

0393-0466 - Theodoretus Cyrrhi Episcopus - Explanatio in Canticum canticorum

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Explanatio in Canticum canticorum

[00001] ΤΟΥ ΜΑΚΑΡΙΟΥ ΘΕΟΔΩΡΗΤΟΥ ΕΠΙΣΚΟΠΟΥ ΚΥΡΟΥ ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟ ΑΣΜΑ ΤΩΝ ΑΣΜΑΤΩΝ.

[00002] Τῷ Θεοφιλεστάτῳ ἐπισκόπῳ Ἰωάννῃ Θεοδώρητος.

[00003] Ἡ τῶν θείων λογίων ἐξήγησις δεῖται μὲν ψυχῆς κεκαθαρμένης, καὶ ῥύπου παντὸς ἀπηλλαγμένης·

[00004] δεῖται δὲ καὶ διανοίας ἐπτερωμένης, καὶ καθορᾶν τὰ θεῖα δυναμένης, κατατολμώσης τῶν ἀδύτων τοῦ Πνεύματος·

[00005] χρήζει δὲ καὶ γλώττης ὑπουργούσης τῇ διανοίᾳ, καὶ τὴν ἐκείνης θεωρίαν ἀξίως ἐρμηνευοῦ σης.

[00006] Ἐμοὶ δὲ καὶ ψυχὴ πολὺν ἁμαρτημάτων φορὺ τὸν περικειμένη, καὶ φροντίσιν ὧν ἐγκεχεῖρισμαι πραγμάτων βεβαπτισμένη διάνοια, καὶ διὰ ταῦτα ταπεινὴ καὶ χαμαιζήλος, καὶ κατοπτεῦειν ἀκριβῶς τὰ θεῖα μὴ δυναμένη λόγια, καὶ πρὸς τοῦτοις γλώττα τῆς διανοίας νωθεστέρα καὶ βραδυτέρα.

[00007] Ἐπειδὴ δὲ προσέταξας, ὦ φίλη μοι κεφαλὴ, τοῦ Ἰσματος τῶν ἁσμάτων ἐρμηνεῦσαι τὴν βίβλον, καὶ τῶν αἰνιγμα τωδῶς καὶ μυστικῶς εἰρημένων σαφῇ καὶ δήλῃν τὴν διάνοιαν δεῖξαι, κατετολμήκαμεν τῶν ὑπὲρ δύνα μιν, καὶ ταῦτα μυριάς ἀστικάς τε καὶ χωριτικάς, στρατιωτικάς τε καὶ πολιτικάς, ἐκκλησιαστικάς τε καὶ κοιναῖς περιεχόμενοι φροντίσι·

[00008] τὸν τε βυθὸν τοῦ πελάγους κατεθαρόρήσαμεν, καὶ εἰς τὸ βάθος τοῦ γράμματος καταβῆναι τετολμήκαμεν, ἵνα σοι τὸν τοῦ νοήματος ἀνενέγκωμεν μαργαρίτην.

[00009] Ἐλάβομεν δὲ οὐκ ἔλαιον ἐν τῷ στόματι, ἵν' εἰς ἔρευναν τοῦ ζῆ τουμένου συνεργῶ χρήσωμαι χειροποιήτῳ φωτὶ, ^[81.29] ἀλλ' εὐχὴν καὶ ἱκετείαν, ἥς ὅτι μάλιστα χρήζουσιν οἱ τῆς τῶν θείων λογίων διανοίας ἐφικέσθαι ποθοῦντες.

[00010] Ἐδίδαξε γὰρ ἡμᾶς ὁ μακάριος Δαβὶδ λέγειν·

[00011] Ἀποκάλυψον τοὺς ὀφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσια ἐκ τοῦ νόμου σου.

[00012] Ταῦτα δεδίδα γμένοι, τὴν θεῖαν ἱκετεῦσωμεν χάριν, ὑποδείξαι ἡμῖν τὴν τοῦδε τοῦ βιβλίου διάνοιαν.

[00013] Ἐπειδὴ δέ τινες τῶν τὸ Ἰσμα τῶν ἁσμάτων διαβαλλόντων, καὶ πνευματικὸν εἶναι τὸ βιβλίον οὐ πιστευόντων, μύθους δέ τινας οὐδὲ γραῖδις παρα ληροῦσιν ἀρμόττοντας ὑφαινόντων, καὶ λέγειν τολμών των, ὡς σοφὸς Σολομῶν εἰς ἑαυτὸν, καὶ τὴν τοῦ Φα ραῶ θυγατέρα, τοῦτο συγγέγραφε, καὶ ἄλλοι δέ τινες ταυτησί τῆς συμμορίας ὑπάρχοντες, Ἀβισαὴ τὴν Σου ναμίτιν, ἀντὶ τῆς τοῦ Φαραῶ θυγατρὸς, εἶναι τὴν νύμ φην ἀνεπλάσαντο·

[00014] οἱ δὲ τούτων σεμνότερον νενοηκότες, βασιλικὸν τὸν λόγον ὠνομάκασι, καὶ νύμφην τὸν λαὸν προσηγορεύκασι, τὸν δὲ βασιλέα νυμφίον·

[00015] ἀναγ καῖον τοίνυν ἡγησάμεθα, τῆς ἐρμηνείας ἀρχόμενοι, τὴν διεψευσμένην ταύτην καὶ βλαβερὰν πρότερον διελέγξαι διάνοιαν, εἴθ' οὕτως σαφῇ τοῦ γράμματος τὸν σκοπὸν καταστήσαι.

[00016] Ἐχρῆν μὲν οὖν αὐτοὺς συν ιδεῖν, ὡς πολὺ λίαν αὐτῶν καὶ σοφώτεροι, καὶ πνευ ματικώτεροι τυγχάνουσιν οἱ μακάριοι Πατέρες, οἱ τοῦτο τὸ βιβλίον ταῖς θεαῖς Γραφαῖς συντεταχότες, καὶ ἅτε δὴ πνευματικὸν κανονίσαντές τε αὐτὸ, καὶ Ἐκκλησίᾳ πρέπειν ἀποφηνάμενοι.

[00017] Οὐ γὰρ ἂν, εἴπερ ἄλλως ὑπέλαβον, ταῖς ἀγίαις αὐτὸ Γραφαῖς συνηρί θησαν, ἀκραςίας ἔχον καὶ φιληδονίας ὑπόθεσιν.

