

0345-0407 - Iohannes Chrysostomus - In epistulam ad Colossenses

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In epistulam ad Colossenses (homiliae 112)

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ, ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ, ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΥΠΟΜΝΗΜΑ ΕΙΣ ΤΗΝ ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗΝ.

[00002] ΟΜΙΛΙΑ Α΄.

[00003] Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θεοῦ Λήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[00004] α΄.

[00005] Πᾶσαι μὲν ἅγιοι αἱ ἐπιστολαὶ Παύλου, ἔχουσι δέ τι πλεοναῖα δεδεμένον αὐτοῦ πεμπόμενα, οἷα ἐστὶν ἢ πρὸς Ἐφεσίους, οἷα ἢ πρὸς Φιλήμονα, οἷα ἢ πρὸς Τιμόθεον, οἷα ἢ πρὸς Φιλιππησίους, οἷα αὕτη ἢ παρούσα·

[00006] καὶ γὰρ καὶ αὕτη δεσμίου ὄντος ἐπέμπετο, καθὼς γράφων ἔλεγε·

[00007] Διὸ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι.

[00008] Ἀλλ' αὕτη μὲν δοκεῖ τῆς πρὸς Ῥωμαίους ὑστέρα εἶναι.

[00009] Ἐκείνην μὲν γὰρ οὐδέπω ἰδὼν Ῥωμαίους ἔγραφε, ταύτην δὲ ἤδη τεθεαμένος, καὶ πρὸς τῷ τέλει τοῦ κηρύγματος ὦν.

[00010] Καὶ δῆλον ἐκεῖθεν·

[00011] ἐν γὰρ τῇ ἐπιστολῇ φησὶ τῇ πρὸς Φιλήμονα, Τοιοῦτος ὦν, ὡς Παῦλος πρεσβύτερος, καὶ ὑπὲρ Ὀνησίμου ἀξιῶν·

[00012] ἐν ταύτῃ δὲ αὐτὸν πέμπει τὸν Ὀνήσιμον, καθὼς φησὶ, Σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, πιστὸν καὶ ἀγαπητὸν, καὶ ἀδελφὸν αὐτὸν καλῶν.

[00013] Διὸ καὶ θαρρόντως λέγει ἐν ταύτῃ τῇ ἐπιστολῇ·

[00014] Ἀπὸ τῆς ἐλπίδος τοῦ Εὐαγγελίου, οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν·

[00015] ἤδη γὰρ χρόνον εἶχε τὸ κήρυγμα.

[00016] Ταύτης οὖν ὑστέραν οἶμαι τὴν πρὸς Τιμόθεον εἶναι, καὶ πρὸς αὐτὴν τῇ τελευτῇ λοιπόν·

[00017] ἐκεῖ γὰρ φησιν, Ἐγὼ γὰρ ἤδη σπένδομαι.

[00018] Τῆς μὲν οὖν πρὸς Φιλιππησίους [62.300] ἤδε πρεσβυτέρα·

[00019] ἐν ἐκείνῃ γὰρ φαίνεται ἀρχὴν ἔχων τῶν δεσμῶν τῶν ἐν τῇ Ῥώμῃ.

[00020] Τίνος δὲ ἕνεκεν λέγω πλεοναῖα ἔχειν ταύτας τὰς ἐπιστολάς;

[00021] Κατὰ τοῦτο, ὅτι ἐν δεσμοῖς ὦν αὐτὰς γράφει·

[00022] ὡς ἂν εἰ ἀριστεύς σφαγᾶς μεταξὺ καὶ τροπᾶια ἰστάς ἐπέστελλεν·

[00023] οὕτω δὲ ἐποίει καὶ αὐτός.

[00024] Οἶδε γὰρ καὶ αὐτὸς τοῦτο μέγα ὄν·

[00025] τῷ γὰρ Φιλήμονι γράφων φησὶν, Ὅν ἐγέννησα ἐν τοῖς δεσμοῖς μου.

[00026] Ταῦτα δὲ εἶπεν, ἵνα μὴ ἀσχάλλωμεν πρὸς τὰ δεινὰ, ἀλλὰ καὶ χαίρωμεν.

[00027] Ἐνταῦθα ἦν παρὰ τούτοις Φιλήμων·

- [00028] καὶ γὰρ ἐκεῖ γράφων φησὶ, Καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν·
- [00029] καὶ ἐνταῦθα, Εἶπατε Ἀρχίππῳ.
- [00030] Δοκεῖ μοι οὗτος ἐγκεχειρισθαι τινὰ τῆς Ἐκκλησίας.
- [00031] Οὐκ εἶδε δὲ οὔτε τούτους, οὔτε Ῥωμαίους, οὔτε Ἑβραίους, ἤνικα ἔγραφε πρὸς αὐτούς.
- [00032] Καὶ περὶ μὲν ἐκείνων πολλαχοῦ δηλοῖ, περὶ δὲ τούτων ἄκουε αὐτοῦ λέγοντος, Καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί·
- [00033] καὶ πάλιν, Εἰ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι.
- [00034] Οὕτως ἦδει μέγα ὄν τὴν παρουσίαν αὐτοῦ πανταχοῦ, καὶ αἰεὶ ἑαυτὸν καὶ ἀπόντα ἐφίστησι·
- [00035] καὶ ὅταν κολάζῃ τὸν πορνεύοντα, ὅρα πῶς ἑαυτὸν ἐφίστησι τῷ δικαστηρίῳ.
- [00036] Ἐγὼ μὲν γὰρ, φησὶν, ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν·
- [00037] καὶ πάλιν, Ἐλεύσομαι πρὸς ὑμᾶς, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν·
- [00038] καὶ πάλιν, Μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, ἀλλὰ πολλῶ μᾶλλον ἐν τῷ ἀπεῖναι με.
- [00039] [62.301] Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ.
- [00040] Ἄξιον δὲ καὶ τὴν ὑπόθεσιν εἰπεῖν, ἣν ἐκ τῆς ἐπιστολῆς εὔρομεν.
- [00041] Τίς οὖν ἐστὶν αὕτη;
- [00042] Δι' ἀγγέλων προσήγοντο τῷ Θεῷ, παρατηρήσεις εἶχον πολλὰς καὶ Ἰουδαϊκὰς καὶ Ἑλληνικὰς.
- [00043] Ταῦτ' οὖν διωρθοῦται.
- [00044] Διὰ τοῦτο καὶ ἀρχόμενός φησι, Διὰ θελήματος Θεοῦ.
- [00045] Ἴδου πάλιν τὸ, Διὰ, τέθεικε.
- [00046] Καὶ Τιμόθεος ὁ ἀδελφός, φησὶν.
- [00047] Οὐκοῦν καὶ αὐτὸς ἀπόστολος.
- [00048] Εἰκὸς δὲ καὶ τοῦτον αὐτοῖς γνωρίζεσθαι.
- [00049] Τοῖς ἐν Κολοσσαῖς ἀγίοις.
- [00050] Ἡ πόλις τῆς Φρυγίας ἦν·
- [00051] καὶ δῆλον ἐκ τοῦ τὴν Λαοδικεῖαν πλησίον εἶναι·
- [00052] Καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ.
- [00053] Πόθεν, φησὶν, ἅγιος γέγονας, εἰπέ μοι;
- [00054] πόθεν πιστὸς καλῆ;
- [00055] οὐχ ὅτι διὰ τοῦ θανάτου ἡγιάσθης τοῦ Χριστοῦ;
- [00056] οὐχ ὅτι εἰς Χριστὸν πιστεύεις;
- [00057] Πόθεν ἀδελφός γέγονας;
- [00058] οὐ γὰρ ἐν ἔργῳ, οὐδὲ ἐν λόγῳ, οὐδὲ ἐν κατορθώματι πιστὸς ἐφάνης.
- [00059] Πόθεν τοσαῦτα ἐπιστεύθης, εἰπέ μοι, μυστήρια;
- [00060] οὐ διὰ Χριστόν;
- [00061] Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν.
- [00062] Πόθεν ἡ χάρις ὑμῖν;
- [00063] πόθεν ἡ εἰρήνη;

- [00064] Από Θεοῦ, φησί, Πατρός ἡμῶν.
- [00065] Καίτοι ἐν ταύτῃ τὸ τοῦ Χριστοῦ οὐ τίθησιν ὄνομα.
- [00066] Πρὸς τοὺς τὸ Πνεῦμα διαβάλλοντας ἐρῶ, πόθεν ὁ Θεὸς Πατὴρ τῶν δούλων;
- [00067] ταῦτα τὰ μεγάλα τίς κατώρθωσε;
- [00068] τίς ἅγιόν σε ἐποίησε;
- [00069] τίς πιστόν;
- [00070] τίς υἱὸν τοῦ Θεοῦ;
- [00071] Ὁ ποιήσας σε ἀξιόπιστον, αὐτὸς καὶ τοῦ πιστευθῆναί σε ἅπαντα αἴτιος.
- [00072] β'.
- [00073] Πιστοὶ γὰρ οὐ διὰ τὸ πιστεύειν καλούμεθα μόνον, ἀλλὰ καὶ διὰ τὸ πιστευθῆναι παρὰ τοῦ Θεοῦ μυστήρια, ἅπερ οὐδὲ ἄγγελοι πρὸ ἡμῶν ἤδεσαν.
- [00074] Ἀλλ' ἀδιάφορον τῷ Παύλῳ οὕτω ταῦτα τιθέναι.
- [00075] Εὐχαριστοῦμεν τῷ Θεῷ τῷ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00076] Ἔμοι δοκεῖ πάντα ἐπὶ τὸν Πατέρα ἀνατιθέναι, ὥστε μὴ εὐθέως αὐτοῖς προστῆναι τὸν λόγον.
- [00077] Πάντοτε περὶ ὑμῶν προσευχόμενοι.
- [00078] Οὐ διὰ τῆς εὐχαριστίας μόνον, ἀλλὰ καὶ τῆς διηνεκοῦς εὐχῆς τὴν ἀγάπην δείκνυσιν, ὅτι καὶ οὐς οὐχ ἔώρα, τούτους εἶχε διὰ παντὸς ἐν ἑαυτῷ.
- [00079] Ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ.
- [00080] Ἀνωτέρω, τοῦ Κυρίου ἡμῶν, εἰπὼν, ἐνταῦθα, Ἰησοῦ Χριστοῦ λέγει.
- [00081] Αὐτὸς ἐστὶ Κύριος, φησὶν·
- [00082] οὐχ, οἱ δούλοι Ἰησοῦ Χριστοῦ.
- [00083] Καὶ ταῦτα σύμβολα τῆς εὐεργεσίας·
- [00084] Αὐτὸς γὰρ, φησὶ, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
- [00085] Ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους.
- [00086] Ἦδη οἰκειοῦται αὐτούς.
- [00087] Ἐπαφρόδιτός ἐστιν ὁ ταῦτα ἀπαγγέλλων.
- [00088] Πέμπει δὲ τὴν ἐπιστολήν διὰ Τυτικοῦ, ἐκεῖνον παρ' ἑαυτῷ κατασχών.
- [00089] Καὶ τὴν ἀγάπην, φησὶ, τὴν εἰς πάντας τοὺς ἁγίους.
- [00090] Οὐκ εἰς τόνδε καὶ τόνδε·
- [00091] οὐκοῦν καὶ εἰς ἡμᾶς.
- [00092] Διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς.
- [00093] Τὰ μέλλοντα, φησὶν, ἀγαθὰ.
- [00094] Τοῦτο πρὸς τοὺς πειρασμοὺς, ὥστε μὴ ἐνταῦθα ζητεῖν τὴν ἄνεσιν.
- [00095] Ἴνα γὰρ μὴ τις εἴπη, καὶ τί τὸ κέρδος τῆς ἀγάπης τῆς εἰς τοὺς ἁγίους, κοπτομένων αὐτῶν;
- [00096] χαίρομεν, φησὶν, ὅτι μεγάλα ἑαυτοῖς προξενεῖτε ἐν τοῖς οὐρανοῖς.
- [00097] Διὰ τὴν ἐλπίδα, φησὶ, τὴν ἀπο ^[62.302]κειμένην.
- [00098] Τὸ ἀσφαλὲς ἔδειξεν.
- [00099] Ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας.

- [00100] Ἐνταῦθα πλήττοντος αὐτοὺς ἐστὶ τὸ ῥῆμα, ὅτι πολὺν χρόνον ἔχοντες μετέστησαν.
- [00101] Ἦν προηκούσατε, φησὶν, ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ Εὐαγγελίου.
- [00102] Καὶ ἀλήθειαν μαρτυρεῖ τῷ λόγῳ·
- [00103] εἰκότως·
- [00104] οὐδὲν γὰρ ψεῦδος ἐν αὐτῷ.
- [00105] Τοῦ Εὐαγγελίου.
- [00106] Οὐ λέγει, τοῦ κηρύγματος, ἀλλ' εὐαγγέλιον καλεῖ, συνεχῶς ἀναμνησκῶν αὐτοὺς τῶν εὐεργεσιῶν τοῦ Θεοῦ·
- [00107] καὶ πρῶτον ἐπαινέσας αὐτοὺς, οὕτω τούτων ἀναμνησκεί.
- [00108] Τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ.
- [00109] Ἦδη χαρίζεται αὐτοῖς.
- [00110] Παρόντος δὲ μεταφορικῶς εἶπεν·
- [00111] οὐ παρεγένετο, φησὶ, καὶ ἀπέστη, ἀλλ' ἔμεινε καὶ ἔστιν ἐκεῖ.
- [00112] Εἶτα, ἐπειδὴ μάλιστα οἱ πολλοὶ ἐκ τοῦ κοινωνοῦς ἔχειν πολλοὺς τῶν δογμάτων στηρίζονται, διὰ τοῦτο ἐπήγαγε, Καθὼς καὶ ἐν παντὶ τῷ κόσμῳ.
- [00113] Πανταχοῦ, φησὶ, πάρεστι, πανταχοῦ κρατεῖ, πανταχοῦ ἔστηκε.
- [00114] Καὶ ἔστι καρποφορούμενον, καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν.
- [00115] Καρποφορούμενον διὰ τὰ ἔργα, αὐξανόμενον τῷ πολλοῦς παραλαμβάνειν, τῷ μᾶλλον στηρίζεσθαι.
- [00116] Καὶ γὰρ ἐν τοῖς φυτοῖς τότε πυκνὰ γίνεται, ὅταν στηριχθῇ τὸ φυτόν.
- [00117] Καθὼς καὶ ἐν ὑμῖν.
- [00118] Προκαταλαμβάνει τὸν ἀκροατὴν τοῖς ἐπαίνοις, ὥστε μὴδὲ ἄκοντα ἀποστῆναι.
- [00119] Ἀφ' ἧς ἡμέρας ἠκούσατε.
- [00120] Τὸ θαυμαστόν, ὅτι ταχέως προσήλθετε καὶ ἐπιστεύσατε, καὶ εὐθέως ἐκ προοιμίῶν ἐπεδείξασθε τοὺς καρπούς.
- [00121] Ἀφ' ἧς ἡμέρας ἠκούσατε, καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ.
- [00122] Οὐκ ἐν λόγῳ, φησὶν, οὐδὲ ἐν ἀπάτῃ, ἀλλ' ἐν αὐτοῖς τοῖς ἔργοις, Τοῦτο τοίνυν λέγει, Καρποφορούμενον·
- [00123] ἦτοι τὰ σημεῖα καὶ τὰ θαύματα ὅτι ἅμα ἐδέξασθε, ἅμα ἔγνωτε τὴν χάριν τοῦ Θεοῦ.
- [00124] Τὸ τοίνυν εὐθέως ἐπιδειξάμενον τὴν οἰκείαν δύναμιν πῶς οὐ χαλεπὸν νῦν ἀπιστεῖσθαι;
- [00125] Καθὼς καὶ ἐμάθετε παρὰ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν.
- [00126] Τοῦτον εἰκὸς ἐκεῖ κεκηρυχέναι·
- [00127] ἐμάθετε τὸ Εὐαγγέλιον.
- [00128] Εἶτα τὸ ἀξιόπιστον δεικνὺς τοῦ ἀνδρὸς, φησὶ, Τοῦ συνδούλου ἡμῶν.
- [00129] Ὅς ἐστὶ πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.
- [00130] Μὴ ἀμφιβάλλετε, φησὶ, περὶ τῆς μελλούσης ἐλπίδος·
- [00131] ὁρᾶτε τὴν οἰκουμένην ἐπιστρέφουσαν.
- [00132] Καὶ τί δεῖ λέγειν τὰ ἐν τοῖς ἄλλοις;
- [00133] τὰ ἐν ὑμῖν αὐτοῖς καὶ χωρὶς τούτων πιστά.
- [00134] Ἐπέγνωτε γὰρ τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·
- [00135] τουτέστιν, ἐν τοῖς ἔργοις.

- [00136] Ὡστε δύο ταῦτα τὰ μέλλοντα βεβαιοῦται, τό τε πάντας πιστεῦσαι, τό τε καί ὑμᾶς·
- [00137] καί οὐκ ἄλλα μὲν ἐγένετο, ἄλλα δὲ εἶπεν Ἐπαφρᾶς.
- [00138] Ὅς ἐστι, φησὶ, πιστός·
- [00139] τουτέστιν, ἀληθής.
- [00140] Πῶς δὲ, Ὑπὲρ ὑμῶν διάκονος;
- [00141] Τῷ πρὸς αὐτὸν ἀπελθεῖν, καὶ δηλῶσαι ἡμῖν, φησὶ, τὴν ὑμῶν ἀγάπην ἐν Πνεύματι·
- [00142] τουτέστι, τὴν πνευματικὴν·
- [00143] τὴν εἰς ἡμᾶς.
- [00144] Εἰ δὲ οὗτος τοῦ Χριστοῦ διάκονος, πῶς δι' ἀγγέλων λέγετε προσάγεσθαι;
- [00145] Ὁ καὶ δηλώσας ἡμῖν, φησὶ, τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.
- [00146] Αὕτη γὰρ θαυμαστὴ καὶ βεβαία ἡ ἀγάπη·
- [00147] ὡς αἶ γε ἄλλαι ὄνομα ἀγάπης ἔχουσι μόνον.
- [00148] Εἰσὶ δὲ τινες οὐ τοιαῦται·
- [00149] ἀλλ' οὐ φιλία τοῦτο·
- [00150] διὸ καὶ εὐδιάλυτος γίνεται.
- [00151] γ'.
- [00152] Πολλαὶ προφάσεις εἰσὶν αἱ φιλίας ποιοῦσαι·
- [00153] καὶ ^[62.303] τέως τὰς μὲν αἰσχρὰς παρήσομεν·
- [00154] οὐδεὶς γὰρ ἡμῖν ὑπὲρ ἐκείνων ἀντερεῖ, ὡς πονηρῶν οὐσῶν·
- [00155] ἀλλ', εἰ βούλεσθε, τὰς φυσικὰς καὶ τὰς βιωτικὰς εἰς μέσον παραγάγωμεν.
- [00156] Βιωτικαὶ μὲν οὖν εἰσὶν αὗται·
- [00157] οἷον εὐ ἔπαθέ τις, ἀπὸ προγόνων ἐκτήσατο φίλον, ἐκοινώνησε τραπέζης ἢ ἀποδημίας, ἢ γείτων ἐστί·
- [00158] καλαὶ καὶ αὗται·
- [00159] ἢ ὁμότεχνος γέγονεν·
- [00160] αὕτη μὲν οὖν οὐκ ἔστιν εὐλικρινής·
- [00161] ἔχει γὰρ τινα καὶ ζῆλον καὶ βασκανίαν.
- [00162] Αἱ δὲ φυσικαὶ, οἷον πατὴρ πρὸς υἱόν, υἱοῦ πρὸς πατέρα, ἀδελφοῦ πρὸς ἀδελφόν, πρὸς ἑγγονον πάππου, μητρὸς πρὸς τέκνα·
- [00163] εἰ δὲ βούλεσθε, προσθῶμεν καὶ τὴν τῆς γυναικὸς πρὸς ἄνδρα·
- [00164] καὶ γὰρ πᾶσαι αἱ γαμικαὶ εἰσὶ βιωτικαὶ καὶ γῆϊναι.
- [00165] Αὗται μὲν οὖν ἐκείνων εἶναι δοκοῦσι σφοδρότεραι·
- [00166] δοκοῦσι δὲ, εἶπον, διὰ τὸ πολλάκις ὑπ' ἐκείνων ἠττηθῆναι.
- [00167] Καὶ γὰρ φίλοι ἀλλαχοῦ γνησιώτερον ἐφάνησαν ἀδελφῶν διακείμενοι, καὶ υἱῶν πρὸς πατέρας·
- [00168] καὶ ὁ μὲν γεννηθεὶς οὐκ ἐβοήθησεν, ὁ δὲ μὴ γνοὺς αὐτὸν, παρέστη καὶ ἐβοήθησεν.
- [00169] Ἡ δὲ πνευματικὴ ἀγάπη πασῶν ἐστὶν ἀνωτέρα, καθάπερ τις βασιλίσα τῶν ἰδίων κρατοῦσα, καὶ λαμπρὸν ἔχει τὸ σχῆμα·
- [00170] οὐδὲν γὰρ γῆϊον αὐτὴν τίκει, καθάπερ ἐκείνην, οὐ συνήθεια, οὐκ εὐεργεσία, οὐ φύσις, οὐ χρόνος, ἀλλ' ἄνωθεν κάτεισιν ἐκ τοῦ οὐρανοῦ.

- [00171] Καί τί θαυμάζεις, εἰ εὐεργεσίας οὐ δεῖται πρὸς τὸ συνεστάναι, ὅπου γε οὐδὲ τῷ κακῶς παθεῖν ἀνατρέπεται;
- [00172] Ὅτι δὲ αὕτη μείζων ἐκείνης ἐστίν, ἄκουσον Παύλου λέγοντος·
- [00173] Ἡὐχόμεν ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου.
- [00174] Τίς ἂν τοῦτο ἠῤῥατο πατῆρ, ὥστε ἐν κακοῖς εἶναι;
- [00175] Καὶ πάλιν, Τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι πολλῷ μᾶλλον κρεῖσσον·
- [00176] τὸ δὲ ἐπιμεῖναι ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.
- [00177] Ποία μήτηρ ταῦτα ἂν ἔλοιτο εἰπεῖν, ὥστε τὰ αὐτῆς παριδεῖν;
- [00178] Καὶ πάλιν ἄκουε αὐτοῦ λέγοντος·
- [00179] Ἀπορφανισθέντες γὰρ ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπω, οὐ καρδίᾳ.
- [00180] Καὶ ἐνταῦθα μὲν ὁ πατῆρ ὑβρισθεὶς ἔλυσε τὴν φιλίαν, ἐκεῖ δὲ οὐκέτι, ἀλλὰ πρὸς τοὺς λιθάζοντας ἀπήει εὐεργετήσων αὐτούς.
- [00181] Οὐδὲν γὰρ, οὐδὲν οὕτως ἰσχυρὸν, ὡς ὁ τοῦ Πνεύματος δεσμός.
- [00182] Ὁ μὲν γὰρ διὰ τὸ παθεῖν εὖ φίλος γενόμενος, ἂν μὴ διηνεκῶς τοῦτο γίνηται, ἔσται ἐχθρός·
- [00183] ὁ ἀπὸ συνηθείας ἀδιάσπαστος ὢν, πάλιν τῆς συνηθείας διακοπέεισης, ἔσβεσε τὴν φιλίαν.
- [00184] Ἡ γυνὴ πάλιν, ἂν μάχη γένηται, ἀφῆκε τὸν ἄνδρα, καὶ τὸν πόθον ἔλυσεν·
- [00185] ὁ υἱός, ἂν ἐπιπολὺ ζῶντα τὸν πατέρα ἴδοι, καὶ βαρύνεται.
- [00186] Ἐπὶ δὲ τοῦ πνεύματος τούτων οὐκ ἔστιν οὐδέν·
- [00187] οὐδενὶ γὰρ τούτων λύεται, ἐπεὶ μηδὲ ἐκ τούτων συνέστη·
- [00188] οὔτε χρόνος, οὔτε μῆκος ὁδοῦ, οὔτε τὸ κακῶς παθεῖν, οὔτε τὸ κακῶς ἀκοῦσαι, οὐ θυμὸς, οὐχ ὕβρις, οὐκ ἄλλο οὐδὲν ἐπείσέρχεται, οὐδὲ δύναται αὐτὴν διαλύσαι.
- [00189] Καὶ ἵνα μάθης, ἐλιθάζετο ὁ Μωϋσῆς, καὶ ὑπὲρ αὐτῶν ἠξίου.
- [00190] Τίς ἂν τοῦτο εἰργάσατο πατῆρ ὑπὲρ τοῦ λιθάσαντος, ἀλλ' οὐχὶ καὶ αὐτὸν ἂν κατέλευσε;
- [00191] Ταύτας δὴ μεταδιώκωμεν τὰς φιλίας τὰς ἀπὸ τοῦ πνεύματος·
- [00192] ἰσχυραὶ γὰρ εἰσι καὶ δυσδιάλυτοι·
- [00193] μὴ τὰς ἀπὸ τῶν τραπεζῶν·
- [00194] ἐκεῖ γὰρ καὶ κωλυόμεθα ταύτας εἰσάγειν.
- [00195] Ἄκουσον γὰρ τοῦ Χριστοῦ λέγοντος ἐν τῷ Εὐαγγελίῳ·
- [00196] Μὴ καλέσης τοὺς φίλους σου, μηδὲ τοὺς γείτονάς σου, ἐὰν ποιῆ ^[62.304] σης δοχὴν, ἀλλὰ τοὺς χωλοὺς, τοὺς ἀναπήρους·
- [00197] εἰκότως·
- [00198] πολὺς γὰρ ὁ ὑπὲρ τούτων μισθός.
- [00199] Ἀλλ' οὐ δύνασαι, οὐδὲ ἀνέχη μετὰ χωλῶν καὶ τυφλῶν ἐστιᾶσθαι, ἀλλὰ βαρὺ καὶ φορτικὸν ἡγή τοῦτο, καὶ παραιτῆ;
- [00200] Μάλιστα μὲν οὖν οὐκ ἔδει, πλὴν ἀλλ' οὐκ ἔστιν ἀνάγκη·
- [00201] κὰν μὴ συγκαθίσης αὐτοὺς μετὰ σοῦ, τὰ ἐδέσματα αὐτοῖς ἀπόστειλον τὰ ἀπὸ τῆς τραπέζης.
- [00202] Καὶ γὰρ ὁ φίλος καλῶν, οὐδὲν μέγα ἐποίησεν·
- [00203] ἀπέλαβε γὰρ ἐνταῦθα τὸν μισθόν·
- [00204] ὁ δὲ ἀνάπηρον καλῶν καὶ πένητα, ἔχει τὸν Θεὸν ὀφειλέτην.
- [00205] Μὴ τοίνυν ἀσχάλλωμεν, ὅταν μὴ ἐνταῦθα ἀπολάβωμεν, ἀλλ' ὅταν ἐνταῦθα ἀπολάβωμεν·
- [00206] ἐκεῖ γὰρ οὐκέτι ἀποληψόμεθα.

- [00207] Ὅμοίως, ἂν ἄνθρωπος ἀποδῶ, Θεὸς οὐκ ἀποδίδωσιν·
- [00208] ἂν οὗτος μὴ ἀποδῶ, τότε ἀποδώσει Θεός.
- [00209] Μὴ τοίνυν ἐκείνους ζητῶμεν εὐεργετεῖν τοὺς ἀνταποδοῦναι ἡμῖν δυναμένους, μηδὲ ἐπὶ τοιαύταις αὐτοὺς ἐλπίσιν εὐεργετῶμεν·
- [00210] ψυχρὰ αὕτη ἢ διάνοια.
- [00211] Τὸν φίλον ἂν καλέσης, μέχρι τῆς ἐσπέρας ἢ χάρις·
- [00212] διὰ τοῦτο τῶν καταβαλλομένων ταχύτερον ἢ τῶν καιρῶν δαπανᾶται φιλία·
- [00213] τὸν μέντοι πένητα καὶ ἀνάπηρον ἂν καλέσης, οὐδέποτε ἀπολείται ἡ χάρις·
- [00214] τὸν γὰρ πάντοτε μνημονεύοντα Θεὸν, καὶ οὐδέποτε ἐπιλανθανόμενον, ἔχεις αὐτὸν ὀφειλέτην.
- [00215] Πόσης δὲ καὶ βλακειάς, εἰπέ μοι, τὸ μὴ δύνασθαι πένησι συγκαθέζεσθαι;
- [00216] Τί λέγεις;
- [00217] Ἀκάθαρτός ἐστι, φησὶ, καὶ ὀυπαρός.
- [00218] Καὶ λουῖσον αὐτὸν, καὶ ἀνάγαγε ἐπὶ τράπεζαν τὴν σὴν.
- [00219] Ἄλλ' ἱμάτια ἔχει ἐρόυπωμένα;
- [00220] Καὶ ἄμειψον, καὶ δὸς καθαρὰν στολήν.
- [00221] δ'.
- [00222] Οὐχ ὄρας τὸ κέρδος ὅσον;
- [00223] ὁ Χριστὸς δι' αὐτοῦ παραγίνεται, καὶ σὺ ὑπὲρ τούτου μικρολογῆ;
- [00224] τὸν βασιλέα καλῶν ἐπὶ τὴν τράπεζαν, ὑπὲρ τούτων δέδοικας;
- [00225] Ὑποκείσθωσαν τράπεζαι δύο, καὶ ἡ μὲν ἐκ τούτων πεπληρώσθω, καὶ ἐχέτω τυφλοὺς, χωλοὺς, κυλλοὺς τὴν χεῖρα, τὸ σκέλος πεπηρωμένους, ἀνυποδέτους, ἕνα περικειμένους χιτωνίσκον, καὶ τοῦτον ἐκτετριμμένον·
- [00226] ἡ δὲ ἐτέρα ἐχέτω δυνάστας, στρατηγούς, τοπάρχας, ἄρχοντας μεγάλους, ἐνδεδυμένους ἱμάτια πολυτελῆ καὶ ὀθόνας λεπτὰς, ἐζωσμένους χρυσοῦς ζώνας.
- [00227] Πάλιν ἐνταῦθα ἐν τῇ τῶν πενήτων τραπέζῃ μῆτε ἄργυρος ἔστω, μῆτε οἶνος πολὺς, ἀλλ' ὁ ἀρκῶν καὶ εὐφρᾶναι δυνάμενος·
- [00228] τὰ δὲ ἐκπώματα καὶ τὰ λοιπὰ σκεύη ἀπὸ ὑέλου κατεσκευάσθω μόνης·
- [00229] ἐκεῖ δὲ ἐν τῇ τῶν πλουσίων τραπέζῃ ἔστω μὲν σκεύη τὰ πάντα ἐξ ἀργύρου καὶ χρυσοῦ, καὶ μηδὲ εἰς φερέτω τὸ ἡμικύκλιον, ἀλλὰ δύο νεανίαι μόλις αὐτὸ κινεῖτωσαν·
- [00230] ἔστω δὲ καὶ φιάλη ὑπόχρυσος σταθμὸν ἡμιτάλαντον ἔλκουσα, ὡς δύο νεανίας μόλις αὐτὴν κινεῖν, καὶ οἱ ἀμφορεῖς κείσθωσαν ἐφεξῆς πολλῶ ἄμεινον τοῦ ἀργύρου ἀπολάμποντες τῷ χρυσῷ·
- [00231] ἔστω δὲ καὶ τὸ ἡμικύκλιον ἀπαλῆ στρωμνῇ πάντοθεν ἐστορεσμένον.
- [00232] Πάλιν ἐνταῦθα μὲν ἔστωσαν διάκονοι πολλοὶ, τῶν ἀνακειμένων οὐχ ἦττον κεκοσμημένοι τοῖς ἱματίοις, καὶ ἐνδεδυμένοι λαμπρῶς, καὶ ἀναξυρίδας ἔχοντες, καλοὶ μὲν ἰδεῖν, αὐτὸ ἄγοντες τῆς ἡλικίας τὸ ἄνθος, σφριγῶντες καὶ εὐσωματοῦντες·
- [00233] ἐκεῖ δὲ δύο μόνοι ἔστωσαν διάκονοι, πάντα τὸν τύφον τοῦτον πεπατηκότες·
- [00234] καὶ ἔστω τοῖς μὲν τὰ ἐδέσματα πολυτελῆ, τοῖς δὲ τοσαῦτα ὅσα σβέσαι τὸν λιμὸν, καὶ εὐφροσύνης ἐμπλῆ [62.305] σαι.
- [00235] Ἄρα εἶπον ἀρκούντως;
- [00236] καὶ μετὰ ἀκριβείας κατεσκευασμένοι ἀμφότεραί εἰσιν αἱ τράπεζαι;
- [00237] μή τι ἐνδεῖ;
- [00238] Ἐγὼ μὲν οὐκ οἶμαι·
- [00239] καὶ γὰρ τοὺς κεκλημένους ἐπήλθον, καὶ τὴν πολυτέλειαν καὶ τῶν σκευῶν καὶ τῶν στρωμάτων καὶ τῶν ἐδεσμάτων.
- [00240] Πλήν ἀλλὰ, καὶ εἰ τι παρελίπομεν, ἐπεξαγαγόντες τὸν λόγον εὐρήσομεν.

- [00241] Φέρε οὖν, ἐπειδὴ τὸ πρόσφορον καλῶς ἡμῖν ἀπέλαβε σχῆμα ἐκάστη τράπεζα, ἴδωμεν ποῦ ὑμεῖς κατακλιθήσεσθε.
- [00242] Ἐγὼ μὲν γὰρ ἐπ' ἐκείνην ἄπειμι τὴν τῶν τυφλῶν, τὴν τῶν χωλῶν·
- [00243] ὑμῶν δὲ τάχα οἱ πλείους ταύτην αἰρήσονται, τὴν τῶν στρατηγῶν, τὴν φαιδρᾶν καὶ λαμπρᾶν.
- [00244] Ἴδωμεν οὖν ποία πλείονος γέμει τῆς ἡδονῆς·
- [00245] μήπω γὰρ τὰ μέλλοντα ἐξετάσωμεν·
- [00246] ἐν ἐκείνοις μὲν γὰρ αὕτη κρατεῖ ἡ ἐμῆ.
- [00247] Διὰ τί;
- [00248] Ὅτι αὕτη μὲν ἔχει τὸν Χριστὸν ἀνακειμένον, ἐκείνη δὲ ἀνθρώπους·
- [00249] αὕτη τὸν Δεσπότην, ἐκείνη τοὺς δούλους.
- [00250] Ἀλλὰ μήπω ταῦτα, ἀλλ' ἴδωμεν ποία πλείονα ἔχει τὴν ἡδονὴν τὴν ἐν τῷ παρόντι.
- [00251] Καὶ κατὰ τοῦτο μὲν οὖν πλείων αὕτη ἡ ἡδονή·
- [00252] τὸ γὰρ μετὰ βασιλείως ἀναπνεῖν, πλείονα φέρει τὴν ἡδονὴν τοῦ μετὰ τῶν οἰκετῶν.
- [00253] Ἀλλὰ καὶ τοῦτο ὑπεξέλωμεν, αὐτὸ καθ' ἑαυτὸ τὸ πρᾶγμα ἐξετάσωμεν.
- [00254] Οὐκοῦν ἐγὼ, καὶ οἱ σὺν ἐμοὶ ταύτην ἐλόμενοι τὴν τράπεζαν, μετὰ πολλῆς τῆς ἐλευθερίας καὶ τῆς θυμηδίας καὶ ἐροῦμεν ἅπαντα, καὶ ἀκουσόμεθα·
- [00255] ὑμεῖς δὲ τρέμοντες καὶ δεδουκότες, καὶ τοὺς ἀνακειμένους αἰδοῦμενοι, οὐδὲ ἐκτεῖναι χεῖρα τολμήσετε, καθάπερ εἰς παιδαγωγεῖον, ἀλλ' οὐκ εἰς ἄριστον εἰσελθόντες, καθάπερ δεσπότης δεινοὺς τρέμοντες.
- [00256] Ἀλλ' οὐκ ἐκεῖνοι οὕτως.
- [00257] Ἀλλὰ τὰ τῆς τιμῆς, φησὶ, μεγάλα.
- [00258] Καὶ μὴν ἐγὼ ἐν πλείονί εἰμι τιμῆ·
- [00259] ὑμῶν μὲν γὰρ ἡ εὐτέλεια μείζων φαίνεται, ὅταν καὶ τῆς αὐτῆς τραπέζης κοινωνοῦντες, δούλων προβάλλησθε ῥήματα.
- [00260] Καὶ γὰρ ὁ δούλος τότε μάλιστα φαίνεται, ὅταν μετὰ τοῦ δεσπότη κατακεῖμενος ᾖ.
- [00261] Ἐκεῖνος μὲν γὰρ, ἔνθα μὴ προσῆκεν αὐτῷ, γίνεται, οὐ τοσαύτην ἀπὸ τῆς οἰκειώσεως ἔχων σεμνότητα, ὅσῃν τὴν ταπεινῶσιν·
- [00262] σφόδρα γὰρ τότε ταπεινοῦται.
- [00263] Καὶ τὸν δούλον ἴδοι τις ἂν λαμπρὸν ὄντα καθ' ἑαυτὸν, καὶ τὸν πένητα λαμπρὸν ὄντα καθ' ἑαυτὸν, μὴ ὅταν μετὰ πλουσίου βαδίζη·
- [00264] τὸ γὰρ ταπεινὸν, ὅταν ἐγγυὲς ᾖ τοῦ ὑψηλοῦ, τότε φαίνεται ταπεινὸν, καὶ ἡ παράθεσις τὸ ταπεινὸν ταπεινότερον δείκνυσιν, οὐχ ὑψηλότερον.
- [00265] Οὕτω καὶ ὑμᾶς εὐτελεστέρους δείκνυσιν τὸ μετ' ἐκείνων ἀνακεῖσθαι, ἀλλ' οὐχ ἡμᾶς.
- [00266] Δύο μὲν οὖν τούτοις πλεονεκτοῦμεν, τῇ τε ἐλευθερίᾳ, καὶ τῇ τιμῇ, ὧν οὐδὲν ἴσον εἰς ἡδονῆς λόγον ἐστί.
- [00267] Βουλήσομαι γὰρ ἂν ἐγωγε ἄρτου μεταλαβεῖν μετ' ἐλευθερίας, ἢ μυρίων ἐδεσμάτων μετὰ δουλείας.
- [00268] Κρεῖσσον γὰρ, φησὶ, ξενισμὸς λαχάνων πρὸς φιλίαν καὶ χάριν, ἢ βοῦς ἀπὸ φάτνης μετ' ἔχθρας.
- [00269] Ὅ γὰρ ἂν εἴπωσιν ἐκεῖνοι, ἀνάγκη τοὺς παρόντας ἐπαινεῖν, ἢ προσκρούειν, παρασίτων τάξιν ἀναδεγεμένους, μᾶλλον δὲ ἐκείνων χείρους ὄντας.
- [00270] Τοῖς μὲν γὰρ εἰ καὶ μετ' αἰσχύνης καὶ τοῦ ὑβρίζεσθαι, ὅμως μέτεστι παρόρησίας·
- [00271] ὑμῖν δὲ οὐδὲ τούτου.
- [00272] Ἀλλ' ἡ μὲν εὐτέλεια τοσαύτη·
- [00273] δεδοίκατε γὰρ καὶ κατεπττήχατε·
- [00274] ἡ δὲ τιμὴ οὐκέτι.
- [00275] Οὐκοῦν πάσης μὲν ἡδονῆς ἀπεστέρηται ἡ τράπεζα ἐκείνη, πάσης δὲ αὕτη γέμει θυμηδίας.

- [00276] [62.306] ε'.
- [00277] Ἀλλὰ καὶ αὐτῶν τῶν ἐδεσμάτων τὴν φύσιν ἐξετάσωμεν.
- [00278] Ἐκεῖ μὲν γὰρ ἀνάγκη καὶ μὴ βουλομένῳ διαρρήγνυσθαι τῷ πολλῷ οἴνῳ, ἐνταῦθα δὲ οὐκ ἔνι μὴ βουλόμενον ἐσθίειν καὶ πίνειν.
- [00279] Ὅστε ἐκεῖ μὲν τὴν ἐκ τῆς τῶν σιτίων ποιότητος ἡδονὴν ἢ τε προλαβοῦσα ἀτιμία ἀφαιρεῖται, καὶ ἢ ἐκ τῆς πλησμονῆς ἀηδία.
- [00280] Οὐ γὰρ ἦττον λιμοῦ τὰ σώματα ἡμῖν ἢ πλησμονῆ διαφθείρει καὶ ὀδυνᾷ, ἀλλὰ καὶ πολλῷ χαλεπώτερον·
- [00281] καὶ ὃν ἂν θέλῃς μοι δοῦναι, εὐκολώτερον αὐτὸν διαρρήγνύω τῇ πλησμονῇ, τοῦ λιμοῦ.
- [00282] Ὅντως γὰρ τοῦτο ἐκείνου φορητότερον·
- [00283] ὅτι λιμὸν μὲν ἂν τις καὶ εἴκοσιν ἡμέρας ἐνέγκοι, πλησμονὴν δὲ οὐδὲ δύο μόνας·
- [00284] καὶ τούτῳ μὲν προσπαλαιότες διηνεκῶς οἱ ἐν τοῖς ἀγροῖς, ἐν ὑγείᾳ εἰσὶ καὶ οὐ δέονται ἰατρῶν·
- [00285] ταύτην δὲ, τὴν πλησμονὴν λέγω, οὐκ ἂν ἐνέγκοιεν μὴ συνεχῶς καλοῦντες ἰατρούς·
- [00286] μᾶλλον δὲ καὶ τὴν ἐκείνων βοήθειαν ἤλεγξε πολλάκις ἢ ταύτης τυραννίς.
- [00287] Καὶ ἡδονῆς μὲν οὖν ἔνεκεν αὕτη τὰ πρῶτα ἔχει.
- [00288] Εἰ γὰρ ἢ τιμὴ τοῦ ἀτιμάζεσθαι ἡδίων, καὶ τὸ ἐν ἐξουσίᾳ εἶναι τοῦ ὑποτάσσεσθαι, καὶ τὸ θαρρῆεῖν τοῦ τρέμειν καὶ δεδοικέναι, καὶ τὸ τῶν ἀρκούντων ἀπολαύειν τοῦ πέρα τοῦ μέτρου εἰς τὸ τῆς τρυφῆς καταποντίζεσθαι κλυδώνιον, βελτίων ἄρα ἐκείνης αὕτη ἢ τράπεζα καὶ ἡδονῆς ἔνεκεν.
- [00289] Καὶ τὰ τῆς δαπάνης δὲ ἐνταῦθα βελτίονα·
- [00290] ἐκείνη μὲν γὰρ δαπανηρὰ, αὕτη δὲ οὐκέτι.
- [00291] Ἀλλὰ τί;
- [00292] ἄρα τοῖς ἀνακειμένοις μόνον ἡδίων αὕτη ἢ τράπεζα, ἢ καὶ τῷ καλοῦντι πλείονα αὕτη φέρει τὴν ἡδονὴν ἐκείνης;
- [00293] Τοῦτο γὰρ ἐστὶ τὸ μᾶλλον ζητούμενον ἡμῖν.
- [00294] Οὐκοῦν ὁ μὲν ἐκείνους καλῶν, πρὸ πλειόνων ἡμερῶν παρασκευάζεται, καὶ πράγματα ἔχει ἀναγκάζεται καὶ φροντίδας καὶ μερίμνας, οὔτε τὰς νύκτας καθεύδων, οὔτε τὰς ἡμέρας ἡσυχάζων·
- [00295] ἀλλὰ ἀναπλάττων ἐν ἑαυτῷ πολλὰ, μαγείροις διαλεγόμενος, ὄψοποιοῖς, τραπεζοποιοῖς.
- [00296] Εἴτα αὐτῆς τῆς ἡμέρας ἐπιστάσης ἴδοι τις ἂν αὐτὸν μᾶλλον δεδουκότεν, ἢ τοὺς μέλλοντας πυκτεύειν, μὴ τις παρὰ λόγον γένηται, μὴ βασκανία βληθῆ, μὴ κατηγοροῦς ἐκείθεν λάβῃ πολλούς.
- [00297] Οὗτος δὲ πάσης ταύτης ἀπήλλακται τῆς φροντίδος καὶ τῶν πραγμάτων, αὐτοσχεδιάζων τὴν τράπεζαν, καὶ οὐ πρὸ πολλῶν ἡμερῶν μεριμνῶν.
- [00298] Καὶ μετὰ δὴ ταῦτα οὗτος μὲν εὐθέως τὴν χάριν ἀπώλεσεν·
- [00299] ἐκεῖνος δὲ ἔχει τὸν Θεὸν ὀφειλέτην, καὶ χρησταῖς τρέφεται ταῖς ἐλπίσι, καθ' ἐκάστην ἡμέραν εὐωχούμενος ἀπ' ἐκείνης τῆς τραπέζης.
- [00300] Τὰ μὲν γὰρ σιτία ἀναλίσκεται, ἢ δὲ χάρις οὐκ ἀναλίσκεται, ἀλλὰ καθ' ἐκάστην ἡμέραν μᾶλλον χαίρει καὶ γάννυται ἐκείνων τῶν τὸν πολὺν οἶνον ἐμφορηθέντων.
- [00301] Οὐδὲν γὰρ οὕτω τρέφει τὴν ψυχὴν, ὡς ἐλπίς ἀγαθὴ καὶ τὸ χρηστὰ προσδοκᾶν.
- [00302] Ἀλλὰ δὴ τὰ μετὰ ταῦτα ἴδωμεν.
- [00303] Ἐκεῖ μὲν ἀυλοὶ καὶ κιθάραι καὶ σύριγγες, ἐνταῦθα δὲ οὐδὲν ἀπηχῆς μέλος·
- [00304] ἀλλὰ τί;
- [00305] ὕμνοι, ψαλμοὶ.
- [00306] Ἐκεῖ μὲν οἱ δαίμονες ἀνυμνοῦνται, ἐνταῦθα δὲ ὁ πάντων Δεσπότης Θεός.
- [00307] Ὅρας πόσης μὲν αὕτη χάριτος, πόσης δὲ ἀγνωμοσύνης ἐκείνη καὶ ἀναισθησίας γέμει;
- [00308] Εἰπέ γὰρ μοι·
- [00309] ὁ Θεός σε ἔθρεψεν ἐκ τῶν ἀγαθῶν αὐτοῦ, καὶ δέον αὐτῷ εὐχαριστεῖν μετὰ τὸ τραφῆναι, σὺ δὲ τοὺς δαίμονας ἐπεισάγεις;

- [00310] τὰ γὰρ διὰ τῶν πηκτίδων οὐδὲν ἄλλο, ἢ δαιμόνων ἄσματα.
- [00311] Δέον εἰπεῖν, Εὐλο [62.307] γητὸς εἶ, Κύριε, ὅτι ἔθρεψάς με ἐκ τῶν ἀγαθῶν σου, σὺ δὲ, καθάπερ τις κύων ἄτιμος, οὐδὲ μέμνησαι, ἀλλὰ τοὺς δαίμονας ἐπεισάγεις;
- [00312] Μᾶλλον δὲ οἱ μὲν κύνες λαβόντες καὶ μὴ λαβόντες σαίνουσι τοὺς οἰκείους, σὺ δὲ οὐδὲ τοῦτο.
- [00313] Ὁ κύων καὶ μὴ λαμβάνων σαίνει τὸν δεσπότην, σὺ δὲ καὶ λαβὼν ὑλακτεῖς κατ' αὐτοῦ.
- [00314] Πάλιν ὁ κύων καὶ εὐεργετούμενος παρὰ τοῦ ἄλλοτρίου, οὐδὲ οὕτω καταλύει τὴν ἔχθραν τὴν πρὸς αὐτὸν, οὐδὲ ἐπισπᾶται πρὸς φιλίαν·
- [00315] σὺ δὲ καὶ μυρία πάσχων κακὰ παρὰ τῶν δαιμόνων, ἐπ' ἄριστα αὐτοὺς εἰσάγεις·
- [00316] ὥστε διπλῆ τοῦ κυνὸς εἶ χεῖρων.
- [00317] Καλῶς δὲ ἀνεμνήσθητι νῦν τῶν κυνῶν πρὸς τοὺς τότε μόνον εὐχαριστοῦντας, ὅταν εὖ πάσχωσιν.
- [00318] Αἰδέσθητε, παρακαλῶ, τοὺς κύνας, οἱ καὶ λιμώττοντες σαίνουσι τοὺς δεσπότης·
- [00319] σὺ δὲ ἂν ἀκούσης, ὅτι ὁ δαίμων τινα ἐθεράπευσεν, ἀφίης εὐθέως τὸν Δεσπότην, ὃ κυνῶν ἀλογώτερε.
- [00320] Ἀλλ' αἱ πόρνοι, φησὶν, ἡδονὴν ἔχουσιν ὀρώμεναι.
- [00321] Ποίαν ἡδονήν;
- [00322] ποίαν δὲ οὐκ ἀτιμίαν;
- [00323] Πορνεῖον γέγονέ σου ἡ οἰκία, μανία καὶ οἴστρος·
- [00324] καὶ οὐκ αἰσχύνῃ ταῦτα ἡδονὴν καλῶν;
- [00325] Ἄν μὲν οὖν ἐξῆ χρήσασθαι πάσῃ ἡδονῇ, μείζων ἢ αἰσχύνῃ καὶ ἢ ἐκ ταύτης ἀηδία.
- [00326] Πῶς δαί;
- [00327] Οὐ χαλεπὸν τὸ τὴν οἰκίαν πορνεῖον ποιεῖν, καὶ ἤδυσθαι καθάπερ χοίρους ἐγκαλινδουμένους βορβόρω;
- [00328] Ἄν δὲ μέχρι τοῦ φανῆναι μόνον, ἰδοὺ πάλιν ὀδύνη μείζων·
- [00329] ἢ γὰρ ὄψις οὐχ ἡδονή, ὅταν ἢ χρῆσις μὴ ἦ, ἀλλὰ καὶ μείζων ἢ ἐπιθυμία, καὶ σφοδροτέρα ἢ φλόξ.
- [00330] Ἀλλὰ τὸ τέλος βούλει μαθεῖν;
- [00331] Οἱ μὲν τοῖς μαινομένοις καὶ τοῖς παραπληξίν εὐκασιναὶ ἀπὸ τῆς τραπέζης ἀνιστάμενοι, θρασεῖς, ὀργίλοι, καταγέλαστοι καὶ τοῖς ἀνδραπόδοις·
- [00332] καὶ οἱ μὲν οἰκείται ἀναχωροῦσι νήφοντες, οὔτοι δὲ μεθύοντες.
- [00333] Ὡ τῆς αἰσχύνης! Ἐκεῖ δὲ τοιοῦτον οὐδὲν, ἀλλ' εὐχαριστία τὴν τράπεζαν κατακλείσαντες, οὕτως ἀναχωροῦσιν οἴκαδε, ἠδόμενοι καθεύδοντες, ἠδόμενοι ἐγειρόμενοι, πάσης αἰσχύνης ἀπηλλαγμένοι καὶ κατηγορίας.
- [00334] Ἄ·
- [00335] Εἰ βούλει καὶ αὐτοὺς τοὺς κεκλημένους ἰδεῖν, ὄψις τούτους μὲν τοιούτους ὄντας·
- [00336] ἔνδον, ὅπερ οὔτοι ἔξω, τυφλοὺς, ἀναπήρους, χωλοὺς·
- [00337] καὶ οἷα τούτων τὰ σώματα, τοιαῦτα ἐκείνων αἱ ψυχαί, ὑδέρω καὶ φλεγμονῇ κατεχόμεναι.
- [00338] Τοιοῦτον γὰρ ἢ ἀπόνοια·
- [00339] μετὰ γὰρ τὴν τρυφὴν πῆρωσις γίνεται·
- [00340] τοιοῦτον γὰρ ἢ πλησμονὴ καὶ ἢ μέθη, χωλοὺς καὶ κυλλοὺς ποιοῦσα.
- [00341] Καὶ ὄψις καὶ τούτους τοιαύτας ἔχοντας ψυχὰς, οἷα οὔτοι τὰ σώματα, λαμπρὰς, κεκοσμημένας.
- [00342] Οἱ γὰρ ἐν εὐχαριστίᾳ ζῶντες, οἱ τῆς αὐταρκείας μὴδὲν πλέον ἐπιζητοῦντες, οἱ φιλοσοφούντες οὕτως εἰσὶν ἐν πάσῃ φαιδρότητι.
- [00343] Ἴδωμεν δὲ καὶ ἐνταῦθα καὶ ἐκεῖ τὸ τέλος.
- [00344] Ἐκεῖ μὲν ἡδονὴ ἀκόλαστος, γέλως κεχυμένος, μέθη, εὐτραπελία, αἰσχρολογία·
- [00345] ἐπειδὴ γὰρ αὐτοὶ αἰδοῦνται αἰσχροῦ φθέγγεσθαι, διὰ τῶν πορνῶν τοῦτο γίνεται.

- [00346] Ἐνταῦθα δὲ φιλανθρωπία, ἡμερότης.
- [00347] Τῷ μὲν οὖν ἐκείνους καλοῦντι παρέστηκε κενοδοξία ὀπλίζουσα αὐτόν·
- [00348] τῷ δὲ ἐνταῦθα φιλανθρωπία καὶ ἡμερότης.
- [00349] Ἐκείνην μὲν γὰρ τὴν τράπεζαν φιλανθρωπία συνίστησι, ταύτην δὲ κενοδοξία καὶ ὠμότης ἐξ ἀδικίας καὶ πλεονεξίας.
- [00350] Κάκεινη μὲν καταλήγει εἰς ^[62.308] ἅπερ εἶπον, εἰς ἀπόνοιαν, εἰς ἔκστασιν, εἰς μανίαν·
- [00351] τοιαύτη γὰρ ἡ τῆς κενοδοξίας βλάστη·
- [00352] αὕτη δὲ εἰς εὐχαριστίαν καὶ δόξαν Θεοῦ.
- [00353] Καὶ ὁ ἔπαινος δὲ ὁ παρὰ ἀνθρώπων ταύτη πλείων·
- [00354] ἐκείνῳ μὲν γὰρ καὶ βασκαίνουσι, τοῦτον δὲ ὡς κοινὸν πατέρα πάντες ἔχουσι καὶ οἱ μὴ παθόντες εὖ.
- [00355] Καὶ καθάπερ ἐπὶ τῶν ἡδικημένων καὶ οἱ μὴδὲν ἡδικημένοι συναλοῦσι, καὶ κοινῇ γίνονται πάντες ἐχθροί·
- [00356] οὕτω καὶ ἐπὶ τῶν πασχόντων εὖ καὶ οἱ μὴ παθόντες εὖ, καθάπερ οἱ παθόντες, ἐπαινοῦσι καὶ θαυμάζουσι τὸν πεπονηκότα.
- [00357] Κάκεῖ μὲν πολὺς ὁ φθόνος, ἐνταῦθα δὲ πολλὴ ἡ κηδεμονία, πολλαὶ παρὰ πάντων εὐχαί.
- [00358] Καὶ ἐνταῦθα μὲν ταῦτα·
- [00359] ἐκεῖ δὲ, ὅταν ὁ Χριστὸς παραγένηται, οὗτος μὲν στήσεται μετὰ πολλῆς τῆς παρόρησίας, καὶ ἀκούσεται ἐπὶ πάσης τῆς οἰκουμένης, Πεινῶντά με εἶδες, καὶ ἔθρεψας·
- [00360] γυμνὸν, καὶ ἐνέδυσας·
- [00361] ξένον, καὶ συνήγαγες, καὶ ὅσα τοιαῦτα·
- [00362] ἐκεῖνος δὲ τὰ ἐναντία ἀκούσεται, Πονηρὴ δούλε καὶ ὀκνηρὴ·
- [00363] καὶ πάλιν, Οὐαὶ οἱ κατασπαταλῶντες ἐπὶ ταῖς στρωμαῖς αὐτῶν, καὶ οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων, οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, ὡς ἐστῶτα ἐλογίσαντο, καὶ οὐχ ὡς φεύγοντα.
- [00364] Ταῦτα ἡμῖν οὐχ ἀπλῶς εἴρηται, ἀλλ' ὥστε μεταθεῖναι ὑμῶν τὴν γνώμην, καὶ μὴδὲν ὑμᾶς ἀκερδὲς ποιεῖν.
- [00365] Τί οὖν, φησὶ, κἂν ταῦτα κάκεῖνα ποιῶ;
- [00366] Πολὺς οὗτος ὁ λόγος παρὰ πᾶσι.
- [00367] Καὶ ποία ἀνάγκη, εἰπέ μοι, ἐξὸν πάντα χρησίμως ποιεῖν, διαιερεῖν, καὶ τὰ μὲν μὴ μόνον εἰς οὐδὲν δέον, ἀλλὰ καὶ εἰκὴ ἀναλίσκειν, τὰ δὲ χρησίμως;
- [00368] Εἰπέ μοι, εἰ σπεύρων τὰ μὲν εἰς πέτραν ἐρρίπτεις, τὰ δὲ εἰς γῆν ἀρίστην, ἄρα ἂν ἀπέχρησέ σοι τοῦτο, καὶ εἶπες ἄν·
- [00369] Τί γὰρ βλέπτει, ἂν τὰ μὲν εἰκὴ, τὰ δὲ εἰς ἀρίστην γῆν ῥίψωμεν;
- [00370] Διὰ τί γὰρ μὴ πάντα εἰς ἀρίστην;
- [00371] διὰ τί τὸ κέρδος ἐλαττοῖς;
- [00372] Κἂν μὲν συνάγειν δύο χρήματα, οὐκ ἐρεῖς τοῦτο, ἀλλὰ πάντοθεν συνάγεις, ἐκεῖ δὲ οὐκέτι·
- [00373] κἂν δανείζεις δύο, οὐκ ἐρεῖ·
- [00374] Διὰ τί τὰ μὲν τοῖς ἀπόροις, τὰ δὲ τοῖς εὐπόροις δώσομεν, ἀλλὰ πάντα ἐκείνοις;
- [00375] ἐνταῦθα δὲ, ἔνθα τοσοῦτον κέρδος, διὰ τί οὐ λογίζῃ τοῦτο, καὶ παύσῃ ποτὲ τοῦ εἰκὴ δαπανᾶσθαι καὶ μάτην ἀναλίσκειν;
- [00376] Ἀλλ' ἔχει καὶ τοῦτο κέρδος, φησί.
- [00377] Ποῖον, εἰπέ μοι, τὰς φιλίας αὐξεί.
- [00378] Οὐδὲν ἀνθρώπων ψυχρότερον ἀπὸ τούτων φίλων γινομένων, ἀπὸ τῆς τραπέζης καὶ πλησμονῆς τῶν παρασίτων·
- [00379] οὐδὲν φιλίας ἀηδέστερον ἐντεῦθεν τὴν ἀρχὴν λαμβανούσης.
- [00380] Μὴ ὑβρίσης πρῶγμα οὕτω θαυμαστὸν, τὴν ἀγάπην, μὴδὲ ταύτην αὐτῆς εἶναι ῥίζαν φῆς.

- [00381] Ὡσπερ ἂν εἴ τις δένδρου χρυσὸν καὶ λίθους τιμίους φέροντος τὴν ῥίζαν οὐχὶ τοιαύτην ἔλεγεν εἶναι, ἀλλ' ἀπὸ σηπεδόνοσ τίκτεσθαι·
- [00382] τοῦτο καὶ σὺ ποιεῖς·
- [00383] κἂν γὰρ τεχθῆ φιλία ἐντεῦθεν, οὐδὲν αὐτῆσ ψυχρότερον γένοιτ' ἂν.
- [00384] Ἀλλ' ἐκεῖναι αἱ τράπεζαι φιλιαν ποιουσιν, οὐχὶ πρὸς ἀνθρώπουσ, ἀλλὰ πρὸς τὸν Θεὸν, καὶ ἐπιτεταμένην, ὅταν ἐπιτεταμέναι γίνωνται.
- [00385] Ὁ μὲν γὰρ τὰ μὲν ἐνταῦθα, τὰ δὲ ἐκεῖ καταναλίσκων, κἂν πολλὰ δῶ, οὐδὲν μέγα πεποίηκεν·
- [00386] ὁ δὲ πάντα ἐνταῦθα ἀναλίσκων, κἂν ὀλίγα δεδωκῶσ ἦ, τὸ πᾶν εἰργάσατο.
- [00387] Τὸ γὰρ ζητούμενον οὐχὶ πολλὰ δοῦναι, ἢ ὀλίγα, ἀλλὰ τῆσ οικείασ δυνάμεωσ μὴ ἔλαττον.
- [00388] Ἐννοῶμεν τὸν τὰ ^[62.309] πέντε τάλαντα, καὶ τὸν τὰ δύο·
- [00389] ἐννοῶμεν τὴν τοὺσ δύο ὀβολούσ καταβαλοῦσαν·
- [00390] ἐννοῶμεν τὴν χήραν τὴν ἐπὶ τοῦ Ἡλία.
- [00391] Οὐκ εἶπεν ἐκεῖνη ἢ τοὺσ δύο ὀβολούσ καταβαλοῦσα·
- [00392] Τί γὰρ βλέπτει, ἂν τὸν μὲν ἕνα ὀβολὸν ἐμαυτῆ κατάσχω, τὸν δὲ ἕνα δῶ;
- [00393] ἀλλ' ὅλον ἔδωκε τὸν βίον.
- [00394] Σὺ δὲ ἐν τοσαύτῃ ἀφθονίᾳ ὦν, ἐκεῖνησ φειδωλότεροσ εἶ.
- [00395] Μὴ τοίνυν ἀμελῶμεν τῆσ ἑαυτῶν σωτηρίασ, ἀλλ' ἐπιθῶμεθα τῆ ἐλεημοσύνη.
- [00396] Οὐδὲν γὰρ ^[62.310] ταύτησ βέλτιον·
- [00397] καὶ δεῖξει ὁ μέλλονσ χρόνοσ·
- [00398] τέωσ δὲ καὶ ὁ παρῶν ἔδειξεν.
- [00399] Εἰσ δόξαν τοίνυν τοῦ Θεοῦ ζήσωμεν, καὶ τὰ αὐτῶ δοκοῦντα πράττωμεν, ἵνα καταξιωθῶμεν τῶν ἐπηγγελμένων ἀγαθῶν·
- [00400] ὦν γένοιτο πάντασ ἡμᾶσ ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, φῆ δόξα καὶ τὸ κράτοσ, τιμῆ, νῦν καὶ ἀεὶ, καὶ εἰσ τοὺσ αἰῶνασ τῶν αἰῶνων.
- [00401] Ἀμήν.
- [00402] ΟΜΙΛΙΑ Β'.
- [00403] Διὰ τοῦτο καὶ ἡμεῖσ ἀφ' ἧσ ἡμέρασ ἠκούσα μεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματοσ αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῆ·
- [00404] περιπατῆσαι ὑμᾶσ ἀξίωσ τοῦ Κυρίου εἰσ πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῶ καρποφοροῦντεσ, καὶ αὐξανόμενοι ἐν τῆ ἐπιγνώσει τοῦ Θεοῦ.
- [00405] α'.
- [00406] Διὰ τοῦτο, ποῖον;
- [00407] Ἐπειδὴ ἠκούσαμεν τὴν πίστιν ὑμῶν καὶ τὴν ἀγάπην·
- [00408] ἐπειδὴ χρηστὰσ ἔχομεν ἐλπίδασ, εὐέλπιδέσ ἐσμεν καὶ περὶ τῶν μελλόντων αἰτεῖν.
- [00409] Καθάπερ γὰρ ἐν τοῖσ ἀγῶσιν ἐκεῖνοσ μάλιστα διεγείρομεν τοὺσ ἐγγύσ ὄντασ τῆσ νίκησ·
- [00410] οὕτω δὴ καὶ ὁ Παῦλοσ τούτουσ μάλιστα παρακαλεῖ τοὺσ τὸ πλέον κατωρθωκότασ.
- [00411] Ἀφ' ἧσ ἡμέρασ ἠκούσαμεν, φησὶν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι.
- [00412] Οὐ μίαν ἡμέραν ὑπερευχόμεθα, οὐδὲ δύο, οὐ τρεῖσ.
- [00413] Ἐνταῦθα καὶ τὴν ἀγάπην δείκνυσι, καὶ ἡρῆμα αὐτοὺσ αἰνίττεται ὡσ οὐδέπω πρὸσ τὸ τέλος ἐφθακότασ·
- [00414] τὸ γὰρ, Ἴνα πληρωθῆτε, τοῦτο δηλοῦντοσ ἦν.
- [00415] Καὶ ὄρα μοι τὴν σύνεσιν τοῦ μακαρίου τούτου·

- [00416] οὐδαμοῦ τοῦ παντός αὐτοὺς ἀπεστερηθῆσθαι φησιν, ἀλλὰ λείπειν αὐτοὺς πανταχοῦ·
- [00417] τὸ γὰρ, Ἵνα πληρωθῆτε, τοῦτο δηλοῖ.
- [00418] Καὶ πάλιν, Εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῶ·
- [00419] καὶ πάλιν, Ἐν πάσῃ δυνάμει δυναμούμενοι·
- [00420] καὶ πάλιν, Εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν.
- [00421] Τὸ γὰρ, Πᾶσαν, μαρτυροῦντός ἐστι καὶ τι τοῖς κατορθοῦσιν, εἰ καὶ μὴ τὸ πᾶν.
- [00422] Καὶ Ἵνα πληρωθῆτε, φησιν, οὐχ ἵνα λάβητε·
- [00423] ἔλαβον γάρ·
- [00424] ἀλλὰ τὸ λείπον ἵνα πληρωθῆτε.
- [00425] Οὕτω καὶ ὁ ἔλεγχος ἀνεπαχθῆς ἐγένετο, καὶ τὸ ἐγκώμιον οὐκ ἠφίει αὐτοὺς καταπεσεῖν καὶ γενέσθαι ὑπτίους ὀλοσχερῆς γενόμενον.
- [00426] Τί δέ ἐστιν, Ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ;
- [00427] Τουτέστι, διὰ τοῦ Υἱοῦ προσάγεσθαι ὑμᾶς αὐτῷ χρῆ, οὐκέτι δι' ἀγγέλων.
- [00428] Ὅτι μὲν οὖν δεῖ προσάγεσθαι, ἔγνωτε·
- [00429] λείπει δὲ ὑμῖν ἔτι τοῦτο μαθεῖν καὶ διὰ τί τὸν Υἱὸν ἔπεμψεν.
- [00430] Εἰ γὰρ δι' ἀγγέλων ἔδει σώζεσθαι, οὐκ ἂν τὸν Υἱὸν ἔπεμψεν, οὐκ ἂν ἐξέδωκεν.
- [00431] Ἐν πάσῃ σοφίᾳ, φησὶ, καὶ συνέσει πνευματικῇ.
- [00432] Ἐπειδὴ γὰρ αὐτοὺς οἱ φιλόσοφοι ἠπάτων, βούλομαι ὑμᾶς ἐν πνευματικῇ, φησὶ, σοφίᾳ εἶναι, μὴ κατὰ τὴν σοφίαν τῶν ἀνθρώπων.
- [00433] Εἰ δὲ ὥστε τὸ θέλημα Θεοῦ μαθεῖν πνευματικῆς δεῖ σοφίας, ὥστε τὴν οὐσίαν τί ἐστιν, εὐχῶν διηνεκῶν.
- [00434] Καὶ δείκνυσιν ἐνταῦθα, ὅτι ἐξ ἐκείνου ὁ Παῦλος εὐχεται, καὶ οὐδέπω ἤνυσε, καὶ οὐκ ἀπέστη·
- [00435] τὸ γὰρ, Ἀφ' ἧς ἡμέρας ἠκούσαμεν, τοῦτο δηλοῖ.
- [00436] Κατάγνωσιν δὲ αὐτοῖς πολλὴν φέρει, εἰ ἐξ ἐκείνου καὶ εὐχαῖς βοηθούμενοι μὴ ἀνεκτήσαντο ἑαυτούς.
- [00437] Καὶ αἰτούμενοι, φησὶ, τουτέστι, μετὰ πολλῆς τῆς σπου [62.310.10] δῆς·
- [00438] τοῦτο γὰρ δείκνυσι τὸ, Ἐγνωτε.
- [00439] Ἀλλὰ δεῖ τι καὶ ἐπιγῶναι.
- [00440] Εἰς τὸ περιπατήσαι ὑμᾶς ἀξίως τοῦ Κυρίου.
- [00441] Ἐνταῦθα περὶ βίου καὶ τῶν ἔργων φησὶ·
- [00442] καὶ γὰρ καὶ τοῦτο πανταχοῦ ποιεῖ·
- [00443] ἀεὶ τῇ πίστει συζεύγνυσι τὴν πολιτείαν.
- [00444] Εἰς πᾶσαν ἀρέσκειαν.
- [00445] Πῶς δὲ, Πᾶσαν ἀρέσκειαν;
- [00446] Ἐν παντὶ ἔργῳ ἀγαθῶ καρποφοροῦντες, καὶ αὐξανόμενοι ἐν τῇ ἐπιγνώσει τοῦ Θεοῦ.
- [00447] Ὅσπερ, φησὶν, ἀθρόως ὑμῖν ἑαυτὸν ἀπεκάλυψε, καὶ ὥσπερ τηλικαύτην ἐλάβετε γνῶσιν, οὕτω καὶ πολιτείαν ἀξίαν ἐπιδείξασθε τῆς πίστεως·
- [00448] μεγάλης γὰρ αὕτη δεῖται πολιτείας, καὶ πολλῶ μείζονος, ἢ ἡ παλαιά.
- [00449] Ὁ γὰρ τὸν Θεὸν εἰδώς, καὶ τοῦ Θεοῦ δούλος εἶναι καταξιωθείς, μᾶλλον δὲ καὶ υἱός, ὅρα ὅσης δεῖται ἀρετῆς.
- [00450] Ἐν πάσῃ δυνάμει δυναμούμενοι.

- [00451] Ἐνταῦθα περὶ τῶν πειρασμῶν καὶ τῶν διωγμῶν φησιν, Εὐχόμεθα ἵνα πληρωθῆτε δυναμούμενοι, ὥστε μὴ ἀκηδιάσαι, μηδὲ ἀπογνῶναι.
- [00452] Κατὰ τὸ κράτος τῆς δόξης αὐτοῦ.
- [00453] Ἴνα, φησὶ, τοιαύτην ἀναλάβητε προθυμίαν, οἷα πρόπει τῇ ἰσχύϊ τῆς δόξης αὐτοῦ δοῦναι.
- [00454] Εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν.
- [00455] Ὅ λέγει, τοιοῦτόν ἐστι·
- [00456] Συντόμως εὐχόμεθα, φησὶν, ὥστε ἐνάρετον ὑμᾶς βίον σχεῖν καὶ τῆς πολιτείας ἄξιον, καὶ στήναι βεβαίως, ὡς εἰκὸς τοὺς ἀπὸ Θεοῦ δυναμωθέντας.
- [00457] Διὰ τοῦτο τέως οὐδέπω ἄπτεται δογμάτων, ἀλλ' ἐν τῷ βίῳ στρέφεται, ἔνθα οὐδὲν εἶχεν ἐγκαλέσαι·
- [00458] καὶ ἐπαινέσας ἐφ' οἷς ἐχρῆν, τότε καθήσιν εἰς κατηγορίαν.
- [00459] Τοῦτο καὶ πανταχοῦ ποιεῖ·
- [00460] ὅταν γὰρ μέλλη τισὶ γράφειν, ἔχων μὲν τι ἐγκαλεῖν, ἔχων δὲ καὶ τι ἐπαινέσαι, πρότερον ἐπαινεῖ, καὶ τότε καθήσιν εἰς τὰ ἐγκλήματα.
- [00461] Οἰκειοῦται γὰρ πρότερον τὸν ἀκροατὴν, καὶ τὴν κατηγορίαν ἀπαλλάττει πάσης ὑποψίας, καὶ δείκνυσιν ὅτι αὐτὸς μὲν ἐβούλετο διόλου ἐγκωμιάζειν, ὑπὸ δὲ τῆς ἀνάγκης εἰς τούτους ἐμβιβάζεται τοὺς λόγους.
- [00462] Τοῦτο καὶ ἐν τῇ προτέρᾳ πρὸς Κορινθίους ποιεῖ.
- [00463] Ἐπαινέσας γὰρ αὐτοὺς μυρία ὡς ἀγαπῶντας αὐτόν, καὶ ἀπὸ τοῦ πεπορνευκότος, τότε εἰς κατηγορίαν καθήσιν.
- [00464] Ἐν δὲ τῇ πρὸς Γαλάτας οὐκέτι, ἀλλὰ τὸναντίον·
- [00465] μᾶλλον δὲ εἴ τις ἐξετάσειε, κἀκεῖνη ἐξ ἐπαίνου ἢ κατηγορίας.
- [00466] Ἐπειδὴ γὰρ αὐτῶν οὐδὲν εἶχε κατόρθωμα τότε εἰπεῖν, καὶ σφοδρὸν τὸ ἔγκλημα ἦν, καὶ πάντες διεφθάρησαν, καὶ φέρειν ἠδύναντο ἰσχυροὶ ὄντες, ἀπὸ κατηγορίας ἀρχεται λέγων, Θαυμάζω·
- [00467] ὥστε καὶ τοῦτο ἐγκωμίων ἐστίν.
- [00468] Ὑστερον δὲ αὐτοὺς ἐπαινεῖ, οὐκ ἐπὶ τοῖς παροῦσιν, ἀλλ' ἐπὶ τοῖς παρελθούσι, λέγων, ὅτι Εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.
- [00469] β'.
- [00470] Καρποφοροῦντες, φησὶ·
- [00471] τοῦτο περὶ ἔργων Δυναμούμενοι·
- [00472] περὶ πειρασμῶν τοῦτο.
- [00473] Εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν·
- [00474] μακροθυμίαν πρὸς [62.311] ἀλλήλους, ὑπομονὴν πρὸς τοὺς ἔξω.
- [00475] Μακροθυμεῖ γὰρ τις πρὸς ἐκείνους, οὓς δυνατόν καὶ ἀμύνασθαι, ὑπομένει δὲ οὓς οὐ δύναται ἀμύνασθαι.
- [00476] Διὰ τοῦτο ἐπὶ μὲν Θεοῦ οὐδέποτε ὑπομονὴ λέγεται, μακροθυμία δὲ πολλαχοῦ·
- [00477] καθὼς αὐτὸς οὗτος ὁ μακάριός φησι, γράφων ἀλλαχοῦ·
- [00478] Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς;
- [00479] Εἰς πᾶσαν.
- [00480] Μὴ νῦν μὲν, μετὰ ταῦτα δὲ μηκέτι.
- [00481] Ἐν πάσῃ, φησὶ, σοφία καὶ συνέσει πνευματικῇ.
- [00482] Ἄλλως γὰρ οὐκ ἔνι τὸ θέλημα αὐτοῦ ἐπιγνῶναι.
- [00483] Καίτοι γε ᾧοντο τὸ θέλημα αὐτοῦ ἔχειν, ἀλλ' οὐ πνευματικὴ ἦν ἡ σοφία.
- [00484] Εἰς τὸ περιπατῆσαι ὑμᾶς, φησὶν, ἀξίως τοῦ Κυρίου.
- [00485] Τοῦτο γὰρ ὁδὸς γίνεται τῆς ἀρίστης πολιτείας.

- [00486] Ὁ γὰρ τοῦ Θεοῦ τὴν φιλανθρωπίαν καταμαθῶν·
- [00487] καταμανθάνει δὲ, ἂν ἴδῃ τὸν Υἱὸν ἐκδεδομένον·
- [00488] μείζονα ἔξει προθυμίαν.
- [00489] Καὶ ἄλλως δὲ οὐ τοῦτο εὐχόμεθα μόνον ἵνα μάθητε, ἀλλ' ἵνα καὶ ἐπὶ τῶν ἔργων ἐπιδεικνύσθε·
- [00490] ὁ γὰρ εἰδὼς χωρὶς τοῦ ποιεῖν, καὶ κολάζεσθαι μέλλει.
- [00491] Εἰς τὸ περιπατῆσαι ὑμᾶς, φησί·
- [00492] τουτέστιν, ἀεὶ, οὐχ ἅπαξ, ἀλλὰ διαπαντός.
- [00493] Ὡσπερ τὸ περιπατεῖν ἀναγκαῖον ἡμῖν, οὕτω καὶ τὸ ὀρθῶς βιοῦν.
- [00494] Καὶ ἀεὶ περίπατον τὸ τοιοῦτον καλεῖ, εἰκότως, δεικνύς ὅτι οὗτος ἡμῖν ὁ βίος ἐστὶν ὁ προκειμένος·
- [00495] ἀλλ' οὐχ ὁ κοσμικὸς τοιοῦτος.
- [00496] Καὶ πολὺ δὲ τὸ ἐγκώμιον.
- [00497] Περιπατῆσαι ὑμᾶς, φησὶν, ἀξίως τοῦ Κυρίου, καὶ, Ἐν παντὶ ἔργῳ ἀγαθῷ, ὥστε ἀεὶ ἐπιδιδόναι, καὶ μηδαμοῦ ἴσασθαι·
- [00498] καὶ μεταφορικῶς, Καρποφοροῦντες, καὶ αὐξανόμενοι ἐν τῇ ἐπιγνώσει τοῦ Θεοῦ, ἵνα οὕτω δυναμωθῆτε κατὰ τὴν ἰσχύον τοῦ Θεοῦ, ὡς ἀνθρώπῳ δυνατὸν ἦν.
- [00499] Διὰ τοῦ κράτους αὐτοῦ.
- [00500] Πολλὴ ἡ παραμυθία.
- [00501] Οὐκ εἶπε δύναμιν, ἀλλὰ Κράτος, ὅπερ μείζον ἐστὶ.
- [00502] Διὰ τοῦ κράτους, φησὶ, τῆς δόξης αὐτοῦ·
- [00503] ὅτι πανταχοῦ ἡ δόξα αὐτοῦ κρατεῖ.
- [00504] Ἦδη παρεμυθήσατο τοὺς ἐν ὀνειδίει ὄντας, καὶ πάλιν περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου.
- [00505] Περὶ τοῦ Υἱοῦ τοῦτό φησι, τὸ πανταχοῦ κρατεῖν αὐτὸν, καὶ ἐν οὐρανῷ καὶ ἐν γῇ, ὅτι ἡ δόξα αὐτοῦ πανταχοῦ βασιλεύει.
- [00506] Οὐχ ἀπλῶς, φησὶ, δυναμοῦσθε, ἀλλ' ὡς εἰκὸς τοὺς οὕτως ἰσχυρῷ Δεσπότῃ δουλεύοντας.
- [00507] Ἐν τῇ ἐπιγνώσει τοῦ Θεοῦ.
- [00508] Ἄμα καὶ παράπτεται τῶν τῆς γνώσεως λόγων·
- [00509] τοῦτο γὰρ πεπλανῆσθαί ἐστι, τὸ μὴ εἰδέναι, ὡς δεῖ, τὸν Θεόν.
- [00510] Ἦ ὥστε ἐπιδοῦναι, φησὶν, ἐν τῇ ἐπιγνώσει τοῦ Θεοῦ.
- [00511] Εἰ γὰρ ὁ τὸν Υἱὸν οὐκ εἰδὼς, οὐδὲ τὸν Πατέρα ἐπίσταται, εἰκότως δεῖ τῆς ἐπιγνώσεως·
- [00512] οὐδὲν γὰρ ὄφελος βίου ταύτης ἄνευ.
- [00513] Εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, φησὶ, μετὰ χαρᾶς εὐχαριστοῦντες τῷ Θεῷ.
- [00514] Εἶτα μέλλων αὐτοὺς παρακαλεῖν, οὐ μέμνηται τῶν μελλόντων αὐτοῖς ἀποκεῖσθαι, ἀλλὰ τοῦτο μὲν ἠνίξατο ἐν τῇ ἀρχῇ εἰπῶν, Διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς·
- [00515] ἐνταῦθα δὲ τῶν ἤδη ὑπαρξάντων μέμνηται·
- [00516] ταῦτα γὰρ ἐκεῖνων αἷτια.
- [00517] Καὶ πολλαχοῦ τοῦτο ποιεῖ.
- [00518] Τὰ γὰρ ἤδη γεγονότα πλέον πιστοῦται, καὶ μᾶλλον αἰρεῖ τὸν ἀκροατὴν.
- [00519] Μετὰ χαρᾶς, φησὶν, εὐχαριστοῦντες τῷ Θεῷ.
- [00520] Ἡ ἀκολουθία αὕτη ἐστίν·
- [00521] Οὐ παύομεθα εὐχόμενοι ὑπὲρ ὑμῶν, καὶ εὐχαριστοῦντες ἐπὶ τοῖς προτέροις.

- [00522] Ὁρᾶς πῶς ἑαυτὸν ἐμβιβάζει εἰς τὸν περὶ τοῦ Υἱοῦ λόγον;
- [00523] Εἰ γὰρ εὐχαρισ^[62.312] τοῦμεν μετὰ χαρᾶς πολλῆς, μεγάλα τὰ λεγόμενα.
- [00524] Ἔστι γὰρ εὐχαριστεῖν διὰ φόβον μόνον, ἔστιν εὐχαριστεῖν καὶ ἐν λύπῃ ὄντα, οἷον ὁ Ἰάβ ηὐχαρίσκει μὲν, ὀδυνώμενος δέ·
- [00525] διὸ καὶ ἔλεγεν, Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετο.
- [00526] Μὴ γὰρ τις λεγέτω, ὅτι οὐκ ἐλύπει αὐτὸν τὰ γενόμενα, οὐδὲ ἀθυμία περιέβαλλε.
- [00527] Μηδὲ τὸ μέγα ἐγκώμιον ἀφαιρέισθω τοῦ δικαίου.
- [00528] Ὅταν δὲ τοιαῦτα ᾗ, οὐ διὰ τὸν φόβον, οὐδὲ διὰ δεσποτείαν μόνον, ἀλλὰ καὶ δι' αὐτὴν τὴν τῶν πραγμάτων φύσιν, Εὐχαριστοῦμεν τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.
- [00529] Μέγα ἐφθέγγαστο.
- [00530] Τοιαῦτά ἐστι τὰ δεδομένα, φησὶν, ὡς μὴ δοῦναι μόνον, ἀλλὰ καὶ ἰσχυροὺς ποιῆσαι πρὸς τὸ λαβεῖν.
- [00531] Τῷ οὖν εἰπεῖν τῷ ἱκανώσαντι, πολὺ τὸ βάρος ἔδειξεν.
- [00532] Οἷον ἂν τις εὐτελῆς καὶ βασιλεὺς γένηται, δυνατὸν αὐτῷ ἐπαρκότητα δοῦναι ὧ βούλεται·
- [00533] καὶ τοσοῦτον δύναται μόνον, τὸ ἀξίωμα δοῦναι, ἀλλ' οὐχὶ καὶ ἐπιτήδειον ποιῆσαι πρὸς τὴν ἀρχὴν (πολλάκις δὲ τὸν τοιοῦτον καὶ καταγέλαστον ἢ τιμὴ ποιεῖ)·
- [00534] ἂν μέντοι καὶ τὸ ἀξίωμα δῶ, καὶ ἐπιτήδειον ποιήσῃ πρὸς τὴν τιμὴν, καὶ ἱκανὸν πρὸς τὴν οἰκονομίαν, τότε τιμὴ τὸ πρᾶγμα ἐστι.
- [00535] Τοῦτο οὖν καὶ ἐνταῦθα φησὶν, ὅτι οὐ μόνον ἡμῖν ἔδωκε τὴν τιμὴν, ἀλλὰ καὶ ἰσχυροὺς πρὸς τὸ λαβεῖν ἐποίησε.
- [00536] γ'.
- [00537] Διπλῆ γὰρ αὕτη τιμὴ τὸ καὶ δοῦναι, καὶ ἐπιτηδέιους κατασκευάσαι τῆς δωρεᾶς.
- [00538] Οὐκ εἶπε, Δόντι, ἀπλῶς, ἀλλ', Ἰκανώσαντι εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·
- [00539] τουτέστι τῷ κατατάξαντι ἡμᾶς μετὰ τῶν ἁγίων.
- [00540] Ἀλλ' οὐχ ἀπλῶς εἶπε, κατατάξαντι, ἀλλὰ, καὶ τῶν αὐτῶν ἀπολαῦσαι παρεσχηκότι.
- [00541] Ἡ γὰρ μερὶς ἐκεῖνό ἐστιν ὅπερ ἕκαστος λαμβάνει.
- [00542] Ἔστι γὰρ καὶ ἐν τῇ αὐτῇ εἶναι πόλει, καὶ μὴ τῶν αὐτῶν ἀπολαύειν·
- [00543] τὴν δὲ αὐτὴν μερίδα ἔχειν, καὶ μὴ τῶν αὐτῶν ἀπολαύειν, οὐκ ἔστιν.
- [00544] Ἔστιν ἐν τῷ αὐτῷ κλήρῳ εἶναι, καὶ μὴ τὴν αὐτὴν ἔχειν μερίδα·
- [00545] οἷον ἐν τῷ κλήρῳ πάντες ἐσμὲν, ἀλλ' οὐ τὴν αὐτὴν ἔχομεν πάντες μερίδα.
- [00546] Ἐνταῦθα δὲ οὐ τοῦτό φησιν, ἀλλὰ καὶ τὴν μερίδα μετὰ τοῦ κλήρου.
- [00547] Διὰ τί δὲ κλήρον καλεῖ;
- [00548] Δεικνὺς ὅτι οὐδεὶς ἀπὸ κατορθωμάτων οἰκείων βασιλείας τυγχάνει·
- [00549] ἀλλ' ὥσπερ ὁ κληρὸς ἐπιτυχίας μᾶλλον ἐστιν, οὕτω δὴ καὶ ἐνταῦθα.
- [00550] Οὐδεὶς γὰρ τοιαύτην ἐπιδείκνυται πολιτείαν ὥστε βασιλείας ἀξιοθῆναι, ἀλλὰ τῆς αὐτοῦ δωρεᾶς ἐστι τὸ πᾶν.
- [00551] Διὰ τοῦτό φησιν, Ὅταν πάντα ποιήσητε, λέγετε, ὅτι Ἀχρεῖοι δούλοί ἐσμεν·
- [00552] ἃ γὰρ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.
- [00553] Εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·
- [00554] τουτέστι, τῇ γνώσει.
- [00555] Δοκεῖ δέ μοι καὶ περὶ τῶν παρόντων, καὶ περὶ τῶν μελλόντων ὁμοῦ λέγειν.
- [00556] Εἶτα δείκνυσιν ὧν ἠξιώθημεν.

- [00557] Οὐ γὰρ τοῦτο μόνον ἐστὶ τὸ θαυμαστὸν, ὅτι βασιλείας ἀξιούμεθα, ἀλλὰ καὶ τίνες ὄντες, δεῖ προσθεῖναι·
- [00558] οὐ γὰρ ἐστὶν ἴσον.
- [00559] Ὅπερ καὶ ἐν τῇ πρὸς Ῥωμαίους ποιεῖ, λέγων·
- [00560] Μόλις γὰρ ὑπὲρ τοῦ δικαίου τις ἀποθανεῖται·
- [00561] ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.
- [00562] Ὅς ἐρρύσατο ἡμᾶς, φησὶν, ἀπὸ τῆς ἐξουσίας τοῦ σκότους.
- [00563] Αὐτοῦ τὸ πᾶν ἐστὶ, καὶ ταῦτα δοῦναι κάκεῖνα·
- [00564] οὐδαμοῦ γὰρ ἡμῶν κατόρθωμα.
- [00565] Ἀπὸ τῆς ἐξουσίας τοῦ ^[62.313] σκότους, φησί·
- [00566] τουτέστι, τῆς πλάνης, τοῦ διαβόλου τῆς τυραννίδος.
- [00567] Οὐκ εἶπεν ἀπλῶς, σκότους, ἀλλ', Ἐξουσίας·
- [00568] πολλὴν γὰρ ἡμῶν εἶχε τὴν ἐξουσίαν, καὶ ἐκράτει ἡμῶν.
- [00569] Χαλεπὸν μὲν γὰρ καὶ τὸ ἀπλῶς εἶναι ὑπὸ τῷ διαβόλῳ·
- [00570] τὸ δὲ καὶ μετ' ἐξουσίας, τοῦτο χαλεπώτερον.
- [00571] Καὶ μετέστησε, φησὶν, εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ.
- [00572] Οὐκ ἄρα εἰς τὴν ἀπαλλαγὴν τοῦ σκότους μόνον ἔδειξεν αὐτοῦ τὴν φιλανθρωπίαν.
- [00573] Μέγα μὲν οὖν καὶ τὸ τοῦ σκότους ἀπαλλάξαι·
- [00574] τὸ δὲ καὶ εἰς βασιλείαν εἰσαγαγεῖν, πολλῶ μείζον.
- [00575] Ὅρα οὖν πῶς πολύπλοκον γίνεται τὸ δῶρον, ὅτι ἐν τῷ πυθμένι κειμένους ἀπήλλαξεν ἡμᾶς, ὅτι οὐκ ἀπήλλαξε μόνον, ἀλλὰ καὶ μετέθηκεν εἰς βασιλείαν.
- [00576] Ὅς ἐρρύσατο ἡμᾶς.
- [00577] Οὐκ εἶπεν, ἐξέβαλεν, ἀλλ', Ἐρρύσατο, τὴν πολλὴν τλαιπωρίαν δεικνὺς ἡμῶν, καὶ ἐκείνων τὴν αἰχμαλωσίαν.
- [00578] Εἶτα καὶ τὸ εὐκόλον τῆς τοῦ Θεοῦ δυνάμεως·
- [00579] Καὶ μετέστησε, φησὶν·
- [00580] ὥσπερ ἂν εἴ τις στρατιώτην ἀπὸ τόπου εἰς τόπον μεταγάγοι.
- [00581] Καὶ οὐκ εἶπε, μετήγαγεν, οὐδὲ μετέθηκε·
- [00582] τὸ μὲν γὰρ ὄλον τοῦ μεταθέντος ἦν, οὐ τοῦ μετελθόντος·
- [00583] ἀλλὰ, Μετέστησεν, εἶπεν, ὥστε καὶ ἡμῶν καὶ αὐτοῦ τοῦτο γενέσθαι.
- [00584] Εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ.
- [00585] Οὐχ ἀπλῶς εἶπε, βασιλείαν οὐρανῶν, ἀλλὰ σεμνότερον εἰργάσατο τὸν λόγον, Βασιλείαν Υἱοῦ εἰπὼν·
- [00586] τούτου γὰρ οὐδὲν μείζον ἐγκώμιον·
- [00587] ὃ καὶ ἀλλαχοῦ φησιν·
- [00588] Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.
- [00589] Τῶν αὐτῶν ἠξίωσεν ἡμᾶς, φησὶ, τῷ Υἱῷ·
- [00590] καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἡ ἐπίτασις, τῷ ἀγαπητῷ.
- [00591] Τοὺς ἐχθροὺς, τοὺς ἐσκοτισμένους, ἀθρόον που αὐτοὺς μετέστησεν, ἔνθα ὁ Υἱὸς, εἰς τὴν αὐτὴν ἐκείνῳ τιμὴν.
- [00592] Καὶ οὐδὲ τούτῳ ἠρκέσθη μόνῳ, ἀλλ' ἵνα δείξῃ μέγα τὸ δῶρον, οὐκ ἠρκέσθη τῷ εἰπεῖν, βασιλείαν, ἀλλὰ καὶ τοῦ Υἱοῦ προσέθηκε·

- [00593] καὶ οὐδὲ τούτῳ, ἀλλὰ καὶ τοῦ ἀγαπητοῦ·
- [00594] καὶ οὐδὲ τούτῳ, ἀλλὰ καὶ τὸ τῆς φύσεως ἔντιμον.
- [00595] Τί γὰρ φησιν;
- [00596] Ὅς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.
- [00597] Ἀλλ' οὐκ εὐθέως ἐπὶ τοῦτο ἦλθεν, ἀλλὰ παρενέβαλε τὴν εὐεργεσίαν τὴν εἰς ἡμᾶς.
- [00598] Ἴνα γὰρ μὴ ἀκούων, ὅτι τὸ πᾶν τοῦ Πατρὸς ἦν, νομίσης τὸν Υἱὸν ἐκτὸς εἶναι, δίδωσι τὸ πᾶν καὶ τῷ Υἱῷ, δίδωσι καὶ τῷ Πατρί.
- [00599] Ἐκεῖνος μὲν γὰρ μετέθηκεν, ἀλλ' οὗτος τὴν αἰτίαν παρέσχε.
- [00600] Τί γὰρ φησιν;
- [00601] Ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους.
- [00602] Ταῦτὸν δὲ ἐστὶ τῷ, Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτημάτων.
- [00603] Εἰ γὰρ μὴ ἀφείθημεν τῶν ἁμαρτημάτων, οὐκ ἂν μετέστημεν.
- [00604] Ἴδου πάλιν ἐνταῦθα τὸ, Ἐν ᾧ.
- [00605] Καὶ οὐκ εἶπε λύτρωσιν, ἀλλ' ἀπολύτρωσιν, ὥστε μὴδὲ πεσεῖν λοιπὸν, μὴδὲ γενέσθαι θνητούς.
- [00606] Ὅς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως.
- [00607] Εἰς ζήτημα ἐμπίπτομεν αἰρετικόν·
- [00608] διὸ σήμερον ἀναβαλλομένους αὐριον τοῦτο προσθεῖναι δεῖ, ἀκμαζούσαις ὑμῶν ταῖς ἀκοαῖς προσβάλλοντας.
- [00609] Εἰ δὲ δεῖ τι πλέον εἰπεῖν, μείζον τοῦ Υἱοῦ ἔργον.
- [00610] Πῶς;
- [00611] Ἐκεῖνο μὲν γὰρ ἀδύνατον γίνεται, τὸ ἐν τοῖς ἁμαρτήμασι μένουσι δοῦναι βασιλείαν, τοῦτο δὲ εὐκολώτερον·
- [00612] ὥστε τῇ δωρεᾷ ὠδοποίησε.
- [00613] Τί λέγεις;
- [00614] Τῶν ἁμαρτημάτων σε αὐτὸς ἀφῆκεν, οὐκοῦν καὶ αὐτὸς προσήγαγεν.
- [00615] Ἦδη προκατεβάλετο τοῦ δόγματος τὴν ῥίζαν.
- [00616] δ'.
- [00617] Τέως δὲ ἐκεῖνο εἰπόντας καταπαῦσαι τὸν λόγον ἀνάγκη.
- [00618] Ποῖον δὴ τοῦτο;
- [00619] Ὅτι τοσαύτης ἀπολαύσαντες εὐεργεσίας ἀεὶ ταύτης μεμνησθαι ὀφείλομεν, καὶ στρέφειν διαπαντὸς ἐν ἑαυτοῖς τὴν τοῦ Θεοῦ δωρεάν, καὶ τίνων ἀπηλλάγημεν, καὶ τίνων ἐτύχομεν ἐννοεῖν·
- [00620] καὶ οὕτως ἐσόμεθα εὐχάριστοι, οὕτω τὴν ἀγάπην τὴν πρὸς αὐτὸν ἐπιτενοῦμεν.
- [00621] Τί λέγεις, ἄνθρωπε;
- [00622] εἰς βασιλείαν κέκλησαι, εἰς βασιλείαν Υἱοῦ τοῦ Θεοῦ, καὶ χάσμης πληροῦσαι, καὶ κνᾶσαι, καὶ ναρκᾶς;
- [00623] Εἰ γὰρ εἰς μυρίους θανάτους πηδῆσαι ἐκάστης τῆς ἡμέρας ἔδει, οὐ πάντα ἐχρῆν ὑπομείναι;
- [00624] Ἀλλ' ὑπὲρ μὲν ἀρχῆς πᾶν ὅτιοῦν ποιεῖς, τῆς δὲ βασιλείας μέλλων κοινωνεῖν τῆς τοῦ Μονογενοῦς, οὐ καθάλλη κατὰ μυρίων ξιφῶν, οὐκ ἐμπηδᾶς εἰς πῦρ;
- [00625] Καὶ οὕτω τοῦτο δεινόν, ἀλλ' ὅτι καὶ μέλλων ἀπιέναι θρηνεῖς, καὶ ἐμφιλοχωρεῖς τοῖς ἐνταῦθα φιλοσώματος ὦν.
- [00626] Τί δὴ τοῦτο;
- [00627] καὶ τὸν θάνατον φρικτὸν προᾶγμα εἶναι νομίζεις;

- [00628] Ἡ τρυφή τούτων αἰτία, ἢ ἄνεσις·
- [00629] ἐπεὶ ὄγε κατάπικρον βίον ζῶν, καὶ πτερωθῆναι ἔλοιτο ἂν καὶ ἀπαλλαγῆναι ἐντεῦθεν.
- [00630] Νῦν δὲ ταῦτὸν πάσχομεν, οἷον οἱ νεοττοὶ μαλακισθέντες, διαπαντὸς ἐπὶ τῆς καλιᾶς μένειν ἐθέλοντες.
- [00631] Ἀλλ' ὄσῳπερ ἂν μένωμεν, τοσοῦτῳ ἐσόμεθα ἀσθενέστεροι.
- [00632] Καλιὰ γὰρ ὁ παρῶν βίος ἐστίν, ἀπὸ καρφῶν καὶ πηλοῦ συγκεκολλημένος.
- [00633] Κἂν τὰς μεγάλας μοι δείξης οἰκίας, κἂν αὐτὰ τὰ βασίλεια λάμποντα πολλῶ τῷ χρυσῷ καὶ τοῖς λίθοις, οὐδὲν οἰήσομαι διαφέρειν καλιᾶς χελιδόνων·
- [00634] τοῦ γὰρ χειμῶνος ἐπιστάντος, αὐτόματα πάντα πεσεῖται·
- [00635] χειμῶνα δὲ τὴν ἡμέραν ἐκείνην λέγω, οὐχὶ πᾶσι χειμῶνα.
- [00636] Ἐπεὶ καὶ ὁ Θεὸς νύκτα τε ὁμοῦ καὶ ἡμέραν τὸν καιρὸν ἐκείνον καλεῖ, τὸ μὲν πρὸς τοὺς ἁμαρτωλοὺς, τὸ δὲ πρὸς τοὺς δικαίους.
- [00637] Οὕτω καὶ ἐγὼ νῦν χειμῶνα αὐτὴν καλῶ.
- [00638] Ἄν ἐν τῷ θέρει μὴ ἐκτραφῶμεν καλῶς, ὥστε δύνασθαι ἵπτασθαι τοῦ χειμῶνος ἐπιστάντος, οὐ λήψονται ἡμᾶς αἱ μητέρες, ἀλλ' ἐάσουσι τῷ λιμῷ διαφθαρεῖν, ἢ τῆς καλιᾶς πεσοῦσης ἀπολέσθαι.
- [00639] Καθάπερ γὰρ καλιᾶν, μᾶλλον δὲ καὶ εὐκολώτερον ταύτης, ἅπαντα καθαιρεῖ τότε ὁ Θεὸς, ἀνασκευάζων καὶ μεταρρῶθιμίζων ἅπαντα.
- [00640] Οἱ δὲ ἄπτηνες καὶ ἀπαντῆσαι αὐτῷ μὴ δυνάμενοι εἰς τὸν ἀέρα, ἀλλ' οὕτω βαναύσως τραφέντες, ὡς μὴ ἔχειν τὸ πτερόν κουφόν, πείσονται ἅπαντα ταῦτα, ἅπερ εἰκὸς τοὺς οὕτω διακειμένους παθεῖν.
- [00641] Ἡ μὲν οὖν τῶν χελιδόνων νεοττία, ὅταν καταπέση, ταχέως ἀπόλλυται·
- [00642] ἡμεῖς δὲ οὐκ ἀπολούμεθα, ἀλλὰ κολαζόμεθα διηνεκῶς.
- [00643] Χειμῶν ἔσται ὁ τότε καιρὸς, μᾶλλον δὲ χειμῶνος χαλεπώτερος.
- [00644] Οὐ γὰρ χειμῶροι κατασύρονται ὕδατος, ἀλλὰ ποταμοὶ πυρός·
- [00645] οὐ σκότος ἀπὸ νεφῶν γίνεται, ἀλλὰ σκότος ἄλυτον καὶ ἀφεγγές, ὥστε μήτε τὸν οὐρανὸν ἰδεῖν, μήτε τὸν ἀέρα, ἀλλὰ τῶν εἰς τὴν γῆν κατωρυγμένων μᾶλλον στενοχωρεῖσθαι.
- [00646] Πολλάκις ταῦτα λέγομεν, ἀλλ' οὐ πείθομέν τινας.
- [00647] Καὶ οὐδὲν θαυμαστὸν, εἴ γε ἡμεῖς ἄνθρωποι εὐτελεῖς ταῦτα πάσχομεν ὑπὲρ τοιούτων διαλεγόμενοι, ὅπου γε καὶ οἱ προφῆται ἔπασχον ταῦτα, οὐχ ὑπὲρ τοιούτων μόνον πραγμάτων διαλεγόμενοι.
- [00648] ἀλλὰ καὶ ὑπὲρ πολέμου καὶ αἰχμαλωσίας.
- [00649] Καὶ ὁ Σεδεκίας ὑπὸ τοῦ Ἰερεμίου ἠλέγχετο, καὶ οὐκ ἠσχύνετο.
- [00650] Διὰ τοῦτο ἔλεγον οἱ προφῆται·
- [00651] Οὐαὶ οἱ λέγοντες, ἐγγισάτω τὸ τάχος ἃ ποιήσει ὁ Θεός, ἵνα ἴδωμεν,
- [00652] [62.315] καὶ ἐλθέτω ἡ βουλή τοῦ ἁγίου Ἰσραήλ, ἵνα γνῶμεν.
- [00653] Μὴ θαυμάζωμεν τοῦτο·
- [00654] Οὐδὲ γὰρ οἱ ἐπὶ τῆς κιβωτοῦ ἐπίστευον, ἀλλ' ἐπίστευσαν ὅτε τῆς πίστεως κέρδος ἦν οὐδέν·
- [00655] οὐδὲ οἱ ἐν Σοδόμοις προσεδόκησαν, ἀλλ' ἐπίστευσαν καὶ αὐτοὶ, ὅτε οὐδὲν πλέον αὐτοῖς γέγονε.
- [00656] Καὶ τί λέγω τὰ μέλλοντα;
- [00657] τίς ἂν ταῦτα προσεδόκησε τὰ νῦν γινόμενα κατὰ διαφόρους τόπους, τοὺς σεισμοὺς, τῶν πόλεων τὰς ἀναιρέσεις;
- [00658] Καίτοι γε ταῦτα ἐκείνων πιστότερα, τῆς κιβωτοῦ λέγω.
- [00659] Πόθεν δῆλον;
- [00660] Ὅτι ἐκεῖνοι μὲν οὐκ εἶχον εἰς ἄλλο παράδειγμα ἰδεῖν, οὐδὲ τῶν Γραφῶν ἤκουσαν·
- [00661] ἐνταῦθα δὲ μυρία ὄσα γέγονε, καὶ ἐπὶ τῶν ἐτῶν τῶν ἡμετέρων, καὶ ἐπὶ τῶν προτέρων.

- [00662] Ἀλλὰ πόθεν ἡ ἀπιστία τῶν τοιούτων;
- [00663] Ἀπὸ μαλακῆς ψυχῆς·
- [00664] ἔπινον καὶ ἡσθιον, καὶ διὰ τοῦτο οὐκ ἐπίστευον.
- [00665] Ἄ γὰρ βούλεται τις, ταῦτα καὶ οἶεται, ταῦτα καὶ προσδοκᾷ·
- [00666] οἱ ἀντιλέγοντες ληρός εἰσιν.
- [00667] ε΄.
- [00668] Ἀλλὰ μὴ πάθωμεν ταῦτόν·
- [00669] οὐ γὰρ κατακλυσμός ἐσται λοιπὸν, οὐδὲ μέχρι τελευτῆς ἢ κόλασις, ἀλλ' ἀρχὴ τιμωριῶν ὁ θάνατος ἀπιστούντων ὅτι ἐστὶ κρίσις.
- [00670] Καὶ τίς ἐκεῖθεν ἤλθε, φησὶ, καὶ ταῦτα ἐφθέγγετο;
- [00671] Εἰ μὲν παίζων ταῦτα λέγεις, οὐδὲ οὕτω καλῶς·
- [00672] οὐ γὰρ δεῖ ἐν τοῖς τοιούτοις παίζειν·
- [00673] οὐ γὰρ ἐν παικτοῖς, ἀλλ' ἐπικινδύνως παίζομεν·
- [00674] εἰ δὲ ὄντως οὕτως ἔχων, καὶ οὐκ οἶει εἶναι τι μετὰ ταῦτα, πῶς εἶναι φῆς Χριστιανός;
- [00675] οὐδεὶς γὰρ μοι τῶν ἔξω λόγος.
- [00676] Διὰ τί λουτρὸν λαμβάνεις;
- [00677] διὰ τί τῆς ἐκκλησίας ἐπιβαίνεις;
- [00678] μὴ γὰρ ἀρχὰς ὑπισχνούμεθα;
- [00679] πᾶσα ἡμῶν ἐλπίς ἐν τοῖς μέλλουσι.
- [00680] Τί τοίνυν προσέρχη, εἰ οὐ πιστεύεις ταῖς Γραφαῖς, εἰ μὴ πιστεύεις τῷ Χριστῷ;
- [00681] Οὐκ ἂν εἶποιμι τὸν τοιοῦτον Χριστιανὸν, μὴ γένοιτο, ἀλλὰ καὶ Ἑλλήνων χεῖρω.
- [00682] Κατὰ τί;
- [00683] Κατὰ τοῦτο, ὅτι τὸν Χριστὸν νομίζων εἶναι Θεὸν, οὐ πιστεύεις ὡς Θεῷ.
- [00684] Ἐκεῖνη μὲν γὰρ ἀκολουθία ἔχεται ἢ ἀσέβεια·
- [00685] τὸν γὰρ μὴ νομίζοντα εἶναι Θεὸν τὸν Χριστὸν, ἀνάγκη μὴδὲ πιστεύειν·
- [00686] αὕτη δὲ ἢ ἀσέβεια οὐδὲ ἀκολουθίαν ἔχει, Θεὸν ὁμολογεῖν, καὶ μὴ νομίζειν ἀξιόπιστον εἶναι ὑπὲρ ὧν ἔφη.
- [00687] Τῆς μέθης ταῦτα τὰ ῥήματα, τῆς τρυφῆς, τῆς σπατάλης·
- [00688] Φάγωμεν καὶ πίωμεν·
- [00689] αὔριον γὰρ ἀποθνήσκομεν.
- [00690] Οὐκ αὔριον, ἀλλ' ὅταν ταῦτα λέγητε, ἤδη τεθνήκατε.
- [00691] Οὐδὲν οὖν τῶν χοίρων διοίσομεν οὐδὲ τῶν ὄνων, εἰπέ μοι;
- [00692] Εἰ γὰρ μήτε κρίσις ἐστὶ, μήτε ἀντίδοσις, μήτε δικαστήριον, τίνος ἕνεκεν τοιούτῳ τετιμήμεθα δῶρω, τῷ λόγῳ, καὶ πάντα ἔχομεν ὑποτεταγμένα;
- [00693] διὰ τί ἡμεῖς μὲν ἄρχομεν, ἐκεῖνα δὲ ἄρχονται;
- [00694] Ὅρα πῶς πάντοθεν ὁ διάβολος ἐπείγεται ἡμᾶς πείσαι ἀγνοῆσαι τὴν δωρεὰν τοῦ Θεοῦ.
- [00695] Τοὺς δούλους ἀναμίγνυσι τοῖς δεσπόταις·
- [00696] καθάπερ τις ἀνδραποδιστῆς καὶ οἰκέτης ἀγνώμων, τὸν ἐλεύθερον εἰς τὴν αὐτὴν βιάζεται τῷ προσκεκροκῶτι καταγαγεῖν εὐτέλειαν.
- [00697] Καὶ δοκεῖ μὲν τὴν κρίσιν ἀναιρεῖν, ἀναιρεῖ δὲ τὸ εἶναι Θεόν.

