

0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 4]

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[00001] καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται, παρὰ γε τοῖς οὖσιν ἐν καλῶ φρε- νόσ.

[00002] Ἐνεστι γὰρ δὴ τοῖς σοφοῖς τὸ κατιδεῖν δύνα- σθαι, καὶ μάλα ῥαδίως, τίς δὴ ἄρα, καὶ πόσος ἐστὶν ὁ τοῦδε τοῦ παντὸς ποιητῆς καὶ τεχνίτης, ὡς ἀπὸ γε τῆς ὑπεροχῆς καὶ τῆς ἀρῆς καὶ θεοπρεποῦς οἰκο- νομίας, καθ' ἣν ἡ κτίσις οὐκ οὔσα γέγονε, καὶ γενο- μένη σώζεται, τῆ τοῦ πεποικηκότος ἰσχυῖ πρὸς τὸ εἶναι καὶ συνεστάναι συνεχομένη.

[00003] Τίτι γὰρ ἂν ὁμοιω- θείη;

[00004] φησὶν ὁ Κύριος.

[00005] Πῶς δὲ οὐχ ὑπὲρ πάντα νοῦν ὁ μόνος τῆ χειρὶ δραττόμενος ἀπάσης τῆς γῆς, καὶ συνέχων αὐτὴν πρὸς τὸ ἐρηρεῖσθαι καλῶς, καὶ οἶά τινα καμάραν ἐπανορθώσας αὐτὴ τὸν οὐρανόν, καὶ ἐν τῷ τρόπῳ σκηνης διατείνας, ὥστε κατοικεῖν ἐν αὐτῇ τοὺς δι' οὐς δηλονότι καὶ γέγονεν;

[00006] Ὡς γὰρ αὐτὸς πού φησιν ὁ προφήτης:

[00007] Οὐκ εἰς κενὸν ἐποίησεν αὐτὴν, ἀλλὰ κατοικεῖσθαι.

[00008] Ἄρ' οὖν πολὺ πρὸς Θεόν, φησὶ, καίτοι ἀμέτρητος οὔσα τῶν ἐν γῆ κατοικούντων ἢ πληθῆς;

[00009] οὐδαμῶς.

[00010] Ὡς γὰρ τοι πρὸς τὴν τοῦ Θεοῦ μεγαλειότητα καὶ ὑπεροχὴν εἶεν ἂν ὡς ἀκρίδες.

[00011] Ἦ καὶ καθ' ἕτερον τρόπον.

[00012] Κατέχει γὰρ τὸν γύρον τῆς γῆς, τοῦτ' ἐστὶν, ἅπαντα τὸν κύκλον αὐτῆς, καὶ οὐδὲν πρὸς αὐτὸν οἱ κατοικοῦντες αὐτὴν, καίτοι δί- κην ἀκρίδων ἀγεληδὸν ἐν αὐτῇ καταβοσκόμενοι, καὶ ἀριθμοῦ παντὸς ἰόντες ἐπέκεινα.

[00013] Θαυμαστὸν δὲ καὶ τοῦτο, καὶ μέγα πρὸς εὐφημίαν τοῦ πάντα ἰσχύοντος Θεοῦ.

[00014] Ἱσθὶ διδοὺς ἄρχοντας εἰς οὐδὲν ἄρχειν, τὴν δὲ γῆν ὡς οὐδὲν ἐποίησεν.

[00015] Οὐ γὰρ μὴ σπεύρωσιν, οὐδ' οὐ μὴ φυτεύσωσιν, οὐδ' οὐ μὴ ῥιζωθῆ εἰς τὴν γῆν ἢ ῥίζα αὐτῶν.

[00016] Ἐπνευσεν ἐπ' αὐτοὺς ἄνεμος, καὶ ἐξηράνθησαν, καὶ καταγιγῆσιν ὡς φρού- γα ἀναλήψεται αὐτούς. Ἔθος τοῖς πεπλανημένοις, καὶ οὐκ εἰδόσι Θεὸν τὸν φύσει καὶ ἀληθῶς, οὐχὶ δὴ μόναις ταῖς τῶν δαι- μόνων ἀγέλαις προσκυνεῖν, καὶ τῷ ξύλῳ λέγειν:

[00017] Θεὸς μου εἶ σὺ, καὶ τῷ λίθῳ, Σὺ ἐγέννησάς με, ἀλλὰ γὰρ καὶ ἀνθρώπους ἐπισήμους γεγονότας ἐπὶ τῆς γῆς ἀβουλότατα θεοποιεῖν.

[00018] Καὶ γοῦν ὁ Σεναχηρείμ ὑπονοστήσας ἐκ τῆς Ἰουδαίας εἰς τὴν ἑαυτοῦ, προσ- κυνεῖν ἐλέγετο τὸν πάτραρχον αὐτοῦ.

[00019] Προσεκόμεζον γὰρ καὶ τοῖς τεθνεῶσι θυσίας, ἠρωάς τε καλοῦντες αὐτοὺς ἀπεγράφοντο θεοῦς.

[00020] Ἐδεῖ τοίνυν διαβεβλημέ- νης ἑναργῶς τῆς τῶν εἰδώλων πληθῆος, καὶ ἐπ' αὐτὸν δὴ τοῦτον χωρῆσαι τὸν λόγον, ἀναπέισαι τοὺς πεπλα- νημένους οὐδὲν παντελῶς ἠγεῖσθαι τὰ ἀνθρώπινα:

[00021] ἀλλὰ γὰρ κἂν εἴ τινες τῶν ἐπὶ τῆς γῆς λαμπροὶ τε καὶ ἀξιάγαστοι γεγόνασι κατὰ καιροῦς, ἢ θῶκοις ἐμ- πρέποντες τοῖς ἀνωτάτω, καὶ βασιλικοῖς, ἤγουν ἐπέ- ρας ὑπεροχῆς ἠξιωμένοι κατὰ καιροῦς, κατὰ μὴδὲνα τρόπον οἶεσθαι θεοῦς ὑπάρχειν αὐτοὺς, ἐννοεῖν δὲ μάλλον ὅτι, καὶ τὸ δύνασθαι, καὶ τὸ ἄρχειν τισὶν εἴη ἂν οὐκ ἐτέρωθεν πλην ὅτι παρὰ Θεοῦ δοτόν.

[00022] Καὶ ὅτι τὸ χρῆμα δυσχερείας ἀπάσης ἀπηλλαγμένον ἐστὶ παρὰ γε τῷ πάντα ἰσχύοντι Θεῷ, διαδείκνυσιν ἑναρ- γῶς, οὐδὲν τοὺς ἄρχοντας εἰς τὸ ἄρχειν δίδοσθαι λέ- ^[70.817] γων παρ' αὐτοῦ.

[00023] Ανάγει δὲ καὶ ἐπὶ τὸ μείζον ἐτι καὶ φησι, Τὴν γῆν ὡς οὐδὲν ἐποίησεν.

[00024] Ὅτι δὲ ἐν ἐξ- ουσία κεῖται τῆ παρὰ Θεοῦ τὸ καὶ σώζεσθαι τινα μνήμην, ἢ μὴ, τῶν γεγονότων ἐν γῆ λαμπρῶν τε καὶ ἐπισήμων, ἀποφαίνει λέγων:

[00025] Οὐ γὰρ μὴ σπεύρωσιν, οὐδ' οὐ μὴ φυτεύσωσιν.

[00026] Εἰ μὴ γὰρ βούλοιο, δηλονότι Θεός, οὐδένα, φησὶν, ἔξωσιν ἐν γῆ καρπὸν, ἀλλ' οὐδὲ ῥίζαν ἢ μνήμην, ἀλλ' οἷον ἀνέμου κατενεχθέντος ἐπ' αὐτοὺς βαδιῶνται πρὸς τὸ μὴδὲν, φρυγάνοις ἐν ἴσῳ.

- [00027] Πάντα γὰρ τὰ ἀνθρώπινα μικρὰ καὶ εὐδιαρρήπιστα, καὶ εὐανάτρεπτα παντελῶς, καὶ πόαις ἐν ἴσῳ κατα- μαραίνεται.
- [00028] Προσκυνητέον οὖν ἄρα Θεῷ δὴ μόνῳ τῷ κατὰ φύσιν καὶ ἀληθῶς, καὶ λόγος ἔστω μηδεὶς τῶν ἐξ ἐπιστήμης τεκτόνων ἐξευρημένων, μήτε μὴν ἀνθρώπων οἷς ἐπεγράφη πρὸς τινῶν τὸ θεῶν ὄνομα.
- [00029] Νεκρολατρεία γὰρ τοῦτο, καὶ ἕτερον οὐδέν.
- [00030] [9Nῶν] οὖν τίني με ὠμοιώσατε;
- [00031] καὶ εἶπεν, Ὑψω- θήσομαι, ὁ Ἅγιος.
- [00032] Αναβλέψατε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν, καὶ ἴδετε τίς κατέδειξε ταῦτα πάντα·
- [00033] ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐ- τοῦ, πάντας ἐπ' ὀνόματι καλέσει ἀπὸ πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος οὐδέν σε ἔλαθεν.9 Ὁ πάνσοφος Παῦλος κατακέκραγεν εἰκότως τῆς τῶν πλανωμένων ἀμαθίας, καὶ τῆς τῶν εἰδωλολα- τρούντων πληθύος δικαιοσύνην ποιεῖται τὴν καταβο- λήν.
- [00034] Ἐξὸν γὰρ αὐτοῖς καὶ ἐξ αὐτῆς τῆς κτίσεως τὸν τῶν ὅλων εἶδέναι γενεσιουργὸν καὶ τεχνίτην, ἀπεκο- μίσθησαν εἰς ψευδολατείαν, καὶ προσκεκνήκασι τοῖς οὐκ οὐσι θεοῖς.
- [00035] Ἔφη δὲ οὕτω περὶ τοῦ πάντων κρατοῦντος Θεοῦ·
- [00036] [6Τὰ] γὰρ ἀόρατα αὐτοῦ ἀπὸ κτί- σεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι ἀν- απολογήτους.
- [00037] Διότι γινόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά·
- [00038] καὶ φάσκοντες εἶναι σοφοί, ἐμωράνθησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ, καὶ πετεινῶν, καὶ τετραπόδων, καὶ ἐρπετῶν.
- [00039] [6] Οὐκοῦν ἐπειδήπερ, φησὶ, κατέχω τὸν γύρον τῆς γῆς, καὶ οἶά τινα σκινην ἐκτέτακα τὸν οὐρανὸν, δίδωμί τε ἄρχοντας εἰς οὐδὲν ἄρχειν, καὶ οἶον ἀκρισι παρεικάζω τοὺς ἐπὶ τῆς γῆς, τίني με ὠμοιώσατε;
- [00040] ἀντὶ τοῦ, Τίني με παρεικάζοντες οὐκ ἂν ἔξω γένησθε τοῦ εἰκότος, οὐδ' ἂν ἀμάρτητε τ' ἀλη- θοῦς.
- [00041] Ἄρα με τὸν οὐρανὸν εἰπόντες, ἢ καὶ ἐνὶ τῶν στοιχείων ἐξομοιοῦν ἐθέλοντες, ὑψοῦν μὲν νομίζετε;
- [00042] Ἀλλ' οὐδὲν τῶν κτισμάτων εἰκότος ἐμοῖ, καὶ τὸ κατὰ πᾶν ὅτιοῦν ἀπαραλλάκτως ἔχον.
- [00043] Ἰσοστατήσσει γὰρ ἂν οὐδεὶς εἰς οὐσίας λόγον τῷ καλοῦντι πρὸς ὑπαρξιν τὰ οὐκ ὄντα ποτέ.
- [00044] Ὅτι γὰρ οὐ κατὰ γε τοὺς παρ' ὑμῖν εἰμι θεοὺς, τοὺς ἐκ τέχνης ἀνθρωπίνης λαχόν- τας τὴν γένεσιν, ἐξ αὐτῶν θεωρήσατε τῶν κτισμά- των.
- [00045] Ἄρατε εἰς ὕψος τοὺς ὀφθαλμοὺς, ἴδετε τὸ στε- ρέωμα, τὸν τῶν ἀστέρων χορὸν, ἐννοήσατε τίς κατ- ἔδειξε ταῦτα πάντα, τίς ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐτοῦ, δῆλον δὲ ὅτι τοῦ οὐρανοῦ.
- [00046] Κόσμον δὲ τοῦ οὐρανοῦ τοὺς ἀστέρας ἀποκαλεῖ, οὐς εἶδέναι φη- [70.820] σὶν ἐν ἑαυτῷ, οὐχὶ δὴ μόνον κατὰ πληθὺν ὄρωμένους, ἀλλὰ γὰρ καὶ καθ' ἕκαστον, καὶ οἶον ὀνομασί.
- [00047] Θεο- πρεπὲς δὲ τοῦτο, καὶ ἐξαίρετον·
- [00048] καὶ γοῦν ὁ προφήτης ἐν πολλῷ ποιεῖται τὸ χρῆμα τῷ θαύματι, καὶ φησι πρὸς αὐτόν·
- [00049] Ἀπὸ πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος οὐδέν σε ἔλαθεν.
- [00050] Ὡς γὰρ φησὶν τὸ Γράμμα τὸ ἱερόν, Ἀριθμηταὶ εἰσι παρ' αὐτοῦ σταγόνες ὑετοῦ.
- [00051] Λάθοι γὰρ ἂν παντελῶς οὐδὲν τὴν ἀπόρρητον σο- φίαν, τὸν πάντα εἰδότα νοῦν.
- [00052] [9Mῆ] γὰρ εἵπης Ἰακώβ, καὶ τί ἐλάλησεν Ἰσραήλ;
- [00053] Ἀπεκρύβη ἡ ὁδός μου ἀπὸ τοῦ Θεοῦ, καὶ ὁ Θεός μου τὴν κρίσιν μου ἀφείλε, καὶ ἀπέστη.9 Ὅτι κεκλήσονται κατὰ καιροὺς οἱ πλανώμενοι, καὶ τὸ τῆς ἀληθείας εἰς νοῦν καὶ καρδίαν κατα- πλουτήσαντες φῶς, ἐπιγνώσονται μὲν τὸν τῶν ὅλων γενεσιουργὸν καὶ τεχνίτην, εὖ μάλα διειρηκῶς, ἔσον- ται δὲ ὅτι σοφοὶ καὶ ἀγχίνοι, καὶ ἀπὸ καλλονῆς κτισμάτων θεωρήσουσιν ἀναλόγως τὸν τότε τὸ σύμ- παν ἀρρήτῳ δυνάμει προενεγκόντα πρὸς ὑπαρξιν, καὶ ἀποχρῶσαν αὐτοῖς ἐξυφήνας τὴν μυσταγωγίαν διὰ τῶν ἤδη προειρημένων, μεθίστησι τὸν λόγον ἐπὶ τοὺς ἐξ αἵματος Ἰακώβ, ἦτοι τὸν Ἰσραήλ.
- [00054] Ἐπειδὴ γὰρ προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος, καὶ τὸν τῆς σωτηρίας χορηγὸν οὐ παραδεξάμενοι, τῆς πρὸς αὐτὸν οἰκειότητος γεγόνασί που μακρὰν, οὐκέτι παρα- δεχθείσης τῆς κατὰ νόμον σκιάς, οὐκ εἰσκεκομισμέ- νης δὲ μάλλον τῆς ἐν πνεύματι τε καὶ ἀληθείᾳ προσ- κινήσεως, καὶ λατρείας, τοῦτ' ἔστι, τῆς εὐαγγελι- κῆς, διεγόγγυζον λέγοντες·
- [00055] Ἀπεκρύβη ἡ ὁδός μου ἀπὸ τοῦ Θεοῦ, τοῦτ' ἔστι, τὴν νομικὴν οὐκ ἐπισκέπτεται πολιτείαν.
- [00056] Ζῶντας γὰρ οὕτω.
- [00057] καθάπερ ἀμέλει καὶ ἡ διὰ τοῦ πανσόφου Μωσέως προστέταχεν ἐντολή, τῆς παρ' ἑαυτοῦ λοιπὸν ἐποπτίας οὐκ ἀξιοῖ.

- [00058] Αφείλε δέ μου τήν κρίσιν καὶ ἀπέστη, τοῦτ' ἔστιν, ἔπαυσε τὸν νόμον.
- [00059] Κρίσιν δέ φασι τὸν νόμον·
- [00060] καὶ τοῦτο δι- δάξει λέγων ὁ μακάριος Δαβὶδ πρὸς τὸν τῶν ὅλων Θεόν·
- [00061] ^[6Κρίσιν] καὶ δικαιοσύνην ἐν Ἰακώβ σὺ ^[6] ἐποίη-σας·τοῦτ' ἔστι, Σὺ τὸν δι' ἀγγέλων, ἤγουν διὰ τῆς Μωσέως μεσιτείας ὠρίσω νόμον·
- [00062] ἔφη δὲ καὶ Μωσῆς περὶ τοῦ Ἰσραήλ, ὅτι Ἐκεῖ ἔδωκεν αὐτῷ δικαιώματα καὶ κρίσεις.
- [00063] Αφείλέ μου τοίνυν τήν κρίσιν, τοῦτ' ἔστι, τήν κατὰ νόμον λατρείαν ἀποβεβληκῶς μονον- ουχί, καὶ ἀφείλεν αὐτὴν ἀφ' ἡμῶν, καὶ ἀπέστη.
- [00064] Κήδεται γὰρ οὐκέτι τῶν ἐξειλεγμένων, καὶ ὁ πρῶ- τότοκος Ἰσραήλ οἶχεται πρὸς τὸ μηδέν.
- [00065] ^[9Και] νῦν οὐκ ἔγνωσ, εἰ μὴ ἤκουσας;
- [00066] Θεὸς αἰώ- νιος, Θεὸς κατασκευάσας τὰ ἄκρα τῆς γῆς, οὐ πεινάσει, οὐδὲ κοπιάσει, οὐδέ ἐστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ.⁹ Πάλαι μὲν γὰρ, ὦ Ἰσραήλ, ἐπαιδεύθης διὰ νόμου, ἔγνωσ διὰ προφητῶν τῆς μετὰ τὸν νόμον ἐσομένης οἰκονομίας τὸν τρόπον.
- [00067] Κεχρησμέθηται μὲν γὰρ ὁ νόμος, σκιάς ἔχων καὶ τύπους τῶν μελλόντων ἀγα- θῶν, καὶ τοῦ κατὰ Χριστὸν μυστηρίου τὴν δύναμιν ὡς ἐν ὠδίσι ἔχων τῷ γράμματι·
- [00068] πολυτρόπως γὰρ διὰ τῆς κατὰ νόμον ἐντολῆς προανεμορφούτο Χριστός, καὶ τὸ ἐπ' αὐτῷ μυστήριον αἰνιγματωδῶς κατεγρά- ^[70.821] φετο·
- [00069] καὶ πιστώσεται λέγων αὐτὸς τοῖς ἀπειθεῖν ^[70.821] ἐλομένοις ἐξ Ἰσραήλ·
- [00070] ^[6Εἰ] πιστεύετε Μωσῆ, ἐπι- στεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
- [00071] ^[6] Ἐπειδὴ δὲ, φησὶν, αἰτιᾶται λέγων, Οὐκ ἐπισκέπτεταιί μου τὰς κατὰ νόμον ὁδοὺς·
- [00072] τοῦτο γὰρ ἐστι τό·
- [00073] Απεκρῦβη ἡ ὁδός μου ἀπὸ τοῦ Θεοῦ, καὶ ὅτι ἀφείλεν ἡμῶν τήν κρίσιν, ἤτοι τὸν νόμον, καὶ ἀπέστη·
- [00074] ὡς ἠγνοηκῶς δέ που πάντως τὸν ἐν τῷ Θεῷ σκέποντα, τοιάδε φησί·
- [00075] Ἔστω, φησὶ, κἂν γοῦν νῦν οὐκ ἔγνωσ, εἰ μὴ ἤκουσας;
- [00076] τοῦτ' ἔστιν, εἰ μὴ ἀκούσειας;
- [00077] ὅμοιον δὲ ὡς εἰ λέγοι·
- [00078] Δέχομαι τὴν προσ- ποίησιν οικονομικῶς.
- [00079] Οὐκ ἔγνωσ, εἰ μὴ μάθοις, ἤτοι μὴ ἀκούσας.
- [00080] Ἄκουε τοίνυν, Θεὸς αἰώνιος.
- [00081] Θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς, οὐ πεινάσει, οὐδὲ κοπιάσει.
- [00082] Προσεκόμιζες δὲ, φησὶ, τὰς δι' αἱμάτων θυσίας πρόβατα, καὶ βοῦς ἀνετίθεις ἀποπεραίνων εὐχάς·
- [00083] λιβανωτοῖς ἐτίμας καὶ καπνοῖς, τρυγόσι καὶ περιστεραῖς·
- [00084] ἀλλ' ἴσθι τοι καὶ μὴ ἀγνοήσης ὅτι τὰ ἄκρα κατεσκεύασε ὁ Θεὸς ὁ αἰώνιος.
- [00085] Ἄκρα δὲ τῆς γῆς τὰ πέρατά φησὶν, ἵνα διὰ τούτου νοῆται πᾶσα.
- [00086] Οὐ πεινάσει, οὐδὲ κοπιάσει.
- [00087] Ὅμοιον εἶναι τοῦτό φημι τῷ πρὸς αὐτοὺς εἰρημένῳ, διὰ τῆς τοῦ Ψάλλοντος φωνῆς·
- [00088] ^[6Μῆ] φάγωμαι κρέα ταύρων, ἢ αἷμα τράγων ^[6] πίνωμαι; Πῶς γὰρ μοι, φησὶ, προσκομίζετε τὰς θυσίας;
- [00089] ἄρ' ὡς πεινῶντι, καὶ ὑπὸ λιμοῦ κοπιᾶν εἰωθότι;
- [00090] ἄπαγε τῆς δυσβουλίας.
- [00091] Ὁ γὰρ αἰώνιος Θεὸς ὁ φθειρέσθαι μὴ εἰδῶς, οὔτε πεινάσει, οὔτε κοπιάσει·
- [00092] οὐδὲ γὰρ αὐτοῦ τι τῶν ἀνθρωπίνων ἄψεται.

- [00093] Ἀλλ' οὐδ' ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ.
- [00094] Αἰτία μὲν γὰρ ἔσθ' ὅτε, φησὶ, λέγων·
- [00095] Εἰ νῦν ἀπαράδεκτον ἐποιήσω τὴν διὰ Μωσέως ἐντολήν, ἤτοι τὴν ἐν νόμῳ σκιάν, τί καὶ ὅλως ἐνομοθέτεις ἐν ἀρχαῖς;
- [00096] εἰ κρείττονα τῶν ἀρ- χαίων τὰ νέα, τοῦτ' ἔστι, τὰ εὐαγγελικὰ θεσπίσματα, διατί ταῦτα καὶ πρὸς αὐτοῦ τέθειται τοῦ νόμου;
- [00097] Ἀλλὰ μὴ εἵπης τοῦτο, φησὶν.
- [00098] Οὐ γὰρ εὐρεῖν δύνα- σαι τὴν ἀκατάληπτον φρόνησιν, ἤτοι σοφίαν τοῦ Θεοῦ.
- [00099] Δέδοται μὲν γὰρ ἡ διὰ Μωσέως ἐντολή·
- [00100] καὶ ἐπὶ τίσιν ἄρα, καὶ διὰ ποίαν αἰτίαν ὁ Παῦλος διδάξει, λέγων, ὅτι ^[6Νόμος] παρεισήλθε, ἵνα πλεονάσῃ τὸ παράπτωμα.
- [00101] ^[6] Καὶ πάλιν·
- [00102] ^[6Συνέκλεισε] γὰρ ἡ Γραφή τὰ πάντα ὑπὸ ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.
- [00103] ^[6] Ὡρίσθη τοίνυν ὁ τῆς ἁμαρτίας παραδει- κτικός, καὶ οἰονεὶ τῆς ἀπάντων ἀσθενείας ἔλεγχος, ἵνα, ἐπεὶ οὐκ οἶδε δικαιοῦν τοὺς ἡμαρτηκότας, κατακρίνει δὲ μᾶλλον αὐτοὺς, λοιπὸν ἀναγκαίως εἰς- φέρεται τῆς διὰ Χριστοῦ φιλοτιμίας ἢ χάρις, δι- καιοῦσα τὸν ἀσεβῆ, καὶ ἀπαλλάττουσα τῶν πλημμε- λημάτων τοὺς ἐνισχημένους αὐτοῖς.
- [00104] Οὐκοῦν οὐκ ἔστιν ἐξεύρεσις τῆς φρονήσεως τοῦ πάντα σοφῶς οἰκονο- μούντος Θεοῦ, καὶ προαναδείξαντος μὲν τὸν νόμον εἰς ἔλεγχον ἁμαρτίας, πέμψαντος δὲ τὸν Υἱὸν ἐξ οὐρανῶν, ἵνα δικαιοῦσῃ τὴ πίστει τοὺς ἐν ἁμαρτίαις.
- [00105] ^[9Διδούς] τοῖς πεινώσιν ἰσχύν, καὶ τοῖς μὴ ὀδυ- νομένοις λύπην.
- [00106] Πεινάσουσι γὰρ νεώτεροι, καὶ κοπιᾶσουσι νεανίσκοι, καὶ ἐκλεκτοὶ ἀνίσχυες ἔσονται.
- [00107] Οἱ δὲ ὑπομένοντες Θεὸν, ἀλλάξουσιν ἰσχύν, πτεροφυήσουσιν ὡς ἀετοὶ, δραμοῦνται καὶ οὐ κοπιᾶσουσι, βαδιοῦνται καὶ οὐ πεινάσουσι. ^{9 [70.824]} Νόει δὴ μοι κατὰ κοινοῦ, τὸ, ὅτι Θεὸς ὁ αἰώνιος, Θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς, αὐτός ἐστιν ὁ διδούς τοῖς πεινώσιν ἰσχύν.
- [00108] Οὐ γὰρ τοι τροφῆς ἐν ἐνδείᾳ γέγονε ποτε Θεὸς ὦν καὶ αἰώνιος.
- [00109] Δίδωσι δὲ τοῖς πεινώσι μᾶλλον αὐτὸς τὴν δικαιοσύνην, πνευ- ματικὴν εὐανδρίαν·
- [00110] δίδωσι δὲ ὁμοίως καὶ τοῖς μὴ ὀδυνομένοις λύπην.
- [00111] Καὶ τοῦτο νοήσεις διχῆ.
- [00112] Καὶ γὰρ τοι ἐκ πολλῆς ἄγαν ἀναισθησίας, καὶ ἐκ τοῦ μὴ ἐγνωκέναι τὸ ἀρέσκον Θεῷ, μήτε μὴν εἰδόσιν ὅτι προσκρούοντες αὐτῷ δειναῖς, καὶ ἀφύκτοις περιπε- σοῦνται δίκαις, δίδωσιν εἰς ἐπικουρίαν τὸ λυπεῖσθαι λοιπὸν ἐφ' οἷς ἂν πταιώσιν.
- [00113] Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητόν τε κατεργά- ζεται, ἤγουν τοῖς σταυρώσασιν τὸν Ἰησοῦν, καὶ τάχα πού καὶ χαίρουσιν ἐπὶ τούτῳ (διετέθησαν γὰρ οὕτως οἱ τε τῶν Ἰουδαίων καθηγηταί, καὶ ὅσοι τετολμή- κασιν εἰπεῖν·
- [00114] ^[6Το] αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ^[6] ἡμῶν· διδούς λύπην, συμφοραῖς αὐτοὺς καὶ πολέμου κακοῖς ὀμιλῆσαι παρασκευάσας·
- [00115] καὶ ὅτι τῆς πρὸς αὐτὸν οἰκειότητος ἀπωλισθήκασιν, ἔρημοι γεγό- νασιν ἀπάσης ἰσχύος καὶ τροφῆς πνευματικῆς.
- [00116] Ταύ- τητοι μονονουχὶ καὶ διερμηνεύων τὸ εἰρημένον ἐπι- φέρει, λέγων·
- [00117] Πεινάσουσι γὰρ νεώτεροι, καὶ κοπιᾶ- σουσι νεανίσκοι, καὶ ἐκλεκτοὶ ἀνίσχυες ἔσονται.
- [00118] Ὅσον μὲν γὰρ ἦκεν εἰς τὸ ἐκλεῦσθαι τὰ ἔθνη, ἡσθηκέναι τε οὕτως, καὶ ὑπὸ πόδας ἐρρίφθαι δια- βολικούς, καὶ πράττειν ἀμελητὶ τὸ τοῖς ἀκαθάρτοις πνεύμασι δοκοῦν, ἀνδρεῖοί τινες ἦσαν καὶ νεώτεροι·
- [00119] νοητῶς δὲ δηλονότι, καὶ πνευματικῶς, πείνη καὶ κόπῳ κατεείχοντο.
- [00120] Οἱ δὲ διὰ τῆς ἐν νόμῳ παιδαγωγίας εἰδότες ἀγαθοεργεῖν, καὶ τὴν δοθεῖσαν ἅπαξ ἀποπε- ραίνοντες ἐντολήν, ἀλλ' οὔτοι, φησὶ, πεινάσουσι, καὶ κοπιᾶσουσι, τοῦτ' ἔστιν, ἀνίσχυες ἔσονται πρὸς πᾶν ὀτιοῦν τῶν ἀγαθῶν.
- [00121] Ὁ γὰρ τοι λιμὸς τῶν θείων λόγων εἰ συμβαίνει τοῖσιν, ἀποφαίνει δὴ πάντως αὐτοὺς ἡσθηκότητας, καὶ παρειμένους, καὶ καταθλεῖν εἰδότας τῶν ἀγαθῶν οὐδέν.
- [00122] Ὅτι δὲ λιμῷ κατεφθάρη τὸ ἔθνος τὸ ἐξ Ἰσραὴλ, ἐξηρημένον τοῦ κακοῦ τῶν πεπιστευκότων εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χρι- στὸν, προαναφωνεῖ Θεός, καὶ πάλαι λέγων δι' ἑνὸς τῶν προφητῶν·
- [00123] ^[6Ἴδου] ἡμέραι ἔρχονται, λέγει Κύ- ριος, καὶ ἐπάξω λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου, οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι τὸν λόγον Κυρίου·
- [00124] καὶ ἀπ' ἀνατολῶν ἕως δυσμῶν περιδραμοῦν- ται ζητοῦντες τὸν λόγον Κυρίου, καὶ οὐ μὴ εὕρωσι.

- [00125] [6] Πῶς γὰρ οὐκ ἔμελλον ἀνίσχυες ἔσεσθαι καὶ κοπιᾶν, καταφθείρεσθαι τε λιμῶ νοητῶ, δῆλον ὅτι Χριστὸν οὐ παραδεξάμενοι, καίτοι λέγοντα σαφῶς·
- [00126] [6Ἐγῶ] εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς, καὶ ζωὴν διδοὺς τῷ κόσμῳ·
- [00127] ἔάν τις τὸν ἄρτον τοῦτον φάγη, ζήσεται εἰς τὸν [6] αἰῶνα· Ἐπειδὴ δὲ διὰ πολλὴν ἀβουλίαν, καίτοι μεταλαχεῖν ἔξόν, οὐ κατεδηδόκασι τὸν ἄρτον τῆς ζωῆς, λιμῶ κατατήκονται, τρυφόντων τῶν ἐθνῶν.
- [00128] Ἀληθὲς γὰρ ὅτι, καθά φησιν ὁ Σολομών, [60ῦ] λιμοκτονήσει Κύριος ψυχὴν δικαίαν, ζωὴν δὲ ἀσεβῶν ἀνατρέψει.
- [00129] [6] Ἀλλὰ ταῦτα μὲν Ἰουδαίους συνέβη παθεῖν.
- [00130] Δεδυσσεβήκασι γὰρ εἰς τὸν ἀρχηγὸν τῆς ζωῆς.
- [00131] [70.825] Οἱ γε μὴν ὑπομένοντες τὸν Θεόν, τοῦτ' ἔστιν, οἱ Χριστῶ δουλεύοντες, καὶ τὰ αὐτοῦ φρονοῦντες, καὶ κατορθοῦν σπουδάζοντες, ἀλλάξουσιν ἰσχύν.
- [00132] Οὐ γὰρ ἐν ἐκείναις μεμενήκασι ταῖς ἀσθενείαις ἐν αἷς ἡσάν ποτε πλανώμενοι, καὶ ὑπεζευγμένοι τῷ Σατανᾷ, καὶ ταῖς κοσμικαῖς ἡδοναῖς, ἀλλ' ἑτέραν ἔξουσι, τοῦ Χρι- στοῦ δηλονότι χορηγούντος αὐτοῖς τὸ δύνασθαι κατευ- μεγεθεῖν βδελυρᾶς ἀπάσης ἡδονῆς, καὶ τῶν τῆς ἁμαρ- τίας ἔξω φέρεσθαι βρόχων.
- [00133] Γέγραπται γάρ·
- [00134] [6Ἰσχύς] μου καὶ ὕμνησίς μου ὁ Κύριος.
- [00135] [6] Ἀνακαινισθήσονται δὲ οὕτω, φησίν, ὡσανεὶ καὶ ἀετοί.
- [00136] Καὶ τοῦτο διδάξει λέγων ὁ μακάριος Δαβὶδ·
- [00137] [6Ἀνακαινισθήσεται] ὡς ἀετοῦ ἡ νεότης σου.
- [00138] [6] Δραμοῦνται δὲ, καὶ οὐ κοπιᾶσουσι.
- [00139] Πρόθυμοι γὰρ καὶ νεανικοὶ τὰς τῆς εἰς Θεὸν εὐσεβείας διοδεύσουσι τρίβους, διδόντος αὐτοῖς τὰ ζωαρκῆ, καὶ κοπιᾶν οὐκ ἔωντος Χριστοῦ.
- [00140] Ἐμπίμπλησι γὰρ τὰς καρ- δίας τῶν ἀγαπώντων αὐτὸν τῆς ἄνωθεν εὐσθενείας, ὥστε κἂν εἰ γένοιτο πειρασμοῖς καὶ κόποις περιπεσεῖν, κατορθοῦντας τὴν ἀρετὴν, κρείττους γενέσθαι τοῦ κα- μείν, εὐ εἰδότας ὅτι πολυεύκτον ἡ ὑπομονή, κἂν εἰ ἐν- υπάρχοι τισὶν, ἀποφαίνει δὴ πανδοκιμωτάτους.
- [00141] [6Κατερ-] γάζεται γὰρ ἡ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ καταισχύνει τοὺς οὕτω ζῆν εἰωθότας.
- [00142] [6] Πα- ραθήγει πρὸς εὐανδρίαν, δῆλον δὲ ὅτι τὴν ἐφ' ἅπασι ἀγαθοῖς, ὁ μακάριος Δαβὶδ λέγων·
- [00143] [6Ἀνδρίζεσθε,] καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ Κύριον.
- [00144] [6] [9Ἐγκαινίζεσθε] πρὸς με, νῆσοι.
- [00145] Οἱ γὰρ ἄρχοντες ἀλλάξουσιν ἰσχύν·
- [00146] ἐγγισάτωσαν, καὶ λαλησά- τωσαν ἅμα, τότε κρίσιν εὐαγγελιάτωσαν.⁹ Κατὰ διαφόρους τρόπους αἱ νῆσοι νοοῦνται.
- [00147] Εἰσὶ μὲν γὰρ καὶ ἐν θαλάσσαις πολλαὶ, λέγονται δὲ οὕτω καὶ πό- λεις ἔσθ' ὅτε, καὶ κῶμαι πλατεῖαν ἔχουσαι κύκλω γῆν ἀνήροτον καὶ κεχερωμένην·
- [00148] τοιαύτας εἶναί φασι τὰς τῶν Ἰουμαίων καὶ Μωαβιτῶν, ὡς ἐν ἐρήμῳ κειμένας.
- [00149] Ἦσαν δὲ οὗτοι δυσσεβεῖς καὶ εἰδωλολάτραι, καὶ τῆς Ἰουδαίων χώρας οὐ μακρὰν.
- [00150] Φαμὲν τοίνυν, ὅτι τὴν τῶν ἐθνῶν πρόσληψιν κατασημεῖναι θέλων, καὶ ὡς ἐκ μέσου ἐπὶ τὸ πᾶν τὴν τοῦ πράγματος δύναμιν ἀπο- φέρων, ταῖς τῶν πλανωμένων πόλεσι προσφωνεῖ, λέ- γων·
- [00151] Ἐγκαινίζεσθε πρὸς με, νῆσοι, τοῦτ' ἔστι, τὴν ἐκ τοῦ πλανᾶσθαι, καὶ πλημμελεῖν παλαιώσιν, καὶ σα- θρότητα τῶν ἰδίων ἀποπεμφάμενοι καρδιῶν, ἀνακαι- νίσθητε διὰ μεταγνώσεως.
- [00152] Βουλευσασθε τὰ ἀμείνω, παραδέξασθε τὴν εἰς καινότητα ζωῆς ἀνακαινίζουσαν χάριν, δῆλον δὲ ὅτι τὴν διὰ Χριστοῦ.
- [00153] Εἰκὸς δὲ δὴ καὶ ἑτέρως, νήσους ἐνθάδε κατωνομάσθαι τὰς Ἐκκλησίας, αἱ μονονουχὶ μεταξὺ περιστάσεων κοσμικῶν τέθινται, καὶ τοῖς τῶν ἐπανισταμένων αὐταῖς περικλύζονται κύμασι, πλην ἴδρυσιν ἔχουσιν ἀσφαλῆ, καὶ ἀκράδαντον διαμένουσι.
- [00154] Τεθεμελίωνται γὰρ ἐπὶ πέτρῳ, καὶ ἔστιν ἐν αὐτῇ Χριστός.
- [00155] Αὗται τοίνυν αἱ ὡς νῆσοι κατωνο- μασμένα, τοῦτ' ἔστιν, αἱ Ἐκκλησίαι.
- [00156] Σημαίνεται δὲ δι' αὐτῶν, ἡ τῶν διὰ πίστεως κεκλημένη πληθὺς, ἡ φιλαμαρτήμων ποτὲ, ἡ βδελυρὰ καὶ ἀκάθαρτος, σα- θρὰ δὲ καὶ ἐρῶντιδωμένη, μετεφοίτησε διὰ Χριστοῦ πρὸς καινότητα ζωῆς, γέγονε παρθένος, ἀγνή, μὴ [70.828] ἔχουσα σπῖλον, ἡ ῥυτίδα, ἀγία δὲ μᾶλλον, καὶ ἄμω- μος.
- [00157] Οὐκοῦν ἐγκαινίζεσθε πρὸς με, φησίν.

- [00158] Ἀλλά- ξαι γε μὴν τοὺς ἄρχοντας ἰσχὺν εὖ μάλα διΐσχυρίζε- ται.
- [00159] Ἄρχοντας ἐνταῦθα τοὺς τῆς ἀληθείας ὀνομάζει κήρυκας, ἐτέρους ἀνθ' ἐτέρων μετὰ τὴν κλήσιν γε- γεννημένους.
- [00160] Καὶ δηλοῦσι Πέτρος καὶ Παῦλος, καὶ ὁ λοιπὸς τῶν ἀποστόλων κατάλογος, εἰς οὓς προσ- φυέστερον ἐκλαβέσθαι καὶ τὸ, Πτεροφυήσουσιν ὡς ἀετοί.
- [00161] Δραμοῦνται, καὶ οὐ κοπιᾶσουσι.
- [00162] Βαδιοῦνται, καὶ οὐ πεινάσουσι.
- [00163] Τοιαῦτα γὰρ αἱ κατ' αὐτοὺς Πράξεις ἐμφαίνουσι θαύματα.
- [00164] Οὐ γὰρ τοι κατὰ τοὺς πρώτους, τοῦτ' ἔστι, τοὺς τῶν Ἰουδαίων καθηγητὰς, οἱ τοῦ Σωτῆρος ἡμῶν γεγόνασι μαθηταί.
- [00165] Ἀλλ' ὡς ἐν ἐτέρᾳ δυνάμει, πνευματικῇ δηλον δὲ ὅτι, πολλῶ ἦσαν ἀμείνους, καὶ ἀσυγκρίτως ὑπερκείμενοι τοῖς κατὰ ἀρετὴν αὐχήμασιν.
- [00166] Οὗτοι τοίνυν οἱ ἄρχοντες ἐγγι- σάτωσαν, καὶ λαλησάτωσαν ἅμα.
- [00167] Τὸ δὲ, ἐγγισάτω- σαν, κατὰ χρόνον νοήσεις.
- [00168] Εἰ γὰρ ἀναδείξειεν αὐτοὺς ὁ καιρὸς, ἅμα λαλήσουσιν.
- [00169] Ὅμοιον ὡς εἰ λέγοι·
- [00170] Πάντες τὸ αὐτὸ τοῖς μυσταγωγουμένοις ἐροῦσιν.
- [00171] Ὡς γὰρ ἐξ ἑνὸς λαλοῦντες πνεύματος οὐ τοῖς ἀλλήλων διαμαχοῦνται λόγοις, συμφώνως δὲ μᾶλλον τὸ περὶ τῶν θείων δογμάτων ποιήσονται κήρυγμα, καὶ κατ- αγγελουσί κεκρυμμένως τὸ Χριστοῦ μυστήριον.
- [00172] Τοῦτο γὰρ, οἶμαι, ἐστὶ τὸ, Τότε κρίσιν ἀναγγειλά- τωσαν.
- [00173] Ἐπειδὴ γὰρ οἱ ἐξ Ἰσραὴλ κρίσιν ἠνόμαζον τὸν διὰ Μωσέως νόμον, ταύτητοι καὶ μάλα εἰκότως ἀντεξάγων αὐτῷ τὸ εὐαγγελικὸν καὶ σωτήριον κή- ρυγμα, κρίσιν αὐτὸ διὰ τούτων ἀποκαλεῖ.
- [00174] Ἡ γὰρ ἀληθῶς δικαιοκρισία, καὶ τῆς ἀρεσκούσης Θεῷ νομο- θεσίας ἢ δύνამις, οὐκ ἐν γε μᾶλλον τῇ κατὰ νόμον σκιᾷ διαφαίνεται, ἀλλ' ἐν τῷ κηρύγματι τῶν ἁγίων μυσταγωγῶν τῶν νέων ἀρχόντων.
- [00175] Οἱ καὶ μαθόντες παρὰ Χριστοῦ τὴν κρίσιν, ἦτοι τὴν βούλησιν τοῦ Θεοῦ καὶ Πατρὸς, ταύτην καὶ ἡμῖν ταυτοεπούντες ἀπηγγέλασιν.
- [00176] ^[9Τίς] ἐξηγήρειν ἀπὸ ἀνατολῶν δικαιοσύνην, ἐκά- λεσεν αὐτὴν κατὰ πόδας αὐτοῦ, καὶ ^[9] πορεύεται· Οὐκ ἀπὸ γε ψιλῆς καὶ μόνης τῆς ἐν τοῖς ποιήμασι μεγαλοουργίας καταθαυμάζεσθαι πρέπει τὸν τῶν ὄλων κατεξουσιάζοντα Θεὸν, ἀλλὰ γὰρ καὶ δι' ὧν εὐεργετεῖ, τῆς ἐνούσης αὐτῷ γαληνότητος ποιεῖται τὴν ἔνδειξιν.
- [00177] Σέσωκε γὰρ τοὺς ἐπὶ τῆς γῆς, καὶ ἀπολωλὸς εἰσάπαν τὸ γένος τὸ ἀνθρώπινον καὶ θανάτου, καὶ φθορᾶς ἐξ- εἴλετο, καὶ τῆς τοῦ διαβόλου πλεονεξίας.
- [00178] Κατήργηκε γὰρ αὐτὸν, ὁμοῦ ταῖς δυνάμεσι ταῖς σὺν αὐτῷ, δεδι- καίωκε δὲ διὰ πίστεως, τὴν τυραννήσασαν καθ' ἡμῶν ἀποσοβήσας ἁμαρτίαν.
- [00179] Ἀλλὰ ταυτὶ δὴ πάντα κατ- ωρθώθη διὰ Χριστοῦ·
- [00180] ^[6Γέγωνε] γὰρ ἡμῖν παρὰ Θεοῦ καὶ Πατρὸς δικαιοσύνη καὶ ἀπολύτρωσις, καὶ ἁγια- σμός.
- [00181] ^[6] Καὶ πεφωτίσμεθα δὲ δι' αὐτοῦ, μετεσχῆκαμεν δὲ φειδοῦς καὶ ἀγάπης, καὶ ἀπαξαπλῶς παντὸς τοῦ σώζειν εἰδότης.
- [00182] Καὶ τοῦτο ἡμῖν δι' ἑνὸς τῶν ἁγίων προφητῶν προανεφώνει λέγων·
- [00183] ^[6Καὶ] ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομά μου, ἥλιος δικαιοσύνης, καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ.
- [00184] ^[6] Τίς τοίνυν, φησὶ, καθάπερ ἥλιον ἐξ ἀνατολῶν ἀνασχεῖν παρεσκεύασε τὴν δικαιοσύνην;
- [00185] τοῦτ' ἔστι, Χριστόν.
- [00186] Τίς ἐκάλεσεν αὐτήν;
- [00187] τοῦτ' ἔστιν, ἀφικέσθαι παρεσκεύασε, καὶ ^[70.829] ἐμφανισθῆναι δὲ οὕτως, ὡς καὶ πορεύεσθαι κατὰ πόδας τοῦ κεκληκότος, ἀντὶ τοῦ μονονουχί κατ' ἴχνος ἰέναι τοῦ Θεοῦ καὶ Πατρὸς;
- [00188] Ἀνεστράφη γὰρ οὕτως ἐν γῇ Κύριος, τὰ τοῦ Πατρὸς ἔργα πληρῶν, καὶ αὐτὸν ἡμῖν ἐν ἰδίᾳ φύσει καταδεικνύς.
- [00189] Ἦν γὰρ καὶ ἔστιν ἰσοσθενῆς αὐτῷ, καὶ δι' αὐτῶν τῶν πραγμάτων πεπληροφόρηκε τοὺς ἐπὶ τῆς γῆς, ὅτι κατὰ πᾶν ὅτιοῦν ἰσομέτρως ἔχει τῷ γεγεννηκότι.
- [00190] Καὶ γοῦν ἔφασκεν ἐναργῶς·

- [00191] [6Ei] οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεῦτέ μοι.
- [00192] Εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεῦτε, τοῖς ἔργοις μου πιστεῦετε.
- [00193] [6] Ἐπόμενος δὴ πανταχοῦ τῇ θελήσει τοῦ Πατρὸς, μᾶλλον δὲ αὐτὸς ὧν ἡ θέλησις τοῦ Πατρὸς, τοῖς Ἰουδαίων δήμοις προσ- εφώνει λέγων·
- [00194] [6Υμεῖς] κατὰ τὴν σάρκα κρίνετε·
- [00195] ἐγὼ οὐ κρίνω οὐδένα.
- [00196] Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
- [00197] [6] Οὐδὲ οὖν ὅπως οἰονεῖ κατὰ πόδας πορεύεται τοῦ Πατρὸς.
- [00198] Τοιγάρτοι καὶ ἔφασκεν·
- [00199] [6Eγὼ] ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί [6] ἐστι· καὶ, [6O] ἐωρακῶς ἐμὲ, ἐώρακετὸν Πατέρα μου.
- [00200] [6] [9Δώσει] ἐναντίον ἐθνῶν, καὶ βασιλεῖς ἐκστήσει.
- [00201] Καὶ δώσει εἰς γῆν τὰς μαχαίρας αὐτῶν, καὶ ὡς φρύγανα ἐξωσμένα τὰ τόξα αὐτῶν.
- [00202] Καὶ διώξεται αὐτοὺς, καὶ διελεύσεται ἐν εἰρήνῃ ἡ ὁδὸς τῶν ποδῶν αὐτοῦ.
- [00203] Τίς ἐνήργησε, καὶ ἐποίησε ταῦτα;
- [00204] Ἐκάλεσεν αὐτήν, ὁ καλῶν αὐτήν ἀπὸ γενεῶν ἀρχαίων.⁹ Πρὸ μὲν γὰρ τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας, κτηνῶν ἀλόγων διενεγκόντες οὐδὲν οἱ ἐπὶ τῆς γῆς, ἀμαθία πολλὴ συζώντες ἐφαίνοντο, κεκράτηντο δὲ καὶ ἀγνωσία καὶ σκότω, καὶ δεδουλεύκασι τοῖς κο- σμοκράτορσι τοῦ αἰῶνος τούτου, καὶ τοῖς τοῦ διαβόλου θελήμασι τὸν τῆς ἑαυτῶν διανοίας ὑπενεγκόντες ἀ- χένα, ταῖς εἰς φαυλότητα τροχιαῖς κατεφέροντο πρὸς ἀπώλειαν.
- [00205] Ἀλλ' ἐπέλαμψεν αὐτοῖς ὁ Χριστός.
- [00206] Αὐτὸς γὰρ ἐστὶν ἡ προσδοκία τῶν ἐθνῶν.
- [00207] Καὶ τῶν πάλαι πλεονεκτούντων ἀπαλλάξας ἐλευθέρους ἀπέφηνε, καὶ υἱοὺς Θεοῦ, πάντα ῥύπον τὸν ἐν αὐτοῖς διασμήξας·
- [00208] δεδικαίωσε γὰρ διὰ πίστεως, καὶ τῇ τοῦ ἁγίου Πνεύ- ματος χύσει λαμπροὺς ἀπέφηνε καὶ πεφωτισμένους.
- [00209] Τὴν τοίνυν δικαιοσύνην τὴν ἐν ἡλίου τάξει μονονουχὶ καὶ ἐγγεγραμμένην ἐξ ἀνατολῶν δέδωκε τοῖς ἔθνεσιν, ἐξωσθέντος δηλονότι τοῦ Ἰσραὴλ διὰ τὴν εἰς αὐτὸν δυσσέβειαν.
- [00210] Οὐδὲ γὰρ ἐστὶν ἀνασσεω- σμένης τῆς οὕτω πολλῆς ἐξανέστησαν οἱ βασιλεῖς.
- [00211] Ἐκστασις γὰρ ὥσπερ ἐπιπέπτωκε τοῖς κοσμοκράτορσι τοῦ αἰῶνος τούτου, καὶ πεφόβηται τὸ θεῖον καὶ ἀφόρητον κρίμα, τὸ ἐπὶ γε, φημί, τοῖς ἔθνεσι γεγονός.
- [00212] Οἱ δὲ πάλαι δεινοὶ τε καὶ εὐσθενεῖς καὶ τῇ θεῖᾳ δόξῃ μαχόμενοι, καὶ οἷον ὄπλα κινεῖν κατ' αὐτῆς εἰωθότες, καὶ μαχαίρας ἀπογυμνοῦν, καὶ τὸ τῆς ἀπονοίας ἐν- τείνειν τόξον, πεπτώκασιν εἰς γῆν, καὶ τὰ τοῦ πολέμου σκευὴ μεθέντες, φρυγάνοις ἐν ἴσῳ γεγόνασι.
- [00213] Πεποίη- ται δὲ πάλιν ὁ ἐπὶ τούτοις λόγος ὡς ἐξ ὁμοιότητος τῶν καθ' ἡμᾶς.
- [00214] Ἦττηνται γὰρ αἱ πονηραὶ δυνάμεις καὶ ἅπας αὐτῶν κακουργίας ἡσθήνησε τρόπος, Χριστοῦ διαρπάζοντος τὰ σκευὴ αὐτῶν.
- [00215] [6Oὐ] γὰρ ὠφελήσει, ⁶ [70.832] φησὶν, [66] ἐχθρὸς ἐν αὐτῷ, καὶ υἱὸς ἀνομίας οὐ προσ- θήσει τοῦ κακῶσαι αὐτόν.
- [00216] [6] Ἔδει γὰρ, ἔδει, προ- ανηρημένων τῶν κακῶν, καὶ πονηρῶν δυνάμεων, καὶ κατενεχθέντος εἰς γῆν τοῦ πάντων ἐχθροῦ, τότε δὴ τότε, καὶ λίαν καιροῦ, τῶν ἐθνῶν γενέσθαι τὴν λύ- τρωσιν.
- [00217] Κατεδίωξε γὰρ αὐτοὺς ὁ Χριστός, τοῦτ' ἐστίν, ἔτρεψε πρὸς φυγὴν.
- [00218] Οὐ γὰρ ἦν ἀντανίστασθαι τῷ Θεῷ, καὶ τὴν ἀρχαίαν αὐτῶν τυραννίδα συνελαύνον- τος εἰς πέρας, μὴ οὐχὶ πάντη τε καὶ πάντως ἐκεῖνα παθεῖν ἅπερ ἦν ἀκόλουθον ἐπενεχθῆναι παρ' αὐτοῦ τοῖς ἀπολέσασιν τὴν γῆν.
- [00219] Δεδιωγμένων τοιγαροῦν τῶν ἐχθρῶν.
- [00220] Ἡ ὁδὸς γὰρ, φησὶ, τῶν ποδῶν αὐτοῦ ἐν εἰρήνῃ διελεύσεται·
- [00221] οὐδὲν γὰρ γέγονεν ἐμποδῶν οἰκονομοῦντι τὰ καθ' ἡμᾶς τῷ πάντων ἡμῶν Σωτῆρι Χριστῷ.
- [00222] Ἀλλ' οἷον διὰ ψιλῆς καὶ ὑπτίας ὁδοῦ βαδίζων, τὴν πάντων ἡμῶν κατώρθωσε σωτηρίαν, οὐδενὸς ἐχθροῦ παραλύοντος ἢ ἀνθισταμένου.
- [00223] Πεπτώκασιν γὰρ.
- [00224] Τίς οὖν ἄρα ἐνήργησε ταῦτα πάντα, ἢ τίς ἐκάλεσε τὴν δικαιοσύνην;

- [00225] Οὐκ ἐγώ, φησίν, ὁ νῦν μὲν καὶ ἐν καιρῷ τῷ ἐσχάτῳ καταδείξας αὐτήν, κεκληκώς δὲ αὐτήν ἀπὸ γενεῶν ἀρχαίων.
- [00226] Οὐ γὰρ πρόσφατόν ἐστι τὸ Χριστοῦ μυστήριον, προώριστο δὲ μᾶλλον πρὸ καταβολῆς κόσμου, προεγνωκός Θεοῦ τὸ ἐσόμενον.
- [00227] Ἄμα γὰρ πέπτωκεν ὁ Ἀδὰμ, μᾶλλον δὲ πρὶν εἰς τοῦτο κατολισθεῖν αὐτὸν, προενόησεν ὁ Δημιουργὸς καὶ τῆς ἐσομένης αὐτῷ κατὰ καιροῦς θεραπείας, δη-
λον δὲ ὅτι τῆς διὰ Χριστοῦ.
- [00228] Προωρίσατο τὸν τρόπον, καὶ μή τι θαυμάσης, ὅτι καὶ ἡμᾶς αὐτοὺς διὰ πίστεως τῆς εἰς αὐτὸν δεδικαιωμένους προαναθροίσας εὐρί-
σκεται.
- [00229] Οὐς γὰρ ἔγνω, φησὶ, καὶ προώρισε συμμόρ-
φους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ, τούτους καὶ ἐκάλεσεν.
- [00230] Ὅτε τοίνυν ἡμεῖς προωρίσμεθα κατὰ πρόγνωσιν, πῶς οὐ μᾶλλον αὐτὸς ὁ δι' οὗ σεσώμεθα, καὶ κεκλήμεθα;
- [00231] ^[9Εγώ] Θεὸς πρῶτος, καὶ εἰς τὰ ἐπερχόμενα ἐγώ εἰμι.
- [00232] Εἶδοσαν ἔθνη καὶ ἐφοβήθησαν, τὰ ἄκρα τῆς γῆς ἤγγισαν, καὶ ἦλθον ἅμα, κρίνων ἕκαστος τῷ πλησίον, καὶ τῷ ἀδελφῷ βοηθήσαι.⁹ Πρῶτον εἶναι ἑαυτὸν
Θεόν φησιν, οὐχ ὡς γεγονότος μετ' αὐτὸν δευτέρου.
- [00233] Πῶς γὰρ ἢ πόθεν;
- [00234] εἷς γὰρ ἐστι καὶ τῶν ὅλων Θεός, οὐκ ἀρχὴν ἔχων τοῦ εἶναι, κεκλη-
κώς δὲ μᾶλλον εἰς τὸ εἶναι τὰ πάντα.
- [00235] Αὐτὸς οὖν πρῶτος καὶ μόνος, καὶ ἀναρχος Θεός, ὁ τῶν ὅλων δημιουργός, καὶ εἰς ἀπεράντους αἰῶνας τοὺς ἐφεξῆς οὐ καθ' ἕτερον ἔσται τρόπον, αὐτὸς γὰρ
ἐστι καὶ μό-
νος.
- [00236] Ἐπειδὴ δὲ τεθέανται τὰ ἔθνη Χριστὸν καὶ τὴν παρ' αὐτοῦ γενομένην ἡμῖν δικαιοσύνην, τεθέανται δὲ πάντες τοῖς τῆς διανοίας ὀμμασι τὴν δόξαν
αὐτοῦ, πεφόβηται, φησίν, οἱ ἀπ' ἄκρων τῆς γῆς ἕως ἄκρων, τοῦτ' ἐστίν, οἱ ἀνά πάσαν τὴν οἰκουμένην.
- [00237] Καὶ συν-
ήχθησαν καὶ ἤγγισαν, οὐκέτι μένοντες μακρὰν, καὶ ὡς ἀλλοτριούμενοι διὰ τὴν ἁμαρτίαν, ἀλλ' οἷον ἐγγὺς γεγονότες διὰ τὴν οἰκειότητα
τὴν πνευματικὴν, καὶ εἰς μίαν πίστιν καὶ ὁμοψυχίαν συνενηγμένοι.
- [00238] Τοῦτο γὰρ οἶμαι δηλοῦν τὸ, ὅτι ἤγγισαν, καὶ ἦλθον ἅμα.
- [00239] Γευσάμενοι δὲ τοῦ Κυρίου, καὶ συνέντες ὅτι χρηστός ἐστι, καὶ τῆς ἀληθείας τὸ κάλλος καταθαυμάσαντες, οὐχ ἑαυτοῖς μόνον τετηρήκασι τὸ δῶρον, ἀλλὰ
γὰρ ^[70.833] εὐ ποιοῦντες, καὶ ἐπιεικῶς κεκρίκασιν ἕκαστος τῷ ἀδελφῷ καὶ τῷ φίλῳ βοηθήσαι, φησιν.
- [00240] ^[9Καί] ἐρεῖ·
- [00241] Ἴσχυσεν ἀνὴρ τέκτων, καὶ χαλκεὺς τύπτων σφύρα, ἅμα ἐλαύνων.
- [00242] Ποτὲ μὲν ἐρεῖ·
- [00243] Σύμβλημα καλὸν ἐστίν.
- [00244] Ἴσχύρωσαν αὐτὰ ἐν ἡλοῖς, θήσονται αὐτὰ, καὶ οὐ κινήθησονται.⁹ Τῆς ἐπικουρίας τὸν τρόπον καθίστησιν ἐναργῆ.
- [00245] Ἐκαστος γὰρ τῶν κεκρικῶτων τῷ πλησίον, καὶ τῷ ἀδελφῷ βοηθήσαι, μυσταγωγηθεῖς, φησὶ, καὶ ἐγνωκώς τὴν ἀλήθειαν, καὶ ἐτέρους νουθετήσῃ λέγων·
- [00246] Ἴσχυ-
σεν ἀνὴρ τέκτων καὶ χαλκεὺς τύπτων σφύρα, ἅμα ἐλαύνων.
- [00247] Ἴσχυσε δὲ τίνα τρόπον;
- [00248] συνθεῖς γὰρ εἰ-
δῶλα καὶ διαγλύψας εἰς θεὸν ὁ τεκτονικὴν ἔχων τὴν ἐμπειρίαν, καὶ μὴν καὶ χαλκεὺς τύπτων σφυρήλατον ἄγαλμα πεποικῶς ἀπεκόμισε
τοῖς ἠπατημένοις εἰς ἀδόκιμον νοῦν, καὶ τῶν ἑαυτοῦ πόνων ἤγουν εὐρημά-
των ἀπέφηνε προσκυνητὰς τοὺς κατ' εἰκόνα Θεοῦ γεγονότας.
- [00249] Εἶτα διαγελᾶ τῶν εἰδώλων τὴν ποιήσιν, καὶ οἷον ἀπομιμείται τῶν ἐργαζομένων αὐτὰ τοὺς λόγους ἐπιφωνούντων ἀλλήλοις, ὅτι Σύμβλημα κα-
λὸν ἐστίν.
- [00250] Οἱ γὰρ τῶν εἰδώλων δημιουργοὶ χεῖρα τυχόν ἢ πόδα, ἢ καὶ ἕτερόν τι τῶν τοῦ σώματος μο-
ρίων ἀπεργασάμενοι ἀποτελοῦσι αὐτὰ διὰ συμβλη-
μάτων, καὶ μέλη μέλεσιν ἐναρμόζοντες, καὶ ἰσχυρὰ ποιοῦντες αὐτὰ ἐν ἡλοῖς·
- [00251] εἶτα τιθέντες καὶ ἀσφαλιζό-
μενοι πρὸς τὸ ἐστάναι, καὶ μὴ σαλεύεσθαι.
- [00252] Γέλως δὲ ταῦτά ἐστι καὶ ἕτερον οὐδὲν, καὶ τῆς τῶν προσκυ-
νούντων αὐτὰ ματαιότητος, καὶ τῆς εἰς ἄκρον εὐθεΐας ἀποδεικτικά.
- [00253] Τὸ γὰρ εἰδέναι μὲν ὅτι καὶ ἐκ μορίων λεπτῶν καὶ συμβλημάτων τῶν κατὰ μέρος ἀπε-
τελέσθη τὸ εἶδωλον, καὶ τὴν ἐπὶ τῷ γενέσθαι, καὶ μὴν, καὶ
ἐστάναι διαμονὴν, καὶ ἀσφάλειαν ἐν ἡλοῖς ἔχειν·
- [00254] εἶτα προσκυνεῖν αὐτὰ, καὶ θεοὺς ὀνομάζειν, πῶς οὐκ ἀπάσης μωρίας ἐπίμεστον ἀληθῶς;
- [00255] ^[9Σὺ] δὲ, Ἰσραὴλ, παῖς μου, Ἰακώβ, ὃν ἐξελεξά-
μην, σπέρμα Ἀβραάμ, ὃν ἠγάπησα, οὐκ ἀντελαβό-
μην ἀπ' ἄκρων τῆς γῆς, καὶ ἐκ τῶν σκοπιῶν αὐ-
τῆς
ἐκάλεσά σε, καὶ εἶπά σοι·
- [00256] Παῖς μου εἶ, ἐξ-
ελεξάμην σε, καὶ οὐκ ἐγκατέλιπόν σε.

[00257] Μὴ φοβοῦ.

[00258] Μετὰ σοῦ γάρ εἰμι.

[00259] Μὴ πλανῶ.

[00260] Ἐγὼ γάρ εἰμι ὁ Θεὸς σου ὁ ἐνισχύσας σε, καὶ ἐβοήθησά σοι, καὶ ἠσφαλισάμην σε τῇ δεξιᾷ τῆ δικαίᾳ μου.⁹ Μυσταγωγῆσας εὖ μάλα τοὺς ἐξ ἔθνῶν, καὶ εἰδέναι παρασκευάσας ὅτι καὶ Θεὸς ἐστὶ καὶ τῶν ὅλων δημιουργός, αὐτῷ τε ὑπέκει τὰ πάντα καὶ τοῖς θείοις αὐτοῦ νεύμασι, καὶ γεγονάσιν ἐν ἀρχαῖς, καὶ πρὸς τὸ εἶναι παρενηνεγμένα πέπηγεν ἐν καλῷ, καὶ ἀκλόνητον ἔχει διαμονήν, παραθαρσύνει λοιπὸν ἀναγκαίως τοὺς τῶν εὐαγγελικῶν θεσπισμάτων ἱερουργούς, δι' ὧν ἔμελλον τὸν τῆς κατηχήσεως ποιεῖσθαι λόγον τοῖς ἐξ ἔθνῶν.

[00261] Αποφαίνει δὲ αὐτοὺς σοφοὺς καὶ εὐτολμοτάτους, καὶ τῆς τῶν ἁγίων πατέρων ἀρετῆς ἀποφέρει πρὸς ἀνάμνησιν, καὶ τὴν εἰς αὐτοὺς γενομένην ἀγάπην εἰδέ- ναι βούλεται.

[00262] Ταύτητοί φησι·

[00263] Σὺ δὲ, Ἰσραήλ, παῖς μου, Ἰακώβ, ὃν ἐξελεξάμην, σπέρμα Ἀβραάμ, ὃν ἠγάπη-σα.

[00264] Ἰακώβ δὲ καὶ Ἰσραήλ, καὶ σπέρμα τὸ Ἀβραάμ τοῦ ἠγαπημένου, εἶεν ἂν οὐχ ἕτεροι παράγε τοὺς ἐξ Ἰσραήλ πιστεύσαντας εἰς Χριστὸν, ὧν οἰοεῖ τινες ἀπαρχή ^[70.836] γεγονάσιν οἱ θεσπέσιοι μαθηταί.

[00265] Απολέκτους δὲ γε- νέσθαι, καὶ ἠγαπησθαί φησι τοὺς πατέρας, μονονουχὶ λέγων·

[00266] Οἱ ἐκ ῥίζης εὐγενοῦς, καὶ τῆς οὕτω τετι- μημένης καὶ ἠγαπημένης παρ' ἐμοῦ, οἱ ἐξ αἵματος Ἀβραάμ, τῆς πατρῴας ἀρετῆς ζηλοῦτε τὴν εὐφημίαν, καὶ τῆς ἐκείνων φιλοθείας γένεσθε μιμηταί.

[00267] Αντιλα- βέσθαι γε μὴν τοῦ Ἀβραάμ φησι, καλέσαι τε ἀπ' ἄκρων τῆς γῆς αὐτόν, ἥτοι ἐκ τῶν σκοπιῶν αὐτῆς, διὰ τοι τὸ πόρρωθεν καὶ ἐκ γῆς Χαλδαίων μετακε- κλήσθαι πρὸς τὴν Ἰουδαίαν.

[00268] Ἀκήκοε γὰρ Θεοῦ λέγον-τος·

[00269] ^[6Ἐξελεθ] ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου, καὶ δεῦρο εἰς τὴν γῆν, ἣν ἂν σοι δείξω.

[00270] ^[6] Εἶτά φησιν ὡς περὶ παν- τὸς τοῦ Ἰσραήλ, ὅτι Εἶπά σοι·

[00271] Παῖς μου εἶ.

[00272] Πρωτότοκος γὰρ ὠνόμασται.

[00273] Γέγονε δὲ καὶ ἀπόλεκτος, ὡς ἔφην, καὶ οὐκ ἐγκατελήφθη παρὰ Θεοῦ.

[00274] Ἦκουσε·

[00275] Μὴ φοβοῦ, καὶ προσέτι τὸ, Μὴ πλανῶ.

[00276] Ἐγὼ γάρ εἰμι ὁ Θεὸς σου ὁ ἐνισχύσας σε.

[00277] Ἐδιδάσκετο γὰρ διὰ τοῦ νόμου, ὅτι Θεὸς εἷς ἐστὶ, καὶ Κύριος εἷς, καὶ αὐτῷ χρῆ μόνον λατρεύειν, καὶ ὅτι βεβοήθηται παρ' αὐτοῦ καὶ διὰ τῆς αὐτοῦ δεξιᾶς, ὅς ἐστι δημιουργός αὐτοῦ δύναμις, τοῦτ' ἔστιν, ὁ Υἱός.

[00278] Καὶ ἀσφαλῆς αὐ- τοῦ γέγονε, καὶ κρείττων πάσης ἐπιβουλής.

[00279] Νενίκηκε γὰρ ἔθνη, καὶ κεκληρονόμηκε τὴν γῆν αὐτῶν ἐκείνων.

[00280] ^[9Ἰδοῦ] ἐντραπήσονται, καὶ αἰσχυνθήσονται πάντες οἱ ἀντικείμενοί σοι.

[00281] Ἔσονται γὰρ ὡς οὐκ ὄντες, καὶ ἀπολοῦνται πάντες οἱ ἀντίδικοί σου.

[00282] Ζητήσεις αὐτοὺς, καὶ οὐχ εὐρήσεις τοὺς ἀνθρώ- πους, οἱ παροινήσουσιν εἰς σέ.

[00283] Ἔσονται γὰρ ὡς οὐκ ὄντες, καὶ οὐκ ἔσονται οἱ ἀντιπολεμοῦντές σοι, ὅτι ἐγὼ ὁ Θεὸς σου ὁ κρατῶν τῆς δεξιᾶς σου, ὁ λέγων σοι·

[00284] Μὴ φοβοῦ, σκώληξ Ἰακώβ, ὀλιγο- στὸς Ἰσραήλ.

[00285] Ἐγὼ ἐβοήθησά σοι, λέγει ὁ Θεός, ὁ λυτρούμενός σε ὁ ἅγιος τοῦ Ἰσραήλ, καὶ αἰνε- τὸς εἰς τοὺς αἰῶνας.⁹ Απόδοσις καὶ ταῦτα τοῖς ἀνωτέρω.

[00286] Σὺ γὰρ, Ἰσραήλ, παῖς μου, φησι, καὶ Ἰακώβ, ὃν ἐξελεξά-μην, σπέρμα Ἀβραάμ, ὃν ἠγάπησα.

[00287] Ἰδοῦ αἰσχυν-θήσονται, καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοί σου.

[00288] Πλείστοι μὲν γὰρ γεγονάσι κατὰ καιροὺς, οἱ τοῖς ἁγίοις μυσταγωγῶις ἀνοσίως ἐπιβουλεύσαντες, καὶ τοῖς σωτηρίοις κηρύγμασι τὰ ἐκ τῆς αὐτῶν δυστροπίας ἀντεξαγαγεῖν ἐπιχειρήσαντες.

- [00289] Ἀλλὰ γε- γόνασιν ὡς οὐδέν, καὶ ἀπολώλασιν οἱ τῆς εὐσεβείας ἀντίδικοι.
- [00290] Τὸ γὰρ ἀντιπράττειν τοῖς ἱερουργοῖς τοῦ θεοῦ κηρύγματος εἴη ἂν ἕτερον οὐδὲν πλὴν ὅτι τὸ μάχεσθαι τοῖς τῆς εὐσεβείας δόγμασιν.
- [00291] Οὐκ ἔσον- ται τοίνυν, φησὶν, ἀλλὰ ζητήσεις αὐτούς, καὶ οὐ μὴ εὗρης τοὺς εἰς σὲ πεπαρωνηκότας.
- [00292] Ἔσονται γὰρ ὡς οὐκ ὄντες.
- [00293] Καὶ τοῦτό ἐστι τὸ διὰ φωνῆς τοῦ μακαρίου Δαβὶδ ὑμνούμενον·
- [00294] ^[6Εἶδον] ἀσεβῆ ὑπερ- υψούμενον, καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου, καὶ παρήλθον, καὶ ἰδοὺ οὐκ ἦν·
- [00295] καὶ ἐζή- τησα αὐτόν, καὶ οὐχ εὗρέθη ὁ τόπος αὐτοῦ.
- [00296] ^[6] Κατ- επαίρονται μὲν γὰρ πολλοὶ τῶν τὰ ὑψηλὰ φρονεῖν εἰωθότων τῆς τῶν ἁγίων μυσταγωγῶν ἡλικίας.
- [00297] Ἀλλ' ὀλόροῖζοι ἐκ γῆς ὀλοῦνται, καθά φησι τὸ Γράμμα τὸ ἱερόν.
- [00298] Καὶ οἱ φρονούντες τὰ ὑψηλὰ, δεινὴν καὶ ^[70.837] ἀδόκητον ὑπομενοῦσι τριβὴν.
- [00299] Γέγραπται γάρ·
- [00300] ^[6Ός] ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβὴν.
- [00301] ^[6] Οὐκοῦν οὐκ ἔσονται, φησὶν, οἱ ἀντιπολεμοῦντές σε·
- [00302] καὶ οὐ δὴ πού φησιν, ὅτι τοῖς ἁγίοις ἀποστόλοις ἀντιστήσεται μὲν οὐδεὶς.
- [00303] Ὑπάξει δὲ πάντως τὸ λαμπρᾶς ἰέναι γαλήνης.
- [00304] Οὐ γὰρ ἐστὶν ἀληθές.
- [00305] Μυριοὶ γὰρ ὅσοι πεπολεμήκασιν αὐτοῖς, ἀλλ' οὐδὲ εὗρεθειεν ὡς ὑπάρχοντες, ταπεινούμενοι δηλονότι, καὶ τοῖς τῆς θείας ὀργῆς κινήμασιν ὑποπίπτοντες.
- [00306] Ταύτητοι πρὸς εὐανδρίαν ἀνακομίζει αὐτούς λέγων·
- [00307] Ἐγὼ ὁ Θεός σου ὁ κρατῶν τῆς δεξιᾶς σου, τοῦτ' ἔστιν, ὁ ἀντι- λαμβανόμενός σου, καὶ ἀποφαίνων κρείττονα παντὸς πειρασμοῦ·
- [00308] Ἐγὼ ὁ λέγων σοι, Μὴ φοβοῦ, Ἰακώβ, ὀλιγοστός Ἰσραήλ.
- [00309] Ὅσον μὲν γὰρ πρὸς γε τὴν τῶν πολεμούντων πληθύν, ἦτοι τὰς δυναστείας, ὀλιγοστός ἦν παντελῶς ὁ Ἰσραήλ, καὶ οὐ σύμπαν φημί τὸ ἔθνος, ἀλλὰ τοὺς πρὸς αὐτοῦ ληφθέντας εἰς ἀπο- στολήν.
- [00310] Ἀλλ' ἦν ὁ σώζων αὐτούς μέγας ἰσχυρὸς καὶ κραταῖος εἰς ἐπικουρίαν, ἄμαχον ἔχων τὴν χεῖρα.
- [00311] Λυτρουμένου γὰρ Θεοῦ τίς ὁ κακῶσαι δυνάμενος;
- [00312] ^[9Ἰδοῦ] ἐποίησά σε ὡς τροχοὺς ἀμάξης, ἀλοῦν- τας, καινοὺς, πρηστηροειδεῖς.
- [00313] Καὶ ἀλόησεις ὄρη, καὶ λεπτυνεῖς βουνοὺς, καὶ ὡς χοῦν θήσεις, καὶ λικμήσεις, καὶ ἄνεμος λήψεται αὐτούς, καὶ καταγίς διασπερεῖ αὐτούς.⁹ Αἰγυπτίων μὲν παῖδες συννεγκόντες ἐξ ἀγρῶν ἐπὶ τὴν ἄλωνα δράγματα, εἶτα βοῦς ἐπαφιέντες αὐ- τοῖς, καὶ ἐν κύκλῳ περικομίζοντες καταλεπτύνουσι ταῖς χηλαῖς τοὺς ἀστάχους.
- [00314] Διακρίνουσι δὲ καὶ δι- ιστῶσι τῶν ἀχύρων σίτον, οἱ γε μὴν ἐν ἐτέραις πόλεσι καὶ χώραις ἀμάξαις χρώμενοι καὶ τροχοῖς πρηστη- ροειδέσιν.
- [00315] Αὐτὸ δὴ τουτὶ μεμελετήκασι κατορθοῦν.
- [00316] Ἰδοὺ τοίνυν, φησὶν, ὦ Ἰσραήλ, πεποίηκά σε ὡς τροχοὺς ἀμάξης ἀλοῶντας, καινοὺς, πρηστηροειδεῖς.
- [00317] Καὶ τί τὸ ἀλώμενον;
- [00318] ἄσταχυς ἄρα καὶ σῖτος, καὶ τὰ ἐξ ἀγρῶν εἰς ἄλλω συμπεφυρμένα;
- [00319] Οὐδαμῶς, ἀλλ' ὄρη, καὶ βουνοί.
- [00320] Καὶ τίνες ἂν εἶεν οἱ τοιοῦδε πάλιν;
- [00321] Πρῶτον μὲν αἱ πονηραὶ τε καὶ ἀντικείμεναι δυνά- μεις.
- [00322] Δέδωκε γὰρ ἡμῖν ὁ τῶν ὅλων Σωτὴρ πατεῖν ἐπάνω ὄφρων, καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.

[00323] Εἶτα παρεικάζειν ἔοικεν ὄρεσι καὶ βουνοῖς τοὺς ὑψηλὰ φρονεῖν εἰωθότας, καὶ ὑπ- ἔρογκον ἔχοντας φρόνημα, ὑψοῦ τε ἡρμένους, καὶ ἐν δυναστείαις ὄντας κοσμικαῖς, καὶ τοῖς ἁγίοις μυστ- αγωγοῖς, κατεξανιστάντες ἑαυτοὺς, καὶ δικὴν ὁρῶν ἢ βουνῶν ὑπαντᾶν εἰωθότας, ὡς δυσχερεστάτην αὐ- τοῖς ἀποφαίνειν τὴν ὁδὸν, τὴν ἐπὶ γε, φημί, τῷ χρόνῳ πληροῦν τῆς ἀποστολῆς τὸν δρόμον.

[00324] Ἀλλὰ καὶ τοὺς οὕτως ὄντας, φησὶ, λεπτυνεῖς, ἀχύρων δικὴν ἀναπτῆ- ναι παρασκευάσεις ταῖς τῶν ἀνέμων αὔραις δια- σκιδναμένους, καὶ οἷον καταιγίδα διδοὺς, ὥστε δια- σπείρειν αὐτούς.

[00325] Βαδιοῦνται γὰρ οὕτω πρὸς τὸ μηδέν.

[00326] [95ῶ] δὲ εὐφρανθήσῃ ἐπὶ τοῖς ἁγίοις, Ἰσραήλ.

[00327] Καὶ ἀγαλλιάσονται οἱ πτωχοὶ, καὶ οἱ ἐνδεεῖς.

[00328] Ζη- τήσουσι γὰρ ὕδωρ, καὶ οὐκ ἔσται·

[00329] καὶ ἡ γλῶσσα [70.840] αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη.

[00330] Ἐγὼ εἰμι Κύριος ὁ Θεὸς, ἐγὼ ἐπακούσομαι ὁ Θεὸς Ἰσραήλ, καὶ οὐκ ἐγκαταλείψω αὐτούς.⁹ Οἱ μὲν οὖν ἐχθροὶ τοῦ θεοῦ κηρύγματος, καὶ τὴν σὴν διακόπτοντες τρέβον, ὦ Ἰσραήλ, φησὶν, οἰχήσον- ται πρὸς ἀπώλειαν.

[00331] Εὐφρανθήσῃ δὲ σὺ ἐν τοῖς ἁγίοις, Ἰσραήλ, τοῦτ' ἔστιν, ἐντροφήσεις ὅταν ἴδῃς πολλοὺς γεγονότας ἁγίους, καὶ ἐν υἱοῖς Ἰσραήλ τεταγμένους.

[00332] [60ῶ] γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ, οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

[00333] [6] Ὅτι δὲ χαίρειν ἦν ἔθος, καὶ ἐπιγάννυσθαι τοῖς ἁγίοις ἀποστόλοις ἐπὶ τοῖς εἰωθόσιν εὐδοκιμεῖν, διὰ πίστεως δηλονότι τῆς εἰς Χριστόν, σαφηνεῖ καὶ ὁ Παῦλος ἐπιστέλλων αὐτοῖς, καὶ λέγων·

[00334] [6Χαρά] καὶ στέφανός μου.

[00335] [6] Καὶ ἕκαστον δὲ τῶν ἁγίων μαθητῶν τὸν αὐ- τὸν διακεῖσθαι τρόπον φαίην ἂν ἐγωγε, καὶ μάλα εἰκότως.

[00336] Θυμηδίας γὰρ τῆς ἀνωτάτω πρόφασις ἦν αὐτοῖς ἢ τῶν πλανωμένων ἐπιστροφή, καὶ τῶν οὐκ εἰδόντων τὴν ἀλήθειαν ἢ πρὸς τὸ ἄμεινον ἀνακομιδῆ.

[00337] Εὐφρανθήσῃ τοίνυν ἐν τοῖς ἁγίοις, Ἰσραήλ.

[00338] Τίνες δὲ οὗτοι διαδείκνυσι, λέγων·

[00339] Ἀγαλλιάσονται οἱ πτωχοὶ καὶ ἐνδεεῖς, τοῦτ' ἔστι, τὰ ἔθνη.

[00340] Ἦσαν γὰρ ἐν ἐνδείᾳ παντὸς ἀγαθοῦ, καὶ ἀμέτοχοι παντελῶς τῶν παρὰ Θεοῦ χαρισμάτων.

[00341] Τοὺς γὰρ ὅλως ἀγνοοῦντας αὐτὸν ἀμοιρεῖν ἀνάγκη τῶν εἰς ἀρετὴν αὐχημάτων.

[00342] Οἱ πτωχοὶ τοιγαροῦν καὶ οἱ ἐνδεεῖς ἀγαλλιάσονται.

[00343] Πῶς, ἢ τίνα τρόπον;

[00344] Ζητήσουσι γὰρ ὕδωρ, καὶ οὐκ ἔσται, φησὶ, καὶ ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη.

[00345] Τὸ δὲ, ζητήσουσιν, ἐν τούτοις, ἀντὶ τοῦ, ἐζήτησαν, φησὶν.

[00346] Ἐπειδὴ δὲ οὐχ εὐρήκασιν, ἡ γλῶσσα αὐτῶν ὑπὸ δίψης ἐξηράνθη.

[00347] Γεγόνασι μὲν γὰρ καὶ παρ' Ἑλλῆσι πολλοὶ φιλόλογοι τε καὶ φιλοζητηταί, καὶ τῆς ἀληθείας ἐρευνηταί·

[00348] ἀλλ' οὐκ ἦν παρ' αὐτοῖς ὁ ταῦτα διδάσκειν εἰδώς.

[00349] Οὐκ ἦν ὕδωρ τὸ ζωοποιόν.

[00350] Οὐκ ἦν ὁ κατακορέσαι δυνάμενος τοῖς εἰς ἀλήθειαν δόγμασι τοὺς ἐρῶντας αὐτῆς.

[00351] Ἐξηράνθη τοίνυν ἡ γλῶσσα αὐτῶν ὑπὸ δίψης.

[00352] Ἀλλ' ἐγὼ ὑπακούσομαι αὐτῶν, φησὶν ὁ Θεὸς Ἰσραήλ, καὶ οὐκ ἐγκαταλείψω αὐτούς.

[00353] Κατηλέησε γὰρ τὴν τῶν πλανωμένων πλη- θύν, καὶ οὐκ ἀφήκεν αὐτὴν ἐν ἐνδείᾳ τῶν ἀνωθεν χαρισμάτων, ἐνέπλησε δὲ μᾶλλον, καὶ τίνα δὴ τρέ- πον, διὰ τῶν ἐφεξῆς εὖ μάλα διατρανοῖ.

[00354] [9ΑΛΛ'] ἀνοίξω ἐπὶ τῶν ὁρέων ποταμοὺς, καὶ ἐν μέσῳ τῶν πεδίων πηγάς·

[00355] ποιήσω τὴν ἔρημον εἰς ἔλη, καὶ τὴν διψῶσαν γῆν ἐν ὕδραγωγοῖς.

[00356] Θήσω εἰς τὴν ἀνυδρον γῆν κέδρον, καὶ πύξον, καὶ μυρσίνην, καὶ κυπάρισσον, καὶ λεύκη·

[00357] ἵνα ἴδωσι καὶ γνῶσι, καὶ ἐννοηθῶσι, καὶ ἐπιστῶνται ἅμα, ὅτι χεὶρ Κυρίου ἐποίησε ταῦτα πάντα, καὶ ὁ ἅγιος τοῦ Ἰσραὴλ κατέδειξε.⁹ Ἐρημόν τε καὶ ἄνυδρον εἶναι φησι τὴν τῶν ἐθνῶν χώραν.

[00358] Ἐρημον μὲν διάτοι τὸ ἐψιλῶσθαι τρόπον τινὰ, καὶ φυτῶν ἐρήμην εἶναι τῶν εὐθαλεστάτων, νοητῶν δὲ δηλονότι·

[00359] ἀκάνθης δὲ μόνης ὀρεῖσθαι τροφόν, καὶ ξύλων ἀγρίων μητέρα, καὶ ὅσα πυρὶ πρὸς τὸ δαπανᾶσθαι χρήσιμον.

[00360] Ταῦτα τὰ ἔθνη ποτὲ ^[70.841] ἐκαρποφόρει, ἀλλὰ τοῖς πάλαι δεδιψηκόσι φησίν·

[00361] Ἀνοιξω μὲν ἐπὶ τῶν ὀρέων ποταμούς, ἄνδρας ἁγίους δηλονότι τοὺς τὸν θεῖον, καὶ ἄνωθεν καταπλουτή-σαντας λόγον, καὶ ποταμίων ναμάτων δίκην τοῖς διψῶσιν ἐκχέοντας, καὶ οἶον ἀναπηγάζοντας.

[00362] Ὡστε καὶ τὴν ἔρημον ποτὲ μεταβαλοῦσαν τὴν ὄψιν ἔλη φαίνεσθαι, καὶ δρυμούς, καὶ γῆν τὴν διψῶσαν ἐν ὑδραγωγοῖς.

[00363] Ὑδραγωγοὶ δὲ πάλιν εἶεν ἂν οἱ κατὰ καιροὺς καὶ ἐν ἐκάστη χώρᾳ τε καὶ πόλει γεγονότες μυσταγωγοὶ, καὶ διδάσκαλοι τῶν Ἐκκλησιῶν·

[00364] οἱ καθάπερ ἐκ πηγῶν τε καὶ ποταμῶν τῶν τῆς θεο-πνεύστου Γραφῆς εἰς νοῦν καὶ καρδίαν εἰσοικισά-μενοι λόγον, καὶ εἰς ἑτέρους αὐτὸν μεθιστᾶσιν, οἷά τινες ὑδραγωγοὶ κήπους κατάρδοντες τοὺς εὐθαλε-στάτους.

[00365] Τίνα δὲ τρόπον ἢ ἔρημος εἰς ἔλη μεταστή-σεται, καὶ ποίων ἔσται ξύλων τροφός, διδάσκει λέ-γων·

[00366] ^[6Θήσω] εἰς τὴν ἄνυδρον γῆν κέδρον, καὶ πύξον, καὶ μυρσίνην, καὶ κυπάρισσον, καὶ λεύκην.

[00367] ^[6] Ταῦτα δὲ πάντα ἐστὶν εὐώδη καὶ ἄσηπτα ξύλα.

[00368] Πρόσεστι δὲ τοῖς ἁγίοις, καὶ τὸ εὖοσμον, νοητῶς δὲ διὰ πολι-τείας εὐαγοῦς·

[00369] καὶ τό γε μὴ καταφθίρεισθαι καθ-ιμένους ἐκλύτους εἰς ἐπιθυμίας κοσμικὰς, ἐστάναι δὲ καὶ ἐρηρισμένους, ῥιζοῦντος Θεοῦ, καὶ ἀνέχοντος ταῖς ἐπικουρίαις.

[00370] Ὑποστηρίζει γὰρ τοὺς δικαίους ὁ Κύριος, καθὰ γέγραπται.

[00371] Ἔσονται δὲ, φησὶ, ποταμοὶ, καὶ πηγαὶ, καὶ ὑδραγωγοὶ, καὶ ἐν ὄρεσι καὶ πεδίοις, καὶ οἶον πανταχοῦ.

[00372] Ἔσται δὲ καὶ ἔρημος εἰς ἔλη, ἵνα οἱ καλούμενοι διὰ πίστεως καὶ αὐταῖς ὄψεσιν ἴδω-σιν, ἐπιγνῶσι δὲ καὶ δι' ἐννοιῶν ἀγαθῶν, καὶ δὴ καὶ μάθοιεν ἐκ τῆς τῶν γεγονότων μεγαλοουργίας, καὶ ἀδοκῆτου μεταβολῆς, ὅτι δὴ μὴ ἀπλῶς μηδὲ αὐτο-μάτως τὰ οὕτω μεγάλα καὶ διαβόητα κατορθοῦσθαι φιλεῖ.

[00373] Κατέδειξε γὰρ μᾶλλον αὐτὰ χεὶρ Κυρίου, τοῦτ' ἔστι, δύναμις τε καὶ ἐξουσία θεοπρεπῆς, ἡγουν ὁ Υἱός, δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα γέγονε τε ἤδη, καὶ τεθαυματουργηται παρὰ τοῦ Πατρὸς.

[00374] Οὐ γὰρ ψευδώνυμοι θεοὶ, οὔτε μὴν στοιχεῖα κοσμικὰ·

[00375] ἀλλ' οὐδὲ ὁ νομισθεὶς εἶναι Θεὸς τοῦ αἰῶνος τούτου, γέγονεν αὐτῷ ἐργάτης, ἀλλ' ὁ ἅγιος τοῦ Ἰσραὴλ κατέδειξεν.

[00376] ^[9Εγγίξει] ἡ κρίσις ὑμῶν, λέγει ὁ Θεός·

[00377] ἤγγισαν αἱ βουλαὶ ὑμῶν, λέγει ὁ βασιλεὺς Ἰακώβ.⁹ Τὴν τῶν ἐθνῶν κλήσιν ὡς ἔσται κατὰ καιροὺς εὖ μάλα διειρηκῶς, ὑποσχόμενός τε ποιήσῃ τὴν ἔρημον εἰς ἔλη, καὶ τὴν διψῶσαν γῆν ἐν ὑδραγωγοῖς, κέδροις τε, καὶ πύξῳ καὶ τοῖς ἑτέροις φυτοῖς κατάκομον ἀπο-φῆναι, καὶ τὴν ἑαυτοῦ χεῖρα θαυμασθήσεσθαι λέγων, ὡς τῶν οὕτω μεγάλων δημιουργόν, προσδιαλέγεται πάλιν τοῖς τῶν εἰδώλων ποιηταῖς, καὶ τοῖς τὰ τοιαύδε τεχνίταις, καὶ φησιν ἐγγυὺς γενέσθαι τὴν κρίσιν αὐτῶν.

[00378] Κρίσιν δὲ φησιν, ἢ τὴν ὀφειλομένην κόλασιν αὐτοῖς.

[00379] ἡγουν τὴν αἰσχύνην, καὶ ἐντροπήν.

[00380] Ὅσιᾳ γὰρ ψήφῳ Θεοῦ, καὶ δικαίῳ κρίματι κολασθεῖεν ἂν ὡς ἠπατηκότες τὴν ὑπ' οὐρανόν, καὶ βουλὰς οὐκ ἀληθεῖς εἰσκεκομικότες.

[00381] Ἐδίδαξαν γὰρ τοὺς ἐπὶ τῆς ^[70.844] γῆς τῷ ξύλῳ λέγειν·

[00382] ^[6Πατήρ] μου εἶ σὺ, καὶ τῷ λίθῳ, Σὺ ἐγέννησάς με.

[00383] ^[6] Ταύτητοι καὶ ἐγγίσει φησὶ τὰς βουλὰς αὐτῶν, τοῦτ' ἔστιν, εἰς πέρας ἐλθεῖν, κατα-σειόντος τὴν πλάνην, καὶ τὴν ἐκ τῆς ἀμαθίας ἀχλὺν κατασκεδαννύντος Θεοῦ, καὶ οὐχ ἐνός τῶν παρ' αὐτῶν ὄντος, τῶν ψευδωνύμων δηλονότι φαμέν, ἀλλὰ Κυρίου, καὶ Θεοῦ κατὰ ἀλήθειαν, καὶ τοῦ βασιλέως Ἰακώβ, τοῦτ' ἔστι, τῶν ἐξ αἵματος Ἰσραὴλ.

[00384] Ἀποφέρει δὲ διὰ τούτων εἰς ἀνάμνησιν τῶν γεγονότων σημείων, ἐπὶ τῇ λυτρώσει τῶν ἐξ Ἰσραὴλ, δι' ὧν εὖ μάλα δια-γινώσκεται τῆς ἐνουσησῆς αὐτῷ θεοπρεποῦς ἐξουσίας, ἢ ἀσυγκρίτου ὑπεροχῆς ἢ δύναμις.

[00385] ^[9Εγγισάτωσαν.] καὶ ἐπαγγειλάτωσαν ὑμῖν ἃ συμβήσεται, ἢ τὰ πρότερα τίνα ἦν·

[00386] εἴπατε, καὶ ἐπιστήσομεν τὸν νοῦν, καὶ γνωσόμεθα, τί τὰ ἔσχατα, καὶ τὰ ἐπερχόμενα.

[00387] Εἴπατε ἡμῖν, ἀναγ-γείλατε τὰ ἐπερχόμενα ἐπ' ἐσχάτου, καὶ γνωσό-μεθα, ὅτι θεοὶ ἐστε.

- [00388] Εὐ ποιήσατε, καὶ κακώσατε, καὶ θαυμασόμεθα, καὶ ὀψόμεθα ἅμα, ὅτι πόθεν ἐστὲ ὑμεῖς, καὶ πόθεν ἡ ἐργασία ὑμῶν·
- [00389] ἐκ γῆς βδέλυγμα ἐξελέξαντο ὑμᾶς.⁹ Τῆς θείας τε καὶ ἀπορρήτου δόξης ἰδιόν τε καὶ ἐξαιρέτων τὸ πάντα μὲν εἰδέναι, ἀγνοεῖν δὲ παντε- λῶς οὐδὲν οὔτε τῶν προγεγονότων, οὔτε τῶν ἐνεστη- κότων, ἢ τῶν ἐσομένων.
- [00390] Καὶ γοῦν δὴ [γρ.
- [00391] διὰ] μὲν τοῦ πανσόφου Μωσέως τὰ πρὸ τῆς συμπήξεως τοῦδε τοῦ κόσμου, καὶ τὰ ἐν ἀρχαῖς ἐναργῆ τοῖς ἐπὶ τῆς γῆς καθίστησι λέγων·
- [00392] ^[6Ev] ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.
- [00393] Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ^[6] ἀβύσσου· καὶ τὴν παντὸς τοῦ κόσμου ποίησιν ἀκριβέστατα διεξέροχεται.
- [00394] Ἀλλὰ καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χρι-στός, ὁ πάλαι λαλήσας ἐκεῖνα διὰ Μωσέως, ἀπήγ- γειλεν ἡμῖν τὰ ἐν ἐσχάτοις·
- [00395] ὡς γὰρ ὁ αὐτοῦ φησι μαθητής·
- [00396] ^[6Καινοῦς] οὐρανοῦς, καὶ καινὴν γῆν, καὶ τὰ ἐπαγγέλματα αὐτοῦ προσδοκῶμεν.
- [00397] ^[6] Ἔστι δὲ ἀκοῦσαι λέγοντος ἐναργῶς·
- [00398] ^[6Μῆ] ἀπ' ἐμοῦ κρυβήσεται ^[6] ^[6Και] τί γὰρ ἐστὶν ἀληθῶς ζῶν ὁ λόγος τοῦ Θεοῦ, καὶ ἐναργῆς, καὶ τομώτερος μᾶλλον μαχαίρας διστό- μου, καὶ δικνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ οὐκ ἐστὶ κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά, καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ.
- [00399] ^[6] Ἐπειδὴ δὲ ἐστὶ Θεός, σώζει μὲν καὶ εὐεργετεῖ, καὶ ἀπάσης ἐμπύμπλησι θυμηδίας, πνευματικῆς δηλονότι, τοὺς σεβομένους αὐτόν·
- [00400] κακοῖ δὲ καὶ ὑποφέρει ταῖς δίκαις τοὺς καταφρονεῖν εἰωθότας, καὶ ἀγαθουργεῖν οὐκ ἀνεχομένους.
- [00401] Ἀλλὰ τῶν οὐδὲν ἔν γε τοῖς ἐκ λίθων πεπονημένοις κατίδοι τις ἄν.
- [00402] Τί γὰρ οἶδεν ἄψυχος ὕλη;
- [00403] Ἡ πῶς ἂν εὐ ποιήσειάν τινα, ἢ καὶ κακῶσαι δύναντο τὰ μήτε ἑαυτοῖς ἐπαμῦναι δυνάμε- να, λαβόντα δὲ παρ' ἐτέρων καὶ τὸ ἐστάναι τε καὶ ὀρᾶσθαι μόνον;
- [00404] Ἡκέτωσαν τοίνυν, φησὶν, οἱ νομι- σθέντες παρ' ὑμῖν εἶναι θεοί·
- [00405] ἀπαγγειλάτωσαν ἃ συμβήσεται, λεγέτωσαν τὰ πρότερα, καὶ τὰ ἔσχατα, καὶ τὰ ἐπερχόμενα.
- [00406] Γνωσόμεθα γὰρ τότε, φησὶν, ὅτι θεοί ἐστε.
- [00407] Ἀλλ' οὐ δύνασθε, φησὶν, ἀπαγγεῖλαι.
- [00408] ^[70.845] Οὐκοῦν κἂν εὐ ποιήσατε καὶ κακώσατε.
- [00409] Εἰ δὲ τούτων δύνασθε δρᾶν οὐδὲν, λοιπὸν ὀψόμεθα, τοῦτ' ἐστὶν, εὐκόλον ἰδεῖν, πόθεν ἐστὲ ὑμεῖς, καὶ πόθεν ἡ ἐργασία ὑμῶν·
- [00410] ἐστὲ γὰρ ἐκ γῆς βδέλυγμα πεπονημένον.
- [00411] Ἡ γὰρ ἐκ ξύλου φέρε εἰπεῖν τὸ εἶδωλον γένοιτ' ἂν, ἢ λίθου λαμπροῦ καὶ ἐξειλεγμένου, ἤγουν ἐξ ἐτέρας ὕλης·
- [00412] ταῦτα δὲ πάντα ἐστὶν ἐκ γῆς.
- [00413] Δεῖ δὲ οἶμαι καταθαυμάσαι τοὺς τῶν εἰδώλων προσκυνητὰς, εἰ μὴδὲ ἐκεῖνο ἐγνώκασι παρ' αὐτῶν, τὸ, ὅποι ποτὲ καταλήξει τὰ πράγματα αὐτοῖς.
- [00414] Οὐ γὰρ ἔγνωσαν, ἢ προειρηκασιν ὡς αὐτοῖς τεμένεσι κατεμπρησθήσονται, κείσονται δὲ καὶ εἰς γέλωτα κατὰ καιροῦς καὶ αὐτοῖς τοῖς πάλαι πεπλανημένοις.
- [00415] ^[9Ev] δὲ ἡγεῖρα τὸν ἀπὸ βορρᾶ, καὶ τὸν ἀφ' ἡλίου ἀνατολῶν·
- [00416] κεκλήσονται τῷ ὀνόματί μου.⁹ Ὁ μὲν γὰρ τῶν ἀκαθάρτων εἰδώλων ἐσμός, ἐπεὶ- περ ἦσαν ἕτερον οὐδὲν, πλην ὅτι μόνον ξύλα τε καὶ λίθοι, πεπλανήκασι τοὺς ἠπατημένους.
- [00417] Ἀπήγγειλαν δὲ αὐτοῖς παντελῶς οὐδὲν ἢ τῶν πρῶτων ἢ τῶν ἐσχάτων, οὔτε μὴν εὐ πεποιήκασί τινας, ἤγουν κακῶ- σαι δεδύνηνται.
- [00418] Ἐγὼ δὲ, φησὶν, ἐπεὶ περ ἀγαθός εἰμι Θεός, βεβούλημαι πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
- [00419] Σέσωκα τὴν ὑπ' οὐρανὸν, ἐν ἴσῳ τοῖς τεθνεῶσι κειμένους ἡγεῖρα πολλούς.
- [00420] Καὶ τίνες ἂν εἶεν οὗτοι διδάσκει λέγων·
- [00421] Τὸν ἀπὸ βορρᾶ, καὶ τὸν ἀφ' ἡλίου ἀνατολῶν, τοῦτ' ἐστὶ, τὸν λαὸν τὸν ἐξ ἔθνῶν.
- [00422] Ὡς γὰρ τοι πρὸς τὴν τῶν Ἰουδαίων χώραν νοτιωτάτην οὔσαν βορειοτέρα μᾶλλον ἢ τῶν ἐθνῶν, καὶ τὸν πρὸς ἀκτίνα λαχοῦσα τόπον.

- [00423] Οὐκοῦν ὁ ἀπὸ βορρᾶ, καὶ ἀφ' ἡλίου ἀνατολῶν, εἶη ἂν ὁ ἐξ ἔθνῶν λαὸς, οἱ κέκληνται τῷ ὀνόματι τοῦ Χριστοῦ.
- [00424] Χριστιανοὶ γὰρ ὠνομάσμεθα, καὶ ἐσμέν.
- [00425] Κατεκτήσατο γὰρ αἷματι τῷ ἰδίῳ ἡμᾶς, καὶ ἡγορά- σμεθα τιμῆς, καὶ ἐσμέν οὐχ ἑαυτῶν.
- [00426] Εἷς γὰρ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερ- θέντι.
- [00427] Τοιγάρτοι φαμέν ὡς πρὸς γε τὸν ἑαυτῶν Σωτῆρα καὶ Λυτρωτήν·
- [00428] Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου ὀνομάζομεν.
- [00429] ^[6]Κεκλήμεθα τοίνυν τῷ ὀνόματι αὐτοῦ, καὶ τοῦτο ἦν ἄρα τὸ εἰρη- μένον διὰ τῆς τοῦ προφήτου φωνῆς·
- [00430] Τοῖς δὲ δου- λεύουσί μοι κληθήσεται ὄνομα καινόν, ὃ εὐλογηθήσε- ται ἐπὶ τῆς γῆς.
- [00431] Δοκεῖ δὲ, φησὶ, τὸν ἀφ' ἡλίου ἀνατολῶν Χριστὸν εἶναι λέγειν, διὰ τοι τὸ γεγράφθαι περὶ αὐτοῦ·
- [00432] ^[6Ἰδοῦ] ἀνὴρ, Ἀνατολῆ ὄνομα αὐτῷ.
- [00433] ^[6]Καὶ πάλιν, ὡς τοῦ Θεοῦ καὶ Πατρὸς περὶ αὐτοῦ λέγον- τος·
- [00434] ^[6Τίς] ἐξηγήρειν ἀπὸ ἀνατολῶν ^[6] ^[6Γέγονε] δικαιοσύνην; γὰρ ἡμῖν δικαιοσύνη Χριστὸς, ἁγιασμός τε καὶ ἀπολύτρωσις προσέτι.
- [00435] ^[6] ^[9Ἐρχέσθωσαν] ἄρχοντες, καὶ ὡς πηλὸς κερα- μέως, καὶ ὡς κεραμεὺς καταπατῶν πηλὸν, κατα- πατηθήσεσθε.
- [00436] Τίς γὰρ ἀναγγελεῖ τὰ ἐξ ἀρχῆς, ἵνα γνῶμεν καὶ τὰ ἔμπροσθεν;
- [00437] Καὶ ἐροῦμεν, ὅτι ἀληθὴς ἐστίν.
- [00438] Οὐκ ἔστιν ὁ προλέγων, οὐδὲ ὁ ἀκούων τοὺς λόγους ὑμῶν.⁹ Ἐμελλε γὰρ Θεοῦ κατανεύοντος, ἢ τῶν εἰδώλων πληθὺς κατατίμπρασθαι, καὶ τοῖς τῶν πιστευσάντων ^[70.848] ποσὶ πηλοῦ παρερῳίφθαι δίκην.
- [00439] Πεπάτηνται γὰρ, καὶ ὡς χοῦς, ἢ καὶ ὡς πηλὸς κεραμέως, καὶ ἕτερον ὄντα παρὰ τοῦτον οὐδέν.
- [00440] Ἦν γὰρ ἐκ γῆς ἢ γέννησις αὐτοῖς.
- [00441] Ὅτι δὲ ἔμελλε ταῦτα σύμπαντα πρὸς πέρας ἄγεσθαι κατὰ καιροὺς στρατηγούντων ἀγίων, καὶ τοῖς τοῦ Θεοῦ νεύμασιν ὑπηρετούντων νεανικῶς καταδεικνύσει λέγων τὸ, Ἐρχέσθωσαν ἄρχοντες, τοῦτ' ἔστιν, ἀνα- δεικνύσθωσαν οἱ τῶν λαῶν ἡγεμόνες, οἱ τοὺς εἰς ἐμὲ πιστεύοντας ἐπιθήγοντες τῇ πλάνῃ, ἐξοπλίζοντές τε κατὰ τῶν ἀψύχων θεῶν.
- [00442] Τίς γὰρ ἐν αὐτοῖς, φησὶν, ἀπαγγελεῖ τὰ ἐξ ἀρχῆς ἵνα γνῶμεν, ἢ καὶ τὰ ἔμ- προσθεν, ἵνα ἐκβεβηκότων τῶν εἰρημένων εἰς πέρας συννεύσωμεν ὅτι λελαλήκασι ἀληθῆ;
- [00443] Ἄλλ' οὐκ ἦν, φησὶν, ἐν τοῖς ψευδωνύμοις θεοῖς, ἡγουν ἐν τοῖς ἀκαθάρτοις πνεύμασιν ὁ προλέγων·
- [00444] ἄλλ' οὐδὲ ἐν ἀνθρώποις ὁ ἀκούων τοὺς λόγους ὑμῶν.
- [00445] Πάλαι μὲν κατὰ τε χώρας καὶ πόλεις ἐν ταῖς τῶν εἰδώλων τεμέ- νεσι ψευδομαντῖαι τε ἦσαν, καὶ ψευδηγορίαὶ δαιμο- νίων, τρίποδες δὲ καὶ λέβητες, καὶ πληθὺς ἀναρίθμη- τος τῶν ἀπατῶν εἰωθότων·
- [00446] ἐβάδιζον δὲ πολλοὶ χρη- σμούς ληψόμενοι παρ' αὐτῶν.
- [00447] Ἐπεὶ δὲ ἐπέλαμψεν ἡμῖν ὁ τοῦ Θεοῦ Λόγος, πεπτῶκασιν μὲν τὰ ἐν σηκοῖς εἶδωλα, σεσιγήκασιν δὲ καὶ οἱ πλανῶντες δαίμονες·
- [00448] μᾶλλον δὲ καὶ κατεπέμφθησαν εἰς ἄδου, καὶ τεταρτά- ρωνται.
- [00449] Κέκληνται δὲ πρὸς ἐπίγνωσιν ἀληθείας οἱ πάλαι τοὺς παρ' αὐτῶν τιμῶντες λόγους, καὶ τοῦτο διδάσκει λέγων·
- [00450] ^[6Οὔτε] μὴν ὁ ἀκούων τοὺς λόγους ὑμῶν.
- [00451] ^[6] ^[9Ἀρχὴν] Σιών δώσω, καὶ Ἱερουσαλήμ παρακα-λέσω εἰς ὁδόν.
- [00452] Ἀπὸ γὰρ τῶν ἔθνῶν ἰδοὺ οὐθεῖς, καὶ ἀπὸ τῶν εἰδώλων αὐτῶν, οὐκ ἦν ὁ ἀναγγέλ- λων·
- [00453] καὶ ἐὰν ἐρωτήσω αὐτοὺς, Πόθεν ἐστέ;
- [00454] οὐ μὴ ἀποκριθῶσί μοι·
- [00455] εἰσὶ γὰρ οἱ ποιῶντες ὑμᾶς, καὶ μάτην οἱ πλανῶντες ὑμᾶς.⁹ Ὑπισχνεῖται πάλιν τὴν τοῦ Σωτῆρος ἀνάδειξιν, δι' οὗ σέσωσται μὲν ἢ ὑπ' οὐρανόν, κέκληται δὲ πρὸς ἐπίγνωσιν ἀληθείας ἢ τῶν πλανωμένων πληθὺς.

- [00456] Ἴνα γὰρ ἔχωμεν τὸν καθηγητὴν, τὸν ἀποκομίζειν εἰδὸτα καὶ δυνάμενον εἰς τὴν τῆς σωτηρίας ὁδὸν, γέγονεν ἄνθρωπος ὁ μονογενὴς τοῦ Θεοῦ Λόγος, καὶ βασιλεὺς ὧν φύσει·
- [00457] καθὸ καὶ Θεὸς καὶ ἐκ Θεοῦ νοεῖται Πατὴρ, τοῦ δὴ πάντων κρατοῦντος, καὶ ὑπὸ πόδας κειμένην ἔχοντος τὴν κτίσιν·
- [00458] κεχειροτονῆσθαι λέγεται βασι- λεὺς ἐφ' ἡμᾶς.
- [00459] Γέγραπται γὰρ περὶ αὐτοῦ·
- [00460] ^[6Ἰδοῦ] δὴ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν.
- [00461] ^[6] Βεβασίλευκε γὰρ τῆς ὑπ' οὐρανὸν ὁ Χριστὸς, καὶ τοῦτο ἡμῖν ἐναργὲς καθίστησι λέγων·
- [00462] ^[6Ἐδόθη] μοι ἐξουσία πᾶσα ἐν οὐρανῷ καὶ ἐπὶ γῆς.
- [00463] ^[6] Καίτοι γὰρ τῶν ὅλων κατεξουσιάζων ὡς Θεός, διὰ τὴν μετὰ σαρκὸς οἰκονομίαν ἑαυτῷ δεδῶσθαι φησὶν, ἅπερ εἶχεν ὡς Θεός.
- [00464] Βασιλεύσας τοίνυν, ἄρχοντας ἐφ' ἡμᾶς κεχειροτόνηκε τοὺς ἁγίους ἀποστόλους, οἱ καὶ ἤρξαν ἡμῶν μετὰ κρίσεως, τοῦτ' ἔστι, μετὰ δικαιο- σύνης.
- [00465] Δώσω τοίνυν, φησὶ, τῇ Σιών, τοῦτ' ἔστι, τῇ Ἐκκλησίᾳ, ἥτοι τῇ τῶν πιστευόντων πληθύϊ, τὴν σώζουσαν ἀρχὴν, τοῦτ' ἔστι Χριστόν.
- [00466] Παρακαλέσω δὲ καὶ τὴν Ἱερουσαλήμ, ἣ ἔστι πάλιν τῆς Ἐκκλη- ^[70.849] σίας εἰσοδος.
- [00467] Παρακεκλήμεθα γὰρ δυναμούμενοι διὰ Χριστοῦ, καὶ τὴν εἰς ζωὴν ἀποφέρουσαν τὴν ἀμήρυ- τον δεδιδάγμεθα τρίβον.
- [00468] Ἀπὸ γὰρ τῶν ἐθνῶν, φη- σὶν, ἰδοὺ οὐθεῖς, καὶ ἀπὸ τῶν εἰδώλων αὐτῶν οὐκ ἦν ὁ ἀπαγγέλλων.
- [00469] Πλεῖστοι μὲν γὰρ ὅσοι γεγόνασι παρ' Ἑλλήσι σοφοί, καὶ λογάδες·
- [00470] ἀλλ' οὐδεὶς ἦν ἐν αὐτοῖς ὁ διδάξει δυνάμενος τὴν εἰς εὐσέβειαν ὁδόν.
- [00471] Εἰδώλων δὲ πλήρεις οἱ παρ' αὐτοῖς ὄντες ἦσαν νέοι, ἀλλ' οὐδὲ ἐν τοῖς εἰδώλοις, ἤγουν ἐν τοῖς ψευδωνύμοις θεοῖς ἦν ὁ τὴν τοῦ συμφέροντος θήραν ἀγγεῖλαι δυνάμενος, ἤγουν εἰς ὁδὸν ἀπευθῆναι δικαιοσύνης.
- [00472] Μᾶλλον δὲ τι τοῦτό φημι·
- [00473] Οὐδ' ἂν εἰ ἐρωτηθεῖεν, φησὶ, Πόθεν ἐστέ;
- [00474] δύναιντ' ἂν ἀποκρίνασθαι.
- [00475] Οἱ δὲ ἑαυτοὺς οὐκ εἰδότες, ὅλη γὰρ εἰσι κωφὴ καὶ ἀναίσθητος, πῶς ἂν ἑτέροις γένοιτο καθηγηταί;
- [00476] ἢ πῶς ἂν τισὶ καταδείξειαν ὅπως τὸ τελοῦν εἰς ὄνησιν;
- [00477] Εἰσὶ γὰρ, εἰσὶν ὅμως μὲν ποιοῦντες τοὺς ψευδωνύμους πλάττοντες Θεοὺς, ὅμως δὲ πάλιν πλανῶντες τοὺς προσκυνοῦντάς γε αὐτούς.
- [00478] ^[9Ἰακώβ] ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ·
- [00479] Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἢ ψυχὴ μου.
- [00480] Ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν.
- [00481] Κρίσιν τοῖς ἔθνεσιν ἐξοίσει.
- [00482] Οὐ κεκράξεται, οὐδὲ ἂν- ἦσει, οὐδὲ ἀκουσθήσεται ἕξω ἢ φωνὴ αὐτοῦ.
- [00483] Κά- λαμον συντεθλασμένον οὐ συντρίψει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἀλλ' εἰς ἀλήθειαν ἐξοίσει κρίσιν.
- [00484] Ἀναλάμψει, καὶ οὐ θραυσθήσεται, ἕως ἂν θῆ ἐπὶ γῆς κρίσιν·
- [00485] καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη καὶ λαοὶ ἐλπιούσιν.⁹ Προεπήγγελται, λέγων, Ἀρχὴν Σιών δώσω, καὶ ποία τις αὕτη διαδείκνυσι σαφῶς.
- [00486] Κεχειροτόνηται γὰρ ἐπὶ τὴν νοητὴν Σιών, τοῦτ' ἔστιν, ἐπὶ τὴν Ἐκ- κλησίαν ἄρχων καὶ καθηγητῆς, οὐκ εἰς ἀρχὴν τοῦ πράγματος ἀναβαίνων τότε, ὅτε καὶ εἰς τοῦτο παρ- ενεχθῆναι λέγεται.
- [00487] Ἦν γὰρ καὶ ἔστιν αἰὶ βασιλεὺς, καὶ τῶν ὅλων Κύριος ὁ ἐκ Παρθένου Λόγος.
- [00488] Ἐπειδὴ δὲ γέγονεν ἄνθρωπος, ἴδιον ποιεῖται τὸ τῆς ἀνθρω- πότητος μέτρον.
- [00489] Οὕτω γὰρ ἦν ἀληθῶς, καὶ ἀνεν- δοιάστως πιστεύεσθαι πρὸς ἡμῶν, ὅτι γέγονε καθ' ἡμᾶς.
- [00490] Οὐκοῦν κἂν εἰ λέγοιτο λαβεῖν τὸ κατὰ πάντων κράτος, τῆς μετὰ σαρκὸς οἰκονομίας ἔσται τὸ λαβεῖν, οὐ τῆς ὑπεροχῆς αὐτοῦ, καθ' ἣν νοεῖται τῶν

ὄλων Δεσπότης.

