἐξ αὐτοῦ ἀναστήσονται, καὶ βεβηλώσουσι τὸ ἅγιασμα τῆς δυναστείας, καὶ μεταστήσουσι τὸν ἐνδελεχισμόν·

[03375] τουτέστι, τὴν καθ' ἡμέραν τῷ Θεῷ προσφερομένην λατρείαν.

[03376] Καὶ δώσουσιν εἰς αὐτὸν βδέλυγμα ἠφάνι σμένον·

[03377] τὸν βωμόν, ὃν τῷ Διὶ ἀνέστησεν ὁ δυσσεβὴς βασιλεὺς, καὶ χοῖρον ἐπ' αὐτοῦ προσενήνοχε.

[03378] λβ'.

[03379] Καὶ τοὺς ἀνομοῦντας, φησὶ, διαθήκην ἀπ' ἀξουσιν ἐν ὀλισθήμασι.

[03380] Τοὺς γὰρ παρανομία συζῶντας προφανῶς δυσσεβεῖν παρασκευάσουσι τοῖς ἀπατηλοῖς χρώμενοι λόγοις.

[03381] Καὶ λαὸς, γινώσκοντες Θεὸν αὐτῶν, κατισχύσουσι καὶ ποιήσουσι.

[03382] Τοὺς περὶ τὸν μακάριον Ματθαίαν ἐνταῦθα αἰνίττεται, ὃς πρῶτος τοῖς τοῦ Ἀντιόχου δόγμασιν ἀντιστάς, καὶ σὺν τοῖς υἱέσι τὴν ἔρημον καταλαβὼν, μετ' ὀλίγων στρατευόμενος τοὺς ἐκείνου κατηγωνίσαστο στρατηγούς.

[03383] λγ'.

[03384] Καὶ οἱ συνετοὶ λαοῦ, φησὶ, συνήσουσιν εἰς πολλά.

[03385] Οἱ γὰρ εἰς δέον τῇ παρὰ τοῦ Θεοῦ χορηγῆθεισῇ γνώσει χρώμενοι, σφόδρα τῶν ἐκείνου κατα<sup>[81.1524]</sup> φρονήσουσι νόμων, καὶ τὴν ὑπὲρ τοῦ Θεοῦ νόμου τελευτήν τῆς μετ' ἀσεβείας ζωῆς προτιμήσουσι.

[03386] Καὶ τοῦτο σημαίων ἐπήγαγε·

[03387] Καὶ ἀσθενήσουσιν ἐν ῥομφαίᾳ, καὶ ἐν φλογί, καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ ἡμερῶν αὐτῶν.

[03388] Διαφόροις γὰρ καὶ παντοδαποῖς κολαστηρίοις ὁ δυσσεβὴς χρώμενος καταπλήττειν ἐπειράτο τοὺς εὐσεβεῖς, ἄωρον αὐτοῖς ἐπιφέρων θάνατον, καὶ οἰονεῖ τὰς ὑπολοίπους αὐτῶν διαρπάζων ἡμέρας.

[03389] Εἶτα τὰ ὑπὸ τοῦ μακαρίου Ματθαίου, καὶ τῶν υἱῶν αὐτοῦ ἐσόμενα προλέγει·

[03390] λδ'.

[03391] Καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοηθήσονται βοήθειαν μικράν.

[03392] Τῆς γὰρ θείας χάριτος ἀπολαύσουσι, καὶ τέως τῶν πολεμούντων περιγενήσονται·

[03393] οὐ μὴν εἰρήνης καὶ πολέμων ἀπαλλαγῆς ἐν ταῖς τούτων ἀπολαύσουσιν ἡμέραις.

[03394] Διὸ βοήθειαν μικράν τὰς γενομένας ἐν μέσῳ τῶν πολέμων ἀνακωχᾶς προσηγόρευσε.

[03395] Καὶ προστεθήσονται, φησὶ, πρὸς αὐτοὺς πολλοὶ ἐν ὀλισθήμασι.

[03396] Ταύτην γὰρ, φησὶ, τὴν ἀνδραγαθίαν ὀρῶντες, καὶ τῶν ὀλισθησάντων πολλοὶ καὶ τὴν εὐσέβειαν ἀρνηθέντων, μεταμελεία χρησάμενοι, πρὸς αὐτοὺς δραμοῦνται λέ'.

- [03397] Καὶ ἀπὸ τῶν συνιέντων, φησὶν, ἀσθενήσουσι πολλοί.
- [03398] Καὶ τῶν εὐσεβεῖν δοκούντων εἰς τοῦναντίον τραπήσονται.
- [03399] Τοῦ πυρῶσαι, φησὶν, ἐν αὐτοῖς, καὶ τοῦ ἐκλέξασθαι, καὶ ἐκλευκᾶναι ἕως καιροῦ πέρας·
- [03400] διότι ἔτι εἰς καιρόν.
- [03401] Οὐδὲ ταῦτα, φησὶ, βλάψει τοὺς ἐσομένους ἀνθρώπους·
- [03402] διδαχθήσονται γὰρ ἐντεῦθεν τοῖς προτέροις μὴ θαρῶεῖν κατορθώμα σιν, ἀλλ' αἰεὶ δεδοικέναι καὶ τρέμειν, κατὰ τὴν τοῦ μακαρίου Παύλου παραίνεσιν·
- [03403] Ὁ δοκῶν γὰρ, φησὶν, ἐστάναι, βλεπέτω μὴ πέσει.
- [03404] Αἱ γὰρ τῶν καιρῶν μεταβολαὶ οἰονεὶ πυροῦσι, καὶ δοκιμάζουσι, καὶ ἀποκρίνουσι τοῦ δοκίμου τὸ κίβδηλον·
- [03405] οὐ μὴν δὲ ἀλλὰ καὶ ἐκλευκαίνουσιν οἰονεὶ ἔριον, καὶ δοκιμὰ ζουσιν, εἴτε φυσικὴν, εἴτε ἐπεισάκτον ἔχει τὴν χροιάν, καὶ εἴτε ὄλον διόλου ἐμπεφυκὸς τὸ χρῶμα, εἴτε τῇ ἐπιφανείᾳ ἐπικείμενον μόνῃ.
- [03406] Ταῦτα μὲν, φησὶ, κατὰ τὸν παρόντα βίον μερικῶς γίνεται·
- [03407] ἐν δὲ τῷ μέλλοντι χρόνῳ ἢ καθόλου τῶν ἀνθρώπων ἐξ ἑτασις ἔσται.
- [03408] Ταῦτα περὶ Ἀντιόχου τοῦ Ἐπιφανοῦς εἰρηκῶς, μεταβαίνει λοιπὸν ἀπὸ τῆς εἰκόνος ἐπὶ τὸ ἀρχέ τυπον·
- [03409] ἀρχέτυπον δὲ τοῦ Ἀντιόχου ὁ ἀντίχριστος, καὶ τοῦ Ἀντιχρίστου εἰκὼν ὁ Ἀντίοχος.
- [03410] Ὡσπερ γὰρ ἐκεῖνος ἀσεβεῖν ἠνάγκαζεν Ἰουδαίους, καὶ πολιτεύεσθαι παρανόμως·
- [03411] οὕτως ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ὑπεραιρόμενος καὶ ὑπερυψοῦ μενος ὑπὲρ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ἢ φησὶν ὁ μακάριος Παῦλος, ὥστε αὐτὸν καὶ εἰς τὸν ναὸν τοῦ Θεοῦ εἰσελθόντα καθίσει, ἀποδεικνύοντα ἑαυτὸν, ὅτι ἔστι Θεὸς, ἐν πᾶσι σημείοις καὶ τέρασι ψεύδους·
- [03412] οὕτως οὗτος πάντα εἰς ἀπάτην τῶν εὐσεβῶν <sup>[81.1525]</sup> βῶν διαπράξεται, νῦν μὲν ταῖς ἀπατηλαῖς θαυματουργίαις ἐξαπατᾶν καὶ φενακίζειν πειρώμενος, νῦν δὲ τῇ δυναστείᾳ χρώμενος, καὶ πᾶν εἶδος τιμωρίας ἐπιφέρων τοῖς τῆς εὐσεβείας τροφίμοις.
- [03413] Εἰ δὲ τις ἀκολουθίαν τῆς προφητείας ἐπιζητῶν μὴ πιστεύει ταῦθ' οὕτως ἔχειν, εἰς νοῦν τὴν εὐαγγελικὴν διδασκαλίαν λαβέτω·
- [03414] καὶ γὰρ ἐκεῖ κατὰ ταυτὸν ὁ Κύριος τὰ περὶ τῆς κοινῆς συντελείας προλέγει, καὶ τὰ περὶ τῆς συντελείας τῆς Ἱερουσαλήμ·
- [03415] εἰρηκῶς γάρ·
- [03416] Προσεύχεσθε ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν Σαββάτῳ (τοῦτο δὲ Ἰουδαίοις μόνοις ἀρμόττει)·
- [03417] εὐθὺς ἐπήγαγεν·
- [03418] Ἔσται γὰρ θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδὲ μὴ γενήσεται·
- [03419] καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
- [03420] διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
- [03421] Καὶ δεικνὺς ὡς οὐδὲν τούτων Ἰουδαίοις προσήκει, ἐπήγαγεν·
- [03422] Τότε ἂν τις ὑμῖν εἴπη·
- [03423] Ἰδοὺ, ὦδε ὁ Χριστὸς, ἢ ἐκεῖ, μὴ πιστεύσητε.
- [03424] Καὶ προειρηκῶς περὶ τῶν ψευδοχρίστων ὀλίγα, ἐπάγει·
- [03425] Ὡσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.
- [03426] Καὶ τὰ ἄλλα δὲ πάντα ὁμοίως, ἵνα μὴ καθ' ἕκαστον λέγω.
- [03427] Ἐντεῦθεν τοίνυν ποδηγούμενοι, καὶ τὴν προφητείαν νοήσομεν, μεταβᾶσαν μὲν ἀπὸ τοῦ Ἀντιόχου ἐπὶ τὸν Ἀντίχριστον, ὡς ἀπὸ εἰκόνος ἐπὶ ἀρχέτυπον, σαφῶς δὲ ἡμᾶς τὰ κατ' ἐκεῖνον προδιδάσκουσιν.
- [03428] Λά'.
- [03429] Ποιήσει γὰρ, φησὶ, κατὰ τὸ θέλημα αὐτοῦ ὁ βασιλεὺς, καὶ ὑψωθήσεται, καὶ μεγαλυνθήσεται, ἐπὶ πάντα Θεὸν, καὶ ἐπὶ τὸν Θεὸν τῶν θεῶν, καὶ λαλήσει ὑπέρογκα, καὶ κατευθυνεῖ.
- [03430] Ἀντὶ τοῦ, εὐδωθήσεται, ἀλλ' οὐκ εἰς τέλος.

