

## 0345-0407 - Iohannes Chrysostomus - Adversus Iudaeos

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## Adversus Iudaeos

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΛΟΓΟΙ ΚΑΤΑ ΙΟΥΔΑΙΩΝ

[00002] <sup>[48.843]</sup> Λόγος πρώτος.

[00003] α'.

[00004] Ἐβουλόμην ὑμῖν ἀποδοῦναι τὰ λείψανα σήμερον τῆς ὑποθέσεως, περὶ ἧς καὶ πρώην ὑμῖν διελέχθην, καὶ δεῖξαι σαφέστερον, πῶς ἀκατάληπτός ἐστιν ὁ Θεός.

[00005] Περὶ γὰρ τούτου τῆ παρελθούσῃ Κυριακῇ τοὺς πολλοὺς ἐκείνους καὶ μακροὺς ἐποησάμεθα λόγους, ὅτε καὶ μάρτυρας παρηγάγομεν τὸν τε Ἡσαΐαν καὶ τὸν Δαυῖδ καὶ τὸν Παῦλον.

[00006] Ὁ μὲν γὰρ ἐβόα, Τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;

[00007] ὁ δὲ ἠύχαρίσκει αὐτῷ ὑπὲρ τῆς ἀκαταληψίας, λέγων·

[00008] Ἐξομολογήσομαί σοι, ὅτι φοβερῶς ἐθαυμαστώθης·

[00009] θαυμάσια τὰ ἔργα σου·

[00010] καὶ πάλιν, Ἐθαυμαστώθη ἡ γνώσις σου ἐξ ἐμοῦ, ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν.

[00011] Ὁ δὲ Παῦλος οὐκ εἰς αὐτήν τῆς οὐσίας τὴν ἔρευναν διακύψας, ἀλλ' εἰς τὴν πρόνοιαν αὐτοῦ μόνην, μᾶλλον δὲ καὶ αὐτῆς τῆς προνοίας μέρος μικρὸν ἀπολαβὼν, ὁ περὶ τὴν τῶν ἐθνῶν κλῆσιν ἐπεδείξατο, ὥσπερ πέλαγος ἀχανὲς καὶ ἀκατάληπτον ἰδὼν, οὕτως ἐβόησεν·

[00012] Ὡ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! Καὶ ἦν μὲν ἰκανὴ ἡ διὰ τούτων ἀπόδειξις·

[00013] ἐγὼ δὲ οὐκ ἠρκέσθην τοῖς προφήταις, οὐκ ἔστιν μέχρι τῶν ἀποστόλων, ἀλλ' ἀνέβην εἰς τὸν οὐρανὸν, ἔδειξα ὑμῖν τὸν χορὸν τῶν ἀγγέλων λέγοντα, Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

[00014] Ἠκούσατε τῶν σεραφεῖμ πάλιν ἐκπλητομένων καὶ μετὰ φρίκης κραζόντων, Ἅγιος, ἅγιος, ἅγιος Κύριος σαβαώθ·

[00015] πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.

[00016] Προσέθηκα καὶ τὰ χερουβὶμ βοῶντα·

[00017] Εὐλογημένη ἡ δόξα αὐτοῦ <sup>[48.844]</sup> ἐκ τοῦ τόπου αὐτοῦ.

[00018] Κάτω τρεῖς μάρτυρες, ἄνω τρεῖς μάρτυρες, τὸ ἀπρόσιτον τῆς τοῦ Θεοῦ δόξης δηλοῦντες.

[00019] Ἀναμφισβήτητος λοιπὸν ἡ ἀπόδειξις, καὶ πολλὸς ὁ κρότος ἐγένετο, καὶ διεθερμαίνετο τὸ θέατρον, καὶ ἐπυροῦτο ὁ σύλλογος.

[00020] Ἐγὼ δὲ ἔχαιρον, οὐχ ὅτι αὐτὸς ἐπηνούμην, ἀλλ' ὅτι ὁ Δεσπότης ὁ ἐμὸς ἐδοξάζετο.

[00021] Ὁ γὰρ κρότος ἐκείνος καὶ ὁ ἔπαινος τὸ φιλόθεον τῆς ὑμετέρας ψυχῆς ἐνεδείκνυτο.

[00022] Καὶ καθάπερ οἰκέται φιλόστοργοι, ἐπειδὴν ἀκούσωσί τινος τὸν ἑαυτῶν ἐπαινοῦντος δεσπότην, ἐκκαίονται τῷ πόθῳ περὶ τὸν λέγοντα διὰ τὸ πρὸς τὸν δεσπότην φίλτρον, οὕτω καὶ ὑμεῖς ἐποιήσατε τότε·

[00023] τῇ τῶν κρότων ὑπερβολῇ τὴν πολλὴν περὶ τὸν Δεσπότην ἐπεδείκνυσθε εὐνοίαν.

[00024] Ἐβουλόμην μὲν οὖν καὶ σήμερον ἐπαγωνίσασθαι τοῖς παλαίσμασι τούτοις.

[00025] Εἰ γὰρ οἱ ἐχθροὶ τῆς ἀληθείας κόρον οὐ λαμβάνουσι βλασφημοῦντες τὸν εὐεργέτην, πολλῷ μᾶλλον ἡμᾶς ἀκορέστως ἔχειν δεῖ πρὸς εὐφημίαν τοῦ τῶν ὅλων Θεοῦ.

[00026] Ἀλλὰ τί πάθω;

- [00027] Ἐτερον νόσημα χαλεπώτατον τὴν ἡμετέραν γλώσσαν πρὸς ἰατρείαν καλεῖ, νόσημα ἐν τῷ σώματι τῆς Ἐκκλησίας πεφυτευμένον.
- [00028] Δεῖ δὲ πρότερον τοῦτο ἀνασπάσαντας, τότε φροντίσαι τῶν ἕξωθεν·
- [00029] πρότερον τοὺς οἰκείους θεραπεῦσαι, καὶ τότε τῶν ἀλλοτρίων ἐπιμελήσασθαι.
- [00030] Τί δὲ ἐστὶ τὸ νόσημα;
- [00031] Ἔορται τῶν ἀθλίων καὶ ταλαιπώρων Ἰουδαίων μέλλουσι προσελαύνειν συνεχεῖς καὶ ἐπάλληλοι, αἱ σάλπιγγες, αἱ σκηνοπηγίαι, αἱ νηστεῖαι·
- [00032] καὶ πολλοὶ τῶν μεθ' ἡμῶν τεταγμένων καὶ τὰ ἡμέτερα λεγόντων φρονεῖν, οἱ μὲν ἐπὶ τὴν θεὸν ἀπαντῶσι τῶν ἑορτῶν, οἱ δὲ καὶ συνεορτάζουσι καὶ τῶν νηστειῶν κοινωνοῦσι·
- [00033] καὶ τοῦτο τὸ πονηρὸν ἔθος βούλομαι τῆς Ἐκκλησίας ἀπελάσαι νῦν.
- [00034] Οἱ μὲν γὰρ <sup>[48.845]</sup> πρὸς Ἀνομοίους λόγοι καὶ ἐν ἑτέρῳ δύνανται γενέσθαι καιρῷ, καὶ οὐδεμία ἀπὸ τῆς ἀναβολῆς γένοιτ' ἂν βλάβη·
- [00035] τοὺς δὲ τὰ Ἰουδαϊκὰ νοσοῦντας, εἰ μὴ νῦν θεραπεύσαιμεν, ὅτε ἐγγὺς καὶ ἐπὶ θύραις εἰσὶν αἱ τῶν Ἰουδαίων ἑορταί, δέδοικα μὴ ποτε ὑπὸ τῆς ἀκαίρου συνηθείας καὶ τῆς πολλῆς ἀγνοίας μετάσχωσί τινες τῆς παρανομίας ἐκείνων, καὶ μάταιοι λοιπὸν οἱ περὶ τούτων ἡμῖν γένωνται λόγοι.
- [00036] Ἄν γὰρ μηδὲν ἀκούσαντες σήμερον νηστεύσωσι μετ' ἐκείνων, μετὰ τὸ τελεσθῆναι τὴν ἁμαρτίαν, εἰκὴ λοιπὸν τὸ φάρμακον ἐπιθήσομεν.
- [00037] Διόπερ ἐπείγομαι καὶ προκαταλαβεῖν.
- [00038] Οὕτω καὶ ἰατροὶ ποιοῦσι·
- [00039] πρὸς τὰ κατεπείγοντα καὶ ὀξύτατα τῶν νοσημάτων ἴστανται πρότερον·
- [00040] πάντως δὲ συγγενῆς καὶ οὗτος ὁ ἀγὼν τῷ προτέρῳ.
- [00041] Ἐπειδὴ γὰρ συγγενῆ τὰ τῆς ἀσεβείας Ἀνομοίοις καὶ Ἰουδαίοις, συγγενῆ καὶ τὰ ἀγωνίσματα ἡμῖν γίνεται τοῖς πρότερον τὰ νῦν.
- [00042] Καὶ γὰρ ὅπερ ἐνεκάλουν Ἰουδαῖοι, τοῦτο ἐγκαλοῦσι καὶ Ἀνόμοιοι.
- [00043] Τί δὲ ἐνεκάλουν ἐκεῖνοι;
- [00044] Ὅτι Πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.
- [00045] Τοῦτο ἐγκαλοῦσι καὶ οὗτοι, μᾶλλον δὲ οὐκ ἐγκαλοῦσιν, ἀλλὰ καὶ ἐξαλείφουσι τὸ ῥητὸν μετὰ τῆς διανοίας, εἰ καὶ μὴ τῇ χειρὶ, ἀλλὰ τῇ γνώμῃ.
- [00046] β'.
- [00047] Μηδὲ θαυμάσητε, εἰ ἀθλίους ἐκάλεσα τοὺς Ἰουδαίους.
- [00048] Ὅντως γὰρ ἄθλιοι καὶ ταλαίπωροι, τσαῦτα ἀπὸ τῶν οὐρανῶν ἀγαθὰ εἰς τὰς χεῖρας αὐτῶν ἐλθόντα ἀπωσάμενοι καὶ ῥίψαντες μετὰ πολλῆς τῆς σπουδῆς.
- [00049] Ἀνέτειλεν ἐκείνοις πρῶτος ὁ τῆς δικαιοσύνης ἥλιος·
- [00050] κάκεῖνοι μὲν ἀπώσαντο τὴν ἀκτίνα, καὶ ἐν σκότῳ κάθηνται·
- [00051] ἡμεῖς δὲ οἱ σκότῳ συντραφέντες, πρὸς ἑαυτοὺς ἐπεσπασάμεθα τὸ φῶς, καὶ τοῦ ζόφου τῆς πλάνης ἀπηλλάγημεν.
- [00052] Ἐκεῖνοι τῆς ῥίζης τῆς ἀγίας ἦσαν κλάδοι, ἀλλ' ἐξεκλάσθησαν·
- [00053] ἡμεῖς οὐ μετείχομεν τῆς ῥίζης, καὶ καρπὸν εὐσεβείας ἠνέγκαμεν.
- [00054] Ἐκεῖνοι τοὺς προφήτας ἀνέγνωσαν ἐκ πρώτης ἡλικίας, καὶ τὸν προφητευθέντα ἐσταύρωσαν·
- [00055] ἡμεῖς οὐκ ἠκούσαμεν θεῶν λογίων, καὶ τὸν προφητευθέντα προσεκυνήσαμεν, Διὰ τοῦτο ἄθλιοι, ὅτι τὰ πεμφθέντα αὐτοῖς ἀγαθὰ ἀρπαζόντων ἑτέρων, καὶ πρὸς ἑαυτοὺς ἐπισπωμένων, αὐτοὶ διεκρούσαντο.
- [00056] Κάκεῖνοι μὲν εἰς υἰοθεσίαν καλούμενοι, πρὸς τὴν τῶν κυνῶν συγγένειαν ἐξέπεσον·
- [00057] ἡμεῖς δὲ κύνες ὄντες ἰσχύσαμεν διὰ τὴν τοῦ Θεοῦ χάριν ἀποθέσθαι τὴν προτέραν ἀλογίαν, καὶ πρὸς τὴν τῶν υἰῶν ἀναβῆναι τιμὴν.
- [00058] Πόθεν τοῦτο δηλον;
- [00059] Οὐκ ἔστι καλὸν, φησὶ, λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις·
- [00060] πρὸς τὴν Χαναanaίαν ὁ Χριστὸς ἔλεγεν, ἐκείνους μὲν τέκνα καλῶν, κύνας δὲ τοὺς ἐξ ἔθνῶν.
- [00061] Ἀλλ' ὄρα πῶς ἀντεστράφη μετὰ ταῦτα ἡ τάξις, κάκεῖνοι μὲν ἐγένοντο κύνες, τέκνα δὲ ἡμεῖς.

- [00062] Βλέπετε τοὺς κύνας, Παῦλος φησὶ περὶ αὐτῶν, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομὴν·
- [00063] ἡμεῖς γὰρ ἐσμὲν ἡ περιτομή.
- [00064] Εἶδες πῶς κύνες ἐγένοντο οἱ πρότερον ὄντες τέκνα;
- [00065] Βούλει μαθεῖν πῶς οἱ πρότερον ὄντες κύνες ἡμεῖς ἐγενόμεθα τέκνα;
- [00066] Ὅσοι δὲ ἔλαβον αὐτὸν, φησὶν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.
- [00067] Οὐδὲν ἀθλιώτερον ἐκείνων, τῶν πανταχοῦ κατὰ τῆς ἑαυτῶν σωτηρίας τρεχόντων.
- [00068] Καὶ γὰρ ὅτε ἔδει τὸν νόμον τηρεῖν, κατεπάτησαν·
- [00069] καὶ νῦν ὅτε ἀναπέπαιται ὁ νόμος, φιλονεικοῦσιν αὐτὸν τηρεῖν.
- [00070] Τί γένοιτ' ἂν αὐτῶν ἐλεεινότερον, οἱ μὴ τῇ παραβάσει τοῦ νόμου μόνον, ἀλλὰ καὶ τῇ φυλακῇ τοῦ νόμου τὸν Θεὸν παροξύνουσι;
- [00071] Διὰ τοῦτό φησι, Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ, ὑμεῖς <sup>[48.846]</sup> αἰεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε·
- [00072] οὐ τῷ παραβαίνειν τὰ νόμιμα μόνον, ἀλλὰ καὶ τῷ φυλάττειν ἐθέλειν ἀκαίρως.
- [00073] Σκληροτράχηλοι.
- [00074] Καὶ καλῶς εἶπε, σκληροτράχηλοι·
- [00075] οὐ γὰρ ἤνεγκαν τὸν ζυγὸν τοῦ Χριστοῦ, καίτοι χρηστὸς ἦν, καὶ οὐδὲν φορτικὸν εἶχεν οὔτε ἐπαχθές.
- [00076] Μάθετε γὰρ, φησὶν, ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ·
- [00077] καὶ, ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, ὅτι ὁ ζυγός μου χρηστὸς ἐστὶ, καὶ τὸ φορτίον μου ἐλαφρόν.
- [00078] Ἀλλ' ὁμως οὐκ ἤνεγκαν διὰ τὴν σκληρότητα τοῦ ἀυχένος·
- [00079] καὶ οὐ μόνον οὐκ ἤνεγκαν, ἀλλὰ καὶ συνέτριψαν καὶ διέρρηξαν.
- [00080] Ἀπ' αἰῶνος γὰρ, φησὶ, συνέτριψας τὸν ζυγὸν σου, διέρρηξας τὸν δεσμόν σου.
- [00081] Οὐχὶ Παῦλος λέγει ταῦτα, ἀλλ' ὁ προφήτης βοᾷ, ζυγὸν καὶ δεσμόν τὰ σύμβολα τῆς ἀρχῆς λέγων, ὅτι παρητήσαντο τὴν δεσποτείαν τοῦ Χριστοῦ, λέγοντες·
- [00082] Ἡμεῖς οὐκ ἔχομεν βασιλεία εἰ μὴ Καίσαρα.
- [00083] Συνέτριψας τὸν ζυγὸν, διέρρηξας τὸν δεσμόν, ἐξέβαλες σαυτὸν τῆς οὐρανοῦ βασιλείας, καὶ ὑπέθηκας ἀνθρωπίναις ἀρχαῖς.
- [00084] Σὺ δέ μοι σκόπει, πῶς ἀκριβῶς αὐτῶν ὁ προφήτης τὸ δυσήνιον ἠνίξατο.
- [00085] Οὐ γὰρ εἶπεν, Ἀπέθου τὸν ζυγὸν, ἀλλὰ, Συνέτριψας τὸν ζυγὸν, ὅπερ σκιρτώντων ἀλόγων ἐστὶν ἀμάρτημα, ἀφηνιώντων, παραιτουμένων τὴν ἀρχήν.
- [00086] Ἀλλὰ πόθεν αὕτη γέγονεν ἡ σκληρότης;
- [00087] Ἀπὸ ἀδηφαγίας καὶ μέθης.
- [00088] Τίς τοῦτό φησιν;
- [00089] Αὐτὸς ὁ Μωϋσῆς·
- [00090] Ἐφαγεν Ἰσραὴλ, καὶ ἐνεπλήσθη καὶ ἐλιπάνθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος.
- [00091] Καθάπερ γὰρ τὰ ἄλογα, ἐπειδὴν δαψιλοῦς ἀπολαύσει φάτνης, εἰς πολυσαρκίαν ἐκβάντα, φιλονεικότερα καὶ δυσκάθεκτα γίνεται, καὶ οὔτε ζυγοῦ, οὔτε ἡνίας, οὔτε ἡνιόχου χειρὸς ἀνέχεται·
- [00092] οὕτω καὶ ὁ τῶν Ἰουδαίων δῆμος, ὑπὸ τῆς μέθης καὶ πολυσαρκίας εἰς κακίαν ἐσχάτην κατενεχθέντες, ἐσκίρτησαν, καὶ οὐκ ἐδέξαντο τὸν ζυγὸν τοῦ Χριστοῦ, οὐδὲ τὸ ἄροτρον τῆς διδασκαλίας εἴλκυσαν.
- [00093] Ὅπερ οὖν καὶ ἄλλος προφήτης αἰνιττόμενος ἔλεγεν, Ὡς δάμαλις παροιστρῶσα παροίστησεν Ἰσραὴλ.
- [00094] Ἄτερος δὲ αὐτὸν μόσχον ἀδίδακτον ἐκάλει.
- [00095] Τὰ δὲ τοιαῦτα ἄλογα, πρὸς ἐργασίαν οὐκ ὄντα ἐπιτήδεια, πρὸς σφαγὴν ἐπιτήδεια γίνεται.
- [00096] Ὅπερ οὖν καὶ οὗτοι πεπόνθασι, καὶ πρὸς ἐργασίαν ἀχρήστους ἑαυτοὺς καταστήσαντες, πρὸς σφαγὴν ἐπιτήδειοι γεγόνασι.

- [00097] Διὰ τοῦτο καὶ ὁ Χριστὸς ἔλεγεν·
- [00098] Τοὺς ἐχθροὺς μου, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτῶν, ἀγάγετε ὧδε, καὶ κατασφάξατε αὐτούς.
- [00099] Τότε ἔδει σε νηστεύειν, ὦ Ἰουδαίε, ὅτε ἡ μέθη ταῦτά σε εἰργάζετο τὰ δεινὰ, ὅτε ἀσέβειαν ἔτεκεν ἡ ἀδηφαγία, οὐχὶ νῦν·
- [00100] νῦν γὰρ ἄκαιρος ἡ νηστεία καὶ βδελυκτὴ.
- [00101] Τίς ταῦτά φησιν;
- [00102] Αὐτὸς ὁ Ἡσαΐας μεγαλοφώνως βοῶν·
- [00103] Οὐ ταύτην τὴν νηστείαν ἐγὼ ἐξελεξάμην, λέγει Κύριος.
- [00104] Διὰ τί;
- [00105] Ὅτι εἰς κρίσεις καὶ μάχας νηστεύετε, καὶ τύπτετε πυγμαῖς τοὺς ὑποχειρίους.
- [00106] Εἰ δὲ, ὅτε τοὺς συνδούλους ἔτυπτες, βδελυκτὴ σου ἦν ἡ νηστεία, ὅτε τὸν Δεσπότην κατέσφαξας, τότε σου προσδεκτὴ ἡ νηστεία γίνεται;
- [00107] Καὶ πῶς ἂν ἔχοι λόγον;
- [00108] Τὸν νηστεύοντα κατεσταλμένον εἶναι χρῆ, συντετριμμένον, τεταπεινωμένον, οὐχὶ μεθύειν ὑπὸ τῆς ὀργῆς;
- [00109] σὺ δὲ τύπτεις τοὺς συνδούλους;
- [00110] Τότε μὲν οὖν εἰς κρίσεις καὶ μάχας ἐνήστευον·
- [00111] νῦν δὲ εἰς ἀσελείας καὶ τὴν ἐσχάτην ἀκολασίαν, γυμνοῖς τοῖς ποσὶν ἐπὶ τῆς ἀγορᾶς ὀρχοῦμενοι·
- [00112] καὶ ἡ μὲν ὑπόθεσις νηστευόντων, τὸ δὲ σχῆμα μεθυόντων.
- [00113] Ἄκουσον πῶς κελεύει νηστεύειν ὁ προφήτης·
- [00114] Ἀγιάσατε νηστείαν, φησὶν·
- [00115] οὐκ εἶπε, πομπεύσατε νηστείαν·
- [00116] Κηρύξατε θεραπείαν, συναγάγετε πρεσβυτέρους.
- [00117] Οὗτοι δὲ χοροὺς μαλακῶν συναγαγόντες, καὶ πολὺν <sup>[48.847]</sup> πεπορνευμένων γυναικῶν συρφετὸν, τὸ θέατρον ἅπαν καὶ τοὺς ἀπὸ τῆς σκηνῆς εἰς τὴν συναγωγὴν ἐπισύρουσι·
- [00118] θεάτρον γὰρ καὶ συναγωγῆς οὐδὲν τὸ μέσον.
- [00119] Καὶ οἶδα μὲν ὅτι τινὲς τόλμαν καταγινώσκουσι τοῦ λόγου, ὅτι εἶπον, Θεάτρον καὶ συναγωγῆς οὐδὲν τὸ μέσον·
- [00120] ἐγὼ δὲ αὐτῶν τόλμαν καταγινώσκω, ἐὰν μὴ οὕτω νομίζωσιν.
- [00121] Εἰ μὲν γὰρ οἰκοθεν ἀποφαίνομαι, κατάγνωθι·
- [00122] εἰ δὲ τοῦ προφήτου λέγω τὰ ῥήματα, δέξαι τὴν ἀπόφασιν.
- [00123] γ'.
- [00124] Οἶδα ὅτι πολλοὶ αἰδοῦνται Ἰουδαίους, καὶ σεμνὴν νομίζουσιν εἶναι τὴν ἐκείνων πολιτείαν νῦν·
- [00125] διὸ τὴν ὀλεθρίαν ὑπόληψιν πρόρῳζον ἀνασπάσαι ἐπέιγομαι.
- [00126] Εἶπον ὅτι θεάτρον ἢ συναγωγὴ οὐδὲν ἄμεινον διάκειται, καὶ ἀπὸ προφήτου παράγω τὴν μαρτυρίαν·
- [00127] οὐκ εἰσὶν Ἰουδαῖοι τῶν προφητῶν ἀξιοπιστότεροι.
- [00128] Τί οὖν ὁ προφήτης φησὶν;
- [00129] Ὅψις πόρνης ἐγένετό σοι·
- [00130] ἀπηναισχύντησας πρὸς πάντας.
- [00131] Ἐνθα δὲ πόρνη ἔστηκεν, πορνείον ἐστὶν ὁ τόπος·

- [00132] μᾶλλον δὲ οὐχὶ πορνείον καὶ θέατρον μόνον ἐστὶν ἢ συναγωγὴ, ἀλλὰ καὶ σπήλαιον ληστῶν, καὶ καταγώγιον θηρίων·
- [00133] Σπήλαιον γὰρ, φησὶν, υἰάνης ἐγένετό μοι ὁ οἶκος ὑμῶν·
- [00134] οὐδὲ ἀπλῶς θηρίου, ἀλλὰ θηρίου ἀκαθάρτου.
- [00135] Καὶ πάλιν, Ἀφήκα τὸν οἶκόν μου, ἐγκαταλέλοιπα τὴν κληρονομίαν μου.
- [00136] Ὅταν δὲ ὁ Θεὸς ἀφῆ, ποία λοιπὸν σωτηρίας ἐλπῖς;
- [00137] Ὅταν ὁ Θεὸς ἀφῆ, δαιμόνων κατοικητήριον γίνεται ἐκεῖνο τὸ χωρίον.
- [00138] Ἀλλὰ πάντως ἐροῦσιν, ὅτι καὶ αὐτοὶ τὸν Θεὸν προσκυνοῦσιν·
- [00139] ἀλλὰ μὴ γένοιτο τοῦτο εἰπεῖν! Οὐδεὶς Ἰουδαῖος προσκυνεῖ τὸν Θεόν.
- [00140] Τίς ταῦτά φησιν;
- [00141] Ὁ Υἱὸς τοῦ Θεοῦ.
- [00142] Εἰ τὸν Πατέρα γὰρ μου ἤδειτε, φησὶ, καμὲ ἤδειτε ἄν·
- [00143] οὔτε δὲ ἐμὲ οἴδατε, οὔτε τὸν Πατέρα μου οἴδατε.
- [00144] Ποίαν ταύτης ἀξιοπιστοτέραν μαρτυρίαν παραγάγω;
- [00145] Εἰ τοίνυν τὸν Πατέρα ἀγνοοῦσι, τὸν Υἱὸν ἐσταύρωσαν, τοῦ Πνεύματος τὴν βοήθειαν ἀπεκρούσαντο, τίς οὐκ ἂν θαρῶν ἀποφήνηται, τῶν δαιμόνων καταγώγιον εἶναι τὸν τόπον;
- [00146] Οὐ προσκυνεῖται Θεὸς ἐκεῖ, μὴ γένοιτο·
- [00147] ἀλλ' εἰδωλολατρείας ἐκεῖνο τὸ χωρίον λοιπὸν ἐστίν·
- [00148] ἀλλ' ὅμως τινὲς ὡς σεμνοῖς ἐκείνοις τοῖς τόποις προσέχουσι.
- [00149] Καὶ ταῦτα οὐχὶ στοχαζόμενος λέγω, ἀλλ' αὐτῇ τῇ πείρᾳ μαθῶν.
- [00150] Καὶ γὰρ πρὸ τούτων τῶν τριῶν ἡμερῶν πιστεύσατε, οὐ ψεύδομαι γυναῖκά τινα εὐσχήμονα καὶ ἐλευθέραν, κοσμίαν καὶ πιστὴν, εἶδον ἀναγκαζομένην ὑπὸ τινος μιαινοῦ καὶ ἀναισθητοῦ, δοκούντος εἶναι Χριστιανοῦ οὐ γὰρ ἂν εἶπομι τὸν τὰ τοιαῦτα τολμῶντα Χριστιανὸν εἰλικρινῆ, εἰς τὰ τῶν Ἑβραίων εἰσελθεῖν, κάκει παρασχεῖν ὄρκον περὶ τῶν ἀμφισβητούμενων αὐτῷ πραγμάτων·
- [00151] ὡς δὲ προσελθοῦσα ἡ γυνὴ πρὸς συμμαχίαν ἐκάλει, καὶ τὴν ἄνομον βίαν κωλύσαι ἠξίου οὐ γὰρ εἶναι θεμιτὸν αὐτῇ τῶν θείων μετασχούση μυστηρίων, πρὸς ἐκείνους τὸν τόπον ἐλθεῖν, ἐμπρησθεὶς οὖν ὑπὸ ζήλου, καὶ πυρωθεὶς, καὶ διαναστάς, ταύτην μὲν οὐκ εἶσα λοιπὸν ἐπὶ τὴν παρανομίαν ἐλकुσθῆναι ἐκείνην, ἐξήρπασα δὲ τῆς ἀδίκου ταύτης ἀπαγωγῆς.
- [00152] Ἐπεὶ δὲ τὸν ἔλκοντα ἠρόμην εἰ Χριστιανὸς εἶη, κάκεινος ὡμολόγησεν, ἐπεκείμην σφοδρῶς, ἀναισθησίαν ἐγκαλῶν καὶ τὴν ἐσχάτην ἄνοιαν, καὶ ὄνων οὐδὲν ἄμεινον διακείσθαι ἔλεγον, εἰ τὸν Χριστὸν λέγων προσκυνεῖν, ἐπὶ τὰ σπήλαια τῶν Ἰουδαίων, τῶν σταυρωσάντων αὐτὸν, ἔλκοι τινά·
- [00153] καὶ μακρὸν κατέτεινα πρὸς αὐτὸν λόγον, πρῶτον μὲν, ὅτι οὐ θέμις ὅλως ὀμνύναι, οὐδὲ ἀνάγκην ἐπάγειν ὄρκων, διδάσκων ἀπὸ τῶν θείων Εὐαγγελίων·
- [00154] ἔπειτα, <sup>[48.848]</sup> ὅτι οὐ μόνον οὐχὶ πιστὴν καὶ μεμνημένην, ἀλλ' οὐδὲ ἀμύητόν τινα πρὸς ταύτην ἔλκειν ἐχρῆν τὴν ἀνάγκην.
- [00155] Ὡς δὲ ἐξέβαλον διὰ πολλῶν καὶ μακρῶν λόγων τὴν πεπλανημένην ὑπόνοιαν τῆς ἐκείνου ψυχῆς, ἠρώτων τὴν αἰτίαν, δι' ἣν τὴν Ἐκκλησίαν ἀφείς, ἐπὶ τὰ τῶν Ἑβραίων εἶλκε συνέδρια.
- [00156] Ὁ δὲ πολλοὺς ἔφη πρὸς αὐτὸν εἰρηκέναι, φοβερωτέρους τοὺς ἐκεῖ γινομένους ὄρκους εἶναι.
- [00157] Ἐπὶ τούτοις ἐστέναξα, καὶ ἐνεπρήσθην ὑπὸ θυμοῦ, καὶ μετὰ ταῦτα ἐγέλω πάλιν.
- [00158] Τὴν μὲν γὰρ τοῦ διαβόλου κακουργίαν ὄρων, ἐστέναζον, οἷα τοὺς ἀνθρώπους ἀναπέιθειν ἴσχυσε·
- [00159] τὴν δὲ ῥαθυμίαν τῶν ἀπατωμένων λογιζόμενος, ἐνεπιπράμην ὑπὸ τοῦ θυμοῦ·
- [00160] καὶ τὴν ἄνοιαν πάλιν τῶν ἀπατηθέντων ὅση καὶ ἡλικία τις ἦν σκοπῶν, ἐγέλω.
- [00161] Ταῦτα δὲ εἶπον πρὸς ὑμᾶς καὶ διηγησάμην, ἐπειδὴ πρὸς τοὺς τὰ τοιαῦτα καὶ ποιοῦντας καὶ πάσχοντας ἀπανθρώπως καὶ ἀναλγήτως διάκεισθε·
- [00162] κἂν ἴδητέ τινα τῶν ἀδελφῶν τῶν ὑμετέρων εἰς παρανομίας τοιαύτας ἐμπίπτοντα, ἀλλοτρίαν, οὐκ οἰκείαν ἠγείσθε τὴν συμφορὰν εἶναι, καὶ πρὸς τοὺς ἐγκαλοῦντας ἀπολογεῖσθαι νομίζετε, λέγοντες, Ἐμοὶ γὰρ τί μέλει;
- [00163] τίς δέ μοι κοινὸς πρὸς ἐκεῖνόν ἐστι λόγος;
- [00164] ἐσχάτης μισανθρωπίας καὶ Σατανικῆς ὠμότητος φθεγγόμενοι ῥήματα.

[00165] Τί λέγεις;

[00166] ἄνθρωπος ὢν, καὶ τῆς αὐτῆς κοινωνῶν φύσεως, μᾶλλον δὲ, εἰ δεῖ φύσεως κοινωνίαν εἰπεῖν, κεφαλὴν μίαν ἔχων τὸν Χριστὸν, τολμᾶς εἰπεῖν, ὅτι οὐδὲν σοι κοινόν ἐστι πρὸς τὰ μέλη τὰ σά;

[00167] Πῶς οὖν τὸν Χριστὸν ὁμολογεῖς σὺ κεφαλὴν εἶναι τῆς Ἐκκλησίας;

[00168] καὶ γὰρ ἡ κεφαλὴ πάντα τὰ μέλη συνάπτειν πέφυκε, καὶ πρὸς ἑαυτὰ μετὰ ἀκριβείας ἐπιστρέφειν τε καὶ συνδεῖν.

[00169] Εἰ δὲ μηδὲν κοινόν ἔχεις πρὸς τὸ μέλος σου, οὐδὲ πρὸς τὸν ἀδελφόν σου ἔχεις τι κοινόν, οὐδὲ κεφαλὴν ἔχεις τὸν Χριστόν.

[00170] Ὡς παιδία μικρὰ φοβοῦσιν ὑμᾶς Ἰουδαῖοι, καὶ οὐκ αἰσθάνεσθε.

[00171] Καθάπερ γὰρ τοῖς παιδίοις ἐκείνοις προσωπεῖα δεικνύντες φοβερὰ καὶ καταγέλαστα τῶν μισθῶν οἰκετῶν πολλοὶ οὐ γὰρ ἐστι φύσει φοβερὰ, ἀλλὰ διὰ τὸ εὐτελὲς τῆς διανοίας τοιαῦτα φαίνεται πολὺν κινουσι γέλωτα·

[00172] οὕτω δὲ καὶ τοὺς ἀτελεστέρους τῶν Χριστιανῶν μορμολύττονται Ἰουδαῖοι.

[00173] Πῶς γὰρ τὰ παρ' αὐτοῖς φοβερὰ, τὰ πολλῆς αἰσχύνης καὶ γέλωτος γέμοντα, τὰ τῶν προσκεκροκότων, τὰ τῶν ἠτιμωμένων, τὰ τῶν καταδίκων;

[00174] δ'.

[00175] Ἀλλ' οὐ τὰ ἡμέτερα τοιαῦτα, ἀλλ' ὄντως φοβερὰ καὶ φρίκης ἀνάμεστα.

[00176] Ἐνθα γὰρ Θεός ἐστι ζωῆς καὶ θανάτου ἐξουσίαν ἔχων, οὗτος φοβερός ὁ τόπος·

[00177] ἔνθα μυρίοι περὶ κολάσεων ἀθανάτων λόγοι, περὶ τῶν πυρίνων ποταμῶν, περὶ τοῦ σκώληκος τοῦ ἰοβόλου, περὶ τῶν δεσμῶν τῶν ἀρόρηκτων, περὶ τοῦ σκότους.

[00178] τοῦ ἔξωτέρου.

[00179] Ἐκεῖνοι δὲ τούτων μὲν οὐδὲν οὐδ' ὄναρ ἴσασι, τῇ γαστρὶ ζῶντες, πρὸς τὰ παρόντα κεχηρότερες, ὑῶν καὶ τραγῶν οὐδὲν ἄμεινον διακειμένοι, κατὰ τὸν τῆς ἀσελείας λόγον καὶ τὴν τῆς ἀδηφαγίας ὑπερβολήν·

[00180] ἐν δὲ ἐπίστανται μόνον, γαστρίζεσθαι καὶ μεθύειν, ὑπὲρ ὀρηχστῶν κατακόπτεσθαι, ὑπὲρ ἠνιόχων τραυματίζεσθαι.

[00181] Ταῦτα οὖν, εἰπέ μοι, σεμνὰ καὶ φοβερά;

[00182] καὶ τίς ἂν τοῦτο εἴποι;

[00183] Πόθεν οὖν ἡμῖν ἔδοξαν εἶναι φοβερὰ, πλὴν εἰ μὴ καὶ τοὺς ἠτιμωμένους τῶν οἰκετῶν, καὶ τοὺς ἀπαρόρησιάστους, καὶ τῆς δεσποτικῆς οἰκίας ἐκπεσόντας, φοβεροὺς τίς εἶναι λέγοι τοῖς εὐδοκίμοις καὶ παρόρησιαν ἔχουσιν;

[00184] Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν·

[00185] ἐπεὶ μηδὲ πανδοχεῖα τῶν βασιλικῶν αὐλῶν σεμνότερα, μᾶλλον δὲ καὶ πανδοχείου παντός ἀτιμότερον τὸ τῆς συναγωγῆς χωρίον [48.849] ἐστίν.

[00186] Οὐ γὰρ ληστῶν οὐδὲ καπήλων ἀπλῶς, ἀλλὰ δαιμόνων ἐστὶ καταγώγιον, μᾶλλον δὲ οὐχ αἰ συναγωγαὶ μόνον, ἀλλὰ καὶ αὐταὶ αἰ ψυχὰι τῶν Ἰουδαίων·

[00187] καὶ τοῦτο πρὸς τῷ τέλει τοῦ λόγου δεῖξαι πειράσομαι.

[00188] Παρακαλῶ τοίνυν ὑμᾶς μνημονεύειν ταύτης μάλιστα τῆς διαλέξεως.

[00189] Οὐ γὰρ πρὸς ἐπίδειξιν οὐδὲ κρότους λέγομεν νῦν, ἀλλὰ πρὸς θεραπείαν τῶν ὑμετέρων ψυχῶν.

[00190] Τίς γὰρ ἔτι λείπεται λόγος ἡμῖν, ὅταν, τοσοῦτων ἰατρῶν ὄντων, ὥστί τινες νοσοῦντες;

[00191] Δώδεκα ἦσαν οἱ ἀπόστολοι, καὶ τὴν οἰκουμένην ἐπεσπάσαντο·

[00192] τὸ πλεόν τῆς πόλεως Χριστιανὸν, καὶ ἔτι μὴν νοσοῦσί τινες ἰουδαϊσμόν.

[00193] Καὶ ποῖαν ἀπολογίαν ἔχομεν ἂν ἡμεῖς οἱ ὑγιαίνοντες;

[00194] Ἄξιοι μὲν γὰρ ἐγκλημάτων κάκεινοι οἱ νοσοῦντες·

[00195] οὐ μὴν οὐδὲ ἡμεῖς ἀτηλλάγμεθα κατηγορίας, περιορῶντες αὐτοὺς ἐπὶ τῆς ἀρώστιας·

[00196] ἀμήχανον γὰρ ἦν, σπουδῆς πολλῆς παρ' ἡμῶν ἀπολαύοντας, μένειν ἐπὶ τῆς ἀσθενείας ἐκεῖνους.

[00197] Διὰ τοῦτο προλαβὼν λέγω νῦν ταῦτα, ἵνα ἕκαστος ὑμῶν ἐπισπάσῃται τὸν ἀδελφόν, κἂν ἀνάγκη ἐπιθεῖναι δέοι, κἂν βίαν ποιῆσαι, κἂν ὑβρίσαι, κἂν φιλονεικῆσαι, πάντα ποιήσον, ὥστε ἐξελεῖσθαι αὐτὸν τῆς τοῦ διαβόλου παγίδος, καὶ τῆς κοινωνίας ἀπαλλάξαι τῶν Χριστοκτόνων.

[00198] Ἐπὶ τῆς ἀγορᾶς εἴ τινα εἶδες ἀπαγόμενον, εἰπέ μοι, δικαίᾳ ψήφῳ καταδικασθέντα, εἶτα κύριος ἦς ἀφαρπάσαι τῶν τοῦ δημίου χειρῶν, οὐκ ἂν ἅπαντα ἔπραξας, ὥστε αὐτὸν ἀπαλλάξαι τῆς ἀπαγωγῆς;

- [00199] Τὸν ἀδελφὸν νῦν ὄρας τὸν σὸν, οὐχ ὑπὸ τοῦ δημίου, ἀλλ' ὑπὸ τοῦ διαβόλου πρὸς τὸ βάραθρον τῆς ἀπωλείας ἐλκόμενον ἀδίκως καὶ ἀνοσίως, καὶ οὐδὲ συμβολὴν προσέσθαι ὑπομένεις, ὥστε αὐτὸν ἐξελεῖσθαι τῆς παρανομίας ἐκείνης;
- [00200] καὶ ποίας ἂν τύχοις συγγνώμης;
- [00201] Ἀλλ' ἰσχυρότερός σου καὶ δυνατώτερός ἐστιν.
- [00202] Ἐμοὶ αὐτὸν κατάστησον·
- [00203] αἰρήσομαι τὴν κεφαλὴν ἀποθέσθαι μᾶλλον, ἢ τῶν ἱερῶν αὐτὸν ἀφείναι ἐπιβαίνειν προθύρων, ἂν φιλονεικῆ καὶ τοῖς αὐτοῖς ἐπιμένῃ.
- [00204] Τί γάρ σοι κοινὸν μετὰ τῆς ἐλευθέρως, μετὰ τῆς ἄνω Ἱερουσαλήμ;
- [00205] Εἴλου τὴν κάτω·
- [00206] δούλευε μετ' ἐκείνης·
- [00207] καὶ γὰρ καὶ αὐτὴ δουλεύει μετὰ τῶν τέκνων αὐτῆς, κατὰ τὸν τοῦ Ἀποστόλου λόγον.
- [00208] Νηστεύεις μετὰ Ἰουδαίων;
- [00209] οὐκοῦν ἀπόθου καὶ τὰ ὑποδήματα μετὰ Ἰουδαίων, καὶ γυμνοῖς βιάδιζε τοῖς ποσὶν ἐπὶ τῆς ἀγορᾶς, καὶ κοινώνει τῆς ἀσχημοσύνης αὐτοῖς καὶ τοῦ γέλωτος.
- [00210] Ἀλλ' οὐκ ἂν ἔλοιο·
- [00211] αἰσχύνῃ γὰρ καὶ ἐρυθριάς.
- [00212] Εἶτα σχήματος μὲν αὐτοῖς κοινωνῆσαι αἰσχύνῃ, ἀσεβείας δὲ κοινωνῶν, οὐκ αἰσχύνῃ;
- [00213] καὶ ποίαν ἔξεις συγγνώμην, Χριστιανὸς ὢν ἐξ ἡμισείας;
- [00214] Πιστεύσατε, τὴν κεφαλὴν πρότερον ἀποθήσομαι, ἢ περιόψομαί τινα τῶν τὰ τοιαῦτα νοσοῦντων, ἐὰν ἴδω·
- [00215] ἐὰν δὲ ἀγνοήσω, συγγνώμην ὁ Θεὸς δώσει πάντως.
- [00216] Ταῦτα καὶ ὑμῶν αὐτῶν ἕκαστος λογιζέσθω, μηδὲ πάρεργον ἡγείσθω τὸ πρᾶγμα εἶναι.
- [00217] Οὐχ ὄρατε ἐπὶ τῶν μυστηρίων τί βοᾷ συνεχῶς ὁ διάκονος;
- [00218] Ἐπιγινώσκετε ἀλλήλους·
- [00219] πῶς ὑμῖν ἐγχειρίζει τὴν ἀκριβῆ τῶν ἀδελφῶν ὑμῶν ἐξέτασιν;
- [00220] Τοῦτο καὶ ἐπ' ἐκείνων ποίησον·
- [00221] ὅταν ἐπιγνῶς τινα ἰουδαίζοντα, κάτασχε, δηλὸν ποίησον, ὥστε μὴ κοινωνῆσαι καὶ αὐτὸς τῷ κινδύνῳ.
- [00222] Καὶ γὰρ ἐπὶ τῶν ἔξω στρατοπέδων, ἂν ἀλῶ τις βαρβαρίζων καὶ τὰ Περσικὰ φρονῶν ἐν μέσοις τοῖς στρατιώταις, οὐκ αὐτὸς κινδυνεύει μόνος, ἀλλὰ καὶ ἕκαστος τῶν συνειδόντων μὲν, οὐ ποιησάντων δὲ αὐτὸν τῷ στρατηγῷ φανερόν.
- [00223] Ἐπεὶ οὖν καὶ ὑμεῖς στρατόπεδόν ἐστε τοῦ Χριστοῦ, μετὰ ἀκριβείας <sup>[48.850]</sup> διερευνᾶτε καὶ περιεργάζεσθε, εἴ τις τῶν ἀλλοφύλων ὑμῖν ἀναμέμικται, καὶ ποιεῖτε δηλόν, οὐχ ἵνα ἀποκτείνωμεν, καθάπερ ἐκεῖνοι, οὐδ' ἵνα κολάσωμεν καὶ τιμωρησώμεθα, ἀλλ' ἵνα αὐτὸν ἀπαλλάξωμεν τῆς πλάνης καὶ τῆς ἀσεβείας, καὶ ἡμέτερον ἐξ ὀλοκλήρου ποιήσωμεν.
- [00224] Εἰ δὲ μὴ βούλεσθε τοῦτο, ἀλλ' εἰδότες κρύπτετε, εὖ ἴστε, ὅτι τὴν αὐτὴν ὑποστήσεσθε τιμωρίαν ἐκείνῳ.
- [00225] Καὶ γὰρ ὁ Παῦλος οὐχὶ τοὺς ποιούντας μόνον τὰ πονηρὰ, ἀλλὰ καὶ τοὺς συνευδοκοῦντας αὐτοῖς, ὑποβάλλει κολάσει καὶ τιμωρίᾳ.
- [00226] Καὶ ὁ προφήτης δὲ, οὐχὶ τοὺς κλέπτοντας μόνον, ἀλλὰ καὶ τοὺς συντρέχοντας αὐτοῖς, ὑπὸ τὴν αὐτὴν ἄγει δίκην·
- [00227] καὶ εἰκότως.
- [00228] Ὁ γὰρ συνειδὼς τῷ τὰ πονηρὰ πράττοντι καὶ περιστέλλον αὐτὸν καὶ ἀποκρύπτων, πλείονα αὐτῷ παρέχει ῥαθυμίας ὑπόθεσιν, καὶ μετὰ μείζονος ἀδείας παρασκευάζει τὴν πονηρίαν ἐργάζεσθαι.
- [00229] ε'.
- [00230] Ἀλλὰ γὰρ ἐπὶ τοὺς νοσοῦντας ἐπανελθεῖν δεῖ πάλιν.
- [00231] Ἐννοήσατε τοίνυν τίσι κοινωνοῦσιν οἱ νηστεύοντες νῦν·
- [00232] τοῖς βοῶσι, Σταύρωσον, σταύρωσον·

- [00233] τοῖς λέγουσι, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
- [00234] Εἴ τινες ἄλόντες ἐπὶ τυραννίδι κατεδικάσθησαν, ἄρα ἂν ἐτόλμησας προσελθεῖν καὶ κοινωνῆσαι λόγων αὐτοῖς;
- [00235] Οὐκ ἔγωγε οἶμαι.
- [00236] Πῶς οὖν οὐκ ἄτοπον τοὺς μὲν εἰς ἄνθρωπον γενομένους πονηροὺς μετὰ τοσαύτης φεύγειν σπουδῆς, τοὺς δὲ εἰς αὐτὸν ὑβρίσαντας τὸν Θεὸν ποιεῖσθαι κοινωνοὺς, καὶ τοὺς προσκυνοῦντας τὸν ἐσταυρωμένον τοῖς ἐσταυρωκόσι συνεορτάζειν;
- [00237] Τοῦτο γὰρ οὐ μόνον ἀνοίας, ἀλλὰ καὶ τῆς ἐσχάτης μανίας ἐστίν.
- [00238] Ἐπειδὴ δὲ εἰσὶ τινες οἱ καὶ τὴν συναγωγὴν σεμνὸν εἶναι τόπον νομίζουσιν, ἀναγκαῖον καὶ πρὸς τούτους ὀλίγα εἰπεῖν.
- [00239] Τίνος γὰρ ἔνεκα τὸν τόπον ἐκείνον αἰδεῖσθε, δέον καταφρονεῖν καὶ βδελύττεσθαι καὶ ἀποπηδᾶν;
- [00240] Ὁ νόμος ἀπόκειται.
- [00241] φησὶν, ἐν αὐτῷ, καὶ βιβλία προφητικά.
- [00242] Καὶ τί τοῦτο;
- [00243] Μὴ γὰρ, ἔνθα ἂν ἡ βιβλία τοιαῦτα, καὶ ὁ τόπος ἅγιος ἔσται;
- [00244] Οὐ πάντως.
- [00245] Ἐγὼ δὲ διὰ τοῦτο μάλιστα μισῶ τὴν συναγωγὴν καὶ ἀποστρέφομαι, ὅτι τοὺς προφήτας ἔχοντες ἀπιστοῦσι τοῖς προφήταις, ὅτι ἀναγινώσκοντες τὰ γράμματα οὐ δέχονται τὰς μαρτυρίας, ὅπερ ὑβριζόντων ἐστὶ μειζόνως.
- [00246] Εἰπέ γὰρ μοι, εἴ τινα εἶδες ἄνθρωπον αἰδέσιμον καὶ λαμπρὸν καὶ περιφανῆ εἰς καπηλεῖον εἰσαχθέντα, ἢ εἰς καταγώγιον ληστῶν, εἴτα ὑβριζόμενον ἐκεῖ καὶ τυπτόμενον καὶ τὴν ἐσχάτην ὑπομένοντα παροιαν, ἄρα ἂν ἐθαύμασας τὸ καπηλεῖον ἢ τὸ σπήλαιον, ἐπειδὴ ἔνδον εἰσθήκει παροινούμενος ὁ θαυμαστός ἐκεῖνος καὶ μέγας ἀνήρ;
- [00247] Οὐκ ἔγωγε οἶμαι, ἀλλὰ διὰ τοῦτο αὐτὸ μάλιστα ἂν ἐμίσησας καὶ ἀπεστράφης.
- [00248] Τοῦτο καὶ ἐπὶ τῆς συναγωγῆς λογίζου.
- [00249] Τοὺς γὰρ προφήτας καὶ τὸν Μωϋσέα μετ' αὐτῶν εἰσηγάγον ἐκεῖ, οὐχ ἵνα τιμῆσωσιν, ἀλλ' ἵνα ὑβρίσωσι καὶ ἀτιμάσωσιν.
- [00250] Ὅταν γὰρ λέγωσι μὴ εἰδέναι αὐτοὺς τὸν Χριστὸν, μηδὲ εἰρηκέναι τι περὶ τῆς ἐκείνου παρουσίας, ποῖα μείζων ταύτης γένοιτ' ἂν εἰς τοὺς ἁγίους ἐκείνους ὑβρις, ἀλλ' ὅταν αὐτῶν κατηγορήσωσιν ὡς τὸν αὐτῶν ἀγνοούντων Δεσπότην, καὶ κοινωνοὺς τῆς ἰδίας ἀσεβείας λέγωσιν εἶναι;
- [00251] Ὅστε διὰ τοῦτο μᾶλλον μισεῖν καὶ αὐτοὺς καὶ τὴν συναγωγὴν χρῆ, ὅτι ἐμπαροinouσιν εἰς τοὺς ἁγίους ἐκείνους.
- [00252] Ἀλλὰ τί λέγω περὶ βιβλίων καὶ τόπων;
- [00253] ἐν καιρῷ τῶν διωγμῶν οἱ δήμιοι τὰ σώματα τῶν μαρτύρων κατέχουσι, καταξάινουσι, μαστιζοῦσιν.
- [00254] Ἄρα οὖν ἁγιάι εἰσιν αὐτῶν αἱ χεῖρες, ἐπειδὴ τὰ σώματα τῶν ἁγίων κατέσχον;
- [00255] Μὴ γένοιτο! Εἴτα χεῖρες μὲν, σώματα κατασχοῦσαι ἁγίων, βέβηλοι μένουσι δι' αὐτὸ δὴ τοῦτο, ἐπειδὴ κατέσχον κακῶς·
- [00256] οἱ δὲ γράμματα <sup>[48.851]</sup> κατέχοντες ἁγίων καὶ ὑβρίζοντες οὐκ ἔλαττον ἢ οἱ δήμιοι τῶν μαρτύρων τὰ σώματα, αἰδέσιμοι διὰ τοῦτο ἔσσονται;
- [00257] Καὶ πῶς οὐκ ἐσχάτης ἀλογίας ταῦτα ἂν εἴη;
- [00258] Εἰ γὰρ σώματα κατεχόμενα κακῶς, οὐ μόνον οὐχ ἁγιάζει τοὺς κατέχοντας, ἀλλὰ καὶ ἐναγεστέρους ποιεῖ, πολλῷ μᾶλλον γράμματα ἀναγινωσκόμενα μετὰ ἀπιστίας οὐκ ἂν δύναιντο τοὺς ἀναγινώσκοντας ὠφελεῖσθαι ποτε.
- [00259] Αὐτὸ μὲν οὖν τοῦτο ἀσεβεστέρους αὐτοὺς ἀποφαίνει, τὸ μετὰ τοιαύτης προαιρέσεως τὰ βιβλία κατέχειν.
- [00260] Οὐδὲ γὰρ ἂν τοσαύτης ἄξιοι ἦσαν κατηγορίας, εἰ μὴ τοὺς προφήτας εἶχον·
- [00261] οὐκ ἦσαν οὕτως ἀκάθαρτοι καὶ βέβηλοι, εἰ μὴ τὰς βίβλους ἀνεγίνωσκον.
- [00262] Νῦν δὲ πάσης εἰσὶν ἀπεστερημένοι συγγνώμης, ὅτι τοὺς κήρυκας τῆς ἀληθείας ἔχοντες, καὶ πρὸς αὐτοὺς κείνους, καὶ πρὸς τὴν ἀλήθειαν ἴστανται ἐχθρᾶ διανοία.
- [00263] Ὅστε διὰ τοῦτο μᾶλλον ἂν εἶεν βέβηλοι καὶ ἐναγεῖς, ὅτι τοὺς προφήτας ἔχοντες, πολεμῖα αὐτοῖς κέχρηται γνώμη.
- [00264] Διὸ παρακαλῶ φεύγειν καὶ ἀποπηδᾶν αὐτῶν τοὺς συλλόγους.
- [00265] Οὐ μικρὰ αὕτη βλάβη τοῖς ἀσθενεστέροις τῶν ἀδελφῶν, οὐ μικρὰ ἀπονοίας ἐκείνοις πρόφασις.

- [00266] Ὅταν γὰρ ἴδωσιν ὑμᾶς τοὺς προσκυνοῦντας τὸν ὑπ' αὐτῶν σταυρωθέντα Χριστὸν, τὰ ἐκείνων διώκοντας καὶ σεμνοποιοῦντας, πῶς οὐχ ἠγήσονται ἄριστα αὐτοῖς ἅπαντα πεπεράχθαι, καὶ οὐδενὸς ἄξια εἶναι τὰ ἡμέτερα, ὅταν οἱ πρεσβεύοντες αὐτὰ καὶ θεραπεύοντες ὑμεῖς, πρὸς τοὺς καθαιροῦντας αὐτὰ τρέχητε;
- [00267] Ἐάν τις ἴδῃ σε, φησὶ, τὸν ἔχοντα γινῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἢ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;
- [00268] Καὶ ἐγὼ λέγω, Ἐάν τις ἴδῃ σε τὸν ἔχοντα γινῶσιν εἰς συναγωγὴν ἀπερχόμενον, καὶ σάλπιγγας θεωροῦντα, οὐχὶ ἢ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ θαυμάζειν τὰ Ἰουδαϊκὰ πράγματα;
- [00269] Ὁ πίπτων οὐχὶ τοῦ ἰδίου πτώματος δίδωσι μόνον δίκην, ἀλλ' ὅτι καὶ ἄλλους ὑποσκελίζει κολάζεται.
- [00270] ὥσπερ καὶ ὁ ἐστὼς οὐχ ὑπὲρ τῆς οἰκείας ἀρετῆς στεφανοῦται μόνον, ἀλλ' ὅτι καὶ ἄλλους εἰς τὸν αὐτὸν ἄγει ζῆλον θαυμάζεται.
- [00271] Φεύγετε τοίνυν καὶ τοὺς συλλόγους, καὶ τοὺς τόπους αὐτῶν, καὶ μηδεὶς αἰδεῖσθω τὴν συναγωγὴν διὰ τὰ βιβλία, ἀλλὰ διὰ ταῦτα αὐτὴν μισεῖτω καὶ ἀποστρέψθεσθω, ὅτι ἐφ' ὕβρει κατέχουσι τοὺς ἁγίους, ὅτι ἀπιστοῦσι τοῖς ἐκείνων ῥήμασιν, ὅτι τὴν ἐσχάτην αὐτῶν κατηγοροῦσιν ἀσέβειαν.
- [00272] ζ'.
- [00273] Καὶ ἵνα μάθητε, ὅτι οὐχ ἁγιάζει τὸν τόπον τὰ βιβλία, ἀλλὰ βέβηλον ποιεῖ τῶν συνιόντων ἢ προαίρεσις, ἱστορίαν ὑμῖν διηγῆσομαι παλαιάν.
- [00274] Πτολεμαῖος ὁ Φιλάδελφος τὰς πανταχόθεν βίβλους συναγαγὼν, καὶ μαθὼν ὅτι καὶ παρὰ Ἰουδαίοις εἰσὶ γραφαὶ περὶ Θεοῦ φιλοσοφοῦσαι, καὶ πολιτείας ἀρίστης, μεταπεμψάμενος ἄνδρα ἐκ τῆς Ἰουδαίας, ἡρμήνευσεν αὐτὰς δι' ἐκείνων, καὶ ἀπέθετο εἰς τὸ τοῦ Σεράπιδος ἱερόν·
- [00275] καὶ γὰρ ἦν Ἕλληνας ὁ ἀνὴρ·
- [00276] καὶ μέχρι νῦν ἐκεῖ τῶν προφητῶν αἱ ἐρμηνευθεῖσαι βίβλοι μένουσι.
- [00277] Τί οὖν, ἅγιος ἔσται τοῦ Σεράπιδος ὁ ναὸς διὰ τὰ βιβλία;
- [00278] Μὴ γένοιτο! ἀλλ' ἐκεῖνα μὲν ἔχει τὴν οἰκειάν ἀγιότητα, τῷ τόπῳ δὲ οὐ μεταδίδωσι, διὰ τὴν τῶν συνιόντων ἐκεῖ μιαρίαν.
- [00279] Τὸ αὐτὸ τοίνυν καὶ περὶ τῆς συναγωγῆς λογιστέον.
- [00280] Εἰ γὰρ καὶ μὴ εἰδῶλον ἔστηκεν ἐκεῖ, <sup>[48.852]</sup> ἀλλὰ δαίμονες οἰκοῦσι τὸν τόπον.
- [00281] Καὶ τοῦτο οὐ περὶ τῆς ἐνταῦθα λέγω συναγωγῆς μόνον, ἀλλὰ καὶ τῆς ἐν Δάφνῃ·
- [00282] πονηρότερον γὰρ ἐκεῖ τὸ βάραθρον, ὃ δὴ καλοῦσι Ματρώνης.
- [00283] Καὶ γὰρ πολλοὺς ἤκουσα τῶν πιστῶν ἀναβαίνειν ἐκεῖ, καὶ παρακαθεύδειν τῷ τόπῳ.
- [00284] Ἀλλὰ μὴ γένοιτό ποτε τούτους πιστοὺς προσειπεῖν.
- [00285] Ἐμοὶ καὶ τὸ Ματρώνης καὶ τὸ τοῦ Απόλλωνος ἱερόν ὁμοίως ἐστὶ βέβηλον.
- [00286] Εἰ δέ τίς μου τόλμαν καταγινώσκει, πάλιν ἐγὼ τὴν ἐσχάτην αὐτοῦ καταγνώσομαι μανίαν.
- [00287] Εἰπέ γάρ μοι, ὅπου δαίμονες οἰκοῦσιν, οὐχὶ ἀσεβείας χωρίον ἐστὶ, κἂν μὴ ξόανον εἰστήκη;
- [00288] Ὅπου Χριστοκτόνοι συνέρχονται, ὅπου σταυρὸς ἐλαύνεται, ὅπου βλασφημεῖται Θεός, ὅπου Πατὴρ ἀγνοεῖται, ὅπου Υἱὸς ὑβρίζεται, ὅπου Πνεύματος ἀθετεῖται χάρις, μᾶλλον δὲ καὶ αὐτῶν ὄντων δαιμόνων, οὐ μείζων ἐντεῦθεν ἢ βλάβη;
- [00289] Ἐκεῖ μὲν γὰρ γυμνὴ καὶ περιφανὴς ἢ ἀσέβεια, καὶ οὐκ ἂν ῥαδίως ἐπισπάσαιτο, οὐδὲ ἀπατήσειε τὸν νοῦν ἔχοντα καὶ σωφρονοῦντα·
- [00290] ἐνταῦθα δὲ λέγοντες Θεὸν προσκυνεῖν, καὶ εἰδῶλα ἀποστρέφεισθαι, καὶ προφήτας ἔχειν καὶ τιμᾶν, τοῖς ῥήμασι τούτοις πολὺ κατασκευάζοντες τὸ δέλεαρ, τοὺς ἀφελεστεροὺς καὶ ἀνοήτους ἀφυλάκτως εἰς τὰς ἑαυτῶν ἐμβάλλουσι πάγας.
- [00291] Ὅστε τὰ μὲν τῆς ἀσεβείας ἴσα αὐτοῖς καὶ Ἕλλησι, τὰ δὲ τῆς ἀπάτης χαλεπώτερον ὑπὸ τούτων δρᾶται.
- [00292] Καὶ γὰρ καὶ παρ' αὐτοῖς ἔστηκε βωμὸς ἀπάτης ἀόρατος, εἰς ὃν οὐχὶ πρόβατα καὶ μόσχους, ἀλλὰ ψυχὰς ἀνθρώπων καταθύουσιν.
- [00293] Ὅλος δὲ εἰ θαυμάζεις τὰ ἐκείνων, τίς σοι κοινὸς πρὸς ἡμᾶς ἐστὶ λόγος;
- [00294] Εἰ γὰρ σεμνὰ καὶ μεγάλα τὰ Ἰουδαίων, ψευδῆ τὰ ἡμέτερα·
- [00295] εἰ δὲ ταῦτα ἀληθῆ, ὥσπερ οὖν καὶ ἀληθῆ, ἐκεῖνα ἀπάτης γέμει.
- [00296] Οὐχὶ τὰς Γραφὰς λέγω·
- [00297] μὴ γένοιτο! ἐκεῖναί γάρ με πρὸς τὸν Χριστὸν ἐχειραγωγῆσαν·
- [00298] ἀλλὰ τὴν ἀσέβειαν αὐτῶν καὶ τὴν μανίαν τὴν νῦν.

- [00299] Ἀλλὰ γὰρ ὥρα λοιπὸν δεῖξαι, ὅτι καὶ δαίμονες ἐκεῖ κατοικοῦσιν, οὐχὶ ἐν αὐτῷ τῷ τόπῳ μόνον, ἀλλὰ καὶ ἐν αὐταῖς ταῖς ψυχαῖς τῶν Ἰουδαίων.
- [00300] Ὅταν γὰρ ἐξέλθῃ, φησὶ, τὸ πνεῦμα τὸ ἀκάθαρτον, πορεύεται δι' ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν·
- [00301] κὰν μὴ εὕρῃ, φησὶν, ὑποστρέψω εἰς τὸν οἶκόν μου·
- [00302] καὶ ἐλθὼν εὕρισκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον·
- [00303] καὶ πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἔτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσέρχεται εἰς αὐτὸν, καὶ ἔσται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.
- [00304] Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ.
- [00305] Ὅρας ὅτι δαίμονες ἐνοικοῦσιν αὐτῶν ταῖς ψυχαῖς, καὶ χαλεπώτεροι τῶν προτέρων οἱ νῦν;
- [00306] καὶ μάλα εἰκότως.
- [00307] Τότε μὲν γὰρ εἰς τοὺς προφήτας ἠσέβουν, νῦν δὲ εἰς αὐτὸν τῶν προφητῶν τὸν Δεσπότην ὕβρίζουσιν.
- [00308] Ἀνθρώποις οὖν, εἰπέ μοι, δαιμονῶσι, καὶ τοσαῦτα ἔχουσι πνεύματα ἀκάθαρτα, ἐν σφαγαῖς καὶ φόνοις ἀνατραφεῖσιν, εἰς ταυτὸ συνέρχεσθε, καὶ οὐ φρίττετε;
- [00309] Προσρήσεως γὰρ δεῖ κοινωνεῖν τούτοις, καὶ λόγου μεταδιδόναι ψιλοῦ, ἀλλ' οὐχ ὡς κοινὴν λύμην καὶ νόσον τῆς οἰκουμένης ἀπάσης ἀποστρέφεσθαι;
- [00310] Οὐχὶ πᾶν εἶδος ἐπῆλθον κακίας;
- [00311] οὐχὶ τοὺς πολλοὺς καὶ μακροὺς λόγους οἱ προφήται πάντες εἰς τὰς τούτων κατηγορίας ἀνήλωσαν;
- [00312] Ποίαν τραγωδίαν, τίνα παρανομίας τρόπον οὐκ ἀπέκρυψαν ταῖς ἑαυτῶν μαιφονίαις;
- [00313] ἔθυσαν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις·
- [00314] τὴν φύσιν ἠγνόησαν, ὠδίνων ἐπελάθοντο, παιδοτροφίαν κατεπάτησαν, τῆς συγγενείας τοὺς νόμους ἐξ αὐτῶν τῶν βάθρων ἀνέτρεψαν, θηρίων ἀπάντων γεγόνασιν ἀγριώτεροι.
- [00315] Τὰ <sup>[48.853]</sup> θηρία μὲν γὰρ καὶ τὴν ψυχὴν ἐπιδίδωσι πολλάκις, καὶ τῆς οἰκείας καταφρονεῖ σωτηρίας, ὥστε ὑπερασπίσαι τῶν ἐγγόνων·
- [00316] οὗτοι δὲ οὐδεμιᾶς ἀνάγκης οὔσης τοὺς ἐξ αὐτῶν φύντας ταῖς οἰκείαις κατέσφαξαν χερσίν, ἵνα τοὺς ἐχθροὺς τῆς ἡμετέρας ζωῆς, τοὺς ἀλάστορας θεραπεύσωσι δαίμονας.
- [00317] Τί ἂν τις αὐτῶν ἐκπλαγείῃ πρότερον, τὴν ἀσέβειαν ἢ τὴν ὠμότητα, καὶ τὴν ἀπανθρωπίαν;
- [00318] ὅτι τοὺς υἱοὺς ἔθυσαν, ἢ ὅτι τοῖς δαιμονίοις ἔθυσαν;
- [00319] Ἀλλὰ ἀσελγείας ἕνεκεν οὐχὶ καὶ τὰ λαγνότατα τῶν ἀλόγων ἀπέκρυψαν;
- [00320] Ἄκουσον τοῦ προφήτου, τί φησι περὶ τῆς ἀκολασίας αὐτῶν·
- [00321] Ἴπποι θηλυμανεῖς ἐγένοντο·
- [00322] ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζεν.
- [00323] Οὐκ εἶπεν, ἕκαστος τῆς γυναικὸς τοῦ πλησίον ἐπεθύμει, ἀλλ' ἐμφαντικώτατα τῇ τῶν ἀλόγων φωνῇ τὴν ἐκ τῆς ἀσελγείας ἐγγινομένην αὐτοῖς μανίαν ἐνέφηγεν.
- [00324] ζ'.
- [00325] Τί βούλεσθε ἕτερον εἶπω;
- [00326] τὰς ἀρπαγὰς, τὰς πλεονεξίας, τὰς τῶν πενήτων προδοσίας, τὰς κλοπὰς, τὰς καπηλείας;
- [00327] Ἀλλ' οὐδὲ πᾶσα ἡμῖν πρὸς ταύτην ἀρκέσει τὴν διήγησιν ἡ ἡμέρα.
- [00328] Ἀλλ' αἱ ἐορταὶ αὐτῶν σεμνὸν ἔχουσι τι καὶ μέγα;
- [00329] Καὶ αὐτὰς μὲν οὖν ταύτας ἀκαθάρτους ἀπέδειξαν.
- [00330] Ἄκουσον γοῦν τῶν προφητῶν, μᾶλλον δὲ ἄκουσον τοῦ Θεοῦ, μεθ' ὅσης αὐτὰς ἀποστρέφεται τῆς ὑπερβολῆς·
- [00331] Μεμίσηκα, ἀπώσμαι τὰς ἐορτὰς ὑμῶν.
- [00332] Ὁ Θεὸς μισεῖ, καὶ σὺ κοινωνεῖς;

- [00333] Καὶ οὐκ εἶπε, τήνδε ἢ τήνδε τὴν ἑορτὴν, ἀλλὰ πάσας ὁμοῦ.
- [00334] Βούλει ἰδεῖν, ὅτι καὶ τὴν διὰ τυμπάνων καὶ τῆς κιθάρας καὶ τῶν ψαλτηρίων καὶ τῶν ἄλλων ὀργάνων λατρείαν μισεῖ;
- [00335] Μετάστησον ἀπ' ἐμοῦ ἤχον ὡδῶν σου, φησὶ, καὶ ψαλμὸν ὀργάνων σου οὐκ ἀκούσομαι.
- [00336] Ὁ Θεὸς λέγει, Μετάστησον ἀπ' ἐμοῦ·
- [00337] καὶ σὺ τρέχεις ἀκουσόμενος τῶν σαλπίγγων;
- [00338] Ἀλλ' αὐταὶ αἱ θυσίαι καὶ αἱ προσφοραὶ οὐχὶ βδελυκταί;
- [00339] Ἐὰν φέρητέ μοι σεμίδαλιν, μάταιον·
- [00340] θυμίαμα βδέλυγμά μοι ἐστὶ.
- [00341] Θυμίαμα βδέλυγμα, καὶ ὁ τόπος οὐ βδέλυγμα;
- [00342] Καὶ πότε δὲ βδέλυγμα;
- [00343] Πρὶν ἢ τὸ κεφάλαιον αὐτοὺς ἐργάσασθαι τῶν κακῶν, πρὶν ἢ τὸν ἑαυτῶν ἀνελεῖν Δεσπότην, πρὸ τοῦ σταυροῦ, πρὸ τῆς Χριστοκτονίας τὸ βδέλυγμα·
- [00344] καὶ νῦν οὐ πολλῶ μάλλον;
- [00345] Καίτοι τί θυμιάματος εὐωδέστερον;
- [00346] Ἀλλ' οὐ τῇ φύσει τῶν δώρων, ἀλλὰ τῇ προαιρέσει τῶν προσαγόντων προσέχων ὁ Θεὸς, οὕτω κρίνει τὰς προσφοράς.
- [00347] Προσέσχεν ἐπὶ Ἄβελ, καὶ τότε ἐπὶ τοῖς δώροις αὐτοῦ·
- [00348] εἶδε τὸν Κάϊν, καὶ τότε τὰς θυσίας αὐτοῦ ἀπεστράφη.
- [00349] Ἐπὶ γὰρ Κάϊν, φησὶ, καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν.
- [00350] Ὁ Νῶε θυσίας ἀνήνεγκε τῷ Θεῷ προβάτων καὶ μόσχων καὶ ὄρνιθων·
- [00351] καὶ φησιν ἡ Γραφή, ὅτι Ὡσφράνθη Κύριος ὀσμὴν εὐωδίας·
- [00352] τουτέστιν, ἐδέξατο τὰ προσενεχθέντα.
- [00353] Οὐ γὰρ δὴ ῥίνες εἰσι περὶ Θεὸν, ἀλλὰ ἀσώματον τὸ θεῖον.
- [00354] Καίτοι τὰ ἀναφερόμενα ἐκεῖθεν κνίσσα καὶ καπνὸς σωμάτων καιομένων·
- [00355] τῆς δὲ τοιαύτης κνίσσης οὐδὲν δυσωδέστερον·
- [00356] ἀλλ' ἵνα μάθης, ὅτι τῇ προαιρέσει τῶν προσφερόντων προσέχων ὁ Θεὸς καὶ δέχεται καὶ ἀποστρέφεται τὰς θυσίας, τὴν μὲν κνίσσαν καὶ τὸν καπνὸν ὀσμὴν εὐωδίας καλεῖ, τὸ δὲ θυμίαμα βδέλυγμα, ἐπειδὴ πολλῆς δυσωδίας ἢ τῶν προσαγαγόντων προαιρέσεις ἔγεμεν.
- [00357] Βούλει μαθεῖν ὅτι μετὰ τῶν θυσιῶν, καὶ τῶν ὀργάνων, καὶ τῶν ἑορτῶν, καὶ τῶν θυμιαμάτων, καὶ τὸν ναὸν ἀποστρέφεται διὰ τοὺς εἰσιόντας ἐκεῖ;
- [00358] Μάλιστα μὲν ἔδειξε διὰ τῶν ἔργων, τότε μὲν βαρβαρικαῖς χερσὶ παραδοὺς, ὕστερον δὲ εἰς τέλος καθελῶν·
- [00359] ὅμως δὲ καὶ πρὸ τῆς καταστροφῆς διὰ τοῦ προφήτου βοᾶ καὶ λέγει, Μὴ πεποιθήατε ἐπὶ λόγοις ψευδέσιν, ὅτι οὐκ ὠφελήσουσιν ὑμᾶς, <sup>[48.854]</sup> λέγοντες, ναὸς Κυρίου, ναὸς Κυρίου ἐστίν.
- [00360] Οὐχ ὁ ναὸς ἀγιάζει, φησὶ, τοὺς συνιόντας, ἀλλ' οἱ συνιόντες τὸν ναὸν ἅγιον ποιοῦσιν.
- [00361] Εἰ δὲ τότε οὐκ ὠφέλει ὁ ναὸς, ὅτε τὰ Χερουβὶμ, ὅτε ἡ κιβωτὸς, πολλῶ μάλλον ὅτε πάντα ἐκεῖνα ἀνήρηται, ὅτε τελεία ἢ ἀποστροφή τοῦ Θεοῦ γέγονεν, ὅτε πλείων τῆς ἔχθρας ἢ ὑπόθεσις.
- [00362] Πόσης οὖν ἀνοίας ἂν εἶη καὶ πόσης παραφροσύνης, τοὺς ἠτιμωμένους, τοὺς ὑπὸ τοῦ Θεοῦ προδεδομένους, τοὺς τὸν Δεσπότην παροξύναντας, τοὺτους κοινωνοὺς ποιεῖσθαι ἐν ἑορταῖς;
- [00363] Εἴ τις τὸν υἱὸν ἀνεῖλε τὸν σὸν, εἰπέ μοι, ἄρα ἂν αὐτὸν ἰδεῖν ὑπέμεινας;
- [00364] ἄρα ἂν ἀκοῦσαι τῆς προσηγορίας;
- [00365] ἀλλ' οὐχ ὡς δαίμονα πονηρὸν, ἀλλ' οὐχ ὡς αὐτὸν τὸν διάβολον ἔφυγες ἄν;
- [00366] Τοῦ Δεσπότη σου τὸν Υἱὸν ἀνεῖλον, καὶ τολμᾶς αὐτοῖς εἰς ταυτὸν συνιέναι;

- [00367] Καὶ ὁ μὲν ἀναιρεθεὶς οὕτω σε ἐτίμησεν, ὡς ἀδελφόν σε ποιῆσαι καὶ συγκληρονόμον αὐτοῦ·
- [00368] σὺ δὲ αὐτὸν οὕτως ἀτιμάξεις, ὡς τοὺς ἐκείνου φονέας καὶ σταυρώσαντας αὐτὸν τιμᾶν καὶ θεραπεύειν τῇ τῶν ἑορτῶν κοινωνίᾳ, καὶ εἰς τοὺς βεβήλους αὐτῶν τόπους ἀπαντᾶν, καὶ τῶν ἀκαθάρτων ἐπιβαίνειν προθύρων, καὶ κοινωνεῖν τραπέζης δαιμονίων·
- [00369] οὕτω γὰρ ἐγὼ πείθομαι καλεῖν μετὰ τὴν θεοκτονίαν τὴν τῶν Ἰουδαίων νηστείαν.
- [00370] Καὶ πῶς γὰρ οὐχὶ δαίμονας θεραπεύουσιν οἱ Θεοῦ ἐναντία διαπραττόμενοι;
- [00371] Ἀλλὰ θεραπείαν ἐκ δαιμόνων ἐπιζητεῖς;
- [00372] Ὅτε εἰς χοίρους εἰσελθεῖν αὐτοὺς συνεχῶρει ὁ Χριστὸς, τότε εἰς πέλαγος εὐθέως κατεπόντισαν·
- [00373] ἀνθρωπιῶν δὲ φείσσονται σωμάτων;
- [00374] Εἴθε μὲν οὖν μὴ ἀπεκτιννυσθῶν, εἴθε μὴ ἐπεβούλευον.
- [00375] Τοῦ παραδείσου ἐξέβαλον, τῆς τιμῆς ἀπεστέρησαν τῆς ἀνωθεν, καὶ τὸ σῶμα θεραπεύσουσι;
- [00376] Γέλωσ ταῦτα καὶ μῦθοι.
- [00377] Ἐπιβουλεύειν καὶ καταβλάπτειν, οὐ θεραπεύειν ἴσασι οἱ δαίμονες.
- [00378] Τῆς ψυχῆς οὐ φείδονται, καὶ τῶν σωμάτων, εἰπέ μοι, φείσσονται;
- [00379] τῆς βασιλείας ἐπιχειροῦσιν ἐκβαλεῖν, καὶ νοσημάτων ἀπαλλάττειν αἰρήσονται;
- [00380] Οὐκ ἤκουσας τοῦ προφήτου λέγοντος, μᾶλλον δὲ τοῦ Θεοῦ διὰ τοῦ προφήτου, ὅτι οὐδὲ ἀγαθοποιῆσαι, οὐδὲ κακοποιῆσαι δύνανται;
- [00381] Εἰ δὲ καὶ ἠδύναντο θεραπεύειν, καὶ ἐβούλοντο, ὅπερ ἀδύνατον, ἀλλὰ δεῖ σε μὴ κέρδους μικροῦ καὶ φθειρομένου ζημίαν ἀφθαρτον καὶ αἰώνιον ἀνταλλάξασθαι.
- [00382] Σῶμα θεραπεύσεις, ἵνα ψυχὴν ἀπολέσης;
- [00383] Οὐ καλὴ σου ἡ ἐμπορία·
- [00384] τὸν ποιητὴν τοῦ σώματος παροργίζεις Θεὸν, καὶ τὸν σὸν ἐπίβουλον εἰς θεραπείαν ἐπικαλῆ;
- [00385] Καὶ πῶς σέ τις τῆς ἰατρικῆς ἐπιστήμης αὐτῆς ἕνεκα δεισιδαίμων ἄνθρωπος Ἑλλήνων θεοῖς οὐχ ἑλκύσει προσκυνῆσαι ῥαδίως;
- [00386] Καὶ γὰρ ἐκεῖνοι πολλὰ πολλάκις διὰ τῆς αὐτῶν τέχνης νοσήματα ἀπήλασαν, καὶ πρὸς υἰγιάν τοὺς κάμνοντας ἐπανήγαγον.
- [00387] Τί οὖν, κοινωνῆσαι δεῖ τῆς ἀσεβείας διὰ τοῦτο;
- [00388] Μὴ γένοιτο.
- [00389] Ἄκουσον τί φησὶν Ἰουδαίους ὁ Μωϋσῆς·
- [00390] Ἐὰν ἀναστῇ προφήτης ἐν ὑμῖν, ἐνυπνιαζόμενος ἐνύπνιον καὶ δῶ σημεῖον ἢ τέρας, καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας ὃ ἐλάλησε, καὶ εἴπῃ πρὸς σέ, λέγων·
- [00391] Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οἷς οὐκ ἤδεισαν οἱ πατέρες ἡμῶν·
- [00392] οὐκ ἀκούσεσθε τῆς φωνῆς τοῦ προφήτου, ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον.
- [00393] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·
- [00394] ἐὰν τις ἀναστῇ προφήτης, φησὶ, καὶ ποιῆσῃ σημεῖον, ἢ νεκρὸν ἐγείρῃ, ἢ λεπρὸν καθάρῃ, ἢ πηρὸν ἰάσῃται, καὶ μετὰ τὸ ποιῆσαι τὸ σημεῖον, καλέσῃ σε εἰς ἀσέβειαν, μὴ πεισθῆς διὰ τὴν ἕκβασιν τοῦ σημείου.
- [00395] Διὰ τί;
- [00396] Πειράζει γὰρ σε Κύριος ὁ Θεός σου ἰδεῖν, εἰ ἀγαπᾷς αὐτὸν ἐξ ὅλης τῆς καρδίας <sup>[48.855]</sup> σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου.
- [00397] Ὅθεν δηλόν, ὅτι δαίμονες οὐ θεραπεύουσιν.
- [00398] Εἰ δὲ ποτε καὶ συγχωρῶντος τοῦ Θεοῦ ἐπιτύχοιεν τινος θεραπείας, καθάπερ ἄνθρωποι, εἰς δοκιμὴν τὴν σὴν ἢ συγχώρησις γίνεται, οὐκ ἐπειδὴ Θεὸς ἀγνοεῖ, ἀλλ' ἵνα σὺ παιδευθῆς, μηδὲ θεραπευόντων ἀνέχεσθαι τῶν δαιμόνων.
- [00399] Καὶ τί λέγω θεραπείαν σώματος;
- [00400] Εἰ τίς σοι γέενναν ἀπειλεῖ, ὥστε ἀρνήσασθαι τὸν Χριστὸν, μὴ καταδέξῃ;

- [00401] εἰ τις βασιλείαν ἐπαγγέλλοιτο, ὥστε ἀποστῆναι ἀπὸ τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ, ἀποστράφηθι καὶ μίσησον, καὶ γενοῦ Παύλου μαθητῆς, καὶ ζήλωσον τὰς φωνὰς ἐκείνας, ἃς ἡ μακαρία καὶ γενναία ἀνεβόησε ψυχὴ.
- [00402] Πέπεισμαι γὰρ, φησὶν, ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα, οὔτε μέλλοντα, οὔτε ὑψωμα, οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- [00403] Ἐκείνον οὐκ ἄγγελοι, οὐ δυνάμεις, οὐκ ἐνεστῶτα, οὐ μέλλοντα, οὐ κτίσις ἑτέρα χωρίζει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ·
- [00404] καὶ σὲ σώματος θεραπεία ἀφίστησι;
- [00405] καὶ ποίας ἂν τύχοιμεν συγγνώμης;
- [00406] Καὶ γὰρ καὶ γεέννης φοβερώτερον ἡμῖν τὸν Χριστὸν εἶναι δεῖ, καὶ βασιλείας ποθεινότερον·
- [00407] κἂν νοσήσωμεν, βέλτιον ἐν ταῖς ἀρρώστιάς μείναι, ἢ διὰ τὴν ἀπαλλαγὴν τῆς ἀσθενείας εἰς ἀσέβειαν καταπεσεῖν·
- [00408] κἂν γὰρ θεραπείῃ δαίμων, μειζον κατέβλαψεν ἢ ὠφέλησεν.
- [00409] Ὁφέλησε μὲν γὰρ τὸ σῶμα, τὸ πάντως ἀποθανούμενον μικρὸν ὑστερον καὶ σήπασθαι μέλλον, κατέβλαψε δὲ τὴν ψυχὴν τὴν ἀθάνατον.
- [00410] Καὶ καθάπερ οἱ ἀνδραποδισταὶ τραγήματα καὶ πλακοῦντας καὶ ἀστραγάλους καὶ ἕτερα ἅπαντα πολλακίς τοῖς μικροῖς προτεινόμενοι παιδίους καὶ δελεάζοντες, τῆς ἐλευθερίας αὐτὰ καὶ τῆς ζωῆς ἀποστεροῦσιν αὐτῆς·
- [00411] οὕτω δὴ καὶ οἱ δαίμονες, μέλους ὑπισχνούμενοι θεραπείαν, ὅλην τῆς ψυχῆς καταποντίζουσι τὴν σωτηρίαν.
- [00412] Ἀλλ' ἡμεῖς μὴ ἀνεχώμεθα, ἀγαπητοὶ, ἀλλ' ἐκ παντὸς τρόπου ζητῶμεν ἀσεβείας ἀπαλλαγὴν.
- [00413] Μὴ γὰρ οὐκ ἠδύνατο ὁ Ἰώβ τῇ γυναικὶ πεισθεὶς βλασφημῆσαι εἰς τὸν Θεόν, καὶ ἀπαλλαγῆναι τῆς ἐπικειμένης συμφορᾶς;
- [00414] Εἰπέ γὰρ τι, φησὶ, ῥῆμα πρὸς Κύριον, καὶ τελεύτα.
- [00415] Ἀλλ' εἴλετο μᾶλλον ὀδυνᾶσθαι καὶ τήκεσθαι, καὶ τὴν ἀφόρητον ἐκείνην πληγὴν ἐνεγκεῖν, ἢ βλασφημῆσας ἀπηλλάχθαι τῶν ἐπικειμένων κακῶν.
- [00416] Τοῦτον καὶ σὺ ζήλωσον·
- [00417] κἂν μυρίας ὁ δαίμων ἐπαγγείληται τῶν ἐπικειμένων σοι λύσεις κακῶν, μὴ πεισθῆς, μηδὲ ἀνάσχη, καθάπερ ὁ δίκαιος οὐκ ἐπέισθη τῇ γυναικί;
- [00418] ἀλλ' ἐλοῦ μᾶλλον ἐγκατεργῆσαι τῷ νοσήματι, ἢ τὴν πίστιν καὶ τὴν σωτηρίαν τῆς σῆς ἀπολέσαι ψυχῆς.
- [00419] Οὐ γὰρ ἐγκαταλιμπάνων σε ὁ Θεός, ἀλλὰ λαμπρότερον ποιῆσαι βουλόμενος, ἀφήσῃ ταῖς ἀρρώστιάς ἐμπεσεῖν πολλακίς.
- [00420] Μένε τοίνυν καρτερῶν, ἵνα καὶ σὺ ἀκούσης, Μὴ ἄλλως με οἶε σοι κεχρηματικέναι, ἢ ἵνα δίκαιος ἀναφανῆς;
- [00421] θ'.
- [00422] Ἐνῆν μὲν οὖν καὶ τούτων πλείω εἰπεῖν, ἀλλ' ὥστε μὴ τῶν εἰρημένων τὴν μνήμην λυμῆνασθαι, ἐνταῦθα καταλύσω τὸν λόγον, τὰ τοῦ Μωσέως ῥήματα εἰπὼν·
- [00423] Διαμαρτύρομαι ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν, ὅτι ἐάν τις ἢ τῶν παρόντων ὑμῶν, ἢ τῶν ἀπόντων, πρὸς τὴν θεωρίαν ἀπέλθῃ τῶν σαλπύγγων, ἢ εἰς τὴν συναγωγὴν ἀπαντήσῃ, ἢ εἰς τὰ Ματρῶνης ἀνέλθῃ, ἢ νηστεία κοινωνήσῃ, ἢ σαββάτων μετάσχῃ, ἢ ἄλλο τι μικρὸν ἢ μέγα Ἰουδαϊκὸν ἔθος ἐπιτελέσῃ, καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος ὑμῶν πάντων.
- [00424] Οὗτοι οἱ λόγοι παραστήσονται ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἐμοὶ καὶ ὑμῖν, κἂν μὲν πεισθῆτε, πολλὴν ὑμῖν παρέξουσι τὴν παρρησίαν·
- [00425] ἂν δὲ <sup>[48.856]</sup> παρακούσητε, ἢ τινὰς τῶν τὰ τοιαῦτα τολμώντων ἀποκρύψητε, ὥσπερ κατήγοροι σφοδροὶ ἀντικαταστήσονται ὑμῖν.
- [00426] Οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, ἀλλὰ καὶ κατέβαλον τὸ ἀργύριον ἐπὶ τοὺς τραπεζίτας.
- [00427] Ὑμῶν ἐστὶ λοιπὸν πλεονάσαι τὸ καταβληθὲν, καὶ τῇ τῆς ἀκροάσεως ὠφελείᾳ πρὸς τὴν σωτηρίαν τῶν ὑμετέρων ἀδελφῶν ἀποχρήσασθαι.
- [00428] Ἀλλὰ φορτικὸν καὶ ἐπαχθὲς καταγγέλλειν τοὺς τὰ τοιαῦτα ἀμαρτάνοντας;
- [00429] Φορτικὸν μὲν οὖν καὶ ἐπαχθὲς σιγᾶν.
- [00430] Καὶ γὰρ ὑμῖν τοῖς ἀποκρύπτουσι, κἀκεῖνοις τοῖς λανθάνουσιν ἐπάγει τὸν ὄλεθρον αὕτη ἡ σιγὴ, τὸν Θεὸν ὑμῖν ἐκπολεμοῦσα.
- [00431] Πόσῳ δὲ βέλτιον τοῖς συνδούλοις ἀπεχθάνεσθαι ἐπὶ σωτηρίᾳ, ἢ τὸν Δεσπότην παροξύνειν καθ' ἑαυτῶν, Οὗτος μὲν γὰρ κἂν ἀγανακτήσῃ νῦν, οὐδὲν σε βλάψαι δυνήσεται, μᾶλλον δὲ καὶ χάριν εἴσεται σοι μετὰ ταῦτα τῆς ἰατρείας·
- [00432] ὁ δὲ Θεός, ἂν τῷ συνδούλῳ σου τὴν ἐπιβλαβὴ χαριζόμενος χάριν, σιγήσης καὶ ἀποκρύψῃς, τὴν ἐσχάτην ἀπαιτήσῃ σε δίκην.
- [00433] Ὅστε σιγῶν μὲν, καὶ τὸν Θεὸν ἐκπολεμώσεις σεαυτῷ, καὶ τὸν ἀδελφὸν βλάψεις·
- [00434] καταγγέλλων δὲ καὶ φανερὸν ποιῶν, κἀκεῖνον ἕξεις ἴλεων, καὶ τοῦτον κερδανεῖς, καὶ φίλον κτήσῃς μαθόντα, τῇ πείρᾳ τὴν εὐεργεσίαν μαθόντα.