[00491] Ἰακώβ δὲ αὐτὸν ἀποκαλεῖ καὶ Ἰσραήλ, ὡς ἐξ αἵματος γεγονότα τὸ κατὰ σάρκα τὸν ἐξ Ἰα- κώβ, ὃς μετωνομάσθη καὶ Ἰσραήλ.

[00492] Φησὶ δὲ, ὅτι Ἀντιλήψομαι, καὶ ἀπόλεκτον ὀνομάζει.

[00493] Συνειργά- ζετο γὰρ ὁ Πατὴρ τῷ Υἱῷ, καὶ ὡς δυνάμεως τῆς ἰδίας ἀπετέλει τὰς μεγαλοουργίας.

[00494] Ἔστι δὲ καὶ ἀπό- λεκτος ἀληθῶς, ὅτι καὶ ὠραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, καὶ παραδεκτὸς ὡς ἠγαπη- μένος·

[00495] ἠυδόκησε γὰρ ὁ Θεὸς καὶ Πατὴρ ἐν αὐτῷ.

[00496] Ἔφη γοῦν·

[00497] ^[60ὑτός] ἐστὶν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠυδόκησα.

[00498] ^[61] Ὅτι δὲ κέχρισται κατὰ τὸ ἀνθρώ- πινον, καὶ μετεσχηκέναι λέγεται τοῦ ἁγίου Πνεύμα- τος, καίτοι τὸ Πνεῦμα διδοὺς αὐτὸς, καὶ ἀγιάζων τὴν κτίσιν, σαφηνιεῖ λέγων·

[00499] Ἔδωκα τὸ Πνεῦμά μου ἐπ' αὐτόν.

[00500] Βαπτισθέντι γὰρ αὐτῷ τὸ Πνεῦμα, φησὶν, ἐπεφοίτηκεν ἐξ οὐρανῶν ἐν εἶδει περιστεράς καὶ ^[70.852] ἔμεινεν ἐπ' αὐτόν.

[00501] Εἰ δὲ ἐν καιρῷ τοῦ βαπτισθῆναι δέχεται τὸ Πνεῦμα τῷ τῆς ἀνθρωπότητος μέτρῳ, εἴη ἂν μετὰ τῶν ἄλλων, καὶ τοῦτο.

[00502] Οὐ γάρ τοι καθ' ὁ Θεὸς ἐστὶν, ἠγιάζετο τὸ Πνεῦμα λαβών·

[00503] αὐτὸς γὰρ, ὡς ἔφην, ὁ ἀγιάζων ἐστίν·

[00504] ἀλλὰ καθὸ πέφηνεν ἄν- θρωπος οικονομικῶς.

[00505] Κέχρισται τοίνυν, ὥστε κρίσιν τοῖς ἔθνεσιν ἐξοῖσαι.

[00506] Κρίσιν δὲ τὴν δικαιοκρισίαν ἐν τούτοις φησί.

[00507] Δεδικαίωκε γὰρ αὐτὰ κατακρίνας τὸν πλεονεκτήσαντα Σατανᾶν.

[00508] Καὶ τοῦτο ἡμᾶς αὐτὸς ἐδί- δαξεν, εἰπών·

[00509] ^[6Nῦν] κρίσις ἐστὶ τοῦ κόσμου τούτου.

[00510] Nῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

[00511] Κάγῳ ἐὰν ὑψωθῶ ἐκ γῆς, πάντα ἐλκύσω πρὸς ἑμαυ- τόν.

[00512] ^[6] Κατεψηφίσατο μὲν γὰρ τὸν ὀλεθρον τοῦ πλεο- νεκτήσαντος, ὡς ἔφην, τὴν ὑπ' οὐρανὸν, ὁσίῳ δὲ κρίματι σέσωκε τοὺς ἠπατημένους.

[00513] Ἀλλ' οὐ κεκρά- ξεται, φησὶν, οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνὴ αὐτοῦ.

[00514] Ἐπεδήμησε γὰρ ὁ τῶν ὄλων Σωτὴρ καὶ Κύριος ἐν ὑφέσει πολλῇ καὶ ἀφιλοκομπία, καὶ οἷον ἀψοφητὶ, καὶ ἀδικῶν οὐδένα·

[00515] ἀλλ' ἐν σιγῇ τε, καὶ ἡρεμία, ὥστε καὶ συντεθλασμένον μὴ συντριψαί κάλαμον, μήτε μὴν λῖνον τυφόμενον σβέσειν, τοῦτ' ἔστι, μήτε τοῖς ἄγαν εὐτελεστάτοις καὶ εὐτολμό- τατα λίαν ὑπομένειν εἰωθόσι τὸ βλάβος ἐπαφεῖναι πόδα.

[00516] Τί οὖν ἐργάζεται, καὶ τί κατορθώσει τοῖς ἔθνεσιν;

[00517] Εἰς ἀλήθειαν ἐξοῖσει κρίσιν.

[00518] Ἐν τούτοις ἔοικε τὸν νόμον ἀποκαλεῖν.

[00519] Γέγραπται γὰρ περὶ τοῦ Ἰσραήλ, καὶ τοῦ πάντων κρατοῦντος Θεοῦ, ὅτι ἐκεῖ ἔδωκεν αὐτῷ δικαιώματα καὶ κρίσιν·

[00520] καὶ πάλιν, Κρίσιν καὶ δικαιοσύνην ἐν Ἰακώβ σὺ ἐποίησας.

[00521] Τὴν κρίσιν τοίνυν ἦτοι τὸν νόμον τὸν ἐν σκιαῖς ὄντα καὶ τύποις, εἰς ἀλήθειαν ἐξοῖσει τῶν εὐαγγελικῶν θεοπι- σμάτων, δι' ὧν τῆς ἀρεσκούσης αὐτῷ πολιτείας ἄν- ἔδειξε τὴν ὁδόν, καὶ τὴν ἐν γράμματι κατὰ νόμον λα- τρεῖαν μετέστησεν εἰς ἀλήθειαν.

[00522] Καὶ πεπαρνήκασιν μὲν εἰς αὐτὸν οἱ τάλανες Ἰουδαῖοι θανάτῳ τῷ τῆς σαρκὸς λυπήσασιν τολμήσαντες.

[00523] Πλὴν ἀνέλαμψεν ὡς φῶς, καὶ οὐ συνεθραύσθη, τοῦτ' ἔστιν, οὐ νενίκηται τῇ φθορᾷ, οὐ κεκράτηκεν ἢ τῶν ἐπιβουλευθέντων ἀπόνοια.

[00524] Λέλυται γὰρ ὁ θάνατος, καὶ ἀνεβίω θεοπρε- πῶς, καὶ πεπάτηκεν ἐχθροὺς, καὶ γέγονε τοῖς κατὰ πᾶσαν τὴν ὑπ' οὐρανὸν σωτηρίας ἀφορμὴ τὸ παθεῖν αὐτόν.

- [00525] Οὐ θραυσθήσεται τοίνυν, ἕως ἂν θῆ ἐπὶ τῆς γῆς κρίσιν.
- [00526] Καὶ μὴ ὑπολάβῃς ὅτι καιρὸν ὀρίζει τινὰ καθ' ὃν θραυσθήσεται, τοῦτ' ἔστι, μετὰ τὸ θεῖναι τοῖς ἐπὶ τῆς γῆς τὴν κρίσιν·
- [00527] ἀλλ' ἐκεῖνο μᾶλλον φησὶ, Περιγενήσεται τῶν ἀνθεστηκότων, καὶ κρατήσῃ τοσοῦτον, ὥστε καὶ ἐν πάσῃ τῇ γῇ θεῖναι τὴν κρίσιν.
- [00528] Κε- κήρυκται γὰρ τὸ Εὐαγγέλιον ἐν πάσῃ τῇ γῇ, καὶ οἷον πέπηγε τὰ αὐτοῦ θεσπίσματα.
- [00529] Γέγραπται γὰρ, ὅτι ^[6Δικαιοσύνη] εἰς τὸν αἰῶνα, καὶ ὁ νόμος σου ἀλήθεια.
- [00530] ^[6] Ἦλπισέ γε μὴν τὰ ἔθνη, φησὶν, ἐπὶ τῷ ὄνοματι αὐτοῦ.
- [00531] Ἐπεγνωκότα γὰρ ὅτι Θεὸς κατὰ ἀλήθειαν ἐστὶ, καὶ εἰ πέφηνε σαρκί, αὐτὸν ἐλπίδα ποιή- σονται, καὶ καθά φησιν ὁ Ψάλλων·
- [00532] ^[6Ἐν] τῷ ὀνόμασι αὐτοῦ ἀγαλλιάσονται ὅλην τὴν ἡμέραν.
- [00533] ^[6] Κεκλήμεθα γὰρ Χριστιανοὶ, καὶ ἐπ' αὐτῷ πᾶσαν ἔχομεν ἐλπίδα.
- [00534] ^[9Οὕτως] λέγει Κύριος ὁ ποιήσας τὸν οὐρανὸν, καὶ πῆξας αὐτὸν, ὁ στερεώσας τὴν γῆν, καὶ τὰ ἐν αὐτῇ, καὶ διδούς πνοὴν τῷ λαῷ τῷ ἐπ' αὐ- τῆς, καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν·
- [00535] Ἐγὼ Κύ- ^[70.853] ριος ὁ Θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ, καὶ κρα- τήσω τῆς χειρὸς σου, καὶ ἐνισχύσω σε.
- [00536] Καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ἀνοιξαὶ ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δε- σμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς καθ- ημένους ἐν σκότει βαθεῖ.9 Πευδοπροφήται, καὶ ψευδομάντις πλεῖστοι μὲν ὅσοι γεγονῶσι κατὰ καιροὺς ἐν τῷ Ἰσραήλ.
- [00537] Συμβέ- βηκε δὲ ταύτης ἕνεκα τῆς αἰτίας ἀπιστεῖσθαι καὶ αὐτοὺς τοὺς ἀπεσταλμένους παρὰ Θεοῦ, καὶ προ- φήτας ἀληθῶς, καὶ ἐν Πνεύματι ἁγίῳ λαλεῖν εἰωθό- τας.
- [00538] Καὶ τό γε παράδοξον, ὅτι καὶ αὐτὸς ἐλοιδορήθη Χριστὸς, ὡς οὔτε ἀπεσταλμένος παρὰ Θεοῦ, οὔτε μὴν ἀληθῶς ἅγιός τε ὑπάρχων, καὶ ἐν ὑπεροχῇ θεό- τητος ἀποτελῶν τὰ παράδοξα.
- [00539] Καὶ γοῦν οἱ τῶν Ἰου- δαίων καθηγηταί, καίτοι τερατουργοῦντα βλέποντες, ποτὲ μὲν ἔφασκον αὐτὸν ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλειν τὰ δαιμόνια·
- [00540] ποτὲ δὲ πάλιν ἀλ- λήλοισ προσελάλουν·
- [00541] Εἰ ἦν οὗτος παρὰ Θεοῦ ἄνθρωπος, οὐκ ἂν ἔλυε τὸ Σάββατον.
- [00542] Καὶ πρὸς γε ταῦτα, Χριστὸς ἐπειρᾶτο πλειστάκις ἀπολογεῖσθαι καὶ πληροφορεῖν ὅτι μὴ κατ' ἐκείνους ἐστὶ τοὺς ἐν ψιλῇ καὶ μόνῃ γεγονότας δοκίμῃ τοῦ ἀπεστάλθαι παρὰ Θεοῦ.
- [00543] Ἐφη γοῦν·
- [00544] ^[6Ο] κλέπτῃς οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ ἀπολέσῃ.
- [00545] Ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι.
- [00546] ^[6] Καὶ πάλιν·
- [00547] ^[6Ἐγὼ] ἦλθον ἐν τῷ ὀνόματι τοῦ Πατρὸς μου.
- [00548] ^[6] Ἴνα τοίνυν καὶ αὐτὸν ἔχη μαρτυροῦντα τὸν ἐν τοῖς οὐρανοῖς Πατέρα, καὶ διὰ προφητῶν ἁγίων χρησίμως τε καὶ ἀναγκαίως ἔφησεν, ὅτι Ἐγὼ Κύ- ριος ὁ Θεὸς ὁ διαπῆξας τὸν οὐρανὸν, ὁ τὴν γῆν ἔδραιο- τάτην καὶ ἀκλόνητον ἀποφήνας, ὁ ζῶν καὶ ζωοποιός, καὶ πνοὴν ἅπασιν διδούς.
- [00549] Ἐγὼ ὁ τῶν ὅλων Θεὸς καὶ Κύριος ἐκάλεσά σε ἐν δικαιοσύνῃ.
- [00550] Οὐ γὰρ αὐτόμολος, φησὶ, κατ' ἐκείνους γέγονε τοὺς ψευδοπροφήτας, τοὺς ἀπὸ καρδίας αὐτῶν λαλοῦντας, καὶ οὐκ ἀπὸ στόματος Κυρίου·
- [00551] ἀλλ' ἐγὼ σε κέκληκα, τοῦτ' ἔστι, κατ' εὐδο- κίαν ἐμὴν ἐν δικαιοσύνῃ παρήγαγον.
- [00552] Κρατήσω τῆς χειρὸς σου, καὶ ἐνισχύσω σε·
- [00553] ἀντὶ τοῦ, Συνεργάσομαί σοι, καὶ ἀποφανῶ πάντα ἰσχύοντα.
- [00554] Καὶ οὐτὶ πού φα- μεν ὡς ἀσθενῆ καὶ ἀναλκῆ οἶδεν ὄντα τὸν Υἱὸν ὁ Πατὴρ, οὔτε μὴν ἐπικουρίας ἐνδεᾶ.
- [00555] Αὐτὸς γὰρ ἐστὶν ὁ τῶν δυνάμεων Κύριος, καὶ ἡ τοῦ Πατρὸς ἀνίκητος δεξιὰ, δι' ἧς τὰ πάντα παρήχθη πρὸς ὑπαρξιν.
- [00556] Ποιεῖ- ται δὲ πάλιν τοὺς λόγους, ὡς πρὸς ἕνα τῶν καθ' ἡμᾶς, καθ' ὃ πέφηεν ἄνθρωπος, καὶ δοκεῖ πως διὰ τὸ ἀνθρώπινον δυναμοῦσθαι παρὰ τοῦ Πατρὸς.
- [00557] Οὕτω γὰρ αὐτὸν καὶ ἀναστήσαι λέγεται, δοῦναί τε δόξαν αὐτῷ, καὶ ἀποφῆναι κρείττονα τῆς τῶν φονευόντων ἐπιβουλῆς.

- [00558] Εἰ γὰρ τεταπεινώκεν ἑαυτὸν, καὶ καθ- ἦκεν ἐκὼν εἰς κένωσιν, δεῖ δὴ πάντως καὶ τὸ τῆς κενώσεως ὀραῖσθαι μέτρον, καὶ δι' αὐτῶν τῶν πραγ- μάτων νοεῖσθαι τὸ ταπεινόν.
- [00559] Ὅρα δὲ ὡς περὶ ἀν-θρώπου λέγων τὸ, Κρατήσω τῆς χειρὸς σου, καὶ ἐνισχύσω σε, εὐθύς διαδείκνυσι Θεὸν ὄντα φύσει καὶ Υἱὸν ἀληθῶς, καὶ φῶς ἐκ φωτός.
- [00560] Δέδωκα γὰρ σε, φησὶν, εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ἀνοῖξαι ὀφθαλμοὺς τυφλῶν.
- [00561] Αἰφίκετο γὰρ ὁ μονογενὴς τοῦ [70.856] Θεοῦ Λόγος εἰς τόνδε τὸν κόσμον μετὰ σαρκός, καὶ τοῖς ἐκ γένους, τοῦτ' ἔστι, ἐξ αἵματος Ἰσραήλ·
- [00562] ἐξ αὐ- τῶν γὰρ πέφηεν τὸ κατὰ σάρκα γεννηθεὶς ἐκ γυναι- κός·
- [00563] τὴν καινὴν δέδωκε διαθήκην, τὴν πάλαι προηγ- γελμένην διὰ φωνῆς προφητῶν.
- [00564] Γέγονε δὲ καὶ τοῖς ἔθνεσι φῶς.
- [00565] Θεοπρεπὲς δὲ καὶ τοῦτο.
- [00566] Τὸ γὰρ τοι νο- μοθέτην, καὶ ἄπρακτον ἀποφῆναι τὴν τοῦ πανσόφου Μωσέως σκιάν, προσεπιθεῖναι δὲ τοῖς ἀρχαίοις τὰ νέα θεοπρεπεστάτη ἐξουσία, τὸ δὲ δὴ καὶ φωτίζειν τοὺς ἐν σκότῳ δύνασθαι, καὶ τυφλῶν ἀνοίγειν ὀφθαλ- μούς·
- [00567] ἐνήστραψε γὰρ τοῖς ἔθνεσι τὸ θεῖόν τε καὶ οὐράνιον φῶς·
- [00568] πῶς οὐκ ἂν ἔχοι σαφῆ τὴν ἀπόδειξιν, τοῦ, καὶ ὅτι Θεός, καὶ ἐκ Θεοῦ κατὰ φύσιν ἐστίν;
- [00569] Ὅτι δὲ καὶ τοῖς ἐν ἄδου πνεύμασι πορευθεὶς ἐκήρυξε, καὶ τοῖς καθειργμένοις ἐν οἴκῳ φυλακῆς ἐπεφάνη Χριστὸς, καὶ πάντας ἀνήκε δεσμῶν, καὶ ἀνάγκης, καὶ ποινης, καὶ δίκης, προαπέφηεν εἰπὼν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς καθ- ημένους ἐν σκότει.
- [00570] [9Ἐγὼ] Κύριος ὁ Θεός, τοῦτό μου ἐστὶν ὄνομα.
- [00571] Τὴν δόξαν μου ἐτέρῳ οὐ δώσω, οὐδὲ τὰς ἀρετάς μου τοῖς γλυπτοῖς.
- [00572] Τὰ ἀπ' ἀρχῆς ἰδοὺ ἤκασι, καὶ καινὰ ἃ ἐγὼ ἀναγγελῶ.
- [00573] Καὶ πρὸ τοῦ ἀναγγεῖλαι ἐδηλώθη ἡμῖν.⁹ Κυρίως γὰρ καὶ ἀληθῶς καὶ μόνος Θεὸς ἂν εἴη, καὶ λέγοιτο πρὸς ἡμῶν ὁ τῶν ὅλων Δημιουργός.
- [00574] Καὶ καθά φησιν ὁ πάνσοφος Παῦλος·
- [00575] [6Κᾶν] εἰ πολλοὶ τινες εἶεν θεοὶ καὶ κύριοι ἐν τε οὐρανῷ, καὶ ἐπὶ τῆς γῆς·
- [00576] ἀλλ' ἡμῖν εἷς Θεός, καὶ Πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς ἐξ αὐτοῦ·
- [00577] καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.
- [00578] [6] Ἐπειδὴ δὲ μεγάλων ἡμῖν καὶ τεθαυμασμένων πραγμάτων ἀπο- τελεσθὴν ἑαυτὸν εἰσκεκόμικεν, οὐ τοῖς ἀψύχοις εἰ- δώλοισι, οὔτε μὴν ἐτέρῳ τινὶ τῶν κτισμάτων τὴν ἑαυτοῦ δόξαν χαριεῖσθαι φησιν, ἥτοι τὰς θεοπρεπεῖς ἀρετάς, ἀλλ' ἑαυτῷ τηρῆσαι μόνῳ.
- [00579] Καὶ γὰρ ἦν ἀκόλουθον τὴν τῆς θεότητος δόξαν, οὐδενὶ τῶν ἄλλων καὶ παρ' αὐτῶν οὐσιωδῶς ἐτέρῳ ἐμπρέπειν, ἀλλ' αὐτῇ καὶ μόνῃ τῇ ἀρρήτῳ καὶ ὑπὲρ πάντα φύσει.
- [00580] Οὐδενὶ δὲ λέγων τὴν ἑαυτοῦ χαριεῖσθαι δόξαν, δέ- δωκεν αὐτὴν τῷ Υἱῷ·
- [00581] δεδόξασται γὰρ, καθάπερ ἀμέ- λει καὶ ὁ Πατήρ προσκυνούμενος ἐν τε οὐρανῷ καὶ ἐπὶ γῆς.
- [00582] Πῶς οὖν ἄρα δέδωκεν ὡς οὐκ ὄντι παρ' αὐ- τῶν ἐτέρῳ, κατὰ γε τὸν τῆς ὁμοουσιότητος λόγον, κἂν εἰς ὑπόστασιν ἰδικὴν ἐκάτερος ἀπετέμεντο;
- [00583] Μία γὰρ ἡ τῆς ἀνωτάτω θεότητος φύσις ἐν τρισὶν ὑπο- στάσεσιν ἰδικαῖς, νοουμένη τε καὶ προσκυνουμένη παρὰ τῶν ὀρθῶ φρονεῖν εἰωθότων.
- [00584] Λέγων·
- [00585] Τὰ δὲ ἀπ' ἀρχῆς, ἰδοὺ ἤκασι.
- [00586] Καὶ καινὰ, ἃ ἐγὼ ἀναγγελῶ, καὶ πρὸ τοῦ ἀναγγεῖλαι, ἐδηλώθη ἡμῖν·
- [00587] οὐκ ἐφήσει πρὸς ἡμῶν τὸν τοῦ Σωτῆρος κατὰ τι γοῦν ὅλως ἀπιστεῖ- σθαι λόγον.
- [00588] Ὅσπερ γὰρ, φησὶν, εἰς πέρας ἤχθη τὰ ἀπ' ἀρχῆς εἰρημένα περὶ τῆς ἐπιδημίας αὐτοῦ, οὐ- τως ἐκβήσεται πρὸς τὴν ἀλήθειαν·
- [00589] καὶ ἄπερ ἂν εἴπη καινὰ, πρὶν ἐμφανῆ γενέσθαι δηλωθῆ.
- [00590] Ποῖα δὲ ταῦτά ἐστιν;

[00591] Ἐπηγγείλατο γὰρ ἡμῖν ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τὴν εἰς αἰῶνα τὸν μέλλοντα ζωὴν, δηλονότι τὴν ἐν ἀφθαρσίᾳ, καὶ ἁγιασμῷ, καὶ δικαιο- [70.857] σύνη, τὴν τῶν οὐρανῶν βασιλείαν·

[00592] τῶν πνευματικῶν ἀγαθῶν τὴν εὐκλεᾶ μέθεξιν, τοὺς τῆς ἐπιεικειᾶς καρπούς, τῆς εὐσεβείας τὰ γέρα, τῆς εἰς αὐτὸν ἀγά- πης τὸν στέφανον·

[00593] ὧν καὶ ἡμᾶς γένοιτο τυχεῖν δι' αὐτοῦ χάριτος καὶ φιλανθρωπίας·

[00594] δι' αὐτοῦ τε καὶ σὺν αὐτῷ τῷ Θεῷ καὶ Πατρὶ ἡ δόξα σὺν ἀγίῳ Πνεύ- ματι εἰς τοὺς αἰῶνας.

[00595] Ἀμήν.

[00596] {1BIBAIION TETARTON.

[00597] ΛΟΓΟΣ Α'.}1

[00598] Ἐπέφανεν ἐν ἡμῖν Θεὸς ὢν Κύριος, κατὰ τὰς Γραφάς, καὶ σεσαγήνεται δι' αὐτοῦ πρὸς τὴν διὰ πίστεως χάριν ἢ τῶν πλανωμένων ἀγέλη.

[00599] Προσδο- κία γὰρ ἦν ἐθνῶν, καὶ τοὺς ἐν ὁμίχλῃ καὶ σκότῳ πρὸς τὸ τῆς ἀληθείας ἐκάλεσε φῶς ὁ Θεὸς καὶ Πα- τὴρ δι' αὐτοῦ.

[00600] Καὶ τοῦτο ἡμῖν κατέστησεν ἐναργὲς διὰ τῶν ὀπίσω, βραχὺ λέγων·

[00601] [6Εγῶ] Κύριος ὁ Θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ, καὶ κρατήσω τῆς χειρὸς σου, καὶ ἐνισχύσω σε, καὶ δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ἀνοιξαὶ ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυ- λακῆς καθημένους ἐν σκότῳ βαθεῖ.

[00602] [6] Τέθειται γὰρ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς παρὰ τοῦ Θεοῦ καὶ Πατρὸς εἰς διαθήκην μὲν τοῦ κατὰ σάρκα γένους, φημί δὴ τῶν ἐξ Ἰσραὴλ, οἷς καὶ πάλαι Θεὸς ἐπηγγέλλετο δι' ἑνὸς προφήτου λέγων·

[00603] [6Ἰδοὺ] ἡμέραι ἔρχονται, λέ- γει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ, καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν.

[00604] [6] Μω- σῆς μὲν γὰρ ὁ θεσπέσιος, σκιάς καὶ τύπου διάκονος ἦν, ἐν μέτροις ὑπάρχων τοῖς ἱκετικοῖς.

[00605] Χριστὸς γε μὴν ὡς Υἱὸς καὶ Κύριος διαθήκης καινῆς γέγονε βραβευτής.

[00606] Καινῆς δέ φημι, τῆς εἰς καινότητα ζωῆς ἀγίας ἀναμορφώσεως τὸν ἄνθρωπον, καὶ διὰ πολι- τείας εὐαγγελικῆς εὐδόκιμον, καὶ ἀληθινὸν ἀποφαι- νούσης προσκυνητήν·

[00607] [6Πνεῦμα] γὰρ, φησὶν, ὁ Θεὸς, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀλη- θεία δεῖ προσκυνεῖν.

[00608] [6] Οὐκοῦν τέθειται εἰς διαθήκην γένους, καὶ εἰς φῶς ἐθνῶν, τοῦ ἀνοιξαὶ ὀφθαλμοὺς τυφλῶν, καὶ ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους.

[00609] Ὁ μὲν γὰρ ἀρχέκακος Σατανᾶς κατεσκότισε τῶν ἐθνῶν τὰς καρδίας·

[00610] [6Ἐματαιώθησαν] γὰρ ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετρα- πόδων, καὶ ἐρπετῶν.

[00611] [6] Τὸ δέ γε φῶς τὸ ἀληθινόν, τοῦτ' ἔστι, Χριστὸς, ὡς νοητὸς ἡμῖν ἀνέτειλεν ἑωσφό- ρος, καὶ ὡς τῆς δικαιοσύνης ἥλιος, τὴν τῆς ἀληθοῦς θεογνωσίας ἀπλώσας ἀκτῖνα, τὸν ἐκ διαβολικῆς ἀπά- [70.860] τῆς ἐπισκίψαντα τοῖς ἐπὶ τῆς γῆς κατεσκέδασε σκό- τον·

[00612] ἠλευθέρωσεν ἐκ δεσμῶν τοὺς ταῖς τῶν οἰκειῶν πλημμελημάτων σειραῖς ἐν ἀφύκτοις εἰλημμένους.

[00613] Ὅτι τοίνυν οἱ πάλαι τῇ κτίσει παρὰ τὸν Κτίστην λατρεύοντες, οἱ σκότον ἔχοντες εἰς νοῦν, οἱ τοῖς ἔργοις τῶν ἰδίων χειρῶν ἀναπεπεισμένοι προσκυνεῖν, οἱ μακρὰν ὄντες Θεοῦ, κεκλήσονται διὰ πίστεως τῆς ἐν Χριστῷ, ἐπιγνώσονται τε τὸν τῶν ἀπάντων Βασιλέα καὶ Κύριον, διαδείκνυσιν εὐ μάλα τῆς προφητείας ὁ λόγος.

[00614] Προσάπτει γὰρ τοῖς ἠλεθμένοις διὰ Θεοῦ δοξολογεῖν αὐτὸν, οὕτω τέ φησιν·

[00615] [9Υμνήσατε] τῷ Κυρίῳ ὕμνον καινόν, ἢ ἀρχὴ αὐ- τοῦ, δοξάζετε τὸ ὄνομα αὐτοῦ ἀπ' ἄκρου τῆς γῆς·

[00616] οἱ καταβαίνοντες εἰς τὴν θάλασσαν, καὶ πλέον- τες αὐτήν·

[00617] αἱ νῆσοι, καὶ οἱ κατοικοῦντες αὐτάς.9 Καινὸς ὁ ὕμνος, καὶ τῆ τῶν πραγμάτων καινότητι πρέπων.

[00618] [6Εἰ] τις γὰρ ἐν Χριστῷ, καινὴ κτίσις, κατὰ τὸ γεγραμμένον, καὶ τὰ ἀρχαῖα παρῆλθε, γέγονε δὲ τὰ πάντα καινά.

[00619] [6] Λελύτρωνται μὲν γὰρ ἐκ τῆς Αἰ- γυπτίων πλεονεξίας οἱ ἐξ αἵματος Ἰσραὴλ, μεσι- τεύοντος τὸ τηνικάδε τοῦ πανσόφου Μωσέως, καὶ πλινθείας ἐξήρηνται, καὶ ἰδρώτων κενῶν τῶν ἐπὶ γῆνις σπουδάσμασιν ἔργον κηδεστῶν ἀγριότητος, καὶ τῆς τοῦ κρατοῦντος ἀπανθρωπίας·

[00620] διεβιάσθη- σαν διὰ μέσης θαλάσσης, ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα, ἔπιον ὕδωρ ἐκ πέτρας, ἀβρόχῳ ποδὶ διήλθον τὸν Ἰορδάνην, εἰσεκομίσθησαν εἰς τὴν γῆν τῆς ἐπαγ- γελίας.

[00621] Τάδε ἐφ' ἡμῖν πάντα καινά, καὶ τῶν ἀρχαίων ἀσυγκρίτως ἐν ἀμείνοσιν.

[00622] Οὐ γὰρ σαρκικῆς, μᾶλλον δὲ πνευματικῆς δουλείας ἐξηρήμεθα, καὶ ἀντὶ τῶν περὶ γῆν σπουδασμάτων τῶν ἐκ φιλοσαρκίας ἀπηλ- λάγμεθα μολυσμῶν·

- [00623] οὐκ ἐργοδιώκτας ἐφύγομεν Αἰ- γυπτίους, οὐδὲ τύραννον μὲν ἀσεβῆ, καὶ ἀνήμερον, πλὴν ἄνθρωπον καθ' ἡμᾶς, τοὺς συνωθοῦντας δὲ μᾶλλον εἰς ἁμαρτίαν πονηροὺς καὶ ἀκαθάρτους δαί- μονας, καὶ τὸν ταῖς τούτων ἀγέλαις ἐφεστηκότα, τοῦτ' ἔστι, Σατανᾶν.
- [00624] Διέβημεν καθάπερ τινὰ θάλατ- ταν, τοῦ παρόντος βίου τὸν κλύδωνα, καὶ τὴν ἐν αὐτῷ τύρβην, καὶ εἰκαίους ὄντως περισπασμούς.
- [00625] Ἐφάγομεν τὸ μάννα τὸ νοητὸν, τὸν ἄρτον τὸν ἐξ οὐρανοῦ, τὸν ζῶην δίδόντα τῷ κόσμῳ·
- [00626] ἐπίομεν ὕδωρ ἐκ πέτρας, τοῖς Χριστοῦ νάμασιν ἐντροφήσαντες, νοητοῖς δὲ δηλονότι.
- [00627] Διέβημεν τὸν Ἰορδάνην, ἀξιω- θέντες τοῦ ἀγίου βαπτίσματος, εἰσῆλθομεν εἰς τὴν τοῖς ἀγίοις ἐπηγγελμένην καὶ πρέπουσαν γῆν, ἧς καὶ αὐτὸς ὁ Σωτὴρ διαμνημονεῦει, λέγων·
- [00628] [6Μακά-] ριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- [00629] [6] Οὐκοῦν ἐπὶ καινοῖς κατορθώμασι, καινὸν ἔδει γενέ- σθαι τὸν ὕμνον παρὰ τῆς ἀρχῆς αὐτοῦ·
- [00630] τοῦτ' ἔστι, παρὰ τῶν ὑπ' αὐτῷ γεγονότων καὶ ἀρχομένων ὑπ' αὐτοῦ·
- [00631] γενέσθαι δὲ τὸν ὕμνον, ἦτοι τὴν αὐτῷ πρέ- πουσαν δοξολογίαν, οὐ κατὰ γε μόνην τὴν τῶν Ἰου- δαίων χώραν, ἀλλὰ γὰρ ἀπ' ἄκρου τῆς γῆς εἰς ἄκρον δηλονότι, τοῦτ' ἔστιν, ἅπασαν τὴν ὑπ' οὐρανόν.
- [00632] Πά- λαι μὲν γὰρ ἦν ἐν τῇ Ἰουδαίᾳ γνωστός ὁ Θεός, καὶ ἐν μόνῳ τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.
- [00633] Ἐπειδὴ [70.861] δὲ κεκλήμεθα διὰ Χριστοῦ πρὸς ἐπίγνωσιν ἀληθείας, πλήρης γέγονεν ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ.
- [00634] Οὕτω γὰρ που καὶ ὁ Ψάλλον φησὶν, ὅτι [6Πληρω-] θήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ.
- [00635] [6] Τίνες οὖν οἱ δοξολογεῖσθαι τὸ ὄνομα αὐτοῦ προστάττοντες ἀπ' ἄκρου τῆς γῆς, οἱ τοὺς ᾠδοὺς ἰστάντες αὐτῷ, καὶ χοροστατεῖν ἀναπαίθοντες, καὶ εἰς θίασον συγκα- λοῦντες πνευματικόν, οἱ καταβαίνοντες εἰς θάλασσαν, καὶ πλέοντες αὐτήν, αἱ νῆσοι, καὶ οἱ κατοικοῦντες αὐτάς;
- [00636] Διαμέμνηται δὲ, καθάπερ ἐγῶμαι, τῶν ἀγίων ἀποστόλων.
- [00637] Οὐ γὰρ τοι κατὰ μόνην τὴν Ἰουδαίαν ἐκήρυττον τὸν Ἰησοῦν, καὶ τὴν δι' αὐτοῦ χάριν, ἀλλὰ γὰρ καὶ θάλασσαν διαπεραιούμενοι ταῖς τῶν ἐθνῶν εὐηγγελίζοντο χώραις.
- [00638] Αφίκοντο γοῦν καὶ μέχρι τοῦ Ἰλλυρικοῦ, καὶ ἐπέκεινα, ὥστε καὶ τὰς ἐν τῇ θα- λάσῃ νήσους μὴ ἀνηκόους ἀπομεῖναι τῶν ἱερῶν κη- ρυγμάτων, μήτε μὴν τοὺς οἰκοῦντας αὐτάς.
- [00639] Καὶ ἱστορικῶς μὲν ὠδὶ τοῖς εἰρημένοις προσβαλεῖς.
- [00640] Συν- ἦσεις δὲ, εἰ δοκεῖ, καὶ καθ' ἕτερον τρόπον τῆς προφη- τείας τοὺς λόγους.
- [00641] Θαλάσση μὲν γὰρ ἡ θεόπνευστος Γραφή παρεικάζει πολλάκις τόνδε τὸν κόσμον, ἦτοι τὸν βίον τὸν ἀνθρώπινον, κατὰ γε τὸ ἐν Ψαλμοῖς ὑμνούμενον·
- [00642] [6Αὐτῆ] ἡ θάλασσα ἡ μεγάλη, καὶ εὐρύ- χωρος·
- [00643] ἐκεῖ ἐρπετὰ, ὧν οὐκ ἔστιν ἀριθμὸς, ζῶα μι- κρὰ μετὰ μεγάλων.
- [00644] [6] Ἐοικέναι δὲ θαλάσῃ τὸν καθ' ἡμᾶς ἰσχυρίζεται βίον, δι' αὐτὸ τάχα που τὸ ἀστά- θμητον τῶν ἐν αὐτῇ πραγμάτων, καὶ τὸ ἄνω τε, καὶ τὸ κάτω, καὶ τὸ ἐν συγχύσει πολλῇ.
- [00645] Διαπλέουσι δὲ τὴν τοιάνδε θάλασσαν οἱ μὴ βαπτιζόμενοι παρ' αὐτῆς, ἀνανηχόμενοι δὲ ὥσπερ, καὶ περισπασμῶν ἑαυτοὺς ἀπαλλάττοντες κοσμικῶν.
- [00646] Οὗτοι τῆς παρὰ Θεοῦ τυ- χόντες ἐπικουρίας, καὶ τῶν διὰ Χριστοῦ χαρισμάτων ἀεὶ μεμνημένοι δοξολογοῦσιν αὐτὸν, αἳ τε νῆσοι, τοῦτ' ἔστιν, αἱ Ἐκκλησίαι μονονουχὶ τῇ νοητῇ διεσω- σμέναι θαλάσῃ, καὶ δεχόμενοι τοὺς χειμαζομένους ὑπὸ πνεύματος πονηροῦ, αὐταὶ δοξολογοῦσι Χριστὸν, ἦγουν οἱ κατοικοῦντες αὐτάς.
- [00647] Ἐκκλησίας γὰρ ὅτε φαμέν, ἦγουν ὀνομάζομεν, τοὺς ἐν αὐταῖς ὄντας ἀγίους προσκυνητὰς σημαίνομεν.
- [00648] Ἰστέον γε μὴν κάκεῖνο·
- [00649] Καλοῦνται γὰρ νῆσοι καὶ ὄσαιπέρ εἰσι κωμῶν ἢ πόλεων ἐν μέσῳ κείμεναι πολλῆς τε καὶ εὐρείας γε μὴν ἐρήμου.
- [00650] [9Εὐφράνθητι.] ἔρημος, καὶ αἱ κῶμαι αὐτῆς, ἐπαύ- λεις, καὶ οἱ κατοικοῦντες Κηδάρ.
- [00651] Εὐφρανθήσον- ται οἱ κατοικοῦντες Πέτραν, ἀπ' ἄκρων τῶν ὀρέων βοήσουσι.
- [00652] Δώσουσι τῷ Θεῷ δόξαν, τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν.9 Οἱ μακάριοι προφήται τοὺς περὶ τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας ἐξυφαίνοντες λόγους, τῆς τῶν ἐθνῶν κλήσεως ποιοῦνται μνήμην πλεισταχοῦ.
- [00653] Καὶ γὰρ ἦν, ὡς ἔφην, ἐθνῶν προσδοκία Χριστός.
- [00654] Ἐπαφίᾳσι δὲ τοὺς περὶ τῶν τοιούτων λόγους, οὐχ ἅπασιν ἀπλῶς τοῖς ἀνὰ πᾶσαν τὴν οἰκουμένην ἔθνεσι καὶ λαοῖς.

[00655] Οὐ γὰρ ἦν εἰκὸς ἀναριθμητοῦ πληθύος ἀναπιμπλάσης τὴν ὑπ' οὐρανὸν ἰσχυοπεῖν ἐλέσθαι τοσοῦτον, ὡς καὶ ἀπάντων ποιῆσθαι μνήμην ὀνομασί τε, καὶ κατὰ γένος, δεχόμενοι δὲ πολλάκις τὰς ὁμόρους μὲν τῆ Ἰουδαία χώρας, εἰδωλολατρύσας δὲ σφόδρα, εἶτα ταύτας κληθήσεσθαι λέγοντες κατὰ καιροῦς, ὡς ἐκ μέρους τὴν τοῦ παντός ἐποιοῦντο δήλωσιν.

[00656] Ὁμόρου ^[70.864] τοίνυν οὔσης τῆ τῶν Ἰουδαίων γῆ τῆς πλατείας ἐρήμου τῆς κατὰ νότου κειμένης, ἦν δὴ κατενέμοντο τὰ Σαρακηνῶν καὶ Ἀρόάβων ἔθνη, τοὺς οἰκοῦντας ἐν αὐτῇ τεύξεσθαί φασι κατὰ καιροῦς τῆς διὰ Χρι- στοῦ χάριτος, καὶ σωτηρίας.

[00657] Ὄνόματα δὲ ταῖς κώμαις, ἦτοι ταῖς πολίχναις, ταῖς κατὰ γέ φημι τὴν ἔρημον, ἀπαύλεις, καὶ Κηδάρ, καὶ Πέτρα, κατὰ τὴν Ἀρόά- βων γῆν καὶ εἰς δεῦρο κειμένη, οὕτω τε ὀνομασμένη.

[00658] Δεισδαίμονέστατοι δὲ, ὡς ἔφην, οἱ περὶ ὧν ὁ λόγος, ἤγουν οἱ τούτων οἰκήτορες, καὶ ὀλοτρόπως ἐκνενεύ- κασιν εἰς ἀπόστασιν τὴν ἀπὸ Θεοῦ.

[00659] Λελατρεύκασι γὰρ τοῖς ἀκαθάρτοις πνεύμασιν.

[00660] Ἐπειδὴ δὲ ἔμελλον, ὡς ἔφην, ἐν μεθέξει γενέσθαι κλήσεώς τε καὶ σωτηρίας τῆς διὰ τῶν εὐαγγελικῶν κηρυγμάτων, καὶ πίστεως τῆς ἐν Χριστῷ·

[00661] ταύτητοι καὶ μάλα εἰκότως, ὡς ὠραίους ἔχων τοὺς πόδας ὁ προφήτης, ἐν τούτοις εὐαγγελί- ζεται γὰρ ἀγαθὰ, μονονουχὶ καὶ εἰς ὕψος αἶρει τὴν βοῆν, καὶ φησιν·

[00662] ^[6Εὐφράνθητι] ἔρημος, καὶ αἱ κῶμαι αὐτῆς, ἐπαύλεις, καὶ οἱ κατοικοῦντες Κηδάρ·

[00663] εὐφραν- θήσονται οἱ κατοικοῦντες Πέτραν.

[00664] ^[6] Ἐνδείξεις δὲ με- γάλῃ, καὶ ἀξιάγαστος τῆς τοῦ Σωτῆρος ἡμῶν δυνά- μεως, καὶ ὑπεροχῆς τὸ χρῆμά ἐστι, τοῦ τὰς οὕτω σκληρὰς, καὶ ἀνουθετήτους καρδίας, εὐκόλως κατα- μαλάξαντος, καὶ ἀναπέισαντος μὲν τῆς ἀρχαίας ἀπά- τῆς ἀποφοιτᾶν, ἀνθελέσθαι δὲ τὰ ἀμείνω, καὶ μεθαρ- μόζεσθαι πρὸς ἀλήθειαν.

[00665] Καὶ τοῦτο ἡμῖν διὰ φωνῆς Ἰεζεκιήλ προκαταμεμήνυκε λέγων, ὅτι ^[6Εκσπάσω] τὴν καρδίαν αὐτῶν τὴν λιθίνην, ἐκ τῆς σαρκὸς αὐτῶν, καὶ δώσω αὐτοῖς καρδίαν σαρκίνην, τοῦτ' ἐστι, τρυ- φερὰν, τοῦ εἰδέναί αὐτοὺς ἐμὲ, ὅτι ἐγὼ εἰμι Κύριος.

[00666] ^[6] Οὐκοῦν ὅτι κεκλησονται καὶ αὐτοὶ, κατεσήμαινε λέ- γων·

[00667] Εὐφράνθητι, ἔρημος, καὶ τὰ τούτοις ἐφεξῆς.

[00668] Οἱ δὲ γε ἀπ' ἄκρων τῶν ὀρέων βοῶντες, διδόντες τε τῷ Θεῷ δόξαν, καὶ ἐν ταῖς νήσοις ἀναγγέλλοντες τὰς ἀρε- τὰς αὐτοῦ, τίνες εἶεν ἂν, ἄξιοι ἰδεῖν.

[00669] Λυπεῖ τοιγαροῦν οὐδὲν, καὶ αὐτοὺς νοεῖσθαι τοὺς κεκλημένους, οἱ Πέ- τραν οἰκοῦντες, ὑψηλὴν οὕτω καὶ ἠρμένην χώραν τε καὶ πόλιν, οὐκέτι μὲν ὕμνους καὶ ᾠδὰς ὑφαίνουσι τοῖς ψευδωνύμοις θεοῖς, δοξολογοῦσι δὲ μᾶλλον τὸν καταφωτίσαντα Θεὸν, καὶ σαγηνεύσαντα πρὸς ἀλή-θειαν.

[00670] Ἦγουν οἱ ἀπ' ἄκρων τῶν ὀρέων βοῶντες, λέ- γοιεντ' ἂν εἶναι, καὶ μάλα ὀρθῶς, οἱ θεσπέσιοι μαθη- ταί.

[00671] Οἷς καὶ ἐτέρωθί πού φησιν ὁ προφήτης·

[00672] ^[6Επ'] ὄρος ὑψηλὸν ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιών·

[00673] ὕψωσον τῇ ἰσχύϊ τὴν φωνὴν σου, ὁ εὐαγγελιζόμενος Ἰερουσα- λήμ.

[00674] Ὑψώσατε, μὴ φοβεῖσθε.

[00675] ^[6] Διεκρήρυττον γὰρ ἐν παρόρησίᾳ πολλῇ, καὶ οὐδένα τῶν ὄντων λανθάνειν ἠθέλον, ἀλλ' ἦσαν περίοπτοι τοῖς ἀπανταχοῦ, καθὰ πόλις ἐν ὄρει κειμένη·

[00676] καὶ ὁ λόφος αὐτοῖς οὐκ ἐν παραβύστω, καὶ λεληθότως ἦν, ἀλλ' ἐν πολλῇ παρόρη- σίᾳ, καθάπερ ἔφην ἀρτίως.

[00677] Τοῦτο γὰρ αὐτοῖς καὶ αὐτὸς ὁ Σωτὴρ ἐνετέλλετο λέγων·

[00678] ^[6Ο] λέγω ὑμῖν ἐν τῇ σκοτία, εἶπατε ἐν τῷ φωτὶ, καὶ ὁ εἰς τὸ οὐδ' ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

[00679] ^[6] Ἐδίδοσαν τοίνυν τῷ Θεῷ δόξαν, καὶ ἀπήγγελλον αὐτοῦ τὰς ἀρετὰς ἐν ταῖς νήσοις.

[00680] Ὁ γάρτοι τῶν ἀγίων ἀπο- στόλων τε καὶ εὐαγγελιστῶν λόγος τῆς τοῦ Σωτῆρος ^[70.865] δόξης ἐξαγγελεὺς ὁράται γεγεννημένος.

[00681] Ποτὲ μὲν γὰρ τοὺς περὶ τῆς ἀρρήτου θεότητος αὐτοῦ ποιοῦνται λόγους, καὶ τὴν ὑπερκόσμιον ὕμνουσιν ἀρετὴν, οὐκ ἐν γεννητοῖς τιθέντες αὐτὸν, ἀλλ' ἐπέκεινα παντός τοῦ κεκλημένου πρὸς ὕπαρξιν, καὶ ἐν ταυτότητι φυσικῇ τῇ πρὸς Θεὸν καὶ Πατέρα·

[00682] ποτὲ δὲ αὐτὸν διηγοῦνται τὰς ὑπὲρ θαῦμα καὶ λόγον αὐτοῦ θεοσημείας.

[00683] Τὸ γὰρ ἐγείρειν ἐκ μνημάτων νεκρούς, καὶ τὸ ὡς ξηρᾶ κεχρησθαι θαλάσση, βάσιμον αὐτὴν ἀποφαίνοντα τοῖς ἰδίους ποσὶ, καὶ τὸ ἀνέμοις ἐπιτιμᾶν, καὶ λόγῳ συν- τριβεῖν τὸν Σατανᾶν, θεοπρεπῆ τὴν δόξαν αὐτῷ πραγματεύεται.

[00684] ^[9Κύριος] ὁ Θεὸς τῶν δυνάμεων ἐξελεύσεται, καὶ συντριψίψει πόλεμον·

[00685] ἐπεγερεῖ ζῆλον, καὶ βοήσε-ται ἐπὶ τοὺς ἐχθρούς αὐτοῦ μετὰ ἰσχύος·

[00686] Ἐσιώ-πησα, μὴ καὶ αἰεὶ σιωπήσομαι καὶ ἀνέξομαι·

[00687] Ἐκαρτέρησα ὡς ἡ τίκτουσα.9 Πρόεισι καὶ νῦν ὁ λόγος ἐν τάξει πολλῇ, καὶ οὐκ ἀθαύμαστον ἔχει τὴν οἰκονομίαν.

[00688] Ἐμελλον γὰρ οἱ τῶν τοῦ Σωτῆρος ἡμῶν θεσπισμάτων ἱερουργοί, τὰς ἀρε- τὰς αὐτοῦ διακηρύττειν τοῖς ἀπανταχοῦ, καὶ ἐν παρόρσειά πολλῇ τοὺς περὶ γε τούτων αὐτῶν ποιεῖ- σθαι λόγους.

[00689] Ἄλλ' ἦν ἀναγκαῖον ἐννοεῖν, ὅτι πάντη τε καὶ πάντως ἀναστήσονται ταῖς οὕτω σεπταῖς αὐτῶν σπουδαῖς τε καὶ προθυμίαις οἱ τῆς ἀληθείας ἐχθροὶ, καὶ τῆ τοῦ Σωτῆρος δόξη πολυτρόπως ἐπιβουλεύον- τες, ἄνδρες δηλονότι φθόροι τε καὶ δεισιδαίμονες, καὶ διαβολικῆς σκαιοτήτος ὄργανα, καὶ τῆς ἐκείνου δυστροπίας ὑπασπισταί, ἡ τάχα που σὺν αὐτοῖς καὶ αὐτὰ τῶν δαιμονίων τὰ στίφη, ἅτε δὴ καὶ κατα- σειομένης αὐτῶν τῆς δόξης, καὶ τῆς ἐκ πλεονεξίας πεπορισμένης ἀρχῆς.

[00690] Κεκρατήκασι γὰρ ἐξ ἀπάτης τῆς ὑπ' οὐρανόν.

[00691] Ὅτι τοίνυν ἀνάλωτοι γενήσονται τοῖς ἐχθροῖς, περιέσται δ' αὐτῶν οὐδεὶς Θεοῦ συν- ασπίζοντος, διαδείκνυσιν ὁ προφήτης ἐν τούτοις, λέγων, ὅτι Κύριος τῶν δυνάμεων ἐξελεύσεται, καὶ συντρίψει πόλεμον, καὶ τὸ, ἐξελεύσεται, φησὶν, ὡς ἐπὶ τινος τῶν ἐπὶ γῆς βασιλέων ταῖς τῶν πολεμίων φάλαγξιν ἀφορήτως ἐμπίπτοντος ὁμοῦ ταῖς ὑπὸ σκῆπτρα στρατιαῖς.

[00692] Ὅτι δὲ περιέσται πάντως ὁ τῶν δυνάμεων Κύριος, ἐπέφηεν, εἰπὼν, ὅτι συντρίψει πόλεμον.

[00693] Οὐ γὰρ εὐάντητός τισιν ἢ παρὰ Θεοῦ δύ- ναμις, μᾶλλον δὲ οὐδενὶ τῶν ὄντων οἰσθή, κατεξαν- ισταμένη, καὶ ἐμπίπτουσα, κἂν δυνάμεις ἐννοῶμεν πονηρὰς, κἂν αὐτὸν τὸν ἀποστάτην καὶ ἀληθῆριον Σατανᾶν, κἂν ἐπιγείους τινὰς, οἷς ἀντ' ἐκείνων μέλοι·

[00694] ἄλλ' οὖν ἔσσονται ληπτοὶ, καὶ τοῦτο ἀπονητὶ γε μὴν καὶ ἀκονιτί.

[00695] ^[6Τὴν] χεῖρα γὰρ τὴν ὑψηλὴν τίς ἀπο- ^[6] στρέψει·κατὰ τὸ γεγραμμένον.

[00696] Ὅτι τοίνυν τοῖς ἀνθισταμένοις τῷ χορῷ τῶν ἁγίων ἀποστόλων, οὐ πρὸς μόνους ἁγίους ἀγγέλους ὁ πόλεμος ἦν καὶ ἔστιν εἰς δεῦρο, ἀλλὰ γὰρ καὶ πρὸς αὐτὸν τὸν τῶν δυνά- μεων Κύριον, πεπληροφόρηκεν ὁ προφήτης, αὐτὸν ἐξελεύσεσθαι λέγων, ἵνα συντρίψῃ πόλεμον.

[00697] Ἐγερεῖ ζῆλον, φησὶ, τοῦτ' ἔστι, παροξυσμόν, ἢ τὸν παρ' ἑαυτοῦ κατ' ἐχθρῶν, κατὰ γε τὸ γεγραμμένον ἐν τοῖς τοῦ Ζαχαρίου λόγοις·

[00698] ^[6Ἐζήλωκα] τὴν Ἱερουσαλήμ, καὶ τὴν Σιών ζῆλον ^[6] μέγαν·ἤγουν ἐκ τῶν ὑπερ- αθλούντων τῆς δόξης αὐτοῦ, δηλον δὲ ὅτι τῶν σεβομένων αὐτὸν, ὧν ἕνα γενέσθαι καὶ ἀπόλεκτον τὸν ἱερώτατον ^[70.868] Παῦλόν φαμεν, ὅς δὴ καὶ φησιν·

[00699] ^[6Τίς] ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

[00700] Θλίψεις, ἢ στενο- χωρία, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ ^[6] μάχαιρα·πάλιν, ^[6Ἐμοί] γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.

[00701] ^[6] Οὕτω φαμὲν γενέσθαι ζηλωτὰς, καὶ τοὺς ἁγίους μάρτυρας, οἱ κρείττους γεγόνασι τοῦ Σατανᾶ, καὶ πεπολεμήκασιν αὐτοῦ τῆ δυνάμει, τῆς εἰς Χρι- στὸν εὐσεβείας ἕνεκα.

[00702] Τετηρήκασι γὰρ τὴν πίστιν, καὶ τῆς εἰς αὐτὸν ἀγάπης τὸ, γνήσιον·

[00703] Ἐπεγερεῖ τοιγαρ- οῦν ζῆλον, φησὶ, καὶ βοήσεται ἐπὶ τοὺς ἐχθροὺς αὐτοῦ μετὰ ἰσχύος·

[00704] τὸ βοήσεται, τιθεῖς, ἀντὶ τοῦ, καταλαλά- ξει.

[00705] Φωνὴ δὲ αὕτη τοῖς νικῶσι πρεπωδεστάτη, κατ- ορχουμένη τρόπον τινὰ τῶν νενικημένων·

[00706] Εἰτά φησιν·

[00707] Ἐσιώπησα, μὴ καὶ ἀεὶ σιωπήσομαι, καὶ ἀνέξομαι;

[00708] Ἐκαρτέρησα ὡς ἡ τίκτουσα.

[00709] Ἐντεῦθεν εὐ μάλα κατίδοι τις ἂν ὅτι κατ' ἐκεῖνο τοῦ καιροῦ, καθ' ὃν ἦν ἐν πλάνῃ τῶν ἐθνῶν ἢ πληθὺς, διαρπάζοντος αὐτοῦς τοῦ Σατανᾶ, καὶ τῷ τῆς ἀμαρτίας σκότῳ καταμελαίνοντος, ἀποφέροντός τε καὶ τοῦ μὴ εἰδέναι μόνον, τίς ὁ φύσει καὶ ἀληθῶς ἔστι τῶν ὄλων Θεός, ἐπαμῦναι μὲν αὐτοῖς ἤθελεν ὁ πάντων ἐπέκεινα Θεός·

[00710] ἀνεδύετο δὲ τὸ χρῆμα, καὶ διεκαρτέρει σαφῶς, τὸν πρέποντα ταῖς ἐπικουρίαις περιμένων καιρόν·

[00711] ἦν δὲ οὗτος καθ' ὃν ἐσαρκώθη τε, καὶ ἐννηνθρόπησεν ὁ μο- νογενῆς αὐτοῦ Λόγος.

[00712] Τότε γὰρ τότε κατεστρατεύσατο τῶν ἡμᾶς νενικηκότων, καὶ ἐξείλετο μὲν τῆς ἐκεί- νων σκαιοτήτος, ἀντελάβετο δὲ καὶ σέσωκε, καὶ τοῖς ἰδίους ἡμᾶς ὑπήνεγκε ζυγοῖς.

[00713] Οὐκοῦν κατὰ μὲν τὸν παρωχηκότα καιρὸν διαρπαζομένων τῶν ἐπὶ τῆς γῆς, καὶ λέοντος δίκην κατεσθίοντος ἅπαντας τοῦ Σατανᾶ·

[00714] Σεσίγηκα, φησὶ·

[00715] μὴ καὶ ἀεὶ σιωπήσομαι, καὶ ἀνέξο- μαι;

[00716] Ἐκαρτέρησα ὡς τίκτουσα.

[00717] Ἄθρει δὴ οὖν ὅσπην ἐποιεῖτο φειδῶ τῶν ἐπὶ τῆς γῆς ὁ τῶν ὄλων Θεός·

[00718] καίτοι, καθά φησιν ὁ Ψαλμωδός, οὐδενὸς ποιούντος χρηστότητα·

[00719] ἐκκεκλικότων δὲ ἀπάντων, καὶ ἕως ἑνός, καὶ εἰσάπαν ἠχρειωμένων, μονονουχί.

[00720] Καὶ ὡδὶ- νας ἔχων τὰς ἐπὶ τούτῳ, καὶ εἶπερ ἠνείχετο καὶ λύπης αὐτὸν εἶναι δεκτικόν, παθῶν ἂν, καὶ τοῦτο δι' ἡμᾶς καιρῷ τετήρηκεν, ὡς ἔφην, τῷ πρόποντι τὰς ἐπικουρίας.

[00721] ^[9Ἐκστήσω.] καὶ ξηρανῶ ἅμα, καὶ θήσω ποτα- μούς εἰς νήσους, καὶ ἔλη ξηρανῶ.⁹ Τί τὸ Ἐκστήσω, κατασημήνειεν ἂν ἐν τούτοις, πο- λυπραγμονεῖν ἀναγκαῖον.

[00722] Ἦ γὰρ ἐκεῖνό φησιν, ὅτι τοὺς νυνὶ κρατοῦντας τοὺς ἐπὶ τῆς γῆς ἐκβαλῶ, ἕξω τε γενέσθαι παρασκευάσω τῆς πεπορισμένης αὐτοῖς κατὰ πάντων ἀρχῆς, κατὰ γε τὸ εἰρημένον παρὰ Χριστοῦ·

[00723] ^[6Νῦν] ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ^[6] ἕξω· ἢ τὸ Ἐκστήσω, συνήσεις, ἀντὶ τοῦ, Θαυμάσαι ποιήσω τοὺς ὀρώντας τὰ κατωρθω- μένα, καὶ τῆς ἐμῆς οἰκονομίας τοὺς τρόπους, καὶ τῆς ἀφράστου δυνάμεως τὴν ὑπερβολὴν·

[00724] καθάπερ ἀμέλει καὶ ὁ προφήτης Ἀββακούμ ἐπ' αὐτοῖς δὴ τούτοις κατεπλήττετο λέγων·

[00725] ^[6Κύριε.] εἰσακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθην·

[00726] κατενόησα τὰ ἔργα σου, καὶ ἐξέστην.

[00727] ^[6] Ἦγουν εἰ πέρ τῳ δοκεῖ, καὶ καθ' ἕτερον τρόπον τὸ, Ἐκστήσω, συνήσεις.

[00728] τοὺς γὰρ νυνὶ πλανω- μένους, τοὺς ἐν σκότῳ, καὶ ὀμίχλῃ διαβολικῇ, μετα- στήσω πρὸς ἐπίγνωσιν ἀληθείας, καὶ πρὸς τὸ θεῖόν ^[70.869] τε καὶ νοητὸν καὶ οὐράνιον φῶς.

[00729] τοὺς νῦν μεμολυ- σμένους, καὶ βδελυρὸν, καὶ ἀπερικάθαρον ἔχοντας νοῦν, πρὸς διάθεσιν μεταβαλῶ τὴν ἀσυγκρίτως ἀμεί- νω, ὥστε τῶν μὲν ἀρχαίων ῥύπων ἀποφοιτᾶν, ἀνθ- ελέσθαι δὲ μᾶλλον τὸ ἀγαθοῦργεῖν.

[00730] Τὸ δὲ γε Ξηρανῶ ἅμα, σημαίνει τι πάλιν τοιοῦτον, ὃ δὴ σαφηνιεῖ τῶν ἐφεξῆς κειμένων ἢ δύναμις.

[00731] Θήσω γὰρ, φησὶ, ποτα- μούς εἰς νήσους, καὶ ἔλη ξηρανῶ.

[00732] Τίνες ἂν εἶεν οἱ εἰς νήσους τιθέμενοι ποταμοὶ, καὶ τὰ ξηραίνό- μενα τῶν ἐλῶν;

[00733] Φαμὲν οὖν ὅτι οἱ παρ' Ἑλλησιν ποιηταὶ καὶ λογάδες, οἱ γεγόνασι μὲν τῆς πολυθέου πλάνης κήρυκες.

[00734] Θεθεοποιήκασιν γὰρ τὴν κτίσιν, καὶ ἀναριθμήτους θεοὺς εἰσεκόμισαν τῷ βίῳ.

[00735] Ἦσαν δὲ ὡσπερ τινὲς ποταμοὶ, ποτιζόντες μὲν ἀνατροπῇ θο- λερά, καθά γέγραπται, τοὺς ἠπατημένους, καὶ λόγων ἐξησηκμένων νάμασι τὸν τῶν θαυμαζόντων αὐτοὺς ἐπικλύζοντες νοῦν, συνέχοντές τε διὰ τούτου πρὸς πλάνησιν, καὶ οἷα τινα τροφὴν παρατιθέντες αὐτοῖς τῆς ἑαυτῶν καλλιτελείας τὸ γλυκὺ καὶ ἐπίχαρι.

[00736] Οὐκ- οὖν παρεικάζοντο ἂν εἰκότως ποταμοῖς τε καὶ ἔλεσι, τοῦτ' ἔστι, δρυμοῖς, ἤγουν ἄλσεσι πλείστην τε ὄσπην καὶ εὐάνθη λαχοῦσι τὴν πόαν.

[00737] τοὺς τοιοῦτους οὖν ποταμούς εἰς νήσους μεταβάλλειν ἐπαγγέλλεται ὁ Θεός, τοῦτ' ἔστι, ξηρούς καὶ ἀνύδρους ἀποφῆναι, ἔλη δὲ ὡσπερ ἐργάσασθαι ξηρὰ, ὃ δὴ καὶ γέγονεν.

[00738] Ἀπρακτεῖ γὰρ λοιπὸν τῆς ἐκείνων εὐστομίας τὸ καλ- λιεπές.

[00739] Καὶ πρόσκειται μὲν αὐτοῖς παντελῶς οὐδεὶς, διαλακτήσαντες δὲ ὡσπερ τὰ σαθρὰ καὶ βέβηλα, καὶ γραοπρεπῆ τῶν πλανώντων μυθάρια, τὴν ἐν Χριστῷ σοφίαν ἀρπάξουσιν οἱ ποτε πλανώμενοι.

[00740] Γράφει γοῦν ὁ Παῦλος·

[00741] ^[6Ποῦ] σοφός;

[00742] ποῦ γραμματεὺς;

[00743] ποῦ συζητητῆς τοῦ αἰῶνος τούτου;

[00744] Οὐχὶ ἐμῶρανεν ὁ Θεός τὴν σοφίαν τοῦ ^[6] κόσμου; Οὐκοῦν ποταμούς εἶναι φαμεν τοὺς εἰς νήσους τεθειμένους, τοὺς εἰς ἀπάτην Ἑλληνικὴν συνέχοντας λόγους τῶν παρ' Ἑλλησι σοφῶν.

[00745] Ἦγουν καὶ ἑτέρας νήσους εἶναι δε-δῶκαμεν ἐν τοῖς προλαβοῦσι τὰς Ἐκκλησίας Χρι- στοῦ, δεχομένας τοὺς ναυτιλλομένους, νοητῶς δηλονότι καὶ πνευματικῶς, καὶ ὀρηθηρίους ὡσπερ τισὶν ἐμ- βάλλοντας ἀσφαλῆσι τοῖς ἐν αὐταῖς διδασκάλοις, δια- φεύγοντάς τε τὸ πνεῦμα τὸ πονηρὸν τὸ καταχειμάζον ἀεὶ τοὺς καταβαίνοντας εἰς τὴν θάλασσαν ἐν πλοίοις, καὶ ποιούντας ἐργασίαν ἐν ὕδασι πολλοῖς.

[00746] Θαλάσση δὲ παρεικαστέον, ὡς ἔφην, τοῦ καθ' ὑμᾶς βίου τὸν κλύδωνα, καὶ τῶν ἐπιγείων πραγμάτων τὴν τύρβην.

[00747] Ξηραίνονται δὲ καὶ τὰ ἔλη, τοῦτ' ἔστιν, αἱ νομαὶ τῶν πραγμάτων τῶν ὑπὸ χεῖρα ποτὲ τὴν σατανικὴν·

[00748] ἵνα λοιπὸν ὑπ' αὐτῷ γένοιτο τῷ πάντων ἀρχιποιμένῳ, φημί δὴ Χριστῷ.

- [00749] Ὅς οὐ κατ' ἐκείνους τοὺς ψευδοποιμένας εἰς ἀκάνθας καὶ τριβόλους ἀποκομίζει τὰ ἴδια θρέμματα, ποιμαίνει δὲ μᾶλλον ἐν κρίνοις·
- [00750] ὡς εὐοσμάτα γὰρ νοητῶς τὰ θεῖα τε καὶ ἱερὰ, καὶ ἴδια αὐτοῦ θεοπύσματα.
- [00751] [9Καὶ] ἄξω τυφλοὺς ἐν ὁδῷ ἢ οὐκ ἔγνωσαν, καὶ τριβὸς ἅς οὐκ ἤδρισαν πατήσαι ποιήσω αὐτούς.
- [00752] Ποιήσω αὐτοῖς τὸ σκότος εἰς φῶς, καὶ τὰ σκολιὰ εἰς εὐθείαν.
- [00753] Ταῦτα τὰ ῥήματα ποιήσω, καὶ οὐκ ἐγκαταλείψω αὐτούς, λέγει Κύριος ὁ Θεός.⁹ Ἐλθόντος γὰρ τοῦ Κυρίου τῶν δυνάμεων, ἵνα συντρίψῃ πόλεμον, καὶ καθηρημένων τῶν ἐχθρῶν, [70.872] τεθειμένων δὲ καὶ εἰς νήσους τῶν ποταμῶν, καὶ ἀφανανθέντων τῶν ἐλῶν, κατὰ γε τοὺς ἀρτίως ἡμῖν γενομένους τῆς θεωρίας λόγους, λελύτρωνται πάντως οἱ ἐν δορυκλήτων τάξει γεγονότες, καὶ ταῖς τοῦ δια- βόλου δυστροπίας ὑπενηνεγμένοι, τυφλοὶ δὲ ὄντες·
- [00754] ἐτύφλωσε γὰρ τὰς καρδίας αὐτῶν ὁ ἀποστάτης·
- [00755] ἄγον- ται λοιπὸν ὑπὸ Χριστοῦ, δηλονότι εἰς ὁδοὺς, ἅς οὐ πρότερον ἤδρισαν.
- [00756] Αὐταὶ δὲ εἰσι τὰ εὐαγγελικὰ πάντως θεοπύσματα καὶ ὁ κατὰ σύνεσιν τε καὶ ἀρε- τὴν βίος, καὶ τῆς ἀγιοπρεποῦς εὐζωΐας τὸ κάλλος.
- [00757] Προσπεφώνηκε γοῦν καὶ ὁ θεσπέσιος Παῦλος τοῖς ἐξ ἔθνων·
- [00758] [6^{Ητε}] γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυ- ρίῳ.
- [00759] [6] Γέγονε τοίνυν αὐτοῖς τὸ σκότος εἰς φῶς·
- [00760] ἀντὶ τοῦ, μετακεχώρηκεν εἰς πᾶν τὸναντίον τὰ πράγματα.
- [00761] Οἱ γὰρ ἀμαθεῖς γεγόνασι σοφοί, οἳ ποτε πλανώμενοι τὰς εὐθείας πάσης δικαιοσύνης ἐγνώκασιν ὁδοὺς, οἳ τῶν ἀγαθῶν εἰδότες οὐδὲν ἀρετῆς ἀπάσης ἀνεδείχθη- σαν ἐπιστήμονες, καὶ τῶν εἰς εὐσέβειαν σπουδασμά- των ἐπιμεληταί.
- [00762] Γέγονεν αὐτοῖς τὰ σκολιὰ εἰς εὐ- θεῖαν, τοῦτ' ἔστι, τὰ δυσχερῆ καὶ δυσήνυτα βάσιμα, καὶ ἱππήλατα, ὑπτιὰ τε καὶ ἐψιλωμένα.
- [00763] Τοιοῦτόν τι καὶ ἐν τοῖς Ἰωάννου τοῦ Βαπτιστοῦ κηρύγμασιν ὑπεμφαίνεται.
- [00764] Πᾶσα γὰρ φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος, καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς ὁδοὺς λείας.
- [00765] Βουνοὶ μὲν γὰρ καὶ κοιλότητες τὸ ἀνωμάλως ἔχειν τὴν ὁδὸν ἀποφαίνουσιν.
- [00766] Ὅχθου δὲ οὐκ ὄντος, οὔτε μὴν κοιλότητος εὐθεῖα που πάντως, καὶ εὐήλατός ἐστιν ἡ ὁδός, καὶ δυσχερείας ἀπάσης ἀπηλλαγμένη.
- [00767] Τοῦτο καὶ ἐτέρωθί πού φησιν αὐτὸς ὁ μακάριος προ- φήτης Ἡσαΐας·
- [00768] [6^{Ὀδοὺς}] γὰρ, φησὶ, εὐσεβῶν εὐθεῖα ἐγένετο, καὶ παρεσκευασμένη ἡ ὁδὸς τῶν εὐσεβῶν.
- [00769] [6] Καὶ γὰρ ἐστὶν ἀληθῶς τῆς εὐαγγελικῆς πολιτείας ἡ ὁδὸς οὐ τραχεῖα καὶ δύσβατος, ὁμαλὴ δὲ μᾶλλον, καὶ οἷον ὑπτιὰ τοῖς τὸν ἐξαίρετον ἀγαπῶσι βίον.
- [00770] Ἐπαγ- γέλλεται δὲ οὖν ταῦτα τὰ ῥήματα, ἢτοι τὰς ἐπαγγελίας εἰς πέρας ἄγειν Θεός, καὶ μὴ ἐγκαταλιπεῖν αὐτούς, τοῦτ' ἔστι, συνεῖναι διὰ παντός, κατὰ γε τὸ, [6^{Ἰδοὺ}] ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας αἰῶνος.
- [00771] [6] [9^{Αὐτοὶ}] δὲ ἀποστραφήσονται εἰς τὰ ὀπίσω.
- [00772] Αἰ- σχύνθητε αἰσχύνῃ οἱ πεποιθότες ἐπὶ τοῖς γλυ- πτοῖς, οἳ λέγοντες τοῖς χωνευτοῖς, ὑμεῖς ἐστε θεοὶ ἡμῶν.⁹ Ἐπὶ καιροῦ δὲ λίαν μεθίστησι τοὺς λόγους ἐπὶ τὸ τῶν Ἰουδαίων ἔθνος, οἳ νόμον ἔχοντες τὸν διὰ Μω- σέως χειραγωγούντα πρὸς θεογνωσίαν καὶ πρὸς γε τὸ δεῖν ἀποπεραίνειν βούλεσθαί τε τὰ ἐφ' οἷς ἦν εἰ κὸς εὐδοκμησαὶ αὐτούς, κεχωρήκασιν πρὸς ἀπόστα- σιν, καὶ τοῖς τῆς πολυθεΐας ἐμβεβηκότες τέλμασιν εἰς τὸ τῆς ἀπωλείας κατῶχοντο βάραθρον·
- [00773] προσκε- κρούκασί τε διὰ τοῦτο, καὶ σφόδρα εικότως τῷ πᾶσαν αὐτοῖς καὶ φειδῶ καὶ ἀγάπην νεύοντι Θεῷ.
- [00774] Προ- κηρύξας δὲ οὖν ὁ λόγος, ὅτι κεκλήσονται τὰ ἔθνη κατὰ καιροῦς, καὶ πατήσουσι μὲν ὁδοὺς ἅς οὐκ ἤδει- σαν.
- [00775] ἔσται δὲ τὸ σκότος εἰς φῶς, καὶ τὰ σκολιὰ εἰς εὐθείαν, τὰς τῶν ἐξ αἵματος Ἰσραὴλ ἀμαθίας ἐκκα- λύπτει, λέγων·
- [00776] Αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω.
- [00777] Ἐμφαντικῶς ἐκληπτέον τὸ, αὐτοί·
- [00778] τοῦτ' ἔστιν, οἳ [70.873] νόμῳ θεῷ παιδαγωγούμενοι, καὶ ὑπὸ χεῖρα γεγονό- τες τὴν ἐμὴν, καὶ μεσίτην λαχόντες Μωσέα, οἳ διαῶ- ρήδη ἀκούσαντες·
- [00779] [6^{Κύριος}] ὁ Θεός σου, Κύριος εἰς ἔστι·
- [00780] καὶ οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.
- [00781] [6] Οὗτοι τῆς τῶν ἔθνων πληθύος ἐν ἀγαθαῖς οὔσης ἐλπίσιν ἀπεστράφησαν εἰς τὰ ὀπίσω πρὸς τοὺς ἐν Αἰγύπτῳ μολυσμοὺς ἀνοσίως ὑπονοστήσαντες, καὶ τῆς ἀρχαίας ἀπάτης ἀναλαβόντες τὸν μῶμον.

- [00782] Καὶ γέγονεν αὐτοῖς τὸ τῆς ἀληθοῦς παρουσίας·
- [00783] ^[6Κύων] ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέρεμα, καὶ ὅς λουσαμένη εἰς κύλισμα βορβόρου.
- [00784] ^[6] Ἐφη τι τοιοῦτον καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς εἰς τὴν ἀρχαίαν ἀσέ-βειαν παλινδρομοῦντα δεικνύων τὸν Ἰσραήλ.
- [00785] ^[6Όταν] γὰρ, φησὶν, τὸ ἀκάθαρτον πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου, πορεύεται δι' ἀνύδρων τόπων ζητοῦν ἀνά- παυσιν, καὶ μὴ εὐρίσκον ὑποστρέφει εἰς τὸν τόπον ὅθεν ἐξῆλθεν.
- [00786] Καὶ ἔλθὼν εὐρίσκει σχολάζοντα, καὶ σεσαρωμένον.
- [00787] Τότε παραλαμβάνει ἑπτὰ ἕτερα πνεύ- ματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.
- [00788] Καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.
- [00789] ^[6] Λελατρεύεσθε μὲν γὰρ τοῖς Αἰγυπτίω θεοῖς, ἀλλ' ἐκβέβληται τὸ δαιμόνιον, κε- κλημένων αὐτῶν πρὸς θεογνωσίαν, διὰ γέ φημι τοῦ νόμου·
- [00790] ἠρόσθησθε δὲ τὴν ἐπὶ τῷ πεπλανηθῆαι διαβολὴν, καὶ ἔτι χειρόνως, ὅτε τὸν φύσει Θεὸν εἰδό- τες γεγονόσιν ἀποστάται, θεοὺς τιμήσαντες τοὺς οὐκ ὄντας θεοῦς.
- [00791] Αἰσχύνθητε δὴ οὖν αἰσχύνῃν, φησὶ, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς, καὶ τῆς ὑπὲρ πάντα θεότητος τὸ σεπτὸν ὄνομα, τοῦτ' ἔστι τὴν δόξαν, τοῖς χειροτμήτοις, καὶ χειροποιήτοις ἀνάπτοντες.
- [00792] ^[9Οἱ] κωφοὶ, ἀκούσατε, καὶ τυφλοὶ, ἀναβλέψατε ἰδεῖν.
- [00793] Καὶ τίς κωφός, ἀλλ' ἢ οἱ παῖδές μου;
- [00794] καὶ τυφλοὶ, ἀλλ' ἢ οἱ κυριεύοντες αὐτῶν;
- [00795] Καὶ ἐτυ- φλώθησαν οἱ δούλοι τοῦ Θεοῦ.
- [00796] Εἶδετε πλεονάκις, καὶ οὐκ ἐφυλάξατε·
- [00797] ἠνεωγμένα τὰ ὦτα, καὶ οὐκ ἠκούσατε.⁹ Κωφούς καὶ τυφλοὺς τοὺς τοῖς εἰδώλοις λελα- τρευκότας εὖ μάλα φησὶν.
- [00798] Ὡς γὰρ ὁ πάνσοφος γρά- φει Παῦλος·
- [00799] ^[6Ο] Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ διαυγᾶσαι τὸν φωτισμὸν τοῦ Εὐαγγελίου τοῦ Χριστοῦ.
- [00800] ^[6] Πρέποι δ' ἂν ἡ τοῦ λόγου δύναμις ὅτι μάλιστα τοῖς ἐξ Ἰσραὴλ, οἷς δὴ καὶ μετὸν αὐτοῖς τὸ θεῖον εἰς νοῦν κατα- πλουτήσαι φῶς, ἐνιέντος αὐτοῖς τοῦ νόμου τῆς θεο- γνωσίας τὴν ἔλλαμψιν, ἠγάπησαν ἀνοήτως τὸ ἐν σκότῳ περιπατεῖν, καὶ τοῖς τῆς ἀπάτης ἐγκαθιέσθαι βρόχοις.
- [00801] Τυφλοὶ δὲ δὴ καὶ ἑτέρως.
- [00802] Ἀπειργόντος γὰρ οὐδενὸς ἀπὸ καλλονῆς κτισμάτων ἀναλόγως ὄραῖν τὸν τούτων Δημιουργόν·
- [00803] ὡς γὰρ ὁ πάνσοφος γράφει Παῦλος·
- [00804] ^[6Τὰ] ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται·
- [00805] ἢ τε ἄϊδιος αὐτοῦ δύναμις, καὶ ^[6] θεότης· εἰς τοῦτο κατώλισθον ἀμα- θίας, ὥστε τοῖς χωνευτοῖς λέγειν·
- [00806] ^[6Υμεῖς] ἐστε οἱ θεοὶ ἡμῶν.
- [00807] ^[6] Ὅτι γὰρ οὐ περὶ τῆς τῶν ἐθνῶν πλη- θύος ὁ λόγος ἐστὶ τῷ προφήτῃ νυνὶ, ἀλλὰ περὶ τῶν ἐξ αἵματος Ἰσραὴλ, διέδειξεν εἰπών·
- [00808] Καὶ τίς τυ- ^[70.876] φλός, ἀλλ' ἢ οἱ παῖδές μου;
- [00809] καὶ κουφοὶ, ἀλλ' ἢ οἱ κυριεύοντες αὐτῶν;
- [00810] Τετύφλωνται μὲν γὰρ ἢ ὑπὸ χεῖρα πληθὺς ταῖς τῶν ποδηγῶν ῥαθυμίαις εἰς τοῦτο πεσοῦσα.
- [00811] Αὐτοὶ γὰρ ἦσαν οἱ τῆς ἀμαθίας αὐτοῖς παραίτιοι γεγονότες, καὶ τοῦ πλανᾶσθαι καθηγηταί.
- [00812] Κουφοὶ δὲ ἦσαν οἱ κυριεύοντες αὐτῶν·
- [00813] τοῦτ' ἔστιν, οἱ καθηγεῖσθαι λαχόντες·
- [00814] καίτοι γὰρ ὄρωντες τὴν τοῦ Θεοῦ δόξαν, καὶ διὰ πείρας ἐλάσαντες μακρᾶς, ἐτράποντο πρὸς ἀπόστασιν.
- [00815] Οὐ γὰρ ἤθελον ὑπακούειν Θεῷ, λέγοντι σαφῶς·

[00816] [6Οὐκ] ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

[00817] [6] Ἐπειδὴ δὲ τῶν ἐμῶν θεοπισμάτων ὄν- τες ἐπιστήμονες ὁμοῦ τοῖς ὑπεξευγμένοις κατώχοντο πρὸς ἀπόστασιν, μονονουχὶ καταπλήττεται, λέγων·

[00818] [6Ετυφλώθησαν] οἱ δοῦλοι τοῦ Θεοῦ.

[00819] [6] Καὶ ποία γέ- γονεν αὐτοῖς ἢ τῆς τυφλώσεως ἀφορμὴ;

[00820] Ἐκόντες, φησὶ, παρηνέχθητε πρὸς τοῦτο.

[00821] Ἐξὸν γὰρ πλειστά- κισ ἐωρακότας φυλάξασθαι, καὶ ἀκούειν εἰδότας ἤτοι συνιέντας τὰ γεγραμμένα, οὐκ ἐφυλάξασθε πα- θεῖν τὴν ἀπόφασιν, οὔτε μὴν μελέτην ἐποιήσασθε τὴν εὐπάθειαν, κατευρύνοντες ὥσπερ τοῖς ἱεροῖς νό- μοις τὴν ἀκοήν.

[00822] Ἀπροφάσιστα δὴ οὖν τὰ τῶν Ἰου-δαίων ἐγκλήματα.

[00823] Καίτοι γὰρ μετὸν εἰδέναι τὸ ἀλη- θές, καὶ χειραγωγὸν εἰς τοῦτο λαχόντας τὸν νόμον, ἐν ἴσῳ γεγόνασι τοῖς οὐκ ἔχουσιν ὀφθαλμούς καὶ τὰ ὦτα προκειμένα μάτην τῇ κεφαλῇ, διὰ τὸ μὴ βού- λεσθαι τῶν ἱερῶν ἐπακροᾶσθαι νόμων.

[00824] [9Κύριος] ὁ Θεὸς ἐβούλετο, ἵνα δικαιωθῇ, καὶ μεγαλύνῃ αἴνεσιν.9 Ἐξειλόμην, φησὶ, τῆς Αἰγυπτίων πλεονεξίας αὐ- τούς, ἠλευθέρωσα παρὰ τὸ εἰκὸς ἄλλοτρίοις θητεύον- τας·

[00825] ἐπαιδαγώγησα διὰ νόμου πρὸς θεογνωσίαν·

[00826] εὐ- κοσμίας αὐτοῖς ἐπιστάτην δέδωκα Μωσέα.

[00827] Σκοπὸς γὰρ ἦν ἐμοὶ τῷ Κυρίῳ τῶν ὅλων δικαιοσύνης ἐργά- την, καὶ ἀρίστων ἔργων ἐπιμελητὴν ἀποφῆναι τὸν Ἰσραὴλ, ἵν' εἰς αἴσθησιν ἐνηνεγμένος τῶν δωρηθέν- των αὐτῷ παρ' ἐμοῦ, μεγαλύνῃ αἴνεσιν, τοῦτ' ἔστιν, ἀκαταλήκτως δοξολογήσειεν ἐμὲ, δηλονότι τὸν ἀπάσης αὐτοῖς εὐημερίας πρῦτανιν, καὶ ὧν πεπλουτήκασι χορηγὸν γεγονότα.

[00828] Ἄλλ' οὐδενὸς τῶν τοιούτων εἰς αἴσθησιν ἐνηνεγμένοι, πονηρὰ ἀντὶ ἀγαθῶν ἐκτετί- κασι τῷ Δεσπότη, καὶ τῶν αὐτοῦ ζυγῶν ὑπεκλύσαντες τὸν αὐχένα, δεδουλεύκασι τῷ Σατανᾷ, καὶ τοῖς τῆς πολυθέου πλάνης βορβόροις ἐγκαλινδούμενοι βδελυροὶ γεγόνασι, καὶ ἀπηχθημένοι παρὰ γε τῷ φιλαρέτῳ Θεῷ.

[00829] Τοῦτό ἐστιν ἐναργῶς ὅπερ ἔφη καὶ ἐτέρωθί που περὶ αὐτῶν ὡς περὶ ἀμπέλου·

[00830] [6Υπέμεινα] τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας.

[00831] [6] [9Καὶ] εἶδον, καὶ ἐγένετο λαὸς πεπρονομευμένος.

[00832] Ἡ γὰρ παγὶς ἐν τοῖς ταμείοις πανταχοῦ, καὶ ἐν οἴκοις ἅμα ὅπου ἔκρυψαν αὐτούς, ἐγένοντο εἰς προνομὴν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἄρπαγμα, καὶ οὐκ ἦν ὁ λέγων·

[00833] Ἀπόδος.9 Εἰς ἀνάμνησιν αὐτούς ἀποφέρει τῶν τοῖς πατράσι συμβεβηκότων, διὰ τοι τὸ ἀλῶναι βρόχοις τοῖς τῆς ἐπαράτου πολυθείας.

[00834] Πέπραχε δὲ τοῦτο οὐ μάτην, ἀλλ' ἵν' ἀποφῆνῃ σωφρονεστέρους τὰ ἴσα τοῖς πάλαι παθεῖν δεδιότας.

[00835] Ἐπειδὴ γὰρ, φησὶ, γεγόνασι τυφλοὶ [70.877] καὶ κωφοὶ, παρῳσάμενοι μὲν τὸ λατρεύειν Θεῷ, ξύ- λοις δὲ καὶ λίθοις τὸ σέβας ἀνήπτον.

[00836] Εἶδον μὲν οὖν τοῦτο ἐγὼ, γέγονε δὲ ὁ λαὸς πεπρονομευμένος, καὶ διηρπασμένος.

[00837] Ὅτε γὰρ ἐπισκέπτεται Θεὸς τὰ τῶν ἀφορήτως δυσσεβούντων ἐγκλήματα, τότε καὶ δίκας ἐπάγει τὰς ἀναλόγως ἐχούσας τοῖς αἰτιάμασι.

[00838] Διηρ- πάσθη τοίνυν ὁ λαὸς, καὶ γέγονε τοῖς ἐχθροῖς προνο- μῆ·

[00839] καὶ διὰ ποίαν αἰτίαν;

[00840] ἢ γὰρ παγὶς ἐν τοῖς τα- μείοις πανταχοῦ, καὶ ἐν οἴκοις ἅμα ἔκρυψαν αὐτούς.

[00841] Τίνας δὲ αὐτούς;

[00842] Χωνευτούς δηλονότι θεοῦς.

[00843] Ὑπο-πλαττόμενοι γὰρ τὸ θεοσεβεῖν οἱ τῶν Ἰουδαίων καθ- ηγηταί, καὶ τοῖς νομίμοις θεοπίσμασι τό γε ἦκον εἰς τοῦμφανὲς ὑποτιθέντες τὸν αὐχένα, τῆς ἀποστα- σίας τὴν νόσον εἰς νοῦν ἔκρυπτον καὶ καρδίαν, προσκυνοῦντες τοῖς οὐκ οὔσι θεοῖς·

[00844] καὶ τούτους ἐν τοῖς ταμείοις τῶν ἰδίων οἰκῶν ἐγκατακλείοντες λα- θραίας ἐποιοῦντο τὰς τῶν θυσιῶν προσαγωγάς.

[00845] Γέ- γραπται γοῦν ἐν τῷ Ἰεζεχὴλ·

[00846] [6Υἱὲ] ἀνθρώπου, ὄρυσον.

[00847] Καὶ ὤρυσεν αὐτὸν ἐν τῷ τοίχῳ.

- [00848] Καὶ εἶδον, φησί, καὶ ἰδοὺ πᾶσα ὁμοίωσις ἔρπετοῦ καὶ κτήνους, καὶ πάντα τὰ εἰδῶλα οἴκου Ἰσραὴλ διαγεγραμμένα ἐπ' αὐτοῦ κύκλω.
- [00849] Καὶ εἶπε πρὸς με·
- [00850] Ἐώρακας, υἱὲ ἀνθρώπου, μὴ μικρὰ τῶ οἴκῳ Ἰσραὴλ ἃ ποιοῦσιν ἕκαστος ἐν τῷ κοιτῶνι αὐτῶν τῷ ^[6] κρυπτῷ; Ἄθρει δὴ οὖν ὅπως ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι αὐτῶν τῷ κρυπτῷ τὴν γενομένην αὐτῷ παγίδα, τοῦτ' ἔστι, τὴν εἰδωλολατρειαν κειμένην ἔχων, ὑπεπλάττετο τὴν τῶν νόμων αἰδῶ.
- [00851] Ταύτητοί φησιν·
- [00852] Ἐγένοντο εἰς προνομὴν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἄρπαγμα, καὶ οὐκ ἦν ὁ λέγων, Ἀπόδος.
- [00853] Θεοῦ γὰρ οὐκ ἐπαμύνοντος, τίς αὐτοὺς ἐξείλετο τῆς οὕτω βαρείας καὶ ἀνηκέστου συμφορᾶς;
- [00854] οὐκ ἐπιπλήττοντος δὲ τοῖς διαρπάζουσι, τίς ἂν αὐτοῖς ἔφη τὸ, Ἀπόδος;
- [00855] Οὐ γὰρ ἐζήτησε Θεὸς ὡς ἴδιον ἔτι κληρὸν, παρήκε δὲ μᾶλλον ὡς ἀλλότριον γεγονότα αὐτοῦ διὰ τοῦ προσνεῦσαι τοῖς οὐκ οὔσι θεοῖς.
- [00856] Ἔοικε δὲ διὰ τούτων τὸν τῆς αἰχμαλωσίας ὑποφαίνειν καιρὸν, ὃν διατετελέκασιν οἱ ἐξ Ἰσραὴλ ὑπὸ χεῖρα πεσόντες ἐχθρῶν.
- [00857] Μέχρι γὰρ ἔτους ἑβδο-μηκοστοῦ οὐκ ἦν ὁ ἐξαιρούμενος αὐτοὺς, οὔτε μὴν τοῖς διαρπάσασι λέγων, Ἀπόδος.
- [00858] Οἰκονομικῶς δὲ σφόδρα μετὰ γε τὸ φάναι τῶν ἐθνῶν τὴν κλησιν, τὰ ἐφ' οἷς ἐκβέβληται τῆς πρὸς Θεὸν οἰκειότητος οἱ ἐξ Ἰσραὴλ, εἴρηται σαφῶς, ἵνα δικαία ψήφω φαίνεται Θεὸς πανταχοῦ κεχηρμένος.
- [00859] Ἔδει γὰρ, ἔδει τοὺς τὴν εἰς Θεὸν ἀσέβειαν τιμήσαντας, ἔξω γενέσθαι τῆς παρ' αὐτοῦ φειδοῦς καὶ ἀγάπης·
- [00860] τοὺς γε μὴν ἐξ ἀμαθίας τοῖς τῆς ἀμαρτίας βόθροισι ἐνειλημμένους, καὶ ὑπὸ χεῖρα πεσόντας διαβολικὴν, κατοικτειρηῆσαι παρὰ τοῦ πάντων Δημιουργοῦ, καλουμένους εἰς ἐπί-γνωσιν αὐτοῦ, καὶ εἰς τὸ τῆς ἀληθείας φῶς.
- [00861] Τοῦτο γὰρ που καὶ διὰ τοῦ πανσόφου Μωσέως εὐρίσκεται λέγων·
- [00862] Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεοῖς, παρ-ώξυνάν με ἐπὶ τοῖς γλυπτοῖς αὐτῶν.
- [00863] Κἀγὼ παραζη-λώσω αὐτοὺς ἐπ' οὐκ ἔθνει·
- [00864] ἐπ' ἔθνει ἀσυνέτω παρ-οργιῶ αὐτούς.
- [00865] Ἔφη δέ που καὶ ὁ θεσπέσιος Μελωδὸς, ὅτι ^[6Παρεπύκρναν] αὐτὸν ἐν τοῖς γλυπτοῖς αὐτῶν, καὶ ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν παρεζήλωσαν ^[70.880] αὐτόν·
- [00866] καὶ εἶδε Κύριος ὁ Θεὸς, καὶ ὑπερεῖδε, καὶ ἐξουδένωσε σφόδρα τὸν Ἰσραὴλ.
- [00867] ^[6] Εἰ δὲ χρὴ τινὰ καὶ θεωρίαν πνευματικὴν τοῖς εἰρημένους ἐπενεγκεῖν, φυ-λαττόμεθα παγίδα διαβολικὴν εἰς νοῦν ἔχειν καὶ καρδίαν, καὶ τὰ ἐν φαντασίαις λογισμῶν εἰδῶλα πονηρὰ, καλοῦντα πρὸς ἀσέλγειαν καὶ εἰς ἐκτόπους ἡδονὰς, ἵνα μὴ γενώμεθα τῷ Σατανᾷ, καὶ ἄρπαγμα δαιμονίων.
- [00868] Γέγραπται γὰρ, ὅτι ^[6Εάν] πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ ἐπὶ σέ, τόπον σου μὴ ἀφῆς, ὅτι ἴαμα καταπαύσει ἀμαρτίας μεγάλας.
- [00869] ^[6] ^[9Τίς] ἐν ὑμῖν ἐνωτιεῖται ταῦτα;
- [00870] εἰσακούσατε εἰς τὰ ἐπερχόμενα. ⁹ Ἔθος τῆ θεοπνεύστῳ Γραφῇ τὸ ἀκουτίσασθαι λέ-γειν, ἐπὶ τοῦ μὴ παρέργως, ἢ ἀτημελῶς, τὸν ἐπὶ γε τοῖς ἀναγκαίοις πράγμασι δέχεσθαι λόγον, νηφα-λέως δὲ μᾶλλον, ὥστε καὶ εἰς νοῦν καὶ καρδίαν ἀπόθε-τον ἔχειν τὸ διηγελημένον.
- [00871] Ὅποῖόν ἐστι τὸ διὰ τῆς τοῦ Ψάλλοντος φωνῆς εἰρημένον·
- [00872] ^[6Εν] τῇ καρδίᾳ μου ἔκρουσα τὰ λόγιά σου, ὅπως ἂν μὴ ἀμάρτω σοι.
- [00873] ^[6] Γέγραπται γὰρ καὶ ἐν τεσσαροκοστῷ καὶ ὀγδόῳ ψαλμῷ·
- [00874] ^[6Ἀκούσατε] ταῦτα, πάντα τὰ ἔθνη, ἐνωτί-σασθε, πάντες οἱ κατοικοῦντες τὴν οἰκουμένην.
- [00875] ^[6] Τὸ μὲν γὰρ ἀκοῦσαι, κοινὸν ἅπασιν τοῖς ἄπαξ εἰς οὖς λαβοῦσι φωνὴν, ἢ καὶ ἕτερόν τινα κτύπον·
- [00876] τὸ δὲ μὴν ἐνωτίσασθαι, τὸ εἰς νοῦν, ὡς ἔφη, εἰσοικίσασθαί τι τῶν τεθεσπισμένων.
- [00877] Ἔοικε τοίνυν ὁ προφητικὸς ἐν τουτοῖσι λόγος τοὺς ἐπιεικέστερον ἤγουν ἐμφρονέ-στερον ἀκροασαμένους ἐπιζητεῖν, ὥστε καὶ εἰς τὴν τῶν μελλόντων ἀσφάλειαν τὰ τοῖς πάλαι συμβεβηκότα λαλεῖν.
- [00878] Ὡς γὰρ ὁ Παῦλος φησιν, ὅτι·
- [00879] ^[6Τὰ] τοιάδε τῶν πραγμάτων τυπικῶς συνέβαινε ἐκεῖνοις.
- [00880] Ἐγρά-φη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὖς τὰ τέλη τῶν αἰώ-νων κατήνηκε.

- [00881] [6] Δεῖ γὰρ ἡμᾶς οὐ μάτην τοῖς περὶ αὐτὸν ἐντυγχάνειν διηγήμασιν, ἀλλ' εἰς ὄνησιν ταῦτα δέχεσθαι ψυχῆς, παραιτεῖσθαι σφόδρα τὸ τοῖς ἴσοις ἄλῳναι πταισμάσιν, ἵνα μὴ ταῖς ἐκείνων περιπίπτωι- μεν συμφοραῖς.
- [00882] [9Τις] δέδωκεν εἰς διαρπαγὴν Ἰακώβ, καὶ Ἰσραὴλ τοῖς προνομεύσασιν αὐτόν;
- [00883] Οὐχὶ ὁ Θεὸς ᾧ ἡμάρτοσαν αὐτῶ, καὶ οὐκ ἠβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ πορεύεσθαι, οὐδὲ εἰσακούειν τοῦ νόμου αὐτοῦ;
- [00884] Καὶ ἐπήγαγεν ἐπ' αὐτοὺς ὄργην θυμοῦ αὐτοῦ, καὶ κατίσχυσεν ἐπ' αὐτοὺς πόλε- μος, καὶ οἱ συμφλέγοντες αὐτοὺς κύκλω·
- [00885] καὶ οὐκ ἔγνωσαν ἕκαστος αὐτῶν, οὐδὲ ἔθεντο ἐπὶ ψυχὴν.⁹ Ἐμφαντικώτατα λίαν τὸν τε Ἰακώβ, καὶ τὸν Ἰσραὴλ ἔοικεν ὀνομάζειν ἐν τούτοις.
- [00886] Καὶ τίς ἂν νοοῖ- το πρὸς ἡμῶν ἢ τῆς ἐμφάσεως δύνάμις, ἐροῦμεν ὡς ἐν βραχεῖ.
- [00887] Ἐθήτευον μὲν γὰρ Αἰγυπτίοις κατὰ και- ροὺς οἱ ἐξ Ἰσραὴλ·
- [00888] λελύτρωνται δὲ παρὰ Θεοῦ με- σιτεύοντος τοῦ Μωσέως, πλὴν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῶ, καθὰ γέγραπται.
- [00889] Μυρίας γὰρ ὄσαις, καὶ ἀφορήτοις πληγαῖς τοὺς πλεονεκτοῦντας κατηκίζετο.
- [00890] Ἐπειδὴ δὲ τῆς Αἰγυπτίων ἐξέδραμον γῆς, διέβησαν ποδὶ τὴν θάλασσαν, κατεδηδόκασιν ἄρτον ἀγ- γέλων, ἐπιον ὕδωρ ἐκ πέτρας, εἰσεκομίσθησαν εἰς τὴν γῆν τῆς ἐπαγγελίας, κατηγωνίσαντο βασιλείας, κεκρα- [70.881] πήκασιν ἐχθρῶν, δεινὴν καὶ δυσάντητον ἐσχήκασιν χεῖρα καὶ διαβόητον ἐπὶ τούτῳ τὴν δόξαν.
- [00891] Ὅπλον δὲ ἦν αὐτοῖς ὁ τῶν ὄλων Θεός, ὁ ἰστάς μὲν τοῦ ἡλίου καὶ σελήνης δρό- μον, κατὰ γε τῆς Γαβαῶν, ἐπαφίεις δὲ χαλάζας τοῖς ἀλλοφύλοις ἐξ οὐρανοῦ καὶ εἰς λῆξιν πάσης εὐκλείας τὸν οἰκεῖον ἀναβιβάζων λαόν.
- [00892] Τίς τοίνυν, φησὶ, τὸν διαβόητον Ἰσραὴλ, τὸν ἀξιοζήλωτον Ἰακώβ, τὸν ἀνάλωτον ἐχθροῖς, τὸν εὐσθενῆ τε καὶ μαχιμώτατον, καὶ ἀεὶ νικᾶν εἰωθότα δέδωκεν εἰς διαρπαγὴν, καὶ τοῖς προνομεύουσι;
- [00893] Πῶς ἠσθένησεν ὁ νικᾶσθαι μὴ εἰδώς;
- [00894] Πῶς ὑπηνέχθη, καὶ γέγονεν ὑπὸ πόδας τῶν ἀνθεστηκότων ὁ πᾶσιν ὑψοῦ, καὶ ἄθραυστον ἀνατεί- νων τὸ κέρα;
- [00895] Ἐπειδὴ δὲ ἦν ἀναγκαῖον τοὺς μετ' ἐκείνους ἡμᾶς μὴ ἀγνοῆσαι τὰς αἰτίας τοῦ παραδε- δόσθαι τὸν οὕτω λαμπρὸν, καὶ ἐξηρημένον λαόν, ἐπήνεγκεν ἀναγκαίως·
- [00896] Οὐχὶ ὁ Θεὸς ᾧ ἡμάρτοσαν αὐτῶ, καὶ οὐκ ἔβούλοντο ταῖς ὁδοῖς αὐτοῦ πορεύεσθαι, οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ;
- [00897] Ἡ δὲ ἐπὶ τοῖς ἀμ- φιλόγοις ἐρώτησις ὁμολογίαν ἔχει σαφῆ τοῦ πράγμα- τος.
- [00898] Θεὸς γὰρ που πάντως ὁ δοὺς αὐτόν, καὶ τὴν τοῖς ἐγκλήμασιν πρέπουσαν ἐπαρτήσας ὄργην.
- [00899] Ταύτητοι τοίνυν κατίσχυσεν αὐτοὺς πόλεμος.
- [00900] Ἀσύνηθες δὲ τοῦτο τοῖς ἐξ Ἰσραὴλ, ἀεὶ γὰρ κεκρατήκασιν συνασπί- ζοντος Θεοῦ.
- [00901] Ἐπειδὴ δὲ εἰς τοὺς θεῖους αὐτοῦ πε- παρωνήκασιν νόμους, ἔρημοι γεγονάσιν αὐχημάτων τῶν πάλαι.
- [00902] Πεπτώκασιν εἰς τὸ ἄδρανές, κατεκομίσθη- σαν εἰς τὸ ἀναλκές·
- [00903] κύκλω γεγονάσιν αὐτῶν οἱ συμ- φλέγοντες, καὶ οἷόν τινα πυρὶ δαπανῶντες αὐτοὺς τῶ μεγέθει τῶν ἐπενηνεγμένων, ἤγουν καταπιμπράντες αὐτῶν τὰς πόλεις, κατὰ τὸ ἐτέρωθί που σαφῶς εἰρη- μένον Αἰ πόλεις ὑμῶν πυρὶ καυστοί.
- [00904] Πλὴν οὐκ ἔγνωσαν, φησὶν, ἕκαστος αὐτῶν, οὐδὲ ἔθεντο ἐπὶ ψυχὴν·
- [00905] ἀναισθησίας ἐν τούτοις ὑπομένουσι γραφήν.
- [00906] Ἄρτιοι μὲν γὰρ εἰς σύνεσιν εἶεν ἂν οἱ τὸ προσκρούειν Θεῷ παραιτούμενοι, καὶ τοῦ παθεῖν τι τῶν ἐξ ὄργης ἕξω τείνοντες πόδα, διὰ γε τὸ τρυφερόν ὑπέχειν αὐτῶ τὸν αὐχένα.
- [00907] Οἷ γε μὴν, καὶ ἐν αὐτῶ γεγονότες τῶ παθεῖν ἐξ ἀνθρωπίνων ὀλισθημάτων, εἰ μὴ αἰσθά- νοιντο τῶν ἐπενηνεγμένων, ἀπάσης ἂν εἶεν ἐλπίδος ἀγαθῆς οἱ τοιοῦδε μακράν.
- [00908] Ὅτι δὲ καὶ τοῖς τοιούτοις ἐγκλήμασιν ἔνοχοι γεγονάσιν οἱ ἐξ Ἰσραὴλ, καταθρή- σαι τις ἂν Ἱερεμίου λέγοντος πρὸς τὸν τῶν ὄλων Θεόν·
- [00909] [6Κύριε,] οἱ ὀφθαλμοὶ σου εἰς πίστιν, ἔμαστί- γωσας αὐτοὺς, καὶ οὐκ ἠθέλησαν δέξασθαι παιδείαν.
- [00910] [6] Μεμνήμεθα ὅτι μετὰ τὸ ἄλῳναι τὴν Ἱερουσαλήμ, ἀποκομισθῆναι δὲ καὶ αἰχμάλωτον τὸν Ἰσραὴλ, τοῖς περιλειμμένοις ὁ προφήτης Ἱερεμίας προσελάλει τὰ περὶ Θεοῦ λέγοντος μὴ κατελθεῖν εἰς Αἴγυπτον.
- [00911] Εἶτα πρὸς αὐτῶν αἱ γυναῖκες ἀναίδην ἔφασκον, μάλλον δὲ οὐδ' εἰς αἰσθησὶν ἐνηνεγμένοι τῆς ὄργης, ὅτι, Οὐκ ἀπέστειλέ σε Κύριος.
- [00912] Προσεπήγαγον δὲ τούτοις τὰ ἐξ ἀκράτου φρενοβλαβείας.
- [00913] Ἐπειδὴ γὰρ, ἔφασκον, διελείπομεν θύουσαι τῇ βασιλίδι τοῦ οὐρανοῦ, ἐπῆλθεν ἐφ' ἡμᾶς πάντα τὰ κακὰ ταῦτα.

[00914] Ἀληθὲς οὖν ἄρα τὸ εἰρημένον, ὅτι Οὐκ ἔγνωσαν ἕκαστος αὐ- τῶν, οὐδὲ ἔθεντο ἐπὶ ψυχὴν, κατισχύσαντος αὐτῶν τοῦ πολέμου, καὶ τῶν κύκλω περιεχόντων καταφλε- γόντων παντελῶς αὐτούς.

[00915] [70.884] [9Καί] νῦν οὕτως λέγει Κύριος ὁ Θεός, ὁ ποιή- σας σε, Ἰακώβ, ὁ πλάσας σε, Ἰσραήλ·

[00916] Μὴ φοβοῦ, ὅτι ἔλυτρωσάμην σε, ἐκάλεσά σε τὸ ὄνομά σου.

[00917] Ἐμὸς εἶ σύ.

[00918] Καὶ ἐὰν διαβαίνης δι' ὕδατος, μετὰ σοῦ εἰμι, καὶ ποταμοὶ οὐ συγκλύσουσί σε·

[00919] καὶ ἐὰν διέλθῃς διὰ πυρός, οὐ μὴ κατακαυθῆς·

[00920] φλόξ οὐ κατακαύσει σε·

[00921] ὅτι ἐγὼ Κύριος ὁ Θεός, ὁ ἅγιος, Ἰσραήλ, ὁ σώζων σε.⁹ Ἀγασθαι καὶ νῦν ἀναγκαῖον τοῦ φιλοκτίριμος Θεοῦ.

[00922] Ἀγαθὸς γὰρ ὑπάρχων φύσει, καὶ τῶν ὄλων Δημιουργός, κὰν εἰ γένοιτό τις ἀνάγκη πρὸς ἀπόνη- ψιν ἐγκλημάτων καταπέσαι τινὰς τοῖς ἐκ δικαίας ὀργῆς κινήμασι, μεταφοιτᾷ πρὸς ἔλεον, καὶ οὐκ εἰς μακρὰν, καὶ ὁ πλήξας μοτοῖ, καὶ ἀποφέρει τὴν μαστίγα, καὶ ἀνακτᾷται μεταγινώσκοντας, καὶ ἀνίστησιν ἡμᾶς ὠλισθηκότας, καὶ τοῖς τῷ παθεῖν ἐνειλημμένοις χεῖρα νέμει σωτήριον, συμφορᾶς ἀπά- σης ἐξέλκων αὐτούς, καὶ μεθιστὰς εἰς εὐημερίαν.

[00923] Ἄθρει γὰρ ὅπως εἰς λήθην ὥσπερ τῶν διεπταισμέ- νων ἔρχεται, καὶ θεοπρεπέσιν ἀμνηστίας ἀφανίζειν ὑπισχνεῖται τὰ ἐγκλήματα προτιθεὶς αὐτοῖς ἀρχὴν ὥσπερ ἐτέραν καιροῦ πρὸς εὐθυμίαν αὐτούς ἀναφέ- ροντος.

[00924] Καὶ γοῦν τοιοῦτον εἶναί φαμεν τὸ ἐν βίβλῳ Ψαλμῶν εἰρημένον·

[00925] [6Σήμερον] ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.

[00926] [6] Ὡσπερ γὰρ ἐκεῖ τὸ Σήμερον ἀρχὴν ὀρίζει καιρῶν ἐτέρων.

[00927] οὕτω κἀνθάδε τὸ Νῦν ἀμνηστίας ὑπόθεσιν ἔχει τῶν ἤδη προειρημένων.

[00928] Ἀναβιβάζει δὲ πρὸς ἀρχὴν ὁδοῦ, καὶ πραγμάτων ἐτέρων ἐσομένων παρὰ Θεοῦ.

[00929] Οὐκοῦν οὐκ ἐᾷ ταῖς εἰς ἅπαν εὐθυμίαις αὐτούς καταμαραίνεσθαι, οὔτε μὴν ἀτελεύτητον ποιεῖται τὴν ἀποστροφὴν, ἐξίστησι δὲ καὶ φόβου παντός, καὶ δίδωσι τὸ θαρσύνειν, ὅτι τεύξεται παντός ἀγαθοῦ, μεθιστάντος Θεοῦ πρὸς τὸ ἀσυγκρί- τως ἀμεινον τῶν κατ' αὐτούς πραγμάτων τὴν φύσιν.