- [00698] Τοιοῦτος γὰρ αἰεὶ ὁ διάβολος, μεθοδεῖα πάντα, καὶ οὐκ ἐξ εὐθείας προβάλλει, ἵνα φυλαττώμεθα.
- [00699] Εἰ κρίσις οὐκ ἔστιν, οὐκ ἔστι δίκαιος ὁ Θεός·
- [00700] κατὰ ἄνθρωπον λέγω·
- [00701] εἰ δίκαιος οὐκ ἔστιν ὁ Θεός, οὐδὲ Θεός ἔστιν·
- [00702] εἰ Θεός οὐκ ἔστιν, ἀπλῶς ἅπαντα φέρεται, οὐδὲν ἀρετῆ, οὐδὲν κακίας.
- [00703] Ἀλλ' οὐδὲν τούτων λέγει φανερώς.
- [00704] Εἶδες τοῦ σατανικοῦ ἐνθυμήματος τὴν διάνοιαν;
- [00705] πῶς ἐξ ἀνθρώπων ἄλογα βούλεται ποιῆσαι, μᾶλλον δὲ θηρία, μᾶλλον δὲ δαίμονας;
- [00706] Μὴ τοίνυν πειθώμεθα.
- [00707] Ἔστι γὰρ κρίσις, ἄθλιε καὶ ταλαίπωρε.
- [00708] [62.316] Οἶδα πόθεν ἔρχη ἐπὶ τούτους τοὺς λόγους·
- [00709] πολλά σοι ἡμάρτηται, προσκέκρουκας, παρῴρησιαν οὐκ ἔχεις, οἶε τοῖς σοῖς λόγοις ἀκολουθεῖν καὶ τὴν τῶν πραγμάτων φύσιν.
- [00710] Τέως μὴ ὀδυνήσω, φησὶ, τὴν ψυχὴν τῆ προσδοκίᾳ τῆς γέεννης·
- [00711] κἂν ἦ γέεννα, πείσω αὐτὴν ὅτι οὐκ ἔστι·
- [00712] τέως ἐνταῦθα τρυφήσω.
- [00713] Διὰ τί προστιθεῖς ἁμαρτήματα ἁμαρτήμασιν;
- [00714] Ἄν ἁμαρτήσας πιστεύσης εἶναι γέενναν, ἀπελεύση τῶν ἁμαρτημάτων μόνον τίνων δίκην·
- [00715] ἂν δὲ καὶ τοῦτο προσθῆς τὸ ἀσέβημα, καὶ τῆς ἀσεβείας καὶ τοῦ λογισμοῦ τούτου δώσεις τὴν ἐσχάτην κόλασιν·
- [00716] καὶ ἢ ἐν βραχεῖ γενομένη σοι παραμυθία ψυχρὰ ἔσται σοι διηνεκοῦς κολάσεως ὑπόθεσις.
- [00717] Ἔστω, ἡμαρτες·
- [00718] τί καὶ τοὺς ἄλλους ἁμαρτάνειν προτρέπεις, λέγων μὴ εἶναι γέενναν;
- [00719] τί ἀπατᾷς τοὺς ἀφελεστέρους;
- [00720] τί τὰς χεῖρας ἐξέλυες τοῦ λαοῦ;
- [00721] Τὸ σὸν μέρος, ἅπαντα ἀνατέτραπται·
- [00722] οὔτε οἱ σπουδαῖοι σπουδαιότεροι ἔσσονται, ἀλλὰ ῥάθυμοι·
- [00723] οὔτε οἱ κακοὶ ἀποστήσονται τῆς κακίας.
- [00724] Μὴ γὰρ, ἂν ἐτέρους διαφθείρωμεν, συγγνώμην ἔχομεν τῶν ἁμαρτημάτων;
- [00725] Οὐχ ὁρᾷς τὸν διάβολον πῶς ἐπεχείρησε κατενεγκεῖν τὸν Ἀδάμ;
- [00726] ἄρα τούτῳ συγγνώμη γέγονε;
- [00727] Μείζονος μὲν οὖν κολάσεως ἀφορμή.
- [00728] Ἴνα γὰρ μὴ ὑπὲρ τῶν οἰκείων, ἀλλὰ καὶ ὑπὲρ τῶν ἄλλοτρίων ἁμαρτημάτων κολαζώμεθα, πάντα μηχανᾶται.
- [00729] Μὴ νομίζωμεν τοίνυν τὸ ἐτέρους καταφέρειν εἰς τὴν αὐτὴν ἡμῖν ἀπώλειαν, ἡμερώτερον ἡμῖν τὸ δικαστήριον ἐργάζεσθαι·
- [00730] τοῦτο μὲν οὖν χαλεπώτερον αὐτὸ ποιήσει.
- [00731] Τί ὠθοῦμεν ἑαυτοὺς, καὶ ἀπόλλυμεν;
- [00732] Σατανικὸν τοῦτο ὄλον ἔστιν.
- [00733] Ἄνθρωπε, ἡμαρτες;

- [00734] Φιλάνθρωπον ἔχεις τὸν Δεσπότην·
- [00735] παρακάλει, ικέτευε, δάκρυε, στέναζε, καὶ τοὺς ἄλλους φόβει, καὶ ἀξίου μὴ τοῖς αὐτοῖς περιπεσεῖν.
- [00736] Εἴ τις ἐν οἰκίᾳ δούλος ὢν τῶν προσκεκρουκότων λέγει πρὸς τὸν ἑαυτοῦ παῖδα·
- [00737] Τέκνον, ἐγὼ προσέκρουσα τῷ Δεσπότη, σὺ σπούδασον ἀρέσαι, ἵνα μὴ τὰ αὐτὰ πάθῃς·
- [00738] οὐχ ἔξει τινὰ συγγνώμην, εἶπέ μοι;
- [00739] οὐκ ἐπικλάσει καὶ κατακάμψει τὸν δεσπότην;
- [00740] Ἄν δὲ ταῦτα ἀφείς τὰ ῥήματα, λέγει ἐκεῖνα, οἶον, ὅτι τὸ κατ' ἀξίαν ἐκάστῳ οὐκ ἀποδώσει, ὅτι ἀπλῶς πάντα ἀναμείκται, καὶ τὰ καλὰ καὶ τὰ κακὰ, ὅτι οὐκ ἔστιν εὐχαριστία ἐν τῷ οἴκῳ τούτῳ, τίνα νομίζεις τὸν δεσπότην νοῦν ἔχειν περὶ αὐτοῦ;
- [00741] Ἄρα οὐχὶ τῶν οἰκείων ἀμαρτημάτων μείζονα δώσει δίκην;
- [00742] Εἰκότως·
- [00743] ἐκεῖ μὲν γὰρ τὸ πάθος ἀπολογήσεται, εἰ καὶ ἀσθενῶς, ἐνταῦθα δὲ οὐδέν.
- [00744] Εἰ μηδένα τοίνυν ἕτερον, τὸν γοῦν πλούσιον μίμησαι τὸν ἐν τῇ γεέννῃ, τὸν λέγοντα, Πάτερ Ἀβραάμ, πέμψον Λάζαρον ἐπὶ τοὺς συγγενεῖς μου, ἵνα μὴ ἔλθωσιν εἰς τὸν τόπον τούτον, ἐπειδὴ αὐτὸς ἀπελθεῖν οὐκ ἠδύνατο, ὥστε μὴ τοῖς αὐτοῖς ἐκείνους περιπεσεῖν.
- [00745] Ἀποστῶμεν τῶν ῥημάτων τούτων τῶν σατανικῶν.
- [00746] Ἄ·
- [00747] Τί οὖν, ὅταν Ἕλληνες ἡμᾶς ἐρωτῶσι, φησὶν, οὐκ ἐκείνους βούλει θεραπεῦσαι;
- [00748] Ἄλλ' εἰς ἀπορίαν ἐμβαλὼν τὸν Χριστιανὸν προσχήματι τοῦ τὸν Ἕλληνα θεραπεύειν, κυρῶσαι βούλει τὸ δόγμα τὸ σατανικόν.
- [00749] Ἐπειδὴ γὰρ αὐτὸς μόνη τῇ ψυχῇ διαλεγόμενος ὑπὲρ τούτων οὐ πείθεις, ἐτέρους θέλεις παράγειν μάρτυρας.
- [00750] Εἰ δὲ Ἕλλησι χρηρὴ διαλέγεσθαι, οὐκ ἐντεῦθεν ἡ ἀρχὴ τῆς διαλέξεως, ἀλλ' εἰ Θεὸς ὁ Χριστὸς, καὶ Θεοῦ Παῖς, εἰ δαίμονες οἱ παρ' ἐκείνοις θεοί.
- [00751] Ἐὰν ταῦτα κατασκευασθῇ, πάντα τὰ ἄλλα ἔπεται·
- [00752] πρὶν δὲ τὴν ἀρχὴν θέσθαι, μάταιον περὶ τῆς τελευτῆς διαλέγεσθαι·
- [00753] πρὶν ἢ τὰ πρῶτα στοιχεῖα μαθεῖν, περιττὸν [62.317] καὶ ἀνόνητον περὶ τὸ τέλος ἔρχεσθαι.
- [00754] Ἀπιστεῖ ὁ Ἕλλησιν τῇ κρίσει, καὶ αὐτὸς τὸ αὐτὸ σοὶ πάσχει·
- [00755] ἐπεὶ ἔχει καὶ αὐτὸς πολλοὺς ὑπὲρ τούτων φιλοσοφήσαντας, εἰ καὶ τὸ σῶμα ἀποσχίσαντες τῆς ψυχῆς τούτο εἶπον·
- [00756] ἀλλ' ὁμως δικαστήριον ἐκάθισαν.
- [00757] Καὶ τοσαύτη ἔστι τοῦ πράγματος ἡ περιφάνεια, ὡς μηδένα σχεδὸν ἀγνοῆσαι τούτο, ἀλλὰ καὶ ποιητὰς, καὶ πάντας συμφωνῆσαι ἑαυτοῖς καὶ περὶ δικαστηρίου καὶ περὶ κρίσεως.
- [00758] Ὡστε κακεῖνος τοῖς οἰκείοις οὐκ ἀπιστεῖ, οὔτε Ἰουδαῖος ἀμφισβητεῖ περὶ τούτων, οὔτε τις ἀπλῶς ἄνθρωπος.
- [00759] Τί τοίνυν ἀπατῶμεν ἑαυτούς;
- [00760] Ἴδου ταῦτα λέγεις πρὸς ἐμέ·
- [00761] τί πρὸς τὸν Θεὸν ἐρεῖς τὸν πλάσαντα καταμόνας τὰς καρδίας ἡμῶν;
- [00762] τὸν εἰδὸτα τὰ ἐν τῇ διανοίᾳ πάντα;
- [00763] τὸν ζῶντα καὶ ἐνεργοῦντα καὶ τομώτατον ὑπὲρ πᾶσαν μάχαιραν δίστομον;
- [00764] Εἶπε γὰρ μοι μετὰ ἀληθείας·
- [00765] σὺ οὐ καταγινώσκεις σαυτοῦ ἀμαρτάνοντος;
- [00766] ἔστι δὲ τις τῶν ἐν ἀνθρώποις, ὃς ἑαυτῷ οὐ μέμφεται ῥαθυμοῦντι;
- [00767] Καὶ πῶς ἂν ἀπὸ ταυτομάτου τοσαύτη σοφία γέγονεν, ὥστε αὐτὸν τὸν ἀμαρτάνοντα καταγινώσκειν ἑαυτοῦ;

- [00768] τούτο γὰρ μεγάλης σοφίας ἐστί.
- [00769] Σὺ σαυτοῦ καταγινώσκεις·
- [00770] ὁ δὲ τὴν τοιαύτην σοὶ διδοὺς διάνοιαν πάντα ἀπλῶς ἀφήσει φέρεσθαι;
- [00771] Κανῶν οὖν οὗτος ἔσται καθολικός, καὶ ὄρος·
- [00772] οὐδεὶς τῶν ἐν ἀρετῇ ζώντων διαπιστεῖ τῷ τῆς κρίσεως λόγῳ, κἂν Ἕλλην ἢ, κἂν αἰρετικός·
- [00773] οὐδεὶς τῶν ἐν κακίᾳ ἀναστρεφόμενων πολλῇ, πλὴν ὀλίγων, παραδέχεται τὸν τῆς ἀναστάσεως λόγον.
- [00774] Καὶ τοῦτό φησιν ὁ Ψαλμῳδός·
- [00775] Ἀνταναιρεῖται τὰ κρίματά σου ἀπὸ προσώπου αὐτοῦ.
- [00776] Διὰ τί;
- [00777] Ὅτι βεβηλοῦνται αἱ ὁδοὶ αὐτοῦ ἐν παντὶ καιρῷ·
- [00778] Φάγωμεν γὰρ, φησὶν, καὶ πίωμεν·
- [00779] αὐριον γὰρ ἀποθνήσκομεν.
- [00780] Ὅρᾳς ὅτι ταπεινῶν ἐστί ταῦτα λέγειν;
- [00781] Ἀπὸ τοῦ τρώγειν καὶ πίνειν ταῦτα τὰ ῥήματά ἐστί τὰ ἀνατρεπτικά τῆς ἀναστάσεως.
- [00782] Οὐ φέρει γὰρ, οὐ φέρει τὸ ἀπὸ τοῦ συνειδότος κριτήριον ἢ ψυχὴ·
- [00783] καὶ ταῦτὸν γίνεται, οἷον ὁ ἀνδροφόνος πρότερον ὑποθεῖς ἑαυτῷ ὅτι οὐχ ἀλώσεται, οὕτω φονεύει·
- [00784] ἐπεὶ, τοῦ συνειδότος αὐτὸν κρὶ [62.318] νοντος, οὐκ ἂν ταχέως ἦλθεν ἐπὶ τὸ τόλμημα.
- [00785] Καὶ οἶδεν οὖν, καὶ ἀγνοεῖν προσποιεῖται, ἵνα μὴ βασανίζηται τῷ συνειδότι καὶ τῷ φόβῳ·
- [00786] ἢ γὰρ ἂν, ἀσθενέστερος γέγονε πρὸς τὸν φόνον.
- [00787] Οὕτω δὴ καὶ οἱ ἁμαρτάνοντες καὶ ἴσασιν, ὅτι τὸ ἁμαρτάνειν κακὸν, καὶ καθ' ἑκάστην ἐν τοῖς αὐτοῖς κακοῖς κυλινδούμενοι, οὐ θέλουσιν εἰδέναι, καίτοι τοῦ συνειδότος αὐτῶν ἐπιλαμβανομένου.
- [00788] Ἀλλὰ μὴ ἐκείνοις προσέχωμεν·
- [00789] ἔσται γὰρ, ἔσται πάντως κρίσις καὶ ἀνάστασις, καὶ οὐκ ἀφήσει εἰκὴ τὸσαῦτα ἔργα ὁ Θεός.
- [00790] Διὸ, παρακαλῶ, τῆς κακίας ἀποσχόμενοι, τῆς ἀρετῆς ἐχώμεθα, ἵνα τὸν ἀληθῆ λόγον παραδεξώμεθα ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- [00791] Καίτοι τί εὐκολώτερον, τὸν περὶ ἀναστάσεως δέξασθαι λόγον, ἢ τὸν περὶ [τῆς] εἰμαρμένης;
- [00792] Ἐκεῖνος ἀδικίας γέμει, ἐκεῖνος ἀλογίας, ἐκεῖνος ὠμότητος, ἐκεῖνος ἀπανθρωπίας·
- [00793] οὗτος δικαιοσύνης, τοῦ κατ' ἀξίαν ἀπονεμητικός·
- [00794] καὶ ὅμως αὐτὸν οὐ παραδέχονται.
- [00795] Τὸ δὲ αἴτιον ἢ ἀργία·
- [00796] ἐπεὶ οὐδεὶς νοῦν ἔχων, ἐκεῖνον δέχεται.
- [00797] Καὶ γὰρ καὶ ἐν Ἑλλησιν οἱ τὴν ἡδονὴν ὀριζόμενοι, τέλος εἶναι φασιν, ἐκεῖνοι αὐτὸν ἐδέξαντο·
- [00798] οἱ δὲ τὴν ἀρετὴν ἀγαπήσαντες, οὐκέτι, ἀλλ' ἐξέβαλον ὡς ἄλογον.
- [00799] Εἰ δὲ ἐν Ἑλλησι τοῦτο, πολλῶ μᾶλλον καὶ ἐν τῷ περὶ τῆς ἀναστάσεως λόγῳ οὕτω.
- [00800] Θεὰ δέ μοι πῶς δύο ἐναντία κατεσκεύασεν ὁ διάβολος·
- [00801] ἵνα γὰρ ἀμελῶμεν ἀρετῆς, καὶ ἵνα θεραπεύωμεν δαίμονας, τὴν ἀνάγκην εἰσήγαγεν, καὶ δι' ἑκατέρων ἀμφοτέρα ἔπεισε.
- [00802] Τίνα οὖν δυνήσεται λόγον δοῦναι ὁ διαπιστῶν πράγματι οὕτω θαυμαστῷ, καὶ τοῖς ἐκεῖνα ληροῦσι πειθόμενος;
- [00803] Μὴ τοίνυν μηδὲ αὕτη σε ἢ παραμυθία τρεφέτω, ὡς τεύξη συγγνώμης·

- [00804] ἀλλὰ συστρέψαντες ἑαυτοὺς, διεγείρωμεν πρὸς ἀρετὴν, καὶ ζήσωμεν ἀληθῶς τῷ Θεῷ, ἐν Χριστῷ, καὶ τὰ ἐξῆς.
- [00805] ΟΜΙΛΙΑ Γ'.
- [00806] Ὅς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως.
- [00807] Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες, εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
- [00808] τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται.
- [00809] Καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.
- [00810] Καὶ αὐτός ἐστὶν ἡ κεφαλὴ τοῦ σώματος τῆς Ἐκκλησίας.
- [00811] α'.
- [00812] Τήμερον ἀποδοῦναι ἀναγκαῖον τὸ ὄφλημα, ὅπερ χθὲς ἀνεβαλόμην, ὥστε ἀκμαζούσαις ὑμῶν προσβαλεῖν ταῖς διανοίαις.
- [00813] Περὶ τῆς τοῦ Υἱοῦ ἀξίας διαλεγόμενος ὁ Παῦλος ταῦτά φησιν, ὥσπερ καὶ ἀπεδείξαμεν·
- [00814] Ὅς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.
- [00815] Τίνος οὖν αὐτὸν οἶει λέγειν εἰκόνα εἶναι;
- [00816] Εἰ μὲν τοῦ Θεοῦ, καλῶς·
- [00817] Θεὸς γὰρ καὶ Θεοῦ Υἱός·
- [00818] Θεοῦ δὲ εἰκὼν τὸ ἀπαράλλακτον δείκνυσιν·
- [00819] οὐκοῦν ἀπαράλλακτος κατὰ τοῦτο·
- [00820] εἰ δὲ ἀνθρώπου, εἰπέ, καὶ ὡς μαινομένου λοιπὸν ἀποστήσομαι.
- [00821] Διὰ τί δὲ μηδαμοῦ μήτε εἰκὼν, μήτε υἱός, ἄγγελος κέκληται, ἀλλ' ἄνθρωπος ἀμφότερος;
- [00822] Διὰ τί;
- [00823] Ὅτι ἐκεῖ μὲν τὸ τῆς φύσεως ἀνηρμένον ταχέως ἂν τοὺς πολλοὺς εἰς ταύτην τὴν ἀσέβειαν ἐνέβαλεν·
- [00824] ἐνταῦθα δὲ τὸ εὐτελὲς καὶ ταπεινὸν ἐγγυᾶται τὴν ἀσφάλειαν, καὶ οὐδὲ βουλομένους ἀφήσιν ὑποπευθεῖσαι τι τοιοῦτον, καὶ καταγαγεῖν τὸν λόγον ^[62.318] κάτω.
- [00825] Διὰ τοῦτο ἔνθα μὲν ἦν πολλὴ ταπεινότης, θαρρόντως ἡ Γραφὴ τίθησι τὴν τιμὴν·
- [00826] ἔνθα δὲ μείζων ἡ φύσις, οὐκέτι.
- [00827] Ἀλλ', Εἰκὼν τοῦ ἀοράτου, φησίν.
- [00828] Οὐκοῦν εἰ ἐκεῖνος ἀόρατος, καὶ αὕτη ὁμοίως ἀόρατος, ἐπεὶ οὐδ' ἂν εἰκὼν εἴη.
- [00829] Τὴν γὰρ εἰκόνα, καθὸ ἐστὶν εἰκὼν, καὶ παρ' ἡμῖν ἀπαράλλακτον δεῖ εἶναι, οἷον τῶν χαρακτήρων καὶ τῆς ὁμοιώσεως.
- [00830] Ἀλλ' ἐνταῦθα μὲν οὐδαμῶς τοῦτο δυνατόν·
- [00831] τέχνη γὰρ ἐστὶν ἀνθρωπίνη ἢ πολλαχοῦ διαπίπτουσα, μᾶλλον δὲ πανταχοῦ, ἐὰν τὰ τῆς ἀκριβείας ζητῆς·
- [00832] ἔνθα δὲ ὁ Θεὸς, οὐδαμοῦ σφάλλεται, οὐδὲ διάπτωσις τις γίνεται.
- [00833] Εἰ δὲ κτίσμα, πῶς εἰκὼν τοῦ κτίσαντος;
- [00834] οὐδὲ γὰρ ἵππος ἀνθρώπου εἰκὼν.
- [00835] Εἰ μὴ τὸ ἀπαράλλακτον τοῦ ἀοράτου δηλοῖ ἡ εἰκὼν, τί κωλύει καὶ ἀγγέλους εἰκόνα εἶναι;
- [00836] καὶ γὰρ καὶ αὐτοὶ ἀόρατοι, ἀλλ' οὐχ ἑαυτοῖς·
- [00837] καὶ ψυχὴ ἀόρατος·
- [00838] ἀλλ' ἐπειδὴ ἀόρατος, ἀπλῶς διὰ τοῦτο εἰκὼν, εἰ καὶ μὴ οὕτως ὥσπερ αὐτός.

- [00839] Πρωτότοκος πάσης κτίσεως.
- [00840] β'.
- [00841] Τί οὖν, φησίν;
- [00842] ἰδοὺ ἔκτισται;
- [00843] Πόθεν, εἰπέ μοι;
- [00844] Ἐπειδὴ, Πρωτότοκος, εἶπε.
- [00845] Καὶ μὴν οὐ, πρωτόκτιστος, εἶπεν, ἀλλὰ, Πρωτότοκος.
- [00846] Ἐπειτα εἰ διὰ τὸ
- [00847] [62.319] πρωτότοκον λέγεσθαι, ἐκτίσθαι αὐτὸν φῆς, τί εἶπης, ὅταν ἀδελφὸν αὐτὸν ἀκούσητε λεγόμενον;
- [00848] Καὶ γὰρ ἀδελφὸν αὐτὸν καλεῖ ἡ Γραφή κατὰ πάντα ἡμῖν ὁμοιωθέντα.
- [00849] Ἄρα οὖν διὰ τοῦτο καὶ τὸ εἶναι αὐτὸν δημιουργὸν ἀφαιρήσομεν, καὶ οὔτε ἀξιώματι, οὔτε ἄλλω τινὶ προέχειν ἡμῶν ἀξιόσομεν;
- [00850] καὶ τίς ἂν τοῦτο τῶν νοῦν ἔχόντων εἶποι;
- [00851] Τὸ γὰρ Πρωτότοκος, οὐχὶ ἀξίας καὶ τιμῆς, ἀλλὰ χρόνου μόνον ἐστὶ σημαντικόν.
- [00852] Ἄν τοίνυν πλέον ἡμῶν οὐδὲν ἔχη, τάχα κατὰ τοῦτον τὸν λόγον πάντων ἐστὶ πρωτότοκος, καὶ ὁμοούσιος ἔσται ὁ Θεὸς Λόγος καὶ λίθων καὶ ξύλων καὶ τῶν λοιπῶν·
- [00853] Πρωτότοκος γὰρ, φησὶ, πάσης κτίσεως.
- [00854] Ἀλλὰ πρωτότοκος εἴρηται, φησίν·
- [00855] οὐκοῦν ἔκτισται.
- [00856] Καλῶς, ἐὰν τοῦτο ἦ, καὶ μὴ ἀδελφὰ τινα ἔχη καὶ ἄλλα, οἷον τὸ, Πρωτότοκος ἐκ νεκρῶν, πρωτότοκος ἐν πολλοῖς ἀδελφοῖς.
- [00857] Τὸ, πρωτότοκος ἐκ τῶν νεκρῶν, τίνας ἐστὶ δηλωτικόν, εἰπέ μοι;
- [00858] Οὐ γὰρ τοῦ, ὅτι πρῶτος ἀνέστη, ἐρεῖς·
- [00859] οὐ γὰρ εἶπεν ἀπλῶς νεκρῶν, ἀλλὰ πρωτότοκος ἐκ τῶν νεκρῶν·
- [00860] οὐδὲ ὅτι ἀπέθανε πρῶτος, ἀλλ' ὅτι πρωτότοκος ἐκ τῶν νεκρῶν ἀνέστη.
- [00861] Ὅστε οὐδὲν ἕτερον δηλοῖ, ἢ τοῦτο, ὅτι τῆς ἀναστάσεως ἀπαρχὴ γέγονεν.
- [00862] Οὐκοῦν οὐδὲ ἐνταῦθα.
- [00863] Εἶτα λοιπὸν ἐμβαίνει εἰς τὸ δόγμα αὐτό.
- [00864] Ἴνα γὰρ μὴ νομίωσι νεώτερον αὐτὸν εἶναι, διὰ τὸ πάλαι μὲν δι' ἀγγέλων προσάγεσθαι, νῦν δὲ δι' αὐτοῦ, δείκνυσι πρῶτον, ὅτι οὐδὲν ἰσχυσαν ἐκεῖνοι·
- [00865] οὐ γὰρ ἂν ἀπὸ σκότους οὗτος ἦγαγε·
- [00866] δεύτερον, ὅτι καὶ πρὸ αὐτῶν ἐστι.
- [00867] Καὶ σημεῖον ποιεῖται τοῦ πρὸ αὐτῶν εἶναι, τὸ δι' αὐτοῦ αὐτοὺς ἐκτίσθαι·
- [00868] Ὅτι ἐν αὐτῷ, φησίν, ἐκτίσθη τὰ πάντα.
- [00869] Τί λέγουσιν ἐνταῦθα οἱ τὰ Παύλου τοῦ Σαμοσατέως φρονοῦντες;
- [00870] Ὅτι τὰ πάντα ἐν αὐτῷ γέγονεν.
- [00871] Ἰδοὺ γὰρ εἴρηται, Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα.
- [00872] Ἀλλὰ τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς εἶπεν.
- [00873] Ὅπερ ἀμφισβητούμενον ἦν, πρῶτον τέθεικεν.
- [00874] Εἶτα ἐπάγει, Τὰ ὄρατὰ καὶ τὰ ἀόρατα, ἀόρατα τὴν ψυχὴν λέγων, ὄρατὰ πάντας ἀνθρώπους.

- [00875] Καὶ τὸ μὲν ὁμολογούμενον ἀφήσιν, τὸ δὲ ἀμφιβαλλόμενον τίθησιν.
- [00876] Εἰτά φησιν, Εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι.
- [00877] Τὸ, Εἴτε, τοῦ παντός περιληπτικόν ἐστι.
- [00878] Τὸ δὲ Πνεῦμα οὐ μετὰ τῶν ἐξουσιῶν ἀριθμούντος, ἀλλὰ ἀπὸ τῶν μειζόνων καὶ τὰ ἐλάττω δεικνύντος ἐστί.
- [00879] Τὰ πάντα, φησὶ, δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται.
- [00880] Ἴδου τὸ, Ἐν αὐτῷ, δι' αὐτοῦ ἐστιν.
- [00881] Εἰπὼν γὰρ, Ἐν αὐτῷ, ἐπήγαγε, Δι' αὐτοῦ.
- [00882] Τὸ δὲ, Εἰς αὐτὸν, τί ἐστι;
- [00883] Τουτέστιν, εἰς αὐτὸν κρέματα ἢ πάντων ὑπόστασις.
- [00884] Οὐ μόνον αὐτὸς αὐτὰ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγεν, ἀλλὰ καὶ αὐτὸς αὐτὰ συγκρατεῖ νῦν·
- [00885] ὥστε ἂν ἀποσπασθῆ τῆς αὐτοῦ προνοίας, ἀπόλωλε καὶ διέφθαρται.
- [00886] Ἀλλ' οὐκ εἶπε, διακρατεῖ, ὅπερ ἦν παχύτερον, ἀλλὰ τὸ λεπτότερον, ὅτι εἰς αὐτὸν κρέματα.
- [00887] Μόνον γὰρ τὸ πρὸς αὐτὸν νεύειν, ἰκανὸν διακρατῆσαι καὶ συσφίξαι.
- [00888] Οὕτω καὶ τὸ, Πρωτότοκος, ὡς θεμέλιος λέγεται.
- [00889] Τοῦτο δὲ οὐ τὸ ὁμοούσιον τῶν κτισμάτων, ἀλλὰ τὸ δι' αὐτοῦ πάντα εἶναι, καὶ ἐν αὐτῷ δηλοῖ.
- [00890] Οὕτω καὶ ἀλλαχοῦ ὅταν λέγη, Θεμέλιον τέθεικα, οὐ περὶ τῆς οὐσίας φησὶν, ἀλλὰ τῆς ἐνεργείας.
- [00891] Ἴνα γὰρ μὴ νομίσης ὑπηρέτην εἶναι αὐτὸν, φησὶν, αὐτὸν αὐτὰ δια ^[62.320]κρατεῖν, ὅπερ οὐχ ἦττον τοῦ ποιῆσαι ἐστί.
- [00892] Καίτοι ἐφ' ἡμῶν καὶ μειζόν·
- [00893] ἐκεῖνο μὲν γὰρ ἢ τέχνη εἰσάγει, τοῦτο δὲ οὐκέτι·
- [00894] οὐδὲ γὰρ φθειρόμενον κατέχει.
- [00895] Καὶ αὐτὸς ἐστί πρὸ πάντων, φησὶ.
- [00896] Τοῦτο Θεῷ ἀρμόζον.
- [00897] Ποῦ Παῦλος ὁ Σαμοσατεύς;
- [00898] Καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·
- [00899] τουτέστιν, εἰς αὐτὸν ἔκτισται.
- [00900] Συνεχῶς αὐτὰ στρέφει, τῇ συνεχείᾳ τῶν ὀρημάτων καθάπερ πυκναῖς τισὶ πληγαῖς πρόρριζον ἀνασπῶν τὸ δόγμα τὸ ὀλέθριον.
- [00901] Εἰ γὰρ καὶ τοσαῦτα εἴρηται, καὶ μετὰ τοσοῦτον χρόνον ἀνέφθ Παῦλος ὁ Σαμοσατεύς, πόσω μᾶλλον, εἰ μὴ ταῦτα προεἰρητο;
- [00902] Καὶ τὰ πάντα, φησὶν, ἐν αὐτῷ συνέστηκε.
- [00903] Πῶς συνέστηκε ἐν τῷ οὐκ ὄντι;
- [00904] Ὅστε καὶ τὰ δι' ἀγγέλων αὐτοῦ ἐστί.
- [00905] Καὶ αὐτὸς ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς Ἐκκλησίας.
- [00906] Εἰπὼν περὶ τῆς ἀξίας, λέγει λοιπὸν καὶ περὶ τῆς φιλανθρωπίας.
- [00907] Αὐτὸς ἐστί, φησὶν, ἡ κεφαλὴ τοῦ σώματος τῆς Ἐκκλησίας.
- [00908] Οὐκ εἶπε, τοῦ πληρώματος, αὐτὸ μὲν τοῦτο καὶ οὕτω δηλῶν, θέλων δὲ ἡμῖν οἰκειότερον δεῖξαι αὐτὸν, ὅτι ὁ οὕτως ἄνω καὶ πάντων ἀνώτερος, τοῖς κάτω ἑαυτὸν συνῆψε.
- [00909] Πανταχοῦ γὰρ ἐστί πρῶτος·

- [00910] ἄνω πρῶτος, ἐν τῇ Ἐκκλησίᾳ πρῶτος·
- [00911] κεφαλὴ γὰρ ἐστίν·
- [00912] ἐν τῇ ἀναστάσει πρῶτος.
- [00913] Τοῦτο γὰρ ἐστίν, ἵνα γένηται αὐτὸς πρωτεύων.
- [00914] γ'.
- [00915] Ὡστε καὶ ἐν γενέσει πρῶτος.
- [00916] Καὶ τοῦτό ἐστι μάλιστα τὸ σπουδαζόμενον τῷ Παύλῳ δεῖξαι.
- [00917] Ἄν γὰρ τοῦτο κατασκευασθῆ, ὅτι πρὸ πάντων ἦν τῶν ἀγγέλων, κάκεινο συνεισάγεται, ὅτι τὰ ἐκείνων αὐτὸς ἐποίει ἐπιτάττων.
- [00918] Καὶ τὸ δὴ θαυμαστὸν, ἐν τῇ ὑστέρᾳ γενέσει ἐφιλονείκησε πρῶτον αὐτὸν δεῖξαι.
- [00919] Καίτοι γε ἀλλαχοῦ πρῶτόν φησι τὸν Ἀδὰμ, ὥσπερ οὖν καὶ ἔστιν·
- [00920] ἀλλὰ τὴν Ἐκκλησίαν ἔλαβεν ἀντὶ τοῦ παντὸς ἀνθρώπων γένους.
- [00921] Τῆς γὰρ Ἐκκλησίας πρῶτός ἐστι, καὶ τῶν μὲν ἀνθρώπων, καθάπερ τῆς κτίσεως, πρῶτος κατὰ σάρκα·
- [00922] καὶ διὰ τοῦτο ἐνταῦθα τὸν πρωτότοκον τίθησι.
- [00923] Τί ἐστίν ἐνταῦθα ὁ πρωτότοκος;
- [00924] Ὁ πρῶτος κτισθεὶς, ἢ πρὸ πάντων ἀναστὰς, ὥσπερ καὶ ἐκεῖ, ὁ πρὸ πάντων ὢν.
- [00925] Καὶ ἐνταῦθα μὲν ἀπαρχὴν τέθεικεν εἰπών·
- [00926] Ὅς ἐστίν ἀπαρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·
- [00927] δεικνὺς ὅτι καὶ οἱ ἄλλοι τοιοῦτοι·
- [00928] ἐκεῖ δὲ οὐκ ἀπαρχὴ τῆς κτίσεως.
- [00929] Καὶ ἐκεῖ μὲν, Εἰκῶν τοῦ Θεοῦ τοῦ ἀοράτου, καὶ τότε τὸ, Πρωτότοκος.
- [00930] Ὅτι ἐν αὐτῷ ἠδύοκῆσε πᾶν τὸ πλήρωμα κατοικῆσαι, καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.
- [00931] Ὅσα τοῦ Πατρὸς, φησί, ταῦτα καὶ τοῦ Υἱοῦ, καὶ μετὰ πλείονος σπουδῆς, ὅτι καὶ νεκρὸς γέγονε, καὶ ἦνωσεν ἑαυτὸν ἡμῖν.
- [00932] Ἀπαρχὴν δὲ εἶπε, καθάπερ ἐπὶ καρποῦ τινος.
- [00933] Οὐκ εἶπεν, ἀνάστασις, ἀλλὰ, ἀπαρχὴ, δεικνὺς ὅτι πάντας ἡμᾶς ἡγίασε, καὶ ὥσπερ θυσίαν προσήνεγκε.
- [00934] Τὸ πλήρωμα περὶ τῆς θεότητος εἶρηκε, καθάπερ ὁ Ἰωάννης ἔλεγεν·
- [00935] Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν.
- [00936] Τουτέστιν, εἴτε ἦν ὁ Υἱὸς, εἴτε ὁ Λόγος, ἐκεῖ ᾤκησεν οὐχὶ ἐνέργειά τις, ἀλλ' οὐσία.
- [00937] Οὐκ ἔχει αἰτίαν εἰπεῖν οὐδεμίαν, ἀλλὰ τὴν θέλησιν τοῦ Θεοῦ·
- [00938] τοῦτο γὰρ ἐστίν, ὅτι Ἐν αὐτῷ ἠδύοκῆσε, καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ ^[62.321] πάντα εἰς αὐτόν.
- [00939] ἵνα μὴ νομίσης, ὅτι ὑπηρέτου τάξιν ἀνέλαβεν, εἰς ἑαυτὸν, φησί.
- [00940] Καὶ μὴν ἀλλαχοῦ φησιν, ὅτι τῷ Θεῷ καταλλάττει, καθάπερ ἐν τῇ πρὸς Κορινθίους Ἐπιστολῇ γράφων ἔλεγε.
- [00941] Καὶ καλῶς εἶπε, Δι' αὐτοῦ ἀποκαταλλάξαι.
- [00942] Ἦδη γὰρ ἦσαν κατηλαγμένοι, ἀλλὰ τελείως ἔδει, καὶ ὥστε μηκέτι ἐχθραίνειν αὐτῷ.
- [00943] Πῶς δὲ γίνεται τοῦτο, διασαφεῖ λοιπὸν, οὐ μόνον τὴν καταλλαγὴν, ἀλλὰ καὶ τὸν τρόπον τῆς καταλλαγῆς ἀναγγέλλων·
- [00944] Εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ.

- [00945] Τὸ μὲν τὴν ἐχθραν δείκνυσι τὸ καταλλάξαι·
- [00946] τὸ δὲ τὸν πόλεμον, τὸ Εἰρηνοποιήσας.
- [00947] Διὰ τοῦ αἵματος, φησὶ, τοῦ σταυροῦ αὐτοῦ δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.
- [00948] Μέγα μὲν τὸ καταλλάξαι, τὸ δὲ καὶ δι' αὐτοῦ, μείζον·
- [00949] καὶ τὸ τούτου μείζον, τὸ διὰ τοῦ αἵματος αὐτοῦ·
- [00950] καὶ οὐχ ἀπλῶς αἵματος, ἀλλὰ τὸ τούτου μείζον, διὰ τοῦ σταυροῦ.
- [00951] Ὅστε πέντε ἐστὶ τὰ θαυμασὰ, τῷ Θεῷ κατήλλαξε, δι' αὐτοῦ, διὰ θανάτου, διὰ σταυροῦ.
- [00952] Βαβαί, πῶς ἀνέμιξε πάλιν;
- [00953] Ἴνα γὰρ μὴ νομίσης ἐν εἶναι, μηδὲ τὸν σταυρὸν εἶναι τι καθ' ἑαυτὸ, λέγει, Δι' ἑαυτοῦ.
- [00954] Πῶς οἶδε μέγα τούτο ὄν;
- [00955] Ὅτι οὐ ῥήματα εἰπὼν, ἀλλ' ἑαυτὸν ἐκδοὺς ὑπὲρ τῆς καταλλαγῆς, οὕτως ἅπαντα εἰργάσατο.
- [00956] Τί δέ ἐστι, τὰ ἐν τοῖς οὐρανοῖς;
- [00957] τὰ μὲν γὰρ ἐπὶ τῆς γῆς, εἰκότως·
- [00958] ἐχθρας γὰρ ἐμπέπληστο, καὶ εἰς πολλὰ διήρητο·
- [00959] καὶ πρὸς ἑαυτὸν ἕκαστος ἡμῶν διεστασίαζε, καὶ πρὸς τοὺς πολλοὺς·
- [00960] τὰ δὲ ἐν τοῖς οὐρανοῖς πῶς εἰρηνοποίησε;
- [00961] καὶ ἐκεῖ πόλεμος ἦν καὶ μάχη;
- [00962] καὶ πῶς εὐχόμεθα λέγοντες, Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς;
- [00963] τί οὖν ἔστιν εἰπεῖν;
- [00964] Ἀπέσχιστο ἡ γῆ τοῦ οὐρανοῦ, ἐκπεπολεμωμένοι ἦσαν οἱ ἄγγελοι πρὸς τοὺς ἀνθρώπους, τὸν Δεσπότην ὀρῶντες τὸν αὐτῶν ὑβριζόμενον.
- [00965] Ἀνακεφαλαιώσασθαί φησι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς.
- [00966] Πῶς;
- [00967] Τὰ μὲν ἐν τοῖς οὐρανοῖς οὕτω·
- [00968] μετέστησεν ἐκεῖ τὸν ἄνθρωπον, ἀνήγαγεν αὐτοῖς τὸν ἐχθρὸν, τὸν μισούμενον.
- [00969] Οὐ μόνον τὰ ἐπὶ τῆς γῆς ἐποίησεν εἰρηνεύειν, ἀλλ' ἀνήγαγεν αὐτὸν πρὸς αὐτοὺς, τὸν ἐχθρὸν καὶ πολέμιον.
- [00970] Τοῦτο εἰρήνη βαθεῖα.
- [00971] Ἄγγελοι πάλιν ἐπὶ γῆς ἐφαίνοντο λοιπόν, ἐπειδὴ καὶ ἄνθρωπος ἐν οὐρανῷ ἐφάνη.
- [00972] Δοκεῖ δέ μοι καὶ ἡ ἀρπαγὴ τοῦ Παύλου τούτου τε ἔνεκεν γεγενῆσθαι, καὶ τοῦ δεῖξαι ὅτι καὶ ὁ Υἱὸς ἐκεῖ ἀνελήφθη.
- [00973] Ἐν μὲν γὰρ τῇ γῇ διπλῆ ἡ εἰρήνη, καὶ πρὸς τὰ ἐπουράνια, καὶ πρὸς ἑαυτά·
- [00974] ἐν δὲ τοῖς οὐρανοῖς ἀπλῆ.
- [00975] Εἰ γὰρ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι χαίρουσιν οἱ ἄγγελοι, πολλῷ μᾶλλον ἐπὶ τοσοῦτοις.
- [00976] Ταῦτα πάντα ἡ τοῦ Θεοῦ ἰσχὺς κατώρθωσε.
- [00977] Τί οὖν ἀγγέλοις θαρῶεῖτε, φησὶ;
- [00978] Τοσοῦτον γὰρ ἀπέχουσιν ἐκεῖνοι προσάγειν ὑμᾶς, ὅτι καὶ ἐκπεπολεμωμένοι ἦσαν ποτὲ, καὶ, εἰ μὴ ὁ Θεὸς αὐτὸς ὑμᾶς ἐκεῖνοις κατήλλαξεν, οὐκ ἂν εἰρηνεύσατε.
- [00979] Τί τοίνυν ἐκεῖνοις προστρέχετε;
- [00980] Βούλει μαθεῖν τῶν ἀγγέλων τὸ μῖσος ὅσον εἶχον πρὸς ἡμᾶς, καὶ πῶς ἀπεστρέφοντο ἀεὶ;

- [00981] Εἰς τιμωρίαν ἐπέμποντο ἐπὶ τῶν Ἰσραηλιτῶν, ἐπὶ τοῦ Δαυΐδ, ἐπὶ τῶν Σοδομιτῶν, ἐπὶ τῆς κοιλάδος τοῦ κλαυθμῶνος.
- [00982] Ἀλλ' οὐ νῦν·
- [00983] ἀλλ' ἐξ ἐναντίας, ἐπὶ γῆς ἤδον σφόδρα χαίροντες·
- [00984] καὶ τούτους κατήγαγε πρὸς αὐτούς, καὶ τοὺς ἀνθρώπους ἀνήγαγεν ἐκεῖ.
- [00985] δ'.
- [00986] Καὶ θέα μοι τὸ παράδοξον.
- [00987] Τούτους πρῶτους κατήγαγεν ὧδε, καὶ τότε τὸν ἄνθρωπον ἀνήγαγε πρὸς αὐτούς·
- [00988] οὐρανὸς ἢ γῆ γέγονεν, ἐπειδὴ τὰ τῆς γῆς ἔμελλεν οὐρανὸς δέχεσθαι.
- [00989] Διὰ τοῦτο εὐχαριστοῦντες λέγομεν, Δόξα ἐν ὑψίστοις Θεῶ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.
- [00990] Ἰδοὺ, φησὶ, καὶ ^[62.322] ἀνθρώποι ἐφάνησαν εὐαρεστοῦντες λοιπόν.
- [00991] Τί ἐστιν, Εὐδοκία;
- [00992] Καταλλαγή·
- [00993] οὐκέτι μεσότοιχόν ἐστιν ὁ οὐρανός.
- [00994] Τὸ πρῶτον κατὰ ἀριθμὸν ἔθνῶν ἦσαν οἱ ἄγγελοι·
- [00995] νῦν δὲ οὐ κατὰ ἀριθμὸν ἔθνῶν, ἀλλὰ κατὰ ἀριθμὸν πιστῶν.
- [00996] Πόθεν δῆλον;
- [00997] Ἄκουε τοῦ Χριστοῦ λέγοντος·
- [00998] Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων.
- [00999] Οἱ γὰρ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
- [01000] Ἐκαστος γὰρ πιστὸς ἄγγελος ἔχει, ἐπεὶ καὶ ἐξ ἀρχῆς ἕκαστος ἀνὴρ τῶν εὐδοκίμων ἄγγελον εἶχε·
- [01001] καθὼς φησὶν ὁ Ἰακώβ, Ὁ ἄγγελος ὁ τρέφων με, καὶ ὁ ἠυόμενός με ἐκ νεότητός μου.
- [01002] Εἰ τοίνυν ἀγγέλους ἔχομεν, νήφωμεν, καθάπερ παιδαγωγῶν τινῶν ἡμῖν παρόντων·
- [01003] πάρεστι γὰρ καὶ δαίμων.
- [01004] Διὰ τοῦτο εὐχόμεθα, καὶ λέγομεν αἰτοῦντες τὸν ἄγγελον τῆς εἰρήνης, καὶ πανταχοῦ εἰρήνην αἰτοῦμεν.
- [01005] Οὐδὲν γὰρ ταύτης ἴσον·
- [01006] ἐν ταῖς ἐκκλησίαις εἰρήνην, ἐν ταῖς εὐχαῖς, ἐν ταῖς λιταῖς, ἐν ταῖς προσήρησεσι·
- [01007] καὶ ἅπαξ, καὶ δις, καὶ τρίς, καὶ πολλάκις αὐτὴν δίδωσιν ὁ τῆς Ἐκκλησίας προεστῶς, Εἰρήνη ὑμῖν, ἐπιλέγων.
- [01008] Διὰ τί;
- [01009] Ὅτι αὕτη μήτηρ πάντων τῶν ἀγαθῶν ἐστιν, αὕτη τῆς χαρᾶς ὑπόθεσις.
- [01010] Διὰ τοῦτο καὶ ὁ Χριστὸς εἰσιούσιν εἰς τὰς οἰκίας τοῖς ἀποστόλοις τοῦτο λέγειν προσέταξεν εὐθέως, καθάπερ τι σύμβολον τῶν ἀγαθῶν·
- [01011] Εἰσερχόμενοι γὰρ, φησὶν, εἰς τὰς οἰκίας, λέγετε, Εἰρήνη ὑμῖν.
- [01012] Ταύτης γὰρ οὐκ οὔσης, πάντα περιττά.
- [01013] Καὶ πάλιν τοῖς μαθηταῖς ἔλεγεν, Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν.
- [01014] Αὕτη τῆ ἀγάπη προοδοποιεῖ.
- [01015] Καὶ οὐ λέγει ὁ τῆς Ἐκκλησίας προεστῶς, Εἰρήνη ὑμῖν ἀπλῶς, ἀλλ', Εἰρήνη πᾶσι.

- [01016] Τί γὰρ ὄφελος, ἂν μετὰ τοῦδε μὲν εἰρήνην ἔχωμεν, μεθ' ἑτέρου δὲ πόλεμον καὶ μάχην;
- [01017] τί τὸ κέρδος;
- [01018] Οὐδὲ γὰρ ἐν τῷ σώματι, ἂν τὰ μὲν ἡσυχάζῃ τῶν στοιχείων, τὰ δὲ διαστασιάζῃ, δυνατὸν ὑγίειαν συνεστάναι ποτὲ, ἀλλὰ διὰ τῆς ἀπάντων εὐταξίας καὶ συμφωνίας καὶ εἰρήνης·
- [01019] κἂν μὴ πάντα ἡσυχάζῃ, καὶ ἐπὶ τῶν οἰκείων ὄρων μὲνη, πάντα ἀνατραπήσεται.
- [01020] Καὶ ἐν τῇ διανοίᾳ δὲ τῇ ἡμετέρᾳ, ἐὰν μὴ πάντες ἡσυχάζωσιν οἱ λογισμοὶ, εἰρήνη οὐκ ἔσται.
- [01021] Τοσοῦτόν ἐστιν ἀγαθὸν ἢ εἰρήνη, ὡς υἱοὺς Θεοῦ καλεῖσθαι τοὺς αὐτῆς ποιητὰς καὶ δημιουργούς·
- [01022] εἰκότως·
- [01023] ἐπεὶ καὶ ὁ Υἱὸς τοῦ Θεοῦ ἐπὶ τούτῳ ἦλθεν εἰς τὴν γῆν, εἰρηνοποιήσων τὰ ἐν τῇ γῆ, καὶ τὰ ἐν τοῖς οὐρανοῖς.
- [01024] Εἰ δὲ οἱ εἰρηνοποιοὶ υἱοὶ τοῦ Θεοῦ, οἱ νεωτεροποιοὶ υἱοὶ διαβόλου.
- [01025] Τί λέγεις;
- [01026] ἔρεις καὶ μάχας ἐμβάλλεις;
- [01027] Καὶ τίς οὕτως ἄθλιος, φησὶν;
- [01028] Εἰσὶ γὰρ πολλοὶ χαίροντες ἐπὶ τοῖς κακοῖς, καὶ τὸ σῶμα τοῦ Χριστοῦ διασπῶντες μᾶλλον, ἢ οἱ στρατιῶται τῇ λόγχῃ διέτεμνον, ἢ οἱ Ἰουδαῖοι τοῖς ἥλοις διέκοψαν.
- [01029] Ἐκεῖνο τούτου ἔλαττον τὸ κακόν·
- [01030] ἐκεῖνα διατμηθέντα τὰ μέλη πάλιν συνήφθη·
- [01031] ταῦτα δὲ ἀποσπασθέντα, ἂν ἐνθάδε μὴ συναφθῇ, οὐκέτι συναφθήσεται, ἀλλὰ μένει τοῦ πληρώματος ἔξω.
- [01032] Ὅταν βούλη τῷ ἀδελφῷ πολεμῆσαι, ἐνόησον ὅτι τοῖς μέλεσι τοῦ Χριστοῦ πολεμεῖς, καὶ παῦσαι τῆς μανίας.
- [01033] Τί γὰρ, εἰ ἀπερόμιμμος ἐστίν, εἰ εὐτελής;
- [01034] τί γὰρ, εἰ εὐκαταφρόνητος;
- [01035] Οὕτως οὐκ ἔστι θέλημα, φησὶν, ἔμπροσθεν τοῦ Πατρὸς μου, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων·
- [01036] καὶ πάλιν·
- [01037] Οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
- [01038] Ὁ Θεὸς δι' αὐτὸν καὶ δούλος ἐγένετο, καὶ ἐσφάγη·
- [01039] σὺ δὲ οὐδὲν αὐτὸν εἶναι νομίζεις;
- [01040] Οὐκοῦν μάχη καὶ κατὰ τοῦτο τῷ Θεῷ, τὰς ἐναντίας αὐτῷ φέρων ψήφους.
- [01041] Ὅταν εἰσέλθῃ ὁ τῆς Ἐκκλησίας προεστὼς, εὐθέως [62.323] λέγει·
- [01042] Εἰρήνη πᾶσιν·
- [01043] ὅταν ὀμιλῇ, Εἰρήνη πᾶσιν·
- [01044] ὅταν εὐλογῇ, Εἰρήνη πᾶσιν·
- [01045] ὅταν ἀσπάζεσθαι κελεύῃ, Εἰρήνη πᾶσιν·
- [01046] ὅταν ἡ θυσία τελεσθῇ, Εἰρήνη πᾶσι.
- [01047] Καὶ μεταξὺ πάλιν, Χάρις ὑμῖν καὶ εἰρήνη.
- [01048] Πῶς οὖν οὐκ ἄτοπον, εἰ τοσαυτάκις ἀκούοντες εἰρήνην ἔχειν, ἐκπεπολεμώμεθα πρὸς ἀλλήλους, καὶ λαμβάνοντες, καὶ ἀντιδιδόντες, τῷ διδόντι τὴν εἰρήνην πολεμοῦμεν;
- [01049] Λέγεις, Καὶ τῷ πνεύματί σου, καὶ διαβάλλεις αὐτὸν ἔξω;
- [01050] Οἴμοι, ὅτι τὰ σεμνὰ τῆς Ἐκκλησίας, σχήματα γέγονε πραγμάτων μόνον, ἀλλ' οὐκ ἀλήθειά τις·

- [01051] οἴμοι, ὅτι μέχρι ῥημάτων τὰ σύμβολα μένει τοῦ στρατοπέδου τούτου.
- [01052] Ὅθεν καὶ ἀγνοεῖτε διὰ τί λέγεται, Εἰρήνη πᾶσιν.
- [01053] Ἀλλ' ἀκούετε τῶν ἑξῆς, τί φησιν ὁ Χριστός·
- [01054] εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, Εἰσερχόμενοι εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν·
- [01055] καὶ ἐὰν μὲν ἢ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
- [01056] ἐὰν δὲ μὴ ἢ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἀποστραφήτω.
- [01057] Διὰ τοῦτο οὐκ ἴσμεν, ὅτι τύπον ῥημάτων νομιζόμεν ταῦτα εἶναι, καὶ οὐ συντιθέμεθα τῷ νῷ.
- [01058] Μὴ γὰρ ἐγὼ δίδωμι τὴν εἰρήνην;
- [01059] Ὁ Χριστὸς δι' ἡμῶν φθέγγεσθαι καταξιῶν.
- [01060] Εἰ καὶ τὸν ἄλλον ἅπαντα χρόνον κενοὶ τῆς χάριτός ἐσμεν, ἀλλ' οὐ νῦν δι' ὑμᾶς.
- [01061] Εἰ γὰρ εἰς ὄνον ἐνήργησε καὶ εἰς μάντιν ἡ τοῦ Θεοῦ χάρις, δι' οἰκονομίαν καὶ τὴν τῶν Ἰσραηλιτῶν ὠφέλειαν, εὐδηλον ὅτι οὐδὲ εἰς ἡμᾶς παραιτήσεται ἐνεργεῖν, ἀλλ' ἀνέξεται καὶ τοῦτο δι' ἡμᾶς.
- [01062] ε'.
- [01063] Μηδεὶς τοίνυν εἴποι, ὅτι εὐτελής ἐγὼ καὶ ταπεινὸς καὶ οὐδενὸς ἄξιος λόγου, καὶ οὕτω μοι προσεχέτω.
- [01064] Εἰμὶ γὰρ τοιοῦτος·
- [01065] ἀλλ' αἰεὶ ἔθος τῷ Θεῷ διὰ τοὺς πολλοὺς καὶ τοῖς τοιούτοις ἐφίστασθαι.
- [01066] Καὶ ἵνα μάθητε, τῷ Κάϊν κατηξίωσε λαλήσαι διὰ τὸν Ἄβελ, τῷ διαβόλῳ διὰ τὸν Ἰώβ, τῷ Φαραῶ διὰ τὸν Ἰωσήφ, τῷ Ναβουχοδονόσορ διὰ τὸν Δαυιὴλ, τῷ Βαλτάσαρ διὰ τὸν αὐτόν.
- [01067] Καὶ μάγοι δὲ ἀποκαλύψεως ἔτυχον, καὶ Καϊάφας προεφήτευσεν χριστοκτόνος ὢν καὶ ἀνάξιος, διὰ τὸ τῆς ἱερωσύνης ἀξίωμα.
- [01068] Λέγεται καὶ Ἀαρὼν διὰ τοῦτο μὴ λεπτωθῆναι.
- [01069] Διὰ τί γὰρ, εἰπέ μοι, ἀμφοτέρων καταλαλησάντων, ἐκεῖνη μόνη τὴν δίκην ἔδωκε;
- [01070] Μὴ θαυμάσης·
- [01071] εἰ γὰρ ἐν τοῖς ἕξωθεν ἀξιώμασι, κἂν μυρία τις κατηγορῆται, οὐ πρότερον εἰς δικαστήριον ἄγεται, ἕως ἂν ἀπόθῃται τὴν ἀρχὴν, ἵνα μὴ καὶ ἐκεῖνη μετ' αὐτοῦ ὑβρίζηται.
- [01072] πολλῶ μᾶλλον ἐπὶ τῆς ἀρχῆς τῆς πνευματικῆς κἂν ὀπισθοῦν ἢ, ἐνεργεῖ ἡ τοῦ Θεοῦ χάρις·
- [01073] ἐπεὶ πάντα ἂν ἀπόλωλεν·
- [01074] ὅταν δὲ αὐτὴν ἀπόθῃται, εἴτε ἀπελθὼν, εἴτε καὶ ἐνταῦθα, τότε δὴ, τότε χαλεπωτέραν δώσει τὴν δίκην.
- [01075] Μὴ δὴ νομίζετε παρ' ἡμῶν ταῦτα λέγεσθαι·
- [01076] ἡ τοῦ Θεοῦ χάρις ἐστὶν ἢ καὶ εἰς ἀνάξιον ἐνεργοῦσα, οὐ δι' ἡμᾶς, ἀλλὰ δι' ὑμᾶς.
- [01077] Ἀκούσατε οὖν τί φησιν ὁ Χριστός·
- [01078] Ἐὰν ἢ ἡ οἰκία ἀξία, ἐλθέτω ἢ [62.324] εἰρήνη ὑμῶν ἐπ' αὐτήν.
- [01079] Πῶς δὲ ἀξία γίνεται;
- [01080] Ἐὰν δέξωνται ὑμᾶς, φησίν.
- [01081] Ἐὰν δὲ μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσι τὸν λόγον ὑμῶν, ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρας ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκεῖνη.
- [01082] Τί οὖν ὄφελος, ὅτι δέχεσθε ἡμᾶς, καὶ οὐκ ἀκούετε τῶν παρ' ἡμῶν λεγομένων;
- [01083] τί τὸ κέρδος, ὅτι θεραπεύετε, καὶ οὐ προσέχετε τοῖς λεγομένοις ὑμῖν;
- [01084] Ἐκεῖνη ἐστὶ τιμὴ ἡμῖν, ἐκεῖνη θεραπεία θαυμαστὴ, ἢ καὶ ὑμᾶς ὠφελοῦσα καὶ ἡμᾶς, ἐὰν ἡμῶν ἀκούητε.

- [01085] Ακούετε καὶ τοῦ Παύλου λέγοντος, Οὐκ ἤδειν, ἀδελφοί, ὅτι ἀρχιερεὺς ἐστίν.
- [01086] Ἄκουε καὶ τοῦ Χριστοῦ λέγοντος, Πάντα ὅσα ἂν λέγωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε.
- [01087] Οὐκ ἐμοῦ καταφρονεῖς, ἀλλὰ τῆς ἱερωσύνης·
- [01088] ἂν ἴδης ταύτης γυμνὸν, τότε καταφρόνει, τότε οὐδὲ ἐγὼ ἀνέχομαι ἐπιτάττειν.
- [01089] Ἔως δ' ἂν ἐπὶ τοῦ θρόνου τούτου καθήμεθα, ἕως ἂν τὴν προεδρίαν ἔχωμεν, ἔχομεν καὶ τὴν ἀξίαν καὶ τὴν ἰσχὺν, εἰ καὶ ἀνάξιοι ἐσμεν.
- [01090] Εἰ ὁ Μωϋσέως θρόνος οὕτως ἦν αἰδέσιμος, ὡς δι' ἐκεῖνον ἀκούεσθαι, πολλῶ μᾶλλον ὁ τοῦ Χριστοῦ θρόνος.
- [01091] Ἐκεῖνον ἡμεῖς διεδεξάμεθα·
- [01092] ἀπὸ τούτου φθεγγόμεθα, ἀφ' οὗ καὶ ὁ Χριστὸς ἔθετο ἐν ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.
- [01093] Οἱ πρέσβεις, οἵοιπερ ἂν ᾧσι, διὰ τὸ τῆς πρεσβείας ἀξίωμα πολλῆς ἀπολαύουσι τῆς τιμῆς.
- [01094] Ὅρα γάρ·
- [01095] εἰς μέσην βαρβάρων ἔρχονται τὴν γῆν μόνοι, μεταξὺ τοσούτων πολεμίων·
- [01096] καὶ ἐπειδὴ μεγάλα ὁ τῆς πρεσβείας ἰσχύει νόμος, πάντες αὐτοὺς τιμῶσι, πάντες εἰς αὐτοὺς ἀποβλέπουσι, πάντες μετὰ ἀσφαλείας ἐκπέμπουσι.
- [01097] Καὶ ἡμεῖς τοίνυν πρεσβείας ἀνεδεξάμεθα λόγον, καὶ ἤκομεν παρὰ τοῦ Θεοῦ·
- [01098] τοῦτο γάρ ἐστι τὸ τῆς ἐπισκοπῆς ἀξίωμα.
- [01099] Ἦκομεν πρὸς ὑμᾶς πρεσβεύοντες, ἀξιούντες καταλύσαι τὸν πόλεμον, καὶ λέγομεν ἐπὶ τίσιν·
- [01100] οὐ πόλεις ἐπαγγελλόμενοι δώσειν, οὐδὲ σίτου μέτρα τόσα καὶ τόσα, οὐδὲ ἀνδράποδα, οὐδὲ χρυσίον, ἀλλὰ βασιλείαν οὐρανῶν, ζωὴν αἰώνιον, συνουσίαν τὴν μετὰ Χριστοῦ, τὰ ἄλλα ἀγαθὰ, ἃ μῆτε εἰπεῖν δυνατόν ἡμῖν, μῆτε ὑμῖν ἀκούσαι, ἕως ἂν ἐν τῇ σαρκὶ ταύτῃ ᾧμεν καὶ τῷ παρόντι βίω.
- [01101] Πρεσβεύομεν τοίνυν·
- [01102] ἀπολαύειν δὲ βουλόμεθα τιμῆς·
- [01103] οὐ δι' ἡμᾶς, μὴ γένοιτο·
- [01104] ἴσμεν γὰρ αὐτῆς τὸ εὐτελές·
- [01105] ἀλλὰ δι' ὑμᾶς, ἵνα ὑμεῖς μετὰ σπουδῆς τὰ παρ' ἡμῶν ἀκούητε, ἵνα ὑμεῖς ὠφελῆσθε, ἵνα μὴ μετὰ ῥαθυμίας ἢ ἀπροσεξίας προσέχητε τοῖς λεγομένοις.
- [01106] Οὐχ ὁρᾶτε τοὺς πρέσβεις πῶς πάντες αὐτοὺς περιέπουσιν;
- [01107] Ἡμεῖς Θεοῦ πρέσβεις ἐσμεν πρὸς ἀνθρώπους.
- [01108] Εἰ δὲ πρόσαντες ὑμῖν τοῦτο, οὐχ ἡμεῖς, ἀλλ' αὕτη ἡ ἐπισκοπή·
- [01109] οὐχὶ ὁ δεῖνα, ἀλλ' ὁ ἐπίσκοπος.
- [01110] Μηδεὶς ἐμοῦ ἀκουέτω, ἀλλὰ τοῦ ἀξιώματος.
- [01111] Πάντα τοίνυν ποιῶμεν κατὰ τὸ τῷ Θεῷ δοκοῦν, ἵνα εἰς δόξαν Θεοῦ ζήσωμεν, καὶ καταξιωθῶμεν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν, χάριτι καὶ φιλανθρωπία, καὶ τὰ ἕξης.
- [01112] ΟΜΙΛΙΑ Δ'.
- [01113] Καὶ ὑμᾶς ποτε ἐχθροὺς ὄντας καὶ ἀπηλλοτριωμένους τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξε τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους καὶ ἐνώπιον αὐτοῦ.
- [01114] α'.
- [01115] Ἐνταῦθα λοιπὸν δείκνυσιν, ὅτι καὶ ἀνάξιους ὄντας καταλλαγῆς κατήλλαξε.
- [01116] Τὸ μὲν γὰρ εἰπεῖν, ὅτι ὑπὸ τὴν ἐξουσίαν τοῦ σκότους ἦσαν, δείκνυσιν τὴν συμφορὰν, ἐν ἣ ἦσαν.
- [01117] Ἀλλ' ἵνα μὴ ἀκούσας ἐξουσίαν σκότους, ἀνάγκην νομίσης εἶναι, ἐπάγει·
- [01118] Καὶ ὑμᾶς ὄντας ἀπηλλοτριωμένους·
- [01119] ὥστε δοκεῖ μὲν τὸ αὐτὸ λέγειν, οὐκ ἔστι δέ·

- [01120] οὐ γὰρ ἐστὶν ἴσον ἀνάγκη κακῶς παθόντα, καὶ ἐκόντα τοῦτο ὑπομείναντα ἀπαλλάξαι τῶν δεινῶν.
- [01121] Ἐκεῖνος μὲν γὰρ ἐλεεῖσθαι ἄξιος, οὗτος δὲ μισεῖσθαι.
- [01122] Ἀλλ' ὁμῶς ὑμᾶς, φησὶν, οὐχὶ ἄκοντας οὐδὲ ἀναγκαζομένους, ἀλλ' ἐκόντας καὶ μετὰ τοῦ βούλεσθαι ἀποπηδῶντας αὐτοῦ, καὶ ἀναξίους ὄντας ἀπήλλαξε.
- [01123] Καὶ ἐπειδὴ τῶν ἐν τοῖς οὐρανοῖς ἐμνήσθη, δείκνυσιν ὅτι ἡ ἔχθρα πᾶσα ἐντεῦθεν εἶχε τὴν ἀρχὴν, οὐκ ἐκεῖθεν.
- [01124] Ἐκεῖνοι μὲν γὰρ πάσαι ἐβούλοντο, καὶ ὁ Θεός·
- [01125] ὑμεῖς δὲ οὐκ ἠθελήσατε.
- [01126] Καὶ διόλου δείκνυσιν τοὺς ἀγγέλους μηδὲν ἰσχύσαντας ἐν τοῖς κάτω χρόνοις, εἴ γε ἔμμενον ἐχθροὶ, καὶ οὔτε πείσαι ἠδύναντο, οὔτε πεισθέντας ἀπαλλάξαι τοῦ διαβόλου.
- [01127] Οὐδὲ γὰρ τὸ πείσαι εἶχε τι κέρδος, τοῦ κατέχοντος μὴ δεθέντος·
- [01128] οὐδὲ τὸ δεθῆναι εἶχε τι κέρδος, τῶν κατεχομένων μὴ βουλομένων ἐπανελθεῖν.
- [01129] Ἀλλ' ἀμφότερα ἔδει, ὧν ἐκεῖνοι μὲν οὐδὲν, ὁ Χριστὸς δὲ ἀμφότερα πεποίηκεν.
- [01130] Ὅστε τοῦ τὸν θάνατον λῦσαι θαυμασιώτερον τὸ πείσαι.
- [01131] Ἐκεῖνο μὲν γὰρ ὅλον αὐτοῦ ἦν, καὶ αὐτὸς μόνος κύριος ἦν·
- [01132] τούτου δὲ οὐχὶ αὐτὸς μόνος, ἀλλὰ καὶ ἡμεῖς·
- [01133] εὐκολώτερον δὲ ταῦτα ἀνύομεν, ὧν αὐτοὶ κύριοί ἐσμεν.
- [01134] Ἄτε οὖν καὶ μείζον ὄν, ὕστερον αὐτὸ τίθησι.
- [01135] Καὶ οὐχ ἀπλῶς εἶπεν, Ἐχθραίνοντας, ἀλλὰ, Ἀπηλλοτριωμένους, ὁ πολλῆς ἔχθρας ἐστίν·
- [01136] οὐδὲ ἠλλοτριωμένους, ἀλλὰ μὴδὲ προσδοκῶντας ἐπανελθεῖν.
- [01137] Καὶ ἐχθροὺς, φησὶ, τῇ διανοίᾳ, διὰ τούτου δηλῶν, ὅτι οὐχὶ μέχρι τῆς προαιρέσεως μόνον ἡ ἠλλοτριώσις ἦν αὐτῶν·
- [01138] ἀλλὰ τί;
- [01139] Καὶ ἐν τοῖς ἔργοις τοῖς πονηροῖς.
- [01140] Καὶ ἐχθροὶ ἦτε, φησὶ, καὶ τὰ τῶν ἐχθρῶν ἐπράττετε.
- [01141] Νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ.
- [01142] Ἐνταῦθα τίθησι καὶ τὸν τρόπον τῆς καταλλαγῆς, ὅτι ἐν τῷ σώματι, καὶ ὅτι οὐχ ἀπλῶς πληγείς, οὐδὲ μαστιγῶθεις, οὐδὲ πραθεῖς, ἀλλὰ καὶ ἀποθανῶν τῷ αἰσχίστῳ θανάτῳ.
- [01143] Πάλιν τοῦ σταυροῦ μέμνηται, καὶ πάλιν ἑτέραν τίθησιν εὐεργεσίαν.
- [01144] Οὐ γὰρ ἀπήλλαξε μόνον, ἀλλὰ καὶ ὁ φησὶν ἀνωτέρω, Τῷ ἱκανώσαντι ἡμᾶς, τοῦτο δὲ καὶ ἐνταῦθα αἰνίττεται.
- [01145] Διὰ τοῦ θανάτου αὐτοῦ, φησὶ, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ.
- [01146] Οὐ γὰρ δὴ μόνον τῶν ἁμαρτημάτων ἀπήλλαξεν, ἀλλὰ καὶ ἐν τοῖς εὐδοκιμηκόσι κατέστησεν.
- [01147] Οὐ γὰρ ἵνα κακῶν ἀπαλλάξῃ μόνον τσοαῦτα ἔπαθεν, ἀλλ' ἵνα καὶ τῶν πρώτων ἐπιτύχωμεν·
- [01148] ὥσπερ ἂν εἴ τις κατάδικον μὴ μόνον τῆς τιμωρίας ἐλευθερώσῃ, ἀλλὰ καὶ εἰς τιμὴν ἀναγάγῃ.
- [01149] Καὶ τοῖς οὐδὲν ἡμαρτηκόσιν ἐγκατέταξε·
- [01150] μᾶλλον δὲ [62.326] οὐ τοῖς μὴ ἡμαρτηκόσι μόνον, ἀλλὰ καὶ τοῖς κατωρθωκόσι τὰ μέγιστα·
- [01151] καὶ τὸ δὴ μείζον, ὅτι ἀγισύνην τὴν κατενώπιον αὐτοῦ δέδωκε.
- [01152] Τὸ δὲ ἀνέγκλητον, ἐπίτασις τοῦ ἀμώμου·
- [01153] ἀνέγκλητον γὰρ τότε λέγεται, ὅταν μὴδὲ μέχρι καταγνώσεως, μὴδὲ μέχρι ἐγκλήματος ἢ τι πεπραγμένον ἡμῖν.
- [01154] Ἀλλ' ἐπειδὴ τὸ ὅλον αὐτοῦ τέθεικεν εἰπῶν, ὅτι διὰ τοῦ θανάτου ταῦτα κατώρθωσεν, ἵνα μὴ τις εἴπῃ, Οὐκοῦν οὐδενὸς χρῆζομεν, διὰ τοῦτο ἐπήγαγεν·

- [01155] Εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ Εὐαγγελίου.
- [01156] Τὴν ῥαθυμίαν αὐτῶν ἐνταῦθα ἐπικόπτει.
- [01157] Καὶ οὐχ ἀπλῶς εἶπεν, Ἐπιμένετε·
- [01158] ἔστι γὰρ ἐπιμένειν σαλευόμενον, καὶ διχοστατοῦντα·
- [01159] ἔστιν ἐστάναι καὶ μένειν περιφερόμενον.
- [01160] Εἴ γε ἐπιμένετε, φησί, τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι.
- [01161] Βαβαί, ἡλίκη κέχρηται τροπῇ.
- [01162] οὐ μόνον μὴ σαλευόμενοι, φησὶν, ἀλλὰ μηδὲ κινούμενοι.
- [01163] Καὶ ὅρα·
- [01164] οὐδὲν φορτικὸν τέως τίθησιν, οὐδὲ ἐπίπονον, ἀλλὰ πίστιν καὶ ἐλπίδα.
- [01165] Τουτέστιν, ἐὰν μένητε πιστεύοντες, ὅτι ἀληθὴς ἡ ἐλπίς τῶν μελλόντων.
- [01166] Ἐνταῦθα μὲν γὰρ δυνατὸν·
- [01167] ἐπὶ δὲ τῆς ἀρετῆς οὐκ ἔνι μὴ μετασαλευθῆναι, κἂν μικρὸν·
- [01168] οὕτως οὐκ ἔστιν ἐπαχθές.
- [01169] Ἀπὸ τῆς ἐλπίδος, φησί, τοῦ Εὐαγγελίου, οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν.
- [01170] Τίς δὲ ἐστὶν ἡ ἐλπίς τοῦ Εὐαγγελίου, ἀλλ' ἡ ὁ Χριστός;
- [01171] Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, καὶ πάντα ταῦτα ὁ ἐργασάμενος.
- [01172] Ὅστε ὁ ἐτέροις ἐπιγράφων, μετακεκίνηται·
- [01173] πάντα γὰρ ἀπώλεσεν, ἐὰν μὴ εἰς τὸν Χριστὸν πιστεύῃ.
- [01174] Ἠκούσατε, φησί.
- [01175] Πάλιν αὐτοὺς φέρει μάρτυρας, εἶτα τὴν οἰκουμένην ἄπασαν.
- [01176] Οὐ λέγει, τοῦ κηρυττομένου, ἀλλ', ἤδη πιστευθέντος καὶ κηρυχθέντος·
- [01177] ὅπερ καὶ ἀρχόμενος ἐποίησεν, ἀπὸ τῆς τῶν πολλῶν μαρτυρίας καὶ τούτους στήσαι βουλόμενος.
- [01178] Οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος.
- [01179] Καὶ τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ.
- [01180] Ἐγὼ, φησί, Παῦλος διάκονος.
- [01181] Μέγα γὰρ αὐτοῦ ἦν τὸ ἀξίωμα λοιπὸν πανταχοῦ ἀδομένου, καὶ τῆς οἰκουμένης ὄντος διδασκάλου.
- [01182] Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ Ἐκκλησία.
- [01183] β'.
- [01184] Καὶ ποία αὕτη ἀκολουθία;
- [01185] Δοκεῖ μὲν ἀπηρτησθαι, πολλὴν δὲ ἔχει τὴν ἀκολουθίαν.
- [01186] Καὶ, Διάκονος, φησὶν·
- [01187] ἀντὶ τοῦ, οὐδὲν παρ' ἐμαυτοῦ εἰσφέρων, ἀλλὰ τὰ ἐτέρου καταγγέλλων.
- [01188] Οὕτω δὲ πιστεύω, ὅτι καὶ πάσχω ὑπὲρ αὐτοῦ·
- [01189] καὶ οὐ πάσχω μόνον, ἀλλὰ καὶ χαίρω πάσχων, πρὸς τὴν ἐλπίδα τὴν μέλλουσαν ἀφορῶν·

- [01190] καὶ πάσχω οὐχ ὑπὲρ ἑμαυτοῦ, ἀλλ' ὑπὲρ ὑμῶν.
- [01191] Καὶ ἀνταναπληρῶ, φησὶ, τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου.
- [01192] Δοκεῖ μὲν μέγα εἶναι ὅπερ ἐφθέγγετο, ἀλλ' οὐκ ἔστιν ἀπονοίας, μὴ γένοιτο, ἀλλὰ καὶ πολλῆς φιλοστοργίας τῆς περὶ τὸν Χριστόν·
- [01193] οὐ γὰρ βούλεται αὐτοῦ εἶναι, ἀλλ' ἐκείνου τὰ πάθη.
- [01194] Οὕτω δὲ εἶπε, τούτους οικειῶσαι αὐτῷ βουλόμενος.
- [01195] Καὶ ἃ ἐγὼ πάσχω, δι' ἐκείνων πάσχω, φησὶν·
- [01196] ὥστε μὴ ἐμοὶ χάριν ὁμολογεῖτε, ἀλλ' ἐκείνῳ·
- [01197] αὐτὸς γὰρ πάσχει ταῦτα.
- [01198] Ὡσπερ ἂν εἴ τις πεμφθεὶς [62.327] πρὸς τινα, ἕτερον ἀξιῶσειε λέγων·
- [01199] Παρακαλῶ σε, ὑπὲρ ἐμοῦ ἀπελθε πρὸς τόνδε·
- [01200] εἶτα ἐκεῖνος λέγει, ὅτι Διὰ τόνδε ταῦτα ποιῶ.
- [01201] Ὡστε οὐκ ἐπαισχύνεται καὶ ταῦτα αὐτοῦ παθήματα λέγειν.
- [01202] Οὐ γὰρ μόνον ἀπέθανεν ὑπὲρ ἡμῶν, ἀλλὰ καὶ μετὰ τὸ ἀποθανεῖν ἕτοιμός ἐστι θλιβῆναι δι' ἡμᾶς.
- [01203] Ἐφιλονείκησε καὶ ἐβιάσατο δεῖξαι αὐτὸν καὶ νῦν κινδυνεύοντα ὑπὲρ τῆς Ἐκκλησίας διὰ τοῦ ἰδίου σώματος, καὶ πρὸς ἐκεῖνο ἀποτείνεται, ὅτι Οὐ δι' ἡμῶν προσάγεσθε, ἀλλὰ δι' αὐτοῦ, κἂν ἡμεῖς ταῦτα ποιῶμεν·
- [01204] οὐ γὰρ οικεῖον ἔργον ἀνεδεξάμεθα, ἀλλὰ τὸ ἐκείνου.
- [01205] Καὶ ταυτὸν ἔστιν, ὥσπερ ἂν εἴ τις τάξις λαχοῦσα στρατηγὸν τὸν ὑπερασπίζοντα αὐτῆς, καὶ ἐν τῷ πολέμῳ στήκοι, εἶτα ἀπελθόντος ἐκείνου, ὁ ὑποστράτηγος τὰ ἐκείνου τραύματα ἀναδέξοιτο μέχρι τοῦ λυθῆναι τὸν πόλεμον.
- [01206] Εἶτα ὅτι καὶ δι' αὐτὸν ταῦτα ποιεῖ, ἄκουσον.
- [01207] Ὑπὲρ τοῦ σώματος αὐτοῦ, φησὶ·
- [01208] τοῦτο θέλων εἰπεῖν, ὅτι Οὐχ ὑμῖν χαρίζομαι, ἀλλὰ τῷ Χριστῷ·
- [01209] ἃ γὰρ ἐκείνον ἔδει παθεῖν, ἐγὼ πάσχω ἀντ' αὐτοῦ·
- [01210] ὄρα πόσα κατασκευάζει.
- [01211] Δείκνυσι πολὺ τὸ φίλτρον·
- [01212] ὥσπερ ἐν τῇ δευτέρᾳ πρὸς Κορινθίους Ἐπιστολῇ γράφων ἔλεγεν, Ἐν ἡμῖν ἔθετο τὴν διακονίαν τῆς καταλλαγῆς·
- [01213] καὶ πάλιν, Ὑπὲρ Χριστοῦ πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν·
- [01214] τοῦτο καὶ ἐνταῦθά φησιν, Ὑπὲρ αὐτοῦ πάσχω, ἵνα μᾶλλον αὐτοὺς ἐπισπάσῃται.
- [01215] Τουτέστιν, Εἰ καὶ ὁ ὀφείλων ὑμῖν ἀπῆλθεν, ἀλλ' ἐγὼ ἀποδίδωμι.
- [01216] Διὰ γὰρ τοῦτο καὶ Ὑστερήματα εἶπεν, ἵνα δείξῃ ὅτι οὐδὲ τὸ πᾶν ἡγγεῖται οὐδέπω πεπονθέναι.
- [01217] Ὑπὲρ ὑμῶν, φησὶ, καὶ μετὰ θάνατον πάσχει, εἴ γε ἔτι ἐλλείμματα ἔμεινε.
- [01218] Τοῦτο ἐν τῇ πρὸς Ῥωμαίους ἐτέρως ποιεῖ λέγων·
- [01219] Ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν·
- [01220] δεικνὺς ὅτι οὐκ ἠρκέσθη τῷ θανάτῳ μόνον, ἀλλὰ καὶ μετὰ ταῦτα μυρία ποιεῖ.
- [01221] Οὐ τοίνυν ἑαυτὸν ἐπαίρων ταῦτα λέγει, ἀλλὰ τὸν Χριστὸν δεῖξαι βουλόμενος ἔτι καὶ νῦν ὑπὲρ αὐτῶν φροντίζοντα.
- [01222] Καὶ τὸν λόγον ἀξιόπιστον δείκνυσι τῷ ἐπαγαγεῖν, Ὑπὲρ τοῦ σώματος αὐτοῦ.
- [01223] Ὅτι γὰρ οὕτως ἔχει, καὶ οὐδὲν ἀπεικός, δῆλον ἐκ τοῦ ὑπὲρ τοῦ σώματος αὐτοῦ ταῦτα γενέσθαι.
- [01224] Ὅρα πῶς ἡμᾶς συνήψεν ἑαυτῷ.

- [01225] Τί τοίνυν ἐπεισάγετε διὰ μέσου ἀγγέλους;
- [01226] Ἦς ἐγὼ ἐγενόμην, φησὶ, διάκονος.
- [01227] Τί ἐτέρους ἐπεισάγετε ἀγγέλους;
- [01228] ἐγὼ εἰμι διάκονος.
- [01229] Εἶτα δείκνυσιν ὅτι οὐδὲν αὐτὸς ἐποίησεν, εἴ γε διάκονός ἐστιν.
- [01230] Ἦς ἐγενόμην ἐγὼ, φησὶ, διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ οἰκονομίαν.
- [01231] Ἦτοι τοῦτό φησιν, ὅτι Οὕτως ἠθέλησεν, αὐτοῦ ἀπελθόντος, ἡμᾶς διαδέξασθαι τὴν οἰκονομίαν, ἵνα μὴ ὡς ἐγκαταλελειμμένοι διακῆσθε·
- [01232] αὐτὸς γὰρ ἐστὶν ὁ παθὼν, αὐτὸς ὁ πρεσβεύων·
- [01233] ἢ τοῦτό φησιν, ὅτι Ἐμὲ τὸν μάλιστα πάντων διώκτην διὰ τοῦτο εἶασε διώξαι, ἵνα ἀξιόπιστος ᾧ κηρύσσω·
- [01234] ἢ οἰκονομίαν φησὶν, ὅτι Οὐκ ἔργα ἐζήτησεν οὐδὲ πράξεις οὐδὲ κατορθώματα, ἀλλὰ πίστιν καὶ βάπτισμα.
- [01235] Οὐ γὰρ ἂν ἐτέρως ἐδέξασθε τὸν λόγον.
- [01236] Εἰς ὑμᾶς, φησὶ, πληρῶσαι τὸν λόγον τοῦ Θεοῦ.
- [01237] Περὶ τῶν ἐθνῶν λέγει, δεικνύς αὐτοὺς ἔτι σαλευομένους τῷ εἰπεῖν, Πληρῶσαι.
- [01238] Τὸ γὰρ ἔθνη ἀπερὸμιμμένα δυνηθῆναι τοσοῦτον ὕψος δογμάτων δεξασθαι, οὐχὶ Παύλου ἦν, ἀλλ' οἰκονομίας τῆς τοῦ Θεοῦ·
- [01239] Ἐπεὶ ἐγὼ οὐκ ἂν ἴσχυσα, φησὶ.
- [01240] Δεῖξας δὴ τὸ μείζον, τὰ αὐτοῦ παθήματα τοῦ Χριστοῦ ὄντα, τότε τὸ σαφέστερον ἐπάγει, ὅτι Καὶ τοῦτο τοῦ Θεοῦ [62.328] ἐστὶ, τὸ πληρῶσαι τὸν λόγον εἰς ὑμᾶς.
- [01241] Καὶ δείκνυσιν ἐνταῦθα [οὐ] φανερώς, ὅτι Καὶ τοῦτο οἰκονομίας, τὸ νῦν λεχθῆναι, ὅτι δύνασθε ἀκούειν, ἀλλ' οὐκ ἀμελείας, ἀλλ' ὥστε δεκτικούς γενέσθαι.
- [01242] Ὁ γὰρ Θεὸς οὐκ ἀθρόως πάντα ποιεῖ, ἀλλὰ κέχρηται συγκαταβάσει διὰ τὴν πολλὴν αὐτοῦ φιλανθρωπίαν.
- [01243] Καὶ τοῦτο αἴτιον τοῦ νῦν παραγενέσθαι τὸν Χριστὸν, ἀλλὰ μὴ πάλαι.
- [01244] Οὕτω καὶ δείκνυσιν ἐν τῷ Εὐαγγελίῳ ὅτι διὰ τοῦτο τοὺς δούλους ἀπέστειλε πρώτους, ἵνα μὴ ἐπὶ τὸν φόνον ἔλθωσι τοῦ υἱοῦ.
- [01245] Εἰ γὰρ οὐδὲ μετὰ τοὺς δούλους ἐλθόντα τὸν υἱὸν ἠδέσθησαν, πολλῶ μᾶλλον πρὸ τούτου·
- [01246] εἰ τῶν ἐλαττόνων οὐκ ἤκουον προσταγμάτων, πῶς τῶν μειζόνων ἤκουσαν ἂν;
- [01247] Τί οὖν φησιν;
- [01248] Οὐκ εἰσὶν Ἰουδαῖοι καὶ νῦν, καὶ Ἕλληνες ἀτελέστερον διακεείμενοι;
- [01249] Τοῦτο λοιπὸν ὑπερβολὴ ῥαθυμίας.
- [01250] Τὸ γὰρ μετὰ τοσοῦτον χρόνον, μετὰ τοσαῦτα διδάγματα ἔτι μένειν ἀτελεῖς, πολλῆς νωθείας ἐστίν.
- [01251] γ'.
- [01252] Ὅταν οὖν λέγωσιν Ἕλληνες, Διὰ τί νῦν ἦλθεν ὁ Χριστός;
- [01253] μὴ τοῦτο ἀφῶμεν λέγειν αὐτοὺς, ἀλλ', εἰ μὴ κατώρθωσεν, ἐρωτῶμεν.
- [01254] Ὅσπερ γὰρ εἰ καὶ παρὰ τὴν ἀρχὴν ἦλθε καὶ μὴ κατώρθωσεν, οὐκ ἤρκει ἡμῖν πρὸς ἀπολογίαν ὁ καιρός·
- [01255] οὕτως, ἐπειδὴ κατώρθωσεν, οὐκ ἂν εἶημεν δίκαιοι τοῦ καιροῦ τὰς εὐθύνas ὑπέχειν.
- [01256] Οὐδὲ γὰρ ἰατρόν τις τὴν νόσον λύσαντα καὶ ἐπὶ ὑγίαν ἀγαγόντα ἀπαιτεῖ τῆς ἰατρείας τὰς εὐθύνas, οὐδὲ στρατηγὸν νενικηκότα τις ἐξετάζει, διὰ τί τῷδε τῷ καιρῷ, καὶ διὰ τί ἐν τῷδε τῷ τόπῳ.
- [01257] Ταῦτα γὰρ, μὴ κατορθώσαντος, ἦν ἐρωτᾶν·
- [01258] κατορθώσαντος δὲ, καὶ ἀποδέχεσθαι.
- [01259] Τίς γὰρ, εἶπέ μοι, ἀξιопιστότερος;
- [01260] ὁ σὸς λογισμὸς καὶ ἡ συκοφαντία, ἢ ἡ τοῦ πράγματος τελειότης;

- [01261] ἐνίκησεν, ἢ οὐκ ἐνίκησε;
- [01262] τοῦτο δεῖξον·
- [01263] ἐκράτησεν, ἢ οὐκ ἐκράτησεν;
- [01264] ἐξήγαγεν εἰς τέλος ἅπερ εἶπεν, ἢ οὐ;
- [01265] Αὐταί εἰσιν αἱ εὐθῦναι.
- [01266] Εἰπέ δή μοι, Θεὸν πάντως ὁμολογεῖς εἶναι, εἰ καὶ μὴ Χριστόν;
- [01267] ἐρωτῶ δή σε·
- [01268] ἄναρχος ὁ Θεός;
- [01269] Πάντως ἐρεῖς.
- [01270] Εἰπέ δή μοι, διὰ τί μὴ πρὸ μυρίων ἐτῶν τοὺς ἀνθρώπους ἐποίησε;
- [01271] πλείονα γὰρ ἔμελλον ζήσεσθαι χρόνον.
- [01272] Εἰ γὰρ καλὸν τὸ εἶναι, πολλῶ μᾶλλον τὸ ἐπιπλεῖον εἶναι.
- [01273] Νῦν δὲ ἐζημιώθησαν ὃν οὐκ ἐγένοντο χρόνον;
- [01274] Ἀλλ' οὐκ ἐζημιώθησαν·
- [01275] τὸ δὲ πῶς, αὐτὸς οἶδεν ὁ πεποικώς.
- [01276] Πάλιν σε ἐρωτῶ, διὰ τί μὴ πάντας ἀθρόον ἐποίησεν, ἀλλ' ἢ μὲν τοῦ δεινὸς ψυχὴ τοῦ πρώτου γενομένου τοσαῦτα ἔτη ἔχει οὔσα, ἢ δὲ ἕτερα ἡλάττωται ἢ μηδέπω γενομένη;
- [01277] διὰ τί τὸν μὲν πρῶτον, τὸν δὲ ὕστερον ἐποίησεν εἰς τόνδε παραχθῆναι τὸν κόσμον;
- [01278] καὶ τοιαῦτα ὄντως ζητήσεως ἄξια, ἀλλ' οὐ πολυπραγμοσύνης·
- [01279] τοῦτο γὰρ οὐδὲ ζητήσεως.
- [01280] Ἐγὼ δὲ ἐρῶ τὴν αἰτίαν ἣνπερ εἶπον·
- [01281] ὑπόθου γὰρ μοι τὴν ἀνθρωπίνην φύσιν ὥσπερ μίαν τινὰ ἡλικίαν, καὶ τοὺς μὲν πρώτους χρόνους μειρακίου τάξιν ἔχειν τὸ γένος τὸ ἡμέτερον, τοὺς δὲ μετ' ἐκεῖνο νεανίσκου, τούτους δὲ τοὺς ἐγγύς τοῦ γήρωσ προεσβύτου.
- [01282] Λοιπὸν ὅταν ἡ ψυχὴ ἀκμάζῃ, τῶν τοῦ σώματος μελῶν χαλασθέντων, καὶ τοῦ πολέμου λυθέντος, τότε ἤχθημεν ἐπὶ τὴν φιλοσοφίαν.
- [01283] Καὶ μὴν τούναντίον, φησί·
- [01284] μειράκια ὄντα διδάσκομεν, ἀλλ' οὐ τὰ μέγала δόγματα, ἀλλὰ ῥητορείαν, ἀλλὰ δεινότητα λόγων·
- [01285] ταῦτα μὲν οὖν, ὅταν ἀκμάζοντα γένηται.
- [01286] Ὅρα καὶ τὸν Θεὸν ταῦτα ποιοῦντα ἐπὶ τῶν Ἰουδαίων.
- [01287] Καθάπερ γὰρ παιδίους τοῖς Ἰουδαίοις γραμματιστὴν τὸν Μωϋσέα οὕτως αὐτοῖς ἐπέστησε,
- [01288] ^[62.329] καὶ ὡς παιδιά, οὕτως αὐτοὺς ἀνήγαγεν ἐκεῖνος σκιαγραφῶν, καθάπερ ἡμεῖς τὰ στοιχεῖα.
- [01289] Σκιὰν γὰρ ἦν ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.
- [01290] Καθάπερ οὖν ἡμεῖς τοῖς παιδίους καὶ πλακοῦντας ἠνούμεθα, καὶ ἀργύρια δίδομεν, ἐν μόνον παρ' αὐτῶν ἀπαιτοῦντες, τὸ τέως βαδίζειν ἐπὶ τὸ διδασκαλεῖον·
- [01291] οὕτω καὶ ὁ Θεὸς τότε καὶ πλοῦτον ἔδωκε καὶ τρυφήν, ἐν παρ' αὐτῶν ἠνούμενος μόνον διὰ τῆς πολλῆς συγχωρήσεως τὸ ἀκούειν Μωϋσέως.
- [01292] Διὰ τοῦτο αὐτοὺς διδασκάλῳ παρέδωκεν, ἵνα μὴ αὐτοῦ καταφρονῶσιν, ἀλλὰ περιέχονται καθάπερ πατρὸς φιλοστόργου.
- [01293] Ὅρα γὰρ πῶς ἐκεῖνον μόνον ἔδεδοίκεσαν.
- [01294] Οὐ γὰρ εἶπον, Ποῦ ἐστὶν ὁ Θεός;
- [01295] ἀλλὰ, Ποῦ ἐστι Μωϋσῆς;

- [01296] καὶ παρῶν μόνον φοβερὸς ἦν.
- [01297] Ὅτε γοῦν κακῶς ἔπραξαν, ὄρα πῶς αὐτοὺς ἐκόλασεν.
- [01298] Ὁ μὲν γὰρ Θεὸς αὐτοὺς ἀποκηρῦσαι ἐβούλετο, αὐτὸς δὲ οὐκ ἀφήσιν·
- [01299] μᾶλλον δὲ τὸ ὄλον τοῦ Θεοῦ γέγονε, καθάπερ πατρὸς ἀπειλοῦντος, ἐκείνου δὲ αὐτὸν οἰοῦντι διδασκάλου παραιτουμένου, καὶ λέγοντος, ὅτι Ἐμοὶ συγχώρησον, καὶ ἐκ τοῦ νῦν ἀναδέχομαι.
- [01300] Οὕτως ἐγένετο διδασκαλεῖον ἢ ἔρημος.
- [01301] Καὶ καθάπερ παιδία χρονίσαντα ἐπὶ τῆς διατριβῆς, ἀναχωρῆσαι βούλεται·
- [01302] οὕτω καὶ ἐκεῖνοι τότε συνεχῶς τὴν Αἴγυπτον ἐζήτουν, καὶ ἔκλαιον λέγοντες·
- [01303] Ἀπολώλαμεν, ἐξανηλώμεθα, παραπολώλαμεν.
- [01304] Καὶ τὴν πινακίδα αὐτῶν συνέτριψεν ὁ Μωϋσῆς, ἐφ' ἧς γράφας αὐτοῖς ἦν καθάπερ ὀνόματά τινα·
- [01305] ταυτὸ ποιῶν, ὅπερ καὶ διδάσκαλος ποιήσειεν ἂν, τὴν δέλτον λαβὼν, καὶ ἰδὼν κακῶς γεγραμμένην, καὶ αὐτὴν ῥίπτει τὴν δέλτον, πολὺν τὸν θυμὸν ἐνδείξασθαι βουλόμενος·
- [01306] κἂν κατεάξῃ, ὁ πατήρ οὐ χολᾷ.
- [01307] Αὐτὸς μὲν γὰρ ἐνέκειτο γράφων·
- [01308] ἐκεῖνοι δὲ οὐχ ὀρῶντες εἰς αὐτὸν, ἀλλ' ἐτέρωθι ἐστραμμένοι ἠτάκτουν·
- [01309] καὶ καθάπερ ἐν τῇ διατριβῇ ἀλλήλους τύπτουσιν οἱ παῖδες, οὕτω καὶ τότε ἀλλήλους τύπτειν ἐκέλευσε καὶ ἀναιρεῖν.
- [01310] Καὶ πάλιν καθάπερ μαθήματα διδοῦς, εἶτα ἀπαιτῶν, καὶ οὐχ εὐρίσκων, ἐκόλαζεν.
- [01311] Οἷόν τι λέγω·
- [01312] γράμματα τῆς δυνάμεως τοῦ Θεοῦ ἦσαν γνωριστικὰ τὰ ἐν Αἰγύπτῳ.
- [01313] Ναί, φησὶν·
- [01314] ἀλλὰ ταῦτα τὰ γράμματα τὰς πληγὰς ἐδήλου, καὶ ὅτι τοὺς ἐχθροὺς κολάζει, καὶ διδασκαλεῖον αὐτοῖς ἦν ἀκριβές.
- [01315] Τί γὰρ ἦν ἄλλο ἢ κόλασις τῶν ἐχθρῶν, ἀλλ' ἡ ὑμετέρα εὐεργεσία;
- [01316] Ἄλλως δὲ καὶ εὐηργέτει ὑμᾶς·
- [01317] καὶ ταυτὸν γέγονεν, οἷον ἂν εἰ τις λέγοι μὲν εἰδέναι τὰ στοιχεῖα, σποράδην δὲ ἐρωτώμενος μὴ εὐρίσκοι, καὶ τύπτοιτο.
- [01318] Οὕτω κακεῖνοι ἔλεγον μὲν εἰδέναι τὴν δύναμιν τοῦ Θεοῦ, σποράδην δὲ ἀπαιτούμενοι τὴν γνώσιν, αὐτὴν οὐ παρείχοντο·
- [01319] διὸ καὶ ἐτύπτοντο.
- [01320] Εἶδες ὕδωρ;
- [01321] ὀφείλεις ἀναμνησθῆναι τοῦ ὕδατος τοῦ ἐν Αἰγύπτῳ.
- [01322] Ὁ γὰρ ἀπὸ ὕδατος αἷμα ποιήσας, δυνήσεται καὶ τοῦτο ποιῆσαι·
- [01323] ὥσπερ καὶ ἡμεῖς λέγομεν πολλάκις τοῖς παιδίοις·
- [01324] Ὅταν ἴδῃς ἐν τῷ βιβλίῳ τὸ, α, στοιχεῖον, ἀναμνήσθητι ὅτι ἐν τῇ πινακίδι αὐτὸ εἶχες.
- [01325] Εἶδες λιμόν;
- [01326] ἀναμνήσθητι ὅτι αὐτὸς ἦν ὁ τὰ γεννήματα ἀπολέσας.
- [01327] Εἶδες πολέμους;
- [01328] ἀναμνήσθητι τοῦ καταποντισμοῦ.
- [01329] Εἶδες ὅτι μεγάλοι οἱ τὴν γῆν οἰκοῦντες;
- [01330] ἀλλ' οὐ τῶν Αἰγυπτίων μείζους.

- [01331] Εἶτα ὁ ἐκ μέσου αὐτῶν σε λαβῶν, οὐ πολλῶ μᾶλλον ἔξωθεν ὄντα σώσειεν ἄν;
- [01332] Ἀλλ' οὐκ ἦδεσαν σκορπιστὰ ἐρωτᾶσθαι τὰ στοιχεῖα·
- [01333] διὰ τοῦτο ἐτύπτοντο.
- [01334] Ἐφαγον καὶ ἔπιον, καὶ ἀπελάκτισαν.
- [01335] Ἐδει ἐν τῷ μάννα μὴ ζητεῖν τρυφήν, τὸ ἀπὸ ταύτης μαθόντας κακόν.
- [01336] Καὶ ταυτὸν ἐποίουν, οἷον εἰ ἐλεύθερος παῖς εἰς διδασκαλεῖον πεμπόμενος, ἐπιζητοῖ τὸ μετὰ τῶν δούλων ἄγεσθαι, καὶ ὑπηρετεῖν αὐτοῖς, καὶ τὴν ἀναγκαίαν καὶ ἐλευθέρῳ πρὸς [62.330] πουσαν τροφήν λαβῶν, καὶ ἐν τῇ τοῦ πατρὸς τραπέζῃ καθήμενος, τῆς τῶν οἰκετῶν ἀπολαύειν θέλοι τῆς δυσώδους, τῆς ταραχῆς ἐμπεπλησμένης.
- [01337] Οὕτω καὶ οὗτοι Αἴγυπτον ἐζήτουν, καὶ ἔλεγον τῷ Μωϋσῇ, Ναὶ, Κύριε, πάντα ὅσα ἂν εἴπης ποιήσομεν, καὶ ἀκουσόμεθα.
- [01338] Καὶ ὅπερ ἐπὶ τῶν σφόδρα δυσδιορθῶτων παιδῶν γίνεται, τοῦ πατρὸς αὐτοῦς ἀνελεῖν βουλομένου, ὁ διδάσκαλος παραιτεῖται συνεχῶς, τοῦτο καὶ τότε ἐγένετο.
- [01339] δ'.
- [01340] Τί δὴ ταῦτα ἡμῖν εἴρηται;
- [01341] Ὅτι παιδῶν οὐδὲν διαφέρομεν.
- [01342] Βούλει ἀκοῦσαι καὶ τὰ δόγματα αὐτῶν, πῶς παιδῶν ἐστί;
- [01343] Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, φησί, καὶ ὀδόντα ἀντὶ ὀδόντος.
- [01344] Εἰκότως·
- [01345] οὐδὲν γὰρ οὕτω πρὸς ἄμυναν ὠρμηται, ὡς παιδικὴ διάνοια.
- [01346] Ἐπειδὴ γὰρ ἀλογίας ἐστί τὸ πάθος, πολλὴ δὲ ἡ ἀλογία, καὶ πολλὴ τοῦ λογισμοῦ ἡ ἐρημία ἐν ἐκείνῃ τῇ ἡλικίᾳ, εἰκότως τυραννεῖται ὑπὸ θυμοῦ τὸ παιδίον·
- [01347] καὶ τοσαύτῃ ἡ τυραννὶς τοῦ θυμοῦ, ὥστε πολλακίς προσπταίσαντα καὶ διαναστάντα, ἢ γόνυ τύπτειν ἀγανακτοῦντα, ἢ τὸ ὑποπόδιον ἀναστρέφειν, καὶ οὕτως ἀναπαύειν αὐτῶν τὴν ὀδύνην καὶ τὴν ὀργὴν σβεννύναι.
- [01348] Τοιοῦτόν τι καὶ ὁ Θεὸς ἐποίησεν, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ δούς ἐκκόπτειν, καὶ ὀδόντα ἀντὶ ὀδόντος, καὶ Αἰγυπτίους ἀναιρῶν καὶ Ἀμαληκίτας τοὺς λελυπηκότας αὐτούς.
- [01349] Καὶ τοιαῦτα ἐπαγγέλλεται, ὥσπερ ἂν εἴποι τις·
- [01350] Πάτερ, ὁ δεῖνά με ἐτύπτησεν·
- [01351] εἶτ' ἐρεῖ ὁ πατήρ·
- [01352] Κακὸς ἄνθρωπος ὁ δεῖνα, καὶ μισήσωμεν αὐτόν.
- [01353] Οὕτω καὶ ὁ Θεός, τοῖς ἐχθραίνουσί σοι, φησὶν, ἐχθρεύσω, καὶ τοὺς μισοῦντάς σε μισήσω.
- [01354] Καὶ πάλιν, ὅτε ὁ Βαλαὰμ ἠῤῥαχετο, παιδικὴ ἦν ἡ συγκατάβασις ἢ γεγонуῖα αὐτοῖς.
- [01355] Καθάπερ γὰρ ἐπὶ τῶν παιδῶν, ὅταν τι τῶν οὐ φοβερῶν ἴδωσιν, οἷον ἡ ἔριον, ἢ ἄλλο τι τοιοῦτον, ἐξαίφνης φοβοῦνται·
- [01356] ὥστε δὲ μὴ ἐναπομεῖναι αὐτοῖς τὸν φόβον, ἄγομεν ὑπὸ τὰς ἐκείνων χεῖρας αὐτὸ, καὶ τίθησιν ποιούμεν ὑποδεικνύειν·
- [01357] οὕτω καὶ ὁ Θεὸς ἐποίησεν·
- [01358] ἐπειδὴ γὰρ φοβερός ἦν ὁ μάντις, ἔτρεψεν αὐτοῖς τὸν φόβον εἰς θάρσος.
- [01359] Καὶ καθάπερ τὰ ἀπογαλακτιζόμενα τῶν παιδῶν ἐν καλαθίσκοις πάντα ἔχουσιν·
- [01360] οὕτω καὶ οἱ ἐκείνοις πάντα ἐδίδου, καὶ πολλὴν τὴν τρυφήν ἐχορήγει.
- [01361] Ἀλλὰ τὸ παιδίον τὴν θηλὴν ἐπιζητεῖ·
- [01362] οὕτω καὶ οἱ τῆν Αἴγυπτον, καὶ τὰ ἐκεῖ κρέα.
- [01363] Ὡστε καὶ διδάσκαλον καὶ τροφέα καὶ παιδαγωγὸν οὐκ ἂν τις ἀμάρτοι τὸν Μωϋσέα προσειπῶν·
- [01364] πολλὴ γὰρ ἡ σοφία τοῦ ἀνδρός.

- [01365] Οὐκ ἔστι δὲ ἴσον ἀνδρῶν ἤδη φιλοσοφεῖν δυναμένων ἡγεῖσθαι, καὶ παίδων ἀλογίστων ἄρχειν.
- [01366] Καὶ, εἰ βούλεσθε καὶ ἕτερόν τι ἀκοῦσαι, καθάπερ ἡ τροφὸς τῶ παιδίῳ λέγει·
- [01367] Ὅταν ἀποπατῆς, ἀνάστειλόν σου τὰ ἱμάτια, καὶ μέχρι τοσούτου, ὅταν καθιζάνης·
- [01368] οὕτω καὶ ὁ Μωϋσῆς ἐποίει.
- [01369] Καὶ ὥσπερ πάντα τὰ πάθη τυραννεῖ ἐν τοῖς παισὶ (οὐδέπω γὰρ ἔχει τὸν ἡνίοχον), κενοδοξία, ἐπιθυμία, ἀλογία, θυμὸς, βασκανία·
- [01370] οὕτω καὶ ἐν τοῖς Ἰουδαίοις πάντα ταῦτα ἐκράτει·
- [01371] ἐνέπτυνον, ἔτυπτον τὸν Μωϋσέα.
- [01372] Καὶ καθάπερ παιδίον λαμβάνει λίθον, καὶ πάντες βοῶμεν·
- [01373] Ὡ μὴ ῥίψης·
- [01374] οὕτω κάκεῖνοι λίθους ἐλάμβανον κατὰ τοῦ πατρὸς, ὁ δὲ ἔφευγε.
- [01375] Καὶ καθάπερ εἰ κόσμον τινὰ ἔχει ὁ πατήρ, τοῦτον τὸ παιδίον αἰτεῖ παρ' αὐτοῦ φιλόκοσμον ὄν·
- [01376] οὕτω δὴ οἱ περὶ Δαθὰν καὶ Ἀβειρῶν πεποιήκασιν τῇ ἱερωσύνῃ ἐπαναστάντες.
- [01377] Καὶ βασκανοὶ δὲ μάλιστα πάντων ἦσαν, καὶ
- [01378] ^[62.331] μικρόψυχοι, καὶ κατὰ πάντα ἀτελεῖς.
- [01379] Τότε οὖν ἔδει φανῆναι τὸν Χριστὸν, εἰπέ μοι·
- [01380] τότε τὰ διατάγματα ταῦτα δοῦναι τὰ φιλόσοφα, ὅτε ἐμαίνοντο ὑπὸ τῆς ἐπιθυμίας, ὅτε ἵπποι ἦσαν θηλυμανεῖς, ὅτε χρημάτων δούλοι, ὅτε γαστροί·
- [01381] Ἀλλ' ἐξέχεεν ἂν τὰ τῆς φιλοσοφίας διδάγματα ἀνοήτοις οὔσι διαλεγόμενος·
- [01382] καὶ οὔτε ταῦτα, οὔτε ἐκεῖνα ἔμαθον ἂν.
- [01383] Καὶ ὥσπερ ὁ πρὸ τῶν στοιχείων ἀναγινώσκειν διδάσκων, οὐδέποτε οὐδὲ τὰ στοιχεῖα διδάξει, οὕτω δὴ καὶ τότε.
- [01384] Ἀλλ' οὐ νῦν·
- [01385] ἀλλὰ τῇ χάριτι τοῦ Θεοῦ πολλὴ ἡ ἐπιείκεια, πολλὴ ἡ ἀρετὴ πανταχοῦ καταπεφύτευται.
- [01386] Εὐχαριστῶμεν οὖν ὑπὲρ πάντων, καὶ μὴ πολυπραγμονῶμεν.
- [01387] Τὸν γὰρ καιρὸν οὐχ ἡμεῖς ἴσμεν, ἀλλ' ὁ τοῦ καιροῦ ποιητῆς, καὶ τῶν αἰώνων δημιουργός.
- [01388] Πάντων τοίνυν αὐτῷ παραχωρῶμεν·
- [01389] τοῦτο γὰρ ἔστι ^[62.332] δοξάζειν τὸν Θεόν, τὸ μὴ ἀπαιτεῖν αὐτὸν εὐθύνας ὧν ποιεῖ.
- [01390] Οὕτω καὶ Ἀβραὰμ δόξαν ἔδωκε τῷ Θεῷ, Πληροφορηθεὶς ὅτι ὁ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι.
- [01391] Ἐκεῖνος οὐδὲ τὸ μέλλον ἠρώτησεν·
- [01392] ἡμεῖς δὲ καὶ τῶν παρελθόντων ἐξετάζομεν τὸν λόγον.
- [01393] Ὅρα πόση ἡ ἀνοία, πόση ἡ ἀγνωμοσύνη.
- [01394] Ἀλλὰ παυσώμεθα λοιπόν·
- [01395] οὐδὲν γὰρ ἀπὸ τούτου κέρδος, ἀλλὰ καὶ πολλὴ ἡ βλάβη·
- [01396] καὶ εὐγνωμόνως διατεθῶμεν περὶ τὸν ἡμέτερον Δεσπότην, καὶ δόξαν ἀναπέμφωμεν τῷ Θεῷ, ἵνα ὑπὲρ πάντων τὴν εὐχαριστίαν ἀναφέρωντες, τῆς παρ' αὐτοῦ φιλανθρωπίας ἀξιωθῶμεν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01397] Ἀμήν.
- [01398] ΟΜΙΛΙΑ Ε΄.
- [01399] Τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τοῦ ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ἡμῖν, ἡ ἐλπίς τῆς δόξης, ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον,

καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ.

[01400] α'.

[01401] Εἰπὼν ὧν ἐτύχομεν, καὶ δείξας τοῦ Θεοῦ τὴν φιλανθρωπίαν καὶ τὴν τιμὴν τῷ μεγέθει τῶν δοθέντων, πάλιν ἑτέραν ἐπίτασιν εἰσάγει, ὅτι οὐδὲ πρὸ ἡμῶν τις αὐτὸν ἔμαθεν·

[01402] ὁ καὶ ἐν τῇ πρὸς Ἐφεσίους ποιεῖ λέγων·

[01403] Οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε ἄλλη τις κτιστὴ δύναμις, ἀλλὰ μόνος ὁ τοῦ Θεοῦ Υἱὸς ἦδει.