[00018] Καὶ τί δεῖ τοὺς κάτω λέγειν Πατέρας, ἐξὸν αὐτοῦ τοῦ θείου Πνεύματος καλέσαι τὴν μαρτυρίαν;

[00019] Ἐπειδὴ γὰρ αἱ θεαῖαι Γραφαί, αἱ μὲν ὑπὸ Μανασσοῦ, τοῦ πονηρίᾳ καὶ δυσσεβείᾳ τοὺς τε πρὸ αὐτοῦ καὶ μετ' αὐτὸν ἅπαντας ἀποκρύψαντος, ἐνεπρήσθησαν·

[00020] αἱ δὲ κατὰ τὸν τῆς αἰχμαλωσίας καιρὸν φρουδοὶ παντε λῶς ἐγένοντο·

[00021] τῶν Βαβυλωνίων καὶ τὸν θεῖον ναὸν ἐμπρησάντων, καὶ τὴν πόλιν ἀνάστατον πεποιηκό των, καὶ τὸν λαὸν ἐξανδραποδισαμένων μετὰ πολὺν ἐτῶν ἀριθμὸν, τοῦ λαοῦ πάλιν ἀνακλήσεως τετυχη κότος, ὁ μακάριος Ἰσοδρας, ἀνὴρ ἀρετῇ διαπρέπων, καὶ τοῦ παναγίου Πνεύματος πλήρης γενόμενος, ὡς βοᾷ τὰ πράγματα, τὰς ἀναγκαίας ἡμῖν καὶ σωτηρίας παρεκτικὰς ἀναγράφει Γραφάς·

[00022] καὶ οὐ μόνον τὰ Μωσέως συγγράμματα, ἀλλὰ καὶ τὴν Ἰησοῦ, καὶ τῶν Κριτῶν, καὶ τῶν Βασιλέων ἱστορίαν, καὶ τοῦ γενναίου Ἰώβ τὸ διήγημα·

[00023] καὶ τὴν ἱερὰν τοῦ Δαβὶδ μελωδίαν, τὴν τῆς Ἐκ κλησίας εὐφροσύνην, καὶ τοὺς ἐκκαίδεκα προφήτας, καὶ τοῦ σοφοῦ Σολομῶντος τὰς παροιμίας, καὶ τὸν Ἐκ κλησιαστήν, καὶ τὸ Ἰσμα τῶν ἁσμάτων.

[00024] Πῶς τοίνυν ταύτην ἔχει τὴν διάνοιαν, ἣν φατε, τὸ βιβλίον, ὃ βέλτιστοι, εἰ ὁ μὲν Ἰσοδρας ταῦτα συνέγραψεν, οὐκ ἐξ ἀντιγράφων δὲ ἔγραψεν, ἀλλὰ τοῦ θείου Πνεύματος πλήρης γενόμενος, ἵνα πᾶσιν ἀνθρώποις ἀνάγραπτον παραπέμψῃ τὴν ὠφέλειαν;

- [00025] Τὰ γὰρ τῆς ἀκολασίας ^[81.32] συγγράμματα, οὐ τοῦ θεοῦ Πνεύματος, ἀλλὰ τοῦ ἐναντίου πνεύματος.
- [00026] Ὁ γὰρ καρπὸς τοῦ Πνεύμα τος, κατὰ τὸν μακάριον Παῦλον, ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια.
- [00027] Εἰ δὲ τοῦ θεοῦ Πνεύματος καρπὸς ἡ ἐγκράτεια, τοῦ ἐναντίου δηλονότι ἡ ἀκρασία·
- [00028] ἀκρασίας δὲ ὑπόθεσιν, ὥς φατε, περιέχει τοῦ Ἰσμά τος τῶν ἁσμάτων τὸ σύγγραμμα.
- [00029] Ὅρᾳτε τοίνυν ποῦ τὰ τῆς βλασφημίας χωρεῖ·
- [00030] Κατὰ γὰρ τοῦ παναγίου Πνεύματος ἡ κατὰ τοῦ βιβλίου λοιδορία τολμᾶται.
- [00031] Τῆς γὰρ τούτου χάριτος ἐμπλησθεῖς ὁ μακάριος Ἑσδρας διαφθαρὲν, ὥς ἔφαμεν, τὸ βιβλίον ἀνενεώσατο·
- [00032] καὶ τοῦτο συνειδότες οἱ μακάριοι Πατέρες ταῖς θείαις αὐτὸ Γραφαῖς συντετάχασιν.
- [00033] Πολλοὶ δὲ αὐτὸ τῶν παλαιῶν καὶ ἡρμηνεύκασιν·
- [00034] οἱ δὲ τοῦτο ἐφεξῆς μὴ πεποιηκότες, ταῖς ἐκεῖθεν χρήσεσι τὰ οἰκεία συγγράμματα κατεκόσμησαν.
- [00035] Καὶ οὐ μόνον Εὐσέβιος ὁ Παλαιστινὸς, καὶ Ωριγένης ὁ Αἰγύπτιος, καὶ Κυπριανὸς ὁ Καρχηδόνιος, ὁ καὶ τοῦ μαρτυρίου στέφανον ἀναδησάμενος, καὶ οἱ τούτων παλαιότεροι, καὶ τῶν ἀποστόλων πλησιέστεροι·
- [00036] ἀλλὰ καὶ οἱ μετ' ἐκεῖνους ἐν ταῖς Ἐκκλησίαις διαπρέψαντες, πνευματικὸν ἔγνωσαν τὸ βιβλίον, Βασίλειός τε ὁ μέγας τὴν ἀρχὴν τῶν Παροιμιῶν ἡρμηνεύων, καὶ Γρηγόριος ἑκάτερος, ὁ μὲν τὴν ἐκείνου συγγένειαν, ὁ δὲ τὴν φιλίαν αὐτῶν, καὶ Διόδωρος ὁ γενναῖος τῆς εὐσεβείας πρόμαχος·
- [00037] καὶ Ἰωάννης ὁ τοῖς ῥεύμασι τῆς διδασκαλίας μέχρι καὶ τήμερον πᾶσαν τὴν οἰκουμένην ἀρδεύων, καὶ οἱ μετ' ἐκείνους ἅπαντες, ἵνα συνελὼν εἶπω, καὶ τοῦ λόγου διαφύγω τὸ μήκος.
- [00038] Συνίδωμεν τοίνυν, εἰ δίκαιον τοσοῦτους καὶ τοιούτους ἄνδρας διαπτύσαντας, καὶ αὐτοῦ δὲ τοῦ παναγίου καταφρονήσαντας Πνεύματος, ταῖς οἰκείαις ἐννοίαις ἀκολουθεῖν, μὴ περὶ θεομένους τῷ καλῶς εἰρηκότη·
- [00039] Λογισμοὶ ἀνθρώπων δειλοὶ, καὶ ἐπισφαλεῖς αἱ ἐπίνοιαι αὐτῶν·
- [00040] μηδὲ ἀκούοντας τοῦ μακαρίου Παύλου περὶ τινῶν λέγοντος, ὅτι Ἐματαῶθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.
- [00041] Διὸ ἡμεῖς μετὰ τοῦ μακαρίου Πέτρου βοῶμεν·
- [00042] Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.
- [00043] Ἐροῦμεν δὲ καὶ πρὸς αὐτούς·
- [00044] Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν μᾶλλον ἀκούειν ἢ τοῦ Θεοῦ, κρίνατε·
- [00045] ἡμεῖς γὰρ οὐ δυνάμεθα, ἃ εἶδομεν διὰ τοῦ Πνεύματος, καὶ ἡκούσαμεν, μὴ λαλεῖν.
- [00046] Ἵνα δὲ μὴ μόνον αὐτῶν ἡμῶν φροντίζωμεν, αὐτοὺς δὲ βλαπτομένους παρίδωμεν, φέρε ζήτησώμεν, πόθεν αὐτοῖς γέγονεν ἡ τῆς βλάβης ἀφορμή, καὶ τὴν δυνατὴν αὐτοῖς θεραπείαν ἐκ τῶν θείων Γραφῶν προσενέγκωμεν.
- [00047] Ἀναγινώσκοντες, ὥς οἶμαι, τοῦτο τὸ σύγγραμμα, καὶ ὀρῶντες ἐν αὐτῷ μύρα καὶ φιλήματα, καὶ μηροὺς, καὶ κοιλίαν, καὶ ὀμφαλὸν, καὶ σιαγόνας, καὶ ὀφθαλμοὺς, καὶ κρίνα, καὶ μῆλα, καὶ νάρδον, καὶ στακτὴν, καὶ σμύρναν, καὶ ὅσα τοιαῦτα, καὶ τῆς θείας Γραφῆς ἀγνοοῦντες τὰ ιδιώματα, οὐκ ἠθέλησαν διαδύνασθαι, καὶ τοῦ γράμματος ὑπερβῆναι τὸ κάλυμμα, καὶ ἐντὸς γενέσθαι τῷ πνεύματι, καὶ ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτρισθῆναι·
- [00048] ^[81.33] ἀλλὰ σαρκικῶς νενοηκότες τὰ εἰρημένα, εἰς ἐκείνην τὴν βλασφημίαν ἐξώκειλαν.
- [00049] Ἦδει δὲ αὐτοὺς συνιδεῖν, ὅτι καὶ ἐν τῇ Παλαιᾷ πολλὰ τροπικῶς ἡ θεία λέγει Γραφή·
- [00050] καὶ ἑτέροις ὀνόμασι κεχρημένα, ἕτερα δὲ διὰ τούτων σημαίνει.
- [00051] Περὶ γὰρ τοῦ Βαβυλωνίου διηγουμένη, οὔτε τὸ κύριον ὄνομα τέθεικεν, οὔτε τὸ κοινὸν τῆς φύσεως·
- [00052] οὔτε γὰρ Ναβουχοδονόσωρ ὠνόμασεν, οὔτε ἄνθρωπον προσηγόρευσεν·
- [00053] ἀλλὰ φησιν·
- [00054] Ὁ αἰετὸς ὁ μεγαλοπτέρυγος, ὁ μακρὸς τῇ ἐκτάσει, ὁ πλήρης ὀνύχων·
- [00055] ὃς ἔχει τὸ ἥγημα εἰσελθεῖν εἰς τὸν Λίβανον, καὶ ἔλαβε τὰ ἐπιλεκτὰ τῆς κέδρου, τὰ ἄκρα τῆς ἀπαλότητος ἀπέκνισε.
- [00056] Καὶ οὐδεὶς πώποτε τὸν αἰετὸν, αἰετὸν ἐνόησεν, οὔτε τὸν Λίβανον, Λίβανον, οὔτε τὴν κέδρον, κέδρον·
- [00057] ἀλλ' αἰετὸν μὲν τὸν βασιλέα, ἐπειδὴ καὶ τὸ ζῶον βασιλικόν·

