

## 0295-0373 - Athanasius Alexandrinus - Magnus - Synopsis scripturae sacrae

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## Synopsis scripturae sacrae

- [00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΣΥΝΟΨΙΣ ΕΠΙΤΟΜΟΣ ΤΗΣ ΘΕΙΑΣ ΓΡΑΦΗΣ, ΠΑΛΑΙΑΣ ΚΑΙ ΝΕΑΣ ΔΙΑΘΗΚΗΣ.
- [00002] Πᾶσα Γραφή ἡμῶν Χριστιανῶν, θεόπνευστός ἐστιν.
- [00003] Οὐκ ἀόριστα δὲ, ἀλλὰ μᾶλλον ὠρισμένα καὶ κεκανονισμένα ἔχει τὰ βιβλία.
- [00004] Καὶ ἔστι τῆς μὲν Παλαιᾶς Διαθήκης ταῦτα·
- [00005] Γένεσις, οὗ ἡ ἀρχή·
- [00006] «Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.».
- [00007] Ἐξοδος, οὗ ἡ ἀρχή·
- [00008] «Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ τῶν εἰσπορευομένων εἰς Αἴγυπτον.».
- [00009] Λευϊτικόν, οὗ ἡ ἀρχή·
- [00010] «Καὶ ἐκάλεσε Μωϋσῆν, καὶ ἐλάλησε Κύριος αὐτῷ ἐν τῇ σκηνῇ τοῦ μαρτυρίου.».
- [00011] Ἀριθμοὶ, οὗ ἡ ἀρχή· «Καὶ ἐλάλησε Κύριος πρὸς Μωϋσῆν ἐν τῇ ἐρήμῳ τῇ Σινᾶ ἐν τῇ σκηνῇ τοῦ μαρτυρίου.».
- [00012] <sup>[28.285]</sup> Δευτερονόμιον, οὗ ἡ ἀρχή·
- [00013] «Οὗτοι οἱ λόγοι, οὓς ἐλάλησε Μωϋσῆς παντὶ Ἰσραὴλ πέραν τοῦ Ἰορδάνου, ἐν τῇ ἐρήμῳ, πρὸς δυσμαῖς, πλησίον τῆς Ἐρυθρᾶς θαλάσσης.».
- [00014] Ἰησοῦς ὁ τοῦ Ναυῆ, οὗ ἡ ἀρχή·
- [00015] «Καὶ ἐγένετο μετὰ τὴν τελευταίην δούλου Κυρίου, εἶπε Κύριος τῷ Ἰησοῦ, υἱῷ Ναυῆ, λειτουργῶ Μωϋσῆ, λέγων.».
- [00016] Κριταὶ, οὗ ἡ ἀρχή·
- [00017] «Καὶ ἐγένετο μετὰ τὴν τελευτὴν τοῦ Ἰησοῦ, καὶ ἐπηρώτησαν οἱ υἱοὶ Ἰσραὴλ ἐν Κυρίῳ λέγοντες·
- [00018] Τίς ἀναβήσεται πρὸς τοὺς Χαναναῖτες ἀφηγούμενος;» Ρουθ, οὗ ἡ ἀρχή·
- [00019] «Καὶ ἐγένετο ἐν τῷ κρίνειν τοὺς κριτὰς, ἐγένετο λιμὸς ἐν τῇ γῇ.».
- [00020] Βασιλειῶν πρώτη καὶ δευτέρα, εἰς ἓν ἀριθμούμεναι βιβλίον.
- [00021] Καὶ τῆς μὲν πρώτης ἡ ἀρχή·
- [00022] «Καὶ ἄνθρωπος ἐξ Ἀρμαθαΐμ Σιφᾶ, ἐξ ὄρου Ἐφραΐμ, καὶ ὄνομα αὐτῷ Ἐλκανᾶ, υἱὸς Ἰερεμεὴλ, υἱοῦ Ἡλεί.».
- [00023] Τῆς δὲ δευτέρας ἡ ἀρχή·
- [00024] «Ἐγένετο μετὰ τὸ ἀποθανεῖν Σαούλ, καὶ Δαβὶδ ἀνέστρεψε τύπτων τὸν Ἀμάλικ.».
- [00025] Βασιλειῶν τρίτη καὶ τετάρτη, εἰς ἓν πάλιν ἀριθμούμεναι βιβλίον.
- [00026] Καὶ τῆς μὲν τρίτης ἡ ἀρχή·
- [00027] «Καὶ ὁ βασιλεὺς Δαβὶδ πρεσβύτερος, προβεβηκῶς ἡμέραις·
- [00028] καὶ περιέβαλλον αὐτὸν ἱματίοις, καὶ οὐκ ἔθερμαίνετο.».

- [00029] Τῆς δὲ τετάρτης ἡ ἀρχή·
- [00030] «Καὶ ἠθέτησε Μωάβ ἐν Ἰσραήλ, μετὰ τὸ ἀποθανεῖν Ἀχαάβ.».
- [00031] Παραλειπομένων πρῶτον καὶ δεύτερον, εἰς ἓν ἀριθμούμενα βιβλίον.
- [00032] Καὶ ἔστι τοῦ μὲν πρώτου ἡ ἀρχή·
- [00033] «Ἀδάμ, Σήθ, Ἐνώσ, Καϊνᾶν, Μαλελεήλ, Ιαρεδ, Ἐνώχ, Μαθουσάλα, Λάμεχ, Νῶε.».
- [00034] Τοῦ δὲ δευτέρου ἡ ἀρχή·
- [00035] «Καὶ ἐνίσχυσε Σαλο μὼν υἱὸς Δαβὶδ ἐπὶ τὴν βασιλείαν αὐτοῦ, καὶ Κύριος ὁ Θεὸς αὐτοῦ μετ' αὐτοῦ, καὶ ἐμεγάλυνεν αὐτὸν εἰς ὕψος.».
- [00036] Ἑσδρας πρῶτος καὶ δεύτερος, εἰς ἓν ἀριθμούμενοι βιβλίον.
- [00037] Καὶ τοῦ μὲν πρώτου ἀρχή·
- [00038] «Καὶ ἦγα γεν Ἰωσίας τὸ Πάσχα ἐν Ἱερουσαλήμ τῷ Κυρίῳ ἑαυτοῦ τῇ τεσσαρεσκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου.».
- [00039] Τοῦ δὲ δευτέρου ἡ ἀρχή·
- [00040] «Καὶ ἐν τῷ πρώτῳ ἔτει Κύρου τοῦ βασιλέως Περσῶν, τοῦ τελεσθῆναι λόγον ἀπὸ στόματος Ἱερεμίου, ἐξήγειρε Κύριος τὸ πνεῦμα Κύρου τοῦ βασιλέως Περσῶν.».
- [00041] Ψαλτήριον Δαβιτικόν, ἔχον ψαλμοὺς ρνα·
- [00042] οὗ ἡ ἀρχή, ἤγουν ὁ πρῶτος ψαλμός·
- [00043] «Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν.».
- [00044] Παροιμίαι Σολομώντος, οὗ ἡ ἀρχή·
- [00045] «Παροιμίαι Σολομώντος υἱοῦ Δαβὶδ, ὃς ἐβασίλευσεν ἐν Ἰσραήλ, γνῶναι σοφίαν καὶ παιδείαν.».
- [00046] Ἐκκλησιαστής τοῦ αὐτοῦ, οὗ ἡ ἀρχή·
- [00047] «Ρήματα <sup>[28.288]</sup> Ἐκκλησιαστοῦ, υἱοῦ Δαβὶδ, βασιλέως Ἰσραήλ ἐν Ἱερουσαλήμ.
- [00048] Ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.».
- [00049] Ἄσμα ἀσμάτων τοῦ αὐτοῦ, οὗ ἡ ἀρχή·
- [00050] «Ἄσμα ἀσμάτων, ὃ ἔστι τῷ Σολομών.
- [00051] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ, ὅτι ἀγαθοὶ μαστοὶ σου ὑπὲρ οἴνον.».
- [00052] Ἰώβ, οὗ ἡ ἀρχή·
- [00053] «Ἄνθρωπός τις ἦν ἐν χώρᾳ Αὐσέτιδι, ᾧ ὄνομα Ἰώβ, καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος ἀμεμπτος καὶ θεοσεβής.».
- [00054] Προφήται δώδεκα, εἰς ἓν ἀριθμούμενοι βιβλίον.
- [00055] Εἰσὶ δὲ οὗτοι, Ὡσηὲ πρῶτος, οὗ ἡ ἀρχή·
- [00056] «Λόγος Κυρίου, ὃς ἐγενήθη πρὸς Ὡσηὲ, τὸν τοῦ Βηρι, ἐν ἡμέραις Ὀζίου, καὶ Ἰωαθάμ, καὶ Ἀχάζ, καὶ Ἐζεκίοβασιλέων Ἰούδα, καὶ ἐν ἡμέραις Ἱεροβοάμ τοῦ Ἰωᾶς, βασιλέως Ἰσραήλ.
- [00057] Ἀρχὴ λόγου Κυρίου ἐν Ὡσηέ.».
- [00058] Εἶτα Ἀμώς, οὗ ἡ ἀρχή·
- [00059] «Λόγοι Ἀμώς, οἱ ἐγένοντο ἐν Ἀκκαρεὶμ, ἐκ Θεκουέ, οὓς εἶδεν ὑπὲρ Ἱερουσαλήμ ἐν ἡμέραις Ὀζίου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἱεροβοάμ τοῦ Ἰωᾶς, βασιλέως Ἰσραήλ, πρὸ δύο ἐτῶν τοῦ σεισμοῦ.».
- [00060] Μιχαίας, οὗ ἡ ἀρχή·
- [00061] «Καὶ ἐγένετο λόγος Κυρίου πρὸς Μιχαϊάν τὸν τοῦ Μωραθὶ ἐν ἡμέραις Ἰωαθάμ, καὶ Ἀχάζ, καὶ Ἐζεκίου βασιλέων Ἰούδα, ὑπὲρ ὧν εἶδε περὶ Σαμαρείας καὶ Ἱερουσαλήμ.».
- [00062] Ἰωήλ, οὗ ἡ ἀρχή·

- [00063] «Λόγος Κυρίου, ὃς ἐγενήθη πρὸς Ἰωήλ τὸν τοῦ Βαθουήλ.
- [00064] Ἀκούσατε δὴ ταῦτα πάντα οἱ πρεσβύτεροι, καὶ ἐνωτίσασθε, πάντες οἱ κατοικοῦντες τὴν γῆν.».
- [00065] Ἀβδιού, οὗ ἡ ἀρχή·
- [00066] «Ὅρασις Ἀβδιού·
- [00067] Τάδε λέγει Κύριος ὁ Θεὸς τῆ Ἰδουμαία.».
- [00068] Ἰωνᾶς, οὗ ἡ ἀρχή·
- [00069] «Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰωνᾶν τὸν τοῦ Ἀμαθι, λέγων·
- [00070] Ἀνάστηθι καί πορεύθητι εἰς Νινευί τὴν πόλιν τὴν μεγάλην.».
- [00071] Ναούμ, οὗ ἡ ἀρχή·
- [00072] «Λήμμα Νινευί.
- [00073] Βίβλος ὀρά σεως Ναούμ τοῦ ἐν Ἐλκεσαί.».
- [00074] Ἀμβακούμ, οὗ ἡ ἀρχή·
- [00075] «Τὸ λήμμα ὃ εἶδεν Ἀμ βακούμ ὁ προφήτης.».
- [00076] Σοφωνίας, οὗ ἡ ἀρχή·
- [00077] «Λόγος Κυρίου, ὃς ἐγενήθη πρὸς Σοφωνίαν τὸν τοῦ Χούς, υἱὸν Γοδολίου τοῦ Ἀμορίου τοῦ Ἐζεκίου, ἐν ἡμέραις Ἰωσίου υἱοῦ Ἀμώς βασιλέως Ἰούδα.».
- [00078] Ἀγγαῖος, οὗ ἡ ἀρχή·
- [00079] «Ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως ἐν τῷ μηνὶ τῷ ἕκτῳ, μιᾷ τοῦ μηνός, ἐγένετο λόγος Κυρίου ἐν χειρὶ Ἀγγαίου προφήτου λέγων.».
- [00080] Ζαχαρίας, οὗ ἡ ἀρχή·
- [00081] «Ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος Κυρίου ἐπὶ Ζαχαρίαν, τὸν τοῦ Βαραχίου, υἱὸν Ἀδδώ τὸν προφήτην, λέγων.».
- [00082] Μαλαχίας, οὗ ἡ ἀρχή·
- [00083] «Λήμμα λόγου Κυρίου ἐπὶ τὸν Ἰσραήλ ἐν χειρὶ ἀγγέλου αὐτοῦ.».
- [00084] Οὗτοι μὲν οὖν οἱ δώδεκα εἰς ἐν βιβλίον.
- [00085] Ἐξῆς δὲ ἕτεροι τέσσαρες, πρὸς ἐν ἕκαστος βιβλίον, οὗτοι·
- [00086] Ἡσαΐας, οὗ ἡ ἀρχή·
- [00087] «Ὅρασις, ἣν εἶδεν Ἡσαΐας <sup>[28.289]</sup> υἱὸς Ἀμώς, ἣν εἶδε κατὰ τῆς Ἰουδαίας καὶ κατὰ τῆς Ἱερουσαλήμ ἐν βασιλείᾳ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἀχάζ, καὶ Ἐζεκίου, οἱ ἐβασίλευσαν τῆς Ἰουδαίας.
- [00088] Ἄκουε, οὐρανέ, καὶ ἐνωτίζου, ἡ γῆ, ὅτι Κύριος ἐλά λησεν.».
- [00089] Ἱερεμίας, οὗ ἡ ἀρχή·
- [00090] «Τὸ ῥῆμα τοῦ Θεοῦ, ὃ ἐγένετο ἐπὶ Ἱερεμίαν τὸν τοῦ Χελκίου, ὃς ἦν ἐκ τῶν ἱερέων.».
- [00091] Ἐζεκιήλ, οὗ ἡ ἀρχή·
- [00092] «Καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει ἐν τῷ τετάρτῳ μηνὶ, καὶ ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας ἐπὶ τοῦ ποταμοῦ Χοβὰθ, καὶ ἠνοιχθησαν οἱ οὐρανοὶ, καὶ εἶδον ὀράσεις Θεοῦ.».
- [00093] Δανιήλ, οὗ ἡ ἀρχή·
- [00094] «Καὶ ἦν ἀνὴρ οἰκῶν ἐν Βαβυλῶνι, καὶ ὄνομα αὐτῷ Ἰωακείμ, καὶ ἔλαβε γυναῖκα ἣ ὄνομα Σουσάννα, θυγάτηρ Χελκίου, καλὴ σφόδρα καὶ φοβουμένη τὸν Κύριον.».
- [00095] Ὅμοῦ τὰ κανονιζόμενα τῆς Παλαιᾶς Διαθήκης βιβλία εἴκοσι δύο, ἰσάριθμα τοῖς γράμμασι τῶν Ἑβραίων.
- [00096] Τοσαῦτα γάρ εἰσι παρ' αὐτοῖς τὰ στοιχεῖα.
- [00097] Ἐκτὸς δὲ τούτων εἰσὶ πάλιν ἕτερα βιβλία τῆς αὐτῆς Παλαιᾶς Διαθήκης, οὐ κανονιζόμενα μὲν, ἀναγινωσκόμενα δὲ μόνον τοῖς κατηχομένοις ταῦτα·

- [00098] Σοφία Σολομώντος, οὐ ἡ ἀρχή·
- [00099] «Ἀγαπήσατε δι καιοσύνην, οἱ κρίνοντες τὴν γῆν.».
- [00100] Σοφία Ἰησοῦ υἱοῦ Σιζάχ, οὐ ἡ ἀρχή·
- [00101] «Πᾶσα σο φία παρὰ Κυρίου, καὶ μετ' αὐτοῦ ἐστιν εἰς τὸν αἰῶνα.».
- [00102] Ἐσθήρ, οὐ ἡ ἀρχή·
- [00103] «Ἐτους δευτέρου, βα σιλεύοντος Ἀρταξέρξου τοῦ μεγάλου, τῆ μιᾶ τοῦ Νει σᾶν ἐνύπνιον εἶδε Μαρδοχαῖος ὁ τοῦ Ἰαείρου τοῦ Σεμεεὶ τοῦ Κισαίου, ἐκ φυλῆς Βενιαμίν.».
- [00104] Ἰουδήθ, οὐ ἀρχή·
- [00105] «Ἐτους δωδεκάτου τῆς βασι λείας Ναβουχοδονόσωρ, ὃς ἐβασίλευσεν Ἀσσυρίων ἐν Νινευί, τῆ πόλει τῆ μεγάλῃ, ἐν ταῖς ἡμέραις Ἀρφαξάδ, ὃς ἐβασίλευσε Μήδων ἐν Ἐκβατάνοις.».
- [00106] Τωβίτ, οὐ ἡ ἀρχή·
- [00107] «Βίβλος λόγων Τωβίτ, τοῦ Τωβιήλ, τοῦ Ἀνανιήλ, τοῦ Ἀδουήλ, τοῦ Γαβαήλ, ἐκτοῦ σπέρματος Ἀσεήλ, ἐκ τῆς φυλῆς Νεφθαλεὶμ, ὃς ἠχμαλωτεύθη ἐν ἡμέραις Ἐννεμεσάρου τοῦ βασιλέως Ἀσσυρίων.».
- [00108] Τοσαῦτα καὶ τὰ μὴ κανονιζόμενα.
- [00109] Τινὲς μέντοι τῶν παλαιῶν εἰρήκασι κανονίζεσθαι παρ' Ἑβραίοις καὶ τὴν Ἐσθήρ·
- [00110] καὶ τὴν μὲν Ρούθ, μετὰ τῶν Κριτῶν ἐνουμένην, εἰς ἓν βιβλίον ἀριθμείσθαι·
- [00111] τὴν δὲ Ἐσθήρ εἰς ἕτερον ἓν·
- [00112] καὶ οὕτω πάλιν εἰς εἴκοσι δύο συμπληροῦσθαι τὸν ἀριθμὸν τῶν κανονιζομένων παρ' αὐτοῖς βιβλίων.
- [00113] Καὶ τὰ μὲν τῆς Παλαιᾶς Διαθήκης βιβλία, τὰ τε κανονιζόμενα καὶ τὰ μὴ κανονιζόμενα, τοιαῦτα καὶ τοσαῦτα.
- [00114] Τὰ δὲ τῆς Καινῆς Διαθήκης, πάλιν ὠρισμένα τε καὶ κεκανονισμένα βιβλία, ταῦτα·
- [00115] Κατὰ Ματθαῖον, οὐ ἡ ἀρχή·
- [00116] «Βίβλος γενέσεως Ἰη σοῦ Χριστοῦ, υἱοῦ Ἀβραάμ.».
- [00117] [28.292] Κατὰ Μάρκον, οὐ ἡ ἀρχή·
- [00118] «Ἀρχή τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ·
- [00119] καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ·
- [00120] Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου.».
- [00121] Κατὰ Λουκᾶν, οὐ ἡ ἀρχή·
- [00122] «Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων.».
- [00123] Κατὰ Ἰωάννην, οὐ ἡ ἀρχή·
- [00124] «Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λό γος.
- [00125] Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
- [00126] Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲν, ὃ γέγονεν.».
- [00127] Πράξεις τῶν ἀποστόλων, οὐ ἡ ἀρχή·
- [00128] «Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὡ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν.».
- [00129] Καθολικαὶ Ἐπιστολαὶ διαφόρων ἀποστόλων, αἱ πᾶσαι ἑπτὰ, εἰς ἓν ἀριθμούμεναι βιβλίον.
- [00130] Ἰακώβου μία, ἧς ἡ ἀρχή·
- [00131] «Ἰάκωβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.».
- [00132] Πέτρου δύο·

- [00133] και τῆς μὲν πρώτης ἡ ἀρχή·
- [00134] «Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, κατὰ πρόγνωσιν Θεοῦ Πατρὸς, ἐν ἁγία σμῶ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.»
- [00135] Τῆς δὲ δευτέρας ἡ ἀρχή·
- [00136] «Συμεὼν Πέτρος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.»
- [00137] Ἰωάννου τρεῖς·
- [00138] και τῆς μὲν πρώτης ἡ ἀρχή·
- [00139] «Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς.»
- [00140] Τῆς δὲ δευτέρας ἡ ἀρχή·
- [00141] «Ὁ πρεσβύτερος ἐκλε κτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.»
- [00142] Τῆς δὲ τρίτης ἡ ἀρχή·
- [00143] «Ὁ πρεσβύτερος Γαῖω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.»
- [00144] Ἰούδα μία, ἧς ἡ ἀρχή·
- [00145] «Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγα πημένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς.»
- [00146] Παύλου ἀποστόλου ἐπιστολαὶ ἰδ', εἰς ἓν ἀριθμούμεναι βιβλίον.
- [00147] Ἐν πρώτῃ, ἡ πρὸς Ῥωμαίους, ἧς ἡ ἀρχή·
- [00148] «Παῦλος δούλος Ἰησοῦ Χριστοῦ, κλητὸς Ἀπόστολος, ἀφωρισμένος εἰς Εὐαγγέλιον Θεοῦ.
- [00149] Πρὸς Κορινθίους δύο·
- [00150] και τῆς μὲν πρώτης ἡ ἀρχή·
- [00151] «Παῦλος κλητὸς Ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς, τῇ Ἐκκλησίᾳ τοῦ Θεοῦ τῆ οὔσῃ ἐν Κορίνθῳ.»
- [00152] Τῆς δὲ δευτέρας ἡ ἀρχή·
- [00153] «Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ Ἐκκλησίᾳ τοῦ Θεοῦ τῆ οὔσῃ ἐν Κορίνθῳ.»
- [00154] Τετάρτη πρὸς Γαλάτας, ἧς ἡ ἀρχή·
- [00155] «Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπων, <sup>[28.293]</sup> ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ καὶ Πατρὸς.»
- [00156] Πέμπτη πρὸς Ἐφεσίους, ἧς ἡ ἀρχή·
- [00157] «Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὔσιν ἐν Ἐφέσῳ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.»
- [00158] Ἑκτη πρὸς Φιλιππησίους, ἧς ἡ ἀρχή·
- [00159] «Παῦλος καὶ Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις τοῖς οὔσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις.»
- [00160] Ἑβδόμη πρὸς Κολασσαεῖς, ἧς ἡ ἀρχή·
- [00161] «Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ.»
- [00162] Πρὸς Θεσσαλονικεῖς δύο·
- [00163] και τῆς μὲν πρώτης ἡ ἀρχή·
- [00164] «Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ Ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ.»
- [00165] Τῆς δὲ δευτέρας ἡ ἀρχή·
- [00166] «Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ Ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ.»
- [00167] Δεκάτη ἡ πρὸς Ἑβραίους, ἧς ἡ ἀρχή·

- [00168] «Πολυμε ρῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πα τράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν ἐλάλησεν ἡμῖν ἐν Υἱῷ.»
- [00169] Πρὸς Τιμόθεον δῦο·
- [00170] καὶ τῆς μὲν πρώτης ἡ ἀρχή·
- [00171] «Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ Σωτήρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, Τιμοθέω γνησίω τέκνω ἐν πίστει.»
- [00172] Τῆς δὲ δευτέρας ἡ ἀρχή·
- [00173] «Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέω ἀγαπητῷ τέκνω.»
- [00174] Τρισκαιδεκάτη, ἡ πρὸς Τίτον, ἡς ἀρχή·
- [00175] «Παῦλος δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πῖστιν ἐκλεκτῶν Θεοῦ, καὶ ἐπίγνωσιν ἀληθείας, τῆς κατ' εὐσέβειαν ἐν ἐλπίδι ζωῆς αἰωνίου.»
- [00176] Τεσσαρεσκαιδεκάτη, ἡ πρὸς Φιλήμονα, ἡς ἡ ἀρχή·
- [00177] «Παῦλος δέσμιος Ἰησοῦ Χριστοῦ καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν.
- [00178] Ἐπὶ τούτοις ἐστὶ καὶ ἡ Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου, δεχθεῖσα ὡς ἐκείνου καὶ ἐγκριθεῖσα ὑπὸ πάλαι ἁγίων καὶ πνευματοφόρων Πατέρων, οὗ ἡ ἀρχή·
- [00179] «Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν, ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ.»
- [00180] Τοσαῦτα καὶ τὰ τῆς Καινῆς Διαθήκης βιβλία τὰ γε κανονιζόμενα, καὶ τῆς πίστεως ἡμῶν οἰονεὶ ἄκρο θίνια ἢ ἄγκυραι καὶ ἐρείσματα·
- [00181] ὡς παρ' αὐτῶν τῶν ἀποστόλων τοῦ Χριστοῦ, τῶν καὶ συγγενομένων ἐκείνῳ καὶ ὑπ' αὐτοῦ μαθητευθέντων, γραφέντα καὶ ἐκτεθέντα.
- [00182] Ἐπεὶ τοί γε ὕστερον κατὰ τὴν ἐκείνων ἀκολουθίαν καὶ συμφωνίαν ἄλλα μυρία καὶ ἀναρίθμητα βιβλία ἐξεπονήθησαν ὑπὸ τῶν κατὰ καιροὺς μεγάλων καὶ σοφωτάτων θεοφόρων Πατέρων εἰς μαρτυρίαν τῶν προλαβόντων καὶ διαφώτισιν·
- [00183] περὶ ὧν οὐ νῦν λόγος, ὡς παμπόλλων καὶ ἀορίστων, καὶ ἅμα <sup>[28.296]</sup> πάντων τῆς αὐτῆς ἀκολουθίας τοῖς παλαιοῖς τούτοις ἐχομένων, καὶ τὰ αὐτὰ ἐξηγουμένων καὶ αὐτῶν καὶ διασαφούντων.
- [00184] Ὡς οὖν εἴρηται ἐν τούτοις πάντα, τὰ τε τῆς Παλαιᾶς καὶ τὰ τῆς Νέας Διαθήκης βιβλία.
- [00185] Πλήν ὅσον πρὸς ἀριθμὸν μόνον οὕτωςι τέως στενωῶς προαπήγ γελται.
- [00186] Τὸ δὲ ἐντεῦθεν διαληπτέον πάλιν περὶ τῶν αὐτῶν βιβλίων πλατύτερον, παρὰ τίνος τε συν εγράφη ἕκαστον τούτων, καὶ πόθεν, ἦν ἔλαχεν, ὄνομασίαν ἔχει, καὶ τί περιέχει, κεφαλαιωδῶς καὶ συν οπτικῶς, κατὰ τὴν προεκτεθείσαν τάξιν τοῦ καθ' ἐν βιβλίου διαγραφομένου μετὰ τῆς οἰκείας ὀνομασίας.
- [00187] Βιβλίον α'.
- [00188] Γένεσις.
- [00189] Τὸ μὲν βιβλίον τοῦτο τῆς Γενέσεως Μωϋσῆς ἐστὶν ὁ λαλήσας καὶ γράψας ἐκ προστάγματος Κυρίου.
- [00190] Καλεῖται δὲ οὕτως, ἐπειδὴ καὶ τὴν γένεσιν πάντων περιέχει, οὐρανοῦ τε καὶ γῆς, καὶ τῶν ἀνθρώπων καὶ τῶν φαινομένων τούτων ὄλων, καὶ αὐτὴν τὴν τοῦ παραδείσου φυτείαν.
- [00191] Ἐξηγεῖται δὲ, ὅτι τῇ μὲν πρώτῃ ἡμέρᾳ γέγονε τὸ φῶς τῇ δὲ δευτέρᾳ τὸ στερέωμα, ὅπερ ἐκάλεσεν οὐρανὸν ὁ Θεός·
- [00192] τῇ τρίτῃ συνήχθη τὰ ὕδατα, καὶ ὠφθη ἡ ξηρά·
- [00193] καὶ τὰ μὲν συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας, τὴν δὲ ξηρὰν ἐκάλεσε γῆν·
- [00194] καὶ ἐβλάστησεν ἡ γῆ βοτάνην χόρτου, καὶ πᾶν ξύλον·
- [00195] τῇ τετάρτῃ προήλθεν ἥλιος καὶ σελήνη, καὶ πᾶς ὁ τῶν ἀστέρων χορός·
- [00196] τῇ πέμπτῃ πετεινῶν καὶ ἰχθύων καὶ κητῶν τῶν ἐν τοῖς ὕδασι γένεσις·
- [00197] τῇ ἕκτῃ τετραπόδων καὶ θηρίων καὶ ἐρπετῶν καὶ κτηνῶν, καὶ πλάσις ἀνθρώπου κατ' εἰκόνα Θεοῦ καὶ ὁμοίωσιν·
- [00198] τῇ δὲ ἑβδόμῃ κατέπαυσεν ὁ Θεὸς ἀπὸ τῶν ἔργων, καὶ ἠλόγησεν αὐτήν.
- [00199] Ἔστι δὲ ἐν τούτῳ τῷ βιβλίῳ τοῦ Ἀδάμ παράβασις, καὶ ἀπὸ τοῦ παραδείσου ἐξώθησις, ἢ τε τοῦ Ἀβελ παρὰ τοῦ ἀδελφοῦ Καὶν ἀναίρεσις, καὶ ἡ τοῦ Ἐνῶχ μετάθεσις, καὶ ἡ κατασκευὴ τῆς κιβωτοῦ, καὶ ὁ ἐπὶ Νῶε γενόμενος κατακλυσμός, ἢ τε πυργοποιία, καὶ ἡ διαίρεσις τῶν γλωσσῶν, καὶ ἡ διασπορὰ τῶν ἐθνῶν, καὶ ἡ ἀπὸ Χαλδαίων ἐξοδος τοῦ Ἀβραάμ.
- [00200] Περιέχει δὲ καὶ τὴν καταστροφὴν τῶν Σοδόμων, καὶ τὴν περὶ τῆς περιτομῆς νομοθεσίαν, καὶ τὸν ὄρκον τῆς ἐπαγγελίας τοῦ Θεοῦ πρὸς τὸν Ἀβραάμ, τὴν τε γέννησιν τοῦ Ἰσαὰκ, καὶ τοῦ Ἰακώβ, καὶ τῶν ἐξ αὐτοῦ πατριαρχῶν·

[00201] καὶ ὅτι ὁ μὲν Ἀβραάμ ἐζησεν ἔτη ρπ', ὁ δὲ Ἰσμαήλ, ὁ ἐκ τῆς Ἄγαρ γεννηθεὶς, ἀπέθανεν ρλζ' ἐτῶν·

[00202] πῶς τε Ἰωσήφ ἐπράθη παρὰ τῶν ἀδελφῶν εἰς Αἴγυπτον, καὶ συκοφαντηθεὶς παρὰ τῆς κυρίας αὐτοῦ, ἐβλήθη εἰς τὸ δεσμωτήριον, καὶ ὕστερον ἄρχων πάσης Αἰγύπτου κατ' ἐσθήτην·

[00203] καὶ ἐξῆς τὴν εἰς Αἴγυπτον κάθοδον τοῦ Ἰακώβ καὶ τῶν υἱῶν αὐτοῦ ἐν ἀριθμῶ οε'·

[00204] καὶ ὅτι ἐκεῖ γενόμενος ὁ Ἰακώβ, καὶ εὐλογήσας τοὺς πατριάρχας τοὺς υἱοὺς ἑαυτοῦ, ἐτελεύτησεν ἐτῶν ρμζ', καὶ μετ' ἠνέχθη τὸ σῶμα αὐτοῦ, καὶ ἐτάφη εἰς τὴν Χαναάν·

[00205] Καὶ Ἰωσήφ δὲ μετὰ τὸν γενόμενον λιμὸν ἐν Αἰγύπτῳ, ἐπιζήσας ἔτη ξ', ἐτελεύτησεν ἐτῶν ρι', ἐντεὶ λάμενος πρότερον περὶ τῶν ὀστέων ἑαυτοῦ, ἵνα καὶ αὐτὰ μετενεχθῆ εἰς τὸ μνήμα τῶν πατέρων·

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[00206] Βιβλίον β', Ἐξόδος·

[00207] Καὶ τοῦτο τὸ βιβλίον τῆς Ἐξόδου ὁ προρόθηθεις Μωϋσῆς συνεγράψατο·

[00208] Καλεῖται δὲ οὕτως, ἐπειδὴ καὶ τὴν ἔξοδον τῶν υἱῶν Ἰσραὴλ περιέχει τὴν ἀπ' Αἰγύπτου, τὴν γενομένην μετὰ μὲν ἔτη υλ' τῆς ἐπαγ' γελίας τῆς εἰρημένης τῷ Ἀβραάμ, μετὰ δὲ ἔτη σιε' τῆς ἐν Αἰγύπτῳ παροικίας (τοσαῦτα γὰρ παρώκησαν ἐκεῖ), καὶ μετὰ τὴν δεκάπληγον τὴν κατὰ τοῦ Φαραῶ τοῦ τυράννου τῆς Αἰγύπτου·

[00209] Δέκα γὰρ πληγὰς ἐπ' ἤγαγεν ὁ Θεὸς κατ' αὐτοῦ ταύτας·

[00210] πρώτην, ποταμὸν εἰς αἷμα μετέβαλε·

[00211] δευτέραν, βατράχους ἐν πάσῃ Αἰγύπτῳ ἐπήγαγε·

[00212] τρίτην, σκνίφας·

[00213] τετάρτην, κυ νόμυιαν·

[00214] πέμπτην, θάνατον κτηνῶν·

[00215] ἕκτην, ἔλκη, φλυκτίδας ἀναζεούσας ἐπὶ τοὺς ἀνθρώπους καὶ τὰ κτήνη·

[00216] ἑβδόμην, χάλαζαν καὶ πῦρ φλογίζον·

[00217] ὀγδόην, ἀκρίδα·

[00218] ἐνάτην, σκότος ἐν πάσῃ τῇ Αἰγύπτῳ ἐπὶ διάστημα τριῶν ἡμερῶν χωρὶς τῆς γῆς υἱῶν Ἰσραὴλ·

[00219] δεκάτην, θάνατον πάντων τῶν πρωτοτόκων Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους·

[00220] Καὶ ἐπεὶ ἐξεληθόντα τὸν λαὸν κατεδίωξεν ὁ Φαραῶ, οὕτω λοιπὸν ὁ μὲν Ἰσραὴλ ξηρῷ τῷ ποδὶ διέβη τὴν ἐρυθρὰν θάλασσαν διαιεθεὶ σαν ἔνθεν καὶ ἔνθεν·

[00221] οἱ δὲ Αἰγύπτιοι οἱ διώκοντες τὸν λαὸν σὺν αὐτῷ τῷ Φαραῶ κατεποντίσθησαν ἐν αὐτῇ τῇ θαλάσῃ·

[00222] Ἐν τούτῳ τῷ βιβλίῳ περιέχεται καὶ πῶς οἱ μάγοι τῶν Αἰγυπτίων, Ἰαννῆς καὶ Μαμ βρής, κατὰ μὲν τὴν ἀρχὴν ἀντέστησαν τῷ Μωϋσῆϊ, ὕστερον δὲ, αἰσχυνθέντες, ἀνεχώρησαν·

[00223] καὶ ἡ περὶ τοῦ Πάσχα νομοθεσία, ἡ τε τοῦ πικροῦ ὕδατος εἰς γλυκὺ μεταβολή, καὶ τῆς ὀρτυγομήτρας δόσις, καὶ ἡ ἐξ οὐρανοῦ χορηγία τοῦ μάννα, καὶ τὸ ἐκ πέτρας ἀναδοθὲν αὐτοῖς ὕδωρ, ἦν καὶ ἐπωνόμασε Μωϋσῆς πειρασμὸν καὶ λοιδορήσιν·

[00224] ὅτε καὶ ἀρχὴν ἔσχεν ἡ τοῦ σαββάτου παρατήρησις, ἡ τε ἐν τῷ ὄρει τῷ Σινᾷ θεόθεν νομοθεσία γενομένη διὰ Μωϋσέως ἐν δύο πλαξὶ λιθίνοις, καὶ ἡ τῆς σκηνῆς καὶ τοῦ ἐνδύματος, τοῦ τε ἀρχιερέως καὶ τῶν ἱερέων κατασκευή, ἐνταῦθα σημαίνεται·

[00225] Οἱ μὲν οὖν ἐργασάμενοι πάντα εἰσὶ Βεσελεὴλ ἐκ φυλῆς Ἰούδα, καὶ Λιάβ ἐκ φυλῆς Δάν·

[00226] Τὸ δὲ ἀναλωθὲν εἰς τὰ ἔργα ἐστὶ χρυσοῦ μὲν τάλαντα κθ', καὶ σίκλοι ψ'·

[00227] ἀργύρου δὲ τάλαντα ρ' (καὶ σίκλοι #22αψοε')·

[00228] χαλκοῦ τάλαντα σ', καὶ σὶ κλοι βφ'·

[00229] Περιέχει δὲ τοῦτο τὸ βιβλίον τὴν τε παρὰ βασιν τοῦ λαοῦ, ὅτε ἐμοσχοποίησε κάτω τοῦ ὄρους, καὶ πῶς ἐτρώθη ὁ Ἀμαλήκ τῇ ἐκτάσει τῶν χειρῶν Μωϋσέως, καὶ λοιπὸν νόμιμα καὶ δικαίωματα, καὶ πρὸ αὐτῶν τὰς ἐν πλαξὶ δέκα ἐντολάς ταύτας·

[00230] πρῶτην, Ἐγὼ εἰμι Κύριος ὁ Θεὸς σου·

[00231] δευτέραν, Οὐ ποιήσεις σεαυτῷ εἰδῶλον, οὐδὲ παντὸς ὁμοίωμα·

[00232] τρίτην, Οὐ λήψῃ τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου ἐπὶ ματαίῳ·

- [00233] τετάρτην, Μνήσθητι τὴν ἡμέραν τῶν σαββάτων·
- [00234] πέμπτην, Τίμα τὸν Πατέρα σου καὶ τὴν μητέρα σου·
- [00235] ἕκτην, Οὐ φονεύσεις·
- [00236] ἑβδόμην, Οὐ μοιχεύσεις·
- [00237] ὀγδόην, Οὐ κλέψεις·
- [00238] ἐνάτην, Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ·
- [00239] δεκάτην, Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐθ' ὅσα τῷ πλησίον σου ἐστίν.
- [00240] Ἡ δὲ σκιη, τε <sup>[28.300]</sup> λειωθεῖσα, ἐστάθη τῷ δευτέρῳ ἔτει τῆς ἐξόδου αὐτῶν νεομηνία τοῦ πρώτου μηνός.
- [00241] Καὶ ἐν τούτοις συμπεραίνεται τὸ τῆς Ἐξόδου βιβλίον.
- [00242] Βιβλίον γ', Λευϊτικόν.
- [00243] Καὶ τοῦτο τὸ Λευϊτικόν βιβλίον παρὰ τοῦ προδηλωθέντος Μωϋσέως συνεγράφη.
- [00244] Ὀνομάζεται δὲ οὕτως, ἐπειδὴ καὶ ἰδικῶς πᾶσαν τῆς Λευϊτικῆς λειτουργίας τὴν διατύπωσιν περιέχει, καὶ πῶς ὁ Ἄα ρῶν καὶ οἱ υἱοὶ αὐτοῦ ἐκλέγονται ἐκ τῆς φυλῆς Λευὶ, καὶ χροῖονται εἰς ἱερέας·
- [00245] πᾶσάν τε τὴν διαφορὰν τῶν θυσιῶν καὶ τῶν προσφορῶν, καὶ τὴν ποιότητα πάσης τῆς ἐν τῷ ἱερῷ λατρείας, καὶ τῆς Λευϊτικῆς καὶ ἱερατικῆς λειτουργίας·
- [00246] καὶ τὸν νόμον δὲ ἐκάστης θυσίας·
- [00247] περὶ τε τοῦ σωτηρίου καὶ τοῦ ἔκουσιου καὶ ἀκουσίου πλημμελήματος, καὶ πῶς ἕκαστον τῶν προσφερομένων διαιρεῖσθαι καὶ ἀναφέρεσθαι ὀφείλει, ἐξηγεῖται.
- [00248] Διείληπται δὲ ἐν τούτῳ τῷ βιβλίῳ καὶ ἡ χρῆσις ἀρχιερέως καὶ τῶν ἱερέων, καὶ ἡ διάκρισις καὶ γνῶσις σημείων περὶ λέπρας ἀνθρώπων καὶ ἱματίων, καὶ τοίχων οἰκίας, καὶ ὁ νόμος ὁ περὶ τοῦ καθαρισμοῦ αὐτῶν·
- [00249] νόμος τε καὶ διαστολὴ περὶ νομίμων γάμων, καὶ τίνες εἰσὶ παράνομοι·
- [00250] καὶ πάλιν διαστολὴ καθαρῶν καὶ ἀκαθάρτων κτηνῶν τε καὶ πετεινῶν καὶ ἰχθύων·
- [00251] δηλονότι τίνων μὲν ἐκ τούτων ἀπογεύεσθαι ὀφείλον οἱ Ἑβραῖοι, τίνων δὲ ἀπέχεσθαι.
- [00252] Καὶ τὴν μὲν ἡμέραν τῶν σαλπύγγων τῇ νεομηνίᾳ τοῦ ἑβδόμου μηνός δηλοῖ, τὸ δὲ παράγγελμα τῆς μεγάλης νηστείας αὐτῷ ἑβδόμῳ μηνί, δεκάτῃ τοῦ μηνός ποιῶσι ταύτην, ἣντινα σάββατα σαββάτων, καὶ ἄφεςιν ἁμαρτίας καλεῖ.
- [00253] Περιέχει τὴν δὲ Σκηνοπηγίαν τῇ ἑ' τοῦ αὐτοῦ μηνός.
- [00254] Καὶ περὶ ἐορτῶν δὲ, καὶ τῶν ἐν αὐταῖς ὀφειλόντων προσφέρεσθαι·
- [00255] καὶ περὶ ἀφέσεως τῶν πιπρασκομένων Ἑβραίων, καὶ χρεῶν ἀποκοπῆς, καὶ ἀναπαύσεως τῆς γῆς, κατὰ ἑπτὰ ἔτη ὀφειλοῦσης γενέσθαι, ἐξηγεῖται.
- [00256] Πάλιν τε ὑπόμνησιν νομίμων καὶ προσταγμάτων, καὶ μαρτυριῶν·
- [00257] περιέχει καὶ ἐπαγγελίας μὲν τοῖς φυλάσσουσιν αὐτὰ, ἀπειλὰς δὲ τοῖς παραβαίνουσι δεινότητάς.
- [00258] Τὴν δὲ διαστολὴν καὶ τὴν αἰτίαν τῶν καθαρῶν καὶ ἀκαθάρτων βρωμάτων οὕτω ποιεῖται.
- [00259] Τὰ μὲν ἀπὸ τῶν κτηνῶν καθαρὰ τοιαῦτα λέγει·
- [00260] τὰ διχλοῦντα ὄπλην, καὶ ὄνυχιστήρας ὄνυχίζοντα δύο χηλῶν, καὶ ἀνάγοντα μηρυκισμόν·
- [00261] οἶά ἐστι, μόσχος, πρόβατον, αἰξ, ἔλαφος, δορκὰς, ὄρουξ, βούβαλος, πύγαργος, τραγάλαφος, καμηλοπάρδαλις, καὶ τὰ τοιαῦτα.
- [00262] Εἰ δὲ τινὲς ἀπὸ τούτων τι ἐνέλειπε, τοῦτο ἀκάθαρτον ἦν·
- [00263] οἶά ἐστι, κάμηλος, καὶ δασύπους, καὶ χοιρογούλλις·
- [00264] ταῦτα γὰρ μηρυκᾶται μὲν, οὐ διχληῖ δὲ ὄπλην·
- [00265] καὶ ὁ ὕς·
- [00266] καὶ οὗτος γὰρ διχληῖ μὲν καὶ ὄνυχίζει, οὐ μηρυκᾶται δέ.



- [00267] Από δὲ τῶν πετεινῶν πάλιν, ἃ κελεύει μὴ ἐσθίειν, ταῦτά ἐστιν·
- [00268] ὁ ἀετὸς, ὁ γρῦψ, ὁ ἀλιάετος, ὁ γῦψ, ὁ ἰκτίνος, καὶ τὰ τούτοις ὅμοια·
- [00269] καὶ κόραξ, καὶ τὰ ὅμοια τούτῳ, καὶ στρουθὸς, καὶ γλαῦξ, καὶ λάρος, καὶ τὰ ὅμοια αὐτοῖς, καὶ ἰέραξ, καὶ τὰ τούτῳ ὅμοια, καὶ νυκτικόραξ, καὶ καταράκτης, καὶ ἴβις, καὶ πορφυρίων, καὶ πελεκάν, καὶ κύκνος, καὶ ἐρωδιός, καὶ χαραδριός, καὶ τὰ ὅμοια αὐτοῖς, καὶ ἔποψ, καὶ [28.301] νυκτερίς.
- [00270] Τῶν δὲ ἐρπετῶν πετεινῶν ἀκάθαρτα πάντα λέγει εἶναι τὰ πορευόμενα ἐπὶ τεσσάρων, ἐχόντων δὲ ἀνώτερον τῶν ποδῶν σκέλη, ὥστε ἐν αὐτοῖς πηδᾶν ἀπὸ τῆς γῆς·
- [00271] οἷά ἐστιν, ὁ βροῦχος, ὁ ἀτταγάς, ἡ ἀκρίς, καὶ τὰ ὅμοια αὐτοῖς, καὶ ὁ ὄφιομάχος.
- [00272] Τὰ δὲ ἐν τοῖς ὕδασι, ἐν τε τῇ θαλάσῃ, καὶ τοῖς ποταμοῖς, καὶ χειμάρθοις γεννώμενα, ταῦτα λέγει εἶναι κατὰ θάρα, ὅσα ἔχει πετερίδια καὶ λεπίδας·
- [00273] οἷά ἐστι τριγλα, σκάρος, γλαῦκος, κεστρεὺς, καὶ τὰ ὅμοια αὐτοῖς.
- [00274] Τὰ δὲ λειπόμενα ἐν τῇ τούτων ἀκάθαρτα, ἢ καὶ οὐ βρωτέα·
- [00275] οἷά ἐστι σηπία·
- [00276] πετερίδια μὲν γὰρ ἔχει, οὐκ ἔχει δὲ λεπίδας.
- [00277] Τῶν δὲ ἐρπετῶν, τῶν ἐπὶ τῆς γῆς, ἀκάθαρτα ταῦτα λέγει·
- [00278] τὴν γαλῆν, τὸν χερσαῖον κροκόδειλον, τὴν μυγαλῆν, τὸν χαμαιλέοντα, τὸν ἀσκαλαβώτην, τὴν σαῦραν, καὶ τὸν ἀσπάλακα.
- [00279] Περὶ γὰρ τοῦ ὄφεως καὶ τῶν ὁμοίων αὐτῶν, περιττὸν ἦν μνημονεῦσαι·
- [00280] φανερῶς μὲν γὰρ φησι ταῦτα πᾶσι βδελυκτὰ εἶναι καὶ μισητά·
- [00281] ὅμως δὲ καὶ ἐμνημόνευσεν ἐν τῷ Δευτερονομίῳ περὶ αὐτῶν.
- [00282] Βιβλίον δ', Ἀριθμοί.
- [00283] Τοῦ αὐτοῦ Μωϋσέως καὶ τοῦτο τὸ βιβλίον, τῶν Ἀριθμῶν συγγραφή.
- [00284] Λέγεται δὲ οὕτω τὸ βιβλίον, ἐπειδὴ καὶ τοῦ λαοῦ παντὸς ὁ ἀριθμὸς ἐν τούτῳ περὶ ἐλέγχεται, ἐκάστης φυλῆς τῶν Ἰουδαίων ἐκ προστάγματος Κυρίου μετρηθείσης.
- [00285] Ἡριθμήθη δὲ ὁ λαὸς ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ἀνὴρ ἐκπορευόμενος εἰς πόλεμον, χωρὶς τῆς φυλῆς τοῦ Λευῖ·
- [00286] αὕτη γὰρ καθ' ἑαυτὴν ἐμετρήθη·
- [00287] καὶ εὐρέθη ὁ ἀριθμὸς τῶν μετρηθέντων χιλιάδες ἑξακόσιοι καὶ τρισχίλιοι πεντακόσιοι πενήκοντα.
- [00288] Οἱ δὲ ἀριθμοῦντες ἦσαν τὸν μὲν λαὸν Μωϋσῆς καὶ Ἀαρὼν, καὶ σὺν αὐτοῖς ἐκάστης φυλῆς ἄρχων.
- [00289] Καὶ ἔστι τῶν τε ἀρχόντων τὰ ὀνόματα ταῦτα, καὶ ὁ ἀριθμὸς οὗτος·
- [00290] Τῶν Ρουβὶμ Ἐλισούρ, υἱὸς Σεδιούρ·
- [00291] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες μ' καὶ πεντακόσιοι.
- [00292] Τῶν Συμεὼν Σαλαμιήλ, υἱὸς Σουρισαδαί·
- [00293] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες οδ' καὶ ἑξακόσιοι.
- [00294] Τῶν Ἰσάχαρ Ναθαναήλ, υἱὸς Σωγάρ·
- [00295] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες νδ' καὶ τετρακόσιοι.
- [00296] Τῶν Ζαβουλὼν Ἐλιάβ, υἱὸς Χελών·
- [00297] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες νζ' τετρακόσιοι.
- [00298] Τῶν υἱῶν Ἰωσήφ, τῶν Ἐφραὶμ, Ἐλισταμὰ υἱὸς Ἐμμιούδ·
- [00299] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες μβ' καὶ πεντακόσιοι.
- [00300] Τῶν Μανασσῆ Γαμαλιήλ, υἱὸς Φαδασσοῦρ·
- [00301] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες λβ' καὶ τριακόσιοι.

- [00302] Τῶν Βενιαμὶν Ἀβιδά, υἱὸς Γεδεών·
- [00303] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες λε΄ καὶ τετρακόσιοι.
- [00304] [28.304] Τῶν Δάν Ἀχιέζεο, υἱὸς Ἀμισαδαϊ·
- [00305] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες ξβ΄ καὶ ἑπτακόσιοι.
- [00306] Τῶν Ἀσήρ Φαγεήλ, υἱὸς Ἐχράν·
- [00307] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες μα΄ καὶ πεντακόσιοι.
- [00308] Τῶν Γὰδ Ἐλισάφ, υἱὸς Ῥαγουήλ·
- [00309] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες με΄ καὶ ἑξακόσιοι πενήκοντα.
- [00310] Τῶν Νεφθαλεὶμ Ἀχειρε, υἱὸς Αἰνάν·
- [00311] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες νγ΄ καὶ τετρακόσιοι.
- [00312] Οὗτος ὁ ἀριθμὸς τοῦ πολεμιστοῦ λαοῦ, χιλιάδες ἑξακόσιοι καὶ τρισχίλιοι πεντακόσιοι πενήκοντα.
- [00313] Τὴν δὲ φυλὴν Λευὶ καθ' ἑαυτοὺς ἠρίθμησαν διὰ φωνῆς Κυρίου μόνοι Μωϋσῆς καὶ Ααρὼν ἀπὸ μη νιαίου καὶ ἐπάνω·
- [00314] καὶ ἦν ὁ ἀριθμὸς αὐτῶν χιλιάδες εἴκοσι καὶ δύο.
- [00315] Ἠρίθμησε δὲ καὶ τὰ ἀρσενικὰ πρωτότοκα πασῶν τῶν ἄλλων φυλῶν Μωϋσῆς μόνος, καὶ εὐρέθη ὁ ἀριθμὸς αὐτῶν χιλιάδες κβ΄ καὶ διακόσιοι ἑβδομήκοντα τρεῖς.
- [00316] Καὶ ἀντὶ τῶν πρωτοτόκων τούτων ἐλογίσθησαν οἱ Λευῖται τῷ Θεῷ·
- [00317] τοσοῦτοι γὰρ ἦσαν καὶ οἱ Λευῖται.
- [00318] Καὶ κελεύονται καὶ αὐτοὶ ἀφαγνισθῆναι διὰ Μωϋσέως, καὶ ἀφορίζονται λοιπὸν διὰ Ααρὼν ἐργάζεσθαι τὰ ἔργα Κυρίου ἀντὶ τοῦ λαοῦ, καὶ αἶρειν τὰ σκεύη τῆς σκηνῆς, καὶ λειτουργεῖν Ααρὼν, καὶ τοῖς υἱοῖς αὐτοῦ.
- [00319] Ἔστι δὲ ἐν αὐτῷ τῷ βιβλίῳ καὶ ἡ διατύπωσις τῆς ὁδοιπορίας τοῦ λαοῦ, καὶ ἡ ἀνάστασις τῆς σκηνῆς, καὶ ἡ πρόσταξις ἡ περὶ σαλπίγγων, εἰς τὸ ἐν αὐταῖς ἀνακαλεῖσθαι τὸν λαόν.
- [00320] Ὡδε σημαίνεται καὶ ὁ ἐγκαινισμὸς τοῦ θυσιαστηρίου, καὶ πῶς ἔχρισε τὴν σκηνὴν, καὶ ἡγίασεν αὐτήν τε καὶ πάντα τὰ ἐν αὐτῇ·
- [00321] ἢ τε διάταξις τῶν προσφορῶν τῶν εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου, καὶ ὄρος τῶν χρόνων τῆς λειτουργίας τῶν Λευιτῶν·
- [00322] ὥστε ἀπὸ μὲν εἴκοσι καὶ πέντε ἐτῶν ἀρχεσθαι αὐτοὺς λειτουργεῖν·
- [00323] πενήκοντα δὲ ἐτῶν γενομένους, ἀφίστασθαι μὲν τῆς λειτουργίας, φυλάττειν δὲ μόνον τὴν σκηνήν.
- [00324] Γέγραπται δὲ καὶ περὶ τοῦ ὕδατος τοῦ ἐλεγμοῦ, τοῦ ἐπικαταρωμένου·
- [00325] καὶ ὁ νόμος ὁ περὶ τῶν εὐχομένων ἀπέχεσθαι οἴνου, καὶ μὴ κείρεσθαι τὴν κεφαλὴν·
- [00326] καὶ ὅτι γογγύσαντι πάλαι διὰ κρέας τῷ λαῷ δέδωκεν ὀρτυγομήτραν ὁ Θεὸς, καὶ διψῶντι δὲ καὶ πάλιν γογγύσαντι τῷ λαῷ δέδωκεν ἐκ πέτρας ὕδωρ, ἣν ἐκάλεσε Μωϋσῆς ὕδωρ ἀντιλογίας.
- [00327] Ἀπέστειλέ τε κατασκόπους ἕνα κατὰ φυλὴν, ἐν οἷς καὶ Ἰησοῦν τὸν τοῦ Ναυῆ, καὶ Χάλεβ τὸν τοῦ Ἰεφονῆ.
- [00328] Ὡδε καὶ ἡ συναγωγὴ Κορὲ ἐπανέστη κατὰ Μωϋσέως καὶ ζῶντες κατεπόθησαν εἰς τὴν γῆν μετὰ Δαθὰν καὶ Ἀβειρῶν·
- [00329] ὅτε καὶ Μαρία ἡ ἀδελφὴ Ααρὼν ἐλεπρώθη·
- [00330] καὶ ἡ ῥάβδος Ααρὼν ἐβλάστησε κάρυον.
- [00331] Καὶ μετὰ ταῦτα ἀποθνήσκει Ααρὼν ἐν τῷ ὄρει Ὡρ, καὶ διαδέχεται αὐτὸν Ἐλεάζαρ ὁ υἱὸς αὐτοῦ.
- [00332] Ὡδε καὶ ὁ Βαλαάμ καὶ ἡ λαλήσασα αὐτοῦ ὄνος ἀνθρωπίνῃ φωνῇ ἰστορεῖται·
- [00333] καὶ ὅτι ὁ μὲν Βαλακ βασιλεὺς Μωάβ κατησχύνθη·
- [00334] τοῦ δὲ λαοῦ βεβηλωθέντος ἐξ ὑποβολῆς τοῦ Βαλαάμ, ὁ Φινεῆς ἀνέτρωσε τὴν Μαδιανίτιν καὶ [28.305] τὸν Ἰσραηλίτην Ζαμβορὴ ἐκ φυλῆς Συμεὼν διὰ τὰς πορνείας, καὶ οὕτω πέπαυται ἡ ὀργή·
- [00335] Καταλαλήσας δὲ ὁ λαὸς πρὸς τὸν Θεὸν κατὰ Μωϋσέως, ἐδάκνοντο ὑπὸ ὄφεων, καὶ ὕστερον ἀξιώσαντων αὐτῶν, προσ ἔταξεν ὁ Θεὸς γενέσθαι ὄφιν χαλκοῦν, καὶ κρεμασθῆναι αὐτόν·

[00336] ἵνα ὁ δηχθεὶς βλέπων αὐτὸν ζήση.

[00337] Ὡδε κελεύει ὁ Θεὸς τῷ Μωϋσῇ καὶ Ἐλεάζαρ τῷ ἱερεὶ μετρησαὶ πάλιν τὸν λαὸν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, καὶ εὐρέθη ὁ ἀριθμὸς αὐτῶν χιλιάδες ἑξακόσαιοι καὶ χίλιοι ἑπτακόσιοι τριάκοντα.

[00338] Καὶ οἱ Λευῖται δὲ πάλιν καθ' ἑαυτοὺς ἠριθμήθησαν, καὶ εὐρέθησαν χιλιάδες κγ'.

[00339] Ἡ μὲν οὖν ἐπίσκεψις αὕτη γέγονε ἐν Ἀραβῶθ Μωάβ, ἐπὶ τοῦ Ἰορδάνου κατὰ Ἱεριχῶ.

[00340] Ἐν τούτοις δὲ οὐδεὶς ἦν τῶν πρότερον ἐπεσκεμμένων·

[00341] ὅτι ἀπέθανον, πλὴν Χαλέβ καὶ Ἰησοῦς ὁ τοῦ Ναυῆ.

[00342] Ἐν τούτῳ τῷ βιβλίῳ ἔγραψε Μωϋσῆς διὰ ὀρημάτων Κυρίου ἀπάρσεις αὐτῶν καὶ τοὺς σταθμοὺς αὐτῶν, ἐν οἷς ὁδεύοντες ἀπὸ τῆς Αἰγύπτου κατέλυον ἀναπαυόμενοι.