- [00435] Μὴ τοίνυν νομίζετε χαρίζεσθαι τοῖς ὑμετέροις ἀδελφοῖς, εἴ τι τῶν ἀτόπων ὀρώντες μετιόντας, μὴ μετὰ πάσης ἐλέγχοιτε τῆς σφοδρότητος.
- [00436] Ἰμάτιον ἐὰν ἀπολέσης, μὴ τὸν κεκλοφῶτα μόνον, οὐχὶ καὶ τὸν συνειδότα τῷ κλέπτῃ καὶ μὴ καταγγέλλοντα, ὁμοίως νομίζεις ἐχθρόν;
- [00437] Ἡ μήτηρ ἡμῶν ἢ κοινὴ οὐχ ἰμάτιον, ἀλλ' ἀδελφὸν ἀπώλεσεν·
- [00438] ἔκλειψεν αὐτὸν ὁ διάβολος, καὶ κατέχει νῦν ἐν τῷ ἰουδαϊσμῷ·
- [00439] οἶδας τὸν κεκλοφῶτα, οἶδας τὸν κλαπέντα·
- [00440] ὀρᾶς ἐμὲ, καθάπερ λύχνον, ἄπτοντα τῆς διδασκαλίας τὸν λόγον, καὶ πανταχοῦ ζητοῦντα καὶ κοπτόμενον·
- [00441] καὶ σὺ ἔστηκας σιγῶν, καὶ οὐ καταγγέλλεις;
- [00442] καὶ ποῖαν ἔξεις συγγνώμην;
- [00443] πῶς δὲ οὐκ ἐν τοῖς ἐσχάτοις σε τῶν ἐχθρῶν ἡ Ἐκκλησία λογιεῖται, καὶ πολέμιον ἠγήσεται καὶ λυμεῶνα;
- [00444] Ἀλλὰ μὴ γένοιτο μηδένα τῶν ταύτης ἀκούοντων τῆς συμβουλῆς, τοιαύτην ἁμαρτίαν ποτὲ ἁμαρτεῖν, ὥστε προδοῦναι ἀδελφόν, ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
- [00445] Ὁ Χριστὸς τὸ αἷμα ἐξέχεεν δι' αὐτόν·
- [00446] σὺ δὲ οὐδὲ λόγον προέσθαι δι' αὐτὸν ὑπομένεις;
- [00447] Μὴ, παρακαλῶ, ἀλλ' εὐθέως ἐντεῦθεν ἀναχωρήσαντες, ἐπὶ τὴν θήραν ταύτην ἐπέιχθητε, καὶ ἕκαστος ὑμῶν ἓνα μοι κομισάτω τῶν τὰ τοιαῦτα νοσοῦντων·
- [00448] μᾶλλον δὲ μὴ γένοιτο τοσοῦτους εἶναι τοὺς νοσοῦντας·
- [00449] δύο καὶ τρεῖς ἐξ ὑμῶν, ἢ καὶ δέκα καὶ εἴκοσι, ἓνα μοι κομισάτωσαν, ἵνα κατὰ τὴν ἡμέραν ἐκείνην ἰδῶν τὴν ἄγρην εἴσω τῶν δικτύων γενομένην, δαψιλεστέραν ὑμῖν παραθῶ τὴν τράπεζαν.
- [00450] Ἄν γὰρ ἴδω τὴν σήμερον συμβουλὴν εἰς ἔργον ἐκβεβηκυῖαν, μετὰ πλείονος ἄψομαι τῆς προθυμίας τῆς πρὸς ἐκείνους ἰατρείας, καὶ πλέον ἔσται τὸ κέρδος καὶ ὑμῖν κάκεινοις.
- [00451] Μὴ τοίνυν ὀλιγορήσητε, ἀλλὰ καὶ γυναῖκες γυναῖκας, καὶ ἄνδρες ἄνδρας, καὶ δούλοι δούλους, καὶ ἐλεύθεροι ἐλευθέρους, καὶ παῖδες παῖδας, καὶ πάντες ἀπλῶς μετὰ ἀκριβείας ἀπάσης τοὺς τὰ τοιαῦτα νοσοῦντας θηρεύσαντες, οὕτως εἰς τὴν ἐπιούσαν ἀπαντήσατε σύναξιν, ἵνα καὶ τοῦ παρ' ἡμῶν ἐπαίνου τύχητε, καὶ πρὸ τῶν ἡμετέρων ἐγκωμίων τὸν παρὰ τοῦ Θεοῦ μισθὸν ἐπισπάσησθε τὸν πολὺν καὶ ἄφατον, καὶ τοὺς πόνους τῶν κατορθούντων ὑπερβαίνοντα πολλῶ τῷ μέτρῳ·
- [00452] οὐ γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [00453] Ἀμήν.
- [00454] [48.857] Πρὸς τοὺς νηστεύοντας τὴν τῶν Ἰουδαίων νηστείαν, καὶ**
- [00455] πρὸς αὐτοὺς τοὺς Ἰουδαίους.
- [00456] Ἐλέχθη δὲ πρὸ πέντε ἡμερῶν τῆς νηστείας αὐτῶν, καὶ ἄλλης ἤδη λεχθείσης.
- [00457] Λόγος δεύτερος.
- [00458] α'.
- [00459] Ἡ μὲν παράνομος καὶ ἀκάθαρτος τῶν Ἰουδαίων νηστεία λοιπὸν ἐπὶ θύραις.
- [00460] Μὴ θαυμάσητε δὲ εἰ ἀκάθαρτον αὐτὴν ἐκάλεσα νηστείαν οὐσαν·
- [00461] τὸ γὰρ παρὰ γνώμην Θεοῦ γινόμενον, κἂν θυσία, κἂν νηστεία ᾗ, πάντων ἐστὶν ἐναγέστερον.
- [00462] Ἡ μὲν οὖν παράνομος αὐτῶν νηστεία μετὰ πέντε λοιπὸν ἡμέρας ἐφίσταται·
- [00463] ἐγὼ δὲ πρὸ δέκα ἡμερῶν, ἢ καὶ πλειόνων, προλαβὼν ἐποιήσαμην πρὸς ὑμᾶς τὴν παραίνεσιν, ὥστε ἀσφαλίσασθαι τοὺς ἀδελφούς τοὺς ὑμετέρους.
- [00464] Ἀλλὰ μηδεὶς ἀκαιρίαν καταγινωσκέτω τοῦ λόγου, ὅτι πρὸ τοσοῦτων ἡμερῶν αὐτὸν προεβαλόμεθα.
- [00465] Καὶ γὰρ πυρετοῦ προσδοκώμενου, ἢ καὶ ἐτέρου τινὸς νοσήματος, προλαμβάνοντες τὸ τοῦ μέλλοντος ἀλώσεσθαι σῶμα πολλαῖς ἀσφαλίζονται θεραπαίαις, ἐπειγόμενοι πρὸ τῆς πείρας τῆς ἐφόδου τῶν μελλόντων αὐτὸ ἐξαρπάσαι δεινῶν.
- [00466] Ἐπεὶ οὖν καὶ ἡμεῖς ὀρώμεν νόσον χαλεπωτάτην προσίεναι μέλλουσαν, ἄνωθεν καὶ πρὸ πολλοῦ διεμαρτυράμεθα τοῦ χρόνου, ὥστε πρὸ τῆς πείρας τοῦ κακοῦ τὴν διόρθωσιν.

[00467] Διὰ τοῦτο οὐχὶ πρὸς αὐτὰς τὰς ἡμέρας παρήνευσα, ἵνα μὴ ἢ τοῦ καιροῦ στενοχωρία ἐμποδίσῃ πρὸς τὴν θήραν ὑμᾶς τῶν ἀδελφῶν τῶν ὑμετέρων, ἀλλ' ἔχοντες τὴν ἀπὸ τοῦ πλήθους τῶν ἡμερῶν εὐρυχωρίαν, μετὰ ἀδείας ἀπάσης δυνηθῆτε τοὺς τὰ τοιαῦτα νοσοῦντας ἐξιχνιάσαι καὶ ἀνακτήσασθαι.

[00468] Οὕτω που καὶ οἱ γάμους ἐπιτελοῦντες, καὶ δεῖπνα πολυτελεῖ κατασκευάζοντες ποιοῦσιν·

[00469] οὐ παρ' αὐτὰς τὰς ἡμέρας, ἀλλὰ πρὸ πολλοῦ τοῦ χρόνου ἀλιεῦσιν ἰχθύων καὶ ὄρνιθων θηραταῖς διαλέγονται, ἵνα μηδὲν αὐτοῖς ἀπὸ τῆς τοῦ καιροῦ στενοχωρίας γένηται κώλυμα πρὸς τὴν τῆς τραπέζης παρασκευήν.

[00470] Ἐπεὶ οὖν καὶ ἡμεῖς ἐμέλλομεν ὑμῖν παρατιθέναι τράπεζαν κατὰ τῆς Ἰουδαίων ἀναισθησίας, προλαβόντες ὑμῖν τοῖς ἀλιεῦσι διελέχθημεν, ἵνα σαγηνεύσητε τῶν ἀδελφῶν τῶν ὑμετέρων τοὺς ἀσθενεστέρους, καὶ πρὸς τὴν ἀκρόασιν τῶν ὑμετέρων ἀγάγητε λόγων.

[00471] Ὅσοι μὲν οὖν ἠλιεύσατε, καὶ εἴσω τῶν δικτύων ἔχετε μετὰ ἀσφαλείας, μείνατε ἐπισφίγγοντες αὐτοὺς τῷ λόγῳ τῆς παραιρέσεως·

[00472] ὅσοι δὲ μηδέπω τῆς καλῆς ταύτης ἐκρατήσατε θήρας, ἱκανὴν ἔχετε προθεσίαν, τὰς πέντε ταύτας ἡμέρας, ὥστε περιγενέσθαι τῆς ἄγρας.

[00473] Ἀναπετάσωμεν τοίνυν τὰ δίκτυα τῆς διδασκαλίας, περιστῶμεν κύκλῳ, καθάπερ κύνες θηρατικοὶ, πάντοθεν αὐτοὺς συνελάνοντες εἰς τοὺς τῆς Ἐκκλησίας νόμους.

[00474] Ἐπαγάγωμεν δὲ αὐτοῖς, εἰ δοκεῖ, ὥσπερ τινὰ κυνηγέτην ἄριστον, τὸν μακάριον Παῦλον βοῶντα καὶ λέγοντα·

[00475] Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

[00476] Καὶ γὰρ πολλὰ τῶν ἀνημέρων ζώων καὶ ἐξηγηριωμένων, ἐπειδὴν ὑπὸ θάμνον κρυπτόμενα τύχη τῆς τοῦ κυνηγέτου φωνῆς ἀκούσαντα, ἐξάλλεται μὲν ἀπὸ τοῦ φόβου, συνελανόμενα δὲ τῇ τῆς φωνῆς ἀνάγκῃ, καὶ ἄκοντα πολλάκις ὑπὸ τῆς βοῆς συνωθούμενα, εἰς αὐτὰ ἐμπίπτει τὰ θήρατρα·

[00477] οὕτω καὶ οἱ ἀδελφοὶ οἱ ὑμέτεροι, οἱ καθάπερ ἐν θάμνῳ τινὶ, τῷ ἰουδαϊσμῷ, κρυπτόμενοι, ἂν <sup>[48.858]</sup> τῆς Παύλου φωνῆς ἀκούσωσιν, εὐ οἶδ' ὅτι ῥαδίως εἰς τὰ τῆς σωτηρίας ἐμπεσοῦνται δίκτυα, καὶ πᾶσαν τὴν Ἰουδαϊκὴν ἀποθήσονται πλάνην.

[00478] Οὐδὲ γὰρ Παῦλος ἐστὶν ὁ φθεγγόμενος, ἀλλ' ὁ Χριστὸς ὁ κινῶν τὴν ἐκείνου ψυχὴν.

[00479] Ὅστε ὅταν ἀκούσης αὐτοῦ βοῶντος καὶ λέγοντος, Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει, τὴν φωνὴν εἶναι Παύλου μόνην νόμιζε, τὸ νόημα δὲ καὶ τὸ δόγμα τοῦ ἐνδοθεν αὐτῷ ἐνηχοῦντος Χριστοῦ.

[00480] Ἀλλ' ἴσως εἴποι τις ἂν, καὶ τοσαύτη τῆς περιτομῆς ἢ βλάβη, ὡς πᾶσαν ἀνόνητον ποιῆσαι τοῦ Χριστοῦ τὴν οἰκονομίαν;

[00481] Ναί, τοσαύτη τῆς περιτομῆς ἢ βλάβη, οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἀγνωμοσύνην.

[00482] Ἦν ποτε καιρὸς, ὅτε χρήσιμος ἦν καὶ ἀναγκαῖος ὁ νόμος·

[00483] νῦν οὖν ἐπαύσατο καὶ ἀργεῖ.

[00484] Ἄν τοίνυν ἀκαίρως αὐτὸν ἐπισπάσῃ, ἀνόνητόν σοι ποιεῖ τοῦ Θεοῦ τὴν δωρεάν.

[00485] Διὰ τοῦτο Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει, ἐπειδὴ μὴ βούλεσθε προσελεθεῖν.

[00486] Καὶ γὰρ εἴ τις ἐπὶ μοιχείᾳ καὶ τοῖς αἰσχίστοις ἀλοῦς τὸ δεσμοτῆριον οἰκοίῃ, εἴτα μελλούσης αὐτῷ τῆς δίκης εἰσάγεσθαι, καὶ τῆς καταδικαζούσης φέρεσθαι ψήφου, ἔλθοι βασιλέως ἐπιστολὴ τοὺς τὸ δεσμοτῆριον οἰκοῦντας ἅπαντας ἀφείσα ἄνευ λόγου τινός καὶ ἐξετάσεως, ὁ δὲ μὴ βουλευθεὶς ἀπολαῦσαι τῆς δωρεᾶς, ἔλοιτο καὶ φιλονεικίῃ δικάζεσθαι μᾶλλον καὶ λόγους καὶ εὐθύνας ὑπέχειν, οὐ δυνησεται λοιπὸν ἀπολαῦσαι τῆς χάριτος·

[00487] ὑπεύθυνον γὰρ ἑαυτὸν δικαστηρίῳ καὶ ψήφῳ καὶ ἐξετάσει ποιήσας, ἐκὼν τῆς δωρεᾶς ἑαυτὸν ἐξέβαλε τῆς βασιλικῆς.

[00488] Οὕτω καὶ ἐπὶ τῶν Ἰουδαίων γέγονε.

[00489] Σκοπεῖτε δέ·

[00490] ἐάλω πᾶσα τῶν ἀνθρώπων ἡ φύσις ἐπὶ τοῖς αἰσχίστοις κακοῖς·

[00491] Πάντες γὰρ ἡμαρτον, φησί·

[00492] καὶ ὥσπερ ἐν δεσμοτηρίῳ, τῇ κατάρᾳ τῆς παρανομίας ἦσαν συγκεκλεισμένοι·

[00493] ἔμελλεν ἀπόφασιν κατ' αὐτῶν φέρεσθαι ψήφου·

[00494] ἦλθεν ἐπιστολὴ βασιλέως ἐκ τῶν οὐρανῶν, μᾶλλον δὲ αὐτὸς ὁ βασιλεὺς ἦλθεν, ἄνευ ἐξετάσεως καὶ τοῦ τὰς εὐθύνας λαβεῖν, πάντας τῶν δεσμῶν τῆς ἁμαρτίας ἀφιεῖς.

[00495] β'.

[00496] Οἱ μὲν οὖν προσδραμόντες ἅπαντες ἀπολαύουσι τῆς δωρεᾶς, σωζόμενοι χάριτι·

[00497] οἱ δὲ ἀπὸ νόμου δικαιῶσθαι θέλοντες, καὶ τῆς χάριτος ἐκπεσοῦνται.

[00498] Οὔτε γὰρ τῆς φιλάνθρωπιᾶς ἀπολαῦσαι δυνησονται τῆς βασιλικῆς, οἰκοθεν φιλονεικοῦντες σωθῆναι, καὶ τὴν ἐκ τοῦ νόμου κατάραν καθ' ἑαυτῶν ἐπισπάσσονται, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

- [00499] Διὰ τοῦτο λέγει·
- [00500] Ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
- [00501] Ὁ γὰρ ἐξ ἔργων νομικῶν σωθῆναι φιλονεικῶν οὐδὲν ἔχει κοινὸν πρὸς τὴν χάριν.
- [00502] Ὅπερ οὖν καὶ αὐτὸ Παῦλος αἰνιττόμενος ἔλεγεν·
- [00503] Εἰ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἔστι χάρις·
- [00504] εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστι χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστιν ἔργον.
- [00505] Καὶ πάλιν·
- [00506] Εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανε.
- [00507] Καὶ πάλιν·
- [00508] Οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.
- [00509] Ἐθανατώθης τῷ νόμῳ, νεκρὸς γέγονας, οὐκέτι λοιπὸν ἐπὶ τὸν ζυγόν, οὐδὲ ὑπὸ τὴν ἀνάγκην εἰ τὴν ἐκείνου.
- [00510] Τί τοίνυν φιλονεικεῖς σαυτῷ πράγματα παρέχειν εἰκὴ καὶ μάτην;
- [00511] Ἀλλὰ γὰρ καὶ <sup>[48.859]</sup> τίνος ἔνεκεν τὸ ὄνομα τὸ ἑαυτοῦ τέθεικεν ὁ Παῦλος ἐνταῦθα, καὶ οὐκ εἶπεν ἀπλῶς·
- [00512] Ἴδε ἐγὼ λέγω ὑμῖν;
- [00513] Αναμνήσαι βουλόμενος αὐτοὺς τῆς σπουδῆς ἧς περὶ τὸν ἰουδαϊσμόν ἐπεδείξατο.
- [00514] Εἰ μὲν γὰρ ἤμην, φησὶν, ἐξ ἔθνῶν, καὶ ἀγνοῶν τὰ Ἰουδαϊκὰ, ἴσως ἂν τις εἶπεν ὅτι διὰ τὸ μὴ μετεσχηκεῖναι με τῆς πολιτείας ἐκείνης, ἀγνοῶν τῆς περιτομῆς τὴν ἰσχὺν, ἐκβάλλω τῶν τῆς Ἐκκλησίας δογμάτων αὐτήν.
- [00515] Διὰ τοῦτο τὸ ὄνομα αὐτοῦ τέθεικεν, εἰς μνήμην ἄγων αὐτοὺς ὧν ἐποίησεν ὑπὲρ τοῦ νόμου·
- [00516] μονονουχί λέγων·
- [00517] Οὐκ ἀπεχθεία τῆς περιτομῆς τοῦτο ποιῶ, ἀλλ' ἐν ἐπιγνώσει τῆς ἀληθείας.
- [00518] Ἐγὼ Παῦλος τοῦτο λέγω, Παῦλος ἐκεῖνος ὁ ἐν περιτομῇ ὀκταήμερος, ὁ ἐκ γένους Ἰσραηλίτης, Ἑβραῖος ἐξ Ἑβραίων, ἐκ φυλῆς Βενιαμὶν, κατὰ νόμον Φαρισαῖος, κατὰ ζῆλον διώκων τὴν Ἐκκλησίαν, ὁ εἰσπορευόμενος εἰς τὰς οἰκίας καὶ σύρων ἄνδρας καὶ γυναῖκας, καὶ παραδιδούς εἰς φυλακὴν·
- [00519] ἅπερ ἅπαντα καὶ τοὺς σφόδρα ἀναισθήτως διακειμένους πείσαι δύναται ἂν, ὡς οὐκ ἔχθρα τινί, οὐδὲ ἀγνοία τῶν Ἰουδαϊκῶν, ἀλλ' ἐπιγνώσει τῆς ἀληθείας τῆς ὑπερεχούσης τοῦ Χριστοῦ, τοῦτον τέθεικα τὸν νόμον.
- [00520] Μαρτύρομαι δὲ πάλιν, φησὶ, παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον πληρῶσαι.
- [00521] Διὰ τί οὐκ εἶπε·
- [00522] Παραγγέλλω δὲ, ἢ ἐντέλλομαι δὲ, ἢ λέγω δὲ, ἀλλὰ, Μαρτύρομαι;
- [00523] Ἴνα διὰ τοῦ ῥήματος τούτου τοῦ δικαστηρίου τοῦ μέλλοντος ἡμᾶς ἀναμνήσῃ·
- [00524] ὅπου γὰρ μάρτυρες, ἐκεῖ δικαστήριον καὶ ψῆφος.
- [00525] Φοβεῖ τοίνυν τὸν ἀκροατὴν, ἀναμνήσκων τοῦ βασιλικοῦ θρόνου, καὶ δεικνὺς ὅτι οὗτοι οἱ λόγοι μάρτυρες ἔσονται αὐτῷ κατὰ τὴν ἡμέραν ἐκείνην, ὅταν ἕκαστος τῶν ἑαυτῷ πεπραγμένων, καὶ ὧν εἶπε καὶ ὧν ἤκουσεν, ὑπέχη λόγον.
- [00526] Ταῦτα ἤκουον μὲν τότε Γαλάται, ἀκουέτωσαν δὲ καὶ νῦν οἱ τὰ Γαλατῶν νοσοῦντες, εἰ καὶ μὴ πάρευσιν·
- [00527] ἀλλὰ δι' ὑμῶν ἀκουέτωσαν βοῶντος Παύλου καὶ λέγοντος·
- [00528] Μαρτύρομαι δὲ παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον πληρῶσαι.
- [00529] Μὴ γὰρ μοι εἴπῃς ὅτι μία ἐντολή ἐστὶν ἡ περιτομή·
- [00530] ἢ μία ἐντολή ἐκείνη ὀλόκληρον ἐπιτίθησί σοι τοῦ νόμου τὸν ζυγόν.
- [00531] Ὅταν γὰρ διὰ τοῦ μέρους εἰσάγῃς σαυτὸν εἰς τὴν τοῦ νόμου δεσποτείαν, ἀνάγκη καὶ τὰ λοιπὰ πείθεσθαι ἐπιτάττοντι·
- [00532] μὴ πληροῦντα δὲ ἀνάγκη πᾶσα κολάζεσθαι καὶ τὴν ἀρὰν ἔλκειν.

[00533] Καὶ καθάπερ εἰς παγίδα ἐμπεσόντος στρουθοῦ, κἄν ὁ ποῦς κατέχηται μόνον, καὶ τὸ λοιπὸν ἅπαν ἔάλω σῶμα·

[00534] οὕτω καὶ ὁ μίαν ἐντολὴν τοῦ νόμου πληρῶν, κἄν περιτομὴν, κἄν νηστείαν, ἅπασαν ἑαυτοῦ τὴν ἐξουσίαν διὰ τῆς μιᾶς ταύτης τῷ νόμῳ παρέδωκε, καὶ οὐ δυνήσεται διαφυγεῖν, ἕως ἂν αὐτῷ κἄν ἐκ μέρους πείθεσθαι βούληται.

[00535] Ταῦτα οὐ κατηγοροῦντες τοῦ νόμου λέγομεν, μὴ γένοιτο! ἀλλὰ τὸν ὑπερβάλλοντα πλοῦτον τῆς τοῦ Χριστοῦ χάριτος δεῖξαι βουλόμενοι.

[00536] Οὐ γὰρ ἐστὶν ὁ νόμος ἐναντίος τῷ Χριστῷ·

[00537] πῶς γὰρ ὁ ὑπ' αὐτοῦ δοθεὶς, ὁ πρὸς αὐτὸν ἡμᾶς παιδαγωγῶν;

[00538] ἀλλὰ διὰ τὴν ἄκαιρον φιλονεικίαν τῶν οὐκ εἰς δέον αὐτῷ χρωμένων πάντα ταῦτα λέγειν ἀναγκαζόμεθα.

[00539] Ἐκεῖνοι γὰρ εἰσὶν οἱ τὸν νόμον ὑβρίζοντες, οἱ κελεύοντες ἀποστήναι καθάπαξ αὐτοῦ, καὶ τῷ Χριστῷ προσελθεῖν, καὶ ἀντεχόμενοι πάλιν αὐτοῦ.

[00540] Ἐπεὶ ὅτι μέγιστα τὴν φύσιν ὠφέλησε τὴν ἡμετέραν ὁ νόμος, ὁμολογῶ καγὼ, καὶ οὐκ ἂν ἀρνηθεῖην ποτέ.

[00541] Ἀλλ' ὁ παρὰ καιρὸν ἀντεχόμενος αὐτοῦ σὺ οὐ συγχωρεῖς φανῆναι τῆς ὠφελείας αὐτοῦ τὸ μέγεθος.

[00542] Καθάπερ γὰρ παιδαγωγοῦ μέγιστον ἐγκώμιον γένοιτ' ἂν, τὸ <sup>[48.860]</sup>μηκέτι δεῖσθαι τῆς παρ' αὐτοῦ φυλακῆς εἰς σωφροσύνην τὸν ὑπ' αὐτοῦ παιδαγωγηθέντα νέον, εἰς μείζονα ἐπιδόντα ἀρετὴν·

[00543] οὕτω καὶ νόμῳ μέγιστος ἔπαινος γένοιτ' ἂν, τὸ μηκέτι χρεῖαν ἔχειν ἡμᾶς τῆς παρ' αὐτοῦ βοηθείας.

[00544] Αὐτὸ γὰρ δὴ τοῦτο παρὰ τοῦ νόμου γέγονεν ἡμῖν, τὸ πρὸς μείζονος φιλοσοφίας ὑποδοχὴν ἐπιτηδειότεραν ἡμῖν γενέσθαι τὴν ψυχὴν.

[00545] Ὡστε ὁ μὲν ἔτι παρακαθήμενος αὐτῷ, καὶ μὴ δυνάμενος μείζον τι τῶν ἐκεῖ γεγραμμένων ἰδεῖν, οὐδὲν ἐκέρδανε παρ' αὐτοῦ μέγα.

[00546] Ἐγὼ δὲ ὁ τοῦτον μὲν ἀφείς, πρὸς δὲ τὰ ὑψηλότερα τοῦ Χριστοῦ δόγματα δραμῶν, μάλιστα ἂν αὐτὸν δυναίμην σεμνύνειν, ὅτι με τοιοῦτον εἰργάσατο, ὡς δυνήθηναι τῶν ἐν αὐτῷ γεγραμμένων τὴν σμικρότητα ὑπερβάντα, πρὸς τὸ τῆς διδασκαλίας ὕψος ἀναβῆναι τῆς παρὰ τοῦ Χριστοῦ γενομένης ἡμῖν.

[00547] Μεγάλα τὴν φύσιν τὴν ἡμετέραν ὠφέλησεν ὁ νόμος, ἀλλ' ἐὰν τῷ Χριστῷ προσαγάγη γνησίως·

[00548] ὡς ἐὰν μὴ τοῦτο ἦ, καὶ κατέβλαψε, μειζόνων ἀποστερήσας ἡμᾶς τῆ τῶν ἐλαττόνων προσεδρία, καὶ τῷ πάλιν ἐν τοῖς μυρίοις τῶν παραβάσεων τραύμασις ἔτι κατέχειν.

[00549] Καὶ γὰρ εἰ δυοῖν ἰατρῶν ὄντων, τοῦ μὲν ἀσθενεστέρου, τοῦ δὲ δυνατωτέρου, ὁ μὲν τοῖς ἔλκεσι φάρμακα ἐπιτιθεῖς μὴ δύναίτο ἀπαλλάξαι καθάπαξ τῆς ἐξ ἐκείνων ὀδύνης τὸν ἄρρώστον ...

[00550] Λεῖπει ...

[00551] γ'.

...

[00552] ὁ ἀδελφός σου, ἄφες τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε·

[00553] πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

[00554] Οὐκ εἶπε, Σύστειλον τὴν θυσίαν, καὶ τότε ἄπελθε, ἀλλ' Ἄφες μένειν ἀπλήρωτον, καὶ ἀπελθὼν διαλλάγηθι τῷ ἀδελφῷ σου.

[00555] Καὶ οὐκ ἐνταῦθα τοῦτο μόνον ἐποίησεν, ἀλλὰ καὶ ἐτέρωθι πάλιν.

[00556] Ἐὰν μὲν γὰρ ἄπιστον ἔχη γυναῖκά τις, τουτέστιν, Ἑλληνίδα, οὐκ ἀναγκάζεται ἐκβαλεῖν·

[00557] Εἰ τις γὰρ, φησὶν, ἔχει γυναῖκα ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

[00558] ἂν δὲ πόρνην καὶ μοιχαλίδα, οὐ κωλύεται ἐκβάλλειν.

[00559] Ὅς γὰρ ἂν φησὶν, ἀπολύσει τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι.

[00560] Ὡστε ἐπὶ λόγου πορνείας ἔξεστιν ἀπολῦσαι.

[00561] Εἶδες φιλανθρωπίαν Θεοῦ καὶ κηδεμονίαν.

[00562] Ἄν Ἑλληνὶς ἦ, φησὶν, ἡ γυνὴ, μὴ ἐκβάλλης·

[00563] ἂν δὲ πόρνη, οὐ κωλύω τοῦτο ποιῆσαι.

[00564] Ἄν εἰς ἐμὲ, φησὶν, ἀσεβήσῃ, μὴ ἐκβάλλης·

[00565] ἂν δὲ εἰς σὲ ὑβρίσῃ, οὐδεὶς ὁ κωλύων ἐκβαλεῖν.

[00566] Εἶτα ὁ μὲν Θεὸς τοσαύτη τιμὴ κέχρηται πρὸς ἡμᾶς, ἡμεῖς δὲ οὐδὲ τῶν ἴσων αὐτὸν ἀξιώσομεν, ἀλλ' ὑβρίζομενον αὐτὸν παρὰ τῶν ἡμετέρων περιοψόμεθα γυναικῶν, καὶ ταῦτα εἰδότες, ὅτι μεγίστη κόλασις ἡμῖν ἀποκείσεται καὶ τιμωρία, ὅταν τῆς τῶν γυναικῶν ὑπερορῶμεν σωτηρίας;

[00567] Διὰ γὰρ τοῦτο κεφαλὴν σε τῆς γυναικὸς ἐποίησε, διὰ τοῦτο καὶ ὁ Παῦλος ἐκέλευσεν·

[00568] Εἴ τι μαθεῖν θέλουσιν αἱ γυναῖκες, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτᾶν, ἵνα ὡσπερ διδάσκαλος καὶ κηδεμῶν καὶ προστάτης, εἰς εὐσέβειαν αὐτὴν ἐνάγῃς.

[00569] Ὑμεῖς δὲ, ὅταν μὲν καιρὸς συνάξεως πρὸς τὴν ἐκκλησίαν καλῇ, ῥαθυμούσας οὐ διεγείρετε·

[00570] τοῦ δὲ διαβόλου πρὸς τὰς σάλπιγγας αὐτὰς καλοῦντος, ἐτοιμῶς ἐπακουούσας οὐ κατέχετε, ἀλλὰ περιορᾶτε τοῖς τῆς ἀσεβείας ἐγκλήμασιν ἀλίσκομένας, καὶ πρὸς [48.861] ἀκολασίαν ἐξελκομένας.

[00571] Καὶ γὰρ πόρνοι καὶ μαλακοὶ καὶ πᾶς ὁ τῆς ὀρχήστρας χορὸς ἐκεῖ συντρέχειν εἰώθασιν.

[00572] Καὶ τί λέγω πορνείας τὰς γινομένας;

[00573] οὐ δέδοικας μὴ δαίμονα λαβοῦσα ἐκεῖθεν ἐπανέλθῃ ἢ γυνή;

[00574] οὐκ ἤκουσας ἐν τῇ προτέρᾳ διαλέξει σαφῶς ἀποδείξαντος ἡμῖν τοῦ λόγου, ὅτι καὶ τὰς ψυχὰς αὐτὰς τῶν Ἰουδαίων καὶ τοὺς τόπους, ἐν οἷς συλλέγονται, δαίμονες κατοικοῦσι;

[00575] Πῶς οὖν, εἰπέ μοι, τολμᾶς μετὰ δαιμόνων χορεύσας πρὸς τὸν τῶν ἀποστόλων σύλλογον ἐπανελθεῖν;

[00576] πῶς δὲ οὐ φρίττεις ἀπελθὼν καὶ κοινωνήσας ἐκείνοις τοῖς τὸ αἷμα ἐκχέασιν τοῦ Χριστοῦ, ἐλθεῖν καὶ κοινωνῆσαι τῆς ἱερᾶς τραπέζης, καὶ τοῦ αἵματος μετασχεῖν τοῦ τιμίου;

[00577] οὐ φρίττεις, οὐ δέδοικας τοιαῦτα παρανομῶν;

[00578] τὴν τράπεζαν αὐτὴν οὐκ αἰδῆ;

[00579] Ταῦτα πρὸς ὑμᾶς ἐγὼ διελέχθην, ταῦτα πρὸς ἐκείνους ὑμεῖς, κάκεῖνοι πρὸς τὰς ἑαυτῶν γυναῖκας·

[00580] Εἰς τὸν ἕνα οἰκοδομεῖτε.

[00581] Κἂν μὲν κατηχούμενος ἢ ὁ τὰ τοιαῦτα νοσῶν, τῶν προθύμων εἰργέσθω·

[00582] ἂν δὲ πιστὸς καὶ μεμνημένος, τῆς ἱερᾶς τραπέζης ἀπελαυνέσθω.

[00583] Οὐ γὰρ πάντα τὰ ἀμαρτήματα παραινέσεως δεῖται καὶ συμβουλῆς, ἀλλ' ἔστιν ἡ τομὴ συντόμῳ καὶ ὀξύτατῃ διορθοῦσθαι πέφυκε.

[00584] Καὶ καθάπερ τῶν τραυμάτων τὰ μὲν ἀνεκτότερα προσηνεστέροις εἵκει φαρμάκοις, τὰ δὲ σεσηπότα καὶ ἀνίατα καὶ τὸ λοιπὸν ἐπινεμόμενα σῶμα, αἰχμῆς σιδήρου δεῖται καὶ φλογός·

[00585] [48.862] οὕτω δὲ καὶ ἐπὶ τῶν ἀμαρτημάτων τὰ μὲν παραινέσεως μακροτέρας χρεῖαν ἔχοντα, τὰ δὲ ἐλέγχων ἀποτόμων.

[00586] Διόπερ καὶ ὁ Παῦλος ἐκέλευσε μὴ πάντα παραινεῖν, ἀλλὰ καὶ ἐλέγχειν ἀποτόμως, οὕτω λέγων·

[00587] Δι' ἣν αἰτίαν ἐλεγε αὐτοὺς ἀποτόμως.

[00588] Ἐλέγξωμεν οὖν αὐτοὺς ἀποτόμως νῦν, ἵνα ἐπὶ τοῖς φθάσασιν αἰσχυνθέντες καὶ καταγνόντες ἑαυτῶν, μηκέτι τὴν ἀπὸ τῆς παρανόμου νηστείας δέξωνται λύμην.

[00589] Διὰ ταῦτα καὶ ἐγὼ τὴν παραινέσιν λοιπὸν ἀφείκω, μαρτύρομαι καὶ βοῶ·

[00590] Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἔστω ἀνάθεμα·

[00591] τοῦ δὲ μὴ φιλεῖν τὸν Κύριον τί μείζον ἂν γένοιτο τεκμήριον, ἀλλ' ἢ ὅταν τοὺς ἀποκτείνοντας αὐτὸν κοινωνοὺς ἔχη τις τῆς ἐορτῆς;

[00592] Τούτους οὐκ ἐγὼ ἀνεθεμάτισα, ἀλλὰ Παῦλος·

[00593] μᾶλλον δὲ οὐδὲ Παῦλος, ἀλλ' ὁ Χριστὸς, ὁ δι' ἐκείνου λαλῶν, καὶ ὁ ἐν τοῖς ἔμπροσθεν εἰπὼν, ὅτι Ἐν νόμῳ δικαιούμενοι τῆς χάριτος ἐξέπεσον.

[00594] Ταῦτα εἶπατε πρὸς αὐτοὺς τὰ ῥήματα, καὶ τὰς ἀποφάσεις αὐτοῖς ἀνάγνωτε, καὶ μετὰ πάσης σπουδῆς αὐτοὺς διασώσαντες, καὶ τῆς τοῦ διαβόλου φάρυγγος ἐξαργάσαντες, ἀγάγετε τῇ ἡμέρᾳ τῆς νηστείας ἡμῖν, ἵνα καὶ τὴν λείπουςαν ὑμῖν ὑπόσχεσιν ἀποδόντες, ὁμοθυμαδὸν ἐν ἐνὶ στόματι μετὰ τῶν ἀδελφῶν τῶν ἡμετέρων δοξάσωμεν τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.

[00595] Ἀμήν.

[00596] [48.861] **Εἰς τοὺς τὰ πρῶτα Πάσχα Νηστεύοντας.**

[00597] **Λόγος τρίτος.**

[00598] α'.

[00599] Πάλιν χρεία τις ἀναγκαία καὶ κατεπεύγουσα, τῶν πρώην εἰρημένων τὴν ἀκολουθίαν διακόψασα, πρὸς ἑαυτὴν ἐπισπᾶται τὸν λόγον, καὶ τῶν πρὸς τοὺς αἰρετικούς ἡμᾶς ἀπάγει παλαισμάτων τήμερον.

[00600] Ἡμεῖς μὲν γὰρ πάλιν περὶ τῆς τοῦ Μονογενοῦς δόξης διαλεχθῆναι πρὸς τὴν ὑμετέραν ἀγάπην παρεσκευαζόμεθα·

[00601] Ἡ δὲ τῶν τὰ πρῶτα πάσχα νηστεύειν βουλομένων ἀκαιρος φιλονεικία πρὸς τὴν αὐτῶν θεραπείαν πᾶσαν ἡμῖν ἀσχοληθῆναι καταναγκάζει τὴν διδασκαλίαν τήμερον.

[00602] Καὶ γὰρ ὁ ποιμὴν ὁ καλὸς οὐχὶ τοὺς λύκους ἀπελαύνει μόνον, ἀλλὰ καὶ τὰ πρόβατα νενοσηκότα θεραπεύει μετ' ἐπιμελείας ἀπάσης·

[00603] ἐπεὶ τί τὸ κέρδος, ὅταν τῶν μὲν θηρίων τὰ στόματα διαφεύγη τὰ ποίμνια, ὑπὸ δὲ τῆς ἀρρώστιας κατεσθίηται;

[00604] Οὕτω καὶ στρατηγὸς ἄριστος οὐχὶ τὰ μηχανήματα ἀποκρούεται μόνον, ἀλλὰ πρὸ τούτων τὴν πόλιν στασιάζουσαν πρὸς ἑαυτὴν συνάγει, εἰδὼς ὅτι τὸ πλέον οὐδὲν ἔσται τῆς ἔξωθεν νίκης, ἕως ἂν οἱ ἐνδοθεν ἐμφύλιοι μένωσι πόλεμοι.

[00605] Καὶ ἵνα μάθης, ὅτι στάσεως καὶ φιλονεικίας ἴσον οὐδὲν εἰς καθαίρεσιν, ἀκουσον τί φησὶν ὁ Χριστός·

[00606] Βασιλεία μερισθεῖσα ἐφ' ἑαυτὴν οὐ σταθήσεται.

[00607] Καίτοι τί βασιλείας δυνατώτερον, ὅπου χρημάτων πρόσδος, καὶ ὄπλα, καὶ τείχη, καὶ ὄχυράματα, καὶ στρατιωτῶν ἀριθμὸς τοσοῦτος, καὶ ἵπποι, καὶ μυρία ἕτερα πολλὴν παρέχοντα τὴν ἰσχύν;

[00608] Ἀλλ' ὅμως ἡ τοσαύτη δύναμις καταλύεται, ὅταν πρὸς ἑαυτὴν στασιάζῃ.

[00609] Οὐδὲν γὰρ οὕτως ἀσθένειαν ἐργάζεσθαι πέφυκεν, ὡς φιλονεικία καὶ ἔρις·

[00610] ὥσπερ οὐδὲν <sup>[48.862]</sup> οὕτως ἰσχὺν καὶ δύναμιν, ὡς ἀγάπη καὶ ὁμόνοια.

[00611] Ὅπερ οὖν καὶ ὁ Σολομὼν συνιδῶν, ἔλεγεν·

[00612] Ἀδελφὸς ὑπ' ἀδελφοῦ βοηθούμενος ὡς πόλις ὄχυρά, καὶ μεμοχλευμένη βασιλεία.

[00613] Εἶδες ὅση τῆς ὁμονομίας ἡ ἰσχὺς;

[00614] ὅση τῆς φιλονεικίας ἡ βλάβη;

[00615] Βασιλεία στασιάζουσα καταλύεται, δύο δὲ ἐπὶ ταῦτό ὄντες, καὶ συνδεδεμένοι μετ' ἀλλήλων, παντός εἰσιν ἀρῶαγέστεροι τείχους.

[00616] Καὶ οἶδα μὲν ὅτι διὰ τὴν τοῦ Θεοῦ χάριν τὸ πλέον ἡμῖν τῆς ἀγέλης ταύτης ἀπήλλακται τῆς ἀρρώστιας, καὶ εἰς ὀλίγους τὸ νόσημα περιέστηκε·

[00617] πλὴν ἀλλ' οὐ διὰ τοῦτο ἀμελητέον τῆς θεραπείας.

[00618] Καὶ γὰρ καὶ εἰ δέκα μόνον, καὶ εἰ πέντε, καὶ εἰ δύο, καὶ εἰ εἷς μόνος ὁ κάμνων ἦν, οὐδ' οὕτω καταφρονῆσαι ἔδει.

[00619] Εἰ γὰρ καὶ εἷς ἔστι καὶ εὐτελής καὶ ἀπερῶμιμένος, ἀλλ' ἀδελφός ἔστι, δι' ὃν ὁ Χριστὸς ἀπέθανε.

[00620] Καὶ πολὺς τῷ Χριστῷ τῶν εὐτελῶν ὁ λόγος.

[00621] Ὅς ἂν σκανδαλίση, φησὶν, ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ εἰς τὴν θάλασσαν.

[00622] Καὶ πάλιν·

[00623] Ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τῶν μικρῶν τούτων, οὐδὲ ἐμοὶ ἐποιήσατε·

[00624] καὶ πάλιν·

[00625] Οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.

[00626] Πῶς οὖν οὐκ ἄτοπον, εἰ τοῦ Χριστοῦ τοσαύτην ποιουμένου τῶν μικρῶν πρόνοιαν, ἡμεῖς αὐτῶν καταρῶαθυμήσοιμεν;

[00627] Μὴ τοῦτο εἴπησ, ὅτι εἷς ἔστιν, ἀλλ' ὅτι εἷς ἀμελούμενος, καὶ εἰς τοὺς λοιποὺς παραπέμψει τὸ πάθος·

[00628] Μικρὰ γὰρ ζύμη, φησὶν, ὅλον τὸ φύραμα ζυμοῖ.

[00629] Καὶ τοῦτό ἐστιν ὃ τὰ πάντα ἀπόλλυσι καὶ ἀνατρέπει, ὅτι τῶν μικρῶν καταμελοῦμεν.

[00630] Διὰ τοῦτο μέγала γίνεται τὰ ἔλκη, ὥσπερ οὖν τὰ μέγала ῥαδίως <sup>[48.863]</sup> ἂν γένοιτο μικρὰ τῆς προσηκούσης ἀπολαύοντα ἐπιμελείας.

[00631] Τοῦτο τοίνυν πρὸς αὐτοὺς λέγομεν πρότερον, ὅτι οὐδὲν χειρὸν φιλονεικίας καὶ μάχης καὶ τοῦ τὴν Ἐκκλησίαν διασπᾶν, καὶ τὸν χιτῶνα, ὃν οὐκ ἐτόλμησαν οἱ λησταὶ διαρῶῃσαι, τοῦτον εἰς πολλὰ κατατεμεῖν μέρη.

- [00632] Οὐκ ἀρκοῦσιν αἱ λοιπαὶ αἰρέσεις, ἀλλὰ καὶ ἡμεῖς ἑαυτοὺς κατατέμωμεν;
- [00633] Οὐκ ἀκούεις τοῦ Παύλου λέγοντος·
- [00634] Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε;
- [00635] Ἐξω τῆς ἀγέλης βαδίζεις, εἶπέ μοι, καὶ οὐ δέδοικας τὸν λέοντα τὸν ἔξωθεν περιμόντα;
- [00636] Ὁ ἐχθρὸς γὰρ ὑμῶν, ὡς λέων, περιέρχεται, φησὶν, ὠρῶμενος καὶ ζητῶν τίνα ἀρπάσῃ.
- [00637] Ὅρα σοφίαν ποιμένος·
- [00638] οὔτε ἔνδον ἀφήκεν εἶναι ἐν τοῖς προβάτοις, ἵνα μὴ καταπλήξῃται τὴν ποίμνην·
- [00639] οὔτε ἔξωθεν ἀπήγαγεν, ἵνα τῷ φόβῳ τοῦ θηρίου πάντας ἔσω συναγάγῃ.
- [00640] Οὐκ αἰδῆ τὸν πατέρα;
- [00641] φοβήθητι τὸν ἐχθρόν·
- [00642] εἰ ἀποσχίσης σαυτὸν τῆς ἀγέλης, ἐκεῖνός σε δέξεται πάντως.
- [00643] Ἡδύνατο μὲν γὰρ καὶ ἔξωθεν αὐτὸν ἀπαγαγεῖν ὁ Χριστὸς, ἀλλ' ἵνα σε παρασκευάσῃ νήφειν καὶ ἐναγώνιον εἶναι καὶ πρὸς τὴν μητέρα συνεχῶς καταφυγεῖν, ἀφήκεν ἔξωθεν ὠρεύεσθαι, ἵνα οἱ ἔνδοθεν, ἀκούοντες αὐτοῦ τῆς φωνῆς, μᾶλλον συσφίγγωνται, καὶ πρὸς ἀλλήλους καταφεύγωσιν.
- [00644] Οὕτω καὶ μητέρες ποιῶσι φιλόστοργοι·
- [00645] τὰ παιδιά κλαυθμυριζόμενα πολλάκις ἀπειλοῦσι τοῖς στόμασι τῶν λύκων ῥίπτειν, οὐχ ἵνα ῥιφῶσιν, ἀλλ' ἵνα παύσωσι δυσχεραίνοντα.
- [00646] Πάντα ὁ Χριστὸς διὰ τοῦτο ἐποίησεν ἵνα εἰρηνεύωμεν, ἵνα πρὸς ἀλλήλους ὦμεν συνδεδεμένοι.
- [00647] β'.
- [00648] Διὰ τοῦτο καὶ Παῦλος πολλὰ καὶ μεγάλα Κορινθίους ἐγκαλεῖν ἔχων, οὐδὲν ἐνεκάλεσε πρὸ τούτου·
- [00649] ἀλλ' ἔχων αὐτοῖς ἐγκαλέσαι καὶ περὶ πορνείας, καὶ περὶ ἀπονοίας, καὶ τῶν ἔξω δικαστηρίων, καὶ τῶν ἐν τοῖς εἰδωλείοις συμποσίων, καὶ ὅτι γυναῖκες μὲν οὐκ ἐκαλύπτοντο τὰς κεφαλὰς, ἄνδρες δὲ τοῦτο ἐποιοῦν, καὶ μετὰ τούτων ἀπάντων διὰ τὴν τῶν πενήτων ὑπεροψίαν, καὶ τὴν ἐκ τῶν χαρισμάτων ἐγγινομένην αὐτοῖς ἀπόνοιαν, καὶ περὶ τῆς τῶν σωμάτων ἀναστάσεως·
- [00650] ἔχων δὲ μετὰ τούτων ἀπάντων καὶ περὶ τῆς πρὸς ἀλλήλους φιλονεικίας καὶ διχοστασίας αὐτοῖς ἐπιτιμῆσαι, πάντα τὰ ἄλλα παραδραμῶν, ἐκεῖνο διορθοῦται πρότερον.
- [00651] Καὶ εἰ μὴ δοκῶ παρενοχλεῖν, ἀπ' αὐτῶν τοῦ Παύλου ῥημάτων τοῦτο ποιήσω φανερόν, ὅτι πάντα ἐκεῖνα ἔχων ἐγκαλεῖν, οὐδὲν πρὸ τούτου διώρθωσεν.
- [00652] Ὅτι μὲν γὰρ ἐπόρνευον, ἄκουσον τί φησιν·
- [00653] Ὅλως ἀκούεται ἐν ὑμῖν πορνεία.
- [00654] Ὅτι δὲ καὶ πεφυσίονται καὶ μέγα ἐφρόνου·
- [00655] Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες.
- [00656] Ὅτι δὲ καὶ ἔξω πάλιν ἐδικάζοντο·
- [00657] Τολμᾷ τις ἐξ ὑμῶν, πρῶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀπίστων;
- [00658] Ὅτι δὲ καὶ εἰδωλόθυτα ἤσθιον·
- [00659] Οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.
- [00660] Καὶ περὶ τοῦ μὴ κατακαλύπτεσθαι δὲ τὰς γυναῖκας, ἀλλὰ τοὺς ἄνδρας ἀπ' ἐναντίας, ἄκουσον πῶς αὐτοῖς ἐπιτιμᾷ λέγων·
- [00661] Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ·
- [00662] πᾶσα δὲ γυνὴ προσευχομένη, ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν αὐτῆς.
- [00663] Καὶ ὅτι τῶν πενήτων ὑπερεώρων, καὶ τοῦτο ἐδήλωσεν εἰπών·
- [00664] Ὅς μὲν πεινᾷ, ὅς δὲ μεθύει·
- [00665] καὶ πάλιν, Ἡ τῆς Ἐκκλησίας τοῦ Θεοῦ

- [00666] [48.864] καταφρονείτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
- [00667] Ἐπειδὴ δὲ καὶ τοῖς μείζουσι τῶν χαρισμάτων ἅπαντες ἐπεπήδων, καὶ τὸ ἔλαττον οὐδεὶς κατεδέχετο, φησί·
- [00668] Μὴ πάντες ἀπόστολοι;
- [00669] μὴ πάντες προφῆται;
- [00670] Ὅτι δὲ καὶ περὶ τῆς ἀναστάσεως ἀμφέβαλλον, Ἄλλ' ἐρεῖ τις, φησί, Πῶς ἐγείρονται οἱ νεκροί;
- [00671] ποίῳ δὲ σώματι ἔρχονται;
- [00672] Ἄλλ' ὅμως τοσαῦτα ἔχων ἐγκαλέσαι, οὐδὲν πρὸ ἐκείνου πρὸς αὐτοὺς εἶπε τῆς διαστάσεως καὶ τῆς φιλονεικίας·
- [00673] ἄλλ' εὐθέως ἀρχόμενος τῆς ἐπιστολῆς, οὕτω πῶς φησι.
- [00674] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν σχίσματα.
- [00675] Ἦδει γὰρ, ἦδει σαφῶς, ὅτι τοῦτο πρότερον ἦν τὸ κατεπιῖγον.
- [00676] Ὁ πορνέων ἂν συνεχῶς εἰς τὴν ἐκκλησίαν εἰσῆι, καὶ ὁ ἀλαζών, καὶ ὁ ὀτιοῦν ἔχων ἐλάττωμα, ταχέως αὐτὸ συνεχοῦς ἀπολαύων διδασκαλίας ἀπωθήσεται, καὶ πρὸς τὴν ὑγίειαν ἐπανήξει·
- [00677] ὁ μέντοι τῆς συνόδου ταύτης ἑαυτὸν ἀπορρήξας, καὶ τῆς τῶν πατέρων διδασκαλίας ὑπεξαγαγών, καὶ τὸ ἰατρεῖον φυγών, κἂν ὑγιαίνειν δοκῆ, ταχέως εἰς ἀρρώστιαν πεσεῖται.
- [00678] Καὶ καθάπερ ἰατρός ἄριστος τὸν πυρετὸν πρῶτον σβέσας, τότε τὰ ἔλκη καὶ τὰ ῥήγματα διορθοῦται·
- [00679] οὕτω καὶ Παῦλος ἐποίησε, πρότερον τὴν διάστασιν ἀνελών, τότε τὰ καθ' ἕκαστον μέλος ἐθεράπευσε τραύματα.
- [00680] Διὰ τοῦτο καὶ ὑπὲρ τούτου διαλέγεται πρὸ τούτων, μὴδὲ στασιάζειν πρὸς ἀλλήλους, μὴδὲ οἰκείους ἄρχοντας ἐπιγράφεσθαι, μὴδὲ εἰς πολλὰ κατατεμεῖν μέρη Χριστοῦ τὸ σῶμα.
- [00681] Ταῦτα δὲ οὐκ ἐκείνοις ἔλεγε μόνον, ἀλλὰ καὶ τούτοις μετ' ἐκείνους τὰ αὐτὰ νοσοῦσιν ἐκείνοις·
- [00682] οὐς ἡδέως ἔγωγε ἂν ἐροίμην, τί ποτέ ἐστι πάσχα, τί ποτέ ἐστι τεσσαρακοστή·
- [00683] καὶ τί μὲν τὸ Ἰουδαϊκόν, τί δὲ τὸ ἡμέτερον·
- [00684] καὶ τίνας ἔνεκεν ἐκεῖνο μὲν ἅπαξ τοῦ ἐνιαυτοῦ παντὸς ἐγένετο, τοῦτο δὲ καθ' ἑκάστην τελεῖται σύναξιν·
- [00685] τί βούλεται τὰ ἄζυμα·
- [00686] καὶ ἕτερα πολλῶ πλείονα τούτων εἰς αὐτὴν ταύτην συντελοῦντα τὴν ὑπόθεσιν.
- [00687] Καὶ τότε ἂν ἔγνωτε καλῶς αὐτῶν τὴν ἄκαιρον φιλονεικίαν, οἱ μὴδὲ λόγον περὶ ὧν ποιῶσιν ἀποδοῦναι δυνάμενοι, καθάπερ ἀπάντων ὄντες σοφώτεροι, οὔτε παρ' ἑτέρων μανθάνουσιν, ὅπερ ἐσχάτης ἐστὶ καταγνώσεως μῆτε αὐτοὺς εἰδέναι, μῆτε τοῖς ἐπιτεταγμένοις ἔπεσθαι, ἀλλ' ἀπλῶς ἀλόγῳ συνηθείᾳ τὰ καθ' ἑαυτοὺς ἐπιτρέψαντες, κατὰ βαράθρων φέρονται καὶ κρημνῶν.
- [00688] γ'.
- [00689] Ἀλλὰ τίς ὁ σοφὸς αὐτῶν λόγος, ὅταν ταῦτα αὐτοῖς ἀντιλέγωμεν;
- [00690] Ὑμεῖς, φησὶν, οὐ ταύτην ἐνηστεύετε τὴν νηστείαν πρότερον;
- [00691] Τοῦτο οὐ σὸν ἐστὶν εἰπεῖν πρὸς με, ἀλλ' ἐμὲ δίκαιον ἂν εἶη πρὸς σὲ λέγειν, ὅτι καὶ ἡμεῖς οὕτως ἐνηστεύομεν πρότερον, ἀλλ' ὅμως προετιμήσαμεν τὴν συμφωνίαν τῆς τῶν χρόνων παρατηρήσεως.
- [00692] Καὶ ὅπερ ὁ Παῦλος πρὸς Γαλάτας ἔλεγε, τοῦτο καὶ ἐγὼ ὑμῖν λέγω·
- [00693] Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς.
- [00694] Τί δὲ τοῦτό ἐστιν;
- [00695] Ἐπειθεν αὐτοὺς ἀποσιῆσαι περιτομῆς, καταφρονῆσαι Σαββάτων καὶ ἡμερῶν καὶ τῶν ἄλλων τῶν νομίμων ἀπάντων.
- [00696] Εἶτα, ἐπειδὴ δεδοικὸς ἐώρα καὶ φοβούμενους, μήποτε παραβάσεως κόλασιν ὑπομείνωσι καὶ τιμωρίαν, ἀπὸ τῶν καθ' ἑαυτὸν πραγμάτων εἰς τὸ θαρσύνειν αὐτοὺς ἐνάγει, λέγων·
- [00697] Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς.
- [00698] Μὴ γὰρ ἐξ ἔθνῶν ἦλθον;

- [00699] φησί·
- [00700] μή γάρ <sup>[48.865]</sup> ἄπειρος ἤμην τῆς νομικῆς πολιτείας, καὶ τῆς τιμωρίας τῆς κειμένης τοῖς παραβαίνουσι τὸν νόμον;
- [00701] Ἐβραῖος ἐξ Ἐβραίων, κατὰ νόμον Φαρισαῖος, κατὰ ζῆλον διώκων τὴν Ἐκκλησίαν.
- [00702] Ἀλλὰ καὶ ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν·
- [00703] τουτέστιν, Ἀπέστην αὐτῶν καθάπαξ.
- [00704] Γίνεσθε οὖν ὡς καὶ γώ·
- [00705] καὶ γὰρ καὶ γώ ὡς ὑμεῖς ἤμην.
- [00706] Καὶ τί λέγω περὶ ἑμαυτοῦ;
- [00707] τριακόσιοι πατέρες, ἢ καὶ πλείους, εἰς τὴν Βιθυνῶν χώραν συνελθόντες ταῦτα ἐνομοθέτησαν·
- [00708] καὶ πάντας ἀτιμάζεις ἐκείνους;
- [00709] Δυσὶν γὰρ θάτερον, ἢ ἄνοιαν αὐτῶν ὡς οὐκ ἀκριβῶς εἰδότην καταγινώσκεις, ἢ δειλίαν, ὡς εἰδότην μὲν, ὑποκριναμένων δὲ καὶ προδόντων τὴν ἀλήθειαν.
- [00710] Ὅταν γὰρ μὴ μένης ἐφ' οἷς ἐνομοθέτησαν ἐκείνοι, ταῦτα ἔπεται πάντως.
- [00711] Ὅτι δὲ καὶ σοφίαν πολλὴν καὶ ἀνδρείαν ἐπεδείξαντο τότε, τὰ γεγενημένα ἅπαντα δηλοῖ.
- [00712] Τὴν μὲν γὰρ σοφίαν αὐτῶν δείκνυσιν ἢ τότε ἐκτεθεῖσα πίστις, καὶ τὰ τῶν αἰρετικῶν ἐμφράξασα στόματα, καὶ καθάπερ τεῖχος ἀθρόαγες τὰς ἐπιβουλάς αὐτῶν ἀποκρουσαμένη πάσας·
- [00713] τὴν δὲ ἀνδρείαν ὁ προσφάτως παυσάμενος διωγμὸς, καὶ ὁ τῶν Ἐκκλησιῶν πόλεμος.
- [00714] Καθάπερ γὰρ ἀριστεῖς τινες μυρία στήσαντες τρόπαια, καὶ πολλὰ δεξάμενοι τραύματα, οὕτω πανταχόθεν ἐπανήεσαν τότε τῶν Ἐκκλησιῶν οἱ προστάται τὰ στίγματα τοῦ Χριστοῦ βαστάζοντες, καὶ πολλὰς ἔχοντες ἀριθμῆν τιμωρίας, ἅς διὰ τὴν ὁμολογίαν ὑπέμειναν.
- [00715] Οἱ μὲν γὰρ εἶχον εἰπεῖν μέταλλα καὶ τὴν ἐν αὐτοῖς ταλαιπωρίαν, οἱ δὲ δημεύσεις τῶν ὄντων ἀπάντων, οἱ δὲ λιμούς, οἱ δὲ πληγὰς συνεχεῖς·
- [00716] καὶ οἱ μὲν τὰς πλευρὰς κατεξεσμένας, οἱ δὲ τὰ νῶτα συντριβέντα, οἱ δὲ τοὺς ὀφθαλμοὺς ἐξορυγέντας, οἱ δὲ ἄλλο τι τοῦ σώματος μέρος ἀφηρημένους ἑαυτοὺς διὰ τὸν Χριστὸν ἐπιδείκνυσθαι εἶχον.
- [00717] Καὶ ἀπὸ τῶν ἀθλητῶν τούτων ἡ σύνοδος ἅπασα συγκεκριόθη τότε, καὶ μετὰ τῆς πίστεως καὶ τοῦτο ἐνομοθέτησαν, ὥστε κοινῇ καὶ συμφώνως τὴν ἑορτὴν ταύτην ἐπιτελεῖν.
- [00718] Οἱ τοίνυν τὴν πίστιν μὴ προδόντες ἐν οὕτω χαλεπωτάτοις καιροῖς, οὗτοι δι' ἡμερῶν παρατήρησιν καθυποκρίνεσθαι ἔμελλον;
- [00719] Ὅρα τί ποιεῖς τοσοῦτους κατακρίνων πατέρας, οὕτως ἀνδρείους καὶ σοφούς.
- [00720] Εἰ γὰρ τελώνην κατακρίνας ὁ Φαρισαῖος, πάντα ἀπώλεσεν ἅπερ εἶχεν ἀγαθὰ, τίνα ἔξεις συγγνώμην, ποίαν δὲ ἀπολογίαν τοσοῦτων κατεξανιστάμενος διδασκάλων τῶν τῷ Θεῷ φίλων, καὶ ταῦτα ἀδίκως καὶ μετὰ πολλῆς τῆς ἀλογίας;
- [00721] Οὐκ ἤκουσας αὐτοῦ τοῦ Χριστοῦ λέγοντος ὅτι, Ὅπου δύο ἢ τρεῖς εἰσι συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν;
- [00722] Εἰ δὲ ὅπου δύο ἢ τρεῖς, μέσος ἐστὶν ὁ Χριστὸς, ὅπου τριακόσιοι καὶ πολλῶν πλείους παρήσαν, πολλῶν μᾶλλον παρήν, καὶ πάντα ἐτύπου καὶ ἐνομοθέτει.
- [00723] Σὺ δὲ οὐ μόνον ἐκείνων καταγινώσκεις, ἀλλὰ καὶ τῆς οἰκουμένης ἀπάσης, ἢ καὶ τὴν ἐκείνων γνώμην ἐπήνεσεν.
- [00724] Ἥ καὶ τῶν ἀπανταχοῦ τῆς γῆς πατέρων σοφωτέρους Ἰουδαίους εἶναι νομίζεις, καὶ ταῦτα τῆς πατρῴας ἐκπεσόντας πολιτείας, καὶ ἑορτὴν οὐδεμίαν τελούντας;
- [00725] Ὅτι γὰρ οὐκ ἔστιν ἄζυμα παρ' αὐτοῖς, οὐδὲ πάσχα καὶ γὰρ καὶ τοῦτο ἀκούω λεγόντων πολλῶν, ὅτι μετὰ τοῦ ἀζύμου τὸ πάσχα ἐστίν, ἀλλ' ὅτι οὐκ ἔστι παρ' αὐτοῖς ἄζυμα, ἄκουσον τοῦ νομοθέτου λέγοντος, Οὐ δυνήσεσθε ποιῆσαι τὸ Πάσχα ἐν οὐδεμιᾷ τῶν πόλεων σου, ἢν Κύριος ὁ Θεός σου δίδωσί σοι, ἀλλ' ἢ εἰς τὸν τόπον, ὃν ἐὰν <sup>[48.866]</sup> ἐπικληθῇ τὸ ὄνομα αὐτοῦ·
- [00726] περὶ τῆς Ἱερουσαλήμ λέγων.
- [00727] Ὅρα ἅς εἰς μίαν πόλιν συγκλείσας τὴν ἑορτὴν, ὕστερον καὶ τὴν πόλιν καθεῖλεν αὐτήν, ἵνα καὶ ἄκοντας αὐτοὺς ἀπαγάγῃ τῆς πολιτείας ἐκείνης;
- [00728] Ὅτι γὰρ προεῖδε τὸ ἐπόμενον ὁ Θεός, παντὶ που δηλόν ἐστι.
- [00729] Τίνος οὖν ἕνεκεν ἐκεῖ συνήλασεν αὐτοὺς ἀπὸ τῆς οἰκουμένης ἀπάσης, προεῖδώς ὅτι ἀπολεῖται ἡ πόλις;
- [00730] οὐκ εὐδηλον, ὅτι καταλυθῆναι βουλόμενος τὴν ἑορτήν;
- [00731] Ὁ Θεὸς αὐτὴν κατέλυσε, καὶ Ἰουδαίους ἀκολουθεῖς, περὶ ὧν φησιν ὁ προφήτης·

- [00732] Καί τίς τυφλός, ἀλλ' ἦ οἱ παῖδές μου, καί κωφός, ἀλλ' ἦ οἱ κυριεύοντες αὐτῶν;
- [00733] Περὶ τίνα γὰρ οὐκ ἐγένοντο ἀγνώμονες ἐκεῖνοι καὶ ἀναίσθητοι·
- [00734] περὶ τοὺς ἀποστόλους, περὶ τοὺς προφήτας, περὶ τοὺς αὐτῶν διδασκάλους;
- [00735] Καὶ τί χρῆ λέγειν διδασκάλους καὶ προφήτας, ὅπουγε καὶ αὐτοὺς τοὺς υἱοὺς αὐτῶν κατέσφαξαν;
- [00736] Ἔθυσαν γὰρ τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις.
- [00737] Τὴν φύσιν ἠγνόησαν, καὶ ἡμέρας ἡμελλον παρατηρεῖν;
- [00738] εἰπέ μοι·
- [00739] τὴν συγγένειαν κατεπάτησαν, τῶν τέκνων ἐπελάθοντο, αὐτοῦ τοῦ πεποιηκότος αὐτοὺς Θεοῦ ἐπελάθοντο·
- [00740] Θεὸν γὰρ, φησὶ, τὸν γεννήσαντά σε ἐγκατέλιπες, καὶ ἐπελάθου Θεοῦ τοῦ τρέφοντός σε·
- [00741] τὸν Θεὸν ἐγκατέλιπον, καὶ ἑορτὰς φυλάττειν ἡμελλον;
- [00742] καὶ τίς ἂν τοῦτο εἶποι;
- [00743] Ἐπεὶ καὶ ὁ Χριστὸς διὰ τοῦτο μετ' αὐτῶν τὸ πάσχα ἐποίησεν, οὐχ ἵνα ποιῶμεν ἡμεῖς μετ' ἐκείνων, ἀλλ' ἵνα τῇ σκιᾷ τὴν ἀλήθειαν ἐπαγάγη.
- [00744] Καὶ γὰρ καὶ περιτομὴν ὑπέμεινε, καὶ σάββατα ἐτήρησε, καὶ ἑορτὰς ἐπετέλεσε, καὶ ἄζυμα ἔφαγε, καὶ ἐν Ἱεροσολύμοις ταῦτα ἔπραξεν ἅπαντα.
- [00745] Ἀλλ' οὐδενὶ τούτων ἡμεῖς ὑποκείμεθα, ἀλλὰ βοᾷ Παῦλος λέγων·
- [00746] Ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
- [00747] Καὶ περὶ τῶν ἀζύμων πάλιν·
- [00748] Ὅστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.
- [00749] Ἡμῶν γὰρ τὰ ἄζυμα οὐκ ἄλευρον πεφυραμένον, ἀλλ' εἰλικρινῆς πολιτεία, καὶ βίος ἐνάρετος.
- [00750] δ'.
- [00751] Τίνος οὖν ἔνεκεν ἐποίησεν ὁ Χριστὸς τότε;
- [00752] Ἐπειδὴ τὸ παλαιὸν πάσχα τύπος ἦν τοῦ μέλλοντος ἔσεσθαι, ἔδει δὲ τὴν ἀλήθειαν ἐπιτεθῆναι τῷ τύπῳ, πρότερον δεῖξας τὴν σκιάν, τότε ἐπήγαγε τὴν ἀλήθειαν ἐπὶ τῆς τραπέζης·
- [00753] τῆς ἀληθείας δὲ ἐπενεχθείσης, ἡ σκιὰ λοιπὸν ἀποκρύπτεται, καὶ οὐδὲ καιρὸν ἔχει.
- [00754] Μὴ τοίνυν τοῦτο προβάλλου, ἀλλ' ἐκεῖνό μοι δεῖξον, ὅτι οὕτως ἐκέλευσε ποιεῖν ὁ Χριστός.
- [00755] Ἐγὼ γὰρ τοῦναντίον δείκνυμι, ὅτι οὐ μόνον οὐκ ἐκέλευσε παρατηρεῖν ἡμέρας, ἀλλὰ καὶ ἀπέλυσεν ἡμᾶς τῆς ἀνάγκης ταύτης.
- [00756] Ἄκουσον γοῦν τί φησιν ὁ Παῦλος·
- [00757] ὅταν δὲ τὸν Παῦλον εἶπω, τὸν Χριστὸν λέγω·
- [00758] ἐκεῖνος γὰρ ἐστὶν ὁ τὴν Παύλου κινῶν ψυχὴν.
- [00759] Τί οὖν οὗτός φησιν;
- [00760] Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἑνιαυτούς.
- [00761] Φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.
- [00762] Καὶ πάλιν, Ὅσάκις ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε.
- [00763] Ὅσάκις δὲ εἰπῶν, κύριον ἐποίησε τὸν προσιόντα, <sup>[48.867]</sup> πάσης ἡμερῶν παρατηρήσεως ἀπαλλάξας αὐτόν.
- [00764] Οὐ γὰρ ταῦτόν πάσχα καὶ τεσσαρακοστή, ἀλλ' ἕτερον πάσχα, καὶ ἕτερον τεσσαρακοστή.
- [00765] Τεσσαρακοστή μὲν γὰρ ἅπαξ τοῦ ἑνιαυτοῦ γίνεται, πάσχα δὲ τρίτον τῆς ἑβδομάδος·
- [00766] ἔστι δ' ὅτε καὶ τέταρτον, μᾶλλον δὲ ὁσάκις ἂν βουλώμεθα·
- [00767] πάσχα γὰρ οὐ νηστεία ἐστὶν, ἀλλ' ἡ προσφορὰ καὶ ἡ θυσία ἢ καθ' ἐκάστην γινομένη σύναξις.

- [00768] Καὶ ὅτι τοῦτό ἐστιν, ἀκουσον τοῦ Παύλου λέγοντος, Τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός·
- [00769] καὶ, Ὅσάκις ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε.
- [00770] Ὅστε ὁσάκις ἂν προσίης μετὰ καθαροῦ συνειδότος, πάσχα ἐπιτελεῖς, οὐχ ὅταν νηστεύης, ἀλλ' ὅταν τῆς θυσίας ἐκείνης μετέχης.
- [00771] Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε.
- [00772] Πάσχα δέ ἐστι τὸ τὸν θάνατον καταγγέλλειν.
- [00773] Καὶ γὰρ ἡ σήμερον γινομένη προσφορὰ, καὶ ἡ χθὲς ἐπιτελεσθεῖσα, καὶ ἡ καθ' ἐκάστην ἡμέραν ὁμοία ἐστὶ καὶ ἡ αὐτὴ τῇ γινομένη κατὰ τὴν ἡμέραν ἐκείνην τὴν τοῦ Σαββάτου, καὶ οὐδὲν ἐκείνη ταύτης σεμνοτέρα, οὐδὲ αὐτὴ ἐκείνης εὐτελεστέρα, ἀλλὰ μία καὶ ἡ αὐτὴ, ὁμοίως φοικτὴ καὶ σωτήριος.
- [00774] Τίνος οὖν ἔνεκεν νηστεύομεν, φησὶ, τὰς τεσσαράκοντα ταύτας ἡμέρας;
- [00775] Πολλοὶ τὸ παλαιὸν τοῖς μυστηρίοις προσήεσαν ἀπλῶς καὶ ὡς ἔτυχε, καὶ μάλιστα κατὰ τὸν καιρὸν τοῦτον, καθ' ὃν ὁ Χριστὸς αὐτὰ παρέδωκε.
- [00776] Συνειδότες οὖν οἱ πατέρες τὴν βλάβην τὴν γινομένην ἐκ τῆς ἡμελημένης προσόδου, συνελθόντες ἐτύπωσαν ἡμέρας τεσσαράκοντα νηστείας, εὐχῶν, ἀκροάσεως, συνόδων, ἴν' ἐν ταῖς ἡμέραις ταύταις καθαρθέντες μετ' ἀκριβείας ἅπαντες καὶ δι' εὐχῶν, καὶ δι' ἐλεημοσύνης, καὶ διὰ νηστείας, καὶ διὰ παννυχίδων, καὶ διὰ δακρύων, καὶ δι' ἐξομολογήσεως, καὶ διὰ τῶν ἄλλων ἀπάντων, οὕτω κατὰ δύναμιν τὴν ἡμετέραν μετὰ καθαροῦ συνειδότος προσίωμεν.
- [00777] Καὶ ὅτι μέγα κατάρθωσαν, διὰ τῆς συγκαταβάσεως ταύτης εἰς συνήθειαν ἡμᾶς νηστείας καταστήσαντες, δηλον ἐκεῖθεν.
- [00778] Ἡμεῖς μὲν γὰρ ἂν διὰ παντὸς τοῦ ἑνιαυτοῦ μένωμεν βοῶντες καὶ κηρύττοντες νηστείαν, οὐδεὶς προσέχει τοῖς λεγομένοις·
- [00779] ἂν δὲ ἐπιστῇ μόνον ὁ τῆς τεσσαρακοστῆς καιρὸς, καὶ μηδενὸς παραινοῦντος μηδὲ συμβουλευόντος, καὶ ὁ σφόδρα νωθρότατος διανίσταται, τὴν παρὰ τοῦ καιροῦ λαμβάνων συμβουλήν καὶ παραίνεσιν.
- [00780] Ἄν οὖν ἔρηταί σε Ἰουδαῖος καὶ Ἕλλην, τίνος ἔνεκεν νηστεύεις, μὴ εἴπῃς, ὅτι διὰ τὸ πάσχα, μηδὲ ὅτι διὰ τὸν σταυρὸν, ἐπεὶ πολλὴν αὐτῷ δίδως τὴν λαβὴν·
- [00781] οὐ γὰρ διὰ τὸ πάσχα νηστεύομεν, οὐδὲ διὰ τὸν σταυρὸν, ἀλλὰ διὰ τὰ ἁμαρτήματα τὰ ἡμέτερα, ἐπειδὴ μέλλομεν μυστηρίοις προσιέναι·
- [00782] ἐπεὶ τό γε πάσχα οὐ νηστείας ἐστὶν οὐδὲ πένθους, ἀλλὰ εὐφροσύνης καὶ χαρᾶς ὑπόθεσις.
- [00783] Ὁ γὰρ σταυρὸς ἀνείλε τὴν ἁμαρτίαν, καθάρσιον τῆς οἰκουμένης ἐγένετο, καταλλαγὴ χρονίας ἔχθρας, ἀνέωξε τοῦ οὐρανοῦ τὰς πύλας, τοὺς μισομένους φίλους ἐποίησεν, εἰς τὸν οὐρανὸν ἐπανήγαγεν, ἐν δεξιᾷ τοῦ θρόνου ἐκάθισε τὴν ἡμετέραν φύσιν, μυρία ἔτερα παρέσχεν ἡμῖν ἀγαθὰ.
- [00784] Οὐ τοίνυν πενθεῖν οὐδὲ κατεστάλθαι χρὴ, ἀγάλλεσθαι δὲ καὶ χαίρειν ὑπὲρ τούτων ἀπάντων.
- [00785] Διὰ τοῦτο καὶ Παῦλός φησιν, Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00786] Καὶ πάλιν, Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν [48.868] Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.
- [00787] Καὶ ὁ Ἰωάννης οὕτω πῶς φησιν·
- [00788] Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον.
- [00789] Πῶς;
- [00790] εἰπέ.
- [00791] Καὶ πάντα παραδραμῶν τᾶλλα, τὸν σταυρὸν τέθεικεν.
- [00792] Εἰπὼν γὰρ, Οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ἐπήγαγεν, Ὅτι τὸν μονογενῆ αὐτοῦ Υἱὸν ἔδωκεν, ἵνα σταυρωθῇ, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον.
- [00793] Εἰ τοίνυν ἀγάπης ὑπόθεσις καὶ καύχημα ὁ σταυρὸς, μὴ λέγωμεν ὅτι δι' αὐτὸν πενθοῦμεν·
- [00794] οὐ γὰρ πενθοῦμεν δι' ἐκεῖνον, μὴ γένοιτο! ἀλλὰ διὰ τὰ οἰκεῖα ἁμαρτήματα.
- [00795] Διὰ τοῦτο νηστεύομεν.
- [00796] ε'.
- [00797] Ὁ γοῦν κατηχούμενος οὐδέποτε πάσχα ἐπιτελεῖ, καίτοι νηστεύων κατ' ἑνιαυτὸν, ἐπειδὴ προσφορᾶς οὐ κοινωνεῖ, ὥσπερ οὖν καὶ ὁ μὴ νηστεύων, ἂν μετὰ καθαροῦ προσέλθῃ συνειδότος, πάσχα ἐπιτελεῖ, κἂν σήμερον, κἂν αὐριον, κἂν ὁποτεοῦν μετάσχη τῆς κοινωνίας.
- [00798] Οὐ γὰρ ἐν παρατηρήσει καιρῶν, ἀλλ' ἐν συνειδότη καθαρῷ ἡ ἀρίστη κρίνεται πρόσοδος.
- [00799] Ἡμεῖς δὲ τούναντίον ποιῶμεν.
- [00800] Τὴν μὲν διάνοιαν οὐ καθαίρομεν, εἰ δὲ τῇ ἡμέρᾳ προσέλθοιμεν ἐκείνη, νομίζομεν πάσχα ἐπιτελεῖν, κἂν μυρίων γέμωμεν ἁμαρτημάτων.