[01404] Διὸ καὶ οὐχ ἀπλῶς κεκρυμμένον εἶπεν, ἀλλ' Ἀποκεκρυμμένον·

[01405] καὶ ὅτι εἰ καὶ νῦν γέγονεν, ἀλλὰ παλαιὸν ἐστὶ, καὶ ἄνωθεν ταῦτα ὁ Θεὸς ἐβούλετο, καὶ οὕτω διετετύπωτο·

[01406] διὰ τί δὲ, οὐκέτι λέγει.

[01407] Ἀπὸ τῶν αἰώνων, φησὶν, ἐξ ἀρχῆς.

[01408] Καὶ μυστήριον εἰκότως καλεῖ, ὅ οὐδεὶς ἦδει πλὴν ὁ Θεός.

[01409] Καὶ ποῦ κεκρυμμένον;

[01410] Ἐν τῷ Χριστῷ·

[01411] ὥσπερ ἐν τῇ πρὸς Ἐφεσίους λέγει·

[01412] ἢ ὥσπερ ὅταν λέγῃ ὁ προφήτης, Ἀπὸ τοῦ αἰῶνος, καὶ ἕως τοῦ αἰῶνος σὺ εἶ.

[01413] Νυνὶ δὲ ἐφανερώθη, φησὶ, τοῖς ἀγίοις αὐτοῦ.

[01414] Ὅστε τῆς τοῦ Θεοῦ οἰκονομίας ἐστὶ τὸ ὅλον.

[01415] Νυνὶ δὲ, φησὶν, ἐφανερώθη.

[01416] Οὐκ εἶπεν, Ἐγένετο, ἀλλ', Ἐφανερώθη τοῖς ἀγίοις αὐτοῦ.

[01417] Ὅστε καὶ νῦν ἔτι κρύπτεται, εἶπερ τοῖς ἀγίοις ἐφανερώθη μόνοις.

[01418] Μὴ τοίνυν ὑμᾶς ἀπατάτωσαν ἐκεῖνοι·

[01419] οὐ γὰρ ἴσασι, διὰ τί μόνοις, Οἷς ἠθέλησε, φησὶν.

[01420] Ὅρα πῶς πανταχοῦ ἐπιστομίζει τὰς ἐρωτήσεις αὐτῶν.

[01421] Οἷς ἠθέλησεν ὁ Θεός, φησὶ, γνωρίσαι.

[01422] Τὸ δὲ θέλειν αὐτοῦ, οὐκ ἄλογον.

[01423] Τοῦτο δὲ εἶπε, χάριτος μᾶλλον ὑπευθύνους ποιῶν, ἢ ἀφίεις αὐτοὺς ἐπὶ κατορθώματι μέγα φρονεῖν.

[01424] Τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσι.

[01425] Σεμνῶς εἶπε, καὶ ὄγκον ἐπέθηκεν, ἀπὸ πολλῆς διαθέσεως ἐπιτάσεις ζητῶν ἐπιτάσεων.

[01426] Καὶ γὰρ καὶ τοῦτο ἐπιτάσεως, τὸ ἀορίστως εἰπεῖν, Ὁ Πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσι.

[01427] Μάλιστα μὲν γὰρ ἐν τοῖς ἔθνεσι φαίνεται, καθὼς καὶ ἀλλαχοῦ φησὶ, Τὰ δὲ ἔθνη ὑπὲρ [62.332] ἐλέους δοξάσαι τὸν Θεόν·

[01428] φαίνεται δὲ καὶ ἐν ἑτέροις, πολλῶν δὲ πλέον ἐν τούτοις ἢ πολλῇ τοῦ μυστηρίου δόξα.

[01429] Τὸ γὰρ ἀθρόως ἀνθρώπους λίθων ἀναισθητοτέρους εἰς ἀγγέλων ἀγαγεῖν ἀξίωμα ἀπλῶς διὰ ψιλῶν ῥημάτων καὶ πίστεως μόνης χωρὶς ἐργωδίας πάσης, ὄντως δόξα καὶ πλοῦτος μυστηρίου·

[01430] ὥσπερ ἂν εἴ τις κύνα λιμῶ καὶ ψώρα διεφθαρμένον, αἰσχρὸν τινα καὶ δυσειδῆ καὶ οὐδὲ κινεῖσθαι δυνάμενον, ἀλλ' ἐρόμιμον, ἐξαίφνης καὶ ἄνθρωπον ποιήσῃ, καὶ ἐπὶ τοῦ θρόνου δείξειε τοῦ βασιλικοῦ.

[01431] Ὅρα γάρ·

[01432] τοὺς λίθους προσεκύνουν, καὶ τὴν γῆν·

[01433] ἔμαθον ὅτι καὶ οὐρανοῦ καὶ ἡλίου ἀμείνους εἰσὶ, καὶ ὁ κόσμος ἅπας αὐτοῖς δουλεύει·

- [01434] αἰχμάλωτοι καὶ δεσμῶται ἦσαν τοῦ διαβόλου·
- [01435] ἀθρόον γεγόνασιν αὐτοῦ τῆς κεφαλῆς ἐπάνω καὶ ἐπέταττον αὐτῷ, καὶ ἐμάστιζον αὐτόν·
- [01436] δαιμόνων ὄντες θεραπευταὶ καὶ δούλοι, τοῦ τῶν ἀγγέλων Δεσπότης καὶ τῶν ἀρχαγγέλων γεγόνασι σῶμα·
- [01437] οὐδὲ τί ἐστι Θεὸς εἰδότες, γεγόνασιν ἐξαίφνης καὶ σύνθρονοι τοῦ Θεοῦ.
- [01438] Βούλει μυρίους ἰδεῖν ἀναβαθμούς, οὓς ὑπερεπήδησαν;
- [01439] Ἔδει μαθεῖν πρῶτον, ὅτι οἱ λίθοι οὐ θεοί·
- [01440] δεύτερον, ὅτι οὐ μόνον οὐ θεοὶ, ἀλλὰ καὶ ἀνθρώπων ἐλάττους·
- [01441] τρίτον, ὅτι καὶ ἀλόγων·
- [01442] τέταρτον, ὅτι καὶ φυτῶν·
- [01443] πέμπτον, ὅτι τὰ ἄκρα συνήγαγον εἰς ταυτόν, ὅτι οὐ μόνον λίθοι, ἀλλ' οὐδὲ γῆ, οὐδὲ ζῶα, οὐδὲ φυτὰ, οὐδὲ ἄνθρωπος, οὐδὲ οὐρανός·
- [01444] ἡ ἄνωθεν πάλιν, ὅτι οὐ λίθοι, οὐ ζῶα, οὐ φυτὰ, οὐ στοιχεῖα, οὐ τὰ ἄνω, οὐ τὰ κάτω, οὐκ ἄνθρωπος, οὐ δαίμονες, οὐκ ἄγγελοι, οὐκ ἀρχάγγελοι, οὐχ ἑτέρα τις τῶν ἄνω δυνάμεων ἐκείνων ὑπὸ τῆς ἀνθρωπίνης φύσεως θεραπεύεσθαι ὀφείλει.
- [01445] Καθάπερ ἀπὸ τίνος βυθοῦ ἀνιμωμένους ἔδει μαθεῖν, ὅτι ὁ πάντων Δεσπότης οὗτος Θεὸς ἐστίν, ὅτι θεραπεύειν αὐτόν μόνον χρή, ὅτι καλὸν ἢ θαυμαστὴ πολιτεία, ὅτι ὁ παρῶν θάνατος οὐ θάνατος, ὅτι ἡ ζωὴ οὐ ζωὴ, ὅτι τὸ σῶμα ἀνίσταται, ὅτι ἀφθαρτον γίνεται, ὅτι εἰς οὐρανοὺς ἀνεισιν, ὅτι ἀθανασίας ἐπιτυγχάνει, ὅτι μετὰ ἀγγέλων ἔστηκεν, ὅτι μεθίσταται.
- [01446] Ἀλλὰ τοῦτον τὸν ἐκεῖ κάτω, ταῦτα πάντα ὑπερπήδησαντα, ἄνω ἐκάθισεν ἐπὶ τοῦ θρόνου, τῶν ἀγγέλων καὶ τῶν ἀρχαγγέλων καὶ τῶν θρόνων καὶ τῶν κυριοτήτων ποιήσας κυριώτερον τὸν ὑποκάτω λίθων ὄντα.
- [01447] Ὦντως καλῶς εἶπε, Τίς ὁ πλοῦτος τῆς δόξης τοῦ [62.333] μυστηρίου τούτου.
- [01448] Ὡσπερ ἂν εἴ τις μωρόν τινα φιλόσοφον ἐξαίφνης δείξειε·
- [01449] μᾶλλον δὲ ὅσα ἂν εἴποι τις, οὐδὲν ἐρεῖ·
- [01450] καὶ γὰρ καὶ τὰ τοῦ Παύλου ἀόριστά ἐστι.
- [01451] Τίς ὁ πλοῦτος, φησὶ, τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν.
- [01452] Πάλιν ἔδει μαθεῖν, ὅτι ὁ πάντων ἀνώτερος, καὶ ἀγγέλων ἀρχῶν, καὶ τῶν ἄλλων ἀπασῶν δυνάμεων κρατῶν, κατέβη κάτω, καὶ ἄνθρωπος γέγονε, καὶ μυρία ἔπαθε, καὶ ἀνέστη καὶ ἀνελήφθη.
- [01453] β'.
- [01454] Ταῦτα πάντα μυστηρίου ἦν, καὶ μετ' ἐγκωμίου τίθησι λέγων, Ὅς ἐστι Χριστὸς ἐν ὑμῖν.
- [01455] Εἰ δὲ ἐν ὑμῖν ἐστι, τί ἀγγέλους ζητεῖτε διδασκάλους;
- [01456] Τοῦ μυστηρίου τούτου.
- [01457] Ἔστι γὰρ καὶ ἄλλο μυστήριον.
- [01458] Ἀλλὰ τοῦτο ὄντως μυστήριον, ὃ οὐδεὶς οἶδεν, ὃ ἐστὶ θαυμαστόν, ὃ παρὰ τὴν κοινὴν προσδοκίαν, ὃ ἐκρύπτετο.
- [01459] Ὅς ἐστι Χριστὸς ἐν ὑμῖν, φησὶν, ἢ ἐλπὶς τῆς δόξης, ὃν ἡμεῖς καταγγέλλομεν, ἄνωθεν αὐτὸν φέροντες·
- [01460] ὃν ἡμεῖς, οὐκ ἄγγελοι·
- [01461] διδάσκοντες καὶ νουθετοῦντες, οὐκ ἐπιτακτικῶς οὐδὲ μετὰ ἀνάγκης·
- [01462] καὶ γὰρ καὶ τοῦτο τῆς τοῦ Θεοῦ φιλανθρωπίας, τὸ μὴ τυραννικῶς προσάγεσθαι.
- [01463] Ἐπειδὴ τὸ, Διδάσκοντες, μέγα ἦν, ἐπήγαγε, Νουθετοῦντες, ὅπερ ἦν μᾶλλον πατρὸς, ἢ διδασκάλου.
- [01464] Ὅν ἡμεῖς, φησὶ, καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ·
- [01465] τουτέστι, μετὰ πάσης σοφίας καὶ συνέσεως, ἢ πάντα ἐν σοφίᾳ λέγοντες.
- [01466] Ὡστε σοφίας δεῖ πάσης·
- [01467] τὸ γὰρ τὰ τοιαῦτα δυνηθῆναι μαθεῖν, οὐ τῶν τυχόντων ἐστίν.

- [01468] Ἴνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ.
- [01469] Τί λέγεις, Πάντα ἄνθρωπον;
- [01470] Ναί, φησὶ, τοῦτο σπουδάζομεν.
- [01471] Τί γάρ;
- [01472] εἰ καὶ μὴ γίνεται τοῦτο, ἔσπευδεν ὁ μακάριος Παῦλος τέλειον ποιῆσαι.
- [01473] Ἄρα τοῦτο τελειότης, ἐκεῖνο δὲ ἀτελές;
- [01474] ὥστε κὰν μὴ πᾶσάν τις ἔχη τὴν σοφίαν, ἀτελής ἐστί.
- [01475] Τέλειον ἐν Χριστῷ Ἰησοῦ.
- [01476] Οὐκ ἐν νόμῳ οὐδὲ ἐν ἀγγέλοις;
- [01477] ἐκεῖνο γὰρ οὐ τέλειον.
- [01478] Ἐν Χριστῷ, τουτέστιν, ἐν τῇ γνώσει τοῦ Χριστοῦ.
- [01479] Ὁ εἰδώς τί ἐποίησεν ὁ Χριστός, μείζον φρονήσει ἀγγέλων.
- [01480] Ἐν Χριστῷ Ἰησοῦ;
- [01481] εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος.
- [01482] Οὐχ ἀπλῶς σπουδάζω, φησὶν, οὐδὲ ὡς ἔτυχεν, ἀλλὰ, Κοπιῶ ἀγωνιζόμενος, μετὰ πολλῆς τῆς σπουδῆς, τουτέστι, μετὰ πολλῆς τῆς ἀγρυπνίας.
- [01483] Εἰ ἐγὼ ὑπὲρ τῶν ὑμετέρων ἀγαθῶν οὕτως ἀγρυπνῶ, πολλῶ μᾶλλον ὑμεῖς ὀφείλετε.
- [01484] Εἶτα πάλιν δεικνύς θεῖον ὄν, Κατὰ τὴν ἐνέργειαν αὐτοῦ, φησὶ, τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.
- [01485] Δείκνυσιν ὅτι τοῦ Θεοῦ τοῦτο ἔργον ἐστίν.
- [01486] Ὁ τοίνυν ἰσχυρόν με ποιῶν εἰς τοῦτο, δηλόν ὅτι τοῦτο βούλεται;
- [01487] διὸ καὶ ἀρχόμενός φησι, Διὰ θελήματος Θεοῦ.
- [01488] Ὡστε οὐ μόνον μετριάζων αὐτὸ τέθεικεν, ἀλλὰ καὶ ἐπαληθεύων τῷ λόγῳ, καὶ ἀγωνιζόμενος.
- [01489] Τοῦτο εἰπὼν, δείκνυσιν ὅτι πολλοὶ μάχονται πρὸς αὐτόν.
- [01490] Εἶτα ἡ φιλοστοργία πολλή;
- [01491] Θέλω γὰρ ὑμᾶς εἰδέναι ἡλικὸν ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ.
- [01492] Εἶτα ἵνα μὴ δόξη τῆς αὐτῶν ἀσθενείας εἶναι τοῦτο, συνῆψε καὶ ἐτέρους, καὶ οὐδέπω κατέγνω.
- [01493] Καὶ ὅσοι οὐχ ἐωράκασι τὸ πρόσωπόν μου ἐν σαρκί.
- [01494] Θεῖως δείκνυσιν ἐνταῦθα, ὅτι ἐώρων συνεχῶς ἐν πνεύματι.
- [01495] Μαρτυρεῖ δὲ αὐ ^[62.334] τοῖς ἀγάπην πολλήν;
- [01496] διὸ καὶ ἐπήγαγεν;
- [01497] Ἴνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ Πατρὸς καὶ τοῦ Χριστοῦ;
- [01498] ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
- [01499] Ἦδη λοιπὸν σπεύδει καὶ ὠδίνει ἐμβαλεῖν εἰς τὸ δόγμα, οὔτε κατηγορῶν, οὔτε ἀπαλλάττων αὐτοὺς τῆς κατηγορίας.
- [01500] Ἀγῶνα, φησὶν, ἔχω.
- [01501] Ἴνα τί γένηται;
- [01502] Ἴνα συμβιβασθῶμεν.

- [01503] Ὁ δὲ λέγει, τοῦτό ἐστιν·
- [01504] ἵνα στῶσι βέβαιοι ἐν τῇ πίστει.
- [01505] Ἄλλ' οὐ τίθησιν οὕτως, ἀλλ' ὑποτέμνεται τὰ τῆς κατηγορίας.
- [01506] Τουτέστιν, ἵνα ἐνωθῶσι μετὰ ἀγάπης, οὐδὲ μετὰ ἀνάγκης, οὐδὲ μετὰ βίας.
- [01507] Ὅπερ γὰρ εἶπον, Ἀνεπαχθῆς ἐστὶν αἰεὶ αὐτοῖς ἐπιτρέπων, καὶ διὰ τοῦτο φησὶν·
- [01508] Ἀγωνιῶ, ἐπειδὴ μετὰ ἀγάπης, καὶ ἐκόντας βούλομαι.
- [01509] Οὐ γὰρ ἀπλῶς τὴν συναγωγὴν βούλομαι γίνεσθαι, οὐχ ἀπλῶς τῷ στόματι, ἀλλ' ἵνα αἱ καρδίαι αὐτῶν παρακληθῶσι.
- [01510] Συμβιβασθέντων ἐν ἀγάπῃ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως.
- [01511] Τουτέστιν, ἵνα ὑπὲρ μηδενὸς ἀμφιβάλλωσιν, ἴν' ὑπὲρ πάντων πεπληροφορημένοι ᾧσι.
- [01512] Πληροφορίαν δὲ εἶπε τὴν διὰ πίστεως·
- [01513] ἔστι γὰρ πληροφορία καὶ ἡ διὰ λογισμῶν, ἀλλ' οὐδενὸς λόγου ἐκεῖνη ἀξία.
- [01514] Οἶδα, φησὶν, ὅτι πιστεύετε, ἀλλὰ πληροφορηθῆναι ὑμᾶς βούλομαι, οὐκ εἰς τὸν πλοῦτον μόνον, ἀλλ' εἰς πάντα τὸν πλοῦτον, ἵνα καὶ ἐν πᾶσι καὶ ἐπιτεταμένως πεπληροφορημένοι ᾦτε.
- [01515] Καὶ θέα τὴν σύνεσιν τοῦ μακαρίου τούτου.
- [01516] Οὐκ εἶπεν, ὅτι Κακῶς ποιεῖτε, ὅτι Οὐ πεπληροφόρησθε, καὶ κατηγορήσεν·
- [01517] ἀλλ', Οὐκ ἴστε πῶς σπουδάζω, ἵνα πληροφορηθῆτε μετὰ συνέσεως, καὶ οὐχ ἀπλῶς.
- [01518] Ἐπειδὴ γὰρ εἶπε πίστιν, Μὴ νομίσητε, φησὶν, ὅτι ἀπλῶς καὶ ἀνονήτως εἶπον, ἀλλὰ μετὰ συνέσεως, μετὰ ἀγάπης.
- [01519] Εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ Πατρὸς, καὶ τοῦ Χριστοῦ.
- [01520] Ὡστε τοῦ Θεοῦ τοῦτό ἐστι τὸ μυστήριον, τὸ διὰ τοῦ Υἱοῦ προσάγεσθαι.
- [01521] Καὶ τοῦ Χριστοῦ, ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
- [01522] Εἰ δὲ ἐν αὐτῷ εἰσιν, ἄρα σοφῶς καὶ νῦν ἦλθε.
- [01523] Τίνος οὖν ἔνεκεν ἐγκαλοῦσιν τινες τῶν ἀνοήτων;
- [01524] Ὅρα πῶς τοῖς ἀπλουστέροις διαλέγεται·
- [01525] Ἐν ᾧ εἰσι πάντες οἱ θησαυροί.
- [01526] Αὐτὸς πάντα οἶδεν.
- [01527] Ἀπόκρυφοι.
- [01528] Μὴ γὰρ δὴ νομίσητε ἤδη τὸ πᾶν ἔχειν·
- [01529] ἀπόκρυφοί εἰσι καὶ ἀπὸ ἀγγέλων, οὐκ ἀφ' ὑμῶν μόνον·
- [01530] ὥστε παρ' αὐτοῦ δεῖ πάντα αἰτεῖν·
- [01531] αὐτὸς δίδωσι σοφίαν καὶ γνῶσιν.
- [01532] Τῷ μὲν οὖν, Θησαυροί, εἰπεῖν, τὸ πολὺ δείκνυσιν·
- [01533] τῷ δὲ, Πάντες, τὸ μηδὲ ἀγνοεῖν·
- [01534] τῷ δὲ, Ἀπόκρυφοι, τὸ μόνος εἰδέναι.
- [01535] Τοῦτο δὲ λέγω, ἵνα μὴ τις ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.
- [01536] γ'.
- [01537] Ὅρας ὅτι διὰ τοῦτο εἶπον, φησὶ, ταῦτα, ἵνα μὴ παρὰ ἀνθρώπων ζητήτε.
- [01538] Παραλογίζεται, φησὶν, ἐν πιθανολογίᾳ.

- [01539] Τί γάρ, εἰ πιθανῶς λέγει;
- [01540] Εἰ γάρ τῆ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι.
- [01541] Τὸ ἀκόλουθον τοῦτο ἦν εἰπεῖν·
- [01542] Εἰ γάρ καὶ τῆ σαρκὶ ἄπειμι, ἀλλ' ὅμως οἶδα τοὺς ἀπατεῶνας·
- [01543] νῦν δὲ εἰς ἐγκώμιον κατέληξε.
- [01544] Χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
- [01545] Τὴν τάξιν, τὴν εὐταξίαν, φησί.
- [01546] Καὶ στερέωμα τῆς εἰς Χριστὸν πίστεως.
- [01547] Ταῦτα ἐγκωμίων μᾶλλον ἔστι.
- [01548] Καὶ οὐκ εἶπε, τὴν πίστιν, ἀλλὰ, Τὸ στερέωμα, καθάπερ πρὸς στρατιώτας εὐτάκτως ἐστῶτας καὶ βεβαίως.
- [01549] Τὸ στερόδον οὐκ ἀπάτη, οὐ πειρασμός δια ^[62.335]σαλεύει.
- [01550] Οὐ μόνον, φησὶν, οὐ πεπτώκατε, ἀλλ' οὐδὲ τὴν τάξιν ὑμῶν συνέχεέ τις.
- [01551] Ἐπέστησεν ἑαυτὸν αὐτοῖς, ἵνα ὡς παρόντα φοβῶνται·
- [01552] ἡ γὰρ τάξις οὕτω φυλάττεται.
- [01553] Ἀπὸ τοῦ στερεώματος τὸ πεπυκνωμένον·
- [01554] οὕτω γὰρ γίνεται στερέωμα, ὅτε πολλὰ συναγαγὼν συγκολληθεὶς πυκνῶς καὶ ἀδιασπᾶστος·
- [01555] τότε στερέωμα γίνεται, οἷον ἐπὶ τοίχου.
- [01556] Τοῦτο δὲ τῆς ἀγάπης ἔργον ἔστί·
- [01557] τοὺς γὰρ καθ' ἑαυτοὺς ὄντας, ὅταν ἀκριβῶς συγκολληθῆσιν καὶ συνάψῃ, στερόδους ἐργάζεται.
- [01558] Καὶ ἡ πίστις πάλιν τὸ αὐτὸ ποιεῖ, ὅταν μὴ ἀφῆ λογισμοὺς ἐπεισελθεῖν.
- [01559] Ὡσπερ γὰρ οἱ λογισμοὶ διαιοῦσι καὶ σαλεύουσι, οὕτως ἡ πίστις στερεοῖ καὶ παγῆναι ποιεῖ.
- [01560] Ἐπειδὴ γὰρ μείζονα ἢ κατὰ ἀνθρώπινον λογισμὸν εὐηργέτησεν ἡμᾶς ὁ Θεός, εἰκότως τὴν πίστιν ἐπεισήγαγεν.
- [01561] Οὐκ ἔστι γὰρ εἶναι στερόδον τὸν λογισμοὺς ἀπαιτοῦντα.
- [01562] Ἴδου γὰρ τὰ σεμνὰ ἡμῶν πάντα πῶς ἔρημα λογισμῶν, καὶ πίστεως ἔχεται μόνης.
- [01563] Οὐκ ἔστιν οὐδαμοῦ ὁ Θεός, καὶ πανταχοῦ ἔστι.
- [01564] Τί τούτου ἀλογώτερον;
- [01565] Ἐκαστον καθ' ἑαυτὸ ἀπορίας γέμει.
- [01566] Οὐ γὰρ δὴ ἐν τόπῳ ἔστιν, οὐδὲ τόπος ἔστί τις ἐν ᾧ ἔστιν.
- [01567] Οὐκ ἐγένετο, οὐχ ἑαυτὸν ἐποίησεν, οὐκ ἤρξατο τοῦ εἶναι.
- [01568] Ποῖος ταῦτα λογισμὸς καταδέξεται, ἂν μὴ πίστις ἦ;
- [01569] ἡ οὐχὶ κατάγελως εἶναι δοκεῖ, καὶ αἰνίγματος μᾶλλον οὐκ ἔχει τέλος;
- [01570] Τὸ μὲν οὖν ἀναρχον αὐτοῦ καὶ ἀγέννητον καὶ ἀπερίγραφον καὶ ἄπειρον, οὕτως ἄπορον·
- [01571] τὸ δὲ ἀσώματον ἴδωμεν, μήποτε λογισμῷ ἐξετάσαι δυνώμεθα.
- [01572] Ἀσώματός ἐστιν ὁ Θεός.
- [01573] Τί ἐστιν ἀσώματος;

- [01574] ῥῆμα ψιλὸν μόνον·
- [01575] ἡ γὰρ ἔννοια οὐδὲν ἐδέξατο, οὐδὲ ἐνετύπωσεν ἑαυτῇ·
- [01576] κὰν γὰρ ἀνατυπώσῃ, εἰς φύσιν ἔρχεται, καὶ τὰ τοῦ σώματος ποιητικά.
- [01577] Ὡστε λέγει μὲν τὸ στόμα, οὐκ οἶδε δὲ ἡ διάνοια τί λέγει, ἢ ἐν μόνον, ὅτι οὐκ ἔστι σῶμα·
- [01578] τοῦτο μόνον οἶδε.
- [01579] Καὶ τί λέγω ἐπὶ Θεοῦ;
- [01580] ἐπὶ γὰρ ψυχῆς τί ἔστι τὸ ἀσώματον, τῆς γενομένης, τῆς ἐγκεκλεισμένης, τῆς περιγραφομένης;
- [01581] εἰπέ, δεῖξον.
- [01582] Ἀλλ' οὐκ ἂν ἔχοις.
- [01583] Αἴρῃ ἔστιν;
- [01584] Ἀλλ' ὁ αἴρῃ σῶμα, εἰ καὶ μὴ ναστόν, καὶ πολλαχόθεν δῆλον ὅτι σῶμά ἔστι χαῦνον.
- [01585] Πῦρ δέ;
- [01586] Ἀλλὰ τὸ πῦρ σῶμά ἔστιν, ἢ δὲ ἐνέργεια.
- [01587] τῆς ψυχῆς ἀσώματον.
- [01588] Διὰ τί;
- [01589] Ὅτι πανταχοῦ διήκει.
- [01590] Εἰ δὲ αὐτῇ σῶμά ἔστιν, ἐν τόπῳ τὸ ἀσώματον·
- [01591] οὐκοῦν καὶ περιγράφεται·
- [01592] τὸ δὲ περιγραφόμενον, ἐν σχήματι ἔστι, τὰ δὲ σχήματα ἀπὸ γραμμῆς, αἱ δὲ γραμμαὶ σωμάτων.
- [01593] Πάλιν τὸ ἀσχημάτιστον ποίαν ἔννοιαν ἔχει;
- [01594] Οὐ σχῆμα ἔχει, οὐκ εἶδος, οὐ τύπον.
- [01595] Ὁρᾷς πῶς ἰλιγγιᾷ ἡ διάνοια;
- [01596] Πάλιν ἄδεκτος ἡ φύσις κακῶν ἐκείνη;
- [01597] ἀλλὰ καὶ ἐκῶν ἔστιν ἀγαθός·
- [01598] οὐκοῦν δεκτικῇ.
- [01599] Ἀλλ' οὐκ ἔστιν εἰπεῖν·
- [01600] μὴ γένοιτο.
- [01601] Πάλιν θέλων εἰς τὸ εἶναι παρήχθη, ἢ μὴ θέλων;
- [01602] Ἀλλ' οὐδὲ τοῦτο ἔστιν εἰπεῖν.
- [01603] Πάλιν περιγράφει τὴν οἰκουμένην, ἢ οὐ;
- [01604] Εἰ μὲν γὰρ μὴ περιγράφει, αὐτὸς περιγράφεται·
- [01605] εἰ δὲ περιγράφει, ἀπειρός ἔστι τῆ φύσει.
- [01606] Πάλιν ἑαυτὸν περιγράφει;
- [01607] Ἀλλ' εἰ περιγράφει ἑαυτὸν, ἄρα οὐκ ἄναρχος ἑαυτῷ, ἀλλ' ἡμῖν·
- [01608] οὐκοῦν οὐ φύσει ἄναρχος.
- [01609] Πανταχοῦ τὰ ἐναντία δεῖ δοῦναι.

- [01610] Ὅρας τὸν ζόφον ὅσος, καὶ ὅτι πανταχοῦ πίστεως δεῖ;
- [01611] Αὕτη ἐστὶν ἡ στερόρα.
- [01612] Ἀλλ', εἰ βούλεσθε, ἐπὶ τὰ τούτων ἐλάττω ἔλθωμεν.
- [01613] Ἔχει ἐνέργειαν ἐκείνη ἡ οὐσία.
- [01614] Καὶ τί ἐστὶν ἐνέργεια ἐπ' αὐτοῦ;
- [01615] Ἄρα κινήσις τις;
- [01616] Οὐκοῦν οὐκ ἄτρεπτος;
- [01617] τὸ γὰρ κινούμενον οὐκ ἄτρεπτον;
- [01618] ἐξ ἀκινήσιας γὰρ κινεῖται.
- [01619] [62.336] Ἀλλ' ὅμως κινεῖται, καὶ οὐδέποτε ἴσταται.
- [01620] Ποίαν δὲ κίνησιν, εἰπέ μοι;
- [01621] παρὰ γὰρ ἡμῖν ἑπτὰ τινές εἰσιν, ἢ κάτω, ἢ ἄνω, ἢ ἐντὸς, ἢ ἐκτὸς, ἢ δεξιὰ, ἢ ἀριστερὰ, ἢ κυκλοφορικῶς;
- [01622] ἢ εἰ μὴ τοῦτο, αὐξησις, μείωσις, γένεσις, φθορὰ, ἀλλοίωσις.
- [01623] Ἀλλ' οὐδεμίαν τούτων κινεῖται, ἀλλ' οἷαν ὁ νοῦς κίνησιν κινεῖται;
- [01624] Ἀλλ' οὐδὲ τοῦτο;
- [01625] μὴ γένοιτο;
- [01626] πολλὰ γὰρ καὶ ἀτόπως ὁ νοῦς κινεῖται.
- [01627] Τὸ θέλειν ἐστὶ τὸ ἐνεργεῖν;
- [01628] πάντας δὲ ἀνθρώπους θέλει ἀγαθοὺς εἶναι καὶ σωθῆναι;
- [01629] πῶς οὐ γίνεται;
- [01630] Ἀλλ' ἕτερον τὸ θέλειν, ἄλλο δὲ τὸ ἐνεργεῖν;
- [01631] Οὐκοῦν οὐκ ἀρκεῖ πρὸς ἐνέργειαν τὸ θέλειν;
- [01632] πῶς οὖν λέγει ἡ Γραφή, Πάντα, ὅσα ἠθέλησεν, ἐποίησε;
- [01633] καὶ πάλιν ὁ λεπρὸς φησι τῷ Χριστῷ;
- [01634] Ἐὰν θέλης, δύνασαί με καθαρίσαι;
- [01635] Βούλεσθε καὶ ἄλλο εἶπω;
- [01636] πῶς ἐξ οὐκ ὄντων τὰ ὄντα γέγονε;
- [01637] πῶς εἰς τὸ μηδὲν ἀναλύεται;
- [01638] τί ἀνώτερον τοῦ οὐρανοῦ;
- [01639] κακείνου δὲ πάλιν τί;
- [01640] κακείνου τί;
- [01641] καὶ μετ' ἐκεῖνο τί;
- [01642] καὶ τοῦτο ἐπ' ἄπειρον.
- [01643] Τί κατώτερον τῆς γῆς;
- [01644] θάλαττα;
- [01645] καὶ μετὰ ταύτην τί;

- [01646] καὶ μετ' ἐκεῖνο πάλιν τί;
- [01647] Ἀλλ' εἰς τὰ δεξιὰ, εἰς τὰ ἀριστερὰ, οὐχ ἡ αὐτὴ ἀπορία;
- [01648] δ'.
- [01649] Ἀλλὰ ταῦτα μὲν ἀόρατα.
- [01650] Βούλεσθε ἐπὶ τῶν ὀρωμένων ἀγάγω τὸν λόγον;
- [01651] ἐπὶ τῶν ἤδη συμβάντων;
- [01652] Εἰπέ μοι, πῶς τὸ θηρίον τὸν Ἰωνᾶν εἶχε ἐν τῇ γαστρῷ,
- [01653] καὶ οὐκ ἀπώλλυτο;
- [01654] οὐχὶ ἄλογόν ἐστιν;
- [01655] οὐχὶ ἀπλῶς κινεῖται;
- [01656] πῶς ἐφείσατο τοῦ δικαίου;
- [01657] πῶς αὐτὸν οὐκ ἀπέπνιξεν ἡ θέρμη;
- [01658] πῶς οὐκ ἔσηψεν;
- [01659] Εἰ γὰρ τὸ ἐν βυθῷ εἶναι μόνον ἀπορον, τὸ καὶ ἐν σπλάγχκοις καὶ τῇ θέρμῃ ἐκείνῃ, πολλῶ μᾶλλον ἀπορώτερον.
- [01660] Πῶς γὰρ τὸν ἐκείθεν ἀέρα ἀνέπνει;
- [01661] πῶς ἤρκει δύο ζώοις ἡ ἀναπνοή;
- [01662] πῶς δὲ αὐτὸν καὶ ἤμεσεν ἀσινῆ;
- [01663] πῶς δὲ καὶ ἐφθέγγετο;
- [01664] πῶς δὲ καὶ ἐν ἑαυτῷ ἦν, καὶ προσηύχετο;
- [01665] Ἄρα ταῦτα οὐκ ἄπιστα;
- [01666] Ἄν λογισμῶ ἐξετάζωμεν, ἄπιστα;
- [01667] ἂν δὲ πίστει, σφόδρα πιστά.
- [01668] Εἶπω τι τούτου πλέον;
- [01669] Ὁ σίτος ἐν τῷ κόλπῳ τῆς γῆς φθείρεται, καὶ ἀνίσταται.
- [01670] Ὅρα τὰ θαύματα ἐναντία, καὶ ἄλληλα νικῶντα;
- [01671] θαυμαστὸν τὸ μὴ σαπῆναι, θαυμαστὸν τὸ σαπέντα ἀναστῆναι.
- [01672] Ποῦ εἰσὶν οἱ τῇ ἀναστάσει διαπιστοῦντες καὶ λέγοντες, Τόδε τὸ ὅστοῦν πῶς τῷδε συγκολλᾶται;
- [01673] καὶ μυθώδη τοιαῦτα εἰσάγοντες;
- [01674] Εἰπέ μοι, πῶς ὁ Ἥλιος ἀνήλθεν ἐν πυρὸς ἄρματι;
- [01675] Τὸ πῦρ καίειν εἴωθεν, οὐκ ἀνάγειν.
- [01676] Πῶς τοσοῦτον ζῆ χρόνον;
- [01677] ἐν τίνι τόπῳ ἐστί;
- [01678] διὰ τί τοῦτο γέγονε;
- [01679] Ποῦ δὲ Ἐνώχ μετετέθη;
- [01680] τροφῆς ἀπολαύει οἷας καὶ ἡμεῖς;
- [01681] καὶ τί τὸ κωλύον ἐνταῦθα αὐτὸν εἶναι;

- [01682] Ἀλλ' οὐκ ἀπολαύει·
- [01683] καὶ διὰ τί μετετέθη;
- [01684] Ὅρα τὸν Θεὸν κατὰ μικρὸν ἡμᾶς παιδαγωγοῦντα.
- [01685] Μετέθηκε τὸν Ἐνώχ·
- [01686] οὐ πάνυ μέγα τοῦτο.
- [01687] Ἐπαίδευσεν ἡμᾶς τοῦτο εἰς τὴν ἀναγωγὴν τοῦ Ἡλίου.
- [01688] Πάλιν ἐναπέκλεισε τὸν Νῶε τῇ κιβωτῷ·
- [01689] οὐ πάνυ μέγα οὐδὲ τοῦτο.
- [01690] Ἐπαίδευσεν ἡμᾶς τοῦτο εἰς τὴν ἀπόκλεισιν τοῦ προφήτου τὴν ἐν τῷ κήτει.
- [01691] Οὕτω καὶ τὰ παλαιὰ προδρομῶν ἐδεήθη καὶ τύπων.
- [01692] Καθάπερ γὰρ ἐπὶ κλίμακος ὁ πρῶτος βαθμὸς παραπέμπει τῷ δευτέρῳ, ἀπὸ δὲ τοῦ πρώτου οὐκ ἐνὶ ἐπὶ τὸν τέταρτον ἐλθεῖν, καὶ οὗτος ἐκείνῳ, ἵνα ἐκεῖνος τούτῳ γένηται ὁδός·
- [01693] οὐδὲ πρὸ τοῦ πρώτου δυνατὸν ἐπὶ τὸν δεύτερον ἐλθεῖν·
- [01694] οὕτω καὶ ἐνταῦθα.
- [01695] Καὶ θεὰ σημεῖα σημείων·
- [01696] καὶ ὄψει τοῦτο ἐπὶ τῆς κλίμακος, ἣν εἶδεν Ἰακώβ·
- [01697] Ἄνω, φησὶν,
- [01698] ὁ Κύριος ἐπεστήρικτο, κάτω δὲ ἄγγελοι ἀνέβαινον καὶ κατέβαινον.
- [01699] Προεφητεύετο ὅτι Υἱὸν ἔχει ὁ Πατήρ·
- [01700] ἔδει τοῦτο πιστευθῆναι.
- [01701] Πόθεν θέλεις αὐτοῦ τὰ σημεῖα δεῖξω;
- [01702] ἄνωθεν κάτω, ἢ κάτωθεν ἄνω;
- [01703] Ἐδει γνωσθῆναι ὅτι ἀπαθῶς γεννᾶ·
- [01704] διὰ τοῦτο ἐγέννησε πρῶτον στείρα.
- [01705] Μᾶλλον δὲ ἄνω [62.337] τέρω ἀγάγωμεν τὸν λόγον·
- [01706] ἔδει πιστευθῆναι, ὅτι ἐξ αὐτοῦ·
- [01707] τί οὖν;
- [01708] Γίνεται τοῦτο, ἀμυδρῶς μὲν, ἅτε ἐν τύπῳ καὶ σκιᾷ, πλὴν γίνεται·
- [01709] καὶ προῖόν σαφέστερόν πως γίνεται.
- [01710] Ἐξ ἀνθρώπου μόνου γυνή, καὶ μένει ἐκεῖνος ὀλόκληρος.
- [01711] Πάλιν τῆς ἐκ Παρθένου κηρύσεως ἔδει γενέσθαι τι τεκμήριον.
- [01712] Τίττει στείρα οὐχ ἅπαξ, ἀλλὰ καὶ δεύτερον καὶ τρίτον καὶ πολλάκις.
- [01713] Τῆς μὲν οὖν ἐκ Παρθένου γεννήσεως τύπος ἡ στείρα·
- [01714] καὶ αὕτη παραπέμπει τῇ πίστει τὴν διάνοιαν.
- [01715] Πάλιν τοῦτο τύπος ἐγένετο τοῦ μόνον δύνασθαι γεννήσαι τὸν Θεόν.
- [01716] Εἰ γὰρ κυριώτερον ἄνθρωπος, καὶ χωρὶς τούτου τίττεται, πολλῷ μᾶλλον ἐκ τοῦ κυριωτέρου γεννᾶται.

- [01717] Ἔστι καὶ ἄλλη γέννησις τῆς ἀληθείας τύπος, ἡ ἡμετέρα ἢ ἐκ Πνεύματος.
- [01718] Ταύτης πάλιν ἡ στείρα τύπος, ὅτι οὐκ ἐξ αἱμάτων·
- [01719] αὕτη τῆς ἄνω γεννήσεως.
- [01720] Ἡ μὲν οὖν αὐτῆς τὸ ἀπαθὲς δείκνυσιν, ἡ δὲ τὸ ἐκ μόνου δύνασθαι γεννᾶσθαι.
- [01721] Ἔστι Χριστὸς ἄνω πάντων κρατῶν·
- [01722] ἔδει πιστευθῆναι τοῦτο.
- [01723] Γίνεται τοῦτο ἐν τῇ γῇ ἐπὶ τοῦ ἀνθρώπου.
- [01724] Ποιήσωμεν γὰρ, φησὶν, ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν, καὶ καθίσταται ἐπὶ τῆς ἀρχῆς τῶν ἀλόγων πάντων.
- [01725] Οὕτως οὐ διὰ ῥημάτων, ἀλλὰ διὰ πραγμάτων ὑμᾶς ἐπαίδευσεν.
- [01726] Τὸ ἀνακεχωρηκὸς τῆς φύσεως ὁ παράδεισος ἐδήλου, καὶ τὸ πάντων εἶναι βελτιώτατον τὸν ἄνθρωπον.
- [01727] Ἐμελλεν ἀνίστασθαι ὁ Χριστός·
- [01728] ὄρα λοιπὸν πόσα τοιούτου τεκμήρια·
- [01729] ὁ Ἐνώχ, ὁ Ἡλίας, ὁ Ἰωνᾶς, τὰ ἐν τῇ καμίνῳ, τὸ ἐπὶ [62.338] τοῦ Νῶε τὸ βάπτισμα, τὰ σπέρματα, τὰ φυτὰ, ἡ γέννησις ἡ ἡμετέρα, ἡ τῶν ζώων πάντων.
- [01730] Ἐπειδὴ γὰρ ἐν τούτῳ πάντα ἐκινδυνεύετο, τοῦτο μάλιστα πάντων πολλοὺς ἔσχε τοὺς τύπους.
- [01731] Ὅτι οὐκ ἀπρονόητα τὰ πάντα ἐστίν, ἀπὸ τῶν παρ' ἡμῖν δυνατὸν στοχάσασθαι·
- [01732] οὐδὲν γὰρ ἀπρονόητον μένει, ἀλλὰ καὶ ἀγέλαι καὶ τὰ ἄλλα πάντα ἀρχῆς δεῖται.
- [01733] Καὶ ὅτι οὐκ αὐτόματα γέγονε τὰ πάντα, δείκνυσιν ἡ γέεννα, ἔδειξε
- [01734] δὲ ὁ κατακλυσμὸς ὁ ἐπὶ Νῶε, τὸ πῦρ, ὁ καταποντισμὸς ὁ τῶν Αἰγυπτίων, τὰ ἐν τῇ ἐρήμῳ.
- [01735] Ἔδει καὶ τοῦ βαπτίσματος πολλὰ προηγήσασθαι·
- [01736] γέγονεν, ὅσα ἐν ὕδατι, καὶ μυρία ἄλλα, οἷον τὰ ἐν τῇ Παλαιᾷ, τὰ ἐν τῇ κολυμβήθρᾳ, τὸ τὸν μὴ ὑγιαίνοντα καθαίρεσθαι, αὐτὸς ὁ κατακλυσμὸς, τὸ βάπτισμα Ἰωάννου.
- [01737] Ἔδει πιστευθῆναι ὅτι τὸν Υἱὸν αὐτοῦ ἐκδίδωσιν ὁ Θεός·
- [01738] προλαβὼν ἐποίησε τοῦτο ἄνθρωπος.
- [01739] Τίς οὗτος;
- [01740] Ἀβραάμ ὁ πατριάρχης.
- [01741] Πάντων οὖν τούτων τύπους, ἂν θέλωμεν, εὐρήσομεν, ἂν ζητῶμεν ἐν τῇ Γραφῇ.
- [01742] Ἀλλὰ μὴ ἀποκάμωμεν, ἀλλ' ἐν τούτοις ῥυθμίζωμεν ἑαυτούς·
- [01743] στερόθᾳν ἔχωμεν τὴν πίστιν, καὶ ἀκριβείαν πολιτείας ἐπιδειξώμεθα, ἵνα διὰ πάντων εὐχαριστήσαντες τῷ Θεῷ, καταξιοθῶμεν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01744] Ἀμήν.
- [01745] ΟΜΙΛΙΑ ΣΤ'.
- [01746] Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἐρρίζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
- [01747] α'.
- [01748] Πάλιν αὐτοὺς τῇ οἰκείᾳ προκαταλαμβάνει μαρτυρία, λέγων, Ὡς οὖν παρελάβετε.
- [01749] Οὐδὲν ξένον, φησὶν, ἐπεισάγομεν·
- [01750] οὐκοῦν μηδὲ ὑμεῖς.

- [01751] Ἐν αὐτῷ περιπατεῖτε·
- [01752] αὐτὸς γὰρ ἐστὶν ἡ ὁδὸς ἡ προσάγουσα εἰς τὸν Πατέρα·
- [01753] μὴ ἐν τοῖς ἀγγέλοις·
- [01754] οὐ φέρει αὕτη ἡ ὁδὸς ἐκεῖ.
- [01755] Ἐρριζωμένοι·
- [01756] τουτέστι, πεπηγότες·
- [01757] μὴ ποτὲ μὲν ταύτην, ποτὲ δὲ ἐκείνην, ἀλλ' ἐρριζωμένοι·
- [01758] τὸ δὲ ἐρριζωμένον οὐκ ἂν ποτε μετασταίῃ.
- [01759] Ὅρα πῶς κυρίας τὰς λέξεις τίθησι.
- [01760] Καὶ ἐποικοδομούμενοι, φησί·
- [01761] τουτέστι, τῇ διανοίᾳ φθάνοντες εἰς αὐτόν.
- [01762] Καὶ βεβαιούμενοι ἐν αὐτῷ·
- [01763] τουτέστι, κατέχοντες αὐτόν, καὶ ὡς ἐπὶ θεμέλιον οἰκοδομούμενοι.
- [01764] Δείκνυσιν αὐτοὺς καταπεσόντας·
- [01765] τὸ γὰρ, Οἰκοδομούμενοι, τοῦτο δηλοῖ.
- [01766] Οἰκοδομὴ γὰρ ἐστὶν ὄντως ἡ πίστις, καὶ δεῖ καὶ τοῦ θεμελίου ἰσχυροῦ, καὶ τῆς οἰκοδομίας ἀσφαλοῦς.
- [01767] Ἄν τε γὰρ μὴ ἐπ' ἀσφαλείᾳ τις οἰκοδομήσῃ, σαλεύεται·
- [01768] ἂν τε ἐπ' ἀσφαλείας, καὶ μὴ ἐστήκη, οὐκέτι ἴσταται.
- [01769] Καθὼς ἐδιδάχθητε.
- [01770] Πάλιν τὸ, Καθὼς, δηλωτικὸν ἐστὶ τοῦ μηδὲν καινὸν τι λέγειν.
- [01771] Περισεύοντες, φησὶν, ἐν αὐτῇ ἐν εὐχαριστίᾳ.
- [01772] Τοῦτο γὰρ εὐγνωμόνων·
- [01773] οὐ λέγω ἀπλῶς εὐχαριστεῖν, ἀλλὰ μετὰ πολλῆς τῆς παρουσίας, πλέον ἢ ἐμάθετε, εἰ οἶόν τε, μετὰ πολλῆς τῆς φιλοτιμίας.
- [01774] Βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν.
- [01775] Ὅρα πῶς ἔδειξε κλέπτῃν ὄντα, καὶ ἀλλότριον, καὶ ἥρέμα ἐπεισιόντα;
- [01776] ἤδη γὰρ ^[62.338] παρέστησεν αὐτόν εισιόντα.
- [01777] Καὶ καλῶς εἶπε, Συλαγωγῶν.
- [01778] Ὅσπερ ἂν τις χῶμα κάτωθεν διορύττων μὴ παρέχη αἴσθησιν, τὸ δὲ ὑπονοστεῖ·
- [01779] οὕτω καὶ ἐκεῖνος ποιεῖ.
- [01780] Βλέπετε οὖν·
- [01781] τοῦτο γὰρ ἔργον ἐκείνῳ τὸ μηδὲ αἴσθησιν παρέχειν.
- [01782] Διὰ τῆς φιλοσοφίας.
- [01783] Εἶτα, ἐπειδὴ δοκεῖ σεμνὸν εἶναι τὸ τῆς φιλοσοφίας, προσέθηκε, Καὶ κενῆς ἀπάτης.
- [01784] Ἔστι γὰρ καὶ καλὴ ἀπάτη, οἷαν ἠπατήθησαν πολλοὶ, ἦν οὐδὲ ἀπάτην δεῖ καλεῖν·
- [01785] περὶ ἧς φησὶν ὁ Ἱερεμίας·
- [01786] Ἠπάτησάς με, Κύριε, καὶ ἠπατήθην.

- [01787] Τὸ γὰρ τοιοῦτον οὐδὲ ἀπάτην δεῖ καλεῖν·
- [01788] ἐπεὶ καὶ τὸν πατέρα ἠπάτησεν ὁ Ἰακώβ, ἀλλ' οὐκ ἀπάτη, ἀλλ' οἰκονομία ἦν.
- [01789] Διὰ τῆς φιλοσοφίας, φησὶ, καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν.
- [01790] Τέως τοῦ ἐλέγχου ἄπτεται τῆς τῶν ἡμερῶν παρατηρήσεως, στοιχεῖα κόσμου ἡλίον καὶ σελήνην λέγων, καθάπερ καὶ ἐν τῇ πρὸς Γαλάτας ἐλεγε·
- [01791] Πῶς πάλιν ἐπιστρέφετε ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα;
- [01792] Καὶ οὐκ εἶπεν, Ἡμερῶν παρατηρήσεις, ἀλλὰ δι' ὅλου τοῦ κόσμου τοῦ παρόντος, ἵνα τὸ εὐτελὲς δείξη·
- [01793] εἰ γὰρ ὁ κόσμος οὐδὲν, πολλῶ μᾶλλον [καὶ] τὰ στοιχεῖα.
- [01794] Δείξας οὖν πρῶτον ὅσα εὐεργετήθησαν, ὅσα εὖ ἔπαθον, τότε ἐπάγει τὴν κατηγορίαν, ἵνα μείζονα δείξη, καὶ ἔλη τοὺς ἀκούοντας.
- [01795] Τοῦτο καὶ οἱ προφήται ποιοῦσιν αἰεὶ·
- [01796] πρότερον τὰς εὐεργεσίας δεικνύουσι, καὶ τότε τὰς κατηγορίας αὐξοῦσι, καθάπερ ὁ Ἡσαΐας φησὶν·
- [01797] Υἱοὺς ἐγέννησα καὶ ὑψωσα, αὐτοὶ δέ με ἠθέτησαν·
- [01798] καὶ πάλιν, Λαός μου, τί ἐποίησά σοι, ἢ τί ἐλύπησά σε, ἢ τί παρ [62.339] ἠνώχλησά σοι;
- [01799] καὶ ὁ Δαυῖδ, ὡς ὅταν λέγη·
- [01800] Ἐπήκουσά σου ἐν ἀποκρύφῳ καταγίδος·
- [01801] καὶ πάλιν, Ἄνοιξον τὸ στόμα σου, καὶ πληρώσω αὐτό.
- [01802] Καὶ πανταχοῦ οὕτως εὐρήσεις.
- [01803] Μάλιστα μὲν οὖν οὐδὲ εἰ τι ἔλεγον, πείθεσθαι ἔδει·
- [01804] νῦν δὲ καὶ χωρὶς τῶν εὐεργεσιῶν φεύγειν ἐκεῖνα δεῖ.
- [01805] Καὶ οὐ κατὰ Χριστόν, φησί.
- [01806] Μάλιστα μὲν γὰρ, εἰ καὶ οὕτως ἦν ἐξ ἡμισείας, ὥστε δύνασθαι καὶ τούτῳ κἀκεῖνῳ δουλεύειν, οὐδὲ οὕτως ἔδει·
- [01807] νῦν δὲ οὐκ ἀφήσιν ὑμᾶς εἶναι κατὰ Χριστόν.
- [01808] Ἐκεῖθεν αὐτὰ φέρουσι.
- [01809] Πρότερον δὲ διασαλεύσας τὰς Ἑλληνικὰς παρατηρήσεις, τότε καὶ τὰς Ἰουδαϊκὰς ἀναιρεῖ.
- [01810] Καὶ γὰρ Ἕλληνες καὶ Ἰουδαῖοι παρετήρουν πολλὰ, ἀλλ' οἱ μὲν ἀπὸ φιλοσοφίας, οἱ δὲ ἀπὸ νόμου.
- [01811] Πρότερον τοίνυν πρόσκειται τούτοις, ἐνθα μείζων ἢ κατηγορία.
- [01812] Πῶς, Οὐ κατὰ Χριστόν;
- [01813] Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.
- [01814] β'.
- [01815] Ὅρα πῶς ἐν τῇ τούτων κατηγορίᾳ ἐκεῖνο διορῦττει, πρότερον τιθεὶς τὴν λύσιν, καὶ τότε τὴν ἀντίθεσιν.
- [01816] Ἀνύποπτος γὰρ ἢ τοιαύτη λύσις, καὶ μᾶλλον δέχεται ὁ ἀκροατῆς, ὡς οὐ τοῦτο σπουδάζοντος τοῦ λέγοντος.
- [01817] Ἐκεῖ μὲν γὰρ καὶ φιλονεικεῖ μὴ ἡττηθῆναι, ἐνταῦθα δὲ οὐ.
- [01818] Ὅτι ἐν αὐτῷ κατοικεῖ.
- [01819] Τουτέστιν, ὅτι ὁ Θεὸς ἐν αὐτῷ οἰκεῖ.
- [01820] Ἀλλ' ἵνα μὴ νομίσης αὐτὸν συγκεκλεισθαι, ὡς ἐν σώματι, φησὶ·
- [01821] Πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι.
- [01822] Ἄλλοι φασὶν ὅτι τὴν Ἐκκλησίαν λέγει πεπληρωμένην ὑπὸ τῆς θεότητος αὐτοῦ, καθὼς ἀλλαχοῦ φησι·

- [01823] Τοῦ πάντα ἐν πᾶσι πληρουμένου·
- [01824] τὸ δὲ, σωματικῶς, ἐνταῦθα, ὡς ἐν κεφαλῇ σῶμα.
- [01825] Πῶς οὖν οὐκ ἐπήγαγεν, ἥτις ἐστὶν ἡ Ἐκκλησία;
- [01826] Ἐνιοὶ δὲ περὶ τοῦ Πατρὸς φασὶ λέγειν, ὅτι τῆς θεότητος τὸ πλήρωμα ἐν αὐτῷ οἰκεῖ·
- [01827] ἀλλὰ κακῶς.
- [01828] Πρῶτον μὲν, ὅτι τὸ οἰκεῖν οὐ κυρίως λέγεται ἐπὶ Θεοῦ·
- [01829] δεύτερον, ὅτι τὸ πλήρωμα οὐ τὸ δεχόμενόν ἐστι·
- [01830] Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς·
- [01831] καὶ πάλιν ὁ Ἀπόστολος, Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.
- [01832] Τὸ ὅλον λέγεται πλήρωμα.
- [01833] Ἐπειτα τὸ, Σωματικῶς, τί βούλεται δηλοῦν;
- [01834] Ὡς ἐν κεφαλῇ.
- [01835] Τί δὲ πάλιν τὸ αὐτὸ λέγει, Καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι;
- [01836] Τί οὖν ἐστίν;
- [01837] Ὅτι οὐδὲν ἔλαττον ἔχετε αὐτοῦ·
- [01838] ὥσπερ ἐν ἐκείνῳ ᾤκησεν, οὕτω καὶ ἐν ὑμῖν.
- [01839] Βιάζεται γὰρ αἰεὶ Παῦλος ἐγγὺς ἡμᾶς ἀγαγεῖν τοῦ Χριστοῦ, ὡς ὅταν λέγῃ·
- [01840] Συνήγειρε καὶ συνεκάθισεν ἡμᾶς·
- [01841] καὶ, Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·
- [01842] καὶ, Πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;
- [01843] καὶ συγκληρονόμους καλεῖ.
- [01844] Εἶτα περὶ τοῦ ἀξιώματος·
- [01845] Καὶ αὐτός ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.
- [01846] Ὁ πάντων ἀνώτερος, ἡ αἰτία, οὐχὶ ὁμοούσιος;
- [01847] Εἶτα τὸ τῆς εὐεργεσίας θαυμαστῶς πως ἐπήγαγε, καὶ πολλῶ τῆς πρὸς Ῥωμαίους θαυμαστότερον.
- [01848] Ἐκεῖ μὲν γὰρ φησὶ, Περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι·
- [01849] ἐνταῦθα δὲ Ἐν τῷ Χριστῷ.
- [01850] Ἐν ᾧ καὶ περιετιμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ.
- [01851] Ὅρα πῶς ἐγγὺς γίνεται τοῦ πράγματος.
- [01852] Ἐν τῇ ἀπεκδύσει, φησὶν.
- [01853] Οὐκ εἶπεν, ἐκδύσει.
- [01854] Τοῦ σώματος τῶν ἁμαρτιῶν.
- [01855] Τὸν παλαιόν φησὶ βίον.
- [01856] Συνεχῶς ταῦτα στρέφει καὶ διαφόρως, ὥσπερ καὶ ἄνω [62.340] ἔλεγεν·
- [01857] Ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ ἀποκατήλλαξεν ἀπηλλοτριωμένους εἰς τὸ εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους.
- [01858] Οὐκέτι, φησὶν, ἐν μαχαίρᾳ ἢ περιτομῇ, ἀλλ' ἐν αὐτῷ τῷ Χριστῷ·

- [01859] οὐ γὰρ χεὶρ ἐπάγει, καθὼς ἐκεῖ, τὴν περιτομὴν ταύτην, ἀλλὰ τὸ πνεῦμα, οὐ μέρος, ἀλλ' ὅλον ἄνθρωπον περιτέμνει.
- [01860] Σῶμα καὶ τοῦτο, σῶμα κἀκεῖνο·
- [01861] ἀλλὰ τὸ μὲν σαρκί, τὸ δὲ πνευματικῶς περιτέμνεται·
- [01862] ἀλλ' οὐχ ὡς Ἰουδαῖοι·
- [01863] οὐ γὰρ σάρκα, ἀλλὰ ἁμαρτήματα ἀπεξεδύσασθε.
- [01864] Πότε, καὶ ποῦ;
- [01865] Ἐν τῷ βαπτίσματι.
- [01866] Καὶ ὁ καλεῖ περιτομὴν, πάλιν τάφον καλεῖ.
- [01867] Ὅρα πῶς πάλιν ἐπὶ τὰ δικαιώματα διαβαίνει.
- [01868] Τῶν ἁμαρτιῶν, φησὶ, τῶν τῆς σαρκός·
- [01869] τουτέστιν, ἅπερ ἐν τῇ σαρκὶ ἔπραξαν.
- [01870] Μειζον τῆς περιτομῆς λέγει·
- [01871] οὐ γὰρ ἐξόψαν τὸ περιτμηθὲν, ἀλλ' ἀπώλεσαν, ἀλλ' ἔφθειραν.
- [01872] Συνταφέντες αὐτῷ, φησὶν, ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.
- [01873] Ἀλλ' οὐ τάφος μόνον ἐστίν·
- [01874] ὄρα γὰρ τί φησιν·
- [01875] Ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.
- [01876] Καλῶς εἶπε·
- [01877] πίστεως γὰρ ὅλον ἐστίν.
- [01878] Ἐπιστεύσατε ὅτι δύναται ὁ Θεὸς ἐγεῖραι, καὶ οὕτως ἠγέρθητε.
- [01879] Εἶτα καὶ τὸ ἀξιόπιστον, Τοῦ ἐγείραντος αὐτὸν, φησὶν, ἐκ νεκρῶν.
- [01880] Ἦδη δείκνυσι τὴν ἀνάστασιν·
- [01881] Καὶ ὑμᾶς ποτε ὄντας νεκροὺς τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ.
- [01882] Ὑπὸ γὰρ τὴν δίκην ἔκεισθε ἀποθανεῖν.
- [01883] Εἰ δὲ καὶ ἀπεθάνετε, ἀλλ' οὐχ ἀπλῶς, ἀλλὰ θάνατον χρήσιμον.
- [01884] Ὅρα πῶς πάλιν δείκνυσι τίνων ἦσαν ἄξιοι, δι' ὧν ἐπήγαγε·
- [01885] Χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα.
- [01886] Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ, ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρόρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.
- [01887] Χαρισάμενος ἡμῖν, φησὶ, πάντα τὰ παραπτώματα.
- [01888] Ποῖα;
- [01889] Ἄ τὴν νεκρότητα ἐποίει.
- [01890] Καὶ τί;
- [01891] ἄρα ἀφῆκε μείναι;
- [01892] Οὐχί, ἀλλὰ καὶ ἐξήλειψεν·
- [01893] οὐκ ἐχάραξε μόνον, ἀλλ' ἐξήλειψεν, ὥστε μηδὲ φαίνεσθαι.

- [01894] Τοῖς δόγμασι, φησί.
- [01895] Ποίοις δόγμασι;
- [01896] Τῇ πίστει.
- [01897] Οὐκοῦν ἀρκεῖ πιστεῦσαι.
- [01898] Οὐχὶ ἔργοις ἔργα, ἀλλὰ πίστει ἔργα παρέθηκε.
- [01899] Καὶ τί μετὰ ταῦτα;
- [01900] Ἐπίτασις τοῦ ἀφιέναι τὸ ἐξαλεῖψαι πάλιν.
- [01901] Καὶ αὐτὸ ἦρκε, φησὶν, ἐκ τοῦ μέσου.
- [01902] Καὶ οὐδὲ οὕτως ἐφύλαξεν, ἀλλὰ καὶ διέρρηξεν αὐτὸ, Προσηλώσας τῷ σταυρῷ.
- [01903] Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρόρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.
- [01904] Οὐδαμοῦ οὕτω μεγαλοφώνως ἐφθέγγετο.
- [01905] γ'.
- [01906] Ὁρᾶς σπουδὴν τοῦ ἀφανισθῆναι τὸ χειρόγραφον ὅσῃν ἐποιήσατο;
- [01907] Οἶον, πάντες ἡμεν ὑφ' ἁμαρτίαν καὶ κόλασιν·
- [01908] αὐτὸς κολασθεὶς ἔλυσε καὶ τὴν ἁμαρτίαν καὶ τὴν κόλασιν·
- [01909] ἐκολάσθη δὲ ἐν τῷ σταυρῷ.
- [01910] Ἐκεῖ οὖν αὐτὸ προσέπειρεν·
- [01911] εἶτα ὡς ἐξουσίαν ἔχων, λοιπὸν διέρρηξε.
- [01912] Ποῖον χειρόγραφον;
- [01913] Ἡ τοῦτο φησὶν, ὃ ἔλεγον πρὸς τὸν Μωϋσέα, ὅτι Πάντα ὅσα εἶπεν ὁ Θεὸς ποιήσομεν, καὶ ἀκουσόμεθα·
- [01914] ἢ εἰ μὴ τοῦτο, ὅτι ὀφείλομεν τῷ Θεῷ ὑπακοήν·
- [01915] ἢ εἰ μὴ τοῦτο, ὅτι κατεῖχεν ὁ διάβολος τὸ χειρόγραφον ὃ ἐποίησε πρὸς τὸν Ἀδὰμ ὁ Θεὸς, εἰπὼν·
- [01916] Ἡ ἂν ἡμέρα φάγησ ἀπὸ τοῦ ξύλου, ἀποθανῆ.
- [01917] ^[62.341] Κατεῖχεν οὖν τὸ χειρόγραφον τοῦτο ὁ διάβολος.
- [01918] Καὶ οὐκ ἔδωκεν ἡμῖν αὐτὸ ὁ Χριστὸς, ἀλλ' αὐτὸς αὐτὸ ἔσχισεν, ὅπερ τοῦ μετὰ χαρᾶς ἀφιέντος ἐστίν.
- [01919] Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας.
- [01920] Τὰς διαβολικὰς δυνάμεις λέγει·
- [01921] ἢ ἐπεὶ αὐτὰς ἢ ἀνθρωπίνῃ φύσιν ἐνδέδυτο, ἢ ἐπειδὴ αὐτὰς ὥσπερ λαβὴν εἶχον, ἄνθρωπος γενόμενος ἀπεδύσατο τὴν λαβὴν.
- [01922] Τοῦτο ἐστίν, Ἐδειγμάτισε.
- [01923] Καὶ καλῶς εἶπε τοῦτο·
- [01924] οὐδέποτε γὰρ οὕτως ὁ διάβολος ἠσχημόνησε.
- [01925] Προδοκῶν γὰρ αὐτὸν ἔχειν, καὶ ὅσους εἶχεν ἀπώλεσε, καὶ τοῦ σώματος προσηλουμένου, οἱ νεκροὶ ἀνίσταντο.
- [01926] Ἐκεῖ τὴν πληγὴν ἔλαβεν ὁ διάβολος, ὑπὸ σώματος νεκροῦ τὴν καιρίαν λαβῶν.
- [01927] Καὶ καθάπερ ἀθλητῆς νομίζων τὸν ἀντίπαλον βεβληκέναι, καιρίαν αὐτὸς ὑπ' αὐτοῦ λαμβάνει πληγὴν·
- [01928] οὕτω δὴ καὶ οὗτος δείκνυσιν, ὅτι τὸ μετὰ παρόρησίας ἀποθανεῖν, ἀσχημοσύνη ἐστὶ τοῦ διαβόλου.
- [01929] Πάντα γὰρ ἂν ἐποίησεν ἐκεῖνος, εἴ γε ἠδύνατο, ὥστε πείσαι τοὺς ἀνθρώπους, ὅτι οὐκ ἀπέθανεν.

- [01930] Ἐπειδὴ γὰρ τῆς μὲν ἀναστάσεως ὁ μετὰ ταῦτα πᾶς καιρὸς τεκμήριον ἦν, τοῦ δὲ θανάτου, εἰ μὴ ἐκεῖνος ἐγένετο, οὐκ ἂν ἐγένετο ἕτερος καιρὸς, διὰ τοῦτο ἀπέθανε μὲν δημοσίᾳ πάντων ὁρώντων, οὐκ ἀνέστη δὲ δημοσίᾳ, εἰδὼς τὸν μετὰ ταῦτα χρόνον μαρτυρήσοντα τῇ ἀληθείᾳ.
- [01931] Τὸ γὰρ τοῦ κόσμου ὁρώντος ἄνω ἐν τῷ ξύλῳ τὸν ὄφιν σφραγισθῆναι, τοῦτό ἐστι τὸ θαυμαστόν.
- [01932] Καὶ τί γὰρ οὐκ ἐποίησεν ὁ διάβολος, ὥστε λαθόντα αὐτὸν ἀποθανεῖν;
- [01933] Ἄκουε τοῦ Πιλάτου λέγοντος·
- [01934] Ἄρατε αὐτὸν ὑμεῖς, καὶ σταυρώσατε·
- [01935] ἐγὼ γὰρ οὐδεμίαν αἰτίαν ἐν αὐτῷ εὕρισκω.
- [01936] Καὶ πάλιν Ἰουδαῖοι ἔλεγον αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.
- [01937] Λοιπὸν οὖν ἐπειδὴ καιρίαν ἔλαβε, καὶ οὐ κατέβη, διὰ τοῦτο καὶ ταφῇ παρεδόθη·
- [01938] ἐπεὶ δυνατὸν ἦν εὐθέως ἀναστῆναι, ἀλλ' ἵνα πιστευθῇ τὸ πρᾶγμα.
- [01939] Καίτοι ἐν μὲν ταῖς ἰδιωτικαῖς τελευταῖς ἔνεστιν ὀλιγοψυχίαν αἰτιάσασθαι·
- [01940] ἐνταῦθα δὲ οὐδὲ τοῦτο.
- [01941] Καὶ γὰρ καὶ οἱ στρατιῶται οὐ κατέαξαν αὐτοῦ τὰ σκέλη, καθάπερ τῶν ἄλλων, ἵνα φανερωθῇ ὅτι τέθνηκε.
- [01942] Καὶ φανεροὶ εἰσιν οἱ τὸ σῶμα θάψαντες·
- [01943] διὰ τοῦτο καὶ αὐτοὶ σφραγίζονται οἱ Ἰουδαῖοι τὸν λίθον μετὰ τῶν στρατιωτῶν.
- [01944] Τὸ γὰρ μάλιστα πάντων σπουδαζόμενον τοῦτο ἦν, τὸ μὴ συσκιασθῆναι.
- [01945] Καὶ οἱ μάρτυρες, παρὰ τῶν ἐχθρῶν, παρὰ τῶν Ἰουδαίων.
- [01946] Ἄκουε αὐτῶν λεγόντων τῷ Πιλάτῳ·
- [01947] Εἶπεν ὁ πλάνος ἐκεῖνος ἔτι ζῶν·
- [01948] Μετὰ τρεῖς ἡμέρας ἐγείρομαι.
- [01949] Κέλευσον οὖν παρὰ τῶν στρατιωτῶν φυλαχθῆναι τὸν τάφον.
- [01950] Κακείνων σφραγιζομένων τοῦτο ἐγένετο.
- [01951] Ἄκουε δὲ αὐτῶν τοῦτο καὶ μετὰ ταῦτα λεγόντων τοῖς ἀποστόλοις·
- [01952] Βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.
- [01953] Τὸν τρόπον αὐτοῦ τοῦ σταυροῦ οὐκ ἀφῆκεν αἰσχύνεσθαι.
- [01954] Ἐπειδὴ γὰρ οἱ ἄγγελοι οὐδὲν τοιοῦτον πεπόνθασι, διὰ τοῦτο ὑπὲρ τούτου πάντα ποιεῖ, δεικνὺς ὅτι μέγα κατώρθωσεν ὁ θάνατος·
- [01955] ὥσπερ γὰρ μονομαχεῖον γέγονεν.
- [01956] Ἐπληξε τὸν Χριστὸν ὁ θάνατος, ἀλλ' ὁ Χριστὸς πληγείς, ὕστερον αὐτὸν ἀνείλε·
- [01957] νεκρῷ σώματι κατελύετο ὁ δοκῶν ἀθάνατος εἶναι·
- [01958] καὶ τοῦτο ἡ οἰκουμένη ἑώρα.
- [01959] Καὶ τὸ δὴ θαυμαστόν, οὐκ ἐπέτρεψεν ἑτέρῳ τοῦτο·
- [01960] ἀλλὰ γέγονεν ἕτερον χειρόγραφον πάλιν, οὐ τοιοῦτον, οἷον τὸ πρότερον.
- [01961] δ'.
- [01962] Ὅρατε οὖν μὴ τούτῳ ἀλώμεν μετὰ τὸ εἰπεῖν·
- [01963] Ἀποτάσσομαι τῷ Σατανᾷ, καὶ συντάσσομαι σοὶ, Χριστέ.
- [01964] Μᾶλλον δὲ οὐκ ἂν κληθῇ τοῦτο χειρόγραφον, ἀλλὰ συνθήκη.

- [01965] Χειρόγραφον γάρ ἐστίν, ὅταν τις ὀφλημάτων ὑπεύθυνος κατέχηται·
- [01966] τοῦτο δὲ συνθήκη ἐστίν·
- [01967] οὐκ ἔχει τιμωρίαν, οὐδὲ λέγει·
- [01968] Ἐὰν τόδε, ἢ μὴ τόδε.
- [01969] Ὁ τὸ αἷμα τῆς διαθήκης ῥαντίζων Μωϋσῆς εἶπεν οὕτω, καὶ ὁ Θεὸς ζωὴν αἰώνιον ἐπηγγείλατο.
- [01970] Ταῦτα πάντα συνθήκη ἐστίν.
- [01971] Ἐκεῖ δούλος πρὸς δεσπότην, ἐνταῦθα φίλος πρὸς φίλον·
- [01972] ἐκεῖ, Ἦ ἂν ἡμέρα φάγη, φησὶν, ἀποθανῆ·
- [01973] εὐθέως ἀπειλή·
- [01974] ἐνταῦθα δὲ οὐδὲν τοιοῦτον.
- [01975] Ἐνταῦθα γυμνότης, κάκει γυμνότης·
- [01976] ἀλλ' ἐκεῖ μὲν ἁμαρτήσας ἐγυμνώθη, ἐπειδὴ ἤμαρτεν·
- [01977] ἐνταῦθα δὲ, ἵνα ἀπαλλαγῆ, γυμνοῦται.
- [01978] Ἀπεδύσατο τότε τὴν δόξαν, ἣν εἶχεν ἐκεῖνος·
- [01979] ἀποδύεται νῦν τὸν παλαιὸν ἄνθρωπον οὗτος, καὶ πρὶν ἢ ἐπιβῆναι, οὕτως εὐκόλως ἀποδύεται, ὥσπερ τὰ ἰμάτια.
- [01980] Ἀλείφεται, ὥσπερ οἱ ἀθληταὶ εἰς στάδιον ἐμβησόμενοι.
- [01981] Ἄμα γὰρ τίκεται, καὶ οὐ καθάπερ ἐκεῖνος ὁ πρῶτος κατὰ μικρὸν, ἀλλ' εὐθέως·
- [01982] οὐ καθάπερ οἱ ἱερεῖς τὸ παλαιὸν τὴν κεφαλὴν μόνον, μᾶλλον δὲ μειζόνως.
- [01983] Ἐκεῖνος μὲν γὰρ τὴν κεφαλὴν, τὸ οὖς τὸ δεξιόν, τὴν χεῖρα, ἵνα καὶ πρὸς ὑπακοὴν καὶ ἔργα ἀγαθὰ αὐτὸν διεγείρῃ·
- [01984] οὗτος δὲ τὸ πᾶν.
- [01985] Οὐ γὰρ διδαχθισόμενος ἔρχεται μόνον, ἀλλὰ καὶ ἀθλήσων καὶ γυμνασθισόμενος εἰς ἑτέραν ἀνάγεται κτίσιν.
- [01986] Ὅταν γὰρ ὁμολογῆ εἰς ζωὴν αἰώνιον, ὁμολόγησεν ἑτέραν κτίσιν.
- [01987] Ἔλαβε χοῦν ἀπὸ τῆς γῆς, καὶ ἔπλασε τὸν ἄνθρωπον·
- [01988] λοιπὸν δὲ οὐκέτι χοῦν, ἀλλὰ Πνεῦμα ἅγιον·
- [01989] τούτῳ πλάττεται, τούτῳ ῥυθμίζεται, καθάπερ καὶ αὐτὸς ἐν τῇ μήτρᾳ τῆς Παρθένου.
- [01990] Οὐκ εἶπεν, ἐν παραδείσῳ, ἀλλ', ἐν οὐρανῷ.
- [01991] Μὴ γὰρ, ἐπειδὴ γῆ ὑπόκειται, νομίσης εἶναι ἐν γῆ·
- [01992] μετέστη ἐκεῖ πρὸς τὸν οὐρανόν·
- [01993] ἐκεῖ ταῦτα γίνεται μεταξὺ ἀγγέλων·
- [01994] ἄνω σου λαμβάνει τὴν ψυχὴν ὁ Θεός, ἄνω μεταρῥυθμίζει, παρὰ τὸν θρόνον ἰστᾶ σε τὸν βασιλικόν.
- [01995] Πλάττεται ἐν τῷ ὕδατι, λαμβάνει δὲ ἀντίψυχον πνεῦμα.
- [01996] Μετὰ δὲ τὸ πλασθῆναι οὐκ ἄγει πρὸς αὐτὸν θηρία, ἀλλὰ δαίμονας καὶ τὸν ἀρχηγὸν αὐτῶν, καὶ λέγει, Πατεῖτε ἐπάνω ὄφεων καὶ σκορπίων.
- [01997] Οὐ λέγει, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν·
- [01998] ἀλλὰ τί;
- [01999] Δίδωσιν αὐτοῖς υἱοὺς Θεοῦ γενέσθαι, οἱ οὐκ ἐξ αἱμάτων, ἀλλ' ἐκ Θεοῦ, φησὶν, ἐγεννήθησαν.
- [02000] Εἶτα ἵνα μὴ τοῦ ὄψεως ἀκούσης, εὐθέως διδάσκη λέγειν·

- [02001] Αποτάσσομαί σοι·
- [02002] ἀντί τοῦ, Ὅπερ ἂν εἴπης, οὐκ ἀκούσομαί σου.
- [02003] Εἶτα ἵνα μὴ δι' ἐτέρων σε ἔλῃ, φησί, καὶ τῆ πομπῆ σου καὶ τῆ λατρείᾳ σου καὶ τοῖς ἀγγέλοις σου.
- [02004] Ἔθετο αὐτὸν οὐκέτι φυλάσσειν τὸν παράδεισον, ἀλλὰ πολιτεύεσθαι ἐν οὐρανῷ.
- [02005] Εὐθέως γὰρ ἀνελθὼν, ταῦτα φθέγγεται τὰ ῥήματα·
- [02006] Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.
- [02007] Οὐκ ἐπ' ὄψιν πίπτει τὸ παιδίον, οὐ ξύλον ὄρας οὐδὲ πηγὴν, ἀλλ' αὐτὸν εὐθέως περιλαμβάνεις τὸν Δεσπότην, ἀνακεράννυσαι τῷ σώματι, ἀναφύρη τῷ σώματι τῷ ἄνω κειμένῳ, ἔνθα προσελθεῖν οὐκ ἐνὶ τῷ διαβόλῳ.
- [02008] Οὐκ ἔστι γυνή, ἵνα προσέλθῃ, καὶ ὡς ἀσθενεστέραν ἀπατήσῃ·
- [02009] Οὐκ ἔστι γὰρ, φησί, θῆλυ, οὐδὲ ἄρσεν.
- [02010] Ἄν μὴ σὺ κατέλθῃς πρὸς αὐτὸν, οὐ δυνήσεται ἐπιβῆναι ἔνθα εἶ·
- [02011] ἐν γὰρ τῷ οὐρανῷ εἶ, ὁ δὲ οὐρανὸς ἄβατος τῷ διαβόλῳ.
- [02012] Οὐκ ἔχει ξύλον γνωστὸν καλοῦ καὶ πονηροῦ, ἀλλὰ τὸ ξύλον τῆς ζωῆς μόνον.
- [02013] Οὐκέτι ἀπὸ τῆς πλευρᾶς σου γυνή, ἀλλὰ πάντες ἐν ἔσμεν ἀπὸ τῆς πλευρᾶς τοῦ Χριστοῦ.
- [02014] Εἰ γὰρ οἱ ἠλειμμένοι ὑπὸ ἀνθρώπων, οὐδὲν πάσχουσιν ὑπὸ ὄφρων, οὐδὲ σὺ ^[62.343] πείσῃ τι, ἕως ἂν ἦς ἠλειμμένος, ἵνα δυνηθῆς κατέχειν τὸν ὄφιν καὶ ἀποπνίγειν, πατεῖν ἐπάνω ὄφρων καὶ σκορπίων.
- [02015] Ἀλλ' ὥσπερ μεγάλα τὰ δῶρα, οὕτω μεγάλη ἡμῖν καὶ ἡ τιμωρία·
- [02016] οὐκ ἐνὶ ἐκπεσόντα τοῦ παραδείσου ἀπέναντι οἰκῆσαι τοῦ παραδείσου, οὐδὲ ἐπανελθεῖν ὅθεν ἐξεπέσομεν.
- [02017] Ἀλλὰ τί μετὰ ταῦτα;
- [02018] Γέεννα, καὶ σκώληξ ἀτελεύτητος.
- [02019] Ἀλλὰ μὴ γένοιτό τινα ἡμῶν ὑπεύθυνον γενέσθαι ταύτῃ τῇ τιμωρίᾳ·
- [02020] ^[62.344] ἀλλ' ἐναρέτως ζῶντες, σπουδάσωμεν τὰ αὐτῷ δοκοῦντα διαπράττεσθαι·
- [02021] εὐαρεστήσωμεν τῷ Θεῷ, ἵνα δυνηθῶμεν καὶ τῆς κολάσεως ἀπαλλαγῆναι, καὶ τῶν αἰώνιων ἀγαθῶν ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [02022] Ἀμήν.
- [02023] ΟΜΙΛΙΑ Ζ'.
- [02024] Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων, ἃ ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.
- [02025] Μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκὴ φυσιούμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβασζόμενον, αὐξοῖ τὴν αὐξήσιν τοῦ Θεοῦ.
- [02026] α'.
- [02027] Πρῶτον αἰνιγματωδῶς εἰπὼν, Βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, καὶ πάλιν ἀνωτέρω, Τοῦτο δὲ λέγω, ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ·
- [02028] καὶ προκαταλαβὼν τὴν ψυχὴν καὶ μεμεριμνημένην ἐργασάμενος, εἶτα παρενθεὶς τὰς εὐεργεσίας, καὶ μειζόνως τοῦτο ποιήσας, τότε ἐπάγει τὸν ἔλεγχον ὕστερον, καὶ φησι·
- [02029] Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων.
- [02030] Ὅρας πῶς αὐτὰ καθαιρεῖ;
- [02031] Εἰ τοιούτων τετυχήκατε, φησί, τί τοῖς μικροῖς ὑπευθύνους ἑαυτοὺς ποιεῖτε;
- [02032] Καὶ ἐξευτελίζει λέγων, Ἡ ἐν μέρει ἑορτῆς·
- [02033] οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα.
- [02034] Ἡ νομηνίας ἢ σαββάτων.

- [02035] Οὐκ εἶπε, Μὴ τοίνυν φυλάττετε, ἀλλὰ, Μὴ τις ὑμᾶς κρινέτω.
- [02036] Ἔδειξεν αὐτοὺς παραβαίνοντας καὶ λύοντας, ἐφ' ἐτέρους δὲ τὸ ἔγκλημα ἤνεγκε.
- [02037] Μὴ ἀνέχεσθε τῶν κρινόντων, φησὶν.
- [02038] Ἀλλ' οὐδὲ τοῦτο·
- [02039] ἀλλ' ἐκείνοις διαλέγεται μόνον, οὐχὶ ἐπιστομίζων αὐτοὺς, ὅτι Οὐκ ὀφείλετε ἀνακρίνειν.
- [02040] Ἀλλ' οὐκ ἂν τούτων καθήψατο.
- [02041] Οὐκ εἶπεν, Ἐν καθαροῖς καὶ ἀκαθάρτοις, οὐδὲ εἶπεν, Ἐν σκηνοπηγίαις καὶ ἀζύμοις καὶ πεντηκοστῇ·
- [02042] ἀλλ', Ἐν μέρει ἑορτῆς·
- [02043] οὐ γὰρ ἐτόλμων τὸ πᾶν φυλάττειν·
- [02044] καὶ εἰ ἐφύλαττον, οὐχ ὥστε ἑορτάζειν.
- [02045] Ἐν μέρει, φησὶ·
- [02046] δεικνὺς ὅτι τὸ πλεόν λέλυται.
- [02047] Εἰ γὰρ καὶ ἐσαββάτιζον, ἀλλ' οὐκ ἀκριβῶς.
- [02048] Ἄ ἐστι σκιά τῶν μελλόντων·
- [02049] τῆς Καινῆς, φησὶ, Διαθήκης.
- [02050] Τὸ δὲ σῶμα Χριστοῦ.
- [02051] Οἱ μὲν οὖν τοῦτο στίζουσι, Τὸ δὲ σῶμα, Χριστοῦ·
- [02052] ἡ δὲ ἀλήθεια ἐπὶ Χριστοῦ γέγονεν·
- [02053] οἱ δὲ, Τὸ σῶμα Χριστοῦ μηδεὶς ὑμᾶς καταβραβεύετω, τουτέστιν, ἐπηρεάζετω.
- [02054] Καταβραβευθῆναι γὰρ ἐστὶν ὅταν παρ' ἐτέρῳ μὲν ἡ νίκη ᾖ, παρ' ἐτέρῳ δὲ τὸ βραβεῖον, ὅταν ἐπηρεάζῃ νικήσας.
- [02055] Ἄνωθεν ἔστηκας τοῦ διαβόλου καὶ τῆς ἁμαρτίας·
- [02056] τί πάλιν ὑπάγεις σαυτὸν ^[62.344.10] τῇ ἁμαρτίᾳ;
- [02057] Διὰ τοῦτο ἔλεγεν, Ὅτι ὀφειλέτης ἐστὶν ὄλον τὸν νόμον πληρῶσαι·
- [02058] καὶ πάλιν, Εὐρέθη Χριστὸς ἁμαρτίας διάκονος;
- [02059] ὁ ἐν τῇ πρὸς Γαλάτας γράφων ἔλεγεν.
- [02060] Ὅτε τοίνυν αὐτοὺς ἐνέπλησε θυμοῦ διὰ τοῦ εἰπεῖν, Καταβραβεύετω, τότε ἄρχεται·
- [02061] Θέλων, φησὶν, ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρακεν ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ.
- [02062] Πῶς, Ἐν ταπεινοφροσύνῃ;
- [02063] ἢ πῶς, Φυσιούμενος;
- [02064] Δείκνυσι κενοδοξίας ὃν τὸ πᾶν.
- [02065] Τί δὲ ὅλως ἐστὶ τὸ λεγόμενον;
- [02066] Ἦσάν τινες οἱ λέγοντες·
- [02067] Οὐ δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι, ἀλλὰ διὰ τῶν ἀγγέλων·
- [02068] ἐκεῖνο γὰρ μείζον ἐστὶν, ἢ καθ' ἡμᾶς.
- [02069] Διὰ τοῦτο ἄνω καὶ κάτω στρέφει τὰ ὑπὲρ τοῦ Χριστοῦ λεχθέντα αὐτῷ, Διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ κατηλλάγημεν, Ὅτι ὑπὲρ ἡμῶν ἔπαθεν, Ὅτι ἠγάπησεν ἡμᾶς.

- [02070] Καὶ ἐν αὐτῷ δὲ τούτῳ ἐπέειποντο πάλιν.
- [02071] Καὶ οὐκ εἶπε προσαγωγὴν, ἀλλὰ θρησκείαν.
- [02072] Ἄ μὴ ἐώρακεν ἐμβατεύων.
- [02073] Οὐ γὰρ εἶδεν ἀγγέλους, καὶ οὕτω διάκειται ὡς ἰδών.
- [02074] Διὰ τοῦτό φησι, Φυσιούμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ εἰκῆ.
- [02075] Οὐδὲ γὰρ ἐπὶ τινὶ ἀληθεῖ πράγματι, ἐπὶ τῷ δόγματι πεφύσεται.
- [02076] Καὶ προβάλλεται ταπεινοφροσύνης σχῆμα·
- [02077] ὥσει ἔλεγε·
- [02078] Σαρκικῆς διανοίας, οὐ πνευματικῆς, ἀνθρώπινος ὁ λογισμὸς.
- [02079] Καὶ οὐ κρατῶν τὴν κεφαλὴν, φησὶν, ἐξ οὗ πᾶν τὸ σῶμα.
- [02080] Τουτέστιν, ἐκεῖθεν ἔχει τὸ εἶναι, καὶ τὸ καλῶς εἶναι.
- [02081] Τί τοίνυν τὴν κεφαλὴν ἀφείς, ἔχη τῶν μελῶν;
- [02082] ἐὰν ἐκεῖθεν ἐκπέσης, ἀπόλωλας.
- [02083] Ἐξ οὗ πᾶν τὸ σῶμα.
- [02084] Ὅστις ἂν ἦ, φησὶν, οὐ τὸ ζῆν, ἀλλὰ καὶ τὸ συντίθεσθαι ἐκεῖθεν αὐτῷ.
- [02085] Πᾶσα ἡ Ἐκκλησία, ἕως ἂν ἔχη τὴν κεφαλὴν, αὐξεῖ·
- [02086] ἐπεὶ οὐκέτι ἀπονοίας καὶ κενοδοξίας τὸ πάθος, ἀνθρωπίνης ἐννοίας τὸ εὔρεμα.
- [02087] Ἴδου τὸ, Ἐξ οὗ, ἐπὶ τοῦ Υἱοῦ.
- [02088] Διὰ τῶν ἀφῶν καὶ συνδέσμων, φησὶν, ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὐξεῖ τὴν αὐξησιν τοῦ Θεοῦ·
- [02089] τὴν κατὰ Θεὸν, φησὶ, τὴν ἀπὸ τῆς πολιτείας τῆς ἀρίστης.
- [02090] Εἰ οὖν ἀπεθάνετε σὺν Χριστῷ.
- [02091] Μέσον ἐκεῖνο τίθησι, καὶ τὸ σφοδρότερον ἐκατέρωθεν.
- [02092] Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν τοῦ κόσμου στοιχείων, φησὶ, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;
- [02093] Οὐκ ἔχει ἀκολουθίαν·
- [02094] ἔδει γὰρ εἰπεῖν.
- [02095] Πῶς ὡς ζῶντες ὑπόκεισθε τοῖς στοιχείοις·
- [02096] Ἀλλὰ τοῦτο ἀφείς, τί φησι;
- [02097] Μὴ ἄψη μὴδὲ γεύση μὴδὲ θίγης·
- [02098] ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.
- [02099] β'.
- [02100] Οὐκ ἔστε ἐν τῷ κόσμῳ, φησί·
- [02101] καὶ πῶς τοῖς στοιχείοις ὑπόκεισθε;
- [02102] πῶς ταῖς τοῦ κόσμου παρατηρήσεσι;
- [02103] Καὶ ὅρα πῶς αὐτοὺς κωμῶδει, Μὴ θίγης, μὴ ἄψη, μὴ γεύση, ὡς μεγάλων τινῶν ἀπεχομένους.
- [02104] Ἄ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει.
- [02105] Καθεῖλε τῶν πολλῶν τὴν φυσίωσιν, καὶ ἐπήγαγε·

- [02106] Κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.
- [02107] Τί λέγεις;
- [02108] κἂν τὸν νόμον εἴπης, λοιπὸν διδασκαλία ἐστὶν ἀνθρώπου μετὰ τὸν καιρὸν.
- [02109] Ἦ ὅτι παρεποιοῦν αὐτὸν οὕτως εἶπεν, ἢ τὰ τῶν Ἑλλήνων αἰνίττεται.
- [02110] Ὅλον ἀνθρώπινον τὸ δόγμα ἐστὶ, φησὶν.
- [02111] Ἄτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.
- [02112] Λόγον, φησὶν, οὐ δύναμιν·
- [02113] ἄρα οὐκ ἀλήθειαν.
- [02114] Ὡστε κἂν λόγον ἔχη σοφίας, ἀποστρεφόμεθα.
- [02115] Δοκεῖ γὰρ εὐλαβῆς τις εἶναι καὶ μέτριος καὶ τοῦ σώματος καταφρονεῖν·
- [02116] οὐκ ἔστι δέ.
- [02117] Οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.
- [02118] Ὁ Θεὸς γὰρ τιμὴν ἔδωκεν, αὐτοὶ δὲ οὐκ ἐν τιμῇ κέχρηται.
- [02119] Οὕτως, ὅταν δόγμα ἦ, οἶδεν αὐτὸ τιμὴν καλεῖν.
- [02120] Ἀτιμάζουσι τὴν σάρκα, φησὶν, ἀποστεροῦντες αὐτήν, καὶ τὴν ἐξουσίαν ἀφαιρούμενοι, οὐχ ἐκόντος κρατεῖν συγχωροῦντες·
- [02121] ὁ Θεὸς τὴν σάρκα ἐτίμησεν.
- [02122] Εἰ οὖν συνηγέρθητε τῷ Χριστῷ.
- [02123] Συνάγει αὐτοὺς λοιπὸν ἄνω κατασκευάσας ὅτι ἀπέθανε.
- [02124] Διὰ τοῦτό φησιν, Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε.
- [02125] Οὐκ ἔστιν ἐκεῖ παρατήρησις.
- [02126] Τὰ ἄνω ζητεῖτε, οὐ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
- [02127] Βαβαί! ποῦ τὸν νοῦν ἀνήγαγε τὸν ἡμέτερον;
- [02128] πῶς φρονήματος αὐτοὺς ἐπλήρωσε μέγαλου;
- [02129] Οὐκ ἤρκει τὰ ἄνω εἰπεῖν, οὐδὲ, οὐ ὁ Χριστός ἐστιν, ἀλλὰ προστίθησιν, Ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
- [02130] Ἐκεῖθεν λοιπὸν οὐ τὴν γῆν ὄραν παρεσκεύαζε.
- [02131] Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.
- [02132] Ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.
- [02133] Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
- [02134] Οὐκ ἔστιν αὕτη, φησὶν, ἡ ζωὴ ὑμῶν·
- [02135] ἡ ὑμετέρα ζωὴ ἕτέρα τίς ἐστιν.
- [02136] Ἦδη βιάζεται μεταστῆσαι αὐτοὺς, καὶ φιλονεικεῖ δεῖξαι καθημένους ἄνω, καὶ νεκροὺς ὄντας, ἐξ ἑκατέρων κατασκευάζων μὴ ζητεῖν τὰ ἐνταῦθα.
- [02137] Εἴτε γὰρ νεκροὶ ἐστε, οὐκ ὀφείλετε ζητεῖν·
- [02138] εἴτε ἄνω ἐστὲ, οὐκ ὀφείλετε ζητεῖν.
- [02139] Μὴ φαίνεται ὁ Χριστός;
- [02140] οὐκοῦν οὐδὲ ἡ ζωὴ ὑμῶν.
- [02141] Ἐν τῷ Θεῷ ἄνω ἐστί.

- [02142] Τί οὖν;
- [02143] πότε ζησόμεθα;
- [02144] Ὄταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ὑμῶν, τότε τὴν δόξαν ζητεῖτε, τότε τὴν ζωὴν, τότε τὴν τροφήν.
- [02145] Ταῦτα προκατασκευαστικά τοῦ τῆς τροφῆς αὐτοῦ ἀπαγαγεῖν καὶ τῆς ἀνέσεως.
- [02146] Τοιοῦτον ἔθος αὐτῶ ἄλλα κατασκευάζοντι εἰς ἄλλα μεταπηδᾶν·
- [02147] οἷον, ὡσπερ περὶ τῶν προλαμβανόντων εἰς τὰ δεῖπνα διαλεγόμενος, ἐνέπεσεν ἀθρόον εἰς τὴν τῶν μυστηρίων παρατήρησιν.
- [02148] Μέγα γὰρ ἔχει ἔλεγχος, ὅταν ἀνυπόπτως γένηται.
- [02149] Κέκρυπται, φησὶν, ἀφ' ὑμῶν.
- [02150] Τότε καὶ ὑμεῖς σὺν αὐτῶ φανερωθήσεσθε.
- [02151] Ὡστε νῦν οὐ φαίνεσθε.
- [02152] Ὅρα πῶς αὐτοὺς εἰς αὐτὸν τὸν οὐρανὸν μετέστησεν.
- [02153] Ὅπερ γὰρ ἔφην, ἀεὶ φιλονεικεῖ δεῖξαι τὰ αὐτὰ ἔχοντας ἅπερ καὶ ὁ Χριστός·
- [02154] ^[62.346] καὶ διὰ πασῶν αὐτοῦ τῶν ἐπιστολῶν οὗτος ὁ λόγος ἐν πᾶσι κοινωνοῦντας αὐτῶ δεῖξαι.
- [02155] Διὰ τοῦτο καὶ κεφαλὴν, καὶ σῶμα λέγει, καὶ πάντα ποιεῖ, ἵνα τοῦτο παραστήσῃ.
- [02156] Εἰ τοίνυν τότε φανερούμεθα, μὴ ἀλγῶμεν, ὅταν τιμῆς μὴ ἀπολαύωμεν·
- [02157] εἰ μὴ ἐστὶν αὕτη ἡ ζωὴ ζωὴ, ἀλλὰ κέκρυπται, ὡς νεκροὶ ζῆν ὀφείλομεν ταύτην τὴν ζωὴν.
- [02158] Τότε καὶ ὑμεῖς, φησὶ, σὺν αὐτῶ φανερωθήσεσθε ἐν δόξῃ.
- [02159] Ἐν δόξῃ, εἶπεν, οὐχ ἀπλῶς·
- [02160] ἐπεὶ καὶ ὁ μαργαρίτης κέκρυπται, ἕως ἂν ἦ ἐν τῷ ὄστρέῳ.
- [02161] Ἄν τε οὖν ὑβριζώμεθα, μὴ ἀλγῶμεν, ἂν τε ὀτιοῦν πάσχωμεν·
- [02162] οὐ γὰρ ἐστὶν ἡμῶν ζωὴ αὕτη ἡ ζωὴ·
- [02163] ξένοι γὰρ καὶ παρεπίδημοὶ ἐσμεν.
- [02164] Ἀπεθάνετε γὰρ, φησί.
- [02165] Τίς ἐστὶν οὕτως ἀνόητος, ὡς τῷ νεκρῷ σώματι τῷ ταφέντι ἢ οἰκέτας ἀγοράζειν, ἢ οἰκίας οἰκοδομεῖν, ἢ ἱμάτια κατασκευάζειν πολυτελεῖ;
- [02166] Οὐδεὶς.
- [02167] Μὴ τοίνυν μηδὲ ἡμεῖς·
- [02168] ἀλλ' ὡσπερ ἐν μόνον ζητοῦμεν, ὥστε μὴ γεγυμνωσθαι, οὕτω καὶ ἐνταῦθα ἐν μόνον ζητῶμεν.
- [02169] Ἐτάφη ἡμῶν ὁ πρῶτος ἄνθρωπος·
- [02170] ἐτάφη οὐκ ἐν γῆ, ἀλλ' ἐν ὕδατι, οὐ τοῦ θανάτου αὐτὸν καταλύοντος, ἀλλὰ τοῦ τὸν θάνατον καταλύσαντος θάψαντος αὐτὸν οὐ φύσεως νόμῳ, ἀλλὰ τῷ τῆς φύσεως ἰσχυροτέρῳ προστάγματι τῆς δεσποτείας.
- [02171] Τὰ μὲν γὰρ ὑπὸ φύσεως γενόμενα κἂν ἀναλύσειέ τις, τὰ δὲ ὑπὸ τοῦ προστάγματος αὐτοῦ, οὐκέτι.
- [02172] Οὐδὲν ταύτης μακαριώτερον τῆς ταφῆς, ἐφ' ἣ πάντες χαίρουσι, καὶ ἄγγελοι καὶ ἄνθρωποι καὶ ὁ τῶν ἀγγέλων Δεσπότης·
- [02173] ταύτη τῇ ταφῇ οὐχ ἱματίων, οὐ λάρνακος, οὐκ ἄλλου τῶν τοιούτων οὐδενὸς χρεῖα.
- [02174] Βούλει τὸ σύμβολον ἰδεῖν;
- [02175] Δεῖξω σοὶ κολυμβήθραν, ἐν ἣ ὁ μὲν ἐτάφη, ὁ δὲ ἀνέστη·
- [02176] ἐν τῇ Ἐρυθρᾷ θαλάσῃ κατεποντίσθησαν Αἰγύπτιοι, ἀνήλθον δὲ Ἰσραηλίται·

- [02177] καὶ τὸ αὐτὸ πρῶγμα τὸν μὲν θάπτει, τὸν δὲ γεννᾷ.
- [02178] γ'.
- [02179] Μὴ θαυμάσης, εἰ γένεσις καὶ φθορὰ γίνεται ἐν τῷ βαπτίσματι·
- [02180] ἐπεὶ, εἰπέ μοι, τὸ λύειν τῷ συγκολλᾶν οὐκ ἐναντίον;
- [02181] Παντί που δῆλον.
- [02182] Τοῦτο τὸ πῦρ ποιεῖ·
- [02183] κηρὸν μὲν γὰρ διαλύει καὶ ἀπόλλυσι, γῆν δὲ μεταλλικὴν συγκολλᾷ καὶ χρυσὸν ἐργάζεται.
- [02184] Οὕτω δὴ καὶ ἐνταῦθα, τὸν κήρινον ἀνδριάντα ἀφανίσασα ἢ τοῦ πυρὸς δύναμις, ἔδειξε χρυσοῦν ἀντ' ἐκείνου·
- [02185] πῆλινοι γὰρ ὄντως ἤμεν πρὸ τοῦ λουτροῦ, χρυσοῖ δὲ μετὰ τοῦτο.
- [02186] Πόθεν δῆλον;
- [02187] Ἀκουσον αὐτοῦ λέγοντος·
- [02188] Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος οὐράνιος ἐξ οὐρανοῦ.
- [02189] Ἐγὼ μὲν ὅσον πηλίνου πρὸς χρυσὸν τὸ μέσον εἶπον, εὗρον δὲ μείζονα διαφορὰν οὐρανίου καὶ γῆϊνου·
- [02190] οὐ τοσοῦτον δὲ πηλίνου καὶ χρυσοῦ τὸ μέσον, ὅσον τῶν γῆινων καὶ τῶν οὐρανίων.
- [02191] Κήρινοι ἤμεν, καὶ πῆλινοι·
- [02192] καὶ γὰρ ἢ τῆς ἐπιθυμίας ἡμᾶς ἔτηξε φλόξ πολλῶ μαλλον ἢ τὸν κηρὸν τὸ πῦρ·
- [02193] καὶ ὁ τυχὼν ἡμᾶς συνέκλα πειρασμός πολλῶ μαλλον ἢ τοὺς πηλίλους ὁ λίθος.
- [02194] Καί, εἰ βούλεσθε, ὑπογράψωμεν τὸν πρότερον βίον, εἰ μὴ πάντα ἦν γῆ καὶ ὕδωρ, καὶ τὸ εὐρίπιστον ἔχοντα καὶ τὸν κονιορτὸν καὶ τὸ ἄστατον καὶ διαρρέον.
- [02195] Καί, εἰ βούλεσθε, μὴ τὰ πρότερα, ἀλλὰ τὰ παρόντα ἐξετάσωμεν, εἰ μὴ κονιορτὸν καὶ ὕδωρ εὐρήσομεν πάντα [62.347] τὰ ὄντα.
- [02196] Τί γὰρ βούλει εἰπεῖν;
- [02197] τὰς ἀρχὰς καὶ τὰς δυναστείας;
- [02198] τούτου γὰρ οὐδὲν δοκεῖ ζηλωτότερον εἶναι ἐν τῷ παρόντι βίῳ.
- [02199] Ἀλλὰ τὸν κονιορτὸν εὗροι τις ἂν μαλλον ἐπὶ τοῦ ἀέρος ἰστάμενον, ἢ ταῦτα, μάλιστα νῦν.
- [02200] Τίτι γὰρ οὐχ ὑπόκεινται;
- [02201] Τοῖς ἐρῶσιν αὐτῶν, τοῖς εὐνούχοις, τοῖς τῶν χρημάτων ἔνεκεν ἅπαντα πράττουσι, θυμῷ δήμου, ὀργαῖς τῶν δυνατωτέρων.
- [02202] Ὁ χθὲς ἐπὶ τοῦ βήματος ὑψηλός, ὁ κήρυκας ἔχων λαμπρᾷ τῇ φωνῇ βοῶντας, καὶ πολλοὺς τοὺς προτρέχοντας καὶ σοβοῦντας κατὰ τὴν ἀγορὰν, σήμερον εὐτελής καὶ ταπεινός καὶ πάντων ἐκείνων ἔρημος καὶ γυμνός, καθάπερ κονιορτός ἀναρρίπισθεις, καθάπερ ῥεῦμα παρελθόν.
- [02203] Καθάπερ δὲ ἡ κόνις ἀπὸ τῶν ποδῶν ἐγείρεται τῶν ἡμετέρων·
- [02204] οὕτω δὴ καὶ αἱ ἀρχαὶ ἀπὸ τούτων τίκονται τῶν περὶ τὰ χρήματα στρεφομένων, καὶ ποδῶν τάξιν ἔχόντων ἐν παντί τῷ βίῳ·
- [02205] καὶ καθάπερ ἡ κόνις, ὅταν μὲν αἰρηται, πολὺ μέρος κατέχει τοῦ ἀέρος, αὐτὴ δὲ ἐστὶν ὀλίγη, οὕτω καὶ ἡ ἀρχή·
- [02206] καὶ καθάπερ ἡ κόνις τυφλοῖ τοὺς ὀφθαλμοὺς, οὕτω καὶ τῆς ἀρχῆς ὁ τυφὸς πηροῖ τοὺς ὀφθαλμοὺς τῆς διανοίας.
- [02207] Ἀλλὰ τί;
- [02208] βούλει τὸ πολύευκτον πρῶγμα ἐξετάσωμεν, τὸν πλοῦτον;
- [02209] Φέρε καταμέρος αὐτὸν ἐξετάσωμεν.
- [02210] Ἔχει τρυφήν, ἔχει τιμὰς, ἔχει τὸ δύνασθαι.
- [02211] Πρῶτον οὖν, εἰ βούλει, τὴν τρυφήν ἐξετάσωμεν, οὐχὶ κονιορτός ἐστι;

- [02212] μάλλον δὲ καὶ τούτου ταχύτερον παρατρέχει·
- [02213] μέχρι γὰρ τῆς γλώττης ἢ ἠδονῆ τῆς τρυφῆς·
- [02214] ὅταν δὲ ἐμπλησθῇ ἢ γαστήρ, οὐδὲ μέχρι τῆς γλώττης.
- [02215] Ἀλλ' αὐταὶ αἰ τιμαὶ πρᾶγμα ἡδὺν, φησί.
- [02216] Καὶ τί τῆς τιμῆς ἐκείνης ἀηδέστερον, ὅταν διὰ χρείαν γίνεται χρημάτων;
- [02217] Ὅταν μὴ ἐκ προαιρέσεως, μηδὲ ἀπὸ προθυμίας τινός, οὐ σὺ καρποῦσαι τὴν τιμὴν, ἀλλ' ὁ πλοῦτος.
- [02218] Ὅστε μάλιστα πάντων ἀτιμον ποιεῖ τὸν πλουτοῦντα τοῦτο αὐτό.
- [02219] Εἰπὲ γὰρ μοι, εἰ σε φίλον ἔχοντα πάντες ἐτίμων, ὠμολόγουν δὲ σὲ μὲν οὐδενός ἄξιον εἶναι, ἀναγκάζεσθαι δὲ δι' ἐκεῖνον τιμᾶν, ἣν ὅπως ἂν σε ἐτέρως ἠτίμασαν;
- [02220] Ὅστε ἀτιμίας αἴτιος ὁ πλοῦτος ἡμῖν, αὐτῶν τῶν κεκτημένων τιμιώτερος ὢν, καὶ ἀσθενείας, ἢ δυναστείας τεκμήριον.
- [02221] Πῶς οὖν οὐκ ἄτοπον γῆς καὶ σποδοῦ (τοῦτο γὰρ ὁ χρυσός) μὴ νομίζεσθαι ἡμᾶς ἀξίους εἶναι, ἀλλ' ἡμᾶς δι' ἐκεῖνον τιμᾶσθαι;
- [02222] Εἰκότως·
- [02223] ἀλλ' οὐχ ὁ τοῦ πλούτου καταφρονῶν, οὕτω·
- [02224] κρεῖττον γὰρ μὴ τιμᾶσθαι ἢ οὕτω τιμᾶσθαι.
- [02225] Εἰπὲ γὰρ μοι, εἰ τις εἶπέ σοι, ὅτι Σὲ οὐδεμιᾶς ἡγοῦμαι ἀξιον τιμῆς, διὰ δὲ τοὺς οἰκέτας σου τιμῶ σε, ἄρα τί ταύτης τῆς ἀτιμίας γένοιτο ἂν χειρόν;
- [02226] Εἰ δὲ τὸ δι' οἰκέτας τιμᾶσθαι αἰσχρὸν τοὺς τῆς αὐτῆς ψυχῆς ἡμῖν κοινωνοῦντας καὶ φύσεως, πολλῶ μάλλον, διὰ τούτων, ἄπερ ἐστὶν εὐτελέστερα, τοίχους λέγω οἰκιῶν καὶ ἀυλὰς καὶ σκευὴ χρυσᾶ καὶ ἱμάτια.
- [02227] Γέλωσ ὄντως καὶ αἰσχύνῃ ταῦτα·
- [02228] βέλτιον ἀποθανεῖν, ἢ οὕτω τιμηθῆναι.
- [02229] Εἰπὲ γὰρ μοι, εἰ τίς σε κινδυνεύοντα ἐν τῷ τύφῳ τούτῳ εὐτελής καὶ κατάπτυστος ἐξελέσθαι ἠθέλησε τοῦ κινδύνου, τί ἂν τούτου χειρόν ᾖ;
- [02230] Ὅπερ δὲ περὶ τῆς πόλεως πρὸς ἀλλήλους λέγετε, βούλομαι πρὸς ὑμᾶς εἰπεῖν.
- [02231] Προσέκρουσέ ποτε τῷ κρατοῦντι ἢ πόλις ἢ ἡμετέρα, καὶ πᾶσαν αὐτὴν ἐκέλευσεν ἄρδην ἀπολέσθαι μετὰ ἀνδρῶν καὶ παιδῶν καὶ οἰκημάτων.
- [02232] Τοιοῦτοι γὰρ οἱ θυμοὶ οἱ βασιλικοί·
- [02233] τῇ ἐξουσίᾳ ὅσον ἂν θέλωσι, χαρίζονται·
- [02234] το [62.348] σοῦτον ἢ ἐξουσία κακόν.
- [02235] Ἦν οὖν ἐν κινδύνοις τοῖς ἐσχάτοις.
- [02236] Ἡ δὲ γείτων πόλις, αὕτη ἢ ἐπιθαλάσσιος, ἐλθοῦσα παρεκάλεσε τὸν βασιλέα ὑπὲρ ἡμῶν·
- [02237] οἱ δὲ τὴν πόλιν οἰκοῦντες τὴν ἡμετέραν ἔλεγον τοῦτο χειρόν εἶναι τοῦ κατασκαφῆναι τὴν πόλιν.
- [02238] Οὕτω τοῦ ἀτιμασθῆναι τὸ οὕτω τιμᾶσθαι χειρόν ἐστι.
- [02239] Ὅρα γὰρ πόθεν ἔχει τὴν ῥίζαν ἢ τιμὴν.
- [02240] Μαγείρων χεῖρες ποιοῦσιν ἡμᾶς τιμᾶσθαι, ὥστε ἐκεῖνοις ὀφείλομεν χάριν ἔχειν·
- [02241] καὶ συβῶται παρέχοντες πλουσίαν τὴν τράπεζαν, καὶ ὑφάνται καὶ ἔριθοι καὶ οἱ μέταλλα ἐργαζόμενοι καὶ πλακουντοποιοὶ καὶ τραπεζοποιοί.
- [02242] δ'.
- [02243] Τοῦ τοίνυν τούτοις εἰδέναι χάριν τῆς τιμῆς οὐ βέλτιον τὸ μὴ τιμᾶσθαι;
- [02244] Καὶ χωρὶς δὲ τούτου, ὅτι ἀτιμίας γέμει τὸ πλουτεῖν, ἐγὼ σαφῶς ἀποδείξαι πειράσομαι.
- [02245] Τὴν ψυχὴν αἰσχρὰν ἐργάζεται·
- [02246] τί δὲ τούτου ἀτιμότερον;

[02247] Εἰπέ γάρ μοι, εἰ τὸ σῶμα ὠραῖον ἦν, καὶ πάντας νικῶν τῷ κάλλει, ὁ δὲ πλοῦτος προσελθὼν ἐπηγγέλλετο ποιήσῃν αἰσχρὸν, καὶ ἀντὶ μὲν ὑγιῶς νοσῶδες, ἀντὶ δὲ κατεσταλμένου φλεγμαιῖνον, καὶ πάντα τὰ μέλη ὑδέρου πληρώσας ἐξώγκωσε μὲν τὴν ὄψιν, καὶ πάντοθεν ἐποίησεν οἰδαίνειν, ἐξώγκωσε δὲ πόδας καὶ τῶν δοκῶν βαρυτέρους ἐποίησεν, ἐξώγκωσε δὲ γαστέρα καὶ παντὸς πίθου μείζονα εἰργάσατο, καὶ μετὰ τοῦτο οὐδὲ τοῖς βουλομένοις θεραπεύειν ἐπηγγέλλετο συγχωρήσῃν (τοῦτο γὰρ ἡ ἐξουσία), ἀλλὰ τοσαύτην δώσειν ἐλευθερίαν, ὥστε ἂν τις προσεῖη ἀπάγων τῶν βλαπτόντων κολάσειν αὐτόν·

[02248] ἄρα ἦν ἂν τι τούτου ὠμότερον, εἰπέ μοι;

[02249] Οὐκοῦν τὸ πλουτεῖν, ὅταν τὴν ψυχὴν ταῦτα ἐργάζεται, πῶς ἂν εἴη καλόν;

[02250] Ἀλλ' ἡ ἐξουσία αὐτῆς τῆς νόσου χαλεπωτέρα·

[02251] τὸ γὰρ νοσοῦντα μὴδὲ νόμοις ἰατρῶν πείθεσθαι, τοῦ νοσεῖν χαλεπώτερον·

[02252] ὅπερ ὁ πλοῦτος ἔχει, πανταχόθεν φλεγμαιῖνειν ποιῶν τὴν ψυχὴν, καὶ τοὺς ἰατροὺς προσιέναι καλύων.