[00343] Καὶ εἰσὶν οὗτοι·

[00344] Ἀπὸ Ῥαμεσσή τῆς Αἰγύπτου ἐξῆλθον τῷ πρώτῳ μηνὶ ἐπαύριον τοῦ Πάσχα, καὶ ἦλθον εἰς Σοχώθ, ἀπὸ Σοχώθ εἰς Βουθάν, ἀπὸ Βουθάν εἰς Βεελεσεφῶν, ἀπέναντι Μαγδώλου·

[00345] ἀπὸ Βεελεσεφῶν διέβησαν μέσον τῆς θαλάσσης·

[00346] ἀπὸ θαλάσσης εἰς Πικρίας, καὶ ἀπὸ Πικριῶν εἰς Ἐλεὶμ, ὅπου οἱ Φοίνικες·

[00347] καὶ ἀπὸ Ἐλεὶμ εἰς Σειρ τὴν ἔρημον·

[00348] ἀπὸ τῆς ἐρήμου Σειρ εἰς Ῥάφακα·

[00349] ἀπὸ Ῥάφακα εἰς Ἐλεὶμ, καὶ ἀπὸ Ἐλεὶμ εἰς Ῥαφιδεὶμ·

[00350] ἀπὸ Ῥαφιδεὶμ εἰς Σινᾶ τὴν ἔρημον·

[00351] ἀπὸ ἐρήμου Σινᾶ εἰς Μνήματα τῆς ἐπιθυμίας·

[00352] ἀπὸ Μνημάτων τῆς ἐπιθυμίας εἰς Ἀσιρώθ·

[00353] ἀπὸ Ἀσιρώθ εἰς Ῥαθαμά·

[00354] ἀπὸ Ῥαθαμά εἰς Ῥεμῶν Φαρές·

[00355] καὶ ἀπὸ Ῥεμῶν Φαρές εἰς Λεμῶνα·

[00356] ἀπὸ Λεμῶνα εἰς Δεσσάν·

[00357] ἀπὸ Δεσσάν εἰς Μακελλάθ·

[00358] ἀπὸ Μακελλάθ εἰς Σαφάρ·

[00359] ἀπὸ Σαφάρ εἰς Χαραδάθ·

[00360] ἀπὸ Χαραδάθ εἰς Μακηλώθ·

[00361] ἀπὸ Μακηλώθ εἰς Καταάθ·

[00362] ἀπὸ Καταάθ εἰς Ταράθ·

[00363] ἀπὸ Ταράθ εἰς Ματτεκά·

[00364] ἀπὸ Ματτεκά εἰς Σελμῶνα·

[00365] ἀπὸ Σελμῶνος εἰς Μασουρώθ·

[00366] ἀπὸ Μασουρώθ εἰς Βάναια·

[00367] καὶ ἀπὸ Βάναια εἰς τὸ ὄρος Γαδγάδ·

[00368] καὶ ἀπὸ ὄρους Γαδγάδ εἰς Ἐταβαθᾶ·

[00369] καὶ ἀπὸ Ἐταβαθᾶ εἰς Σεβρῶνα·

- [00370] καὶ ἀπὸ Σεβρωῶνα εἰς Γεσιωνγαβέρ·
- [00371] καὶ ἀπὸ Γεσιωνγαβέρ εἰς τὴν ἔρημον Σεῖν·
- [00372] καὶ ἀπὸ ἐρήμου Σεῖν εἰς τὴν ἔρημον Φαράν·
- [00373] αὕτη ἐστὶ Κάδες·
- [00374] ἐκεῖ ἀπέθανεν Μαριὰμ ἐν Κάδῃ·
- [00375] ἀπὸ Κάδης εἰς ὄρος πλησίον γῆς Ἐδώμ, εἰς δὲ ἀναβάς Ἀαρὼν ὁ ἀρχιερεὺς ἀπέθανε διὰ προσταγμάτων Κυρίου ἐν τῷ τεσσαρακοστῷ ἔτει τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ, ἐν τῷ μηνὶ τῷ πέμπτῳ, μιᾶ τοῦ μηνός, ἐτῶν ρκγ´·
- [00376] ἀπὸ ὄρους τοῦ Σελμῶνα·
- [00377] καὶ ἀπὸ Σελμῶνος εἰς Φεινώ·
- [00378] καὶ ἀπὸ Φεινώ εἰς Σωβώθ·
- [00379] καὶ ἀπὸ Σωβώθ ἐν Γαί, ἐν τῷ πέραν ἐπὶ τῶν ὀρίων Μοάβ·
- [00380] ἀπὸ Γαί εἰς Δαιβωνγάδ·
- [00381] ἀπὸ Δαιβωνγάδ εἰς Γελμωνδαιβλα θέμ·
- [00382] καὶ ἀπὸ Γελμωνδαιβλαθέμ ἐπὶ τὰ ὄρη τὰ <sup>[28.308]</sup> Ἀβαρεὶμ ἀπέναντι Ἀβαῦ·
- [00383] ἀπὸ ὀρέων Ἀβαρεὶμ εἰς δυσμὰς Μωάβ, παρὰ τοῦ Ἰορδάνου κατὰ Ἱεριχώ, καὶ παρενέβαλον παρὰ Ἰορδάνην.
- [00384] Οἱ μὲν σταθμοὶ μγ´·
- [00385] Ὡδε δὲ τροπώσας καὶ κρατήσας ἐθνῶν, ἐν τῷ πέραν τοῦ Ἰορδάνου Μωϋσῆς, καὶ ἀναιρεθέντος τοῦ Σηὼν βασιλέως τῶν Ἀμορραίων, καὶ τοῦ Ὠγ βασιλέως τῆς Βασάν, ὃς ἦν ἐκ τῶν γιγάντων, κελεύεται διαδοῦναι τὰς χώρας τῷ Ρουβὶμ, καὶ τῷ Γάδ, καὶ τῷ ἡμίσει φυλῆς Μανασσῆ, καὶ συντάξει τοῖς υἱοῖς Ἰσραὴλ δοῦναι τοῖς Λευΐταις ἀπὸ τῶν κληρῶν τῆς κατασχέσεως αὐτῶν πόλεις κατοικεῖν καὶ τὰ προάστεια τῶν πόλεων·
- [00386] καὶ πάλιν δοῦναι πόλεις φυγαδευτηρίων, τρεῖς μὲν πέραν τοῦ Ἰορδάνου, τρεῖς δὲ ἐν γῆ Χαναάν, καὶ εἶναι ταύτας ἐπὶ τῷ καταφυγεῖν ἐκεῖ τὸν ἀκουσίως φονεύσαντα, καὶ μὴ προπετῶς ἀναίρεῖσθαι ὑπὸ τοῦ συγγενοῦς τοῦ φονευθέντος, ἕως στή ἔναντι τῆς συναγωγῆς εἰς κρίσιν.
- [00387] Ἐν τούτῳ τῷ βιβλίῳ κελεύεται ὁ λαὸς ποιῆσαι κράσπεδα ἐν τοῖς ἵματίοις ἑαυτῶν, καὶ ἐπὶ τῶν κρασπέδων κλῶσμα ὑακίνθινον, ἵνα βλέποντες αὐτὰ μὴ ἐπιλανθάνωνται τῶν ἐντολῶν τοῦ Θεοῦ.
- [00388] Ὡδε λαμβάνουσι κληρὸν αἱ θυγατέρες Σαλπαὰδ, τὸν τοῦ πατρὸς ἑαυτῶν·
- [00389] καὶ ἐκ τῆς προφάσεως αὐτῶν γίνεται πρόσταγμα Κυρίου καὶ νόμος, νόμιμον εἶναι γάμον τὴν πρὸς ἀνεψιοὺς συζυγίαν.
- [00390] Καὶ Μωϋσῆς ὡδε εἶδεν ἀπὸ τοῦ ὄρους τοῦ Ἀβαρεὶμ, τουτέστιν Ἀβαῦ, τὴν γῆν τῆς ἐπαγγελίας·
- [00391] καὶ ἤκουσεν·
- [00392] Οὐ μὴ εἰσέλθῃς ἐκεῖ διὰ τὸν παροξυσμὸν τὸν ἐν τῷ ὕδατι τῆς ἀντιλογίας.
- [00393] Ἀπέθανε δὲ Ἀαρὼν ἐτῶν ρκγ´ τῷ τεσσαρακοστῷ ἔτει τῆς ἐξόδου, τῷ μηνὶ τῷ πέμπτῳ.
- [00394] Οἱ δὲ ἀποσταλέντες κατασκέψασθαι τὴν γῆν, ἐκ μὲν προσταγματος Κυρίου ἀπεστάλη ἀνὴρ ἕκαστος κατὰ φυλὴν·
- [00395] τὰ δὲ ὀνόματα αὐτῶν ἐστὶ ταῦτα·
- [00396] τῆς φυλῆς τοῦ Ρουβὶμ Σαλαμιήλ υἱὸς Ζακχούρ·
- [00397] τῆς φυλῆς Συμεὼν Σαφάτ υἱὸς Σουρεί·
- [00398] τῆς φυλῆς Ἰούδα Χαλέβ υἱὸς Ἰεφονῆ·
- [00399] τῆς φυλῆς Ἰσραὴλ Ἰαάκ υἱὸς Ἰωσήφ·
- [00400] τῆς φυλῆς Ἐφραΐμ Ναυση υἱὸς Ναυῆ·
- [00401] τῆς φυλῆς Βενιαμὴν Φαλτεὶν υἱὸς Ραφού·
- [00402] τῆς φυλῆς Ζαβουλὼν Γουδιήλ υἱὸς Σουδί·
- [00403] τῆς φυλῆς Ἰωσήφ, τῶν υἱῶν Μανασσῆ, Γαδδὶ υἱὸς Σουσί·

- [00404] τῆς φυλῆς Δὰν Ἀμίης υἱὸς Γαμαί·
- [00405] τῆς φυλῆς Ἀσήρ Σαθοῦρ υἱὸς Μιχαήλ·
- [00406] τῆς φυλῆς Νεφθαλεὶμ Ναβὶ υἱὸς Ναβὶ·
- [00407] τῆς φυλῆς Γὰδ Γαδδιδουδιήλ υἱὸς Μαχί·
- [00408] Ὁ δὲ τόπος, ἀφ' οὗ ἀπεστάλησάν ἐστι Φαράν καὶ Κάδης Βάρνη.
- [00409] Τότε ἐπώνομασε Μωϋσῆς τὸν Ναυσὴ τὸν υἱὸν Ναυῆ Ἰησοῦν.
- [00410] Ὁ δὲ καιρὸς, ἐν ᾧ ἐπέμφθησαν, τὸ μέσον τοῦ ἔαρος ἦν, ἐν ᾧ πρόδρομοὶ σταφυλῆς εἰσιν·
- [00411] ὁ δὲ χρόνος, ὃν ἐποίησαν κατασκοποῦντες, ἐν τεσσαράκοντα ἡμέραις γέγονεν.
- [00412] Βιβλίον ε', Δευτερονόμιον.
- [00413] Καὶ τοῦτο βιβλίον Μωϋσῆς ἐλάλησε καὶ ἔγραψε.
- [00414] Καλεῖται δὲ οὕτως, ἐπειδὴ μετὰ τὰ γεγραμμένα ἐν ταῖς πλαξί, δεύτερον ὥσπερ νόμον τοὺς λόγους τοῦ βιβλίου τούτου ἐλάλησε Μωϋσῆς τῷ Ἰσραὴλ ἐκ προστάγματος Κυρίου.
- [00415] Μετὰ γὰρ τὸ λαλῆσαι Μωϋσῆν τὰ ἐν τῷ βιβλίῳ τούτῳ, γέγραπται οὕτως ἐν αὐτῷ τούτῳ τῷ Δευτερονομίῳ·
- [00416] «Οὗτοι οἱ λόγοι τῆς διαθήκης, ὅσα ἐνετείλατο Κύριος Μωϋσῆ στήσαι τοῖς [28.309] υἱοῖς Ἰσραὴλ ἐν γῆ Μωάβ, πλην τῆς διαθήκης, ἧς διέθετο αὐτοῖς ἐν Χωρήβ.».
- [00417] Διὰ τοῦτο γὰρ αἱ μὲν πλάκες ἐν Χωρήβ εἴρηνται, καὶ ἐν μέσῳ τῆς κιβωτοῦ ἐτέθησαν·
- [00418] τὸ δὲ βιβλίον τοῦτο ἐνετείλατο Μωϋσῆς τοῖς ἱερεῦσι τοῖς αἰρουσι τὴν κιβωτὸν θεῖναι ἐκ πλαγίων τῆς κιβωτοῦ εἰς μαρτύριον·
- [00419] ὅπερ καὶ κατὰ ἑπτὰ ἔτη ἐνετείλατο ἀναγινώσκεσθαι ἐν τῇ ἡμέρᾳ τῆς ἀφέσεως, ὅτε καὶ ἡ Σικηνοποιία ἐγένετο.
- [00420] Αὕτη μὲν πρώτη αἰτία τῆς ὀνομασίας τοῦ βιβλίου·
- [00421] δευτέρα δὲ πάλιν ἕτερα, ἐπειδὴ ἐν αὐτῷ δευτεροῖ, καὶ διεσάφησε πάντα τὰ προειρημένα ἐν τε τῇ Ἐξόδῳ καὶ τῷ Λευϊτικῷ, καὶ τοῖς Ἀριθμοῖς, νόμιμά τε καὶ δικαιώματα καὶ προστάγματα·
- [00422] καὶ ὑπομνήσκει πάλιν τὸν λαὸν, ἵνα φυλάξῃ αὐτά.
- [00423] Καὶ ἐπαναλαμβάνει δὲ ἐν αὐτῷ τὴν τε ἀπ' Αἰγύπτου ἔξοδον, καὶ πάσας τὰς γε γεννημένας αὐτοῖς εὐεργεσίας, καὶ τὰ σημεῖα, καὶ τὰ τέρατα·
- [00424] ἵνα μὴ ἐπιλάθωνται τοῦ ποιήσαντος αὐτὰ Θεοῦ.
- [00425] Ὅριζι δὲ ἐν αὐτῷ περὶ τε τῆς εὐλογίας τοῖς φυλάσσουσι τὸν νόμον, καὶ τῆς κατάρας τοῖς παραβαίνουσιν·
- [00426] ἵνα ἡ μὲν εὐλογία λέγηται ἐν τῷ ὄρει τῷ Γαριζεῖν διὰ τούτων·
- [00427] διὰ Συμεὼν, Λευὶ, Ἰούδα, Ἰσαχάρ, Ἰωσήφ, καὶ Βενιαμίν·
- [00428] ἡ δὲ κατάρα ἐν τῷ ὄρει Γαιβάλ ἀπὸ Ρουβὶμ, Γὰδ, Ἀσήρ, Ζαβουλὼν, Δὰν, καὶ Νεφθαλεὶμ.
- [00429] Πρὸς ὑπόμνησιν δὲ καὶ τὴν διὰ παντὸς μελέτην, ἔγραψεν ἐκ προστάγματος Κυρίου τὴν μεγάλην Ὡδὴν·
- [00430] ἵνα, ταύτην ἐκμαθόντες αἰεὶ τε μελετῶντες αὐτήν, μὴ ἐπιλάθωνται τοῦ Θεοῦ.
- [00431] Εὐλογήσας τε ἐκάστην φυλὴν καὶ γράψας τὴν εὐλογίαν, καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῦ ἐπὶ τὸν Ἰησοῦν τοῦ Ναυῆ, εἰς τὸ δέξασθαι αὐτὸν κατὰ προστάγμα Θεοῦ, ἀνέβη λοιπὸν εἰς τὸ ὄρος τὸ Ἀβαρεὶμ, τουτέστιν Ἀβαῦ, καὶ ἐτελεύτησεν ἐκεῖ διὰ ῥήματος Κυρίου ἐτῶν ρκ', μὴ ἀμαυρωθέντων αὐτοῦ τῶν ὀφθαλμῶν, ἢ τοῦ προσώπου αὐτοῦ φθαρόντος·
- [00432] καὶ οὐκ οἶδεν οὐ δεῖς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης.
- [00433] Βιβλίον ζ', Ἰησοῦς ὁ τοῦ Ναυῆ.
- [00434] Τὰ δὲ ἐντεῦθεν βιβλία μέχρι τοῦ Ἑσδρα, οὐ πάντα ἐκείνων εἰσὶ συγγραφαί, ὧν καὶ τὰς ἐπιγραφαὶς φέρουσι, καὶ περὶ ὧν διαλαμβάνουσι.
- [00435] Λόγος δὲ φέρεται, παρὰ τῶν κατὰ τοὺς ἐκάστους καιροὺς προφητῶν συγγεγράφθαι αὐτά.
- [00436] Περὶ γοῦν τῶν ἐπιγραφῶν αὐτῶν τέως διαληπτέον.
- [00437] Τὸ παρὸν τοίνυν βιβλίον ἐπιγράφεται Ἰησοῦς ὁ τοῦ Ναυῆ·

- [00438] ἐπειδὴ αὐτὸς Ἰησοῦς ὁ τοῦ Ναυῆ, διαδεξάμενος Μωϋσῆν, ἐστρατήγησε τοῦ λαοῦ, καὶ τὴν κατ' αὐτὸν ἱστορίαν καὶ τὰς πράξεις αὐτοῦ περιέχει.
- [00439] Ἔστι δὲ ἐν τούτῳ τῷ βιβλίῳ, πῶς τοῦ Ἰορδάνου ποταμοῦ τὸ μὲν ἄνωθεν ἐκ τῆς πηγῆς ἔστη ῥεῦμα, τὸ δὲ φθάσαν ἐξεκένωθη, καὶ ξηρῷ τῷ ποδὶ διέβησαν αὐτόν·
- [00440] καὶ ὅτι ἐν Γαλγάλοις περιέτεμε τοὺς ἐν τῇ ἐρήμῳ γεννηθέντας πάντας ἐν πετρίναις μαχαίραις, καὶ ἐκάλεσε τὸν τόπον Γαλγάλ·
- [00441] καὶ ὅτι, περάσαντος τοῦ λαοῦ, καὶ φαγόντος ἀπὸ τῶν καρπῶν τῆς γῆς, ἐξέλιπε λοιπὸν τὸ μάννα·
- [00442] καὶ τῆς μὲν Ἱεριχοῦς αὐτόματα τὰ τεῖχη πέπτωκεν·
- [00443] ἡ δὲ Ῥαὰβ ἡ πόρνη ἐσώθη, φυλάξασα τοὺς κατασκόπους·
- [00444] καὶ ὅτι ὁ ἥλιος ἐν τῷ μεσουρανήματι ὦν, εὐξαμένου Ἰησοῦ τοῦ υἱοῦ τοῦ Ναυῆ, ἔστη κατὰ Γαβαὼν ἡμέρας ὀλοκλήρου διάστημα, ἕως τροπώσῃται τοὺς ἔχ<sup>[28.312]</sup> θρούς.
- [00445] Καταπολεμήσας δὲ τοὺς Ἀμορῳαῖους καὶ πάντας τοὺς βασιλεῖς αὐτῶν, καὶ μερίσας ταῖς ἑννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσῆ τὴν γῆν πᾶσαν, ἤρξε μὲν τοῦ λαοῦ, ἔτη κ', ἐτελεύτησε δὲ ἐτῶν ρ'.
- [00446] Οἱ δὲ διελόντες τὴν γῆν τῷ λαῷ ἦσαν Ἐλεαζάρ ὁ ἱερεὺς, καὶ αὐτὸς Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ κατὰ φυλὴν εἰς·
- [00447] φυλῆς Ἰούδα Χαλέβ·
- [00448] τῆς Συμεῶν Σαλαμιήλ·
- [00449] τῆς Βενιαμὴν Ἐλδὰδ·
- [00450] τῆς Δὰν Βακχεῖρ·
- [00451] τῆς Μανασσῆ Ἀνιήλ·
- [00452] τῆς Ἐφραΐμ Καμουήλ·
- [00453] τῆς Ζαβουλῶν Ἐλισάφαν·
- [00454] τῆς Ἰσάχαρ Φειτιήλ·
- [00455] τῆς Ἀσῆρ Ἀχιώρ·
- [00456] τῆς Νεφθαλεὶμ Φαθαήλ.
- [00457] Καὶ τοὺς μὲν βασιλεῖς τῆς γῆς, οὓς ἐπάταξαν Μωϋσῆς καὶ υἱοὶ Ἰσραὴλ πέραν τοῦ Ἰορδάνου ἀφ' ἡλίου ἀνατολῶν, ἀπὸ φάραγγος Ἀρνῶν ἕως τοῦ ὄρους Ἀερμών, καὶ πᾶσαν τὴν γῆν Ἀρῳάβα ἀπὸ ἀνατολῶν, τούτους εἶναι λέγει·
- [00458] Σηὼν βασιλέα τῶν Ἀμορῳαίων, ὃς κατῴκει ἐν Ἐσεβῶν κυριεύων·
- [00459] καὶ Ὡγ βασιλέα τῆς Βάσαν, ὃς ὑπελείφθη ἐκ τῶν γιγάντων, ὃς κατῴκει ἐν Ἀσταρῶθ, καὶ ἐν Ἐδραεὶμ, ἄρχων ἀπὸ ὄρους Ἀερμών ἕως ὀρίων Γέργεσι καὶ τὸ ἡμισυ Γαλαάδ.
- [00460] Τούτων ἀναιρεθέντων, δέδωκε Μωϋσῆς τὴν γῆν αὐτῶν τῷ Ρουβὶμ, καὶ τῷ Γὰδ, καὶ τῷ ἡμίσει φυλῆς Μανασσῆ.
- [00461] Τοὺς δὲ βασιλεῖς πάλιν τῶν Ἀμορῳαίων, οὓς ἀνείλεν Ἰησοῦς ὁ τοῦ Ναυῆ καὶ υἱοὶ Ἰσραὴλ μετὰ τὸ περάσαι τὸν Ἰορδάνην παρὰ θάλασσαν ἐν τῷ πεδίῳ τοῦ Λιβάνου ἕως τοῦ ὄρους Χελκᾶ, ἀναβαινόντων εἰς Σκεῖρ, τούτους εἶναι λέγει, ὧν καὶ τὴν γῆν δέδωκεν Ἰησοῦς ταῖς ὑπολοίποις φυλαῖς εἰς κληρονομίαν κατὰ κληρὸν αὐτῶν·
- [00462] τὸν Χεταῖον, καὶ τὸν Ἀμορῳαῖον, καὶ τὸν Χαναναῖον, καὶ τὸν Φερεζαῖον, καὶ τὸν Εὐαῖον, καὶ τὸν Ἰεβουσαῖον, καὶ τὸν βασιλέα Ἱεριχώ, καὶ τὸν βασιλέα τῆς Γαί, ἧ ἔστι πλησίον Βαιθήλ, βασιλέα Ἱερουσαλήμ, βασιλέα Χεβρών, βασιλέα Ἱεριμουθ, βασιλέα Λαχεῖς, βασιλέα Ἐλάμ, βασιλέα Γαζέο, βασιλέα Δαβείρ, βασιλέα Γισέ, βασιλέα Ἀερμάθ, βασιλέα Αἰράθ, βασιλέα Ἀράθ, βασιλέα Λοβνᾶ, βασιλέα Ὀδολλάμ, βασιλέα Ἡλάτ, βασιλέα Ἀθαφούθ, βασιλέα Ὀφέο, βασιλέα Ὀφέκ τῆς Ἀρῶθ, βασιλέα Ἀσῶμ, βασιλέα Σομοὼν, βασιλέα Μαμβρόθ, βασιλέα Ζεῖφ, βασιλέα Κάδης, βασιλέα Ζαὰκ, βασιλέα Μανεδῶθ, βασιλέα Ἰωκῶμ τοῦ Χαρμέλ, βασιλέα Ἐδδῶρ τοῦ Φενεδῶρ, βασιλέα Γεῖδ τῆς Γαλιλαίας, βασιλέα Θερσᾶ.
- [00463] Βιβλίον ζ', Κριταί.
- [00464] Καλεῖται τὸ βιβλίον Κριταί, ἐπειδὴ μετὰ τὸν θάνατον Ἰησοῦ υἱοῦ τοῦ Ναυῆ, διὰ τῶν κριτῶν ἔσωζεν ὁ Θεὸς τὸν λαὸν θλιβόμενον ὑπὸ τῶν ἀλλοφύλων, τῶν περιλειφθέντων Χαναναίων·
- [00465] καὶ τούτων τῶν κριτῶν ἐκάστου καὶ τὰς πράξεις καὶ τὸν χρόνον τῆς ζωῆς ἢ βίβλος αὐτῆς περιέχει.
- [00466] Γεγόνασι δὲ κριταὶ οὗτοι·
- [00467] πρῶτος Γοθονιήλ·
- [00468] οὗτος ἀνείλε τὸν Χουσαρσαθαΐμ, βασιλέα Συρίας ποταμῶν, θλίψαντα τὸν λαὸν ἔτη μ'.
- [00469] μετὰ τούτων Αὐδῶδ, ἀμφοτεροδέξιος·

- [00470] οὗτος ἀνεΐλε τὸν Αἰγλῶμ βασιλέα Μωάβ, ἐν μαχαίρᾳ διστόμῳ, δράκοντος ἐχούση τὸ μῆκος, θλίψαντα τὸν λαὸν [28.313] ἔτη ιη΄.
- [00471] καὶ αὐτὸς ἔκρινε τὸν Ἰσραὴλ ἔτη π΄.
- [00472] μετὰ τοῦτον Ταμεγάρ, υἱὸς Δινάχ·
- [00473] οὗτος ἐπάταξεν ἑξακοσίους τῶν ἀλλοφύλων ἐν τῷ ἀροτρόποδι τῶν βοῶν·
- [00474] καὶ αὐτὸς ἔκρινε τὸν λαὸν ἔτος α΄.
- [00475] Μετ’ αὐτὸν Βαράχ, υἱὸς Ἀβινέχ.
- [00476] Οὗτος ἐπολέμησεν Ἰαβίνκαϊ τὸν Σισάρα, θλίψαντας τὸν Ἰσραὴλ ἔτη κ΄.
- [00477] Τὸν μὲν οὖν Σισάρα ἀπέκτεινεν Ἰαήλ, γυνὴ Χαθέρ τοῦ Κιναίου ἐν πασσάλῳ·
- [00478] αὐτὸς δὲ ἔκρινεν τὸν Ἰσραὴλ ἔτη μ΄.
- [00479] Μετ’ αὐτὸν Γεδεών·
- [00480] αὐτὸς ἐστὶν Ἰεροβαάλ.
- [00481] Αὐτὸς ἐπάταξε Μαδιάν, καὶ τὸν Ὠρήβ, καὶ Ζεβεε΄, καὶ Σαλμανὰ τοὺς ἄρχοντας αὐτῶν, τὸν τε πύργον Φανουήλ κατέστρεψε, καὶ τοὺς ἄρχοντας αὐτῶν ἤλωσεν ἐν ταῖς ἀκάνθαις, θλίψαντας τὸν Ἰσραὴλ ἔτη ζ΄.
- [00482] Αὐτὸς δὲ ἔκρινε τὸν Ἰσραὴλ ἔτη μ΄.
- [00483] Μετὰ τοῦτον Ἀβιμελὲχ, υἱὸς Γεδεών ἐκ παλλακῆς·
- [00484] οὗτος ἀπέκτεινε τοὺς ἀδελφοὺς ἑαυτοῦ, τοὺς ἐκ τῶν ἐλευθέρων, σ’ ἄνδρας ἐπὶ λίθον ἕνα.
- [00485] Ἐφυγε δὲ εἷς ἐξ αὐτῶν Ἰωάθαμ.
- [00486] Ἀλλὰ καὶ Ἀβιμελὲχ γέγονε μετὰ τῶν αὐτῷ συνελθόντων ὡς πῦρ ἀπὸ ῥάμνου·
- [00487] πολλοὺς τε ἀποκτείνας, ἀπέθανε καὶ αὐτὸς ῥιψάσης γυναικὸς ἀπὸ τοῦ τείχους ἐπ’ αὐτὸν κλάσμα μύλου.
- [00488] Καὶ αὐτὸς δὲ ἤρξεν ἔτη τρία.
- [00489] Μετ’ αὐτὸν Θωλὰ υἱὸς Φοῦα, υἱὸς πατραδέλφου Ἀβιμελέχ.
- [00490] Καὶ αὐτὸς ἤρξεν ἔτη κγ΄.
- [00491] Μετ’ αὐτὸν Ἰαειρ ὁ Γαλααδίτης ἔτη κβ΄.
- [00492] Μετ’ αὐτὸν Ἰεφθάε ὁ Γαλααδίτης·
- [00493] οὗτος ἀπέκτεινε τοὺς Ἀμανίτας καὶ τοὺς Φυλιστιεῖμ, θλίψαντας τὸν Ἰσραὴλ ἔτη ιη΄.
- [00494] Εὐξάμενος δὲ ἐν τῷ πολέμῳ τὸν ἀπαντῶντα πρῶτον μετὰ τὴν νίκην ἀναφέρειν εἰς θυσίαν, ἀπαντήσασαν τὴν θυγατέρα, ἤξιώσεν πρότερον συγχωρῆ θῆναι αὐτῇ δίμηνον κλαῦσαι τὰ παρθένια αὐτῆς·
- [00495] οὕτως αὐτὴν ἀνενεγκῶν ὁ πατήρ εἰς θυσίαν, ἔκρινε τὸν λαὸν ἔτη ἕξ.
- [00496] Μετ’ αὐτὸν Ἀβαισάν ἀπὸ Βηθλεὲμ ἔτη ἑπτὰ.
- [00497] Μετ’ αὐτὸν Αἰλὼν ὁ Ζαβουλωνίτης ἔτη ι΄.
- [00498] Μετ’ αὐτὸν Λαβδῶν, ὁ Φαραθωνίτης ἔτη η΄.
- [00499] Μετ’ αὐτὸν Σαμφὼν ἀπὸ Δάν·
- [00500] οὗτος ἐπάταξε τοὺς Φυλιστιεῖμ ἐν σιαγόνι ὄνου, καὶ ἄλλοτε ῥάβδῳ, καὶ αὐθις ἀλώπεξι, καὶ ὕστερον συμπτώματι τοῦ οἴκου, θλίψαντας τὸν Ἰσραὴλ ἔτη μ΄.
- [00501] Καὶ αὐτὸς ἔκρινε τὸν Ἰσραὴλ ἔτη κ΄.
- [00502] Ποσοῦνται οὖν οἱ πάντες κριταὶ εἰς ιγ΄.
- [00503] τὰ δὲ ἔτη αὐτῶν υια΄.
- [00504] Βιβλίον η΄, Ρούθ.

- [00505] Οὕτω λέγεται τὸ βιβλίον, ἐπειδὴ καὶ τὴν περὶ τῆς Ροῦθ ἱστορίαν μόνην περιέχει.
- [00506] Ἔστι δὲ αὕτη ἡ Ροῦθ τὸ μὲν γένος Μωαβίτις, καὶ ἐν σωφροσύνῃ διαπρέψασα.
- [00507] Αποταξαμένη δὲ τῇ συγγενείᾳ καὶ τῇ πατρικῇ δεισιδαιμονίᾳ, μετέβαλεν εἰς θεοσέβειαν, καὶ μετῆλθεν εὐθὺς εἰς Βηθλεὲμ τῆς Ἰουδαίας, ἐκεῖ τε ἐζεύχθη τῷ Βοὺζ ἐκ φυλῆς Ἰούδα τυγχάνοντι, καὶ λοιπὸν ἐξ αὐτῆς γενεαλογεῖται ὁ Δαβὶδ οὕτω·
- [00508] Βοὺζ ἐκ τῆς Ροῦθ γεννᾷ τὸν Ὠβὴδ·
- [00509] Ὠβὴδ δὲ τὸν Ἰεσσαί· Ἰεσσαὶ δὲ τὸν Δαβὶδ.
- [00510] Βιβλίον θ', Βασιλείαι πρώτη καὶ δευτέρα.
- [00511] Βασιλείαι ὀνομάζονται τὰ βιβλία, ἐπειδὴ καὶ τὰς πράξεις τῶν γενομένων βασιλέων ἐν τε τῷ Ἰούδα καὶ τῷ Ἰσραὴλ, καὶ τὰ ἔτη αὐτῶν περιέχει.
- [00512] Διείλη [28.316] πται δὲ ἐν μὲν τῇ πρώτῃ βίβλῳ τῶν Βασιλειῶν ταῦτα·
- [00513] θάνατος μὲν Ἠλεὶ τοῦ ἱερέως καὶ τῶν υἱῶν αὐτοῦ·
- [00514] γένεσις δὲ τοῦ Σαμουὴλ·
- [00515] πῶς τε ὁ λαὸς, τὸ πρότερον ἀρχόμενος ὑπὸ τοῦ Θεοῦ, ἐγείροντος αὐτοῖς κατὰ καιρὸν τὸν βοηθὸν, ὅμως ἤτησε παρὰ τοῦ Σαμουὴλ, καὶ τὰ τὸ ἔθος τῶν ἔθνων, βασιλέα, καὶ ἔδωκεν αὐτοῖς τὸν Σαοῦλ, ἐκ φυλῆς Βενιαμίν·
- [00516] καὶ γέγονε λοιπὸν ἐξ ἐκείνου καὶ ἐν τῷ Ἰσραὴλ ἀρχὴ βασιλείας.
- [00517] Περιέχεται δὲ ἐνταῦθα, πῶς ὁ μὲν Σαοῦλ παρέβη τὴν ἐντολὴν τοῦ Θεοῦ, καὶ ἀφηρέθη ἀπὸ τοῦ γένους αὐτοῦ ἡ βασιλεία·
- [00518] ὁ δὲ Δαβὶδ ἀντ' αὐτοῦ ἐχρίσθη, καὶ μετῆνέχθη εἰς τὸ γένος αὐτοῦ ἡ βασιλεία.
- [00519] Καὶ τὸν μὲν Γολιάθ ἀνείλεν ὁ Δαβὶδ λιθαρίῳ μικροτάτῳ·
- [00520] ἐπειδὴ δὲ αἱ χορεύουσαι, τὰς μυριάδας δέδωκαν τῷ Δαβίδ, τὰς δὲ χιλιάδας τῷ Σαοῦλ, φθονήσας ὁ Σαοῦλ, ἐδίωκε τὸν Δαβίδ·
- [00521] καὶ ὁ μὲν Δαβὶδ διεσώθη, ὁ δὲ Σαοῦλ πολεμούμενος ἐζήτησεν ἐγγαστριμύθους, καὶ τῇ ἐπαύριον ἀναιρεθεὶς ἀπέθανε.
- [00522] Καὶ ἐν τούτῳ συμπληροῦται ἡ πρώτη βίβλος τῶν Βασιλειῶν.
- [00523] Ἐν δὲ τῇ δευτέρᾳ πάλιν Δαβὶδ διεδέξατο τὴν βασιλείαν·
- [00524] Καὶ κατ' ἀρχὰς μὲν ὁ υἱὸς Σαοῦλ Μεμφὶ βοσὴθ ἐφιλονεῖκει, θέλων βασιλεύειν·
- [00525] ὕστερον δὲ πάντες προσετέθησαν τῷ Δαβίδ.
- [00526] Πάντας δὲ τοὺς πολέμους περιεγένετο Δαβίδ.
- [00527] Τὴν μὲν τοῦ Οὐρίου γυναικᾶ τὴν Βηρσαβεὲ ἔλαβεν·
- [00528] ὁ δὲ υἱὸς αὐτοῦ Ἄβε σαλώμ ἐδίωξεν αὐτὸν, καὶ μετ' οὐ πολὺ συστάντος πολέμου, ἀνηρέθη ὁ Ἀβεσαλώμ.
- [00529] Εἶτα τὸν λαὸν ἀριθμήσας, κεκίνηκεν ὀργὴν θεῖαν καθ' ἑαυτοῦ.
- [00530] Ἀλλὰ μετὰ ταῦτα, παρακληθέντος τοῦ Θεοῦ, ἡ ὀργὴ ἐπαύθη.
- [00531] Καὶ εἰς τοῦτο λήγει καὶ τὸ δεύτερον βιβλίον τῶν Βασιλειῶν, γηράσαντος τοῦ Δαβίδ.
- [00532] Δυνατοὺς δὲ ὑφ' ἑαυτὸν ἔσχεν ὁ Δαβίδ, μεγάλους μὲν καὶ πολλοὺς, ὥστε τὸν μὲν μικρότερον αὐτῶν πρὸς ἑκατὸν ποιεῖν, τὸν δὲ μέγαν αὐτῶν πρὸς χιλίους.
- [00533] Ἔστι δὲ τινῶν αὐτῶν τὰ ὀνόματα καὶ ἡ πράξις·
- [00534] Σεβοχαὶ ὁ Ἀστωθί·
- [00535] οὗτος ἐπάταξεν τὸν Σέρ, τὸν τοῦ Ραφᾶ, τοῦ ἀπογόνου τῶν γιγάντων.
- [00536] Ἐλεανᾶν, υἱὸς Ἀριωργί ὁ Βηθλεεμίτης·
- [00537] οὗτος ἐπάταξε Γολιάθ τὸν Χεταῖον, οὗ ἦν τὸ ξύλον τοῦ δόρατος, ὡς ἀντίον ὑφαιόντων.
- [00538] Ἦν δὲ καὶ οὗτος υἱὸς τοῦ Ραφᾶ.
- [00539] Ἰωνάθαν υἱὸς Σεμεσεὶ, ἀδελφοῦ Δαβίδ·



- [00540] οὗτος ἐπάταξεν ὄνειδίσαντα τῷ Ἰσραὴλ ἄνδρα ἐκ Ραμεδῶν, ἔχοντα ἐν ταῖς χερσὶ καὶ τοῖς ποσὶν ἀνά δακτύλους ἕξ, υἱὸν ὄντα καὶ αὐτὸν τοῦ Ραφᾶ, τοῦ ἀπογόνου τῶν γιγάντων.
- [00541] Ἀδίνων ὁ Ἀσωναῖος·
- [00542] οὗτος ἐσπᾶτο τὴν ῥομφαίαν αὐτοῦ ἐπὶ ὀκτα κοσίους στρατιώτας εἰσάπαξ.
- [00543] Ἰεσσαίβαδὰ υἱὸς Ἀχαμανῆ·
- [00544] καὶ οὗτος ἐσπᾶτο τὴν ῥομφαίαν αὐτοῦ ἐπὶ τριακοσίους τραυματίας ἐν καιρῷ ἐνί.
- [00545] Ἐλεανᾶν υἱὸς Σωσῆ·
- [00546] οὗτος, συναχθέντων τῶν ἀλλοφύλων, μόνος ἦλατο ἐπ' αὐτούς, καὶ αὐτούς μὲν ἀνήρει, ὥστε τὸ δόρυ ἐμπαγῆναι τῇ χειρὶ αὐτοῦ·
- [00547] ὁ δὲ λαὸς ὀπίσω αὐτοῦ ἐσκύλευε.
- [00548] Μαροᾶ υἱὸς Ἀσᾶ, ὁ Σαρουχαῖος·
- [00549] οὗτος ἐπελθόντων τῶν ἀλλοφύλων, καὶ βουλομένων ἄρ πάσαι τὴν μερίδα τοῦ ἀγροῦ, πλήρη οὖσαν φακῆς, τοῦ τε λαοῦ φυγόντος, μόνος ἔστη·
- [00550] καὶ τοὺς μὲν ἀλ λοφύλους ἐδίωξε, τὸν δὲ μερίδα τοῦ ἀγροῦ ἐφύλαξεν.
- [00551] <sup>[28.317]</sup> Ἐλεάζαρο, υἱὸς Δωδεθαρχωνί·
- [00552] καὶ οὗτος, μερίδος οὐ σης κριθῶν, καὶ ἐπελθόντων τῶν ἀλλοφύλων, τοῦ τε λαοῦ φυγόντος, μόνος ἔστηλώθη·
- [00553] καὶ τοὺς μὲν ἀλλοφύλους ἐδίωξε, τὴν δὲ κριθὴν ἔσωσε.
- [00554] Τρεῖς δὲ δυνατοὶ ἀπὸ τῶν τριάκοντα ἦσαν μετὰ τοῦ Δαβίδ, καὶ τῶν ἀλλοφύλων κυκλωσάντων τὴν Βηθλεέμ, τοῦ δὲ Δαβίδ ἐπιθυμήσαντος πεινῆν ἐκ τοῦ λάκκου τοῦ ἐν Βηθλεέμ, διέβησαν οἱ τρεῖς, καὶ διαδρόξαντες τὴν παρεμβολὴν τῶν ἀλλοφύλων, ὑδρεύσαντο ἐκ τοῦ λάκκου, καὶ ἦνε γκαν ὕδωρ τῷ Δαβίδ.
- [00555] Θαυμάσας δὲ ὁ Δαβίδ τὴν δύναμιν αὐτῶν, τὸ μὲν ὕδωρ ἐδέξατο, πεινῆν δὲ οὐκ ἐθέλησεν·
- [00556] ἀλλ' ἔσπεισεν αὐτὸ τῷ Κυρίῳ λέγων·
- [00557] «Ἰλεῶς μοι, Κύριε, τοῦτο ποιῆσαι·
- [00558] εἰ αἷμα τῶν ἀνθρώπων τῶν πορευθέντων ταῖς ψυχαῖς αὐτῶν πίομαι;» Βανέας, υἱὸς Ἰωδαῆ, πολλὰ μὲν ἐποίησεν ἔργα δυνατά·
- [00559] ἐπάταξε δὲ καὶ τοὺς υἱοὺς Ἀριήλ τοῦ Μωάβ, καὶ καταβάς ἐν ἡμέρᾳ χιόνος εἰς λάκκον, ἐπάταξε τὸν λέοντα.
- [00560] Οὗτος ἐπάταξε καὶ ἄνδρα δυνατὸν Αἰγύπτιον πεντάπηχυν ὄντα, καὶ ἔχοντα δόρυ ὡς ξύλον διαβά θρας·
- [00561] ἀρπάσας γὰρ ἀπ' αὐτοῦ τὸ δόρυ μετ' αὐτοῦ τοῦτον ἀπέκτεινεν.
- [00562] Ἀβισᾶ ἀδελφὸς Ἰωάβ, υἱὸς Σαρουίας τῆς ἀδελφῆς Δαβίδ.
- [00563] Ἄρχων μὲν ἦν καὶ οὗτος ἐν τοῖς προειρημένοις τρισίν·
- [00564] αὐτὸς δὲ ἐπάταξε τραυ ματίας τριάκοντα δόρατι ἐν καιρῷ τινι, καὶ ἔτρεχεν ὡς δορκὰς ἐν τοῖς ὄρεσι.
- [00565] Καὶ πάλιν αὐτὸς ἐπάταξε καὶ ἐθανάτωσε τὸν Ἑσβιὲν, θέλοντα ἀναιρῆσαι τὸν Δαβίδ.
- [00566] Ἦν δὲ ὁ Ἑσβιὲν ἕκγονος τοῦ Ραφᾶ·
- [00567] δόρυ δε εἶχε σταθμοῦ ὀλικῆς χαλκοῦ τριάκοντα σίκλων, καὶ περιεζωσμένος ἦν κορύνην.
- [00568] Οὗτοι μὲν οὖν μεγάλοι καὶ δυνατοὶ ἦσαν·
- [00569] τοὺς δὲ πολεμιστὰς πάντας εἶχε Δαβίδ μυριάδας τριάκοντα τέσσαρας καὶ διακοσίους.
- [00570] Βιβλίον ι', Βασιλεῖαι τρίτη καὶ τετάρτη.
- [00571] Ἐν μὲν οὖν τῇ τρίτῃ πάλιν περιέχεται, ὅτι, γηράσαντος τοῦ Δαβίδ, ἐπαίρει ἑαυτὸν Ἀδωνίας ὁ υἱὸς αὐτοῦ, καὶ χωρὶς τοῦ πατρὸς ἀναγορεύει ἑαυτὸν βασιλέα.
- [00572] Καὶ τοῦτο μαθὼν ὁ Δαβίδ, ἀποστέλλει Ναθάν τὸν προφήτην, καὶ Σαδῶκ τὸν ἱερέα, καὶ Βα νέαν υἱὸν Ἰωδαῆ, καὶ ἐντέλλεται αὐτοῖς, καὶ χρίουσι τὸν Σαλομῶνα εἰς βασιλέα ἔτι ζῶντος τοῦ Δαβίδ.
- [00573] Ὁ μὲν οὖν Ἀδωνίας εὐθὺς καταλύεται·
- [00574] ὁ δὲ Σαλομών, διαδεξάμενος, οἰκοδομεῖ τὸν οἶκον τοῦ Κυρίου καὶ τὸ τεῖχος Ἱερουσαλήμ ἐν ἑπτὰ ἔτεσιν.

- [00575] Ἦσαν δὲ αὐτῶ ἀπὸ τῶν προσηλύτων αἶροντες μὲν ἄρσιν ἑβδομήκοντα χιλιάδες·
- [00576] λατόμοι δὲ πάλιν ἀπὸ τῶν προσηλύτων μυριάδες ὀκτώ.
- [00577] Ἐπιστατοῦντας δὲ τοῖς ἔργοις εἶχε τρισχιλίους εἴκοσι.
- [00578] Καὶ εἰς μὲν τὴν τροφήν αὐτῶν καὶ τὰ δέοντα δώδεκα ἦσαν οἱ χορηγοῦντες ἕκαστον μῆνα.
- [00579] Καὶ ἦν τὸ καθ' ἡμέραν αὐτῶν τοῦτο λ' κόροισι σεμιδάλεως, ξ' κόροισι ἀλεύρου κεκουπανισμένου, μόσχοι ἐκλεκτοὶ δέκα, βόες δὲ νομάδες εἴκοσι, πρόβατα ρ', ἐκτὸς ἐλάφων καὶ δορκάδων, καὶ ὀρνίθων ἐκλεκτῶν σιτευτῶν.
- [00580] Ἀγέλην δὲ εἶχε θηλειῶν μὲν ἵππων τοκάδων μυριάδας τέσσαρας, ἵππων δὲ εἰς ἄρματα χιλιάδας ἑβδμήκοντα.
- [00581] Πλοῦτον δὲ εἶχε πολύν·
- [00582] ἐν γὰρ τῶ ἐνὶ ἐνιαυτῶ τοῦ κομισθέντος αὐτῶ χρυσίου ἦν ὁ σταθμὸς, τάλαντα χξ', χωρὶς τῶν φόρων τῶν ὑποτεταγμένων.
- [00583] Καὶ ἡ βασίλισσα δὲ Σαβὰ ἐλθοῦσα πρὸς αὐτὸν, δέδωκεν αὐτῶ χρυσίου τάλαντα ρκ', καὶ <sup>[28.320]</sup> λίθον τίμιον, καὶ ἡδύσματα ἀμύθητα.
- [00584] Μετὰ δὲ θάνατον Σαλομῶνος, διεδέξατο ὁ υἱὸς αὐτοῦ Ῥοβοὰμ τὴν βασιλείαν, καὶ ἐπ' αὐτοῦ ἐσχίσθη ἡ ἀρχή·
- [00585] καὶ δέκα μὲν φυλαὶ ἀπῆλθον εἰς Σαμαρείαν·
- [00586] δύο δὲ ἔμειναν ἐν Ἱερουσαλὴμ, ἡ Ἰούδα καὶ ἡ Βενιαμίν.
- [00587] Εἰσὶν οὖν τὰ ἐμπεριεχόμενα τούτῳ τῶ τρίτῳ βιβλίῳ πράξεις καὶ ἔτη βασιλείων τούτων·
- [00588] Σαλομῶνος βασιλείως πάντων τῶν ὁμοῦ.
- [00589] Μετὰ δὲ τὴν διαίρεσιν τῆς βασιλείας, ὡς εἴρηται, τῶν μὲν ἐν Ἰουδαίᾳ βασιλείων τῶν δύο φυλῶν, Ῥοβοὰμ, Ἀβιού, Ἀσᾶ, καὶ Ἰωσαφάθ·
- [00590] τῶν δὲ ἐν Σαμαρείᾳ βασιλείων τῶν δέκα φυλῶν, Ἱεροβοὰμ, Ναβᾶθ, Βαασᾶ, Ἠλάν, Ζαμβρῆ, καὶ Ἀχαάβ.
- [00591] Καίπερὶ προφητῶν δὲ διαλαμβάνει τούτων·
- [00592] Ναθάν, καὶ Γὰδ, καὶ Ἀχιὰ τοῦ Σηλωνίτου, καὶ τοῦ ἐπικαλεσαμένου ἐπὶ τὸ θυσιαστήριον τῆς Σαμαρείας·
- [00593] καὶ περὶ Ἡλίου καὶ Ἐλισαίου, καὶ τοῦ προφητεύσαντος τῶ Ἀχαάβ περὶ τοῦ υἱοῦ Ἀδερ, καὶ τοῦ πατάξαντος αὐτὸν, καὶ ἐλέγξαντος τὸν Ἀχαάβ·
- [00594] καὶ ὅτι ἦσαν υἱοὶ τῶν προφητῶν καθ' ἑαυτοὺς ἀναχωροῦντες.
- [00595] Ἔστι δὲ ἐν τούτῳ τῶ βιβλίῳ, πῶς Ἡλίας προεφήτευσεν, καὶ οὐκ ἔβρεξεν ἐπὶ ἔτη τρία, καὶ ὅτι οἱ κόρακες ἔφερον αὐτῶ διὰ ῥήματα Κυρίου πρωΐας μὲν ἄρτους, δείλης δὲ κρέα.
- [00596] Ἐν τε τῇ Σαρεφθᾷ τῆς Σιδωνίας πεποιήκει διὰ ῥήματα Κυρίου μὴ ἐκλειψαί τῆς χήρας τὴν ὕδριαν τοῦ ἀλεύρου, καὶ τὸν καμψάκην τοῦ ἐλαίου μὴ ἔλατ τονηθῆναι.
- [00597] Καὶ τὸν μὲν υἱὸν αὐτῆς ἀποθανόντα ἤγειρεν εὐξάμενος·
- [00598] τοὺς δὲ προφήτας τοῦ Βάαλ ἐποίησεν ἀναιρεθῆναι, ὄντας τὸν ἀριθμὸν ὑν'.
- [00599] Καὶ τῇ μηλωτῇ δὲ ἐπάταξε τὸν Ἰορδάνην, καὶ διηρέθη ἔνθα καὶ ἔνθα τὸ ὕδωρ, καὶ διέβη τῶ ποδὶ τὸν ποταμόν.
- [00600] Λήγει δὲ ἡ βίβλος αὐτὴ εἰς τὸν θάνατον τοῦ Ἀχαάβ βασιλέως Ἰσραὴλ, καὶ εἰς τὸν θάνατον Ἰωσαφάτ βασιλέως Ἰούδα, καὶ εἰς τὴν ἀρχὴν βασιλείας Ὀχοζίου υἱοῦ Ἀχαάβ, καὶ εἰς τὴν ἀρχὴν Ἰωρὰμ υἱοῦ Ἰωσαφάτ βασιλέως Ἰούδα.
- [00601] Βίβλος δ', Βασιλειῶν.
- [00602] Ἐν δὲ τῇ τετάρτῃ βίβλῳ ἐστὶ, πῶς οἱ δύο πεντηκόνταρχοι τοῦ Ὀχοζίου πυρὶ ἀνηλώθησαν διὰ ῥήματα Ἡλίου τοῦ προφήτου, καὶ ὅτι ἀνελήφθη Ἡλίας, καὶ ἐπανεπαύσατο ἐπὶ Ἐλισαίῳ τὸ πνεῦμα Ἡλίου, καὶ γέγονεν αὐτῶ διπλᾶ ἐν πνεύματι·
- [00603] καὶ πῶς ὁ Ἡλισσαῖος τὸν μὲν υἱὸν τῆς Σουναμίτιδος ἀποθανόντα ἤγειρεν εὐξάμενος, τὸν δὲ Νεαιμᾶν τὸν Σύρον ἐκαθάρισεν ἀπὸ τῆς λέπρας, τῆς τε γυναικὸς τοῦ προφήτου πεπλήρωκε τὰ ἀγγεῖα ἐλαίου ἐν λόγῳ Κυρίου, καὶ ἐπὶ τὰ ὅσα δὲ αὐτοῦ μετὰ θάνατον ἐξ ῥήφης νεκρὸς μονόζωνος, καὶ ὡς ἤψατο τῶν ὀστέων τοῦ προφήτου, ἀνέζησε·
- [00604] καὶ τῇ μηλωτῇ Ἡλίου ἐπάταξε τὸν Ἰορδάνην, καὶ διηρέθη ἔνθεν καὶ ἔνθεν τὸ ὕδωρ, καὶ διέβη πεζῇ καὶ αὐτός.
- [00605] Ἔστι δὲ ἐν τούτῳ τῶ βιβλίῳ καὶ πῶς ὁ μὲν Σεναχηρείμ καὶ Ῥαψάκης, πολλὰ βλασφημήσαντες, ἐδιώχθησαν καὶ χιλιάδες ἀνδρῶν αὐτῶν ῥπε' ἐν μιᾷ νυκτί.
- [00606] Ὁ δὲ βασιλεὺς Ἰωσίας καθείλε πάντα τὰ εἰδωλα, καὶ τὰ ἄλλα ἐξέκοψε, καὶ ἐποίησε τὸ Πάσχα, ὡς γέγραπται νομίμως.
- [00607] Περιέχει δὲ ἡ βίβλος καὶ πράξεις βασιλείων καὶ ἔτη·

[00608] τῶν μὲν ἐν Ἰουδαίᾳ Ἰωρὰμ, καὶ Ὀχοσίου καὶ Ἰωᾶς καὶ Ἀμεσσία, καὶ Ὀζίου, καὶ Ἰωάθαν, καὶ Ἀχάζ, καὶ Ἐζεκίου, καὶ Μανασσῆ, καὶ Ἀμώς, καὶ Ἰωσία, καὶ [28.321] Ἰωάχαζ, καὶ Ἐλιακείμ, καὶ Ἰωακείμ, καὶ Ματθανάν, τοῦ καὶ Σεδεκία·

[00609] τῶν δὲ ἐν Σαμαρείᾳ Ὀχοζίου, καὶ Ἰωρὰμ, καὶ Ἰοῦ, καὶ Ἰωάχαζ, καὶ Ἰωᾶς, καὶ ῥοβοὰμ, καὶ Ζαχαρίου, καὶ Σελλοῦμ, καὶ Μαναήμ, καὶ Φακεσίου, καὶ Φακῆς, καὶ Ὡσηέ·

[00610] καὶ περὶ προφητῶν, Ἡλία, καὶ Ἐλισσαιέ, καὶ Ἡσαΐου, καὶ Ἰερμίου, καὶ ὅτι ἡ μὲν βασιλεία Σαμαρείας πέπαυται ἐπὶ Ὡσηέ, υἱῷ Ἡλᾶ τῷ καὶ σφάξαντι τὸν Φακεεὺ υἱὸν Ῥομελίου·

[00611] ἡ δὲ τῆς Ἱερουσαλήμ βασιλεία πέπαυται ἐπὶ Σεδεκία.

[00612] Καὶ αὐτὸς γὰρ ἀπήχθη εἰς Βαβυλῶνα, καὶ ἀφαιρεθέντων αὐτοῦ τῶν ὀφθαλμῶν, εἰς μύλωνα ἐβλήθη ἔτη κ'.

[00613] Μετὰ ταῦτα, ὕψωσεν αὐτὸν τὸν Ἰωακείμ βασιλεὺς Βαβυλῶνος, καὶ ἔδωκε αὐτῷ τὸν θρόνον ἐπάνω τῶν ἐκεῖ βασιλέων, καὶ συνήσθιε καὶ συνέπινε μετ' αὐτοῦ ἕως ἡμέρας ζωῆς αὐτοῦ.

[00614] Καὶ ἐπὶ τοῦ τοῖς λήγει τὸ βιβλίον, αἰχμαλωτισθέντος τοῦ λαοῦ, καὶ τῆς πόλεως πάσης ἀλούσης.

[00615] Ἐπιτομὴ πράξεων τῶν βασιλέων τῆς Ἰουδαίας καὶ Ἰσραήλ.

[00616] Ἀρχήθεν οὖν πάλιν ἀναληπτέον τὸν λόγον, καὶ κατ' ἐπιτομὴν ἐκθετέον τῶν πάντων βασιλέων, καὶ τῶν Ἰουδαίων, καὶ τῶν τῆς Σαμαρείας, τὰ ὀνόματα καὶ τὰς πράξεις, καὶ τὰ τῆς ἐκάστου βασιλείας ἔτη·

[00617] καὶ πρῶτον περὶ τῶν βασιλέων Ἱερουσαλήμ.

[00618] Μετὰ δὲ τὸ ἀπολέσθαι τὸν Σαοὺλ, βασιλεύσαντος ἔτη μ', Δαβὶδ βασιλεύει ἐπὶ πάντα τὸν Ἰσραήλ, καὶ αὐτὸς ἔτη μ'.

[00619] οὕτως ἐν μὲν Χεβρών ἔτη ζ', ἐν δὲ παντὶ Ἰσραήλ καὶ Ἰούδα ἔτη λγ'.

[00620] καὶ ἐποίησε τὸ εὐθέες ἐν τελείᾳ καρδίᾳ.

[00621] Ἐπὶ τούτου ἦσαν προφῆται Σαμουήλ, Ναθάν, Γάδ.

[00622] Σαλομῶν ὁ υἱὸς Δαβὶδ ἐβασίλευσεν ἐπὶ πάντα τὸν λαὸν ἔτη μ' καὶ αὐτός·

[00623] καὶ ἐποίησε τὸ πονηρόν.

[00624] Καὶ ἐπὶ αὐτοῦ ἦσαν προφῆται Ναθάν καὶ Γάδ.

[00625] Ῥοβοὰμ ὁ υἱὸς αὐτοῦ ἐβασίλευσεν ἔτη ιζ'.

[00626] καὶ ἐποίησε τὸ πονηρόν.

[00627] Ἐπὶ τούτου ἐσχίσθη ἡ βασιλεία, καὶ ἔμειναν μετ' αὐτοῦ μὲν ἐν Ἱερουσαλήμ φυλαὶ δύο, ἡ Ἰούδα καὶ ἡ Βενιαμίν·

[00628] ἐν δὲ τῇ Σαμαρείᾳ φυλαὶ δέκα.

[00629] Ἐπὶ τούτου ἦσαν προφῆται Ἀχιάς ὁ Σηλωνίτης, καὶ Σαμαίας, καὶ Ἀδδώ.

[00630] Ἀβιοῦ υἱὸς αὐτοῦ ἔτη τρία.

[00631] Καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία, ὡς Δαβὶδ, ἀλλὰ ἐπορεύθη ἐν ταῖς ἀμαρτίαις τοῦ πατρὸς αὐτοῦ.

[00632] Καὶ ἐπὶ τούτου ἦν Ἀδδώ ὁ προφήτης.

[00633] Ἀσσᾶ υἱὸς αὐτοῦ ἔτη μα'.

[00634] καὶ ἐποίησε τὸ εὐθέες·

[00635] ἀλλ' ἔτι ἦν τὰ ὑψηλά.

[00636] Ἐπὶ τούτου ἦσαν προφῆται Ἀζαρίας υἱὸς Ὡδηδ, καὶ Ἀναμῆ.

[00637] Ἰωσαφάτ υἱὸς αὐτοῦ ἔτη κε' καὶ ἐποίησε τὸ εὐθέες·

[00638] ἀλλὰ τὰ ὑψηλά ἔτι ὑπῆρχε.

[00639] Καὶ μετὰ ταῦτα μέμψιν ἔσχεν ἀνομίας, ὅτι ἐφιλίασε τῷ Ὀχοζία βασιλεῖ Ἰσραήλ, καὶ ἐκοινώνησεν αὐτῷ εἰς πλοίων πραγματείας.

[00640] Ἐπὶ τούτου ἦσαν προφῆται Ἡλίας, Ἐλισσαιέ, Μιχαίας, καὶ Ἰοῦ ὁ τοῦ Ἀναμῆ, καὶ Ὀζιήλ ὁ τοῦ Ζαχαρίου, καὶ Ἐλιαδᾶ ὁ τοῦ Ὡδιᾶ ἀπὸ Μαρίσης.

[00641] Ἰωρὰμ υἱὸς αὐτοῦ ἔτη η'.

- [00642] καὶ ἐποίησε τὸ πονηρόν.
- [00643] Εἶχε γὰρ γυναῖκα θυγατέρα Ἀχαάβ.
- [00644] Καὶ ἐπὶ τούτου ἦσαν Ἡλίας καὶ Ἐλισσαῖος.
- [00645] Ὀχοζίας υἱὸς αὐτοῦ ἔτος α΄.
- [00646] καὶ ἐποίησε τὸ πονηρόν.
- [00647] Μετ' αὐτὸν Γοθολία ἡ μήτηρ αὐτοῦ ἔτη ἑπτὰ.
- [00648] Ἰωᾶς υἱὸς Ὀχοζίου ἔτη μ΄.
- [00649] Οὗτος ἐφόνευσε Ζαχαρίαν, καὶ ἐποίησε τὸ εὐθές ἕως Ἰωδαῆ ὁ συνετὸς ἔζη, καὶ ἐφώτισεν αὐτόν.
- [00650] Τοῦτον ἀπέκτειναν οἱ δούλοι αὐτοῦ ἐν <sup>[28.324]</sup> οἴκῳ Μαελώθ.
- [00651] Ἐπὶ τούτου ἐπροφήτευσεν Ἀζαρίας [Ζαχαρίας] υἱὸς Ἰωδαῆ.
- [00652] Ἀμεσίας υἱὸς αὐτοῦ ἔτη κθ΄.
- [00653] καὶ ἐποίησεν ἐν ἀρχῇ τὸ εὐθές, ἀλλ' οὐχ ὡς Δαβίδ·
- [00654] ἔτι γὰρ ὁ λαὸς ἐθυσιάσεν ἐν τοῖς ὑψηλοῖς, καὶ τὰ ἄλλα οὐκ ἐξῆρε.
- [00655] Καὶ ἐπὶ τούτου ἐπροφήτευσαν προφῆται·
- [00656] ἀλλ' οὐκ ἐγράφησαν τὰ ὀνόματα αὐτῶν.
- [00657] Μετὰ ταῦτα μέντοι, Ἀμεσίας, πατάξας τοὺς ἐν Σηεῖρ, ἐπήρθη, καὶ ἐλάτρευσε τοῖς εἰδώλοις τῶν Σηεῖρ, καὶ ἐπατάχθη παραδοθεὶς τοῖς ἐχθροῖς.
- [00658] Ἀζαρίας, αὐτός ἐστιν Ὀζίας, ἔτη νβ΄.
- [00659] καὶ ἐποίησε κατὰ τὴν ἀρχὴν τὸ εὐθές, ὡς ὁ Πατὴρ αὐτοῦ·
- [00660] πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρεν.
- [00661] Εὐδοούμενος δὲ ἐπήρθη, καὶ ἠθέλησεν ἑαυτῷ θυμιάσαι ἐν τῷ ναῷ, ὅπερ μόνοις τοῖς ἱερεῦσιν ἔξεστι.
- [00662] Διὸ καὶ ἐλεπρώθη, ἀκούσας·
- [00663] «Οὐ σοὶ, Ὀζία, θυμιάσαι τῷ Κυρίῳ, ἀλλὰ τοῖς ἱερεῦσι τοῖς υἱοῖς Ἀαρῶν, τοῖς ἡγιασμένοις.».
- [00664] Ἐπὶ τούτου προεφήτευσεν Ἡσαΐας.
- [00665] Ἰωάθαμ υἱὸς αὐτοῦ ἔτη ι΄.
- [00666] καὶ ἐποίησε τὸ εὐθές, ὡς ὁ πατὴρ αὐτοῦ·
- [00667] πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρε.
- [00668] Καὶ ἐπὶ τούτου ἦν Ἡσαΐας.
- [00669] Ἀχάζ, υἱὸς αὐτοῦ, ἔτη ι΄.
- [00670] καὶ ἐποίησε τὸ πονηρόν.
- [00671] Καὶ ἐπὶ τούτου ἦν Ἡσαΐας καὶ Ὡδῆδ προφῆται.
- [00672] Ἐζεκίας υἱὸς αὐτοῦ ἔτη κθ΄.
- [00673] καὶ ἐποίησε τὸ εὐθές, ὡς Δαβὶδ τελείως.
- [00674] Οὗτος καθεῖλε τὸν ὄφιν τὸν χαλκοῦν, ὃν ἐκρέμασε Μωϋσῆς.
- [00675] Καὶ ἐπὶ τούτου ἦν Ἡσαΐας.
- [00676] Ἐπὶ τούτου Σεναχηρείμ καὶ Ραψάκης, οἱ Ἀσσύριοι, βλασφημοῦντες, ἐπατάχθησαν μὲν αὐτοὶ μετὰ ταῦτα, ἐν μιᾷ δὲ νυκτὶ χιλιάδες ῥπε΄.
- [00677] Ἐξελθὼν ἄγγελος ἀνεῖλε.