- [03431] Μέχρι γὰρ τοῦ συν τελεσθῆναι τὴν ὄργην.
- [03432] Ἔως ἂν σφόδρα, φησί, τὴν θεῖαν ὄργην ἐκκαύσῃ, καὶ ταύτην ἐπισπάσῃται.
- [03433] Ὁρ γὴν δὲ τὴν τιμωρίαν καλεῖ·
- [03434] ἀπαθὲς γὰρ τὸ Θεῖον.
- [03435] Εἰς γὰρ συντέλειαν, φησί, καὶ σπουδὴν γίνεται.
- [03436] Καὶ γὰρ οὗτος, φησί, προγινώσκων τὸ ἑαυτοῦ τέλος, πολλῇ χρησεται σπουδῇ εἰς ἀσέβειαν ἅπαντας ἐκκαλούμενος, καὶ πολλοὺς κοινωνοὺς τῆς τιμωρίας λαβεῖν βουλόμενος.
- [03437] Τὰ δὲ ἐπαγόμενα σαφέστερον ἐλέγχει τὴν ἄνοιαν τῶν οἰομένων περὶ Ἀντιόχου ταῦτα εἰρησθαι.
- [03438] Φησί γάρ·
- [03439] λζ'.
- [03440] Καὶ ἐπὶ πάντας θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει.
- [03441] Εὐρίσκομεν δὲ τὸν Ἀντιόχον εἰδωλίων βωμῶν τὴν τε Ἱερουσαλὴμ καὶ πάσαν τὴν Ἰουδαίαν ἐμπλήσαντα, καὶ ἐν τῷ ναῷ τοῦ Θεοῦ τῷ Διὶ θύσαντα, καὶ Διὸς μὲν Ὀλυμπίου τὸν ἐν Ἱεροσολύμοις νεῶν προσαγορεύσαντα, Διὸς δὲ Ξενίου τὸν ἐν τῷ Γαριζεῖν.
- [03442] Πῶς τοίνυν ὁ οὕτως δεισιδαίμων, ὁ οὕτως εἰδωλολάτρης, ἐπὶ θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει;
- [03443] Πάντα γὰρ τοῦναντίον ὁ Ἀντίοχος [81.1528] ποιῶν διετέλει·
- [03444] τοὺς πατέρας γὰρ σέβων θεοὺς, τὸν ὑπὸ τῶν Ἰουδαίων προσκυνούμενον ἠρνεῖτο Θεόν.
- [03445] Οὐδαμῶς τοίνυν τῷ Ἀντιόχῳ ταῦτα ἀρμόττει·
- [03446] ἀλλ' αὐτῷ τῷ ἀρχετύπῳ τοῦ Ἀντιόχου, οὗ εἰκῶν καὶ τύπος ὁ Ἀντιόχος γεγωνῶς, νικῆσαι εἰς ἀσέβειαν ἅπαντας τοὺς πρὸ αὐτοῦ γενομένους βασιλέας ἐφιλονεύει.
- [03447] Περὶ τοῦ Ἀντιχρίστου τοίνυν λέγει, ὅτι Ἐπὶ πάντας θεοὺς πατέρων αὐτοῦ οὐ συνήσει.
- [03448] Καὶ ἐπὶ ἐπιθυμίαν γυναικῶν, καὶ ἐπὶ πάντα Θεὸν οὐ συνήσει.
- [03449] Καὶ τοῦτο δὲ ἀντικρὺς ἐναντίον τοῖς τοῦ Ἀντιόχου ἐπιτηδεύμασιν.
- [03450] Οὗτος γὰρ οὐδὲ ταῖς γάμου νόμῳ συνημμέναις μόναις ἠρκεῖτο, ἐξ ὧν Ἀντιόχον τε τὸν Εὐπάτορα καὶ Ἀλέξανδρον ἐπαιδοποίησεν, ἀλλὰ καὶ παλλακίσιν ἀκολάστοις ἐμίγνυτο.
- [03451] Τῆς δὲ μιᾶς καὶ ἡ δευτέρα τῶν Μακκαβαίων μνημονεύει, καὶ φησὶν ὁ συγγραφεὺς οὕτως·
- [03452] Συνέβη δὲ Ταρσεῖς καὶ Μαλλεώτας στασιάζειν, διὰ τὸ Ἀντιοχίδι τῇ παλλακῇ τοῦ βασιλέως ἐν δωρεᾷ δεδῶσθαι.
- [03453] Ὁ τοίνυν τοσαύτη δουλεύων ἀκολασία, ὡς πόλεις τοιαύτας καὶ τηλικαύτας ἐταιρικῶν δωρῆσασθαι γυναίκα, πῶς ἐπὶ ἐπιθυμίαν γυναικῶν οὐ συνήσει;
- [03454] Οὐκοῦν καὶ ἐντεῦθεν σαφῶς ἀμαρτάνοντες ἐξελέγχονται οἱ εἰς Ἀντιόχον ταῦτα λαμβάνειν ἐπιχειροῦντες.
- [03455] Ἡμεῖς δὲ ἐπανελάθωμεν ὅθεν ἐξήλθομεν.
- [03456] Καὶ ἐπὶ ἐπιθυμίαν γυναικῶν, φησὶν, καὶ ἐπὶ πάντα Θεὸν οὐ συνήσει, ὅτι ἐπὶ πάντας μετὰ λυθθήσεται.
- [03457] Ἀντὶ τοῦ, οἰήσεται πάντων εἶναι μέγιστος.
- [03458] λη'.
- [03459] Καὶ Θεὸν Μαωζεῖμ ἐπὶ τόπου αὐτοῦ δοξάσει, καὶ Θεὸν ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ δοξάσει ἐν ἀργυρίῳ, καὶ χρυσίῳ, καὶ ἐν λίθῳ τιμίῳ, καὶ ἐν ἐπιθυμήμασι.
- [03460] Τῶν γὰρ πατέρων αὐτοῦ πάντων τὴν οἰκείαν φύσιν ἐγνωκότων, καὶ τὸν ἐπὶ πάντων Θεὸν σφᾶς αὐτοὺς ὀνομάσαι μὴ τετολμηκότων, οὗτος Θεὸν ἰσχυρὸν καὶ δυνατὸν (τοῦτο γὰρ σημαίνει τὸ Μαωζεῖμ) ἑαυτὸν προσαγορεύει.
- [03461] Τὸ γὰρ, ἐπὶ τόπῳ αὐτοῦ, ἀντὶ τοῦ ἑαυτὸν τέθεικε.
- [03462] λθ'.
- [03463] Καὶ ποιήσει τοῖς ὀχυρώμασι τῶν καταφυγῶν μετὰ Θεοῦ ἀλλοτρίου, ὃν ἐγνώρισε, καὶ πληθυνεῖ δόξαν, καὶ ὑποτάξει αὐτοῖς πολλοὺς, καὶ γὴν διελεῖ ἐν δώροις.