- [00801] Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν, ἀλλὰ κἄν ἐν αὐτῷ τῷ Σαββάτῳ προσέλθῃς μετὰ πονηροῦ συνειδότης, ἐξέπεσες τῆς κοινωνίας, ἀπῆλθες οὐκ ἐπιτελέσας τὸ πάσχα·
- [00802] ὥσπερ οὖν κἄν σήμερον κοινωνῆς, τὰ ἁμαρτήματα ἀπονιψάμενος, τὸ πάσχα ἐπετέλεσας ἀκριβῶς.
- [00803] Ἐχρῆν τοίνυν τὴν ἀκρίβειαν ταύτην ὑμᾶς καὶ τὴν εὐτονίαν μὴ ἐν τῇ τῶν καιρῶν παρατηρήσει, ἀλλ' ἐν τῇ προσόδῳ φυλάττειν.
- [00804] Καὶ καθάπερ αἰρεῖσθε νῦν πάντα ὑπομεῖναι, ἢ μεταθεῖναι τὴν συνήθειαν, οὕτως ἔδει τούτου μὲν καταφρονεῖν, πάντα δὲ αἰρεῖσθαι πάσχειν καὶ ποιεῖν, ὥστε μὴ μεθ' ἁμαρτημάτων προσιέναι.
- [00805] Ὅτι γὰρ οὐδεὶς λόγος καιρῶν τῷ Θεῷ καὶ παρατηρήσεως τοιαύτης, ἄκουσον αὐτοῦ δικάζοντος·
- [00806] Πεινῶντά με εἶδετε, φησί, καὶ ἐθρέψατε, διψῶντα, καὶ ἐποτίσατε, γυμνόν, καὶ περιεβάλετε·
- [00807] καὶ τοῖς ἐξ εὐωνύμων τὰ ἐναντία τούτοις ἐγκαλεῖ.
- [00808] Καὶ πάλιν ἄλλον ἐπεισαγαγὼν ἐπὶ μνησικακία κολάζει·
- [00809] Πονηρὸν γὰρ, φησί, δοῦλε, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι·
- [00810] οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα;
- [00811] Πάλιν τὰς παρθένους, ἐπειδὴ ἔλαιον οὐκ εἶχον ἐν ταῖς λαμπάσι, τοῦ νυμφῶνος ἀπέκλεισεν·
- [00812] ἕτερον, ἐπειδὴ ἔνδυμα γάμου οὐκ ἔχων εἰσῆλθεν, ἀλλὰ ῥυπαρὰ ἡμφίεστο ἱμάτια, πορνείαν καὶ ἀκαθαρσίαν περιβεβλημένος·
- [00813] ὅτι δὲ τῷ δεῖνι μηνὶ καὶ τῷ δεῖνι ἐποίησε τὸ πάσχα, οὐδεὶς ἐκολάσθη ποτὲ οὐδὲ ἐνεκλήθη.
- [00814] Καὶ τί λέγω περὶ ἡμῶν τῶν ἀπηλλαγμένων πάσης τοιαύτης ἀνάγκης, καὶ ἄνω πολιτευομένων ἐν τοῖς οὐρανοῖς, ἔνθα μῆνες, καὶ ἥλιος, καὶ σελήνη, καὶ ἐνιαυτῶν περίοδος οὐκ ἔστιν;
- [00815] Οὐδὲ γὰρ ἐπ' αὐτῶν τῶν Ἰουδαίων, ἂν ἀκριβῶς ἐπιστῆσαι ἐθελήσῃ τις, οὐ πολὺν ὄψεται τοῦ χρόνου γινόμενον λόγον, ἀλλὰ τὸν τῶν Ἱεροσολύμων αὐτοῦ τρόπον προσιμώμενον.
- [00816] Ἐπειδὴ γὰρ προσελθόντες ἄνθρωποι τῷ Μωϋσῇ ἔλεγον, Ἀκάθαρτοί ἐσμεν ἐπὶ ψυχῇ·
- [00817] πῶς [48.869] ἵνα μὴ ὑστερήσωμεν ἀπὸ τῶν δώρων τοῦ Κυρίου;
- [00818] Στήτε αὐτοῦ, φησί, καὶ ἀνοίσωμεν ἐπὶ τὸν Θεόν.
- [00819] Εἶτα ἐπειδὴ ἀνήνεγκε, κατήνεγκε νόμον λέγοντα, ὅτι Ἄν τις ἀκάθαρτος ἐπὶ ψυχῇ ἦ, ἢ ἐν ὁδῷ μακρᾷ, καὶ μὴ δύνηται ποιῆσαι ἐν τῷ πρώτῳ μηνὶ τὸ πάσχα, ποιήσει ἐν τῷ δευτέρῳ.
- [00820] Εἶτα ἐπὶ μὲν τῶν Ἰουδαίων ἢ τοῦ χρόνου λύεται παρατήρησις, ἵνα εἰς τὰ Ἱεροσόλυμα τὸ πάσχα γένηται·
- [00821] σὺ δὲ οὐ προσιμᾶς τοῦ χρόνου τῆς Ἐκκλησίας τὴν συμφωνίαν, ἀλλ' ἵνα δόξης ἡμέρας παρατηρεῖν, εἰς τὴν κοινὴν ἀπάντων ἡμῶν ἐμπαροινεῖς μητέρα, καὶ τὴν ἁγίαν διατέμνεις σύνοδον;
- [00822] καὶ πῶς ἂν ἄξιος εἴης συγγνώμης, ὑπὲρ τοῦ μηδενὸς τοσαῦτα ἁμαρτάνειν αἰρούμενος;
- [00823] Καὶ τί χρὴ λέγειν περὶ Ἰουδαίων;
- [00824] Ὅτι γὰρ οὐδὲ σφόδρα βουλομένοις ἡμῖν καὶ σπουδάζουσι δυνατὸν πάντως τηρῆσαι τὴν ἡμέραν ἐκείνην, καθ' ἣν ἐσταυρώθη, δῆλον ἐκεῖθεν.
- [00825] Εἰ γὰρ καὶ μὴ παρέβαινον Ἰουδαῖοι, μηδὲ ἀγνώμονες ἦσαν, μηδὲ ἀναίσθητοι, μηδὲ ῥάθυμοι καὶ καταφρονηταί, μηδὲ ἐκπεπτώκεσαν τῆς πατρῴας πολιτείας, ἀλλ' ἀκριβῶς αὐτὴν ἐτήρουν νῦν, οὐδὲ οὕτω δυνατὸν ἦν ἡμῖν ἀκολουθοῦσιν αὐτοῖς ἐπιλαβέσθαι τῆς ἡμέρας αὐτῆς, καθ' ἣν ἐσταυρώθη, καὶ τὸ πάσχα ἐπετέλεσε.
- [00826] Καὶ πῶς, ἐγὼ λέγω.
- [00827] Ἦνίκα ἐσταυροῦτο, τότε ἡ πρώτη τῶν ἀζύμων ἦν, καὶ παρασκευή·
- [00828] ἀμφότερα δὲ ταῦτα οὐ δυνατὸν ἀεὶ συμπεσεῖν.
- [00829] Ἰδοὺ γοῦν κατὰ τὸν παρόντα ἐνιαυτὸν ἢ πρώτη τῶν ἀζύμων εἰς κυριακὴν ἡμέραν ἐπίπτει, καὶ ἀνάγκη πᾶσαν νηστεῦσαι τὴν ἑβδομάδα, καὶ τοῦ πάθους παρελθόντος, καὶ τοῦ σταυροῦ γενομένου καὶ τῆς ἀναστάσεως, ἡμεῖς μένομεν νηστεύοντες.
- [00830] Καὶ πολλάκις τοῦτο συνέβη, μετὰ τὸν σταυρὸν, μετὰ τὴν ἀνάστασιν, μηδέπω τῆς ἑβδομάδος ἀπαρτισθείσης, τὴν νηστείαν ἐπιτελεῖσθαι·
- [00831] οὕτως οὐδεμία καιροῦ παρατήρησις ἔστι.
- [00832] Μὴ τοίνυν φιλονεικῶμεν, μηδὲ ἐκεῖνο λέγωμεν, Τοσοῦτον ἐνήστευσα χρόνον, καὶ νῦν μεταθήσομαι;

- [00833] Δι' αὐτὸ μὲν οὖν τοῦτο μετάρθου·
- [00834] ἐπειδὴ τοσοῦτον ἀπεσχίσθης χρόνον τῆς Ἐκκλησίας, ἐπάνελθε λοιπὸν πρὸς τὴν μητέρα.
- [00835] Οὐδεὶς λέγει, Ἐπειδὴ τοσοῦτον χρόνον ἐν ἔχθρᾳ διέμεινα, αἰσχύνομαι καταλλαγῆναι νῦν.
- [00836] Αἰσχύνη γὰρ ἐστίν, οὐ τὸ μεταβάλλεσθαι πρὸς τὸ βέλτιον, ἀλλὰ τὸ μένειν ἐπὶ τῆς ἀκαίρου φιλονεικίας.
- [00837] Τοῦτο καὶ Ἰουδαίους ἀπώλεσεν, οἱ τὴν παλαιὰν ἐπιζητοῦντες αἰεὶ συνήθειαν, πρὸς ἀσέβειαν ἀπεσύροντο.
- [00838] Καὶ τί λέγω περὶ νηστείας καὶ ἡμερῶν παρατηρήσεως, ὁ Παῦλος τὸν νόμον διετέλει φυλάττων, καὶ πολὺν ὑπέμεινεν ἰδρωτὰ, καὶ πολλὰς μὲν ὁδοιπορίας, πολλὰς δὲ ἠνέσχετο ταλαιπωρίας ἐτέρας, καὶ πάντων ἐκράτει τῶν ὀμηλίκων κατὰ τὴν τῆς πολιτείας ἐκείνης ἀκρίβειαν·
- [00839] ἀλλ' ὅμως μετὰ τὸ πρὸς τὸ ἄκρον ἐλάσαι τῆς πολιτείας ἐκείνης, ἐπειδὴ συνείδεν ὅτι ἐπ' ὀλέθρῳ καὶ βλάβῃ πάντα ἐπραττεν, εὐθέως μετέθετο.
- [00840] Καὶ οὐκ εἶπε πρὸς ἑαυτὸν, Τί τοῦτο;
- [00841] τοσαύτην ζημιούμαι σπουδῆν;
- [00842] τοσοῦτον ἀπολώ πόνον;
- [00843] ἀλλὰ δι' αὐτὸ μὲν οὖν τοῦτο ταχύτερον μετετέθη, ἵνα μὴ μένη πάλιν ἐπὶ τῆς αὐτῆς ζημίας, καὶ τῆς ἐν τῷ νόμῳ δικαιοσύνης κατεφρόνησεν, ἵνα τὴν ἐκ πίστεως λάβῃ·
- [00844] καὶ βοᾷ λέγων, Ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.
- [00845] Ἐὰν προσφέρῃς τὸ δῶρόν σου, φησὶν, ἐπὶ τὸ <sup>[48.870]</sup> θυσιαστήριον, κἀκεῖ μνησθῆς, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου·
- [00846] Τί λέγεις;
- [00847] ἂν μὲν ὁ ἀδελφός σου ἔχη τι κατὰ σοῦ, οὐ συγχωρεῖ σοι προσενεγκεῖν τὴν θυσίαν, ἕως ἂν αὐτῷ καταλλαγῆς·
- [00848] Ἐκκλησίας δὲ ὁλοκλήρου, καὶ τοσοῦτων πατέρων ἐχόντων κατὰ σοῦ, τολμᾶς καὶ ὑπομένεις, μὴ καταλύσας τὴν ἔχθραν τὴν ἀκαίρον ταύτην, τοῖς θεοῖς προσελθεῖν μυστηρίοις;
- [00849] καὶ πῶς ἂν δύναιο πάσχα ἐπιτελεῖν οὕτω διακείμενος;
- [00850] Ταῦτα οὐχὶ πρὸς ἐκείνους λέγω μόνους, ἀλλὰ καὶ πρὸς ὑμᾶς τοὺς ὑγιαίνοντας, ἵνα ὅσους ἂν ἴδητε τοιοῦτους ὄντας, μετὰ ἀκριβείας πολλῆς καὶ προσηκειᾶς ἐκλέγοντες συναγάγητε, καὶ πρὸς τὴν μητέρα ἐπαναγάγητε.
- [00851] Κἂν ἀντιτείνωσι, κἂν σκιρτῶσι, κἂν ὀτιοῦν ἔτερον πράττωσι, μὴ ἀποκάμωμεν, ἕως ἂν αὐτοὺς πείσωμεν·
- [00852] οὐδὲν γὰρ εἰρήνης ἴσον καὶ συμφωνίας.
- [00853] Διὰ τοῦτο καὶ εἰσιῶν ὁ πατήρ, οὐ πρότερον ἐπὶ τὸν θρόνον ἀναβαίνει τοῦτον, ἕως ἂν ἅπασιν ὑμῖν εἰρήνην ἐπεύξηται, καὶ ἀναστὰς οὐ πρότερον ἄρχεται τῆς πρὸς ὑμᾶς διδασκαλίας, ἕως ἂν ἅπασι δῶ τὴν εἰρήνην.
- [00854] Καὶ μέλλοντες εὐλογεῖν οἱ ἱερεῖς, πρότερον τοῦτο ὑμῖν ἐπευξάμενοι, οὕτω τῆς εὐλογίας ἄρχονται.
- [00855] Καὶ ὁ διάκονος δὲ κελεύει εὐχεσθαι μετὰ τῶν ἄλλων, καὶ τοῦτο ἐπιτάττει κατὰ τὴν εὐχὴν, αἰτεῖν τὸν ἄγγελον τῆς εἰρήνης, καὶ τὰ προκειμένα πάντα εἰρηνικά, καὶ τῆς συνόδου ταύτης ἀπολύων ὑμᾶς, τοῦτο ὑμῖν ἐπεύχεται λέγων, Πορεύεσθε ἐν εἰρήνῃ·
- [00856] καὶ οὐδὲν ὅλως ἐνὶ οὐτε εἰπεῖν, οὐτε πρᾶξαι ταύτης χωρὶς.
- [00857] Αὕτη γὰρ ἐστὶν ἡ τροφὸς ἡμῶν καὶ μήτηρ, θάλπουσα μετὰ πολλῆς τῆς ἀκριβείας ἡμᾶς.
- [00858] Εἰρήνην δὲ λέγω, οὐ τὴν ἀπὸ προσρήσεως ψιλῆς, οὐδὲ τὴν ἀπὸ τῆς κοινωνίας τῶν τραπεζῶν, ἀλλὰ τὴν κατὰ Θεὸν εἰρήνην, τὴν ἐκ τῆς συμφωνίας τῆς πνευματικῆς, ἣν πολλοὶ διασπῶσι νῦν, ὑπὲρ ἀκαίρου φιλονεικίας τὰ ἡμέτερα καθαιροῦντες, καὶ τὰ Ἰουδαίων αὔξοντες, ἐκείνους ἀξιοπιστοτέρους διδασκάλους τῶν οἰκείων πατέρων ἠγούμενοι, καὶ τοῖς χριστοκτόνοις περὶ τοῦ πάθους πιστεύοντες·
- [00859] οὐ τί γένοιτ' ἂν ἀλογώτερον;
- [00860] Οὐκ οἶδας ὅτι ἐκεῖνο τύπος, τοῦτο δὲ ἀλήθεια;
- [00861] Ὅρα γὰρ πόσον τὸ διάφορον.
- [00862] Ἐκεῖνο Θάνατον ἐκόλυε σωματικόν, τοῦτο ὀργὴν ἔλυσε τὴν κατὰ τῆς οἰκουμένης φερομένην ἀπάσης·
- [00863] ἐκεῖνο Αἰγύπτου τότε ἀπήλλαξε, τοῦτο εἰδωλολατρίας ἠλευθέρωσεν·
- [00864] ἐκεῖνο τὸν Φαραῶν, τοῦτο τὸν διάβολον ἀπέπνιξε·
- [00865] μετ' ἐκεῖνο Παλαιστίνην, μετὰ τοῦτο οὐρανός.

[00866] Τί τοίνυν τῷ λύχνῳ προσεδρεύεις, τοῦ ἡλίου φανέντος;

[00867] τί δὲ τῷ γάλακτι τρέφεσθαι βούλει, στερεᾶς σοι διδομένης τροφῆς;

[00868] Διὰ τοῦτο ἐτράφης γάλακτι, ἵνα μὴ μένης ἐν τῷ γάλακτι·

[00869] διὰ τοῦτό σοι ὁ λύχνος ἐφάνη, ἵνα πρὸς τὸν ἥλιον χειραγωγηθῆς.

[00870] Μὴ τοίνυν, τῶν τελειοτέρων παραγενομένων πραγμάτων, πρὸς τὰ πρότερα ἐπανατρέχωμεν, μηδὲ ἡμέρας καὶ καιροὺς καὶ ἐνιαυτοὺς παρατηρῶμεν, ἀλλὰ πανταχοῦ τῇ Ἐκκλησίᾳ μετ' ἀκριβείας ἐπώμεθα, τὴν ἀγάπην καὶ τὴν εἰρήνην προτιμώντες ἀπάντων.

[00871] Εἰ γὰρ καὶ ἐσφάλλετο ἡ Ἐκκλησία, οὐ τοσοῦτον κατόρθωμα ἀπὸ τῆς τῶν χρόνων ἀκριβείας ἦν, ὅσον ἔγκλημα ἀπὸ τῆς διαιρέσεως καὶ τοῦ σχίσματος [48.871] τούτου·

[00872] νυνὶ δὲ οὐδεὶς μοι περὶ καιροῦ λόγος, ἐπειδὴ οὐδὲ τῷ Θεῷ, καθάπερ ἀπεδείξαμεν, ἐπεὶ καὶ ὑπὲρ τούτου πολλοὺς ἀνήλωσα λόγους·

[00873] ἀλλὰ ἐν μόνον ζητῶ, ὅπως ἐν εἰρήνῃ καὶ ὁμονοίᾳ ἅπαντα ποιῶμεν, ὅπως μὴ, νηστευόντων ἡμῶν καὶ τοῦ δήμου παντὸς, καὶ τῶν ἱερέων τὰς κοινὰς ποιουμένων ὑπὲρ τῆς οἰκουμένης ἰκετηρίας, σὺ μένης μεθῶν ἐπὶ τῆς οἰκίας.

[00874] Ἐννόησον πῶς διαβολικῆς τοῦτο ἐστὶν ἐνεργείας, καὶ ὡς οὐχ ἐν μόνον, οὐδὲ δύο, οὐδὲ τρία ἐστὶ τὰ ἁμαρτήματα, ἀλλὰ πολλῶ πλείω.

[00875] Αποσχίζει σε τῆς ἀγέλης, καὶ καταγινώσκειν σε παρασκευάζει πατέρων τοσοῦτων, εἰς φιλονεικίαν ἐμβάλλει, πρὸς Ἰουδαίους ὠθεῖ, σκάνδαλόν σε αὐτὸ πάλιν προτίθισι καὶ τοῖς οἰκείοις καὶ τοῖς ἄλλοτριόις.

[00876] Πῶς γὰρ δυνησόμεθα ἐγκαλεῖν ἐκείνοις μένουσιν ἐπὶ τῆς οἰκίας, ὅταν σὺ πρὸς ἐκείνους τρέχῃς;

[00877] Οὐ ταῦτα δὲ μόνον ἐστὶ τὰ ἁμαρτήματα, ἀλλ' ὅτι καὶ μεγάλη βλάβη γένοιτ' ἂν, ὅταν μῆτε Γραφῶν, μῆτε συνόδων, μῆτε εὐλογίας, μῆτε κοινῶν εὐχῶν ἀπολαύης ἐν ταῖς νηστείαις ἐκείναις, ἀλλὰ μετὰ πονηροῦ συνειδότος ἅπαντα τοῦτον διάγῃς τὸν χρόνον, δεδοικῶς καὶ τρέμων μὴ γένη κατάφωρος, καθάπερ τις ἀλλόφυλος καὶ ἄλλογενῆς, δέον μετὰ παύσεως, μεθ' ἡδονῆς, μετὰ εὐφροσύνης, μετ' ἐλευθερίας ἀπάσης κοινῇ μετὰ τῆς Ἐκκλησίας πάντα ἐπιτελεῖν.

[00878] Οὐδὲ γὰρ ἡ Ἐκκλησία χρόνων ἀκριβείαν οἶδεν·

[00879] ἀλλ' ἐπειδὴ παρὰ τὴν ἀρχὴν πᾶσιν ἔδοξε τοῖς πατράσι [48.872] διηρημένοις ὁμοῦ συνελθεῖν, καὶ ταύτην ὀρίσαι τὴν ἡμέραν, τὴν συμφωνίαν πανταχοῦ τιμῶσα καὶ τὴν ὁμόνοια ἀγαπῶσα, κατεδέξατο τὸ ἐπιταχθέν.

[00880] Ὅτι γὰρ ἀδύνατον ἢ ἡμᾶς, ἢ ὑμᾶς, ἢ ἕτερον ὄντιναοῦν αὐτῆς ἐπιλαβέσθαι τῆς κυριακῆς ἡμέρας, ἰκανῶς ἐν τοῖς ἔμπροσθεν ἀποδέδεικται.

[00881] Μὴ τοίνυν σκιομαχῶμεν, μηδὲ ὑπὲρ τῶν τυχόντων φιλονεικοῦντες, ἐν τοῖς μεγάλοις ἑαυτοὺς καταβλάπτωμεν.

[00882] Τὸ μὲν γὰρ τῷδε ἢ τῷδε χρόνῳ νηστεῦσαι οὐκ ἔγκλημα, τὸ δὲ σχίσαι Ἐκκλησίαν, καὶ φιλονεικῶς διατεθῆναι, καὶ διχοστασίας ἐμποιεῖν, καὶ τῆς συνόδου διηνεκῶς ἑαυτὸν ἀποστειρεῖν, ἀσύγνωστον καὶ κατηγορίας ἄξιον, καὶ πολλὴν ἔχει τὴν τιμωρίαν.

[00883] Ἐνὴν μὲν οὖν καὶ πλείονα τούτων εἰπεῖν, ἀλλὰ τοῖς μὲν προσέχουσι καὶ τὰ εἰρημένα ἀρκεῖ, τοῖς δὲ μὴ προσέχουσιν οὐδὲ εἰ πλείω τούτων λεχθεῖν, ἔσται τι πλεόν.

[00884] Διόπερ ἐνταῦθα καταλύσαντες τὸν λόγον, κοινῇ πάντες εὐξώμεθα τοὺς ἀδελφοὺς τοὺς ἡμετέρους ἐπανελθεῖν πρὸς ἡμᾶς, καὶ τὴν εἰρήνην ἀσπάσασθαι, καὶ τῆς ἀκαίρου φιλονεικίας ἀποστήναι, καὶ τῆς ψυχρότητος ταύτης καταγελάσαντας, ὑψηλὴν τινα καὶ μεγάλην λαβεῖν διάνοιαν, καὶ τῆς τῶν ἡμερῶν ἀπαλλαγῆναι παρατηρήσεως, ἵνα ὁμοθυμαδὸν πάντες ἐν ἐνὶ στόματι δοξάζωμεν τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[00885] Ἀμήν.

## [00886] [48.871] ΤΟΥ ΑΥΤΟΥ ΚΑΤΑ ΙΟΥΔΑΙΩΝ, ΕΙΣ ΤΑΣ ΣΑΛΠΙΓΓΑΣ ΤΟΥ

[00887] ΠΑΣΧΑ ΑΥΤΩΝ.

[00888] ΕΛΕΧΘΗ ΔΕ ΕΝ ΑΝΤΙΟΧΕΙΑ ΕΝ ΤΗ ΜΕΓΑΛΗ ΕΚΚΛΗΣΙΑ.

[00889] Λόγος τέταρτος.

[00890] α'.

[00891] Πάλιν οἱ δεῖλαιοι καὶ πάντων ἀνθρώπων ἀθλιώτεροι νηστεύειν μέλλουσιν Ἰουδαῖοι, καὶ πάλιν ἀσφαλίσασθαι τὴν τοῦ Χριστοῦ ποιμνὴν ἀναγκαῖον.

[00892] Ἐπεὶ καὶ ποιμένες, ἕως μὲν ἂν μηδὲν ἐνοχλῆ θηρίον, ὑπὸ δρυῶν ἢ πεύκην ἑαυτοὺς ῥίψαντες τῷ καλάμῳ συρίζουσιν, ἀφέντες ἐπ' ἐξουσίας ἀπάσης τὰ πρόβατα νέμεσθαι·

[00893] ἐπειδὴ δὲ λύκων καταδρομὴν αἰσθωνταὶ γινομένην, ταχέως τὸν καλάμον ῥίψαντες, τὴν σφενδόνην μεταχειρίζονται, καὶ τὴν σύριγγα ἀφέντες, ῥοπάλοις καὶ λίθοις ἑαυτοὺς καθοπλίζουσι, καὶ πρὸ τῆς ποιμνῆς στάντες, καὶ μέγα καὶ διωλύγιον ὀλολύξαντες, τῇ φωνῇ πολλάκις πρὸ τῆς βολῆς τὸ θηρίον ἀπήλασαν.

[00894] Οὕτω δὴ καὶ ἡμεῖς ἐν μὲν ταῖς ἔμπροσθεν ἡμέραις, ὥσπερ ἐν λειμῶνι τινι, τῇ τῶν Γραφῶν διηγήσει σκιρτώντες, οὐδενὸς ἠψάμεθα ἀγωνιστικοῦ λόγου·

[00895] οὐδεὶς γὰρ ἦν ἡμῖν ὁ διεννοχλῶν·

[00896] ἐπειδὴ δὲ σήμερον οἱ λύκων ἀπάντων χαλεπώτεροι Ἰουδαῖοι περίστασθαι ἡμῶν τὰ πρόβατα μέλλουσιν, ἀνάγκη πυκτεύειν καὶ μάχεσθαι, ὅπως μὴδὲν ἡμῖν θηριάλωτον γένηται.

[00897] Καὶ μὴ θαυμάσητε, εἰ μετὰ δέκα καὶ πλείους ἡμέρας, τῆς νηστείας ἐκείνης ἀπαντᾶν μελλούσης, ἡμεῖς ἐντεῦθεν ἤδη καθοπλιζόμεθα, καὶ περιφράττομεν τὰς ὑμετέρας ψυχὰς, ἐπεὶ καὶ τῶν γεωργῶν οἱ φιλόπονοι, ἐπειδὴν ἔχωσι γείτονα χεῖμαρῶν παρασύροντα τὰς γεωργίας, οὐκ ἐν τῷ

[00898] <sup>[48.872.30]</sup> καιρῷ τοῦ χειμῶνος, ἀλλὰ πρὸ τῆς ὥρας ἐκείνης, καὶ ὄχθας περιφράττουσι, καὶ χῶματα ἐγείρουσι, καὶ τάφρους ἐλαύνουσι, καὶ παντὶ πρὸς αὐτὸν παρασκευάζονται τρόπῳ.

[00899] Ἦσυχάζονται μὲν γὰρ καὶ κατεσταλμένῳ ῥάδιον ἐπιθέσθαι, αὐξομένῳ δὲ καὶ μετὰ πολλῆς φερομένῳ τῆς τῶν ὑδάτων ῥύμης, οὐκέθ' ὁμοίως εὐκόλον ἀπαντᾶν.

[00900] Διὰ τοῦτο φθάνουσιν αὐτοῦ τὰς ἐπιβολὰς πρὸ πολλοῦ τοῦ χρόνου, πᾶσαν πανταχόθεν ἐπινοοῦντες ἀσφάλειαν.

[00901] Οὕτω καὶ στρατιῶται καὶ ναῦται καὶ γεωργοὶ καὶ θερισταὶ ποιεῖν εἰώθασι.

[00902] Καὶ γὰρ ἐκεῖνοι πρὸ τοῦ καιροῦ τῆς μάχης καὶ θώρακα ἀποσμήχουσι, καὶ ἀσπίδα περισκοποῦσι, καὶ χαλινούς παρασκευάζουσι, καὶ ἵππους τρέφουσι μετὰ πολλῆς τῆς ἐπιμελείας, καὶ τὰ ἄλλα πάντα εὐ διατίθενται.

[00903] Καὶ ναῦται, πρὶν ἢ τὸ σκάφος εἰς λιμένα καθελκύσαι, καὶ τρόπιν ἐπισκευάζουσι, καὶ τοίχους ἀνανεοῦσι, καὶ κώπας ἀποξέουσι, καὶ ἰστία ῥάπτουσι, καὶ τὴν ἄλλην ἅπασαν τοῦ πλοίου κατασκευὴν εὐτρεπίζουσιν.

[00904] Καὶ θερισταὶ δὲ ὁμοίως πρὸ πολλῶν τῶν ἡμερῶν καὶ δρεπάνην θήγουσι, καὶ ἄλωνα παρασκευάζουσι καὶ βοῦς καὶ ἄμαξαν, καὶ ὅσα ἂν ἄλλα πρὸς τὸν ἄμητον αὐτοῖς συντελῇ.

[00905] Καὶ πάντας ἀνθρώπους ἴδιοι τις ἂν πρὸ τοῦ καιροῦ τὰς τῶν πραγμάτων ποιουμένους παρασκευὰς, ὥστε τοῦ καιροῦ τῶν πραγμάτων ἐπιστάντος εὐκόλον αὐτοῖς γενέσθαι τὴν τῶν ἔργων ἐκπλήρωσιν.

[00906] Τούτους δὲ καὶ ἡμεῖς μιμούμενοι, πρὸ πολλῶν τῶν ἡμερῶν τὰς ὑμετέρας ἀσφαλιζόμεθα ψυχὰς, <sup>[48.873]</sup> παρακαλοῦντες ὑμᾶς, τὴν ἐναγὴ καὶ παράνομον ταύτην φεύγειν νηστείαν.

[00907] Μὴ γὰρ μοι τοῦτο εἶπης.

[00908] ὅτι νηστεύουσιν, ἀλλ' ἐκεῖνό μοι δεῖξον, εἰ κατὰ γνώμην τοῦ Θεοῦ τοῦτο ποιοῦσιν·

[00909] ὡς ἂν μὴ τοῦτο ἦ, μέθης πάσης ἐστὶν ἢ νηστεία παρανομωτέρα.

[00910] Οὐ γὰρ τὸ πραττόμενον ὑπ' αὐτῶν χρὴ σκοπεῖν μόνον, ἀλλὰ καὶ τὴν αἰτίαν τῶν γινομένων ἐπιζητεῖν.

[00911] Τὸ μὲν γὰρ κατὰ γνώμην τοῦ Θεοῦ γινόμενον, κἂν φαῦλον εἶναι δοκῇ, πάντων ἐστὶν ἄριστον·

[00912] τὸ δὲ παρὰ γνώμην καὶ μὴ δοκοῦν ἐκείνῳ, κἂν ἄριστον εἶναι νομίζεται, πάντων ἐστὶ φαυλότατον καὶ παρανομώτατον.

[00913] Κἂν φονεὺς τις κατὰ γνώμην τοῦ Θεοῦ, φιλανθρωπίας ἀπάσης βελτίων ἐστὶν ὁ φόνος·

[00914] κἂν φείσηται τις καὶ φιλανθρωπεύσῃται παρὰ τὸ δοκοῦν ἐκείνῳ, φόνου παντὸς ἀνοσιωτέρα γένοιτ' ἂν ἢ φειδώ.

[00915] Οὐ γὰρ ἡ φύσις τῶν πραγμάτων, ἀλλ' αἰ τοῦ Θεοῦ ψῆφοι καλὰ καὶ φαῦλα εἶναι τὰ αὐτὰ ποιοῦσι.

[00916] β'.

[00917] Καὶ ἵνα μάθης ὅτι τοῦτο ἐστὶν ἀληθές, ἄκουσον·

[00918] βασιλέα τινά ποτε τῶν Σύρων λαβῶν ὁ Ἀχαάβ, παρὰ τὸ τῷ Θεῷ δοκοῦν αὐτὸν ἔσωσε, καὶ προσηδρίας ἀπολαῦσαι ἐποίησε, καὶ μετὰ πολλῆς ἀπέπεμψε τῆς τιμῆς.

[00919] Εἶτα προφήτης τις παραγενόμενος εἶπε πρὸς τὸν πλησίον αὐτοῦ·

[00920] Ἐν λόγῳ Κυρίου πάταξον δὴ με.

[00921] Καὶ οὐκ ἠθέλησεν ὁ ἄνθρωπος πατάξαι αὐτόν.

[00922] Καὶ εἶπε πρὸς αὐτόν·

[00923] Ἀνθ' ὧν οὐχ ὑπήκουσας τῆς φωνῆς Κυρίου, ἰδοὺ σὺ ἀποτρέχεις ἀπ' ἐμοῦ, καὶ πατάξει σε ὁ λέων.

[00924] Καὶ ἀπήλθεν ἀπ' αὐτοῦ, καὶ εὗρεν αὐτόν ὁ λέων, καὶ ἐπάταξεν αὐτόν.

[00925] Καὶ εὗρίσκει ἄνθρωπον ἄλλον, καὶ εἶπε·

[00926] Πάταξον δὴ με.

[00927] Καὶ ἐπάταξεν αὐτόν ὁ ἄνθρωπος, καὶ συνέτριψεν αὐτόν, καὶ κατεδήσατο τὸ πρόσωπον ἑαυτοῦ.

[00928] Τί τοῦτου γένοιτ' ἂν παραδοξότερον;

[00929] Ὁ τυπτήσας τὸν προφήτην ἐσώθη, καὶ ὁ φεισάμενος ἐκολάζετο, ἵνα μάθῃς ὅτι Θεοῦ προστάττοντος οὐ δεῖ περιεργάζεσθαι τὴν φύσιν τῶν γινομένων, ἀλλὰ πείθεσθαι μόνον.

[00930] Ἴνα γὰρ μὴ τὸν προφήτην αἰδεσθεῖς φείσηται ὁ πρότερος, οὐχ ἀπλῶς εἶπεν αὐτῶν·

[00931] Πάταξόν με, ἀλλ', Ἐν λόγῳ Κυρίου·

[00932] τουτέστιν, Ὁ Θεὸς ἐπέταξε, μηδὲν περαιτέρω ζητεῖ·

[00933] βασιλεὺς ἐστὶν ὁ νομοθετῶν·

[00934] αἰδέσθητι τοῦ κελεύοντος τὸ ἀξίωμα, καὶ μετὰ πάσης ὑπάκουε τῆς προθυμίας.

[00935] Ἀλλ' οὐκ ἠνέσχετο·

[00936] διὰ τοῦτο δίκην ἔδωκε τὴν ἐσχάτην, τοῖς μετὰ ταῦτα δι' ὧν ἔπαθε παραινῶν, ἅπερ ἂν ὁ Θεὸς ἐπιτάξῃ, πάντα εἴκειν καὶ πείθεσθαι.

[00937] Εἶτα ἐπειδὴ ἐπάταξεν αὐτὸν ὁ δεύτερος ἐκεῖνος καὶ συνέτριψε, περιέδησε τὴν κεφαλὴν ἑαυτοῦ τελαμῶνι, καὶ τοὺς ὀφθαλμοὺς ἀπέκρυψε, καὶ ἄδηλον ἑαυτὸν κατέστησε.

[00938] Τίνος οὖν ἔνεκεν τοῦτο ἐποίησεν;

[00939] Ἐμελλεν ἐλέγχειν τὸν βασιλέα, καὶ καταψηφίζεσθαι κατ' αὐτοῦ, διὰ τὴν σωτηρίαν τοῦ Σύρων βασιλέως.

[00940] Ἐπεὶ οὖν αἶε πρὸς τοὺς προφήτας ἀπεχθῶς εἶχεν ἐκεῖνος, ἀσεβῆς ὢν, ἵνα μὴ ἰδὼν αὐτὸν ἀπὸ τῆς ὄψεως ἀπελάσῃ, εἶτα ἀπελάσας μὴ δέξεται τὴν διόρθωσιν, κρύπτει καὶ τὸ πρόσωπον ἑαυτοῦ καὶ τὴν τοῦ πράγματος διήγησιν, ὥστε καὶ περιγενέσθαι λέγων, καὶ ἐν οἷς ἐβούλετο ἐκείνον συνομολογῶντα λαβεῖν.

[00941] Ἐπειδὴ γὰρ ὁ βασιλεὺς παρεπορεύετο, ἐβόησε <sup>[48.874]</sup> πρὸς αὐτὸν καὶ εἶπεν·

[00942] Ὁ δοῦλός σου ἐξηλθεν ἐπὶ τὴν στρατείαν τοῦ πολέμου, καὶ ἰδοὺ ἀνὴρ εἰσήγαγεν ἄνδρα πρὸς με, καὶ εἶπέ μοι·

[00943] Φύλαξόν μοι τοῦτον·

[00944] καὶ ἔσται ἂν ἐκπηδῶν ἐκπηδήσῃ, ἔσται ἢ ψυχὴ σου ἀντὶ τῆς ψυχῆς αὐτοῦ, ἢ τάλαντον ἀργυρίου τίσις.

[00945] Καὶ ἐγένετο ὡς ὁ δοῦλός σου περιεβλέπετο ὧδε καὶ ὧδε·

[00946] καὶ ἰδοὺ αὐτὸς οὐκ ἦν.

[00947] Καὶ εἶπε πρὸς αὐτὸν ὁ βασιλεὺς Ἰσραὴλ·

[00948] Ἰδοὺσὺ δικαστὴς παρ' ἐμοί·

[00949] ἐφόνευσας.

[00950] Καὶ ἔσπευσε, καὶ ἀφείλε τὸν τελαμῶνα ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ, καὶ ἐπέγνω αὐτὸν ὁ βασιλεὺς Ἰσραὴλ, ὅτι ἀπὸ τῶν υἱῶν τῶν προφητῶν οὗτος, καὶ εἶπε πρὸς αὐτόν·

[00951] Τάδε λέγει Κύριος·

[00952] Ὅτι ἐξαπέστειλας σὺ ἄνδρα ὀλέθριον ἐκ τῆς χειρός σου, ἢ ψυχὴ σου ἀντὶ τῆς ψυχῆς αὐτοῦ, καὶ ὁ λαός σου ἀντὶ τοῦ λαοῦ αὐτοῦ.

[00953] Ὅρας πῶς οὐχ ὁ Θεὸς μόνον, ἀλλὰ καὶ οἱ ἄνθρωποι ταύτην ἔχουσι τὴν ψήφον, οὐ τῇ φύσει τῶν πραγμάτων προσέχοντες, ἀλλὰ τῷ τέλει καὶ ταῖς αἰτίαις;

[00954] Ἰδοὺ γοῦν καὶ ὁ βασιλεὺς αὐτῶν φησὶν·

[00955] Δικαστὴς σὺ παρ' ἐμοί·

[00956] ἐφόνευσας.

[00957] Ἀνδροφόνος εἶ, φησὶν, ἐπειδὴ τὸν

[00958] πολέμιον ἀφήκας.

[00959] Διὰ γὰρ τοῦτο καὶ ὁ προφήτης τὸν τελαμῶνα περιεβάλετο, καὶ ὡς ἐπ' ἄλλοτρίου πράγματος τὴν δίκην εἰσήγαγεν, ἵνα μετὰ γνώμης ὀρθῆς τὴν ἀπόφασιν ὁ βασιλεὺς ἐξενέγκῃ·

[00960] ὅπερ οὖν καὶ ἐγένετο.

[00961] Ἐπειδὴ γὰρ κατεδίκασεν αὐτόν, περιελὼν τὸν τελαμῶνα, φησὶν ὁ προφήτης·

- [00962] Ὅτι ἐξαπέστειλας σὺ ἄνδρα ὀλέθριον ἐκ τῆς χειρός σου, καὶ ἡ ψυχὴ σου ἀντὶ τῆς ψυχῆς αὐτοῦ, καὶ ὁ λαός σου ἀντὶ τοῦ λαοῦ αὐτοῦ.
- [00963] Εἶδες φιλανθρωπίας οἶαν ἔδωκε δίκην;
- [00964] καὶ ἀντὶ τῆς ἀκαίρου φειδοῦς οἶαν ὑπέμεινε τιμωρίαν;
- [00965] Καὶ οὗτος μὲν σώσας κολάζεται, ἕτερος δὲ φονεύσας ἠὲδοκίμησεν.
- [00966] Ὁ γοῦν Φινεὲς δύο φόνους ἐργασάμενος ἐν μιᾷ καιροῦ ῥοπή, καὶ ἄνδρα μετὰ γυναικὸς ἀνελῶν, ἱερωσύνη τιμᾶται·
- [00967] οὕτως οὐ μόνον οὐκ ἐμόλυνε τὴν χεῖρα τῷ αἵματι, ἀλλὰ καὶ καθαρωτέραν εἰργάσατο.
- [00968] Ὅταν οὖν ἴδῃς τὸν μὲν τυπτήσαντα τὸν προφήτην σωζόμενον, τὸν δὲ μὴ τυπτήσαντα ἀπολλύμενον, καὶ τὸν μὲν φεισάμενον κολαζόμενον, τὸν δὲ μὴ φεισάμενον εὐδοκιμούντα, πανταχοῦ πρὸ τῆς φύσεως τῶν πραγμάτων τοῦ Θεοῦ τὰς ψήφους ἐξετάζε·
- [00969] κἂν εὖρησ τι κατὰ τὸ δοκοῦν ἐκείνῳ γινόμενον, ἐκεῖνο ἀποδέχου μόνον.
- [00970] γ'.
- [00971] Τούτῳ τῷ κανόνι χρώμενοι, καὶ τὴν νηστείαν ταύτην ἐξετάζωμεν.
- [00972] Εἰ γὰρ δὴ μὴ μέλλοιμεν τοῦτο ποιεῖν, ἀλλὰ γυμνὰ τὰ πράγματα καθ' ἑαυτὰ φέροντες εἰς μέσον σκοποῖμεν μόνον, πολλὴ ἢ σύγχυσις ἔσται, καὶ πολὺς ὁ θόρυβος.
- [00973] Καὶ γὰρ καὶ λησταὶ τὰ πλευρὰ καταξαινόνται, καὶ τυμβωρύχοι καὶ γόητες·
- [00974] ἀλλὰ καὶ μάρτυρες τὸ αὐτὸ πάσχουσι, καὶ τὰ μὲν γινόμενα τὰ αὐτὰ, ἢ γνώμη δὲ καὶ ἡ αἰτία, μεθ' ἧς γίνεται, οὐχ ἡ αὐτὴ, καὶ διὰ τοῦτο πολὺ τὸ μέσον τούτων κἀκείνων.
- [00975] Ὅσπερ οὖν ἐπ' ἐκείνων οὐ μόνον τὰς βασάνους ἐξετάζομεν, ἀλλὰ πρὸ ἐκείνων τὴν διάνοιαν καὶ τὴν αἰτίαν ἀφ' ἧς αἱ βάσανοι γίνονται·
- [00976] διὰ τοῦτο δὲ καὶ τοὺς μάρτυρας φιλοῦμεν, οὐκ ἐπειδὴ βασανίζονται, ἀλλ' ἐπειδὴ διὰ τὸν Χριστὸν βασανίζονται·
- [00977] καὶ τοὺς ληστὰς ἀποστρεφόμεθα, οὐκ ἐπειδὴ κολάζονται, ἀλλ' ἐπειδὴ διὰ κακίαν κολάζονται·
- [00978] οὕτω δὲ καὶ ἐνταῦθα τοῖς γινομένοις ἐπιψηφίζου·
- [00979] κἂν μὲν ἴδῃς διὰ τὸν Θεὸν νηστεύοντας, ἀποδέχου τὸ γινόμενον·
- [00980] ἂν δὲ ἴδῃ
- [00981] ς παρὰ γνώμην τοῦ Θεοῦ τοῦτο ποιούντας, τῶν μεθύντων καὶ παραινούντων καὶ κωμαζόντων μᾶλλον ἀποστρέφου καὶ μίσει.
- [00982] Ἐπὶ δὲ τῆς νηστείας ταύτης <sup>[48.875]</sup> οὐκ αἰτίαν χρὴ ζητεῖν μόνον, ἀλλὰ καὶ τόπον καὶ καιρὸν.
- [00983] Μᾶλλον δὲ πρὶν ἢ πρὸς Ἰουδαίους ἀποτείνασθαι, τοῖς ἡμετέροις ἡδέως διαλεξόμεθα μέλεσι, τοῖς δοκοῦσι μὲν μεθ' ἡμῶν τετάχθαι, θεραπεύουσι δὲ τὰ ἐκείνων, καὶ τὸν ἀγῶνα ἅπαντα ὑπὲρ αὐτῶν ἀνηρημένοις, οὓς καὶ πλείονος κατὰ τοῦτο κατακρίσεως τῶν Ἰουδαίων ἀπάντων ἀξίους ὄντας ὀρώ.
- [00984] Καὶ τοῦτο οὐχ οἱ σοφοὶ καὶ συνετοὶ μόνον, ἀλλὰ καὶ οἱ ὅπως οὖν λόγου καὶ διανοίας μετέχοντες συνομολογήσαιεν ἂν ἡμῖν.
- [00985] Οὐ γὰρ χρεῖα σοφισμάτων καὶ κατασκευῆς καὶ μακρῶν περιόδων ὥστε ἀποδείξαι τοῦτο, ἀλλ' ἀρκεῖ ψιλήν τινα ἐρώτησιν ἐρόμενον ἐλεῖν αὐτοὺς ἀπὸ τῆς ἀποκρίσεως.
- [00986] Τί οὖν;
- [00987] ἕκαστον τῶν τοῦτο νοσοῦντων ἐρήσομαι, Χριστιανὸς εἶ;
- [00988] τίνας οὖν ἔνεκεν τὰ Ἰουδαίων ζηλοῖς;
- [00989] Ἀλλὰ Ἰουδαῖος εἶ;
- [00990] τίνας οὖν ἔνεκεν ἐνοχλεῖς τῇ Ἐκκλησίᾳ;
- [00991] Ὁ Πέρσης οὐ τὰ Περσῶν φρονεῖ;
- [00992] ὁ βάρβαρος οὐ τὰ βαρβάρων ζηλοῖ;
- [00993] ὁ τὴν Ῥωμαίων χώραν οἰκῶν οὐ τὴν ἡμετέραν μέτεισι πολιτείαν;
- [00994] Ἄν ἀλῶ τις, εἰπέ μοι, τῶν παρ' ἡμῖν οἰκούντων τὰ ἐκείνων φρονῶν, οὐκ εὐθέως χωρὶς λόγου καὶ ἐξετάσεως κολάζεται, κἂν μυρία ἀπολογεῖσθαι ἔχη;
- [00995] ἂν φανῇ τις παρ' ἐκείνοις τοῖς Ῥωμαίων χρώμενος νόμοις, οὐ τοῦτο αὐτὸ πείσεται πάλιν;

- [00996] Πῶς οὖν σὺ πρὸς τὴν παράνομον ἐκείνην μεθιστάμενος πολιτείαν ἀξιοῖς σώζεσθαι;
- [00997] Μὴ γὰρ ὀλίγον ἐστὶ τὸ μέσον ἡμῶν καὶ Ἰουδαίων;
- [00998] μὴ γὰρ ὑπὲρ τῶν τυχόντων ἐστὶν ἡ ἀμφισβήτησις, ἵνα ἓν καὶ τὸ αὐτὸ νομίσης εἶναι;
- [00999] Τί μὴ γινύεις τὰ ἄμικτα;
- [01000] ἐσταύρωσαν ἐκεῖνοι τὸν Χριστὸν, ὃν σὺ προσκυνεῖς.
- [01001] Ὅρα· πόσον τὸ μέσον;
- [01002] Πῶς οὖν πρὸς ἐκείνους τρέχεις τοὺς ἀνελόντας, ὁ προσκυνεῖν λέγων τὸν ἐσταυρωμένον;
- [01003] Μὴ γὰρ ἐγὼ τοῦτον εἰσάγω τῶν ἐγκλημάτων τὸν νόμον καὶ τὸ τῆς κατηγορίας εἶδος;
- [01004] οὐχὶ καὶ ἡ Γραφή τούτῳ κέχρηται πρὸς αὐτοὺς τῷ τρόπῳ;
- [01005] Ἄκουσον τί φησὶν Ἰερεμίας πρὸς αὐτοὺς ἐκείνους·
- [01006] Ἀπέλθετε εἰς
- [01007] Κηδὰρ, καὶ ἴδετε·
- [01008] ἀποστείλατε εἰς τὰς νήσους Χετιεῖμ, καὶ γινώτε, εἰ γέγονε τοιαῦτα.
- [01009] Ποῖα ταῦτα;
- [01010] Εἰ ἀλλάξονται ἔθνη θεοὺς αὐτῶν, καὶ αὐτοὶ οὐκ εἰσὶ θεοί·
- [01011] ὑμεῖς δὲ ἠλλάξασθε τὴν δόξαν ὑμῶν, ἐξ ἧς οὐκ ὠφελήθησθε.
- [01012] Οὐκ εἶπεν·
- [01013] Ἡλλάξασθε τὸν Θεὸν ὑμῶν, ἀλλὰ, τὴν δόξαν ὅδε λέγει τοιοῦτόν ἐστίν·
- [01014] Ἐκεῖνοι, φησὶν, εἰδῶλα προσκυνοῦντες, καὶ δαίμονας θεραπεύοντες, τοσοῦτον περὶ τὴν πλάνην ἔχουσι συνειδὸς, ὡς μηδὲ ἐλέσθαι καταλιπεῖν ἐκεῖνα, καὶ πρὸς τὴν ἀλήθειαν αὐτομολῆσαι·
- [01015] ὑμεῖς δὲ τὸν ἀληθῆ Θεὸν προσκυνοῦντες, ἀφέντες τὴν πατρῶαν εὐσέβειαν, πρὸς τὰ ἀλλότρια ἠὲτομολήσατε·
- [01016] καὶ οὐδὲ ὅσην ἔχουσιν ἐκεῖνοι περὶ τὴν πλάνην ταύτην συνείδησιν, τοσαύτην περὶ τὴν ἀλήθειαν ὑμεῖς ἐπεδείξασθε· Διὰ τοῦτό φησιν·
- [01017] Εἰ γέγονε τοιαῦτα, εἰ ἀλλάξονται ἔθνη θεοὺς αὐτῶν, καὶ αὐτοὶ οὐκ εἰσὶ θεοί·
- [01018] ὑμεῖς δὲ ἠλλάξασθε τὴν δόξαν ὑμῶν, ἐξ ἧς οὐκ ὠφελήθησθε.
- [01019] Οὐκ εἶπεν, Ἡλλάξασθε τὸν Θεὸν ὑμῶν·
- [01020] ὁ Θεὸς γὰρ οὐκ ἀλλάσσεται·
- [01021] ἀλλ', Ἡλλάξασθε τὴν δόξαν ὑμῶν.
- [01022] Μὴ γὰρ ἐμὲ, φησὶν, ἠδικήσατε·
- [01023] μὴ γὰρ ἐμοὶ ἐγένετο βλάβη·
- [01024] ὑμεῖς ἑαυτοὺς ἠτιμώσατε·
- [01025] τὴν ἐμὴν οὐκ ἠλαττώσατε δόξαν, ἀλλὰ τὴν ὑμετέραν.
- [01026] Δότε δὴ κάμοι τοῦτο καὶ πρὸς τοὺς ἡμετέρους εἰπεῖν, εἴ γε ἡμετέρους χρὴ καλεῖν τοὺς τὰ ἐκείνων φρονοῦντας.
- [01027] Πορεύεσθε εἰς τὰς συναγωγὰς, καὶ ἴδετε εἰ ἠλλάξαντο Ἰουδαῖοι τὴν νηστείαν αὐτῶν, εἰ [48.876] τὸ πάσχα μεθ' ἡμῶν ἐνήστευσαν, εἰ ταύτην τὴν ἡμέραν ποτὲ ἔφαγον.
- [01028] Καὶ αὕτη οὐκ ἔστι νηστεία, ἀλλὰ παρανομία καὶ ἁμαρτία καὶ πλημμέλεια·
- [01029] ἀλλ' ὅμως οὐκ ἠλλαξαν.
- [01030] Ὑμεῖς δὲ ἠλλάξασθε τὴν δόξαν ὑμῶν, ἐξ ἧς οὐκ ὠφελήθησθε, καὶ πρὸς τὰ ἐκείνων ἠὲτομολήσατε.

- [01031] Πότε τὸ πάσχα ἐνήστευσαν ἐκεῖνοι;
- [01032] πότε μαρτύρων μεθ' ἡμῶν ἐορτὴν ἐπετέλεσαν;
- [01033] πότε κατὰ τὴν τῶν Ἐπιφανίων ἡμέραν ἡμῖν ἐκοινώνησαν;
- [01034] Ἐκεῖνοι πρὸς τὴν ἀλήθειαν οὐ τρέχουσι, καὶ ὑμεῖς πρὸς τὴν παρανομίαν τρέχετε·
- [01035] παρανομίαν δὲ λέγω, ἐπειδὴ παρὰ τὸν προσήκοντα ταῦτα γίνεται καιρὸν.
- [01036] Ἦν ποτε καιρὸς, ὅτε ταῦτα φυλάττεσθαι ἔδει, ἀλλὰ νῦν οὐκ ἔστι.
- [01037] Διὰ τοῦτο τὸ ποτὲ ἔννομον παράνομόν ἐστι νῦν.
- [01038] δ'.
- [01039] Δότε μοι τὸ τοῦ Ἡλίου πρὸς αὐτοὺς εἰπεῖν.
- [01040] Καὶ γὰρ ἐκεῖνος ὁρῶν τοὺς Ἰουδαίους ἀσεβοῦντας, καὶ ποτὲ μὲν τῷ Θεῷ προσέχοντας, ποτὲ δὲ τὰ εἰδωλα θεραπεύοντας, οὕτω πως φησὶν·
- [01041] Ἔως πότε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις;
- [01042] Εἰ ἔστι Κύριος ὁ Θεὸς ἡμῶν μεθ' ὑμῶν, δεῦτε καὶ πορεύεσθε ὀπίσω αὐτοῦ·
- [01043] εἰ δὲ ὁ Βαάλ, πορεύεσθε ὀπίσω αὐτοῦ.
- [01044] Τοῦτο καὶ ἐγὼ νῦν λέγω πρὸς αὐτούς·
- [01045] Εἰ τὸν Ἰουδαϊσμόν νομίζετε ἀλήθειαν εἶναι, τίνας ἔνεκεν ἐνοχλεῖτε τῇ Ἐκκλησίᾳ;
- [01046] εἰ δὲ ὁ Χριστιανισμὸς ἐστὶν ἀληθής, ὥσπεροῦν καὶ ἔστι, μένετε, καὶ πορεύεσθε ὀπίσω αὐτοῦ.
- [01047] Τῶν μυστηρίων κοινωνεῖς, εἰπέ μοι, τὸν Χριστὸν προσκυνεῖς ὡς Χριστιανὸς, παρ' ἐκείνου τὰ ἀγαθὰ αἰτεῖς·
- [01048] καὶ μετὰ τῶν ἐχθρῶν ἐορτάζεις τῶν ἐκείνου;
- [01049] καὶ ποῖα γνώμη εἰς τὴν ἐκκλησίαν ἀπαντᾷς λοιπόν;
- [01050] Πρὸς μὲν οὖν τοὺς τὰ ἡμέτερα λέγοντας φρονεῖν, καὶ τὰ ἐκείνων ζηλοῦντας, ἀρκεῖ οὗτος ὁ λόγος ἡμῖν·
- [01051] ἐπειδὴ δὲ καὶ πρὸς ἐκείνους ἀποτείνασθαι βούλομαι, δότε μοι μακροτέραν προσενεγκεῖν τὴν διδασκαλίαν καὶ δεῖξαι πῶς τὸν νόμον ἀτιμάζουσιν οἱ Ἰουδαῖοι νηστεύοντες νῦν, καὶ τὰ τοῦ Θεοῦ καταπατοῦσι προστάγματα, ἀπεναντίας τοῖς ἐκείνῳ δοκοῦσι πάντα ποιῶντες ἀεὶ.
- [01052] Ὅτε γοῦν ἐβούλετο αὐτοὺς νηστεύειν, λιπαίνοντες ἐπλατύνοντο·
- [01053] ὅτε δὲ βούλεται αὐτοὺς μὴ νηστεύειν, τότε φιλονεικοῦσι νηστεύοντες·
- [01054] ὅτε ἠθελεν αὐτοὺς θυσίαν προσάγειν, πρὸς τὰ εἰδωλα ἔτρεχον·
- [01055] ὅτε οὐ βούλεται αὐτοὺς ἐορτὰς ἐπιτελεῖν, σπουδάζουσιν ἐορτάζειν.
- [01056] Διὰ τοῦτο ὁ Στέφανος ἔλεγε πρὸς αὐτούς·
- [01057] Ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε.
- [01058] Ἐν τούτῳ, φησὶν, ἐσπουδάκατε μόνον, ἐναντία ποιεῖν ὧν ἂν ὁ Θεὸς ἐπιτάξῃ·
- [01059] καθάπερ οὖν καὶ νῦν ποιοῦσι.
- [01060] Πόθεν τοῦτο δῆλον;
- [01061] Ἀπ' αὐτοῦ τοῦ νόμου.
- [01062] Καὶ γὰρ ἐπὶ τῶν ἐορτῶν τῶν Ἰουδαϊκῶν οὐ καιρὸν μόνον, ἀλλὰ καὶ τόπον παρατηρεῖν ἐκέλευσεν ὁ νόμος.
- [01063] Καὶ γὰρ περὶ τοῦ πάσχα τούτου πρὸς αὐτοὺς διαλεγόμενος, οὕτω πῶς φησὶν·
- [01064] Οὐ δυνήσεσθε ποιεῖν τὸ πάσχα ἐν οὐδεμιᾷ τῶν πόλεων ὧν Κύριος ὁ Θεός σου δίδωσί σοι.
- [01065] Ἀλλ' ὥσπερ ἐν τῇ τεσσαρεσκαίδεκάτῃ τοῦ πρώτου μηνός, οὕτω καὶ ἐν τοῖς Ἱεροσολύμοις αὐτὸ κελεύει ποιεῖν·
- [01066] καὶ τὴν πεντηκοστὴν ὁμοίως καὶ χρόνου καὶ τόπου παρατηρήσει συνέκλεισε, μετὰ ἑπτὰ ἑβδομάδας κελεύσας αὐτὴν ἐπιτελεῖν, καὶ πάλιν προσθεῖς, ὅτι Ἐν

τῷ τόπῳ ᾧ ἂν ἐκλέξῃται Κύριος ὁ Θεός σου.

[01067] Οὕτω καὶ τὰς σκηνοπηγίας.

[01068] Ἀλλ' ἴδωμεν ἀμφοτέρων τούτων, τοῦ καιροῦ καὶ τοῦ τόπου, τί ποτέ ἐστιν ἀναγκαιότερον, ὅταν ἀμφότερα μὴ ἐξῆ [48.877] σῶσαι, πότερον τοῦ τόπου δεῖ καταφρονῆσαι, τὸν καιρὸν δὲ φυλάξαι, ἢ τοῦ καιροῦ καταφρονήσαντας, τὸν τόπον τηρῆσαι.

[01069] Ὁ δὲ λέγω, τοιοῦτόν ἐστιν·

[01070] Ἐπέταξε καὶ ἐν τῷ πρώτῳ μηνί, καὶ ἐν Ἱεροσολύμοις τὸ πάσχα γίνεσθαι, καὶ ἐν καιρῷ καὶ ἐν τόπῳ διωρισμένῳ.

[01071] Ὑποθώμεθα τοίνυν δύο τινὰς εἶναι ποιούντας τὸ πάσχα, καὶ ὁ μὲν παραβαινέτω τὸν τόπον, τὸν δὲ καιρὸν τηρεῖτω·

[01072] ὁ δὲ τηρεῖτω μὲν τὸν τόπον, παραβαινέτω δὲ τὸν καιρὸν·

[01073] καὶ ποιεῖτω ὁ μὲν τὸν καιρὸν τηρῶν, παραβαίνων δὲ τὸν τόπον ἐν τῷ πρώτῳ μηνί, καὶ τῶν Ἱεροσολύμων ἔξω που μακρὰν·

[01074] ὁ δὲ τὸν τόπον τηρῶν, παραβαίνων δὲ τὸν καιρὸν, ποιεῖτω μὲν ἐν Ἱεροσολύμοις τὸ πάσχα, μὴ τῷ πρώτῳ δὲ μηνί, ἀλλὰ τῷ δευτέρῳ·

[01075] εἶτα ἴδωμεν τίς τῶν δύο τούτων ἐστὶν ὁ ἐγκαλούμενος, τίς δὲ ὁ εὐδοκίμων, ὁ παραβάς τὸν καιρὸν, καὶ ἐν τῷ τόπῳ ποιήσας, ἢ ὁ τὸν τόπον καταλιπὼν, καὶ τὸν καιρὸν φυλάξας.

[01076] Ἄν γὰρ ὁ τὸν καιρὸν μὲν παραβάς ἵνα εἴσω ποιήσῃ τῆς πόλεως, ἀποδοχῆς ἄξιος ὢν φανῆ, ὁ δὲ τὸν καιρὸν μὲν φυλάξας, καταλιπὼν δὲ τὸν τόπον, ἐγκλημάτων καὶ κατηγορίας ὡσπερ ἀσεβήσας, εὐδελον, ὅτι καὶ οὗτοι παρανομοῦσιν, ἐν τῷ τόπῳ μὴ ποιούντες, κὰν μυριάκις λέγωσι τὸν καιρὸν τηρεῖν.

[01077] Πόθεν οὖν τοῦτο ἔσται δῆλον;

[01078] Ἀπ' αὐτοῦ τοῦ Μωϋσέως.

[01079] Ἐπειδὴ γὰρ ἐποίησαν ἔξω τὸ πάσχα, προσῆλθον, φησὶ, τινὲς τῷ Μωϋσῆϊ, λέγοντες·

[01080] Ἡμεῖς ἀκάθαρτοί ἐσμεν ἐπὶ ψυχῇ ἀνθρώπου·

[01081] μὴ ὑστερήσωμεν προσενεγκεῖν τὸ δῶρον Κυρίου κατὰ καιρὸν αὐτοῦ ἐν μέσῳ υἱῶν Ἰσραὴλ;

[01082] Καὶ εἶπε πρὸς αὐτούς Μωϋσῆς·

[01083] Στήτε αὐτοῦ, καὶ ἀκούσομαι τί ἐντελεῖται Κύριος περὶ ὑμῶν.

[01084] Καὶ ἐλάλησε Κύριος πρὸς Μωϋσῆν, λέγων·

[01085] Λάλησον τοῖς υἱοῖς Ἰσραὴλ, λέγων·

[01086] Ἄνθρωπος ὅς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου, ἢ ἐν ὁδῷ μακρᾷ, ἢ ἐν ὑμῖν, ἐν ταῖς γενεαῖς ὑμῶν, ποιήσει τὸ πάσχα ἐν τῷ μηνί τῷ δευτέρῳ.

[01087] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·

[01088] Ὅς ἂν ἦ, φησὶν, ἐν ἀποδημίᾳ κατὰ τὸν πρώτον μῆνα, μὴ ποιεῖτω τῆς πόλεως ἔξω, ἀλλ' ἐν τῷ δευτέρῳ μηνί, ἵνα φθάσῃ εἰς Ἱεροσόλυμα, καὶ παραβαινέτω τὸν καιρὸν, ἵνα μὴ τῆς πόλεως ἐκπέσῃ·

[01089] ἀπ' αὐτοῦ δεικνύς, ὅτι ἢ τοῦ τόπου παρατήρησις τῆς τοῦ καιροῦ παρατηρήσεώς ἐστιν ἀναγκαιότερα.

[01090] Τί τοίνυν ἔχοιεν ἂν εἰπεῖν οἱ τῆς πόλεως ἔξω ποιούντες;

[01091] Ὅταν γὰρ τὸ ἀναγκαιότερον παραβῶσιν, οὐδὲ ἢ ἐν τῷ μικροτέρῳ παρατήρησις ὑπὲρ αὐτῶν ἀπολογήσασθαι δύναται.

[01092] Ὅστε κὰν μυριάκις δοκῶσι μὴ παραβαίνειν τὸν καιρὸν, ἐσχάτην παρανομίαν παρανομοῦσι.

[01093] Καὶ τοῦτο οὐκ ἐντεῦθεν δῆλον μόνον, ἀλλὰ καὶ ἀπὸ τῶν προφητῶν.

[01094] Ὅταν γὰρ φαίνωνται ἐκεῖνοι, μήτε θύσαντες, μήτε ᾠδὴν ᾄσαντες ἐπὶ γῆς ἀλλοτρίας, μήτε νηστείαν τοιαύτην τινὰ νηστεύσαντες, ποίαν ἔχοιεν ἂν οὗτοι συγγνώμην;

[01095] Καίτοι γε ἐκεῖνοι προσδοκῶντες ἀπολήψεσθαι τὴν τοιαύτην αὐτῶν πολιτείαν, ὅμως ἔμενον τῷ νόμῳ πειθόμενοι, καὶ τὰ τοῦ νόμου πληροῦντες·

[01096] τοῦτο γὰρ ὁ νόμος ἔλεγεν·

[01097] οὗτοι δὲ μὴδὲ ἐλπίδα τινὰ ἔχοντες τὴν προτέραν ἀπολήψεσθαι πολιτείαν ποῦ γὰρ ἔχουσιν ἀπὸ τῶν προφητῶν δεῖξαι τοῦτο;

[01098] οὐδὲ οὕτως ἀνέχονται ἡσυχάζειν.

[01099] Καίτοι εἰ καὶ προσεδόκων ἀπολήψεσθαι, καὶ οὕτω μιμνεῖσθαι ἔδει τοὺς ἁγίους ἐκείνους, καὶ νηστεύειν, μὴδὲ ἄλλο τοιοῦτον ποιεῖν.

- [01100] ε'.
- [01101] Ὅτι γὰρ οὐδὲν τούτων ἐποίησαν ἐκεῖνοι, ἀκουσον [48.878] τί πρὸς τοὺς ἐρωτῶντας ἔλεγον.
- [01102] Ἐπειδὴ γὰρ ἐπέκειντο βιαζόμενοι καὶ ἀναγκάζοντες αὐτοὺς οἱ βάρβαροι κεχρηῆσθαι τοῖς ὀργάνοις αὐτῶν, λέγοντες·
- [01103] Ἄσατε ἡμῖν τὴν ᾠδὴν Κυρίου, ἐκεῖνοι τὸν νόμον σαφῶς ἐπιστάμενοι οὐκ ἐπιτρέποντα ταῦτα ἔξω ποιεῖν, ἔλεγον·
- [01104] Πῶς ἄσομεν τὴν ᾠδὴν Κυρίου ἐπὶ γῆς ἀλλοτρίας;
- [01105] Καὶ πάλιν οἱ παῖδες οἱ τρεῖς ἐν Βαβυλῶνι διατρίβοντες ἔλεγον·
- [01106] Οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης, οὐδὲ τόπος τοῦ καρπῶσαι ἐνώπιόν σου, καὶ εὐρεῖν ἔλεος.
- [01107] Καίτοι γε πολὺς ἦν ἐκεῖ τόπος, ἀλλ' ἐπειδὴ ὁ ναὸς οὐκ ἦν, ἔμενον μὴ θύοντες.
- [01108] Καὶ πρὸς ἑτέρους δὲ πάλιν ὁ Θεὸς διὰ τοῦ Ζαχαρίου, Μὴ νηστεῖαν νενηστεύκατέ μοι ἔτη ἑβδομήκοντα;
- [01109] τὰ τῆς αἰχμαλωσίας λέγων.
- [01110] Πῶς οὖν σὺ νῦν νηστεύεις, εἰπέ μοι, τῶν προγόνων τῶν σῶν οὔτε θυσάντων, οὔτε νηστευσάντων, οὔτε ἑορτασάντων;
- [01111] Ὅτι γὰρ οὔτε τὸ πάσχα ἐπετέλουν, μάλιστα μὲν καὶ ἐκ τούτων δῆλον.
- [01112] Ὅπου γὰρ θυσία οὐκ ἦν, οὐδὲ ἑορτὴ ἦν, ἐπειδὴ πάσας οὕτως ἐπιτελεῖσθαι ἔδει.
- [01113] Ἴνα δὲ καὶ αὐτοῦ τοῦ πράγματος τὴν ἀπόδειξιν παρασχώμεθα, ἀκουσον τί φησιν ὁ Δανιήλ·
- [01114] Ἐν ταῖς ἡμέραις ἐκεῖναις ἤμην ἐγὼ Δανιήλ πενθῶν, τρεῖς ἑβδομάδας ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ οἶνος καὶ κρέας οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλειψάμην ἐν ταῖς ἑβδομάσιν ἐκεῖναις.
- [01115] Καὶ ἐγένετο ἐν τῇ τετάρτῃ καὶ εἰκάδι ἡμέρᾳ τοῦ πρώτου μηνός, εἶδον τὴν ὄρασιν.
- [01116] Ἐνταῦθά μοι μετὰ ἀκριβείας προσέχετε·
- [01117] ἀπὸ γὰρ τούτων δῆλον, ὅτι τὸ πάσχα οὐκ ἐπετέλεσαν·
- [01118] καὶ πῶς, ἐγὼ λέγω.
- [01119] Ἐν ταῖς ἡμέραις τῶν ἀζύμων νηστεύειν Ἰουδαίοις οὐ θέμις·
- [01120] οὗτος δὲ ἡμέρας εἴκοσι καὶ μίαν οὐδενὸς ὅλως μετέλαβεν.
- [01121] Καὶ πόθεν δῆλον, φησὶν, ὅτι αἱ εἴκοσι ἡμέραι καὶ μία κατὰ τὰς ἡμέρας τῶν ἀζύμων ἦσαν;
- [01122] Ἐξ ὧν εἶπεν, ὅτι τετάρτη καὶ εἰκάδι τοῦ πρώτου μηνός.
- [01123] Καίτοι γε τὸ πάσχα εἰς μίαν καὶ εἰκάδα τελευτᾷ.
- [01124] Ἀρξάμενοι γὰρ ἀπὸ τῆς τεσσαρεσκαίδεκάτης τοῦ πρώτου μηνός, εἶτα ἡμέρας ἑπτὰ ἑορτάσαντες, εἰς τὴν εἰκάδα καὶ πρώτην ἀπαντῶσιν.
- [01125] Ἀλλ' ὅμως καὶ παρελθόντος τοῦ πάσχα ἔμεινεν αὐτὸς νηστεύων.
- [01126] Ἀρξάμενος γὰρ ἀπὸ τῆς τρίτης ἡμέρας τοῦ πρώτου μηνός, εἶτα εἴκοσι καὶ μίαν πληρώσας, τὴν τεσσαρεσκαίδεκάτην παρήλθεν, καὶ μετ' ἐκείνην ἑπτὰ καὶ τρεῖς ἡμέρας ἑτέρας.
- [01127] Πῶς οὖν οὐκ ἐναγεῖς οὗτοι καὶ μαροῖ, τῶν ἀγίων ἐκείνων οὐδὲν τοιοῦτον τῶν νομίμων φυλαττόντων ἐπὶ γῆς ἀλλοτρίας, αὐτοὶ τὰ ἐναντία ποιοῦντες πρὸς φιλονεικίαν καὶ ἔριν;
- [01128] Καὶ γὰρ εἰ μὲν ῥάθυμοί τινες ἦσαν καὶ ἀνευλαβεῖς οἱ ταῦτα λέγοντες καὶ ποιοῦντες, ἴσως ἂν τις ῥάθυμίας ἐνόμισεν εἶναι τὸ μὴ φυλάττειν·
- [01129] εἰ δὲ φιλόθεοι καὶ εὐλαβεῖς, καὶ τὰς ψυχὰς τὰς ἑαυτῶν ὑπὲρ τῶν τῷ Θεῷ δοκούντων ἔδωκαν, εὐδὴλον ὅτι τὸ μὴ φυλάξαι τὸν νόμον οὐ κατὰ ῥάθυμίαν ἐποίουν, ἀλλὰ παρὰ τὸ πεπεισθαι παρ' αὐτοῦ τοῦ νόμου, ὅτι τὰς παρατηρήσεις ταύτας ἀπάσας ἔξω τῶν Ἱεροσολύμων φυλάττειν οὐ χρή.
- [01130] Καὶ ἕτερον δὲ ἀπὸ τούτου συνωμολόγηται μέγιστον·
- [01131] ὅτι θυσιῶν παρατηρήσεις καὶ σαββάτων καὶ νομηνιῶν, καὶ πάντων τῶν τοιούτων, ἐκ περιουσίας ἀπῆται ἢ τότε πολιτεία·
- [01132] καὶ οὔτε τηρούμενα πρὸς [48.879] ἀρετὴν τι μέγα συντελεῖν ἐδύνατο, οὔτε καταλιμπανόμενα φαῦλον ποιῆσαι τὸν σπουδαῖον ἴσχυεν.
- [01133] ἢ μειῶσαί τι τῆς ἐν τῇ ψυχῇ φιλοσοφίας.

[01134] Οὗτοι γοῦν οἱ τῆ φιλοσοφία τῶν ἀγγέλων ἐπιδειξάμενοι ἐφαμίλλους πολιτείας ἐπὶ γῆς, οὐδὲν τούτων ἐπιτελοῦντες, οὐ θυσίαν καταβαλόντες, οὐχ ἔορτήν τηρήσαντες, οὐ νηστειάν τοιαύτην ἐπιδειξάμενοι, οὕτως ἤρεσαν τῷ Θεῷ, ὡς καὶ αὐτῆς περιγενέσθαι τῆς φύσεως, καὶ τὴν οἰκουμένην ἄπασαν διὰ τῶν εἰς αὐτοὺς συμβάντων εἰς θεογνωσίαν ἐπισπάσασθαι.

[01135] Τί γὰρ ἂν ἴσον γένοιτο τοῦ Δανιήλ;

[01136] τί δὲ τῶν τριῶν παίδων, οἱ τὸ μέγιστον ἐν τοῖς Εὐαγγελίοις παράγγελμα, καὶ τῶν ἀγαθῶν ἀπάντων κεφάλαιον προλαβόντες, ἤδη διὰ τῶν ἔργων ἐπεδείξαντο;

[01137] Μείζονα γὰρ ταύτης, φησὶν, ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν φίλων αὐτοῦ θήσῃ.

[01138] Ἐκεῖνοι δὲ τὴν ψυχὴν αὐτῶν ἔθηκαν ὑπὲρ τοῦ Θεοῦ.

[01139] Καὶ οὐ διὰ τοῦτο μόνον θαυμαστοὶ, ἀλλ' ὅτι οὐδὲ ἐπὶ μισθῷ τινι τοῦτο ἔπραττον.

[01140] Διὰ τοῦτο ἔλεγον, ὅτι Ἔστι Θεὸς ἐν τῷ οὐρανῷ δυνατὸς ἐξελέσθαι ἡμᾶς·

[01141] καὶ ἂν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν.

[01142] Ἀρκετὸν ἡμῖν ἐστὶν ὁ μισθός, φησὶν, ὅτι διὰ τὸν Θεὸν ἀποθνήσκομεν.

[01143] Καὶ ταῦτα ἐποίουν, καὶ τοσαύτην ἀρετὴν ἐπεδείκνυντο, οὐδὲν τῶν νομιζομένων παρατηροῦντες.

[01144] ζ'.

[01145] Καὶ τίνος ἔνεκεν.

[01146] φησὶ, ταῦτα ἐπέταξεν ὁ Θεός, εἰ μὴ ἐβούλετο γίνεσθαι;

[01147] Καὶ εἰ ἐβούλετο γίνεσθαι, τίνος οὖν ἔνεκεν τὴν πόλιν σου κατέλυσε;

[01148] Δυσὶν γὰρ θάτερον ἔχορην ποιεῖν αὐτὸν, βουλόμενον αὐτὰ μένειν, ἢ μὴ κελεῦσαι ἐν ἐνὶ τόπῳ θύειν, πανταχοῦ τῆς οἰκουμένης μέλλοντα διασπείρειν ὑμᾶς, ἢ βουλόμενον ὑμᾶς ἐκεῖ θύειν μόνον, μὴ πανταχοῦ τῆς οἰκουμένης διασπείραι καὶ μόνην ἐκείνην τὴν πόλιν ποιῆσαι ἄβατον ἐν ἡ μόνη τὴν θυσίαν ἀναφέρεσθαι ἔχορην.

[01149] Τί οὖν;

[01150] ἑαυτῷ μάχεται, φησὶ, θῦσαι μὲν ἐν ἐνὶ τόπῳ κελεύσας, αὐτὸν δὲ πάλιν ἀποκλείσας τὸν τόπον ἐκείνον;

[01151] Οὐδαμῶς, ἀλλὰ καὶ σφόδρα ἑαυτῷ συμφωνεῖ·

[01152] οὐδὲ γὰρ παρὰ τὴν ἀρχὴν ὑμῖν δοῦναι τὰς θυσίας ἠβούλετο·

[01153] καὶ τούτου αὐτὸν τὸν προφήτην παράγω μάρτυρα, λέγοντα οὕτως·

[01154] Ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων·

[01155] προσέχετε νόμον Θεοῦ ὑμῶν, λαὸς Γομορῶρας·

[01156] οὐ πρὸς Σοδομίτας καὶ τοὺς ἐν Γομορῶροις οἰκοῦντας διαλεγόμενος, ἀλλὰ πρὸς Ἰουδαίους.

[01157] Καλεῖ δὲ αὐτοὺς οὕτως, ἐπειδὴ τῆ τῆς κακίας μιμήσει τὴν πρὸς ἐκείνους ἐπεσπίασαντο συγγένειαν.

[01158] Οὕτω γοῦν καὶ κύνας καλεῖ, καὶ ἵππους θηλυμανεῖς, οὐκ ἐπειδὴ πρὸς τὴν φύσιν ἐκείνων μετέπεσαν, ἀλλ' ἐπειδὴ τὴν τῶν ζώων τούτων λαγνείαν ἐδίωκον.

[01159] Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν;

[01160] λέγει Κύριος.

[01161] Οἱ δὲ ἐν Σοδόμοις οὐδέποτε ἀνεφάνησαν ἀναφέροντες θυσίας·

[01162] ἀλλὰ πρὸς τούτους ὁ λόγος ἀποτείνεται καλῶν αὐτοὺς ἀπὸ τῆς ἐκείνων ἐπωνυμίας, διὰ τὴν αἰτίαν ἣν εἶπον·

[01163] Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν;

[01164] λέγει Κύριος.

[01165] Πλήρης εἰμί ὀλοκαυτωμάτων κριῶν·

[01166] καὶ στέαρ <sup>[48.880]</sup> ἄρνων καὶ αἶμα ταύρων καὶ τράγων οὐ βούλομαι·

[01167] οὐδὲ ἂν ἔρχησθε ὀφθῆναί μοι.