[00930] Ἐλυτρωσάμην γὰρ σε, φησὶν·

[00931] καὶ τίνα τρόπον σα- φηνεῖ λέγων ὁ πάνσοφος Παῦλος περὶ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, ὅτι Ἡδύοκησεν ὁ Θεός καὶ Πατὴρ ἀνακεφαλαιώσασθαι τὰ πάντα ἐν αὐτῷ, τὰ τε ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς.

[00932] Ἐν αὐτῷ γὰρ ἡ πάντων λύτρωσις, ἀφεσίς τε καὶ ἀμνηστία τῶν πάλαι, καὶ ὁ τῆς πνευματικῆς οικειώσεως τρόπος, τῆς πρὸς γέ φημι πρὸς αὐτὸν, δι' ἀγιασμοῦ τελού- μενος, ἀναφέροντος ἡμᾶς εἰς κοινωνίαν τοῦ Θεοῦ καὶ Πατρὸς.

[00933] Διὰ τοῦτό φησιν·

[00934] Ἐκάλεσά σε τὸ ὄνομά σου·

[00935] καὶ ποῖον;

[00936] τοῦτ' ἔστιν, Ἐμὸς εἶ σύ.

[00937] Χριστοῦ γὰρ εἶναι λεγόμεθα, καὶ τοῦτό ἐστὶ τὸ καλὸν ὄνομα τὸ ἐπικλη- θέν ἐφ' ἡμᾶς.

[00938] Ἰστέον δὲ ὅτι καὶ ἐν ἐτέρῳ φέρεται Γραφῇ·

[00939] Ἐκάλεσά σε τῷ ὀνόματί μου·

[00940] πλὴν τὸ Ἐμὸςεἶ σύ, τιθεὶς τε καὶ λέγων, ἔλυσε τὴν ἀλλοτριώσιν, ἣν ὑπομένειν ἔθος τοὺς ἀμαρτίας ἐνισχημένους.

[00941] Οὐ γὰρ εἰσὶν ἐκεῖνοι Θεοῦ, καίτοι κατεξουσιάζοντος τῶν ὄλων, ἐξίστησι δὲ τῆς πρὸς αὐτὸν οικειότητος ἢ πρὸς τὰ φαῦλα διάθεσις.

[00942] Ταύτητοί φαμεν οὐκ εἶναι Θεοῦ τοὺς ὄντας ἐν μολυσμοῖς.

[00943] Οὐκοῦν οικειώσεως ἔμφασις εἶη ἂν τῆς πνευματικῆς τὸ, Ἐμὸς εἶ σύ.

[00944] Ὑπισχνεῖται δὲ καὶ ἄμαχον αὐτῷ τὴν ἐπικουρίαν, [70.885] ὡς ἀνάλωτον γενέσθαι παντὶ πειρασμῷ.

[00945] Ποταμοὶ γὰρ, καὶ ὕδωρ, καὶ φλόγες τὰς πολυειδεῖς τῶν πειρα- σμῶν ἐφόδους κατασημαίνουσι.

[00946] Γέγραπται δὲ, ὅτι [6Πάντες] οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.

- [00947] [6] Καὶ αὐτός γε Χριστὸς ἔφη που τοῖς εἰς αὐτὸν πιστεύουσι·
- [00948] Θλίψιν ἔχετε ἐν τῷ κόσμῳ.
- [00949] Ἀλλ' ἐὰν διαβαίνης δι' ὕδατος, φησί, μετὰ σοῦ εἰμι.
- [00950] Χριστοῦ γὰρ συνόντος ἀδικήσειεν ἂν οὐδὲν τοὺς ὄντας αὐτοῦ.
- [00951] Ἀλλ' ἰσχύος εἰς τοῦτο δραμοῦνται πνευματικῆς, ὥστε οὐδένα τοῦ καταχειμάζειν ἰσχύοντος ποιῆσθαι λόγον.
- [00952] Ἀλλὰ κὰν ἐπέλθῃ ποτὲ διωγμὸς ποταμίου ῥεύματος δίκην, κὰν πυρὸς ἀκμὴν ἔχοι, καὶ φλογὸς, καὶ οὕτω νικᾶν, πλὴν εἰδότες ὅτι Θεὸς ὁ σώζων ἐστίν.
- [00953] Ἔστι γὰρ ἔθος τῆς θείας Γραφῆς καὶ ποταμοῖς, καὶ ὕδασι τὰς τῶν πειρασμῶν ἐφόδους ἐφ' ὁμοιοῦν.
- [00954] Διαδείξει λέγων καὶ αὐτὸς ὁ Σωτὴρ ὡς ἐν εἰδει παραβολῆς, ἤγουν παραδείγματος·
- [00955] [6Πᾶς] οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιῆι αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ἀποδομήσει τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν, καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε.
- [00956] Τε- θεμελιώτο γὰρ ἐπὶ τὴν πέτραν, ἡ δὲ πέτρα ἐστὶ Χριστός.
- [00957] [6] [Ἐποίησά] σου ἄλλαγμα Αἴγυπτον καὶ Αἰθιοπίαν, καὶ Συήνην ὑπὲρ σέ, ἀφ' οὗ σὺ ἔντιμος ἐγένου ἐναντίον μου.
- [00958] Ἐδοξάσθης, καγὼ σε ἠγάπησα, καὶ δώσω ἀνθρώπους πολλοὺς ὑπὲρ σοῦ, καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου.
- [00959] Μὴ φοβοῦ, ὅτι μετὰ σοῦ εἰμι. 9 Δυσέφικτος μὲν κομιδῆ τῶν προκειμένων ὁ νοῦς, ποιήσομαι δὲ τὴν ἀφήγησιν ὡς ἐνι Θεοῦ κατευθύνοντος, δίδωσι γὰρ αὐτὸς σοφίαν καὶ γνῶσιν.
- [00960] Οὐκοῦν πρὶν ἐπιλάμψαι τῷ κόσμῳ Χριστὸν, ὅς ἐστι φῶς τὸ ἀληθινόν, ἐπεπλάνητο μὲν ἡ σύμπασα γῆ, βαθεῖ δὲ καὶ σφοδροτάτῳ τῆς ἀμαθίας κατεμελαίνετο σκότῳ, καὶ πλείσται μὲν ἦσαν πανταχοῦ λατρεῖαι, κατὰ τε χώρας καὶ ἔθνη.
- [00961] Δεισιδαιμονέστεροι δὲ τῶν ἄλλων γεγόνασι Χαλδαῖοι, καὶ Φοίνικες, καὶ ὅσοι τὴν Αἰγυπτίων ἔχουσι γῆν, μέχρι Συήνης τε καὶ Αἰθιοπίας.
- [00962] Ὅμορον γὰρ τῆς τῶν Αἰγυπτίων οἰκοῦσι χώραν.
- [00963] Απόλεκτος δὲ Θεοῦ κληρὸς μόνος ἦν ὁ Ἰσραὴλ καὶ μερὶς Κυρίου, κατὰ τὸ γεγραμμένον.
- [00964] Ἐπειδὴ δὲ δεδυσσεβήκασιν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, καὶ γεγόνασι κυριοκτόνοι, κληρὸς μὲν οὐκ ἔτι Θεοῦ μεμενήκασί ποθεν·
- [00965] ἐξώλισθον δὲ τῆς πρὸς αὐτὸν οικειότητος, καὶ προσελήφθη τὰ ἔθνη, καὶ γεγόνασιν ἀντάλλαγμα τοῦ Ἰσραὴλ·
- [00966] καὶ οἱ πάλοι τῶν ἄλλων ἀπάντων δεισιδαιμονέστεροι, καὶ δυσαπόνιπτον ἔχοντες ἐν τούτῳ τὸν ῥύπον.
- [00967] Ἐφην τε ὅτι δεινοὶ, καὶ πικροὶ γεγόνασιν οἱ Αἰγύπτιοι, μάλιστα περὶ τὰς τῶν εἰδώλων εὐρέσεις, καὶ βαθεῖς εἰς ψευδολατρείαν, καὶ μέγα φρονούντες ἐπὶ τῷ σοφίζεσθαι περιττὰ περὶ τὰς τῶν εἰδώλων θεραπείας τε ὁμοῦ, καὶ κλήσεις.
- [00968] Σοῦ τοίνυν τοῦ ἠγαπημένου, φησί, τοῦ ἐκνεμηθέντος εἰς κληρὸν ἐμοὶ ἐποίησα ἄλλαγμα Αἴγυπτον, καὶ Αἰθιοπίαν, τοῦτ' ἐστὶ, πάλιν τὴν Αἴγυπτον·
- [00969] Αἰθίοπας [70.888] γὰρ τοὺς Αἰγυπτίους ὀνομάζειν ἔθος τῆς θείας Γραφῆς.
- [00970] Ἐφη γοῦν δι' ἐνὸς τῶν ἁγίων προφητῶν, Καὶ ὑμεῖς, Αἰθίοπες, τραυματῖαι μαχαίρας μου ἐστε.
- [00971] Εἰσεδεξά- μην τοίνυν ἀντὶ σοῦ, φησί, τοὺς ἐν μολυσμοῖς ὄντας δεινοῖς, μόνον δὲ οὐχὶ καὶ ἀναπόβλητον ἔχοντας τὴν ἀκαθαρσίαν.
- [00972] Πλὴν ἀφ' οὗ ἔντιμος ἐγένου, ἐναντίον μου ἔδοξάσθης.
- [00973] Οὐ γὰρ ἔμεινεν ὁ Ἰσραὴλ ἐν ἀποστροφῇ τε καὶ ἀτιμῖᾳ διηνεκεῖ.
- [00974] Κληθήσεται γὰρ καὶ αὐτὸς διὰ πίστεως τῆς ἐν Χριστῷ, καὶ τῆς τῶν ἁγίων δόξης κοινωνὸς ἔσται, καὶ μέτοχος.
- [00975] Ἐδοξάσθης γὰρ, φησί, καγὼ σε ἠγάπησα.
- [00976] Τὸ δὲ, δώσω ἀνθρώπους πολλοὺς ὑπὲρ σοῦ, καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου, καταδηλοῦν ἔοικεν, ὅτι κεκλημένων κατὰ καιροὺς εἰς ἐπίγνωσιν τοῦ Χριστοῦ τῶν ἐξ Ἰσραὴλ, πλείστοί τινες ἔσονται μυσταγωγεῖν εἰδότες αὐτοὺς, ἀνθρώποι σοφοὶ καὶ ἔλλογιμώτατοι.
- [00977] Ὑπὲρ σοῦ γὰρ ποιῶν, φησί, δώσω πολλοὺς ἀνθρώπους.
- [00978] Δώσω δὲ καὶ ἄρχοντας ὑπὲρ τῆς σῆς λέγοντας κεφαλῆς·
- [00979] κεφαλὴ δὲ τῶν πιστευόντων Χριστὸς, εἰς ὃν πᾶσα βλέπει μυσταγωγία παρὰ τῶν εἰς τὸ καθηγεῖσθαι λαῶν ἀγομένων κατὰ καιροὺς, ψήφῳ δηλονότι τῆ παρ' αὐτοῦ.

[00980] Οὐκοῦν τὸ ὑπὲρ σοῦ, κατασημαίνειεν ἂν τὸ, ὑπὲρ τοῦ χρησίμου καὶ τελούντος εἰς ὄνησίν σοι τῷ μανθάνοντι τὸ σεπτὸν καὶ μέγα μυστήριον τῆς σῆς κεφαλῆς, τοῦτ' ἔστι Χριστοῦ.

[00981] Ἦγουν καὶ καθ' ἕτε- ρον συνήσεις τρόπον τὸ, Δώσω ἀνθρώπους πολλοὺς ὑπὲρ σοῦ, καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου.

[00982] Γέ- γονας γὰρ ἀπόκλητος, φησί, καὶ ἐξωκισμένος, καὶ τῆς πρὸς ἐμὲ φιλίας τε καὶ οικειότητος ἀλλότριος παντελῶς.

[00983] Ταύτητοι, καὶ εἰς ἀντάλλαγμά σου τὰ εἰς ἔσχατα ἦκοντα διαβολῆς τῶν ἐθνῶν ἐδεξάμην.

[00984] Ἀλλ' ἀφ' οὗ ἔντιμος ἐγένου ἐναντίον μου, πιστεύσας δηλον- ὅτι, καὶ τὴν ἐπὶ τούτῳ δόξαν εὐράμενος, ἠγάπησά σε.

[00985] Ἦγάπησα δὲ οὕτως, ὥστε καὶ εἰ γένοιτο καιρὸς;

[00986] ἢ χρεῖα τοῦ πολλοὺς ἀνθρώπους καὶ ἄρχοντας ὑπὲρ τῆς σῆς δοθῆναι κεφαλῆς, δοίην ἂν.

[00987] Ἔστι γὰρ ὑπο- θετικὸς ὁ λόγος, καὶ πλείστην ὄσσην τὴν ἔμφασιν ἔχων τοῦ τετιμησθαι παρὰ Θεοῦ τὸν Ἰσραήλ, δίδωσί γε μὴν τὸ θαρρῆεῖν ἀραρότως, ὡς ἐν παντὶ καλῶ πάντη τε καὶ πάντως συνόντος Θεοῦ·

[00988] Μετὰ σοῦ γὰρ εἰμί.

[00989] Ἀπόχρη δὲ τοῦτο αὐτοῖς πρὸς πᾶσαν εὐημερίαν·

[00990] Θεοῦ γὰρ συνόντος, ἐκποδῶν μὲν ἔσται τὰ μοχθηρὰ, ἅπας δὲ τρόπος ἡμῖν εὐθυμίας καὶ τερπωλῆς ἢτ' οὖν χαρᾶς ἀντεισκρίνεται.

[00991] [9Από] ἀνατολῶν ἄξω τὸ σπέρμα σου, καὶ ἀπὸ δυσμῶν συνάξω σε.

[00992] Ἐρῶ τῷ Βορρῶ·

[00993] Ἄγε, καὶ τῷ Λιβί·

[00994] Μὴ κώλυε·

[00995] Ἄγε τοὺς υἱοὺς μου ἀπὸ γῆς πόρρωθεν, καὶ τὰς θυγατέρας μου ἀπ' ἄκρων τῆς γῆς, πάντας ὅσοι ἐπικέκληνται τῷ ὀνόματί μου.⁹ Ἐπέφανε τοῖς ἐπὶ γῆς ἐν εἶδει τῷ καθ' ἡμᾶς, τοῦτ' ἔστι, γενόμενος ἀνθρώπος, ὁ μονογενὴς τοῦ Θεοῦ Λόγος, ἴν' Ἑλληνὰς τε καὶ Ἰουδαίους διὰ πολλῶν τε καὶ ποικίλων ὀλισθημάτων κατακομισθέντας εἰς ἀπόστασιν, τὴν ἀπὸ γε φημί τοῦ πάντων Δημιουργοῦ, συνελάση πρὸς θεογονσίαν τὴν ἀληθινήν καὶ ἀμώ- μητον, συναγάγη δὲ καὶ εἰς ἐνότητά τὴν πνευματικὴν διὰ πίστεως καὶ ἀγιασμοῦ, τελουμένης εὐ μάλα [70.889] καὶ τῆς πρὸς αὐτὸν οικειότητος, ἀξίους ὄντας ἀποφήνη λοιπὸν, οὕτω τε συνάψη δι' ἑαυτοῦ τῷ Θεῷ, καὶ Πατρί.

[00996] Ὅτι γὰρ καὶ ταύτης ἕνεκα τῆς αἰτίας ἐνηνθρώπησεν ὁ Χριστὸς, χαλεπὸν οὐδὲν κατιδεῖν δι' ἀγίων εὐαγγελικῶν Γραμμάτων.

[00997] Ἀνεβίω μὲν γὰρ παραδόξως ὁ Λάζαρος ἐκ νεκρῶν·

[00998] ἢ δὲ γε τῶν ἀνοσίων Ἰουδαίων πληθὺς, ἦτοι τὸ τῶν Φαρισαίων θεομισὲς ἐργαστήριον, συνήδρευόν τε καὶ ἔφασκον·

[00999] [6Τ1] ποιῶ- μεν;

[01000] ὅτι ὁ ἀνθρώπος οὗτος πολλὰ ποιεῖ σημεῖα.

[01001] Ἐὰν ἀφῶμεν αὐτὸν οὕτως, ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν τὸ ἔθνος, καὶ τὴν χώραν.

[01002] Εἷς δὲ τις ἐξ αὐτῶν Καϊάφας εἶπεν αὐτοῖς·

[01003] Ὑμεῖς οὐκ οἴδατε οὐδὲν, ὅτι συμφέρει ἡμῖν ἵνα εἷς ἀνθρώπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

[01004] [6] Εἶτα τούτοις ἐπήγαγεν εὐθύς ὁ θεσπέσιος εὐαγγε- λιστής·

[01005] [6Ταῦτα] δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλ' ἀρχιε- ρεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν, ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ ἐσκορπισμένα συναγάγῃ εἰς ἓν.

[01006] [6] Ὅσον μὲν γὰρ ἦκεν εἰς τὴν ἐν ἀρχαῖς τοῦ ἀνθρώπου ποιήσιν, καὶ τὸν ἐπ' αὐτῷ σκοπὸν τοῦ παρενεγκόντος εἰς ὑπαρξιν, τέκνα ἅπαντες ἦσαν αὐτοῦ.

[01007] Κατεσκέδασε δ', ὡς ἔφην, ἅπαντας ὁ Σατανᾶς εἰς πολύτροπον ἀμαρτίαν, ἀπεβουκόλησέ τε τῆς πρὸς αὐτὸν οικειό- τητος κατενεγκῶν εἰς πλάνησιν·

[01008] πλὴν συνεκόμισεν ἅπαντας ὁ Χριστὸς.

[01009] Ἦλθε γὰρ ζητῆσαι τὸ ἀπολωλός.

[01010] Τοῦτό τοι καὶ διὰ τῶν προκειμένων σημαίνεται.

[01011] Ὑπιοχνεῖται γὰρ τῇ ἐξ ἐθνῶν τε καὶ Ἰουδαίων συν-εγηγεργμένη συναγωγῇ, ἧγουν ἐκκλησίᾳ, συγκομίζειν ἅπαντας τοὺς ἐξ ἡοῦς εἰς δύοσιν, καὶ ἐκ Βορρῶ, καὶ Λιβός, ἦτοι Νότου, ἵνα ἐντεῦθεν ἐννοῆς τὸ ἐκ παντὸς κλίματος τῆς ὑπ' οὐρανόν.

[01012] Ἦὼς γὰρ καὶ δύοσιν, βορρῶς, καὶ Νότος, τουτὶ δὴ που πάντως ἡμῖν ὑπεμ- φήνειεν ἂν·

[01013] λέγων·

[01014] Ἄγε μὴν, τῷ Βορόῳ, τῷ δὲ Λιβί, Μὴ κάλυε, δίδωσί πως ἐννοεῖν, ὅτι τῶν ἀγρίων καὶ πονηρῶν πνευμάτων τὴν ἀντίστασιν οὐκ ἔα τοῖς πρὸς αὐτὸν ἰοῦσιν ἀντιφέρεσθαι νοητῶς.

[01015] Καθὰ καὶ πάλαι οἶά τις τύραννος ὤμος τε καὶ ἀλαζῶν κατεφύετο τῶν ἐπὶ γῆς ὁ ἀλητήριος Σατανᾶς ὁμοῦ τοῖς ἰδίους ὑπ- ασπισταῖς, οὐκ ἔῶν ἀναβλέψαι πρὸς ἀλήθειαν, ἤγουν ἰέναι πρὸς Θεὸν δι' ἐπιστροφῆς.

[01016] Πέπαιται δὲ καὶ τοῦτο διὰ Χριστοῦ, καταλειπόμενος μὲν τοῖς κεκλημέ- νοις τὴν εἰς σωτηρίαν ὁδὸν, ἅπαν δὲ τὸ παρὰ πόδας κείμενον, οἷον ἐκ μέσου γενέσθαι παρασκευάζοντος.

[01017] Ὀνομάζων δὲ υἱοῦς, καὶ θυγατέρας ἐκ τῶν τεσσάρων τρέχοντας κλιμάτων, τῆς Χριστοῦ παρουσίας ἐμφανῆ καθίστησι τὸν καιρὸν, καθ' ὃν δέδοται τοῖς ἐπὶ τῆς γῆς τῆς υἰοθεσίας ἡ χάρις δι' ἁγιασμοῦ ἐν Πνεύματι.

[01018] Ὅτι δὲ οὐκ ἔθνους ἑνός, κοινῆ δὲ καὶ μία πάντων γέγονεν ἡ κλήσις, ὑπέφηνεν εἰπὼν, Πάντας, ὅσοι ἐπι- κέκληνται τῷ ὀνόματί μου.

[01019] Ὀνομάσμεθα γὰρ Χρι- στιανοὶ, ἦτοι λαὸς Θεοῦ.

[01020] Οὕτω γὰρ που καὶ ὁ Πέτρος τοῖς κεκλημένοις διὰ τῆς πίστεως ἐπιστέλλει καὶ φησιν·

[01021] [Ἔμεις] δὲ, γένος ἐκλεκτὸν, βασιλείον ἱερά- τευμα·

[01022] ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ἵνα τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλοῦντος ἐπὶ τὸ θαυμαστὸν αὐτοῦ φῶς, οἱ ποτε οὐ λαὸς, νῦν δὲ λαὸς ἐν Κυρίῳ.

[01023] [6] [70.892] [9Ev] γὰρ τῆ δόξῃ μου κατεσκεύασα αὐτὸν, καὶ ἔπλασα, καὶ ἐποίησα αὐτόν.

[01024] Καὶ ἐξήγαγον λαὸν τυφλόν, καὶ ὀφθαλμοὶ αὐτῶν ὡσαύτως τυφλοὶ, καὶ κωφὰ τὰ ὦτα ἔχοντες.

[01025] Πάντα τὰ ἔθνη συν- ἤχθησαν ἅμα, καὶ συναχθήσονται ἄρχοντες ἐξ αὐτῶν.9 Πάντα γέγονεν ἐν Χριστῷ καινὰ, καὶ πιστῶσεται γράφων ὁ ἱερώτατος Παῦλος·

[01026] [Ἔστω] εἰ τις ἐν Χρι- στῷ καινὴ κτίσις, τὰ ἀρχαῖα παρῆλθε.

[01027] [6] Γράφει δὲ καὶ τοῖς εἰς καινότητα κεκλημένοις, δῆλον δὲ ὅτι τὴν πνευματικὴν·

[01028] [Ἐκαὶ] μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν, καὶ τέλειον, καὶ εὐάρεστον.

[01029] [6] Ἀνεκαινίσθη- μεν γὰρ ἐν Χριστῷ, δι' ἁγιασμοῦ πρὸς τὸ ἀρχαῖον τῆς φύσεως ἀναφοιτήσαντες κάλλος, τὸ κατ' εἰκόνα δηλονότι τοῦ * ἐκ τῆς ἁμαρτίας, καὶ ἀπάσης φαυλότη- τος ἀποβαλόντες παλαιώσιν·

[01030] ἀπεδυσάμεθα δὲ τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυ- μίας τῆς ἀπάτης, καὶ ἐνεδυσάμεθα τὸν νέον τὸν ἀνα- καινούμενον κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

[01031] Πλὴν ἐν Χριστῷ γέγονεν ὁ ἀναπλασμός καὶ ἡ καλουμένη καινὴ κτίσις, ἣν οὐκ ἐκ σπορᾶς φθαρτῆς ἐσχήκαμεν, ἀλλὰ διὰ λόγου ζῶντος Θεοῦ μένοντος.

[01032] Τὸν τοίνυν λαὸν τὸν ἐκ τεσσάρων τῆς ὑπ' οὐρανὸν κλιμάτων συνειλεγ- μένον ἐπικληθέντα τε τῷ ὀνόματί μου οὐχ ἕτερός τις, ἀλλ' ἐγὼ μᾶλλον ἐν τῇ δόξῃ μου κατεσκεύασα, καὶ ἔπλασα, καὶ ἐποίησα·

[01033] καὶ δόξαν μὲν εἶναι τοῦ Θεοῦ, καὶ Πατρὸς φαίη ἂν τις τὸν Υἱόν, δι' αὐτοῦ γὰρ καὶ ἐν αὐτῷ δοξάζεται, καὶ κατὰ γε τὸ, Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, παρ' αὐτοῦ σαφῶς εἰρημένον.

[01034] Πεπλά- σθαι γὰρ, ὡς ἔφην, δι' αὐτοῦ τοὺς εἰς αὐτὸν πιστεύ- σαντας διαβεβαιούμεθα, τῇ πρὸς αὐτὸν συμμορφία τὸ τῆς θείας φύσεως κάλλος ἐναστράπτων ἔχοντας ταῖς ἑαυτῶν ψυχαῖς.

[01035] Ἐφη τι τοιοῦτον καὶ ὁ θεσπέσιος Ψαλμῳδός·

[01036] [Ἀναγγελεῖται] τῷ Κυρίῳ γενεὰ ἡ ἐρ- χομένη, καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον.

[01037] [6] Προστιθεὶς δὲ τούτοις, ὅτι Καὶ λαὸν ἐξήγαγον τυφλόν, τῆς ἑαυτοῦ δυνάμεως τὴν ἐπέκεινα λόγου παντὸς καὶ ἀξιάγαστον ὄντως ὑπεροχὴν καθίστησιν ἐναργῆ.

[01038] Τοὺς γάρτοι πάλαι τὴν ἐκ διαβολικῆς σκαιοτήτος ἀχλὺν καὶ ἀπάτην εἰς νοῦν ἔχοντας καὶ καρδίαν, λαμπροὺς ἀπέφηνε καὶ κατηγασμένους, ἐωσφόρος οἶά τις, καὶ δικαιοσύνης ἥλιος ἀνίσχων αὐτοῖς, καὶ υἱὸς ἀποφή- νας, οὐκέτι νυκτὸς καὶ σκότους, φῶτος δὲ μᾶλλον, καὶ μὴν καὶ ἡμέρας, κατὰ τὴν τοῦ σοφωτάτου Παύ- λου φωνήν.

[01039] Ὅτι μὲν οὖν ἐξήγαγε λαὸν τυφλόν, οὐδενὶ τῶν ὄντων ἀσυμφανές·

[01040] ἀλλ' ὥσπερ τινὸς τοῖς τοιοῖσδε λόγοις ἀντανισταμένου τε καὶ λέγοντος·

[01041] Καίτοι καὶ εἰς δεῦρο κατίδοι τις ἂν τοὺς ὀφθαλμοὺς αὐτῶν ὡσ- αύτως τυφλοῦς, καὶ μὴν ὅτι κωφὰ τὰ ὦτα ἔχουσιν, ἀπολογεῖται λέγων·

[01042] Πάντα τὰ ἔθνη συνήχθησαν ἅμα, καὶ συναχθήσονται ἄρχοντες ἐξ αὐτῶν.

- [01043] Μόνον γὰρ οὐχὶ προφητείας, ὧ οὗτοι, δέχεσθε λόγους·
- [01044] οὐπω γε μὴν τῶν πραγμάτων ἐνέστηκε καιρὸς·
- [01045] πλὴν πάντη τε καὶ πάντως συναχθήσονται κατὰ καιροὺς πάντα τὰ ἔθνη.
- [01046] Τὸ γὰρ συνήχθησαν, ἀντὶ τοῦ, συναχθήσονται, ^[70.893] φησὶν, ἔθους ὄντος τοιούτου τῆ θεοπνεύστῳ Γραφῇ.
- [01047] Τὰ γὰρ πάντη τε καὶ πάντως ἐσόμενα, καὶ ὡς ἤδη γεγονότα τίθησιν ἔσθ' ὅτε.
- [01048] Εἴρηται γοῦν ὡς ἐκ προσ- ὄπου Χριστοῦ διὰ μὲν τῆς Ἡσαΐου φωνῆς·
- [01049] Τὸν νῶτόν μου δέδωκα εἰς μάστιγας, ἀντὶ τοῦ, δώσω.
- [01050] Καὶ διὰ γε τοῦ Ψάλλοντος·
- [01051] ^[6Διεμείσαντο] τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον, ⁶ ὅπερ καὶ γέγονεν ἐν καιρῷ τῆς·
- [01052] ἐπιδημίας.
- [01053] Οὐκοῦν ἐπισυν- αχθήσονται, φησὶ, πάντα τὰ ἔθνη, καὶ οὐχὶ τοῦτο μόνον, ἀλλὰ ἔσονται καὶ ἄρχοντες ἐξ αὐτῶν, τοῦτ' ἔστι, λαῶν ἡγούμενοι, καὶ μυσταγωγοί, καὶ οἱ ποτε πλα- νόμενοι, καὶ ἐν σκότῳ κείμενοι βαθεία, φωτὸς ἔσονται τοῦ θεοῦ πρόξενοι τοῖς παρ' αὐτῶν μυσταγωγουμέ- νοις.
- [01054] Ἐφη τι τοιοῦτον περὶ τῆς ἐξ ἔθνῶν ἐκκλησίας ὁ Μελωδός·
- [01055] ^[6Ως] τὸ σκότος αὐτῆς, οὕτω καὶ τὸ φῶς αὐτῆς.
- [01056] ^[6] Ὡσπερ γὰρ ἀμέτρητον καὶ βαθὺν ἠρόω- στησε σκότον ἐν τῷ τῆς πλάνης καιρῷ, οὕτω πάλιν ὑπέρλαμπρος γέγονε, καὶ ὑπερφυῶς λελευκαμένη.
- [01057] Ἀληθὲς γὰρ ὅτι, καθά φησιν ὁ θεσπέσιος Παῦλος·
- [01058] ^[6Οῦ] ἐπερίσσευσεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.
- [01059] ^[6] ^[9Τίς] ἀναγγελεῖ ταῦτα;
- [01060] Ἦ τὰ ἐξ ἀρχῆς τίς ἀν- αγγελεῖ ὑμῖν;
- [01061] Ἀγαγέτωσαν τοὺς μάρτυρας αὐτῶν, καὶ δικαιωθήτωσαν, καὶ εἰπάτωσαν ἀληθῆ, καὶ ἀκουσάτωσαν.⁹ Διαμνημονεύσας ἅπαξ τῶν ἐθνῶν, ἦτοι τῶν διὰ πίστεως κεκλημένων εἰς ἐπίγνωσιν ἀληθείας, ἐξυφαί- νει τινὰ τρόπον μυσταγωγίας αὐτοῖς, καταγορευόντα μὲν οὐ μικρῶς τῆς τῶν δαιμονίων ἀπάτης, οὐδὲν δὲ οὖσαν παντελῶς τὴν εἰδώλων ποιήσιν ἀποφαίνοντα·
- [01062] τὸ μὲν γὰρ εἰδέναι τὰ πάντα ἐξ ἀρχῆς μέχρι τέλους, πρέποι ἂν μόνῳ τῷ κατὰ φύσιν ὄντι Θεῷ.
- [01063] Πᾶσα γὰρ σύνεσις ἐξ αὐτοῦ, καὶ γνώσεως ἀπάσης ἐστὶ πηγὴ, καὶ ἐν αὐτῷ πάντες εἰσὶν οἱ θησαυροὶ σοφίας καὶ γνώσεως ἀπόκρυφοι, κατὰ τὸ γεγραμμένον.
- [01064] Εἰ δέ τις, καὶ τῶν ἐσομένων ἐσχηκῶς εὐρίσκειται γνῶσιν, ἐξ ἀποκαλύψεως τῆς παρ' αὐτοῦ τὸ δῶρον ὁράται λαβῶν.
- [01065] Προσδιιάγεται τοίνυν, ὡς ἔφην, τοῖς ἐξ ἔθνῶν, καὶ δὴ καὶ φησὶ·
- [01066] Πάντα μὲν ὑμῖν τὰ ἐσόμενα, καὶ ὅτι κληθήσεσθε μὲν κατὰ καιροὺς εἰς ἐπίγνωσιν ἀληθείας, διήγγελκά τε καὶ ἔφην ἐγώ·
- [01067] ἕτερος δὲ τίς ταῦτα ὑμῖν ἀπαγγελεῖ, ἡγουν ὁράται διειρηκῶς;
- [01068] Ἀγαγέτωσαν τοὺς μάρτυρας αὐτῶν, καὶ δικαιωθήτωσαν, καὶ εἰπά- τωσαν ἀληθῆ, καὶ ἀκουσάτωσαν.
- [01069] Ἐγὼ μὲν γὰρ, φησὶ, λελάληκα διὰ προφητῶν·
- [01070] προεκήρυξα τὰ ἐσόμενα κατὰ καιροὺς, δι' ἀνδρῶν ἀγίων, καὶ ἔχω μάρτυρας τοῦ προειδέναι τὰ ἐσόμενα τοὺς ταῖς ἐμαῖς διακονη- σαμένους φωναῖς.
- [01071] Τίνες δ' ἂν μαρτυρήσειαν τοῖς δαι- μοσιν, ἦτοι τοῖς ἀψύχοις εἰδώλοις, ὡς εἰρηκόσι τοιοῦ- τον δι' αὐτῶν;
- [01072] Πλεῖστοι μὲν γὰρ οἱ παρ' Ἑλλησι λο- γάδες εἰσὶ καὶ ποιηταί, ἔφη δ' ὅλως ἐξ αὐτῶν οὐδεὶς ὡς παρὰ γε τῶν ἰδίων θεῶν, ὅτι ταῦτα συμβήσεται κατὰ καιροὺς αὐτοῖς·
- [01073] οὔτε μὴν ἐπαθροῖσαι τις ἂν προαπηγγελκότα τινὰ τῶν παρ' Ἑλλησι σοφῶν, ὅτι τῆς πεπορισμένης αὐτῷ δόξης ἐκ πλεονεξίας ἐξωσθή- σεται κατὰ καιροὺς ὁ Σατανᾶς, ἡγουν ὅτι καταφαι- δρυνθήσεται διὰ πίστεως τῆς εἰς Χριστὸν ἢ ὑπ' οὐ- ^[70.896] ρανόν, καὶ κεκλήσονται τὰ ἔθνη πρὸς ἐπίγνωσιν αὐ- τοῦ, εἴτ' οὖν ὅτι τὸ τῆς εἰδωλολατρίας οἰχίησεται σκότος, καὶ κρατήσῃ τῆς ὑπ' οὐρανὸν ἡ ἀλήθεια.
- [01074] Ἀγαγέτωσαν τοίνυν τοὺς μάρτυρας αὐτῶν, καὶ δεῖξά- τωσαν εἰπόντας ἀληθῆ.
- [01075] Κἂν ἢ τοῦτο γένοιτο, ἀκου- σάτωσαν αὐτῶν, τοῦτ' ἔστιν, ἀκολουθήτωσαν, καὶ συναινείτωσαν, ὅτι καὶ ἡ τῶν δαιμονίων ἀγγέλι τὴν τῶν ἐσομένων γνῶσιν καταπλουτεῖ.

- [01076] Αλλ' οὐδεὶς ὁ ἐκείνους μαρτυρήσας ἐστίν, οὔτε μὴν τῶν ἐσομένων ἐξαγγελεύς.
- [01077] Πεπλάνηται δὴ οὖν ὁμολογουμένως οἱ θεοὺς εἶναι νομίσαντες αὐτούς·
- [01078] εἰσὶ γὰρ βέβηλοι, καὶ ἀπατεῶνες καὶ βωμολόχοι.
- [01079] ^[9Γένεσθῆ] μοι μάρτυρες, κἀγὼ μάρτυς, λέγει Κύριος ὁ Θεός, καὶ ὁ παῖς ὃν ἐξελεξάμην, ἵνα γνῶτε, καὶ πιστεύητε, καὶ συνῆτε ὅτι ἐγὼ εἰμί.
- [01080] Καὶ ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεός, καὶ μετ' ἐμὲ οὐκ ἔσται.⁹ Εἰπὼν, ὅτι μαρτυρήσειεν ἂν οὐδὲν τοῖς ἀκαθάρτοις δαίμοσιν, ἤγουν τοῖς ἔργοις τῶν ἀνθρωπίνων χειρῶν τὸ εἰδέναι τὰ ἐσόμενα, τοῖς ἑαυτοῦ προφήταις προδια- λέγεται, καὶ φησιν·
- [01081] Γένεσθῆ μοι μάρτυρες.
- [01082] Λελάληκα γὰρ δι' ὑμῶν, καὶ τῶν ἐσομένων τὴν γνῶσιν, τὸ ἐμὸν ὑμῖν ἐνήστραψε Πνεῦμα.
- [01083] Οὐκοῦν τῆς ἑμαυτοῦ δόξης καὶ θεοπρεποῦς ὑπεροχῆς παροίσω μάρτυρας.
- [01084] Μαρ- τυρήσω δὲ ἑμαυτῶ, καὶ ὁ Παῖς ὃν ἐξελεξάμην.
- [01085] Ὅμοιον τούτῳ τὸ διὰ τῆς τοῦ Σωτῆρος ἡμῶν φωνῆς εἰρημένον πρὸς Ἰουδαίους·
- [01086] ^[6Εὐὰν] ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου ἀληθῆς ἐστίν, ὅτι οἶδα πόθεν εἰμί καὶ ποῦ ὑπάγω.
- [01087] ^[6] Καὶ πάλιν·
- [01088] ^[6Εγὼ] μαρτυρῶ περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πα- τήρ.
- [01089] ^[6] Αξιώχρεως γὰρ ἡ Θεοῦ φωνὴ πρὸς πίστιν ὧν ἂν βούλοιο λέγειν περὶ τῆς ἑαυτοῦ δόξης καὶ ὑπερ- οχῆς.
- [01090] Ἐπεταὶ δὲ κατὰ λόγον δεύτερον, καὶ ἡ παρὰ τῶν ἁγίων ψῆφος, καὶ σύνεσις ἀπονέμουσα αὐτῷ τὰ ὄσαπερ ἂν πρέποι τῆ πασῶν ἐπέκεινα φύσει.
- [01091] Διὰ τοῦτο μάρτυρας παραλαβὼν τοὺς ἁγίους προφήτας, ἐπὶ τὸ μείζον ἄνεισι καὶ ἀψευδῆς ὁμολογουμένως, ἑαυ- τόν, φημί, καὶ τὸν ἴδιον Υἱόν.
- [01092] Απόχρη γὰρ, ὡς ἔφην, εἰς πίστιν ἄπασαν τοῖς ἀρτίφροσιν ἡ Θεοῦ φωνή.
- [01093] ^[6Ταυτί] δὲ λελάληκα πρὸς ὑμᾶς, φησὶν, οὐ μάτην, ἀλλ' ἵνα γνῶτε, καὶ πιστεύσητε, καὶ συνῆτε ὅτι ἐγὼ εἰμί.
- [01094] ^[6] Διὰ γὰρ γνώσεως ἡ πίστις, διὰ δὲ τῆς πίστεως ἡ σύνεσις.
- [01095] Ἐὰν γὰρ μὴ πιστεύσητε, οὐδ' οὐ μὴ συν- ἦτε, φησί·
- [01096] πιστεύσητε δὲ ὅτι ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος Θεός, καὶ μετ' ἐμὲ οὐκ ἔσται.
- [01097] Οὔτε γὰρ πρὸ αὐτοῦ Θεός ἦν ἕτερος, ἀλλὰ αὐτὸς ἡ πάντων ἀρχὴ καὶ παντὸς ἐπέκεινα νοῦ, καὶ μετ' αὐτὸν οὐκ ἔσται.
- [01098] Μένει γὰρ ὁ αὐτός, καὶ ἀναλλοίωτον ἔχει τὴν φύσιν, καὶ ἀκράδαντον τὴν κατὰ πάντων ὑπεροχὴν, καὶ διηνεκῆ βασιλείαν.
- [01099] Ὁ γὰρ ἀρχὴν οὐκ ἔχων τοῦ εἶναι, πρὸς ποῖον δραμεῖται τέλος;
- [01100] ^[9Εγὼ] Θεός, καὶ οὐκ ἔστι παρὲξ ἐμοῦ σώζων.
- [01101] Ἀνήγγειλα, καὶ ἔσωσα.
- [01102] Ωνεΐδισα, καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος.
- [01103] Ὑμεῖς ἐμοὶ μάρτυρες, καὶ ἐγὼ μάρτυς, λέγει Κύριος ὁ Θεός, ὅτι [αλ.
- [01104] ἔτι] ἀπ' ἀρ- χῆς, καὶ οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρού- μενος.
- [01105] Ποιήσω, καὶ τίς γε μὴν ^[9] ^[70.897] ἀποστρέψει;Μαρτυρήσατε, φησὶν, ὅτι ἐγὼ μόνος ὁ τῶν ὄλων Θεός, οὐδενὸς πρὸ ἐμοῦ γεγονότος, οὔτε μὴν ἐσομένου μετ' ἐμέ.
- [01106] Μόνος γὰρ εἰμι ὁ σώζων ἐγὼ, καὶ τοῦτο ὑμῖν ἔκπαλαι προσήγγελκα, καὶ τὸ λαληθὲν ἤγαγον εἰς πέρας.
- [01107] Διέσωσα γὰρ ἐν Χριστῷ·
- [01108] ὠνεΐδισα, καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος.
- [01109] Ἐπελανθάνοντο μὲν γὰρ κατὰ καιροὺς οἱ ἐξ Ἰσραὴλ τῶν ἱερῶν θεσπισμάτων, τῶν διὰ γέ φημι τοῦ πανσόφου Μωσέως, καὶ φιλήδο- νοι μᾶλλον ἦσαν οἱ φιλόθεοι.
- [01110] Εἶτα ῥαθυμίας πραττό- μενοι λόγους, κατεκινδύνευον ἑσθ' ὅτε πολεμίων αὐ- τοῖς ἐπαφιεμένων.

- [01111] Ἀλλ' ἐν τῷ τῆς θλίψεως καιρῷ τὸν αἰεὶ σώζοντα καλεῖν ἐπεχείρουν εἰς ἐπικουρίαν.
- [01112] Καὶ τοῦτο αὐτοῖς ὠνεΐδισα, διὰ τῆς Ἱερεμίου φωνῆς λέγων·
- [01113] [6Και] ἐν τῷ καιρῷ τῶν κακῶν αὐτῶν ἐροῦσιν·
- [01114] Ἀνάστα, καὶ σώσον ἡμᾶς.
- [01115] Καὶ ποῦ εἰσιν οἱ θεοὶ σου, οὓς ἐποίησας σεαυτῷ;
- [01116] Εἰ ἀναστήσονται, καὶ σώσουσί σε ἐν καιρῷ τῆς κακώσεώς [6] σου; Οὐκοῦν ὠνεΐδισα πλειστάκις ὑμῖν τοῖς ἐξ αἵματος Ἰσραὴλ, καὶ μεμα- θήκατε διὰ πείρας, ὅτι οὐκ ἦν ἐν ὑμῖν Θεός, ἀλλότριος δηλονότι.
- [01117] Σέσωκε γὰρ ὑμᾶς ἐκείνων οὐδεὶς.
- [01118] Εἰμὶ τοιγαροῦν μόνος ὁ σώζων ἐγώ.
- [01119] Διὸ δὴ μαρτυρήσατε, καγὼ δὲ μάρτυς ἑμαυτοῦ γενήσομαι, λέγει Κύριος ὁ Θεός.
- [01120] Ἦγουν κατ' ἐκεῖνο·
- [01121] [6Πᾶς] οὖν ὅστις ὁμολογή-σειεν ἂν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ.
- [01122] [6] Μαρτυρήσατε δὴ οὖν ὅτι ἐγὼ εἰμὶ ἔτι ἀπ' ἀρχῆς, τοῦτ' ἔστιν, ὁ ἀπ' ἀρχῆς εἰς δεῦρο προαπαγγέλων τε τὰ ἐσόμενα, καὶ σώζειν ἀκονητὶ δυνάμενος τοὺς τὴν πρὸς ἐμὲ διψῶντας οἰκείωσιν.
- [01123] Σώζων δὲ οὕτως, ὡς δύνασθαι παντελῶς οὐδένα τῶν ἐμῶν ἐξαρπάσαι χειρῶν τὸν ἅπαξ προειλημμένον.
- [01124] Οὐκ ἔστι γὰρ ὁ ἐκ τῶν χειρῶν μου, φησὶν, ἐξαιρού- μενος.
- [01125] Ποιήσω, καὶ τίς ἀποστρέψει αὐτό;
- [01126] Πεποίηκα γὰρ τὴν τῶν ἐθνῶν κλησιν, φησὶν, ἤτοι, σέσωκα τοὺς πλανωμένους.
- [01127] Καὶ τίς τοῦτο μεταβαλεῖ, ἤγουν μετα- στήσει πρὸς τὸ μὴ οὕτως ἔχειν.
- [01128] Ὅτι γὰρ ἐκ τῆς τοῦ Θεοῦ χειρὸς οὐδεὶς ἀρπάσει τοὺς παρ' αὐτοῦ σεσω- σμένους, πιστώσεται λέγων αὐτὸς ὁ Σωτήρ·
- [01129] [6Τὰ] πρό- βατα, τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσι, καγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι·
- [01130] καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐ μὴ ἀρπάσῃ τις αὐτὰ ἐκ τῆς χειρὸς μου.
- [01131] Ὁ Πατήρ μου, ὃς δέδωκέ μοι, πάντων μείζων ἔστι, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός μου.
- [01132] [6] Τοῦτ' ἔστιν ἐναργῶς τὸ γεγραμμένον·
- [01133] [6Οὐκ] ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος.
- [01134] [6] [9Οὕτως] λέγει Κύριος ὁ Θεός ὁ λυτρούμενος ὑμᾶς, ὁ ἅγιος Ἰσραὴλ·
- [01135] Ἐνεκεν ὑμῶν ἀποστελῶ εἰς Βαβυλῶνα, καὶ ἐπεγερωῦ πάντας φεύγοντας, καὶ Χαλδαῖοι ἐν πλοίοις δεθῆσονται.⁹ Διὰ τῶν ἀρτίως ἡμῖν εἰρημένων οὐκ ἀγεννῆ παραίνεσιν ἐξυφήνας τοῖς ἐξ ἐθνῶν κεκλημένοις εἰς ἐπίγνωσιν αὐτοῦ, καὶ διαδείξας ὅτι μόνως ἔχει τῶν τε ἐν ἀρχαῖς, καὶ διὰ μέσου, καὶ τελευταίων τὴν γνῶσιν, καὶ μὴν ὅτι παρ' αὐτὸν ἕτερος οὐδεὶς ἔστι παντελῶς ὁ διασῶσαι δυνάμενος, καὶ βεβαίαν ἐν αὐτοῖς διὰ τούτων ἐνιδρύσας τὴν πίστιν, μεθίστησι τοὺς λόγους ἐπὶ τοὺς ἐξ αἵματος Ἰσραὴλ, καὶ πειρᾶται πληρο- [70.900] φορεῖν ὡς ἔστι παναλικῆς, καὶ θαυματουργός, καὶ ὅτι τοῖς αὐτοῦ νεύμασιν αἱ τῶν πραγμάτων εἴκουσι φύσεις·
- [01136] ὑπηρετεῖ δὲ καὶ αὐτὰ τὰ τοῦ κόσμου στοιχεῖα, καὶ ὅπερ ἂν αὐτὸς ἐθελήσῃ, τουτὶ δὴ πάντως διαπε- ραίνεται, παρὰ πόδας κειμένου μηδενός.
- [01137] Ἔδει γὰρ, ἔδει τοῖς ἐξ Ἰσραὴλ πλείστης τε ὄσης φωταγωγίας καὶ τῶν εἰς ἐδραιότητα νοῦ καθιστάντων αὐτοὺς παραινέσεών τε καὶ ὑπομνημοσυνῶν, ἐπεὶ τοι παρ- ὠλισθον ἐφ' ἃ μὴ θέμις, καὶ θεοῖς ἐτέροις προσ- νεύσαντες, κατατεθύκασιν εἰδώλοις, καὶ τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὰ γέγραπται·
- [01138] ποιεῖται τοῖνυν αὐ- τοῖς τῶν ἐσομένων τὴν προαγόρευσιν, καὶ τὰς τῶν Βαβυλωνίων προεκαλύπτει συμφορὰς, εὐτεχνέστατα λίαν, ὡς ἔσσονται μὲν αὐτοὶ παρ' ἐκείνων αἰχμάλωτοι προκαταδεικνύς·
- [01139] πείσονται δὲ ὅτι τὰ πάντων αἰ- σχιστὰ δι' αὐτοὺς προαναφώνων, ὡς ἔφην.
- [01140] Ἐπειδὴ δὲ περὶ μεγίστων πραγμάτων ὁ πρὸς αὐτοὺς ἐγίνετο λόγος, ἀναγκαίως τῆς ἑαυτοῦ δυνάμεως τὴν ἀπαρά- βλητον δόξαν, καὶ μὴν τῆς ἰσχύος τὴν ὑπερβολὴν καταδείκνυσι λέγων·
- [01141] Οὕτως λέγει Κύριος ὁ Θεός, ὁ λυτρούμενος ὑμᾶς ὁ ἅγιος Ἰσραὴλ.
- [01142] Ἴνα γὰρ εἰς ἀνάμνησιν αὐτοὺς ἀποκομίση τῶν πάλαι, τῶν ἐπὶ γέ φημι τῇ λυτρώσει τῇ ἐξ Αἰγύπτου γενομένη, ὅτε καὶ πολλὴ τερατοουργημάτων πληθὺς μεμαρτύρηκεν αὐτοῦ τῇ δόξῃ, διὰ τοῦτο Κύριον τὸν Θεὸν ἑαυτὸν ὀνομάσας, καὶ λυτρωτὴν εἶναι διεβεβαιώσατο.

- [01143] Καὶ ταυτὶ μὲν ἐν τούτοις.
- [01144] Τί δὲ δὴ τὸ ἐσόμενον;
- [01145] Ἐνεκεν ὑμῶν ἀποστελῶ, φησὶν, εἰς Βαβυλῶνα.
- [01146] Εἶλε μὲν γὰρ ὁ Βαβυλώνιος αἰχμάλωτον τὸν Ἰσραήλ, καὶ τῆς ἐν- εγκούσης ἐξαναστήσας, μᾶλλον δὲ κατεμπρήσας ἅπασαν τὴν τῶν Ἰουδαίων χώραν ὁμοῦ τῷ διαβολῆτι ναῶ, μετέστησεν εἰς τὰ ὄρη Περσῶν τε καὶ Μήδων.
- [01147] Ἐπειδὴ δὲ τοῖς εἰς τοῦτο πεσοῦσι ταλαιπωρίας ἐβδο- μηκοστὸν ἔτος διεπεραίνετο, κατηλέει Θεὸς αὐτοὺς, καὶ δὴ κατεξανίστησι τῶν Χαλδαίων Κύρον τὸν Καμβύσου συνασπιζόντων Περσῶν καὶ Μήδων·
- [01148] οὗτοι κατὰ κράτος εἶλον τὴν τῶν Χαλδαίων, ἤτοι τὴν Βα- βυλωνίων, καίτοι πάσαι δεδιότες αὐτοὺς, καὶ πλεον- εκτοῦσαν αὐτῶν τὴν χεῖρα παραιτούμενοι.
- [01149] Ἔχει δὲ ἡ παράδοσις ὅτι τῶν μεγιστάνων ἐν αὐτῇ τινὰς ὁ Κύ- ρος ἐλὼν, εἶτα σιδήρῳ καταδεσμεύσας, διὰ τῆς Κα- σπίας θαλάσσης εἰς ἀβάτους καὶ ἀοικίτους ἐξέπεμψε χώρας.
- [01150] Κατεγήγερεται δὲ τῶν Βαβυλωνίων ὁ Κύρος Θεοῦ καταθήγοντος, καὶ τὸ δύνασθαι κρατεῖν ἔκνε- νεμηκότος αὐτῷ.
- [01151] Ἔφη γὰρ πρὸς αὐτὸν διὰ τῆς Ἡσαΐου φωνῆς·
- [01152] [60ῦτως] λέγει Κύριος τῷ Χριστῷ μου Κύρω, οὐ ἐκράτησα τῆς δεξιᾶς ἐπακοῦσαι ἔμ- προσθεν αὐτοῦ ἔθνη.
- [01153] [6] Καὶ πάλιν·
- [01154] [6Ἐγῶ] ἔμπροσ- θέν σου πορεύσομαι, καὶ ὄρη ὀμαλιῶ, θύρας χαλκᾶς συντρίψω, καὶ μοχλοὺς σιδηροῦς συνθλάσω·
- [01155] καὶ δώσω σοι θησαυροὺς σκοτεινοὺς, ἀποκρύφους, ἀορά- τους, ἀνοίξω σοι.
- [01156] [6] Ἐπειδὴ γὰρ οἱ Βαβυλώνιοι κατὰ τῶν ἐξ Ἰσραὴλ δεινῶ καὶ ἀκράτῳ θυμῷ χρησάμενοι προσκεκρούκασι Θεῶ, διὰ τοῦτο δέδονται καὶ αὐτοὶ Πέρσαις τε καὶ Μήδοις, οἱ καὶ ἀφορήτοις ἀπανθρω- πείαις ἐχρήσαντο κατ' αὐτῶν.
- [01157] Εἴρηται γοῦν πρὸς τὴν Βαβυλῶνα δι' ἐνὸς τῶν ἁγίων προφητῶν·
- [01158] Καθὼς [70.901] ἐποίησας, οὕτως ἔσται σοι·
- [01159] τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλὴν σου.
- [01160] Ὑμῶν τοίνυν ἔνεκα, φησὶν, ὦ Ἰσραὴλ, ἀποστελῶ εἰς Βαβυλῶνα, ἀποστελῶ δὲ τίνα;
- [01161] Ἡ πάντως πρὸς τὸν αἰοιδιμον Κύ- ρον, καὶ τὴν ὑπ' αὐτῷ στρατιάν;
- [01162] Τὸ δὲ ἀποστελῶ τὸ ἐπιπέμψω δηλοῖ.
- [01163] Ἐπεγερῶ δὲ αὐτοῖς καὶ πάντας τοὺς πάσαι φεύγοντας, εἰκοντάς τε αὐτοῖς καὶ δε- διώτας ὡς μαχητάς, καὶ ἀλκιμωτέρους.
- [01164] Καὶ Χαλ- δαῖοι ἐν πλοίοις δεθήσονται.
- [01165] Ὡς γὰρ ἔφην φθάσας, καὶ αὐτοὶ μετωκίσθησαν εἰς ἀπωκισμένας καὶ ἀβά- τους χώρας, τὴν καλουμένην Κασπίαν διαπλεύσαντες θάλασσαν.
- [01166] Ἰστέον δὲ ὅτι καὶ ἕτερα φέρεται γραφή.
- [01167] Χαλδαῖοι γὰρ, φησὶν, οὐκ ἐν πλοίοις μᾶλλον, ἀλλ' ἐν κλοιοῖς δεθήσονται.
- [01168] Σέσωκε δὲ καὶ νοητῶς ἅπαν- τας τοὺς ἐπὶ τῆς γῆς ὁ τῶν ὅλων Σωτὴρ καὶ Κύριος τὰ τῶν δαιμονίων καταργήσας στίφη, καὶ τὴν ἄμα- χον αὐτοῦ καὶ ὑπερφυᾶ δύναμιν κατεξαναστήσας αὐτῶν, τοῦτ' ἔστι Χριστόν.
- [01169] Οὕτω γὰρ ἡμᾶς αἰχμα- λώτους ὄντας ἐλυτρώσατο, καὶ τοῖς ἐκείνου θελήμασιν οἰονεῖ θητεύοντας ἀπέφηνεν ἐλευθέρους, καὶ ὡς ἐκ βαρβάρου γῆς ἀποστάσας ἐπανήγαγεν εἰς τὴν νοητὴν Ἰουδαίαν, ἣτις ἐστὶν ἡ Ἐκκλησία ἣν αὐτὸς αὐτῷ περιεποιήσατο, κηλίδος ἀπάσης ἀπαλλάξας καὶ μολυσμῶν, ἁγίαν τε καὶ ἄμωμον ἀποφίνας.
- [01170] [9Ἐγῶ] Κύριος, ὁ Θεὸς ὑμῶν, ὁ ἅγιος, ὁ καταδείξας Ἰσραὴλ βασιλεῖα ὑμῶν.⁹ Τὰ μεγάλα καὶ ἐξαίρετα τῶν πραγμάτων καὶ ἀπιστεῖται πολλάκις, ὅταν ἔσεσθαι προαγγέλλονται.
- [01171] Ταύτητοι καὶ σφόδρα εἰκότως ὁ τῶν ὅλων Θεός, ὅτε τι τοιοῦτον ἐπαγγέλλεται, πρὸς πίστιν τοῦ ἀκροωμέ- νου τὴν ἑαυτοῦ δόξαν ἐμφανῆ καθιστάς, Κύριόν τε τῶν ὅλων καὶ Θεὸν ἑαυτὸν ὀνομάζει.
- [01172] Τί δ' ἂν γένοιτο τὸ ἀντιστατοῦν τό γε οὕτως ἔχοντι φύσεώς τε καὶ δόξης;
- [01173] Ὅταν τοίνυν ὑμῖν προαγορεύσω, φησὶν, οὐ καθ' ἕνα καὶ αὐτὸς εἰμι τῶν ψευδωνύμων θεῶν, οἱ μὴδὲν ὄντες παντελῶς, οὐδ' ἂν ἐργάσαιντό τι μικρὸν ἢ μέγα·
- [01174] εἰμὶ δὲ μᾶλλον Κύριος ὁ Θεός, ὁ ἐν ὑμῖν ἅγιος, τοῦτ' ἔστι, σεπτὸς, καὶ τῶν ἄλλων ἀπάντων ἐξηρημένος, καὶ ἀμάχοις νεύμασιν ἂν βούλωμαι κατορθῶν.

- [01175] Είμι δὲ ὁ καταδείξας Ἰσραὴλ βασιλέα ὑμῶν.
- [01176] Τοῦτο διχῆ νοητέον·
- [01177] ἢ γὰρ ἐκεῖνο φησὶν·
- [01178] Ὡς ἐγὼ εἰμι ὁ καταδείξας ἑμαυτὸν διὰ πολλῶν σημείων, καὶ τῆς ὑπὲρ λόγον ἀλκῆς τε καὶ ἐξουσίας βασιλέα ὑμῶν·
- [01179] ἦγουν ἕτερόν τι διὰ τούτου καταδηλοῦν ὑπο- τοπητέον·
- [01180] Ἰσραὴλ καὶ μὲν τοι καὶ Ἰακώβ παρὰ ταῖς θείαις ὠνόμασται Γραφαῖς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καθάπερ ἀμέλει καὶ Δαβὶδ·
- [01181] διὰ τοι τὸ ἐκ σπέρματος εἶναι κατὰ σάρκα τῶν ὠνομασμένων.
- [01182] Εἰμι τοιγαροῦν, φησὶν, ἐγὼ ὁ καταδείξας τὸν ἐξ αἵ- ματος Ἰακώβ τε καὶ Ἰσραὴλ βασιλέα ὑμῶν.
- [01183] Πλεί-στην δὲ ὄσσην ἔχει τὴν οἰκονομίαν ὁ λόγος.
- [01184] Ἐπειδὴ γὰρ λυτρώσεως μερικῆς ἐποιήσατο μνήμην·
- [01185] ἀνεκο- μίσθη γὰρ, ὡς ἔφην, ὁ Ἰσραὴλ ἐκ τῆς Βαβυλῶνος εἰς τὴν Ἰουδαίαν, ἀναγκαίως ἐπὶ τὸ μείζον ἀσυγκρίτως ἀναβιβάζει τὴν ὑπόσχεσιν, καὶ διαμέμνηται λυτρώ- σεως τῆς ἐσομένης διὰ Χριστοῦ, καὶ οὐ μερικῆς ἔτι, καὶ ὡς ἐπ' ἔθνους ἑνός, καθὰ καὶ πάλαι, γενικώτερον δὲ μᾶλλον καὶ κατὰ παντὸς ἰούσης τῆς ὑπ' οὐρανόν.
- [01186] Ὅτι δὲ οὐκ ἀθαύμαστον τοῦ Χριστοῦ τὸ μυστήριον διὰ τὴν τῆς οἰκονομίας ὑπερβολὴν, καὶ τὸ τῆς εἰς ἡμᾶς ἡμερότητος μέγεθος, ἐνδοιάσειεν ἂν οὐδεὶς τῶν γε ἅπαξ εἰδόντων αὐτό.
- [01187] Θεὸς γὰρ ὧν φύσει, καὶ ^[70.904] ἐκ Θεοῦ Πατρὸς ἀναλάμψας ὁ Μονογενής, καθίκετο μὲν εἰς κένωσιν, ἔλαβε δὲ δούλου μορφήν, ἵνα τῆς τοῦ διαβόλου τυραννίδος ἀπαλλάξας τοὺς ὑπ' αὐτῶν κειμένους, τοῖς ἰδίους ὑπαγάγη σκήπτρους Μέμνηται δὴ οὖν ὁ λόγος ἐν τούτοις, ὡς ἐσομένης κατὰ καιροῦς λυτρώσεως μερικῆς, ἢ μόνοις δέδοται τοῖς ἐξ αἵματος Ἰσραὴλ, καὶ καθόλου, καὶ γενικωτάτης, διὰ Χριστοῦ δηλονότι, δι' ἧς σέσωκεν ὁ Θεὸς καὶ Πατὴρ τοὺς ἀνὰ πᾶσαν τὴν οἰκουμένην.
- [01188] ^[90ῦτω] λέγει Κύριος·
- [01189] Ὁ διδοὺς ἐν θαλάσῃ ὄδον, καὶ ἐν ὕδατι ἰσχυρῶ τρίβον, ὁ ἐξαγαγὼν ἄρματα, καὶ ἵππον καὶ ὄχλον ἰσχυρόν.
- [01190] Ἀλλ' ἐκοιμήθη- σαν, καὶ οὐκ ἀναστήσονται, ἐσβέσθησαν ὡς λῖνον ἐσβεσμένον.⁹ Τὰ χρηστὰ καὶ ὀνησιφόρα, κὰν πλειστάκις λαλεῖ- ται παρὰ τε Θεοῦ καὶ ἀνθρώπων, ὀχληρὰ μὲν οὐ- δαμῶς εἶεν ἂν τοῖς ἀρτίφορον, ἀναγκαῖα δὲ μᾶλλον εἰς σωτηρίαν.
- [01191] Ταύτητοι καὶ ὁ πάνσοφος Παῦλος ἐπιστέλλει τισί·
- [01192] ^[6Τὰ] αὐτὰ λέγειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.
- [01193] ^[6] Ἐπειδὴ γὰρ ἐκ πολλῆς ἄγαν ῥαθυμίας ὁ ἀνθρώπινος νοῦς καταφθίρεται πρὸς λήθην ἔσθ' ὅτε τῶν δεδωρημένων ἐκάστῳ παρὰ Θεοῦ, διὰ τοῦτο πρὸς ἀνάμνησιν αὐτῶν ἀναβιβάζει πλει- σταχοῦ θεῖος ἡμᾶς λόγος, οὐκ ἔων εἰσάπαν ἀποψύχε- σθαι πρὸς τὸ ῥάθυμον, ἀναζωπυρῶν δὲ μᾶλλον εἰς φιλοθείαν, καὶ εἰς παντὸς ἔφεσιν ἀγαθοῦ.
- [01194] Οὐκοῦν ἐπειδήπερ λελύτρωται ὁ Ἰσραὴλ, πλείστον ὅσον ὑπὲρ αὐτοῦ παραδόξως τετελεσμένων, εἶτα τούτων ἀμνημονήσαντες ἐτράποντο πρὸς ἀπόστασιν, καὶ τοῖς οὐκ οὔσι θεοῖς προσενεύκασιν, ἀναγκαίως αὐτοὺς πρὸς ἀνάμνησιν τῆς ἑαυτοῦ δυνάμεως ἀνακομίζει Θεὸς, δεδωκέναι λέγων ὄδον ἐν θαλάσῃ, καὶ ἐν ὕδατι ἰσχυρῶ τρίβον.
- [01195] Διεβιβάσθησαν γὰρ διὰ θαλάσσης μέσης τῆς Αἰγυπτίων ἀπαίροντες χώρας, διέβησαν δὲ καὶ ποδὶ τὸν Ἰορδάνην.
- [01196] Καὶ ταύτην εἶναι φαμεν τὴν ἐν ὕδατι ἰσχυρῶ τρίβον.
- [01197] Ἄ δὴ καὶ θαυμάσας ὁ Θεοσπέσιος ψάλλει Δαβὶδ·
- [01198] ^[6Τ] ἐστὶ σοι, θάλασσα ὅτι ἔφυγες;
- [01199] καὶ σὺ, Ἰορδάνη, ὅτι ἐστράφης εἰς τὰ ^[6] ὀπίσω; Καὶ πάλιν περὶ Θεοῦ λέγων·
- [01200] ^[6Ο] μεταστρέφων τὴν θάλασσαν εἰς ξηρὰν, ἐν ποταμῶ διελεύσονται ποδί.
- [01201] ^[6] Οὐκοῦν δέδωκεν ἐν θαλάττῃ ὄδον, καὶ ἐν ὕδατι ἰσχυρῶ τρίβον.
- [01202] Ἐξήγαγε δὲ, καὶ ἄρματα, καὶ ἵππον, καὶ ὄχλον ἰσχυρόν.
- [01203] Κατεδίωξε μὲν γὰρ ὁ Φαραὼ τοὺς ἐξ αἵματος Ἰσραὴλ ἐν ἄρμασί τε καὶ ἵπποις, καὶ δυσ- ἀντήτῳ χρώμενος τῇ τῶν συνασπιζόντων χειρὶ, πλὴν κατ' οὐδένα τρόπον νενίκηκε, ἦτουν ἠδίκησε τοὺς λελυτρωμένους.
- [01204] Ἐκοιμήθησαν γὰρ, καὶ οὐκ ἀναστήσονται, φησὶν, ἀλλ' ἐσβέσθησαν ὡς λῖνον ἐσβεσμένον.
- [01205] Ἐναπεπνίγησαν γὰρ τοῖς ὕδασι, ἵπποις τε ὁμοῦ καὶ διολώλασι, καὶ ὡς εὐκατάπηστον λῖνον ὑπὸ θείας ὀργῆς δεδαπάνηται, καὶ κατεσβέσθησαν ἀμογητί, τοῦτ' ἐστὶ, κεχωρήκασιν εἰς τὸ μηδὲν, καὶ οἷον ἀποτετέφρωνται.

[01206] Τὸ γὰρ τοι λῖνον πυρὶ μὲν ἔτοιμον εἰς ἀφανισμόν, σβέννυται δὲ καὶ χειρὸς ἀφῆ, καὶ ἀδρανεστάτην ὠδίνει φλόγα.

[01207] Εἰ δὲ δὴ τις λέγοι, Τοῦ τῆς Αἰγυπτίων ἐξάρχοντος γῆς ἰδία βουλήσει [70.905] κατατρέχοντες τοῦ Ἰσραήλ, πῶς αὐτὸς ὁ τῶν ὅλων Θεὸς ἐξαγαγεῖν λέγεται τοὺς ἵππους, καὶ ἄρματα, καὶ τὸν ὑπ' ἐκείνων στρατόν;

[01208] Φαμέν ὅτι εἴρηται πρὸς Φαραῶ παρὰ τοῦ τῶν ὅλων κρατοῦντος Θεοῦ·

[01209] [6Eic] αὐτὸ τοῦτο ἐξηγήριά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

[01210] [6] Καὶ ταυτί μὴν εἰρήσθω πάλιν ἱστο- ρικῶς.

[01211] Φαμέν δὲ ὅτι τοὺς εὐ βιοῦν ἡρημένους, καὶ τὴν ὑπὸ τῷ διαβόλῳ δουλείαν παραιτουμένους, ἀπο- φοιτῶντάς τε τῶν περὶ γῆν σπουδασμάτων, καὶ οἷον ἀπαίρειν ἐθέλοντας πάσης ἀκαθαρσίας, διώκει μὲν ὁ πονηρὸς, σώζει δὲ παραδόξως Θεὸς, βάσιμον αὐτοῖς ἀποφαίνων τοῦ παρόντος βίου τὸν κλύδωνα, καὶ ἀφράστῳ δυνάμει διαβιβάζων αὐτούς, καὶ τοῖς τοῦ παρόντος βίου περισπασμοῖς οὐκ ἐφείεις ἐπικλύζειν αὐτούς, ἀλλ' ἐπέκεινα σαρκικῶν κυμάτων γενέσθαι παρασκευάζων, ἐξημερῶν δὲ ὥσπερ τινὰ θάλασσαν αὐτοῖς τοὺς πολυτρόπως συμβαίνοντας πειρασμούς·

[01212] ἵνα ἰσχύσειαν ἐν γῇ γεγονότες ἐρήμῳ, τοῦτ' ἔστιν, ἐν καταστάσει νοῦ καθαρῶ καὶ σχολαίᾳ φαγεῖν τὸν ἄρτον τὸν ἐξ οὐρανοῦ, καὶ πιεῖν ὕδωρ ἐκ πέτρας, τοῦτ' ἔστιν, ἐν μεθέξει γενέσθαι Χριστοῦ, διαβιβα- σθῆναί τε τὸν Ἰορδάνην, οὕτω τε εἰς τὴν γῆν τῆς ἐπαγγελίας ἐλάσαι, συνήσει πάντως ὁ πνευματικὸς ὁ φημι.

[01213] [9Mh] μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε.

[01214] Ἰδοὺ ποιῶ καινὰ, ἃ νῦν ἀνατελεῖ, καὶ γνώσεσθε.

[01215] Καὶ ποιήσω ἐν τῇ ἐρήμῳ ὁδόν, καὶ ἐν τῇ ἀνύδρῳ ποταμούς.

[01216] Εὐλογῆσει με τὰ θηρία τοῦ ἀγροῦ, σειρῆνες, καὶ θυγατέρες στρουθῶν, ὅτι δέδωκα ἐν τῇ ἐρήμῳ ὕδωρ, καὶ ποταμούς ἐν τῇ ἀνύδρῳ, ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν, λαόν μου ὃν περιεποιησάμην, τὰς ἀρετὰς μου καὶ κατ- ορθώματα διηγείσθαι.⁹ Ὡσπερ ἐν τοῖς ἀνόπιν βραχὺ μερικὴν οὖσαν τὴν ἐσομένην λύτρωσιν τοῖς ἐξ Ἰσραήλ, παρετίθει μὲν εἰς γνῶσιν αὐτοῖς, ἀναβιβάζων δὲ τῶν πραγμάτων τὴν ἀφήγησιν ἐπὶ τὸ ἄμεινον, ἀσυγκρίτως τῆς διὰ Χριστοῦ σωτηρίας ἐποιεῖτο τὴν μνήμην, ἀναδειξαι λέγων ἡμῶν βασιλέα τὸν Ἰσραήλ·

[01217] οὕτω κἀνθάδε δια- μνημονεύσας χρησίμως τῆς τε Ἐρυθρᾶς θαλάσσης, καὶ τῶν Ἰορδάνου ναμάτων, καὶ τοῦ διαβιβασμοῦ τῶν ἐξ Ἰσραήλ, πάλιν ἐπάνεισιν ἐπὶ τὸ Χριστοῦ μυστή- ριον.

[01218] Διὰ τοῦτό φησι·

[01219] Μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε.

[01220] Ἡ γὰρ τῶν ἀσυγκρίτως ὑπερκειμένων ἐπεισοφῶν, λήθη δίδωσιν ἔσθ' ὅτε τὸ ἔλαττον, καὶ τὰ λαμπρὰ τῶν πραγμάτων ἀπαμβλύ- νουσί πως τὰ μὴ οὕτως ἔχοντα κατὰ φύσιν, κἂν προτερεύῃ κατὰ τὸν χρόνον.

[01221] Τοιοῦτόν τι καὶ ὁ πάν- σοφος Παῦλος, ὅτι [6Nbn] μὲν γινώσκομεν ἐκ μέρους·

[01222] ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσε- ται.

[01223] [6] Μεγάλα μὲν γὰρ καὶ λόγου παντὸς ἐπέκεινα τὰ τετελεσμένα παρὰ Θεοῦ διὰ τοῦ πανσόφου Μωσέως, ὑπερφερῆ δὲ καὶ ἀνεστηκότα τὰ διὰ τῆς τοῦ Σωτήρος ἡμῶν ἰσχύος τε καὶ ὑπεροχῆς.

[01224] Σέσωσται γὰρ δι' αὐ- τοῦ, καὶ παρ' αὐτοῦ τῶν ἀνὰ πᾶσαν τὴν οἰκουμένην ἐθνῶν ἡ πληθὺς.

[01225] Διὰ τοῦτο μονονουχί, καὶ ἐπιλανθά- νεσθαι κελεύει τῶν πρώτων.

[01226] Προσερεῖται [αλ.

[01227] προσ- [70.908] ερεῖδεσθαι] δὲ μᾶλλον τὸν νοῦν τοῖς ἀσυγκρίτως ὑπερκειμένοις, καὶ λαμπρὰν ἔχουσι δόξαν.

[01228] Ποιήσω τοίνυν, φησὶν, ἐν τῇ ἐρήμῳ ὁδόν.

[01229] Νοεῖται γε μὴν ἔρη- μος ἐν τούτοις, ἡ πάλαι ξηρὰ καὶ ἄκαρπος τῶν ἐθνῶν πληθὺς, καὶ οἷον ἀκανθοτόκος, διὰ τὸ εἶναι παντελῶς ἐν αὐτῇ μηδένα τὸν εὐσεβῆ, καὶ εὐδόκιμον, καὶ ἀγαθοεργεῖν εἰδῶτα σοφῶς.

[01230] Ὡς γὰρ ὁ ψάλλων φησί·

[01231] [6Πάντες] ἐξέκλιναν, ἅμα ἠχρειώθησαν, καὶ οὐκ ἦν ἐν αὐτοῖς ὁ ποιῶν χρηστότητα, οὐκ ἦν ἕως ἐνός.

[01232] [6] Ἐν ταύτῃ δὴ οὖν τῇ ἐρήμῳ πέφηνεν ὁδὸς ἀποφέρουσα τοὺς δι' αὐτῆς ἐρχομένους πρὸς θεογνωσίαν τὴν ἀληθῆ, καὶ εἰς ἀγίαν καὶ ἀβέβηλον ζωὴν, καὶ εἰς πᾶ- σαν ἐπιστήμην ἀγαθοῦ παντὸς πράγματος.

[01233] Φαμέν δὲ εἶναι ταύτην τὴν ὁδόν, ἡ τὸ θεῖόν τε καὶ εὐαγγελικὸν καὶ σωτήριον κήρυγμα, ἡ τάχα που καὶ αὐτὸν τὸν Χριστόν.

[01234] Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ἐναργῶς·

[01235] [6Eγώ] εἰμι ἡ ὁδός.

[01236] [6] Ἄλλ' οὐχ ὁδὸς μόνῃ γέγονεν ἐν τῇ ἐρήμῳ, ἀνεδείχθησαν δὲ καὶ ποταμοὶ, νοητοῖς καὶ ψυχοφελέσι νάμασι καταμεθύσκειν εἰδότες τοὺς ἐν αὐτῇ.

- [01237] Φαμέν δὲ εἶναι καὶ τούτους τοὺς τῶν εὐαγ- γελικῶν τε καὶ ἀποστολικῶν θεσπισμάτων ἱεροῦ- γοῦς, ὧν καὶ ὁ θεσπέσιος Δαβὶδ διαμνημονεῦει λέ- γων·
- [01238] [Ἐπὶ τῶν] οἱ ποταμοὶ φωνᾶς αὐτῶν.
- [01239] [Ἐ] Ὡς γὰρ αὐτός που πάλιν φησὶν·
- [01240] [Ἐ] πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
- [01241] [Ἐ] Πρὸς δὲ γε τοῖς ὀνομασμένοις πο- ταμοῖς νοηθεῖεν ἂν καὶ οἱ λαῶν ἡγούμενοι, καὶ μυστ- αγωγεῖν εἰδότες ὀρθῶς τε καὶ ἀμωμήτως, καὶ τοῖς εἰς εὐσέβειαν λόγοις κατάρδειν δυνάμενοι τοὺς προσ- ἰόντας Χριστῷ διὰ τῆς πίστεως.
- [01242] Ἄνυδρον δὲ τὴν τῶν ἐθνῶν ὀνομάζει πληθύν.
- [01243] Οὐ γὰρ ἦν παρ' αὐτοῖς δι- δάσκαλος ἀληθείας, καὶ σωτηριῶδες ἔχων τὸ νάμα.
- [01244] [Ἐ] γὰρ εἶναι σοφοί, ἐμωράνθησαν, κατὰ τὴν τοῦ μακαρίου καὶ θεσπεσίου Παύλου φωνήν·
- [01245] [Ἐ] ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετρα- πόδων, καὶ ἐρπετῶν.
- [01246] [Ἐ] Ἀναδειχθείσης τοίνυν ὁδοῦ, φησὶν, ἐν ἐρήμῳ, καὶ λαβούσης τῆς ἀνύδρου ποταμούς, εὐλογῆσει με τὰ θηρία τοῦ ἀγροῦ, σειρήνες, καὶ θυ- γατέρες στρουθῶν, ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ, καὶ ποταμούς ἐν γῆ ἀνύδρω, ποτίσαι γένος μου τὸ ἐκ- λεκτόν, λαὸν ὃν περιεποιήσαμην τὰς ἀρετὰς μου δι- ηγεῖσθαι·
- [01247] καὶ θηρία μὲν ἀγροῦ δηλοῦν ἔοικε τοὺς ἐκ πολλῆς ἄγαν ἀμαθίας ἐκθηρωθέντας τρόπον τινὰ καὶ ζῶντας ἀγρίως.
- [01248] Ἐξὶ δὲ οὕτως τὰ ἔθνη.
- [01249] Σειρήνας δὲ καὶ θυγατέρας στρουθῶν τοὺς εὐστομεῖν παρ' αὐτοῖς εἰδόμενος φησὶ, καὶ ἐξησημένους τὸ καλλιπέδες.
- [01250] Ἔθος δὲ τῆ θεοπνεύστῳ Γραφῇ σειρήνας ἀποκαλεῖν τὰ τῶν στρουθῶν λαλίστατα, καὶ ἐμμελές τι καὶ εὐρυθμον ἀναφωνεῖν εἰωθότα.
- [01251] Γεγόνασι δὲ πῶς τοιοῦτοι τῶν Ἑλλήνων δεισιδαιμονίας οἱ διδάσκαλοι, ποιηταὶ τε καὶ λογογράφοι.
- [01252] Ἐνεστι γὰρ αὐτοῖς τὸ ἡδύ τε καὶ εὐ- κομπον, τό γε ἦκον εἰς λόγους.
- [01253] Διδάσκουσί γε μὴν τῶν ἀναγκαίων οὐδέν.
- [01254] Ἀλλ' οὗτοι πάντες δοξολογήσουσί με, φησὶν, ὡς ὕδωρ δόντα τὸ νοητόν, καὶ ἀνύδρω δείξαντα ποταμούς.
- [01255] Ἴνα τὸ ἐκλεκτόν μου ποτίσωσι γένος·
- [01256] καὶ ποῖον τοῦτό ἐστιν, ἢ ἐκεῖνοί που πάντως, [70.909] οἷς.
- [01257] καὶ ὁ πάνσοφος Πέτρος προσπεφώνηκε λέγων·
- [01258] [Ἐ] δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ἵνα τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος ἐπὶ τὸ θαυμαστόν αὐτοῦ φῶς, οἷ ποτε οὐ λαὸς, νῦν δὲ λαὸς ἐν Κυρίῳ;
- [01259] [Ἐ] νῦν ἐκάλεσά σε, Ἰακώβ, οὐδὲ κοπιάσαι σε ἐποίησα, Ἰσραήλ.
- [01260] Οὐκ ἦνεγκάς μοι πρόβατα τῆς ὀλοκαρπώσεώς σου, οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με, οὐδὲ ἐδούλευσας ἐν ταῖς θυσίαις σου.
- [01261] Οὐδὲ ἔγκοπον ἐποίησά σε ἐν λιβανωτῶ, οὐδὲ ἐκτήσω μοι ἀργυρίου θυμίαμα, οὐδὲ τὸ στέαρ τῶν θυσιῶν σου ἐπεθύμησα.
- [01262] Ἀλλ' ἐν ταῖς ἀμαρτίαις σου, πλημμελήμασί τε καὶ ἀδικίαις καὶ τοῖς τοιουτοτρόποις προέστην σου.⁹ Διὰ τῶν ἤδη προεξητασμένων, ἤγουν προανεγνω- σμένων, τῆς ἐν Χριστῷ διαθήκης καὶ τῶν παρ' αὐτοῦ χαρισμάτων ἐποιεῖτο τὴν προαγόρευσιν.
- [01263] Ἐφη γὰρ ἐν ἐρήμῳ ποιήσιν ὁδὸν, καὶ ἐν ἀνύδρω ποταμούς·
- [01264] ταύτης ἕνεκα τῆς αἰτίας εὐλογηθήσεσθαι παρὰ πάν- των τῶν θηρίων τοῦ ἀγροῦ·
- [01265] τρόπος δ' ἂν νοοῖτο θυ- σίας νοητῆς ἢ δοξολογία, καὶ τῆς νέας καὶ ἐν Χριστῷ διαθήκης καρπός.
- [01266] Ἐν δὲ γε τοῖς προκειμένοις πληρο- φορεῖν πειροῦται τὸν Ἰσραήλ, ὅτι λελύτρωται μὲν ἐξ Αἰγύπτου, καὶ τῆς αὐτόσε θητείας ἐξήρηται, καὶ τῶν οὕτως ἀνιαρῶν ἀπηλλάχθη πόνων, οὐχ ἵνα μό- σχους αὐτῷ προσαγάγη, καὶ τὴν δι' αἵματος καὶ καπνῶν ποιῆται πρόσδοτον.
- [01267] Ἀποβλήματα γὰρ τὰ τοιαῦτα παρὰ Θεῶ, καὶ σκιά μᾶλλον εἰσιν ἢ ἀλήθεια.
- [01268] Φησὶ τοίνυν Οὐ νῦν ἐκάλεσά σε, Ἰακώβ.
- [01269] Τὸ δὲ νῦν, ἐκληπτέον, ἀντὶ τοῦ, οὐχ ὅτε θύεις, ἤγουν οὐκ ἐν τῷ βουθυτεῖν ὄντα καὶ μηλοσφαγεῖν κέκληκά σε, ἵνα μὴ ἄρα πῶς οἰηθῆς ἀντέκτισιν ὥσπερ τινὰ τῆς προσ- αγωγῆς ἐσχηκέναι τὴν λύτρωσιν, ἀλλ' ὄντα σε μᾶλ- λον ἐν ἀμαρτίαις, καὶ μολυσμοῖς ἔνοχον, λελάτρευ- κας γὰρ τοῖς Αἰγυπτίω θεοῖς, φειδοῦς ἠξίωσα καὶ ἀγάπησ.

- [01270] Ἡμερότητος οὖν ἄρα τὸ δῶρον, καὶ φιλο- ανθρωπίας καρπὸς ἢ χάρις, καὶ ὡς ἐξ ἀγάπης ἢ λύ- τρωσις.
- [01271] Οὐδὲν γὰρ, φησὶ, πρὸς ἐμὲ τὰ πρόβατα τῆς ὀλοκαρπώσεώς σου, οὔτε μὴν ἐν ταῖς θυσίαις σου ἐδόξασάς με.
- [01272] Τὸ γὰρ ἀπαράδεκτον ὅλως καὶ εἰκὴ προσφερόμενον, πῶς ἂν εἰς δόξαν γένοιτο τὴν ἐμήν;
- [01273] Ἀλλ' οὐδὲ ἐδούλευσας ἐν ταῖς θυσίαις σου.
- [01274] Ὁ μὲν γὰρ τι τῶν ἀγαθῶν ἐπιτηδεύων, φησὶ, καὶ αὐχημά- των τῶν εἰς ἀρετὴν γινόμενος ἀποτελεστής, ὁ τοῖς ἐμοῖς νεύμασιν ὑποθεῖς τὸν αὐχένα, καὶ θεσπισμά- των τῶν ἱερῶν ἐργάτης, δουλεύειν ἂν λέγοιτο τῷ ἐπὶ πάντας Θεῷ.
- [01275] Ὁ δὲ γε λιβανωτῶ τὴν ἀγίαν καπνί- ζων σκιηνὴν, καὶ βοῦς προσάγων ἢ πρόβατα, ἢ τί τῶν ἀρίστων κατωρθωκῶς, τὴν τῆς γνησιότητος οὐκ ἀποίσεται δόξαν·
- [01276] Πέπραχε γὰρ ὅλως ὁ τοιοῦτος τῶν ἀρεσκόντων ἐμοὶ οὐδὲν, οὐκοῦν οὐκ ἐν γε τῷ θύειν τὸ δουλεύειν ἐστίν, ἀλλ' ἐν τῷ βουλεύεσθαι τρυφερόν τε καὶ οἶον ἀναφῆ τοῖς αὐτοῦ θελήμασιν ὑποφέρειν τὸν αὐχένα.
- [01277] Ὅσον γὰρ ἦκον, φησὶν, εἰς τὸ αὐτὸ μοι δο- κοῦν, οὐκ ἂν ἔγκοπόν σε ἐποίησα ἐν λιβανωτῷ, οὐδ' [70.912] ἂν ἐκτήσω μοι ἀργυρίου θυμίαμα, ἀλλ' οὐδὲ στέαρ τῶν θυσιῶν σου ἐπεθύμησα.
- [01278] Ἔοικε τούτῳ τὸ δι' ἐτέ- ρου προφήτου πρὸς αὐτοὺς εἰρημένον·
- [01279] [6Τὰ] ὀλοκαυ- τώματα αὐτῶν ὑμῶν μετὰ τῶν θυσιῶν ὑμῶν συνάγε- τε, καὶ φάγετε κρέα, ὅτι οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν, περὶ ὀλοκαυτωμάτων, καὶ θυσιῶν, ἐν ἡμέρᾳ ἢ ἀνήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου.
- [01280] [6] Ἔφη που καὶ ἐτέρωθι πάλιν ὁ αὐτὸς προφήτης Ἰερεμίας·
- [01281] [6Ἰνα] τί μοι λίβανον ἐκ Σαβᾶ φέρετε, καὶ κινάμω- μον ἐκ γῆς μακρόθεν;
- [01282] Τὰ ὀλοκαυτώματα ὑμῶν οὐκ εἰσὶ δεκτὰ, καὶ αἱ θυσίαι ὑμῶν οὐχ ἤδυνάν με.
- [01283] [6] Καὶ μὴν, καὶ διὰ τῆς τοῦ ψάλλοντος φωνῆς·
- [01284] [6Οὐ] δέξο- μαι ἐκ τοῦ οἴκου σου μόσχους, οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους.
- [01285] [6] Απόβλητον δὲ ποιεῖται πανταχοῦ τὴν ἐν σκιαῖς λατρείαν, ἀφιστὰς μὲν αὐτοὺς τῶν τύ- πων, συνελαύνων δὲ ὥσπερ εἰς δικαίωσιν τὴν ἐν Χριστῷ, καὶ τῆς εὐαγγελικῆς πολιτείας μεταποιεῖ- σθαι διδάσκων, δι' ἧς ἂν γένοιτό τε καὶ μόνης τὸ εὐ- αρεστεῖν δύνασθαι τῷ Θεῷ, καὶ τὸ ἄμωμον ἀληθῶς καὶ εἰλικρινῆς εἰς λατρείαν, δῆλον δὲ ὅτι τὴν πνευματικὴν.
- [01286] [6Πνεῦμα] γὰρ, φησὶν, ὁ Θεὸς, καὶ τοὺς προσκυνούντας αὐτῷ ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.
- [01287] [6] [9Εγώ] εἰμι, ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου, καὶ οὐ μὴ μνησθήσομαι.
- [01288] Σὺ δὲ μνήσθητι καὶ κριθῶμεν.
- [01289] Λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῆς.⁹ Ἄθρει δὴ μοι πάλιν, ὡς οὐ τῇ δυνάμει τῆς κατὰ νόμον λατρείας ἐκνενέμηκε Θεὸς τὸ ἀπαλλάττειν δύνασθαι τινὰς τῆς ἐνοούσης αὐτοῖς ἀκαθαρσίας.
- [01290] Ἀδύ- νατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἄμαρ- τίας, καὶ ἀνόνητος ἐν τούτοις ἢ τοῦ νόμου σκιά.
- [01291] Δικαιοῦται γὰρ οὐδεὶς ἐν νόμῳ κατὰ τὴν τοῦ θεσπε- σίου Παύλου φωνήν.
- [01292] Ἐπιστέλλει γοῦν, καὶ φησὶ περὶ τε αὐτοῦ, καὶ τῶν ἄλλων ἀποστόλων, ἡγουν τῶν πεπιστευκότων ἐκ περιτομῆς·
- [01293] [6Ἡμεῖς] φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἔθνων ἁμαρτωλοί·
- [01294] εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ·
- [01295] καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐν αὐτῷ.
- [01296] [6] Μὴ τοίνυν, φησὶν, οἰηθῆς ὡς δυνήσῃ ποτὲ τῶν ἐκ φαυλότητος ἐγκλημάτων ἐλεύθερον ἀποφῆναι σαυτὸν διὰ θυσίας καὶ καπνῶν.
- [01297] Ἰσθὶ δὲ μᾶλλον ὅτι ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου, καὶ οὐ μὴ μνη- σθήσομαι.
- [01298] Δεδικαιώμεθα γὰρ οὐκ ἐξ ἔργων δικαιο- σύνης, ἀ ἐποήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἀμνημονεῖν ἐθέλοντος τῶν ἡμετέρων αἰτιαμά- των.
- [01299] Σῶζει γὰρ τοῦτο καὶ μόνον τοὺς ἐπὶ τῆς γῆς, ἀδρανῆ, καὶ εὐπαρακόμιστον τὴν διάνοιαν ἔχοντας πρὸς πᾶν ὀτιοῦν τῶν ἐκ νόμου διαβεβλημένων.
- [01300] Ἐπι- μελῶς γὰρ, φησὶν, ἔγκειται ἡ διάνοια τοῦ ἀνθρώπου ἐπὶ τὰ πονηρὰ ἐκ νεότητος.
- [01301] Ταύτη τοι, καὶ μάλα εἰκότως ὁ θεσπέσιος Δαβὶδ τῶν ἀνθρωπίνων ὀλισθη- μάτων διαμémνηται λέγων·
- [01302] [6Εὰν] ἀνομίας παρα- τηρήσης, Κύριε, τίς ὑποστήσεται;

- [01303] ὅτι παρὰ σοὶ ὁ ἴλασμός ἐστι.
- [01304] ^[6] Κατοικτεῖρει μὲν οὖν ὁ τῶν ὄλων Θεός, καὶ δὴ καὶ αἰσίοις νεύμασι καὶ ἀμνηστίας χρώμενος ταῖς θεοπροπέσι, ἔξω τίθησιν αἰτίας, καὶ ^[70.913] ὀλισθημάτων τοὺς ἀλόντας αὐτοῖς.
- [01305] Πλήν οὐκ ἔα τοὺς ἠλεημένους τὴν τοῦ δικαιοῦντος αὐτοῦ εἰδέναι χάριν Ἐπωφελὲς δὲ τοῦτο καὶ διὰ σπουδῆς τοῖς ἁγίοις γεγονὸς εὐρήσομεν.
- [01306] Ψάλλει γοῦν καὶ φησιν ὁ μακάριος Δαβὶδ, ποτὲ μὲν, ὅτι ^[6Τὴν] ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστὶ διὰ ^[6] παντός· καὶ πάλιν, ὅτι ^[6Τὴν] ἀνομίαν μου ἐγὼ ἀναγγελῶ, καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.
- [01307] ^[6] Ἐγὼ τοίνυν, φησὶν, ἀμνημονήσω μὲν τῶν αἰτιαμάτων.
- [01308] Μέμνησό γε μὴν αὐτός, καὶ δὴ καὶ κριθῶμεν·
- [01309] Ὁμολόγει δὲ σὺ, καὶ βεβαίαν ἔχε τὴν ἀμνηστειάν.
- [01310] Γέγραπται γὰρ ὅτι, ^[6Δίκαιος] ἑαυτοῦ κατήγορος ἐν πρωτολογία.
- [01311] ^[6] Καὶ πάλιν·
- [01312] ^[6Μὴ] αἰσχυνθῆς ὁμολογήσαι ἐφ' ἁμαρτίαις σου.
- [01313] ^[6] Οὐ τετήρηκε τὴν τοιαύτην ἐντολὴν ὁ ὑπέροφρος Φαρισαῖος, ὃν ἐν ταῖς εὐαγγελικαῖς παραβολαῖς ἴστησιν εὐχόμενον ὁ Σωτὴρ ἐν τῇ συναγωγῇ, εἶτα πολὺ νοσοῦντα τὸ ἀμαθές, καὶ ἐξ εἰκαίου φουσηματος λέγοντα·
- [01314] ^[6Ο] Θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμι ὡς οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, ἢ καὶ ὡς οὗτος ὁ τελώνης·
- [01315] νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα τὰ ὑπάρχοντά μοι.
- [01316] ^[6] Οὗτος οὐκ ἠνέσχετο λέγειν τὰς ἑαυτοῦ ἁμαρτίας.
- [01317] Κατακέκριται δὴ οὖν ὡς ἀλαζών τε καὶ ψεύστης, καθαρὸς γὰρ οὐδεὶς ἀπὸ ῥύπου, καὶ πολλὰ πταίομεν ἅπαντες.
- [01318] Ἔγνω δὲ καὶ ὁμολόγει τὰς ἁμαρτίας ὁ τελώνης τὰς ἑαυτοῦ.
- [01319] Εἰστήκει γὰρ τύπτων τὸ στήθος, καὶ λέγων·
- [01320] ^[6Ο] Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.
- [01321] ^[6] Δεδικαίωται δὴ οὖν ὁμολογήσας τὰ ἠτήματα, καὶ τῆς ἐνούσης αὐτῷ βδελυρίας τὸν ῥύπον οὐκ ἀποκρύψας, ἵνα καθαρισθῇ.
- [01322] ^[9Ο] πατέρες ὑμῶν πρῶτοι, καὶ οἱ ἄρχοντες ὑμῶν ἠνόμησαν εἰς ἐμέ.
- [01323] Καὶ ἐμίαναν οἱ ἄρχοντες τὰ ἁγία μου·
- [01324] καὶ ἔδωκα ἀπολέσαι Ἰακώβ καὶ Ἰσραὴλ εἰς ὄνειδισμόν.⁹ Εἰπών·
- [01325] Ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου, καὶ οὐ μὴ μνησθήσομαι, συνείδεν ὅτι τάχα πού τινες τοῖς εἰρημένοις ἀνταναστήσονται, καὶ δὴ καὶ ἐροῦσιν·
- [01326] Εἰ τετίμηκας ἀμνηστία τὸν Ἰσραὴλ, εἰ γέγονεν ἐπ' αὐτῷ πολλή τις ἄγαν ἡ γαληνότης, εἰ κεκάθαρται τῶν ῥύπων, καὶ τῶν ἀρχαίων αἰτιαμάτων τοὺς μολυσμοὺς ἀπενίψατο, πῶς ἢ τίνων ἐξήτηται δίκας τοῖς τῶν πολεμίων ξίφεσι δαπανώμενος·
- [01327] εἶτα δορυληπτος γεγονώς, καὶ τὴν ἐνεγκοῦσαν ἀφείς, καὶ ὑπὸ χεῖρα καὶ ζυγὸν τῶν ἠρηκότων γεγεννημένος;
- [01328] Δέδοται γὰρ τοῖς ἐκ Βαβυλώνας ἤκουσι μαχηταῖς.
- [01329] Ἀπολογεῖται δὴ οὖν τὸ, Κριθῶμεν, λέγων, καὶ φησιν, ὡς αὐτοὶ γεγόνασι, καὶ τούτου αἰτιοί τε καὶ πρόξενοι ταῖς σφῶν αὐτῶν κεφαλαῖς.
- [01330] Οἱ γὰρ πατέρες ὑμῶν, φησὶ, καὶ οἱ ἄρχοντες ὑμῶν ἠνόμησαν εἰς ἐμέ.
- [01331] Καὶ οὐχ ἀπλῶς αἰτιάται προγόνους πατέρας ἡμῖν ἐν τούτοις εἰπών.
- [01332] Ἔοικε δὲ μάλλον βούλεσθαί τι τοιοῦτον ὑποδηλοῦν.
- [01333] Οἱ γὰρ τοὶ πρὸς ἱερουργίαν ἐξειλεγμένοι σοφοί τε καὶ νομοῖστορες, καὶ παιδαγωγεῖν εἰωθότες τοὺς ὑπὸ χεῖρα λαοὺς, πατέρες ἂν λέγοιντο τῶν ὑπερευγμένων, ἄρχοντές τε καὶ ἡγούμενοι.
- [01334] Ὅταν τοίνυν οὐκ ἐκ πληθύος τῆς ἀγγελίου πράττηται τινα τῶν ἀτόπων, παρ' ἐκείνων δὲ μάλλον οὐς ἦν εἰκὸς δύνασθαι καὶ τὰ τῶν ἐτέρων ἐπανορθοῦν, φορτικὸν τὸ χρῆμα, καὶ δυσδιάφικτος ἡ δίκη, καὶ ὀφειλομένη ^[70.916] λοιπὸν τοῖς ἠσεβηκόσι.
- [01335] Οὐκοῦν, οἱ ἐν τάξει πατέρων κείμενοι, φησὶ, καὶ τοὶ λαχόντες ἄρχειν ὑμῶν, ἠνόμησαν εἰς ἐμέ.

[01336] Τὸ δὲ, εἰς ἐμὲ, λέγων, διαδεικνυσιν ὅτι οὐκ εἰς ἓνα τῶν καθ' ἡμᾶς πέπρακται τὰ παρ' ἐκεῖ- νων ἐκτόπως τε καὶ ἀνοσίως πεπλημμελημένα, ἀλλ' εἰς αὐτὴν τὴν δόξαν τοῦ πάντων ἐπέκεινα Θεοῦ.

[01337] Οἶόν τί φημι·

[01338] ὅταν μὲν γὰρ τις ἀδικήσῃ τινὰς τῶν πέλας, ἢ πλεονεξία καὶ ὕβρει περιβαλῶν, ἤγουν καθ' ἕτερόν τινα τρόπον, πλημμελεῖ μὲν, πλὴν εἰς ἄνθρω- πον ὁμοφυᾶ, καὶ οὔτι που πρὸς Θεόν.

[01339] Ὁ δὲ γε τὴν ὑπ' αὐτῷ λατρείαν διωθούμενος, καὶ ταῖς τῶν δαιμο- νίων ἀπάταις ἑαυτὸν ὑποθεῖς καὶ προσκυνήσας αὐτοῖς, ἀνταίρει κατὰ Θεοῦ, καὶ τό γε ἦγον εἰς αὐτὸν τῶν τῆς θεότητος αὐτὸν ἐξίστησι θώκων, καὶ ἀποσαλεύειν πειράται τῆς αὐτῷ καὶ μόνῳ πρεπούσης ὑπεροχῆς τε καὶ δόξης.

[01340] Πεπράχασι δὲ τοῦτο κατὰ καιροὺς οἱ ἐξ Ἰσραήλ.

[01341] Λελατρεύκασι μὲν γὰρ εἰδώλοις, καὶ δὴ καὶ ἐρῶσθαι φράσαντες τοῖς ἱεροῖς θεσπίσμασι, σκληρὸν καὶ ἀγέρωχον ἀνατείνειν ἤθελον τῷ Θεῷ τὸν ἀχθένα.

[01342] Αἰτιᾶται γοῦν αὐτοῦς, καὶ φησιν·

[01343] Οἱ ἱερεῖς οὐκ εἶπαν, Ποῦ ἔστι Κύριος;

[01344] Καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσαντό με, καὶ οἱ προφήται ἠσέβουν εἰς ἐμέ.

[01345] Καὶ πάλιν·

[01346] Ἵνα τί λαλεῖτε πρὸς με;

[01347] Πάντες ὑμεῖς ἠνο- μήσατε, καὶ πάντες ὑμεῖς ἠσεβήσατε εἰς ἐμὲ, λέγει Κύριος παντοκράτωρ.

[01348] Ἐμίαναν τοίνυν οἱ ἄρχοντες, φησί, τὰ ἅγιά μου.

[01349] Τετολήκασι γὰρ οὐκ ἐν μόνῃ τῇ Ἱερουσαλήμ τὰς τῶν δαιμονίων ἐγεῖραι στήλας, ἀλλὰ γὰρ καὶ ἐν αὐτῷ τῷ θείῳ ναῷ τοῦτο πεπραχότες ἀνοσίως ἀλοῖεν ἄν.

[01350] Ἐφη γοῦν ὁ τῶν ὄλων Θεὸς περὶ τῆς Ἰουδαίων συναγωγῆς·

[01351] Τί ἡ ἠγαπημένη ἐν τῷ οἴκῳ μου ἐποίησε βδέλυγμα;

[01352] βδέλυγμα λέγων τὸ εἰς τύπον Θεοῦ τετεχνουργημένον ἄγαλμα καὶ εἰκόνα.

[01353] Μιαινόνται δὲ τὰ ἅγια καὶ καθ' ἕτερον τρόπον, εἰ καταφρονοῖντο πρὸς τινῶν τὰ εἰς δόξαν Θεοῦ σεπτῶς καὶ ἀγίως ἐπιτελεῖσθαι προστεταγμένα, καὶ παρ' οὐδὲν ἠγοῖντό τινες τῶν θείων αὐτοῦ νόμον τὴν παράβασιν.

[01354] Οὐκοῦν ἐπειδήπερ οἱ πατέρες ὑμῶν, φησὶν, ἠνόμησαν εἰς ἐμὲ, ἐμίαναν δὲ καὶ οἱ ἄρχοντες τὰ ἅγιά μου, τοῦτο δέδωκα τοῖς ἐχθροῖς ὥστε ἀπο- λέσαι τὸν Ἰακώβ, καὶ ὄνειδεσι τοῖς ἐπὶ τούτων περιβέβληκα τὸν Ἰσραήλ.

[01355] [9Nῦν] δὲ ἄκουσον.

[01356] παῖς μου Ἰακώβ, καὶ Ἰσραήλ ὃν ἐξελεξάμην.⁹ Διαμνημονεύσας τῶν πρώτων, καὶ τὰς αἰτίας εὖ μάλα διειρηκῶς, ἐφ' οἷς δέδοται πρὸς ἀπώλειάν τε καὶ ὄνειδισμόν ὁ ἀποστάτης Ἰσραήλ·

[01357] πάλιν αὐτοῖς ἀμνησικακίαν ἐπαγγέλλεται, καὶ ἀνακαινίζει βούλε- ται πρὸς ὀλοτελή καὶ ἀμώμητον εὐπειθειαν αὐτοῦς.

[01358] Παρεῖς δὲ ὥσπερ τὸν τῆς ἀμαθίας καιρὸν, καθ' ὃν ὁ φιλόθεος γεγονῶς, ὁ νόμον ἔχων πεφώραται, πάλιν ἕτερον αὐτοῖς ὀρίζει καιρὸν, τὸν Νῦν λέγων·

[01359] εὐοικεῖναι τούτῳ φημί τὸ, [6Σήμερον] ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

[01360] [6] Κατὰ μὲν γὰρ τὸν ἤδη παρωχηκότα καιρὸν, φησὶ, πλείστη τε ὅση κατὰ σοῦ γέγονε καὶ δικαία που πάντως ἡ καταβολή·

[01361] σεαυτὸν γὰρ καθήκας εἰς ἀπόστασιν, προσκέκρουκας [70.917] οὐ μετρίως παρωθούμενος τὸν παιδαγωγοῦντα νόμον, τραπόμενος δὲ πρὸς ἄ μὴ θέμις, καὶ τοῖς τῆς ἀπει- θείας ἐγκλήμασι σεαυτὸν ἐνείεις.

[01362] Ἀλλ' ἐκεῖνα παρεί- σθω, φησί.

[01363] Νῦν ἄκουσον, τοῦτ' ἔστι, Κάθεσ τὸ φρό- νημα τὸ ὑπέροφρον.

[01364] Γνώθι τὸν σεαυτοῦ Δεσπότην·

[01365] ὕπελθε τὸν τῆς εὐπειθείας ζυγόν, ἐννοήσας ὅτι παῖς ὠνομάσθης ἐμός.

[01366] Ἐποιησάμην δὲ σε καὶ ἀπόλεκτον ἐκ πάντων, δηλονότι τῶν ἐθνῶν τῶν ὄντων ἐπὶ τῆς γῆς.

[01367] Ὅτε γὰρ διεμέριζεν ὁ Ὑψιστος ἔθνη, ὡς διέ-σπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὄρια ἐθνῶν κατὰ ἀρι- θμὸν ἀγγέλων Θεοῦ.

[01368] Ἐγενήθη λαὸς Κυρίου μερὶς αὐτοῦ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ.

[01369] Ἐν-τρέπει δὴ οὖν, καὶ οἷον ἐλέγχει παρανομήσαντας καὶ προσκρούσαντας οὐ μετρίως τοὺς ἐν τάξει τέκνων γεγονότας αὐτῶ, καὶ ἐν τῇ τῶν ἀπολέκτων μοίρᾳ κειμένους.

[01370] {ΙΛΟΓΟΣ Β'.}1

[01371] [90ῦτως] λέγει Κύριος ὁ Θεὸς ὁ ποιήσας σε, καὶ ὁ πλάσας σε ἐκ κοιλίας, Ἔτι βοηθήση.9 Ἐγκαλέσας τοῖς ἐξ Ἰσραὴλ τὴν ἀπόστασιν, καὶ τὸ ἀποφοιτῆσαι μὲν τῆς πρὸς αὐτὸν ἀγάπης, ἑαυτοὺς δὲ προσνεῖμαι τοῖς οὐκ οὔσι θεοῖς·

[01372] ἔφη γὰρ, ὅτι Οἱ πατέρες ὑμῶν, καὶ οἱ ἄρχοντες ὑμῶν ἠνόμησαν εἰς ἐμὲ, καὶ ἐμίαναν οἱ ἄρχοντες τὰ ἅγια μου·

[01373] οἰκονο- μικώτατα λίαν καὶ ταῦτα ἐπιφέρει·

[01374] οὐκ ἔᾶ γὰρ ἀπ- ενεχθῆναι πρὸς ἀπόστασιν, ἢτ' οὖν ἀπόγνωσιν, οὔτε μὴν τῆς εἰς αὐτὸν ἐλπίδος εἰσάπαν ἀπολισθεῖν.

[01375] Ἡμε- ρότητα δὲ πάλιν αὐτοῖς ἐπαγγέλλεται, καὶ διὰ τῆς συνήθους ἀνακτᾶται φιλανθρωπίας, καὶ ἀνακομίζει πρὸς μετάνωσιν.

[01376] Καὶ δίδωσιν ἐννοεῖν, ὅτι μὴ εἰσ- ἅπαν ἀπεστράφη τοὺς ἡμαρτηκότας, οὔτε μὴν ὀλόθ- ρίζος ὁ Ἰσραὴλ ἀπολεῖται, κατοικτεῖροντος αὐτοῦ, καὶ τοῖς εἰς αὐτὸν πιστεύουσι τὴν τῆς σωτηρίας ὁδὸν εὖ μάλα καταλαίοντος·

[01377] ἑαυτὸν δὲ λέγων Κύριόν τε καὶ Θεὸν, ποιήσαντα καὶ πλάσαντα ἐκ κοιλίας, ὑπεμ- φαίνειν ἔοικεν, ὅτι καὶ πεπλάνηται τὸ τῆς θεότητος ὄνομα περιθεῖς ἑτέροις, καὶ τὴν τῆς κυριότητος δόξαν ἀνάψας ἀβούλως τοῖς οὐκ οὔσι θεοῖς.

[01378] Ὅτι δὲ καὶ οὐκ ἔγνω τὸν Ποιητὴν, καὶ τὸν παρενεγκόντα πρὸς ὑπαρ- ξιν οὐκ ὄντα ποτὲ τὸν ἐπὶ τῆς γῆς ἄνθρωπον, ὑπεμ- φαίνει πάλιν, πλάστην τε καὶ ποιητὴν ἑαυτὸν εἶναι διαβεβαιούμενος, καὶ οἷον ἀχαριστίας γραφόμενος τοὺς τῆς εἰς αὐτὸν ἀγάπης ἀποπηδήσαντας.

[01379] Καὶ γὰρ ἔστι τῶν ἀτόπων, τοῖς μὲν κατὰ σάρκα γονεῦσι τὰς ἀνωτάτω τιμὰς προσφέρεσθαι παρ' ἡμῶν, νόμου τοῦ θείου καὶ τοῦτο βραβεύοντος, τὸν δὲ γε τῶν ὄλων γε- νεσιουργὸν, μὴ οὐχὶ δὴ μάλλον ἐκείνων ταῖς αὐτῶ πρεπούσαις εὐφημίαις καταγεραίρεσθαι καὶ τιμᾶσθαι πρὸς ἡμῶν διὰ τῆς εἰσάπαν ὑποταγῆς.

[01380] Τοιοῦτόν τί φησι καὶ δι' ἐνὸς τῶν ἁγίων προφητῶν·

[01381] [6ῤίος] δο- ξάζει τὸν πατέρα, καὶ δούλος τὸν αὐτοῦ κύριον.

[01382] Καὶ εἰ πατήρ εἰμι ἐγώ, ποῦ ἔστιν ἡ δόξα μου;

[01383] καὶ εἰ κύριός εἰμι ἐγώ, ποῦ ἔστιν ὁ φόβος μου;

[01384] λέγει Κύ- ριος παντοκράτωρ.

[01385] [6] Ἐν ταυτῶ γὰρ ἔστι, καὶ Κύριος μὲν ὡς ὑπὸ ζυγᾶ καὶ δουλείαν ὄλην ἔχων τὴν κτίσιν.

[01386] [70.920] Ἐφη γὰρ πού πρὸς αὐτὸν ὁ θεοπέσιος Μελωδός, ὅτι [6Τὰ] σύμπαντα σά.

[01387] [6] Πατήρ δὲ δὴ πάλιν ὡς πλά- στης, καὶ ποιητής, καὶ εἰς τὸ εἶναι παρενεγκῶν.

[01388] Οὐκ- οὖν καθάπερ ἐν ὀφλήματος τάξει καταθετέον τῶ Θεῶ καὶ τὴν υἱοῖς πρέπουσαν ὑποταγῆν, καὶ τὸν ἀρ- μόττοντα τοῖς οἰκέταις φόβον.

[01389] Ὅταν τοίνυν πλάστην τε καὶ ποιητὴν ἑαυτὸν εἶναι λέγει Θεός, ἀναφέρει πρὸς ἐννοίας τοῦ χρῆναι τιμᾶν, ὡς καὶ αὐτοῦ τοῦ εἶναι γενόμενον χορηγόν, καὶ τῆς ὑπάρξεως αἴτιον τοῖς οὐκ οὔσι ποτε.

[01390] Λέγων δὲ τοῖς ἡμαρτηκόσι τὸ, Ἔτι βοηθήση.

[01391] δίδωσι θαρρόειν ὅτι καίτοι πολλαῖς καὶ ἀφύκτοις αἰτίαις ἐνελημμένοις ἡμερότητός τε καὶ φιλανθρωπίας τετήρηται λείψανον.