- [00678] Νοσήσας δὲ Ἐζεκίας, καὶ μέλλων ἀπο θνήσκειν, ἔλαβε προσθήκην ἔτη ιε΄.
- [00679] Μανασσῆς υἱὸς αὐτοῦ ἔτη νε΄.
- [00680] καὶ ἐποίησε τὸ πονηρὸν.
- [00681] Οἷα γὰρ κατ ἔσκαψεν Ἐζεκίας, ταῦτα οὗτος ἀνήγειρε·
- [00682] καὶ γέγονεν ἄλλος Ἱεροβοὰμ τῷ Ἰούδα, ὥστε καὶ δι’ αὐτὸν παθεῖν τὴν Ἱερουσαλήμ, ὡς τὴν Σαμάρειαν.
- [00683] Καὶ γὰρ ἐπ’ αὐτοῦ ἐλέχθη·
- [00684] «Ὅς ἐξήμαρτε τὸν Ἰούδαν» διὸ καὶ αἰχμάλωτος ἀπήχθη εἰς Βαβυλῶνα.
- [00685] Ἀλλ’ ἐν τῇ αἰχμαλωσίᾳ, ὡς ἐν ταῖς Παραλιπομέναις γέγραπται, μετανοήσαντα αὐτὸν ἐπέστρεψεν ὁ Θεὸς εἰς τὴν Ἱερουσαλήμ, καὶ πάλιν ἀντελάβετο τῆς βασιλείας·
- [00686] μετὰ τῶν τε καὶ διδασκῶν τὸν λαὸν δουλεύειν τῷ Θεῷ ἐτελεύτησεν.
- [00687] Οὐκ ἐτάφη δὲ ἐν πόλει Δαβὶδ·
- [00688] ἀλλ’ ἐν τῷ κήπῳ αὐτοῦ, ἐν κήπῳ Ὀζᾶ.
- [00689] Ἀμῶς ὁ υἱὸς αὐτοῦ ἐβασίλευσεν ἔτη β΄.
- [00690] καὶ ἐποίησε τὸ πονηρὸν, ὡς ὁ πατὴρ αὐτοῦ Μανασσῆς·
- [00691] καὶ ἀνεῖλον αὐτὸν οἱ παῖδες αὐτοῦ, καὶ ἐτάφη ἐν τῷ κήπῳ Ὀζᾶ, ἐνθα καὶ ὁ πατὴρ αὐτοῦ.
- [00692] Ἰωσίας υἱὸς αὐτοῦ ἔτη λα΄.
- [00693] Τοῦτον ὁ λαὸς ἤγειρε βασιλέα, ἐτῶν ὄντα ὀκτώ·
- [00694] καὶ ἐποίησε τὸ εὐθὲς ἐν πάσῃ ὁδῷ Δαβὶδ, καὶ οὐκ ἀπέστη δεξιᾶ, οὐδὲ ἀριστερᾶ.
- [00695] Καὶ γὰρ καὶ τὰ ἄλλα ἐξέκοψε, καὶ τὰ εἴδωλα πάντα καθεῖλε, γενόμενος ἐτῶν ιϛ΄.
- [00696] τὸν τε νόμον ζητήσας, καὶ εὐρῶν ἀμεληθέντα, ἀναγνωσθῆναι πεποίηκε.
- [00697] Καὶ τὸ Πάσχα ἐκήρυξε, καὶ ἐποίησεν αὐτὸ, ὡς γέγραπται.
- [00698] Τοῦτον δὲ ἀνεῖλε Φαραὼ Νεχαὼ ἐπὶ τοῦ Εὐφράτου, φιλονεικήσαντα πρὸς αὐτόν.
- [00699] Ἐπὶ τούτου Ἱερεμίας καὶ Σοφονίας ἦσαν οἱ προφῆται, καὶ Ὡλδὰ ἡ προφήτις, γυνὴ Σελλῆ.
- [00700] Ἰωάχαζ υἱὸς αὐτοῦ μῆνας τρεῖς·
- [00701] καὶ ἐποίησε τὸ πονηρὸν, καὶ μετέστη σεν αὐτὸν Φαραὼ Νεχαὼ.
- [00702] Καὶ ἐπὶ τούτου ἦν Ἱερε [28.325] μίας.
- [00703] Ἐλιακίμ ἕτερος υἱὸς Ἰωσίου, ὃς καὶ μετωνομάσθη Ἰωακείμ, ἔτη ια΄.
- [00704] καὶ ἐποίησε τὸ πονηρὸν.
- [00705] Ἰωακείμ ὁ καὶ Ἰεχονίας υἱὸς αὐτοῦ μῆνας γ΄.
- [00706] καὶ ἐποίησε τὸ πονηρὸν, καὶ ἀπήχθη εἰς Βαβυλῶνα.
- [00707] Μανθαν υἱὸς αὐτοῦ.
- [00708] Τοῦτον Ναβουχοδονόσορ ἐποίησε βασιλέα, καὶ μετωνόμασε αὐτὸν Σεδεκίαν.
- [00709] Καὶ ἐβασίλευσεν ἔτη ια΄.
- [00710] καὶ ἐποίησε τὸ πονηρὸν.
- [00711] Καὶ ἐπὶ τούτου ἦν Ἱερεμίας.
- [00712] Ἔως τούτου ἡ βασιλεία τοῦ Ἰούδα ἐκράτει, καὶ κατελύθη, ὡσπερ καὶ τῆς Σαμάρειας·

- [00713] καὶ γὰρ καὶ ἡ πόλις ἑάλω, καὶ πάντες ἀπήχθησαν αἰχμάλωτοι εἰς Βαβυλῶνα μετὰ τῶν σκευῶν.
- [00714] Ὅμοιοὶ οἱ γεγονότες βασιλεῖς Ἰερουσαλήμ ἀπὸ τοῦ Δαβὶδ καὶ μέχρι τῆς εἰς Βαβυλῶνα αἰχμαλωσίας εἴ κοσι καὶ εἷς, ἄνευ δηλονότι τῆς Γοθολίας, βασιλευσάσης καὶ αὐτῆς, ὡς εἴρηται, μετὰ τελευτῆν τοῦ υἱοῦ αὐτῆς Ὀχοζίου ἔτη ἑπτὰ.
- [00715] Βασιλεῖς Ἰσραήλ.
- [00716] Ἐξῆς δὲ ῥητέον καὶ περὶ τῶν ἐν Σαμαρεία γε νομένων βασιλέων τοῦ Ἰσραήλ·
- [00717] πῶς τε ἐκαλεῖτο ἕκαστος τούτων, καὶ πόσα ἐβασίλευσεν ἔτη, καὶ ὅπως ἐβίωσεν.
- [00718] Πρῶτος Ἰεροβοὰμ υἱὸς Ναβὰθ ἐβασίλευσεν ἐν Σαμαρείᾳ, σχισθείσης τῆς βασιλείας, ἀνελθὼν ἀπ' Αἰγύπτου.
- [00719] Καὶ ἐποίησε τὸ πονηρὸν ὡς οὐδεὶς ἕτερος.
- [00720] Φοβούμενος γὰρ μὴ καταλυθῆ, ἐποίησε δαμάλεις χρυσοῦς δύο, καὶ ἠπάτησε τὸν λαὸν λέγων·
- [00721] «Οὗτοι οἱ θεοὶ εἰσιν οἱ ἀναγαγόντες ἡμᾶς ἐξ Αἰγύπτου.».
- [00722] Ἐπλάσατο δὲ καὶ ἱερέας αὐταῖς, καὶ οὕτως αὐτὸς ἐξήμαρτε τὸν Ἰσραήλ.
- [00723] Αὐτῷ γὰρ πάντες οἱ μετ' αὐτὸν κατακολούθησαν.
- [00724] Ἐβασίλευσε δὲ ἔτη κδ'.
- [00725] Ἐπὶ τούτου ἦν προφήτης Ἀχιὰ ὁ Σηλωνίτης, καὶ ὁ ἐπικαλεσάμενος ἐπὶ τὸ θυσιαστήριον κατ' αὐτοῦ.
- [00726] Ναβὰθ υἱὸς αὐτοῦ ἔτη β'·
- [00727] καὶ ἐποίησε τὸ πονηρὸν.
- [00728] Καὶ οὐκ ἔτι τοῦ γένους αὐτοῦ ἐβασίλευσε.
- [00729] Βασαῖ ἄλλου γένους ἔτη κδ'·
- [00730] καὶ ἐποίησε τὸ πονηρὸν.
- [00731] Ἡλὰ υἱὸς αὐτοῦ ἔτη β'·
- [00732] καὶ ἐποίησε τὸ πονηρὸν.
- [00733] Καὶ οὐκ ἔτι τοῦ γένους αὐτοῦ ἐβασίλευσε.
- [00734] Ζαμβρη ἑτέρου γένους ἔτη ιβ'·
- [00735] καὶ ἐποίησε τὸ πονηρὸν.
- [00736] Ἀχαάβ υἱὸς αὐτοῦ ἔτη κβ'·
- [00737] καὶ ἐποίησε τὸ πονηρὸν πλέον τῶν ἄλλων.
- [00738] Ἐπὶ τούτου προφήται ἦσαν Ἡλίας καὶ Ἐλισσαῖος, καὶ Μιχαίας, καὶ ὁ προφητεύσας τῷ Ἀχαάβ περὶ τῆς Συρίας καὶ τοῦ υἱοῦ Ἀδερ, καὶ ὁ πατάξας αὐτὸν τραύματι, καὶ ἐλέγξας τὸν Ἀχαάβ, καὶ πολλοὶ καθ' ἑαυτοὺς υἱοὶ τῶν προφητῶν.
- [00739] Ὀχοζίας υἱὸς αὐτοῦ ἔτη β'·
- [00740] καὶ ἐποίησε τὸ πονηρὸν.
- [00741] Καὶ ἐπὶ τούτου ἦσαν Ἡλίας καὶ Ἐλισσαῖος.
- [00742] Αὐτοῦ γὰρ τοὺς πεντηκοντάρχους ἐπάταξεν ἐν πυρὶ Ἡλίας ἐν ῥήματι Κυρίου.
- [00743] Ἰωαράμ, υἱὸς ἕτερος Ἀχαάβ, ἔτη ιβ'·
- [00744] καὶ ἐποίησε τὸ πονηρὸν.
- [00745] Καὶ οὐκ ἔτι τοῦ γένους αὐτοῦ ἐβασίλευσε.
- [00746] Καὶ ὁ μὲν Ἡλίας ἐπὶ τούτου ἀνελήφθη·
- [00747] [28.328] ὁ δὲ Ἐλισσαῖος διέμεινεν ἕως Ἰεροβοὰμ, υἱοῦ Ἰωᾶς, βασιλέως Ἰσραήλ.

- [00748] Ἦσαν δὲ ἐπὶ τούτοις καὶ υἱοὶ τῶν προφητῶν.
- [00749] Ἰοῦ ἐτέρου γένους, υἱὸς Ναμεσσή, ἔτη κη΄.
- [00750] Οὗτος ἀνείλε τὸ γένος Ἀχαάβ, καὶ τοὺς προφήτας τοῦ Βάαλ ἐν πτερονισμῶ, καὶ τὴν στήλην αὐτοῦ συνέτριψε.
- [00751] Καὶ ἐν τούτῳ ποιήσας τὸ εὐθές, ἔσχεν ἐπαγγελίαν, ὅτι, Υἱοὶ τέταρτοι καθίσονται σοι ἐπὶ θρόνου Ἰσραήλ.
- [00752] Πλὴν οὐκ ἐφύλαξεν ἐν ὅλῃ καρδίᾳ τὸν νόμον·
- [00753] οὐκ ἀπέστη γὰρ τῶν ἁμαρτιῶν Ἰεροβοάμ διὰ τὰς δαμάλεις.
- [00754] Ἰοάχαζ υἱὸς αὐτοῦ ἔτη ιζ΄.
- [00755] καὶ ἐποίησε τὸ πονηρὸν.
- [00756] Ἰωᾶς υἱὸς αὐτοῦ ἔτη ι΄.
- [00757] καὶ ἐποίησε τὸ πονηρὸν.
- [00758] Καὶ ἐπολέμει τὴν Ἱερουσαλήμ, καὶ ἔλαβε τὸ χρυσίον καὶ τὰ σκεύη.
- [00759] Ἰεροβοάμ υἱὸς αὐτοῦ ἔτη μα΄.
- [00760] καὶ ἐποίησε τὸ πονηρὸν.
- [00761] Ζαχαρίας υἱὸς αὐτοῦ μῆνας ἕξ, καὶ ἐποίησε τὸ πονηρὸν.
- [00762] Ἔως τούτου τὸ γένος Ἰοῦ γεγονάσιν υἱοὶ τέταρτοι.
- [00763] Σελλοὺμ ἐτέρου γένους υἱὸς Ἰαβὶς ἡμέρας λ΄.
- [00764] καὶ ἐποίησε τὸ πονηρὸν.
- [00765] Μαναήμ ἄλλου γένους υἱὸς Γαδδὴ, ἔτη κ΄.
- [00766] καὶ ἐποίησε τὸ πονηρὸν.
- [00767] Φακείας υἱὸς αὐτοῦ, ἔτη ι΄.
- [00768] καὶ ἐποίησε τὸ πονηρὸν.
- [00769] Ἐπὶ τούτου Ἡσαΐας καὶ Ὡσηὲ ἦσαν προφητεύοντες.
- [00770] Φακεὲ ἄλλου γένους, υἱὸς Ῥομελίου, ἔτη κ΄.
- [00771] Οὗτος ἔσφαξε τὸν Φακείαν, καὶ ἐποίησε τὸ πονηρὸν, καὶ ἐπὶ τούτου ἦσαν Ἡσαΐας καὶ Ὡσηὲ οἱ προφῆται.
- [00772] Ὡσηὲ ἐτέρου γένους, υἱὸς Ἥλα, ἔτη θ΄.
- [00773] Οὗτος ἔσφαξε τὸν Φακεὲ, καὶ ἐποίησε τὸ πονηρὸν, πλὴν οὐχ ὡς οἱ πρὸ αὐτοῦ.
- [00774] Ἔως τούτου τοῦ Ὡσηὲ κατέληξε καὶ ἡ βασιλεία Σαμαρείας.
- [00775] Ἐκτοτε γὰρ πέπνυται, καὶ ἀπώλετο Σαμαρεία, καὶ λοιπὸν Ἀσσύριοι κατώκησαν ἐν αὐτῇ, ἐξ ὧν οἱ αἰρετικοὶ Σαμαρεῖται γεγονάσι, καλούμενοι καὶ Σαδδουκαῖοι [λ.
- [00776] Χουθαῖοι].
- [00777] Συνάγονται οὖν οἱ χρόνοι τῶν μὲν Ἱερουσαλήμ βασιλευσάντων ἀπὸ τοῦ Δαβὶδ καὶ μέχρι τοῦ Σεδεκία, καὶ αὐτοῦ, τὰ πάντα ἔτη υ΄, βασιλεῖς τε οἱ πάντες καὶ δῖχα τῆς Γοθολίας, καὶ γένους ἅπαντες ἐνὸς τοῦ Δαβὶδ, παῖς πατρὸς κατὰ διαδοχὴν, ἐξ ἀρχῆς ἄχρι τέλους τὴν βασιλείαν κληρούμενοι.
- [00778] Ἐκ τούτων δὲ πάλιν οἱ μὲν ποιήσαντες τὸ εὐθές εἰσὶν θ΄, οἱ δὲ ποιήσαντες τὸ πονηρὸν ιβ΄ χωρὶς τῆς Γοθολίας.
- [00779] Τῶν δὲ ἐν Σαμαρείᾳ πάλιν βασιλευσάντων ἀπὸ Ἰεροβοάμ καὶ μέχρι Ὡσηὲ τὰ πάντα ἔτη σξ΄.
- [00780] καὶ βασιλεῖς μὲν οἱ πάντες ιη΄, ἐκ διαφόρων δὲ γενῶν.
- [00781] Καὶ τούτων ὀκτώ ἐπὶ τὸ ἄρχεῖν ἀναβεβηκότες·
- [00782] καὶ πάντες ἐποίησαν τὸ πονηρὸν, κατὰ τὴν ἁμαρτίαν Ἰεροβοάμ.

- [00783] Βιβλίον ια', Παραλιπόμειναι α' και β'.
- [00784] Οὕτω καλεῖται τὰ βιβλία ταῦτα, ἐπειδὴ παρα λειφθέντα πολλὰ ἐν ταῖς Βασιλείαις περιέχεται ἐν τούτοις.
- [00785] Ἔστι δὲ ἐν μὲν τῷ πρώτῳ βιβλίῳ γενεαλογία πασῶν τῶν φυλῶν ἀπὸ Ἀδὰμ ἕως τῶν βασιλέων κατὰ φυλάς, καὶ κατὰ δήμους, καὶ κατὰ πατριὰς, καὶ κατ' οἶκον·
- [00786] ἐν δὲ τῷ δευτέρῳ διαλαμβάνονται πράξεις τῶν βασιλέων.
- [00787] [28.329] Εἴρηται μὲν οὖν ἐν τοῖς ἔμπροσθεν, ὅτι οἱ συγγραψάμενοι τὰς τε πράξεις καὶ τοὺς χρόνους τῶν βασιλέων εἰσὶν οἱ κατὰ καιροὺς ὄντες προφῆται·
- [00788] ὑπὲρ δὲ τοῦ γινώσκειν ἐν μέρει αὐτοὺς, ἐσημειώσαμεθα ταῦτα ἐκ τῶν Παραλιπομένων·
- [00789] τὰ περὶ τοῦ Δαβὶδ ἔγραψε Σαμουὴλ, καὶ Ναθάν, καὶ Γὰδ, οἱ προφῆται·
- [00790] τὰ περὶ Σολομῶντος, Ναθάν καὶ Ἀχιᾶ, οἱ προφῆται·
- [00791] τὰ περὶ Ἰεροβοάμ, Σαμαίας καὶ Ἀδδώ, οἱ προφῆται·
- [00792] τὰ περὶ Ἀβιά, Ἀδδώ ὁ προφήτης·
- [00793] τὰ περὶ Ἀσᾶ ἐν τῷ βιβλίῳ Λόγων περὶ τῶν Βασιλέων Ἰούδα·
- [00794] τὰ περὶ Ἰωσαφάτ, Ἰηοῦ ὁ προφήτης, ὁ τοῦ Ἀναμῆ, ὃς κατέγραψε βιβλίον Λόγων Βασιλέων Ἰούδα·
- [00795] τὰ περὶ Ἰωᾶς ἐπὶ τὴν γραφὴν τῶν Βασιλειῶν·
- [00796] τὰ περὶ Ἀμεσία ἐπὶ βιβλίον Βασιλέων Ἰούδα καὶ Ἰσραὴλ·
- [00797] τὰ περὶ Ὀζίου, Ἰεσσίας ὁ προφήτης·
- [00798] τὰ περὶ Ἰωάθαμ ἐπιβιβλίον τῶν Βασιλέων Ἰούδα καὶ Ἰσραὴλ·
- [00799] τὰ περὶ Ἀχάζ ἐπὶ βιβλίον Βασιλέων Ἰούδα καὶ Ἰσραὴλ·
- [00800] τὰ περὶ Ἐζεκίου, Ἡσαΐας υἱὸς Ἀμώς ὁ προφήτης·
- [00801] τὰ περὶ Μανασσῆ ἐπὶ Λόγον τῶν ὀρώντων·
- [00802] τὰ περὶ Ἰωσίου ἐπὶ βιβλίον Βασιλέων Ἰούδα·
- [00803] τὰ περὶ Ἰωακείμ ἐπὶ βιβλίον Βασιλέων Ἰούδα καὶ Ἰσραὴλ.
- [00804] Βιβλίον ιβ', Ἐσδρας α' και β'.
- [00805] Ταῦτα τὰ δύο βιβλία παρ' αὐτοῦ ἐκείνου συν εγράφησαν, οὐ καὶ τὴν ἐπιγραφὴν ἐπιφέρονται.
- [00806] Οὗτος γὰρ Ἐσδρας, ἱερεὺς ὢν καὶ ἀναγνώστης, ἐξηγεῖται τὴν ἐπάνοδον τῶν υἱῶν Ἰσραὴλ, τὴν ἀπὸ Περσίδος εἰς τὴν Ἱερουσαλήμ γενομένην.
- [00807] Καὶ ἐν μὲν τῷ πρώτῳ βιβλίῳ διαλαμβάνει, ὅπως γέγονε τὰ τῆς ἐπανόδου ἐν χειρὶ Ἰησοῦ τοῦ Ἰωσεδέκ, καὶ Ἐσδρα, καὶ Ζοροβάβελ, καὶ Νεεμία ευνούχου Ἰουδαίου.
- [00808] Ἡ δὲ πρόφασις τῆς ἐπανόδου αὕτη·
- [00809] Τρεῖς στρατιῶται φυλάσσοντες τὸν βασιλέα, ὧν εἷς ἦν ὁ Ζοροβάβελ, ἤρισαν ἐν προβλήματι, τεθείσης ἐπαγγελίας αἰτῆσαι τὸν νικῶντα, ὅπερ ἂν ἐθελήσῃ παρὰ τοῦ βασιλέως.
- [00810] Τοῦ τοίνυν ἑνὸς εἰπόντος νικᾶν τὸν οἶνον, τοῦ δὲ ἐτέρου εἰρηκότος νικᾶν τὸν βασιλέα, ὁ Ζοροβάβελ διετεινάτο νικᾶν τὰς γυναῖκας, καὶ ὑπὲρ πάντα τὴν ἀλήθειαν.
- [00811] Καὶ ἐπειδὴ ταῦτα εἰρηκῶς νενίκηκε, καὶ ἤκουσεν αἰτήσασθαι ὁ βούλεται, ἠξίωσεν αὐτὸς ἀφεθῆναι τὴν αἰχμαλωσίαν, καὶ οἰκοδομηθῆναι τὴν Ἱερουσαλήμ.
- [00812] Καὶ γέγονεν ὡς ἠξίωσε·
- [00813] καὶ ἀφείθη ἡ αἰχμαλωσία.
- [00814] Τότε γὰρ ἐπληρώθη καὶ τὰ ἐξήκοντα ἔτη τῆς ὀργῆς.
- [00815] Εἰσὶ δὲ οἱ ἀναβάντες ἀπὸ τῆς αἰχμαλωσίας ἀπὸ Ἰούδα καὶ Βενιαμὴν, καὶ οἱ Λευῖται πάντες ὁμοῦ τὸν ἀριθμὸν μυριάδες τέσσαρες καὶ δισχίλιοι καὶ τριακόσιοι καὶ ἐξήκοντα·
- [00816] παῖδες δὲ αὐτῶν καὶ παιδίσκαι, ζετλδ'.



- [00817] οί ἄδοντες σμε΄·
- [00818] κάμηλοι υλε΄·
- [00819] ὄνοι ψκ΄·
- [00820] Καὶ οἱ μὲν οἰκοδομοῦντες ἦσαν Ζοροβάβελ, καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδέκ, καὶ Νεεμίας·
- [00821] ὁ δὲ Ἔσδρας, εὐφυῆς ὢν ἐν τῷ νόμῳ, αὐτὸς προεκόμισε τὸν νόμον καὶ ἀνέγνω, καὶ διετύπωσε πάντα τὰ κατὰ τὸ ἱερὸν, καὶ τοὺς Λευῖτας αὐτὸς ἔδειξεν ἐκ τοῦ νόμου, καὶ ἐποίησεν ἐκβληθῆναι τὰς ἀλλογενεῖς γυναῖκας ἀπὸ τῶν λαβόντων αὐτὰς ἐν καιρῷ τῆς αἰχμαλωσίας.
- [00822] Ἐξέβαλον γὰρ πάντες καὶ ἐκαθαρίσθησαν, καὶ ἐποίησαν τὸ Πάσχα νομίμως, ὡς γέγραπται, καὶ τὴν νηστείαν.
- [00823] [28.332] Ἐν δὲ τῷ δευτέρῳ λόγῳ τὰ αὐτὰ μὲν πάλιν λέγει περὶ τῆς ἐπανόδου, χωρὶς τῶν προβλημάτων·
- [00824] τὰ πλεῖω δὲ ἐξηγεῖται περὶ Νεεμίου τοῦ εὐνούχου, ὅτι καὶ αὐτὸς ἠξίωσε περὶ τῆς οἰκοδομῆς τοῦ ἱεροῦ, καὶ ὅτι ὁ μὲν Ἔσδρας ἀνεγίνωσκεν·
- [00825] Ἰησοῦς δὲ καὶ Βαναίας καὶ Ἀβίας ἦσαν συνετίζοντες τὸν λαόν.
- [00826] Καὶ ὁ μὲν Ἔσδρας ἀναγινώσκων διέστελλεν ἐπιστήμη Κυρίου·
- [00827] ὁ δὲ λαὸς συνῆκεν ἐν τῇ ἀναγνώσει, καὶ ἐποίησε τὸ Πάσχα.
- [00828] Καὶ τῷ ἑβδόμῳ μηνὶ ἐποίησαν τὴν νηστείαν, καὶ τὴν Σκινοπηγίαν, ὡς γέγραπται·
- [00829] «Ὅτι,» φησὶν, «οὐκ ἐποίησαν οὕτως ἀπὸ τῶν ἡμερῶν Ἰησοῦ υἱοῦ Ναυῆ.»
- [00830] Ἔσδρας δὲ, ἐωρακῶς ἐπιμειψίας γυναῖκας Ἀσωτίους τοῖς Ἑβραίοις, πενθήσας καὶ κλαύσας, ἐποίησε πάντας ἐπαγγείλασθαι φυλάττειν τὸν νόμον τοῦ Θεοῦ·
- [00831] καὶ ἐξέβαλε τὰς γυναῖκας ὡς παράνομον γάμον·
- [00832] καὶ ὤμοσαν πάντες φυλάξαι τὸν νόμον.
- [00833] Καὶ οὕτως ἁγιασθέντες καὶ καθαρισθέντες, ἠψφράνθησαν, καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον ἑαυτοῦ.
- [00834] Ἱστορεῖται δὲ καὶ τοῦτο περὶ τοῦ Ἔσδρα, ὅτι, ἀπολομένων τῶν βιβλίων ἐξ ἀμελείας τῶν λαῶν, καὶ διὰ τὴν πολυχρόνιον αἰχμαλωσίαν, αὐτὸς Ἔσδρας, φιλόκαλος ὢν καὶ εὐφυῆς, καὶ ἀναγνώστης, ἐφύλαξε πάντα καθ' ἑαυτὸν, καὶ λοιπὸν προήνεγκε, καὶ πᾶσιν ἐκδέδωκε, καὶ οὕτως διασώζεται τὰ βιβλία.
- [00835] Βιβλίον ιγ', Ψαλτήριον Δαβίδ.
- [00836] Εἰ καὶ τοῦ Δαβὶδ ἐπιγραφὴν ἔχει μόνου τοῦτο τὸ βιβλίον τῶν Ψαλμῶν, ἀλλὰ πολλῶν καὶ ἄλλων εἰσὶν ἐν τούτῳ ψαλμοὶ, τοῦ τε Ἀσάφ δηλονότι, καὶ τῶν Ἰδιθοῦμ, καὶ τῶν υἱῶν Κορὲ, καὶ Ἀγγαίου, καὶ Ζαχαρίου, καὶ Αἰμᾶν τοῦ Ἰσραηλίτου.
- [00837] Εἰσὶ δὲ καὶ κοινῶς παρὰ πάντων ὁμοῦ εἰρημένοι τινές, ὅσοι δηλαδὴ ἔχουσι τὸ «Ἀλληλούϊα.»
- [00838] Ὁ γοῦν Ἔσδρας, συναγαγόντούτους πάντας τοὺς παρ' ἑκάστου εἰρημένους ψαλμοὺς, εἰς μίαν συνέθηκε βιβλόν·
- [00839] καὶ ὡς μὲν κοινῶν ὄντων πάντων τῶν ἐν αὐτῇ περιεχομένων, βιβλος καλεῖται Ψαλμῶν·
- [00840] ἐπιγράφεται δὲ μόνον τὸν Δαβὶδ, ἐπειδὴ αὐτὸς πρῶτος λαβὼν τὸ πνεῦμα τοῦ ψάλλειν παρὰ τοῦ Θεοῦ, πρῶτός τε συνέθηκε καὶ ἔγραψε ψαλμοὺς·
- [00841] τοὺς τε προλεχθέντας λοιποὺς ψαλμῶδους, αὐτὸς ἀπὸ τῶν ἱερέων ἐκλεξάμενος διετύπωσε, καὶ τὴν τε στάσιν αὐτοῖς τῶν τόπων, καὶ τὴν τάξιν τῆς μελωδίας, καὶ τὸν καιρὸν τὸν πρῶτον, καὶ τὸν ἑσπερινὸν ὥρισεν καὶ διέταξεν·
- [00842] ὥστε τοὺς μὲν ἀνοιγομένου τοῦ ἱεροῦ, τοὺς δὲ κλειομένου, καὶ τοὺς μὲν ἐκ δεξιῶν, τοὺς δὲ ἐξ ἀριστερῶν ἰστάναι·
- [00843] καὶ οὕτως, τοὺς μὲν ψάλλειν, καὶ αἰνεῖν, καὶ ᾄδειν, καὶ ὑμνεῖν τὸν Θεόν·
- [00844] τοὺς δὲ ἀνακροῦειν ἐξομολόγησιν καὶ αἶνον·
- [00845] καὶ τοὺς μὲν ἀποφθέγγεσθαι ἐν κινύραις καὶ νάβλαις, καὶ ἐν κυμβάλοις·
- [00846] τοὺς δὲ εἰς τὸ ὑψῶσαι ἐν σάλπιγγιν.
- [00847] Οἱ μὲν οὖν ἱερεῖς, οἱ ἀναφέροντες τὴν κιβωτὸν ἐπὶ τοῦ Δαβίδ, ἦσαν χίλιοι καὶ δύο, οὕτως·
- [00848] υἱῶν Καὰθ Οὐ ρηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ρί·
- [00849] υἱῶν Μερα ρεῖ Ἀσὲ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, σν·
- [00850] υἱῶν Γεδεῶν Ἰωὴλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ρν·

- [00851] τῶν υἰῶν Ἐλισάφατ Σαμαίας ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, σ΄
- [00852] τῶν υἰῶν Χεβρών Ἐνήρ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ π΄
- [00853] τῶν υἰῶν Ἐζιήλ, Ἀμιναδάμ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ριβ΄
- [00854] οἱ δὲ ψαλτῶδοι ἔξ αὐτῶν ἦσαν ἐκλεχθέντες οἱ προειρημένοι, καὶ ἦσαν οὕτω τυπωθέντες·
- [00855] ὁ μὲν Ἀσάφ καὶ Αἰθάμ υἱοὶ Κορὲ ἐν [28.333] κυμβάλοις χαλκοῖς ἀναφωνοῦντες εἰς τὸ ἀκουσθῆναι πᾶσι·
- [00856] Ζαχαρίας δὲ καὶ Ὀζιήλ Σαμειραωθιθ, Ἡλωνί, Ἐλιάβ, Μασαίας, Βαναίας, οἱ τοῦ Ἰδιθοῦμ, ἐν νάβλαις καὶ ψαλτηρίῳ·
- [00857] ὁ δὲ Ματθαίας, καὶ Ἐμφαναίας, καὶ Μακαία, καὶ Ἀβδεδῶμ, καὶ Ἡεὶλ, καὶ Ὀζίας ὁ τοῦ Αἰμάν, ἐν κινύραις καὶ κιθάραις·
- [00858] καὶ Μασσὲ δὲ, καὶ Ἀγγαῖος, καὶ Ζαχαρίας, καὶ Βανὲ, καὶ Ἐλιέζεο, οἱ ἱερεῖς, σαλπίζοντες ταῖς σάλπιγξι·
- [00859] καὶ λοιποὺς, οὓς ἔγραψαν καὶ οὗτοι, ψαλμοὺς, τῷ Πνεύματι τῷ ἁγίῳ κινούμενοι, καὶ τούτους ὁ Ἐσδρας λαβῶν, τοῖς τοῦ Δαβὶδ ψαλμοῖς συνηρίθμησε, καὶ πάντων ἅμα συνθεῖς, μίαν ταύτην βίβλον Ψαλμῶν ἐποίησεν, ὡς προεῖρηται.
- [00860] Διαιρετέον οὖν οὕτω περὶ τούτων σαφῶς.
- [00861] Ἴδιοι μὲν γὰρ εἰσιν αὐτοῦ τοῦ Δαβὶδ, ὅσοι καὶ τὴν ἐπιγραφὴν οὕτως ἔχουσι, «Τοῦ Δαβὶδ,» οἵτινες ὑπάρχουσιν οὗτοι·
- [00862] κε΄, κ΄, κζ΄, λ΄, ρνα΄.
- [00863] Οἱ δὲ παρὰ τῶν ἄλλων μὲν συντεθέντες, ἀνατεθέντες δὲ αὐτῷ τῷ Δαβὶδ, εἰσὶ πάλιν ὅσοι καὶ τὴν ἐπιγραφὴν ὁμοίως ἔχουσι, «τῷ Δαβὶδ,» οἵτινες, ὑπάρχουσιν οἷδε·
- [00864] γ΄, δ΄, ε΄, ζ΄, η΄, θ΄, ι΄, ια΄, ιβ΄, ιγ΄, ιδ΄, ιε΄, ις΄, ιη΄, ιθ΄, κ΄, κα΄, κβ΄, κγ΄, κδ΄, κη΄, κθ΄, λ΄, λα΄, λβ΄, λγ΄, λδ΄, λε΄, λζ΄, λθ΄, μ΄, μα΄, μθ΄, ν΄, να΄, νβ΄, νδ΄, νε΄, νς΄, νη΄, νθ΄, ξ΄, ξβ΄, ξγ΄, ξδ΄, ξζ΄, ξη΄, ξθ΄, ο΄, πε΄, ς΄, β΄, γ΄, δ΄, ε΄, ζ΄, η΄, ρ΄, ρβ΄, ργ΄, ρζ΄, ρη΄, ρθ΄, ρλ΄, ρλζ΄, ρλη΄, ρλθ΄, ρμ΄, ρμγ΄, ρμδ΄.
- [00865] Πάλιν δὲ τούτων τῶν ἐχόντων ἐπιγραφὴν, «Τῷ Δαβὶδ,» οἱ μὲν εἰσὶν ἐπιγραφόμενοι καὶ, «Εἰς τέλος,» οἱ δὲ μόνον, «Ψαλμός.»
- [00866] Καὶ οἱ μὲν ἔχοντες ἐπιγραφὴν, «Εἰς τὸ τέλος Ψαλμός τῷ Δαβὶδ,» εἰσὶν οὗτοι·
- [00867] δ΄, ε΄, ζ΄, η΄, θ΄, ι΄, ια΄, ιβ΄, ιγ΄, ιη΄, ιθ΄, κ΄, κα΄, κθ΄, λ΄, λθ΄, μ΄, ν΄, ξδ΄, ξζ΄, ρη΄, ρλη΄, ρλθ΄.
- [00868] Οἱ ἔχοντες ἐπιγραφὴν μόνον, «Τῷ Δαβὶδ,» χωρὶς τοῦ, «Εἰς τέλος,» εἰσὶν οὗτοι·
- [00869] γ΄, ζ΄, ιδ΄, κβ΄, κδ΄, κη΄, λζ΄, μβ΄, ξβ΄, γ΄, ζ΄, η΄, ρζ΄, ρμ΄, ρμβ΄.
- [00870] πάλιν δὲ τούτων τῶν ἐχόντων ἐπιγραφὴν, «Εἰς τὸ τέλος Ψαλμός τῷ Δαβὶδ,» ὑπο διαίρεσις αὕτη·
- [00871] οἱ μὲν γὰρ ἐπιγράφουσι·
- [00872] «Ψαλμός ᾠδῆς,» δ΄, ξδ΄.
- [00873] οἱ δὲ, «Ψαλμός» μόνον, ε΄, η΄, θ΄, ι΄, ια΄, ιβ΄, ιγ΄, ιη΄, ιθ΄, κ΄, κα΄, λ΄, λθ΄, μ΄, ν΄, ξγ΄, ρη΄, ρλη΄, ρλθ΄.
- [00874] ὁ δὲ ἐπιγράφεται «Ἐν ὕμνοις,» ψαλμός·
- [00875] οἱ δὲ «Ψαλμοὶ ᾠδῆς,» κθ΄, ξγ΄.
- [00876] Καὶ ἄλλοι δὲ ἐπιγραφὴν μὲν ἔχουσιν, «Εἰς τὸ τέλος τῷ Δαβὶδ,» οὐτε δὲ Ψαλμός, ἀλλὰ διάφορον τινα ἐπιγραφὴν ἔχουσι, καὶ εἰσὶν οὗτοι, ιζ΄, λε΄, να΄, νβ΄, νγ΄, νδ΄, νε΄, νς΄, νη΄, νθ΄, ξ΄, ξη΄, ξθ΄.
- [00877] Τούτων οὖν τῶν ἐχόντων τῶν διαφόρων τὴν ἐπιγραφὴν ὁ μὲν ἔχει, «Λόγοι ᾠδῆς,» ιζ΄.
- [00878] οἱ δὲ μόνον, «Τῷ Δαβὶδ,» λε΄, ξη΄, ξθ΄.
- [00879] οἱ δὲ, «Συνέσεως,» να΄, νβ΄.
- [00880] οἱ δὲ, «Ἐν ὕμνοις συνέσεως,» νγ΄, νδ΄.
- [00881] οἱ δὲ, «Εἰς στηλογραφίαν,» νε΄, νς΄, νη΄, νθ΄.
- [00882] ὁ δὲ, «Ἐν ὕμνοις,» ξ΄.
- [00883] τῶν δὲ ἐχόντων ἐπιγραφὴν, «Ψαλμός τῷ Δαβὶδ,» χωρὶς τοῦ, «Εἰς τὸ τέλος,» ἐστὶν ᾠδὴ ψαλμοῦ μόνος ρζ΄.
- [00884] Οἱ δὲ μὴ, «Εἰς τέλος,» ἔχοντες, μήτε, «Ψαλμός,» ἀλλ' ἀπλῶς, «Τῷ Δαβὶδ,» εἰσὶν οὗτοι, ιε΄, ι΄, λα΄, λβ΄, ο΄, πε΄, ς΄, β΄, δ΄, ε΄, ζ΄, ρ΄, ρβ΄, ργ΄, ρλ΄, ρλζ΄, ρμα΄, ρμγ΄, ρμδ΄.

- [00885] Καὶ τούτων πάλιν ὁ μὲν ἔστι, «Ὡδὴ», ε΄.
- [00886] ὁ δὲ «Στηλογραφία», ιε΄.
- [00887] οἱ δὲ «Προσευχὴ», ι΄, πβ΄.
- [00888] οἱ δὲ «Συνέσεως», λα΄, [28.336] ρ΄, ρμα΄.
- [00889] ὁ δὲ, «Τῶν υἱῶν Ἀμιναδάμ», ο΄.
- [00890] οἱ δὲ, «Αἴνος ῥδῆς», β΄, δ΄.
- [00891] ὁ δὲ, «Αἰνέσεως», ρμδ΄.
- [00892] Πάλιν οἱ μῆτε «Τῷ Δαβίδ» ἐπιγράφοντες, ἀλλὰ ἄλλοις ἀναφερόμενοι, εἰσὶν οὗτοι, λη΄, μα΄, μγ΄, μδ΄, με΄, μ΄, μζ΄, μη΄, οβ΄, ογ΄, οδ΄, οε΄, ο΄, οζ΄, οη΄, οθ΄, π΄, πα΄, πβ΄, πγ΄, πδ΄, π΄, πζ΄, α΄, θ΄, ρδ΄, ρε΄, ρ΄, ρια΄, ριβ΄, ριγ΄, ριδ΄, ριε΄, ρι΄, ριζ΄, ριη΄, ρλδ΄, ρλε΄, ρμε΄, ρμ΄, ρμζ΄, ρμη΄, ρμθ΄, ρν΄.
- [00893] Καὶ τούτων, οἱ μὲν ἐπιγράφονται, «Τῷ Ἀσάφ» οἱ δὲ, «Τοῖς υἱοῖς Κορέ, Ἀσάφ καὶ Αἰθάμ» οἱ δὲ, «Τῷ Ἰδιθούμ» οἱ δὲ, «Ἀγγαίου καὶ Ζαχαρίου» οἱ δὲ, «Ἀλληλούϊα».
- [00894] Οἱ μὲν οὖν τοῦ Ἀσάφ εἰσὶν οὗτοι:
- [00895] οβ΄, ογ΄, οδ΄, οε΄, ο΄, οζ΄, οη΄, οθ΄, π΄, πα΄, πβ΄.
- [00896] Καὶ τούτων οἱ μὲν ἔχοντες ἐπιγραφὴν, «Εἰς τὸ τέλος, ψαλμὸς τῷ Ἀσάφ», εἰσὶν οὗτοι, οδ΄, οε΄, ο΄, οθ΄, π΄.
- [00897] οἱ δὲ μόνον, «Ψαλμὸς τῷ Ἀσάφ», οὗτοι:
- [00898] οβ΄, οη΄, πα΄.
- [00899] ὁ δὲ, «Ἐν ὕμνοις», οε΄.
- [00900] οἱ δὲ, «Ὡδὴ Ψαλμοῦ τῷ Ἀσάφ», οθ΄, πβ΄.
- [00901] οἱ δὲ, «Συνέσεως», ογ΄, οζ΄.
- [00902] ὁ δὲ, «Ὑπὲρ τῶν ληνῶν», π΄.
- [00903] ὁ δὲ, «Ὑπὲρ τῶν ἀλλοιωθησομένων», οθ΄.
- [00904] ὁ δὲ, «Ψαλμὸς ῥδῆς», οδ΄.
- [00905] οἱ δὲ ἔχοντες ἐπιγραφὴν, «Ἀλληλούϊα», εἰσὶν οὗτοι:
- [00906] ρδ΄, ρε΄, ρ΄, ρι΄, ρια΄, ριβ΄, ριγ΄, ριδ΄, ριε΄, ρι΄, ριζ΄, ριη΄, ρλδ΄, ρλε΄, ρμε΄, ρμ΄, ρμζ΄, ρμη΄, ρμθ΄, ρν΄.
- [00907] Ἐκ τούτων εἰσὶν, «Ἀγγαίου καὶ Ζαχαρίου» ρμε΄, ρμζ΄, ρμη΄.
- [00908] Οἱ δὲ ἐπιγραφὴν ἔχοντες, «Τοῖς υἱοῖς Κορέ», εἰσὶν οὗτοι:
- [00909] μα΄, μγ΄, μδ΄, με΄, μ΄, μζ΄, μη΄, πγ΄, πδ΄, π΄, πζ΄.
- [00910] Καὶ τούτων πάλιν οἱ μὲν ἔχοντες, «Εἰς τὸ τέλος τοῖς υἱοῖς Κορέ», εἰσὶν οὗτοι:
- [00911] μα΄, μγ΄, μδ΄, μη΄, πγ΄, πδ΄.
- [00912] οἱ δὲ, «Εἰς τὸ τέλος ὑπὲρ τῶν υἱῶν Κορέ», με΄, μ΄.
- [00913] οἱ δὲ, «Ψαλμὸς ῥδῆς τοῖς υἱοῖς Κορέ», μζ΄, π΄, πζ΄ ὁ δὲ, «Συνέσεως Αἰθάμ τῷ Ἰσραηλίτῃ», πη΄.
- [00914] οἱ δὲ, «Εἰς τὸ τέλος, τῷ Ἰδιθούμ ῥδῆς», λη΄, ξα΄.
- [00915] Οἱ δὲ, «Τῶν ἀναβαθμῶν», πάντες εἰσὶν ῥδαὶ, καὶ εἰσὶν οὗτοι:
- [00916] ριθ΄, ρκ΄, ρκα΄, ρκβ΄, ρκγ΄, ρκδ΄, ρκε΄, ρκ΄, ρκζ΄, ρκη΄, ρκθ΄, ρλ΄, ρλα΄, ρλβ΄, ρλγ΄.
- [00917] Καὶ τούτων ὁ μὲν ἔστι, «Τῷ Σαλομών», ρκ΄.
- [00918] οἱ δὲ, «Τῷ Δαβίδ», ρλ΄, ρλα΄, ρλβ΄.
- [00919] Ἡ μὲν οὖν διαίρεσις τῶν ἐπιγραφῶν, τῶν οὐσῶν ἐπὶ τῶν ψαλμῶν, αὕτη.

[00920] Κοινοὶ δὲ πάντως εἰσὶν ὁμοῦ ἐν τῇ βίβλῳ ταύτῃ «Ψαλμοὶ» μόνον, δ', ε', ς, η', θ', ι', ια', ιβ', ιγ', ιδ', ιη', ιθ', κ', κα', κθ', λ', λθ', μ', ν', ξ', ξα', ξγ', ξδ', ξε', ξζ', οβ', οη', πα', ρη', ρλη', ρλθ'.

[00921] «Ψαλμὸς ᾠδῆς», δ', ξδ'.

[00922] «Ψαλμοὶ ᾠδῆς», κθ', μζ', ξζ', π', πζ'.

[00923] «Ωδῆ» μόνον, λη', σ', ε', ριθ', ρκ', ρκα', ρκβ', ρκγ', ρκδ', ρκε', ρκ', ρκζ', ρκη', ρκθ', ρλ', ρλα', ρλβ', ρλγ'.

[00924] «Ωδὴ Ψαλμοῦ», ξε', πβ'.

[00925] ρζ'.

[00926] «Λόγοι ᾠδῆς», ιζ'.

[00927] «Αἶνος ᾠδῆς», ς, β', δ'.

[00928] «Αἴνεσις», ρμδ'.

[00929] «Ἐν ὕμνοις», ξ', οε'.

[00930] «Ἐν ὕμνοις συνέσεως», νγ', νδ'.

[00931] «Ἐν ὕμνοις Ψαλμὸς», ς, ξ'.

[00932] «Συνέσεως», λα', να', νβ', ογ', οζ', πη', ρ', ρμα'.

[00933] «Εἰς στηλογραφίαν», ιε', νε', ν', νζ', νη', νθ'.

[00934] «Προσευχῆ», ι', πε', πθ', ρα'.

[00935] «Προσευχὴ τῷ Μωϋσῆ ἀνθρώπῳ τοῦ Θεοῦ», πθ'.

[00936] «Εἰς Σαλομῶνα», οα'.

[00937] ἀνώνυμοι, θ', ξε', ξ', α', θ', ρα'.

[00938] «Ἀλληλουΐα», ρδ', [28.337] ρε', ρ', ρι', ρια', ριβ', ριγ', ριδ', ρι', ριζ', ριη', ρλδ', ρλε', ρμε', ρμ', ρμζ', ρμη', ρμθ', ρν'.

[00939] «Τῷ Δαβίδ», ἀπλῶς, λβ', λδ', λε', ς, ρβ', ργ', ρλ', ρλζ'.

[00940] Ὅσοι δὲ παρὰ τοῦ Δαβίδ καὶ τῶν ἄλλων πάντων ἐλέχθησαν, καὶ ἔχουσιν, «Εἰς τὸ τέλος», εἰσὶν οὔτοι.

[00941] δ', ε', ς, η', θ', ι', ια', ιβ', ιγ', ιζ', ιη', ιθ', κ', κα', κβ', λ', λε', λη', λθ', μ', μα', μγ', μδ', με', μ', μη', ν', να', νβ', νγ', νδ', νε', ν', νζ', νη', νθ', ξ', ξα', ξγ', ξδ', ξε', ξζ', ξη', ξθ', οδ', οε', σ', οθ', π', πγ', πδ', ρη', ρλη', ρλθ'.

[00942] Τοῦ Δαβίδ μόνου ἰδίου αὐτοῦ, κε', κ', κζ', λ', καὶ ρνα'.

[00943] Μετὰ δὲ τὴν διαίρεσιν πᾶσαν ταύτην, ἀναγκαῖον λοιπὸν καὶ τὰς ἐπιγραφὰς ἰδικῶς, τὰς ἐπὶ τινῶν ψαλμῶν κειμένας, εἰδέναι.

[00944] Ὁ μὲν α', καὶ β', ἀνεπίγραφοί εἰσιν.

[00945] ὁ δὲ τρίτος, «Ὅποτε ἀπεδίδρασκεν ἀπὸ προσώπου Ἀβεσαλώμ τοῦ υἱοῦ αὐτοῦ».

[00946] ὁ ρμβ', Ὅτε ὁ υἱὸς αὐτὸν καταδιώκει.

[00947] ὁ ε', Ὑπὲρ τῆς κληρονομίης.

[00948] ὁ ς, καὶ ια', Ὑπὲρ τῆς ὀγδόης.

[00949] ὁ ζ', Ὑπὲρ τῶν λόγων Χουσί υἱοῦ Ἰεμενῆ.

[00950] οἱ η', π', πγ', Ὑπὲρ τῶν ληνῶν.

[00951] ὁ θ', Ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ.

[00952] ὁ με', Ὑπὲρ τῶν κρυφίων.

[00953] ὁ ιε', Εἰς στηλογραφίαν.

[00954] οἱ ι', πε', Προσευχῆ.

- [00955] ό ιζ', Ὅτε ἐρρύσατο αὐτόν Κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ·
- [00956] ό κα', Ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς·
- [00957] ό κγ', Τῆς μιᾶς Σαββάτων·
- [00958] ό κ', Πρὸ τοῦ χρισθῆναι·
- [00959] ό κη', Ἐξοδίου σκηνῆς·
- [00960] ό κθ', Τοῦ ἐγκαινισμοῦ τοῦ οἴκου·
- [00961] ό λ', Ἐκστάσεως·
- [00962] ό λα', Συνέσεως·
- [00963] ό λγ', Ὅποτε ἠλλοίωσε τὸ πρόσωπον αὐτοῦ ἐναντίον Ἀβιμελέχ·
- [00964] ό λε', Τῷ δούλῳ Κυρίου τῷ Δαβίδ·
- [00965] ό λζ', Εἰς ἀνάμνησιν περὶ Σαββάτου·
- [00966] ό μδ', Ὑπὲρ τῶν ἀλλοιωθησομένων τοῖς υἱοῖς Κορὲ εἰς σύνεσιν Ὡδῆ ὑπὲρ τοῦ ἀγαπητοῦ·
- [00967] ό ξη', Ὑπὲρ τῶν ἀλλοιωθησομένων·
- [00968] ό οθ', Ὑπὲρ τῶν ἀλλοιωθησομένων μαρτύριον ὑπὲρ τοῦ Ἀσσυρίου·
- [00969] ό ν', Ἐν τῷ ἐλθεῖν πρὸς αὐτὸν Ναθὰν τὸν προφήτην, ἠνίκα εἰσηλθε πρὸς Βερσαβεέ·
- [00970] ό να', Ἐν τῷ ἐλθεῖν Δωὴκ τὸν Ἰδουμαῖον, καὶ ἀναγγεῖλαι τῷ Σαούλ, καὶ εἰπεῖν αὐτῷ, Ἦλθε Δαβὶδ εἰς τὸν οἶκον Ἀβιμελέχ·
- [00971] ό νβ', Ὑπὲρ Μαελέθ·
- [00972] ό νγ', Ἐν τῷ ἐλθεῖν τοὺς Ζιφαίους καὶ εἰπεῖν τῷ Σαούλ, Οὐ Δαβὶδ κέκρυπται παρ' ἡμῖν·
- [00973] ό νε', Ὅποτε ἐκράτησαν αὐτὸν οἱ ἄλλο φυλοὶ ἐν Γέθ·
- [00974] ό ν', Ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαοὺλ εἰς τὸ σπήλαιον·
- [00975] ό νη', Ὅποτε ἀπέστειλε Σαοὺλ καὶ ἐφύλαξε τὸν οἶκον αὐτοῦ, τοῦ θανατῶσαι αὐτόν·
- [00976] ό νθ', Ὅποτε ἐνεπύρισε τὴν Μεσοποταμίαν Συρίας, καὶ τὴν Συρίαν Σωβάλ, καὶ ἀπέστρεψεν Ἰωάβ, καὶ ἐπάταξε ἐν τῇ φάραγγι τῶν Ἄλῶν ἰβ' χιλιάδας·
- [00977] ό ξβ', Ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς Ἰδουμαίας·
- [00978] ό ξε', Ἀναστάσεως·
- [00979] ό ξθ', Εἰς ἀνάμνησιν, εἰς τὸ σῶσαί με Κύριον·
- [00980] ό σ', Τῶν υἱῶν Ἀδὰμ [Ἰωναδὰβ] τῶν πρώτων αἰχμαλωτισθέντων·
- [00981] ό σα', Εἰς Σολομῶνα·
- [00982] ό σε', Πρὸς τὸν Ἀσσύριον·
- [00983] ό πζ', Ὑπὲρ Μαελέθ τοῦ ἀποκριθῆναι·
- [00984] ό α', Εἰς τὴν ἡμέραν τοῦ Σαββάτου·
- [00985] ό κγ', Τῆς μιᾶς τῶν Σαββάτων·
- [00986] ό β', Εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκισται ἡ γῆ·
- [00987] γ', Τετράδι Σαββάτων·
- [00988] ό ε', Ὅτε οἶκος ᾠκοδομεῖτο πρὸς τὴν αἰχμαλωσίαν·
- [00989] ό ς', Ὅτε ἡ γῆ αὐτοῦ καθίστατο·
- [00990] ό θ', Πρὸς ἐξομολόγησιν·

- [00991] ὁ ρά', Προσευχή τῶ πτωχῶ ὅταν ἀκηδιάση, καὶ ἐνώπιον Κυρίου ἐκχέη τὴν δέησιν αὐτοῦ·
- [00992] ὁ ρμά', Ἐν τῶ εἶναι αὐτὸν ἐν τῶ σπηλαίῳ προσευχή·
- [00993] ὁ ρμγ', Πρὸς τὸν Γολιάθ·
- [00994] ὁ ρνα', Ἰδιόγραφος οὗτος ὁ ψαλμὸς τοῦ Δαβὶδ, καὶ ἐξωθεν τοῦ ἀριθμοῦ, ὅτε ἐμονομάχησε τὸν Γολιάθ.».
- [00995] Ἀναληπτέον καὶ περὶ τοῦ διαψάλματος, ἐν ποίοις <sup>[28.340]</sup> καὶ τοῦτο ψαλμοῖς εὐρίσκεται, καὶ ποσάκις ἐν ἐκάστῳ, ἐν τῶ β', ἅπαξ ἔχει·
- [00996] ἐν τῶ γ', δις ἔχει·
- [00997] ἐν τῶ δ', δις ἔχει·
- [00998] ἐν τῶ ζ', ἅπαξ ἔχει·
- [00999] ἐν τῶ θ', ὡδὴ διαψάλματος·
- [01000] ἐν τῶ ιγ', ἅπαξ ἔχει·
- [01001] ἐν τῶ λα', δις ἔχει·
- [01002] ἐν τῶ λγ', ἅπαξ ἔχει·
- [01003] ἐν τῶ λη', δις ἔχει·
- [01004] ἐν τῶ μγ', ἅπαξ ἔχει·
- [01005] ἐν τῶ με', δις ἔχει·
- [01006] ἐν τῶ μ', ἅπαξ ἔχει·
- [01007] ἐν τῶ μζ', ἅπαξ ἔχει·
- [01008] ἐν τῶ μη', δις ἔχει·
- [01009] ἐν τῶ να', δις ἔχει·
- [01010] ἐν τῶ νγ', ἅπαξ ἔχει·
- [01011] ἐν τῶ νδ', δις ἔχει·
- [01012] ἐν τῶ ν', δις ἔχει·
- [01013] ἐν τῶ νη', δις ἔχει·
- [01014] ἐν τῶ νθ', ἅπαξ ἔχει·
- [01015] ἐν τῶ ξ', ἅπαξ ἔχει·
- [01016] ἐν τῶ ξα', δις ἔχει·
- [01017] ἐν τῶ ξε', τρις ἔχει·
- [01018] ἐν τῶ ξ', δις ἔχει·
- [01019] ἐν τῶ ξζ', τετράκις ἔχει·
- [01020] ἐν τῶ οδ', ἅπαξ ἔχει·
- [01021] ἐν τῶ οε', δις ἔχει·
- [01022] ἐν τῶ ο', τρις ἔχει·
- [01023] ἐν τῶ π', ἅπαξ ἔχει·
- [01024] ἐν τῶ πα', ἅπαξ ἔχει·
- [01025] ἐν τῶ πβ', ἅπαξ ἔχει·
- [01026] ἐν τῶ πγ', ἅπαξ ἔχει·

- [01027] ἐν τῷ πδ', ἅπαξ ἔχει·
- [01028] ἐν τῷ π', δις ἔχει·
- [01029] ἐν τῷ πη', πεντάκις ἔχει·
- [01030] ἐν τῷ γ', ἅπαξ ἔχει·
- [01031] ἐν τῷ ρλθ', τρίς ἔχει·
- [01032] ἐν τῷ ρμβ', ἅπαξ ἔχει·
- [01033] Καθόλου δὲ ὅσοι ἔχουσιν ἐπιγραφὴν «Ἀλληλουΐα,» καὶ οἱ ἀναβαθμοὶ, οὐκ ἔχουσι διάψαλμα.
- [01034] Βιβλίον ιδ', Παροιμίαι Σολομώντος.
- [01035] Σαλομών υἱὸς Δαβίδ, διαδεξάμενος τὴν βασιλείαν τοῦ πατρὸς, ἠῤῥατο τῷ Θεῷ λαβεῖν σοφίαν ὑπὲρ πλοῦτον, καὶ ὑπὲρ ἄμυναν ἐχθρῶν.
- [01036] Λαβὼν τοίνυν καὶ γενόμενος σοφὸς ὑπὲρ πάντας τοὺς πρὸ αὐτοῦ καὶ μετ' αὐτὸν ἀνθρώπους, θαυμασθεὶς τε ἐπὶ πᾶσιν οἷς ἐποίει τε καὶ ἔλεγε, τρισχιλίαι μὲν παραβολὰς καὶ πεντακισχιλίους ᾠδὰς ἐλάλησε·
- [01037] καὶ ἐφυσιολόγησε περὶ πάντων τῶν τε ἐκ γῆς φυομένων καὶ ὄλων τῶν ζώων.
- [01038] Συνέγραψε δὲ βιβλία, κανονιζόμενα μὲν τρία·
- [01039] ἤγουν τοῦτό τε τὸ καλούμενον Παροιμίαι, καὶ τὸν Ἐκκλησιαστήν, καὶ τὸ Ἄσμα τῶν ἁσμάτων·
- [01040] καὶ ἕτερον δὲ ἐκτὸς τούτων, μὴ κανονιζόμενον, ὡς προεῖρηται, ὅπερ ὀνομάζεται Σοφία Σολομώντος.
- [01041] Παροιμίας δὲ ἐπέγραψε τὸ παρὸν βιβλίον, ἐπειδὴ παροιμίαι εἰσὶ λόγοι σοφῶν, ὡς αἰνίγματα, ἅτινα ἕτερον μὲν τι αὐτόθεν δηλοῦντά ἐστιν, ἕτερον δὲ ἐν ὑπονοίᾳ ἀπαγ γέλλουσι.
- [01042] Τῶν δὲ τοιούτων εἶδός εἰσιν αἱ Παροιμίαι.
- [01043] Οὕτω γὰρ καὶ οἱ μαθηταὶ τοῦ Κυρίου λέγουσιν ἐν τῷ κατὰ Ἰωάννην Εὐαγγελίῳ, ὅτε, τοῦ Χριστοῦ πολλὰ εἰρηκότος πρότερον ἐν κεκρυμμένη διανοίᾳ, ὕστερόν φασιν αὐτῷ·
- [01044] «Ἰδὲ νῦν παρῳήσια λαλεῖς, καὶ παροιμίαν οὐδὲ μίαν λέγεις» ὡς τῶν παροιμιῶν μὴ ἐκ φανεροῦ, ἀλλὰ κεκρυμμένως λεγομένων.
- [01045] Ἐπεὶ οὖν ἐν τῷ βιβλίῳ τούτῳ πλεῖστοι λόγοι τοιοῦτοί εἰσι, διὰ τοῦτο Παροιμίας ἔγραψε τὸ βιβλίον.
- [01046] Ὡνο μάσθη δὲ Παροιμία, ἐπειδὴ παρὰ τὰς ὁδοὺς ἐγρά φοντο οἱ τοιοῦτοι λόγοι πρὸς διόρθωσιν καὶ διδασκαλίαν τῶν ἐν ταῖς ὁδοῖς διαπορευομένων.
- [01047] Παρὰ τὰς ὁδοὺς δὲ ἐγράφοντο, ἐπεὶ μὴ πάντες ἐχώρουν τοὺς τῆς ἀληθείας λόγους·
- [01048] ἵνα κἂν διερχόμενοι καὶ βλέποντες διερευνῶσι τὰ γεγραμμένα, καὶ οὕτως παιδεύωνται οἱ ἄνθρωποι.
- [01049] Τινὲς γοῦν ὀρίζονται αὐτὰς οὕτως·
- [01050] ῥῆμα παρόδιον ἀπὸ τινος ἑνὸς εἰς πολλὰ [28.341] μεταλαμβάνομενον.
- [01051] Ἔστιν οὖν ἐν τῷ βιβλίῳ τούτῳ γινώσις σοφίας καὶ παιδείας, νόησις λόγων φρονήσεως, στροφαὶ λόγων, δικαιοσύνης ἀληθοῦς νόησις, κρίματα κατευθύνειν, καὶ ἐπαγγελία τοῦ γινώσκειν ἐκ τούτων παραβολὰς, ῥήσεις σοφῶν, αἰνίγματα, σκοτεινοὺς λόγους.
- [01052] Καὶ εἰσὶ γινώσις σοφίας καὶ παιδείας·
- [01053] ἐπειδὴ καὶ Ἕλληνες μὲν σοφίαν ἔχουν ἐπαγ γέλλονται, αἰρετικοὶ δὲ νομίζουσι παιδείαν ἔχειν.
- [01054] Διὰ τοῦτο οὗτος τὴν ἀληθῆ σοφίαν καὶ παιδείαν διδάσκει, ἵνα μὴ τῇ ὁμοιοίᾳ τῆς σοφίας εἰς τὰ σοφίσματα τῶν Ἑλλήνων καὶ τῶν αἰρετικῶν τις ἐμπέση.
- [01055] Καὶ γὰρ Ἕλληνες μὲν οἰόμενοί τινες εἶναι, καὶ «φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν.»
- [01056] Αἰρετικοὶ δὲ, παιδεύεσθαι νομίζοντες, ἐξεστράφησαν, καὶ ἅμα τάνουσιν, ὄντες αὐτοκατάκριτοι.
- [01057] Τῶν δὲ θεῶν λόγων ὁ ἀκούσας σοφὸς, σοφώτερος ἔσται.
- [01058] Τῶν γὰρ νομίμων τοῦ Θεοῦ ἀκούσας, καὶ ταῦτα φυλάξας, ἐπὶ τε τῇ παιδείᾳ Κυρίου μὴ ὀλιγορήσας, μηδὲ ἐκλυθεὶς ἐπ' αὐτῇ, υἱὸς σοφὸς γενήσεται, καὶ πεπαιδευμένος γενόμενος, ταχέως καὶ τὴν περὶ Θεοῦ γινώσιν δέξεται.
- [01059] Ταύτην γὰρ οἱ σοφοὶ παιδεύονται.
- [01060] Νόησις δὲ λόγων φρονήσεως ἢ περὶ τοῦ μόνου καὶ ἀληθινοῦ Θεοῦ διδασκαλία.