[03464] Αναστήσει γὰρ, φησὶν, ἑαυτῶ ναοὺς, καὶ ἀργύρω, καὶ χρυσῶ, καὶ λίθοις τιμίοις αὐτοὺς καλλωπίσει, καὶ ὑποτάξει αὐτοῖς πολλοὺς, τοὺς ἐξ ἀπατωμένους δηλονότι τοῖς τέρασιν, ἢ ταῖς κολάσεσιν χαννουμένων.

[03465] Ἀλλὰ καὶ γῆν διελεῖ ἐν δώροισ·

[03466] τοῖς γὰρ ὑπηκόοις καὶ ἀσεβεῖν αἰρουμένοις, καὶ γῆν δωρήσεται πλείστην.

[03467] μ'.

[03468] Καὶ ἐν καιροῦ πέρατι, φησὶ, συγκερατισθῆ σεται μετ' αὐτοῦ βασιλεὺς Νότου, καὶ συναχθῆ σεται ἐπ' αὐτὸν βασιλεὺς τοῦ Βορῶα ἐν ἄρμασι, καὶ [81.1529] ἐν ἵππευσι, καὶ ἐν ναυσὶ πολλαῖς, καὶ εἰσελεύσεται εἰς τὴν γῆν ἐν ταῖς κατακλύσεσι, καὶ συντρίψει.

[03469] Πολλάκις εἶπομεν, ὅτι τοῦ τετάρτου θηρίου τὰ δέκα κέρατα τὰ κατ' αὐτὸν φανέντα, δέκα βασιλέας ση μαίνει ἐν τῷ τέλει τῆς Ῥωμαϊκῆς βασιλείας κατὰ ταυτὸν βασιλεύσοντα.

[03470] Ἐκ τούτων τοίνυν πάλιν ὁ τοῦ Νότου βασιλεὺς πολεμήσει τούτῳ, ὃς τοῦ Βορῶα κα λείται βασιλεύς.

[03471] Ἀπὸ βορῶα γὰρ, φησὶν, ἐκκαυθῆ σεται τὰ κακὰ ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν.

[03472] Καὶ Ἀντίοχος δὲ, ὃς τούτου τύπος ἐτύγχανε, τοῦ Βορῶα βασιλεὺς ὠνομάζετο.

[03473] Τοῦ τοίνυν βασιλέως τοῦ Νότου συμπλακέντος αὐτῷ, μετὰ πλήθους οὗτος καὶ ὀχυρωμάτων ἐγγείων τε καὶ θαλαττίων, καὶ ἐπιστρατεύσει αὐτῷ, καὶ τὴν νίκην ἀναθήσεται.

[03474] Τούτους δὲ τοὺς πολεμίους, καὶ ἐν τοῖς ἱεροῖς Εὐαγγε λίοις προεῖπεν ὁ Κύριος·

[03475] Ἐγεθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους·

[03476] ταῦτα δὲ πάντα ἀρχαὶ ὠδίνων.

[03477] Ἐχοντες τοίνυν τῆ προ φητεία τῆδε τὴν Δεσποτικὴν προόρῃσιν συμφωνοῦ σαν, νοήσομεν τὰ προκείμενα.

[03478] Καὶ παρελεύσεται, φησί.

[03479] μα'.

[03480] Καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ Σαβείῳ.

[03481] Πάλιν διὰ τοῦ Σαβείῳ τὰ Ἱεροσόλυμα παρεδήλωσε.

[03482] Καὶ πολλοὶ ἀσθενήσουσι.

[03483] Δηλονότι οἱ ἑξαπατῶ μενοι, ἢ τῷ μεγέθει τῶν τιμωριῶν χαννούμενοι.

[03484] Καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Ἐδώμ καὶ Μωάβ, καὶ ἀρχὴ υἱῶν Ἀμμῶν.

[03485] Οὐδὲ ταῦτα δὲ ἀρμόττει τῷ Ἀντιόχῳ·

[03486] καὶ γὰρ τούτους καταστρε ψάμενος, ἡγεμόνας αὐτοῖς κατέστησεν, ὧν εἷς ἦν ὁ Τιμόθεος, Ἀμμανιτῶν ἡγούμενος.

[03487] Ἐπὶ δὲ τούτου τοῦ δυσσεβοῦς εἰκὸς τούτους διαφυγεῖν, ἄτε δὴ μὴδὲ σπουδαίως εὐσεβοῦντας·

[03488] τοῖς γὰρ σπουδαίοις πάν τως ὁ δυσσεβῆς ἐπιστρατεύει.

[03489] Εἰ δὲ καὶ τροπι κῶς ταῦτα δεῖ νοῆσαι τὰ ὀνόματα, Ἐδώμ ἐρμηνεύ εται ὁ πυρρός·

[03490] τούτου χάριν καὶ ὁ Ἡσαῦ Ἐδώμ προσηγορεύθη, ὡς τοῦ ἐψήματος τοῦ φακοῦ ἐρυθροῦ ὄντος ἐπιθυμήσας, καὶ τὸ αἷμα δὲ ἐρυθρὸν ἔχει τὸ εἶδος.

[03491] Οἱ τοίνυν τοῦ Δεσποτικοῦ αἵματος ἀξιούμενοι, καὶ ἀξίως τῆς δωρεᾶς ταύτης πολιτευόμενοι, ἐπαν θοῦσαν αὐτοῖς ἔχουσι τὴν τοῦ Δεσποτικοῦ αἵματος χάριν·

[03492] καὶ Μωάβ δὲ προσαγορεύεται ὁ ἐκ τοῦ πα τρός γεννηθεῖς.

[03493] Οὕτω γὰρ ἡ πρεσβυτέρα τοῦ Λῶτ θυγάτηρ ἐκ τοῦ πατρός συλλαβοῦσα, εἶτα τεκοῦσα, προσηγόρευσε τὸν τεχθέντα.

[03494] Οἱ τοίνυν υἱοὶ Θεοῦ προσαγορευόμενοι, οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος ἀνδρός, οὐδὲ ἐκ θελήματος σαρκός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν, εἰκότως Μωάβ ὀνομάζονται.

[03495] Καὶ ὁ Ἀμμῶν δὲ τὸν υἱὸν τοῦ γένους σημαίνει·

[03496] τούτο γὰρ ἡ θεία διδάσκει Γραφή.