[01392] Καὶ ἀπείρξη ἂν οὐδὲν τοῦ σώζεσθαι καὶ αὐτοὺς, εἴπερ ἔλοιnton μεταφοιτᾶν ἐπὶ τὰ ἀμείνω καὶ πρεπωδέστερα, καὶ τοῖς παρ' αὐτοῦ συμβαίνοντα νόμοις.

[01393] [9Μῆ] φοβοῦ, παῖς μου Ἰακώβ, καὶ ὁ ἡγαπημένος Ἰσραὴλ, ὃν ἐξελεξάμην.

[01394] Ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ.

[01395] Ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου, καὶ τὰς εὐλο- γίας μου ἐπὶ τὰ τέκνα σου.

[01396] Καὶ ἀνατελοῦσιν ὡσεὶ χόρτος ἀνὰ μέσον ὕδατος, καὶ ὡς ἰτέα ἐπὶ παραρρόεον ὕδωρ.

[01397] Οὗτος ἐρεῖ, Τοῦ Θεοῦ εἰμι, καὶ οὗτος βοήσεται ἐπὶ τῷ ὀνόματι Ἰακώβ.

[01398] Καὶ ἕτερος ἐπιγράψει, Τοῦ Θεοῦ εἰμι, ἐπὶ τῷ ὀνόματι τοῦ Ἰσραὴλ.9 Ἐοικεν ἐν τούτοις Ἰσραὴλ τε καὶ Ἰακώβ ὀνομά- ζειν τὸν τῶν ἁγίων ἀποστόλων χορὸν ὡς ἐνὶ προσώπῳ νοούμενον.

[01399] Ἐν γὰρ πάντες εἰσὶν ἐν Χριστῶ.

[01400] Ἄθρει γὰρ ὅπως ἡγαπημένον αὐτὸν καὶ ἀπόλεκτον εἶναι φησι, καίτοι πῶς οὐχ ἅπασιν ἐναργές, ὡς οὐκ ἂν πώποτε τοὺς τὴν εἰς αὐτὸν πίστιν ἠθετηκότας ὠνό- μασεν ἀγαπητοὺς καὶ ἐξειλεγμένους.

[01401] Ἐπειδὴ δὲ ἐξ αἵματος ὄντες Ἰακώβ τοῦ καὶ Ἰσραήλ, σκευὴ γεγονόνα-σιν τίμια καὶ ἀπόλεκτα, καὶ κέκληνται πρὸς ἱεροῦ- γίαν τῶν εὐαγγελικῶν κηρυγμάτων, δεῖν ῥήθη ταῖς οὕτω λαμπραῖς στεφανῶσαι φωναῖς, ἅτε δὴ καὶ ἔσο- μένους ὡς φωστήρας ἐν κόσμῳ, λόγον ἐπέχοντας ζωῆς, καὶ τῆς ὑφ' ἡλίῳ μυσταγωγούς.

[01402] Μὴ φοβοῦ τοίνυν, φησὶ, τοῦτ' ἔστιν, ἀνδρίζου, καὶ ἴσχυε, τληπαθές τε καὶ νεανικὸν ἔχε τὸ φρόνημα, καὶ τὰς τῶν διωκόντων ἐπαναστάσεις καταγελῶν, βεβαίαν ἔχε τὴν πίστιν ἐπὶ τῷ Θεῷ.

[01403] Πλειστοὶ γὰρ ὅσοι τοῖς ἱεροῖς διαμάχον- ται κηρύγμασι, καὶ ἀνταναστήσεται πληθὺς ἀνοσία τοῖς παρ' ὑμῶν ἀντιπράττουσα λόγοις.

[01404] Ἀλλ' ἔσο δεῖ- λίας ἀμείνων, φησὶν, ὄκνου τε καὶ ἀνανδρείας.

[01405] Ἐγὼ γὰρ δώσω ὕδωρ τοῖς πορευομένοις ἐν ἀνύδρῳ.

[01406] Ἡδὺ μὲν γὰρ καὶ σωτήριον τοῖς ἐν τῇ διψάδι βαδίζουσι τὸ πηγαῖς ὑδάτων περιτυχεῖν.

[01407] Τριπόθητόν τε, καὶ ἔτι μᾶλλον εἶναί φαμεν τοῖς κάμνουσι δι' εὐσέβειαν τὸ τοῖς θεοῖς τε καὶ νοητοῖς κατάρδεσθαι νάμασιν, ἥτοι ταῖς διὰ τοῦ πνεύματος παρακλήσεσι, δι' ὧν ἂν γέ- νοιτο τὸν ἀνθρώπινον νοῦν ἀτονήσαντά πως βραχὺ ἀνηρόωθῆναι πρὸς εὐανδρείαν.

[01408] Ὑδωρ δὲ ἐν τούτοις, ὅπερ ὑπισχνεῖται τοῖς ἐν ἀνύδρῳ πορευομένοις χορη- γήσιν Θεός, τὸ Πνεῦμά φαμεν εἶναι τὸ ἅγιον.

[01409] Ἐφη γοῦν αὐτὸς ὁ Σωτὴρ, καθὼς εἶπεν ἡ Γραφή·

[01410] [6Ποτα-] μοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζωῆς.

[01411] [6] [70.921] Διατρανῶν δὲ τῶν εἰρημένων τὴν δύναμιν ὁ πάνσοφος εὐαγγελιστὴς ἐπήνεγκεν εὐθύς·

[01412] [6Τούτο] δὲ εἶπε περὶ τοῦ Πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν.

[01413] [6] Ζωοποιὸν μὲν γὰρ τὸ ὕδωρ ἐστὶ, καὶ ἀνα- βιβάζει πρὸς αὐξῆσιν φυτὰ τε καὶ χόρτους, ἀπομι- μεῖται δὲ πως τοῦ ἁγίου Πνεύματος τὴν ἐνέργειαν, δι' οὗ τὰ πάντα συνέστηκε πρὸς τὸ εὖ εἶναι διακρα- τούμενα, καὶ τὴν εἰς πᾶν ὄτιον τῶν ἀγαθῶν ἐπίδο- σιν ἢ νοητὴ κτίσις καταπλουτεῖ, καὶ οἷον ἀναπηδᾷ πρὸς αὐξῆσιν ἰοῦσα τὴν πνευματικὴν.

[01414] Ὅτι δὲ τὴν τοῦ ἁγίου Πνεύματος ζωοποιὸν δύναμιν καὶ ἐνέρ- γειαν, τὴν δι' αὐτοῦ παράκλησιν νοητὴν ὑπεμφαίνει τὸ τοῖς δι' ἀνύδρου βαδίζουσιν ἐπαγγέλλεσθαι ὕδωρ σαφηνεῖ τὸ ἐφεξῆς.

[01415] Ἐπιθήσω γὰρ, φησὶ, τὸ Πνεῦμά μου ἐπὶ τὸ σπέρμα σου, καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου.

[01416] Σπέρμα δὲ καὶ τέκνα τῶν ἁγίων ἀποστό- λων εἶναί φαμεν τοὺς δι' αὐτῶν κεκλημένους εἰς ἐπίγνωσιν ἀληθείας, καὶ εἰς ἀναγέννησιν τὴν πνευ- ματικὴν, ἣν οὐκ ἐκ σπορᾶς φθαρτῆς τούτους ἀνα- γεννώσιν, ἀλλὰ διὰ λόγου ζώντος Θεοῦ καὶ μένοντος, καὶ δι' αὐτοῦ τοῦ ἁγίου Πνεύματος ἐνεργείας.

[01417] Ἐπι- στέλλει γοῦν ὁ θεοσπέσιος Παῦλος τοῖς δι' αὐτοῦ κε- κλημένοις, καὶ φησὶ·

[01418] [6Κἂν] γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας.

[01419] [6] Ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέν- νησα.

[01420] Εὐρήσομεν δὲ πανταχοῦ τέκνα καλοῦντα τοὺς εἰς αὐτόν δι' αὐτῶν πιστεύσαντας.

[01421] Ἐπιθήσω τοίνυν, φησὶ, τὸ Πνεῦμά μου ἐπὶ τὸ σπέρμα σου, καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου.

[01422] Εὐλογίας δὲ φαμεν τὰς ἐκ Θεοῦ τοῖς ἁγίοις χορηγουμένας, τῶν πνευμα- τικῶν χαρισμάτων τὸ πολυειδές.

[01423] Ὡ μὲν γὰρ δίδεται λόγος σοφίας, ἑτέρῳ δὲ λόγος γνώσεως, καὶ τὰ τού- τοις ἐπόμενα.

[01424] Γράφει δὲ πού καὶ ὁ πάνσοφος Παῦ- λος, ὅτι [6Ἐκαστος] ὑμῶν ἴδιον χάρισμα ἔχει ἐκ Θεοῦ.

[01425] [6] Εἶτα ποία τις ἂν γένοιτο τῶν εὐλογιῶν ἢ ὄνησις, διεσάφησε προστιθεὶς, ὅτι Ἀνατελοῦσιν ὡς χόρτος ἀνὰ μέσον ὕδατος, καὶ ὡς ἰτέα ἐπὶ παραρρέον ὕδωρ.

[01426] Πόαι καὶ φυτὰ, ἅπερ ἐν χώροις εἶεν ἀνύδροις, βρα- δέως μὲν ὄλως ἀνίσχει, ἀνίσχοντα δὲ παραχρήμα μα- ραίνεται.

[01427] Εὐανθῆ δὲ λίαν τὰ οἷσπερ ἂν παρακέοιτο ναμάτων χύσις, καὶ ὑδάτων φορὰ συνέχουσα πρὸς τὸ ζῆν, ἀειθαλές δὲ φυτὸν τῆς ἰτέας τὸ χρῆμα, πηγαῖς τε καὶ ποταμοῖς ἀεὶ παραπεφυκός.

[01428] Ἐκμεμεθυσμένοι δὴ οὖν, φησὶ, τοῖς νοητοῖς νάμασιν οἱ ταῦτα καταπλου- τήσαντες, ὁμολογήσουσιν ὅτι μόνον ἴσασιν ἐμὲ, καὶ Θεὸν ἐπιγράφονται τὸν καλέσαντα αὐτούς.

[01429] Λέγων δὲ, ὅτι οὗτος ἐρεῖ, ὅτι Τοῦ Θεοῦ εἰμὶ, καὶ οὗτος βοήσεται, καὶ ἕτερος ἐπιγράψει, τὴν τῶν ἐπ' αὐτῶν τρεχόντων διὰ πίστεως τῆς ἐν Χριστῷ κατασημαίνει πληθύν.

[01430] Οὐ γὰρ κεκλήσεται λαός, ἅπασα δὲ μᾶλλον τῶν ἔθνων ἢ πληθὺς, ἢ κατὰ γε τὴν ὑφήλιον, καὶ πάντες ὁμολο- γήσουσιν, ὅτι γεγονάσι τοῦ Θεοῦ, καὶ αὐτὸν ἐπιγρά- ψονται Σωτῆρα, καὶ Λυτρωτὴν, καὶ χρηματίζουσι λοιπὸν ἐπὶ τῷ ὀνόματι Ἰακώβ, τοῦτ' ἔστιν, ὅτι σχοί- νισμα, καὶ κληρός εἰσι τοῦ Θεοῦ.

[01431] Ἐγενήθη γὰρ, φησὶ, λαὸς Κυρίου μερὶς αὐτοῦ, σχοίνισμα κληρονο- μίας αὐτοῦ Ἰσραήλ.

- [01432] Καυχώμεθα δὲ οἱ πιστεύσαντες [70.924] ἐπὶ τῷ γενέσθαι Θεοῦ κληρὸς, καὶ μερὶς τοῦ πάντων ἡμῶν Σωτῆρος Ἰησοῦ Χριστοῦ.
- [01433] [90ῦτω] λέγει Κύριος ὁ Θεὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ, ὁ ῥυσάμενος αὐτὸν Θεὸς Σαβαώθ·
- [01434] Ἐγὼ πρῶτος, καὶ ἐγὼ μετὰ ταῦτα·
- [01435] πλὴν ἐμοῦ οὐκ ἔστι Θεός.
- [01436] Τίς ὡσπερ ἐγώ;
- [01437] Στήτω, καὶ καλεσάτω, καὶ ἐτοιμασάτω μοι, ἀφ' οὗ ἐποίησα ἄνθρωπον εἰς τὸν αἰῶνα.
- [01438] Καὶ τὰ ἐπερχόμενα πρὸ τοῦ ἐλθεῖν ἀναγ- γειλάτωσαν ὑμῖν.
- [01439] Μὴ παρακαλύπτεσθε, καὶ ἀπήγ- γειλα ὑμῖν.⁹ Τῆς ἐν Χριστῷ γνώσεως διὰ τῶν ἀρτίως ἡμῖν ἀναγνώσεων ποιησάμενος μνήμην, μεθίστησι τὸν λόγον ἐφ' ἕτερόν τι τῶν ἀναγκαίων.
- [01440] Ἐπειδὴ γὰρ κατ' ἐκεῖνο καιροῦ, καθ' ὃν ὁ θεσπέσιος προφήτης Ἡσαΐας τοὺς περὶ τῶν τοιούτων ἡμῖν συνετίθει λό- γους, βασιλεύοντος παρ' αὐτοῖς θεομισοῦς, καὶ ἐν ἀφορήτοις γέγονεν ὀλισθήμασιν.
- [01441] Ἦν γὰρ ἐκάστῳ τὸ δοκοῦν θεὸς καὶ σέβας·
- [01442] ἀναγκαίαν αὐτοῖς τὴν παρ- αίνεσιν εὐφροσύνης ἐλέγχους ἐγκεκλωσμένην ποιεῖ- ται Θεός·
- [01443] μεθιστὰς μὲν αὐτοὺς τῆς πολυθεΐας, καὶ τῶν ἐν τούτοις ἀρρώστημάτων·
- [01444] προσκαλούμενος δὲ διὰ μεταγνώσεως εἰς ἐπίγνωσιν ἀληθείας, καὶ τῆς αὐτοῦ δόξης, καὶ ἀσυγκρίτου δυνάμεως ἀνακομίζων εἰς ἀνάμνησιν.
- [01445] Ταῦτη τοι φησίν·
- [01446] Οὕτω λέγει Κύριος ὁ βασιλεὺς τοῦ Ἰσραὴλ, ὁ ῥυσάμενος αὐτὸν Θεὸς Σα- βαώθ.
- [01447] Ὅτι γὰρ Θεός ἐστι καὶ τῶν δυνάμεων Κύριος, εἰδέναι βούλεται, καὶ καθάπερ ἐκ μέθης ἀνενεγκόν- τας ιδεῖν, ὅτι καὶ τῆς Αἰγυπτίων πλεονεξίας ἐξ- ἤρηγται, θαυματουργοῦντος αὐτοῦ, καὶ τῆς ἐνούσης αὐτῷ δυνάμεως, καὶ ὑπεροχῆς τὸ μέγεθος ἐμφανί- ζοντος.
- [01448] Τί γὰρ οὐ πέπρακται τῶν τεθαυμασμένων;
- [01449] Ποία δὲ τοῖς πλεονεκτοῦσιν αὐτοὺς οὐκ ἐπηνέχθη πληγή;
- [01450] Ἡ πῶς τῆς ἀφράστου δυνάμεως αὐτοῦ οὐκ ἂν γένοιτο σαφῆς ἀπόδειξις, τὸ διασπῆναι μὲν θάλασ- σαν, παγῆναι δὲ καὶ ὡσεὶ τεῖχος τὰ ὕδατα, καὶ διὰ μέσων ἰέναι τοὺς φεύγοντας;
- [01451] Τί δὲ δὴ τὰ ἐν τῇ ἐρή- μῳ μετὰ τοῦτο θαυματουργήματα;
- [01452] Οὐκ ἄρτον αὐτοῖς ἔδωκε τὸν ἐξ οὐρανοῦ;
- [01453] Οὐ διέρόρηξε πέτραν ἐν ἐρήμῳ, καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ;
- [01454] καὶ κατ- ἤγαγεν ὡς ποταμοὺς ὕδατα;
- [01455] οὐ τοῖς Ἰορδάνου νάμα- σιν οἷά τινα χαλινὸν ἐπιθείς, ποδὶ παρεσκεύασε παρ- ελθεῖν;
- [01456] Ἀναγκαίως τοίνυν, οὐκ ἀπλῶς Κύριόν τε καὶ Θεὸν ἐν τούτοις ἑαυτὸν ἀποκαλεῖ·
- [01457] προσεπήγαγε δὲ, ὅτι Καὶ ῥυσάμενος αὐτὸν, εἰς ἀνάμνησιν ἀνακο- μίζων, ὡς ἔφην, τῶν δι' αὐτὸν παραδόξως τετελε- σμένων.
- [01458] Ἰσθὶ δὴ οὖν, φησίν, ὅτι Ἐγὼ Θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἦν Θεός.
- [01459] Ἀρχὴ γὰρ τῶν ὅλων Θεός, ἀναρχος ὢν αὐτός, καὶ παρ' αὐτοῦ πάντα παρήχθη πρὸς γένεσιν·
- [01460] αὐτὸς μὲν οὖν γέγονεν ὑπ' οὐδενός, ἀλλ' ἔστιν ὢν τε καὶ ἐσόμε- νος.
- [01461] Τοῦτο γὰρ ὄνομα αὐτῷ, καὶ μνημόσυνον αἰώνιον γενεῶν γενεαῖς.
- [01462] Οὔτε τοίνυν πρὸ αὐτοῦ Θεὸς ἕτερος ἦν, οὔτε τις ἔσται μετ' αὐτόν.
- [01463] Εἷς γὰρ φύσει Θεός, καὶ ἕτερος παρ' αὐτὸν οὐδεὶς.
- [01464] Χρησιμωτάτη δὲ λίαν ἢ παραίνεσις τοῖς ἀρνησαμένοις αὐτόν, καὶ ἐκ πολλῆς ἄγαν ἀσυνεσίας ὠλισθηκόσιν εἰς γε τὸ οἶεσθαι θεοὺς εἶναι πολλοὺς.
- [01465] Ὅτι δὲ κατ' αὐτὸν οὐδεὶς ἤγουν ἔτε- [70.925] ρος ἐπ' αὐτῷ καταλογισθῆναι, διαδείκνυσι λέγων·

- [01466] Τίς ὥσπερ ἐγώ;
- [01467] Ποῖος ἄρα τοῖς παρ' ὑμῶν ὑπονοηθεῖσι θεοῖς, ἤγουν ἀσυνέτως ὠνομασμένοις, κατὰ τὴν ἐμὴν ἔσται δόξαν τε καὶ δύναμιν;
- [01468] Ἐκ ποίας ἄρα μεγαλ- ουργίας θεοὺς αὐτοὺς εἶναι πεπιστεύκατε;
- [01469] Στήτω τις, εἶπερ ἐστὶ κατ' ἐμέ.
- [01470] Ἐτομασάτω τις τὸν ἰσορόφο- πον ἔχοντα φύσιν, ἢ κατ' ἰσχὺν ἢ δόξαν.
- [01471] Καλεσάτω- σαν οὐδ' ἂν ἔλοιντο τῶν ψευδωνύμων θεῶν, ἀφ' οὗ ἐποίησα ἄνθρωπον εἰς τὸν αἰῶνα.
- [01472] Ἐκτισάμην γὰρ, φησὶν, οὐρανοὺς, καὶ τὰ ἐν αὐτοῖς, ἀναριθμήτων ἁγίων πνευμάτων ἀγέλας προσκυνούσας ἔχων καὶ λατρευ- ούσας ἐμοί, πλὴν ἀφ' οὗ πεποίηκα τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ ἐν τοῖς ἐφεξῆς, τοῦτ' ἐστίν, εἰς τὸν αἰῶνα, δεῖξάτω μοί τις τὸν κατ' ἐμέ.
- [01473] Λέγων δὲ πάλιν τὸ, Ἀφ' οὗ ἐποίησα ἄνθρωπον, ἑαυτὸν μὲν δείκνυσιν ὄντα δημιουργόν, τοὺς δὲ ψευδωνύμους θεοὺς οὐδὲν ὄντας παντελῶς.
- [01474] Τίνα γὰρ τῶν προσκυνούντων αὐ- τοὺς εἰς τὸ εἶναι παρήνεγκαν;
- [01475] πλὴν δημιουργὸς ἐγὼ ὑπάρχων γνωρίζομαι, καὶ κτίστης τῶν ὅλων, καὶ ἀπάντων ἔχων τὴν γνῶσιν.
- [01476] Ἐρευνήσατε τοῦτο παρὰ τοῖς παρ' ὑμῶν ῥηθεῖσι θεοῖς, τὰ ἐπερχόμενα πρὸ τοῦ ἐλθεῖν ἀναγγελιάτωσαν ὑμῖν.
- [01477] Θεῶ γὰρ κατὰ φύσιν πρόπει ἂν τὸ πᾶσαν ἔχειν τὴν γνῶσιν τῶν τε ἤδη παρωχηκότων, καὶ τῶν ἐσομένων.
- [01478] Εἰ δὲ οὐδεὶς ἐν τοῖς ψευδωνύμοις θεοῖς τοῦτο λαχὼν εὐρίσκεται, ἀσυμφανές, ὅτι οἱ τὴν Θεοῦ γνῶσιν οὐκ ἔχοντες, οὐκ ἂν εἶεν θεοί.
- [01479] Μὴ παρακαλύπτεσθε, ἀντὶ τοῦ, Μὴ σιω- πάτε, μηδὲ ἀποπροσποιεῖσθε.
- [01480] ^[90ὐκ] ἀπαρχῆς ἠνωτίσασθε, καὶ ἀπήγγειλα ^[9] ὑμῖν; Ὡς γὰρ ὑπάρχων φύσει Θεὸς, καὶ πάντα εἰδὼς τὰ ἐσόμενα, καὶ τὰ ἤδη προγεγενημένα, προαπήγγειλα ὑμῖν διὰ προφητῶν ἁγίων διὰ τοῦ πανσόφου Μωσέως.
- [01481] Ἐξεκάλυψα γὰρ τὸ Χριστοῦ μυστήριον, καὶ οὐδὲν ἐστὶν ὧν ἦν ἀκόλουθον καταφανῆ καὶ ἡμῖν αὐτοῖς γενέσθαι τὴν γνῶσιν, ὃ μὴ προαπήγγελλται παρ' ἐμοῦ.
- [01482] Οὐκοῦν ἐκεῖνοι μὲν οὐ θεοὶ, τῶν εὐοκίτων Θεῶ λαχόντες οὐδέν.
- [01483] Ἐγὼ δὲ εἰμι κατὰ φύσιν, ὅπερ εἶναι πεπίστευμαι Θεὸς, δῆλον δὲ ὅτι τῶν ὅλων, καὶ γένεσιν ἔχων θεοπρεπῆ.
- [01484] Μυσταγωγεῖ τοιγαροῦν ὁ λόγος τοὺς τῆς ἀληθοῦς θεοπτίας ἀπενηνεγμένους, καὶ ἀψύχοις εἰδώλοις προσνεύσαντας, καὶ τῷ ξύλῳ λέγοντας·
- [01485] Πατήρ μου εἶ σὺ, καὶ τῷ λίθῳ·
- [01486] Σὺ ἐγέννησάς με.
- [01487] ^[6] ^[9Μάρτυρες] ὑμεῖς ἐστε, εἰ ἔστι Θεὸς πλὴν ἐμοῦ. ⁹ Ἀποφέρει πάλιν εἰς ἀνάμνησιν τῆς ἐπιδειχθείσης αὐτοῖς δυνάμεώς τε καὶ ἐξουσίας, ἥπερ ἂν πρόπει τῷ γε ὄντι κατὰ φύσιν Θεῶ, καὶ τῶν ὅλων Κυρίῳ, ὅτε τῆς Αἰγυπτίων ἐκλελύτρωνται γῆς.
- [01488] Τότε γὰρ τότε συνωπλιζέτο τῷ Δεσπότῃ καὶ ἡ κτίσις αὐτῆ, καὶ τῆς τῶν πλεονεκτούντων αὐτοὺς κατεξανέστη σκαιότητος, στοιχείων γὰρ ἐπράττοντο μεταβολαῖς [ἴσ].
- [01489] μεταβο- λαί].
- [01490] Μετεσκευάζετο γὰρ εἰς αἷμα τὸ ὕδωρ, τριήμε- ρός τε καὶ βαθὺς ἐξετείνετο σκότος.
- [01491] Κατηφίει δὲ αὐ- τῶν καὶ χαλάζας ὁ οὐρανός, σκνίπες τε καὶ βάτρα- χοι, καὶ κυνόμια, καὶ ὁ τῶν πρωτοτόκων θάνατος ἐπενήνεκται, καὶ διέβησαν δὲ διὰ θαλάσσης μέσης.
- [01492] ^[70.928] Ἐπειδὴ δὲ εἰς τὴν τῆς ἐπαγγελίας ἐπέδραμον γῆν, νενικήκασιν ἔθνη πολλά τε καὶ εὐσθενέστερα τῆς ἐνούσης αὐτοῖς ἰσχύος, καὶ δεινοὶ γεγόνασι, καὶ δυσάντητοι τοῖς τε ὁμόροις τῶν ἐθνῶν, καὶ τοῖς ἔτι μακρὰν ἀπόβλεπτοί τε καὶ διαβόητοι.
- [01493] Οὐκοῦν οὐχ ἕτεροι μᾶλλον εἰδεῖεν ἂν, ἀλλ' ὑμεῖς αὐτοὶ τὰ καθ' ὑμᾶς αὐτοὺς, τίς ὁ ταῦτα κατορθώσας, τίς δὲ ὁ τὴν κτίσιν σύνοπλον ἔχων ἐν τοῖς καθ' ὑμᾶς τίς ὁ συνθραύσας ἐχθρῶν δυνάμεις, καὶ ταῖς κατὰ πάντων ὑμᾶς στεφανῶν εὐανδρείαις·
- [01494] ὑμεῖς ἐστε τῆς ἐμῆς ὑπεροχῆς οἱ μάρτυρες, εἶπερ ἔλοισθε φρονεῖν ὀρθῶς, καὶ οὐχ ἑτέρων δεηθήσεσθε παιδαγωγῶν.
- [01495] Πλείστοι μὲν γὰρ παρὰ τοῖς Αἰγυπτίοις ἦσαν οἱ θεοὶ, καὶ μεστοὶ τῶν ἀγαλμάτων οἱ παρ' ἐκείνοις σηκοί.
- [01496] Πλείστοι δὲ ὁμοίως, οἱ παρὰ γε Ἀμορῳαίοις, Εὐαίοις τε καὶ Φερεζαίοις, καὶ τοῖς ἑτέροις τῶν ἐθνῶν·
- [01497] ἀλλ' ἐκείνων οὐδεὶς ἀρκέσας εἰς σωτηρίαν τοῖς σφετέροις ὄραται·
- [01498] μᾶλλον δὲ καὶ αὐτοὺς τοὺς προσκυνουμέ- νους τοῖς προσκυνούσιν ὁμοῦ συνετρίψατε.

- [01499] Τεθέσπι- σται γὰρ διὰ Μωσέως ὅτι τοὺς βωμοὺς αὐτῶν καθ- ελεῖτε, καὶ τὰς στήλας αὐτῶν συντρίψετε, καὶ τὰ γλυπτὰ τῶν θεῶν κατακαύσετε πυρί.
- [01500] Οὐκοῦν εἴπερ ἔλοισθε τὰληθῆς εἰπεῖν, ὑμεῖς ἐμοὶ μαρτυρήσατε, εἰ ἔστι Θεὸς πλὴν ἐμοῦ.
- [01501] Εἰ μὲν γὰρ ἀντεγήγερταί τις ταῖς ἐμαῖς δυνάμεσι, καὶ νενίκηκε, λογιζέσθω παρ' ὑμῖν θεός.
- [01502] Εἰ δὲ οὐδὲν ὄντες πεφώρανται, καὶ πυρὸς ἔργον γεγόνασι δι' ὑμῶν, διὰ πείρας αὐτῆς ἐγνώκατε, φησὶν, ὅτι οὐκ ἔστι Θεὸς πλὴν ἐμοῦ τοῦ ὄντως Θεοῦ.
- [01503] ^[9Καὶ] οὐκ ἤκουσαν τότε οἱ πλάσαντές τε καὶ γλύφοντες, πάντες μάταιοι οἱ ποιοῦντες τὰ κατα- θύμια αὐτῶν, ἃ οὐκ ὀφελήσει αὐτούς·
- [01504] ἀλλ' αἰ- σχυνθήσονται οἱ πλάσσοντες θεὸν, καὶ γλύφον- τες ἀνωφελῆ, καὶ πάντες ὅσοι ἐγένοντο ἐξηράν- θησαν, καὶ κωφοὶ ἀπὸ ἀνθρώπων.⁹ Αποφαίνει διὰ τούτων δεινὰ καὶ παγχάλεπα τὰ ἐγκλήματα τῶν ἀποστατῶν, εἰ τοσαύτην ἔχοντες πλη- ροφορίαν, ὅτι μὴ ἕτερός ἐστι παρ' αὐτὸν, φύσει τε καὶ ἀληθῶς Θεός·
- [01505] ἔξ αὐτῶν δὲ ὥσπερ ἀναπεπεισμέ- νοι τῶν κατωρθωμένων, ὡς εἶη μόνος αὐτός, πρὸς τοῦτο κατώλισθον εὐθεΐας, ὥστε καὶ αὐτοῦ τοῦ νό- μου διαρρήδην αὐτοῖς ἐπιφαινόντος καὶ λέγοντος·
- [01506] ^[6Κύριον] τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις, καὶ οὐ ποιήσεις σεαυτῷ εἰδῶλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασι ὑποκάτω τῆς ^[6] γῆς· ἐποιήσασθε μὲν παρ' οὐδὲν τὸ ὑπακούειν αὐτῷ·
- [01507] ἐτράπεσθε δὲ μᾶλλον ἀφιλοθέως ἐπὶ γε τὸ δεῖν πλάττειν τε καὶ διαμορφοῦν τοὺς ἐκ ξύλων τε καὶ λίθων θεοὺς.
- [01508] Μάταιοι δὴ οὖν οἱ τοιοῦτοι, καὶ σφόδρα εικότως, ἐπ' οὐδενὶ μὲν τῶν ἀναγκαίων εἰς τοῦτο ἰόντες, ποιοῦντες καὶ μᾶλλον τὰ καταθύμια ἑαυτῶν, γεγόνασι γὰρ ματαιότητος ἐρασταί.
- [01509] Ποία γὰρ ὄνησις ἢ παρὰ λίθου τε καὶ ξύλου;
- [01510] Οὐκοῦν βουλήσ ἀσυνέτου καρποὶ καὶ ψυχρῶν ἐνθυμημάτων ἔργον ἂν νοοῖτο σαφῆς ἢ εἰδώλου ποιήσις.
- [01511] Πλὴν ὅτι τὸ χρημᾶ ἐστὶν οὐκ ἀζήμιον, προαπεφαίνει λέγων·
- [01512] Αἰσχυνθήσονται πάντες οἱ πλάσσοντες θεὸν, καὶ γλύφοντες ἀνωφελῆ, καὶ πάντες ὅσοι ἐγένοντο ἐξηράνθησαν, καὶ κωφοὶ ^[70.929] ἀπὸ ἀνθρώπων.
- [01513] Εἰ μὲν οὖν ἐπ' αὐτῶν ἐκληφθεῖ τῶν χειρομητῶν τὰ εἰρημένα, φαμὲν, ὅτι τὸ Ἐξηράνθη- σαν, ἀντὶ τοῦ, ἀπώλοντο, νοητέον.
- [01514] Εἰ δὲ ἐπ' αὐτῶν κέοιτο τῶν τὰ τοιάδε δρᾶν εἰωθότων, εὖ ἂν ἔχοι καὶ τῆδε νοεῖν·
- [01515] εἰρηται γὰρ ὡς ἐπὶ φυτῶν τῶν ἀκαρπεῖν εἰωθότων, εἰ ἀφαναίνοντό πως καὶ ἐκκόπτοινο λοι- πὸν εἰς φλόγα καὶ καῦσιν.
- [01516] Τὸ δὲ, Κωφοὶ ἀπ' ἀνθρώ- πων, ἀντὶ τοῦ, Τελοῦντες μὲν ἐν ἀνθρώποις οὐκ ἔτι, κωφοὶ δὲ μᾶλλον καὶ ἀναίσθητοι παντελῶς, ὥστε κατ' οὐδένα τρόπον ἐπεοικέναι τοῖς παρ' αὐτοῖς γε- νομένοις.
- [01517] Ψάλλει γὰρ που καὶ φησὶν ὁ μακάριος Ψαλμῳδός·
- [01518] ^[6Τὰ] εἰδῶλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων.
- [01519] Στόμα ἔχουσι καὶ οὐ λαλήσουσιν·
- [01520] ὀφθαλμοὺς, καὶ οὐκ ὄψονται·
- [01521] ὠτα, καὶ οὐκ ἀκούουσιν.
- [01522] ^[6] Ἐπιφέρει δὲ τούτοις·
- [01523] ^[6Ὅμοιοι] αὐ-τοῖς γένοιτο οἱ ποιοῦντες αὐτὰ, καὶ πάντες οἱ πε- ποιθότες ἐπ' αὐτοῖς.
- [01524] ^[6] Καρποὶ γὰρ τῆς ἐσχάτης ἀναι- σθησίας νοηθεῖεν ἂν τὰ τοιάδε τῶν κακῶν.
- [01525] Καίτοι τὸν φύσει καὶ ἀληθῶς ὄντα Θεὸν διὰ πείρας αὐτῆς ἐγνώ- κότες, εἶτα λίθοις καὶ ξύλοις τὴν αὐτῷ καὶ μόνῳ προπεωδεστάτην δόξαν ἀναπέμποντες, πῶς οὐκ ἂν νοηθεῖεν μωροὶ, καὶ ἀκάρδιοι, καὶ τῆς εἰς λῆξιν ἐμβροντησίας μεμεστωμένην ἔχοντες τὴν καρδίαν, καὶ μὴν ὀλίγα διενεγκεῖν διὰ γε σφῶν αὐτῶν τετεχνουργημένων;
- [01526] ^[9Συναχθήτωσαν] πάντες, καὶ στήτωσαν ἅμα, καὶ ἐντραπήτωσαν, καὶ αἰσχυνθήτωσαν ἅμα, ὅτι ὤξυνε τέκτων σίδηρον, σκεπάρονω εἰργάσατο αὐτὸ, καὶ ἐν τερέτρῳ ἔτρησεν αὐτό.
- [01527] Εἰργάσατο αὐτὸ ἐν τῷ βραχίονι τῆς ἰσχύος αὐτοῦ, καὶ πεινήσει, καὶ ἀσθενήσει, καὶ οὐ μὴ πῖν ὕδωρ.⁹ Οὐ καθ' ἓνα μᾶλλον, ἀλλ', εἴπερ ἔλοιτο, καὶ κατὰ πληθὺν συναγερμένους ἐντραπήσεσθαι φησι τοὺς τῶν εἰδώλων θεραπευτὰς ταῖς σφῶν αὐτῶν δυσβου- λίας, καὶ λῦσαι τὸ προτεινόμενον, καὶ ποῖον ἄρα τοῦτό ἐστιν, εὐθὺς ἐπιφέρει λέγων·
- [01528] Ὦξυνε, φησὶ, τέκτων σίδηρον.
- [01529] Διαμέμνηται δὲ καὶ τῶν ὀργάνων δι' ὧν ἢ ποιήσις, ἵνα τὴν τοῦ λιθοῦργου τέχνην προσκυνούντας αὐτοὺς ἀποφήνη, καὶ οὐκ αὐτὸ τὸ ξύλον.
- [01530] Εἰ γὰρ ἦν θεός, οὐκ ἂν ἐδέησε τέχνης αὐτῷ, καὶ τῆς τινὸς ἐπιστήμης·

- [01531] ἀλλ' ἦν ἂν καὶ οὕτω Θεός.
- [01532] Εἰ δὲ ξύλον μὲν οὐκ εἰργασμένον, οὔτε μὴν εἰδοποιηθὲν, εἰκαίαν ὕλην νομίζεις, τεκτονευθὲν δὲ προσκυνεῖς καὶ θεὸν εἶναι λέγεις, ἢ τέχνη σοὶ γέγο- νεν εἰς θεὸν, καὶ τοῦτο ἀνδρὸς ἀσθενοῦς καὶ ὑπο- κειμένου τῷ φθειρῆσθαι.
- [01533] Φθορᾶς γὰρ ἀπόδειξις τὸ δεῖσθαι τροφῆς καὶ ποτοῦ.
- [01534] Τὸ γὰρ, Οὐ μὴ πῖν ὕδωρ, οὐκ ἀποφαντικῶς εἰρησθαί φαμεν.
- [01535] Αναγνωστέον δὲ μᾶλλον ὡς ἐν ἐρωτήσῃ καὶ ὑποστιγμῇ.
- [01536] Ἐψεται γὰρ ἢ σύνεσις, ὅτι καὶ πάντως που καὶ πίνεται.
- [01537] Εἶτα πῶς ὁ φθαρτὸς θεῶν ἀφθάρτων ἔσται δημιουργός, ἢ πῶς ὁ θνητὸς ποιήσει τοὺς ἀθανάτους;
- [01538] Δεῖ γὰρ πάντως ἐνεῖναι τῷ γε ὄντι κατὰ ἀλήθειαν Θεῷ τὸ ἀφθαρτον καὶ ἀνώλεθρον, μᾶλλον δὲ καὶ τὸ εἶναι ζῶν, καὶ ζωοποιεῖν δύνασθαι τὰ οἷσπερ ἂν ἐνιέναι βούλοιο τὴν ζωὴν.
- [01539] Σκεπάρνου δὴ οὖν καὶ τερέτρου, καὶ τε- κτονικῆς ἰσχύος τε καὶ τέχνης ἐπίδειξις ἢ τῶν πλα- νωμένων λατρεία·
- [01540] εἴπερ ἐστὶν ἀληθές, ὡς ἔφην, ὅτι ^[70.932] ξύλον μὲν ἢ λίθον ἀμόρφωτον οὐκ ἂν ἔλοιντο προσκυνεῖν·
- [01541] μορφῆς γε μὴν ἐντετορνευμένης, θεοὶ πάντα παρ' αὐτοῖς τὰ ὀρώμενα.
- [01542] ^{[9]Εκλεξάμενος} τέκτων ξύλον ἔστησεν αὐτὸ ἐν μέτρῳ, καὶ ἐν κόλλῃ ἐρύθμισεν αὐτὸ, καὶ ἐποίη- σεν αὐτὸ ὡς μορφὴν ἀνδρός, καὶ ὡς ὠραιότητα ἀνθρώπου, στήσαι αὐτὸ ἐν οἴκῳ.
- [01543] Ἐξέκοψε ξύ- λον ἐκ τοῦ δρυμοῦ, ὃ ἐφύτευσε Κύριος, πῖτυν καὶ ὑετὸς ἐμήκυνεν, ἵνα ἢ ἀνθρώποις εἰς καῦσιν, καὶ λαβῶν ἀπ' αὐτοῦ ἐθερμάνθη, καὶ καύσαντες ἔπεισαν ἄρτους ἐπ' αὐτῷ, τὸ δὲ λοιπὸν εἰργά- σαντο εἰς θεοῦς, καὶ προσκυνούσιν αὐτοῖς·
- [01544] οὗ τὸ ἥμισυ αὐτοῦ κατέκαυσαν ἐν πυρὶ, καὶ καύ- σαντες ἄρτους ἔπεισαν ἐπ' αὐτῷ, καὶ ἐπ' αὐ- τοῦ κρέας ὀπτήσας ἔφαγε, καὶ ἐνεπλήσθη, καὶ θερμανθεὶς εἶπεν·
- [01545] Ἡδύ μοι ὅτι ἐθερμάνθη, καὶ εἶδον πῦρ.
- [01546] Τὸ λοιπὸν ἐποίησεν εἰς θεὸν γλυπτὸν, καὶ προσκυνεῖ αὐτῷ καὶ προσεύχεται λέγων·
- [01547] Ἐξελοῦ με, ὅτι θεὸς εἶ σύ.
- [01548] Οὐκ ἔγνωσαν φρονη- σαι, ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλ- μοῖς αὐτῶν, καὶ τοῦ νοῆσαι τὴν καρδίαν αὐτῶν.
- [01549] Καὶ οὐκ ἐλογίσατο τὴν καρδίαν αὐτοῦ, οὐδὲ ἀνε- λογίσατο τὴν ψυχὴν αὐτοῦ, οὐδὲ ἔγνω τὴν φρονή- σει, ὅτι τὸ ἥμισυ αὐτοῦ κατέκαυσεν ἐν πυρὶ, καὶ ἔπειπεν ἐπὶ τῶν ἀνθρώκων αὐτοῦ ἄρτους, καὶ ὀπτήσας κρέας ἔφαγε, καὶ τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα ἐποίησε, καὶ προσκυνούσιν αὐτῷ.
- [01550] Γνώτε ὅτι σποδὸς ἢ καρδία αὐτῶν, καὶ πλανῶνται, καὶ οὐδεὶς δύναται ἐξελέσθαι τὴν ψυχὴν αὐτοῦ.
- [01551] Ἴδετε, οὐκ ἐρεῖτε ὅτι ψεῦδος ἐν τῇ δεξιᾷ μου.⁹ Ἐναργῆς μὲν σφόδρα τῶν προκειμένων ὁ νοῦς καὶ οὐδὲν ἄναντες ἐν αὐτοῖς.
- [01552] Γράφεται γὰρ ὡς ἀκάρδιον, καὶ πάσης ἔξω φρενὸς γεγονότα, καὶ λογισμοῦ τοῦ καθήκοντος ὀλοτρόπως ἐστερημένον τὸν τῶν εἰδώλων προσκυνητὴν, καὶ προσέτι τὸν τεχνουργόν.
- [01553] Ἐμφιλο- χωρεῖ δὲ σφόδρα τοῖς περὶ αὐτὸν διηγήμασιν·
- [01554] ὁμοῦ μὲν ἐντρέπων ὡς πεπλανημένους, καὶ ἀνοιγνύς ὀφθαλμὸν τοῖς ἐνελημμένοις τῷ κακῷ, καὶ εἰς αὐτὴν ὄρᾳ ἀναπέιθων τὴν ἀλήθειαν, ἦν εἴπερ ἔλοινεν εἰς νοῦν, ἔξω γενήσονται πάγης, καὶ τῶν ἐξ ἀβελτηρίας τραυμάτων τὰς ἑαυτῶν ἀπαλλάξουσι κεφαλὰς.
- [01555] Πλὴν ἐκεῖνό φαμεν·
- [01556] πικρὸν γὰρ τοι καὶ σοφὸν ἔοικεν ἡμῖν ἐν τούτοις κατασκευάζειν ὁ λόγος, καὶ οὐκ ἔχων ἀνικάνως εἰς τὸ ἀναπεῖσαι δύνασθαι πολλοὺς, τῆς μὲν πολυθέου πλάνης ἀποφοιτᾶν, ἀνθελέσθαι δὲ μᾶλ- λον τὸ ὑπὸ Θεῷ γενέσθαι τῷ φύσει καὶ ἀληθῶς.
- [01557] Ἐκλεξάμενος γὰρ, φησὶ, τέκτων ξύλον, ἔστησεν αὐτὸ ἐν μέτρῳ, καὶ ἐν κόλλῃ ἐρύθμισεν αὐτό·
- [01558] ἐποίησεν αὐτὸ ὡς μορφὴν ἀνδρός, καὶ ὡς ὠραιότητα ἀνθρώπου στήσαι αὐτὸ ἐν οἴκῳ.
- [01559] Ἡ τέχνη, φησὶ, τῶν θεουργεῖν εἰωθότων, τότε δὴ μάλιστα τοῦ παντὸς ἀξιοθεῖη θαύ- ματος, ὅταν ἐνεργάσῃται τῷ ξύλῳ μορφὴν, καὶ κάλ- λος ἀνδρός.
- [01560] Τὸ δὲ κατὰ μίμησιν τὴν τινὸς ὑπὸ τοῦ τεχνουργοῦμενον ἠτᾶται πάντως που τᾶληθοῦς, ἦτοι κατόπιν ἔρχεται.
- [01561] Οὐκοῦν οἱ προσκυνούντες τοῖς εἰς ἀνθρώπων εἰδοποιηθεῖσι ξύλοις ἢ λίθοις, τὸ ἑαυτῶν εἶδος θρησκευόντες ἀλοῖεν ἂν, καὶ πολλῷ κρείττους ὄντες τῶν κατὰ μίμησιν τὴν ἑαυτῶν ὑβρίζουσι φύσιν, ὡς τὴν ἀμείνω δόξαν ἐκείνοις προσνέμοντες.
- [01562] Ἀναι- σθησίας οὖν ἄρα τῆς ἐσχάτης ἢ γραφῆς, καὶ τῆς εἰς ἄκρον ἀβελτηρίας τὰ ἐγκλήματα.

[01563] Ἰστησι γὰρ ἐν [70.933] οἴκῳ, τοῦτ' ἔστιν ἐν ναῶ τὸ ξύλον ὃ ἐξέκοψεν ἐκ τοῦ δρυμοῦ.

[01564] Καταδείκνυσιν ἐν τούτοις τοὺς θεοποιεῖν εἰωθότας, οὔτε τὴν ὕλην ἠγνοηκότας ἐξ ἧς γεγόνασιν, ἵνα μὴ λέγωσι τινὰς, κατὰ τὸ Ἑλλήνων ἔθος, διῦ- πετῆ τε καὶ αὐτόγωνα, ἤγουν αὐτολόχευτα τὰ ἐν ση- κοῖς ἀνατεθειμένα.

[01565] Ὅτι δὲ τῆς τοῦ Θεοῦ δημιουργίας παρασημαίνουσι τὸν σκοπὸν, διελέγχει λέγων πεφυ- τεῦσθαι ἐν δρυμῶ τὸ ξύλον, ἐκτετράφθαι δὲ καὶ ὑετῶν χορηγίας, ἵνα ἡ ἀνθρώποις εἰς καῦσιν·

[01566] τὰ δὲ εἰς καῦσιν γεγονότα θεοποιούντες, αὐτοὶ πυρὸς ἔσον- ται τροφή σὺν αὐτοῖς.

[01567] Μονονουχὶ καταπλήττεται λέ- γων, ὅτι τὸ ἥμισυ κατέκαυσεν ἐν πυρὶ, καὶ ταῖς ἑαυ- τοῦ δεδαπάνηκε χρεῖαις.

[01568] Τοῦτο μὲν ὀψοποιῶν, καὶ εἰς ἄρτου πέψιν τὰ τῶν θεῶν δεχόμενος μέρη.

[01569] Εἶτα εἰς τοῦτο πέπτωκεν ἀσυνεσίας ὡς τῷ τῆς χρεῖας λειψά- νῳ προσκυνεῖν, προσεύχεσθαι τε καὶ λέγειν·

[01570] Ἐξελοῦ με ὅτι θεός μου εἶ σύ.

[01571] Σποδὸς οὖν ἄρα καὶ ἕτερον οὐδὲν, ἡ καρδία αὐτῶν, καὶ πεπλάνηται, καὶ οὐδεὶς ἂν ἐξέλοιτο τὰς τῶν εἰς τοῦτο πεσόντων ψυχὰς, πλὴν ὅτι μόνος, εἶπερ ἔλοιτο, Θεός, ποιῶν πάντα, καὶ μετα- σκευάζων, καὶ φωτίζων τὸ ἔσκοτισμένον, καὶ ἐπιστρέ- φων τὸ πεπλανημένον.

[01572] Ἀλλ' ἔνεστι μὲν τὸ ἀνωφελὲς καὶ μάταιον τοῖς χειροτμήτοις θεοῖς, ὕλη γὰρ εἰσι κωφὴ καὶ ἀναίσθητος.

[01573] Ἴδετε δὲ, τοῦτ' ἔστι, κατα- νοήσατε, καὶ οὐκ ἐρεῖτε ὅτι ψεῦδος ἐν τῇ δεξιᾷ μου.

[01574] Πάντα μὲν γὰρ ἐπ' ἐκεῖνοις, φησὶν, ἐψευσμένα ὄνό- ματά τε καὶ δόξα.

[01575] Ἐν δὲ τῇ ἐμῇ δεξιᾷ, τοῦτ' ἔστιν, ἐν τῷ Υἱῷ·

[01576] δεξιὰ γὰρ τοῦ Πατρὸς ὁ Υἱὸς ὠνόμασται πανταχοῦ παρὰ τῇ θεοπνεύστῳ Γραφῇ·

[01577] οὐδὲν ἂν εὐρεθείη τὸ ἐψευσμένον, ἀλλὰ καὶ εἴ τε Θεὸς ὀνομά- ζοιτο, θεὸς ἔστιν ἀληθινός·

[01578] καὶ εἴτε Κύριος, οὐκ εἰσκεκριμένον ἔχει τὸ χρῆμα, φύσει δὲ μᾶλλον ἔστι τῶν ὁλῶν δεσπότης·

[01579] κἂν εἰ βασιλεὺς, κἂν εἰ φῶς, κἂν ζωὴ καὶ δύναμις, κἂν δημιουργός, πάντα ταῦτά ἐστιν οὐ κατεψευσμένως·

[01580] οὐ γὰρ ἔστι γενητός, ἐπέ- κεινα δὲ φυσικῶς παντός νοοῖτο ἂν τοῦ παρηγμένου πρὸς γένεσιν, Θεὸς ὑπάρχων ἐκ Θεοῦ, καὶ φῶς ἀλη- θινὸν ἐκ φωτὸς ἀληθινοῦ.

[01581] [9Μνήσθητι] ταῦτα, Ἰακώβ καὶ Ἰσραὴλ, ὅτι παῖς μου εἶ σύ·

[01582] ἔπλασά σε παιδὰ μου·

[01583] καὶ σὺ, Ἰσραὴλ, μὴ ἐπιλανθάνου μου.

[01584] Ἴδου γὰρ ἀπήλειψα ὡς νε- φέλην τὰς ἀνομίας σου, καὶ ὡς γνόφον τὰς ἀμαρ- τίας σου.

[01585] Ἐπιστράφηθι πρὸς με, καὶ λυτρώσομαί σε.9 Ἔφη που Χριστός·

[01586] Ὁ εἰδὼς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ποιήσας δαρήσεται πολλάς·

[01587] ὁ δὲ μὴ εἰδὼς, καὶ μὴ ποιήσας, δαρήσεται ὀλίγας.

[01588] Ὅσια δὲ πάντως ἢ ἐφ' ἑκατέρῳ πράγματι ψῆφος.

[01589] Τοῖς μὲν γὰρ οὐκ εἰδόσι τὸ θέλημα τὸ δεσποτικόν, εἶτα δια- πταίοισι, καὶ τοῖς τῆς παραβάσεως αἰτιάμασιν ἐνι- σχημένοις συγγνοίη τις ἂν τὸ μὴ ἐγνωκέναι, δεχόμε- νος εἰς ἐλέου πρόφασιν.

[01590] Τοῖς γε μὴν ἐν εἰδήσει νόμων τὸ ῥαθυμεῖν ἠρημένοις προσγένοιτο ἂν ἐν δίκη τὸ κολά- ζεσθαι δεῖν.

[01591] Ὑπτιώσεως γὰρ ἑναργοῦς τὰ αἰτιά- ματα.

[01592] Ἴνα τοίνυν ἑαυτοῦ γένοιτο κρείττων ὁ Ἰσραὴλ, πλείστοις μὲν ὅσοις ἀλοῦς αἰτιάμασιν, ἀμνηστία δὲ τῇ παρὰ Θεοῦ τιμώμενος, μεμνησθαι προστέτακται [70.936] τῆς ἑαυτοῦ ῥαθυμίας, καὶ τῆς τοῦ κατοικτείροντος ἡμερότητος.

[01593] Μνήσθητι γὰρ ταῦτα, φησὶν, Ἰακώβ.

[01594] Καὶ ποῖα ταῦτα;

[01595] Τὰ τε ἤδη προειρημένα, καὶ ὅτι παῖς μου εἶ σύ.

[01596] Καὶ ἔπλασά σε παιδὰ μου.

- [01597] Διαδεικνυσι δὲ καὶ μάλα σαφῶς ἐν τούτοις, ὅτι [οὐ] μεμνήκεν ἀπαιδαγωγήτος ὁ Ἰσραήλ, ἀλλ' ἦν ὑπὸ νόμον καὶ ζυγὰ, καὶ πλείστους ἔχων τοὺς νουθετεῖν εἰδότας·
- [01598] παῖς οὖν ἄρα κατὰ τοῦτο καὶ πεπλασμένος εἰς τοῦτο.
- [01599] Τίνα δὲ τρόπον, ἐροῦμεν ὡς ἔνι.
- [01600] Πλάττεται μὲν γὰρ τις ἄνθρωπος ἀπλῶς, καθάπερ ἀμέλει καὶ ὁ προπά- τωρ Ἀδὰμ ἐκ γῆς.
- [01601] Ἔλαβε γὰρ, φησὶν, ὁ Θεὸς χοῦν ἀπὸ τῆς γῆς, καὶ ἔπλασε τὸν ἄνθρωπον.
- [01602] Ἔρπει δὲ κατὰ γε τὸν τῆς δημιουργίας τρόπον, καὶ εἰς δεῦρο τὰ καθ' ἡμᾶς.
- [01603] Πλάττεται γὰρ ἕκαστος ἐν γαστρὶ τῆς ἑαυτοῦ μητρὸς, καὶ ὁδὸς αὕτη πρὸς τὸ εἶναι φέρουσα τοὺς ἐπὶ τῆς γῆς.
- [01604] Πλάττεται δὲ καὶ εἰς παῖδα Θεοῦ διαμορφούμενος νοητῶς τῆ τῶν θεῶν εἰδήσει νόμων πρὸς εἶδος ἐξαίρετον, τὸ ἐκ τῆς τῶν ἀρετῶν εὐκο- σμίας ταῖς τῶν ἀνθρώπων ἐπισυμβαῖνον ψυχαῖς.
- [01605] Τοῦτο κάλλος ἂν νοοῖτο τὸ πνευματικόν.
- [01606] Πλάττονται δὲ καὶ οἶον ἐν Χριστῷ διὰ μετοχῆς τοῦ ἁγίου Πνεύματος εἰς εἶδος τὸ πρὸς αὐτόν.
- [01607] Γράφει γοῦν Γαλάταις καὶ ὁ θεσπέσιος Παῦλος·
- [01608] ^[6Τεκνία] οὗς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.
- [01609] ^[6] Μορφοῦνται γε μὴν ἐν ἡμῖν ὁ Χριστὸς, ἐνιέντος ἡμῖν τοῦ ἁγίου Πνεύματος θεῖαν τινὰ μόρφωσιν, δι' ἁγιασμοῦ καὶ δικαιοσύνης.
- [01610] Οὕτω γὰρ, οὕτω ταῖς ἡμετέραις ἐμπρέπει ψυχαῖς ὁ χαρακτήρ τῆς ὑποστάσεως τοῦ Θεοῦ καὶ Πατρὸς, ἀναμορφούντος ἡμᾶς, ὡς ἔφην, τοῦ ἁγίου Πνεύματος δι' ἁγιασμοῦ πρὸς αὐτόν.
- [01611] Ἔφη γοῦν καὶ ὁ ἱερώτατος πάλιν Παῦλος·
- [01612] ^[6Μῆ] συσχηματίζεσθε τῷ αἰῶνι τού- τω, ἀλλὰ ἀναμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν.
- [01613] ^[6] Καὶ εὐάρεστον καὶ τέλειον καὶ κά- λυμμα μὲν ταῖς Ἰουδαίων καρδίαις τεθεῖσθαί φησιν, ἡμᾶς δὲ πάντας ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζομένους, τὴν αὐτὴν εἰκόνα μεταμορφοῦσθαι ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.
- [01614] Πλαττόμεθα δὲ οὖν εἰς παῖδα Θεοῦ.
- [01615] Ἐπειδὴ δὲ τὸ τοῦ παιδὸς ὄνομα κοινόν πῶς ἐστι·
- [01616] λαμβάνεται γὰρ ἐπὶ τε οἰκετῶν καὶ υἱῶν, φαμέν, ὅτι πρόποι ἂν τοῖς ἐν νόμῳ πλαττομένοις τὸ εἰς οἰκέτας πλάττεσθαι μάλλον.
- [01617] Πνεῦμα γὰρ ἦν δουλείας ἐπὶ τὸν Ἰσραήλ, καὶ ἦν αὐτοῖς τὸ ῥαθυμεῖν οὐκ ἀζήμιον·
- [01618] ἐκόλαζε γὰρ ὡς οἰκέτας ὁ νόμος.
- [01619] Εἰ δὲ ἐν Χριστῷ πλάττοιτό τις, εἰς υἱὸν πλάττεται Θεοῦ, κατὰ γε τοὺς ἀρτίως εἰρημένους τρόπους.
- [01620] Χρῆ τοι- γαρ οὖν μεμνησθαι καὶ τῆς τοῦ δικαιοῦντος φιλαν- θρωπίας, καὶ ὅτι πεπλάσμεθα πρὸς υἰότητα καὶ δόξαν, καὶ οἶον τῷ Πατρὶ τῷ Θεῷ εἰς ἡμᾶς παρ' αὐ- τοῦ γενομένων ἀνταποτινύντες τὰς ἀμοιβὰς.
- [01621] Καὶ ὅπως ἂν γένοιτο τοῦτο, καλῶς ἐκπαιδεύει λέγων·
- [01622] Καὶ σὺ, Ἰσραήλ, μὴ ἐπιλανθάνου μου.
- [01623] Ἐπιλανθάνοιτο δὲ ἂν τις Θεοῦ, τῆς εἰς αὐτὸν εὐσεβείας ὀλιγορῶν, ἢ καὶ εἰσάπαν ἀποφοιτῶν.
- [01624] Δεδράκασι μὲν οἱ ἐξ Ἰσραήλ τοῦτο τοῖς οὐκ οὖσι θεοῖς λατρεύσαντες·
- [01625] δρῶσι δὲ καὶ εἰς δεῦρο τινες ἀνόπιν ἰόντες μετὰ τὴν πίστιν, ^[70.937] ὧν τὸ κριμα ἐνδικόν ἐστι, κατὰ τὸ γεγραμμένον.
- [01626] Ὅτι δὲ τὸ ἐπιλανθάνεσθαι Θεοῦ κατασημαίνει πλει- σταχοῦ τὸ τῆς εὐσεβείας τῆς εἰς αὐτὸν ἀποδραμεῖν, εἰσόμεθα, λέγοντος αὐτοῦ πρὸς τοὺς ἐξ αἵματος Ἰσραήλ·
- [01627] ^[6Υμεῖς] οἱ ἐπιλανθανόμενοί μου, καὶ ἔτοι-μάζοντες τῷ δαιμονίῳ τράπεζαν, καὶ πληροῦντες τὴν τύχην κέρασμα, καὶ ἐγκαταλιπόντες τὸ ὄρος τὸ ἅγιόν μου.
- [01628] Ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν, πάντες σφαγῆ πεσεῖσθε.
- [01629] ^[6] Καὶ ἐπ' αὐτῷ δὲ τούτῳ καταβε- βόηκε τῶν ἐξ Ἰσραήλ διὰ φωνῆς Ἱερεμίου λέγων·

- [01630] ^[6Mh] ἐπιλήσεται νύμφη τὸν κόσμον αὐτῆς, ἡ παρθένος τῆς στηθοσιδεσμίδος αὐτῆς;
- [01631] ὁ δὲ λαὸς μου ἐπελάθετό μου ἡμέρας πολλὰς, ὧν οὐκ ἔστιν ἀριθμὸς.
- [01632] ^[6l] Οὐκ- οὖν ἢ μὲν λήθη πολλάκις τὴν ἀπόστασιν ὑπεμφή- νειεν ἄν.
- [01633] Ἡ δὲ γε μνήμη τὸ ἐδραῖον εἰς πίστιν, καὶ ἀκράδαντον εἰς ἀγάπην, καὶ τὸ εἰς πᾶν ὅτιοῦν τῶν αὐτῆ δοκούντων εὐσθενές.
- [01634] Μὴ δὴ τοιγαροῦν ἐπιλαν- θάνου μου, φησὶν, μέμνησο δὲ μᾶλλον.
- [01635] Ἴδου γὰρ ἀπήλειψα ὡς νεφέλην τὰς ἀνομίας σου.
- [01636] Καὶ τὸ ἀπ- ήλειψά φησιν ἐν τούτοις, ἀντὶ τοῦ ἀπαλείψω, καὶ ὡσπερ τινὰ γνόφον, καὶ νεφέλην διαλύσας ἀφανίσω.
- [01637] Ὅτι γὰρ ἀντὶ τοῦ ἀπαλείψω τὸ ἀπήλειψά φησι, διαδείξειεν εὖ μάλα τὸ ἐφεξῆς.
- [01638] Ἐπιστράφηθι γὰρ, φησὶ, πρὸς με, καὶ λυτρώσομαί σε.
- [01639] Πῶς γὰρ ἀπήλειψεν ὁ καλῶν εἰς ἐπιστροφὴν;
- [01640] Ὡς οὐπω μὲν ἐπιστρέψαντας, ἤξοντας δὲ καὶ εἰς τοῦτο κατὰ καιροῦς, ὅταν ἐπιλάμψη τῷ κόσμῳ Χριστὸς, δι' οὗ πᾶσα πλημμελημάτων ἄφεις, καὶ ἐπιστροφή καὶ κλήσις ἢ πρὸς Θεόν, διὰ τε τῆς εἰς αὐτὸν πίστεως, καὶ πολιτείας εὐαγγελικῆς, καὶ ἀρίστων ἀνδραγαθημάτων.
- [01641] ^[9Εὐφραάνθητε.] οὐρανοὶ, ὅτι ἠλέησεν ὁ Θεὸς Ἰσραήλ.
- [01642] Σαλπύσατε, θεμέλια τῆς γῆς, βοήσατε, ὄρη, εὐφροσύνην, οἱ βουνοὶ καὶ πάντα τὰ ξύλα τὰ ἐν αὐτοῖς, ὅτι ἐλυτρώσατο ὁ Θεὸς τὸν Ἰακώβ, καὶ Ἰσραὴλ δοξασθήσεται.⁹ Καταθήσεται τις ἂν κἀντεῦθεν ἀμογητὶ, ὅτι τῶν ἁμαρτιῶν ἢ ἄφεις, καὶ μὴν καὶ ἡ πάντων ἐπιστροφή καὶ λύτρωσις, ὡς ἐσομένη διὰ Χριστοῦ προαναφωνεῖ τὸ κατὰ καιροῦς διὰ προφητῶν ἁγίων.
- [01643] Ἐπειδὴ γὰρ Θεὸς Κύριος ὧν ἐπέφανεν ἡμῖν, καὶ συνανεστράφη τοῖς ἐπὶ τῆς γῆς, ὡς ἄνθρωπος, ὁ ἀμνὸς ὁ ἀληθινός, ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, τὸ πάναγον ἰε- ρεῖον·
- [01644] τότε δὴ τότε, καὶ πρόφασις ἑορτῆς τὸ χρῆμα γέγονε ταῖς ἄνω τε καὶ ἐν οὐρανῷ δυνάμεσι λογικαῖς, ἤτοι τοῖς τῶν ἁγίων ἀγγέλων τάγμασιν.
- [01645] Ἦδον γὰρ, ἤδον ἐπὶ τῇ γεννήσει αὐτοῦ, τῇ κατὰ σάρκα φημί, καὶ δὴ καὶ ἔφασκον·
- [01646] ^[6Δόξα] ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.
- [01647] ^[6l] Καὶ εἶπερ ἔστιν ἀληθές, πάντως δὲ δὴ που καὶ ἀληθές, ὅτι κατὰ τὴν τοῦ Σωτῆρος φωνὴν χαρὰ ἔστιν ἐν τοῖς οὐρανοῖς ἐν- ὄπιον τῶν ἁγίων ἀγγέλων ἐφ' ἐνὶ ἁμαρτωλῷ μετα- νοῦντι, πῶς ἂν ἐνδοιάσειέ τις ὡς τὴν ὑψήλιον πᾶσαν εἰς τὴν τῆς ἀληθείας ἐπίγνωσιν ἀνακομίζοντος τοῦ Χριστοῦ, καὶ καλοῦντος εἰς ἐπιστροφήν, καὶ δικαιοῦν- τος ἐν πίστει, καὶ διαπρεπῆ τιθέντος δι' ἁγιασμοῦ, χαρὰ καὶ πανήγυρις παρὰ τοῖς ἄνω πνεύμασιν ἦν;
- [01648] Εὐφραينوμένων τοίνυν τῶν οὐρανῶν, ὅτι ἠλέησεν ὁ Θεὸς τὸν Ἰσραὴλ καὶ οὐτὶ που τὸν κατὰ σάρκα μόνον, ^[70.940] ἀλλὰ γὰρ καὶ τὸν κατὰ πνεῦμα νοούμενον·
- [01649] ἐσάλπισε τὰ θεμέλια τῆς γῆς, τοῦτ' ἔστιν οἱ τῶν εὐαγγελικῶν θεσπισμάτων ἱερουργοί·
- [01650] τούτων ἠχὴ διαπύσια;
- [01651] προσηνέχθη πανταχοῦ, καὶ οἶά τινες σάλπιγγες ἄν- εφώνησαν ἱεραὶ, τὴν τοῦ Σωτῆρος δόξαν περιαιγγέλ- λουσαι τοῖς ἀπανταχοῦ, καὶ καλοῦσαι πρὸς ἐπίγνωσιν τοῦ Χριστοῦ τοὺς τε ἐκ περιτομῆς, καὶ τοὺς πάλα τῇ κτίσει λατρεύοντας παρὰ τὸν Κτίστην.
- [01652] Θεμέλια δὲ τῆς γῆς ὠνομάσθαι φάμεν αὐτούς, διὰ ποίαν αἰ- τίαν;
- [01653] Ἔστι μὲν γὰρ ἀπάντων θεμέλιος καὶ ἀκατά- σειστος ὑποβάθρα Χριστὸς, ὁ ἀνέχων ἅπαντα, καὶ διακρατῶν εἰς τὸ εὖ εἶναι τὰ ἐρηρισμένα·
- [01654] ἐπ' αὐτῷ γὰρ πάντες ἐποικοδομούμεθα, οἶκος πνευματικὸς συναρμολογούμενοι διὰ Πνεύματος εἰς ναὸν ἅγιον, εἰς κατοικητήριον αὐτοῦ.
- [01655] Κατοικεῖ γὰρ ἐν ταῖς καρδίαις ἡμῶν διὰ πίστεως, θεμέλιοι δὲ προσεχέστεροι, καὶ ἐγγὺς μᾶλλον, ἢ καθ' ἡμᾶς νοηθεῖεν ἂν ἀπόστολοι τε καὶ εὐαγγελισταί, γεγονότες μὲν αὐτόπται καὶ ὑπ- ηρέται τοῦ λόγου, γενόμενοι δὲ καὶ εἰς ἐδραῖωμα πίστεως.
- [01656] Ταῖς γὰρ αὐτῶν παραδόσεσιν ἔπεσθαι δεῖν ἐγνωκότες, εὐθὴ καὶ ἀδιάστροφον τῷ Χριστῷ τὴν πίστιν τηρήσομεν.
- [01657] Εἴρηται γὰρ που παρ' αὐτοῦ πρὸς τὸν θεσπέσιον Πέτρον (ὅτε σοφῶς καὶ ἀνεπιπλήκτως τὴν εἰς αὐτὸν πίστιν ὁμολογῶν ἔφασκεν·
- [01658] Σὺ εἶ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος)·
- [01659] ^[6Συ] εἶ Πέτρος.
- [01660] καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ θεμελιώσω μου τὴν Ἐκκλη- σίαν,⁶ πέτραν, οἶμαι, λέγων τὸ ἀκράδαντον εἰς πίστιν τοῦ μαθητοῦ.
- [01661] Εἴρηται δέ που καὶ διὰ τῆς τοῦ Ψάλ- λοντος φωνῆς·
- [01662] ^[6Οι] θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις.

[01663] [6] Ὅρεσι δὲ παρεικαστέον ἀγίοις εὐ μάλα τοὺς ἀγίους ἀποστόλους τε καὶ εὐαγγελιστὰς, ὧν ἡ γνῶσις τοῖς μετ' αὐτοὺς θεμελίου δίκην ἐρήρεισται, μεταπί- πτειν οὐκ ἔωσα πρὸς τὸ ἀδόκιμον εἰς πίστιν τοὺς δι' αὐτῶν σεσαγηνημένους.

[01664] Σαλπίζουσι τοίνυν τὰ θεμέ- λια τῆς γῆς·

[01665] πλὴν ὄρα τὴν ἐπιτήρησιν.

[01666] Ἰσχνόφωνος γὰρ καὶ βραδύγλωσσος ἦν ὁ Μωϋσῆς.

[01667] Οὐ γὰρ ἦν ὁ νόμος ἐξάκουστος, πλὴν ὅτι τοῖς κατὰ μόνην τὴν Ἰου- δαίαν.

[01668] Σαλπίσατέ γε μὴν, οἱ τὰ Χριστοῦ πρεσβεύον- τες.

[01669] [6Ἐἠλθῆ] γὰρ εἰς πᾶσαν τὴν γῆν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

[01670] [6] Βοᾶν δὲ τοῖς ὄρεσιν εὐφροσύνην προστέταχε·

[01671] τὰ δὲ θεμέλια τῆς γῆς, ὄρη πάλιν ἐν τούτοις εἰπῶν·

[01672] ἀπό- βλεπτοι γὰρ καὶ διαφανεῖς οἱ θεσπέσιοι μαθηταί, ἔργω τε καὶ λόγῳ διαπρεπεῖς, καὶ τοῖς ἀπανταχοῦ γνωριμώτατοι, οἷς καὶ προφητικὸς ἐπεφώνησε λόγος·

[01673] [6Ἐπ'] ὄρος ὑψηλὸν ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιών·

[01674] ὕψωσον τῇ ἰσχυί σου, ὁ εὐαγγελιζόμενος Ἱερουσα- λὴμ.

[01675] [6] Ταυτὶ δὴ οὖν ἄρα τὰ ὄρη τὰ νοητὰ βοῆσαι προστέταχεν εὐφροσύνην.

[01676] Ἔνεστι δὲ κἀντεῦθεν ἰδεῖν τὴν τε τοῦ νόμου δύναμιν, καὶ τῶν εὐαγγελικῶν κη- ρυγμάτων τὴν ἐπὶ τὸ κρεῖττον διαφορὰν.

[01677] Ὁ μὲν γὰρ νόμος κολάσεις ἀπειλῶν τοῖς παραβαίνουσι, καὶ δίκαις ἀφύκτοις ἐνείεις τοὺς ἀλισκομένους, οὐκ εὐφροσύνην ἐβόα μᾶλλον, ἀλλὰ κατήφειαν·

[01678] οἱ δὲ γε τῶν εὐαγγε- λικῶν θεσπισμάτων ἱερουργοί, καὶ τῶν παρὰ Χριστοῦ χαρισμάτων διάκονοι, εὐφροσύνην τῷ κόσμῳ διακη- ρύττουσιν.

[01679] Ὅπου γὰρ ἄφεσις ἀμαρτιῶν, καὶ μὴν καὶ [70.941] δικαίωσις ἐν πίστει, καὶ ἀγίου Πνεύματος μέθεξις, καὶ υἰοθεσίας λαμπρότης, καὶ οὐρανῶν βασιλεία, καὶ τῶν ὑπὲρ νοῦν ἀγαθῶν ἐλπίς οὐ κατεψευσμένη, ἐκεῖ που πάντως ἐστὶν εὐφροσύνη καὶ χαρὰ.

[01680] Βουνοὺς δὲ καὶ ξύλα τὰ ἐν αὐτοῖς φαμεν εἶναι πάλιν τοὺς τῶν ὄρων ἠττωμένους, καὶ βραχὺ πῶς ὑποκαθημένους, κατὰ γε τὸ τῆς ἐνούσης αὐτοῖς εὐζωΐας μέτρον, ὑπερ- ανεστηκότων δηλονότι τῶν ἀγίων ἀποστόλων, καὶ εὐαγγελιστῶν.

[01681] Οὐκοῦν βουνοὶ μὲν ἂν εἶεν οἱ βραχὺ πῶς τῆς ἐκείνων εὐκλείας ὑφίζηκότες, καὶ τοῦ με- γέθους τῆς ἀρετῆς ἠττώμενοι, πλὴν ἀνέχοντες καὶ αὐτοὶ, καὶ ἐπιγείων ὄντες ἐπέκεινα πραγμάτων, καὶ φρονούντες τὰ ἄνω, καὶ τὸ ὑψοῦ νοεῖσθαι κατ' ἀρετὴν κεκληρωμένοι.

[01682] Ξύλα δὲ τὰ ἐν αὐτοῖς, τὰ ὑπ' αὐτῶν τεθραμμένα, νοηθεῖεν ἂν οἱ δι' αὐτῶν πιστεύσαντες, καὶ οἷον εἰς ἄνδρα τέλειον ἀναβεβηκότες, καὶ εἰς μέ- τρον ἡλικίας διελάσαντες τοῦ πληρώματος τοῦ Χρι- στοῦ.

[01683] Εἶεν δ' ἂν οὗτοι καὶ διδάσκαλοι λαῶν, καὶ ποιμνίων καθηγηταί, ταῖς παρὰ σφῶν αὐτῶν νοηταῖς εὐκαρπίας τοὺς προσιόντας αὐτοῖς ἀνακτώμενοι.

[01684] Οὐκοῦν τὴν ἐν Χριστῷ νοουμένην εὐφροσύνην συγ- κεκράγασι τοῖς θεμελίοις τῆς γῆς, βουνοὶ καὶ ξύλα τὰ ἐν αὐτοῖς, χαίρουσι δὲ ὅτι ἐλυτρώσατο ὁ Θεὸς τὸν Ἰακώβ, καὶ Ἰσραὴλ δοξασθήσεται.

[01685] Οὐ γὰρ ἐλυτρώθη μόνον τοὺς τῆς ἀμαρτίας ἀποτριψάμενος μολυσμοὺς, καὶ πυρὸς καὶ δίκης ἐξηρημένος, ἀλλὰ γὰρ καὶ ἐδοξάσθη Θεοῦ γεγονῶς οἰκεῖος, καὶ υἱὸς αὐτοῦ χρημα- τίσας, καὶ ἀδελφότητα λαχὼν τὴν πρὸς γε τὸν ἕνα καὶ φύσει καὶ ἀληθῶς Υἱὸν, τοῦτ' ἐστὶ, Χριστόν.

[01686] [9Οὐτῶ] λέγει Κύριος ὁ λυτρούμενός σε, καὶ ὁ πλάσας σε ἐκ κοιλίας·

[01687] Ἐγὼ Κύριος ὁ συντελῶν πάντα.

[01688] Ἐξέτεινα τὸν οὐρανὸν μόνος, καὶ ἔστε- ρέωσα τὴν γῆν.

[01689] Τίς ἕτερος διασκεδάσει σημεῖα ἐγγαστριμύθων, καὶ μαντείας ἀπὸ καρδίας;

[01690] ἀπο- στρέφων φρονίμους εἰς τὰ ὀπίσω, καὶ τὴν βουλήν αὐτῶν μοραίνων, καὶ ἰστῶν ῥήματα παιδὸς αὐ- τοῦ, καὶ τὴν βουλήν τῶν ἀγγέλων αὐτοῦ ἀλη- θεύων.⁹ Οἰκονομικώτατα λίαν ὁ τῶν ὄλων Θεὸς κἀν τούτοις ἡμῖν διαλέγεται, καὶ πειρᾶται πληροφορεῖν τοὺς οἱ γε πεπαρωνήκασιν εἰς τὴν δόξαν αὐτοῦ, μεθιστάντες αὐτὴν εἰς ἑτέρους, δηλον δὲ ὅτι τοὺς οὐκ ὄντας θεοὺς, ὡς ἐστὶν αὐτὸς γενεσιουργὸς τῶν ὄλων, καὶ ταμίας, κτίστης τε καὶ ποιητῆς καὶ αὐτῶν τῶν παιδευομένων.

[01691] Ἐπειδὴ δὲ περὶ πραγμάτων πλείστων τε ὄσων καὶ θαυμαστῶν ἐποιεῖτο τὰς ὑποσχέσεις, ἃς δὴ καὶ ἦν εἰκὸς ἀπιστεῖσθαι πρὸς τινων, χρησίμως, ὡς ἔφην, τὴν ἰδίαν αὐτοῖς προαναφαίνει δύναμιν καὶ ὑπεροχὴν, ὡς ἂν εἶδειεν, ὅτι πάντη τε καὶ πάντως, ὅπερ ἂν ἔλοιτο κατορθοῦν, τοῦτο δραμεῖται πρὸς πέρασ.

[01692] Πρὸς τί γὰρ ἀνικάνως ἔχοι, ἢ πῶς οὐκ ἂν δύναιτο λυτροῦσθαι τινὰς ὁ ἐκ κοιλίας πλάσας, τοῦτ' ἐστὶν, ὁ καὶ εἰς αὐτὸ τὸ εἶναι καλέσας, καὶ εἰς ὑπαρξιν ἐνεγκῶν τοὺς οὐκ ὄντας ποτὲ, ὁ συντελῶν τὰ πάντα, τοῦτ' ἐστὶν, ὁ τα- μίας τῶν ὄλων, ἕκαστά τε διοικῶν τε καὶ διθύνων κατὰ τὸ αὐτῷ δοκοῦν;

[01693] Τοῦτο δὲ πάντως εὐ ἔχει.

[01694] Οὐ γὰρ ἂν ἀμάρτη Θεὸς τοῦ τῆ ἰδίᾳ δόξῃ προεπωδεδεσάτου.

[01695] Ἦ πῶς οὐκ ἂν εἶη πανσθενής, καὶ παντὸς ἐπέκεινα, καὶ νοῦ, καὶ λόγου, ὁ τὸν παμμεγέθη τοῦτον τανύσας οὐρανὸν, καὶ στερεώσας τὴν γῆν;

[01696] ὡς καὶ ὁ Ψάλλων [70.944] φησίν·

[01697] [Ἐθεμελίωσε] τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς.

[01698] [Ἐ] ὁ δὲ εἰς τοῦτο δυνάμει ἀναβεβηκώς, μᾶλλον δὲ ἢ πᾶσα δύναμις, πάντως που καὶ οἶσει πρὸς πέρας ἅπερ ἂν ἐθέλοιτο δοῦν, ἀπειργοντος οὐδενός.

[01699] Μόνος δὲ φησὶν ἐκτείνειν τὸν οὐρανὸν, οὐκ ἔξω τι-θεῖς τὸν ἐκ τῆς οὐσίας αὐτοῦ Θεὸν Λόγον μονογενῆ, τὸν δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα·

[01700] ἀλλ' ὅτι τῶν ψευδωνύμων θεῶν παντελῶς οὐδεὶς συνειργάσατό τι τῷ ἐπὶ πάντα Θεῷ.

[01701] Οἱ γὰρ οὐκ ὄντες ὅλως, πῶς ἂν εἰσδεχθεῖεν ὡς ἐργάται, ἢ μᾶλλον εἰπεῖν ὡς συνεργά-ται δημιουργοῦντος Θεοῦ;

[01702] Οὐκοῦν οὐ πρὸς γε τὸν φύσει καὶ ἐξ αὐτοῦ γεννηθέντα Υἱόν φαμεν ἐν τούτοις γενέσθαι τὴν ἀντιδιαστολήν, ἀλλ' ὅτι μὴ ἑτέρου μᾶλλον Θεοῦ γέγονεν ἐναποτέλεσμα τὸ τανυσθῆναι τὸν οὐρανὸν, ἢ γουὶν ἀκραδάντους ἔδρας ἐσχηκέναι τὴν γῆν.

[01703] Καταδείξας τοίνυν ἑαυτοῦ διὰ τούτων τὴν δόξαν, καὶ τὴν ἀπαράβλητον ὑπεροχὴν, καὶ τὸ τῆς δυνάμει μέγεθος, τίνων ἔσται κατὰ καιροῦς ἀποτελεστής, ἐν τοῖς ἐφεξῆς διαδείκνυσί τε καὶ ἀφηγεῖται σαφῶς.

[01704] Τίς γὰρ ἕτερος, φησὶ, διασκεδάσει σημεῖα ἐγγαστριμύθων, καὶ μαντείας ἀπὸ καρδίας;

[01705] Οὐπω γὰρ ἡμῖν ἐπιλάμ-ψαντος ἐξ οὐρανῶν τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, τῆς τοῦ διαβόλου τυραννίδος ἢ πλεονεξία κατὰ πάντων ἐξετείνετο, καὶ βαθὺς ἅπαντας τοὺς ἐπὶ τῆς γῆς κατεβόσκετο σκότος.

[01706] Ἦσαν γὰρ, ἦσαν κατὰ τε χώραν καὶ πόλιν, βωμοὶ καὶ τεμένη, καὶ ἀγαλμάτων ἔσμος, καὶ ψευδωνύμων θεῶν οὐκ ἀριθμουμένη πληθὺς, γοη-τεῖαι τε καὶ ψευδομαντεῖαι πανταχοῦ, καὶ δαιμονίων φενακισμοὶ, πλαττομένων μὲν εἰδέναι τε καὶ προαγ-γέλλειν δύνασθαι τὰ ἐσόμενα, λεγόντων γε μὴν ἢ εἰδόντων παντελῶς οὐδέν.

[01707] Ἐπειδὴ δὲ τὸ φῶς τὸ ἀληθινόν, τοῦτ' ἔστιν, ὁ μονογενὴς τοῦ Θεοῦ Λόγος, τοῖς εὐαγ-γελικοῖς θεσπίσμασιν ὅλην περιήστραψε τὴν ὑπ' οὐρανὸν, ἀπελήλαται μὲν ἢ τῆς ἀμαρτίας ἀχλὺς, καὶ ὁ βαθὺς ἐκεῖνος πέπανται σκότος, κέκληται δὲ πρὸς ἐπίγνωσιν ἀληθείας οἱ πεπλανημένοι·

[01708] τότε δὴ τότε διεσκεδάσθησαν τὰ σημεῖα τῶν ἐγγαστριμύθων.

[01709] Ἐγγαστριμύθους δὲ φησὶ τοὺς ψευδομάντεις, ἦτοι πυθωνικούς, τοὺς ἀπὸ γε τῆς σφῶν αὐτῶν καρδίας ἀνερευγομένους τὸ δοκοῦν, καὶ τῶν ἀληθῶν εἰδότας οὐδέν.

[01710] Περὶ τῶν τοιούτων καὶ ὁ προφήτης Ἰεζεχιήλ φησίν·

[01711] [Ἐ] τοῖς προφητεύουσιν ἀπὸ καρδίας αὐ-τῶν, καὶ τὸ καθ' ὅλου μὴ βλέπουσι.

[01712] [Ἐ] Διεσκεδάσθη τοιγαροῦν τῶν τοιούτων τὰ ἐκ τῆς ψευδομαντείας δι-δόμενά τισι σημεῖα, ἦτοι προαναρόήσεις.

[01713] Ἦργησαν γὰρ τὰ Ἑλληνικὰ χρηστήρια πανταχοῦ, καὶ σεσιγή-κασιν οἱ ψευδοεπεῖν εἰωθότες τῶν παρ' Ἑλλήσι θεῶν·

[01714] ἀπεστράφησαν δὲ καὶ φρόνιμοι εἰς τὰ ὀπίσω, καὶ ἐμωράνθησαν αἱ βουλαὶ αὐτῶν.

[01715] Ἔοικε δὲ φρονίμους ἐν τούτοις, ἢ τοὺς παρ' Ἑλλήσι μάγους ἀποκαλεῖν·

[01716] ὠνομάζοντο γὰρ παρ' ἐκεῖνοις σοφοί·

[01717] ἢ τάχα που καὶ τοὺς ἐν δόξῃ σοφῶν παρ' αὐτοῖς γεγονότας, καὶ πικροὺς εἰς σύνεσιν, καὶ λόγων ἔχοντας δεινῶσιν, καὶ ἀρίστους εἰς εὐγλωττίαν, καὶ οὐκ ἔχοντας ἀνικάνως εἰς γε τὸ δύνασθαι ταῖς παρὰ σφῶν εὐεπείας κατακαλλῦναι τὸ ψεῦδος.

[01718] Τοὺς τοιούτους ἀπεστράφθαι φαμὲν εἰς τὰ ὀπίσω·

[01719] λοιπὸν ἀχρήστου καὶ ἀνωφελοῦς ἀποδεδειγμέ- [70.945] νης τῆς ἐν αὐτοῖς σοφίας, ἢ ψυχικῆ τέ ἐστι καὶ ἐπί-γειος δαιμωνιώδης.

[01720] Μεμωράνθαι δὲ φησὶ τὴν σοφίαν τοῦ κόσμου, παρὰ Θεοῦ δηλονότι, καὶ ὁ πάνσοφος Παῦ-λος.

[01721] Ἀποστραφέντων δὲ, φησὶ, τῶν φρονίμων, καὶ πάσης αὐτῶν βουλῆς ἀσυνέτου τε καὶ ἀνοήτου παντε-λῶς ἀποδεδειγμένης, ἔστησεν ὁ Θεὸς καὶ Πατὴρ τὰ ῥήματα τοῦ ἑαυτοῦ Παιδός, τοῦτ' ἔστι, τὸ εὐαγγελικὸν καὶ σωτήριον θέσπισμα, ὅπερ ἡμῖν αὐτὸς ἐλάλησεν ὁ Χριστός.

[01722] Ἀπέδειξε δὲ καὶ ἀληθῆ τὴν βουλήν τῶν ἀγ-γέλων αὐτοῦ.

[01723] Ἄγγελοι γὰρ νοηθεῖεν ἂν οἱ τὰ Χριστοῦ πρεσβεύοντες, καὶ τῷ κόσμῳ διακηρύττοντες.

[01724] Βουλὴ δὲ ἦν αὐτοῖς ἀγαθῆ, καὶ παραίνεσις τοῖς ἀπανταχοῦ τῶν ἀρχαίων μὲν αἰτιαμάτων ἀποφοιτᾶν, ἀναρῶν-νυσθαι δὲ πρὸς ἀγαθοουργίας, καὶ τῶν ἀμεινόνων ἀντ-έχουσιν, καὶ Θεὸν εἰδέναι τὸν φύσει καὶ ἀληθῶς, καὶ τοῖς αὐτοῦ νόμοις ὑπενεγκεῖν τὸν ἀχῆνα, τρέχειν δὲ οὕτω πρὸς σωτηρίαν καὶ ζωὴν.

[01725] Οὐκοῦν μεστοὶ μὲν ἀπάσης ἀληθείας εἰσὶν οἱ παρ' αὐτῶν λόγοι·

- [01726] μεμώραν- ται δὲ τὰ Ἑλλήνων, τὸ τῆς ἀληθείας οὐκ ἔχοντες κάλ- λος·
- [01727] πάντα γὰρ παρ' ἐκείνοις ψευδῆ, καὶ προφητεία, καὶ σύνεσις, καὶ τῶν ἐν δοκίμῃ θεῶν, ἢ καὶ αὐτοῖς τοῖς πλανωμένοις ἀγνοουμένη πληθὺς.
- [01728] ¹⁹⁰ λέγων Ἱερουσαλήμ·
- [01729] Κατοικηθήση, καὶ ταῖς πόλεσι τοῦ Ἰούδα·
- [01730] Οἰκοδομηθήσεσθε, καὶ τὰ ἔρη- μα αὐτῆς ἀνατελεῖ.9 Ἐψεται καὶ οὕτω τὸ, Ἐγὼ εἰμι, τοῦτ' ἔστιν, Ἱε-ρουσαλήμ, ὁ λυτρούμενός σε, ὁ συντελῶν πάντα, καὶ ἐκτείνας τὸν οὐρανόν.
- [01731] Εἰμὶ τοιγαροῦν, φησὶν, ὁ λέγων Ἱερουσαλήμ·
- [01732] Κατοικηθήση.
- [01733] Εἶλον μὲν γὰρ αὐτὴν κατὰ κράτος οἱ Βαβυλώνιοι, τὴν τῶν Ἰουδαίων ὅλην καταδηλώσαντες χώραν.
- [01734] Ἀλλ' ἐκλελύτρωνται παρὰ Θεοῦ, καὶ τὸν τῆς αἰχμαλωσίας ἀπεδύσαντο ζυγόν, ἀφέντος τοῦτο δρᾶν τοῦ τὴν Βαβυλῶνα κατεμπρή- σαντος, Κύρου φημὶ τοῦ Καμβύσου·
- [01735] καὶ δὴ καὶ ὑπονοστήσαντες εἰς τὴν Ἰουδαίαν, τάς τε πόλεις ἀνεδείμαντο καὶ τὸν νεῶν, καὶ κατωκίηκασιν ἐν εἰ- ρήνῃ.
- [01736] Εὐφύεστατα τοίνυν ὁ προφητικὸς ἡμῖν λόγος οἰκοδομηθήσεσθαι λέγων τὴν Ἱερουσαλήμ, δίδωσιν ἐννοεῖν τοῖς ἀκροαμένοις, ὡς ἀλώσεται κατὰ καιροῦς, καὶ καταστραφήσεται.
- [01737] Καὶ οὐκ ἀπὸ γε τῶν μοχθηρῶν ποιεῖται τὴν προαγόρευσιν τῶν συμβησομένων αὐ- τοῖς, ἀπ' ἐκείνων δὲ μᾶλλον ἐφ' οἷς ἦν εἰκὸς ἡσθη- ναι λίαν·
- [01738] μετὰ τοῦ καὶ εἰς ἐννοίας, ὡς ἔφην, ἐλθεῖν τῶν σκυθρωποτέρων.
- [01739] Οὐκοῦν Θεοῦ προστάττοντος οἰκοδομηθήσεσθαι τὴν Ἱερουσαλήμ, ἀλοῦσάν που πάν- τως πρότερον ὁ τῆς προφητείας κατασημαίνει λόγος.
- [01740] Εἰ δὲ δὴ τις βούλοιο καὶ βαθυτέροις ἔτι θεωρήμασιν ἐμβάλλειν, φαμὲν ὅτι τὴν ἀληθεστέραν Ἰουδαίαν, δηλον δὲ ὅτι τὴν Ἐκκλησίαν, ἣς ἂν ἔνοικοι καὶ πο- λῖται νοηθεῖεν ἂν οἱ τὴν ἐν πνεύματι φοροῦντες περιτομήν.
- [01741] Ἐρημον οὐσάν ποτε πολυανδροῦσαν ἔδειξεν ὁ τοῦτο γενέσθαι προσεταχώς, δηλον δὲ ὅτι Θεὸς ἐν Χριστῷ, ἀνέτειλε δὲ τὰ ἔρημα αὐτῆς.
- [01742] Ξύλοις γὰρ νοητοῖς εὐρέθη κατάκομος, καὶ οἶον εὐδενδρο- τάτη, καὶ ὑψηλὰς ἀγίων ἔχουσα κεφαλὰς.
- [01743] Ἔθος γὰρ τῆ θεοπνεύστῳ Γραφῇ φυτοῖς καὶ ξύλοις ἀφομοιοῦν ἔσθ' ὅτε τὸν τῶν ἀγίων χορόν.
- [01744] Ἐφη γοῦν ὁ τῶν ^[70.948] ὄλων Θεὸς διὰ φωνῆς ἀγίων, ὅτι ^[6Θήσω] εἰς τὴν ἀνυδρον γῆν κέδρον, καὶ πύξον, καὶ μυρσίνην, καὶ κυπάρισ- σον, καὶ λεύκην.
- [01745] ^[6] Εἴρηται δὲ καὶ διὰ τῆς τοῦ Ψάλ- λοντος φωνῆς περὶ τῶν ἀγίων πρὸς Θεόν, ποτὲ μὲν, ὅτι ^[6Χορτασθήσονται] τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου ἅς ^[6] ἐφύτευσας· ποτὲ δὲ πάλιν·
- [01746] ^[6Τότε] ἀγαλλιᾶσονται πάντα τὰ ξύλα τοῦ δρυμοῦ, ἀπὸ προσ- ώπου Κυρίου, ὅτι ἔρχεται κρῖναι τὴν γῆν.
- [01747] Κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ, καὶ λαοὺς ἐν τῇ ἀλη- θείᾳ αὐτοῦ.
- [01748] ^[6] Καὶ οὐτὶ πού φαμεν ὡς τῶν ἀναισθητῶν ξύλων τὸ χαίρειν ἐστὶ, πρέποι δ' ἂν μᾶλλον ἀγίοις τὸ χρῆμα, οὐς δὴ καὶ ἡσθηναί φησιν ἐπιλάμπαντος τῷ κόσμῳ Χριστοῦ.
- [01749] Ἐκρινε γὰρ οὕτω τὴν οἰκουμένην ἐν δικαιοσύνῃ, δικαίως μὲν ἐν πίστει τοὺς πεπλανημένους ποτὲ, καταδικάσας δὲ τὸν ὄλεθρον τοῦ Σατανᾶ καὶ τῶν ἀγγέλων αὐτοῦ.
- [01750] ¹⁹⁰ λέγων τῇ ἀβύσσῳ·
- [01751] Ἐρημωθήση, καὶ τοὺς ποταμούς σου ξηρανῶ.
- [01752] Ὁ λέγων Κύρω φρονεῖν, καὶ πάντα τὰ θελήματά μου ποιήσει.
- [01753] Ὁ λέγων Ἱερουσαλήμ·
- [01754] Οἰκοδομηθήση, καὶ τὸν οἶκον τὸν ἅγιόν μου θεμελιώσω.9 Ἀπεκομίσθη μὲν αἰχμάλωτος ὁ Ἰσραὴλ, ὡς ἔφην, κατὰ καιροῦς·
- [01755] εἶλον γὰρ τὴν Ἰουδαίων χώραν οἱ Βαβυλώνιοι.
- [01756] Ἐπειδὴ δὲ τοῖς ἀλοῦσιν ἑβδομηκοστὸν ἤδη ἔτος τετέλεστο, καὶ ἐνειστήκει λοιπὸν ὁ καιρὸς τῆς ἐν αὐτοῖς ἡμερότητος, δηλον δὲ ὅτι τῆς παρὰ Θεοῦ, κατεξανέστησε τῶν Χαλδαίων, Περσῶν τε καὶ Μήδων διέποντα τὴν ἀρχὴν τὸν Καμβύσου Κύρον, ὃς εἶλεν αὐτοὺς, ἀνήκε τε τοὺς Ἰουδαίους, μεμαθηκώς ὅτι Θεὸς ᾧ λελατρεύκασι προηγόρευσε περὶ αὐτοῦ, ὡς ταῖς παρ' αὐτοῦ νευρούμενος ἐπικουρίας, καὶ ἀμείνων ἔσται τῶν ἐχθρῶν, καὶ δυσάντητος κομιδῇ τοῖς ἐθέλουσιν ἀντανίστασθαι, καὶ ὅτι τὸν θεῖον αὐτὸς ἀναστήσει ναόν.
- [01757] Ὅτι τοίνυν ἔμελλεν ἐρημωθήσεσθαι παντελῶς, καίτοι πολυανδροῦσα λίαν, ἡ Βαβυλωνίων, κατασημαίνει λέγων·

- [01758] Ἐγὼ εἶμι ὁ λέγων τῇ ἀβύσσῳ·
- [01759] Ἐρημώθησιν.
- [01760] Ἀβυσσον γὰρ ἐν τούτοις τὴν ἀριθμοῦ κρείττονα τῶν Βαβυλωνίων ὠνόμαζε πληθύν·
- [01761] ποτα- μούς δὲ αὐτῆς τὰ εἰς αὐτὴν ἐπιρρέοντα τῶν ἐθνῶν, ἢ περιόικα τε ἦν, καὶ τὰς ὁμόρους ἔχοντα χώρας ἐκέκλιντο παρ' αὐτῶν εἰς ἐπικουρίαν.
- [01762] Ἔθος δὲ πάλιν τῇ θεῖᾳ Γραφῇ, ποταμοῖς καὶ θαλάσσαις, καὶ ὕδασι παρεικάζειν ἀεὶ πως τὰ πολλὰ τῶν ἐθνῶν.
- [01763] Ἐφη γοῦν ὁ θεσπέσιος Μελωδὸς περὶ τε τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, καὶ τῆς τῶν ἐθνῶν πληθύος, ἢ ταῖς αὐτοῦ σεσαγήνεται φωναῖς·
- [01764] ^[6Φωνῆ] Κυρίου ἐπὶ τῶν ὑδάτων, ὁ Θεὸς τῆς δόξης ἐβρόντησε Κύ- ριος.
- [01765] ^[6] Ἡ γὰρ τοι φωνὴ τοῦ Κυρίου, τοῦτ' ἔστι, τὸ εὐαγγελικὸν καὶ σωτήριον κήρυγμα κατὰ πάντων ἠνέχθη τῶν ἐθνῶν, ὅτε μονονουχὶ κατεβρόντησεν αὐ- τῶν.
- [01766] Περιεκτύπησε γὰρ ὡς παρὰ πᾶσαν τὴν ὑπ' οὐ- ρανὸν, τὸ ἱερὸν καὶ σωτήριον κήρυγμα.
- [01767] Γέγραπται δὲ πάλιν·
- [01768] ^[6Ἐπήραν] οἱ ποταμοὶ φωνᾶς αὐτῶν.
- [01769] ^[6] Ποταμούς γὰρ ἐν τούτοις ὠνομάσθαι φαμέν τοὺς ἀγίους ἀποστόλους, ὧν αἱ φωναί, τοῦτ' ἔστιν, αἱ διδασκαλίαι γεγόνασι γνώριμοι τοῖς ἀπανταχοῦ.
- [01770] Εἴ- ρηται δέ που καὶ περὶ αὐτῆς τῆς Βαβυλωνος, καὶ Νινευι, ὡς κολυμβήθρα ὕδατος τὰ ὕδατα αὐτῆς.
- [01771] Ἦν ^[70.949] οὖν ἄρα ὁ Θεὸς ὁ λέγων τῇ ἀβύσσῳ·
- [01772] Ἐρημώθησιν, καὶ τοὺς ποταμούς σου ξηρανῶ.
- [01773] Καὶ αὐτὸς ἦν ὁμοίως ὁ λέγων τῷ Κύρῳ φρονεῖν, ἀντὶ τοῦ μετὰ συνέσεως πάντα δρᾶν, καὶ πάντα τὰ αὐτῷ δοκοῦντα πληροῦν.
- [01774] Ταῦτα δὲ ἦν τὸ δίκην ἐκτίσαι τοὺς Βαβυλωνίους ὧν πεπράχασιν ὡμῶς καταδηοῦντες τὴν Ἰουδαίαν, καὶ τὸν ἱερὸν καὶ θεῖον καταπιμπράντες ναὸν, ἀνεῖσθαι τε πρὸς τούτῳ τὸν Ἰσραήλ, καὶ ἀναδειμάσθαι τὸν οἶκον, ἤγουν θεμελιῶσαι.
- [01775] Τοῦτο γὰρ μᾶλλον εἰπεῖν ἀληθέστερον.
- [01776] Προστέταχε μὲν γὰρ ὁ Κύριος, καὶ χρη- μάτων πόρους προστιθεὶς ἀναστήναι τὸν νεῶν, καὶ κατεβάλετο μὲν ὑποβάθρας.
- [01777] Ἐπειδὴ δὲ μεταξὺ τὸν ἀνθρώπινον κατέλυσε βίον, κεκάλυται μὲν ἐκ τῆς τινῶν βασκανίας ἢ τῶν ἔργων ἐπίδοσις παρὰ τοῦ μετ' αὐτόν.
- [01778] Ἦχθη γε μὴν εἰς πέρας καὶ μετὰ τοῦτο πάλιν, Θεοῦ κατανεύοντος.
- [01779] Ἐχομεν δὲ τῆς ἱστορίας τὸ ἀκριβὲς παρὰ γε τῇ θεοπνεύστῳ Γραφῇ·
- [01780] καὶ τὸ μα- κροῦς ἐν τούτοις τρίβειν ἐλέσθαι λόγους, περιττὸν οἶμαί που.
- [01781] Μὴ δὲ λεγέτωσάν τινες, ὡς ὁ θεῖος δι- ἐψευσται λόγος, ὅτι μὴ πάντα τὰ τῷ Θεῷ δοκοῦντα πεποίηκεν ὁ Κύριος, ἄνθρωπος ὧν εἰδωλόλατρός.
- [01782] Τέτακται γὰρ τὸ, Πάντα τὰ θελήματά μου ποιήσει, κατ' ἐκείνῃ που πάντως ἄπερ εἰκὸς βούλεσθαι δηλοῦν Θεὸν, τὸ ἀλῶναί φημι τὴν Βαβυλωνίων, τὸ ἀπαλλαγῆναι δεσμῶν καὶ δουλείας τὸν Ἰσραήλ, καὶ τὸ ἐγερωθῆναι τὸν νεῶν, καὶ τὰς τῆς Ἰουδαίας οἰκοδομηθῆναι πόλεις.
- [01783] ^[9Οὔτω] λέγει Κύριος ὁ Θεὸς τῷ χριστῷ μου Κύρῳ, οὐ ἐκράτησα τῆς δεξιᾶς ἐπακοῦσαι ἔμπρο- σθεν αὐτοῦ ἔθνη, καὶ ἰσχὺν βασιλέων διαρρήξω, ἀνοίξω ἔμπροσθεν αὐτοῦ θύρας, καὶ πόλεις οὐ συγκλεισθήσονται.
- [01784] Ἐγὼ ἔμπροσθεν αὐτοῦ πο- ρεύσομαι, καὶ ὄρη ὀμαλιῶ, θύρας χαλκᾶς συν- τρίψω, καὶ μοχλοῦς σιδηροῦς συνθλάσω.
- [01785] Καὶ δώσω σοι θησαυροὺς σκοτεινοὺς, ἀποκρύφους, ἀοράτους ἀνοίξω σοι, ἵνα γνῶς ὅτι ἐγὼ Κύριος ὁ Θεὸς ὁ καλῶν τὸ ὄνομά σου, Θεὸς Ἰσραήλ.
- [01786] Ἐνεκεν Ἰακώβ τοῦ παιδός μου, καὶ Ἰσραήλ τοῦ ἐκλεκτοῦ μου, ἐγὼ καλέσω σε τῷ ὀνόματί μου [ἦν] λγ.
- [01787] σου], καὶ προσδέξομαί σε.
- [01788] Σὺ δὲ οὐκ ἔγνωσ με, ὅτι ἐγὼ Κύριος ὁ Θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ Θεός.
- [01789] Οὐκ ἤδεις δέ με.
- [01790] ἵνα γνῶσιν οἱ ἀπὸ ἀνατο- λῶν ἡλίου, καὶ οἱ ἀπὸ δυσμῶν, ὅτι οὐκ ἔστι πλὴν ἐμοῦ.
- [01791] Ἐγὼ Κύριος ὁ Θεός, καὶ οὐκ ἔτι.

[01792] Ἐγὼ ὁ κατασκευάσας φῶς, καὶ ποιήσας σκότος, ὁ ποιῶν εἰρήνην, καὶ κτίζων κακὰ.

[01793] Ἐγὼ Κύριος ὁ Θεὸς ποιῶν πάντα ταῦτα.⁹ Ταύτη φαμέν ἐντετυχηκέναι τῇ προφητεία τὸν ἀλκιμώτατον Κῦρον, ἡσθῆναι τε λίαν ἐπὶ τοῖς περὶ αὐτοῦ προηγορευμένοις παρὰ Θεοῦ, καὶ εἰς τοῦτο γνώμης ἐλθεῖν, ὥστε καὶ ἐν ταῖς ὑπὸ χεῖρα πόλεσι τε καὶ χώραις ποιήσασθαι τὴν ἀνάρθησιν τῆς τοῦ Θεοῦ δόξης, ὁμολογοῦντα σαφῶς, ὅτι μόνος αὐτὸς εἶη Θεός, καὶ τῶν ὄλων Κύριος, ὁ παρὰ τῶν Ἰουδαίων προσκυνούμενος.

[01794] Καὶ σαφῆς μὲν λίαν, ὡς γε οἶμαι, τῆς προφητείας ἡ δύναμις, ἥτοι τῶν προφητικῶν προ- ῥήσεων.

[01795] Ἐκαστα δὲ τῶν εἰρημένων ἐπιδραμόντες, ὡς ἐνι τὸ δοκοῦν εἶναι φησὶν [ἀφανές] ἔσθ' ὅτε καὶ ἄναντες, σαφῆς καταστήσωμεν.

[01796] Χριστὸν μὲν γὰρ ὀνομάζει τὸν Κῦρον, καὶ οὐχ ὡς ἓνα τῶν ἁγίων, καθ' ὧν ἂν κέοιτο τοῦνομα, καταχρηστικῶς δὲ, ὡς ἀπὸ γε τοῦ κεχρίσθαι, ληφθὲν, ἀλλ' ὅτι τοὺς καλουμένους εἰς βασιλείας ^[70.952] παρὰ Θεοῦ, κὰν εἰ μὴ τινες εἴεν ἅγιοι καὶ σεπτοί, ἐλαίω καταχρίειν ἔθος ἦν.

[01797] Εὐρήσομεν γὰρ τοὺς ἁγίους προφήτας τισὶν εἰρηκότας τῶν εἰς τοῦτο παρενηνεγ- μένων, ὅτι ^[6Ἐχριστέ] σε Κύριος εἰς βασιλέα ἐπὶ Ἰσραήλ.

[01798] ^[6] Χριστὸς οὖν ὁ Κύρος ὡς βασιλεύς·

[01799] πλὴν ὅτι διὰ Θεοῦ κεκράτηκεν, ἤρθη τε εἰς δόξαν ὑπερφυᾶ, δίδωσιν ἐννοεῖν, χριστὸν ὀνομάσας αὐτόν, τοῦτ' ἔστι χρίσει καὶ ψήφω τῇ παρ' αὐτοῦ κεκλημένον εἰς βα- σιλείαν.

[01800] Ταύτητοί φησιν, ὅτι κεκράτηκε τῆς δεξιᾶς αὐτοῦ.

[01801] Ἀντιλήψεως δ' ἂν σημείον γένοιτο καὶ τοῦτο σαφές, κατὰ γε τὸ ὑπὸ τῶν ἁγίων ἐν βίβλῳ Ψαλμῶν εἰρημένον·

[01802] ^[6Ἐκράτησας] τῆς χειρός μου, τῆς δεξιᾶς μου, ἐν τῇ βουλῇ σου ὠδήγησάς με.

[01803] ^[6] Κεκρατηκέναι δὲ φησι τῆς δεξιᾶς αὐτοῦ, ὥστε καὶ ἐπακοῦσαι ἐμ- προσθεν αὐτοῦ ἔθνη, τοῦτ' ἔστιν, ὑποταχθῆναι καὶ ὑπέεικιν αὐτῷ, διαδόραγῆναι δὲ τὴν βασιλείων ἰσχύν.

[01804] Ἐπτὰ γὰρ εἶναι φασι βασιλέας ὑπὸ τὸν ἓνα καὶ προῦ- χοντα παρὰ τοῖς Βαβυλωνίοις.

[01805] Ὅτι δὲ ἔμελλον ἀνοί- γνυσθαι μὲν αὐτομάτως αἱ πόλεις, διακωλύσαι δὲ παντελῶς οὐδὲν κατατρέχοντα τὸν Κῦρον τῆς τῶν πολεμίων ἰσχύος, διαδείκνυσι λέγων·

[01806] Πόλεις οὐ συγ- κλεισθήσονται.

[01807] Ἐμπροσθέν σου πορεύσομαι, καὶ ὄρη ὀμαλιῶ, τοῦτ' ἔστιν, ἅπαντά σοι ψιλὰ, καὶ εὐήλατα γενέσθαι παρασκευάσω, ὡς μηδὲν εἶναι τὸ ἀντιστα- τοῦν.

[01808] Ἀλλὰ κὰν εἰ τις ἐπέλθοι, καὶ οἶον ὄρος ταῖς σαῖς δυνάμεσιν ὑπαντήσειε, καὶ τοῦτο ὀμαλιῶ, τοῦτ' ἔστιν, οἰκτρὸν ἀποφανῶ, καὶ χαμαιῶριφές, καὶ ἀναλικές.

[01809] Θύρας χαλκᾶς συντρίψω, καὶ μοχλοὺς σι- δηροῦς συνθλάσω, καὶ δώσω σοι θησαυροὺς ἀποκρύ- φους, ἀοράτους ἀνοίξω σοι.

[01810] Φασι τοὺς Βαβυλωνίους μετὰ τὸ ἀλῶναι τὴν πόλιν, σπηλαίοις ἑαυτοὺς ἐγκατα- χῶσαι σκοτεινοῖς, μάλιστα δὲ τοὺς ἐν αὐτοῖς ὄντας περιφανεστέρους τῶν ἄλλων, οἱ δεδιότες τὸν θάνατον, ὄφρων δίκην ἐν παντὶ σπηλαίῳ καὶ σχισμαῖς πετρῶν καταδύντες ἐκρύπτοντο, οὐ μὴν ἰσχύσαι διαλαθεῖν.

[01811] Κατεσημαίνοντο γὰρ τούτῳ [ἴσ.

[01812] τοῦτο] τῷ Κύρῳ τινές·

[01813] ὁ δὲ καὶ δᾶδας ἀναφθῆναι προστέταχε, καὶ ἐκ μυχῶν σκοτεινῶν ἀνορύττεσθαι τοὺς πεφοβημένους, οὕτω τε πικραῖς ὑποθεῖναι δίκαις.

[01814] Ἐτεροὶ δὲ φασιν ὅτι τοὺς Βαβυλωνίων ἐκένωσε θησαυροὺς ὑπὸ γῆν ὄντας καὶ κεκρυμμένους.

[01815] Ἐση δὴ γοῦν περιφανῆς οὕτω καὶ αἰδιδίμος, ἵνα γνῶς ὅτι ἐγὼ Κύριος ὁ Θεός, ὁ καλῶν τὸ ὄνομά σου, Θεὸς Ἰσραήλ, ἔνεκεν Ἰακώβ τοῦ παιδός μου, καὶ Ἰσραήλ τοῦ ἐκλεκτοῦ μου.

[01816] Κέ- κληκα γὰρ σε πρὸς τοῦτο, φησὶν, ἐγὼ Θεός μόνος, καὶ τετίμηκά σε ταῖς οὕτω λαμπραῖς εὐκλείαις, ἵνα εὐ πάθοι παρὰ σοῦ ἐμὸς ἄν οἰκέτης ὁ Ἰσραήλ.

[01817] Ἐγὼ μὲν κέκληκά σε, φησὶ, καὶ κατεστεφάνωσα ταῖς εὐ- κλείαις.

[01818] Σὺ δὲ οὐκ ἔγνωσ με ὅτι ἐγὼ εἰμι Κύριος, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ Θεός, καὶ οὐκ ἤδεις με·

[01819] ὅμοιον ὡς εἰ λέγοι σαφῶς·

[01820] Οὐκ ἀντέκτισιν λαμ- πρῶν ἀνδραγαθημάτων τῶν ὀρώντων εἰς εὐσέβειαν ἐκομίσω παρ' ἐμοῦ τὴν τοιαύτην δόξαν·

[01821] τετίμηκα δὲ σε, καίτοι μὴ εἰδότα τὴν ἐμὴν θεότητα καὶ ὑπερ- οχὴν, ἀλλ' οὐδ' ἐναρίθμιον ὄντα τοῖς προσκυνούσι με, ἀλλ' ἵνα γνῶσιν οἱ ἀπὸ ἀνατολῶν ἡλίου, καὶ οἱ ἀπὸ δυσμῶν, ὅτι οὐκ ἔστι πλὴν ἐμοῦ.