- [01061] Ἐπὶ γὰρ Ἑλλήνων οἱ μὲν σῶμα τὸν Θεὸν εἶπον·
- [01062] οἱ δὲ καὶ εἰδώλοις αὐτὸν ὠμοίωσαν.
- [01063] Αἰρετικοὶ δὲ, καὶ αὐτοὶ περὶ τοῦ ὄντος παρεφρόνησαν.
- [01064] Διὰ τοῦτο οὗτος τὴν ἀληθῆ περὶ Θεοῦ γνῶσιν ἐξηγεῖται, τὸ μὲν ἀνέκφραστον αὐτοῦ·
- [01065] «Δόξα Θεοῦ κρύπτει λόγον.».
- [01066] Τὸ δὲ προνοητικὸν αὐτοῦ φησιν·
- [01067] «Ἐν παντὶ τόπῳ ὀφθαλμοὶ Κυρίου σκοπεύουσι κακοὺς τε καὶ ἀγαθοὺς» καὶ πάλιν·
- [01068] «Πλούσιος καὶ πτωχὸς συνήνησαν ἀλλήλοις·
- [01069] ἀμφοτέρους δὲ ἐποίησεν ὁ Κύριος·» καὶ, «Δανειστοῦ καὶ χρεωφειλέτου ἀλλήλοις συνελθόντων, ἐπισκοπὴν ποιεῖται ὁ Κύριος ἀμφοτέρων·» καὶ, «Ἐνώπιον γὰρ εἰσι τῶν τοῦ Θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός·
- [01070] εἰς δὲ πάσας τροχιάς αὐτοῦ σκοπεύει.».
- [01071] Καὶ τὸ μὲν κριτικὸν αὐτοῦ φησι·
- [01072] «Θυσίαι ἀσεβῶν βδέλυγμα Κυρίου·
- [01073] εὐχαὶ δὲ κατευθυνόντων, δεκταὶ παρ' αὐτῶ·» καὶ πάλιν·
- [01074] «Οἶκος ὑβριστῶν κατασπᾶ Κύριος, ἔστησε δὲ ὄριον χήρας.».
- [01075] Τὸ δὲ δημιουργικὸν αὐτοῦ οὐχ ἀπλῶς, ἀλλ' ὅτι διὰ τοῦ ἰδίου Λόγου καὶ σοφίας πάντα ποιεῖ·
- [01076] ὁ μάλιστα καὶ χαρακτηρίζει τὸν ἀληθινὸν Θεὸν, ὅτι Υἱοῦ Πατῆρος ἐστι, λέγει γοῦν·
- [01077] «Ὁ Θεὸς τῆ σοφία ἐθεμελίωσε τὴν γῆν·» καὶ πάλιν·
- [01078] «Κύριος ἐποίησε χώρας, καὶ αἰκίητους, καὶ ἄκρα οἱ κούμενα τῆς ὑπ' οὐρανόν.
- [01079] Ἡνίκα ἠτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῶ, καὶ ὅτε ἀφώριζε τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων, ἠνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη, ἤμην παρ' αὐτῶ ἀρμόζουσα.
- [01080] Ἐγὼ ἤμην ἢ προσέχαιρε, καθ' ἡμέραν δὲ εὐφραϊνόμεν ἔν προσώπῳ αὐτοῦ.».
- [01081] Στροφαὶ λόγων εἴρηται·
- [01082] ἐπειδὴ στρέφων τις αὐτοὺς τῆ διανοία, ἀνοίγει καὶ εὕρισκει τὸν ἐν αὐτοῖς ἐγκείμενον νοῦν·
- [01083] οἷά εἰσι·
- [01084] «Διεσώθη ἀπὸ τοῦ καυματοῦ υἱὸς νοήμων, ἀνεμόφθορος δὲ γίνεται ἐν ἀμητῶ υἱὸς παράνομος·» καὶ πάλιν·
- [01085] «Ἐπιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν, καὶ κερεῖς πόαν, καὶ συνάγαγε χόρτον ὀρεινόν, ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν·» [28.344] καὶ πάλιν·
- [01086] «Ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν, νοητῶς νόει τὰ παρατιθέμενά σοι.».
- [01087] Καὶ τὰ ὅμοια τούτοις δικαιοσύνης ἀληθοῦς νόησις εἴρηται·
- [01088] ἐπειδὴ τινες διαφόρως ἐξειλήφασιν τὸ δίκαιον, τῶν μὲν λεγόντων, δίκαιόν ἐστι τὸ ἀποδιδόναι ἅπερ ἔλαβέ τις φυλάξαι·
- [01089] τῶν δὲ, τὸ δίδοναι κακὸν ἀντὶ κακοῦ, καὶ ἀγαθὸν ἀντὶ ἀγαθοῦ.
- [01090] Συμβαίνει δὲ μὴ ἀκριβεῖς εἶναι τοὺς τοιούτους ὅρους.
- [01091] Μὴ εἴπῃς γὰρ, Ὅν τρόπον ἐχρήσατό μοι, χρήσομαι αὐτῶ, τίσομαι δὲ αὐτὸν ἅ με ἠδίκησε.
- [01092] Διὰ τοῦτο οὗτος τὴν ἀληθῆ δικαιοσύνην διδάσκει, ὅτι τοῦτό ἐστι τὸ ἀληθῶς δίκαιον, ἀποδιδόναι ἐκάστῳ τὸ ἴδιον.
- [01093] «Προηγουμένως μὲν τίμα τὸν Κύριον ἀπὸ σῶν δικαίων πόνων, καὶ ἀπάρχου αὐτῶ ἀπὸ σῶν καρπῶν δικαιοσύνης.».
- [01094] Ἐπειτα·
- [01095] «Τίμα βασιλέα, καὶ τοῖς μὲν γονεῦσι τὸ καθήκον ἀποδίδου, τοῖς δὲ πᾶσι τὸ ἴσον.».



- [01096] Καὶ οὗτος μὲν εἷς τύπος·
- [01097] δεύτερος δὲ δικαιοῦν τὴν ψυχὴν ἑαυτοῦ, τὴν ἰσότητα φυλάττειν, ὥστε μὴ κλίνειν εἰς ἀνισότητα·
- [01098] ἀλλὰ τῷ μὲν λογικῷ·
- [01099] Μὴ σε καταλάβῃ βουλή κακὴ, ἢ ἀπολείπουσα διδασκαλίαν νεότητος, ἀλλὰ μετὰ βουλῆς πάντα ποίει, καὶ οἱ λογισμοὶ σου ἔστωσαν κρίματα·
- [01100] ὥστε κρίνειν ἑαυτὸν ἕκαστον, καὶ τὴν μὲν ἐπιθυμίαν πᾶσαν ἔχειν ἀγαθὴν·
- [01101] ἐπιθυμία γὰρ δικαίων πᾶσα ἀγαθὴ, καὶ ἐπιθυμία δικαίου δεκτὴ.
- [01102] Κατὰ δὲ τὸ θυμικόν·
- [01103] «Μὴ ἴσθι ἑταῖρος ἀνδρὶ θυμῷδει, φίλῳ δὲ ὀργίλῳ μὴ συν αυλίζου.
- [01104] Ὅλον γὰρ τὸν θυμὸν αὐτοῦ ἐκφέρει ἄφρων·
- [01105] ὁ δὲ σοφὸς ταμιεύεται κατὰ μέρος.».
- [01106] Οὕτω δὲ ἑαυτὸν ῥυθμίζων ἄνθρωπος, καὶ τὴν ἰδίαν ἑκάστου μέρους τῆς ψυχῆς πράξειν ὑγιῆ καὶ ἀσινῆ φυλάττων, ἔσται γινώσκων τὴν ἀληθῆ δικαιοσύνην.
- [01107] Κρίματα δὲ κατευ θύνειν ἐστὶ προηγουμένως μὲν κρίνειν δικαίως κατὰ τὸν τοῦ Θεοῦ νόμον, ὡς φησι·
- [01108] «Ἄνοιγε σὸν στόμα λόγῳ Θεοῦ, καὶ κρίνε πάντας ὑγιῶς.
- [01109] Διάκρινε δὲ πέ νητα καὶ ἀσθενῆ.
- [01110] Ὁ γὰρ εἰπὼν τὸν ἀσεβῆ, Δίκαιός ἐστιν, ἐπικατάρατος λαοῖς, καὶ μισητὸς εἰς ἔθνη.
- [01111] Αἱ δεῖσθαι γὰρ πρόσωπον ἐν κρίσει οὐ καλόν.».
- [01112] Τοῦτο μὲν ἐκ τοῦ φανεροῦ ῥητέον·
- [01113] ἔπειτα δὲ ἵνα ὅπερ ἐτέ ρους κρίνει τις, τοῦτο καὶ εἰς ἑαυτὸν τὸ κρίμα κατ ευθύνη, καὶ ἑαυτὸν δοκιμάζῃ, ἐπιτιμῶν μὲν ἑαυτῷ, ἐὰν πλεονεκτῆ ὁ θυμός·
- [01114] ἐπέχων δὲ, ἐὰν περισσεύῃ ἡ ἐπιθυμία·
- [01115] διεγείρων δὲ, ἐὰν ἀφυπνοῖ τὸ λογιστικόν, λέγων·
- [01116] «Ἔως πότε, ὀκνηρὲ, κατάκεισαι» Οὕτω γὰρ ἑαυτὸν δικαίως ἄγων, καὶ κατήγορος ἑαυτοῦ γι νόμενος, κρίμα κατευθύνειν μαθήσεται, καὶ οὐκ ἀκού σεται παρ' ἐτέρου·
- [01117] «Ὁ διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκει;
- [01118] Ὁ λέγων, Μὴ μοιχεύσης, μοιχεύεις;» ὥσπερ γὰρ ὁ ὀδεύων καὶ κατευθύνων τὴν ὁδὸν, φθά νει εἰς τὸ τέλος·
- [01119] οὕτως ὁ κατευθύνων κρίματα δί καιος γνωσθήσεται καὶ σοφός.
- [01120] Παραβολαὶ δὲ λέγονται λόγοι, ὥσπερ εἰκόνες τῶν λεγομένων.
- [01121] Ἐξ αὐτῶν γὰρ διὰ τὴν ὁμοιότητα τὸ λεγόμενον καταλαμβάνεται.
- [01122] Οὕτω γὰρ ὁ Κύριος ἔλεγεν, ὡς ὁ Μάρκος φησί·
- [01123] «Τίني ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;
- [01124] ἢ ἐν ποίᾳ παραβολῇ παραβάλωμαι αὐτήν;» ὡς τῶν κατὰ ὁμοίωσιν λεγομένων παραβολῆς οὐσης.
- [01125] Καὶ γὰρ λέγων·
- [01126] «Ὁ μοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ,» ὕστερον ἐπέφερε·
- [01127] [28.345] «Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ.».
- [01128] Εἰσὶν οὖν τοιαῦται αἱ παραβολαί·
- [01129] «Ὅσπερ ἔξοδος χιόνος ἐν ἀμητῷ κατάκαυμα ὠφελει, οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν» καὶ πάλιν·
- [01130] «Ὅσπερ ἄνεμοι καὶ νέφη καὶ ὑετοὶ, οὕτως οἱ καυχώμενοι ἐπὶ δόσει ψευδεῖ» καὶ τὰ ὅμοια τούτοις.

- [01131] ῥήσεις δὲ σοφῶν εἰσι λόγοι οὐ σεσοφισμένοι, οὐδὲ ἐν τῷ πιθανῷ ἀπατώντες, ἀλλὰ ἠκριβωμένοι·
- [01132] οὐχ ὡς κατὰ πρόστα ξιν δὲ λεγόμενοι, ἀλλ' ὡς παρ' αὐτῶν γνωσθέντες, καὶ ὡς ἀποφάσεις αὐτῶν προσφερόμενοι.
- [01133] Οἰοί εἰσι·
- [01134] «Καρδίας εὐφροαινομένης, πρόσωπον θάλλει·
- [01135] ἐν δὲ λύπαις οὐσης, σκυθρωπάζει·» καὶ, «Καρδία ὀρθῆ ζητεῖ αἴσθησιν·
- [01136] στόμα δὲ ἀπαιδευτῶν γνώσεται κα κά·» καὶ, «Μῖσος ἐγείρει νεῖκος·
- [01137] πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία·» καὶ, «Ὅς καταφρονεῖ πράγματος, καταφρονηθήσεται ὑπ' αὐτοῦ·
- [01138] ὁ δὲ φοβούμενος ἐντολήν, οὗτος ὑγιαίνει.».
- [01139] Τῶν μὲν γὰρ ἄλλων ἀνθρώπων οἱ λόγοι κατὰ πλεῖστον ἀμφί βολοι τυγχάνουσιν ὄντες·
- [01140] οἱ δὲ τῶν σοφῶν, οἰοί εἰσιν οὗτοι, ἀληθεῖς εἰσι, καὶ πανταχόθεν ἠκριβῶνται, ὥστε μηδὲ ἀντιλέγεσθαι αὐτούς.
- [01141] Καὶ οἱ μὲν ἄλλοι ἀνθρώποι ἀπὸ τοῦ τέλους τῆς πράξεως γνωρίζουσι τὸ πρᾶγμα, οἶον·
- [01142] ὅτι Ὁ ἀδικὸς φαῦλόν ἐστι, καὶ ὁ μοιχὸς κακόν·
- [01143] τοῦτο δὲ καὶ παντὶ τῷ δήλῳ ἄν εἶη·
- [01144] οἱ δὲ σοφοὶ τὰς ἀρχὰς τῶν πράξεων προλέγουσι, καὶ ὥσπερ σύμβολα τῶν τῆς ψυχῆς κινήματων προαπαγγέλλουσιν·
- [01145] ἴν' ἕκαστος, γινώσκων τὰς ἀρχὰς τῶν κακῶν, φυλάττηται, οἷά ἐστι τὰ προειρημένα·
- [01146] «Μῖσος ἐγείρει νεῖκος·
- [01147] πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία.».
- [01148] Ὁ γὰρ φίλερις ἀπὸ μίσους ἔχει τὴν ἀρχὴν τῆς τοιαύτης κακίας, καὶ οὐκ ἂν τις εἴποι ἄγα πᾶν τὸν φιλονεικοῦντα.
- [01149] Πάλιν δὲ ἐκ τοῦ ἐναντίου, ὁ μὴ φιλονεικῶν γνώρισμα ἀγάπης ἔχει·
- [01150] καὶ οὐκ ἂν τις εἴποι φιλόνεικον τὸν ἀγαπῶντα, ὡς πάλιν τό·
- [01151] «Ἐν ἐπιθυμίαις ἐστὶ πᾶς ἀεργός, καὶ ὀξύθυμος πράσσει μετὰ ἀβουλίας.».
- [01152] Τοῦ γὰρ ἀεργοῦ ἐσήμανε τὴν ψυχὴν ἐν πάσαις ἐπιθυμίαις βεβυθίσθαι, καὶ τὸν ὀξύθυμον μηδὲ μίαν ἔχοντα βουλήν ὀρθὴν ἐδήλωσε.
- [01153] Καὶ ὅλως οὗτοι τὰ ἠθικὰ μᾶλλον ἀπαγγέλλουσι, τὴν ἀρχὴν τῆς πράξεως ὅθεν συνίσταται, λέγοντες, ὅτι τῆς μὲν φιλονεικίας προηγείται μῖσος·
- [01154] τοῦ δὲ μὴ φιλονεικεῖν προηγείται ἀγάπη·
- [01155] καὶ τῆς μὲν ἀεργίας προηγείται ἡδονὴ κακῆ·
- [01156] τοῦ δὲ ὀξύθυμου προηγείται ἀβουλία·
- [01157] καὶ τοῦ μὲν ἐξουθενημένου ἀρχὴ ἐστὶ τὸ καταφρονεῖν αὐτὸν τοῦ νόμου·
- [01158] τῆς δὲ ὑγείας προηγείται ὁ φόβος τοῦ Θεοῦ·
- [01159] καὶ τῆς μὲν ἀπωλείας τῆς ψυχῆς ἐστὶν ἀρχὴ τὸ ἀφύλακτον ἔχειν τὸ στόμα·
- [01160] τοῦ δὲ πτοεῖσθαί τινα προηγείται ἡ προπέτεια.
- [01161] Οὕτω δὲ ἐκάστην ῥῆσιν ἀναλύων, εὐρήσεις εἰρημένην καὶ γεγραμμένην ὑπὲρ τοῦ τοὺς ἀκούοντας καὶ μανθάνοντας τὰς ἀρχὰς τῶν κακῶν καὶ τῶν ἀγαθῶν, φεύγειν μὲν τὰ φαῦλα, πρᾶττειν δὲ τὰ ἀγαθὰ.
- [01162] Αἰνίγματα δὲ καὶ σκοτεινοὶ λόγοι, οἵτινες ἀσφαλεῖς μὲν οὕτως εἰσιν, ὥστε ἀνιᾶν τὸν ἐν τυγχάνοντα τῷ μηδὲν ἐμφαίνειν, μηδὲ τινα ὑπόνοιαν παρέχειν·
- [01163] ἐρευνώμενοι δὲ ὅμως δεικνύουσι τὸν ἐν αὐτοῖς νοῦν.
- [01164] Οἰοί εἰσι·
- [01165] «Τῇ βδέλλῃ τρεῖς θυγατέρες <sup>[28.348]</sup> ἦσαν ἀγαπήσει ἀγαπώμεναι·
- [01166] καὶ αἱ τρεῖς αὗται, καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν, Ἰκανόν.

- [01167] Ἄδης, καὶ ἔρωσ γυναικός, καὶ τάρταρος, καὶ γῆ οὐκ ἐμπιπλα μένη ὕδατος, καὶ ὕδωρ, καὶ πῦρ, οὐ μὴ εἴπωσιν, Ἄρ κεί» καὶ πάλιν·
- [01168] «Τρία δὲ ἐστὶν ἀδύνατά μοι νοῆσαι, καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω·
- [01169] ἴχνη ἀετοῦ πετομένου, καὶ ὁδοῦς ὄφειος ἐπὶ πέτρας, καὶ τρίβους νηὸς ποντοπορούσης, καὶ ὁδοῦς ἀνδρός ἐν νεότητι,» καὶ ὅσα τοιαῦτά ἐστιν αἰνίγματα·
- [01170] ἕτερα γὰρ τινα δηλοῖ, καὶ ἐτέρων ἔννοιαν παρίστησι·
- [01171] καὶ ἀσαφῆ μὲν ἔστι, κεκρυμμένον δὲ ἔχει τὸν νοῦν
- [01172] Βιβλίον ἱεῖ, Ἐκκλησιαστής.
- [01173] Καὶ τοῦτο Σολομών ἐγράψε τὸ βιβλίον, καθά περ προεῖρηται.
- [01174] Λέγεται δὲ Ἐκκλησιαστής, ἐπειδὴ οὕτως ἀνόμασεν αὐτὸς ὁ γράψας, εἰπὼν ἐν ἀρχῇ·
- [01175] «Ρήματα Ἐκκλησιαστοῦ υἱοῦ Δαβὶδ βασιλέως Ἰσραὴλ ἐν Ἱερουσαλήμ·
- [01176] Ματαιιότης ματαιιοτήτων, εἶπεν ὁ Ἐκκλησιαστής.»·
- [01177] Ποικίλως δ' ἂν ἐκλήθη ὁ Σολομών·
- [01178] σοφὸς μὲν, ὅτι σοφίας μετέσχε·
- [01179] φρόνιμος δὲ, ὅτι φρόνησις ἀληθείας ἦν ἐν αὐτῷ·
- [01180] πεπαιδευμένος δὲ, ὅτι τὴν ἀληθινὴν παιδείαν παρὰ Κυρίου εἶχεν.
- [01181] Ἐκλήθη οὖν Ἐκκλησιαστής, ὅτι αὐτὸς ἐξεκκλησίαζε τοὺς λαοὺς, καὶ ἐλάλει τὰ τοῦ πνεύματος.
- [01182] Ἐν τούτῳ δὲ τῷ βιβλίῳ περὶ τῆς φυσικῆς θεωρίας φιλοσοφῶν φαίνεται.
- [01183] Ἐπειδὴ γὰρ Αἰγύπτιοι μὲν ἐφαντάζοντο, Ἕλληνες δὲ ἔμελλον περὶ τούτων μυθολογεῖν·
- [01184] διὰ τοῦτο οὗτος, Πνεύματι ἀγίῳ κινούμενος, παύει μὲν τοὺς ἐπιχειροῦντας περὶ τούτων ζητεῖν, φάσκων·
- [01185] «Οὐκ ἐκτιμᾶται ἄνθρωπος τοῦ εὐρεῖν τὸ ποιῆμα τὸ πεποιημένον ὑπὸ τὸν ἥλιον·
- [01186] ὅσα ἂν μοχθήσῃ ἄνθρωπος πρὸς τὸ ζητῆσαι, καὶ οὐκ εὐρήσῃ» διαβάλλει δὲ καὶ τὴν Αἰγυπτίων περὶ γενεθλιαλογίας νόησιν, λέγων·
- [01187] «Τηρῶν ἄνεμον οὐ σπερεῖ, καὶ βλέπων ἐν ταῖς νεφέλαις οὐ θερίσει, ἐν οἷς οὐκ ἔστι γινώσκων, τί ἡ ὁδὸς τοῦ πνεύματος.
- [01188] Ὡς ὅσα ἐν γαστρὶ κυοφορούσης, οὕτως οὐ γνώσῃ τὰ ποιήματα τοῦ Θεοῦ, ὅσα ποιήσῃ τὰ σύμπαντα.»·
- [01189] Εἶτα καὶ περὶ τὴν θεωρίαν ἐκάστου γιγνόμενος συνείδεν, ὅτι μάτην ἐστὶ περὶ τοιούτων ζητεῖν, καὶ μόνον τὰ τοιαῦτα μόχθον γεννᾶ.
- [01190] Οὐ γὰρ ἀπὸ τοῦ γινώσκειν τὰ τοιαῦτα, ἀλλ' ἀπὸ τοῦ πρακτικῶς βίου ὁ σοφὸς καὶ δίκαιος συνίσταται.
- [01191] Λέγει γὰρ·
- [01192] «Καί γε ὅσα ἂν εἴπη σοφὸς τοῦ γνῶναι, οὐκ ἐκτιμᾶται τοῦ εὐρεῖν.
- [01193] Ὅτι σύμπαν τοῦτο ἔδωκα εἰς καρδίαν μου, καὶ ψυχὴ μου σύμπαν εἶδε τοῦτο, ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ αἱ ἐργασίαι αὐτῶν ἐν χειρὶ Θεοῦ.»·
- [01194] Εἰκότως τοίνυν περὶ τῶν τοιούτων ζητήσιν διαβάς, καὶ περὶ τὴν ἀνθρωπίνην πολιτείαν καταγιγνώμενος, ὁρῶν τε πολλὰ καὶ ποικίλα τὰ τῶν ἀνθρώπων συμπτώματα, συνίστησιν, ὅτι προνοία τὰ πάντα διοικεῖται, λέγων·
- [01195] «Οὐ τοῖς κούφοις ὁ δρόμος, καὶ οὐ τοῖς συνετοῖς [δυνατοῖς] ὁ πόλεμος, καὶ γε οὐ τῷ σοφῷ [28.349] ὁ ἄρτος, καὶ γε οὐ τοῖς συνετοῖς ὁ πλοῦτος, καὶ γε οὐ τοῖς γινώσκουσιν ἡ χάρις·
- [01196] ὅτι καιρὸς καὶ ἀπάντημα συναντήσεται τοῖς πᾶσιν αὐτοῖς.
- [01197] Ἐν παντὶ γὰρ ἐστὶ βασιλεὺς τοῦ ἀγροῦ ἐργασμένου.
- [01198] Καὶ γὰρ οὐδεὶς κύριός φησιν ἐν τούτοις τῆς ἑαυτοῦ βουλῆς.
- [01199] Ὅτι τίς ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν;
- [01200] καὶ ὅτι οὐδὲν πλέον ἄνθρωπος ἐν τῷ βίῳ τούτῳ ἐξουσιάσασαιτο, ἢ τοῦ ποιεῖν πονηρὸν καὶ ἀγαθόν, καὶ ἐτοιμάζειν εἰς τὴν ἔξοδον τὰ ἔργα αὐτοῦ.
- [01201] Καὶ γὰρ καὶ ὁ φάγεται καὶ πίεται, τοῦτο δόμα Θεοῦ ἐστίν.

- [01202] Ὅθεν εἴτε ζήτησις ἐστὶ περὶ τοῦ, πῶς γέγονε τὰ φαινόμενα, εἴτε κτήσις ἐστὶ χρημάτων, εἴτε τρυφή περιουσίας, πάντα ταῦτα ματαιότης ματαιότητων ἐστὶ, καὶ πλέον οὐδὲν ἢ περισσεύει βουλήσιν καὶ προαιρέσεως ἐπιχρήσις.».
- [01203] Ἐν δὲ τῷ λέγειν ταῦτα ματαιότητα, ἐμφαίνει τῶν μελλόντων τὸ αἰῶνιον.
- [01204] Διὸ καὶ πάντα ὑπερβάς, παραινεῖ τῶν αἰωνίων μνημονεύειν, καὶ εἰδέναι τέλος ἔσεσθαι τοῦ κόσμου τούτου, ἐν τῷ λέγειν, ἀργεῖν τὰς ἀληθοῦσας, «ἐν ἡμέρᾳ ἢ ἂν σαλευθῶσι φύλακες τῆς οἰκίας, καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως, καὶ ἤργησαν αἱ ἀλήθουσαι.».
- [01205] Καὶ τὰ μετὰ τὸ τέλος δὲ ἐξηγεῖται·
- [01206] «Ὅτι σύμπαν τὸ ποίημα ὁ Θεὸς ἄξει ἐν κρίσει ἐν παντὶ παρεωραμένῳ, ἂν ἀγαθόν, καὶ ἂν πονηρόν.».
- [01207] Ἐκ δὲ τούτων δείκνυσιν, ὅτι ἅπερ ἔλεγε, «Ματαιότης ματαιότητων,» οὐ τὴν κτίσιν διαβάλλον ἔφη, ἀλλ' ὅτι, τὰ αἰώνια θεωρῶν, ἔλεγε τὴν τῶν προσκαίρων ἐπιθυμίαν εἶναι ματαιότητα.
- [01208] Καὶ κρίσιν δὲ δια διδάσκων, σημαίνει τὴν ἀνάστασιν τῶν νεκρῶν, καὶ τῶν πράξεων ἀνταπόδοσιν.
- [01209] Ἐπειτα λέγων, «Ἦργησαν αἱ ἀλήθουσαι,» δείκνυσιν ἄλλο μὴ εἶναι ματαίαν αὐτὴν τὴν κτίσιν, ἀλλὰ καὶ μᾶλλον διδάσκαλον πᾶσιν αὐτὴν οὖσαν εἰς εὐσέβειαν.
- [01210] Ἡ γὰρ τάξις αὐτῆς καὶ ἡ διακόσμησις διήγησις ἐστὶ περὶ τοῦ πεποιηκότος καὶ κτίσαντος αὐτὴν, ἐν ἣ καὶ οἱ προφήται καὶ οἱ εὐαγγελισταὶ, καὶ οἱ διδάσκαλοι εἰσιν, ὥσπερ ἀλήθοντες ἐκάστῳ τροφὴν διὰ τῆς διδασκαλίας τὴν εἰς εὐσέβειαν γνῶσιν·
- [01211] οἵτινες ἀλήθοντες ἀργήσουσι λοιπὸν ἐν τῇ συντελείᾳ.
- [01212] Οὐκ ἔτι γὰρ ὡς ἀλήθοντες διδάξουσιν αὐτοὶ, ἀλλ' ἐκ τῶν πράξεων ἐκάστου ἡ κρίσις γίνεται.
- [01213] Βιβλίον ἰς', Ἄσμα ἁσμάτων.
- [01214] Τοῦ Σολομώντος ἐστὶ καὶ τοῦτο τὸ βιβλίον συγγραφῆ, καθὰ προεδήλωται.
- [01215] Ὅλον δὲ αὐτῷ γέγραπται ἀπ' ἀρχῆς μέχρι τέλους μυστικῶς μετὰ ἀλλήλοισις αἰνιγματώδους.
- [01216] Οὐ γὰρ ἐν τῷ προφανεῖ, ἀλλ' ἐν ἀπορρήτῳ κέκρυπται τῶν ἐν αὐτῷ δογμάτων ὁ νοῦς.
- [01217] Ἐρευνώμενος δὲ εὐρίσκεται, διότι μετὰ ἀλλήλοισις ἐντυγχάνειν ὅλῳ τούτῳ προσήκει τοὺς συνετούς·
- [01218] ἵνα μὴ δι' ἀγνοίαν τῶν ἀμαθῶν εἰς ἀτιμίαν ἐμπέσῃ τὰ εἰρημένα.
- [01219] Ἄσμα δὲ ἁσμάτων διὰ τοῦτο καλεῖται, ἐπειδὴ μετὰ μὲν τὰ ἄλλα ἄσματα τοῦτο, μετὰ δὲ τοῦτο οὐκ ἔτι ἄλλο προσδοκᾶν ἔστιν·
- [01220] ἄλλο δὲ λέγω οὐ βιβλίον, ἀλλὰ τὸ ἐκ τοῦ βιβλίου σημαινόμενον.
- [01221] Ὅ δὲ λέγω τοιοῦτόν ἐστι·
- [01222] Πᾶσα ἡ θεία Γραφή περὶ τῆς εἰς ἡμᾶς καθόδου τοῦ Λόγου καὶ ἐνσάρκου παρουσίας αὐτοῦ προφητεύει.
- [01223] Τοῦτο γὰρ τὸ βούλημα <sup>[28.352]</sup> τοῦ Θεοῦ ἐστὶ·
- [01224] τοῖς τε προφήταις καὶ πάσῃ τῇ θείᾳ Γραφῇ τοῦτο προηγούμενον ἦν ἀπαγγέλλειν.
- [01225] Πᾶρα κολουθήματα δὲ τῷ θείῳ διηγήματι τούτῳ ποιοῦνται λόγους περὶ τῶν ἐθνῶν Βαβυλῶνος, τῆς Δαμασκοῦ, Μωάβ, καὶ τῶν ἄλλων.
- [01226] Καὶ δι' ἐκάστης Γραφῆς τοῖς μὲν ἀμαρτάνουσιν ἐπιτιμῶσι·
- [01227] τοὺς δὲ προληφθέντας προτρέπονται μετανοεῖν, ἀπειλοῦντες τὴν μέλλουσαν τοῦ πυρὸς κρίσιν.
- [01228] Αἱ μὲν οὖν ἄλλαι Γραφαὶ προλέγουσιν, οἷον Μωσῆς μὲν·
- [01229] «Προφήτην ὑμῖν ἀναστήσει,» λέγων, «Κύριος ὁ Θεὸς ἡμῶν ἐκ τῶν ἀδελφῶν ἡμῶν, ὡς ἐμέ·» Ἡσαΐας δέ·
- [01230] «Ἴδου ἡ Παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν·» ὁ δὲ Μιχαίας·
- [01231] «Ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς ἔσται τὸ ὄρος Κυρίου» καὶ ἄλλος ἄλλως προλέγει, κατὰ τὴν τοῦ Πνεύματος χάριν.
- [01232] Τούτων δὲ πάντων λεγόντων προσεδόκατο ὁ ἀπαγγελλόμενος Κύριος.
- [01233] Διὰ τοῦτο καὶ πολλοὶ ἀπήγγελλον·
- [01234] καὶ ἕως ἤλθεν, οὐκ ἐπαύοντο οἱ προφητεύοντες.
- [01235] Καὶ ἐστὶ ταῦτα πάντα ἄσματα.

- [01236] Τὸ δὲ Ἄσμα τῶν ἀσμάτων οὐχ ὡς προφητεῦδόν ἐστιν, οὐδὲ ὡς προσημαῖνον·
- [01237] ἀλλὰ ὃν ἄλλοι προαπήγγελον, τοῦτον ὡς ἤδη ἐλθόντα δείκνυσι, καὶ ἤδη ἀνα λαβόντα τὴν σάρκα·
- [01238] διὸ καὶ ὡς ἐπὶ συζυγία τοῦ Λόγου καὶ τῆς σαρκὸς ἐπιθαλάμιον ἄδει τὸ Ἄσμα τῶν ἀσμάτων.
- [01239] Καὶ αἱ μὲν ἄλλαι Γραφαὶ λέγουσι περὶ τοῦ Σωτῆρος, μεταξὺ δὲ καὶ περὶ ἄλλων τινῶν ἀπαγγέλλουσι·
- [01240] τὸ δὲ βιβλίον τοῦτο μόνην τὴν τοῦ Λόγου πρὸς τὸ σῶμα συζυγίαν ἄδει.
- [01241] Διὸ καὶ ἐν μὲν ταῖς ἄλλαις Γραφαῖς διὰ τὰ μεταξὺ δηλούμενα εἰσὶ καὶ θυμοῦ καὶ ὀργῆς λόγοι, καὶ φόβων ἀπειλαί·
- [01242] ἡ δὲ βίβλος αὕτη, ἐπειδὴ οὐδὲν ἕτερον ἢ τὴν παρουσίαν μόνην τοῦ Λόγου σημαίνει, θυμηδίας καὶ χαρᾶς, καὶ εὐφροσύνης μόνης ἔχει λόγους.
- [01243] Νυμφίου γὰρ παρόντος, πάντας χαίρειν προσήκει, καὶ μηδένα πενθεῖν, ὡς αὐτὸς ὁ Κύριος εἶρηκεν.
- [01244] Αὐτὸς γὰρ παρῶν τὰς ἀσθενείας ἡμῶν ἐβάστασε, καὶ τὰς λύπας ἔστρεψεν εἰς χαρὰν.
- [01245] Ὅσπερ οὖν μετὰ τὴν οἰκονομίαν τὴν τοῦ Σωτῆρος οὐκ ἔτι προφήτην προσδοκῶμεν, οὕτως μετὰ τὰ ἐν τῷ Ἄσματι τῶν ἀσμάτων σημαινόμενα οὐκ ἔστιν ἄλλο τι καινότερον προσδοκᾶν σημαινόμενον.
- [01246] Καὶ γὰρ τὰ ἐν τῷ Ἄσματι σημαινόμενα, ταῦτα καὶ ἐν τοῖς προφήταις καὶ ἐν ταῖς ἄλλαις Γραφαῖς ἐκ διαστημάτων λεγόμενα εὐρίσκεται.
- [01247] Πάλιν τε ὥσπερ δεῖ κύντος τοῦ Ἰωάννου τὸν Ἀμνὸν, ἕως Ἰωάννου ὁ νόμος καὶ οἱ προφῆται εἰσὶν·
- [01248] οὕτως τὰ ἐν τῷ Ἄσματι τῶν ἀσμάτων σημαινόμενα τέλος ἐστὶ πάντων ἐν πάσῃ τῇ θεῖᾳ Γραφῇ σημαιομένων.
- [01249] Τί γὰρ ἄλλο μετὰ τὴν τοῦ Χριστοῦ παρουσίαν προσδοκᾶν δεῖ ἢ κρίσιν καὶ ἀνταπόδοσιν;
- [01250] Καὶ διὰ τοῦτο οἱ κατὰ Φρύγας παρεισάγοντες προφήτας μετὰ τὸν Κύριον, σφάλονται, καὶ ὡς αἰρετικοὶ κατεκρίθησαν.
- [01251] Ἄσμα οὖν ἀσμάτων, διὰ τὸ μετὰ τὰ ἐκ τούτου μηδὲν ἕτερον προσδοκᾶν.
- [01252] Καὶ ὥσπερ κατὰ τὸν νόμον Ἅγια ἦν, καὶ μετὰ τὰ Ἅγια Ἅγια ἁγίων, μετὰ δὲ τὰ Ἅγια τῶν ἁγίων οὐκ ἔτι ἦν ἐσώτερος τόπος·
- [01253] οὕτως μετὰ τὰ ἄσματα τὸ Ἄσμα τῶν ἀσμάτων, μετὰ δὲ τὸ Ἄσμα τῶν ἀσμάτων οὐκ ἔτι προσδοκᾶν ἔστιν ἐσωτέραν καὶ καινότεραν ἐπαγγελίαν.
- [01254] Ἄπαξ γὰρ ὁ Λόγος ἐγένετο σὰρξ, καὶ τετελείωκε τὸ ἔργον.
- [01255] Ἔστι δὲ ὅλον τὸ βιβλίον τοῦτο διαλόγων [28.353] πλήρες τοῦ παλαιοῦ πρὸς τὸν Λόγον, καὶ καθόλου τοῦ ἀνθρωπίνου γένους πρὸς τὸν Λόγον, καὶ τῆς ἐξ ἔθνων Ἐκκλησίας πρὸς αὐτὸν, καὶ τοῦ Λόγου πάλιν πρὸς αὐτὴν καὶ πρὸς τὸ ἀνθρώπινον γένος·
- [01256] εἶτα τῶν ἐθνῶν πρὸς τὴν Ἱερουσαλήμ, καὶ τῆς Ἱερουσαλήμ περὶ τῆς ἐξ ἔθνων καὶ περὶ αὐτῆς διάλογος·
- [01257] εἶτα καὶ τῶν διακονούντων ἀγγέλων πρὸς τοὺς κληθέντας ἀνθρώπους τὸ κήρυγμα.
- [01258] Τοῦ μὲν οὖν παλαιοῦ λαοῦ ἀξιοῦντος αὐτὸν κατελθεῖν καὶ συναφθῆναι τῇ σαρκὶ ταῦτα·
- [01259] «Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ·
- [01260] ὅτι ἀγαθοὶ μαστοὶ σου ὑπὲρ οἴνον.».
- [01261] Καὶ πάλιν διὰ τούτων προτρέπεται·
- [01262] «Νέα πρὸς παλαιὰ ἐτήρησά σοι, ἀδελφιδέ μου.».
- [01263] Καὶ κοινῇ δὲ πάντων πρὸς τὸν Λόγον, ἵνα τὸ ἡμῶν ἀναλάβῃ σῶμα·
- [01264] «Τίς δώῃ σε, ἀδελφιδέ μου, θηλάζοντα μαστοὺς μητρὸς μου;
- [01265] εὐροῦσά σε ἔξω, φιλήσω σε, καὶ οὐκ ἐξουδενήσουσί με.
- [01266] Παραλήψομαί σε, εἰσάξω σε εἰς οἶκον μητρὸς μου, καὶ εἰς τὸ ταμεῖον τῆς συλλαβούσης με.».
- [01267] Οὐ γὰρ ἐξωθεν, ἀλλ' ἀφ' ἧς ἐγεννήθημεν μητρὰς, ἀναλαβεῖν αὐτὸν ἠξίουν τὸ σῶμα, εἰ καὶ μὴ ὡς ἡμεῖς ἐξ ἀνδρὸς καὶ γυναικός.
- [01268] Ἐκ γὰρ μόνης Παρθένου, ὡς πλάστης, ἐαυτῷ ἔλαβε τὸ σῶμα, πλὴν ὅτι ἐξ ἀνθρώπου·
- [01269] ἀνθρώπος γὰρ ἡ Θεοτόκος Μαρία.
- [01270] Καὶ τοῦ Λόγου δὲ πρὸς τοὺς ἀξιῶσαντας, ἀναλαμβάνοντος ἤδη τὴν σάρκα ἐκ τῆς Παρθένου, ταῦτα·

[01271] «Εἰσηλθον εἰς κηπόν μου, ἀδελφή μου νύμφη, ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου, ἔφαγον ἄρτον μου μετὰ μέλιτός μου, ἔπιον οἶνόν μου μετὰ γάλακτός μου.».

[01272] Εἰς γὰρ τὸν ἴδιον κηπόν εισελθὼν, τὴν κτίσιν, ἔλαβεν ἑαυτῷ ἐκ τῆς Παρθένου τὸ σῶμα, καὶ γέγονεν ἄνθρωπος.

[01273] Θνητὸν μὲν ἦν τὸ σῶμα, ἀλλὰ μετὰ εὐωδίας τοῦ παναγίου Λόγου συνήπτο.

[01274] Καὶ εἰ γάλα, ὡς ἄνθρωπος, ἠφίει τὸ σῶμα φαγεῖν, ἀλλὰ μετεδίδου αὐτῷ καὶ οἴνου τῆς ἑαυτοῦ τελειότητος.

[01275] Καὶ γὰρ ὡσπερ ἤσθιε γάλα, οὕτως ἐν αὐτῷ τὰ τῆς θεότητος ἐποιεῖ ἔργα.

[01276] Εἶτα ὁ Λόγος λοιπὸν ἐνδὺ σάμενος τὸ σῶμα προσκαλεῖται τὸν παλαιὸν λαόν, ὡς πρῶτον πιστευθέντα τὰ λόγια, διὰ τούτων·

[01277] «Ἀνάστα, ἐλθὲ πλησίον μου, καλή μου, περιστερά μου·

[01278] ὅτι ἰδοὺ ὁ χειμῶν παρήλθεν, ὁ ὑετὸς ἀπῆλθεν, ἐπορεύθη ἑαυτῷ.

[01279] Τὰ ἄνθη ὠφθη ἐν τῇ γῇ, καιρὸς τῆς τομῆς ἔφθακε, φωνὴ τοῦ τρυγόνος ἠκούσθη ἐν τῇ γῇ ἡμῶν, ἡ συκὴ ἐξήνεγκεν ὀλύνθους αὐτῆς, αἱ ἄμπελοι ἡμῶν κυπρίζουσιν.».

[01280] Ὡς γὰρ λαβόντος τοῦ πρώτου λαοῦ ἕως καιροῦ τὴν σκιάν τὴν ἐν νόμῳ, διδάσκει, καὶ ὡς εἰδότα τὴν φωνὴν τοῦ τρυγόνος, ὑπομιμνήσκει.

[01281] Προσκαλεσάμενος δὲ ὁ Λόγος τὴν Ἱερουσαλήμ, προσκαλεῖται λοιπὸν καὶ τοὺς ἀπὸ τῶν ἐθνῶν διὰ τούτων·

[01282] (εἰς γὰρ ἐστὶ Κύριος καὶ Ἰουδαίων καὶ ἐθνῶν) «Δεῦρο ἀπὸ Λιβάνου, νύμφη.

[01283] Ἀπὸ Λιβάνου ἐλεύση, καὶ διελύση ἀπ' ἀρχῆς πίστεως, ἀπὸ κεφαλῆς Σανειρ καὶ Ἀερμών, ἀπὸ μανδρῶν λεόντων, ἀπὸ ὀρέων παρδάλεων.».

[01284] Ἀπὸ γὰρ εἰδωλολατρίας καὶ θηριώδους τρόπου προσκαλεῖται ταύτην εἰς τὴν πίστιν.

[01285] Κληθεῖσα τοίνυν ἐξ ἐθνῶν καὶ ἤδη καταφυγεῖσα, λέγει πρὸς τὸν Λόγον ταῦτα·

[01286] «Ἀπάγγελόν μοι, ὃν ἠγάπησεν ἡ ψυχὴ μου·

[01287] ποῦ ποιμαίνεις, ποῦ κοιτάζεις ἐν μεσημβρίᾳ·

[01288] μήποτε γένωμαι ὡς περιβαλλομένη ἐπ' ἀγέλαις ἐταί<sup>[28.356]</sup> ρων σου.».

[01289] Πείραν γὰρ ἔχουσα τῆς εἰς πολλὰ μετὰ βολῆς, ἠξίου στηριχθῆναι λοιπὸν καὶ βεβαιωθῆναι·

[01290] μήποτε πάθη πάλιν τὸ αὐτό.

[01291] Παρακληθεῖς ὁ Λόγος, διδάσκει λοιπὸν αὐτὴν διὰ τούτων·

[01292] «Ἐὰν μὴ γνῶς ἑαυτὴν, ἡ καλὴ ἐν γυναιξίν, ἐξελθε ἐν πτέρυγαις τῶν ποιμνίων, καὶ ποιμαίνε τὰς ἐρίφους σου ἐπὶ σκηνῶν μασί τῶν ποιμένων.».

[01293] Οὐ δύναται γὰρ τις γνῶναι Θεὸν, μὴ πρότερον γνοὺς ἑαυτόν.

[01294] Εὐσέβεια γὰρ εἰς Θεὸν ἀρχὴ αἰσθήσεως·

[01295] αἰσθησις δὲ οὐχ ἡ ἔξωθεν, ἀλλ' ἡ κατὰ ψυχὴν διάνοια μετὰ πίστεως.

[01296] Ἡ Ἱερουσαλήμ, ὁρώσα τὴν κλήσιν τῶν ἐθνῶν γινομένην ἐν ἀκροβυστίᾳ πίστεως, θαυμάζουσα λέγει·

[01297] «Τί ὄψεσθε ἐν τῇ Σουναμίτιδι, ἡ ἐρχομένη ὡς χοροὶ τῶν παρεμβολῶν;» Οὐ γὰρ ἐξ ἑνός, ἀλλ' ἐκ παντὸς ἔθνους ἤρχοντο, ἀφέντες τὰς ἰδίας παρεμβολὰς, καὶ συντρίψαντες τὰς μαχαίρας, καὶ λοιπὸν εἰρηνικὰ φρονοῦντες.

[01298] Ἡ ἐξ ἐθνῶν ὁρώσα τὴν Ἱερουσαλήμ, ὡσπερ μεμφομένην, ἀπολοῦ γεῖται περὶ ἑαυτῆς·

[01299] ὅτι μὴ ἀργὴ αὐτῆς ἐστὶν ἡ κλήσις·

[01300] «Μέλαινά εἰμι καὶ καλὴ, θυγατέρες Ἱερουσαλήμ, ὡς σκηνώματα Κηδὰρ, ὡς δέροεις Σαλομῶν.

[01301] Μὴ βλέψητέ με, ὅτι ἐγὼ μεμελανωμένη εἰμι, ὅτι παρεβλεψέ με ὁ ἥλιος.

[01302] Υἱοὶ μητρὸς μου ἐμαχέσαντο ἐν ἐμοί·

[01303] ἔθεντό με φυλάκισαν ἐν ἀμπελώσιν.

[01304] Ἀμπελῶνα ἐμὸν οὐκ ἐφύλαξα.».

[01305] Μέλαινά εἰμι·

- [01306] ἄλλ' ὑπ' αὐτὸν τὸν ἥλιόν εἰμι.
- [01307] Εἰ γὰρ καὶ ἀκρόβυστός εἰμι, φησὶν, ἄλλ' ἀπετα ξάμην εἰδώλοισι, καὶ ἐξήλθον ἐκ τοῦ οἴκου τῆς μητρὸς μου, ὥσπερ καὶ ὁ Ἀβραάμ·
- [01308] ἐκείνης γὰρ εἰμι τῆς πίστεως.
- [01309] Καὶ διὰ τοῦτο ἀξιῶ, «Εἰσάγαγέ με εἰς οἶκον τοῦ οἴνου, τάξατε ἐπ' ἐμὲ ἀγάπην, τηρήσατέ με ἐν μύροις, στοιβάσατέ με ἐν μήλοις·
- [01310] ὅτι τετρωμένη ἀγά πης ἐγώ.».
- [01311] Μὴ τῇ ἀκροβυστίᾳ προσέχητε, ἄλλ' ἐν ἀγά πη προσλάβου με, ὧ νόμοι καὶ προφήται.
- [01312] Καὶ εἰ δυσ ὠδης εἰμι τῇ ἀγριότητι, ἀλλὰ σὺ με παιδεύε, καὶ εὐωδία σου στηρίζον·
- [01313] τέτρωμαι γὰρ τῇ ἀγά πη.
- [01314] Καὶ διὰ τοῦτο, «Ὁρκισα ὑμᾶς, θυγατέρες Ἱερουσαλήμ, ἐν ταῖς δυνάμεσι καὶ ταῖς ἰσχύσι τοῦ ἀγροῦ, ἐὰν ἐγεί ρητε, καὶ ἐξεγεί ρητε τὴν ἀγά πην, ἕως οὗ θελήσῃ.».
- [01315] Ὁρκίζω ὑμᾶς, ὧ πατέρες, οὐ κατὰ τῶν δυνάμεων, οὐκ ἔξεστι γὰρ, ἄλλ' ἐν δυνάμεσι τοῦ παραδείσου, ἴν', εἰς ἐκεῖνον βλέποντες, ὡς τὸν Ἀδὰμ, οὕτως με προσδέ ξησθε.
- [01316] Καὶ γὰρ κάκει οὐκ ἦν περιτομή·
- [01317] ἄρτι δὲ τὰ τοῦ Ἀδὰμ ἀνακαινίζεται.
- [01318] Ὁ Λόγος ὁρῶν τὴν πίστιν τῶν ἐθνῶν, καὶ ἀποδεχόμενος λέγει·
- [01319] «Καλή, ἡ πλη σίον μου, ὡς εὐδοκία, ὠραία ὡς Ἱερουσαλήμ, θάμ βος ὡς τεταγμένοι.».
- [01320] Οὐ γὰρ ἄλλως, ἢ ὡς τὴν Ἱερουσαλήμ δεῖ εἶναι τοὺς ἀπὸ τῶν ἐθνῶν, ἵνα εἰς λαὸς γένηται.
- [01321] Τοῦτο δὲ γίνεται, ὅταν μετὰ τοῦ τιμᾶν τὸν νόμον πιστεύωμεν τὸν Χριστόν.
- [01322] Εἰς γὰρ ὁ Θεὸς τοῦ νόμου καὶ τῶν Εὐαγγελίων.
- [01323] Καὶ ὁ μὴ ὡς Ἱερουσαλήμ γενόμενος οὐ γίνεται πλησίον τοῦ Λόγου.
- [01324] Ἡ Ἱερουσαλήμ, ὁρῶσα τῶν τέκνων τὴν πίστιν, καὶ τὴν τοῦ Λόγου φιλανθρωπίαν, λέγει·
- [01325] «Εἰς κῆπον καρύας κατ ἔβην ἰδεῖν ἐν γεννήματι τοῦ χειμάρρου, εἰ ἦνθησαν αἱ ῥοαί·
- [01326] ἐκεῖ δώσω τοὺς μαστοὺς μου.
- [01327] Οὐκ ἔγνω ἡ ψυχὴ μου, ἔθετό με ἄρματα Ἀμιναδάβ.».
- [01328] Εἰς γὰρ τὸν κῆπον τῆς καρύας, τοῦτ' ἔστιν εἰς τὰς Γραφὰς, ἐγενόμην, αἵτινες ὡς καρύαι εἰσὶν, ἐξωθεν μὲν σκλη [28.357] ραί, ἔσωθεν δὲ πνευματικάι.
- [01329] Εἶδον, ὅτι ζευχθῆναί με δεῖ ὡς ἐν ἄρματι τῇ ἐξ ἐθνῶν κλήσει.
- [01330] Ζευχθέντων τοίνυν ἀμφοτέρων τῶν λαῶν, λοιπὸν πανταχοῦ τὸ κῆ ρυγμα ἀπεστάλη, καὶ τούτου γίνονται διάκονοι οἱ ἄγγελοι, λέγοντες·
- [01331] «Ἐξέλθετε καὶ ἴδετε ἐν τῷ Σαλομών ἐν τῷ στεφάνῳ, ὃ ἔστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ ἐν ἡμέρᾳ νυμφεύσεως αὐτοῦ, καὶ ἐν ἡμέρᾳ εὐφρο σύνης καρδίας αὐτοῦ.».
- [01332] Ὁ γὰρ ἐξερχόμενος ἀπὸ τῆς κακίας ὄψεται καὶ τὴν τοῦ Λόγου πρὸς τὸ σῶμα ἄτρε πτον ἔνωσιν.
- [01333] Ὅτε γὰρ γέγονε νύμφευσις τοῦ Λόγου πρὸς ἡμᾶς διὰ τῆς τοῦ σώματος ἐνώσεως, τότε καὶ τὴν κατὰ τοῦ θανάτου νίκην πεποίηκε, δι' ἣν εὐφροσύ νης πάντα πεπλήρωκε.
- [01334] Τοιαῦτα ἐν τῷ Ἄσματι τῶν ἀσμάτων τὰ τῶν διαλόγων ἐστίν·
- [01335] ἐξ ὧν ἀφορμὴν τις λαβὼν, δύναται ἀπ' αὐτοῦ τοῦ βιβλίου τὰ ὅμοια τοῖς ὁμοίοις συνάπτειν κατὰ τὸν νοῦν.
- [01336] Βιβλίον ἰζ', Ἰώβ.
- [01337] Ἰώβ ἐπιγέγραπται τὸ βιβλίον, ἐπειδὴ τὴν κατ' αὐτὸν ἱστορίαν περιέχει, πῶς τε πέπονθε, πει ρασθεῖς ὑπὸ τοῦ διαβόλου·
- [01338] καὶ νικήσας καὶ ὑπομείνας εὐσεβῶς τὰς ἐπενεχθείσας αὐτῷ πληγὰς, διπλᾶ πάλιν πάντα ἀπέλαβε, καὶ γέγονεν ἐνδοξότερος ὑπὲρ ὃ ἦν, καὶ ἔσχε πάλιν τέκνα δέκα.
- [01339] Πέπονθε δὲ ἐτῶν ὧν ο', ὡς εἶναι πάντα τὰ ἔτη τῆς ζωῆς αὐτοῦ σμ'.

[01340] Μετὰ γὰρ τὰς πληγὰς ἔζησεν ἕτερα ἔτη ρο'.

[01341] Γέγονε δὲ Ἰώβ πρὸ Μωϋσέως·

[01342] ἀπὸ γὰρ Ἀβραάμ πέμπτος ἦν, ἕκγονος τοῦ Ἡσαῦ.

[01343] Διὰ τὴν γενομένην κατ' αὐτοῦ πληγὴν ἦλθον τρεῖς αὐτοῦ φίλοι παρακαλέσαι αὐτὸν, Ἐλιφάζ ὁ Θαϊμανῶν βασιλεὺς, Βαλδὰδ ὁ Σαυ χαίων τύραννος, Σοφάρ ὁ Μιναίων βασιλεὺς.

[01344] Καὶ φιλονείκως μὲν καὶ ἀνελεημόνως αὐτοὶ ἐλάλησαν αὐτῷ, ἐναλλόμενοι κατ' αὐτοῦ·

[01345] ὥστε καὶ ἁμαρτίαν αὐτοῖς ἐκ τούτου λογισθῆναι.

[01346] Ὁ δὲ Ἰώβ παρεκάλεσεν ὑπὲρ αὐτῶν τὸν Θεόν, καὶ συνεχωρήθη αὐτοῖς.

[01347] Εἰσὶν οὖν τοῦ μὲν Ἰώβ διάλογοι πρὸς τοὺς φίλους ἑννέα·

[01348] τοῦ δὲ Ἐλιφάζ πρὸς αὐτὸν τρεῖς, τοῦ δὲ Σοφάρ πρὸς αὐτὸν δύο, καὶ τοῦ Βαλδὰδ τρεῖς.

[01349] Ἔστι δὲ καὶ τοῦ Ἐλιοῦς τοῦ Βαραχιήλ, τοῦ Βουζίτου, α'.

[01350] Καὶ λοιπὸν ὁ Κύριος χρηματίζει τῷ Ἰώβ διὰ λαίλαπος καὶ νεφῶν.

[01351] Αποκρίνεται δὲ καὶ Ἰώβ τῷ Κυρίῳ διὰ λόγων δεύτερον.

[01352] Βιβλίον ιη', Οἱ ιβ' προφήται.

[01353] Ὡσηέ, α'.

[01354] Γεγόνασι μὲν καὶ πρὸ τούτου προφήται·

[01355] ἐπὶ μὲν τοῦ Δαβίδ, Σαμουήλ, καὶ Ναθάν, καὶ Γάδ·

[01356] ἐπὶ δὲ τοῦ Ῥοβοάμ καὶ Αβιά καὶ Ασά, Αχίας ὁ Σλωνίτης, καὶ Σαμαίας, καὶ Ἀδδώ, καὶ Ἀζαρίας, καὶ Ἀνεμῆ·

[01357] ἐπὶ δὲ τοῦ Ἰωσαφάτ καὶ τοῦ Ἀχαάβ Ἡλία καὶ Ἐλισσαῖος, καὶ ὁ προφητεύσας τῷ Ἀχαάβ περὶ τῆς Συρίας καὶ ὁ πατάξας ἑαυτὸν τραύματι, καὶ ἐλέγξας τὸν Ἀχαάβ, καὶ Ἰοῦ ὁ τοῦ Ἀμῆ, καὶ Ὀζιήλ καὶ Ἐλιάδα.

[01358] Ἄλλ' οὐ φέρεται τούτων ἴδια συγγράμματα, εἰ μὴ μόνον οἱ λόγοι αὐτῶν ἐν ταῖς Βασιλείαις καὶ ταῖς Παραλειπομέναις.

[01359] Ἐν δὲ τοῖς συγγράψασιν, ὧν καὶ τὰ συγγράμματα φέρεται, πρῶτοι γεγόνασιν <sup>[28.360]</sup> οὗτοι, Ὡσηέ, καὶ Ἡσαΐας.

[01360] Ἐπὶ γὰρ τῶν αὐτῶν βασιλέων, τοῦ τε Ἰούδα, Ὀζίου, καὶ Ἰωαθάμ, καὶ Ἀχάζ καὶ Ἐζεκίου βασιλέως Ἰούδα·

[01361] καὶ ἐν ἡμέραις Ἰεροβοάμ υἱοῦ Ἰωᾶς, βασιλέως Ἰσραὴλ προεφήτευσαν.

[01362] Ἐγένετο δὲ λόγος πρὸς τὸν Ὡσηέ, καὶ προφητεύει οὗτος τοὺς ἱερέας, καὶ ἐπὶ τὸν Ἰσραὴλ, καὶ ἐπὶ τὸν οἶκον τοῦ βασιλέως, καὶ περὶ τῆς ἀπωλείας τῆς Σαμαρείας.

[01363] Καὶ ἐλέγξας καὶ συγκλείσας αὐτοὺς εἰς ἀπειθειαν, σημαίνει τὴν ἐξ ἔθνῶν Ἐκκλησίαν, δι' ἧς αὐτὸς ἔλαβε πόρνης γυναικὸς, ἣν καὶ λαβῶν ἐσωφρόνισεν, ἀνάγων αὐτὴν πρὸς ἑαυτόν.

[01364] Προφητεύει δὲ καὶ περὶ τῆς τοῦ Σωτῆρος παρουσίας.

[01365] Ἀμώς, β'.

[01366] Καὶ οὗτος συνεχρόνισε κατὰ τὴν ἀρχὴν τῷ Ὡσηέ καὶ τῷ Ἡσαΐα·

[01367] ἐπὶ γὰρ Ὀζίου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἰεροβοάμ τοῦ Ἰωᾶς, βασιλέως Ἰσραὴλ, γέγονε πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

[01368] Λόγους δὲ εἶδε, καὶ προφητεύει κατὰ τῆς Ἱερουσαλήμ, καὶ κατὰ τοῦ Ἰσραὴλ τῆς Σαμαρείας, καὶ κατὰ τῶν ἐθνῶν Δαμασκοῦ, Γάζης, Ἀσκάλωνος, Ἀζώτου, Ἀκκάρων, Τύρου, Ἰδουμαίας, Θαμὰν, υἰῶν Ἀμμὼν καὶ Μωάβ.

[01369] Καὶ οὗτος ἐλέγχει καὶ συγκλείει πάντας εἰς ἀπείθειαν.

[01370] Ἀλλὰ καὶ Ἀμασίου τοῦ ἱερέως Βαιθήλ, διαβάλλοντος αὐτὸν τῷ βασιλεῖ Ἰεροβοάμ, ὡς λέγοντα κατ' αὐτοῦ καὶ κατὰ τῆς Σαμαρείας, καὶ κατὰ τοῦ λαοῦ, αὐτὸς οὐδὲν ἤττον οὐκ ἐπαύσατο παρῳησιαζόμενος, καὶ λέγων τὰ λόγια, καὶ περὶ τῆς παρουσίας τοῦ Σωτῆρος.

[01371] Μιχαίας, γ'.

[01372] Οὗτος δεύτερος μὲν τῶν προειρημένων γέγο νεν·

[01373] ὅτι μετὰ Ὀζίαν προεφήτευσεν·



- [01374] συνεχρόνισε δὲ αὐτοῖς, ἐπεὶ καὶ αὐτὸς ἐπὶ Ἰωαθὰμ, καὶ Ἀχάζ, καὶ Ἐζεκίου, ἤρξατο προφητεύειν.
- [01375] Ἐγένετο δὲ λόγος πρὸς αὐτὸν τοῦ Κυρίου, καὶ προφητεύει ἐπὶ Ἰερουσαλήμ, καὶ Σαμάρειαν, καὶ ἐπὶ τοὺς προφήτας τοὺς πλανῶντας τὸν λαόν, καὶ κατὰ τοῦ Ἀχαάβ.
- [01376] Προσημαίνει δὲ καὶ τὴν παρουσίαν τοῦ Σωτήρος, λέγων·
- [01377] «Ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς ἔσται τὸ ὄρος Κυρίου.».
- [01378] Ἰωήλ ὁ τοῦ Βαθουήλ, δ'.
- [01379] Λόγος Κυρίου ἐγένετο πρὸς τοῦτον, καὶ προφητεύει τοῖς πρεσβυτέροις καὶ πᾶσι τοῖς κατοικοῦσι τὴν γῆν περὶ τῆς ἀλώσεως τῆς γῆς καὶ τῶν ἐν αὐτῇ.
- [01380] Προφητεύει δὲ καὶ περὶ τῆς τοῦ ἁγίου Πνεύματος χάριτος, καὶ τῆς εἰς πάντας γενησομένης ὑπὸ τοῦ Σωτήρος.
- [01381] Κηρύττει δὲ καὶ περὶ νηστείας καὶ μετανοίας, καὶ περὶ τῆς τοῦ Σωτήρος παρουσίας, καὶ τῶν ἐπὶ τοῦ σταυροῦ γενομένων σημείων.
- [01382] Ἀβδιού, ε'.
- [01383] Ὅρασιν ἀπαγγέλλει οὗτος κατὰ τῆς Ἰδουμαίας καὶ τοῦ τέλους αὐτῆς, καὶ κατὰ τῶν ἐθνῶν τῶν ἐμπαρονησάντων τῷ Ἰσραήλ.
- [01384] Ἀναλωθήσεσθαι γὰρ τὸν οἶκον Ἡσαῦ ὑπὸ τοῦ Ἰακώβ προσημαίνει.
- [01385] Ἰωνᾶς, ς'.
- [01386] Λόγος Κυρίου ἐγένετο πρὸς αὐτὸν ἀπελθεῖν εἰς Νινευῖ, καὶ κηρύξαι ἐν αὐτῇ, ὅτι «Ἐτι τρεῖς ἡμέραι <sup>[28.361]</sup> καὶ καταστραφήσεται Νινευῖ.».
- [01387] Ἀλλ' Ἰωνᾶς, φεύγων τὸ κήρυγμα, ἀνέβη εἰς πλοῖον, χειμῶνός τε γενομένου, ἐξεβλήθη, καὶ κατεπόθη ὑπὸ κήτους θαλασσίου.
- [01388] Εἶτα μετὰ τρεῖς ἡμέρας ἐξέβαλε τὸ κήτος τὸν Ἰωνᾶν ζῶντα.
- [01389] Καὶ πάλιν ἐκ δευτέρου λόγος Κυρίου ἐγένετο πρὸς αὐτὸν, καὶ ἀπελθὼν ἐκήρυξεν εἰς τὴν Νινευῖ.
- [01390] Ἐκεῖνοί τε, ἀκούσαντες, μετενόησαν, καὶ παρήγαγε Κύριος τὴν ὀργὴν ἀπ' αὐτῶν.
- [01391] Τῆς μέντοι παρουσίας τοῦ Σωτήρος σημεῖον αὐτὸς ἐξ ἔργων ἐγένετο, καταποθείς ὑπὸ τοῦ κήτους, καὶ μετὰ τρεῖς ἡμέρας σώος πάλιν ἐκδοθείς.
- [01392] Ναούμ ὁ τοῦ Ἐλκεσαίου, ζ'.
- [01393] Λήμμα περὶ τῆς ἀπωλείας Νινευῖ, βιβλίον ὁράσεως προφητεύει ὁ τοιοῦτος·
- [01394] καὶ κηρύττει μὲν καὶ περὶ ἑορτῆς·
- [01395] προσημαίνει δὲ ἐν αὐτῇ περὶ τοῦ Σωτήρος.
- [01396] Καὶ τὰ λοιπὰ πάντα κατὰ τῆς Νινευῖ καὶ τοῦ τέλους αὐτῆς καὶ τῶν ἐχθρῶν τοῦ Ἰσραήλ ἀπαγγέλλει.
- [01397] Ἀμβακούμ, η'.
- [01398] Λήμμα καὶ αὐτὸς εἶδε, καὶ προφητεύει, δεόμενος μὲν περὶ τῆς ἀλώσεως τῆς Ἱερουσαλήμ·
- [01399] προσημαίνει δὲ περὶ τῆς παρουσίας τοῦ Σωτήρος.
- [01400] Λέγει δὲ καὶ προφητεύει κατὰ τῶν καταφρονητῶν.
- [01401] Εἶτα μεταξὺ ἐστὶ προσευχὴ τοῦ προφήτου μετ' ὥδης, καὶ τρία διαψάλλματά ἐστιν ἐν τῇ λεγομένῃ ὥδῃ, ἄδωντος αὐτοῦ περὶ τῆς παρουσίας τοῦ Σωτήρος, καὶ τῆς κατὰ τοῦ θανάτου νίκης.
- [01402] Σοφονίας ὁ τοῦ Χουσί, θ'.
- [01403] Οὗτος καὶ Ἱερεμίας συνεχρόνισαν ἀλλήλοις.
- [01404] Ἀμφότεροι γὰρ ἐπὶ τοῦ Ἰωσίου βασιλείας Ἰούδα ἐπροφήτευσαν.
- [01405] Λόγος δὲ Κυρίου ἐγένετο πρὸς αὐτὸν, καὶ προφητεύει ἐν τῇ Ἱερουσαλήμ, καὶ παντὶ Ἰούδα·
- [01406] καὶ προλέγει περὶ ἡμέρας ἐσομένης, ὥστε ἐξαρθῆναι πάντα τὰ εἰδωλα, καὶ τὰ ἄλση, καὶ πολὺν θρῆνον, καὶ κοπετὸν γίνεσθαι.
- [01407] Προφητεύει δὲ καὶ περὶ τοῦ Σωτήρος, καὶ τῆς ἀναστάσεως, ἣν δι' ἡμᾶς ποιεῖ.
- [01408] Προφητεύει δὲ καὶ κατὰ Γάζης, καὶ Ἀσκάλωνος, καὶ Ἀζώτου, καὶ τῆς Ἀκκαρῶν, καὶ κατὰ Μωάβ, καὶ Ἀμμὼν, καὶ κατὰ Δαμασκοῦ, καὶ κατὰ Νινευῖ, καὶ

κατὰ τῶν Αἰθιόπων.