[03497] Λέγει γὰρ ὁ μα κάριος Παῦλος ἐν Ἀθηναίοις δημηγορῶν·

- [03498] Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν, [81.1532] χρυσίω, ἢ ἀργύρῳ, ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπων τὸ Θεῖον εἶναι ὅμοιον.
- [03499] Καὶ αὐτὸς δὲ ὁ Θεὸς, γένος αὐτοῦ τοὺς ἀγίους ἐκάλεσε·
- [03500] Ποτίσαι γὰρ, φησὶ, τὸ γένος μου τὸ ἐκλεκετὸν, ὃ περιεποιησάμην τὰς ἀρετάς μου διηγείσθαι.
- [03501] Οὐδὲν οὖν ἀπεικός, καὶ τοὺς τῆς θείας συγγενείας διὰ τῆς θείας χάριτος ἡξιωμένους Ἀμμὰν ὀνομάζεσθαι.
- [03502] Εἰ μὲν οὖν τροπικῶς βούλει νοῆσαι τὰ ὀνόματα, οὕτω νοήσεις.
- [03503] Εἰ δὲ ἱστορικῶς, ὡς ἤδη προειρήκαμεν, ὅτι τούτων καταφρονήσει, ὡς τῶν μὲν πλειόνων ἀσεβεία συζώντων, αὐτῶν δὲ τῶν ὀλίγων τῶν ἐν αὐτοῖς εὐσεβῶν οὐ θερμῶς περὶ τὰ θεῖα διακειμένων.
- [03504] μβ', γγ'.
- [03505] Καὶ ἐκτενεῖ, φησὶ, τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν Αἰγύπτου, καὶ ἡ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.
- [03506] Καὶ κυριεύσει ἐν τοῖς ἀποκρῦφοις τοῦ χρυσοῦ καὶ τοῦ ἀργυρίου, καὶ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου, καὶ Λιβύων, καὶ Αἰθιοπῶν, καὶ ἐν τοῖς ὀχυρώμασιν αὐτῶν.
- [03507] Καὶ ταῦτα δὲ ἤκιστα ἀρμόττει τῷ Ἀντιόχῳ·
- [03508] οὔτε γὰρ Λιβύης, οὔτε Αἰθιοπίας ἐκράτησεν, οὔτε δὲ αὐτῆς τῆς Αἰγύπτου.
- [03509] Προσταχθεὶς γὰρ ὑπὸ Ῥωμαίων ἀνέστρεψεν·
- [03510] ὥστε ἐντεῦθεν σημαίνεσθαι τὰ τρία κέρατα, ἃ τὸ μικρὸν κέρας ἀνέτρεψεν.
- [03511] Καὶ γὰρ ἐνταῦθα τρία ἔθνη μέγιστα, Αἴγυπτον, καὶ Αἰθιοπίαν, καὶ Λιβύην, ὑπὸ τριῶν, ὡς εἰκός, βασιλέων κατεχόμενα καταλύσει οὗτος, καὶ ὑφ' ἑαυτὸν ποιήσεται.
- [03512] μδ'.
- [03513] Καὶ ἀκοαί, καὶ σπουδαὶ ταραξουσιν αὐτὸν ἐξ ἀνατολῶν, καὶ ἀπὸ βορρῶν, καὶ ἤξει ἐν θυμῷ πολλῷ, τοῦ ἀναθεματίσαι καὶ ἀφανίσαι πολλούς.
- [03514] Οὐδὲ τοῦτο τῷ Ἀντιόχῳ ἀρμόττει·
- [03515] ἐκείνον γὰρ οὐ φῆμαι διαταράξασαι τῆς Αἰγύπτου ἀπέστησαν, ἀλλὰ τὸ δόγμα Ῥωμαίων, ἀπὸ τῆς Ἑσπέρας, οὐκ ἀπὸ τῆς Ἑω πεμφθέν.
- [03516] Περὶ δὲ τούτου φησὶν, ὅτι λαβὼν τὴν Αἴγυπτον, καὶ τὴν Λιβύην, καὶ τὴν Αἰθιοπίαν, καὶ ὑφ' ἑαυτὸν ποιησάμενος, ὑπὸ φήμης τινὸς ταραχθεὶς ἀναστρέψει, καὶ ἤξει ἐν θυμῷ πολλῷ, τοῦ ἀναθεματίσαι καὶ τοῦ ἀφανίσαι πολλούς.
- [03517] Ταυτὸν δὲ λέγει δι' ἀμφοτέρων·
- [03518] ἀφανίσαι γὰρ ἔστι τὸ τῆς εὐσεβείας γυμνῶσαι, καὶ τὸ ἀναθεματίσαι, τὸ ἀλλότριον ἐκεῖ νῆς ἀποφῆναι.
- [03519] με'.
- [03520] Καὶ πῆξει, φησὶ, τὴν σκινην αὐτοῦ ἐν Ἀπαδανῷ, ἀναμέσον, φησὶ, τῶν θαλασσῶν, εἰς ὄρος Σαβειρ ἅγιον.
- [03521] Οὐδὲ τοῦτο δὲ εὐρίσκομεν ὑπὸ Ἀντιόχου γεγεννημένον.
- [03522] Ἐπεὶ εἰπάτωσαν, τίς ὁ τόπος οὗτος, ἐν ᾧ τὴν σκινην αὐτοῦ κατέπηξεν ὁ Ἄντιόχος, ἀναμέσον τῶν δύο θαλασσῶν διακειμένος;
- [03523] Ἀλλ' οὐχ ἔξουσι δεῖξαι.
- [03524] Οὐκοῦν τούτων οὐδὲν οὐδέπω πέρας εἰληφεν, ἀλλὰ γενήσεται ταῦτα πάντα ὑπὸ τοῦ κοινοῦ τῶν ἀνθρώπων ἀλάστορος.
- [03525] Σαβειρ δὲ πάλιν τὴν τῷ Θεῷ ἀνακειμένην καλεῖ γῆν·
- [03526] Ἀπαδανὸν δὲ τόπον τινὰ οὕτως ὀνομασμένον, οὐ πόρρω [81.1533] τῶν Ἱεροσολύμων διακειμένον·
- [03527] ἐκεῖ γὰρ δέξεται τὸν ὄλεθρον.
- [03528] Ἦξει γὰρ, φησὶν, ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ὀνόμενος αὐτόν.
- [03529] Ἐκεῖνος γὰρ ὁ τοιαῦτα καὶ τοσαῦτα τετολημῶς, καὶ τοσούτῳ φρονήματι χρῆσάμενος, ἐξαίφνης δέξεται τὴν τιμωρίαν, οὐδενὸς αὐτὸν δυναμένου ταύτης ἐλευθερῶσαι.
- [03530] Τοῦτο δὲ καὶ ὁ μακάριος σαφῶς λέγει Παῦλος·
- [03531] Ὅν ὁ Κύριος, φησὶν, ἀναλώσει τῷ λόγῳ τοῦ στόματος αὐτοῦ.

- [03532] Καί·
- [03533] Τῷ Πνεύματι διὰ χειλέων ἀνελεῖ τὸν ἀσεβῆ·
- [03534] ΚΕΦΑΛ.
- [03535] ΙΒ΄.
- [03536] α΄.
- [03537] Καὶ ἐν τῷ καιρῷ, φησὶν, ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἀρχὼν ὁ μέγας, ὁ ἐφεστηκὼς τοῖς υἱοῖς τοῦ λαοῦ σου.
- [03538] Ὁ γὰρ, φησὶ, τὴν ὑμετέραν κηδεμονίαν πεπιστευμένος ἀρχάγγελος, εἰς ἐπικουρίαν τῶν τῆνι καῦτα πολεμουμένων ἀναστήσεται.
- [03539] Καὶ τοῦτο δὲ δι' ἑτέρας ἐρμηνείας δῆλον τοῖς ἀγνοοῦσι γενήσεται·
- [03540] διὰ γὰρ Μαλαχίου τοῦ προφήτου φησὶν ὁ Θεὸς πρὸς τοὺς Ἰουδαίους·
- [03541] Ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην, πρὶν ἔλθειν τὴν ἡμέραν Κυρίου, τὴν μεγάλην καὶ ἐπιφανῆ, ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἐλθῶν πατάξω τὴν γῆν ἄρδην.
- [03542] Διδάσκει δὲ ἡμᾶς ὅτι, τοῦ Αντιχρίστου ἐκεῖνα τολμώντος, φανήσεται ὁ μέγας Ἠλίας, κηρύττων Ἰουδαίους τὴν τοῦ Κυρίου παρουσίαν, καὶ πολλοὺς ἐπι στρέψει·
- [03543] τοῦτο γὰρ λέγει τὸ, Ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν, τουτέστι, τοῖς ἐξ ἔθνων πεπιστευκόσι τοὺς Ἰουδαίους·
- [03544] τούτους γὰρ ἐκάλεσε πατέρας, ὡς πρεσβυτέρους κατὰ τὴν γνῶσιν.
- [03545] Διὰ τοῦτο οὐκ εἶπεν·
- [03546] Ἀποκαταστήσει καρδίαν υἱοῦ πρὸς πατέρα·
- [03547] ἀλλὰ, Καρδίαν πατρὸς πρὸς υἱόν·
- [03548] τὸν γὰρ Ἰουδαῖον πιστεύσαντα συνάψει τῇ Ἐκκλησίᾳ·
- [03549] καὶ ἐπειδὴ κατὰ μὲν τὴν γνῶσιν ὁ Ἰουδαῖος πρεσβύτερος, μία δὲ καὶ τούτων κακείνων ἡ φύσις, εἰκότως ἐπήγαγε·
- [03550] Καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, διδάσκων, ὅτι μία μὲν τούτων κακείνων ἡ φύσις, ἡ δὲ θεογνωσία Ἰουδαίους πρότερον ἐδόθη.
- [03551] Ἀπιστήσαντες δὲ, ἔσχατοι ἀπεδείχθησαν·
- [03552] πρὸς τελευτῶντες δὲ διὰ τῶν τοῦ μεγάλου Ἡλιοῦ κηρυγμάτων, καὶ τοῖς τὴν πεμφθεῖσαν αὐτοῖς σωτηρίαν ἀρπάσασι συναφθέντες ἔθνεσιν, εἰς μίαν τελέσουσιν Ἐκκλησίαν.
- [03553] Τοῦτο καὶ ἐνταῦθα αἰνίττεται, ὅτι τούτων γινομένων ὑπὸ τοῦ Αντιχρίστου, ὁ ἅγιος Μιχαὴλ ὁ ἀρχάγγελος πάντα πραγματεύσεται, ὥστε τὸν Ἠλίαν ἀφικέσθαι καὶ προμηνύσαι τοῦ Δεσπότη τοῦ πλησίον αὐτοῦ τὴν παρουσίαν, ἵνα τῆς σωτηρίας τύχῃσιν οἱ τῆνι καῦτα Ἰουδαῖοι.
- [03554] Εἶτα διηγούμενος τὴν ὑπερβολὴν τῶν κακῶν, ὧν ὁ δυσσεβὴς ἐκεῖνος διαπράξεται, φησὶ·
- [03555] Καὶ ἔσται καιρὸς θλίψεως, οἷα οὐ γέγονεν ἀπ' οὗ γέγονε τὸ ἔθνος ἐπὶ τῆς γῆς, καὶ ἕως τοῦ καιροῦ ἐκείνου.
- [03556] Τοῦτο δὲ καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις ἔφη.
- [03557] Ἔσται γὰρ, φησὶ, θλίψις, οἷα οὐ γέγονεν ἀπ' ἀρχῆς αἰῶνος, οὐδὲ μὴ γένηται·
- [03558] καὶ <sup>[81.1536]</sup> εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
- [03559] διὰ δὲ τοὺς ἐκλεκτοὺς μου κολοβώσω τὰς ἡμέρας ἐκεῖνας.
- [03560] Συμφωνεῖ τοίνυν τὰ προφητικὰ τοῖς εὐαγγελικοῖς θεσπίσμασι.
- [03561] Τούτοις ἐπάγει·
- [03562] Καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαὸς σου πᾶς ὁ εὐρεθεὶς γεγραμμένος ἐν τῇ βίβλῳ.
- [03563] Ἀντὶ τοῦ, οἱ τῆς σωτηρίας ἄξιοι, οἱ τῷ κηρύγματι τοῦ Ἠλίου ὑπακουσόμενοι, οὓς ἄνωθεν καὶ ἐξ ἀρχῆς προγινώσκει·
- [03564] τὴν γὰρ τοῦ Θεοῦ γνῶσιν βίβλον ὠνόμασε.
- [03565] β΄.