[01822] Εἰ γὰρ ἐλοίμην, ^[70.953] φησὶν, ἐκρύεσθαι τοὺς ἐμοὺς, καὶ διὰ τῶν οὐκ εἰδό- των τὴν δόξαν τὴν ἐμὴν ἀποπερανῶ τὸ χρῆμα, ὑπέρ γε τοῦ σαφῶς εἰδέναι τοὺς ἀνὰ πᾶσαν ὄντας τὴν γῆν, ὅτι Θεός οὐκ ἔστι πλὴν ἐμοῦ.

[01823] Εἰμι γὰρ τῶν δυνά- μεων Κύριος, καὶ παντὸς ἔθνους, καὶ γένους Δεσπό- της·

- [01824] και ὅποιοι περὶ ἂν θελήσασιν, τὰς τῶν ἐπὶ γῆς ἀποφέρω καρδίας, ὥστε τῶν ἐμῶν θελημάτων ὑπο- γοὺς ἀναφαίνεσθαι καὶ τοὺς οὐκ ὄντας ἐμοῦς.
- [01825] Ἐγὼ τοίνυν εἰμὶ Κύριος ὁ Θεός, ὁ κατασκευάσας φῶς καὶ ποιήσας σκότος, τοῦτ' ἔστιν, ἡμέραν τε καὶ νύκτα, ἡγουν φῶς μὲν τοῖς λελυτρωμένοις, σκότος δὲ τοῖς πεπορημένοις.
- [01826] Οἱ μὲν γὰρ ἔχαιρον, ὡς ἀπαλλαττό- μενοι τῶν δεσμῶν, οἱ δὲ ἦσαν ἐν ἀφύκτοις συμφο- ραῖς.
- [01827] Ἐγὼ εἰμὶ ὁ ποιῶν εἰρήνην, καὶ κτίζων κακὰ.
- [01828] Ἐκλήψη καὶ τοῦτο κατὰ τὴν ἴσιν διάνοιαν, ὡς ἔφην, ἀρτίως·
- [01829] Εἰρήνην μὲν τοῖς λελυτρωμένοις, κακὰ δὲ, τοῦτ' ἔστι, κακωτικά, ἢτοι πάσης κακώσεως ἐμποιη- τικά, τοῖς ὠμοῖς καὶ ἀγροῖς, τοῖς ἐπενηνεγμένοις τῷ Ἰσραήλ.
- [01830] Ὅτι γὰρ λελύπηκε τὸ χροῖμα Θεόν, σαφὲς ἂν γένοιτο, λέγοντος αὐτοῦ διὰ φωνῆς ἀγγέλου τῷ προφήτῃ Ζαχαρίᾳ·
- [01831] ^[6Εζήλωκα] τὴν Ἱερουσαλήμ καὶ τὴν Σιών ζῆλον μέγαν, καὶ θυμῷ μεγάλῳ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα, ἀνθ' ὧν μὲν ἐγὼ ὤρ- γίσθην ὀλίγα, αὐτοὶ δὲ συνεπέθεντο εἰς κακὰ.
- [01832] ^[6] Καὶ μὴν καὶ ὡς πρὸς αὐτῶν τῶν Βαβυλωνίων·
- [01833] ^[6Εγώ] δέδωκα αὐτοὺς εἰς τὰς χεῖράς σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος.
- [01834] ^[6] Ὅτι δὲ κατὰ βούλησιν Θεοῦ ταῖς Βαβυ- λωνίων ἀλαζονείαις ἐπεπῆδησεν ὁ Κύριος, θρασύς τε καὶ παναλικής, καὶ τὴν πρεπούση τοῖς πάσχουσιν ὠμότητι χρώμενος, εἰσόμεθα, λέγοντος αὐτοῦ, διὰ τῆς Ἱερεμίου φωνῆς, ὡς πρὸς γε τὸν Κύρον·
- [01835] ^[6Πικρῶς] ἐπίβηθι ἐπ' αὐτήν, καὶ ἐπὶ τοὺς κατοικοῦντας ἐν αὐτῇ, καὶ ἐκδίκησον μάχαιραν, καὶ ἀφάνισον, λέγει Κύριος, καὶ ποιεὶ κατὰ πάντα ὅσα ἐντέλλομαί σοι.
- [01836] ^[6] Καὶ πρὸς τούτοις ἔτι·
- [01837] ^[6Ἡνοῖξε] Κύριος τὸν θησαυρὸν αὐτοῦ, καὶ ἐξήνεγκε τὰ σκευὴ τῆς ὀργῆς αὐτοῦ, ὅτι ἔργον Κυρίου ἐν γῇ Χαλδαίων, ὅτι ἐληλύθασιν οἱ και- ροὶ αὐτῆς.
- [01838] Ἀνοίξατε τὰς ἀποθήκας αὐτῆς, ἐρευνή- σατε αὐτήν ὡς σπήλαιον, καὶ ἐξολοθρεύσατε αὐτήν.
- [01839] Μὴ γενέσθω αὐτῆς κατάλειμμα, ἀναζηράνατε πάντας τοὺς καρποὺς αὐτῆς, καταβήτωσαν εἰς σφαγὴν.
- [01840] Οὐαὶ αὐτοῖς, ὅτι ἦκει ἡ ἡμέρα αὐτῶν, καὶ καιρὸς ἐκδική- σεως αὐτῶν.
- [01841] ^[6] Ἐφη δὲ πού καὶ αὐτὸς ὁ προφήτης Ἡσαΐας, ὡς ἐκ προσώπου τοῦ Θεοῦ πρὸς Βαβυλω- νίους·
- [01842] ^[6Ἰδοὺ] ἐπεγερῶ ὑμῖν τοὺς Μήδους, οἱ οὐ λογιζονται ἀργύριον, οὐδὲ χρυσίου χρεῖαν ἔχουσι.
- [01843] Τοξεύματα νεανίσκων συντρίψουσι, καὶ τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσωσιν, οὐδ' ἐπὶ τοῖς τέκνοις σου φείσονται οἱ ὀφθαλμοὶ αὐτῶν,⁶ δηλονότι τῶν Μήδων.
- [01844] ^[9Εὐφρανθήτω] ὁ οὐρανὸς ἄνωθεν, καὶ αἱ νεφέλαι ῥανάτωσαν δικαιοσύνην·
- [01845] ἀνατειλάτω ἡ γῆ, καὶ βλαστησάτω ἔλεος, καὶ δικαιοσύνην ἀνατειλάτω ἅμα.⁹ Ἔθος καὶ μελέτη πλεισταχοῦ τῆ θεοπνεύστῳ Γραφῇ διεξάγειν τοὺς λόγους ἐκ τῶν καθ' ἕκαστά τε καὶ ἀνὰ μέρος ἐπὶ τισὶ γεγονότων εἰς τὸ καθόλου καὶ ἐπὶ πάντα, καὶ καθάπερ ἐξ ἐνεργουῦς εἰκόνας τῶν ἱστορικῶς πεπραγμένων ἀναβιβάζειν ἀστείως τῶν παιδευομένων τὸν νοῦν εἰς θεωρίας μυστικωτέρας.
- [01846] Ὅ δὴ καὶ ἐπὶ τῶν ἐν χερσὶ στίχων ἔνεστιν ἰδεῖν.
- [01847] Μακρὸς μὲν γὰρ δεδαπάνηται λόγος διὰ τῶν ἀνόπιν ^[70.956] περὶ Κύρου, τοῦ Περσῶν τε καὶ Μήδων ἐξάρχοντος, ὡς καταδηώσαντος μὲν τὴν Βαβυλωνίων, καὶ κατὰ κράτος αὐτὴν ἠρηκότος, θητείας δὲ τῆς αὐτόσε, καὶ τῶν τῆς αἰχμαλωσίας δεσμῶν ἀνέντος τὸν Ἰσραήλ·
- [01848] θεμελιώσαντος δὲ καὶ τὸν ἐν τοῖς Ἱεροσολύμοις νεῶν, κατεγήγερευται δὲ καὶ ὅτι τῆς Χαλδαίων καὶ Θεοῦ καταθήγοντος, καὶ ἀνοιγνύντος αὐτῷ θύρας χαλκᾶς, καὶ μοχλοῦς σιδηροῦς συνθραύοντος.
- [01849] Ἀλλ' ἦν τοῦτο διήγημα μερικόν.
- [01850] Ὑπῆρξε γὰρ μόνοις τὸ διευθυμῆσθαι δεῖν, καὶ τῶν τῆς αἰχμαλωσίας ἀπαλ- λάττεσθαι πόνων, τοὺς ἐξ αἵματος Ἰσραήλ.
- [01851] Μεθίστησι δὲ λοιπὸν τῶν ἐννοιῶν τὴν δύναμιν ἐπ' αὐτὸν ἤδη τὸν Ἐμμανουήλ, ὃς ἀνεδείχθη παρὰ Θεοῦ καὶ Πα- τρός, ἵνα κηρύξη μὲν αἰχμαλώτοις ἄφεσιν, τυφλοῖς ἀνάβλεψιν, ἵνα τοὺς ταῖς τῶν ἰδίων ἀμαρτημάτων σειραῖς ἀφύκτως κατεσφιγμένους ἐξέλῃται τοῦ κα- κοῦ, καὶ τῆς τοῦ διαβόλου τυραννίδος ἐλευθέρους ἀποφῆνας, τοὺς ἐπὶ τῆς γῆς παλινδρομήσαι παρα- σκευάσει πρὸς ἑαυτὸν, προσαγάγη τε οὕτω δι' ἑαυτοῦ τῷ Θεῷ καὶ Πατρὶ.
- [01852] Γέγονε γὰρ μεσίτης Θεοῦ καὶ ἀνθρώπων, καὶ δι' αὐτοῦ τὴν καταλλαγὴν ἐσχῆκα- μεν ἐν ἐνὶ πνεύματι πρὸς τὸν Πατέρα, καὶ αὐτὸς ἔστιν ἡ εἰρήνη ἡμῶν, κατὰ τὰς Γραφάς·
- [01853] αὐτὸς τὸν θεῖον ἦτοι τὸν ἑαυτοῦ ναὸν ἀνεδείματο.
- [01854] τοῦτ' ἔστι, τὴν Ἐκκλησίαν.
- [01855] Αὐτὸς γὰρ αὐτὴν ἑαυτῷ παρέστησεν παρθένον ἀγνήν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, ἁγίαν δὲ μᾶλλον, καὶ ἄμωμον.

- [01856] Οὐκοῦν ὡς ἐν εἰκόνι τῷ Κύρῳ καὶ τοῖς παρ' αὐτοῦ γεγονόσι κατίδοι τις ἂν εὖ μάλα τὰ τοῖς ἀνά πᾶσαν τὴν γῆν δεδωρημένα παρὰ Θεοῦ θεοπρεπῆ κατορθώματα.
- [01857] Οὗτος μὲν οὖν τῶν προκειμένων ἡμῖν ὁ σκοπός.
- [01858] Ἐκαστα δὲ κατὰ μέρος τῶν γεγραμμένων ὡς ἐνι διερμηνεύσομεν.
- [01859] Εὐ- φραίνεσθω τοίνυν, φησὶν, ὁ οὐρανὸς ἄνωθεν, τοῦτ' ἔστιν, οἱ τὴν ἄνω τρίβοντες πόλιν, καὶ τὸ λαμπρὸν καὶ ἀξιάγαστον ἔχοντες ἐνδιαίτημα, ἄγγελοι τε καὶ ἀρχάγγελοι, καὶ τὰ τούτων ἐπέκεινα, θρόνοι τε καὶ ἐξουσίαι, καὶ δυνάμεις λογικαί, καὶ τῶν ἀνωτάτω θώκων οἱ παραστάται.
- [01860] Φαμέν δὲ ὅτι θυμηδίας πρό- φασις καὶ αὐτοῖς δὴ γέγονε τοῖς ἐν οὐρανῷ πατρά- σιν, ἢ τῶν πεπλανημένων ἐπὶ τῆς γῆς ἐπιστροφή πρὸς τὸν Θεόν, ἢ διὰ γέ φημι τοῦ πάντων ἡμῶν Σωτήρος Χριστοῦ, ἢ τυφλῶν ἀνάβλεψις, καὶ ἀπαξ- απλῶς τῶν ἀπολωλότων ἢ σωτηρία.
- [01861] Εἰ γὰρ χαί- ρουσιν ἐφ' ἐνὶ ἁμαρτωλῷ μετανοοῦντι, πῶς ἐνδοιά- σαι θέμις, ὡς ἡδονταί τε καὶ κατευφραίνονται σεσω- σμένην ὀρῶντες τὴν ὑπ' οὐρανόν;
- [01862] Οὐκοῦν ἄνωθεν μὲν ὁ οὐρανὸς εὐφραίνεσθω, φησὶ, ῥανάτωσαν δὲ καὶ αἱ νεφέλαι δικαιοσύνην.
- [01863] Νεφέλας δὲ εἶναί φαμεν νοη- τὰς τὰς ἄνω δυνάμεις, δι' ὧν αἱ διὰ τοῦ πνεύματος παρακλήσεις ὑετοῦ καθιένται δίκην, καὶ ταῖς τῶν πιστευόντων καρδίαις ἐνστάζουσι, κατὰ γε τὸ ἐτέ- ρωθί που σαφῶς εἰρημένον ὡς περὶ ἀμπέλου περὶ τῶν ἐξ Ἰσραήλ.
- [01864] Καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι ἐπ' αὐτοὺς ὑετόν.
- [01865] ἡγουν καὶ αὐτοὺς τοὺς ἁγίους μυσταγωγούς, καὶ τοὺς ὄντας ἐπὶ τῆς γῆς, ὧν καὶ πρῶτοι καὶ ἀπαρχὴ γεγόνασιν οἱ θεσπέσιοι μαθηταί, οἱ δὴ ἄπασαν περιφοιτῶντες τὴν γῆν, τὸν [70.957] θεῖόν τε καὶ ἱερόν κατεσκεδάσαν λόγον, καὶ καθάπερ τινὰ διψάδα καὶ ἄκαρπον γῆν, τοὺς ἀπανταχοῦ κατ- ευφραίνοντες, καὶ οἷον κατάρδοντες νοητῶς, πρό- φασις αὐτοῖς εὐκαρπίας γεγόνασι τῆς πνευματικῆς.
- [01866] Οὐκοῦν Ἰουδαίους ἄτε μὲν, ἄτε δὲ καὶ γεγονόσι κυριοκτόνοις, καὶ εἰς αὐτὸν παροινήσασιν τὸν τῶν νοητῶν ναμάτων δοτήρα Χριστόν, ἐκέλευε Θεὸς ταῖς νεφέλαις τὸ μὴ δίδοναι τοὺς ὑετοὺς, τοῖς γε μὴν εἰς αὐτὸν πιστεύουσι καθεῖναι προστάττονται, καὶ κατάρ- δειν ἀμφιλαφῶς τὰς τῶν προσιόντων αὐτῷ καρδίας.
- [01867] [6Υετῶν] γε μὴν καθιεμένων, ἀνατειλάτω, φησὶν, ἡ γῆ, καὶ βλαστησάτω ἔλεος, καὶ δικαιοσύνην ἀνατει- λάτω ἅμα.
- [01868] [6] Ἦν γὰρ ἀναγκαῖον τῶν νοητῶν νεφελῶν, ὡς ἔφην, τοῖς εἰς δικαιοσύνην μαθήμασιν ἀρδευου- σῶν τὴν ὑπ' οὐρανόν, καθάπερ ἐκ σπερμάτων ἀγα- θῶν, ἀναφῆναι τε καὶ ἀναβλαστήσαι καρποὺς ἀγα- θούς.
- [01869] Ὡσπερ γὰρ κατάρχοντος ἐπὶ τῆς γῆς τοῦ τῆς ἁμαρτίας εὐρετοῦ, καὶ διὰ τῶν ἐν κόσμῳ σοφῶν, μυσαρά τε καὶ βέβηλα πανταχοῦ καθιέντος σπέρματα, οὐδεὶς ἦν ὁ ποιῶν χρηστότητα, οὐκ ἦν ἕως ἐνός, ἀλλὰ πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, καὶ καρπῶν ἐπιεικειᾶς ἔρημος ἦν ἡ σύμπασα γῆ, οὐπω τῶν τῆς δικαιοσύνης μαθημάτων, ὑετῶν δίκην, καθιεμένων τοῖς ἀπανταχοῦ.
- [01870] λοιπὸν, ἦν ἀκόλουθον τοὺς τῆς εἰς Θεὸν εὐσεβείας εἶναι καρπούς.
- [01871] ἔλεος δὲ εἶναί φαμεν τὴν ἀγάπην, ἣτις ἐστὶ τοῦ νόμου τὸ πλήρωμα, συμ- παρομαρτούσης αὐτῇ καὶ δικαιοσύνης, καὶ πάντως που τῆς εὐαγγελικῆς.
- [01872] ἥς καὶ βραβευτῆς καὶ διδάσκα- λος αὐτὸς ἡμῖν γέγονεν ὁ Χριστός.
- [01873] Φαίη δ' ἂν τις, ἔλεος καὶ δικαιοσύνην τὴν ἐκ γῆς ἀνίσχουσαν, ἢ καὶ βλαστήσασαν, αὐτὸν εἶναι τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν.
- [01874] Γέγονε γὰρ ἡμῖν παρὰ Θεοῦ καὶ Πα- τρός ἔλεος καὶ δικαιοσύνη.
- [01875] εἴπερ ἐστὶν ἀληθὲς ὡς ἠλήθημεν ἐν αὐτῷ, καὶ δεδικαιώμεθα, τῶν ἀρχαίων αἰτιμάτων λαβόντες τὴν ἄφεσιν, ἡγουν ὅτι παρ' αὐ- τοῦ δεδέγμεθα τὴν εἰς λῆξιν ἀγαθοῦ παντός ἀνακο- μίσει δυναμένην ἡμᾶς δικαιοσύνην, δι' ἣς καὶ σεσώσμεθα.
- [01876] Εἰ δὲ ἡ γῆ τὴν δικαιοσύνην ἀναφῆναι προστέτακται, χαλεπαινέτω μηδεὶς, ἐννοήσας ὅτι καὶ ὁ Ψαλμῳδός πού φησι περὶ Θεοῦ καὶ Πατρὸς, καὶ αὐτοῦ δὲ τοῦ Ἐμμανουήλ.
- [01877] [6Ειργάσατο] δικαιο- σύνην ἐν μέσῳ τῆς γῆς.
- [01878] [6] Οὐ γὰρ ἄνωθεν καὶ ἐξ οὐρανοῦ κατεκόμισεν ἡμῖν τὴν ἑαυτοῦ σάρκα Χρι- στός, γεγένηται δὲ μᾶλλον κατὰ σάρκα ἐκ γυναικός, ἢ καὶ μία γέγονε τῶν ἐπὶ γῆς.
- [01879] Ὅταν οὖν λέγηται γῆς γενέσθαι καρπὸς καὶ βλάστημα, συνήσεις, ὡς ἔφην, ὅτι γέγονε κατὰ σάρκα ἐκ γυναικὸς ληφθείσης εἰς τοῦτο πρὸς ὑπουργίαν, καίτοι μιᾶς οὐσης τῶν ἀπὸ τῆς γῆς.
- [01880] [9Εγώ] εἰμι Κύριος ὁ Θεὸς ὁ κτίσας σε.
- [01881] ποῖον βελτίονα κατεσκεύασα ὡς πηλὸν [9] κεραμέως; Τὴν αἰτίαν ὡσπερ ἀποδίδωσιν ἐν τούτοις, τοῦ καὶ Θεὸν ὄντα κατὰ φύσιν Υἱόν, κενῶσαι μὲν ἑαυτὸν, ἐλέσθαι δὲ καὶ παθεῖν ὑπὲρ ἡμῶν, καὶ τῆς οὕτω με- γάλῃς ἀξιῶσαι φειδοῦς τοὺς ὄντας ἐπὶ τῆς γῆς, ὡς ἀντάλλαγμα τὴν ἰδίαν προέσθαι ψυχὴν.
- [01882] μᾶλλον δὲ καὶ ἀνασχέσθαι λαβεῖν τὴν τοῦ δούλου μορφὴν, καὶ τῆς ἀνωτάτω δόξης ἀλλάξασθαι τῆς ἀνθρώπου φύ- σεως τὸ μικροπρεπές.
- [01883] Ταύτητοι φησὶν, ὅτι Ἐγώ εἰμι, νῦν ἐκληπτέον, ἀντὶ τοῦ, ὑφέστηκα καὶ ζῶ, [70.960] Θεὸς ὑπάρχων ἀληθινός, καὶ τῶν δυνάμεων Κύριος, καὶ παρενεγκῶν εἰς τὸ εἶναι τὰ πάντα, καὶ θάνατον οὐ ποιήσας, κτίσας δὲ μᾶλλον ἐπὶ ἀφθαρσία τὰ πάντα.
- [01884] Εἶτα τιμῶν τὴν ἀνθρώπου φύσιν, καὶ ὅτι τῶν ἐπὶ γῆς ἀπάντων ζῶων ἰσοστατήσειεν ἂν αὐτῇ παντελῶς οὐδὲν, Ποῖον, φησὶ, βέλτιον κατεσκεύασα ὡς πηλὸν κεραμέως;

[01885] πεπλάσμεθα γὰρ παρ' αὐτοῦ χοῦν λαβόντος ἀπὸ τῆς γῆς, καὶ κεραμέως δίκην εὐ μάλα διαμορφώσαντος.

[01886] Ἀλλ' οὐ μέχρι τούτων τῆς ἀνθρώπου φύσεως τὸ ἀξίωμα, ἀλλὰ τι καὶ μείζον ἐν ἡμῖν ξένιον τε καὶ δῶρον εὐτεχνίας Θεοῦ.

[01887] Πεποιή- μεθα γὰρ κατ' εἰκόνα καὶ ὁμοίωσιν αὐτοῦ, καὶ τῆς αὐτοῦ δόξης τὸν χαρακτήρα πεπλουτήκαμεν νοητῶς ἐναστράπτοντα ταῖς ἡμετέραις ψυχαῖς, εἰ καὶ ἐσμεν κατὰ σάρκα γῆ καὶ ἐκ γῆς.

[01888] Οὐκοῦν οὐκ εὐκαταφρό- νητον, μᾶλλον δὲ καὶ ἀξιάγαστον ἐπὶ γῆς ζῶον ὁ ἄνθρωπος·

[01889] οὕτω τε Θεὸς ἐπ' αὐτῷ σεμνύνεται.

[01890] Καὶ γοῦν ἔφη πρὸς τὸν τληπαθέστατον Ἰάβ, τὰς ἑαυτοῦ μεγαλοργίας ἐναργεῖς καθιστάς·

[01891] ^[6H] συλλαβὸν γῆς πηλὸν, ἔπλασας ζῶον, καὶ λαλητὸν αὐτὸ ἔθου ἐπὶ τῆς ^[6] γῆς; Ψάλλει δέ που καὶ ὁ θεσπέσιος Δαβίδ·

[01892] ^[6Κύριε,] τί ἐστὶν ἄνθρωπος, ὅτι μιμησκή αὐτοῦ;

[01893] υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ ^[6] αὐτόν; Εἶτα τῆς ἀνθρώπου φύσεως τὸ περιφανὲς ἐξηγεῖται λέγων·

[01894] ^[6Hλάττωσας] αὐτὸν βραχὺ τι παρ' ἀγγέλου·

[01895] δόξη καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

[01896] Πάντα ὑπέταξας ὑπο- κάτω τῶν ποδῶν αὐτοῦ.

[01897] ^[6] Ἐφήρμωσε μὲν γὰρ τῷ Χριστῷ τῶν προκειμένων στίχων τινὰς ὁ πάνσοφος Παῦλος.

[01898] Λέγοιτο δ' ἂν οὐκ ἀπεικίτως καὶ ἐπὶ παντὸς ἀνθρώπου τοῦ καθ' ἡμᾶς·

[01899] ἐψευσμένον γὰρ ἐν αὐτοῖς οὐδέν.

[01900] ^[9Mη] ὁ ἀροτριῶν ἀροτριάσει τὴν γῆν ὅλην τὴν ἡμέραν;

[01901] Μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ·

[01902] Τί ποιεῖς, ὅτι οὐκ ἐργάζῃ, οὐδὲ ἔχεις χεῖρας;

[01903] Ὁ λέγων τῷ πατρί·

[01904] Τί γεννήσεις;

[01905] καὶ τῇ μητρὶ·

[01906] Τί ^[9] ὠδινήσεις; Βαθὺς μὲν ὁ λόγος, καὶ ἀσαφεία πολλῇ κατεσκια- σμένος, εἴση δ' ὅμως εὐθὺ τοῦ χρησίμου, καὶ ἀλη- θοῦς·

[01907] χρῆναι δὲ οἶμαι προαναπτύξαι βραχὺ τῶν νοη- μάτων τὸν σκοπόν.

[01908] Ἔσται γὰρ οὕτως εὐαφῆς τε καὶ εὐπαράδεκτος τοῖς ἀκροωμένοις.

[01909] Οὐκοῦν ὁ τῶν ὅλων Θεὸς ἐλυτρώσατο μὲν ἐξ Αἰγύπτου τὸν Ἰσραήλ, ἐξεί-λετο δὲ καὶ τῆς πολυθέου πλάνης, καὶ τῆς τῶν δαι- μονίων ἀπάτης, νόμῳ τῷ διὰ Μωσέως ἀνακομίσας αὐτόν εἰς τὴν τῆς ἀληθοῦς θεογνωσίας αὐγὴν.

[01910] Ἐνὶ γὰρ λατρεύειν ἐδίδαξε Θεῷ, καὶ Κύριον ἕνα προσκυ- νεῖν·

[01911] εἶτα διὰ τύπων καὶ σκιᾶς ἀναβιβάζειν ἠθέλεν ἐπὶ τὰ ἔτι μείζω, καὶ τελεώτερα, τοῦτ' ἐστὶ, τὰ ἐν Χριστῷ.

[01912] Παιδαγωγὸς γὰρ ὁ νόμος ἦν, ἔκειτο δὲ καὶ μέχρι καιροῦ διορθώσεως·

[01913] ἦν δὲ οὗτος ὁ τῆς τοῦ Σω- τήρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπιδημία, ὅτε τῶν νομικῶν ἐνταλμάτων ἀποστήσας τὴν σκιάν, καὶ τοὺς ἐν γράμμασι τύπους τῆς ἐν πνεύματι καὶ ἀληθοῦς λατρείας τὸ κάλλος εἰσεκκόμικε τοῖς ἐπὶ τῆς γῆς, γυμνῶς τε καὶ ἀπημφιεσμένως.

[01914] Ἀλλ' ἐπ' αὐτῷ δὴ οὖν τούτῳ δεδυσφορήκασιν Ἰουδαῖοι, καὶ τοῖς τύποις ἔτι συναγορεύοντες ἀντεπράττοντο τῷ Χριστῷ, καὶ τῶν Μωσαϊκῶν θεσπισμάτων τὴν λύσιν ἐνεκάλουν ^[70.961] αὐτῷ, ποτὲ μὲν λέγοντες·

[01915] ^[6Ei] ἦν οὗτος παρὰ Θεοῦ ἄνθρωπος, οὐκ ἂν ἔλυε τὸ ^[6] Σάββατον· ποτὲ δὲ καὶ τοῖς ἔτι χεῖροσι κατασφενδονῶντες λόγοις.

[01916] Οὐκοῦν ἐπειδήπερ ἀπαράδεκτον ἐποιοῦντο τῶν εὐαγγελικῶν κηρυγμάτων τὴν ὄνησιν ἀναβιβάζουσιν αὐτοὺς εἰς πνευματικὴν εὐκαρπίαν ἐκ τῆς ἀνοήτου σκιᾶς, ταῦ- τητοί φησι·

[01917] Μὴ ὁ ἀροτριῶν ἀροτριάσει τὴν γῆν ὅλην τὴν ἡμέραν;

[01918] Ὡ ἀνόητοι, φησὶν·

- [01919] ἀνατέμνει μὲν γὰρ τοῖς ἀρότροις τὴν ἄρουραν ὁ γηπόνος, ἀλλ' οὐ μέχρι παντὸς τοῦτο δοῦναι, οὐδὲ ἅπαντα τοῖς ἀρότροις τὸν τῆς γηπονίας δαπανῆσει καιρὸν.
- [01920] Ἀνατέμνει γὰρ τὴν ἄρουραν, οὐχ ἵνα φαίνεται τοῦτο παθοῦσα μόνον, ἀλλ' ἵνα εὐπαράδοχος ἦ τοῖς ἐν αὐτῇ καταβαλλομέ- νοις σπέρμασι, καὶ καρπογόνος ὀφθῆ.
- [01921] Οὐκοῦν ὕλο- μανούσας ποτὲ καὶ οἶον κεχερωμένους τὰς ἀπάντων ἡμῶν καρδίας, ὥσπερ ἀρότρον χρησάμενος τῷ διὰ Μωσέως νόμῳ, προεἰργασμαι, καὶ γεωργοῦ δίκην ἀνατέμνων, εὐπρεπεῖς ἀποφαίνω αὐτὰς εἰς καταβο- λὴν σπερμάτων ἀγαθῶν.
- [01922] Ὁ δὲ γε ἀγαθοῦ παντὸς σπορευὸς ὁ ἐμός ἐστιν Υἱός.
- [01923] Προσδέξασθε τοίνυν τὰ παρ' αὐτοῦ, καὶ μὴ βούλεσθε διηνεκῶς στέργειν, καὶ ἀγαπᾶν τὸν ἀροτῆρα νόμον.
- [01924] Ἡροτρίασε γὰρ, ὡς ἔφην, οὐχ ἵνα μὲν ἔχητε τοῦτο·
- [01925] ποία γὰρ ὄνησις ἐν- τεῦθεν;
- [01926] ἀλλ' ἵνα τοὺς τῆς ἀληθείας ἐκτέκητε καρ- πούς.
- [01927] Ἐπειδὴ δὲ καὶ μεταπεπλάσμεθα νοητῶς ἐν Χριστῷ, ἡγουν μετεστοιχειώθημεν, οἱ μὲν ἐκ πλάνης Ἑλληνικῆς εἰς τὴν τῆς ἀληθείας ἐπίγνωσιν, καὶ εἰς ζωὴν ἀγίαν, τὴν διὰ τοῦ πάντων ἡμῶν Σωτήρος Χρι- στοῦ·
- [01928] οἱ γε μὴν ἐκ περιτομῆς εἰς ἀνάληψιν μαθη- μάτων εὐαγγελικῶν, καὶ εἰς καινότητα λατρείας, οὐκ ἔτι τῶν τύπων ἐχούσης τὸ ἀτερές, ἐκλαμπούσης δὲ μᾶλλον τῆς πνευματικῆς τὸ εὐπρεπέστατον κάλλος·
- [01929] ὑπήρξε δὲ ἡμῖν κἀκεῖνοις τὴν διὰ ὕδατος τε καὶ πνεύ- ματος ἀναγέννησιν ἐν Χριστῷ πλουτήσασι·
- [01930] ὁμοίως δὲ ἦν τοῖς Ἰουδαίων δήμοις ἀπόβλητός τε καὶ ἀπα- ράδεκτος ἢ ἐπ' αὐτοῖς δὴ τουτοισὶ χάρις·
- [01931] ἀντέπρατ- τον γὰρ, ὡς ἔφην, τοῖς παρὰ Χριστοῦ θεσπίμασι·
- [01932] ταύτητοί φησι·
- [01933] Μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ·
- [01934] Τί ποιεῖς, ὅτι οὐκ ἐργάζῃ, οὐδὲ ἔχεις χεῖρας;
- [01935] Ὁ λέγων τῷ πατρὶ·
- [01936] Τί γεννήσεις;
- [01937] καὶ τῇ μητρὶ·
- [01938] Τί ὠδινήσεις;
- [01939] Ἐγὼ μὲν γὰρ, φησὶν, ἀναμορφῶσαι βούλομαι πρὸς τὰ ἀμείνω, καὶ οἶον ἀναπλάσαι πρὸς τὰ βελτίω διὰ γεννήσεως νοητῆς, πάντως δήπου τῆς δι' ὕδατος τε καὶ πνεύματος.
- [01940] Ἀλλὰ τοῖς ἐμοῖς σκέμμασι ἀσυν- ἔτως ἀντιπράττετε.
- [01941] Ἄρ' οὖν ἐπετίμησε, φησὶν, ὁ πη- λὸς τῷ κεραμεῖ ποτε, ὡς χεῖρα τὴν τεχνουργὸν οὐκ ἔχοντι, ἢ ὡς οὐκ εἰδότες τίνα χρῆ τρῶπον διαμορφῶσαι τὸ ἐν χερσίν;
- [01942] Ἀλλ' ὁ μέλλων τεχθῆσθαι, φησὶ, μὴ πεῦσιν προσήγαγε τῷ ἰδίῳ πατρὶ, ἄρα γεννήσει;
- [01943] Εἶτα πῶς ὑμεῖς, ὡς πηλὸς ὄντες εἰς χεῖρας κεραμέως, καὶ οὐκ εἰδότες ὅπως τίνα τρῶπον ἢ νοητὴν περὶ ὑμᾶς ἀναγέννησις ἔσται, οὐ δεδίατε φιλονεικεῖν;
- [01944] καὶ οὐχὶ δὴ μᾶλλον ὡς τεχνίτη καὶ πατρὶ τὸ ὅπως ἂν γένοιτο ταυτὶ παραχωρεῖν ἐγνώκατε;
- [01945] ὅτι γὰρ ἐφιλονεῖκουν Ἰουδαῖοι τοῖς τοῦ Σωτήρος λόγοις, οἱ γεγονάσιν αὐτῷ περὶ τούτων, χαλεπὸν οὐδὲν συνιδεῖν.
- [01946] Ἐφη γὰρ πρὸς Νικόδημον·
- [01947] [6Aμην.] ἀμὴν λέγω ὑμῖν, ἐὰν [70.964] μὴ τις γεννηθῆ ἔξ ὕδατος, καὶ πνεύματος, οὐ δύνα- ται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.
- [01948] [6] Ὁ δὲ τοῖς ὑπὲρ νοῦν ἀσυνέτως ἐπιπηδῶν ἀντανίστατο λέγων·
- [01949] [6Mη] δύναται ἄνθρωπος γέρον ὦν εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ [6] γεννηθῆναι; Προσετίθει δὲ τούτοις καὶ ἕτερον μυσταγωγίαν, Πῶς δύναται ταῦτα γενέσθαι;
- [01950] Τί οὖν πρὸς ταῦτα Χριστός;
- [01951] [6Eι] τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, [6] πιστεύσητε; Εἰ- κειν οὖν ἀναγκαῖον οἷς ἂν λέγοι Θεός.

[01952] Αὐτὸς οἶδε τῶν ἰδίων ἔργων τὴν ὁδὸν, ἀπολυπραγμόνητα δὲ τὰ παρ' αὐτοῦ τεχνουργούμενα, καὶ ἀνεκδοιάστῳ πίστει τὰ ὑπὲρ νοῦν ὄντα, τὸν καθ' ἡμᾶς τιμᾶσθαι προσήκει.

[01953] Ἰστέον δὲ, ὅτι καὶ ὁ προφήτης Ἱερεμίας εἰς τὸν οἶκον τοῦ κεραμέως ἐπέμπετο, τεχνουργοῦντα αὐτὸν ὀψόμενος·

[01954] διαπεσόντος δὲ τοῦ πηλοῦ, καὶ εἰς ἀγγεῖον ἔτερον ἀναπεπλασμένου, πρὸς αὐτὸν ἔφη Θεός·

[01955] ^[6Μή] ὡς ὁ κεραμεὺς οὗτος, οὐ δυνήσομαι ὑμᾶς, οἶκος Ἰσραήλ;

[01956] Ἴδου ὡς πηλὸς τοῦ κεραμέως ὑμεῖς ἐστε ἐν χειρὶ μου.

[01957] ^[6] Ὅτι δὲ καὶ μεταπλαττόμεθα νοητῶς εἰς ἀγίαν τε καὶ παγκάλην ζωὴν, σαφηνεῖ λέγων ὁ Παῦλος·

[01958] ^[6Ημεῖς] δὲ πάντες, ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου ^[6] Πνεύματος· δι' οὗ καὶ ἀναγεννώμεθα, σποράν ἔχοντες οὐκέτι φθαρτὴν, ἀλλὰ τὴν διὰ λόγου ζῶντος Θεοῦ, καὶ μένοντος.

[01959] ^[9Ἄ] οὕτως λέγει Κύριος ὁ Θεὸς ὁ ἅγιος Ἰσραήλ, ὁ ποιήσας τὰ ἐπερχόμενα·

[01960] Ἐπερωτήσατέ με περὶ τῶν θυγατέρων, καὶ περὶ τῶν υἱῶν μου, καὶ περὶ τῶν ἔργων τῶν χειρῶν μου ἐντείλασθέ μοι.

[01961] Ἐγὼ ἐποίησα γῆν, καὶ ἄνθρωπον ἐπ' αὐτῆς.

[01962] Ἐγὼ τῇ χειρὶ μου ἐστερέωσα τὸν οὐρανόν.

[01963] Ἐγὼ πᾶσι τοῖς ἀστροῖς ἐνετείλαμην.⁹ Τῆς τῶν ἀνωτέρω διανοίας ἀπόδοσις ἐν τούτοις ὁράται γεγεννημένη.

[01964] Ἔχει δὲ οὕτως τῶν στίχων ὁ νοῦς·

[01965] Εἰ γὰρ ὁ πηλὸς τῷ κεραμεῖ, φησὶν, ἐπετίμησέ ποτε, καὶ ὡς ἀτεχνῆ πως ἢ ἀργότεραν τὴν τοῦ διαπλάσαντος ἐγράψατο χεῖρα·

[01966] εἰ περιεργάσατό τις τῶν οὐπὼ μὲν ὄντων ἢ γεγεννημένων, γεγεννησθαι δὲ προσδοκωμένων, ὁποῖων ἄρα τέκνων ὁ αὐτοῦ πατὴρ ἔσται σπορεύς·

[01967] ἐρωτήσατέ με καὶ ὑμεῖς, οἱ ἐσόμενοί μου κατὰ καιροὺς υἱοὶ τε καὶ θυγατέρες·

[01968] πῶς ἂν γένοιτο, καὶ τίνα τρόπον ὑμεῖς εἰς υἱοὺς ἔσεσθέ μοι, καὶ θυγατέρας.

[01969] Ἐντείλασθέ μοι καὶ περὶ τῶν ἔργων τῶν χειρῶν μου.

[01970] Τὸ δὲ ἐντείλασθε, φησὶν, ἀντὶ τοῦ διατάξασθε, καὶ ὡς οὐκ εἰδοῖται τῶν πρακτέων τὴν ὁδὸν, μὴ ὀκνήσητε γνωμοδοτῆσαι τῷ Θεῷ.

[01971] Ἀξιάγα-στος οὖν καὶ σφόδρα εἰκότως ὁ πάνσοφος Παῦλος ὡδὶ γεγραφώς·

[01972] ^[6Ω] βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως Θεοῦ! Ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ.

[01973] καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! Τίς γὰρ ἔγνω νοῦν Κυρίου;

[01974] ἢ τίς σύμβουλος αὐτοῦ ^[6] ἐγένετο; Δεῖται γὰρ ὅλως οὐδενὸς ἐν γε τοῖς καθ' αὐτὴν ἢ πάντων τεχνίτις σοφία.

[01975] Ἀλλ' οὐδ' ἂν εἴη τι τῶν καθ' ἡμᾶς ἀπορὸν τε καὶ ἀμήχανον αὐτῆ.

[01976] Πάντα γὰρ δύναται τὸ πανσθενὲς ἔχουσα·

[01977] μᾶλλον δὲ ἢ πᾶσα δύναμις ἐστὶν αὐτή.

[01978] Κύριος γὰρ ἐστὶ τῶν δυνάμεων ὁ τῶν ὅλων Θεός, οἶδέ τε κατὰ μόνας αὐτὸς τῶν ἰδίων ἔργων τὴν ὁδόν. ^[70.965]

[01979] Οὐκοῦν ἀπολυπραγμόνητα αὐτοῦ, καὶ τὰ ὑπὲρ νοῦν, καὶ λόγον ἀνέφικτα μὲν ταῖς ἀνθρώπων διανοίαις, αὐτῷ γε μὴν ἐγνωσμένα.

[01980] Καὶ γοῦν δι' ὕδατός τε καὶ πνεύματος τὴν νοητὴν ἀναγέννησιν δεδόσθαι πιστεύομεν τοῖς ἐπεγνωκόσι τὴν ἐπιφάνειαν τοῦ Χριστοῦ.

[01981] Ἐπειδὴ Νικοδήμῳ τὴν χάριν ἐναργῆ καθιστᾶν ἐβούλετο Χριστὸς, ἐξηγεῖτο μὲν τοῦ πράγματος τὴν ὁδόν·

[01982] ὁ δὲ συνιῖς τῶν λεγομένων οὐδὲν, τῶν τοῦ Σωτῆρος ῥημάτων κατηγορεῖσε τὸ ἀμήχανον.

[01983] Ὅτε καὶ οὕτως ἔχοντα γνώμης, πίστει δέχεσθαι τὸ θαῦμα παρενεγγύησε, λέγων·

[01984] ^[6Ο] οἶδα-μεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν.

[01985] ^[6] Οὐκοῦν εἰ μὴ συνιέμεν τῶν θείων ἔργων τὴν ὁδόν, ἐνδοιασμοῦ παντὸς τὸν ἑαυτῶν ἀπαλλάττοντες νοῦν, Θεῷ λέγομεν·

[01986] Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐδέν·

- [01987] μή ἐρωτώμεν αὐτὸν περὶ τῶν θυγατέρων, καὶ τῶν υἱῶν αὐτοῦ.
- [01988] Μήτε μὴν ἐντελλώμεθα, ἤγουν διατάττωμεν αὐτῷ περὶ τῶν ἔργων τῶν χειρῶν αὐ- τοῦ·
- [01989] ἀλλ' ὡς πηλὸν κεραμεὶ παραχωρῶμεν ἡμεῖς ἐργάζεσθαι τὸ δοκοῦν.
- [01990] Μεθίστησι γὰρ ἀμογητὶ πρὸς ὅπερ ἂν βούλοιο τὰ καθ' ἡμᾶς, καὶ μεταπλάττει τὸν νοῦν ἐκ τῶν αἰσχίωνων ἐπὶ τὸ ἄμεινον, καὶ καρδίαν ἡμῖν ἐνίησι καινὴν, ἀπορρίζώσας τὴν πρώτην.
- [01991] Καὶ γοῦν ἔφη τι τοιοῦτον διὰ φωνῆς Ἰεζεχιήλ, ὅτι ^{[6]Εκ-σπάσω} τὴν καρδίαν αὐτῶν τὴν λιθίνην ἐκ τῆς σαρ- κὸς αὐτῶν, καὶ δώσω αὐτοῖς καρδίαν σαρκίνην, τοῦτ' ἔστι, τρυφεράν τε καὶ εὐεικτον, τοῦ εἰδέναι αὐτοὺς ἐμὲ, ὅτι ἐγὼ εἰμι Κύριος.
- [01992] ^[6] Αποφοιτῶντες γὰρ φαυ- λόγητός τε ἀπάσης, καὶ μολυσμῶν, εἶτα τὴν ἑαυτῶν διάνοιαν μεθαρμόζοντες εἰς τὸ πληροῦν ἐθέλει [γρ.
- [01993] ἐθέλειν] τὸ ἀγαθόν·
- [01994] προσλαβόντες δὲ τούτῳ καὶ τὴν ἐξ ὕδατός τε καὶ Πνεύματος νοητὴν ἀναγέννησιν, εἰς υἱοὺς καὶ θυγατέρας ἐσόμεθα Θεοῦ.
- [01995] Ὅτι γὰρ ἔνεστιν αὐτῷ τὸ πανσθενές, διαδείκνυσι λέγων·
- [01996] Ἐγὼ ἐποίησα γῆν καὶ ἄνθρωπον ἐπ' αὐτῆς.
- [01997] Ὁ δὲ τῆς ἀνθρώπου γενέσεως εὐρετῆς, ὁ παρενεγκῶν εἰς τὸ εἶναι τὸν οὐκ ὄντα ποτὲ, πῶς ἀτονῆσει πρὸς ἀναμόρφωσιν τὴν πνευματικὴν;
- [01998] καὶ οὐχὶ δῆλον τοῖς ἑαυτοῦ νεύμασι μεταχωρήσειεν ἂν, εἰς πᾶν ὅτιοῦν τῶν κατὰ γνώ- μιν αὐτῷ, τῶν ποιημάτων ἢ φύσις;
- [01999] Τί τὸ παράδοξον εἰ τὴν τοῦ ἀνθρώπου διάνοιαν μεταχαλκεύει πρὸς τὸ δοκοῦν ὁ ἰδία χειρὶ στερεώσας τὸν οὐρανόν;
- [02000] Χεῖρά γε μὴν τοῦ Πατρὸς τὴν παντουργὸν εἶναι φα- μεν Υἱὸν δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα.
- [02001] Τῷ λόγῳ γὰρ Κυρίου, φησὶν, οἱ οὐρανοὶ ἐστερεώθησαν.
- [02002] Αὐτὸς ἅπασιν τοῖς ἄστροις ἐνετείλατο, τοῦτ' ἔστι, διετάξατο, ὅπως ἕκαστον αὐτῶν εἶναι χρή.
- [02003] Ἥλιος μὲν γὰρ εἰς ἀρχὰς τέθειται τῆς ἡμέρας, σελήνη δὲ τῆς νυκτός.
- [02004] Ἀλλ' ὡς ὁ Ψάλλον φησὶν·
- [02005] ^[60] Ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.
- [02006] Ἔθετο δὲ σκότος ὁ τῶν ὅλων Θεός, καὶ ἐγένετο νύξ.
- [02007] ^[6] Ψάλλει γοῦν πάλιν ὁ θεσπέ- σιος Δαβὶδ, καὶ φησὶ·
- [02008] ^[62] Ἔστιν ἡ ἡμέρα, καὶ σὴ ἔστιν ἡ νύξ.
- [02009] Σὺ κατηρτίσω ἥλιον, καὶ σελήνην.
- [02010] ^[6] Οὐκοῦν ἐκάτερον τούτων τὸν αὐτῷ τεταγμένον δια- περαίνει δρόμον εὐτάκτῳ φορᾷ, καὶ μεμετρομένοις ὥρῶν διαστήμασιν.
- [02011] Ὅμοίως δὲ καὶ τὰ λοιπὰ τῶν ἄστρον κατὰ τὸν αὐτοῖς δοθέντα παρὰ Θεοῦ νόμον, ^[70.968] ἀνίσχει τε κατὰ καιροὺς καὶ δύεται.
- [02012] Αὐτοῖς ἐνετεί- λατο Θεὸς ὡς φύσει καὶ τῶν ὅλων δημιουργὸς κύ- ριος.
- [02013] ^{[9]Εγὼ} ἤγειρα αὐτὸν μετὰ δικαιοσύνης βασιλέα.
- [02014] Πᾶσαι αἱ ὁδοὶ αὐτοῦ εὐθειαι.
- [02015] Οὗτος οἰκοδομήσει τὴν πόλιν μου, καὶ τὴν αἰχμαλωσίαν τοῦ λαοῦ μου ἐπιστρέψει, οὐ μετὰ λύτρων, οὔτε μετὰ δώ- ρων, εἶπε Κύριος Σαβαώθ.9 Φαίεν ἂν ἴσως τινὲς, εἰρησθαι ταυτὶ περὶ Κύρου τοῦ Καμβύσου, διὰ τε τὸ αὐτὸν ἀνεῖναι τὸν Ἰσραήλ, καὶ τὸν τῆς αἰχμαλωσίας ἀπολύσαι δεσμῶν, θεμελιῶ- σαι δὲ καὶ τὸν Ἱεροσολύμοις νέων·
- [02016] ἀλλ' ἤτοι τῶν ἐφεξῆς θεωρία περιστήσει μᾶλλον τῶν ἐννοιῶν τὴν δύναμιν, οὐκ ἐπ' ἐκεῖνῳ μᾶλλον, ἀλλ' ἐπὶ τῷ πάντων ἡμῶν Σωτηρὶ Χριστῷ, ὃς ἐγγήγερται μετὰ δικαιοσύ- νης.
- [02017] Ἀνέλαμψε γὰρ ἐφ' ἡμᾶς Θεὸς ὡς Κύριος, εὐ- δοκήσαντος τοῦ Θεοῦ καὶ Πατρὸς ἀνακεφαλαιώσασθαι τὰ πάντα ἐν αὐτῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς.
- [02018] Οὐκοῦν ἐγγήγερται μετὰ δικαιοσύνης οὐκ εἰσποιητοῦ καὶ διδασκῆς, ἀλλ' ὑπάρχων αὐτὸς αὐτό- χρημα καὶ δικαιοσύνη.
- [02019] Γέγραπται δὲ καὶ ἐτέρωθί που περὶ αὐτοῦ·
- [02020] ^{[6]Ἰδοὺ} δὴ βασιλεὺς δίκαιος βασι- λεύει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν.

- [02021] ^[6] Ἦν μὲν γὰρ αἰεὶ βασιλεὺς τῶν ὄλων ὁ μονογενὴς τοῦ Θεοῦ Λόγος ὁμοῦ τῷ Θεῷ καὶ Πατρὶ, καὶ πᾶσαν ἔχων ὑπὸ πόδας τὴν κτίσιν ὄρατὴν καὶ ἀόρατον, ἀποσκοπιτή-σαντα δὲ τῆς ὑπ' αὐτῷ βασιλείας τὸν ἄνθρωπον τὸν ἐπὶ τῆς γῆς, καὶ τῶν αὐτοῦ σκήπτρων ὀλιγορήσαν-τα, διὰ τοι τὸ ὑπὸ χεῖρα γενέσθαι διαβολικὴν, καὶ τοῖς τῆς ἀμαρτίας ἐνεσχεθῆναι βρόχοις, πάλιν ὑπ-ήγαγε τοῖς ἑαυτοῦ ζυγοῖς ὁ δικαιοσύνης ἀπάσης καὶ βραβευτῆς καὶ δοτήρ.
- [02022] Εἰσὶ γὰρ αὐτοῦ πᾶσαι αἱ ὁδοὶ εὐθείαι.
- [02023] Ὅδοὺς δὲ εἶναί φαμεν τοῦ Χριστοῦ τὰ θεῖά τε καὶ εὐαγγελικὰ θεσπίσματα, δι' ὧν εἰς πᾶσαν ἰόν-τες ἀρετὴν, καὶ τοῖς τῆς εὐσεβείας ἀυχήμασιν ἑαυ-τῶν σεμνύνοντες τὰς κεφαλὰς, εἰς τὸ τῆς ἄνω κλή-σεως βραβεῖον ἐρχόμεθα.
- [02024] Εὐθεῖαί γε μὴν αἱ ὁδοί·
- [02025] σκολιὸν γὰρ οὐδὲν ἐν αὐταῖς ἢ διεστραμμένον, ἀλλ' οἷον ὀρθοὶ καὶ εὐήλατοι.
- [02026] Γέγραπται γὰρ, ὅτι ^[6Ὀδός] εὐσεβῶν εὐθεῖα ἐγένετο, καὶ παρεσκευασμένη ἡ ὁδὸς τῶν εὐσεβῶν.
- [02027] ^[6] Τραχεῖα μὲν γὰρ πῶς ἢ τοῦ νόμου τρίβος διὰ πολλῶν ἰοῦσα τύπων, καὶ δυσχερείας οὐ φορητῆς, ψιλὴ δὲ ἢ διὰ τῶν εὐαγγελικῶν θεσπισμά-των, καὶ οὐδὲν ἔχουσα παντελῶς τὸ ἄναντες ἢ τραχύ.
- [02028] Εὐθεῖα δὴ οὖν αἱ ὁδοὶ τοῦ Χριστοῦ, καὶ αὐτὸς ὠκοδό-μησε τὴν ἁγίαν πόλιν, τοῦτ' ἔστι, τὴν Ἐκκλησίαν, ἐν ἣ καὶ αὐτὸς ἀυλίζεται·
- [02029] κατοικεῖ γὰρ ἐν ἁγίοις, καὶ ναοὶ γεγόναμεν Θεοῦ ζῶντος, Χριστὸν ἔχοντες ἐν ἑαυτοῖς διὰ μετοχῆς τοῦ ἁγίου Πνεύματος.
- [02030] Τεθεμε-λίωκε τοίνυν τὴν Ἐκκλησίαν αὐτὸς ὧν ὁ θεμέλιος, ἐφ' ᾧ καὶ ἡμεῖς ἐποικοδομούμεθα, ὡς λίθοι πολυτε-λεῖς καὶ τίμιοι εἰς ναὸν ἅγιον, εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.
- [02031] Ἀκλόνητος δὲ παντελῶς ἡ Ἐκκλησία, Χριστὸν ἔχουσα τὸν θεμέλιον, καὶ ἀκατά-σειστον ὑποβάθραν·
- [02032] ^[6Ἰδοὺ] γὰρ τίθημι, φησὶ, τὰ θε-^[70.969]μέλια Σιών, λίθον ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, καὶ ὁ πιστεύων εἰς αὐτὸν, οὐ μὴ καταισχυθη.
- [02033] ^[6] Αὐ-τὸς οὖν ὁ θεμελιώσας τὴν Ἐκκλησίαν, ἐπέστρεψε καὶ τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ.
- [02034] Τυραννομέ-νους γὰρ ἡμᾶς τοὺς ἐπὶ τῆς γῆς ὑπὸ τε τοῦ Σατανᾶ καὶ τῆς ἀμαρτίας, σέσωκέ τε καὶ ἐξείλετο, καὶ τοῖς ἰδίοις ὑπήγαγε ζυγοῖς·
- [02035] πλὴν οὐ μετὰ λύτρων, οὐδὲ μετὰ δώρων·
- [02036] ὡς γὰρ ὁ αὐτοῦ μαθητῆς, ^[6Ὀ]φθαρ-τοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθημεν ἐκ τῆς ματαίας ἡμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἰ-ματι ὡς ἄμνου ἁμώμου, καὶ ἀσπίλου Χριστοῦ.
- [02037] ^[6] Δέ-δωκε γὰρ ὑπὲρ ἡμῶν τὸ ἴδιον αἷμα, καὶ οὐκ ἐσμέν ἑαυτῶν, ἀλλὰ τοῦ πριαμένου καὶ σώσαντος.
- [02038] Ταύτη-τοι, καὶ μάλα εικότως, οἱ τῆς ὀρθῆς πίστεως τὸν εὐγενῆ κανόνα παρατρέχοντες διὰ τῆς τῶν ἁγίων κατηγοροῦνται φωνῆς, ὡς τὸν ἀγοράσαντα αὐτοὺς Δεσπότην ἀρνούμενοι.
- [02039] ^[9Ὀὕτως] λέγει Κύριος Σαβαώθ·
- [02040] Ἐκοπίασεν Αἴγυ-πτος, καὶ ἐμπορία Αἰθιοπῶν, καὶ οἱ Σαβαῖμ ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται, καὶ σοὶ ἔσονται δοῦλοι, καὶ ὀπίσω σου ἀκολουθήσουσι δεδεμένοι χειροπέδαις, καὶ προσκυνήσουσί σοι, καὶ ἐν σοὶ προσεύξονται.
- [02041] Ὅτι ἐν σοὶ ὁ Θεὸς ἐστίν, καὶ οὐκ ἦν Θεὸς πλὴν σου.
- [02042] Σὺ γὰρ εἶ Θεός, καὶ οὐκ ἤδειμεν, ὁ Θεὸς τοῦ Ἰσραὴλ σωτήρ.
- [02043] Αἰσχυνθήσονται, καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πορεύσονται ἐν αἰσχύνῃ.⁹ Τὸν περὶ τοῦ πάντων ἡμῶν Σωτήρος Χριστοῦ προεισοκμίας λόγον, καὶ προαπαγγείλας ὅτι ἐπι-στρέψει τὸν λαὸν αὐτοῦ οὐ μετὰ λύτρων, οὐδὲ μετὰ δώρων, καταδείκνυσιν εὐθύς τοὺς κληθησομένους εἰς λύτρωσιν, δηλὸν δὲ ὅτι τοὺς ἐξ ἔθνῶν, οἷς δὴ μάλιστα Χριστὸς ἐπιλάμψας ὀράται.
- [02044] καίτοι λέγων ἐναργῶς·
- [02045] ^[6Ὀὐκ] ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.
- [02046] ^[6] Ἀλλ' ἐκείνοις μὲν καὶ πρώτοις θεῖόν τε καὶ εὐαγγελικὸν ἐνήστραψε φῶς.
- [02047] Ἐπειδὴ δὲ, καθὰ γέγραπται, ἐλιπάνθη, καὶ ἐπαχύνθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος Ἰσραὴλ (ἀπεκτόνασι γὰρ τὸν ἀρχηγὸν τῆς ζωῆς)·
- [02048] ταύτητοι καὶ μάλα εικότως ταῖς ἔθνῶν ἀγέλαις ἐπέλαμψεν ὁ Χριστὸς, καὶ αὐτὸ δὴ τουτὶ ταῖς τῶν προκειμένων θεωρίας ἐνὸν εὐρήσο-μεν.
- [02049] Ὀνομάζει δὲ τῶν ἔθνῶν τὰ πάντων μάλιστα δεισδαιμονέστατα, ἵνα καὶ ἡ τοῦ καλοῦντος εἰς μετά-γνωσιν θαυμάζεται δύναμις.
- [02050] Ὅσπερ γὰρ δὴ τότε μάλιστα τῶν ἰατροῦν εἰδότην ἐπαινεῖται τὸ εὐ-τεχνές, ὅταν τινὰς τὰ ἀπεγνωσμένα νοσοῦντας τῶν παθῶν ἀπαλλάττειν δύνωνται ταῖς σφῶν αὐτῶν ἐμ-πειρίας ἐπὶ καιροῦ χρώμενοι·
- [02051] οὕτω καὶ ὁ Θεός, ἐμφα-νεστέραν ἑαυτοῦ τὴν ὑπερφυᾶ καθίστησι δόξαν, ὅταν τινὰς τῶν ἄγαν ἐκκεκλικῶν, καὶ εἰς αὐτόν που τὸν κατωτάτω πυθμένα φαυλότητός τε καὶ ἀσεβείας κατ-ενηνεγμένων, ἀνανήχθεσθαι τε καὶ ἀναφοιτᾶν ἀναπέιση πρὸς ἔφεσιν ἀρετῆς, καὶ εἰς ἀπότριψιν τοῦ κακοῦ, καὶ οἷον

εἰς ἀμφίεσιν τῶν ἐπαινουμένων.

[02052] Αἰγύπτιοι τοί- νυν, καὶ τὰ τῶν Αἰθιοπίων ἐμπορεῖα, τοῦτ' ἔστιν, αἱ Θηβαίων πόλεις, αἷς εἰσι πρόσκοικοί τε καὶ ἀγχιτέρμο- νες οἱ καλούμενοι Σαβαῖμ, τοῦτ' ἔστι, τὰ τῶν Αἰθιο- πων, ἤγουν τῶν Ἰνδῶν ἔθνη (τάχα που τὴν κλήσιν ^[70.972] λαχόντες ὡς ἀπό γε τῆς Σαβᾶ τῆς βασιλευσάσης κατὰ καιροῦς τῆς αὐτῶν χώρας τε καὶ γῆς), ἐκοπίασαν, φησί·

[02053] τὸ δὲ, Ἐκοπίασαν, διχῆ νοητέον·

[02054] ἡ γὰρ ἐκεῖνο βούλεται δηλοῦν, ὅτι κεκμήκασιν οὐ φορητῶς, κατὰ γε τὸν τοῦ πλανᾶσθαι καιρὸν ὠμῶ τυράννω κατεζευ- γμένοι τῷ Σατανᾶ, καὶ ταῖς τῶν δαιμονίων ἀγέλαις δουλεύοντες ἐξαιτοῦντι θυσίας, καὶ αὐτὰ τὰ αὐτῶν γεννήματα, υἱοὺς τέ φημι καὶ θυγατέρας·

[02055] ἤγουν ὅτι πάλαι μὲν ἦσαν δεινοὶ καὶ ἄθραυστοι, καὶ οἶον ὑπ- ασπισταὶ τῆς ἀρχαίας ἀπάτης, καὶ σθένει παντὶ χρώ- μενοι πρὸς γε τὸ δεῖν ἔχεσθαι νεανικῶς τῆς προκει- μένης αὐτοῖς δυσσεβείας Ἑλληνικῆς.

[02056] Ἐπειδὴ δὲ ἐπ-έλαμψεν ὁ Χριστὸς, καὶ φῶς τὸ ἀληθινὸν ταῖς ἀπάν- των ἀνῆκε καρδίαις, καὶ ὥσπερ τις νοητὸς ἀνέτειλεν ἑωσφόρος, ἐκοπίασαν, τοῦτ' ἔστιν, οὐ μεμενήκασιν ἐνστατικοὶ, καθὰ καὶ πρότερον, καθυφῆκαν δὲ ὥσπερ τοῦ πάλαι τόνου, παραχωρήσαντες τὸ νικᾶν τοῖς περὶ αὐτοῦ κηρύγμασι, κατεψεύσθη δὲ οὐδαμῶς ὁ περὶ τούτων λόγος.

[02057] Ὡς γὰρ ὁ πάνσοφος γράφει Παῦ- λος·

[02058] ^[60ῶ] ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.

[02059] ^[61] Πλήρης γὰρ ἡ τῶν Αἰγυπτίων ὁράται γῆ σεπτῶν καὶ ἀγίων ἐκκλησιῶν.

[02060] Θυσιαστήρια παντα- χού καὶ μοναστῶν ἀγέλαι, καὶ παρθένων ἔσμοι, καὶ ἀσκήσεων πόνοι σὺν θυμηδία πολλῇ καὶ δρόμος εἰς ἀρετὴν, καὶ προθυμία πολλή, σφριγῶσα τε καὶ ἐκκό- πτεσθαι μὴ ἀνεχομένη καὶ τῷ [γρ.

[02061] τὸ] Χριστοῦ παρα- τείνει σέβας, καὶ μέχρις αὐτῶν τῶν Σαβαῖμ, ἦτοι τῶν Ἰνδικῶν ἔθνῶν.

[02062] Ἔστι γὰρ, ἔστι καὶ παρ' ἐκεῖ-νοῖς ἰδεῖν ὅσα καὶ ἐν Αἰγύπτῳ, καὶ ἐν τοῖς ἐμπορίοις τῆς Αἰθιοπίας, τοῦτ' ἔστιν, ἐν τῇ Θηβαίων γῆ.

[02063] Οὗτοι δὴ οὖν οἱ Αἰγύπτιοι, φησί, καὶ οἱ Σαβαῖμ ἄνδρες ὄντες ὑψηλοὶ, τοῦτ' ἔστιν, ἀπόβλεπτοι, καὶ γνωριμώτατοι τοῖς ἀπανταχοῦ, καὶ ἀγνοηθέντες οὐδενὶ ὅτι τέ εἰσιν ἐξηρημένως δαιμονίων θεραπευταί, καὶ διαβολικῶν εὐρεμάτων ὑπασπισταί, ἐπὶ σὲ διαβήσονται, τοῦτ' ἔστι, τὴν πρώτην ἀφέντες ἀπάτην, καὶ τῶν τῆς ἀπωλείας βάρθρων ἀποπηδήσαντες, ἤξουσι πρὸς σέ, καὶ σοὶ ἔσον- ται δούλοι, καὶ τῶν σῶν δηλονότι θελημάτων ὑπουρ- γοί.

[02064] Κατασημαίνει γὰρ τοῦτο τὸ τῆς δουλείας ὄνομα τεθειμένον ἐπὶ Θεοῦ.

[02065] Ὅπισω σου ἀκολουθήσουσι δε- δεμένοι χειροπέδαις.

[02066] Βαδιοῦνται γὰρ κατ' ἴχνος, φησί, τὸ σὸν, τοῖς εὐαγγελικοῖς χειραγωγούμενοι νό- μοις εἰς ἕκαστα τῶν πρακτέων, καὶ τὴν τῆς ἐξαιρέ- του ζωῆς διελάσουσι τρίβον δεδεμένοι χειροπέδαις, τοῦτ' ἔστι, δεσμοῖς ἀγάπης, καὶ σειραῖς ἀδρόητου φιλοθεΐας, ὥστε δύνασθαι λέγειν·

[02067] ^[61ῖς] ἡμᾶς χωρί- σει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

[02068] θλίψις, ἡ στενο- χωρία, ἡ διωγμός, ἡ λιμός, ἡ γυμνότης, ἡ κίνδυνος, ἡ ^[61] μάχαιρα; Οὗτοι προσκυνήσουσί σοι, φησί, καὶ ἐν σοὶ προσεύξονται, ὅτι Θεὸς ἐν σοὶ ἔστι, καὶ οὐκ ἔστι Θεός, πλὴν σοῦ.

[02069] Σὺ γὰρ εἶ Θεός, καὶ οὐκ ἤδεμεν, ὁ Θεὸς τοῦ Ἰσραὴλ σωτήρ.

[02070] Κάμπτει γὰρ τῷ πάντων Σωτήρι Χριστῷ πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομο- λογεῖται, καὶ εἰς αὐτὸν ἔρχεται πᾶν πέρας εὐχῆς.

[02071] Ἐν Χριστῷ γὰρ αἰτοῦμεν παρὰ Θεοῦ καὶ Πατρὸς τὰ αι- τήματα, καὶ ἐν αὐτῷ προσευχόμεθα, ὁμολογοῦντες ὅτι καὶ ἐν αὐτῷ Θεὸς ἔστι, καὶ οὐκ ἔστι Θεὸς πλὴν ^[70.973] αὐτοῦ.

[02072] Οὕτω γὰρ ἡμᾶς φρονεῖν ἐδίδαξε λέγων τῷ θεσπεσίῳ μαθητῇ (Φίλιππος οὗτος ἦν)·

[02073] ^[610000000] χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε;

[02074] Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ ἔστιν;

[02075] Ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν Πατέρα.

[02076] Ἐγὼ καὶ ὁ Πατὴρ ἐν ἑσμεν.

[02077] ^[61] Τὸ τοίνυν, Ὁ Θεὸς ἐν σοὶ ἔστι, καὶ Οὐκ ἔστι Θεὸς πλὴν σοῦ, ἴσην ἔχει δύ- ναμιν τῷ, ὅτι ^[61καὶ] ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.

[02078] Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

[02079] ^[61] Εἰ δὲ δὴ βούλοιτό τις τῶν εἰρημένων τὴν δύναμιν καὶ εἰς μόνον τὸ πρόσωπον τοῦ Χριστοῦ περιενεγκεῖν εὐτέχνως, φαμὲν ὅτι κατὰ τὴν τοῦ θεσπεσίου Παύλου φωνὴν, κατώκηκε μὲν ἐν Χριστῷ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.

[02080] Ἦν δὲ αὐτὸς ὁ Θεός, οὐκ εἰς υἱοὺς δύο διηρημένος, ἀλλ' ὡς ἰδίαν ἔχοντας τοῦ Λόγου τὴν σάρκα, ἐν ἧ καὶ κατώκηκεναι λέγεται.

[02081] Οὐκοῦν κὰν τούτῳ νοεῖται Θεός, καθάπερ ἐν ἀνθρωπίνῳ σώματι ψυχῇ·

- [02082] ἄλλ' οὖν εἷς Υἱός ἐστιν ὁ Θεός.
- [02083] Ἰστέον γε μὴν, ὅτι τὴν τοῦ Κυρίου σάρκα φαμέν ἐψυχῶσθαι ψυχῇ νοεῶν.
- [02084] Ὁμολογοῦσι δὴ οὖν, ὅτι Καὶ ἐν σοὶ ὁ Θεός ἐστι, καὶ οὐκ ἔστι Θεός πλην σοῦ.
- [02085] Σὺ γὰρ εἶ Θεός, καὶ οὐκ ἤδεμεν, ὁ Θεός τοῦ Ἰσραὴλ σωτήρ.
- [02086] Αὕτη μετανοούντων φωνή, καὶ μεταφοιτώντων ἤδη πρὸς τὸ φῶς ἐξ ἀπάτης καὶ σκότου, καὶ εἰς ἐπίγνωσιν ἀληθείας διεληλακότων, καὶ τὸν φύσει τε καὶ ἀληθῶς ἐπεγνωκότων Θεόν, καὶ τῶν ὅλων δημιουργὸν καὶ Κύριον.
- [02087] Σωτήρ γὰρ μὴν τοῦ Ἰσραὴλ ὀνομάζουσιν αὐτὸν τὸν ἐνανθρωπήσαντα καὶ σεσαρκωμένον, αὐτὸν ἐκείνον εἶναι πιστεύσαντες, ὃς καὶ πάλαι τοῖς ἐξ Ἰσραὴλ ἐπίκουρος ἦν.
- [02088] Ἦγουν Ἰσραὴλ συνήσεις οὐτιπου τὸν κατὰ σάρκα μόνον, ἀλλὰ γὰρ καὶ εἰ τις ἔτε- ρος ὄρᾶν δύναται Θεόν.
- [02089] Διερμηνεύεται γὰρ τὸ Ἰσραὴλ νοῦς ὄρᾶν Θεόν.
- [02090] Ὅρᾶ δὲ Θεὸν τοῖς τῆς διανοίας ὁμ- μασιν, ὁ τὸν τοῦ Θεοῦ καὶ Πατρὸς χαρακτήρα βλέ- πων, τοῦτ' ἔστι, τὸν Υἱόν, ᾧ καὶ ἐντραπήσεσθαι φησι τοὺς ἀνθεστηκότας, πορευθήσεσθαι δὲ καὶ ἐν αἰσχύνη.
- [02091] Οἱ γὰρ τὴν εἰς αὐτὸν πίστιν οὐ προσηκάμενοι, θεομαχῆσαντες δὲ, καθάπερ ἀμέλει καὶ Ἰουδαῖοι, πάντες ἔσονται κατηχυμένοι, ἠττώμενοι μὲν τῆς ἀνικητοῦ χειρὸς, ἀδικούντες δὲ παντελῶς οὐδὲν τὴν δόξαν αὐ- τοῦ, ταῖς γε μὴν σφῶν κεφαλαῖς ὄλεθρον ἐπαντλήσαντες, εἰς αἰσχύνην ἔσονται καὶ ὄνειδος.
- [02092] Ἔσονται γὰρ εἰς ὄρασιν πάση σαρκί, κατὰ τὴν τοῦ προφήτου φωνήν.
- [02093] [Ἐγκαινίζεσθε] πρὸς με, νῆσοι.
- [02094] Ἰσραὴλ σώζεται ὑπὸ Κυρίου σωτηρίαν αἰώνιον.
- [02095] Οὐκ αἰσχυνθή- σονται, οὐδὲ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος, λέγει Κύριος παντοκράτωρ.⁹ Ἄνευρύνει πάλιν τὴν προαγόρευσιν τῆς τῶν ἐθνῶν κλήσεως καὶ ἐπιστροφῆς·
- [02096] καὶ οὐ μέχρι μόνον ἴσησι τῶν Αἰγυπτίων τῆς τε Αἰθιοπίας τῶν ἐμποριῶν, καὶ αὐτῶν δὲ τῶν Σαβαῖμ·
- [02097] ἀλλὰ γὰρ ὅτι κεκλήσονται καὶ οἱ κατὰ πᾶσαν ὄντες τὴν γῆν, καὶ ἀγίων Ἐκκλησιῶν ἀνάδειξις ἔσται πανταχοῦ, διαμεμήνυκεν ἐν τούτοις.
- [02098] Προσεφώνει γὰρ ὡσπερ ταῖς Ἐκκλησίαις ὁ πανσθε- νῆς τοῦ Θεοῦ λόγος τὸ ἐγκαινίζεσθαι πρὸς αὐτὸν, ἃς δὴ καὶ νήσους κατονομάζειν ἀξιοῖ.
- [02099] Ὅσπερ γὰρ αἱ κατὰ τήνδε τὴν θάλασσαν νῆσοι βάλλονται μὲν αἰεὶ ταῖς τῶν κυμάτων ὀρμαῖς, πλην ἀκλόνητοι διαμέ- νουσιν, εἰσδέχονται δὲ καὶ κινδυνεύουσας ἔσθ' ὅτε τὰς ναῦς, καὶ σώζουσιν ἐκ κυμάτων, κόλπον αὐταῖς προ- ^[70.976] τείνουσαι τὸν ἀκύμονα·
- [02100] οὕτως αἱ Ἐκκλησίαι Χρι- στοῦ, κείνται μὲν ὡσπερ ἐν μεσαιάτῳ τοῦ βίου τύρ- βης τε καὶ ἀμιξίας, καὶ ἀναριθμητῶν μὲν ἀνέχονται πειρασμῶν, πλην ἔχουσιν ἐν Χριστῷ τὸ ἀκράδαντον.
- [02101] εἰσοικίζονται δὲ τοὺς φεύγοντας τῶν ἐν τῷδε τῷ κόσμῳ πραγμάτων ἀνωφελῆ καὶ διάκενον ταραχὴν, καὶ οἷον καταχειμαζομένους ὑπὸ τοῦ Σατανᾶ καὶ τῆς ἁμαρτίας.
- [02102] Νήσοις δὴ οὖν παρεικαστέον αὐτάς.
- [02103] Τοῦτο γὰρ ἐν τούτοις ὁ θεῖος βούλεται λόγος.
- [02104] Ἐγκαι-νίζεσθε δὴ οὖν πρὸς με, φησὶν, ὦ νῆσοι.
- [02105] Τό γε μὴν τῆς Ἐκκλησίας ὄνομα τὴν τῶν εἰς Χριστὸν πιστευ- σάντων ὑφαίνει πληθύν, ἱερουργούς τε καὶ λαοὺς, ποιμένας, καὶ διδασκάλους, καὶ τοὺς ὑπὸ χεῖρα κατεζευγμένους, ἀλλ' οὗτοι πάντες ἀνεκαινίσθησαν ἐν Χριστῷ, κατὰ καιροὺς δηλονότι καθ' οὓς ἐπέλαμ- ψεν ἡμῖν Θεὸς ὢν Κύριος.
- [02106] Τότε γὰρ, τότε καὶ ἀν- εκαινίσθημεν εἰς καινότητα ζωῆς, ἡθῶν τε καὶ τρό- πων, καὶ προσέτι λατρείας.
- [02107] Ἀποβεβλήκαμεν γὰρ τὴν ἐκ τῆς ἁμαρτίας παλαιώσιν, γεγόναμεν δὲ καινὴ κτίσις ἐν Χριστῷ τοῖς αὐτοῦ νόμοις παιδαγωγούμε- νοι, πρὸς εὐκλεᾶ καὶ ἀξιόραστον πολιτείαν.
- [02108] Καὶ γοῦν ὁ πάνσοφος Παῦλος τοῖς κεκλημένοις διὰ πί- στεως ἐπιστέλλει καὶ φησι, ποτὲ μὲν, ὅτι ^[6Ἐκδύσασθε] τὸν παλαιὸν ἄνθρωπον, σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις αὐτοῦ, καὶ ἐνδύσασθε τὸν νέον, τὸν ἀνα- καινούμενον κατ' εἰκόνα τοῦ κτίσαντος ^[6] αὐτόν· ποτὲ δὲ πάλιν, ^[6Μῆ] συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ ἀναμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν, καὶ εὐάρεστον, καὶ τέλειον.
- [02109] ^[6] Συνεσταυρῶσθαι δέ φησι καὶ τὸν παλαιὸν ἡμῶν ἄνθρωπον, ἵνα ἐνδυσώμεθα τὸν νέον διὰ τῆς ἐν Χριστῷ πολιτείας καὶ ζωῆς.
- [02110] Ἀνακαινίζόμεθα δὲ κατὰ γε τὸν τῆς λατρείας τρό- πον, οἱ μὲν ἐκ τῶν Ἰουδαϊκῶν ὄντες ταγμάτων, σκιάς ἀφέντες καὶ τύπους.
- [02111] Κεχρήσονται γὰρ βουθυσίαι μὲν καὶ λιβανωτοῖς οὐκέτι, πνευματικὴν δὲ, καὶ ἄυλον, καὶ καθάπερ ἐν τάξει τῶν εὐκοσμοτάτων θυ- μιμάτων·
- [02112] οἱ δὲ ἐκ τῆς τῶν ἐθνῶν πληθὺς σεσαγη- νευμένοι μετοικισθήσονται πρὸς τὰ ἀμείνω, καὶ ἀσυγκρίτως ὑπερκείμενα.

[02113] Οὐ γὰρ ἔτι τὸν ἀρχαῖον εἰς νοῦν ἔξουσι σκότον, ἀλλὰ τὸ θεῖόν τε καὶ νοητὸν εἰσοικισάμενοι φῶς, ὅσοι τε καὶ ἀληθεῖς ἔσονται προσκυνηταί.

[02114] Αποπεπαύσονται γὰρ τοῦ προσκυνεῖν τῇ κτίσει κωφαῖς τε καὶ ἀναισθήτοις ὕλαις·

[02115] ἀφέξον-ται δὲ μαντειῶν τε καὶ γοητειῶν, καὶ καθαρίσουσι τὸ ἀπηχῆς βωμολοχίας Ἑλληνικῆς καὶ ἀπάτης δαιμονίων, καὶ ἀπαξαπλῶς τὰ αἰσχίω μεθέντες, καὶ βδε-λυρῶν σπουδασμάτων ἀπονοστήσαντες, ἔσονται ἀρετῆς ἀπάσης ἐν καλῷ, καὶ τῶν τῆς ἀληθείας δογμάτων ἐπιστήμονες.

[02116] Ἐγκαινισμὸς οὖν ἄρα τὰ καθ' ἡμᾶς.

[02117] Καινὴ γὰρ κτίσις τὰ ἐν Χριστῷ.

[02118] Ἐπαγγέλλεται γέ μὴν ὁ τῶν ὄλων Θεὸς ἅπαντα τὸν κατὰ σάρκα, φημί, καὶ τὸν ἐν τέκνοις Ἀβραὰμ ἐξ ἐπαγγελίας, κατατεταγμένον (6Οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, ταῦτα λογίζε-ται εἰς [6].) τέκνασώζειν σωτηρίαν αἰώνιον, αἰσχύνης τε καὶ ἐντροπῆς ἔσεσθαι πορρωτέρω, καὶ ταῦτα διηνε- [70.977] κῶς.

[02119] Αποδυσάμενοι γὰρ ἐν Χριστῷ τὴν βέβηλον ἁμαρτίαν καὶ τῆς τοῦ διαβόλου πλεονεξίας ἀπολυσά-μενοι τὸν ζυγόν, συναποβάλλοντες δὲ τούτοις τὴν φθορὰν, ἐνδυσάμενοί τε τὴν ἀφθαρσίαν, ἐν τούτοις ἐσόμεθα διὰ παντός.

[02120] Οὐκέτι γὰρ ἡμῶν ἁμαρτία κατορχήσεται·

[02121] ἀλλ' οὐδὲ πλεονεξίαις ταῖς πρώταις ὑποθήσει πάλιν ὁ Σατανᾶς·

[02122] οἰχήσεται δὲ εἰσάπαν καὶ τὸ τοῦ θανάτου κράτος κατὰ τὸν αἰῶνα τὸν μέλλοντα πεπατημένον ἐν Χριστῷ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος σὺν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων.

[02123] Ἀμήν.

[02124] {1ΛΟΓΟΣ Γ'.}1 [9Οὕτω] λέγει Κύριος ὁ ποιήσας τὸν οὐρανόν, οὗτος ὁ καταδείξας τὴν γῆν, καὶ ποιήσας αὐτήν, οὗτος διώρισεν αὐτήν.

[02125] Οὐκ εἰς κενὸν ἐποίησεν αὐτήν, ἀλλὰ κατοικεῖσθαι.

[02126] Ἐγὼ εἰμι Κύριος, καὶ οὐκ ἔστιν ἔτι.

[02127] Οὐκ ἐν κρυφῇ λελάληκα, οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ.

[02128] Οὐκ εἶπα τῷ σπέρματι Ἰακώβ, Μάταιον ζητήσατε.

[02129] Ἐγὼ εἰμι Κύριος λαλῶν δικαιοσύνην, καὶ ἀναγγέλλων ἀλήθειαν.9 Προανακηρύξας τὴν ἀφίξιν τοῦ πάντων ἡμῶν Σω-τήρος Χριστοῦ, καὶ τὸν τῆς σωτηρίας κατασημάνας καιρὸν, καθ' ὃν ἅπαντες τὸν τῆς ἀρχαίας ἀμαθίας ἀφέντες σκότον, πρὸς τὸ τῆς ἀληθοῦς θεογνωσίας μεταχωρήσουσι φῶς, ἀναγκαίαν ἐν τούτοις ποιεῖται τὴν παραίνεσιν Ἰουδαίοις τε καὶ Ἑλλήσι προοσιθεῖς ἐναργῆ τὰ δι' ὧν εἰσονται καὶ μάλα σαφῶς, ὅτι τε αὐτὸς εἶη Θεὸς τῶν ὄλων καὶ δημιουργὸς, ἕτερος δὲ παρ' αὐτὸν οὐδεὶς.

[02130] Ταύτη τοι φησὶν·

[02131] Οὕτω λέγει Κύ-ριος, καὶ οὐχ ἀπλῶς Κύριος, πλεῖστοί τε γὰρ εἰσιν ἐν τε οὐρανῷ καὶ ἐπὶ τῆς γῆς, ὡς ἐν καταχρήσει λαχόντες τοῦνομα·

[02132] ἀλλ' ἐκεῖνος αὐτὸς ὁ φύσει τε καὶ ἀληθῶς τοῦτο ὑπάρχων ὅπερ εἶναι καὶ λέγεται, καὶ ὡς ἀπὸ γε τῶν καταρωμένων τὴν δόξαν ἔχων οὐ κατεψευσμένην.

[02133] Οὗτος γὰρ, φησὶ, Κύριος ὁ ποιήσας τὸν οὐρανόν·

[02134] πάμμεγα πρὸς ἀπόδειξιν εὐκλείας τῆς ἀνωτάτω, καὶ ὑπεροχῆς πανσθενοῦς, τὸ ποιῆσαι τὸν οὐρανόν καὶ καταδείξαι τὴν γῆν, ἰδρῦσαι τε αὐτήν.

[02135] Αὐτὸς γὰρ διώρισεν αὐτήν, τοῦτ' ἔστι, κεκρυμμένην ἐν ἀβύσσοις ἀόρατόν τε καὶ ἀκατάσκευον οὔσαν πάλα ἀπέφηνεν ὄρατὴν, καὶ εἰργασμένην.

[02136] Διώρισε γὰρ αὐτήν·

[02137] ἔφη γὰρ κατὰ γε τὴν πίστιν τῶν Μωσέως βιβλίων·

[02138] [6Συναχθήτω] τὸ ὕδωρ εἰς συναγωγὴν μίαν, καὶ ὀφθῆτω ἡ ξηρά.

[02139] [6] Ὡφθη δὴ οὖν ἐξ ὑδάτων, καὶ ὑποβρυχίαν οὔσαν ἀεργῆ τε εἰσάπαν διέστησεν ἀνὰ μέρος, κλεῖθρα καὶ πύλας ταῖς ἀβύσσοις ἐπιθείς, καὶ ἀποκρίνας εὖ μάλα τῶν ὑδάτων αὐτήν.

[02140] Ὅτι δὲ παρ-ήγαγε χρησίμως εἰς τοῦτό τε καὶ ἀναγκαίως, οὐχ ἵνα ὀρώτο μόνον, ἀλλ' ἵνα ἔχη τοὺς οἰκίτορας, δῆλον δὲ ὅτι τοὺς ἐξ αὐτῆς πεπλασμένους, καθάπερ ἀμέλει καὶ οὐρανὸν τοὺς ἁγίους ἀγγέλους προδιεσάφησεν εἰπών·

[02141] Οὐκ εἰς κενὸν ἐποίησεν αὐτήν, ἀλλὰ κατοικεῖσθαι.

[02142] Ὅχημα δὴ οὖν καὶ ὡς τις οἶκος ἀνεδείχθη τοῖς πατοῦσιν αὐτήν, τοῦτ' ἔστιν, ἡμῖν.

[02143] Εἰ δὲ παρήχθη-μεν παρ' αὐτοῦ πρὸς ὑπαρξιν, πῶς οὐκ ἀληθῆς εἰπεῖν ὅτι πάντως που καὶ διὰ τοῦτο γεγόναμεν, ἵνα προσ-κυνῶμεν αὐτῷ τε καὶ μόνῳ, καὶ γενεσιουργὸν ὄντα τῶν ὄλων ἐπιγινώσκοντες χαριστηρίους ᾧδὰς ἀναφέ-ρωμεν;

[02144] Ἐγὼ τοῖνυν εἰμί, καὶ οὐκ ἔστιν ἔτι Εἰ γὰρ [70.980] ἔστιν αὐτὸς ὁ ποιήσας τὸν οὐρανόν, καὶ τὴν γῆν καταδείξας, καὶ μὴ εἰς κενὸν ποιήσας αὐτήν,

ἀλλὰ κατοικεῖσθαι·

[02145] τίς ἂν ἕτερος νοοῖτο παρ' αὐτὸν ὑπάρ- χων Θεός;

[02146] ἢ τίς κατ' ἰσχὺν καὶ δόξαν ἰσοστατήσειεν αὐτῶ;

[02147] ἢ τίς ὅλως ἐγγύς καὶ παρὰ βραχύ;

[02148] πῶς δὲ οὐχ ἅπασα ἠττάται τῶν γενητῶν ἢ φύσις, τῆς οὕτω μεγάλης καὶ ὑπεραιούσης τὰ πάντα, δόξης, ἀλκῆς καὶ σοφίας;

[02149] Οὐκ ἔστιν οὐδεὶς.

[02150] Μόνος οὖν ἄρα, καὶ ἕτερος ἐπ' αὐτῶ παντελῶς οὐδεὶς νοοῖτ' ἂν εἶναι Θεὸς φύσει τε καὶ ἀληθῶς.

[02151] Ἀλλὰ ναὶ φαίη τις ἂν ἔσθ' ὅτε·

[02152] Τίς ἔγνω τὸν ἐν αὐτῶ σκοπόν;

[02153] ἢ τίς ὁ φράσαι δυνάμενος, πότερόν ποτε καὶ ἑτέρους τινὰς τῆς τοῦ Θεοῦ δόξης καὶ κλήσει στεφανοῦσθαι βούλε- ται, ἤγουν ἑαυτὸν τε καὶ μόνον;

[02154] Απολογεῖται δὴ οὖν καὶ φησιν·

[02155] Οὐκ ἐν κρυφῇ λελάληκα, οὐδὲ ἐν τόπῳ γῆς σκοτεινῶ·

[02156] οὐκ εἶπα τῶ σπέρματι Ἰακώβ, Μάταια ζητήσατε.

[02157] Νόμους, φησὶ, διέταξα περὶ τούτων αὐτοῖς οὐκ ἐν παραβύστω λαλῶν, οὐδὲ λαθεῖν σπουδάσας, ἀλλ' ἐναργῶς, καὶ ἀναφανδόν.

[02158] Κατέβη γὰρ Κύριος ἐπὶ τὸ ὄρος τὸ Σινᾶ ἐν εἶδει πυρός·

[02159] ἐκεῖ γνόφος ἦν καὶ θύελλα καὶ καπνοὶ, καὶ σαλπύγγων ἠχὴ διαπρύ- σιος.

[02160] Παρειστήκει γὰρ πᾶς ὁ λαὸς μεσιτεύοντος τοῦ Μωσέως, ἐξηγγέλλοντο δὲ παρὰ Θεοῦ νόμοι, οὐ παρ- εγγυῶντος τῶ Ἰσραὴλ ζητησαί τι μάταιον, τοῦτ' ἔστιν, εἶδωλον, ἤγουν ψευδώνυμον σέβας, ἀλλ' ἐκ γε τῶν ἐναντίων ἀπειργουσαι ἐντολαί.

[02161] Εἴρηται γὰρ πρὸς αὐτόν·

[02162] [6Κύριον] τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῶ μόνῳ λατρεύσεις, καὶ οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

[02163] Καὶ οὐ ποιήσεις σεαυτῶ εἶδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῶ οὐρανῶ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

[02164] [6] Οὐκοῦν εἴρηται πρὸς αὐτόν·

[02165] τὸ δὲ, Ἐγὼ εἰμι Κύριος, ὅμοιον ὡς εἰ λέγοι, καὶ οὐχ ἅπαξ, πλειστά- κισ, τὸ ὅτι δὴ Μόνος εἰμι Θεός, καὶ τῶν ὅλων Κύριος, λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλήθειαν·

[02166] καὶ δι- καιοσύνην μὲν, ὡς γε οἶμαι, φησὶ τὸν νόμον·

[02167] ἔστι γὰρ δικαιοσύνης βραβευτῆς ὁ νόμος·

[02168] ἀλήθειαν δὲ τὰ Χρι- στοῦ παιδεύματα.

[02169] Ἐνεστι δὲ τῶ νόμῳ τῆς ἀληθείας ἡ μόρφωσις, καὶ ἐγκέκρυπται ταῖς σκιαῖς τὸ Χριστοῦ μυστήριον.

[02170] Περὶ αὐτοῦ γὰρ γέγραφεν ὁ Μωσῆς.

[02171] Οὐ- κοῦν ἐν τῶ λαλήσαι τὴν δικαιοσύνην, ἀναγγέλλεται σὺν αὐτῇ καὶ τῆς ἀληθείας ἡ δύναμις, εἴπερ ἀληθές ἐστιν ὅτι σκιά μὲν ὁ νόμος ἦν, νῦν δὲ αὐτῶ τῆς ἀλη- θείας ἡ μόρφωσις.

[02172] [9Συνάχθητε.] καὶ ἤκετε, βουλευσασθε ἅμα, οἱ σωζόμενοι ἀπὸ τῶν ἐθνῶν.

[02173] Οὐκ ἔγνωσαν οἱ αἰ- ροντες τὸ ξύλον τὸ γλύμμα αὐτῶν, καὶ προσευ- χόμενοι ὡς θεοὺς, οἱ οὐ σώζουσιν.⁹ Ἀπεβουκόλησε μὲν τῆς πρὸς Θεὸν οἰκειότητος σχετικῆς τοὺς ὄντας ἐπὶ τῆς γῆς ὁ δράκων ὁ ἀπο- στάτης, καὶ τῆς ἀληθοῦς θεογνωσίας ἀποσκευάσας κατεσκεδάσεν εἰς ἀπάτην, καὶ πολύθεον πλάνησιν, καὶ τοῖς τῆς φαυλότητος τρόποις ἐγκαθειῖς, δυσδιά- φυκτόν τε καὶ ἀνεξίτητον ἀπέφηνεν αὐτοῖς τῆς ἑαυτοῦ δυστροπίας τὸ λῖνον.

[02174] Ἀλλ' ἐπέφανεν ὁ Ἐμ-μανουὴλ ὁ ἐξάγων τοὺς πεπεδημένους ἐν ἀνδρεία, ὑπέμεινέ τε δι' ἡμᾶς τὸν κατὰ σάρκα θάνατον, ἵνα, ὡς ὁ εὐαγγελιστῆς φησι, τὰ τέκνα τοῦ Θεοῦ τὰ δι- [70.981] εσκορπισμένα συναγάγῃ εἰς ἓν.

[02175] Ἄ γὰρ διεσκορπίσεν ὡς ὤμος καὶ ἄγριος λύκος ἐπιτηδήσας ὁ Σατανᾶς, ταῦτα συνεκόμισεν ὁ Χριστὸς ὁ ποιμὴν ὁ καλὸς, ὁ τὴν ψυχὴν ἑαυτοῦ θείας ὑπὲρ τῶν προβάτων.

[02176] Οὐκοῦν αὐτὸ δὴ τοῦτο κατασημαίνει, λέγων·

- [02177] Συνάχθητε, τοῦτ' ἔστι, συνδέθητε πίστει μιᾷ, καὶ ὁμοψυχίᾳ.
- [02178] Συνάχθητε τῷ πάντων κρατοῦντι Θεῷ δι' ἁγιασμοῦ καὶ δικαιοσύνης·
- [02179] ἦκετε πλησίον, οἱ μακρὰν ὄντες ἔτι καὶ ἀπεσχοινισμένοι διὰ τὴν ἁμαρτίαν, καὶ τὸ εἰς αἰσχροτάτην καὶ βδελυρωτάτην κατακομισθῆναι διάθεσιν τοῦ νοῦ.
- [02180] Αφεστάναι δέ φαμεν τοῦ Θεοῦ τοὺς πεπλανημένους, οἱ καὶ ἐγγὺς ἔσονται διὰ πίστεως τῆς εἰς Χριστόν.
- [02181] Προσπεφώνηκε γοῦν τοῖς εἰς τοῦτο δραμοῦσι ὁ πάνσοφος Παῦλος·
- [02182] [6Nvvi] δὲ οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.
- [02183] [6] Καὶ πάλιν περὶ αὐτοῦ, ὅτι [6Elθών] εὐ-ηγγελίστατο εἰρήνην ἡμῖν τοῖς μακρὰν, καὶ τοῖς ἐγ- γύς.
- [02184] [6] Ταύτητοι διὰ προφητῶν ἁγίων τοῖς ἔτι μα- κρὰν ἐλέγετο·
- [02185] [6Eγγίσαιε] τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν.
- [02186] [6] Ἦκετε δὴ οὖν, φησὶ, καὶ βουλεύσασθε ἅμα οἱ σωζόμενοι ἀπὸ τῶν ἐθνῶν.
- [02187] Τὸ δὲ, Βουλεύσασθε, φησὶν, ἀντὶ τοῦ, Πραττέσθωσαν παρ' ὑμῶν τὰ τῆς εἰς Θεὸν ἐπιστροφῆς, μὴ ἀβούλως, ἢ ἀκατασκέπτως, ἀλλ' ἐν φρονήσει τεθραυμασμένη.
- [02188] Διὰ γὰρ τῆς πί- στεως προελάσαι σύνεσιν, εἴπερ οὐκ ἔστιν ἐνδοιαστὸν ὅτι τῆς ἐν τῷ πεπλανῆσθαι δυσβουλίας κατεγνωκότες, καὶ τῆς ἀρχαίας ἀπάτης ἀποστρεφόμενοι τὴν ζημίαν, ἄπιμεν δρομαῖοι πρὸς Θεόν, τὸ τῆς ἀληθοῦς θεογνω- σίας δεχόμενοι φῶς, καὶ τοῖς ἀμείνοσιν ἀσυγκρίτως τὴν ἐξ ὀρθῆς διανοίας ψήφον ἐπάγοντες.
- [02189] Βουλεύσασθε δὴ οὖν, τοῦτ' ἔστιν, φρονήσατε, οἱ ἀπὸ τῶν ἐθνῶν σωζόμενοι.
- [02190] Ὡς γὰρ ἀφροσύνης ὄντας μεστοὺς ἀπο- φοιτᾶν ἐπιτάττει πρὸς ἔμφρονα νοῦν, ἀξιάγαστόν τε καὶ ἀνεπίπληκτον σύνεσιν, δι' ἧς ἂν γένοιτο κατιδεῖν τὴν τοῦ πάντων κρατοῦντος Θεοῦ δύναμίν τε καὶ δόξαν.
- [02191] Ἀλλ' οὐκ ἔγνωσαν τοῦτο, φησὶ, τοῦτ' ἔστιν, ἀνούστατοι παντελῶς νοηθεῖν ἂν ὄντες, καὶ ἀσυν- εσίας ἔμπλεω τῆς ἐσχάτης.
- [02192] Οἱ αἴροντες τὸ ξύλον γλύμμα αὐτῶν.
- [02193] Τὸ δὲ αἴροντες ἐν τούτοις, ἀντὶ τοῦ ὑψοῦντες νοήσεις, ὥστε καὶ τὴν τῷ Θεῷ πρέπουσαν δόξαν ἀνάπτειν αὐτῷ, καὶ τούτῳ ξύλῳ καὶ παρ' αὐ- τῶν ἐγγεγλυμμένῳ.
- [02194] Εἶτα προσευχόμενοι ὡς πρὸς θεοὺς, οἱ οὐ σώζουσιν.
- [02195] Ἀμαθεῖς οὖν ἄρα, καὶ οὐ μακρὰν τῶν προσκυνουμένων τό γε ἦκον εἰς ἀναι- σθησίαν, οἱ ταῖς ἑαυτῶν προσκυνοῦντες τέχναις, καὶ ἐξ ὕλης ἀναισθήτου ζητοῦντες ἐπικουρίαν, καὶ τὴν τοῦ Θεοῦ κλησὶν προσνέμοντες τοῖς διὰ σφῶν αὐ- τῶν τεχνοποιουμένοις καὶ τεχνουργημένοις.
- [02196] Ἀκουέ- τωσαν τῆς τοῦ Ψάλλοντος λύρας ἐπιτωθαζούσης αὐτοῖς καὶ βοώσης·
- [02197] [6Όμοιον] αὐτοῖς γένοιτο οἱ ποιοῦντες αὐτὰ, καὶ πάντες οἱ πεποιθότες ἐπ' αὐτοῖς.
- [02198] [6] [9Ei] ἀναγγελοῦσιν, ἐγγισάτωσαν, ἵνα γνῶσιν ἅμα, τίς ἀκουστὰ ταῦτα ἐποίησεν ἀπ' ἀρχῆς.
- [02199] Τότε ἀνηγγέλη ὑμῖν·
- [02200] Ἐγὼ ὁ Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ·
- [02201] δίκαιος καὶ σωτὴρ οὐκ ἔστι πάρεξ ἐμοῦ.
- [02202] Ἐπιστράφητε πρὸς με, καὶ σωθή- σεσθε οἱ ἐπ' ἐσχάτου τῆς γῆς.⁹ Παγίδας ἰστάντες δεινάς τε καὶ πολυτρόπους τοῖς [70.984] ἐπὶ τῆς γῆς, καὶ τοὺς τῆς ἀπωλείας ὀρύττοντες βό- θρους, οἱ ἀλιτήριοι δαίμονες, καὶ τὴν τῆς θεότητος δόξαν ἀνοσίως καταληστεύοντες, καὶ ταῖς σφῶν αὐ- τῶν ἀνάπτοντες κεφαλαῖς, οἱ πάντολμοι τὰ τῆς ἑαυ- τῶν ἀπάτης ἐργαστήρια συγκροτεῖν ἐσπούδαζον.
- [02203] Ὑποκρινόμενοι δὲ τὸ εἰδέναι τὰ μέλλοντα, καὶ ἀπ- αγγέλλειν αὐτὰ δύνασθαι τοῖς ἐθέλουσι μαθεῖν, μέχρι καιροῦ διατετελέκασι γοῦν ἀρπάζοντες.
- [02204] Χρηστήρια γοῦν κατὰ χώρας τε καὶ πόλεις, ψευδομαντεῖαί τε ἦσαν πανταχοῦ, καὶ κληδωνισμοὶ, καὶ φενάκων πλη- θὺς τὰ ἀπὸ καρδίας αὐτῶν λαλούντων, κατὰ τὸ γε- γραμμένον, χρησμοῦδοι, καὶ νεκυομάντεις, καὶ οἱ φωνοῦντες ἐκ γῆς, ἐγγαστριμυθοὶ τε καὶ ἀλφίτομάν- τεις, καὶ ἀπαξαπλῶς ψευστῶν, καὶ φενάκων ἢ ὑφήλιος πεπλήρωτο.
- [02205] Ἦν οὖν ἄρα παρ' αὐτοῖς οὐδε- μία μὲν ἀληθῆς τῶν ἐσομένων ἢ γνῶσις, ψευδηγορίαὶ δὲ, καὶ βωμολογίαὶ καὶ ἀπάτη, καὶ δόλος, καὶ ἕτερον οὐδέν.
- [02206] Ταύτη τοι φησὶν ὁ τῶν ὄλων Θεός·
- [02207] Εἰ ἀναγγε- λοῦσιν, ἐγγισάτωσαν, ἵνα γνῶσιν ἅμα.
- [02208] Εἰ γὰρ δύναν- ται, φησὶν, ἀπαγγέλλειν, ἠκέτωσαν ἵνα γνῶσιν ἅμα, ἵνα τι κατὰ πρόσωπον οἱ πάντες εἰς ἓν συναγη- γερμένοι (ἦσαν μὲν γὰρ, ὡς ἔφην, ἀνά μέρος πλεισταχοῦ χρηστήρια.

- [02209] Ἄλλοι δὲ ἄλλως ἐφοίτων, καὶ ψευδηγοροῦντας ἐτίμων τοὺς ἀκαθάρτους δαίμονας·
- [02210] εἰ δὲ ἀληθῶς ἀναγγεῖλαι δύνανται, φησὶν, ἅμα καὶ κατὰ ταῦτόν γενόμενοι πάντες, γνώτωσάν τι τῶν ἐσομένων, τίς ἀκουστὰ ἐποίησε ταῦτα ἀπ' ἀρχῆς.
- [02211] Τίς γὰρ τῶν δεισιδαιμόνων, ἢ τῶν παρ' ἐκείνους προ- φητῶν, ἢ τῶν τοῖς μαντείοις προσκαθημένων, ἔγνω ποτὲ καὶ ἀπήγγειλεν ὅτι κατὰ καιροὺς ἐπιλάμψει τῷ κόσμῳ Χριστὸς, καὶ ὅτι τὸ τῆς ἀπάτης οἰχῆσεται νέφος, καὶ ἀποσκεδασθήσεται μὲν ὁ τῆς ψευδωνύμου γνώσεως σκότος, ἀναλάμψει δὲ τοῖς ἐπὶ τῆς γῆς, ὡς νοητὸς ἑωσφόρος, ὡς αὐγὴ καὶ ἡμέρα, ὡς δικαιο- σύνης ἥλιος ὁ Χριστός;
- [02212] Ἀλλ' οὔτε, φησὶν, οἱ τῆν τῶν ἐσομένων γνώσιν ἔχειν ὑποπλαττόμενοι δαίμονες ἀνήγγειλαν ταῦτα ἀπ' ἀρχῆς, οὔτε μὴν τῆς ἐκείνων ψευδοεπείας οἱ ὑπουργοί.
- [02213] Οὐδεὶς γὰρ τῶν παρ' Ἑλληνιστῶν ἢ τοῖς λογογράφων τῶν οὕτω λαμ- πρῶν ἐμνήσθη πραγμάτων.
- [02214] Τίς οὖν ταῦτα ἀκουστὰ πεποίηκεν ἀπ' ἀρχῆς;
- [02215] Τότε καὶ ἀνηγγέλη ὑμῖν, τοῦτ' ἔστιν, ἀπ' ἀρχῆς.
- [02216] Ἀνηγγέλη δὲ οὐ παρ' ἑτέρου τινός, παρ' ἐμοῦ δὲ μᾶλλον τοῦ πάντα εἰδότης, καὶ πρὶν γενέσθαι προαπηγγελκός.
- [02217] Λελάληκα γὰρ ὑμῖν αὐτὰ διὰ τε Μωσέως, καὶ προφητῶν ἁγίων, οἱ τοὺς παρ' ἐμοῦ πρὸς ὑμᾶς διεπόρθμευσαν λόγους.
- [02218] Οὐκοῦν ἐγὼ εἰμι, φησὶν, ὁ Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ.
- [02219] Εἰμὶ δὲ δίκαιος, καὶ σωτήρ.
- [02220] Ἄδικοι μὲν γὰρ οἱ ἀλιτήριοι δαίμονες, καθὰ καὶ φθορεῖς, καὶ φιλαίμα- τοι, καὶ κατωθοῦντες εἰς ὄλεθρον τοὺς ἐπὶ τῆς γῆς.
- [02221] Δίκαιος καὶ σωτήρ ὁ τῶν ὅλων Θεὸς, ἐπαμύνων τοῖς ἡδικημένοις, καὶ δεσμῶν ἀνίεις τοὺς διηροασμέ- νους, καὶ σειραῖς ἀμαρτιῶν κατεσφιγμένους, καταφωτίζων δὲ τοὺς ἐσκοτισμένους, ἐνισχύων τὸ ἡσθενηκός, καὶ τὸ κείμενον ἀνιστάς, καὶ τὸ πλανώ- μενον ἐπιστρέφων.
- [02222] Ταύτη τοι φησὶν·
- [02223] Ἐπιστρέφητε πρὸς με, καὶ σωθήσεσθε οἱ ἐπ' ἐσχάτου τῆς γῆς.
- [02224] Ἐν τούτοις εὖ μάλα τῆς διὰ Χριστοῦ χάριτος κατίδοι τις ἂν τὸ μέγεθος εἰς πάντας διῆκον τοὺς ὄντας ἐπὶ τῆς [70.985] γῆς.
- [02225] Συνεσταλμένη μὲν γὰρ ἢ διὰ Μωσέως χάρις, καὶ σωτηρία, ἢ ἐφ' ἑν ἔθνος ἰούσα τὸν Ἰσραὴλ·
- [02226] μα- κρὰ δὲ ὥσπερ καὶ μέχρι τερμάτων τρέχουσα γῆς ἢ διὰ Χριστοῦ.
- [02227] Σεσαγήνενται γὰρ διὰ πίστεως τῆς εἰς αὐτὸν εἰς σωτηρίαν καὶ ζωὴν ἢ σύμπασα γῆ.
- [02228] [9Eγώ] εἰμι ὁ Θεὸς, καὶ οὐκ ἔστιν ἄλλος.
- [02229] Κατ' ἐμαυτοῦ ὁμνύω·
- [02230] εἰ μὴ ἐξελεύσεται ἐκ τοῦ στό- ματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀπο- στραφήσονται·
- [02231] ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὁμεῖται πᾶσα γλῶσσα τὸν Θεὸν, λέγουσα·
- [02232] Δι- καιοσύνη καὶ δόξα πρὸς αὐτὸν ἤξουσιν.⁹ Ἐδει τῆς ψευδωνύμου λατρείας καθηρημένης παρ- ελθεῖν εἰς μέσον τὴν ἀλήθειαν, καὶ οἷον ἀπεληλαμέ- νου τοῦ σκότους περιαστρέψαι τὸ φῶς.
- [02233] Ταύτητοι, καὶ μάλα εἰκότως μετὰ γε μὴν ἐπωφελῆ, καὶ ὄνησιφόρον ταυτηνὴν παραίνεσιν, τὴν ἑαυτοῦ δόξαν καθίστησιν ἐμφανῆ.
- [02234] Ἐγὼ γὰρ εἰμι Θεός, φησὶ, καὶ οὐκ ἔστιν ἄλλος.
- [02235] Εἶτα τῶν ἔσεσθαι προσδοκωμένων διὰ Χριστοῦ προκαταμηνύει τὴν δύναμιν, ὅρκῳ πιστούμενος, ὅτι πάντη τε καὶ πάντως ἢ δι' αὐτοῦ λαλουμένη δικαιο- σύνη, τοῦτ' ἔστιν, ἢ ἐν Χριστῷ διὰ πίστεως τοῖς ἀνὰ πᾶσαν χαρισθεῖσα τὴν ὑπ' οὐρανόν, καὶ οἱ αὐτοῦ λό- γοι, τὸ εὐαγγελικὸν δηλονότι καὶ σωτήριον κήρυγμα, πάντη τε καὶ πάντως ἀναλάμψει κατὰ καιροῦς.
- [02236] Κα- ταδηλοὶ γὰρ, οἶμαι, τουτὶ τὸ, Οὐκ ἀποστραφήσονται.
- [02237] Θεοῦ γὰρ ὑπισχνουμένου, καὶ ὅτι πάντη τε καὶ πάν- τως ἔσται τι λέγοντος, τίς ὁ ἐγκόψαι δυνάμενος;
- [02238] Ὅμνυσι δὲ οὖν καθ' ἑαυτοῦ.
- [02239] Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος.
- [02240] Θεὸς δὲ ὁ πάντων ἐπ- ἐκείνα, καὶ ἀσυγκρίτοις ὑπεροχαῖς τῶν ἄλλων ἡρμέ- νος, ὁμνυσι καθ' ἑαυτοῦ.
- [02241] Οὐ γὰρ ἦν ὁμοῖα καθ' ἑτέρου αὐτὸς ὢν, ὡς ἔφην, τὸ πάντων ἀκρότατον, καὶ τὸ εἰς λῆξιν ἀνεστηκός, κατὰ τε φύσιν καὶ δόξαν.
- [02242] Τί οὖν ἄρα τὸ ἐπαγγελθέν;

- [02243] Σωτηρία, καὶ ἐπιστροφή παντός τοῦ ἐπὶ τῆς γῆς ἔθνους.
- [02244] Ἐμοὶ γὰρ κάμψει, φησὶ, πᾶν γόνυ, καὶ ὀμείται πᾶσα γλῶσσα τὸν Θεόν.
- [02245] Τὸ δὲ, Κάμψει θεῶ γόνυ, ὄρκιον τε πρὸς ἀπάντων αὐ- τοῦ γίνεσθαι τὸ ὄνομα, τί ἂν ἕτερον εἶναι νοοῖτο πλὴν ὅτι πάντων ἐπιστροφή, καὶ ἐπίγνωσις, καὶ τῆς πρὸς αὐτὸν οἰκειότητος δῆλωσις;
- [02246] Οἱ γὰρ ὅλως δι' ἐπιστρο- φῆς πρὸς Θεὸν ἐπιφοιτῶσι παντελῶς καὶ τοῦ κάμψαι γόνυ τοῖς ἀκαθάρτοις πνεύμασι, καὶ τοῦ διὰ γλώττης ἔχειν αὐτοὺς ὡς θεοὺς (οὐ γὰρ ὁμοῦνται κατὰ τινος ὡς περὶ Θεοῦ), ἀλλ' ἓνα τὸν φύσει, καὶ ἀληθῶς ὄντα γινώσκοντες, ταῖς αὐτοῦ ζεύγλαις ὑπέχουσι τὸν αὐ- χένα, καὶ κάμπτουσί τε τὸ γόνυ ποιούμενοι τὰς λιτὰς, κἂν εἰ εὐορκεῖν ἔλοιτό πῶς, αὐτοῦ καὶ μόνου διαμε- μνήσονται λέγοντες, ὅτι Πᾶσα δικαιοσύνη καὶ πᾶσα δόξα πρὸς αὐτὸν ἦξουσι, τοῦτ' ἔστιν, αὐτῶ δὴ πρόκειται καὶ μόνω.
- [02247] Δεῖ γὰρ τὰ πάντων ἄριστα τῶν ἔργων, καὶ πᾶν ὅσον ἐστὶν ἐν ῥήμασι τελοῦν εἰς δόξαν Θεοῦ, τοῦτο αὐτῶ πρὸς ἡμῶν ἀνάπτεσθαι μόνω.
- [02248] [9Αἰσχυνθήσονται] πάντες οἱ ἀφορίζοντες ἑαυ- τοὺς ἀπὸ Κυρίου·
- [02249] δικαιοθήσονται, καὶ ἐν τῷ Θεῷ δοξασθήσεται πᾶν τὸ σπέρμα τῶν υἱῶν Ἰσραὴλ.⁹ Ἀληθὲς κατ' ἄμφω τὸ εἰρημένον, καὶ οὐκ ἂν ὁ θεῖος διαψεύσεται λόγος.
- [02250] Ἐψεται γὰρ πάντως τοῖς [70.988] ἀποφοιτᾶν ἐθέλουσι τῆς πρὸς Θεὸν οἰκειότητος, δῆλον δὲ ὅτι πνευματικῆς, τὸ καταισχύνεσθαι δεῖν·
- [02251] προσ- ἴεσθαί γε μὴν, τὸ ἐν αὐτῶ δοξάζεσθαι, καὶ διαπρέπειν ἐν δικαιοσύνῃ, τοῖς ἐκ καρδίας εἰλικρινοῦς ἀγαπῶσιν αὐτόν.
- [02252] Οὗτοι δ' ἂν εἶεν οὗτοι που πάντως ὁ κατὰ σάρκα Ἰσραὴλ, τὸ σπέρμα δὲ μᾶλλον τῶν υἱῶν Ἰσραὴλ.
- [02253] Σαφεστέραν δὲ τὴν τῶν προκειμένων ἀποτελοῦντες διάνοιαν ἐκεῖνό φαμεν.
- [02254] Ἐπέλαμψε γὰρ τοῖς ἐπὶ τῆς γῆς ὁ μονογενὴς τοῦ Θεοῦ Λόγος, ἐν εἶδει τῷ καθ' ἡμᾶς, ἦτοι γενόμενος σὰρξ, κατὰ τὰς Γραφάς·
- [02255] ἀφίκετο δὲ κηρῦσσω ἀιχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀν- ἀβλεψιν, ἀποστέλλων τεθραυσμένους ἐν ἀφέσει, καὶ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν, καὶ κα- λῶν ἐνιαυτὸν Κυρίου δεκτόν.
- [02256] Ἀλλὰ καίτοι δέον Ἰου-δαίους μάλιστα τὴν εἰς αὐτὸν προσήκασθαι πίστιν, ἅτε δὴ καὶ παιδαγωγὸν λαχόντας τὸν νόμον, καὶ ἀγίους προφήτας μυσταγωγούς, τοῦτο μὲν οὐ πεπρά- χασιν, ἀπεπήδησαν δὲ ὥσπερ αὐτοῦ, καὶ γεγονόσιν ἐντροπῆς ἀνάμεστοι, τὴν καταισχύνουσαν αὐτοὺς ἀμαρτίαν ἀναπόβλητον, ἔχοντες.
- [02257] Ἀληθὲς οὖν, ὅτι Αἰ- σχυνθήσονται πάντες οἱ ἀφορίζοντες ἑαυτοὺς ἀπὸ Κυ- ρίου.
- [02258] Ἦκουον γὰρ λέγοντος αὐτοῦ·
- [02259] [6Αμὴν.] ἀμὴν λέγω ὑμῖν, Ἐὰν μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἐν ταῖς ἀμαρτίαις ὑμῶν ἀποθανεῖσθε.
- [02260] [6] Οἱ γε μὴν ἐπεγνω- κότες τὴν ἐπιφάνειαν αὐτοῦ δεδικαίονται μὲν διὰ πίστεως, κεκερδήκασι δὲ μακρὰν καὶ ἀτελεύτητον δόξαν, μέτοχοι μὲν ἀγίου Πνεύματος ἀναδεδειγμένοι, καταπλουτήσαντες δὲ τὸ λαμπρὸν τῆς υἰοθεσίας ἀξίωμα.
- [02261] Δέδωκε γὰρ αὐτοῖς ἐξουσίαν τέκνα γενέσθαι Θεοῦ, ἀξιόληπτόν τε πρὸς τούτοις καὶ ἀδιάβλητον ἐσχηκότες ἐλπίδα·
- [02262] κληρονομήσουσι γὰρ τὴν τῶν οὐ- ρανῶν βασιλείαν.
- [02263] Νοηθεῖεν δ' ἂν οὗτοι τὸ σπέρμα τῶν υἱῶν Ἰσραὴλ.
- [02264] Υἱοὺς δὲ Ἰσραὴλ ἐν τούτοις ὀνομάσθαι φαμὲν τοὺς ἀγίους ἀποστόλους, καὶ εὐαγγελιστάς·
- [02265] ἦσαν γὰρ κατὰ σάρκα ἐξ Ἰουδαίων.
- [02266] Υἱοὺς δὲ αὐτῶν τοὺς δι' αὐτῶν κεκλημένους εἰς ἐπίγνωσιν τοῦ Χρι- στοῦ.
- [02267] Προσπεφώνηκε γοῦν ὁ θεσπέσιος Παῦλος τοῖς δι' αὐτοῦ πιστεύουσι·
- [02268] [6Κἂν] γὰρ μυρίους ἔχητε παιδ- αγωγούς ἐν Κυρίῳ, ἀλλ' οὐ πολλοὺς πατέρας.
- [02269] Ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
- [02270] [6] Εὐρίσκομεν δὲ πλεισταχοῦ καὶ ἑτέρους τῶν ἁγίων ἀποστόλων, τεκνία καλοῦντας τοὺς δι' αὐ- τῶν σεσαγηνευμένους εἰς σωτηρίαν τὴν ἐν Χριστῷ.
- [02271] [9Ἐπεσε] Βῆλ, συνετριβῆ Δαγῶν, ἐγένετο τὰ γλυπτὰ αὐτῶν ὡς θηρία καὶ κτήνη.⁹ Αἰεὶ πῶς ἀκολουθεῖ ταῖς προρρήσεσιν, αἵπερ ἂν γένοιτο διὰ προφητῶν ἁγίων περὶ τοῦ πάντων ἡμῶν Σωτηρὸς Χριστοῦ, προαγορεύσεις ἀναγκαῖαι τῶν δι' αὐτοῦ γενομένων, ἦγουν τῶν τῷ κόσμῳ κατωρθωμέ- νων.
- [02272] Κατόρθωμα δὲ τὸ πάντων ἐξαίρετον τὸ ἐκ μέσου γενέσθαι τὸν Σατανᾶν, καὶ τὴν βέβηλον δὲ, καὶ ἀν- δροκτόνον πληθύν.
- [02273] Ἐπιλάμψαντος τοίνυν αὐτοῦ τῷ κόσμῳ, λέλυται μὲν ἡ πάλαι πολλὴ καὶ ἐπάρατος τῆς ἀμαρτίας ἀχλὺς, ἦν ταῖς ἀπάντων διανοίαις ἐνήκεν ὁ Σατανᾶς, ἵνα μὴ βλέπωσι τῆς ἀληθείας τὸ φῶς.
- [02274] Πέ- πανται δὲ καὶ τῶν δαιμονίων ἢ τυραννίς, καὶ τὰ τῆς εἰδωλολατρείας παίγνια.