[01409] Ἀγγαῖος, ι'.

[01410] Οὗτος μετὰ τὴν αἰχμαλωσίαν ἐν τῇ ἐπανόδῳ προφητεύει ἐν τῇ Ἱερουσαλήμ ἐπὶ Δαρείου βασιλέως Περσῶν, β' ἔτους αὐτοῦ, τῷ ἕκτῳ μηνί, λόγος Κυρίου ἐγένετο ἐν χειρὶ αὐτοῦ, καὶ προφητεύει τῷ Ζοροβάβελ, καὶ τῷ Ἰησοῦ τῷ Ἰωσεδέκ, καὶ τῷ λαῷ, περὶ τῆς οἰκοδομῆς τῆς Ἱερουσαλήμ.

[01411] Προφητεύει δὲ καὶ περὶ τῆς παρελεύσεως τῶν οἰκειῶν, καὶ περὶ τῆς κλήσεως τῶν ἐθνῶν.

[01412] Ζαχαρίας υἱὸς Ἀδδώ, ια'.

[01413] Καὶ οὗτος τῷ δευτέρῳ ἔτει Δαρείου προφητεύει·

[01414] ἄλλὰ τῷ ὄγδῳ μηνὶ λόγος Κυρίου ἐγένετο πρὸς αὐτὸν καὶ ἄγγελος Κυρίου ἐλάλησεν αὐτῷ, καὶ προφητεύει πρὸς τοὺς πατέρας καὶ τὴν Ἱερουσαλήμ.

[01415] Πολλὰς δὲ καὶ ποικίλας ὁράσεις βλέπει, καὶ [28.364] προφητεύει περὶ τοῦ Σωτῆρος διὰ πολλῶν, καὶ σημαίνει αὐτὸν ἐξέρχεται ἐπὶ ὄνον καὶ πῶλον ὑπο ζυγίου.

[01416] Μαλαχίας, ιβ'.

[01417] Καὶ οὗτος μετὰ τὴν αἰχμαλωσίαν γέγονεν ἐπὶ Δαρείου.

[01418] Λῆμμα δὲ λόγου Κυρίου ἐν χειρὶ ἀγγέλου αὐτοῦ, καὶ προφητεύει ἐπὶ τὸν Ἰσραήλ.

[01419] Ὀνειδίζει δὲ τὸν Ἰσραήλ ἐπὶ ταῖς παραβάσεσι, καὶ μέμφεται ἐπὶ τῇ ἀμελείᾳ τῶν δεκάτων, καὶ τῆς πρὸς τοὺς πτωχοὺς κοινωνίας.

[01420] Προφητεύει δὲ περὶ τῆς ἡμέρας τῆς κρίσεως, καὶ τῆς τοῦ Σωτῆρος ἐπιλάμψεως, καὶ πρὸ τῆς παρουσίας τοῦ Σωτῆρος ἀποστέλλεσθαι τὸν Ἡλίαν σημαίνει.

[01421] Βιβλίον ιθ'.

[01422] Ἡσαΐας υἱὸς Ἀμώς.

[01423] Οὗτος καὶ Ὡσηὲ, καθὰ προείπομεν, συνεχρόνισαν ἀλλήλοις.

[01424] Καὶ γὰρ καὶ οὗτος ἐπὶ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἀχάζ, καὶ Ἐζεκίου, βασιλέων Ἰούδα γέγονεν.

[01425] Ὅρασιν δὲ ἑωρακῶς, προφητεύει κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἱερουσαλήμ.

[01426] Καὶ λόγος δὲ Κυρίου πρὸς αὐτὸν γέγονε.

[01427] Καὶ τὸ πλεῖστον τῆς προφητείας αὐτοῦ ἐστὶν εὐαγγέλια περὶ τῆς ἐνσάρκου παρουσίας τοῦ Λόγου τοῦ Θεοῦ, καὶ ὧν ἀνεδέξατο δι' ἡμᾶς παθῶν.

[01428] Προφητεύει δὲ καὶ ἐπὶ ἔθνη ταῦτα, κατὰ Βαβυλῶνος, ἐπὶ τοὺς ἀλλοφύλους, κατὰ Δαμασκοῦ·

[01429] ὄρασιν Αἰγύπτου, ὄραμα τῆς Ἰουδαίας, ὄραμα τῆς φάλαγγος Σιών, ὄραμα Τύρου, ὄρασιν τῶν τε τραπόδων τῶν ἐν τῇ ἐρήμῳ.

[01430] Διηγείται δὲ καὶ τὴν ἔξοδον Σεναχηρείμ, καὶ Ραψάκου τὴν ἀλαζονείαν, τὴν τε πτώσιν καὶ ἀπώλειαν αὐτῶν.

[01431] Καὶ ὅτι νοσήσας Ἐζεκίας, καὶ μέλλων ἀποθνήσκειν, εὐξάμενος, προσθήκην ἔσχε ζωῆς ἐτῶν ιε'.

[01432] Προφητεύει δὲ καὶ εὐνοῦχοις, καὶ τοῖς ἔθνεσι, καὶ ἐν τῷ τέλει περὶ τῆς ἡμέρας τῆς κρίσεως.

[01433] Βιβλίον κ'.

[01434] Ἱερεμίας ὁ Χελκίου ἐκ τῶν ἱερέων.

[01435] Οὗτος πάλιν καὶ Σοφονίας, καθὰ προείπομεν, συνεχρόνισαν ἀλλήλοις.

[01436] Παρέμεινε δὲ Ἱερεμίας ἕως Ἰωακείμ, καὶ ἕως ἑνδεκάτου ἔτους Σεδεκίου βασιλέως Ἰούδα, ἕως τῆς αἰχμαλωσίας τοῦ λαοῦ.

[01437] Ῥῆμα δὲ Θεοῦ ἐγένετο πρὸς αὐτὸν, ὅς ἐγενήθη λόγος Κυρίου πρὸς αὐτόν.

[01438] Καὶ πολλάκις δὲ ἐγένετο λόγος Κυρίου πρὸς αὐτόν, καὶ ἐλέγχει τὰς ἀδικίας τῆς Ἱερουσαλήμ διὰ πολλῶν.

[01439] Προφητεύει δὲ ἐπὶ Ἱερουσαλήμ, καὶ περὶ τῆς ἀβροχίας, καὶ ἐπὶ τὰ ἔθνη Αἰθιόπων, καὶ τοῦ ἐλθεῖν βασιλέα Βαβυλῶνος τοῦ ἐκκόψαι τὴν γῆν Αἰγύπτου, καὶ ἐπὶ Βαβυλώνα.

[01440] Καὶ ὁ λόγος ὃν ἐνετείλατο Κύριος τῷ Ἱερεμίᾳ εἰπεῖν τῷ Σαραΐᾳ υἱῷ Νηρίου, καὶ τῇ Ἰουδαίᾳ, καὶ τοῖς υἱοῖς Ἀμμών, καὶ τῇ Κηδὰρ βασιλίῳ τῆς Αὐλῆς, ἣν ἐπ' αὐτῆς Ναβουχοδονόσορ βασιλεὺς Βαβυλῶνος, καὶ τῇ Δαμασκῷ, καὶ τῇ Μωάβ, καὶ ἐπὶ Ἱερουσαλήμ καὶ Ἰούδα, καὶ εἰς οἶκον Ἀχαβίν, περὶ τῶν υἱῶν Ἀδάβ, τοῖς τε Ἰουδαίοις τοῖς κατοικοῦσιν ἐν γῇ Αἰγύπτου, καὶ τοῖς καθημένοις ἐν Μαγδωλῷ, καὶ ἐν Τάφναις, καὶ ἐν γῇ Παθούρης·

[01441] πρὸς τε τὸν Βαροῦχ, ὅτε ἔγραφε τοὺς λόγους τούτους ἐν τῷ βιβλίῳ ἀπὸ στόματος Ἱερεμίου.

- [01442] Περιέχει δὲ τὸ βιβλίον ἐπὶ τέλους, ὅτι οἱ Ἰουδαῖοι, ἐπιβουλεύοντες τῷ προφήτῃ, ἔρριψαν αὐτὸν εἰς λάκκον βορβόρου, καὶ Ἀβδεμέλεχ Αἰθίοψ ἀνήγαγεν αὐτόν.
- [01443] [28.365] Βαροῦχ δὲ ἐπιγράφει τὸ βιβλίον, ἐπειδὴ οὗτος, γράψας ἀπὸ στόματος Ἱερεμίου τοὺς ἐν τῷ βιβλίῳ λόγους, ἀνέγνω τοῖς ἐν τῇ Βαβυλῶνι αἰχμαλωτισθεῖσι, παραμυθούμενος αὐτούς, καὶ ἐπαγγελλόμενος τούτοις τὴν παρὰ Θεοῦ ἐλπίδα.
- [01444] Θρηνοὶ ἐπιγράφει τὸ βιβλίον, ἐπειδὴ τούτους τοὺς λόγους ἐθρήνησεν Ἱερεμίας περὶ τῆς Ἱερουσαλήμ, ὅτε ἐάλω καὶ ἠχμαλωτίσθη ὁ λαός.
- [01445] Ἐπιστολὴ Ἱερεμίου καλεῖται, ἐπειδὴ ταύτην ἔγραψεν Ἱερεμίας τοῖς ἐν τῇ αἰχμαλωσίᾳ, κατὰ τῶν εἰδώλων ἀσφαλιζόμενος αὐτούς, ἵνα μὴ βλέποντες αὐτὰ συναπαχθῶσι τοῖς σεβομένοις ταῦτα.
- [01446] Βιβλίον κα'.
- [01447] Ἐζεκιήλ υἱὸς Βουζὶ ἱερεὺς·
- [01448] Οὗτος ἐν τῇ αἰχμαλωσίᾳ γέγονε μετὰ Ἱερεμίαν, καὶ τῷ πέμπτῳ ἔτει τῆς αἰχμαλωσίας Ἰωακείμ ἤρξατο προφητεῦειν.
- [01449] Λόγος δὲ Κυρίου ἐγένετο πρὸς αὐτόν, καὶ χεὶρ Κυρίου ἐγένετο ἐπ' αὐτόν.
- [01450] Καὶ ὅρα σιν μὲν ἐξ ἀρχῆς ζώου τετραπροσώπου θαυμαστήν, καὶ ἐκπληκτικωτάτην, καὶ δυσερμηνεύτον ὄρα·
- [01451] προφητεύει δὲ ἐπὶ τοὺς προφήτας τοῦ Ἰσραὴλ, καὶ περὶ τοῦ ξύλου τῆς ἀμπέλου, καὶ διήγημα περὶ τοῦ ἀετοῦ, καὶ διαμαρτύρεται τῇ Ἱερουσαλήμ τὰς ἀνομίας καὶ τὰς ἀμαρτίας αὐτῆς, περὶ τε τῆς παραβολῆς, ἧς ἔλεγον·
- [01452] «Οἱ πατέρες ἔφαγον ὄμφακα, καὶ ὀδόντες τῶν τέκνων ἐμωδίασαν.».
- [01453] Καὶ τοῖς υἱοῖς Ἀμμών, καὶ περὶ τῆς Ὀσολᾶς, καὶ τῆς Ὀλιβᾶς, καὶ ἐπὶ Σούρ θρηνον, καὶ ἐπὶ Σιδῶνα, καὶ περὶ τῆς ἡμέρας Κυρίου, καὶ τῷ Φαραῶ βασιλεῖ Αἰγύπτου, καὶ θρηνον ἐπὶ Φαραῶ καὶ τὴν Αἴγυπτον, καὶ ἐπὶ ὄρος Σηεῖρ, καὶ περὶ τῶν ὀστέων τῶν ἀναζησάντων, καὶ ἐπὶ Γῶγ, καὶ τὴν γῆν τοῦ Μαγῶγ.
- [01454] Τῷ τε ἄρχοντι Τύρου, καὶ θρηνον κατ' αὐτοῦ, καὶ τοῖς υἱοῖς τοῦ λαοῦ αὐτοῦ, καὶ ἐπὶ τοὺς ποιμένας τοῦ Ἰσραὴλ.
- [01455] Καὶ τὸ τε λευταῖον τὴν οἰκοδομὴν τοῦ ναοῦ, καὶ τῆς Ἱερουσαλήμ διαγράφων, προφητεύει.
- [01456] Βιβλίον κβ'.
- [01457] Δανιήλ.
- [01458] Καὶ οὗτος ἐν τῇ αἰχμαλωσίᾳ γέγονεν ἕως τοῦ βασιλέως Κύρου Πέρσου.
- [01459] Καὶ τὰ μὲν κατὰ Σουσάν ναν κρίνει αὐτὸς, καὶ κατακρίνει τοὺς πρεσβυτέρους, ὡς συκοφάντας·
- [01460] τὰ δὲ τοῦ βασιλέως ἐνύπνια αὐτὸς ἀπαγγέλλει τε καὶ ἐρμηνεύει.
- [01461] Βλέπει δὲ καὶ ὁράσεις τελείας περὶ μὲν τῶν βασιλειῶν δύο, περὶ δὲ τῆς τοῦ Σωτῆρος παρουσίας, καὶ καταπαύσεως τῆς Ἱερουσαλήμ, καὶ τῆς τοῦ ἀντιχρίστου παρουσίας, δύο.
- [01462] Δηγεῖται δὲ περὶ τοῦ μαρτυρίου Σεδράχ, Μισάχ, καὶ Ἀβδναγῶ, καὶ περὶ τοῦ ὕμνου αὐτῶν·
- [01463] καὶ ὅτι αὐτοὶ μὲν διεσώθησαν, οἱ δὲ ὑποκαίοντες κατεφλέχθησαν, καὶ μετέγνω ὁ βασιλεὺς·
- [01464] καὶ ὅτι αὐτὸς δις ἐβλήθη εἰς τὸν λάκκον τῶν λεόντων·
- [01465] τὸ μὲν πρῶτον, ἐπειδὴ τῶν Βαβυλωνίων προσευχομένων Δαρείῳ τῷ βασιλεῖ μόνος αὐτὸς Θεῷ προσήχητο·
- [01466] τὸ δὲ δευτέρῳ, διότι τὸν Βῆλ κατέστρεψε, καὶ τὸν δράκοντα ἀνεῖλεν ἐπὶ Κύρου τοῦ βασιλέως·
- [01467] καὶ αὐτὸς μὲν διεσώθη, καὶ ἀπὸ τῶν λεόντων ἀνήλθεν ἐκ τοῦ λάκκου·
- [01468] οἱ δὲ ἐπιβουλεύσαντες αὐτῷ ἐβλήθησαν εἰς τὸν αὐτῶν.
- [01469] [28.368] Τέλος τῶν κανονιζομένων βιβλίων τῆς Παλαιᾶς Διαθήκης εἰς εἴκοσι καὶ δύο συμποσομένων, κατὰ τὸν ἀριθμὸν τῶν παρ' Ἑβραίοις γραμμάτων.
- [01470] Τοσαῦτα γὰρ ἔστι παρ' αὐτοῖς τὰ στοιχεῖα, ὡς προεῖπομεν.
- [01471] Ῥητέον δὲ ὁμοίως καὶ περὶ τῶν ἐτέρων τῆς Παλαιᾶς βίβλων, τῶν μὴ κανονιζομένων μὲν, ἀναγιγνωσκόμενων δὲ μόνον, ὡς προοδηλώται.
- [01472] Βιβλίον Ἑσθήρ.
- [01473] Οὗτω καλεῖται τὸ βιβλίον, ἐπειδὴ καὶ τὴν περὶ τῆς Ἑσθήρ ἱστορίαν περιέχει, πῶς ὁ Θεὸς δι' αὐτῆς, μέλλοντας ἀπόλλυσθαι παγγενεὶ τοὺς Ἰουδαίους, αὐτὸς μὲν διέσωσε, τὸν δὲ Ἀμάν, τὸν θελήσαντα ἐπιβουλεύσαι, ἐπάταξεν.
- [01474] Ἡ δὲ ἱστορία γέγονεν ἐν Σούσοις, καὶ ἔστιν αὕτη.
- [01475] Ἀρταξέρξης ὁ βασιλεὺς, ἐκβαλὼν τὴν ἰδίαν γυναῖκα, ἐζήτησεν ἐν τῇ βασιλείᾳ αὐτοῦ τὴν πάντων καλλιστεύουσαν καὶ ὠραιότεραν λαβεῖν ἐαυτῷ γυναῖκα.

[01476] Καὶ εὐρέθη ἡ Ἔσθηρ, τὸ γένος Ἰουδαία τυγχάνουσα.

[01477] Ἦν δὲ καὶ Μαρδοχαῖος συγγενὴς αὐτῆς ἀπὸ τῆς αἰχμαλωσίας τῆς γενομένης ἐπὶ Σεδεκίου ἐν αὐτῇ τῇ χώρᾳ.

[01478] Ὁ οὖν βασιλεὺς, μέγα ποιήσας τινὰ τῶν ἑαυτοῦ, λεγόμενον Ἀμάν, ἐκέλευσε πάντας αὐτὸν προσκυνεῖν.

[01479] Ἀλλὰ τοῦ Μαρδοχαίου διὰ τὴν πρὸς τὸν Θεὸν λατρείαν μὴ προσκυνούντος αὐτὸν, ὥρ γίσθη ὁ Ἀμάν·

[01480] καὶ μαθὼν, ὅτι Ἰουδαῖός ἐστι, πείθει τὸν βασιλέα Ἀρταξέρξην, καὶ γράφει, ὥστε πάντας τοὺς ἐν τῇ βασιλείᾳ αὐτοῦ Ἰουδαίους ὀλοφύζοντας ἀπολέσθαι ἐν μιᾷ ἡμέρᾳ τῷ ἰβ' μηνί.

[01481] Τοῦτο τοίνυν μαθὼν ὁ Μαρδοχαῖος, ἐπένθει, καὶ νηστεύων προσέπεσε τῇ Ἔσθηρ, ἀξιῶν παρ' αὐτῆς βοήθειαν γενέσθαι.

[01482] Ἡ τοίνυν Ἔσθηρ, νηστεύσασα, καὶ εὐξαμένη τῷ Θεῷ, ἐκόσμησεν ἑαυτὴν τῷ βασιλικῷ κόσμῳ, καὶ μὴ κληθεῖσα (οὐκ ἦν γὰρ ἔξὸν εἰσελθεῖν ἀκλητί), ὁμῶς εἰσηλθε παρὰ τὸν καιρὸν πρὸς τὸν βασιλέα, ἀντὶ τοῦ καιροῦ θαρρόουσα τῇ εὐχῇ·

[01483] εἶτα τοῦ βασιλέως θαυμάζοντος τὸ ξένον, ἔπεσεν ἐκείνῃ ἀπὸ τοῦ φόβου.

[01484] Ὁ δὲ Θεὸς μετέβαλε τὸν θυμὸν τοῦ βασιλέως εἰς διάθεσιν καὶ πραότητα, καὶ ἀναστάς ἐβάστασε τὴν γυναῖκα, καὶ παρεκάλει αὐτὴν μὴ φοβεῖσθαι·

[01485] ἀλλὰ καὶ ἠξίωσεν αὐτὴν αἰτήσασθαι, εἴ τι βούλοιο.

[01486] Ἡ δὲ ἐπὶ δεῖπνον ἠξίωσεν ἔλθειν αὐτὸν τε τὸν βασιλέα καὶ τὸν Ἀμάν, οὐχ ἅπαξ, ἀλλὰ καὶ δεύτερον.

[01487] Ὁ μὲν οὖν Ἀμάν, διαχυθεὶς, καὶ γανωθεὶς, ὡς ἀξιωθεὶς ὑπὸ τῆς βασιλείσεως κληθῆναι, ἐτι μᾶλλον ἐπήρετο κατὰ τοῦ Μαρδοχαίου, καὶ ποιήσας κοπήναι ξύλον μέγα, ἐβούλετο τὸν Μαρδοχαῖον εἰς αὐτὸ τῇ ἑξῆς ἡμέρᾳ κρεμάσαι·

[01488] ὁ δὲ βασιλεὺς, κατὰ τινα πρὸ νοίαν ἀγαθὴν ἀγρυπνήσας ἐκείνην τὴν νύκτα, καὶ μὴ δυνάμενος ὑπνώσαι, ἐκέλευσεν ἀναγινώσκεσθαι αὐτῷ τῶν πράξεων αὐτοῦ τὰ ὑπομνήματα.

[01489] Καὶ ἀναγινωσκόμενων αὐτῶν, εὗρε πρῶτον ἀγαθὴν εἰς αὐτὸν γενομένην ὑπὸ τοῦ Μαρδοχαίου.

[01490] Δύο γὰρ εὐνούχους, μέλλοντας ἐπιβουλεύειν τῷ βασιλεῖ, προσήγγειλεν αὐτῷ τῷ βασιλεῖ, καὶ ἤλεγξεν.

[01491] Ὁ τοίνυν βασιλεὺς, ἀποδεξάμενος τὴν προαίρεσιν τοῦ Μαρδοχαίου, ἐζήτησε τιμὴν ἀξίαν παρασχεῖν τῷ τοιούτῳ.

[01492] Ὡς δὲ εἰσηλθε πρῶτος πρὸς αὐτὸν ὁ Ἀμάν, ἐπυνθάνετο ὁ βασιλεὺς αὐτοῦ, ὅποιας καὶ πηλίκης τιμῆς ἀξίός ἐστιν, ὁ βασιλεὺς εὐεργετήσας.

[01493] Ὁ δὲ Ἀμάν, νομίζων περὶ αὐτοῦ πυνθάνεσθαι τὸν βασιλέα, εἶπεν, ἀξίον εἶναι τὸν <sup>[28.369]</sup> τοιοῦτον δεύτερον βασιλέα καλεῖσθαι.

[01494] Ὁ μὲν οὖν βασιλεὺς κελεύει τὸν Μαρδοχαῖον τῆς τοιαύτης τιμῆς ἀξιωθῆναι, καὶ τὸν Ἀμάν ἔμπροσθεν αὐτοῦ περιπατεῖν.

[01495] Ἡ δὲ Ἔσθηρ, πρόφασιν εὐροῦσα, ἠξίωσε περὶ τῶν Ἰουδαίων.

[01496] Εἶτα τοῦ βασιλέως λυπηθέντος ἐπὶ τῷ παρανόμῳ προστάγματι τῷ κατὰ τῶν Ἰουδαίων, καὶ ὀργισθέντος κατὰ τοῦ Ἀμάν, αὐτὸς ὁ Ἀμάν παρεκάλει τὴν Ἔσθηρ, ἀπόντος τοῦ βασιλέως, ἐπικύπτων καὶ προσκυνῶν τὰ γόνατα αὐτῆς.

[01497] Ὁ δὲ βασιλεὺς, εἰσελθὼν, καὶ ἐωρακῶς τὸν Ἀμάν ἀπτόμενον τῶν γονάτων τῆς βασιλείσεως, ὑπονόησας αἰσχροῦς αὐτὸν τοῦτο ποιεῖν, ἐκέλευσε τὸν μὲν Ἀμάν εἰς τὸ ξύλον, ὅπερ ἦν ἐτοιμάσας τῷ Μαρδοχαίῳ, κρεμασθῆναι·

[01498] γράφει δὲ ἄνεσιν μὲν ἔχειν πάντας τοὺς Ἰουδαίους, τοὺς δὲ ἐχθροὺς αὐτῶν ἀναιρεθῆναι παρ' αὐτῶν.

[01499] Καὶ οἱ μὲν ἀναιρεθέντες παρὰ τῶν Ἰουδαίων εἰσὶ μύριοι πεντακισχίλιοι·

[01500] γέγονε δὲ ἑορτὴ διὰ τοῦτο αὐτοῖς, τῇ ἰδ' καὶ ἰε' ἐν τῷ μηνί τῷ ἰβ', ὅστις καλεῖται Ἄδερ.

[01501] Ὀνομάζεται δὲ ἡ ἡμέρα αὕτη τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Φρουρέ.

[01502] Διὰ τοῦ ὁ κατὰ τὴν ἡμέραν ταύτην καίουσιν οἱ Ἰουδαῖοι τὸν Ἀμάν, καὶ ἐορτάζουσι, μνημόσυνον οὖσαν σωτηρίας αὐτῶν.

[01503] Βιβλίον Ἰουδίθ.

[01504] Λέγεται τὸ βιβλίον οὕτως, ἐπειδὴ καὶ τὴν περὶ τῆς Ἰουδίθ ἱστορίαν περιέχει·

[01505] πῶς ὁ Θεὸς πολέμου μένους καὶ πολιορκουμένους ὑπὸ τοῦ Ὀλοφέρνηου τοὺς υἱοὺς Ἰσραὴλ δι' ἐκείνης ἔσωσε μὲν τοὺς λαοὺς, τὸν δὲ Ὀλοφέρνην ἐπάταξεν.

[01506] Ἡ δὲ ἱστορία αὕτη.

[01507] Ναβουχοδονόσορ ὁ βασιλεὺς τῶν Ἀσσυρίων, πόλεμον ἔχων πρὸς Ἀρφαξάδ βασιλέα Μήδων, ἤτησε συμμαχίαν παρὰ τῶν ἐθνῶν πάντων ἕως Αἰγύπτου.

[01508] Μὴ δεδωκότων δὲ αὐτῷ, ἀλλὰ ἀντειρηκότων πάντων, μετὰ τὸ νικῆσαι καὶ περιγενέσθαι τοῦ Ἀρφαξάδ, ἔθετο κατὰ τῶν μὴ δεδωκότων πόλεμον, καὶ ἀπέστειλε τὸν Ὀλοφέρνην μετὰ δυνάμεως πολλῆς κατ' αὐτῶν.

- [01509] Τὰ μὲν οὖν ἄλλα πάντα ἔθνη ἔλαβε, καὶ τὰ εἰδωλα αὐτῶν συνέτριψεν·
- [01510] οἱ δὲ υἱοὶ Ἰσραὴλ ἠσφαλίσαντο ἑαυτοὺς, καὶ οὐχ ὑπήκουσαν τῷ Ὀλοφέρνη, οὔτε ἐφοβήθησαν αὐτοῦ τὴν ἀπειλήν.
- [01511] Ὁ τοίνυν ἱερεὺς Ἰωακείμ ἔγραψε τοῖς ἐν Βετυλούᾳ φράσαι τὴν ὁδὸν Ὀλοφέρνη, ἐπειδὴ ἐκεῖθεν ἦν αὐτοῦ ἡ ὁδός.
- [01512] Καὶ ἔφραξεν.
- [01513] Καὶ ὁ μὲν Ὀλοφέρνης παρετάσσετο εἰς πόλεμον·
- [01514] Ἀχιὼρ δὲ ὁ ἡγούμενος τῶν υἱῶν Ἀμμῶν συνεβούλευσε τῷ Ὀλοφέρνη μὴ πολεμῆν τῷ ἔθνει τῶν Ἑβραίων, διὰ τὸ ὑπερασπίζειν αὐτῶν τὸν Θεόν.
- [01515] Καὶ ὀργισθεὶς ὁ Ὀλοφέρνης ἀπέστειλεν αὐτὸν εἰς Βετυλούαν, ἀπειλήσας ἀναιρήσειν αὐτὸν, εἰ περιγένοιτο τῶν Ἑβραίων.
- [01516] Ὁ μὲν οὖν Ἀχιὼρ ἦν ἐν τῇ Βετυλούᾳ ἀναπαυόμενος·
- [01517] ὁ δὲ Ὀλοφέρνης ἐπολιόρκει τὴν πόλιν, προκαταλαβὼν τὰ ὕδατα.
- [01518] Ἦδη δὲ τοῦ λαοῦ ἐκλυθέντος διὰ τὸ δίψος, καὶ μελλόντων ἐκδοῦναι τὴν πόλιν τῶν ἀρχόντων, ἡ Ἰουδίθ, ἀποβαλοῦσα τὰ τῆς χηρεύσεως ἱμάτια (ἐπένθει γὰρ τὸν ἄνδρα, καὶ δι' ὅλου ἔμμενεν νηστεύουσα), ἐκόσμησεν ἑαυτὴν ὡς νύμφην·
- [01519] καὶ πολλὰ παρακάλεσασα τοὺς ἄρχοντας, ὥστε μὴ ἐκδοῦναι τὴν πόλιν ἄχρις ἡμερῶν ε', ἐξῆλθεν αὐτὴ πρὸς τὸν Ὀλοφέρνην, καὶ τῇ σοφίᾳ αὐτῆς ἀπατήσασα αὐτὸν, τῇ <sup>[28.372]</sup> τρίτῃ ἡμέρᾳ ἀπεκεφάλισεν αὐτὸν, ἀγνοούντων τῶν στρατιωτῶν αὐτοῦ.
- [01520] Καὶ οὕτω λοιπὸν οἱ μὲν Ἀσσύριοι ἔφυγον, οἱ δὲ υἱοὶ Ἰσραὴλ πανταχόθεν συνδραμόντες, κατέκοψαν τοὺς Ἀσσυρίους.
- [01521] Οὕτω δὲ σωθέντες, καὶ σκυλεύσαντες τοὺς πολεμίους, δεδώκασιν τῇ Ἰουδίθ πάντα τὰ τοῦ Ὀλοφέρνη.
- [01522] Αὐτὴ δὲ ἡ Ἰουδίθ, ἀπελθοῦσα εἰς τὴν Ἱερουσαλήμ, ἀνέθηκε πάντα τῷ Κυρίῳ, καὶ ὑποστρέψασα εἰς τὸν οἶκόν αὐτῆς, τὴν αὐτὴν εἶχεν ἄσκησιν, καὶ διέμεινεν ἕως θανάτου χήρα, μηδενὸς αὐτὴν ἰσχύσαντος πείσαι εἰς γάμον, καὶ ἀπέθανε, ζήσασα καλῶς ἐν τῇ χηρείᾳ, ἐτῶν ρε'.
- [01523] Βιβλίον Τωβίτ.
- [01524] Ὀνομάζεται οὕτως τὸ βιβλίον, ἐπειδὴ καὶ τὴν περὶ αὐτοῦ τοῦ Τωβίτ ἱστορίαν περιέχει.
- [01525] Ἦν δὲ οὗτος ἀπὸ μὲν φυλῆς Νεφθαλεὶμ·
- [01526] γέγονε δὲ ἐν τῇ αἰχμαλωσίᾳ, καὶ ἦν ἐν τῇ Νινευῖ, ἐλεήμων καὶ θεοσεβής.
- [01527] Καὶ γὰρ ἐν τῇ αἰχμαλωσίᾳ γενόμενος, οὐκ ἦσθι κοινὸν ἄρτον ἀπὸ τῶν ἐθνῶν, ἀλλὰ ἑαυτὸν συνετήρει.
- [01528] Ἦν δὲ καὶ προαγοραστής τοῦ βασιλέως Ἐνεμεσάρου, καὶ παρέθετο ἐν τῇ Μηδία Γαμαήλῳ τάλαντα δέκα.
- [01529] Οὗτος ὁ Τωβίτ σπουδῆν εἶχε θάπτειν τοὺς ἀποθνήσκοντας τῶν Ἰουδαίων.
- [01530] Διαβληθεὶς δὲ τῷ βασιλεῖ Ἀχιρῆλ, ἔφυγε, καὶ ἐπανελθὼν καὶ θάψας τινὰ τῶν ἀποθανόντων, ἐκοιμήθη ἔξω τοῦ τείχους, καὶ, ὡς εἴωθεν, ἐν τῷ κοιμᾶσθαι ἀνεωγμένους ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ, λευκώματα ἔσχε καὶ οὐκ ἔτι ἔβλεπε.
- [01531] Ἦν δὲ καὶ ἐν Ἑκβατάνοις θυγάτηρ τοῦ Ραγουήλ συγγενοῦς αὐτοῦ, Σάρρα ὀνόματι.
- [01532] Ταύτην γαμηθῆναι οὐκ ἐπέτρεπεν ὁ δαίμων ὁ Ἀσμοδαῖος.
- [01533] Ἐπτά γοῦν ἔξῃς λαβόντας αὐτὴν ἀπέκτεινε·
- [01534] καὶ πάνυ λυπηθεῖσα ἡ παῖς, ἠύξατο, καὶ ἀπέστειλεν αὐτὴ βοηθὸν ὁ Θεὸς, τὸν ἀρχάγγελον Ραφαήλ.
- [01535] Ὁ τοίνυν Τωβίτ, παραγγείλας τῷ υἱῷ αὐτοῦ Τωβία, μὴ λαβεῖν ἀλλαχόθεν γυναῖκα εἰ μὴ ἐκ τῆς φυλῆς αὐτοῦ καὶ τοῦ γένους, δίδωσιν αὐτῷ τὸ χειρόγραφον τῶν δέκα τάλαντων, καὶ ἐντέλλεται αὐτῷ ἀπελθεῖν καὶ ἀπαιτῆσαι.
- [01536] Ἀγνοῶν δὲ ὁ παῖς τὴν ὁδὸν καὶ τὸν ἄνθρωπον, ἐξέρχεται ζητῆσαι συνοδοιπόρον, καὶ Θεοῦ προνοία εὕρισκει τὸν Ραφαήλ, ὡς ἄνθρωπον ἐστῶτα ἔξω, καὶ μισθοῦται αὐτὸν λέγοντα εἰδέναι τὴν ὁδόν.
- [01537] Καὶ συν οδεύει αὐτῷ ὁ ἄγγελος, ὡς ἄνθρωπος, λεγόμενος Ἀζαρίας.
- [01538] Ἐλθόντων δὲ αὐτῶν εἰς τὸν Τίγριν ποταμὸν, ἠθέλησεν ὁ παῖς εἰς αὐτὸν καταβῆναι καὶ λούσασθαι, καὶ εὐθὺς ἰχθὺς ἐπεπήδησε τῷ παιδαρίῳ μέγας.
- [01539] Ὁ δὲ ἄγγελος εἶπεν αὐτῷ ἐπιλαβέσθαι τοῦ ἰχθύος, καὶ τεμῆν αὐτὸν, καὶ λαβεῖν τὸ ἥπαρ, καὶ τὴν καρδίαν, καὶ τὴν χολήν, καὶ ταῦτα τηρεῖν.
- [01540] Εἶτα πυνθανομένου τοῦ παιδός, εἰς τί χρῆσιμα ταῦτα;
- [01541] ἐκεῖνος ἔφη·

[01542] Τὸ ἦπαρ καὶ ἡ καρδία, θυμιάμενα, διώξει τὸν δαίμονα·

[01543] ἡ δὲ χολή καθαρίσει τὰ λευκὰ ματα.

[01544] Ὁ μὲν οὖν παῖς [τούτου] συμβουλίᾳ καὶ συνεργίᾳ λαμβάνει τὴν τοῦ Ραγουήλ θυγατέρα τὴν Σάρραν γυναικα, διωχθέντος τοῦ δαιμονίου ἐν τῷ θυμιάματι τούτῳ, καὶ δεθέντος εἰς τὰ ἀνώτερα μέρη Αἰγύπτου ὑπὸ τοῦ ἀγγέλου.

[01545] Μείνας δὲ μετὰ τῆς γυναικὸς ὁ Τωβίας, ἀποστέλλει τὸν Ἀζαρίαν, ὡς ἄνθρωπον ὄντα, εἰς τὴν Μηδίαν, καὶ ἀπαιτήσας ἐκεῖνος τὰ δέκα τάλαντα, ὑποστρέφει μετὰ τῆς γυναικὸς καὶ αὐτοῦ πρὸς τὸν πατέρα.

[01546] Ὑποστρέψας δὲ ὁ παῖς, ἐγγυρίει [28.373] τῇ χολῇ τοῦ ἰχθύος τοὺς ὀφθαλμοὺς τοῦ πατρὸς, καὶ ἀποπίπτουσιν αἱ λεπίδες, καὶ εὐθὺς ἔβλεψεν.

[01547] Ὅτε μὲν οὖν ἐτυφλώθη ὁ Τωβίτ, ἦν ἐτῶν νη΄.

[01548] ὅτε δὲ ἂν ἔβλεψεν ἦν ἐτῶν ξ΄.

[01549] Καὶ λοιπὸν βλέψαντος αὐτοῦ, ἐφανέρωσεν ἑαυτὸν ὁ ἄγγελος, ὅτι οὐκ ἄνθρωπος ἦν, ἀλλὰ παρὰ τὰ τοῦ Θεοῦ ἀπεστάλη εἰς βοήθειαν αὐτῶν τε καὶ τῆς Σάρρας.

[01550] Γηράσας δὲ ὁ Τωβίτ, παρήγ γειλε τῷ υἱῷ αὐτοῦ Τωβία ἀπελθεῖν εἰς τὴν Μηδίαν, διὰ τὴν ἐσομένην καταστροφὴν τῆς Νινευῖ κατὰ τὸ ῥῆμα Ἰωνᾶ τοῦ προφήτου.

[01551] Καὶ ἐκλιπὼν, ἀπέθανεν ἐτῶν ρη΄.

[01552] Ὁ δὲ υἱὸς αὐτοῦ Τωβίας ἀπελθὼν εἰς τὴν Μηδίαν, καὶ θάψας τοὺς πενθεροὺς ἑαυτοῦ, καὶ ἀκούσας περὶ τῆς καταστροφῆς τῆς Νινευῖ, ἀπέθανεν ἐτῶν ρζ΄.

[01553] Βιβλίον Σοφίας Σολομῶντος.

[01554] Σοφία Σολομῶντος καλεῖται τὸ βιβλίον.

[01555] Καὶ γὰρ καὶ τοῦτο, φασὶ, Σολομῶν ἐστὶν ὁ γράψας.

[01556] Ἔστι δὲ ἐν αὐτῷ διδασκαλία δικαιοσύνης, καὶ τὸ γνωρίζειν τοὺς τε φαύλους ἄνδρας καὶ τοὺς σπουδαίους, καὶ προφητεία περὶ Χριστοῦ·

[01557] καὶ ὅτι πολλῶ πόνῳ καὶ πόθῳ κατορθοῦται σοφία·

[01558] ἔτι δὲ καὶ φυσιολογία μερικὴ·

[01559] καὶ κατὰ εἰδώλων, καὶ τῶν αὐτὰ γλυφόντων, καὶ ἐν αὐτοῖς ἐλπίζόντων, καὶ λατρευόντων, καὶ ὕμνος σὺν ἐξομολογήσει τῶν γεγενημένων τοῖς Ἰσραηλίταις θαυμασίων ἐνώπιον τῶν ἐχθρῶν αὐτῶν παρὰ τοῦ Θεοῦ.

[01560] Ἡ μὲν οὖν περιοχὴ τοῦ βιβλίου τοιοῦτον ἔχει τὸν τρόπον·

[01561] ἡ δὲ ἀνακεφαλαίωσις ἐστὶν ἐν τούτοις.

[01562] Ἐν προομιόις μὲν προτροπὴ δικαίου εἰς θεοσέβειαν, καὶ ἔλεγχος ἀσεβοῦς βλασφήμου.

[01563] «Μὴ ζήλου γὰρ, φησὶ, τοὺς ἀντιχριστοὺς, οἵτινές εἰσι θάνατος·» πόθεν οἱ ἀσεβεῖς περὶ τῷ σταυρῶσαι τὸν Κύριον τῆς δόξης ἦλθον, τὸν αἰῶνα τοῦτον προκρίναντες·

[01564] ὅτι καὶ τοὺς ἀποστόλους ἐδίωξαν καὶ ἀπέκτειναν·

[01565] ὅτι τινὲς ἔσονται οἱ ἐξουθενούντες τὸν νόμον τοῦ Κυρίου, καὶ τινες οἱ ὑποταγέντες αὐτῷ·

[01566] ὅτι οὐδὲ πλήθους ἀσεβούντων εἰς Χριστὸν φείσεται ὁ Θεός.

[01567] Ἐνὸς γὰρ δικαίου πιστεύοντος Χριστῷ μέλει τῷ Θεῷ, κἂν νέος ἀποθάνῃ.

[01568] «Γῆρας γὰρ τίμιον οὐ τὸ πολυχρόνιον.».

[01569] Εἰ καὶ ἀσεβῆς τὴν τελευταίαν τοῦ πιστεύοντος Χριστῷ ἐξουθένωσεν, ἀλλ' ἐκλέγονται ἀπὸ Χριστοῦ.

[01570] Οἱ ἀσεβεῖς ἀτίμῳ πτώματι παραδοθῆσονται, καὶ μεγάλη κρίσει καταβληθήσονται οἱ διώκται τῶν τοῦ Χριστοῦ δούλων ἐν τῇ κρίσει, ἰδόντες τὴν δόξαν αὐτοῦ καὶ αὐτῶν, καὶ ἑαυτοὺς εἰς κόλασιν.

[01571] Ὅτι πλοῦτος μετὰ ἀλαζονείας συμβέβληται ἡμῖν.

[01572] Τίς ὀργὴ τῶν ἀσεβούντων εἰς Χριστόν.

[01573] Προτροπὴ τοῖς ἄρχουσι τοῦ Ἰσραὴλ, ὥστε πιστεύειν Χριστῷ, μᾶλλον δὲ παράθεσις τοῖς ἄρχουσι τῆς Καθολικῆς Ἐκκλησίας, πῶς ἄρχειν δεῖ ἀποστραφέντος ἐκείνου.

[01574] Τίς ἡ σοφία, ὁ Υἱὸς τοῦ Θεοῦ;

[01575] Καὶ πῶς ὁ Λόγος σὰρξ γέγονε, καὶ ἐσκήνωσεν ἐν ἡμῖν.

- [01576] Ὅτι καὶ γὰρ ὁμοιοπαθῆς ὑμῖν, ὡς ἄνθρωπος, ἐκ κελεύσεως Θεοῦ πεπαιδευμαι.
- [01577] Περὶ Χριστοῦ, τῆ σοφία τοῦ Θεοῦ.
- [01578] Ὅτι πάντων τὴν γνῶσιν ἐξ αὐτῆς ἔσχον.
- [01579] Ἐν γὰρ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν.
- [01580] Τίς ἡ σοφία, καὶ πῶς εἰς ἀνθρώπους ἦλθε·
- [01581] μία γὰρ οὕσα πάντα δύναται, καὶ μένουσα ἐν αὐτῇ, τὰ πάντα καινίζει.
- [01582] «Τὴν [28.376] σοφίαν,» φησὶν, «ἐκ νεότητος φιλήσας, πάντα τὰ ἀγαθὰ ἐξ αὐτῆς ἔσχον,» σαρκικὰ καὶ πνευματικά.
- [01583] Ὅτι, τὸ μέγεθος τῆς σοφίας ἐγνωκῶς, ἐνέτυχον τῷ Κυρίῳ, ὥστε μοι δοθῆναι τὸ ἅγιον Πνεῦμα, τὸ φωτίζον με περὶ αὐτῆς, καὶ ἐπέμφθη, ἵνα συγκοπιᾶσθαι μοι.
- [01584] Λογισμοὶ γὰρ θνητῶν δειλοί.
- [01585] Περὶ τῶν ἔργων τῆς σοφίας.
- [01586] Πῶς τὸν πρωτόπλαστον διεφύλαξεν, ἐξ ὧν κακῶν σώζει τοὺς πιστεύοντας αὐτῷ ὁ Θεός, καὶ ὅσα ἀγαθὰ παρέχει·
- [01587] οἶον τὸν Νῶε, τὸν Ἀβραάμ, τὸν Λῶθ, τὸν Ἰακώβ, τὸν Ἰωσήφ, τοὺς Ἰσραηλίτας, οὓς ἐκ χειρὸς τῶν Αἰγυπτίων ἐρύσασατο διὰ Μωϋσέως, καὶ ἐκ πέτρας ἀκροτόμου ἐδόθη αὐτοῖς ὕδωρ.
- [01588] Ὡς τοῖς ζ' ἔθνεσιν ἀπέστειλε σφήκας.
- [01589] Μακροθυμία δὲ χρώμενος, καὶ τούτοις ἐδίδου τόπον μετανοίας, παρὰ δούλων διὰ τούτων τὸν λαὸν εἶναι φιλόφρονον.
- [01590] Κατὰ στοιχειολατρῶν, βατράχων, σκνιφῶν, μυῶν, ἀκρίδων, σφηκῶν, ὄφειων.
- [01591] Κατὰ εἰδωλολατρῶν, ἐκ χρυσῶν, καὶ ἀργύρων, ἢ λίθων, ἢ ξυλίνων εἰδώλων κατασκευασμένων.
- [01592] Ὅτι ἔστι καὶ σωτηρία διὰ ξύλου τοῖς πιστεύουσι.
- [01593] Τὰ περὶ τῶν εἰδωλοποιῶν ἢ ζωγραφεύων εἰδωλα.
- [01594] Περὶ πάντων τῶν κακῶν τῶν ἐν εἰδωλολατρείᾳ.
- [01595] Περὶ ἀσεβοῦς θρησκείας, καὶ ὅσα ἐν αὐτῇ κακά.
- [01596] Περὶ τοῦ κεραμέως, καὶ τῶν κεραμικῶν εἰδώλων τῆς τῶν ἐθνῶν λατρείας.
- [01597] Περὶ τῶν ἐχθίστων ζώων, ὄφειων, αἰλούρων, καὶ τῶν ὁμοίων.
- [01598] Ὅτι εὐηργέτησεν ὁ Θεός τὸν Ἰσραὴλ ἀντὶ βατράχων ὀρτυγομήτρων.
- [01599] Ὅτι καὶ ἐπὶ δήματος ὄφειων σωτηρία τοῦ λαοῦ δι' ὄφειος χαλκοῦ ἐσταυρωμένον·
- [01600] τοὺς δὲ ἐχθροὺς αὐτῶν δι' ἀκρίδων καὶ μυῶν ἀπέκτεινεν.
- [01601] Ὅτι ἀγγέλων τροφήν ἐψώμισεν τὸν λαὸν πρὸς πᾶσαν ἡδονὴν ἰσχύουσας, καὶ πρὸς πᾶσαν ἀρμονίαν γεῦσιν.
- [01602] Ὅτι χάλαζαν Αἰγυπτίους μετὰ πυρὸς ἔπεμψε πρὸς διαφθορὰν γεννημάτων.
- [01603] Ὅτι τοῖς Αἰγυπτίοις ἔπεμψε ψηλαφητὸν σκότος, καὶ τὰ ἐν αὐτῷ κακά·
- [01604] τοῖς δὲ ὁσίοις αὐτοῦ φῶς ἐν Αἰγύπτῳ, καὶ ἐν τῇ ἐρήμῳ στῦλον πυρὸς.
- [01605] Καὶ ἀντὶ μὲν θανάτου νηπίων Ἰσραὴλ τῶν Αἰγυπτίων πρωτοτόκων θάνατος καὶ καταποντισμός·
- [01606] ἀντὶ δὲ θανάτου πρωτοτόκων, σωτηρία Ἰσραὴλ δι' αἵματος προβάτου.
- [01607] Καὶ ἐπὶ μὲν θανάτῳ δικαίων ἐν ἐρήμῳ Ἀαρῶν ἐξιλίασται, Κυρίῳ προσευξάμενος, καὶ θυμιάσας·
- [01608] ἐπὶ δὲ θανάτῳ Αἰγυπτίων ἐν Ἐρυθρᾷ θαλάσῃ ἀνελεῆμων θυμός·
- [01609] τοῦ δὲ λαοῦ παράδοξος ὁδοιπορία.
- [01610] Ὅτι διὰ μισοξενίαν ἔπαθον ταῦτα οἱ Αἰγύπτιοι, ὡς καὶ οἱ Σοδομίται.

- [01611] Ὅτι τὰ στοιχεῖα ὑπόκειται τῇ θεῇ κρίσει Χριστοῦ, πρὸς ὃ βούλεται ὀυθμιζόμενα, ὡς χορδαὶ κιθάρας τῷ κιθαρίζοντι·
- [01612] ἐν οἷς καὶ ἡ πᾶσα δύναμις τῆς Σοφίας Σολομώντος τῆς λεγομένης Παναρέτου.
- [01613] Βιβλίον Σοφίας Ἰησοῦ υἱοῦ Σηράχ.
- [01614] Ἰησοῦς οὗτος Σηράχ μὲν ἦν υἱός, ἔγγονος δὲ [28.377] Ἰησοῦ ὁμωνύμως αὐτῷ.
- [01615] Οὗτος οὖν ἐν χρόνοις γέγονε κάτω μετὰ τὴν αἰχμαλωσίαν, καὶ ἀνάκλησιν, καὶ μετὰ τοὺς προφήτας ἅπαντας.
- [01616] Ὁ οὖν πάππος αὐτοῦ Ἰησοῦς, καθὰ αὐτὸς μαρτυρεῖ, φιλόπονος τε γέγονεν ὁ ἀνὴρ καὶ φρονιμώτατος, ὃς οὐ μόνον τὰ ἐτέρων τῶν πρὸ αὐτοῦ συνετῶν ἀνδρῶν ἀποφθέγματα συνήγαγεν, ἀλλὰ καὶ αὐτὸς ἰδιὰ τινα ἀπεφθέγγετο, πολλῆς σοφίας καὶ συνέσεως γέμοντα.
- [01617] Ἐπεὶ οὖν τὴν βίβλον ταύτην ὁ ἄ' Ἰησοῦς καταλιπὼν ἐξ ἀνθρώπων ὄχητο, Σηράχ ὁ υἱὸς μετ' αὐτὸν λαβὼν, πάλιν τῷ οἱ κείῳ παιδί κατέλιπεν Ἰησοῦ.
- [01618] Ὅς δὴ ταύτης λαβόμενος, εἰς ἐν ἅπασαν ἐναρμόνιον σύνταγμα ποιησάμενος, Σοφίαν ἐπὶ τε τῷ αὐτοῦ, καὶ τῷ τοῦ Πατρὸς, καὶ τῷ τοῦ πάππου ὀνόματι ἐπικέκληκεν, ἐξ αὐτοῦ τοῦ τῆς σοφίας ὀνόματος ἀγαπητῶς μᾶλλον ἔχειν τὸν ἀκροατὴν πρὸς τὴν αὐτὴν τῆς βίβλου μελέτην ἐπισπώμενος.
- [01619] Λόγους οὖν φρονήσεως, αἰνίγματά τε καὶ παραβολὰς περιέχει, καὶ μερικὰς τινὰς παλαιὰς θεοφιλεῖς ἱστορίας, περὶ τε ἀνδρῶν εὐαρεστησάντων τῷ Θεῷ, καὶ εὐχὴν καὶ ὕμνον αὐτῶν.
- [01620] Ἐτι δὲ ὧν ὁ Θεὸς εὐεργεσιῶν ἠξίωσε τὸν λαὸν αὐτοῦ, καὶ ὧν ἔπλησε κακῶν τοὺς ἐχθροὺς αὐτῶν.
- [01621] Ὅπαδὸς τοίνυν τοῦ Σολομώντος οὗτος ὁ Ἰησοῦς γεγονώς, οὐδὲν ἤττον ἐκεῖ νοῦ περι τὴν σοφίαν καὶ παιδείαν ἠρίστευσε, πολὺ μαθῆς ἀληθῶς καὶ ὧν καὶ καλούμενος.
- [01622] Ἀλλὰ περὶ οὐχὴν μὲν, ὡς ἂν τις εἴποι, ταύτην ἔχει τὸ βιβλίον.
- [01623] Τὴν δὲ ἀνακεφαλαίωσιν ἰστέον οὕτως.
- [01624] Ἐν προομιόις μὲν περὶ πάσης σοφίας Κυρίου διηγεῖται·
- [01625] ἔπειτα περὶ θυμοῦ, καὶ φόβου, καὶ ἀφοβίας·
- [01626] περὶ ἐπιστῆ μὴς σοφίας·
- [01627] περὶ θεοφοβίας, περὶ τοῦ δεῖν χωρὶς ὑποκρίσεως προσιέναι Θεῷ·
- [01628] περὶ πειρασμῶν καὶ ὑπομονῆς·
- [01629] περὶ δειλίας καὶ ἐκλύσεως·
- [01630] περὶ ἀγάπης Κυρίου·
- [01631] περὶ τιμῆς τῆς εἰς τοὺς γονεῖς·
- [01632] περὶ πρᾶοτητος καὶ ἐπιεικείας ταπεινοῦ·
- [01633] περὶ προπετοῦς καὶ ἀνυποτάκτου ζητήσεως τῶν μὴ προστεταγμένων·
- [01634] περὶ σκληροκαρδίου καὶ ὑπερηφάνου, περὶ συνετοῦ καὶ εὐμαθοῦς, καὶ ἐλεήμονος καὶ ὀρφανῶν προστάτου·
- [01635] πρὸς φίλον ὑποτακτικὸν καὶ ἐπιεικῆ·
- [01636] περὶ ἀνυψώσεως υἱῶν τῆς σοφίας·
- [01637] περὶ ἀνυποταξίας πονηρῶν·
- [01638] καὶ περὶ αἰσχύνης βλαβεράς καὶ ἐπωφελοῦς·
- [01639] μὴ πρὸ τῶν ἔργων τοὺς λόγους, μηδὲ ἐθελοδιδάσκαλος γίνου.
- [01640] Περὶ τοῦ μὴ δεῖν δεδέσθαι πόθῳ χρημάτων, μηδὲ οἶεσθαι ἀτιμωρητὴ ἀμαρτάνειν, κἂν παρ' αὐτὰ μὴ δῶμεν τὴν τιμωρίαν·
- [01641] μακρόθυμος γὰρ ἐστὶν ὁ Θεός·
- [01642] δεῖν τε ἐξιλάσκεσθαι αὐτὸν, καὶ μὴ πορευθῆναι ἐν ἐπιθυμίᾳ καρδίας.
- [01643] Περὶ τοῦ μὴ περὶ φέρεσθαι παντὶ ἀνέμῳ, καὶ περὶ φλυαρίας καὶ ὑπερηφανίας·
- [01644] περὶ φιληδόνου·



- [01645] δοκιμασία πιστοῦ καὶ ἀπίστου·
- [01646] περὶ παιδείας Κυρίου, ὅτι ἀπὸ νεότητος ἕως γήρως ἐπιθυμεῖν αὐτὴν δεῖ·
- [01647] περὶ ἀκροάσεως ἀνω φελοῦς·
- [01648] περὶ τοῦ μὴ προδιδόναι φίλον, μηδὲ ἄστο χεῖν γυναικὸς σοφῆς·
- [01649] περὶ οἰκετῶν, περὶ κτημάτων·
- [01650] περὶ τέκνων·
- [01651] περὶ γυναικῶν·
- [01652] περὶ τοῦ μὴ κακοποιεῖν, ἢ φιλαρχεῖν, ἢ καταφρονεῖν ἀμαρτάνειν.
- [01653] Περὶ τοῦ μὴ ψεύδεσθαι ἀδελφῶ, μηδὲ φλυαρεῖν ἐπὶ πρεσβυτέρων, μηδὲ δευτερῶσαι λόγον·
- [01654] περὶ δόξης πα<sup>[28.380]</sup> τρός, ἢ μητρὸς, καὶ περὶ τῆς κατὰ Θεὸν εὐλαβείας, καὶ τῆς εἰς ἱερεῖς τιμῆς, καὶ τῆς εἰς κακουμένους ἐπισκέψεως.
- [01655] Ὅτι ἐκάστου πράγματος τὸ τέλος δεῖ προορᾶν, καὶ οὕτως ἄρχεσθαι·
- [01656] ἐκάστου λόγου, ἢ πράξεως σκοπεῖν τὰ ἔσχατα.
- [01657] Καὶ περὶ τοῦ μὴ παρορᾶν διήγημα γερόντων σοφῶν.
- [01658] Ἐξ ὧν γίνεται πορνεῖα·
- [01659] περὶ τοῦ μὴ ἐγκαταλιμπάνειν φίλον ἀρχαῖον·
- [01660] ὁ γὰρ νέος οἶνος φίλῳ νέῳ συγκρίνεται·
- [01661] περὶ τεχνίτου σοφοῦ, καὶ κριτοῦ διδασκάλου, καὶ βασιλέως ἀπαιδευτοῦ.
- [01662] Ὅτι μακρὸν ἀρρώστημα σκοπεῖ ἰατρός·
- [01663] περὶ σπέρματος ἐντίμου καὶ ἀπίστου·
- [01664] περὶ οἰκέτου σοφοῦ, καὶ ἀρχοντος πλουσίου.
- [01665] Ὅτι μικρὸν ἐν πετεινοῖς ἢ μέλισσα, καὶ ἀρχὴ γλυκασμάτων ὁ καρπὸς αὐτῆς.
- [01666] Περὶ τοῦ μὴ ἀκρίτως, μηδὲ ἀνεξετάστως μέμφεσθαι, μηδὲ εἶναι πολυπράγμονα, ἀλλὰ δίκαιον, ὅτι Θεὸς ὁ πλουτίζων.
- [01667] Ὅτι μηδὲν τῶν ἀνθρωπίνων ἀγαθῶν ἀμετάκλητον ἠγγεῖσθαι.
- [01668] Περὶ τοῦ μὴ γνησιάζειν παντὶ ἀνθρώπῳ, ἀλλὰ εὐσεβέσι καὶ δικαίοις·
- [01669] καὶ περὶ τοῦ φυλάττεσθαι τοὺς πονηροὺς.
- [01670] Περὶ τοῦ μὴ κοινωνεῖν ὑπερηφάνοις διὰ τὸν ἐξ αὐτοῦ μολυσμὸν, καὶ τὴν συντριβὴν, καὶ περὶ τῆς τοῦ πλησίον θεραπείας παρὰ πολλῶν·
- [01671] καὶ ὅτι πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον.
- [01672] Ὅσπερ γὰρ οὐ κοινωνεῖ λύκος ἀμνῶ, οὔτε εἰρηνεύει ὕαινα πρὸς κύνα·
- [01673] οὕτως ἄμαρτωλὸς πρὸς εὐσεβῆ.
- [01674] Περὶ μικρολόγων τῶν μὴ μεταδιδόντων ἑτέροις, καὶ ὅτι ἐν πλούτῳ καὶ πτωχείᾳ δίκαιον εἶναι καὶ ὄσιον, μὴ τὸναντίον.
- [01675] Μακάριον ἠγγεῖσθαι τὸν σοφίᾳ καὶ συνέσει συζῶντα μέχρι τελευτῆς, οὐ τὸν πλούσιον ἐν κόσμῳ.
- [01676] Περὶ αὐτεξουσίου, ὅτι περὶ ἀποστασίας μὴ αἰτιῶ τὸν Κύριον·
- [01677] πάντα γὰρ σοὶ παρέθετο.
- [01678] Ὅτι κρεῖσσον ἄπαιδα εἶναι ἢ πονηρὰ τέκνα ἔχειν.
- [01679] Ὅτι οὐδὲν λανθάνει Θεόν.
- [01680] Περὶ φωρᾶσεως Θεοῦ καὶ κρίσεως, καὶ μὴ νόμιζε τὸν Θεὸν κρύπτεσθαι ἀνόμους ἢ ἐκφεύγειν αὐτοῦ τὴν κρίσιν.