- [03566] Καὶ πολλοὶ, φησὶ, τῶν καθευδόντων ἐν γῆς χώματι ἐξεγεροθήσονται, οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς ὄνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον.
- [03567] Εἰπάτωσαν οἱ τῷ Ἀντιόχῳ ταῦτα προσαρμόττειν ἐπιχειροῦντες, τίνες ἀνέστησαν ἐπ' ἐκείνου, καὶ οἱ μὲν ζωῆς ἐτύγχανον αἰώνιου, οἱ δὲ ὄνειδισμὸν καὶ αἰσχύνην αἰώνιον ἐκαρπώσαντο.
- [03568] Εἰ δὲ τοὺς Μακκαβαίους εἶποιεν διὰ τούτων δηλοῦσθαι ἐκ τῶν σπηλαίων ἐξιόντας, μείζονα ὀφλήσουσι γέλωτα·
- [03569] εὐρεθήσονται γὰρ οἱ αὐτοὶ καὶ εὐσεβείας ἐρασταὶ, καὶ ἀσεβείας ἐργάται·
- [03570] ἡ γὰρ προφητεία φησί·
- [03571] Πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγεροθήσονται, οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς ὄνειδισμὸν καὶ αἰσχύνην αἰώνιον.
- [03572] Ὡστε εἰ εἰς τοὺς Μακκαβαίους ταῦτα λάβοιεν, αὐτοὺς τοὺς Μακκαβαίους φήσουσι καὶ πονηροὺς καὶ ἀγαθοὺς, ἢ τινὰς μὲν ἐξ αὐτῶν ἀγαθοὺς, τινὰς δὲ κακοὺς.
- [03573] Ἀλλ' οὐδὲ τοῦτο ἔστιν εὐρεῖν·
- [03574] εὐσεβῆς γὰρ ἅπανσα αὐτῶν ἡ συμμορία.
- [03575] Οὐτε δὲ ἡ ζωὴ ἢ αἰώνιος κατὰ τὸν παρόντα βίον αὐτοῖς ἀρμόττει·
- [03576] ἅπαντες γὰρ ἀνααιρεθέντες ὑπεξήλθον τοῦ βίου.
- [03577] Οὐκοῦν τοὺς γραῶδεις μύθους ἐκείνους καὶ ταλιπόντες, τὴν κοινήν ἐντεῦθεν τῶν τετελευτηκότων μανθάνωμεν ἀνάστασιν, καὶ τὴν μετὰ τὴν ἀνάστασιν γινομένην διάκρισιν·
- [03578] οἱ μὲν γὰρ αὐτῶν ζωῆς αἰώνιου κληρονομήσουσιν, οἱ δὲ καταγέλαστοι καὶ ἐπονείδιστοι εἰς αἰῶνα γενήσονται.
- [03579] Πολλοὶ δὲ, ἀντὶ τοῦ πάντες ἔφη.
- [03580] Καὶ γὰρ ὁ μακάριος Παῦλος, ἀντὶ τοῦ πάντες, οἱ πολλοὶ τέθεικε, λέγων·
- [03581] Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ Θεοῦ, καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε.
- [03582] γ'.
- [03583] Καὶ οἱ συνιέντες, φησὶν, ἐκλάμπουσιν, ὡς ἡ λαμπρότης τοῦ στερεώματος.
- [03584] Καὶ ὁ Κύριος δὲ ἐν τοῖς ἱεροῖς Εὐαγγελίοις φησί·
- [03585] Τότε ἐκλάμπουσιν οἱ δίκαιοι, ὡς ὁ ἥλιος.
- [03586] Καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν, ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας, καὶ ἔτι.
- [03587] Οἱ μὲν γὰρ δοκιμώτατοι καὶ ἔκκριτο, τῇ τε τοῦ στερεώματος λαμπρότητι καὶ αὐτῷ τῷ ἡλιακῷ παρ' εἰκασθήσονται φωτί·
- [03588] οἱ δὲ τούτων ἐλάττους (τοῦτο γὰρ ἐσήμαινε διὰ τοῦ πολλῶν), τὰς τῶν ἀστέρων λαμπρότητας μιμήσονται, δι' αἰῶνος ταύτην ἀφιέντες τὴν αἴγλην.
- [03589] Οὕτω δὲ καὶ ὁ μακάριος Παῦλος τῶν <sup>[81.1537]</sup> εὐσεβῶν διεῖλε τὰ τάγματα.
- [03590] Ἄλλη γὰρ, φησὶ, δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων·
- [03591] ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.
- [03592] Ταῦτα εἰπὼν ὁ τῷ Δανιὴλ προσδιαλεγόμενος, ἐπ' ἤγαγε·
- [03593] δ'.
- [03594] Καὶ σὺ, Δανιὴλ, ἐμφράξον τοὺς λόγους, καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας, ἕως δι' ἀρχαῖοι πολλοὶ, καὶ πληθυνθῆ ἡ γνώσις.
- [03595] Ἐπίθες, φησὶ, τῷ βιβλίῳ τὰς τῆς ἀσφαλείας σφραγίδας, καὶ μὴ δηλᾶ ἅπασιν καταστήσης, ἕως ἂν πληθυνθῆ ἡ γνώσις, καὶ πληρωθῆ ἡ σύμπασα γῆ τοῦ γνῶναι τὸν Κύριον, ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσης, κατὰ τὴν προφητείαν.
- [03596] Ταύτας ἢ τοῦ θεοῦ Πνεῦμα τὸς χάρις μετὰ τὴν τοῦ Σωτῆρος ἡμῶν ἐπιφάνειαν ἀφελοῦσα τὰς σφραγίδας, σαφῆ τὰ ἀσαφῆ πεποίηκε τοῖς πιστεύουσι.
- [03597] ε', ἀ'.
- [03598] Καὶ εἶδον, φησὶν, ἐγὼ Δανιὴλ, καὶ ἰδοὺ δύο ἕτεροι εἰσπήκεισαν, εἷς ἐντεῦθεν τοῦ ποταμοῦ, καὶ εἷς ἐντεῦθεν.
- [03599] Καὶ εἶπον τῷ ἀνδρὶ τῷ ἐνδεῦθεν τὸ βαδιδίμ, ὅς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ·