[00058] μεγαλο πτέρυγον δὲ, διὰ τὸ πλάτος τῆς βασιλείας·

[00059] πλήρη δὲ ὀνύχων, διὰ τὸ πλῆθος τῆς στρατιᾶς.

[00060] Ἦγημα δὲ αὐτὸν ἔχειν ἔφησε, διὰ τὸ θεῖω νεύματι ἀγόμενον πεποιηκέναι ἃ πεποίηκε.

[00061] Λίβανον δὲ τὴν Ἱερουσαλήμ προσηγόρευσε, διὰ τὸ δασὺ καὶ πυκνὸν τῶν πνευματικῶν χαρισμάτων.

[00062] Ἀπαλὰ δὲ τῆς κέδρου, τοὺς ἄβρους καὶ τρυφῇ προσέχοντας, καὶ ἐν ἀξιώμασι διαπρέποντας.

[00063] Καὶ ταῦτα οὕτω νοεῖν, οὐ μόνον τοῖς τῆς εὐσεβείας τροφίμοις, ἀλλὰ καὶ Ἰουδαίοις σὺν ἡθες, τοῖς παχύτερον καὶ σαρκικώτερον τὰς θείας νοοῦσι Γραφάς.

[00064] Καὶ ὁ μακάριος δὲ Ζαχαρίας·

[00065] Δι' ἀνοίξον, ὁ Λίβανος, τὰς θύρας σου, καὶ καταφαγέτω πῦρ τὰς κέδρους σου·

[00066] ὀλολυζέτω πίτυς, ὅτι πέπτωκε κέδρος.

[00067] Καὶ οὔτε Λίβανον νοοῦμεν τὸν Λίβανον, οὔτε κέδρους τὰς κέδρους, οὔτε πῦρ τὸ πῦρ, οὔτε πίτυς τὰς πίτυς·

[00068] ἀλλὰ πῦρ μὲν πάλιν τὸν Βαβυλῶνιον, ὃν ὁ Ἐζεκιῆλ ἀετὸν προσηγόρευσε·

[00069] Λίβα νον δὲ, τὴν Ἱερουσαλήμ·

[00070] κέδρους δὲ, τοὺς ἐπὶ πλούτῳ βριθομένους, καὶ ἐν ἀξιώμασι λαμπρυνομένους·

[00071] πίτυς δὲ τοὺς τούτων ὑποδεεστέρους.

[00072] Διὸ ἐπάγει·

[00073] Ὅλολυζέτω πίτυς, ὅτι πέπτωκε κέδρος, ὅτι μεγάλως μεγιστᾶνες ἐταλαιπώρησαν.

[00074] Καὶ τί δεῖ πάντα καταλέγειν, ὅσα τροπικῶς ἡ θεία λέγει Γραφή;

[00075] Τ' ἄλλα τοίνυν καταλιπόντες, φέρε δεῖξωμεν τὸν τῶν ὅλων Θεὸν, καὶ ἐν τῇ Παλαιᾷ, ὡς γυναικὶ τῇ τῶν Ἰουδαίων πληθυΐ διαλεγόμενον, καὶ τοιούτοις ὀνόμασι μελῶν κεχρημένον, ὅποιοις ὁ Σολομὼν περὶ ταύτης τῆς νύμφης συγγράφων ἐχρήσατο.