- [02275] Οὐκοῦν ἀναγκαίως, ὡς ἔφην, ^[70.989] ὁ περὶ γε τούτων ἡμῖν εἰσεκομίσθη λόγος, καὶ πε- πτωκέναί φησὶ τὸν Βῆλ.
- [02276] Εἶδωλον δὲ τοῦτο μάλιστα τῶν Βαβυλωνίων, τετιμημένον δὲ καὶ ἐν ἑτέροις πό- λεσι.
- [02277] Καὶ φασιν εἶναι τὸν Βῆλ τὸν παρ' Ἑλλήσι τοῖς ἀθέοις μυθολογούμενον Κρόνον, ὃν καὶ φασιν ὠμὸν εἶναι καὶ φιλαίματον, καὶ ἀνδροκτασιῶν ἐραστήν.
- [02278] Ἀναγέγραπται γοῦν ἐν ἱστορίαις Ἑλληνικαῖς, ὡς ἐν ἡμέρᾳ μιᾷ τριακοσίουσ τῶν ξένων ἔσφαζόν τινες αὐτῶ, μύσαρὰν καὶ στυγητὴν Θεῶ καὶ ἀνθρώποις ἐπιτελε- σθῆναι πανήγυριν.
- [02279] Καὶ γοῦν ὁ τῶν ὄλων Θεὸς, ἐπὶ ταῖς οὕτω δειναῖς ἀσεβείαις ἀγανακτῶν, δι' ἑνὸς πού φησι τῶν ἀγίων προφητῶν τοῖς τὰ τοιάδε δρᾶν εἰωθόσι·
- [02280] Θύσατε ἀνθρώπους·
- [02281] μόσχοι γὰρ ἐκλελοίπασιν.
- [02282] Εἰς τοῦτο γὰρ μισανθρωπίας τε καὶ ἀγριότητος καθικέσθαι φησὶ τοὺς ἀκαθάρτους δαίμονας, ὥστε καὶ ἀκορέστως διψῆν ἀνθρώπινον αἷμα, καὶ ταῖς τῶν ἀλισκομένων φθοραῖς ἐπιγάνυσθαι.
- [02283] Οὐ γὰρ ἂν ἴσως ἔοικεν αὐτοῖς ὁ κλάζων μόσχος ἐπὶ βωμῶ, λιβανωτοὶ τε καὶ πρό- βατα·
- [02284] γλίχονται δὲ μᾶλλον τῆς ἀνθρώπων σφαγῆς.
- [02285] Ἐπεσε τοίνυν, φησὶν, ἡ Βῆλ, τοῦτ' ἔστι, κατηνέχθη, καὶ ἔπεσεν ἡ τοῦ δαίμονος ἰσχύς·
- [02286] ἵνα λοιπὸν τὸν ἐκ τῆς ἐκείνων σκαιότητος ἀποβαλόντες ζυγὸν ἐλευθέρᾳ καὶ ἀβιάστῳ γνώμῃ τρέχωσι πρὸς Θεὸν οἱ ποτε ταῖς ἐκείνου δυστροπίας ἐνισχημένοι.
- [02287] Συνετριβὴ δὲ καὶ ὁ Δαγών.
- [02288] Σέβασμα δὲ καὶ τοῦτο τῶν τὴν παραλίαν οἰκούντων, ἢ καὶ ὄμορός ἐστι τῆς Ἰουδαίας, Ἀσκα-λωνιτῶν τέ φημι καὶ Γαζανῶν, οὓς καὶ Φυλιστιεῖμ ἤγουν ἀλλοφύλους ἢ θείᾳ πλεισταχοῦ κατονομάζει Γραφή.
- [02289] Εὐ δὲ δὴ σφόδρα τὸ, Συνετριβὴ, φησὶν, ὡς ἀπὸ γε τοῦ συμβεβηκότος αὐτῶ κατὰ καιροῦς, καὶ νῦν ὁ προφήτης τὸν περὶ αὐτοῦ διεξάγων λόγον.
- [02290] Ἀν- ἔγνωμεν γὰρ ἐν ταῖς βίβλοις τῶν Βασιλειῶν, ὅτι τὴν θείαν ποτὲ κιβωτὸν λαβόντες οἱ ἀλλόφυλοι εἰσήγαγον εἰς τὸν οἶκον Δαγών·
- [02291] εἶτα εἰσελθόντες οἱ τοῦ δαίμο- νίου θεραπευταῖ, τεθέανται πεπτωκὸς τὸ εἶδωλον ἔμ- προσθεν τῆς κιβωτοῦ, καὶ συνετριβὴν ὑπομείναντος αὐτοῦ ὡς ἀποβαλεῖν χειρᾶς τε καὶ πόδας, καὶ κεφα- λὴν.
- [02292] Σφόδρα οὖν χαριέντως ὡς ἀπὸ γε τοῦ συμβάντος κατὰ καιροῦς τὸ, Συνετριβὴ, φησὶ.
- [02293] Φαμὲν δὲ ὅτι τῆς εἰδωλολατρείας τὴν ἀναίρεσιν ὁ προφητικὸς ἡμῖν ὑπ- εμφαίνει λόγος, ὡς ἐκ μέρους τὸ τε Βῆλ, καὶ τὸν Δαγών ὀνομάσας.
- [02294] Οὐ γὰρ ἦν ἀπάντων τῶν ἐπὶ τῆς γῆς εἰδώλων ποιήσασθαι μνήμην, ἀλλ' ὡς ἐκ μέρους ἐπὶ τὸ πᾶν διατάττει πάλιν.
- [02295] ^[9Αἰρετε] αὐτὰ καταδεδεμένα, ὡς φορτίον κοπιῶν- τι, καὶ πεινῶντι ἐκλελυμένῳ, οὐκ ἰσχύοντι ἅμα·
- [02296] οἱ οὐ δυνήσονται σωθῆναι ἀπὸ πολέμου·
- [02297] αὐτοὶ δὲ αἰχμάλωτοι ἠσχύνθησαν.⁹ Τὸ τῶν χειρομητῶν ἀνωφελές, καὶ μάταιον κατα- δείκνυσι πάλιν ἡμῖν ὁ λόγος ἐν τούτοις, ὡς ἀπὸ γε τῶν ἐπ' αὐτοῖς τελουμένων παιγνίων, αἰσχύνῃς οὖσαν ἀνάπλεων τὴν τῶν πλανωμένων ἀποφαίνει λατρείαν.
- [02298] Ἐπετέλουν μὲν γὰρ τοῖς δαιμονίοις ψυχρὰς καὶ κα- ταγελάστους ἔσθ' ὅτε τὰς πανηγύρεις·
- [02299] εἶτα τῶν σηκῶν ἐκκομίζοντες τὰ ἀγάλματα, ἐπαναθέμενοί τε ταῦτα τῶν ἱερέων τινὲς περιήεσαν ἐν πλατείαις κα- τασειόμενοί τε καὶ οἷον μεθύσκοντες ὡς ἀχθοφοροῦν- τες ἄγαν, καὶ ἔνθαπερ ἂν ἐπιβαρῆσειεν ὁ διακομίζειν ^[70.992] ἤθελον, ἐκεῖ πῶς καὶ συνωθούμενοι, καὶ μὴ δύνασθαι φέρειν τὸ ἄχθος ὑποκρινόμενοι.
- [02300] Ὁ δὲ ἀσύνετός τε καὶ ἀγελαῖος δῆμος, γύναιά τε φρενῶν ἔρημα, κατεκρότει ταῖς εὐφημίαις, τὴν ἄψυχον ὕλην εἰδοποιηθεῖσαν ὀρώντες εἰς ἄνδρα τυχόν ἢ γυναῖκα, ὦντό τε κατὰ ἀλήθειαν καὶ ἀφόρητον ἐνιέναι βάρους τὸν διακομίζο- μενον τοῖς ἀναθεμένοις εἰς ὤμους αὐτόν.
- [02301] Διαγελαῖ τοιγαροῦν ὁ θεῖος ἡμῖν ἐν τούτοις λόγος τῆς Ἑλληνι- κῆς ἀναισθησίας τὸ μέγεθος, καὶ φησι περὶ τῶν ἐν σηκοῖς ἀγαλμάτων, ἃ καὶ προσκυνεῖν ἀσυνέτως ἤθε- λον·
- [02302] Αἴρετε αὐτὰ καταδεδεμένα ὡς φορτίον κοπιῶντι, καὶ πεινῶντι ἐκλελυμένῳ, οὐκ ἰσχύοντι ἅμα.
- [02303] Ταῦτα γὰρ, ὡς ἔφην, ὑπεπλάττοντο τῶν ἱερέων τινὲς ἐν τῷ περικομίζειν τὰ χειροποίητα.
- [02304] Πῶς οὖν ἄρα τῶν προσ- κυνουμένων τὸ ἀδρανὲς γνωσθήσεται, ἐκ πολλῶν μὲν καὶ ἑτέρων κατίδοι τις ἂν αὐτό.
- [02305] Ξύλον γὰρ ἢ λίθος ἢ ἑτέρα τις ὕλη τῶν τοιούτων γένεσις.
- [02306] Ἐπειδὴ δὲ ἀναγ- καῖον ἐκ τῶν ὅτι μάλιστα χρησίμων καταδείξει τοῦτο, πρὸς ἀνάμνησιν αὐτοῦς ἀποφέρει τῆς ἐσομένης αὐτῶν αἰχμαλωσίας, τῆς ὑπὸ γέ φημι τῶν Βαβυλωνίων, ἣν δὴ καὶ πεπόνθασιν, ἐπεὶ τοι μεθέντες τὸ χρῆναι πλη- ροῦν τὸν νόμον, καὶ τὸν ἕνα τε καὶ φύσει θεραπεύειν Θεὸν, κατῶχοντο πρὸς

πάν ὅτιοῦν τῶν ἀπηχεστάτων, καὶ προσκεκνήκασιν τοῖς ἔργοις τῶν ἰδίων χειρῶν·

[02307] τεθύκασιν τε πρὸς τούτῳ, καὶ τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὰ γέγραπται.

[02308] Πόθεν οὖν ἄρα τὸ ἀδρανὲς τῶν ἐν ὑπολήψει θεῶν ὀφθήσεται;

[02309] Οὐ δυνήσονται, φησὶ, διασωθῆναι ἀπὸ πολέμου, αὐτοὶ δὲ αἰχμάλωτοι ἦχθησαν.

[02310] Αλούσης γὰρ πόλεως ἢ χώρας, εἰ δὴ τινες εἶεν παρ' αὐτοῖς περιχρυσόει τε καὶ περιἀργυροὶ θεοὶ, πρῶτοι τῶν ἄλλων ἀπάντων παρὰ τῶν ἡρηκότων λαμβάνονται, οἷς ἦν εἰκόσ, εἴπερ τινὲς ἦσαν θεοὶ, καὶ τοῖς ἰδίῳ ἐπαμύναται προσκυνηταῖς, καὶ ἀμείνους αὐτοὺς ἀποφῆναι τῆς τῶν πολεμίων χειρός.

[02311] Τί τοίνυν ὠφελεῖ γλυπτὸν, ὅτι ἔγλυψαν αὐτὸ κατὰ τὸν τοῦ προφήτου λόγον, ἔπλασαν αὐτὸ χώνευμα φαντασίαν ψευδῆ, οἱ μὴτε σφίσιν αὐτοῖς, μῆτε μὴν ἑτέροις ἐπαμύναται εἰσὶν οἰοί τε;

[02312] Πῶς γὰρ ἂν γένοιτό τι τοιοῦτον παρὰ γε ξύλου, καὶ λίθου;

[02313] [Ἐκούσατέ] μου, οἶκος τοῦ Ἰακώβ, καὶ τὸ κατάλοιπον τοῦ Ἰσραὴλ, οἱ αἰρόμενοι ἐκ κοιλίας, καὶ παιδευόμενοι ἐκ παιδίου ἕως γῆρας.

[02314] Ἐγὼ εἰμι, ἕως ἂν καταγῆρασθε.

[02315] Ἐγὼ εἰμι.

[02316] Ἐγὼ ἀνέχομαι ὑμῶν.

[02317] Ἐγὼ ἐποίησα, καὶ ἐγὼ ἀνήσω·

[02318] ἐγὼ ἀναλήψομαι, καὶ σώσω ὑμᾶς.⁹ Εὐτεχνέστατα πάλιν ὁ λόγος ἔχει, καὶ πρόεισιν ἐν κόσμῳ τῷ δέοντι, καὶ οικονομικῶς.

[02319] Ἐπειδὴ γὰρ πόλεμον μνημὸν ἐποίησατο, καθ' ὃν συμβέβηκε πληθὺν ἀμέτρητον ἀνδρῶν καὶ γυναικῶν ἀποθανεῖν, καὶ ὀλιγανδρῆσαι σφόδρα τῶν Ἰουδαίων τὴν χώραν, ταύτην τοὶ φησὶν ὡς πρὸς οἶκον ἕνα, ὡς πρὸς κατάλειμμα, καὶ βαρβαρικῆς ὠμότητος λείψανον·

[02320] Ἀκούσατέ μου, ὁ οἶκος τοῦ Ἰακώβ, καὶ πάντες τὸ κατάλοιπον τοῦ Ἰσραὴλ.

[02321] Ὦνησε δ' ἂν οὐ μετρίως τοὺς ἀκροώμενους ὁ λόγος, εἴπερ τινὲς ἦσαν ἀγχίνοι, καὶ τῶν χρησίμων ἐξετασταί.

[02322] Τὰ γάρτοι σκυθρωπὰ καὶ δυσφύρα προαπηγγελέμενα μὲν εὐκόλως ἂν τις καὶ παρελάσειε τὰς τῆς ἐφόδου φυγῶν αἰτίας·

[02323] ἀφιγμένα δὲ καὶ οἷον ἐπιτηδήσαντα, πῶς ἂν διακρούσαιτο;

[02324] Τὸ κατάλοιπον τοίνυν αὐτοὺς ἀποκαλεῖ μονονουχὶ κεκραγῶς, ὅτι δαπανηθήσονται τῷ πολέμῳ, καὶ βαρβαρικῆς ὠμότητος ἔσονται θήραμα, εἰ μὴ τῶν οὕτως ἐκτόπων ἀποπεπαύσιντο σπουδασμάτων.

[02325] Ὅτι δὲ τὸ δυσμαθὲς ταῖς τῶν Ἰουδαίων ἔνεστι ψυχαῖς, καὶ χρεῖμα γέγονεν αὐτοῖς ἀνόνητον, ἢ τοῦ νόμου μελέτη, διαδείκνυσιν λέγων·

[02326] Οἱ αἰρόμενοι ἐκ κοιλίας, καὶ παιδευόμενοι ἐκ παιδίου ἕως γῆρας.

[02327] Ἐκ βρέφους γὰρ καὶ μέχρι τῆς πρεσβυτικῆς ἡλικίας τοῖς ἱεροῖς τε καὶ θείοις ἐμμελετῶντες Γράμμασιν ὠφέληται μὲν οὐδέν·

[02328] ὥσπερ δὲ οὐδεμιᾶς παράπαν νοουθεσίας ἠξιωμένοι κατῴχοντο πρὸς ἀπόστασιν τὴν ἀπὸ Θεοῦ.

[02329] Ἀλλὰ καὶ εἰ μακρὸς ὑμῖν, φησὶν, ἔδαπανήθη χρόνος, ἐν ἀνονήτοις μελέταις, καὶ ἀμαθεστάτους ὄντας ὄρων, τῆς ἐμφύτου γαληνότητος οὐ πεπαύσομαι·

[02330] καθίστημι δὲ οὕτως ἑμαυτὸν ὑμῖν ἑναργῆ λέγων·

[02331] Ἐγὼ εἰμι, τοῦτ' ἔστι, ζῶ καὶ ὑπάρχω·

[02332] οὐχ ὡς γενέσεως ἔχων ἀρχὴν ἢ καταλήγειν εἰς πέρας εἰδῶς, ἀλλ' ὁ αὐτὸς αἰεὶ καὶ ὡσαύτως ἔχων, καὶ ἕως ἂν καταγῆρασθε πάλιν ὁ αὐτὸς ἔσομαι.

[02333] Οὐ γὰρ μοι καθ' ὑμᾶς ἔπεισι γῆρας, ἀλλ' εἰμι ζῶν τε καὶ παναλικῆς.

[02334] Καὶ ἐγὼ μὲν ἐποίησα τὰς ἐπενεχθείσας ὑμῖν τοῦ πολέμου συμφορὰς ὅσῃα ψήφῳ καλῶν εἰς δίκην τοὺς τὴν ἐμὴν ὑβρίσαντας δόξαν.

[02335] Πλὴν ἐγὼ ἀνήσω, τοῦτ' ἔστιν, ἀφήσω, καὶ ταῖς ἀμνησικακίαις πεπονηκότας ὑμᾶς ἀνακτήσομαι.

[02336] Ἐγὼ ἀναλήψομαι καὶ σώσω ὑμᾶς.

[02337] Ὅ γὰρ δοὺς εἰς χεῖρας ἐχθρῶν πάλιν ὑμᾶς οικειώσομαι, καὶ τῶν τῆς αἰχμαλωσίας ὑμᾶς ἀπολύσω δεσμῶν.

[02338] Οὐκοῦν ὡς πολυειδεὶ φαρμάκῳ τὰς τῶν εἰς αὐτὸν πεπαρωνηκότων, καὶ ἐκ πολλῆς ἄγαν ἀμαθίας ὠλισθηκότων ἐφ' ἃ μὴ θέμις, θεραπεύει καρδίας, τοῦτο μὲν ἀπειλαῖς, τοῦτο δὲ καὶ ὑποσχέσεσιν ἀγαθαῖς.

[02339] Σκοπὸς γὰρ αὐτῷ σῶσαι τὸ ἀπολωλὸς, καὶ τῶν τοῦ διαβόλου χειρῶν ἀρπάσαι τὸ πλανώμενον.

- [02340] [9Τίνι] με ὠμοιώσατε;
- [02341] Τεχνάσασθε, οἱ πλανώμε- νοι, οἱ συμβαλλόμενοι χρυσίον ἐκ μαρσίπου, καὶ ἀργύριον ἐν ζυγῶ·
- [02342] στήσουσιν ἐν σταθμῶ, καὶ μισθωσάμενοι χρυσοχόον ἐποίησαν χειροποίητα, καὶ κύψαντες προσεκύνησαν αὐτῶ.
- [02343] Αἴρουσιν αὐτὸ ἐπὶ τῶν ὤμων, καὶ πορεύονται.
- [02344] Ἐὰν δὲ θῶσιν αὐτὸ ἐπὶ τοῦ τόπου, μενεῖ, οὐ μὴ κινηθῆ·
- [02345] καὶ ὃς ἂν βοήσῃ πρὸς αὐτὸ, οὐ μὴ εἰσακούσῃ, ἀπὸ κακῶν οὐ μὴ σῶσῃ αὐτόν.⁹ Ὑβριστὰς ὄντας ἐλέγχει, καὶ ὀλιγογνώμονας τοὺς τῶν εἰδώλων προσκυνητὰς, καὶ εἰς αὐτὴν θείαν καὶ ἀνωτάτω πλημμυλοῦντας φύσιν.
- [02346] Κατακομίζουσι γὰρ, τό γε ἦκον εἰς ἑαυτοὺς, τῆς ἐνούσης αὐτῆ δόξης τὸ ὑπερτενές, ἐφ' ἃ μὴ προσῆκε, καὶ εἰς ἀψυχον ὕλην κατακομίζουσι τοῖς ἰδίοις αὐτὴν τεχνουργήμασιν ἀπονέμοντες, εἶτα ποιναῖς ταῖς ἐσχάταις ἐνισχημένας ὁσίως τὰς ἑαυτῶν ἀποφαίνοντες κεφαλὰς.
- [02347] Τίνι δὴ οὖν ὠμοιώσατέ με, φησὶ, τὸν τῆ φύσει τῶν ὄλων διεστη- κότα, καὶ ἀσυγκρίτοις ὑπεροχαῖς ὑψοῦ τε ἡρμένον, καὶ παντὸς ἐπέκεινα γεννητοῦ, τὸν τῶν ὄλων δημιουργ- γόν, βασιλέα τε ὁμοῦ καὶ Κύριον;
- [02348] Εἰκὸς δὲ δὴ που, καὶ ἕτερόν τι βούλεσθαι καταδηλοῦν λέγοντα τοῖς πεπλανημένοις τὸν Θεόν·
- [02349] Τίνι με ὠμοιώσατε;
- [02350] ἴδετε, τεχνάσασθε, οἱ πεπλανημένοι.
- [02351] Χρυσίον μὲν γὰρ, φησὶ, καὶ ἀργύριον συνεισφέροντες, εἶτα μισθωσάμενοι χρυσοχόον διαπλάττουσι μορφὴν ἢ ἀνδρὸς, ἢ γυναι- κὸς, ἢ γουν θηρίου, φέρε εἰπεῖν, ἢ κτήνους, ὄνομά τε [70.996] τῶ διαπεπλασμένῳ Θεὸς εὐθὺς δίδοται παρ' αὐτῶν.
- [02352] Κατανοήσατε τοίνυν, φησὶ, τίνι ὠμοιώσατέ με;
- [02353] Ἦ γὰρ ἀνδρὶ ἢ γυναικί, ἢ καὶ θηρίοις ἢ ζώοις ἀλόγοις.
- [02354] Εἶτα πῶς οὐχ ἀπάσης ἐπέκεινα δυσσεβείας τὸ χρημὰ ἐστι;
- [02355] Τεχνάσασθέ τι πρὸς ἀπολογία·
- [02356] ἀπολύσασθε τὰς ἀμαρτίας.
- [02357] Ἀλλ' οὐκ ἂν εὔρητε τὸν ἐπικουροῦντα λόγον πρὸς τοῦτο ὑμῖν.
- [02358] Τὴν γὰρ ὑπὲρ πάντα φύσιν εἰς θηρία, καὶ κτήνη κατακομίζοντες, ποίοις ἄρα κεχρήσεσθε λόγοις δυναμένοις ἐξαρκέσαι εἰς γε τὸ δύνασθαι τὰ ἐγκλήματα διαφεύγειν;
- [02359] Ὅτι δὲ χυδαίό- τητος ἐννοιῶν καὶ ἕτερον οὐδὲν ἢ εἰδώλων ποίησις πειρᾶται διδάσκειν·
- [02360] ταύτη τοι καὶ λίαν ἰσχυοπεῖ.
- [02361] Συνάγουσι γὰρ ἐκ μαρσίπου, φησὶν, ἀργύριον καὶ χρυσίον, καὶ ἐν ζυγῶ θήσουσιν, ἐν σταθμῶ ἰσομέ- τρω, ἐκάστου τάχα συνεισκομίζοντος, ἵνα κατὰ τὸ εἰκὸς τῶ πλέον εἰσφέροντι προσκείτο μάλλον ὁ τεχνουργούμενος.
- [02362] Φαίη δ' ἂν, οἶμαι, τίς ὡς εἶπερ ἦσαν χρημάτων ἐπιδειεῖς, οὐδ' ἂν ὄλως ἐσχήκασι Θεὸν, καὶ εἰ μὴ τεχνιτῶν ἠὲ πόρει ἢ ὑπ' οὐρανόν, οὐδεὶς ἦν ὄλως ὁ πρὸς αὐτῶν προσκυνούμενος.
- [02363] Ἦκα- σι δὲ ἀμαθίας εἰς τοῦτο καὶ ἀσυνέτων ἐννοιῶν, ὥστε προῦφεστηκότες αὐτοὶ τῶν ἰδίων Θεῶν τιμῶσιν ὄντας ὀψιγενεῖς, καὶ οὐς χρηθὴ δῆπου μάλλον ὀρᾶσθαι δημιουργοῦς, δημιουργοῦσιν αὐτοί·
- [02364] καὶ οἱ τῆς ὕλης κύριοι, καὶ εἰς κατάχρησιν ἀναγκαίαν λαβόντες αὐ- τὴν παρ' αὐτῆς αἰτοῦσι τὸ σῶζεσθαι.
- [02365] Ἀχθοφοροῦσαι τοὺς θεοὺς ἐπ' ὤμων αἴροντες αὐτούς·
- [02366] ἀκινήτους ὄντας ὀρώσι, καὶ οἵπερ ἂν ἔλοιτό τις ἀποφερομένους, καὶ αὐτοῖς προσάγουσι τὰς λιτάς.
- [02367] Οὐκοῦν ὅταν ἴδῃς λαβόντας τὴν λιτὴν, τότε προσδόκησον ἔσεσθαι τὴν ἐπικουρίαν.
- [02368] Εἰ δὲ ἀναισθήτους τε ὁμοῦ καὶ ἀκινήτους ὄντας ὀρᾶς, εἶτα τίνα παρ' αὐτῶν ἐκδέχῃ τὴν ὄνησιν·
- [02369] Τὰ ἴσα νοσῶν οὐκ αἰσθάνη.
- [02370] Πέπτωκας γὰρ εἰς ἐσχά- τὴν ἀναισθησίαν.
- [02371] [9Μνήσθητε] ταῦτα, καὶ στενάξατε·
- [02372] μετανοήσατε, οἱ πεπλανημένοι.

- [02373] Ἐπιστρέψατε τῇ καρδίᾳ, καὶ μνήσθητε τὰ πρότερα ἀπὸ τοῦ αἰῶνος, ὅτι ἐγώ εἰμι ὁ Θεός, καὶ οὐκ ἔστιν πλὴν ἐμοῦ·
- [02374] ἀναγγέλ- λων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι, καὶ ἅμα συνετελέσθη.
- [02375] Καὶ εἶπα·
- [02376] Πᾶσά μου ἢ βουλή στήσεται, καὶ πάντα ὅσα βεβούλευμαι ποιήσω, καλῶν ἀπὸ ἀνατολῶν πετεινόν, καὶ ἀπὸ γῆς πόρ- ρωθεν.
- [02377] Περί ὧν βεβούλευμαι, ἐλάλησα, καὶ ἤγα- γον, ἔκτισα, καὶ ἐποίησα.
- [02378] Ἦγαγον αὐτόν, καὶ εὐώδωσα τὴν ὁδὸν αὐτοῦ.⁹ Ἀπάτη καὶ σκότω καὶ ἀμαθία δεινὴ κεκρατημέ- νους ὄρων κατοικτεῖρει πάλιν αὐτοὺς ὁ Θεός, καὶ ἀνόπιν ὥσπερ ἰέναι κελεύει, τῆς διανοίας τὸν ὀφθαλ- μὸν ἀκριβῆ τοῖς πράγμασιν ἐπιφέροντας, ἵνα καὶ ἵνα κακοῦ εἰσι μαθόντες μεθορμίσωνται πρὸς τὰ ἀμείνω, καὶ τῶν πρὸς αὐτοὺς γεγονότων λόγων ἀτε- λευτήτους ἔχοντες μνήμας, μετανοεῖν ἔλαιντο, καὶ οὐκ ἀπὸ γλώττης μόνον τοῦτο δρῶντας ἀπλῶς, ἀλλ' ἐξ αὐτῆς καρδίας.
- [02379] Ἀξιειπαιετώτατος γὰρ καὶ ἀληθῆς εἶη ἂν ὁ τῆς τοιαύδε μεταγνώσεως τρόπος.
- [02380] Ὅτι μὲν οὖν ἢ εἰδώλων ποιήσις χρημᾶ ἐστὶ καταγέλαστον, ἐξ ὧν ἤδη προεῖπε διειδέναι κελεύει.
- [02381] Ὅτι δὲ Θεὸς πάν- των ἐστὶν αὐτός, ἐκ τῶν ἐνότων αὐτῷ κατὰ φύσιν θεοπρεπεστάτων ἀξιωμαίων ἐννοεῖν ἀναπείθει.
- [02382] Εἰμι ^[70.997] γὰρ ἐγώ, φησὶν, ὁ πάντων ἔχων τὴν γνῶσιν, καὶ πρὶν γενέσθαι τι καταμηνύων αὐτὸ, καὶ εἰς πέρας ἄγων τὸ ἐπηγγελμένον.
- [02383] Διαβεβαιούμαι δὲ πρὸς τοῦτο, ὅτι πᾶν εἶ τι βεβούλευμαι συνετελέσται, καὶ ἀπρακτῆ- σεῖεν ἂν παντελῶς οὐδὲν τῶν δοκούντων ἐμοί.
- [02384] Πάμμε- γα δὲ καὶ τοῦτο πρὸς ἀπόδειξιν ἰσχύος ἀμάχου καὶ θεοπρεποῦς.
- [02385] Ἀνθρώποι μὲν γὰρ, καίτοι τὰς ἀνωτάτω τιμὰς λαχόντες καὶ τὰς εἰς λῆξιν ἔχοντες δυναστείας, προτίθενται τινα σκοπὸν, καὶ κατορθῶσαί τι βου- λεύονται, ἀλλ' οὐ πάντη τε καὶ πάντως αὐτοῖς ἔρχεται κατὰ ῥοὴν τὰ διεσκεμμένα.
- [02386] Πλείστα γὰρ ὅσα παρεμ- πίπτει τὰ μεταξὺ, καὶ δυσάντητον ἔχει τὴν ἐκκοπήν·
- [02387] Θεὸς γε μὴν ὁ τῶν ὄλων, εἶπερ τι βούλοιο δρᾶν, τί ἂν γένοιτο τὸ ἀντιστατοῦν, καὶ ἀντεξάγον αὐτό;
- [02388] Ἄ γὰρ Θεὸς ὁ ἅγιος βούλεται, τίς διασκεδάσει;
- [02389] καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει;
- [02390] Οὐκοῦν εἰς ἀπό- δεῖξιν τοῦ ὅτι Θεὸς ἐστὶ κατὰ φύσιν καὶ ἀληθῶς, λέγοιτο ἂν εἰκότως παρ' αὐτοῦ τὸ, Πᾶσα ἢ βουλή μου στήσεται, καὶ πάντα ὅσα βεβούλευμαι, ποιήσω.
- [02391] Εἶτα πρὸς τοῦτό φησι, Καλῶν ἀπὸ ἀνατολῶν πετει- νόν, καὶ ἀπὸ γῆς πόρρωθεν περὶ ὧν βεβούλευμαι·
- [02392] καὶ ἀκολουθήσει καὶ τούτῳ τὸ, Ἐγώ εἰμι.
- [02393] Πετεινόν γε μὴν τὸ καλούμενον ἐξ ἀνατολῶν, καὶ ἐκ γῆς πόρ- ρωθεν τὸν Βαβυλώνιον εἶναι φαμεν, ὃς τὴν Ἰου- δαίων ἄπασαν κατεμπτήσας χώραν, εἶλε τὰ Ἱεροσό- λυμα καὶ τὸν ἐν αὐτοῖς κατέσεισε νεῶν·
- [02394] εἶτα πλείστους τῶν τε ἀγελαίων, καὶ ἐπιφανῶν ἐξαναστήσας ἀπεκό- μισε μὲν τῆς ἐνεγκούσης αὐτοῦς, ἐναπέθετο δὲ τῇ Περσῶν χώρα τε καὶ γῆ, τὸν τῆς αἰχμαλωσίας σκλη- ρῶς τε καὶ ἀφορητῶς αὐτοῖς ἐπιόριψας ζυγόν.
- [02395] Ἔσται δέ σοι καὶ τοῦτο σαφές, ἐξ ὧν ἔφη Θεὸς πρὸς τὸν μακάριον προφήτην Ἰεζεχιήλ.
- [02396] Ἔχει δὲ οὕτως·
- [02397] ^[6Καὶ] ἐγένετο λόγος Κυρίου πρὸς με, λέγων·
- [02398] Ὦ ἀνθρώ- που, διήγησαι διήγημα, καὶ εἶπον παραβολὴν πρὸς τὸν οἶκον τοῦ Ἰσραὴλ, καὶ ἐρεῖς·
- [02399] Τάδε λέγει Ἀδωναΐ Κύριος·
- [02400] Ὁ αἰετὸς ὁ μέγας ὁ μακρὸς τῇ ἐκτάσει, πλή- ρης ὀνύχων, ὃς ἔχει τὸ διήγημα εἰσελθεῖν εἰς τὸν Λί- βανον, καὶ ἔλαβε τὰ ἐπίλεκτα τῆς κέδρου, τὰ ἄκρα τῆς ἀπαλότητος ἀπέκνισε, καὶ ἠνεγκεν αὐτὰ εἰς γῆν Χανάν, εἰς πόλιν τετειχισμένην ἔθετο αὐτὰ, καὶ ἔλαβεν ἀπὸ τοῦ σπέρματος τῆς γῆς, καὶ ἔδωκεν αὐτὸ εἰς τὸ πεδῖον φυτὸν, ἐν ὕδατι πολλῷ, ἐπιβλεπόμενον ἔταξεν αὐτὸ, καὶ ἐγένετο εἰς ἄμπελον ἀσθενοῦσαν, καὶ μικρὰν τῷ μεγέθει τῷ ἐπιφαίνεσθαι αὐτῇ τὰ κλήματα αὐτῆς ἐπ' αὐτὸ, καὶ αἱ ῥίζαι αὐτῆς ὑπο- κάτω τῆς γῆς αὐτῆς ἦσαν.
- [02401] Καὶ ἐγένετο εἰς ἄμπελον καὶ ἐποίησεν ἀπωρυγὰς, καὶ ἐξέτεινε τὴν ἀναδενδρά- δα αὐτῆς.
- [02402] ^[6] Ταυτὶ μὲν οὖν ἔφη Θεὸς πρὸς τὸν μα- κάριον προφήτην Ἰεζεχιήλ.
- [02403] Ἐπειδὴ δὲ δυσέφικτος ἦν ὁ λόγος, καὶ τῶν νοημάτων ἢ δύναμις οὐ σφόδρα σαφῆς τοῖς ἀκρωμένοις, αὐτὸς δὲ πάλιν αὐτὴν δια- τρανοῖ λέγων·
- [02404] ^[6Εἰπον] δὲ πρὸς τὸν οἶκον τοῦ Ἰσραὴλ τὸν παραπικραίνοντα·

[02405] Οὐκ ἐπίστασθε τί ἐστὶ ταῦτα ἃ εἶπον.

[02406] Ὅταν ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ Ἰερουσαλήμ, καὶ λήψεται τὸν βασιλέα αὐτῆς, καὶ τοὺς ἄρχοντας αὐτῆς, καὶ ἄξει αὐτοὺς πρὸς αὐτὸν εἰς Βαβυλῶνα.

[02407] Καὶ λήψεται ἐκ τοῦ σπέρματος τῆς βασι-^[70.1000] λείας, καὶ διαθήσεται πρὸς αὐτὸν διαθήκην, καὶ εἰς- ἄξει αὐτὸν ἐν ἀρχῇ, καὶ τοὺς ἡγουμένους τῆς γῆς λήψεται τοῦ γενέσθαι βασιλείαν ἀσθενῆ, καὶ τὸ καθ- ὄλου μὴ ἐπαίρεσθαι τοῦ φυλάσσειν τὴν διαθήκην αὐ- τοῦ, καὶ ἰστάνειν αὐτήν.

[02408] Ὡς γὰρ ἐν βίβλῳ τῶν Βασι- λειῶν ἀνέγνωμεν, μετὰ τὸ ἀλῶναι τὴν ἁγίαν πόλιν, τὸν Σεδεκίαν αἰχμάλωτον, καὶ τινὰς τῶν ἐπιφανῶν σὺν αὐτῷ δεδεμένους, ἀπεκόμισεν εἰς τὴν Χαλδαίων ὁ Βαβυλώνιος·

[02409] καὶ ταῦτα ἐστὶ τὰ ἐκλεκτὰ τῆς κέδρου.

[02410] Εἰμὶ τοίνυν ἐγὼ, φησὶν, ὁ καλῶν ἀπὸ ἀνατολῶν πε- τεινόν.

[02411] Περὶ ὧν βεβούλευμαι, ἐλάλησα καὶ ἤγαγον, οὐ διέψευσμαι, φησί.

[02412] Προαπήγγελκα μὲν γὰρ ὡς ἤξει κατὰ καιροὺς, ἀλλ' εἰς πέρας ἤχθη τὸ προειρημένον.

[02413] Ἐκτίσα, τοῦτ' ἐστὶ, κατεσκευάσα κακὰ, δηλονότι γοῦν τὰ κακωτικά, καὶ τὰς τοῦ πολέμου συμφορὰς τοῖς τὴν ἐμὴν ἀτιμάσασι δόξαν, καὶ εἰδώλοισ ἀψύχοις προσνευκόσι.

[02414] Καὶ ἐποίησα, ἤγαγον αὐτὸν, καὶ εὐώδωσα τὴν ὁδὸν αὐτοῦ.

[02415] Οὐ γὰρ τῆς ἐκείνου χειρὸς ἦν ἔργον τὸ κατισχύσαι τοῦ Ἰσραὴλ, εἴπερ ἦν ἐπίκουρος αὐτῷ Θεός.

[02416] Ἀλλ' αὐτὸς σώζων καὶ προεστηκώς, εὐώδωσα αὐτοῦ τὴν ὁδὸν αὐτοῦ, ἵνα ὑπαγάγῃ ταῖς δίκαις τοὺς τῆς εἰς αὐτὸν εὐσεβείας ὀλίγα πεφροντικό- τας, μᾶλλον δὲ καὶ εἰσάπαν ἀποσκοιρτήσαντας, ὥστε, καὶ ξύλοις, καὶ λίθοις τὴν αὐτῷ τε καὶ μόνῳ πρεπωδε- στάτην ἀναθεῖναι τιμὴν τε καὶ δόξαν.

[02417] ^[9Ἀκούσατέ] μου, οἱ ἀπολωλεκότες τὴν καρδίαν, ὡς μακρὰν ἀπὸ τῆς δικαιοσύνης.

[02418] Ἦγγισα τὴν δι- καιοσύνην μου, καὶ τὴν σωτηρίαν τὴν παρ' ἐμοῦ οὐ μὴ βραδύνω.

[02419] Δέδωκα ἐν Σιών σωτηρίαν τῷ Ἰσραὴλ εἰς δόξασμα.⁹ Ἴδου δὴ πάλιν σωτηρίαν αὐτοῖς ἐπαγγέλλεται, καὶ ἀπογινώσκειν οὐκ ἔα, μὴ ἄρα πως ταῖς ἐπέκεινα μέτρου δυσθυμίαις κεκρατημένοι, μακρὰν γένοιτο τῆς ἐλπίδος τοῦ ὅτι σωθήσονται, μετανοεῖν ἠρημέ- νοι.

[02420] Ἀκάριοι μὲν οὖν οἱ πλανώμενοι, καὶ ἀληθῆς ἐπ' αὐτοὺς ὁ λόγος.

[02421] Ποίῳ γὰρ νῶ κερημένοι δη- μιουργοῦσιν αὐτοὶ τοὺς προσκυνουμένους, ξύλοις τε καὶ λίθοις ἀνατιθέντες τὸ σέβας, παρ' αὐτῶν αἰτοῦσι τὸ σώζεσθαι;

[02422] Πλὴν καὶ οὕτως ἀνέχεται Θεὸς, καὶ κατοικτεῖρει μᾶλλον ἠπατημένους, καὶ πεσόντας ἐλεεῖ, καὶ ὑποσχέσεσιν ἀγαθαῖς ἀνακομίζει πρὸς σύνεσιν, καὶ ἀνανήφειν κελεύει, καὶ μακρὰν ὄντας διεσχοιτισμένους τε τῆς δικαιοσύνης, τοῦτ' ἐστὶ, Θεοῦ, πρὸς αὐτὸν ἵεναι κελεύει.

[02423] Ἔοικε δὲ ταῖς ὑποσχέσεσι τῆς μερικῆς σωτηρίας, καὶ τῆς καθόλου καὶ γενι- κωτάτης συναναπλέκειν τὴν δῆλωσιν.

[02424] Σέσωκε μὲν γὰρ ἐκ γῆς Χαλδαίων τοὺς ἐν τάξει δορυκτῆτων εἰς αὐτὴν ἀπενηνεγμένους, καὶ μερικὸν ἐπικούρημα φαίη ἂν, οἶμαι, τίς τουτί, γενικώτατον δὲ τὸ διὰ Χριστοῦ, ὃ καὶ ἀναδείξειν οὐκ εἰς μακρὰν τοῖς πάλαι κατεπηγγέλλετο.

[02425] Ἦγγισα γὰρ, φησὶ, τὴν δικαιοσύ- νην μου, καὶ τὴν σωτηρίαν τὴν παρ' ἐμοῦ οὐ μὴ βραδύνω.

[02426] Ἔοικέναι δὲ τοῦτό φαμεν τῷ, Ἐτι μικρὸν ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ.

[02427] Δέδοται δὲ ἐν Σιών ἡ σωτηρία τῷ Ἰσραὴλ εἰς δόξασμα.

[02428] Καὶ Σιών ἐν τούτοις τὴν νοητὴν ὀνομάζει, τοῦτ' ἐστὶ, τὴν Ἐκ- κλησίαν Χριστοῦ, ἐν ἣ τὴν αὐτοῦ σωτηρίαν ἐν δόξῃ δεχόμεθα πάντες ὅσοι τελοῦμεν εἰς τὸν νοητὸν Ἰσ- ραὴλ.

[02429] Ὅσπερ γὰρ Ἰουδαῖός ἐστιν οὐχ ὁ κατὰ σάρκα μόνον, ἀλλὰ γὰρ εἴ τις καὶ τῆς ἐν πνεύματι περιτο-^[70.1001] μῆς ἠξιώται·

[02430] οὕτως καὶ Ἰσραὴλ, οὐχ οἱ ἐξ αἵματος μόνον τοῦ Ἰσραὴλ γεγονότες, ἀλλὰ γὰρ καὶ ὅσοι νοῦν ἐσχίκασιν ὀρῶντα Θεὸν, οἱ καὶ εἰς τέκνα τέ- θεινται, καὶ κατ' ἐπαγγελίαν του Ἀβραάμ, καὶ τούτους εἶναι φαμεν τὸν ἀληθέστερον Ἰσραὴλ.

[02431] ^[9Κατάβηθι,] κάθισον ἐπὶ τὴν γῆν, παρθένος θυ- γάτηρ Βαβυλῶνος·

[02432] κάθισον εἰς τὴν γῆν [οὐκ ἐστὶ θρόνος·

[02433] εἰσελθε εἰς τὸ σκότος], θυγάτηρ Χαλδαίων, ὅτι οὐκέτι προστεθήσῃ κληθῆναι ἀπαλὴ, καὶ τρυφερά.

[02434] Λάβε μύλον, ἄλεσον ἄλευ- ρον, ἀποκάλυψον τὸ κατακάλυμμά σου, ἀνακά- λυψαι τὰς πολιὰς, ἀνάσυρε τὰς κνήμας, διάβηθι ποταμούς.

[02435] Ἀνακαλυφθήσεται ἡ αἰσχὺνὴ σου·

[02436] φανήσονται οἱ ὄνειδισμοί σου.

[02437] Τὸ δίκαιον ἐκ σοῦ λήψομαι.⁹ Εἰπὼν ὅτι Δέδωκα τῷ Ἰσραὴλ σωτηρίαν εἰς δό- ξασμα, καὶ τὴν ἐκ τῆς αἰχμαλωσίας αὐτοῖς ἐπαγγει- λάμενος

λύτρωσιν, διαμνημονεύει λοιπόν και ἀφ- ηγεῖται σαφῶς, τίνα τε ἤλω τρόπον και πεπόρθηται, και οἶον ἐν πίνακι καταγράφει τῶν ἀλόγτων τὸ σχῆμα.

[02438] Ὡσπερ γὰρ τῆ τῶν Ἰουδαίων χώρα τὴν ἐκ τοῦ πολέμου τῶν Βαβυλωνίων προκαταμεμήνυκεν ἐξανάστασιν, λεπτῶς ἕκαστα διεξιῶν, και λέγων·

[02439] ^[6Ανθ'] ὧν ὑψώθησαν αἱ θυγατέρες Σιών, και ἐπορεύ- θησαν ὑψηλῶ τραχήλω, και νεύμασιν ὀφθαλμῶν, και τῆ πορεία τῶν ποδῶν, ἅμα σύρουσαι τοὺς χιτῶνας, και τοῖς ποσὶν ἅμα παίζουσαι, και ταπεινώσει ὁ Θεὸς ἀρχούσας θυγατέρας Σιών·

[02440] και Κύριος ἀποκαλύψει τὸ σχῆμα αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ, και ἀφελεί Κύριος τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν, και τοὺς κόσμους αὐτῶν, και τὰ ἐμπλόκια, και τοὺς κοσύμ- βους,⁶ και τὰ τούτων ἐφεξῆς·

[02441] εἶτα προσεπάγει τούτοις·

[02442] ^[6Και] ἔσται ἀντὶ ὁσμῆς ἡδέιας κονιορτὸς, και ἀντὶ ζώνης σχοινίω ζώσῃ, και ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσοῦ φαλακρώματα ἕξεις διὰ τὰ ἔργα σου·

[02443] και ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορφύρου περιζώσῃ ^[6] σάκκον· οὕτω και νῦν οἶα πείσονται τῶν Βαβυλωνίων αἱ θυγατέρες ἤγουν αἱ σύνοικοι, Περσῶν τε και Μήδων περιελκόντων αὐτάς, διαδείκνυσσι λέ- γων·

[02444] Κατάβηθι, κάθισον ἐπὶ τὴν γῆν, ὑπεμψήνειεν ἂν τὸ, ταπεινώθητι, και τοὶ πάλοι νοσοῦσα δεινῶς τὴν ὑπεροψίαν.

[02445] Κατάβηθι τοίνυν ἐξ ὄρους και φρο- νήματος ὑψηλοῦ πρὸς ταπεινώσιν, ἐκ δόξης εἰς ἀτι- μίαν, ἐκ τρυφῆς εἰς ταλαιπωρίαν, ἐξ ἀμετρήτου πλούτου εἰς πτωχείαν ἐσχάτην, ἐξ ἐλευθερίας εἰς δου- λείαν, και ἀπαξιαπλῶς ἐξ ἀπάντων τῶν ἡδίστων ἐπὶ τὰ χεῖρω και μοχθηρότατα.

[02446] Κάθισον εἰς τὸ σκότος, τὸ ἐκ τῆς ἀνηκέστου συμφορᾶς δηλονότι.

[02447] Καταδουλοὶ γὰρ τὸν νοῦν λύπη δριμεία καταχεομένη ψυχῆς, και ἀδοκίτων ἔφοδος πόνων, και φορτίου δίκην ἐπιπί- πτων φόβος.

[02448] Ὅτι δὲ παρελήλακεν αὐτῆς ὁ τῆς ἀρ- χαιᾶς εὐημερίας καιρὸς, δείκνυσσι λέγων·

[02449] Οὐκέτι μὴ προσθήσῃ κληθῆναι ἀπαλή, και τρυφερά.

[02450] Τὰ μὲν γὰρ τῶν Χαλδαίων γυναῖκα, τὸ ἀπεικὸς οὐδὲν, ἀβρὰν ἐσχηκέναι τὴν δίαιταν, εἶναι τε φιλόκοσμα, και κομ- μωτικὴν ἐπιστήμην οὐκ ἐν σμικρῶ ποιείσθαι λόγῳ·

[02451] ^[70.1004] ὅτι και αὐτοὺς φασὶ τοὺς τῶν τακτικῶν ἐπιστήμονας χρυσῶ και λίθοις ἐπισεμνύνεσθαι, και οὐκ ἀθαυμά- στῳ κόσμῳ διαπρέπειν ἐπέιγεσθαι, και ἐν αὐταῖς ταῖς μάχαις.

[02452] Οὐ κεκλήσῃ τοίνυν ἔτι τρυφερά, φησὶν, ὑποστήσῃ δὲ μάλλον, και οὐχ ἔκοῦσα, τὴν ἐν τῷ θη- τεύειν ταλαιπωρίαν·

[02453] ἀλήσεις ἄλευρον, γυμνὴ τῶν τῆς κεφαλῆς ὀφθήσῃ καλυμμάτων·

[02454] ἀτημελῶς δηλον- ὅτι τῆς τριχὸς διαρρέουσας πανταχοῦ, και τοὶ πάλοι ποικίλως ἀνεσφιγμένης.

[02455] Ἀνακάλυσθαι τὰς πολιὰς, και τοῦτο σημείον ἂν γένοιτο σαφές, τοῦ πρὸς τοσ- αῦτην ὠμότητα τοὺς ἡρηκότας ἐλθεῖν, ὡς μηδὲ πρε- σβύτιδος φείσεσθαι γυναικός.

[02456] Ἀνάστυρε τὰς κνήμας, διάβηθι ποταμούς.

[02457] Ἀνακαλυφθήσεται ἡ αἰσχύνῃ σου, φανήσονται οἱ ὄνειδισμοὶ σου.

[02458] Τὰς γὰρ τοι πε- σοῦσας ἅπαξ εἰς ἀπαγωγὴν, και τῆς ἐνεγκούσης ἀπο- φερομένης, εἰς τὴν τῶν νενικηκότων, και μεταξὺ παρεμπύπτοντας τῶν ποταμῶν διαπεραιούσθαι δεῖ ποδὶ, ἀνασυρομένης δηλονότι, και τὴν θηλείαις πρέ- πουσαν αἰδῶ μηκέτι φερούσας ἐν ὀφθαλμοῖς·

[02459] ἀλλ' ὡς ἐξ ἀνάγκης και τὰ τοῦ σώματος ἀπόρρητα γυ- μνούσας πολλοῖς.

[02460] Φαίη δ' ἂν τις και ἐτέρως αὐτῆς ὀφθῆναι τὴν αἰδῶ, και φανῆναι τοὺς ὄνειδισμοὺς ὡς ἀλούσης ἅπαξ, και ἐν τοῖς ἀπευκτοῖς γενομένης, και- τοὶ πάλοι τρυφώσης, και ταῖς εἰς λῆξιν εὐημερίας ἐναβρυνομένης.

[02461] Εἶτα φησὶν, ὅτι Τὸ δίκαιον ἐκ σοῦ λήψομαι, τοῦτ' ἔστι, ὅπερ χρή σε παθεῖν, τοῦτο παρὰ σοῦ λήψομαι.

[02462] Και ποῖον τοῦτό ἐστι, δι' ἐτέρου τῶν ἀγίων προφητῶν προκαταμεμήνυκεν εἰπῶν·

[02463] ^[6Καθῶς] ἐποίησε, ποίησε, ποιήσω αὐτῆ.

[02464] ^[6] Και πάλιν·

[02465] ^[6Καθῶς] ἐποίησας, ἔσται σοι οὕτως·

[02466] τὸ ἀνταπόδομά σου ἀνταποδοθήσεται σοι εἰς κεφαλὴν σου.

[02467] ^[6] Εἴρηται δὲ και ἐτέρωθί που περὶ παντὸς τοῦ πλημμελεῖν εἰωθότος·

[02468] ^[6Οὐαὶ] τῷ ἀνόμῳ, πονηρὰ κατὰ τὰ ἔργα αὐτοῦ συμβήσεται αὐτῷ.

[02469] [6] [9Οὐκέτι] μὴ παραδῶ σε ἀνθρώποις, εἶπεν ὁ ὄν- σάμενός σε Κύριος Σαβαώθ·

[02470] ὁ Ἅγιος Ἰσραήλ ὄνομα αὐτῶ·9 Παρεισβέβληκε μεταξὺ λόγος ἕτερος, καὶ ὡς πρὸς γε τὸν Ἰσραήλ, καὶ ὑπισχνεῖται Θεὸς τὰ κατ' οὐδένα καιρὸν ὑπὸ χεῖρα πεσεῖν ἐχθρῶν, ἐλεῆσαι γὰρ ὡς ἰσοστάθμους τῶν αὐτῶ πεπλημμελημένων ἐκτετικό- τας δίκας, μᾶλλον δὲ καὶ πέρα τούτου κεκολασμέ- νους.

[02471] Ἐφη γὰρ που περὶ αὐτοῦ·

[02472] [6Ἱερεῖς.] λαλήσατε εἰς τὴν καρδίαν Ἱερουσαλήμ, παρακαλέσατε αὐτήν, ὅτι ἐπλήσθη ἡ ταπείνωσις αὐτῆς, λέλυται αὐτῆς ἡ ἁμαρτία, ὅτι ἐδέξατο ἐκ χειρὸς Κυρίου τὰ ἁμαρτή- ματα αὐτῆς.

[02473] [6] Οὐκοῦν Ὁ ὄνσάμενός σε, φησὶ, Κύ- ριος Σαβαώθ, ᾧ καὶ ὄνομα Ἅγιος Ἰσραήλ, εἶπεν, Οὐκέτι παραδοθήσῃ πονηροῖς, καὶ ἀφιλοκτεῖμοσιν ἀνθρώποις, δηλον δὲ ὅτι τοῖς πάλαι νικήσασιν, ἐπει- τοι Θεὸς ὠργίζετο, καὶ φειδοῦς καὶ ἀγάπης ἔρημον ἠφίει τὸν Ἰσραήλ, τραπομένους ὁρῶν εἰς ἀπόστασιν καὶ ἀσχέτως ἰόντας ἐπὶ τὸ χρῆναι δρᾶν, ἃ τοῖς θεοῖς αὐτοῦ διαβέβληται νόμοις.

[02474] [9Κάθισον.] κατανευγμένη, εἰσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων·

[02475] οὐκέτι μὴ κληθήσῃ Ἰσχὺς βασιλείας.

[02476] Παρωξύνθην ἐπὶ τῷ λαῷ μου, ἐμία- νας τὴν κληρονομίαν μου.

[02477] Ἐγὼ δέδωκα αὐτοὺς εἰς τὰς χεῖράς σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος, τοῦ πρεσβυτέρου ἐβάβρυνας τὸν ζυγὸν [70.1005] σφόδρα, καὶ εἶπας·

[02478] Εἰς τὸν αἰῶνα ἔσομαι ἄρ- χουσα.

[02479] Οὐκ ἐνόησας ταῦτα ἐν τῇ καρδίᾳ σου, οὐδὲ ἐμνήσθης τὰ ἔσχατά σου·9 Δικαία ψήφω πανταχοῦ κεχρημένον ἑαυτὸν δεῖ- κνύει, καὶ δίκας ἐπάγοντά τισιν οἷς ἂν πλημμελεῖεν, τὰς ἰσορρόπους.

[02480] Πλείστα γὰρ ἦν ὅσα τὰ ἐγκλήματα τῶν Βαβυλωνίων, καὶ γράφεται μὲν αὐτοὺς ἐπὶ πολλῇ λίαν ὠμότητι καὶ ἀπανθρωπία, καταδείκνυσι δὲ καὶ ἀλαζόνα, καὶ ταῖς ἰδίαις δυνάμεσιν ἀσυνέτως ἐπιθαρ- σήσασαν, ὥστε καὶ οἶεσθαι τὴν ἐπὶ τὰ χεῖρῶ μετα- βολὴν κατ' οὐδένα τρόπον ὑποστήσεσθαι ποτε.

[02481] Οὐκ- οὖν ὅταν, φησὶν, ὑπομείνης τὴν ἄλωσιν, τότε κατα- νευγμένη κάθισον.

[02482] Τὸ δὲ, κατανευγμένη, φησὶν, ἀντὶ τοῦ, νοήσασα, κἂν γοῦν ὀψέ ποτε, καὶ μάλιστα κατὰ σαυτήν·

[02483] δέχου δὲ σκοτοδινίαν.

[02484] Ἐφη γὰρ ὅτι τὰ ἀνήκεστα τῶν κακῶν σκότον ὥσπερ τινὰ καταχέει τοῦ νοῦ, καὶ οἶον κόνις ἐμπίπτει ταῖς ψυχαῖς.

[02485] Οὐκέτι τοίνυν, φησὶ, κληθήσῃ Ἰσχὺς βασιλείας.

[02486] Ὡνομάζετο γὰρ οὕτως ἡ Βαβυλὼν, ἅτε δὴ καὶ πληθὺν ἔχουσα τὴν ἀριθμοῦ κρείττονα, καὶ χεῖρα μαχιμωτάτην, καὶ ἀποχρῶσαν εἰς ἀντίστασιν, εἰ δὴ πού τινες εἶεν οἱ ἀνθιστάμενοι, καὶ ἀντεξάγοντες τοῖς τὸ κρατεῖν ἔχουσι παρ' αὐτοῖς.

[02487] Εἶτα ποία τις ἦν ἡ πρόφασις τοῦ κατ- επαχθῆναι τῶν Βαβυλωνίων τὰ ἐκ θείας ὀργῆς ἐπ- ενηνεγμένα, διατρανοὶ λέγων·

[02488] Παρωξύνθην ἐπὶ τῷ λαῷ μου, ἐμίανας τὴν κληρονομίαν μου.

[02489] Ἐγὼ ἔδωκα αὐ- τοὺς εἰς τὰς χεῖράς σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος.

[02490] Τοιοῦτόν τι καὶ διὰ φωνῆς Ζαχαρίου φαίνεται λέγων·

[02491] [6Ἐξήλωκα] τὴν Ἱερουσαλήμ καὶ τὴν Σιών ζῆλον μέγαν, καὶ θυμῷ μεγάλῳ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα, ἀνθ' ὧν ἐγὼ μὲν ὠργίσθην ὀλίγα, αὐτοὶ δὲ συνεπέθεντο εἰς κακά.

[02492] [6] Παιδεύει μὲν γὰρ ἐξ ἀγάπης ἔσθ' ὅτε Θεὸς, καὶ ἀνουθετήτους τινὰς γεγονότας, καὶ γαῦρον αὐτῷ στήσαντας τὸν αὐχένα μεθίστησι διὰ πόνων εἰς εὐήνιον, ἢ χεῖρας ἐχθρῶν ἐπαγαγῶν αὐτοῖς, ἢ καὶ ἐτέραις πη λύπαις ἐνιεις αὐτούς.

[02493] Ὅσπερ γὰρ τὰ δυσίατα τῶν τραυμά- των πῦρ ἢ σίδηρος ἐξιᾶται πολλάκις, ἅτε δὴ τῆς τῶν φαρμάκων συμμετρίας οὐκ ἀνεχόμενα, τὸν αὐ- τὸν δὴ τρόπον, οἶμαι, καὶ ὁ φιλάρετος ἡμῶν Θεός, ὅταν ἰδῇ ψυχὴν ἀσχέτους ἰοῦσαν ὀρμαῖς κατὰ πετρῶν, καὶ τῶν τῆς φαυλότητος τρόπων ἀπριξ ἀντεχομένην, πικροῖς αὐτὴν ἐξιᾶται πόνοις.

[02494] Εἰσὶ δὲ οἱ κολαστῶν ἐν τάξει παρελιημμένοι, δεινοῖς καὶ ἀκράτοις κέ- χρηται θυμοῖς, καὶ πέρα φέρονται τοῦ εἰκότος, ἀφο- ρήτως καταφορτίζοντες τοὺς ὑπ' αὐτοὺς γεγονότας.

[02495] Παγχάλεπον τοίνυν τὸ χρῆμά ἐστι, καὶ παρωξύνεται Θεὸς ἐπὶ τοῖς τοῦτο δρᾶν εἰωθόσιν.

[02496] Ἀφεκτέον δὴ οὖν τοῦ κακοῦ, κἂν εἰ πού τινες πράττειντο δίκας, Θεοῦ παιδεύοντος, ἐπὶ τὸ ἡμέρον βλέπωμεν, εὐ εἰδό- τες ὅτι παρωξύνεται λίαν ὁ παιδευτής, εἰ παρὰ μέ- τρον τὰ τῆς δίκης αὐτοῖς ἐπιφέροιο πρὸς ἡμῶν.

[02497] Οὐκ ἠλέησας τοίνυν, φησὶ, πρεσβύτην, καὶ εἴλες μὲν αὐτοὺς οὐκ ἀπὸ τῆς σῆς ἰσχύος, δόντος δὲ μᾶλλον ἐμοῦ.

[02498] Γέγονας δὲ σκληρός τε καὶ ἀγριόθυμος, καὶ τὸ ἔτι τούτου φορτικώτερον εἰς τοῦτο προήλθες ἀλα- ζονείας, ὥστε οἶεσθαί τε καὶ λέγειν, ὡς ἀκατάληκτον [70.1008] ἔξεις τὴν ἀρχὴν, καὶ τὸ ἐν ἀκλονήτοις εἶναι δυνα- στείαις.

[02499] Εἶτα ταῦτα συμβαίνοντά σοι, φησὶν, οὐδὲ εἰς νοῦν ἔχειν ἠξίου, οὐδὲ εἰς μνήμην ἐδέξω τὰ ἔσχατα.

- [02500] Ποία δὲ ἦν ταῦτα;
- [02501] Τὰ τῆς αἰχμαλωσίας δηλονότι, καὶ τῆς ἐπενεχθείσης αὐτῆ ταλαιπωρίας παρὰ Θεοῦ.
- [02502] [9Nuniv] δὲ ἄκουσον ταῦτα, ἢ τρυφερὰ, ἢ καθη- μένη, ἢ πεποιθυῖα, ἢ λέγουσα ἐν τῇ καρδίᾳ αὐ- τῆς·
- [02503] Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἕτέρα·
- [02504] οὐ καθῶ χήρα, οὐδὲ γνῶσομαι ὀρφανίαν.
- [02505] Νῦν δὲ ἤξει ἑξαί- φνης τὰ δύο ταῦτα ἐπὶ σὲ ἐν ἡμέρᾳ μιᾷ·
- [02506] χηρεία καὶ ἀτεκνία ἤξει ἑξαίφνης ἐπὶ σὲ, ἐν τῇ φαρμα- κείᾳ σου, ἐν τῇ ἰσχύϊ τῶν ἐπαιδῶν σου σφόδρα, τῇ ἐλπίδι τῆς πονηρίας σου.
- [02507] Σὺ γὰρ εἶπας·
- [02508] Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἕτερα.
- [02509] Γνώθι ὅτι ἡ σύνεσις καὶ ἡ πορνεία τούτων ἔσται σοι αἰσχύνῃ καὶ ἐντροπῇ.⁹ Διαλέγεται μὲν ὡς βεβήλω καὶ μάχλω τινὶ γυναίκα, θρυπτομένῳ τε καὶ ὠραΐζεσθαι μεμελετηκότι.
- [02510] Πλήν ἐκεῖνό φαμεν·
- [02511] Πλεῖστοί τινες ἦσαν παρὰ τοῖς Χαλ- δαίοις οἱ μάγοι, οὓς δὴ καὶ σοφοὺς ὠνόμαζον, ὧν ταῖς ὑποθήκαις καὶ ψευδηγόροις μαντεῖαις πάντα ἔδρων οἱ Βαβυλώνιοι.
- [02512] Ὑποπλαττόμενοι γὰρ ἀκριβῆ τῶν μελλόντων εἰδησιν ἔχειν ἐμαντεύοντο τοῖς κρα- τοῦσι τῆς γῆς σκυθρωπὸν μὲν οὐδὲν, ἐκεῖνα δὲ μᾶλ- λον, οἷς ἦν εἰκὸς ἐπιγάννυσθαι τοὺς ἀκρωμένους.
- [02513] Χρη τοίνυν ἐννοεῖν, ὅτι, καὶ Κύρου τὴν ἔφοδον ἀπει- λούντος αὐτοῖς ἤδη τε ἐπάγοντος τὰς τῶν πολεμίων ἐμβολὰς, παρησάν που πάντως εἰς μέσον ἐκεῖνο ψευδ- ηγοροῦντες καὶ λέγοντες, ὡς αὐτίκα δὴ μάλα πε- ριέσσονται μὲν αὐτοῦ, κρατήσουσι δὲ καὶ λίαν ἀμο- γητὶ, καὶ καταλλάξουσι τῶν ἐχθρῶν, ἐπορχήσονται τε κειμένους.
- [02514] Ἀλλ' ἐκεῖνοι μὲν ταῦτα.
- [02515] Νῦν δὲ ἄκου- σον, τρυφερά.
- [02516] Διασύρει δὲ διὰ τούτων τῶν Βαβυλω- νίων τὴν δίαιταν, ὡς ὑδαρεστέραν καὶ ἀνειμένην.
- [02517] Ἀβροὶ γὰρ ἦσαν, μύροις μὲν τοῖς εὐωδεστάτοις κα- ταχρίομενοι, στολαῖς δὲ ποικίλαις χρώμενοι, καὶ τὴν ἐκ τοῦ κοσμεῖσθαι τιμῶντες φαιδρότητα, ὥστε καὶ ἐν λόγῳ κείσθαι παρ' αὐτοῖς τὴν κομμωτικὴν ἐπι- στήμην, εἶναι τε καὶ κάλλους ἄμιλλαν.
- [02518] Τρυφερὰ δὴ οὖν ὠνόμασται διὰ τοῦτο.
- [02519] Φησὶ δὲ αὐτὴν καὶ καθη- μένην, ἀντὶ τοῦ, βασιλεύουσαν, τῶν προσοίκων δη- λονότι, μᾶλλον δὲ, καὶ τῶν ἔτι μακρὰν ἔθνων.
- [02520] Ἦν δὲ καὶ πεποιθυῖα, τοῦτ' ἔστιν, ἀμετρήτῳ πληθύνει τῶν μαχίμων ἐπιθαρσῆσασα, ὥστε καὶ λέγειν·
- [02521] Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἕτερα.
- [02522] Ωήθη γὰρ ὅτι κατ' αὐτὴν οὐ- δεμία ἔσται παντελῶς ἕτερα.
- [02523] Ἀλλ' ἐσφάλετο τῆς ἐλπίδος, καὶ διημάρτηκε τὰληθοῦς.
- [02524] Ἀντεγήγερται γὰρ ὁ Κύρος, Πέρσας τε καὶ Μήδους ἐπάγων αὐτοῖς·
- [02525] καὶ μόλις ἔγνω παθοῦσα τὴν ἄλωσιν, ὡς ἦν ἕτερα καὶ κρείττων αὐτῆς, ἢ Περσῶν δηλονότι καὶ Μήδων χώρα τε καὶ γῆ, ὅφ' ἦς γέγονε χήρα τε καὶ ἀτεκνος, καίτοι τὸ παθεῖν οὐ προσδοκῶσά ποτε.
- [02526] Κεχῆρευται γὰρ τοῦ βασιλεύοντος ἐν αὐτῇ κατενηνεγμένου πρὸς θάνατον, ἠτεκνώθη δὲ τῆς τῶν μαχίμων πληθύος τοῖς ἡρηκότων ξίφεσι δεδαπανημένης.
- [02527] Ἦλθεν οὖν ἐπ' αὐτῆ χηρεία τε καὶ ἀτεκνία.
- [02528] Καὶ ταῦτα συμβήσεται σοι, φησὶν, ἐν τῇ φαρμακείᾳ σου, καὶ ἐν τῇ ἰσχύϊ τῶν ἐπ- αιδῶν σου σφόδρα τῇ ἐλπίδι τῆς πονηρίας σου.
- [02529] Ἐπειδὴ γὰρ, φησὶ, πονηρὰν εἶχες ἐλπίδα ἐπὶ γε ταῖς αὐτῆς φαρ- [70.1009] μακείαις καὶ ταῖς ἐπαιδαῖς, ταύτητοι γέγονας ἄτε- κνός τε καὶ χήρα·
- [02530] ὕψου γὰρ αἰρούσα τὴν ὄφρυν, καὶ ἀλαζονείας ἔμπλεων τὴν διάνοιαν ἔχουσα, σαυτὴν ἀμείνω τῶν ἄλλων πασῶν καὶ ἀλκιμωτέραν φήθης εἶναι χωρῶν.
- [02531] Ἐφης γὰρ ὅτι οὐκ ἔστιν ἕτερα.
- [02532] Γνώθι δὴ οὖν ὅτι ἡ σύνεσις τούτων, καὶ ἡ πορνεία σου ἔσται σοι αἰσχύνῃ.

[02533] Φθάσας ἔφην ὅτι σοφοὺς ἐκάλουν τοὺς μάγους, ἦτοι συνετούς.

[02534] Ἰσθι δὴ οὖν, ὦ Βαβυλῶν, φησὶν, ὅτι ἡ σοφία τῶν μάγων, ἦγουν ψευδομάντεων, καὶ ἐπαοιδῶν, καὶ ἡ πορνεία σου πρὸς τούτοις ἔσται σοι αἰσχύνη Πέπτωκας γὰρ ὑπὸ χεῖρα τῶν ἐχθρῶν, ὡς τούτοις ἐπιθαρσῆσασα, ὧν οὐδὲν ἀπόνασθαι δυνατόν, πλὴν ὅτι καταισχυθηναί μόνον ὡς εἰκαίαν ἐπ' αὐτοῖς λαβοῦσαν ἐλπίδα.

[02535] Πορνείαν γέ φησιν ἐν τούτοις τὴν Βαβυλωνίων, οὐτι που πάντως τὴν σωματικὴν, ἀλλὰ γὰρ τὴν ἀκρατὴ καὶ ἀχάλινον ἀπόστασιν τὴν ἀπὸ Θεοῦ.

[02536] Γῆ γὰρ ἦν τῶν γλυπτῶν, καὶ ταῖς τῶν δαιμονίων ἀπάταις ὅλοις ὥσπερ ἀπεκομίζετο τοῖς ἰστίοις.

[02537] [9Καὶ] εἶπας τῇ καρδίᾳ σου·

[02538] Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἕτέρα·

[02539] καὶ ἤξει ἐπὶ σὲ ἀπώλεια, καὶ οὐ μὴ γνῶς·

[02540] βόθυνος, καὶ ἐμπεσῆ εἰς αὐτόν.

[02541] Καὶ ἤξει ἐπὶ σὲ τάλαιπωρία, καὶ οὐ μὴ δυνήσῃ καθαρὰ γενέσθαι·

[02542] καὶ ἤξει ἐπὶ σὲ ἐξαίφνης ἀπώλεια, καὶ οὐ μὴ γνῶς.⁹ Γράφεται πάλιν ἀλαζονείας αὐτὴν, καὶ ἀποστή-σασαν μὲν ὀλοτρόπως τὴν ἑαυτῆς καρδίαν τοῦ εἰδέναι φιλεῖν, ὡς ἐν ἀνθρώποις μὲν ἀραρός οὐδὲν, ἀπήρηται δὲ τῶν θείων διανευμάτων τὸ εἶναι τυχόν ἢ μὴ τοὺς ἐπὶ τῆς γῆς·

[02543] ἀλλ' οἱ γε τοῦτο εἰδέναι μὴ ἀνα-σχόμενοι, ταῖς σφῶν αὐτῶν ἀνάπτουσι κεφαλαῖς τὸ πάντα δύνασθαι κατορθοῦν, καὶ ὅσαπερ ἂν τελεῖν δύναται πρὸς εὐημερίαν αὐτοῦς, οἱ τοιοῦτοι θαυμά-ζουσι, καὶ ῥάβδον ὥσπερ ἑαυτοῖς ὑποστήσαντες κα-λαμίνην ἀλοῖεν ἂν, πίπτουσι γὰρ ἀδοκίμως, καὶ τὸν παρ' ἐλπίδα θρηνοῦσιν ὀλεθρον.

[02544] Οὐκοῦν ἐπειδήπερ ἔφης ἐν τῇ καρδίᾳ σου·

[02545] Ἐγὼ εἰμι, καὶ οὐκ ἔστιν ἕτέρα, καταλήψεται σε πικρὸν τῆς οὕτω δεινῆς ἀλα-ζονείας τὸ πέρας.

[02546] Ἦξει γὰρ ἐπὶ σὲ ἀπώλεια, καὶ οὐ μὴ γνῶς, τοῦτ' ἔστιν, ἀνόνητός σοι καὶ ἡ μαντεία πρὸς τοῦτο γενήσεται.

[02547] Πείσει γὰρ ἃ οὐκ ἔγνωσ, καὶ συμβήσεται σοι πικρὰ καὶ ἀδόκητος συμφορὰ.

[02548] Ἦξει βόθυνος, καὶ ἐμπέση εἰς αὐτόν·

[02549] ὁμοιον ὡς εἰ λέγοι, δεινὸν καὶ δυσδιάφυκτον κακόν.

[02550] Τοῖς γὰρ ἅπαξ εἰς βόθρον κατενεχθεῖσιν, εἶπερ τις εἶη βαθύς, τὸ διαφυ-γεῖν δύνασθαι τῶν ἀνηνύτων ἔσθ' ὅτε.

[02551] Ἦξει δὲ καὶ τάλαιπωρία, καὶ οὐ μὴ δυνήσῃ καθαρὰ γενέσθαι·

[02552] ἤξει καὶ ἀπώλεια, καὶ οὐ μὴ γνῶς.

[02553] Οὐ γὰρ ἦν εἰδέ-ναι τοὺς μάγους τὸ ἐσόμενον ἀπλῶς·

[02554] μαντευόμενοι δὲ τὰ πρὸς χάριν, καὶ ἀπὸ καρδίας αὐτῶν λαλοῦντες, κατὰ τὸ γεγραμμένον, ἀσύμβατον ταῖς προαγορευέουσιν ἐώρων συμβεβηκός τῶν ἐλπισθέντων τὸ πέρας.

[02555] [9Στήθι] νῦν ἐν ταῖς ἐπαοιδαῖς σου, καὶ τῇ πολλῇ φαρμακείᾳ σου, ἃ ἐμάνθανες ἐκ νεότητός σου, εἰ δυνήσῃ ὠφελῆθῃναι.

[02556] Κεκοπίακας ἐν ταῖς βου-λαῖς σου.

[02557] Στήτωσαν, καὶ σωσάτωσάν σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ, οἱ ὀρῶντες τοὺς ἀστέ-ρας ἀναγγειλάτωσάν σοι τί μέλλει ἐπὶ σὲ ἐρχε-σθαι.

[02558] Ἴδου πάντες ὡς φρύγανα ἐπὶ πυρὶ κατα-καήσονται, καὶ οὐ μὴ ἐξέλωνται τὴν ψυχὴν αὐτῶν ἐκ φλογός, ὅτι ἔχεις ἀνθρακας πυρός, καθίσει ἐπ' αὐτούς·

[02559] οὗτοι ἔσονταί σοι βοήθεια, [70.1012] ἐκοπίασας ἐν τῇ μεταβολῇ ἐκ νεότητος·

[02560] ἄνθρωπος καθ' ἑαυτὸν ἐπλανήθη, σοὶ δὲ οὐκ ἔσται σωτηρία.⁹ Διαγελᾶ καὶ οἶον κατειρωνεύεται τῆς τῶν μάγων δεισιδαιμονίας, τὸ διάκενον ἄθυρμα, καὶ δὴ καὶ εἰς-άπαν ἀνωφελές ἀποφαίνει τὸ ἐπιτήδευμα.

[02561] Συναγγεγε-μένων γὰρ τῶν μαχίμων, φησὶ, Κύρου τε ὄντος κατὰ σοῦ, καὶ τῆς τῶν πολεμίων φάλαγγος κατευμεγε-θούσης τῶν παρὰ σοὶ τοξευμάτων, ἀσθενήσουσιν αἱ ἀσπίδες, καὶ τῆς τοξείας ἢ δύναμις ὠφελήσει μηδὲν, ὅταν ὀπλίταις ὁμοίως, καὶ τοῖς πεζομάχοις οἱ τῶν ἵππων πέσωσιν ἐμβάται.

[02562] Στήθι ἐν ταῖς ἐπαοιδαῖς σου, καὶ τῇ πολλῇ φαρμακείᾳ σου, ἃ ἐμάνθανες ἐκ νεότητός σου, εἰ δυνήσῃ ὠφελῆθῃναι.

[02563] Ἀνάστησον, φησὶ, τοῖς πολιορκοῦσι τοὺς μάγους, τοῖς εὖ εἰδόσι τὰ τακτικὰ τῶν ἐπαοιδῶν τὰς ψυχρολογίας·

[02564] ἀλλ' οὐ δυνήσῃ, φησὶ.

[02565] Κεκοπίακας ἐν ταῖς βουλαῖς σου.

[02566] Ὦνησαν γάρ σε παντελῶς οὐδὲν τὰ δοκοῦντά πως εἶναι σοφὰ τῶν μάγων βουλεύματα.

[02567] Εἰ δὲ οἶει τὸν ἐμὸν τῆς ἀληθείας ἐφαιμαρτῆσαι λόγον, στήτωσαν καὶ σωσάτωσάν σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ, οἱ ὀρώντες τοὺς ἀστέρας ἀναγγελάτωσάν σοι, τί μέλλει ἐπὶ σέ ἐρχεσθαι.

[02568] Ἔτερον τοῦτο βωμολόχων μὲν τάγμα τι, μετὰ γέ φημι τοὺς μάγους καὶ τοὺς ἐπαιδούς.

[02569] Προσεποιούντο γὰρ τῶν παρ' αὐτοῖς τινες, τὰς γε ἀνατολὰς καὶ τὰς δύσεις τῶν ἄστρον εἰδέναι, καὶ τὴν ἐκάστου κίνησιν ἀναμετρεῖν ὅποι ποτέ εἰσι, καὶ πόθεν ἐρχονται, διετείνοντό τε διὰ τῆς εἰς τοῦτο ψευδοῦς ἀκριβείας τὴν τῶν ἐσομένων δέχεσθαι γνῶ- σιν.

[02570] Οὐκοῦν εἴπερ εἰσὶν οὐ ψευδοεπεῖς, καὶ εἰς προφη- τῶν αὐτοῖς ἀποπληροῦσι τάξιν οἱ τὸ στερέωμα λα- χόντες ἀστέρες, λεγέτωσαν τὰ συμβησόμενα.

[02571] Ἀλλ' οὐκ ἂν ἔχοιεν φράσαι, φησὶν, ἔσονται γὰρ ὁμοῦ τοῖς ἄλλοις, φρυγάνων δίκην, πυρὸς ἔργον καὶ τροφή, καὶ οὐκ ἂν τις αὐτῶν διαφύγοι.

[02572] Εἶτα τρόπον τινὰ προσμειδιών τῇ Βαβυλωνίων, ὡς πεπλανημένη, ἐπι- φέρει καὶ φησιν, Ἔχεις ἄνθρακας πυρὸς, τοῦτ' ἔστι, θερμούς καὶ ζέοντας ἄνδρας τοὺς περὶ ὧν ὁ λόγος, ὅταν ἐπ' αὐτοῖς καθίσαις.

[02573] Ἡ δὲ κάθισις καταση- μαίνειεν ἂν τὴν ἀνάπαυσιν.

[02574] Οὗτοι ἔσονται σοι βοή- θεια·

[02575] εἰ γὰρ ἔλοιο, φησὶν, ἐπαναπαύεσθαι ταῖς μάγων ψευδοεπειαῖς, καὶ ταῖς τῶν ἐτέρων βωμολοχίαις, πολλὴν ἐντεῦθεν εὐρήσεις τὴν ἐπικουρίαν.

[02576] Εἶτα πάλιν πρὸς αὐτήν·

[02577] Ἐκοπίασας ἐν τῇ μεταβολῇ ἐκ νεότητος.

[02578] Πάλιν τὸ, ἐκοπίασας, ἀντὶ τοῦ, ἡσθένησας, ἐκληπτέον.

[02579] Ἀποστᾶσα γὰρ Θεοῦ καὶ μεταφοιτήσασα πρὸς ἕξιτη- λίαν, διὰ τοῦ προσνεῦσαι δαιμονίων ἀπάταις, καὶ τοῦτο ἐκ νεότητος, ἀσθενῆς γέγονας καὶ εὐάλωτος.

[02580] Οὐ γὰρ ἐπλούτεις εἰς ἐπικουρίαν τὴν παρὰ γε μόνου τοῦ σώζειν εἰδότης, ὅς δὴ καὶ ἔστι τῶν δυνάμεων Κύριος.

[02581] Προσεπάγει δὲ τούτοις, ὅτι Ἄνθρωπος καθ' ἑαυτὸν ἐπλανήθη, σοὶ δὲ οὐκ ἔσται σωτηρία·

[02582] ὅμοιον ὡς εἰ λέγοι·

[02583] Πολλοὶ τῶν ἀνθρώπων ἀνθρωπίνως ἐπλανήθησαν, συμμέτροις ἀποστάσεσι Θεῷ προσ- κρούοντες, ἢ διὰ τοῦ καθικέσθαι πρὸς τὰ σαρκὸς, ἢ καὶ ἕτερόν τι τυχὸν ἀρῶσθαι τῶν παθῶν.

[02584] Σὺ δὲ εἰς τοῦτο προῦβης ἀνοσιότητος, ὥστε μηδένα σοι σωτη- ρίας περιλειφθῆναι τρόπον·

[02585] ταῖς γὰρ ἀσχέτοις ἐκκλίσεσιν ἔψεται ἡ δίκη.

[02586] ^[9Ακούσατε] ταῦτα, οἶκος Ἰακώβ, οἱ κεκλημένοι τῷ ὀνόματι Ἰσραὴλ, καὶ οἱ ἐξ Ἰούδα ἐξεληθόντες, οἱ ὀμνύοντες τῷ ὀνόματι Κυρίου Θεοῦ Ἰσραὴλ, μνηνησόμενοι, οὐ μετὰ ἀληθείας, οὐδὲ μετὰ ^[70.1013] δικαιοσύνης, καὶ ἀντεχόμενοι τῷ ὀνόματι τῆς πόλεως τῆς ἀγίας, καὶ ἐπὶ τῷ Θεῷ τοῦ Ἰσραὴλ ἀντιστηριζόμενοι·

[02587] Κύριος Σαβαώθ ὄνομα αὐτῷ.

[02588] Τὰ πρότερον ἔτι ἀνήγγειλα, καὶ ἐκ τοῦ στόματός μου ἐξῆλθε, καὶ ἀκουστὸν ἐγένετο.

[02589] Ἐξάπινα ἐποίησα, καὶ ἐπῆλθε.9 Διαπεράνας τὸν λόγον τὸν ἐπὶ γε τοῖς Βαβυλωνίοις, μεθίστησι πάλιν τῆς νοουθεσίας τὴν δύναμιν ἐπὶ τοὺς ἐξ αἵματος Ἰσραὴλ, κεκλικότας αὐτοὺς εἰσάπαν ὀρών, καὶ ὅλαις ὡσπερ ἡνίας ἀπενηνεγμένους εἰς ἀπόστασιν.

[02590] Μετὰ γὰρ τοὶ τὴν Ἐξεχίου τελευτὴν τοὺς τῆς βασιλείας διέπων θρόνους ὁ ἐξ αὐτοῦ γεγονώς Μανασσῆς, ἀνὴρ γέγονε δυσσεβέστατος, καὶ ταῖς τῶν δαιμονίων ἀπάταις ὀλοτρόπως συνηρπασμένος·

[02591] προῦβη δὲ εἰς τοῦτο κακίας, φαυλότητός τε καὶ ἀν- οσιῶν ἐγχειρημάτων, ὥστε βωμῶν καὶ ἀγαλμάτων τὴν ἀγίαν πλησαι πόλιν, καὶ ἐν αὐτῷ δὲ τῷ θείῳ ναῷ καθιδρῶσαι βδέλυγμα, τοῦτ' ἔστιν, ἐν τάξει Θεοῦ πεποιημένον ἀγαλμα.

[02592] Ἡτιᾶτο γοῦν ἐν τούτοις τὴν Ἱερουσαλήμ ὁ Θεὸς τῶν ὅλων, οὕτω λέγων·

[02593] ^[6Τί] ἡ ἠγαπημένη ἐν τῷ οἴκῳ μου ἐποίησε βδέλυγμα;

[02594] Μὴ εὐχαὶ καὶ κρέα ἀγίων ἀφελούσιν ἀπὸ σοῦ τὰς κακίας σου, ἢ τούτοις ^[6] διαφεύξῃ; Ποτὲ δὲ πάλιν.

[02595] ὅτι ^[6Κατὰ] ἀριθμὸν πόλεων σου ἦσαν θεοὶ σου, Ἰούδα, καὶ κατὰ ἀριθμὸν διόδων τῆς Ἱερουσαλήμ ἐτάξατε βωμούς θυμιᾶν τῷ Βαάλ.

[02596] Ἴνα τί λαλεῖτε πρὸς μέ;

[02597] Πάντος ὑμεῖς ἠνομήσατε, καὶ πάντες ὑμεῖς ἠσεβήσατε πρὸς ἐμέ, λέγει Κύριος.

[02598] ^[6] Ἱερεμίου γε μὴν προσπί- πτοντος καὶ λιτὰς ἀνατείνοντος τὰς ὑπὲρ γε τοῦ Ἰσραὴλ, ἔφη ^[6] Θεός· Καὶ σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου, καὶ μὴ ἀξίου

του ἔλεθηθῆναι αὐτοὺς, καὶ μὴ προσέλθῃς μοι περὶ αὐτῶν ἐν δεήσει τε καὶ προσευχῇ, ὅτι οὐκ εἰσακούσομαι.

[02599] Οὐχ ὄρας τί οὗτοι ποιοῦσιν ἐν ταῖς πόλεσιν Ἰούδα, καὶ ἐν ταῖς ὁδοῖς Ἱερουσαλήμ;

[02600] Οἱ υἱοὶ αὐτῶν συλλέγουσι ξύλα, καὶ οἱ πατέρες αὐτῶν καίουσι πῦρ, καὶ αἱ γυναῖκες αὐτῶν τρίβουσι σταῖς τοῦ ποιῆσαι χαμῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ·

[02601] καὶ ἔσπρισαν σπονδὰς θεοῖς ἄλλοτρίοις, ἵνα παροργίσωσί με.

[02602] ^[6] Ὡς γὰρ ἔφην φθάσας, ὁ Ἐζεχίου παῖς Μανασσῆς λελάτρευκε μὲν τῇ στρατιᾷ τοῦ οὐρανοῦ, λόγου δὲ παντός ἀξιῶν ἠθέλε γόητάς τε καὶ ψευδομάντις, ἐπώδους καὶ οἰωνοσκόπους, τέθυκε τε τοῖς εἰδώλοις καὶ τινα τῶν αὐτοῦ τέκνων.

[02603] Οὐκοῦν εἰς τοῦτο φαυλότητος καὶ δυσσεβείας ὠλισθηκότα τὸν Ἰσραὴλ συχναις νοθεσίαις εἰς τὸ τῆς ἀληθείας φῶς ἀνακομίζειν ἠθέλεν ὁ τῶν ὅλων Θεός.

[02604] Ταύτη τοι καὶ μάλα συχνὸν τὸν τῆς παρακλήσεως αὐτοῖς ἐχαρί- ζετο λόγον, ἵνα τὸν τῆς ἑαυτῶν διανοίας ἀνευρύνοντες ὀφθαλμὸν, καὶ δαιμονιώδους αὐτὸν ἀχλύος ἀπαλλάτ- τοντες, κὰν γοῦν ὀψέ τε καὶ μόλις ἰδεῖν ἰσχύσωσι, τίς ἐστὶν ὁ τῶν ὅλων Γενεσιουργὸς καὶ Δεσπότης.

[02605] Ταύτη τοί φησιν·

[02606] Ακούσατε ταῦτα, ὁ οἶκος Ἰακώβ, οἰκεκλημένοι τῷ ὀνόματι Ἰσραὴλ, καὶ οἱ ἐξ Ἰούδα ἐξεληθόντες.

[02607] Οἰκονομικώτατα λίαν τῆς τῶν πατέρων εὐγενείας, τῆς ὡς ἐν ἤθει, φημί, καὶ τρόποις ποιεῖται μνήμην πρὸς ἐντροπὴν τῶν ἐκκεκλικότων.

[02608] Ἦσαν γὰρ, ἦσαν ἐξ αὐτῶν μὲν κατὰ τὴν σάρκα, πλὴν ἄλλο- ^[70.1016] τριοι, καὶ μακρὰν τῆς ἐκείνων ἐπιεικείας, ἑτερότρο- ποί τε καὶ ἑτερογνώμονες, καὶ ψιλὴν ἔχοντες τὴν ἀπ' ἐκείνων κλησιν, ἀσύμβατοι δὲ τὴν γνώμην ἐκεῖ- νοις ὄντες ὧν ἀυχούσι τὴν εὐγένειαν.

[02609] Ὅτι δὲ εἰκαῖον τοῦτο πρὸς ὄνησιν αὐτοῖς, διέδειξεν ἐναργῶς ὁ Κύ- ριος ἡμῶν Ἰησοῦς Χριστός.

[02610] Ἰουδαῖοι μὲν γὰρ ἐπὶ τῇ τῶν πατέρων λαμπρότητι φρονούντες μέγα, καύ- χημά τε ποιούμενοι τὰς ἐκείνων ἀρετὰς, ἀσυνέτως ἔφασκον·

[02611] ^[6Ημεῖς] πατέρα ἔχομεν τὸν Ἀβραάμ.

[02612] ^[6] Ὅδὲ πρὸς αὐτούς·

[02613] ^[6Ei] τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν.

[02614] ^[6] Οὐκοῦν οὐκ ἀπόχρη τοῦνομα πρὸς εὐκλείας δύναμιν τοῖς ἐκ πατέρων οὔσι λαμπρῶν, εἰ μὴ τῆς ἐνούσης αὐτοῖς φαιδρότητος γένοιτο μιμηταί.

[02615] Ἐντρέπει τοίνυν αὐτοὺς, κεκλη- σθαι μὲν λέγων τῷ ὀνόματι Ἰσραὴλ, ἐξελεθῆναι δὲ καὶ ἐξ Ἰούδα, τοῦτ' ἐστὶ, καὶ ἐκ τῆς Ἰούδα σπορᾶς ἀναφῦναι, μὴ μὴν εὐκείναι κατὰ τι γοῦν αὐτοῖς ὅλως.

[02616] Αἰτιᾶται δὲ πρὸς τούτοις ὡς ὀμνύοντας μὲν τῷ ὀνόματι Κυρίου τοῦ Θεοῦ Ἰσραὴλ, καὶ νομικὴν μὲν ἀποπεραίνοντας ἐντολήν·

[02617] ^[6Tῶ] γὰρ ὀνόματι, φησὶν, αὐτοῦ ὀμνύειν δεχόμενος τὰς τῶν ὄρκων χρείας, ὁ οὐκ ἐπ' ἀληθῆσι μᾶλλον καὶ δικαίοις πράγμασιν, ἀλλ' ἐπὶ τοῖς ἐκ νόμου κατεψευσμένοις·

[02618] εἶτα καὶ ἀντεχομένους τῆς πόλεως τῆς ἀγίας, καὶ ἐπὶ τῷ Θεῷ τοῦ Ἰσραὴλ ἀντιστηριζομένους.

[02619] Ὑψηλὴν γὰρ ἤθελον ἀνατείνειν τὴν ὀφρὸν ὡς ἀγίαν οἰκοῦντες πόλιν, καὶ ὀνομαζομένην Θεοῦ.

[02620] Ἦκουον γὰρ ἐν τῷ θεῷ ναῶ ψαλλόντων ἱερουργῶν περὶ τῆς Ἱερου- σαλήμ·

[02621] ^[6Δεδοξασμένα] ἐλαλήθη περὶ σοῦ, ἡ πόλις τοῦ Θεοῦ.

[02622] ^[6] Διαμέμνηται καὶ τούτου καὶ αὐτὸς ὁ Κύριος λέγων, μὴ χρῆναί τινας ὀμνύειν κατὰ τῆς ἑαυτῶν κεφαλῆς, ὅτι οὐ δύνανται μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι·

[02623] μήτε μὴν εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως.

[02624] Ὡμνυον γὰρ κατὰ τῶν Ἱεροσολύμων, πόλιν αὐτὴν, ὡς ἔφην, ὀνομάζον- τες Θεοῦ.

[02625] Ἀντεστηρίζοντο δὲ καὶ ἐπ' αὐτῷ, ἰσχὺν ἑαυτῶν εἶναι λέγοντες τὸν τῶν δυνάμεων Κύριον.

[02626] Ἀλλ' ἦν ἀναγκαῖον τοὺς ὧδε τότε ἔχειν ὑπειληφότας μὴ τὴν τοῦ Θεοῦ βεβηλώσαι πόλιν βωμοῖς, καὶ θυσίαις, καὶ ταῖς τῶν δαιμονίων ἀπάταις ἐνισχημέ- νους, μήτε μὴν κατερεθίζειν ἐφ' ἑαυτοῖς τὸν ἐφ' ᾧ τεθαροῦντο, κατευφραίνειν δὲ μᾶλλον σπουδάσμασιν ἀγαθοῖς, καὶ καθάπερ τινὰ θυσίαν αὐτῷ προσκομί- ζοντες τὸ ἀραρὸς εἰς εὐσέβειαν.

[02627] Πλὴν ἀκούσατε ταῦτα, φησί·

[02628] καὶ ποῖα ταῦτα;

[02629] Τὰ πρότερα ἔτι ἀπήγ- γειλα, ἐκ τοῦ στόματός μου ἐξῆλθε, καὶ ἀκουστὸν ἐγένετο.

[02630] Ἐξάπινα ἐποίησα, καὶ ἐπῆλθεν.

[02631] Ἐπειδὴ γὰρ, ὡς ἔφην, ἐν ἀρχαῖς τούς τε καλουμένους γνώ- στας καὶ οἰωνοσκόπους πανταχόθεν συναγαγὼν ὁ θεομισῆς Μανασσῆς ἀεὶ τὸ μέλλον περιειργάζετο, καὶ ταῖς ἐκείνων βωμολοχίαις σννηρασμένως, ᾤθη τάχα που καὶ εἰδέναι σαφῶς αὐτό·

[02632] ταύτη τοί φησιν ὁ τῶν ὄλων Θεός·

[02633] Ἐγώ σοι καὶ τὰ πρῶτα ἀπήγ- γειλα, καὶ οὐ παρ' ἐτέρου τινός τῶν ψευδωνύμων θεῶν ἐλαλήθη ταῦτα πρὸς ὑμᾶς, ἀλλ' ἐκ τοῦ στόμα- τός μου ἐξῆλθε·

[02634] καὶ ἀκουστόν σοι γέγονε, καὶ ἐξά- πινα ἐποίησα, καὶ ἐπῆλθε, τοῦτ' ἔστιν, εἰ καὶ μὴ ^[70.1017] προσεδόκησας εἰς πέρας ἤξειν αὐτὰ, ἀλλ' οὖν ἔγνωσ διὰ πραγμάτων αὐτῶν, καὶ πείρας αὐτῆς, ὅτι καὶ ἐποίησα, καὶ ἐπῆλθεν.

[02635] Ἔοικε δὲ προτέραν λέγειν τὴν ἐπενεχθεῖσαν αὐτοῖς ἐκ τοῦ πολέμου ταλαιπω- ρίαν, ὅτε καὶ τῆς ἐνεγκούσης αὐτοὺς ἀπενηνεγμένοι, καὶ πικρῶς δουλείας λαβόντες ζυγόν, εἰς τὴν Περσῶν καὶ Μήδων ἀπεκομίζοντο χώραν.

[02636] Δεύτερα γὰρ μετ' ἐκείνα συμβέβηκε τοῖς Βαβυλωνίοις τὰ ἐκ θείας ὀργῆς ἐπενεχθέντα αὐτοῖς, ἃ καὶ ἤδη διὰ πλείστων ὄσων ἡμῖν εἰρηται λόγων.

[02637] ^[9Γινώσκω] ἐγώ ὅτι σκληρὸς εἶ, καὶ νεῦρον σιδη- ροῦν ὁ τράχηλός σου, καὶ τὸ μέτωπόν σου χαλ- κούν.

[02638] Καὶ ἀνήγγελά σοι τὰ πάλαι πρὶν ἐλθεῖν ἐπὶ σέ, ἀκουστόν σοι ἐποίησα.⁹ Διαδείκνυσιν ἐν τούτοις τῆς ἀνωτάτω φύσεως τὴν ἀπαράβλητον ἡμερότητα, καὶ ὅσον εἰς ἀνθρώπους ποιεῖται τὸν ἔλεον, καὶ εἴ τινα εἶεν τῶν καταλυπεῖν αὐτὸν εἰωθῶτων.

[02639] Ἴσοπαλῆ γὰρ ἔχει τὴν γαληνότητα τῆ οἰκεία δόξη.

[02640] Καὶ ὥσπερ ἀμέτροις ὑπεροχαῖς τὸ τῶν γεννητῶν ὑπερνήχεται μέτρον, οὕτως ἐστὶ καὶ ἀσυγκρίτως φιλόανθρωπος.

[02641] Ἄθρει γὰρ ὄπως, καίτοι σκληρὸν ὄντα τὸν Ἰσραὴλ γινώσκων, γαῦρόν τε καὶ ἀπερίθραυστον ἔχοντα τὸν αὐχένα, ὥστε καὶ δοκεῖν νεῦρον εἶναι σιδηροῦν, σκληρὸν δὲ δηλονότι καὶ ἀκαμπές, μέτωπόν τε χαλκοῦν, τοῦτ' ἔστι, πάλιν ἀπηρυθριακός, καὶ ἀνάτρεπτον, καὶ αἰδοῦς ἀπάσης ἐστερημένον, προαπήγγειλεν αὐτῷ τὰ ἐσόμενα, καὶ πρὶν ἐλθεῖν ἐποίησεν ἀκουστά.

[02642] Ἔδρα δὲ τοῦτο οὐ μά- την, ἀλλ' ἐπέιπερ ἀνουθέτητον εἶχον τὴν καρδίαν, τὰς τῶν σκυθρωπῶν ἐποιεῖτο προαγορεύσεις, ἵνα τάχα πως βραχὺ περιθραυσθέντες τοῖς δείμασιν ἀπο- φοιτήσκειν μὲν τῆς ἐκτόπου καὶ βδελυρωτάτης ζωῆς, μεθαρμόσαιντο δὲ πρὸς γε τὸ δεῖν τὰ ἀμείνω ζητεῖν, καὶ τὴν ἐπάρατον καὶ βδελυρωτάτην ἀφέντες ψευ- δολατρίαν, ἦν τοῖς ψευδωνύμοις προσῆγον θεοῖς, προσ- κυνεῖν ἔλοιτο τὸν ἕνα καὶ φύσει καὶ ἀληθῶς ὄντα Θεόν.

[02643] Οὐς γὰρ οὐ μεθίστησι λόγος ἐκ τῶν ἀτόπων ἐγχειρημάτων, τούτους ἔσθ' ὅτε καὶ οὐχ ἐκόντας ἐξ- ἴστησι φόβος Καίτοι τοιοῦτον ἡμῖν ὑποδηλοῦν ἔοικεν ὁ θεσπέσιος Δαβὶδ, ψάλλον τε καὶ λέγων πρὸς τὸν τῶν ὄλων Σωτήρα Θεόν·

[02644] ^[6Ev] χαλινῷ καὶ κημῷ τὰς σιαγόνας αὐτῶν ἄγξεις, τῶν μὴ ἐγγιζόντων πρὸς σέ.

[02645] ^{[6] [9Mh]} εἴπης ὅτι Τὰ εἰδωλά μοι ἐποίησαν, καὶ μὴ εἴπης ὅτι Τὰ γλυπτὰ καὶ χωνευτὰ ἐνετείλαντό μοι.

[02646] Ἡκούσατε ταῦτα, καὶ ὑμεῖς οὐκ ἔγνωτε, ἀλλὰ καὶ ἀκουστά σοι ἐποίησα τὰ καινὰ ἀπὸ τοῦ νῦν, ἃ μέλλει γίνεσθαι.

[02647] Καὶ οὐκ εἶπας·

[02648] Νῦν γίνεται, καὶ οὐ πάλαι, καὶ οὐ προτέραις ἡμέραις ἤκουσας αὐτά.

[02649] Μὴ εἴπης, ὅτι Γινώσκω αὐτά.

[02650] Οὔτε ἔγνωσ, οὔτε ἠπίστω, οὔτε ἀπ' ἀρχῆς ἠνοιξά σου τὰ ὦτα.

[02651] Ἐγνων γὰρ ὅτι ἀθετῶν ἀθετήσεις, καὶ ἄνομος ἔτι ἐκ κοιλίας κληθήσῃ.

[02652] Ἐνεκεν τοῦ ἐμοῦ ὀνόματος δείξω σοι τὸν θυμόν μου, καὶ τὰ ἐνδοξά μου ἐπάξω ἐπὶ σοι, ἵνα μὴ ἐξολοθρεύσω σε.

[02653] Ἴδου πέ- πρακά σε οὐχ ἔνεκεν ἀργυρίου·

[02654] ἐξειλάμην δέ σε ἐκ καμίνου πτωχείας.

[02655] Ἐνεκεν ἐμοῦ ποιήσω σοι, ὅτι τὸ ἐμὸν ὄνομα βεβηλοῦται, καὶ τὴν δόξαν μου ἐτέρω οὐ δώσω.⁹ Ἐν τοῖς Ἱερεμίου τοῦ προφήτου λόγοις εὐρίσκομεν ὅτι τῶν ἐκ Βαβυλῶνος ἠρηκῶτων ποτὲ τὴν ἀγίαν πό- λιν, καταδησάντων καὶ πᾶσαν τὴν Ἰουδαίαν, ἀπο- κομισάντων δὲ καὶ τὸν Ἰσραὴλ αἰχμάλωτον, αἱ περι- ^[70.1020] λειφθεῖσαι γυναῖκες ἐβούλοντο μὲν ἅμα τοῖς ἐξ Ἰσραὴλ ἀνασεσωσμένοις κατελθεῖν εἰς Αἴγυπτον, ἀντανιστα- μένου γε μὴν τοῦ προφήτου, οἴκαδε τὸ μένειν αὐτὸς ἀναπειθόντος, καὶ τὴν αἰτίαν καταλευκαίνοντος, αἱ κατὰ ταῦτα αὐτοῖς ἀντανέκραγον λέγουσαι·

[02656] ^[6Eπειδὴ] διελείπομεν θύουσαι τὴ βασιλίση τοῦ οὐρανοῦ, ἐπ- ἦλθεν ἐφ' ἡμᾶς πάντα τὰ κακὰ ταῦτα.

[02657] ^[6] Ὦνοντο γὰρ, καίτοι παθόντες τὴν ἄλωσιν, ὅτι τοῖς ψευδωνύμοις θεοῖς προσκρούσαντες, καὶ τῆς ἐπικουρίας ἐστερημέ- νοι πεπτώκασιν ὑπὸ πόδας ἐχθρῶν.

[02658] Ταύτη τοι καὶ ὁ προφήτης Ἱερεμίας ἔφη πρὸς Θεόν·

[02659] ^[6Κύριε,] οἱ ὀφθαλμοί σου εἰς πίστιν·

[02660] ἐμαστίγωσας αὐτοὺς, καὶ οὐκ ἐπόνεσαν, συνετέλεσας αὐτοὺς, καὶ οὐκ ἠθέλησαν δέξασθαι παιδείαν.

[02661] ^[6] Ἐμοῦ τοίνυν, φησὶν, ἀκουστά σοι ποιήσαντος πρὶν ἐλθεῖν τὰ συμβεβηκότα, μὴ πά- λιν εἴπης, Τὰ εἰδωλά μοι ἐποίησαν.

[02662] Τί ἐποίησαν;

[02663] Τὸ ἀλῶναι δηλονότι ταῖς ἐκ τοῦ πολέμου συμφοραῖς·

[02664] οὐκ ἐκ τῆς ἐκείνων ὀργῆς ἀπήχθης αἰχμάλωτος, οὐδὲ ἀπο- στήσαντι τὴν ἐπικουρίαν τὴν παρὰ γε σφῶν αὐτῶν δυσδιάφυκτόν σοι τὴν δίκην ἐπήγαγον.

[02665] Γλυπτὰ γὰρ εἰσι καὶ χωνευτά.

[02666] Μῆτε μὴν ἐκεῖνο, φησὶν, εἴπης κατὰ σαυτὸν, ὅτι Τὰ εἰδωλά μοι ἐνετείλαντο, ἀντὶ τοῦ, ἠπέλιψαν, ἤγουν προαπήγγειλαν ὅτι πείσομαι τὰ τοιάδε τῶν κακῶν.

[02667] Ἦκούσατε ταῦτα παρ' ἐμοῦ, καὶ ὑμεῖς οὐκ ἔγνωτε, τοῦτ' ἔστιν, οὐ συνήκατε, οὔτε μὴν γεγόνατε σοφοί.

[02668] Τοῦτο γὰρ εἶναί φαμεν τὸ συνιέναι κατὰ ἀλήθειαν.

[02669] Ἔργον γὰρ ἦν συνετὸν, καὶ φρονήσεως τῆς ἀξιαγάστου καρπὸς τὸ ἀπονεῦσαι τῶν προηγο- ρευμένων, καὶ τῶν σκυθρωπῶν μὴ περιμεῖναι τὸ πέ- ρας, ἀλλ' ἔξω γενέσθαι πάσης ὀργῆς τε καὶ δίκης.

[02670] Οὐκοῦν ἀκουστά σοι ἐποίησα καινὰ ἀπὸ τοῦ νῦν ἂ μέλλει γίνεσθαι.

[02671] Οὐπῶ γὰρ γενομένων οὔτε μὲν συμ- βεβηκότων αἰ προαγορεύσεις ἐγένοντο παρὰ Θεοῦ.

[02672] Μὴ τοίνυν εἴπης, ὅτι οὐ πάλαι καὶ οὐ προτέραις ἡμέ- ραις ἤκουσας αὐτὰ, προηγόρευσα γὰρ ἐξ ἀρχῆς.