- [01681] Περί τῶν κτισμάτων.
- [01682] Περί τῆς τοῦ ἀνθρώπου πλάσεως, ἧς ἐτιμήθη.
- [01683] Περί τῆς τοῦ νόμου δόσεως·
- [01684] περὶ ἐλεημοσύνης καὶ μετανοίας·
- [01685] περὶ ἐπιεικοῦς ἀποκρίσεως·
- [01686] περὶ τοῦ μὴ μωμεῖσθαι τὸ ἀγαθὸν ἔργον, μηδὲ δόμα ἐν λυπηρῷ λόγῳ·
- [01687] ὥστε τὸν ἐπιθυμοῦντα ἀρχῆς προπετεύεσθαι, καὶ ἐν πᾶσι προετοιμάζεσθαι.
- [01688] Περί τοῦ μὴ ἀσωτεύεσθαι, καὶ ὧν δεῖ ἀπέχεσθαι.
- [01689] Περί φυλακῆς μυστηρίων, καὶ περὶ ἄφρονος, περὶ σοφίας τῆς διὰ παραβολῶν, καὶ περὶ βίου, καὶ ἀρχῆς, καὶ σοφῶν, καὶ μωρῶν.
- [01690] Περί θυγατρὸς θρασείας·
- [01691] καὶ περὶ ἀπροσεξίας μωροῦ, καὶ περὶ διανοίας στερόα, καὶ ἐν τίσιν διαλύεται φιλία καὶ περὶ τοῦ μὴ ἀπροφυλάκτως φθέγγεσθαι τοῖς ἀμαρτήσασιν.
- [01692] Περί παιδείας, καὶ τοῦ μὴ αἰτεῖσθαι ὄρκον·
- [01693] περὶ φυλακῆς ψυχῆς καὶ σώματος, καὶ περὶ ἀνθρώπου πόρνου.
- [01694] Περί πονηρᾶς γυναικὸς, καὶ μοιχαλίδος.
- [01695] Προφητεία περὶ Ἰησοῦ Χριστοῦ, ὅς ἐστι σοφία καὶ Υἱὸς, παρὲι κασθεῖς ποταμοῖς.
- [01696] Περί προσθήκης παιδείας·
- [01697] περὶ τῶν δέκα μακαρισμῶν·
- [01698] περὶ πληγῆς ἐπαγωγῆς καὶ ἐκδικήσεως·
- [01699] περὶ πλημμελείας ἐμπόρου·
- [01700] περὶ τῶν ἀποκαλυπτόντων μυστηρικῶν λόγων.
- [01701] Περί ἀνθρώπου θυμώδους·
- [01702] περὶ γλωσσώδους ἀνδρός·
- [01703] περὶ τοῦ δανί ζεῖν τῷ πλησίον, καὶ τόκους μὴ λαμβάνειν, ἀλλὰ κί <sup>[28.381]</sup> χρᾶν αὐτῷ δεομένῳ·
- [01704] περὶ ἐγγυήσεως τοῦ πλησίον, καὶ περὶ ζωῆς·
- [01705] περὶ τοῦ μὴ ἐπιστροφῆ παιδεύειν τέκνα, περὶ ὑγείας σώματος, καὶ βρώσεως, καὶ ψυχῆς·
- [01706] περὶ διδασκαλίας χρημάτων, μεγιστάνων, καὶ ἡγουμένων, υἱῶν καὶ γυναικῶν, ἀδελφῶν καὶ φίλων·
- [01707] περὶ οἰκέτου κακούργου.
- [01708] Περί ἐνυπνίων ἀσυνέτων·
- [01709] περὶ πλάνης καὶ πολυπειρίας, καὶ περὶ τῶν φοβουμένων τὸν Κύριον.
- [01710] Περί θυσιῶν, καὶ προσφορῶν, τῶν ἐξ ἀδικίας, τῶν τε ἐκ δικαιοσύνης προσφορῶν·
- [01711] περὶ θυσιῶν τῶν ἐκ φιλαργυρίας.
- [01712] Ὅτι τρυφῆς καὶ πλοῦτου δεῖ καταφρονεῖν.
- [01713] Περί λαιμάργων καὶ βασκάνων, καὶ ἀπλήστων, καὶ ἀτάκτων·
- [01714] μὴ μεθύσκεσθαι οἴνῳ, ἀλλ' αὐτάρκως χρᾶσθαι.
- [01715] Περί ἐπαιρομένου ἐπιεικοῦς, καὶ περὶ λαλιᾶς πρεσβυτέρων, καὶ περὶ λαλιᾶς νεανίσκου.
- [01716] Περί ἐκδοχῆς παιδείας νόμου, καὶ κρίματα καὶ δικαιώματα, καὶ πιστεύειν νόμῳ.

- [01717] Περί διαθήκης Θεοῦ κατὰ γενεάν, καὶ ὅτι ἡ μὲν κατασκευὴ τῆς φύσεως τοῖς ἀνθρώποις μία·
- [01718] τὸ δὲ τῆς προαιρέσεως διάφορον, ἀφ' ἧς τοὺς μὲν εὐλογεῖσθαι, τοὺς δὲ ὑπὸ κατάραν ἐποίησε.
- [01719] Περί λαοῦ ἐκλελεγμένου, καὶ ὅτι ἀπέναντι τοῦ ἀγαθοῦ τὸ κακὸν, καὶ ἀπέναντι τοῦ εὐσεβοῦς ὁ ἁμαρτωλός.
- [01720] Τίσι δεῖ κοινωνεῖν·
- [01721] ὁποίαν δεῖ γυναῖκα λαβεῖν·
- [01722] ὁποίους δεῖ φίλους ἔχειν·
- [01723] τίσι δεῖ συμβούλοις χρῆσθαι, τίνας διδασκάλους ὀρίζει·
- [01724] περὶ τοῦ εἰδέναι τὸ συμφέρον ἕκαστον.
- [01725] Περί τοῦ τιμᾶν τοὺς ἰατρούς.
- [01726] Πῶς ἐπὶ νεκρῶ δεῖ πενθεῖν.
- [01727] Περί γραμματέως καὶ σοφοῦ γεωργοῦ·
- [01728] καὶ περὶ ἀγρυπνίας τέκτονος, καὶ χαλκέως, καὶ κεραμέως.
- [01729] Περί φυλακῆς ψυχῆς ἀνθρώπου, καὶ τῆς παραμενούσης σοφίας, καὶ ὅσον τυγχάνει.
- [01730] Περί προγνώσεως Θεοῦ καὶ κτίσεως κόσμου.
- [01731] Ὅτι ἡ κτίσις τοῖς εὐσεβέσιν εἰς εὐλογίαν τρέπεται·
- [01732] τοῖς δὲ ἀνόμοις εἰς κατάραν.
- [01733] Ὅτι ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ, καὶ ζυγὸς βαρὺς ἐπὶ υἱοῦς Ἀδάμ.
- [01734] Ὅτι πάντα ὅσα ἀπὸ γῆς εἰς γῆν ἀναστρέφει, καὶ ὅσα ἀπὸ τοῦ ὕδατος εἰς θάλασσαν.
- [01735] Περί συγκρίσεως ἀγαθῶν, καὶ τίνα τὰ σαρκικὰ ἀγαθὰ τὰ ἥττονα.
- [01736] Περί τοῦ τίνα τὰ ὄντα ἀγαθὰ τὰ μείζονα καὶ πνευματικά.
- [01737] Περί ζωῆς ἀπαιτή.
- [01738] Περί θανάτου πικροῦ πλουσίου·
- [01739] περὶ θανάτου καλοῦ πτωχοῦ.
- [01740] Περί τοῦ μὴ εὐλαβεῖσθαι τὸ ἀποθανεῖν.
- [01741] Περί τοῦ ἐπονειδίστως μὴ ζῆν, ἀλλὰ φροντίζειν ὀνόματος ἀγαθοῦ.
- [01742] Περί παιδείας εἰρηνικῆς.
- [01743] Ἀφ' ὧν ἐντρεπόμενος αἰσχύνεσθαι δεῖ·
- [01744] περὶ ὧν οὐ δεῖ αἰσχύνεσθαι.
- [01745] Ὅτι δεῖ περὶ θυγατρὸς παρθένου πάντοτε μεριμνᾶν·
- [01746] περὶ τοῦ μὴ συνεδρεῦειν ἐν μέσῳ γυναικῶν διὰ πορνείαν.
- [01747] Περί δημιουργίας Κυρίου.
- [01748] Περί ἡλίου, ὅτι σκεῦος θαυμαστὸν καὶ ἔργον Κυρίου.
- [01749] Περί σελήνης καὶ ἄστρον, καὶ τόξου, καὶ χιόνων, καὶ ἀστραπῶν.
- [01750] Περί νεφῶν, καὶ χαλάζης.
- [01751] Περί σεισμῶν καὶ βροντῆς.
- [01752] Περί ὑετοῦ, καὶ πάχνης, καὶ ὀμίχλης.

- [01753] Περί δρόσου ἀπό καύσωνος, καὶ περὶ ἀβύσσου ξηρᾶς.
- [01754] Περί Ἰορδάνου καὶ θαλάσσης.
- [01755] Περί παντὸς ζώου καὶ κτήνους.
- [01756] Περί μεγαλοδόξου κτίσεως Κυρίου.
- [01757] Περί τῶν εὐεργεσιῶν αὐτοῦ.
- [01758] Ἐπίλογος περὶ Ἐνώχ καὶ Νῶε.
- [01759] Ἐπίλογος περὶ Ἀβραάμ, καὶ Ἰσαὰ καὶ ὧν ἐπειράσθησαν.
- [01760] Ἐπίλογος περὶ Ἰακώβ, καὶ <sup>[28.384]</sup> Μωϋσέως, καὶ ὧν ἐθαυματούργει.
- [01761] Ἐπίλογος περὶ Ἀαρῶν, καὶ τῆς λειτουργίας αὐτοῦ, καὶ τῆς ἱερατείας.
- [01762] Ἐπίλογος περὶ Δαθάν, καὶ Ἀβειρών, καὶ Κορέ.
- [01763] Περί τῶν ἀπαρχῶν τῶν πρωτογεννημάτων μερίδος Ἀαρῶν.
- [01764] Ἐπίλογος, ὅτι Φινεὲς υἱὸς Ἐλεάζαρ τρίτος μετὰ Ἀαρῶν ἔνδοξος.
- [01765] Ὅτι τῷ Δαβίδ διέθετο Κύριος διαθήκη βασιλείας.
- [01766] Ὅτι Ἰησοῦς Ναυῆ διάδοχος Μωϋσέως γίνεται ἐν προφήταις.
- [01767] Ὡς ἐν ἡμέραις Μωϋσέως Ἰησοῦς Ναυῆ καὶ Χάλεβ ὁ τοῦ Ἰεφονῆ ἐποίησαν ἔλεος, καὶ οἱ ἰβ' διεσώθησαν.
- [01768] Τὰ περὶ Σαμουὴλ, ὅς μετὰ Ἰησοῦν ἔκρινε τὸν λαὸν ἐν προφήταις.
- [01769] Τὰ περὶ Ναθάν τοῦ προφήτου, καὶ ἐγκώμιον εἰς Δαβίδ τὸν βασιλέα.
- [01770] Ὡς Σολομῶν ἦν σοφὸς, ἀλλὰ φιλογύ ναιος ὕστερον γέγονε, καὶ μετὰ τὴν ὀργὴν ἠλεήθη μετανοήσας.
- [01771] Τὰ περὶ Ἱεροβοὰμ καὶ Ροβοὰμ τῶν σχισματοποιῶν.
- [01772] Τὰ περὶ Ἡλίου τοῦ προφήτου, τὸ πῦρ τὸ καῖον τὰ κακά.
- [01773] Τὰ περὶ Ἐλισσαιὲ τοῦ προφήτου, καὶ μαθητοῦ Ἡλίου, ὅς ἐνεπλήσθη τοῦ πνεύματος αὐτοῦ.
- [01774] Τὰ περὶ τῆς αἰχμαλωσίας τῶν βασιλέων Ἰούδα.
- [01775] Ὡς ἦν Ἰεζεκίας ταπεινόφρων, καὶ τοῦ Ἡσαΐου φίλος, καὶ τοῦ Ῥαμφάκη ἀναίρετης.
- [01776] Ὡς ἐλυτρώσατο Κύριος τὸν Ἰσραὴλ ἐν χειρὶ Ἡσαΐου, πατάξας τὴν παρεμβολὴν τῶν Ἀσσυρίων.
- [01777] Ὡς Ἰωσιάσος βασιλεὺς ὑπῆρχε φίλος Ἱερεμίου.
- [01778] Περὶ Ἐζεκιήλ τοῦ προφήτου, ὅτι ἐν τῇ αἰχμαλωσίᾳ ἦν Βαβυλῶνος.
- [01779] Περί τῶν ὀστέων τῶν ἰβ' προφητῶν.
- [01780] Ὡς Ζοροβάβελ καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδέκ ᾠκοδόμησαν τὸν οἶκον Κυρίου.
- [01781] Ὡς Νεεμίας ἀνήγειρε τὰ τεῖχη Ἱερουσαλήμ τὰ πεπτωκότα.
- [01782] Τὰ περὶ Ἐνώχ, ὅς ἐστιν ἐν τοῖς ἔνδοξοις καὶ στήριγμα λαοῦ.
- [01783] Ὅτι Σὴμ καὶ Σὴθ ἔνδοξοι ἐν ἀνθρώποις.
- [01784] Ὅτι Σίμων Ὀνίου υἱὸς ἔνδοξοτάτος ἐν ἀρχιερωσύνῃ.
- [01785] Ὅτι ἐπὶ πᾶσι τούτοις εὐλογεῖν δεῖ τὸν Θεὸν μεγαλουργόν.
- [01786] Κατὰ Σαμαρείων, ἀθετησάντων τὸν Ἰουδαϊσμόν, καὶ κατὰ Ἰουδαίων ἀθετησάντων τὸν Χριστόν.
- [01787] Περί τοῦ ἐπιλόγου τῆς βίβλου πάσης.

- [01788] Περί τῆς προσευχῆς Ἰησοῦ υἱοῦ Σηράχ, ἐγγόνου Ἰησοῦ.
- [01789] ΑΡΚΤΕΟΝ ΔΕ ΚΑΙ ΤΩΝ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΒΙΒΛΙΩΝ.
- [01790] Βιβλίον Α΄.
- [01791] Κατὰ Ματθαῖον Εὐαγγέλιον.
- [01792] Οὕτω καλεῖται τὸ βιβλίον, ἐπειδὴ καὶ αὐτὸς Ματθαῖος ὁ μαθητὴς τοῦ Κυρίου συνέγραψε τὸ Εὐαγγέλιον τοῦτο.
- [01793] Δηγεῖται δὲ ἐξ ἀρχῆς τὴν κατὰ σάρκα γέννησιν τοῦ Σωτῆρος τὴν ἐκ σπέρματος τοῦ Δαβίδ.
- [01794] Διὸ καὶ ἀπ' αὐτοῦ τὴν γενεαλογίαν κατάγει ἕως τοῦ Χριστοῦ, γενεὰς μβ΄.
- [01795] Περιέχει δὲ καὶ τὸ βάπτισμα Ἰωάννου, καὶ τοὺς ἐν τῷ ὄρει παρὰ τοῦ διαβόλου πειρασμοὺς, καὶ σημεῖα καὶ τέρατα μεγάλα γενόμενα παρὰ τοῦ Σωτῆρος, τὴν τε τῶν μαθητῶν ἐκλογὴν, καὶ τὴν τοῦ μυστηρίου παράδοσιν·
- [01796] καὶ τέλος ὅτι παρεδόθη Πιλάτῳ, καὶ ἐσταυρώθη τῷ σώματι, καὶ τὸ σῶμα αὐτοῦ ἐτέθη ἐν τῷ μνημείῳ·
- [01797] καὶ οἱ μὲν στρατιῶται διμερίσαντο τὰ ἱμάτια αὐτοῦ·
- [01798] αὐτὸς δὲ, ἐν τριήμερῳ ἀναστὰς, ἐνετείλατο τοῖς μαθηταῖς μαθητεύειν πάντα τὰ ἔθνη, καὶ βαπτίζειν αὐτοὺς, ἐπαγγειλάμενος εἶναι μετ' αὐτῶν πάσας τὰς ἡμέρας ἕως συντελείας τοῦ αἰῶνος.
- [01799] Εἰσὶ δὲ ἅπερ <sup>[28.385]</sup> ἐξηγεῖται Ματθαῖος γεγονέναι σημεῖα παρὰ τοῦ Χριστοῦ ταῦτα.
- [01800] Ὁ λεπρὸς ἐκαθαρίσθη·
- [01801] ὁ παῖς ἑκατοντάρχου μὴ παρὼν ἰάθη, μόνον εἰπόντος αὐτοῦ·
- [01802] ἡ πενθερὰ Πέτρου πυρέσσουσα ἰάθη·
- [01803] ὀψίας γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους, καὶ κακῶς ἔχοντας·
- [01804] καὶ τὰ μὲν πνεύματα ἐξέβαλε λόγῳ, τοὺς δὲ ἄλλους πάλιν ἐθεράπευσεν οὕτως.
- [01805] Γενεαλογεῖται Χριστός·
- [01806] εὐαγγελίζεται Ἰωσήφ·
- [01807] προσκυνοῦσι μάγοι·
- [01808] κατέρχεται εἰς Αἴγυπτον ὁ Χριστός·
- [01809] ἀναιρεῖ τὰ παιδιά Ἡρώδης, καὶ τελευτᾷ.
- [01810] Ἀνελθὼν ἀπὸ τῆς Αἰγύπτου κατοικεῖ εἰς Ναζαρέθ ὁ Χριστός.
- [01811] Ἔρχεται Ἰωάννης βαπτίζων, ἀποστρέφεται τοὺς Σαδδουκαίους καὶ τοὺς Φαρισαίους.
- [01812] Βαπτίζεται ὁ Χριστός, καὶ πειράζεται ὑπὸ τοῦ Σατανᾶ.
- [01813] Εἶτα ἦλθεν εἰς Καπερναοῦμ, παραδοθέντος τοῦ Ἰωάννου.
- [01814] Καλεῖ τοὺς περὶ Πέτρον καὶ Ἰάκωβον.
- [01815] Θεραπεύει πολλοὺς, κἀθηται εἰς τὸ ὄρος, καὶ λέγει τοὺς μακαρισμοὺς, καὶ ἐπάγει·
- [01816] «Ὑμεῖς ἐστε τὸ ἄλας,» καὶ, «Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.»
- [01817] Παραινεῖ αὐτοῖς περὶ βίου.
- [01818] Εἶτα ἐπιτείνει τὰς ἐν τῷ νόμῳ ἐντολάς, ἔνθα καὶ περὶ τοῦ δεξιῦ ὀφθαλμοῦ λέγει, καὶ περὶ κενοδοξίας, καὶ περὶ φιλοχρηματίας, καὶ τοῦ μὴ μεριμνᾶν περὶ τροφῆς, καὶ τοῦ μὴ κρίνειν τὸν πλησίον.
- [01819] Εἶτα φησι·
- [01820] «Μὴ βάλητε τοὺς μαργαρίτας ἔμπροσθεν τῶν χοίρων.»
- [01821] Προτροπὴ περὶ τοῦ αἰτεῖσθαι·
- [01822] παραβολὴ περὶ τοῦ αὐτοῦ·

- [01823] περι τῆς στενῆς ὁδοῦ, καὶ περὶ ψευδο προφητῶν, καὶ τῶν φυλασσόντων τὰς ἐντολάς.
- [01824] Ἐνθα ἡ παραβολὴ τῆς ἐπὶ τὴν πέτραν οἰκοδομηθείσης οἰκίας.
- [01825] Κατέρχεται ἀπὸ τοῦ ὄρους, καὶ θεραπεύει τὸν λεπρὸν, καὶ τὸν τοῦ ἑκατοντάρχου, καὶ τὴν πενθερὰν Πέτρου, καὶ ἄλλους πολλούς.
- [01826] Ὁ γραμματεὺς κωλύεται ἀκολουθῆσαι, καὶ ὁ μαθητὴς ἀναγκάζεται.
- [01827] Παύει τὸν χεμῶνα τῆς θαλάσσης.
- [01828] Οἱ δαίμονες εἰς τοὺς χοίρους ἐμπίπτουσιν.
- [01829] Ἦλθεν ὁ Ἰησοῦς εἰς τὴν ἰδίαν πόλιν·
- [01830] θεραπεύει τὸν παραλυτικόν·
- [01831] καλεῖ τὸν Ματθαῖον.
- [01832] Ἐγκαλοῦσιν οἱ Φαρισαῖοι, ὅτι μετὰ τελωνῶν ἐσθίει, καὶ οἱ μαθηταὶ Ἰωάννου, ὅτι οὐ νηστεύουσιν οἱ μαθηταὶ αὐτοῦ.
- [01833] Παραγίνεται ὁ ἄρχων διὰ τὸ θυγάτριον, καὶ ἀνίστησι τὴν κόρην·
- [01834] καὶ μεταξὺ ἡ αἰμορροῦσα ἰᾶται.
- [01835] Δύο τυφλοὶ θεραπεύονται, καὶ κωφὸς δαιμονιζόμενος.
- [01836] Περιάγει τὰς κώμας ὁ Ἰησοῦς.
- [01837] Αποστέλλει τοὺς μαθητὰς κηρῦσαι, καὶ πολλὰ αὐτοῖς διαλέγεται.
- [01838] Αποστέλλει πρὸς αὐτὸν δύο τῶν μαθητῶν Ἰωάννης, ἐγκωμιάζεται.
- [01839] Ἐγκαλεῖ τοῖς ὄχλοις περὶ Ἰωάννου ὁ Χριστός.
- [01840] Ὀνειδίζει τὰς πόλεις.
- [01841] Ἐξομολογεῖται τῷ Πατρὶ.
- [01842] Καλεῖ τοὺς πεφοροτισμένους.
- [01843] Διαβαίνει διὰ τῶν σπορίμων.
- [01844] Θεραπεύει τὸν τὴν ξηρὰν ἔχοντα χεῖρα.
- [01845] Καὶ βουλεύονται Ἰουδαῖοι ἀνελεῖν αὐτόν.
- [01846] Αναχωρήσαντι ἐκεῖθεν, ἀκολουθεῖ ὁ ὄχλος, καὶ θεραπεύεται.
- [01847] Ὅμοίως καὶ ὁ δαιμονιζόμενος τυφλὸς καὶ κωφός.
- [01848] Τότε λέγουσιν οἱ Ἰουδαῖοι·
- [01849] «Ἐν Βεελζεβούλ ἐκβάλλει τὰ δαιμόνια.».
- [01850] Εἶτα σημεῖον αἰτοῦσιν·
- [01851] ὁ δὲ ἔδωκε τὸ Ἰωνᾶ.
- [01852] Προεῖπεν, ὅτι Νινευῖται κατακρινούσιν αὐτούς.
- [01853] Τότε λέγει·
- [01854] «Ὅταν ἐξέλθῃ τὸ ἀκάθαρτον πνεῦμα, ζητοῦν ἀνάπαυσιν.».
- [01855] Εἶτα ἡ μήτηρ ζητεῖ λαλῆσαι αὐτῷ.
- [01856] Ἐμβὰς εἰς τὸ πλοῖον λέγει τὴν παραβολήν [28.388] τὴν τοῦ σπεύροντος, καὶ τὴν αἰτίαν, δι' ἣν ἐν παραβολαῖς λέγει.
- [01857] Ἐπιλύει τὴν παραβολὴν ταύτην, καὶ προστίθησι τὴν τοῦ θησαυροῦ, τὴν τοῦ μαργαρίτου, τὴν τοῦ ἀγροῦ, τὴν τοῦ σινάπεως, καὶ τὴν τῆς ζύμης.
- [01858] Ἐπιλύει τὴν τοῦ ἀγροῦ ἐν τῇ οἰκίᾳ, προστίθησι τὴν τῆς σαγήνης.

- [01859] Μακαρίζει τούς μαθητάς, παραβάλλον αὐτούς ἀνδρὶ οἰκοδεσπότη.
- [01860] Ἔρχεται εἰς τὴν πατρίδα, ὅτε καὶ σκανδαλίζονται οἱ Ἰουδαῖοι.
- [01861] Τότε λέγει·
- [01862] «Οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ.».
- [01863] Καὶ ἀκούσας τὰ κατὰ τὸν Ἡρώδη καὶ Ἰωάννην, ἀναχωρεῖ εἰς ἔρημον, καὶ τρέφει τοὺς πεντακισχιλίους.
- [01864] Πέμπει τοὺς μαθητάς εἰς πλοῖον.
- [01865] Ἀνέρχεται εἰς τὸ ὄρος εὐξασθαι.
- [01866] Ἐφίσταται αὐτοῖς νυκτὸς πλέουσι·
- [01867] δέχεται τὸν Πέτρον ἐπὶ τῶν ὑδάτων.
- [01868] Ἔρχεται εἰς Γεννησαρέτ.
- [01869] Θεραπεύονται πολλοί.
- [01870] Ἐγκαλοῦσι Φαρισαῖοι περὶ καθαρσιῶν·
- [01871] ἐπι στομίξει τούτους, καὶ διδάσκει τοὺς ὄχλους περὶ βρωμάτων.
- [01872] Ἐρωτᾷ Πέτρος περὶ τῶν εἰρημένων, καὶ σαφέστερον ἐπεξέρχεται ὁ Χριστός.
- [01873] Ἦλθεν εἰς Τύρον, καὶ προσέρχεται ἡ Χαναναία.
- [01874] Ἐκεῖθεν εἰς τὸ ὄρος τὸ παρὰ τὴν θάλασσαν, καὶ θεραπεύει πολλούς.
- [01875] Τρέφει τοὺς τετρακισχιλίους ἄνδρας.
- [01876] Ἦλθεν εἰς Μαγδαλά.
- [01877] Ἐρωτῶσι σημεῖον οἱ Ἰουδαῖοι.
- [01878] Ὁ δὲ καταλιπὼν ἀπῆλθεν εἰς τὸ πέραν.
- [01879] Οἱ μαθηταὶ ἐπελάθοντο ἄρτους λαβεῖν·
- [01880] λέγει αὐτοῖς περὶ τῆς ζύμης τῶν Φαρισαίων.
- [01881] Ἐξέρχεται εἰς Καισάρειαν.
- [01882] Ἐρωτᾷ τοὺς μαθητάς περὶ ἑαυτοῦ·
- [01883] ὁμολογεῖ αὐτὸν ὁ Πέτρος.
- [01884] Τότε προ λέγει περὶ τοῦ πάθους, καὶ ἐπιτιμᾷ Πέτρω, καὶ κελεύει τὸν βουλούμενον ἀκολουθεῖν ἄραι τὸν σταυρόν.
- [01885] Λέγει καὶ περὶ τῆς δευτέρας παρουσίας αὐτοῦ.
- [01886] Ἄνεισιν εἰς τὸ ὄρος, ἔνθα καὶ μετεμορφώθη.
- [01887] Κατιόντα αὐτὸν ἐρωτῶσι περὶ Ἡλίου καὶ μανθάνουσι.
- [01888] Προσάγεται ὁ σεληνιαζόμενος, καὶ θεραπεύεται.
- [01889] Ὀνειδίζει τοῖς μαθηταῖς.
- [01890] Λέγει αὐτοῖς ἐν τῇ Γαλιλαίᾳ περὶ τοῦ πάθους.
- [01891] Προσέρχονται ἐν Καπερναοῦμ οἱ τὸ δίδραχμα λαμβάνοντες.
- [01892] Ἐρωτῶσιν οἱ μαθηταί, τίς μείζων;
- [01893] Τότε καλέσας παιδίον λέγει·

- [01894] «Ὅς ἐὰν σκανδαλίση ἓνα τῶν μικρῶν τούτων.».
- [01895] Καί, «Εἰ ὀφθαλμός σου, καὶ ἡ χεὶρ σου σκανδαλίζει σε» καὶ τὸ, «Μὴ κατα φρονήσητε ἑνὸς τῶν μικρῶν τούτων.».
- [01896] Εἶτα ἡ παραβολὴ τῶν ἑκατὸν προβάτων, καὶ τό·
- [01897] «Ἐὰν ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἔλεγξον αὐτόν» καὶ τό·
- [01898] «Ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν, ὃ ἐὰν αἰτήσωνται, λήψονται.».
- [01899] Εἶτα φησὶν ὁ Πέτρος·
- [01900] «Ποσάκις ἀμαρτή σεις εἰς ἐμὲ ὁ ἀδελφός μου;» Παραβολὴ τοῦ τὰ μύρια ὀφείλοντος τάλαντα.
- [01901] Ἦλθεν εἰς τὴν Ἰουδαίαν.
- [01902] Ἐθεράπευσε πολλούς.
- [01903] Ἐπέλυσε τὸ τοῦ ἀποστασίου.
- [01904] Περὶ τρόπου εὐνουχισμοῦ διαλέγεται.
- [01905] Εὐλογεῖ τὰ παιδιά.
- [01906] Προσέρχεται ὁ πλούσιος.
- [01907] Ἐρωτῶσιν οἱ μαθηταί, «Τίς δύναται σωθῆναι;» Τότε λέγει·
- [01908] «Ἐπὶ δώδεκα θρόνους καθήσεσθε» καὶ, «Ὅς ἀφήκεν οἰκίας,» καὶ τὰ ἑξῆς.
- [01909] Εἶτα παραβολὴ τῶν ἐργατῶν.
- [01910] Καὶ ἀναβαίνων εἰς Ἱεροσόλυμα, εἶπε τοῖς μαθηταῖς περὶ τοῦ θανάτου αὐτοῦ.
- [01911] Ἡ γυνὴ Ζεβεδαίου ἀξιοὶ ὑπὲρ τῶν υἱῶν περὶ πρωτείων.
- [01912] Οἱ ἀπόστολοι ζηλοῦσι, καὶ παιδεύονται.
- [01913] Θεραπεύονται οἱ δύο τυφλοὶ ἐξ Ἱεριχοῦντος.
- [01914] Εἶτα τὰ <sup>[28.389]</sup> κατὰ τὸν ὄνον.
- [01915] Εἰσέρχεται εἰς τὸ ἱερόν ἐκβάλλει τοὺς πωλοῦντας, θεραπεύει τοὺς προσελθόντας.
- [01916] Εἶτα τὰ παιδιά ὑμνεῖ.
- [01917] Ἐξέρχεται εἰς Βηθανίαν, καὶ ἐπανερχόμενος εἰς Ἱεροσόλυμα, ξηραίνει τὴν συκὴν, καὶ λέγει τοῖς μαθηταῖς·
- [01918] «Κὰν τῷ ὄρει τούτῳ εἶπητε, Βλήθητι εἰς τὴν θάλασσαν, γενήσεται, καὶ ὃ ἐὰν αἰτήσητε πιστεύοντες, λήψεσθε.».
- [01919] Ἐρωτῶσιν οἱ ἱερεῖς·
- [01920] «Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;» Ἀντερωτᾷ περὶ τοῦ βαπτίσματος Ἰωάννου.
- [01921] Λέγει αὐτοῖς τὴν παραβολὴν τῶν δύο υἱῶν, εἶτα τὰ τοῦ ἀμπελῶνος καὶ τῶν πονηρῶν ἐργατῶν·
- [01922] εἶτα τὰ τοῦ γάμου, καὶ τῶν φαύλων κλητόρων.
- [01923] Τότε ἦλθον οἱ Ἰουδαῖοι παγιδεῦσαι αὐτὸν ἐν λόγῳ.
- [01924] Καὶ τί τὸ νόμισμα.
- [01925] Ἐρωτῶσιν οἱ Σαδδουκαῖοι περὶ τῆς γαμηθείσης τοῖς ἑπτὰ ἀδελφοῖς·
- [01926] εἶτα ὁ νομικός·
- [01927] Ποία ἐντολὴ πρώτη;
- [01928] Εἶτα ἐρωτᾷ αὐτοὺς Ἰησοῦς·
- [01929] «Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ;» Ὡς δὲ ἐπεστομίσθησαν, διαλέγεται τοῖς ὄχλοις περὶ τῶν Γραμματέων καὶ Φαρισαίων, ταλανίτων αὐτοῦ.



- [01930] Εἶτα ἐκ τοῦ ἱεροῦ ἀνέρχεται εἰς τὸν ἐλαιῶνα, καὶ διαλέγεται τοῖς μαθηταῖς περὶ μελλόντων.
- [01931] Εἶτα ἡ παραβολὴ τοῦ κατασταθέντος δούλου ἐπὶ τῆς οἰκίας, καὶ ἡ τῶν δέκα παρθένων, καὶ ἡ τῶν πέντε ταλάντων, καὶ ἡ τῶν ἐρίφων, καὶ ἡ τῶν προβάτων.
- [01932] Συνάγονται οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς πιάσαι αὐτόν.
- [01933] Ὁ δὲ ἦλθεν εἰς Σίμωνος οἰκίαν εἰς Βηθανίαν, ἔνθα ἡ τὸ ἀλάβαστρον [ἔχουσα] ἔρχεται.
- [01934] Συντίθεται ὁ Ἰούδας τοῖς Ἰουδαίοις.
- [01935] Ἀποστέλλονται οἱ Μαθηταὶ ἐτοιμάσαι τὸ Πάσχα.
- [01936] Ἐλέγχει τὸν Ἰούδαν ὁ Χριστός.
- [01937] Παραδίδωσι τὸ μυστήριον, ἔνθα λέγει·
- [01938] «Οὐ μὴ πῖω ἐκ τῆς ἀμπέλου ταύτης.».
- [01939] Ἐξέρχεται εἰς τὸν ἐλαιῶνα.
- [01940] Προλέγει, ὅτι σκανδαλισθήσονται οἱ μαθηταί.
- [01941] Ἀφείς τοὺς μαθητὰς εἰς Γεθσημανῆ, καὶ προσευξάμενος τρίτον, λέγει·
- [01942] «Ἄγωμεν ἐντεῦθεν.».
- [01943] Ἦλθεν ὁ Ἰούδας μετὰ τοῦ ὄχλου, καὶ κόπτει ὁ Πέτρος τὸ ὠτίον τοῦ παιδαρίου.
- [01944] Ἦγαγον Ἰησοῦν πρὸς Καϊάφαν, ἔκριναν αὐτόν, καὶ κατεδίκασαν, καὶ ἐνέπαιξαν.
- [01945] Ὁ Πέτρος ἀρνεῖται.
- [01946] Ἄγουσι τὸν Ἰησοῦν πρὸς Πιλάτον.
- [01947] Ἀπάγχεται Ἰούδας.
- [01948] Κρίνεται ὁ Χριστός.
- [01949] Ἡ γυνὴ τοῦ Πιλάτου συμβουλεύει αὐτῷ ἀποστῆναι τοῦ Ἰησοῦ.
- [01950] Εἶτα σταυροῦται.
- [01951] Εἰστήκεισαν αἱ περὶ Μαρίαν θεωροῦσαι μακρόθεν τὰ γινόμενα.
- [01952] Λαμβάνει τὸ σῶμα τοῦ Κυρίου Ἰωσήφ.
- [01953] Αἰτοῦσι τὴν κουστωδιάν οἱ Ἰουδαῖοι.
- [01954] Αἱ περὶ Μαρίαν ἦλθον ἑσπέρας εἰς τὸν τάφον, καὶ σεισμὸς ἐγένετο.
- [01955] Ἦκουσαν παρὰ τοῦ ἀγγέλου, ὅτι ἀνέστη.
- [01956] Πέμπονται ὑπὸ τοῦ Χριστοῦ πρὸς τοὺς μαθητὰς.
- [01957] Ἦκουσαν οἱ Ἰουδαῖοι περὶ τοῦ σειμοῦ καὶ τῆς ἀναστάσεως, καὶ ἔδωκαν χρήματα τοῖς φύλαξιν, ἵνα ψεύσωνται.
- [01958] Ἦλθον οἱ μαθηταὶ πρὸς τὸν Ἰησοῦν εἰς τὴν Γαλιλαίαν.
- [01959] Παραδίδωσιν αὐτοῖς τὸ βάπτισμα.
- [01960] Βιβλίον β', Κατὰ Μάρκον Εὐαγγέλιον Ἰωάννης βαπτίζει τοὺς Ἰουδαίους.
- [01961] Ἔρχεται ἀπὸ Ναζαρεθ ὁ Χριστός, ἐβαπτίσθη, καὶ ἦλθεν εἰς τὴν ἔρημον πειρασθῆναι.
- [01962] Εἶτα εἰς τὴν Γαλιλαίαν, παραδοθέντος Ἰωάννου, καὶ καλεῖ τοὺς περὶ Πέτρον καὶ Ἰάκωβον.
- [01963] Εἰσέρχεται εἰς Καπερναοῦμ, διδάσκει, <sup>[28.392]</sup>θεραπεύει τὸν δαιμονιζόμενον ἐκεῖ, εἶτα τὴν πενθερὰν Πέτρον, καὶ πολλοὺς ἐν τῇ ἑσπέρᾳ ἰᾶται, ἐξῆλθεν εἰς τὴν ἔρημον, περιῆγε τὴν Γαλιλαίαν.
- [01964] Θεραπεύει τὸν λεπρόν.

- [01965] Ἔρχεται εἰς Καπερναοῦμ.
- [01966] Ἰᾶται τὸν παραλυτικόν·
- [01967] διδάσκει τὸν ὄχλον.
- [01968] Καλεῖ τὸν Λευῖν τὸν Ἀλφαίου.
- [01969] Ἔσθίει μετὰ τῶν τελωνῶν.
- [01970] Ἐγκαλοῦσιν οἱ Φαρισαῖοι ὑπὲρ τούτου.
- [01971] Οἱ μαθηταὶ Ἰωάννου ὑπὲρ τῆς νηστείας αἰτιῶνται·
- [01972] ὁ δὲ ἀπολογεῖται.
- [01973] Διέρχεται διὰ τῶν σπορίμων.
- [01974] Θεραπεύει τὸν τὴν ξηρὰν χεῖρα [ἔχοντα].
- [01975] Αναχωρεῖ πρὸς τὴν θάλασσαν.
- [01976] Ἀκολουθεῖ αὐτῷ πλῆθος πολὺ.
- [01977] Ὁμολογοῦσιν οἱ δαίμονες.
- [01978] Προσκαλεῖται τοὺς δώδεκα, ἵνα ἀποστείλῃ αὐτούς.
- [01979] Τότε λέγουσιν οἱ Ἰουδαῖοι·
- [01980] «Ἐν Βεελζεβούλ ἐκβάλλει τὰ δαιμόνια.».
- [01981] Ἔρχεται ἡ Μήτηρ αὐτοῦ πρὸς αὐτόν.
- [01982] Ἐμβαίνει εἰς τὸ πλοῖον.
- [01983] Λέγει τὴν παραβολὴν τοῦ σπείροντος, τὴν τοῦ ἀγροῦ, τὴν τοῦ σινάπεως.
- [01984] Χεὶ μάζονται ἐν τῇ θαλάσῃ οἱ μαθηταί.
- [01985] Ἐπιτιμᾷ τῇ θαλάσῃ ὁ Χριστός·
- [01986] Θεραπεύεται ὁ δαιμονῶν ἐν τῇ χώρᾳ τῶν Γεργεσηνῶν.
- [01987] Οἱ χοῖροι πνίγονται.
- [01988] Ἦλθεν εἰς τὸ πέραν, καὶ Ἰάειρος ὑπὲρ τῆς θυγατρὸς ἀξιοῖ.
- [01989] Εἶτα ἡ αἰμορροοῦσα ἰᾶται.
- [01990] Ἦλθεν εἰς τὴν πατρίδα, σκανδαλίζονται ἐπ' αὐτῷ.
- [01991] Ἐνταῦθα λέγει·
- [01992] «Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ.».
- [01993] Πέμπει τοὺς μαθητὰς ἀνὰ δύο, ἐντειλάμενος πολλά.
- [01994] Εἶτα τὰ κατὰ Ἡρώδη καὶ Ἰωάννην.
- [01995] Ἐπανήλθον οἰμαθηταὶ πρὸς αὐτόν.
- [01996] Τρέφει τοὺς ὄχλους.
- [01997] Ἐφίσταται χειμαζόμενοις τοῖς μαθηταῖς.
- [01998] Ἦλθεν εἰς Γεννησαρέτ, καὶ ἐθεράπευσε πολλούς.
- [01999] Περὶ ἀνίπτων χειρῶν διαλέγεται.
- [02000] Ἦλθεν εἰς Τύρον.

- [02001] Ἰάται τὴν θυγατέρα τῆς Συροφοινικίσσης, εἶτα τὸν κωφὸν καὶ μογιάλον.
- [02002] Τρέφει τὸν ὄχλον.
- [02003] Σημεῖον αἰτουσιν οἱ Ἰουδαῖοι, καὶ οὐ δίδωσι.
- [02004] Περὶ τῆς ζύμης τῶν Φαρισαίων λέγει, καὶ ἐπιτιμᾷ τοῖς μαθηταῖς.
- [02005] Θεραπεύει τὸν τυφλὸν εἰς Βηθσαϊδά.
- [02006] Ἐρωτᾷ τοὺς μαθητὰς περὶ ἑαυτοῦ.
- [02007] Πέτρος ὁμολογεῖ·
- [02008] καὶ διὰ τὸ πάθος ἐπιτιμᾶται.
- [02009] Ἐνταῦθα λέγει·
- [02010] «Εἴ τις θέλει ὀπίσω μου ἐλθεῖν.».
- [02011] Μεταμορφοῦται ἐν τῷ ὄρει, λέγει περὶ τοῦ Ἡλίου.
- [02012] Προσάγεται σεληνιαζόμενος, καὶ θεραπεύεται.
- [02013] Προλέγει τοῖς μαθηταῖς περὶ τοῦ θανάτου αὐτοῦ καὶ τῆς ἀναστάσεως, καὶ ἐλέγχει αὐτοὺς περὶ πρωτείων διαλεχθέντας ἐν τῇ ὁδῷ.
- [02014] Ἐνταῦθα λέγει·
- [02015] «Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι,» περὶ τοῦ ἐκβάλλοντος δαιμόνια ἐν τῷ ὀνόματι αὐτοῦ.
- [02016] Εἶτά φησιν·
- [02017] «Ὅς ἐὰν σκανδαλίση ἓνα τῶν μικρῶν» καὶ τό·
- [02018] «Ὁ σκώληξ αὐτῶν οὐ τελευτήσει, οὐδὲ τὸ πῦρ σβέννυται.».
- [02019] Περὶ ἀποστασίου διαλέγεται.
- [02020] Τὰ παιδιά εὐλογεῖ.
- [02021] Ἐρωτᾷ ὁ πλούσιος, τί ποιήσας ζήσεται·
- [02022] ἀποκρίνεται πρὸς αὐτόν.
- [02023] Αναβαίνων εἰς Ἱεροσόλυμα, λέγει περὶ τοῦ πάθους.
- [02024] Οἱ υἱοὶ Ζεβεδαίου ἀξιοῦσιν ὑπὲρ τῆς ἐκ δεξιῶν καθέδρας.
- [02025] Διαλέγεται περὶ ταπεινοφροσύνης.
- [02026] Αναβλέπει Βαρτιμαῖος.
- [02027] Εἶτα τὰ κατὰ τὸν πῶλον, καὶ εἰσῆλθεν εἰς τὸ ἱερόν, ὀψίας οὔσης ἐξῆλθεν εἰς Βηθανίαν.
- [02028] Εἶτα ἐπὶ τὴν συκὴν.
- [02029] Ἐκβάλλει ἐκ τοῦ ἱεροῦ τοὺς πωλοῦντας.
- [02030] Ἐξῆλθεν ἐσπέρας ἐκ τῆς πόλεως.
- [02031] Ὁ Πέτρος θαυμάζει διὰ τὴν συκὴν.
- [02032] Προτρέπεται τοὺς μαθητὰς ὁ Ἰησοῦς εἰς τὸ πιστεύειν.
- [02033] Κελεύει συγχωρεῖν τῷ πλησίον τὰ ἁμαρτήματα.
- [02034] Ἐπανέρχεται εἰς τὴν πόλιν.
- [02035] [28.393] Ἐρωτῶσιν οἱ Ἰουδαῖοι, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖ.
- [02036] Ἐρωτᾷ αὐτοὺς περὶ τοῦ βαπτίσματος Ἰωάννου.

- [02037] Λέγει τὰ κατὰ τὸν ἀμπελῶνα καὶ τοὺς πονηροὺς γεωργούς.
- [02038] Εἶτα περὶ τοῦ κήνσου·
- [02039] εἶτα περὶ τῶν ἑπτὰ ἀδελφῶν.
- [02040] Ἐρωτᾷ ὁ γραμματεὺς, ποία ἐντολὴ πρώτη·
- [02041] καὶ μαθὼν ἀποδέχεται.
- [02042] Ἐρωτᾷ ὁ Χριστὸς περὶ ἑαυτοῦ.
- [02043] Εἶτα κατὰ τῶν Φαρισαίων διαλέγεται, καὶ περὶ τῶν δύο δηναρίων τῆς χήρας.
- [02044] Ἐξερχόμενος ἀπὸ τοῦ ἱεροῦ, λέγει περὶ τῆς καταστροφῆς αὐτοῦ.
- [02045] Ἐρωτῶσιν οἱ μαθηταὶ περὶ τοῦ χρόνου, καὶ πολλὰ αὐτοῖς προλέγει.
- [02046] Ἦλθεν εἰς Βηθανίαν πρὸς Σίμωνα τὸν λεπρὸν.
- [02047] Ἐκεῖ τὸ μύρον ἐκχεῖται.
- [02048] Συντίθεται ὁ Ἰούδας τοῖς Ἰουδαίοις.
- [02049] Πέμπονται ἐτοιμάσαι τὸ πάσχα οἱ μαθηταί.
- [02050] Ἐλέγχει τὸν Ἰούδαν.
- [02051] Παραδίδωσι τὰ μυστήρια.
- [02052] Ἐξέρχεται εἰς τὸν ἐλαιῶνα.
- [02053] Προλέγει τοῖς μαθηταῖς, ὅτι σκανδαλισθήσονται, καὶ τῷ Πέτρῳ, ὅτι ἀρνήσεται.
- [02054] Προσεύχεται τῷ Πατρὶ·
- [02055] εἶτα συλλαμβάνεται.
- [02056] Τέμνει Πέτρος τὸ ὠτίον τοῦ δούλου.
- [02057] Φεύγει ὁ νεανίσκος γυμνός.
- [02058] Ἄγεται πρὸς Καϊάφαν ὁ Ἰησοῦς.
- [02059] Καταμαρτυροῦσιν αὐτοῦ.
- [02060] Ὁμολογεῖ ἑαυτὸν Υἱὸν Θεοῦ.
- [02061] Ἀρνεῖται Πέτρος.
- [02062] Ἄγεται πρὸς Πιλάτον ὁ Ἰησοῦς· σταυροῦται.
- [02063] Ἦν ἐκεῖ Μαρία ἡ Ἰακώβου τοῦ μικροῦ, καὶ ἡ Μαγδαληνὴ, καὶ Σαλώμη.
- [02064] Λαμβάνει ὁ Ἰωσήφ τὸ σῶμα τοῦ Ἰησοῦ.
- [02065] Ἦλθον αἱ γυναῖκες μετὰ τὸ Σάββατον, ἀρώματα φέρουσαι.
- [02066] Εἶδον τὸν ἄγγελον ἐν τῷ μνημείῳ, καὶ ἐφοβήθησαν.
- [02067] Ἀναστὰς ὁ Χριστὸς ὤφθη Μαρίᾳ, ἀφ' ἧς τὰ ἑπτὰ δαιμόνια ἐξέβαλεν.
- [02068] Ἐκεῖνη εἶπε τοῖς μαθηταῖς·
- [02069] οἱ δὲ ἠπίστησαν.
- [02070] Ἔπειτα ὤφθη τοῖς δυσὶν ἐν τῇ ὁδῷ, εἶτα τοῖς ἑστέροις·
- [02071] καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν.
- [02072] Καὶ ἀπέστειλεν αὐτοὺς κηρῦσσειν, καὶ βαπτίζειν, καὶ σημεῖα ποιεῖν.

- [02073] Εἶτα ἀνελήφθη.
- [02074] Βιβλίον γ', κατὰ Λουκᾶν.
- [02075] Τὰ κατὰ τὴν γέννησιν Ἰωάννου, καὶ τοῦ Χριστοῦ·
- [02076] τὰ κατὰ τὸν Συμεών.
- [02077] Ἄννα ἀνθομολογεῖται τῷ Κυρίῳ.
- [02078] Ἀπομένει ἐν τῷ ἱερῷ ὁ Ἰησοῦς, καὶ οἱ γονεῖς ἡγνόουν.
- [02079] Βαπτίζει ὁ Ἰωάννης, βαπτίζεται καὶ ὁ Χριστός, ὡν ἐτῶν λ'.
- [02080] Γενεαλογεῖται.
- [02081] Ἄγεται εἰς τὴν ἔρημον.
- [02082] Ἔρχεται εἰς Ναζαρέτ·
- [02083] ἀναγινώσκει ἐν τῇ Συναγωγῇ.
- [02084] Εἶπε πρὸς τοὺς Ἰουδαίους περὶ τῆς χήρας τῆς Ἡλίου, καὶ Νεεμᾶν τοῦ λεπροῦ, καὶ ἤθε λον αὐτὸν κρημνίσαι.
- [02085] Ἦλθεν εἰς Καπερναοῦμ.
- [02086] Ἐθεράπευσε τὸν δαιμονῶντα, καὶ τὴν πενθερὰν Πέτρου, καὶ ἄλλους πολλούς.
- [02087] Ἐξῆλθεν εἰς τὴν ἔρημον.
- [02088] Ἦλθεν εἰς Γεννησαρέτ, ἐπέβη τοῦ πλοίου Πέτρου, ἔνθα καὶ τὸ δίκτυον διεῖρήγνυτο.
- [02089] Ἐφοβήθη Σίμων.
- [02090] Ἐθεράπευσε τὸν λεπρὸν, εἶτα τὸν παραλυτικόν.
- [02091] Καλεῖ τὸν Λευῖ, ἐσθίει παρ' αὐτῶν·
- [02092] καὶ ἐγκαλεῖται ὑπὸ τῶν Φαρισαίων περὶ τούτου, καὶ ὅτι οὐ νηστεύουσιν οἱ μαθηταὶ αὐτοῦ.
- [02093] Πορεύεται ἐν Σαββάτῳ δευτεροπρώτῳ διὰ τῶν σπορίμων.
- [02094] Θεραπεύει ἐν ἑτέρῳ Σαββάτῳ τὸν τὴν ξηρὰν χεῖρα.
- [02095] Ἐκλέγεται τοὺς β'.
- [02096] Λέγει τοὺς μακαρισμούς.
- [02097] Ταλανίζει τοὺς πλουσίους καὶ τοὺς γελῶντας.
- [02098] Παραινεῖ περὶ ἀγάπης, περὶ τοῦ μὴ ἀμύνεσθαι τὸν πλησίον.
- [02099] Περὶ φιλανθρωπίας.
- [02100] Περὶ τοῦ μὴ κρίνειν, καὶ μεταδιδόναι.
- [02101] Λέγει δὲ καὶ παραβολὴν, τὴν περὶ τοῦ δένδρου, καὶ περὶ τοῦ φυλάσσοντος τοὺς λόγους αὐτοῦ, ὅτι ὁμοίος ἐστὶ τῇ ἐπὶ τὴν πέτραν οἰκίᾳ.
- [02102] Ἔρχεται εἰς Καπερναοῦμ.
- [02103] Πρόσεισιν ὁ ἑκατόνταρχος ὑπὲρ τοῦ δούλου.
- [02104] Εἶτα ὁ υἱὸς τῆς χήρας [28.396] ἀνίσταται.
- [02105] Πέμπει Ἰωάννης τοὺς μαθητὰς πρὸς αὐτόν.
- [02106] Ἐγκαλεῖ τῷ ὄχλῳ ὁ Ἰησοῦς περὶ Ἰωάννου.
- [02107] Παρεικάζει τὴν γενεὰν παιδίοις τοῖς προσφωνοῦσιν.

- [02108] Ἔρχεται εἰς οἰκίαν Φαρισαίου, καὶ ἰδοὺ ἡ γυνὴ ἡ ἁμαρτωλὸς τὸ ἀλάβαστρον ἔκχει.
- [02109] Αἰτιᾶται ὁ Φαρισαῖος τὸ γεγο νός.
- [02110] Λέγει πρὸς αὐτὸν ὁ Ἰησοῦς τὴν παραβολὴν τῶν δύο χρεωφειλετῶν.
- [02111] Εἶτα διώδευε κατὰ πόλιν καὶ κώ μιν, καὶ ἠκολούθουν αὐτῷ γυναῖκες αἱ θεραπευθεῖσαι.
- [02112] Λέγει τὴν παραβολὴν τοῦ σπείραντος.
- [02113] Ἦλθεν ἡ μήτηρ αὐτοῦ πρὸς αὐτόν.
- [02114] Πλέουσιν οἱ μαθηταὶ μετ' αὐτοῦ, χεμιάζονται, ἔρχονται εἰς Γάδειρα, καὶ ὁ λε γεὼν εἰς τοὺς χοίρους ἐμπίπτει.
- [02115] Εἶτα Ἰάειρος ὑπὲρ τῆς θυγατρὸς ἀξιοί, καὶ ἡ αἰμορροοῦσα ἰάται.
- [02116] Ἄν ἴστησι τὴν κόρην.
- [02117] Αποστέλλει τοὺς δώδεκα μαθητάς.
- [02118] Ἀκούει Ἡρώδης περὶ αὐτοῦ.
- [02119] Ἀναχωρεῖ εἰς ἔρημον Ἰησοῦς.
- [02120] Τρέφει τοὺς ὄχλους.
- [02121] Ἐρωτᾷ·
- [02122] «Τίνα με λέγουσιν οἱ ἄνθρωποι;» Ὁμολογεῖ Πέτρος.
- [02123] Παραγ γέλλει σιωπᾶν.
- [02124] Προλέγει περὶ τοῦ πάθους καὶ τῆς ἀναστάσεως.
- [02125] Λέγει·
- [02126] «Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀρνησάσθω ἑαυτόν.».
- [02127] Μεταμορφοῦται.
- [02128] Κάτεισιν ἀπὸ τοῦ ὄρους.
- [02129] Θεραπεύει τὸν σεληνιαζόμενον.
- [02130] Λέγει περὶ τοῦ πάθους.
- [02131] Ἐζήτησαν οἱ μαθηταί, τίς ἂν εἴη μείζων·
- [02132] ὁ δὲ Ἰησοῦς ἐδίδαξεν αὐτούς.
- [02133] Εἶτά φησιν·
- [02134] «Ὅς οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν,» περὶ τοῦ ἐκβάλλοντος τὰ δαιμόνια ἐν τῷ ὀνόματι αὐτοῦ, καὶ οὐκ ἀκολουθούντος αὐτῷ.
- [02135] Βουλόμενον εἰσελθεῖν εἰς τὴν πόλιν τῶν Σαμαρειτῶν οὐκ ἐδέξατο.
- [02136] Εἶτα οἱ μαθηταὶ πῦρ ἤθελον κατενέγκαι ἐπ' αὐτούς·
- [02137] ὁ δὲ Ἰησοῦς ἐπ ἐτίμησεν αὐτοῖς.
- [02138] Βουλόμενός τις ἀκολουθῆσαι αὐτῷ κωλύεται.
- [02139] Ἄτερος δὲ παρακαλεῖται, καὶ ἀναδύεται.
- [02140] Τότε λέγει·
- [02141] «Οὐδεὶς ἐπιβάλλει τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ στρέφεται εἰς τὰ ὀπίσω.».
- [02142] Ἀνέδειξεν ἑβδομήκοντα μαθητάς, καὶ πέμπει αὐτούς ἀνά δύο, παραινέσας μηδὲν βαστάσαι.
- [02143] Ὀνειδίζει ταῖς πόλεσι.

- [02144] Τότε λέγει·
- [02145] «Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει.»
- [02146] Εἶτά φησιν·
- [02147] «Ἐθεώρουν τὸν Σατανᾶν πεσόντα, ὡς ἄστρα πῆν·» καὶ δίδωσι τοῖς μαθηταῖς ἐξουσίαν κατ' αὐτοῦ, καὶ παραινεῖ μὴ χαίρειν ἐν τούτῳ.
- [02148] Εἶτα ἐξομολογεῖται τῷ Πατρὶ, καὶ φησι τοῖς μαθηταῖς·
- [02149] «Μακάριοι οἱ ὀφθαλμοὶ, οἱ βλέποντες ἃ βλέπετε.
- [02150] Πολλοὶ γὰρ προ φῆται ἐπεθύμησαν ἰδεῖν ἃ βλέπετε.»
- [02151] Ὁ νομικὸς περὶ ῥάζει, καὶ ἡ παραβολὴ λέγεται τοῦ εἰς Ἱεριχῶν καταβαίνοντος.
- [02152] Μάρθα ἐγκαλεῖ ὑπὲρ τῆς ἀδελφῆς.
- [02153] Διδάσκει εὐχέσθαι τοὺς μαθητάς, καὶ λέγει τὴν παραβολὴν τοῦ αἰτοῦντος ἄρτους τὸν φίλον τὸν ἐν τῇ κλίνῃ ὄντα.
- [02154] Θεραπεύει τὸν κωφὸν τὸν δαιμονιζόμενον.
- [02155] Τότε λέγουσιν, ὅτι «Ἐν Βεελζεβούλ θεραπεύει.»
- [02156] Εἶτα λέγει·
- [02157] «Ὅταν ἐξέλθῃ τὸ ἀκάθαρτον πνεῦμα, πορεύεται δι' ἀνύδρων τόπων.»
- [02158] Εἶτα γυνὴ τίς φησι·
- [02159] «Μακαρία ἡ κοιλία,» καὶ τὰ ἐξῆς.
- [02160] Κατακριθῆσθαι προλέγει τοὺς τότε ὑπὸ Νινευῖ, καὶ φησι·
- [02161] «Οὐδεὶς, λύχνον ἄψας, ὑπὸ τὸν μόδιον τίθησιν.»
- [02162] Εἰσηλθεν ἄρι στησαι πρὸς Φαρισαῖον.
- [02163] Ὁ δὲ ἐγκαλεῖ, ὅτι οὐκ ἐβαπτίσατο.
- [02164] Τότε λέγει πρὸς αὐτόν·
- [02165] «Ὑμεῖς τὸ ἔξωθεν τοῦ ποτηρίου καθαρίζετε.»
- [02166] Καὶ ταλανίζει αὐτοὺς καὶ τοὺς νομικοὺς.
- [02167] Εἶτα λέγει·
- [02168] «Οὐδὲν ἐστι κρυπτόν» [28.397] καὶ τὸ, «Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα» καὶ τὸ, «Οὐχὶ πέντε στρουθία» καὶ, «Ὅς ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα.»
- [02169] Προσέρχεται τις μερίσασθαι τὸν κληρὸν μετὰ τοῦ ἀδελφοῦ.
- [02170] Εἶτα ὁ λογιζόμενος πλούσιος·
- [02171] περὶ τῶν ἀποθηκῶν.
- [02172] Παραινεῖ μὴ μεριμνᾶν περὶ τροφῆς.
- [02173] Περὶ ἐλεημοσύνης λέγει, καὶ τοῦ δεσπότη τοῦ διακονοῦντος τοῖς δούλοις αὐτοῦ, καὶ περὶ τοῦ πιστοῦ δούλου, καὶ περὶ τοῦ εἰδότος τὸ θέλημα τοῦ Κυρίου αὐτοῦ, καὶ μὴ ποιοῦντος.
- [02174] Καὶ, «Πῦρ ἦλθον,» φησὶ, «βαλεῖν.»
- [02175] Ἐλεγε δὲ καὶ περὶ τῶν τὸ πρόσωπον τοῦ οὐρανοῦ δοκιμαζόντων.
- [02176] Καὶ τό·
- [02177] «Ἐὰν ὑπάγῃς μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρ χοντα.»
- [02178] Εἶτα τοὺς ὑπὸ Πιλάτου ἀναιρεθέντας Γαλιλαίους, καὶ τοὺς ὑπὸ τοῦ πύργου καταχωσθέντας.

- [02179] Εἶτα ἡ παραβολὴ τῆς ἀκάρπου συκῆς.
- [02180] Τὴν ὑπὸ τοῦ δαίμονος συγκύπτουσιν θεραπεύει ἐν Σαββάτῳ·
- [02181] καὶ ἐγκαλοῦσιν Ἰουδαῖοι·
- [02182] ὁ δὲ ἐπιστομίζει αὐτούς.
- [02183] Εἶτα ἡ παραβολὴ τοῦ σινάπεως, καὶ τῆς ζύμης.
- [02184] Εἶτα ἦρω τήθη, εἰ ὀλίγοι οἱ σωζόμενοι.
- [02185] Παραινεῖ εἰσελθεῖν διὰ τῆς στενῆς θύρας, καὶ ἐπάγει·
- [02186] «Ἦξουσιν ἀπὸ ἀνα τολῶν καὶ δυσμῶν, καὶ ἀνακλιθήσονται.».
- [02187] Εἶτα λέγουσιν αὐτῶ·
- [02188] «Ἐξελθε, ὅτι Ἡρώδης βούλεταί σε ἀνελεῖν.».
- [02189] Καὶ φησι·
- [02190] «Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτη.».
- [02191] Εἶτα πρὸς τὴν Ἱερουσαλήμ φησι·
- [02192] «Ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου.».
- [02193] Θεραπεύει τὸν ὑδρωπικὸν ἐν οἴκῳ Φαρισαίου.
- [02194] Περὶ πρωτοκλισίας διαλέγεται, καὶ τίνας δεῖ καλεῖν ἐπ' ἄριστον.
- [02195] Εἶτα ἡ παραβολὴ τοῦ δειπνοῦ, καὶ τῶν παραιτησαμένων ἐλθεῖν Παραινεῖ πάντων τῶν οἰκείων καταφρονεῖν, καὶ αὐτῶ ἀκολουθεῖν.
- [02196] Εἶτα ἡ παραβολὴ τοῦ τὸν πύργον οἰκοδομοῦντος, καὶ τοῦ παρασκευαζομένου εἰς πόλεμον.
- [02197] Εἶτά φησι·
- [02198] «Καλὸν τὸ ἄλας.».
- [02199] Γογγύζουσιν οἱ Φαρισαῖοι, ὅτι τελῶνας προσελαμβάνατο.
- [02200] Λέγει παραβολὴν πρὸς αὐτούς, τὴν τοῦ ἀπολωλὸτος προβάτου, τὴν τῆς δραχμῆς, καὶ τὴν τοῦ ἀσώτου παιδός·
- [02201] περὶ τοῦ ἐκβληθέντος οἰκονόμου·
- [02202] περὶ φιλαργυρίας·
- [02203] περὶ ὑπερηφανίας, καὶ ὅτι δεῖ πάντα τὰ ἐν τῷ νόμῳ πληρωθῆναι·
- [02204] περὶ τοῦ ἀπολύοντος τὴν γυναῖκα αὐτοῦ·
- [02205] περὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου.
- [02206] Περὶ τοῦ συγχωρεῖν τῶ πλησίον τὰ ἁμαρτήματα.
- [02207] Καί·
- [02208] «Τίς ἔχων δοῦλον,» φησι, «ἀροτριῶντα, οὐκ εἰσελθόντι ἀπὸ τοῦ ἀγροῦ ἐπιτάττει;» Εἶτα οἱ δέκα λεπτοί.
- [02209] Περὶ τῆς παρουσίας αὐτοῦ προλέγει.
- [02210] Περὶ τοῦ πάντοτε προσεύχεσθαι.
- [02211] Εἶπε τὴν τῆς χήρας παραβολὴν, καὶ τὴν τοῦ ἀδίκου ἄρχοντος.
- [02212] Τότε λέγει·
- [02213] «Ἄρα εὐρήσει τὴν πίστιν ἐλθῶν ὁ Υἱὸς τοῦ ἀνθρώπου;» Ἡ παραβολὴ τοῦ Φαρισαίου καὶ τοῦ τελῶνου.
- [02214] Εἶτα προσκαλεῖται τὰ παιδιά.