[01168] Τίς γὰρ ἐξεζήτησε ταῦτα πάντα ἐκ τῶν χειρῶν ὑμῶν;

- [01169] Ἦκουσας σαφεστάτης φωνῆς λεγούσης, ὅτι οὐκ ἐξεζήτει ταῦτα παρ' ὑμῶν παρὰ τὴν ἀρχήν;
- [01170] Εἰ γὰρ ταῦτα ἐπεζήτει, καὶ τοὺς παλαιούς πάντας τοὺς πρὸ αὐτῶν λάμπσαντας πρώτους ἂν εἰς ταύτην εἰσήγαγε τὴν πολιτείαν.
- [01171] Πῶς οὖν ἄρτι, φησὶν, ἐπέτρεψε;
- [01172] Τῇ ἀσθενείᾳ τῇ ὑμετέρα συγκатаβαίνων.
- [01173] Καὶ καθάπερ ἰατρός, πυρέπτοντα ὄρων ἄνθρωπον, δυσάρεστόν τινα καὶ ἀκαρτέρητον, ἐπιθυμοῦντα ψυχροποσίας, καὶ ἀπειλοῦντα, εἰ μὴ λάβοι, βρόχον ἀνάψειν, ἢ κατὰ κρημνῶν ἑαυτὸν ἀφήσειν, τὸ μείζον βουλόμενος κωλύσαι κακόν, τὸ ἔλαττον δίδωσι, βουλόμενος βιαίου τελευτῆς αὐτὸν ἀπαγαγεῖν·
- [01174] οὕτω δὴ καὶ ὁ Θεὸς ἐποίησεν.
- [01175] Ἐπειδὴ γὰρ εἶδεν μαινομένους, ἀγχομένους, ἐπιθυμοῦντας θυσιῶν, παρεσκευασμένους, εἰ μὴ λάβοιεν, πρὸς τὰ εἰδῶλα αὐτομολῆσαι, μᾶλλον δὲ οὐ παρεσκευασμένους μόνον, ἀλλὰ καὶ αὐτομολήσαντας ἤδη.
- [01176] ἐπέτρεψε τὰς θυσίας.
- [01177] Καὶ ὅτι αὕτη ἐστὶν ἡ αἰτία, καὶ ἀπ' αὐτοῦ τοῦ χρόνου γένοιτ' ἂν καταφανὲς τὸ λεγόμενον.
- [01178] Μετὰ γὰρ τὴν ἑορτὴν, ἣν ἐπετέλεσαν τοῖς πονηροῖς δαίμοσι, τότε τὰς θυσίας ἐπέτρεψε, μονονουχὶ λέγων·
- [01179] Μαίνεσθε καὶ βούλεσθε θύειν·
- [01180] οὐκοῦν κἂν ἐμοὶ θύετε.
- [01181] Ἀλλ' ὅμως καὶ τοῦτο ἐπιτρέψας οὐ μέχρι τέλους ἀφῆκεν, ἀλλὰ διὰ τῆς σοφωτάτης μεθόδου πάλιν ἀπήγαγεν.
- [01182] Καὶ καθάπερ ὁ ἰατρός ἐκεῖνος οὐδὲν γὰρ κωλύει τῷ αὐτῷ παραδείγματι χρῆσασθαι πάλιν, χαρισάμενος τῇ ἐπιθυμίᾳ τοῦ κάμνοντος, φιάλην οἰκοθεν κομίσας ἐκέλευσεν ἐν ταύτῃ μόνῃ τῆς ψυχροποσίας ἀπολαύειν, καὶ τοῦ κάμνοντος πεισθέντος, λάθρα τοῖς ἐπιιδουσι προσέταξε συντριψαί τὴν φιάλην αὐτήν, ἵνα ἀνυπόπτως καὶ λαθραίως αὐτὸν ἀπαγάγη τῆς ἐπιθυμίας ἐκείνης·
- [01183] οὕτω καὶ ὁ Θεὸς ἐποίησε, θύειν ἐπιτρέψας, ἐν οὐδενὶ ἑτέρῳ τόπῳ τῆς οἰκουμένης εἶασε τοῦτο γίνεσθαι, ἀλλ' ἐν τοῖς Ἱεροσολύμοις μόνον.
- [01184] Εἶτα ἐπειδὴ χρόνον ἔθυσαν βραχύν, καθεῖλε τὴν πόλιν, ἵν' ὥσπερ ὁ ἰατρός διὰ τῆς τοῦ σκεύους συντριβῆς, οὕτω καὶ ὁ Θεὸς διὰ τῆς κατασκαφῆς τῆς κατὰ τὴν πόλιν καὶ ἄκοντας αὐτοὺς ἀπαγάγη τοῦ πράγματος.
- [01185] Εἰ γὰρ φανερώς εἶπεν, ἀπόστητε, οὐκ ἂν ἠνέσχοντο ῥαδίως τῆς κατὰ τὴν θυσίαν μανίας ἀποστήναι·
- [01186] νυνὶ δὲ διὰ τῆς κατὰ τὸν τόπον ἀνάγκης λανθανόντως αὐτοὺς ἀπήγαγε τῆς περὶ τὸ πρᾶγμα μανίας.
- [01187] Ἔστω τοίνυν ὁ μὲν ἰατρός ὁ Θεός, ἡ φιάλη δὲ ἡ πόλις, ὁ δὲ νοσῶν ὁ δυσάρεστος τῶν Ἰουδαίων δῆμος, ἡ δὲ ψυχροποσία ἡ τῶν θυσιῶν ἐπιτροπὴ καὶ ἐξουσία.
- [01188] Ὡσπερ οὖν ὁ ἰατρός ἴστησι τῆς ἀκαίρου ταύτης αἰτήσεως τὸν ἄρρώστον τὸ σκεῦος ἀφανίσας·
- [01189] οὕτω καὶ ὁ Θεὸς τῶν θυσιῶν ἀπήγαγε, τὴν πόλιν αὐτὴν καθελὼν, καὶ ποιήσας αὐτὴν ἄβατον πᾶσιν.
- [01190] Εἰ γὰρ μὴ τοῦτο κατασκευάσαι ἐβούλετο, τίνας ἔνεκεν εἰς τόπον ἕνα συνέκλεισε τὴν τοιαύτην ἀγιστείαν, ὁ πανταχοῦ παρῶν καὶ τὰ πάντα πληρῶν;
- [01191] Τίνας δὲ ἔνεκεν τὴν μὲν λατρείαν εἰς θυσίας, τὰς δὲ θυσίας εἰς τόπον, τὸν δὲ τόπον εἰς καιρὸν, τὸν δὲ καιρὸν εἰς μίαν πόλιν συναγαγῶν, αὐτὴν πάλιν ἐκείνην τὴν πόλιν κατέσκαψε;
- [01192] Καὶ τὸ δὴ θαυμαστόν καὶ παράδοξον, ἢ μὲν οἰκουμένη πᾶσα ἀνεῖται τοῖς <sup>[48.881]</sup> Ἰουδαίοις, ἔνθα οὐκ ἔξεστι θύειν, μόνῃ δὲ ἡ Ἱερουσαλήμ ἄβατος γέγονεν, ἔνθα μόνον θύειν ἔξην.
- [01193] Ἄρα οὐχὶ καὶ τοῖς σφόδρα ἀνοήτοις δήλῃ καὶ καταφανῆς γένοιτο ἂν ἡ αἰτία τῆς κατασκαφῆς ἐκείνης;
- [01194] Ὡσπερ γὰρ οἰκοδόμος θεμελίους θείας, τοίχους ἀναστήσας, ὄροφον καμαρώσας, τὴν καμάραν ἐκείνην εἰς ἕνα μέσον συνδήσας λίθον, ἂν ἐκείνον ἀφέλῃ, τὸν πάντα τῆς οἰκοδομῆς διέλυσε σύνδεσμον·
- [01195] οὕτω καὶ ὁ Θεός, καθάπερ τινὰ σύνδεσμον λατρείας τὴν πόλιν ποιήσας, εἶτα ταύτην ἀνατρέψας.
- [01196] καὶ τὴν λοιπὴν τῆς πολιτείας ἐκείνης οἰκοδομὴν κατέλυσεν ἅπασαν.
- [01197] ζ'.
- [01198] Ἡ μὲν οὖν πρὸς Ἰουδαίους μενέτω τέως μάχη.
- [01199] Σήμερον γὰρ ἠκροβολισάμεθα πρὸς αὐτοὺς, μόνον τοσοῦτον εἰπόντες, ὅσον ἤρκει πρὸς ἀσφάλειαν τοῖς ἀδελφοῖς τοῖς ἡμετέροις, μᾶλλον δὲ καὶ πολλῶ πλέον.
- [01200] Ἀνάγκη δὲ λοιπὸν παρακαλέσαι ὑμᾶς τοὺς παρόντας, ἵνα πολλὴν τῶν μελῶν τῶν ἡμετέρων ποιήσησθε πρόνοιαν, ἵνα μὴ λέγητε·
- [01201] Τί δέ μοι μέλει;

- [01202] τί δὲ ἐγὼ περιεργάζομαι καὶ πολυπραγμονῶ;
- [01203] Ὁ Δεσπότης ἡμῶν δι' ἡμᾶς ἀπέθανε, σὺ δὲ οὐδὲ λόγον προΐεσαι;
- [01204] καὶ ποίαν ἔξεις συγγνώμην;
- [01205] ποίας ἀπολογίας τεύξῃ;
- [01206] πῶς ἐπὶ τοῦ βήματος στήση τοῦ Χριστοῦ μετὰ παρρησίας, εἰπέ μοι, τοσούτων ψυχῶν ἀπώλειαν παρορῶν;
- [01207] Εἶθε μοι δυνατὸν ἦν τοὺς ἐκεῖ τρέχοντας εἰδέναι, καὶ οὐκ ἂν ἐδεήθην ὑμῶν, ἀλλὰ τὴν ταχίστην ἐποιήσαμεν ἂν διόρθωσιν.
- [01208] Ὅταν τὸν ἀδελφὸν δέη διορθῶσαι, κἂν τὴν ψυχὴν ἐπιδοῦναι δέη, μὴ παραιτήση, μίμησαί σου τὸν Δεσπότην·
- [01209] κἂν οἰκέτην ἔχῃς, κἂν γυναῖκα, κάτεχε ἐπὶ τῆς οἰκίας μετὰ πολλῆς τῆς σφοδρότητος.
- [01210] Εἰ γὰρ εἰς θέατρον οὐκ ἐπιτρέπεις ἀπελθεῖν, πολλῶ μᾶλλον ἐπὶ συναγωγῆς τοῦτο χρὴ ποιεῖν·
- [01211] μείζων γὰρ ἢ παρανομία ἐκείνης αὕτη·
- [01212] ἐκεῖ ἁμαρτία τὸ γινόμενον, ἐνταῦθα δὲ ἀσέβεια.
- [01213] Ταῦτα δὲ λέγομεν, οὐχ ἵνα εἰς θέατρον ἀφῆτε ἀναβαίνειν, κακὸν γὰρ κάκεινο, ἀλλ' ἵνα καὶ τοῦτο πολλῶ πλέον κωλύσητε.
- [01214] Τί τρέχεις ἰδεῖν ἐν τῇ συναγωγῇ τῶν θεομάχων Ἰουδαίων, εἰπέ μοι, σαλπίζοντας ἀνθρώπους;
- [01215] δέον σε οἴκοι καθήμενον στενάζειν ὑπὲρ ἐκείνων καὶ δακρύνειν, ὅτι τῷ προστάγματι τοῦ Θεοῦ μάχονται, ὅτι τὸν διάβολον ἔχουσι μεθ' ἑαυτῶν χορεύοντα.
- [01216] Ὅπερ γὰρ ἔφθην εἰπὼν, τὸ παρὰ γνώμην τοῦ Θεοῦ γινόμενον, εἰ καὶ ποτὲ συγκεχωρημένον ἦν, ὕστερον παρανομία τίς ἐστι, καὶ μυρίων τιμωριῶν ὑπόθεσις.
- [01217] Ἐσάλπιζον οἱ Ἰουδαῖοί ποτε, ὅτε τὰς θυσίας εἶχον, νῦν δὲ αὐτοῖς οὐκ ἀφίεται τοῦτο ποιεῖν.
- [01218] Ἄκουσον γοῦν, καὶ διὰ τί τὰς σάλπιγγας ἔλαβον·
- [01219] Ποίησον σεαυτῷ, φησί, σάλπιγγας ἐλατὰς ἀργυρᾶς.
- [01220] Εἶτα λέγων αὐτῶν τὴν χρείαν, ἐπήγαγε·
- [01221] Καὶ σαλπιεῖτε ἐν αὐταῖς ἐπὶ τοῖς ὀλοκαυτώμασιν ὑμῶν, καὶ ταῖς θυσίαις τῶν σωτηριῶν ὑμῶν.
- [01222] Ποῦ τοίνυν ἐστὶν ὁ βωμός;
- [01223] ποῦ δὲ ἡ κιβωτός;
- [01224] ποῦ δὲ ἡ σκηνὴ καὶ τὰ ἅγια τὸν ἁγίων;
- [01225] ποῦ δὲ ὁ ἱερεὺς;
- [01226] ποῦ δὲ τὰ χερουβὶμ τῆς δόξης;
- [01227] ποῦ δὲ τὸ χρυσοῦν θυμιατήριον;
- [01228] ποῦ δὲ τὸ ἰλαστήριον;
- [01229] ποῦ <sup>[48.882]</sup> ἡ φιάλη;
- [01230] ποῦ τὰ σπονδεῖα;
- [01231] ποῦ τὸ πῦρ τὸ ἄνωθεν κατενεχθέν;
- [01232] Πάντα ἀφήκας, καὶ τὰς σάλπιγγας κατέχεις μόνον;
- [01233] Ὅρᾶς ὅτι παίζουσι μᾶλλον, ἢ λατρεύουσιν;
- [01234] Ἀλλ' ὥσπερ ἐκείνοις ἐγκαλοῦμεν ὅτι παρανομοῦσιν, οὕτω καὶ πολλῶ μᾶλλον ὑμῖν, ὅτι τοῖς παρανομοῦσι συνέρχεσθε, καὶ οὐχὶ τοῖς συντρέχουσι μόνον, ἀλλὰ καὶ τοῖς κυρίοις οὐσι κωλύσαι, καὶ μὴ βουλομένους.
- [01235] Μὴ μοι λέγε·
- [01236] Τί γὰρ ἔχω κοινὸν πρὸς ἐκεῖνον;

[01237] ἀλλότριός ἐστι καὶ ἄγνωστος.

[01238] Ἔως ἂν ἡ πιστός, καὶ τῶν αὐτῶν σοι μετέχων μυστηρίων, καὶ εἰς τὴν αὐτὴν Ἐκκλησίαν ἀπαντᾷ, καὶ ἀδελφῶν καὶ συγγενῶν καὶ ἐπιτηδείων καὶ πάντων ἐστὶν οἰκειότερος.

[01239] Ὡσπερ οὖν οὐχ οἱ κλέπτοντες μόνον, ἀλλὰ καὶ οἱ κύριοι μὲν ὄντες κωλύσαι, μὴ κωλύοντες δὲ, τὴν αὐτὴν ἐκείνοις διδάσσει δίκην·

[01240] οὕτως οὐχ οἱ ἀσεβοῦντες μόνον, ἀλλὰ καὶ οἱ δυνάμενοι μὲν ἀπαγαγεῖν τῆς ἀσεβείας, μὴ βουλόμενοι δὲ ἢ δι' ὄκνον ἢ διὰ νωθρίαν, ὁμοίως κολάζονται.

[01241] Ἐπεὶ καὶ ὁ τὸ τάλαντον ἐκεῖνο κατορύξας, ὀλόκληρον ἀπέδωκε τῷ ἰδίῳ δεσπότῃ·

[01242] ἀλλ' ὅμως ἐπειδὴ μὴ ἐπλεόνασεν αὐτὸ ἐκολάζετο.

[01243] Καὶ σὺ τοίνυν, αὐτὸς ἂν καθαρὸς διαμείνης καὶ ἀκέραιος, μὴ πλεονάσης δέ σου τὸ τάλαντον, μηδὲ ἕτερον ἀδελφὸν ἀπολλύμενον ἐπαναγάγῃς εἰς σωτηρίαν, τὰ αὐτὰ ἐκείνῳ πείσῃ.

[01244] Τί μέγα αἰτῶ παρ' ὑμῶν, ἀγαπητοί·

[01245] Ἐκαστος ὑμῶν ἓνα μοι τῶν ἀδελφῶν ἀνασωσάτω, περιεργασάσθω, πολυπραγμονησάτω, ἵνα εἰς τὴν ἐπιούσαν σύναξιν μετὰ πολλῆς παρόρησίας ἀπαντήσωμεν, δῶρα τῷ Θεῷ κομίζοντες, δῶρα πάντων τιμιώτερα, τὰς ψυχὰς τῶν πεπλανημένων ἐπαναγαγόντες·

[01246] κἂν ὑβρισθῆναι δέη, κἂν πληγὰς λαβεῖν, κἂν ὀτιοῦν ἕτερον ὑπομῆναι, πάντα ποιήσωμεν, ὥστε αὐτοὺς ἀνακτήσασθαι.

[01247] Καὶ γὰρ λακτιζόντων τῶν νοσοῦντων καὶ ὑβριζόντων καὶ λοιδορούντων ἀνεχόμεθα, οὐ δακνόμεθα ταῖς ὑβρεσιν, ἀλλ' ἐν μόνον ἐπιθυμοῦμεν ἰδεῖν, τοῦ τὰ τοιαῦτα ἀσχημονούντος τὴν υἰείαν.

[01248] Καὶ ἱατροῦ πολλάκις ἐσθῆτα διέρρηξεν ὁ κάμνων·

[01249] ἀλλ' οὐ διὰ τοῦτο ἀπέστη ἐκεῖνος τῆς θεραπείας.

[01250] Πῶς οὖν οὐκ ἄτοπον, τοὺς μὲν τῶν σωμάτων προνοοῦντας τοσαύτην ποιεῖσθαι τὴν ἐπιμέλειαν, ψυχῶν δὲ τοσούτων ἀπολλυμένων, ῥαθυμεῖν, καὶ μηδὲν ἠγειεῖσθαι πάσχειν δεινόν, τῶν μελῶν ἡμῶν σηπομένων;

[01251] Ἀλλ' οὐχ ὁ Παῦλος οὕτως·

[01252] ἀλλὰ πῶς;

[01253] Τίς, φησὶν, ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;

[01254] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

[01255] Τοῦτο καὶ σὺ δέξαι τὸ πῦρ·

[01256] κἂν ἴδῃς ἀδελφὸν ἀπολλύμενον, κἂν λοιδορῇ, κἂν ὑβρίζῃ, κἂν τύπτῃ, κἂν ἀπειλῇ ἐχθρὸς γενέσθαι, κἂν ὀτιοῦν ἕτερον ἐπανατείνῃται, πάντα φέρε γενναίως, ὅπως αὐτοῦ κερδάνῃς τὴν σωτηρίαν.

[01257] Ἐὰν οὗτος ἐχθρὸς σου γένηται, ὁ Θεὸς ἔσται σου φίλος, καὶ μεγάλοις σε κατὰ τὴν ἡμέραν ἐκείνην ἀμείψεται τοῖς ἀγαθοῖς.

[01258] Γένοιτο δὲ εὐχαῖς τῶν ἀγίων τοὺς τε πεπλανημένους ἀνασωθῆναι, ὑμᾶς τε τῆς ἄγρας περιγενέσθαι, αὐτούς τε τοὺς βλασφήμους ἐκείνους τῆς ἀσεβείας ἀπαλλαγέντας, ἐπιγνώναι τὸν ὑπὲρ αὐτῶν σταυρωθέντα Χριστὸν, ἵνα πάντες ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζωμεν τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος σὺν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς σύμπαντας αἰῶνας τῶν αἰώνων.

[01259] Ἀμήν.

## [01260] [48.883] ΚΑΤΑ ΙΟΥΔΑΙΩΝ Λόγος πέμπτος.

[01261] α'.

[01262] Πόθεν ἡμῖν ἄρα πλείων ὁ σύλλογος γέγονε σήμερον;

[01263] Πρὸς τὴν ἀπαίτησιν τῆς ὑποσχέσεως ἀπηντήκατε πάντως, καὶ τὸ ἀργύριον τὸ πεπυρωμένον, ὅπερ ὑπέσχομην καταβαλεῖν, ὑποδέξασθαι παρεγένεσθε.

[01264] Τὰ λόγια γὰρ, φησὶ, Κυρίου, λόγια ἀγνά·

[01265] ἀργύριον πεπυρωμένον δοκίμιον τῇ γῆ.

[01266] Εὐλογητὸς ὁ Θεός, ὁ τοσαύτην ὑμῖν περὶ τὴν πνευματικὴν ἀκρόασιν ἐπιθυμίαν ἐνθείς.

[01267] Καθάπερ γὰρ οἱ φίλοινοι καὶ φιλοπόται, ἀνιστάμενοι καθ' ἑκάστην ἡμέραν περιεργάζονται καὶ πολυπραγμονοῦσι ποῦ πότοι, καὶ συμπόσια, καὶ δεῖπνα, καὶ κῶμοι, καὶ μέθαι, καὶ φιάλαι, καὶ κρατῆρες, καὶ ποτήρια·

[01268] οὕτω δὲ καὶ ὑμεῖς καθ' ἑκάστην ἡμέραν ἀνιστάμενοι περιεργάζεσθε, ποῦ παραινεῖς, καὶ συμβουλή, καὶ παράκλησις, καὶ διδασκαλία, καὶ λόγος εἰς δόξαν Χριστοῦ συντείνων.

- [01269] Διὰ ταῦτα καὶ ἡμεῖς αὐτοὶ προθυμότερον ταύτης ἀπτόμεθα τῆς ὑποθέσεως, καὶ ἅπερ ὑπεσχόμεθα, μετὰ πάσης κατατίθεμεν τῆς εὐγνωμοσύνης.
- [01270] Ἡ μὲν οὖν πρὸς Ἰουδαίους μάχη τέλος ἔλαβε τὸ προσήκον·
- [01271] καὶ τὸ τρόπαιον ἔστηκε, καὶ ὁ στέφανος ἡμῖν ἀπήρτισται, καὶ τὸ βραβεῖον ἠρπάσαμεν καὶ ἀπὸ τῆς προτέρας διαλέξεως.
- [01272] Τὸ γὰρ σπουδαζόμενον ἦν ἡμῖν ἀποδειῖξαι, ὅτι τὰ γινόμενα νῦν ὑπ' αὐτῶν παρανομία τίς ἐστι καὶ παράβασις, καὶ ἀνθρώπων πρὸς Θεὸν μάχη καὶ πόλεμος·
- [01273] καὶ τοῦτο σὺν Θεῷ μετὰ ἀκριβείας ἀπάσης ἀπεδείχθη.
- [01274] Εἰ γὰρ καὶ μέλλοιεν ἀπολαμβάνειν τὴν ἑαυτῶν πόλιν, καὶ ἐπὶ τὴν προτέραν ἐπανιέναι πολιτείαν, καὶ τὸν ναὸν ὄραν ἀνιστάμενον, ὅπερ οὐδέποτε ἔσται, οὐδὲ οὕτως ἔχουσι τινα ἀπολογίαν ἐν τοῖς νῦν ὑπ' αὐτῶν γινόμενοις.
- [01275] Ἐπεὶ καὶ οἱ παῖδες οἱ τρεῖς, καὶ Δανιὴλ, καὶ οἱ ἄλλοι ἅπαντες, οἱ ἐπὶ τῆς αἰχμαλωσίας διατρίβοντες, προσεδόκων ἀπολήψεσθαι τὴν ἑαυτῶν πόλιν, καὶ μετὰ ἑβδομήκοντα ἔτη τὸ ἔδαφος ὄψεσθαι τῆς πατρίδος, καὶ ἐν τοῖς νόμοις τοῖς προτέροις βιώσεσθαι·
- [01276] ἀλλ' ὅμως καὶ φανεράν ὑπόσχεσιν ἔχοντες καὶ ὠμολογημένην, οὐδὲ οὕτως ἐτόλμων πρὸ τῆς ὑποσχέσεως καὶ τῆς ἐπανόδου ποιῆσαι τι τῶν νομίμων ὧν οὗτοι ποιοῦσι νῦν·
- [01277] οὕτω καὶ σὺ δυνήσῃ τὸν Ἰουδαῖον ἐπιστομίσαι.
- [01278] Ἐρώτησον γὰρ αὐτόν, τίνας ἔνεκεν νηστεύεις, οὐκ ἔχων τὴν πόλιν;
- [01279] κὰν εἴπῃ, ὅτι Προσοδοκῶ τὴν πόλιν ἀπολαμβάνειν, εἰπέ πρὸς αὐτόν·
- [01280] Οὐκοῦν ἕως ἂν ἀπολάβῃς ἡσύχαζε.
- [01281] Καὶ γὰρ οἱ ἅγιοι ἐκεῖνοι, ἕως ὅτε πρὸς τὴν πατρίδα τὴν ἑαυτῶν ἐπανήλθον, οὐδὲν ἐτόλμων ποιεῖν ὧν σὺ ποιεῖς νῦν.
- [01282] Ὅθεν δηλὸν ὅτι παρανομεῖς νῦν, κὰν μέλλῃς τὴν πόλιν ἀπολαμβάνειν, ὡς σὺ φῆς, καὶ τὰς πρὸς Θεὸν παραβαίνεις συνθήκας, καὶ τὴν πολιτείαν αὐτὴν ἐνυβρίζεις.
- [01283] Πρὸς μὲν οὖν τὸ τὴν τῶν Ἰουδαίων ἀναισχυντίαν ἐπιστομίσαι, καὶ δεῖξαι παρανομοῦντας αὐτοὺς, ἱκανὰ καὶ τὰ τῆ προτέρα διαλέξει πρὸς τὴν ἀγάπην ὑμῶν εἰρημένα.
- [01284] Ἐπειδὴ δὲ οὐ τοῦτο ἐσπουδάκαμεν μόνον, ἐκείνων ἀπορῳάψαι τὰ στόματα, ἀλλὰ καὶ τὴν Ἐκκλησίαν <sup>[48.884]</sup> παιδεῦσαι μειζόνως τὰ οἰκεία δόγματα·
- [01285] φέρε ἐκ περισυίας καὶ τοῦτο ἀποδείξωμεν πάλιν, ὅτι οὔτε ἀναστήσεται λοιπὸν ὁ ναὸς, οὐδὲ εἰς τὴν προτέραν ἐπανήξουσι πολιτείαν.
- [01286] Οὕτω γὰρ ὑμεῖς τε ἀκριβέστερον εἴσεσθε τὰ ἀποστολικά δόγματα, ἐκεῖνοί τε μειζόνως ἀσεβοῦντες ἀλώσονται.
- [01287] Παρέξομεν δὲ μάρτυρα τούτων οὐκ ἄγγελον, οὐκ ἀρχάγγελον, ἀλλ' αὐτὸν τὸν τῆς οἰκουμένης ἀπάσης Δεσπότην, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.
- [01288] Εἰσελθὼν γὰρ εἰς τὰ Ἱεροσόλυμα, καὶ τὸν ναὸν ἰδὼν, ἔλεγεν, ὅτι Ἔσται Ἱερουσαλήμ πατουμένη ὑπὸ ἐθνῶν πολλῶν, ἕως οὗ πληρωθῶσι καιροὶ ἐθνῶν πολλῶν, τὸν μέχρι συντελείας λέγων χρόνον.
- [01289] Καὶ πάλιν περὶ τοῦ ναοῦ ταῦτα ἠπείλησε, τοῖς μαθηταῖς εἰπὼν·
- [01290] Οὐ μὴ μείνῃ λίθος ἐπὶ λίθον ἐν τῷ τόπῳ τούτῳ, ἕως οὗ καταλυθῇ, τὸν ἀφανισμόν τὸν παντελῆ καὶ τὴν ἐρήμωσιν προαναφώνων τὴν εἰς τέλος.
- [01291] Ἀλλ' ὁ Ἰουδαῖος παραγράφεται τὴν μαρτυρίαν πάντως, καὶ οὐκ ἀνέχεται τῶν εἰρημένων.
- [01292] Ἐχθρὸς γὰρ, φησὶν, ἐστὶν ἐμὸς ὁ ταῦτα λέγων·
- [01293] ἐγὼ αὐτὸν ἐσταύρωσα, καὶ πῶς αὐτοῦ παραδέξομαι τὴν μαρτυρίαν;
- [01294] Τοῦτο γὰρ ἐστὶ τὸ θαυμαστόν, ὃ Ἰουδαῖε, ὅτι ὄν ἐσταύρωσας, μετὰ τὸ σταυρωθῆναι τότε σου τὴν πόλιν καθεῖλε, τότε σου τὸν δῆμον διεσκόρπισε, τότε τὸ ἔθνος πανταχοῦ διέσπειρε·
- [01295] διδάσκων ὅτι ἀνέστη καὶ ζῆ, καὶ νῦν ἐστὶν ἐν τοῖς οὐρανοῖς.
- [01296] Ἐπειδὴ γὰρ διὰ τῶν εὐεργεσιῶν οὐκ ἠθέλησας αὐτοῦ γινῶναι τὴν δύναμιν, διὰ τῶν κολάσεων καὶ τῶν τιμωριῶν ἐπαίδευσέ σε τὴν ἄμαχον αὐτοῦ καὶ ἀκαταγώνιστον ἰσχύν.
- [01297] Ἀλλ' οὐδὲ οὕτω πιστεύεις, οὐδὲ νομίζεις αὐτὸν εἶναι Θεόν, καὶ τῆς οἰκουμένης ἀπάσης Δεσπότην, ἀλλ' ἀνθρώπον ἓνα τῶν πολλῶν.
- [01298] Φέρε οὖν, ὡς ἐπ' ἀνθρώπῳ ποιησώμεθα τὴν ἐξέτασιν.
- [01299] Πῶς δὲ ἐπ' ἀνθρώπων ποιούμεθα τὴν ἐξέτασιν;
- [01300] Ὅταν ἴδωμέν τινὰς ἀνθρώπους ἐν ἅπασιν ἀληθεύοντας, καὶ μηδὲν μηδαμοῦ ψευδομένους, κὰν ἐχθροὶ τυγχάνοντες ὦσι, καὶ νοῦν ἔχωμεν, δεχόμεθα τὰ ὑπ' αὐτῶν λεγόμενα·
- [01301] ὥσπερ οὖν ὅταν ἴδωμεν ψευδομένους, κὰν ἀληθεύουσιν ἐν τισιν, οὐδὲ ἐκεῖνα ῥαδίως παραδεχόμεθα.

- [01302] β'.
- [01303] Φέρε οὖν, ἴδωμεν ὅποιον τὸ ἦθος τοῦ Χριστοῦ, καὶ ποῖος ὁ τρόπος.
- [01304] Οὐδὲ γὰρ τοῦτο μόνον προεῖπεν καὶ προανεφώνησεν, ἀλλὰ καὶ ἄλλα πολλὰ τῶν μελλόντων ἐκβήσεσθαι μετὰ μακρὸν ὕστερον χρόνον προανηγόρευσε τότε.
- [01305] Ἀγάγωμεν τοίνυν ἐκείνας τὰς προρόήσεις εἰς μέσον, κἂν ἴδῃς ἐν ἐκείναις ψευδόμενον, μηδὲ ταύτην καταδέξῃ, μηδὲ νομίσης εἶναι πιστήν·
- [01306] ἂν δὲ ἴδῃς ἐν ἅπασιν ἀληθεύοντα, καὶ ταύτην τέλος εἰληφυῖαν τὴν προρόήσιν, καὶ τὸν ἄφατον μαρτυροῦντα χρόνον τῆ τῶν προειρημένων ἀληθείᾳ, μὴ ἀναισχύντει περαιτέρω, μηδὲ φιλονείκει τοῖς ἡλίου φανερωτέροις πράγμασιν.
- [01307] Τί οὖν καὶ ἄλλο προεῖπεν, ἴδωμεν.
- [01308] Προσηλθεν αὐτῷ γυνή, ἀλάβαστρον μύρου ἔχουσα πολυτίμου, καὶ κατέχευε τὸ ἔλαιον.
- [01309] Ἐπετίμησαν οἱ μαθηταὶ τῷ γενομένῳ, λέγοντες·
- [01310] Διατί μὴ ἐπράθη τοῦτο <sup>[48.885]</sup> τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;
- [01311] Ἐγκαλῶν τοίνυν αὐτοῖς, οὕτω πως φησί·
- [01312] Τί κόπους παρέχετε τῇ γυναικί;
- [01313] ἔργον γὰρ καλὸν ἐποίησε.
- [01314] Λέγω γὰρ ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ Εὐαγγέλιον τοῦτο εἰς πᾶσαν τὴν γῆν, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.
- [01315] Ἄρ' οὖν ἐψεύσατο, ἢ ἠλήθευσεν;
- [01316] ἔλαβε τέλος ἢ προφητεία, ἢ διέπεσεν;
- [01317] Ἐρώτησον τὸν Ἰουδαῖον·
- [01318] κἂν μυριάκις ἀναισχυντῇ πρὸς τὴν προρόήσιν ταύτην ἀντιβλέψαι οὐχ ἔξει.
- [01319] Καὶ γὰρ ἐν ἐκκλησίαις ἀπάσαις ἀκούομεν τὴν γυναῖκα λαλουμένην, καὶ ἐστήκασιν ἀκούοντες ὑπατοὶ, στρατηγοὶ, ἄνδρες, γυναῖκες, περιφανεῖς, ἐπίσημοι, λαμπροὶ ἐν ἀπάσαις πόλεσιν·
- [01320] καὶ ὅπουπερ ἂν ἀφίκη τῆς οἰκουμένης, μετὰ πάσης ἡσυχίας πάντες ἀκούουσι τοῦ τῆς γυναικὸς κατορθώματος, καὶ οὐκ ἔστι μέρος τῆς οἰκουμένης, ὃ τὸ γενόμενον ἠγνόησεν.
- [01321] Καίτοι πόσοι βασιλεῖς πολλὰ καὶ μεγάλα εἰργάσαντο τὰς πόλεις ἀγαθὰ, καὶ πολέμους κατῶρθωσαν, καὶ τρόπαια πολλὰ ἔστησαν, καὶ ἔθνη διέσωσαν, καὶ πόλεις ἀνέστησαν, καὶ προσόδους μυρίας προσεκτήσαντο·
- [01322] ἀλλ' ὅμως σεσίγηται μετὰ τῶν οἰκείων κατορθωμάτων.
- [01323] Καὶ βασιλίδες πολλαὶ, καὶ μεγάλαι γυναῖκες, μυρία τοὺς ἀρχομένους εὐεργετήσασαι, οὐδὲ ἐξ ὀνόματός εἰσὶ τισὶ γινώριμαι.
- [01324] Ἡ δὲ εὐτελής αὕτη γυνή, ἔλαιον καταχέασα μόνον, πανταχοῦ τῆς οἰκουμένης ἄδεται, καὶ χρόνου πλῆθος τοσοῦτον οὐκ ἔσβεσεν αὐτῆς τὴν μνήμην, οὐδὲ σβέσει ποτέ·
- [01325] καίτοι οὐδὲ τὸ ἔργον περιφανές·
- [01326] τί γὰρ ἦν, τὸ ἔλαιον καταχέειν;
- [01327] οὐδὲ τὸ πρόσωπον ἐπίσημον·
- [01328] γυνή γὰρ ἦν ἀπερὸμιμένη·
- [01329] οὐδὲ οἱ μάρτυρες πολλοί·
- [01330] μεταξὺ γὰρ τῶν μαθητῶν ἐποίησεν·
- [01331] οὐδὲ ὁ τόπος κατάδηλος·
- [01332] οὐδὲ γὰρ ἐν θεάτρῳ παρελθοῦσα τοῦτο εἰργάσατο, ἀλλ' ἐν οἰκίᾳ, δέκα μόνον παρόντων ἀνθρώπων.
- [01333] Ἀλλ' ὅμως οὔτε ἡ εὐτέλεια τοῦ προσώπου, οὔτε ἡ ὀλιγότης τῶν μαρτύρων, οὔτε τὸ ἄσημον τοῦ τόπου, οὔτε ἄλλο οὐδὲν ἴσχυσεν αὐτῆς ἀφανίσαι τὴν μνήμην·
- [01334] ἀλλὰ βασιλίδων πασῶν, καὶ βασιλέων ἀπάντων λαμπροτέρα νῦν ἔστιν ἡ γυνή, καὶ χρόνος οὐδεὶς λήθη τὸ γενόμενον παρέδωκε.
- [01335] Πόθεν;

- [01336] εἰπέ μοι·
- [01337] τίνος τοῦτο ἐργασαμένου;
- [01338] οὐχὶ τοῦ θεραπευθέντος τότε Θεοῦ, πανταχοῦ τὴν φήμην ταύτην διασπείραντος;
- [01339] Ταῦτα οὖν ἀνθρωπίνης δυνάμεως, εἰπέ μοι, τὸ τοιαῦτα προαναφωνεῖν;
- [01340] καὶ τίς ἂν ταῦτα εἶποι νοῦν ἔχων;
- [01341] Τὸ μὲν γὰρ τι τῶν ὑπ' αὐτοῦ γενομένων προλέγειν, θαυμαστὸν μὲν καὶ παράδοξον·
- [01342] τὸ δὲ καὶ τὰ παρ' ἑτέρων γινόμενα προλέγειν, καὶ ποιεῖν εὐπίστα γίνεσθαι καὶ πᾶσι κατάδηλα, πολλῶ μείζον καὶ θαυμαστότερον.
- [01343] Πάλιν προεῖπε τῷ Πέτρῳ, Ἐπὶ τὴν πέτραν ταύτην οἰκοδομήσω μου τὴν Ἐκκλησίαν·
- [01344] καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς.
- [01345] Τί οὖν, εἰπέ μοι, ἔχεις ἐπιλαβέσθαι τῶν εἰρημένων, ὧ Ἰουδαίε, καὶ δεῖξαι ψευδῆ ταύτην εἶναι τὴν προαναφώνησιν;
- [01346] Ἀλλ' οὐκ ἀνέξεται τῶν πραγμάτων ἡ μαρτυρία, κἂν μυριάκις αὐτὸς φιλονεικῆς.
- [01347] Πόσοι γοῦν πόλεμοι κατὰ τῆς Ἐκκλησίας ἀνερόπιίσθησαν;
- [01348] Καὶ στρατόπεδα πολλὰ παρεσκευάσθησαν, καὶ ὄπλα ἐκινήθη, καὶ πᾶν εἶδος κολάσεως, καὶ τιμωρίας ἐπενοήθη, καὶ <sup>[48.886]</sup> τήγανα, καὶ καταπέλται, καὶ λέβητες, καὶ κάμινοι, καὶ λάκκοι, καὶ κρημνοὶ, καὶ θηρίων ὀδόντες, καὶ πελάγη, καὶ δημεύσεις, καὶ ἕτερα μυρία βασανιστήρια οὐδὲ λόγῳ ῥητὰ, οὐδὲ ἔργῳ φορητὰ, καὶ οὐ παρὰ τῶν ἔξωθεν μόνον, ἀλλὰ καὶ παρὰ τῶν οἰκείων αὐτῶν.
- [01349] Καὶ γὰρ ἐμφυλίως τις τότε τὰ πάντα κατείχε πόλεμος, μᾶλλον δὲ ἐμφυλίου παντός χαλεπώτερος.
- [01350] Οὐ γὰρ πολῖται πολίταις μόνον, ἀλλὰ καὶ συγγενεῖς συγγενέσι, καὶ οἰκεῖοι οἰκεῖοις, καὶ φίλοι φίλοις συνερόρήγνυντο·
- [01351] ἀλλ' ὅμως οὐδὲν τούτων κατέλυσε τὴν Ἐκκλησίαν, οὐδὲ ἐποίησεν ἀσθενεστέραν·
- [01352] καὶ τὸ δὴ θαυμαστὸν καὶ παράδοξον, ὅτι ἐν τοῖς προοιμίοις ταῦτα πάντα ἐκινεῖτο.
- [01353] Εἰ μὲν γὰρ τότε ἐπήγετο τὰ δεινὰ, ὅτε ἐρρίζωθη, καὶ πανταχοῦ τῆς οἰκουμένης κατεφυτεύθη τὸ κήρυγμα, οὐχ οὕτω θαυμαστὸν ἦν τὸ μὴ παρατραπήναι τὴν Ἐκκλησίαν·
- [01354] τὸ δὲ ἐν ἀρχῇ τῆς διδασκαλίας, ἄρτι τῆς πίστεως καταβληθείσης, καὶ τῆς διανοίας τῶν ἀκουόντων ἀπαλωτέρας οὔσης, τοσοῦτους συρόραγῆναι πολέμους, καὶ μὴ μόνον μηδὲν ἐλαττωθῆναι τὰ καθ' ἡμᾶς πράγματα, ἀλλὰ καὶ ἐπιδουναί πλεον, τοῦτό ἐστι τὸ παντός θαύματος ἔχον ὑπερβολήν.
- [01355] Ἴνα γὰρ μὴ λέγῃς, ὅτι νῦν ἡ Ἐκκλησία ἀπὸ τῆς τῶν βασιλέων εἰρήνης συνέστηκεν, ὅτε ἐλάττων ἦν, ὅτε ἀσθενεστέρα εἶναι ἐδόκει, τότε αὐτὴν πολεμείσθαι συνεχώρησεν ὁ Θεός, ἵνα μάθῃς, ὅτι καὶ ἡ νῦν ἀσφάλεια αὐτῆς οὐκ ἀπὸ τῆς τῶν βασιλέων εἰρήνης, ἀλλ' ἀπὸ τῆς τοῦ Θεοῦ δυνάμεως γίνεται.
- [01356] γ'.
- [01357] Καὶ ὅτι τοῦτό ἐστιν ἀληθές, ἀναλόγισαι πόσοι δόγματα ἠβουλήθησαν εἰσαγαγεῖν παρ' Ἑλλήσι, καὶ πολιτείαν ἐνστήσασθαι ξένην, οἷον Ζήνων, Πλάτων, Σωκράτης, Διαγόρας, Πυθαγόρας, καὶ ἕτεροι μύριοι·
- [01358] ἀλλ' ὅμως τοσοῦτον ἀπέσχον περιγενέσθαι, ὡς μηδὲ ἐξ ὀνόματος εἶναι τοῖς πολλοῖς γνώριμοι.
- [01359] Ὁ δὲ Χριστὸς οὐκ ἔγραψε πολιτείαν μόνον, ἀλλὰ καὶ πανταχοῦ τῆς οἰκουμένης αὐτὴν κατεφύτευσε.
- [01360] Πόσα λέγεται Ἀπολλώνιος ὁ ἐκ Τυάνων πεποηκέναι;
- [01361] Ἀλλ' ἵνα μάθῃς ὅτι ψεῦδος πάντα ἐκεῖνα ἦν καὶ φαντασία, καὶ ἀληθές οὐδὲν, ἔσβεσται, καὶ τέλος εὐθὺς ἔλαβεν.
- [01362] Καὶ μηδεὶς ὕβριν εἶναι νομιζέτω τοῦ Χριστοῦ, ὅτι ἐν τοῖς περὶ αὐτοῦ λόγοις Πυθαγόρου καὶ Πλάτωνος, Ζήνωνος καὶ τοῦ Τυανέως μεμνήμεθα·
- [01363] οὐ γὰρ ἐξ οἰκείας τοῦτο ποιούμεν γνώμης, ἀλλὰ τῇ ἀσθενείᾳ τῶν Ἰουδαίων συγκαταβαίνοντες, τῶν νομιζόντων αὐτὸν ἄνθρωπον εἶναι ψιλόν·
- [01364] ἐπεὶ καὶ Παῦλος οὕτως ἐποίησεν;
- [01365] εἰσελθὼν γὰρ εἰς τὰς Ἀθήνας, οὐκ ἀπὸ προφητῶν οὐδὲ ἐξ Εὐαγγελίων αὐτοῖς διελέγετο, ἀλλ' ἀπὸ τοῦ βωμοῦ τὴν παραίνεσιν ἐποιεῖτο·
- [01366] οὐκ ἐπειδὴ τὸν βωμὸν ἀξιοπιστότερον τῶν Εὐαγγελίων εἶναι ἐνόμιζεν, οὐδὲ ἐπειδὴ τὰ γράμματα τὰ ἐκεῖ κείμενα τῶν προφητῶν ἦσαν τιμιώτερα, ἀλλ' ἐπειδὴ πρὸς Ἑλληνας διελέγετο τοὺς οὐδενὶ τῶν ἡμετέρων πιστεύοντας, ἀπὸ τῶν οἰκείων αὐτοῦ ἐχειρώσατο δογμάτων.
- [01367] Διὰ τοῦτό φησιν, Ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὡς ἄνομος Θεῷ, ἀλλ' ἔνομος Χριστῷ.
- [01368] Οὕτω καὶ ἡ Παλαιὰ περὶ τοῦ Θεοῦ διαλεγόμενη πρὸς Ἰουδαίους ποιεῖ λέγουσα οὕτως·

[01369] Τίς ὁμοίός σοι ἐν θεοῖς, Κύριε;

[01370] Τί λέγεις, ὦ Μωϋσῆ;

[01371] ὅλως γάρ ἐστι σύγκρισις;

[01372] Οὐ κατὰ σύγκρισιν τοῦτο ποιῶν εἶπον, φησὶν, ἀλλ' ἐπειδὴ πρὸς Ἰουδαίους διαλέγομαι, τοὺς μεγάλην περὶ τῶν δαιμόνων ἔχοντας δόξαν, τῇ ἀσθενείᾳ αὐτῶν συγκαταβαίνων, [48.887] τοῦτον τῆς διδασκαλίας εἰσήγαγον τὸν τρόπον.

[01373] Ἐπεὶ οὖν καὶ ἡμῖν πρὸς Ἰουδαίους ὁ λόγος, τοὺς ἀνθρώπων ψιλὸν εἶναι νομίζοντας τὸν Χριστὸν καὶ παράνομόν τινα, διὰ τοῦτο καὶ ἀπὸ τῶν παρ' Ἑλληνισι θαυματομένων ἐποιησάμεθα τὴν ἐξέτασιν.

[01374] Εἰ δὲ βούλεσθε καὶ ἀπὸ τῶν παρ' αὐτοῖς τοῦτο ἐγχειρησάντων, καὶ μαθητὰς συναγαγόντων, καὶ εἰς ἄρχοντας, καὶ εἰς προστάτας ἀναρῶθέντων, καὶ σβεσθέντων εὐθέως, ἐπιχειρήσωμεν ταῖς ἀποδείξει ταύταις.

[01375] Οὕτω γοῦν καὶ ὁ Γαμαλιήλ αὐτοὺς ἐπεστόμισεν.

[01376] Ἐπειδὴ γὰρ εἶδεν αὐτοὺς μαινομένους, καὶ ἐπιθυμοῦντας τὸ αἷμα τῶν μαθητῶν ἐκχέειν, βουλόμενος αὐτοὺς τῆς ἀκαθέκτου μανίας κατασχεῖν, κελεύσας ἔξω ποιῆσαι βραχὺ τοὺς ἀποστόλους, οὕτω πρὸς αὐτοὺς ἔλεγεν·

[01377] Προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.

[01378] Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτὸν·

[01379] καὶ ἠκολούθησαν αὐτῷ ἄνδρες τετρακόσιοι·

[01380] κακείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ διεσκορπίσθησαν.

[01381] Καὶ μετ' ἐκεῖνον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ὃς ἀπέστησεν ὄχλον ἱκανόν·

[01382] κακείνος ἀπέθανε, καὶ οἱ μαθηταὶ αὐτοῦ ἀπώλοντο.

[01383] Καὶ τὰ νῦν λέγω ὑμῖν, προσέχετε ἑαυτοῖς, ὅτι, ἐὰν ἡ ἐξ ἀνθρώπων τὸ ἔργον τοῦτο, καταλυθήσεται·

[01384] εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτὸ, μή ποτε καὶ θεομάχοι εὐρεθῆτε.

[01385] Πόθεν οὖν δῆλον ἔσται, ὅτι, ἐὰν ἡ ἐξ ἀνθρώπων, καταλυθήσεται;

[01386] Πείραν ἐλάβετε, φησὶν, ἀπὸ Ἰούδα καὶ Θεοδᾶ.

[01387] Ὅστε καὶ οὗτος ὁ κηρυττόμενος ὑπὸ τούτων, εἰ τοιοῦτός ἐστιν οἷοι ἐκεῖνοι, καὶ μὴ θεία δυνάμει πάντα ἐργάζεται, μικρὸν ἀναμείνατε, καὶ αὐτὴ τῶν πραγμάτων ὑμᾶς πιστώσεται ἢ ἐκβασίς, καὶ διὰ τοῦ τέλους εἴσεσθε σαφῶς, εἴτε ἀνθρώπος ἐστὶ πλάνος, ὡς φατέ, καὶ παράνομος, εἴτε Θεὸς ὁ πάντα συγκρατῶν, καὶ ἀπορρήτῳ δυνάμει τὰ καθ' ἡμᾶς οἰκονομῶν πράγματα·

[01388] ὅπερ οὖν καὶ ἐγένετο.

[01389] Ἀνέμειναν, καὶ δι' αὐτῶν τῶν πραγμάτων ἐδηλοῦτο ἡ θεία καὶ ἄμαχος δύναμις, καὶ τὸ σόφισμα τοῦτο καὶ πρὸς ἀπάτην τῶν πολλῶν γενόμενον, εἰς τὴν τοῦ διαβόλου περιετρέπετο κεφαλὴν.

[01390] Ἐπειδὴ γὰρ εἶδεν αὐτὸν παραγενόμενον, βουλόμενος συσκιᾶσαι αὐτοῦ τὴν παρουσίαν καὶ τὴν ἀληθῆ οἰκονομίαν, εἰσήνεγκεν ἀπατεωνᾶς τινας, οὓς προεῖπομεν, ἵνα καὶ οὗτος εἰς ἐκείνων νομίζεται εἶναι.

[01391] Καὶ ὅπερ ἐπὶ τοῦ σταυροῦ πεποιήκε, δύο παρασκευάσας ληστὰς μετ' αὐτοῦ σταυρωθῆναι, τοῦτο καὶ ἐπὶ τῆς παρουσίας εἰργάσατο, τῇ παραθέσει τοῦ ψεύδους τὴν ἀλήθειαν συσκιᾶσαι σπεύδων·

[01392] ἀλλ' οὐδὲ ἐκεῖ τι ἴσχυσεν, οὐδὲ ἐνταῦθα, ἀλλ' αὐτὸ δὴ τοῦτο μάλιστα τὴν δύναμιν ἔδειξε τοῦ Χριστοῦ.

[01393] Διὰ τί γὰρ, εἰπέ μοι, τριῶν ὄντων τῶν σταυρωθέντων, ἐν τῷ αὐτῷ τόπῳ, ἐν τῷ αὐτῷ καιρῷ, ὑπὸ τῶν αὐτῶν δικαστῶν, ἐκεῖνοι μὲν σεσίγηνται, οὗτος δὲ μόνος προσκυνεῖται;

[01394] Πάλιν, τί δήποτε πολλῶν εἰσαγαγόντων πολιτείαν καινὴν καὶ μαθητὰς ἐσχηκότων, ἐκείνων μὲν οὐδὲ τοῦνομα μέχρι τήμερόν ἐστι γνῶριμον, οὗτος δὲ πανταχοῦ τῆς οἰκουμένης θεραπεύεται;

[01395] Τὰ γὰρ πράγματα ἀπὸ συγκρίσεως μάλιστα φαίνονται.

[01396] Σύγκρινον τοίνυν, ὦ Ἰουδαῖε, καὶ μάθε τῆς ἀληθείας τὴν ὑπεροχὴν.

[01397] Τίς πλάνος τοσαύτας πανταχοῦ τῆς οἰκουμένης Ἐκκλησίας ἐκτίησεν, καὶ ἀπὸ περάτων τῆς οἰκουμένης εἰς πέρατα τὴν τε αὐτοῦ θεραπείαν ἐξέτεινε, καὶ πάντας [48.888] ὑποκύπτοντας ἔσχε, καὶ ταῦτα μυρίων ὄντων τῶν κωλύόντων;

[01398] Οὐκ ἔστιν οὐδεὶς.

[01399] Οὐκοῦν δῆλον, ὅτι ὁ Χριστὸς οὐχὶ πλάνος ἦν, ἀλλὰ σωτὴρ, καὶ εὐεργέτης, καὶ κηδεμὼν, καὶ προστάτης τῆς ζωῆς τῆς ἡμετέρας.

- [01400] Μίαν ἔτι προρόρησιν προσθεῖς, ἐπὶ τὸ προκείμενον βαδιοῦμαι.
- [01401] Οὐκ ἦλθον βαλεῖν εἰρήνην, φησὶν, ἐπὶ τὴν γῆν, ἀλλὰ μάχαιραν·
- [01402] οὐ τὴν γνώμην τὴν ἑαυτοῦ λέγων, ἀλλὰ τὸ τέλος τῶν ἐκβαίνοντων πραγμάτων.
- [01403] Ἦλθον γὰρ διχάσαι, φησὶν, ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς.
- [01404] Πόθεν ταῦτα προεῖπεν, εἰπέ μοι, εἴ γε ψιλὸς ἄνθρωπος ἦν καὶ τῶν πολλῶν εἷς;
- [01405] Ὁ γὰρ λέγει τοιοῦτόν ἐστιν·
- [01406] Ἐπειδὴ συνέβαινε ἐν οἰκίᾳ μιᾷ τὸν μὲν εἶναι πιστόν, τὸν δὲ ἄπιστον, εἶτα τὸν πατέρα βούλεσθαι ἔλκειν ἐπὶ τὴν ἀσέβειαν τὸν υἱὸν τὸν ἑαυτοῦ, τοῦτο αὐτὸ προλέγων, φησὶν·
- [01407] οὕτω κρατήσῃ τοῦ κηρύγματος ἡ δύναμις ὡς καὶ πατέρων παιδᾶς ὑπερορᾶν, καὶ μητέρων θυγατέρας, καὶ γονεῖς παίδων.
- [01408] Αἰρήσονται γὰρ οὐχὶ τῶν οἰκείων καταφρονεῖν μόνον, ἀλλὰ καὶ τὴν ψυχὴν ἐπιδοῦναι τὴν ἑαυτῶν, καὶ πάντα ὑπομεῖναι καὶ παθεῖν, ὥστε μὴ ἀρνήσασθαι τὴν εὐσέβειαν.
- [01409] Πόθεν τούτῳ ταῦτα καὶ εἰδέναι καὶ κατασκευάσαι δυνατὸν, εἴ γε ἄνθρωπος ἦν εἷς τῶν πολλῶν;
- [01410] πόθεν ἐπῆλθεν αὐτῷ λογίσασθαι τοῦτο, ὅτι καὶ πατέρων ἔσται παισὶν αἰδεσιμώτερος, καὶ πατράσι παίδων γλυκύτερος, καὶ γυναιξὶν ἀνδρῶν ποθεινότερος;
- [01411] Καὶ ταῦτα οὐκ ἐν μιᾷ μόνῃ οἰκίᾳ, οὐδὲ ἐν δυσὶ καὶ τρισὶ, καὶ δέκα, καὶ εἴκοσι, καὶ ἑκατὸν, ἀλλὰ πανταχοῦ τῆς οἰκουμένης, ἐν πόλεσιν ἀπάσαις καὶ χώραις, ἐν γῆ καὶ θαλάσῃ, καὶ οἰκουμένη καὶ ἀοικήτῳ.
- [01412] Καὶ οὐκ ἔστιν εἰπεῖν, ὅτι εἶπε μὲν ταῦτα, οὐκ ἐπήγαγε δὲ τὸ τέλος.
- [01413] Πολλοὶ γοῦν ἐν προοιμίῳ καὶ ἐν ἀρχῇ, μᾶλλον δὲ ἔτι καὶ νῦν, διὰ τὴν εὐσέβειαν μισοῦνται, ἐκβάλλονται τῶν οἰκιῶν τῶν πατρῶν, καὶ πρὸς οὐδὲν ἐπιστρέφονται τούτων, ἰκανὴν παραμυθίαν ἔχοντες τὸ διὰ τὸν Χριστὸν ταῦτα πάσχειν.
- [01414] Τίς ταῦτα ἰσχυρὸς ποτε ἐν ἀνθρώποις;
- [01415] εἰπέ μοι.
- [01416] Οὗτος τοίνυν ὁ ταῦτα ἅπαντα προειπὼν, τὰ περὶ τῆς γυναικὸς ἐκείνης, τὰ περὶ τῆς Ἐκκλησίας, τὰ περὶ τοῦ πολέμου τούτου·
- [01417] οὗτος προεῖπεν, ὅτι καὶ ὁ ναὸς πεσεῖται, καὶ τὰ Ἱεροσόλυμα ἀλώσεται, καὶ οὐκέτι τῶν Ἰουδαίων ἔσται πόλις ἢ πόλις, καθάπερ καὶ πρότερον.
- [01418] Εἰ μὲν οὖν ἐψεύσατο πάντα ἐκεῖνα, καὶ μὴ ἔλαβε τέλος, ἀπίσται καὶ τούτοις·
- [01419] εἰ δὲ ὁρᾶς ἐκεῖνα λάμποντα ἀπὸ τῆς ἐκβάσεως, καὶ καθ' ἑκάστην ἡμέραν αὐξανόμενα, καὶ οὐδὲ τῆς Ἐκκλησίας πύλαι ἄδου κατίσχυσαν, καὶ ὅπερ ἐποίησεν ἡ γυνὴ λαλεῖται πανταχοῦ τῆς οἰκουμένης μετὰ χρόνον τοσοῦτον, οἱ δὲ ἄνθρωποι οἱ πιστεύσαντες αὐτῷ καὶ πατέρων αὐτῶν καὶ γυναικῶν καὶ τέκνων αὐτὸν προετίμησαν·
- [01420] τίνας ἔνεκεν ταύτῃ μόνῃ τῇ προρόρησει ἀπιστεῖς, εἰπέ μοι, καὶ ταῦτα τῆς ἀπὸ τοῦ χρόνου μαρτυρίας ἐπιστομιζούσης σου τὴν ἀναισχυντίαν;
- [01421] Εἰ μὲν οὖν μετὰ τὴν ἄλωσιν δέκα μόνον ἔτη ἦν, ἢ εἴκοσι, ἢ τριάκοντα, ἢ πεντήκοντα, μάλιστα μὲν οὐδὲ οὕτως ἐχρῆν ἀναισχυντεῖν, πλην ἀλλ' ὅμως ὑπελέλειπτό τις τοῖς φιλονεικεῖν βουλομένοις πρόφασις·
- [01422] εἰ δὲ οὐχὶ πεντήκοντα μόνον, ἀλλὰ καὶ ἑκατὸν, καὶ δις τοσαῦτα, καὶ τρις, καὶ πολλῶν πλείονα παρηλθον ἔτη μετὰ τὴν ἄλωσιν, καὶ οὐδὲ ἴχνος οὐδὲ σκιά τις ἐφάνη ποτὲ τῆς παρ' ὑμῶν προσδοκωμένης μεταβολῆς, τίνας ἔνεκεν εἰκὴ καὶ μάτην ἀναισχυντεῖς;
- [01423] [48.889] δ'.
- [01424] Ἦρκει μὲν οὖν καὶ τὰ εἰρημένα πρὸς ἀποδείξιν ἡμῖν τοῦ μηδέποτε τὸν ναὸν ἀναστήσεσθαι.
- [01425] Πλην ἀλλ' ἐπειδὴ πολλὴ τῆς ἀληθείας ἢ περιουσία, τὰ Εὐαγγέλια ἀφείς, ἐπὶ τοὺς προφήτας τρέψομαι, οἷς μάλιστα δοκοῦσι πιστεῦν·
- [01426] καὶ ἀπ' ἐκείνων ποιήσομαι φανερόν, ὅτι οὔτε τὴν πόλιν, οὔτε τὸν ναὸν λοιπὸν ἀπολήψονται·
- [01427] καίτοι γε οὐδεμίαν εἶχον ἀνάγκην ἀποδείξαι, ὅτι οὐκ ἀναστήσεται, οὐδὲ ἐμὸν τοῦτο ἦν, ἀλλ' ἐκείνων, δεῖξαι τὸναντίον ὅτι ἀναστήσεται.
- [01428] Ἐγὼ μὲν γὰρ ἔχω τὴν ἀπὸ τοῦ χρόνου σύστασιν μαρτυροῦσάν μοι καὶ συναγωνιζομένην·
- [01429] ἐκεῖνοι δὲ οἱ δι' αὐτῆς μὲν τῆς ἐκβάσεως τῶν πραγμάτων ἠττώμενοι, καὶ ἐν ἔργοις οὐδὲν ἔχοντες δεῖξαι ὧν λέγουσι, κομπάζοντες δὲ ἀπλῶς καὶ εἰκῆ, αὐτοὶ δίκαιοι ταύτην παρασχέιν τὴν μαρτυρίαν εἰσίν.
- [01430] Ἄ μὲν γὰρ ἐγὼ λέγω, δείκνυμι διὰ τῶν ἔργων αὐτῶν ἐκβεβηκότα, καὶ ὅτι ἔπρεσε, καὶ ὅτι οὐκ ἀνέστη ἡ πόλις ἐπὶ χρόνον τοσοῦτον ἃ δὲ ἐκεῖνοι λέγουσιν, ἐν ὀήμασιν ἐστὶ ψιλοῖς τοῖς αὐτῶν.
- [01431] Καὶ ἐχρῆν αὐτοὺς δεῖξαι, ὅτι ἀναστήσεται πάλιν ἡ πόλις·

[01432] ἐπεὶ καὶ ἐν τοῖς δικαστηρίοις οὕτως ὁρώμεν γινομένας τὰς ἀποδείξεις.

[01433] Ὅταν γὰρ τινες ὑπὲρ ὅτουοῦν πρὸς ἀλλήλους ἀμφισβητῶσι, καὶ θάτερος ὧν λέγει ἐγγράφως παρέχη τὰς ἀποδείξεις, εἴτα ὁ ἕτερος ἐπιλαμβάνηται τῶν λεγομένων, αὐτὸς ἀναγκάζεται λοιπὸν μάρτυρας ἢ καὶ ἑτέρους παρέχειν ἐλέγχους τοῦ μὴ ταῦτα οὕτως ἔχειν, ὡς τὰ γραμμάτια φησιν, οὐκ ἐκεῖνος ὁ προφέρων τὰ γραμμάτια.

[01434] Οὕτω καὶ νῦν ποιεῖν ἔδει τοὺς Ἰουδαίους καὶ παράγειν ἡμῖν προφήτην εἰς μέσον τὸν λέγοντα, ὅτι ἀναστήσεται πάντως ἡ πόλις.

[01435] Ὅτι γὰρ εἰ καὶ τέλος ἔμελλεν ἔξειν ὑμῖν ἡ παροῦσα αἰχμαλωσία, πᾶσα ἀνάγκη ἦν τοὺς προφήτας ταῦτα προαναφωνεῖν, παντί που δῆλόν ἐστι τῷ καὶ ὅπως οὖν εἰς τὰ προφητικά παρακύψαντι βιβλία.

[01436] Καὶ γὰρ ἔθος παρὰ Ἰουδαίους παλαιὸν, τὰ μέλλοντα αὐτοὺς καταλαμβάνειν κακὰ ἢ ἀγαθὰ προαγορεύειν τοὺς προφήτας ἀνωθεν.

[01437] Τίνος ἔνεκεν καὶ διὰ τί;

[01438] Διὰ τὴν πολλὴν αὐτῶν ἀγνωμοσύνην καὶ ἀναισχυντίαν, Ἐπειδὴ γὰρ παραυτὰ τὰς εὐεργεσίας ἐπελανθάνοντο τοῦ ταῦτα πεποικηκός Θεοῦ, καὶ τοῖς δαίμοσιν ἐπέγραφον τὰ γινόμενα, καὶ τὰ ἀγαθὰ ἐκεῖνοις ἐλογίζοντο·

[01439] καὶ νῦν μὲν ἐξεληθόντες ἐξ Αἰγύπτου, τῆς θαλάσσης σχισθείσης, καὶ τῶν ἄλλων θαυμάτων γινομένων, ἐπιλαθόμενοι τοῦ ταῦτα πεποικηκός Θεοῦ, τοῖς οὐ θεοῖς ἀνετίθεσαν τὰ γινόμενα, καὶ τῷ Ααρῶν λέγουσι·

[01440] Ποίησον ἡμῖν θεοὺς, οἱ προπορεύονται ἡμῶν·

[01441] καὶ τῷ Ἰερεμῖα δὲ φαίνονται λέγοντες, Τὸν λόγον ὃν ἐλάλησας πρὸς ἡμᾶς τῷ ὀνόματι Κυρίου, οὐκ ἀκουσόμεθά σου, ὅτι ποιῶντες ποιήσομεν πάντα τὸν λόγον, ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν, θυμῶν τῇ βασιλίῳ τοῦ οὐρανοῦ, καὶ σπένδειν αὐτῇ σπονδὰς, καθὰ ἐποιήσαμεν καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν, καὶ οἱ βασιλεῖς ἡμῶν, καὶ οἱ ἄρχοντες ἡμῶν·

[01442] καὶ ἐνεπλήσθημεν ἄρτων, καὶ ἐγενήθημεν χρηστοὶ, καὶ κακὰ οὐκ οἶδαμεν·

[01443] καὶ ὡς θυμῶντες τῇ βασιλίῳ τοῦ οὐρανοῦ, καὶ σπένδοντες αὐτῇ σπονδὰς, ἠλαττώθημεν πάντες ἡμεῖς, καὶ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐξελίπομεν·

[01444] ἵνα οὖν μηδὲν τῶν συμβαινόντων τοῖς εἰδώλοις λογίζωνται, ἀλλὰ καὶ τὰς τιμωρίας καὶ τὰς εὐεργεσίας παρὰ τοῦ Θεοῦ πιστεύωσιν αὐτοῖς ἀεὶ παραγίνεσθαι, τὰς μὲν διὰ τὰς ἀμαρτίας, τὰς δὲ διὰ φιλανθρωπίαν, ἀνωθεν αὐτοῖς προὔλεγον οἱ προφῆται τὰ μέλλοντα ἔσεσθαι.

[01445] Καὶ ἵνα μάθης ὅτι αὕτη ἐστὶν ἡ αἰτία τῆς <sup>[48.890]</sup>προρῳήσεως, ἄκουε τί φησιν ὁ μεγαλοφρονότατος Ἡσαΐας·

[01446] Γινώσκω ὅτι σκληρὸς εἶ σύ πρὸς τὸν λαὸν τὸν Ἰουδαϊκόν, καὶ νεῦρον σιδηροῦν ὁ τράχηλός σου·

[01447] τουτέστιν ἀκαμπῆς, καὶ τὸ μέτωπόν σου χαλκοῦν, τουτέστιν ἀναισχυντον.

[01448] Οὕτω γοῦν καὶ ἡμῖν ἔθος πολλάκις, τοὺς ἐρυθριᾶν μὴ εἰδότας χαλκοπροσώπους καλεῖν.

[01449] Καὶ ἀνήγγειλά σοι, φησιν ἃ μέλλει ἐπὶ σὲ ἔρχεσθαι, πρὶν ἢ γενέσθαι, καὶ ἀκουστά σοι ἐποίησα.

[01450] Εἴτα τὴν αἰτίαν τῆς προρῳήσεως λέγων, ἐπήγαγεν·

[01451] Μήποτε εἴπησ, ὅτι Τὰ εἰδωλά μοι ἐποίησε, καὶ τὰ γλυπτὰ καὶ τὰ φωνευτὰ μοι ἐνετείλατο.

[01452] Καὶ πάλιν ἐπειδὴ φιλόνεκοί τινες ὄντες καὶ ἀλαζόνες, καὶ μετὰ τὴν ἔκβασιν ἠναισχυντοῦν ὡς μὴ προακηκούτες, οὐ προὔλεγον οἱ προφῆται τὰ ἐσόμενα μόνον, ἀλλὰ καὶ μάρτυρας ἐλάμβανον τῶν γινομένων.

[01453] Οὕτω γοῦν πάλιν ὁ αὐτὸς Ἡσαΐας φησί·

[01454] Μάρτυράς μοι ποιήσον πιστοὺς ἀνθρώπους, τὸν Οὐρίαν τὸν ἱερέα, καὶ τὸν Ζαχαρίαν τὸν υἱὸν Βαραχίου.

[01455] Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἐν τόμῳ καινῷ τὴν προφητείαν γράψας ἀπέθετο, ἵνα μετὰ τὴν ἔκβασιν αὐτὰ αὐτῶν καταμαρτυρῇ τὰ γράμματα, ὅτι ἀνωθεν αὐτοῖς καὶ πρὸ πολλοῦ τοῦ χρόνου προηγήθηται.

[01456] Διὰ τοῦτο οὐδὲ ἀπλῶς ἐν τόμῳ γράφει, ἀλλ' ἐν τόμῳ καινῷ, δυναμένῳ πρὸς τὸ μῆκος ἀρκέσαι τοῦ χρόνου καὶ μὴ διαφθαρῆναι ῥαδίως, ἀλλ' ἀναμεῖναι τὴν ἔκβασιν τῶν ἐν αὐτῷ γεγραμμένων πραγμάτων.

[01457] Καὶ ὅτι τοῦτο ἐστὶν ἀληθές, καὶ πάντα αὐτοῖς προανεφώνει τὰ μέλλοντα ἔσεσθαι ὁ Θεός, οὐκ ἐντεῦθεν μόνον, ἀλλὰ καὶ ἐξ αὐτῶν τῶν συμβάντων αὐτοῖς κακῶν τε καὶ ἀγαθῶν ποιήσομαι τὴν ἀπόδειξιν.

[01458] ε'.

[01459] Τρεῖς γοῦν δουλείας ὑπέμειναν χαλεπωτάτας οἱ Ἰουδαῖοι, καὶ οὐδεμίαν χωρὶς προρῳήσεως αὐτοῖς ἐπήγαγεν, ἀλλὰ πάσας αὐτοῖς προλεχθῆναι παρεσκευάσεν ὁ Θεός, καὶ τόπον, καὶ χρόνον, καὶ πρόσωπον, καὶ εἶδος κακώσεως, καὶ τὴν ἐπάνοδον, καὶ τὰ ἄλλα πάντα μετὰ ἀκριβείας προλέγων.

[01460] Καὶ τὴν πρώτην προρῳήσιν ἐρῶ τὴν ἐν Αἰγύπτῳ.

[01461] Πρὸς γοῦν τὸν Ἀβραάμ διαλεγόμενος, οὕτω πῶς φησι·

[01462] Γινώσκων γνῶση.

- [01463] ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῆ οὐκ ἰδία·
- [01464] καὶ δουλώσουσιν αὐτὸ, καὶ κακώσουσιν ἔτη τετρακόσια.
- [01465] Τὸ δὲ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός.
- [01466] Τετάρτη δὲ γενεᾶ ἐπανελεύσονται ᾧδε μετὰ ἀποσκευῆς πολλῆς.
- [01467] Εἶδες πῶς τὸν ἀριθμὸν εἶπε τῶν ἐτῶν·
- [01468] τετρακόσια ἔτη·
- [01469] τὸν τρόπον τῆς δουλείας, ὅτι οὐχ ἀπλῶς δουλώσουσιν, ἀλλὰ καὶ κακώσουσιν.
- [01470] Ἄκουε γοῦν πῶς μετὰ ταῦτα ἐξηγεῖται ὁ Μωϋσῆς τὴν κάκωσιν·
- [01471] Τὰ ἄχυρα οὐ δίδονται τοῖς οἰκέταις σου, φησὶ, καὶ λέγουσιν ἡμῖν τὴν πλινθουργίαν ποιεῖν.
- [01472] Καὶ ἐμαστιγοῦντο καθ' ἐκάστην ἡμέραν, ἵνα μάθῃς, τί ἔστι τὸ, Δουλώσουσι καὶ κακώσουσι, καὶ, Τὸ ἔθνος ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ·
- [01473] τὸν καταποντισμὸν τῶν Αἰγυπτίων λέγων, τὸν διὰ τῆς Ἐρυθρᾶς θαλάσσης, ὃν ἐν ταῖς ᾠδαῖς Μωϋσῆς ἀναγράφων οὕτως ἔλεγεν·
- [01474] Ἴππον καὶ ἀναβάτην ἐρῶιψεν εἰς θάλασσαν.
- [01475] Εἶτα καὶ τὸν τρόπον τῆς ἐπανόδου, ὅτι ἐξελεύσονται ᾧδε μετὰ ἀποσκευῆς πολλῆς.
- [01476] Χρήσασθε, φησὶν, ἕκαστος παρὰ τοῦ γείτονος αὐτοῦ καὶ συσκῆνου σκευὴ χρυσᾶ καὶ ἀργυρᾶ.
- [01477] Ἐπειδὴ γὰρ πολὺν ἐδούλευσαν χρόνον, καὶ τὸν μισθὸν οὐκ ἀπέλαβον, ἄκοντας αὐτοὺς ἀπαιτηθῆναι παρεσκεύασεν ὁ Θεός.
- [01478] Καὶ βοᾷ ὁ προφήτης, λέγων·
- [01479] Καὶ ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ
- [01480] [48.891] καὶ χρυσίῳ, καὶ οὐκ ἦν ἐν ταῖς φυλαῖς αὐτῶν ὁ ἀσθενῶν.
- [01481] Μία μὲν αὕτη δουλεία μετὰ ἀκριβείας πάσης προδιηγόρεται·
- [01482] φέρε δὴ καὶ ἐφ' ἑτέραν τὸν λόγον ἀγάγωμεν.
- [01483] Ποίαν δὴ;
- [01484] Τὴν ἐν Βαβυλῶνι.
- [01485] Καὶ γὰρ καὶ ταύτην μετὰ ἀκριβείας προανεφώνησεν ὁ Ἱερεμίας, οὕτως εἰπών·
- [01486] Οὕτως εἶπε Κύριος·
- [01487] ὅταν μέλλῃ πληροῦσθαι τῇ Βαβυλῶνι ἑβδομήκοντα ἔτη, ἐπισκέψομαι ὑμᾶς, καὶ ἐπιστήσω ἐφ' ὑμᾶς τοὺς λόγους μου τοὺς ἀγαθοὺς, τοῦ ἀποστρέψαι εἰς τὸν τόπον τοῦτον·
- [01488] καὶ ἐπιστρέψω τὴν αἰχμαλωσίαν ὑμῶν, καὶ ἀθροίσω ὑμᾶς ἐκ πάντων τῶν ἐθνῶν, καὶ ἐκ πάντων τῶν τόπων, οὗ διέσπειρα ὑμᾶς ἐκεῖ, φησὶ Κύριος, καὶ ἐπιστρέψω ὑμᾶς εἰς τὸν τόπον, ὃθεν ἀπώκισα ὑμᾶς ἐκεῖθεν.
- [01489] Ὁρᾶς πῶς καὶ ἐνταῦθα πάλιν καὶ τὴν πόλιν εἶπεν, καὶ τὸν ἀριθμὸν τῶν ἐτῶν, καὶ πόθεν αὐτοὺς μέλλει συνάγειν, καὶ ποῦ συνάγειν;
- [01490] Διὰ τοῦτο καὶ ὁ Δαυιὴλ οὐ πρότερον ὑπὲρ αὐτῶν τὴν ἰκετηρίαν ἔθηκεν, ἀλλ' ὅτε εἶδε πληρωθέντα τὰ ἑβδομήκοντα ἔτη.
- [01491] Καὶ τίς ταῦτά φησιν;
- [01492] Αὐτὸς ὁ Δαυιὴλ οὕτω λέγων·
- [01493] Καὶ ἐγὼ Δαυιὴλ ἐποίουν τὰ ἔργα τοῦ βασιλέως, καὶ ἐθαύμαζον τὴν ὄρασιν, καὶ οὐκ ἦν ὁ συνιών·
- [01494] καὶ συνῆκα ἐν ταῖς βίβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὡς ἐγενήθη ὁ λόγος Κυρίου πρὸς Ἱερεμίαν τὸν προφήτην, εἰς συμπλήρωσιν τῆς ἐρημώσεως Ἱερουσαλήμ ἑβδομήκοντα ἔτη.
- [01495] Καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς Κύριον τὸν Θεόν, τοῦ ἐκζητῆσαι προσευχὴν, καὶ δέησιν ἐν νηστείᾳ καὶ σάκκῳ καὶ σποδῷ.
- [01496] Ἦκουσας πῶς καὶ αὕτη δουλεία διηγόρεται, καὶ ὁ προφήτης οὐκ ἐτόλμησε πρὸ τοῦ διωρισμένου χρόνου δέησιν καὶ ἰκετηρίαν προσαγαγεῖν τῷ Θεῷ, ἵνα μὴ μάτην καὶ εἰκῆ προσίῃ, ἵνα μὴ ἀκούσῃ ὅπερ ἤκουσεν ὁ Ἱερεμίας·

- [01497] Μὴ προσεύχου ὑπὲρ τοῦ λαοῦ τούτου, καὶ μὴ ἀξίου περὶ αὐτῶν, ὅτι οὐκ εἰσακούσομαί σου.
- [01498] Ἀλλ' ὅτε τὴν ἀπόφασιν εἶδε πληρωθεῖσαν, καὶ τὸν καιρὸν συγκαλοῦντα πρὸς τὴν ἐπάνοδον·
- [01499] τότε προσεύχεται, καὶ οὐχ ἀπλῶς, ἀλλ' ἐν νηστείᾳ καὶ ἐν σάκκῳ καὶ ἐν σποδῶ.
- [01500] Καὶ ὅπερ ἐπ' ἀνθρώπων συμβαίνειν ἔθος, τοῦτο καὶ ἐπὶ τοῦ Θεοῦ πεποίηκε.
- [01501] Καὶ γὰρ ἡμεῖς ἐπειδὴν τινὰς ἴδωμεν τοὺς αὐτῶν οἰκέτας μετὰ πολλὰ καὶ μεγάλα ἁμαρτήματα εἰς δεσμητήριον ἐμβάλλοντας, οὐκ εὐθέως, οὐδὲ ἐν προσιμίῳ, οὐδὲ ἐν ἀρχῇ τῆς κολάσεως, τὴν ἱκετηρίαν προσάγομεν·
- [01502] ἀλλ' ἀφέντες ὀλίγας ἡμέρας αὐτοὺς σωφρονισθῆναι, τότε πρόσιμεν τοῖς δεσπότηταις, ἔχοντες καὶ τὴν ἀπὸ τοῦ καιροῦ συμμαχίαν·
- [01503] τοῦτο δὴ καὶ ὁ προφήτης ἐποίησεν.
- [01504] Ἐπειδὴ γὰρ δίκην ἔδωκαν, οὐκ ἀξίαν μὲν τῶν ἁμαρτημάτων, ἔδωκαν δ' οὖν ὅμως, προσέρχεται τῷ Θεῷ λοιπὸν ὑπὲρ αὐτῶν διαλεξόμενος.
- [01505] Εἰ δὲ βούλεσθε, καὶ τῆς εὐχῆς αὐτῆς ἀκούσωμεν·
- [01506] Ἐξωμολογησάμην γὰρ, φησὶ, καὶ εἶπον·
- [01507] Κύριε ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ὁ φυλάσσω τὴν διαθήκην σου, καὶ τὸ ἔλεός σου τοῖς ἀγαπῶσί σε, καὶ φυλάττουσι τὰς ἐντολάς σου.
- [01508] Τί ποιεῖς, ὦ Δανιήλ;
- [01509] ὑπὲρ ἀνθρώπων ἡμαρτηκῶτων καὶ προσκεκρουκῶτων πρεσβεύων, τῶν φυλασσόντων αὐτοῦ τοὺς νόμους μέμνησαι;
- [01510] οὐκοῦν ἀξιοὶ εἰσι συγγνώμης οἱ παραβαίνοντες αὐτοῦ τὰς ἐντολάς;
- [01511] Ἀλλ' οὐ διὰ τούτους ταῦτα λέγω, φησὶν, ἀλλὰ διὰ τοὺς προγόνους τοὺς ἄνωθεν, διὰ τὸν Ἀβραάμ, διὰ τὸν Ἰσαάκ, διὰ τὸν Ἰακώβ.
- [01512] Ἐκεῖνοις ἐπηγγείλατο, φησὶ, καὶ ὑπέσχετο, οἳ καὶ τὰς ἐντολάς αὐτοῦ ἐφύλαξαν.
- [01513] Ἐπεὶ οὖν οὐδὲν ἔχουσιν οὗτοι δικαίωμα <sup>[48.892]</sup> σωτηρίας, διὰ τοῦτο τῶν προγόνων μέμνημαι.
- [01514] Καὶ ἵνα μὴ νομίσης, ὅτι περὶ τούτων ταῦτά φησιν, εἰπὼν, Ὁ φυλάσσω τὴν διαθήκην σου, καὶ τὸ ἔλεός σου τοῖς ἀγαπῶσί σε καὶ φυλάσσουσι τὰς ἐντολάς σου, ἐπήγαγεν εὐθέως·
- [01515] Ἠμάρτομεν, ἠνομήσαμεν, ἠδικήσαμεν, ἠσεβήσαμεν, ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου, καὶ ἀπὸ τῶν κριμάτων σου, καὶ οὐκ ἠκούσαμεν τῶν δούλων σου τῶν προφητῶν.
- [01516] Μία γὰρ τοῖς ἁμαρτάνουσιν ἀπολογία μόνη μετὰ τὰ ἁμαρτήματα ὑπολέλειπται, τὸ τὰς οἰκείας ἁμαρτίας ὁμολογεῖν.
- [01517] Σὺ δέ μοι σκόπει καὶ τοῦ δικαίου τὴν ἀρετὴν, καὶ τῶν Ἰουδαίων τὴν ἀγνωμοσύνην.
- [01518] Ὁ μὲν γὰρ μηδὲν ἑαυτῷ συνειδῶς πονηρὸν, καταδικάζει μετὰ πολλῆς ἑαυτὸν σφοδρότητος, λέγων·
- [01519] Ἠμάρτομεν, ἠνομήσαμεν, ἠδικήσαμεν·
- [01520] οἱ δὲ μυρίων γέμοντες κακῶν, τὸναντίον ἐποιοῦν, λέγοντες·
- [01521] Ἐφυλάξαμεν τὰ προστάγματά σου, καὶ νῦν μακαρίζομεν ἄλλοτρίους·
- [01522] καὶ ἀνοικοδομοῦνται οἱ ποιῶντες ἀνομήματα.
- [01523] Ὡσπερ γὰρ τοῖς δικαίοις ἔθος μετὰ τὰ δικαιώματα μετριάζειν, οὕτω τοῖς πονηροῖς μετὰ τὰ ἁμαρτήματα ἐπαίρεσθαι.
- [01524] Ὁ μὲν γὰρ ἑαυτῷ συνειδῶς τοιοῦτον ἔλεγεν, ἠνομήσαμεν, ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου·
- [01525] οἱ δὲ μυρία συνειδότες ἑαυτοῖς ἁμαρτήματα ἔλεγον, ὅτι Ἐφυλάξαμεν τὰς ἐντολάς σου.
- [01526] Ταῦτα λέγω, ἵνα τὰ μὲν φύγωμεν, τὰ δὲ ζηλώσωμεν.
- [01527] ζ'.
- [01528] Εἶτα ἐπειδὴ κατέδραμεν αὐτῶν τῆς παρανομίας, λέγει καὶ τὴν τιμωρίαν ἣν ἔδοσαν, καὶ ἀπὸ τούτου πάλιν τὸν Θεὸν εἰς ἔλεον ἐπισπάσασθαι βουλόμενος, Καὶ ἐπήλθε, φησὶν, ἐφ' ἡμᾶς ἡ κατάρα ἡ γεγραμμένη ἐν τῷ νόμῳ Μωσέως δούλου τοῦ Θεοῦ, ὅτι ἡμάρτομεν.
- [01529] Ποία κατάρα αὕτη;
- [01530] Βούλεσθε ἵνα ἀναγνώμεν αὐτήν;

[01531] Ἐὰν μὴ λατρεύσητε Κυρίῳ τῷ Θεῷ ὑμῶν, φησὶν, ἐπάξω ἐφ' ὑμᾶς ἔθνος ἀναιδές, οὐ οὐκ ἀκούση τῆς φωνῆς αὐτοῦ, καὶ ἔσεσθε ἐν ἀριθμῷ βραχεῖς.

[01532] Τοῦτο γοῦν αὐτὸ δηλοῦντες οἱ τρεῖς παῖδες, καὶ δεικνύντες ὅτι διὰ τῶν ἔργων αὐτῶν ἐξέβη τὸ τῆς κολάσεως εἶδος, καὶ αὐτοὶ πρὸς τὸν Θεὸν ἔξομολογούμενοι, περὶ τῶν κοινῶν ἀμαρτημάτων ἔλεγον·

[01533] Παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων, ἐχθίστων ἀποστατῶν, καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν.

[01534] Ὅρα ὡς ἡ ἀρὰ ἐπληροῦτο ἐκεῖνη ἡ λέγουσα·

[01535] Ἔσεσθε ἐν ἀριθμῷ βραχεῖς·

[01536] καὶ ἡ λέγουσα, ὅτι Ἐπάξω ἐφ' ὑμᾶς ἔθνος ἀναιδές.

[01537] Τοῦτο αὐτὸ καὶ ὁ Δανιὴλ ἐνταῦθα αἰνίττεται, καὶ φησιν·

[01538] Ἦλθεν ἐφ' ἡμᾶς κακὰ, οἷα οὐ γέγονε ὑποκάτω παντός τοῦ οὐρανοῦ, κατὰ τὰ γενόμενα ἐν Ἰσραήλ.

[01539] Ποῖα δὴ ταῦτα;

[01540] Μητέρες παιδῶν ἀπεγέυσαντο.

[01541] Καὶ τοῦτο προλέγει μὲν ὁ Μωϋσῆς, δείκνυσι δὲ ἐκβεβηκός ὁ Ἱερεμίας·

[01542] ὁ μὲν γὰρ φησιν, ὅτι Ἡ ἀπαλή, ἡ τρυφερά, ἥς οὐκ ἔλαβε πείραν ὁ ποῦς αὐτῆς ἐπιβῆναι ἐπὶ τοῦ βήματος διὰ τὴν ἀπαλότητα καὶ τὴν τρυφερότητα, ἄψεται παρανόμου τραπέζης, καὶ τῶν ἐκγόνων ἀπογεύσεται τῶν ἑαυτῆς.

[01543] Ὁ δὲ Ἱερεμίας τοῦτο αὐτὸ δηλῶν ὅτι ἐξέβη, ἔλεγε·

[01544] Χεῖρες γυναικῶν οἰκτιρμόνων ἤψησαν τὰ τέκνα αὐτῶν.

[01545] Ἀλλ' ὅμως τὰς ἀμαρτίας αὐτῶν εἰπὼν ἅς ἤμαρτον, καὶ τὴν δίκην ἣν ὑπέμειναν εἰς μέσον ἀγαγὼν, οὐδὲ οὕτως ἐκ τούτων ἀξιοὶ σώζεσθαι.

[01546] Ὅρα οὖν εὐγνωμοσύνην οἰκέτου.

[01547] Καὶ γὰρ καὶ οὗτος δεικνύς, ὅτι οὐδὲν οὐδέπω τῶν ἀμαρτημάτων ἄξιον ὑπέμειναν, οὐδὲ διελύσαντο τὰ πλημμελήματα δι' ὧν ἔπαθον, λοιπὸν ἐπὶ τοὺς οἰκτιρμούς καταφεύγει τοῦ Θεοῦ καὶ τὸν τῆς φιλανθρωπίας αὐτοῦ τρόπον, καὶ φησι·

[01548] Καὶ νῦν, Κύριε ὁ Θεὸς ἡμῶν, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου, καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη·

[01549] ἡμάρτομεν, ἠνομήσαμεν.

[01550] Καὶ γὰρ ὡς ἐκείνους, φησὶν, οὐκ ἀπὸ κατορθωμάτων <sup>[48.893]</sup> ἔσωσας, ἀλλὰ τὴν θλίψιν ἰδὼν καὶ τὴν στενοχωρίαν, καὶ τῆς κραυγῆς ἀκούσας·

[01551] οὕτω δὴ καὶ ἡμᾶς ἀπάλλαξον τῶν παρόντων κακῶν διὰ τὴν φιλανθρωπίαν σου μόνην·

[01552] ἕτερον γὰρ οὐδὲν ἔχομεν δικαίωμα σωτηρίας.

[01553] Εἰπὼν δὴ ταῦτα, καὶ θρηνήσας ἰκανῶς, εἰσάγει λοιπὸν τὴν πόλιν, καθάπερ τινὰ γυναῖκα αἰχμάλωτον, καὶ φησιν·

[01554] Ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἀγίασμά σου·

[01555] κλίνον, ὁ Θεός μου, τὸ οὖς σου, καὶ ἄκουσον·

[01556] ἄνοιξον τοὺς ὀφθαλμούς σου, καὶ ἴδε τὸν ἀφανισμόν ἡμῶν καὶ τῆς πόλεώς σου, ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς.

[01557] Ἐπειδὴ γὰρ τοὺς ἀνθρώπους περιελθὼν, οὐδένα ἐώρα δυνάμενον ἴλεω ποιῆσαι τὸν Θεόν, πρὸς τὰ οἰκοδομήματα καταφεύγει, καὶ τὴν πόλιν αὐτὴν προβάλλεται, καὶ τὴν ἐρημίαν αὐτῆς προτείνεται, καὶ ἐν τούτοις καταλύσας τὸν λόγον, ἴλεω τὸν Θεὸν ἐποίησε·

[01558] καὶ δῆλον ἐκ τῶν ἐξῆς.