- [03600] Ἔως πότε τὸ πέρας ὧν εἰρηκας τῶν θαυ μασιῶν, καὶ ὁ καθαρισμὸς τούτων;
- [03601] Ἐγὼ μὲν γὰρ, φησὶν, εἰστήκειν σιγῶν, καὶ ἐρωτᾶν μὴ τολμῶν, δύο δὲ ἕτεροι ταῖς ὄχθαις ἐκατέρωθεν ἐφεστῶτες τοῦ ποταμοῦ, ἤροντο τὸν τὴν βυσσίνην περιβεβλημέ νον ἐσθῆτα, τῆ τε τοῦ ὕδατος ἐποχούμενον ἐπιφανείᾳ·
- [03602] Πόσον καθέξει χρόνον τὰ φοβερὰ ταῦτα καὶ φρίκης γέμοντα;
- [03603] καὶ πότε ἢ τούτων ἀπαλλαγὴ γενήσεται;
- [03604] ζ'.
- [03605] Καὶ ἤκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὸ βαδδίμ, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὕψωσε τὴν δεξιὰν αὐτοῦ, καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τὸν αἰῶνα, ὅτι εἰς καιρὸν, καὶ καιροῦς, καὶ ἡμισυ καιροῦ.
- [03606] Ἐντεῦθεν ἀκριβῶς μεμαθήκαμεν, ὅτι ὁ τότε διαλεγόμενος οὐκ αὐτὸς ἦν ὁ Δεσπότης.
- [03607] Ὁ γὰρ Δεσπότης, ἐπεὶ κατ' οὐδενὸς μείζονος ἄλλου εἶχεν ὁμόσαι, ἢ φησὶν ὁ θεῖος Ἀπόστολος, καθ' ἑαυτοῦ ὤμοσε, λέγων·
- [03608] Ζῶ ἐγὼ, λέγει Κύριος.
- [03609] Καὶ ὁ μακάριος δὲ Μωσῆς δείκνυσιν αὐτὸν λέγοντα·
- [03610] Ἀρῶ εἰς τὸν οὐρανὸν τὴν χειρὰ μου, καὶ ὁμοῦμαι τῆ δεξιᾷ μου, καὶ ἐρῶ·
- [03611] Ζῶ ἐγὼ εἰς τὸν αἰῶνα.
- [03612] Οὗτος δὲ εἰς ὧν τῶν ὑποκειμένων καὶ εὐνοϊκῶς περὶ τὸν Δεσπὸ τὴν διακειμένων, ἐξέτεινε μὲν εἰς τὸν οὐρανὸν ἄμφω τὰ χεῖρε, ὤμοσε δὲ ἐν τῷ ζῶντι εἰς τὸν αἰῶνα.
- [03613] Χεῖρας δὲ λέγει αὐτὸν ἔχειν ὁ Δανιὴλ τοῦτο θεασάμε νος.
- [03614] Ἀσώματον δ' ὅμως ἴσμεν τῶν ἀγγέλων τὴν φύσιν·
- [03615] σχηματίζουσι δὲ τὰς ὄψεις πρὸς τὸ χρήσιμον τῶν ὁρώντων·
- [03616] καὶ πολλάκις μὲν ἡμερώτερον φαί νονται, συγκαταβάσει πλείονι χρώμενοι, πολλάκις δὲ φοβερώτερον, σπουδαιότερους τοὺς ὁρώντας ἐργαζό μενοι.
- [03617] Ὤμοσε τοίνυν ἐν τῷ ζῶντι εἰς τὸν αἰῶνα, ὅτι εἰς καιρὸν, καὶ καιροῦς, καὶ ἡμισυ καιροῦ.
- [03618] <sup>[81.1540]</sup> Σημαίνει δὲ τρία καὶ ἡμισυ ἔτη.
- [03619] Τοῦτο δὲ καὶ ἐπὶ τοῦ κέρατος τοῦ ποιοῦντος πόλεμον μετὰ τῶν ἁγίων, ὃ μετὰ τὰ δέκα βλαστήσει κέρατα ἐν τῷ τέλει τῆς Ρωμαϊκῆς βασιλείας, ὁ ἅγιος ἔφη Γαβριὴλ.
- [03620] Εἰρηκῶς γάρ·
- [03621] Τρεῖς βασιλεῖς ταπεινώσει, καὶ λόγους πρὸς τὸν Ὑψίστον λαλήσει, καὶ τοὺς ἁγίους Ὑψίστου παλαιώσει·
- [03622] ἐπήγαγε·
- [03623] Καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ, καὶ καιρῶν, καὶ ἡμισυ καιροῦ.
- [03624] Τρία δὲ ταῦτα καὶ ἡμισυ ἔτη.
- [03625] Τὸν καιρὸν γὰρ ἔνιαυ τὸν προσηγόρευσε, καὶ τοῦτο ἐκ τῶν μετὰ ταῦτα σαφέστερον μαθησόμεθα·
- [03626] Ὅτι εἰς καιρὸν, φησὶ, καὶ καιροῦς, καὶ ἡμισυ καιροῦ.
- [03627] Ἐν τῷ συντελεσθῆ ναι διασκορπισμὸν λαοῦ ἡγιασμένου γνώσσονται ἅγιον, καὶ συντελεσθήσονται ταῦτα πάντα.
- [03628] Τρία γὰρ, φησὶ, καὶ ἡμισυ ἔτη ὁ τοῦ ἡγιασμένου λαοῦ κρατήσῃ διασκορπισμὸς, καὶ συντελεσθήσονται ταῦτα πάντα.
- [03629] Εἶτα γνώσσονται τὸν ἅγιον.
- [03630] Τὸν μέ γαν Ἡλίαν ἐνταῦθα αἰνίττεται·
- [03631] περὶ γὰρ τὰ τέλη τῆς ἐκείνου δυναστείας ἀναφανείς ὁ μέγας Ἡλίας, τὴν δευτέραν τοῦ Σωτῆρος ἡμῶν ἐπιφάνειαν προκη ρύξει.
- [03632] Τούτοις ἐπάγει ὁ μακάριος Δανιὴλ·
- [03633] η'.

- [03634] Καὶ ἐγὼ ἤκουσα, καὶ οὐ συνήκα, καὶ εἶπον·
- [03635] Κύριε, τί τὰ ἔσχατα τούτων;
- [03636] Μὴ συνιεῖς, φησὶ, τὸ εἰρημένον περὶ τοῦ χρόνου, ἠναγκάσθην ἔρεσθαι, σαφέστερον μαθεῖν ἐφιέμενος·
- [03637] ἐπόθουν δὲ καὶ τὰ μετὰ ταῦτα ἐσόμενα διδαχθῆναι.
- [03638] Ὁ δὲ θ', ι'.
- [03639] Ἐφη πρὸς με·
- [03640] Δεῦρο, Δανιήλ, ὅτι ἐμ πεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι ἕως καιροῦ πέρατος.
- [03641] Ἔως ἐκλεγῶσι, καὶ ἐκλευκανθῶσι, καὶ πυρωθῶσιν οἱ πολλοὶ, καὶ ἀνομήσουσιν οἱ ἄνομοι, καὶ οὐ συνήσουσι πάντες ἀσεβεῖς, καὶ οἱ νοήμονες νοήσουσιν.
- [03642] Οὐ μάτην, φησὶν, ἀσαφέστερα ταῦτα εἶρηκα, καὶ οἰονεὶ σφραγίδας τοῖς λόγοις τὴν ἀσάφειαν ἐπέθηκα.
- [03643] Οὐδὲ γὰρ δεῖ πᾶσιν ἀπλῶς προσκεῖσθαι τὰ θεῖα, ἀλλ' οἱ μὲν νοήμονες διὰ τῆς ἄνωθεν αὐτοῖς χορηγουμένης γνώσεως συνήσουσιν·
- [03644] οἱ δὲ ἀνομία καὶ δυσσεβεία συζῶντες, οὐδὲν τῶν ἐγκειμένων νοῆσαι δυνήσονται·
- [03645] ὅταν δὲ ἔλθῃ τὰ πράγματα, σαφῶς τὰς περὶ τούτων μαθήσονται προφητείας.
- [03646] Τότε καὶ ἀποκριθήσονται τῶν δικαίων οἱ τῆς πονηρίας ἐργάται·
- [03647] πάντα γὰρ ἢ πύρωσις δοκιμάσει.
- [03648] Τοῦτο καὶ ὁ μακάριος ἔφη Παῦλος·
- [03649] Ἐκάστου γὰρ, φησὶ, τὸ ἔργον φανερόν γενήσεται·
- [03650] ἢ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει.
- [03651] Πάλιν δὲ περὶ τοῦ μὴ δεῖν ἅπασιν ἀπλῶς προσιθῆναι τὰ θεῖα, ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις φησὶ·
- [03652] Μὴ δῶτε τὰ ἅγια τοῖς κυσὶ, μηδὲ τοὺς μαργαρίτας ὑμῶν ῥίψητε ἔμπροσθεν τῶν χοίρων.
- [03653] Τὸν δὲ μακάριον Δανιήλ ἅγιον ὄντα, καὶ εὐνοῦν τοῦ Δεσπότης θεράποντα, ὁ θεῖος ἄγγελος διδάσκει τῆς τοῦ Ἀντιχρίστου τυραννίδος τὸν χρόνον, καὶ φησὶν·
- [03654] [81.1541] ια'.
- [03655] Ἀπὸ καιροῦ παραλλάξεως τοῦ ἐνδελεχισμοῦ, καὶ δοθῆναι βδέλυγμα ἐρημώσεως, ἡμέραι χίλια διακόσια ἐννεήκοντα.
- [03656] Ἐπειδὴ γὰρ εἰρηκῶς εἰς καιρὸν, καὶ καιροῦς, καὶ ἡμισυ καιροῦ, εἶδε μὴ νενοηκότα τὸν μακάριον Δανιήλ, ἀναλύσας εἰς ἡμέρας τὸν χρόνον, δηλὸν αὐτῷ τὸ ἀγνοούμενον πεποίηκε, τοῖς δὲ ἄλλοις καὶ οὕτως ἀσαφῆ τὸν λόγον κατέλιπε.
- [03657] Βδέλυγμα δὲ ἐρημώσεως αὐτὸν καλεῖ τὸν Ἀντίχριστον·
- [03658] ἐναλλαγὴν δὲ τοῦ ἐνδελεχισμοῦ, τῆς ἐκκλησιαστικῆς λειτουργίας τὴν τάξιν, ὑπὸ τῆς ἐκείνου μανίας καὶ λύττης σκεδαννυμένην τε καὶ παυομένην.
- [03659] Τούτοις ἐπιφέρει ὁ θεῖος ἄγγελος·
- [03660] ιβ'.
- [03661] Μακάριος ὁ ὑπομένων, καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε.
- [03662] Αἰνίττεται τε καὶ παραδηλοῖ ὡς, τούτου τὴν θεήλατον δεξαμένου πληγὴν, ἐπιμενεῖ μὲν ὁ μέγας Ἡλίας κηρύττων τὰς ὑπολοίπους πέντε καὶ τεσσαράκοντα, φανήσεται δὲ ὁ Δεσπότης ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ἐρχόμενος, καὶ στεφανώσῃ τοὺς ἄστυλον τῆς ὑπομονῆς τὸ κτῆμα φυλάξαντας.
- [03663] Τοῦτο δὲ καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις φησὶν·
- [03664] Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
- [03665] Καὶ ἐντεῦθεν δὲ ἔστι μαθεῖν ἀκριβῶς, ὡς οὐδὲν τούτων ἀρμόττει τῷ Ἀντιόχῳ.
- [03666] Ἐπ' ἐκείνου μὲν γὰρ δις χιλίας τριακοσίας ἡμέρας ἔφη, ἐπὶ δὲ τοῦ Ἀντιχρίστου χιλίας διακοσίας ἐννεήκοντα κρατήσῃ τὴν συμφορὰν·
- [03667] ὥστε καὶ τοῦ χρόνου τὴν διαφορὰν μαρτυρεῖν τῇ τῶν προσώπων καὶ τῶν πραγμάτων διαφορᾷ.
- [03668] ιγ'.