- [02215] Προσέρχεται ὁ πλούσιος ἐρωτῶν, τί ποιήσας ζωὴν αἰώνιον κληρονομήσει.
- [02216] Περὶ τοῦ πάθους λέγει τοῖς μαθηταῖς·
- [02217] οἱ δὲ οὐ συν ἦκαν.
- [02218] Ὁ τυφλὸς θεραπεύεται, ὁ ἐγγύς Ἰεριχοῦς.
- [02219] Τὰ κατὰ τὸν Ζακχαῖον.
- [02220] Ἡ παραβολὴ τοῦ βουληθέντος ἀγοράσαι βασιλείαν.
- [02221] Τὰ κατὰ τὸν πῶλον.
- [02222] Περὶ τῆς ἀλώσεως τῆς πόλεως προλέγει.
- [02223] Ἐκβάλλει ἐκ τοῦ ἱεροῦ τοὺς πωλοῦντας.
- [02224] Τότε λέγουσιν·
- [02225] «Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;» Ἐρωτᾷ αὐτοὺς περὶ τοῦ βαπτίσματος <sup>[28.400]</sup> Ἰωάννου.
- [02226] Εἶτα ἡ παραβολὴ τοῦ ἀμπελῶνος, καὶ τῶν πονηρῶν γεωργῶν.
- [02227] Τὰ περὶ τοῦ κήνσου, καὶ τῆς γὰρ μηθείσης τοῖς ζ' ἀδελφοῖς.
- [02228] Εἶτα ἐρωτᾷ αὐτοὺς περὶ ἑαυτοῦ, πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι·
- [02229] καὶ περὶ πρωτοκαθεδρίας διαλέγεται.
- [02230] Βάλλει ἡ χήρα δύο δηνάρια.
- [02231] Περὶ τῆς καταστροφῆς τοῦ ναοῦ, περὶ τῶν μελλόντων προλέγει κακῶν.
- [02232] Συντίθεται Ἰούδας μετὰ τῶν Ἰουδαίων.
- [02233] Πέμπει τοὺς μαθητὰς ἐτοιμάσαι τὸ πάσχα.
- [02234] Ἐλέγχεται Ἰούδας μετὰ τὸ μυστήριον.
- [02235] Φιλονεικία τῶν μαθητῶν περὶ πρωτείων.
- [02236] Εἶτα πρὸς τὸν Σίμωνά φησι·
- [02237] «Ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς·» καὶ προλέγει αὐτοῦ τὴν ἄρνησιν, καὶ παρακελεύεται τοῖς μαθηταῖς βαστάζειν βαλάντιον.
- [02238] Εἶτα συλλαμβά νεται.
- [02239] Ἀρνεῖται Πέτρος.
- [02240] Τύπτεται ὁ Ἰησοῦς ὑπὸ τῶν Ἰουδαίων.
- [02241] Ἐρωτᾶται, εἰ αὐτὸς εἶναι ὁ Χριστὸς, καὶ ἀποκρίνεται.
- [02242] Ἀγεται πρὸς τὸν Πιλάτον, καὶ πέμπεται πρὸς τὸν Ἡρώδη.
- [02243] Εἶτα πρὸς τὸν Πιλάτον ἄγεται.
- [02244] Παραδίδεται σταυρωθῆναι·
- [02245] ἀκολουθεῖ ὄχλος·
- [02246] πρὸς τὰς γυναῖκας διαλέγεται περὶ τῶν μελλόντων κακῶν.
- [02247] Σταυροῦται.
- [02248] Θάπτει Ἰωσήφ τὸ σῶμα.
- [02249] Φέρουσιν αἱ γυναῖκες ἀρώματα εἰς τὸν τάφον, καὶ οὐχ εὔρον οὐδένα.
- [02250] Μανθάνουσι παρὰ τῶν δύο ἀγγέλων, ὅτι ἀνέστη.

- [02251] Απαγγέλλουσι τοῖς μαθηταῖς.
- [02252] Οἱ δὲ ἠπίστουν.
- [02253] Ἔδραμε Πέτρος εἰς τὸ μνημεῖον, καὶ εὔρεν οὕτως.
- [02254] Τότε φαίνεται τοῖς δύο ὁδοιποροῦσιν.
- [02255] Ὑποστρέψαντες οὕτοι, ἤκουσαν, ὅτι ἄφθῃ Σίμωνι.
- [02256] Εἶτα ἔστη ἀθρόως ἐν μέσῳ αὐτῶν·
- [02257] οἱ δὲ ἐπτοήθησαν.
- [02258] Ἔδειξεν αὐτοῖς τοὺς τύπους, καὶ ἔφεν ἐνώπιον αὐτῶν.
- [02259] Ἐξαγαγὼν δὲ αὐτοὺς εἰς Βηθανίαν, ἀνελήφθη.
- [02260] Βιβλίον δ', κατὰ Ἰωάννην.
- [02261] Θεολογεῖ ὁ Ἰωάννης τὸν Χριστόν.
- [02262] Λέγει περὶ τοῦ Βαπτιστοῦ·
- [02263] εἶτα περὶ τοῦ Χριστοῦ, καὶ τῆς ἐνανθρωπήσεως.
- [02264] Ἀποκρίνεται ὁ Βαπτιστὴς πρὸς τοὺς ἀποσταλέντας πρὸς αὐτόν.
- [02265] Τῇ ἐπαύριον μαρτυρεῖ τῷ Ἰησοῦ, ὅτι τὸ Πνεῦμα κατέβη ἐπ' αὐτόν.
- [02266] Τῇ ἐπαύριον πάλιν μαρτυρεῖ τῷ Ἰησοῦ.
- [02267] Καὶ κολλῶνται αὐτῷ οἱ περὶ Ἀνδρέαν.
- [02268] Ἄγει τὸν Πέτρον ὁ Ἀνδρέας πρὸς αὐτόν.
- [02269] Τῇ ἐπαύριον καλεῖ τὸν Φίλιππον ὁ Ἀνδρέας πρὸς αὐτόν.
- [02270] Τῇ ἐπαύριον καλεῖ τὸν Φίλιππον ὁ Ἰησοῦς, ἐξελθὼν εἰς τὴν Γαλιλαίαν.
- [02271] Οὗτος ἄγει τὸν Ναθαναὴλ πρὸς αὐτόν.
- [02272] Μαρτυρεῖ αὐτῷ ὁ Ἰησοῦς.
- [02273] Ὁ γάμος ἐν Κανᾷ γίνεται.
- [02274] Εἶτα ἔρχεται εἰς Καπερναοῦμ.
- [02275] Ἀναβαίνει εἰς Ἱεροσόλυμα ἐν τῷ Πάσχα·
- [02276] ἐκβάλλει ἐκ τοῦ ἱεροῦ τοὺς πωλοῦντας τὰς περιστεράς.
- [02277] Πολλοὶ πιστεύουσιν εἰς αὐτόν.
- [02278] Εἶτα τὰ κατὰ Νικόδημον.
- [02279] Εἶτα ἔρχεται εἰς τὴν Ἰουδαίαν, καὶ ἐβάπτιζον οἱ μαθηταὶ αὐτοῦ.
- [02280] Ἀπηγγέθη τῷ Ἰωάννῃ.
- [02281] Ἀκούσας ὁ Ἰησοῦς ὅτι ἔμαθον οἱ Φαρισαῖοι, κατέβη εἰς τὴν Γαλιλαίαν διὰ τῆς Σαμαρείας.
- [02282] Εἶτα τὰ κατὰ τὴν Σαμαρεῖτιν.
- [02283] Πιστεύουσιν οἱ Σαμαρεῖται.
- [02284] Ἔρχεται εἰς Κανᾷ ὁ Ἰησοῦς, καὶ ὁ βασιλίσκος προσέρχεται ὑπὲρ τοῦ υἱοῦ.
- [02285] Ἀνήλθεν εἰς Ἱεροσόλυμα, καὶ τὸν ἐν λῆ' ἔτεσι παραλελυμένον ἰᾶται ἐν Σαββάτῳ.

- [02286] Ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
- [02287] Λέγει αὐτοῖς ὅτι παρὰ Θεοῦ ἐπέμ φθη.
- [02288] Ἀπῆλθε πέραν τῆς Τιβεριάδος·
- [02289] ἦν δὲ τὸ Πάσχα.
- [02290] Τρέφει τοὺς ὄχλους.
- [02291] Ἡθέλησαν αὐτὸν ποιῆσαι βασι [28.401] λέα, καὶ ἀναχωρεῖ εἰς τὸ ὄρος.
- [02292] Ἐπλευσαν οἱ μαθηταὶ εἰς Καπερναοῦμ.
- [02293] Ἦλθεν ὁ Ἰησοῦς ἐκεῖ, ἦλθον καὶ οἱ ὄχλοι.
- [02294] Τότε αὐτοῖς περὶ τῶν μυστηρίων διαλέγεται.
- [02295] Καὶ μὴ ἐνέγκαντες τὸν λόγον, ἀπῆλθον εἰς τὰ ὀπίσω.
- [02296] Λέγει τοῖς δώδεκα·
- [02297] «Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;» Τότε λέγει Πέτρος·
- [02298] «Ρήματα ζωῆς αἰῶνίου ἔχεις, πρὸς τίνα ἀπελευσόμεθα;» Σκηνοπηγίας οὔσης, προτρέπονται αὐτὸν οἱ ἀδελφοὶ ἀνελθεῖν ἐν τῷ ἱερῷ.
- [02299] Ὁ δὲ ὕστερον ἀνῆλθε, καὶ ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἠγανάκτουν, ὅτι ἐν Σαββάτῳ τυφλὸν ἰάσατο.
- [02300] Διαλέγεται περὶ τοῦ Παρακλήτου·
- [02301] καὶ οἱ μὲν ἐπίστευσαν, οἱ δὲ ἠπίστουν.
- [02302] Ἐγκαλοῦνται ὑπηρέται ὑπὸ τῶν ἀρχιερέων, ὅτι οὐκ ἐπίασαν αὐτόν.
- [02303] Διαλέγεται αὐτοῖς ὁ Νικόδημος, καὶ ἐπιστομίζουσιν αὐτόν.
- [02304] Πάλιν ὁ Ἰησοῦς διαλέγεται αὐτοῖς·
- [02305] καὶ ἐπειρῶντο ἀνατρέπειν αὐτοῦ τὰ ῥήματα.
- [02306] Ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ.
- [02307] Πάλιν λέγει αὐτοῖς·
- [02308] «Ἐγὼ ὑπάγω, ὅπου ἡμεῖς οὐ δύνασθε ἐλθεῖν.».
- [02309] Οἱ δὲ ἐνόμιζον, ὅτι ἀναιρεῖ ἑαυτόν.
- [02310] Εἶτα προλέγει τὸν τρόπον τοῦ θανάτου αὐτοῦ, καὶ ἐπίστευσαν πολλοὶ εἰς αὐτόν.
- [02311] Τότε λέγει αὐτοῖς·
- [02312] «Ἐὰν μείνητε ἐν τῷ λόγῳ μου, ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς,» καὶ ἕτερα πολλά.
- [02313] Λέγουσιν αὐτῷ οἱ Ἰουδαῖοι·
- [02314] «Σαμαρεῖτης εἶ, καὶ δαιμόνιον ἔχεις.».
- [02315] Πάλιν ὁ Ἰησοῦς πολλὰ αὐτοῖς διαλέγεται, ἐν οἷς ἐπήγαγε·
- [02316] «Πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι.».
- [02317] Τότε ἠθέλησαν λιθάσαι αὐτόν·
- [02318] ὁ δὲ ἐξελθὼν ἀπ' αὐτῶν, ἐθεράπευσε τὸν τυφλὸν πηλῷ.
- [02319] Εἶτα διαλέγεται περὶ τῶν προβάτων καὶ τοῦ ποιμένου, τοῦ διὰ τῆς θύρας εἰσερχομένου εἰς τὴν αὐλήν·
- [02320] καὶ σχίσμα ἐγένετο ἐν τοῖς Ἰουδαίοις.
- [02321] Τοῖς Ἐγκαινίοις περιεπάτει ὁ Ἰησοῦς ἐν τῇ στοᾷ Σολομῶντος.

- [02322] Ἐρωτῶσιν αὐτὸν οἱ Ἰουδαῖοι, εἰ αὐτὸς εἶη ὁ Χριστός.
- [02323] Ὡς δὲ εἶπεν, ἐβάστασαν λίθους βαλεῖν ἐπ' αὐτόν.
- [02324] Ὡς δὲ ἤρώτα αὐ τοὺς τὴν αἰτίαν, ἦλθον πιάσαι αὐτόν, καὶ οὐκ ἴσχυσαν.
- [02325] Ἀπῆλθεν, ὅπου ἐβάπτιζεν Ἰωάννης.
- [02326] Πέμπουσιν ἐκ Βηθανίας αἱ περὶ Μάρθαν ὑπὲρ τοῦ Λαζάρου.
- [02327] Καὶ βουλόμενος εἰς τὴν Ἰουδαίαν ἐλθεῖν, ἐκώλυον οἱ μαθηταί.
- [02328] Ἦλθεν εἰς Βηθανίαν·
- [02329] ἀνέστησε τὸν Λάζαρον.
- [02330] Πάλιν ἐβουλεύοντο οἱ Ἰουδαῖοι ἀνελεῖν τὸν Ἰησοῦν.
- [02331] Εἶτα Καϊάφας προφητεῦει.
- [02332] Αναχωρεῖ ὁ Ἰησοῦς εἰς τὴν ἔρημον Ἐφραῖμ.
- [02333] Εἶτα οἱ Ἰουδαῖοι ἀμφέβαλον, εἰ ἔρχεται εἰς τὴν ἑορτήν.
- [02334] Καὶ πρὸ ἕξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν.
- [02335] Τότε δειπνοῦντα αὐτὸν ἤλειψεν ἡ Μαρία, καὶ ἀγανακτεῖ Ἰούδας.
- [02336] Ἐπιστομίζει αὐτὸν ὁ Ἰησοῦς.
- [02337] Ἦλθον πρὸς αὐτὸν ἐκεῖ οἱ Ἰουδαῖοι.
- [02338] Ὑπήνησαν αὐτῶν οἱ μετὰ βαῖων ἐρχομένῳ εἰς Ἱεροσόλυμα, καὶ ὄχουμένῳ εἰς ὄναριον.
- [02339] Τότε ζητοῦσιν οἱ Ἕλληνες ἰδεῖν αὐτόν.
- [02340] Τότε λέγει τὴν παραβολὴν τοῦ κόκκου τοῦ σίτου καὶ περὶ τῶν φοβουμένων τὸν θάνατον.
- [02341] Εἶτα ἐπάγει·
- [02342] «Πάτερ, δόξασόν σου τὸν Υἱόν·» καὶ φωνὴ ἐγένετο ἐκ τοῦ οὐρανοῦ.
- [02343] Ἐνόμισεν ὁ ὄχλος βροντὴν γεγενῆσθαι.
- [02344] Εἶτα προλέγει αὐτοῖς τὸν τρόπον τοῦ θανάτου, καὶ προτρέπει πρὸς τὸ πιστεῦσαι·
- [02345] οἱ δὲ ἠπεῖθουν, «ἴνα,» φησὶν, «ὁ λόγος Ἡσαΐου πληρωθῇ.»
- [02346] Νίπτει τοὺς μαθητάς·
- [02347] ἐλέγχει τὸν Ἰούδαν·
- [02348] καὶ λαβῶν ἐκεῖνος τὸ ψῶμιον ἐξῆλθεν ἐν νυκτί.
- [02349] Εἶτα διαλέγεται τοῖς μαθηταῖς ὁ Ἰησοῦς.
- [02350] Ἐντέλλεται αὐτοῖς περὶ ἀγάπης.
- [02351] <sup>[28.404]</sup> Προλέγει τῷ Πέτρῳ τὴν ἄρνησιν.
- [02352] Φίλιππος ἀξιοῖ ἰδεῖν τὸν Πατέρα.
- [02353] Περὶ τοῦ Παρακλήτου αὐτοῖς προλέγει·
- [02354] ἕτερα πολλά διαλέγεται, καὶ κατηγορεῖ τῶν Ἰουδαίων.
- [02355] Θλίψιν προλέγει τοῖς μαθηταῖς, εἶτα πάλιν χρηστὰ, καὶ πάλιν λυπηρά.
- [02356] Πρὸς τὸν Πατέρα διαλέγεται.
- [02357] Εἶτα ἔρχεται εἰς τὸν κῆπον, καὶ συλλαμβάνεται.

- [02358] Κόπτει Πέτρος τὸ ὠτίον τοῦ δούλου.
- [02359] Ἄγουσι τὸν Ἰησοῦν πρὸς τὸν Ἄνναν.
- [02360] Εἰσάγει ὁ μαθητὴς τὸν Πέτρον εἰς τὴν αὐλήν.
- [02361] Τύπτει τὸν Ἰησοῦν ὁ ὑπηρέτης·
- [02362] λέγει αὐτῷ·
- [02363] «Εἰ κακῶς ἐλάλησα,» καὶ τὰ ἐξῆς.
- [02364] Ἀποστέλλουσιν αὐτὸν πρὸς Καϊάφαν.
- [02365] Ἀρνεῖται Πέτρος.
- [02366] ἄγεται ὁ Ἰησοῦς πρὸς Πιλάτον.
- [02367] Σταυροῦται, καὶ τὸν τίτλον ἐπιτιθέασιν.
- [02368] Εἰστήκεισαν παρὰ τῷ σταυρῷ ἡ μήτηρ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ Μαρία, ἡ τοῦ Κλεοπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.
- [02369] Τότε παρατίθεται τὴν μητέρα τῷ Ἰωάννῃ.
- [02370] Θάπτει τὸ σῶμα Ἰωσήφ.
- [02371] Νικόδημος φέρει ἀλόης καὶ σμύρνης λύτρα ἑκατόν.
- [02372] Ἦλθε Μαρία ἡ Μαγδαληνὴ, βλέπει τὸν τάφον κενόν·
- [02373] καλεῖ τὸν Πέτρον καὶ τὸν Ἰωάννην.
- [02374] Οἱ δὲ ἀπήλθον, καὶ πά λιν ἀνεχώρησαν.
- [02375] Βλέπει τοὺς ἀγγέλους ἡ Μαρία, εἶτα τὸν Ἰησοῦν, καὶ διαλέγεται αὐτῇ.
- [02376] Εἶτα ἐπέστη τοῖς μαθηταῖς κεκλεισμένων τῶν θυρῶν, καὶ ἔδωκεν αὐ τοῖς Πνεῦμα ἅγιον.
- [02377] Εἶτα τῷ Θωμᾷ διαλέγεται ἀπιστήσαντι.
- [02378] Εἶτα πάλιν ὤφθη τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος·
- [02379] οἱ δὲ ἠλίευσαν πλῆθος ἰχθύων, καὶ ἔφαγε μετ' αὐτῶν.
- [02380] Εἶτα ἐπιτάττει τῷ Πέτρῳ ποιμαίνειν τὰ πρόβατα, καὶ προλέγει αὐτῷ, ποίῳ θανάτῳ ἀποθανεῖται, καὶ κελεύει ἀκολουθῆσαι αὐτῷ.
- [02381] Βιβλίον ε', Πράξεις τῶν ἀποστόλων.
- [02382] Οὕτω καλεῖται τὸ βιβλίον, ἐπειδὴ καὶ τὰς πρᾶξις ὁμοῦ τῶν ἀποστόλων περιέχει.
- [02383] Ὁ δὲ διηγούμενος ταύτας ἐστὶ Λουκᾶς ὁ εὐαγγελιστὴς, ὁ καὶ τοῦτο τὸ βιβλίον συγγράφων.
- [02384] Συναπεδήμει γὰρ τοῖς τε ἄλλοις ἀποστόλοις, καὶ μάλιστα τῷ Παύλῳ, καὶ εἰδὼς ἀκριβῶς, γράφει.
- [02385] Διηγεῖται δὲ ἐν αὐτῷ πῶς, ἀγγέλων ὑπολαβόντων, ἀνελήφθη ὁ Κύριος, καὶ τὴν τοῦ ἁγίου Πνεύματος ἔκχυσιν γενομένην ἐν τῇ Πεντηκοστῇ ἐπὶ τοὺς ἀποστόλους καὶ πάντας τοὺς τότε παρόντας·
- [02386] τὴν τε κατάστασιν τοῦ Ματθίου ἀντὶ Ἰούδα τοῦ προδότου, καὶ τὴν προχείρησιν τῶν ζ' διακόνων, καὶ τὴν ἐκλογὴν τοῦ Παύλου, καὶ ὅσα ἔπαθε, καὶ τέλος τὴν εἰς Ῥώμην ἀποδημίαν αὐτοῦ.
- [02387] Τῶν μὲν οὖν δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα·
- [02388] πρῶτος Σίμων ὁ λεγόμενος Πέτρος, εἶτα Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, καὶ Ἄνδρέας ὁ ἀδελφὸς Πέτρου, καὶ Φίλιππος, καὶ Θωμᾶς, Βαρθολομαῖος, Ματθαῖος, Ἰάκωβος Ἀλφαιῦ, Σίμων ὁ ζηλωτὴς, Ἰούδας Ἰακώβου, ὁ καὶ Θαδδαῖος, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς τὸν Κύριον.
- [02389] Ἀλλὰ τοῦ Ἰούδα τούτου, προδότου γενομένου, καὶ ἀπολομένου, κατεστάθη εἰς τὸν ἐκείνου τόπον ὑπὸ τῶν ἀποστόλων Μαθθίας, καὶ συγκατηριθμήθη τοῖς ἑνδεκά δωδέκατος.
- [02390] Μετὰ δὲ ταῦτα ἐκλήθη καὶ ὁ Παῦλος, σκευὸς ἐκλογῆς, καὶ ἀπεστάλη καὶ αὐτὸς μετὰ Βαρνάβα εὐαγγελίσασθαι τὸν Κύριον τοῖς ἔθνεσι πανταχοῦ.
- [02391] Ἔτι δὲ καὶ τῶν κατασταθέντων παρὰ τῶν <sup>[28.405]</sup> ἀποστόλων ἑπτὰ διακόνων τὰ ὀνόματα ταῦτα·

- [02392] Στέφανος, Φίλιππος, Πρόχορος, Νικάνωρ, Τίμων, Παρμενάς, καὶ Νικόλαος.
- [02393] Τούτων οὖν τῶν ἀποστόλων καὶ τῶν διακόνων τὰς πράξεις διηγείται ὁ Λουκᾶς, καὶ σημεῖα παρ' αὐτῶν γεγονότα, ἅπερ εἰσὶ ταῦτα·
- [02394] Πέτρος καὶ Ἰωάννης ἐθεράπευσαν ἐν τῷ ὀνόματι Κυρίου τὸν ἐκ γενετῆς χωλὸν, τὸν ἐν τῇ Ὠραία πύλῃ καθήμενον.
- [02395] Πέτρος Ἀνανίαν καὶ Σαπφείραν τὴν γυναῖκα αὐτοῦ ἤλεγξε, νοσφισαμένους ἀπὸ τῆς τιμῆς τοῦ χωρίου, καὶ τῆς ἐπαγγελίας τῆς εἰς τὸν Θεὸν, καὶ γεγόνασι παραχρημα νεκροί.
- [02396] Πέτρος ἐν Ἰόππῃ τὴν ἀποθανοῦσαν Δορκάδα εὐξάμενος ἤγειρεν ἐκ νεκρῶν.
- [02397] Πέτρος τὸ ἐξ οὐρανοῦ σκεῦος καθιέμενον πλήρες παντὸς ζώου ἐώρακε.
- [02398] Πέτρος ἢ σκιά ἐρχομένη ἐπὶ τοὺς ἀσθενοῦντας ἐθεράπευεν αὐτούς.
- [02399] Πέτρος τηρούμενος καὶ δεδεμένος ἐν τῇ φυλακῇ ὑπὸ ἀγγέλου ἀπελύθη, μὴ εἰδόντων τῶν στρατιωτῶν.
- [02400] Καὶ ὁ Ἡρώδης σκωληκόβρωτος ἐξέψυξε.
- [02401] Στέφανος ἐποίησε τέρατα καὶ σημεῖα.
- [02402] Φίλιππος τὸν εὐνοῦχον ἐπέστη σεν ἀναγινώσκοντα τὸν Ἡσαΐαν, καὶ ἐβάπτισεν αὐτόν.
- [02403] Ὁ αὐτὸς Φίλιππος ἐν Σαμαρείᾳ πολλὰ πνεύματα ἐξέβαλε, καὶ χωλοὶ καὶ παραλελυμένοι ἐθεραπεύθησαν ὑπ' αὐτοῦ.
- [02404] Παῦλος, ἐγγίζων τῇ Δαμασκῷ, εἶδεν ὄπτασίαν, καὶ εὐθὺς γέγονεν εὐαγγελιστής.
- [02405] Παῦλος ἐν Λύστροις Αἰνέαν, χωλὸν ἐκ γενετῆς ὄντα, ἐθεράπευσεν ἐν τῷ ὀνόματι τοῦ Κυρίου.
- [02406] Παῦλος ἀπὸ ὄπτασίας εἰς Μακεδονίαν ἐκλήθη.
- [02407] Παῦλος τὴν γυναῖκα τὴν ἔχουσαν πνεῦμα Πύθονος ἐκαθάρισε.
- [02408] Παῦλος καὶ Σίλας ἐν Φιλίπποις εἰς φυλακὴν ἐβλήθησαν, καὶ ἠσφαλισμένους εἶχον τοὺς πόδας ἐν τῷ ξύλῳ.
- [02409] Ἐν δὲ τῷ μεσονυκτίῳ σεισμὸς γέγονε, καὶ λέλυνται αὐτῶν τὰ δεσμά.
- [02410] Ἀπὸ τοῦ χρωτὸς Παύλου ἀπέφερον σουδάρια ἐπὶ τοὺς ἀσθενοῦντας καὶ δαιμονίωντας, καὶ ἐθεραπεύοντο.
- [02411] Παῦλος ἐν Τρωάδι πεσόντα Εὐτυχον ἀπὸ τῆς θυρίδος καὶ ἀποθανόντα ἤγειρε λέγων·
- [02412] «Ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.»
- [02413] Παῦλος ἐπετίμησεν ἐν Κύπρῳ τῷ μάγῳ Ἐλύμα, καὶ ἐγένετο τυφλός.
- [02414] Παῦλος, πλέων ἐν Ῥώμῃ, ἐχειμάσθη αὐτὸς τε καὶ πάντες οἱ ἐν τῷ πλοίῳ ἐπὶ νυχθήμερα ἰδ'.
- [02415] Πάντων τε προσδοκῶντων ἀποθανεῖν, ἐπιστὰς ὁ Κύριος εἶπεν αὐτῷ, ὅτι «Διὰ σὲ κεχάρισμαι τούτοις τὸ ζῆν,» καὶ ἐσώθησαν.
- [02416] Ἐξελθόντα τὸν Παῦλον ἀπὸ τοῦ πλοίου ἔχιδνα ἔδακε, καὶ οἱ μὲν πάντες ἐνόμιζον αὐτὸν γίνεσθαι νεκρόν·
- [02417] ὡς δὲ ἀπαθῆς διέμεινεν, ἐνόμισαν αὐτὸν εἶναι θεόν.
- [02418] Τὸν πατέρα Πουπλίου ἐν τῇ νήσῳ δυσεντερία συνεχόμενον χειροθετήσας ἰάσατο ὁ Παῦλος, καὶ ἄλλους πολλοὺς ἀσθενοῦντας ἐν τῇ νήσῳ ἐθεράπευσεν.
- [02419] Βιβλίον ζ', Ἐπιστολαὶ καθολικαὶ ἑπτά·
- [02420] τούτων πρώτη Ἰακώβου.
- [02421] Ἀπ' αὐτῶν τῶν γραψάντων καὶ αὐταὶ προσαγορεύονται.
- [02422] Αὐτὸς γὰρ Ἰακώβος ταύτην γράφει τοῖς ἀπὸ τῶν δώδεκα φυλῶν διασπαρείσι, καὶ πιστεύουσιν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.
- [02423] Γράφει δὲ διδασκαλικὴν τὴν Ἐπιστολήν, διδάσκων περὶ διαφορᾶς πειρασμῶν, ποῖος μὲν ἐστὶν ἀπὸ Θεοῦ, ποῖος δὲ ἀπὸ τῆς ἰδίας καρδίας τῶν ἀνθρώπων·
- [02424] καὶ ὅτι οὐ <sup>[28.408]</sup> λόγῳ μόνῳ, ἀλλὰ καὶ ἔργῳ δεικνύναι δεῖ τὴν πίστιν·
- [02425] καὶ οὐχ οἱ ἀκροαταὶ τοῦ νόμου, ἀλλὰ οἱ ποιηταὶ δικαιοῦνται.
- [02426] Περὶ τε πλουσίων παραγγέλλει, ἵνα μὴ προκρίνωσιν τῶν πτωχῶν οἱ πλούσιοι ἐν ταῖς Ἐκκλησίαις, ἀλλὰ μᾶλλον καὶ ἐπιπλήττωνται, ὡς ὑπερήφανοι.

- [02427] Καὶ τέλος παραμυθησάμενος τοὺς ἀδικουμένους, καὶ προ τρεψάμενος αὐτοὺς μακροθυμεῖν ἕως τῆς παρουσίας τοῦ κριτοῦ, καὶ διδάξας περὶ ὑπομονῆς ἐκ τῶν τοῦ Ἰωβ χρηστών, παραγγέλλει προσκαλεῖσθαι τοὺς πρεσβυτέρους ἐπὶ τοὺς ἀσθενούντας, καὶ σπουδάζειν ἐπιστρέφειν τοὺς πλανηθέντας ἐπὶ τὴν ἀλήθειαν·
- [02428] εἶ ναι γὰρ τούτου μισθὸν παρὰ τοῦ Κυρίου ἄφεσιν ἁμαρτιῶν.
- [02429] Καὶ οὕτως τελειοῖ τὴν Ἐπιστολήν.
- [02430] Δευτέρα, Πέτρου.
- [02431] Καὶ αὕτη τοῦ γεγραφότος ἐπιφέρεται τὴν κλήσιν·
- [02432] αὐτὸς γὰρ Πέτρος τοῖς ἐν τῇ διασπορᾷ οὖσιν Ἰουδαίοις, καὶ γενομένοις Χριστιανοῖς, γράφει τὴν ἐπιστολὴν διδασκαλικήν.
- [02433] Ἐπειδὴ γὰρ ἀπὸ Ἰουδαίων ἐπίστευσαν, ἐπιστηρίζει αὐτούς.
- [02434] Καὶ πρῶτον μὲν ἐξηγεῖται καὶ ἀποδείκνυσιν, ὅτι ἡ εἰς Χριστὸν πίστις ἀπὸ τῶν προφητῶν κατηγγέλη, καὶ δι' αὐτῶν ἐμὴ νύθη ἢ διὰ τοῦ αἵματος αὐτοῦ λύτρωσις·
- [02435] καὶ ὅτι αὐ τοῖς καὶ τοῖς ἔθνεσιν εὐηγγελίσθη τὰ πάντα, εἰς ἃ ἄγγελοι ἐπιθυμοῦσι παρακύψαι.
- [02436] Εἶτα, συμβουλεύσας ἀξίως τοῦ καλέσαντος ἀναστρέφεσθαι, προτρέπει καὶ βασιλέα τιμᾶν, γυναιξί τε καὶ ἀνδράσιν ὁμοφροσύνην παραγγέλλει.
- [02437] Καὶ εἰς τὰ ἤθη παραινέσας ὀλίγα, ση μαίνει, ὅτι καὶ εἰς τὸν ἄδην γέγονε παρὰ τοῦ Κυρίου τὸ κήρυγμα τῆς σωτηρίας καὶ ἀναστάσεως, ἵνα καὶ οἱ ἀποθανόντες ἀναστῶσι, καὶ κριθῶσι μὲν ἐν τῷ σώματι, τῇ δὲ χάριτι τῆς ἀναστάσεως διαμένωσι·
- [02438] καὶ ὅτι τὸ τέλος πάντων λοιπὸν ἤγγισε, καὶ ὀφείλουσι πάντες ἕτοιμοι γίνεσθαι, ὡς λόγον ἀποδόντες τῷ κριτῇ.
- [02439] Καὶ οὕτως τελειοῖ τὴν Ἐπιστολήν.
- [02440] Τρίτη, πάλιν καὶ αὕτη Πέτρου.
- [02441] Ὅμοίως καὶ αὕτη παρὰ τοῦ αὐτοῦ γραφεῖσα τὴν τούτου ἔχει ὀνομασίαν.
- [02442] Αὐτὸς γὰρ Πέτρος καὶ ταύτην ἐπιστέλλει τοῖς ἤδη πιστεύουσιν.
- [02443] Ἔστι δὲ ἡ Ἐπιστολὴ ὑπόμνησις τῶν πρώτων.
- [02444] Εἰδὼς γὰρ ταχεῖαν αὐτοῦ ἔσεσθαι τὴν ἀνάλυσιν τοῦ σώματος, ἐσπούδασε πάντας ὑπομνήσαι περὶ ὧν κατηχήθησαν τὴν διδασκαλίαν.
- [02445] Καὶ πρῶτον μὲν περὶ τῆς πίστεως ἐξηγεῖται, καὶ δείκνυσιν ἀπὸ τῶν προφητῶν αὐτὴν εὐηγγελίσθαι·
- [02446] καὶ ὅτι αἱ προφητεῖαι αἱ περὶ τοῦ Σωτῆρος οὐκ εἰσὶν ἀνθρώπι ναι, ἀλλὰ παρὰ Θεοῦ ἐλαλήθησαν.
- [02447] Ἐπειτα παραγγέλλει μὴ προσέχειν τοῖς ἀπατῶσι, λέγων ἔσεσθαι αὐτῶν ἀπώλειαν, ὥσπερ καὶ τῶν παραβάντων ἀγγέλων γέγονε.
- [02448] Προμηνύει δὲ ἐν τῇ Ἐπιστολῇ ἡμέρας ἔσεσθαι, ἐν αἷς ἐμπαῖκται περιπατήσουσι, καὶ θελήσουσιν ἅπα τᾶν τινὰς, λέγοντες μάτην λέγεσθαι παρ' ἡμῶν τὴν παρουσίαν τοῦ Σωτῆρος, διὰ τὸ αἰεὶ λέγεσθαι, καὶ μὴ πω παραγενέσθαι.
- [02449] Ἀπὸ τούτων οὖν καὶ μάλιστα ἀπ ἔχεσθαι παραγγέλλει, διδάσκων, μὴ ὀλιγωρεῖν ἐν τοῖς χρόνοις.
- [02450] Πάντα γὰρ τὸν χρόνον μηδὲν εἶναι ἐνώπιον Κυρίου, διὰ τὸ καὶ τὴν μίαν ἡμέραν ὡς χίλια ἔτη εἶναι, καὶ τὰ χίλια ἔτη ὡς ἡμέραν μίαν.
- [02451] Ἔσεσθαι δὲ <sup>[28.409]</sup> ταχέως τὴν ἡμέραν Κυρίου διαβεβαιουῦνται, καὶ ἀπο δείκνυσιν, καὶ ἐντέλλεται ἐτοίμους εἶναι πάντας εἰς αὐτὴν ἐν ἔργοις ἀγαθοῖς, καὶ ἀγαπᾶν τὰ ὑπὸ τοῦ ἀποστόλου Παύλου γραφέντα, καὶ μὴ προσέχειν τοῖς διαβάλλουσιν αὐτὰ διὰ τὸ καὶ πάσας τὰς θείας Γραφὰς διαβάλλειν αὐτούς.
- [02452] Ὑπομνήσας οὖν καὶ διδάξας πάντας προειδέναι τὰ πράγματα, παραινέει μὴ ἐκπίπτειν τοῦ σκοποῦ τῆς πίστεως, καὶ οὕτως τελειοῖ τὴν Ἐπιστολήν.
- [02453] Τετάρτη, Ἰωάννου.
- [02454] Οὕτως καὶ αὕτη καλεῖται, ἐπειδὴ καὶ αὐτὸς Ἰωάννης ὁ εὐαγγελιστῆς καὶ ταύτην ἐπιστέλλει, ὑπομνήσκων τοὺς ἤδη πιστεύσαντας εἰς τὸν Κύριον.
- [02455] Καὶ πρῶτον μὲν ὥσπερ ἐν τῷ Εὐαγγελίῳ, οὕτως καὶ ἐν ταύτῃ τῇ Ἐπιστολῇ θεολογεῖ περὶ τοῦ Λόγου, ἀποδεικνύς αὐτὸν αἰεὶ εἶναι ἐν τῷ Θεῷ, καὶ διδάσκων τὸν Πατέρα φῶς εἶναι, ἵνα καὶ οὕτως γινώσκων τὸν Λόγον ἀπαύγασμα ἐξ αὐτοῦ εἶναι.
- [02456] Θεολογῶν δὲ, ἐξηγεῖται μὴ νεώτερον εἶναι τὸ καθ' ἡμᾶς μυστήριον, ἀλλὰ καὶ ἐξ ἀρχῆς μὲν αἰεὶ τυγχάνειν αὐτὸ, νῦν δὲ πεφανερῶσθαι ἐν τῷ Κυρίῳ, ὅστις ἐστὶ ζωὴ αἰώνιος, καὶ Θεὸς ἀληθινός.
- [02457] Καὶ τὸ αἴτιον δὲ τῆς τοῦ Λόγου παρουσίας καὶ ἐπιφανείας αὐτοῦ τίθησιν εἶναι λέγων τούτο, ἐπὶ τὸ καταλύσαι τὰ ἔργα τοῦ διαβόλου, καὶ ἡμᾶς ἐλευθερωθῆναι τοῦ θανάτου, καὶ γινώσκων ἡμᾶς τὸν Πατέρα, καὶ αὐτὸν τὸν Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.
- [02458] Γράφει γοῦν πρὸς πᾶσαν ἡλικίαν, πρὸς παιδιά, πρὸς νεανίσκους, πρὸς γέροντας, ὅτι ὁ μὲν Θεὸς ἐγνώσθη, ἡ δὲ διαβολικὴ ἐνέργεια λοιπὸν νενίκηται, κατ' ἀρχηθέντος τοῦ θανάτου.
- [02459] Εἶτα λοιπὸν δι' ὅλης τῆς Ἐπιστολῆς περὶ ἀγάπης διδάσκει, θέλων ἡμᾶς ἀλλήλους ἀγαπᾶν, ἐπειδὴ καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς.

- [02460] Ἐξηγεῖται οὖν ἐπὶ διαφορᾶς φόβου καὶ ἀγάπης, καὶ τέκνων Θεοῦ καὶ τέκνων διαβόλου, καὶ περὶ ἁμαρτίας θανατικῆς, καὶ μὴ θανατικῆς, καὶ διαφορᾶς πνευμάτων.
- [02461] Καὶ λοιπὸν διακριεῖ, ποῖον μὲν πνεῦμα ἐκ τοῦ Θεοῦ ἐστὶ, ποῖον δὲ τῆς πλάνης, καὶ πότε μὲν γινώσκόμεθα τέκνα Θεοῦ, πότε δὲ διαβόλου·
- [02462] καὶ περὶ ποίας ἁμαρτίας ὀφείλομεν εὐχεσθαι·
- [02463] καὶ ὅτι ὁ μὴ ἀγαπῶν τὸν πλησίον οὐκ ἔστιν ἄξιός τῆς κλήσεως, οὐδὲ δύναται λέγεσθαι τοῦ Χριστοῦ.
- [02464] Καὶ τὴν ἐνότητα δὲ τοῦ Υἱοῦ πρὸς τὸν Πατέρα δείκνυσι·
- [02465] καὶ ὅτι ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα ἔχει.
- [02466] Διακρίνει δὲ ἐν τῇ Ἐπιστολῇ ταύτῃ, λέγων καὶ τὸ ἴδιον τοῦ Ἀντιχριστοῦ·
- [02467] εἶναι δὲ τοῦτο τὸ λέγειν μὴ εἶναι τὸν Ἰησοῦν αὐτὸν τὸν Χριστόν, ἵνα, ὡς μὴ ὄντος ἐκείνου, ἑαυτὸν εἴπη εἶναι ὁ ψεύστης.
- [02468] Παραινεῖ δὲ δι' ὅλης τῆς Ἐπιστολῆς μὴ ἀθυμεῖν τοὺς πιστεύοντας τῷ Κυρίῳ, εἰ μισοῦνται ἐν τῷ κόσμῳ, ἀλλὰ μᾶλλον χαίρειν, ὅτι τὸ μῖσος τοῦ κόσμου δείκνυσι τοὺς πιστεύσαντας μεταβεβηκέναι ἀπ' αὐτοῦ κόσμου, καὶ εἶναι λοιπὸν τῆς οὐρανόου πολιτείας.
- [02469] Καὶ ἐν τῷ τέλει δὲ τῆς Ἐπιστολῆς πάλιν ὑπομνήσκει λέγων, ὅτι ὁ τοῦ Θεοῦ Υἱὸς ζωὴ αἰῶνός ἐστι, καὶ Θεὸς ἀληθινός, καὶ ἵνα τούτῳ δουλεύωμεν, καὶ φυλάττωμεν ἑαυτοὺς ἀπὸ τῶν εἰδώλων.
- [02470] Πέμπτη, πάλιν καὶ αὕτη Ἰωάννου.
- [02471] Ταύτην ὡς πρεσβύτερος γράφει κυρία καὶ τοῖς <sup>[28.412]</sup> τέκνοις αὐτῆς.
- [02472] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὕτη·
- [02473] Ὅρων τὰ τέκνα ταύτης καλῶς ἀναστρεφόμενα ἐν τῇ πίστει, καὶ πολλοὺς πλάνους περιερχομένους, καὶ λέγοντας μὴ εἶναι τὴν παρουσίαν τοῦ Χριστοῦ ἐν σαρκί, γράφει τὴν Ἐπιστολήν.
- [02474] Καὶ πρῶτον μὲν ἀποδέχεται αὐτῆς τὰ τέκνα καλῶς περιπατοῦντα·
- [02475] εἶτα, διδάσκων μὴ νεώτερον εἶναι τὸ καθ' ἡμᾶς μυστήριον, παραινεῖ πάλιν περὶ ἀγάπης, καὶ ἵνα μείνωσιν ἐν τῇ διδαχῇ τῆ παραδοθείσης αὐτοῖς.
- [02476] Καὶ λοιπὸν διδάσκει ἀντίχριστον εἶναι τὸν λέγοντα μὴ ἐν σαρκὶ ἐληλυθέναι τὸν Χριστόν.
- [02477] Παραγγέλλει δὲ, ὥστε μὴ δέχεσθαι τοὺς τοιοῦτους τινὰ εἰς οἰκίαν, μηδὲ λέγειν αὐτοῖς χαίρειν, καὶ οὕτως τελειοῖ τὴν Ἐπιστολήν.
- [02478] Ἑκτη, πάλιν καὶ αὕτη Ἰωάννου.
- [02479] Καὶ αὕτη Ἰωάννου μὲν ἐστὶ, καθὼς καὶ ἐπιγέγραπται.
- [02480] Ἐπέσταλται δὲ πρὸς Γάϊον.
- [02481] Καὶ πρῶτον μὲν ἀποδέχεται αὐτὸν μαρτυρούμενον ὑπὸ πάντων ἐπὶ φιλοξενία, καὶ προτρέπει τὴν αὐτῆν προθέσει προσμένειν, καὶ προπέμπειν καὶ δεξιούσθαι τοὺς ἀδελφούς.
- [02482] Πάλιν δὲ αὐτοῦ μὲν τὴν πρόθεσιν ἀποδέχεται·
- [02483] αἰτιᾶται δὲ Διοτρεφῆ, ὡς μήτε αὐτὸν παρέχοντα τοῖς πτωχοῖς, ἀλλὰ καὶ καλύοντα τοὺς ἄλλους, καὶ πολλὰ φλυαροῦντα.
- [02484] Τοὺς δὲ τοιοῦτους λέγει ἄλλοτρίους εἶναι τῆς ἀληθείας, καὶ μηδὲ εἰδέναι τὸν Θεόν.
- [02485] Δημήτριον δὲ συν ἰσῆσι μαρτυρῶν αὐτῷ τὰ κάλλιστα.
- [02486] Ἑβδόμη, Ἰούδα.
- [02487] Ταύτην, καθὼς καὶ ἐπιγέγραπται, Ἰούδας γράφει τὴν Ἐπιστολήν τοῖς ἤδη πιστεύσασιν.
- [02488] Ἡ δὲ πρόφασις αὕτη·
- [02489] Παραιρεθόντων τινῶν καὶ διδασκόντων ἀδιάφορον εἶναι τὴν ἁμαρτίαν, καὶ ἀρνούμενων τὸν Κύριον, ἀνάγκην ἔσχε γράψαι, καὶ ἀσφαλισθῆναι τοὺς ἀδελφούς.
- [02490] Καὶ πρῶτον μὲν παρακαλεῖ αὐτοὺς ἀγωνίως ζεσθαι καὶ ἐμμένειν τῇ παραδοθείσῃ αὐτοῖς πίστει· ἔπειτα ἀποκηρύττει τοὺς τοιοῦτους ὡς πλάνους, καὶ παραγγέλλει μηδεμίαν αὐτοὺς ἔχειν κοινωνίαν περὶ τοὺς τοιοῦτους, εἰδὼτας, ὅτι οὐκ ἄρκει τὸ κληθῆναι μόνον, ἐὰν μὴ καὶ ἀξίως περιπατήσωμεν τῆς κλήσεως.
- [02491] Καὶ γὰρ καὶ τὸν πρότερον λαὸν ἐξ Αἰγύπτου ἐξ ἀγαγὼν ὁ Κύριος, καὶ μὴ ἐμμένειντα τῇ πίστει ἐωρακώς, ἀπώλεσε·
- [02492] καὶ ἀγγέλων δὲ μὴ τηρησάντων τὴν ἰδίαν τάξιν οὐκ ἐφείσατο.



- [02493] Δεῖ οὖν ἀπὸ τῶν τοιούτων ἀναχωρεῖν.
- [02494] Καὶ γὰρ καὶ Μιχαὴλ ὁ ἀρχάγγελος οὐχ ὑπήνεγκε βλασφημίαν τοῦ διαβόλου.
- [02495] Ἔσεσθαι γοῦν τὴν ἀπώλειαν αὐτῶν ὡς Σοδόμων διδάσκει.
- [02496] Εἶτα παρ αἰνεῖ εἰς τὰ ἥθη, καὶ ὑπευξάμενος αὐτοῖς βεβαιότη τα τῆς πίστεως παρὰ τοῦ Κυρίου, τελειοῖ τὴν Ἐπι στολήν.
- [02497] Βιβλίον ξ', Ἐπιστολαὶ Παύλου ιδ'.
- [02498] Τούτων πρώτη ἢ πρὸς Ῥωμαίους.
- [02499] Οὕτω καλοῦνται, ἐπειδὴ αὐτὸς Παῦλος ἰδίᾳ ταύτας ἐπιστέλλων, καὶ διὰ τούτων, οὐς μὲν ἤδη ἐώ ρακε καὶ ἐδίδαξεν, ὑπομνήσκει καὶ ἐπιδιορθοῦται
- [02500] οὐς δὲ μὴ ἐώρακε, σπουδάζει κατηχεῖν καὶ διδάσκειν, ὡς ἔστιν ἀπ' αὐτῶν τῶν ἐντυγχανόντων καταμαθεῖν.
- [02501] Ταύτην δὲ τὴν πρὸς Ῥωμαίους ἐπιστέλλει ἀπὸ Κορίνθου, μήπω μὲν ἐώρακώς Ῥωμαίους, ἀκούων δὲ περὶ αὐτῶν, καὶ ἐπιποθῶν αὐτοὺς ἰδεῖν.
- [02502] Καὶ πρῶτον μὲν ἀποδέχεται τὴν πίστιν αὐτῶν, καταγγελλομένην [28.413] ὄρων πανταχοῦ·
- [02503] ἔπειτα σημαίνει πολλάκις ἑαυτὸν προθέμενον ἐλθεῖν διὰ τὸν εἰς αὐτοὺς πόθον, καὶ τέως μὴ δεδυνῆσθαι.
- [02504] Καὶ λοιπὸν διδασκαλικὴν τὴν Ἐπιστο λὴν ποιεῖται περὶ κλήσεως ἐθνῶν, καὶ ὅτι ἢ περι τομῆ ἕως καιροῦ ἦν, καὶ νῦν πέπαιται
- [02505] καὶ ὅτι διὰ τοῦ Χριστοῦ Λέλυται τὸ παράπτωμα τοῦ Ἀδάμ, καὶ ἡ σκιά τοῦ νόμου παρῆλθε.
- [02506] Τὴν μὲν οὖν κλήσιν τῶν ἐθνῶν ἀκολούθως γεγενῆσθαι κατασκευάζει οὕτως, ἀποδεικνύς πᾶσιν ἀνθρώποις ἔμφυτον εἶναι τὸν νόμον, καὶ πάντας ἀδιδάκτω τῇ φύσει καὶ ἀπ' αὐτῆς τῆς κτίσεως δύνασθαι γινώσκειν τὸν Θεόν.
- [02507] Διὸ καὶ εἰκό τως αἰτιᾶται πρῶτον Ἑλληνας, ὡς τοῦ μὲν Θεοῦ φα νερώσαντος αὐτοῖς ἐκ τῶν ποιημάτων τοῦ κόσμου τὴν περὶ ἑαυτοῦ γνῶσιν, καὶ τῆς αἰδίου δυνάμεως αὐτοῦ ἣτις ἐστὶν ὁ Λόγος αὐτοῦ, ἐν ᾧ καὶ δι' οὗ τὰ πάντα πεποίηκεν·
- [02508] ἐκείνους δὲ μὴ ἐγνωκέναι μᾶλλον ἐκ τῶν κτισμάτων εἶναι Θεὸν τὸν τούτων δημιουργόν·
- [02509] ἀλλὰ τὸναντίον αὐτὰ τὰ ποιήματα θεοποιήσαντας, καὶ τῇ κτίσει μᾶλλον ἢ τῷ κτίστη λατρεύσαντας.
- [02510] Αἰτιᾶται δὲ καὶ Ἰουδαίους, ὡς μὴ φυλάξαντας τὸν νόμον·
- [02511] ἀλλὰ καὶ μᾶλλον διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάσαντας.
- [02512] Καὶ οὕτως ἀμφότερα τὰ μέρη Ἰουδαίους τε καὶ Ἑλληνας ἐλέγχει, καὶ συγκλείει ἐπὶ παρανομία·
- [02513] ἵνα δείξη, ὅτι ἴσοι γενόμενοι οἱ πάν τες, ὡς ὑπεύθυνοι ἐπίσης, καὶ τοῦ Λυτρουμένου δέ ονται.
- [02514] Τῆς δὲ χάριτος καὶ Λυτρώσεως ἐπίσης καὶ τοῖς Ἰουδαίοις γενομένης καὶ τοῖς ἔθνεσιν, εἰκότως καὶ ἡ κλήσις γέγονε τῶν ἐθνῶν·
- [02515] τῆς δὲ κλήσεως τῶν ἐθνῶν γενομένης, ἐξ ἀνάγκης πέπαιται ἢ περιτομῆ καὶ ἢ ἐν τῷ νόμῳ σκιά.
- [02516] Ὁ γὰρ Ἀβραάμ, φησὶν, οὐκ ἐν περιτομῇ, ἀλλὰ πρὸ τῆς περιτομῆς δικαιο θεις, μετωνομάσθη μὲν Ἀβραάμ, ὅτι πατὴρ πολλῶν ἐθνῶν ἔμελλεν εἶναι, κατὰ τὴν ἐν τῇ ἀκροβυστία πίστιν·
- [02517] ἔλαβε δὲ μετὰ τὸ δικαιοθῆναι, καὶ τὴν περι τομὴν ἐν τῇ σαρκί, ἵνα σημείον ἦ τοῖς κατὰ σάρκα γεννωμένοις ἐξ αὐτοῦ παύσεσθαι τότε περιτομὴν, ὅταν τὰ ἔθνη γένηται τέκνα τοῦ Ἀβραάμ, ἀρξά μενα πολιτεύεσθαι κατὰ τὴν πίστιν τοῦ Ἀβραάμ, ἐν ἣ ἐδικαιώθη, ὅτε ἦν ἐν ἀκροβυστία.
- [02518] Τούτων γὰρ χάριν καὶ μετωνομάσθη ἀπὸ Ἀβράμ, Ἀβραάμ.
- [02519] Ἀνάγκη δὲ, ἐλθόντων τῶν σηματομένων, παύεσθαι τὸ σημαῖνον.
- [02520] Εἰ μὲν οὖν τὰ ἔθνη ἀναγκάζουσι περι τέμνεσθαι, παυέτωσαν καὶ τὸ ὄνομα τοῦ Ἀβραάμ, καὶ καλείσθω Ἀβράμ·
- [02521] εἰ δὲ Ἀβραάμ παρὰ τοῦ Θεοῦ μετωνομάσθη, οὐ δεῖ περιτέμνεσθαι τὰ ἔθνη·
- [02522] ἀλλ' οὐδὲ αὐτοὺς ἔτι τοὺς κατὰ σάρκα Ἰουδαίους, ἵνα ἢ τὸ ὄνομα βέβαιον, καὶ πατὴρ πολλῶν ἐθνῶν καλῆται.
- [02523] Καὶ γὰρ οὐ χρεῖαν ἔχει λοιπὸν τις περι τέμνεσθαι, ἀρκούμενος τῇ πίστει τοῦ Ἀβραάμ·
- [02524] ἀλλ' οὐδὲ τῆς ἄλλης τῆς ἐν τῷ νόμῳ σκιάς.
- [02525] Οὐ γὰρ ἐκ τούτων, ἀλλ' ἐκ πίστεως δικαιοῦταί τις, καθάπερ καὶ Ἀβραάμ.
- [02526] Ταῦτα οὕτως κατασκευάσας, ἀπο δείκνυσι πάλιν, ὅτι ἄλλως οὐκ ἂν γένοιτο λύτρωσις καὶ χάρις τῷ Ἰσραὴλ καὶ τοῖς ἔθνεσιν, εἰ μὴ λυθῆ ἢ ἀρχαία ἁμαρτία, ἢ διὰ τοῦ Ἀδάμ εἰς ἅπαντας γενο μένη.

- [02527] Δι' ἄλλου δὲ ταύτην μὴ δύνασθαι ἐξαλιφῆναι φησιν, ἢ διὰ τοῦ Υἱοῦ, δι' οὗ καὶ ἐξ ἀρχῆς ἡ κατάρα γέγονεν.
- [02528] Οὐ γὰρ δυνατὸν ἦν ἄλλον λύσαι τὸ παρά πτωμα.
- [02529] Εἶτα γράφει, ὅτι ἄλλως τοῦτο οὐ μὴ γένη<sup>[28.416]</sup>ται, εἰ μὴ σωματωθεὶς ὁ Υἱὸς τοῦ Θεοῦ γένηται ἄνθρωπος, ἵνα, τοῦτο, φημί δὴ, τὸ ὁμοιοπαθὲς ἡμῖν σῶμα προσενέγκας ὑπὲρ πάντων, τοὺς πάντας ἐλευθερώσῃ ἀπὸ τοῦ θανάτου, καὶ ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς κόσμον εἰσῆλθεν, οὕτως καὶ δι' ἑνὸς ἀνθρώπου εἰς πάντας ἀνθρώπους ἡ χάρις γένηται.
- [02530] Καὶ λοιπὸν, ὡς καλὸς οἰκονόμος, τοὺς μὲν Ἰουδαίους παραμυθεῖται, ὅτι Οὐ παραβάται γίνεσθε τοῦ νόμου, ἐὰν εἰς τὸν Χριστὸν πιστεύσητε·
- [02531] τοῖς δὲ ἀπὸ τῶν ἐθνῶν παρεγγυᾷ μὴ ἐπαίρεσθαι κατὰ τοῦ Ἰσραὴλ, ἀλλὰ γινώσκειν, ὅτι, ὡς κλάδοι ἐπὶ τὴν ῥίζαν, οὕτως ἐπ' ἐκείνους ἐνεκεντρίσθησαν.
- [02532] Μετὰ δὲ ταῦτα παραινετικούς λόγους εἰς τὰ ἥθη διδάξας, τελειοῖ τὴν Ἐπιστολήν.
- [02533] Δευτέρα, πρὸς Κορινθίους.
- [02534] Ταύτην ἐπιστέλλει ὁ αὐτὸς Παῦλος πρὸς Κορινθίους ἀπὸ Ἐφέσου τῆς Ἀσίας, ἐωρακῶς μὲν αὐτοὺς ἤδη καὶ διδάξας, ὑπομνήσκων δὲ ὅμως διὰ τῆς Ἐπιστολῆς ταύτης.
- [02535] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὐτῆ·
- [02536] Κορίνθιοι, ἐκ φιλονεικίας συναγόμενοι, ἐσχίζοντο ταῖς γνώμαις, καὶ λοιπὸν ἦν ἐν αὐτοῖς σχίσματα·
- [02537] καὶ ὄντων σχισμάτων, παρεβλέποντο τὸν λαβόντα τὴν μητριαν εἰς γυναῖκα.
- [02538] Ἄλλοι δὲ ἤθελον καταλιμπάνειν τὰς γυναῖκας προφάσει τῆς ἐγκρατείας.
- [02539] Τινὲς δὲ καὶ ἐν εἰδωλείοις ἦσθιον ὡς ἀδιαφόρων ὄντων τῶν εἰδωλοθύτων.
- [02540] Ἄλλοι δὲ τοὺς μὲν ἄλλους ἐξουθενούν, τοὺς δὲ λαλοῦντας γλώσσαις ἐθαύμαζον.
- [02541] Καὶ τέλος ἠπάτηντο καὶ εἰς τὸ περὶ ἀναστάσεως μυστήριον, λέγοντες μὴ ἐγείρεσθαι τὴν σάρκα ταύτην.
- [02542] Τούτων πάντων ἐν Κορίνθῳ κινουμένων, γράφουσιν οἱ λαοὶ τῷ Ἀποστόλῳ, καὶ λοιπὸν πρὸς πάντα ἀντιγράφει.
- [02543] Καὶ πρῶτον μὲν μαρτυρεῖ αὐτοῖς ἐν φρονήσει καὶ γνώσει·
- [02544] οὐκ ἀποδέχεται δὲ αὐτοὺς ποιῶντας τὰ σχίσματα, ἀλλὰ καὶ συμβουλεύει μὴ ἐν λόγῳ τὴν ἀρετὴν, ἀλλ' ἐν ἔργῳ καὶ δυνάμει ἠγείσθαι·
- [02545] ἔπειτα, ἐπιτιμήσας τῷ τὴν μητριαν λαβόντι, καὶ παραινέσας μὴ ἔχειν κρίματα πρὸς ἑαυτοὺς, λοιπὸν περὶ ὧν ἔγραψαν ἀποκρίνεται.
- [02546] Περὶ μὲν τοῦ γάμου διδάσκων, ἀρρόηκτον εἶναι τὴν συζυγίαν, καὶ ἐν καιρῷ μόνον σχολάζειν διὰ τὴν εὐχήν·
- [02547] διὰ δὲ τὸ ἀγαπᾶν αὐτοὺς τὴν ἐγκράτειαν, γράφει περὶ παρθενίας, ὅτι μὴ ἀνάγκη, ἀλλὰ πειθοῖ τοῦτο γινέσθω.
- [02548] Εἶτα περὶ τῶν εἰδωλοθύτων, ἵνα μὴ καταχρῶνται τῇ γνώσει, ἀλλὰ τῇ ἀγάπῃ πολιτεύωνται.
- [02549] Κωλύει οὖν τὰ ἐν εἰδωλίῳ συμπόσια, ἵνα μὴ σκανδαλίζωνται οἱ μικροί.
- [02550] Εἶτα περὶ τῶν πνευματικῶν χαρισμάτων γράφει·
- [02551] ἵνα μὴ διαφέρωνται ἐν τοῖς χαρίσμασι, μηδὲ προκρίνωσι τὸν ἔχοντα τὸ χάρισμα τὸδε τοῦ ἔχοντος τὸδε·
- [02552] πάντα γὰρ τοῦ αὐτοῦ Πνεύματος εἶναι λέγει.
- [02553] Καὶ λοιπὸν περὶ ἀναστάσεως διδάσκει·
- [02554] ὅτι ἡ σὰρξ ἐγείρεται, ἀποθνήσκουσα μὲν φθαρτῇ, ἐγειρομένη δὲ ἀφθαρτος κατὰ τὴν τοῦ Χριστοῦ χάριν.
- [02555] Τὴν δὲ ἀνάστασιν ἀπὸ τοῦ ἐγγεῖραι τὸν Χριστὸν συνίστησι.
- [02556] Καὶ εἰς τὸ τέλος παραινετικούς λόγους εἰς τὰ ἥθη γράφει, καὶ περὶ λογίας τῆς εἰς τοὺς ἀγίους παραγγέλλει, καὶ οὕτω τελειοῖ τὴν Ἐπιστολήν.
- [02557] <sup>[28.417]</sup> Τρίτη, πάλιν καὶ αὕτη πρὸς Κορινθίους.
- [02558] Καὶ ταύτην πρὸς τοὺς αὐτοὺς ἐπιστέλλει ἀπὸ Μακεδονίας.
- [02559] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὐτῆ·
- [02560] Δεξάμενοι Κορίνθιοι τὴν Ἐπιστολήν τὴν προτέραν, κατενύγησαν ἐπὶ τῇ ἁμαρτίᾳ τοῦ λαβόντος τὴν μητριαν, καὶ ἐλυπήθησαν δὲ, ὡς παριδόντες τοιοῦτον ἁμάρτημα·

[02561] εἶτα ὑψηρότερον παρά τινων τῶν καὶ τὰς προφάσεις τῶν σχισμάτων ποιούντων, ὥστε παρὰ τὸν νόμον, καὶ ἀδιάφορον ἡγεῖσθαι τὴν παρὰ τοῦ Χριστοῦ χάριν, καὶ μᾶλλον προσεῖχον τοῖς ἐν προσώπῳ καυχωμένοις.

[02562] Ἦσαν δὲ καὶ περὶ τῆς λογίας τῆς εἰς τοὺς ἁγίους φροντίζοντες καλῶς.

[02563] Πρὸς ταῦτα οὖν ἀντιγράφει ὁ Ἀπόστολος.

[02564] Καὶ πρῶτον μὲν ἀποδέχεται αὐτοὺς, ἐκβαλόντας τὸν παρανομήσαντα·

[02565] ἔπειτα ἀξιώσασιν αὐτοῖς συγκατανεῦει, καὶ μετανοήσαντα ἐκεῖνον κελεύει δεχθῆναι.

[02566] Ἐν αὐτῇ δὲ διδάσκει περὶ τοῦ νόμου, διαιρῶν τὸ γράμμα, καὶ δείκνυσιν, ὅτι οὐ δεῖ λαμβάνειν τὸ γράμμα μόνον τοῦ νόμου, ἀλλ' ἐν αὐτῷ τῷ γράμματι τὴν διάνοιαν ἐρευνᾶν·

[02567] οὐ γὰρ μόνον ὀρθὰ ἐστὶν ὁ νόμος, ἀλλὰ καὶ ἐν τοῖς ὀρθοῖς ἐστὶ καὶ ὁ νοῦς τοῦ πνεύματος·

[02568] ἔπειτα, ὅτι τοῦ Χριστοῦ ἐλθόντος, καινὴ κτίσις γέγονε, καὶ οὐ δεῖ κατὰ τὸ παλαιὸν ζῆν, ἀλλ' ὡς ἐν καινῇ κτίσει ἐν πᾶσιν ἀνανεοῦσθαι καὶ ἀργὴν εἶναι λοιπὸν τὴν περιτομήν.