[01559] Ἀλλ' ὅπερ ἔλεγον·

[01560] δεῖ γὰρ ἐπὶ τὸ προκείμενον πάλιν ἐπανελθεῖν·

[01561] καὶ γὰρ καὶ ταῦτα παρενέβαλλον οὐχ ἀπλῶς οὐδὲ εἰκῆ, ἀλλ' ὥστε μικρὸν ὑμῶν διαναπαῦσαι τὴν διάνοιαν ἀπὸ τῶν συνεχῶν ἀγωνισμάτων καμουσαν.

[01562] Φέρε οὖν ἐπανίωμεν ὅθεν ἐξέβημεν ταῦτα εἰπεῖν, καὶ δεῖξωμεν τὰ μέλλοντα καταλήψεσθαι τοὺς Ἰουδαίους κακὰ ἄνωθεν προηγορευμένα μετὰ ἀκριβείας ἀπάσης.

[01563] Δύο μὲν δὴ ταύτας δουλείας ὁ λόγος ἀπέδειξε μετὰ προφητείας ἐπελθούσας αὐτοῖς, καὶ οὐχ ἀπλῶς, οὐδὲ ἀπροσδοκῆτως.

[01564] Λείπεται δὲ λοιπὸν τὴν τρίτην ἐπαγαγόντας, καὶ περὶ ταύτης τῆς νῦν κατεχούσης αὐτοὺς εἰπεῖν, καὶ δεῖξαι σαφῶς, πῶς οὐδὲ εἰς προφήτης ἐπηγγείλατό τινα λύσιν ἔσεσθαι τῶν κατεχόντων αὐτοὺς κακῶν οὔτε ἀπαλλαγῆν.

[01565] Τίς οὖν ἐστὶν ἡ τρίτη;

[01566] Ἡ ἐπὶ Ἀντιόχου τοῦ Ἐπιφανοῦς.

[01567] Ἐπειδὴ γὰρ Ἀλέξανδρος ὁ τῶν Μακεδόνων βασιλεὺς, Δαρεῖον τὸν τῶν Περσῶν βασιλέα ἀνελὼν, εἰς ἑαυτὸν τὴν ἀρχὴν περιέστησε, τελευτήσαντος τούτου, τέσσαρες μετ' ἐκείνον ἐγένοντο βασιλεῖς·

[01568] εἶτα ἐξ ἑνὸς τούτων τῶν τεσσάρων γενόμενος ὁ Ἀντιόχος μετὰ πολὺν ὕστερον χρόνον, τό τε ἱερὸν ἐνέπρησε, τὰ τε ἅγια τῶν ἁγίων ἠρήμωσε, τὰς τε θυσίας καθεῖλε, τοὺς τε Ἰουδαίους ὑπέταξε, καὶ τὴν πολιτείαν αὐτῶν κατέλυσεν ἅπασαν.

[01569] ζ'.

[01570] Καὶ ταῦτα ἅπαντα μετ' ἀκριβείας ἀπάσης, καὶ μέχρι μιᾶς ἡμέρας προηγόρευτο παρὰ τοῦ Δανιὴλ, καὶ πότε ἔσται, καὶ πῶς, καὶ παρὰ τίνος, καὶ τίνι τρόπῳ, καὶ ποῦ τελευτήσει, καὶ τίνα λήψεται μεταβολήν.

[01571] Εἴσεσθε δὲ σαφέστερον, ἀκούσαντες αὐτῆς τῆς ὁράσεως, ἦν διὰ παραβολῆς ἡμῖν ὁ προφήτης ἀπήγγειλε, κριὸν μὲν καλῶν τὸν τῶν Περσῶν βασιλέα, τὸν Δαρεῖον, τράγον δὲ τὸν τῶν Ἑλλήνων βασιλέα, Ἀλέξανδρον λέγω τὸν Μακεδόνα, τέσσαρα κέρατα τοὺς μετ' ἐκείνον ἀναστάντας ὕστερον, κέρασ ὕστατον αὐτὸν τὸν Ἀντίοχον καλῶν.

[01572] Μᾶλλον δὲ αὐτῆς βέλτιον ἀκοῦσαι τῆς ὁράσεως.

[01573] Εἶδον γὰρ, φησὶν, ἐν ὁράματι, καὶ ἤμην ἐπὶ τοῦ Οὐβάλ·

[01574] τόπον τινὰ Περσικὴ φωνῆ καλῶν οὕτως·

[01575] καὶ ἦρα τοὺς ὀφθαλμούς μου, καὶ εἶδον, καὶ ἰδοῦ, κριὸς εἷς ἐστηκὼς πρὸ τοῦ Οὐβάλ, καὶ αὐτῷ κέρατα ὑψηλὰ, καὶ τὸ ἐν ὑψηλότερον τοῦ ἑτέρου, καὶ τὸ ὑψηλὸν ἀνέβαινε ἐπ' ἐσχάτων.

[01576] Καὶ εἶδον τὸν κριὸν κεραιζόντα κατὰ θάλασσαν καὶ βορῶν καὶ νότον, καὶ πάντα τὰ θηρία οὐ στήσονται ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἐκ χειρὸς αὐτοῦ·

[01577] καὶ ἐποίησε κατὰ τὸ θέλημα αὐτοῦ, καὶ ἐμεγαλύνθη·

[01578] καὶ ἐγὼ ἤμην συνιών.

[01579] Τὴν δύναμιν λέγει τὴν Περσικὴν, καὶ τὴν ἀρχὴν, ἣ πᾶσαν ἐπέδραμε τὴν γῆν.

[01580] Εἶτα περὶ τοῦ Μακεδόνα <sup>[48.894]</sup> Ἀλεξάνδρου διαλεγόμενος, φησί·

[01581] Καὶ ἰδοῦ τράγος αἰγῶν ἤρχετο ἀπὸ λιβὸς ἐπὶ πρόσωπον τῆς γῆς πάσης, καὶ οὐκ ἦν ἀπτόμενος τῆς γῆς·

[01582] καὶ τῷ τράγῳ ἐκείνῳ κέρασ θεωρητὸν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ.

[01583] Εἶτα λέγων τὴν συμβολὴν τοῦ Ἀλεξάνδρου τὴν πρὸς τὸν Δαρεῖον γενομένην, λέγει καὶ τὴν νίκην τὴν κατὰ κράτος.

[01584] Καὶ ἦλθε, φησὶν, ὁ τράγος ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, καὶ ἠγριώθη, καὶ ἔπαισε τὸν κριὸν δεῖ γὰρ ἐπιτεμεῖν, καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος τὸν κριὸν ἐκ χειρὸς αὐτοῦ.

[01585] Καὶ μετὰ ταῦτα λέγων τὴν τελευτὴν Ἀλεξάνδρου, καὶ τὴν τῶν τεσσάρων βασιλέων διαδοχὴν, Καὶ ἐν τῷ ἰσχυῖ αὐτὸν, φησί, συνετρίβη τὸ κέρασ αὐτοῦ τὸ μέγα, καὶ ἀνέβη ἕτερα τέσσαρα κέρατα ὑποκάτωθεν αὐτοῦ κατὰ τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

[01586] Ἐντεῦθεν λοιπὸν ἐπὶ τὴν Ἀντιόχου βασιλείαν ἐλθὼν, καὶ δεικνὺς ὅτι ἐξ ἑνὸς ἐκείνων τῶν τεσσάρων ἐστὶν, οὕτω πῶς φησι·

[01587] Καὶ ἐκ τοῦ ἑνὸς αὐτῶν ἐξηλθε κέρασ ἐν ἰσχυρὸν, καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον καὶ πρὸς ἀνατολήν.

[01588] Καὶ δηλῶν ὅτι τὴν Ἰουδαϊκὴν καθεῖλε πολιτείαν, φησί·

[01589] Καὶ δι' αὐτὸν θυσία ἐταράχθη παραπτώματι.

[01590] Καὶ ἐγενήθη, καὶ κατεωδῶθη αὐτῷ.

[01591] Καὶ τὸ ἅγιον ἐρημωθήσεται, καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία.

[01592] Τοῦ γὰρ βωμοῦ καθαιρεθέντος, καὶ τῶν ἁγίων καταπατηθέντων, εἰδῶλον ἔστησεν ἕνδον, καὶ θυσίας ἐπετέλει τοῖς δαίμοσι παρανόμους, καὶ ἐρύφιη χαμαὶ ἡ δικαιοσύνη.

[01593] Καὶ ἐποίησε, καὶ εὐωδῶθη.

[01594] Εἶτα ἐκ δευτέρου πάλιν αὐτὴν ταύτην τὴν βασιλείαν λέγων, τὴν Ἀντιόχου τοῦ Ἐπιφανοῦς, καὶ τὴν αἰχμαλωσίαν, καὶ τὴν ἄλωσιν, καὶ τὴν ἐρήμωσιν τοῦ ἱεροῦ, καὶ τὸν χρόνον προστίθησιν.

[01595] Ἀρξάμενος γὰρ ἀπὸ τῆς Ἀλεξάνδρου βασιλείας, πάλιν τε πρὸς τῷ τέλει τοῦ βιβλίου καὶ τὰ μεταξὺ πάντα διηγησάμενος, ὅσα οἱ Πτολεμαῖοι καὶ οἱ Σέλευκοι συρράγέντες ἀλλήλοις ἐποίησαν, καὶ οἱ στρατηγοὶ τούτων εἰργάσαντο, τοὺς δόλους, τὰς νίκας, τὰς στρατείας, τὰς ναυμαχίας, τὰς πεζομαχίας·

- [01596] προῶν εἰς Ἀντίοχον, τελευτᾷ πάλιν, καί φησι·
- [01597] Βραχίονες ἐξ αὐτοῦ ἀναστήσονται, καὶ βεβηλώσουσι τὸ ἅγιασμα, καὶ μεταστήσουσι τὸν ἐνδελεχισμόν·
- [01598] ἐνδελεχισμόν λέγων τὰς συνεχεῖς θυσίας τὰς καθημερινάς·
- [01599] καὶ δώσουσιν εἰς αὐτὸν βδέλυγμα, καὶ τοὺς ἀνομοῦντας διαθήκην, τουτέστι τοὺς παραβαίνοντας τῶν Ἰουδαίων, ἀπάξουσιν ἐν ὀλισθήμασι, καὶ μεθ' ἑαυτῶν ἔξουσι, καὶ μεταστήσουσι, καὶ ὁ λαὸς ὁ γινώσκων τὸν Θεὸν αὐτοῦ κατισχύσουσι·
- [01600] τὰ ἐπὶ τῶν Μακκαβαίων λέγει, τὰ ἐπὶ Ἰούδα καὶ Σίμωνος καὶ Ἰωάννου·
- [01601] καὶ οἱ συνετοὶ λαοῦ συνήσουσιν εἰς πολλὰ, καὶ ἀσθενήσουσιν ἐν ὄμοφαίᾳ καὶ ἐν φλογί·
- [01602] τὸν ἐμπρησμόν τῆς πόλεως πάλιν διηγούμενος·
- [01603] καὶ ἐν αἰχμαλωσίᾳ, καὶ ἐν διαρπαγῇ ἡμερῶν·
- [01604] καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοηθήσονται βοήθειαν μικράν·
- [01605] ἐμφαίνων ὅτι μεταξὺ τῶν κακῶν ἐκείνων δυνήσονται ἀναπνεῦσαι καὶ ἀνενεγκεῖν ἐκ τῶν κατελιφθῶτων αὐτοὺς δεινῶν·
- [01606] καὶ προστεθήσονται πρὸς αὐτοὺς πολλοὶ ἐν ὀλισθήμασι, καὶ ἀπὸ τῶν συνιόντων ἀσθενήσουσι.
- [01607] Ταῦτα δὲ ἔλεγε δεικνύς, ὅτι πολλοὶ καὶ τῶν ἐσπῶτων πεσοῦνται.
- [01608] Εἶτα φησὶ καὶ τὴν αἰτίαν, δι' ἣν συνεχώρησεν αὐτοὺς ὁ Θεὸς ἐν τοσοῦτοις γενέσθαι κακοῖς.
- [01609] Τίς δέ ἐστιν αὕτη;
- [01610] Τοῦ πυρῶσαι, φησὶν, αὐτοὺς καὶ τοῦ ἐκλέξασθαι, καὶ τοῦ ἐκλευκᾶναι ἕως καιροῦ πέρατος.
- [01611] Διὰ ταῦτα γὰρ, φησὶ, συνεχώρησεν ὁ Θεός, ὥστε αὐτοὺς ἐκκαθᾶραι, καὶ δεῖξαι τοὺς δοκίμους τοὺς ἐν αὐτοῖς.
- [01612] Εἶτα διηγούμενος τοῦ βασιλέως τὴν δύναμιν αὐτοῦ <sup>[48.895]</sup> ἐκείνου, φησὶ·
- [01613] Καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ, καὶ ὑψωθήσεται καὶ μεγαλυνθήσεται·
- [01614] καὶ τὴν βλάσφημον αὐτοῦ γνώμην λέγων, προσέθηκεν, ὅτι Ἐπὶ τὸν Θεὸν τῶν θεῶν λαλήσει ὑπέρογκα, καὶ κατευθυνεῖ μέχρι τοῦ συντελεσθῆναι τὴν ὀργήν·
- [01615] δεικνύς ὅτι οὐκ ἀπὸ τῆς οἰκείας γνώμης, ἀλλὰ διὰ τὴν ὀργὴν τοῦ Θεοῦ τὴν κατὰ τῶν Ἰουδαίων οὕτως ἐκείνος ἐκράτει.
- [01616] Εἰπὼν δὲ δι' ἐτέρων πλειόνων ὁ Δανιὴλ, ὅσα κακὰ ἐργάσεται τὴν Αἴγυπτον καὶ τὴν Παλαιστίνην, πῶς ἐπανήξει, καὶ τίνας καλοῦντος, καὶ ποίας αἰτίας καταναγκαζούσης, λέγει λοιπὸν, καὶ τὴν τῶν καιρῶν μεταβολήν, καὶ ὅτι διελθόντες οἱ Ἰουδαῖοι διὰ τούτων ἀπάντων, τεύξονται τινος ἀντιλήψεως, ἀγγέλου πεμφθέντος εἰς τὴν αὐτῶν βοήθειαν.
- [01617] Ἐντῷ καιρῷ γὰρ ἐκείνῳ, φησὶν, ἀναστήσεται Μιχαὴλ, ὁ ἀρχὼν ὁ μέγας, ὁ ἐφεστηκώς ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου, καὶ ἔσται καιρὸς θλίψεως, οἷος οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς, καὶ ἕως τοῦ καιροῦ ἐκείνου, καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαὸς πᾶς ὁ εὐρεθεὶς γεγραμμένος ἐν τῷ βιβλίῳ, τουτέστιν, οἱ σωτηρίας ὄντες ἄξιοι.
- [01618] ἦ·
- [01619] Ἀλλὰ τὸ ζητούμενον οὐπω καὶ νῦν ἀποδέδεικται ἡμῖν.
- [01620] Τί δὲ τοῦτό ἐστιν;
- [01621] Ὅτι καὶ χρόνους ὥρισεν αὐτοῖς ἐν τοῖς κακοῖς τούτοις, ὥσπερ ἐκεῖ τετρακόσια ἔτη, καὶ μετὰ ταῦτα ἑβδομήκοντα.
- [01622] Ἰδωμεν τοίνυν καὶ ἐνταῦθα, εἴ τινα χρόνον ὀρίζει.
- [01623] Ποῦ δὴ τοῦτο ἔστιν εὐρεῖν;
- [01624] Ἐν τοῖς μετὰ ταῦτα λεχθήσεσθαι μέλλουσιν.
- [01625] Ἐπειδὴ γὰρ τὰ πολλὰ καὶ μεγάλα ἤκουσε κακὰ, τὸν ἐμπρησμόν, τῆς πολιτείας τὴν ἀνατροπὴν, τὴν τῶν οἰκείων αἰχμαλωσίαν, ἐπεθύμει λοιπὸν τὸ τέλος αὐτῶν μαθεῖν, καὶ εἴ τις ἔσται τῶν συμφορῶν τούτων μεταβολή.
- [01626] Καὶ ἐρωτῶν ἔλεγεν οὕτως·
- [01627] Κύριε, τί τὰ ἔσχατα τούτων;
- [01628] Καὶ εἶπε·
- [01629] Δεῦρο Δανιὴλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι τὸ ἀσαφὲς τῶν εἰρημένων αἰνιττόμενος ἕως καιροῦ πέρατος.

[01630] Εἶτα καὶ τὴν αἰτίαν φησὶ τῆς συγχωρήσεως τῶν κακῶν, Ἔως ἂν ἐκλεγῶσι καὶ λευκανθῶσι καὶ πυρωθῶσιν οἱ πολλοὶ, καὶ ἀνομήσωσιν ἄνομοι, καὶ συνήσωσι πάντες οἱ ἀσεβεῖς, καὶ οἱ νοήμονες συνήσωσιν.

[01631] Εἶτα τὸν καιρὸν προλέγων, ὅσον μέλλει κατέχειν ταῦτα τὰ δεινὰ, φησὶν·

[01632] Ἀπὸ καιροῦ παραλλάξεως ἐνδελεχισμοῦ.

[01633] Ἐνδελεχισμὸς ἐκαλεῖτο ἡ καθημερινὴ θυσία·

[01634] τὸ γὰρ ἐνδελεχὲς τὸ πυκνὸν ἐστὶ καὶ τὸ συνεχές.

[01635] Τοῖς γὰρ Ἰουδαίοις ἔθος ἦν καὶ ἐν ἐσπέρα καὶ ὑπὸ τὴν ἕω καθ' ἐκάστην ἡμέραν τῷ Θεῷ θύειν·

[01636] διὸ τὴν θυσίαν ἐκείνην ἐνδελεχισμὸν ἐκάλει.

[01637] Ἐπεὶ οὖν ἔλθων ὁ Ἀντίοχος τοῦτο τὸ ἔθος κατέλυσε, καὶ περιήλλαξεν αὐτὸ, φησὶν ὁ ἄγγελος, ὅτι Ἀπὸ τοῦ καιροῦ τῆς ἀλλάξεως τοῦ ἐνδελεχισμοῦ, τούτεστιν, ἀπὸ τῆς καταλύσεως τῆς θυσίας ταύτης, ἡμέραι χίλια διακόσμαι ἐνενήκοντα, ὅπερ ἐστὶν ἔτη τρία καὶ ἥμισυ καὶ μικρὸν τι πρὸς.

[01638] Εἶτα δηλῶν ὅτι κατάλυσις ἔσται τῶν κακῶν τούτων καὶ ἀπαλλαγὴ, ἐπήγαγε·

[01639] Μακάριος ὁ ὑπομένων καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε·

[01640] ταῖς χιλίαις διακοσίαις ἐνενήκοντα, τεσσαρακονταπέντε προσθείς.

[01641] Ἐπειδὴ γὰρ ἐν μηνὶ καὶ ἡμίσει μηνὸς συνέβη γενέσθαι τὴν συμβολὴν, ἐν ταύτῃ ἡ νίκη ἡ καθαρὰ γέγονε, καὶ ἡ παντελής τῶν ἐπικειμένων κακῶν ἀπαλλαγὴ·

[01642] εἰπὼν δὲ, ὅτι Μακάριος ὁ ὑπομείνας εἰς ἡμέρας χιλίας τριακοσίας <sup>[48.896]</sup> τριακονταπέντε, τὴν ἀπαλλαγὴν ἐδήλωσε.

[01643] Καὶ οὐχ ἀπλῶς εἶπεν, ὁ φθάσας, ἀλλ' Ὁ ὑπομένων καὶ φθάσας.

[01644] Ἐπειδὴ γὰρ πολλοὶ τῶν ἀσεβούντων εἶδον τὴν μεταβολὴν, οὐκ ἐκείνους μακαρίζει ἀπλῶς, ἀλλὰ τοὺς ἐν τοῖς καιροῖς τῶν κακῶν μαρτυρήσαντας, καὶ μὴ προδόντας τὴν εὐσέβειαν, εἶτα τυχόντας τῆς ἀνέσεως.

[01645] Διὰ τοῦτο οὐχ ἀπλῶς εἶπεν, Ὁ φθάσας, ἀλλ' Ὁ ὑπομείνας καὶ φθάσας.

[01646] Ἄρα τί τούτου σαφέστερον γένοιτ' ἄν;

[01647] Ὅρα ὡς οὐ μόνον μέχρις ἐνιαυτῶν καὶ μηνῶν, ἀλλὰ καὶ ἕως ἡμέρας μιᾶς, μετ' ἀκριβείας ἀπάσης καὶ τὴν αἰχμαλωσίαν καὶ τὴν ἀπαλλαγὴν τῆς αἰχμαλωσίας προανεφώνησεν ὁ προφήτης;

[01648] Καὶ ὅτι ταῦτα οὐ στοχαζόμενος λέγω, φέρε καὶ ἕτερον τῶν εἰρημένων παραγάγωμεν μάρτυρα, ὃν μάλιστα ἀξιόπιστον εἶναι νομίζουσιν, Ἰώσηππον λέγω, τὸν καὶ τὰς συμφορὰς αὐτῶν τραγωδήσαντα, καὶ τὴν Παλαιὰν Διαθήκην παραφράσαντα πᾶσαν·

[01649] ὃς μετὰ τὴν τοῦ Χριστοῦ παρουσίαν γενόμενος, καὶ τὴν αἰχμαλωσίαν τὴν ὑπ' αὐτοῦ προῤῥηθεῖσαν εἰπὼν, καὶ περὶ ταύτης διελέχθη τῆς αἰχμαλωσίας τῆς γενομένης, τὴν τοῦ προφήτου ἐρμηνεύων ὄρασιν, τὴν ἐπὶ τοῦ κριοῦ καὶ τοῦ τράγου καὶ τῶν τεσσάρων κέρατων, καὶ τοῦ ὑστέρου τοῦ μετ' ἐκεῖνα ἀνελθόντος.

[01650] Καὶ ἵνα μή τις ὑποπτεύῃ τὰ παρ' ἡμῶν εἰρημένα, φέρε καὶ αὐτὰς παραθώμεθα τὰς ῥήσεις ἐκείνου.

[01651] Ἐπαινέσας γὰρ καὶ θαυμάσας τὸν Δανιὴλ μεθ' ὑπερβολῆς ἀπάσης, καὶ τῶν ἄλλων αὐτὸν προθεῖς προφητῶν ἀπάντων, ἦλθε καὶ ἐπὶ ταύτην τὴν ὄρασιν, καὶ φησὶν οὕτως·

[01652] Κατέλιπε δὲ γραφὰς, ὅθεν ἡμῖν τὸ τῆς προφητείας ἀκριβὲς αὐτοῦ καὶ ἀπαράλλακτον ἐποίησε δῆλον.

[01653] Φησὶ γὰρ, ἐν Σούσοις τῇ μητροπόλει τῆς Περσίδος ἐξελεθῆν μὲν εἰς τὸ πεδίον μετὰ ἐταίρων αὐτοῦ τινῶν·

[01654] σεισμοῦ δὲ καὶ κλόνου τῆς γῆς ἐξαίφνης γενομένου, καταλειφθῆναι μόνον, φυγόντων τῶν φίλων.

[01655] Καὶ πεσεῖν μὲν ἐπὶ στόμα, καὶ στηριχθῆναι ἐπὶ τὰς δύο χεῖρας·

[01656] τινὸς δὲ ἀπτομένου αὐτοῦ καὶ μεταξὺ κελεύοντος ἀναστῆναι, καὶ τὰ μέλλοντα συμβῆσεσθαι τοῖς πολίταις ἰδεῖν μετὰ πολλὰς γενεὰς, ἀναστάντι αὐτῷ δειχθῆναι κριὸν μέγαν, πολλὰ μὲν ἐκπεφυκότα κέρατα, τὸ δὲ τελευταῖον αὐτῶν ὑψηλότερον ἔχοντα.

[01657] Ἐπειτα ἀναβλέψαι μὲν πρὸς τὴν δύσιν, θεάσασθαι δὲ τράγον δι' ἀέρος φερόμενον·

[01658] συῤῥήξαντα δὲ τῷ κριῷ, καὶ τοῖς κέρασι πλήξαντα δις καταβαλεῖν αὐτὸν ἐπὶ τῆς γῆς καὶ πατῆσαι.

[01659] Εἶτα τὸν τράγον ἰδεῖν ὑψηλότερον, ἐκ τοῦ μετώπου μέγιστον ἀναφύσαντα κέρα·

[01660] οὐ κλασθέντος, ἀλλὰ ἀναβλαστήσαι τέσσαρα καθ' ἕκαστον τῶν ἀνέμων τετραμμένα·

[01661] ἐξ αὐτῶν δὲ ἀνασχεῖν καὶ ἄλλο μικρότερον ἐνέγραψεν αὐξῆσαν.

[01662] Ἐλεγε δὲ αὐτῷ ὅ ταῦτα ἐπιδεικνὺς Θεὸς, πολεμήσειν αὐτοῦ τὸ ἔθνος, καὶ τὴν πόλιν ἀναιρήσειν κατὰ κράτος, καὶ συλήσειν τὸν ναόν, καὶ τὰς θυσίας κωλύσειν·

[01663] γενέσθαι δὲ ἐφ' ἡμέρας χιλίας διακοσίας ἐνενήκοντα.

[01664] Ταῦτα μὲν ἰδεῖν ἐν τῷ πεδίῳ τῷ ἐν Σούσοις ὁ Δανιὴλ ἀνέγραψε·

[01665] κρῖναι δὲ αὐτῷ τὴν ὄψιν τοῦ φαντάσματος ἐδήλου τὸν Θεόν·

[01666] ὃς τὸν μὲν κριὸν βασιλείας τὰς Περσῶν καὶ Μήδων σημαίνειν ἔφασκε, τὰ δὲ κέρατα τοὺς βασιλεύειν μέλλοντας·

[01667] τὸ δὲ ἔσχατον κέρασ σημαίνειν τὸν ἔσχατον βασιλέα τὸν μέλλοντα <sup>[48.897]</sup> τούτων διοίσειν ἀπάντων πλούτῳ τε καὶ δόξῃ.

[01668] Τὸν δὲ τράγον δηλοῦν, ὡς ἐξ Ἑλλήνων τις ὁ βασιλεύων ἔσται, ὃς τῷ Πέρσῃ συμβαλὼν δις, κρατήσῃ τῇ μάχῃ καὶ ἀφαιρήσεται τὴν ἡγεμονίαν ἅπασαν.

[01669] Δηλοῦσθαι δὲ διὰ τοῦ πρώτου μεγάλου κέρατος τοῦ ἐν τῷ μετώπῳ τοῦ τράγου τὸν πρῶτον βασιλέα, καὶ τὴν τῶν τεσσάρων ἀναβλάστησιν ἐκπεσόντος ἐκείνου, καὶ τὴν πρὸς τὰ τέσσαρα κλίματα ἀποστροφὴν ἐκάστου, τοὺς διαδόχους μετὰ τὸν θάνατον τοῦ πρώτου βασιλέως ἐμφαίνεσθαι, καὶ διαμερισμὸν εἰς αὐτοὺς τῆς βασιλείας·

[01670] οὔτε δὲ παιδας ὄντας αὐτοῦ οὔτε συγγενεῖς πολλοῖς ἔτεσιν ἄρξειν τῆς οἰκουμένης.

[01671] Ἔσεσθαι δὲ ἐκ τούτων ἓνα τινὰ βασιλέα, τὸν ἐκπολεμήσοντα καὶ τοὺς νόμους αὐτῶν, καὶ τὴν κατ' αὐτοὺς ἀφαιρησόμενον πολιτείαν, καὶ συλήσοντα τὸν ναόν, καὶ τὰς θυσίας ἐπὶ ἔτη τρία κωλύσοντα ἐπιτελεσθῆναι.

[01672] Καὶ δὴ ταῦτα ἡμῶν συνέβη τῷ ἔθνει παθεῖν ὑπὸ Ἀντιόχου τοῦ Ἐπιφανοῦς, καθὼς εἶδε Δανιὴλ πολλοῖς ἔτεσιν ἔμπροσθεν, καὶ ἀνέγραψε τὰ γενησόμενα.

[01673] Ἄρα τί τούτου σαφέστερον γένοιτ' ἄν;

[01674] Ὡρα δὴ λοιπὸν, εἰ μὴ δοκοῦμεν διανοχλεῖν, ἐπ' αὐτὸ τὸ ζητούμενον ἐλθεῖν, τὴν παροῦσαν αἰχμαλωσίαν, καὶ τὴν δουλείαν ταύτην δὲ τὴν σήμερον, δι' ἣν ἅπαντα ταῦτα ἐκινήσαμεν.

[01675] Ἀλλὰ διανάστητέ μοι νῦν·

[01676] οὐδὲ γὰρ ὑπὲρ τῶν τυχόντων ἡμῖν ὁ ἀγών.

[01677] Καὶ γὰρ ἄτοπον, ἐν Ὀλυμπιακοῖς μὲν καθημένους ἀγῶσι ἐκ μέσων νυκτῶν εἰς μεσημβρίαν μέσῃν καρτερεῖν, ἀναμένοντας ἰδεῖν εἰς τίνα ὁ στέφανος περιστήσεται, καὶ γυμνῇ τῇ κεφαλῇ θερμὴν δέχεσθαι τὴν ἀκτίνα, καὶ μὴ πρότερον ἀφίστασθαι, ἕως ἂν κρίσιν τὰ ἀγωνίσματα λάβῃ·

[01678] νῦν δὲ ἡμῖν οὐχ ὑπὲρ στεφάνου τοιοῦτου, ἀλλ' ὑπὲρ τοῦ τῆς ἀφθαρσίας στεφάνου τῶν ἀγώνων ὄντων, ἐκλύεσθαι καὶ ταλαιπωρεῖν.

[01679] Ὅτι μὲν οὖν αἱ τρεῖς προαναηγορεύθησαν αἰχμαλωσίαι, ἡ μὲν τετρακόσια ἔτη ἔχουσα, ἡ δὲ ἑβδομήκοντα, ἡ δὲ τρία καὶ ἥμισυ, τοῦτο ἰκανῶς ἐντεῦθεν ἡμῖν ἀποδέδεικται.

[01680] Φέρε δὴ λοιπὸν καὶ περὶ ταύτης εἴπωμεν.

[01681] Ὅτι γὰρ καὶ περὶ ταύτης προανεφώνησεν ὁ προφήτης, αὐτὸν τοῦτον πάλιν παρῆξομαι μάρτυρα τὸν Ἰώσηππον, τὸν τὰ ἐκείνων φρονοῦντα.

[01682] Ἐπειδὴ γὰρ εἶπεν ἐκεῖνα, ἄκουσον τί φησὶ μετὰ ταῦτα·

[01683] Τὸν αὐτὸν δὲ τρόπον Δανιὴλ καὶ περὶ τῆς Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν αἰρεθήσεται τὰ Ἱεροσόλυμα, καὶ ὁ ναὸς ἐρημωθήσεται.

[01684] Σὺ δὲ μοι σκόπει, ὡς εἰ καὶ Ἰουδαῖος ἦν ὁ ἀνὴρ ὁ ταῦτα γράψας, ἀλλ' οὖν οὐκ ἠνέσχετο τὴν ὑμετέραν ζηλωσαί φιλονεικίαν.

[01685] Εἰπὼν γὰρ ὅτι αἰρεθήσεται τὰ Ἱεροσόλυμα, οὐκ ἐτόλμησε προσθεῖναι καὶ εἰπεῖν, ὅτι ἀναστήσεται πάλιν, οὐδὲ χρόνον γράψαι διωρισμένον·

[01686] ἀλλ' ἐπειδὴ συνείδε τὸν προφήτην οὐχ ὀρίσαντα χρόνον, καίτοι ἀνωτέρω εἰπὼν ἐπὶ τῆς Ἀντιόχου νίκης καὶ τῆς ἐρημώσεως καὶ ἡμέρας καὶ ἔτη, ὅσα ἔμελλεν ἡ αἰχμαλωσία κρατεῖν, ἐπὶ τῆς Ῥωμαίων μὲν οὐδὲν τοιοῦτον εἶπεν·

[01687] ἀλλ' ὅτι μὲν ἐρημωθήσεται τὰ Ἱεροσόλυμα καὶ ὁ ναὸς, ἔγραψεν, ὅτι δὲ στήσεται πάλιν τὰ τῆς ἐρημώσεως, οὐκ ἔτι προσέθηκεν, ἐπεὶ μὴδὲ τὸν προφήτην εἶδε τοῦτο προσθέντα.

[01688] Ταῦτα δὲ πάντα, φησὶ, τοῦ Θεοῦ δεῖξαντος αὐτῷ, συγγράψας κατέλιπεν, ὥστε τοὺς ἀναγινώσκοντας καὶ τὰ συμβαίνοντα σκοποῦντας θαυμάζειν ἐπὶ τῇ παρὰ τοῦ Θεοῦ τιμῇ τὸν Δανιὴλ.

[01689] Ποῦ τοίνυν εἶπεν ὁ Δανιὴλ ὅτι ὁ ναὸς <sup>[48.898]</sup> ἐρημωθήσεται, ἡμεῖς λοιπὸν σκοπήσωμεν.

[01690] Ἐπειδὴ γὰρ τὴν προσευχὴν ἐκείνην τὴν ἐν σάκκῳ καὶ σποδῷ ἐποιήσατο, ἦλθε Γαβριὴλ πρὸς αὐτὸν καὶ φησιν·

[01691] Ἐβδομήκοντα ἑβδομάδες συνετήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν.

[01692] Ἴδου καὶ ἐνταῦθα χρόνος εἴρηται, φησὶ·

[01693] χρόνος, οὐ τῆς αἰχμαλωσίας, ἀλλὰ μεθ' ὅσον ἔμελλεν ἡ αἰχμαλωσία ἀπαντήσεσθαι χρόνον πάλιν.

[01694] Ἐτερον δὲ ἔστι χρόνον εἰπεῖν ὅσον ἔμελλε κρατεῖν ἡ αἰχμαλωσία, καὶ χρόνον μεθ' ὃν ἀπαντᾶν ἔμελλε καὶ παραγίνεσθαι.

- [01695] Ἐβδομήκοντα ἑβδομάδες, φησὶ, συνετημήθησαν ἐπὶ τὸν λαόν σου·
- [01696] οὐκ ἔτι ἐπὶ τὸν λαὸν τὸν ἐμὸν, καίτοι ὁ προφήτης ἔλεγεν, Ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν λαόν σου·
- [01697] ἀλλ' ὁ Θεὸς ἀλλοτριοῦται αὐτὸν λοιπὸν διὰ τὸ μέλλον ἔσεσθαι τόλμημα.
- [01698] Εἶτά φησι καὶ τὴν αἰτίαν, Ἔως τοῦ παλαιωθῆναι παράπτωμα, καὶ τοῦ συντελεσθῆναι ἁμαρτίαν.
- [01699] Τί ἐστίν, Ἔως τοῦ συντελεσθῆναι ἁμαρτίαν;
- [01700] Πολλὰ, φησὶν, ἁμαρτάνουσιν·
- [01701] ἀλλ' ἡ κορωνὶς τῶν κακῶν τότε ἔσται, ὅταν τὸν Δεσπότην αὐτῶν ἀνέλωσι.
- [01702] Τοῦτό φησι καὶ ὁ Χριστὸς·
- [01703] Πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
- [01704] Δούλους, φησὶν, ἀπεκτείνετε, πρόσθετε καὶ αἷμα δεσποτικόν.
- [01705] Ὅρα σύμφωνα τὰ νοήματα.
- [01706] Ὁ Χριστὸς εἶπε, Πληρώσατε·
- [01707] ὁ προφήτης φησὶ, Τελεσθῆναι ἁμαρτίαν, καὶ τοῦ σφραγίσαι ἁμαρτίας.
- [01708] Τί ἐστι σφραγίσαι;
- [01709] Ὅστε μὴδὲν ὑπολελειφθαι λοιπόν.
- [01710] Καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον.
- [01711] Ποία δὲ δικαιοσύνη αἰώνιος, ἀλλ' ἡ ἢ παρὰ τοῦ Χριστοῦ δοθεῖσα;
- [01712] Καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι ἅγιον ἄγιον, τουτέστι, στήσαι λοιπὸν τὰς προφητείας·
- [01713] τοῦτο γὰρ ἐστι σφραγίσαι, τὸ στήσαι τὸ χρίσμα, στήσαι τὰς ὁράσεις.
- [01714] Διὰ τοῦτο ὁ Χριστὸς ἔλεγεν·
- [01715] Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου.
- [01716] Ὅρα ὡς παντελῆ ἐνταῦθα ἀπειλεῖ ἐρήμωσιν, καὶ τῶν ἁμαρτιῶν ἀνταπόδοσιν καὶ τῶν ἀδικιῶν;
- [01717] Οὐ γὰρ συγχωρεῖν, ἀλλ' ἐπεξιέναι τοῖς ἁμαρτήμασιν αὐτῶν ἠπέλιπεν ὁ Θεός.
- [01718] Ἰ'.
- [01719] Καὶ πότε δὴ τοῦτο γέγονε;
- [01720] πότε ἀνηρέθησαν προφητεῖαι παντελῶς;
- [01721] πότε τὸ χρίσμα κατελύθη, ὡς μηκέτι πάλιν ἐπανελθεῖν;
- [01722] Κἂν ἡμεῖς σιγήσωμεν, οἱ λίθοι κεκράζονται, οὕτω λαμπρὰ τῶν πραγμάτων ἐστὶν ἡ φωνή·
- [01723] οὐδὲ γὰρ ἂν ἔχοιμεν ἄλλον καιρὸν εἰπεῖν, ἐν ᾧ ταῦτα ὑπέστησαν, ἢ τοῦτον τὸν μακρὸν καὶ πολὺν καὶ πλείονα πάλιν ἐσόμενον.
- [01724] Εἶτα πάλιν ἀκριβέστερον λέγων φησὶ, Καὶ γνώση καὶ συνήσεις ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι, καὶ τοῦ οἰκοδομηθῆναι Ἱερουσαλὴμ, ἕως Χριστοῦ ἡγουμένου, ἑβδομάδες ἑπτὰ, καὶ ἑβδομάδες ἐξήκοντα δύο.
- [01725] Ἐνταῦθά μοι μετὰ ἀκριβείας προσέχετε·
- [01726] τὸ γὰρ πᾶν ζήτημα ἐνταῦθά ἐστίν.
- [01727] Ἐβδομάδες ἑπτὰ, καὶ ἑβδομάδες ἐξήκοντα δύο τετρακόσια ὀγδοηκοντατρία ἔτη·
- [01728] ἑβδομάδας γὰρ ἐνταῦθα οὐχ ἡμερῶν φησὶν, οὐδὲ μηνῶν, ἀλλ' ἑβδομάδας ἐνιαυτῶν.
- [01729] Ἀπὸ γὰρ Κύρου ἐπὶ Ἀντίοχον τὸν Ἐπιφανῆ καὶ τὴν αἰχμαλωσίαν ἐκείνην, τριακόσια ἐνενηκοντα τέσσαρά ἐστιν ἔτη.

[01730] Δηλών τοίνυν, ὅτι οὐκ ἐκείνην λέγει τὴν ἐρήμωσιν τοῦ ναοῦ, ἀλλὰ τὴν μετ' ἐκείνην, τὴν ἐπὶ Πομπηίου, καὶ Οὐεσπασιανοῦ, καὶ Τίτου, περαιτέρω προάγων τὸν χρόνον, εἶτα διδάσκων ἡμᾶς πόθεν ἀριθμεῖν χρόνους, δείκνυσιν ὅτι οὐκ ἀπὸ τῆς ἡμέρας τῆς ἐπανόδου·

[01731] ἀλλὰ πόθεν;

[01732] Ἀπὸ ἐξόδου λόγου, τοῦ ἀποκριθῆναι, καὶ

[01733] [48.899] τοῦ οἰκοδομηθῆσαι Ἱερουσαλήμ.

[01734] Οὐκ ἐπὶ Κύρου δὲ ὠκοδομήθη, ἀλλ' ἐπὶ τοῦ Ἀρταξέρξου τοῦ Μακρόχειρος.

[01735] Μετὰ γὰρ τὴν κάθοδον ἐπανῆλθε Καμβύσης, εἶτα οἱ μάγοι, καὶ μετ' ἐκείνους Δαρειὸς ὁ Ὑστάσπου, εἶτα ὁ Ξέρξης ὁ Δαρείου, καὶ μετὰ τοῦτον Ἀρταβάνης·

[01736] εἶτα μετὰ Ἀρταβάνην Ἀρταξέρξης ὁ Μακρόχειρ, ὃς ἐβασίλευσε τῆς Περσίδος·

[01737] καὶ τούτου βασιλεύοντος, εἰκοστοῦ ἔτους τῆς βασιλείας αὐτοῦ, Νεεμίας ἀνελθὼν τὴν πόλιν ἀνέστησεν.

[01738] Καὶ ταῦτα ὁ Ἑσδρας ἡμῖν ἀκριβῶς διηγήσατο.

[01739] Ἄν τοίνυν ἐντεῦθεν τετρακόσια καὶ ὀγδοήκοντα τρία ἔτη ἀριθμήσωμεν, πάντως ἤξομεν ἐπὶ τὴν κατασκαφὴν ταύτην.

[01740] Διὰ τοῦτό φησιν, Οἰκοδομηθήσεται πλατεία καὶ περιτείχος.

[01741] Ἐπειδὴν οὖν, φησὶν, ἀναστῆ, καὶ τὸ οἰκεῖον ἀπολάβῃ σχῆμα, ἀπ' ἐκείνου τὰς ἑβδομάδας τὰς ἑβδομήκοντα ἀρίθμει, καὶ ὄψει τὴν αἰχμαλωσίαν ταύτην οὐκέτι τέλος ἔχουσαν.

[01742] Καὶ τοῦτο δὲ αὐτὸ δηλῶν σαφέστερον, ὅτι οὐχ ἕξει τινὰ λύσιν τὰ κατέχοντα αὐτοὺς κακὰ, οὕτω φησί·

[01743] Μετὰ τὰς ἑβδομάδας τὰς ἑβδομήκοντα ἐξολοθρευθήσεται χρῖσμα, καὶ κρῖμα οὐκ ἔσται ἐν αὐτῇ, καὶ τὴν πόλιν δὲ καὶ τὸ ἅγιον συνδιαφθαρεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ συγκοπήσονται ὡς ἐν κατακλυσμῷ·

[01744] οὐδὲ λείψανον ἔσται λοιπὸν, οὐδὲ ῥίζα πάλιν ἀναβλαστάνουσα, καὶ ἕως τέλους πολέμου συντετμημένου ἀφανισμοῖς.

[01745] Καὶ πάλιν λέγων τὴν αἰχμαλωσίαν ταύτην φησὶν·

[01746] Ἀρθήσεται θυμίαμα καὶ σπονδή·

[01747] καὶ ἐπὶ τούτοις ἐπὶ τὸ ἱερόν βδέλυγμα τῆς ἐρημώσεως, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

[01748] Ὅταν δὲ ἀκούσης, ὦ Ἰουδαίε, συντέλειαν, τί λοιπὸν ἕτερον προσδοκᾷς;

[01749] Καὶ ἐπὶ τούτοις.

[01750] Τί δέ ἐστιν, Ἐπὶ τούτοις;

[01751] Τουτέστι, πρὸς τούτοις τοῖς εἰρημένους, τῇ τῆς θυσίας ἀναιρέσει καὶ τῆς σπονδῆς, ἕτερον ἔσται τι μείζον κακόν.

[01752] Ποῖον δὲ τοῦτο;

[01753] Ἐπὶ τὸ ἱερόν βδέλυγμα τῆς ἐρημώσεως·

[01754] ἱερόν τὸν ναὸν καλῶν, βδέλυγμα δὲ ἐρημώσεως τὸν ἀνδριάντα, ὃν ἔστησεν ὁ τὴν πόλιν καθελὼν ἔνδον ἐν τῷ ναῷ.

[01755] Καὶ ἕως συντελείας, φησὶν, ἐρήμωσις.

[01756] Διὰ τοῦτό φησιν ὁ Χριστὸς, μετὰ Ἀντίοχον τὸν Ἐπιφανῆ παραγενόμενος τὸ κατὰ σάρκα, καὶ προαναφωνῶν τὴν μέλλουσαν ἔσεσθαι αἰχμαλωσίαν, καὶ δεικνύς ὅτι περὶ αὐτῆς ὁ Δανιὴλ προεφήτευσεν, φησὶν·

[01757] Ὅταν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, ὃ εἶπε Δανιὴλ ὁ προφήτης, ἔστω ἕως ἐν τόπῳ ἁγίῳ·

[01758] ὁ ἀναγινώσκων νοεῖτω.

[01759] Ἐπειδὴ γὰρ ἅπαν εἰδῶλον, καὶ πᾶν τύπωμα ἀνθρώπου παρὰ τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο, αἰνιγματωδῶς ἐμφαίνων τὸν ἀνδριάντα ἐκεῖνον, ὁμοῦ καὶ πότε καὶ ὑπὸ τίνος ἢ αἰχμαλωσία ἔσται, προανεφώνησεν.

[01760] Ὅτι δὲ περὶ Ῥωμαίων ταῦτα εἴρηται, καὶ ὁ Ἰώσηπος, καθάπερ ἔμπροσθεν ἀπεδείξαμεν εἴρηκεν.

[01761] Τίς οὖν ἡμῖν λοιπὸν ὑπολείπεται λόγος, ὅταν τὰς μὲν ἄλλας φαίνονται αἰχμαλωσίας οἱ προφήται μετὰ διωρισμένων χρόνων εἰπόντες, ταύτη δὲ μηδένα χρόνον ὀρίσαντες, ἀλλὰ καὶ τὸ ἐναντίον προσεῖπόντες, ὅτι ἕως συντελείας ἔσται ἡ ἐρήμωσις;

[01762] Καὶ ὅτι οὐ ψεῦδος τὰ εἰρημένα, φέρε καὶ τὴν ἀπὸ τῶν πραγμάτων αὐτῶν παράσχωμεν μαρτυρίαν.

[01763] Εἰ μὲν γὰρ μὴ ἐπεχείρησαν οἰκοδομηθῆσαι τὸν ναὸν, εἶχον ἂν λέγειν, ὅτι Εἴ γε ἠβουλήθημεν ἐπιχειρῆσαι καὶ τῆς οἰκοδομῆς ἄψασθαι, πάντως ἂν ἰσχύσαμεν

καὶ ἠνύσαμεν·

[01764] νυνὶ δὲ αὐτοὺς δείκνυμι οὐχ <sup>[48.900]</sup> ἅπαξ, οὐδὲ δις, ἀλλὰ καὶ τρις ἐπιχειρήσαντας καὶ ῥαγέντας, καθάπερ ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν, ὥστε ἀναμφισβήτητον εἶναι τῆς Ἐκκλησίας τὸν στέφανον.

[01765] ια΄.

[01766] Ποῖοι τοίνυν ἐπεχείρησαν;

[01767] Οἱ αἰεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτοντες, οἱ νεωτεροποιοὶ καὶ στασιασταί·

[01768] μετὰ γὰρ τὴν Οὐεσπασιανοῦ καὶ Τίτου γενομένην ἐρήμωσιν ἐπὶ Ἀδριανοῦ συστάντες οὗτοι οἱ Ἰουδαῖοι ἐσπούδαζον ἐπὶ τὴν προτέραν πολιτείαν ἐπανελθεῖν, οὐκ εἰδότες ὅτι ψήφῳ Θεοῦ πολεμοῦσι, κελευούσῃ διὰ παντός ἐρημοῦσθαι τὴν πόλιν·

[01769] τὸν δὲ Θεῷ πολεμοῦντα περιγενέσθαι ἀμήχανον.

[01770] Συρῶρήξαντες τοίνυν τῷ βασιλεῖ, πάλιν εἰς ἀνάγκην αὐτὸν κατέστησαν παντελοῦς ἐρημώσεως.

[01771] Καθελὼν γὰρ αὐτοὺς ἐκεῖνος, καὶ χειρωσάμενος, καὶ τὰ λείψανα ἀφανίσας πάντα, ἵνα μηδὲ ἀναισχυντεῖν ἔχωσι λοιπὸν, τὸν ἀνδριάντα ἔστησε τὸν ἑαυτοῦ·

[01772] εἶτα συνιδὼν, ὅτι συμβαίνει χρόνῳ ποτὲ τοῦτον καταπεσεῖν, ὥστε αὐτοῖς ἐνθεῖναι καυτήρα ἀνίατον τῆς ἥττης καὶ τῆς ἀναισχυντίας ἐκείνης ἔλεγχον, τὸ ὄνομα τὸ ἑαυτοῦ τοῖς τῆς πόλεως ἐπέθηκε λειψάνοις.

[01773] Ἐπειδὴ γὰρ Αἴλιος Ἀδριανὸς ἐχρημάτιζεν, οὕτω καὶ τὴν πόλιν καλεῖσθαι ἐνομοθέτησεν, ἐκεῖθεν τε Αἰλία μέχρι τοῦ νῦν ὀνομάζεται ἀπὸ τῆς ἐπωνυμίας τοῦ κρατήσαντος καὶ καθελόντος αὐτήν.

[01774] Ὅρας τὴν πρώτην ἐπιχείρησιν τῶν ἀναισχύντων Ἰουδαίων;

[01775] Βλέπε καὶ τὴν μετ' ἐκείνην.

[01776] Πάλιν ἐπὶ Κωνσταντίνου τοῖς αὐτοῖς ἐπεχείρησαν.

[01777] Ὁ δὲ βασιλεὺς ἰδὼν τὴν ἐπιχείρησιν αὐτῶν, τὰ ὅσα αὐτῶν ἀποτεμῶν καὶ τὸ τῆς παρακοῆς σύμβολον ἐνθεῖς αὐτῶν τῷ σώματι, πανταχοῦ περιήγε καθάπερ τινὰς δραπέτας καὶ μαστιγίας, διὰ τῆς τοῦ σώματος πηρώσεως ἅπασι καταδήλους ποιῶν, καὶ τοὺς πανταχοῦ σωφρονίζων, μηκέτι τοῖς αὐτοῖς ἐπιχειρεῖν πράγμασιν.

[01778] Ἀλλὰ ταῦτα μὲν ἀρχαῖα καὶ παλαιά·

[01779] μάλλον δὲ τοῦτο μὲν τοῖς ἔτι πρεσβυτέροις καὶ γέροισιν ἡμῶν ἐστι γινώριμον.

[01780] Ὁ δὲ μέλλω νῦν ἐρεῖν, καὶ τοῖς σφόδρα νέοις δηλὸν ἐστι καὶ καταφανές.

[01781] Οὐδὲ γὰρ ἐπὶ Ἀδριανοῦ καὶ Κωνσταντίνου γέγονεν, ἀλλ' ἐπὶ βασιλείᾳ πρὸ εἴκοσι ἐτῶν γεγενημένου ἐπὶ τῆς γενεᾶς τῆς ἡμετέρας.

[01782] Ἰουλιανοῦ γὰρ, τοῦ πάντας ἀσεβείᾳ τοὺς βασιλέας νικήσαντος, καλοῦντος αὐτοὺς ἐπὶ τὰς τῶν εἰδώλων θυσίας, καὶ ἐπισπωμένου πρὸς τὴν οἰκείαν ἀσέβειαν·

[01783] εἶτα τὸν παλαιὸν τῆς θεραπείας προβαλλομένου τρόπον, καὶ λέγοντος, ὅτι Καὶ ἐπὶ τῶν προγόνων τῶν ὑμετέρων οὕτως ὁ Θεὸς ἐθεραπεύετο, καὶ ἄκοντες ὡμολόγουν τότε ταῦτα, ἅπερ ἡμεῖς ἀπεδείξαμεν νῦν, ὅτι τῆς πόλεως ἔξω θύειν οὐκ ἔνι, ἀλλὰ παρανομοῦσι πᾶν ὀτιοῦν ἐπιτελοῦντες ἐπὶ γῆς ἀλλοτρίας.

[01784] Ὡστε εἰ βούλει, ἔφασαν, ἡμᾶς θύοντας ἰδεῖν, ἀπόδος ἡμῖν τὴν πόλιν, ἀνάστησον τὸν ναὸν, δεῖξον ἡμῖν τὰ ἅγια τῶν ἁγίων, ἀνάστησον τὸν βωμὸν, καὶ θύσομεν καὶ νῦν καθάπερ καὶ πρότερον.

[01785] Καὶ οὐκ ἠσχύνοντο οἱ μιαροὶ καὶ ἀναίσχυντοι παρὰ ἀνδρὸς ἀσεβοῦς καὶ Ἑλληνοῦ ταῦτα αἰτοῦντες, καὶ τὰς μιαρὰς ἐκείνου χεῖρας καλοῦντες ἐπὶ τὴν τῶν ἁγίων οἰκοδομήν·

[01786] καὶ οὐκ ἠσθάνοντο ἀδυνάτοις ἐπιχειροῦντες πράγμασιν, οὐδὲ συνείδον, ὅτι εἰ μὲν ἄνθρωπος ἦν ὁ καταλύσας ἐκεῖνα, ἐνῆν καὶ παρὰ <sup>[48.901]</sup> ἀνθρώπου πάλιν λαβεῖν αὐτά·

[01787] Θεοῦ δὲ ὄντος τοῦ καθελόντος αὐτῶν τὴν πόλιν, ἀμήχανον τὰ τῆς θεῖας δόξαντα ψήφῳ δύναμιν ἀνθρωπίνην παρατρέψαι ποτέ.

[01788] Ἄ γὰρ ὁ Θεὸς ὁ ἅγιος βεβούλευται, φησὶ, τίς διασκεδάσει;

[01789] καὶ τὴν χεῖρα αὐτοῦ τὴν ὑψηλὴν τίς ἀποστρέψει;

[01790] Ὡσπερ γὰρ ἂν ἀναστήσῃ καὶ βουληθῇ μένειν, καθελεῖν ἀδύνατον ἀνθρώποις·

[01791] οὕτως ἅπερ ἂν καθέλῃ καὶ βούληται μένειν καθηρημένα, ἀναστήσῃ πάλιν οὐκ ἔνι.

[01792] Ἔστω δὲ, Ἰουδαῖοι, ὅτι βασιλεὺς τὸν ναὸν ἐδίδου, καὶ τὸν βωμὸν ἀνίστα, καθάπερ ὑμεῖς ὑποπτεύετε μάτην·

[01793] μὴ καὶ τὸ πῦρ ἄνωθεν ὑμῖν ἀφεῖναι ἐκ τῶν οὐρανῶν δυνατὸς ἦν;

[01794] τούτου δὲ οὐκ ὄντος, ἐναγῆς καὶ ἀκάθαρτος ἦν ἡ θυσία ὑμῶν.

- [01795] Διὰ τοῦτο γοῦν οἱ παῖδες Ααρῶν ἀπώλοντο, ἐπειδὴ πῦρ ἀλλότριον εἰσήνεγκαν.
- [01796] Ἀλλ' ὅμως πρὸς ἅπαντα τυφλώττοντες παρεκάλουν αὐτὸν, καὶ ἰκέτευον συνάρασθαι καὶ συνεφάψασθαι τῆς οἰκοδομῆς τοῦ ναοῦ.
- [01797] Ὁ δὲ καὶ χρήματα ἀνήλωσε, καὶ ἐπιστάτας τοῦ ἔργου ἔπεμψε τοὺς ἀπὸ τῆς μεγάλης ἀρχῆς, καὶ τεχνίτας πάντοθεν ἐκίνησε, καὶ πάντα ἐποίει καὶ ἐπραγματεύετο, ἡρέμα καὶ κατὰ μικρὸν ἄχρις αὐτοῦς εἰς τὸ θύειν ἐμβάλη, προσδοκῶν ἐκεῖθεν ἐπὶ τὴν τῶν εἰδώλων θεραπείαν ἧξειν ῥαδίως, ὁμοῦ τε ἐλπίζων ὁ μεμηνώς καὶ ἀνόητος τοῦ Χριστοῦ περιγράφειν τὴν ἀπόφασιν, τὴν οὐκ ἔωσαν ἀναστῆναι τὸν ναὸν ἐκεῖνον.
- [01798] Ἀλλ' ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, εὐθέως διὰ τῶν ἔργων ἐδήλου, ὅτε αἱ τοῦ Θεοῦ ψῆφοι πάντων εἰσὶ δυνατώτεροι, καὶ ἰσχυρὰ τὰ ἔργα τῶν λόγων τοῦ Θεοῦ.
- [01799] Ὡς γὰρ ἦψαντο τῆς παρανόμου ταύτης σπουδῆς, καὶ γυμνοῦν ἤρξαντο τὰ θεμέλια, καὶ πολὺν ἐκένωσαν χοῦν, καὶ τῆς οἰκοδομῆς ἄπτεσθαι λοιπὸν ἤμελλον·
- [01800] πῦρ ἐκπηδήσαν ἐκ τῶν θεμελίων εὐθέως κατέφλεξε τε πολλοὺς ἀνθρώπους, οὐ μὴν ἀλλὰ καὶ τοὺς λίθους τοῦ τόπου ἐκεῖνου, καὶ τῆς ἀκαίρου φιλονεικίας ἔστησεν οὐ μόνον τοὺς τὸ ἔργον ἐπιχειρήσαντας, ἀλλὰ καὶ Ἰουδαῖοι πολλοὶ τοῦτο θεασάμενοι ἐξέστησαν καὶ ἠσχύνθησαν.
- [01801] Ταῦτα ἀκούσας ὁ βασιλεὺς Ἰουλιανὸς, καίτοι τοσαύτην μανίαν ἔχων περὶ τὴν σπουδὴν ἐκείνην, δείσας μὴ περαιτέρω προελθῶν ἐπὶ τὴν ἑαυτοῦ κεφαλὴν καλέσῃ τὸ πῦρ, ἀπέστη ἠττηθεὶς μετὰ τοῦ ἔθνους παντός.
- [01802] Καὶ νῦν ἐὰν ἔλθῃς εἰς Ἱεροσόλυμα, γυμνὰ ὄψει τὰ θεμέλια·
- [01803] κὰν τὴν αἰτίαν ζητήσῃς, οὐδεμίαν ἀλλ' ἢ ταύτην ἀκούσεις.
- [01804] Καὶ τούτου μάρτυρες ἡμεῖς πάντες·
- [01805] ἐφ' ἡμῶν γὰρ, οὐ πρὸ πολλοῦ ταῦτα γέγονε χρόνου.
- [01806] Καὶ σκόπει νίκης περιφάνειαν.
- [01807] Οὐ γὰρ ἐν χρόνοις βασιλέων εὐσεβῶν τοῦτο συνέβη, ἵνα μὴ τινες λέγωσιν, ὅτι Χριστιανοὶ ταῦτα ἐπελθόντες διεκώλυσαν, ἀλλ' ἠνίκα τὰ ἡμέτερα ἠλαύνετο, ἠνίκα περὶ τοῦ ζῆν πάντες ἐκινδυνεύομεν, καὶ παρῳήσια ἀνθρωπίνῃ πᾶσα παρηρείτο, καὶ τὰ Ἑλληνικὰ ἦνθει, καὶ τῶν πιστῶν οἱ μὲν ἐν τοῖς οἴκοις ἐκρύπτοντο, οἱ δὲ πρὸς τὰς ἐρημίας μετακίζοντο, καὶ τὰς ἀγορὰς ἔφευγον·
- [01808] τότε δὴ ταῦτα ἐγένετο, ἵνα μηδεμία ἀναισχυντίας αὐτοῖς καταλιμπάνηται πρόφασις.
- [01809] ἰβ'.
- [01810] Ἔτι οὖν ἀμφισβητεῖς, ὦ Ἰουδαῖε, καὶ τὴν ἀπὸ τοῦ τῆς Χριστοῦ προρῳήσεως, καὶ τὴν ἀπὸ τῆς τῶν προφητῶν καὶ τῆς τῶν πραγμάτων ἀποδείξεως μαρτυρίαν ὁρῶν σου καταψηφίζομένην;
- [01811] Ἀλλ' οὐδὲν θαυμαστόν·
- [01812] τοιοῦτον γὰρ ὑμῶν τὸ ἔθνος ἄνωθεν <sup>[48.902]</sup> ἀναισχυντον καὶ φιλόνεικον, καὶ τοῖς φανεροῖς ἀεὶ μάχεσθαι μεμελετηκὸς πράγμασι.
- [01813] Βούλει καὶ ἑτέρους ἐφοπλίσω σοι προφήτας φανερῶς αὐτὸ τοῦτο λέγοντας, ὅτι τὰ μὲν ὑμέτερα λήψεται τέλος, τὰ δὲ ἡμέτερα ἀνθήσει, καὶ πανταχοῦ τῆς οἰκουμένης ἐκταθήσεται τὸ κήρυγμα τοῦ Χριστοῦ, καὶ θυσίας ἑτέρας εἰσενεχθήσεται τρόπος, ἐκείνων τῶν παρ' ὑμῖν καταλυθειῶν;
- [01814] Ἄκουσον γοῦν τοῦ Μαλαχίου, τοῦ μετὰ τοὺς ἄλλους προφήτας ἐλθόντος·
- [01815] οὐδὲ γὰρ Ἡσαΐου παράγω μαρτυρίαν τέως, οὐδὲ Ἰερεμίου, οὐδὲ τῶν ἄλλων προφητῶν τῶν πρὸ τῆς αἰχμαλωσίας, ἵνα μὴ λέγῃς, ὅτι τὰ δεινὰ ταῦτα ἂν προέλεγον, ἐπὶ τῆς αἰχμαλωσίας ἐξέβη·
- [01816] ἀλλὰ παράγω προφήτην τὸν μετὰ τὴν ἐπάνοδον τὴν ἐκ Βαβυλώνας, καὶ τὴν τῆς πόλεως ἀποκατάστασιν, σαφῶς περὶ τῶν ὑμετέρων πραγμάτων προφητεύσαντα.
- [01817] Ἐπειδὴ γὰρ ἐπανήλθον, καὶ τὴν πόλιν ἀπέλαβον, καὶ τὸν ναὸν ἀνωκοδόμησαν, καὶ τὰς θυσίας ἐπετέλουν, τὴν μέλλουσαν ἐρήμωσιν ταύτην τὴν νῦν προλέγων, καὶ τὴν τῶν θυσιῶν ἀναίρεσιν, οὕτω πῶς φησιν ὁ Μαλαχίας ἐκ προσώπου τοῦ Θεοῦ·
- [01818] Εἰ λήψομαι ἐξ ὑμῶν πρόσωπα ὑμῶν, λέγει Κύριος παντοκράτωρ·
- [01819] ὅτι ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου, καὶ θυσία καθαρὰ·
- [01820] ὑμεῖς δὲ βεβηλοῦτε αὐτό.
- [01821] Πότε ταῦτα ἐξέβη, ὦ Ἰουδαῖε;
- [01822] πότε ἐν παντὶ τόπῳ θυμίαμα προσηνέχθη τῷ Θεῷ;
- [01823] πότε θυσία καθαρὰ;
- [01824] Οὐκ ἂν ἔχοις ἕτερον εἰπεῖν καιρὸν, ἀλλ' ἢ τοῦτον τὸν μετὰ τὴν τοῦ Χριστοῦ παρουσίαν·
- [01825] ὡς εἰ μὴ τοῦτον προλέγει τὸν καιρὸν, μηδὲ τὴν θυσίαν τὴν ἡμετέραν, ἀλλὰ τὴν Ἰουδαϊκὴν, καὶ παράνομος ἔσται ἡ προφητεία.
- [01826] Εἰ γὰρ τοῦ Μωϋσέως κελεύοντος εἰς μηδὲνα ἕτερον τόπον ἀνάγειν θυσίαν, ἀλλ' ἢ εἰς τὸν τόπον ὃν ἂν ἐκλέξῃται Κύριος ὁ Θεὸς, καὶ εἰς ἐν

χωρίον συγκλείοντος τὰς θυσίας ἐκεῖνας, ὁ προφήτης λέγει, ὅτι ἐν παντὶ τόπῳ θυμίαμα μέλλοι προσάγεσθαι, καὶ θυσία καθαρὰ, ἐναντιοῦται καὶ μάχεται τῷ Μωϋσῆϊ.

[01827] Ἀλλ' οὐκ ἔστι μάχη καὶ φιλονεικία·

[01828] περὶ γὰρ ἐτέρας ἐκεῖνος εἶπε, καὶ περὶ ἐτέρας οὗτος προεφήτευσεν ὕστερον.

[01829] Πόθεν τοῦτο δῆλον;

[01830] Ἀπὸ τε τῶν εἰρημένων, ἀπὸ τε ἐτέρων πλειόνων σημείων.

[01831] Καὶ πρῶτον μὲν ἀπὸ τοῦ τόπου·

[01832] οὐ γὰρ ἐν μιᾷ πόλει, καθάπερ ἐπὶ τῶν Ἰουδαίων, ἀλλ' Ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν τὴν θεραπείαν ἐπιτελεῖσθαι ταύτην προεῖπεν.

[01833] Εἶτα ἀπὸ τοῦ τρόπου τῆς θυσίας·

[01834] τῷ γὰρ καθαρὰν αὐτὴν προεῖπεῖν, ἔδειξε ποίαν ἔλεγε.

[01835] Καὶ ἀπὸ τῶν προσώπων δὲ τῶν προσαγόντων αὐτήν·

[01836] οὐ γὰρ εἶπεν, Ἐν τῷ Ἰσραήλ, ἀλλ', Ἐν τοῖς ἔθνεσι.

[01837] Καὶ ἵνα μὴ νομίσης, ὅτι ἐν μιᾷ καὶ δυοὶ καὶ τρισὶ πόλεσι τὰ τῆς λατρείας περιστησεται ταύτης, οὐχ ἀπλῶς εἶπεν, Ἐν παντὶ τόπῳ, ἀλλ', Ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν·

[01838] δεικνὺς ὅτι, ὅσῃν ὁ ἥλιος ἐφορᾷ γῆν, τοσαύτην καὶ τὸ κήρυγμα καταλήψεται.

[01839] Καθαρὰν δὲ λέγει θυσίαν, ὡς τῆς προτέρας ἀκαθάρτου οὐσης, οὐ διὰ τὴν οἰκειάν φύσιν, ἀλλὰ διὰ τὴν προαίρεσιν τῶν προσαγόντων.

[01840] Διὰ τοῦτο ἔλεγε·

[01841] Θυμίαμα βδέλυγμά μοι ἐστίν.

[01842] Ἄλλως δὲ, καὶ αὐτὴν τὴν θυσίαν εἰ τις παραβάλοι, πολὺ τὸ μέσον εὐρήσει καὶ ἄπειρον καὶ τοσοῦτον, ὡς ταύτην κυρίως μόνην κατὰ τὸν τῆς συγκρίσεως λόγον λέγεσθαι καθαρὰν.

[01843] Καὶ ὅπερ ἐπὶ τοῦ νόμου καὶ τῆς χάριτος ἔλεγεν ὁ Παῦλος, ὅτι οὐ δεδόξασται τὸ δεδοξασμένον, ἕνεκεν τῆς ὑπερβαλλούσης δόξης, τοῦτο καὶ ἐνταῦθα θαρρόυντες <sup>[48.903]</sup> ἂν εἴπομεν, ὅτι συγκρινομένη πρὸς ἐκείνην αὕτη ἢ θυσία, κυρίως ἂν λεχθεῖη καὶ μόνη καθαρὰ.

[01844] Οὐ γὰρ διὰ καπνοῦ καὶ κνίσσης, οὐδὲ δι' αἰμάτων καὶ λύτρων, ἀλλὰ διὰ τῆς τοῦ Πνεύματος προσάγεται χάριτος.

[01845] Ἄκουσον δὴ καὶ ἐτέρου προφήτου τὸ αὐτὸ τοῦτο προαναφωνούντος καὶ λέγοντος, ὅτι οὐκ ἐν ἐνὶ τόπῳ στήσεται τὰ τῆς τοῦ Θεοῦ θεραπείας, ἀλλὰ πάντες αὐτὸν εἴσονται λοιπὸν ἄνθρωποι.

[01846] Ὁ οὖν Σοφονίας οὕτω πῶς φησιν·

[01847] Ἐπιφανήσεται Κύριος ἐπὶ πάντα τὰ ἔθνη, καὶ ἐξολοθρεύσει πάντας τοὺς θεοὺς τῶν ἐθνῶν, καὶ προσκυνήσουσιν αὐτῷ ἕκαστος ἀπὸ τοῦ τόπου αὐτοῦ.

[01848] Καίτοι γε οὐκ ἐφέιτο τοῦτο, ἀλλ' εἰς ἓνα τόπον λατρεύειν ἐκέλευσεν ὁ Μωϋσῆς.

[01849] Ὅταν οὖν ἀκούσης τῶν προφητῶν προλεγόντων καὶ προαναφωνούντων, ὅτι οὐκ ἔτι εἰς μίαν πόλιν, οὐδὲ εἰς ἓνα τόπον ἀναγκασθήσονται συνάγεσθαι πάντοθεν οἱ ἄνθρωποι, ἀλλ' οἴκοι καθήμενος ἕκαστος θεραπεύσει τὸ θεῖον, τίνα ἂν ἔχοις εἰπεῖν ἕτερον καιρὸν, ἀλλ' ἢ τὸν παρόντα τοῦτον;

[01850] Ἄκουε γοῦν πῶς καὶ τὰ Εὐαγγέλια καὶ ὁ Ἀπόστολος τῷ προφήτῃ τούτῳ συνάδουσιν.

[01851] Ὁ γοῦν προφήτης εἶπεν, Ἐπιφανήσεται Κύριος·

[01852] ὁ Ἀπόστολός φησιν, Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἢ σωτήριος πᾶσιν ἀνθρώποις παιδεύουσα ἡμᾶς.

[01853] Οὗτος εἶπεν, Ἐπὶ τὰ ἔθνη·

[01854] ἐκεῖνός φησιν, Ἐπὶ πᾶσιν ἀνθρώποις.

[01855] Οὗτος εἶπεν, Ἐξολοθρεύσει τοὺς θεοὺς αὐτῶν·

[01856] ἐκεῖνος εἶπεν, Παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως ζήσωμεν.

[01857] Πάλιν ὁ Χριστὸς τῇ Σαμαρείτιδι φησι, Πίστευσόν μοι, γύναι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ Πατρὶ.

[01858] Πνεῦμα ὁ Θεὸς, καὶ τοὺς <sup>[48.904]</sup> προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

[01859] Ταῦτα δὲ ἔλεγε, τὴν τε ἀνάγκην ἡμῶν λύων λοιπὸν τὴν ἐκ τῆς τοῦ τόπου παρατηρήσεως, καὶ τὸ τῆς λατρείας ὑψηλότερον καὶ πνευματικώτερον εἰσάγων.

[01860] Ἐνὴν μὲν οὖν μετὰ τούτων δεῖξαι πάλιν, ὅτι οὔτε θυσία, οὔτε ἱερωσύνη, οὔτε βασιλεὺς παρὰ Ἰουδαίοις ἔσται λοιπόν.

[01861] Μάλιστα μὲν γὰρ διὰ τῆς κατὰ τὴν πόλιν κατασκαφῆς ἅπαντα ταῦτα συναποδέδεικται·

[01862] πλὴν ἀλλ' ἐνὴν καὶ προφήτας παραγαγεῖν ῥητῶς αὐτὸ τοῦτο λέγοντας.

[01863] Ἀλλ' ὁρῶ κεκμηκότας ὑμᾶς τῷ μήκει τῶν εἰρημένων, καὶ δέδοικα μὴ μάτην καὶ εἰκὴ δόξω διενοχλεῖν.

[01864] Διόπερ αὐτὸ εἰς ἕτερον ὑμῖν ὑποσχόμενος καιρὸν ἐρεῖν, ἐκεῖνο τέως δέομαι ὑμῶν, τοὺς ἀδελφούς διασῶσαι τοὺς ὑμετέρους, ἀπαλλάξαι τῆς πλάνης, ἐπαναγαγεῖν ἐπὶ τὴν ἀλήθειαν.

[01865] Οὐδὲν γὰρ ὄφελος ἀκροάσεως, ὅταν ἡ διὰ τῶν ἔργων ἐπίδειξις μὴ συμβαίνη τοῖς λεγομένοις.

[01866] Καὶ γὰρ τὰ εἰρημένα οὐ δι' ὑμᾶς εἴρηται, ἀλλὰ δι' ἐκείνους τοὺς ἀσθενούντας, ἵνα παρ' ὑμῶν ἐκεῖνοι μαθάνοντες ταῦτα, καὶ τῆς πονηρᾶς ἀπαλλαγέντες συνηθείας, εἰλικρινῆ καὶ γνήσιον τὸν Χριστιανισμόν ἐπιδείξωνται, καὶ τὰς πονηρὰς φεύξωνται τῶν Ἰουδαίων διαγωγὰς καὶ συναγωγὰς, τὰς τε ἐν τῇ πόλει, τὰς τε ἐν τῷ προαστείῳ, τὰ σπήλαια τῶν ληστῶν, τὰ τῶν δαιμόνων καταγωγή.

[01867] Μὴ τοίνυν προδῶτε τὴν σωτηρίαν ἐκείνων, ἀλλὰ περιεργασάμενοι καὶ πολυπραγμονήσαντες, τοὺς νοσοῦντας ἐπαναγάγετε τῷ Χριστῷ, ἵνα καὶ κατὰ τὸν παρόντα βίον, καὶ κατὰ τὴν μέλλουσαν ζωὴν, τὴν πολλῶν τῶν κατορθωμάτων μείζονα ἀντίδοσιν ἀπολάβωμεν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἀμα τῷ ἀγίῳ καὶ ζωοποιῷ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[01868] Ἀμήν.

### [01869] [48.903] Τῇ προτεραία μακρὰν ὁμιλίαν εἰπὼν κατὰ Ἰουδαίων καὶ

[01870] βράχῳ κατασχεθεὶς ἀπὸ τοῦ μήκους τῶν εἰρημένων, νῦν ταύτην εἶπεν.

[01871] Λόγος ἕκτος.

[01872] α'.

[01873] Τὰ θηρία ἕως μὲν ἂν τὰς ὕλας νέμηται, καὶ τῆς πρὸς ἀνθρώπους μάχης ἀμελέτητα ὄντα τυγχάνη, ἡμερώτερά πῶς ἐστί καὶ πραότερα·

[01874] ἐπειδὴν δὲ αὐτὰ λαβόντες οἱ κυνηγέται εἰς τὰς πόλεις ἀγάγωσι, καὶ κατακλείσαντες πρὸς τὸν τῶν θηριομάχων διεγείρωσι πόλεμον, εἶτα ἐπιτηδήσαντα σαρκὸς ἀπογεύσονται καὶ αἷμα ἀνθρώπινον πῖν, οὐκ ἂν ῥαδίως ταύτης ἀποσταίη λοιπὸν τῆς θοίνης, ἀλλὰ μετὰ πολλῆς ἐπὶ ταύτην τρέχει τὴν τράπεζαν τῆς ἐπιθυμίας.

[01875] Τοῦτο δὴ καὶ ἡμεῖς πεπόνθαμεν.

[01876] Ἐπειδὴ γὰρ τῆς πρὸς Ἰουδαίους ἠψάμεθα μάχης, καὶ ἐπιτηδήσαντες αὐτῶν ταῖς ἀναισχύντοις ἀντιῳρήσεσι, τοὺς λογισμοὺς αὐτῶν καθείλομεν, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ τὰ νοήματα ἐξηχμαλωτίσαμεν εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, ἐπιθυμίαν πλείονά πως ἐσχήκαμεν τῶν πρὸς ἐκείνους πολέμων.

[01877] Ἀλλὰ τί πάθω;

[01878] Ὅρατέ μοι τὴν φωνὴν ἀσθενεστέραν γενομένην, καὶ πρὸς τοσοῦτον πάλιν μῆκος ἀρκεῖν οὐ δυναμένην·

[01879] καὶ ταυτό μοι δοκῶ πάσχειν νῦν, οἷον ἂν εἴ τις στρατιώτης κατακόψας τινὰς τῶν ἀντιπάλων, καὶ μετὰ πολλοῦ τοῦ θυμοῦ τῇ φάλαγγι τῶν ἐχθρῶν [48.904] ἐπιπεσῶν, καὶ πολλὰ σώματα κατενεγκῶν, εἶτα διακλάσας τὸ ξίφος, μετὰ ἀθυμίας πρὸς τοὺς ἑαυτοῦ πάλιν ἐπαναστρέφοι.

[01880] Μᾶλλον δὲ τὸ ἡμέτερον χαλεπώτερον πάθος.

[01881] Στρατιώτῃ μὲν γὰρ διακλάσαντι τὸ ξίφος ἔξεστι παρ' ἐτέρου τινὸς τῶν ἐστώτων ἀρπάσαι καὶ τῷ θυμῷ χρῆσασθαι, καὶ τὴν προθυμίαν ἐπιδείξασθαι τὴν πολλήν·

[01882] φωνῆς δὲ καμούσης, παρ' ἐτέρου φωνὴν λαβεῖν οὐκ ἔνι.

[01883] Τί οὖν;

[01884] ὑποστρέψομεν καὶ ἡμεῖς;

[01885] Ἀλλ' οὐκ ἐπιτρέπει τῆς ὑμετέρας ἀγάπης ἡ τυραννίς.

[01886] Αἰδοῦμαι καὶ τοῦ πατρὸς τὴν παρουσίαν, αἰδοῦμαι δὲ καὶ τὴν ὑμετέραν προθυμίαν.

[01887] Διὸ δὴ καὶ τοῖς ὑπὲρ δύναμιν ἐπιχειρῆσαι πειράσομαι, ταῖς εὐχαῖς τούτου καὶ τῇ ὑμετέρᾳ τὸ πᾶν ἐπιθόρῳψας ἀγάπῃ.

[01888] Μηδεὶς δὲ ὑμῶν ἀκαιρίαν καταγινωσκέτω τοῦ λόγου, εἰ, τῶν μαρτύρων ἡμᾶς καλεσάντων τήμερον, ἡμεῖς τὴν διήγησιν τῶν ἐκείνων ἄθλων ἀφέντες, πρὸς Ἰουδαίους ἀποδυόμεθα·

[01889] καὶ γὰρ ἐκεῖνοις ποθεινότερος οὗτος ὁ λόγος·

[01890] ἀπὸ γὰρ τῶν ἡμετέρων ἐγκωμίων οὐδὲν ἂν αὐτοὶ λαμπρότεροι γένοιτο.

[01891] Τί γάρ ἂν δέοιντο τῆς ἡμετέρας γλώττης, ὧν καὶ τὰ παλαίσματα ὑπὲρ τὴν θνητὴν φύσιν ἐστὶ, καὶ τὰ ἔπαθλα ὑπὲρ δύναμιν καὶ διάνοιαν;

[01892] Κατεγέλασαν τῆς παρουσίας ζωῆς, κατεπάτησαν βασανιστήρια καὶ κολάσεις, ὑπερείδον θανάτου, πρὸς τὸν οὐρανὸν ἐπτερώθησαν, ἀπηλλάγησαν τῆς ζάλης τῶν βιωτικῶν πραγμάτων, εἰς [48.905] τὸν εὐδιον κατέπλευσαν λιμένα, οὐ χρυσὸν καὶ ἄργυρον καὶ ἱμάτια πολυτελεῖ, ἀλλὰ θησαυροὺς ἀσύλους ἐπιφερόμενοι, ὑπομονὴν, ἀνδρείαν καὶ ἀγάπην.

[01893] Εἰς τὸν Παύλου τελοῦσι χορὸν νῦν, πρὸ τῶν στεφάνων αὐτῶν πτερούμενοι τῇ προσδοκίᾳ τῶν στεφάνων, καὶ τὸ τοῦ μέλλοντος ἄδηλον λοιπὸν διαφυγόντες.

[01894] Τί οὖν ἂν δέοιντο τῶν ἡμετέρων οὗτοι λόγων;

[01895] Διὰ τοῦτο αὕτη ποθεινότερα αὐτοῖς ἢ ὑπόθεσις.

[01896] Ἀπὸ μὲν γὰρ τῶν ἡμετέρων ἐγκωμίων, ὅπερ ἔφθην εἰπὼν, οὐδὲν αὐτοῖς εἰς τὴν οἰκείαν δόξαν ἔσται πλεόν·

[01897] ἀπὸ δὲ τῶν κατὰ Ἰουδαίων ἀγώνων πολλὴ γένοιτ' ἂν αὐτοῖς ἡδονή, καὶ σφόδρα ἂν τούτων μάλιστα ἐπακούσαιεν τῶν λόγων τῶν ὑπὲρ τῆς δόξης τοῦ Θεοῦ λεγομένων.

[01898] Ἰουδαίους γὰρ μάλιστα μισοῦσιν οἱ μάρτυρες, ἐπειδὴ τὸν ὑπ' ἐκείνων σταυρωθέντα σφόδρα ἐφίλησαν.

[01899] Οὗτοι μὲν γὰρ ἔλεγον, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν·

[01900] ἐκεῖνοι δὲ καὶ τὸ αἷμα τὸ ἑαυτῶν ἐξέχεαν διὰ τὸν ὑπ' ἐκείνων ἀνααιρεθέντα.

[01901] Ὅστε ἡδέως ἂν τούτων ἐπακούσαιεν τῶν λόγων.

[01902] β'.

[01903] Ὅτι μὲν οὖν, εἰ τέλος ἔμελλε λήψεσθαι ἢ παροῦσα δουλεία, καὶ τοῦτο ἂν προεῖπον οἱ προφήται, καὶ οὐκ ἂν ἐσίγησαν, ἱκανῶς ἀπεδείξαμεν, τὰς αἰχμαλωσίας ἀπάσας μετὰ προρρήσεως δείξαντες ἐπενεχθείσας αὐτοῖς, τὴν ἐν Αἰγύπτῳ, τὴν ἐν Βαβυλῶνι, τὴν ἐπὶ Ἀντιόχου τοῦ Ἐπιφανοῦς·

[01904] ἐκάστη γὰρ τούτων καὶ χρόνον καὶ τόπον προανακηρυχθέντα ἀπεδείξαμεν διὰ τῶν θείων Γραφῶν·

[01905] τῇ παρουσίᾳ δὲ οὐδεὶς ὥρισε χρόνον προφήτης, ἀλλ' ὅτι μὲν ἦξει, καὶ ἐρημώσει πάντα, καὶ μεταστήσει τὴν πολιτείαν, καὶ μετὰ πόσον χρόνον τῆς ἐκ τῆς Βαβυλῶνος ἐπανόδου συμβήσεται, προεῖπεν ὁ Δανιήλ.

[01906] Ὅτι δὲ ἔξει τέλος, καὶ στήσεται πού τὰ κακὰ ταῦτα, οὔτε ἐκεῖνος ἐδήλωσεν, οὔτε ἄλλος τις προφήτης, ἀλλὰ καὶ τὸναντίον προεῖπεν, ὅτι ἕως συντελείας καθέξει αὐτοῦς ἡ δουλεία αὕτη.

[01907] Καὶ μαρτυρεῖ τοῖς εἰρημένοις ὁ χρόνος ὁ τοσοῦτος ἐξ ἐκείνου γενόμενος, καὶ οὐδὲ ἴχνος, οὐδὲ προοίμιον οὐδέπω μέχρι καὶ σήμερον ἐμφήνας χρηστῆς μεταβολῆς, καὶ ταῦτα πολλάκις ἐπιχειρησάντων αὐτῶν ἀναστήσαι τὸν ναόν.

[01908] Καὶ γὰρ καὶ ἄπαξ, καὶ δις, καὶ τρις, ἐπὶ Ἀδριανοῦ καὶ Κωνσταντίνου καὶ Ἰουλιανοῦ ἐπιχειρήσαντες διεκωλύθησαν·

[01909] τότε μὲν ὑπὸ στρατιωτῶν, ὕστερον δὲ πυρὸς τῶν θεμελιῶν ἐκπηδήσαντος, καὶ κατασχόντος αὐτοῦς τῆς ἀκαίρου φιλονεικίας.