- [03669] Καὶ σὺ, φησὶ, δεῦρο καὶ ἀναπαύου.
- [03670] Καιρὸς, φησὶν, τοῦ δέξασθαι σε τοῦ βίου τὸ τέλος.
- [03671] Ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας.
- [03672] Οὐκ ὀλίγος γὰρ, φησὶν, ἔτι χρόνος ὑπολέλειπται τῇ τοῦ παρόντος βίου συστάσει.
- [03673] Καὶ ἐνταῦθα δὲ σαφῶς ἡμᾶς ἐδίδαξε τὴν συντέλειαν, καὶ ὅτι ἐν ἐκείνῃ τὰ προειρημένα γενήσεται.
- [03674] Καὶ ἀναπαύση καὶ ἀναστήση εἰς τὸν καιρὸν σου (ἀλλ' ὀρθότερον τὸ, κληρὸν σου, ὡς ἐκ τῶν ἐξῆς δῆλον), εἰς συντέλειαν ἡμερῶν.
- [03675] Νῦν μὲν γὰρ, φησὶ, σὲ προσήκει τὸ κοινὸν δέξασθαι τέλος·
- [03676] ἀναστήση δὲ, καὶ οὐχ ἀπλῶς ἀναστήση, ἀλλ' εἰς τὸν κληρὸν σου, τουτέστι, μετὰ τῆς τῶν ὁμοτρόπων συμμορίας.
- [03677] Καὶ δεικνύς, πότε, ἐπήγαγεν·
- [03678] Εἰς συντέλειαν ἡμερῶν.
- [03679] Οὕτω σαφῶς ἡμᾶς ὁ θεὸς ἀρχάγγελος διὰ τοῦ μακαρίου καὶ τρισμακαρίου Δανιὴλ ἐδίδαξε τὴν ἀνάστασιν.
- [03680] Οὕτω πληρώσας τὴν ἀποκάλυψιν ἐπήγαγεν ὁ προφήτης·
- [03681] ἰδ'.
- [03682] Καὶ ὁ βασιλεὺς Ἀστυάγης προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ παρέλαβε Κύρος ὁ Πέρσης τὴν βασιλείαν αὐτοῦ, καὶ ἦν Δανιὴλ συμβιωτὴς τοῦ βασιλέως, καὶ ἐνδοξὸς ὑπὲρ πάντας τοὺς φίλους αὐτοῦ.
- [03683] Ὁ δὲ Ἀστυάγης τοῦ Κύρου μητροπάτωρ·
- [03684] ἐκείνου δὲ τελευτήσαντος, καὶ Κναξάρου τοῦ υἱέως αὐτοῦ οἰκονομήσαι τὴν βασιλείαν οὐ δυ<sup>[81.1544]</sup> νηθέντος, ὁ Κύρος τὴν τῶν Ἀσσυρίων καὶ Χαλδαίων καταλύσας βασιλείαν, τὸ Μήδων κράτος εἰς Πέρσας μετατέθεικε.
- [03685] Σύσσιτος δὲ, φησὶν, ἦν τοῦ βασιλέως, καὶ σύννοικος, καὶ πάντων αὐτοῦ τῶν συνήθων προτεταγμένος.
- [03686] Ταύτην γὰρ ἔχων τὴν παρῴσιαν, καὶ τὰ εἰς αὐτὸν ὑπὸ τοῦ Θεοῦ διὰ τοῦ προφήτου Ἡσαΐου προρῳηθέντα ὑπέδειξε, καὶ τὴν ἄφεσιν τοῦ λαοῦ ποιήσασθαι παρεσκεύασεν.
- [03687] Ἡμεῖς μὲν οὖν ταῦτα ἐκ τῆς θείας τοῦ Δανιὴλ μεμαθήκαμεν προφητείας.
- [03688] Ἰουδαίους δὲ θρηγεῖν δίκαιον ἔξω τοῦ προφητικοῦ καταλόγου τάττειν τὸν θεῖον τοῦτον προφήτην τολμῶντας, καὶ ταῦτα τῇ πείρᾳ μεμαθηκότας τῆς προφητείας τὸ ἀληθές.
- [03689] Ἀλλὰ γὰρ εὐδηλον, ὡς οἱ νῦν ταῖς ἄλλαις ἀσεβείαις καὶ ταύτην προστεθείκασι τὴν βλασφημίαν, τῆς τοῦ Σωτῆρος ἡμῶν ἐπιφανείας τὴν προφανῆ μαρτυρίαν ἀρνήσει τῇ τῆς προφητείας συσκιάζειν ἐπιχειροῦντες·
- [03690] ἀλλ' οὐδὲν αὐτοῖς πλέον ὑπάρξει ταύτην ἀρνούμενοις τὴν προφητείαν·
- [03691] οἱ τε γὰρ ἄλλοι προφήται μαρτυροῦσι, καὶ αὐτὰ βοᾷ τὰ πράγματα τὰς περὶ αὐτοῦ προρῳήσεις ἀρπάζοντα.
- [03692] Ὅτι δὲ οἱ πάλοι Ἰουδαῖοι τὸν μακάριον Δανιὴλ μέγιστον ἀπεκάλουν προφήτην, μάρτυς ἀξιόχρεως Ἰώσηπος ὁ Ἑβραῖος, τὸ μὲν Χριστιανικὸν οὐ δεξάμενος κήρυγμα, τὴν δὲ ἀλήθειαν κρύπτειν οὐκ ἀνεχόμενος.
- [03693] Οὗτος ἐν τῷ δεκάτῳ τῆς Ἰουδαϊκῆς Αρχαιολογίας, πολλὰ μὲν καὶ ἕτερα περὶ τοῦ μακαρίου εἶρηκε Δανιὴλ, προστίθησι δὲ καὶ ταῦτα·
- [03694] Ἄπαντα γὰρ αὐτῷ, φησὶν, παραδόξως, ὡς ἐνί τινι τῶν μεγίστων ἐχαρίσθη προφητῶν, καὶ παρὰ τὸν τῆς ζωῆς χρόνον τιμὴ τε καὶ δόξα, ἢ παρὰ τῶν βασιλέων καὶ τοῦ πλήθους·
- [03695] τελευτήσας δὲ μνήμην αἰώνιον ἔχει.
- [03696] Τὰ γὰρ βιβλία, ὅσα δὴ συγγραψάμενος κατέλιπεν, ἀναγινώσκειται παρ' ἡμῖν ἔτι καὶ νῦν, καὶ πεπιστεύκαμεν ἐξ αὐτῶν, ὅτι Δανιὴλ ὠμίλει τῷ Θεῷ.
- [03697] Οὐ γὰρ τὰ μέλλοντα μόνον προφητεύων διετέλει, καθάπερ καὶ οἱ ἄλλοι προφήται, ἀλλὰ καὶ τὸν καιρὸν ὥρισεν εἰς ὃν ταῦτα ἀποβήσεται.
- [03698] Καὶ μετὰ βραχεία δὲ, Ἀπὸ δὲ τοῦ τέλους, φησὶ, τῶν προρῳήσεων ἀληθείας πίστιν καὶ δόξαν θειότητος παρὰ τοῖς ὄχλοις ἀποφέρεται.
- [03699] Καὶ ἐφέξης δὲ μυρία τοιαῦτα περὶ αὐτοῦ λέγει.
- [03700] Ὡσαύτως δὲ καὶ ἐν τῇ δωδεκάτῃ τῆς Αρχαιολογίας πάλιν οὕτω φησί·
- [03701] Τὴν δὲ ἐρήμωσιν τοῦ ναοῦ συνέβη γενέσθαι κατὰ τὴν τοῦ Δανιήλου προφητείαν, πρὸ τετρακοσίων καὶ ὀκτῶ γενομένην ἐτῶν·

[03702] ἔδειξε γὰρ ὅτι Μακεδόνες καταλύσουσιν αὐτόν.