[02253] Ὅστε διὰ τὴν ἐξουσίαν μὴ μακαρίζωμεν τούτους, ἀλλ' ἐλεῶμεν.

[02254] Οὐδὲ γὰρ ὑδερικὸν ἰδὼν κατακείμενον, καὶ μηδένα καλύοντα ἐμφορεῖσθαι πομάτων, ὅσωνπερ ἤθελε, καὶ κρεῶν τῶν βλαπτόντων, ἐμακάρισα ἂν αὐτόν διὰ τὴν ἐξουσίαν.

[02255] Οὐ γὰρ πανταχοῦ ἡ ἐξουσία καλόν, ὥσπερ οὖν οὐδὲ αἱ τιμαί·

[02256] καὶ γὰρ καὶ αὐταὶ φρονήματος πληροῦσι πολλοῦ.

[02257] Εἰ δὲ τὸ σῶμα οὐκ ἂν εἴλου μετὰ πλούτου ταύτην δέξασθαι τὴν νόσον, πῶς τὴν ψυχὴν περιορᾷς, οὐχὶ τοῦτο μόνον, ἀλλὰ καὶ ἐτέραν κόλασιν δεχομένην;

[02258] Καὶ γὰρ πυρετοῖς πάντοθεν φλέγεται καὶ φλεγμοναῖς, καὶ τὸν πυρετὸν ἐκεῖνον οὐδεὶς σβέσαι δύναται·

[02259] οὐ γὰρ ἀφίησιν ὁ πλοῦτος, ἅπερ ἐστὶν ἐλαττώματα, ταῦτα πείσας εἶναι πλεονεκτήματα·

[02260] οἷον, τὸ μηδενὸς ἀνέχεσθαι, καὶ ἐξουσία πάντα ποιεῖν.

[02261] Οὐ γὰρ εὐρήσει τις ἄλλην ψυχὴν τοσοῦτων γέμουσαν ἐπιθυμιῶν καὶ οὕτως ἀτόπων, ὡς τὰς τῶν βουλομένων πλουτεῖν.

[02262] Πόσας γὰρ Ληρωδίας οὐχ ὑπογράφουσιν ἑαυτοῖς;

[02263] Μᾶλλον τῶν τοὺς ἵπποκενταύρους ἀναπλαττόντων καὶ τὰς χιμαίρας καὶ τοὺς δρακοντόποδας καὶ τὰς Σκύλλας καὶ τὰ τέρατα, ἴδοι τις ἂν αὐτοὺς ἀναπλάττοντας.

[02264] Κἂν θελήσης αὐτῶν μίαν ἐπιθυμίαν ἀναπλάσαι, οὐδὲν οὔτε σκύλλα οὔτε χίμαιρα οὔτε ἵπποκένταυρος φανήσονται πρὸς τὴν τερατωδῖαν ἐκείνην, ἀλλ' εὐρήσεις πάντα ὁμοῦ ἔχουσαν τὰ θηρία.

[02265] Καὶ τάχα μέ τις οἰήσεται ἐν πλούτῳ γεγενῆσθαι πολλῶ οὕτως ἐπαληθεύοντα τοῖς γινομένοις.

[02266] Λέγεται τις·

[02267] [62.349] πρότερον γὰρ ἀπὸ τῶν παρὰ τοῖς Ἑλλησιν ἀδομένων τὸν λόγον πιστώσομαι·

[02268] Λέγεται τις παρ' αὐτοῖς βασιλεὺς τοσοῦτον ἐνυβρίσαι τῇ τρυφῇ, ὥστε πλάτανον ποιῆσαι χρυσοῦν, καὶ οὐρανὸν ἄνωθεν, καὶ οὕτω καθῆσαι, καὶ ταῦτα ἐπιστρατεύων ἀνθρώποις πολεμεῖν μεμαθηκόσιν.

[02269] Ἄρα οὐχ ἵπποκενταύρων αὕτη ἡ ἐπιθυμία;

[02270] ἄρα οὐ Σκύλλης;

[02271] Ἐτερος πάλιν εἰς βοῦν ξύλινον ἐνέβαλε τοὺς ἀνθρώπους.

[02272] Ἄρα οὐ Σκύλλα τοῦτο;

[02273] Τέως δὲ τῶν πρότερον ἐξ ἀνδρὸς γυναῖκα ἐποίησε τὸν βασιλέα, τὸν στρατιώτην·

[02274] ἀπὸ γυναικὸς, τί εἶπω;

[02275] θηρίον ἄλογον, καὶ ἔτι τούτου χειρόν.

[02276] Τὰ γὰρ θηρία ὑπὸ δένδρων ἂν ἦ, ἀνέχονται τῆς φύσεως, καὶ πλέον οὐδὲν ἐπιζητοῦσιν·

[02277] οὗτος δὲ καὶ τῶν θηρίων τὴν φύσιν ὑπερηκόντισεν.

[02278] Ἄρα τί γένοιτ' ἂν τῶν πλουτούντων ἀνοητότερον;

[02279] Τοῦτο δὲ ἀπὸ τῆς πλεονεξίας τῶν ἐπιθυμιῶν γίνεται.

- [02280] Ἄρα οὐχὶ πολλοὶ θαυμάζουσιν αὐτόν;
- [02281] Τοιγάρτοι τοῦ γέλωτος κοινωνοῦσιν αὐτῷ.
- [02282] Τοῦτο οὐ τὸν πλοῦτον ἐδείκνυ, ἀλλὰ τὴν ἄνοιαν.
- [02283] Πόσῳ τῆς χρυσοῦς ἐκείνης πλατάνου ἢ τῆς γῆς βελτίων;
- [02284] τὰ γὰρ κατὰ φύσιν τῶν παρὰ φύσιν ἡδία.
- [02285] Τί δέ σοι ὁ χρυσοῦς οὐρανὸς ἐβούλετο, ἀνόητε;
- [02286] Ὅρᾳς πῶς μαινομένους ὁ πλοῦτος ποιεῖ ὁ πολὺς;
- [02287] πῶς φλεγμαίνει;
- [02288] Οἶμαι αὐτὸν καὶ τὴν θάλατταν ἀγνοεῖν, καὶ τάχα βαδίζειν βούλεσθαι ἐπ' αὐτῆς.
- [02289] Ἄρα οὐ χίμαιρα ταῦτα;
- [02290] ἄρα οὐχ ἵπποκένταυρος;
- [02291] Ἀλλ' εἰσὶ καὶ νῦν τινες οἱ οὐδὲ ἐκείνου ἀποδέουσιν, ἀλλὰ πολλῶ ἀνοητότεροι τυγχάνουσιν ὄντες.
- [02292] Τί γὰρ, εἰπέ μοι, τῆς χρυσοῦς πλατάνου διαφέρουσι κατὰ ἄνοιαν οἱ κεράμια ποιοῦντες χρυσᾶ καὶ χύτρας καὶ ἀλάβαστρα;
- [02293] Τί δὲ αἱ γυναῖκες (αἰσχύνομαι μὲν οὖν, πλὴν ἀναγκαῖον εἰπεῖν), ἀμίδας ἀργυρᾶς ποιοῦσαι;
- [02294] Ὑμᾶς αἰσχύνεσθαι τὰς ταῦτα ποιοῦσας ἔδει.
- [02295] Τοῦ Χριστοῦ λιμώττοντος, σὺ οὕτω τρυφᾶς;
- [02296] μᾶλλον δὲ ἀνοηταίνεις;
- [02297] ποίαν αὐταὶ κόλασιν οὐτίσουσιν;
- [02298] Ἔτι οὖν ἐρωτᾶς, διὰ τί ληστὰι, διὰ τί ἀνδροφόνοι, διὰ τί τὰ κακὰ, οὕτως ὑμᾶς τοῦ διαβόλου παρασύραντος;
- [02299] Τὸ μὲν γὰρ πινάκια ἔχειν ἀργυρᾶ, οὐδὲ τοῦτο μὲν κατὰ φιλόσοφον ψυχὴν, ἀλλὰ τρυφῆς τὸ πᾶν·
- [02300] τὸ δὲ καὶ σκευὴ ἀκάθαρτα ποιεῖν ἐξ ἀργύρου, ἄρα τρυφῆς;
- [02301] ἀλλ' οὐκ ἂν εἴποιμι τρυφῆς, ἀλλ' ἀνοίας·
- [02302] ἀλλ' οὐδὲ τοῦτο, ἀλλὰ μανίας, μᾶλλον δὲ καὶ μανίας χειρῶν.
- [02303] ε'.
- [02304] Οἶδα ὅτι πολλοὶ με κωμωδοῦσιν ἐπὶ τούτῳ, ἀλλ' οὐκ ἐπιστρέφομαι, μόνον γενέσθω τι πλέον.
- [02305] Ὅντως ἀνοήτους ποιεῖ τὸ πλουτεῖν καὶ μαινομένους.
- [02306] Εἰ τοσαύτη ἦν ἡ περιουσία, ἐβουλήθησαν ἂν καὶ τὴν γῆν εἶναι χρυσοῦν, καὶ τοίχους χρυσοῦς, τάχα καὶ τὸν οὐρανὸν καὶ τὸν ἀέρα ἀπὸ χρυσοῦ.
- [02307] Τίς ἡ μανία, τίς ἡ παρανομία;
- [02308] τίς ὁ πυρετός;
- [02309] Ἄλλος τῷ κρυμῷ διαφθείρεται ὁ κατ' εἰκόνα Θεοῦ, σὺ δὲ τοιαῦτα κατασκευάζεις;
- [02310] Ὡ τοῦ τύφου·
- [02311] τί ἂν πλέον μαινόμενος ἐποίησε;
- [02312] τὰ ἀποπατήματα οὕτω τιμᾶς, ὥστε ἀργύρῳ ὑποδέχεσθαι;
- [02313] Οἶδα ὅτι ναρκᾶτε ἀκούοντες, ἀλλ' αἱ ποιοῦσαι ναρκᾶν ὀφείλουσι, καὶ οἱ τοῖς τοιούτοις νοσήμασιν ἄνδρες ὑπηρετούμενοι! ἀκολασία γὰρ ἐστὶ καὶ ὠμότης καὶ ἀπανθρωπία καὶ θηριωδία καὶ ἀσέλγεια τοῦτο.
- [02314] Ποία Σκύλλα, ποία χίμαιρα, ποῖος δράκων, μᾶλλον δὲ ποῖος δαίμων, ποῖος διάβολος ταῦτα ἂν ἐποίησε·
- [02315] Τί τοῦ Χριστοῦ ὄφελος;

- [02316] τί δὲ τῆς πίστεως, ὅταν ἀνθρώπων ἀνέχηταί τις Ἑλλήνων, μᾶλ [62.350] λον δὲ οὐχ Ἑλλήνων, ἀλλὰ δαιμόνων;
- [02317] Εἰ χρυσῶ καὶ μαργαρίταις τὴν κεφαλὴν κοσμεῖν οὐ δεῖ, ὁ τῷ ἀργύρῳ εἰς ἀκάθαρτον οὕτως ὑπηρεσίαν κεχρημένος, ποίας συγγνώμης τεύξεται;
- [02318] οὐκ ἀρκεῖ τὰ λοιπὰ, καίτοι γε οὐδὲ ἐκεῖνα ἀνεκτὰ, καθέδραι καὶ ὑποπόδια ἐξ ἀργύρου πάντα;
- [02319] καίτοι καὶ ταῦτα ἀνοίας.
- [02320] Ἀλλὰ πανταχοῦ ὁ τύφος ὁ περισσός, πανταχοῦ ἡ κενοδοξία·
- [02321] οὐδαμοῦ τῆς χρείας, ἀλλὰ πανταχοῦ τῶν περιττῶν.
- [02322] Ἐγὼ δέδοικα μὴ ὑπὸ τῆς μανίας ταύτης προβαῖνον τὸ γυναικεῖον γένος τεράτων ἀναλάβη μορφὴν·
- [02323] εἰκὸς γὰρ αὐτὰς ἐπιθυμῆσαι καὶ τρίχας ἔχειν χρυσᾶς.
- [02324] Ἡ ὁμολογήσατε ὅτι οὐκ ἐπάθετέ τι πρὸς τὸ λεχθὲν καὶ διανέστητε καὶ εἰς ἐπιθυμίαν ἐνεπέσετε, καὶ εἰ μὴ γε ἡ αἰσχὺν κατεῖχεν, οὐκ ἂν παρητήσασθε.
- [02325] Εἰ γὰρ καὶ τὰ τούτων ἀτοπώτερα τολμᾶτε, πολλῶ μᾶλλον καὶ τρίχας ἔχειν οἶμαι ταύτας ἐπιθυμῆσαι χρυσᾶς, καὶ τὰ χεῖλη, καὶ τὰς ὀφρῦς, καὶ πάντα χρυσὸν κατατηκούσας οὕτω περιχρίειν.
- [02326] Εἰ δὲ ἀπιστεῖτε καὶ νομίζετε γελῶντά με λέγειν, ἐγὼ διηγῆσομαι ὅπερ ἤκουσα, μᾶλλον δὲ καὶ ἔστι νῦν.
- [02327] Ὁ τῶν Περσῶν βασιλεὺς χρυσοῦν ἔχει τὸ γένειον, τῶν περὶ ταῦτα δεινῶν, καθάπερ τῆ κρόκη, οὕτω καὶ ταῖς ἐκείνου θριξίν ἐνελισσόντων τὰ πέταλα τοῦ χρυσοῦ·
- [02328] καὶ ἀνάκειται καθάπερ τέρας.
- [02329] Δόξα σοι, Χριστέ, πόσων ἐνέπλησας ἀγαθῶν ἡμᾶς, πῶς ἡμᾶς ὑγιαίνειν παρεσκεύασας;
- [02330] πόσης τερατωδίας, πόσης ἀλογίας ἡμᾶς ἀπήλλαξας;
- [02331] Ἴδου προλέγω·
- [02332] οὐκέτι παραινῶ, ἀλλ' ἐπιτάττω καὶ παραγγέλλω·
- [02333] ὁ βουλόμενος ἀκούετω, ὁ δὲ μὴ βουλόμενος ἀπειθεῖτω·
- [02334] ὅτι ἂν ἐπιμένητε ταῦτα ποιοῦσαι, οὐκ ἀνέξομαι οὐδὲ δέξομαι ὑμᾶς οὐδὲ ἀφήσω τῶν οὐδῶν ὑπερβῆναι τούτων.
- [02335] Τί γάρ μοι δεῖ πλήθους νοσοῦντων;
- [02336] τί δὲ, εἰ παιδοτριβῶν ὑμᾶς οὐ κωλύω τὰ μὴ περιττά;
- [02337] Καίτοι γε ὁ Παῦλος ἐκώλυσε, καὶ χρυσὸν καὶ μαργαρίτας.
- [02338] Γελώμεθα παρὰ τῶν Ἑλλήνων, μῦθος εἶναι δοκεῖ τὰ ἡμέτερα.
- [02339] Καὶ τοῖς ἀνδράσι παραινῶ ταῦτα·
- [02340] εἰς διδασκαλεῖον παραγίνη, παιδευόμενος φιλοσοφίαν πνευματικὴν;
- [02341] περιέλε τὸν τύφον ἐκεῖνον.
- [02342] Τοῦτο καὶ ἀνδράσι παραινῶ καὶ γυναίξι·
- [02343] κἂν ἐτέρως τις ποιῇ, λοιπὸν οὐκ ἀνέχομαι.
- [02344] Δώδεκα ἦσαν οἱ μαθηταί, καὶ ἄκουσον τί φησὶν ὁ Χριστὸς πρὸς αὐτούς·
- [02345] Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
- [02346] Ἄν γὰρ διόλου κολακεύωμεν, πότε ἀνακτησόμεθα;
- [02347] πότε ὠφελήσομεν;
- [02348] Ἀλλ' εἰσὶ, φησὶν, αἰρέσεις ἕτεραι, καὶ μετατίθενται.
- [02349] Ψυχρὸς οὗτος ὁ λόγος·
- [02350] Κρεῖσσον εἰς ποιῶν τὸ θέλημα Κυρίου, ἢ μυρίοι παράνομοι.

- [02351] Ἐπεὶ καὶ σὺ τί βούλει, εἶπέ μοι;
- [02352] μυρίους δραπέτας ἔχειν καὶ κλέπτας οἰκέτας, ἢ ἓνα εὐνοῦν;
- [02353] Ἴδου παραινώ καὶ παρεγγυῶ καὶ τὸν καλλωπισμὸν τὸν περὶ τὴν ὄψιν, καὶ τὰ σκεύη τὰ τοιαῦτα συντριβεῖν, καὶ πένησι διδόναι, καὶ μὴ οὕτω μεμηνέναι.
- [02354] Ὁ βουλόμενος ἀποπηδάτω, ὁ βουλόμενος ἐγκαλείτω·
- [02355] οὐκ ἀνέχομαι οὐδενός.
- [02356] Ὅταν μέλλω κρίνεσθαι ἐπὶ τοῦ βήματος τοῦ Χριστοῦ, μακρὰν ὑμεῖς ἐστήκατε, καὶ ἡ παρ' ὑμῶν χάρις εἰς οὐδὲν, ἐμοῦ τὰς εὐθύναις παρέχοντος.
- [02357] Ταῦτα τὰ ῥήματα τὰ πάντα διέφθειραν·
- [02358] ἵνα ἀπέλθῃ, φησὶν, καὶ μετατεθῆ πρὸς ἑτέραν αἴρεσιν·
- [02359] ἀσθενής ἐστι, συγκατάβηθι.
- [02360] Μέχρι τίνος;
- [02361] μέχρι πότε;
- [02362] ἄπαξ, καὶ δις, καὶ τρίς, μὴ διαπαντός.
- [02363] ^[62.351] Ἴδου παρεγγυῶ πάλιν, καὶ διαμαρτύρομαι κατὰ τὸν μακάριον Παῦλον, ὅτι ἂν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι·
- [02364] ὅταν δὲ κατορθώσητε, τότε εἴσεσθε ὅσον τὸ κέρδος, ὅση ἡ ὠφέλεια.
- [02365] Ναὶ, παρακαλῶ καὶ ἀντιβολῶ, καὶ τῶν γονάτων οὐκ ἂν παραιτησαίμην ἄψασθαι, καὶ ἰκετηρίαν θεῖναι ὑπὲρ τούτου.
- [02366] Τίς ἡ βλακεία;
- [02367] τίς ἡ τρυφή;
- [02368] τίς ἡ ὕβρις;
- [02369] οὐ τρυφή τοῦτο, ἀλλ' ὕβρις.
- [02370] Τίς ἡ ἀνοία;
- [02371] τίς ἡ μανία;
- [02372] Πένητες τοσοῦτοι τὴν ἐκκλησίαν περιεστήκασι, καὶ τέκνα ἔχουσα τοσαῦτα ἡ Ἐκκλησία, οὕτω πλουτοῦντα, οὐδενὶ πένητι ἐπαμῦναι δύναται·
- [02373] ἀλλ' ὁ μὲν πεινᾷ, ὁ δὲ μεθύει·
- [02374] ὁ μὲν ^[62.352] καὶ ἐν ἀργύρῳ ἀποπατεῖ, ὁ δὲ οὐδὲ ἄρτου μετέχει.
- [02375] Τίς ἡ μανία;
- [02376] τίς ἡ θηριωδία ἢ τοσαύτη;
- [02377] Γένοιτο μὴ ἐλθεῖν ἡμᾶς εἰς τὴν πείραν τοῦ ἐπεξελεῖν τοῖς ἀπειθοῦσι, μηδὲ εἰς ἀγανάκτησιν τοῦ ταῦτα ἐπιτρέψαι, ἀλλ' ἐκόντας καὶ ἀνεχομένους ταῦτα πάντα περιστεῖλαι·
- [02378] ἵνα εἰς δόξαν τοῦ Θεοῦ ζήσωμεν, καὶ τῆς ἐκεῖ κολάσεως ἀπαλλαγῶμεν, καὶ τῶν ἐπηγγελεμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν ἐπιτύχωμεν, χάριτι καὶ φιλανθρωπίᾳ.
- [02379] ΟΜΙΛΙΑ Η΄.
- [02380] Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνεῖαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱούς ^[62.352] καὶ ἐν ἀργύρῳ ἀποπατεῖ, ὁ δὲ οὐδὲ ἄρτου μετέχει.
- [02381] Τίς ἡ μανία;
- [02382] τίς ἡ θηριωδία ἢ τοσαύτη;
- [02383] Γένοιτο μὴ ἐλθεῖν ἡμᾶς εἰς τὴν πείραν τοῦ ἐπεξελεῖν τοῖς ἀπειθοῦσι, μηδὲ εἰς ἀγανάκτησιν τοῦ ταῦτα ἐπιτρέψαι, ἀλλ' ἐκόντας καὶ ἀνεχομένους ταῦτα
- [02384] πάντα περιστεῖλαι·

[02385] ἵνα εἰς δόξαν τοῦ Θεοῦ ζήσωμεν, καὶ τῆς ἐκεῖ κολάσεως ἀπαλλαγῶμεν, καὶ τῶν ἐπιγγελημένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν ἐπιτύχωμεν, χάριτι καὶ φιλανθρωπία.

[02386] ΟΜΙΛΙΑ Η΄.

[02387] Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς.

[02388] α΄.

[02389] Οἶδα πολλοὺς ἀπεχθανομένους ἐν τῇ πρὸ ταύτης διαλέξει·

[02390] ἀλλὰ τί πάθω;

[02391] ἠκούσατε τί ἐπέταξεν ὁ Δεσπότης.

[02392] Μὴ γὰρ ἐγὼ αἴτιος;

[02393] τί ποιήσω;

[02394] Οὐχ ὁρᾶτε τοὺς ἀπαιτοῦντας, ὅταν ἀγνωμονῶσιν οἱ ὑπεύθυνοι, πῶς κλοιά τούτοις περιτιθέασιν;

[02395] Ἠκούσατε τί σήμερον ὁ Παῦλος ἐβόα;

[02396] Νεκρώσατε, φησὶ, τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία.

[02397] Τί τῆς τοιαύτης πλεονεξίας χεῖρον;

[02398] Τοῦτο βαρύτερον οὐπερ ἔλεγον, ἡ μανία καὶ ἡ βλακεία ἢ περὶ ἄργυρον.

[02399] Καὶ τὴν πλεονεξίαν, φησὶν, ἣτις ἐστὶν εἰδωλολατρεία·

[02400] ὁρᾶτε ποῦ τὸ κακὸν τελευτᾷ;

[02401] Μὴ δὴ δυσχεράνητε·

[02402] οὐ γὰρ ἐκὼν οὐδὲ ἀπλῶς ἐχθροὺς ἔχειν θέλω, ἀλλ' ἐβουλόμην ὑμᾶς εἰς τοῦτο ἀρετῆς ἦκειν, ὡς ἐμὲ παρ' ὑμῶν ἀκούειν τὰ δέοντα.

[02403] Ὡστε οὐκ αὐθεντίας ἐστὶν οὐδὲ ἀξιώματος, ἀλλ' ὀδύνης καὶ ἀλγηδόνος.

[02404] Σύγνωτέ μοι, σύγνωτε·

[02405] οὐ θέλω ἀσχημονεῖν ὑπὲρ τοιούτων διαλεγόμενος, ἀλλ' ἀναγκάζομαι.

[02406] Οὐχ ὑπὲρ τῆς τῶν πενήτων ὀδύνης ταῦτα λέγω, ἀλλ' ὑπὲρ τῆς ὑμετέρας σωτηρίας·

[02407] ἀπολοῦνται γὰρ, ἀπολοῦνται οἱ μὴ θρέψαντες τὸν Χριστόν.

[02408] Τί γὰρ, εἰ τρέφεις πένητα;

[02409] ἀλλ' ἕως ἂν οὕτω σπαταλᾷς καὶ οὕτω τρυφᾷς, πάντα περιττά.

[02410] Οὐ γὰρ τὸ δοῦναι ζητεῖται πολλά, ἀλλὰ τὸ μὴ ἔλαττον τῆς οἰκειᾶς οὐσίας·

[02411] τοῦτο γὰρ παίζοντός ἐστι.

[02412] Νεκρώσατε οὖν τὰ μέλη ὑμῶν, φησὶν, τὰ ἐπὶ τῆς γῆς.

[02413] Τί λέγεις;

[02414] οὐ σὺ εἶπας, ὅτι Ἐτάφητε;

[02415] ὅτι Συνετάφητε;

[02416] ὅτι Περιετμήθητε;

[02417] ὅτι Ἀπεξεδυσάμεθα τὸ σῶμα τῶν ἁμαρτιῶν τῆς σαρκός;

[02418] πῶς οὖν πάλιν λέγεις, Νεκρώσατε;

[02419] Μὴ παίζης·

- [02420] ὡς ὄντων αὐτῶν ἐν ἡμῖν οὕτω διαλέγη;
- [02421] Οὐκ ἔστιν ἐναντιολογία·
- [02422] ἀλλ' ὥσπερ εἶ τις ἐρῶντων ἀνδριάντα ἀποσμῆξας, μᾶλλον δὲ ἀναχαλκεύσας, καὶ λαμπρὸν δείξας ἄνωθεν, λέγοι μὲν ὅτι κατεπόθη ὁ ἰὸς καὶ ἀπώλετο, παραιοὶ δὲ πάλιν σπουδάξουσιν ἀποτίθεσθαι τὸν ἰὸν, οὐκ ἐναντιολογεῖ·
- [02423] οὐ γὰρ ὄν ἀπέσμηξεν ἰὸν, ἀλλὰ τὸν ἐπιγινόμενον μετὰ ταῦτα παραινεῖ ἀποθέσθαι·
- [02424] οὕτως οὐ τὴν προτέραν νέκρωσιν λέγει, οὐδὲ τὰς πορνείας ἐκεῖνας, ἀλλὰ τὰς ἐπιγινόμενας ὕστερον.
- [02425] Ἀλλ' ἰδοῦ, φασὶν αἰρετικοὶ, τὴν δημιουργίαν Παῦλος διαβάλλει·
- [02426] εἶπε γὰρ ἔμπροσθεν, Τὰ ἄνω φρο [62.352] νεῖτε, μὴ τὰ ἐπὶ γῆς·
- [02427] πάλιν φησὶ, Νεκρώσατε ὑμῶν τὰ μέλη τὰ ἐπὶ τῆς γῆς.
- [02428] Ἀλλὰ τὸ, ἐπὶ γῆς, ἐνταῦθα δηλωτικόν ἐστιν ἁμαρτίας, οὐ δημιουργίας διαβολή.
- [02429] Οὕτω γὰρ τὰ ἐπὶ γῆς αὐτὰ καλεῖ τὰ ἁμαρτήματα, ἢ τῷ ἀπὸ γεώδους λογισμοῦ καὶ ἐπὶ γῆς ἐνεργεῖσθαι, ἢ τῷ γῆινους δεικνύναι τοὺς ἁμαρτάνοντας.
- [02430] Πορνείαν, ἀκαθαρσίαν, φησὶ.
- [02431] Παρῆκε τὰ πράγματα, ἃ οὐδὲ εἰπεῖν καλόν, καὶ διὰ τῆς ἀκαθαρσίας ἅπαντα ἐνέφηνε.
- [02432] Πάθος, φησὶν, ἐπιθυμίαν κακῆν.
- [02433] Ἴδου γενικῶς τὸ πᾶν εἶπε·
- [02434] πάντα γὰρ ἐπιθυμία κακῆ, βασκανία, ὀργή, λύπη.
- [02435] Καὶ τὴν πλεονεξίαν, φησὶν, ἣτις ἐστὶν εἰδωλολατρεία.
- [02436] Διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.
- [02437] Διὰ πολλῶν ἀπήγαγεν αὐτούς·
- [02438] διὰ τῶν εὐεργεσιῶν τῶν ὑπαρξασῶν, διὰ τῶν μελλόντων ἐξ ὧν ἀπηλλάγημεν κακῶν, τίνες ὄντες, καὶ διὰ τί, καὶ ὅλα ἐκεῖνα, οἷον, τίνες ἡμεν καὶ ἐν τίσιν, καὶ ὅτι ἀπηλλάγημεν αὐτῶν, πῶς καὶ τίνι τρόπῳ καὶ ἐπὶ τίσι.
- [02439] Ταῦτα ἱκανὰ ἀποστρέψαι·
- [02440] ἀλλὰ πάντων σφοδρότερον τοῦτο, ἀηδὲς μὲν εἰπεῖν, οὐ μὴν ἀνωφελές, ἀλλὰ καὶ ὠφέλιμον·
- [02441] Δι' ἃ ἔρχεται, φησὶν, ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.
- [02442] Οὐκ εἶπεν, Ἐφ' ὑμᾶς, ἀλλ', Ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.
- [02443] Ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς.
- [02444] Ἐντροπτικῶς, Ὅτε ἐζήτε, φησὶν, ἐν αὐτοῖς, καὶ μετ' ἐγκωμίου, ὡς νῦν οὐ ζώντων·
- [02445] τότε ἐξῆν.
- [02446] Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα.
- [02447] Καὶ καθολικῶς ἀεὶ λέγει, καὶ ἰδικῶς·
- [02448] τοῦτο δὲ ἐστὶ διαθέσεως.
- [02449] Ὅργην, θυμὸν, κακίαν βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.
- [02450] Μὴ ψεύδεσθε εἰς ἀλλήλους.
- [02451] Αἰσχρολογίαν, φησὶν, ἐκ τοῦ στόματος ὑμῶν, ἐμφαντικῶς, ὅτι αὐτὸ ῥυποῖ.
- [02452] Ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.
- [02453] Ἄξιον ἐνταῦθα ζητῆσαι, τί δήποτε μέλη καὶ ἄνθρωπον καὶ σῶμα καλεῖ τὸν διεφθαρμένον βίον, καὶ τὸν ἐνάρετον πάλιν τὸ αὐτό.
- [02454] Καὶ εἰ ὁ ἄνθρωπος εἰσὶν αἱ ἁμαρτίαι, πῶς φησὶ, Σὺν ταῖς πράξεσιν αὐτοῦ;

- [02455] Ἄπαξ γὰρ εἶπε παλαιὸν ἄνθρωπον, δείξας ὅτι οὐ τοῦτό ἐστιν ἄνθρωπος, ἀλλ' ἐκεῖνο, τῆς γὰρ οὐσίας ἢ προαίρεσις κυριωτέρα, καὶ τοῦτο μᾶλλον ἄνθρωπος, ἢ ἐκεῖνο.
- [02456] Οὐ γὰρ ^[62.353] ἡ οὐσία ἐμβάλλει εἰς γέενναν, οὐδὲ εἰς βασιλείαν εἰσάγει, ἀλλ' αὐτὴ ἢ προαίρεσις, καὶ οὐδένα οὔτε φιλοῦμεν, οὔτε μισοῦμεν ἢ ἄνθρωπος, ἀλλ' ἢ τοιόσδε ἄνθρωπος.
- [02457] Εἰ τοίνυν ἢ μὲν οὐσία τὸ σῶμά ἐστιν, αὐτὴ δὲ ἀνυπεύθυνος ἐν ἑκατέροις, πῶς αὐτὸ κακὸν εἶναι φησι;
- [02458] β'.
- [02459] Τί δὲ φησι, Σὺν ταῖς πράξεσι;
- [02460] Τὴν προαίρεσιν μετὰ τῶν ἔργων.
- [02461] Παλαιὸν δὲ αὐτὸν καλεῖ, τὸ αἰσχρὸν αὐτοῦ βουλόμενος δεῖξαι καὶ τὸ δυσειδὲς καὶ τὸ ἠσθητικόν·
- [02462] καὶ νέον, ἀντὶ τοῦ, Μὴ προσδοκῆσητε, φησὶν, ὅτι καὶ οὗτος τὸ αὐτὸ πείσεται, ἀλλὰ τοῦναντίον·
- [02463] ὅσῳ γὰρ ἂν προῖη, οὐ πρὸς γῆρας ἐπιέγεται, ἀλλὰ πρὸς νεότητα μείζονα τῆς προτέρας.
- [02464] Ὅταν γὰρ πλείονα λάβῃ τὴν γνῶσιν, καὶ μειζόνων ἀξιοῦται, καὶ μᾶλλον ἀκμάζει, καὶ μᾶλλον ἰσχύει, οὐκ ἀπὸ τῆς νεότητος μόνον, ἀλλὰ καὶ τοῦ εἶδους πρὸς ὃ ἐστιν.
- [02465] Ἰδοὺ κτίσις ἢ ἀρίστη πολιτεία λέγεται.
- [02466] Κατ' εἰκόνα Χριστοῦ·
- [02467] τοῦτο γὰρ ἐστὶ, Κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·
- [02468] ἐπεὶ καὶ ὁ Χριστὸς οὐ πρὸς γῆρας ἐτελεύτησεν, ἀλλ' οὕτως ἦν καλὸς, ὡς μηδὲ εἶναι εἰπεῖν.
- [02469] Ὅπου οὐκ ἐνὶ Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ τὰ πάντα, καὶ ἐν πᾶσι Χριστός.
- [02470] Ἰδοὺ τρίτον ἐγκώμιον τοῦ ἀνδρός τούτου, ὅταν μῆτε ἔθνους, μῆτε ἀξιώματος, μῆτε προγόνων διαφορὰ ἐπεισέρχηται, ὅταν ἔχη τῶν ἕξωθεν μηδὲν, μηδὲ δέηται τούτων·
- [02471] τοιαῦτα γὰρ πάντα τὰ ἕξωθεν.
- [02472] Περιτομὴ καὶ ἀκροβυστία·
- [02473] δούλος, ἐλεύθερος, Ἑλλήν, τουτέστι, προσήλυτος·
- [02474] καὶ Ἰουδαῖος, τουτέστιν, ἐκ προγόνων.
- [02475] Ἄν τοῦτον ἔχῃς μόνον, τῶν αὐτῶν ἐπιτεύξη τοῖς ἄλλοις, τοῖς ἔχουσιν.
- [02476] Ἀλλὰ τὰ πάντα, καὶ ἐν πᾶσι, φησὶν, Χριστός·
- [02477] τουτέστι, Πάντα ὑμῖν ὁ Χριστὸς ἔσται, καὶ ἀξίωμα καὶ γένος, καὶ ἐν πᾶσιν ὑμῖν αὐτός.
- [02478] Ἡ ἕτερόν τί φησιν, ὅτι Πάντες Χριστὸς εἰς ἐγένεσθε, σῶμα αὐτοῦ ὄντες.
- [02479] Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ, ἅγιοι καὶ ἠγαπημένοι.
- [02480] Τὸ εὐκόλον δείκνυσι τῆς ἀρετῆς, ὥστε καὶ διηνεκῶς αὐτὴν ἔχειν, καὶ ὥστε ὡς μεγίστῳ κόσμῳ κεχρησθαι.
- [02481] Καὶ μετ' ἐγκωμίου ἢ παραίνεσις·
- [02482] τότε γὰρ μάλιστα ἰσχύει.
- [02483] Ἐγένοντο γὰρ ἅγιοι, ἀλλ' οὐκ ἐκλεκτοί·
- [02484] νυνὶ δὲ καὶ ἐκλεκτοὶ καὶ ἅγιοι καὶ ἠγαπημένοι.
- [02485] Σπλάγχνα οἰκτιρμοῦ.
- [02486] Οὐκ εἶπεν ἔλεον, ἀλλ' ἐμφαντικώτερον διὰ τῶν δύο.
- [02487] Καὶ οὐκ εἶπεν, ὅτι ὡς ἀδελφοῖς οὕτω διατίθεσθαι δεῖ, ἀλλ' ὡς παισὶ πατέρες.
- [02488] Μὴ γὰρ μοι εἴπησ, ὅτι ἤμαρτε·

- [02489] διὰ τοῦτο εἶπε σπλάγχνα.
- [02490] Καὶ οὐκ εἶπεν, οἰκτιρμὸν, ἵνα μὴ ἐκείνους ἐξευτελίση, ἀλλὰ, Σπλάγχνα οἰκτιρμοῦ.
- [02491] Χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν·
- [02492] ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχη μομφήν·
- [02493] καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς.
- [02494] Πάλιν κατ' εἶδος λέγει·
- [02495] ἀπὸ χρηστότητος γὰρ ταπεινοφροσύνη, καὶ ἀπὸ ταύτης μακροθυμία.
- [02496] Ἀνεχόμενοι, φησὶν, ἀλλήλων, τουτέστι, παραπεμπόμενοι.
- [02497] Καὶ ὅρα πῶς αὐτὸ οὐδὲν ἔδειξε, μομφὴν καλέσας.
- [02498] Εἶτα ἐπάγει·
- [02499] Καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν.
- [02500] Μέγα τὸ ὑπόδειγμα·
- [02501] ὅπερ ἀεὶ ποιεῖ, ἀπὸ τοῦ Χριστοῦ προτρέπων αὐτούς.
- [02502] Μομφὴν, φησί.
- [02503] Ἐκεῖ μὲν μικρὸν αὐτὸ ἔδειξεν·
- [02504] ὅτε δὲ τὸ ὑπόδειγμα παρήγαγεν, ἔπεισεν ὅτι κἂν μεγάλα ἔχωμεν ἔγκα [62.354] λεῖν, δεῖ χαρίζεσθαι.
- [02505] Τὸ γὰρ, Καθὼς ὁ Χριστὸς, τοῦτο σημαίνει·
- [02506] καὶ οὐ τοῦτο μόνον, ἀλλ' ὅτι καὶ ἐξ ὅλης καρδίας·
- [02507] καὶ οὐ τοῦτο μόνον, ἀλλ' ὅτι καὶ φιλεῖν δεῖ.
- [02508] Ὁ γὰρ Χριστὸς εἰσαχθεὶς εἰς τὸ μέσον πάντα εἰσάγει ταῦτα·
- [02509] καὶ ὅτι κἂν μεγάλα ἦ, κἂν μὴ προσηδικηκότες τύχωμεν, κἂν ἡμεῖς μὲν μεγάλοι, ἐκείνοι δὲ μικροὶ, κἂν μέλλωσιν ὑβρίζειν ἡμᾶς καὶ μετὰ ταῦτα, καὶ ὅτι τὴν ψυχὴν δεῖ ὑπὲρ αὐτῶν θείναι·
- [02510] τὸ γὰρ, Καθὼς, ταῦτα ἀπαιτεῖ·
- [02511] καὶ ὅτι οὐδὲ μέχρι θανάτου μόνον στήναι δεῖ, ἀλλ', εἰ δυνατὸν, καὶ μετὰ ταῦτα.
- [02512] Ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος.
- [02513] Ὅρας ὅτι τοῦτο λέγει.
- [02514] Ἐπειδὴ γὰρ ἐνὶ χαριζόμενον μὴ φιλεῖν, Ναὶ, φησὶ, καὶ φιλεῖν, καὶ ὀδὸν δείκνυσι, δι' ἧς δυνατὸν χαρίζεσθαι.
- [02515] Ἔστι γὰρ καὶ χρηστὸν εἶναι τινα καὶ πρᾶον καὶ ταπεινόφρονα καὶ μακρόθυμον, καὶ μὴ ποθεῖν.
- [02516] Διὸ ἀρχόμενος εἶπε, Σπλάγχνα οἰκτιρμοῦ, καὶ ἀγάπην, καὶ ἔλεον.
- [02517] Ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος.
- [02518] Ὁ δὲ θέλει εἰπεῖν, τοῦτό ἐστιν, ὅτι Οὐδὲν ἐκείνων ὄφελος·
- [02519] διαλύεται γὰρ πάντα ἐκεῖνα, ἂν μὴ μετὰ ἀγάπης γίνηται.
- [02520] Πάντα ἐκεῖνα αὕτη συσφίγγει·
- [02521] ὅπερ ἂν εἴτης ἀγαθὸν, ταύτης ἀπουσίας, οὐδὲν ἐστίν, ἀλλὰ διαρῶεϊ.
- [02522] Καὶ ὄν τρόπον ἐπὶ πλοίου, κἂν μεγάλα ἦ τὰ σκεύη, τὰ δὲ ὑποζώματα μὴ ἦ, οὐδὲν ὄφελος·
- [02523] καὶ ἐπὶ οἰκίας ἐὰν μὴ ᾧσιν αἱ ἱμαντώσεις·
- [02524] καὶ ἐπὶ σώματος κἂν μεγάλα ἦ τὰ ὀστᾶ, οἱ δὲ σύνδεσμοι μὴ ᾧσιν, οὐδὲν ὄφελος.

- [02525] Οἷα γὰρ ἐάν τις ἔχη κατορθώματα, πάντα φρουδα, ἀγάπης μὴ οὔσης.
- [02526] Οὐκ εἶπεν, ὅτι κορυφή ἐστίν, ἀλλ' ὁ μεῖζόν ἐστι, σύνδεσμος·
- [02527] ἀναγκαιότερον τοῦτο, ἢ ἐκεῖνο.
- [02528] Κορυφή μὲν γὰρ ἐπίτασις τελειότητος, σύνδεσμος δὲ συγκράτησις τῶν τὴν τελειότητα ποιούντων, ὡσανεὶ ἡ ῥίζα.
- [02529] Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν σώματι ἐνί·
- [02530] καὶ εὐχάριστοι γίνεσθε.
- [02531] γ'.
- [02532] Ἡ εἰρήνη τοῦ Θεοῦ ἡ πεπηγυῖα καὶ βεβαία αὕτη ἐστίν.
- [02533] Ἄν μὲν δι' ἄνθρωπον ἔχῃς εἰρήνην, ταχέως διαλύεται·
- [02534] ἐάν δὲ διὰ τὸν Θεόν, οὐκέτι.
- [02535] Καίτοι τὸ καθολικὸν εἶπε τὴν ἀγάπην, ἀλλὰ πάλιν ἐπὶ τὸ ἰδικὸν ἔρχεται.
- [02536] Ἔστι γὰρ καὶ ἄμετρος ἀγάπη, οἷον, ὅταν ἀπὸ πολλῆς τις ἀγάπης ἐγκαλῆ εἰκὴ, καὶ μάχας ἔχη καὶ ἀποστρέφεται.
- [02537] Οὐ, φησὶν, οὐ τοῦτο βούλομαι, ἀλλ' ὡς ἐποίησεν εἰρήνην πρὸς ὑμᾶς ὁ Θεός, οὕτω καὶ ὑμεῖς ποιεῖτε.
- [02538] Πῶς δὲ ἐποίησεν;
- [02539] Αὐτὸς θελήσας, οὐ παρ' ἡμῶν τι λαβών.
- [02540] Τί ἐστίν;
- [02541] Ἡ εἰρήνη τοῦ Θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν;
- [02542] Ἐὰν μάχωνται λογισμοὶ δύο, μὴ στήσης τὸν θυμὸν, μὴ στήσης τὴν ἐπήρειαν κατέχουσαν τὸ βραβεῖον, ἀλλὰ τὴν εἰρήνην·
- [02543] οἷον, ἔστω τις ὑβρισθεὶς ἀδίκως·
- [02544] ἀπὸ τῆς ὑβρεως ἐτέχθησαν λογισμοὶ δύο, ὁ μὲν κελεύων ἀμύνασθαι, ὁ δὲ ἐνεγκεῖν, καὶ παλαίουσιν ἀλλήλοις.
- [02545] Ἐὰν ἡ εἰρήνη τοῦ Θεοῦ ἐστήκη βραβεύουσα, τῷ κελεύοντι φέρειν δίδωσι τὸ βραβεῖον, καὶ καταισχύνει ἐκεῖνον.
- [02546] Πῶς;
- [02547] Πείθουσα ὅτι ὁ Θεὸς εἰρήνη ἐστίν, ὅτι εἰρήνευσεν ἡμῖν.
- [02548] Οὐχ ἀπλῶς δεῖκνυσι πολὺν τὸν ἀγῶνα τοῦ πράγματος.
- [02549] Μὴ θυμὸς, φησὶ, βραβεύετω, μὴ φιλονεικία, μὴ ἀνθρωπίνη εἰρήνη·
- [02550] ^[62.355] ἢ γὰρ ἀνθρωπίνη εἰρήνη ἐκ τοῦ ἀμύνασθαι γίνεται, ἐκ τοῦ μηδὲν πάσχειν δεινόν.
- [02551] Ἀλλ' οὐ ταύτην βούλομαι, φησὶν, ἀλλ' ἐκείνην, ἣν ὁ Χριστὸς ἀφήκεν αὐτός.
- [02552] Σταδῖον ἔνδον ἐποίησεν ἐν τοῖς λογισμοῖς, καὶ ἀγῶνα καὶ ἄθλησιν καὶ βραβευτήν.
- [02553] Εἶτα πάλιν προτροπή·
- [02554] Εἰς ἣν ἐκλήθητε, φησί·
- [02555] τουτέστιν, ἐφ' ἣ ἐκλήθητε.
- [02556] Ἀνέμνησεν ὅσων ἀγαθῶν αἰτία ἡ εἰρήνη.
- [02557] Διὰ ταύτην σε ἐκάλεσεν, ἐπὶ ταύτῃ ἐκάλεσεν, ὥστε ἀξιόπιστον ἀναδέξασθαι τὸ βραβεῖον.
- [02558] Διὰ τί γὰρ ἐν σώμα ἐποίησεν;
- [02559] οὐχ ἵνα αὕτη κρατῇ;

- [02560] οὐχ ἵνα ἀφορμὴν ἔχωμεν τοῦ εἰρηνεύειν;
- [02561] Διὰ τί πάντες ἐν σώμα ἔσμεν;
- [02562] πῶς δὲ ἐν σώμα ἔσμεν;
- [02563] Διὰ τὴν εἰρήνην σώμα ἔν ἔσμεν, καὶ διὰ τὸ σώμα ἐν εἶναι, εἰρηνεύομεν.
- [02564] Διὰ τί δὲ οὐκ εἶπεν, Ἡ εἰρήνη τοῦ Θεοῦ νικάτω, ἀλλὰ, Βραβεύετω;
- [02565] Ἀξιοπιστοτέραν αὐτὴν ἐποίησε.
- [02566] Τὸν πονηρὸν λογισμὸν οὐκ ἀφήκεν αὐτὴ προσπαλαίειν, ἀλλὰ κατώτερον ἐστάναι.
- [02567] Καὶ τὸ τοῦ βραβείου ὄνομα ἐπῆρε τὸν ἀκροατὴν.
- [02568] Ἄν γὰρ δῶ βραβεῖον τῷ ἀγαθῷ λογισμῷ, ὅσα ἂν ἀναισχυνητὴ ἐκεῖνος, οὐδὲν ὄφελος λοιπόν.
- [02569] Ἄλλως δὲ ἐκεῖνος εἰδὼς ἦν, ὅτι ὅσα ἂν ἐργάσῃται, οὐ λήψεται τὸ βραβεῖον·
- [02570] ὅσα ἂν πνεύσῃ καὶ ἐπιχειρήσῃ σφοδρότερον προσβαλεῖν, ἅτε ἀνόητα πονῶν ἀποστήσεται.
- [02571] Καὶ καλῶς προσέθηκε, Καὶ εὐχάριστοι γίνεσθε.
- [02572] Τοῦτο γὰρ ἐστὶν εὐχάριστον εἶναι, καὶ σφόδρα ἐντρεπτικῶς, τὸ ὁμοίως κεχρησθαι τοῖς ὁμοδόλοις, ὥσπερ αὐτῷ ὁ Θεὸς, τὸ εἶκειν τῷ δεσπότη, τὸ πείθεσθαι, τὸ ὑπὲρ πάντων χάριν ὁμολογεῖν, κὰν ὑβρίσῃ τις, κὰν πλήξῃ.
- [02573] Οὐ γὰρ δὴ ὁ τῷ Θεῷ χάριν ὁμολογῶν, ὑπὲρ ὧν ἔπαθε, τὸν ποιήσαντα ἀμυνεῖται·
- [02574] ὡς ὅγε ἀμυνόμενος οὐχ ὁμολογεῖ χάριν.
- [02575] Ἀλλὰ μὴ κατ' ἐκεῖνον τὸν τὰ ἑκατὸν δηνάρια γενώμεθα, ἵνα μὴ ἀκούσωμεν, Πονηρὸ δούλε·
- [02576] οὐδὲν γὰρ τῆς ἀχαριστίας ταύτης χεῖρον.
- [02577] Ὅστε ἀχάριστοι οἱ ἀμυνόμενοι.
- [02578] Διὰ τί δὲ ἐπὶ τὴν πορνείαν πρώτην ἤλθεν;
- [02579] εἰπὼν γὰρ, Νεκρώσατε ὑμῶν τὰ μέλη τὰ ἐπὶ τῆς γῆς, εὐθύς φησι, Πορνείαν, καὶ τοῦτο σχεδὸν πανταχοῦ ποιεῖ.
- [02580] Ὅτι μάλιστα τοῦτο κρατεῖ τὸ πάθος·
- [02581] καὶ γὰρ καὶ ἐν τῇ πρὸς Θεσσαλονικεῖς γράφῳ, τοῦτο ἐποίησε.
- [02582] Καὶ τί θαυμαστόν;
- [02583] ὅπου γε καὶ Τιμοθέῳ φησὶ, Σεαυτὸν ἀγνὸν τήρει·
- [02584] καὶ πάλιν ἀλλαχοῦ, Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμὸν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον.
- [02585] Νεκρώσατε, φησὶ, τὰ μέλη ὑμῶν.
- [02586] Τὸ νεκρὸν ἴστε οἷόν ἐστι, μισητὸν, βδελυκτὸν, διαρρέον.
- [02587] Ἄν νεκρώσῃς, οὐ μένει νεκρὸν, ἀλλὰ φθειρεται εὐθέως, καθάπερ τὸ σώμα.
- [02588] Σβέσον οὖν τὴν θερμότητα, καὶ οὐδὲν νεκρὸν μένει.
- [02589] Δείκνυσιν αὐτὸν τοῦτο ἐργαζόμενον, ὅπερ ὁ Χριστὸς ἐπὶ τοῦ λουτροῦ·
- [02590] διὰ τοῦτο καὶ μέλη καλεῖ·
- [02591] καθάπερ ἀριστέα τινὰ εἰσάγων, καὶ εἰς μείζονα ἄγων ἔμφασιν.
- [02592] Καὶ καλῶς εἶπε, Τὰ ἐπὶ τῆς γῆς·
- [02593] ἐνταῦθα γὰρ μένει, καὶ ἐνταῦθα φθειρεται, πολλῶ μᾶλλον τῶν μελῶν τούτων.
- [02594] Ὅστε οὐχ οὕτω τὸ σώμα ἐστὶν ἀπὸ γῆς, ὡς ἡ ἁμαρτία γηϊνή·
- [02595] τοῦτο μὲν γὰρ καὶ καλὸν φαίνεται ποτε, ἐκεῖνα δὲ οὐδέποτε.

- [02596] Καὶ πάντων τῶν ἐπὶ γῆς ἐπιθυμεῖ ταῦτα τὰ μέλη.
- [02597] Ἄν ὀφθαλμὸς ἢ τοιοῦτος, οὐχ ὄρα τὰ ἐν [62.356] οὐρανοῖς·
- [02598] ἂν ἀκοή, ἂν χεῖρ, ἂν ὅτιοῦν εἴπης μέλος.
- [02599] Ὁφθαλμὸς σώματα ὄρα καὶ κάλλη καὶ χρήματα·
- [02600] ταῦτα τὰ ἀπὸ γῆς, τούτοις τέρεται·
- [02601] ἡ ἀκοή μέλε.
- [02602] μαλθακῶ, κιθάρα καὶ σύριγγι καὶ αἰσχρολογία·
- [02603] ταῦτα δὲ περὶ γῆν.
- [02604] Ἐπειδὴ οὖν ἔστησεν αὐτοὺς ἄνω παρὰ τὸν θρόνον, τότε φησὶ, Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς.
- [02605] Οὐ γὰρ ἔνι στήναι ἄνω μετὰ τούτων τῶν μελῶν·
- [02606] οὐκ ἔνι γὰρ ἐκεῖ, εἰς ὃ ἐνεργεῖν δεῖ.
- [02607] Καὶ οὗτος ὁ πηλὸς χεῖρων ἐκείνου·
- [02608] ἐκεῖνος μὲν γὰρ ὁ πηλὸς γίνεται χρυσός·
- [02609] Δεῖ γὰρ, φησὶ, τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν·
- [02610] οὗτος δὲ ὁ πηλὸς οὐκέτι ἀναχωνευθῆναι δύναται.
- [02611] Ὅστε ταῦτα μᾶλλον ἐπὶ τῆς γῆς, ἢ ἐκεῖνα.
- [02612] Διὰ τοῦτο οὐκ εἶπεν Ἀπὸ γῆς, ἀλλὰ, Τὰ ἐπὶ τῆς γῆς·
- [02613] ἔνι γὰρ ταῦτα μὴ εἶναι ἀπὸ γῆς.
- [02614] Ταῦτα μὲν γὰρ ἀνάγκη ἐπὶ γῆς εἶναι, ἐκεῖνα δὲ οὐκέτι ἀνάγκη.
- [02615] Ὅταν γὰρ ἀκοή μὴδὲν ἀκούη τῶν ἐνταῦθα, ἀλλὰ τῶν ἐν οὐρανοῖς λαλουμένων, ὅταν ὀφθαλμὸς μὴδὲν ὄρα τῶν ἐνταῦθα, ἀλλὰ τῶν ἄνω, οὐκ ἐπὶ γῆς ἔστιν·
- [02616] ὅταν τὸ στόμα μὴδὲν φθέγγηται τῶν ἐνταῦθα, οὐκ ἐπὶ γῆς ἔστιν·
- [02617] ὅταν ἡ χεῖρ μὴδὲν πράττη τῶν πονηρῶν, οὐκ ἔστι τῶν ἐπὶ γῆς, ἀλλὰ τῶν ἐν τοῖς οὐρανοῖς.
- [02618] δ'.
- [02619] Τοῦτο καὶ ὁ Χριστὸς φησιν, Ἐὰν ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζη σε, τουτέστιν, Ἐὰν ἀκολάστως ὄρας, ἔκκοψον αὐτόν·
- [02620] τουτέστι, τὸν λογισμὸν τὸν πονηρόν.
- [02621] Ἐμοὶ δὲ δοκεῖ πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν, ταυτὸ λέγειν, τὴν πορνείαν, διὰ πάντων τούτων ἀπάγων ἡμᾶς τοῦ πράγματος.
- [02622] Πάθος γὰρ ὄντως τοῦτό ἐστι·
- [02623] καὶ καθάπερ τὸ σῶμα πάσχει, ἢ πυρέττει ἢ τραυματίζεται, οὕτω καὶ τοῦτο.
- [02624] Καὶ οὐκ εἶπεν, Ἐπίσχετε, ἀλλὰ, Νεκρώσατε, ὥστε μὴδὲ ἀναστήναι λοιπόν·
- [02625] καὶ ἀπόθεσθε.
- [02626] Τὸ νεκρούμενον ἀποτιθέμεθα·
- [02627] οἶον, τύλοι ἂν ὦσιν ἐν τῷ σώματι, τὸ σῶμα νεκρὸν ἔστι, καὶ ἀποτιθέμεθα αὐτό.
- [02628] Ἀλλὰ ἐὰν μὲν ζῶν κόψης, ἀλγηδόνα παρέχει·
- [02629] ἂν δὲ νενεκρωμένον, οὐδὲ αἰσθανόμεθα.
- [02630] Οὕτω δὴ καὶ ἐπὶ τῶν παθῶν·

- [02631] ἀκάθαρτον ποιεῖ τὴν ψυχὴν, παθητὴν ποιεῖ τὴν ψυχὴν τὴν ἀθάνατον.
- [02632] Πῶς εἰδωλολατρεία εἴρηται ἢ πλεονεξία, πολλάκις εἰρήκαμεν.
- [02633] Τὰ τυραννοῦντα γὰρ μάλιστα τὸ τῶν ἀνθρώπων γένος, ταῦτά ἐστι, πλεονεξία καὶ ἀκολασία καὶ ἐπιθυμία κακὴ.
- [02634] Δι' ἃ ἔρχεται, φησὶν, ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.
- [02635] Υἱοὺς ἀπειθείας λέγει, ἀποστερῶν αὐτοὺς συγγνώμης, καὶ δεικνὺς ὅτι παρὰ τὸ μὴ πεισθῆναι ἐν τούτοις εἰσὶν.
- [02636] Ἐν οἷς καὶ ὑμεῖς, φησὶ, περιεπατήσατέ ποτε, καὶ ἐπέισθητε.
- [02637] Δείκνυσιν αὐτοὺς ἔτι ἐν αὐτοῖς, καὶ ἐγκωμιάζει οὕτω λέγων·
- [02638] Νυνὶ δὲ καὶ ὑμεῖς ἀπόθεσθε τὰ πάντα, ὀργὴν, θυμὸν, κακίαν.
- [02639] βλασφημίαν, αἰσχρολογίαν.
- [02640] Οὐκ ἐπ' αὐτοὺς, ἀλλ' ἐφ' ἑτέροισι προάγει τὸν λόγον, ὥστε μὴ πληξαι.
- [02641] Καὶ βλασφημίας δὲ τὰς λοιδορίας λέγει, καθάπερ θυμὸν τὴν πονηρίαν καλεῖ.
- [02642] Ἀλλαχοῦ δὲ ἐντρεπτικῶς, ὅτι Ἀλλήλων ἐσμὲν μέλη.
- [02643] Ὡσπερ δημιουργοὺς αὐτοὺς κατασκευάζει τῶν ἀνθρώπων, τὸν μὲν ῥιπτούντων, τὸν δὲ δεχομένων.
- [02644] Εἶπεν ἐκεῖ, Τὰ μέλη, ἐνταῦθα, Πάντα, φησὶ, τὴν καρδίαν, τὸν θυμὸν, τὸ στόμα, τὴν [62.357] βλασφημίαν, τοὺς ὀφθαλμοὺς, τὴν πορνείαν, τὴν πλεονεξίαν, χεῖρας καὶ πόδας, ψεῦδος, τὴν διάνοιαν αὐτὴν, καὶ τὸν νοῦν τὸν παλαιόν.
- [02645] Μίαν ἔχει μορφήν βασιλικὴν τὴν τοῦ Χριστοῦ.
- [02646] Δοκοῦσί μοι ἐξ ἔθνῶν εἶναι μᾶλλον οὗτοι, πρὸς οὓς καὶ ἀποτείνεται, δεικνὺς ὅτι μίαν ἔχει μορφήν βασιλικὴν τὰ μέλη, κὰν ὁ μὲν μείζων ἦ, ὁ δὲ ἐλάττων.
- [02647] Καθάπερ γὰρ ἡ γῆ ψάμμος οὕσα τὴν οἰκείαν ἀπολλύουσα πρότερον μορφήν, ὕστερον χρυσὴ γίνεται·
- [02648] καὶ καθάπερ τὰ ἔρια, οἷα ἂν ἦ, ἑτέραν δέχεται ὄψιν, καὶ τὴν προτέραν ἔκρυσεν·
- [02649] οὕτω δὴ καὶ ὁ πιστός.
- [02650] Ἀνεχόμενοι, φησὶν, ἀλλήλων.
- [02651] Ἔδειξε τὸ δίκαιον·
- [02652] ἀνέχου σὺ ἐκεῖνου, καὶ ἐκεῖνός σου·
- [02653] ὅπερ ἐν τῇ πρὸς Γαλάτας φησὶν, Ἀλλήλων τὰ βάρη βαστάζετε.
- [02654] Καὶ εὐχάριστοι, φησὶ, γίνεσθε.
- [02655] Μάλιστα μὲν πανταχοῦ τοῦτο ζητεῖ·
- [02656] τὸ κεφάλαιον τῶν ἀγαθῶν γὰρ τοῦτό ἐστιν.
- [02657] ε'.
- [02658] Εὐχαριστῶμεν τοίνυν ἐν πᾶσιν, ὅπερ ἂν γένηται·
- [02659] τοῦτο γὰρ εὐχαριστία.
- [02660] Τὸ μὲν γὰρ ἐν τῇ εὐπραγίᾳ τοῦτο ποιεῖν, οὐ μέγα·
- [02661] αὐτὴ γὰρ τῶν πραγμάτων ἢ φύσις ἐπὶ τοῦτο ὠθεῖ·
- [02662] ὅταν δὲ ἐν τοῖς ἐσχάτοις ὄντες εὐχαριστῶμεν, τότε ἐστὶ θαυμαστόν.
- [02663] Ὅταν γὰρ ἐφ' οἷς ἕτεροι βλασφημοῦσι καὶ ἀποδυσπετοῦσιν, ἡμεῖς εὐχαριστῶμεν, ὄρα πόση ἢ φιλοσοφία.
- [02664] Πρῶτον, τὸν Θεὸν ἠὲ φρανας·
- [02665] δεῦτερον, τὸν διάβολον κατήσχυνας·
- [02666] τρίτον, καὶ τὸ γενόμενον οὐδὲν ἀπέφηνας·

- [02667] ὁμοῦ γὰρ σύ τε εὐχαριστεῖς, καὶ ὁ Θεὸς τὴν ὀδύνην ὑποτέμνεται, καὶ ὁ διάβολος ἀφίσταται.
- [02668] Ἄν μὲν γὰρ ἀποδυσπετήσης, ἅτε ἀνύσας ὅπερ ἤθελεν, ἐφέστηκε, καὶ ὁ Θεὸς ἅτε βλασφημηθεὶς, ἐγκαταλιμπάνει, καὶ ἐπιτείνεται τὸ δεινόν·
- [02669] ἐὰν δὲ εὐχαριστήσης, ἅτε μηδὲν ὠφελῶν, ἀφίσταται, καὶ ὁ Θεὸς ἅτε τιμηθεὶς, ἀντιτιμᾶ μειζόνως·
- [02670] καὶ οὐκ ἔστιν ἄνθρωπον εὐχαριστοῦντα ἐπὶ τοῖς κακοῖς αἰσθέσθαι τῶν κακῶν.
- [02671] Χαίρει γὰρ ἡ ψυχὴ ἅτε κατορθοῦσα, εὐθέως φαιδρὸν ἔχει τὸ συνειδὸς, γάννυται τοῖς ἐγκωμίοις τοῖς ἑαυτῆς·
- [02672] τὴν δὲ φαιδρὰν οὐκ ἔνι σκυθρωπὴν εἶναι.
- [02673] Ἐκεῖ δὲ μετὰ τῆς συμφορᾶς καὶ τὸ συνειδὸς ἐπίκειται μαστίζον·
- [02674] ἐνταῦθα δὲ στεφανοὶ καὶ ἀνακηρύττει.
- [02675] Οὐδὲν τῆς γλώττης ἐκείνης ἀγιώτερον τῆς ἐν τοῖς κακοῖς εὐχαριστούσης τῷ Θεῷ·
- [02676] ὄντως τῆς τῶν μαρτύρων οὐδὲν ἀποδεῖ·
- [02677] ὁμοίως καὶ αὕτη, κάκεινος στεφανοῦται.
- [02678] Καὶ γὰρ καὶ ταύτη ἐφέστηκε δῆμιος ἀναγκάζων ἀρνήσασθαι τὸν Θεὸν διὰ τῆς βλασφημίας, ἐφέστηκεν ὁ διάβολος δῆμιος λογισμοῖς καταξαίνων, ἀθυμίας σκοτῶν.
- [02679] Ἄν τοίνυν ἐνέγκῃ τὰς ἀλγηδόνας τις, καὶ εὐχαριστήσῃ, μαρτυρίου στέφανον ἔλαχεν.
- [02680] Οἶον, τὸ παιδίον νοσεῖ, καὶ εὐχαριστεῖ τῷ Θεῷ·
- [02681] τοῦτο αὐτῇ στέφανος.
- [02682] Πόσης βασάνου οὐ χείρων ἢ ἀθυμία;
- [02683] ἀλλ' οὐκ ἀναγκάζει ῥῆμα ἐκβαλεῖν πικρόν.
- [02684] Ἀποθνήσκει·
- [02685] πάλιν ἠὲ χαρίστησε;
- [02686] Γέγονε θυγάτηρ τοῦ Ἀβραάμ.
- [02687] Εἰ γὰρ μὴ τῇ ἰδίᾳ ἔσφαξε χεὶρὶ, ἀλλ' ἐπὶ τῇ θυσίᾳ ἤσθη, ὅπερ ἴσον ἐστίν·
- [02688] οὐ γὰρ ἠγανάκτησε λαμβανομένου τοῦ δώρου.
- [02689] Πάλιν ἐνόσησεν·
- [02690] οὐκ ἐποίησε περὶ ἁπτα;
- [02691] Μαρτύριον αὐτῇ λογίζεται·
- [02692] κατέθυσεν γὰρ τὸν υἱὸν τῇ γνώμῃ.
- [02693] Τί γὰρ, εἰ καὶ μηδὲν ὠφελεῖ ἐκεῖνα, ἀλλ' ἀπάτης ἐστὶ καὶ χλεύης;
- [02694] ἀλλ' ὅμως ἦσαν οἱ πείθοντες ὅτι ὠφελεῖ·
- [02695] καὶ εἴλετο μᾶλλον νεκρὸν τὸ παιδίον ἰδεῖν, ἢ εἰδωλολατρίας ἀνασχέσθαι.
- [02696] Ὅσπερ οὖν αὕτη μάρτυς, ἂν τε ἐφ' ἑαυτῆς, ἂν τε ἐπὶ τοῦ παιδὸς ἐργά [62.358] ζηται τοῦτο, ἂν τε ἐπὶ τοῦ ἀνδρός, ἢ ἐτέρου τινὸς τῶν φιλάτων·
- [02697] οὕτως ἢ ἐτέρα εἰδωλολάτρεις.
- [02698] Δῆλον γὰρ ὅτι ἔθυσεν ἂν, εἰ ἦν θῦσαι·
- [02699] μᾶλλον δὲ ἤδη ἐποίησε τὸ τῆς θυσίας.
- [02700] Τὰ γὰρ περὶ ἁπτα, κὰν μυρία φιλοσοφῶσιν οἱ ἐκ τούτων χρηματιζόμενοι, λέγοντες ὅτι τὸν Θεὸν καλοῦμεν, καὶ οὐδὲν πλεον ποιοῦμεν, καὶ ὅσα τοιαῦτα, καὶ Χριστιανὴ ἐστὶν ἡ γραῦς καὶ πιστὴ, εἰδωλολατρεία τὸ πρᾶγμα ἐστὶ.
- [02701] Πιστὴ εἶ·

- [02702] σφράγισον, εἰπέ.
- [02703] Τοῦτο ἔχω τὸ ὄπλον μόνον, τοῦτο τὸ φάρμακον·
- [02704] ἄλλο δὲ οὐκ οἶδα.
- [02705] Εἰπέ μοι, ἐὰν προσελθῶν ἰατρός, καὶ τὰ τῆς ἰατρικῆς φάρμακα ἀφείς, ἐπάδη, τοῦτον ἰατρὸν ἐροῦμεν;
- [02706] Οὐδαμῶς·
- [02707] τὰ γὰρ τῆς ἰατρικῆς οὐχ ὀρῶμεν φάρμακα.
- [02708] Οὕτως οὐδὲ ἐνταῦθα τὰ τοῦ Χριστιανισμοῦ.
- [02709] Ἔτεροι δὲ πάλιν ποταμῶν ὀνόματα περιάπτουσι, καὶ μυρία τοιαῦτα τολμῶσιν.
- [02710] Ἴδου λέγω, καὶ προλέγω πᾶσιν ὑμῖν, ὅτι ἐάν τις ἀλῶ, οὐ φείσομαι πάλιν, ἂν τε περιάπτων, ἂν τε ἐπωδῆν, ἂν τε ἄλλο τι τῆς τέχνης τῆς τοιαύτης ποιῇ.
- [02711] Τί οὖν, ἀποθάνη, φησί, τὸ παιδίον;
- [02712] Ἄν οὕτω ζήσῃ, τότε ἀπέθανεν·
- [02713] ἂν δὲ ἄνευ ἐκείνων ἀποθάνη, τότε ἔζησε.
- [02714] Νῦν δὲ ἂν μὲν πόρναις ἴδης προσέχοντα, εὐχῆ κατορυγῆναι, καὶ λέγεις.
- [02715] Τί γὰρ ὄφελος τοῦ ζῆν;
- [02716] ὑπὲρ δὲ σωτηρίας ὀρῶσα κινδυνεύοντα, βούλει ζῶντα ὀρᾶν;
- [02717] Οὐκ ἤκουσας τοῦ Χριστοῦ λέγοντος, ὅτι Ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ, εὐρήσει αὐτήν·
- [02718] ὁ δὲ εὐρῶν, ἀπολέσει αὐτήν;
- [02719] πιστεύεις τοῖς εἰρημένοις, ἢ μῦθοί σοι δοκοῦσιν εἶναι;
- [02720] Εἰπέ δή μοι, ἐὰν εἶπῃ τις, ὅτι Ἀπάγαγε εἰς εἰδωλεῖον, καὶ ζήσεται, ἀνέξῃ;
- [02721] Οὐ, φησί.
- [02722] Διὰ τίς Ὅτι εἰδωλολατρεῖν ἀναγκάζει
- [02723] ἐνταῦθα δὲ οὐκ ἔστιν εἰδωλολατρεία, ἀλλ' ἀπλῶς ἐπωδή, φησίν.
- [02724] Αὕτη γὰρ ἡ σατανικὴ ἔννοια, αὕτη ἡ μεθοδεία ἢ διαβολικὴ, συγκαλύπτει τὴν πλάνην, καὶ ἐν μέλιτι τὸ δηλητήριον διδόναι φάρμακον.
- [02725] Ἐπειδὴ οἶδεν ἐκεῖθ' ἐν σε οὐ πείθων, ταύτην ἐβάδισε τὴν ὁδὸν εἰς περιάμματα καὶ γραῶδεις μύθους·
- [02726] καὶ ὁ μὲν σταυρὸς ἠτίμωται, τὰ δὲ γράμματα προτετίμηται·
- [02727] ὁ Χριστὸς ἐκβέβληται, καὶ εἰσάγεται μεθύουσα γραῦς καὶ ληροῦσα·
- [02728] τὸ μυστήριον πεπάτηται τὸ ἡμέτερον, καὶ πλάνη χορεύει τοῦ διαβόλου.
- [02729] Τίνος οὖν ἔνεκεν οὐκ ἐλέγχει, φησίν, ὁ Θεός;
- [02730] Τὴν ἀπὸ τῶν τοιούτων βοήθειαν πολλαχοῦ ἤλεγξε, καὶ οὐκ ἔπεισέ σε·
- [02731] λοιπὸν ἀφίησι τὴν πλάνην·
- [02732] Παρέδωκε γὰρ αὐτοὺς, φησίν, ὁ Θεὸς εἰς ἀδόκιμον νοῦν.
- [02733] Ταῦτα δὲ οὐδ' ἂν Ἕλληνας νοῦν ἔχων ἀνάσχοιτο.
- [02734] Λέγεται τις δημαγωγὸς ποτε ἐν Ἀθήναις ταῦτα περιτεθῆναι·
- [02735] εἶτα φιλόσοφος τις ἐκείνου διδάσκαλος ἰδὼν, ἐπετίμησεν, ἐμέμψατο, ἔδακεν, ἐκωμώδησεν·
- [02736] ἡμεῖς δὲ οὕτως ἀθλίως διακείμεθα, ὡς καὶ τούτοις πιστεύειν.

- [02737] Καὶ διὰ τί μὴ εἰσι νῦν οἱ ἀνιστῶντες, φησὶ, νεκροὺς καὶ ἰάσεις ἐπιτελοῦντες;
- [02738] Διὰ τί, τέως οὐ λέγω·
- [02739] διὰ τί δὲ μὴ εἰσι νῦν οἱ τῆς παρούσης καταφρονοῦντες ζωῆς;
- [02740] διὰ τί ἐπὶ μισθῷ δουλεύομεν τῷ Θεῷ;
- [02741] Ὅτε ἀσθενέστερον διέκειτο ἡ φύσις ἢ ἀνθρωπίνη, ὅτε φυτευθῆναι τὴν πίστιν ἔδει, ἦσαν καὶ τοιοῦτοι πολλοί·
- [02742] νῦν δὲ οὐ βούλεται ἡμᾶς τούτων ἠρτῆσθαι τῶν σημείων, ἀλλ' ἐτοιμοὺς εἶναι πρὸς θάνατον.
- [02743] Τί τοίνυν τῆς παρούσης ἔχη ζωῆς;
- [02744] τί τὰ μέλλοντα οὐχ ὁρᾷ;
- [02745] καὶ ὑπὲρ μὲν ταύτης καὶ εἰδωλολατρεῖν ἀνέχη, ὑπὲρ δὲ ἐκείνης οὐδὲ ἀθυμίας κατασχεῖν;
- [02746] Διὰ ταῦτα οὐκ εἰσι νῦν τοιοῦτοι, ὅτι ἄτιμος ἡμῖν ἐφάνη ἐκείνη ἡ ζωὴ, εἴ γε ὑπὲρ μὲν ἐκείνης οὐδὲν πράττομεν, ὑπὲρ δὲ [62.359] ταύτης οὐδὲν παραιτούμεθα ὑπομένειν.
- [02747] Τί δὲ καὶ ὁ ἄλλος γέλως, σποδὸς καὶ ἀσβόλη καὶ ἄλες;
- [02748] καὶ πάλιν τὸ γραῖδιον εἰς τὸ μέσον.
- [02749] Γέλως ὄντως, καὶ αἰσχύνη.
- [02750] Καὶ ὀφθαλμὸς, φησὶν, ἤρπασε τὸ παιδίον.
- [02751] Μέχρι τίνος ταῦτα τὰ σατανικά;
- [02752] πῶς οὐ γελάσσονται Ἕλληνες;
- [02753] πῶς οὐ χλευάσουσιν, ὅταν αὐτοῖς λέγωμεν, Μεγάλη ἡ δύναμις τοῦ σταυροῦ;
- [02754] πῶς πεισθήσονται, ὅταν ὁρῶσι τούτων δεομένους, ὧν αὐτοὶ καταγελῶσι;
- [02755] διὰ ταῦτα ὁ Θεὸς ἰατροὺς ἔδωκε καὶ φάρμακα;
- [02756] Τί οὖν, ἂν μὴ θεραπεύωσιν ἐκεῖνοι, ἀλλὰ ἀπέρχηται τὸ παιδίον;
- [02757] Ποῦ ἄπεισιν, εἰπέ μοι, ἄθλιε καὶ ταλαίπωρε;
- [02758] πρὸς τοὺς δαίμονας ἄπεισιν;
- [02759] πρὸς τίνα τύραννον ἄπεισιν;
- [02760] οὐχὶ πρὸς τὸν οὐρανὸν ἄπεισιν;
- [02761] οὐχὶ πρὸς τὸν οἰκεῖον Δεσπότην;
- [02762] τί οὖν ἀλγεῖς;
- [02763] τί κλαίεις;
- [02764] τί πενθεῖς;
- [02765] τί τοῦ Δεσπότη σου πλέον τὸ παιδίον φιλεῖς;
- [02766] οὐχὶ δι' ἐκείνου ἔχεις καὶ τοῦτο;
- [02767] διὰ τί ἀχάριστος εἶ, τὸ δῶρον τοῦ δωρησαμένου πλέον ἀγαπῶν;
- [02768] Ἀλλ' ἀσθενής εἰμι, φησὶ, καὶ οὐ φέρω τοῦ Θεοῦ τὸν φόβον.
- [02769] Εἰ γὰρ ἐν τοῖς σωματικοῖς κακοῖς τὸ μείζον τὸ ἔλαττον κρύπτει, πολλῷ μᾶλλον ἐν τῇ ψυχῇ φόβος εἰ προσῆν, φόβος φόβον ἂν ἔλυσε, καὶ λύπη λύπην.
- [02770] Καλὸν ἦν τὸ παιδίον;
- [02771] Ἀλλ' οἷον ἂν ἦ, οὐκ ἔστιν ὠραιότερον τοῦ Ἰσαάκ·
- [02772] μονογενὴς ἦν κάκεῖνος.

- [02773] Ἐν γήρᾳ σοι γέγονε;
- [02774] Κάκεϊνος.
- [02775] Ἀλλ' ἀστεϊόν ἐστιν;
- [02776] Ἀλλ' οἷον ἂν ἦ, οὐκ ἔστιν ὠραιότερον τοῦ Μωϋσέως, ὃς καὶ βαρβαρικὴν ὄψιν ἐπεσπάσατο πρὸς πόθον, καὶ ταῦτα ἐν ἐκείνῳ τῆς ἡλικίας τῷ καιρῷ, ἐνθα οὐδέπω φαίνεται ἡ ὥρα·
- [02777] ἀλλ' ὅμως τὸ φιληθὲν τοῦτο ἔρρίπτον εἰς ποταμὸν οἱ γονεῖς.
- [02778] Σὺ μὲν καὶ ὄρᾳς κείμενον, καὶ ταφῆ παραδίδως, καὶ εἰς τὸ σῆμα ἄπει·
- [02779] ἐκεῖνοι δὲ οὐδὲ ἤδεσαν πότερον ἰχθύσιν ἔσται βορᾶ, πότερον κυσὶ, πότερον ἑτέρῳ θηρίῳ τῶν κατὰ τὴν θάλατταν βοσκομένων·
- [02780] καὶ ταῦτα ἐποιοῦν, οὐδέπω περὶ βασιλείας οὐδὲν εἰδότες, οὐδὲ περὶ ἀναστάσεως.
- [02781] Ἀλλ' οὐκ ἔστι μονογενές, ἀλλὰ μετὰ πολλοὺς καὶ αὐτὸ ἀπῆλθεν;
- [02782] Ἀλλ' οὐχ οὕτως ὡς ἐπὶ τοῦ Ἰὼβ ἀθροῖα ἢ συμφορὰ, καὶ σκυθρωποτέρα·
- [02783] οὐ στέγης κατενεχθείσης, οὐκ ἀριστώντων μεταξὺ, οὐ τῶν συμφορῶν προαγγελθεισῶν.
- [02784] Ἀλλ' ἐφιλεῖτο παρὰ σοῦ;
- [02785] Ἀλλ' οὐχὶ μᾶλλον τοῦ Ἰωσήφ τοῦ θηριοβρώτου γενομένου·
- [02786] ἀλλ' ὅμως ἔνεγκε τὴν συμφορὰν, καὶ τὴν μετ' ἐκείνην, καὶ τὴν μετὰ ταύτην.
- [02787] Ὁ πατὴρ ἔκλαυσεν, ἀλλ' οὐκ ἠσέβησεν·
- [02788] ἐπένησεν, ἀλλ' οὐκ ἀπεδυσπέτησεν, ἀλλὰ μέχρι τούτων ἔστη τῶν ῥημάτων, λέγων·
- [02789] [62.360] Ἰωσήφ οὐκ ἔστι, Συμεὼν οὐκ ἔστι, καὶ τὸν Βενιαμίμ λήψεσθε;
- [02790] ἐπ' ἐμὲ ἐγένετο ταῦτα πάντα.
- [02791] Ὅρᾳς πῶς ἐκείνον λιμοῦ τυραννίς ἔπεισε καταφρονῆσαι τῶν παιδῶν·
- [02792] παρὰ δὲ σοὶ οὐκ ἰσχύει ὁ τοῦ Θεοῦ φόβος ὅσον ὁ λιμός;
- [02793] Κλαῦσον, οὐ κωλύω, ἀλλὰ μηδὲν βλάσφημον μήτε εἴπης, μήτε πράξης.
- [02794] Οἶος ἐὰν ἦ ὁ παῖς, οὐκ ἔστι κατὰ τὸν Ἄβελ·
- [02795] ἀλλ' οὐδὲν τοιοῦτον εἶπεν ὁ Ἀδάμ.
- [02796] Καίτοι χαλεπὴ ἐκείνη ἡ συμφορὰ·
- [02797] τί γὰρ χαλεπώτερον τοῦ τὸν ἀδελφὸν ἀνηρηκέναι;
- [02798] Ἀλλὰ γὰρ καὶ ἀδελφοκτόνων εὐκαιρῶς ἄλλων ἀνεμνήσθη·
- [02799] οἷον ὅτε Ἀβεσσαλώμ τὸν Ἀμνῶν ἀνεῖλε τὸν πρωτότοκον·
- [02800] καὶ Δαυῖδ ὁ βασιλεὺς ἠγάπα τὸ παιδίον, καὶ ἐν σάκκῳ μὲν ἐκάθητο καὶ σποδῶ.
- [02801] Οὔτε δὲ μάντις ἠγάγεν, οὔτε ἐπωδούς, καίτοι ἦσαν τότε·
- [02802] καὶ δηλοῖ ὁ Σαούλ·
- [02803] ἀλλὰ τὸν Θεὸν ἰκέτευε.
- [02804] Τοῦτο καὶ σὺ ποιεῖ·
- [02805] ὅπερ ὁ δίκαιος ἐποίησε, ποιήσον καὶ σὺ·
- [02806] τὰ αὐτὰ εἶπε ῥήματα, ὅταν ἀποθάνῃ τὸ παιδίον·
- [02807] Ἐγὼ μὲν ἀπελεύσομαι πρὸς αὐτὸ, αὐτὸ δὲ οὐχ ἤξει πρὸς με.

- [02808] Τοῦτο φιλοσοφίας, τοῦτο φιλοστοργίας.
- [02809] Ὡς ἂν φιλῆς τὸ παιδίον, οὐ φιλεῖς τοσοῦτον ὅσον ἐκεῖνος τότε·
- [02810] τῷ μακαρίῳ ἐκείνῳ ἤκμαζεν ὁ περὶ τὴν μητέρα πόθος, εἰ καὶ ἐκ μοιχειῶν ἦν.
- [02811] Ἵστε δὲ ὅτι κοινωνεῖ τὰ τικτόμενα τοῦ φίλτρου τῶν τικτόντων.
- [02812] Καὶ τοσοῦτος ὁ ἔρωσ ἦν, ὡς καὶ κατήγορον αὐτῷ ὄν βούλεσθαι ζῆν·
- [02813] ἀλλ' ὅμως ἠὲ χαρίστησε τῷ Θεῷ.
- [02814] Τί οἶει πάσχειν τὴν Ῥεβέκκαν, ὅτε ἀδελφὸς ἠπειλήσε τῷ Ἰακώβ;
- [02815] οὐκ ἐλύπησε τὸν ἄνδρα, ἀλλ' ἐκέλευσεν ἀποπέμψαι.
- [02816] Ἐννόησον τὰ τούτων χεῖρω, ὅταν τι δεινὸν πάθῃς, καὶ ἱκανὴν ἔξεις παραμυθίαν·
- [02817] καὶ λογίζου, τί δὲ, εἰ ἐν πολέμῳ τεθνήσκου;
- [02818] τί δὲ, εἰ ἐν πυρὶ;
- [02819] Καὶ ὧν ἐὰν πάθωμεν, τὰ δεινότερα ἐννοῶμεν, καὶ ἔξομεν ἀρκοῦσαν παραμυθίαν·
- [02820] καὶ τοὺς τὰ δεινότερα πεπονθότας ἀεὶ περισκοπῶμεν, καὶ εἰ αὐτοὶ βαρύτερα ἐπάθομέν ποτε.
- [02821] Οὕτω καὶ Παῦλος προτρέπει, ὡς ὅταν λέγῃ·
- [02822] Οὕπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, καὶ πάλιν, Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ ἀνθρώπινος.
- [02823] Ὡν οὖν ἂν πάθωμεν, τὰ χεῖρω περισκοπῶμεν·
- [02824] εὐρήσομεν γὰρ, καὶ οὕτως ἐσόμεθα εὐχάριστοι.
- [02825] Πρὸ δὲ πάντων εὐχαριστῶμεν ἐπὶ πᾶσι διηλεκῶς·
- [02826] οὕτω γὰρ καὶ ταῦτα παύσεται, καὶ ἡμεῖς εἰς δόξαν Θεοῦ ζήσομεν, καὶ τῶν ἐπηγγελεμένων ἀγαθῶν ἐπιτευξόμεθα·
- [02827] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία.
- [02828] ΟΜΙΛΙΑ Θ'.
- [02829] Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες, καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Κυρίῳ·
- [02830] καὶ πᾶν ὃ τι ἂν ποιῆτε ἐν λόγῳ, ἐν ἔργῳ, πάντα ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ Πατρὶ δι' αὐτοῦ.
- [02831] α'.
- [02832] Παραίνεσας εὐχαρίστους εἶναι, καὶ τὴν ὁδὸν δείκνυσι.
- [02833] Ποίαν δὴ ταύτην;
- [02834] Ἦν πρώην ἡμεῖς διελέχθημεν πρὸς ὑμᾶς.
- [02835] Τί λέγων;
- [02836] Ὁ λόγος τοῦ Χριστοῦ [62.360] ἐνοικεῖτω ἐν ὑμῖν πλουσίως.
- [02837] Μᾶλλον δὲ οὐ ταύτην μόνον, ἀλλὰ καὶ ἑτέραν.
- [02838] Ἐγὼ μὲν γὰρ εἶπον, ὅτι δεῖ τοὺς τὰ δεινότερα πεπονθότας ἀναλέγειν, καὶ τοὺς τὰ χαλεπότερα ὧν ἐπάθομεν ὑπομείναντας ἀναλογίζεσθαι, καὶ εὐχαριστεῖν ὑπὲρ τοῦ μὴ συμβῆναι ἐκεῖνα·
- [02839] αὐτὸς δὲ τί φησιν;
- [02840] Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως·
- [02841] τουτέστιν, ἡ διδασκαλία, τὰ δόγματα, ἡ παραίνεσις, ἐν αἷς οὐδὲν τὴν παροῦσαν ζωὴν εἶναι φησιν, οὐδὲ τὰ ταύτης ἀγαθά.
- [02842] Ἐὰν γὰρ ταῦτα ἴδωμεν, οὐδενὶ τῶν δυσχερῶν εἴξομεν.

- [02843] Ἐνοικείτω, [62.361] φησίν, ἐν ὑμῖν πλουσίως, μὴ ἀπλῶς, ἀλλὰ μετὰ πολλῆς τῆς περιουσίας.
- [02844] Ἀκούσατε ὅσοι ἐστὲ κοσμικοὶ, καὶ γυναικῶς καὶ παιδῶν προϊστασθε, πῶς καὶ ὑμῖν ἐπιτρέπει μάλιστα τὰς Γραφὰς ἀναγινώσκειν·
- [02845] καὶ οὐχ ἀπλῶς οὐδὲ ὡς ἔτυχεν, ἀλλὰ μετὰ πολλῆς τῆς σπουδῆς.
- [02846] Ὡσπερ γὰρ ὁ πλούσιος ἐν χρήμασι ζημίαν καὶ καταδίκην ἐνεγκεῖν δύναται, οὕτως ὁ πλουτῶν ἐν δόγμασι φιλοσοφίας, οὐχὶ πενίαν μόνον, ἀλλὰ καὶ πάσας τὰς συμφορὰς εὐκόλως οἴσει, καὶ ἐκείνου εὐκολώτερον.
- [02847] Ἐκεῖ μὲν γὰρ ἐν τῇ διαλύσει τῆς ζημίας ἀνάγκη τὸν ὄντα πλούσιον ἐλαττοῦσθαι καὶ ἐλέγχεσθαι·
- [02848] κἂν πολλάκις τοῦτο πάθῃ, οὐκέτι δυνήσεται ἐνεγκεῖν·
- [02849] ἐνταῦθα δὲ οὐχ οὕτως·
- [02850] οὐδὲ γὰρ δαπανῶμεν τοὺς ὑγιεῖς λογισμοὺς, ὅταν ἐνεγκεῖν τι δέη τῶν ἀβουλήτων, ἀλλὰ μένουσι διαπαντός.
- [02851] Καὶ ὄρα τὴν σύνεσιν τοῦ μακαρίου τούτου·
- [02852] Οὐκ εἶπεν·
- [02853] Ὁ λόγος τοῦ Χριστοῦ ἐν ὑμῖν ἔστω, ἀπλῶς, ἀλλὰ τί·
- [02854] Ἐνοικείτω, καὶ, Πλουσίως.
- [02855] Ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτούς.
- [02856] Τὴν ἀρετὴν φησι σοφίαν·
- [02857] εἰκότως·
- [02858] καὶ ἡ ταπεινοφροσύνη γὰρ, καὶ ἡ ἐλεημοσύνη, καὶ ὅσα τοιαῦτα, σοφία ἐστίν·
- [02859] ὥσπερ οὖν τὰναντία, ἄνοια·
- [02860] καὶ γὰρ ὠμότης ἐξ ἀνοίας.
- [02861] Ὅθεν πολλαχοῦ τὴν πᾶσαν ἁμαρτίαν ἀφροσύνην καλεῖ.
- [02862] Εἶπε, φησίν, ἄφρων ἐν καρδίᾳ αὐτοῦ·
- [02863] Οὐκ ἔστι Θεός·
- [02864] καὶ πάλιν, Προσώζεσαν καὶ ἐσάπησαν οἱ μάλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου.
- [02865] Τί γὰρ ἀνοητότερον, εἰπέ μοι, τοῦ ἑαυτὸν μὲν ἰμάτια περιβάλλοντος, τοὺς δὲ ἀδελφοὺς τοὺς αὐτοῦ γυμνοὺς παραβλέποντος;
- [02866] τοῦ κύνας μὲν τρέφοντος, τὴν δὲ εἰκόνα τοῦ Θεοῦ περιορῶντος ἐν λιμῶ;
- [02867] τοῦ πεπεισμένου ἀπλῶς, ὅτι οὐδὲν τὰ ἀνθρώπινα πράγματα, καὶ ὥσπερ ἀθανάτοις αὐτοῖς προστετηκός;
- [02868] Ὡσπερ οὖν οὐδὲν τοῦ τοιοῦτου ἀνοητότερον, οὕτως οὐδὲν σοφώτερον τοῦ τὴν ἀρετὴν κατορθοῦντος.
- [02869] Ὅρα γὰρ, πῶς σοφός ἐστι, φησί·
- [02870] μεταδίδωσι τῶν ὄντων, ἐλεήμων ἐστὶ, φιλόστροφος·
- [02871] ἐπέγνω τὴν φύσιν ὅτι κοινή·
- [02872] ἐπέγνω τὴν τῶν χρημάτων χρῆσιν, ὅτι οὐδενὸς ἀξία λόγου·
- [02873] ὅτι τῶν σωμάτων τῶν οἰκείων δεῖ φείδεσθαι μᾶλλον, ἢ τῶν χρημάτων.
- [02874] Διὸ δόξης καταφρονῶν καὶ φιλόσοφος ἐστίν·
- [02875] οἶδε γὰρ τὰ ἀνθρώπινα πράγματα.
- [02876] Τῶν θείων καὶ ἀνθρωπίνων πραγμάτων γνῶσις ἢ φιλοσοφία.
- [02877] Οὐκοῦν οἶδε μὲν ποῖα θεῖα, ποῖα δὲ ἀνθρώπινα, καὶ τῶν μὲν ἀπέχεται, ταῦτα δὲ ἐργάζεται·

- [02878] οἶδε, καὶ εὐχαριστεῖ τῷ Θεῷ ἐν πᾶσιν·
- [02879] οὐδὲν εἶναι νομίζει τὸν παρόντα βίον·
- [02880] διὰ τοῦτο οὐδὲ ἤδεται τοῖς χρηστοῖς, οὔτε λυπεῖται τοῖς ἐναντίοις.
- [02881] Μηδὲ περιμείνης ἕτερον διδάσκαλον·
- [02882] ἔχεις τὰ λόγια τοῦ Θεοῦ·
- [02883] οὐδεὶς σε διδάσκει ὡς ἐκεῖνα.
- [02884] Οὗτος μὲν γὰρ πολλὰ καὶ διὰ κενοδοξίαν καὶ διὰ βασκανίαν ἐπικρύπτει πολλάκις.
- [02885] Ἀκούσατε, παρακαλῶ, πάντες οἱ βιωτικοὶ, καὶ κτᾶσθε βιβλία φάρμακα τῆς ψυχῆς.
- [02886] Εἰ μηδὲν ἕτερον βούλεσθε, τὴν γοῦν Καινὴν κτήσασθε, τῶν ἀποστόλων τὰς Πράξεις, τὰ Εὐαγγέλια, διδασκάλους διηνεκεῖς.
- [02887] Ἄν λύπη συμβῆ, ὥσπερ εἰς ἀποθήκην φαρμάκων ἔγκυψον·
- [02888] λάβε παραμυθίαν ἐκεῖθεν τοῦ δεινοῦ, ἂν ζημία, ἂν θάνατος, ἂν ἀποβολὴ οἰκεῖων·
- [02889] μᾶλλον δὲ μὴ ἔγκυπτε, ἀλλὰ ἀνάλαβε πάντα, ἔχε ἐπὶ τῆς διανοίας.
- [02890] Τοῦτο πάντων αἴτιον τῶν κακῶν, τὸ μὴ εἰδέναι τὰς Γραφάς.
- [02891] Χωρὶς ὄπλων ^[62.362] εἰς πόλεμον βαδίζομεν·
- [02892] καὶ πῶς ἔδει σωθῆναι;
- [02893] Ἀγαπητὸν μετὰ τούτων σωθῆναι, μήτι γε χωρὶς τούτων.
- [02894] Μὴ τὰ πάντα ἐφ' ἡμᾶς ῥίπτετε·
- [02895] πρόβατά ἐστε, ἀλλ' οὐκ ἄλογα, ἀλλὰ λογικά·
- [02896] πολλὰ καὶ ὑμῖν ὁ Παῦλος ἐπιτρέπει.
- [02897] Οἱ διδασκόμενοι οὐ διαπαντὸς ἐπὶ τὸ μαθεῖν διατριβουσιν, ἐπεὶ οὐ διδάσκονται·
- [02898] ἂν αἰεὶ μανθάνης, οὐδέποτε μαθήσῃ.
- [02899] Μὴ οὕτως ἔρχου, ὡς αἰεὶ μαθησόμενος·
- [02900] ἐπεὶ οὐδέποτε εἴση, ἀλλ' ὡς καὶ ἀπομαθησόμενος, καὶ διδάξων ἕτερον.
- [02901] Εἰπέ δέ μοι, οὐχὶ ὠρισμένους καιροὺς παραμένουσιν ἅπαντες ἐν τοῖς μαθήμασι, καὶ ἐν πάσαις ἀπλῶς ταῖς τέχναις;
- [02902] Οὕτως ἅπαντες ὀρίζομεν φανερόν καιρόν·
- [02903] ἂν δὲ αἰεὶ μανθάνῃ, τεκμήριόν ἐστι τοῦ μηδὲν μαθεῖν.
- [02904] β'.
- [02905] Τοῦτο τὸ ὄνειδος τοῖς Ἰουδαίοις ὁ Θεὸς εἶπεν·
- [02906] Αἰρόμενοι ἐκ κοιλίας, καὶ παιδευόμενοι ἕως γήραος.
- [02907] Εἰ μὴ αἰεὶ τοῦτο προσεδοκᾶτε, οὐκ ἂν οὕτως εἰς τοῦπίσω πάντα ἀπήει.
- [02908] Εἰ ἐνῆν τοὺς μὲν εἶναι μεμαθηκότας, τοὺς δὲ μέλλοντας, προέκοψεν ἂν τὸ ἔργον ἡμῖν·
- [02909] παρεχωρήσατε ἂν ἐτέροις, καὶ συναντελάβεσθε καὶ ἡμῖν.
- [02910] Εἰπέ μοι, εἰ πρὸς γραμματιστὴν τινες ἀπίοιεν, εἶτα μένοιεν αἰεὶ τὰ στοιχεῖα μανθάνοντες, οὐ πολὺν τῷ διδασκάλῳ πόνον παρέξουσιν;
- [02911] Μέχρι τίνος ὑμῖν περὶ βίου διαλεγόμεθα;
- [02912] Ἐπὶ τῶν ἀποστόλων οὕτως οὐκ ἦν, ἀλλὰ συνεχῶς μετεπήδων, τοὺς πρότερον μανθάνοντας διδασκάλους καθιστῶντες ἐτέρων τινῶν μαθητευομένων.
- [02913] Οὕτως ἠδυνήθησαν τὴν οἰκουμένην περιελθεῖν, τῷ μὴ προσδεσμεῖσθαι τόπῳ ἐνί.

- [02914] Πόσης οἶεσθε διδασκαλίας δεῖσθαι τοὺς ὑμετέρους ἀδελφούς τοὺς ἐπὶ τῶν ἀγρῶν, καὶ τοὺς ἐκείνων διδασκάλους;
- [02915] Ἀλλ' ὑμεῖς με κατέχετε προσηλώσαντες.
- [02916] Πρὶν ἢ γὰρ τὴν κεφαλὴν καλῶς διατεθῆναι, περιττὸν ἐπὶ τὸ λοιπὸν σῶμα ἰέναι.
- [02917] Πάντα ἡμῖν ἐπιρῶίπτετε.
- [02918] Ὑμᾶς ἐχρῆν παρ' ἡμῶν μανθάνειν μόνον·
- [02919] τὰς δὲ γυναῖκας παρ' ὑμῶν, τὰ παιδιά παρ' ὑμῶν·
- [02920] ἀλλὰ πάντα ἡμῖν καταλιμπάνετε.
- [02921] Διὰ τοῦτο πολὺς ὁ κόπος.
- [02922] Διδάσκοντες, φησὶ, καὶ νοθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.
- [02923] Ὅρα καὶ τὸ ἀνεπαχθές τοῦ Παύλου.
- [02924] Ἐπειδὴ ἡ ἀνάγνωσις ἔχει πόνον, καὶ πολὺ τὸ φορτικόν, οὐκ ἐφ' ἱστορίας ἤγαγεν, ἀλλ' ἐπὶ ψαλμοὺς, ἵνα ὁμοῦ καὶ τέρπης τὴν ψυχὴν ἄδων, καὶ ὑποκλέπτῃς τὸν πόνον.
- [02925] Ὑμνοῖς, φησὶ, καὶ ᾠδαῖς πνευματικαῖς.
- [02926] Νῦν δὲ σατανικὰς μὲν ᾠδὰς καὶ ὀρχήσεις αἰροῦσιν οἱ παῖδες οἱ ὑμέτεροι, καθάπερ οἱ μάγιστροι καὶ οἱ ὀψῶναι καὶ οἱ χορευταί·
- [02927] ψαλμὸν δὲ οὐδεὶς οὐδένα οἶδεν, ἀλλὰ καὶ αἰσχύνῃ τὸ πρᾶγμα δοκεῖ εἶναι καὶ χλευασία καὶ γέλως.
- [02928] Ἐκεῖθεν ἅπαντα τὰ κακὰ σώζεται.
- [02929] Ἐν οἷα γὰρ ἂν ἐστήκη γῆ τὸ φυτὸν, τοιοῦτον φέρει τὸν καρπὸν·
- [02930] ἂν ἐν ἀμμώδει καὶ ἀλμυρᾷ, τοιοῦτον·
- [02931] ἂν ἐν γλυκεῖα καὶ λιπαρᾷ, πάλιν ὁμοιον.
- [02932] Οὕτω πηγὴ τίς ἐστι τὰ διδάγματα.
- [02933] Δίδαξον αὐτὸν ἄδειν ψαλμοὺς ἐκείνους τοὺς φιλοσοφίας γέμοντας, οἷον περὶ σωφροσύνης εὐθέως, μᾶλλον δὲ πρὸ πάντων περὶ τοῦ μὴ συνεῖναι πονηροῖς, εὐθέως ἀπ' αὐτῆς τῆς ἀρχῆς τοῦ βιβλίου (διὰ γὰρ τοῦτο καὶ ἐντευθεν ἤρξατο ὁ Προφήτης, λέγων·
- [02934] Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν·
- [02935] Καὶ πάλιν, Οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος.
- [02936] Καὶ πάλιν·
- [02937] Ἐξουδένωται ἐνώπιον αὐτοῦ πονηρευόμενος·
- [02938] τοὺς δὲ φοβουμένους τὸν ^[62.363] Κύριον δοξάζει·
- [02939] περὶ τοῦ συνεῖναι ἀγαθοῖς (καὶ ταῦτα εὐρήσεις ἐκεῖ·
- [02940] καὶ ἄλλα πολλά)·
- [02941] περὶ τοῦ γαστροῦ κρατεῖν, περὶ τοῦ χειρᾶς κατέχειν, περὶ τοῦ μὴ πλεονεκτεῖν·
- [02942] ὅτι οὐδὲν τὰ χρήματα, οὐδὲ ἡ δόξα, καὶ ὅσα τοιαῦτα.
- [02943] Ὅταν τούτοις ἐκ παιδὸς ἐνάξῃς αὐτὸν, κατὰ μικρὸν καὶ ἐπὶ τὰ ὑψηλότερα ἄξεις.
- [02944] Οἱ ψαλμοὶ πάντα ἔχουσιν, οἱ δὲ ὕμνοι πάλιν οὐδὲν ἀνθρώπινον·
- [02945] ὅταν ἐν τοῖς ψαλμοῖς μάθῃ, τότε καὶ ὕμνους εἴσεται, ἅτε θειότερον πρᾶγμα.
- [02946] Αἱ γὰρ ἄνω δυνάμεις ὕμνοῦσιν, οὐ ψάλλουσιν·
- [02947] Οὐ γὰρ ὥραϊος ὕμνος ἐν στόματι, φησὶν, ἀμαρτωλοῦ·
- [02948] καὶ πάλιν, Οἱ ὀφθαλμοί μου ἐπὶ τοὺς πιστοὺς τῆς γῆς, τοῦ συγκαθῆσθαι αὐτοὺς μετ' ἐμοῦ·

- [02949] καὶ πάλιν, Οὐ κατώκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν·
- [02950] καὶ πάλιν, Πορευόμενος ἐν ὁδῷ ἀμώμῳ, οὗτός μοι ἐλειτούργει.
- [02951] Ὡστε μὴ μόνον φίλοις, ἀλλὰ μηδὲ οἰκέταις ἀναμιγνύναι ἑαυτοὺς ἀσφαλίζεσθε.
- [02952] Τὰ γὰρ μυρία κακὰ τοῖς ἐλευθέροις, ὅταν δούλους αὐτοῖς ἐπιστήσωμεν διεφθαρμένους.
- [02953] Εἰ γὰρ πατὴρ ἀπολαύοντες καὶ φιλοστοργίας καὶ φιλοσοφίας τοσαύτης, μόλις διασώζονται·
- [02954] ὅταν αὐτοὺς ἐκδῶμεν τῇ ἀφειδείᾳ τῶν οἰκετῶν, τίνες ἔσονται;
- [02955] Καθάπερ ἐχθροῖς αὐτοῖς κέχρηται, νομίζοντες αὐτοῖς τὴν δεσποτείαν εἶναι ἡμερωτέραν, ἂν μωροὺς αὐτοὺς ἀπεργάσωνται καὶ φαύλους καὶ οὐδενὸς λόγου ἀξίους.
- [02956] Πρὸ τῶν ἄλλων οὖν ἀπάντων ταῦτα σπουδάζωμεν.
- [02957] Ἠγάπησα, φησὶ, τοὺς ἀγαπῶντας τὸν νόμον σου.
- [02958] Τοῦτον οὖν καὶ ἡμεῖς ζηλώσωμεν, καὶ τούτους ἀγαπῶμεν.
- [02959] Ἴνα δὲ πάλιν σωφρονῶσιν οἱ παῖδες, ἀκουέτωσαν τοῦ Προφήτου λέγοντος, ὅτι Αἰ ψόαι μου ἐπλήσθησαν ἐμπαιγμάτων·
- [02960] καὶ πάλιν, Ἐξολοθρεύσεις πάντα τὸν πορνεύοντα ἀπὸ σοῦ.
- [02961] Καὶ ὅτι δεῖ κατέχειν γαστρὸς, ἀκουέτωσαν πάλιν·
- [02962] Καὶ ἀπέκτεινε, φησὶν, ἐν τοῖς πλείοσιν αὐτῶν, ἔτι τῆς βρώσεως οὔσης ἐν τῷ στόματι αὐτῶν.
- [02963] Καὶ ὅτι δεῖ δώρων κρατεῖν, ἐντεῦθεν μαθήσονται·
- [02964] Πλοῦτος, φησὶν, ἐὰν ῥέη, προστίθεσθε καρδίαν·
- [02965] καὶ ὅτι δόξης κρατεῖν, καὶ τοῦτο εὐρήσουσιν·
- [02966] Οὐδὲ συγκαταβήσεται αὐτῷ ὀπίσω αὐτοῦ ἡ δόξα αὐτοῦ·
- [02967] τοὺς πονηροὺς μὴ ζηλοῦν·
- [02968] Μὴ παραζήλου ἐν πονηρευομένοις·
- [02969] τὰς δυναστείας ἠγεῖσθαι οὐδέν·
- [02970] Εἶδον τὸν ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου, καὶ παρήλθον, καὶ ἰδοὺ οὐκ ἦν·
- [02971] μηδὲν τὰ παρόντα ἠγεῖσθαι·
- [02972] Ἐμακάρισαν τὸν λαόν, ᾧ ταῦτά ἐστι·
- [02973] μακάριος ὁ λαὸς, οὗ Κύριος ὁ Θεὸς βοηθὸς αὐτοῦ·
- [02974] ὅτι οὐχ ἀπλῶς ἀμαρτάνομεν, ἀλλ' ἔστιν ἀνταπόδοσις·
- [02975] ὅτι Σὺ ἀποδώσεις, φησὶν, ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.
- [02976] Διὰ τί δὲ οὐ καθ' ἡμέραν ἀποδίδωσιν;
- [02977] Ὁ Θεὸς κριτῆς, φησὶν, δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος·
- [02978] ὅτι ἡ ταπεινοφροσύνη καλόν·
- [02979] Κύριε, φησὶν, οὐχ ὑψώθη ἡ καρδία μου·
- [02980] ὅτι ὑπερηφανία κακόν·
- [02981] Διὰ τοῦτο, φησὶν, ἐκράτησεν αὐτοὺς ἡ ὑπερηφανία εἰς τέλος·
- [02982] καὶ πάλιν, Κύριος ὑπερηφάνοις ἀντιτάσσεται·
- [02983] καὶ πάλιν, Ἐξελεύσεται ὡς ἐκ στέατος ἡ ἀδικία αὐτῶν.