[00076] Φησὶ τοίνυν πρὸς τὸν Ἐζεκιῆλ ὁ τῶν ὅλων Θεός·

[00077] Υἱὲ ἀνθρώπου, διαμάρτυραι τῇ Ἱερουσαλήμ τὰς ἀνομίας αὐτῆς·

[00078] καὶ ἐρεῖς·

[00079] Τάδε λέγει Ἀδωναΐ Κύριος τῇ Ἱερουσαλήμ·

[00080] Ἡ ῥίζα σου καὶ ἡ γένεσίς σου, ἐκ γῆς Χαναάν.

[00081] Ὁ πατήρ σου Ἀμορῥαῖος, καὶ ἡ μήτηρ σου Χετταία·

[00082] καὶ ἡ γένεσίς σου, ἐν ἣ ἡμέρᾳ ἐτέχθης, οὐκ ἐτμήθη ὁ ὀμφαλός σου, καὶ οὐκ ἔδησαν τοὺς μαστοὺς σου·

[00083] καὶ ἐν ὕδατι οὐκ ἐλούσθης ^[81.36] εἰς σωτηρίαν, οὐδὲ ἀλὶ ἠλίσθης, καὶ ἐν σπαργά νοις οὐκ ἐσπαργανώθης·

[00084] οὐδὲ ἐφείσατο ὁ ὀφθαλμὸς ἐπὶ σοὶ τοῦ ποιῆσαί σοι ἕν ἐκ πάντων τούτων τοῦ παθεῖν τι ἐπὶ σοί·

[00085] καὶ ἀπερῶριφθς ἐπὶ προσώπου τοῦ πεδίου τῇ σκολιότητι τῆς ψυχῆς σου, ἐν ἣ ἡμέρᾳ ἐτέχθης.

[00086] Καὶ διῆλθον ἐπὶ σέ, καὶ εἰδόν σε, πεφυρμένην ἐν τῷ αἵματί σου.

[00087] Καὶ εἶπά σοι·

[00088] Ἐκ τοῦ αἵματός σου ζωῇ, πληθύνου·

[00089] καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ δέδωκά σε.

[00090] Καὶ ἐπληθύνθης, καὶ ἐμεγαλύνθης, καὶ εἰσῆλθες εἰς πόλεις πόλεων.

[00091] Οἱ μαστοὶ σου ἀνωρθώθησαν, καὶ ἡ θρὶξ σου ἀνέτειλε.

[00092] Σὺ δὲ ἦς γυμνὴ, καὶ ἀσχημονοῦσα.

[00093] Καὶ διῆλθον διὰ σοῦ, καὶ εἰδόν σε·

- [00094] καὶ ἰδοὺ καιρὸς σου, καὶ καιρὸς καταλύντων·
- [00095] καὶ δι' ἐπέτασα τὰς πτέρυγάς μου ἐπὶ σοὶ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου.
- [00096] Καὶ ὤμοσά σοι, καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει Ἀδωναΐ Κύριος.
- [00097] Καὶ ἐγὲ νου μοι.
- [00098] Καὶ ἔλουσά σε ὕδατι, καὶ ἀπέπλυνα τὸ αἷμά σου ἀπὸ σοῦ·
- [00099] καὶ ἔχρισά σε ἐν ἐλαίῳ.
- [00100] Καὶ ἐνέδυσά σε ποικίλᾳ·
- [00101] καὶ ὑπέδησά σε ὑάκινθον, καὶ ἔζωσά σε βύσσῳ, καὶ περιέβαλόν σε τριχάπτῳ.
- [00102] Καὶ ἐκόσμησά σε κόσμῳ, καὶ περιέθηκα ψέλλια περὶ τὰς χεῖράς σου, καὶ κάθημα περὶ τὸν τράχηλόν σου·
- [00103] καὶ ἔδωκα ἐνώτιον περὶ τὸν μυκτῆρά σου, καὶ τροχίσκους ἐπὶ τὰ ὠτά σου, καὶ στέφανον καυχήσεως ἐπὶ τὴν κεφαλὴν σου.
- [00104] Καὶ μετ' ὀλίγα·
- [00105] Σεμίδαλιν, καὶ μέλι, καὶ ἔλαιον ἔφαγες.
- [00106] Καὶ ἐγένου καλὴ σφόδρα·
- [00107] καὶ ἐξηλθέ σου ὄνομα ἐν τοῖς ἔθνεσιν ἐπὶ τῷ κάλλει σου.
- [00108] Καὶ μετ' ὀλίγα πάλιν·
- [00109] Καὶ ἐγένετο μετὰ πάσας τὰς κακίας σου, λέγει Ἀδωναΐ Κύριος, καὶ ὠκοδόμησας σεαυτὴ οἶκημα πορνικόν·
- [00110] καὶ ἐποίησας σεαυτὴ ἔκθεμα ἐν πάσῃ πλατείᾳ, καὶ ἐπ' ἀρχὴν πάσης ὁδοῦ ὠκοδόμησας τὰ πορνείᾳ·
- [00111] καὶ ἐλυμήνω τὸ κάλλος σου, καὶ διήγαγες τὰ σκέλη σου παντὶ παρόδῳ, καὶ ἐπλήθυνας τὴν πορνείαν σου·
- [00112] καὶ ἐξ ἐπόρνευσας ἐπὶ τοὺς υἱοὺς Αἰγύπτου τοὺς ὁμοροῦν τάς σοι, τοὺς μεγαλοσάρχους·
- [00113] καὶ πολλαχῶς ἐξ ἐπόρνευσας τοῦ παροργίσαι με.
- [00114] Καὶ μετ' ὀλίγα πάλιν·
- [00115] Καὶ οὐκ ἐγένου ὥς πόρνη συνάγουσα τὰ μισθώματα·
- [00116] ἡ γυνὴ ἡ μοιχωμένη ὑπὸ τὸν ἄνδρα αὐτῆς εἰς ἀλλοτρίους, ὁμοία σοι·
- [00117] ἡ παρὰ τοῦ ἀνδρὸς αὐτῆς λαμβάνουσα μισθώματα, καὶ πᾶσι τοῖς ἐκπορνεύουσιν εἰς αὐτὴν προσδιδούσα μισθώματα.
- [00118] Πάσαις πόρναις δίδοται μισθώματα·
- [00119] σὺ δὲ προέδωκας μισθώματα πᾶσι τοῖς ἐρασταῖς σου·
- [00120] καὶ ἐφόρτιζες αὐτοὺς τοῦ ἔρχεσθαι πρὸς σὲ κυκλόθεν ἐν τῇ πορνείᾳ σου.
- [00121] Καὶ ἐγένετο ἐν σοὶ διεστραμμένον παρὰ τὰς γυναῖκας ἐν τῇ πορνείᾳ σου·
- [00122] καὶ μετὰ σὲ οὐ πορνεύουσιν.
- [00123] Ἐν τῷ προσδιδόναι σε μισθώματα, καὶ σοὶ μισθώματα οὐκ ἐδόθη, ἐγένετο ἐν σοὶ διεστραμμένον.
- [00124] Καὶ τὰ ἐξῆς τοῦ αὐτοῦ εἶδους ὑπάρχοντα.
- [00125] Τί ἂν εἴποιεν οἱ τοῦ Ἰσματος τῶν ἀσμάτων βλασφημοῦντες τὸ σύγγραμμα, καὶ ἀκολάστως αὐτὸ νοεῖν τολμῶντες, τοιαῦτα καὶ ἐν τῇ Παλαιᾷ Διαθήκῃ περὶ τῆς Ἰουδαίων πληθύος εὐρίσκοντες εἰρημένα;
- [00126] ^[81.37] Ἰδοὺ γὰρ καὶ ἐνταῦθα μαστοὺς, καὶ ὀμφαλὸν, καὶ σκέλη, καὶ χεῖρας, καὶ ῥίνας, καὶ ὦτα, καὶ κάλλος, καὶ ἀγάπην, καὶ περίληψιν, καὶ συνάφειαν εὐρίσκομεν, καὶ πάντα ὑπὸ τοῦ Θεοῦ τῶν ὅλων εἰρημένα, καὶ οὐδὲν οὕτω νοοῦμεν, ὥς ἀναγινώσκομεν, οὐδὲ τῷ ἀποκτείνοντι πειθόμεθα γράμματι·
- [00127] ἀλλ' ἐντὸς τούτου γενόμενοι, τὴν τοῦ Πνεύματος ἐρευνῶμεν διάνοιαν, καὶ ὑπ' αὐτοῦ φωτιζόμενοι πνευματικῶς ἐκλαμβάνομεν τὰ τοῦ Πνεύματος.
- [00128] Καὶ ἀκούοντες πρὸς τὴν Ἱερουσαλὴμ λέγοντος τοῦ Θεοῦ, Ὁ πατήρ σου Ἀμορῥαῖος, καὶ ἡ μήτηρ σου Χετταία, οὐ φυσικὴν, ἀλλὰ γνωμικὴν νοοῦμεν συγγένειαν.