[01910] Λοιπὸν δὲ ἡδέως ἂν αὐτοῦς ἐροίμην ἐγὼ, Τίνος ἕνεκεν, εἰπέ μοι, ἐν Αἰγύπτῳ μὲν τοσοῦτον διατρίψαντες χρόνον, ἀπελάβετε τὴν οἰκείαν πατρίδα, καὶ εἰς Βαβυλῶνα πάλιν ἀπαχθέντες, ἐπανήλθετε εἰς τὰ Ἱεροσόλυμα;

[01911] Πάλιν ἐπὶ Ἀντιόχου τοσαῦτα παθόντες κακὰ, πρὸς τὸ πρότερον ἐπανήλθετε σχῆμα·

[01912] καὶ πάλιν θυσίας, καὶ βωμῶν, καὶ τὰ ἅγια τῶν ἁγίων, καὶ πάντα μετὰ τῆς προτέρας ἀπελάβετε ἀξίας.

[01913] Νυνὶ δὲ οὐδὲν τοιοῦτον γεγένηται·

[01914] ἀλλ' ἑκατὸν καὶ δις τοσοῦτων ἐτῶν καὶ τρις καὶ τετράκις, καὶ πολλῶ πλειόνων παρελθόντων·

[01915] πεντακοσιοστὸν γὰρ λοιπὸν ἐξ ἐκείνου ἐστὶν ἔτος μέχρις ἡμῶν·

[01916] καὶ οὐδὲ αἰνιγμα τοιαύτης μεταβολῆς ὀρωμένον φαινόμενον, ἀλλ' ἀποπεπτωκότα αὐτοῖς τὰ πράγματα τέλειον, καὶ οὐδὲ ὄναρ τοιαύτην [48.906] ἐνδεικνύμενά τινα προσδοκίαν οἶαν τὸ πρότερον.

[01917] Εἰ γὰρ τὰς ἁμαρτίας τὰς ἑαυτῶν προβάλλοιντο, καὶ εἶποιεν, ὅτι Ἐπειδὴ ἡμάρτομεν τῷ Θεῷ, καὶ προσεκρούσαμεν αὐτῷ, διὰ τοῦτο τὴν οἰκείαν οὐκ ἀπολαμβάνομεν χώραν, καὶ οἱ συνεχῶς κατηγοροῦντων τῶν προφητῶν ἀναισχυντοῦντες, καὶ τραγωδούντων τὰς μαιφονίας αὐτῶν ἀρνούμενοι, οὗτοι νῦν ἐξομολογήσονται καὶ καταγνώσονται τῶν οἰκείων ἁμαρτημάτων·

[01918] ἡδέως ἂν αὐτῶν ἕκαστον ἐρήσομαι πάλιν·

[01919] Διὰ τὰς ἁμαρτίας σου, ὦ Ἰουδαίε, ἔξω τῆς Ἱερουσαλήμ διατρίβεις ἐπὶ χρόνον τοσοῦτον;

[01920] Καὶ τί τὸ κοινὸν καὶ τὸ παράδοξον;

[01921] Μὴ γὰρ νῦν ἐν ἁμαρτίαις μόνον ζῆτε, παρὰ δὲ τὴν ἀρχὴν ἐν δικαιοσύνῃ καὶ κατορθώμασιν;

[01922] οὐκ ἄνωθεν καὶ ἐξ ἀρχῆς μυρίαὶς συνανεστράφητε παρανομίαις;

- [01923] οὐ μυρία κατηγορήσεν ὑμῶν Ἰεζεκιήλ ὁ προφήτης, ὅτε τὰς δύο πόρνας εἰσήγαγε, τὴν Ὀλᾶ, καὶ τὴν Ὀλιβᾶ, λέγων, ὅτι Πορνεῖον ὠκοδομήσατε ἐν Αἰγύπτῳ, καὶ ἐπεμαίνεσθε τοῖς βαρβάροις, καὶ τοὺς ἄλλοτριούς ἐθεραπεύετε θεούς;
- [01924] Τί δέ;
- [01925] οὐχὶ τῆς θαλάσσης σχιζομένης, καὶ τῶν πετρῶν ῥηγνυμένων, καὶ τοσοῦτων θαυμάτων γινομένων ἐπὶ τῆς ἐρήμου, μόνον προσεκυρήσατε;
- [01926] οὐ τὸν Μωϋσέα νῦν μὲν λίθοις βάλλοντες, νῦν δὲ ἐλαύνοντες, καὶ ἑτέροις μυρίοις τρόποις ἀνελεῖν ἐπεχειρήσατε πολλάκις;
- [01927] οὐ διετελεῖτε βλασφημοῦντες εἰς τὸν Θεόν;
- [01928] οὐ τῷ Βεελφεγῶρ ἐτελέσθητε;
- [01929] οὐ τοὺς υἱοὺς ὑμῶν ἐσφάζατε καὶ τὰς θυγατέρας ὑμῶν τοῖς δαιμονίοις;
- [01930] οὐ πᾶν εἶδος ἀσεβείας καὶ ἁμαρτίας ἐπεδείξασθε;
- [01931] οὐχ ὁ προφήτης φησὶν ἐκ προσώπου τοῦ Θεοῦ πρὸς ὑμᾶς·
- [01932] Τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ;
- [01933] Πῶς οὖν οὐκ ἀπεστράφη ὑμᾶς τότε ὁ Θεός, ἀλλὰ μετὰ τὰς παιδοκτονίας, μετὰ τὰς εἰδωλολατρίας, μετὰ τὴν πολλὴν ἀγνωμοσύνην, μετὰ τὴν ἄφατον ἀχαριστίαν, καὶ προφήτην ἀφήκεν εἶναι παρ' ὑμῖν τὸν μέγαν Μωϋσέα, καὶ σημεῖα εἰργάζετο θαυμαστὰ καὶ παράδοξα;
- [01934] Καὶ ἅπερ ἐπ' οὐδενὸς τῶν ἀνθρώπων ἐγένετο, ταῦτα ἐφ' ὑμῶν συνέβαινε, νεφέλης μὲν ὑμῖν ἀντὶ ὀρόφου τεταμένης, στόλου δὲ ἀντὶ λαμπάδος ὑμῖν προηγούμενου, καὶ τῶν πολεμίων αὐτομάτων ὑμῖν παραχωρούντων, τῶν πόλεων αὐτοβοεὶ σχεδὸν ἀλίσκομένων Οὐχ ὄπλων ὑμῖν ἐδέησεν, οὐ παρατάξεως, οὐ μάχης·
- [01935] ἀλλ' ἐσαλπύσατε μόνον, καὶ τὰ τείχη αὐτόματα κατελύετο.
- [01936] Ξένη τις ἦν ὑμῖν ἢ τροφή καὶ παράδοξος, καὶ βοᾷ ὁ προφήτης λέγων·
- [01937] Ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς, ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος, ἐπισιτισμὸν ἀπέστειλεν αὐτοῖς εἰς πλησμονήν.
- [01938] Τίνος οὖν ἔνεκεν, εἰπέ μοι, τότε μὲν ἀσεβοῦντες, εἰδωλολατροῦντες, παιδοκτονοῦντες, τοὺς προφήτας λιθάζοντες, μυρία ἐργαζόμενοι δεινὰ, τοσαύτης ἀπελαύετε εὐνοίας, τοσαύτης παρὰ τοῦ Θεοῦ προστασίας;
- [01939] νῦν δὲ οὐκ εἰδωλολατροῦντες, οὐδὲ παῖδας ἀποκτινύνοντες, οὐδὲ προφήτας λιθάζοντες, ἐν αἰχμαλωσίᾳ διάγετε διηνεκεῖ;
- [01940] Μὴ γὰρ ἕτερος ἦν τότε Θεός, καὶ ἕτερος νῦν;
- [01941] οὐχὶ ὁ αὐτός ἐστιν ὁ καὶ ἐκεῖνα οἰκονομῶν, καὶ ταῦτα νῦν ἐργαζόμενος;
- [01942] Τίνος οὖν ἔνεκεν, εἰπέ μοι, ὅτε μὲν μείζονα ἦν τὰ ἁμαρτήματα, πολλὴ ἦν ὑμῖν ἢ τιμὴ παρὰ τοῦ Θεοῦ·
- [01943] ὅτε δὲ ἐλάττονα πλημμελεῖτε νῦν, παντελῶς ὑμᾶς ἀπεστράφη, καὶ ἀτιμία παρέδωκε διηνεκεῖ;
- [01944] Εἰ γὰρ νῦν ὑμᾶς διὰ τὰς ἁμαρτίας ἀποστρέφεται, πολλῶ μᾶλλον τότε ἐχρῆν·
- [01945] εἰ δὲ τότε ἠνείχετο ἀσεβούντων ὑμῶν, πολλῶ μᾶλλον νῦν ἀνασχέσθαι ἔδει, ὅτε οὐδὲν τοιοῦτον τολμᾶτε.
- [01946] [48.907] Τίνος οὖν ἔνεκεν οὐκ ἠνέσχετο;
- [01947] Κἂν ὑμεῖς αἰσχύνησθε εἰπεῖν τὴν αἰτίαν, ἐγὼ φανερῶς ἐρῶ·
- [01948] μᾶλλον δὲ οὐκ ἐγώ, ἀλλ' αὐτὴ τῶν πραγμάτων ἡ ἀλήθεια.
- [01949] Ἐπειδὴ τὸν Χριστὸν ἀπεκτείνετε, ἐπειδὴ κατὰ τοῦ Δεσπότη τὰς χεῖρας ἐξετείνετε, ἐπειδὴ τὸ αἷμα τὸ τίμιον ἐξεχέετε, διὰ τοῦτο οὐκ ἔστιν ὑμῖν διόρθωσις, οὐδὲ συγγνώμη λοιπὸν, οὐδὲ ἀπολογία.
- [01950] Τότε μὲν γὰρ εἰς δούλους ἦν τὰ τολμώμενα, εἰς Μωϋσέα καὶ Ἡσαΐαν καὶ Ἱερεμίαν·
- [01951] τότε εἰ καὶ ἀσεβεία τις ἐγένετο, ἀλλ' οὐπω τὸ κεφάλαιον τῶν κακῶν ἦν τολμηθέν.
- [01952] Νυνὶ δὲ πάντα ἀπεκρῦψατε τὰ παλαιὰ, οὐδενὶ δὲ τρόπῳ παρανομίας ὑπερβολὴν κατελίπετε διὰ τῆς εἰς Χριστὸν μανίας·
- [01953] διὸ καὶ μειζόνως κολάζεσθε νῦν.
- [01954] Ἐπεὶ, εἰ μὴ τοῦτό ἐστι τὸ αἴτιον τῆς παρουσίας ὑμῶν ἀτιμίας, τίνος ἔνεκεν παιδοκτονούντων μὲν ὑμῶν ὁ Θεὸς ἠνέσχετο τότε, μηδὲν δὲ τοιοῦτον τολμώντας ἀποστρέφεται νῦν;
- [01955] Ἥδηλον ὅτι καὶ παιδοκτονίας καὶ πάσης παρανομίας πολλῶ χειρὸν ἐτολήσατε καὶ μείζον, τὸν Χριστὸν ἀνελόντες.

[01956] γ'.

[01957] Ἔτι οὖν ἀνέξεσθε πλάνον αὐτὸν καὶ παράνομον καλεῖν, εἶπατέ μοι·

[01958] καὶ οὐκ ἀπελθόντες ἑαυτοὺς που κατορῦξετε πρὸς οὕτω φανερὰν πραγμάτων ἀλήθειαν ἀντιβλέποντες;

[01959] Εἰ γὰρ πλάνος ἦν ὁ Ἰησοῦς, καθάπερ φατέ, καὶ παράνομος, καὶ εὐδοκιμῆσαι ὑμᾶς ἐχρῆν, ὅτι αὐτὸν ἀπεκτείνετε.

[01960] Εἰ γὰρ ὁ Φινεὲς ἕνα τινὰ ἀνελὼν, ὀλόκληρον τὴν κατὰ τοῦ ἔθνους ὀργὴν ἔπαυσεν·

[01961] Ἔσθη γὰρ Φινεὲς, φησί, καὶ ἐξιλάσατο, καὶ ἐκόπασεν ἡ θραῦσις·

[01962] καὶ τοσοῦτους ἀσεβήσαντας ἀνθρώπους ἐξήρπασε τῆς ὀργῆς τοῦ Θεοῦ μιᾷ σφαγῇ παρανόμου τινὸς ἀνδρός·

[01963] πολλῶ μᾶλλον ἐφ' ὑμῶν τοῦτο γενέσθαι ἐχρῆν, εἰ γε παράνομος ἦν ὁ ὑφ' ὑμῶν σταυρωθεὶς.

[01964] Τί δὴποτε οὖν ὁ μὲν Φινεὲς ἀνδρα παράνομον ἀνελὼν ἐδικαιοῦτο, καὶ ἱερωσύνη ἐτιμᾶτο·

[01965] ὑμεῖς δὲ, ὡς φατέ, πλάνον καὶ ἀντίθεόν τινα σταυρώσαντες, οὐ μόνον οὐκ εὐδοκιμεῖτε οὐδὲ τιμᾶσθε, ἀλλὰ καὶ χαλεπώτερα ἐπάθετε, ἢ ὅτε τοὺς υἱοὺς ὑμῶν ἐσφάττετε;

[01966] οὐκ εὐδην καὶ τοῖς σφόδρα ἀνοήτοις, ὅτι, ἐπειδὴ εἰς τὸν Σωτῆρα καὶ προστάτην τῆς οἰκουμένης παρηνομήσατε, τοιαύτην ὑπομένετε δίκην;

[01967] Καίτοι γε νῦν καὶ αἱμάτων ἀπέχεσθε μιᾶρῶν, καὶ σάββατα τηρεῖτε·

[01968] τότε δὲ καὶ εἰς αὐτὴν ἐνυβρίζετε τὴν ἡμέραν.

[01969] Καὶ ὁ Θεὸς ἐπηγγέλλετο διὰ τοῦ Ἰερεμίου, φείδεσθαι τῆς πόλεως ὑμῶν, εἰ παύσοισθε αἶροντες βαστάγματα ἐν σαββάτῳ·

[01970] ἀλλ' ἰδοὺ νῦν τοῦτο ποιεῖτε, καὶ οὐκ αἶρετε βαστάγματα ἐν σαββάτῳ, καὶ οὐδὲ οὕτως καταλλάττεται ὑμῖν.

[01971] Τὸ γὰρ ἀμάρτημα ὑμῶν ἐκεῖνο ἀπάντων μεῖζον ἦν, ὥστε περιττὸς ὑμῖν οὗτος ὁ λόγος ὁ τῶν ἀμαρτιῶν.

[01972] Οὐ γὰρ διὰ τὸν λοιπὸν ὑμῶν βίον, ἀλλὰ δι' ἐκεῖνο τὸ τόλμημα ἐν τοῖς παροῦσιν ἐστὲ δεινοῖς.

[01973] Ὅστε εἰ γε μὴ τοῦτο ἦν, οὐκ ἂν ἐπὶ τοσοῦτον ὁ Θεὸς ὑμᾶς ἀπεστράφη, εἰ καὶ μυρία ἦτε ἡμαρτηκότες·

[01974] καὶ δῆλον ἔκ τε τῶν εἰρημένων ἀπάντων, καὶ τούτου οὐ μέλλω λέγειν νῦν.

[01975] Τί δὲ τοῦτό ἐστιν;

[01976] Ἠκούσαμεν τοῦ Θεοῦ πολλάκις λέγοντος διὰ τῶν προφητῶν πρὸς τοὺς πατέρας τοὺς ὑμετέρους, ὅτι Ὑμεῖς μὲν ἄξιοι μυρίων ἦτε κακῶν·

[01977] ἐγὼ δὲ, φησί, ποιῶ διὰ τὸ ὄνομά μου, ἵνα μὴ βεβηλωθῇ ἐν τοῖς ἔθνεσι.

[01978] Καὶ πάλιν·

[01979] Οὐ δι' ὑμᾶς ἐγὼ ποιῶ, οἶκος τοῦ Ἰσραὴλ, ἀλλ' ἡ διὰ τὸ ὄνομά μου.

[01980] Ὁ δὲ λέγει, τοιοῦτόν ἐστι·

[01981] Βαρυτέρως

[01982] <sup>[48.908]</sup> μὲν τιμωρίας ἦτε ἄξιοι καὶ κολάσεως·

[01983] ἀλλ' ἵνα μὴ τις λέγη, ὅτι ἀσθενῶν ὁ Θεός, καὶ μὴ δυνάμενος σῶσαι, ἀφῆκε τοὺς Ἰουδαίους ταῖς τῶν πολεμιῶν χερσίν, ἀντιλαμβάνομαι καὶ προΐσταμαι.

[01984] Ὅστε εἰ παράνομος ἦν ὁ Χριστὸς, ὑμεῖς δὲ αὐτὸν ἐσταυρώσατε, καὶ εἰ μυρία ἦτε ἡμαρτηκότες, καὶ πολλῶ τῶν προτέρων χαλεπώτερα, πάντως ἂν ὑμᾶς ὁ Θεὸς διὰ τοῦτο διέσωσεν, ἵνα μὴ τὸ ὄνομα αὐτοῦ βεβηλωθῇ, ἵνα μὴ μέγας τις ἐκεῖνος νομίζεται, μηδὲ εἴπη τις, ὅτι δι' ἐκείνον ταῦτα ἐπάθετε.

[01985] Εἰ γὰρ φαίνεται διὰ τὴν ἑαυτοῦ δόξαν τὰ ἀμαρτήματα ὑμῶν παρορῶν, πολλῶ μᾶλλον ἂν τοῦτο ἐποίησε νῦν, καὶ τὴν σφαγὴν ἀπεδέξατο ταύτην, καὶ τὰ πολλὰ ἂν ὑμῶν ἐξήλειψεν ἀμαρτήματα.

[01986] Ὅταν δὲ φαίνεται εἰς τέλος ὑμᾶς ἀποστρεφόμενος, εὐδην ὅτι διὰ τῆς ὀργῆς ταύτης, καὶ τῆς εἰς τέλος ἐγκαταλείψεως, δείκνυσι καὶ τοῖς σφόδρα ἀναισχυνοῦσιν, ὅτι οὐχὶ παράνομός τις ἦν ὁ σφαγεὶς, ἀλλ' αὐτὸς ὁ νομοθέτης, καὶ τῶν μυρίων ἀγαθῶν αἴτιος ὁ παραγενόμενος.

[01987] Διὰ τοῦτο οἱ μὲν εἰς αὐτὸν ἀσεβήσαντες ὑμεῖς, ἐν ὕβρει καὶ ἀτιμῳ, οἱ δὲ προσκυνοῦντες αὐτὸν ἡμεῖς, ἀτιμότεροι πάντων ὑμῶν ἐμπροσθεν ὄντες, διὰ τὴν τοῦ Θεοῦ χάριν καὶ σεμνότεροι πάντων ὑμῶν ἔσμεν νῦν, καὶ ἐν μεῖζονι τιμῇ καθεστήκαμεν.

[01988] Καὶ πόθεν δῆλον ὅτι ἀπεστράφη, φησὶν, ἡμᾶς ὁ Θεός;

[01989] Λόγου γὰρ ἔτι χρεῖα καὶ ἀποδείξεως;

[01990] εἰπέ μοι.

[01991] Τῶν πραγμάτων αὐτῶν βοῶντων, καὶ σάλπιγγος λαμπροτέραν ἀφιέντων φωνήν, διὰ τῆς κατασκαφῆς τῆς κατὰ τὴν πόλιν, διὰ τῆς ἐρημώσεως τοῦ ναοῦ, καὶ διὰ τῶν ἄλλων ἀπάντων τῶν εἰς ὑμᾶς συμβεβηκότων, ἔτι διὰ λόγων ἀπόδειξιν ἐπιζητεῖτε·

[01992] Ἀλλ' ἄνθρωποι, φησὶ, ταῦτα ἡμῖν ἐπήγαγον, οὐχ ὁ Θεός.

[01993] Μάλιστα μὲν οὖν ὁ Θεὸς ταῦτα εἰργάσατο.

[01994] Εἰ δὲ ἄνθρωποι ταῦτα λογίζη, σκόπησον πάλιν ἐκεῖνο, ὅτι καὶ ἄνθρωποι, εἰ μὴ τῷ Θεῷ δοκοῦν ἦν τοῦτο, εἰ καὶ ἐτόλμων, οὐκ ἂν ἴσχυσαν εἰς πέρας αὐτὰ ἀγαγεῖν.

[01995] Ὅτε γοῦν τὴν Περσίδα πᾶσαν ἄγων ἐπῆλθεν ὁ βάραβρος, καὶ ἐξ ἐπιδρομῆς ἅπαντας λήψεσθαι προσεδόκησε, καὶ καθάπερ ἐν σαγήνῃ τινὶ καὶ δικτύοις εἰς τὴν πόλιν ἅπαντας εἶχε συγκεικλισμένους·

[01996] οὐχὶ τότε δὴ, τότε, ἐπειδὴ ὁ Θεὸς ἴλεως ἦν, χωρὶς πολέμου καὶ μάχης καὶ συμβολῆς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας στρατιωτῶν νεκροὺς ἀφείξ παρ' ὑμῖν, οὕτως ἐφυγεν, ἀγαπῶν, εἰ διασωθεῖη μόνος;

[01997] Καὶ ἄλλους δὲ μυρίους πολέμους οὕτως ἔκρινεν ὁ Θεὸς πολλάκις.

[01998] Ὅστε καὶ νῦν, εἰ μὴ αὐτὸς ἦν ὁ καθάπαξ ὑμᾶς ἀφείξ, οὐκ ἂν ἴσχυσαν οἱ τὴν πόλιν ὑμῶν καθελόντες, καὶ τὸν ναὸν ἐρημώσαντες, οὐκ ἂν μέχρι τοσοῦτου τὰ τῆς ἐρημίας ἔμεινεν·

[01999] οὐκ ἂν, πολλάκις ὑμῶν ἐπιχειρησάντων, ἀνόνητος ἢ ἐπιχειρήσις γέγονεν.

[02000] δ'.

[02001] Οὐκ ἐντεῦθεν δὲ μόνον, ἀλλὰ καὶ ἐτέρωθεν ὑμᾶς πείσαι πειράσομαι, ὅτι οὐκ οἰκεία δυνάμει ἐποίησαν ὅπερ ἐποίησαν εἰς ὑμᾶς οἱ βασιλεῖς Ῥωμαίων, ἀλλὰ διὰ τὴν ὀργὴν τοῦ Θεοῦ καὶ τὴν αὐτοῦ ἐγκατάλειψιν.

[02002] Εἰ γὰρ ἀνθρώπων ἦν ἔργον τὸ γενόμενον, ἔδει μέχρι τῆς ἀλώσεως στήναι τὰ ὑμέτερα, καὶ μὴ περαιτέρω προελθεῖν ὑμῶν τὴν ἀτιμίαν.

[02003] Κεῖσθω γὰρ κατὰ τὸν ὑμέτερον λόγον, ὅτι τὰ τεῖχη κατέσκαψαν οἱ ἄνθρωποι, καὶ τὴν πόλιν καθεῖλον, καὶ τὸν βωμὸν <sup>[48.909]</sup> ἀνέτρεψαν·

[02004] μὴ καὶ τοὺς προφήτας ἄνθρωποι ἔπαυσαν;

[02005] μὴ τὴν τοῦ Πνεύματος χάριν ἀνεῖλον;

[02006] μὴ τὰ ἄλλα τὰ σεμνὰ τὰ παρ' ὑμῖν, αὐτοὶ κατέλυσαν, οἷον τὸ φωνὴν ἐκ τοῦ ἰλαστηρίου φέρεσθαι, τὴν ἐπὶ τῷ χρίσματι γενομένην ἐνέργειαν, τὴν δῆλωσιν τὴν ἐπὶ τῶν λίθων τοῦ ἱερέως;

[02007] Καὶ γὰρ ἡ Ἰουδαϊκὴ πολιτεία οὐχὶ κάτωθεν πάσας εἶχε τὰς ἀρχάς, ἀλλὰ τὰς πλείους καὶ σεμνοτέρας ἄνωθεν ἐκ τῶν οὐρανῶν·

[02008] οἷόν τι λέγω, θυσίας συνεχώρησε γενέσθαι.

[02009] Ὁ μὲν οὖν βωμὸς κάτω ἦν, καὶ τὰ ξύλα, καὶ ἡ μάχαιρα, καὶ ὁ ἱερεὺς·

[02010] τὸ δὲ πῦρ, τὸ μέλλον ἰέναι ἐν τοῖς ἀδύτοις ἐκείνοις καὶ τὰς θυσίας δαπανᾶν, ἄνωθεν εἶχε τὴν ἀρχήν.

[02011] Οὐ γὰρ ἄνθρωπος εἰς τὸν ναὸν εἰσηγε πῦρ, ἀλλὰ φλόξ ἄνωθεν κατενεχθεῖσα, οὕτω τὴν ἐπὶ τῆς θυσίας διακονίαν ἐπλήρου.

[02012] Καὶ πάλιν εἴ ποτε ἔδει τι μαθεῖν, ἀνὰ μέσον τῶν χερουβὶμ ἐκ τοῦ ἰλαστηρίου φωνή τις ἐφέρετο, καὶ τὰ μέλλοντα προὔλεγε.

[02013] Πάλιν ἐπὶ τῶν λίθων τῶν ἐπὶ τοῦ στήθους τοῦ ἀρχιερέως, ὅπερ ἐκάλουν δῆλωσιν, ἐγίνετό τις ἐκλαμψις, καὶ τὰ μέλλοντα ἐσήμαινε.

[02014] Πρὸς τούτοις, ἡνίκα τινὰ χρίεσθαι ἔδει, ἢ τοῦ Πνεύματος χάρις ἐφίπτατο, καὶ τὸ ἔλαιον ἀνεπήδα·

[02015] καὶ προφήται τούτοις δηκόνουν τοῖς πράγμασι, καὶ νεφέλη πολλάκις καὶ καπνὸς τὰ ἄδυστα κατελάμβανεν.

[02016] Ἴν' οὖν μὴ ἀναισχυντῶσιν οἱ Ἰουδαῖοι, μηδὲ ἄνθρωποι λογίζωνται τὴν αὐτῶν ἐρήμωσιν, οὐχὶ τὴν πόλιν μόνον ἀφήκε πεσεῖν, καὶ τὸν ναὸν ἐρημωθῆναι, ἀλλὰ καὶ τὰ πράγματα ἐκεῖνα, ἅπερ ἐκ τῶν οὐρανῶν τὰς ἀρχάς εἶχεν, ἐκποδῶν γενέσθαι ἐποίησε, τὸ πῦρ, τὴν φωνήν, τὴν τῶν λίθων ἐκλαμψιν, τὰ ἄλλα πάντα τὰ τοιαῦτα.

[02017] Ὅταν οὖν λέγη σοι ὁ Ἰουδαῖος, ὅτι ἄνθρωποι ἡμῖν ἐπολέμησαν, ἄνθρωποι ἐπεβούλευσαν, εἰπέ πρὸς αὐτὸν, Μάλιστα μὲν οὐκ ἂν ἐπολέμησαν ἄνθρωποι, εἰ μὴ ὁ Θεὸς συνεχώρησεν.

[02018] Ἔστω δὲ, τὸ τεῖχός σου καθεῖλον οἱ ἄνθρωποι·

[02019] μὴ τὸ πῦρ ἄνωθεν καταφέρεσθαι ἄνθρωπος ἐκάλυπεν;

[02020] μὴ τὴν φωνὴν τὴν ἐκ τοῦ ἰλαστηρίου συνεχῶς ἀκουομένην ἄνθρωπος ἐπέσχε;

[02021] μὴ τὴν δῆλωσιν τὴν ἐπὶ τῶν λίθων;

- [02022] μή τὸ χρῖσμα τὸ ἱερατικόν;
- [02023] μή τὰ ἄλλα ἅπαντα καθεῖλεν ἄνθρωπος;
- [02024] οὐχ ὁ Θεὸς ταῦτα ἀνέστειλεν;
- [02025] Παντί που δῆλόν ἐστι.
- [02026] Τίνος οὖν ἔνεκεν ἀνείλεν;
- [02027] οὐκ εὐδηλον, ὅτι μισήσας ὑμᾶς καὶ ἀποστραφεῖς καθάπαξ;
- [02028] Οὐχί, φησίν·
- [02029] ἀλλ' ἐπειδὴ τὴν μητρόπολιν οὐκ ἔχομεν, διὰ τοῦτο ταῦτα οὐκ ἔχομεν.
- [02030] Τίνος δὲ ἔνεκεν τὴν μητρόπολιν οὐκ ἔχετε;
- [02031] οὐκ ἐπειδὴ ὑμᾶς ὁ Θεὸς ἐγκατέλιπε;
- [02032] Μᾶλλον δὲ, ἵνα ἐκ περιουσίας τὰ ἀναίσχυντα αὐτῶν ἐμφράξωμεν στόματα, φέρε καὶ τοῦτο δι' αὐτῶν ἀποδείξωμεν τῶν Γραφῶν, ὅτι οὐχ ἡ τοῦ ναοῦ κατασκαφή τῆς κατὰ τὴν προφητείαν ἀναιρέσεώς ἐστιν ἡ αἰτία, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ, καὶ τὸ μειζόνως αὐτὸν παροξύναι νῦν διὰ τῆς εἰς τὸν Χριστὸν μανίας, ἣ ὅτε τὸν μόσχον προσεκύνησαν.
- [02033] Ὅτε γοῦν ὁ Μωϋσῆς προεφήτευσεν, οὔτε ναὸς ἦν, οὔτε βωμὸς, ἀλλὰ μυρία ἀσεβοῦντες διετέλουν, καὶ τὸ τῆς προφητείας οὐκ ἀπέπτη χάρισμα, ἀλλὰ καὶ οὗτος αὐτὸς ὁ μέγας καὶ γενναῖος ἀνὴρ, καὶ ἕτεροι πρὸς τούτῳ πάλιν ἑβδομήκοντα ἀνεδείχθησαν τότε προφῆται.
- [02034] Καὶ οὐ τότε μόνον, ἀλλὰ καὶ μετὰ ταῦτα ναοῦ δοθέντος, καὶ τῆς ἄλλης λατρείας ἀπάσης·
- [02035] εἶτα ἐμπρησθέντος τούτου, καὶ πάντων ἀχθέντων εἰς Βαβυλῶνα, πάλιν Ἰεζεκιὴλ καὶ Δανιὴλ οὐ τὰ ἅγια τῶν ἁγίων ὀρῶντες, οὐ παρὰ τὸν βωμὸν ἐστῶτες, ἀλλ' ἐν μέσῃ χώρᾳ βαρβάρων, <sup>[48.910]</sup> μεταξὺ παρανόμων καὶ ἀκαθάρτων ὄντες ἀνθρώπων, πνεύματος ἐπληροῦντο, καὶ τὰ μέλλοντα προῦλεγον, καὶ πολλῶν τῶν προτέρων καὶ πλείονα καὶ παραδοξότερα εἶπον πράγματα, καὶ ὄψιν ἐθεάσαντο θείαν, ὡς αὐτοῖς δυνατὸν ἦν ἰδεῖν.
- [02036] Τίνος οὖν ἔνεκεν, εἰπέ μοι, νῦν οὐκ ἔχετε προφήτας;
- [02037] οὐκ εὐδηλον, ὅτι τοῦ Θεοῦ τὰ καθ' ὑμᾶς ἀποστραφέντος;
- [02038] Τίνος οὖν ἔνεκεν ὑμᾶς ἀπεστράφη;
- [02039] Εὐδηλον καὶ τοῦτο πάλιν, ὅτι διὰ τὸν σταυρωθέντα καὶ τὴν τόλμαν τὴν παράνομον ἐκείνην.
- [02040] Πόθεν τοῦτο δῆλον, φησίν;
- [02041] Ἀφ' ὧν πρὸ τούτου μὲν ἀσεβοῦντες, πάντων ἐπετυγχάνετε, νῦν δὲ δοκοῦντες ἐπιεικέστερον ζῆν μετὰ τὸν σταυρὸν, μείζονα ὑπομένετε τιμωρίαν, καὶ οὐδενὸς ἀπολαύετε τῶν προτέρων.
- [02042] ε'.
- [02043] Ἴνα δὲ καὶ ἀπ' αὐτῶν τῶν προφητῶν τοῦτο σαφῶς καὶ διαρρήδην παριστόντων τὴν αἰτίαν τῶν παρόντων κακῶν μάθητε, ἀκούσατε τί φησὶν Ἡσαΐας, πῶς καὶ τὴν ἔσομένην εὐεργεσίαν πᾶσι διὰ τοῦ Χριστοῦ προλέγει, καὶ τὴν ὑμετέραν ἀγνωμοσύνην·
- [02044] Τῷ μάλωπι αὐτοῦ, φησίν, ἡμεῖς ἰάθημεν·
- [02045] τὴν διὰ τοῦ σταυροῦ
- [02046] σωτηρίαν πᾶσι γενομένην προλέγων.
- [02047] Εἶτα λέγων ἡμεῖς τίνες, ἐπήγαγε·
- [02048] Πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος ἐν τῇ ὁδῷ αὐτοῦ ἐπλανήθη.
- [02049] Καὶ λέγων τοῦ σταυροῦ τὸν τρόπον, οὕτω πῶς φησίν·
- [02050] Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ·
- [02051] ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη.
- [02052] Καὶ ποῦ ταῦτα ἔστιν ἰδεῖν ἐξεληθόντα;
- [02053] Ἐν τῷ παρανόμῳ δικαστηρίῳ Πιλάτου.
- [02054] Τοσαῦτα γὰρ καταμαρτυροῦσάντων αὐτοῦ, φησίν, οὐδὲν ἀπεκρίνατο αὐτοῖς ὁ Ἰησοῦς·

- [02055] καὶ εἶπε πρὸς αὐτὸν ὁ ἡγεμῶν·
- [02056] Ἀκούεις τί οὗτοί σου καταμαρτυροῦσι;
- [02057] Καὶ οὐδὲν ἀπεκρίνατο, ἀλλ' εἰστήκει σιγῶν.
- [02058] Τοῦτο τοίνυν ὁ προφήτης ἄνωθεν ἔλεγεν·
- [02059] Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωτος.
- [02060] Εἶτα δεικνὺς τὴν παρανομίαν τὴν ἐν τῷ δικαστηρίῳ γενομένην τότε, φησὶν·
- [02061] Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη.
- [02062] Οὐδεὶς αὐτὸν κατὰ τὸν τοῦ δικαίου λόγον ἐψηφίσατο τότε, ἀλλ' ἐδέξαντο τὰς ψευδεῖς μαρτυρίας τὰς κατ' αὐτοῦ.
- [02063] Τὸ δὲ αἴτιον διὰ τὸ μὴ βούλεσθαι αὐτὸν ἐπεξελεθεῖν·
- [02064] εἰ γὰρ ἐβούλετο, πάντα ἂν ἐδόνησε καὶ ἔσεισεν.
- [02065] Εἰ γὰρ ἐπὶ τοῦ σταυροῦ τότε ὦν, τὰς πέτρας διέρρηξε, τὴν οἰκουμένην ἐσκότισε, τὰς ἀκτῖνας ἀπέστρεψε τὰς ἡλιακὰς, νύκτα ἐν ἡμέρᾳ πανταχοῦ τῆς γῆς ἐποίησε, καὶ ἐν τῷ δικαστηρίῳ δυνατὸς ἦν τοῦτο ποιῆσαι.
- [02066] Ἀλλ' οὐκ ἠθέλησε, πραότητα καὶ ἐπιείκειαν ἐπιδεικνύμενος.
- [02067] Διὰ τοῦτό φησιν·
- [02068] Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη.
- [02069] Εἶτα δεικνὺς ὡς οὐκ ἄνθρωπος ἦν εἷς τῶν πολλῶν, ἐπήγαγε·
- [02070] Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται;
- [02071] Τίς γὰρ ἔστι περὶ οὗ φησιν ὅτι Αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ;
- [02072] Διὰ τοῦτο καὶ ὁ Παῦλος φησιν·
- [02073] Ἡ ζωὴ ἡμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.
- [02074] Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς φανερωθήσεσθε σὺν αὐτῷ ἐν δόξῃ.
- [02075] Ἀλλ' ὅπερ προεθέμην εἰπεῖν καὶ δεῖξαι, ὅτι δι' αὐτὸν τὰ παρόντα ὑπομένουσι κακὰ, ὥρα λοιπὸν εἰσαγαγεῖν τὸν Ἡσαΐαν λέγοντα.
- [02076] Ποῦ τοίνυν τοῦτό φησι;
- [02077] Μετὰ τὸ δικαστήριον, μετὰ τὴν σφαγὴν, μετὰ τὴν
- [02078] ἀνάληψιν, μετὰ τὸ εἰπεῖν ὅτι Αἴρεται <sup>[48.911]</sup> ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἐπήγαγε λέγων·
- [02079] Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ.
- [02080] Καὶ οὐχ ἁπλῶς εἶπεν, Ἰουδαίους, ἀλλὰ, Τοὺς πονηροὺς.
- [02081] Τί γὰρ ἐκείνων πονηρότερον γένοιτ' ἂν, οἱ μετὰ τὰς τοσαύτας εὐεργεσίας τὸν εὐεργέτην ἔσφαττον;
- [02082] Εἰ μὴ ἐξέβη ταῦτα, καὶ ἠτίμωσθε νῦν, καὶ πάντων ἀπεστέρησθε τῶν πατρῶων, εἰ μὴ ἔπεσεν ὑμῶν ἡ πόλις, καὶ ἐρείπιον ἐγένετο ὁ ναὸς, καὶ τραγωδίαν ἄπασαν ὑπερέβη τὰ καθ' ὑμᾶς, μὴ πιστεύης, ὡς Ἰουδαῖε·
- [02083] εἰ δὲ τὰ πράγματα βοᾷ, καὶ τέλος ἔλαβεν ἡ προφητεία, τίνος ἕνεκεν ἀναισχυντεῖς εἰκὴ καὶ μάτην;
- [02084] Ποῦ γὰρ τὰ σεμνὰ τὰ παρ' ὑμῖν νῦν;
- [02085] ποῦ ὁ ἀρχιερεὺς;
- [02086] ποῦ δὲ ἡ στολὴ, καὶ τὸ λογεῖον, καὶ ἡ δῆλωσις;
- [02087] Μὴ γὰρ μοι τοὺς πατριάρχας τούτους εἶπης, τοὺς καπήλους, τοὺς ἐμπόρους, τοὺς πάσης παρανομίας γέμοντας.
- [02088] Ποῖος ἱερεὺς, εἰπέ μοι, χρίσματος οὐκ ὄντος ἐκείνου τοῦ παλαιοῦ, οὐδὲ τῆς ἄλλης ἀγιαστίας ἀπάσης;
- [02089] ποῖος ἱερεὺς, εἰπέ μοι, θυσίας οὐκ οὔσης, οὐδὲ βωμοῦ, οὐδὲ λατρείας;

[02090] βούλει σοι τοὺς περὶ τῆς ἱερωσύνης λαλήσω νόμους, πῶς τὸ παλαιὸν ἐγίνοντο, ἵνα μάθῃς ὅτι οὗτοι οἱ νῦν πατριάρχαι παρ' ὑμῖν λεγόμενοι οὐχ ἱερεῖς εἰσιν, ἀλλὰ ἱερεῖς ὑποκρίνονται, καὶ παίζουσι καθάπερ ἐν τῇ σκηνῇ, μᾶλλον δὲ οὐδὲ ὑπόκρισιν διατηρῆσαι δύνανται·

[02091] τοσοῦτον οὐχὶ τῆς ἀληθείας μόνον, ἀλλὰ καὶ τῆς ὑποκρίσεως αὐτῆς ἐξηκοντίσθησαν.

[02092] Αναμνήσθητι τοίνυν πῶς Ἀαρὼν ἐγένετο ἱερεὺς τότε, πόσας ἐπ' αὐτῷ θυσίας ἔθυσεν ὁ Μωϋσῆς, πόσα κατέβαλεν ἱερεῖα, πῶς αὐτὸν ἔλουσε, πῶς αὐτοῦ ἔχρισε τὸν λοβὸν τοῦ ὠτίου, τὴν χεῖρα τὴν δεξιάν, τὸν πόδα τὸν δεξιόν·

[02093] εἶτα εἰς τὰ ἅγια τῶν ἁγίων εἰσήγαγεν·

[02094] εἶτα ἐκέλευσε ῥητόν τινα ἀριθμὸν ἡμερῶν ἔνδον μεῖναι.

[02095] Μᾶλλον δὲ καὶ αὐτῶν ἄξιον ἀκοῦσαι τῶν ῥήσεων.

[02096] Αὕτη, φησὶν, ἡ χρίσις Ἀαρὼν, καὶ ἡ χρίσις τῶν υἱῶν αὐτοῦ.

[02097] Καὶ ἐλάλησε Κύριος πρὸς Μωϋσῆν λέγων·

[02098] Λαβὲ Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς στολὰς αὐτῶν, καὶ τὸ ἔλαιον τῆς χρίσεως, καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας, καὶ κριὸν, καὶ ἐκκλησίασον τὴν συναγωγὴν ἐπὶ τὴν θύραν τῆς σκηνῆς·

[02099] τοῦ μαρτυρίου.

[02100] Καὶ εἶπε Μωϋσῆς πάση τῇ συναγωγῇ·

[02101] Τοῦτο τὸ ῥῆμα ὁ ἐνετείλατο Κύριος.

[02102] Καὶ ἐπειδὴ προσήγαγεν αὐτοὺς δεῖ γὰρ συντεμεῖν, ἔλουσεν αὐτοὺς ὕδατι, ἐνέδυσσε τὸν χιτῶνα, ἔζωσε τὴν ζώνην, ἐνέδυσσε τὸν ἐπενδύτην, ἐπέθηκε τὴν ἐπωμίδα, ἔζωσεν αὐτὸν, καὶ συνέσφιγξεν, ἐπέθηκε τὸ λογεῖον, καὶ ἐπὶ τὸ λογεῖον τὴν δῆλωσιν καὶ τὴν ἀλήθειαν, καὶ τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἐπὶ τῆς μίτρας τὸ πέταλον τὸ χρυσοῦν·

[02103] εἶτα λαβὼν ἀπὸ τοῦ ἐλαίου, ἐπέῳρανεν ἀπ' αὐτοῦ ἐπὶ τὸ θυσιαστήριον, καὶ ἡγίασεν αὐτὸ, καὶ τὰ σκεύη, καὶ τὸν λουτήρα, καὶ τὴν βάσιν, καὶ ἡγίασεν αὐτὰ, καὶ ἐπέχεεν ἀπ' αὐτοῦ ἐπὶ τὴν κεφαλὴν Ἀαρὼν·

[02104] καὶ τοῖς υἱοῖς αὐτοῦ ὁμοίως ἐποίησε, καὶ προσήγαγε τὸν μόσχον.

[02105] Καὶ ἐπειδὴ ἔθυσεν, ἐπιθέντος Ἀαρὼν τὰς χεῖρας, καὶ τῶν υἱῶν αὐτοῦ, ἀπὸ τοῦ αἵματος λαβὼν, ἔθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου, καὶ ἐκαθάρισε τὸ θυσιαστήριον, καὶ τὸ αἶμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου, καὶ ἡγίασεν αὐτὸ τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ.

[02106] Εἶτα ἐπειδὴ τινα ἐξ αὐτοῦ κατέκαυσε, τὰ μὲν ἔνδον, τὰ δὲ ἔξω, ἤγαγε πάλιν κριὸν, καὶ αὐτὸν [48.912] ὠλοκαύτωσε·

[02107] καὶ προσήγαγε πάλιν κριὸν ἕτερον τὸν τῆς τελειώσεως, καὶ πάλιν ἐπιθέντος Ἀαρὼν καὶ τῶν υἱῶν αὐτοῦ τὰς χεῖρας, ἔσφαξε·

[02108] καὶ ἀπὸ τοῦ αἵματος αὐτοῦ λαβὼν, ἐπέθηκεν ἐπὶ τὸν λοβὸν τοῦ ὠτίου Ἀαρὼν τοῦ δεξιοῦ, καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς αὐτοῦ τῆς δεξιᾶς, καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ, καὶ τοῖς υἱοῖς αὐτοῦ οὕτως ἐποίησεν.

[02109] Εἶτα τινα τῆς θυσίας λαβὼν, ἐπέθηκεν ἐπὶ ταῖς χερσὶν Ἀαρὼν καὶ τῶν υἱῶν αὐτοῦ, καὶ οὕτω προσήνεγκε.

[02110] Καὶ λαβὼν αἶμα πάλιν, καὶ ἐκ τοῦ ἐλαίου, ἔῳρανεν ἐπὶ Ἀαρὼν, καὶ τὰς στολὰς αὐτοῦ, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ.

[02111] Καὶ ἡγίασεν αὐτοὺς, καὶ ἐκέλευσεν ἐψῆσαι κρέας ἐν τῇ αὐλῇ τῆς σκηνῆς, καὶ ἐκεῖ φαγεῖν αὐτό·

[02112] καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε, φησὶν, ἑπτὰ ἡμέρας ἕως ἡμέρας πληρωθῆ, ἡμέρα τελειώσεως ὑμῶν·

[02113] ἑπτὰ γὰρ ἡμέρας τελειώσει τὰς χεῖρας ὑμῶν, ὥστε ἐξιλάσασθαι περὶ ὑμῶν.

[02114] Ὅταν οὖ

[02115] ν λέγη ὅτι διὰ τούτων ὁ Ἀαρὼν ἐτελειώθη, διὰ τούτων ἐκαθαρίσθη, διὰ τούτων ἡγιάσθη, διὰ τούτων ἐξιλάσατο τὸν Θεὸν, μηδὲν δὲ τούτων γίνηται νῦν, μήτε θυσία, μήτε ὀλοκαύτωσις, μήτε αἵματος ῥαντισμὸς, μήτε ἐλαίου χρίσις, μήτε σκηνὴ παρῆ τοῦ μαρτυρίου, μήτε τὸν ὠρισμένον τῶν ἡμερῶν ἀριθμὸν ἔνδον καθέζηται·

[02116] εὐδηλον ὅτι καὶ ἀτελής καὶ ἀκάθαρος καὶ ἐναγῆς καὶ βέβηλός ἐστιν ὁ παρ' αὐτοῖς ἱερεὺς νῦν, καὶ τὸν Θεὸν παροξύνει.

[02117] Εἰ γὰρ ἄλλως οὐκ ἐνῆν αὐτὸν τελειωθῆναι, ἀλλ' ἢ διὰ τούτων, ἀνάγκη πᾶσα, τούτων μὴ γινομένων, ἱερωσύνην αὐτοῖς μὴ συνεστάναι.

[02118] Ὅρας ὅτι δικαίως ἔλεγον ὅτι οὐχὶ τῆς ἀληθείας μόνον, ἀλλὰ καὶ αὐτῆς τῆς ὑποκρίσεως τοῦ πράγματος ἐξηκοντίσθησαν μακράν που καὶ πόρρω γενόμενοι;

[02119] ς'.

[02120] Οὐκ ἐντεῦθεν δὲ μόνον, ἀλλὰ καὶ ἐτέρωθεν ἔστι μαθεῖν πῶς σεμνὸν τὸ τῆς ἱερωσύνης ἦν ἀξίωμα.

[02121] Ὅτε γοῦν τῷ Ἀαρὼν ἐπανέστησαν μισροί τινες ἄνθρωποι καὶ πανώλεθροι, τῆς ἀρχῆς αὐτὸν ἐκβάλλειν ἐπιχειροῦντες, καὶ ὑπὲρ τῆς τιμῆς πρὸς αὐτὸν ἀμφισβητοῦντες·

[02122] ὁ πρῶτος Μωϋσῆς, βουλόμενος αὐτοὺς πείσαι διὰ τῶν πραγμάτων αὐτῶν, ὅτι οὐχ ὡς ἀδελφὸν καὶ προσήκοντα καὶ οἰκεῖον ἐπὶ ταύτην ἤγαγε τὴν ἀρχὴν, ἀλλὰ τῆ ψήφῳ τοῦ Θεοῦ πειθόμενος ἐνεχείρισεν αὐτῷ τὴν ἱερωσύνην ἐκείνην, ἐκέλευσεν ἀνὰ ἐκάστην φυλὴν ῥάβδον κομίσαι, ἔτι δὲ καὶ τῷ Ἀαρῶν.

[02123] Ἐπειδὴ δὲ ἐκόμισαν, λαβὼν αὐτὰς ἀπάσας, ἔνδον ἀπέθετο, καὶ ἀποθέμενος τὴν τοῦ Θεοῦ λοιπὸν κρίσιν ἀναμένειν ἐκέλευσε τὴν διὰ τῶν ῥάβδων γινομένην ἐκείνων.

[02124] Εἶτα ἀθρόον τῶν ἄλλων μενουσῶν ἐπὶ τοῦ αὐτοῦ σχήματος, ἢ τοῦ Ἀαρῶν ἐβλάστησε μόνη, καὶ φύλλα ἤνεγκε καὶ καρποὺς, ἵνα μάθωσιν ὅτι ὁ τῆς φύσεως Δεσπότης πάλιν αὐτὸν ἐχειροτόνει, ἀντὶ γραμμῶν τοῖς φύλλοις χρώμενος.

[02125] Ὁ γὰρ εἰπὼν ἐξ ἀρχῆς·

[02126] Βλαστησάτω ἡ γῆ βοτάνην χόρτου, καὶ τὴν δύναμιν αὐτῆς πρὸς καρπογονίαν διεγείρας, οὗτος καὶ τὸ ξύλον τότε ἐκείνο, ξηρὸν ὄν καὶ ἄκαρπον, καὶ γῆς χωρὶς καὶ ῥίζης, βλαστήσαι ἐποίησε·

[02127] καὶ ἦν λοιπὸν ἔλεγχος καὶ μάρτυς καὶ τῆς ἐκείνων κακίας καὶ τῆς τοῦ Θεοῦ κρίσεως ἢ ῥάβδος ἐκείνη, φωνὴν μὲν οὐκ ἀφείσα,

[02128] σάλπιγγος δὲ λαμπρότερον διὰ τῆς ὄψεως πᾶσι παραινούσα, μηκέτι τοῖς τοιούτοις ἐπιχειρεῖν πράγμασι.

[02129] Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἑτέρῳ πάλιν αὐτὸν ἐχειροτόνησε τρόπῳ.

[02130] Ἐπειδὴ γὰρ πολλοὶ συστάντες ἐπεθύμουν αὐτοῦ τῆς τιμῆς περιμάχητον γὰρ πῶς ἢ ἀρχὴ, καὶ πολλοῖς ἐπέραστον, ἐκέλευσε πυρεῖα πάλιν ἐνεγκόντας, καὶ θυμίαμα ἐπιθέντας, τὴν ἄνωθεν [48.913] ἀναμένειν ψῆφον.

[02131] Καὶ θυμιῶντων αὐτῶν, ἢ γῆ διαστάσα πάντας κατέπτε τοὺς συναιρομένους αὐτοῖς, καὶ τοὺς τὰ πυρεῖα λαβόντας ἄνωθεν κατέφλεξε πῦρ.

[02132] Καὶ ἵνα μὴ τῷ χρόνῳ λήθη τὸ γενόμενον παραδοθὲν ἀγνοεῖν τοὺς μετὰ ταῦτα ποιῆ τὴν παράδοξον τοῦ Θεοῦ ψῆφον, προσέταξεν ὁ Μωϋσῆς ἐκείνα τὰ πυρεῖα λαβόντας περιελάσαι τῷ θυσιαστηρίῳ, ἵν' ὡσπερ ἢ ῥάβδος χωρὶς φωνῆς ἠφίει φωνὴν διὰ τῆς ὄψεως, οὕτω καὶ τὰ πέταλα ταῦτα τοῖς μετὰ ταῦτα διαλέγεται πᾶσι καὶ παραινῆ καὶ συμβουλευῆ, μηδαμῶς μιμῆσθαι τὴν τῶν προτέρων ἄνοιαν, ἵνα μὴ τὴν αὐτὴν ὑπομείνωσι δίκην.

[02133] Ὁρᾶς πῶς τὸ παλαιὸν οἱ ἱερεῖς ἐχειροτονοῦντο;

[02134] Νυνὶ δὲ παίγνια τὰ παρὰ Ἰουδαίους πάντα καὶ γέλως καὶ αἰσχύνη καὶ καπηλεῖα καὶ μυρίας μεστὰ παρανομίας.

[02135] Τούτοις οὖν ἀκολουθεῖς, εἰπέ μοι, τοῖς ἀπεναντίας ἀεὶ τοῖς τοῦ Θεοῦ νόμοις ἅπαντα καὶ ποιεῖν καὶ λέγειν φιλονεικοῦσι, καὶ πρὸς τὰς συναγωγὰς αὐτῶν τρέχεις;

[02136] καὶ οὐ δέδοικας μὴ σκηπτὸς ἄνωθεν κατενεχθεῖς καταφλέξῃ σου τὴν κεφαλὴν;

[02137] Οὐκ οἶδας ὅτι, κὰν μὴ ληστεύῃ τις, ἐν δὲ τῷ τῶν ληστευόντων σπηλαίῳ φανῆ, τὴν αὐτὴν ἐκείνοις δίδωσι δίκην;

[02138] Καὶ τί λέγω τὰ τῶν ληστῶν;

[02139] Ἵστε δῆπου πάντες καὶ μέμνησθε, ὅτε τοὺς ἀνδριάντας καθεῖλον παρ' ἡμῖν μισροὶ τινες ἄνθρωποι καὶ γόητες, πῶς οὐκ ἐκείνοι μόνον οἱ τολμήσαντες, ἀλλὰ καὶ ὅσοι παρόντες ἀπλῶς τοῖς γενομένοις ἐφάνησαν, εἰς δικαστήριον ἀναρπασθέντες καὶ συναπαχθέντες ἐκείνοις, τὴν ἐσχάτην ἔδωκαν δίκην;

[02140] Σὺ δὲ, ἔνθα Πατὴρ ὑβρίζεται, καὶ Υἱὸς βλασφημεῖται, ἔνθα τὸ Πνεῦμα τὸ ἅγιον καὶ ζωοποιὸν ἀθετεῖται, σπεύδεις τρέχειν, εἰπέ μοι;

[02141] καὶ οὐ δέδοικας οὐδὲ φρίττεις εἰς τοὺς βεβήλους καὶ ἀκαθάρτους τόπους ἐκείνους σαυτὸν εἰσάγων;

[02142] Καὶ ποῖαν ἔξεις, εἰπέ μοι, ἀπολογία, τίνα συγγνώμην, ἐκὼν σεαυτὸν εἰς τὸ βάραθρον ὠθῶν, καὶ κατὰ κρημνῶν ἀφιεῖς;

[02143] Μὴ γὰρ μοι τοῦτο εἴπῃς, ὅτι νόμος ἐκεῖ κεῖται καὶ προφητῶν βιβλία.

[02144] Οὐκ ἀρκεῖ τοῦτο ποιῆσαι τόπον ἅγιον.

[02145] Τί γὰρ μεῖζόν ἐστι, βιβλία κείσθαι ἐν τόπῳ, ἢ φθέγγεσθαι τὰ ἀπὸ τῶν βιβλίων;

[02146] Εὐδηλον ὅτι τὰ ἀπὸ τῶν βιβλίων φθέγγεσθαι καὶ ἔχειν ἐν διανοίαις.

[02147] Τί οὖν, εἰπέ μοι, ἐπειδὴ ὁ διάβολος ἐφθέγγεσθε ἀπὸ τῶν Γραφῶν, ἄρα ἠγιάσθη αὐτοῦ τὸ στόμα;

[02148] Οὐκ ἔστιν εἰπεῖν, ἀλλ' ἔμεινεν ὢν διάβολος.

[02149] Τί δὲ οἱ δαίμονες;

[02150] ἐπειδὴ ἐκήρυττον καὶ ἔλεγον·

[02151] Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ εἰσι τοῦ ὑψίστου, καταγγέλλοντες ὑμῖν ὁδὸν σωτηρίας, ἄρα οὖν διὰ τοῦτο εἰς τοὺς ἀποστόλους αὐτοὺς ἐντάξομεν;

[02152] Οὐδαμῶς, ἀλλ' ὁμοίως αὐτοὺς μένομεν ἀποστρεφόμενοι καὶ μισοῦντες.

[02153] Εἶτα ῥήματα μὲν προφερόμενα οὐχ ἀγιάζει, τὰ δὲ βιβλία κείμενα ἀγιάζει;

- [02154] καὶ πῶς ἂν ἔχοι τοῦτο λόγον;
- [02155] Διὰ τοῦτο μάλιστα μὲν μισῶ τὴν συναγωγὴν, ἐπειδὴ τὸν νόμον ἔχει καὶ τοὺς προφήτας, καὶ πλέον αὐτὴν μισῶ νῦν, ἢ εἰ μὴδὲν εἶχε τούτων.
- [02156] Τί δὴ ποτε;
- [02157] Ὅτι μέγα τὸ δέλεαρ, πολλὴ ἡ ἀπάτη τοῖς ἀφελεστέροις ἐντεῦθεν γίνεται·
- [02158] ἐπεὶ καὶ τὸν δαίμονα ἐκείνον διὰ τοῦτο φθεγγόμενον μᾶλλον ἢ σιωπῶντα ἤλαυνεν ὁ Παῦλος.
- [02159] Διαπονηθεῖς γὰρ, φησὶ, τῷ πνεύματι εἶπεν·
- [02160] Ἐξελθε ἀπ' αὐτῆς.
- [02161] Καὶ τίνος ἕνεκεν;
- [02162] Ἐπειδὴ ἐβόα·
- [02163] Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶ.
- [02164] Σιγῶντες μὲν γὰρ οὐχ οὕτως ἠπάτων, φθεγγόμενοι δὲ πολλοὺς ἡμελλον τῶν ἀφελεστέρων ὑποσύρειν καὶ <sup>[48.914]</sup> πείθειν, καὶ ἐν τοῖς ἄλλοις αὐτοῖς προσέχων.
- [02165] Ἴνα γὰρ θύραν ἀνοίξωσι ταῖς ἑαυτῶν ἀπάταις, καὶ τῷ ψεύδει πολλὴν δῶσι παρόρησιαν, διὰ τοῦτο καὶ ἀληθῆ τινα ἀνέμιξαν, καθάπερ οἱ τὰ δηλητήρια κεραννύντες φάρμακα, μέλιτι τὸ στόμα τῆς κύλικος περιχρῶντες, εὐπαράδεκτον ποιοῦσι τὴν βλάβην.
- [02166] Διὰ τοῦτο δὴ μάλιστα Παῦλος διεπονεῖτο, καὶ ἔσπευδεν αὐτοὺς ἐπιστομίσαι, ἐπειδὴ μὴ τὴν αὐτοῖς προσήκουσαν ἤρπαζον ἀξίαν.
- [02167] Διὰ τοῦτο καὶ γὰρ μισῶ Ἰουδαίους, ἐπειδὴ νόμον ἔχουσι, νόμον ὑβρίζοντες, καὶ ταύτη τοὺς ἀφελεστέρους δελεάζειν ἐπιχειροῦντες.
- [02168] Οὐκ ἦν ἔγκλημα τοσοῦτον αὐτοῖς, εἰ μὴ πιστεύοντες τοῖς προφήταις, ἠπειθῶν τῷ Χριστῷ.
- [02169] Νῦν δὲ πάσης ἀπεστέρηνται συγγνώμης, ἐκείνοις μὲν πείθεσθαι λέγοντες, καθυβρίζοντες δὲ τὸν προφητευόμενον ὑπ' ἐκείνων.
- [02170] ζ'.
- [02171] Ὅλως δὲ εἰ νομίζεις, διότι νόμος ἐκεῖ κεῖται καὶ προφητῶν βιβλία, τὸν τόπον ἅγιον εἶναι, ὥρα σοι λοιπὸν καὶ τὰ εἰδῶλα, καὶ τοὺς ναοὺς τῶν εἰδώλων ἀγίους εἶναι νομίζειν.
- [02172] Καὶ γὰρ πολέμου ποτὲ καταλαβόντος τοὺς Ἰουδαίους, κρατήσαντες οἱ Ἀζώτιοι, καὶ τὴν κιβωτὸν λαβόντες, εἰς τὸ ἑαυτῶν ἱερόν εισήγαγον.
- [02173] Ἄρα οὖν διὰ τοῦτο ἅγιος ἦν ὁ ναός, ἐπειδὴ τὴν κιβωτὸν εἶχεν;
- [02174] Οὐδαμῶς, ἀλλὰ καὶ βέβηλος καὶ ἀκάθαρτος.
- [02175] Καὶ εὐθέως τοῦτο διὰ τῶν ἔργων ἐδείκνυτο.
- [02176] Ἴνα γὰρ μάθωσιν οἱ πολέμιοι ὅτι οὐ δι' ἀσθένειαν τοῦ Θεοῦ, ἀλλὰ διὰ τὴν παρανομίαν τῶν θεραπευόντων αὐτὸν ἡ ἥττα γέγονε·
- [02177] καὶ ἡ κιβωτὸς ληφθεῖσα αἰχμάλωτος, ἐν ἀλλοτρίᾳ γῆ τὴν ἰσχὺν τὴν οἰκείαν ἐπεδείκνυτο, δις τὸ εἶδῶλον χαμαὶ ῥίψασα, καὶ διακλασθῆναι παρασκευάσασα.
- [02178] Τοσοῦτον ἀπεῖχεν ἀγιάσαι τὸν τόπον, ὅτι καὶ ἐπολέμει τῷ τόπῳ.
- [02179] Ἄλλως δὲ, ποία κιβωτὸς νῦν παρὰ Ἰουδαίους, ὅπου ἰλαστήριον οὐκ ἔστιν, ὅπου οὐ χρῆσμός, οὐ διαθήκης πλάκες, οὐ τὰ ἅγια τῶν ἁγίων, οὐ τὸ καταπέτασμα, οὐκ ἀρχιερεὺς, οὐ θυμίαμα, οὐχ ὀλοκαύτσεις, οὐ θυσία, οὐ τὰ ἄλλα τὰ ποιῶντα σεμνὴν τὴν κιβωτὸν τότε ἐκείνην;
- [02180] Ἐμοὶ τῶν ἐπὶ τῆς ἀγορᾶς πωλουμένων κιβωτίων οὐδὲν ἄμεινον αὕτη ἡ κιβωτὸς διακεῖσθαι δοκεῖ, ἀλλὰ καὶ πολλῷ χειρόν.
- [02181] Καὶ γὰρ τοὺς παριόντας οὐδὲν μὲν ταῦτα βλάψαι δύναται, ἐκείνη δὲ πολλὴν καθ' ἡμέραν τοῖς αὐτῇ προσιοῦσιν ἐργάζεται βλάβην.
- [02182] Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, καὶ τοὺς πρὸς ταῦτα ἐπτοημένους τῆς ἀκαίρου ταύτης ἀγωνίας ἀπαλλάττοντες, παιδεύσατε τίς χρηὴ φοβεῖσθαι καὶ δεδοικέναι, οὐχὶ τὴν κιβωτὸν ταύτην, ἀλλὰ τὸ καταφθεῖρειν τὸν ναὸν τοῦ Θεοῦ διὰ τῶν ἐκεῖ δρόμων, διὰ τοῦ πρὸς τὸν Ἰουδαϊσμόν συνειδότης, διὰ τῆς ἀκαίρου ταύτης παρατηρήσεως.
- [02183] Οἵτινες γὰρ, φησὶν, ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.
- [02184] Τοῦτο χρηὴ δεδοικέναι, μὴ κατὰ τὴν ἡμέραν ἐκείνην ἀκούσητε παρὰ τοῦ μέλλοντος κρίνειν ὑμᾶς·
- [02185] Ὑπάγετε, οὐκ οἶδα ὑμᾶς·
- [02186] τοῖς γὰρ ἐμὲ σταυρώσασιν ἐκοινωνήσατε, καὶ τὰς ἐορτὰς, ἃς κατέλυσα, φιλονεικοῦντές μοι πάλιν ἀνεστήσατε, πρὸς τὰς συναγωγὰς ἐδράματε τῶν εἰς ἐμὲ παρανομησάντων Ἰουδαίων.
- [02187] Καὶ γὰρ μὲν τὸν ναὸν καθεῖλον, καὶ ἐρείπιον ἐποίησα τὸν σεμνὸν ἐκείνον καὶ φρικτὰ κατέχοντα πράγματα, ὑμεῖς δὲ οἰκήματα, καπηλείων οὐδὲν

ἄμεινον διακείμενα, καὶ σπήλαια ληστῶν ἐθεραπεύετε.

[02188] Εἰ γὰρ [48.915] τότε, ὅτε τὰ χερουβίμ ἦν, ὅτε ἡ κιβωτὸς, ὅτε ἔτι Πνεύματος ἐπήνθει χάρις, νῦν μὲν ἔλεγεν, ὅτι Ἐποιήσατε αὐτὸν σπήλαιον ληστῶν, νῦν δὲ, ὅτι Οἶκον ἐμπορίου, διὰ τὰς παρανομίας αὐτῶν καὶ τὰς μαιφονίας·

[02189] νῦν ὅτε αὐτοὺς ἡ τοῦ Πνεύματος ἐγκατέλιπε χάρις, καὶ πάντα ἐκεῖνα ἀνήρηται τὰ σεμνὰ, τῷ Θεῷ φιλονεικοῦντες, τὴν παράνομον ταύτην ἐπιτελοῦσι λατρείαν, τί ἂν τις προσειπῶν τὰς συναγωγὰς αὐτῶν, ἀξίαν ἔσται εὐρηκῶς ἐπωνυμίαν;

[02190] Εἰ γὰρ τότε σπήλαιον ληστῶν ἦν, ὅτε ἔτι τὰ τῆς πολιτείας ἐκράτει, νῦν κἂν πορνεῖον, κἂν παρανομίας χωρίον, κἂν δαιμόνων καταγωγίον, κἂν διαβόλου φρούριον, κἂν ψυχῶν ὄλεθρον, κἂν ἀπωλείας ἀπάσης κρημνὸν καὶ βάραθρον, κἂν ὅτιοῦν τις προσείπη, ἔλαττον τῆς ἀξίας ἐρεῖ.

[02191] Ναὸν ἐπιθυμεῖς ἰδεῖν;

[02192] μὴ δράμης εἰς τὴν συναγωγὴν, ἀλλὰ γενοῦ σὺ ναός.

[02193] Ἐνα καθεῖλε ναὸν ὁ Θεὸς ἐν Ἱεροσολύμοις, καὶ μυρίους ἀνέστησεν ἐκείνου πολλῶ σεμνοτέρους·

[02194] Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζώντος, φησί.

[02195] Καλλώπισον ταύτην τὴν οἰκίαν, ἀπέλασον πάντα λογισμὸν πονηρὸν, ἵνα γένη μέλος τοῦ Χριστοῦ τίμιον, ἵνα γένη ναὸς τοῦ Πνεύματος·

[02196] ποιήσον καὶ ἑτέρους τοιούτους.

[02197] Καὶ καθάπερ πένητας ὀρώντες οὐκ ἂν παραδράμοιτε ῥαδίως, οὕτω καὶ τὸν ἐπὶ τὴν συναγωγὴν τρέχοντα βλέπων, μὴ παρίδης, ἀλλ' ὥσπερ χαλινῶ τινι τῷ λόγῳ κατασχῶν εἰς τὴν Ἐκκλησίαν ἐπανάγαγε.

[02198] Αὕτη πλείων ἐκείνης ἡ ἐλεημοσύνη, καὶ μυρίων ταλάντων μεῖζον τὸ κέρδος.

[02199] Καὶ [48.916] τί λέγω μυρίων ταλάντων;

[02200] καὶ τοῦ κόσμου παντὸς τοῦ φαινομένου, ἐπεὶ καὶ ὁ ἄνθρωπος τοῦ κόσμου παντὸς τιμιώτερος·

[02201] διὰ γὰρ αὐτὸν καὶ οὐρανὸς καὶ γῆ καὶ θάλασσα γέγονε, καὶ ἥλιος καὶ ἀστέρες.

[02202] Ἐννόησον τοῖνυν τὸ ἀξίωμα τοῦ σωζομένου, καὶ μὴ καταφρονήσης αὐτοῦ τῆς ἐπιμελείας.

[02203] Κἂν γὰρ μυρία τις καταβάλη χρήματα, οὐδὲν τοιοῦτον ἐργάζεται, ὅσον ὁ ψυχὴν διασώζων, καὶ πλάνης ἀπάγων, καὶ πρὸς εὐσέβειαν χειραγωγῶν.

[02204] Ὁ πένητι δούς λιμὸν ἔλυσεν, ὁ τὸν Ἰουδαῖζοντα διορθώσας ἀσέβειαν ἀνείλεν·

[02205] ἐκεῖνος πενίαν παρεμυθήσατο, οὗτος παρανομίαν ἔστησεν·

[02206] ἐκεῖνος τὸ σῶμα ὀδύνης ἀπήλλαξεν, οὗτος καὶ τὴν ψυχὴν τῆς γεέννης ἐξήρπασεν.

[02207] Ἐδειξα τὸν θησαυρὸν, μὴ προδώτε τὸ κέρδος.

[02208] Οὐκ ἔστιν ἐνταῦθα πενίαν αἰτιάσασθαι, οὐκ ἔστι πτωχείαν προβαλέσθαι·

[02209] ῥημάτων ἔστιν ἡ δαπάνη, λόγων ἔστι τὸ ἀνάλωμα.

[02210] Μὴ τοῖνυν κατοκνήσωμεν, ἀλλ', ὄση σπουδὴ καὶ προθυμία, τοὺς ἀδελφοὺς θηρεύσωμεν τοὺς ἡμετέρους, καὶ ἄκοντας εἰς τὰς οἰκίας τὰς ἑαυτῶν αὐτοὺς ἐλκύσαντες.

[02211] ἄριστον παραθῶμεν, καὶ τραπέζης αὐτοῖς κοινωνήσωμεν σήμερον, ἵνα ἐπ' ὄψει ταῖς ἡμετέραις τὴν νηστείαν λύσαντες, καὶ πληροφορίαν ἡμῖν καὶ πίστιν ἱκανὴν παρασχόντες τῆς καλῆς ταύτης διορθώσεως, καὶ ἑαυτοῖς καὶ ἡμῖν τῶν αἰωνίων ἀγαθῶν γένωνται πρόξενοι, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[02212] Ἀμήν.

### [02213] [48.915] ΚΑΤΑ ΙΟΥΔΑΙΩΝ Λόγος ἕβδομος.

[02214] α'.

[02215] Ἄρα κόρον ἐλάβετε τῆς πρὸς Ἰουδαίους μάχης;

[02216] ἢ βούλεσθε καὶ σήμερον τῆς αὐτῆς ὑποθέσεως ἀψώμεθα πάλιν;

[02217] Εἰ γὰρ καὶ πολλὰ τὰ ἐμπροσθεν εἰρημένα, ἀλλ' ὅμως ὑμᾶς ἐπιθυμεῖν οἶμαι τῆς αὐτῆς ἀκροάσεως πάλιν.

[02218] Ὁ γὰρ τῆς εἰς τὸν Χριστὸν ἀγάπης οὐκ ἔχων κόρον, οὐδὲ τῆς πρὸς τοὺς μισοῦντας αὐτὸν μάχης λήψεται κόρον ποτέ.

[02219] Χωρὶς δὲ τούτων, καὶ ἄλλως ἡμῖν ἀναγκαῖος οὗτος ὁ λόγος·

[02220] ἔτι γὰρ λείψανα τῶν ἑορτῶν αὐτῶν ὑπολέλειπται.

[02221] Ἀλλ' ὥσπερ αὐτῶν αἱ σάλπιγγες τῶν ἐν τοῖς θεάτροις ἦσαν παρανομώτεραι, καὶ αἱ νηστεῖαι μέθης καὶ κώμου παντὸς ἦσαν αἰσχροτέραι, οὕτω καὶ αἱ σκηναὶ αἱ νῦν παρ' αὐτῶν πηγνύμεναι, τῶν πανδοχείων τῶν πόρναις ἐχόντων καὶ ἀλητριίδας οὐδὲν ἄμεινον διάκεινται.

[02222] Καὶ μηδεὶς τόλμαν καταγινωσκέτω τοῦ λόγου·

[02223] τόλμα γὰρ ἐσχάτη καὶ παρανομία τὸ μὴ οὕτως ὑποπτεύειν περὶ ἐκείνων.

[02224] Ὅταν γὰρ τῷ Θεῷ φιλονεικοῦντες, καὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτοντες πράττωσι, πῶς οὐ χρη̄ τοιαύτην περὶ αὐτῶν ψῆφον ἐκφέρειν;

[02225] Ἦν ποτε σεμνὴ αὕτη ἡ ἑορτὴ, ὅτε κατὰ νόμον ἐγίνετο, καὶ τοῦ Θεοῦ κελεύοντος, νυνὶ δὲ οὐκ ἔτι·

[02226] τὸ γὰρ ἀξίωμα αὐτῆς ἅπαν ἀνήρηται τῷ παρὰ γνώμην τοῦ Θεοῦ γίνεσθαι.

[02227] Καὶ οἱ μάλιστα καθυβρίζοντες καὶ τὸν νόμον καὶ τὰς ἑορτὰς τὰς παλαιὰς, οὗτοι μάλιστα πάντων εἰσὶν οἱ δοκοῦντες νῦν ἐπιτελεῖν·

[02228] οἱ δὲ μάλιστα τὸν νόμον τιμῶντες ἡμεῖς, οἱ καθάπερ γεγηρακότα ἄνθρωπον ἀναπαύοντες, καὶ [48.916.30] οὐχ ἔλκοντες εἰς τὰ σκάμματα μετὰ τὴν πολιάν, οὐδὲ παρὰ καιρὸν ἀγωνίζεσθαι ἀναγκάζοντες.

[02229] Ὅτι γὰρ οὐκ ἔστι νόμου καιρὸς νῦν, οὔτε τῆς παλαιᾶς πολιτείας, ἱκανῶς μὲν καὶ ἔμπροσθεν ἀπεδείξαμεν·

[02230] φέρε δὴ καὶ τὰ λείψανα γυμνάσωμεν τήμερον.

[02231] Ἦρκει μὲν οὖν δεῖξαντα διὰ τῶν προφητῶν ἀπάντων, ὅτι τὸ ποιεῖν τι τοιοῦτον ἔξω τῶν Ἱεροσολύμων παρανομία τίς ἐστι καὶ ἀσέβεια, ἀπηλλάχθαι πραγμάτων.

[02232] Εἰ γὰρ καὶ ἀληθὲς ἦν, ὃ πανταχοῦ κομπάζοντες αἰεὶ ψιθυρίζουσιν, ὅτι τὴν πόλιν ἀπολήψονται πάλιν, οὐδὲ οὕτως ἀπηλλάχθαι τῶν τῆς παρανομίας ἐγκλημάτων ἐδύναντο.

[02233] Πλὴν ἀλλ' ἡμεῖς ἐκ περιουσίας καὶ τοῦτο ἀπεδείξαμεν, ὅτι οὔτε ἀναστήσεται λοιπὸν ἡ πόλις, οὔτε ἀπολήψονται τὴν ἑαυτῶν πολιτείαν.

[02234] Τούτου δὲ ἀποδειχθέντος, καὶ τὰ λοιπὰ ἅπαντα συνωμολόγητο, οἷον ὡς οὔτε θυσίας εἶδος, οὔτε ὀλοκαυτώσεως, οὐχ ἢ τοῦ νόμου δύναμις, οὐκ ἄλλο τι τῆς πολιτείας ἐκείνης στήναι δυνήσεται.

[02235] Πρῶτον μὲν γὰρ ἐκέλευσεν ὁ νόμος τρεῖς τοῦ ἐνιαυτοῦ πᾶν ἀρσενικὸν εἰς τὸν ναὸν ἀναβαίνειν·

[02236] τοῦ δὲ ναοῦ καταλυθέντος, ἀδύνατον τοῦτο γενέσθαι.

[02237] Μετὰ ταῦτα πάλιν ἐπέταττε τὸν γονορῶν, τὸν λεπρὸν, τὴν ἐν καταμηνίοις γυναῖκα, τὴν λεχῶ, θυσίας ἀναφέρειν·

[02238] καὶ τοῦτο δὲ πάλιν ἀδύνατον, οὐκ ὄντος τοῦ τόπου, οὐδὲ τοῦ βωμοῦ φαινομένου.

[02239] Ἐκέλευσεν ἄδειν ἱεροὺς ὕμνους·

[02240] καὶ τοῦτο ἔμπροσθεν ἀπεδείξαμεν ἀπὸ τοῦ τόπου κωλυόμενον, καὶ τοὺς προφήτας ἐγκαλοῦντας, καὶ λέγοντας ὅτι [48.917] ἀνέγνωσαν ἔξω νόμον, καὶ ἐπεκαλέσαντο ὁμολογίαν.

[02241] Ὅταν τοίνυν μηδὲ ἀναγινώσκεσθαι δυνατὸν ἦν τὸν νόμον ἔξω τῆς πόλεως, πῶς αὐτὸν πράττειν ἔξω τῆς πόλεως δυνατόν;

[02242] Διὰ γοῦν τοῦτο καὶ ἀπειλῶν αὐτοῖς ἔλεγεν·

[02243] Οὐκ ἐπισκέψομαι τὰς θυγατέρας ὑμῶν, ὅταν ἐκπορνεύσωσι, καὶ τὰς νύμφας ὑμῶν, ὅταν μοιχεύσωσι.

[02244] Τί δὲ τοῦτό ἐστι;

[02245] Νόμον ὑμῖν ἀναγνοὺς παλαιὸν, σαφέστερον ποιῆσαι πειράσομαι.

[02246] Τίς οὖν ἐστὶν ὁ νόμος;

[02247] Ἐὰν παραβῇ γυνὴ κατὰ τοῦ ἀνδρὸς αὐτῆς, καὶ παρίδῃ αὐτὸν ὑπεριδοῦσα, καὶ κοιμηθῇ τις μετ' αὐτῆς κοίτην σπέρματος, καὶ λάθῃ ἐξ ὀφθαλμῶν τοῦ ἀνδρὸς, καὶ μάρτυς μὴ ἦ κατ' αὐτῆς, καὶ μὴ ἦ συνειλημμένη, καὶ ἐπέλθῃ ἐπ' αὐτῷ πνεῦμα ζηλώσεως, αὕτη δὲ μὴ ἦ μεμιασμένη.

[02248] Ὅ δὲ λέγει τοιοῦτόν ἐστιν·

[02249] Ἐὰν μοιχευθῇ, φησὶ, γυνὴ, καὶ ὑποπτεύσῃ τὴν μοιχείαν ὁ ἀνὴρ, ἢ μὴ μοιχευθῇ, οὗτος δὲ ὑποπτεύσῃ, καὶ μήτε μάρτυς ἦ, μήτε κύησις ἐλέγχουσα, ἄξει αὐτὴν πρὸς τὸν ἱερέα, φησὶ, καὶ προσοίσει τὸ δῶρον αὐτῆς ἄλευρον κριθίνον.

[02250] Τί δὴποτε οὐ σεμίδαλιν, οὐκ ἄλευρον πυροῦ, ἀλλὰ κριθίνον;

[02251] Ἐπειδὴ πένθος ἐστὶ καὶ κατάγνωσις καὶ ὑποψία πονηρὰ τὸ γινόμενον, ἐμμεῖτο τὴν συμφορὰν τῆς οικείας θυσίας τὸ σχῆμα·

[02252] διὰ γὰρ τοῦτό φησιν·

[02253] Οὐκ ἐπιχεεῖς ἐπ' αὐτὸ ἔλαιον, οὐδὲ ἐπιθήσεις ἐπ' αὐτὸ λίβανον.

[02254] Εἶτα δεῖ γὰρ ἐπιτεμεῖν καὶ προσάξει αὐτήν ὁ ἱερεὺς, καὶ λήψεται ὕδωρ καθαρὸν ἐν ἀγγεῖῳ ὀστρακίνῳ, καὶ ἀπὸ τῆς γῆς τῆς οὔσης ἐπὶ τοῦ ἐδάφους λαβὼν, ἐμβαλεῖ εἰς τὸ ὕδωρ, καὶ στήσει τὴν γυναῖκα, καὶ ὀρκιεῖ αὐτήν, καὶ ἐρεῖ·

[02255] Εἰ μὴ παρέβης μιανθῆναι πρὸς τὸν ἄνδρα τὸν σεαυτῆς, σῶα ἴσθι ἀπὸ τοῦ ὕδατος τοῦ ἐλεγμοῦ·

[02256] εἰ δὲ παρέβης καὶ μεμίανσαι, καὶ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοὶ, πλὴν τοῦ ἀνδρός σου, δόξη Κύριός σε ἐν ἀρχῇ καὶ ἐνόρκιον ἐν μέσῳ τοῦ λαοῦ.

[02257] Τί ἔστιν, Ἐν ἀρχῇ καὶ ἐνόρκιον;

[02258] Ἴνα λέγωσι·

[02259] Μὴ πάθοιμι ὡς ἔπαθεν ἡ δεῖνα γυνή.

[02260] Ἐν τῷ δοῦναι Κύριον τὴν κοιλίαν σου ἐμπεπρισμένην, καὶ εἰσελεύσεται τὸ ὕδωρ τὸ ἐπικατηραμένον πρῶσαι τὴν γαστέρα σου.

[02261] Καὶ ἐρεῖ ἡ γυνή·

[02262] Γένοιτο, γένοιτο.

[02263] Καὶ ἔσται, ἐὰν ἡ μεμιασμένη, εἰσελεύσεται τὸ ὕδωρ τοῦ ἐλεγμοῦ, καὶ πρῶσαι τὴν κοιλίαν αὐτῆς, καὶ ἔσται ἡ γυνή εἰς ἀράν.

[02264] Ἐὰν δὲ μὴ μιανθῇ ἡ γυνή, ἀθῶα ἔσται καὶ ἐκσπερματιεῖ σπέρμα.

[02265] Ἐπεὶ οὖν εἰς αἰχμαλωσίαν ἀπελθόντων αὐτῶν, οὐδὲν τούτων γενέσθαι δυνατὸν ἦν, οὔτε τοῦ ναοῦ ὄντος, οὔτε τοῦ βωμοῦ, οὔτε τῆς σκηνῆς, οὔτε τῆς θυσίας ἀναφερομένης, ἀπειλῶν ἔλεγεν·

[02266] Οὐκ ἐπισκέψομαι τὰς θυγατέρας ὑμῶν, ὅταν πορνεύσωσι, καὶ τὰς νύμφας ὑμῶν, ὅταν μοιχεύσωσιν.

[02267] β'.

[02268] Ὅρα ἀπὸ τοῦ τόπου τὴν ἰσχὺν ἔχοντα τὸν νόμον;

[02269] Ὅτι δὲ οὔτε τὸν ἱερέα δυνατὸν εἶναι, τῆς πόλεως οὐκ οὔσης, δῆλον ἐκ τούτου.

[02270] Ὡσπερ γὰρ βασιλέα οὐ δυνατὸν εἶναι, τῶν στρατοπέδων οὐκ ὄντων, οὐ διαδήματος, οὐχ ἀλουργίδος, οὐ τῶν ἄλλων τῶν τὴν βασιλείαν συγκροτούντων·

[02271] οὕτως οὐδὲ ἱερέα δυνατὸν εἶναι, θυσίας ἀνηρημένης, προσφορᾶς κεκωλυμένης, τῶν ἁγίων πεπατημένων, τοῦ σχήματος παντὸς ἠφανισμένου·

[02272] ἡ γὰρ ἱερωσύνη ἐν τούτοις ἅπασιν ἦν.