- [02984] Ὅτι ἡ ἐλεημοσύνη καλόν·
- [02985] Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν·
- [02986] ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·
- [02987] ὅτι τὸ ἐλεεῖν ἐπαινετόν·
- [02988] Χρηστός ἀνὴρ ὁ οἰκτεῖρων, καὶ κυχρῶν.
- [02989] Καὶ πολλὰ τούτων πλείονα εὐρήσεις ἐκεῖ ἐμφιλόσοφα δόγματα·
- [02990] οἷον ὅτι κακῶς λέγειν οὐ δεῖ·
- [02991] Τὸν καταλαλοῦντα, φησὶ, λάθρα τὸν πλησίον αὐτοῦ, τοῦτον ἐξεδίωκον.
- [02992] Τίς ὁ ὕμνος τῶν ἄνω, τί λέγει τὰ Χερουβὶμ, ἴσασιν οἱ πιστοί.
- [02993] Τί ἔλεγον οἱ ἄγγελοι κάτω;
- [02994] Δόξα ἐν ὑψίστοις Θεῷ.
- [02995] Διὰ τοῦτο μετὰ τὰς ψαλμωδίας ὕμνοι, ἅτε τελειότερόν τι πρῶ [62.364] γμα·
- [02996] Ψαλμοῖς, φησὶν, ὕμνοις, ῥοδαῖς πνευματικαῖς ἐν τῇ χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.
- [02997] Ἡ τοῦτο φησιν, ὅτι διὰ χάριν ἡμῖν ταῦτα ἔδωκεν ὁ Θεός, ἡ ταῖς ἐν τῇ χάριτι ῥοδαῖς, ἡ νουθετοῦντες ἑαυτοὺς καὶ διδάσκοντες ἐν χάριτι, ἡ ὅτι ἐν χάριτι εἶχον ταῦτα τὰ χαρίσματα, ἡ ἐπεξηγήσις ἐστίν.
- [02998] Ἀπὸ τῆς χάριτος τοῦ Πνεύματος, φησὶν.
- [02999] Ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.
- [03000] Μὴ ἀπλῶς, φησὶ, τῷ στόματι, ἀλλὰ μετὰ προσοχῆς.
- [03001] Τοῦτο γὰρ ἐστὶ τῷ Θεῷ ἄδειν, ἐκεῖνο δὲ τῷ ἀέρι·
- [03002] διαχεῖται γὰρ ἀπλῶς ἡ φωνή.
- [03003] Μὴ πρὸς ἐπίδειξιν, φησὶν.
- [03004] Κἂν ἐν ἀγορᾷ ἦς, δύνασαι συστρέψαι σαυτὸν καὶ ἄδειν τῷ Θεῷ, μηδενὸς ἀκούοντος.
- [03005] Ἐπεὶ καὶ Μωϋσῆς οὕτως ἠῦχετο, καὶ ἠκούσθη·
- [03006] φησὶ γάρ·
- [03007] Τί βοᾷς πρὸς με;
- [03008] Καίτοι γε οὐδὲν εἶπεν ἀλλ' ἐβόα κατὰ διάνοιαν μετὰ καρδίας συντετριμμένης·
- [03009] διὸ καὶ ὁ Θεός ἤκουσε μόνος.
- [03010] Οὐ κεκώλυται γὰρ καὶ περιπατοῦντα εὐχεσθαι κατὰ καρδίαν, καὶ ἄνω εἶναι.
- [03011] Καὶ πᾶν ὅ τι ἂν ποιήτε, φησὶν, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ Πατρὶ δι' αὐτοῦ.
- [03012] Ἐὰν γὰρ οὕτω ποιῶμεν, οὐδὲν ἔσται μιαρὸν, οὐδὲν ἀκάθαρτον, ἐνθα ἂν ὁ Χριστός καλῆται.
- [03013] Ἐὰν ἐσθίης, ἐὰν πίνης, ἐὰν γαμῆς, ἐὰν ἀποδημῆς, πάντα ἐν ὀνόματι τοῦ Θεοῦ πρᾶττε·
- [03014] τουτέστιν, αὐτὸν καλῶν βοηθόν·
- [03015] ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος, ἅπτου τῶν πραγμάτων.
- [03016] Βούλει τι φθέγγασθαι;
- [03017] τοῦτο πρότασσε.
- [03018] Διὰ τοῦτο καὶ ἡμεῖς τῶν ἐπιστολῶν προτάσσομεν τὸ ὄνομα Κυρίου.
- [03019] Ἐνθα ἂν ἦ τὸ ὄνομα Κυρίου, πάντα αἴσια.

- [03020] Εἰ γὰρ ὑπάτων ὀνόματα ἀσφαλῆ τὰ γραμματεῖα ποιεῖ, πολλῶ μᾶλλον τοῦ Χριστοῦ τὸ ὄνομα.
- [03021] Ἦ τοῦτό φησι·
- [03022] Κατὰ Θεὸν πάντα καὶ λέγετε, καὶ πράττετε·
- [03023] μὴ τοὺς ἀγγέλους ἐπεισάγετε.
- [03024] Ἐσθίεις;
- [03025] εὐχαρίστησον τῷ Θεῷ, καὶ μέλλων, καὶ μετὰ ταῦτα.
- [03026] Καθεύδεις;
- [03027] εὐχαρίστησον τῷ Θεῷ, καὶ μέλλων, καὶ μετὰ ταῦτα.
- [03028] Εἰς ἀγορὰν ἐμβάλλεις;
- [03029] ταυτὸν ποιεῖ·
- [03030] μηδὲν κοσμικόν, μηδὲν βιωτικόν.
- [03031] Πάντα ἐν ὀνόματι Κυρίου ποιεῖ, καὶ πάντα σοι εὐδοωθήσεται.
- [03032] Ὅπου ἂν ἐπιτεθῆ τὸ ὄνομα τοῦ Θεοῦ, πάντα αἴσια.
- [03033] Εἰ δαίμονας ἐκβάλλει, εἰ νόσους ἀπελαύνει, πολλῶ μᾶλλον εὐκολίαν πραγμάτων ποιήσει.
- [03034] Καὶ τί ἐστι ποιῆσαι ἐν λόγῳ, ἢ ἐν ἔργῳ;
- [03035] Ἦ ἀξιούντα, ἢ ὀτιοῦν ποιούντα.
- [03036] Ἄκουσον πῶς ὁ Ἀβραάμ ἐν ὀνόματι Θεοῦ τὸν οἰκέτην ἀπέστειλεν, ὁ Δαυῖδ ἐν ὀνόματι Θεοῦ τὸν Γολιάθ καθεῖλε.
- [03037] Θαυμαστὸν τὸ ὄνομα αὐτοῦ καὶ μέγα.
- [03038] Πάλιν ὁ Ἰακώβ τοὺς υἱοὺς πέμπων, φησὶν·
- [03039] Ὁ δὲ Θεός μου δῶη ὑμῖν χάριν ἐνώπιον τοῦ ἀνθρώπου.
- [03040] Ὁ γὰρ τοῦτο ποιῶν, ἔχει σύμμαχον τὸν Θεὸν, οὗ χωρὶς οὐδὲν ἐτόλμησε ποιῆσαι.
- [03041] Ἄτε οὖν τιμηθεῖς τῷ κληθῆναι, ἀντιτιμήσει τῷ ἐξευμαρῖσαι τὰ πράγματα.
- [03042] Κάλει τὸν Υἱὸν, εὐχαρίσκει τῷ Πατρὶ.
- [03043] Καὶ γὰρ τοῦ Υἱοῦ καλουμένου ὁ Πατὴρ καλεῖται, καὶ αὐτοῦ εὐχαριστουμένου ὁ Υἱὸς εὐχαριστεῖται.
- [03044] Ταῦτα μανθάνωμεν μὴ μέχρι ῥημάτων, ἀλλὰ καὶ διὰ τῶν ἔργων πληροῦν.
- [03045] Οὐδὲν τοῦ ὀνόματος τούτου ἴσον·
- [03046] τοῦτο πανταχοῦ θαυμάσιον·
- [03047] Μύρον, φησὶν, ἐκκενωθὲν ὄνομά σου.
- [03048] Ὁ τοῦτο εἰπὼν εὐθέως εὐωδίας ἐνεπλήσθη.
- [03049] Οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, φησὶν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.
- [03050] Τοῦτο τὸ ὄνομα τοσαῦτα ἐργάζεται.
- [03051] Ἐὰν εἴπησ·
- [03052] Ἐν ὀνόματι Πατρὸς καὶ Υἱοῦ καὶ ^[62.365] ἁγίου Πνεύματος, μετὰ πίστεως, πάντα ἤνυσας.
- [03053] Ὅρα πόσα ἐποίησας·
- [03054] ἐδημιούργησας ἄνθρωπον, καὶ τᾶλλα πάντα ἀπὸ τοῦ βαπτίσματος εἰργάσω.

- [03055] Οὕτω ταῖς νόσοις ἐπιτασσόμενον φοβερόν τὸ ὄνομα.
- [03056] Διὰ ταῦτα ὁ διάβολος τὰ τῶν ἀγγέλων ἐπεισήγαγε, βασκαίνων ἡμῖν τῆς τιμῆς.
- [03057] Τῶν δαιμόνων τοιαῦται αἱ ἐπιδρασίαι.
- [03058] Κἂν ἄγγελος ἦ, κἂν ἀρχάγγελος, κἂν τὰ Χερουβὶμ, μὴ ἀνέχου·
- [03059] ἐπεὶ οὐδὲ αὐταὶ αἱ δυνάμεις καταδέξονται, ἀλλὰ καὶ ἀποσεύονται, ὅταν ἴδωσι τὸν Δεσπότην ἀτιμαζόμενον.
- [03060] Ἐγὼ σε ἐτίμησα, φησὶ, καὶ εἶπον·
- [03061] Ἐμὲ κάλει·
- [03062] καὶ σὺ ἀτιμάζεις αὐτόν;
- [03063] Ἄν ταύτην ἄδῃς τὴν ἐπιφάνειαν μετὰ πίστεως, καὶ [62.366] νόσους καὶ δαίμονας ἀπελάσεις·
- [03064] κἂν μὴ ἀπελάσῃς τὴν νόσον, οὐ παρὰ ἀσθένειαν, ἀλλὰ παρὰ τὸ συμφέρον.
- [03065] Κατὰ τὴν μεγαλωσύνην σου, φησὶν, οὕτω καὶ ἡ αἴνεσίς σου.
- [03066] Διὰ τοῦ ὀνόματος τούτου ἡ οἰκουμένη ἐπεστράφη, ἡ τυραννὶς ἐλύθη, ὁ διάβολος ἐπατήθη, οἱ οὐρανοὶ ἀνεώγησαν.
- [03067] Καὶ τί λέγω, οἱ οὐρανοί;
- [03068] ἡμεῖς ἀνεγεννήθημεν διὰ τοῦ ὀνόματος τούτου.
- [03069] Ἐὰν τοῦτο ἔχωμεν, λάμπομεν.
- [03070] Τοῦτο καὶ μάρτυρας ποιεῖ, καὶ ὁμολογητάς·
- [03071] τοῦτο κατέχωμεν ἀντὶ μεγάλου δώρου, ἵνα ἐν δόξῃ ζήσωμεν, καὶ εὐαρεστήσωμεν τῷ Θεῷ, καὶ καταξιωθῶμεν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτόν, χάριτι καὶ φιλανθρωπία.
- [03072] ΟΜΙΛΙΑ Ι΄.
- [03073] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκεν ἐν Κυρίῳ.
- [03074] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
- [03075] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα·
- [03076] τοῦτο γὰρ ἐστὶν εὐάρεστον ἐν Κυρίῳ.
- [03077] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.
- [03078] Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ κατ' ὀφθαλμοδοουλείαν, ὡς ἂν θρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας, φοβούμενοι τὸν Θεόν.
- [03079] Πᾶν ὅτι ἂν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι παρὰ Κυρίου λήψετε τὴν ἀνταπόδοσιν τῆς κληρονομίας·
- [03080] τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.
- [03081] Ὁ δὲ ἀδικῶν, κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι προσωποληψία παρὰ τῷ Θεῷ.
- [03082] Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.
- [03083] α΄.
- [03084] Διὰ τί μὴ πανταχοῦ καὶ ἐν πάσαις ταῖς ἐπιστολαῖς ταῦτα ἐπιτάττει, ἀλλ' ἐνταῦθα, καὶ τῇ πρὸς Ἐφεσίους, καὶ τῇ πρὸς Τιμόθεον, καὶ τῇ πρὸς Τίτον;
- [03085] Ὅτι εἰκὸς ἐν ταύταις ταῖς πόλεσιν εἶναι τὰς διχοστασίας·
- [03086] ἢ εἰκὸς τὰ μὲν ἄλλα αὐταῖς κατωρθῶσθαι, τούτων δὲ οὕτως ὑστερεῖν, ὥστε δέον εἶναι καὶ περὶ τούτων αὐτοὺς ἀκούειν.
- [03087] Μᾶλλον δὲ ἂν πρὸς τούτους λέγει, πρὸς πάντας λέγει.
- [03088] Πολλὴν δὲ ἐμφέρειαν ἔχει αὕτη ἡ Ἐπιστολὴ τῇ πρὸς Ἐφεσίους.
- [03089] Ἀλλαχοῦ δὲ τοῦτο οὐ ποιεῖ·
- [03090] ἢ ὅτι ἀνδράσι λοιπὸν εἰρηνεύουσιν, οὐκ ἔχουσαν περὶ δογμάτων μαθάνειν ὑψηλῶν ἔτι ἐλλειπόντων αὐτοῖς, οὐκ ἔχουσαν περὶ τούτων γράφειν·

- [03091] ἡ ὅτι παρακληθέντας ἐπὶ τοῖς πειρασμοῖς περιττὸν ἦν περὶ τούτων ἀκούειν.
- [03092] Ὡστε στοχάζομαι ἐνταῦθα λοιπὸν ἐδραΐαν εἶναι τὴν Ἐκκλησίαν, καὶ πρὸς τῷ τέλει ταῦτα λέγεσθαι.
- [03093] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκεν ἐν Κυρίῳ·
- [03094] ἀντὶ τοῦ, Ὑποτάσσεσθε διὰ τὸν Θεόν·
- [03095] ἐπειδὴ τοῦτο ὑμᾶς κοσμεῖ, φησὶ, οὐκ ἐκείνους.
- [03096] Οὐ γὰρ δεσποτικὴν ὑποταγὴν, οὐδὲ τὴν ἀπὸ φύσεως μόνον, ἀλλὰ τὴν διὰ Θεόν φημι.
- [03097] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
- [03098] Ὅρα πῶς πάλιν τὸ κατάλληλον παρήνευσε.
- [03099] Καθάπερ ἐκεῖ φόβον καὶ ἀγάπην τίθησιν, οὕτω καὶ ἐνταῦθα·
- [03100] ἔστι γὰρ καὶ ἀγαπῶντα πικραίνεσθαι.
- [03101] Ὁ οὖν φησι, τοῦτό ἐστι·
- [03102] Μὴ μάχεσθε·
- [03103] οὐδὲν γὰρ οὕτως τῆς μάχης ταύτης πικρότερον, ὅταν παρὰ ἀνδρὸς πρὸς γυναῖκα γίνηται.
- [03104] Αἱ γὰρ πρὸς τὰ φιλούμενα πρόσωπα γινόμεναι μάχαι, αὐταὶ πικραί·
- [03105] καὶ δεῖ [62.366] κνυσιν ὅτι ἀπὸ πολλῆς πικρίας τοῦτο γίνεται, ὅταν πρὸς τὸ μέλος αὐτοῦ, φησὶ, τὶς διαστασιάζη.
- [03106] Τὸ μὲν οὖν ἀγαπᾶν τῶν ἀνδρῶν ἐστὶ, τὸ δὲ εἴκειν ἐκείνων.
- [03107] Ἐὰν οὖν ἕκαστος τὸ ἑαυτοῦ εἰσενέγκῃ, ἔστηκε πάντα βέβαια.
- [03108] Ἀπὸ μὲν γὰρ τοῦ ἀγαπᾶσθαι γίνεται καὶ ἡ γυνὴ φιλική·
- [03109] ἀπὸ δὲ τοῦ ὑποτάσσεσθαι ὁ ἀνὴρ ἐπεικὴς.
- [03110] Ὅρα δὲ ὅτι καὶ ἐν τῇ φύσει οὕτω κατεσκευάσται, ὥστε τὸν μὲν φιλεῖν, τὴν δὲ ὑπακούειν.
- [03111] Ὅταν γὰρ ὁ ἄρχων τὸ ἀρχόμενον φιλή, τότε τὰ πάντα συνέστηκεν.
- [03112] Οὐχ οὕτως ἢ παρὰ τοῦ ἀρχομένου ἀγάπῃ, ὡς ἢ παρὰ τοῦ ἀρχοντος ζητεῖται πρὸς τὸν ἀρχόμενον·
- [03113] παρ' ἐκείνου γὰρ ἢ ὑπακοή.
- [03114] Τὸ γὰρ ἐν ὥρᾳ εἶναι τὴν γυναῖκα, τοῦτον δὲ ἐν ἐπιθυμίᾳ, οὐδὲν ἄλλο δείκνυσιν, ἀλλ' ἡ ὅτι διὰ τὴν ἀγάπην οὕτω γεγένηται.
- [03115] Μὴ τοίνυν, ἐπειδὴ ὑποτέτακται ἡ γυνὴ, αὐθέντει·
- [03116] μηδὲ σὺ, ἐπειδὴ ὁ ἀνὴρ ἀγαπᾷ, φυσιοῦ.
- [03117] Μῆτε ἢ τοῦ ἀνδρὸς φιλία τὴν γυναῖκα ἐπαιρέτω, μήτε ἢ τῆς γυναικὸς ὑποταγὴ φυσάτω τὸν ἄνδρα.
- [03118] Διὰ τοῦτό σοι ὑπέταξεν αὐτήν, ἵνα μᾶλλον φιλήται·
- [03119] διὰ τοῦτό σε φιλεῖσθαι ἐποίησεν, ὡ γύναι, ἵνα εὐκόλως φέρῃς τὸ ὑποτετάχθαι.
- [03120] Μὴ φοβοῦ ὑποτασσομένη·
- [03121] τὸ γὰρ φιλοῦντι ὑποταγῆναι, οὐδεμίαν ἔχει δυσκολίαν.
- [03122] Μὴ φοβοῦ ἐρῶν·
- [03123] ἔχεις γὰρ αὐτὴν εἴκουσαν.
- [03124] Οὐκ ἂν ἄλλως οὖν ἐγένετο σύνδεσμος.
- [03125] Ἀναγκαίαν τοίνυν ἔχεις ἀπὸ τῆς φύσεως τὴν ἀρχὴν, ἔχε καὶ τὸν δεσμὸν τὸν ἀπὸ τῆς ἀγάπης·

- [03126] τὴν γὰρ ἀσθενεστέραν ἀνεκτὴν εἶασε.
- [03127] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα·
- [03128] τοῦτο γὰρ ἐστὶν εὐάρεστον ἐν Κυρίῳ.
- [03129] Πάλιν τὸ, Ἐν Κυρίῳ, τέθεικε, καὶ νόμους τιθεὶς ὑπακοῆς, καὶ ἐντρέπων, καὶ καταβάλλων.
- [03130] Τοῦτο γὰρ, φησὶν, ἐστὶν εὐάρεστον τῷ Κυρίῳ.
- [03131] Ὅρα πῶς οὐκ ἀπὸ τῆς φύσεως μόνης, ἀλλὰ πρὸ ταύτης ἀπὸ τῶν τῷ Θεῷ δοκούντων βούλεται ἡμᾶς ἅπαντα πράττειν, ἵνα καὶ μισθὸν ἔχωμεν.
- [03132] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν.
- [03133] Ἴδου πάλιν καὶ ἐνταῦθα ὑποταγὴ καὶ φίλτρον.
- [03134] Καὶ οὐκ εἶπεν, Ἀγαπᾶτε τὰ τέκνα·
- [03135] περιττὸν γὰρ ἦν·
- [03136] αὐτὴ γὰρ ἡ φύσις καταναγκάζει, ἀλλ' ὅπερ ἔδει διώρθωσε, τὸ καὶ τὸ φίλτρον ἐνταῦθα εἶναι σφοδρότερον, ἐπειδὴ καὶ ἡ ὑπακοὴ μείζων.
- [03137] Οὐδαμοῦ γὰρ τίθησιν ὑπόδειγμα τὸ τοῦ ἀνδρὸς καὶ τὸ τῆς γυναικός·
- [03138] ἀλλὰ τί;
- [03139] Ἄκουε τοῦ Προφήτου λέγοντος·
- [03140] Καθὼς οἰκτεῖρει πατὴρ υἱοῦς, ὠκτεῖρησε Κύριος τοὺς φοβουμένους αὐτόν.
- [03141] Καὶ πάλιν ὁ Χριστὸς φησὶ·
- [03142] [62.367] Τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
- [03143] καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;
- [03144] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν.
- [03145] Ὁ μάλιστα αὐτοὺς ἤδει δυνατὸν δακεῖν, τοῦτο τέθεικε, καὶ φιλικώτερον εἶπεν ἐπιτάττων αὐτοῖς, καὶ οὐδαμοῦ τὸν Θεὸν τίθησιν·
- [03146] ἐπέκλασε γὰρ τοὺς γονέας, καὶ κατέκαμψεν αὐτῶν τὰ σπλάγχνα.
- [03147] Τὸ δὲ, Μὴ ἐρεθίζετε, τοῦτό ἐστι, Μὴ φιλονεικοτέρους αὐτοὺς ποιεῖτε·
- [03148] ἐστὶν ὅπου καὶ συγχωρεῖν ὀφείλετε.
- [03149] Εἶτα ἐπὶ τρίτην ἦλθεν ἀρχὴν, Οἱ δοῦλοι, λέγων, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις.
- [03150] Ἐνταῦθα ἔστι μὲν τι καὶ φίλτρον, ἀλλ' οὐκέτι φυσικόν, καθάπερ ἄνω, ἀλλὰ συνηθείας, καὶ ἀπ' αὐτῆς τῆς ἀρχῆς, καὶ ἀπὸ τῶν ἔργων.
- [03151] Ἐπεὶ οὖν ἐνταῦθα τὸ μὲν τοῦ φίλτρον ὑποτέμνεται, τὸ δὲ τῆς ὑπακοῆς ἐπιτέταται, τούτῳ ἐνδιατρίβει, βουλόμενος, ὅπερ οἱ πρῶτοι ἔχουσιν ἀπὸ τῆς φύσεως, τοῦτο δοῦναι τούτοις ἀπὸ τῆς ὑπακοῆς.
- [03152] Ὅστε οὐχ ὑπὲρ τῶν δεσποτῶν τοῖς οἰκέταις μόνοις διαλέγεται, ἀλλὰ καὶ ὑπὲρ αὐτῶν, ἵνα ποθεινοὺς ἑαυτοὺς ἐργάζωνται τοῖς δεσπότηαις.
- [03153] Ἀλλ' οὐ τίθησι τοῦτο φανερώς·
- [03154] ἡ γὰρ ἂν ὑπτίους αὐτοὺς ἐποίησεν.
- [03155] Οἱ δοῦλοι, φησὶν, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις.
- [03156] β'.
- [03157] Καὶ ὅρα πῶς αἰεὶ τὰ ὀνόματα τίθησι, γυναικες, τὰ τέκνα, οἱ δοῦλοι, ὡς δικαίωμα τοῦ ὑπακούειν.
- [03158] Ἀλλ' ἵνα μὴ ἀλγήσῃ, ἐπήγαγε·
- [03159] Τοῖς κατὰ σάρκα κυρίοις.
- [03160] Τὸ κρεῖττον σου ἢ ψυχὴ ἐλευθέρωται, φησί·
- [03161] πρόσκαιρος ἡ δουλεία.

- [03162] Ἐκεῖνο τοίνυν ὑπόταξον, ἵνα μηκέτι ἀνάγκης ἢ ἡ δουλεία.
- [03163] Μὴ ἐν ὀφθαλμοδουλείαις, ὡς ἀνθρωπάρεσκοι.
- [03164] Ποίησον, φησὶ, τὴν ἀπὸ τοῦ νόμου δουλείαν ἀπὸ τοῦ φόβου γίνεσθαι τοῦ Χριστοῦ.
- [03165] Κὰν γὰρ μὴ ὀρῶντος ἐκείνου πράττης τὰ δέοντα καὶ τὰ πρὸς τιμὴν τοῦ δεσπότη, δηλονότι διὰ τὸν ἀκοίμητον ὀφθαλμὸν ποιεῖς.
- [03166] Μὴ κατ' ὀφθαλμοδουλείαν, φησὶν, ὡς ἀνθρωπάρεσκοι.
- [03167] Ὅστε ὑμεῖς τὴν βλάβην ὑποστήσεσθε.
- [03168] Ἄκουε γὰρ τοῦ Προφήτου λέγοντος·
- [03169] Διεσκόρπισε Κύριος ὀστᾶ ἀνθρωπαρέσκων.
- [03170] Ὅρα τοίνυν πῶς αὐτῶν φεῖδεται, καὶ αὐτοὺς ῥυθμίζει.
- [03171] Ἀλλ' ἐν ἀπλότητι, φησὶ, καρδίας, φοβούμενοι τὸν Θεόν.
- [03172] Ἐκεῖνο γὰρ οὐχ ἀπλότης, ἀλλ' ὑπόκρισις, ἕτερον ἔχειν καὶ ἕτερον ποιεῖν·
- [03173] ἄλλον μὲν παρόντος φαίνεσθαι τοῦ δεσπότη, ἄλλον δὲ ἀπόντος.
- [03174] Οὐκοῦν οὐχ ἀπλῶς εἶπεν·
- [03175] Ἐν ἀπλότητι καρδίας, ἀλλὰ, Φοβούμενοι τὸν Θεόν.
- [03176] Τοῦτο γὰρ ἐστὶ φοβεῖσθαι τὸν Θεόν, ὅταν μηδενὸς ὀρῶντος, μηδὲν πράττωμεν πονηρόν·
- [03177] ἂν δὲ πράττωμεν, οὐχὶ τὸν Θεόν, ἀλλὰ τοὺς ἀνθρώπους φοβούμεθα.
- [03178] Ὅρας ὅτι ἐκείνους ῥυθμίζει;
- [03179] Πᾶν ὃ τι ἂν ποιῆτε, φησὶν, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις.
- [03180] Οὐ μόνον ὑποκρίσεως, ἀλλὰ καὶ ἀργίας αὐτοὺς ἀπηλλάχθαι βούλεται.
- [03181] Ἐλευθέρους αὐτοὺς ἐποίησεν ἀντὶ δούλων, ὅταν μὴ δέωνται τῆς τῶν δεσποτῶν ἐπιστασίας·
- [03182] τὸ γὰρ, Ἐκ ψυχῆς, τοῦτό ἐστι, τὸ μετ' εὐνοίας, μὴ μετὰ δουλικῆς ἀνάγκης, ἀλλὰ μετ' ἐλευθερίας καὶ προαιρέσεως.
- [03183] Καὶ τίς ὁ μισθός;
- [03184] Εἰδότες, φησὶν, ὅτι ἀπὸ Κυρίου λήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας ἡμῶν·
- [03185] τῷ γὰρ Κυρίῳ δουλεύετε.
- [03186] Οὐκοῦν παρ' αὐτοῦ δηλον ὅτι λήψεσθε τὸν μισθόν.
- [03187] Καὶ ὅτι τῷ ^[62.368] Κυρίῳ δουλεύετε, δηλον ἐκ τούτου.
- [03188] Ὁ δὲ ἀδικῶν, φησὶ, κομίσεται ὁ ἠδίκησεν.
- [03189] Ἐνταῦθα βεβαιοῖ τὸν πρότερον λόγον.
- [03190] Ἴνα γὰρ μὴ δόξη κολακείας εἶναι τὰ ῥήματα, Λήψεται, φησὶν, ὁ ἠδίκησε·
- [03191] τουτέστι, καὶ τιμωρίαν δίδωσιν·
- [03192] Οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.
- [03193] Τί γὰρ, εἰ δούλος εἶ;
- [03194] οὐκ αἰσχύνῃ.
- [03195] Καὶ μὴν τοῦτο πρὸς τοὺς δεσπότης ἔδει εἰπεῖν, ὥσπερ καὶ ἐν τῇ πρὸς Ἐφεσίους.
- [03196] Ἀλλ' ἐνταῦθά μοι δοκεῖ τοὺς Ἕλληνας αἰνίττεσθαι δεσπότης.

- [03197] Τί γάρ, εἰ ἐκεῖνος μὲν Ἕλληγ, σὺ δὲ Χριστιανός;
- [03198] Οὐ τὰ πρόσωπα, ἀλλὰ τὰ πράγματα ἐξετάζεται.
- [03199] Ὅστε καὶ οὕτω μετ' εὐνοίας, καὶ ἐκ ψυχῆς δεῖ δουλεύειν.
- [03200] Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε.
- [03201] Τί δὲ ἐστὶ τὸ δίκαιον;
- [03202] τί δὲ ἐστὶν ἰσότης;
- [03203] Πάντων ἐν ἀφθονία καθιστᾶν, καὶ μὴ ἔαν ἐτέρων δεῖσθαι, ἀλλὰ ἀμείβεσθαι αὐτοὺς τῶν πόνων.
- [03204] Μὴ γάρ, ἐπειδὴ εἶπον, ὅτι παρὰ Θεοῦ ἔχουσι τὸν μισθόν, διὰ τοῦτο σὺ ἀποστερήσης.
- [03205] Ἐτέρωθι δὲ φησιν, Ἀνιέντες τὴν ἀπειλήν, ἡμερωτέρους ἐργάσασθαι βουλόμενος·
- [03206] τέλειοι γὰρ ἦσαν ἐκεῖνοι.
- [03207] Τουτέστιν, Ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.
- [03208] Καὶ τὸ, Οὐκ ἔστι προσωποληψία, πρὸς τούτους εἴρηται·
- [03209] κεῖται δὲ ἐπ' ἐκείνων, ἵνα οὗτοι δέξωνται.
- [03210] Ὅταν γὰρ ἐτέρῳ ἀρμόζον πρὸς ἕτερον εἴπωμεν, οὐκ ἐκεῖνον τοσοῦτον, ὅσον τὸν ὑπεύθυνον καταρωθώσαμεν.
- [03211] Καὶ ὑμεῖς μετ' ἐκείνων, φησίν.
- [03212] Ἐνταῦθα κοινὴν ἐποίησε τὴν δουλείαν·
- [03213] Εἰδότες γάρ, φησίν, ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.
- [03214] Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστία.
- [03215] Ἐπειδὴ γὰρ τὸ καρτερεῖν ἐν ταῖς εὐχαῖς ῥαθυμεῖν πολλάκις ποιεῖ, διὰ τοῦτο φησι·
- [03216] Γρηγοροῦντες, τουτέστι, νήφοντες, μὴ ῥεμβόμενοι.
- [03217] Οἶδε γάρ, οἶδεν ὁ διάβολος ὅσον ἀγαθὸν εὐχή·
- [03218] διὸ βαρὺς ἔγκειται.
- [03219] Οἶδε δὲ καὶ Παῦλος πῶς ἀκηδιῶσι πολλοὶ εὐχόμενοι·
- [03220] διὸ φησι, Προσκαρτερεῖτε τῇ προσευχῇ, ὡς περὶ τινος ἐπιπόνου.
- [03221] Γρηγοροῦντες ἐν αὐτῇ, ἐν εὐχαριστία.
- [03222] Τοῦτο γάρ, φησίν, ἔργον ὑμῶν ἔστω, ἐν ταῖς εὐχαῖς εὐχαριστεῖν καὶ ὑπὲρ τῶν φανερῶν καὶ ὑπὲρ τῶν ἀφανῶν, καὶ ὑπὲρ ὧν ἐκόντας καὶ ὑπὲρ ὧν ἄκοντας ἐποίησεν εὐ, καὶ ὑπὲρ βασιλείας καὶ ὑπὲρ γενένης, καὶ ὑπὲρ θλίψεως καὶ ὑπὲρ ἀνέσεως.
- [03223] Οὕτω γὰρ ἔθος τοῖς ἀγίοις εὐχεσθαι, καὶ ὑπὲρ τῶν κοινῶν εὐεργεσιῶν εὐχαριστεῖν.
- [03224] γ'.
- [03225] Οἶδα ἐγὼ τινὰ ἅγιον ἄνδρα οὕτως εὐχόμενον.
- [03226] Οὐδὲν πρὸ τούτου τοῦ ῥήματος ἔλεγεν, ἀλλ' ὅτι.
- [03227] Εὐχαριστοῦμεν ὑπὲρ πασῶν τῶν εὐεργεσιῶν σου τῶν ἐκ πρώτης ἡμέρας μέχρι τῆς παρούσης εἰς ἡμᾶς τοὺς ἀναξίους ἐπιδεικνυμένων·
- [03228] ὑπὲρ ὧν ἴσμεν καὶ οὐκ ἴσμεν, ὑπὲρ τῶν φανερῶν, ὑπὲρ τῶν ἀφανῶν, τῶν ἐν ἔργῳ γενομένων, τῶν ἐν λόγῳ, τῶν ἐκοντὶ, τῶν ἀκοντί·
- [03229] πασῶν τῶν εἰς τοὺς ἀναξίους ἡμᾶς γεγενημένων·
- [03230] ὑπὲρ θλίψεων, ὑπὲρ ἀνέσεων, ὑπὲρ τῆς γενένης, ὑπὲρ τῆς κολάσεως, ὑπὲρ βασιλείας τῶν οὐρανῶν.
- [03231] Παρακαλοῦμέν σε φυλάξαι τὴν ψυχὴν ἡμῶν ἀγίαν, καθαρὰν συνείδησιν ἔχουσαν, τέλος ἄξιον τῆς φιλανθρωπίας σου.
- [03232] Ὁ ἀγαπήσας ἡμᾶς ὥστε τὸν Μονογενῆ σου δοῦναι ὑπὲρ ἡμῶν, καταξίωσον ἀξίους γενέσθαι τῆς σῆς ἀγάπης·

- [03233] δὸς ἐν τῷ λόγῳ σου σοφίαν, καὶ ἐν τῷ φόβῳ σου, μονογενὲς Χριστέ, ἔμπνευσον [62.369] ἰσχὺν τὴν παρὰ σοῦ·
- [03234] ὁ τὸν Μονογενῆ δὸς ὑπὲρ ἡμῶν, καὶ τὸ Πνεῦμά σου τὸ ἅγιον ἐξαποστείλας εἰς ἄφεςιν τῶν ἡμετέρων ἁμαρτιῶν, εἴ τι ἐκόντες ἢ ἄκοντες ἡμάρτομεν, συγχώρησον, καὶ μὴ λογίσῃ·
- [03235] μνήσθητι πάντων τῶν ἐπικαλουμένων τὸ ὄνομά σου ἐν ἀληθείᾳ·
- [03236] μνήσθητι πάντων τῶν εὖ, καὶ τάναντία ἡμῖν θελόντων·
- [03237] πάντες γὰρ ἄνθρωποι ἐσμεν.
- [03238] Εἶτα ἐπιθείς τὴν εὐχὴν τῶν πιστῶν, ἐνταῦθα ἐπαύετο, ὡς κορωνίδα τινὰ καὶ σύνδεσμον ὑπὲρ πάντων τὴν εὐχὴν ποιησάμενος.
- [03239] Πολλὰ γὰρ ἡμᾶς ὁ Θεὸς καὶ ἄκοντας εὖ ποιεῖ·
- [03240] πολλὰ γὰρ καὶ οὐκ εἰδότας, καὶ μείζονα.
- [03241] Ὅταν γὰρ τάναντία εὐχόμεθα, αὐτὸς δὲ τάναντία ποιῇ, δῆλον ὅτι καὶ οὐκ εἰδότας εὖ ποιεῖ.
- [03242] Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν.
- [03243] Ὅρα τὴν ταπεινοφροσύνην, μετ' ἐκείνους ἑαυτὸν τίθησιν.
- [03244] Ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ.
- [03245] Εἴσοδόν φησι καὶ παρῴησιαν.
- [03246] Βαβαί! ὁ ἀθλητὴς ὁ τοσοῦτος οὐκ εἶπεν, Ἵνα ἀπαλλαγῶ τῶν δεσμῶν, ἀλλὰ δέσμιος ὢν ἐτέρους παρεκάλει, καὶ παρεκάλει ἐπὶ πράγματι μεγάλῳ, ἵνα παρῴησιαν λάβῃ.
- [03247] Τὰ δύο μεγάλα, καὶ ἡ ποιότης τοῦ προσώπου, καὶ ἡ τοῦ πράγματος.
- [03248] Βαβαί! ὅσον τὸ ἀξίωμα.
- [03249] Τὸ μυστήριον, φησὶ, τοῦ Χριστοῦ.
- [03250] Δείκνυσιν, ὅτι οὐδὲν αὐτῷ τούτου ποθεινότερον, τοῦ λαλήσαι.
- [03251] Δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι.
- [03252] Μετὰ πολλῆς, φησὶ, τῆς παρῴησιος, καὶ μηδὲν ὑποστειλάμενον.
- [03253] Ὅρα, τὰ δεσμὰ φανεροῖ αὐτὸν, οὐ συσκιάζει.
- [03254] Μετὰ πολλῆς, φησὶ, τῆς παρῴησιος.
- [03255] Εἰπέ μοι, σὺ δέδεσαι, καὶ ἄλλους παρακαλεῖς;
- [03256] Ναί, φησὶ·
- [03257] μείζονά μοι παρῴησιαν δίδωσι τὰ δεσμὰ·
- [03258] ἀλλὰ δέομαι τῆς τοῦ Θεοῦ ῥοπῆς·
- [03259] ἤκουσα γὰρ τοῦ Χριστοῦ λέγοντος·
- [03260] Ὅταν παραδιδῶσι ὑμᾶς, μὴ μεριμνήσετε πῶς ἢ τί λαλήσητε.
- [03261] Καὶ ὅρα πῶς μεταφορικῶς εἶπεν·
- [03262] Ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου·
- [03263] Ὅρα πῶς ἄτυφός ἐστι, καὶ πῶς ἐν τοῖς δεσμοῖς ὢν ταπεινὰ φθέγγεται·
- [03264] τούτεστιν, Ἵνα μαλάξῃ τὰς καρδίας αὐτῶν.
- [03265] Οὐκ εἶπεν οὕτως, ἀλλ', Ἵνα ἡμῖν παρῴησιαν δῶ, ταπεινοφρονῶν οὕτως εἴρηκε, καὶ τοῦτο ὅπερ εἶχεν, ἀξιοῖ λαβεῖν.
- [03266] Δείκνυσιν ἐν ταύτῃ τῇ Ἐπιστολῇ διὰ τί τότε οὐκ ἦλθεν ὁ Χριστὸς τῷ σκιᾶν ἐκεῖνα καλέσαι·
- [03267] Τὸ δὲ σῶμα, φησὶ, τοῦ Χριστοῦ.

- [03268] Ὡστε ἔδει ἐν τῇ σκιᾷ ἐθισθῆναι.
- [03269] Ἄμα καί τῆς ἀγάπης τῆς εἰς αὐτοὺς μέγιστον ἐμφαίνει τεκμήριον·
- [03270] Ἴνα ὑμεῖς, φησὶν, ἀκούσητε·
- [03271] Ἐγὼ δὲ δέδεμαι.
- [03272] Πάλιν τὸν δεσμὸν εἰς μέσον τίθησιν, οὐ σφόδρα ἐρῶ, ὅς διανίστησί μου τὴν καρδίαν, καὶ αἰεὶ εἰς ἐπιθυμίαν ἄγει τοῦ τὸν Παῦλον δεδεμένον ἰδεῖν, καὶ ἐν δεσμοῖς γράφοντα, καὶ κηρύττοντα, καὶ βαπτίζοντα, καὶ κατηχοῦντα.
- [03273] Ὑπὲρ τῶν Ἐκκλησιῶν τῶν ἀπανταχοῦ ἀνεφέρετο αὐτῷ δεδεμένῳ, μυρία ᾠκοδόμει δεδεμένος.
- [03274] Τότε εὐλυτος μᾶλλον ἦν.
- [03275] Ἄκουε γὰρ αὐτοῦ λέγοντος·
- [03276] Ὡστε τοὺς πλείονας τῶν ἀδελφῶν πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.
- [03277] Καὶ αὐτὸς δὲ πάλιν τοῦτο ὁμολογεῖ λέγων·
- [03278] Ὅταν γὰρ ἀσθενῶ, τότε δυνατὸς εἰμι.
- [03279] Διὰ τοῦτο καὶ ἔλεγεν·
- [03280] Ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.
- [03281] Ἐδεσμεῖτο μετὰ τῶν κακούργων, μετὰ τῶν δεσμοτῶν, μετὰ τῶν ἀνδροφόνων·
- [03282] ὁ τῆς οἰκουμένης διδάσκαλος, ὁ εἰς τρίτον ἀνελθὼν οὐρανὸν, ὁ τὰ ἀρόρητα ῥήματα ἀκούσας, ἐδέδετο.
- [03283] Ἀλλὰ τότε ταχύτερος ὁ δρόμος ἦν.
- [03284] Ὁ δὲ ^[62.370]θεὸς ἐλέλυτο, καὶ ὁ μὴ δεδεμένος ἐδέδετο.
- [03285] Οὗτος μὲν γὰρ ὅπερ ἠθέλεν, ἔπραττεν·
- [03286] ἐκεῖνος δὲ αὐτὸν οὐκ ἐκώλυεν, οὐδὲ τὴν ἰδίαν ἐπλήρου πρόθεσιν.
- [03287] Τί ποιεῖς, ὦ ἀνόητε;
- [03288] μὴ γὰρ σωματικός ἐστι δρομεύς;
- [03289] μὴ γὰρ ἐν σταδίῳ τῷ παρ' ἡμῖν ἀγωνίζεται;
- [03290] ἐν οὐρανῷ πολιτεύεται;
- [03291] τὸν ἐν οὐρανῷ τρέχοντα δῆσαι τὰ ἐπὶ γῆς οὐ δύναται, οὐδὲ κατασχεῖν.
- [03292] Οὐχ ὄρας τουτονὶ τὸν ἥλιον;
- [03293] Περιβαλε δεσμὰ ταῖς ἀκτίσι, στήσον τοῦ δρόμου·
- [03294] ἀλλ' οὐ δυνήση.
- [03295] Οὐκοῦν οὐδὲ Παῦλον·
- [03296] καὶ πολλῶ μᾶλλον τοῦτον, ἢ ἐκεῖνον·
- [03297] πλείονος γὰρ οὗτος, ἢ ἐκεῖνος ἀπέλαυσε προνοίας, ἅτε φῶς φέρων οὐ τοιοῦτον ἡμῖν, ἀλλὰ τὸ ἀληθινὸν βαστάζων.
- [03298] Ποῦ νῦν εἰσιν οἱ μηδὲν βουλόμενοι διὰ τὸν Χριστὸν πάσχειν;
- [03299] τί δὲ λέγω πάσχειν, ὅπου γε οὐδὲ χρήματα βούλονται προέσθαι;
- [03300] Ἐδέσμει καὶ Παῦλος ποτε, καὶ ἐνέβαλλεν εἰς δεσμοτήριον·
- [03301] ἀλλ' ἐπειδὴ τοῦ Χριστοῦ γέγονε δούλος, οὐ τῷ ποιεῖν λοιπὸν, ἀλλὰ τῷ πάσχειν σεμνύνεται.
- [03302] Καὶ τοῦτο δὲ τοῦ κηρύγματος θαῦμα, ὅταν διὰ τῶν πασχόντων αὐτῶν, ἀλλ' οὐ τῶν ποιούντων κακῶς, οὕτως ἐγείρηται καὶ αὔξηται.

- [03303] Ποῦ τις εἶδεν ἀγῶνας τοιούτους;
- [03304] Ὁ πάσχων κακῶς, νικᾷ·
- [03305] καὶ ὁ ποιῶν κακῶς, ἡττᾶται.
- [03306] Οὗτος ἐκείνου λαμπρότερος·
- [03307] διὰ δεσμῶν τὸ κήρυγμα εἰσηλθεν.
- [03308] Οὐκ αἰσχύνομαι, ἀλλὰ καὶ σεμνύνομαι, φησί, τὸν ἐσταυρωμένον κηρύττων.
- [03309] Ἐνόησον γὰρ μοι·
- [03310] Ἡ οἰκουμένη πᾶσα τοὺς λελυμένους ἀφεῖσα, τοῖς δεδεμένοις προσήει·
- [03311] τοὺς δεσμοῦντας ἀποστρεφομένη, τοὺς τὴν ἄλυσιν περικειμένους τιμᾷ·
- [03312] τοὺς σταυρώσαντας μισήσασα, τὸν ἐσταυρωμένον προσκυνεῖ.
- [03313] δ'.
- [03314] Οὐκ ἔστι μόνον θαυμαστὸν, ὅτι ἀλιεῖς, ὅτι ιδιώται ἦσαν οἱ κήρυκες, ἀλλ' ὅτι καὶ ἕτερα κωλύματα, φύσει κωλύματα ἦσαν, καὶ πλείων γέγονεν ἢ ἐπίδοσις.
- [03315] Οὐ μόνον οὐδὲν ἐκώλυεν ἢ ιδιωτεία, ἀλλὰ καὶ αὐτὸ τοῦτο φανερωθῆναι ἐποίησε τὸ κήρυγμα.
- [03316] Ἄκουε γὰρ τοῦ Λουκᾶ λέγοντος·
- [03317] Καὶ καταλαβόμενοι, φησὶν, ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ιδιώται, ἐθαύμαζον.
- [03318] Οὐ μόνον οὐδὲν ἐκώλυεν ὁ δεσμός, ἀλλὰ καὶ αὐτὸ τοῦτο ἐποίησεν αὐτοὺς θαρσαλεωτέρους.
- [03319] Οὐχ οὕτως ἐθάρρουν οἱ μαθηταί, λελυμένου τοῦ Παύλου, ὡς δεδεμένου·
- [03320] Περισσότερος γὰρ, φησὶ, τολμᾶν ἀφόβως τὸν λόγον τοῦ Θεοῦ λαλεῖν.
- [03321] Ποῦ οἱ ἀντεροῦντες, ὅτι οὐ θεῖον τὸ κήρυγμα;
- [03322] ἢ ιδιωτεία οὐκ ἦν ἱκανὴ ποιῆσαι καταγνωσθῆναι αὐτούς;
- [03323] οὐκοῦν ἔδει κἀνταῦθα φοβῆσαι αὐτούς;
- [03324] Ὅστε γὰρ ὅτι δύο πάθεισι τούτοις τὸ πλήθος κατέχεται, κενοδοξία καὶ δειλία.
- [03325] Ἡ ιδιωτεία οὐκ ἠφίει ἐπαισχύνεσθαι·
- [03326] οἱ κίνδυνοι εἰς δειλίαν ἐμβαλεῖν ὤφειλον.
- [03327] Ἀλλὰ θαύματα, φησὶν, ἐποίουν.
- [03328] Πιστεύετε οὖν ὅτι ἐποίουν θαύματα.
- [03329] Ἀλλ' οὐκ ἐποίουν;
- [03330] Τοῦτο μείζον θαῦμα τοῦ ποιεῖν, εἰ χωρὶς θαυμάτων προσήγοντο.
- [03331] Ἐδέθη καὶ Σωκράτης παρ' Ἑλλησι·
- [03332] τί οὖν;
- [03333] οὐκ εὐθέως ἔφυγον εἰς Μέγαρα οἱ μαθηταί;
- [03334] Πάνυ γε·
- [03335] οὐ γὰρ τοὺς περὶ ἀθανασίας ἐδέξαντο λόγους.
- [03336] Ἀλλ' ὄρα ἐνταῦθα·
- [03337] ἐδέθη Παῦλος, καὶ μᾶλλον ἐθάρρουν οἱ μαθηταί·
- [03338] εἰκότως·

- [03339] έώρων γάρ ουκ έμποδιζόμενον τὸ κήρυγμα.
- [03340] Μὴ γάρ γλώτταν δύνασαι δήσαι;
- [03341] ταύτη ^[62.371] μάλιστα τρέχει.
- [03342] Ὡσπερ γάρ, δρομέως ἂν μὴ δήσης τοὺς πόδας, ουκ εκάλυσας τοῦ δρόμου·
- [03343] οὕτω καὶ ευαγγελιστοῦ εἰ μὴ δήσης τὴν γλώτταν, ουκ εκάλυσας τοῦ δρόμου.
- [03344] Καὶ ὡσπερ εκείνος, εἰ μὴ δήσης τὴν ὄσφυν, μᾶλλον τρέχει καὶ διαβαστάζεται, οὕτω καὶ οὗτος δεσμούμενος μᾶλλον κηρύττει, καὶ μετὰ πλείονος τῆς παρόρησίας.
- [03345] Δειλιᾶ ὁ δέσμιος, ὅταν δεσμὸς ἦ μόνον·
- [03346] ὁ δὲ τοῦ θανάτου καταφρονῶν, πῶς ἂν ἐδέθη;
- [03347] Ταυτὸν ἐποίουν, οἷον ἂν εἰ τὴν σκιὰν ἐδέσμου Παύλου, καὶ τὸ στόμα αὐτῆς ἐνέφραττον.
- [03348] Σκιομαχία γάρ ἦν·
- [03349] τοῖς τε γάρ οἰκείοις ποθεινότερος μᾶλλον ἦν, τοῖς τε ἐχθοῖς αἰδεσιμώτερος, ἅτε ἀνδρείας φέρων ἔπαθλον τὸν δεσμόν.
- [03350] Στέφανος κοσμεῖ κεφαλὴν, ἀλλ' ουκ αἰσχύνει, ἀλλὰ καὶ λαμπρὸν ποιεῖ.
- [03351] Ἄκοντες ἐστεφάνουν αὐτὸν τῇ ἀλύσει.
- [03352] Εἰπέ γάρ μοι, σίδηρον εἶχε δεῖσαι ὁ τῶν ἀδαμαντίνων τοῦ θανάτου κατατολιμῶν πυλῶν;
- [03353] Ἐλθωμεν εἰς ζῆλον, ἀγαπητοὶ, τῶν δεσμῶν τούτων.
- [03354] Ὅσαι γυναῖκες χρυσία περικέισθε, τὰ Παύλου δεσμὰ ποθήσατε.
- [03355] Οὐχ οὕτως ὑμῖν περὶ τὸν τράχηλον τὸ περιδέροαιον ἀπολάμπει, ὡς εκείνου περὶ τὴν ψυχὴν ὁ τῶν σιδηρῶν δεσμῶν ἔστιλβε κόσμος.
- [03356] Εἴ τις εκεῖνα ποθεῖ, ταῦτα μισεῖτω.
- [03357] Τίς γάρ κοινωνία βλακεία πρὸς ἀνδρείαν;
- [03358] καλλωπισμῶ σωματικῶ πρὸς φιλοσοφίαν;
- [03359] Εκείνα τὰ δεσμὰ ἄγγελοι αἰδοῦνται, τούτων καὶ καταπαίζουσιν·
- [03360] εκείνα τὰ δεσμὰ πρὸς τὸν οὐρανὸν ἀπὸ τῆς γῆς ἔλκειν εἴωθε, ταῦτα τὰ δεσμὰ πρὸς τὴν γῆν ἀπὸ τοῦ οὐρανοῦ κατάγει.
- [03361] Ὅντως γάρ ταῦτα δεσμὰ, ουκ εκείνα·
- [03362] εκείνα κόσμος, ταῦτα δεσμὰ·
- [03363] ταῦτα μετὰ τοῦ σώματος καὶ τὴν ψυχὴν θλίβει, εκείνα μετὰ τοῦ σώματος καὶ τὴν ψυχὴν κοσμεῖ.
- [03364] Βούλει μαθεῖν ὅτι εκείνα κόσμος ἐστίν;
- [03365] Εἰπέ μοι, τίς μᾶλλον ἐπεσπάσατο τοὺς ὀρώντας, σὺ, ἢ Παῦλος;
- [03366] καὶ τί λέγω, σὺ;
- [03367] αὐτὴ ἢ βασιλις ἢ πάντα χρυσὸν περικειμένη, ουκ ἂν μᾶλλον ἐπεσπάσατο τοὺς ὀρώντας·
- [03368] ἀλλ' εἰ συνέβη καὶ Παῦλον κατὰ τὸν αὐτὸν καιρὸν δεδεμένον, καὶ τὴν βασιλῖδα εἰς τὴν ἐκκλησίαν εἰσελθεῖν, πάντες ἂν ἀπ' εκείνης ἐπὶ τοῦτον μετήγαγον τοὺς ὀφθαλμοὺς·
- [03369] καὶ εἰκότως.
- [03370] Τὸ γάρ ὄρα ἄνδρα τῆς φύσεως τῆς ἀνθρωπίνης μείζονα, καὶ οὐδὲν ἔχοντα ἀνθρώπινον, ἀλλ' ἄγγελον ἐπὶ γῆς, θαυμασιώτερον τοῦ ὄρα ἡ γυναῖκα κεκαλλωπισμένην.
- [03371] Ταῦτα μὲν γάρ καὶ ἐν θεάτροις, καὶ ἐν πομπαῖς, καὶ βαλανείοις, καὶ πολλαχοῦ ἔστιν ἰδεῖν·
- [03372] ἀνθρώπον δὲ δεσμὰ περικείμενον, καὶ νομίζοντα τὸν μέγιστον κόσμον ἔχειν, καὶ ουκ εἰκοντα τοῖς δεσμοῖς, ουκ ἔστι γῆς θέαμα ἰδεῖν τὸν ὀρώντα, ἀλλ' οὐρανῶν ἄξιον τὸ θέαμα.
- [03373] Ἡ ταῦτα περικειμένη ψυχὴ περισκοπεῖ, τίς εἶδε, τίς ουκ εἶδε, τύφου πεπλήρωται, φροντίσι κατέχεται, μυρῖοις ἐτέροις δέδεται πάθεισιν·

- [03374] ὁ δὲ ἐκεῖνα περικείμενος, ἄτυφος·
- [03375] ἡ ψυχὴ γαυροῦται, πάσης ἀπήλλακται φροντίδος, γεγηθυῖα, πρὸς τὸν οὐρανὸν βλέπουσα, ἐπτερωμένη.
- [03376] Εἴ τίς μοι Παῦλον ἐδίδου ἀπὸ τοῦ οὐρανοῦ διακύπτοντα ἰδεῖν καὶ φωνὴν ἀφιέντα, ἢ ἐκ τοῦ δεσμοτηρίου, ἐκ τοῦ δεσμοτηρίου ἂν εἰλόμην·
- [03377] οἱ γὰρ ἐκ τοῦ οὐρανοῦ πρὸς αὐτὸν ἔρχονται, ὅταν εἰς τὸ δεσμοτήριον ἦ.
- [03378] Ὁ σύνδεσμος τοῦ κηρύγματος τὰ δεσμὰ Παύ [62.372] λου, ὁ θεμέλιος ἢ ἄλυσις ἐκείνη.
- [03379] Ἐκεῖνα τὰ δεσμὰ ποθήσωμεν.
- [03380] ε΄.
- [03381] Καὶ πῶς, φησὶν, ἔνι;
- [03382] Ἐὰν ταῦτα συντρίψωμεν καὶ διακλάσωμεν.
- [03383] Οὐδὲν ἡμῖν ἀπὸ τούτων ὄφελος τῶν δεσμῶν, ἀλλὰ καὶ βλάβη.
- [03384] Δεσμώτας ἡμᾶς ἐκεῖ δείξει ταῦτα, τὰ δὲ Παύλου δεσμὰ λύσει ἐκεῖνα τὰ δεσμὰ·
- [03385] ἢ τούτοις ἐνταῦθα δεδεμένη καὶ τοῖς ἀθανάτοις ἐκεῖ δεσμοῖς δεθήσεται χεῖρας καὶ πόδας, ἢ τοῖς Παύλου δεδεμένη ἕξει καθάπερ κόσμον περικείμενον αὐτῇ τότε.
- [03386] Λῦσον καὶ σαυτὴν τοῦ δεσμοῦ, καὶ τὸν πένητα τοῦ λιμοῦ.
- [03387] Τί τῶν ἀμαρτημάτων τὰς σειρὰς ἐπισφίγγεις;
- [03388] Πῶς;
- [03389] φησὶν.
- [03390] Ὅταν σὺ μὲν χρυσοφορῆς, ἕτερος δὲ ἀπόλλυται·
- [03391] ὅταν σὺ μὲν ἵνα δόξης τύχης τῆς κενῆς, τοσοῦτον λαμβάνης χρυσίον, ἕτερος δὲ μηδὲ φαγεῖν ἔχη, οὐχὶ τὰς ἀμαρτίας ἐπέσφιγγας;
- [03392] Περίθου τὸν Χριστὸν, καὶ μὴ τὸν χρυσόν·
- [03393] ἔνθα μαμμωνᾶς, ἐκεῖ Χριστὸς οὐκ ἔστιν·
- [03394] ἔνθα Χριστὸς, ἐκεῖ μαμμωνᾶς οὐκ ἔστιν.
- [03395] Οὐ βούλει τὸν Βασιλέα αὐτὸν περικεῖσθαι τῶν πάντων;
- [03396] Εἴ τίς σοι τὴν ἀλουργίδα καὶ τὸ διάδημα ἔδωκεν, οὐκ ἂν ἐδέξω ἀντὶ παντὸς τοῦ χρυσίου;
- [03397] Ἐγὼ σοι οὐ τὸν κόσμον δίδωμι τὸν βασιλικόν, ἀλλ' αὐτὸν περιθέσθαι τὸν Βασιλέα παρέχω.
- [03398] Καὶ πῶς ἂν τις περικέοιτο τὸν Χριστὸν, φησὶν;
- [03399] Ἄκουε τοῦ Παύλου λέγοντος·
- [03400] Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·
- [03401] ἄκουσον τῆς παραινέσεως τῆς ἀποστολικῆς·
- [03402] Τῆς σαρκὸς, φησὶ, πρόνοϊαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.
- [03403] Οὕτω τις ἐνδύεται τὸν Χριστὸν, μὴ προνοῶν τῆς σαρκὸς εἰς ἐπιθυμίαν.
- [03404] Ἄν τὸν Χριστὸν ἐνδύσῃ, καὶ δαίμονές σε φοβηθήσονται·
- [03405] ἂν δὲ τὸν χρυσὸν, καὶ ἄνθρωποι καταγελάσσονται·
- [03406] ἐὰν ἐνδύσῃ τὸν Χριστὸν, καὶ ἄνθρωποί σε αἰδεσθήσονται.
- [03407] Βούλει φαίνεσθαι καλὴ καὶ εὐπρεπής;
- [03408] ἀρκέσθητι τοῦ Δημιουργοῦ τῇ πλάσει.

- [03409] Τί τὰ χρυσία ἐπεισάγεις, ὡς διορθωσομένη τοῦ Θεοῦ τὸ πλάσμα;
- [03410] Θέλεις εὐπρεπῆς φαίνεσθαι;
- [03411] περιβαλοῦ ἐλεημοσύνην, περιβαλοῦ φιλανθρωπίαν, περιβαλοῦ σωφροσύνην, ἀτυφίαν·
- [03412] ταῦτα πάντα χρυσοῦ τιμιώτερα·
- [03413] ταῦτα καὶ τὴν ὥραϊαν εὐπρεπεστέραν ποιεῖ·
- [03414] ταῦτα καὶ τὴν οὐκ εὐμορφον εὐμορφον ἐργάζεται.
- [03415] Ὅταν γὰρ τις μετ' εὐνοίας ὄψιν ὄρῃ, ἀπὸ ἀγάπης φέρει τὰς ψήφους·
- [03416] τὴν δὲ πονηρὰν οὐ δύναται τις οὐδὲ καλὴν οὖσαν, καλὴν εἰπεῖν·
- [03417] πεπληγμένη γὰρ ἡ διάνοια οὐ φέρει τὴν ψῆφον ὀρθήν.
- [03418] Ἐκοσμήθη ποτὲ ἡ Αἴγυπτία, ἔκοσμήθη καὶ ὁ Ἰωσήφ·
- [03419] τίς οὖν ἦν ὁ ὠραιότερος;
- [03420] οὐ λέγω ὅτε ἐν τοῖς βασιλείοις ἦν ἐκείνη, οὗτος δὲ ἐν τῷ δεσμοτηρίῳ.
- [03421] Γυμνὸς ἦν οὗτος, ἀλλ' ἐνεδέδυτο τῆς σωφροσύνης τὰ ἱμάτια·
- [03422] ἐνδεδυμένη ἦν ἐκείνη, ἀλλὰ γυμνῆς ἦν αἰσχροτέρα·
- [03423] σωφροσύνην γὰρ οὐκ εἶχεν.
- [03424] Ὅταν σφοδρῶς κοσμήσῃ, ὦ γύναι, τότε τῆς γυμνῆς αἰσχροτέρα γέγονας·
- [03425] ἀπεδύσω γὰρ τὴν εὐκοσμίαν.
- [03426] Ἦν καὶ ἡ Εὐὰ γυμνή;
- [03427] ἀλλ' ὅτε ἐνεδύσατο, τότε ἦν αἰσχροτέρα·
- [03428] ὅτε μὲν γὰρ ἦν γυμνή, κεκόσμητο τῇ δόξῃ τοῦ Θεοῦ·
- [03429] ὅτε δὲ τὸ τῆς ἀμαρτίας ἱμάτιον ἐνεδύσατο, τότε ἦν αἰσχροά.
- [03430] Καὶ σὺ τῆς φιλοκοσμίας ἐνδουμένη τὸ ἱμάτιον, τότε αἰσχροτέρα φαίνῃ.
- [03431] Ὅτι γὰρ ἡ πολυτέλεια οὐκ ἀρκεῖ δεῖξαι εὐμορφον, ἀλλ' ἔστι καὶ ἐνδεδυμένην τῆς γυμνῆς μᾶλλον ἀσχημονεῖν, ἐγὼ ἐρῶ.
- [03432] Εἰ ποτε αὐλητοῦ ἢ χοραύλου σκευὴ ἐνεδύσω, ἄρα οὐκ ἦν ἀσχημοσύνη;
- [03433] Καίτοι γε χρυσᾶ τὰ ἱμάτιά εἰσιν·
- [03434] ἀλλὰ διὰ τοῦτο ἀσχημοσύνη, ὅτι χρυσᾶ.
- [03435] Ἡ γὰρ πολυτέλεια τῆς σκηνης ἀρμόζει τοῖς τρα ^[62.373] γαυδοῖς, τοῖς ὑποκριταῖς, τοῖς μίμοις, τοῖς ὀρχησταῖς, τοῖς πρὸς τὰ θηρία μαχομένοις·
- [03436] γυναικὶ δὲ πιστῇ ἕτερα δέδοται ἱμάτια παρὰ τοῦ Θεοῦ, αὐτὸς ὁ μονογενὴς τοῦ Θεοῦ Παῖς.
- [03437] Ὅσοι γὰρ, φησὶν, εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
- [03438] Εἰπέ μοι, εἴ τίς σοι βασιλικὸν ἔδωκεν ἱμάτιον, σὺ δὲ ἐπάνω ἐκείνου τὸ τοῦ εἴλωτος λαβοῦσα περιέθου, ἄρα οὐκ ἂν μετὰ τοῦ ἀσχημονεῖν καὶ ἐκολάσθης;
- [03439] τὸν τοῦ οὐρανοῦ Δεσπότην καὶ τῶν ἀγγέλων ἐνεδύσω, καὶ περὶ τὴν γῆν ἔτι στρέφῃ;
- [03440] Ταῦτά μοι εἴρηται, ὅτι μέγα μὲν καὶ καθ' ἑαυτὸ κακὸν ἡ φιλοκοσμία, κἂν μηδὲν ἦν ἕτερον ἐντεῦθεν τικτόμενον, ἀλλ' ἐξῆν ἀκινδύνως ἔχειν (εἰς γὰρ κενοδοξίαν ἀλείφει καὶ τυφον)·
- [03441] νῦν δὲ καὶ ἕτερα πολλὰ τίκεται ἐκ τοῦ καλλωπισμοῦ, ὑποψίαί φανεραὶ, δαπάναι ἄκαιροι, βλασφημίαι, πλεονεξιῶν ὑποθέσεις.
- [03442] Τί γὰρ καλλωπίζη, εἰπέ μοι;
- [03443] ἵνα ἀρέσῃς τῷ ἀνδρὶ;

- [03444] Οὐκοῦν ἐπὶ τῆς οἰκίας τοῦτο ποίει.
- [03445] Ἐνταῦθα δὲ τὸναντίον γίνεται.
- [03446] Εἰ γὰρ τῷ οἰκείῳ ἀρέσαι θέλεις ἀνδρὶ, τοῖς ἄλλοις μὴ ἄρεσκε·
- [03447] εἰ δὲ τοῖς ἄλλοις ἀρέσκεις, οὐ δυνήσῃ ἀρέσκειν τῷ οἰκείῳ.
- [03448] Ὅστε πάντα ἀποτίθασθαι τὸν κόσμον ἔδει [62.374] εἰς ἀγορὰν ἐμβάλλουσαν, εἰς ἐκκλησίαν προῖοῦσαν.
- [03449] Ἄλλως δὲ, μὴ ἀπὸ τούτων ἄρεσκε τῷ ἀνδρὶ, ἀφ' ὧν καὶ αἱ πόρνοι, ἀλλ' ἀπὸ τούτου μᾶλλον, ἀφ' οὗ αἱ γυναῖκες αἱ ἐλεύθεραι.
- [03450] Τίτι γὰρ, εἰπέ μοι, διέστηκε γυνὴ πόρνης;
- [03451] Ὅτι ἢ μὲν πρὸς ἐν[α] μόνον ὄρα, ὅπως τῷ κάλλει τοῦ σώματος ἐφέλκῃται τὸν ἐρώμενον·
- [03452] αὕτη δὲ καὶ οἰκίας προϊσταται, καὶ τέκνων κοινωνεῖ, καὶ τῶν ἄλλων ἀπάντων.
- [03453] Θυγάτριον ἔχει;
- [03454] ὄρα μὴ διαδέξῃται τὴν βλάβην·
- [03455] φιλεῖ γὰρ πῶς πρὸς τὰς ἀνατροφὰς τὰ ἤθη ῥυθμίζεσθαι, καὶ μιμῆσθαι τὰ τῶν μητέρων ἤθη.
- [03456] Ἔσο ὑπόδειγμα τῇ θυγατρὶ σωφροσύνης, κόσμησαι τὸν κόσμον ἐκεῖνον, καὶ ὄρα πῶς τούτου καταφρονήσεις.
- [03457] Ὅντως γὰρ ἐκεῖνα κόσμος ἐστὶ, ταῦτα δὲ ἀκοσμία.
- [03458] Ἀρκεῖ τὰ εἰρημένα.
- [03459] Ὁ δὲ Θεὸς ὁ τὸν κόσμον ποιήσας, καὶ δούς ἡμῖν τὸν τῆς ψυχῆς κόσμον, κοσμήσειεν ἡμᾶς, καὶ τῇ αὐτοῦ δόξῃ ἀμφιάσειεν·
- [03460] ἵνα πάντες ἐν ἀγαθοῖς ἔργοις διαλάμποντες, καὶ εἰς δόξαν αὐτοῦ ζῶντες, δόξαν ἀναπέμψωμεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι.
- [03461] ΟΜΙΛΙΑ ΙΑ'.
- [03462] Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καὶ ρὸν ἐξαγοραζόμενοι.
- [03463] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
- [03464] α'.
- [03465] Ὅπερ ὁ Χριστὸς πρὸς τοὺς μαθητὰς ἔλεγε, τοῦτο καὶ νῦν Παῦλος παραινεῖ.
- [03466] Τί δὲ ὁ Χριστὸς ἔλεγεν;
- [03467] Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων.
- [03468] Γίνεσθε οὖν φρόνιμοι ὡσεὶ ὄφεις, καὶ ἀκέραιοι ὡσεὶ περιστρεφαί.
- [03469] Τουτέστι, φυλακτικοὶ γίνεσθε, μηδεμίαν αὐτοῖς λαβὴν διδόντες καθ' ὑμῶν.
- [03470] Διὰ γὰρ τοῦτο πρόσκειται, Πρὸς τοὺς ἔξω, ἵνα μάθωμεν, ὅτι πρὸς τὰ μέλη τὰ οἰκεῖα οὐ τοσαύτης ἡμῖν δεῖ ἀσφαλείας, ὅσης πρὸς τοὺς ἔξω.
- [03471] Ἐνθα μὲν γὰρ ἀδελφοί, εἰσὶ καὶ συγγνώμαι πολλαὶ καὶ ἀγάπαι.
- [03472] Δεῖ μὲν οὖν καὶ ἐνταῦθα ἀσφάλειαν εἶναι, πολλῶ δὲ πλέον ἔξω·
- [03473] οὐ γὰρ ἐστὶν ἴσον μεταξὺ ἐχθρῶν καὶ πολεμίων εἶναι, καὶ φίλων.
- [03474] Εἴτ' ἐπειδὴ ἐφόβησεν, ὄρα πῶς πάλιν θαρρύνει.
- [03475] Τὸν καιρὸν, φησὶν, ἐξαγοραζόμενοι·
- [03476] τουτέστι, βραχὺς ὁ παρῶν καιρὸς.
- [03477] Ταῦτα δὲ ἔλεγεν, οὐ ποικίλους εἶναι βουλόμενος, οὐδὲ ὑποκριτὰς·
- [03478] τοῦτο γὰρ οὐ σοφίας, ἀλλὰ ἀνοίας·
- [03479] ἀλλὰ τί;

- [03480] Ἐν οἷς μὴ βλάπτουσι, φησὶ, μηδεμίαν αὐτοῖς δίδοτε λαβήν·
- [03481] ὁ καὶ πρὸς Ῥωμαίους γράφων φησὶν·
- [03482] Ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον, τὸν φόρον·
- [03483] τῷ τὸ τέλος, τὸ τέλος·
- [03484] τῷ τὴν τιμὴν, τὴν τιμὴν·
- [03485] Διὰ τὸ κήρυγμα μόνον ἔστω σοι πόλεμος, φησὶ·
- [03486] μηδεμίαν ἐτέραν ὁ πόλεμος οὗτος ἀρχὴν λαμβανέτω·
- [03487] Εἰ γὰρ μέλλοιεν ἡμῖν καὶ δι' ἕτερα ἀπεχθάνεσθαι, οὔτε μισθὸς ἡμῖν ἔσται, καὶ αὐτοὶ χεῖρους ἔσονται, καὶ δόξουσιν ἡμῖν δίκαια ἐγκαλεῖν·
- [03488] οἷον τὰ τελέσματα ἂν μὴ καταβάλλωμεν, τὰς τιμὰς τὰς προσηκούσας ἂν μὴ ἀποδιδῶμεν, ἂν μὴ ὦμεν ταπεινοί·
- [03489] Οὐχ ὁρᾶς Παῦλον, ἔνθα μηδὲν ἔβλαπτε τὸ κήρυγμα, πῶς ἐστι καθυφιεῖς;
- [03490] Ἄκουε γὰρ αὐτοῦ λέγοντος πρὸς τὸν Ἀγρίππαν·
- [03491] Μακάριον ἔμαυ [62.374] τὸν ἡγημαὶ ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι σήμερον, μάλιστα γνώστην σε ὄντα τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων·
- [03492] Εἰ δὲ ἐνόμιζε δεῖν ὑβρίζειν τὸν ἄρχοντα, πάντα ἂν ἀνέτρεψεν·
- [03493] Ἄκουε δὲ καὶ τῶν περὶ τὸν μακάριον Πέτρον, πῶς ἐπιεικῶς ἀποκρίνονται τοῖς Ἰουδαίοις λέγοντες·
- [03494] Πειθαρχεῖν δεῖ Θεῷ μᾶλλον, ἢ ἀνθρώποις·
- [03495] Καίτοι γε ἄνθρωποι τῆς ἑαυτῶν ψυχῆς ἀπεγνωκότες, καὶ ὑβρίζειν καὶ πᾶν ὀτιοῦν ποιεῖν ἠδύναντο·
- [03496] ἀλλὰ διὰ τοῦτο ἀπέγνωσαν τῆς ψυχῆς, ἵνα μὴ κενοδοξῶσι (κενοδοξίας γὰρ τοῦτό ἐστιν), ἀλλ' ἵνα κηρύσσωσι, καὶ ἵνα μετὰ παρόρησίας πάντα φθέγγωνται·
- [03497] ἐκεῖνο δὲ ἀμετρίας ἐστίν·
- [03498] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἠρτυμένος·
- [03499] τουτέστι, μὴ εἰς ἀδιαφορίαν τὸ χαρίεν ἐκπίπτῃ·
- [03500] Ἐνὶ γὰρ καὶ χαριεντίζεσθαι, ἔνι καὶ μετὰ τῆς προσηκούσης κοσμιότητος τοῦτο ποιεῖν·
- [03501] Εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι·
- [03502] Ὅστε οὐχ ὁμοίως πᾶσι διαλέγεσθαι χρὴ, Ἑλλησι λέγω καὶ ἀδελφοῖς·
- [03503] Οὐδαμῶς·
- [03504] ἐπεὶ τοῦτο τῆς ἐσχάτης ἀνοίας ἐστί·
- [03505] Τὰ κατ' ἐμὲ πάντα γνωρίζει ὑμῖν Τυχικός, ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν Κυρίῳ·
- [03506] Βαβαί, ὅση σοφία Παύλου! Πῶς οὐ πάντα ἐντίθησιν εἰς τὰς ἐπιστολάς, ἀλλὰ τὰ ἀναγκαῖα καὶ τὰ κατεπεύγοντα;
- [03507] Πρῶτον μὲν, οὐ βουλόμενος αὐτὰς εἰς μῆκος ἐκτείνειν·
- [03508] δεῦτερον δὲ, καὶ τὸν ἀπερχόμενον αἰδεσιμώτερον ποιῶν, ἵνα ἔχη τι καὶ διηγείσθαι·
- [03509] τρίτον, δεικνὺς πῶς πρὸς αὐτὸν διάκειται·
- [03510] οὐ γὰρ ἂν αὐτῷ ταῦτα ἐνεχείρισεν·
- [03511] Ἐπειτα ἦν, ἃ οὐκ ἔδει διὰ γραμμάτων δηλωθῆναι·
- [03512] Ὁ ἀγαπητὸς, φησὶν, ἀδελφός·
- [03513] Εἰ ἀγαπητὸς, πάντα οἶδε, καὶ οὐδὲν αὐτὸν ἔκρυπτε·
- [03514] Καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ·
- [03515] Εἰ πιστὸς, οὐδὲν ψεύσεται·

- [03516] εἰ σύνδουλος, κεκοινωνήκε τῶν [62.375] πειρασμῶν·
- [03517] ὥστε αὐτῷ πάντοθεν τὸ ἀξιόπιστον συνήγαγεν.
- [03518] Ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο.
- [03519] Ἐνταῦθα τὴν ἀγάπην δείκνυσι τὴν πολλήν, εἴ γε καὶ διὰ τοῦτο αὐτὸν ἀπέσταλκε, καὶ τῆς ἀποδημίας αἰτία αὕτη γέγονεν·
- [03520] ὁ καὶ Θεσσαλονικεῦσι γράφων ἔλεγε·
- [03521] Διὸ μηκέτι στέγοντες ἠυδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν.
- [03522] Καὶ Ἐφεσίοις δὲ αὐτὸν τοῦτον πέμπει, καὶ ὑπὲρ τῆς αὐτῆς αἰτίας·
- [03523] Ἴνα γνῶ, φησὶ, τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.
- [03524] Ὅρα τί φησιν·
- [03525] Οὐχ ἵνα ὑμεῖς τὰ ἐμὰ μάθητε, ἀλλ' ἵνα ἐγὼ τὰ ὑμέτερα·
- [03526] οὕτως οὐδαμοῦ τὸ αὐτοῦ τίθησι.
- [03527] Δείκνυσιν αὐτοὺς καὶ ἐν πειρασμοῖς ὄντας τῷ εἰπεῖν·
- [03528] Ἴνα παρακαλέσῃ τὰς καρδίας ὑμῶν.
- [03529] Σὺν Ὀνησίμῳ τῷ ἀγαπητῷ καὶ πιστῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν.
- [03530] Πάντα ὑμῖν γνωριοῦσι τὰ ᾧδε.
- [03531] Ὀνήσιμος οὗτός ἐστι, περὶ οὗ γράφων τῷ Φιλήμονι ἔλεγεν·
- [03532] Ὃν ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ Εὐαγγελίου·
- [03533] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι.
- [03534] Καὶ τὸ ἐγκώμιον δὲ προστίθητι τῆς πόλεως, ἵνα καὶ ἐγκαλλωπίζωνται, μὴ μόνον οὐκ ἐπαισχύνωνται.
- [03535] Ὃς ἐστι, φησὶν, ἐξ ὑμῶν·
- [03536] Πάντα ὑμῖν γνωριοῦσι τὰ ᾧδε.
- [03537] Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου.
- [03538] β'.
- [03539] Οὐδὲν τούτου τοῦ ἐγκωμίου μεῖζον.
- [03540] Οὗτός ἐστιν ὁ ἀπὸ Ἱεροσολύμων ἀναχθεὶς μετ' αὐτοῦ.
- [03541] Μεῖζον εἶπε τῶν προφητῶν οὗτος·
- [03542] ἐκεῖνοι μὲν γὰρ ξένους καὶ παρεπιδήμους ἑαυτοὺς καλοῦσιν, οὗτος δὲ καὶ αἰχμάλωτον.
- [03543] Καθάπερ γὰρ αἰχμάλωτος, οὕτως ἦγετο καὶ ἐφέρετο, καὶ πᾶσιν εἰς τὸ κακῶς πάσχειν προὔκειτο, μᾶλλον δὲ καὶ ἐκείνων χειρῶν.
- [03544] Ἐκείνους μὲν γὰρ, ἐπειδὴν λάβωσιν οἱ πολέμιοι, ἐν πολλῇ θεραπείᾳ λοιπὸν ἔχουσιν, ἄτε ὡς οἰκείων κτημάτων ἐπιμελούμενοι·
- [03545] τοῦτον δὲ ὡς ἐχθρὸν καὶ πολέμιον πάντες ἦγον καὶ ἔφερον, δέροντες, μαστίζοντες, ὑβρίζοντες, συκοφαντοῦντες.
- [03546] Τοῦτο καὶ ἐκεῖνοις παράκλησις ἦν·
- [03547] ὅταν γὰρ καὶ ὁ διδάσκαλος ἐν τοῖς τοιούτοις ἦ, μᾶλλον παρακαλοῦνται οἱ μαθηταί.
- [03548] Καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα.
- [03549] Καὶ τοῦτον ἐνεκωμίασε τέως ἀπὸ τῆς συγγενείας·
- [03550] μέγας γὰρ ἦν ἀνὴρ ὁ Βαρνάβας.
- [03551] Περὶ οὗ ἐλάβετε ἐντολάς·

- [03552] ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν;
- [03553] Τί γάρ;
- [03554] οὐκ ἐδέχοντο καὶ χωρὶς τούτου;
- [03555] Ναί·
- [03556] ἀλλὰ μετὰ πολλῆς τῆς σπουδῆς βούλομαι, φησί·
- [03557] καὶ τοῦτο τὸν ἄνδρα δείκνυσι μέγαν.
- [03558] Πόθεν τὰς ἐντολὰς ἔλαβον, οὐ λέγει.
- [03559] Καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστος.
- [03560] Ἴσως Κορίνθιος ἦν οὗτος.
- [03561] Εἶτα πᾶσι τὸ ἐγκώμιον κοινὸν ἀποδίδωσιν, εἰπὼν τὸ ἰδιάζον ἐκάστου·
- [03562] Οἱ ὄντες ἐκ περιτομῆς·
- [03563] οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.
- [03564] Ἐπειδὴ εἶπε, Συναιχμάλωτος, ἵνα μὴ συγκατενέγκῃ τὴν ψυχὴν τῶν ἀκουόντων, ὄρα πῶς τοῦτο τίθησι, καὶ διανίστησιν αὐτούς·
- [03565] Συνεργοὶ, φησὶν, εἰς τὴν βασιλείαν τοῦ Θεοῦ.
- [03566] Ὡστε τῶν πειρασμῶν κοινωνοῦντες, τῆς βασιλείας κοινωνοῦσιν.
- [03567] Οἵτινες ἐγενήθησάν μοι παρηγορία.
- [03568] Δείκνυσιν αὐτοὺς μεγάλους, εἴ γε Παύλῳ παρηγορία γεγένηται.
- [03569] Ἀλλ' ἴδωμεν τὴν σύνεσιν Παύλου.
- [03570] Ἐν σοφίᾳ, φησὶ, περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.
- [03571] Τουτέστιν, Οὐκ ἔστιν ὑμέτερος ὁ καιρὸς, ἀλλ' ἐκείνων ἐστί·
- [03572] μὴ τοίνυν βούλεσθε ^[62.376] αὐθεντεῖν, ἀλλ' ἐξαγοράζετε τὸν καιρὸν.
- [03573] Καὶ οὐκ εἶπεν ἀπλῶς, Ἀγοράζετε, ἀλλ', Ἐξαγοράζετε, δηλῶν, ὅτι Οὕτω διατιθέμενοι, ὑμέτερον αὐτὸν ποιεῖτε ἐτέρως.
- [03574] Ἀνοίας γὰρ περιττῆς, πολέμων καὶ ἀπεχθείας προφάσεις ἐπινοεῖν.
- [03575] Πρὸς γὰρ τῷ κινδύνου περιττοῦς ὑπομένειν καὶ κέρδος οὐκ ἔχοντας, καὶ ἕτερα γίνεται βλάβη, τὸ τοὺς Ἑλληνας μὴ προσιέναι ἡμῖν.
- [03576] Ἐν γὰρ τοῖς ἀδελφοῖς ὅταν ἦς, εἰκότως θαρρόεις·
- [03577] ἔξω δὲ οὐχ οὕτω χρή.
- [03578] Ὅρας πῶς πανταχοῦ τοὺς ἔξω, τοὺς Ἑλληνας λέγει;
- [03579] Διὰ τοῦτο καὶ Τιμοθέῳ γράφων ἔλεγε·
- [03580] Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν·
- [03581] καὶ πάλιν, Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν;
- [03582] Ἐν σοφίᾳ, φησὶ, περιπατεῖτε πρὸς τοὺς ἔξω.
- [03583] Ἐξω γὰρ εἰσι, κἂν τὸν αὐτὸν κόσμον οἰκῶσιν ἡμῖν, τῆς βασιλείας ὄντες ἔξω καὶ τοῦ οἰκίσκου τοῦ πατρικοῦ.
- [03584] Ἄμα καὶ παραμυθεῖται αὐτούς, ἔξω ἐκείνους καλῶν·
- [03585] ὅπερ ἔλεγεν ἀνωτέρω, ὅτι Ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.
- [03586] Τότε, φησὶ, δόξαν ζητεῖτε, τότε τιμὰς, τότε τὰ ἄλλα πάντα·

- [03587] νῦν δὲ μὴ, ἀλλ' ἐκείνοις παρέχετε.
- [03588] Εἶτα, ἵνα μὴ νομίσης χρήματα λέγειν αὐτὸν, ἐπάγει·
- [03589] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἠρτυμένος, εἰδέναι ὑμᾶς πῶς δεῖ ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
- [03590] Ἴνα μὴ ὑποκρίσεως γέμη, φησί·
- [03591] τοῦτο γὰρ οὐ χάρις, οὐδὲ ἄλατι ἠρτυται.
- [03592] Οἶον, ἐὰν δέη θεραπεῦσαι ἀκινδύνως, μὴ παραιτήση·
- [03593] ἂν καιρὸς ἢ προσηνῶς διαλεχθῆναι, μὴ νομίσης τὸ πρᾶγμα κολακείαν·
- [03594] πάντα ποίει τὰ εἰς τιμὴν ἀνήκοντα, ἄνευ τοῦ βλάπτεσθαι τὴν εὐσέβειαν.
- [03595] Οὐχ ὄρας πῶς Δανιὴλ ἄνθρωπον ἀσεβῆ θεραπεύει;
- [03596] οὐχ ὄρας τοὺς τρεῖς παῖδας, πῶς μετὰ σοφίας τῷ βασιλεῖ προσεφέροντο, καὶ ἀνδρείαν δεικνύντες, καὶ παρῴρησιν, καὶ οὐδὲν θρασὺ οὐδὲ ἐπαχθέες;
- [03597] τοῦτο γὰρ οὐκέτι παρῴρησίας, ἀλλὰ κενοδοξίας.
- [03598] Εἰδέναι, φησί, πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
- [03599] Ἐτέρως γὰρ τῷ ἄρχοντι, ἄλλως τῷ ἀρχομένῳ·
- [03600] ἄλλως τῷ πλουτοῦντι, ἄλλως τῷ πένητι.
- [03601] Διὰ τί;
- [03602] Ὅτι αἱ τῶν πλουτούντων καὶ ἀρχόντων ψυχαὶ ἀσθενέστεραι τυγχάνουσιν οὔσαι, μᾶλλον φλεγμαίνουσαι, μᾶλλον διαρρέουσαι·
- [03603] ὥστε ἐκεῖ συγκαταβατικὸν εἶναι δεῖ·
- [03604] αἱ τῶν πενήτων καὶ ἀρχομένων, στερότεραι καὶ συνετώτεραι·
- [03605] ὥστε ἐνταῦθα καὶ παρῴρησία χρηρῆ μείζονι κεχρησθαι, πρὸς ἐν ὄρωντα, τὴν οἰκοδομίην.
- [03606] Μὴ ἐπειδὴ ὁ μὲν πλούσιος, ὁ δὲ πένης, ὁ μὲν πλέον τιμάσθω, ὁ δὲ ἔλαττον·
- [03607] ἀλλὰ διὰ τὴν ἀσθένειαν ὁ μὲν διαβασταζέσθω, ὁ δὲ μὴ οὕτως·
- [03608] οἶον, αἰτίας οὐκ οὔσης, μὴ κάλει τὸν Ἕλληνα μιαρὸν, μηδὲ ἔσο ὑβριστῆς·
- [03609] ἀλλ' ἂν μὲν ἐρωτηθῆς περὶ τοῦ δόγματος, ἀπόκριναί ὅτι μιαρὸν καὶ ἀσεβές·
- [03610] οὐδενὸς δὲ ἐρωτῶντος οὐδὲ ἀναγκάζοντος λέγειν, οὐ προσήκει ἀπλῶς ἀπέχθειαν ἀναδέχεσθαι.
- [03611] Ποία γὰρ ἀνάγκη περιττὰς ἔχθρας κατασκευάζειν;
- [03612] Πάλιν, ἂν τινα κατηχῆς, λέγε ἐξ ὑποθέσεως ὑποκειμένης·
- [03613] ἐπεὶ σίγα.
- [03614] Ἐὰν ἢ ἄλατι ἠρτυμένος ὁ λόγος, κἂν εἰς διαρρέουσαν ἐμπέση ψυχὴν, ἐπισφίγξει τὴν χαῦνὴν·
- [03615] κἂν εἰς τραχείαν, λεανεῖ τὸ σκληρόν.
- [03616] Ἐπίχαρις ὢν, μήτε φορτικὸς ἔστω, μήτε πάλιν χαῦνος, ἀλλὰ καὶ τὸ στῦφον ἐχέτω, καὶ τὸ μεθ' ἡδονῆς.
- [03617] Ἄν τε γὰρ ἀμέτρως ἐπιστύψη, μᾶλλον ἔβλα [62.377] ψεν ἢ ὠφέλησεν·
- [03618] ἐὰν δὲ ἀμέτρως χαριεντίσῃται, μᾶλλον ἐλύπησεν ἢ ὤνησεν·
- [03619] ὥστε πανταχοῦ μέτρα δεῖ εἶναι.
- [03620] Μήτε κατηφῆς ἔσο καὶ σκυθρωπός·
- [03621] ἀηδὲς γάρ·
- [03622] μήτε διακεχυμένος·

- [03623] εὐκαταφρόνητον γὰρ καὶ πεπατημένον ἀλλ' ἑκατέρου τὴν ἀρετὴν λαβὼν, τὴν κακίαν φύγε, καθάπερ ἢ μέλιττα τοῦ μὲν τὸ φαίδρον, τοῦ δὲ τὸ σεμνόν.
- [03624] Εἰ γὰρ ἰατρὸς οὐχ ὁμοίως πᾶσι χρήσεται τοῖς σώμασι, πολλῶ μᾶλλον διδάσκαλος.
- [03625] Καίτοι μᾶλλον ἂν τὰ σώματα ἀκατάλληλα φάρμακα ἐνέγκοι, ἢ ψυχὴ λόγον·
- [03626] οἶον, πρόσεισιν Ἑλλήν, καὶ γίνεται σοὶ φίλος;
- [03627] μηδὲν αὐτῷ περὶ τούτου διαλεχθῆς, ἕως ἂν γένηται πάνυ φίλος·
- [03628] καὶ ὅταν γένηται, ἡρέμα.
- [03629] γ'.
- [03630] Ὅρα γὰρ καὶ ὁ Παῦλος ἠνίκα εἰς τὰς Ἀθήνας παρεγένετο, πῶς αὐτοῖς διελέγετο.
- [03631] Οὐκ εἶπεν, ὦ μαροὶ καὶ παμμίαροι·
- [03632] ἀλλὰ τί;
- [03633] Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.
- [03634] Πάλιν ὅτε ὑβρίσαι ἐχρῆν, οὐ παρητήσατο·
- [03635] ἀλλὰ μετὰ πολλῆς τῆς σφοδρότητος ἔλεγε τῷ Ἐλύμα·
- [03636] ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης.
- [03637] Ὅσπερ γὰρ ἐκείνους ὑβρίσαι ἀνοίας ἦν, οὕτω τοῦτον μὴ ὑβρίσαι μαλακίας ἦν.
- [03638] Πάλιν, εἰσήχθης πρὸς ἄρχοντα διὰ πρᾶγμα;
- [03639] τὰς προσηκούσας ἀπόνειμαι τιμάς.
- [03640] Πάντα ὑμῖν, φησὶ, γνωριοῦσι τὰ ᾧδε.
- [03641] Διὰ τί μὴ συνῆλθον, φησὶ;
- [03642] Τί δέ ἐστι, Πάντα ὑμῖν γνωριοῦσι τὰ ᾧδε;
- [03643] Τουτέστι, τὰ δεσμὰ, καὶ τὰ ἄλλα πάντα τὰ κατέχοντά με.
- [03644] Οὐκ ἂν οὖν ὁ προσευχόμενος αὐτοὺς ἰδεῖν, ὁ καὶ ἐτέρους ἀποστέλλων, αὐτὸς ὑστέρησα, μὴ μεγάλης με κατεχούσης ἀνάγκης.
- [03645] Καὶ μὴν τοῦτο οὐκ ἦν ἐγκαλούντων.
- [03646] Καὶ μὴν σφόδρα ἐγκαλούντων.
- [03647] Τὸ γὰρ μαθεῖν ὅτι καὶ πειρασμοῖς περιέπεσε καὶ ἠνεγκε γενναίως, τοῦτο πιστουμένου ἦν τὸ πρᾶγμα, καὶ ἀνορθοῦντος τὰς ἐκείνων ψυχάς.
- [03648] Σὺν Ὀνησίμῳ, φησὶ, τῷ ἀγαπητῷ καὶ πιστῷ ἀδελφῷ.
- [03649] Ἀδελφὸν τὸν δούλον ὁ Παῦλός φησιν·
- [03650] εἰκότως·
- [03651] ὅπου γε καὶ ἑαυτὸν δούλον ὀνομάζει τῶν πιστῶν.
- [03652] Κατενέγκωμεν πάντες τὸν τύφον, καταπατήσωμεν τὴν ἀλαζονεῖαν.
- [03653] Δούλον ὀνομάζει ἑαυτὸν Παῦλος, ὁ τῆς οἰκουμένης ἀντάξιος καὶ μυρίων οὐρανῶν, καὶ σὺ μέγα φρονεῖς;
- [03654] ὁ πάντα ἄγων καὶ φέρων ὡς ἤθελεν, ὁ τὰ πρωτεῖα ἔχων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ὁ ἐστεφανωμένος, ὁ εἰς τρίτον ἀνελθὼν οὐρανόν, τοὺς δούλους ἀδελφοὺς καλεῖ, καὶ συνδούλους.
- [03655] Ποῦ ἢ μανία;
- [03656] ποῦ ἢ ἀλαζονεῖα;
- [03657] Οὕτως ἀξιόπιστος γέγονεν ὁ Ὀνήσιμος, ὥστε καὶ τοιαῦτα πιστεύεσθαι.

- [03658] Καὶ Μάρκος, φησὶν, ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς·
- [03659] δέξασθε αὐτόν.
- [03660] Ἴσως παρὰ Βαρνάβα ἐντολάς ἔλαβον.
- [03661] Οἱ ὄντες ἐκ περιτομῆς.
- [03662] Καταστέλλει τῶν Ἰουδαίων τὸ φύσημα·
- [03663] ἐπαίρει τούτων τὰς ψυχὰς, ὅτι ὀλίγοι μὲν ἐκ περιτομῆς, οἱ δὲ πλείους ἐκ τῶν ἐθνῶν.
- [03664] Οἵτινες ἐγενήθησάν μοι, φησὶ, παρηγορία.
- [03665] Δείκνυσιν ἑαυτὸν ἐν πειρασμοῖς ὄντα μεγάλους.
- [03666] Ὡστε οὐδὲ τοῦτο μικρόν·
- [03667] ὅταν τοὺς ἀγίους παρακαλῶμεν καὶ παρουσία καὶ λόγῳ καὶ προσεδρεία, ὅταν συγκακουχώμεθα (τοῖς δεσμίους γὰρ, φησὶν, ὡς συνδεδεμένοι)·
- [03668] ὅταν τὰ ἐκείνων ἡμέτερα ποιῶμεν πάθη, καὶ ἐν τοῖς στεφάνοις κοινωνήσομεν.
- [03669] Οὐχ εἰλκύσθης εἰς τὸ στάδιον;
- [03670] οὐ καθήκας εἰς τὸν ἀγῶνα;
- [03671] ἄλλος [62.378] ἀπεδύσατο, ἄλλος παλαίει.
- [03672] Ἀλλ' ἐὰν θέλης, κοινωνήσεις καὶ σύ·
- [03673] ἄλειψον ἐκείνον, γενοῦ αὐτοῦ φιλητῆς καὶ σπουδαστῆς, ἔξωθεν ἐπιβόα μεγάλα, διέγειρε τὴν δύναμιν, ἀνακτῶ τὴν ψυχὴν.
- [03674] Ταῦτα ἐπὶ τῶν ἄλλων ἀπάντων γίνεσθαι ἀκόλουθον.
- [03675] Παῦλος γὰρ οὐκ ἐδεῖτο, ἀλλ' ἐκείνους ἐπαίρων ἔλεγε ταῦτα.
- [03676] Σὺ τοίνυν ἐπὶ τῶν ἄλλων ἀπάντων τοὺς βουλομένους κακίζεις ἐπιστόμιζε, κατασκεύαζε αὐτῷ ἐραστὰς, ὑπόδεξαι ἐξιόντα μετὰ πολλῆς τῆς θεραπείας·
- [03677] οὕτω κοινωνήσεις τῶν στεφάνων, οὕτω τῆς δόξης·
- [03678] κἂν μηδὲν ἕτερον ποιήσης, ἥσθης δὲ ἐπὶ τοῖς γενομένοις, καὶ οὕτως ἐκοινωνήσας οὐχ ὡς ἔτυχεν·
- [03679] εἰσήνεγκας γὰρ ἀγάπην, τὸ πάντων κεφάλαιον τῶν ἀγαθῶν.
- [03680] Εἰ γὰρ οἱ κλαίοντες δοκοῦσι τοῦ πένθους κοινωνεῖν, καὶ μεγάλα χαρίζονται τοῖς πενθοῦσι, καὶ τὸ πολὺ τῆς ὀδύνης ἀφαιροῦσι, πολλῶ μᾶλλον καὶ οἱ χαίροντες μείζονα ποιοῦσι τὴν ἡδονήν.
- [03681] Ὅσον γὰρ κακὸν τὸ μὴ ἔχειν τοὺς συλλυπούμενους, ἄκουε τοῦ Προφήτου λέγοντος·
- [03682] Καὶ ὑπέμεινα συλλυπούμενον, καὶ οὐχ ὑπῆρξε.
- [03683] Διὰ τοῦτο καὶ Παῦλός φησι·
- [03684] Χαίρειν μετὰ χαϊρόντων, καὶ κλαίειν μετὰ κλαϊόντων.
- [03685] Αὔξησον τὴν ἡδονήν·
- [03686] ἂν ἴδῃς τὸν ἀδελφὸν εὐδοκιμοῦντα, μὴ εἴπης, Ἐκείνου ἢ εὐδοκίμησις, ἐγὼ τίνοσ ἐνεκεν χαίρω;
- [03687] οὐκ ἀδελφοῦ ταῦτα τὰ ῥήματα, ἀλλὰ πολεμίου.
- [03688] Ἄν θέλης, οὐκ ἐκείνου ἐστίν, ἀλλὰ σοῦ·
- [03689] σὺ κύριος ποιῆσαι αὐτὴν μείζονα, ἂν μὴ κατηφῆς ἦς, ἀλλ' ἥσθης, ἂν φαιδρὸς γένη, ἂν γεγανωμένος.
- [03690] Καὶ ὅτι οὕτως ἔχει τὸ πρᾶγμα, ἐκεῖθεν δῆλον·
- [03691] Οἱ φθονοῦντες οὐκ ἐκείνοις φθονοῦσι μόνοις τοῖς εὐδοκιμοῦσιν, ἀλλὰ καὶ τοῖς ταῖς ἐκείνων εὐδοκίμησεσι χαίρουσιν·
- [03692] οὕτως ἴσασι ὅτι καὶ οὗτοι ἐν τῇ εὐδοκίμῃσει εἰσὶ, καὶ οὗτοι μάλιστα εἰσὶν οἱ σεμνυνόμενοι.
- [03693] Ἐκεῖνος μὲν γὰρ καὶ ἐρυθροῖα σφόδρα ἐγκωμιαζόμενος·

- [03694] οὗτος δὲ μετὰ πολλῆς τῆς ἡδονῆς ἐγκαλλωπίζεται.
- [03695] Οὐχ ὁρᾶτε ἐπὶ τῶν ἀθλητῶν πῶς ὁ μὲν στεφανοῦται, ὁ δὲ οὐ στεφανοῦται;
- [03696] ἡ δὲ ὀδύνη καὶ χαρὰ τῶν ἐραστῶν ἐστὶ καὶ τῶν μισούντων·
- [03697] ἐκεῖνοι πηδῶσιν, ἐκεῖνοι σκιρτῶσιν.
- [03698] Ὅρα πόσον ἐστὶ τὸ μὴ φθονεῖν·
- [03699] ἐτέρου ὁ πόνος, καὶ σοῦ ἡ ἡδονή·
- [03700] ἕτερος τὸν στέφανον περὶκείται, καὶ σὺ σκιρτᾷς, σὺ ἐγκαλλωπίζῃ.
- [03701] Εἰπέ γάρ μοι, ἄλλος νενίκηκε, σὺ τί πηδᾷς;
- [03702] Ἀλλ' ἴσασι κάκεῖνοι καλῶς, ὅτι κοινὸν τὸ γενόμενον.
- [03703] Διὰ τοῦτο τούτῳ μὲν οὐκ ἐγκαλοῦσιν οἱ φθονοῦντες, πειρῶνται δὲ καταβάλλειν τὴν νίκην·
- [03704] καὶ ἀκούεις ῥήματα τοιαῦτα λεγόντων αὐτῶν·
- [03705] Ἐξήλειψά σε, καὶ, Κατέβαλόν σε·
- [03706] καίτοι γε ἐτέρου τὸ ἔργον, ἀλλὰ τὸ ἐγκώμιον σόν.
- [03707] Εἰ δὲ ἐν τοῖς ἔξωθεν τοσοῦτον ἀγαθὸν τὸ μὴ φθονεῖν, ἀλλ' οἰκειοῦσθαι τὰ ἐτέρου ἀγαθὰ, πολλῶ μᾶλλον ἐπὶ τῇ νίκῃ τοῦ διαβόλου·
- [03708] τότε γὰρ καθ' ἡμῶν πλέον πνεῖ, δηλονότι ὡς πλέον ἡδομένων.
- [03709] Καίτοι γε μιὰς ὥν οἶδεν ἀκριβῶς ὅτι μεγάλη αὐτῇ ἡ ἡδονή.
- [03710] Θέλεις αὐτὸν λυπῆσαι;
- [03711] ἤσθητι καὶ χάρηθι.
- [03712] Θέλεις αὐτὸν εὐφρᾶναι;
- [03713] σκυθρωπὸς γενοῦ·
- [03714] τὴν ἐκ τῆς νίκης τοῦ ἀδελφοῦ γενομένην αὐτῷ λύπην ἐπικουφίζεις διὰ τῆς σῆς ἀθυμίας·
- [03715] μετ' ἐκεῖνου ἴστασαι ἀποσχισθεὶς τοῦ ἀδελφοῦ·
- [03716] μεῖζον ἢ ἐκεῖνος ποιεῖς κακόν.
- [03717] Οὐ γὰρ ἐστὶν ἴσον ἐχθρὸν ὄντα τὰ τῶν ἐχθρῶν ποιεῖν, καὶ φίλον ὄντα μετὰ τῶν ἐχθρῶν ἴστασθαι·
- [03718] οὗτος τῶν ἐχθρῶν μιαιώτερος.
- [03719] Εἰ εὐδοκίμησεν ὁ ἀδελφός, ἢ λέγων, ἢ ἐπιδεικνύμενος, ἢ κατορθῶν, ^[62.379] γενοῦ κοινωνός τῆς εὐδοκίμησεως, δεῖξον ὅτι μέλος ἐστὶ σόν.
- [03720] δ'.
- [03721] Καὶ πῶς, φησὶν;
- [03722] ἐγὼ γὰρ οὐκ εὐδοκίμῳ.
- [03723] Μὴ φθέγξῃ ποτὲ τὸ ῥῆμα τοῦτο·
- [03724] σύνελε τὰ χεῖλη.
- [03725] Εἴ γε πλησίον μου ἦς ὁ ταῦτα λέγων, ἐπέθηκα ἄν καὶ τὴν χεῖρα τοῖς χεῖλεσι, μὴ ποτε ἀκούσῃ ὁ ἐχθρός.
- [03726] Πολλάκις πρὸς ἀλλήλους ἐχθρὰς ἔχομεν, καὶ τοῖς ἐχθροῖς οὐκ ἐπιδεικνύμεθα·
- [03727] τῷ διαβόλῳ οὖν ἐπιδείκνυσαι σύ.
- [03728] Μὴ εἴπῃς τοῦτο, μὴ ἐννοήσῃς·

- [03729] ἀλλὰ καὶ τὸναντίον·
- [03730] Μέλος ἐστὶν ἐμὸν·
- [03731] εἰς τὸ σῶμα διαβαίνει ἡ δόξα.
- [03732] Τί οὖν, φησὶν, ὅτι οἱ ἔξωθεν οὐχ οὕτω διάκεινται;
- [03733] Ὅτι σὺ αἴτιος·
- [03734] ὅταν ἴδωσί σε ἀλλοτριούμενον αὐτοῦ τὴν ἡδονήν, καὶ αὐτοὶ ἀλλοτριοῦνται·
- [03735] ὡς ἂν ἴδωσί σε οἰκειούμενον, οὐ τολμῶσιν·
- [03736] ἀλλ' ὁμοίως εἶ καὶ σὺ λαμπρός.
- [03737] Οὐκ εὐδοκίμησας λέγων, ἀλλ' εὐδοκίμησας συνηδόμενος μειζόνως, ἢ ἐκεῖνος.
- [03738] Εἰ γὰρ ἡ ἀγάπη μέγα καὶ πάντων κεφάλαιον, σὺ τὸν ἐκ ταύτης ἔλαβες στέφανον·
- [03739] ἐκεῖνος τὸν ἐκ τῆς ῥητορείας, σὺ τὸν ἐκ τοῦ σφόδρα φιλεῖν·
- [03740] ἐκεῖνος ἐπεδείξατο ῥημάτων ἰσχύν, σὺ διὰ τῶν ἔργων τὸν φθόνον κατέβαλες, ἐπάτησας τὴν βασκανίαν.
- [03741] Ὅστε εἰκότως ἂν μᾶλλον ἐκείνου στεφανωθείης·
- [03742] λαμπρότερος ὁ σὸς ἀγών·
- [03743] οὐκ ἐπάτησας μόνον τὴν βασκανίαν, ἀλλὰ καὶ ἕτερον τι πεποίησας.
- [03744] Ἐκεῖνος ἕνα ἔχει στέφανον μόνον, σὺ δὲ δύο, καὶ τοὺς δύο τοῦ ἐνὸς λαμπροτέρους.
- [03745] Ποίους τούτους;
- [03746] Ἐνα μὲν ὄν ἀνεῖλου κατὰ τοῦ φθόνου, δεύτερον δὲ ὄν ἀνεδήσω ἐκ τῆς ἀγάπης.
- [03747] Οὐ γὰρ τοῦ καθαρὸν εἶναι φθόνου τεκμήριον μόνον τὸ συνήδεσθαι, ἀλλὰ καὶ τοῦ ἀγάπην ἔχειν ἐρρίζωμένην.
- [03748] Ἐκείνῳ πολλάκις καὶ ἀνθρώπινόν τι διανοχλεῖ πάθος, οἷον ἡ κενοδοξία·
- [03749] σὺ δὲ παντὸς εἶ πάθους καθαρός·
- [03750] οὐ γὰρ δὴ κενοδοξῶν χαίρεις ἐπὶ τοῖς ἑτέρου καλοῖς.
- [03751] Ὁρθωσε τὴν ἐκκλησίαν ἐκεῖνος, εἶπέ μοι;
- [03752] ἠὔξησε τὸν σύλλογον;
- [03753] ἐπαίνεσον πάλιν·
- [03754] ἔχεις διπλοῦς τοὺς στεφάνους·
- [03755] τὸν φθόνον κατέβαλες, τὴν ἀγάπην ἀνεδήσω.
- [03756] Ναὶ δέομαι, καὶ ἀντιβολῶ.
- [03757] Βούλει καὶ τρίτον ἀκοῦσαι στέφανον;
- [03758] τοῦτον οἱ κάτω κροτοῦσιν ἄνθρωποι, σὲ οἱ ἄνω ἄγγελοι.
- [03759] Οὐ γὰρ ἐστὶν ἴσον εὐέπειαν ἐπιδείκνυσθαι, καὶ παθῶν κρατεῖν.
- [03760] Οὗτος ὁ ἔπαινος πρόσκαιρος, ἐκεῖνος αἰώνιος·
- [03761] οὗτος ἐξ ἀνθρώπων, ἐκεῖνος ἐκ Θεοῦ·
- [03762] οὗτος φαίνεται ἐστεφανωμένος, σὺ δὲ ἐν τῷ κρυπτῷ στεφανοῦσαι, ὅπου ὁ Πατήρ σου ὄρᾳ.
- [03763] Εἰ τὸ σῶμα ἀποσχίσαντα τὴν ἐκάστου ψυχὴν ἦν ἰδεῖν, ἔδειξα ἂν σοι τοῦτον ἐκείνου σεμνότερον, μᾶλλον ἀποστίλβοντα.
- [03764] Πατήσωμεν τὰ κέντρα τῆς βασκανίας, ἑαυτοὺς ἐντεῦθεν ὠφελοῦμεν ἀγαπητοί, αὐτοὶ ἀναδησόμεθα τὸν στέφανον.