- [00129] Κατὰ γὰρ φύσιν, τοῦ Ἀβραάμ ἦσαν ἀπόγονοι, ὃς ἐκ τοῦ Σὴμ κατῆγε τὸ γένος·
- [00130] κατὰ δὲ τὴν τοῦ τρόπου μοχθηρίαν, τῷ γένει τοῦ καταράτου συνέβαινον Χαναάν.
- [00131] Διὸ καὶ τὸν πατέρα Ἀμορῥαῖον, τὴν δὲ μητέρα εἶναι λέγει Χετ ταίαν·
- [00132] παῖδες δὲ οὗτοι τοῦ Χαναάν.
- [00133] Ὡν γὰρ τὴν πο νηρίαν ἐμιμήσαντο, τούτων ἔλαχον τὴν συγγένειαν.
- [00134] Διὸ καὶ ὁ μακάριος Ἰωάννης ὁ Βαπτιστὴς τοῖς πρὸς αὐτὸν ἐξεληλυθόσιν ἔλεγε·
- [00135] Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς, Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, ὅτι Πατέρα ἔχομεν τὸν Ἀβραάμ.
- [00136] Καὶ τοὺς τὸν Ἀβραάμ αὐχοῦντας, γεννήματα ἐχιδνῶν προσηγόρευσεν, διὰ τὴν τῆς πονηρίας συγγένειαν.
- [00137] Καὶ αὐτὸς δὲ ὁ Κύριος τοῖς εἰρηκόσιν, Ἡμεῖς Πατέρα ἔχομεν τὸν Ἀβραάμ, ἀπεκρίνατο λέγων·
- [00138] Ὑμεῖς ἐκ τοῦ πατρὸς ὑμῶν τοῦ διαβόλου ἐστέ.
- [00139] Καὶ δεικνὺς τὴν αἰτίαν ἐπάγει·
- [00140] Καὶ τὰ ἔργα τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν.
- [00141] Καὶ δηλῶν ὅποια, Ἐκεῖνος, φησὶν, ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς·
- [00142] οὕτως τοιγαροῦν καὶ ἐνταῦθα ὁ τῶν ὅλων ἔφη Θεός·
- [00143] Ἡ ρίζα σου καὶ ἡ γένεσίς σου, ἐκ γῆς Χαναάν.
- [00144] Ὁ πατήρ σου Ἀμορῥαῖος, καὶ ἡ μήτηρ σου Χετταία.
- [00145] Εἶτα δεικνὺς τὴν ἐν Αἰγύπτῳ διαγωγὴν, τὴν ἀτημέλητον καὶ κηδεμονίας οὐδεμιᾶς ἡξιωμένην·
- [00146] Ἐν ἡ ἡμέρᾳ ἐτέ χθης, φησὶν, οὐκ ἔδησαν τοὺς μαστοὺς σου.
- [00147] Τροπὶ κῶς καὶ τοὺς μαστοὺς, καὶ τοὺς δεσμοὺς προσαγορεύσας, ἐπειδὴ ἔθος ταῖς παρθένοις παιδόθεν τῶν μαστῶν ἐπιμελεῖσθαι.
- [00148] Διὸ καὶ διὰ Ἱερεμίου τοῦ προφήτου φησὶν ὁ Θεός·
- [00149] Μὴ ἐπιλήσεται νύμφη τοῦ κόσμου αὐτῆς;
- [00150] ἡ παρθένος τῆς στηθοδεσμίδος αὐτῆς;
- [00151] ἐπιμελοῦνται δὲ τούτων παρθένοι, τοῖς οἰκείοις νυμφίοις ἀρέσκειν βουλόμεναι.
- [00152] Ἐπεὶ οὖν οὐδεμιᾶς ἐπιμελείας τετύχηκε μετὰ τὸν τῆς ἐν Αἰγύπτῳ παρ' οἰκίας καιρὸν ἡ Ἰουδαίων πληθὺς, οὐδὲ τῶν τῆς ἀρετῆς μορίων ἐφρόντισαν, εἰκότως φησὶν·
- [00153] Ἐν ἡ ἡμέρᾳ ἐτέχθης, οὐκ ἔδησαν τοὺς μαστοὺς σου·
- [00154] τοῦτ' ἐστὶ, τὸ θρεπτικὸν τῆς ψυχῆς μόριον, τὸ τοῦ θρεπτοῦ κοῦ γάλακτος γεννητικὸν, ἐπιμελείας οὐκ ἡξίωσαν, ὥστε εἰς καιρὸν ὀρέξαι τοῖς μετὰ ταῦτα τῆς διδασκαλίας τὰς θηλάς.
- [00155] Καὶ ἐπιμένων τῇ τροπῇ, Ἐν ὕδατι, φησὶν, οὐκ ἐλούσθης·
- [00156] τουτέστι, Τῆς Αἰγυπτιακῆς εἰδωλολατρείας οὐκ ἀπόσω τὸν ῥύπον·
- [00157] ἀλλὰ ^[81.40] καὶ οἶονεὶ τεχθεῖσα τῷ τῆς δουλείας ἐκείνης ἐξελθεῖν, ἔτι φέρεις τὰ τοῦ τόκου σημεῖα, μὴ ἀπολουσαμένη, ἀλλὰ τὸν μητρῶον περικειμένη ῥύπον.
- [00158] Ἀκολούθως τούτοις ἐπάγει·
- [00159] Οὐδὲ ἀλὶ ἡλίσθης, ὅπερ ἔθος ταῖς μαίαις προσφέρειν τοῖς βρέφεσι.
- [00160] Καὶ τοῦτο δὲ κατὰ τοὺς τῆς ἀλληγορίας νόμους νοήσομεν·
- [00161] ἄλλας εἰδότες τὴν πνευματικὴν σύνεσιν, καὶ τὴν θεῖαν διδασκαλίαν, τὴν διαστύφουσιν τὰ σεσηπότα, καὶ σῶα φυλάττουσαν.
- [00162] Διὸ καὶ ὁ Κύριος ἔλεγε τοῖς μαθηταῖς·