[02273] Ἦρκει μὲν οὖν, ὅπερ ἔφθην εἰπῶν, πρὸς ἀπόδειξιν ἡμῖν τοῦ μῆτε θυσίας, μῆτε ὀλοκαυτώματα, μῆτε τοὺς λοιποὺς καθαρισμοὺς, μῆτε ἄλλο τι τῆς [48.918] Ἰουδαϊκῆς πολιτείας ἐπανήξειν·

[02274] λοιπὸν ἡ ἀπόδειξις τοῦ μηκέτι στήσεσθαι τὸν ναόν.

[02275] Ὡσπερ γὰρ οὐκ ὄντος τούτου νῦν πάντα ἀνήρηται, κἂν δοκῇ τι γίνεσθαι, παρὰ νόμῳ τολμᾶται·

[02276] οὕτως ἀποδείξαντος τοῦ λόγου ὅτι οὐδέποτε ἐπανήξει πρὸς τὸ οἰκεῖον σχῆμα, κἀκεῖνο συναποδέδεικται, ὅτι οὔτε ἡ λοιπὴ λατρεία πρὸς τὴν προτέραν ἐπανήξει κατάστασιν πάλιν, οὐχ ἱερεὺς ἔσται τις, οὐ βασιλεύς.

[02277] Εἰ γὰρ τοῖς ἐκ τοῦ σπέρματος αὐτῶν, κἂν τις ἦν τῶν ἰδιωτευόντων, οὐκ ἐφεῖτο γοῦν λατρεύειν ἀλλογενέσι, πολλῶ μᾶλλον αὐτὸν τὸν βασιλέα ὑποκεῖσθαι ἐτέροις, θέμις οὐκ ἦν.

[02278] Πλὴν ἀλλ' ἐπειδὴ ἀγὼν ἡμῖν ἐστί καὶ σπουδὴ, οὐκ ἐκείνους ἐπιστομίσει μόνον, ἀλλὰ καὶ τὴν ὑμετέραν ἀγάπην σοφίσει, φέρε τοῦτο αὐτὸ ἐτέρωθεν ἀποδείξωμεν, οἷον ὅτι καὶ τὰ τῶν θυσιῶν, καὶ τὰ τῆς ἱερωσύνης αὐτῶν πέπαυται, ὡς μηκέτι πάλιν ἐπανελθεῖν ἐπὶ τὸ πρότερον ἔθος.

[02279] Τίς οὖν ταῦτά φησιν;

[02280] Ὁ θαυμαστός καὶ μέγας προφήτης Δαυῖδ.

[02281] Οὗτος γὰρ δηλῶν ὅτι θυσιῶν ἡ μὲν ἐκβάλλεσθαι μέλλει, ἡ δὲ εἰσάγεσθαι, οὕτως ἔλεγε·

[02282] Πολλὰ ἐποίησας, σὺ, Κύριε ὁ Θεός μου, τὰ θαυμάσιά σου, καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστι τις ὁμοιωθήσεταί σοι·

[02283] ἀπήγγειλα καὶ ἐλάλησα.

[02284] Ὅρα σοφίαν προφήτου.

[02285] Εἰπῶν, Πολλὰ ἐποίησας σὺ, Κύριε ὁ Θεός μου, τὰ θαυμάσιά σου, καὶ ἐκπλαγεῖς τὴν τοῦ Θεοῦ θαυματουργίαν, οὐδὲν περὶ τῆς ὀρωμένης ἡμῖν διαλέγεται κτίσεως, οὐρανοῦ καὶ γῆς καὶ θαλάττης καὶ ὕδατος καὶ πυρός, οὐ περὶ τῶν κατ' Αἴγυπτον γενομένων παραδόξων ἐκείνων θαυμάτων, οὐ περὶ ἄλλων τινῶν τοιούτων σημείων, ἀλλὰ τίνα φησὶ θαυμαστά εἶναι;

[02286] Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας.

[02287] Τί λέγεις;

[02288] εἰπέ μοι·

[02289] τοῦτό ἐστι τὸ παράδοξον καὶ θαυμαστόν;

[02290] Οὐχί, φησὶν·

[02291] οὐ γὰρ δὴ τοῦτο μόνον εἶδεν, ἀλλὰ προφητικοῖς ἄνωθεν καταμαθὼν ὀφθαλμοῖς τὴν τῶν ἔθνῶν προσαγωγὴν, καὶ πῶς οἱ τοῖς θεοῖς προσηλωμένοι, καὶ θεραπεύοντες λίθους, καὶ τῶν ἀλόγων ἀθλιώτερον διακείμενοι, ἐξαίφνης ἀνέβλεψαν, καὶ τὸν τῶν ἀπάντων ἐπέγνωσαν Δεσπότην, καὶ τὴν μιὰν τῶν δαιμόνων λατρείαν ἀφέντες, καθαρῶς καὶ ἀναιμωτὶ τὸν Θεὸν ἐθεράπευον·

[02292] καὶ ἔτι συνιδὼν ὅτι οὐκ ἐκεῖνοι μόνον, ἀλλὰ καὶ οἱ Ἰουδαῖοι οἱ ἀτελέστερον διακείμενοι, τὴν διὰ θυσιῶν καὶ ὀλοκαυτωμάτων καὶ τῶν ἄλλων τῶν σωματικῶν ἀφέντες θεραπείαν, ἐπὶ τὴν ἡμετέραν καὶ οὗτοι φιλοσοφίαν ἤχθησαν·

[02293] καὶ λογισάμενος τὴν ἄφατον τοῦ Θεοῦ φιλανθρωπίαν τὴν ὑπερβαίνουσαν ἅπαντα νοῦν, καὶ ἐκπλαγεὶς ὅση τῶν πραγμάτων γέγονε μεταβολή, καὶ πῶς αὐτὰ μετεῤῥύθμισε, καὶ ἀπὸ δαιμόνων ἀγγέλους τοὺς ἀνθρώπους εἰργάσατο, καὶ πολιτείαν εἰσήγαγε τῶν οὐρανῶν ἀξίαν ταῦτα δὲ ἅπαντα ἐγένετο, τῆς παλαιᾶς καταλυθείσης θυσίας, καὶ ἑτέρας ἐπεισαχθείσης, τῆς διὰ τοῦ σώματος τοῦ Χριστοῦ, ἐκπλαγεὶς καὶ θαυμάσας ἔλεγε·

[02294] Πολλὰ ἐποίησας σὺ, Κύριε ὁ Θεός μου, τὰ θαυμάσιά σου.

[02295] Καὶ ὅτι ἐκ προσώπου τοῦ Χριστοῦ τὴν προφητείαν ταύτην ἄπασαν προλέγει, εἰπὼν, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, ἐπήγαγε, Σῶμα δὲ κατηρτίσω μοι·

[02296] τὸ σῶμα λέγων τὸ δεσποτικόν, τὴν κοινήν ὑπὲρ τῆς οἰκουμένης γενομένην θυσίαν, ἣ τὰς ψυχὰς ἡμῶν ἐξεκάθηρε, καὶ τὰς <sup>[48.919]</sup> ἁμαρτίας κατέλυσε, καὶ τὸν θάνατον ἔσβεσε, καὶ τοὺς οὐρανοὺς ἀνέωξε, καὶ πολλὰς καὶ μεγάλας ἡμῖν ἐλπίδας ὑπέδειξε, καὶ τὰ ἄλλα πάντα κατεσκεύασεν·

[02297] ἄπερ οὖν καὶ ὁ Παῦλος εἰδὼς, ἐβόα λέγων·

[02298] Ὡ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρύματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! Ταῦτα οὖν ἅπαντα προορῶν ἔλεγε·

[02299] Πολλὰ ἐποίησας σὺ, Κύριε ὁ Θεός μου, τὰ θαυμάσιά σου.

[02300] Εἶτα εἰπὼν ἐκ προσώπου τοῦ Χριστοῦ, ὅτι Ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠδύοκῃσας, ἐπήγαγε·

[02301] Τότε εἶπον, ἰδοὺ ἦκω.

[02302] Τότε·

[02303] πότε;

[02304] Ὅτε τῶν τελειοτέρων διδαγμάτων ἐστὶν ὁ καιρός·

[02305] τὰ μὲν γὰρ ἀτελέστερα διὰ τῶν δούλων αὐτοῦ μαθεῖν ἔδει, τὰ δὲ ὑψηλότερα καὶ ὑπερβαίνοντα τὴν φύσιν τὴν ἀνθρωπίνην παρ' αὐτοῦ τοῦ νομοθέτου·

[02306] διὰ τοῦτο καὶ ὁ Παῦλος ἔλεγε·

[02307] Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἡμῶν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε.

[02308] Καὶ πάλιν ὁ Ἰωάννης, Ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ δὲ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

[02309] Ὅστε τοῦ νόμου μέγιστον καὶ τοῦτο ἐγκώμιον, τὸ παρασκευάσαι τῷ διδασκάλῳ τὴν φύσιν τὴν ἀνθρωπίνην.

[02310] Εἶτα, ἵνα μὴ νομίσης αὐτὸν πρόσφατον εἶναι Θεὸν, μηδὲ καινοτομίαν τινὰ εἰσάγειν, ἄκουσον τί φησιν·

[02311] Ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ.

[02312] Πάλαι μου, φησὶ, τὴν παρουσίαν προανεφώνησαν οἱ προφῆται, καὶ ἐν ἀρχῇ τῶν βιβλίων τὴν γνῶσιν τῆς ἐμῆς θεότητος τοῖς ἀνθρώποις παρήνοιξαν.

[02313] γ'.

[02314] Ὅταν οὖν ὁ Θεὸς λέγῃ, ἐν ἀρχῇ τῆς κτίσεως, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν, αἰνιγματωδῶς ἡμῖν τοῦ Υἱοῦ τὴν θεότητα ἀποκαλύπτει, πρὸς ὃν διαλέγεται.

[02315] Εἶτα δεικνὺς ὡς οὐκ ἐναντία αὐτῇ τῇ προτέρᾳ πολιτείᾳ, ἀλλὰ καὶ τοῦτο θέλημα Θεοῦ ἦν, καταλυθῆναι μὲν ἐκείνην τὴν θυσίαν, ἀντισταχθῆναι δὲ ταύτην ἐπίτασις γὰρ ἦν τῆς διορθώσεως, οὐκ ἐναντίως οὐδὲ μάχη, εἰπὼν, Ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, ἐπήγαγε, Τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός, ἐβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου·

[02316] εἶτα λέγων, τί ποτέ ἐστι τὸ θέλημα τοῦ Θεοῦ, παρεῖς θυσίαν εἰπεῖν, καὶ ὀλοκαυτώματα καὶ προσφορὰς καὶ πόνους καὶ ἰδρώτας, φησὶν, Εὐηγγελισάμην δικαιοσύνην ἐν Ἐκκλησίᾳ μεγάλη.

[02317] Τί ποτέ ἐστιν, Εὐηγγελισάμην δικαιοσύνην;

- [02318] Οὐκ εἶπεν ἀπλῶς, Ἐδῶκα, ἀλλ', Εὐηγγελισάμην.
- [02319] Τί δήποτε;
- [02320] Ὅτι οὐκ ἀπὸ κατορθωμάτων, οὐδὲ πόνων, οὐδὲ ἀμοιβῆς, ἀλλ' ἀπὸ χάριτος μόνης τὸ γένος ἐδικαίωσε τὸ ἡμέτερον.
- [02321] Ὅπερ οὖν καὶ ὁ Παῦλος δηλῶν ἔλεγε·
- [02322] Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται·
- [02323] δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, οὐ διὰ καμάτου τινὸς καὶ πόνου.
- [02324] Καὶ ταύτης δὲ ἐπιλαμβανόμενος τῆς μαρτυρίας οὕτως ἔλεγε·
- [02325] Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις αἷς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.
- [02326] Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, <sup>[48.920]</sup> σῶμα δὲ κατηρτίσω μοι, τὴν εἴσοδον τοῦ Μονογενοῦς εἰς τὸν κόσμον λέγων, τὴν διὰ σαρκὸς οἰκονομίαν.
- [02327] Οὕτω γὰρ πρὸς ἡμᾶς παρεγένετο, οὐ τόπον ἀμείψας ἐκ τόπου, πῶς γὰρ ὁ πανταχοῦ ὢν, καὶ πάντα πληρῶν;
- [02328] ἀλλὰ διὰ σαρκὸς ἡμῖν φανερωθεῖς.
- [02329] Ἀλλ' ἐπειδὴ οὐχὶ πρὸς Ἰουδαίους ἐστὶν ἡμῖν ἡ μάχη μόνον, ἀλλὰ καὶ πρὸς Ἕλληνας καὶ πολλοὺς τῶν αἰρετικῶν, φέρε βαθύτερόν τι νόημα ἐνταῦθα ὑμῖν ἀποκαλύψωμεν, καὶ ζητήσωμεν, τί δήποτε, μυρίας ἔχων μαρτυρίας ὁ Παῦλος, αἱ τὸν νόμον ἀργεῖν ποιούσι καὶ τὴν παλαιὰν πολιτείαν, ταύτης ἐμνημόνευσεν.
- [02330] Οὐδὲ γὰρ ἀπλῶς οὐδὲ ὡς ἔτυχε τοῦτο ἐποίησεν, ἀλλὰ μετὰ τινος λόγου καὶ σοφίας ἀφάτου.
- [02331] Ὅτι γὰρ καὶ ἑτέρας εἶχε μαρτυρίας μακροτέρας καὶ σφοδροτέρας, εἴπερ ἐβούλετο παραγαγεῖν, ὑπὲρ τῆς ὑποθέσεως ταύτης, πάντες ἂν ὁμολογήσαιεν.
- [02332] Καὶ γὰρ καὶ ὁ Ἡσαΐας φησὶν, Οὐκ ἔστι μοι θέλημα ἐν ὑμῖν·
- [02333] πλήρης εἰμι ὀλοκαυτωμάτων κριῶν, καὶ στέαρ ἀρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι, οὐδὲ ἐὰν ἐρχησθε ὀφθῆναί μοι.
- [02334] Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν;
- [02335] Ἐὰν προσφέρῃτέ μοι σεμίδαλιν, μάταιον·
- [02336] θυμίαμα βδέλυγμά μοι ἐστίν.
- [02337] Καὶ ἐτέρωθι πάλιν·
- [02338] Οὐ νῦν ἐκάλεσά σε, Ἰακώβ, οὐδὲ ἔγκοπόν σε ἐποίησα, Ἰσραὴλ, οὐκ ἐδόξασάς με ἐν θυσίαις, οὐδὲ ἐδούλευσάς μοι ἐν δώροις σου, οὐδὲ ἔγκοπόν σε ἐποίησα ἐν λιβάνῳ, οὐδὲ ἐκτίσῃ μοι ἀργυρίου θυμίαμα, Καὶ ὁ Ἱερεμίας δὲ, Ἴνατί μοι λίβανον ἐκ Σαβᾶ φέρεις καὶ κιννάμωμον ἐκ γῆς μακρόθεν;
- [02339] Τὰ ὀλοκαυτώματα ὑμῶν οὐχ ἤδυνάν με.
- [02340] Καὶ πάλιν·
- [02341] Συναγάγετε τὰ ὀλοκαυτώματα ὑμῶν μετὰ τῶν θυσιῶν ὑμῶν, καὶ φάγετε κρέα.
- [02342] Καὶ ἕτερος δὲ τῶν προφητῶν οὕτως ἔλεγεν·
- [02343] Μετάστησον ἀπ' ἐμοῦ ἦχον ῥόδων σου, καὶ ψαλμὸν ὀργάνων σου οὐκ ἀκούσομαι.
- [02344] Καὶ πάλιν ἀλλαχοῦ τῶν Ἰουδαίων λεγόντων, Εἰ προσδέξεται Κύριος ἐν ὀλοκαυτώμασιν, εἰ δώσω πρωτότοκά μου ὑπὲρ ἀσεβείας μου, καρπὸν κοιλίας μου ὑπὲρ ἁμαρτίας ψυχῆς μου;
- [02345] καὶ ὁ προφήτης ἐπιτιμῶν αὐτοῖς ἔλεγεν, Ἀπηγγέλη σοι, ἄνθρωπε, τί καλὸν, καὶ τί Κύριος ὁ Θεὸς ἐκζητεῖ παρὰ σοῦ, ἀλλ' ἡ ἀγαπᾶν ἔλεον, καὶ ποιεῖν κριῖμα καὶ δικαιοσύνην, καὶ ἔτοιμον εἶναι πορεύεσθαι ὀπίσω Κυρίου τοῦ Θεοῦ σου.
- [02346] Καὶ ὁ Δαυῖδ οὕτως ἔλεγεν·
- [02347] Οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους, οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρρους.
- [02348] Τίνος οὖν ἕνεκεν τοσαύτας ἔχων μαρτυρίας εἰπεῖν, δι' ὧν ὁ Θεὸς φαίνεται τὰς θυσίας παραιτούμενος ἐκείνας, τὰς νομηνίας, τὰ σάββατα, τὰς ἐορτάς, πάσας ἐκείνας ἀφείς, ταύτης ἐμνήσθη μόνης;
- [02349] Οὐχ ἀπλῶς οὐδὲ ὡς ἔτυχεν, ἀλλ' ἤδη τὴν αἰτίαν ἐροῦμεν.
- [02350] Πολλοὶ τῶν ἀπίστων καὶ Ἰουδαίων αὐτῶν μαχόμενοι πρὸς ἡμᾶς λέγουσιν, ὅτι ἡ παλαιὰ καταλέλυται πολιτεία οὐ διὰ τὸ ἀτέλεστον αὐτῆς, οὐδὲ διὰ τὸ

μείζονα εἰσενεχθῆναι τὴν ἡμετέραν πολιτείαν, ἀλλὰ διὰ τὴν πονηρίαν τῶν τότε προσφερόντων τὰς θυσίας.

[02351] Ὁ γοῦν Ἡσαΐας φησὶν·

[02352] Ἐὰν ἐκτείνητε τὰς χεῖρας ὑμῶν, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν·

[02353] καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν.

[02354] Εἶτα τὴν αἰτίαν προσθεῖς, ἐπάγει λέγων·

[02355] Αἱ γὰρ χεῖρες ὑμῶν

[02356] <sup>[48.921]</sup> αἵματος πλήρεις.

[02357] Τοῦτο δὲ οὐκ ἔστι τῶν θυσιῶν κατηγορία, ἀλλὰ τῆς τῶν προσαγόντων πονηρίας ἔγκλημα, καὶ διὰ τοῦτο οὐκ ἐδέχετο τὰς θυσίας, ἐπειδὴ μιαιφάνες αὐτὰς προσήγον χερσὶ.

[02358] Πάλιν ὁ Δαυὶδ εἰπὼν, ὅτι Οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους, οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρρους, ἐπήγαγε λέγων·

[02359] Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ Θεός·

[02360] Ἰνατί σὺ ἐκδιηγῆ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ τοῦ στόματός σου;

[02361] Σὺ δὲ ἐμίσησας παιδείαν, καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω.

[02362] Εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ, καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις.

[02363] Τὸ στόμα σου ἐπλεόνασε ἀδικίαν, καὶ ἡ γλῶσσά σου περιέπλεκε δολιότητος.

[02364] Καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις, καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον.

[02365] Ὅθεν δηλον ὅτι οὐχ ἀπλῶς ἐνταῦθα παρητήσατο τὰς θυσίας, ἀλλ' ἐπειδὴ ἐμοίχευον, ἐπειδὴ ἔκλεπτον, ἐπειδὴ τοῖς ἀδελφοῖς ἐπεβούλευον.

[02366] Καὶ ἕκαστος δὲ, φησὶ, τῶν προφητῶν, κατηγορῶν τῶν προσαγόντων τὰς θυσίας, οὕτως αὐτὰς τὸν Θεὸν παραιτεῖσθαι λέγει.

[02367] δ'.

[02368] Ταῦτα οἱ ἀντιλέγοντες ἡμῖν λέγουσιν·

[02369] ἀλλ' ἀρκοῦσαν ἔδωκεν αὐτοῖς πληγὴν ὁ Παῦλος, καὶ ἰκανῶς αὐτῶν ἐπεστόμισε τὴν ἀναισχυντίαν διὰ τῆς μαρτυρίας ταύτης.

[02370] Βουλόμενος γὰρ δεῖξαι ὅτι αὐτὴν τὴν πολιτείαν ὡς ἀτελεστέραν ἀπόσωτο ὁ Θεὸς καὶ ἀργεῖν ἐποίησε, ταύτης ἐπελάβετο τῆς μαρτυρίας, ἐν ἣ κατηγορία μὲν τῶν προσαγόντων οὐκ ἔστι, τὸ δὲ ἀτελεὲς αὐτῆς γυμνὸν αὐτὸ καθ' ἑαυτὸ φαίνεται.

[02371] Ὁ γὰρ προφήτης οὐδὲν κατηγορήσας τῶν Ἰουδαίων, ἀπλῶς οὕτω φησὶν·

[02372] Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι, ὀλοκαυτώματα καὶ περὶ τῆς ἁμαρτίας οὐκ ἠδύκησας.

[02373] Καὶ ἐρμηνεύων τοῦτο ὁ Παῦλος ἔλεγεν·

[02374] Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.

[02375] Εἰ μὲν γὰρ εἶπε, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, καὶ ἐσίγησεν, εἶχεν ἂν τινα χώραν εἰς ἀπολογίαν ὁ λόγος·

[02376] νῦν δὲ εἰπὼν, Σῶμα δὲ κατηρτίσω μοι, καὶ δείξας ἑτέραν εἰσενηνεχθεῖσαν θυσίαν, οὐδεμίαν λοιπὸν ἐλπίδα ἔδωκε τοῦ πάλιν ἐκείνην ἐπανελθεῖν.

[02377] Καὶ αὐτὸ τοῦτο ἐρμηνεύων ὁ Παῦλος ἔλεγεν, ὅτι Διὰ τῆς προσφορᾶς ταύτης ἡγιασμένοι ἐσμὲν ἐν τῷ θελήματι τοῦ Χριστοῦ.

[02378] Εἰ γὰρ αἷμα ταύρων καὶ τράγων, φησὶ, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος ἁγίου προσήνεγκεν ἑαυτὸν ἄμωμον, καθαρεῖ τὴν συνειδήσιν ἡμῶν ἀπὸ νεκρῶν ἔργων;

[02379] Ὅτι μὲν οὖν ἐκεῖνα πέπνυται, καὶ ἕτερα ἀντεισενήνεκται, καὶ οὐκ ἔτι λοιπὸν ἀναστήσεται, ἰκανῶς ἐντεῦθεν ἀποδέδεικται.

[02380] Φέρε δὴ λοιπὸν, ὃ πάλαι ἐσπουδάζομεν δεῖξαι, ὅτι καὶ τῆς ἱερωσύνης ὁ τρόπος ἐκεῖνος οὐκ ἔτι φαίνεται, οὐδὲ ἐπανήξει πάλιν, ὀρητῶς τοῦτο καὶ σαφῶς ἀπὸ τῶν Γραφῶν αὐτῶν ποιήσωμεν φανερόν, ὀλίγα πρότερον ὑμῖν προειπόντες, ὥστε σαφεστέραν γενέσθαι τῶν λεγομένων τὴν ἐρμηνείαν.

[02381] Ἀβραὰμ ἐπανελθὼν ἀπὸ τῆς Περσίδος ἐγέννησε τὸν Ἰσαὰκ, εἶτα ἐκεῖνος τὸν Ἰακώβ, ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας, ἐξ ὧν ἐγένοντο δέκα καὶ δύο φυλαὶ, μᾶλλον δὲ τρισκαίδεκα·

[02382] <sup>[48.922]</sup> ἀντὶ γὰρ τοῦ Ἰωσήφ οἱ παῖδες αὐτοῦ, Ἐφραΐμ καὶ Μανασσῆς ἐγένοντο φύλαρχοι.

[02383] Καὶ καθάπερ ἕκαστῳ τῶν υἱῶν Ἰακώβ ἐπώνυμος ἦν φυλὴ, τοῦ Ρουβίμ, τοῦ Συμεῶν, τοῦ Λευῖ, τοῦ Ἰούδα, τοῦ Νεφθαλίμ, τοῦ Γὰδ, τοῦ Ἀσῆρ, τοῦ Βενιαμίν, οὕτως ἐπὶ τοῦ Ἰωσήφ οἱ παῖδες οἱ ἐκείνου, Μανασσῆς καὶ Ἐφραΐμ, δύο φυλῶν γεγόνασιν ἐπώνυμοι·

[02384] καὶ ἐκαλεῖτο φυλὴ ἡ μὲν τοῦ Ἐφραΐμ, ἡ δὲ τοῦ Μανασσῆ.

[02385] Τῶν τρισκαίδεκα τοίνυν τούτων φυλῶν, αἱ μὲν ἄλλαι πᾶσαι ἀγροὺς ἔσχον καὶ προσόδους πολλὰς, καὶ ἐγεώργουν πᾶσαι, καὶ τὰ ἄλλα ἅπαντα ἔπραττον τὰ βιωτικά·

[02386] ἡ δὲ τοῦ Λευὶ φυλὴ ἱερωσύνη τιμηθεῖσα, μόνη τῶν μὲν βιωτικῶν ἔργων ἀπήλλακτο, καὶ οὐδὲ ἐγεώργουν, οὐδὲ τέχνας μετήεσαν, οὐδὲ ἄλλο τι τοιοῦτον οὐδὲν ἐπραγματεύοντο, ἀλλὰ τῇ ἱερωσύνῃ προσεῖχον μόνη, καὶ δεκάτας ἐλάμβανον παρὰ παντός τοῦ λαοῦ, καὶ οἴνου καὶ πυροῦ καὶ κριθῶν, καὶ τῶν ἄλλων ἀπάντων, τὰς δεκάτας αὐτοῖς ἐδίδοσαν πάντες, καὶ τοῦτο ἦν αὐτοῖς πρόσδοδος·

[02387] καὶ οὐκ ἐξῆν ἐξ οὐδεμιᾶς ἄλλης φυλῆς ἱερέα γενέσθαι ποτέ.

[02388] Ἀπὸ γὰρ ταύτης ἐγένετο τῆς φυλῆς Ααρῶν, τῆς τοῦ Λευὶ λέγω, καὶ κατὰ διαδοχὴν οἱ ἔγκονοι ἐκείνου τὴν ἱερωσύνην ἐδέχοντο, καὶ οὐδεὶς οὐδέποτε ἐξ ἐτέρας ἐγένετο φυλῆς ἱερέυς.

[02389] Οὗτοι τοίνυν οἱ Λευῖται δεκάτας παρ' αὐτῶν ἐλάμβανον, καὶ οὕτως ἐτρέφοντο.

[02390] Ἀλλὰ καὶ πρὸ τοῦ Ἰακώβ καὶ τοῦ Ἰσαὰκ, ἐπὶ τοῦ Ἀβραάμ, οὐπω γενομένου Μωϋσέως, οὐδὲ νόμου γραφέντος, οὐδὲ τῆς ἱερωσύνης τῆς Λευιτικῆς δήλης οὐσης, οὐ σκηνῆς, οὐ ναοῦ γενομένου, οὐ τῶν φυλῶν διακεκριμένων, οὐ τῆς Ἱερουσαλήμ φαινομένης, οὐδενὸς ὄλως οὐδέπω τῶν κατὰ Ἰουδαίους πραγμάτων ἀρχὴν λαβόντος, ἐγένετό τις Μελχισεδὲκ ἱερέυς τοῦ Θεοῦ τοῦ ὑψίστου.

[02391] Οὗτος ὁ Μελχισεδὲκ ὁμοῦ καὶ βασιλεὺς καὶ ἱερέυς ἦν·

[02392] τύπος γὰρ ἔμελλεν ἔσεσθαι τοῦ Χριστοῦ, καὶ μέμνηται αὐτοῦ σαφῶς ἡ Γραφή.

[02393] Ἐπειδὴ γὰρ ὁ Ἀβραάμ τοῖς Πέρσαις ἐπιπεσῶν, καὶ τὸν ἀδελφιδοῦν τὸν ἑαυτοῦ τὸν Λῶτ ἐξαρπάσας τῶν ἐκείνων χειρῶν, καὶ τὰ λάφυρα λαβὼν πάντα, ἐπανήει νικήσας κατὰ κράτος ἐκείνους, οὕτω πως περὶ τοῦ Μελχισεδὲκ ἡ Γραφή φησι·

[02394] Καὶ Μελχισεδὲκ βασιλεὺς Σαλήμ ἐξήνεγκεν ἄρτους καὶ οἶνον·

[02395] ἦν δὲ ἱερέυς τοῦ Θεοῦ τοῦ ὑψίστου, καὶ ἠυλόγησε τὸν Ἀβραάμ, καὶ εἶπεν·

[02396] Εὐλογημένος Ἀβραάμ τῷ Θεῷ τῷ ὑψίστῳ, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὴν γῆν, καὶ εὐλογητὸς ὁ Θεὸς ὁ ὑψιστος, ὃς παρέδωκε τοὺς ἐχθρούς σου ὑποχειρίους σοι.

[02397] Καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων Ἀβραάμ.

[02398] Ἄν τοίνυν φανῇ τις τῶν προφητῶν, λέγων, ὅτι μετὰ τὸν Ααρῶν καὶ τὴν ἱερωσύνην ἐκείνην καὶ τὰς θυσίας ταύτας καὶ τὰς προσφορὰς ἀναστήσεται ἱερέυς ἕτερος, οὐκ ἀπὸ τῆς φυλῆς ἐκείνης, ἀλλ' ἐξ ἐτέρας ἀφ' ἧς οὐδέποτε γέγονεν ἱερέυς, οὐ κατὰ τὴν τάξιν Ααρῶν, ἀλλὰ κατὰ τὴν τάξιν Μελχισεδὲκ, εὐδηλον ὅτι ἡ μὲν παλαιὰ πέπαυται ἱερωσύνη, ἕτερα δὲ νέα ἀντισεινήκεται.

[02399] Εἰ γὰρ ἔμελλεν ἡ παλαιὰ κρατεῖν, οὐ κατὰ τὴν τάξιν Μελχισεδὲκ, ἀλλὰ κατὰ τὴν τάξιν Ααρῶν, ἔδει λέγεσθαι.

[02400] Τίς οὖν τοῦτό φησιν;

[02401] Αὐτὸς οὗτος ὁ περὶ τῶν θυσιῶν εἰπῶν, περὶ τοῦ Χριστοῦ διαλεγόμενος·

[02402] καὶ που τοῦτό φησιν·

[02403] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου·

[02404] Κάθου ἐκ δεξιῶν μου.

[02405] [48.923] ε'.

[02406] Εἶτα, ἵνα μὴ περὶ τινος τῶν πολλῶν ἀνθρώπων τοῦτο ὑποπτεῖ τις λέγεσθαι, οὐ φησιν αὐτὸ ὁ Ἥσαϊας, οὔτε Ἱερεμίας, οὔτε ἄλλος τις προφήτης ιδιώτης γενόμενος, ἀλλ' αὐτὸς ὁ βασιλεὺς, ἵνα μάθῃς, ὅτι ὁ βασιλεὺς δὲ Κύριον ἑαυτοῦ οὐδένα καλέσαι δύναται, ἀλλ' ἡ τὸν Θεὸν μόνον.

[02407] Εἰ μὲν γὰρ ιδιώτης ἦν, ἴσως ἂν τις εἶπε τῶν ἀναισχυντούντων, ὅτι περὶ ἀνθρώπου λέγει·

[02408] νυνὶ δὲ βασιλεὺς ὢν ἄνθρωπον ἑαυτοῦ Κύριον οὐκ ἂν ἐκάλεσεν.

[02409] Πῶς δ' ἂν, εἰ περὶ τινος τῶν πολλῶν ἀνθρώπων ἔλεγε ταῦτα ὁ Δαυῖδ, εἶπεν ἂν, ὅτι ἐκ δεξιῶν ἐκάθισε τῆς ἀπορόρητου καὶ μεγάλης δόξης ἐκείνης;

[02410] τοῦτο γὰρ ἀμήχανον.

[02411] Περὶ δὲ τούτου φησίν·

[02412] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

[02413] Εἶτα, ἵνα μὴ νομίσης, αὐτὸν ἀσθενῆ εἶναι καὶ ἀδυνατοῦντα, ἐπήγαγε, Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου.

[02414] Καὶ σαφέστερον δηλῶν ἔλεγεν, Ἐκ γαστροῦ πρὸ ἐωσφόρου ἐγέννησά σε.

[02415] Πρὸ ἐωσφόρου δὲ οὐδεὶς ἀνθρώπων γεγέννηται.

- [02416] Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
- [02417] Οὐκ εἶπε, κατὰ τὴν τάξιν Ἀαρῶν.
- [02418] Ἐρώτησον τοίνυν τὸν Ἰουδαῖον, εἰ μὴ ἔμελλεν ἡ ἱερωσύνη καταλύεσθαι ἢ παλαιά, τίνος ἕνεκεν ἕτερον εἰσήγαγεν ἱερέα κατὰ τὴν τάξιν Μελχισεδέκ.
- [02419] Εἰς τοῦτο γοῦν αὐτὸ τὸ χωρίον ἐλθὼν ὁ Παῦλος, ὄρα πῶς αὐτὸ σαφέστερον ἐποίησεν.
- [02420] Εἰπὼν γὰρ περὶ τοῦ Χριστοῦ, ὅτι καθὼς ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, ἐπήγαγε·
- [02421] Περί οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος.
- [02422] Εἶτα, ἐπιτιμήσας τοῖς μαθηταῖς, δεῖ γὰρ ἐπιτεμεῖν, λέγει, τίς ἐστὶν ὁ Μελχισεδέκ, καὶ ἐπάγει τὴν ἱστορίαν, οὕτω λέγων·
- [02423] Οὗτος ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλείων, καὶ εὐλογήσας αὐτὸν, ᾧ καὶ δεκάτην ἐμέρισεν ἀπὸ πάντων Ἀβραάμ.
- [02424] Εἶτα, ἐκκαλύπτων τὸ θεώρημα τοῦ τύπου, Θεωρεῖτε δὲ πηλίκος οὗτος, φησὶν, ᾧ καὶ δεκάτην ἐμέρισεν ἀπὸ πάντων Ἀβραάμ ὁ πατριάρχης.
- [02425] Τοῦτο δὲ οὐχ ἀπλῶς ἔλεγεν, ἀλλ' ἐνδείξασθαι βουλόμενος, ὅτι πολλῶ μείζων ἢ καθ' ἡμᾶς ἱερωσύνη τῆς Ἰουδαϊκῆς.
- [02426] Καὶ ἐν τοῖς τύποις αὐτοῖς τῶν πραγμάτων προλαβοῦσα ἡ ὑπεροχὴ διαδεικνύεται.
- [02427] Ὁ γὰρ Ἀβραάμ τοῦ Ἰσαὰκ πατὴρ ἦν, καὶ τοῦ Ἰακώβ πάππος, καὶ Λευὶ πρόγονος·
- [02428] τοῦ γὰρ Ἰακώβ ἦν υἱὸς ὁ Λευῖ.
- [02429] Ἀπόγάρ Λευὶ ἡ ἱερωσύνη παρὰ Ἰουδαίοις τὴν ἀρχὴν ἔλαβεν.
- [02430] Ἀλλ' οὗτος ὁ Ἀβραάμ ὁ πρόγονος τῶν Λευιτῶν καὶ τῶν Ἰουδαϊκῶν ἱερέων, ἐπὶ τοῦ Μελχισεδέκ, ὃς ἦν τύπος τῆς καθ' ἡμᾶς ἱερωσύνης, λαϊκοῦ τάξιν ἐπειχε·
- [02431] καὶ τοῦτο δι' ἀμφοτέρων ἐδήλωσε, καὶ διὰ τοῦ δοῦναι δεκάτην αὐτῶ·
- [02432] οἱ γὰρ λαϊκοὶ τοῖς ἱερεῦσι τὰς δεκάτας διδούσιν·
- [02433] καὶ ὅτι ἠυλόγηθη παρ' αὐτοῦ·
- [02434] οἱ γὰρ λαϊκοὶ παρὰ τῶν ἱερέων εὐλογοῦνται.
- [02435] Πάλιν ὄρα πόση ἡ ὑπεροχὴ τῆς καθ' ἡμᾶς ἱερωσύνης, ὅταν Ἀβραάμ ὁ πατριάρχης τῶν Ἰουδαίων, ὁ πρόγονος τῶν Λευιτῶν, εὐρίσκηται ὑπὸ τοῦ Μελχισεδέκ εὐλογούμενος, καὶ δεκάτας διδούς.
- [02436] Καὶ γὰρ ἀμφοτέρα ταῦτά φησιν ἡ Παλαιὰ, ὅτι καὶ εὐλόγησεν ὁ Μελχισεδέκ τὸν Ἀβραάμ, καὶ δεδεκάτωκεν αὐτόν.
- [02437] Ταῦτα γοῦν αὐτὰ εἰς μέσον ἀγαγὼν ὁ Παῦλος, ἔλεγε, Θεωρεῖτε δὲ πηλίκος οὗτος;
- [02438] Οὗτος τίς;
- [02439] Ὁ Μελχισεδέκ, φησὶν, ᾧ καὶ δεκάτην Ἀβραάμ ἐκ τῶν ἀκροθινίων ἔδωκεν ὁ πατριάρχης ἐκείνων.
- [02440] Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευῖ <sup>[48.924]</sup> τὴν ἱερωσύνην λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαόν, τουτέστι τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος τοῦ Ἀβραάμ.
- [02441] Ὁ δὲ λέγει τοιοῦτόν ἐστιν·
- [02442] Οἱ Λευῖται, φησὶν, οἱ παρὰ Ἰουδαίοις ἱερεῖς, ἐντολὴν ἔλαβον κατὰ τὸν νόμον, δεκάτας λαμβάνειν ἐκ τῶν ἄλλων Ἰουδαίων.
- [02443] Καίτοι γε πάντες ἐκ τοῦ Ἀβραάμ ἦσαν, καὶ οἱ Λευῖται, καὶ ὁ λοιπὸς λαός, ἀλλ' ὁμως δεκάτας λαμβάνουσι παρὰ τῶν ἀδελφῶν αὐτῶν.
- [02444] Ὁ δὲ Μελχισεδέκ, ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν οὐ γὰρ ἐκ τοῦ Ἀβραάμ ἦν, οὐδὲ ἐκ τῆς φυλῆς τῆς Λευιτικῆς, ἀλλ' ἐξ ἑτέρου γένους, δεδεκάτωκε τὸν Ἀβραάμ, τουτέστι, δεκάτας παρ' αὐτοῦ ἔλαβε·
- [02445] καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἕτερόν τι.
- [02446] Τί δὲ τοῦτο;
- [02447] Ὅτι καὶ τὸν ἔχοντα τὰς ἐπαγγελίας, τὸν Ἀβραάμ, πάλιν ἠυλόγησε.
- [02448] Καὶ τί τοῦτο, φησὶ, δείκνυται;
- [02449] Ὅτι οὗτος ἐκεῖνου σφόδρα ἐλάττων.

[02450] Πῶς;

[02451] Χωρίς πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

[02452] Ὡστε εἰ μὴ ἦν ἐλάττων ὁ Ἀβραάμ, ὁ πρόγονος τῶν Λευϊτῶν, τοῦ Μελχισεδέκ, οὐκ ἂν ἐκεῖνος τοῦτον εὐλόγησεν, οὐδ' ἂν οὗτος ἐκείνῳ δεκάτας ἔδωκεν.

[02453] Εἶτα βουλόμενος δεῖξαι, ὅτι διὰ τοῦ Μελχισεδέκ προήλθεν ἂν ἐκεῖνο, ἐπήγαγε λέγων·

[02454] Καί, ὡς ἔπος εἶπεῖν, τουτέστι σχεδόν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται.

[02455] Τί δέ ἐστι, δεδεκάτῳται;

[02456] Δεκάτας ἔδωκε καὶ αὐτὸς, φησὶ, τῷ Μελχισεδέκ, ὁ μηδέπω γεννηθεὶς, διὰ τοῦ πατρὸς αὐτοῦ·

[02457] Ἔτι γὰρ, φησὶν, ἐν τῇ ὁσφύϊ τοῦ πατρὸς αὐτοῦ ἦν, ὅτε συνήνησεν αὐτῷ Μελχισεδέκ·

[02458] διὰ τοῦτο γὰρ προλαβὼν εἶπεν, Ὡς ἔπος εἶπεῖν.

[02459] Τίνος οὖν ἔνεκεν ταῦτα ἔλεγεν, ἐπάγει λέγων·

[02460] Εἰ μὲν οὖν ἡ τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισεδέκ ἀνίστασθαι ἱερέα ἕτερον, καὶ οὐ κατὰ τὴν τάξιν Ἀαρῶν λέγεσθαι;

[02461] Τί δέ ἐστιν ὁ λέγει;

[02462] Εἰ τὰ πράγματα ἦν τέλεια, φησὶ, τὰ κατὰ Ἰουδαίους;

[02463] καὶ μὴ σκιά ἦν ὁ νόμος τῶν μελλόντων ἀγαθῶν, ἀλλὰ τὸ πᾶν αὐτὸς καταρθῶκει, καὶ οὐκ ἔμελλεν ἑτέρῳ παραχωρεῖν, οὔτε ἡ ἱερωσύνη ἡ προτέρα ὑπεξίστασθαι, καὶ ἑτέρα ἀντεισάγεσθαι, τίνος ἔνεκεν ὁ προφήτης ἔλεγεν·

[02464] Σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ;

[02465] ἔδει γὰρ εἶπεῖν, κατὰ τὴν τάξιν Ἀαρῶν.

[02466] Διὰ τοῦτο φησὶν, Εἰ μὲν οὖν ἡ τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισεδέκ ἀνίστασθαι ἱερέα ἕτερον, καὶ οὐ κατὰ τὴν τάξιν Ἀαρῶν λέγεσθαι;

[02467] Δῆλον γὰρ ἐκ τούτου, ὡς ἐκείνη μὲν τέλος ἔλαβεν ἡ ἱερωσύνη, ἑτέρα δὲ ἀντεισηνήκεται πολλῶ βελτίων καὶ ὑψηλοτέρα.

[02468] Τούτου δὲ ὁμολογουμένου, κάκεινο συνωμολόγηται, ὅτι καὶ πολιτεία ἑτέρα τῇ ἱερωσύνῃ συμβαίνουσα συνεισαχθήσεται, αὕτη ἡ ἡμετέρα δηλονότι, καὶ νομοθεσία βελτίων.

[02469] Ὅπερ δὴ κατασκευάζων ὁ Παῦλος ἔλεγε, Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται, καὶ τούτων δημιουργὸς εἰς ἔστιν.

[02470] Ἐπειδὴ γὰρ τὸ πλεόν τῶν νομίμων περὶ τὴν τῆς ἱερωσύνης ἀκολουθίαν ἀνηλίσκετο, ἡ δὲ ἱερωσύνη ἡ προτέρα ἐξεβέβλητο, εὐδὴλον ὅτι ἑτέρας ἀντεισαχθείσης, καὶ νομοθεσίαν μείζονα ἀντεισαχθῆναι ἔδει.

[02471] Εἶτα δηλῶν, περὶ τίνος ταῦτα λέγεται, Ἐφ' ὃν γὰρ λέγεται ταῦτα, φησὶ, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ.

[02472] Πρόδηλον <sup>[48.925]</sup> γὰρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησεν.

[02473] Ὅταν οὖν φαίνηται ὁ Χριστὸς ἐξ ἐκείνης ὧν τῆς φυλῆς, δηλονότι τῆς Ἰούδα, καὶ ἱερεὺς κατὰ τὴν τάξιν Μελχισεδέκ, ὁ δὲ Μελχισεδέκ πολὺ τοῦ Ἀβραάμ σεμνότερος ὢν·

[02474] πανταχόθεν συνωμολόγηται, ὅτι καὶ ἑτέρα ἀνθ' ἑτέρας εἰσάγεται ἱερωσύνη πολὺ τῆς προτέρας ὑψηλοτέρα.

[02475] Εἰ γὰρ ὁ τύπος τοιοῦτος, καὶ τῆς ἱερωσύνης τῆς Ἰουδαϊκῆς λαμπρότερος ἦν, πολλῶ μᾶλλον αὐτῇ ἡ ἀλήθεια·

[02476] ὅπερ οὖν κατασκευάζων ἔλεγε·

[02477] Περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὅς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

[02478] Τί ἐστιν, Οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου;

[02479] Ὅτι τῶν προσταγμάτων αὐτοῦ οὐδὲν ἦν σαρκικόν.

[02480] Οὐ γὰρ πρόβατα θύειν καὶ μόσχους ἐπέταξεν, ἀλλὰ διὰ τῆς κατὰ ψυχὴν ἀρετῆς τὸν Θεὸν θεραπεύειν·

[02481] καὶ τούτων τὰ ἔπαθλα ζωὴν ἡμῖν ἔθηκε τὴν οὐδέποτε καταλυομένην.

[02482] Καὶ πάλιν νεκρωθέντας ἡμᾶς ὑπὸ τῶν ἁμαρτιῶν ἐλθὼν ἀνέστησε, καὶ ἐζωοποίησε, διπλοῦν θάνατον λύσας, τὸν μὲν τῆς ἁμαρτίας, τὸν δὲ τῆς σαρκός.

- [02483] Ἐπεὶ οὖν τοιαῦτα κομίζων ἡμῖν ἦλθεν ἀγαθὰ, διὰ τοῦτο φησιν·
- [02484] Οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.
- [02485] ε΄.
- [02486] Ἦδη μὲν οὖν καὶ τοῦτο λοιπὸν συναποδέδεικται, ὅτι τῆς ἱερωσύνης μετατεθείσης, καὶ νόμου μετάθεσιν ἐξ ἀνάγκης εἰκὸς ἦν γενέσθαι.
- [02487] Ἀλλ' ὅμως καὶ τοῦτο αὐτὸ ῥητῶς ἐνήν ἀποδείξαι, καὶ τοὺς προφήτας πάλιν παραγαγεῖν μάρτυρας λέγοντας, ὅτι καὶ ὁ νόμος μετατεθήσεται, καὶ ἡ πολιτεία ἐπὶ τὸ βέλτιον μετασχηματισθήσεται, καὶ ὅτι βασιλεὺς οὐδεὶς οὐδέποτε λοιπὸν ἀναστήσεται Ἰουδαῖος.
- [02488] Ἐπειδὴ δὲ τοσαῦτα χρῆ λέγειν ὅσα δυνατὸν ὑποδέχεσθαι τὸν ἀκροατὴν, καὶ μὴ πάντα ὑφ' ἑν, μηδὲ ἀθρόως, εἰς ἕτερον ἐκεῖνα ταμιευσάμενοι καιρὸν, τέως ἐνταῦθα καταλύσομεν τὸν λόγον, παρακαλέσαντες ὑμῶν τὴν ἀγάπην, μεμνησθαι τῶν εἰρημένων, καὶ τοῖς ἐμπροσθεν λεχθεῖσι ταῦτα συνάψαι·
- [02489] καὶ ὁ πρότερον ἐδεόμεθα, τοῦτο δεησόμεθα καὶ νῦν, τοὺς ἀδελφοὺς ἀνασώσασθαι τοὺς ὑμετέρους, καὶ πολλὴν ὑπὲρ τῶν ἡμελημένων μελῶν ποιήσασθαι πρόνοιαν.
- [02490] Διὰ γὰρ τοῦτο τοιοῦτον ἡμεῖς ἀναδεχόμεθα πόνον, οὐχ ἵνα ἀπλῶς εἴπωμεν, οὐδ' ἵνα κρότων καὶ θορύβων ἀπολαύσωμεν, ἀλλ' ἵνα ἐπαναγάγωμεν πρὸς τὴν τῆς ἀληθείας ὁδὸν τοὺς ἀπορράγντας.
- [02491] Καὶ μὴ μοι λεγέτω τις, ὅτι Κοινὸν οὐδὲν ἔχω πρὸς ἐκεῖνον, γένοιτό μοι τὰ ἑμαυτοῦ κατορθῶσαι πράγματα.
- [02492] Οὐδεὶς τὸ ἑαυτοῦ κατορθῶσαι δύναται χωρὶς τῆς τοῦ πλησίον ἀγάπης καὶ σωτηρίας.
- [02493] Διὰ τοῦτο καὶ ὁ Παῦλός φησι, Μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος, εἰδὼς, ὅτι τὸ ἑαυτοῦ ἐν τῷ τοῦ πλησίον κεῖται συμφέροντι.
- [02494] Ὑγιαίνεις σὺ, ἀλλ' ὁ ἀδελφός σου ἀσθενεῖ.
- [02495] Ἄν τοίνυν εὖ φρονῆς, περὶ τοῦ κάμνοντος μειζόνως ἀλγήσεις, καὶ μιμῆσι καὶ ἐν τούτῳ τὸν μακάριον ἐκεῖνον, τὸν λέγοντα·
- [02496] Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;
- [02497] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
- [02498] Εἰ γὰρ δύο καταβάλλοντες ὀβολοὺς, καὶ δαπανῶντες ὀλίγον <sup>[48.926]</sup> ἀργύριον εἰς πένητας, χαίρομεν·
- [02499] ἂν ψυχὰς σώσαι δυνηθῶμεν, πόσῃ μὲν καρπωσόμεθα ἡδονήν;
- [02500] πόσῃ δὲ κατὰ τὸν αἰῶνα τὸν μέλλοντα ἀπολαύσομεν τῆς ἀμοιβῆς;
- [02501] Καὶ γὰρ καὶ ἐνταῦθα, ὡς ἂν συντύχωμεν, πολλὴν δεξόμεθα τὴν εὐφροσύνην ἀπὸ τῆς συντυχίας, τῶν κατορθωμάτων ἀναμιμνησκόμενοι τῶν κατ' αὐτοὺς, καὶ ἐπὶ τοῦ βήματος αὐτοὺς ἐκεῖ θεασάμενοι τοῦ φοβεροῦ, μεγάλης μεθέξομεν τῆς παρόρησίας.
- [02502] Καὶ καθάπερ οἱ ἀδικούντες καὶ πλεονεκτοῦντες καὶ ἀρπάζοντες, καὶ μυρία τοῖς πλησίον διατιθέντες κακὰ, ἀπελθόντες ἐκεῖ, καὶ τοὺς ταῦτα παθόντας ἰδόντες ὄψονται γὰρ, φησὶν, αὐτοὺς πάντως, καὶ δῆλον ἐκ τοῦ πλουσίου καὶ τοῦ Λαζάρου τοῦτο, οὐδὲ ἀνοιξαι στόμα δυνησονται, οὐδὲ εἰπεῖν τι καὶ ἀπολογησασθαι, ἀλλὰ αἰσχύνης πολλῆς ἐμπλησθέντες καὶ καταγνώσεως, ἀπὸ τῆς ὄψεως τῆς ἐκείνων ἐπὶ τοὺς ποταμοὺς ἀπενεχθήσονται τοῦ πυρός·
- [02503] οὕτως οἱ ζῶντες καὶ διδάσκοντες καὶ κατηχοῦντες, ἰδόντες τοὺς ὑπ' αὐτῶν διασωθέντας συνηγοροῦντας αὐτοῖς ἐκεῖ, πολλῆς ἐμπλησθήσονται τῆς παρόρησίας.
- [02504] Καὶ τοῦτο ὁ Παῦλος δηλῶν ἔλεγε, Καύχημα ὑμῶν ἔσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν.
- [02505] Πότε, εἰπέ;
- [02506] Ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [02507] Καὶ πάλιν ὁ Χριστὸς παραινεῖ λέγων, Ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους αὐτῶν σκηνάς.
- [02508] Ὅρας ὅτι πολλὴ παρόρησία ἡμῖν γενήσεται ἐκ τῶν νῦν εὐεργετουμένων παρ' ἡμῶν.
- [02509] Εἰ δὲ, ὅπου χρημάτων δαπάνη, τοσοῦτοι οἱ στέφανοι, τοσοῦτος ὁ μισθός, τοσαύτη ἡ ἀμοιβή;
- [02510] ὅπου ψυχῆς ὠφέλεια, πῶς οὐ πολλὰ καὶ μεγάλα ἡμῖν ἔσται τὰ ἀγαθὰ;
- [02511] Εἰ γὰρ ἡ Ταβιθὰ ἐκεῖνη, χήρας ἐνδύσασα καὶ πενίαν διορθώσασα, ἀπὸ θανάτου πάλιν εἰς ζωὴν ἐπανήλθε, καὶ τὰ δάκρυα τῶν εὐεργετηθέντων ψυχῆν ἀπελθοῦσαν ἐπανήγαγεν εἰς σῶμα πάλιν, οὕτω τῆς ἀναστάσεως φανείσης, τί οὐκ ἐργάζεται τῶν ἀνθρώπων ἐκείνων τὰ δάκρυα, ὅσοι ἂν ὑπὸ σοῦ διασωθῶσιν;
- [02512] Ὅσπερ γὰρ ταύτην περιστάσαι αἱ χήραι ζῶσαν ἀπὸ νεκρῶς ἔδειξαν, οὕτω καὶ σὲ τότε περιστάντες οἱ διασωθέντες νῦν, ποιήσουσι πολλῆς ἀπολαύσαι φιλανθρωπίας, καὶ τοῦ τῆς γενένης πυρός ἐξαρχάσουσι.
- [02513] Ταῦτ' οὖν εἰδότες, μὴ μέχρι τῆς παρουσίας ὥρας θερμοὶ καὶ διεγυγερμένοι ὦμεν μόνον, ἀλλὰ τὸ πῦρ, ὅπερ ἔχετε νῦν, ανάψατε·
- [02514] καὶ ἐξελθόντες ἔξω, διανείμασθε τὴν σωτηρίαν τῆς πόλεως, κὰν ἀγνοῆτε, περιεργάσασθε τοὺς τὰ τοιαῦτα νοσοῦντας.
- [02515] Οὕτω γὰρ καὶ ἡμεῖς ὑμῖν προθυμότερον διαλεξόμεθα, διὰ τῶν ἔργων αὐτῶν μαθόντες, ὅτι οὐκ εἰς πέτραν ἐσπείραμεν, καὶ ὑμεῖς αὐτοὶ προθυμότεροι περὶ

τήν τῆς ἀρετῆς ἐργασίαν ἔσεσθε.

[02516] Καθάπερ γὰρ ἐπὶ τῶν χρημάτων ὁ δύο κερδάνας χρυσίνους, πλείονα λαμβάνει προθυμίαν, πρὸς τὸ καὶ δέκα καὶ εἴκοσι συλλέξει καὶ συναγαγεῖν·

[02517] οὕτω καὶ ἐπὶ τῆς ἀρετῆς γίνεται, ὁ ποιήσας τι καλὸν ἔργον καὶ κατορθώσας, ἀπ' αὐτῆς τοῦ κατορθώματος τῆς ἐργασίας τινὰ παράκλησιν λαμβάνει καὶ παραίνεσιν, ὥστε καὶ ἐτέρων ἄψασθαι.

[02518] Ἴν' οὖν καὶ τοὺς ἀδελφούς διασώσωμεν, καὶ ἑαυτοῖς συγγνώμην ἐπὶ τοῖς ἡμαρτημένοις, μᾶλλον δὲ παρόρησίαν πολλὴν προαποθώμεθα, καὶ πρὸ τῶν ἄλλων ἀπάντων τὸ ὄνομα τοῦ Θεοῦ δοξάζεσθαι παρασκευάσωμεν, μετὰ γυναικῶν καὶ παιδίων καὶ οἰκετῶν ἐπὶ τὴν ἄγραν ταύτην καὶ τὴν θήραν ἐξεληθόντες, ἐκσπάσωμεν ἐκ τῆς τοῦ διαβόλου παγίδος τοὺς [48.927] ἐζωγρημένους ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα·

[02519] καὶ μὴ πρότερον ἀποστῶμεν, ἕως ἂν τὰ παρ' ἡμῶν ἅπαντα πληρώσωμεν, ἂν τε πείθωνται, ἂν τε μὴ πείθωνται·

[02520] μᾶλλον δὲ ἀδύνατον Χριστιανούς ὄντας μὴ πεισθῆναι.

[02521] Πλὴν ἄλλ' ἵνα μὴδὲ ταύτην ἔχητε πρόφασιν, ἐκεῖνο λέγω, ὅταν πολλὰ κενώσας ῥήματα, καὶ πάντα πληρώσας τὰ παρὰ σαυτοῦ, ἴδης αὐτὸν μὴ πειθόμενον, ἀγαγε πρὸς τοὺς ἱερεῖς, καὶ πάντως τῆ τοῦ Θεοῦ χάριτι περιέσονται τῆς θήρας, καὶ τὸ πᾶν ἔσται σὸν τοῦ χειραγωγήσαντος.

[02522] Ταῦτα καὶ γυναιξιν οἱ ἄνδρες διαλέγεσθε, καὶ γυναῖκες ἀνδράσι, καὶ παισὶ πατέρες, καὶ φίλοι φίλοις.

[02523] Μαθέτωσαν καὶ Ἰουδαῖοι, καὶ οἱ μεθ' ἡμῶν μὲν τετάχθαι δοκοῦντες, τὰ δὲ ἐκείνων [48.928] φρονοῦντες, ὅτι σπουδὴ τις ἡμῖν ἔστι καὶ φροντίς καὶ ἀγρυπνία ὑπὲρ τῶν ἀδελφῶν τῶν ἡμετέρων τῶν πρὸς ἐκείνους αὐτομολούντων.

[02524] Καὶ πάντως πρὸ ἡμῶν ἐκεῖνοι διώσσονται τοὺς παρ' ἡμῶν ἐκεῖ φοιτῶντας·

[02525] μᾶλλον δὲ οὐδὲ τολμήσει λοιπὸν τις καταφυγεῖν πρὸς αὐτοὺς, ἀλλ' ἔσται τὸ σῶμα καθαρὸν τῆς Ἐκκλησίας, Ὁ δὲ Θεός, ὁ θέλων πάντας σωθῆναι ἀνθρώπους, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, ὑμᾶς τε πρὸς τὴν θήραν ταύτην δυναμώσειεν, ἐκείνους δὲ τῆς πλάνης ταύτης ἀπαγάγοι, καὶ πάντας κοινῇ διασώσας, καταξιώσειε τῆς βασιλείας τῶν οὐρανῶν εἰς δόξαν αὐτοῦ, ὅτι αὐτῷ πρέπει ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[02526] Ἀμήν.

## [02527] [48.927] ΚΑΤΑ ΙΟΥΔΑΙΩΝ.

### [02528] Λόγος ὄγδοος.

[02529] α'.

[02530] Παρῆλθεν ἡ νηστεία τῶν Ἰουδαίων, μᾶλλον δὲ ἡ μέθη τῶν Ἰουδαίων.

[02531] Ἔστι γὰρ καὶ χωρὶς οἴνου μεθύειν, ἔστι καὶ νήφοντα παροινεῖν καὶ ἐν ἀσωτίᾳ κωμάζειν.

[02532] Εἰ μὴ ἦν χωρὶς οἴνου μεθύειν, οὐκ ἂν εἶπεν ὁ προφήτης, Οὐαὶ οἱ μεθύοντες οὐκ ἀπὸ οἴνου·

[02533] εἰ μὴ ἦν χωρὶς οἴνου μεθύειν, οὐκ ἂν εἶπεν ὁ Παῦλος, Μὴ μεθύσκεσθε οἴνω.

[02534] Ὡς γὰρ ἐνὸν καὶ ἄλλως μεθύειν, εἶπε·

[02535] Μὴ μεθύσκεσθε οἴνω.

[02536] Ἔστι γὰρ, ἔστι καὶ ὀργῇ μεθύειν, καὶ ἐπιθυμίᾳ ἀτόπῳ, καὶ φιλαργυρία, καὶ κενοδοξία, καὶ μυρίοις ἐτέροις πάθεσι.

[02537] Μέθη γὰρ οὐδὲν ἕτερόν ἐστιν, ἀλλ' ἡ ἔκστασις τῶν ὀρθῶν λογισμῶν, καὶ παραφροσύνη, καὶ τῆς κατὰ ψυχὴν ὑγείας ἀναίρεσις.

[02538] Οὐ τοίνυν μόνον ὁ ἄκρατον ἐκχεόμενος πολὺν, ἀλλὰ καὶ ὁ πάθος ἕτερον ἐν τῇ ψυχῇ τρέφων, μεθύειν λέγοιτο ἂν ἰσχυρῶς.

[02539] Καὶ γὰρ ὁ γυναικὸς ἐρῶν τῆς οὐκ ἰδίας, καὶ πόρναις ἐσχολακῶς, μεθύει.

[02540] Καὶ καθάπερ ἐκεῖνος, ὁ πολὺν ἄκρατον πῶν καὶ παρενεχθεὶς ἀνελεύθερα φθέγγεται ῥήματα, καὶ ἕτερα ἀνθ' ἐτέρων ὀρᾷ·

[02541] οὕτω καὶ οὗτος, καθάπερ τινὸς ἀκράτου, τῆς ἀκολάστου ταύτης ἐπιθυμίας πληρούμενος, οὐδὲν ὑγιὲς ἐκφέρει ῥῆμα, ἀλλ' αἰσχροὰ πάντα καὶ διεφθαρμένα καὶ ἀνελεύθερα καὶ γέλωτος γέμοντα, καὶ ἕτερα ἀνθ' ἐτέρων βλέπει, πρὸς μὲν τὰ ὀρώμενα τυφλώττων·

[02542] ἦν δὲ ἐπιθυμεῖ καθυβρίσαι, ταύτην πανταχοῦ φανταζόμενος, καὶ καθάπερ ἐξεστηκώς τις καὶ παραπαίων, καὶ ἐν συλλόγοις, καὶ ἐν συμποσίοις, καὶ ἐν παντὶ καιρῷ, καὶ ἐν παντὶ τόπῳ, μυρίων μυρία πρὸς αὐτὸν διαλεγομένων, οὔτε ἀκούειν δοκεῖ, ἀλλὰ πρὸς ἐκείνην τέταται, καὶ τὴν ἁμαρτίαν ὀνειροπολεῖ·

[02543] καὶ πάντα ὑφορᾶται καὶ δέδοικε, λινοπληγὸς τινος ζώου οὐδὲν ἄμεινον διακεείμενος.

[02544] Καὶ ὁ ὀργῇ κατεχόμενος μεθύει πάλιν·

[02545] οὕτω γοῦν αὐτοῦ καὶ ἡ ὄψις οἰδεῖ, καὶ ἡ φωνὴ τραχύνεται, καὶ οἱ ὀφθαλμοὶ γίνονται ὑφαιμοὶ, καὶ ὁ νοῦς σκοτοῦται, καὶ ἡ διάνοια καταποντίζεται, καὶ ἡ γλῶσσα τρέμει, καὶ οἱ ὀφθαλμοὶ παραφέρονται, καὶ αἱ ἀκοαὶ ἕτερα ἀνθ' ἐτέρων ἀκούουσιν, ἀκράτου παντὸς χαλεπότερον τῆς ὀργῆς αὐτοῦ πληττούσης τὴν μὴνιγα, καὶ χεμῶνα ἐργαζομένης, καὶ ζάλην ποιούσης ἀπαραμύθητον.

[02546] Εἰ δὲ ἐπιθυμία τις καὶ ὀργῇ κατεχόμενος μεθύει, πολλῷ μᾶλλον ἀσεβῶν ἄνθρωπος, καὶ εἰς Θεὸν βλασφημῶν, [48.928] καὶ ἐναντιούμενος αὐτοῦ τοῖς νόμοις,

καὶ τῆς ἀκαίρου φιλονεικίας μηδέποτε ταύτης καθυφεῖναι βουλόμενος, μεθύει καὶ μέμνη, καὶ κωμαζόντων καὶ ἐξεστηκότων ἀθλιώτερον διάκειται, κἂν αὐτὸς αἰσθάνεσθαι μὴ δοκῇ.

[02547] Τοῦτο γὰρ μάλιστα μέθης ἐστὶν ἄξιον, τὸ μὴδὲ ἐν οἷς τις ἀσχημονεῖ αἰσθησὶν τινα ἔχειν·

[02548] ὥσπερ οὖν καὶ παραπληξίας τοῦτο μάλιστα ἐστὶ τὸ δεινόν, ὅτι νοσοῦντες οὐδὲ αὐτὸ τοῦτο ἴσασι, ὅτι νοσοῦσιν·

[02549] ὥσπεροῦν καὶ οἱ Ἰουδαῖοι νῦν μεθύοντες οὐκ αἰσθάνονται.

[02550] Ἡ μὲν οὖν νηστεία αὐτῶν παρῆλθεν, ἢ μέθης ἀπάσης αἰσχροτέρα·

[02551] ἡμεῖς δὲ τὴν περὶ τοὺς ἀδελφούς τοὺς ἡμετέρους μὴ καταλύσωμεν πρόνοιαν, μὴδὲ ἄκαιρόν τινα νομίσωμεν αὐτῶν εἶναι λοιπὸν τὴν ἐπιμέλειαν·

[02552] ἄλλ' ὅπερ οἱ στρατιῶται ποιοῦσιν, ἐπειδὴν συμβολῆς γενομένης τρέψονται τοὺς ἐναντίους, ἀπὸ τῆς διώξεως ἐπανιόντες, οὐκ εὐθέως ἐπὶ τὰς σκηνὰς τρέχουσιν, ἀλλὰ πρότερον ἐπὶ τὸν τόπον τῆς συμβολῆς ἐλθόντες, τοὺς ἐξ αὐτῶν καταπεσόντας ἐξαιροῦνται, καὶ τοὺς μὲν ἀποθανόντας τῇ γῇ κρύπτουσιν, εἰ δὲ τινὰς ἴδοιεν μεταξὺ τῶν νεκρῶν πνέοντας ἔτι, καὶ μὴ καιρίαν ἔχοντας πληγὴν, εἰς τὰς σκηνὰς ἀνελόμενοι μετὰ πολλῆς ἀπάγουσι τῆς θεραπείας, καὶ τὸ βέλος ἐξελεύσαντες, καὶ ἰατροὺς καλέσαντες, καὶ τὸ αἷμα περιπλύναντες, καὶ φάρμακα ἐπιθέντες, καὶ τὰ ἄλλα πάντα ἐπιμελησάμενοι, πρὸς ὑγίειαν ἐπανάγουσιν·

[02553] οὕτω καὶ ἡμεῖς τοῖνυν, ἐπειδὴ τῇ τοῦ Θεοῦ χάριτι τοὺς Ἰουδαίους ἐδιώξαμεν, τοὺς προφήτας αὐτοῖς ἐφοπλίσαντες, πανταχόθεν ἐπανιόντες νῦν ἴδωμεν, μὴ τινες τῶν ἀδελφῶν τῶν ἡμετέρων ἔπεσον, μὴ τινες ἀπὸ τῆς νηστείας παρεσύρησαν, μὴ τινες αὐτοῖς κατὰ τὴν ἐορτὴν ἐκοινώνησαν·

[02554] καὶ ταφῇ μὲν μηδένα παραδῶμεν, πάντας δὲ ἀνελόμενοι θεραπεύσωμεν.

[02555] Ἐπὶ μὲν γὰρ τῶν ἔξωθεν πολέμων, τὸν πεσόντα ἅπαξ καὶ τὴν ψυχὴν ἀφέντα ἀδύνατον στρατιώτῃ πάλιν ἀνακτήσασθαι καὶ πρὸς ζωὴν ἐπαναγαγεῖν·

[02556] ἐπὶ δὲ τοῦ πολέμου τούτου καὶ τῆς μάχης, κἂν καιρίαν τις ἢ εἰληφῶς πληγὴν, δυνατὸν, ἂν θέλωμεν, τῆς τοῦ Θεοῦ χάριτος συνεφαπτομένης ἡμῖν, πρὸς ζωὴν αὐτὸν χειραγωγῆσαι πάλιν.

[02557] Οὐ γὰρ φύσεως οὗτος ὁ θάνατος, καθάπερ ἐκεῖνος, ἀλλὰ προαιρέσεως καὶ γνώμης·

[02558] προαίρεσιν δὲ ἀποθανοῦσαν δυνατὸν ἀναστήσαι πάλιν, καὶ ψυχὴν νεκρωθεῖσαν πείσαι <sup>[48.929]</sup> πρὸς τὴν οἰκίαν ζωὴν ἐπανελθεῖν, καὶ τὸν αὐτῆς ἐπιγνῶναι Δεσπότην.

[02559] β'.

[02560] Ἀλλὰ μὴ ἀποκάμωμεν, ἀδελφοί, μὴδὲ ἐκλυθῶμεν, μὴδὲ ἀναπέσωμεν, μὴδὲ μοι τὰ ῥήματα ἐκεῖνά τις λεγέτω, ὅτι πρὸ τῆς νηστείας ἀσφαλίσασθαι ἀναγκαῖον ἦν, καὶ πάντα ποιῆσαι, νῦν δὲ μετὰ τὸ νηστεῦσαι, μετὰ τὸ γενέσθαι τὴν ἁμαρτίαν, μετὰ τὸ πληρωθῆναι τὴν ἀνομίαν, τί τὸ ὄφελος λοιπόν;

[02561] Εἰ γὰρ τις οἶδε, τί ποτέ ἐστὶ πρόνοια ἀδελφῶν, οἶδε καὶ τοῦτο, ὅτι νῦν μάλιστα ἐπιθέσθαι δεῖ, καὶ πᾶσαν σπουδὴν ἐπιδείξασθαι.

[02562] Οὐ γὰρ δὴ μόνον πρὸ τῆς ἁμαρτίας ἀσφαλίσασθαι χρὴ, ἀλλὰ καὶ μετὰ τὰ πτώματα χεῖρα ὀρέγειν.

[02563] Καὶ γὰρ ὁ Θεός, εἰ τοῦτο ἐξ ἀρχῆς ἐποίησε, καὶ πρὸ τῆς ἁμαρτίας ἠσφαλίζετο μόνον, μετὰ δὲ τὴν ἁμαρτίαν ἀπεγίνωσκε καὶ ἠφίει κείσθαι ἐν τῷ πτώματι διηνεκῶς, οὐδεὶς ἂν οὐδὲ ἡμῶν ἐσώθη ποτέ.

[02564] Ἄλλ' οὐ ποιεῖ τοῦτο, φιλόανθρωπος ὢν καὶ ἡμερος, καὶ τῆς σωτηρίας μάλιστα ἐφιέμενος τῆς ἡμετέρας, ἀλλὰ καὶ μετὰ τὰ ἁμαρτήματα πολλὴν ἐπιδείκνυται πρόνοιαν·

[02565] ἐπεὶ καὶ τὸν Ἀδὰμ ἠσφαλίσατο μὲν καὶ πρὸ τῆς ἁμαρτίας, καὶ εἶπε πρὸς αὐτόν·

[02566] Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγη, ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν οὐ φάγεσθε ἀπ' αὐτοῦ·

[02567] ἢ δ' ἂν ἡμέρα φάγητε, θανάτῳ ἀποθανεῖσθε.

[02568] Ἰδοὺ καὶ τῇ εὐκολίᾳ τοῦ νόμου, καὶ τῇ δαφιλείᾳ τῶν συγκεχωρημένων, καὶ τῇ τιμωρίᾳ τῆς μελλούσης κολάσεως, καὶ τῷ τάχει τῆς ἐπαγωγῆς οὐ γὰρ εἶπε μετὰ μίαν, καὶ δύο, καὶ τρεῖς ἡμέρας, ἀλλ' ἐν αὐτῇ τῇ ἡμέρᾳ, ἢ ἂν φάγητε, θανάτῳ ἀποθανεῖσθε, καὶ παντὶ τρόπῳ, ὥπερ ἐχρῆν ἀσφαλίσασθαι τὸν ἄνθρωπον, ἠσφαλίζετο.

[02569] Ἄλλ' ὁμως ἐπειδὴ μετὰ τοσαύτην πρόνοιαν καὶ διδασκαλίαν καὶ παραίνεσιν καὶ εὐεργεσίαν κατέπεσε, καὶ οὐκ ἤκουσε τῶν ἐπιταγμάτων, οὐκ εἶπε τοῦτο ὁ Θεός, Τί λοιπὸν τὸ πλεόν, τί τὸ ὄφελος;

[02570] ἔφαγεν, ἔπεσε, παρέβη τὸν νόμον, ἐπίστευσε τῷ διαβόλῳ, ἠτίμωσέ μου τὴν ἐντολήν, ἐδέξατο τὴν πληγὴν, νεκρὸς ἐγένετο, παρεδόθη τῷ θανάτῳ, ὑπὸ τὴν ἀπόφασιν ἦλθε, τί δεῖ λοιπὸν αὐτῷ διαλέγεσθαι;

[02571] Οὐδὲν τούτων εἶπεν, ἀλλὰ καὶ ἦλθε πρὸς αὐτὸν εὐθέως, καὶ διελέχθη, καὶ παρεμυθήσατο, καὶ πάλιν ἕτερον ἐπέθηκε φάρμακον, τὸ τῶν πόνων καὶ τῶν ἰδρώτων, καὶ οὐ πρότερον ἀπέστη πάντα ποιῶν καὶ πραγματευόμενος, ἕως τὴν φύσιν τὴν πεσοῦσαν ἀνέστησε, καὶ ἀπήλλαξε τοῦ θανάτου, καὶ πρὸς τὸν οὐρανὸν ἐχειραγώγησε, καὶ μείζονα τῶν ἀπολωλότων ἔδωκεν ἀγαθὰ, διὰ τῶν ἔργων αὐτῶν τὸν διάβολον διδάξας, ὅτι οὐδὲν αὐτῷ πλεόν ἐγένετο ἐκ τῆς ἐπιβουλῆς ταύτης·

[02572] ἀλλ' ἐκβαλὼν τοῦ παραδείσου τοὺς ἀνθρώπους, ὄψεται αὐτοὺς μικρὸν ὕστερον ἐν τοῖς οὐρανοῖς ἀναμειγμένους τοῖς ἀγγέλοις.

[02573] Τοῦτο καὶ ἐπὶ τοῦ Κάϊν ἐποίησε·

[02574] καὶ γὰρ καὶ ἐκεῖνον πρὸ τῆς ἁμαρτίας ἠσφαλίζετο, καὶ προδιηγόρευε, λέγων, Ἥμαρτες, ἡσύχασον·

[02575] πρὸς σὲ ἢ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ.

- [02576] Ὅρα σοφίαν καὶ σύνεσιν.
- [02577] Διὰ τοῦτο δέδοικας, φησί, μὴ σε τῆς προεδρίας τῶν πρωτοτόκων ἀφέληται διὰ τὴν παρ' ἐμοῦ τιμὴν, μὴ τὴν ἀρχὴν ἀρπάσῃ τὴν σοὶ προσήκουσαν·
- [02578] τοὺς γὰρ πρωτοτόκους τῶν δευτεροτόκων σεμνοτέρους εἶναι ἐχρῆν.
- [02579] Θάρρει, φησί, καὶ μὴ φοβοῦ, μηδὲ ἀγωνία περὶ τούτου·
- [02580] Πρὸς σὲ ἡ ἀποστροφή αὐτοῦ, καὶ σὺ <sup>[48.930]</sup> αὐτοῦ ἄρξεις.
- [02581] Ὁ δὲ λέγει τοιοῦτόν ἐστι·
- [02582] μένε ἐπὶ τῆς τιμῆς τῆς τοῦ πρωτοτόκου, καὶ γενουῦ τῶ ἀδελφῶ καταφυγὴ καὶ σκέπη καὶ προστασία, καὶ κράτει καὶ κυρίευσεν αὐτοῦ·
- [02583] μόνον μὴ πρὸς φόνον ἐκπηδήσῃς, μηδὲ εἰς τὴν παράνομον ἐκείνην ἐξέλθῃς σφαγὴν.
- [02584] Ἀλλ' ὁμως οὐδὲ οὕτως ἤκουσεν, οὐδὲ ἠσύχασεν, ἀλλ' εἰργάσατο τὴν μαιφονίαν ἐκείνην, καὶ τὴν δεξιὰν εἰς τὸν λαιμὸν ἐβάπτισε τὸν ἀδελφικόν.
- [02585] Τί οὖν;
- [02586] ἄρα εἶπεν ὁ Θεὸς, Ἀφῶμεν αὐτὸν λοιπόν;
- [02587] τί πλέον τὸ ὄφελος;
- [02588] εἰργάσατο τὸν φόνον, ἀπέκτεινε τὸν ἀδελφόν, κατεφρόνησέ μου τῆς παραινέσεως, ἀνιάτῳ τινι καὶ ἀσύγνωστον σφαγὴν ἐτόλμησε, τοσαύτης καὶ τοιαύτης ἀπολαύσας προνοίας καὶ διδασκαλίας καὶ συμβουλῆς·
- [02589] πάντα ἐξέβαλεν ἐκεῖνα ἀπὸ τῆς διανοίας, καὶ πρὸς οὐδὲν ἐπεστράφη.
- [02590] Ἀφείσθω τοίνυν καὶ ἐρῳίφθω λοιπόν, καὶ μηδὲ λόγου τινὸς ἀξιούσθω παρ' ἐμοῦ.
- [02591] Οὐδὲν τοιοῦτον ὁ Θεὸς οὐκ εἶπεν, οὐκ ἔπραξεν·
- [02592] ἀλλὰ καὶ πρὸς αὐτὸν ἔρχεται πάλιν, καὶ διορθοῦται τὸν ἄνθρωπον, καὶ φησί·
- [02593] Ποῦ Ἄβελ ὁ ἀδελφός σου;
- [02594] Καὶ οὐδὲ ἀρνούμενον ἀφήσιν, ἀλλ' ἐνάγει καὶ ἄκοντα εἰς τὴν τῆς ἐργασίας ὁμολογίαν·
- [02595] καὶ εἰπόντος, Οὐκ οἶδα, Φωνή, φησὶν, αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς με·
- [02596] αὐτὸ τὸ πρᾶγμα, φησί, κηρύττει τὸν μαιφόνον.
- [02597] Τί οὖν οὗτος;
- [02598] Μείζων ἢ αἰτία μου τοῦ ἀφεθῆναί με·
- [02599] καὶ εἰ ἐκβάλλῃς με ἀπὸ τῆς γῆς, καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι.
- [02600] Ὁ δὲ λέγει τοιοῦτόν ἐστι·
- [02601] Μείζονα μὲν ἤμαρτον συγγνώμης καὶ ἀπολογίας καὶ τοῦ ἀφεθῆναι, πλὴν ἀλλ' εἰ βουληθείης ἐπεξελεθῆναι τῶ γεγεννημένῳ, πᾶσι προκείσομαι, ἔρημος τῆς παρὰ σοῦ συμμαχίας γενόμενος.
- [02602] Τί οὖν ὁ Θεός;
- [02603] Οὐχ οὕτως, πᾶς ὁ ἀποκτείνας Κάϊν, ἐπτὰ ἐκδικούμενα παραλύσει.
- [02604] Μὴ φοβοῦ τοῦτο, φησί·
- [02605] βίωσι βίον μακρὸν, κὰν ἀνέλη σέ τις, πολλαῖς ἔσται τιμωρίας ὑπεύθυνος, ὁ γὰρ ἐπτὰ ἀριθμὸς παρὰ τῆ Γραφῆ ἀδιορίστου πλήθους ἐστὶ σημαντικός.
- [02606] Ἐπεὶ οὖν ὁ Κάϊν πολλαῖς ὑπεβέβλητο τιμωρίας, ἀγωνία, καὶ τρόμος, καὶ στεναγμοῖς, καὶ ἀθυμία, καὶ παραλύσει σώματος, Ὁ ἀνελών σε, φησί, καὶ τούτων ἀπαλλάξας τῶν κολάσεων, αὐτὸς ἐφ' ἑαυτὸν ἐπισπάσεται τὴν τιμωρίαν.
- [02607] Καὶ δοκεῖ μὲν εἶναι βαρὺ καὶ φορτικὸν τὸ λεγόμενον, πολλῆς δὲ ταῦτά ἐστι κηδεμονίας ὑπόδειξις.
- [02608] Καὶ γὰρ τοὺς μετὰ ταῦτα σωφρονίσαι βουλόμενος, τοιοῦτον ἐπενόησε κολάσεως τρόπον, ὅς ἀπαλλάξαι αὐτὸν τῆς ἁμαρτίας ἐδύνατο.
- [02609] Εἰ μὲν γὰρ εὐθέως αὐτὸν ἀνεῖλεν, ἀπῆλθεν ἂν ἔχων τὴν ἁμαρτίαν ἐγκεκαλυμμένην, καὶ τοῖς μετὰ ταῦτα οὐκ ἂν ἐγένετο γνώριμος.

[02610] Νυνὶ δὲ ἀφθεῖς πολὺν χρόνον ζῆσαι ἐν ἐκείνῳ τῷ τρόμῳ, διδάσκαλος τοῖς ἀπαντῶσιν ἐγένετο πᾶσι, διὰ τῆς ὀψεως καὶ τοῦ σάλου τῆς σαρκὸς παραινῶν ἅπασι μὴ ποτε τοιαῦτα τολμᾶν, ἵνα μὴ τοιαῦτα πάθωσιν, αὐτὸς τε βελτίων ἐγένετο πάλιν.

[02611] Ὁ γὰρ τρόμος καὶ φόβος, καὶ τὸ ἀγωνία συζῆν, καὶ ἡ τοῦ σώματος πάρεσις, καθάπερ ἐν δεσμῶ τινι κατεῖχεν αὐτὸν, καὶ οὐκ ἠφίει οὔτε εἰς ἕτερον ἐκπηδῆσαι τοιοῦτο τόλμημα πάλιν, καὶ τοῦ προτέρου συνεχῶς ἀνεμίμησκε, καὶ ἐν τούτοις αὐτοῦ τὴν ψυχὴν σωφρονεστέραν εἰργάζετο.

[02612] γ'.

[02613] Ἀλλὰ μετὰ λέγοντί μοι ἐπῆλθεν εἰς μέσον ἀγαγεῖν καὶ ζητῆσαι τί δήποτε τὴν ἁμαρτίαν ὁμολογήσας τὴν ἑαυτοῦ, καὶ καταγνοῦς τῶν γενομένων, καὶ εἰπὼν μείζονα συγγνώμης ἡμαρτηκέναι, καὶ <sup>[48.931]</sup> μηδεμιᾶς ἀπολογίας ἄξιός εἶναι, οὐκ ἴσχυσεν ἀπονίψασθαι τὰ ἁμαρτήματα καίτοι γε ὁ προφήτης φησὶ

[02614] Λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῆς, ἀλλὰ καὶ κατεκρίθη;

[02615] Ὅτι οὐκ εἶπεν, ὡς ὁ προφήτης ἐκέλευσεν.

[02616] Οὐ γὰρ ἀπλῶς εἶπεν ὁ προφήτης, Λέγε σὺ τὰς ἀνομίας σου, ἀλλὰ τί;

[02617] Λέγε σὺ πρῶτος, φησὶ, τὰς ἀνομίας σου.

[02618] Τὸ ζητούμενον τοῦτό ἐστιν·

[02619] οὐ τὸ εἰπεῖν ἀπλῶς, ἀλλὰ τὸ πρῶτον εἰπεῖν, τὸ μὴ ἀναμεῖναι τὸν ἐλέγχοντα καὶ κατηγοροῦντα.

[02620] Οὗτος δὲ οὐκ εἶπε πρῶτος, ἀλλὰ ἀνέμεινεν ἐλεγχθῆναι παρὰ τοῦ Θεοῦ, μᾶλλον δὲ καὶ ἐλέγχοντος ἠρνεῖτο.

[02621] Ἀλλ' ἐπειδὴ ἅπαξ ἔδειξε τὸ γενόμενον φανερῶς, τότε εἶπε τὴν ἁμαρτίαν, ὅπερ οὐκ ἐστιν ἐξομολόγησις λοιπόν.