[03703] Καὶ ταῦτα μὲν ὁ Ἰώσηπος τῷ προφήτῃ προσμαρτυρεῖ.

[03704] Ἰουδαῖοι δὲ, πᾶσαν ἀναισχυντίαν νοσοῦντες, οὐδὲ τοὺς ἑαυτῶν αἰσχύνονται διδασκάλους.

[03705] Ἀλλ' ἡμεῖς, παρακαλῶ, ὡς παρὰ Θεοῦ προφήτου τὴν τῶν μελλόντων δεξάμενοι πρόγνωσιν, εὐτρεπεῖς ἡμᾶς αὐτοὺς εἰς <sup>[81.1545]</sup> ἐκείνην τὴν φοβερὰν καταστήσωμεν ἡμέραν, ἵνα μὴ εἰς αἰσχύνην αἰώνιον, ἀλλ' εἰς ζωὴν ἀναστῶμεν αἰώνιον·

[03706] ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν·

[03707] Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ δόξα, σὺν τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[03708] Ἀμήν.

[03709] ἀὰ

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0393-0466 - Theodoretus Cyrri Episcopus - Interpretatio in Daniele  
Litterarum Omnium Conspectus: 177 Litterae, quae repetitae sunt in 275,977 occasionibus

|   |      |        |   |      |     |
|---|------|--------|---|------|-----|
| α | 0945 | 22,213 | A | 0913 | 113 |
| β | 0946 | 2,135  | B | 0914 | 154 |
| γ | 0947 | 4,182  | Γ | 0915 | 50  |
| δ | 0948 | 5,286  | Δ | 0916 | 0   |
| ε | 0949 | 14,682 | E | 0917 | 246 |
| ζ | 0950 | 444    | Z | 0918 | 13  |
| η | 0951 | 4,243  | H | 0919 | 7   |
| θ | 0952 | 3,321  | Θ | 0920 | 392 |
| ι | 0953 | 11,596 | I | 0921 | 18  |
| κ | 0954 | 8,838  | K | 0922 | 862 |
| λ | 0955 | 7,187  | Λ | 0923 | 54  |
| μ | 0956 | 7,284  | M | 0924 | 235 |
| ν | 0957 | 23,465 | N | 0925 | 119 |
| ξ | 0958 | 928    | Ξ | 0926 | 9   |
| ο | 0959 | 18,258 | O | 0927 | 249 |
| π | 0960 | 7,492  | Π | 0928 | 359 |
| ρ | 0961 | 9,991  | P | 0929 | 7   |
| ς | 0962 | 10,877 | • | 0930 | 0   |
| σ | 0963 | 10,410 | Σ | 0931 | 175 |
| τ | 0964 | 21,271 | T | 0932 | 396 |
| υ | 0965 | 5,172  | Υ | 0933 | 18  |

|   |      |       |   |      |    |
|---|------|-------|---|------|----|
| φ | 0966 | 2,261 | Φ | 0934 | 51 |
| χ | 0967 | 2,072 | Χ | 0935 | 91 |
| ψ | 0968 | 360   | Ψ | 0936 | 2  |
| ω | 0969 | 3,545 | Ω | 0937 | 2  |
| Ϛ | 8164 | 103   |   |      | 0  |
| ϛ | 8165 | 205   | Ρ | 8172 | 42 |

|   |      |       |   |      |       |   |       |       |   |      |       |   |      |       |   |      |       |   |      |       |
|---|------|-------|---|------|-------|---|-------|-------|---|------|-------|---|------|-------|---|------|-------|---|------|-------|
| ά | 8049 | 2,680 | έ | 8051 | 3,540 | ή | 8053  | 1,648 | ί | 8055 | 4,733 | ό | 8057 | 2,469 | ύ | 8059 | 2,103 | ώ | 8061 | 817   |
| ὰ | 8048 | 2,485 | ὲ | 8050 | 1,628 | ἦ | 80852 | 2,106 | ὶ | 8054 | 5,115 | ὸ | 8056 | 2,744 | ὺ | 8058 | 898   | ὼ | 8060 | 253   |
| ἄ | 8118 | 318   |   |      | 0     | ἡ | 8134  | 1,635 | ϊ | 8150 | 1,716 |   |      | 0     | Ϛ | 8166 | 3,231 | ϛ | 8182 | 2,335 |
| ἄ | 7936 | 2,502 | ἐ | 7952 | 3,480 | ἦ | 7968  | 120   | ἰ | 7984 | 1,346 | ὸ | 8000 | 226   | ὺ | 8016 | 2,329 | ὼ | 8032 | 74    |
| ἄ | 7937 | 259   | έ | 7953 | 355   | ή | 7969  | 757   | ί | 7985 | 511   | ό | 8001 | 920   | ύ | 8017 | 709   | ώ | 8033 | 280   |
| ὰ | 7938 | 59    | ὲ | 7954 | 0     | ἦ | 7970  | 69    | ὶ | 7986 | 4     | ὸ | 8002 | 1     | ὺ | 8018 | 0     | ὼ | 8034 | 20    |
| ἄ | 7939 | 45    | ἐ | 7955 | 15    | ἦ | 7971  | 29    | ϊ | 7987 | 10    | ὸ | 8003 | 111   | Ϛ | 8019 | 13    | ϛ | 8035 | 0     |
| ὰ | 7940 | 367   | ὲ | 7956 | 748   | ἦ | 7972  | 70    | ἰ | 7988 | 166   | ὸ | 8004 | 160   | Ϛ | 8020 | 61    | ϛ | 8036 | 9     |
| ἄ | 7941 | 177   | έ | 7957 | 153   | ή | 7973  | 53    | ί | 7989 | 81    | ό | 8005 | 395   | ύ | 8021 | 239   | ώ | 8037 | 40    |
| ὰ | 7942 | 3     |   |      | 0     | ἦ | 7974  | 92    | ϊ | 7990 | 362   |   |      | 0     | Ϛ | 8022 | 70    | ϛ | 8038 | 4     |
| ὰ | 7943 | 0     |   |      | 0     | ἦ | 7975  | 23    | ϊ | 7991 | 47    |   |      | 0     | Ϛ | 8023 | 163   | ϛ | 8039 | 44    |
| ὰ | 8064 | 0     |   |      | 0     | ἦ | 8080  | 14    |   |      | 0     |   |      | 0     | Ϛ | 8167 | 0     | ϛ | 8096 | 11    |
| ὰ | 8065 | 0     |   |      | 0     | ἦ | 8081  | 0     |   |      | 0     |   |      | 0     | Ϛ | 8163 | 0     | ϛ | 8097 | 0     |
| ὰ | 8066 | 0     |   |      | 0     | ἦ | 8082  | 0     |   |      | 0     |   |      | 0     |   |      | 0     | ϛ | 8098 | 0     |
| ὰ | 8067 | 0     |   |      | 0     | ἦ | 8083  | 1     |   |      | 0     |   |      | 0     |   |      | 0     | ϛ | 8099 | 0     |
| ὰ | 8068 | 0     |   |      | 0     | ἦ | 8084  | 7     |   |      | 0     |   |      | 0     |   |      | 0     | ϛ | 8100 | 1     |
| ὰ | 8069 | 3     |   |      | 0     | ἦ | 8085  | 0     |   |      | 0     |   |      | 0     |   |      | 0     | ϛ | 8101 | 0     |
| ὰ | 8070 | 0     |   |      | 0     | ἦ | 8086  | 3     |   |      | 0     |   |      | 0     |   |      | 0     | ϛ | 8102 | 0     |
| ὰ | 8071 | 0     |   |      | 0     | ἦ | 8087  | 15    |   |      | 0     |   |      | 0     |   |      | 0     | ϛ | 8103 | 22    |
| α | 8115 | 274   |   |      | 0     | η | 8131  | 231   |   |      | 0     |   |      | 0     |   |      | 0     | φ | 8179 | 361   |
| α | 8116 | 6     |   |      | 0     | η | 8132  | 3     |   |      | 0     |   |      | 0     |   |      | 0     | φ | 8180 | 17    |
| α | 8119 | 53    |   |      | 0     | η | 8135  | 446   |   |      | 0     |   |      | 0     |   |      | 0     | φ | 8183 | 763   |

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

**Verborum Omnium Conspectus: 12,424 Verba, quae repetita sunt in 2,146,725 occasionibus**

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