- [00163] Ἐχετε ἄλας·
- [00164] καὶ πάλιν, Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς.
- [00165] Καὶ ἐν τῇ Παλαιᾷ δὲ εὐρίσκομεν οὐδεμίαν θυσίαν ἄνευ ἁλῶν προσφερομένην.
- [00166] Οὕτως νοοῦμεν τὸ, Οὐκ ἐτμήθη ὁ ὀμφαλός σου.
- [00167] Ἐπειδὴ γὰρ οἷόν τις ρίζα τοῦ ἐμβρύου, κατὰ τοὺς τὰ τοιαῦτα δεινοὺς, ὁ ὀμφαλὸς ὑπάρχει (δι' αὐτοῦ γὰρ ὡς διὰ τινος ρίζης ἀρύεται τὴν τροφήν, καὶ αὖξεται, καὶ τελειοῦται)·
- [00168] εἰκότως ἐνταῦθα τὴν Ἱερουσαλὴμ ἔφη μὴ τετμηῆσθαι·
- [00169] ὡς ἐξ Αἰγύπτου μὲν τεχθεῖσαν, ἔτι δὲ καὶ τὴν Αἰγυπτία κὴν εἰδωλολατρείαν ἀρουμένην, καὶ ἐκ τῆς μητρῶας, νηδύος τὴν πονηρὰν ἐκείνην ἔλκουσαν τροφήν.
- [00170] Καὶ διηλθον ἐπὶ σέ, φησὶν, καὶ εἰδόν σε πεφυρμένην ἐν τῷ αἵματί σου.
- [00171] Σημαίνει δὲ τὰς τοῖς εἰδώλοις προσ φερομένας θυσίας.
- [00172] Καὶ εἶπά σοι·
- [00173] Ἐκ τοῦ αἵματός σου ζωὴ, πληθύνου.
- [00174] Ἐπειδὴ συνεχώρησε μὲν αὐ τοῖς θύειν·
- [00175] αὐτῷ δὲ θύειν ἐνομοθέτησεν, οὐκ αὐτὸς θυσίας δεόμενος, ἀλλὰ τῇ ἐκείνων ἀσθενείᾳ συγκατα βαίνων, Χαίρεις, φησὶ, θυσίαις καὶ αἵμασι;
- [00176] μὴ τοῖς δαίμοσι θύε·
- [00177] ἀλλ' ἐμοὶ πρόσφερε τὰς θυσίας.
- [00178] Ἄν έχομαι γὰρ, μὴ δεόμενος τῶν θυμάτων, σοὶ παντα χόθεν πραγματευόμενος σωτηρίαν.
- [00179] Διὰ τοῦτό φησιν·
- [00180] Ἐκ τοῦ αἵματός σου ζωὴ, πληθύνου.
- [00181] Οὕτω νοήσωμεν τὸ, Οἱ μαστοὶ σου ἀνωρθώθησαν·
- [00182] ἀντὶ τοῦ, Καθειμένοι πρότερον διὰ τὴν πολλὴν ἀκολασίαν καὶ ἀκρασίαν, καὶ τὴν περὶ τὰ εἰδῶλα μανίαν, ἐπιμελείας παρ' ἐμοῦ τυχόντες ἀνωρθώθησαν, καὶ οἷονεὶ παρθένων ἐγένοντο.
- [00183] Δηλοῖ δὲ τὴν ἐπὶ τὸ βέλτιον μεταβολὴν, καὶ τὴν ἐπὶ τὰ ἄνω ὁρμὴν, καὶ τῆς ἐγκρατείας τὴν κτῆσιν.
- [00184] Καὶ ἡ θορίξ σου, φησὶν, ἀνέτειλε·
- [00185] τουτέστι κόσμου παντὸς ἐστερημένη, ἐξαίφνης ἔσχηκας τρίχας κοσμήσαι δυναμένας.
- [00186] Σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα·
- [00187] οὐδέπω γὰρ οὔτε νόμος ἐδέδοτο, οὔτε σκηνὴ κατεσκεύαστο, οὔτε τὰ νυμφικὰ ἔδνα προσενήνεκτο.
- [00188] Διὸ ἐπάγει·
- [00189] Καὶ διηλθον διὰ σοῦ, καὶ εἰδόν σε·
- [00190] καὶ ἰδοὺ καιρὸς σου, καὶ καιρὸς καταλύνων·
- [00191] ἀντὶ τοῦ, Ὡραία ἐγένου γάμου, καὶ ἐπιτηδεῖα πρὸς συνάφειαν.
- [00192] Διὸ διεπέτασα πτέρυγάς μου ἐπὶ σέ·
- [00193] καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου.
- [00194] Σημαίνει δὲ διὰ τῶν πτερύγων τὰ ποικίλα χαρίσματα·
- [00195] τὴν ἱερωσύνην, τὴν προφητείαν, τὴν δημαγωγίαν, τὴν βασιλείαν, τὰ θαύματα, τὰς ἀρρήτους ἐκείνας δωρεάς.
- [00196] Καὶ ὤμοσά σοι.
- [00197] Τοῦτο σαφῶς ἔστιν εὐρεῖν ἐν τοῖς τοῦ μεγάλου Μωσέως συγγράμμασιν.