- [03765] Ὁ βασκαίνων, τῷ Θεῷ μάχεται, οὐκ ἐκείνῳ·
- [03766] ὅταν γὰρ ἴδῃ χάριν ἔχοντα, καὶ ἀλγῆ, καὶ βούληται καθαιρεῖσθαι τὴν Ἐκκλησίαν, οὐκ ἐκείνῳ μάχεται, ^[62.380] ἀλλὰ τῷ Θεῷ.
- [03767] Εἶπε γὰρ μοι, εἴ τις κόρη ἐκαλλώπιζε βασιλέως, καὶ εὐδοκίμει καλλωπίζων αὐτήν καὶ σεμνὴν ἐργαζόμενος, ἕτερος δέ τις ἐβούλετο ταύτην ἀσχημονῆσαι, καὶ μὴ δυνηθῆναι καλλωπίσαι, τίνοι ἂν ἐπεβούλευσε, τούτῳ ἢ ἐκείνῳ καὶ τῷ ταύτης πατρὶ;
- [03768] Οὕτω καὶ νῦν σὺ ὁ βασκαίνων μάχη τῇ Ἐκκλησίᾳ, τῷ Θεῷ πολεμεῖς.
- [03769] Ἐπειδὴ γὰρ τῇ εὐδοκίμῃσει τοῦ ἀδελφοῦ συμπλέκεται καὶ ἡ τῆς Ἐκκλησίας ὠφέλεια, ἀνάγκη, ταύτης καταλυομένης, κάκεινην καταλύεσθαι·
- [03770] ὥστε κατὰ τοῦτο, ἔργον σατανικὸν ποιεῖς, ἐπιβουλεύων τῷ σώματι τοῦ Χριστοῦ.
- [03771] Πρὸς τοῦτον ἀλγεῖς τὸν οὐδὲν ἠδίκηκότα.
- [03772] πολλῶ δὲ μᾶλλον πρὸς τὸν Χριστόν.
- [03773] Τί σε ἠδίκησεν, ὅτι οὐκ ἀφίης τὸ σῶμα αὐτοῦ καλλωπισθῆναι τῷ κάλλει;
- [03774] ὅτι οὐκ ἀφίης τὴν νύμφην κοσμηθῆναι;
- [03775] Θέα δέ μοι τὴν τιμωρίαν, ὅση·
- [03776] Τοὺς ἐχθροὺς εὐφραίνεις τοὺς σοὺς, καὶ αὐτὸν ἐκείνῳ τὸ εὐδοκίμουνα, ὃν βούλει λυπηθῆναι φθονῶν, μᾶλλον αὐτὸν εὐφραίνεις, μᾶλλον δεικνύεις, ὅτι ἠδουκίμησε βασκαίνων·
- [03777] οὐ γὰρ ἂν ἐβάσκηνας μᾶλλον δεικνύεις ὅτι τιμωρῆ.
- [03778] Αἰσχύνομαι μὲν οὖν ἀπὸ τούτων προτρέπων·
- [03779] πλὴν ἀλλ' ἐπειδὴ οὕτως ἀσθενῶς διακείμεθα, καὶ ἀπὸ τούτων παιδευθέντες τοῦ ὀλεθρίου τούτου πάθους ἀπαλλαγῶμεν.
- [03780] Ἀλγεῖς ὅτι ἠδουκίμησε;
- [03781] τί οὖν τὴν εὐδοκίμησιν αὐτοῦ ἐπαίρεις φθονῶν;
- [03782] Βούλει αὐτὸν τιμωρῆσασθαι;
- [03783] Τί οὖν δεικνύεις ὅτι ἀλγεῖς;
- [03784] τί τιμωρίαν σαυτὸν ἀπαιτεῖς ἔμπροσθεν τούτου, ὃν βούλει μὴ εὐδοκίμειν;
- [03785] Διπλῆ λοιπὸν ἔσται ἡ ἡδονὴ τούτῳ καὶ σοὶ ἡ τιμωρία, οὐ μόνον ὅτι μέγαν δεικνύεις αὐτὸν, ἀλλ' ὅτι καὶ ἕτερον αὐτῷ ἐντίκτεις ἡδονὴν τιμωρούμενος σαυτόν·
- [03786] καὶ πάλιν ὑπὲρ ὧν ἀλγεῖς, ἐκεῖνος ἤδεται, σοῦ φθονοῦντος.
- [03787] Ὅρα πῶς πληγὰς χαλεπὰς ἑαυτοῖς διδόαμεν, καὶ οὐκ αἰσθανόμεθα.
- [03788] Ἀλλ' ἐχθρὸς ἐστὶ.
- [03789] Καίτοι γε διὰ τί ἐχθρὸς;
- [03790] Τί ἠδίκησεν;
- [03791] Ἀλλ' ὅμως τὸν ἐχθρὸν λαμπρότερον ποιοῦμεν, καὶ ἡμᾶς αὐτοὺς πλέον κολάζομεν τούτῳ.
- [03792] Πάλιν ἑαυτοὺς τιμωρούμεθα, ἂν αἰσθώμεθα ὅτι ἔγνω ἐκεῖνος.
- [03793] Ἴσως μὲν γὰρ ἐκεῖνος οὐχ ἤδεται·
- [03794] ἡμεῖς δὲ νομίζοντες ὅτι ἤδεται, πάλιν διὰ τοῦτο ἀλγοῦμεν.
- [03795] Οὐκοῦν παῦσαι φθονῶν·
- [03796] τί τραύματα ἑαυτῷ παρέχεις;
- [03797] Ταῦτα ἐννοήσωμεν, ἀγαπητοί, τοὺς στεφάνους τοὺς διπλοῦς τῶν μὴ φθονούντων, τοὺς ἐπαίνους τοὺς παρὰ ἀνθρώπων, τοὺς παρὰ Θεοῦ, τὰ κακὰ τὰ ἀπὸ τῆς βασκανίας·
- [03798] καὶ οὕτω δυνησόμεθα σβέσαι τὸ θηρίον, καὶ εὐδοκίμησαι ἔμπροσθεν τοῦ Θεοῦ, καὶ τῶν αὐτῶν τυχεῖν τοῖς εὐδοκίμοις.
- [03799] Τευξόμεθα γὰρ ἴσως·

[03800] κὰν μὴ τύχωμεν δὲ, διὰ τὸ συμφέρον οὐ τευξόμεθα·

[03801] πλὴν καὶ οὕτω δυνησόμεθα εἰς δόξαν Θεοῦ ζήσαντες, τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν τυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[03802] Ἀμήν.

[03803] ΟΜΙΛΙΑ ΙΒ΄.

[03804] Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

[03805] Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον πολὺν ὑπὲρ [62.380] ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπόλει.

[03806] α΄.

[03807] Καὶ ἀρχόμενος τῆς Ἐπιστολῆς, συνέστησε τὸν ἄνδρα ἀπὸ ἀγάπης·

[03808] ἀγάπην δὲ δείκνυσι καὶ τὸ ἐγκωμιά [62.381] ζεῖν·

[03809] ὅπερ ἐξ ἀρχῆς εἶπεν·

[03810] Ὁ δηλώσας ἡμῖν, φησὶ, τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

[03811] Ἀγάπην δείκνυσι καὶ ποιεῖ φιλεῖσθαι καὶ τὸ ὑπερεύχεσθαι.

[03812] Συνίστησι δὲ αὐτὸν, ἀνοίγων θύραν τῷ λόγῳ αὐτοῦ (τὸ γὰρ αἰδέσιμον εἶναι τὸν διδάσκαλον, μαθητῶν ὠφέλεια), καὶ πάλιν τὸ εἰπεῖν, Ἐξ ὑμῶν, ἵνα καὶ σεμνύνωνται ἐπὶ τῷ ἄνδρῳ, ἅτε τοιοῦτους φέροντες ἄνδρας.

[03813] Καὶ πάντοτε, φησὶν, ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς.

[03814] Οὐχ ἀπλῶς εἶπεν, Εὐχόμενος, ἀλλ', Ἀγωνιζόμενος, τρέμων καὶ δεδοικώς.

[03815] Μαρτυρῶ γὰρ αὐτῷ, φησὶν, ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν.

[03816] Αξιόπιστος μάρτυς.

[03817] Ὅτι ἔχει, φησὶ, ζῆλον πολὺν ὑπὲρ ὑμῶν.

[03818] Τουτέστιν, ὅτι Σφόδρα ὑμᾶς ἀγαπᾷ, καὶ ἐκκαίεται τῷ περὶ ὑμᾶς φίλτρῳ.

[03819] Καὶ τῶν ἐν Λαοδικείᾳ, φησὶ, καὶ τῶν ἐν Ἱεραπόλει.

[03820] Κακείνοις αὐτὸν συνίστησιν.

[03821] Ἀλλὰ πόθεν τοῦτο ἔμελλον εἰδέναί;

[03822] Εἰκὸς μὲν οὖν αὐτοὺς ἀκοῦσαι·

[03823] πλὴν καὶ τῆς Ἐπιστολῆς ἀναγινωσκομένης, ἐμάνθανον.

[03824] Ποιήσατε γὰρ, φησὶν, ἵνα καὶ ἐν τῇ Λαοδικέῳ Ἐκκλησίᾳ ἀναγνωσθῇ.

[03825] Ἴνα στήτε, φησὶ, τέλειοι.

[03826] Ἄμα καὶ κατηγορεῖ αὐτῶν, καὶ ἀνεπαχθῶς παραινεῖ καὶ συμβουλεύει.

[03827] Ἐνὶ γὰρ καὶ τέλειον εἶναι, καὶ μὴ ἐστάναι, ὡς ἐάν τις πάντα μὲν εἶδῃ, σαλεύεται δὲ ἔτι·

[03828] ἔνι καὶ μὴ τέλειον εἶναι, καὶ ἐστάναι, ὡς ἐάν τις μέρος μὲν εἶδῃ, ἔστηκε δὲ οὐ βεβαίως.

[03829] Ἀλλ' οὗτος ἀμφότερα εὐχεται, Ἴνα στήτε, φησὶ, τέλειοι.

[03830] Ὅρα ποῦ πάλιν αὐτοὺς ὑπέμνησε τοῦ περὶ τῶν ἀγγέλων λόγου, καὶ περὶ τοῦ βίου.

[03831] Καὶ πεπληρωμένοι, φησὶν, ἐν παντὶ θελήματι τοῦ Θεοῦ.

[03832] Οὐ γὰρ ἀπλῶς ἀρκεῖ τὸ θέλημα ποιεῖν.

[03833] Ὁ πεπληρωμένος οὐκ ἀφίησιν ἄλλο θέλημα εἶναι ἐν αὐτῷ, ἐπεὶ οὐ πεπληροφόρηται.

- [03834] Μαρτυρῶ γὰρ αὐτῷ, φησὶν, ὅτι ἔχει ζῆλον πολύν.
- [03835] Καὶ ζῆλον, καὶ πολύν·
- [03836] ἀμφότερα ἐπιτάσεως·
- [03837] ὥσπερ καὶ αὐτός φησι Κορινθίοις γράφων·
- [03838] Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλω.
- [03839] Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός.
- [03840] Οὗτός ἐστιν ὁ εὐαγγελιστής.
- [03841] Οὐ τοῦτον δὲ ταπεινῶν, ὕστερον τίθησιν, ἀλλ' ἐκεῖνον ἐπαίρει τὸν Ἐπαφρᾶν.
- [03842] Εἰκὸς εἶναι καὶ ἄλλους καλουμένους τῷ ὀνόματι τούτῳ.
- [03843] Καὶ Δημᾶς.
- [03844] Εἰπὼν δὲ, Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός, προσέθηκεν, Ὁ ἀγαπητός.
- [03845] Ἐγκώμιον καὶ τοῦτο οὐ μικρόν, ἀλλὰ καὶ σφόδρα μέγα, τὸ Παύλου εἶναι ἀγαπητόν.
- [03846] Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ Ἐκκλησίαν.
- [03847] Ὅρα πῶς αὐτοὺς συγκολλᾷ καὶ συνάπτει πρὸς ἑαυτοὺς, οὐ τῷ ἀσπάσασθαι μόνον, ἀλλὰ καὶ τῷ τὰς ἐπιστολάς ἀντιδοῦναι.
- [03848] Εἶτα πάλιν χαρίζεται, κατ' ἰδίαν αὐτὸν προσαγορεύων.
- [03849] Ποιεῖ δὲ τοῦτο οὐχ ἀπλῶς, ἀλλὰ καὶ τοὺς ἄλλους εἰς τὸν αὐτὸν ἄγων ζῆλον.
- [03850] Οὐδὲ γὰρ μικρόν ἐστιν, ὅταν μὴ μετὰ τῶν λοιπῶν ἀριθμῆται.
- [03851] Ὅρα γοῦν πῶς δείκνυσι μέγαν τὸν ἄνδρα, εἴ γε ἡ οἰκία αὐτοῦ ἐκκλησία ἦν.
- [03852] Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ Ἐκκλησίᾳ ἀναγνωσθῇ.
- [03853] Ἐμοὶ δοκεῖ εἶναί τινα τῶν γραφέντων ἐκεῖ, ἃ καὶ τούτους ἐχρῆν ἀκοῦσαι.
- [03854] Καὶ τούτοις μειζῶν ἦν ἡ ὠφέλεια, ὅταν ἐτέ [62.382] ρων ἐγκαλουμένων, τὰ οἰκεία ἁμαρτήματα ἐπιγινώσκωσι.
- [03855] Καὶ τὴν ἐκ Λαοδικείας, ἵνα καὶ ὑμεῖς ἀναγνώτε.
- [03856] Τινὲς λέγουσιν, ὅτι οὐχὶ τὴν Παύλου πρὸς αὐτοὺς ἀπεσταλμένην, ἀλλὰ τὴν παρ' αὐτῶν Παύλω·
- [03857] οὐ γὰρ εἶπε, τὴν πρὸς Λαοδικέας, ἀλλὰ, τὴν ἐκ Λαοδικείας, φησὶ, γραφεῖσαν.
- [03858] Καὶ εἶπατε Ἀρχίππῳ·
- [03859] Βλέπε τὴν διακονίαν, ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.
- [03860] Τίνος ἕνεκεν οὐ γράφει πρὸς αὐτόν;
- [03861] Ἴσως οὐκ ἔδειτο, ἀλλὰ ψιλῆς μόνης ὑπομνήσεως, ὥστε σπουδαιότερος εἶναι.
- [03862] Ὁ ἀσπασμός τῆ ἐμῆ χειρὶ Παύλου.
- [03863] Τοῦτο γνησιότητος καὶ φιλίας τεκμήριον, τὸ καὶ τὰ γράμματα ὀρᾶν, καὶ πάσχειν τι πρὸς ταῦτα.
- [03864] Μνημονεύετέ μου τῶν δεσμῶν.
- [03865] Βαβαί, πόση παρακλήσις! Τοῦτο γὰρ ἱκανὸν εἰς πάντα αὐτοὺς προτρέψαι καὶ γενναιοτέρους ποιῆσαι πρὸς τοὺς ἀγῶνας·
- [03866] οὐ μόνον δὲ γενναιοτέρους, ἀλλὰ καὶ οἰκειότερους αὐτοὺς ἐποίει.
- [03867] Ἡ χάρις μεθ' ὑμῶν.
- [03868] Ἀμήν.
- [03869] β'.

- [03870] Μέγα ἐγκώμιον, καὶ μεῖζον τῶν ἄλλων ἀπάντων τὸ λέγειν περὶ τοῦ Ἐπαφῶ, Ὁ ἐξ ὑμῶν δούλος Χριστοῦ.
- [03871] Καὶ διάκονον αὐτὸν ὑπὲρ αὐτῶν φησιν, ὥσπερ καὶ ἑαυτὸν τῆς Ἐκκλησίας λέγει διάκονον, ὡς ὅταν λέγη·
- [03872] Ἦς ἐγενόμην ἐγὼ Παῦλος διάκονος.
- [03873] Εἰς τὸ αὐτὸ ἀξίωμα ἀναφέρει τὸν ἄνδρα, καὶ σύνδουλον ἀνωτέρω καλεῖ, καὶ ἐνταῦθα δούλον.
- [03874] Ὁ ἐξ ὑμῶν, φησὶν·
- [03875] ὡς πρὸς μητέρα διαλεγόμενος, καὶ λέγων·
- [03876] Ὁ ἐκ τῆς γαστρὸς τῆς σῆς.
- [03877] Ἀλλὰ τοῦτο φθόνον ἂν ἔτεκε τὸ ἐγκώμιον.
- [03878] Διὰ τοῦτο οὐκ ἀπὸ τούτων αὐτὸν συνίστησι μόνον, ἀλλὰ καὶ ἐκ τῶν πρὸς αὐτούς·
- [03879] καὶ ἐκεῖ φθόνον λυεῖ, καὶ ἐνταῦθα.
- [03880] Πάντοτε, φησὶν, ἀγωνιζόμενος ὑπὲρ ὑμῶν·
- [03881] οὐ νῦν μόνον παρ' ἡμῖν, ὥστε ἐπιδειξασθαι, οὐδὲ παρ' ὑμῖν μόνον, ὥστε ὑμῖν ἐπιδειξασθαι.
- [03882] Μεγάλην προθυμίαν ἔδειξε τῷ εἰπεῖν.
- [03883] Ἀγωνιζόμενος.
- [03884] Εἶτα, ἵνα μὴ δόξη κολακεύειν αὐτούς, ἐπήγαγεν, ὅτι Ζῆλον ἔχει πολὺν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπόλει.
- [03885] Καὶ τὸ, Ἴνα σῆτε τέλειοι, καὶ τοῦτο οὐ κολακείας, ἀλλ' αἰδεσίμου διδασκάλου Καὶ πεπληρωμένοι, φησὶ, καὶ τέλειοι.
- [03886] Τὸ μὲν ἔδωκε, τὸ δὲ εἶπεν ὑστερεῖν.
- [03887] Καὶ οὐκ εἶπεν, Ἴνα μὴ σαλεύησθε, ἀλλ', Ἴνα σῆτε.
- [03888] Τὸ μέντοι παρὰ πολλῶν ἀσπάζεσθαι αὐτούς, ἀνακτᾶται αὐτούς, ὅταν μὴ μόνον οἱ οἰκεῖοι ἐξ αὐτῶν, ἀλλὰ καὶ ἕτεροι αὐτῶν μνημονεύωσι.
- [03889] Καὶ εἶπατε Ἀρχίππω·
- [03890] Βλέπε τὴν διακονίαν, ἣν παρέλαβες ἐν Κυρίῳ.
- [03891] Μάλιστα αὐτούς αὐτῷ ὑποτάττει.
- [03892] Οὐκέτι γὰρ ἂν ἔχοιεν ἐγκαλεῖν ἐκεῖνῳ ἐπιτιμῶντι αὐτούς, ὅταν αὐτοὶ ὧσιν ἀναδεδεγμένοι τὸ πᾶν·
- [03893] ἐπεὶ οὐκ ἔχει λόγον τοῖς μαθηταῖς περὶ τοῦ διδασκάλου λέγειν.
- [03894] Ἀλλ' ἐπιστομίζων αὐτούς, ταῦτα γράφει.
- [03895] Εἶπατε, φησὶν, Ἀρχίππω Βλέπε.
- [03896] Φοβοῦντός ἐστι τοῦτο τὸ ῥῆμα πανταχοῦ, ὡς ὅταν λέγη·
- [03897] Βλέπετε τοὺς κύνας·
- [03898] Βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν·
- [03899] Βλέπετε μὴ πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενούσι.
- [03900] Καὶ πανταχοῦ οὕτω φησὶν ὅταν φοβῆ.
- [03901] Βλέπε, φησὶ, τὴν διακονίαν, ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.
- [03902] Οὐδὲ ἀφήσιν αὐτὸν κύριον εἶναι, καθάπερ αὐτὸς ἔλεγεν·
- [03903] Εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω·
- [03904] εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.
- [03905] Ἴνα αὐτὴν πληροῖς·

- [03906] διηνεκῶς κεχηρημένος σπουδῆ.
- [03907] Ἦν παρέλαβες ἐν Κυρίῳ.
- [03908] Πά [62.383] λιν τὸ, Ἐν, διὰ Κυρίου, ἐστίν·
- [03909] Αὐτός σοι ἔδωκεν, οὐχ ἡμεῖς.
- [03910] Κάκεινους ὑποτάττει αὐτῷ, τῷ δεικνύειν παρὰ Θεοῦ αὐτοὺς ἐγκεχειρισμένον·
- [03911] Μνημονεύετέ μου τῶν δεσμῶν.
- [03912] Ἡ χάρις μεθ' ὑμῶν.
- [03913] Ἀμήν.
- [03914] Τὸν φόβον ἔλυσεν.
- [03915] Εἰ γὰρ καὶ ὁ διδάσκαλος ἐν δεσμοῖς, ἀλλ' ἡ χάρις αὐτὸν λύει.
- [03916] Καὶ τοῦτο τῆς χάριτος τὸ συγχωρεῖν αὐτὸν δεθῆναι·
- [03917] ἄκουε γὰρ τοῦ Λουκᾶ λέγοντος, ὅτι Ὑπέστρεφον οἱ ἀπόστολοι ἀπὸ προσώπου τοῦ συνεδρίου χαίροντες ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος αὐτοῦ ἀτιμασθῆναι.
- [03918] Καταξιωθῆναι γὰρ ὄντως ἐστὶ, καὶ τὸ ἀτιμασθῆναι καὶ τὸ δεθῆναι.
- [03919] Εἰ γὰρ ἐρώμενόν τις ἔχων, κέρδος ἡγείται τὸ δι' ἐκεῖνόν τι παθεῖν, πολλῷ μᾶλλον τὸ διὰ τὸν Χριστόν.
- [03920] Μὴ τοίνυν ἀσχάλλωμεν περὶ τὰς θλίψεις διὰ Χριστόν, ἀλλὰ μνημονεύωμεν τῶν δεσμῶν Παύλου καὶ ἡμεῖς, καὶ τοῦτο ἔστω ἡμῶν προτροπή·
- [03921] οἶον, παραινεῖς τισι, πένησι δοῦναι διὰ Χριστόν;
- [03922] ἀνάμνησον αὐτοὺς τῶν Παύλου δεσμῶν, καὶ σαυτὸν κάκεινους ταλάνισον, εἰ ἐκεῖνος μὲν καὶ τὸ σῶμα ἐξέδωκε δεσμοῖς δι' αὐτόν, σὺ δὲ οὐδὲ τροφῆς μεταδίδως.
- [03923] Ἐπήρθης ἐπὶ κατορθώμασι;
- [03924] μνημόνευσον τῶν Παύλου δεσμῶν, καὶ ὅτι οὐδὲν τοιοῦτον ἔπαθες, καὶ οὐκέτι ἐπαρθήσῃ.
- [03925] Ἐπεθύμησας τῶν τοῦ πλησίον;
- [03926] μνημόνευσον τῶν Παύλου δεσμῶν, καὶ ὄψει πῶς ἄτοπον ἐκεῖνον μὲν ἐν κινδύνοις εἶναι, σὲ δὲ τρυφᾶν.
- [03927] Ἐπεθύμησας πάλιν τρυφῆς;
- [03928] ἐν νῷ λάβε τὸ δεσμοτήριον Παύλου·
- [03929] ἐκεῖνου μαθητῆς εἶ, ἐκεῖνου συστρατιώτης.
- [03930] Πῶς ἔχει λόγον, τὸν μὲν συστρατιώτην ἐν δεσμοῖς εἶναι, σὲ δὲ ἐν τρυφῇ;
- [03931] Ἐν θλίψει γέγονας, ἐνόμισας ἐγκαταλελειφθαι;
- [03932] ἄκουε τῶν Παύλου λόγων, καὶ ὄψει ὅτι τὸ ἐν θλίψει εἶναι οὐκ ἐγκαταλείψεώς ἐστι τεκμήριον.
- [03933] Θέλεις σηρικὰ φορεῖν ἱμάτια;
- [03934] μνημόνευε τῶν Παύλου δεσμῶν, καὶ ταῦτά σοι φανεῖται τῶν ῥακίων ἀτιμότερα τῶν βεβορβορωμένων.
- [03935] Θέλεις χρυσία περιθέσθαι;
- [03936] ἐν νῷ λάβε τὰ Παύλου δεσμὰ, καὶ σχοίνου παλαιᾶς οὐδὲν ἄμεινόν σοι δόξει ταῦτα διακεῖσθαι.
- [03937] Θέλεις διαθεῖναι τὰς τρίχας, καὶ καλὴ φαίνεσθαι;
- [03938] ἐννόησον τὸν αὐχμὸν τοῦ Παύλου τὸν ἐν τῷ δεσμοτηρίῳ, καὶ ἐκκαίση πρὸς ἐκεῖνο τὸ κάλλος, καὶ τοῦτο ἐσχάτην ἡγήση δυσεΐδειαν, καὶ στενάξεις πικρῶς ἐπιθυμοῦσα ἐκεῖνων τῶν δεσμῶν.
- [03939] Θέλεις ἐπιτρίμματα καὶ ὑπογραφὰς ἑαυτῇ περιθεῖναι, καὶ ὅσα τοιαῦτα;

- [03940] ἐννόησον τὰ ἐκείνου δάκρυα·
- [03941] τριετίαν, νύκτα καὶ ἡμέραν οὐκ ἐπαύετο δακρῶν.
- [03942] Τούτῳ τῷ κόσμῳ καλλώπιζε τὴν παρειάν·
- [03943] ταῦτα τὰ δάκρυα λαμπρὰν αὐτὴν ἐργάζεται.
- [03944] Οὐ λέγω ἵνα ὑπὲρ τῶν ἄλλων δακρῶν (βούλομαι μὲν γὰρ καὶ τοῦτο, ἀλλ' ἀνώτερόν σου ἐστὶ τοῦτο), ἀλλ' ὑπὲρ τῶν σῶν ἀμαρτημάτων τοῦτο παραινῶ ποιεῖν.
- [03945] Ἐκέλευσας δεσμευθῆναι παῖδα, καὶ ὠργίσθης καὶ παρωξύνθης;
- [03946] μνημόνευε τῶν Παύλου δεσμῶν, καὶ εὐθέως παύσεις τὴν ὀργήν·
- [03947] ἀναμνήσθητι ὅτι τῶν δεδεμένων ἡμεῖς, ἀλλ' οὐ τῶν δεόντων, τῶν συντετριμμένων τὴν καρδίαν, ἀλλ' οὐ τῶν συντριβόντων.
- [03948] Διεχύθης καὶ ἀνεκάγχασας μέγα;
- [03949] ἔννοιαν λάβε τῶν ἐκείνου ὀδυσμῶν, καὶ στενάξεις·
- [03950] πολλῶ σε λαμπροτέρων τὰ δάκρυα ταῦτα δείκνυσιν.
- [03951] Εἶδες τρυφῶντας καὶ ὀρχουμένους;
- [03952] μνημόνευσον αὐτοῦ τῶν δακρῶν.
- [03953] Ποία πηγὴ τοσαῦτα ἀνέβλυσενάματα, ὡς οἱ ὀφθαλμοὶ ^[62.384] ἐκεῖνοι τὰ δάκρυα;
- [03954] Μνημονεύετέ μου, φησὶ, τῶν δακρῶν, ὥσπερ τῶν δεσμῶν ἐνταῦθα.
- [03955] Καὶ εἰκότως ἐκείνοις ταῦτα εἶπεν, ἡνίκα ἀπὸ τῆς Ἐφέσου αὐτοὺς μετεστείλατο εἰς τὴν Μίλητον.
- [03956] Διδασκάλοις γὰρ ἔλεγεν·
- [03957] ὥστε ἐκείνους μὲν καὶ τὸ συνάγειν ἀπαιτεῖ, τούτους δὲ τὸ κινδυνεύειν μόνον.
- [03958] γ'.
- [03959] Ποίαν βούλει παραβαλεῖν πηγὴν τοῖς δάκρυσιν τούτοις;
- [03960] τὴν ἐν τῷ παραδείσῳ, τὴν ποτίζουσαν τὴν γῆν ἅπασαν;
- [03961] Ἀλλ' οὐδὲν ἴσον ἐρεῖς·
- [03962] αὕτη γὰρ ἢ τῶν δακρῶν πηγὴ ψυχὰς ἐπότιζεν, οὐ γῆν.
- [03963] Εἰ τις ἡμῖν δεδακρυμένον ἔδειξε Παῦλον καὶ στεναζόντα, οὐ πολλῶ ἦν βέλτιον ἰδεῖν, ἢ χοροὺς μυρίους φαιδρῶς ἐστεφανωμένους;
- [03964] Οὐ λέγω περὶ ὑμῶν·
- [03965] ἀλλ' εἰ τις ἀπὸ τοῦ θεάτρου καὶ τῆς σκηνῆς ἀποσπάσας τινὰ τῶν ἀκολάστων ἐκκαίόμενον καὶ βακχευόμενον τῷ τῶν σωμάτων ἔρωτι, ἐδείκνυ κόρην παρθένον ἐν αὐτῷ τῆς ἡλικίας τῷ ἄνθει τὰ τε ἄλλα νικῶσαν τὰς ὀμήλικας, καὶ τῇ ὄψει ὑπὲρ τὰ λοιπὰ μέλη, ὀφθαλμὸν ἔχουσαν ἀπαλὸν καὶ μαλακὸν ἐγκαθήμενον ἠρέμα, περιστρεφόμενον ἠρέμα, ὑγρὸν, ἡμερον, γαληνὸν μειδιῶντα, καὶ πολλὴ μὲν περιεσταλμένον τῇ αἰδοῖ, πολλὴ δὲ τῇ χάριτι, βλεφαρίσι κυαναῖς κάτωθεν καὶ ἄνωθεν ἐστεφανωμένην, τὴν κόρην ἐμψυχον, ὡς εἶπεν, ἔχουσαν, λάμπον τὸ μέτωπον, κάτωθεν πάλιν τὴν παρειάν εἰς ἀκριβῆ ἐρυθρότητα ἀφικνουμένην, μαρμάρου δίκην λείαν ὑποκειμένην, ὀμαλήν·
- [03966] εἰτά μοι ἔδειξε Παῦλον δακρῶντα, ταύτην ἂν ἀφείς ἐπεπήδησα τῇ τούτου θεᾷ·
- [03967] κάλλος γὰρ ἀπέλαμπεν ἀπὸ τούτων τῶν ὀφθαλμῶν πνευματικόν.
- [03968] Ἐκεῖνο μὲν γὰρ ποιεῖ ἐξίστασθαι νέων ψυχὰς, ἐκκαίει καὶ φλέγει·
- [03969] τοῦτο δὲ τοῦναντίον καταστέλλει.
- [03970] Τούτου τοὺς ὀφθαλμοὺς ὁ ὄρων ὠραιότερον τὸν τῆς ψυχῆς ἐργάζεται, κατασπᾶ γαστέρα, φιλοσοφίας ἐμπύπλησι, συμπαθείας πολλῆς, καὶ ἀδαμαντίνην μαλάξαι δύναται ψυχὴν.
- [03971] Τούτοις ἄρδεται ἡ Ἐκκλησία, τούτοις ψυχαὶ φυτεύονται τοῖς δάκρυσιν·
- [03972] κὰν πῦρ ἦ, ταῦτα τὰ δάκρυα σβέσαι δύναται, καὶ αἰσθητὸν καὶ σωματικόν·
- [03973] ταῦτα τὰ δάκρυα τὰ βέλη τοῦ Πονηροῦ τὰ πεπτρωμένα σβέννυσιν.

- [03974] Μνημονεύωμεν τοίνυν τῶν δακρῶν αὐτοῦ, καὶ πάντων καταγελασόμεθα τῶν παρόντων.
- [03975] Ταῦτα ἐμακάριζεν ὁ Χριστὸς τὰ δάκρυα, λέγων·
- [03976] Μακάριοι οἱ πενθοῦντες, καὶ μακάριοι οἱ κλαίοντες, ὅτι αὐτοὶ γελάσονται.
- [03977] Τοιαῦτα καὶ Ἡσαΐας, καὶ Ἰερεμίας ἠφίει δάκρυα·
- [03978] καὶ ὁ μὲν ἔλεγεν·
- [03979] Ἄφετέ με, πικρῶς κλαύσομαι·
- [03980] ὁ δὲ ἔλεγε·
- [03981] Τίς δώσει τῇ κεφαλῇ μου ὕδωρ, καὶ τοῖς ὀφθαλμοῖς μου πηγὰς δακρῶν;
- [03982] ὡς οὐκ ἀρκούσης τῆς φυσικῆς.
- [03983] Οὐδὲν τῶν δακρῶν τούτων ἴδιον·
- [03984] παντὸς γέλωτος ταῦτα ἡδύτερα.
- [03985] Ἰσασιν οἱ πενθοῦντες, πόσῃν ἔχει τὸ πρᾶγμα παραμυθίαν.
- [03986] Μὴ ἀπευκτὸν αὐτὸ εἶναι νομίζωμεν, ἀλλὰ καὶ σφόδρα εὐκτόν.
- [03987] Οὐχ ὥστε ἐτέρους ἀμαρτάνειν, ἀλλ' ὥστε ἀμαρτανόντων αὐτῶν ἡμᾶς κατακλᾶσθαι, τούτων μνημονεύωμεν τῶν δακρῶν, τούτων τῶν δεσμῶν.
- [03988] Ἄρα καὶ ἐπὶ τῶν δεσμῶν δάκρυα κατέβαιναν·
- [03989] οὐκ ἠφίει δὲ αὐτὸν τῆς ἀπὸ τῶν δεσμῶν ἡδονῆς αἰσθάνεσθαι τῶν ἀπολλυμένων ὁ θάνατος, τῶν δεσμούντων.
- [03990] Καὶ γὰρ ὑπὲρ ἐκείνων ἦλγει·
- [03991] μαθητῆς γὰρ ἦν ἐκείνου τοῦ δακρῶντος τοὺς ^[62.385] ἱερέας τῶν Ἰουδαίων, οὐχ ὅτι αὐτὸν ἔμελλον σταυροῦν, ἀλλ' ὅτι αὐτοὶ ἀπώλλυντο.
- [03992] Καὶ οὐκ αὐτὸς μόνος αὐτὸ ποιεῖ, ἀλλὰ καὶ τοὺς ἄλλους οὕτω παρακαλεῖ, λέγων·
- [03993] Μὴ κλαίετε ἐπ' ἐμὲ, θυγατέρες Ἱερουσαλήμ.
- [03994] Εἶδον τὸν παράδεισον οὗτοι οἱ ὀφθαλμοὶ, εἶδον τὸν τρίτον οὐρανόν·
- [03995] ἀλλ' οὐ μακαρίζω αὐτοὺς τῆς θεᾶς ταύτης ἕνεκεν οὕτως, ὡς τῶν δακρῶν ἐκείνων, δι' ὧν εἶδον τὸν Χριστόν.
- [03996] Μακάριον μὲν ὄντως τοῦτο·
- [03997] καὶ γὰρ καὶ αὐτὸς ἐπ' αὐτῷ σεμνύνεται λέγων·
- [03998] Οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα;
- [03999] ἀλλὰ μακαριώτερον τὸ δακρῶσαι οὕτως.
- [04000] Ἐκείνου πολλοὶ κεκοινωνήκασιν τοῦ θεάματος, καὶ τοὺς μὴ κοινωνήσαντας μακαρίζει πάλιν Χριστὸς, λέγων·
- [04001] Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες·
- [04002] τούτου δὲ οὐ πολλοὶ ἐπέτυχον.
- [04003] Εἰ γὰρ τὸ μένειν διὰ Χριστόν ἐνταῦθα τοῦ ἀναλῦσαι πρὸς αὐτὸν ἀναγκαιότερον διὰ τὴν σωτηρίαν τῶν ἄλλων, ἄρα καὶ τοῦ ἰδεῖν αὐτὸν τὸ δι' αὐτοὺς στενάξαι ἀναγκαιότερον.
- [04004] Εἰ γὰρ τοῦ σὺν αὐτῷ εἶναι τὸ δι' αὐτὸν εἰς γέενναν εἶναι ποθεινότερον, καὶ τοῦ συνεῖναι αὐτῷ τὸ χωρίζεσθαι αὐτοῦ δι' αὐτὸν ποθεινότερον (τοῦτο γὰρ ἐστὶν ὅπερ ἔλεγεν·
- [04005] Ἡυχόμεν ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ Χριστοῦ)·
- [04006] πολλῷ μᾶλλον καὶ τὸ δακρῶναι δι' αὐτόν.
- [04007] Οὐκ ἐπαυσάμην, φησὶ, μετὰ δακρῶν νουθετῶν ἕνα ἕκαστον.
- [04008] Διὰ τί;

- [04009] Οὐχὶ τοὺς κινδύνους δεδοικώς·
- [04010] ἀλλ' ὥσπερ ἂν τις ἀσθενοῦντι παρακαθήμενος, καὶ μὴ εἰδώς τὸ τέλος, δακρῦοι διὰ πόθον, δεδοικώς μὴ ἐκπέση τῆς ζωῆς·
- [04011] οὕτω καὶ αὐτὸς, ὅταν εἶδεν ἀσθενοῦντα, καὶ ἐπιπληξαι οὐκ ἴσχυσεν, ἐδάκρυε λοιπόν.
- [04012] Τοῦτο καὶ ὁ Χριστὸς ἐποίησεν, ἵνα κἂν τὰ δάκρυα αἰδεσθῶσιν·
- [04013] οἶον, ἡμάρτανέ τις;
- [04014] ἐπετίμα·
- [04015] κατέπτυνεν αὐτοῦ ὁ ἐπιτιμώμενος, καὶ ἀπεπήδα;
- [04016] ἐδάκρυεν, ἵνα κἂν οὕτως ἐπισπάσῃται.
- [04017] δ'.
- [04018] Τούτων μνημονεύωμεν τῶν δακρύων·
- [04019] οὕτω τὰς θυγατέρας ἀνατρέφωμεν τὰς ἑαυτῶν, οὕτω τοὺς παῖδας, δακρύνοντες ὅταν ἴδωμεν ἐν κακοῖς ὄντας.
- [04020] Ὅσοι ἐρᾶσθαι βούλονται, μνημονεύετωσαν τῶν δακρύων Παύλου, καὶ στεναζέτωσαν·
- [04021] ὅσοι μακαρίζεσθε, ὅσοι ἐν θαλάμοις ἐστέ, ὅσοι ἐν ἡδονῇ, τούτων μνημονεύετε·
- [04022] ὅσοι ἐν πένθει, ἀλλάττεσθε δάκρυα δακρύων.
- [04023] Οὐ τοὺς τεθνεώτας ἐκεῖνος ἐπένθει, ἀλλὰ τοὺς ἀπολλυμένους καὶ ζῶντας.
- [04024] Εἶπω καὶ ἕτερα δάκρυα;
- [04025] Καὶ Τιμόθεος ἔκλαιε·
- [04026] μαθητῆς γὰρ ἦν τούτου·
- [04027] διὸ καὶ γράφων αὐτῷ ἔλεγε·
- [04028] Μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ.
- [04029] Πολλοὶ καὶ ἐξ ἡδονῆς οἰδύρονται.
- [04030] Οὕτω καὶ ἡδονῆς ἐστὶ τὸ πρᾶγμα, καὶ ἡδονῆς μάλιστα ἐπιτεταμένης·
- [04031] οὕτως οὐ φορτικὰ τὰ δάκρυα τὰ ἐξ οἰδύνης τοιαύτης, ἀλλὰ καὶ ἐκεῖνων πολλῶ βελτίονα τῶν δι' ἡδονὴν κοσμικὴν.
- [04032] Ἄκουε τοῦ Προφήτου λέγοντος·
- [04033] Ἦκουσε Κύριος τῆς φωνῆς τοῦ κλαυθμοῦ μου.
- [04034] Ποῦ γὰρ οὐ χρησίμον τὸ δάκρυον;
- [04035] ἐν εὐχαίς, ἐν παραινέσεσιν;
- [04036] Ἡμεῖς δὲ αὐτὰ διαβάλλομεν, οὐκ εἰς ἃ δέδοται κεχρημένοι.
- [04037] Ὅταν ἀδελφὸν παρακαλῶμεν ἁμαρτάνοντα, κλαίειν δεῖ κοπτόμενον καὶ στεναζόντα·
- [04038] ὅταν παραινῶμέν τινι, ὁ δὲ μὴ προσέχη, ἀλλ' ἀπολύηται, κλαίειν δεῖ.
- [04039] Ταῦτα φιλοσοφίας τὰ δάκρυα·
- [04040] ὅταν μέντοι πένθης τις γένηται, ὅταν ἐν νόσῳ ἢ σωματικῇ, ὅταν ἀποθάνῃ, οὐκέτι·
- [04041] ταῦτα γὰρ οὐ δακρύων ἄξια.
- [04042] Ὅσπερ οὖν καὶ τὸν γέλωτα διαβάλλομεν, ἀκαίρως αὐτῷ κεχρημένοι·
- [04043] οὕτω καὶ τὰ δάκρυα, ἀκαίρως αὐτὰ μεταχειρίζοντες.
- [04044] Ἡ γὰρ [62.386] ἐκάστου ἀρετῆ τότε φαίνεται, ὅταν πρὸς τὸ ἐπιτήδειον ἔργον ἄγῃται

- [04045] ὅταν δὲ πρὸς τὸ ἀλλότριον, οὐκέτι.
- [04046] Οἶον, ὁ οἶνος πρὸς εὐφροσύνην δέδοται, ἀλλ' οὐ πρὸς μέθην·
- [04047] ὁ ἄρτος πρὸς τροφήν, ἢ μίξις πρὸς παιδοποιίαν.
- [04048] Ὡσπερ οὖν ταῦτα διαβέβληται παραχρώμενα, οὕτω καὶ τὰ δάκρυα.
- [04049] Ἐπικείσθω νόμος, ἐν εὐχαίς μόναις καὶ παραινέσεσι κεχρηῆσθαι τούτοις·
- [04050] καὶ ὅρα πῶς καὶ ποθεινὸν ἔσται τὸ πρᾶγμα.
- [04051] Οὐδὲν οὕτως ἀποσμήχει τὰ ἀμαρτήματα, ὡς δάκρυα.
- [04052] Καὶ ταύτην τὴν σωματικὴν ὄψιν ὡραίαν δείκνυσι τὰ δάκρυα·
- [04053] πρὸς ἔλεον γὰρ ἐπισπᾶται τὸν ὄρωντα, σεμνὴν ποιεῖ ἡμῖν αὐτήν.
- [04054] Οὐδὲν ἥδιον ὀφθαλμῶν δεδακρυμένων.
- [04055] Τὸ γὰρ εὐγενέστερον ἐν ἡμῖν μέλος καὶ ὡραιότερον καὶ τῆς ψυχῆς τοῦτό ἐστιν.
- [04056] Ἄτε οὖν ὡς αὐτὴν τὴν ψυχὴν ὄρωντες ἀποδυρομένην, οὕτω καμπτόμεθα.
- [04057] Ταῦτα ὑμῖν οὐχ ἀπλῶς εἴρηται, ἀλλ' ὥστε ὑμᾶς μὴ γάμοις, μὴ ὀρχήμασι, μὴ χοροῖς παραγίνεσθαι σατανικοῖς.
- [04058] Ὅρα γὰρ τί εὗρεν ὁ διάβολος·
- [04059] Ἐπειδὴ τῆς σκηνῆς καὶ τῶν ἀσέμνων τῶν ἐκεῖ ἡ φύσις αὐτὴ τὰς γυναῖκας ἀπήγαγεν, εἰς τὴν γυναικωνίτιν εἰσήγαγε τὰ τοῦ θεάτρου, μαλακοὺς λέγω καὶ πόρνas.
- [04060] Ταύτην τὴν λύμην ὁ τῶν γάμων ἐπεισήγαγε νόμος·
- [04061] μᾶλλον δὲ οὐχ ὁ τοῦ γάμου, μὴ γένοιτο, ἀλλὰ τῆς ἡμετέρας βλακειᾶς.
- [04062] Τί ποιεῖς, ἄνθρωπε;
- [04063] οὐκ οἶδας τί πράττεις.
- [04064] Γυναῖκα ἄγῃ ἐπὶ σωφροσύνη καὶ παιδοποιίᾳ·
- [04065] τί οὖν αἱ πόρναι βούλονται;
- [04066] Ἴνα ἡ εὐφροσύνη, φησὶ, γένηται μείζων.
- [04067] Καὶ μὴν ταῦτα οὐκ ἀφροσύνης;
- [04068] ὑβρίζεις τὴν νύμφην, ὑβρίζεις τὰς κεκλημένας.
- [04069] Εἰ γὰρ τοιούτοις τέρονται, ὕβρις τὸ πρᾶγμα.
- [04070] Εἰ τὸ γυναῖκας πόρνas ὄραν ἀσχημονούσας φέρει τινὰ φιλοτιμίαν, διὰ τί μὴ καὶ τὴν νύμφην ἔλκεις, ἵνα κακείνη θεωρῇ;
- [04071] Πάντως ἄσχημον καὶ αἰσχρὸν, μαλακοὺς ἄνδρας καὶ ὀρχουμένους, καὶ πᾶσαν τὴν πομπὴν τὴν σατανικὴν ἐπεισάγειν τῇ οἰκίᾳ.
- [04072] Μνημονεύετέ μου, φησὶ, τῶν δεσμῶν.
- [04073] Δεσμός ἐστιν ὁ γάμος, δεσμός ὠρισμένος παρὰ Θεοῦ·
- [04074] λύσις ἢ πόρνη καὶ διάλυσις.
- [04075] Ἐξεστὶν ἑτέροις παιδρύνειν τὸν γάμον, οἷον τραπέζαις πληθούσαις, καὶ ἱματίοις·
- [04076] οὐ περικόπτω ταῦτα, ἵνα μὴ δόξω σφόδρα εἶναι ἄγριος·
- [04077] καίτοι ἤρκεσε τῇ Ῥεβέκκᾳ θέριστρον μόνον·
- [04078] ἀλλ' οὐ περικόπτω.
- [04079] Ἐξεστὶν ἱματίοις παιδρύνεσθαι, ἔξεστι παρουσίαις αἰδεσίμων ἀνδρῶν, αἰδεσίμων γυναικῶν.

- [04080] Τί τὰ ἐπιχάρματα ἐκεῖνα, τί τὰ τέρατα ἐπεισάγεις;
- [04081] Εἰπέ ἃ ἀκούεις παρ' αὐτῶν.
- [04082] Ἀλλ' ἐρυθριᾶς εἰπεῖν;
- [04083] Σὺ ἐρυθριᾶς, κἀκεῖνους ἀναγκάζεις ποιεῖν;
- [04084] Εἰ καλὸν, διὰ τί μὴ καὶ αὐτὸς ποιεῖς;
- [04085] εἰ δὲ αἰσχρὸν, διὰ τί ἕτερον ἀναγκάζεις;
- [04086] Πάντα σωφροσύνης ἐμπεπλησθαι δεῖ, πάντα σεμνότητος, πάντα κοσμιότητος·
- [04087] νῦν δὲ τούναντίον ὀρῶ, σκιρτῶντας ὡς αἱ κάμηλοι, ὡς αἱ ἡμίονοι.
- [04088] Τῇ παρθένῳ θάλαμος ἐπιτήδειον μόνον.
- [04089] Ἀλλὰ πενιχρὰ ἐστὶ, φησὶν.
- [04090] Ἐπειδὴ πενιχρὰ ἐστὶ, καὶ κόσμιος ὀφείλει εἶναι·
- [04091] ἐχέτω τὸν τρόπον ἀντὶ πλούτου.
- [04092] Οὐκ ἔχει προῖκα ἐπιδοῦναι;
- [04093] τί αὐτὴν καὶ ἐτέρως εὐκαταφρόνητον ποιεῖς ἀπὸ τῆς ἀναστροφῆς;
- [04094] Ἐπαινῶ ὅτι παρθένοι παραγίνονται τὴν ὀμήλικα τιμῶσαι, ὅτι παραγίνονται γυναῖκες τὴν εἰς αὐτὰς καταχθεῖσαν τιμῶσαι·
- [04095] καλῶς τοῦτο ὥρισταί.
- [04096] Δύο γὰρ εἰσὶν οὗτοι χοροὶ, ὁ τῶν παρθένων, καὶ ὁ τῶν γεγαμημένων·
- [04097] αὗται παραδιδόασιν, ἐκεῖνα δέχονται.
- [04098] Ἡ νύμφη μεταξὺ τούτων ἐστίν, οὔτε παρθένος, οὔτε γυνή·
- [04099] ἐκεῖθεν μὲν γὰρ ἐξέρχεται.
- [04100] ταύτης δὲ ἐπιβαίνει τῆς συμμορίας.
- [04101] [62.387] Αἱ δὲ πόρνοι, διὰ τί;
- [04102] Δέον αὐτὰς ἐγκαλύπτεσθαι ὅταν γάμος ᾗ, δέον αὐτὰς κατορύττεσθαι (φθορὰ γὰρ γάμου πορνεία), ἡμεῖς δὲ ἄγομεν αὐτὰς εἰς γάμους.
- [04103] Καὶ ὅταν μὲν τι ποιῆτε, καὶ μέχρι ῥήματος οἰωνίζεσθε τὰ ἐναντία·
- [04104] οἶον, ὅταν σπεύρης, ὅταν ἀπαντλῆς τῶν ὑποληνίων τὸν οἶνον, τὰ ὀξίνην σημαίνοντα οὐδ' ἂν ἀποκρίνοιο·
- [04105] ἐνταῦθα δὲ σωφροσύνης γινομένης, ἐπεισάγετε τὴν ὀξίνην;
- [04106] τοῦτο γὰρ ἡ πόρνη.
- [04107] Ὅταν μύρον κατασκευάζητε, οὐδὲν δυσῶδες ἀφίετε πλησιάζειν.
- [04108] Μύρον ἐστὶν ὁ γάμος·
- [04109] τί τοίνυν τὴν τοῦ βορβόρου δυσωδίαν ἐπεισάγεις τῇ τοῦ μύρου κατασκευῇ;
- [04110] Τί λέγεις;
- [04111] ὀρχεῖται ἡ παρθένος, καὶ οὐκ αἰσχύνεται τὴν ὀμήλικα;
- [04112] Ταύτης γὰρ σεμνοτέραν αὐτὴν εἶναι δεῖ·
- [04113] ἐξ ἀγκάλῃς γε, οὐκ ἐκ παλαιίστρας ἐξῆλθε.
- [04114] Φαίνεσθαι γὰρ ὅλως ἐν γάμοις τὴν παρθένον οὐ δεῖ.
- [04115] ε'.

- [04116] Οὐχ ὄρας ἐν τοῖς βασιλείοις, ὅτι οἱ μὲν τετιμημένοι ἔνδον περὶ τὸν βασιλέα εἰσὶν, οἱ δὲ ἄτιμοι ἔξω;
- [04117] Καὶ σὺ ἔνδον ἔσο περὶ τὴν νύμφην.
- [04118] Ἀλλὰ ἀγνὸς μένε ἐπὶ τῆς οἰκίας·
- [04119] μὴ ἐκπόμευε τὴν παρθενίαν.
- [04120] Παρέστηκεν ἐκάτερος ὁ χορὸς, ὁ μὲν οἶαν διδῶσαι δεικνύς, ὁ δὲ ἵνα ταύτην φυλάττωσι·
- [04121] τί καταισχύνεις τὴν παρθενίαν;
- [04122] Εἰ γὰρ σὺ τοιαύτη, τοιαῦτα καὶ περὶ ἐκείνης ὁ νυμφίος ὑποπτεύσει·
- [04123] εἰ σὺ ἐράσθαι θέλεις, παντοπώλιδος καὶ λαχανοπώλιδος καὶ δημιουργοῦ ταῦτα.
- [04124] Οὐκ ἔστι ταῦτα αἰσχύνῃ;
- [04125] Αἰσχύνῃ ἐστὶ τὸ ἀσχημονεῖν, κὰν βασιλέως θυγάτηρ ἦ.
- [04126] Μὴ γὰρ ἡ πενία κωλύει;
- [04127] μὴ γὰρ τὸ ἐπιτήδευμα;
- [04128] Κὰν δούλη τις ἦ παρθένος, ἐν σωφροσύνῃ μενέτω·
- [04129] Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε δούλος, οὔτε ἐλεύθερος.
- [04130] Μὴ γὰρ θέατρον ἐστὶν ὁ γάμος;
- [04131] Μυστήριον ἐστὶ, καὶ τύπος μεγάλου πράγματος·
- [04132] κὰν αὐτὸ μὴ αἰδῆ, αἰδέσθητι οὗ τύπος ἐστί.
- [04133] Τὸ μυστήριον τοῦτο, φησὶ, μέγα ἐστίν·
- [04134] ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν Ἐκκλησίαν.
- [04135] Τῆς Ἐκκλησίας τύπος ἐστὶ καὶ τοῦ Χριστοῦ, καὶ πόρνας εἰσάγεις;
- [04136] Ἄν τοίνυν, φησὶ, μήτε παρθένοι ὀρχῶνται, μήτε γεγαμημένοι, τίς ὀρχήσεται;
- [04137] Μηδεὶς·
- [04138] ποία γὰρ ὀρχήσεως ἀνάγκη;
- [04139] Ἐν τοῖς τῶν Ἑλλήνων μυστηρίοις αἱ ὀρχήσεις, ἐν δὲ τοῖς ἡμετέροις σιγὴ καὶ εὐκοσμία, αἰδῶς καὶ καταστολή.
- [04140] Μυστήριον τελεῖται μέγα·
- [04141] ἔξω αἱ πόρνας, ἔξω οἱ βέβηλοι.
- [04142] Πῶς μυστήριον ἐστὶ;
- [04143] Συνέρχονται, καὶ ποιῶσιν οἱ δύο ἓνα.
- [04144] Διὰ τί, ὅτε μὲν εἰσῆει, οὐκ ὀρχησῆς, οὐ κύμβαλα, ἀλλὰ πολλὴ σιγὴ, πολλὴ ἡσυχία·
- [04145] ὅταν δὲ συνίωσιν, οὐκ εἰκόνα ἄψυχον, οὐδὲ εἰκόνα τινὸς τῶν ἐπὶ γῆς, ἀλλ' αὐτοῦ ποιῶντες τοῦ Θεοῦ, τοσοῦτον ἐπεισάγεις θόρυβον, καὶ ταράττεις τοὺς ὄντας, καὶ αἰσχύνεις τὴν ψυχὴν, καὶ θορυβεῖς;
- [04146] Ἔρχονται ἐν σῶμα γεννησόμενοι.
- [04147] Ἴδου πάλιν ἀγάπης μυστήριον.
- [04148] Ἄν οἱ δύο μὴ γένωνται ἓν, οὐκ ἐργάζονται πολλοὺς, ἕως ἂν δύο μένωσιν·
- [04149] ὅταν δὲ εἰς ἐνότητα ἔλθωσι, τότε ἐργάζονται.
- [04150] Τί μανθάνομεν ἀπὸ τούτου;

- [04151] Ὅτι πολλή τῆς ἐνώσεως ἡ ἰσχὺς.
- [04152] Τὸ εὐμήχανον τοῦ Θεοῦ τὸν ἕνα εἰς δύο διείλε παρὰ τὴν ἀρχὴν, καὶ θέλων δεῖξαι ὅτι μετὰ τὸ διαιεθῆναι καὶ εἰς μένει, οὐκ ἀφήκεν ἕνα ἀρκεῖν πρὸς τὴν γέννησιν.
- [04153] Οὐ γὰρ ἐστὶν εἷς [ὁ] οὐδέπω, ἀλλ' ἡμισυ τοῦ ἑνός·
- [04154] καὶ δῆλον, ὅτι οὐ παιδοποιεῖ, καθάπερ καὶ πρότερον.
- [04155] Εἶδες τοῦ γάμου τὸ μυστήριον;
- [04156] Ἐποίησεν ἐξ ἑνός ἕνα, καὶ πάλιν τοὺς δύο τούτους ἕνα ποιήσας οὕτω ποιεῖ ἕνα·
- [04157] ὥστε καὶ νῦν ἐξ ἑνός τίκεται ἄνθρωπος.
- [04158] Γυνὴ γὰρ καὶ [62.388] ἀνὴρ οὐκ εἰσὶν ἄνθρωποι δύο, ἀλλ' ἄνθρωπος εἷς·
- [04159] καὶ παρὸν καὶ πολλαχόθεν αὐτὸ πιστώσασθαι, οἷον ἀπὸ τοῦ Ἰακώβου, ἀπὸ τῆς Μαρίας τῆς μητρὸς τοῦ Χριστοῦ, ἀπὸ τοῦ λέγειν·
- [04160] Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.
- [04161] Εἰ ὁ μὲν κεφαλὴ, ἡ δὲ σῶμα, πῶς δύο;
- [04162] Διὰ τοῦτο ἡ μὲν μαθητοῦ, ὁ δὲ διδασκάλου τάξιν ἐπέχει·
- [04163] ὁ μὲν ἄρχοντας, ἡ δὲ ἀρχομένης.
- [04164] Καὶ ἀπ' αὐτῆς δὲ τῆς τοῦ σώματος διαπλάσεως ἴδοι τις ἄν, ὅτι ἕν εἰσὶν ἀπὸ γὰρ τῆς πλευρᾶς γέγονε, καὶ ὥσπερ ἡμίτομα δύο εἰσὶ.
- [04165] Διὰ τοῦτο καὶ βοηθὸν καλεῖ, ἵνα δείξῃ ὅτι ἕν εἰσι·
- [04166] διὰ τοῦτο καὶ πατρὸς καὶ μητρὸς προτιμᾷ τὴν συνοίκησιν, ἵνα δείξῃ ὅτι ἕν εἰσι.
- [04167] Καὶ ὁ πατὴρ ὁμοίως χαίρει καὶ θυγατρὸς καὶ υἱοῦ γαμούντων, ὡς πρὸς οἰκεῖον μέλος ἐπειγομένου τοῦ σώματος·
- [04168] καὶ τοσαύτη δαπάνη γίνεται καὶ χρημάτων ἐλάττωσις, καὶ ὁμως οὐκ ἀνέχεται ἄγαμον περιορᾶν.
- [04169] Ὅσπερ γὰρ ἀπεσχισμένης αὐτῆ τῆς σαρκὸς, ἀτελής πρὸς παιδοποιίαν ἑκάτερος, ἀτελής ἐστὶ πρὸς βίου σύστασιν τοῦ παρόντος ἑκάτερος.
- [04170] Διὰ τοῦτο καὶ ὁ προφήτης φησὶν·
- [04171] Ὑπόλειμμα πνεύματός σου.
- [04172] Πῶς δὲ καὶ γίνονται εἰς σάρκα μίαν;
- [04173] Καθάπερ χρυσοῦ τὸ καθαρώτατον ἂν ἀφέλης καὶ ἑτέρῳ ἀναμίξης χρυσοῦ, οὕτω δὴ καὶ ἐνταῦθα, τὸ πιότατον τῆς ἡδονῆς χωνευούσης ἢ γυνὴ δεχομένη τρέφει καὶ θάλπει, καὶ τὰ παρ' ἑαυτῆς συνεισενεγκαμένη ἄνδρα ἀποδίδωσι.
- [04174] Καὶ γέφυρά τίς ἐστὶ τὸ παιδίον.
- [04175] Ὅστε οἱ τρεῖς σὰρξ γίνονται μία, τοῦ παιδὸς ἑκατέρωθεν ἑκατέρους συνάπτοντος.
- [04176] Ὅσπερ γὰρ εἰ δύο πόλεων οὐσῶν, καὶ ποταμοῦ διόλου διαιροῦντος, μία γίνεται πόλις, γεφύρας ἑκατέρωθεν ἀπτομένης·
- [04177] οὕτως ἐστὶν ἐνταῦθα, καὶ πλέον·
- [04178] αὐτὴ γὰρ ἡ γέφυρα ἐκ τῆς ἑκατέρων οὐσίας.
- [04179] Καὶ τῷ λόγῳ τούτῳ ἕν εἰσὶν, ὡς τὸ σῶμα καὶ κεφαλὴ ἕν σῶμα·
- [04180] τῷ γὰρ τραχήλῳ διαιεῖται·
- [04181] ἀλλ' οὐ διαιροῦνται μᾶλλον, ἢ συνάπτονται·
- [04182] μέσος γὰρ ὢν ἑκατέρους συνάγει·
- [04183] καὶ ταυτὸν γίνεται, ὥσπερ ἂν εἰ χορὸς διεσπασμένος τὸ μὲν ἐν αὐτοῦ μέρος ἐντεῦθεν λαβῶν, τὸ δὲ ἕτερον ἐκ τῆς δεξιᾶς, ἕνα ποιήσειεν·
- [04184] ἢ ὥσπερ οἱ συνεσταλμένοι οὗτοι καὶ τὰς χεῖρας ἐκτείνοντες ἐν γίνονται·
- [04185] αἱ γὰρ χεῖρες ἐκταθεῖσαι, οὐκ ἀφιασιν εἶναι δύο.

- [04186] Διὰ τοῦτο γοῦν καὶ ἀκριβῶς εἶπεν, οὐκ, Ἔσονται μία σὰρξ, ἀλλ', Εἰς σάρκα μίαν, τὴν τοῦ παιδὸς συναπτόμενοι δηλονότι.
- [04187] Τί οὖν, ὅταν παιδίον μὴ ἦ, οὐκ ἔσονται δύο καὶ τότε;
- [04188] Εὐδηλον·
- [04189] ἡ μίξις γὰρ τοῦτο ἐργάζεται, ἀναχέασα καὶ ἀναμίξασα ἀμφοτέρων τὰ σώματα.
- [04190] Καὶ ὥσπερ εἰς ἔλαιον μύρον ἐμβαλῶν, τὸ πᾶν ἐποίησεν ἓν, οὕτω δὴ καὶ ἐνταῦθα.
- [04191] ἄ'.
- [04192] Οἶδα ὅτι πολλοὶ αἰσχύνονται τοῖς λεγομένοις·
- [04193] καὶ τούτου αἴτιον ἡ ἀσέλγεια καὶ ἡ ἀκολασία.
- [04194] Τὸ οὕτω τοὺς γάμους γίνεσθαι, τὸ παραφθειρεσθαι, τὸ πρᾶγμα διέβαλεν·
- [04195] ἐπεὶ Τίμιος ὁ γάμος, καὶ ἡ κοίτη ἀμίαντος.
- [04196] Τί αἰσχύνῃ τῷ τιμίῳ;
- [04197] τί ἐρυθριᾷς ἐπὶ τῷ ἀμιάντῳ;
- [04198] Ταῦτα αἰρετικῶν ἐστι, ταῦτα τῶν τὰς πόρνας ἐπεισαγόντων.
- [04199] Διὰ τοῦτο αὐτὸν ἐκκαθαίρεσθαι βούλομαι, ὥστε ἐπὶ τὴν οἰκείαν εὐγένειαν ἀναγαγεῖν, ὥστε τῶν αἰρετικῶν ἐμφράξαι τὰ στόματα.
- [04200] Ὑβρίζεται τὸ τοῦ Θεοῦ δῶρον, ἡ ῥίζα τῆς ἡμετέρας γενέσεως·
- [04201] [62.389] πολλὴ γὰρ περὶ τὴν ῥίζαν ἡ κόπρος καὶ ὁ βόρβορος.
- [04202] Τοῦτον οὖν ἐκκαθάρωμεν τῷ λόγῳ.
- [04203] Ἀνέχεσθε τοίνυν μικρὸν ἐπεὶ καὶ ὁ βόρβορον κατέχων δυσωδίας ἀνέχεται.
- [04204] Βούλομαι δεῖξαι ὅτι οὐ χρὴ ἐπὶ τούτοις αἰσχύνεσθαι, ἀλλὰ τούτοις οἷς ποιεῖτε·
- [04205] σὺ δὲ ἐπ' ἐκείνοις αἰσχύνεσθαι ἀφείς, τούτοις αἰσχύνῃ·
- [04206] οὐκοῦν τοῦ Θεοῦ καταγινώσκεις τοῦ οὕτω θεσπίσαντος.
- [04207] Εἶπω πῶς καὶ μυστήριον τῆς Ἐκκλησίας ἐστίν·
- [04208] Ὁ Χριστὸς ἦλθε πρὸς τὴν Ἐκκλησίαν, καὶ ἐξ αὐτῆς γέγονε, καὶ αὐτὴ συνεισηλθε συνουσία πνευματικῆ.
- [04209] Ἡρμოსάμην γὰρ ὑμᾶς, φησὶν, ἐνὶ ἀνδρὶ παρθένον ἀγνήν.
- [04210] Ὅτι δὲ ἐξ αὐτοῦ ἐσμεν, ἄκουε πῶς φησιν·
- [04211] Ἐκ τῶν μελῶν αὐτοῦ, καὶ ἐκ τῆς σαρκὸς αὐτοῦ πάντες ἡμεῖς.
- [04212] Ταῦτα δὴ πάντα ἐννοοῦντες, μὴ αἰσχύνωμεν τὸ τηλικούτον μυστήριον.
- [04213] Τύπος τῆς τοῦ Χριστοῦ παρουσίας ἐστὶν ὁ γάμος, σὺ δὲ μεθύεις;
- [04214] Εἰπέ μοι, εἰ εἰκόνα εἶδες τοῦ βασιλέως, ἄρα ἂν αὐτὴν ἤσχυνες;
- [04215] Οὐδαμῶς.
- [04216] Δοκεῖ μὲν οὖν ἀδιάφορα εἶναι τὰ περὶ τὸν γάμον γινόμενα, ἔστι δὲ μεγάλων αἰτία κακῶν.
- [04217] Πάντα παρανομίας γέμει.
- [04218] Αἰσχροτής καὶ μωρολογία καὶ εὐτραπελία μὴ ἐκπορευέσθω, φησὶν, ἐκ τοῦ στόματος ὑμῶν.
- [04219] Πάντα δὲ ἐκεῖνα, αἰσχροτής καὶ μωρολογία καὶ εὐτραπελία, οὐχ ἄπλως, ἀλλὰ μετὰ ἐπιτάσεως·
- [04220] τέχνη γὰρ τὸ πρᾶγμά ἐστι, καὶ ἐγκώμια μέγала τοῖς αὐτὴν μετιοῦσι·
- [04221] τὰ ἀμαρτήματα τέχνη γέγονεν.

- [04222] Οὐχ ἀπλῶς αὐτὰ μετερχόμεθα, ἀλλὰ μετὰ σπουδῆς, μετὰ ἐπιστήμης·
- [04223] καὶ στρατηγεῖ λοιπὸν ὁ διάβολος τῶν αὐτοῦ ταγμάτων.
- [04224] Ὅπου γὰρ μέθη, ἀκολασία·
- [04225] ὅπου αἰσχρολογία, ὁ διάβολος πάρεστι τὰ παρ' ἑαυτοῦ εἰσφέρον.
- [04226] Τούτοις ἐστιώμενος, εἰπέ μοι, μυστήριον Χριστοῦ τελεῖς, καὶ τὸν διάβολον καλεῖς;
- [04227] Τάχα με φορτικὸν εἶναι νομίζετε.
- [04228] Καὶ γὰρ καὶ τοῦτο τῆς διαστροφῆς τῆς πολλῆς, ὅτι καὶ ὁ ἐπιτιμῶν, γέλωτα ὀφλισκάνει ὡς αὐστηρός.
- [04229] Οὐκ ἀκούετε Παύλου λέγοντος, Πᾶν ὅ τι ἂν ποιῆτε, εἴτε ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε;
- [04230] Ὑμεῖς δὲ εἰς δυσφημίαν καὶ ἀδοξίαν.
- [04231] Οὐκ ἀκούετε τοῦ Προφήτου λέγοντος, Δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ;
- [04232] Ὑμεῖς δὲ διαχεῖσθε.
- [04233] Μὴ γὰρ οὐκ ἔστι καὶ ἠδεσθαι, καὶ μετὰ ἀσφαλείας;
- [04234] Βούλει μελῶν ἀκοῦσαι καλῶν;
- [04235] Μάλιστα μὲν οὐδὲ ἔδει·
- [04236] πλὴν συγκαταβαίνω, εἰ βούλει·
- [04237] μὴ τῶν σατανικῶν ἀκούσης, ἀλλὰ τῶν πνευματικῶν.
- [04238] Βούλει χορεύοντας ἰδεῖν;
- [04239] ὅρα τῶν ἀγγέλων τὸν χορὸν.
- [04240] Καὶ πῶς δυνατὸν, φησὶν, ἰδεῖν;
- [04241] Ἐὰν ταῦτα ἀπελάσης, ἐλεύσεται καὶ ὁ Χριστὸς εἰς τούτους τοὺς γάμους·
- [04242] τοῦ δὲ Χριστοῦ παρόντος, καὶ ὁ τῶν ἀγγέλων πάρεστι χορός.
- [04243] Ἄν θέλης, καὶ νῦν θαύματα ἐργάσεται, καθάπερ καὶ τότε·
- [04244] ποιήσει καὶ νῦν τὸ ὕδωρ οἶνον·
- [04245] καὶ πολλῶ θαυμασιώτερον, τὴν διάχυσιν ἐπιστρέψει τὴν διαρρέουσαν καὶ ψυχρὰν ἐπιθυμίαν, καὶ ἐπὶ τὴν πνευματικὴν μεταστήσει.
- [04246] Τοῦτό ἐστιν ἐξ ὕδατος οἶνον ποιῆσαι.
- [04247] Ἐνθα ἀύληται, οὐδαμοῦ ὁ Χριστός·
- [04248] ἀλλὰ κἂν εἰσέλθῃ, τὸ πρῶτον ἐκβάλλει τούτους, καὶ τότε θαυματουργεῖ.
- [04249] Τί τῆς σατανικῆς πομπῆς ἀηδέστερον, ἔνθα ἄναρθρα πάντα, ἔνθα πάντα ἄσημα;
- [04250] ἂν δέ τι καὶ ἔναρθρον, πάλιν πάντα αἰσχροῦ, πάντα ἀηδῆ.
- [04251] ζ'.
- [04252] Οὐδὲν τῆς ἀρετῆς ἥδιον, οὐδὲν κοσμιότητος γλυκύτερον, οὐδὲν σεμνότητος ποθεινότερον.
- [04253] Ποιεῖτω τις γάμους, οἴους ἐγὼ λέγω, καὶ ὄψεται τὴν ἡδονήν·
- [04254] ^[62.390] ποίους δὲ γάμους, προσέχετε.
- [04255] Πρῶτον μὲν ἄνδρα ζητεῖ τὴν παρθένον ὄντως ἄνδρα καὶ προστάτην, ὡς σώματι μέλλων ἐπιθήσειν κεφαλὴν, ὡς οὐκ ἀνδράποδον, ἀλλὰ θυγατέρα αὐτῷ μέλλων παραδώσειν·
- [04256] μὴ χρήματα ζητεῖ, μὴ γένους λαμπρότητα, μὴ πατρὶδος μέγεθος, πάντα ταῦτα περιττὰ, ἀλλὰ ψυχῆς εὐλάβειαν, ἐπιείκειαν, τὴν ἀληθῆ σύνεσιν, τοῦ Θεοῦ τὸν φόβον, εἰ βούλει μεθ' ἡδονῆς τὸ θυγάτριον ζῆν.

- [04257] Πλουσιώτερον γὰρ ζητοῦσα, οὐ μόνον αὐτὴν οὐκ ὠφελήσεις, ἀλλὰ καὶ βλάψεις, δούλην ἀντ' ἐλευθέρας ποιούσα.
- [04258] Οὐ τοσαύτην γὰρ ἀπὸ τῶν χρυσίων καρπώσεται τὴν ἡδονὴν, ὅσην ἀπὸ τοῦ δουλεύειν τὴν ἀηδίαν.
- [04259] Ἀλλὰ μὴ ζητεῖ ταῦτα, ἀλλὰ μάλιστα μὲν ὁμότιμον·
- [04260] εἰ δὲ μὴ δυνατὸν, πενέστερον μᾶλλον, ἢ εὐπορώτερον, εἴ γε μὴ ἀποδόσθαι δεσπότη, ἀλλ' ἐκδοῦναι ἀνδρὶ βούλει τὴν θυγατέρα.
- [04261] Ὅταν ἀκριβῶς ἐξετάσης τὰνδρὸς τὴν ἀρετὴν, καὶ μέλλης ἐκδιδόναι, παρακάλεσον τὸν Χριστὸν παραγενέσθαι·
- [04262] οὐ γὰρ ἐπαισχυνθήσεται·
- [04263] μυστήριόν ἐστι τῆς αὐτοῦ παρουσίας.
- [04264] Μάλιστα μὲν οὖν καὶ τότε παρακάλει, ὥστε μνηστῆρα τοιοῦτον δοῦναι.
- [04265] Μὴ γένη τοῦ παιδὸς τοῦ Ἀβραὰμ χειρῶν, ὃς εἰς τοσαύτην ἀποδημίαν πεμπόμενος, ἤδει ἔνθα χρὴ καταφυγεῖν·
- [04266] διὸ καὶ πάντων ἐπέτυχεν.
- [04267] Ὅταν περιεργάζῃ καὶ ζητῆς τὸν ἄνδρα, εὐχου·
- [04268] εἰπέ τῷ Θεῷ·
- [04269] Ὅν ἂν θέλῃς σὺ οἰκονόμησον·
- [04270] ἐγχείρισον αὐτῷ τὸ πρᾶγμα, καὶ τιμηθεὶς ταύτῃ παρὰ σοῦ τῆ τιμῆ ἀμείψεται σε.
- [04271] Δύο δὴ ποιεῖν χρὴ, αὐτῷ τε ἐγχειρίζειν, καὶ τοιοῦτον ζητεῖν, οἷον ἂν αὐτὸς βούληται, κόσμιον, σῶφρονα.
- [04272] Ὅταν οὖν τοὺς γάμους ποιῆς, μὴ περιέλθῃς οἰκίας, κάτοπτρα καὶ ἱμάτια χρωμένῃ·
- [04273] οὐ γὰρ πρὸς ἐπίδειξιν τὸ πρᾶγμά ἐστιν, οὐδὲ εἰς πομπὴν εἰσάγεις τὸ θυγάτριον·
- [04274] ἀλλὰ φαιδρύνουσα τὴν οἰκίαν τοῖς ἐνοῦσι, κάλει γείτονας καὶ φίλους καὶ συγγενεῖς.
- [04275] Ὅσους ἂν οἶδας ἐπιεικεῖς, τούτους κάλει, καὶ τοῖς οὖσιν ἐπαρκεῖσθαι παραίνει.
- [04276] Μηδεὶς τῶν ἀπὸ τῆς ὀρχήστρας παρέστω·
- [04277] ἐκεῖ γὰρ δαπάνη περιττὴ καὶ ἄσχημος·
- [04278] κάλεσον τὸν Χριστὸν πρὸ τῶν ἄλλων ἀπάντων.
- [04279] Οἶδας διὰ τίνος αὐτὸν καλέσεις;
- [04280] Ὅς ἂν ποιῆσῃ, φησὶν, ἐνὶ τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποίησε.
- [04281] Μὴ νομίσης τὸ πρᾶγμα δυσάρεστον εἶναι, τὸ πένητας καλεῖν διὰ τὸν Χριστόν·
- [04282] δυσάρεστον τὸ πόρνας καλεῖν.
- [04283] Τὸ γὰρ πένητας καλεῖν, τοῦτο ἀφορμὴ πλούτου, ἐκεῖνο δὲ ἀνατροπῆς.
- [04284] Κόσμηε τὴν νύμφην μὴ τούτοις τοῖς κοσμίους τοῖς ἀπὸ τοῦ χρυσοῦ, ἀλλ' ἐπιεικεῖα καὶ αἰδοῖ καὶ τοῖς συνήθεσιν ἱματίοις, ἀντὶ παντὸς κόσμου χρυσοῦ καὶ ἐμπλεγμάτων, τὸ ἐρυθριᾶν, τὸ αἰσχύνεσθαι περιθεῖσα, καὶ τὸ μὴ ζητεῖν ἐκεῖνα.
- [04285] Μηδεὶς ἔστω θόρυβος, μηδεμία ταραχὴ·
- [04286] καλείσθω ὁ νυμφίος, δεχέσθω τὴν παρθένον.
- [04287] Τὰ ἄριστα καὶ τὰ δεῖπνα μὴ μέθης ἔστω πλήρη, ἀλλὰ πνευματικῆς ἡδονῆς.
- [04288] Μυρία γὰρ ἐκ τοῦ τοιοῦτου γάμου ἔσται τὰ καλὰ, καὶ τὰ τοῦ βίου ἐν ἀσφαλείᾳ·
- [04289] ἐκ δὲ τῶν νῦν γινομένων γάμων (εἴ γε γάμους, ἀλλὰ μὴ πομπὰς αὐτὰ δεῖ καλεῖν), ὅρα ὅσα τὰ κακά.
- [04290] Διελύθησαν αἱ πασάδες, καὶ εὐθέως μέριμνα καὶ φόβος, μὴ τι παραπέσῃ τῶν κεκρημένων, καὶ διαδέχεται τὴν ἡδονὴν ἀθυμία ἀφόρητος.
- [04291] Ἀλλ' αὕτη μὲν τῆς κηδεστρίας ἡ ἀγωνία·

[04292] μᾶλλον δὲ οὐδὲ αὐτὴ ἀπήλ [62.391] λακται ἢ νύμφη·

[04293] τὰ γοῦν μετὰ ταῦτα αὐτῆς τῆς νύμφης ἐστὶν ἅπαντα.

[04294] Τὸ γὰρ ὄρᾶν καταλυόμενα ἅπαντα, ἀθυμίας ὑπόθεσις, τὸ ὄρᾶν ἔρημον τὴν οἰκίαν, κατηφείας ἀφορμή.

[04295] Ἐκεῖ ὁ Χριστὸς, ἐνταῦθα ὁ Σατανᾶς·

[04296] ἐκεῖ θυμηδία, ἐνταῦθα φροντίς·

[04297] ἐκεῖ ἡδονή, ἐνταῦθα λύπη·

[04298] ἐκεῖ δαπάνη, ἐνταῦθα οὐδὲν τοιοῦτον, ἐκεῖ ἀσχημοσύνη, ἐνταῦθα εὐκοσμία·

[04299] ἐκεῖ φθόνος, ἐνταῦθα ἀφθονία·

[04300] ἐκεῖ μέθη, ἐνταῦθα νῆψις, ἐν [62.392] ταῦθα σωτηρία, ἐνταῦθα σωφροσύνη.

[04301] Ταῦτα δὴ πάντα ἐννοοῦντες, στήσωμεν τὸ κακὸν μέχρι τούτου, ἵνα ἀρέσωμεν τῷ Θεῷ, καὶ τῶν ἐπιγγελλένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν ἐπιτυχεῖν καταξιωθῶμεν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[04302] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - In epistulam ad Colossenses
Litterarum Omnium Conspectus: 176 Litterae, quae repetitae sunt in 204,248 occasionibus

α	0945	14,602	A	0913	61
β	0946	817	B	0914	48
γ	0947	3,417	Γ	0915	32
δ	0948	3,961	Δ	0916	0
ε	0949	11,212	E	0917	261
ζ	0950	502	Z	0918	3
η	0951	2,791	H	0919	8
θ	0952	2,521	Θ	0920	293
ι	0953	8,942	I	0921	38
κ	0954	6,536	K	0922	443
λ	0955	6,074	Λ	0923	45
μ	0956	5,749	M	0924	179
ν	0957	16,922	N	0925	44
ξ	0958	637	Ξ	0926	0
ο	0959	13,643	O	0927	336
π	0960	6,314	Π	0928	381
ρ	0961	6,770	P	0929	4
ς	0962	7,326	•	0930	0

σ	0963	6,903	Σ	0931	72
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υ	0965	2,824	Υ	0933	44
φ	0966	1,647	Φ	0934	19
χ	0967	1,627	X	0935	219
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ω	0969	2,544	Ω	0937	4
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ϑ	8165	129	P	8172	11

ά	8049	2,267	έ	8051	2,464	ή	8053	829	ί	8055	3,333	ό	8057	1,873	ύ	8059	1,446	ώ	8061	485
ὰ	8048	2,146	ὲ	8050	1,295	ἦ	8052	1,342	ὶ	8054	3,287	ὸ	8056	2,295	ὺ	8058	528	ὠ	8060	146
ἄ	8118	446			0	ἦ	8134	1,010	ἱ	8150	1,724			0	ὺ	8166	2,493	ῶ	8182	1,551
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ὰ	7942	15			0	ἦ	7974	128	ὶ	7990	368			0	ὺ	8022	139	ῶ	8038	13
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α	8115	127			0	η	8131	335			0			0			0	ω	8179	232
ὰ	8116	2			0	ἦ	8132	9			0			0			0	ῶ	8180	4
ἄ	8119	102			0	ἦ	8135	303			0			0			0	ῶ	8183	552

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - In epistulam ad Colossenses
Verborum Omnium Conspectus: 9,270Verba, quae repetita sunt in 2,861,813 occasionibus

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 αἰδέσιμος [01090]
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 άκαίρως [04042] [04043]
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 άκέραιοι [03468]
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 άκμαζούσαις [00608] [00812]
 άκοαίς [00608]
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ἀκολουθίας [00684]
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 ἀλλάττεσθε [04022]
 ἀλλαχοῦ [00167] [00477] [00587] [00890] [00919] [00940] [01427] [01822] [02584]
 Ἀλλαχοῦ [02642] [03089]
 ἄλλη [01403] [01717]
 ἀλληλα [01670]
 ἀλλήλοις [02544]
 ἀλλήλους [00474] [01048] [01309] [01309] [02230] [02450] [03726]
 ἀλλήλων [02492] [02496] [02650]

Ἀλλήλων [02642] [02653]
 ἄλλην [02261]
 ἄλλο [00188] [00310] [00660] [01315] [01355] [01457] [01630] [01635] [02704] [02710] [03114] [03833]
 ἄλλοι [00927]
 Ἄλλοι [01822]
 ἄλλοις [00132] [02475] [03446] [03447]
 ἀλλοίωσις [01622]
 ἄλλον [01060] [03173] [03173]
 ἄλλος [02747] [03671] [03671] [03701]
 ἀλλότριον [01775] [04045]
 ἀλλοτρίου [00314]
 ἀλλοτριούμενον [03734]
 ἀλλοτριούνται [03734]
 ἀλλοτρίων [00728]
 ἀλλοτρίωσις [01137]
 ἄλλου [02173]
 ἄλλους [00718] [00735] [03255] [03842] [03849] [03992]
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 ἄλλων [01452] [01941] [02798] [02956] [03452] [03674] [03676] [03870] [03944] [04003] [04278]
 ἄλλως [00489] [03124] [03599] [03600] [03600]
 Ἄλλως [00482] [01316] [02569] [03449]
 ἀλμυρᾶ [02930]
 ἀλογα [00705] [02895]
 ἀλογία [01346] [01369]
 ἀλογίας [00792] [01346] [02330]
 ἀλογίστων [01365]
 ἀλογόν [01654]
 ἀλογον [00798] [01422] [02275]
 ἀλόγων [01441] [01724]
 ἀλογώτερε [00319]
 ἀλογώτερον [01564]
 ἀλουργίδα [03396]
 ἀλύσει [03351]
 ἄλυσιν [03311]
 ἄλυσις [03378]
 ἄλυτον [00645]
 ἀλώ [02710]
 ἀλώμεν [01962]
 ἀλώσεται [00783]
 ἄμα [00123] [00123] [01396] [01743] [02021] [03242] [03801] [04301]
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 Ἀμαληκίτας [01348]
 ἀμαρτάνειν [00718] [00787] [03987]
 ἀμαρτάνομεν [02974]
 ἀμαρτάνοντα [00767] [04037]
 ἀμαρτάνοντας [02429]
 ἀμαρτάνοντες [00787]
 ἀμαρτάνοντος [00765]
 ἀμαρτανόντων [03987]
 ἀμαρτήμασι [00611]
 ἀμαρτήμασιν [00713]
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 ἀμάρτοι [01363]
 ἀμαρτωλοῦ [02947]
 ἀμαρτωλοῦς [00636]
 ἀμαρτωλῶ [00975]
 ἀμείβεσθαι [03203]
 ἀμεινόν [03936]
 ἄμεινον [00230]
 ἀμεινους [01433]
 ἀμείψεταιί [04270]
 ἀμειψον [00220]
 ἀμελείας [01241]
 ἀμελώμεν [00395] [00801]
 ἀμετρίας [03497]
 ἀμετρος [02536]
 ἀμέτρως [03617] [03618]
 ἀμῆν [01081]
 Ἀμῆν [00401] [01397] [01744] [02022] [03802] [03868] [03913] [04302]
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 ἀμιάντῳ [04197]
 ἀμίδα [02293]
 ἀμμάδει [02930]
 Ἀμνών [02799]
 ἀμυδρῶς [01708]
 ἄμυναν [01345]
 ἀμύνασθαι [00475] [00475] [02544] [02550]
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 ἀμυνόμενοι [02577]
 ἀμυνόμενος [02574]
 ἀμφιάσειεν [03459]
 ἀμφιβάλλετε [00130]
 ἀμφιβαλλόμενον [00875]
 ἀμφιβάλλωσιν [01511]
 ἀμφισβητεῖ [00758]
 ἀμφισβητούμενον [00873]
 ἀμφορείς [00230]
 ἀμφότερα [00801] [00821] [01129] [01129] [03829] [03836]
 ἀμφότεραι [00236]
 ἀμφοτέρων [01069] [04189]
 ἀμώμου [01152]
 ἀμώμους [01113] [01141] [01145] [01857]
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 ἄν [03078]
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 ἀναβαθμούς [01438]
 ἀναβαλλομένους [00608]
 ἀνάγαγε [00218]

ἀναγαγεῖν [04199]
 ἀναγάγη [01148]
 ἀναγγέλλων [00943]
 ἀνάγειν [01675]
 ἀνάγεται [01985]
 ἀναγινώσκειν [01383] [02844]
 ἀναγινωσκομένης [03823]
 ἀναγκάζει [02683] [02722]
 ἀναγκάζεις [04083] [04085]
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 ἀναγκάζεται [00294]
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 ἀναγκαζομένους [01122]
 ἀναγκάζοντος [03610]
 ἀναγκάζων [02678]
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 ἀναγκαίαν [01336]
 Ἀναγκαίαν [03125]
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 ἀναγωγῆν [01687]
 ἀναδεδεγμένοι [03892]
 ἀναδεδεγμένους [00269]
 ἀναδέξασθαι [02557]
 ἀναδέξιτο [01205]
 ἀναδέχεσθαι [03610]
 ἀναδέχομαι [01299]
 ἀναδησόμεθα [03764]
 ἀνάθεμα [00173] [04005]
 ἀναιρεῖ [00697] [01809]
 ἀναιρεῖν [00697] [01309]
 ἀναιρέσεις [00657]
 ἀναιρών [01348]
 ἀναισθησίας [00307]
 ἀναισθητοτέρους [01429]
 ἀναισχυντή [02568]
 ἀνακαινούμενον [02452]
 ἀνακειμένοις [00292]
 ἀνακείμενον [00248]
 ἀνακειμένους [00255]
 ἀνακειμένων [00232]
 ἀνακείσθαι [00265]
 ἀνάκειται [02328]
 ἀνακεράννυσαι [02007]
 Ἀνακεφαλαιώσασθαι [00965]
 ἀνακεχωρηκός [01726]
 ἀνακηρύττει [02674]
 ἀνακρίνειν [02039]
 ἀνακτᾶται [03888]
 ἀνακτησόμεθα [02346]
 ἀνακτώ [03673]
 ἀνάλαβε [02889]
 ἀναλάβη [02322]
 ἀναλάβητε [00453]
 ἀναλέγειν [02838]
 ἀναλίσκειν [00367] [00375]
 ἀναλίσκεται [00300] [00300]
 ἀναλίσκων [00386]
 ἀναλογίζεσθαι [02838]
 ἀναλύεται [01637]
 ἀναλύσαι [00175] [04003]
 ἀναλύσειέ [02171]
 ἀναμέμικται [00740]
 ἀναμιγνύναι [02951]
 ἀναμίγνυσι [00695]
 ἀναμιμνήσκει [00107]
 ἀναμιμνήσκων [00106]
 ἀναμίξασα [04189]
 ἀναμίξης [04173]
 ἀναμνησθῆναι [01321]
 ἀναμνήσθητι [01324] [01326] [01328] [03947]
 ἀνάμνησον [03922]
 ἀνάξιό [01089]
 ἀνάξιον [01076]
 ἀνάξιος [01067]
 ἀναξίους [01115] [01122] [03227] [03229]
 ἀναξυρίδας [00232]
 ἀναπαύειν [01347]
 ἀναπέμφωμεν [01396] [03460]
 ἀναπεσεῖν [00252]
 ἀνάπηρον [00204] [00213]
 ἀναπήρους [00196] [00336]
 ἀναπλάσαι [02264]
 ἀναπλάττοντας [02263]
 ἀναπλαττόντων [02263]
 ἀναπλάτων [00295]
 ἀναπνοή [01661]
 ἀναρθρα [04249]
 ἀναρόπισθεις [02202]
 ἀναρχον [01570]
 ἀναρχος [01268] [01607] [01608]
 ἀνασκευάζων [00639]
 ἀνασπών [00900]
 ἀναστάς [00924]
 ἀναστάσει [00912] [01672]
 ἀναστάσεως [00773] [00781] [00791] [00799] [00861] [01930] [02780]
 ἀνάστασιν [01880]
 ἀνάστασις [00789] [00933]
 ἀνάστειλόν [01367]
 ἀναστήναι [01671] [01938] [02624]
 ἀναστρέφειν [01347]
 ἀναστρεφόμενων [00773]
 ἀναστροφής [04093]
 ἀνασχέσθαι [02695]
 ἀνάσχοιτο [02733]
 ἀνατέτραπται [00721]
 ἀνατιθέναι [00076]
 ἀνατραπήσεται [01019]
 ἀνατρέπεται [00171]

ἀνατρεπτικά [00781]
 ἀνατρέφωμεν [04019]
 ἀνατροπής [04283]
 ἀνατροφάς [03455]
 ἀνατυπώση [01576]
 ἀναφέρει [03873]
 ἀναφέροντες [01396]
 ἀναφύρη [02007]
 ἀναχαλκεύσας [02422]
 ἀναχέασα [04189]
 ἀναχθείς [03540]
 ἀναχωνευθῆναι [02610]
 ἀναχωρήσαι [01301]
 ἀναχωροῦσι [00332]
 ἀναχωροῦσιν [00333]
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 ἀνδράποδα [01100]
 ἀνδραποδιστής [00696]
 ἀνδραπόδοις [00331]
 ἀνδράποδον [04255]
 ἀνδρας [03812] [04071]
 ἀνδράσι [02339] [02342] [03090]
 ἀνδράσιν [03073] [03093]
 ἀνδρείαν [03357] [03596]
 ἀνδρείας [03349]
 ἄνδρες [02313] [03074] [03097]
 Ἄνδρες [03633]
 ἀνδρι [03446] [03449] [03812] [04209] [04260]
 ἀνδρί [03443]
 ἀνδριάντα [02184] [02422]
 ἀνδρός [00128] [02273] [02470] [02696] [03103] [03117] [03137]
 ἀνδρός [01364]
 ἀνδροφόνοι [02298]
 ἀνδροφόνος [00783]
 ἀνδροφόνων [03281]
 ἀνδρῶν [01365] [02231] [03106] [04079]
 ἀνέβαινον [01698]
 ἀνεβλόμην [00812]
 ἀνέβλυσε [03953]
 ἀνεγεννήθημεν [03068]
 ἀνεγκλητον [01152] [01153]
 ἀνεγκλήτους [01113] [01141] [01145]
 ἀνεδεξάμεθα [01097] [01204]
 ἀνεδήσω [03746] [03755]
 ἀνειλε [01956] [02799]
 ἀνείλου [03746]
 ἄνεισιν [01445]
 ἀνεκάχασας [03948]
 ἀνεκτά [02318]
 ἀνεκτῆν [03126]
 ἀνεκτήσαντο [00436]
 ἀνεκτότερον [01081]
 ἀνέλαβεν [00939]
 ἀνελεῖν [01338]
 ἀνελήφθη [00972] [01452]
 ἀνελθῶν [02005] [03282] [03654]
 ἀνέμιξε [00952]
 Ἄνεμνησεν [02556]
 ἀνεμνήσθη [00317] [02798]
 ἀνέξεται [01061]
 ἀνέξη [02720]
 ἀνέξομαι [02334]
 ἀνεπαχθές [02923]
 ἀνεπαχθής [00425]
 Ἀνεπαχθής [01507]
 ἀνεπαχθῶς [03826]
 ἀνέπνει [01660]
 ἀνέσεων [03230]
 ἀνέσεως [02145] [03222]
 ἀνεσιν [00094]
 ἀνεσις [00628]
 ἀνέστη [00858] [00860] [01452] [01930] [02175]
 ἀνέτρεψεν [03492]
 ἄνευ [00512] [02713] [03594]
 ἀνεφέρετο [03273]
 ἀνέφω [00901]
 ἀνέχεσθαι [02260]
 ἀνέχεσθε [02037]
 Ἀνέχεσθε [04203]
 ἀνέχεται [04168] [04203]
 ἀνέχη [00199] [02745]
 ἀνέχηταί [02316]
 ἀνέχομαι [01088] [02343] [02355]
 ἀνεχόμενοι [02492]
 Ἀνεχόμενοι [02496] [02650]
 ἀνεχομένους [02377] [02383]
 ἀνέχονται [02276]
 ἀνέχου [02652] [03058]
 ἀνεψιός [03548] [03658]
 ἀνώγησαν [03066]
 ἀνήγαγε [00987] [02127]
 ἀνήγαγεν [00968] [00969] [00984] [01288]
 ἀνήκεν [03073] [03093]
 ἀνήκοντα [03594]
 ἀνήλθεν [01674]
 ἀνήλθον [02176]
 ἀνήρ [01000] [02934] [02988] [03109] [03116] [03550] [04158]
 ἀνηρηκέναι [02797]
 ἀνηρμένον [00823]
 ἄνθει [03965]
 ἄνθος [00232]
 ἀνθρωπάρεσκοι [03163] [03166]
 ἀνθρωπαρέσκων [03169]
 ἀνθρωπε [00621] [04062]
 Ἄνθρωπε [00733]
 ἀνθρώπινα [02867] [02875] [02877]
 ἀνθρωπίνη [00831] [01921] [02549] [02550] [02741]
 ἀνθρωπίνην [01281]
 ἀνθρωπίνης [01444] [02086] [03370]
 ἀνθρώπινόν [03748]
 ἀνθρώπινον [01560] [02110] [02944] [03370]
 ἀνθρώπινος [02078] [02822]
 ἀνθρώπινων [02876]
 ἄνθρωποι [03237] [03406]
 ἀνθρωποί [00647] [00990] [02172] [03317] [03405] [03495] [03758] [04158]
 ἀνθρώποις [00766] [00989] [02268] [03079] [03179] [03494]

ἄνθρωπον [00700] [00968] [00987] [01399] [01399] [01399] [01430] [01464] [01464] [01468] [01469] [01724] [01726] [01859] [01979] [01987] [01997] [02452] [02453] [02455] [02533] [02670] [03054] [03372] [03595]
 ἄνθρωπός [02454]
 ἄνθρωπος [00207] [00758] [00821] [00971] [01352] [01443] [01444] [01452] [01716] [01738] [01921] [02169] [02188] [02188] [02455] [02455] [02456] [02456] [03142] [04157] [04158]
 ἄνθρώπου [00820] [00834] [01710] [01723] [01952] [02108] [03039]
 ἀνθρώπους [00248] [00384] [00874] [00964] [00984] [01107] [01270] [01429] [01628] [01929] [02271] [03177]
 ἀνθρώπων [00498]
 ἀνθρώπων [00353] [00378] [00432] [00705] [00920] [00921] [01440] [01537] [01789] [02014] [02027] [02098] [02106] [02316] [02633] [02643] [03761] [03797]
 Ἀνιέντες [03205]
 ἀνιμωμένους [01445]
 ἀνιστάμενοι [00331]
 ἀνίσταντο [01925]
 ἀνίστασθαι [01727]
 ἀνίσταται [01445] [01669]
 ἀνιστώντες [02737]
 ἀνόητα [02570]
 ἀνοηταίνεις [02296]
 ἀνόητε [02285] [03287]
 ἀνοήτοις [01381]
 ἀνόητος [02165]
 ἀνοητότεροι [02291]
 ἀνοητότερον [02278] [02865] [02868]
 ἀνοήτους [02305]
 ἀνοήτων [01523]
 ἄνοια [01393] [02370] [02859]
 ἄνοιαν [02282] [02292]
 ἀνοίας [02301] [02319] [02860] [03478] [03504] [03637]
 Ἀνοίας [03574]
 ἀνοίγων [03812]
 ἀνοίξη [03244] [03262]
 Ἀνοιξον [01801]
 ἀνόνητον [00753]
 ἀνονήτως [01518]
 ἀνορθούντος [03647]
 ἀνοχής [00478]
 ἀντ [01209] [02184] [04257]
 ἀνταγωνιζόμενοι [02822]
 Ἀνταναιρείται [00775]
 ἀνταναπληρώ [01182] [01191]
 ἀντάξιος [03653]
 ἀνταπόδοσιν [03079] [03184]
 ἀνταπόδοσις [02974]
 ἀνταποδοῦναι [00209]
 ἀντερεῖ [00154]
 ἀντεροῦντες [03321]
 ἀντι [00920] [01187] [01343] [01343] [01348] [01348] [02002] [02247] [02247] [02462] [03071] [03094] [03181] [03396] [04091] [04284]
 ἀντιβολῶ [02365] [03756]
 ἀντιδιδόντες [01048]
 ἀντίδοσις [00692]
 ἀντιδοῦναι [03847]
 ἀντίθεσιν [01815]
 ἀντικατέστητε [02822]
 ἀντιλέγοντες [00666]
 ἀντιμετρηθήσεται [03207]
 ἀντίπαλον [01927]
 ἀντιτάσσεται [02982]
 ἀντιτιμᾶ [02669]
 ἀντιτιμήσει [03041]
 ἀντίψυχον [01995]
 ἀνυμνούνται [00306]
 ἀνύομεν [01133]
 ἀνυπεύθυνος [02457]
 ἀνυποδέτους [00225]
 Ἀνύποπτος [01816]
 ἀνυπόπτως [02148]
 ἀνύσας [02668]
 ἄνω [01705]
 ἄνω [00908] [00910] [01444] [01444] [01446] [01621] [01702] [01719] [01721] [01856] [01931] [01994] [01994] [02007] [02069] [02123] [02124] [02126] [02129] [02131] [02136] [02138] [02141] [02426] [02604]
 [02605] [02615] [02946] [02992] [03010] [03150] [03758]
 Ἄνω [01697]
 ἄνωθεν [00170] [01405] [01444] [01459] [01702] [02268] [02422] [03965]
 Ἄνωθεν [02055]
 ἀνωτέρα [00169]
 ἀνώτερόν [03944]
 ἀνώτερον [01638]
 ἀνώτερος [00908] [01452] [01846]
 ἀνωτέρω [01144] [02027] [03585] [03873]
 Ἀνωτέρω [00080]
 ἀνωφελές [02440]
 ἄξεις [02943]
 ἄξια [01055] [01056] [01078] [01079] [01513] [02872]
 ἄξια [01278] [04041]
 ἄξιαν [00447] [00740] [00793] [01089]
 ἄξιας [00813] [00851] [00906]
 ἄξιοι [03265]
 ἄξιοι [01884]
 ἄξιον [00456] [02219] [02225] [03231] [03372]
 Ἄξιον [00040] [02453]
 ἀξιόπιστον [00071] [00128] [00686] [01179] [01222] [01879] [02557] [03517]
 ἀξιόπιστος [01233] [03657]
 Ἄξιόπιστος [03816]
 Ἀξιοπιστοτέραν [02565]
 ἀξιοπιστότερος [01259]
 ἄξιος [01063] [01121]
 ἀξίου [00735]
 ἀξιούμεθα [00557]
 ἀξιούντα [03035]
 ἀξιούντες [01099]
 ἀξίους [02221] [02955] [03232]
 ἀξιούται [02464]
 ἀξιώθηται [00550]
 ἀξιώθωμεν [01396]
 ἀξιώμα [00533] [00534] [01067] [01093] [01098] [01181] [01429] [02477] [03248] [03873]
 ἀξιώμασι [01071]
 ἀξιώματι [00849]
 ἀξιώματος [01110] [01844] [02403] [02470]
 ἀξιών [00011]
 ἀξίως [00404] [00440] [00484] [00497] [00504]
 ἀξιώσει [01198]
 ἀξιώσομεν [00849]
 ἀόρατα [00807] [00874] [00874] [01649]
 ἀόρατοι [00836]
 ἀόρατος [00828] [00828] [00837] [00838]
 ἀοράτου [00596] [00606] [00806] [00814] [00827] [00835] [00929]
 ἀόριστά [01450]
 ἀορίστως [01426]
 ἀπ [00299] [02933] [03150] [03368] [04164]

Απάγαγε [02720]
 ἀπαγαγεῖν [02145]
 ἀπαγγέλλων [00087]
 ἀπάγων [02247] [02621]
 ἀπαθές [01720]
 ἀπαθώς [01703]
 ἀπαιτεῖ [01256] [02510] [03957]
 ἀπαιτεῖν [01389]
 ἀπαιτεῖς [03784]
 ἀπαιτούμενοι [01318]
 ἀπαιτοῦντα [01561]
 ἀπαιτούντας [02394]
 ἀπαιτούντες [01290]
 ἀπαιτῶν [01310]
 ἀπαλή [00231]
 ἀπαλλαγῆ [01977]
 ἀπαλλαγῆν [00572]
 ἀπαλλαγῆναι [00629] [02021]
 ἀπαλλαγῶ [03246]
 ἀπαλλαγῶμεν [02378] [02385] [03779]
 ἀπαλλάξει [00573] [01120] [01126]
 ἀπαλλάξει [01147]
 ἀπαλλάττει [00461]
 ἀπαλλάττων [01499]
 ἀπαλόν [03965]
 ἀπανθρωπία [02313]
 ἀπανθρωπίας [00792]
 ἀπαντα [00071] [00254] [00639] [00639] [00640] [00702] [00721] [00955] [01060] [02201] [02431] [02928] [03131] [04293] [04294]
 ἀπανταχοῦ [03273]
 ἀπαντες [02901] [02902]
 ἀπαντήσαι [00640]
 ἀπαντῆς [04104]
 ἀπάντων [01018] [01396] [02956] [03452] [03674] [03676] [03870] [04278]
 ἀπαξ [00492] [01007] [01712] [02362]
 Ἀπαξ [02455]
 ἀπαράλλακτον [00818] [00829] [00835]
 ἀπαράλλακτος [00819]
 ἀπαρχή [00861] [00926] [00928] [00933]
 ἀπαρχῆν [00925]
 Ἀπαρχῆν [00932]
 ἀπας [01433]
 ἄπασαν [01175] [03960]
 ἀπασῶν [01452]
 ἀπατᾶς [00719]
 ἀπατάτωσαν [01418]
 ἀπατεῶνας [01542]
 ἀπάτη [00122]
 ἀπάτη [01549] [01784] [01788]
 ἀπάτην [01784] [01787]
 ἀπάτης [01783] [01789] [02693]
 ἀπατήση [02008]
 ἀπατῶμεν [00759]
 ἀπεγνωκότες [03495]
 ἀπέγνωσαν [03496]
 ἀπεδείξαμεν [00813]
 ἀπεδύσατο [01921] [03671]
 Ἀπεδύσατο [01978]
 ἀπεδυσπέτησεν [02788]
 ἀπεδύσω [03425]
 ἀπέθανε [00860] [01930] [02123]
 ἀπέθανεν [01202] [01929] [02712]
 ἀπεθάνετε [01883] [02090] [02092]
 Ἀπεθάνετε [02132] [02164]
 ἄπει [02778]
 ἀπειθείας [02387] [02436] [02441] [02442] [02634] [02635]
 ἀπειθείω [02333]
 ἀπειθοῦσι [02377] [02383]
 ἀπεικός [01223]
 ἀπειλή [01973]
 ἀπειλήν [03205]
 ἀπειλούντος [01299]
 ἄπειμι [00033] [00242] [01540] [01542]
 ἀπείναι [00038]
 ἄπειρον [01570] [01642]
 ἀπειρός [01605]
 ἄπεισι [02758]
 ἀπεισιν [02757] [02759] [02760]
 ἀπεκάλυψε [00447]
 Ἀπεκδυσάμενοι [02452]
 ἀπεκδυσάμενος [01886]
 Ἀπεκδυσάμενος [01903] [01919]
 ἀπεκδύσει [01850] [01852]
 ἀπέκτεινε [02962]
 ἀπέλαβε [00203] [00241]
 ἀπελάκτισαν [01334]
 ἀπέλαμπεν [03967]
 ἀπελάσεις [03063]
 ἀπελάσης [03064] [04241]
 ἀπελαύνει [03033]
 ἀπέλαυσε [03297]
 ἀπελεύση [00714]
 ἀπελεύσομαι [02807]
 ἀπελθε [01199]
 ἀπελθεῖν [00141] [00744]
 ἀπέλθη [02358]
 ἀπελθόντος [01205] [01231]
 ἀπελθῶν [01074]
 ἀπέναντι [02016]
 Ἀπεξεδυσάμεθα [02417]
 ἀπεξεδύσασθε [01863]
 ἀπεπήδα [04015]
 ἀπέπνιξεν [01657]
 ἄπερ [00073] [00350] [00640] [01264] [01869] [02153] [02226] [02259]
 ἀπεργάσωνται [02955]
 ἀπερίγραφον [01570]
 ἀπερῶμιμένα [01238]
 ἀπερῶμιμένος [01033]
 ἀπερχῆται [02756]
 ἀπερχόμενον [03508]
 ἀπέσμηξεν [02423]
 ἀπέσταλκε [03519]
 ἀπεσταλμένην [03856]
 ἀπέστειλε [01244]
 ἀπέστειλεν [03036]
 ἀπεστερησθαί [00416]
 ἀπεστέρηται [00275]

ἀπέστη [00111] [00434]
 ἀπεστρέφοντο [00980]
 ἀπεσχισμένης [04169]
 Ἀπέσχιστο [00964]
 ἀπευκτόν [03986]
 ἀπέφηνας [02666]
 ἀπέχεται [02877]
 ἀπεχθάνεσθαι [03487]
 ἀπεχθανομένους [02389]
 ἀπέχθειαν [03610]
 ἀπεχθείας [03574]
 ἀπεχομένους [02103]
 ἀπέχουσιν [00978]
 ἀπέχρησέ [00368]
 ἀπήγαγεν [02437] [04059]
 ἀτήει [00180] [02907]
 ἀτήλ [04292]
 ἀπήλθεν [01215] [02781]
 ἀπηλλάγημεν [00619] [02438] [02438]
 ἀπηλλαγμένοι [00333]
 ἀπήλλακται [00297] [03375]
 ἀπήλαξας [02330]
 ἀπήλλαξε [00575] [01122] [01144]
 ἀπήλλαξεν [00575] [01146]
 ἀπηλλάχθαι [03180]
 ἀπηλλοτριωμένους [01113] [01118] [01857]
 Ἀπηλλοτριωμένους [01135]
 ἀπηρτήσθαι [01185]
 ἀπηχές [00303]
 ἀπιέναι [00625]
 ἀπίοιεν [02910]
 ἀπιστα [01665] [01666]
 ἀπιστει [00758]
 Ἀπιστει [00754]
 ἀπιστεῖσθαι [00124]
 ἀπιστεῖτε [02326]
 ἀπιστία [00662]
 ἀπιστούντων [00669]
 ἀπλή [00974]
 ἀπλότης [03172]
 ἀπλότητι [03078] [03171] [03175]
 ἀπλουστέροις [01524]
 ἀπλώς [00364] [00506] [00538] [00540] [00567] [00569] [00585] [00702] [00740] [00758] [00770] [00838] [00859] [00950] [01015] [01135] [01142] [01157] [01404] [01429] [01482] [01509] [01509] [01517] [01518] [01655] [01773] [01883] [02159] [02402] [02548] [02723] [02843] [02845] [02853] [02867] [02901] [02974] [03000] [03002] [03174] [03573] [03610] [03814] [03832] [03849] [04057] [04219] [04222]
 ἀποβλέπουσι [01096]
 ἀποβολή [02888]
 ἀπογαλακτιζόμενα [01359]
 ἀπογνώναι [00451]
 ἀποδει [02676]
 ἀποδείξει [02244]
 ἀποδέουσιν [02291]
 ἀποδέχεσθαι [01258]
 ἀποδημῆς [03013]
 ἀποδημίαν [04265]
 ἀποδημίας [00157] [03519]
 ἀποδιδώμεν [03488]
 ἀποδίδωμι [01215]
 ἀποδίδωσι [04173]
 ἀποδίδωσιν [00207] [02976] [03561]
 ἀποδόσθαι [04260]
 Ἀπόδοτε [03482]
 ἀποδοῦναι [00812]
 ἀποδύεται [01979] [01979]
 ἀποδυρομένην [04056]
 ἀποδυσπετήσης [02668]
 ἀποδυσπετούσιν [02663]
 ἀποδῶ [00207] [00208]
 ἀποδώσει [00208] [00740]
 ἀποδώσεις [02975]
 ἀποθανεῖν [00561] [01202] [01882] [01928] [01932] [02228]
 ἀποθανεῖται [00560]
 ἀποθάνη [02711] [02713] [02806] [04040]
 ἀποθανῆ [01916] [01972]
 ἀποθανών [01142]
 ἀποθέσθαι [02423]
 ἀπόθεσθε [02446] [02625] [02638]
 ἀποθήκην [02887]
 ἀπόθηται [01071] [01074]
 Ἀποθήσκει [02684]
 ἀποθνήσκωμεν [00689] [00779]
 ἀποκαλύψεως [01067]
 ἀποκάμωμεν [01742]
 ἀποκαταλλάξει [00930] [00938] [00941]
 ἀποκατήλλαξε [01113]
 ἀποκατήλλαξεν [01141] [01857]
 ἀποκειμένην [00092] [00514]
 ἀποκείσθαι [00514]
 ἀποκεκρυμμένον [01399]
 Ἀποκεκρυμμένον [01404]
 ἀποκηρύξει [01298]
 ἀπόκλεισιν [01690]
 ἀπόκριναι [03609]
 ἀποκρίνεσθαι [03463] [03501] [03589] [03598]
 ἀποκρίνοιο [04104]
 ἀποκρίνονται [03493]
 ἀπόκρυφοί [01529]
 ἀπόκρυφοι [01498] [01521]
 Ἀπόκρυφοι [01527] [01534]
 ἀποκρύφω [01800]
 ἀπολάβωμεν [00205] [00205]
 ἀπολάμπει [03355]
 ἀπολάμποντες [00230]
 ἀπολαύει [01680] [01682]
 ἀπολαύειν [00288] [00542] [00543] [01102] [01336]
 ἀπολαύοντες [02953]
 ἀπολαύουσι [01093]
 ἀπολαῦσαι [00540]
 ἀπολαύσαντες [00619]
 ἀπολαύωμεν [02156]
 ἀπολείται [00213]
 ἀπολέσας [01326] [02717]
 ἀπολέσει [02718]
 ἀπολέσθαι [00638] [02231]
 ἀπόληται [01035]
 ἀποληψόμεθα [00206]
 ἀπολλύηται [04038]