[02673] Μὴ εἴπης, ὅτι Γινώσκω αὐτὰ, διὰ τῶν ψευδομάντεων δη- λονότι καὶ ψευδηγῶρων.

[02674] Οὔτε γὰρ ἔγνωσ αὐτὰ οὔτε ἠπίστω, οὔτε μὴν ἀπὸ ἀρχῆς ἠνοιξά σου τὰ ὦτα.

[02675] τοῦτ' ἔστιν, οὐ, πρὶν τοὺς ἐμοὺς λόγους γενέσθαι, πε- ποιήκᾳ σοι τοῦτο παρ' ἐτέρου γνωστόν·

[02676] ἐπήγαγον δὲ τῶν προηγορευμένων τὸ πέρας.

[02677] Ἔγνω γὰρ ὅτι ἄθε- τῶν ἀθετήσεις, καὶ ἄνομος ἔτι ἐκ κοιλίας κληθήσῃ.

[02678] Ἔδει δὲ τοῖς ἀθετοῦσι καὶ ἀνομεῖν ἠρημένοις, καὶ τοῦτο ἀπὸ γαστροῦ·

[02679] ἐδιδάσκοντο γὰρ ἐκ νηπίου τὸ λατρεύειν θεοῖς ἄλλοτρίοις·

[02680] τὰς αὐτοῖς πρεπούσας ἐπαρτηθῆναι δίκας.

[02681] Ἔδειξά σοι τὸν θυμόν μου, ἔνεκεν τοῦ ὀνόματός μου, ἐπάξω δὲ καὶ τὰ ἔνδοξά μου ἐπὶ σέ, ἵνα μὴ ἐξ- ολοθρεύσω σε.

[02682] Ἦν γὰρ ἀναγκαῖον καταφρονήσαντι μὲν τῷ Ἰσραὴλ, καὶ ἀπάσης φαυλότητος ἐς λῆξιν ἐληλα- κότι, καὶ οὐδενὸς λόγου παντελῶς τὴν εἰς Θεὸν ἀξιῶντι τιμὴν δεῖχθῆναι τὸν θυμόν, ὑπὲρ δὲ τοῦ πάλιν ἰδεῖν τῆς ἐνούσης αὐτῷ φιλανθρωπίας τὸ μέγεθος, προσ- ενεχθῆναι τοῖς σκυθρωποῖς καὶ τὰ παράδοξα, ἵνα μὴ ἐξολοθρευθῶσι.

[02683] Σέσωκε γὰρ αὐτοὺς ἐκ χειρὸς ἐχθρῶν, καὶ πεσόντας εἰς τὸ τῆς δίκης λίνον πάλιν ἐξείλετο, καὶ τῶν τῆς αἰχμαλωσίας ἀπέλυσε βρόχων, ἵνα μὴ εἰσάπαν ἐξολοθρεύσῃ τὸν Ἰσραὴλ.

[02684] Ἰδοὺ δὴ οὖν πέπρα- [70.1021] κά σε, φησὶν, οὐχ ἔνεκεν ἀργυρίου, τοῦτ' ἔστιν, οὐ χρημάτων ἔνεκα.

[02685] Οὐ γὰρ ἐξήτησά τι τῶν τοιούτων παρὰ σοῦ, οὔτε μὴν ἐν χρεῖα γέγονα τῶν ἐπιγείων τινός, ἢ μόσχων, ἢ προβάτων, ἢ τράγων σφαγῆς·

[02686] ἀλλ' ἐπέπερ ἡμάρτανες, καὶ ῥάθυμος ἦσθα περὶ τὴν ὀφειλομένην ἐμοὶ παρὰ σοῦ τιμὴν τε καὶ δόξαν.

[02687] Πλὴν καὶ οὕτως ἐξειλάμην σε, φησὶν, ἐκ καμίνου πτωχείας·

[02688] δεδούλευκε γὰρ τοῖς Βαβυλωνίοις.

[02689] Ἔπεται δὲ πάντως τοῖς ἐκ δουλείας κακοῖς καὶ τὸ ἐν ἐνδείᾳ κείσθαι παν- τὸς ἀγαθοῦ.

[02690] Ἐνεκεν ἐμοῦ ποιήσω σοι, ὅτι τὸ ὄνομά μου βεβηλοῦται.

[02691] Ὦνοντο γὰρ οἱ ἠρηκότες ὅτι, καίτοι Θεοῦ σώζειν ἐθέλοντος αὐτοὺς καὶ προεστηκότος, ἔτι νενικήκασι, καὶ οὐχ ἐκόντος αὐτοῦ πλεονεκτήσαντες τὸν ἐπικουρούμενον.

[02692] Βεβηλοῦται τοίνυν, φησὶ, τὸ ὄνομά μου, τοιαύτας ἐκείνων τὰς δόξας περὶ ἐμοῦ ἔχόντων.

[02693] Δώσω δὲ ἐγὼ οὐδενὶ τῶν ἄλλων τὴν δόξαν μου.

[02694] Δόξα δὲ Θεοῦ τὸ σώζειν ἐστὶ, καὶ ἐλεεῖν, καὶ τὸ πάντων δύνασθαι κρατεῖν, καὶ τὸ ἀκονεῖν δύνασθαι πληροῦν, ἅπερ ἔλοιτο κατορθοῦν.

[02695] [9Ἀκουέ] μου, Ἰακώβ, καὶ Ἰσραὴλ ὃν ἐγὼ καλῶ.

[02696] Ἐγὼ εἰμι πρῶτος, καὶ ἐγὼ εἰμι εἰς τὸν αἰῶνα·

[02697] καὶ ἡ χεὶρ μου ἐθεμελίωσε τὴν γῆν, καὶ ἡ δεξιὰ μου ἐστερέωσε τὸν οὐρανόν.⁹ Εἰς ἀνάμνησιν αὐτοὺς ἀναφέρει πάλιν τῆς δοθείσης αὐτοῖς τιμῆς τε καὶ δόξης, καὶ προσέτι φειδοῦς τε καὶ ἀγάπης.

[02698] Ἡξίωνται γὰρ τῶν ἀνωτάτω γερῶν, οἱ καὶ ἐκ πάντων τῶν ἐθνῶν κέκληνται μόνοι πρὸς οἱ- κειότητα τὴν πρὸς αὐτὸν, μερὶς τε καὶ κληρὸς γε- γόνασιν αὐτοῦ.

[02699] Καὶ γοῦν ὁ θεσπέσιος Μωϋσῆς προσ- εφώνει ποτὲ τοῖς ἐξ Ἰσραὴλ οὕτω λέγων·

[02700] [Ἰδοῦ] Κυρίου τοῦ Θεοῦ σου ὁ οὐρανὸς τοῦ οὐρανοῦ, καὶ σε ἐξελέξατο ὁ Κύριος ἐκ πάντων τῶν ἐθνῶν εἶναι αὐτοῦ [Ἰ] λαόν· καὶ πάλιν, [Ἰ] [ὅτι] διεμέριζεν ὁ Ὑψίστος ἔθνη, ὡς δὲ ἔσπειρεν υἱοὺς Ἀδὰμ, ἔστησε ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, καὶ ἐγενήθη μερὶς Κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ.

[02701] [Ἰ] Ἔδει οὖν, ἔδει τοὺς οὕτω τετιμημένους, τοὺς εὐκλεῆς καὶ ἀπόλεκτον λαχόντας ὄνομα, τοὺς εἰς κλη- ρον Θεοῦ τεταγμένους, καὶ τὸ ἐν ἀπολέκτοις εἶναι πλουτήσαντας, μὴ ἀπονεῦσαι τι πρὸς ἃ μὴ θέμις, μηδὲ ταῖς ἐξιτήλοις ἐπαναστάσεις καταλυπεῖν ἐλέσθαι τὸν εὐεργέτην, τὸν ἀπάσης αὐτοῖς δοτήρα τιμῆς, καὶ χορηγὸν ὄντα τῶν οὕτως ἐξηρημένων καὶ τριποθῆτων ἀγαθῶν.

[02702] Ἀλλ' οὐδὲν τῶν τοιούτων εἰς νοῦν ἐλόντες οἱ δεῖλαιοι τοῖς τῆς εἰδωλολατρίας ἐνεπάγησαν τέλμασι, καὶ Θεὸν ἀφέντες τὸν ἀληθινὸν τοῖς τοῦ κόσμου στοι- χεῖοις λελατρεύεασιν.

[02703] Πλὴν καὶ οὕτως κατοικτεῖρει πάλιν αὐτοῦς·

[02704] καλεῖ γὰρ πρὸς εὐπάθειαν τὸ, Ἀκού- σατέ μου βοῶν, καὶ ὅπερ ἦν ἄμεινον ἐν ἀρχαῖς ἐλέ- σθαι πληροῦν ἵνα καὶ ἀκράδαντον ἔχωσι τὴν εὐημε- ρίαν, τοῦτο κὰν γοῦν ὁψὲ διαπεράναι προστέταχεν, ἵνα ἔξω πόδα θείην τῆς δίκης, καὶ τῆς ἐπενηνεγμέ- νης αὐτοῖς θητείας ἀπολύσαιντο τὰ δεσμά.

[02705] Ἐπειδὴ δὲ προσεκύνησαν τῇ στρατιᾷ τοῦ οὐρανοῦ, καὶ τὸν Κτί- στην ἀφέντες τοῖς παρ' αὐτοῦ πρὸς τὸ εἶναι παρεν- ηνεγμένοις ἀνήπτοντο σέβας, μυσταγωγεῖ πάλιν αὐ- τούς.

[02706] Ὡς γὰρ ὁ μακάριος ἔφη Παῦλος·

[02707] [Ἰ] [ὁφείλοντες] [70.1024] εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν ἐσχίκασι χρεῖαν τοῦ διδάσκοντος αὐτοῦς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γεγόνασι χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.

[02708] [Ἰ] Ὅτι τοί- νυν αὐτός ἐστιν [Ἰ] ὦν, ⁶ καὶ ἔστι πρὸ πάντων, καὶ ἀκατάληκτον ἔχει τὸ εἶναι Θεὸς ὦν κατὰ φύσιν, δια- δείκνυσι λέγων·

[02709] Ἐγὼ εἰμι πρῶτος, καὶ ἐγὼ εἰμι εἰς τὸν αἰῶνα.

[02710] Τοῦ δὲ πρώτου τίς ἂν νοοῖτο πρότερος;

[02711] Ὡσπερ γὰρ τῆς ὄντως τε καὶ πρώτης ἀρχῆς οὐκ ἂν προτέρα νοοῖτο παρ' ἐκείνην ἀρχὴν·

[02712] οὕτως οὐκ ἂν νοοῖτο τοῦ πρώτου πρώτος τις ἕτερος.

[02713] Οὐκοῦν ἀεὶ καὶ πρὸ πάντων καὶ εἰς ἀπεράντους αἰῶνάς ἐστιν ὁ τῶν ὅλων Θεός.

[02714] Ὁ γὰρ μὴ ἔχων ἀρχὴν εἰς ποῖόν ποτε καταλήξει τέλος;

[02715] Καὶ τὰ μὲν τῆς θείας δόξης ἐν τούτοις.

[02716] Ὁ δὲ γε τῶν ψευδωνύμων θεῶν ἔσμος, ἤγουν τὰ τοῦ κόσμου στοιχεῖα, οὔτε πρῶτα νοηθεῖεν ἂν, οὔτε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχειν εἰς αἰῶνα δύ- νανται.

[02717] Ἄστρα μὲν γὰρ, ἥλιος καὶ σελήνη, καὶ αὐτὸς δὲ πρὸς τούτοις ὁ οὐρανός, παρεκομίσθησαν εἰς τὸ εἶναι, καὶ ἀρχὴν λαβόντα καὶ γένεσιν, καὶ εἰς τὸ πέ- ρας τοῦ εἶναι δραμούνται ποτε·

[02718] καὶ οὐδὲν ἐν αὐτοῖς καταθῆσαι τις ἂν, ὃ μὴ πάντη τε καὶ πάντως τὴν θείας καὶ ἀκηράτου φύσεως ὑποκάθηται δόξαν.

[02719] Ὅτι δὲ οὐκ ἂν ἀμάρτοι τάληθοῦς ὁ ἐπὶ τῷδε λόγος, διέδειξεν εὐθύς λέγων·

[02720] Ἡ χεὶρ μου ἐθεμελίωσε τὴν γῆν, καὶ ἡ δεξιὰ μου ἐστερέωσε τὸν οὐρανόν.

[02721] Εἶτα πῶς τὸ ποιηθὲν, περὶ τῶν ἴσων ἀμιλλήσεται τῷ τεκτενημένῳ, καὶ τῇ τοῦ δημιουργήσαντος αὐτὸ φιλονεικήσει δόξη;

[02722] Ἀποφαίνει δὴ οὖν ἀτοπώτατον, μᾶλλον δὲ καὶ δυσσεβείας ἀπάσης ἔχον γραφὴν, τὸ ἐλέσθαι τῇ κτίσει παρὰ τὸν Κτίσαντα προσκυνεῖν, καὶ τὸν ἀεὶ καὶ πρῶτον ὄντα ἀφέντα, τοῖς ἐν χρόνῳ πεποιημένοις τὸ τῆς ἀληθοῦς Θεότητος ὄνομά τε καὶ χρῆμα προσνέμειν, καὶ ταῖς ἐαυτῶν εὐτεχνίαις χα- ρίζεσθαι τοῦτο.

[02723] Προσεκύνησαν γὰρ ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν, κατὰ τὸ γεγραμμένον.

[02724] Χεῖρα δὲ καὶ δεξιὰν ἰδίαν ὁ Θεός καὶ Πατὴρ ὀνομάζει τὸν Υἱόν.

[02725] Οὕτω γὰρ πλεισταχοῦ παρὰ τῆς θεοπνεύστου Γραφῆς κεκλη- μένον εὐρήσομεν.

[02726] Καὶ γοῦν ὁ θεσπέσιος ἔφη Μωσῆς·

- [02727] [6H] δεξιά σου, Κύριε, δεδόξασται ἐν ἰσχύϊ, ἡ δεξιά σου χεὶρ, Κύριε, ἔθραυσεν ἐχθρούς.
- [02728] [6] Ὁ δὲ μακάριος Δαβὶδ·
- [02729] [6Κραταιωθήτω] ἡ χεὶρ σου, ὑψωθήτω ἡ δεξιά σου.
- [02730] [6] [9Καλέσω] αὐτούς, καὶ στήσονται ἅμα, καὶ συν-αχθήσονται πάντες, καὶ ἀκούσονται.
- [02731] Τίς αὐτοῖς ἀνήγγειλε [9] ταῦτα; Ἐβουλόμην γὰρ, φησὶ, συναγγεγερμένοι αὐτοῖς προσθεῖναι πεῦσιν, καὶ δὴ καὶ ἐρεῖσθαι σαφῶς, τίνα προγνώστην, ἤγουν προαγορευτὴν οἶονται γενέσθαι κατὰ ἀλήθειαν, τῶν ἀδοκίμως αὐτοῖς ἐπενηνεγμένων, δῆλον δὲ ὅτι τῆς ἐκ τοῦ πολέμου συμφορᾶς.
- [02732] Τῶν μὲν γὰρ ψευδομάντεων οὐδεὶς προαπαγγείλας ὁράται.
- [02733] Θεοκλητεῖν μὲν γὰρ ἐσκήπτοντο, καὶ εἶναι τινες ἐπί-πονοι καὶ δαιμονίων κάτοχοι.
- [02734] Πλὴν οὐδεμία γὰρ ἐν ἀκαθάρτοις πνεύμασιν ἢ πρόγνωσης τῶν ἐσομένων, οὔτε μὴν ἐν ἀψύχοις ὕλαις μεμορφωμέναις εἰς θεούς.
- [02735] Οὐκοῦν τῶν μὲν ἐν δόξῃ θεῶν παντελῶς οὐδεὶς ὁ παρ-αγγείλας ἐστίν.
- [02736] Ἐγὼ δὲ μεμήνυκα διὰ προφητῶν ἁγίων ἕκαστα λεπτῶς·
- [02737] εἶτα ἐξὸν ὑπεκνεῦσαι τοῦ [70.1025] κακοῦ, καὶ ἔξω φέρεσθαι παγίδος, ἐνυστάξατε, μαρ-τυροῦσαν τοῖς ἐμοῖς λόγοις τάληθες τὴν τῶν κακῶν περιμείναντες πείραν.
- [02738] Ποία τοίνυν ὑμῖν τῶν γοήτων ἢ χρεῖα;
- [02739] ποία τῶν ψευδοπροφητῶν ἢ ὄνησις;
- [02740] τί δὲ τῶν οἰωνοσκοπεῖν εἰωθότων εἰδεῖεν ἂν ἐργαστήρια;
- [02741] οἱ τὰ τῶν εἰδώλων τεμένη καταλαμβάνοντες, καὶ τοῖς ἀκαθάρτοις βωμοῖς προσιζήσαντες, ὀβολῶν εὐτελεστά-των πωλοῦσι τὸ ψεῦδος τὸ ἀπὸ καρδίας αὐτῶν ὡς παρὰ Θεοῦ, καὶ τοῖς προσιοῦσιν αὐτοῖς ἀνερευγόμε-νοι τὸ δοκοῦν ἐνεκεν δρακός κριθῆς καὶ κλάσμα-τος ἄρτου, κατὰ τὸ εἰρημένον διὰ φωνῆς Ἰεζε-κιήλ.
- [02742] [9Ἀγαπῶν] σε ἐποίησα τὸ θέλημά σου ἐπὶ Βαβυλῶνος, τοῦ ἄραι σπέρμα Χαλδαίων.
- [02743] Ἐγὼ ἐλάλησα, ἐγὼ ἐκάλεσα, ἤγαγον αὐτόν, καὶ εὐώδωσα τὴν ὁδὸν αὐτοῦ.
- [02744] Προσαγάγετε πρὸς μὲ, καὶ ἀκούσατε ταῦτα·
- [02745] οὐκ ἀπ' ἀρχῆς ἐν κρυφῇ ἐλάλησα·
- [02746] ἠνίκα ἐγένετο, ἐκεῖ ἤμην, καὶ νῦν Κύριος ἀπέσταλκέ με, καὶ τὸ Πνεῦμα αὐτοῦ.⁹ Οὐκ ἔα πάλιν ἀποκομίζεσθαι πρὸς ὑπονοίας οὐκ ἀληθεῖς.
- [02747] Ἦν μὲν γὰρ καὶ σφόδρα εἰκός, ἅτε δὴ καὶ ἀπαιδαγώγητον ἔχοντας νοῦν, καὶ πολὺ λίαν εὐπαρα-κόμιστον πρὸς ἀπόστασιν, καὶ τοῖς τῆς ἀπάτης βρό-χοις εὐάλωτον, οἶεσθαι τε καὶ λέγειν τὰ ἐκ τοῦ πο-λέμου συμβῆναι παθεῖν αὐτούς ἐξ ὀργῆς τάχα πού τῶν ψευδωνύμων θεῶν, παρεωραμένης μὲν τῆς αὐτοῖς πρεπούσης καὶ ὀφειλομένης θεραπείας, προσ-κεκομισμένων δὲ οὐκέτι τῶν θυσιῶν αὐτῶν, κατ-οικτεῖραι δὲ πάλιν καὶ τοῖς ἐκεῖνα παθοῦσιν ἐπιμε-τρῆσαι τὰ ἐξ ὀργῆς, καὶ τὸ ἀπεικός οὐδὲν ὁ λόγος ἔχει.
- [02748] Προαπεδείξαμεν γὰρ ὅτι, πεπορθημένης τῆς Ἱερουσαλήμ, καὶ κατεμνησθείσης ὁμοῦ τῷ ναῷ τῆς Ἰουδαίας ἀπάσης, αἱ περιλειφθεῖσαι γυναῖκες ἔφα-σκον συμβῆναι ταῦτα αὐταῖς, ὅτι διαλελοίπασι θύου-σαι τῇ βασιλίῳ τῶν.
- [02749] Ἴνα τοίνυν εἰδεῖεν τὸν Λυτρωτὴν, μὴ ἐτέροις θεοῖς, αὐτῷ δὲ μᾶλλον τὴν ἐπὶ τῷ σώζεσθαι προσνέμοντες χάριν, ἐναργέστατά φησιν, ὡς τῇ περὶ αὐτοῦ φειδοὶ καὶ ἀγάπῃ κεκινήμε-νος, ὅπερ ἦν αὐτοῖς τριπόθητον καὶ πολυεύκτονον, τοῦτο καὶ εἰς πέρας ἐλθεῖν παρεσκεύασε, τὸ ἐξαρθῆ-ναι δηλονότι τὸ σπέρμα τῶν Χαλδαίων, ἅτε δὴ καὶ ἠρηκότων αὐτούς, καὶ πάντα τρόπον ἀπανθρωπίας ἐνδειξαμένων, καὶ τοῖς εἰς λῆξιν αὐτούς περιβεβλη-κότων κακοῖς.
- [02750] Ἀγάπη τοίνυν τῇ πρὸς σὲ παρωρμή-θην εἰς τὸ δεῖν συμπερᾶναι τὸ σοὶ δοκοῦν ἐπὶ τῇ τῶν Βαβυλωνίων, ὥστε καὶ ἐξᾶραι τὸ σπέρμα τῶν Χαλδαίων.
- [02751] Εἶτα περὶ Κύρου φησὶν, ὡς τοῖς αὐτοῦ νεύμασιν ἤχθη τε καὶ κέκληται πρὸς γε τὸ δεῖν κατα-δηῶσαι τὴν γῆν, καὶ κατὰ κράτος ἐλεῖν αὐτήν.
- [02752] Ἐγὼ ἤγαγον, καὶ εὐώδωσα τὴν ὁδὸν αὐτοῦ.
- [02753] Λελάληκα δὲ ταῦτα ἀπ' ἀρχῆς, φησὶ, καὶ οὐκ ἐν κρυφῇ, προαπ-ήγγελα ἐναργῶς διὰ προφητῶν ἁγίων·
- [02754] Οὕτω λέγει Κύριος τῷ χριστῷ μου Κύρω, οὗ ἐκράτησα τῆς δε-ξιᾶς ἐπακούσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ ἰσχὺν βα-σιλέων διαρῶξω.
- [02755] Οὐκοῦν οὐ λαθραῖον οὔτε μὴν ἐν παραβύστω τὸν περὶ αὐτοῦ πεποίημαι λόγον, ἀλλ' ἤγαγον αὐτόν, καὶ ἐκάλεσα, καὶ εὐώδωσα τὴν ὁδὸν αὐτοῦ·
- [02756] καὶ οὐ λελάληκα μόνον, ἀλλὰ γὰρ καὶ δρῶντι [70.1028] τὰ σοὶ φίλα, καὶ κατ' εὐχὴν συμπαρήμην ἐγὼ, κατα-στρέφων μὲν τὴν τῶν Χαλδαίων ἰσχὺν, πανακτῆ δὲ τιθεὶς καὶ δυσάντητον, τὸν καταδηρῶντα αὐτούς·
- [02757] ὥστε μὴ μᾶλλον τῆς Κύρου χειρὸς εἶναι τὰ δρώμενα, ἀλλὰ τῆς ἐμῆς πανσθενεστάτης δεξιᾶς, δίκας αὐτοῖς ἐπάγοντος τῆς εἰς σὲ παροινίας ἔνεκα, μᾶλλον δὲ τῆς ἀμετρήτου μισανθρωπίας, καὶ ἀκρατοῦς ὠμότητος.
- [02758] Ἐφη γὰρ, ὅτι Ἐγὼ δέδωκα αὐτούς εἰς χειρὰς σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος.

[02759] Εἶτα μεταξὺ τῶν τοιῶνδε λόγων αὐτοῦ τοῦ Κύρου τίθησι φωνὰς, ὁμο- λογοῦντος ὅτι Θεὸς ἦν ὁ καταθήγων αὐτὸν, καὶ δυσμαχώτατον ἀποφαίνων, καὶ τῆς Βαβυλωνίων ἰσχύος κρείττονα.

[02760] Καὶ νῦν γὰρ, φησὶ, Κύριος ἀπέσταλκέ με, καὶ τὸ Πνεῦμα αὐτοῦ.

[02761] Τὸ δὲ, Καὶ νῦν, τίθησιν ἀντὶ τοῦ, εἰ καὶ μὴ τι τῶν συμβεβηκότων προαπηγγέλη παρὰ Θεοῦ, ἀλλ' ἰδοὺ νῦν διωμολόγηκεν ὁ Κύρος ὅτι Θεὸς ἦν ὁ ἀναστήσας, καὶ ταῖς εἰς λῆξιν εὐκλείαις στεφανῶν, διὰ δὴ τοῦ κατευμεγεθῆσαι Βαβυλωνίων.

[02762] Πυθόμενος γὰρ ὁ Κύρος παρὰ τῶν τὴν Βαβυλῶνα κατοικούντων Ἰουδαίων, ὅτι Θεὸς περὶ αὐτοῦ λελά- ληκεν ἐν προφήταις ἀγίοις, ὡς ἦξει κατὰ καιροῦς, καὶ κατὰ κράτος αἰρήσει τὴν Χαλδαίων, καὶ αὐτὸς ἀνήσει τὸν Ἰσραήλ·

[02763] εἶτα, καθά φησι, καὶ τὰς βί- βλους αὐτὰς ἐπιδειξάντων αὐτῶ, παρεσκεύασαν εἰς τοῦτο γνώμης ἐλθεῖν, ὥστε καὶ κηρύγμασιν ἰδίους Κύριόν τε καὶ Ὑψίστον ὀνομάσαι τὸν Θεὸν Ἰσραήλ.

[02764] Γέγραπται δὲ οὕτως ἐν βιβλίῳ πρώτῳ τοῦ Ἑσδρα·

[02765] [6Βασιλεύοντος] Κύρου Περσῶν ἔτους πρώτου, εἰς συν- τέλειαν ῥήματος Κυρίου ἐν στόματι Ἰερεμίου, ἤγειρε Κύριος τὸ πνεῦμα Κύρου τοῦ βασιλέως Περσῶν, καὶ ἐκήρυξεν ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ, καὶ ἅμα διὰ γρα- πτῶν λέγων·

[02766] Τάδε λέγει ὁ βασιλεὺς Περσῶν Κύρος·

[02767] Ἐμὲ ἀνέδειξε βασιλέα τῆς οἰκουμένης ὁ Κύριος τοῦ Ἰσραήλ ὕψιστος, καὶ ἐσήμηνέ μοι οἰκοδομησαὶ αὐτῶ οἶκον ἐν Ἱερουσαλήμ ἐν τῇ Ἰουδαίᾳ.

[02768] Εἴ τίς ἐστὶν οὖν ὑμῶν ἐκ τοῦ ἔθνους αὐτοῦ, ἔστω ὁ Κύριος αὐτοῦ μετ' αὐτοῦ, καὶ ἀναβάς εἰς τὴν Ἱερουσαλήμ ἐν τῇ Ἰου- δαίᾳ, οἰκοδομεῖτω τὸν οἶκον Κυρίου τοῦ Θεοῦ Ἰσραήλ.

[02769] Οὗτος ὁ Κύριος ὁ σκηνώσας τὴν Ἱερουσαλήμ.

[02770] [6] Οὐκοῦν ὅταν ἐπιστήτε, φησὶν, ὡς οὐ διὰ τῶν ψευδωνύμων θεῶν, δι' ἐμοῦ δὲ μᾶλλον γνωστὰ γέγονεν ἐν ὑμῖν πρὶν γενέσθαι τὰ συμβεβηκότα, ἀκούσατε Κύρου λέγοντος ὅτι [6Κύριος] ἀπέσταλκέ με, καὶ τὸ Πνεῦμα αὐτοῦ.

[02771] [6] [9Οὕτω] λέγει Κύριος, ὁ ῥυσάμενός σε, ὁ Ἅγιος Ἰσραήλ·

[02772] Ἐγὼ εἰμι ὁ Θεός σου, δέδειχά σοι τοῦ εὐρεῖν σε τὴν ὁδόν, ἐν ἣ πορεύση ἐν αὐτῇ.

[02773] Καὶ εἰ ἤκουσας τῶν ἐντολῶν μου, ἐγένετο ἂν ὡσεὶ ποταμὸς ἡ εἰρήνη σου, καὶ ἡ δικαιοσύνη σου ὡσεὶ κύμα θαλάσσης·

[02774] καὶ ἐγένετο ἂν ὡσεὶ ἄμ- μος τὸ σπέρμα σου, καὶ τὰ ἔκγονα τῆς κοιλίας σου ὡς ὁ χοῦς τῆς γῆς·

[02775] οὐδὲ νῦν οὐ μὴ ἐξολο- θρευθῆς, οὐδὲ ἀπολείται τὸ ὄνομά σου ἐνώπιόν μου.

[02776] Ἐξελθε ἐκ Βαβυλῶνος φεύγων ἀπὸ τῶν Χαλδαίων.⁹ Ἀραρὸς δὴ πάλιν αὐτοῖς ἐργάζεται φρόνημα, καὶ εὖ βεβηκότα νοῦν, εἰς γε τὸ δεῖν εἰδέναι τὸν φύσει τε καὶ ἀληθῶς ὄντα Θεόν·

[02777] καὶ τὴν ἰδίαν αὐτοῖς ἐκ- καλύπτει δόξαν, ἵνα μὴ ταῖς τῶν πλανώντων φωναῖς ἀποφέρωνταί ποι πρὸς τὸ ἐξίτηλον, ἤγουν πρὸς γε [70.1029] τὸ οἶεσθαι καὶ φρονεῖν, τοὺς ψευδωνύμους αὐτοῖς [70.1029] ἐπαμύναι θεοῦς, τοὺς οὐκ ὄντας ὅλως.

[02778] Διὰ γὰρ τοι τοῦτο, καθάπερ ἐγῶμαι, τὸ Ἐγὼ εἰμι ὁ Θεός σου, φησὶ, τοῦ, εἰμι, σημαίνοντος τὸ, ὑπάρχω.

[02779] Τοῦτο καὶ τῷ πανσόφῳ Μωσῆ διηγόρευσε λέγων·

[02780] [6Εγὼ] εἰμι ὁ ὢν.

[02781] [6] Ὡν γὰρ ἐστὶ κυρίως τε καὶ ἀληθῶς ὁ τῶν ὄλων Θεός.

[02782] Τὰ δὲ γε παρ' αὐτοῦ πρὸς τὸ εἶναι παρενηνεγ- μένα ὄντα μὲν καὶ αὐτὰ λέγοντ' ἂν, πλὴν ὅτι γε- γόνασι, καὶ ἀρχὴν τοῦ εἶναι διεκκληρώσαντο.

[02783] Οὕτω τοίνυν φησὶ Κύριος ὁ ῥυσάμενός σε, Ἅγιος Ἰσραήλ·

[02784] Ἐγὼ εἰμι ὁ Θεός σου.

[02785] Ἀλλ', ὦ Δέσποτα, φαίη ἂν, οἶμαι, τίς τῶν ἐξ αἵματος Ἰσραήλ, ἐλυτρώσω καὶ σέ- σωκας, ἐξείλου πυρὸς καὶ δίκης, ζυγοῦ καὶ δουλείας, βαρβάρου χειρὸς, ὡς παναλκῆς δηλονότι, καὶ ψιλοῖς νεύμασιν ἄπερ ἂν ἔλοιο κατορθῶν.

[02786] Εἶτα πῶς οὐ ὑπὸ σὴν ὄντες φειδῶ καὶ ἀγάπην εἰς σέ τὸν ἐπίκουρον ἀνυχοῦντες αἰεὶ, πρὸς τοῦτο ταλαιπωρίας κατενηνέγ- μεθα, ὥστε καὶ ὑπὸ πόδας πεσεῖν ἐχθρῶν, καὶ θη- τεῦσαι παρὰ τὸ εἰκὸς τοὺς ἐλευθέρους ἐξ ἐλευθέρων;

[02787] Τί οὖν πρὸς ταῦτα Θεός;

[02788] Δέδειχά σοι τοῦ εὐρεῖν σε τὴν ὁδόν, ἐν ἣ πορεύση ἐν αὐτῇ.

[02789] Νόμον σοι τέθεικα, φησὶ, τῶν πρακτέων τὸν ὀριστὴν, τὸν ἀπευθύνειν εἰδότα πρὸς πᾶν ὀτιοῦν τῶν ἡδίστων ἐμοί, ποδηγὸν εἰς δικαιοσύνην, διδάσκαλον εὐσεβείας, εἰς εὐθείαν ὁδὸν ἀποφέροντα, δι' ἧς εἰ πράττειν ἤθελες, κατήν- τησας εἰς γε τὸ εἶναι γνήσιος καὶ λάτρις ἀληθῆς, καὶ τοῖς ἐξ ἀρετῶν

αὐχίμασιν εὐ μάλα κατεστεμ- μένος.

[02790] Ἀλλ' ἔξω τρίβου γέγονας τῆς ἐπ' εὐθὺ, καὶ ἀμαξητὸν ἀφείς, ὥσπερ παρετράπης ἐφ' ἃ μὴ θέμις·

[02791] Λελάτρευκας τῆ στρατιᾷ τοῦ οὐρανοῦ, τέθυκας εἰδώ- λοις, προσκεκύνηκας τοῖς οὐκ οὔσι θεοῖς, ἐπελάθου τοῦ Κτίσαντος, παρ' οὐδὲν ἠγήσω τὸν δοθέντα νόμον.

[02792] Εἰ γὰρ ἦσθα γεγονῶς τῶν ἐμῶν υπάκοος ἐντολῶν, ἐγένετο ἂν ὡσεὶ ποταμὸς ἡ εἰρήνη σου, καὶ ἡ δι- καιοσύνη ὡσεὶ κύμα θαλάσσης.

[02793] Καὶ ὁ βούλεται δηλοῦν, ἔστι τοιοῦτον·

[02794] Τοὺς χειμάρρους φασίν, ὑετοῦ τοῖς ὄρεσιν ἐνσκήψαντος λάβρου, καταφέρεσθαι δεινῶς τε καὶ ἀφορήτως, ὡς ἀντισχεῖν δύνασθαι παντελῶς οὐ- δὲν ταῖς ἐκείνων ὄρμαϊς.

[02795] Εὐδηλον δὲ κάκεινο, οἴμαι που.

[02796] Αἰ γὰρ που τῶν θαλάσσης κυμάτων ἐμβολαὶ δειναὶ καὶ δυσάνητοι, καὶ οὐ πλωτήρησι μόνοις, ἤγουν ταῖς ὀλκάσιν, ἀλλὰ καὶ αὐταῖς ἔσθ' ὅτε ταῖς πέτραις.

[02797] Απορρήγνυνται γὰρ αὐταί, κρουνηδὸν αὐ- ταῖς τῶν ὑδάτων ἐρρήγνυμένων.

[02798] Οὐκοῦν εἰ τῶν ἐμῶν, φησὶ, κατήκοος ἦσθα λόγων, εἰ τὸν νοῦν ἐπήγαγες εὐπειθῆ, ἐγένετο ἂν ἡ εἰρήνη σου ποτα- μοῦ καὶ ὑδάτων δίκην, ἀκαταμάχητος τοῖς ἐχθροῖς, ἤγουν τοῖς ἐθέλουσιν ὑπαντᾶν.

[02799] Ἡ τάχα που, καὶ καθ' ἕτερον τρόπον, ἴνα τὸ τῆς εἰρήνης ἀφθονόν τε αὐτοῖς καὶ διηνεκὲς ἀποφήνη χρήμα, ποταμῷ παρεικάζει καὶ κύμασι, ποταμῷ μὲν ἀεὶ καὶ ἀμφιλαφῶς ῥέοντί τε καὶ φερομένῳ, κύμασι τε κυρτουμένοις ἀεὶ, καὶ οἷον διηνεκῶς τῆ χέρσῳ προστρέχουσιν.

[02800] Ἐγένετο δ' ἂν καὶ τὸ σπέρμα σου ὡσεὶ ἄμμος, καὶ τὰ ἔκγονα τῆς κοιλίας σου ὡς ὁ χοῦς τῆς γῆς.

[02801] Ὅμοιον ὡς εἰ λέγοι.

[02802] Οὐδενὸς οὐ ξίφος ἐπανατείνοντος, οὐ τῆς τῶν πολεμίων χειρὸς ὀλοθρευούσης τινὰς, πολύχους ἦσθα ^[70.1032] καὶ ἀναρίθμητος, ὥστε ψάμμῳ καὶ χοῖ παρεικάζε- σθαί σου τὰ τέκνα.

[02803] Ἐπειδὴ δὲ πεπαρώνηκας εἰς Θεόν, καὶ προσκέκρουκας οὐ μετρίως πρὸς πᾶν ὅτιοῦν τῶν ἐκτόπων ἐκβεβηκῶς, συνεστάλης εἰς βραχὺ, καὶ τὴν τοῦ γένους εἰς πληθὺν ἐπίδοσιν εὐρυνομένην οὐκ ἔχεις, πλὴν οὐδὲ νῦν οὐ μὴ ἐξολοθρευθῆς.

[02804] Τετήρηται γὰρ πανταχοῦ τὸ κατάλειμμα τοῦ Ἰσραήλ.

[02805] Ἐφη δὲ Θεὸς οὐδαμοῦ πεσεῖν ὀλόρριζον αὐτὸν διὰ τὴν τοῖς πατράσιν δοθεῖσαν ἐπαγγελίαν.

[02806] Εἰτά φησιν, ὅτι Ἐξελεθε ἐκ Βαβυλωνος φεύγων ἀπὸ τῶν Χαλδαίων.

[02807] Νεῦμα τοῦτο βασιλικὸν ἀπαλλάττον τῆς αἰχμαλω- σίας τὸν Ἰσραήλ.

[02808] Ὅσπερ γὰρ οἱ τῶν ἐπὶ γῆς κρα-τοῦντες πραγμάτων, καὶ τοὺς τῆς βασιλείας διέπον- τες θρόνους τοῖς ὑπὸ γῆν οὔσι φυγῆς κατανεύουσιν ἔσθ' ὅτε τὴν ἄφεισιν, φιλανθρώπῳ νεύματι καὶ φωνῇ σημαίνοντες τὸ χρῆμα·

[02809] οὕτω καὶ ὁ τῶν ὄλων Θεὸς νεῦμα φιλάνθρωπον τοῖς πεπονηκόσιν ἐχαρίζετο, καὶ τὸ, Ἐξελεθε, φησὶν ἐναργῶς, ἴν' εἰδεῖεν τὸν Λυτρω- τὴν καὶ ἀπάσης αὐτοῖς εὐθυμίας τὸν χορηγόν.

[02810] ^[9Φωνῆν] εὐφροσύνης ἀναγγείλατε, καὶ ἀκου- στὸν γενέσθω τοῦτο.

[02811] Ἀναγγείλατε ἕως ἐσχάτου τῆς γῆς.

[02812] Λέγετε·

[02813] Ἐρῴυσατο Κύριος τὸν δούλον αὐτοῦ Ἰακώβ, καὶ ἐὰν διψήσωσι, δι' ἐρήμου ἄξει αὐτοὺς, σχισθήσονται πέτραι καὶ ῥυήσονται ὕδατα, καὶ πίεται ὁ λαὸς μου.

[02814] Οὐκ ἔστι χαίρειν τοῖς ἀσεβέσι, λέγει Κύριος.9 Ἀξιοθαύμαστα μὲν πάντα ἐστὶν ὁμολογουμένως ἅπερ δρώη Θεός.

[02815] Τά γε μὴν τῶν ἄλλων ὑπερκεί- μενα, καὶ δόξαν λαχόντα τὴν ἀνωτάτω τῶν ἔργων αὐτοῦ, λανθάνοντα μὲν ἀδικεῖ τοὺς τοῦ εἰδέναι τυ- χὸν ἀπεστερημένους, γνωσθέντα γε μὴν ὀνίνησιν οὐ μικρῶς.

[02816] Ἐνεστι γὰρ ἐντεῦθεν ἰδεῖν τὴν τε ἀφραστον αὐτοῦ δόξαν, καὶ τὴν κατὰ πάντων ὑπεροχὴν, καὶ τὴν ὑπέρονον χεῖρα, καὶ πανσθενὴ δόξαν.

[02817] Ἐλυτροῦτο μὲν γὰρ ἐξ Αἰγύπτου τὸν Ἰσραήλ.

[02818] Ἀλλ' ἴνα ὀρώτο με-γαλοργός, ὥστε καὶ τοῖς ἀνά πᾶσαν οὔσι τὴν γῆν ἐμφανῆ γενέσθαι τὴν δόξαν αὐτοῦ, παρελήφθη μέσος ὁ Φαραῶ καθάπερ τι σκεῦος, ἴνα τοῖς διὰ Μωσέως ἀντανιστάμενος λόγοις, καλέσῃ Θεὸν εἰς γε τὸ χρη- ναι λοιπὸν τὴν ἰδίαν ἄπασιν ἐμφανίσαι δόξαν, καὶ τῆς ἀμετρήτου δυνάμεως καταδείξαι τὸ μέγεθος.

[02819] Εἶ- ρηται γὰρ πρὸς αὐτόν·

[02820] ^[6Εἰς] αὐτὸ τοῦτο ἐξηγήριά σε, ὅπως ἐκδειξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

- [02821] [6] Καὶ συμβέβηκε μὲν ἐκεῖνα τοῖς πάλαι, γεγόνασι δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήν- τηκε.
- [02822] Ἴδου δὴ οὖν, ἴδου τὴν ἐκ Βαβυλῶνος λύτρωσιν τῶν ἐξ Ἰσραὴλ μὴ σιγαῖσθαι μᾶλλον, ἀλλ' οἷον ἀνα- κηρύττεσθαι τοῖς ἀπανταχοῦ.
- [02823] Ταύτη τοι καὶ φησι·
- [02824] Φωνὴν εὐφροσύνης ἀναγγείλατε.
- [02825] Εὐφροσύνης δὲ φω- νὴν εἶναί φαμεν τὴν δοξολογίαν, ἣν ἂν ποιήσαιτο τις ὑμῶν αὐτὸν ἐπὶ τοῖς οὕτω μεγάλοις καὶ λαμπροῖς κατορθώμασιν.
- [02826] Αὕτη κυρίως τε καὶ ἀληθῶς εὐφρο- σύνη, φωνὴ πρέπουσα δικαίοις, οἷς ἀρμόσαι καὶ τὸ χρῆναι δοξολογεῖν.
- [02827] Ψάλλει γοῦν καὶ ὁ θεσπέσιος Δαβὶδ, καὶ φησι·
- [02828] [6Φωνή] ἀγαλλιᾶσεως·
- [02829] καὶ σωτηρίας ἐν σκηναῖς δικαίων.
- [02830] [6] Βούλεται δὲ τὴν φωνὴν, ἀφή- [70.1033] γησιν ἔχειν τῆς λυτρώσεως τῶν ἐξ Ἰσραὴλ, ὅποια τις ἦν ἢ ἐν βίβλῳ Ψαλμῶν.
- [02831] Ἴχει δὲ οὕτως·
- [02832] [6Εὐδό-] κησας, Κύριε, τὴν γῆν σου·
- [02833] ἀπέστρεψας τὴν αἰχμα- λωσίαν Ἰακώβ, ἀφήκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἀμαρτίας αὐτῶν.
- [02834] [6] Ταυτὶ γὰρ εἰ καὶ πραγματῶν πνευματικῶν ἐμπεριέχει τὴν δὴ- λωσιν, ἀλλ' οὖν εἰσι καὶ τῆ ἱστορία χρήσιμα.
- [02835] Ὑπ- ισχνεῖται δὲ ὅτι, ἐὰν διψήσωσι δι' ἐρήμου βαδίζοντες, ὕδωρ ἐκ πέτρας ἄξει αὐτοῖς.
- [02836] Σχισθήσεται πέτρα, καὶ ῥυήσεται ὕδωρ, καὶ πίεται ὁ λαός μου.
- [02837] Καὶ φα- μεν ὅτι δείκνυσιν ἐν τούτοις, ὡς οὐχ ἕτερός τις Θεὸς ἦν ὁ τῆς Αἰγυπτίων σκαιοτήτος ἐλευθερώσας τὸν Ἰσραὴλ, καὶ διαγαγὼν διὰ θαλάσσης μέσης, καὶ τρο- φὰς ἐν ἐρήμῳ διδοὺς, καὶ ὕδωρ ἐκ πέτρας ἐξ- ενεγκών·
- [02838] ἀλλ' ὁ αὐτὸς αἰεὶ κατὰ αὐτὰ, καὶ ὡσαύτως ἔχων, καὶ τὰ ἴσα τοῖς πάλαι τερατουργεῖν δυνάμενος.
- [02839] Εἰ γὰρ ἔλθοιεν δι' ἐρήμου, φησι, εἶτα γένοιτο ποτοῦ, καὶ ὑδάτων ἐν σπάνει, τὸ ἀρχαῖον ἐκεῖνο δειχθήσεται σημεῖον αὐτοῖς·
- [02840] ἐκκομισθήσεται γὰρ ὕδωρ ἐκ πέ- τρας·
- [02841] καὶ τοῦτο μὲν γεγονὸς, οὐχ εὗροι τις ἂν ἀνα- βαινόντων εἰς τὴν Ἰουδαίαν ἐκ τῆς Βαβυλῶνος τῶν ἐξ Ἰσραὴλ.
- [02842] Εἴρηται δὲ, ὡς ἔφην, οἰκονομικῶς, ἵνα εἰδοῖεν ὅτι Θεὸς ὁ πάλαι, καὶ νῦν ἐστίν, ἴση τε δυ- νάμει, καὶ ἰσαμίλλοις θαύμασι χρῆσθαι δυνάμενος, καὶ ἀμετάπτωτον ἔχων ἰσχύν, ἐπιβοᾷ τε ὡσπερ καὶ νόμον ἐκφέρει γενικόν.
- [02843] Οὐ γὰρ ἔστι χαίρειν τοῖς ἀσεβέσι, λέγει Κύριος.
- [02844] Ἀληθὲς καὶ τοῦτο.
- [02845] Κατηφὲς γὰρ πῶς αἰεὶ τῶν δυσσεβῶν τὸ πρόσωπον πληττομέ- νης κατὰ τὸ εἶκος τῆς καρδίας, καὶ τοῖς τοῦ συνει- δότος ἐλέγχους ἀχθοφοροῦντος τοῦ νοῦ.
- [02846] Προσδοκᾷ γὰρ οὐ στεφάνους, οὐκ ἐπαίνου τιμῆν, πῦρ δὲ μᾶλ- λον, καὶ δίκην, ἃ τοῖς πλημμελοῦσιν ἠντιθέμισται.
- [02847] Ἦ τάχα που καὶ ἀρμόσειεν ἂν τοῖς Βαβυλωνίοις ἡ φωνή.
- [02848] Ἴχαιρον μὲν γὰρ ὡς τὸν τοῦ Θεοῦ λαὸν ἠρηκότες, ᾤοντο δ' ὅτι καὶ τῆς αὐτοῦ κατευμεγεθή- σαντες δεξιᾶς τῆς Ἰουδαίας κεκρατήκασιν.
- [02849] Ἀλλ' ἐσφάλοντο τὰληθοῦς.
- [02850] Οἱ μὲν γὰρ ὅτι πλημμελοῦντες πεφώρανται φειδοῦς ἕξω γεγόνασι τῆς παρ' αὐτοῦ, οἱ δὲ ὅτι σκληροὶ τε ἦσαν, καὶ ἀτεράμονες καὶ τὸ ἐλεεῖν οὐκ εἰδότες τὰς αὐτοῖς πρεπούσας ἐξήτηνται δίκας, ἐστέρηνται δὲ, καὶ τοῦ χαίρειν, ἔτι κεκολα- σμένην ἔχοντες τὴν ὀφρὺν, κεκολασμένον ἤδη τὸ φρόνημα.
- [02851] Οὐ γὰρ ὅτι νενικήκασί ποτε τοὺς ἐξ Ἰσραὴλ μετὴν ἔτι τὸ χαίρειν αὐτοῖς, ἀλλ' ὅτι κακοὶ κακῶς διολώλασιν ὠλοθρευμένης αὐτοῖς τῆς χώρας τὸ δριμὺ τῆς λύπης ἐδέχοντο.
- [02852] {1ΛΟΓΟΣ Δ'}.1
- [02853] [9Ἀκούσατέ] μου, νῆσοι, καὶ προσέχετε, ἔθνη, διὰ χρόνου πολλοῦ στήσεται, λέγει Κύριος.
- [02854] Ἐκ κοι- λίας μητρὸς μου ἐκάλεσε τὸ ὄνομά μου, ἔθηκέ τε στόμα μου ὡσεὶ μάχαιραν ὀξεῖαν, καὶ ὑπὸ τὴν σκέπην χειρὸς αὐτοῦ ἔκρουσέ με.

[02855] Ἐθῆκέ με ὡς βέλος ἐκλεκτὸν, καὶ τῆ φαρέτρα αὐτοῦ ἐσκέπασέ με, καὶ εἶπέ μοι·

[02856] Δουλός μου εἶ σὺ, Ἰσραὴλ, καὶ ἐν σοὶ δοξασθήσομαι.⁹

[02857] Διὰ πλείστων ὄσων παραινέσεων, καὶ ὑποθημοσυνῶν ὄνησι τὸν Ἰσραὴλ, μεθίστησι τὴν μυσταγωγίαν ἐπὶ τὰς τῶν ἐθνῶν ἀγέλας, καὶ δὴ τὸ μυστήριον τοῦ [70.1036] Χριστοῦ αὐταῖς καταλευκαίνει πάλιν, δι' οὐπερ ἔμελλον τὸν κτηνοπρεπῆ, καὶ ἐπάρατον μεθέντες βίον εἰς τὴν αὐτῶ φιλαίπατην ἀνακομίζεσθαι πολιτείαν, καὶ φῶς εἰς νοῦν δέχεσθαι τὸ ἀληθινόν·

[02858] ὥστε σαφῶς εἰδέναι τίς ὁ φύσει καὶ ἀληθῶς Θεός ἐστι, καὶ ἡ τῶν ὄλων κατακρατοῦσα φύσις.

[02859] Προσφωνεῖ δὲ ταῖς νήσοις, ἃς δὴ καὶ εἶναί φαμεν τὰς Ἐκκλησίας Χριστοῦ, καθάπερ ἐν θαλάττῃ κειμένας, τῶ κλύδωνι δηλονότι τοῦ παρόντος βίου, καὶ ἀφορήτοις κυμάτων περιεχομένας ἐμβολαῖς, διωγμοῖς, δηλονότι, καὶ περιστάσεσιν, ἃς ἐπιφέρουσιν αὐταῖς οἱ τῆς ἀληθείας ἐχθροὶ, καὶ τῆ Θεοῦ κλήσει μαχόμενοι.

[02860] Περί τῶν τοιούτων νήσων, εἴρηται μὲν πλεισταχοῦ παρὰ τῆ θεοπνεύστῳ Γραφῇ.

[02861] Ψάλλει δέ που καὶ ὁ μακάριος Δαβὶδ, καὶ φησιν·

[02862] [60] Κύριος ἐβασίλευσεν, ἀγαλλιάσθω ἡ γῆ, εὐφραίνεσθωσαν νῆσοι πολλαί.

[02863] [61] Ὅτε γὰρ βεβασίλευκε τῆς ὑπ' οὐρανὸν ὁ Χριστὸς πᾶσαν ὑπὸ χεῖρα λαβὼν, καὶ τῆς τῶν δαιμόνων τυραννίδος ἐκσπάσας·

[02864] τότε καὶ ἠγαλλιάσαντο, τοῦτ' ἐστίν, εὐφροσύνης μεσταὶ γεγόνασιν, αἱ κατὰ πᾶσαν τὴν γῆν Ἐκκλησίαι.

[02865] Ὅτι γὰρ ὁ προφήτης ἐν τούτοις νήσους ὀνομάσας τὰς ἐξ ἐθνῶν Ἐκκλησίας δηλοῖ, σαφῆς ἂν γένοιτο διὰ τῶν ἐξῆς.

[02866] Προσεπήνεγκε γὰρ εὐθὺς τὸ, Ἀκούσατέ μου, νῆσοι, τὸ, Προσέχετε, ἔθνη.

[02867] Εἰτά φησιν, ὅτι Διὰ χρόνου πολλοῦ στήσεται, λέγει Κύριος.

[02868] Ὑπισχνεῖται μὲν, ὡς ἔφην, τὴν τοῦ Σωτῆρος πάντων ἡμῶν Ἰησοῦ Χριστοῦ ἀνάδειξιν, καὶ ὅτι Θεὸς ὢν ὁ Λόγος, συνασπρέφεται τοῖς ἐπὶ τῆς γῆς ἐν εἶδει τῶ καθ' ἡμᾶς.

[02869] Πλὴν ὅτι προφητείας ἦν ὁ καιρὸς τὸ τηνικάδε, οὐπω δὲ καὶ αὐτῆς τῆς τῶν πραγμάτων ἐμφανείας, διαδείκνυσι λέγων, ὅτι Διὰ χρόνου πολλοῦ στήσεται τὸ ἐπαγγελθὲν δηλονότι, ἤγουν τὸ προφητευόμενον.

[02870] Τί δὴ τοῦτό ἐστίν, αὐτὸ τοῦ Σωτῆρος τὸ πρόσωπον εἰσεκομίσθη λέγον·

[02871] Ἐκ κοιλίας μητρὸς μου ἐκάλεσε τὸ ὄνομά μου.

[02872] Συνέβαλεν ἐν τούτοις εὐθὺς τὸ μυστήριον τὸ βαθὺ καὶ μέγα, καὶ τῆς ἄνωθεν μυσταγωγίας δεόμενον.

[02873] Ἐξεκαλύφθη γὰρ οὕτω τῶ θεσπεσίῳ Πέτρῳ.

[02874] Ἦν μὲν γὰρ καὶ ἔστι Θεὸς ὁ Λόγος, ἰσοκλεῆς, καὶ ὁμόθρονος τῶ Θεῷ καὶ Πατρὶ, συνυπάρχων δὲ, καὶ συναΐδιος.

[02875] Ὄνόματα δὲ τὰ πρὸ τῆς ἐνανθρωπήσεως οἰκειῶς πως ἔχοντα τῆ αὐτοῦ φύσει, Θεός, καὶ σοφία, καὶ φῶς, ζωὴ, καὶ δύναμις·

[02876] ἕτερα δὲ πρὸς τούτοις ἂ παρὰ τοῖς ἱεροῖς εὐρίσκεται Γράμμασιν.

[02877] Ἐπειδὴ δὲ καθῆκεν ἑαυτὸν εἰς κένωσιν ἐν ὁμοιώματι ἀνθρώπου γενόμενος, καὶ σχήματι εὐρεθεὶς ὡς ἀνθρώπος, ὄνομα δέχεται τὸ κοινόν, τοῦτ' ἐστίν, τὸ Χριστὸς τε καὶ Ἰησοῦς, ἦτοι τὸ, Μεθ' ἡμῶν ὁ Θεός.

[02878] Τοῦ μεθ' ἡμῶν σημαίνοντος τὸ ἐν τοῖς καθ' ἡμᾶς.

[02879] Γέγραπται γὰρ, ὅτι [61δου] ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ [61] Ἐμμανουήλ· ὅτι μακάριος Γαβριὴλ ἐκκαλύπτων τῆ ἀγία καὶ Θεοτόκῳ παρθένῳ τὸ μυστήριον·

[02880] [6Mη] φοβοῦ, φησὶν, [6η] Μαριάμ.

[02881] Εὗρες γὰρ χάριν παρὰ Θεῷ, καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

[02882] Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

[02883] [6] Ἀρ' οὖν ἀσυμβάτους ἀλλήλαις εἰρήκασιν φωνᾶς, ὅ τε μακάριος ἄγγελος, καὶ ὁ προφήτης;

[02884] Οὐ μὲν οὖν.

[02885] Ὅ μὲν γὰρ θεσπέσιος προφήτης πνεύματι λαλῶν μυστήρια, μεθ' ἡμῶν γεγονότα Θεὸν προκαταμεμήνυκεν, ἀπὸ τε τῆς φύσεως, καὶ τῆς οἰκονομίας τῆς μετὰ σαρκὸς οὕτως ὀνομάσας αὐτόν.

[02886] Ὅ δέ γε μακάριος ἄγγελος ἐκ τῆς ἐνεργείας αὐτῶ τοῦνομα θείας·

- [02887] σέσωκε γὰρ τὸν ἴδιον λαόν.
- [02888] Σωτήρ οὖν ἄρα κέ- κληται διὰ τοῦτο.
- [02889] Καὶ γοῦν ὅτε τὴν κατὰ σάρκα γέννησιν ὑπέμεινε δι' ἡμᾶς αἱ τῶν ἀγγέλων στρατιαὶ τοῖς ποιμέσι τὸν τόκον εὐηγγελίζοντο, λέγουσαι·
- [02890] ^[6Μῆ] φοβεῖσθε ὑμεῖς·
- [02891] ἰδοὺ γὰρ εὐαγγελιζόμεθα ὑμῖν σήμερον χαρὰν μεγάλην, ἣτις ἐστὶ παντὶ τῷ λαῷ, ὅτι ἐτέχθη σήμερον Σωτήρ, ὃς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαβὶδ.
- [02892] ^[6] Οὐκοῦν Ἐμμανουὴλ μὲν, ὅτι Θεὸς ὢν φύσει γέγονε μεθ' ἡμῶν, τοῦτ' ἐστὶν, ἄνθρωπος.
- [02893] Ἰησοῦς γε μὴν, ὅτι σώζειν ἔδει τὴν ὑπ' οὐρανόν, Θεὸν ὄντα αὐτὸν, καὶ γενόμενον ἄνθρωπον.
- [02894] Ὅτε τοί-νυν προῆλθεν ἐκ κοιλίας τῆς ἑαυτοῦ μητρὸς, γεγέν- νηται γὰρ ἐξ αὐτῆς τὸ κατὰ σάρκα, τότε καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ.
- [02895] Ἀνάρμοστον οὖν ἄρα τῷ Θεῷ Λόγῳ πρὸ τῆς γεννήσεως τῆς κατὰ σάρκα φημί τὸ Χρι- στοῦ ὄνομα.
- [02896] Κεχρισμένος γὰρ οὐπω, πῶς ἂν λέγοιτο Χριστός;
- [02897] Ὅτε γὰρ προῆλθεν ἐκ κοιλίας μητρὸς ἄν-θρῳπος, τότε σύνδρομον τῆ κατὰ σάρκα γεννήσει δέχεται τὴν κλήσιν.
- [02898] Τεθῆναι δέ φησι τὸ στόμα αὐτοῦ ὥσει μάχαιραν ὀξεῖαν.
- [02899] Ἀληθὲς καὶ τοῦτο.
- [02900] Γέγρα- πται γὰρ που περὶ αὐτοῦ, μᾶλλον δέ φησιν αὐτὸς ὁ προφήτης Ἡσαΐας·
- [02901] ^[6Καὶ] ἔσται δικαιοσύνη ἐζωσμέ- νος τὴν ὀσφύν, καὶ ἀληθεία εἰλημμένος τὰς πλευρὰς, καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ.
- [02902] ^[6] Τὸ γὰρ τοι θεῖον καὶ οὐράνιον κήρυγμα, τοῦτ' ἐστὶ, τὸ εὐ- αγγελικόν, τὸ διὰ στόματος λαληθὲν τοῦ Χριστοῦ, μάχαιρα γέγονεν ὀξεῖά τε καὶ τομωτάτη κατὰ τῆς τοῦ διαβόλου τυραννίδος, ἀναιροῦσα τοὺς κοσμοκρά- τορας τοῦ σκότους τούτου, καὶ τὰ πνευματικὰ τῆς πονηρίας.
- [02903] Ἀπεσκέδασε γὰρ τὴν τῆς ἀπάτης ἀχλὺν, καὶ ταῖς ἀπάντων καρδίαις τὴν τῆς ἀληθοῦς θεο- γνωσίας ἐνήκεν αὐγὴν·
- [02904] μετεσκεύασε γὰρ τὴν ὑπ' οὐρανόν εἰς εὐσεβῆ πολιτείαν, καὶ εὐαγῶν ἐπιτη- δευμάτων πάντας ἀπέφηγεν ἐραστὰς, ἀπεθέρισε τοῦ κόσμου τὴν ἄμαρτιαν, δικαίων τῆ πίστει τὸν ἀσεβῆ, καὶ Πνεύματος ἁγίου τοὺς προσιόντας ἀναμιπλάς, καὶ υἱοὺς αὐτοῦ ἀποφαίνων Θεοῦ, εὐσθενῆς αὐτοῖς, καὶ μαχιμώτατον ἐντιθεὶς τὸ φρόνημα, καὶ δοὺς αὐ- τοῖς τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ, ἵνα τοῖς ποτε κεκρατηκόσιν ἀντανιστάμενοι πρὸς τὸ βραβεῖον τῆς ἄνω κλήσεως τρέχωσι, παρεμποδίζον- τος οὐδενός.
- [02905] Ὅτι δὲ τῆς τοῦ διαβόλου τυραννίδος ἀναιρετικὴ γέγονε τοῖς ἐπὶ τῆς γῆς, ἢ διὰ Χριστοῦ παιδευσίς τε καὶ μυσταγωγία, σαφηνιεῖ λέγων ὁ προφήτης Ἡσαΐας·
- [02906] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπάξει ὁ Θεὸς τὴν μάχαιραν τὴν ἁγίαν τὴν μεγάλην ἐπὶ τὸν δράκοντα τὸν ὄφιν σκολιόν, καὶ ἀνελεῖ τὸν δράκοντα.
- [02907] Προσεπάγει δὲ, ὅτι Καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυψέ με.
- [02908] Καὶ φησι μὲν ἀνθρωποπρεπῶς, πλὴν τοῖς ἀρτίφροσι χαλεπὸν οὐδὲν, καὶ διὰ τούτων ἰδεῖν ἀχώριστον ὄντα τοῦ Θεοῦ καὶ Πατρὸς τὸν Υἱόν, ^[70.1040] καὶ ὅτι γέγονεν ἄνθρωπος.
- [02909] Ὑπὸ σκέπην γὰρ εἶναι φησι τῆς δεξιᾶς αὐτοῦ, ἵνα τὸ ἄληπτον, καὶ ἀκατ- αγώνιστον τῆς ἑαυτοῦ φύσεως ὑπεμφαίνῃ σωζόμενον αὐτῷ, καὶ εἰ γέγονεν ἐν τοῖς καθ' ἡμᾶς.
- [02910] Κατισχύσει γὰρ τῆς πανσθενοῦς δεξιᾶς οὐδεὶς, κενώρισται δὲ, ὡς ἔφην, ὁ Λόγος τοῖς τῆς ἀνθρωπότητος μέτροις.
- [02911] Ἔτι μὲν γὰρ παναλικῆς ὁ ἐκ Θεοῦ Πατρὸς Λόγος, καὶ αὐ- τὸς ἐστὶν ὁ τῶν δυνάμεων Κύριος.
- [02912] Ἐπειδὴ γέγονεν ἄνθρωπος, οὐκ ἀτιμάζων ὁ Πατὴρ τοῦ μυστηρίου τὴν δύναμιν, συγκαθίσταται τῇ οἰκονομίᾳ, καὶ φησι πρὸς αὐτοῦ διὰ τῆς τοῦ Ψάλλοντος λύρας·
- [02913] ^[6Οὐκ] ὠφελήσει ἐχθρὸς ἐν αὐτῷ, καὶ υἱὸς ἀνομίας οὐ προσ- θήσει τοῦ κακῶσαι αὐτὸν, καὶ συγκόψω ἀπὸ προσ- ῶπου τοὺς ἐχθροὺς αὐτοῦ.
- [02914] Καὶ τοὺς μισοῦντας αὐ- τὸν τροπώσομαι.
- [02915] Καὶ ἡ ἀλήθειά μου καὶ τὸ ἔλεός μου μετ' αὐτοῦ.
- [02916] ^[6] Ἄθρει δὴ οὖν, ἄθρει, καὶ διὰ τῆς τοῦ προφήτου φωνῆς, ἀνθρωποπρεπῶς λέγοντα τὸν δι' ἡμᾶς, καθ' ἡμᾶς·
- [02917] Ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυψέ με.
- [02918] Ἔθηκέ με, φησὶν, ὡς βέλος ἐκλεκτὸν, καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἐσκέπασέ με.
- [02919] Πλεῖστα μὲν γὰρ τὰ τοῦ Θεοῦ βέλη γεγόνασι, κατὰ καιροὺς καθάπερ ἐν φαρέτρᾳ κρυπτόμενα τῇ προ- γνώσει αὐτοῦ, προκομισθέντα δὲ κατὰ τὸν ἐκάστω πρέποντα καιρὸν, ἐκλεκτὸν δὲ βέλος καὶ ὑπὲρ πάντα, Χριστὸν κρυπτόμενον μὲν, ὡς ἔφην, ὡς ἐν φαρέτρᾳ τῇ προγνώσει τοῦ Πατρὸς.

- [02920] Προεγνώσθη γὰρ πρὸ καταβολῆς κόσμου, παρενεχθὲν δὲ εἰς μέσον, ὅτε καὶ ἐχρῆν ὅλην ἐπισκέψασθαι τὴν γῆν, πεσοῦσαν εἰς ὄλεθρον, καὶ ἀπώλειαν διὰ τοῦ λατρεῦναι τῆ κτίσει, παρὰ τὸν κτίσαντα, καὶ τοῖς ἀκαθάρτοις ὑποκειῖσθαι πνεύμασι, καὶ τοῖς τῆς ἀμαρτίας ἐνδεδέσθαι βρό- χους.
- [02921] Τοῦτο τὸ ἐκλεκτὸν βέλος, ἀναιρεῖ μὲν, ὡς ἔφην, τὸν Σατανᾶν αὐτὸν, καὶ τὰς σὺν αὐτῷ δυνά- μεις πονηράς.
- [02922] Ἀναιρεῖ δὲ ὁμοίως τοὺς τῆς ἀληθείας ἐχθρούς, καὶ τοῖς ἱεροῖς αὐτοῦ κηρύγμασιν ἀνοσίως ἀνθεστηκότας.
- [02923] Τιτρώσκει δὲ καὶ ἑτέρως εἰς ὄνησιν τε καὶ σωτηρίαν.
- [02924] Οὕτω γὰρ φησὶν ἐν τῷ Ἄσματι τῶν ἀσμάτων πληττομένη νύμφη, ὅτι ^[6Τετρωμένη] ἀγάπης ἐγὼ εἰμι.
- [02925] ^[6] Εἶπε δέ μοι, φησὶν, ὁ Πατὴρ, δῆλον δὲ ὅτι Δοῦλός μου εἶ σὺ, Ἰσραήλ, καὶ ἐν σοὶ δοξασθήσομαι.
- [02926] Ὡ βάθος πλούτου τε καὶ σοφίας, καὶ γνώσεως Θεοῦ! κατὰ τὸ γεγραμμένον.
- [02927] Ἦν μὲν γὰρ, καὶ ἔστιν ἐλεύθερος ὁ Υἱός, ὡς ἐκ τῆς βασιλευούσης πάντων οὐσίας ἀναφύς ἀπορρήτως.
- [02928] Ἀλλ' ἤκουσε τοῦ Πατρὸς λέγοντος·
- [02929] Δοῦλός μου εἶ σὺ.
- [02930] Οὐκοῦν ὁ ἐλεύ- θερος κατὰ φύσιν Λόγος πράττεται δοῦλος δι' οἰκο- νομίας σαρκικῆς, ἤγουν τῆς κατὰ σάρκα νοουμένης, ἵνα πάλιν ἐννοῆς τὴν ἐκ γυναικὸς ἐν χρόνῳ κατὰ σάρκα γέννησιν αὐτοῦ.
- [02931] Ἰσραήλ δὲ αὐτὸν γενέσθαι ὀνομάζει, διὰ τοι τὸ ἐξ αἵματος Ἰσραήλ γενέσθαι κατὰ σάρκα·
- [02932] ἀλλὰ Καὶ ἐν σοὶ, φησὶ, δοξασθήσομαι.
- [02933] Ἐδοξάσθη μὲν γὰρ ὁ τῶν ὅλων Θεός, καὶ διὰ προ- φητῶν ἀγίων, πλὴν οὐκ ἐν αὐτοῖς.
- [02934] Ἐν Χριστῷ δὲ ξένως, καὶ ἀσυνήθως.
- [02935] Ἐδοξάζετο γὰρ ἐν αὐτῷ.
- [02936] Δοξαζομένου δὲ Χριστοῦ, ὁ Πατὴρ ἐν αὐτῷ δοξάζεται.
- [02937] Ὅρῳμεν αὐτὸν ἐν αὐτῷ διαπρέποντα, διὰ τῶν θεο- προπεῶν ἀξιομάτων καὶ τῆς κατὰ πᾶν ὅτιοῦν δυνά- ^[70.1041] μεῶς τε καὶ ἐνεργείας, ἀγιασμοῦ καὶ δικαιοσύνης, καὶ ἡμερότητος τῆς εἰσάπαν.
- [02938] Εἰδοποιεῖται γὰρ νοη- τῶς τὸ Θεῖον οὕτως.
- [02939] Καὶ γοῦν ἔφη Χριστός·
- [02940] ^[60] ἔωρακῶς ἐμὲ, ἔωρακε τὸν Πατέρα μου.
- [02941] ^[6] Ἐφη δὲ καὶ ὁ πάνσοφος Παῦλος ἐν προσώπῳ Χριστοῦ δοξάζεσθαι τὸν γεννήσαντα.
- [02942] Οὐκοῦν ἐν σοὶ, φησὶ, δοξασθήσομαι.
- [02943] Κάμψει γὰρ τῷ Υἱῷ, καὶ ἐν σαρκὶ πεφηνότι, πᾶν γόνυ, καθὰ γέγραπται, ἐπουρανίων τε καὶ ἐπι- γείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστός εἰς δόξαν Θεοῦ Πατρὸς.
- [02944] ^[9Καὶ] ἐγὼ εἶπα·
- [02945] Κενῶς ἐκοπίασα, καὶ εἰς μάτην, καὶ εἰς οὐδὲν ἔδωκα τὴν ἰσχύμ μου.
- [02946] Διὰ τοῦτο ἡ κρίσις μου παρὰ Κυρίῳ, καὶ ὁ πόνος μου ἐναν- τίον τοῦ Θεοῦ μου.⁹ Ἐπέφανεν ὁ τῶν ὅλων μὲν Σωτὴρ, ἵνα πᾶσαν ἀπαλλάξῃ τὴν ὑπ' οὐρανὸν, τῆς τοῦ διαβόλου σκαιο- τητος, καὶ θανάτου, καὶ ἀμαρτίας, καὶ χαρίσμασιν ἱεροῖς λελαμπρυσμένους τοὺς προσιόντας αὐτῷ διὰ τῆς πίστεως.
- [02947] Κέκληνται δὲ πρὸς τοῦτο καὶ πρὸ γε τῶν ἄλλων οἱ ἐξ αἵματος Ἰσραήλ·
- [02948] προτετίμηντο δὲ οὕτως τῶν ἐθνῶν ὥστε φάναι τὸν Ἰησοῦν·
- [02949] ^[60ὐκ] ἀπεστάλην, εἰ μὴ εἰς τὰ ἀπολωλότα πρόβατα οἴκου Ἰσραήλ.
- [02950] ^[6] Οἱ δὲ τὴν οὕτως εὐκλεᾶ καὶ ἐξαίρετον λαχόντες τιμὴν, ἀπιστοὶ γεγόνασι, καὶ ἀποστάται θρασεῖς, καὶ ἀτιμαγέλαι δεινοὶ καὶ ἀγέρωχοι.
- [02951] Καὶ τοι δέον ἀσμενέστατα προσελθεῖν τῇ χάριτι, καὶ κα- τακερδάναι τὴν πίστιν, καὶ τὰ ἐξ αὐτῆς ἀγαθὰ, τοῦτο μὲν οὐκ ἔδρων, πόθεν;
- [02952] ἀντανίσταντο δὲ, κα- λοῦντι πρὸς σωτηρίαν δυσφημοῦντες ἀφυλάκτως, ἀκαθέκτως λοιδοροῦντες·
- [02953] καὶ τί γὰρ οὐ τῶν δεινῶν ἀποφθεγγόμενοι ἀνέδην, καὶ τελευταῖον ἐσταύρωσαν.

[02954] Οὐκοῦν τό γε ἦκον εἰς τὸ τῶν ἀπειθούντων ἀπηνές, καὶ τὴν ἐκτόπως αὐτοῖς μελετηθεῖσαν ἀντιλογία, κενῶς κεκοπίακεν ὁ Σωτῆρ, καὶ εἰς μάταιον, καὶ εἰς οὐδὲν ἔδωκε τὴν ἰσχύ,ν αὐτοῦ.

[02955] Οὐ γὰρ ἠνέσχετο, καθ- ἀπερ ἔφην ἀρτίως, τῶν ἱερῶν αὐτοῦ κηρυγμάτων ὁ ἀπόπληκτος Ἰσραήλ·

[02956] οὐ τετίμηκεν αὐτοῦ τὸν κόπον.

[02957] Κόπος γὰρ ἦν τῷ Λόγῳ τὸ γενέσθαι καθ' ἡμᾶς, καὶ τῆς ἀνθρωπίνης ἀνασχέσθαι μικροπρεπείας.

[02958] Ἄλλ' ἢ κρίσις μου, φησὶν, ὁ Πατῆρ, οὐς δεδαπάνηκα πό- νους ὑπὲρ γε τῆς αὐτῶν σωτηρίας.

[02959] Διὰ τοῦτο, καὶ ἡ κρίσις ἐξενήνεκται παρ' αὐτοῦ.

[02960] Ποία δὲ ἡ κρίσις ἦν;

[02961] Ἐκβέβληνται τῆς πρὸς αὐτὸν οἰκειότητος, ἐξ- ὠσθησαν τοῦ εἶναι λαὸς Θεοῦ, ἀμέτοχοι γεγονάσι τῆς παρ' αὐτοῦ σωτηρίας, ἄγευστοι μεμενήκασι τῆς τῶν ἁγίων ἐλπίδος, εἰσκέκληνται δὲ ἀντ' ἐκείνων τῶν ἐθνῶν ἢ πληθῦς.

[02962] Καὶ ἀντὶ τῶν παρ' αὐτοῖς ποιμένων, ἕτεροι κεχειροτόνηνται δίκαιοι, καὶ θεοφιλεῖς, καὶ σπουδασμάτων εὐαγῶν ἐπιμεληταί, καὶ λαῶν ἠγεῖ- σθαι δυνάμενοι φωστῆρες ἐν κόσμῳ λόγον ἐπέχοντες ζωῆς, καθά φησιν ὁ πάνσοφος Παῦλος.

[02963] Βούλει τὴν κρίσιν ἰδεῖν τοῦ Πατρὸς, ἦτοι τὴν ἐπ' ἐκείνους ψῆφον, ἄκουε τοῦ Σωτῆρος λέγοντος τοῖς τῶν Ἰουδαίων καθ- ηγηταῖς·

[02964] ^[6Ανθρωπός] τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυσεν ἐν αὐτῷ ληνόν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

[02965] ^[6] Εἰτά φησιν·

[02966] ^[6Πέπομφε] δούλους ἀποληψομένους τοὺς καρ- πούς, καὶ πάντες κεκινδυνεύκασιν.

[02967] Ἐπειδὴ δὲ ἔστε- ^[70.1044] ρον ἀπέστειλε τὸν υἱόν, καὶ αὐτὸν ἐωρακότες, φησιν, εἶπον·

[02968] Οὗτός ἐστιν ὁ κληρονόμος ἐν ἑαυτοῖς, δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ σχῶμεν ἑαυτοῖς τὴν κλη- ρονομίαν αὐτοῦ.

[02969] Καὶ δὴ καὶ ἀπεκτόνασι.

[02970] ^[6] Ταύτης ῥηθείσης αὐτοῖς τῆς παραβολῆς, εἴρηται πάλιν ὁ Κύριος λέγων·

[02971] ^[6Όταν] οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπε-λῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

[02972] Οἱ δὲ πρὸς αὐτόν·

[02973] Κακῶς κακοὺς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσει ἐτέροις, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς καιροῖς αὐτῶν.

[02974] Καὶ πρὸς γε ταῦτά φησιν ὁ Χριστός·

[02975] Διὰ τοῦτο λέγω ὑμῖν, ἀρθή- σεται ἀφ' ὑμῶν ἡ βασιλεία τῶν οὐρανῶν, καὶ δοθή- σεται ἔθναι ποιῶντι τοὺς καρπούς αὐτῆς.

[02976] ^[6] Ὁ δὴ καὶ εἰς πέρας ἐνήνεκται.

[02977] Τέθεινται γὰρ ἔτε- ροι τῶν ἀμπελώνων μελεδωνοὶ, καὶ σοφοὶ γηπόνοι, τοῦτ' ἔστιν, οἱ θεσπέσιοι μαθηταί.

[02978] Ἐπὶ τούτων ὑε- τοὺς ἡμῖν αἰ νεφέλαι καθῆκαν, καίτοι τὸν Ἰουδαϊκὸν ἀμπελῶνα μηκέτι κατάρδειν κεκελευσμένοι.

[02979] Ἐπὶ τούτων οὐκ ἀκάνθας μάλλον, ἀλλὰ σταφυλὴν τετρώ- γηκεν ὁ Χριστός.

[02980] Δεδιδάγμεθα γὰρ λέγειν, ὅτι ^[6Ο] Κύριος δώσει χρηστότητα, καὶ ἡ γῆ ἡμῶν δώσει τὸν καρπὸν αὐτῆς.

[02981] ^[6] Φαίη δ' ἂν τις, καὶ ἐτέρως, ὅτι γέγονεν ἐν ὀφθαλμοῖς τοῦ Πατρὸς ὁ πόνος τοῦ Υἱοῦ, καὶ κρίσις ἐκβέβηκεν ὀρθῆ.

[02982] Καί μοι πάλιν ἄθρει τοῦ λόγου τὴν δύναμιν, ἐννοήσας τὴν οἰκονομίαν, ἣν καὶ αὐτὸς ἡμῖν ὁ πάνσοφος Παῦλος διατρανοῖ λέ- γων·

[02983] ^[6Εν] μορφῇ καὶ ἰσότητι τοῦ Πατρὸς ὄντα τὸν Υἱόν, οὐχ ἀρπαγμὸν ἠγήσασθαι τὸ εἶναι ἴσα Θεῶ, ἑαυτὸν δὲ κενῶσαι, καὶ ὑπήκοον γενέσθαι τῷ Πατρὶ μέχρι θανάτου, θανάτου δὲ σταυροῦ·

[02984] ταύτης τε ἔνεκα τῆς αἰτίας ὑπερυψοῦσθαι τε καὶ τὸ ὄνομα αὐτῷ χαρισθῆναι τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὄνό- ματι αὐτοῦ πᾶν γόνυ κάμψη,⁶ Ἦν μὲν γὰρ, καὶ ἔστι Θεὸς Λόγος.

[02985] Ἐπειδὴ δὲ κερημάτικεν ἄνθρωπος, καὶ γέγονε τοῦτο κατὰ ἀλήθειαν, εἰς τὴν ἑαυτοῦ δόξαν ἀναβέβηκε μετὰ σαρκός.

[02986] Ἐγνώσθη γὰρ ὅτι Θεός ἐστι, καὶ πεπόνηκεν οὐκ εἰκῆ.

[02987] Γέγονε γὰρ εἰς δόξαν αὐτῶ τῆς οἰκονομίας ὁ τρόπος, οὐκ εἰς εὐθές τι, καὶ ξένον ἀνατιθεὶς αὐτὸν, ἀλλὰ Σωτῆρα, καὶ Λυτρω- τὴν ἀποφύνας τῆς ὑπ' οὐρανὸν, ὃ δὴ καὶ γνωστὸν προσπεσεῖν αὐτῶ παρεσκεύασεν οὐρανὸν τε καὶ γῆν, καὶ τὰ ἔτι κατώτερα.

[02988] [9Καί] νῦν οὕτω λέγει Κύριος, ὁ πλάσας με ἐκ κοιλίας δούλον ἑαυτῶ, τοῦ συναγαγεῖν τὸν Ἰακώβ καὶ τὸν Ἰσραήλ·

[02989] Πρὸς αὐτὸν συναχθή-σομαι, καὶ δοξασθήσομαι ἐναντίον Κυρίου, καὶ ὁ Θεὸς μου ἔσται μοι ἰσχύς.

[02990] Καὶ εἶπέ μοι, Μέγα σοὶ ἔστι τὸ κληθῆναί σε παιδὰ μου, τοῦ στήσαι τὰς φυλάς Ἰακώβ, καὶ τὴν διασπορὰν τοῦ Ἰσραήλ ἐπιστρέψαι.⁹ Οὐδὲν ἦττον ἐν τούτοις εἶναι φαμεν αὐτὸν τὸν Κύριον Ἰησοῦν τὸν Χριστὸν τὸν οὕτως ἀνθρωπο-πρεπέσι κεχρημένον φωναῖς, εἰ καὶ ὅτι μάλιστα τὸ μέγα τῆς εὐσεβείας διατρανοῖ μυστήριον, καὶ τὸν τῆς κενώσεως τρόπον καθίστησιν ἐναργῆ.

[02991] Ἄθρει γὰρ ὅπως τὸν φύσει καὶ ἀληθῶς ἑαυτοῦ πλάσαι φησὶν αὐτὸν εἰς δούλον ἑαυτῶ, πλὴν ἐκ κοιλίας.

[02992] Οὐ γὰρ [70.1045] τοι γυμνὸν ὄντα, καὶ ἄσαρκον ἔτι Λόγον, εἰς τὴν τῆς δουλείας διάπλασιν ἐνεχθῆναί φησιν ἑαυτὸν, εὐδοκῆσαντος τοῦτο τοῦ Θεοῦ, καὶ Πατρὸς·

[02993] ἐκ κοι- λίας δὲ μᾶλλον, τοῦτ' ἔστιν, ὅτε κατὰ σάρκα ἐγεννήθη ἐκ γυναικός.

[02994] Τότε γὰρ Θεὸς φύσει, καὶ ἐλεύθερος, ὡς ἐκ Θεοῦ τε καὶ ἐλευθέρου Πατρὸς, τὴν τοῦ δού- λου δέχεται μορφήν, ἥτοι πλάσιν.

[02995] Οὐ γὰρ τοι φαίη τις ἂν, εἴ γε νοῦν ἔχοι, ὡς τὸ δούλον φύσει εἰς δου- λείαν πλάττεται μᾶλλον, ἀλλ' ὁ δουλείας ἐπέκεινα, καὶ ζυγοῦ, καὶ τοῖς τῆς φυσικῆς ἐλευθερίας ἐμπρέ- πων ἀυχήμασι δέχοιτο ἂν εἰκότως τὴν τοῦ δούλου πλάσιν, ἥτοι μορφήν.

[02996] Ὅτι γὰρ ἐλεύθερος ὢν ὁ υἱὸς καθῆκεν ἑαυτὸν εἰς τοῦτο ἐκὼν, πῶς ἂν ἐνδοιάσειέ τις Παύλου λέγοντος, ἐν μορφῇ μὲν εἶναι αὐτὸν τοῦ Θεοῦ, ἡγεῖσθαι δὲ οὐχ ἀρπαγμὸν τὸ ἴσα εἶναι Θεῶ, ἀλλ' ἐκ τῆς κατὰ πᾶν ὁτιοῦν ἰσότητός τε καὶ ὁμοιό- τητος, καθικέσθαι μὲν οὐκ ἀβουλήτως εἰς δούλου μορφήν, ἐν ὁμοιώματι δὲ ἀνθρώπων γενέσθαι.

[02997] Θεὸς γὰρ ἦν μετὰ τούτου, διέδειξε δὲ οὐδὲν ἦττον ἡμῖν τὸ φύσει τε καὶ ἀληθῶς ἐλεύθερον, καὶ οὐκ ἀνεθε- λήτως τὸ δούλον, ἐν τῇ τῶν διδράχμων συνεισφορᾷ.

[02998] Ἦροντο μὲν γὰρ τὸν θεσπέσιον Πέτρον οἱ δασμολό- γοι, πότερόν ποτε συνεισκομίζει τοῖς ἄλλοις Χριστὸς τὸ δίδραχμον, ἡγουν ἀπόβλητον ποιεῖται τὴν κατά- θεσιν.

[02999] Εἶτα πρὸς αὐτὸν ὁ Κύριος·

[03000] [6Οἱ] βασιλεῖς τῆς γῆς ἀπὸ τίνος λαμβάνουσι τέλη, ἢ κῆνσον;

[03001] ἀπὸ τῶν υἱῶν ἑαυτῶν, ἢ ἀπὸ τῶν [6] ἄλλοτρίων; Διέποντος δὲ τοῦ μαθητοῦ τάληθές, ἀπὸ γὰρ τοι τῶν ἄλλοτρίων κομίζονται οἱ βασιλεῖς τὸ ταχθέν·

[03002] [6Αρα] γε, φησὶν, ἐλεύθεροι οἱ υἱοὶ εἰσιν.

[03003] Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάνα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα·

[03004] ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

[03005] [6] Πλάττεται τοίνυν ὁ ἐλεύθερος κατὰ φύσιν εἰς δούλον οἰκονομικῶς, ὅτε καὶ ἐκ κοιλίας ἐγεννήθη τῆς κατὰ σάρκα μητρὸς.

[03006] Καιρὸς γὰρ οὗτος ὁ πρέπων τοῖς τῆς κενώσεως μέ- τροις.

[03007] Ὅτι δὲ διακονικῶς ἐπλάττετο, πεπληροφόρη- κεν εἰπῶν, τοῦ συναγαγεῖν τὸν Ἰακώβ, καὶ τὸν Ἰσραήλ.

[03008] Καθίκετο γὰρ ἐν τοῖς καθ' ἡμᾶς Θεὸς ὢν ὁ Λόγος, οὐχ ἑτέρου του χάριν, πλὴν ὅτι τοῦ διασῶσαι τὸν Ἰσραήλ, καὶ συναγαγεῖν τὸν Ἰακώβ.

[03009] Κατεσκέ-δασε μὲν γὰρ ἅπαντας τοὺς ὄντας ἐπὶ τῆς γῆς ὁ φαυλότητος ἀπάσης εὐρετῆς εἰς πολυειδῆ, καὶ πολυ- μορφον ἁμαρτίαν.

[03010] Τοὺς μὲν γὰρ ἀπέστησεν ὀλοτρό- πως τοῦ κτίσαντος, ἑαυτῶ τε καὶ τοῖς ἀκαθάρτοις δαίμοσιν ὑποκειῖσθαι παρασκευάσας, καὶ δυσδιά- φυκτον αὐτοῖς τὸν τῆς ἁμαρτίας ἐπιτόριψας ζυγόν, καὶ ἀποστήσας εἰς ἅπαν τοῦ, καὶ εἰδέναι τίς ὁ φύσει τῶν ὅλων ἐστὶ Θεὸς Κύριος.

[03011] Τοὺς δὲ τὸν Μωσέως νόμον ἔχοντας βραβευτὴν τῶν πρακτέων, ἠαθύμους, καὶ ἀναπεπτωκότας ἀπέφηνε, πρὸς πᾶν ὁτιοῦν τῶν ἐκτόπων ἀπενεγκῶν, ὡς ὀλίγον μὲν τοῦ νόμου ποιεῖ- σθαι λόγον κομιδῆ, πράττεσθαι δὲ μᾶλλον εἰς γε τὸ ἐκάστω δοκοῦν, καὶ διδάσκει διδασκαλίας ἐντάλματα ἀνθρώπων.

[03012] Ἐπειδὴ δὲ ἐπέφανε τῷ κόσμῳ Χριστὸς συνήχθη διὰ πίστεως εἰς μίαν καὶ ὀρθὴν, καὶ ἀνεπί- [70.1048] πληκτον γνώμην, ἃ κατεσκέδασεν ὁ Σατανᾶς, καὶ οἱ πάλαι τῆς πρὸς Θεὸν ἀγάπης ἀποφοιτήσαντες προσ- δεδραμηκάσιν αὐτῶ, καὶ τὴν ἐχθροποιὸν ἁμαρτίαν σπούδασμα τῶν ἀγαθῶν ῥιπτοῦντες κατόπιν, εἰρη- νεύουσι πρὸς Χριστόν.

[03013] Προὔτρεπον μὲν γὰρ αὐτούς, καὶ οἱ θεσπέσιοι προφήται γοργῶς ἰέναι πρὸς τοῦτο.

[03014] Ἥσαϊας γοῦν, Ποιήσωμεν εἰρήνην αὐτῶ, φησὶ, ποιή- σωμεν εἰρήνην οἱ ἐρχόμενοι.

[03015] Ἐκέκραγον δὲ καὶ οἱ θεσπέσιοι μαθηταί·

[03016] [6Υπερ] Χριστοῦ οὖν πρεσβεύο- μεν ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

[03017] [6] Πρὸς Θεὸν δὲ ποιούμεθα τὰς καταλλαγὰς, ὅτε προσίμεν τῷ Χριστῷ διὰ πίστεως.

- [03018] Ως γὰρ αὐτός που πάλιν φη-σιν ὁ ἱερώτατος Παῦλος·
- [03019] [6Θεός] ἦν ἐν Χριστῷ, κόσμον καταλλάσσων ἑαυτῷ.
- [03020] [6] Ἐν γὰρ Χριστῷ κόσμος τῷ Θεῷ καταλλάττεται.
- [03021] Οὐκοῦν ἐναργῆ τῆς ἐνανθρωπήσεως τὴν διακονίαν καθίστησι λέγων, εἰς δούλον πεπλᾶσθαι παρὰ τοῦ Πατρὸς ἐκ κοιλίας, ἵνα συναγάγῃ τὸν Ἰσραήλ, καὶ τὸν Ἰακώβ.
- [03022] Κἂν εἰ μὲν τις λέγοι τὸ τῶν Ἰουδαίων ἔθνος διὰ τούτων σημαί- νεσθαι, οὐκ ἂν ἔξω διάττοι σκοποῦ.
- [03023] Ἐφη γὰρ που Χριστός·
- [03024] [6Οὐκ] ἀπεστάλην, εἰ μὴ εἰς τὰ ἀπολωλότα οἴκου Ἰσραήλ.
- [03025] [6] Εἰ δὲ δὴ βούλοιτο τοὺς διὰ πίστεως σεσωσμένους ἅπαντας, Ἰσραήλ τε καὶ Ἰακώβ ὀνο-μάζειν, εὐ ἂν ἔχοι, καὶ οὕτως.
- [03026] Εἴπερ ἐστὶν ἀληθὲς ὡς οὐ μόνον ἐστὶν ὁ Ἰουδαῖος ὁ ἐν τῷ φανερωῷ, οὔτε μὴν ἐν σαρκὶ περιτομῇ, λέγοιτ' ἂν οὕτως περιτομῇ·
- [03027] Ἰουδαῖος δὲ μᾶλλον ὁ ἐν κρυπτῷ, καὶ περιτομῇ ἔχων καρδίας ἐν πνεύματι, οὐ γράμματι, οὐ ὁ ἔπαι- νος, οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.
- [03028] Εἶγε τοίνυν Ἰουδαῖός ἐστιν ὁ πνεύματι περιτομῇ ἔχων, ἀπρὶς εἶεν ἂν οὐδενὶ τῶν γε τοιούτων Ἰσραήλ τε καὶ Ἰα-κώβ ὀνομάζεσθαι.
- [03029] Παρεμβέβληται δὲ μεταξὺ τοῦ λόγου ὑπὸ τῶν διὰ πίστεως κεκλημένων, φωνὴ κατα- τιθεμένων, ὅτι καὶ πρὸς αὐτὸν συναχθήσομαι, καὶ δοξασθήσομαι ἐναντίον Κυρίου, καὶ ὁ Θεός μου ἔσται μοι ἰσχύς.
- [03030] Ἄμα γὰρ τοι προστάττει γενέσθαι Θεός, καὶ μονονουχὶ τῶν κατὰ πόδας εἰρημένων τόπων προσταχθέντων ἔρχεται πέρας.
- [03031] Σέσωσται μὲν γὰρ οὐχ ἅπαξ ὁ Ἰσραήλ, ἀλλ' ἠπίστησάν τινες διὰ γε τὴν σφῶν αὐτῶν μοχθηρίαν, τὴν τῶν εὐαγγελικῶν παι- δευμάτων οὐ προσηκόμενοι χάριν.
- [03032] Συνεισκέκληται δὲ τῷ καταλείμματι τῶν ἐθνῶν ἡ πληθὺς·
- [03033] οἱ καὶ εἰς τέκνα τέθεινται τοῦ Ἀβραάμ, ὥστε πανταχόθεν τό γε ἦκον εἰς οἰκονομίαν, μὴ ἀφαιμαρτάνειν τῆς ἐπι- δημίας τὸν σκοπόν·
- [03034] συνήχθη γὰρ ἅπας εἰ τίς ἐστὶν Ἰσραήλ, καὶ μὲν τοί γε, καὶ Ἰακώβ, κατὰ τοὺς ἀρ-τίως ἡμῖν προαποδοθέντας λόγους.
- [03035] Ὑπὸ σκηνῆς τοῦ- νυν ὁ ἐν Χριστῷ κεκλημένος λαός, ὅτι καὶ συναχθή- σεται πρὸς Θεὸν δηλονότι διὰ τῆς πίστεως, καὶ ὅτι δοξασθήσεται ἐναντίον τοῦ Θεοῦ, τὸ λαμπρὸν τῆς υἱο- θεσίας ἀποκερδαίνων καύχημα, καὶ θείας φύσεως μέτοχος γεγονώς, καὶ ἀγίῳ Πνεύματι κατηγλαϊσμέ- νος, καὶ ἀρίστων ἐπιτηδευμάτων ἐπιμελητῆς ἀναδε- δειγμένος, καὶ ὅτι Θεὸν ἠγήσεται τὴν ἑαυτοῦ ἰσχύν.
- [03036] Οὕτω γὰρ διακείσθαι πρέπει, τοὺς τῆς παρ' αὐτοῦ σωτηρίας, καὶ δόξης ἐφιεμένους.
- [03037] Προσεπάγει τούτοις.
- [03038] [70.1049] Καὶ εἶπέ μοι
- [03039] Μέγα σοὶ ἐστὶ τὸ κληθῆναι σε παιδὰ μου, τοῦ στήσαι τὰς φυλὰς Ἰακώβ, καὶ τὴν διασπο- ρὰν τοῦ Ἰσραήλ ἐπιστρέψαι.
- [03040] Εἰ χρή τι καὶ ἀνθρωπί- νως εἰπεῖν, οὐκ ἔα τὸν Υἱὸν ὁ Πατὴρ κατοκνηῆσαι τὴν οἰκονομίαν, οὔτε μὴν ἄμισθον τὸ μικροπρεπὲς τῆς τοῦ δούλου μορφῆς, ἀλλ' οἷον ἔγκαρπον ἀποφαίνει τὸ χρήμα, καὶ οὐκ ἄμισθον τὴν ταπεινώσιν, καὶ τὸ τῆς οἰκονομίας φορτικὸν οὐκ ἐσόμενον ἔξω θαύματος, εὐκλεές τε πρὸς τοῦτο, καὶ τὸ ἀδοξῆσαι δοκεῖν.
- [03041] Ἦν μὲν γὰρ μικρὸν ὁμολογουμένως, τῷ ἐκ τοῦ Θεοῦ φύντι λόγῳ, τὸ κληθῆναι παιδὰ, τοῦτ' ἔστιν, οἰκέ- την.
- [03042] Δηλοῖ γὰρ τούνομα ποτὲ μὲν τὸν Υἱὸν, ποτὲ δὲ, ὡς ἔφην, τὸν οἰκέτην.
- [03043] Ἡ δὲ γε τῶν ἐννοιῶν χρεια τοῦτό τε κάκεῖνο, κατὰ τὸν ἐκατέρω πρέποντα καιρὸν εἰσκομίζεσθαι ποιεῖ.
- [03044] Ἐπειδὴ δὲ περὶ τῆς μετὰ σαρ- κὸς οἰκονομίας ὁ λόγος ἐστὶ, πρέπει ἂν εἰκότως τὸν παῖδα νοεῖσθαι δούλον.
- [03045] Οὐκοῦν, κἂν εἰς μικρὸν, ὡς ἔφην, τῷ Υἱῷ τῆς δουλείας τὸ δυσκλεές, ἀλλ' ἦν ἐτέρως.
- [03046] Καὶ δὴ καὶ γέγονεν οὐ μικρὸν αὐτῷ·
- [03047] Δοξά- ζεται γὰρ παρὰ πάντων, ὡς ἀρπαγμὸν μὲν οὐχ ἠγῆ- σάμενος τὸ εἶναι ἴσα Θεῷ, καὶ τοῖς τῆς δουλείας ἐνομιλήσας τρόποις, καὶ καθιγμένος εἰς κένωσιν, ὑπο- μείνας τε σταυρὸν, καὶ τὰ ἐν αὐτῷ καὶ τῆς ἀπάντων ζωῆς ἀντάλλαγμα τὴν ἑαυτοῦ ψυχὴν καταθείς, ἵνα καταλύσῃ τυραννίδα διαβολικὴν, καὶ τὰ τῶν δαιμονίων διελάσῃ στίφη τῆς καθ' ἡμῶν ἀφορήτου πλεον- εξίας, ἵνα ἐκ μέσου ποιήσῃ τὴν ὀλεθροποιὸν ἁμαρτίαν, ἵνα καταργήσῃ θάνατον, καὶ τὴν τοῦ ἀνθρώπου φύσιν ἀναμορφώσῃ πρὸς τὸ ἀπ' ἀρχῆς, καὶ παραδῶ τῷ Θεῷ τὴν αὐτοῦ τε καὶ ἑαυτοῦ βασιλείαν, ὑπ' οὐδενὸς ἔτι τυραννουμένην, ἀποβάλλουσαν δὲ μᾶλλον τῆς ἐτέρων πλεονεξίας τὸν ζυγόν.
- [03048] [9Ἰδοὺ] τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.⁹ Οὐκ ἠγνόησεν ὁ Πατὴρ τὸ τῶν Ἰουδαίων ἀπεσκλη- κός, καὶ ἀνουθέτητον φρόνημα, καὶ ὀλοτρόπως ἐκ- τετραμμένον εἰς τὸ ἐξήγητον.
- [03049] Προσήκαντο γὰρ οὐδαμῶς τὴν διὰ Χριστοῦ παιδευσιν, καίτοι δέον ἄγασθαι μὲν τῆς ἡμερότητος, καὶ ἀσυγκρίτου φιλανθρωπίας τὸν Λυτρωτὴν, ὑπτίαις

δὲ ὥσπερ χερσὶ παραδέξασθαι τὴν φιλοτιμίαν.

[03050] Ἴνα τοίνυν μὴ ἐν ἀποτεύξει σκοποῦ γενέσθαι δοκῆ τοῦ Σωτῆρος ἡμῶν οἰκονομίαν, ἅτε δὴ, καὶ ἀπολακτίσαντος τοῦ ἡγησαμένου λαοῦ, καὶ οὐ προσιεμένου, καθάπερ ἔφη, τὴν αὐτοῦ λύτρωσιν, προσεπήνεγκεν ὁ Πατὴρ, ὅτι σωτηρίας καταδείξει τρίβον, καὶ τὸ τῆς ἀληθοῦς θεογνωσίας ἐνήσει φῶς τοῖς ἐν ἀχλύϊ καὶ σκότῳ.

[03051] Ἐκαλεῖτο γὰρ ὁ Ἰσραὴλ εἰς τοῦτο, Χριστοῦ λέγοντος ἐναργῶς·

[03052] [Ἐγὼ] εἰμι τὸ φῶς τοῦ κόσμου.

[03053] [Καὶ]

[03054] [Ἐως] τὸ φῶς ἔχετε, περιπατεῖτε ἐν τῷ φωτὶ, ἵνα μὴ ἡ σκοτία ὑμᾶς καταλάβῃ.

[03055] [Καὶ] Ἐπειδὴ δὲ μάλλον ἠγάπησαν τὸ σκότος, ἢ τὸ φῶς, κατελείφθησαν ὑπὲρ αὐτοῦ, καίτοι τῶν ἁγίων προφητῶν τὴν ἐν Χριστῷ χάριν αὐτοῖς προηγορευκότων.

[03056] Ὁ μὲν γὰρ τις ἔφη·

[03057] [Φωτίζου,] φωτίζου, Ἰερουσαλήμ·

[03058] ἦκει γὰρ σου τὸ φῶς, καὶ ἡ δόξα ἐπὶ σὲ ἀνατέταλκεν.

[03059] Ἴδου σκότος, καὶ γνόφος καλύψει γῆν ἐπ' ἔθνη.

[03060] Ἐπὶ δὲ σὲ φανήσεται Κύριος, καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται.

[03061] [Ὁ δὲ τις ἕτερος·

[03062] [Καὶ] ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομά μου, ἥλιος δικαιοσύνης, καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ.

[03063] [Καὶ] Ἐπειδὴ δὲ, καθὰ φησι τὸ Γράμμα τὸ ἱερὸν, τὰ ὦτα αὐτῶν ἐβάρυναν τοῦ μὴ εἰσακοῦσαι, τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·

[03064] ἐπέλαμψε τοῖς ἔθνεσιν ὁ Χριστὸς, καὶ φωτὸς τοῦ θείου [70.1052] μεμεστωμένην ἀπέφηνε τὴν ὑπὲρ οὐρανὸν, ὥστε τοὺς ἐξ ἡοῦς εἰς δύσιν, καὶ μέχρι τῶν περάτων τῆς γῆς ἀπόνασθαι τῆς φιλοτιμίας, καὶ καθαροῖς διανοίας ὁμομασί τὴν θείαν τε, καὶ ἀνωτάτω περιαιθρῆσαι φύσιν, καὶ τοὺς τῆς πνευματικῆς λατρείας, αὐτῇ τε καὶ μόνῃ καθιεῶσαι τρόπους.

[03065] [Ὁὕτως] λέγει Κύριος, ὁ ἠουσάμενός σε Θεὸς Ἰσραὴλ·

[03066] Ἀγιάσατε τὸν φαυλίζοντα τὴν ψυχὴν αὐτοῦ, τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν, τῶν δούλων τῶν ἀρχόντων.

[03067] Βασιλεῖς ὄψονται αὐτὸν, καὶ ἀναστήσονται ἄρχοντες, καὶ προσκυνήσουσιν αὐτῷ ἕνεκεν Κυρίου, ὅτι πιστός ἐστιν ὁ ἅγιος Ἰσραὴλ, καὶ ἐξελεξάμην σε.

[03068] Οὕτως λέγει Κύριος·

[03069] Καίρω δεκτῶ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. Ὅσης ἠξίωσε φειδοῦς τοὺς διὰ Χριστοῦ κεκλημένους ὁ Θεὸς καὶ Πατὴρ, κἀντεῦθεν ἂν μάθοις.

[03070] Μυσταγωγεῖ γὰρ αὐτοὺς, καὶ τὸ βαθύ, καὶ μέγα τῆς ἐνανθρωπήσεως ἐκκαλύπτει μυστήριον, οὐκ ἐὼν περιθραύεσθαί τινος τῷ λίθῳ τοῦ προσκόμματος, καὶ προσπταῖεν ἐξ ἀβουλίας τῆ πέτρα τοῦ σκανδάλου.

[03071] Συνετρίβη γὰρ οὕτως ὁ ἀπόπληκτος Ἰσραὴλ.

[03072] Τί δὴ οὖν ἄρα φησίν;

[03073] Ἐγὼ ὁ ἠουσάμενός σε Θεός, οὕτω φημί πρὸς σέ·

[03074] Ἀγιάσατε τὸν φαυλίζοντα τὴν ψυχὴν αὐτοῦ, τοῦτ' ἐστὶ, σεπτὸν, καὶ ἅγιον ἠγήσασθε, καὶ ποιῆσθαι σπουδάσατε τὸν τὴν ἑαυτοῦ ψυχὴν ἐκφαυλίσαντα, τοῦτ' ἐστὶν, ἐξευτελίσαντα.

[03075] Γεγονῶς γὰρ ἄνθρωπος ὁ Θεός, καὶ μονογενὴς τοῦ Θεοῦ Λόγος, τέθεικεν ὑπὲρ ἡμῶν τὴν ἰδίαν ψυχὴν, εἴλετό τε παθεῖν δι' ἡμᾶς τὸν κατὰ σάρκα θάνατον, οὐδὲν ὑπομείνας εἰς ἰδίαν φύσιν.

[03076] Αὐτὸς γὰρ ὡς ἐπέκεινα τοῦ παθεῖν ὑπάρχων ὡς Θεός, πλὴν οὕτως εἶπα παρέρροψεν αὐτὴν, καὶ τοῦτο ὑπὲρ ἁμαρτωλῶν.

[03077] Ὁ δὲ καὶ τεθαύμακεν ὁ πάνσοφος Παῦλος.

[03078] Ἐφη γὰρ, ὅτι [Ἐξουσία] τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς·

[03079] ἔτι γὰρ ὄντων ἡμῶν ἁμαρτωλῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

[03080] [Καὶ] Αὐτὸς δὲ πού ὁ Χριστός φησί πού·

[03081] [Ὁ] ποιμὴν ὁ καλὸς τὴν ψυχὴν ἑαυτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

- [03082] [6] Τέθεικε τοίνυν αὐτὴν ὑπὲρ ἡμῶν, τῷ γὰρ μάλωπι αὐτοῦ ἡμεῖς ἰάθημεν, καὶ αὐτὸς ἐμαλακίσθη διὰ τὰς ἀνομίας ἡμῶν, καὶ διὰ τὰς ἀμαρτίας ἡμῶν παρεδόθη.
- [03083] Ἀγιαζέσθω οὖν, φησὶ, τοῦτ' ἔστιν, ἅγιος ἡγείσθω, ἤτουν ὁμολογείσθω.
- [03084] Θεῷ δ' ἂν πρέποι τοῦτο, καὶ μόνῳ κυρίως τε καὶ ἰδικῶς.
- [03085] Εἰ γὰρ καὶ εἰσὶν ἅγιοι πολλοὶ δυνάμεις τε λογικαί, καὶ μὴν, καὶ ἐπὶ γῆς ἄνθρωποι, ἀλλ' οὖν ἐκ μετοχῆς τοῦ κατὰ φύσιν ἁγίου, καὶ μόνου τοῦτο ὑπάρχοντος ἀληθῶς, ἅγιοι χρηματίζουσιν.
- [03086] Ὡσπερ γὰρ φῶς μὲν ἐστὶ τὸ ἀληθινὸν αὐτὸς, δέδωκε δὲ τὸ ἀξίωμα, καὶ ἑτέροις·
- [03087] [6Υμεῖς] γὰρ ἐστε, φησὶ, [6τὸ] φῶς τοῦ κόσμου.
- [03088] [6] Οὕτω καὶ μόνος ὢν ἅγιος ὁμοῦ τῷ Θεῷ, καὶ Πατρὶ, καὶ τῷ ἁγίῳ Πνεύματι δίδωσιν ὡς ἐξ ἰδίου πληρώματος, καὶ τοῖς μετόχοις αὐτοῦ τὸν ἁγιασμόν.
- [03089] Οὕτω φαμέν, καὶ ἐν προσευχαῖς·
- [03090] [6Πάτερ] ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου.
- [03091] [6] Καὶ οὐτι πού φαμεν, ὡς προσθήκην ἁγιασμοῦ τῷ ὀνόματι τοῦ Πατρὸς γενέσθαι παρακαλοῦμεν·
- [03092] εὐηθες γὰρ κομιδῇ τὸ χρῆμά ἐστιν·
- [03093] εἶναι δὲ μᾶλλον παρὰ πᾶσιν ὅπερ ἐστὶν [70.1053] ἀληθῶς εὐχόμεθα, τοῦτ' ἔστιν, ἅγιον, καὶ φοβερόν·
- [03094] οὕτω κἀνθάδε τὸ, Ἀγιασάτε, νοητέον, κἀν εἰ πεφάυλικε, φησὶ, τὴν ψυχὴν αὐτοῦ, τοῦτ' ἔστι, κἀν εἰ τι τῶν ἀνθρωπίνων παθεῖν λέγεται, καὶ τὴν ἰδίαν σάρκα θανάτου γεύσασθαι παρεσκεύασε, τέθεικε δὲ τὴν ἑαυτοῦ ψυχὴν ὑπὲρ πολλῶν.
- [03095] Ἐπιτρέχει δὲ ὁ λόγος, καὶ διαμέμνηται καὶ ἑτέρων, ἃ δὲ γένοιτ' ἂν ἔσθ' ὅτε καὶ ἐμποδῶν τοῦ χρῆναι πιστεύειν αὐτῷ τοὺς τῆς οἰκονομίας οὐχ ὀρῶντας βάθος τοῖς γε μὴν ἀρτίφροσιν οὐδὲν ἂν ἐμπούησαι βλάβος.
- [03096] Παραδοθέντα μὲν γὰρ Πιλάτῳ τὸν Ἰησοῦν, κατεβδελύττοντο τῶν στρατιωτῶν τινες, τοῦτο μὲν καταπαίοντες ἀνοσίως, τοῦτο δὲ, καὶ ἐμπτύσμασιν ἀτιμάζοντες, καὶ στεφάνῳ τῷ ἐξ ἀκανθῶν ὑβρίσαντες, κατακερτομοῦντές τε καὶ λέγοντες·
- [03097] [6Χαίρει.] ὁ βασιλεὺς τῶν Ἰουδαίων.
- [03098] [6] Διὰ τοῦτό φησι τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν, τῶν δούλων, τῶν ἀρχόντων.
- [03099] Ἐψεται δὲ πάντως καὶ τούτῳ τὸ, Ἀγιασάτε, ἀλλ' ὅτι πέπονθε μὲν οἰκονομικῶς τὰ παρὰ τῶν ἐθνῶν ἐμπαίγματα·
- [03100] ἀναλάμψει δὲ μετὰ τοῦτο, καὶ δοξασθήσεται παρὰ πάντων ἐν ὑπεροχαῖς ταῖς ἀνωτάτω, καὶ τῶν ἐν ταῖς ὑποκαθημέναις ὄντων τιμαῖς, προαγορεύει λέγων·
- [03101] Βασιλεῖς αὐτὸν ὄψονται, καὶ ἀναστήσονται, ἐκ τῶν τῆς βασιλείας δηλονότι θώκων.
- [03102] Ἀρχοντες καὶ προσκυνήσουσιν αὐτῷ.
- [03103] Ὀψονται δὲ οὐ τοῖς τοῦ σώματος ὀφθαλμοῖς, ἀλλὰ γὰρ ὡς ἐν περιαθρήσει νοῦ καὶ καρδίας.
- [03104] Ὁρῶμεν γὰρ οὕτω τὴν δόξαν Χριστοῦ.
- [03105] Προσκυνήσουσι δὲ αὐτῷ ἕνεκεν Κυρίου, τοῦτ' ἔστιν, ἕνεκεν ἐμοῦ.
- [03106] Δοξάζεται γὰρ ὡς Υἱὸς τοῦ Θεοῦ καὶ Πατρὸς, καὶ ὅτι πιστὸς ἐστὶν ὁ ἅγιος Ἰσραήλ.
- [03107] Τὸ δὲ πιστὸς ἐν τούτοις τὸν αἰμόντα δηλοῖ.
- [03108] Ἀκλόνητος γὰρ ἡ βασιλεία τοῦ Θεοῦ, καὶ Πατρὸς·
- [03109] ὁμοίως δὲ, καὶ ἡ τοῦ Υἱοῦ·
- [03110] οὐκ ὄντων πῶν τῶν ψευδωνύμων θεῶν.
- [03111] Εἰσὶ γὰρ ἀρτιγενεῖς, καὶ ἀπολλύμενοι, καὶ οὐ μένοντες.
- [03112] Ὁ δὲ τῶν ὅλων Σωτὴρ, καὶ Κύριος πιστὸς ἀληθῶς, τοῦτ' ἔστιν, εὐβελήκως ἐν ταῖς ἰδίαις ὑπεροχαῖς, καὶ ἀκλονήτως ἔχων, καὶ αὐτὸς, ἐξελέξατο τοὺς διὰ Χριστοῦ κλημένους.
- [03113] [6Ὁς] γὰρ ἔγνω, φησὶ, [6καὶ] προώρισε συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, τούτους καὶ ἐκάλεσεν, ἡγίασέ τε πρὸς τούτῳ, καὶ ἐδόξασεν.
- [03114] Ἔδει δὴ οὖν, ἔδει τοὺς ἐξελεγμένους ἀγιάσαι τὸν φαυλίζοντα τὴν ψυχὴν αὐτοῦ, καὶ μὴ τοῖς τῆς ἀνθρωπότητος ἐνορῶντας ἀποσφαλῆναι τοῦ πρέποντος, καὶ τῆς ἐπ' αὐτῷ γνώσεως ἀκριβοῦς ἀποφέρεσθαι, συνιέντας δὲ μᾶλλον τῆς οἰκονομίας τὸ σοφὸν προσκυνεῖν αὐτῷ, διακεῖσθαι δὲ, καὶ ἀραρότως, ὅτι τοῦ πιστοῦ Κυρίου φύσει τε καὶ ἀληθῶς Υἱὸς ἐστὶ, καὶ εἰ πέφηνεν οἰκονομικῶς ἐν εἴδει τῷ καθ' ἡμᾶς, καὶ τὸ τῆς κενώσεως ὑπέδου μέτρον.