- [00198] Ἀρῶ γάρ, φησὶν, εἰς τὸν οὐρανὸν τὴν χειρὰ μου, καὶ ὁμοῦμαι τῇ δεξιᾷ μου·
- [00199] καὶ ἐρῶ·
- [00200] Ζῶ ^[81.41] ἐγὼ εἰς τὸν αἰῶνα.
- [00201] Καὶ πάλιν·
- [00202] Ἀλλ' ἡ ζῶ ἐγὼ, καὶ ζῇ τὸ ὄνομά μου, καὶ ἐμπλήσει ἡ δόξα Κυρίου πᾶσαν τὴν γῆν.
- [00203] Διὸ τῶν γεγεννημένων αὐτῇ ὄρκων ἀναμινῆσκει, καὶ φησιν·
- [00204] Ὡμοσά σοι, καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει Ἀδωναΐ Κύριος.
- [00205] Ἐννομον, φησὶ, γέγονε τὸ συνοικέσιον, καὶ συνθήκαι μεταξὺ ἡμῶν γεγένηται·
- [00206] καὶ προικῶα γραμματεῖα παρηκολούθησαν, αἰρέσεις ἐννόμους ἔχοντα, σῆμαι νούσας ὥς εἰ παραβαίης τὰς κειμένας συνθήκας, καὶ τῆς οἰκίας ἐκβληθήσῃ, καὶ τῶν ἔδνων ἀποστερηθήσῃ, καὶ ἀπελεύσῃ γυμνῇ, ὥσπερ εἰσελήλυθας.
- [00207] Σὺ γὰρ οὐδὲ τῷ γάμῳ προσενήνοχας.
- [00208] Ἐγὼ δὲ καὶ ἐρῶπω μένην ἐξεκάθηρα, ἀλὸς ἐστερημένην διήρτυσα, καὶ γυμνὴν οὖσαν ἠμφίασα, καὶ ἀκόλαστον οὖσαν ὀρθοὺς ἔχειν πεποίκα τοὺς μαστοὺς.
- [00209] Διὸ ἐπάγει·
- [00210] Καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει Ἀδωναΐ Κύριος·
- [00211] καὶ ἐγένου μοι, καὶ ἔλουσά σε ὕδατι, καὶ ἀπέπλυνα τὸ αἷμά σου ἀπὸ σοῦ, καὶ ἔχρισά σε ἐν ἐλαίῳ, καὶ ἐνέδυσά σε ποικίλᾳ·
- [00212] καὶ ὑπέδυσά σε ὑάκινθον, καὶ ἔζωσά σε βύσσῳ, καὶ τὰ ἐξῆς.
- [00213] Καὶ τοῦτο δὲ ἔστι μαθεῖν ἀκριβῶς ἐκ τῶν τοῦ θειωτάτου Μωσέως συγ γραμμάτων.
- [00214] Ἐκεῖνος γὰρ τὸν ἱερατικὸν κατασκευά ζει κόσμον, καὶ τὸ ἅγιον ἔλαιον τῆς χρήσεως, ὑπὸ τοῦ Θεοῦ τῶν ὅλων διδαχθεὶς τῆς κατασκευῆς τὸν τρόπον.
- [00215] Οὕτω νοήσωμεν τὰ ψέλλια τῶν χειρῶν, καὶ τὸ κάθεμα τοῦ τραχήλου, καὶ τὸ ἐνώτιον τοῦ μυ κτήρος, καὶ τοὺς τροχίσκους τῶν ὧτων, καὶ τὸν στέ φανον τῆς καυχήσεως ἐπὶ τῆς κεφαλῆς κείμενον.
- [00216] Ψέλλια γὰρ χειρῶν τὴν πρακτικὴν ἀρετὴν ὀνομάζει·
- [00217] τροχίσκους δὲ ὧτων τὴν τῶν θείων λογίων ἀκρόασιν, ὧν ἔχεσθαι δεῖ καθάπερ ἡ ἀκοὴ τοῦ τροχίσκου·
- [00218] κάθ εμα δὲ τοῦ τραχήλου τὸν τῆς συνέσεως κόσμον ἐν τῷ ἡγεμονικῷ λάμποντα, ὃ τῇ καρδίᾳ ἐπαναπαύεται, τῇ τοῦ τραχήλου ἐξηρτημένη·
- [00219] ἐνώτιον δὲ ἐν μυκτῆρι κείμενον, τῶν θείων νόμων τὸν χαλινόν·
- [00220] ἐκ μετα φορᾶς τῶν ταύρων, τῶν οὕτως ὑπὸ τῶν βοηλατῶν ἀγομένων.
- [00221] Καὶ γὰρ διὰ Ὡσηὲ τοῦ προφήτου τοιαῦτα πάλιν φησὶν ὁ Θεός·
- [00222] Ὡς δάμαλις παροιστρῶσα παροίστρησεν Ἐφραΐμ.
- [00223] Καὶ πάλιν, Ἦκουσα, φησὶν, Ἐφραΐμ ὀδυρομένου·
- [00224] Ἐπαίδευσάς με, Κύριε, καὶ οὐκ ἐπαιδεύθην·
- [00225] ὥσπερ μόσχος οὐκ ἐδιδάχθην.
- [00226] Διὸ ἀναγκαίως τοῦ τοιούτου χαλινοῦ ἐδεήθη, ἵνα τῆς ἀτάκτου φορᾶς διὰ τούτου κωλύηται.
- [00227] Οὕτω νοήσωμεν καὶ πορνικὸν οἶκημα.
- [00228] Τοὺς γὰρ τῶν εἰδώλων οἴκους διὰ τούτων ἐσήμανε.
- [00229] Πορνικὸν δὲ αὐτὸ προσηγόρευσεν οἶκη μα·
- [00230] ἐπειδὴ οἶον τῷ Θεῷ συνημμένη, καὶ τοῦτον ἄνδρα ὀνομάζουσα, τῶν πονηρῶν ἠράσθη δαιμόνων, καὶ τού τοις ἐδείματο ναοὺς, καὶ τὰ ὑπὸ τοῦ Θεοῦ χορηγούμενα αὐτῇ δῶρα τούτοις προσέφερε.
- [00231] Διὰ τοῦτο ἐπήγαγε·
- [00232] Καὶ ἐπ' ἀρχὴν πάσης ὁδοῦ ὠκοδόμησας τὰ πορνείᾳ σου, καὶ ἐλυμήνω τὸ κάλλος σου, καὶ διήγαγες τὰ σκέλη σου παντὶ παρόδῳ, τὴν τῆς ἀκολασίας

ὑπερβολὴν διὰ τούτου παραδηλῶν.

[00233] Οὐ γὰρ τοῖς συνήθεσι μόνοις ἐγένου·

[00234] ἀλλὰ πάντας τοὺς παριόντας ἐφελκομένη ^[81.44] ἀκολάστως ἐμίγνυσο·

[00235] μίξιν δὲ πάλιν ἐνταῦθα τροπὶ κῶς τὴν τῶν εἰδώλων θεραπείαν ὀνομάζει.