ἀπόλλυμεν [00731]
 ἀπολλυμένους [04023]
 ἀπολλυμένων [03989]
 ἀπολλύσα [02647]
 ἀπόλλυσι [02183]
 ἀπόλλυται [00641] [03390]
 ἀπολογεῖσθαι [03491]
 ἀπολογήσεται [00743]
 ἀπολογία [01254]
 ἀπολούμεθα [00642]
 ἀπολούνται [02407] [02407]
 ἀπολύτρωσιν [00602]
 Ἀπολύτρωσιν [00605]
 Ἀπολώλαμεν [01303]
 ἀπόλωλας [02082]
 ἀπόλωλε [00885]
 ἀπόλωλεν [01073]
 ἀπομαθησόμενος [02900]
 ἀπόμεναι [03639]
 ἀπονεμητικός [00793]
 ἀπόνοια [00338]
 ἀπόνοιαν [00350]
 ἀπονοίας [01192] [02086]
 ἀπόντα [00034]
 ἀπόντος [03173]
 ἀποπατεῖ [02374] [02380]
 ἀποπατήματα [02312]
 ἀποπατής [01367]
 ἀποπέμψαι [02815]
 ἀποπηδάτω [02354]
 ἀποπηδώντας [01122]
 ἀποπνίγειν [02014]
 ἀπορία [01647]
 ἀπορίαν [00748]
 ἀπορίας [01565]
 ἀπόροις [00374]
 ἀπορον [01570] [01659]
 Ἀπορφανισθέντες [00179]
 ἀπορώτερον [01659]
 ἀποσεύονται [03059]
 ἀποσμῆξας [02422]
 ἀποσμῆχει [04051]
 ἀποσπάσας [03965]
 ἀποσπασθέντα [01031]
 ἀποσπασθῆ [00885]
 ἀπόστειλον [00201]
 ἀποστέλλω [03467]
 ἀποστέλλων [03644]
 ἀποστερήσης [03204]
 ἀποστερούντες [02120]
 ἀποστερών [02635]
 ἀποστηναι [00118]
 ἀποστήσεται [02570]
 ἀποστήσομαι [00820]
 ἀποστήσονται [00723]
 ἀποστίλβοντα [03763]
 ἀποστολικῆς [03401]
 ἀπόστολοι [03917]
 ἀποστόλοις [01010] [01951]
 ἀπόστολος [00003] [00039] [00047]
 Ἀπόστολος [01831]
 ἀποστόλων [02886] [02912]
 ἀποστραφήτω [01056]
 ἀποστρέφεται [02536]
 ἀποστρεφόμενη [03311]
 ἀποστρεφόμεθα [02114]
 ἀποστρέψαι [02439]
 Ἀποστώμεν [00745]
 ἀποσχίσαντα [03763]
 ἀποσχισαντες [00755]
 ἀποσχισθεῖς [03715]
 ἀποσχόμενοι [00790]
 Ἀποτάσσομαι [02001]
 Ἀποτάσσομαι [01963]
 ἀποτείνεται [01203] [02646]
 ἀποτιθέμεθα [02626] [02627]
 ἀποτίθεσθαι [02422] [03448]
 ἀπούσης [02521]
 ἀποχρήσει [02098] [02104]
 ἀπρονόητα [01731]
 ἀπρονόητον [01732]
 ἀπροσεξίας [01105]
 ἄπτειται [00457] [01790]
 ἄπτηνες [00640]
 ἀπτομένης [04176]
 ἄπτου [03015]
 ἀπώλειαν [00729]
 ἀπώλεσαν [01871]
 ἀπώλεσε [01925]
 ἀπώλεσεν [00298] [01173]
 ἀπώλετο [02422]
 ἀπώλλυντο [03991]
 ἀπώλλυτο [01653]
 ἀπών [00036]
 ἄρα [00288] [00572] [01522] [01607] [02113] [04003]
 ἄρα [00292] [00368] [00726] [00741] [01615] [01665] [01891] [02225] [02248] [02270] [02290] [02300] [03432] [03438] [04214]
 Ἄρα [01473] [03988]
 Ἄρα [00235] [00849] [02269] [02272] [02278] [02280] [02289]
 Ἄρατε [01934]
 ἀργία [00795]
 ἀργίας [03180]
 ἀργυρᾶ [02299]
 ἀργυρᾶς [02293]
 ἀργύρια [01290]
 ἄργυρον [02398]
 ἄργυρος [00227]
 ἀργύρου [00229] [00230] [02300] [02318]
 ἀργύρω [02312] [02317] [02374] [02380]
 ἄρδεται [03971]
 ἄρδην [02231]
 ἀρέσαι [00737] [03446]
 ἀρέσης [03443]
 ἀρεσκε [03446] [03449]
 ἀρέσκεσαν [00404] [00418] [00444] [00445]
 ἀρέσκειν [03447]
 ἀρέσκεεις [03447]

ἀρέσωμεν [04301]
 ἀρετή [00702] [01385] [04044]
 ἀρετή [00772]
 ἀρετήν [00798] [00804] [02868] [03623] [04261]
 ἀρετήν [02856]
 ἀρετής [00449] [00790] [00801] [01167] [02402] [02480] [04252]
 ἀριθμηται [03850]
 ἀριθμὸν [00994] [00995] [00995]
 ἀριθμοῦντος [00878]
 ἀριστα [00315] [04287]
 Ἀρίσταρχος [03537]
 ἀριστεά [02591]
 ἀριστερά [01621] [01647]
 ἀριστεύς [00022]
 ἀρίστη [02465]
 ἀρίστην [00368] [00369] [00370]
 ἀρίστης [00485] [02089]
 ἀριστον [00255]
 ἀριστώντων [02783]
 ἀρκεί [01631] [01897] [02318] [03431] [03832]
 Ἀρκεί [03458]
 ἀρκείν [04152]
 ἀρκέσθητι [03408]
 ἀρκούντων [00288]
 ἀρκούντως [00235]
 ἀρκούσαν [02819]
 ἀρκούσης [03982]
 ἀρκῶν [00227]
 ἄρματι [01674]
 ἀρμόζει [03435]
 ἀρμόζον [00896] [03210]
 ἀρνήσασθαι [02678]
 ἀρπαγή [00972]
 ἀρόγητα [03282]
 ἄρσεν [02009]
 Ἄρσεν [04160]
 ἄρτον [03142]
 ἄρτος [04047]
 ἄρτου [00267] [02374] [02380]
 ἀρχάγγελοι [01444]
 ἀρχάγγελος [03058]
 ἀρχαγγέλων [01436] [01446]
 ἀρχαί [00807] [00876] [01403] [02204]
 ἀρχάς [00678] [01886] [01903] [01919] [02197]
 ἀρχεῖν [01365]
 ἀρχεται [00466] [02060]
 ἀρχή [00669] [00750]
 ἀρχή [02205]
 ἀρχή [00514]
 ἀρχηγόν [01996]
 ἀρχήν [00019] [00379] [00752] [01071] [01123] [01254] [03125] [03149] [03486] [04152]
 ἀρχήν [00533]
 ἀρχῆς [00624] [01000] [01072] [01407] [01724] [01732] [01813] [01845] [02206] [02933] [03150] [03809]
 ΑΡΧΙΕΠΙΣΚΟΠΟΥ [00001]
 ἀρχιερέυς [01085]
 Ἀρχίππω [00028] [00029] [03858] [03889] [03895]
 ἀρχομεν [00693]
 ἀρχομένης [04163]
 ἀρχόμενον [03111] [03112]
 ἀρχόμενός [00044] [01487]
 ἀρχόμενος [01177] [02516] [03807]
 ἀρχομένου [03112]
 ἀρχομένω [03599]
 ἀρχομένων [03604]
 ἀρχοντα [03492] [03638]
 ἀρχονται [00693]
 ἀρχοντας [00226]
 ἀρχοντι [03599]
 ἀρχοντος [03112] [04163]
 ἀρχόντων [03602]
 ἀρχων [01452] [03111]
 ἀσβόλη [02747]
 ἀσέβεια [00684] [00686]
 ἀσέβειαν [00823]
 ἀσεβείας [00715]
 ἀσεβές [03609]
 ἀσεβῆ [02970] [03595]
 ἀσέβημα [00715]
 ἀσεβῶν [02934]
 ἀσέλγεια [02313] [04193]
 ἀσέμνων [04059]
 ἄσημα [04249]
 ἀσθένειαν [03064] [03607]
 ἀσθενείας [01492] [02220]
 ἀσθενέστεραι [03602]
 ἀσθενεστέραν [02008] [03126]
 ἀσθενέστεροι [00631]
 ἀσθενέστερον [02741]
 ἀσθενέστερος [00786]
 ἀσθενή [01791]
 ἀσθενῆς [02359] [02768]
 ἀσθενούντα [04011]
 ἀσθενούντι [04010]
 ἀσθενούσι [03899]
 ἀσθενῶ [03278]
 ἀσθενῶς [00743] [03779]
 ἀσινη [01662]
 ἄσματα [00310]
 ἀσπάζεσθαι [01045] [03888]
 Ἀσπάζεται [03537] [03804] [03839] [03844]
 ἀσπάσασθαι [03847]
 ἀσπάσασθε [01054]
 Ἀσπάσασθε [03846]
 ἀσπασμός [03862]
 ἄστατον [02194]
 ἀστειόν [02775]
 ἀσφαλεία [01767] [04288]
 ἀσφάλειαν [00824] [03472]
 ἀσφαλείας [01096] [01768] [03470] [04233]
 ἀσφαλές [00098]
 ἀσφαλῆ [03020]
 ἀσφαλίζεσθε [02951]
 ἀσφαλούς [01766]
 ἀσχάλλωμεν [00026] [00205] [03920]
 ἀσχημάτιστον [01593]
 ἄσχημον [04071]

ἀσχημονεῖν [02405] [03431] [03438] [04125]
ἀσχημονήσαι [03767]
ἀσχημονούσας [04070]
ἄσχημος [04277]
ἀσχημοσύνη [01928] [03432] [03434] [04298]
ἄσώματον [01571] [01580] [01587] [01590]
ἄσώματος [01573]
Ἀσώματος [01572]
ἄτε [01708] [02570] [02668] [02668] [02669] [02669] [02671] [02945] [02995] [03297] [03349] [03544] [03812]
Ἄτε [01134] [03041] [04056]
ἀτελεῖς [01250] [01378]
ἀτελές [01473]
ἀτελέστερον [01248]
ἀτελεύτητος [02018]
ἀτελής [04169]
ἀτελής [01474] [04169]
ἀτιμάζεις [03062]
ἀτιμάζεσθαι [00288]
ἀτιμαζόμενον [03059]
Ἀτιμάζουσι [02120]
ἀτιμασθῆναι [02238] [03917] [03918]
ἀτιμία [00279]
ἀτιμίαν [00322]
ἀτιμίας [02220] [02225] [02244]
ἄτιμοι [04116]
ἄτιμον [02218]
ἄτιμος [00311] [02746]
ἀτιμότερα [03934]
ἀτιμότερον [02246]
Ἄτινά [02111]
ἄτοπον [01048] [02221] [03926]
ἀτόπων [02261]
ἀτόπως [01626]
ἀτοπώτερα [02325]
ἄτρεπτον [01617]
ἄτρεπτος [01616]
ἀτυφίαν [03411]
ἄτυφός [03263]
ἀτυφος [03374]
αὐ [01495]
αὐθέντει [03115]
αὐθεντεῖν [03572]
αὐθεντίας [02403]
αὐλᾶς [02226]
αὐληταὶ [04247]
αὐλητοῦ [03432]
αὐλοὶ [00303]
αὐξανόμενοι [00404] [00446] [00498]
αὐξανόμενον [00114] [00115]
αὐξει [00377] [02025] [02085] [02088]
αὐξη [02025]
αὐξησιν [02088]
αὐξησις [01622]
Ἀύξησον [03685]
αὐξηται [03302]
αὐξουσι [01796]
αὐριον [00608] [00689] [00690] [00779]
αὐστηρός [04228]
αὐτὰ [00633] [00737] [00884] [00884] [00891] [00900] [01808] [02030] [02153] [02429] [02806] [04036] [04043] [04222] [04289]
Αὐταί [01265]
Αὐται [00165]
αὐταὶ [02215]
αὐται [00156] [00158] [02256] [02297] [03059] [03104] [04097]
αὐταῖς [03086]
αὐταρκείας [00342]
αὐτάς [00021] [01921] [01921] [02323] [03507] [04094] [04102] [04102] [04102]
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αὐτόν [00347] [00938] [01066] [01352] [01435] [01489] [01761] [02247] [02280] [02452] [02467] [02619] [03062] [03140] [03552] [03659] [03860] [04006]
Αὐτός [00084] [01171] [01307] [01526] [02539]
Αὐτός [00081] [00907] [03909]
αὐτός [00024] [00047] [00071] [00173] [00461] [00477] [00614] [00614] [00744] [00749] [00754] [00755] [00884] [00884] [00913] [00917] [00926] [00978] [01131] [01132] [01197] [01229] [01232] [01232] [01275] [01298] [01326] [01531] [01604] [01736] [01752] [01908] [01918] [01927] [01989] [02839] [03241] [03277] [03436] [03644] [03902] [03992] [03997] [04005] [04011] [04084] [04271]
αὐτός [00023] [00809] [00810] [00838] [00895] [00905] [01845] [02477] [02551] [03837]
αὐτοσχεδιάζων [00297]
Αὐτοῦ [00563]
αὐτοῦ [00005] [00032] [00034] [00178] [00223] [00309] [00313] [00403] [00426] [00452] [00453] [00478] [00482] [00483] [00499] [00502] [00503] [00505] [00550] [00571] [00572] [00583] [00584] [00740] [00775] [00777] [00808] [00864] [00867] [00879] [00880] [00881] [00885] [00889] [00904] [00930] [00930] [00935] [00938] [00941] [00944] [00947] [00947] [00948] [00949] [00951] [01071] [01113] [01122] [01131] [01141] [01145] [01151] [01154] [01181] [01182] [01188] [01193] [01201] [01203] [01207] [01209] [01214] [01222] [01223] [01231] [01240] [01242] [01292] [01375] [01396] [01399] [01413] [01416] [01422] [01435] [01484] [01530] [01570] [01614] [01701] [01706] [01822] [01837] [01927] [01941] [01953] [02069] [02154] [02171] [02187] [02452] [02454] [02461] [02478] [02830] [02937] [02966] [02966] [02973] [02975] [02986] [02991] [03011] [03037] [03043] [03186] [03275] [03460] [03490] [03540] [03673] [03734] [03773] [03781] [03812] [03846] [03851] [03917] [03952] [03974] [04004] [04015] [04145] [04183] [04210] [04211] [04211] [04263]
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αὐχμὸν [03938]
ἄφ [00179] [00403] [01092] [01529] [02149] [03449] [03449]

Αφ [00119] [00121] [00411] [00435]
ἀφαιρείσθω [00527]
ἀφαιρείται [00279]
ἀφαιρήσομεν [00849]
ἀφαιρούμενοι [02120]
ἀφαιρούσι [03680]
ἀφανίασα [02184]
ἀφανισθῆναι [01906]
ἀφανών [03222] [03228]
ἀφεγγές [00645]
ἀφειδεία [02954]
ἀφειδία [02111]
ἀφείθημεν [00603]
ἀφείλετο [00525]
ἀφείς [00740] [02081] [02096] [02705] [03966] [04205]
ἀφείσα [03310]
ἀφελεστέρους [00719]
ἀφέλης [04173]
ἄφεςιν [00602] [03234]
Ἄφετέ [03979]
ἀφη [01558]
ἀφήκε [00184] [01891]
ἀφήκεν [00614] [01953] [02551] [02566] [04152]
ἀφήσει [00770] [00789]
ἀφήσω [02334]
ἄφθαρσίαν [02609]
ἄφθαρτον [01445]
ἄφθονία [00394] [03203]
ἄφθονία [04299]
ἄφιάσιν [04185]
ἄφιεῖς [01423]
ἀφιέναι [01900]
ἀφιέντα [03376]
ἀφιέντος [01918]
ἀφίετε [04107]
ἀφήμι [01013]
ἀφίης [00319] [03773] [03774]
ἀφήσι [00875] [01298] [02731]
ἀφήσιν [00824] [01807] [02259] [03833] [03902]
ἀφικνουμένην [03965]
ἀφίσταται [02667] [02669]
ἄφόβως [03276] [03320]
ἄφορητος [04290]
ἄφορμῆ [04283]
ἄφορμῆ [00727] [04294]
ἄφορμῆν [02560]
ἄφορῶν [01189]
ἄφροσύνην [02861]
ἄφροσύνης [02864] [04067]
ἄφρων [02862]
ἄφῶμεν [01253]
ἄφῶν [02025] [02088]
ἀχαριστίας [02576]
ἀχάριστοι [02577]
ἀχάριστος [02767]
ἀχειροποιήτω [01850]
Ἀχρεῖοι [00551]
Ἀχρῖς [01831]
ἄψασθαι [02365]
ἄψη [02097] [02103]
ἄψυχον [04145]

Β [00402]
β [00072] [00469] [00840] [01183] [01453] [01814] [02099] [02458] [02904] [03156] [03538] [03869]
Βαβαῖ [00952] [01161] [03506] [03865]
Βαβαῖ [02127] [03246] [03248]
βαδίλειν [01290] [02288]
βαδίζη [00263]
βαδίζομεν [02891]
βαθεῖα [00970]
βαθμός [01692]
βακχεύομενον [03965]
Βαλαάμ [01354]
βαλανείοις [03371]
Βαλτάσαρ [01066]
βαναύσως [00640]
βαπτίζοντα [03272]
βάπτισμα [01234] [01729] [01736]
βαπτίσματι [01865] [02179]
βαπτίσματος [01735] [03054]
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Βαρνάβα [03548] [03658] [03660]
Βαρνάβας [03550]
βάρος [00531]
βαρῦ [00199]
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βαρύτερα [02820]
βαρύτερον [02398]
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Βασιλέα [03395] [03397]
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Βασιλείαν [00585]
βασιλείαν [00571] [00574] [00575] [00584] [00585] [00592] [00611] [00622] [00622] [01100] [02456] [03563] [03565]
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βασιλέως [00252] [03767] [04125] [04214]
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βασιλικῆν [02645] [02646]
βασιλικῶ [02232]
βασιλικὸν [03397] [03438]
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βασιλικού [01430]

βασιλις [03367]
 βασίλισσα [00169]
 βασκαίνουσι [00354]
 βασκαίνων [03056] [03765] [03768] [03776]
 βασκανία [00296]
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 βασκανίαν [00161] [02884] [03740] [03743]
 βασκανίας [03764] [03797]
 βάσκανοι [01377]
 βαστάζετε [02653]
 βαστάζων [03297]
 βάτων [02024]
 βδελυκτόν [02586]
 βεβαία [03107]
 βεβαία [00146] [02532]
 βεβαιοι [01504]
 βεβαιοι [03189]
 βεβαιούμε [01746]
 βεβαιούμενοι [01762]
 βεβαιούται [00136]
 βεβαίως [00456] [01548] [03828]
 βέβηλοι [04141]
 βεβηλούνται [00777]
 βεβληκέναι [01927]
 βεβορβορωμένων [03934]
 βέλη [03973]
 βέλτιον [00396] [02228] [02243] [03963]
 βελτίονα [00289] [04031]
 βελτίων [00288] [02283]
 βελτιώτατον [01726]
 Βενιαμίμ [02789]
 βήματος [02202] [02356]
 Βιάζεται [01839]
 βιάζεται [00696] [02136]
 βίας [01506]
 βιβλία [02885]
 βιβλίου [02933]
 βιβλίω [01324]
 βίον [00393] [00456] [00629] [01855] [02194] [02453] [02879]
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 βίου [00441] [00512] [02911] [03830] [04169] [04288]
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 βίω [00457] [01100] [02198] [02204]
 Βιωτικά [00156]
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 βιωτικοί [02885]
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 βλάβη [01395] [03383] [03575]
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 βλακεία [03357]
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 βλάπτει [00369] [00392]
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 βλαπτόντων [02247] [02254]
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 βλασφημίαν [02449] [02639] [02644]
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 βλάσφημον [02793]
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 βλάψεις [04257]
 Βλέπε [03859] [03890] [03895] [03901]
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 βλέπουσα [03375]
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 βορβόρω [00327]
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γαστέρα [02247] [03970]

γαστήρ [02214]

γαστρι [01652]

γαστρος [02941] [02961] [03876]

γαστρος [01380]

γαυροῦται [03375]

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γεγαμημένοι [04136]

γεγαμημένων [04096]

γεγανωμένος [03689]

γεγενημένων [03229]

γεγένηται [03568]

γεγενῆσθαι [00972] [02265]

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γεγηθία [03375]

γέγονας [00053] [00057] [03424] [03931]

γεγόνασι [01436]

γεγόνασιν [01435] [01437]

Γέγονε [02686]

γέγονέ [00323]

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γεγονότα [00518]

γεγονυία [01354]

γεγραμμένην [01305]

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Γέννα [02018]

γένναν [00711] [01733]

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γέννη [00744]

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γείτονας [00196]

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γείτων [00157] [02236]

γελάσσονται [02752] [03976]

Γελώμεθα [02338]

γελώντά [02326]

Γέλως [02227] [02749]

γέλως [00344] [02747] [02927]

γέλωτα [04042] [04228]

γέλωτος [02281] [03984]

γέμει [00244] [00275] [00307] [00792] [01565] [02244] [04217]

γέμη [03590]

γέμοντας [02933]

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γένειον [02327]

γενέσει [00915] [00918]

γενέσεως [04200]

γενέσθαι [00425] [00583] [00605] [01223] [01241] [01711] [01999] [02019] [03232]

γενέσθω [02304]

γένεσις [01622] [02179]

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Γενηθήτω [00962]

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γενναιοτέρους [03865] [03866]

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γλώτταν [03340] [03343]
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γμα [02995]
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γνωρίζεσθαι [00048]
γνωριούσι [03530] [03536] [03640] [03642]
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Γολιάθ [03036]
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γραμματεία [03020]
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γραφείσαν [03857]
γραφέντων [03853]
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Γραφῶν [00660]

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 Γρηγορούντες [03216] [03221]
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 δεδακρυμένων [04054]
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 δεδεμένοις [03310]
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 δεδεμένος [03273] [03284]
 δεδεμένου [00005] [03319]
 δεδεμένω [03273]
 δεδεμένων [03947]
 δέδεσαι [03255]
 δέδεται [03280] [03373]
 δέδοικα [02322]
 δέδοικας [00224]
 δεδοίκατε [00273]
 δεδοικέναι [00288]
 δεδοικότα [00296]
 δεδοικότες [00255]
 δεδοικώς [04010]
 δεδοικώς [03814] [04009]
 δεδομένα [00530]
 δέδοται [03436] [04036] [04046]
 δέδωκε [01151]
 δεδωκώς [00386]
 δέη [02850] [03592]
 δήτηται [02470]

δεθέντος [01127]
 δεθῆναι [01128] [03916] [03918]
 δεθήσεται [03385]
 Δεῖ [02609] [03472] [03580]
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 δεικνύειν [03910]
 δεικνύεις [03776] [03777] [03783] [03785]
 δεικνύειν [02429]
 δεικνύντες [03596]
 δεικνύντος [00878]
 δεικνούσι [01796]
 Δεικνύς [00548]
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 Δειλιά [03345]
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 δειλίαν [03326]
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 δεῖνα [01109] [01352]
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 δεῖνος [01276]
 δεινότερα [02819] [02820] [02838]
 δεινότητα [01284]
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 δεῖνών [01120] [02327]
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 δείξης [00633]
 δείξον [01262] [01581] [03719]
 Δεῖξω [02175]
 δείξω [01701]
 δεῖπνα [02147] [04287]
 δεῖσαι [03352]
 δεῖσθαι [02914] [03203]
 δεῖσιδαιμονεστέγους [03633]
 δεῖται [00171] [00448] [00449] [01732]
 δεκτική [01598]
 δεκτικούς [01241]
 δέλτον [01305] [01305]
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 δένδρων [02276]
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 δέξωνται [01080] [01081] [03209]
 δεῖοι [00372] [00373]
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 δεομένους [02754]
 Δέον [00311] [04102]
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 δέοντων [03947]
 δέροντες [03545]
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διαθέσεως [01425] [02448]
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 διαλύσει [02847]
 διάλυσις [04074]
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 διανέστητε [02324]
 διανίστησί [03272]
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 διαπιστεῖ [00772]
 διαπιστούντες [01672]
 διαπιστῶν [00802]
 διαπλάσεως [04164]
 διαπράττεσθαι [02020]
 διάπτωσις [00832]
 διαρῶει [02521]
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 διαρῶήγνύω [00281]
 διασαλεύσας [01809]
 διασαφεί [00943]
 διασπώντες [01028]
 διαστασιάζει [01018] [03105]
 διαστροφῆς [04228]
 διασώζονται [02953]
 διατάγματα [01380]
 διατεθῆναι [02916]
 διατεθώμεν [01396]
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 διατίθεσθαι [02487]
 διατμηθέντα [01030]
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 διατριβῆς [01301]
 διατριβουσιν [02897]
 διαφέρειν [00633]
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 διαφέρουσι [02292]
 διαφθαρήναι [00638]
 διαφθείρει [00280]
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 διαφθείρωμεν [00724]
 διαφορά [02470]
 διαφοράν [02189]
 διαφόρους [00657]
 διαφόρως [01856]
 διαχείσθε [04232]
 διαχέεται [03002]
 διάχυσιν [04245]
 διδάγματα [01250] [01381] [02932]
 διδάξει [01383]
 Δίδαξον [02933]
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 διδασκαλεῖον [01290] [01300] [01314] [01336] [02340]
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 διεδεξάμεθα [01091]
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 διελέχθημεν [02834]
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 διενοχλεί [03748]
 διέρῶξε [01911]
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 δράκων [02314]
 δραπέτας [02352]
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 δρομέως [03342]
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 δυναμούσθε [00506]
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 δυσδιορθώτων [01338]
 δυσείδειαν [03938]
 δυσειδές [02461]
 δυσειδή [01430]
 δυσκολίαν [03121]
 δυσφημίαν [04230]
 δυσχεράνητε [02401]
 δυσχερών [02842]
 δυσώδες [04107]
 δυσωδίαν [04109]
 δυσωδίας [04203]
 δυσώδους [01336]
 δῶ [00392]
 δῶ [00385] [00534] [02568] [03265]
 Δώδεκα [02344]
 δῶ [03039]
 δῶρα [02015]
 δωρεᾶ [00612]
 δωρεᾶν [00619] [00694]
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 δῶρον [00575] [00592] [02767] [04200]
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 δῶρω [00692]
 δῶρων [02963]
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 δώσεις [00715]
 δώσομεν [00374]

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 ἐαυτά [00973]
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 ἐβαπτίσθητε [03400] [03437]
 ἐβάσκηνας [03777]
 ἐβιάσατο [01203]
 ἐβλα [03617]
 ἐβλαπτε [03489]
 ἐβόα [02395] [03008]
 ἐβोधθησεν [00168] [00168]
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 ἐβουλήθησαν [02306]
 ἐβουλόμην [02402] [03532]
 ἐβούλοντο [01124]
 Ἐβραίους [00031]
 ἐγγισάτω [00651]
 ἐγγονον [00162]
 ἐγγυάται [00824]
 ἐγγύς [00264] [00409] [01281] [01839] [01851]
 ἐγείραι [01878]
 ἐγείραντος [01872] [01875] [01879]
 ἐγείρεται [02203]
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 ἐγείρομαι [01948]
 ἐγειρόμενοι [00333]
 ἐγένεσθε [02478]
 ἐγένετο [00137] [00425] [01038] [01300] [01567] [01715] [01930] [01930] [01950] [02790] [03124]
 Ἐγένετο [01416]
 ἐγενήθησάν [03563] [03567] [03664]

ἐγεννήθησαν [01999]
 ἐγέννησα [00025] [01797]
 ἐγέννησε [01704]
 ἐγενόμην [01178] [01226] [01230] [03872]
 ἐγένοντο [01273]
 Ἐγένοντο [02483]
 ἐγίνετο [01338]
 ἐγκα [02504]
 ἐγκαθήμενον [03965]
 ἐγκαλείν [00460] [03487] [03892]
 ἐγκαλείτω [02354]
 ἐγκαλέσαι [00457]
 ἐγκαλή [02536]
 ἐγκαλινδουμένους [00327]
 ἐγκαλλωπίζεται [03694]
 ἐγκαλλωπίζη [03700]
 ἐγκαλλωπίζονται [03534]
 ἐγκαλουμένων [03854]
 ἐγκαλούντων [03645] [03646]
 ἐγκαλούσι [01523]
 ἐγκαλούσιν [03703]
 ἐγκαλύπτεσθαι [04102]
 ἐγκαταλείψεως [03932]
 ἐγκαταλελειμμένοι [01231]
 ἐγκαταλείφθαι [03931]
 ἐγκαταλιμπάνει [02668]
 ἐγκατέταξε [01149]
 ἐγκείται [03218]
 ἐγκεκλεισμένης [01580]
 ἐγκεχειρισθαι [00030]
 ἐγκεχειρισμένον [03910]
 ἐγκλημα [00466] [02036]
 ἐγκλήματα [00460]
 ἐγκλήματος [01153]
 ἐγκυπτε [02889]
 ἐγκυψον [02887]
 ἐγκώμια [04220]
 ἐγκωμιά [03808]
 ἐγκωμιάζει [02637]
 ἐγκωμιάζειν [00461]
 ἐγκωμιαζόμενος [03693]
 ἐγκωμίοις [02671]
 ἐγκωμίων [00467]
 ἐγκώμιον [00425] [00496] [00527] [00586] [01543] [02470] [03534] [03561] [03706] [03870] [03877]
 Ἐγκώμιον [03845]
 ἐγκωμίου [01454] [02444] [02481] [03539]
 ἐγκωμίων [01547]
 ἐγνω [03792]
 ἐγνωτε [00123] [00428]
 Ἐγνωτε [00438]
 ἐγραφε [00009] [00031]
 ἐγυμνώθη [01976]
 ἐγχειρίζειν [04271]
 ἐγχειρίσιν [04270]
 ἐγώ [00173] [00254] [00258] [00637] [00737] [01058] [01063] [01088] [01178] [01195] [01209] [01215] [01226] [01230] [01239] [01483] [01935] [02244] [02326] [02392] [03431] [03467] [03525] [03686] [03722]
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 Ἐγώ [03060] [03397]
 ἐγωγε [00267]
 ἔδακεν [02735]
 ἔδάκρυε [04011]
 ἔδάκρυεν [04016]
 ἔδέδετο [03282] [03284]
 ἔδεδοίκεσαν [01293]
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 ἔδειξα [03763]
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 ἔδέξατο [01575]
 ἔδέξω [03396]
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 Ἐδεσμείτο [03281]
 ἔδέσμουν [03347]
 ἔδέχοντο [03554]
 ἔδηλου [01314] [01726]
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 ἐδιδάχθητε [01746] [01769]
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 ἐδραίαν [03092]
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 ἐδώκατέ [00468]
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 ἐζημιώθησαν [01273] [01274]
 ἔζησε [02713]
 ἐζήτη [02387] [02443] [02444]
 ἐζήτησεν [01234]
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 ἐζωσμένους [00226]
 ἐθάρόουν [03319] [03337]
 ἐθαύμαζον [03317]
 ἐθελοθρησκεία [02111]
 ἐθέλοντες [00630]
 ἐθεράπευσεν [00319]
 ἔθετο [01092] [01212]
 Ἐθετο [02004]
 ἐθισθῆναι [03268]
 ἐθνεσι [01424] [01426] [01427]
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 ἔθνη [01238] [01427]
 ἔθνους [02470]

ἔθνῶν [00994] [00995] [01237] [01831] [02646] [03663]
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 ἔθρεψάς [00311]
 ἔθρεψας [00359]
 ἔθρεψεν [00309]
 ἔθυσεν [02698]
 ἔθῶν [03491]
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 Εἶδέναι [03501] [03598]
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 Εἶδες [00704] [01320] [01325] [01327] [01329] [03951] [04155]
 εἶδες [00359] [04214]
 εἶδη [03827] [03828]
 Εἶδον [02970] [03994]
 εἶδον [03994] [03995]
 εἶδος [01594] [02494]
 εἶδότη [00762]
 εἶδότης [03240] [03241]
 Εἶδότες [03184] [03213]
 εἶδότες [01437] [02780] [03079] [03082]
 εἶδους [02464]
 εἶδωλειον [02720]
 εἶδωλολατρεία [02380] [02387] [02396] [02399] [02435] [02632] [02700] [02723]
 εἶδωλολατρείας [02695]
 εἶδωλολατρεῖν [02722] [02745]
 εἶδωλολάτρις [02697]
 εἶδώς [00449] [00490] [00511] [01479] [01930] [02569] [04010]
 εἶη [00828] [02249]
 εἶημεν [01255]
 εἶκειν [02572] [03106]
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 εἶκη [00375]
 εἶκόνα [00815] [00829] [00835] [01289] [01724] [01997] [02309] [02452] [02466] [02467] [02866] [04145] [04145] [04214]
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 Εἶκός [00048] [03822] [03842]
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 εἶκοσιν [00283]
 Εἶκότως [00742] [01344] [02222]
 εἶκότως [00103] [00197] [00494] [00511] [00957] [01022] [01346] [01408] [01560] [02857] [03338] [03369] [03576] [03650] [03741] [03955]
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 Εἶκῶν [00827] [00929]
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 εἶκῶν [00834]
 εἶλετο [02695]
 εἶληφεν [02822]
 εἶλικρινής [00160]
 εἶλκύσθης [03669]
 εἶλόμην [03376]
 εἶλου [02257]
 εἶλωτος [03438]
 εἶμασμένης [00791]
 Εἶμι [01064]
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 εἶξομεν [02842]
 εἶπας [02414]
 Εἶπατε [00029] [03895]
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 Εἶπέ [00308] [00764] [01266] [01270] [02219] [02225] [02229] [02247] [02720] [02901] [03352] [03701] [03767] [04081]
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 Εἶπε [02862]
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 εἶπεν [00026] [00110] [00137] [00391] [00567] [00577] [00583] [00845] [00859] [00872] [00933] [01135] [01157] [01216] [01264] [01404] [01416] [01516] [01792] [01853] [01913] [01969] [01990] [02041] [02041] [02109] [02159] [02442] [02486] [02487] [02490] [02526] [02564] [02612] [02624] [02795] [02852] [02905] [03008] [03134] [03145] [03174] [03246] [03261] [03265] [03573] [03631] [03809] [03814] [03886] [03887] [03955] [04186]
 εἶπερ [01417]
 εἶπες [00368]
 εἶπη [00095] [01154] [02720]
 εἶπης [00847] [01337] [02002] [02108] [02488] [02521] [02598] [02793] [03051] [03686] [03728]
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 εἶπόντας [00617]
 Εἶπω [01668] [04024] [04207]
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 εἰρημένοις [02719]
 εἰρηνεύειν [00969] [02560]
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 εἰρηνοποιήσων [01023]
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 Εἶς [00001]
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 εἰσάγει [00893] [01401] [02456] [02508]
 εἰσάγειν [00194]
 εἰσάγεις [00315] [04135] [04273]
 εἰσάγεται [02727]
 εἰσάγοντες [01673]
 εἰσάγων [02591]
 εἰσαχθεῖς [02508]
 εἰσελθεῖν [03368]
 εἰσέλθη [01041] [01831] [04248]
 εἰσέλθητε [01054]
 εἰσελθόντες [00255]
 εἰσενέγκη [03107]
 Εἰσερχόμενοι [01011] [01054]
 εἰσεσθε [02364]
 εἴσεται [02945]
 εἴση [02900]
 εἰσήγαγε [04059]
 εἰσήγαγεν [00801]
 εἰσήγει [04144]
 εἰσήλθεν [03307]
 εἰσήνεγκας [03679]
 εἰσήχθης [03638]
 Εἰσι [00148] [01028]
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 εἰσιόντα [01776]
 εἰσιούσιν [01010]
 Εἰσοδόν [03245]
 εἰσφέρων [01187] [04225]
 Εἶτ [03474]
 εἶτ [01351]
 Εἶτά [00876]
 Εἶτα [00112] [00128] [00296] [00514] [00556] [00578] [00863] [00874] [01206] [01229] [01331] [01484] [01490] [01492] [01783] [01844] [01847] [01879] [02000] [02003] [02498] [02553] [03149] [03238] [03561]
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 εἶτά [03966]
 εἶτα [01175] [01200] [01205] [01310] [01911] [02028] [02735] [02910]
 Εἶτε [00876] [00877] [02137]
 εἶτε [00807] [00807] [00807] [00807] [00876] [00876] [00876] [00930] [00930] [00936] [00936] [00947] [00947] [01074] [01074] [02138] [04229] [04229] [04229]
 εἶχε [01127] [01128]
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 εἶχεν [00457] [01925] [01978] [03265] [03423]
 εἶχες [01324]
 εἶχον [00042] [00660] [00980] [01921] [02997]
 εἶωθε [03360]
 εἶωθεν [01675]
 ἐκ [00040] [00051] [00112] [00120] [00170] [00187] [00225] [00279] [00279] [00309] [00311] [00325] [00601] [00856] [00857] [00859] [00860] [00884] [00926] [01001] [01223] [01299] [01331] [01711] [01713]
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 Ἐκ [00935] [03182] [04211]
 ἐκάθητο [02800]
 ἐκάθισα [02935]
 ἐκάθισαν [00756]
 ἐκάθισεν [01446]
 ἐκάλεσεν [02557] [02557]
 ἐκαλλώπιζε [03767]
 ἐκάστη [00241]
 ἐκάστην [00299] [00300] [00787]
 ἐκάστης [00623]
 ἕκαστον [04007]
 Ἐκαστον [01565]
 ἕκαστος [00541] [00959] [01000] [03107]
 Ἐκαστος [01000]
 ἐκάστου [03561] [03763] [04044]
 ἐκάστῳ [00740] [02975] [03463] [03501] [03589] [03598]
 ἐκατέροις [02457]
 ἐκάτερος [04120] [04169] [04169]
 ἐκατέρου [03623]
 ἐκατέρους [04175] [04182]
 ἐκατέρωθεν [02091] [04175] [04176]
 ἐκατέρων [00801] [02136] [04178]
 ἐκατὸν [02575]
 ἐκβαλεῖν [02683]
 ἐκβάλλει [03033] [04248]
 ἐκβέβληται [02727]
 ἐκδεδομένον [00487]
 ἐκδιδόναι [04261]
 ἐκδίδωσιν [01737]
 ἐκδοῦναι [04260]
 ἐκδούς [00955]
 ἐκδύσει [01853]
 ἐκδῶμεν [02954]
 ἐκει [00017] [00028] [00111] [00126] [00180] [00194] [00206] [00229] [00233] [00279] [00343] [00359] [00372] [00385] [00743] [00823] [00924] [00928] [00929] [00936] [00961] [00968] [00972] [00984] [01362]
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Ἐκείθεν [01808] [02130] [02928]
ἐκεῖνα [00693] [00740] [00802] [01030] [01382] [01804] [02318] [02438] [02519] [02520] [02595] [02611] [02614] [02693] [02838] [02883] [03266] [03356] [03360] [03361] [03362] [03363] [03364] [03374] [03384] [03457] [04080] [04219] [04284]
Ἐκεῖνα [03359] [03379]
ἐκεῖναι [00384] [04097]
ἐκεῖνας [02424]
ἐκεῖνη [00019] [01081] [01346] [01659] [03767]
ἐκεῖνη [00248] [00249] [00275] [00290] [00307] [00391] [01069] [01071] [01084] [01513] [01596] [01613] [02746] [02796] [03378] [03420] [03422]
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Ἐκεῖνην [00009] [00349]
ἐκεῖνης [00172] [00288] [00292] [00299] [00394] [02216] [02283] [02675] [02745] [02746] [03368] [04122]
ἐκεῖνό [00541]
ἐκεῖνο [00617] [00893] [01203] [01281] [01473] [01477] [01641] [01646] [01815] [02068] [02091] [02455] [02455] [02527] [03001] [03497] [03938] [04283]
Ἐκεῖνο [00611] [01029] [01131] [03162] [03172] [03968]
ἐκεῖνοι [00256] [00269] [00660] [00797] [00864] [00978] [01129] [01302] [01308] [01418] [02509] [02756] [02779] [03206] [03542] [03697] [03697] [03953]
Ἐκεῖνοι [01124]
ἐκεῖνοις [00246] [00374] [00750] [00788] [00978] [00979] [02039] [02240] [03546] [03587] [03691] [03955] [04205]
ἐκεῖνόν [03919]
ἐκεῖνον [00088] [00636] [00796] [01090] [01195] [01209] [01293] [02219] [02221] [02258] [02341] [02545] [02575] [02791] [03210] [03296] [03456] [03673] [03776] [03841] [03926]
Ἐκεῖνον [01091]
ἐκεῖνός [02652]
ἐκεῖνος [00299] [00362] [00792] [00792] [00792] [00828] [01200] [01288] [01692] [01710] [01779] [01929] [01930] [01947] [01978] [01981] [02568] [02569] [02608] [02809] [03197] [03286] [03297] [03344] [03716] [03737] [03739] [03740] [03751] [03760] [03761] [03786] [03792] [03793] [03922] [04023]
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ἐκεῖνου [00282] [00434] [00436] [01193] [01204] [01205] [01205] [01299] [02184] [02291] [02327] [02607] [02652] [02735] [02766] [02846] [03113] [03165] [03306] [03355] [03438] [03688] [03715] [03741] [03763] [03929] [03929] [03940] [03949] [03991]
Ἐκεῖνου [03686] [04000]
ἐκεῖνους [00209] [00294] [00347] [00409] [00475] [00744] [00747] [02490] [02933] [03095] [03178] [03243] [03584] [03637] [03675] [03957]
Ἐκεῖνους [03544]
ἐκεῖνω [00354] [00591] [01196] [01692] [01781] [01838] [02776] [02810] [03765] [03766] [03892]
Ἐκεῖνω [03748]
ἐκεῖνων [00032] [00154] [00165] [00166] [00265] [00269] [00286] [00300] [00337] [00516] [00577] [00658] [00917] [01356] [01444] [02202] [02518] [02713] [02914] [03106] [03209] [03211] [03543] [03571] [03647] [03668] [03691] [03938] [03990] [03995] [04031]
ἐκείσθε [01882]
Ἐκέλευσας [03945]
ἐκέλευσε [01309]
ἐκέλευσεν [02231] [02815]
ἐκινδυνεύετο [01730]
ἐκκαήση [03938]
ἐκκαθαίρεσθαι [04199]
ἐκκαθάρωμεν [04202]
ἐκκαίει [03968]
ἐκκαίεται [03818]
ἐκκαίόμενον [03965]
ἐκκενωθὲν [03047]
ἐκκλησία [03851]
Ἐκκλησία [00910] [03768] [03824] [03852]
Ἐκκλησία [01182] [01825] [02085] [02372] [03971]
ἐκκλησίας [01006]
ἐκκλησίαν [02372] [03368] [03448] [03751]
Ἐκκλησίαν [00920] [01822] [03092] [03766] [03846] [04134] [04208]
ἐκκλησίας [00677]
Ἐκκλησίας [00030] [00810] [00905] [00907] [00921] [01007] [01015] [01041] [01050] [01203] [03769] [03871] [04135] [04207]
Ἐκκλησιῶν [03273]
ἐκκόπτειν [01348]
ἐκκοψον [02619]
ἐκλαιε [04025]
ἐκλαιον [01302]
ἐκλαυσεν [02787]
ἐκλεκτοί [02479] [02484]
ἐκλεκτοί [02483]
ἐκλήθητε [02529] [02554] [02555]
ἐκοινωνήσας [03678]
ἐκοινωνήσε [00157]
ἐκόλαζεν [01310]
ἐκόλασεν [01297]
ἐκολάσθη [01909]
ἐκολάσθης [03438]
ἐκόντα [01120]
ἐκόντας [01122] [01508] [02377] [02383] [03222]
ἐκόντες [03234]
ἐκοντί [03228]
ἐκόντος [02120]
ἐκοσμήθη [03418]
Ἐκοσμήθη [03418]
ἐκπέμπουσι [01096]
ἐκπεπολεμώμεθα [01048]
ἐκπεπολεμωμένοι [00964] [00978]
ἐκπέση [04010]
ἐκπέσης [02082]
ἐκπεσόντα [02016]
ἐκπίπτη [03499]
ἐκπόμενε [04119]
ἐκπορευέσθω [04218]
ἐκπώματα [00228]
ἐκράτει [00568] [01370]
ἐκράτησεν [01263] [01263] [02981]
ἐκρυπτε [03513]
ἐκρύπτετο [01458]
ἐκρυψεν [02648]
ἐκστασιν [00350]
ἐκταθείσαι [04185]
ἐκτείνει [00255]
ἐκτείνειν [03507]
ἐκτείνοντες [04184]
ἐκτετριμμένον [00225]
ἐκτήσατο [00157]
ἐκτίσθαι [00847] [00867]
ἐκτίσθη [00807] [00868] [00871]
ἐκτισται [00808] [00842] [00855] [00879] [00899]
ἐκτός [00598] [01621]
ἐκτραφώμεν [00638]
ἐκάλυεν [03286] [03318]
ἐκάλυσας [03342] [03343]
ἐκάλυσε [02337]
ἐκάλυσεν [03315]
ἐκωμώδησεν [02735]
ἐκών [02402] [03903]
ἐκών [01597]
Ἐλαβε [01937]
Ἐλαβε [01987]
Ἐλαβεν [00920] [01926]
Ἐλαβες [03738]
ἐλάβετε [00447] [03551] [03658]
ἐλάβομεν [00935]

ἔλαβον [00423] [03558] [03660]
 ἔλαιον [04190]
 ἐλάμβανον [01374]
 ἐλαττοῖς [00371]
 ἐλαττον [00387] [01029] [01837] [02410] [02769] [03606]
 ἐλαττόνων [01246]
 ἐλάττους [01440]
 ἐλαττούσθαι [02847]
 ἐλάττω [00878] [01612]
 ἐλαττώματα [02259]
 ἐλάττων [02646]
 ἐλάττωσις [04168]
 ἔλαχεν [02679]
 ἐλαχίστων [04280]
 ἔλεγε [00006] [00940] [01790] [02077] [03465] [03520] [03579] [03635] [03675] [03980] [04027]
 ἔλεγεν [00381] [00525] [00934] [01013] [01212] [01856] [02057] [02059] [03226] [03279] [03466] [03477] [03531] [03585] [03902] [03956] [03978] [04004]
 ἔλεγον [00650] [01318] [01337] [01803] [01913] [01936] [02237] [02398] [02993]
 ἐλέγχει [02729]
 ἐλέγχεσθαι [02847]
 ἔλεγχον [02028]
 ἔλεγχος [00425] [02148]
 ἐλέγχου [01790]
 ἔλειν [02987]
 ἐλεισθαι [01121]
 ἐλημοσύνη [00395]
 ἐλημοσύνη [02858] [02984]
 ἐλημοσύνην [03411]
 ἐλήμων [02870]
 ἐλειτούργει [02950]
 ἐλέλυτο [03284]
 ἔλεον [02486] [02516] [04053]
 ἐλέους [01427]
 ἐλεύθεροι [03449]
 ἐλευθέρας [04257]
 ἐλευθερία [00266]
 ἐλευθερίαν [02247]
 ἐλευθερίας [00254] [00267] [03182]
 ἐλευθέρους [02952]
 ἐλεύθερον [00696]
 ἐλεύθερος [01336] [02469] [02473] [04129]
 Ἐλευθέρους [03181]
 ἐλευθέρω [01336]
 ἐλευθερώση [01148]
 ἐλευθέρωται [03160]
 ἐλεύσεται [04241]
 Ἐλεύσομαι [00037]
 ἐλεφαντίνων [00363]
 ἐλεώμεν [02253]
 ἔλη [01794] [02003]
 ἐλθεῖν [01692] [01693] [02377] [02383]
 ἐλθέτω [00652] [01055] [01078]
 ἔλθη [03552]
 ἐλθόντα [01245]
 ἐλθοῦσα [02236]
 ἔλθω [02363]
 ἔλθωμεν [01612]
 Ἐλθώμεν [03353]
 ἔλθωσι [01244] [04149]
 ἐλθωσιν [00744]
 ἐλιθάζετο [00189]
 ἔλκειν [03360]
 ἔλκεις [04070]
 ἔλκουσα [00230]
 ἐλλείμματα [01217]
 ἐλλειπόντων [03090]
 Ἐλλην [00754] [00772] [02469] [02473] [02733] [03197] [03626]
 Ἐλληνα [00748] [03608]
 Ἐλληνας [03196] [03575] [03578]
 Ἐλληνες [00747] [01248] [01252] [01810] [02752]
 Ἐλληνι [00750]
 Ἐλληνικάς [01809]
 Ἐλληνικάς [00042]
 Ἐλλήνων [00681] [02109] [02316] [02316] [02338] [04139]
 Ἐλλησι [00799] [03331] [03502]
 Ἐλλησιν [00797] [02267]
 ἐλογίσαντο [00363]
 ἔλοιτο [00177] [00629]
 ἐλόμενοι [00254]
 ἐπίδα [00092] [00097] [00514] [01164] [01189]
 ἐπίδας [00408]
 ἐπίδος [00014] [00130] [01155] [01169]
 ἐπίς [00301] [00679] [01165] [01170] [01399] [01459]
 ἐπίσι [00299]
 ἐπίσιν [00209]
 ἐλύθη [03066]
 Ἐλύμα [03635]
 ἐλύπει [00526]
 ἐλύπησά [01798]
 ἐλύπησε [02815]
 ἐλύπησεν [03618]
 ἔλυσε [00180] [01908] [02769]
 ἔλυσεν [00184] [03914]
 ἐμὰ [03525]
 ἔμαθεν [01401]
 ἐμάθετε [00125] [00127] [01773]
 ἔμαθον [01382] [01433]
 ἐμαίνοντο [01380]
 ἐμακάριζεν [03975]
 ἐμακάρισα [02254]
 Ἐμακάρισαν [02972]
 ἐμάνθανον [03823]
 ἐμάστιζον [01435]
 ἔμαν [03491]
 ἐμαντή [00392]
 ἐμαντὸν [03532]
 ἐμαντοῦ [01187] [01190]
 ἐμβαίνει [00863]
 ἐμβαλεῖν [01499] [03326]
 ἐμβάλλει [02456]
 ἐμβάλλεις [01026] [03028]
 ἐμβάλλουσαν [03448]
 ἐμβάλων [00748] [04190]
 ἐμβατεύων [02025] [02061] [02072]
 ἐμβησόμενοι [01980]
 ἐμβιβάζει [00522]
 ἐμβιβάζεται [00461]

ἐμέ [02402] [02790] [03505] [03993]
 ἐμέ [00760]
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 ἐμεινε [00111] [01217]
 ἐμελλεν [00988]
 Ἐμελλεν [01727]
 ἐμελλον [01271] [03821] [03991]
 ἐμέμψατο [02735]
 ἐμενον [01126]
 ἐμή [00246]
 ἐμή [03862]
 ἐμήν [01013]
 ἐμνήσθη [01123]
 ἐμοί [00254] [01196] [01484] [04280]
 Ἐμοί [00076] [01299] [02621] [03853]
 ἐμόν [03730]
 ἐμοῦ [01087] [01110] [01199] [02356] [02948]
 ἐμπαιγμάτων [02959]
 ἐμπεπλήσθαι [04086]
 ἐμπεπλησμένης [01336]
 ἐμπέπληστο [00958]
 ἐμπέση [03614]
 ἐμπηδᾶς [00624]
 ἐμπίπλησι [03970]
 ἐμπίπτομεν [00607]
 ἐμπλεγμάτων [04284]
 ἐμπλη [00234]
 ἐμπλησθῆ [02214]
 ἐμπνευσον [03233]
 ἐμποδιζόμενον [03339]
 ἐμπροσθεν [01035] [02426] [03784] [03798]
 ἐμφαίνει [03269]
 ἐμφαντικῶς [02451]
 ἐμφαντικώτερον [02486]
 ἐμφασιν [02591]
 ἐμφέρειαν [03088]
 ἐμφιλόσοφα [02989]
 ἐμφιλοχωρεῖς [00625]
 ἐμφορεῖσθαι [02254]
 ἐμφορηθέντων [00300]
 ἐμφράξαι [04199]
 ἐμψυχον [03965]
 ἐν [00003] [00003] [00011] [00012] [00013] [00014] [00019] [00019] [00021] [00025] [00032] [00038] [00038] [00049] [00052] [00058] [00058] [00058] [00058] [00065] [00078] [00079] [00085] [00092] [00096] [00099] [00101] [00104] [00108] [00112] [00114] [00116] [00117] [00121] [00122] [00122] [00122] [00129] [00132] [00133] [00134] [00135] [00141] [00145] [00174] [00176] [00195] [00227] [00229] [00246] [00250] [00258] [00284] [00284] [00288] [00295] [00342] [00342] [00394] [00403] [00404] [00404] [00409] [00418] [00432] [00446] [00457] [00462] [00498] [00504] [00505] [00505] [00510] [00514] [00514] [00524] [00528] [00538] [00542] [00544] [00545] [00553] [00559] [00575] [00611] [00619] [00638] [00655] [00672] [00673] [00679] [00716] [00736] [00740] [00744] [00762] [00766] [00772] [00773] [00777] [00787] [00790] [00797] [00799] [00799] [00804] [00807] [00807] [00809] [00856] [00868] [00870] [00871] [00872] [00889] [00898] [00902] [00903] [00910] [00912] [00915] [00918] [00926] [00930] [00930] [00940] [00947] [00956] [00960] [00962] [00965] [00965] [00967] [00967] [00971] [00974] [00989] [00989] [00999] [01006] [01006] [01006] [01006] [01018] [01020] [01023] [01023] [01037] [01071] [01081] [01092] [01100] [01113] [01116] [01123] [01126] [01139] [01141] [01142] [01146] [01169] [01182] [01182] [01191] [01205] [01212] [01218] [01244] [01256] [01309] [01312] [01321] [01324] [01324] [01335] [01336] [01346] [01359] [01369] [01370] [01399] [01399] [01399] [01399] [01402] [01411] [01424] [01426] [01427] [01428] [01428] [01451] [01451] [01454] [01455] [01459] [01464] [01465] [01468] [01475] [01476] [01476] [01478] [01484] [01484] [01491] [01493] [01494] [01497] [01498] [01504] [01510] [01514] [01521] [01522] [01535] [01538] [01566] [01590] [01592] [01595] [01652] [01659] [01659] [01664] [01669] [01674] [01677] [01690] [01708] [01723] [01729] [01730] [01734] [01736] [01736] [01736] [01741] [01742] [01746] [01746] [01746] [01746] [01746] [01746] [01753] [01762] [01771] [01771] [01790] [01800] [01813] [01813] [01813] [01815] [01818] [01819] [01820] [01821] [01823] [01824] [01826] [01834] [01835] [01838] [01838] [01848] [01850] [01850] [01858] [01858] [01869] [01872] [01872] [01886] [01886] [01903] [01903] [01909] [01931] [01935] [01939] [01989] [01990] [01990] [01991] [01995] [02004] [02006] [02006] [02011] [02024] [02024] [02024] [02025] [02027] [02029] [02029] [02029] [02029] [02032] [02059] [02061] [02070] [02092] [02100] [02111] [02111] [02117] [02118] [02126] [02132] [02133] [02154] [02158] [02160] [02170] [02170] [02175] [02175] [02176] [02179] [02198] [02204] [02229] [02235] [02265] [02374] [02380] [02387] [02387] [02389] [02420] [02438] [02443] [02444] [02457] [02469] [02476] [02477] [02529] [02529] [02541] [02552] [02581] [02597] [02615] [02617] [02627] [02635] [02637] [02653] [02658] [02660] [02662] [02675] [02724] [02734] [02769] [02769] [02776] [02800] [02817] [02818] [02829] [02829] [02829] [02829] [02830] [02830] [02830] [02836] [02840] [02841] [02843] [02843] [02846] [02846] [02847] [02853] [02862] [02866] [02878] [02901] [02901] [02930] [02931] [02934] [02945] [02947] [02949] [02950] [02962] [02962] [02968] [02994] [02996] [02996] [02997] [02997] [02997] [02999] [03004] [03011] [03011] [03011] [03013] [03031] [03034] [03034] [03034] [03036] [03036] [03049] [03071] [03073] [03076] [03078] [03082] [03084] [03085] [03093] [03110] [03114] [03114] [03128] [03163] [03171] [03195] [03203] [03213] [03214] [03214] [03215] [03221] [03222] [03228] [03228] [03228] [03233] [03233] [03235] [03263] [03266] [03268] [03272] [03289] [03290] [03291] [03371] [03371] [03420] [03420] [03460] [03463] [03467] [03498] [03505] [03514] [03521] [03527] [03532] [03544] [03547] [03585] [03589] [03654] [03665] [03668] [03692] [03707] [03762] [03804] [03804] [03805] [03805] [03810] [03813] [03819] [03819] [03824] [03831] [03833] [03846] [03852] [03859] [03884] [03884] [03890] [03901] [03907] [03915] [03926] [03928] [03930] [03930] [03932] [03936] [03938] [03960] [03965] [04019] [04021] [04021] [04022] [04035] [04035] [04040] [04049] [04055] [04114] [04116] [04128] [04139] [04231] [04231] [04288] [04300]
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 ἐν [02013] [02563] [04164] [04165] [04166] [04179]
 Ἐν [00419] [00431] [00446] [00450] [00464] [00481] [00497] [00507] [00602] [00604] [00880] [00881] [00938] [00973] [01212] [01410] [01478] [01480] [01525] [01751] [01849] [01850] [01852] [01865] [01875] [02041] [02041] [02042] [02045] [02062] [02129] [02141] [02159] [02443] [02636] [02773] [02855] [02929] [03052] [03129] [03175] [03207] [03462] [03480] [03570] [03576] [03582] [03908] [03931] [04129] [04139]
 EN [00001]
 ἐν α [03451]
 ἐνα [00225] [00392] [00392] [02352] [03744] [04007] [04143] [04152] [04152] [04156] [04156] [04156] [04183]
 Ἐνα [03746]
 ἐναντία [00362] [00800] [01609] [01670] [04103]
 ἐναντίας [00983] [01040]
 ἐναντίοις [02880]
 ἐναντιολογῆ [02422]
 ἐναντιολογία [02421]
 ἐναντίον [02180]
 ἐνάξης [02943]
 ἐναπέκλεισε [01688]
 ἐναπομείναι [01356]
 ἐνάρετον [00456] [02453]
 ἐναρέτως [02020]
 ἐναρθρον [04250]
 ἐνδεδυμένη [03422]
 ἐνδεδυμένην [03431]
 ἐνδεδυμένοι [00232]
 ἐνδεδυμένους [00226]
 ἐνδέδυτο [01921]
 ἐνδει [00237]
 ἐνδείξασθαι [01305]
 ἐνδιατρίβει [03151]
 ἐνδον [00336] [02552] [04116] [04117]
 ἐνδύεται [03403]
 ἐνδυομένη [03430]
 ἐνδυσάμενοι [02452]
 ἐνδύσασθαι [02609]
 Ἐνδύσασθε [02479]
 ἐνδύση [03404] [03406]
 ἐνέβαλε [02271]
 ἐνέβαλεν [00823]
 ἐνέβαλλεν [03300]
 ἐνεγκε [02786]
 ἐνεγκεῖν [02544] [02846] [02848] [02850]
 ἐνέγκη [02679]
 ἐνέγκοι [00283] [03625]
 ἐνέγκοιεν [00285]
 ἐνεδέδυτο [03421]
 ἐνέδυσας [00360]
 ἐνεδύσασθε [03400] [03437]
 ἐνεδύσατο [03427] [03429]
 ἐνεδύσω [03432] [03439]
 ἐνέκειτο [01307]
 ἔνεκεν [00020] [00287] [00288] [00692] [00972] [01523] [02201] [02729] [03686] [03860] [03995]
 ἐνεκωμίασε [03549]
 ἐνελίσσόντων [02327]
 ἐνέπεσεν [02147]
 ἐνεπέσετε [02324]

ἐνέπλησας [02329]
 ἐνέπλησε [02060]
 ἐνεπλήσθη [03048]
 ἐνέπτυνον [01371]
 ἐνεργεί [01072]
 ἐνέργειά [00936]
 ἐνέργεια [01586] [01614]
 ἐνέργειαν [01484] [01613] [01631]
 ἐνεργείας [00890] [01872] [01875]
 ἐνεργεῖν [01061] [01627] [01630] [02606]
 ἐνεργεῖσθαι [02429]
 ἐνεργουμένην [01484]
 ἐνεργούντα [00763]
 ἐνεργούσα [01076]
 ἐνεστιν [01939]
 ἐνετύπωσεν [01575]
 ἐνέφηγε [02431]
 ἐνέφραττον [03347]
 ἐνεχείρισεν [03510]
 ἐνήν [02908]
 ἐνήργησε [01061]
 ἐνθα [00261] [00375] [00457] [00591] [00825] [00826] [00832] [01811] [02007] [02010] [02776] [03012] [03393] [03394] [03489] [04249] [04249] [04265]
 Ἐνθα [03019] [03471] [04247]
 ἐνθάδε [01031]
 ἐνθυμήματος [00704]
 ἐνί [00975] [03463] [03501] [03589] [03598] [04209] [04280]
 ἐνί [02529] [02913]
 ἐνι [00278] [00482] [01167] [01692] [02007] [02016] [02469] [02514] [02605] [02606] [02613] [02672] [03381] [03500] [03828]
 Ἐνι [03500] [03827]
 ἐνίκησε [01261]
 ἐνίκησεν [01261]
 Ἐνιοι [01826]
 ἐννοεῖν [00619]
 ἐννοήσης [03728]
 ἐννόησον [01032] [03938] [03940]
 Ἐννόησον [02816] [03309]
 ἐννοήσωμεν [03797]
 ἐννοια [01575] [02724]
 ἐννοϊαν [01593] [03949]
 ἐννοίας [02086]
 ἐννοούντες [04212] [04301]
 ἐννοῶμεν [00389] [00390] [02819]
 Ἐννοῶμεν [00388]
 ἐνοικεῖτω [02829] [02836] [02840]
 Ἐνοικεῖτω [02843] [02854]
 ἐνόμιζε [03492]
 ἐνόμισας [03931]
 ἐνός [00998] [03744] [04156] [04157]
 ἐνός [04153]
 ἐνόσησεν [02689]
 ἐνόστητα [04149]
 ἐνούσι [04274]
 ἐντάλατα [02098] [02106]
 ἐνταυθά [00535] [01214] [03196]
 ἐνταυθα [00029] [00080] [00094] [00180] [00203] [00205] [00205] [00227] [00232] [00278] [00289] [00303] [00306] [00343] [00348] [00357] [00358] [00375] [00385] [00386] [00434] [00515] [00549] [00604] [00625]
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 ἐντεῦθεν [00379] [00383] [00629] [00750] [01123] [02933] [02963] [03440] [03764] [04183]
 ἐντίθησιν [03506]
 ἐντίκτεϊς [03785]
 ἐντιμον [00594]
 ἐντολὰς [03558] [03660]
 ἐντολὰς [03551] [03658]
 ἐντός [01621]
 ἐντρεπτικῶς [02572] [02642]
 Ἐντρεπτικῶς [02444]
 ἐντρέπων [03129]
 ἐντυχάνει [01219]
 ἐνυβρίσαι [02268]
 ἐνώθωσι [01506]
 ἐνώπιον [01113] [02937] [03039]
 ἐνώσεως [04151]
 Ἐνώχ [01679] [01729]
 Ἐνώχ [01685]
 ἐξ [00229] [00349] [00434] [00436] [00465] [00698] [00705] [00983] [01000] [01407] [01618] [01636] [01706] [01718] [01806] [01999] [02025] [02079] [02136] [02188] [02273] [02300] [02318] [02438] [02506] [02646]
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 Ἐξ [01710] [02083] [02087] [03812]
 ἐξαγοράζετε [03572]
 Ἐξαγοράζετε [03573]
 ἐξαγοραζόμενοι [03462] [03475] [03570]
 ἐξαίφνης [01355] [01430] [01437] [01448]
 ἐξαλείψαι [01900]
 Ἐξαλείψας [01886]
 ἐξανηλώμεθα [01303]
 ἐξαποστείλας [03234]
 ἐξέβαλεν [00577]
 ἐξέβαλον [00798]
 ἐξεδίωκον [02991]
 ἐξέδωκε [03922]
 ἐξέδωκεν [00430]
 ἔξει [00488] [00738] [03385]
 ἔξεις [02816]
 ἐξελέσθαι [02229]
 Ἐξελεύσεται [02983]
 ἐξέλυσεν [00720]
 ἐξεπέσομεν [02016]
 ἐξέρχεται [04099]
 ἔξεστι [04079]
 Ἐξεστιν [04075] [04079]
 ἐξετάζει [01256]
 ἐξετάζεται [03198]
 ἐξετάζομεν [01392]
 ἐξετάζωμεν [01666]
 ἐξετάσαι [01571]
 ἐξετάσειε [00465]
 ἐξετάσης [04261]
 ἐξετάσωμεν [00245] [00253] [00277] [02195] [02208] [02209] [02211]
 ἐξευμαρίσαι [03041]
 ἐξευτελίζει [02032]
 ἐξευτελίση [02490]
 ἐξέχεεν [01381]
 ἐξῆ [00325]
 ἐξήγαγεν [01264]
 Ἐξήλειψά [03705]

ἐξήλειψεν [01892] [01893]
 ἐξήλθε [04113]
 ἐξήν [02445] [03440]
 ἐξῆς [00804] [01053] [01111]
 ἐξιόντα [03676]
 ἐξίστασθαι [03968]
 Ἐξολοθρευσεις [02960]
 ἔξομεν [02819]
 ἐξόν [00367]
 ἐξορύξαντες [00468]
 Ἐξουδένωται [02937]
 ἐξουσία [00288] [02233] [02260]
 ἐξουσία [02234] [02247] [02250] [02255] [03899]
 ἐξουσία [00807] [00876]
 ἐξουσίαν [00568] [01116] [01117] [01911] [02120] [02253] [02254]
 ἐξουσίας [00562] [00565] [00570] [00601] [01813] [01845] [01857] [01886] [01903] [01919]
 Ἐξουσίας [00567]
 ἐξουσιών [00878]
 ἔξω [00336] [00474] [00675] [01031] [01049] [03462] [03470] [03470] [03472] [03570] [03577] [03578] [03581] [03582] [03583] [03584] [04116] [04141] [04141]
 Ἐξω [03583]
 ἐξώγκωσε [02247] [02247] [02247]
 ἔξωθεν [01071] [01331] [02470] [02471] [03580] [03673] [03707] [03732]
 εὐοικασιν [00331]
 εὐορτάζειν [02044]
 εὐορτής [02024] [02029] [02032] [02042]
 εὐπ [00242] [00315] [01055] [01078] [01614] [01642] [01767] [01768] [02007] [02288] [02640] [02790] [03209] [03993] [03997] [04205]
 ἐπαγαγεῖν [01222] [01952]
 ἐπαγγέλλεται [01349]
 ἐπαγγελλόμενοι [01100]
 ἐπάγει [00874] [01117] [01240] [01794] [01859] [02028] [02498] [03588]
 ἐπάδη [02705]
 ἐπαθέ [00157]
 ἐπαθε [01452] [02573]
 ἐπαθεν [01147] [02069]
 ἐπαθες [03924]
 ἐπάθετέ [02324]
 ἐπαθλον [03349]
 ἐπάθομέν [02820]
 ἐπάθομεν [02838]
 ἐπαθον [01794]
 ἐπαίδευσε [01725]
 Ἐπαίδευσεν [01687] [01690]
 ἐπαινει [00460] [00468]
 ἐπαινείν [00269]
 ἐπαινέσαι [00460]
 ἐπαινέσας [00107] [00458]
 Ἐπαινέσας [00463]
 ἐπαινέσον [03753]
 ἐπαινετόν [02987]
 ἐπαίνοις [00118]
 ἐπαινος [00353] [03760]
 ἐπαίνου [00465]
 ἐπαίνους [03797]
 ἐπαινοῦσι [00356]
 Ἐπαινῶ [04094]
 ἐπαίρει [03663] [03841]
 ἐπαίρεις [03781]
 ἐπαιρέτω [03117]
 ἐπαιρόμενον [02970]
 ἐπαίρων [01221] [03675]
 ἐπαισχύνεσθαι [03325]
 ἐπαισχύνεται [01201]
 ἐπαισχυνθήσεται [04262]
 ἐπαισχύνωνται [03534]
 ἐπαληθεύοντα [02265]
 ἐπαληθεύων [01488]
 ἐπαμύναι [02372]
 ἐπαναστάντες [01376]
 ἐπανελθεῖν [01128] [01136] [02016]
 ἐπάνω [01435] [01996] [02014] [03438]
 ἐπαρθήση [03924]
 ἐπαρκεῖσθαι [04275]
 ἐπαρκότητα [00532]
 ἔπασχον [00647]
 ἐπατήθη [03066]
 ἐπάτησας [03740] [03743]
 ἐπαύετο [03238] [03941]
 ἐπαυσάμην [04007]
 Ἐπαφρά [00125] [03870]
 Ἐπαφράν [03841]
 Ἐπαφράς [00137] [03804]
 Ἐπαφρόδιτός [00087]
 ἐπαχθές [01168] [03596]
 ἐπεβούλευσε [03767]
 ἐπέγνω [02871] [02872]
 ἐπέγνωτε [00121]
 Ἐπέγνωτε [00134]
 ἐπεδείξασθε [00120]
 ἐπεδείξατο [03740]
 ἐπέθηκα [03725]
 ἐπέθηκεν [01425]
 Ἐπεθύμησας [03925] [03927]
 ἐπεῖ [00187] [00629] [00755] [00784] [00796] [00828] [01000] [01023] [01073] [01788] [01921] [01938] [02086] [02160] [02180] [02468] [02897] [02900] [03059] [03504] [03613] [03833] [03893] [04195] [04203]
 Ἐπεῖ [00636] [01239] [02351] [03005] [03151]
 ἐπείγεται [00694] [02463]
 ἐπειγομένου [04167]
 ἐπειδάν [03544]
 ἐπειδή [00112] [00241] [00345] [00408] [00744] [00838] [00971] [00988] [01096] [01123] [01154] [01255] [01358] [01508] [01783] [01921] [01937] [01976] [01991] [03095] [03115] [03116] [03136] [03204] [03301]
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 Ἐπειδή [00407] [00432] [00466] [00749] [00844] [01346] [01463] [01518] [01560] [01730] [01930] [01954] [02514] [02604] [02725] [02924] [03215] [03564] [03769] [04059] [04090]
 ἐπείροντο [02070]
 ἐπεισάγειν [04071]
 ἐπεισάγεις [00309] [00311] [03409] [04080] [04109] [04145]
 ἐπεισάγετε [01225] [01227] [03023] [04105]
 ἐπεισάγομεν [01749]
 ἐπεισαγόντων [04198]
 ἐπεισέ [02730]
 ἐπεισε [00801] [02791]
 ἐπεισελθεῖν [01558]
 ἔπεισεν [02504]
 ἐπεισέρχεται [00188]
 ἐπεισέρχεται [02470]
 ἐπεισήγαγε [03056] [04060]
 ἐπεισήγαγεν [01560]
 ἐπεισθητε [02636]
 ἐπεισιόντα [01775]

ἐπιμένειν [01158]
 ἐπιμένετε [01155] [01160]
 Ἐπιμένετε [01157]
 ἐπιμένητε [02334]
 ἐπινοεῖν [03574]
 ἐπινον [00664]
 ἐπιον [01334]
 ἐπιπλεῖον [01272]
 ἐπιπλήξαι [04011]
 ἐπιπολὺ [00185]
 ἐπίπονον [01164]
 ἐπιπόνου [03220]
 ἐπιρῳίπτετε [02917]
 ἐπισκοπή [01108]
 ἐπισκοπῆς [01098]
 ἐπίσκοπος [01109]
 ἐπισπάσθαι [01214] [04016]
 ἐπισπάται [00314] [04053]
 ἐπιστάντος [00634] [00638]
 ἐπιστάσης [00296]
 ἐπιστασίας [03181]
 ἐπίσταται [00511]
 ἐπιστευθῆς [00059]
 ἐπίστευον [00654] [00664]
 ἐπίστευσαν [00654] [00655]
 ἐπιστεύσατε [00120]
 Ἐπιστεύσατε [01878]
 ἐπιστήμης [04222]
 ἐπιστήσωμεν [02952]
 ἐπιστολαί [00005]
 ἐπιστολαῖς [03084]
 ἐπιστολάς [03506] [03847]
 ἐπιστολάς [00020]
 ἐπιστολή [03852]
 ἐπιστολή [00011] [00013]
 Ἐπιστολή [03088]
 Ἐπιστολή [00940] [01212] [03266]
 ἐπιστολήν [00088]
 ΕΠΙΣΤΟΛΗΝ [00001]
 ἐπιστολῆς [00040]
 Ἐπιστολῆς [03807] [03823]
 ἐπιστολῶν [02154] [03018]
 ἐπιστόμιζε [03676]
 ἐπιστομίζει [01420]
 ἐπιστομίζων [02039] [03894]
 ἐπιστρατεύων [02268]
 ἐπιστρέφετε [01791]
 ἐπιστρέφομαι [02304]
 ἐπιστρέφουσαν [00131]
 ἐπιστρέψει [04245]
 ἐπιστύψη [03617]
 ἐπισφίγγεις [03387]
 ἐπισφίγγει [03614]
 Ἐπίσχετε [02624]
 ἐπιτακτικῶς [01461]
 ἐπιτάσεις [01425]
 ἐπιτάσεων [01425]
 ἐπιτάσεως [01426] [03836] [04219]
 ἐπίτασιν [01401]
 ἐπίτασις [00590] [01152] [02528]
 Ἐπίτασις [01900]
 ἐπιτασόμενον [03055]
 ἐπιτάττει [03084]
 ἐπιτάττειν [01088]
 ἐπιτάττω [02332]
 ἐπιτάττων [00917] [03145]
 ἐπιτεθῆ [03032]
 ἐπιτείνεται [02668]
 ἐπιτελοῦντες [02737]
 ἐπιτενούμεν [00620]
 ἐπιτεταμέναι [00384]
 ἐπιτεταμένην [00384]
 ἐπιτεταμένης [04030]
 ἐπιτεταμένως [01514]
 ἐπιτέταται [03151]
 ἐπιτεύξη [02475]
 ἐπιτευξόμεθα [02826]
 ἐπιτήδειον [00533] [00534] [04044] [04088]
 ἐπιτηδέιους [00537]
 ἐπιτηδεύμα [04127]
 ἐπιτιμώμενος [04015]
 ἐπιτιμῶν [04228]
 ἐπιτιμῶντι [03892]
 ἐπιτρέπει [02844] [02896]
 ἐπιτρέπων [01507]
 ἐπιτρέψαι [02377] [02383]
 ἐπιτρίμματα [03939]
 ἐπιτυγχάνει [01445]
 ἐπιτυχεῖν [00400] [02021] [02827] [04301]
 ἐπιτυχίας [00549]
 ἐπιτύχωμεν [01147] [02378] [02385]
 Ἐπίχαρις [03616]
 ἐπιχάρματα [04080]
 ἐπιχειρήση [02570]
 ἐπιχορη [02025]
 ἐπιχορηγούμενον [02088]
 ἐπλασε [01987]
 Ἐπληξε [01956]
 ἐπλήρου [03286]
 ἐπλήρωσε [02128]
 ἐπλήσθησαν [02959]
 ἐποίει [00023] [00917] [01368] [01889] [03866]
 ἐποίησά [01798]
 ἐποίησας [03053]
 ἐποίησατο [01906]
 ἐποίησε [00068] [00535] [01270] [01632] [01738] [01915] [02273] [02311] [02314] [02565] [02581] [02690] [02699] [02805] [03212] [03315] [04280]
 ἐποίησεν [00202] [00969] [01177] [01229] [01276] [01277] [01348] [01357] [01479] [01567] [01929] [01932] [02247] [02247] [02537] [02538] [02552] [02558] [03119] [03154] [03181] [03222] [03318] [04012] [04160] [04190]
 Ἐποίησεν [04156]
 ἐπικοδομούμενοι [01746] [01760]
 ἐποίουν [01336] [02780] [03327] [03328] [03329] [03347]
 ἐπορεύθη [02934]
 ἐπότιζεν [03962]
 ἐπουράνια [00973]
 ἔπραξαν [01297] [01869]
 ἔπραττεν [03285]
 ἐπράττετε [01140]

ἐπτά [01621]
 ἐπτερωμένη [03375]
 ἐπωδαί [03057]
 ἐπωδή [02723]
 ἐπωδήν [02710] [03063]
 ἐπωδούς [02801]
 ἐράσθαι [04020] [04123]
 ἐραστάς [03676]
 ἐραστῶν [03696]
 ἐργά [02696]
 ἐργα [00115] [00789] [01234] [01898] [01898] [01983] [02975]
 ἐργάζεσθαι [00729]
 ἐργάζεσθε [03079] [03179]
 ἐργάζεται [01557] [02183] [02245] [02877] [03050] [03414] [03943] [03970] [04189]
 ἐργάζεται [02249]
 ἐργαζόμενοι [02241]
 ἐργαζόμενον [02589]
 ἐργαζόμενος [03767]
 ἐργάζονται [04148] [04149]
 ἐργάζονται [03152]
 ἐργασάμενος [01171] [02028]
 ἐργασασθαι [03205]
 ἐργάσεται [04243]
 ἐργάσεται [02569]
 ἐργοίς [00122] [00135] [01113] [01139] [01898] [03460]
 ἔργον [00609] [01204] [01485] [01556] [01781] [02908] [03222] [03706] [03770] [04044]
 ἔργω [00058] [00404] [00418] [00446] [00497] [02830] [03011] [03034] [03228]
 ἐργωδίας [01429]
 ἔργων [00441] [00471] [00489] [02460] [03044] [03150] [03740]
 ἐρεθίζετε [03077] [03132] [03144] [03147]
 ἐρεῖ [00373] [01351] [01449]
 ἐρεῖς [00372] [00761] [00858] [01269] [03961]
 ἐρεῖς [01026]
 ἐρημα [01562]
 ἐρημία [01346]
 ἐρημον [04294]
 ἐρημος [01300] [02202]
 ἐρήμω [01734]
 ἐρια [02648]
 ἐριθοί [02241]
 ἐριον [01355]
 ἐροῦμεν [00254] [02705]
 ἐρύζωμένην [03747]
 ἐρύζωμένοι [01746] [01757]
 Ἐρύζωμένοι [01755]
 ἐρύζωμένον [01758]
 ἐρύμμενον [01430]
 ἐρύπτει [00368]
 ἐρύπτει [02777]
 ἐρύψαν [01871]
 ἐρύπωμένα [00219]
 ἐρύπωμένον [02422]
 ἐρύσατο [00562] [00576] [00601] [01857]
 Ἐρύσατο [00577]
 Ἐρυθρά [02176]
 ἐρυθριά [03693]
 ἐρυθριᾶν [04284]
 ἐρυθριάς [04082] [04083] [04197]
 ἐρυθρότητα [03965]
 ἐρχεσθαι [00753]
 ἐρχεται [01576] [01985] [02380] [02387] [02436] [02441] [02535] [02634]
 ἔρχη [00708]
 ἐρχονται [01095] [03377]
 Ἐρχονται [04146]
 ἔρχου [02899]
 ἐρώ [00066] [01280] [03272] [03431]
 ἐρώμενόν [03919]
 ἐρώμενον [03451]
 ἐρών [03122]
 ἐρώς [02812]
 ἐρώσιν [02201]
 ἐρωτᾶν [01257]
 ἐρωτᾶς [02298]
 ἐρωτάσθαι [01332]
 ἐρωτηθῆς [03609]
 ἐρωτήσεις [01420]
 ἐρωτι [03965]
 ἐρωτώ [01267] [01276]
 ἐρωτώμεν [01253]
 ἐρωτώμενος [01317]
 ἐρωτώντος [03610]
 ἐρωτώσι [00747]
 ἐσαββάτιζον [02047]
 ἐσάπησαν [02864]
 ἔσβεσε [00183]
 ἔσηψεν [01658]
 ἐσθίειν [00278]
 Ἐσθίεις [03024]
 ἐσθίετε [04229]
 ἐσθίης [03013]
 Ἐσκόρπισεν [02985]
 ἐσκοτισμένους [00591]
 ἐσμέν [00545] [01107] [02642]
 ἐσμεν [00408] [00551] [01060] [01089] [01133] [02013] [02163] [02561] [02562] [02563] [03237] [04210]
 ἔσο [03608] [03620] [04117]
 Ἐσο [03456]
 ἐσόμεθα [00620] [00631] [02824]
 ἐσονται [00722] [02954] [03487] [04187]
 Ἐσονται [04186]
 ἐσπέρας [00211]
 ἐσπευδεν [01472]
 ἔσται [00182] [00643] [00669] [00716] [00771] [00789] [00789] [00852] [01020] [01081] [01774] [02027] [02477] [02779] [03012] [03487] [03785] [03898] [04050] [04288]
 ἐστάναι [01159] [02566] [03827] [03828]
 ἐσταυρωμένον [03308] [03312]
 ἐστὲ [01813] [01821] [01835] [02138] [02844] [04021]
 ἐστε [02137] [02895]
 ἐστε [02100]
 ἐστεφάνουν [03351]
 ἐστεφανωμένην [03965]
 ἐστεφανωμένος [03654] [03762]
 ἐστεφανωμένους [03963]
 ἔστη [02788]
 ἐστηκας [02055]
 ἐστήκατε [02356]
 ἐστηκε [00113] [03107] [03828]
 ἐστηκεν [01445]

ἔσθηκη [01768] [02545] [02929]
ἔστησεν [02604]
ἔστι [00557] [00602] [00669] [00692] [00757] [00851] [00852] [00857] [00951] [01084] [01346] [01414] [01627] [01928] [02065] [02110] [02512] [02517] [02662] [02693] [02870] [03457] [03698] [03719] [03918] [04125] [04135]
ἔστι [00157] [00266] [00768] [00878] [01342] [01556] [01566] [01677] [02141] [03504] [03571] [04132]
ἔστι [00081] [00100] [00129] [00138] [00217] [00293] [00421] [00455] [00501] [00509] [00530] [00534] [00550] [00563] [00780] [00781] [00809] [00866] [00877] [00882] [00891] [00895] [00904] [00907] [00909] [00916] [00921] [00956] [01098] [01202] [01240] [01295] [01389] [01390] [01399] [01405] [01437] [01450] [01451] [01454] [01455] [01458] [01459] [01474] [01520] [01547] [01563] [01580] [01584] [01592] [01605] [01770] [01829] [01931] [02024] [02048] [02098] [02104] [02111] [02211] [02238] [02313] [02359] [02411] [02448] [02467] [02526] [02586] [02622] [02627] [02633] [02700] [02869] [02903] [02932] [02972] [03001] [03034] [03101] [03106] [03147] [03176] [03182] [03201] [03263] [03288] [03489] [03531] [03535] [03642] [03696] [03788] [03896] [03932] [03944] [04030] [04089] [04090] [04131] [04142] [04169] [04174] [04198] [04220] [04263]
ἔστι [00114] [00699] [00711] [00766] [01035] [01119] [01158] [01365] [01513] [01561] [01577] [02008] [02009] [02116] [02326] [02617] [02781] [02789] [02789] [02794] [02863] [03081] [03100] [03150] [03192] [03208] [03314] [03372] [03431] [04124] [04216] [04233]
Ἔστι [00524] [00542] [00707] [01457] [01717] [01721] [01784] [02515] [02536]
ἔστιάσθαι [00199]
ἔστιλβε [03355]
ἔστιν [00005] [00172] [00494] [00632] [01033] [01076] [01566] [01611] [01731] [01825] [02057] [02108] [02226] [02259] [02380] [02387] [02396] [02399] [02403] [02435] [02547] [03130] [03688] [03730] [04098] [04108] [04177] [04213] [04293]
ἔστιν [00520] [00732] [01135] [01250] [01467] [01485] [01873] [01877] [01918] [01966] [01970] [02532] [02687] [02858] [03364] [03497] [03908] [04133] [04207]
ἔστιν [00041] [00087] [00169] [00426] [00433] [00467] [00541] [00549] [00558] [00596] [00606] [00806] [00810] [00814] [00829] [00831] [00880] [00905] [00911] [00913] [00923] [00926] [00938] [00991] [00993] [01009] [01021] [01085] [01120] [01170] [01171] [01182] [01205] [01229] [01232] [01294] [01445] [01503] [01507] [01566] [01572] [01573] [01583] [01586] [01590] [01597] [01614] [01654] [01752] [01766] [01813] [01836] [01845] [01922] [01965] [02054] [02068] [02126] [02129] [02135] [02157] [02162] [02165] [02205] [02428] [02455] [02457] [02464] [02518] [02521] [02526] [02540] [02572] [02594] [02615] [02616] [02656] [02700] [02775] [02874] [02997] [03076] [03128] [03142] [03202] [03473] [03496] [03529] [03540] [03717] [03759] [03840] [03850] [04004] [04055] [04073] [04130] [04153] [04246] [04273]
ἔστιν [00111] [00160] [00186] [00200] [00524] [00543] [00699] [00701] [00701] [00702] [00740] [00919] [00963] [01159] [01168] [01192] [01563] [01599] [01602] [02125] [02134] [02421] [02670] [02723] [02771] [02776] [02974] [03148] [03371] [03393] [03394] [03571]
Ἔστιν [00544]
ἔστιώμενος [04226]
ἔστορεσμένον [00231]
ἔστραμμένοι [01308]
ἔστω [00227] [00229] [00230] [00231] [00234] [02543] [02853] [03222] [03485] [03616] [03920] [04285] [04287]
Ἔστω [00717]
ἔστωσαν [00232] [00233]
ἔστώτα [00363]
ἔστώτας [01548]
ἔσφάγη [01038]
ἔσφαξε [02687]
ἔσχάτην [00715] [03938]
ἔσχάτης [03504]
ἔσχάτοις [02235] [02662]
ἔσχε [01730]
ἔσχισεν [01918]
ἔτάφη [02170] [02175]
Ἐτάφη [02169]
Ἐτάφητε [02414]
ἔτέ [03854]
ἔτεκε [03877]
ἔτελεύτησεν [02468]
ἔτέρα [00226] [01276] [01444] [02135] [02697] [03575]
ἔτερα [03314] [03436] [03441] [03487] [04024]
ἔτεροι [02348]
Ἔτεροι [02709]
ἑτέραν [01143] [01401] [01985] [01986] [02257] [02358] [02648] [02837] [03486] [03785]
ἑτεροι [02663] [03888]
ἑτέροις [01172] [01428] [02909] [03373] [04075]
ἑτερόν [01366] [02478]
ἑτερον [00744] [00861] [01198] [01630] [01960] [02881] [02886] [02900] [03172] [03172] [03210] [03440] [03678] [03743] [04085] [04183]
ἑτερος [01930] [03390] [03391] [03700] [03767]
Ἔτερος [02271] [02309]
ἑτέρου [01016] [01187] [02696] [03699] [03706] [03707] [03750]
ἑτέρους [00724] [00729] [00749] [01227] [01492] [02036] [02640] [03246] [03644] [03987]
ἑτέρω [01959] [02054] [02054] [02779] [03210] [04173]
ἑτέρωθι [01308]
Ἐτέρωθι [03205]
ἑτέρων [02003] [02912] [03203]
ἑτέρως [01218] [01235] [02219] [02343] [03573] [04093]
Ἐτέρως [03599]
ἑτέχθησαν [02544]
ἔτη [01276]
ἔτηξε [02192]
ἔτι [00429] [01217] [01221] [01237] [01250] [01417] [01947] [02275] [02637] [02962] [03090] [03439] [03827]
Ἔτι [02298]
ἑτίμησα [03060]
ἑτίμησεν [02121]
ἑτίμων [02219]
ἕτοιμός [01202]
ἑτοιμούς [02742]
ἑτόλμησε [03040]
ἑτόλμων [02043]
ἔτρεψεν [01358]
ἑτύπησεν [01350]
ἑτυπτον [01371]
ἑτύπτοντο [01319] [01333]
ἑτυχεν [01482] [02845] [03678]
ἑτύχομεν [00619] [01401]
ἑτυχον [01067]
ἑτών [00661] [01270]
εὐ [00157] [00182] [00317] [00354] [00356] [00356] [01794] [03222] [03236] [03239] [03241]
Εὐα [03426]
Εὐαγγέλια [02886]
Εὐαγγέλιον [00127]
εὐαγγέλιον [00106]
Εὐαγγελίου [00014] [00101] [00105] [01155] [01169] [01170] [03532]
εὐαγγελιστής [03840]
εὐαγγελιστοῦ [03343]
Εὐαγγέλιω [00195] [01244]
εὐαρεστήσωμεν [02021] [03071]
εὐάρεστον [03076] [03128] [03130]
εὐαρεστούντες [00990]
εὐγένειαν [04199]
εὐγενέστερον [04055]
εὐγνωμόνων [01772]
εὐγνωμόνως [01396]
Εὐδηλον [04188]
εὐδηλον [01061]
εὐδιάλυτος [00150]
Εὐδοκία [00991]
εὐδοκία [00989]
εὐδοκίμει [03767]
εὐδοκιμείν [03784]
εὐδοκιμηκόσι [01146]
εὐδοκιμήσαι [03798]
εὐδοκιμήσας [03737] [03737]
εὐδοκιμήσει [03692] [03769]
εὐδοκιμήσεν [03719]
εὐδοκιμήσεσι [03691]
εὐδοκιμήσεως [03719]
εὐδοκιμήσιν [03781]

εὐδοκίμησις [03686]
 εὐδοκιμούντα [03686] [03776]
 εὐδοκιμοῦσι [03798]
 εὐδοκιμοῦσιν [03691]
 εὐδοκιμῶ [03722]
 εὐδοκίμων [01000]
 εὐέλπιδές [00408]
 εὐέπειαν [03759]
 εὐεργεσία [00170] [01315]
 εὐεργεσίαν [00597] [01143]
 εὐεργεσίας [00083] [00171] [00619] [01796] [01847] [02028]
 εὐεργεσιῶν [00106] [01804] [02438] [03223] [03227]
 εὐεργετεῖν [00209]
 εὐεργετήθησαν [01794]
 εὐεργετήσων [00180]
 εὐεργετούμενος [00314]
 εὐεργετώμεν [00209]
 εὐηργέτει [01316]
 εὐηργέτησεν [01560]
 εὐθείας [00698]
 Εὐθέως [02005]
 εὐθέως [00076] [00120] [00124] [00298] [00319] [00597] [01010] [01041] [01938] [01973] [01981] [02000] [02007] [02587] [02671] [02933] [02933] [03048] [03333] [03946] [04290]
 εὐθύναι [01265]
 εὐθύνας [01255] [01256] [01389] [02356]
 εὐθύς [02579]
 εὐκαιρῶς [02798]
 εὐκαταφρόνητον [03623] [04093]
 εὐκαταφρόνητος [01034]
 εὐκολίαν [03033]
 εὐκολον [00578] [02480]
 εὐκόλως [01979] [02846] [03119]
 εὐκολώτερον [00281] [00611] [00639] [00791] [01133] [02846]
 εὐκοσμία [04139] [04298]
 εὐκοσμίαν [03425]
 εὐκτόν [03986]
 εὐλάβειαν [04256]
 εὐλαβής [02115]
 Εὐλο [00311]
 εὐλογία [01044]
 εὐλυτος [03274]
 εὐμήχανον [04152]
 εὐμορφον [03414] [03414] [03431]
 εὐνοίας [03182] [03199] [03415]
 εὐνοῦν [02352]
 εὐνούχοις [02201]
 εὐοδωθήσεται [03031]
 εὐπόροις [00374]
 εὐπορώτερον [04260]
 εὐπραγία [02660]
 εὐπρεπεστέραν [03413]
 εὐπρεπής [03410]
 εὐπρεπής [03407]
 Εὐρέθη [02058]
 εὕρεμα [02086]
 εὕρεν [04058]
 εὕρησει [02261] [02717]
 εὕρησεις [01802] [02264] [02939] [02989]
 εὕρησομεν [00240] [01741] [02195] [02824]
 εὕρησουσιν [02965]
 εὕρίπιστον [02194]
 εὕρισκοί [01317]
 εὕρισκω [01935]
 εὕρισκων [01310]
 εὕροι [02199]
 εὕρομεν [00040]
 εὕρον [02189]
 εὕρων [02718]
 εὐσέβειαν [03594]
 εὐσωματοῦντες [00232]
 εὐτάκτως [01548]
 εὐταξίαν [01545]
 εὐταξίας [01018]
 εὐτέλεια [00259] [00272]
 εὐτέλειαν [00696]
 εὐτελείς [00647]
 εὐτελές [00824] [01792]
 εὐτελές [01104]
 εὐτελέστερα [02226]
 εὐτελεστέρους [00265]
 εὐτελής [00532] [01063] [02202] [02229]
 εὐτελής [01033]
 εὐτραπελία [00344] [04218] [04219]
 εὐφραίνεις [03776] [03776]
 εὐφραῖναι [00227] [03712]
 εὐφροσύνη [04066]
 εὐφροσύνην [04046]
 εὐφροσύνης [00234]
 εὐχαί [00357]
 εὐχαίς [00436] [01006] [03215] [03222] [04035] [04049]
 εὐχαρισ [00523]
 εὐχαρίσσει [03042]
 εὐχαρίσσει [02680] [02878]
 εὐχαρίστειν [00309] [00524] [00524] [01773] [02838] [03222] [03223]
 εὐχαριστεῖς [02667]
 εὐχαριστεῖται [03043]
 εὐχαριστήσαντες [01743]
 εὐχαριστήση [02679]
 εὐχαριστήσης [02669]
 εὐχαρίστησον [03025] [03027]
 εὐχαριστία [00333] [00342] [01746] [01771] [03214] [03221]
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 εὐχαριστούντας [00317]
 εὐχαριστοῦντες [00513] [00519] [00521] [00989] [02830] [03011]
 εὐχαρίστους [02832]
 εὐχαριστούσης [02675]
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 εὐχεσθαι [03010] [03223]
 εὐχεταί [00434] [03829]

εὐχή [03217]
 εὐχη [02714]
 εὐχὴν [03238] [03238]
 εὐχῆς [00078]
 Εὐχόμεθα [00451]
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 εὐχου [04267]
 εὐχώμεθα [03241]
 εὐχών [00433]
 εὐωδίας [03048]
 εὐωχούμενος [00299]
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 ἐφεξῆς [00230]
 ἐφέρετο [03543]
 ἔφερον [03545]
 Ἐφesiοις [03522]
 Ἐφesiοις [00005] [01402] [01411] [03084] [03088] [03195]
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 ἐφέστηκε [02668] [02678]
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 ἔφη [00686]
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 ἐφίστασθαι [01065]
 ἐφίστησι [00034] [00035]
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 ἐφύλαττον [02044]
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 ἐχθραίνειν [00942]
 Ἐχθραίνοντας [01135]
 ἐχθραίνουσι [01353]
 ἐχθραν [00314] [00945]
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 ἐχθρέ [03636]
 ἐχθρεύσω [01353]
 ἐχθροὶ [01126] [01140]
 ἐχθροὶ [00355]
 ἐχθροῖς [02955] [03349] [03726]
 ἐχθρόν [00968] [00969] [03545] [03717] [03791]
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 ἐχθρῶν [01140] [01315] [01945] [03473] [03717] [03717] [03718]
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ήγαπημένοι [02479] [02484]

Ηγάπησα [02957]

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ήγεισθαι [01365] [02969] [02971]

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ήγέρθητε [01878]

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ήγημαι [03491]

ήγήση [03938]

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ήγιάσθης [00055]

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ήδικημένοι [00355]

ήδικημένων [00355]

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ήδομένων [03708]

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ἡδονῆ [00325] [04021]
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 ἡδυνήθησαν [02913]
 ἡδύτερα [03984]
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 ἡθέλησα [03533]
 ἡθελήσατε [01125]
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 ἡκούσαμεν [00407] [00411] [00435]
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 Ἡκούσατε [01174] [02395]
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 ἡλάττωται [01276]
 ἡλγει [03990]
 ἡλεγξε [00286] [02730]
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 Ἡλία [00390] [01687]
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 ἡλιον [01790] [03292]
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 ἡλλοτριωμένους [01136]
 ἡλοις [01028]
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 ἡμαρτε [02488]
 ἡμαρτεν [01976]
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 ἡμαρτηκόσιν [01149]
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 ἡμίονοι [04087]
 ἡμισείας [01806]
 ἡμισυ [04153]
 ἡμιτάλαντον [00230]
 ἡμίτομα [04164]
 ἡμῶν [00003] [00028] [00061] [00064] [00073] [00075] [00080] [00125] [00128] [00400] [00564] [00568] [00568] [00577] [00583] [00679] [00761] [00790] [00849] [00852] [00892] [00959] [01059] [01075] [01082] [01084] [01105] [01171] [01202] [01203] [01213] [01219] [01396] [01401] [01562] [01743] [01886] [02006] [02019] [02021] [02069] [02162] [02169] [02236] [02539] [02918] [03011] [03184] [03231] [03232] [03234] [03242] [03521] [03708] [03801] [03920] [03998] [04301]
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 ἦνικά [00031] [03630] [03955]
 ἦνίξατο [00514]
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 ἦνπερ [01280]
 ἦνυσας [03052]
 ἦνυσε [00434]
 ἦνωσεν [00931]
 ἠνώχλησά [01798]
 ἦξει [02807]
 ἦξίου [00189]

ἠξιώθημεν [00556]
 ἠξίωσεν [00589]
 ἠπατήθη [01786]
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 Ἡπάτησάς [01786]
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 ἠπάτων [00432]
 ἠπείλησε [02814]
 ἠρέμα [00413] [03628] [03965] [03965]
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 ἠρκε [01901]
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 ἠρξάτο [01567] [02933]
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 ἠσθιον [00664]
 ἠσυχάζη [01018] [01019]
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 ἠσυχία [04144]
 ἠσχημόνησε [01924]
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 ἠσχύνετο [00649]
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 ἠτε [01140] [01514]
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 ἠύχαρίστησε [02685] [02813]
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 ἠχθημεν [01282]

Θ [02828]
 θαλάμοις [04021]
 θάλαμος [04088]
 θαλάσση [02176]
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 θάλπει [04173]
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 θαρῶεῖτε [00977]
 θαρῶούντως [00013] [00825]
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 θαρσαλεώτερος [03318]
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 θαύμα [03302] [03330]
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 Θαυμάζω [00466]
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 Θεραπεία [03595]
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 Θεραπεία [00747] [03592]
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 Θερμη [01657]
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 Θεσπίσαντος [04206]
 Θεσσαλονικείς [02581]
 Θεσσαλονικεύσι [03520]
 Θεω [00042] [00075] [00513] [00519] [00683] [00804] [00896] [00940] [00951] [00989] [01040] [01065] [01111] [01390] [01396] [01743] [01914] [02021] [02132] [02141] [02573] [02675] [02680] [02740] [02813]
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 Θηρία [00705] [01996] [02264] [02276] [03435]
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 Θηρίον [01652] [02275] [03798]
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 Θηριώδία [02313] [02376] [02382]
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 Θησαυροί [01532]
 Θησαυροί [01498] [01521]
 Θησαυροί [01525]
 Θίγης [02097] [02103]
 Θλίβει [03363]
 Θλιβήναι [01202]
 Θλίψει [03931] [03932]
 Θλίψεις [03920]
 Θλίψεων [01182] [01191] [03230]
 Θλίψεως [03222]
 Θνητούς [00605]
 Θορυβείς [04145]
 Θόρυβον [04145]
 Θόρυβος [04285]
 Θρασείς [00331]
 Θρασύ [03596]
 Θρέψαντες [02407]
 Θρηναί [00625]
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 Θρόνος [01090] [01090]
 Θρόνου [01089] [01430] [01446]
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 Θρωπάρεσκοι [03078]
 Θυγατέρα [04255] [04260]
 Θυγατέρας [04019]
 Θυγατέρες [03993]
 Θυγάτηρ [02686] [04125]
 Θυγατρι [03456]
 Θυγάτριον [03453]

θυγάτριον [04256] [04273]
 θυγατρὸς [04167]
 θυμηδία [04296]
 θυμηδίας [00254] [00275]
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 θυσίας [02699]

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 Ἰακῶβ [01788] [03038]
 Ἰακώβ [01001] [01696] [02814]
 Ἰακώβου [04159]
 ἰάσεις [02737]
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 ἰατρικῆς [02705] [02707]
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 ἰατρὸς [02705] [03624] [03839] [03844]
 ἰατροῦς [02252] [02755]
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 ἰδίων [00169]
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 ἰέναι [02916]
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 Ἰεραπόλει [03819] [03884]
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 ἰερεῖς [01982]
 Ἰερεμίας [01785] [03977]
 Ἰερεμίου [00649]
 Ἰεροσολύμων [03540]
 Ἰερουσαλήμ [03993]
 ἰερωσύνη [01376]
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 ἰσασιν [00787] [02992] [03692]
 Ἰσασιν [03985]
 ἰσμεν [01057] [01104] [01387] [03228] [03228]
 ἰσον [00266] [00558] [01005] [01120] [01365] [02687] [03045] [03473] [03717] [03759] [03961]

ισότης [03202]
 ισότητα [03082] [03200]
 Ἰσραήλ [00652]
 Ἰσραηλίται [02176]
 Ἰσραηλιτῶν [00981] [01061]
 ἰστᾶ [01994]
 ἰστάμενον [02199]
 ἰστάς [00022]
 ἴστασαι [03715]
 ἴστασθαι [00497] [03717]
 ἴσταται [01619] [01768]
 ἴστε [01517] [02586]
 Ἰστε [02811] [03324]
 ἰστορίας [02924]
 ἰσχύει [01096] [02464] [02482] [02792]
 ἰσχύν [00498] [01089] [03233] [03740]
 ἰσχυραὶ [00192]
 ἰσχυροὶ [00466]
 ἰσχυρὸν [00181]
 ἰσχυρόν [01486]
 ἰσχυρός [02977]
 ἰσχυροτέρῳ [02170]
 ἰσχυροῦ [01766]
 ἰσχυροῦς [00530] [00535]
 ἰσχυρῶ [00506]
 ἰσχύς [00976]
 ἰσχύς [04151]
 ἰσχυσα [01239]
 ἰσχυσαν [00864]
 ἰσχύσαντας [01126]
 ἰσχυσεν [04011]
 ἰσχυΐ [00453]
 ἰσως [03799]
 Ἰσως [03560] [03660] [03793] [03861]
 ἰχθύν [03143]
 ἰχθύσιν [02779]
 Ἰωάννης [00934]
 Ἰωάννου [01736]
 ἸΩΑΝΝΟΥ [00001]
 Ἰῶβ [00524] [01066] [02782]
 Ἰωνάν [01652]
 Ἰωνᾶς [01729]
 Ἰωσήφ [01066] [02785] [02789]
 Ἰωσήφ [03418]

καθ [00253] [00263] [00263] [00299] [00300] [00787] [00953] [01557] [01565] [01724] [01886] [01997] [02068] [02976] [03440] [03469] [03708]
 καθαιρει [00639] [02030]
 καθαιρεισθαι [03766]
 καθαίρεσθαι [01736]
 καθάλλη [00624]
 Καθάπερ [00409] [00639] [01287] [01290] [01355] [01445] [01692] [02203] [02647] [02955] [03099] [03543] [04173]
 καθάπερ [00169] [00170] [00255] [00255] [00311] [00327] [00355] [00356] [00696] [00900] [00921] [00932] [00934] [00940] [01002] [01010] [01288] [01292] [01299] [01301] [01304] [01309] [01310] [01359] [01366]
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 [04154] [04243]
 καθαράν [00220] [03231]
 καθαρίσαι [01634]
 καθαροίς [02041]
 καθαρὸν [03747]
 καθαρός [03749]
 καθαρώτατον [04173]
 καθέδραι [02318]
 Καθειλε [02105]
 καθειλε [03036]
 Καθεύδεις [03026]
 καθεύδοντες [00333] [00363]
 καθεύδων [00294]
 καθήκας [03670]
 καθήμεθα [01089]
 καθήμενος [01336] [02126] [02129]
 καθημένους [02136]
 καθήψατο [02040]
 καθιζάνης [01367]
 καθίησιν [00458] [00460] [00463]
 καθίσαι [02268]
 καθιστᾶν [03203]
 καθίσταται [01724]
 καθιστώντες [02912]
 καθό [00829]
 καθολικὸν [02535]
 καθολικός [00771]
 καθολικῶς [02447]
 καθυφίεις [03489]
 Καθῶς [00112] [00117] [00125] [01769] [01770] [02499] [02505] [02510] [03140]
 καθῶς [00006] [00108] [00114] [00477] [01427] [01746] [01822] [01859] [02493]
 καθῶς [00012] [01001]
 καίειν [01675]
 Καινήν [02886]
 Καινής [02049]
 καινόν [01770]
 καιρίαν [01926] [01927] [01937]
 καιρόν [00179] [00636] [01387] [03368] [03475] [03570]
 καιρόν [02108] [02902] [03572]
 καιρός [00643] [01930] [01930] [03571] [03593]
 καιρός [01254] [03476]
 καιροῦ [01255] [01387]
 καιροῦς [02901]
 καιρῶ [00777] [01256] [02776]
 καιρῶν [00212]
 καίτης [03269]
 Κάιτοι [00065] [00483] [00658] [00791] [00892] [00919] [01939] [02337] [02535] [02796] [03008] [03433] [03495] [03625] [03709] [03789]
 καίτοι [00787] [02318] [02319] [02801] [03706] [04077]
 κακά [00315] [00740] [02298] [02928] [02952] [03797]
 κακά [04289]
 Κάκει [00357]
 κάκει [01975]
 κάκεινα [00365] [00563]
 Κάκεινη [00350]
 κάκεινη [00465] [04070]
 κάκεινην [03769]
 κάκεινο [00917] [01860]
 κάκεινοι [01318] [01374] [03702]
 Κάκεινοὶς [03820]
 κάκεινοὶς [01360]
 Κάκεινος [02774]

κάκεινος [00758] [02677] [02772]
 κάκεινου [01639] [01640]
 Κάκεινους [03910]
 κάκεινους [03922] [04083]
 κάκεινω [01806]
 Κάκεινων [01950]
 κακή [02434]
 κακή [02633]
 κακήν [02380] [02387] [02396]
 κακήν [02432]
 κακία [00773]
 κακία [00702]
 κακίαν [02449] [02638] [03623]
 κακίας [00723] [00790]
 κακίζειν [03676]
 κακοί [00723]
 κακοίς [00174] [00787] [01028] [02670] [02675] [02769] [04019]
 κακόν [00787] [02400] [02457] [03440] [03681] [04301]
 κακόν [01029] [01335] [02234] [02980] [03716]
 Κακός [01352]
 κακούργων [03281]
 κακῶν [01147] [01596] [02438] [02670] [02890] [04216]
 Κακῶς [01516]
 κακῶς [00171] [00188] [00188] [01120] [01297] [01305] [01827] [02990] [03302] [03304] [03305] [03543]
 καλά [00740] [04288]
 καλαθίσκοις [01359]
 καλαί [00158]
 Κάλει [03042]
 κάλει [03061] [03608] [04274] [04275]
 καλει [00106] [00494] [00547] [00636] [00848] [01408] [01843] [01866] [01866] [02429] [02453] [02461] [02590] [02641] [02861] [03654] [03873] [04165]
 καλεῖν [01784] [01787] [02119] [04281] [04282] [04283] [04289]
 καλεῖς [04226]
 καλεῖσθαι [01021]
 καλείσθω [04286]
 καλεῖται [03043]
 καλέσαι [03266]
 καλέσας [02497]
 καλέσεις [04279]
 καλέσης [00196] [00211] [00213]
 κάλεσον [04278]
 καλή [01784] [03407] [03937]
 καλή [00054]
 καλήν [03416] [03416] [03580]
 καλήται [03012]
 Καλιὰ [00632]
 καλιᾶν [00639]
 καλιᾶς [00630] [00633] [00638]
 κάλλει [02247] [03451] [03773]
 κάλλη [02599]
 κάλλος [03938] [03967]
 καλλώπιζε [03942]
 καλλωπίζη [03442]
 καλλωπίζων [03767]
 καλλωπίσαι [03767]
 καλλωπισθῆναι [03773]
 καλλωπισμὸν [02353]
 καλλωπισμοῦ [03441]
 καλλωπισμῶ [03358]
 καλοὶ [00232]
 καλοῖς [03750]
 Καλὸν [02770]
 καλὸν [01272] [01445] [02255] [02431] [02595] [04084]
 καλόν [02249] [02978] [02984]
 καλὸς [02468]
 καλοῦ [02012]
 καλούμεθα [00073]
 καλούμεν [02700]
 καλουμένου [03043]
 καλουμένους [03842]
 καλούντες [00285]
 καλούντι [00292] [00347]
 καλοῦσιν [03542]
 καλῶ [00637]
 καλῶν [00012] [00202] [00204] [00224] [00294] [00324] [03014] [03584] [04234]
 Καλῶς [00317] [00856] [01876]
 καλῶς [00241] [00638] [00671] [00816] [00941] [01447] [01777] [01923] [02080] [02571] [02592] [02916] [03702] [04095]
 κάμηλοι [04087]
 καμίνω [01729]
 κάμπτόμεθα [04056]
 Κἄν [00372] [00633] [02264] [03004] [03058] [03165] [04128]
 κἄν [00201] [00365] [00373] [00383] [00385] [00386] [00633] [00711] [00772] [00772] [01019] [01071] [01072] [01167] [01203] [01306] [01474] [01576] [02108] [02114] [02171] [02343] [02504] [02509] [02509] [02509] [02522] [02524] [02572] [02572] [02646] [02700] [02848] [03058] [03058] [03064] [03440] [03583] [03614] [03615] [03678] [03800] [03972] [04012] [04016] [04125] [04132] [04248]
 κἄνταῦθα [03323]
 Κανὼν [00771]
 καρδιά [00179] [02862]
 καρδιά [02979]
 καρδία [01497] [01509]
 καρδίαις [02529] [02541] [02829] [02996] [02999]
 καρδιαν [02644] [02964] [03010] [03272] [03947]
 καρδίας [00761] [01848] [02506] [03008] [03078] [03171] [03175] [03264] [03523] [03528]
 καρπὸν [02929]
 καρπού [00932]
 καρπούς [00120]
 καρπούσαι [02217]
 Καρποφορούμενον [00115] [00122]
 καρποφορούμενον [00114]
 Καρποφορούντες [00470] [00498]
 καρποφορούντες [00404] [00446]
 καρπώσεται [04258]
 καρτερεῖν [03215]
 καρφῶν [00632]
 Κατ [02466] [02467]
 κατ [00313] [00740] [00793] [01724] [01997] [02309] [02452] [02494] [02575] [03078] [03166] [03505] [03846] [03848]
 καταβάλλειν [03703]
 καταβαλλομένων [00212]
 καταβάλλωμεν [03488]
 καταβάλλον [03129]
 καταβαλοῦσα [00391]
 καταβαλοῦσαν [00389]
 κατάβηθι [01936]
 Καταβαβενέτω [02060]
 καταβαβενέτω [02025] [02053]
 Καταβαβενθῆναι [02054]
 καταγαγεῖν [00696] [00824]
 καταγγέλλομεν [01399] [01459] [01464]
 καταγγέλλων [01187]