[02569] Ἀποδέχεται δὲ αὐτοὺς καὶ περὶ τῆς διακονίας, καὶ προτρέπεται μᾶλλον αὐτοὺς πλεονάζειν.

[02570] Εἶτα αἰτιώμενος τοὺς ἐν προσώπῳ καυχωμένους, καταλέγει πάντα, ἅπερ πέπονθε διὰ τὸν Κύριον, καὶ τὰς ὀπτασίας δὲ διηγεῖται, ἅσπερ ἐώρακεν, εἰς τὸν Παράδεισον καὶ εἰς τὸν τρίτον οὐρανὸν ἀρπαγείς.

[02571] Εἶτα παραγγείλας μὴ ἀμαρτάνειν, ἀλλὰ μετανοεῖν τοὺς ἀμαρτάνοντας, ἐν εὐχαριστίᾳ τελειοῖ τὴν Ἐπιστολήν.

[02572] Τετάρτη, πρὸς Γαλάτας.

[02573] Ταύτην ἐπιστέλλει ἀπὸ Ῥώμης, ἐωρακῶς αὐτοὺς ἤδη καὶ διδάξας.

[02574] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὐτῆς·

[02575] Διδαχθέντες καλῶς οἱ Γαλάται παρὰ τοῦ Ἀποστόλου, καὶ πιστεύσαντες γνησίως εἰς τὸν Χριστὸν, ἀποδημήσαντος αὐτοῦ, ὑψηρότερον παρά τινων, ὥστε περιτέμνεσθαι.

[02576] Ταῦτα τοίνυν μαθὼν ὁ Ἀπόστολος, γράφει πρὸς αὐτούς.

[02577] Καὶ πρῶτον μὲν μαρτυρῶν αὐτοῖς περὶ ἧς εἶχον πίστεως, καὶ γνησίας ἐν Χριστῷ διαθήσεως, μέμφεται ὡς ἀνοήτως πράξαντας, καὶ μεταβαλομένους αὐτούς·

[02578] ἔπειτα δὲ διαλαμβάνει περὶ τοῦ νόμου, καὶ τῆς κατὰ τὸν Ἀβραάμ πίστεως·

[02579] καὶ ἀποδείκνυσιν ἕκ τε τοῦ νόμου καὶ τῶν γυναικῶν Ἀβραάμ, ἀλληγορήσας αὐτάς, μέχρι καὶ τοῦ δεδῶσθαι τὴν σκιά, καὶ τὴν περιτομήν, καὶ ἄρ γεῖν λοιπὸν αὐτὰ τῆς τοῦ Χριστοῦ παρουσίας.

[02580] Καὶ οὕτως ἀποδείξας, παραγγέλλει λοιπὸν αὐτοῖς μηκέτι προσέχειν τοῖς ἀπατήσασιν, ἀλλὰ μᾶλλον ἔχεσθαι τῆς ἐν Χριστῷ πίστεως, καὶ γινώσκειν, ὅτι ἡ ἐν Χριστῷ χάρις καταργεῖ τὴν κατὰ σάρκα περιτομήν.

[02581] Καὶ οὕτως πάλιν εἰς τὰ ἡθη παραινέσας καὶ διδάξας, τελειοῖ τὴν Ἐπιστολήν.

[02582] Πέμπτη, πρὸς Ἐφεσίους.

[02583] Ταύτην ἐπιστέλλει ἀπὸ Ῥώμης, οὕτως μὲν αὐτοὺς ἐωρακῶς, ἀκούσας δὲ περὶ αὐτῶν.

[02584] Ἡ δὲ πρό[28.420] φασίς τῆς Ἐπιστολῆς αὐτῆς·

[02585] Ἐφέσιοι, πιστεύσαντες εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, γνησίαν εἶχον εἰς αὐτὸν τὴν πίστιν, καὶ εἰς πάντας τοὺς ἁγίους τὴν ἀγάπην, καὶ ἐβούλοντο παρὰ τοῦ Παύλου βεβαιωθῆναι.

[02586] Μαθὼν τοίνυν ὁ Ἀπόστολος, γράφει πρὸς αὐτοὺς ταύτην τὴν Ἐπιστολήν, ὥσπερ κατηχητικὴν.

[02587] Καὶ πρότερον μὲν δείκνυσιν μὴ νεώτερον εἶναι τὸ καθ' ἡμᾶς μυστήριον, ἀλλ' ἐξ ἀρχῆς καὶ καταβολῆς κόσμου εἶναι ταύτην εὐδοκίαν τοῦ Θεοῦ, ὥστε τὸν Χριστὸν ὑπὲρ ἡμῶν παθεῖν, καὶ ἡμᾶς σωθῆναι·

[02588] ἔπειτα περὶ τῆς κλήσεως τῶν ἐθνῶν διαλέγεται, ἵνα δείξῃ ἀξίως αὐτοὺς πεπιστευκέναι·

[02589] καὶ ἀποδείκνυσιν, ὅτι ἡ κλήσις ἡμῶν γέγονεν οὐ δι' ἀνθρώπου, ἀλλὰ διὰ Χριστοῦ, ὅς ἐστιν Ὑἱὸς τοῦ Θεοῦ, ἵνα καὶ ἐκ τούτου μάθωσιν, ὅτι οὐκ ἀνθρωπολάτραι γεγονόασιν, πιστεύσαντες τῷ Χριστῷ, ἀλλὰ ἀληθινοὶ θεοσεβεῖς.

[02590] Σημαίνει δὲ καὶ ἑαυτὸν διὰ τοῦτο ἀπεστάλθαι κηρῶσσειν τὸ Εὐαγγέλιον, καὶ ὅτι περὶ αὐτῶν ἐφρόντιζεν.

[02591] Εἶτα παραινετικούς λόγους ἀνδράσι καὶ γυναίξι, πατράσι καὶ τέκνοις, κυρίοις καὶ δούλοις τίθησιν ἐν τῇ Ἐπιστολῇ, καὶ καθόλου πάντας παρασκευάζει κατὰ τοῦ διαβόλου καὶ τῶν δαιμόνων αὐτοῦ, λέγων πρὸς ἐκεῖνους εἶναι ἡμῖν τὴν πάλην.

[02592] Καὶ ὥσπερ ἀγαθὸς ἀλεῖ πτηνῆς, ἀλείψας τοῖς λόγοις πάντας κατὰ τῆς διαβολικῆς ἐνεργείας, οὕτως τελειοῖ τὴν Ἐπιστολήν.

[02593] Ἐκτη, πρὸς Φιλιππησίους.

[02594] Ταύτην ἐπιστέλλει ἀπὸ Ῥώμης, ἑωρακῶς αὐ τοὺς ἅμα καὶ διδάξας.

[02595] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὕτη·

[02596] Πεμψάντων Φιλιππησίων διακονίαν τῷ Παύλῳ, καὶ τινων περιερχομένων, καὶ διαφθειρόντων τὰς ἀκοὰς τῶν ἀκεραίων προφάσει τῆς σκιᾶς τοῦ νόμου καὶ τῆς περιτομῆς, καὶ λεγόντων χωρὶς ταύτης μὴ δύνασθαι δικαιωθῆναι, μαθὼν ὁ Ἀπόστολος γράφει Φιλιππησίοις.

[02597] Καὶ πρῶτον μὲν ἀποδέχεται αὐτῶν τὴν πίστιν, καὶ σημαίνει μνημονεύειν αὐτῶν·

[02598] ἔπειτα διηγεῖται ὡς ἀπελογήσατο ἐν Ῥώμῃ, καὶ ὅτι τινὲς αὐτῷ βαρεῖς γεγόνασιν ἐν τοῖς δεσμοῖς, φθόνον αὐτῷ κινούντες.

[02599] Εἶτα αὐτοὺς προτρέπεται ἀλλήλους ἀγα πᾶν, ἐξηγούμενος τὴν τοῦ Σωτῆρος φιλανθρωπίαν, ὅτι Θεὸς ὢν ἐνηνθρώπησε δι' ἡμᾶς.

[02600] Εἶτα περὶ τῆς περιτομῆς καὶ τοῦ παλαιοῦ νόμου διαλαβὼν ἀποδεικνύει ἀργὴν γεγενῆσθαι λοιπὸν τὴν περιτομὴν, λαμ βάνων ἀφ' ἑαυτοῦ τὸ παράδειγμα, καὶ λέγων, ὅτι «Ταῦτα πάντα ἡγοῦμαι διὰ τὸν Χριστὸν ζημίαν.»

[02601] Διὸ καὶ τοὺς μὲν διδάσκοντας ἔτι περιτομὴν, καὶ θέλοντας αὐτοὺς ἀπατῆσαι, μέμφεται, καὶ λέγει ἐχθροὺς εἶναι τοῦ Χριστοῦ.

[02602] Ἀποδέχεται δὲ Φιλιππησίους διὰ τὴν πρὸς αὐτὸν τῆς κοινωνίας δόσιν·

[02603] καὶ προτρεψάμενος πάλιν εἰς τὰ ἥθη αὐτοῦς, τελειοῖ τὴν Ἐπιστολὴν.

[02604] Ἐβδόμη, πρὸς Κολασσαεῖς.

[02605] Ταύτην ἀποστέλλει ἀπὸ Ῥώμης, οὐχ ἑώρα κῶς μὲν αὐτοὺς, ἀκούσας δὲ περὶ αὐτῶν.

[02606] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὕτη·

[02607] Τοὺς Κολασσαεῖς ἐπειρῶντό τινες ἀπατῆσαι σοφίσμασιν Ἑλληνικοῖς κατὰ τῆς εἰς τὸν Χριστὸν πίστεως, καὶ περὶ τῶν ἐν τῷ νόμῳ βρωμάτων, καὶ τῆς περιτομῆς.

[02608] Ταῦτα τοίνυν <sup>[28.421]</sup> μαθὼν ὁ Ἀπόστολος, γράφει τὴν Ἐπιστολὴν αὐτοῖς ταύτην, ὡςπερ κατηχητικὴν.

[02609] Καὶ πρῶτον μὲν εὐχαριστῶν τῷ Θεῷ, σημαίνει ἀπὸ τοῦ σκότους αὐτοὺς μεταβεβηκέναι εἰς τὸ φῶς τῆς ἀληθείας, καὶ ὅτι ὁ Χριστὸς, εἰς ὃν ἐπίστευσαν, εἰκὼν ἐστὶ τοῦ Θεοῦ, καὶ Λόγος, δι' οὗ τὰ πάντα γέγονε·

[02610] καὶ ὅτι ἔπρεπεν αὐ τὸν δημιουργὸν ὄντα γενέσθαι καὶ πρωτότοκον τῆς κτίσεως καὶ πρωτότοκον ἐκ τῶν νεκρῶν, ἵνα τὰ ἀμώτερα συνάψῃ, καὶ ζωοποιήσῃ τὰ πάντα.

[02611] Προτρέπει τε αὐτοὺς ἐμμένειν τῇ πίστει, σημαίνων, ὅτι αὐτὸς Παῦλος διάκονός ἐστι τοῦ Εὐαγγελίου, ἐν ᾧ κατηχήθησαν·

[02612] εἶτα δὲ καὶ περὶ τοῦ νόμου καὶ τῶν ἐν αὐτῷ βρωμάτων διαλαμβάνει, καὶ περὶ ἡμερῶν καὶ ἐνιαυτῶν, ἃ ἐξηγεῖται, καὶ ἀποδείκνυσιν ἡρηγῆναι λοιπὸν πάντα τὰ παλαιὰ καὶ τὴν περιτομὴν·

[02613] συμβουλεύει τε αὐτοὺς μὴ πλανᾶσθαι ἀπὸ τῶν σοφιζομένων, καὶ πλανᾶν αὐτοὺς θελόντων.

[02614] Καὶ λοιπὸν παραινέσας κἀνταῦθα γονεῦσι καὶ τέκνοις, καὶ ἀνδράσι, καὶ γυναιξί, δούλοις καὶ κυρίοις, καὶ τὰ ἄλλα τὰ πρὸς τὰ ἥθη συμβουλεύσας, τελειοῖ τὴν Ἐπιστολὴν.

[02615] Παραγγέλλει μὲντοι αὐτοὺς, ἵνα, ὅταν ἀναγνωσθῇ παρ' αὐτοῖς ἡ Ἐπιστολὴ, ποιήσωσι καὶ ἐν τῇ Λαοδικέων Ἐκκλησίᾳ αὐτὴν ἀναγνωσθῆναι·

[02616] καὶ τὴν ἐκ Λαοδικείας πάλιν καὶ αὐτοὺς ἀναγνῶναι Ὀγδόη, πρὸς Θεσσαλονικεῖς.

[02617] Ταύτην ἐπιστέλλει ἀπὸ Ἀθηνῶν, ἑωρακῶς πρότερον αὐτοὺς, καὶ διατρίψας παρ' αὐτοῖς.

[02618] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὕτη·

[02619] Ὁ Ἀπόστολος πολλὰς θλίψεις παθὼν ἐν Βερόοιᾳ, καὶ ἐν Φιλίπποις τῆς Μακεδονίας, καὶ ἐν Κορίνθῳ, γινώσκων τε ὅσα πέπονθε καὶ ἐν Θεσσαλονίκῃ, φοβούμενος, μὴ ἀκούσαντες Θεσσαλονικεῖς, ἃ πέπονθεν ἐν ταῖς προειρημέναις πόλεσι, πειρασθῶσιν ὑπὸ τοῦ πειράζοντος, καὶ σκανδαλισθῶσι·

[02620] μαθὼν δὲ ὅτι καὶ ἐπὶ τοῖς ἀποθνήσκουσι κατώδυνοι ἐγίνοντο, ἀποστέλλει Τιμόθεον πρὸς αὐτοὺς μετὰ τῆς Ἐπιστολῆς ταύτης.

[02621] Καὶ πρῶτον μὲν ἐπισημαίνει αὐτοὺς ἐν τῇ πίστει, ὥστε μὴ σαλεύεσθαι διὰ τὰς θλίψεις·

[02622] ὑπομιμνήσκει γὰρ αὐτοὺς, ὡς καὶ ἐν τῇ κατηχήσει διδασκόμενοι τὰς θλίψεις, καὶ μηδὲν ξένον αὐτοὺς πεπονθέναι ὑπὸ Ἰουδαίων, τῶν καὶ τὸν Χριστὸν ἀποκτείναντων.

[02623] Χριστιανῶν γὰρ ἴδιον τὸ θλίβεσθαι ἐν τῷ βίῳ τούτῳ ἔλεγε.

[02624] Πολλὰ δὲ παραινέσας αὐτοῖς οὕτως ἀναστρέφεισθαι, ὡς παρ' ἑλάβον ἀπ' αὐτοῦ, γράφει καὶ περὶ τῶν τελευτώντων, παραμυθούμενος αὐτοὺς καὶ διδάσκων, μὴ βαρέως φέρειν.

- [02625] Οὐ γὰρ εἶναι τὸν θάνατον ἀπώλειαν, ἀλλ' ὁδὸν ἀναστάσεως.
- [02626] Ἐπειτα καὶ περὶ τῶν χρόνων αὐτοὺς διδάσκει, ἵν' ἄδηλον τὴν ἡμέραν γινώσκοντες, αἱ εἰς ἔτοιμοι γίνωνται, καὶ μηδενὶ προσέχωσιν ἐπαγγελλομένῳ περὶ αὐτῆς.
- [02627] Ἐσεσθαι γὰρ φησι τὴν παροῦσιν οὕτως, ὥστε τοὺς περιλειπομένους, καὶ εὖρι σκομένους ἐν τῇ ἡμέρᾳ ἐκείνῃ, μὴ φθάνειν τοὺς ἐκ νεκρῶν ἐγειρομένους.
- [02628] Ἄμα γὰρ γίνεσθαι τὴν πάντων ἀλλαγὴν διδάσκει.
- [02629] Πρὸς τούτοις, προτρέπων αὐτοὺς βελτιοῦσθαι ἐν τοῖς ἡθεσι, παραινεῖ αἰεὶ αὐτοῖς καὶ χαίρειν τῇ ἐλπίδι, καὶ προσεύχεσθαι, καὶ εὐχαριστεῖν αἰεὶ τῷ Κυρίῳ, ἐνορκίζων αὐτοὺς ἀναγνῶναι τὴν Ἐπιστολὴν ταύτην πᾶσι τοῖς ἀδελφοῖς, καὶ οὕτως αὐτὴν τελειοῖ.
- [02630] [28.424] Ἐνάτη, πάλιν καὶ αὕτη πρὸς Θεσσαλονικεῖς.
- [02631] Ταύτην ἀποστέλλει ἀπὸ Ῥώμης.
- [02632] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὕτη·
- [02633] Τινὲς ἐν Θεσσαλονικίᾳ ἀργοὶ καὶ ἄτακτοι περιερχόμενοι τοὺς ἀδελφούς ὑψήρατον, ὡς ἤδη τῆς παρουσίας τοῦ Κυρίου ἐνστάσης.
- [02634] Ἡπάτων δὲ τοὺς ἀκούοντας, ὡς τοῦ Ἀποστόλου τοῦτο δηλοῦντος, καὶ ὑπὸ Πνεύματος ἀκούσαντες.
- [02635] Ταῦτα τοίνυν μαθὼν ὁ Ἀπόστολος γράφει τὴν Ἐπιστολὴν.
- [02636] Καὶ πρῶτον μὲν ἀποδέχεται τὴν πίστιν αὐτῶν ἀξάνουσαν, καὶ ὅτι ἐν αὐτοῖς ἕκου χᾶτο, τὰς θλίψεις γενναίως ὑποφέρουσι διὰ τὸν Χριστόν·
- [02637] καὶ παραμυθεῖται δὲ αὐτοὺς, ὡς ἐσομένης ἐκδικίας παρὰ τοῦ Θεοῦ κατὰ τῶν ἀδικούντων·
- [02638] ἔπειτα δὲ καὶ περὶ τῆς παρουσίας τοῦ Σωτῆρος διδάσκει, μηδενὶ αὐτοὺς πείθεσθαι, μηδὲ θροεῖσθαι, μήτε διὰ Πνεύματος, μήτε ὡς αὐτοῦ γράψαντος, μηδὲ ὅλως νομίζειν ἤδη παρῆναι αὐτὴν, μηδὲ πρότερον ἔσεσθαι ταύτην, ἐὰν μὴ ἡ ἀποστασία πρότερον ἔλθῃ, καὶ μετ' αὐτὴν ὁ Ἀντίχριστος, ὁ υἱὸς τῆς ἀπωλείας, οὐ τὴν παρουσίαν ἐν σημείοις καὶ τέρασι ψεύδους κατ' ἐνέργειαν τοῦ Σατανᾶ ἔσεσθαι σημαίνει.
- [02639] Εἶτα παρὰ νέσας αὐτοῖς στήκειν γενναίως, καὶ κρατεῖν τὰς παραδόσεις, ὡς ἐδιδάχθησαν παρ' αὐτοῦ, παραγγέλλει μηδεμίαν κοινωνίαν ἔχειν μετὰ τῶν ἀτάκτων, ἀλλὰ καὶ ἀποβάλλειν αὐτούς.
- [02640] Εἶναι γὰρ καὶ περιέργους καὶ πλάνους ἐδήλωσε τοὺς τοιούτους.
- [02641] Καὶ καθ' ὅλου δὲ παρήγγειλε τὸν μὴ ὑπακούοντα τοῖς λόγοις αὐτοῦ, τοῦτον ἀποσυνάγωγον γίνεσθαι.
- [02642] Καὶ λοιπὸν ὑπευξάμενος αὐτοῖς εἰρήνην, τελειοῖ τὴν Ἐπιστολὴν, τὸν ἀσπασμὸν τῇ ἰδίᾳ χειρὶ γράψας, ὅπερ σημεῖον εἶναι πάσης Ἐπιστολῆς οἰκειᾶς δεδήλωκεν.
- [02643] Δεκάτη, πρὸς Ἑβραίους.
- [02644] Ταύτην ἀποστέλλει ἀπὸ Ἰταλίας.
- [02645] Ἡ δὲ πρόφασις τῆς Ἐπιστολῆς αὕτη·
- [02646] Ἐπειδὴ Ἰουδαῖοι ἐνίσταντο ἐν τῷ νόμῳ καὶ ταῖς σκιαῖς, διὰ τοῦτο ὁ ἀπόστολος Παῦλος, διδάσκαλος ἐθνῶν γενόμενος, καὶ εἰς τὰ ἔθνη ἀποσταλεὶς κηρύττειν τὸ Εὐαγγέλιον.
- [02647] γράψας τε πᾶσι τοῖς ἔθνεσι, γράφει λοιπὸν καὶ πᾶσι τοῖς ἐκ περιτομῆς πιστεύουσιν Ἑβραίοις ἀποδεικτικὴν ταύτην Ἐπιστολὴν περὶ τῆς τοῦ Χριστοῦ παρουσίας, καὶ τοῦ πεπαῦσθαι τὴν σκιάν τοῦ νόμου.
- [02648] Καὶ πρῶτον μὲν ἀποδείκνυσι τοὺς προφήτας διὰ τοῦτο ἀπεστάλθαι, ἵνα περὶ τοῦ Σωτῆρος ἀπαγγείλωσι, καὶ μετ' αὐτοὺς αὐτὸς ἔλθῃ·
- [02649] δούλους τε εἶναι τοὺς προφήτας, καὶ μηνυτὰς τῆς αὐτοῦ παρουσίας·
- [02650] αὐτὸν δὲ τὸν Χριστὸν Υἱὸν εἶναι τοῦ Θεοῦ, δι' οὗ τὰ πάντα γέγονε·
- [02651] καὶ ὅτι τοῦτον τὸν Υἱὸν ἔδει ἄνθρωπον γενέσθαι σαρκωθέντα, ἵνα διὰ τῆς τοῦ σώματος αὐτοῦ θυσίας καταργήσῃ τὸν θάνατον·
- [02652] οὐ γὰρ δι' αἵματος μόσχου ἢ τράγου, ἀλλὰ δι' αἵματος τοῦ Χριστοῦ ἔσεσθαι τὴν σωτηρίαν τοῖς ἀνθρώποις.
- [02653] Ἀποδείκνυσι δὲ, ὅτι ὁ νόμος οὐδένα ἐτελείωσεν, ἀλλὰ σκιάν εἶχε τῶν μελλόντων ἀγαθῶν, καὶ οὐ κατέπαυσεν ὁ λαὸς, ἀλλὰ κοινῇ πᾶσιν ἡμῖν ἀπολείπεται ἡ ἡμέρα τῆς καταπαύσεως.
- [02654] Πάλιν δὲ ἀποδείκνυσιν, ὅτι ἡ ἀρχιερατικὴ λειτουργία μετέθη ἀπὸ Ἀαρὼν εἰς τὸν Χριστόν, οὗ τύπος ἦν ὁ Μελχισεδέκ, οὐκ ὢν ἐκ τοῦ Λευῖ·
- [02655] πιστεῖ τε δεδικαιῶσθαι τοὺς πατέρας [28.425] σημαίνει, καὶ οὐκ ἐξ ἔργων τοῦ νόμου.
- [02656] Εἶτα πάλιν εἰς τὰ ἡθῆ προτρεψάμενος καὶ τούτους, καὶ ἀποδεξάμενος αὐτῶν τὴν διὰ τὸν Χριστὸν ὑπομονήν, καὶ πείσας τιμᾶν τοὺς πρεσβυτέρους, τελειοῖ τὴν ἐπιστολὴν.
- [02657] Ἐνδεκάτη, πρὸς Τιμόθεον.

- [02658] Ταύτην ἐπιστέλλει ἀπὸ Μακεδονίας.
- [02659] Ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη·
- [02660] Ἐν τῇ Ἐφέσῳ τινὲς Ἰουδαΐζοντες ἐπεχείρουν ἑτεροδιδασκαλεῖν, καὶ ἅπα τῶν τοὺς ἀκεραίους προφάσει τοῦ νόμου.
- [02661] Τοῦτο οὖν μαθὼν ὁ Ἀπόστολος, προτρέπει τὸν Τιμόθεον ἐκεῖ προσμεῖναι πρὸς διόρθωσιν αὐτῶν·
- [02662] γράφει τε αὐτῷ τὴν ἐπιστολήν ταύτην.
- [02663] Καὶ πρῶτον μὲν ὑπομνήσκει τοῦτον, εἰδὸτα τὴν ἐν Χριστῷ πίστιν, διδάσκων αὐτὸν περὶ τοῦ νόμου, κωλύειν τοὺς παρὰ τὴν ὀρθὴν διδασκαλίαν λαλοῦντας, ἐπιτιμᾶν τε αὐτούς.
- [02664] Καὶ γὰρ καὶ αὐτὸς Ὑμέναιον καὶ Ἀλέξανδρον, ναυαγήσαντας περὶ τὴν πίστιν, παρέδωκε τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.
- [02665] Ταῦτα ὑπομνήσας, λοιπὸν διατάττει αὐτῷ κανόνας ἐκκλησιαστικούς περὶ προσευχῆς, πῶς, καὶ ποῦ, καὶ περὶ τίνων δεῖ προσεύχεσθαι·
- [02666] περὶ τοῦ σιγᾶν ἐν ἐκκλησίαις τὰς γυναῖκας, καὶ μᾶλλον μανθάνειν ἢ διδάσκειν αὐτάς·
- [02667] περὶ καταστάσεως ἐπισκόπων, καὶ πρεσβυτέρων, καὶ διακόνων, πῶς καὶ ὁποίους εἶναι δεῖ τοὺς καθιστα μένους·
- [02668] περὶ τῶν ἐν τῇ Ἐκκλησίᾳ χηρῶν, ἀπὸ πόσων ἐτῶν χρὴ ταύτας καταλέγεσθαι, καὶ ὁποίας αὐτάς εἶναι δεῖ, καὶ πῶς αὐταῖς δεῖ προσέχειν·
- [02669] περὶ τοῦ σωφρονεῖν τὰς νεωτέρας, καὶ γαμῖν μᾶλλον, καὶ μὴ αἰσχροῦς ζῆν·
- [02670] περὶ τοῦ παραγγέλλειν τοῖς πλουσίοις μὴ ὑψηλὰ φρονεῖν, μηδὲ ἐλπίζειν ἐπὶ τῷ πλούτῳ.
- [02671] Περὶ τούτων διαταξάμενος, προτρέπεται αὐτὸν ταῦτα διδάσκειν, καὶ μηκέτι μὲν ὕδροποτεῖν·
- [02672] προσέχειν δὲ ἑαυτῷ καὶ τῇ διδασκαλίᾳ, εἰδὸτα ἔσσεσθαι καιροῦς, ἐν οἷς ἀποστήσονται τινες τῆς πίστεως.
- [02673] Διδάξας δὲ κα θάρᾳ εἶναι καὶ τὰ βρώματα, καὶ παραγγείλας αὐτῷ ἐκτρέπεσθαι τὰς ἐμφιλονεΐκους ζητήσεις ὡς βεβήλους, ἐφ' αἷς καὶ τινες καυχώμενοι παρέβησαν τὴν πίστιν, τελειοῖ τὴν ἐπιστολήν.
- [02674] Δωδεκάτη, καὶ αὕτη πάλιν πρὸς Τιμόθεον.
- [02675] Ταύτην ἐπιστέλλει πάλιν πρὸς Τιμόθεον ἀπὸ Ῥώμης.
- [02676] Ἡ δὲ πρόφασις καὶ ταύτης τῆς ἐπιστολῆς ἐστὶν οὕτως·
- [02677] Τῶν συναποδημησάντων τῷ Παύλῳ κα ταλειψάντων αὐτὸν, βουλόμενος ὁ Ἀπόστολος τὸν Τιμόθεον ἐλθεῖν πρὸς αὐτὸν, γράφει τὴν ἐπιστολήν.
- [02678] Καὶ πρῶτον μὲν δηλοῖ ἑαυτὸν μνημονεύειν αὐτοῦ τε τῆς εὐλαβείας καὶ τῆς τῶν προγόνων αὐτοῦ πίστεως·
- [02679] ἔπειτα δὲ, ὅτι οἱ ἀπὸ Ἀσίας, ὧν ἐστὶ Φύγελλος καὶ Ἐρμογένης, ἀπεστράφησαν αὐτὸν, ὀργῶντες αὐτοῦ τὰς ἀλύσεις.
- [02680] Τὸν Ὀνησιφόρον δὲ ἀπεδέξατο, ἐλθόντα εἰς τὴν Ῥώμην, καὶ προσμεῖναντα αὐτῷ.
- [02681] Παραγγέλλει δὲ αὐτῷ παραιτεῖσθαι τὰς μωρὰς ζητήσεις, διὰ τὸ ἐξ αὐτῶν γεννᾶσθαι μάχας.
- [02682] Καὶ γὰρ Ὑμέναιος καὶ Φιλητὸς, οὕτως ἐκτραπέντες, παρέβησαν τὴν ἀλήθειαν, λέγοντες ἀνάστασιν ἤδη γεγονέναι, καὶ τινὰς ἀνατρέπουσι.
- [02683] Μᾶλλον οὖν παραινῇ τούτῳ προσέχειν ἑαυτῷ καὶ τῇ διδασκαλίᾳ, καὶ εἰδέναι μὲν, ὅτι ἐν ὑστέροις καιροῖς ἔσονται οἱ ἄνθρωποι φιλήδονοι [28.428] μᾶλλον ἢ φιλόθεοι·
- [02684] προβλέποντα δὲ ταῦτα, ἀσφαλὶς ζεσθαι τοὺς λαοὺς, μὴ τις ἐξ αὐτῶν ἀπατηθῇ.
- [02685] Καὶ εἰς τὰ ἤθη δὲ καὶ εἰς τὴν τῆς διδασκαλίας ἀκρίβειαν πολλὰ προτρεψάμενος αὐτὸν, καὶ σημάνας τὸν καιρὸν λοιπὸν τῆς ἀναλύσεως αὐτοῦ ἐνεστάναι, καὶ μέλλειν σπένδεσθαι καὶ μαρτυρεῖν, ἐνετείλατο αὐτῷ ἐλθεῖν πρὸς αὐτὸν ταχέως, κομίζοντα τὸν φερόντην καὶ τὰ βιβλία.
- [02686] Παρήνευσε δὲ αὐτῷ Ἀλέξανδρον τὸν χαλκέα φυλάττεσθαι, ὡς πολλὰ κακὰ ἐνδειξάμενον αὐτῷ·
- [02687] καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.
- [02688] Τρισκαιδεκάτη, πρὸς Τίτον.
- [02689] Ταύτην ἐπιστέλλει ἀπὸ Νικοπόλεως·
- [02690] ἐκεῖ γὰρ παρεχέμασεν.
- [02691] Ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη·

- [02692] Εἰς μὲν τὴν Κρήτην ἀπέλιπε τὸν Τίτον, ἵνα κατα στήση κατὰ πόλεις κληρικούς·
- [02693] πολλῶν δὲ ὄντων ἐκεῖ τῶν ἐπιχειρούντων προφάσει τοῦ νόμου ἀπατᾶν τοὺς λαοὺς, μαθὼν ὁ Ἀπόστολος, γράφει.
- [02694] Καὶ πρῶτον μὲν εὐχαριστῶν τῷ Θεῷ διὰ τὴν αὐτοῦ εὐλάβειαν, σημαίνει τὴν ἐν Χριστῷ πίστιν μὴ νεωτέραν εἶναι, ἀλλ' ἐξ αἰῶνος ἡτοιμάσθαι, καὶ ἐπηγγέλθαι παρὰ τοῦ Θεοῦ ταύτην·
- [02695] ἔπειτα δὲ καὶ περὶ τῆς καταστάσεως τῶν κληρικῶν.
- [02696] Καὶ τοῦτον διδάσκει, πῶς, καὶ ὁποίους αὐ τοὺς εἶναι δεῖ.
- [02697] Καὶ ἐπιτιμᾶν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαίνουσῃ πίστει·
- [02698] μάλιστα τοῖς ἐκ περιτομῆς, εἰδέναι τε τοὺς Κρήτας, ὅτι ἀργοὶ εἰσι, καὶ χρήζουσιν ἐπιτιμίας.
- [02699] Διδάξας τε πάντα τὰ βρώματα καθαρὰ εἶναι τοῖς καθαρῶς, καὶ ὁποίας εἶναι δεῖ τὰς πρεσβυτίδας, τὰς ὀφειλούσας σωφρονίζειν τὰς νέας, παραινεῖ πῶς δεῖ τοὺς δούλους τοῖς ἰδίοις δεσπότης ὑποτάσσεσθαι.
- [02700] Καὶ τέλος, ὑπομνήσας ὅτι ἡ τοῦ Σωτῆρος χάρις οὐκ ἐξ ἔργων ἡμᾶς ἐδικαίωσεν, ἀλλὰ τῇ ἰδίᾳ φιλανθρωπία, καὶ παραγγείλας τὰς νομικὰς μάχας ἐκτρέπεσθαι, ὡς ἀναισχύντους οὖσας, δηλοῖ αὐτῷ, μετὰ τὸ πέμψαι πρὸς αὐτὸν Ἀρτεμᾶν, ἵνα ἔλθῃ πρὸς αὐτόν.
- [02701] Ἐνετείλατό τε αὐτῷ, ὥστε διδάσκειν, καὶ τοὺς αὐτοῦ καλῶν ἔργων προῖστασθαι·
- [02702] καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.
- [02703] Τεσσαρεσκαίδεκάτη, πρὸς Φιλήμονα.
- [02704] Ταύτην ἐπιστέλλει ἀπὸ Ῥώμης.
- [02705] Ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη·
- [02706] Ὀνήσιμος ὁ οἰκέτης Φιλῆμονος ἔφυγε, καὶ προσῆλθε τῷ Παύλῳ, καὶ κατηχήθη παρ' αὐτοῦ, καὶ γέγονεν αὐτῷ χρήσιμος εἰς διακομίαν.
- [02707] Περὶ τούτου τοίνυν γράφει Φιλήμονι παρατιθέμενος αὐτῷ τὸν Ὀνήσιμον, ἵνα προσέχη αὐτῷ γνησίως, καὶ μηκέτι ἔχη αὐτὸν ὡς δούλον, ἀλλ' ὡς ἀδελφόν.
- [02708] Προετρέψατο δὲ αὐτόν, καὶ ξενίαν αὐτῷ ἐτοιμάσαι, ἵνα, ἐὰν ἔλθῃ, εὖρη ποῦ μείνῃ·
- [02709] καὶ οὕτω τελειοῖ τὴν ἐπιστολήν.
- [02710] Βιβλίον η'.
- [02711] Ἀποκάλυψις Ἰωάννου.
- [02712] Οὕτω καλεῖται τὸ βιβλίον, ἐπειδὴ καὶ ταύτην τὴν ἀποκάλυψιν αὐτὸς Ἰωάννης ὁ εὐαγγελιστὴς καὶ θεολόγος ἑώρακεν ἐν τῇ Πάτμῳ καλουμένῃ νήσῳ, ἐν ἡμέρᾳ Κυριακῇ, καὶ κελευσθεὶς ἔγραψεν αὐτήν, ὥστε πέμψαι εἰς τὰς ἑπτὰ Ἐκκλησίας ταύτας, εἰς Ἐφεσον, εἰς Σμύρναν, εἰς Πέργαμον, εἰς Θυάτειραν, εἰς Σάρδεις, εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.
- [02713] Ἄ δὲ εἰσιν ἐν τῇ ὀπτασίᾳ, πολλά εἰσι καὶ διάφορα.
- [02714] Καὶ τέλος τὴν τοῦ Ἀντιχρίστου ἀπώλειαν μετὰ τοῦ διαβόλου ἑώρακε.
- [02715] Κελεύεται δὲ πρῶτον γράψαι ἐκάστῳ <sup>[28.429]</sup> ἀγγέλω τῶν προειρημένων Ἐκκλησιῶν κατὰ τὰς ἐκάστου πράξεις.
- [02716] Πολλὰς μὲν οὖν ἑώρακε καὶ παραδόξους ὀπτασίας, εἶδε δὲ ἑπτὰ λυχνίας χρυσαῶς, καὶ ἐν μέσῳ αὐτῶν ὅμοιον ὕψος ἀνθρώπου·
- [02717] καὶ ἠρμηνεύθησαν αὐτῷ, ὅτι αἱ λυχνίαι εἰσὶν αἱ ἑπτὰ Ἐκκλησίαι·
- [02718] ὁ δὲ ἐν μέσῳ αὐτῶν ὁ Κύριος.
- [02719] Εἶδε καὶ θύραν ἀνεῳγμένην ἐν τῷ οὐρανῷ, καὶ ἐν θρόνῳ καθήμενον τὸν Κύριον, καὶ πρεσβυτέρους κδ', καθημένους ἐπὶ θρόνους καὶ προσκυνοῦντας τὸν Κύριον.
- [02720] Ἐώρακε καὶ σφραγίδας λυομένας, καὶ λυομένης ἐκάστης, ὀπτασία τις ἐγένετο.
- [02721] Εἶτα ἑώρακεν ἑπτὰ ἀγγέλους ἔχοντας ἑπτὰ σάλπιγγας, καὶ ἐκάστου σαλπίζοντος, ἐγένετο σημεῖον·
- [02722] τοῦ δὲ ἑβδόμου σαλπίζοντος, ἤκουσε λεγόντων, ὅτι «Ἡ βασιλεία τοῦ κόσμου ἐγένετο τοῦ Κυρίου.».
- [02723] Καὶ ἑώρακε τὴν κιβωτὸν τῆς Διαθήκης ἐν οὐρανῷ.
- [02724] Εἶτα ἑώρακε γυναῖκα ὠδίνουσαν, καὶ δρᾶ κοντα πρὸς δῶκοντα αὐτήν.
- [02725] Ἡ μὲν οὖν γυνὴ ἐσώθη εἰς τὴν ἔρημον·

- [02726] ὁ δὲ δράκων ἐβλήθη εἰς τὸ πῦρ.
- [02727] Εἶτα ἑώρακε θηρίον ἔχον κέρατα δέκα, καὶ κεφαλὰς ἑπτὰ, καὶ τὸ διάδημα αὐτοῦ βλασφημίας γέμον·
- [02728] τὸ δὲ ὄνομα αὐτοῦ οὐκ ἐδήλωσεν, ἀλλὰ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ ἤξε'.
- [02729] Ἦκουσε καὶ παρθένων ἀδόντων, καὶ ἀκολουθούντων τῷ Ἀρνίῳ, καὶ εἶδεν ἄγγελον πετόμενον ἐν μεσουρανήματι, καὶ ἄλλον ἀκολουθῶντα, καὶ ἄλλον, καὶ νεφέλην λευκὴν, καὶ ἐπ' αὐτῆς καθήμενον ὅμοιον Υἱῷ ἀνθρώπου, ἔχοντα ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξύ.
- [02730] Εἶτα ἑώρακεν ἄγγελους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, καὶ φιάλας χρυσοῦσας ἐκ τοῦ θυμοῦ τοῦ Θεοῦ.
- [02731] Εἶτα ἀπηνέχθη τῷ πνεύματι εἰς ἔρημον, καὶ ἑώρακε γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, ἔχον κεφαλὰς ἑπτὰ·
- [02732] καὶ ἐσήμανεν ἀπὸ ταύτης ἔσεσθαι τὸν Ἀντίχριστον.
- [02733] Εἶτα ἑώρακε τὸν οὐρανὸν ἀνεωγμένον, καὶ ἔφιππον λευκὸν, καὶ ἔκαλεῖτο τὸ ὄνομα αὐτοῦ ὁ Λόγος τοῦ Θεοῦ.
- [02734] Εἶτα ἑώρακε τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς, θέλοντας ποιῆσαι πόλεμον μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου τοῦ λευκοῦ.
- [02735] Καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης, ὅστις ἦν ὁ Ἀντίχριστος, καὶ εἶδε βαλλομένους αὐτοὺς εἰς τὴν λίμνην τοῦ πυρός.
- [02736] Εἶτα ἑώρακε καταβαίοντα ἄγγελον ἐκ τοῦ οὐρανοῦ, καὶ βάλλοντα τὸν Σατανᾶν καὶ τοὺς ἔχοντας τὸ χάραγμα αὐτοῦ εἰς τὴν ἄβυσσον, καὶ κλείοντα ἐπάνω αὐτοῦ, ἵνα μὴ κέτι πλανήσῃ τὰ ἔθνη ἕως ἐτῶν χιλίων.
- [02737] Εἶτα ἑώρακε τοὺς μάρτυρας ἐν δόξῃ βασιλεύοντας ἐν Χριστῷ.
- [02738] Εἶτα ἑώρακεν, ὅτι μετὰ χίλια ἔτη λυθῆσεται ὁ Σατανᾶς, καὶ βληθήσεται εἰς τὴν λίμνην τοῦ πυρός μετὰ τοῦ Ἀντιχρίστου εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [02739] Εἶτα ἑώρακεν οὐρανὸν καινὸν, καὶ γῆν, καὶ τὴν Ἱερουσαλὴμ καινὴν, καὶ ἑώρακε ποταμὸν ὕδατος ζωῆς, καὶ τοὺς δούλους τοῦ Θεοῦ θεωροῦντας τὸ πρόσωπον αὐτοῦ, καὶ ἔχοντας ἐπὶ τοῦ μετώπου τοῦ ὀνόματος αὐτοῦ.
- [02740] Ταῦτα ἑώρακώς Ἰωάννης ἔπεσε, θέλων προσκυνῆσαι τῷ ἄγγέλῳ δεικνύοντι αὐτῷ ταῦτα πάντα.
- [02741] Καὶ ἐκώλυσεν αὐτὸν ὁ ἄγγελος λέγων·
- [02742] «Μὴ ἐμοὶ προσκύνει, ἀλλὰ τῷ Θεῷ·
- [02743] ἐγὼ γὰρ σύνδουλός σου εἰμί.».
- [02744] Βλέπων δὲ ταῦτα, ἤκουε παρὰ τοῦ Κυρίου <sup>[28.432]</sup> ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ὁ ὢν ἐστι, καὶ αὐτός ἐστιν ὁ τοῦ Θεοῦ Λόγος, ὅστις ὕστερον δι' ἡμᾶς σαρκωθεὶς·
- [02745] λέγων δὴ τέλειος γέγονεν ἄνθρωπος, καὶ ἐκλήθη Υἱὸς ἀνθρώπου.
- [02746] Εἰσὶ δὲ καὶ ἄλλα βιβλία διάφορα παρὰ τὰ προλεχθέντα ἐκατέρας Διαθήκης, τῆς Παλαιᾶς δηλαδὴ καὶ Νέας·
- [02747] τὰ μὲν ἀντιλεγόμενα, τὰ δὲ ἀπό κρυφα.
- [02748] Τὰ μὲν οὖν ἀντιλεγόμενα τῆς Παλαιᾶς προεὶ πομεν μὲν καὶ πρότερον, ὡς ἐστὶ Σοφία Σολομῶντος, καὶ Σοφία Ἰησοῦ υἱοῦ Συραχ, καὶ Ἑσθήρ, καὶ Ἰουδίθ, καὶ Τωβίτ·
- [02749] σὺν ἐκείνοις δὲ καὶ ταῦτα ἠριθμῆνται·
- [02750] Μακκαβαϊκὰ βιβλία δ', Πτολεμαϊκὰ, Ψαλμοὶ καὶ Ωδὴ Σολομῶντος, Σωσάννα.
- [02751] Ταῦτα τὰ ἀντιλεγόμενα τῆς Παλαιᾶς Διαθήκης.
- [02752] Τὰ δὲ ἀπόκρυφα πάλιν τῆς Παλαιᾶς Διαθήκης ταῦτα.
- [02753] Ἐνώχ, Πατριάρχαι, Προσευχὴ Ἰωσήφ, Διαθήκη Μωϋσέως, Ανάληψις Μωϋσέως, Ἀβραάμ, Ἑλδὰδ καὶ Μωδὰδ, Ἥλιου προφήτου, Σοφονίου προφήτου, Ζαχαρίου πατρὸς Ἰωάννου, Βαρούχ, Ἀμβρακίου, Ἐζεχιήλ, καὶ Δανιήλ ψευδεπίγραφα.
- [02754] Τῆς Νέας πάλιν Διαθήκης ἀντιλεγόμενα ταῦτα.
- [02755] Περίοδοι Πέτρου, Περίοδοι Ἰωάννου, Περίοδοι Θωμᾶ, Εὐαγγέλιον κατὰ Θωμᾶ, Διδαχὴ ἀποστόλων, Κλημέντια, ἔξ ὧν μετεφράσθησαν ἐκλεγέντα τὰ ἀληθέστερα καὶ θεόπνευστα.
- [02756] Ταῦτα τὰ ἀναγινωσκόμενα.
- [02757] Ταῦτα πάντα ἐξετέθησαν μὲν ὅσον πρὸς εἶδησιν, παραγεγραμμένα δὲ εἰσι πάντως καὶ νόθα, καὶ ἀπό βλητα.
- [02758] Καὶ οὐδὲν τούτων, τῶν ἀποκρύφων μάλιστα, ἔγκριτον ἢ ἐπωφελές, ἐξαιρέτως τῆς Νέας Διαθήκης·



[02759] ἀλλὰ πάντα δίχα τῶν ἀνωτέρω διαληφθέντων, καὶ ἐγκριθέντων παρὰ τοῖς παλαιοῖς σοφοῖς καὶ πατρᾶσιν, ἀποκρυφῆς μᾶλλον ἢ ἀναγνώσεως ὡς ἀληθῶς ἄξια·

[02760] τὰ τε ἄλλα, καὶ αὐτὰ τὰ καλούμενα ἐν αὐτοῖς Εὐαγγέλια, ἐκτὸς τῶν παραδοθέντων ἡμῖν τεσσάρων τούτων.

[02761] Εὐαγγέλια γὰρ τέσσαρα ἐθέσπισαν ἡμῖν οἱ ἱεροὶ κανόνες τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας·

[02762] τὸ κατὰ Ματθαῖον, τὸ κατὰ Μάρκον, τὸ κατὰ Λουκᾶν, καὶ τὸ κατὰ Ἰωάννην, κατὰ τὴν προφητείαν τῆς ὀπτασίας, ἧς ἐθεάσατο Ἰεζεχιὴλ ὁ προφήτης περὶ τῶν τεσσάρων χερουβὶμ.

[02763] Τέσσαρα γὰρ εἶδε χερουβὶμ οὗτος ὁ προφήτης·

[02764] τὸ ἐν ὁμοίον ἀνθρώπων, τουτέστι τὸ κατὰ Ματθαῖον Εὐαγγέλιον·

[02765] τὸ δευτέρον ὁμοίον μόσχου, τουτέστι τὸ κατὰ Μάρκον Εὐαγγέλιον·

[02766] τὸ ἄλλο ὁμοίον λέοντι, τουτέστι τὸ κατὰ Λουκᾶν Εὐαγγέλιον·

[02767] τὸ δὲ τέταρτον ὁμοίον ἀετῶ, τουτέστι τὸ κατὰ Ἰωάννην Εὐαγγέλιον.

[02768] Παρὰ δὲ ταῦτα τὰ τέσσαρα ἕτερον Εὐαγγέλιον οὐδέν.

[02769] Τὸ μὲν οὖν κατὰ Ματθαῖον Εὐαγγέλιον ἐγράφη ὑπ' αὐτοῦ τοῦ Ματθαίου τῆ Ἑβραϊδὶ διαλέκτῳ, καὶ ἐξεδόθη ἐν Ἱερουσαλὴμ, ἡρμηνεύθη δὲ ὑπὸ Ἰακώβου τοῦ ἀδελφοῦ τοῦ Κυρίου τὸ κατὰ σάρκα, ὃς καὶ πρῶτος [28.433] τὸς ἐχειροτονήθη ἐπίσκοπος ὑπὸ τῶν ἀγίων ἀποστόλων ἐν Ἱεροσολύμοις.

[02770] Τὸ δὲ κατὰ Μάρκον Εὐαγγέλιον ὑπηγορεύθη μὲν ὑπὸ Πέτρου τοῦ ἀποστόλου, ἐν Ῥώμῃ, ἐξεδόθη δὲ ὑπὸ Μάρκου τοῦ μακαρίου ἀποστόλου, καὶ ἐκρηύχθη ὑπ' αὐτοῦ ἐν Ἀλεξανδρείᾳ καὶ ἐν Αἰγύπτῳ καὶ ἐν Πενταπόλει, καὶ Λιβύῃ.

[02771] Τὸ δὲ κατὰ Λουκᾶν Εὐαγγέλιον ὑπηγορεύθη μὲν ὑπὸ Παύλου τοῦ ἀποστόλου, συνεγράφη δὲ καὶ ἐξεδόθη ὑπὸ Λουκᾶ τοῦ μακαρίου ἀποστόλου καὶ ἰατροῦ·

[02772] ὥσπερ καὶ Πράξεις τῶν ἀποστόλων ὑπηγόρευσε μὲν ὁμοίως Πέτρος ὁ ἀπόστολος, συνεγράφη δὲ ὁ αὐτὸς Λουκᾶς.

[02773] Τὸ δὲ κατὰ Ἰωάννην Εὐαγγέλιον ὑπηγορεύθη τε ὑπ' αὐτοῦ τοῦ ἀγίου Ἰωάννου τοῦ ἀποστόλου καὶ ἡγαπημένου, ὄντος ἐξορίστου ἐν Πάτμῳ τῆ νήσῳ, καὶ ὑπὸ τοῦ αὐτοῦ ἐξεδόθη ἐν Ἐφέσῳ, διὰ Γαῖου τοῦ ἀγαπητοῦ καὶ ξενοδόχου τῶν ἀποστόλων, περὶ οὗ καὶ Παῦλος Ῥωμαίοις γράφων φησί·

[02774] «Ἀσπάζεταιται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς Ἐκκλησίας.».

[02775] Ποῖαι καὶ πόσαι παραδόσεις εἰσὶ τῆς θείας Γραφῆς, εἴτε οὖν ἀπὸ Ἑβραϊκοῦ εἰς τὸ Ἑλληνικὸν ἐρμηνεῖαι, καὶ τίνες οἱ ταύτην ἐρμηνεύσαντες, καὶ πότε.

[02776] Πρώτη ἐστὶν ἡ τῶν οβ' ἐρμηνευτῶν.

[02777] Οὗτοι, Ἑβραῖοι ὄντες, ἐξελέγησαν ἀπὸ ἐκάστης φυλῆς ἕξ, καὶ ἡρμηνεύσαν τὴν θείαν Γραφὴν ἐπὶ Πτολεμαίου βασιλέως τοῦ Φιλαδέλφου πρὸς διακοσίων τριάκοντα ἑνιαυτῶν τῆς κατὰ σάρκα γεννήσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[02778] Δευτέρα ἐστὶν ἡ τοῦ Ἀκύλα.

[02779] Οὗτος ἀπὸ Σινώπης τοῦ Πόντου ὑπάρχων, καὶ Ἕλληνας ὢν, ἐβαπτίσθη ἐν Ἱεροσολύμοις.

[02780] Καὶ πάλιν τὸν Χριστιανισμὸν ἀθετήσας, καὶ τοῖς Ἰουδαίοις προσδραμῶν, ἡρμηνεύσε τὴν θείαν Γραφὴν διεστραμμένῳ λογισμῷ ἐπὶ Ἀδριανοῦ βασιλέως τοῦ λεπτοθέντος μετὰ τλ' ἔτη τῆς τῶν οβ' ἐρμηνείας.

[02781] Τρίτη ἐρμηνεία ἐστὶν ἡ τοῦ Συμμάχου.

[02782] Οὗτος Σαμαρείτης ὢν, καὶ μὴ τιμηθεὶς ὑπὸ τοῦ ἰδίου λαοῦ, ὡς φιλαρχίαν νοσῶν, τοῖς Ἰουδαίοις προστρέχει, [28.436] καὶ ἐκ δευτέρου περικτέμεται.

[02783] Καὶ πρὸς διαστροφὴν τῶν Σαμαρειτῶν ἐρμηνεύει καὶ αὐτὸς τὴν θείαν Γραφὴν ὑπὸ Σεβήρου τοῦ βασιλέως μετὰ ν' ἔτη τῆς τοῦ Ἀκύλα ἐρμηνείας.

[02784] Τετάρτη ἐστὶν ἡ τοῦ Θεοδοτίωνος τοῦ Ἐφεσίου.

[02785] Οὗτος, τῆς αἰρέσεως Μαρκιῶνος τοῦ Ποντικοῦ ὢν, μηνῶν τοῖς τῆς αἰρέσεως αὐτοῦ, ἡρμηνεύσε καὶ αὐτὸς ἐπὶ Κομμόδου τοῦ βασιλέως ἐν αὐτῷ τῷ χρόνῳ, πρὸς διαστροφὴν τῆς αὐτοῦ αἰρέσεως.

[02786] Πέμπτη ἐρμηνεία ἐστὶν ἡ ἐν πίθῳ εὐρεθεῖσα κεκρυμμένη ἐπὶ Ἀντωνίνου βασιλέως τοῦ Καρακάλλα ἐν Ἱεριχῶ παρὰ τινος τῶν ἐν Ἱεροσολύμοις σπουδαίων.

[02787] Ἑκτὴ ἐρμηνεία ἐστὶν ἡ ἐν πίθῳ εὐρεθεῖσα καὶ αὕτη κεκρυμμένη ἐπὶ Ἀλεξάνδρου τοῦ Μαμαίας παιδὸς ἐν Νικοπόλει τῆ πρὸς Ἄκτιον ὑπὸ τινος τῶν Ὠριγένους γνωρίμων.

[02788] Ἑβδόμη πάλιν καὶ τελευταία ἐρμηνεία ἡ τοῦ ἀγίου Λουκιανοῦ τοῦ μεγάλου ἀσκητοῦ καὶ μάρτυρος, ὅστις καὶ αὐτὸς ταῖς προγεγραμμέναις ἐκδόσεσι καὶ τοῖς Ἑβραϊκοῖς ἐντυχῶν, καὶ ἐποπεύσας μετὰ ἀκριβείας τὰ λείποντα, ἢ καὶ περιττὰ τῆς ἀληθείας ῥήματα, καὶ διορθωσάμενος ἐν τοῖς οἰκείοις τῶν Γραφῶν τόποις, ἐξέδοτο τοῖς Χριστιανοῖς ἀδελφοῖς·

[02789] ἥτις δὴ καὶ ἐρμηνεία μετὰ τὴν ἀθλησιν καὶ μαρτυρίαν τοῦ αὐτοῦ ἀγίου Λουκιανοῦ, τὴν γεγυνηῖαν ἐπὶ Διοκλητιανοῦ καὶ Μαξιμιανοῦ τῶν τυράννων, ἤγουν τὸ ἰδιόχειρον αὐτοῦ τῆς ἐκδόσεως βιβλίου, εὐρέθη ἐν Νικομηδείᾳ ἐπὶ Κωνσταντίνου βασιλέως τοῦ μεγάλου παρὰ Ἰουδαίοις ἐν τοίχῳ πυργίσκῳ περικεχυμένῳ κονιάματι εἰς διαφύλαξιν.

[02790] Τίνα ἐστὶ τὰ μνημονευόμενα ἐν ταῖς γραφαῖς βιβλία ὡς ὄντα, οὐχ εὐρισκόμενα δέ.

[02791] Ναθὰν καὶ Ἀδδῶ, καὶ Ἀχιᾶ τοῦ Σιλωνίτου, καὶ Σεμεεὶ, καὶ Ἰηοῦ, ἐν τῇ βίβλῳ τῶν Βασιλειῶν γέγραπται εἶναι βιβλία·

[02792] προφήται δὲ οὗτοί εἰσιν, οἱ γεγράφασι περὶ ὧν προεφήτευσαν·

[02793] ἃ οὐχ εὐρίσκεται.

[02794] Ψαλμοὶ τρισχίλιοι λέγονται ἐν Παραλειπομέναις εἶναι τοῦ Δαβὶδ, μόνους δὲ ἐξ αὐτῶν τοὺς ρν' ὑπὸ τῶν φίλων Ἐζεχίου τοῦ βασιλέως ἐξειλέχθαι, τοὺς δὲ ἄλλους ἀποκεκρῦθαι.

[02795] Πεντακισχιλίας <sup>[28.437]</sup> παροιμίας ὑπὸ Σολομῶντος ἐκδεδόσθαι, φησὶν ἢ τῶν Παραλειπομένων Γραφῆ·

[02796] ἀλλ' οὐκ εἰσὶ νῦν ἢ μόναι αἱ ἐκκλησιαζόμεναι.

[02797] Τὸ Ἄσμα ἐξ ἀσμάτων πλειόνων τὸ μυστικὸν ἐξειλέχθαι ἐπιγέγραπται.

[02798] Ἰώσηπος δὲ ἱστορεῖ δύο βιβλία προφητείας τὸν προφήτην Ἰεζεκιὴλ γεγράφθαι·

[02799] ἐν δὲ μόνον ἐπιγινώσκομεν εὐρίσκεσθαι.

[02800]

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0295-0373 - Athanasius Alexandrinus - Magnus - Synopsis scripturae sacrae  
Litterarum Omnium Conspectus: 173 Litterae, quae repetitae sunt in 158,829 occasionibus

α	0945	13,048	A	0913	93
β	0946	1,466	B	0914	165
γ	0947	2,351	Γ	0915	114
δ	0948	2,946	Δ	0916	0
ε	0949	8,011	E	0917	198
ζ	0950	413	Z	0918	38
η	0951	2,295	H	0919	9
θ	0952	2,008	Θ	0920	193
ι	0953	6,846	I	0921	14
κ	0954	4,919	K	0922	495
λ	0955	4,729	Λ	0923	133
μ	0956	3,823	M	0924	237
ν	0957	11,783	N	0925	107
ξ	0958	578	Ξ	0926	0
ο	0959	10,268	O	0927	113
π	0960	4,797	Π	0928	434
ρ	0961	5,981	P	0929	3
ς	0962	6,170	•	0930	0

σ	0963	5,106	Σ	0931	325
τ	0964	12,057	T	0932	294
υ	0965	2,959	Υ	0933	25
φ	0966	1,135	Φ	0934	84
χ	0967	1,177	X	0935	145
ψ	0968	185	Ψ	0936	26
ω	0969	2,006	Ω	0937	3
ϑ	8164	31			0
ϱ	8165	60	P	8172	66

ά	8049	1,732	έ	8051	1,922	ή	8053	747	ί	8055	2,553	ό	8057	1,271	ύ	8059	1,099	ώ	8061	364
ὰ	8048	1,334	ὲ	8050	1,027	ἦ	8052	1,094	ἰ	8054	3,445	ὸ	8056	1,886	ὺ	8058	426	ὠ	8060	214
ἄ	8118	228			0	ἠ	8134	994	ἱ	8150	1,033			0	ῦ	8166	1,883	ῶ	8182	1,197
ἶ	7936	1,440	ἔ	7952	2,093	ἦ	7968	48	ἰ	7984	751	ὸ	8000	110	ὺ	8016	1,245	ὠ	8032	8
ἷ	7937	63	έ	7953	239	ή	7969	376	ί	7985	543	ό	8001	552	ύ	8017	227	ώ	8033	119
Ἰ	7938	12	ἐ	7954	1	ἦ	7970	30	ἰ	7986	1	ὸ	8002	0	ὺ	8018	0	ὠ	8034	14
Ἱ	7939	8	έ	7955	17	ἦ	7971	8	ί	7987	3	ὸ	8003	42	ύ	8019	9	ώ	8035	0
ἰ	7940	175	ε	7956	498	ἦ	7972	58	ι	7988	81	ὸ	8004	94	υ	8020	19	ῶ	8036	9
ἱ	7941	42	ε	7957	72	ἦ	7973	18	ι	7989	62	ὸ	8005	247	υ	8021	162	ῶ	8037	46
ἰ	7942	1			0	ἦ	7974	109	ι	7990	251			0	υ	8022	64	ῶ	8038	3
ἰ	7943	0			0	ἦ	7975	23	ι	7991	33			0	υ	8023	148	ῶ	8039	24
ἰ	8064	15			0	ἦ	8080	2			0			0	υ	8167	0	ῶ	8096	19
ἰ	8065	0			0	ἦ	8081	0			0			0	υ	8163	0	ῶ	8097	0
ἰ	8066	0			0	ἦ	8082	0			0			0			0	ῶ	8098	0
ἰ	8067	0			0	ἦ	8083	0			0			0			0	ῶ	8099	0
ἰ	8068	8			0	ἦ	8084	2			0			0			0	ῶ	8100	1
ἰ	8069	1			0	ἦ	8085	0			0			0			0	ῶ	8101	0
ἰ	8070	0			0	ἦ	8086	3			0			0			0	ῶ	8102	0
ἰ	8071	0			0	ἦ	8087	4			0			0			0	ῶ	8103	6
α	8115	133			0	η	8131	129			0			0			0	ω	8179	269
α	8116	0			0	η	8132	3			0			0			0	ω	8180	6
α	8119	70			0	η	8135	245			0			0			0	ω	8183	521

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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**Verborum Omnium Conspectus: 8,709 Verba, quae repetita sunt in 4,166,243 occasionibus**

ἄ [00179] [00267] [02149] [02150] [02435] [02612] [02619] [02793]  
 ἄ [01091]  
 Ἀ [02713]  
 Α [01790]  
 α [00187] [00474] [00645] [00783] [00804] [00892] [00937] [00944] [00984] [01349] [01353] [01617]  
 Αα [00244]  
 Ααρών [00288] [00313] [00318] [00318] [00329] [00330] [00331] [00375] [00393] [00663] [01607] [01761] [01764] [02654]  
 Ααρών [01763]  
 Αβα [00390]  
 Αβαισάν [00496]  
 Αβαρεϊμ [00382] [00383] [00431]  
 Αβαύ [00382] [00390] [00431]  
 Αβδεδώμ [00857]  
 Αβδεμέλεχ [01442]  
 Αβδεναγώ [01462]  
 Αβδιού [00065] [00066] [01382]  
 Αβε [00528]  
 Αβειρών [01762]  
 Αβειρών [00328]  
 Αβελ [00199]  
 Αβεσαλώμ [00945]  
 Αβεσαλώμ [00528]  
 Αβιά [00792] [01356]  
 Αβίας [00825]  
 Αβιδά [00302]  
 Αβιμέλεχ [00963]  
 Αβιμελέχ [00483] [00486]  
 Αβιμελέχ [00489] [00970]  
 Αβινέχ [00475]  
 Αβιού [00589] [00630]  
 Αβισά [00562]  
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