[02622] Καὶ σὺ τοίνυν, ἀγαπητέ, ἐπειδὴν ἁμαρτίας, μὴ ἀνάμενε τὴν παρ' ἐτέρου κατηγορίαν, ἀλλὰ πρὶν ἂν ἡ κατηγορηθῆς καὶ διαβληθῆς, σὺ καταγίνωσκε τῶν γεγενημένων, ὡς ἐὰν ἕτερος ἐλέγξῃ λοιπόν, οὐκ ἔτι τῆς σῆς ἐξομολογήσεως τὸ κατόρθωμα γίνεται, ἀλλὰ τῆς ἐκείνου κατηγορίας ἡ διόρθωσις.

[02623] Διὰ τοῦτο καὶ ἄλλος τίς φησι, Δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογία.

[02624] Ὅστε οὐ τοῦτό ἐστι τὸ ζητούμενον, τὸ κατηγορεῖν ἑαυτοῦ, ἀλλὰ τὸ πρῶτον ἑαυτοῦ κατηγορεῖν, καὶ τὸ μὴ ἀναμένειν τοὺς παρ' ἐτέρων ἐλέγχους.

[02625] Ὁ γοῦν Πέτρος μετὰ τὴν ἄρνησιν ἐκείνην τὴν χαλεπὴν, ἐπειδὴ ταχέως ἑαυτὸν ἀνέμνησε τῆς ἁμαρτίας, καὶ μηδενὸς κατηγοροῦντος ἔλεγε τὴν πλημμέλειαν, καὶ ἔκλαυσε πικρῶς, οὕτως ἀπενίψατο τὴν ἄρνησιν ἐκείνην, ὡς καὶ πρῶτος γενέσθαι τῶν ἀποστόλων, καὶ τὴν οἰκουμένην ἐγχειρισθῆναι ἅπασαν.

[02626] Ἀλλ' ὅπερ ἔλεγον δεῖ γὰρ ἐπὶ τὸ προκείμενον ἐπανελθεῖν ἰκανῶς ἡμῖν ἐντεῦθεν ἀπέδειξεν ὁ λόγος, ὅτι πιπτόντων οὐ χρὴ τῶν ἀδελφῶν ἀμελεῖν, οὐδὲ καταφρονεῖν, ἀλλ' ἀσφαλιζέσθαι μὲν αὐτοὺς πρὸ τῆς ἁμαρτίας, πολλὴν δὲ καὶ μετὰ τὴν ἁμαρτίαν περὶ αὐτοὺς ἐπιδείκνυσθαι ἐπιμέλειαν.

[02627] Οὕτω καὶ ἰατροὶ ποιοῦσι·

[02628] λέγουσι μὲν γὰρ καὶ ὑγιαίνουνσι τοῖς ἀνθρώποις ἃ δύναται διατηρῆσαι τὴν ὑγίειαν αὐτοῖς, καὶ πᾶσαν ἀποκρούσασθαι νόσον·

[02629] ἀμελήσαντας δὲ τῶν ἐπιταγμάτων, καὶ ἀρρώστια περιπεσόντας οὐ παρορῶσιν, ἀλλὰ καὶ πολλὴν μάλιστα τότε ἐπιδείκνυνται πρόνοιαν, ὅπως αὐτοὺς ἀπαλλάξωσι τῶν νοσημάτων.

[02630] Οὕτω καὶ ὁ Παῦλος ἐποίησε·

[02631] τὸν γοῦν πεπορνευκότα μετὰ τὴν ἁμαρτίαν ἐκείνην, μετὰ τὴν παρανομίαν τὴν χαλεπὴν, τὴν οὐδὲ ἐν τοῖς ἔθνεσιν εὐρισκομένην, οὐ παρείδεν, ἀλλὰ καὶ ἀφηνιῶντα, καὶ μὴ βουλόμενον δέξασθαι τὴν ἰατρειάν, καὶ σκιριτῶντα καὶ ἀποπηδῶντα, ἐπανήγαγεν ἐπὶ τὴν θεραπείαν, καὶ οὕτως ἐπανήγαγεν, ὥστε ἐνῶσαι τῷ σώματι τῆς Ἐκκλησίας πάλιν.

[02632] Καὶ οὐκ εἶπε πρὸς ἑαυτόν·

[02633] Τί δὲ τὸ πλεόν;

[02634] τί δὲ τὸ ὄφελος;

[02635] ἐπόρνευσε, τὴν ἁμαρτίαν εἰργάσατο, οὐδὲ ἀποστήναι βούλεται τῆς ἀσελγείας, ἀλλὰ καὶ πεφυσίωται, καὶ μέγα φρονεῖ, καὶ ἀνίατον τὸ ἔλκος ἐργάζεται·

[02636] ἀφῶμεν τοίνυν αὐτὸν, καὶ ἐγκαταλείψωμεν.

[02637] Οὐδὲν τούτων εἶπεν·

[02638] ἀλλὰ δι' αὐτὸ μὲν οὖν τοῦτο μάλιστα πολλὴ τότε ἐχρήσατο τῇ προνοίᾳ, ἐπειδὴ πρὸς ἄφατον αὐτὸν εἶδε κακίαν ἐξολισθήσαντα, καὶ οὐκ ἀπέστη φοβῶν, ἀπειλῶν, κολάζων, καὶ δι' ἑαυτοῦ καὶ δι' ἐτέρων πολλῶν πάντα ποιῶν καὶ πραγματευόμενος, ἕως ἂν αὐτὸν εἰς ἐπίγνωσιν ἤνεγκε τῆς ἁμαρτίας, εἰς αἴσθησιν τῆς παρανομίας, καὶ τέλεον αὐτὸν ἀπῆλλαξε τῆς κηλίδος ἀπάσης.

[02639] Τοῦτο <sup>[48.932]</sup> δὴ καὶ σὺ ποιήσον·

[02640] μίμησαι τὸν Σαμαρεῖτην ἐκείνον, τὸν ἐν τῷ Εὐαγγελίῳ τοσαύτην περὶ τὸν τραυματίαν ἐκείνον ἐπιδειξάμενον πρόνοιαν.

[02641] Καὶ γὰρ ἐκεῖ παρήλαθε Λευῖτης, παρήλαθε καὶ Φαρισαῖος, καὶ οὐδέτερος ἐπεκάμφθη πρὸς τὸν κείμενον, ἀλλ' ἀνηλεῶς καὶ ὠμῶς ἀφέντες αὐτὸν, ἀπῆλθον.

- [02642] Σαμαρείτης δέ τις, οὐδὲν αὐτῷ προσήκων οὐδαμόθεν, οὐ παρέδραμεν, ἀλλ' ἐπιστὰς κατηλέησε, καὶ ἐπέσταξεν ἔλαιον καὶ οἶνον·
- [02643] ἐπέθηκεν ἐπὶ τὸν ὄνον, ἤγαγεν εἰς πανδοχεῖον, καὶ ἀργύριον τὸ μὲν ἔδωκε, τὸ δὲ ὑπέσχετο ὑπὲρ τῆς τοῦ μηδὲν αὐτῷ προσήκοντος θεραπείας.
- [02644] Καὶ οὐκ εἶπε πρὸς ἑαυτὸν, Τί δέ μοι μέλει περὶ τούτου;
- [02645] Σαμαρείτης εἰμί, οὐδὲν κοινὸν ἔχω πρὸς αὐτόν·
- [02646] πόρῳ τῆς πόλεως ἐσμεν, οὐδὲ βαδίσαι δύναται.
- [02647] Τί δὲ, ἐὰν μὴ πρὸς τὸ μῆκος ἀρκέσει τῆς ὁδοιπορίας, μέλλω νεκρὸν ἐπιφέρεισθαι, μέλλω σφαγῆς ἀλίσκεσθαι, μέλλω τοῦ φόνου ὑπεύθυνος εἶναι;
- [02648] Καὶ γὰρ πολλοὶ πολλάκις παριόντες καὶ ὀρῶντες ἀνθρώπους πεπληγότας καὶ σπαίροντας, διὰ τοῦτο παρατρέχουσιν, οὐκ ὀκνοῦντες ἀνελέσθαι, οὐδὲ χρημάτων φειδόμενοι, ἀλλὰ δεδοικότες, μὴ καὶ αὐτοὶ εἰς δικαστήριον ἐλकुσθῶσιν, ὡς τῆς σφαγῆς ὑπεύθυνοι.
- [02649] Ἀλλ' ἐκεῖνος οὐδὲν τούτων ἔδεισεν ὁ ἡμέρος καὶ φιλόνητος, ἀλλὰ ταῦτα πάντα ὑπεριδὼν ἐπέθηκεν ἐπὶ τὸν ὄνον, καὶ εἰς πανδοχεῖον ἤγαγεν·
- [02650] οὐδὲν τούτων ὑπέιδετο, οὐ κίνδυνον, οὐ χρημάτων δαπάνην, οὐκ ἄλλο οὐδέν.
- [02651] Εἰ δὲ ὁ Σαμαρείτης οὕτω φιλόνητος καὶ ἡμέρος γέγονε περὶ ἀνθρώπων ἀγνωστον, τίνα ἂν ἔχοιμεν συγγνώμην ἡμεῖς, τῶν ἀδελφῶν τῶν οἰκείων ἀμελοῦντες ἐπὶ μείζοσι κακοῖς;
- [02652] Καὶ γὰρ καὶ οὗτοι οἱ νῦν νηστεύσαντες λησταῖς περιέπεσον τοῖς Ἰουδαίοις, μᾶλλον δὲ ληστῶν ἀπάντων χαλεπωτέροις, καὶ μείζονα τοὺς εἰς αὐτοὺς ἐμπίπτοντας ἐργαζομένοις κακά.
- [02653] Οὐ γὰρ τὰ ἰμάτια αὐτῶν περιέρόρηξαν, οὐδὲ τῷ σώματι πληγὰς ἐπήγαγον, καθάπερ ἐκεῖνοι τότε, ἀλλὰ τὴν ψυχὴν κατέτρωσαν, καὶ μυρία αὐτῇ τραύματα δόντες, οὕτως ἀπῆλθον, ἀφέντες ἐν τῷ λάκκῳ τῆς ἀσεβείας κειμένους.
- [02654] δ'.
- [02655] Μὴ δὴ παρίδωμεν τραγωδίαν τοιαύτην, μηδὲ παραδράμωμεν ἀνηλεῶς οὕτω θέαμα ἐλεεινὸν, ἀλλὰ κἂν ἕτεροι τοῦτο ποιῶσι, σὺ μὴ ποιήσης·
- [02656] μὴ εἴπης πρὸς σεαυτὸν, Κοσμικός εἰμι ἀνὴρ, γυναῖκα ἔχω καὶ παῖδας, ταῦτα τῶν ἱερέων ἐστὶ, ταῦτα τῶν μοναχῶν.
- [02657] Οὐδὲ γὰρ ὁ Σαμαρείτης ἐκεῖνος ταῦτα εἶπε.
- [02658] Ποῦ νῦν οἱ ἱερεῖς;
- [02659] ποῦ νῦν οἱ Φαρισαῖοι;
- [02660] ποῦ τῶν Ἰουδαίων οἱ διδάσκαλοι;
- [02661] ἀλλ' ὥσπερ τι θήραμα μέγιστον εὐρῶν, οὕτως ἤρπασε τὸ κέρδος.
- [02662] Καὶ σὺ τοίνυν, ὅταν ἴδῃς τινὰ δεόμενον θεραπείας ἢ σωματικῆς ἢ ψυχικῆς, μὴ λέγε πρὸς ἑαυτόν·
- [02663] Τίνος ἔνεκεν ὁ δεῖνα καὶ ὁ δεῖνα αὐτόν οὐκ ἐθεράπευσεν;
- [02664] ἀλλ' ἀπάλλαξον τῆς ἀρρώστιας, καὶ μὴ ἀπαίτει ἐκείνους εὐθύνας τῆς ἀμελείας.
- [02665] Ἐὰν εὐρῆς χρυσίον, εἰπέ μοι, κείμενον, μὴ λέγεις πρὸς σεαυτόν, Τίνος ἔνεκεν ὁ δεῖνα καὶ ὁ δεῖνα αὐτὸ οὐκ ἀνείλοντο, ἀλλ' οὐ σπουδάξεις πρὸ τῶν ἄλλων ἀρπάσαι;
- [02666] Οὕτω καὶ ἐπὶ τῶν πεπτωκότων ἀδελφῶν λογίζου, καὶ νόμιζε θησαυρὸν εὐρηκέναι τὴν ἐπιμέλειαν τὴν ἐκείνων.
- [02667] Ἄν γὰρ ἐπιστάξης αὐτῷ καθάπερ ἔλαιον τοῦ λόγου τὴν διδασκαλίαν, ἂν καταδήσης τῇ προσηνείᾳ, ἂν θεραπείης τῇ καρτερίᾳ, θησαυροῦ παντὸς <sup>[48.933]</sup> εὐπορώτερόν σε οὕτως ἐργάσεται.
- [02668] Ὁ γὰρ ἐξαγαγὼν τίμιον, φησὶν, ἐξ ἀναξίου, ὡς στόμα μου ἔσται.
- [02669] Τί τούτου γένοιτ' ἂν ἴσον;
- [02670] Ὅπερ οὐδὲ νηστεία, οὐδὲ χαμευνία, οὐδὲ παννυχίδες, οὐκ ἄλλο τι δύναται ἐργάσασθαι, τοῦτο ἢ τοῦ ἀδελφοῦ σωτηρία ποιεῖ.
- [02671] Ἐννόησόν σου τὸ στόμα πόσα πολλάκις ἤμαρτε, πόσα ἐφθέγγετο αἰσχρὰ ῥήματα, πόσας βλασφημίας, πόσας λοιδορίας ἐξέβαλε, καὶ πάντως ἀντιλήψη τῆς τοῦ πεπτωκότος προνοίας·
- [02672] διὰ γὰρ ἑνὸς τούτου τοῦ κατορθώματος πᾶσαν ἐκκαθάραι δυνήση τὴν κηλίδα ἐκείνην.
- [02673] Καὶ τί λέγω ἐκκαθάραι;
- [02674] ὡς στόμα τοῦ Θεοῦ ποιήσεις σου τὸ στόμα.

- [02675] Τί ταύτης γένοιτ' ἂν ἴσον τῆς τιμῆς;
- [02676] Μὴ γὰρ ἐγὼ ταῦτα ἐπαγγέλλομαι;
- [02677] αὐτὸς ὁ Θεὸς τοῦτο εἶπεν, ὅτι Κὰν ἓνα τινὰ ἐξαγάγῃς, φησὶν, ὡς στόμα μου, ἔσται τὸ στόμα σου καθαρὸν, ἅγιον.
- [02678] Μὴ τοίνυν ἀμελῶμεν τῶν ἀδελφῶν, μηδὲ περιόντες λέγωμεν, Πόσοι ἐνήστευσαν, πόσοι παρεσύρησαν;
- [02679] ἀλλ' ἐπιμελώμεθα αὐτῶν.
- [02680] Κὰν πολλοὶ ὧσιν οἱ νηστεύσαντες, σὺ μὴ ἐκπομπεύσης, ἀγαπητέ, μηδὲ παραδειγματίσης τῆς Ἐκκλησίας τὴν συμφορὰν, ἀλλὰ θεράπευσον.
- [02681] Κὰν εἶπη τις, ὅτι Πολλοὶ ἐνήστευσαν, ἐπιστόμισον, ὥστε μὴ γενέσθαι δῆλην τὴν φήμην, καὶ εἶπε πρὸς αὐτόν·
- [02682] Ἐγὼ μὲν οὐδένα οἶδα·
- [02683] ἠπάτησαι, ἄνθρωπε, καὶ ψεύδη;
- [02684] ἂν δύο καὶ τρεῖς ἴδῃς παρασυρέντας, πολλοὺς αὐτοὺς εἶναι λέγεις.
- [02685] Καὶ τὸν μὲν κατηγοροῦντα ἐπιστόμισον, τῶν δὲ παρασυρέντων μὴ ἀμελήσης, ἵνα ἐκατέρωθεν πολλὴ τῇ Ἐκκλησίᾳ ἀσφάλεια γένηται, ἀπὸ τε τοῦ τὴν φήμην μὴ ἐκπομπεύεσθαι, ἀπὸ τε τοῦ τοὺς παρασυρέντας αὐτοὺς πρὸς τὴν ἱεράν ἀγέλην ἄγεσθαι πάλιν.
- [02686] Μὴ τοίνυν περιόντες λέγωμεν, Τίνες ἡμαρτον;
- [02687] ἀλλὰ σπουδάσωμεν, ὅπως διορθώσωμεν τοὺς ἡμαρτηκότας μόνον.
- [02688] Καὶ γὰρ δεινὸν ἔθος, δεινὸν τὸ κατηγορεῖν τῶν ἀδελφῶν μόνον, ἀλλὰ μὴ ἐπιμελεῖσθαι·
- [02689] τὸ ἐκπομπεύειν τὰ κακὰ τῶν ἀσθενούντων, ἀλλὰ μὴ θεραπεύειν.
- [02690] Ἀνέλωμεν τοίνυν τοῦτο τὸ πονηρὸν ἔθος, ἀγαπητοί·
- [02691] οὐδὲ γὰρ μικρὰν λύμην τοῦτο ἐργάζεται·
- [02692] καὶ πῶς, ἐγὼ λέγω.
- [02693] Ἦκουσέ τις παρὰ σοῦ λέγοντος, ὅτι πολλοὶ ἐνήστευσαν μετὰ Ἰουδαίων καὶ μηδὲν ἐξετάσας εἰς ἕτερον τὸ ῥῆμα ἐξήνεγκε·
- [02694] πάλιν ἐκεῖνος μηδὲν πολυπραγμονήσας, ἐτέρῳ τοῦτο ἐξεῖπεν·
- [02695] εἶτα κατὰ μικρὸν τῆς πονηρᾶς ταύτης ἀύξανομένης φήμης πολὺ μὲν τῇ Ἐκκλησίᾳ ὄνειδος κατασκευδάννυται, τοῖς δὲ ἀπολωλόσιν οὐδὲν ὄφελος γίνεται, ἀλλὰ καὶ βλάβος καὶ τούτοις καὶ ἑτέροις πολλοῖς.
- [02696] Κὰν τε γὰρ ὀλίγοι ὧσιν, ἡμεῖς αὐτοὺς ταῖς φήμαις ταῖς πολλαῖς πολλοὺς ποιοῦμεν, καὶ τοὺς ἐστώτας ἀσθενεστέρους ἐργαζόμεθα, καὶ τοὺς μέλλοντας πίπτειν ὠθοῦμεν.
- [02697] Ὁ γὰρ ἀδελφὸς ἀκούσας, ὅτι πολλοὶ ἐνήστευσαν, καὶ αὐτὸς ῥαθυμότερος ἔσται, καὶ ταῦτα πάλιν ὁ ἀσθενὴς ἀκούσας, δραμεῖται ἐπὶ τὸ πλῆθος τῶν πεπτωκότων.
- [02698] Μὴ τοίνυν μηδὲ ἐπὶ τούτῳ, μηδὲ ἐπ' ἄλλῳ πονηρέματι συγχαίρωμεν, κὰν πολλοὶ ὧσιν οἱ ἀμαρτάνοντες, ὥστε ἐκπομπεύειν αὐτοὺς καὶ λέγειν, ὅτι πολλοὶ, ἀλλ' ἐπιστομίζωμεν καὶ κατέχωμεν.
- [02699] Μὴ μοι λέγε, ὅτι πολλοὶ ἐνήστευσαν, ἀλλὰ διόρθωσαι τοὺς πολλούς.
- [02700] Οὐ διὰ τοῦτο τοσοῦτους ἀνήλωσα λόγους, ἵνα κατηγορήσης τῶν πολλῶν, ἀλλ' ἵνα τοὺς πολλοὺς ποιήσης ὀλίγους, μᾶλλον δὲ μηδὲ ὀλίγους, ἀλλὰ καὶ αὐτοὺς διασώσης.
- [02701] Μὴ τοίνυν ἐκπόμπευε <sup>[48.934]</sup> τὰ ἀμαρτήματα, ἀλλὰ θεράπευε.
- [02702] Ὡσπερ γὰρ οἱ ἐκπομπεύοντες, καὶ εἰς τοῦτο μόνον ἐσχολακότες, κὰν ὀλίγοι ὧσιν οἱ ἡμαρτηκότες, πολλοὺς αὐτοὺς νομίζεσθαι ποιοῦσιν·
- [02703] οὕτως οἱ συστέλλοντες, καὶ τοὺς ἐκπομπεύοντας ἐπιστομίζοντες, καὶ τῶν πεπτωκότων ἐπιμελούμενοι, κὰν πολλοὶ ὧσιν, αὐτοὺς τε ἐκεῖνους διορθοῦνται ῥαδίως, καὶ οὐδένα ἕτερον ἐκ τῆς τούτων ἀφιάσι παραβλαβῆναι φήμης.
- [02704] Οὐκ ἤκουσας ὅτι θρηνῶν τὸν Σαοὺλ ὁ Δαυῖδ ἔλεγε·
- [02705] Πῶς ἔπεσον δυνατοί;
- [02706] Μὴ ἀναγγεῖλιθε εἰς Γέθ, μηδὲ εὐαγγελίσθηθε ἐν ταῖς ὁδοῖς Ἀσκάλωνος, ὅπως μὴ εὐφρανθῶσι θυγατέρες ἀλλοφύλων, μηδὲ γαυριάσωσι θυγατέρες ἀπεριτμήτων.
- [02707] Εἰ δὲ πρᾶγμα φανερὸν οὐκ ἐβούλετο ἐκπομπεύεσθαι, ὥστε μὴ γενέσθαι τοῖς ἐναντίοις ἡδονήν, πόσῳ μᾶλλον ταῦτα οὐ δεῖ ἐκφέρειν εἰς τὰς ἔξωθεν ἀκοὰς, μᾶλλον δὲ οὐδὲ εἰς τὰς παρ' ἡμῖν, ἵνα μήτε οἱ ἐχθροὶ ἀκούοντες χαίρωσι, μήτε οἱ οἰκεῖοι μανθάνοντες καταπίπτωσιν, ἀλλὰ συστέλλειν καὶ

περιφράσσειν πανταχόθεν.

[02708] Μή μοι λέγε, ὅτι Τῷ δεῖνι εἶπον·

[02709] παρὰ σαυτῷ κάτεχε τὸ ῥῆμα.

[02710] Ὡσπερ γὰρ σὺ οὐκ ἐκαρτέρησας σιγήσαι, οὕτως οὐδὲ ἐκεῖνος ἀνέξεται.

[02711] ε'.

[02712] Ταῦτα οὐ περὶ τῆς παρούσης νηστείας λέγω μόνον, ἀλλὰ καὶ περὶ ἄλλων μυρίων ἀμαρτημάτων.

[02713] Μὴ τοῦτο σκοπῶμεν μόνον, εἰ πολλοὶ οἱ παρασυρόμενοι, ἀλλὰ ἐκεῖνο σκοπήσωμεν, ὅπως αὐτοὺς ἀπαγάγωμεν.

[02714] Μὴ ἐπαίρωμεν τὰ τῶν πολεμίων, καὶ τὰ ἡμέτερα καθαιρῶμεν·

[02715] μὴ ἰσχυροὺς ἐκείνους ἀποφαίνωμεν, τὰ δὲ ἡμέτερα ἀσθενῆ·

[02716] ἀλλὰ τὸναντίον ἅπαν ἐργασώμεθα.

[02717] Οἶδε καὶ φήμη πολλάκις καθελεῖν καὶ ἀναστῆσαι ψυχὴν, καὶ τὴν οὐκ οὔσαν προθυμίαν ἐμβαλεῖν, καὶ τὴν οὔσαν καταλῦσαι πάλιν.

[02718] Διὰ τοῦτο παραινῶ τὰς φήμας αὐξεῖν ἐκείνας, αἱ τὰ ἡμέτερα αἴρουσι πράγματα, καὶ μεγάλα ποιοῦσι φαίνεσθαι·

[02719] ἀλλὰ μὴ ἐκείνας, αἱ τοῦ κοινου τῶν ἀδελφῶν καταχέουσιν ὄνειδος.

[02720] Κἂν μὲν ἀκούσωμέν τι χρηστὸν, εἰς πάντας ἐκφέρωμεν·

[02721] ἂν δὲ τι φαῦλον καὶ πονηρὸν, παρ' ἑαυτοῖς κατακρύψωμεν, καὶ ὅπως ἀνέλωμεν αὐτὸ πάντα ποιήσωμεν.

[02722] Καὶ νῦν τοίνυν περιέλθωμεν, πολυπραγμονήσωμεν, ἴδωμεν τοὺς πεσόντας, κἂν εἰς οἰκίαν δέη εἰσελθεῖν, μὴ κατοκνήσωμεν.

[02723] Εἰ δὲ ἄγνωστος εἶη, καὶ μηδαμόθεν σοι προσήκων ὁ πεπτωκὼς, περιέρχασαι καὶ πολυπραγμόνησον, τίνα ἔχει φίλον καὶ ἐπιτήδειον, καὶ τίνι μάλιστα πείθεται, κάκεινον λαβῶν, εἰσελθε εἰς τὴν οἰκίαν·

[02724] μὴ αἰσχυνθῆς, μηδὲ ἐρυθριάσῃς.

[02725] Εἰ μὲν γὰρ χρήματα εἰσήεις αἰτήσων, ἢ χάριν τινὰ ληψόμενος παρ' αὐτοῦ, εἰκὸς ἦν αἰσχύνεσθαι·

[02726] εἰ δὲ ὑπὲρ τῆς ἐκείνου σωτηρίας τρέχεις, ἢ τῆς εἰσόδου πρόφασις ἀπάντων ἀπαλάττει σε τῶν ἐγκλημάτων.

[02727] Παρακάθισον δὴ, καὶ εἰπέ πρὸς αὐτὸν, ἐτέρωθεν ποιησάμενος τὴν ἀρχὴν, ὥστε ἀνύποπτον γενέσθαι τὴν διόρθωσιν.

[02728] Ἐπαινεῖς, εἰπέ μοι, τοὺς Ἰουδαίους, ὅτι τὸν Χριστὸν ἐσταύρωσαν, καὶ βλασφημοῦσιν εἰς αὐτὸν νῦν, καὶ παράνομον αὐτὸν καλοῦσι·

[02729] Πάντως οὐκ ἀνέξεται, ἐὰν ἡ Χριστιανὸς, κἂν μυριάκις ἰουδαϊζῇ, οὐκ ἀνέξεται εἰπεῖν ὅτι Ἐπαινῶ·

[02730] ἀλλ' ἐμφράξει τὴν ἀκοὴν καὶ ἐρεῖ πρὸς σέ, Μὴ γένοιτο, εὐφήμει, ἄνθρωπε.

[02731] Εἶτα ὅταν αὐτοῦ λάβῃς τὴν συγκατάθεσιν, πάλιν ἐπανάλαβε, καὶ εἰπέ·

[02732] Πῶς οὖν αὐτοῖς κοινωνεῖς, εἰπέ μοι·

[02733] πῶς μετέχεις τῆς ἐορτῆς, πῶς μετ' ἐκείνων νηστεύεις;

[02734] Εἶτα κατηγορήσον αὐτῶν τῆς ἀγνωμοσύνης·

[02735] εἰπέ τὴν παρανομίαν ἅπασαν ἣν ἐν ταῖς ἔμπροσθεν ἡμέραις διήλθον πρὸς τὴν ὑμετέραν ἀγάπην, τὴν ἀπὸ τοῦ τόπου, τὴν ἀπὸ τοῦ [48.935] καιροῦ, τὴν ἀπὸ τοῦ ἱεροῦ, τὴν ἀπὸ τῆς προρρήσεως τῶν προφητῶν ἐλεγχομένην·

[02736] δεῖξον πῶς εἰκὴ καὶ μάτην ἅπαντα πράττουσι, καὶ οὐδέποτε ἐπὶ τὴν προτέραν ἐπανήξουσι πολιτείαν, καὶ ὅτι οὐ θέμις αὐτοῖς ἔξω τῶν Ἱεροσολύμων οὐδὲν τοιοῦτον ἐπιτελεῖν.

[02737] Καὶ πρὸς τούτοις ἀνάμνησον τῆς γεέννης, τοῦ φοβεροῦ βήματος τοῦ Κυρίου, τῶν εὐθυνῶν τῶν ἐκεῖ, καὶ ὅτι τούτων ἀπάντων δώσωμεν λόγον, καὶ τιμωρία τις οὐ μικρὰ κείται τοῖς τὰ τοιαῦτα τολμῶσιν·

[02738] ἀνάμνησον καὶ Παύλου λέγοντος·

[02739] Οἴτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσετε·

[02740] καὶ πάλιν ἀπειλοῦντος·

[02741] Ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

[02742] Καὶ εἶπε ὅτι καθάπερ περιτομή, οὕτω καὶ νηστεία Ἰουδαϊκῆ τῶν οὐρανῶν ἐκβάλλει τὸν νηστεύοντα, κἂν μυρία ἕτερα κατορθώματα ἔχη·

[02743] εἶπε ὅτι Χριστιανοὶ διὰ τοῦτο καὶ καλούμεθα καὶ ἐσμὲν, ἵνα τῷ Χριστῷ πειθώμεθα, οὐχ ἵνα πρὸς τοὺς ἐχθροὺς ἐκείνους τρέχωμεν.

[02744] Ἄν δέ τις θεραπείας προτείνῃται, καὶ λέγῃ πρὸς σέ, ὅτι Ὑπισχνοῦνται θεραπεύειν, καὶ διὰ τοῦτο πρὸς αὐτοὺς τρέχω, ἀνακάλυψον αὐτῶν τὰς μαγανείας, τὰς ἐπωδὰς, τὰ περιάμματα, τὰς φαρμακείας.

[02745] Οὐδὲ γὰρ ἄλλω τινὶ τρόπῳ δοκοῦσι θεραπεύειν, οὐδὲ γὰρ θεραπεύουσι κατὰ ἀλήθειαν, μὴ γένοιτο! Ἐγὼ δὲ ὑπερβολὴν ποιῶμαι πολλήν, καὶ ἐκεῖνο λέγω, ὅτι εἰ καὶ θεραπεύουσιν ἀληθῶς, βέλτιον ἀποθανεῖν, ἢ τοῖς ἐχθροῖς τοῦ Θεοῦ προσδραμεῖν, καὶ τοῦτον θεραπευθῆναι τὸν τρόπον.

[02746] Τί γὰρ ὄφελος, σῶμα θεραπεύεσθαι τῆς ψυχῆς ἀπολλυμένης;

[02747] τί δὲ κέρδος, ἐνταυθα τινος τυγχάνειν παραμυθίας, μέλλοντας εἰς τὸ ἀθάνατον παραπέμπεσθαι πῦρ;

[02748] Ἴνα γὰρ μὴ λέγωσι ταῦτα, ἀκουσον τί φησιν ὁ Θεός·

[02749] Ἐὰν ἀναστῆ προφήτης ἐν σοὶ, ἢ ἐνυπνιαζόμενος ἐνύπνιον, καὶ δῶ σημεῖον καὶ τέρας, καὶ ἔλθῃ τὸ σημεῖον καὶ τὸ τέρας, ὃ ἐλάλησε, καὶ εἶπῃ·

[02750] Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἐτέροις, οὐκ ἀκούσεσθε τοῦ προφήτου ἐκείνου, ὅτι πειράζει Κύριος ὁ Θεὸς ὑμᾶς, εἰ ἀγαπᾶτε Κύριον τὸν Θεὸν ὑμῶν ἐξ ὅλης τῆς καρδίας ὑμῶν, καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν.

[02751] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·

[02752] Ἐὰν εἶπῃ τις προφήτης, φησὶν, ὅτι Δύναμαι νεκρὸν ἐγείραι, ἢ τυφλὸν θεραπεῦσαι, ἀλλὰ πεισθῆτέ μοι, καὶ προσκυνήσωμεν τοῖς δαίμοσιν, ἢ εἰδωλολατρῆσωμεν·

[02753] εἶτα ὁ ταῦτα λέγων, δυνηθῆ θεραπεῦσαι τὸν τυφλόν, ἢ τὸν νεκρὸν ἐγείραι, μηδὲ οὕτω πεισθῆς, φησί·

[02754] διὰ τί;

[02755] Ὅτι πειράζων σε ὁ Θεός, συνεχώρησεν ἐκείνῳ δυνηθῆναι τοῦτο, οὐκ ἐπειδὴ αὐτὸς ἠγνόει σου τὴν γνώμην, ἀλλ' ἵνα σοὶ δοκιμὴν παράσχῃ εἰ φιλεῖς τὸν Θεὸν ὄντως.

[02756] Φιλοῦντος δέ ἐστι, τὸ κἂν νεκροὺς παρέχωσιν ἀνισταμένους οἱ σπουδάζοντες ἡμᾶς ἀφελκύσαι τοῦ φιλουμένου, μηδ' οὕτως ἀφίστασθαι.

[02757] Εἰ δὲ Ἰουδαίοις ταῦτα ἔλεγε, πολλῶ μᾶλλον ἡμῖν, οὓς ἐπὶ μείζονα φιλοσοφίαν ἤγαγεν, οἷς τὴν περὶ τῆς ἀναστάσεως ἠνοιξε θύραν, οἷς κελεύει, μὴ τοῖς παροῦσιν ἐμφιλοχωρεῖν, ἀλλὰ τὰς ἐλπίδας ἀπάσας πρὸς τὴν μέλλουσαν ζωὴν ἔχειν.

[02758] ζ'.

[02759] Ἀλλὰ τί λέγεις;

[02760] ὅτι θλίβει σε καὶ πιέζει τοῦ σώματος ἡ νόσος;

[02761] Ἀλλ' οὐπω τοσαῦτα πέπονθας, ὅσα ὁ μακάριος Ἰῶβ, μᾶλλον δὲ οὐδὲ τὸ πολλοστὸν μέρος ἐκείνου.

[02762] Μετὰ γὰρ τὴν ἀθρόαν τῶν ποιμνίων καὶ τῶν βουκολίων καὶ τῶν ἄλλων ἀπάντων ἀπώλειαν, ἤρπασθη καὶ τῶν παιδῶν ὀλόκληρος ὁ χορός·

[02763] καὶ πάντα ἐν ἡμέρᾳ μιᾷ ἐγένετο, ἵνα μὴ ἡ φύσις τῶν πειρασμῶν μόνον, ἀλλὰ καὶ ἡ συνέχεια καταβάλλῃ τὸν ἀθλητὴν.

[02764] Μετ' ἐκεῖνα πάντα καιρίαν ἐν τῷ σώματι <sup>[48.936]</sup> δεξάμενος τὴν πληγὴν, σκώληκας ἐώρα πάντοθεν βρύοντας ἀπὸ τοῦ σώματος, καὶ γυμνὸς ἐπὶ τῆς κοπρίας ἐκάθητο, κοινὸν τοῖς παροῦσι συμφορᾶς θέατρον, ὁ δίκαιος, ὁ ἀληθινός, ὁ θεοσεβής, ὁ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος.

[02765] Καὶ οὐδὲ μέχρι τούτων ἔστη τὰ δεινά·

[02766] ἀλλ' ὀδύναί μεθημεριναὶ καὶ νυκτεριναὶ, καὶ λιμός τις αὐτὸν ἐπολιόρκει ξένος καὶ παράδοξος.

[02767] Βρῶμον γὰρ, φησὶν, ὀρῶ τὰ σῖτά μου, ὄνειδη καθημερινὰ, χλευασίαι, σκώμματα, γέλως.

[02768] Οἱ οἰκέται γὰρ μου, φησὶ, καὶ οἱ υἱοὶ τῶν παλλακίδων μου ἐπανέστησάν μοι, ἐν ἐνυπνίοις φόβοι, ζάλη τις λογισμῶν διηγεκῆς.

[02769] Ἀλλ' ὅμως τούτων ἀπάντων ἀπαλλαγὴν ἐπηγγέλλετο ἡ γυνὴ λέγουσα οὕτως, Εἶπόν τι ῥῆμα πρὸς τὸν Κύριον, καὶ τελεύτα.

[02770] Βλασφήμησον, φησὶ, καὶ ἀπαλλαγῆση τῶν ἐπικειμένων πόνων.

[02771] Τί οὖν;

[02772] παρέτρεψε τὸν ἅγιον ἐκείνον ἢ συμβουλή;

[02773] Τοῦναντίον μὲν οὖν καὶ ἐποίησε, καὶ ἐπέρρωσε μειζόνως αὐτὸν, ὡς καὶ ἐπιτιμῆσαι τῇ γυναικί.

- [02774] Ἡρεῖτο γὰρ μᾶλλον ὀδυνᾶσθαι καὶ ταλαιπωρεῖσθαι καὶ μυρία πάσχειν δεινὰ, ἢ μετὰ βλασφημίας ἀπαλλαγὴν τινα τῶν τοσούτων εὐρέσθαι κακῶν.
- [02775] Οὕτω καὶ ὁ τριακονταοκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ καθ' ἕκαστον ἑνιαυτὸν ἔτρεχεν ἐπὶ τὴν κολυμβήθραν, καὶ καθ' ἕκαστον ἐξεκρούετο, καὶ θεραπείας οὐκ ἐτύγχανεν·
- [02776] ἀλλ' ἐτέρους μὲν ἑώρα καθ' ἕκαστον ἑνιαυτὸν ἀπαλλαττομένους διὰ τὸ πολλοὺς ἔχειν τοὺς θεραπεύοντας, αὐτὸν τε διὰ τὴν ἐρημίαν τῶν προσησομένων ἐν διηνεκεῖ μένοντα παρέσει.
- [02777] Καὶ οὐδὲ οὕτως ἔδραμεν ἐπὶ μάντις, οὐκ ἤλθε πρὸς ἐπαιδοὺς, οὐκ ἐπέδησε περιαιπτα, ἀλλ' ἀνέμενε τὴν παρὰ τοῦ Θεοῦ βοήθειαν·
- [02778] διὰ τοῦτο πρὸς τῷ τέλει θαυμαστῆς τινος καὶ παραδόξου θεραπείας ἔτυχεν.
- [02779] Ὁ δὲ Λάζαρος λιμῶ καὶ νόσῳ καὶ ἐρημίᾳ πάντα τὸν χρόνον ἐπάλαισεν, οὐ τριακονταοκτὼ ἔτη ἔχων μόνον, ἀλλὰ πᾶσαν τὴν ζωὴν·
- [02780] οὕτω γοῦν καὶ ἐξέπνευσεν ἐν τῷ πυλῶνι κείμενος τοῦ πλουσίου, καταφρονούμενος, χλευαζόμενος, λιμώττων, τοῖς κυσὶ βορὰ προκείμενος.
- [02781] Οὕτω γὰρ αὐτοῦ τὸ σῶμα παρεῖτο, ὡς μηδὲ ἀποσοβεῖν δύνασθαι τοὺς κύνας ἐπιόντας καὶ τὰ τραύματα αὐτοῦ λιχμωμένους.
- [02782] ἀλλ' ὁμως οὐκ ἐπαιδὸν ἐζήτησεν, οὐ πέταλα περιῆψεν, οὐ μαγανείας ἐκίνησεν, οὐ γόητας πρὸς ἑαυτὸν ἐκάλεσεν, οὐκ ἄλλο τι τῶν κεκωλυμένων ἐποίησεν, ἀλλ' εἴλετο μᾶλλον τοῖς κακοῖς ἐναποθανεῖν ἐκεῖνοις, ἢ τῆς εὐσεβείας μικρόν τι προδοῦναι μέρος.
- [02783] Τίνα οὖν ἔξομεν συγγνώμην ἡμεῖς, εἰ τοσαῦτα πασχόντων ἐκεῖνων καὶ καρτερούντων ἢ διὰ πυρετὸν ἢ διὰ τραύματα, τρέχομεν ἐπὶ συναγωγὰς, καὶ τοὺς φαρμακοὺς καὶ γόητας εἰς τὰς οἰκίας καλοῦμεν τὰς ἑαυτῶν;
- [02784] Οὐκ ἤκουσας τί φησιν ἡ Γραφή;
- [02785] Τέκνον, ἐὰν προσέρχῃ δουλεύειν Κυρίῳ, ἐτοίμασον τὴν ψυχὴν σου εἰς πειρασμὸν, εὐθυνον τὴν καρδίαν σου, καὶ καρτέρησον·
- [02786] ἐν νόσῳ καὶ πενίᾳ ἐπ' αὐτῷ πεποιθῶς γίνου.
- [02787] Ὡσπερ γὰρ ἐν πυρὶ δοκιμάζεται χρυσίον, οὕτως ἄνθρωπος δεκτὸς ἐν καμίνῳ ταπεινώσεως.
- [02788] Ἄν σὺ τὸν οἰκέτην μαστίξης τὸν σὸν, εἴτα ἐκεῖνος τριάκοντα ἢ πενήκοντα λαβὼν πληγὰς, εὐθέως ἐλευθερίαν ἀναβοήσῃ, ἢ καταλίπη σου τὴν δεσποτείαν, καὶ πρὸς ἐτέρους τινὰς ἀπέλθῃ τῶν μισούντων σε, καὶ παροξύνῃ·
- [02789] ἄρα δυνήσεται συγγνώμης τυχεῖν, εἰπέ μοι;
- [02790] ἄρα δυνήσεται ἀπολογήσασθαι τις ὑπὲρ αὐτοῦ;
- [02791] Οὐδαμῶς.
- [02792] Τί δήποτε;
- [02793] Ὅτι προσῆκον δεσπότη <sup>[48.937]</sup> κολάζειν οἰκέτην.
- [02794] Οὐ διὰ τοῦτο δὲ μόνον, ἀλλ' ὅτι, εἰ καταφυγεῖν ἐχρῆν, οὐχὶ πρὸς τοὺς ἐχθροὺς, οὐδὲ πρὸς τοὺς μισούντας, ἀλλὰ πρὸς τοὺς φίλους τοὺς γνησίους ἔδει.
- [02795] ζ'.
- [02796] Καὶ σὺ τοίνυν, ὅταν ἴδῃς τὸν Θεὸν σε κολάζοντα, μὴ πρὸς τοὺς ἐχθροὺς αὐτοῦ καταφύγῃς τοὺς Ἰουδαίους, ἵνα μὴ μᾶλλον αὐτὸν παροξύνῃς, ἀλλὰ πρὸς τοὺς φίλους αὐτοῦ, τοὺς μάρτυρας, τοὺς ἀγίους, καὶ εὐηρεστικότητας αὐτῷ καὶ πολλὴν ἔχοντας πρὸς αὐτὸν παρόρησιαν·
- [02797] Καὶ τί λέγω περὶ οἰκετῶν καὶ δεσποτῶν;
- [02798] υἱὸς οὐ δυνήσεται τοῦτο ποιῆσαι διὰ τὰς παρὰ τοῦ πατρὸς μαστίγας, οὐδὲ ἀρνήσασθαι τὴν πρὸς ἐκεῖνον συγγένειαν.
- [02799] Καὶ γὰρ οἱ τῆς φύσεως καὶ οἱ παρὰ τῶν ἀνθρώπων τεθέντες νόμοι, κἂν μαστίξῃ, κἂν τραπέζῃς εἰργῇ, κἂν ἐκβάλλῃ τῆς οἰκίας, κἂν παντὶ κολάζῃ τρόπῳ, κελεύουσιν ἅπαντα φέρειν γενναίως, κἂν μὴ πείθῃται μηδὲ ἀνέχῃται, οὐδεμίαν οὐδεὶς αὐτῷ δίδωσι συγγνώμην·
- [02800] ἀλλὰ κἂν μυρία ἀποδύρηται μαστιχθεὶς ὁ παῖς, ταῦτα πρὸς αὐτὸν ἅπαντες λέγουσι τὰ ῥήματα, ὅτι πατὴρ ἐστὶν ὁ μαστίξας καὶ κύριος, καὶ ἐξουσίαν ἔχων πᾶν ὅτιον ἐργάσασθαι καὶ ποιῆσαι, καὶ δεῖ πάντα πράως φέρειν.
- [02801] Εἴτα οἰκέται μὲν ἀνέχονται δεσποτῶν, καὶ υἱοὶ πατέρων, πολλάκις οὐδὲ δεόντως κολαζόντων αὐτοὺς ἐκεῖνων·
- [02802] σὺ δὲ οὐκ ἀνέξῃ τοῦ Θεοῦ παιδεύοντός σε, τοῦ καὶ δεσποτῶν ὄντος κυριωτέρου, καὶ πατέρων μᾶλλον σε φιλοῦντος, καὶ πρὸς ὀργὴν μὲν οὐδὲν, πάντα δὲ πρὸς τὸ συμφέρον πραγματευομένου καὶ ποιούντος;
- [02803] ἀλλ' ἂν μικρὰ τις γένηται νόσος, εὐθέως ἀποπηδᾷ αὐτοῦ τῆς δεσποτείας, καὶ ἐπὶ τοὺς δαίμονας τρέχεις, καὶ πρὸς τὰς συναγωγὰς αὐτομολεῖς;
- [02804] Καὶ ποίας τεύξεθι συγγνώμης λοιπόν;
- [02805] πῶς δὲ δυνήσῃ αὐτὸν παρακαλέσαι πάλιν;
- [02806] Μᾶλλον δὲ τίς ἕτερος, κἂν τὴν Μωσέως σχῆ παρόρησιαν, δυνήσεται περὶ σοῦ δεηθῆναι;

- [02807] Οὐκ ἔστιν οὐδεὶς.
- [02808] Ἡ οὐκ ἀκούεις, τί περὶ Ἰουδαίων ὁ Θεὸς φησι πρὸς τὸν Ἰερεμίαν;
- [02809] Μὴ προσεύχου περὶ τοῦ λαοῦ τούτου, ὅτι ἂν στή Μωϋσῆς καὶ Σαμουὴλ, οὐκ εἰσακούσομαι αὐτῶν.
- [02810] Οὕτως ἐστὶν ἀμαρτήματά τινα πᾶσαν ὑπερβαίνοντα συγγνώμην, καὶ οὐ δυνάμενα ἀπολογίας τυχεῖν.
- [02811] Μὴ τοίνυν τοσαύτην ἐπισπασώμεθα καθ' ἑαυτῶν ὀργήν.
- [02812] Κἂν γὰρ δόξωσι παραμυθεῖσθαι τὸν πυρετὸν ταῖς ἐπωδαῖς, οὐ γὰρ δὴ παραμυθοῦνται, ἀλλὰ χαλεπώτερον ἕτερον εἰς τὸ συνειδὸς ἄγουσι πυρετὸν, τοῦ λογισμοῦ σε καθ' ἑκάστην κεντοῦντος τὴν ἡμέραν, τοῦ συνειδότης μαστίζοντος καὶ λέγοντος·
- [02813] Ἡσέβησας, ἠνόμησας, παρέβης τὰς συνθήκας τὰς πρὸς τὸν Χριστὸν, διὰ μικρὰν ἀρρώστιαν τὴν εὐσέβειαν προέδωκας.
- [02814] Μὴ γὰρ σὺ μόνος ταῦτα πέπονθας;
- [02815] οὐχὶ πολλῶ σου χαλεπώτερα πέπόνθασιν ἕτεροι;
- [02816] Ἀλλ' ὅμως οὐδεὶς ἐκείνων τοιοῦτον οὐδὲν ἐτόλμησε·
- [02817] σὺ δὲ ὁ χαῦνος καὶ διαλελυμένος τὴν ψυχὴν σου κατέθυσας.
- [02818] Πῶς ἀπολογήσῃ τῷ Χριστῷ;
- [02819] πῶς αὐτὸν καλέσεις ἐν ταῖς εὐχαῖς;
- [02820] ποιῶ συνειδότης λοιπὸν ἐπιβήσῃ τῆς ἐκκλησίας;
- [02821] ποίοις ὀφθαλμοῖς λοιπὸν ὄψει τὸν ἱερέα;
- [02822] ποία χειρὶ τῆς ἱερᾶς ἅψῃ τραπέζης;
- [02823] ποίαις ἀκοαῖς ἀκούσῃ τῶν ἀναγινωσκομένων ἐκεῖ Γραφῶν;
- [02824] Ταῦτα, καθ' ἑκάστην ἡμέραν, κεντῶν ὁ λογισμὸς, καὶ τὸ συνειδὸς μαστίζων ἐρεῖ.
- [02825] Ποία οὖν αὕτη ὑγίεια, ὅταν ἔνδον τοιούτους ἔχωμεν κατηγόρους;
- [02826] Ἄν μέντοι καρτερήσῃς μικρὸν, καὶ τοὺς βουλομένους ἢ <sup>[48.938]</sup> ἐπᾶσαι τινα ἐπωδὴν, ἢ περιάψαι τι τῷ σώματι περιήπτου ἀτιμάσης, καὶ μετὰ πολλῆς ἐξαγάγῃς τῆς ὕβρεως ἐκ τῆς οἰκίας, εὐθέως ἔλαβες δρόσον ἀπὸ τοῦ συνειδότης.
- [02827] Κἂν μυριάκις ὁ πυρετὸς καταφλέγῃ, ἢ ψυχὴ σου πάσης δρόσου καὶ πάσης νοτίδος παραμυθίαν εἰσάγει σοι βελτίω καὶ λυσιτελεστέραν.
- [02828] Ὡσπερ γὰρ μετὰ τὸ δέξασθαι τὴν ἐπωδὴν, κἂν ὑγιαίνης, τῶν πυρεττότων ἀθλιώτερον διάκεισαι, τὴν ἀμαρτίαν λογιζόμενος·
- [02829] οὕτω καὶ νῦν, κἂν πυρέττης, κἂν μυρία πάσχῃς δεινὰ, διακρουσάμενος τοὺς μαρῶδες ἐκείνους, ὑγιαίνοντος παντὸς ἄμεινον διακείσῃ, τοῦ λογισμοῦ γαυρουμένου, τῆς ψυχῆς χαιρούσης καὶ εὐφραينوμένης, τοῦ συνειδότης ἐπαινοῦντός σε, καὶ ἀποδεχομένου, καὶ λέγοντος·
- [02830] Εὐγε, εὐγε, ὦ ἄνθρωπε, ὁ Χριστοῦ δούλος, ὁ πιστὸς ἀνὴρ, ὁ ἀθλητὴς τῆς εὐσεβείας, ὁ τοῖς δεινοῖς αἰρούμενος ἐναποθανεῖν μᾶλλον, ἢ προδοῦναι τὴν ἐγχειρισθεῖσαν εὐσέβειαν, μετὰ τῶν μαρτύρων στήσῃ κατ' ἐκείνην τὴν ἡμέραν.
- [02831] Καθάπερ γὰρ ἐκείνοι μαστίζεσθαι καὶ βασανίζεσθαι εἶλοντο, ἵνα τιμηθῶσιν·
- [02832] οὕτω καὶ σὺ σήμερον εἴλου μαστίζεσθαι καὶ βασανίζεσθαι παρὰ τοῦ πυρετοῦ καὶ τῶν τραυμάτων, ὥστε μὴ προσίεσθαι ἀσεβεῖς ἐπωδάς μηδὲ περιήπτα, καὶ ταῖς ἐλπίσι ταύταις τρεφόμενος, οὐδὲ αἰσθήσῃ τῶν ἀντικειμένων δεινῶν.
- [02833] Κἂν γὰρ μὴ οὗτός σε ἀπενέγκῃ ὁ πυρετὸς, ἕτερος ἀποίσει πάντως, κἂν μὴ νῦν ἀποθάνωμεν, μετὰ ταῦτα ἀποθανούμεθα.
- [02834] Φθαρτὸν ἐλάχομεν τὸ σῶμα, οὐχ ἵνα διὰ τὰ πάθη αὐτοῦ τὴν ἀσέβειαν ἐπισπασώμεθα, ἀλλὰ ἵνα τοῖς πάθεσιν αὐτοῦ πρὸς εὐσέβειαν ἀποχρησώμεθα.
- [02835] Αὕτη γὰρ ἡ φθορὰ, καὶ αὐτὸ τὸ θνητὸν εἶναι τὸ σῶμα, ἐὰν νήφωμεν, ὑπόθεσις εὐδοκίμησης ἡμῖν γενήσεται, καὶ πολλὴν ἡμῖν κατ' ἐκείνην τὴν ἡμέραν δώσει τὴν παρρησίαν, οὐ κατ' ἐκείνην δὲ μόνον, ἀλλὰ καὶ κατὰ τὴν παρούσαν ζωὴν.
- [02836] Ὅταν γὰρ ἐκβάλλῃς τοὺς ἐπωδοὺς μετὰ πολλῆς τῆς ὕβρεως ἐκ τῆς οἰκίας, πάντες ἀκούσαντες ἐπαινέσσονται καὶ θαυμάσσονται, καὶ πρὸς ἀλλήλους ἐροῦσιν·
- [02837] Ὁ δεῖνα ἀρρώστῶν καὶ κάμνων, μυρία παρακαλούντων τινῶν καὶ παραινούντων καὶ συμβουλευόντων ἐπωδαῖς χρῆσασθαι μαγικαῖς τισιν, οὐ προσήκατο, ἀλλ' εἶπε·
- [02838] Βέλτιον ἀποθανεῖν οὕτως, ἢ προδοῦναι τὴν εὐσέβειαν.
- [02839] Ἐπὶ τούτοις ἔψονται κρότοι πολλοὶ παρὰ τῶν ἀκούοντων, πάντων ἐκπληττομένων, τὸν Θεὸν δοξαζόντων.

- [02840] Πόσων οὖν ἔσται σοι τοῦτο ἀνδριάντων τιμιώτερον, πόσων εἰκόνων λαμπρότερον, πόσης τιμῆς ἐπισημότερον;
- [02841] Ἄπαντες ἐπαινέσονται καὶ μακαριοῦσι καὶ στεφανώσουσι, καὶ αὐτοὶ βελτίους ἔσονται, καὶ ζηλώσουσι πάλιν καὶ μιμήσονται σου τὴν ἀνδρείαν, κἂν ἕτερος ἐργάσῃται τι τοιοῦτον, σὺ τὸν μισθὸν ἔξεις, ὃ τὴν ἀρχὴν παρασχῶν τῷ ζήλῳ.
- [02842] Οὐκ ἔπαινοι δὲ μόνον ἔσονται σου τῶν κατορθωμάτων, ἀλλὰ καὶ λύσις ταχίστη τῆς νόσου, αὐτῆς τε τῆς γενναίας σου προαιρέσεως ἐπισπωμένης τὸν Θεὸν εἰς πλείονα εὐνοιαν, καὶ τῶν ἀγίων πάντων συνηδομένων σου τῇ προθυμίᾳ, καὶ ἐκ τοῦ βάθους τῆς καρδίας τὰς ὑπὲρ σοῦ ποιουμένων εὐχάς.
- [02843] Εἰ δὲ ἐνταῦθα τοιαῦτα τὰ ἔπαθλα τῆς ἀνδρείας ταύτης, ἐνόησον πηλίκους ἐκεῖ λήψη στεφάνους, ὅταν τῶν ἀγγέλων παρόντων, τῶν ἀρχαγγέλων ἀπάντων, τότε παρελθῶν ὁ Χριστὸς, καὶ τῆς χειρὸς σου λαβόμενος εἰς μέσον περιαγάγῃ τὸ θέατρον ἐκεῖνο, καὶ πάντων ἀκουόντων λέγῃ·
- [02844] Οὗτος ὁ ἄνθρωπος [48.939] πυρετῷ ποτε ληφθεὶς, μυρίων αὐτῷ παραινούντων ἀπαλλαγῆναι τῆς νόσου, διὰ τὸ ὄνομα τὸ ἐμὸν, καὶ τὸν φόβον τὸν εἰς ἐμὲ, ἵνα ἐν μηδενὶ προσκρούσῃ, δῶσατο καὶ ἠτίμωσε τοὺς ὑπισχνουμένους αὐτὸν θεραπεύειν ἐκείνῳ τῷ τρόπῳ, καὶ εἴλετο μᾶλλον ἐναποθανεῖν τῷ νοσήματι, ἢ προδοῦναι τὴν εἰς ἐμὲ εὐνοιαν.
- [02845] Εἰ γὰρ τοὺς ποτίσαντας αὐτὸν καὶ ἐνδύσαντας καὶ θρέψαντας εἰς μέσον παράγει, πολλῷ μᾶλλον τοὺς δι' αὐτὸν ἐλομένους ἀνέχεσθαι πυρετῶν.
- [02846] Οὐ γὰρ ἔστιν ἴσον, ἄρτον δοῦναι καὶ ἱμάτιον, καὶ νόσον μακρὰν ὑπομένειν, ἀλλὰ πολλῷ μείζον τοῦτο ἐκείνου·
- [02847] ὅσῳ δὲ μείζων ὁ πόνος, τοσούτῳ καὶ ὁ στέφανος ἔσται λαμπρότερος.
- [02848] Ταῦτα καὶ ὑγιαίνοντες μελετῶμεν καὶ κάμνοντες, καὶ πρὸς ἑτέρους λέγωμεν·
- [02849] κἂν ἴδωμεν ἑαυτοὺς ποτε ἐν πυρετῷ γενομένους ἀφορήτῳ, ἐκεῖνο πρὸς ἑαυτοὺς εἴπωμεν·
- [02850] Τί δαί, εἴ ποθεν ἐπενεχθείσης ἡμῖν κατηγορίας, εἰς δικαστήριον εἰσηνέχθημεν, εἶτα ἀναρτηθέντες κατεξαινόμεθα τὰς πλευράς, οὐκ ἀνάγκη ἦν ὑπομεῖναι πάντως καὶ ἀκερδῶς καὶ χωρὶς μισθοῦ τινος;
- [02851] Τοῦτο καὶ νῦν λογιζώμεθα·
- [02852] προσκείσθω τοίνυν καὶ τῆς ὑπομονῆς ὁ μισθός, ἱκανὸς ὦν ἀλεῖψαι τὴν πεπτωκυῖαν διάνοιαν.
- [02853] Ἀλλὰ χαλεπὸς ὁ πυρετός.
- [02854] Ἀλλ' ἀντίστησον τῷ πυρετῷ τὸ τῆς γεέννης πῦρ, ὃ διαφεύξῃ πάντως, ἐὰν ἔλη τοῦτον μεθ' ὑπομονῆς ἀπάσης ἐνεγκεῖν·
- [02855] ἀναμνήσθητι τῶν ἀποστόλων, ὅσα ἔπασχον·
- [02856] ἀναμνήσθητι τῶν δικαίων, ὅτι διαπαντὸς ἦσαν ἐν θλίψεσιν·
- [02857] ἀναμνήσθητι τοῦ μακαρίου Τιμοθέου, ὅτι οὐδέποτε ἐκ τῆς ἀρόωστίας ἀνέπνευσεν, ἀλλὰ σύντροφος ἦν νοσήματι διηνεκεῖ.
- [02858] Καὶ τοῦτο ὁ Παῦλος δηλῶν ἔλεγεν·
- [02859] Οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου ἀσθενείας.
- [02860] Εἰ δὲ ὁ δίκαιος ἐκεῖνος καὶ ἅγιος, καὶ τὴν τῆς οἰκουμένης προστασίαν ἐγκεχειρισμένος, καὶ νεκροὺς ἐγείρων, καὶ δαίμονας ἐλαύνων, καὶ μυρία νοσήματα διορθούμενος ἐν ἑτέροις, τοσαῦτα ἔπασχε δεινὰ, τίνα ἔξεις ἀπολογίαν σὺ ὁ θορυβούμενος καὶ ἀσχάλλων ἐπὶ προσκαίροις νοσήμασι;
- [02861] Οὐκ ἤκουσας τῆς Γραφῆς λεγούσης, ὅτι Ὁν ἀγαπᾷ Κύριος, παιδεύει, μαστιγοῖ δὲ πάντα υἱόν, ὃν παραδέχεται;
- [02862] Πόσοι ποσάκις ἐπεθύμησαν μαρτυρίου στέφανον λαβεῖν;
- [02863] Τοῦτο ἀπηρτισμένος ἔστι μαρτυρίου στέφανος.
- [02864] Οὐ γὰρ τὸ κελευσθῆναι θῦσαι, εἶτα ἐλέσθαι μᾶλλον ἀποθανεῖν ἢ θῦσαι, ποιεῖ μάρτυρα μόνον, ἀλλὰ καὶ τὸ ὅτι οὖν φυλάττοντα μόνον δυνάμενον θάνατον ἐπισπάσασθαι, μαρτύριον ἔστι σαφές.
- [02865] ἦ·
- [02866] Καὶ ἵνα μάθῃς ὅτι τοῦτό ἐστιν ἀληθές, ἀναμνήσθητι πῶς μὲν ὁ Ἰωάννης ἀπέθανε, καὶ τίνος ἕνεκεν καὶ διὰ τί, πῶς δὲ ὁ Ἄβελ.
- [02867] Οὐδέτερος γὰρ τούτων οὐ βωμὸν εἶδε καιόμενον, οὐ ξόανον ἑστηκός, οὐ θῦσαι ἐπετάγη δαίμοσιν·
- [02868] ἀλλ' ὁ μὲν, ἐπειδὴ μόνον ἠλεγξε τὸν Ἡρώδη, ἀπετιμήθη τὴν κεφαλὴν, ὁ δὲ ἐπειδὴ τὸν Θεὸν ἐτίμησε θυσία πλείονι τοῦ ἀδελφοῦ, κατεσφάττετο.
- [02869] Ἄρ' οὖν ἀπεστέρηται τῶν τοῦ μαρτυρίου στεφάνων;
- [02870] καὶ τίς ἂν τοῦτο τολμήσειεν εἰπεῖν;
- [02871] Μάλιστα μὲν γὰρ καὶ αὐτὸς ὁ τοῦ θανάτου τρόπος ἱκανὸς ἅπαντας πείσαι, ὅτι εἰς τοὺς πρώτους τῶν μαρτύρων τελοῦσιν.
- [02872] Εἰ δὲ καὶ ψῆφον ζητεῖς θείαν ὑπὲρ τούτων ἐξηνηγεμένην ἰδεῖν, ἄκουσον τί φησιν ὁ Παῦλος·

- [02873] ἃ γὰρ ἐκεῖνος φθέγγεται, δῆλον ὅτι τοῦ Πνεύματος ἐστι·
- [02874] Δοκῶ γὰρ, φησὶ, καὶ γὰρ Πνεῦμα Θεοῦ ἔχειν.
- [02875] Τί [48.940] οὖν οὗτος φησιν;
- [02876] Ἀρξάμενος ἀπὸ τοῦ Ἄβελ, καὶ εἰπὼν, ὅτι πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ·
- [02877] εἶτα καταβὰς εἰς τοὺς προφήτας, καὶ διελθὼν εἰς τὸν Ἰωάννην, καὶ εἰπὼν·
- [02878] Ἐν φόνῳ μαχαίρας ἀπέθανον, ἕτεροι δὲ ἐτυμπανίσθησαν·
- [02879] καὶ πολλοὺς καὶ διαφόρους διηγησάμενος θανάτους, ἐπήγαγεν οὕτω·
- [02880] Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, δι' ὑπομονῆς τρέχωμεν.
- [02881] Ὁρᾷς, ὅτι καὶ τὸν Ἄβελ μάρτυρα ἐκάλεσε, καὶ τὸν Νῶε, καὶ τὸν Ἀβραάμ, καὶ τὸν Ἰσαὰκ, καὶ τὸν Ἰακώβ.
- [02882] Οἱ μὲν γὰρ αὐτῶν οὕτως ἀπέθανον διὰ τὸν Θεόν·
- [02883] ὥσπερ οὖν καὶ Παῦλος φησὶ, Καθ' ἡμέραν ἀποθνήσκω·
- [02884] καίτοι οὐκ ἀποθνήσκων, ἀλλὰ τῇ προθέσει μόνον ὑπομένων τοῦτο.
- [02885] Οὕτω καὶ σὺ, ἂν διακρούση τὰς ἐπιδὰς καὶ τὰς φαρμακείας καὶ τὰς μαγγανείας, καὶ ἀποθάνης τῇ νόσῳ, μάρτυς ἀπηρτισμένος εἶ, ὅτι ἀπαλλαγὴν μετὰ ἀσεβείας ἐπαγγελλομένων ἐτέρων εἴλου θάνατον μετ' εὐσεβείας μᾶλλον.
- [02886] Καὶ ταῦτα μὲν ἡμῖν εἴρηται πρὸς τοὺς κομπάζοντας καὶ λέγοντας, ὅτι θεραπεύουσι δαίμονες·
- [02887] ἵνα δὲ μάθης, ὅτι οὐδὲ τοῦτό ἐστιν ἀληθές, ἄκουσον τί φησιν ὁ Χριστὸς περὶ τοῦ διαβόλου·
- [02888] Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς.
- [02889] Ὁ Θεὸς λέγει, ἀνθρωποκτόνος, καὶ σὺ ὡς πρὸς ἰατρὸν τρέχεις;
- [02890] Καὶ τίνα ἔξεις λόγον εἰπεῖν ἐγκαλούμενος, εἰπέ μοι, τῆς ἀποφάσεως τοῦ Χριστοῦ τὰς γοητείας τούτων ἀξιοπιστοτέρας εἶναι νομίζων;
- [02891] Ὅταν γὰρ ὁ μὲν Θεὸς λέγῃ, ὅτι ἀνθρωποκτόνος ἐστίν, οὗτοι δὲ ὅτι νοσήματα δύναται λύειν λέγωσιν, ἀπεναντίας τῇ θείᾳ ψήφῳ, σὺ δὲ καταδέχη τὰς μαγγανείας τούτων καὶ τὰς ἐπιδὰς, οὐδὲν ἕτερον ἀλλ' ἢ τούτους ἀξιοπιστοτέρους ἐκεῖνου νομίζεις εἶναι δι' ὧν ποιεῖς, κἂν μὴ λέγῃς τοῦτο τοῖς ῥήμασιν.
- [02892] Εἰ δὲ ὁ διάβολος ἀνθρωποκτόνος, εὐδῆλον ὅτι καὶ οἱ διακονοῦντες αὐτῷ δαίμονες.
- [02893] Καὶ τοῦτό σε δι' αὐτῶν τῶν ἔργων ἐπαίδευσεν ὁ Χριστὸς·
- [02894] ὅτε γοῦν αὐτοὺς ἀφήκεν ἐμπεσεῖν εἰς τὴν ἀγέλην τῶν χοίρων, κατεπόντισαν εἰς τὸν κρημνὸν ἅπασαν τὴν ἀγέλην ἐκεῖνην, ἵνα μάθης, ὅτι καὶ τοὺς ἀνθρώπους ταῦτα ἂν εἰργάσαντο, καὶ ἀπέπνιξαν εὐθέως, εἰ συνεχώρησεν αὐτοῖς ὁ Θεός.
- [02895] Νυνὶ δὲ αὐτὸς αὐτοὺς κατεῖχε καὶ ἐκάλυψε, καὶ οὐδὲν ἠφίει τοιοῦτον ἐργάσασθαι·
- [02896] καὶ τοῦτο ἐξουσίαν λαβόντες κατὰ τῶν χοίρων ἐδήλωσαν.
- [02897] Εἰ γὰρ χοίρων οὐκ ἐφείσαντο, πολλῶ μᾶλλον ἡμῶν οὐκ ἂν ἀπέσχοντο.
- [02898] Μὴ τοίνυν, ἀγαπητέ, ταῖς ἐκείνων ἀπάταις παρασύρου, ἀλλ' ἔσο ἐστηριγμένος ἐν τῷ φόβῳ τοῦ Θεοῦ.
- [02899] Πῶς δὲ καὶ εἰσελεύση εἰς τὴν συναγωγὴν;
- [02900] Ἄν μὲν σφραγίσῃς τὸ πρόσωπον, εὐθέως ἀπεπήδησεν ἡ πονηρὰ δύναμις ἢ τὴν συναγωγὴν οἰκοῦσα·
- [02901] ἂν δὲ μὴ σφραγίσῃς, ἀπὸ τῶν θυρῶν εὐθέως τὸ ὄπλον ἔρριψας·
- [02902] εἶτα γυμνὸν καὶ ἄοπλόν σε λαβῶν ὁ διάβολος, μυρία διαθήσει δεινά.
- [02903] Καὶ τί χρὴ λέγεσθαι ταῦτα παρ' ἡμῶν;
- [02904] Ὅτι γὰρ καὶ αὐτὸς σὺ μεγίστην ἁμαρτίαν εἶναι νομίζεις τὸ δραμεῖν εἰς τὸ πονηρὸν ἐκεῖνο χωρίον, δῆλον ἀπὸ τοῦ τρόπου τῆς ἀφίξεως.
- [02905] Καὶ γὰρ λαθεῖν σπουδάζεις ἀφικνούμενος ἐκεῖσε, καὶ οἰκέταις καὶ φίλοις καὶ γείτοσι παρακελεύῃ, μὴ κατεπιεῖν σου πρὸς τοὺς ἱερέας, κἂν διαβάλη τις, ἀγανακτεῖς.
- [02906] Πόσης οὖν οὐκ ἂν εἴῃ ἀνοίας, ἀνθρώπους πειραῖσθαι λανθάνειν, [48.941] τοῦ δὲ Θεοῦ ὀρῶντος, τοῦ πανταχοῦ παρόντος, ἀναισχύντως τὴν παρανομίαν ταύτην τολμᾷ;

- [02907] Ἀλλ' οὐ δέδοικας τὸν Θεόν;
- [02908] Οὐκοῦν κἄν αὐτοὺς αἰδέσθητι τοὺς Ἰουδαίους.
- [02909] Ποίοις γὰρ αὐτοὺς ὀφθαλμοῖς ὄψει;
- [02910] καὶ ποίῳ διαλέξει στόματι, Χριστιανὸς μὲν εἶναι ὁμολογῶν, πρὸς δὲ τὰς ἐκείνων τρέχων συναγωγὰς, καὶ τῆς παρ' ἐκείνων δεόμενος βοηθείας;
- [02911] Οὐκ ἐννοεῖς, ὅσον σου καταχέουσι γέλωτα, ὅσα σκώμματα, ὅσην χλευασίαν, ὅσην αἰσχύνην, ὅσον ὄνειδος, εἰ καὶ μὴ φανερῶς, ἀλλὰ κατὰ τὸ συνειδὸς τὸ ἑαυτῶν;
- [02912] Θ'.
- [02913] Ταῦτ' οὖν, εἰπέ μοι, φορητὰ ἢ ἀνεκτά;
- [02914] Εἰ γὰρ μυρίουσ ἀποθανεῖν θανάτους ἔδει, εἰ γὰρ τὰ ἀνήκεστα παθεῖν, οὐ πολλῶ βέλτιον ἦν ἅπαντα ὑπομεῖναι τὰ χαλεπὰ, ἢ τῶν μιαρῶν ἐκείνων γενέσθαι γέλωτα καὶ χλευασίαν, καὶ μετὰ συνειδότος ζῆν πονηροῦ;
- [02915] Ταῦτα λέγω, οὐχ ἵνα αὐτοὶ ἀκούητε μόνον, ἀλλ' ἵνα τοὺς τὰ τοιαῦτα νοσοῦντας θεραπεύητε.
- [02916] Ὡσπερ γὰρ ἐκείνοις ἐγκαλοῦμεν, ὅτι ἀσθενοῦσι περὶ τὴν πίστιν, οὕτως ὑμῖν ἐγκαλοῦμεν, ὅτι τοὺς ἀσθενοῦντας διορθοῦν οὐ βούλεσθε.
- [02917] Μὴ γὰρ τοῦτό ἐστι τὸ ζητούμενον, ἀγαπητέ, ἵνα ἐνταῦθα εἰσιῶν ἀκούσης τὰ λεγόμενα;
- [02918] τοῦτο μὲν οὖν καὶ κριμὰ ἐστίν, ὅταν μὴ προσῆ τῇ τῶν λόγων ἀκροάσει καὶ ἔργον.
- [02919] Διὰ τοῦτο Χριστιανὸς εἶ, ἵνα τὸν Χριστὸν μιμῆ, καὶ τοῖς ἐκείνου πείθῃ νόμοις.
- [02920] Τί δαὶ ἐκεῖνος ἐποίησεν;
- [02921] Οὐκ ἐν Ἱεροσολύμοις καθήμενος ἐκάλει πρὸς ἑαυτὸν τοὺς ἀρρώστους, ἀλλὰ περιῆει πόλεις καὶ κώμας, ἐκατέρων τὴν ἀρρώστιαν θεραπεύων, καὶ τὴν τοῦ σώματος, καὶ τὴν τῆς ψυχῆς.
- [02922] Καίτοι γε ἐδύνατο ἐν ἐνὶ καθήμενος τόπῳ πάντας ἐλκύσαι πρὸς ἑαυτόν·
- [02923] ἀλλ' οὐκ ἐποίησε τοῦτο, ἡμῖν διδοὺς ὑπόδειγμα εἰς τὸ περιεῖναι καὶ ζητεῖν τοὺς ἀπολλυμένους.
- [02924] Πάλιν καὶ διὰ τῆς κατὰ τὸν ποιμένα παραβολῆς τοῦτο ἠνίξατο.
- [02925] Καὶ γὰρ οὐκ ἐκάθισε μετὰ τῶν ἐνενηκονταεννέα προβάτων, καὶ ἀνέμεινε τὸ πλανώμενον ἐλθεῖν πρὸς αὐτόν, ἀλλ' αὐτὸς ἀπῆλθε, καὶ εὔρε, καὶ εὐρῶν καὶ ἐβάστασεν ἐπὶ τῶν ἄμων, καὶ ἀπεκόμισεν.
- [02926] Οὐχ ὄρας καὶ τοὺς ἰατροὺς αὐτὸ τοῦτο ποιοῦντας;
- [02927] οὐκ ἀναγκάζουσι τοὺς ἀρρώστους ἐπὶ τῶν κλινιδίων κατακειμένους εἰς τὰς οἰκίας αὐτῶν φέρεσθαι, ἀλλ' αὐτοὶ τρέχουσι πρὸς ἐκείνους.
- [02928] Τοῦτο καὶ σὺ ποιήσον, ἀγαπητέ, εἰδὼς ὅτι βραχὺς ὁ παρῶν βίος, κἄν μὴ ταῦτα κερδάνωμεν τὰ κέρδη, οὐδεμίαν ἔξομεν ἐκεῖ σωτηρίαν.
- [02929] Δύναται πολλάκις μία κερδηθεῖσα ψυχὴ μυρίων ὄγκον ἁμαρτημάτων ἀφανίσει, καὶ γενέσθαι ἡμῖν ἀντίψυχον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- [02930] Ἐνόησον διὰ τί προφήται, διὰ τί ἀπόστολοι, διὰ τί δίκαιοι, διὰ τί ἄγγελοι πολλάκις ἐπέμφθησαν, διὰ τί αὐτὸς ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ παρεγένετο·
- [02931] οὐχ ἵνα ἀνθρώπους διασώσῃ;
- [02932] οὐχ ἵνα πεπλανημένους <sup>[48.942]</sup> ἐπαναγάγῃ;
- [02933] Τοῦτο καὶ σὺ ποιήσον κατὰ δύναμιν τὴν σὴν, καὶ πᾶσαν σπουδὴν ἐπίδειξαι καὶ πρόνοιαν εἰς τὴν τῶν πεπλανημένων ἐπάνοδον.
- [02934] Ταῦτα καθ' ἐκάστην ὑμῖν παραινῶν σὺνάξιν οὐ διαλιμπάνω, κἄν προσέχητε, κἄν μὴ προσέχητε, ἐγὼ λέγων οὐ παύσομαι.
- [02935] Τοῦτο γὰρ ἡμῖν παρὰ τοῦ Θεοῦ νόμος, ἂν τε ἀκούσῃ τις, ἂν τε μὴ ἀκούσῃ, τὴν διακονίαν ταύτην πληροῦν.
- [02936] Ἀλλ' ἐὰν μὲν ἀκούσητε καὶ ποιήσητε τὰ λεγόμενα, μετὰ πολλῆς αὐτὸ τοῦτο ἐργασόμεθα τῆς ἡδονῆς·
- [02937] ἂν δὲ ἀμελήσητε καὶ ῥαθυμήσητε, μετὰ πολλῆς τῆς ἀθυμίας.
- [02938] Ἡμῖν μὲν γὰρ ἐκ τῆς ὑμετέρας παρακοῆς οὐδεὶς ἔσται λοιπὸν κίνδυνος·
- [02939] τὸ γὰρ ἡμέτερον ἅπαν ἐπληρώσαμεν·
- [02940] πλὴν ἀλλὰ κἄν μὴ κινδυνεύωμεν τῷ πεπληρωκέναι τὰ παρ' ἑαυτῶν ἅπαντα, ἀλγοῦμεν ὑμῶν ἐγκαλουμένων κατὰ τὴν ἡμέραν ἐκείνην.

[02941] Οὐ γὰρ ἀκίνδυνος ὑμῖν ἔσται ἡ ἀκρόασις, ὅταν ἡ διὰ τῶν ἔργων προσθήκη μὴ γένηται.

[02942] Ἀκουσον γοῦν πῶς τοῖς διδασκάλοις ἐγκαλῶν τοῖς ἀποκρύπτουσι τὸν λόγον ὁ Χριστὸς, καὶ τοὺς μαθητευομένους ἐφόβησεν.

[02943] Εἰπὼν γὰρ, Ἔδει σε καταβαλεῖν τὸ ἀργύριόν μου ἐπὶ τοὺς τραπεζίτας·

[02944] καὶ ἐπαγαγὼν, ὅτι Κἀγὼ ἐλθὼν μετὰ τόκου ἂν ἀπήτησα αὐτὸ, ἔδειξεν, ὅτι μετὰ τὴν ἀκρόασιν τοῦτο γὰρ ἔστιν ἡ τοῦ ἀργυρίου καταβολή, τοὺς ὑποδεξαμένους τὴν διδασκαλίαν τόκον ἐργάζεσθαι χρή.

[02945] Τόκος δὲ διδασκαλίας οὐδὲν ἕτερον ἔστιν, ἀλλ' ἡ διὰ τῶν ἔργων ἐπίδειξις.

[02946] Ἐπεὶ οὖν καὶ ἡμεῖς κατεβάλομεν τὸ ἀργύριον εἰς τὴν ἀκοὴν τὴν ὑμετέραν, ἀνάγκη λοιπὸν, ὑμᾶς ἀποδοῦναι τὸν τόκον τῷ δεσπότη, τουτέστι, τὴν σωτηρίαν τῶν ἀδελφῶν τῶν ὑμετέρων.

[02947] Ὡστε εἰ μένοιτε ταῦτα κατέχοντες τὰ εἰρημένα μόνον, καὶ μηδὲν ἐν ἑαυτοῖς ἐργαζόμενοι, δέδοικα μὴ τὴν αὐτὴν τῷ τάλαντον κατορούξαντι δῶτε δίκην.

[02948] Καὶ γὰρ ἐκεῖνος διὰ τοῦτο τοὺς πόδας καὶ τὰς χεῖρας δεθείς, εἰς τὸ σκότος ἐξήγετο τὸ ἐξώτερον, ὅτι οὐκ ἐξήνεγκεν εἰς ἑτέρους ἄπερ ἤκουσεν.

[02949] Ἴν' οὖν μὴ καὶ ἡμεῖς τὰ αὐτὰ πάθωμεν, τὸν τὰ πέντε δεξάμενον, καὶ τὸν τὰ δύο τάλαντα, μιμησώμεθα·

[02950] κἂν τε λόγον, κἂν τε χρήματα, κἂν τε σώματος πόνον, κἂν εὐχὴν, κἂν ἄλλ' ὅτιοι ἐἴς τὴν τοῦ πλησίον σωτηρίαν ἀναλώσαι δεήσει, μὴ ὀκνήσωμεν, ἵνα πανταχόθεν τὸ παρὰ τοῦ Θεοῦ δοθὲν ἡμῖν τάλαντον ἀναλόγως ἕκαστοι πολυπλασιάσαντες δυνηθῶμεν τῆς μακαρίας ἐκείνης ἀκούσαι φωνῆς, Εὐ, δουλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·

[02951] εἴσελθε εἰς τὴν χαρὰν τοῦ Κυρίου σου.

[02952] Ἦς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος, ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.

[02953] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - Adversus Judaeos  
Litterarum Omnium Conspectus: 174 Litterae, quae repetitae sunt in 230,800 occasionibus

α	0945	17,679	A	0913	64
β	0946	1,129	B	0914	30
γ	0947	3,612	Γ	0915	38
δ	0948	4,064	Δ	0916	0
ε	0949	12,574	E	0917	201
ζ	0950	473	Z	0918	4
η	0951	3,272	H	0919	6
θ	0952	2,778	Θ	0920	296
ι	0953	9,204	I	0921	23
κ	0954	7,641	K	0922	459
λ	0955	6,722	Λ	0923	45
μ	0956	6,500	M	0924	178
ν	0957	20,454	N	0925	34
ξ	0958	745	Ξ	0926	2
ο	0959	15,403	O	0927	221

π	0960	7,622	Π	0928	284
ρ	0961	7,776	P	0929	4
ς	0962	8,978	•	0930	0
σ	0963	8,051	Σ	0931	80
τ	0964	18,212	T	0932	278
υ	0965	3,733	Υ	0933	29
φ	0966	1,623	Φ	0934	25
χ	0967	1,648	X	0935	167
ψ	0968	312	Ψ	0936	0
ω	0969	3,197	Ω	0937	11
ϑ	8164	95			0
ϑ	8165	175	P	8172	7

ά	8049	2,433	έ	8051	2,947	ή	8053	1,197	ί	8055	3,720	ό	8057	2,232	ύ	8059	1,529	ώ	8061	569
ὰ	8048	2,331	ὲ	8050	1,256	ἦ	80852	1,735	ἰ	8054	4,008	ὸ	8056	2,515	ὺ	8058	669	ὠ	8060	232
ἄ	8118	312			0	ἦ	8134	1,347	ἱ	8150	1,691			0	ὺ	8166	2,486	ῶ	8182	1,862
ἄ	7936	2,584	έ	7952	3,147	ή	7968	86	ι	7984	1,127	ο	8000	105	υ	8016	2,194	ω	8032	29
ἄ	7937	252	έ	7953	321	ή	7969	707	ι	7985	405	ο	8001	654	υ	8017	588	ω	8033	89
ὰ	7938	287	έ	7954	0	ή	7970	117	ι	7986	0	ο	8002	1	υ	8018	0	ω	8034	12
ἄ	7939	11	έ	7955	9	ή	7971	19	ι	7987	11	ο	8003	46	υ	8019	4	ω	8035	0
ἄ	7940	358	έ	7956	721	ή	7972	57	ι	7988	204	ο	8004	91	υ	8020	106	ω	8036	2
ἄ	7941	117	έ	7957	208	ή	7973	27	ι	7989	166	ο	8005	556	υ	8021	236	ω	8037	66
ὰ	7942	9			0	ή	7974	139	ι	7990	314			0	υ	8022	174	ω	8038	22
ὰ	7943	0			0	ή	7975	12	ι	7991	49			0	υ	8023	96	ω	8039	26
ὰ	8064	0			0	ή	8080	5			0			0	υ	8167	0	ϕ	8096	8
ὰ	8065	0			0	ή	8081	0			0			0	υ	8163	0	ϕ	8097	0
ὰ	8066	0			0	ή	8082	0			0			0			0	ϕ	8098	0
ὰ	8067	0			0	ή	8083	0			0			0			0	ϕ	8099	0
ὰ	8068	4			0	ή	8084	4			0			0			0	ϕ	8100	0
ὰ	8069	2			0	ή	8085	0			0			0			0	ϕ	8101	0
ὰ	8070	0			0	ή	8086	20			0			0			0	ϕ	8102	0
ὰ	8071	0			0	ή	8087	4			0			0			0	ϕ	8103	10

α	8115	127		0	η	8131	383		0		0		0	ω	8179	240
ά	8116	4		0	ή	8132	14		0		0		0	ώ	8180	9
ᾱ	8119	86		0	ῆ	8135	242		0		0		0	ῶ	8183	390

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - Adversus Iudaeos  
Verborum Omnium Conspectus: 10,145 Verba, quae repetita sunt in 775,224 occasionibus

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 ἀγάγητε [00470]  
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