κατάγει [03360]
καταγελασόμεθα [03974]
καταγελάσσονται [03405]
καταγέλαστοι [00331]
καταγέλαστον [00533]
κατάγεως [01569]
καταγελώσι [02754]
καταγινώσκειν [00767]
καταγινώσκεις [00765] [00769] [04206]
καταγνώσεως [01153]
καταγνωσθήναι [03322]
Κατάγνωσιν [00436]
καταδέξεται [01568]
καταδέχονται [03059]
καταδικήν [02846]
κατάδικον [01148]
καταιγίδος [01800]
καταισχύνει [02545]
καταισχύνεις [04121]
κατακάμψι [00739]
κατακείμενον [02254]
κατακείμενος [00260]
κατακλάσθαι [03987]
κατακλείσαντες [00333]
κατακλιθήσεσθε [00241]
κατακλυσμός [00669] [01734] [01736]
καταλαβόμενοι [03317]
καταλαλησάντων [01069]
καταλαλούντα [02991]
καταλειφθήναι [03521]
καταλήγει [00350]
καταλιμπάνετε [02920]
Καταλλαγή [00992]
καταλλαγήν [00943]
καταλλαγής [00943] [00955] [01092] [01115] [01142] [01212]
καταλλάξει [00945] [00948]
καταλλάττει [00940]
κατάλληλον [03098]
καταλύει [00314]
καταλύεσθαι [03769]
καταλύόμενα [04294]
καταλυομένης [03769]
καταλύοντος [02170]
καταλύσαι [01099]
καταλύσαντος [02170]
καταμαθών [00486]
καταμανθάνει [00487]
καταμέρος [02209]
καταμόνας [00761]
καταναγκάζει [03136]
καταναλίσκων [00385]
καταξάινων [02678]
καταξιοθείς [00449]
Καταξιοθήναι [03918]
καταξιοθώμεν [00399] [01111] [01743] [03071] [04301]
καταξιών [01059]
καταξίωσον [03232]
καταπαίζουσιν [03359]
καταπατήσωμεν [03652]
καταπαύσαι [00617]
καταπεσειν [00425]
καταπέση [00641]
καταπεσόντας [01764]
καταπεφύτευται [01385]
κατάπικρον [00629]
καταποντίζεσθαι [00288]
καταποντισμός [01734]
καταποντισμού [01328]
κατάπτυστος [02229]
κατασκαφήναι [02237]
κατασκευάζει [03676]
κατασκευάζει [01210] [02643]
κατασκευάζειν [02165] [03611]
κατασκευάζεις [02309]
κατασκευάζητε [04107]
κατασκευάζοντι [02146]
κατασκευάζων [02136]
κατασκευάσαι [00537]
κατασκευάσας [02123]
κατασκευασθή [00751] [00917]
κατασκευή [04109]
κατασπᾶ [03970]
κατασπαταλώντες [00363]
Καταστέλλει [03662]
καταστέλλει [03969]
καταστολή [04139]
κατασύρονται [00644]
κατασχέειν [02745] [03291]
κατάσχω [00392]
κατασχών [00088]
κατατάξαντι [00539] [00540]
κατατηκούσας [02325]
κατατολμών [03352]
καταφέρειν [00729]
καταφρόνει [01088]
καταφρονείν [02115]
καταφρονείς [00478] [01087]
καταφρονήσαι [02791]
καταφρονήσεις [03456]
καταφρονήσητε [00998]
καταφρονούντες [02739]
καταφρονών [02223] [02874] [03346]
καταφρονώσιν [01292]
καταφυγείν [04265]
καταχθείσαν [04094]
κατέαξαν [01941]
κατεάξει [01306]
κατέβαινε [03988]
κατέβαινον [01698]
κατέβαλες [03740] [03755]
Κατέβαλόν [03705]
κατέβη [01452] [01937]
κατέγνω [01492]
κατέθυσε [02692]
κάτεισιν [00170]
Κατείχεν [01917]

κατείχεν [01915] [02324]
κατείχον [02033]
κατέκαμψεν [03146]
κατέλευσε [00190]
κατέληξε [01543]
κατέλθης [02010]
κατελύετο [01957]
κατενεγκείν [00725]
Κατενέγκωμεν [03652]
κατενεχθείσης [02783]
κατενώπιον [01141] [01145] [01151]
κατεπείγοντα [03506]
κατεπόθη [02422]
κατεποντίσθησαν [02176]
κατεπτήχαστε [00273]
κατέπτυν [04015]
κατεσκευάσεν [00800]
κατεσκευάσθω [00228]
κατεσκευασμένοι [00236]
κατεσκευάσται [03110]
κατεσταλμένου [02247]
κατέστησεν [01146]
κατέχει [00894] [02205]
κατέχειν [02014] [02941] [02961] [03532]
κατέχεται [03324] [03373]
κατέχετε [02915]
κατέχεται [01965]
κατεχόμεναι [00337]
κατεχομένων [01128]
κατέχοντά [03643]
κατέχοντες [01763]
κατέχοντος [01127]
κατέχουσαν [02542]
κατεχούσης [03644]
κατέχωμεν [03071]
κατέχων [04203]
κατήγαγε [00984]
κατήγαγεν [00987]
κατηγορεί [03826]
κατηγόρησεν [01516]
κατηγορήται [01071]
κατηγορία [01815]
κατηγορία [00465] [01811]
κατηγορίαν [00458] [00461] [00463] [01794]
κατηγορίας [00333] [00466] [01499] [01505] [01796]
κατήγορον [02812]
κατηγόρους [00296]
κατηγορών [01499]
κατηλλάγημεν [02069]
κατηλλαγμένοι [00942]
κατήλλαξε [00951] [01115]
κατήλλαξεν [00978]
κατηξιώθησαν [03917]
κατηξίωσε [01066]
κατήσχυνας [02665]
κατηφείας [04294]
κατηφής [03620] [03689]
κατηχής [03612]
κατηχούντα [03272]
κατοικεί [01813] [01818]
κατοικήσαι [00930]
κάτοπτρα [04272]
κατορθούντος [02868]
κατορθούσα [02671]
κατορθούσιν [00421]
κατόρθωμα [00466] [00564]
κατορθώμασι [03923]
κατορθώματα [01234] [02525]
κατορθώματι [00058] [01423]
κατορθωμάτων [00548]
κατορθών [03719]
κατορθώσαντος [01257] [01258]
κατορθώσητε [02364]
κατορυγήναι [02714]
κατορύττεσθαι [04102]
κάτω [00824] [00908] [01126] [01444] [01446] [01452] [01621] [01698] [01702] [02069] [02993] [03758]
κάτωθεν [01702] [01778] [03965] [03965]
κατώκει [02949]
κατώρθώκοσι [01150]
κατωρθώκοτας [00410]
κατώρθώσαμεν [03210]
κατώρθωσε [00067] [00976]
κατώρθωσεν [01154] [01253] [01254] [01255] [01954]
κατωρθώσθαι [03086]
κατωρυγμένων [00645]
κατώτερον [01643] [02566]
Καϊάφας [01067]
Καϊν [01066]
κέδρους [02970]
κειμένην [00097]
κείμενον [02778]
κειμένους [00575]
κειμένω [02007]
κείσθωσαν [00230]
κείται [03209]
κεκαλωπισμένην [03370]
κεκηρχέναι [00126]
κεκλημένας [04068]
κεκλημένους [00239] [00335]
κέκλησαι [00622]
κέκληται [00821]
κεκοινώνηκασι [04000]
κεκοινώνηκε [03516]
κεκοσμημένας [00341]
κεκοσμημένοι [00232]
κεκόσμητο [03428]
κέκρικα [00036]
κεκρυμμένον [01404] [01409]
Κέκρυπται [02149]
κέκρυπται [02132] [02157] [02160] [03585]
κεκτημένων [02220]
κεκώλυται [03010]
κελεύη [01045]
κελεύοντι [02545]
Κέλευσον [01949]
κελεύων [02544]

κενής [01783] [01789] [03391]
 κενοδοξία [03324]
 κενοδοξία [00347] [00349] [01369] [02320] [03748]
 κενοδοξίαν [02884] [03440]
 κενοδοξίας [00351] [02064] [02086] [03496] [03597]
 κενοδοξών [03750]
 κενοδοξῶσι [03496]
 κενοί [01060]
 κέντρα [03764]
 κεράμια [02292]
 κέρδος [00095] [00222] [00371] [00375] [00376] [00654] [01017] [01083] [01127] [01128] [01395] [02364] [03575] [03919]
 κεφάλαιον [02656] [03679] [03738]
 κεφαλή [00810] [00905] [00907] [00911] [01813] [01845] [04161] [04179]
 κεφαλή [01824] [01834] [03981]
 κεφαλήν [01982] [01983] [02025] [02079] [02081] [02085] [02155] [02317] [02916] [03350] [04255]
 κεφαλής [01435]
 κεχρημένοι [04036] [04042]
 κεχρημένος [02317] [03906]
 κεχρημένων [04290]
 κέχρηνται [02118] [02955]
 κεχρησθαι [02480] [02572] [03605] [04049]
 κέχρηται [01161] [01242]
 κεχυμένος [00344]
 κηδεμονία [00357]
 κηδεστρίας [04291]
 Κήρινοι [02191]
 κήρινον [02184]
 κηρόν [02183] [02192]
 κήρυγμα [00015] [03307] [03315] [03321] [03339] [03485] [03489]
 κηρύγματος [00009] [00106] [03302] [03378]
 κήρυκας [02202]
 κήρυκες [03314]
 κηρύσσω [01233]
 κηρύσσωσι [03496]
 κηρύττει [03344]
 κηρυττομένοι [01176]
 κηρύττοντα [03272]
 κηρύττων [03308]
 Κηρυχθέντος [01176]
 κηρυχθέντος [00014] [01169]
 κήτει [01690]
 κιβωτού [00654] [00658]
 κιβωτώ [01688]
 κιθάρα [02602]
 κιθάραι [00303]
 κινδυνεύειν [03957]
 κινδυνεύοντα [01203] [02229] [02716]
 κίνδυνοι [03326]
 κινδύνοις [02235] [03926]
 κινδύνου [02229]
 κινδύνους [03575] [04009]
 κινείν [00230]
 κινείσθαι [01430]
 κινείται [01618] [01619] [01623] [01623] [01626] [01655]
 κινείωσαν [00229]
 κίνησιν [01620] [01623]
 κίνησις [01615]
 κινούμενοι [01162]
 κινούμενον [01617]
 κιχρών [02988]
 κλαίειν [03684] [04037] [04038]
 κλαίεις [02763]
 κλαίετε [03993]
 κλαίοντες [03680] [03976]
 κλαιόντων [03684]
 κλαυθμού [04033]
 κλαυθμώνος [00981]
 κλαύσομαι [03979]
 Κλαύσον [02793]
 κλέπτας [02352]
 κλέπτειν [01775]
 κληθή [01964]
 κληθήναι [03041]
 κλήρον [00547]
 κληρονομίας [03079] [03184]
 κλήρος [00549]
 κλήρου [00528] [00538] [00546] [00553]
 κλήρω [00544] [00545]
 κλίμακος [01692] [01696]
 κλινών [00363]
 κλοιά [02394]
 κλυδώνιον [00288]
 κνάσαι [00622]
 κνυσιν [03105]
 κοιλάδος [00981]
 κοιλάς [02906]
 κοινή [02871]
 κοινή [00355]
 κοινήν [01458] [03212]
 κοινόν [00354] [03561] [03702]
 κοινών [03223]
 κοινωνει [02811] [03452]
 κοινωνείν [00624] [03680]
 κοινωνήσαντας [04000]
 κοινωνήσεις [03672] [03677]
 κοινωνήσομεν [03668]
 κοινωνία [03357]
 κοινωνός [03719]
 κοινωνούντας [02154] [02226]
 κοινωνούντες [00259] [03566]
 κοινωνούς [00112]
 κοινωνούσιν [02281] [03566]
 κοίτη [04195]
 κολάζει [01314]
 κολάζεσθαι [00490]
 κολάζει [00035]
 κολαζόμεθα [00642]
 κολαζόμεν [03791]
 κολαζόμεθα [00728]
 κολακείαν [03593]
 κολακείας [03190] [03885]
 κολακεύειν [03884]
 κολακεύωμεν [02346]
 κολάσειν [02247]
 κολάσεως [00716] [00727] [02021] [02378] [02385] [03230]
 κολασθείς [01908]

κόλασιν [00715] [01907] [01908] [02257] [02297]
κόλασις [00669] [01315]
ΚΟΛΟΣΣΑΕΙΣ [00001]
Κολοσσαίς [00003] [00049]
κόλπῳ [01669]
κολυμβήθρα [01736]
κολυμβήθραν [02175]
κομίζεται [03081]
κομίζεται [03188]
κονιορτόν [02194] [02195] [02199]
κονιορτός [02202]
κονιορτός [02211]
κόνις [02203] [02205] [02206]
Κοπιῶ [01482]
κοπιῶ [01481]
κόπος [02921]
κόπρος [04201]
κοπτόμενον [04037]
κοπτομένων [00095]
κόρην [03767] [03965] [03965]
Κορινθίαις [03837]
Κορίνθιος [03560]
Κορινθίους [00462] [00940] [01212]
Κορυφή [02528]
κορυφή [02526]
κορωνίδα [03238]
Κόσμη [04284]
κοσμεῖ [03095] [03350] [03363]
κοσμῆν [02317]
κοσμηθῆναι [03774]
κόσμησαι [03456]
κοσμήσειεν [03459]
κοσμήση [03424]
κοσμικῆν [04031]
κοσμικοὶ [02844]
κοσμικόν [03030]
κοσμικός [00495]
κοσμίαις [04284]
κόσμιον [04271]
κόσμιος [04090]
κοσμιότητος [03500] [04086] [04252]
κόσμον [01277] [01375] [03372] [03385] [03397] [03448] [03456] [03459] [03459] [03583]
κόσμος [01433] [01793] [03355] [03362] [03364] [03457]
κόσμου [01789] [01790] [01792] [01931] [02092] [02102] [04284]
κόσμῳ [00108] [00112] [02092] [02100] [02480] [03942]
κούφον [00640]
κόψης [02628]
κρατεῖ [00113] [00246] [00503] [02580]
κρατεῖν [00505] [00891] [02120] [02941] [02963] [02965] [03759]
κρατή [02559]
Κράτος [00501]
κράτος [00400] [00452] [01396] [01743] [02021] [03801] [04301]
κρατούντι [02231]
κράτους [00499] [00502]
κρατούσα [00169]
κρατῶν [01452] [01721] [02025] [02079]
κρέα [01362]
Κρείσσον [00268] [02350]
κρείσσον [00175]
κρείττον [03160]
κρείττον [02224]
κρέματα [00883] [00886]
κρεῶν [02254]
κρί [00784]
κρίματά [00775]
κρίνειν [03581]
κρίνεσθαι [02356]
κρινέτω [02024] [02029] [02035]
κρινόντων [02037]
κρίσει [00754]
κρίσεως [00757] [00772] [01081]
κρίσιν [00697]
κρίσις [00669] [00692] [00699] [00707] [00789]
κριτήριον [00782]
κριτής [02977]
κρόκη [02327]
κροτούσιν [03758]
κρυμῶ [02309]
κρύπτει [02769]
κρύπτεται [01417]
κρυπτῶ [03762]
κτάσθε [02885]
κτημάτων [03544]
κτηήσασθε [02886]
κτίσαντος [00833] [02452] [02467]
κτίσει [00014] [01169]
κτίσεως [00606] [00806] [00839] [00853] [00921] [00928]
κτισθεὶς [00924]
κτίσιν [01985] [01986]
κτίσις [02465]
κτίσμα [00833]
κτισμάτων [00889]
κτιστή [01403]
κυαναίς [03965]
κυήσεως [01711]
κυκλοφορικῶς [01621]
κυλινδούμενοι [00787]
κυλλοὺς [00225] [00340]
κύμβαλα [04144]
κύνα [01430]
κύνας [00318] [02866] [03897]
κύνες [00312]
κυνὸς [00316]
κυνῶν [00317] [00319]
κυρίας [01759]
Κύριε [00311] [01337] [01786] [02979]
κύριοι [01133]
κύριοι [03082] [03200]
κυρίαις [03078] [03149] [03155] [03159]
Κύριον [01746] [02584] [02938] [03049] [03082] [03213] [03998]
κύριον [03902]
Κύριος [00081] [00525] [00525] [01698] [02973] [02982] [03140] [03169] [04033]
κύριος [01131] [03689]
κυριότητες [00807] [00876]
κυριοτήτων [01446]
Κυρίου [00003] [00075] [00080] [00400] [00404] [00440] [00484] [00497] [00504] [01396] [01743] [01830] [02021] [02350] [02830] [03011] [03018] [03019] [03031] [03079] [03184] [03801] [03908] [04301]

Κυρίω [00790] [02829] [03073] [03076] [03079] [03080] [03093] [03128] [03129] [03130] [03179] [03185] [03187] [03505] [03514] [03859] [03890] [03901] [03907] [04231]
 κυρίως [01828]
 κυριώτερα [02455]
 κυριώτερον [01446] [01716]
 κυριώτερον [01716]
 κυρώσαι [00748]
 κυσὶ [02779]
 κύων [00311] [00313] [00314]
 κωλύει [00835] [04126]
 κωλύματα [03314] [03314]
 κωλύμεθα [00194]
 κωλύον [01681]
 κωλύοντα [02254]
 κωλύω [02336] [02793]
 κωλύων [02252]
 κώμην [01054]
 κωμῶδει [02103]
 κωμῶδοῦσιν [02304]
 ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ [00001]

λάβε [02888] [03928] [03936] [03949]
 λαβεῖν [00530] [00535] [03265]
 λάβη [00296] [02464] [03246]
 λαβήν [01921] [03469]
 λαβήν [01921] [03480]
 λάβητε [00422]
 λαβόντες [00312] [00312]
 λαβούσα [03438]
 λαβών [00313] [01305] [01331] [01336] [03623] [04183]
 λαβών [01926] [02539]
 λάβωσιν [03544]
 Λάλαρον [00744]
 λαθόντα [01932]
 λάθρα [02991]
 λακται [04292]
 λαλεῖν [03276] [03320]
 λαλήσαι [00007] [01066] [03244] [03250] [03251]
 λαλήσητε [03260]
 λαλουμένων [02615]
 λαμβάνει [00541] [01372] [01927] [01994] [01995]
 λαμβάνεις [00676]
 λαμβανέτω [03486]
 λαμβάνης [03391]
 λαμβανομένου [02688]
 λαμβάνοντες [01048]
 λαμβανούσης [00379]
 λαμβάνων [00313]
 λάμπομεν [03069]
 λάμπον [03965]
 λάμποντα [00633]
 λαμπρᾶ [02202]
 λαμπρὰν [03943]
 λαμπρὰν [00243]
 λαμπρὰς [00341]
 λαμπρὸν [00169] [00263] [00263] [02422] [03350]
 λαμπρός [03736]
 λαμπροτέρων [03950]
 λαμπρότερον [03791]
 λαμπρότερος [03306] [03742]
 λαμπρότερους [03744]
 λαμπρότητα [04256]
 λαμπρῶς [00232]
 Λαοδικέας [03857]
 Λαοδικεῖα [01491] [03805] [03819] [03846] [03884]
 Λαοδικεῖαν [00051]
 Λαοδικεῖας [03855] [03857]
 Λαοδικέων [03824] [03852]
 λαὸν [00084] [02972]
 Λαός [01798]
 λαὸς [02973]
 λαοῦ [00720]
 λάρνακος [02173]
 λατρεία [02003]
 λαχανοπάλιδος [04123]
 λαχάνων [00268]
 λαχοῦσα [01205]
 Λεανεῖ [03615]
 λέγε [03612]
 λέγει [00013] [00080] [00106] [00122] [00455] [00703] [00736] [00906] [00953] [01015] [01041] [01176] [01221] [01237] [01366] [01406] [01411] [01503] [01539] [01577] [01577] [01632] [01822] [01835] [01870]
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 Λέγεις [01049]
 λέγεις [00216] [00613] [00621] [00671] [00760] [01025] [01469] [02107] [02413] [02418] [02714] [04110]
 λέγεσθαι [00847] [01075] [03092]
 Λέγεταί [02266] [02734]
 Λέγεται [01068]
 λέγεταί [02268]
 λέγεται [00476] [00888] [01052] [01153] [01828] [01832] [02465]
 λέγετε [00144] [00551] [01011] [02230] [03022]
 λεγέτω [00526]
 λέγη [00740] [00890] [01412] [01799] [01839] [02821] [03871] [03896]
 λέγητε [00690]
 λέγοι [01200] [01317] [02422]
 λέγομεν [00646] [00989] [01004] [01099] [01323]
 λεγόμενα [00523]
 λεγομένοις [01083] [01105] [04192]
 λεγόμενον [00847] [02065]
 λεγόμενος [03559]
 λεγομένων [01082]
 λέγοντα [00744]
 λέγοντες [00651] [00962] [01302] [01465] [01672] [02066] [02700] [03493]
 λέγοντος [00032] [00172] [00178] [00195] [00997] [01085] [01086] [01299] [01816] [01933] [02187] [02717] [02959] [03139] [03168] [03259] [03275] [03316] [03399] [03490] [03681] [03917] [04032] [04229] [04231]
 λέγοντων [01946] [01951] [03704]
 λέγουσιν [00869] [03856]
 λέγω [00020] [00285] [00635] [00656] [00658] [00700] [01081] [01311] [01535] [01579] [01773] [02027] [02226] [02406] [02710] [02738] [03067] [03299] [03366] [03420] [03502] [03944] [03964] [04059] [04134] [04253]
 λέγωμεν [02753]
 λέγων [00466] [00468] [00559] [00718] [00874] [01198] [01218] [01402] [01454] [01748] [01790] [02032] [02637] [02788] [02835] [02933] [03149] [03277] [03719] [03725] [03737] [03875] [03975] [03992] [03997] [04000]
 λέγωσιν [01086] [01252]
 λείαν [03965]
 λείν [02504]
 λείπει [00429]
 λείπειν [00416]
 λείπον [00424]
 λελυμένου [03319]

Λελυμένους [03310]
 Λελυπηκότας [01348]
 Λέλυται [02046]
 Λέξεις [01759]
 Λεπρός [01633]
 Λεπρωθήναι [01068]
 Λεπτάς [00226]
 Λεπτότερον [00886]
 Λεχθέν [02324]
 Λεχθέντα [02069]
 Λεχθήναι [01241]
 Λήματος [00003]
 Λήρος [00666]
 Ληρούσα [02727]
 Ληρούσι [00802]
 Ληρωδίας [02262]
 Λησταί [02298]
 Λήψεσθε [02789] [03079] [03184] [03186]
 Λήψεται [03190]
 Λήψεται [02569]
 Λήψονται [00638]
 Λιβάνου [02970]
 Λιθάζοντας [00180]
 Λιθάσαντος [00190]
 Λίθιοι [01439] [01443] [01444]
 Λίθιοις [00633]
 Λίθον [01372] [01943] [03142]
 Λίθος [02193]
 Λίθους [00381] [01374] [01432]
 Λίθων [00852] [01429] [01446]
 Λιμών [00234] [00283]
 Λιμόν [01325]
 Λιμός [02792]
 Λιμού [00280] [00281] [02791] [03386]
 Λιμῶ [00638] [01430] [02866]
 Λιμώττοντες [00318]
 Λιμώττοντος [02295]
 Λιν [03908]
 Λιπαρά [02931]
 Λιταίς [01006]
 Λόγια [02882]
 Λογίζεται [02691]
 Λογίζη [00375]
 Λογίζου [02817]
 Λογικά [02895]
 Λογίση [03234]
 Λογισμοί [01020] [01559] [02542] [02544]
 Λογισμοίς [02552] [02678]
 Λογισμὸν [01560] [02566] [02620]
 Λογισμός [01260] [01568]
 Λογισμός [02078]
 Λογισμοῦ [00715] [01346] [02429]
 Λογισμοῦς [01558] [01561] [02850]
 Λογισμῶ [01571] [01666] [02568]
 Λογισμῶν [01513] [01562]
 Λόγοις [00709]
 Λόγον [02112]
 Λόγον [00037] [00076] [00240] [00266] [00296] [00522] [00585] [00617] [00773] [00790] [00791] [00802] [00824] [00852] [01081] [01097] [01222] [01230] [01235] [01236] [01240] [01392] [01650] [01705] [02111]
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 Λόγος [00852] [00936]
 Λόγος [00366] [00675] [02154] [02349] [02829] [02836] [02840] [02853] [03280] [03463] [03498] [03589] [03614]
 Λόγου [01063] [01513] [02872] [02955] [03244] [03262] [03830]
 Λόγους [00461] [00708] [03335]
 Λόγη [01028]
 Λόγω [00058] [00099] [00101] [00102] [00122] [00692] [00772] [00799] [01488] [02830] [03011] [03034] [03228] [03233] [03667] [03812] [04179] [04202]
 Λόγων [00508] [01284] [03932]
 Λοιδορίας [02641]
 Λοιπὰ [00228] [02318] [03965]
 Λοιπὸν [01282] [01937]
 Λοιπὸν [00605] [00669] [00820] [00863] [00906] [00943] [00971] [01115] [01181] [01249] [01499] [01728] [01911] [01988] [02108] [02123] [02130] [02343] [02731] [02916] [03090] [03092] [03301] [03544] [03785] [04223]
 Λοιπὸν [00016] [00990] [01394] [02568] [02624] [04011]
 Λοιπῶν [00852] [03850]
 Λον [02316]
 Λου [03378]
 Λουκᾶ [03316] [03917]
 Λουκᾶς [03839] [03844]
 Λούσον [00218]
 Λουτρὸν [00676]
 Λουτροῦ [02185] [02589]
 Λύει [03879] [03915]
 Λύειν [02180]
 Λύεται [00187]
 Λυθέντος [01282]
 Λυθήναι [01205]
 Λύκων [03467]
 Λύμην [04060]
 Λύοντας [02036]
 Λυπείται [02880]
 Λύπη [00524]
 Λύπη [02434] [02769] [02887] [04297]
 Λύπην [02769] [03714]
 Λυπήσαι [03710] [03776]
 Λύσαι [01130]
 Λύσαντα [01256]
 Λύσει [03384]
 Λύσιν [01815]
 Λύσις [01816] [04074]
 Λύσον [03386]
 Λύτρωσιν [00605]

μάγειροι [02926]
 μαγείροις [00295]
 Μαγείρων [02240]
 μάγοι [01067]
 μαθεῖν [00330] [00429] [00433] [00753] [00980] [01439] [01445] [01452] [01467] [02897] [02903] [03364] [03647]
 μάθη [02945]
 μαθήμασι [02901]
 μαθήματα [01310]
 μάθης [00189]
 μαθήση [02898]
 μαθησόμενος [02899]
 μαθήσονται [02963]
 μαθηταί [02344] [03319]
 μαθηταί [03333] [03337] [03547]

μαθηταῖς [01013] [03893]
 μαθητᾶς [03465]
 μάθητε [00489] [01066] [03525]
 μαθητευομένων [02912]
 μαθητῆς [03929] [03991] [04026]
 μαθητοῦ [04162]
 μαθητῶν [03812]
 μαθόντας [01335]
 μάθωμεν [03470]
 μαινομένοις [00331]
 μαινόμενος [02311]
 μαινομένου [00820]
 μαινομένους [02286] [02305]
 μακαρίζει [04000]
 μακαρίζεσθε [04021]
 μακαρίζω [03995]
 μακαρίζωμεν [02253]
 Μακάριοι [03976] [04001]
 μακάριοι [03976]
 Μακάριον [03491] [03996]
 μακάριον [02363] [03493]
 Μακάριος [02934]
 μακάριός [00477]
 μακάριος [01472] [02973]
 μακαρίου [00415] [01515] [02851]
 μακαρίω [02810]
 μακαριώτερον [02172] [03999]
 μακρὰν [02356]
 Μακροθυμει [00475]
 μακροθυμία [00476] [02495]
 μακροθυμίαν [00420] [00454] [00473] [00474] [00513] [02491]
 μακροθυμίας [00478]
 μακρόθυμον [02515]
 μακρόθυμος [02977]
 μάλ [02316]
 μαλακῆς [00663]
 μαλακίας [03637]
 μαλακισθέντες [00630]
 μαλακὸν [03965]
 μαλακοῦς [04059] [04071]
 μαλάξαι [03970]
 μαλάξη [03264]
 μαλθακῶ [02602]
 Μάλιστα [00200] [01427] [01803] [01806] [02655] [03891] [04235] [04264]
 μάλιστά [03692]
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 Μαρίας [04159]
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 Μέγαρα [03333]
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 Μείζον [01870] [03541]
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 μεταθέντος [00582]
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 μετανοούντι [00975]
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 μετατεθῆ [02358]
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 μεταφορικώς [00110] [00498] [03261]
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 μετεστείλατο [03955]
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 μέτωπον [03965]
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 μαροί [03631]
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 μίξις [04047] [04189]
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μυστήριον [01399] [01408] [01457] [01458] [01520] [02728] [03244] [03249] [04133] [04147] [04155] [04207] [04212] [04226]
μυστηρίου [01399] [01424] [01426] [01428] [01429] [01447] [01451] [01454] [01456] [01497] [01519]
μυστηρίων [02147]
μώλωπές [02864]
μωρολογία [04218] [04219]
μωρόν [01448]
μωρούς [02955]
Μωϋσέα [01287] [01363] [01371] [01913]
Μωϋσέως [01090] [01291] [02776]
Μωϋσή [01337]
Μωϋσής [00189] [01295] [01304] [01368] [01969] [03005]

Ναβουχοδονόσορ [01066]
Ναι [01313] [01337] [01470] [02365] [02514] [03256] [03756]
Ναι [03555]
νάματα [03953]
ναρκᾶν [02313]
ναρκᾶς [00622]
ναρκάτε [02313]
ναστὸν [01584]
νεανίαι [00229]
νεανίας [00230]
νεανίσκου [01281]
νείαν [02380] [02387]
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νεκροὶ [01925] [02157]
νεκροὶ [02137]
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νεκρόν [02627]
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νεκροῦ [01926]
νεκρούμενον [02626]
νεκρούς [01881] [02136] [02737]
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νεκρῶν [00856] [00857] [00859] [00859] [00860] [00926] [01872] [01875] [01879]
Νεκρώσατε [02380] [02387] [02396] [02412] [02418] [02427] [02579] [02585] [02604] [02624]
νεκρώσης [02587]
νέκρωσιν [02424]
νεκρωμένον [02629]
νενίκηκε [03701]
νενικηκότα [01256]
νεομηνίας [02029]
νέον [02452] [02462]
νεότητα [02463]
νεότητός [01001]
νεότητος [02464]
νεοττιὰ [00641]
νεοττοι [00630]
νεύειν [00887]
νεφών [00645]
νέων [03968]

νεώτερον [00864]
 νεωτεροποιοὶ [01024]
 νηφοντες [00332] [03216]
 νήφωμεν [01002]
 νήψις [04300]
 νικᾶ [03304]
 νικάτω [02564]
 νίκη [03707]
 νίκη [02054]
 νίκη [03703]
 νίκης [00409] [03714]
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 νικῶντα [01670]
 νικῶσαν [03965]
 νοί [01746]
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 νοσήμασιν [02313]
 νόσοις [03055]
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 νοσοῦντων [02335]
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 Νουθετοῦντες [01463]
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 νουμηνίας [02024] [02034]
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 Νυμφᾶν [03846]
 νύμφη [04098] [04292]
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 νυμφίος [04122] [04286]
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 νῶ [01057] [03928] [03936]
 Νῶε [01688] [01729] [01734]
 νωθείας [01250]
 νων [01399]

Ξενισμὸς [00268]
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όβολόν [00392]

όβολούς [00389] [00391]

όγε [00629] [02574]

όγιον [01425]

όδοι [00777]

όδόν [02514] [02725] [02832]

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ὀδόντος [01343] [01348]
 ὀδός [00485] [01752] [01754]
 ὀδός [01692]
 ὀδοῦ [00188]
 ὀδυνᾶ [00280]
 ὀδύνη [00328] [03696]
 ὀδύνην [01347] [02667]
 ὀδύνης [02403] [02406] [03680] [04031]
 ὀδυνήσω [00710]
 ὀδυνώμενος [00524]
 ὀδυρμών [03949]
 ὀδύρονται [04029]
 ὀδῶ [02950]
 ὀθεν [02016]
 Ὅθεν [01052] [02861]
 ὀθόνας [00226]
 Οἰ [00331] [00342] [00640] [00999] [01037] [01093] [02051] [02897] [02944] [02948] [03074] [03077] [03078] [03082] [03097] [03132] [03144] [03149] [03155] [03200] [03562] [03661] [03691]
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 οἰ [00318] [00797] [01999] [02291]
 Οἰα [02525]
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 οἰαν [01623] [01784] [04120]
 οἰας [01680]
 Οἰδα [00708] [01514] [02304] [02313] [02389] [03225] [04192]
 οἰδα [01542] [02704]
 οἰδαίνειν [02247]
 Οἰδας [04279]
 οἰδας [04063] [04275]
 Οἰδε [00024] [03217] [03219]
 οἰδε [00954] [01577] [01578] [02875] [02877] [02878] [03513]
 οἰδεν [00785] [01275] [01458] [01526] [02119] [02725] [02927] [03217] [03709]
 οἰει [00674] [00709] [00815] [02814]
 οἰεσθε [02914]
 οἰεται [00665]
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 οἰήσομαι [00633]
 οἰκάδε [00333]
 οἰκεῖ [01819] [01826]
 οἰκεῖα [01748]
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 οἰκεῖαν [00124] [02647] [04199]
 οἰκεῖας [00387] [02410]
 οἰκεῖν [01828]
 οἰκεῖοι [03888]
 οἰκεῖοις [00758] [03349]
 οἰκεῖον [01204] [02761] [04167]
 οἰκειότερον [00908]
 οἰκειοτέρος [03866]
 οἰκειούμενον [03735]
 οἰκεῖους [00312]
 οἰκειοῦσθαι [03707]
 Οἰκειοῦται [00461]
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 οἰκεῖω [03446] [03447]
 οἰκεῖων [00548] [00728] [00741] [01019] [02873] [02888] [03544]
 οἰκειῶσαι [01194]
 οἰκειώσεως [00261]
 οἰκέται [00332]
 οἰκέταις [02951] [03152]
 οἰκέτας [02165] [02225] [02226] [02352]
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 οἰκετῶν [00252] [01336] [02954]
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 οἰκήσαι [02016]
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 οἰκίσκου [03583]
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 οἰκοδομῆν [02165]
 Οἰκοδομή [01766]
 οἰκοδομήν [03605]
 οἰκοδομήση [01767]
 οἰκοδομίας [01766]
 Οἰκοδομούμενοι [01765]
 οἰκοδομούμενοι [01763]
 οἰκον [03846]
 οἰκονόμησον [04269]
 οἰκονομία [01788]
 οἰκονομίαν [00534] [01061] [01230] [01230] [01231] [01234] [03904]
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 οἰκτεῖρων [02988]
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 οἰκτιρμού [02485] [02490] [02516]
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 οἰκῶσιν [03583]
 Οἰμαι [02288]
 οἰμαι [00016] [00238] [02325]
 Οἰμοι [01050]
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 Οἶος [02794]
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Οἷς [01419] [01421]
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 Οἷτινες [03567] [03664]
 οἷτινες [03563]
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παμμίαοι [03631]

Πᾶν [01821] [03079] [03179] [04229]

πᾶν [00386] [00421] [00550] [00563] [00598] [00598] [00624] [00930] [01216] [01528] [01813] [01984] [02025] [02043] [02064] [02079] [02083] [02299] [02433] [02830] [03011] [03495] [03892] [04190]

Πάντα [01086] [01111] [01469] [01632] [01913] [01929] [02477] [02520] [02644] [02917] [03031] [03530] [03536] [03640] [03642] [04086] [04217] [04219]

πάντα [00076] [00229] [00233] [00367] [00370] [00374] [00386] [00551] [00623] [00634] [00692] [00698] [00728] [00740] [00751] [00762] [00770] [00807] [00808] [00809] [00848] [00868] [00870] [00871] [00879]

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πανταχόθεν [02252]

Πανταχοῦ [00113] [00909] [01609]

πανταχοῦ [00034] [00113] [00113] [00416] [00442] [00459] [00503] [00505] [00505] [00831] [01004] [01181] [01385] [01420] [01563] [01589] [01610] [01802] [02255] [02320] [02320] [02321] [02579] [02655]

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Παντί [02181]

παντι [00108] [00112] [00404] [00418] [00446] [00497] [00777] [02204] [03804] [03831]

πάντοθεν [00231] [00372] [00694] [02247] [02258] [03517]

παντοπώλιδος [04123]

παντός [00078] [00416] [00877] [00920] [02247] [03396] [03636] [03749] [03984] [04284]

Πάντοτε [00077] [03880]

πάντοτε [00214] [03463] [03498] [03589] [03804] [03813]

Πάντων [01388] [01741] [03203]

πάντων [00306] [00357] [00809] [00852] [00883] [00895] [00908] [00917] [00924] [00924] [01009] [01233] [01377] [01386] [01445] [01452] [01511] [01721] [01724] [01726] [01729] [01730] [01743] [01846] [01930]

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Πάντως [01269] [04071]

πάντως [00789] [01266]

Πάνυ [03334]

πάνυ [01686] [01689] [03627]

πάππου [00162]

παρ [00088] [00750] [00829] [01075] [01082] [01105] [01187] [01290] [01291] [01375] [01396] [01530] [01731] [01798] [02054] [02054] [02268] [02356] [02402] [02539] [02918] [02919] [02919] [03113] [03186]

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παρὰ [00027] [00073] [00125] [00296] [00314] [00315] [00353] [00357] [00366] [01097] [01254] [01458] [01537] [01621] [01945] [01945] [01949] [01994] [02267] [02284] [02338] [02604] [02635] [02784] [02792]

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παραβαίνοντας [02036]

παραβαλεῖν [03959]

παραβλέποντος [02865]

παραγάγωμεν [00155]

παραγγέλλω [02332]

παράγειν [00749]

παραγέσθαι [01243] [04261]

παραγένηται [00359]
 παραγίνεσθαι [04057]
 παραγίνεται [00223]
 παραγίνη [02340]
 παραγίνονται [04094] [04094]
 παράδειγμα [00660]
 παράδεισον [02004] [03994]
 παράδεισος [01726]
 παραδείσου [02016] [02016]
 παραδείσω [01990] [03960]
 παραδεξώμεθα [00790]
 παραδέχεται [00773]
 παραδέχονται [00794]
 παραδιδόασιν [04097]
 παραδίδως [02778]
 παραδιδώσι [03260]
 παράδοξον [00986]
 παράδοσιν [01789] [02027]
 παραδώσειν [04255]
 παραζήλου [02968]
 παράθεσις [00264]
 παραίνει [04275]
 παραινεί [02423] [03465] [03826]
 παραινείς [03921]
 Παραινέσας [02832]
 παραινέσεσι [04049]
 παραινέσεσιν [04035]
 παραινέσεως [03401]
 παραινέσεις [02481] [02841]
 παραινοί [02422]
 παραινῶ [02332] [02339] [02342] [02353] [03944]
 παραινῶμέν [04038]
 παραιτείται [01338]
 παραιτή [00199]
 παραιτησαίμην [02365]
 παραιτήσεται [01061]
 παραιτήση [03592]
 παραιτούμεθα [02746]
 παραιτουμένου [01299]
 παρακαθήμενος [04010]
 παρακάλει [00735] [04264]
 παρακαλεί [00410] [03992]
 παρακαλείν [00514]
 παρακαλείς [03255]
 παρακαλέση [03523] [03528]
 παρακάλεσον [04261]
 Παρακαλούμέν [03231]
 παρακαλούνται [03547]
 παρακαλούντος [01213]
 Παρακαλώ [01199]
 παρακαλώ [00318] [00790] [02365] [02885]
 παρακαλώμεν [03667] [04037]
 παρακληθέντας [03091]
 παρακληθῶσι [01509]
 παρακληθῶσιν [01497]
 παράκλησις [03546] [03865]
 παραλαμβάνειν [00115]
 Παραλογίζεται [01538]
 παραλογίζεται [01535] [02027]
 παραμένουσιν [02901]
 παραμυθείται [03584]
 παραμυθία [00500] [00716] [00803]
 παραμυθίαν [02816] [02819] [02888] [03985]
 παρανομία [02307]
 παρανομίας [04217]
 παράνομοι [02350]
 παραπέμπει [01692] [01714]
 παραπεμπόμενοι [02496]
 παραπέση [04290]
 παραπληξίν [00331]
 παραπολώλαμεν [01303]
 παράπτει [00508]
 παραπτώμασι [01881]
 παραπτώματα [01885] [01887]
 παρασίτων [00269] [00378]
 παρασκευάζεται [00294]
 παραστησαι [01113] [01141] [01145]
 παραστήση [02155]
 παραστήσωμεν [01399] [01468]
 παρασύραντος [02298]
 παρατηρήσεις [00042] [01792] [01809]
 παρατηρήσει [02102]
 παρατηρήσεως [01790]
 παρατήρησιν [02147]
 παρατήρησις [02125]
 παρατρέχει [02212]
 παραφθείρεσθαι [04194]
 παραχθῆναι [01277]
 παραχρώμενα [04048]
 παραχρώμεν [01388]
 παρεγνώ [02353] [02363]
 παρεγένετο [00111] [03630]
 παρεδόθη [01937]
 Παρέδωκε [02732]
 παρέδωκεν [01292]
 παρέθηκε [01898]
 παρειάν [03965]
 παρειάν [03942]
 παρειναί [00038]
 παρείχοντο [01318]
 παρεκάλει [03246] [03246]
 παρεκάλεισε [02236]
 παρέλαβες [03859] [03890] [03901] [03907]
 παρελάβετε [01746] [01748]
 παρελθόν [02202]
 παρελθόντων [01392]
 παρελθούσι [00468]
 παρελίπομεν [00240]
 παρεμυθήσατο [00504]
 παρενέβαλε [00597]
 παρενθείς [02028]
 παρέξουσι [02910]
 παρεπίδημοί [02163]
 παρεπίδημους [03542]
 παρεποίουν [02109]
 παρεσκεύαζε [02130]

παρεσκευάσας [02329]
 παρέστη [00168]
 παρέστηκε [00347]
 Παρέστηκεν [04120]
 παρέστησεν [01776]
 πάρεστι [00113] [01003] [04225] [04242]
 παρέστω [04276]
 παρέσχε [00599]
 παρεσχηκότι [00540]
 παρετήρουν [01810]
 παρέχει [02628]
 παρέχειν [01781]
 παρέχεις [03796]
 παρέχεσθε [03200]
 παρέχετε [03082] [03587]
 παρέχη [01778]
 παρέχοντες [02241]
 παρέχοντος [02356]
 παρέχω [03397]
 παρεχωρήσατε [02909]
 παρήγαγεν [00884] [02504]
 παρηγορία [03563] [03567] [03568] [03664]
 Παρήκε [02431]
 παρήλθον [02970]
 παρήνεσε [03098]
 παρήσομεν [00153]
 παρητήσασθε [02324]
 παρητήσατο [03634]
 παρήχθη [01601]
 παρθενίαν [04119] [04121]
 παρθένοι [04094] [04136]
 παρθένον [03965] [04114] [04209] [04286]
 παρθένος [04098] [04111] [04128]
 Παρθένου [01711] [01713] [01989]
 παρθένω [04088] [04255]
 παρθένων [04096]
 παριδείν [00177]
 παρόν [04159]
 παρόντα [01551] [02195] [02879] [02971]
 παρόντας [00269]
 παρόντι [00250] [01100] [02198]
 Παρόντος [00110]
 παρόντος [00108] [01792] [03173] [04169] [04242]
 παρόντων [00555] [01002] [03974]
 παρούσα [00005]
 παρούσαν [02841]
 παρούσης [02739] [02743] [03227]
 παρουσία [03667]
 παρουσίαις [04079]
 παρουσίαν [00034]
 παρουσίας [01773] [04213] [04263]
 παρούσιν [00468]
 παύρησία [01886] [01903] [03605]
 παύρησίαν [00709] [03245] [03246] [03257] [03265] [03596]
 παύρησίας [00270] [00359] [01928] [03252] [03254] [03344] [03496] [03597]
 παρών [00036] [00398] [00632] [01296] [01445] [03476]
 παρών [00036]
 παρωξύνθης [03945]
 πᾶς [01930]
 Πᾶσα [02085]
 πᾶσα [00679] [01123] [03310]
 Πᾶσαι [00005]
 πᾶσαι [00164]
 πᾶσαις [02901] [03084]
 Πᾶσαν [00421] [00445]
 πᾶσάν [01474]
 πᾶσαν [00404] [00418] [00420] [00444] [00454] [00473] [00479] [00513] [00763] [02231] [02861] [04071]
 πᾶσας [02846]
 πάση [00014] [00325] [00342] [00403] [00419] [00431] [00450] [00481] [01169] [01399] [01464] [02829] [02855]
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 πᾶσι [00366] [00635] [01015] [01046] [01514] [01823] [02154] [02469] [02476] [02512] [02517] [02825] [03482] [03502] [03561] [03624]
 πᾶσιν [00926] [01042] [01043] [01044] [01045] [01052] [02477] [02658] [02710] [02878] [03543]
 παστάδες [04290]
 πάσχει [00754] [01197] [01217] [02623]
 πάσχειν [02550] [02814] [03298] [03299] [03301] [03543] [03863]
 πάσχομεν [00630] [00647]
 πασχόντων [00356] [03302]
 πάσχουσιν [02014]
 πάσχω [01188] [01189] [01190] [01195] [01195] [01209] [01214]
 πάσχωμεν [02161]
 πάσχων [00315] [01189] [03304]
 πάσχωσιν [00317]
 πασών [00169] [02154] [03227] [03229]
 πατεῖν [02014]
 Πατεῖτε [01996]
 Πάτερ [00744] [01350] [02006]
 Πατέρα [00076] [00511] [01752]
 πατέρα [00162] [00185] [00354] [01788]
 πατέρας [00167]
 πατέρες [02487] [03077] [03132] [03144]
 Πατήρ [00066] [03043]
 Πατήρ [01699] [03762]
 πατήρ [00174] [00180] [00190] [01306] [01375] [02787] [03140] [04167]
 πατήρ [01351]
 Πατήσωμεν [03764]
 Πατρί [00075] [01396] [01743] [02021] [02830] [03011] [03460] [03801] [04301]
 Πατρί [00598] [03042]
 πατρί [03767]
 πατριάρχης [01740]
 πατρίδος [04256]
 πατρικού [03583]
 Πατρός [00061] [00064] [00598] [00931] [01497] [01519] [03052]
 Πατρός [00999] [01035] [01037] [01826]
 πατρός [00162] [01292] [01299] [01336] [01338] [01374] [01463] [02953] [04166]
 ΠΑΤΡΟΣ [00001]
 Παύ [03378]
 Παύλον [02363] [03272] [03295] [03368] [03376] [03489] [03963] [03966]
 Παύλος [03300] [03649] [03683]
 Παύλος [00003] [00011] [00039] [00410] [00434] [00813] [00897] [00901] [01178] [01180] [01472] [01839] [02337] [02395] [02425] [02821] [02896] [03219] [03337] [03365] [03465] [03630] [03653] [03675] [03872]
 Παύλου [00005] [00172] [00869] [00972] [01085] [01238] [01450] [02923] [03319] [03347] [03354] [03384] [03385] [03399] [03506] [03569] [03845] [03856] [03862] [03920] [03922] [03924] [03926] [03928] [03932]
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 Παύλω [00074] [00916] [03568] [03856]
 πανόμεθα [00403] [00411] [00521]
 παύσαι [01032] [03795]
 παύσεις [03946]
 παύσεται [02826]

παύση [00375]
 παυσώμεθα [01394]
 παχύτερον [00886]
 πε [03804]
 Πειθαρχεῖν [03494]
 πείθει [00749]
 πείθεσθαι [01803] [02251] [02572]
 πείθομέν [00646]
 πειθόμενος [00802]
 πείθοντες [02694]
 Πείθουσα [02547]
 πειθώμεθα [00706]
 πείθων [02725]
 πεινᾶ [02373]
 Πεινῶντά [00359]
 πείραν [02377] [02383]
 πειρασμοίς [03091] [03527] [03647] [03665]
 Πειρασμός [02822]
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 πειρασμούς [00094]
 πειρασμών [00451] [00472] [03516] [03566]
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 πειρώνται [03703]
 πείσαι [00694] [01126] [01127] [01130] [01929]
 πείσας [02259]
 πείσεται [02462]
 πείση [02014]
 πεισθέντας [01126]
 πεισθῆναι [02635]
 πεισθήσονται [02754]
 πείσονται [00640]
 πείσω [00711]
 Πέμπει [00088]
 πέμπει [00012] [03522]
 πεμπόμενοι [00005]
 πεμπόμενος [01336] [04265]
 πέμπτον [01443]
 πέμπων [03038]
 πεμφθείς [01198]
 πέμψον [00744]
 πενέστερον [04260]
 πένης [03606] [04040]
 πένησι [00215] [02353] [03921]
 πένησιν [02985]
 πένητα [00204] [00213] [00263] [02408] [03386]
 πένητας [04281] [04283]
 Πένητες [02372]
 πένητι [02372] [03600]
 πενήτων [00227] [02406] [03604]
 πένθει [04022]
 πενθείς [02764]
 πενθοῦντες [03976] [03985]
 πένθους [03680]
 πενθοῦσι [03680]
 πενία [04126]
 πενίαν [02846]
 πενιχρά [04089] [04090]
 πέντε [00388] [00951]
 πεντηκοστή [02041]
 πεπατηκότες [00233]
 πεπατημένον [03623]
 πεπάτηται [02728]
 πεπεισμένου [02867]
 πεπηγότες [01756]
 πεπηγυία [02532]
 πεπρωμένους [00225]
 πεπίστευμαι [03904]
 πεπλανήσθαι [00509]
 πεπληγμένη [03417]
 πεπληροφορημένοι [01511] [01514]
 πεπληροφόρησθε [01516]
 πεπληροφόρηται [03833]
 πεπληρωμένην [01822]
 πεπληρωμένοι [01813] [01821] [01835] [03831] [03885]
 πεπληρωμένος [03833]
 πεπληρώσθω [00225]
 πεπλήρωται [03373]
 πεποιήκαμεν [00552]
 πεποιήκας [03743]
 πεποιήκασι [01376]
 πεποίηκεν [00385] [01129]
 πεποιηκότα [00356]
 πεποιηκώς [01275]
 πεποιθότας [03276]
 πεπόνθασι [01954]
 πεπονθέναι [01216]
 πεπονθότας [02820] [02838]
 πεπορνευκότος [00463]
 πεπραγμένον [01153]
 πεπτώκατε [01550]
 πεπυκνωμένον [01553]
 πεπυρωμένα [03973]
 πέρα [00288]
 Περί [00505] [00813] [01237] [03551]
 περί [00032] [00032] [00077] [00130] [00408] [00441] [00451] [00471] [00472] [00522] [00555] [00555] [00740] [00752] [00753] [00757] [00757] [00758] [00791] [00791] [00799] [00890] [00906] [00906] [00934] [01192] [01376] [01396] [01491] [01785] [01826] [01844] [02147] [02204] [02230] [02327] [02353] [02398] [02603] [02780] [02780] [02810] [02911] [02933] [02933] [02939] [02941] [02941] [02941] [03086] [03090] [03090] [03091] [03242] [03335] [03355] [03355] [03439] [03493] [03523] [03531] [03609] [03627] [03658] [03818] [03830] [03830] [03870] [03893] [03920] [03964] [04116] [04117] [04122] [04201] [04216]
 περί [03220]
 περιάμματα [02725]
 περιάπτα [02690] [02700]
 περιάπτον [02710]
 περιάπτουσι [02709]
 Περιβαλε [03293]
 περιβάλλοντος [02865]
 περιβαλοῦ [03411] [03411] [03411]
 περιγράφει [01603] [01604] [01605] [01606] [01607]
 περιγράφεται [01591] [01604]
 περιγραφομένης [01580]
 περιγραφόμενον [01592]
 περιδέξαιον [03355]
 περιέβαλλε [00526]
 περιέθου [03438]
 περιέλε [02341]
 περιελθεῖν [02913]
 περιέλθης [04272]
 περιεπατή [02387]

περιπατήσατέ [02443] [02636]
 περιέπεσε [03647]
 περιέπουσιν [01106]
 περιεργάζη [04267]
 περιεσταλμένον [03965]
 περιεστήκασι [02372]
 Περιετμήθητε [02416]
 περιετμήθητε [01850]
 περιέχονται [01292]
 περιθείναι [03939]
 περιθείσα [04284]
 περιθέσθαι [03397] [03935]
 Περίθου [03392]
 περικειμένη [03367] [03373]
 περικείμενον [03372] [03385]
 περικείμενος [03374]
 περικειμένους [00225] [03311]
 περικείσθαι [03395]
 περικόεισθε [03354]
 περικόειται [03700]
 περικέοιτο [03398]
 περικόπτω [04076] [04078]
 περιλαμβάνεις [02007]
 περιληπτικόν [00877]
 περιμείνης [02881]
 περιοράν [04168]
 περιοράς [02257]
 περιορώντος [02866]
 περιουσία [02306]
 περιουσίας [02843]
 περιπατείν [00493]
 περιπατείτε [01746] [01751] [03462] [03570] [03582]
 Περιπατήσαι [00497]
 περιπατήσαι [00404] [00440] [00484] [00491] [00504]
 περίπατον [00494]
 περιπατούντα [03010]
 περιπεσείν [00735] [00744]
 περισ [01746]
 περισκοπεί [03373]
 περισκοπώμεν [02820] [02823]
 Περισσεύοντες [01771]
 περισσός [02320]
 Περισσοτέρως [03320]
 περισσοτέρως [03276]
 περιστείλαι [02377] [02384]
 περιστεραί [03468]
 περιστρεφόμενον [03965]
 περιτεθῆναι [02734]
 περιτέμνει [01859]
 περιτέμνεται [01861]
 περιτιθέασιν [02394]
 περιτμηθῆν [01871]
 Περιτομή [01848] [02472]
 περιτομή [01858] [02469]
 περιτομή [01850] [01850]
 περιτομήν [01859] [01866]
 περιτομής [01870] [03562] [03661] [03663]
 περιττά [04256]
 περιττά [01012] [02336] [02409]
 περιττάς [03611]
 περιττή [04277]
 περιττής [03574]
 περιττόν [00753] [02916] [03091] [03135]
 περιττούς [03575]
 περιττών [02321]
 περιφάνεια [00757]
 περιφερόμενον [01159]
 περιχρίειν [02325]
 Περσών [02327]
 πεσείν [00605]
 πεσείται [00634]
 πεσούσης [00638]
 πέταλα [02327]
 πέτραν [00368]
 Πέτρον [03493]
 πεφύσσηται [02075]
 πεφυσωμένων [00037]
 πηγάς [03981]
 πηγή [03953] [03962]
 πηγή [02932]
 πηγήν [02007] [03959]
 πηδᾶς [03701]
 πηδήσαι [00623]
 πηδῶσιν [03697]
 πηκτίδων [00310]
 πήλινοι [02185] [02191]
 πηλίνου [02189] [02190]
 πηλίνους [02193]
 πηλός [02607] [02608] [02610]
 πηλού [00632]
 πηροῖ [02206]
 πήρωσις [00339]
 πιθανολογία [01535] [01538] [02027]
 πιθανώς [01539]
 τίθου [02247]
 πικραί [03104]
 πικραίνεσθαι [03100]
 πικραίνεσθε [03074] [03097]
 πικρίας [03105]
 πικρόν [02683]
 πικρότερον [03103]
 πικρώς [03938] [03979]
 Πιλάτου [01933]
 Πιλάτω [01946]
 πινάκια [02299]
 πινακίδα [01304]
 πινακίδι [01324]
 πίνειν [00278] [00781]
 πίνετε [04229]
 πίνης [03013]
 πίνοντες [00363]
 πιότατον [04173]
 πίπτει [02007]
 πιστά [00133] [01667]
 πίστει [00443] [01155] [01504] [01667] [01714] [01746] [01896] [01898]
 πιστεύειν [00073] [00685] [02736]

πιστεύεις [00056] [00680] [00680] [00683] [02719]
 πιστεύεσθαι [03657]
 Πιστεύετε [03328]
 πιστεύετε [01514]
 πιστεύη [01173]
 πιστευθέντος [01176]
 πιστευθῆ [01938]
 πιστευθῆναι [00071]
 πιστευθῆναι [00073] [01700] [01706] [01722] [01737]
 πιστεύοντες [01165]
 πιστεύσαι [00136] [01897]
 πιστεύσαντες [04001]
 πιστεύσης [00714]
 πιστεύω [01188]
 πίστεως [00447] [00654] [01429] [01512] [01544] [01546] [01562] [01610] [01872] [01875] [01877] [02316] [03052] [03063]
 Πιστή [02701]
 πιστή [02700]
 πιστή [03436]
 πίστιν [00079] [00085] [00407] [01164] [01234] [01518] [01548] [01560] [01743] [02741]
 πίστις [01558] [01559] [01568] [01766]
 Πιστοὶ [00073]
 πιστοὶ [02992]
 πιστοῖς [00003] [00052]
 πιστόν [00012]
 πιστόν [00069]
 πιστός [00054] [00058] [00129] [01000] [03505] [03514] [03515]
 πιστός [00138] [02649]
 πιστότερα [00658]
 πιστουμένου [03647]
 πιστούς [02948]
 πιστούται [00518]
 πιστῶ [00012] [03529] [03648]
 πιστῶν [00995] [03238] [03651]
 πιστώσασθαι [04159]
 πιστώσομαι [02267]
 πίσωμιν [00688] [00778]
 πλακούντας [01290]
 πλακουντοποιοὶ [02241]
 πλάνη [02731]
 πλάνη [02728]
 πλάνην [02724]
 πλάνης [00566]
 πλάνος [01947]
 πλάσαντα [00761]
 πλάσει [03408]
 πλάσθηναι [01996]
 πλάσμα [03409]
 πλάτανον [02268]
 πλατάνου [02283] [02292]
 Πλάττεται [01995]
 πλάττεται [01989]
 πλείονα [00250] [00252] [00292] [01271] [02464] [02989]
 πλείονας [03276]
 πλείονι [00258]
 πλείονος [00244] [00931] [03297] [03344]
 πλειόνων [00294]
 πλείοσιν [02962]
 πλείους [00243] [03663]
 πλείων [00251] [00353] [03314]
 πλέον [00005] [00020] [00342] [00410] [00518] [00609] [00655] [00852] [01428] [01668] [01773] [02046] [02276] [02304] [02311] [02700] [02765] [02767] [03472] [03606] [03708] [03708] [03791] [04177]
 πλεονεκτεῖν [02941]
 πλεονεκτήματα [02259]
 πλεονεκτούμεν [00266]
 πλεονεξία [02632] [02633]
 πλεονεξίαν [02380] [02387] [02396] [02399] [02435] [02644]
 πλεονεξίας [00349] [02279] [02397]
 πλεονεξιῶν [03441]
 πλευράς [02013] [02013] [04164]
 πληγαῖς [00900]
 πληγὰς [01314] [03787]
 πληγαίς [01142] [01956]
 πληγῆν [01926]
 πληγῆν [01927]
 πλήθος [03324]
 πλήθους [02335]
 πληθούσαις [04075]
 Πλήν [00240]
 πλήν [00200] [00773] [01408] [01708] [02293] [03779] [03801] [03823] [04236]
 πλήξαι [02640]
 πλήξη [02572]
 πλήρη [04287]
 πλήρης [03636]
 πληροῖς [03859] [03901] [03905]
 πληρουμένου [01823]
 πληρουον [03044]
 πληρουσαι [00622]
 πληροῦσι [02256]
 Πληροφορηθεῖς [01390]
 πληροφορηθῆναι [01514]
 πληροφορηθῆτε [01517]
 πληροφορία [01513]
 Πληροφορίαν [01512]
 πληροφορίας [01497] [01510]
 πληρωθῆτε [00403] [00414] [00417] [00422] [00424] [00426] [00451]
 πληρωθῶ [04028]
 πλήρωμα [00930] [00934] [01813] [01821] [01826] [01829] [01830] [01831] [01832]
 πληρώματος [00908] [00935] [01031]
 πληρωμένοι [03804]
 Πληρώσαι [01237]
 πληρώσαι [01230] [01236] [01240] [02057]
 πληρώσας [02247]
 πληρώσω [01801]
 πλησιάζειν [04107]
 πλησίον [00051] [02991] [03725] [03925]
 πλησμονή [00280] [00340]
 πλησμονή [00281]
 πλησμονήν [00283] [00285] [02111] [02117]
 πλησμονής [00279] [00378]
 πλήττοντος [00100]
 πλοίου [02522]
 πλουσίαν [02241]
 πλούσιον [00744] [02847]
 πλούσιος [02846] [03606]
 πλουσίου [00263]
 πλουσίων [00229]
 Πλουσίως [02854]

πλουσίως [02829] [02836] [02840] [02843]
 Πλουσιώτερον [04257]
 πλουτεῖν [02244] [02249] [02261] [02305]
 πλούτων [01291] [01497] [01510] [01514] [01514] [02208] [02282]
 Πλούτος [01426] [02964]
 πλούτος [01399] [01424] [01429] [01447] [01451] [02217] [02220] [02247] [02252] [02259] [02286]
 πλούτου [00478] [02223] [02257] [04091] [04283]
 πλουτούντα [02218] [02372]
 πλουτούντι [03600]
 πλουτούντων [02278] [03602]
 πλούτω [02265]
 πλουτών [02846]
 πνει [03708]
 Πνεύμα [03234]
 Πνεύμα [00066] [00878] [01988]
 πνεύμα [01859] [01995]
 Πνεύματι [00129] [00141] [00145] [01396] [01743] [02021] [03049] [03460] [03801] [04301]
 πνεύματι [01049]
 πνεύματι [00033] [00036] [01494] [01540] [01848] [03810]
 πνευματικαῖς [02829] [02922] [02925] [02996]
 πνευματική [00169] [00483]
 πνευματική [00403] [00431] [00432] [00481] [04208]
 πνευματικὴν [04245]
 πνευματικὴν [00142] [02340]
 πνευματικής [00433] [01072] [02078] [04287]
 πνευματικόν [03967]
 πνευματικῶν [04237]
 πνευματικῶς [01861]
 Πνεύματος [00181] [01717] [02998] [03052]
 πνεύματος [04171]
 πνεύματος [00186] [00191]
 πνεύση [02570]
 πόδας [02247] [02644] [03342] [03385]
 ποδῶν [02203] [02204]
 ποθεῖ [03356]
 ποθεῖν [02515]
 ποθεινόν [04050]
 ποθεινότερον [03250] [04004] [04004] [04252]
 ποθεινότερος [03349]
 ποθεινοῦς [03152]
 Πόθεν [00053] [00057] [00059] [00062] [00659] [00843] [00996] [01701] [02186] [03558]
 πόθεν [00054] [00063] [00066] [00662] [00708] [02239] [03821]
 ποθήσατε [03354]
 ποθήσωμεν [03379]
 πόθον [00184] [02776] [04010]
 πόθος [02810]
 Ποία [00177] [02314] [03611] [03953]
 Ποια [01888]
 ποία [00244] [00250] [00367] [01184] [02314] [04138]
 ποία [02877] [02877]
 Ποίαν [00321] [01620] [02833] [03959]
 ποίαν [00322] [01593] [02297]
 ποίας [02317]
 Ποιεῖ [03849]
 ποιεῖ [02804] [03029] [03031] [03444] [03594]
 ποιεῖ [00442] [00459] [00462] [00517] [00533] [00559] [01206] [01218] [01220] [01242] [01389] [01402] [01558] [01559] [01779] [01954] [02155] [02182] [02218] [02286] [02305] [02501] [02579] [02631] [02631]
 [03020] [03070] [03089] [03215] [03239] [03241] [03350] [03413] [03811] [03968] [03992] [04053] [04156]
 ποιεῖν [00327] [00364] [00367] [00490] [02260] [02300] [02660] [03172] [03301] [03330] [03495] [03500] [03717] [03832] [03944] [04083] [04271]
 ποιεῖς [00382] [00624] [03165] [03287] [03716] [03770] [04062] [04084] [04093]
 ποιείσθε [03402]
 ποιείται [00867]
 ποιείτε [01086] [01516] [02031] [02537] [03147] [03573] [04204] [04229] [04229]
 Ποιείτω [04253]
 ποιή [00196]
 ποιή [02343] [02710] [03241]
 ποιῆς [04272]
 ποιησαί [00891]
 ποιησαι [00530] [00533] [00552] [00705] [01322] [01390] [01472] [02268] [03034] [03040] [03322] [03533] [03689] [03865] [04246]
 ποιησάμενος [03238]
 ποιήσαντα [02573]
 ποιήσας [00071] [01322] [01446] [02028] [03459] [04156]
 Ποιήσατε [03824]
 ποιήσατε [03852]
 ποιήσει [00651] [00730] [03033] [04244]
 ποιήσειε [01430]
 ποιήσειεν [01305] [04183]
 ποιήσιν [02247]
 ποιήση [00534] [04280]
 ποιήσης [03678]
 ποιήσητε [00551]
 ποιήσωμεν [01337] [01913]
 Ποίησον [03164]
 ποιήσον [02805]
 ποιήσω [02393]
 Ποιήσωμεν [01724] [01997]
 ποιητάς [00757] [01021]
 ποιήτε [02830] [03011] [03079] [03179] [04103] [04229]
 ποιητής [01387]
 ποιητικά [01576]
 ποικίλους [03477]
 Ποίους [01895]
 Ποῖον [00377] [00618] [01912]
 ποῖον [00406]
 Ποῖος [01568]
 ποῖος [02314] [02314] [02314]
 ποιότης [03247]
 ποιότητος [00279]
 ποιούμεν [01356] [02700] [03791]
 ποιούντα [01286] [03035]
 ποιούντες [02292] [04145]
 ποιούντων [02528] [03302]
 Ποίους [03745]
 ποίους [04254]
 ποιούσα [00340] [04257]
 ποιούσαι [00152] [02293] [02313] [02334]
 ποιούσας [02294]
 ποιούσι [03680]
 ποιούσιν [00384] [01795] [02240] [04143]
 ποιῶ [00365] [01200]
 ποιῶμεν [01111] [01203] [03012] [03668]
 ποιῶν [01305] [01423] [01486] [02252] [02350] [02949] [03040] [03305] [03508]
 πόλει [00542] [01081] [03805]
 πόλεις [01100]
 πολεμείν [02268]
 πολεμείς [01032] [03768]
 πολεμήσαι [01032]

πολέμιοι [03544]
 πολέμιον [00969] [03545]
 πολεμίου [03687]
 πολεμίων [01095] [03473]
 πόλεμιον [00946] [01016] [01099] [01205] [02891]
 πόλεμος [00961] [03485] [03486]
 πολέμου [00648] [01282]
 πολεμούμεν [01048]
 πολέμους [01327]
 πολέμφ [01205] [02817]
 πολέμων [03574]
 πόλεσιν [03085]
 πόλεων [00657] [04176]
 πόλεως [02230] [03534]
 πόλιν [01054] [02237] [02237]
 πόλις [00050] [02231] [02236] [04176]
 πολιτεία [01445] [02465]
 πολιτείαν [00443] [00447] [00550]
 πολιτείας [00448] [00456] [00485] [01743] [02089]
 πολιτεύεσθαι [02004]
 πολιτεύεται [03290]
 Πολλά [03239]
 πολλά [00295] [00385] [00387] [00958] [01554] [01626] [01735] [01810] [02410] [02884] [02896] [02989] [03240] [03441]
 πολλά [00709] [02940]
 Πολλὰ [00152]
 πολλά [00357] [03471]
 Πολλάκις [00646] [03726]
 πολλάκις [00166] [00286] [00533] [01007] [01323] [01347] [01712] [02632] [02848] [02884] [03215] [03748]
 πολλάς [00042]
 πολλαχόθεν [01584] [04159]
 πολλαχού [00032] [00476] [00517] [00831] [02730] [02861] [03371]
 Πολλή [00500]
 πολλή [00357] [00825] [01346] [01346] [01364] [01385] [01385] [01395] [01428] [04144] [04144] [04151] [04201]
 πολλή [01490]
 πολλή [00773] [03544] [03965] [03965]
 Πολλήν [03088]
 πολλήν [00436] [00568] [00577] [01185] [01242] [01360] [03519]
 πολλήν [01495]
 πολλής [00254] [00359] [00437] [00523] [01093] [01135] [01192] [01250] [01291] [01425] [01482] [01482] [01773] [01773] [02536] [02843] [02845] [03105] [03252] [03254] [03556] [03635] [03676] [03694] [03970] [04228]
 Πολλοί [04029]
 πολλοί [00112] [00232] [01028] [01489] [01784] [02280] [03219] [04000] [04002] [04192]
 πολλοί [02304] [02741]
 πολλοίς [00856]
 πολλού [02256]
 πολλούς [00112] [00115] [00755] [00823] [01065] [01730] [02202] [02389] [02781] [04148]
 πολλούς [00296] [00959]
 πολλῶ [00038] [00175] [00230] [00278] [00280] [00448] [00574] [00633] [00799] [00975] [01072] [01090] [01245] [01272] [01331] [01428] [01483] [01659] [01716] [01793] [01847] [02192] [02193] [02226] [02265]
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 πολλῶν [00297] [01177] [02105] [02437] [03888]
 πολὺ [00496] [00531] [01211] [01532] [02205] [02924] [03680]
 πολύευκτον [02208]
 πολύν [00100] [00300] [01305] [02548] [02910] [03805] [03815] [03817] [03884]
 πολύν [03834] [03835]
 πολύπλοκον [00575]
 πολυπραγμονῶμεν [01386]
 πολυπραγμοσύνης [01278]
 Πολὺς [00366]
 πολὺς [00198] [00227] [00357] [02921]
 πολὺς [02286]
 πολυτέλεια [03431] [03435]
 πολυτέλειαν [00239]
 πολυτελή [00226] [00234] [02165]
 πομάτων [02254]
 πομαίς [03371]
 πομπὰς [04289]
 πομπή [02003]
 πομπήν [04071] [04273]
 πομπής [04249]
 πονηράν [03416]
 Πονηρῆ [00362] [02575]
 πονηρευομένοις [02968]
 πονηρευόμενος [02937]
 πονηρίαν [02641]
 πονηροίς [01113] [01139] [02933]
 πονηρόν [02566]
 πονηρόν [02620] [03176]
 Πονηροῦ [03973]
 πονηροῦ [02012]
 πονηρούς [02967]
 πονηρῶν [00154] [02617]
 πόνον [02910] [02924] [02924]
 πόνος [03699]
 πόνων [03203]
 πονῶν [02570]
 πορ [02380] [02387]
 Πορευόμενος [02950]
 πόρνοι [00320] [03449] [04065] [04101] [04141]
 πόρναις [02714]
 πόρνας [04059] [04070] [04135] [04198] [04282]
 πορνεία [04102]
 Πορνείαν [02430] [02579]
 πορνείαν [02396] [02578] [02621] [02621] [02644]
 πορνείας [02424]
 Πορνεῖον [00323]
 πορνεῖον [00327]
 πορνεύοντα [00035] [02960]
 πόρνη [04074] [04106]
 πόρνης [03450]
 πορνῶν [00345]
 πόσα [01210] [01728] [03053]
 Πόσας [02262]
 πόσει [02024] [02029]
 πόση [01393] [01393] [02663] [03865]
 πόσην [03985]
 Πόσης [00215] [02682] [02914]
 πόσης [00307] [00307] [02330] [02330]
 πόσον [03698]
 Πόσῳ [02283]
 πόσῳ [00901]
 πόσων [02329]
 ποταμοὶ [00644]
 ποταμὸν [02777]
 ποταμοῦ [04176]
 ποταμῶν [02709]
 Πότε [01864]
 πότε [02143] [02346] [02347] [02361]

προσδεσμεύσθαι [02913]
 προσδοκᾶ [00665]
 προσδοκᾶν [00301]
 προσδοκήσητε [02462]
 προσδοκία [00710]
 προσδοκίαν [01458]
 Προσδοκῶν [01925]
 προσδοκῶντας [01136]
 προσεδοκάτε [02907]
 προσεδόκησαν [00655]
 προσεδόκησε [00657]
 προσεδρεία [03667]
 προσέθηκε [00592] [01783] [02571]
 προσέθηκεν [03844]
 προσείη [02247]
 προσειπών [01363]
 πρόσεισι [01811]
 πρόσεισιν [03626]
 προσέκρουσα [00737]
 Προσέκρουσέ [02231]
 προσεκύνουν [01432]
 προσελθεῖν [02007]
 προσέλθη [02008]
 προσελθῶν [02247] [02705]
 προσέπειρεν [01910]
 προσέρχη [00680]
 προσέταξεν [01010]
 προσευχαίς [03804] [03813]
 προσευχή [03214] [03220]
 Προσευχόμενοι [03242]
 προσευχόμενοι [00077] [00403] [00411]
 προσευχόμενος [03644]
 προσεφέροντο [03596]
 προσέχετε [01083] [04254]
 προσεχέτω [01063]
 προσέχη [04038]
 προσέχητε [01105]
 προσέχοντα [02714]
 προσέχωμεν [00788]
 προσήγαγεν [00614]
 προσήγοντο [00042] [03330]
 προσήει [03310]
 προσήκει [03610]
 προσήκεν [00261]
 προσηκούσας [03488] [03639]
 προσηκούσης [03500]
 προσήλθετε [00120]
 προσηλουμένον [01925]
 προσήλυτος [02473]
 προσηλώσαντες [02915]
 Προσηλώσας [01902]
 προσηλώσας [01886]
 προσήν [02769]
 προσήνεγκε [00933]
 προσηνώς [03593]
 προσήνχετο [01664]
 προσθίνειν [00557] [00608]
 προσθής [00715]
 προσθώμεν [00163]
 προσιέναι [02252] [03575]
 πρόσκαιρος [03161] [03760]
 Προσκαρτερείτε [03220]
 προσκαρτερείτε [03214]
 πρόσκειται [03470]
 προσκέκρουκας [00709]
 προσκεκρουκότι [00696]
 προσκεκρουκότων [00736]
 πρόσκομμα [03899]
 προσκρούειν [00269]
 προσκυνεί [03312]
 προσοχής [03000]
 προσπαλαίειν [02566]
 προσπαλαίοντες [00284]
 προσποιείται [00785]
 προσπταίσαντα [01347]
 προσρήσει [01006]
 προστάγματι [02170]
 προστάγματος [02171]
 προσταγμάτων [01246]
 προστάτην [04255]
 προστετηκότος [02867]
 προστήναι [00076]
 προστιθείς [00713]
 προστίθεσθε [02964]
 προστίθησιν [02129]
 προστίθητι [03534]
 προστρέχετε [00979]
 πρόσφορον [00241]
 προσχήματι [00748]
 Προσώζεσαν [02864]
 πρόσωπα [03104] [03198]
 προσωποληψία [03081] [03192] [03208]
 πρόσωπόν [00032] [01493]
 πρόσωπον [00999] [01037]
 προσώπου [00775] [02864] [03247] [03917]
 προσώπω [00179]
 πρότασσε [03017]
 προτάσσομεν [03018]
 πρότερα [02033] [02195]
 προτέρα [00462]
 προτέραν [02424] [02648]
 προτέρας [02463]
 προτέροις [00521]
 Πρότερον [01809] [01811]
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 προτέρων [00661]
 προτετίμηται [02726]
 προτιμᾶ [04166]
 προτρέπει [02821]
 προτρέπεις [00718]
 προτρέπων [02501] [03778]
 προτρέχοντας [02202]
 προτρέψαι [03865]
 προτροπή [02553] [03920]
 προύκειτο [03543]
 προφάσεις [00152] [03574]

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 Προφήτης [02933]
 προφήτης [01412] [04170]
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 προφήτου [01690]
 προφητών [03541]
 προΐον [01709]
 προΐούσαν [03448]
 πρώην [02834]
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 πρωτεύων [00913] [00926]
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 περωθήναι [00629]
 πτωχὰ [01791]
 πυθμένι [00575]
 πυκνά [00116]
 πυκναίς [00900]
 πυκνῶς [01554]
 πυκτεύειν [00296]
 πυλών [03352]
 Πύρ [01585]
 πύρ [00624] [01586] [01675] [01734] [02182] [02192] [03972]
 πυρετοίς [02258]
 πυρετόν [02258]
 πυρετός [02308]
 πυρέττει [02623]
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 πυρός [00644]
 Πῶς [00140] [00326] [00445] [00610] [00903] [00943] [00954] [00966] [01048] [01079] [01660] [01676] [01791] [01812] [01825] [01842] [02062] [02095] [02221] [02538] [02546] [02632] [03388] [03506] [03930]
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 πῶς [01709] [01847] [03455] [03899]

ῥαδιουργίας [03636]
 ῥαθυμείν [03215]
 ῥαθυμίαν [01156]
 ῥαθυμίας [01105] [01249]
 ῥάθυμοι [00722]
 ῥαθυμοῦντι [00766]
 ῥακίων [03934]
 ῥαντίζων [01969]
 Ρεβέκκα [04077]
 Ρεβέκκαν [02814]
 ῥέη [02964]
 ῥεβόμενοι [03216]
 ῥεύμα [02202]
 ῥήμα [00100] [02683] [03723] [03896]
 ῤημα [01574]
 ῥήματα [00781]
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 ῥημάτων [00745] [00900] [01051] [01057] [01429] [01725] [02788] [03044] [03740]
 ῥητορείαν [01284]
 ῥητορείας [03739]
 ῥίζα [02528] [04200]
 ῥίζαν [00380] [00381] [00615] [02239] [04201]
 ῥίπτει [01305]
 ῥίπτετε [02894]
 ῥιπτούντων [02643]
 ῥίψης [01373]
 ῥίψωμεν [00369]
 ῥόν [03462]
 ῥοπής [03258]
 ῥυθμίζει [03170] [03178]
 ῥυθμίζεσθαι [03455]
 ῥυθμίζεται [01989]
 ῥυθμίζωμεν [01742]
 ῥυόμενός [01001]
 ῥυπαρός [00217]
 ῥυποι [02451]
 ῤωμαίους [00008] [00009] [00031] [00559] [01218] [01847] [03481]
 ῤώμη [00019]
 ρων [03854]

σαβ [02024]
 σαββάτων [02029] [02034]
 σαι [00234]
 σαίνει [00313]
 σαίνουσι [00312] [00318]
 σάκκῳ [02800]
 σαλεύει [01549]
 σαλεύεται [01767]
 σαλεύησθε [03887]
 σαλεύεται [03827]
 σαλευόμενοι [01162]
 σαλευόμενον [01158]
 σαλευομένους [01237]
 σαλεύουσι [01559]
 Σαμοσατεύς [00901]
 Σαμοσατεύς [00897]
 Σαμοσατέως [00869]

Σαούλ [02802]
 σαπέντα [01671]
 σαπήναι [01671]
 σάρκα [00921] [01863] [02120] [02121] [03078] [03149] [03155] [03159] [04172] [04186]
 σαρκί [00033] [00176] [01100] [01540] [01542] [01861] [01869]
 σαρκί [00032] [01182] [01191] [01493]
 Σαρκικής [02078]
 σαρκός [01113] [01141] [01850] [01881] [02025] [02061] [02074] [03402] [03403] [04169] [04211]
 σαρκός [01868] [02111] [02117] [02417]
 σάρξ [04175] [04186]
 Σατανᾶ [01963]
 Σατανάς [04295]
 σατανικά [02751]
 σατανικάς [02926]
 σατανική [02724]
 σατανικήν [04071]
 σατανικής [04249]
 σατανικοίς [04057]
 Σατανικόν [00732]
 σατανικόν [03770]
 σατανικόν [00748]
 σατανικοῦ [00704]
 σατανικῶν [00745] [04237]
 σατέ [02387]
 σαυτήν [03386]
 σαυτόν [02056] [03004] [03784] [03922]
 σαυτόν [03785]
 σαυτοῦ [00765] [00769]
 σαφέστερόν [01709]
 σαφέστερον [01240]
 σαφώς [02244]
 σβεννύναι [01347]
 σβέννυσι [03973]
 σβέσαι [00234] [02258] [03798] [03972]
 Σβέσον [02588]
 Σε [02225]
 σε [02219] [03758] [03926] [03930]
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 Σεαυτόν [02583]
 Σεδεκίας [00649]
 σει [00403]
 σειράς [03387]
 σεισμούς [00657]
 σελήνην [01790]
 σεμνά [01050] [01562]
 σεμνήν [03767] [04053]
 σεμνόν [01783]
 σεμνόν [03623]
 σεμνοτέρων [04112]
 σεμνότερον [00585] [03763]
 σεμνότητα [00261]
 σεμνότητος [04086] [04252]
 σεμνύεται [03301] [03997]
 σεμνύομαι [03308]
 σεμνυόμενοι [03692]
 σεμνώνται [03812]
 Σεμνώς [01425]
 σεύοντες [01746]
 σήμα [02778]
 σημαίνει [02505]
 σημαίνοντα [04104]
 σημαντικόν [00851]
 σημεία [00123] [01695] [01701]
 σημείον [00867]
 σημείων [01695] [02742]
 σήμερον [00608] [02202] [02395] [03491]
 σήν [00218]
 σηπεδόνος [00381]
 σηρικά [03933]
 σης [00196]
 σής [03232] [03533] [03714] [03876]
 σίγα [03613]
 σιγή [04139] [04144]
 σίδηρον [03352]
 σιδηρών [03355]
 σιν [02025]
 σιούμενος [02025]
 σιτία [00300]
 σιτίων [00279]
 σίτος [01669]
 σίτου [01100]
 σκανδαλίζη [02619]
 σκέλη [01941]
 σκέλος [00225]
 σκεύη [00228] [00229] [02226] [02300] [02353] [02522] [03432]
 σκευών [00239]
 σκηνης [03435] [03965] [04059]
 σκηνοπηγίαις [02041]
 σκιά [02024] [02048]
 σκιά [01708] [03268]
 σκιαγραφών [01288]
 Σκιάν [01289]
 σκιάν [03266] [03347]
 Σκιωμαχία [03348]
 σκιρτάς [03700]
 σκιρτώντας [04087]
 σκιρτώσιν [03697]
 σκληρόν [03615]
 σκορπιστά [01332]
 σκορπίων [01996] [02014]
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 σκότους [00562] [00565] [00567] [00572] [00573] [00601] [00865] [01116] [01117] [01857]
 σκοτών [02678]
 Σκύθης [02469]
 σκυθρωπήν [02672]
 σκυθρωπός [03713]
 σκυθρωπός [03620]
 σκυθρωποτέρα [02782]
 Σκύλλα [02272] [02314]
 σκύλλα [02264]
 Σκύλλας [02263]
 Σκύλλης [02270]
 σκώληξ [02018]
 σοβούντας [02202]
 Σοδομιτών [00981]

Σοδόμοις [00655]
Σοδόμων [01081]
σοί [01963] [02792] [03785]
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σοίς [00709]
σόν [00721]
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σός [01260] [03742]
σού [03944]
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σοφώς [01522]
σοφώτερον [02868]
σπαταλάς [02409]
σπατάλης [00687]
σπείρης [04104]
σπείρων [00368]
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σπέρματα [01729]
σπεύδει [01499]
Σπλάγχνα [02485] [02490] [02516]
σπλάγχνα [02489] [03146]
σπλάγχνοις [01659]
σποδός [02747]
σποδοῦ [02221]
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σποράδην [01317] [01318]
σπου [00437]
σπουδάζειν [02422]
σπουδάζομεν [01470]
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σπουδάζοντος [01816]
σπουδάζω [01482] [01517]
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σπουδαιότεροι [00722]
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σπούδασον [00737]
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ΣΤ [01745]
Στάδιον [02552]
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στρατηγεί [04223]

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στρατηγών [00243]
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στρέφεται [00457]
στρέφη [03439]
στρεφομένων [02204]
στρωμάτων [00239]
στρωμαίς [00363]
στρωμνή [00231]
στυφον [03616]
στώσι [01504]
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συγγενείας [03549]
συγγενείς [00744] [04274]
συγγνώμαι [03471]
συγγνώμη [00726]
συγγνώμην [00724] [00738]
συγγνώμης [00803] [02317] [02635]
Σύγγνωτέ [02404]
σύγγνωτε [02404]
συγκαθέζεσθαι [00215]
συγκαθήσθαι [02948]
συγκαθίσης [00201]
συγκακουχώμεθα [03667]
συγκαλύπτειν [02724]
συγκαταβαίνω [04236]
συγκαταβάσει [01242]
συγκατάβασις [01354]
συγκαταβατικόν [03603]
συγκατάβηθι [02359]
συγκαταβήσεται [02966]
συγκατενέγκη [03564]
συγκεκλείσθαι [01820]
συγκεκολλημένος [00632]
συγκληρονόμους [01843]
συγκολλᾶ [02183] [03847]
συγκολλᾶν [02180]
συγκολλᾶται [01672]
συγκολλήσεις [01554]
συγκολλήση [01557]
συγκρατεῖ [00884]
συγκράτησις [02528]
συχωρεῖν [03148] [03916]
συχωρήσειν [02247]
συχωρήσεως [01291]
συχώρησον [01299] [03234]
συχωροῦντες [02120]
συζεύγνυσι [00443]
συκοφαντία [01260]
συκοφαντοῦντες [03545]
Συλαγωγών [01777]
συλαγωγών [01774] [02027] [03898]
σύλλογον [03752]
συλλυπούμενον [03682]
συλλυπουμένους [03681]
συμβάντων [01651]
συμβασιλεύσομεν [00588] [01841]
συμβῆ [02887]
συμβῆναι [02838]
συμβιβαζόμενον [02025] [02088]
Συμβιβασθέντων [01510]
συμβιβασθέντων [01497]
σύμβολα [00083] [01051]
σύμβολον [01010] [02174]
συμβουλεύει [03826]
Συμεών [02789]
σύμμαχον [03040]
συμμορίας [04100]
συμπαθείας [03970]
συμπέπλεκται [03769]
συμφέρον [03064] [03800]
συμφορά [02782]
συμφορά [02796]
συμφοράν [01116] [02786]
συμφοράς [02846]
συμφοράς [02673]
συμφορών [02783]
συμφωνήσαι [00757]
συμφωνίας [01018]
Σὺν [00012] [02454] [02459] [03529] [03648]
σὺν [00033] [00175] [00254] [01540] [01842] [01881] [02090] [02092] [02132] [02133] [02150] [02158] [02452] [03585] [04004]
συναγαγών [01554]
Συνάγει [02123]
συνάγει [04182]
συνάγειν [00372] [03957]
συνάγεις [00372]
συναγωγήν [01509]
Συναιχμάλωτος [03564]
συναιχμάλωτός [03537]
συναλγούσι [00355]
συναντελάβεσθε [02909]
συνάπτει [03847]
συναπτόμενοι [04186]
συνάπτονται [04181]
συνάπτοντος [04175]
συναφθῆ [01031]
συναφθῆσεται [01031]
συνάψη [01557]
συνδεδεμένοι [03667]
σύνδεσμοι [02524]
σύνδεσμον [03238]
σύνδεσμος [02512] [02517] [02526] [02528] [03124] [03378]
συνδέσμων [02025] [02088]
σύνδουλον [03873]
σύνδουλος [03505] [03514] [03516]

συνδούλου [00125] [00128]
 συνδούλους [03654]
 συνέ [00403]
 συνέβη [03368]
 συνεδρίου [02935] [03917]
 συνεζωοποίησε [01881]
 συνείδησιν [03231]
 συνειδός [02671] [02673]
 συνειδότη [00785]
 συνειδότης [00782] [00784] [00787]
 συνείναι [02933] [02939] [04004]
 συνεισάγεται [00917]
 συνεισενεγκαμένη [04173]
 συνεισηλθε [04208]
 συνεκάθισεν [01840]
 συνέκλα [02193]
 σύνελε [03724]
 Συνεργοί [03565]
 συνεργοί [03563]
 Συνέρχονται [04143]
 συνέσει [00431] [00481]
 συνέσεως [01465] [01497] [01510] [01517] [01518]
 σύνεσιν [00415] [01515] [02851] [03569] [04256]
 συνεσταλμένοι [04184]
 συνεστάναι [00171] [01018]
 συνέστη [00187]
 συνέστηκε [00809] [00898] [00902]
 συνέστηκεν [00903] [03111]
 συνέστησε [03807]
 Συνετάφητε [02415]
 συνέτριψεν [01304]
 συνετώραι [03604]
 συνέχεε [01550]
 συνεχεία [00900]
 Συνεχώς [00900] [01856]
 συνεχώς [00106] [00285] [01302] [01338] [01494] [02912]
 συνήγαγεν [03517]
 συνήγαγες [00361]
 συνήγαγον [01443]
 Συνήγειρε [01840]
 συνηγέθητε [01872] [01875] [02122] [02124]
 συνήδεσθαι [03747]
 συνηδόμενος [03737]
 συνήθεια [00170]
 συνηθείας [00183] [00183] [03150]
 συνήθεσιν [04284]
 συνήλθον [03641]
 συνήφθη [01030]
 συνήψε [00908] [01492]
 συνήψεν [01224]
 συνθήκη [01964] [01966] [01970]
 σύνθρονοι [01437]
 Συνίστησι [03812]
 συνίστησι [00349] [03878]
 συνίστησιν [03820]
 συνίωσιν [04145]
 συνοίκησιν [04166]
 συνουσία [04208]
 συνουσίαν [01100]
 συντάσσομαι [01963]
 Συνταφέντες [01872]
 συντελεί [01179]
 συντετριμμένης [03008]
 συντετριμμένων [03947]
 συντιθέμεθα [01057]
 συντίθεσθαι [02084]
 Συντόμως [00456]
 συντρίβειν [02353]
 συντριβόντων [03947]
 συντρίψωμεν [03382]
 σύριγγες [00303]
 σύριγγι [02602]
 συσκιάζει [03253]
 συσκιασθήναι [01944]
 σύστασιν [04169]
 συστρατιώτη [00028]
 συστρατιώτην [03930]
 συστρατιώτης [03929]
 συστρέψαι [03004]
 συστρέψαντες [00804]
 συσφίγγει [02520]
 συσφίγγει [00887]
 σφαγὰς [00022]
 σφαγιασθήναι [01931]
 σφάλεται [00832]
 Σφόδρα [03818]
 σφόδρα [00262] [00983] [01338] [01667] [02572] [03272] [03646] [03693] [03739] [03845] [03986] [04076]
 σφοδρόν [00466]
 σφοδροτέρα [00329]
 σφοδρότεροι [00165]
 σφοδρότερον [02091] [02440] [02570] [03136]
 σφοδρότητος [03635]
 σφοδρώς [03424]
 σφραγιζομένων [01950]
 σφραγίζονται [01943]
 σφράγισον [02702]
 σφριγώντες [00232]
 σχεδόν [00757] [02579]
 σchein [00456]
 σχήμα [00169] [00241] [01594] [02076]
 σχήματα [01050] [01592]
 σχήματι [01592]
 σχοίνου [03936]
 σώζεσθαι [00430]
 σώζεται [02928]
 σωθήναι [01628] [02892] [02893]
 Σωκράτης [03331]
 Σώμα [01860]
 σώμα [01584] [01586] [01590] [02457] [02561] [02562] [02594]
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 σωματική [04040]
 σωματικὴν [04052]

σωματικοί [02769]
σωματικόν [03972]
σωματικός [03288]
σωματικῶ [03358]
Σωματικῶς [01833]
σωματικῶς [01813] [01821] [01824]
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σωτηρία [04300]
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ταγμάτων [04223]
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ταλαίπωρε [00707] [02757]
ταλαιπωρίαν [00577]
ταλάνισον [03922]
τάλαντα [00388]
τάλλα [03054]
τάναντία [02859] [03236] [03241] [03241]
τάνδρῶς [04261]
τάξιν [00269] [00939] [01281] [01544] [01545] [01550] [02204] [04162]
τάξις [01205] [01552]
ταπεινά [03263]
ταπεινοί [03488]
ταπεινὸν [00264] [00264] [00264] [00824]
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ταπεινότερον [00264]
ταπεινότης [00825]
ταπεινῶται [00262]
ταπεινόφρονα [02515]
ταπεινόφρονῶν [03265]
ταπεινόφροσύνη [02025] [02061] [02062] [02111]
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ταπεινόφροσύνης [02076]
ταπεινῶν [00780] [03841]
ταπεινώσιν [00261]
ταράττεις [04145]
ταραχή [04285]
ταραχῆς [01336]
Τὰς [00377] [01920]
τάς [00020] [00153] [00155] [00155] [00191] [00191] [00193] [00294] [00294] [00633] [00657] [00720] [00761] [01010] [01011] [01040] [01255] [01256] [01314] [01356] [01420] [01759] [01796] [01796] [01809]
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ταύθα [04300]
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ταῦταις [03085]
Ταῦτας [00191]
ταῦτας [00020] [00194] [02325]
ταῦτη [00012] [00013] [00065] [00353] [01100] [02019] [02173] [02557] [02678] [03266] [03341] [04270]
Ταῦτην [04060]
ταῦτην [00009] [00243] [00254] [00285] [00349] [00380] [00823] [01645] [01757] [01859] [02157] [02257] [02551] [02557] [02725] [02786] [02833] [02837] [03063] [03767] [03966] [04052] [04120]
Ταῦτης [00016] [01012] [01718] [04112]
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ταυτὸν [01317] [01336] [01443] [03029] [04183]
ταυτόν [01205]
ταφέντι [02165]
ταφή [01937] [02173] [02778]
ταφῆς [02172]
τάφον [01866] [01949]
τάφος [01873]
Τάχα [04227]
τάχα [00243] [00561] [00852] [02265] [02288] [02306]
ταχέως [00120] [00641] [00784] [00823] [02533]
τάχος [00651]
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τέθεικα [00890]

τέθεικε [00045] [03129] [03145]
τέθεικεν [00873] [00925] [01154] [01488]
τεθεμελιωμένοι [01155] [01160]
τεθνεώτας [04023]
τεθνήκατε [00690]
τέθνηκε [01941]
τεθνήκοι [02817]
τεκμήρια [01728]
τεκμήριόν [02903]
τεκμήριον [01711] [01930] [02220] [03269] [03747] [03863] [03932]
τέκνα [00162] [02372] [03075] [03077] [03127] [03132] [03134] [03144] [03157]
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τέκνων [03452]
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Τέλειον [01475]
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τελειότερόν [02995]
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τελείως [00942]
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 ὑποκριταίς [03435]
 ὑποκριτάς [03477]
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 φέρων [01040] [03297] [03349] [03654]
 φεύγειν [01804]
 φεύγοντα [00363]
 φημι [03096]
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 φθαρότων [02609]

φθέγγεσθαι [00345] [01059]
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 φθέγγηται [02616]
 φθεγγόμεθα [01092]
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 φθέγγασθαι [03016]
 φθέγγη [03723]
 φθείρεται [01669] [02587] [02593]
 φθειρόμενον [00894]
 φθονεῖν [03698] [03707]
 φθόνον [03740] [03755] [03877] [03879]
 φθόνος [00357] [04299]
 φθόνου [03746] [03747]
 φθονούντες [03691] [03703]
 φθονούντος [03786]
 φθονούντων [03797]
 φθονούσι [03691]
 φθονῶν [03776] [03781] [03795]
 φθορά [01622] [02179] [04102]
 φθορὰν [02098] [02104]
 φιάλη [00230]
 φιλανθρωπία [00400] [01111] [01396] [01743] [02021] [02378] [02385] [02827] [03071] [03801] [04301]
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 φιλανθρωπίας [00906] [01396] [01462] [03231]
 Φιλάνθρωπον [00734]
 φιλάνθρωπος [02870]
 φιλεῖ [03455]
 φιλεῖν [02507] [02514] [02514] [03110] [03739]
 φιλεῖς [02765] [02809]
 φιλεῖσθαι [03119] [03811]
 φιλη [03111]
 φιληθὲν [02777]
 Φιλήμονα [00005] [00011]
 Φιλήμονι [00025] [03531]
 Φιλήμων [00027]
 φιλης [02809]
 φιληται [03118]
 φιλητής [03673]
 φιλία [00149] [00212] [00383] [03117]
 φιλίαν [00180] [00183] [00268] [00314] [00384]
 φιλίας [00152] [00191] [00377] [00379] [03863]
 φιλική [03108]
 φιλικώτερον [03145]
 Φιλιππησίους [00005] [00018]
 φίλοι [00167]
 φίλοις [02951]
 φιλοκοσμία [03440]
 φιλοκοσμίας [03430]
 φιλόκοσμον [01375]
 φίλον [00157] [00211] [01971] [02219] [03717]
 φιλονεικεί [01817] [02136] [02153]
 φιλονεικία [02549]
 φιλονεικότερος [03147]
 φίλος [00182] [01971] [03626] [03627]
 φιλόσοφα [01380]
 φιλοσοφείν [01365]
 φιλοσοφήσαντας [00755]
 φιλοσοφία [02663] [02876]
 φιλοσοφίαν [01282] [02340] [03358]
 φιλοσοφίας [01381] [01782] [01783] [01789] [01810] [02808] [02846] [02933] [02953] [03970] [04039]
 φιλόσοφοι [00432]
 φιλόσοφον [01448] [02299]
 φιλόσοφος [02735] [02874]
 φιλοσοφούντες [00342]
 φιλοσοφώσιν [02700]
 φιλοστοργία [01490]
 φιλοστοργίας [01192] [02808] [02953]
 φιλοστόργου [01292]
 φιλοσώματος [00625]
 φιλοτιμίαν [04070]
 φιλοτιμίας [01773]
 φιλούμεν [02456]
 φιλούμενα [03104]
 φιλούντι [03121]
 φίλους [00196] [00202] [04274]
 φιλτάτων [02696]
 φίλτρον [01211] [03133] [03136] [03150]
 φίλτρον [02811] [03151]
 φίλτρον [03818]
 φίλων [00378] [03473]
 φλέγει [03968]
 φλέγεται [02258]
 φλεγμαίνει [02287]
 φλεγμαίνειν [02252]
 φλεγμαίνον [02247]
 φλεγμαίνουσαι [03602]
 φλεγμοναίς [02258]
 φλεγμονή [00337]
 φλόξ [02192]
 φλόξ [00329]
 φόβει [00735]
 φοβεισθαι [03176]
 φοβερόν [03055]
 φοβερός [01296] [01358]
 φοβερών [01355]
 φοβή [03900]
 φοβηθήσονται [03404]
 φοβησαι [03323]
 φόβον [00524] [00528] [01356] [01358] [02768] [02769] [03099] [03914] [04256]
 φόβος [02769] [02769] [02792] [04290]
 φόβου [03164]
 φοβού [03120] [03122]
 φοβούμεθα [03177]
 Φοβούμενοι [03175]
 φοβούμενοι [03078] [03171]
 φοβουμένους [02938] [03140]
 φοβούνται [01355]
 Φοβούντος [03896]
 φόβω [00785] [03233] [04231]
 φοβώνται [01551]
 φονεύει [00783]
 φόνον [00786] [01244]
 φορεῖν [03933]
 φορητότερον [00282]
 φόρον [03482] [03482]

φορτικά [04031]
 φορτικόν [00199] [01164] [02924] [04227]
 φορτικός [03616]
 φρικτόν [00627]
 φρο [02426]
 φρονεῖν [01423]
 φρονεῖς [03653]
 φρονεῖτε [02131]
 φρονήματος [02128] [02256]
 φρονήσει [01479]
 φρόνιμοι [03468]
 φρονούντες [00869]
 φροντίδας [00294]
 φροντίδος [00297] [03375]
 φροντίζοντα [01221]
 φροντίς [04296]
 φροντίσι [03373]
 φρούδα [02525]
 Φρυγίας [00050]
 φυ [02025]
 φύγε [03623]
 φυλακτικοί [03469]
 φυλάξαι [03231]
 φυλάσσειν [02004]
 φυλάττειν [02043]
 φυλάττεται [01552]
 φυλάττετε [02035]
 φυλαττώμεθα [00698]
 φυλάττωσι [04120]
 φυλαχθῆναι [01949]
 φυσάτω [03117]
 φύσει [01605] [01608] [03110] [03314]
 φύσεως [00594] [00823] [01444] [01726] [02170] [02170] [02171] [02226] [02276] [03096] [03125] [03131] [03151] [03370]
 φύσημα [03662]
 φυσικαί [00162]
 φυσικάς [00155]
 φυσικής [03982]
 φυσικόν [03150]
 φύσιν [00277] [00528] [00709] [01281] [01576] [02277] [02284] [02284] [02871]
 φυσιοῦ [03116]
 Φυσιούμενος [02063] [02074]
 φυσιούμενος [02061]
 φύσις [00170] [00826] [01596] [01921] [02661] [02741] [03136] [04059]
 φυσίωσιν [02105]
 φυτὰ [01443] [01444] [01729]
 φυτευθῆναι [02741]
 φυτεύονται [03971]
 φυτοῖς [00116]
 φυτὸν [02929]
 φυτόν [00116]
 φυτῶν [01442]
 φωνή [03002]
 φωνῆ [02202]
 φωνῆν [03376]
 φωνῆς [04033]
 φῶς [03297]
 φωτί [00528] [00538] [00553]

Χαίρει [02671]
 χαίρει [00300] [04167]
 Χαίρειν [03684]
 χαίρεις [03750]
 χαίρομεν [00096]
 χαίροντες [00983] [01028] [03680] [03917]
 χαιρόντων [03684]
 χαίρουσι [02172]
 χαίρουσιν [00975] [03691]
 χάρω [01182] [01189] [03686]
 χαίρωμεν [00026]
 Χαίρων [01544]
 χαλασθέντων [01282]
 χαλεπὰς [03787]
 χαλεπή [02796]
 Χαλεπὸν [00569]
 χαλεπὸν [00124] [00327]
 χαλεπώτερα [02838]
 χαλεπώτερα [02250]
 χαλεπώτεραν [01074]
 χαλεπώτερον [00280] [00570] [00730] [02251] [02797]
 χαλεπώτερος [00643]
 χαρὰ [03696]
 χαρακτηρισῶν [00829]
 χαρὰς [00513] [00519] [00523] [01009] [01918] [04028]
 χάρηθι [03711]
 χαρίεν [03499]
 χαριεντίζεσθαι [03500]
 χαριεντίζεται [03618]
 χαρίζεσθαι [02504] [02514]
 χαρίζεται [00109] [03848]
 χαρίζομαι [01208]
 χαριζόμενοι [02492]
 χαριζόμενον [02514]
 χαρίζονται [02233] [03680]
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 Χάρις [00061] [01047]
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 Χαρισάμενος [01885] [01887]
 χαρίσεται [01842]
 χαρίσματα [02997]
 χάριτι [00400] [01111] [01385] [01396] [01743] [02021] [02378] [02385] [02827] [02829] [02996] [02997] [02997] [02997] [03071] [03463] [03498] [03589] [03801] [03965] [04301]
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 χάσμης [00622]
 χαύνην [03614]
 χαύνον [01584]
 χαύνος [03616]
 χείλεσι [03725]
 χείλη [02325] [03724]
 χείμαρροι [00644]
 Χειμών [00643]
 χειμῶνα [00635] [00635] [00637]
 χειμῶνος [00634] [00638] [00643]
 χεῖρ [01859] [02598] [02617]
 χείρα [00225] [00255] [01983] [03725]

χείρας [00720] [01356] [02644] [02941] [03385] [04184]
 χείρες [02240] [04185]
 χείρι [02687] [03862]
 Χειρόγραφον [01965]
 χειρόγραφον [01886] [01906] [01912] [01915] [01917] [01960] [01964]
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 χείρω [00681] [02816] [02823]
 χείρων [00316] [02607] [02682] [04265]
 χελιδόνων [00633] [00641]
 Χερουβιμ [02992] [03058]
 χήραν [00390]
 χθές [00812] [02202]
 χίμαιρα [02264] [02289] [02314]
 χιμαίρας [02263]
 χιτωνίσκον [00225]
 χλευασία [02927]
 χλευάσουσιν [02753]
 χλεύης [02693]
 χοίρους [00327]
 χοίρων [00691]
 χολα [01306]
 χοράλου [03432]
 χορεύει [02728]
 χορεύοντας [04238]
 χορευταί [02926]
 χοροί [04096]
 χοροίς [04057]
 χορόν [04239]
 χορός [04120] [04183]
 χορός [04242]
 χορούς [03963]
 χούν [01987] [01988]
 χοϊκός [02188]
 χρεία [02173]
 χρείαν [02216]
 χρείας [02321]
 χρή [00427] [00750] [01445] [03502] [03605] [04204] [04265] [04271]
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 χρήσεται [03624]
 χρήσιμον [01883] [04034]
 χρησίμως [00367] [00367]
 χρήσιν [02872]
 χρήσις [00329]
 χρηστά [00301]
 χρησταίς [00299]
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 χρηστοίς [02880]
 χρηστόν [02515]
 Χρηστός [02988]
 Χρηστότητα [02491]
 χρηστότητος [00478] [02495]
 χριόμενοι [00363]
 Χριστέ [02329] [03233]
 Χριστέ [01963]
 Χριστιανή [02700]
 Χριστιανισμού [02708]
 Χριστιανόν [00681] [00748]
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 χριστοκτόνος [01067]
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 χρόνοις [01126]
 χρόνον [00015] [00100] [00901] [01060] [01250] [01271] [01273] [01676] [01930]
 χρόνος [00170] [00188] [00397]
 χρόνου [00851]
 χρόνους [01281]
 χρυσά [02226] [02292] [03433] [03434]
 χρυσάς [00226] [02323] [02325]
 χρυσή [02647]
 χρυσήν [02268] [02306]
 χρυσής [02283] [02292]
 χρυσία [03354] [03409] [03935]
 χρυσίον [01100] [03391]
 χρυσίου [03396]
 χρυσίων [04258]
 χρυσοί [02185]
 χρυσόν [00381] [02183] [02189] [02325] [02337] [03367] [03405]
 χρυσόν [03392]
 χρυσός [02221]
 χρυσός [02608]
 ΧΡΥΣΟΣΤΟΜΟΥ [00001]
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 χρυσοῦν [02184] [02327]
 χρυσοῦς [02285] [02306]
 χρυσοφορῆς [03390]
 χρυσῶ [00230] [00633] [02317] [04173]
 χρωμένη [04272]
 χύτρας [02292]
 χωλούς [00196] [00225] [00340]
 χωλούς [00336]
 χωλών [00199] [00242]
 χῶμα [01778]
 χωνευούσης [04173]
 χωρίζεσθαι [04004]
 Χωρίς [02891]
 χωρίς [00133] [00490] [01429] [01716] [01804] [02244] [02584] [02893] [03040] [03330] [03533] [03554]

ψάλλουσιν [02946]
 ψαλμοὶ [02944]
 Ψαλμοὶς [02996]
 ψαλμοὶς [02829] [02922] [02945]
 ψαλμὸν [02927]
 ψαλμοὺς [02924] [02933]
 ψαλμῳδίαὶ [00305]
 ψαλμῳδίας [02995]
 Ψαλμῳδός [00774]
 ψάμμος [02647]
 ψεν [03617]
 ψεύδεσθε [02450]
 ψεύδος [00104] [02644]
 ψεύσεται [03515]
 ψῆφον [03417]
 ψῆφους [01040] [03415]
 ψιλῆς [03861]
 ψιλὸν [01574]
 ψιλῶν [01429]
 ψόαι [02959]
 ψυχαι [00337] [03602] [03971]
 ψυχὰς [00341] [03663] [03962] [03968]
 ψυχάς [03647]
 ψυχῆ [00837] [01276] [01282] [02671] [03160] [03373] [03375] [03625]
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