- [03115] Προδιαλέγεται δὲ τοῖς ἐξελε- γμένοις, καὶ φησιν, ὅτι Καιρῶ δεκτῶ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.
- [03116] Προέγνωστο μὲν πρὸ καταβολῆς κόσμου Χριστὸς, καὶ τὸ αὐτοῦ μυστήριον·
- [03117] ἐπέλαμψε δὲ κατὰ καιροῦς οὓς ἤθελεν ὁ Δυνάστης, καθ' οὓς ἡμῖν βεβοήθηκε, καὶ τὸν τῆς ἐν- ανθρωπήσεως καιρὸν, σωτηρίας ἡμέραν εἶναί φησιν.
- [03118] Οὕτω γὰρ πού και ὁ θεσπέσιος Παῦλος·
- [03119] [Ἰδοῦ] νῦν, 6 [70.1056] φησὶ, [Ἰκαιὸς] εὐπρόσδεκτος, ἰδοῦ νῦν ἡμέρα σωτη- ρίας.
- [03120] [6] Ψάλλει δὲ καὶ ὁ προφήτης Δαβὶδ, καὶ φησιν·
- [03121] [ἸΑῦτη] ἡ ἡμέρα ἦν ἐποίησεν ὁ Κύριος, ἀγαλλιασώμεθα, καὶ εὐφρανθῶμεν ἐν αὐτῇ.
- [03122] [6] [9Καὶ] ἔδωκά σε εἰς διαθήκην ἐθνῶν, τοῦ κατα- στήσαι τὴν γῆν, καὶ κληρονομησαὶ κληρονομίαν ἐρήμου, λέγοντα τοῖς ἐν δεσμοῖς·
- [03123] Ἐξέλθετε·
- [03124] καὶ τοῖς ἐν τῷ σκότει, Ἀνακαλύφθητε.
- [03125] Καὶ ἐν πάσαις ταῖς ὁδοῖς αὐτῶν βοσκηθήσονται, καὶ ἐν πάσαις ταῖς ὁδοῖς ἡ νομὴ αὐτῶν.
- [03126] Οὐδὲ πεινάσουσιν, οὐδὲ διψήσουσιν, οὐδὲ πατάξει αὐτοὺς καύσων, οὐδὲ ὁ ἥλιος·
- [03127] ἀλλ' ὁ ἐλεῶν αὐτοὺς παρακαλέσει, καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτούς.
- [03128] Καὶ θήσω πᾶν ὄρος εἰς ὁδὸν, καὶ πᾶσαν τρίβον εἰς βόσκημα αὐτοῖς.
- [03129] Ἰδοῦ οὗτοι πόρρωθεν ἔρχονται.
- [03130] Οὗτοι ἀπὸ βορρᾶ, καὶ οὗτοι ἀπὸ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν.⁹ Ἐδοξέ τισι τῶν προλαβόντων ἐξηγητῶν ἀρχὴν τοῦ προκειμένου κεφαλαίου ποιήσασθαι.
- [03131] Οὕτω λέγει Κύ- ριος·
- [03132] Καιρῶ δεκτῶ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σω- τηρίας ἐβοήθησά σοι.
- [03133] Καὶ φασιν εἰρησθαι ταυτὶ παρὰ Θεοῦ καὶ Πατρὸς τῷ πάντων ἡμῶν Σωτῆρι Χριστῷ.
- [03134] Προσεξυφαίνουσι δὲ, καὶ τοιόνδε τινὰ νοῦν.
- [03135] Ἡὔξατο μὲν γὰρ, φησὶ, πρὸ τοῦ τιμίου σταυροῦ, λέγων·
- [03136] [ἸΠάτερ.] εἰ δυνατόν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον [6] τοῦτο· καὶ οὐκ ἠκούσθη, πέπωκε γὰρ αὐτό.
- [03137] Ἐπειδὴ δὲ πεπάτηκε τὸν θάνατον ἀντιλαμβανομένου τοῦ Πα- τρός, εἴρηται πρὸς αὐτὸν ἀναγκαίως τὸ, Καιρῶ δεκτῶ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοη- θησά σοι.
- [03138] Δοκεῖ δέ μοι πολὺ τὸ εὐπίθανον ἀρῶστέιν ὁ λόγος.
- [03139] Καίτοι γὰρ εἰδῶς ὅτι χρη πεινὸν τὸ ποτήριον, καὶ οὐκ ἂν ἐξέλθοι τὸ διασωθῆναι δύνασθαι τὴν ὑπ' οὐρανόν, πλὴν ὅτι διὰ τοῦ θανάτου τῆς σαρκὸς αὐ- τοῦ, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως οικονομικώτατα λίαν τὸ τῆς προσευχῆς ἐπράττετο σχῆμα, ἵνα τοῦ πάθους ἢ παραίτησις τῆς τῶν Ἰουδαίων μαιφονίας κατηγορη·
- [03140] ἐπεὶ τίνα τρόπον τοῖς τῆς εἰς αὐτὸν δυσ- σεβείας ἐγκλήμασιν ἔνοχος γέγονεν ὁ Ἰσραήλ, εἰ μὴ ἀβούλητον ἦν αὐτῷ τὸ παθεῖν διὰ τοῦ δυσκλεές;
- [03141] πλὴν, καὶ οὕτω γέγονε θελητὸν, καὶ ἀποστήσαι τοῦ κόσμου τὴν ἁμαρτίαν, καὶ ἀναμορφῶσαι τὰ καθ' ἡμᾶς, εἰς καινότητα ζωῆς ἁγίας.
- [03142] Συνεῖς γὰρ οὕτω καὶ τὸ εἰρημένον παρ' αὐτοῦ, ὅτι [ἸΚαταβέβηκα] ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με, τοῦτ' ἔστι, τὸ θέλημα τοῦ πέμψαντός με Πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω αὐτὸ ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
- [03143] [6] Ἐπέφανε γὰρ τῷ κόσμῳ Χριστὸς, καὶ τῶν ἱερῶν ἀπῆρητο κηρυγμάτων παρὰ τοῖς ἐξ Ἰσραήλ.
- [03144] Ἐπειδὴ δὲ ἦσαν ἀπειθεῖς, καὶ κατεσκληρό-τες, ἐξήνιοι, καὶ θρασεῖς, οὐ προσήκαντο τὴν πίστιν, ἀλλ' ἡμάρτανον μὲν εἰς αὐτὴν πολυτρόπως, εἶτα τε- λευταῖον ἐσταύρωσαν.
- [03145] Ἐνταῦθα βλέπε μοι τῆς ἀπορῶ- ρήτου σοφίας τὴν δύναμιν.
- [03146] Ἀπὸ γὰρ τῆς Ἰουδαίων σκαιότητος ἐπενηνεγμένον αὐτῷ, φημί δὴ τὸν θά- νατον.
- [03147] Δῆλον δὲ ὅτι τὴν τῆς σαρκὸς σωτηρίας πρό- φασιν ἐποιήσατο τοῖς ἀνὰ πᾶσαν τὴν γῆν, κατηγορήθη [70.1057] δὲ θάνατος διὰ τῆς ἀναστάσεως αὐτοῦ, καὶ πεπάτη- ται φθορᾶ [γρ].

[03148] φθορά], καὶ ἀνεθάλλομεν εἰς ζωὴν, οἱ διὰ τῆς ἐν Ἀδὰμ παραβάσεως κατενηνεγμένοι πρὸς τὸ ἐναντίον.

[03149] Οὐκοῦν οὐκ ἀπότευξιν γενέσθαι φαμέν ἐν τῇ τοῦ Σωτῆρος ἡμῶν Χριστοῦ προσευχῇ, μὴ γέ- νοιτο, οἰκονομίαν δὲ μᾶλλον, ἢπερ ἂν ἔπιτο τὸ θαυ- μάζεσθαι δεῖν.

[03150] Καὶ καθ' ἕτερον δὲ τρόπον σοφὴν γε- νέσθαι φαμέν τὴν ἐντευξιν τὴν πρό γέ φημι τοῦ τιμίου σταυροῦ.

[03151] Γέγονε γὰρ ἡμῖν ὑποτύπωσις, καὶ ὑπογραμμὸς ἀναγκαίου πράγματος·

[03152] πειρασμοῦ γὰρ ἐπηρημένου, καὶ φόβου παραχειμαζόντος, οὐ ῥαθύ- μους εἶναι χρῆ, καὶ ἀναπεπτικότητας, ἐργηγορότας δὲ μᾶλλον, εἴτα συντείνεσθαι εἰς προσευχάς, καὶ Θεοῦ δεῖσθαι τοῦ σώζοντος, ἴν' εἴπερ εἴη φίλον αὐτῷ βρόχων ἔξω καὶ παγίδος ἀποφέροιμεν πόδα.

[03153] Εἰ δὲ δὴ τὸ χρῆναι παθεῖν ὡς ἔσται μᾶλλον ἡμῖν ὀνησιφόρον ἐπίσταται, καὶ τοῦτο ἦκειν ἐς πέρας, αὐτοῦ νέμοντος τὴν ὑπομονήν.

[03154] Ἀπιθάνου τοιγαροῦν τῆς τινων δόξης ἀποδεδειγμένης, φέρε τῶν ἐν χερσὶν ἀπτώμεθα πάλιν.

[03155] Δεδωκέναι γὰρ αὐτόν φησιν εἰς διαθήκην ἐθνῶν τοῦ καταστήσαι τὴν γῆν, καὶ κληρονομήσαι κληρονομίαν ἐρήμου, λέγοντα τοῖς ἐν δεσμοῖς·

[03156] Ἐξέλθετε, καὶ τοῖς ἐν τῷ σκότει, Ἀνακαλύφθητε.

[03157] Ἀπολακτίσαντος γὰρ τοῦ Ἰσραὴλ, καὶ τῆς εἰς αὐτὸν ἀγάπης διὰ τῆς ἀπιστίας ἀποφοιτήσαντος, νενομοθέτηκε τοῖς ἔθνεσιν ὁ Χριστὸς, καὶ τὴν Καινὴν αὐτοῖς Διαθήκην ὠρίσατο, τοῦτ' ἔστι, τὸ εὐαγγελικὸν καὶ σωτήριον κήρυγμα, καὶ κατέστησε τὴν γῆν τεθορυβημένην δηλονότι, καὶ οὐκ ἐν καλῷ συνέσεως οὐσαν.

[03158] Πεπλάνητο γὰρ τῇ κτίσει λατρεύουσα, καὶ ταῖς τῶν ἀκαθάρτων πνευμά- των ἀγέλαις ὑποθητεύουσα.

[03159] Ἔδρα γὰρ μόνον τὸ ἐκείνοις δοκοῦν.

[03160] Οἱ δὲ κατεκόμιζον εἰς ἅπαν εἶδος ἀκαθαρσίας αὐτήν, καὶ κτηνοπρεπῆ διαβιοῦν ἐκέλευον βίον.

[03161] Τεθορύβητο τοίνυν οὐ μετρίως ἡ γῆ καὶ τετά- ρακτο·

[03162] πλὴν κατέστη διὰ Χριστοῦ, καὶ οἷον ἐκ χει- μῶνος, καὶ ζάλης μετακεχώρηκεν εἰς εὐδίαν.

[03163] Γέγονε γὰρ αὐτοῦ μερίς τε καὶ κληρος.

[03164] Καὶ τοῦτο ἦν ἄρα, τὸ ἐν δευτέρῳ ψαλμῷ πρὸς αὐτὸν εἰρημένον, ὡς ἐκ τοῦ Θεοῦ καὶ Πατρὸς·

[03165] ^[6Αίτησαι] παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.

[03166] ^[6] Ἐρημον δὲ ὀνομάζει τῶν ἐθνῶν τὴν πληθύν, ἀκάρπω καὶ ἀνύδρω γῆ παρεϊκά- ζων αὐτήν.

[03167] Πλὴν, ὡς ἔφην, κληρος γέγονε Χριστοῦ.

[03168] Πῶς δὲ, καὶ τίνα τρόπον;

[03169] Ἐν δεσμοῖς γὰρ οὐσι, καὶ σειραῖς τῶν ἰδίων ἀμαρτημάτων κατεσφιγμένοις ἐπεφώνησε τό·

[03170] Ἐξέλθετε.

[03171] Οὐσι δὲ καὶ ἐν σκότει, καὶ ἐν ἀχλύϊ τῇ νοητῇ, καὶ μονονουχί βαθείᾳ νυκτὶ κατα- κευωρισμένοι, ἀνακαλυφθῆναι προστέταχε, καὶ εἰς φῶς ἐλθεῖν, ἀνευρῆναι τῆς διανοίας τοὺς ὀφθαλμοὺς, καὶ τὸ παρ' αὐτοῦ καὶ θεῖον εἰσοικίσασθαι φῶς.

[03172] Οἱ δὲ δὴ τούτων ἀξιοθέντες, φησὶν, ἐν πάσαις ταῖς ὁδοῖς αὐτῶν βοσκηθήσονται, καὶ ἐν πάσαις ταῖς τρίβοις ἡ νομὴ αὐτῶν.

[03173] Πλεῖστα μὲν γὰρ αἱ τῆς ἐπιεικειᾶς ὁδοί, ἀλλ' ἦν τοῖς ἔθνεσι βásiμος μὲν οὐδεμία, τρα- χεῖα δὲ καὶ ἀνάντης.

[03174] κεκράτηντο δὲ καὶ ταῖς τῶν ἰδίων παθῶν ἐμβολαῖς, καὶ ταῖς τοῦ διαβόλου πλεονεξίαις, ἄβατον αὐτοῖς τιθέντος τὸ ἀγαθόν.

[03175] Ἐπειδὴ δὲ ἐπέλαμψε ^[70.1060] τοῦ Σωτῆρος ἡ χάρις, ἔλυσεν αὐτῶν τὰ δεσμά, κατ- εφώτισε τὴν καρδίαν, ἴσχυσαν ἐνταῦθα διὰ πάσης τρέχειν ὁδοῦ, καὶ τὴν νοητὴν εὐτροφίαν συλλέγειν·

[03176] τοῦτο γὰρ, τὸ βοσκηθήσονται δηλοῖ, καὶ εἰς πᾶσαν τρίβον ἀγαθουργίας ἰέναι γοργῶς.

[03177] Εἶργει δὲ οὐδὲν κἀκεῖνο εἰπεῖν, ὅτι τρίβοι καὶ ὁδοί τὰς ἡμετέρας διανοίας ἀποφέρουσι πρὸς Θεόν, ἤγουν πρὸς εὐαγῆ, καὶ ἐξαίρετον πολιτείαν αἱ θεόπνευστοι Γραφαί·

[03178] αὐ- ται δὲ ἦσαν γνώριμα μὲν ἦκιστα τοῖς πεπλανημένοις.

[03179] Ἐπειδὴ δὲ πρὸς τὸ τῆς ἀληθείας κέκληνται φῶς, νομαὶ γεγόνασιν αὐταῖς, καὶ βοσκήματα τρέφοντα πρὸς εὐανδρίαν τὴν πνευματικὴν, καὶ εἰς ἔφεσιν ἀγα- θοῦ παντός.

[03180] Ὑπισχνεῖται δὲ Θεὸς αὐτοῖς τὸ ἀμ- φιλαφές τῆς παρ' ἑαυτοῦ χάριτος, καὶ ἐπικουρίας, καὶ πνευματικῆς παρακλήσεως.

- [03181] Οὐ γὰρ πεινάσου- σιν, οὐδὲ διψήσουσι, φησί.
- [03182] Πάλαι μὲν γὰρ ἦσαν ἐν ἐνδείᾳ παρακλήσεως πνευματικῆς, οὐ γὰρ ἦν παρ' αὐτοῖς θεῖος νόμος, οὐ προφήτης, οὐ παιδαγωγός, οὐ καθηγητής, οὐ διδάσκαλος, οὐ νοητῶν ὑδάτων πηγή.
- [03183] Ἐπειδὴ δὲ ἠλέηθη παρὰ Θεοῦ, δαψιλεστάτη λοιπὸν αὐτοῖς ἢ τῶν πνευματικῶν ἀγαθῶν χορηγία γέγονε τροφήν ἐσχηκόσι τὴν ψυχωφελή.
- [03184] Ἐφαγον γὰρ ἄρτον ἐξ οὐρανοῦ, ὕδωρ ζῶν ἔπιον, περὶ οὗ καὶ αὐτὸς ἔφη Χριστὸς πρὸς τὴν ἐν Σαμαρείαᾳ γυναῖκα τοὺς λόγους ποιούμενος·
- [03185] [6Πᾶς] ὁ πίνων ἐκ τοῦ ὕδατος τούτου δι- ψήσει πάλιν.
- [03186] Ὅς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, γενήσεται αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
- [03187] [6] Ἐφη δὲ πού καὶ ὁ προφήτης Ἡσαΐας περὶ τῶν ἐν πίστει δεδικαιωμένων, καὶ τοῖς εὐαγγελικοῖς θεσπίσμασιν ὑπαγόντων τὸν τῆς διανοίας ἀυχένα·
- [03188] [6Οὗτος] οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς·
- [03189] ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν.
- [03190] [6] Ἀλλ' οὐδὲ πατάξει αὐτοὺς καύσων, οὐδὲ ὁ ἥλιος.
- [03191] Γέγονε γὰρ αὐτοῖς σκεπαστὴς ὁ Χριστός.
- [03192] Ὁ καὶ πάλαι τοῖς υἱοῖς Ἰσραὴλ ἐπαρητήσας μὲν ἐν ἡμέρᾳ νεφέλην, ἠγούμενος δὲ ἐν στύλῳ πυρὸς τὴν νύκτα.
- [03193] Ἐξω δὴ οὖν ἡλίου, καὶ καύσωνος ἔσσονται, φησί, τοῦτ' ἔστι, τεύξονται τῆς παρὰ Θεοῦ σκέπης, ὡς μηδὲν αὐτοῖς συμβῆναι φορτίον, ἤγουν ἀποφύγων εἰς ὀλιγο- ψυχίαν.
- [03194] Τοιοῦτόν τι καὶ ὁ θεσπέσιος ἔφη Παῦλος·
- [03195] [6Δυνατός] ὁ Θεός, ὃς οὐκ ἐάσει ἡμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ, καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.
- [03196] [6] Τοῦτο οἶμαι δηλοῦν τὸ παρακαλεῖν αὐτοὺς τὸν ἐλεοῦντα αὐτοῖς.
- [03197] Ἄξει γὰρ διὰ πηγῶν ὑδάτων, καὶ θήσει πᾶν ὄρος εἰς ὄδον, καὶ πᾶσαν τρίβον εἰς βόσκημα αὐτοῖς.
- [03198] Πηγὰς δὲ φαμεν ἐν τούτοις τοὺς ἀγίους προφήτας, ἀποστό- λους τε καὶ εὐαγγελιστὰς, οἷς ἐνομιλοῦντες σοφῶς τε καὶ ἐντέχνως ἀρυόμεθα παρ' αὐτῶν ζωοποιόν τε καὶ θεῖον λόγον, ἀποχρώντως ἔχοντα πρὸς τὸ δύνα- σθαι διανευροῦν εἰς εὐσέβειαν τὰς ἡμετέρας ψυχὰς, καὶ τροφήν ἡμῖν ἐργάσασθαι τὴν πνευματικὴν.
- [03199] Οὕτω γὰρ γέγραπται·
- [03200] [6Καὶ] ἀντλήσετε ὕδωρ μετ' εὐφροσύνης, ἐκ τῶν πηγῶν τοῦ σωτηρίου.
- [03201] [6] Ὅτι δὲ ἄναντες, ἢ δύσβατον οὐδὲν τῶν ἐξαιρέτων ἀνδραγαθη- μάτων τοῖς διὰ Χριστοῦ σεσωσμένοις, ὑπεμψήνειεν ἂν τὸ πᾶν ὄρος εἰς ὄδον τεθεῖσθαι λέγειν.
- [03202] Δοκεῖ μὲν [70.1061] γὰρ πως ἦρθαί τε καὶ ὑψοῦ, καὶ ἀπρόσιτον εἶναι πολλοῖς τὸ ἐναργῆ γενέσθαι τινὰ, οἷον ἐγκρατεία, σωφροσύνη, μακροθυμία, ἀνεξικακία, πραότητι, ἀγάπη καὶ τοῖς λοιποῖς·
- [03203] ἀλλὰ λείαν καὶ εὐήλατον πᾶ- σαν ἡμῖν ὄδον ἀπέφηγεν ὁ Σωτήρ, ὥστε καὶ τὸ δυσ- πόρευτον, καὶ δυσήλατον εἶναι δοκοῦν ἐψιλωμένον προσκεῖσθαι τοῖς δι' αὐτοῦ βαδίζουσιν ἐθέλουσι.
- [03204] Καὶ τοῦτο, οἶμαι, ἔστι τὸ δι' ἑνὸς τῶν ἀγίων προφητῶν σαφῶς εἰρημένον·
- [03205] [6Πᾶσα] φάραγξ πληρωθήσεται, καὶ ἔσται πάντα τὰ σκολιά εἰς εὐθειαν, καὶ ἡ τραχεῖα εἰς ὁδοὺς λείας.
- [03206] [6] Καὶ πάλιν·
- [03207] [6Οδός] εὐσεβῶν εὐθεῖα ἐγένετο, καὶ παρεσκευασμένη ἡ ὁδὸς τῶν εὐσεβῶν.
- [03208] [6] Ὅτι δὲ ἀριθμοῦ κρείττονες οἱ κεκλημένοι γεγονάσι, καὶ ἐκ παντὸς μέρους τῆς ὑπ' οὐρανὸν συναγηγερμέ- νοι, διαμεμήνυκεν εἰπών·
- [03209] Ἰδοὺ οὗτοι πόρρωθεν ἔρχονται, καὶ οὗτοι ἀπὸ βορρᾶ καὶ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν.
- [03210] Τὸ γὰρ πόρρωθεν ἔοικεν ὑποδη- λοῦν τὰ μέρη τὰ νότια, ὃ δὲ βορρᾶς τὰ βόρεια, θάλασσα δὲ τὰς πρὸς δυσμὰς χώρας.
- [03211] Οὕτω γὰρ καὶ αὐτῶν ὁ Ψαλμῶδός διαμνημονεύει λέγων·
- [03212] [6Τὸν] βορρ- ῶν, καὶ τὴν θάλασσαν σὺ ἔκτισας.
- [03213] [6] Οἱ δὲ ἐκ γῆς Περσῶν εἶεν ἂν, οἱ ἐξ ἠοῦς σεσαγηνευμένοι.

[03214] Πρὸς ἀκτῖνα γὰρ ἡ Περσῶν γῆ ἐστίν.

[03215] Ἡ τάχα που, καὶ τοὺς προσκυνήσαντας αὐτῷ μάγους νοεῖσθαι πρέπει.

[03216] Ἦκον γὰρ εἰς τὴν Ἰουδαίαν πυνθανόμενοι τε καὶ λέγοντες·

[03217] ^[6Ποῦ] ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;

[03218] εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ Ανατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

[03219] ^[6] Προσκυνήσαντες γὰρ, καὶ δώροις ἐτίμων, λιβάνω τε φημί, καὶ χρυσῷ, καὶ σμύρνη.

[03220] Διαμέμνηται δὲ τοῦτο λέγων ὁ Ψαλμῳδός, περὶ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ·

[03221] ^[6Και] ζήσεται, καὶ δοθήσεται αὐτῷ, ἐκ τοῦ χρυσοῦ τῆς Ἀραβίας.

[03222] ^[6] Ἀραβίαν γὰρ ἐν τούτοις τὴν τῶν Περσῶν ὀνομάζει χώραν.

[03223] ^[9Εὐφράνθητε] οὐρανοὶ, καὶ ἀγαλλιᾶσθω ἡ γῆ.

[03224] Ῥηξάτωσαν τὰ ὄρη εὐφροσύνην, ὅτι ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ, καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρεκάλεσεν.⁹ Εἰς ἓνα συγκαλεῖ θίασον, οὐρανὸν καὶ γῆν καὶ τὴν ἐπὶ τοῖς παρ' αὐτοῦ σεσωσμένοις ἀποπληροῦν ἑορτὴν εὐ μάλα διακελεύεται.

[03225] Νοηθεῖεν δ' ἂν οὐρανοὶ μὲν οὐκ αὐτὸ τὸ στοιχεῖον, ἀλλ' οἱ ταῖς ἄνω μοναῖς ἐν- διαιτώμενοι, καὶ ἐναύλισμα πλουτοῦντες τὸν οὐρανὸν, ἅγιά τε Δυνάμεις, Ἀρχαί, καὶ Θρόνοι, καὶ Ἐξουσίαι, καὶ τὰ ἐπι ἐπέκεινα Σεραφίμ.

[03226] Γῆ δὲ ὁμοίως οἱ παρ' αὐτοῖς προσδοκῶντες ἔσεσθαι τὴν ἐπιφάνειαν αὐτοῦ, καὶ παρεσόμενον εἰδότες αὐτὸν ἐπὶ λυτρώσει τῶν ἐξ Ἰσραὴλ, καὶ ἀπάντων δὲ τῶν ἐθνῶν τῶν ἀνὰ πᾶσαν ὄντων τὴν γῆν·

[03227] καθάπερ ἀμέλει, καὶ Συμεῶν ὁ δίκαιος, βρέφος ἔτι βραχὺ τὸν Ἰησοῦν ἐν ἀγκάλαις ἔχων ἐδοξολόγει Θεόν, οὕτω λέγων·

[03228] ^[6Νῦν] ἀπολύεις τὸν δούλόν σου, Δέσποτα, κατὰ τὸ ρημά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὁ ἠτοῖμα- σας κατὰ πρόσωπον πάντων τῶν ἐθνῶν,⁶ καὶ τὰ ἐξῆς.

[03229] Εἰ τάχα που, καὶ αὐτοὺς νοητέον τοὺς σεσωσμένους, ἐπὶ γε σφίσιν αὐτοῖς τελούντας τὴν ἑορτὴν, καὶ ταῖς καθηκούσαις δοξολογίαις στεφανοῦντας τὸν Λυτρωτὴν·

[03230] ὄρη γε μὴν παραῤῥηγνύντα τὴν εὐφροσύνην, ὑποτο- πητέον εἶναι, καθάπερ ἔφην ἀρτίως, τὰς ἡμέρας ὑψοῦ κατ' ἀρετὴν δυνάμεις λογικὰς, ἡγουν τοὺς τῶν εὐαγγελικῶν κηρυγμάτων ἱερουργοὺς, οἱ Χριστὸν λα- ^[70.1064] λούντες, καὶ τὰ αὐτοῦ νοητῆς εὐφροσύνης πιμπλάσι τὴν γῆν.

[03231] Ἀπαγγέλλουσι γὰρ ὅτι ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ, καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρ- ἐκάλεσεν.

[03232] Ἠλέησε γὰρ ἅπαντας ἐπιλάμψας αὐτοῖς ὁ Χριστός·

[03233] εἴπερ ἐστὶν ἀληθὲς, ἐξήρηται χειρὸς δια- βολικῆς, καὶ δαιμονίων σκαιότητος.

[03234] Ἀπηλλάχθησαν δὲ, καὶ τῆς πάλαι τυραννύσης κατ' αὐτῶν ἀμαρτίας, καὶ προσέτι τῶν τοῦ θανάτου δεσμῶν·

[03235] ἠξίωται δὲ χάριτος, καὶ ὑπερκοσμίου δωρεᾶς, μέτοχοι γεγονότες ἁγίου Πνεύματος, καὶ τῆ τῆς υἰοθεσίας δόξη κατ- ηγλαϊσμένοι, καὶ τὴν ὑπὲρ νοῦν ἐλπίδα πλουτήσαντες.

[03236] Πλήν ἄθρει τὴν ἐπιτήρησιν τῶν τοῦ προφήτου λόγων·

[03237] Τοὺς γὰρ ταπεινοὺς τοῦ λαοῦ αὐτοῦ, φησί, παρεκά- λεσε.

[03238] Ταπεινοὺς δὲ εἶναι φαμεν τοὺς εὐήνιον ὑφέντας τῷ Χριστῷ τὸν ἀχένα, καὶ τῆς ὑπ' αὐτῷ βασιλείας, οὐκ ἀτιμάσαντας τὸν ζυγὸν, διὰ τοι τὸ προσήκασθαι τὴν πίστιν, ἠῦτρεπίσθαι δὲ καὶ τὴν ἐν πνεύματι τε καὶ ἀληθείᾳ προσκύνησιν αὐτῷ, καὶ λατρείαν ἐπι- τελεῖν τῶν τὴν πίστιν οὐ προσηκαμένων, οὐκ ὄντων ταπεινῶν, ἀλλ' ὑψοῦ τὸ κέρας ἰόντων [γρ.

[03239] ἰέντων], καὶ λαλούντων ἀδικίαν κατ' αὐτοῦ, καὶ τοῖς ἱεροῖς αὐ- τοῦ θεσπίσμασι, γαῦρον ὥσπερ ἀνατεινόντων τὸν τῆς διανοίας ἀχένα.

[03240] Οὗτοι τῆς πνευματικῆς οὐκ ἠξίωται παρακλήσεως.

[03241] Οὐ γὰρ ἦσαν ἄξιοι.

[03242] Τίς γὰρ μερὶς πιστῶν μετὰ ἀπίστων, κατὰ τὸ γεγραμμένον;

[03243] ^[9Εἶπε] γὰρ Σιών, Ἐγκατέλιπέ με Κύριος, καὶ ὁ Κύριος ἐπελάθετό μου.

[03244] Μὴ ἐπιλήσεται μήτηρ τοῦ παιδὸς αὐτῆς, τοῦ ἐλεῆσαι, καὶ ἔκγονα τῆς κοι- λίας αὐτῆς;

[03245] Εἰ δὲ καὶ ἐπιλάθοιτο ταῦτα γυνὴ, ἀλλ' ἐγὼ οὐκ ἐπιλήσομαί σου.⁹ Προῦθηκε μὲν γὰρ ὁ τῶν ὅλων Σωτὴρ Κύριος, καὶ πρό γε τῶν ἄλλων τοῖς τῆς Σιών τέκνοις, ἦτοι τοῖς ἐξ αἵματος Ἰσραὴλ τὴν διὰ πίστεως χάριν, καὶ διὰ μυρίων ὄσων αὐτοὺς ἀνέπειθε, λέγων, Ἐπιδράξασθε τοῦ καιροῦ, καθ' ὃν ἦν δύνασθαι πιστεῦσασιν εἰς αὐ- τὸν τὰς τοῖς πατρᾶσιν ἐπηγγελμένας καταπλουτήσαι φιλοτιμίας.

- [03246] Οί δὲ ἦσαν ἀτεγκτοί, καὶ ἀπειθεῖς, καὶ γοῦν τῶν διὰ τοῦ πανσόφου Μωσέως ὑπερορῶντες νόμων, καὶ προφητικῶν κηρυγμάτων ὀλίγα πεφρον- τικότες, καὶ τοῦ πιστεῦειν ἐξώλισθον, καὶ τοῖς τῆς κυριοκτονίας ἤλωσαν βρόχοις.
- [03247] Οὐκοῦν ἐξώθησαν ταύ- της ἔνεκα τῆς αἰτίας, καὶ τῆς πρὸς αὐτὸν οἰκειότητος τέθεινται μακρὰν, πλὴν σέσωσται τὸ κατάλειμμα, καὶ οὐχ ὀλόρριζος ἀπώλετο ὁ Ἰσραήλ.
- [03248] Βραχεῖς δὲ λίαν οἱ σεσωσμένοι γεγόνασι, καὶ εὐαρίθμητοι παντελῶς ὡς πρὸς γε τὴν τῶν ἀπειθούτων πληθύν.
- [03249] Ἀστειότατα τοίνυν ἡ Σιών τὸ τῆς Ἰουδαίας μητρὸς ἐπέχουσα πρόσωπον εισφέρεται νυνὶ μονονουχί, καὶ κλαιούσης ὡς παρεωραμένης παρὰ τοῦ συγκροτοῦντος Θεοῦ.
- [03250] Ταύτη τοι, καὶ ὀλιγοστῶν αὐτῇ περιλειφθέντων τέ- κνων.
- [03251] Ἐφη γὰρ, φησὶν, ὅτι Ἐγκατέλιπέ με Κύριος, καὶ ὁ Κύριος ἐπελάθετό μου.
- [03252] Καὶ τί πρὸς ταῦτα Θεός;
- [03253] Ἀπαράβλητον ἀποφαίνει τὴν εἰς ἀνθρώπους ἀγάπην, καὶ τῇ νοητῇ Θεὸς Σιών ἐπαγγέλλεται, τὰ ἐξ οἰκτιρ- μῶν ἀγαθὰ, καὶ ὡς οὐκ ἂν ἐπιλάθοιτό ποτε τῶν ἑαυ- τοῦ κτισμάτων πειρᾶται πληροφορεῖν.
- [03254] Ὡσπερ γὰρ οὐκ ἂν ἐπιλάθοιτο τεκοῦσα γυνὴ τῶν ἑαυτῆς τέκνων [70.1065] βραβευτὴν ἔχουσα τῆς ἀνωτάτω φιλανθρωπίας, ἤτουν φιλοστοργίας, τὸν τῆς φύσεως νόμον·
- [03255] οὕτως οὐδ' ἂν ἐγὼ ἐπιλαθοίμην, φησὶ, τῶν ἐμῶν·
- [03256] εἰ τάχα που καὶ τῆς ἐν μητρᾷ φιλοστοργίας ὑπερνήχεται τὰ τοῦ Θεοῦ ἐκεῖνα.
- [03257] Ὁ μὲν γὰρ οὐδὲν ἀπεικός, καὶ εἰς λήθην πε- σεῖν δύνασθαι.
- [03258] Ἐμὲ δὲ τοῦτο παθεῖν οὐ θέμις.
- [03259] Οὐκοῦν ὁ μὲν λόγος ὡς ἀπὸ γε τῆς ἐπὶ γῆς Σιών, ἤγουν τῆς τῶν Ἰουδαίων μητρὸς παθούσης τὴν ἀπαιδίαν, ἤγουν ὀλιγοπαιδίαν·
- [03260] ἡ δὲ γε ὑπόσχεσις ὡς πρὸς γε τὴν νοη- τὴν ἐστι Σιών·
- [03261] ἡ καὶ πάνσοφος Παῦλος προσεληλυ- θέναι φησὶ τοὺς πιστεύσαντας·
- [03262] ἵνα τὴν ἐξ ἐθνῶν, καὶ Ἰουδαίων συναγηγευμένην Ἐκκλησίαν ἐννοῆς, τύπον ἐπέχουσιν τῆς ἄνω, ἧς καὶ ὁ πάνσοφος Παῦλος δια- μνημονεύει λέγων·
- [03263] [6H] δὲ ἄνω Ἰερουσαλήμ ἐλευθέρα ἐστίν, ἣτις ἐστὶ μήτηρ πάντων ἡμῶν.
- [03264] [6] Πόλις γὰρ ἐστὶ Θεοῦ ζῶντος, καὶ πρωτοτόκων τροφός, καὶ μήτηρ ἁγίων ἀπογεγραμμένων ἐν οὐρανοῖς, ἧς οὐκ ἂν ἐπι- λάθοιτό ποτε Χριστός.
- [03265] Ἀγαπᾷ γὰρ τὴν Ἐκκλησίαν, ἣν αὐτὸς ἑαυτῷ παρέστησε, κτήσας τοὺς δύο λαοὺς εἰς ἓνα καινὸν ἄνθρωπον, καὶ ἀποκαταλλάξας ἀμφο- τέρους ἐν ἐνὶ σώματι πρὸς τὸν Πατέρα.
- [03266] Πῶς οὖν ἂν ἐπιλάθοιτο τοῦ ἰδίου σώματος;
- [03267] τοῦτ' ἐστὶ, τῆς Ἐκκλη- σίας, ἧς ἐστὶ κεφαλή.
- [03268] [9Iδου] ἐπὶ τῶν χειρῶν μου ἐζωγράφησά σου τὰ τεῖχη, καὶ ἐνώπιόν μου εἶ διὰ παντός, καὶ ταχὺ οἰκοδομηθήσῃ ὑφ' ὧν καθηρέθης, καὶ οἱ ἐρημώ- σαντές σε ἐξελεύσονται ἐκ σοῦ.9 Δυσεύρητος κομιδὴ τῶν προκειμένων ὁ νοῦς.
- [03269] Ποίας γὰρ εἶναι τὰς τοῦ Θεοῦ χεῖρας ὑποτοπίσαι τις ἂν, ἐφ' ὧν καὶ γεγράφθαι τὰ τεῖχη Σιών, ἐννοεῖσθαι θέ- μισ;
- [03270] Πλεισταχοῦ μὲν τὸ Γράμμα τὸ ἱερὸν χεῖρας ὄνο- μάζει Θεοῦ, τὰς δραστηρίους αὐτοῦ δυνάμεις, δι' ὧν εἰς τὸ εἶναι τὰ πάντα παρήνεγκεν, εἰ καὶ ἐνεργεῖ τι τῶν κατὰ γνώμην αὐτῷ·
- [03271] οἶον τὴν εἰς τὸ εἶναι πάροδον ἀνθρώπου παντός διατρανοὶ λέγων ὁ Μελωδός·
- [03272] [6Aι] χεῖρές σου ἔπλασάν με, καὶ ἐποίησάν με, ὅτι αὐτοῦ ἐστὶν ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτὴν, καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἔπλασαν.
- [03273] [6] Καὶ πάλιν·
- [03274] [6Kαι] σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί.
- [03275] [6] Εἶτα πῶς ἂν τις ὑπονοήσῃε ταῖς δραστηρίους δυνάμεις τοῦ Θεοῦ, κα- θάπερ ἐν πίνακι γεγράφθαι τὰ τεῖχη Σιών τῆς ἐνθάδε νοουμένης;
- [03276] ἡ καὶ ποίων ὅλως διαμνημονεύει τειχῶν ὁ λόγος;
- [03277] Τί οὖν ἄρα φαμέν;

[03278] Απειρέξειεν ἄν οὐδὲν, ὡς γε οἶμαι, τὸν Χριστοῦ μαθητὴν, τοιοῦτόν τινα τοῖς προκειμένοις ἐφαρμόσαι νοῦν.

[03279] Ἦτιᾶτο τὸν Κύριον ἢ Σιών, ὡς ἐπιλαθόμενον αὐτῆς.

[03280] Ἀλλ' ὅτι μὴ τοῦτό ἐστιν ἀληθὲς πειρᾶται δεικνύειν ὁ Κύριος ἡμῶν Ἰη-σοῦς Χριστὸς, ὡς ἀπὸ γε τῶν τῆς ἐνανθρωπήσεως, καὶ ὧν ὑπέμεινε δι' ἡμᾶς, γενόμενος καθ' ἡμᾶς.

[03281] Καί- τοι γὰρ ἐξὸν ἐν μορφῇ καὶ ἰσότητι τοῦ Πατρὸς ὑπάρ- χειν αὐτὸν, οὐχ ἀρπαγμὸν ἐποιήσατο τοῦτο, καθίκετο δὲ μᾶλλον εἰς κένωσιν.

[03282] Ἔλαβε δούλου μορφὴν, καὶ γέγονεν ὑπήκοος τῷ Πατρὶ μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[03283] Ἐκρεμάθη γὰρ ἐπὶ ξύλου, προσηλωθεῖ- σῶν αὐτοῦ τῶν χειρῶν.

[03284] Πλήν τὸ σωτήριον πάθος καθ- εἶλεν ἀρχὰς, τεθριάμβευκε κοσμοκράτορας τοῦ αἰῶ- [70.1068] νος τούτου, ἠλευθέρωσεν ἅπαντας τῆς τοῦ διαβόλου τυραννίδος, προσεκόμισεν ἡμᾶς τῷ Θεῷ.

[03285] Τῷ γὰρ μῶ- λωπι αὐτοῦ ἡμεῖς ἰάθημεν, καὶ τὰς ἀμαρτίας ἡμῶν ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, καὶ ἔμα- λακίσθη μὲν αὐτὸς, σεσώσμεθα δὲ ἡμεῖς, καὶ γέγονεν ἡμῖν τὸ αὐτοῦ πάθος ἀσφάλειά τε καὶ τείχος·

[03286] ἠγό- ρασε γὰρ ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου, γενόμε- νος ὑπὲρ ἡμῶν κατάρα, καὶ ἐν ᾧ πέπονθεν αὐτὸς πει- ρασθεὶς βεβοήθηκε τοῖς πειραζομένοις, ἔξω τε τῆς πόλεως ἔπαθεν, ἵνα ἀγίαση τῷ ἰδίῳ αἵματι τὸν λαόν.

[03287] Οὐκοῦν, ἐρῶ γὰρ καὶ αὐθις, τὸ Χριστοῦ πάθος, καὶ ὁ τίμιος σταυρὸς, καὶ ἡ προσήλωσις τῶν αὐτοῦ χει- ρῶν, ἀσφάλεια γέγονε, καὶ τείχος ἀπρόσιτόν τε καὶ ἀρόαγες τοῖς εἰς αὐτὸν πιστεύουσιν.

[03288] Οὐκοῦν φαίη ἂν εἰκότως, τὸ, Ἰδοῦ ἐπὶ τῶν χειρῶν μου ἐζωγράφησά σου τὰ τείχη.

[03289] Νοήσεις τὴν διάτρησιν τῶν χειρῶν ἥτοι τὸ πάθος, ὡς δι' ἑνὸς τούτου καταδηλούμενον.

[03290] Τὸ δὲ Ἐζωγράφησα, ἀντὶ τοῦ ἐνετύπωσα, φησί.

[03291] Καὶ ἐνώπιόν μου εἶ διὰ παντός.

[03292] Εἰ γὰρ πέπονθεν ὑπὲρ ἡμῶν, πῶς ἂν ἡμῶν ἐπιλάθοιτο;

[03293] ἢ πῶς οὐκ ἂν εἶεν ἐν ὀφθαλμοῖς αὐτοῦ δι' οὐς προσηλώθη τῷ ξύλῳ;

[03294] Εἰ δὲ δὴ τις βού- λοιτο καὶ καθ' ἕτερον τρόπον τῆ τῶν προκειμένων ἐννοίᾳ προσβαλεῖν, οὐδὲν οἶμαι τὸ ἀπεικὸς νοῆσαί τι τοιοῦτον·

[03295] ἐν ταῖς τοῦ Θεοῦ Πατρὸς χερσὶ πάντας εἶναι τοὺς εἰς Χριστὸν πιστεύσαντας, φαίη ἂν οἶμαί τις, καὶ οὐκ ἂν ἀμάρτοι τάληθοῦς.

[03296] Ἔφη γὰρ αὐτός·

[03297] [6Τὰ] πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσι, καὶ ἀκολουθοῦσί μοι.

[03298] Καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον.

[03299] [6] Προσέτι καὶ τούτοις, ὡς [6Οὐδεὶς] ἀρπάσει αὐτὰ ἐκ τῆς χειρὸς τοῦ Πατρὸς μου, ἄτε δὴ καὶ ὑπὸ σκέπην ὄντα τὴν ἄνω, καὶ ταῖς ἄνωθεν ἐπικουρίαις εὐ μάλα πε- πυργωμένα.

[03300] Ὅτε τοίνυν ἅπαντας μὲν ἐν χερσὶ τοῦ Θεοῦ καὶ Πατρὸς, οἷον ἀνέχοντος ἡμᾶς, σώζοντός τε καὶ παρ' ἑαυτῷ, καὶ οὐκ ἐφιέντος ἀποκομίζεσθαί πη πρὸς ἅ μὴ θέμις, οὔτε μὴν ταῖς τῶν ἐπιβουλεόντων ὑποφέρεσθαι δυστροπίαις, ἡγουν διαβολικῆς σκαιότη- τος γενέσθαι θήραμα, τὸ ἀπειργον οὐδὲν, νοεῖν, καὶ τὰ τῆς Σιών τείχη, οἷον ἐζωγραφῆσθαι ταῖς ἑαυτοῦ χερ- σὶ, τοῦτ' ἐστιν, ἐξησκημένα πρὸς ἀστείότητα τὴν πνευματικὴν, καὶ ὠραῖσμον ἔχοντα τὸ ἐξ ἀπάσης ἀρετῆς εὐ μάλα διαγινώσκεσθαι.

[03301] Τείχη δὲ γε τῆς νοη- τῆς Σιών γενέσθαι φαμὲν τοὺς ἀγίους ἀποστόλους καὶ εὐαγγελιστὰς, θεθειμένους εἰς τοῦτο παρὰ Θεοῦ, καὶ ἀδιάληπτον ἔχοντας παρ' αὐτῷ τὴν γνώμην.

[03302] Ἐγέ- γραπτο γὰρ αὐτοῖς ἐν οὐρανοῖς τὰ ὀνόματα, τέθεινται δὲ καὶ ἐν βίβλῳ ζώντων.

[03303] Καὶ μὴ τοι θαυμάσης, εἰ περιβόλους καὶ τείχη τῆς Ἐκκλησίας τοὺς ἀγίους εἶναι φησιν.

[03304] Ἔστι μὲν γὰρ αὐτὸς τὸ τείχος, καὶ πε- ριτείχος·

[03305] Ὡσπερ δὲ ...

[03306] ὑπάρχων, καὶ ἀσφάλεια πᾶσα τῶν πιστευσάντων εἰς αὐτὸν, δέδωκε τοῖς ἀγίοις μυ- σταγωγοῖς ὡς ἐν ἀξιώματος τάξει λαμπροῦ, τὸ κα- λεῖσθαι τείχη τῆς Ἐκκλησίας αὐτοῦ.

[03307] Ταχὺ δὲ, φησιν, οἰκοδομηθήσῃ ὑφ' ὧν καθηρέθης.

[03308] Ἰουδαῖοι μὲν γὰρ, ἡγουν τῶν Ἰουδαίων, κατηγορηταί, τὴν ἐπίγειον Σιών, ἥτοι τὴν ἑαυτῶν μητέρα καθεῖλον, ἀποφέροντες αὐτὴν τοῦ Χριστοῦ, καὶ ἀπαράδεκτον ποιεῖσθαι τὴν πίστιν διδάσκοντες.

- [03309] Ἐφασκον γάρ·
- [03310] [6Ημεῖς] οἶδαμεν ὅτι [70.1069] Μωσεὶ λελάληκεν ὁ Θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστί.
- [03311] [6] Διελάσαντες δὲ εἰς λήξιν τοῦ παντός κακοῦ, καὶ ἀνελόντες τὸν κληρονόμον, παραίτιοι γεγονάσι τοῦ πεσεῖν αὐτήν.
- [03312] Ἀλλ' ὥσπερ Ἰουδαῖοι καθεῖλον, οὕτω πάλιν Ἰουδαῖοι ὄντες οἱ θεσπέσιοι μαθηταί, ἤγειραν αὐτήν μεταβαλοῦσαν δηλονότι, οὐ μείνασαν ὅπερ ἦν, τοῦτ' ἐστίν, ἀπειθή, καὶ Κυριοκτόνον, ἀλλ' ἐν πίστει διαπρέπουσαν, δηλον δὲ ὅτι τῇ ἐν Χριστῷ.
- [03313] Οἱ δὲ ἐρημώσαντες αὐτήν ἐξῆλθον ἀπ' αὐτῆς.
- [03314] Ἐκβέβληντο γὰρ οἱ πρῶτοι καθηγηταί, καὶ ἀντέστησαν ἕτεροι, ὧν καὶ ἀρτίως διεμνημονεύσαμεν·
- [03315] οὐ γὰρ ἦν ἐτέρως μεταβαλεῖν αὐτήν, καὶ ἀγαπήσαι Χριστὸν, καὶ τῆς τοῦ νόμου σκιᾶς ἀνθελέσθαι σκιάν, εἰ μὴ τοῦ καθ- ηγεῖσθαι παρανόμως αὐτῆς ἐξώσθησαν μὲν οἱ πρῶτοι, ἀντεγήγευται δὲ τῶν ἁγίων μυσταγωγῶν ὁ χορὸς, ὧν καὶ ὁ θεσπέσιος Δαβὶδ ἀρίστην ποιεῖται μνήμην, ψάλλων που, καὶ λέγων πρὸς τὸν τῶν ὅλων Σωτῆρα Χριστόν·
- [03316] [6Καταστήσεις] αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν, καὶ μνησθήσονται τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.
- [03317] [6] [9Ἄρον] κύκλω τοὺς ὀφθαλμούς σου, καὶ ἴδε πάν- τας.
- [03318] Ἴδου συνήλθοσαν, καὶ ἦλθοσαν πρὸς σέ.
- [03319] Ζῶ ἐγώ, λέγει Κύριος, ὅτι πάντας αὐτοὺς ἐνδύση, καὶ περιθήσῃ αὐτοὺς ὡς κόσμον νύμφης.⁹ Διὰ πάσης ἀγίας καὶ θεοπνεύστου Γραφῆς διηγό- ρεῖται σαφῶς, ὅτι μερὶς καὶ κληρὸς ἐστί Χριστοῦ τοῖς ἐξ αἵματος Ἰσραὴλ, ἢ τοῖς τέκνοις τῆς ἐπιγείου Σιών, ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς.
- [03320] [6Ἐπιστρέψουσι] γὰρ, φησὶ, [6πρὸς] Κύριον τὸν Θεὸν αὐτῶν, καὶ Δαβὶδ τὸν βασιλέα αὐτῶν.
- [03321] [6] Καὶ ἐκοθήσονται ἐπὶ τῷ Κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ ἐπ' ἐσχάτων τῶν ἡμερῶν.
- [03322] Παρεισβέβληκε μὲν γὰρ, ἀπειθησάντων αὐ- τῶν, ἡ ἐξ ἐθνῶν Ἐκκλησία, ἣν καὶ νοητὴν Σιών εἶναι φαμεν.
- [03323] Κεκλήσονται δὲ κἀκεῖνοι, ἔσονται μία ποιμνὴ, εἰς ποιμὴν, ὥστε μηκέτι δύο Σιών ὀνομάζεσθαι, ἄμφω δὲ εἰς μίαν Ἐκκλησίαν τελεῖν, ἐνὸς τοῦ πάντων ἀρ- χιποιμένος ὑπὸ χεῖρα γεγενημένους.
- [03324] Ὅτι δὲ πάντῃ τε καὶ πάντως ἔσται ταῦτα, πληροφορεῖ λέγων πρὸς τὴν τῶν Ἰουδαίων μητέρα·
- [03325] Ἄρον κύκλω τοὺς ὀφθαλ- μούς σου, καὶ ἴδε πάντας.
- [03326] Ἴδου συνήχθησαν, καὶ ἦλθοσαν πρὸς σέ.
- [03327] Ζῶ ἐγώ, λέγει Κύριος, ὅτι πάντας αὐτοὺς ἐνδύση, καὶ περιθήσῃ ὡς κόσμον νύμφης.
- [03328] Κατεσκεδάσθησαν μὲν γὰρ ὡς οὐκέτι ποιμένος ὑφ- εστηκότος αὐτοῖς.
- [03329] Εἴρηται γὰρ που δι' ἐνὸς τῶν ἁγίων προφητῶν, ὡς ἐκ προσώπου Χριστοῦ·
- [03330] Καὶ εἶπα, Οὐ ποιμανῶ ὑμᾶς·
- [03331] τὸ ἀποθνήσκον ἀποθνησκέτω, καὶ τὸ ἐκλείπον ἐκλειπέτω, καὶ τὰ κατάλοιπα.
- [03332] Ἐσθιέτω ἕκαστος τὴν σάρκα τοῦ πλησίον αὐτοῦ.
- [03333] Τὸ γὰρ ὅλως ἐκπεπτακὸς τῆς παρὰ Θεοῦ φειδοῦς καὶ ἀγάπης, ὅποιον ἂν οὐ πάθοι τὸ βλάβος;
- [03334] Προσκείσονται γὰρ τοῖς ἐθέλουσι διασπᾶν, καὶ ἀποφέρειν αὐτοὺς οἵπερ ἂν ἐκάστῳ τῶν ἀδικούντων δοκεῖ.
- [03335] Ἀποκομίζουσι δὲ Θεοῦ, καὶ πονηροὶ, καὶ ἀλητήριοι δαίμονες.
- [03336] Γέγρα- πται γὰρ, ὅτι [6Μερίδες] ἄλωπέκων ἔσονται.
- [03337] [6] Δρῶσι δὲ τοῦτο, καὶ τὰ πολύτροπά τε καὶ ἐν ἡμῖν ὄντα πάθη.
- [03338] Δεδόσθαι γὰρ φησὶν ὁ πάνσοφος Παῦλός τινας εἰς πάθη ἀτιμίας, καὶ εἰς ἀδόκιμον νοῦν.
- [03339] Τί οὖν ἐν [70.1072] τούτοις ὁ θεῖος ὑπισχνεῖται λόγος;
- [03340] Κλήσιν καὶ συγ- κομιδὴν τῶν κατεσκεδασμένων, καὶ τὴν ἐν πνεύματι τῶν ἀπολωλότων ἐπιστροφὴν, καὶ τὴν τῶν δραπετευ- σάντων ἐπάνοδον, ἐπιστροφὴν τε καὶ ἐρηγήροσιν, καὶ τῆς εἰς Χριστὸν ἀγάπης τὰ γέγρα.
- [03341] Περιβλεψαὶ γὰρ, φησὶ, καὶ ἄθρει τοὺς ἅπαντας.
- [03342] Ἴδου συνήχθη- σαν πρὸς σέ.

- [03343] Ἴνα δὲ πιστὴν ἀποφανῆ τὴν ὑπόσχεσιν, ὄρκω βεβαιοῖ τὸ ῥηθὲν, καὶ φησὶ·
- [03344] Ζῶ ἐγὼ, λέγει Κύριος, ὅτι πάντας αὐτοὺς ἐνδύσω εἰς κόσμον νύμφης.
- [03345] Κόσμημα γὰρ ἐκκλησιῶν τὸ σύστημα.
- [03346] Διὰ γὰρ τοῦτο τὴν Ἐκκλησίαν ἱματισμῷ διαχρῶσω καὶ ποικιλμένῳ κατακοσμεῖν ἔθος τῆ θεοπνεύστῳ Γραφῇ·
- [03347] ὄνπερ γὰρ αἱ πολυειδεῖς καὶ πολυτελέστατοι τῶν λίθων, φημί δὴ τῶν Ἰνδικῶν, χρυσοῖς κανόσιν ἐνισχημένοι, θαυμαστόν τι καὶ ἀξιοθέατον ἐπιτελοῦσι κόσμημα·
- [03348] οὕτω καὶ αἱ τῶν ἁγίων ψυχῶν τοῖς ἐξ ἀρετῶν ἀυχήμασιν ἐξωραϊσμένοι, φαιδρὸν ἀποστίλβουσι κάλλος τοῖς τῆς Θεότητος ὀφθαλμοῖς, ὥστε καὶ ἕκαστον εὐχαριστοῦντα τῷ Χριστῷ λέγειν·
- [03349] Ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ.
- [03350] Ἐνέδυσε γὰρ με ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκέ μοι κόσμον, καὶ ὡς νύμφῃ περιέθηκέ μοι μίτραν.
- [03351] Ἰδοὺ τὰ ἔρημά σου, καὶ τὰ διεστραμμένα, καὶ τὰ πεπτωκότα, νῦν στενοχωρήσει ἀπὸ τῶν καταοικούντων, καὶ μακρυνθήσονται ἀπὸ σοῦ οἱ καταπίνοντές σε.
- [03352] Ἐροῦσι γὰρ εἰς ὧτά σου οἱ υἱοὶ σου, οὓς ἀπολώλεκας·
- [03353] Στενός μοι ὁ τόπος, ποιήσόν μοι τόπον, ἵνα κατοικήσω.
- [03354] Καὶ ἔρεις ἐν τῇ καρδίᾳ σου·
- [03355] Τίς ἐγέννησέ μοι τούτους;
- [03356] Ἐγὼ δὲ ἄτεκνος, καὶ χήρα.
- [03357] Τούτους δὲ τίς ἐξέθρεψέ μοι;
- [03358] Ἐγὼ δὲ κατελείφθην μόνη.
- [03359] Οὗτοι δέ μοι ποῦ ἦσαν; Ὡς ἐκ τῶν ἐν ὄψει καὶ ἐμφανεστέρων πραγμάτων ἐξυφαίνει καὶ νῦν τοῦ λόγου τὸ σχῆμα·
- [03360] ἀπιστήσαντος μὲν τοῦ Ἰσραὴλ, καὶ αὐτῷ τὰς χεῖρας ἐπενεγκόντος Χριστῷ, πεπόρηται πᾶσα τῶν Ἰουδαίων ἡ χώρα, ἐνεπρήσθη δὲ τοῖς Ἱεροσολύμοις ὄμοῦ, καὶ αὐτὸς ὁ νέως, καὶ τσαύτη λειψανδρία κατέσχε τὴν Ἰουδαίαν, ὥστε τὸν μακάριον προφήτην Ἡσαΐαν αἰνιγματῶδῶς αὐτὸ δὴ τοῦτὶ καταμηνῦσαι πλεισταχοῦ.
- [03361] Ἐφη γὰρ, ὅτι ^[6Και] ἐπιλήφονται ἑπτὰ γυναῖκες ἀνθρώπου ἑνός, λέγουσαι, Τὸν ἄρτον ἡμῶν φαγώμεθα, καὶ τὰ ἱμάτια ἡμῶν περιβαλλώμεθα, πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς.
- [03362] Ἄφελε τὸν ὄνειδισμόν ἡμῶν.
- [03363] ^[6] Εἴρηται μὲν γὰρ διὰ τοῦ νόμου, τὸ ^[6Οὐκ] ἔσται ἄγονος, οὐδὲ στεῖρα ἐν υἱοῖς Ἰσραὴλ.
- [03364] ^[6] Οἱ δὲ τῆς ἀπαιδίας οὐ φορητὸν ἐποιοῦντο τὸν ὄνειδισμόν.
- [03365] Ὡς οὖν τοῦ πολέμου δαπανήσαντος ἅπαν τὸ ἄρσεν γένος, καὶ εὐαριθμῶν παντελῶς ὑπολελειμμένων, ἑπτὰ γυναῖκας ἔφη δεχθῆσθαι ἑνὸς ἀνδρός, ὥστε ἀφελεῖν αὐτῶν τὸν ὄνειδισμόν, τοῦτ' ἔστι, τὴν ἀπαίδαν.
- [03366] Ἐπειδὴ δὲ φορτικὸν ἀρέσαι γυναῖξιν ἑπτὰ τὸν ^[70.1073] ἕνα, τὸν ἑαυτῶν ἄρτον ἐσθίειν ἐπαγγέλλονται, καὶ τὰ ἑαυτῶν ἱμάτια περιβάλλεσθαι, ὡς οὐδενὸς ὄλως δεηθῆσόμεναι τῶν παρ' αὐτοῦ.
- [03367] Δεδιέναι γὰρ μόνον διεβεβαιοῦντο τὸν τῆς ἀπαιδίας ὄνειδισμόν, ὡς ἔφην.
- [03368] Ὡς οὖν εἰς ἔρημίαν παντελῆ καταστάσης αὐτῶν τῆς χώρας, λύσιν ὑπισχνεῖται τοῦ συμβεβηκότος, καὶ τὰ ἔρημα, καὶ τὰ πεπτωκότα στενοχωρήσεσθαι φησὶν ἀπὸ τῶν κατοικούντων.
- [03369] Μακρυνθέντων δηλονότι τῶν καταπιόντων αὐτήν, δηλὸν δὲ ὅτι τῶν καθηγεῖσθαι λαχόντων·
- [03370] οἱ μονονουχὶ καθάπερ τινὲς θῆρες ὠλόθρευσαν, καὶ κατέπιον αὐτήν.
- [03371] Διαδείκνυσι δὲ τὴν τῶν κληθησομένων πληθύν, ὡς πολλή τε εἶη, καὶ ἀναρίθμητος.
- [03372] Οἱ γὰρ υἱοὶ σου, φησὶν, οὓς ἀπολώλεκας, ἐροῦσιν εἰς τὰ ὧτά σου, Ποιήσόν μοι τόπον.
- [03373] Εἴρηται δέ που καὶ πρὸς τὴν νοητὴν Σιών·
- [03374] ^[6Πλάτυνον] τὸν
- [03375] τόπον τῆς σκηνῆς σου καὶ τῶν ἀυλαίων σου πῆξον.

[03376] Μὴ φείσῃ, ἔτι εἰς τὰ δεξιὰ καὶ τὰ ἀριστερὰ ἐκπέτα- σον.

[03377] ^[6] Ανέγνωμεν δὲ καὶ ἐν τοῖς Μωσέως βίβλοις, ὅτι περὶ τὴν ἐν τῇ ἐρήμῳ σκηνὴν, διὰ γέ φημι τῶν δέξέων ἀποτελεσθεῖσαν, εὐρεῖαι καὶ εὐμήκεις ἐτά- χθησαν αὐλαί, τοῦτο μὲν εἰς ἡῶ καὶ ἀκτῖνα βλέπου- σαι, τοῦτο δὲ καὶ εἰς δύοσιν κατόπιν τῆς σκηνῆς, ναὶ μὴν εἰς βορρῶν καὶ νότον, ὑπεμφαίνοντος τοῦ τύπου τὸ ἐσόμενον κατὰ καιροῦς τῶν ἱερῶν αὐλῶν, ἤτοι τῶν ἐκκλησιῶν, πλάτος τε καὶ μήκος.

[03378] Πλήν καὶ οὕτως πλεοναζούσης ἀεὶ τῆς χάριτος τῆς παρὰ Χριστοῦ, στενοὶ τοῖς πιστεύουσιν οἱ τόποι πανταχοῦ, ὥστε καὶ χαίρουσαν τὴν Ἐκκλησίαν, ἣτις ἐστὶ νοητὴ Σιών, ἀναλογισασθαι, καὶ καθ' ἑαυτὴν βοᾶν·

[03379] Τίς ἐγέννησέ μοι τούτους;

[03380] Ἐγὼ δὲ φαίην ἂν, ὅτι πίστις ἡ ἐν Χρι- στῶ.

[03381] Δι' αὐτῆς γὰρ ἄτεκνος οὔσα καὶ χήρα, πολλὴ γέγονας ἐν τέκνοις·

[03382] αὕτη σοὶ τοὺς σοὺς ἐξέθρεψε λαοὺς, καὶ ἡ πάλαι καταληφθεῖσα μόνη, πεπλούτηκας ἀδοκῆ- τως, καὶ πολὺπαις ὤφθης, ἡ πάλαι γυμνὴ καὶ μόνη.

[03383] ^[9Οὔτω] λέγει Κύριος·

[03384] Ἴδου αἶρω εἰς τὰ ἔθνη τὴν χειρὰ μου, καὶ εἰς τὰς νήσους ἀρῶ σύσημόν μου, καὶ ἄξουσι τοὺς υἱοὺς σου ἐν κόλπῳ, τὰς δὲ θυγατέρας σου ἐπ' ὤμων ἀροῦσι.

[03385] Καὶ ἔσονται βα- σιλεῖς τιθηνοὶ σου, αἱ δὲ ἄρχουσαι τροφοὶ σου ἐπὶ πρόσωπον τῆς γῆς.

[03386] Καὶ προσκυνήσουσί σοι, καὶ τὸν χοῦν τῶν ποδῶν σου λείξουσι.

[03387] Καὶ γνώσῃ ὅτι ἐγὼ εἰμι Κύριος, καὶ οὐκ αἰσχυνθήσῃ οὔτε μὴν ἐντραπήσῃ.⁹ Ἐπαγγελιάμενος τῇ Σιών ὡς πολὺπαις ἔσται καὶ εὐπαις, καὶ εἰς τοῦτο πληθὺς ἤξουσι τὰ τέκνα αὐ- τῆς, ὥστε καὶ εὐρυτέρων ἢ πάλαι δεῖσθαι τόπων, καὶ ἐκπλατύνεσθαι παρακαλεῖν τὴν σκηνὴν, κατα- δείκνυσιν εὐθύς ὅτι μὴ μᾶλλον ἐξ Ἰσραήλ, ἀλλ' ἐκ τῆς τῶν ἐθνῶν ἀγέλης ἢ τῶν ἐπηγγελμένων αὐτῇ τέκνων ἀναφαίνεται πληθὺς.

[03388] Ἀληθὲς δὲ τὸ χρῆμα, καὶ δι' αὐτῶν ἔστιν ἰδεῖν τῶν πραγμάτων.

[03389] Σέσωσται μὲν γὰρ τὸ κατάλειμμα τῶν ἐξ Ἰσραήλ·

[03390] βραχὺ δὲ τοῦτο, καὶ εὐαρίθμητον·

[03391] σεσαγήνενται δὲ διὰ πίστεως τῆς ἐν Χριστῶ ἢ ὑπ' οὐρανόν, καὶ τῶν ἀποστολικῶν τε καὶ εὐαγγελικῶν κηρυγμάτων ἡ δύναμις προσ- εκόμισεν αὐτῶ τοὺς ἀνὰ πᾶσαν τὴν γῆν.

[03392] Ὅτι τοίνυν ἔσται τοῦτο, διαδείκνυσιν εἰπῶν·

[03393] Ἴδου ἐγὼ αἶρω εἰς ^[70.1076] τὰ ἔθνη τὴν χειρὰ μου.

[03394] Σημαίνει δὲ τὸ Αἶρω, τὸ ὑψῶ, καὶ ἐπαίρω.

[03395] Ἡ δὲ γε χεὶρ τὴν ἰσχὺν ἤτοι τὴν δύνα- μιν ὑπεμφήνειεν ἂν.

[03396] Ὅτε γὰρ τοῖς ἔθνεσιν ἐγνωρίσθη Χριστὸς διὰ τῶν εὐαγγελικῶν κηρυγμάτων, ὑψηλὸς τε γέγονε καὶ διαπρεπὴς δι' ὧν εἰργασταὶ θαυ- μάτων, καὶ διὰ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, ὅτε τὸ σύσημον τοῦ τιμίου σταυροῦ παρεδείχθη, καὶ παρὰ τοῖς οὐκ εἰδόσι ποτὲ τὸν φύσει καὶ ἀληθῶς ὄντα Θεόν, τότε πεπλούτηκε Σιών τὴν πολυπαιδίαν, τότε δρομαῖοι πανταχόθεν ἀφίκοντο πρὸς αὐτὴν προτροπά- δην, ἀλλήλοις ἐπιφωνοῦντες, καὶ λέγοντες·

[03397] ^[6Δεῦτε,] ἀναβῶμεν εἰς τὸ ὄρος Κυρίου, καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ, καὶ ἀναγγελοῦσιν ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ.

[03398] ^[6] Ὅτι δὲ τοῖς εἰς τὸν οἶκον ἰούσι τὸν θεῖον, ἄναντες ἢ τραχὺ ἤγουν ἐμποδῶν ἔσται παντελῶς οὐδὲν, διαδείκνυσιν λέγων·

[03399] Ἄξουσι τοὺς υἱοὺς σου ἐν κόλπῳ, τὰς δὲ θυγατέρας σου ἐπ' ὤμων ἀροῦσι.

[03400] Παιδοκόμοι γὰρ ὥσπερ τοῖς ἐξ ἐθνῶν γεγόνασιν οἱ μακάριοι μαθηταί, καὶ οἱ μετ' ἐκείνους ἔτι τὸν τῆς ἱερᾶς μυσταγωγίας προῖσχύμενοι λόγον, καὶ προεστῶτες Ἐκκλησιῶν.

[03401] Τοὺς γὰρ τοὶ προσιόντας τῇ πίστει μονονουχί, καὶ ἐν κόλποις αἶρουσι, καὶ εἰς ὤμους ἀνατιθέμενοι φέρουσι, μοχθηρὸν οὐδὲν ἐπι- τάττοντες, ἀλλ' οἶον γάλακτι τρέφοντες νηπιοπρεπῶς, καὶ τὸν ἀπλοῦν αὐτοῖς καὶ εὐσύνοπτον κομιδῇ τῆς κατηχήσεως παρατιθέντες λόγον.

[03402] Τοῦτο πάλιν αὐτὸς ἡμᾶς ὁ προφήτης Ἡσαΐας ἐδίδαξεν εἰπῶν ἐτέ- ρωθί που·

[03403] ^[6Οδοῦς] εὐσεβῶν εὐθειᾶ ἐγένετο, καὶ παρεσκευασμένη ἡ ὁδὸς εὐσεβῶν.

[03404] ^[6] Ἡ γὰρ ὁδὸς Κυρίου κρίσις.

[03405] Εἰσκεκόμικε δὲ καὶ τὸν θεσπέσιον, καὶ Βαπτιστὴν βοῶντα, καὶ λέγοντα·

[03406] ^[6Ἐτοιμάσατε] τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν.

[03407] Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθεΐαν, καὶ ἡ τραχεΐα εἰς ὁδοὺς λείας.

[03408] ^[6] Ὅτι τοίνυν ἰδῶτος δίχα παντός, ὡς ἐπὶ μητέρα τὴν Σιών ἰέναι προθυμουμένοις, ἢ διὰ πίστεως ἄφικτις ἔσται, τὸ εἰς κόλπους ἀναλαμβάνεσθαι, καὶ ἐπ' ὤμων αἵρεσθαι τοὺς τε υἱοὺς αὐτῆς καὶ μέντοι τὰς θυγα- τέρας, ὑπεμφήνειεν ἄν.

[03409] Ὅτι δὲ καὶ τιμῆς τῆς ἀνω- τάτω, δόξης τε καὶ εὐπαθείας ἔσονται μεστοὶ, προσ- ἀποφαίνει λέγων ὡς Ἔσονται μὲν βασιλεῖς αὐτῶν τιθηνοὶ, αἱ δὲ ἄρχουσαι τροφοί.

[03410] Ἔστι γὰρ, ἔστιν ἰδεῖν καὶ διὰ τῆς τῶν κρατούντων εὐσεβείας θεοῦ- πευομένους διὰ τιμῆς τοὺς εἰς Χριστὸν πιστεύσαντας, καὶ φειδούς ἀπάσης ἠξιωμένους, ὥστε καὶ δοκεῖν τροφείας αὐτῶν εἶναι μᾶλλον, καὶ ἕτερον οὐδέν.

[03411] Εἰ γὰρ πίπτουσιν ἐπὶ πρόσωπον, καὶ προσκυνήσουσι τὴν Σιών, τοῦτ' ἔστι, τὴν Ἐκκλησίαν, καὶ οἷον ἀποτετα- μέναις χερσίν εἰς γῆν ἐρῶμμένοι, μονονουχὶ καὶ λεί- χουσι τὸν χοῦν τῶν ποδῶν αὐτῆς·

[03412] πῶς οὐκ ἂν ἀμ- φίβολον εἶη ἄν, ὅτι γνώμης εἰς τοῦτο προβεβηκότες, καὶ τῆ τῆς εὐσεβείας χάριτι κατηγλαϊσμένοι, προσθεῖεν ἂν τοῖς ἑαυτῶν ἐπιτηδεύμασι καὶ τὸ χρῆναι τιμᾶν τοὺς ἐξελεγεμένους, καὶ οἵπερ ἂν εἰς Χριστὸν πιστεύ- σεσαν, τούτους ἐν τάξει καταλογιῶνται τέκνων;

[03413] Οὐδὲ γὰρ γεγονότος οὐχ ὡς ἀτεκνος ἔτι καὶ χήρα κατα- σχυνθήσεται ἢ τό γε ἦκον εἰς Ἰουδαίους ἀτεκνωθεῖσα Σιών, ἀλλ' ἔσται δόξη κατεστεμμένη.

[03414] ^[9Mh] λήψεται τις παρὰ γίγαντος σκύλα;

[03415] Καὶ ἐὰν αἰχμαλωτεύσῃ ἀδίκως τις, ^[9] ^[70.1077] σωθήσεται; Ἐρώτησιν μὲν ὑποπλάττεται τὸ σχῆμα τοῦ λόγου, πλὴν ἀπαιτεῖ τὴν σύνεσιν.

[03416] Ὁ δὲ γε τῶν προκειμένων νοῦς τοιοῦτός ἐστὶ τις·

[03417] Κατείληπτο μὲν γὰρ ἡ ὑπ' οὐρανὸν ὑπὸ τε τοῦ διαβόλου καὶ τῆς τῶν δαιμονίων ἀγέλης·

[03418] οὐκ ἦν ἐπὶ τῆς γῆς ὁ τῆς ἐκείνων σκαιότη- τος τὴν τυραννίδα διαφυγών.

[03419] Οὐ γὰρ ἦν ὁ ποιῶν χρηστότητα, οὐκ ἦν ἕως ἐνός, ἀλλ' ἐν κατὰ πάντων τὸ τῆς ἀμαρτίας τετάνυστο λῖνον, σκότος δὲ καὶ ἀχλὺς ταῖς ἀπάντων καρδίας ἐνσκήψασα, ἀπεκόμισέ τε τοῦ εἰδέναι τὸν φύσει καὶ ἀληθῶς ὄντα Θεόν, προσενέμη- κε δὲ τοῖς κεκρατηκόσι.

[03420] Προσεκύνουν γοῦν, οἱ μὲν τῆ κτίσει παρὰ τὸν κτίσαντα, καὶ τοῖς τοῦ κόσμου στοι- χεῖοις, οἱ δὲ καὶ αὐτοῖς λελατρεύκασι τοῖς τὴν ἀφό- ρητον ἐπιτιθεῖσι πλεονεξίαν.

[03421] Γεγόνασι τοίνυν ὡς ὑπὸ τυράννῳ σκληρῶ δορῦληπτοι, καὶ αἰχμάλωτοι, καὶ τό γε ἦκον εἰς τὸν ἐνόντα νοῦν, τῷ χειρωσαμένῳ.

[03422] Ἀλλ' οὐδεὶς ἦν ὅλως ὁ ἐπαμῦναι δυνάμενος τοῖς ἡδι- κημένοις.

[03423] Ἐφη γοῦν εἰς ἀσχέτους ὑποψίας ἀναφυσώ- μενος, ὅτι τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ, ὡς νοσσιάν, καὶ ὡς ὠὰ καταλελειμμένα ἀρῶ, καὶ οὐκ ἔστι ὅς διαφεύξεταί με, ἢ ἀντίπη μοι.

[03424] Τοιαύτην ἔχοντος τοῦ διαβόλου κατὰ τῶν ἐπὶ γῆς τὴν ὄφρυν, διαπυθάνεται, καὶ φησὶν ὁ Σωτὴρ, Μὴ λήψεται τις παρὰ γίγαντος σκύλα;

[03425] ὁ δυσχερὲς φησι, καὶ δυσήνυτον, νικῆσαι τὸν ἰσχυρὸν, γίγαντα γὰρ ἐν τούτοις τὸν ἰσχυρὸν ὀνομάζει, καὶ σκύλα λαβεῖν παρ' αὐτοῦ.

[03426] Εἶτα πῶς τοῦτο ἀμφίβολον;

[03427] Δυσάντητοι γὰρ οἱ τοιοῦδε λίαν, καὶ οὐ τοῖς ἐθέλουσιν εὐκαταγώνι- στοι, μόνους δὲ μᾶλλον ἀλώσιμοι τοῖς ὑπερτενῇ καὶ ἄμαχον αἵρειν κατ' αὐτῶν ἰσχύουσι χεῖρα.

[03428] Ἀλλ' ἐγὼ, φησὶ, λήψομαι, καὶ ἀπαλλάξω τοὺς ἡδικημένους, καὶ τὸν τῆς δουλείας αὐτῶν ἀπορῶξας ζυγόν, τῇ τῆς ἐλευθερίας χάριτι λαμπροὺς ἀποφανῶ.

[03429] Πλὴν ὅτι δι- καία ψήφος τοῦ Θεοῦ σκυλεύσει τὸν Σατανᾶν, καὶ τῶν εἰς ἡμᾶς πεπλημμελημένων ἐξαιτήσῃε δίκας τὸν ἀλιτήριον, πιστώσεται προσεπενεγκῶν, Καὶ ἐὰν αἰχμαλωτεύσῃ τις ἀδίκως, σωθήσεται.

[03430] Ὡς ἐν ἐρωτή- σει πάλιν καὶ ὑποστιγμῇ τὸν στίχον ἐκδεξόμεθα.

[03431] Ὁ γὰρ ἀδίκως ἐπιτηδῶν τοῖς ἡδικηκόσιν οὐδὲν, εἶτα τούτους αἰχμαλώτους ἐλὼν, καὶ ταλαιπωρίας ἀφύκτοις ἐμβαλὼν, οὐ σωθήσεται, εἰσπραχθήσεται δὲ μᾶλλον τῶν αὐτῷ τετολμημένων τὰς δίκας.

[03432] Οὐκ- οὖν ἀνήσει μὲν τοὺς ἐν τάξει σκύλων, ἤγουν δορυ- κτήτων ὑπ' αὐτῶν γεγονότας, προσοφλήσει δὲ καὶ τῶν ὑπ' αὐτοὺς οὐκ ἐν δίκῃ γεγονότων τοὺς λόγους.

[03433] Τοιοῦτον καὶ ἐτέρωθί πού φησιν·

[03434] Ὅν τρόπον ἰμάτιον πεφυρμένον ἐν αἵματι οὐκ ἔσται καθαρὸν, οὕτως οὐδὲ σὺ ἔση καθαρὸς, διότι τὴν γῆν μου ἀπώλεσας, καὶ τὸν λαόν μου ἀπέκτεινας, οὐ μὴ μείνης εἰς τὸν αἰῶνα χρόνον.

[03435] Προσαναμνήσει δὲ τις τοὺς ἐντευξομέ- νους τῆδε τῆ συγγραφῆ, ὡς καὶ αὐτὸς ὁ Σωτὴρ εὐρί- σκεταί τι τοιοῦτον εἰπὼν ἐν τοῖς εὐαγγελικοῖς θεσπί- σμασιν·

[03436] ^[6H] πῶς δύναται τις, ⁶ φησὶν, ^[6εἰσελθεῖν] εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπά- σαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν, καὶ τότε διαρπάσει σκεύη ^[6] αὐτοῦ; Οἶκον μὲν γὰρ ἰσχυροῦ, τοῦτ' ἔστι, τοῦ Σατανᾶ, τὸν περιγίειον χώρον ἔφη, καὶ ^[70.1080] οὐχ ὡς ὄντα αὐτοῦ κατὰ ἀλήθειαν, ἀλλ' ὅτι κατεί- ληπτο παρ' αὐτοῦ.

[03437] Ἐπειδὴ δὲ εἰσῆλθεν εἰς αὐτὸν σαρκωθεὶς ὁ Λόγος, ἀφράστῳ δυνάμει καταδήσας τὸν ἰσχυρὸν, μετέθηκεν εἰς ἑαυτὸν τὰ σκευὴ αὐτοῦ, τοῦτ' ἔστι, τοὺς τὰ αὐτοῦ φρονούντας ποτε.

[03438] Ὡσπερ ἐκλογῆς σκευὴ, τοὺς ἁγίους εἶναι φαμεν, οὕτω καὶ σκευὴ διαβολικὰ, τοὺς ὑπ' αὐτῷ γεγονότας, καὶ τὰ αὐτοῦ φρο- νεῖν ἐλομένους, ἤγουν κατηναγκασμένους.

[03439] [9^{Οὐτῶ}] λέγει Κύριος·

[03440] Ἐάν τις αἰχμαλωτεύσῃ γίγαντα, λήψεται σκύλα·

[03441] λαμβάνων δὲ παρὰ ἰσχύοντος, σωθήσεται.⁹ Ἐφην ἀρτίως ὅτι δυνάμεσι ταῖς ἀρρήτοις καὶ θεοπρεπέσι χρώμενος ὁ Κύριος ἡμῶν Ἰησοῦς Χρι- στὸς εἰσῆλθεν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, τοῦτ' ἔστιν, εἰς τόνδε τὸν κόσμον ἀφίεται μετὰ σαρκός, καὶ τὸν πάλαι πλεονεκτοῦντα, καὶ βιαζόμενον τοὺς ἀνὰ πᾶ- σαν τὴν γῆν, καὶ τοὺς τῆς ἁμαρτίας αὐτοῦς ὑπο- φέροντα ζυγοῖς, καὶ ἐν δορυκτῆτων τάξει πεποιη- μένον, ἐσκύλευσέ τε καὶ οἶον δεσμοῖς ἀρρήκτοις ἐμβαλῶν, σειραῖς ζόφου ταρταρώσας, παρέδωκεν εἰς κρίσιν μεγάλης ἡμέρας τηρεῖσθαι κολασθησόμενον, ἐσκύλευσέ τε καὶ μετὰ τοῦτο αὐτὸν, παλινδρομεῖν ἀναπείσας τοὺς ὑπ' αὐτῷ γεγονότας, εἷς γε τὸ θέλειν τῷ κατ' ἀλήθειαν ὑποκεῖσθαι Θεῷ, καὶ τῶν αὐτοῦ νευμάτων ἀντέχεσθαι, καὶ ἀποπεραίνειν ἐπείγεσθαι τὸ τελοῦν αὐτοῖς εἰς σωτηρίας εὐρεσιν.

[03442] Ἐπειδὴ δὲ καὶ κεκράτηκεν ὁ Χριστὸς, παρέπεμψε τὸ νικᾶν καὶ εἰς ἡμᾶς αὐτοὺς, πλὴν οὐ δίχα αὐτοῦ·

[03443] τὸ γὰρ καύ- χημα τῆς δυνάμεως τῶν ἁγίων αὐτὸς ἔστι, κατὰ τὴν τοῦ Ψάλλοντος φωνήν.

[03444] Καὶ γοῦν ὁ πάνσοφος Παῦλος·

[03445] [6^{Πάντα}] ἰσχύω, φησὶν, ἐν τῷ ἐνδυναμοῦντί με Χρι- στῷ.

[03446] [6¹] Οὐκοῦν ἰππήλατον καὶ ἡμῖν ἀποφαίνων τὸ δύνασθαι σκυλεύειν τὸν ἰσχυρὸν, ἦτοι τὸν γίγαντα, φημί δὴ τὸν Σατανᾶν.

[03447] Ἐάν τις αἰχμαλωτεύσῃ γί- γαντα, φησὶ, λήψεται σκύλα.

[03448] Ὅτε γὰρ διαβολικῆς ἰσχύος περιγιγνόμεθα, καὶ τὰς τῶν ἐχθρῶν ἐφόδους διαδιδράσκομεν γενικῶς ὄπλον εὐδοκίας αὐτὸν ἔχον- τες τὸν Χριστὸν, τότε σκυλεύομεν τὸν πονηρὸν, καὶ τὴν νικῶσαν ψῆφον ἀποφερόμενοι, καὶ κρείττους ἀναδεδειγμένοι τῆς ἐνούσης αὐτῷ σκαιότητος τε καὶ πονηρίας.

[03449] Πλὴν ὅτι παρὰ Χριστοῦ τὸ δύνασθαι νικᾶν τοῖς ἀνδριζομένοις προσγένοιτ' ἂν, καὶ οὐκ ἂν ἐτέ- ρως εἰς τοῦτο εὐκλείας διελάσειέ τις, διαδείκνυσιν εὖ μάλα προστιθείς·

[03450] λαμβάνων δὲ παρ' ἰσχύοντος σωθήσεται.

[03451] Διδόντος γὰρ ἡμῖν τὸ δύνασθαι κατευμε- γεθεῖν τοῦ μαιφόνου δράκοντος, σκυλεύσομεν αὐτὸν, σωθησόμεθα δὲ πρὸς τούτῳ παραπέμποντος ἡμᾶς τοῦ νικᾶν εἰς ἀμύρητον ζωὴν, εἰς δόξαν, εἰς καύ- χημα, καὶ εἰς βασιλείαν οὐρανῶν.

[03452] Ἐφη δέ που καὶ αὐτὸς ὁ Χριστὸς, σκυλεύσας τὸν Σατανᾶν, καὶ τὴν ὁδὸν δύνασθαι κρατεῖν ψιλῆν, καὶ εὐήλατον τοῖς εἰς αὐτὸν πιστεύουσι ἀποφήνας·

[03453] [6^{1δου}] δέδωκα πατεῖν ἐπάνω ὄφρων ὑμῖν, καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδι- κήση.

[03454] [6¹] Ἀληθὲς οὖν, ὅτι λαβόντες παρ' ἰσχύοντος, τοῦτ' ἔστιν, αὐτοῦ, καὶ γὰρ ἔστιν αὐτὸς ὁ τῶν δυνά- μεων Κύριος, σεσώσμεθά τε καὶ νενικήκαμεν.

[03455] Σκυ- λεύσειε δ' ἂν τις καὶ ἐτέρως τὸν Σατανᾶν, τοὺς [70.1081] ὑπ' αὐτῷ γενομένους καὶ πεπλανημένους εἰς τὸ τῆς ἀληθοῦς θεογνωσίας φῶς ἀποκομίζων εὐτέ- χνωσ, καὶ μεθιστὰς ἐκ φαυλότητος εἰς εὐζωΐαν ἀγιοπρεπῆ.

[03456] [9^{Εγώ}] δὲ τὴν κρίσιν σου κρινῶ, καὶ ἐγὼ τοὺς υἱοὺς σου ῥύσομαι, καὶ φάγονται οἱ θλίψαντές σε τὰς σάρκας αὐτῶν, καὶ πίνονται ὡς οἶνον νέον τὸ αἷμα αὐτῶν, καὶ μεθυσθήσονται, καὶ αἰσθανθή- σεται πᾶσα σὰρξ, ὅτι ἐγὼ ὁ ῥυσάμενός σε, καὶ ἀντιλαμβανόμενος ἰσχύος Ἰακώβ.⁹ Ποιεῖται μὲν τοὺς λόγους ὡς πρὸς γε φημί τὴν Σιών.

[03457] Υἱοὺς δὲ αὐτῆς ὀνομάζειν ἔοικεν ἐν τούτοις τοὺς ἁγίους ἀποστόλους καὶ εὐαγγελιστὰς, καὶ τοὺς μετ' ἐκείνους ἔτι κεκλημένους εἰς ἱερουργίαν·

[03458] οἱ καὶ φωστήρες ἐν κόσμῳ γεγόνασι λόγον ἐπέχοντες ζωῆς, καὶ διακηρύττοντες πανταχοῦ τὴν δόξαν Χριστοῦ, καὶ τῆς παρ' αὐτοῦ σωτηρίας τὴν δύναμιν ἐμφανῆ καθιστῶντες τοῖς ἀνὰ πᾶσαν τὴν γῆν, οἷς δὴ καὶ ὑπὲρ οἶα τις θηρ ὠμός τε καὶ ἀπηνῆς, καὶ ἀρχέ- κακος δράκων, θλίψεις καὶ διωγμοὺς ἐπισωρεύων αὐτοῖς, καὶ καταθήγων ἀφορήτως τοὺς τῆς ἐνούσης αὐτῷ μοχθηρίας ὑπασπιστάς.

[03459] Ἐπεχειρήθησαν γοῦν διωγμοὶ πλειστάκις, κατὰ τῶν ἁγίων Ἐκκλησιῶν, καὶ τυράννων ἀγρίως ὠμότης ἐπιπηδήσασα, παρεκό- μισε πολλοὺς εἰς τοὺς ἐπὶ τοῖς μαρτυρίοις ἀγῶνας.

[03460] Ἀλλ' ἐγὼ, φησὶν, ὦ Σιών·

[03461] φαμὲν δὲ εἶναι τὴν Ἐκ-κλησίαν, ἣν δὴ καὶ Σιών ἀποκαλεῖ·

[03462] τὴν κρίσιν σου κρινῶ, καὶ ἐγὼ τοὺς υἱοὺς σου ῥύσομαι.

[03463] Ἀδικήσαν- τες γὰρ οὐδὲν οἱ Θεῷ προσκείμενοι, καὶ ἐπ' οὐδενὶ τὸ σύμπαν ἀτόπῳ κατεγνωσμένοι, εἶτα τοὺς μέχρι ψυχῆς καὶ αἵματος διενεγκόντες ἀγῶνας μετὰ λαμ- πρῶν ἀνδραγαθημάτων εἰς τὰς ἄνω τρέχουσι μονάς·

[03464] πλὴν τό γε ἦκον εἰς τὸν τῶν ἐπιβουλευσάντων σκο- πὸν, τεθνήκασί τε καὶ ἀπολώλασιν.

[03465] Οὐκοῦν ἢ ἐπὶ τούτοις κρίσις, ἦτοι δικαιοκρισία πάντη τε καὶ πάν- τως ἔσται παρὰ Θεοῦ.

[03466] Οἱ μὲν γὰρ δι' εὐσέβειαν τοὺς εὐκλεεστάτους ἀγῶνας διανηξάμενοι, καὶ εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως καταντήσαντες, τὸν τῆς ἀφθαρσίας

ἀναδήσονται στέφανον.

[03467] Οἱ δὲ γε τὴν δῖω- ξιν ἐπενεγκόντες αὐτοῖς, καὶ ἀπεκτονότες ἀδίκως, οὓς ἦν ἄμεινον ἐπείγεσθαι ζηλοῦν, τὰς ἑαυτῶν ἔδον- ται σάρκας, καὶ οὐ τὸ τῶν πεπονθῶτων μᾶλλον, ἀλλὰ τὸ οἰκεῖον ὥσπερ ἐκροφήσουσιν αἷμα.

[03468] Ἄ γὰρ ἑτέροις ἐπήγαγον, οὐκ ἐν δίκῃ πείσονται μᾶλλον ψήφω δικαία Θεοῦ, στεφανοῦντος μὲν τοὺς πεπονθῶ- τας, ὑποφέροντος δὲ μακροῶ και ἀτελευτήτῳ κολάσει τοὺς ἀδικήσαντας.

[03469] Ἔσται δὲ ἡ τοιαύτη δικαιοκρισία γνωριμωτάτη πάση σαρκί, τοῦτ' ἔστιν, ἀνθρώπῳ παντί.

[03470] Ἔσονται γὰρ ἐν τοῖς δι' εὐσέβειαν κινδυνεύου- σιν.

[03471] Ὡς ἀντιλήψεται πάντῃ τε καὶ πάντως ἡ παρ' ἐμοῦ βοήθεια τοῦ και ἐνισχύοντός σε τὸν Ἰακώβ, τοῦτ' ἔστι, τὸν ἐκ σπέρματος Ἰακώβ.

[03472] Ἐφην δὲ, ὅτι γέγραπται πως ὁ προφητικὸς ἐν τούτοις λόγος, εἰς πρόσωπον τῶν ἁγίων ἀποστόλων τε και εὐαγγελι- στῶν, οἵπερ ἦσαν ἐξ Ἰακώβ, κατὰ γέ φημι, τὴν σάρκα.

[03473] Οὐκ ἀπίθανον δὲ και Ἰακώβ ὀνομάζεσθαι πτερνιστὴν ἅπαντα, τοῦτ' ἔστι, τὸν πτερνίζοντα τὸν Σατανᾶν, και τοὺς τῆς ἀμαρτίας παρελαύνοντα βρό- χους εὐτέχνως τε ἅμα και νεανικῶς.

[03474] Πτερνιστὴς γὰρ ὁ Ἰακώβ ἐρμηνεύεται.

[03475] [90ῶτως] λέγει Κύριος·

[03476] Ποῖον βιβλίον τοῦ ἀπο- στασίου τῆς μητρὸς ὑμῶν·

[03477] ἐν ᾧ ἐξαπέστειλα [70.1084] αὐτήν;

[03478] ἢ τίνοι ὑπόχρεως πέπρακα ὑμᾶς;

[03479] ἰδοὺ ταῖς ἀμαρτίαις ὑμῶν ἐξαπέστειλα τὴν μητέρα ὑμῶν.9 Ἀσώματόν τε τὸ Θεῖον, ἄϋλόν τε και ἀφανές, και ἀπλοῦν.

[03480] Καὶ οὐκ ἂν τις ἐπ' αὐτῷ τὰ εἰκότα δρῶν φαντασίαν τινὰ λάβῃ σωματικὴν.

[03481] Πλήν τὸ Γράμμα τὸ ἱερόν ἀνθρωπίνως ἡμῖν τὰ περὶ αὐτοῦ διαλέγε- ται.

[03482] Οὐ γὰρ ἦν ἑτέρως νοεῖν δύνασθαι τοὺς ἐν ἀπλοῖς και παχέσιν ὄντας σώμασιν.

[03483] Εἰ μὴ καθάπερ ἐν τάξει παραδειγμάτων παρεκομίσθη τὰ καθ' ἡμᾶς, ἵνα ἐκ τῶν ἐν αἰσθήσει και ὁρατῶν πραγμάτων, κἂν γοῦν ἐκ μέρους νοεῖν ἰσχύσωμεν, τὰ περὶ τῆς θείας τε και ὑπερτάτης οὐσίας, ἢ και πάσης ἔστιν ἐπέκεινα φαντασίας σωματικῆς.

[03484] Ἄθρει δὲ ἐν τούτοις ἀνθρω- ποπρεπῆ γεγονότα τῷ προφήτῃ τὸν λόγον.

[03485] Οἷα γὰρ τις ἀνὴρ γυναικὶ σύννοκος, και συνηρμοσμένος, τοῖς Ἰουδαίων δήμοις διαλέγεται, και φησι περὶ τῆς αὐ- τῶν μητρὸς·

[03486] φημί δὲ τῆς ἐπιγείου, και αἰσθητῆς Ἰερουσαλήμ·

[03487] ἵνα δὲ πάλιν δι' αὐτοῦ, και ὡς ἐν προσώπῳ μιᾶς γυναικὸς τὸ αὐτῶν νοῆται σύστημα.

[03488] Ὡσπερ γὰρ Ἐκκλησίαν λέγοντες, οὐ ταῖς τῶν τει- χῶν περιβολαῖς τὴν τῆς λέξεως δύναμιν ἐπάγειν εἰθίσμεθα, καταδηλοῦμεν δὲ μᾶλλον τῶν ἐν αὐτῇ θεοσεβείν ἡρημένων τὴν εὐαγεστάτην πληθύν·

[03489] οὕτω κἂν εἴ τις λέγοι τὴν Ἰουδαίων μητέρα, πάλιν οὐδὲν ἦττον αὐτοὺς κατασημαίνει.

[03490] Οὐκοῦν οὐκ ἐγώ, φησὶν, ἀποβέβληκα τὴν μητέρα ὑμῶν, καιτοῖ γεγρονῶς αὐτῇ καθάπερ ἐν τάξει νυμφίου, και τὰ τῆς ἐπιεικειᾶς σπέρματα καταβαλὼν διὰ τε νόμου και προφητῶν·

[03491] ἀπεφοίτησε δὲ μᾶλλον αὐτῇ τῶν εἰς ἐμὲ δικαίων ὀλιγωρήσασα, και μικροῦ παντελῶς ἀξιώσασα λόγου τὸ εἶναι μετὰ Θεοῦ.

[03492] Ἐπεὶ ποῖον αὐτῇ δέδοται παρ' ἐμοῦ τῆς ἀποστασίας βιβλίον;

[03493] Ἐκπέμπει μὲν γὰρ οὐδένα Θεὸς τῆς πρὸς αὐτὸν οἰκειότητος·

[03494] ἀποσειέται δὲ τῶν ὀρθοποδεῖν εἰωθῶτων οὐδένα·

[03495] ἀλλ' οἵπερ ἂν εἶεν γνήσιοί τε πρὸς πίστιν, και ἀγαθουργίας ἀπάσης ἐπιστήμονες, τούτοις ἐφήσι τὸ ἐξεῖναι διὰ παντός τὴν πρὸς αὐτὸν οἰκειότητα καταπλουτεῖν ἀραρότως.

[03496] Ἐξω γε μὴν τῆς τοιαύτης ἔρχεται δόξης ὁ γε τοῖς θείοις αὐτοῦ θεσπίσμασιν ἀσυμφυῆ και ἀσύμβατον τὴν διάνοιαν ἔχων, και φιλήδονος ὢν μᾶλλον, ἢ φιλό- θεος.

[03497] Οὐκοῦν ὡς ἐν ἀνδρὸς τάξει, τῇ τῶν Ἰουδαίων συν- οικίας μητρί·

[03498] Ποῖον, φησὶ, τὸ βιβλίον τοῦ ἀπο- στασίου τῆς μητρὸς ὑμῶν, ἐν ᾧ ἐξαπέστειλα αὐτήν;

- [03499] Οὐ γὰρ ἂν τις ἐπιδείξειε, φησὶν, ἐμὲ μᾶλλον αὐτὴν ἐξώσαντα, καὶ μεμισηκότα, καταγνώσεται δὲ μᾶλλον αὐτῆς, ὡς αὐτόκλητον ἐλομένης τὴν ἀπόστασιν.
- [03500] Τίνι δὲ ὑπόχρεως ὦν πέπρακα ὑμᾶς;
- [03501] Ἐτερον ἐν τούτοις τὸ σχῆμα τοῦ λόγου.
- [03502] Ὡς γὰρ οἰκέταις δεσπότης διαλέγεται.
- [03503] Ἄρα γὰρ, ὡς ἄνθρωπος, φησὶν, ἐν ἐν- δείᾳ χρημάτων πεπιεσμένος, καὶ χρεώσταις περι- πεσῶν ἀπεδόμην δεσπότης ἐτέροις οἰκέτας ὄντας ἐμούς;
- [03504] Καίτοι πῶς τοῦτο οὐκ εὐηθες παντελῶς, ἢ νοεῖν, ἢ φράσαι;
- [03505] Πέρα γὰρ ἀνάγκης τὸ Θεῖον, καὶ οὐδὲν ἐπέκεινα τὸ σύμπαν αὐτοῦ.
- [03506] Οὐκοῦν οὐ πέπρακα, φησὶν, οὐδ' ἂν ἐξεδόμην ἐτέροις δεσπότης, ἀγαπῶν- τας ἐμὲ, καὶ τῶν ἐμῶν θεσπισμάτων ἀπηρημέ- νους.
- [03507] Πῶς οὖν ἄρα τὸν τῆς ἐτέρων δουλείας ὑπεμί- νατε ζυγόν;
- [03508] Πρόφασις ὑμῖν τοῦ κακοῦ γέγονεν ἢ ^[70.1085] ἁμαρτία.
- [03509] Ταύτης γὰρ ἔνεκα κατεκτήσατο πάντας.
- [03510] ὑμᾶς ὁ τῆς ἁμαρτίας πατήρ, καὶ φαυλότητος πάσης εὐρετής·
- [03511] καὶ τοὺς τῆς πρὸς Θεὸν οἰκειότητος ἀπο- πίπτοντας ἀρπάζων εἰς ἑαυτὸν, καὶ τοῖς τῶν κακῶν βόθροισ ἐγκαθειῖς, καὶ εἰς πέταυρον ἄδου κατακομί- ζων αὐτούς.
- [03512] Ἐψεται γὰρ πάντως τοῖς ὠλισθηκόσι τῆς πρὸς Θεὸν οἰκειότητος τὸ δεῖν ἀφύκτοις ἐγκατα- πείρεσθαι βρόχοις.
- [03513] Δεινὸς γὰρ εἰς πλεονεξίαν ὁ Σατανᾶς, καὶ οὓσπερ ἂν ἴδοι τῶν ἐπὶ γῆς ὀλιγωρεῖν ἐλομένους τοῦ εἶναι μετὰ Θεοῦ τούτους τοῖς ἰδίους ὑποφέρει ζυγοῖς, καὶ ἐν τοῖς ἐσχάτοις κατακομίζει κακοῖς, δούλους αὐτοῦ ἀποφαινῶν, ἀντ' ἔλευ- θέρων, καὶ ἐξ ἐνδόξων ἀτίμους.
- [03514] Τοιαῦτα γὰρ αἰεὶ τῆς ἐκείνου σκαιοτήτος τὰ ὀψώνια.
- [03515] ^[9Τ1] ὅτι ἦλθον, καὶ οὐκ ἦν ἄνθρωπος;
- [03516] Ἐκάλεσα, καὶ οὐκ ἦν ὁ ὑπακούων;
- [03517] Μὴ οὐκ ἰσχύει ἡ χεὶρ μου τοῦ ῥύσασθαι;
- [03518] Ἴδου τῆ ἀπειλῆ μου ἐξερη- μώσω τὴν θάλασσαν, καὶ θήσω ποταμούς ἐρή- μους, καὶ ξηρανθήσονται οἱ ἰχθύες αὐτῶν ἀπὸ τοῦ μὴ εἶναι ὕδωρ, καὶ ἀποθανοῦνται ἐν δίψει.
- [03519] Καὶ ἐνδύσω τὸν οὐρανὸν σκότον, καὶ ὡς σάκκον τὸ περιβόλαιον αὐτοῦ.⁹ Τὰ τῆς Σιών τέκνα, τοῦτ' ἔστι, τοὺς ἐξ αἵματος Ἰσραὴλ, καὶ αὐτὴν δὲ τὴν Σιών, τὴν ἐπίγειον Ἱερουσα-λήμ δηλονότι, ταῖς σφῶν αὐτῶν ἁμαρτίαις καταπεπρά- σθαι τε καὶ ἐκβεβλήσθαι τῆς πρὸς αὐτὸν οἰκειότητος εὐ μάλα διειρηκῶς, ὑπὸ μῶμον ἄγει, καὶ γραφὴν τῆς εἰς λῆξιν ἀπονοίας τε ὁμοῦ καὶ ἁμαθίας.
- [03520] Ἐπιλάμ- ψαντος γὰρ τοῦ Μονογενοῦς μετὰ σαρκὸς τοῖς ἐπὶ τῆς γῆς, καὶ ἐν εἶδει τῷ καθ' ἡμᾶς πεφηνότος, ἀμνη- μονήσαντες ἀνοσίως, καὶ νόμου, καὶ προφητῶν, σκληροὶ καὶ ἀτεγκτοὶ μεμενήκασι, καὶ ἀσχετῶς νο- σοῦντες τὸ ἐξήνιον.
- [03521] Οὐ γὰρ ἤθελον εἰδέναι τὸν Λυτρω- τὴν, τῆς σωτηρίας τὸν πρῦτανιν, τὸν δικαιούντα τὸν ἀσεβῆ, καὶ ἀπάσης αἰτίας ἀπαλλάξαι δυνάμενον τοὺς τὰς ἀνθρωπίναις ἀσθενείαις ἐνειλημμένους.
- [03522] Ἦλθον τοίνυν, φησὶ, τοῦτ' ἔστιν, ἐνηνθρώπησά τε καὶ ἐπ- ἐφανα τοῖς ἐξ Ἰσραὴλ, καὶ οὐκ ἦν ἄνθρωπος ἐν αὐτοῖς, νουνεχῆς δηλονότι, καὶ τὸν τῆς λυτρώσεως καιρὸν εἰδέναι δυνάμενος.
- [03523] Ἐκάλεσα, καὶ οὐκ ἦν ὁ ὑπακούων.
- [03524] Ὡς γὰρ αὐτὸς που πάλιν φησὶν ὁ προφήτης Ἡσαΐας ἐκ προσώπου τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ·
- [03525] ^[6Εὐρέθην] τοῖς ἐμὲ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
- [03526] Εἶπα, Ἴδου εἰμὶ, τῷ ἔθνει, οἱ οὐκ ἠπίσταντό με.
- [03527] Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χει- ράς μου πρὸς λαὸν ἀπειθοῦντα, καὶ ἀντιλέγοντα.
- [03528] ^[6] Ἐν δέ γε τοῖς εὐαγγελικοῖς συγγράμμασι πλεισταχοῦ τὸν Κύριον εὐρήσομεν καλοῦντα πρὸς πίστιν τοὺς ἰδίους [ἠμυφρεδ.
- [03529] λεγῖτ Ἰουδαίους]·
- [03530] ^[6Δεῦτε] πρὸς με πάντες οἱ κοπιῶντες, καὶ πεφορτισμένοι, κἀγὼ ἀνα- παύσω ὑμᾶς.
- [03531] Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς.

[03532] [6] Ποτέ δὲ πάλιν·

[03533] [60] ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

[03534] [6] Ναὶ μὴν καὶ τὸ πιστεύειν αὐτοῖς ἐγκαρπὸν τε καὶ ἐπωφελὲς ἀποφαίνων·

[03535] [6Αμὴν] λέγω, φησὶν, ὑμῖν, ὅτι ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

[03536] [6] Πλείστας δ' ἂν καὶ ἐτέρας φωνὰς ἐπισωρεύσειέ τις τὴν ἴσῃν ἐχούσας δύναμιν, εἴπερ ἔλοιτο μακρογορεῖν.

[03537] Οὐκοῦν ἐκάλεσα, καὶ οὐκ ἦν ὁ ὑπακούων, φησὶν.

[03538] Ἀλλ' ἴσως ἐκεῖνο ἐροῦσιν οἱ διὰ [70.1088] μακρᾶς οὕτω ἀπονοίας προσκεκροκότες, οἱ σκληρὰν καὶ ἄθραυστον τὴν διάνοιαν ἔχοντες, ὡς οὐκ ἂν ἰσχύσειεν ἡ ἐμὴ χεὶρ ῥύσασθαι τὴν ἐπ' οὐρανόν.

[03539] Πεφρονήκασι δὲ κὰν τούτῳ τῶν ἀληθῶν οὐδέν.

[03540] Ἦν μὲν γὰρ, ὡς ἔφην, ἐν εἶδει τῷ καθ' ἡμᾶς, καίτοι Θεὸς ὢν ὁ Λόγος.

[03541] Ἐνηνθρώπησε δὲ τὴν κατὰ σάρκα ὑπομείνας γέννησιν ἐκ γυναικός.

[03542] Ἀλλ' οἱ μὲν τοῦτο εἰδότες, καὶ τῶν θείων αὐτοῦ μυστηρίων οὐκ ἀγνοοῦντες τὸ βάθος, ἤδεσαν ὅτι πάντα δύναται Θεὸς ὢν φύσει, καὶ ἦν ἰκανὸς εἰς

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 4]
Litterarum Omnium Conspectus: 262 Litterae, quae repetitae sunt in 301,500 occasionibus

α	0945	23,032	A	0913	80
β	0946	1,273	B	0914	94
γ	0947	5,724	Γ	0915	95
δ	0948	5,518	Δ	0916	0
ε	0949	15,411	E	0917	167
ζ	0950	506	Z	0918	11
η	0951	4,538	H	0919	2
θ	0952	3,874	Θ	0920	656
ι	0953	13,132	I	0921	2
κ	0954	10,854	K	0922	569
λ	0955	7,282	Λ	0923	64
μ	0956	7,777	M	0924	133
ν	0957	25,106	N	0925	27
ξ	0958	1,170	Ξ	0926	5
ο	0959	20,063	O	0927	309
π	0960	8,771	Π	0928	443
ρ	0961	10,171	P	0929	1
ς	0962	13,249	•	0930	0

σ	0963	11,240	Σ	0931	237
τ	0964	23,625	T	0932	267
υ	0965	4,640	Υ	0933	37
φ	0966	2,488	Φ	0934	31
χ	0967	2,011	X	0935	303
ψ	0968	433	Ψ	0936	30
ω	0969	4,204	Ω	0937	0
ϑ	8164	89			0
ϱ	8165	150	P	8172	2

ά	8049	3,238	έ	8051	3,562	ή	8053	1,794	ί	8055	4,311	ό	8057	2,918	ύ	8059	2,157	ώ	8061	768
ὰ	8048	2,542	ὲ	8050	1,601	ἦ	8052	2,120	ἰ	8054	5,453	ὸ	8056	3,337	ὺ	8058	935	ὠ	8060	324
ἄ	8118	485			0	ἧ	8134	1,922	ἱ	8150	2,329			0	ῦ	8166	3,137	ῶ	8182	2,609
ἶ	7936	2,994	ἔ	7952	4,002	ἦ	7968	110	ἰ	7984	1,819	ὸ	8000	233	ὺ	8016	3,216	ὠ	8032	59
ἷ	7937	351	έ	7953	325	ή	7969	623	ί	7985	541	ό	8001	976	ύ	8017	680	ώ	8033	374
Ἰ	7938	264	ε̇	7954	0	ἦ	7970	133	ἰ	7986	0	ὸ	8002	1	ὺ	8018	0	ὠ	8034	26
Ἱ	7939	39	ε̇	7955	3	ἦ	7971	17	ἰ	7987	31	ὸ	8003	58	ὺ	8019	24	ὠ	8035	1
ἰ	7940	392	ε̇	7956	1,018	ἦ	7972	190	ἰ	7988	256	ὸ	8004	218	ὺ	8020	92	ὠ	8036	13
ἱ	7941	152	ε̇	7957	172	ἦ	7973	57	ἰ	7989	165	ὸ	8005	651	ὺ	8021	253	ὠ	8037	93
ἲ	7942	4			0	ἦ	7974	178	ἰ	7990	326			0	ὺ	8022	189	ὠ	8038	19
ἳ	7943	0			0	ἦ	7975	31	ἰ	7991	116			0	ὺ	8023	92	ὠ	8039	46
ἴ	8064	1			0	ἦ	8080	2			0			0	ὺ	8167	0	ὠ	8096	9
ἵ	8065	0			0	ἦ	8081	14			0			0	ὺ	8163	0	ὠ	8097	0
ἶ	8066	0			0	ἦ	8082	0			0			0			0	ὠ	8098	0
ἷ	8067	0			0	ἦ	8083	0			0			0			0	ὠ	8099	0
Ἰ	8068	0			0	ἦ	8084	9			0			0			0	ὠ	8100	2
Ἱ	8069	3			0	ἦ	8085	0			0			0			0	ὠ	8101	0
ἰ	8070	0			0	ἦ	8086	5			0			0			0	ὠ	8102	1
ἱ	8071	0			0	ἦ	8087	9			0			0			0	ὠ	8103	14
ἲ	8115	122			0	ἦ	8131	302			0			0			0	ω	8179	358
ἳ	8116	2			0	ἦ	8132	7			0			0			0	ω	8180	9
ἴ	8119	95			0	ἦ	8135	348			0			0			0	ω	8183	698

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 4]
Verborum Omnium Conspectus: 13,742Verba, quae repetita sunt in 121,464 occasionibus

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