[00236] Δεῖ δὲ ἐπιτηρῆσαι, ὁποίοις ὀνόμασιν ὁ τῶν ὅλων Θεὸς ἐχρήσατο, τὴν τῆς εἰδωλολατρείας ἀμετρίαν σημᾶναι βουλόμενος.

[00237] Διήγαγες γὰρ τὰ σκέλη σου παντὶ παρόδῳ, καὶ ἐπλήθυνας τὴν πορνείαν σου.

[00238] Καὶ ἐξ ἐπόρνευσας ἐπὶ τοὺς υἱοὺς Αἰγύπτου τοὺς ὁμοροῦντάς σοι, τοὺς μεγαλοσάρκους.

[00239] Πάλιν ἐνταῦθα τῆς εἰδωλολατρείας τὸ μέγεθος, καὶ ἀσεβείας τὴν ὑπερβολὴν τοιούτοις ὀνόμασι παρεδήλωσεν·

[00240] Καὶ οὐκ ἐγένου ὥς πόρνη συνάγουσα μισθώματα·

[00241] ἡ γυνὴ ἡ μοιχωμένη ὁμοία σοι, ἡ παρὰ τοῦ ἀνδρὸς αὐτῆς λαμβάνουσα μισθώματα, πᾶσι τοῖς ἐκπορνεύσασιν αὐτὴν προεδίδου μισθώματα·

[00242] καὶ σὺ δέδωκας μισθώματα πᾶσι τοῖς ἐρασταῖς σου, καὶ ἐφόρτιζες αὐτοὺς, τοῦ ἔρχεσθαι πρὸς σὲ κυκλόθεν ἐν τῇ πορνείᾳ σου, καὶ ἐγένετο ἐν σοὶ διεστραμμένα παρὰ τὰς γυναῖκας ἐν τῇ πορνείᾳ σου.

[00243] Καὶ διὰ τούτων πάλιν ἐσήμανεν, ὅτι παρὰ τοῦ Θεοῦ λαμβάνοντες, καὶ σῖτον, καὶ οἶνον, καὶ ἔλαιον, καὶ πρόβατα, καὶ βόας, καὶ μόσχους, τοῖς εἰδώλοις τὰς θυσίας προσέφερον·

[00244] τὸν μὲν Θεὸν ἀτιμάζοντες, οὗ ταῦτα τὰ δῶρα ἐτύγχανον·

[00245] τοῖς δὲ μηδὲν πώποτε παρεσχηκόσιν, ὀλέθρου δὲ μόνον προξένοις, ταῦτα προσφέροντες·

[00246] καὶ μισθὸν τοῖς μοιχοῖς ὀρέγοντες, μισθὸν δὲ παρ' αὐτῶν οὐ λαμβάνοντες.

[00247] Τούτοις ὅμοια καὶ τὰ παρὰ τῷ προφῆτῃ Ἰερεμίας·

[00248] Νῦν μὲν γὰρ, φησὶ, ἐμοίχευσας τὸ ξύλον, καὶ τὸν λίθον.

[00249] Ἄρῃ τοὺς ὀφθαλμούς σου εἰς εὐθεΐαν, καὶ ἰδὲ ποῦ οὐκ ἐξεφύρθης.

[00250] Νῦν δὲ ἐπὶ ταῖς ὁδοῖς ἐκάθισας προσδοκῶσα αὐτοὺς, ὥσει κορώνη ἐν ἐρήμῳ μόνη, καὶ ἐμίανας τὴν γῆν ἐν ταῖς πορνείαις σου.

[00251] Καὶ ὁ μακάριος δὲ Ἡσαΐας, Πῶς ἐγένετο, φησὶ, πόρνη πόλις πιστὴ Σιών, ἡ πλήρης κρίσεως;

[00252] ἐν ἣ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ φονευταί.

[00253] Καὶ αὐθις·

[00254] Ποῖον, φησὶ, τὸ βιβλίον τοῦτο τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν;

[00255] ἢ τίني ὑπόχρεως ὦν πέπρακα ὑμᾶς;

[00256] Ἰδοὺ ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, καὶ ταῖς ἀνομίαις ὑμῶν ἐξαπέστειλα τὴν μητέρα ὑμῶν.

[00257] Καὶ τί δεῖ πάντα λέγειν τὰ διὰ τῶν προφητῶν ὑπὸ τοῦ Θεοῦ τῶν ὅλων λεγόμενα;

[00258] ἀπόκρισις γὰρ καὶ τὰ εἰρημένα διδάξαι ἡμᾶς, ὅπως δεῖ νοεῖν τὰς θείας Γραφάς, μὴ τῷ γράμματι μόνον προσέχοντας, ἀλλὰ καὶ τὴν τούτου διάνοιαν ἀναπτύσσοντας.

[00259] Ἐκ τῆς παλαιᾶς τοίνυν νύμφης ἐπὶ τὴν νέαν ποδὴν ἡγηθέντες, οὕτω νοήσωμεν τὸ τοῦ ἁσματος τῶν ἁσμάτων βιβλίον, καὶ τὰς διεψευσμένας καὶ βλαβεράς ἐκεῖνας δόξας καταλιπόντες, τοῖς ἁγίοις Πατράσιν ἀκολουθήσωμεν, καὶ νοήσωμεν μίαν νύμφην ἐνὶ νυμφίῳ διαλεγομένην, καὶ μάθωμεν παρὰ τῶν ἁγίων ἀποστόλων, τίς τε ὁ νυμφίος, καὶ τίς ἡ νύμφη.

[00260] Διδάσκει γὰρ ἡμᾶς καὶ ὁ θειότατος Παῦλος, οὕτως γράφων·

[00261] Ἡρμοσάμην ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ.

[00262] Καὶ τὴν μὲν νύμφην ἐκ πολλῶν λέγει συγκεκριομένην.

[00263] Ἡρμοσάμην γὰρ, λέγει, ὑμᾶς, οὐ σὲ, ὥς εἶναι δηλονότι τὰς εὐσεβεῖς καὶ τελείας ἐν ἀρετῇ ψυχάς.

[00264] Νύμφην γὰρ οἶδεν ὁ θεὸς λόγος τὴν Ἐκκλησίαν·

[00265] νυμφίον δὲ τὸν Χριστὸν ὀνομάζει.

- [00266] Καὶ ὁ μέγας δὲ Ἰωάννης, ὁ δεῖξας ^[81.45] τοῦ νόμου τὸ τέλος, καὶ τῆς χάριτος τὴν ἀρχὴν, ὁ μέσος τοῦ παιδαγωγοῦ καὶ τοῦ σοφοῦ διδασκάλου, ἐφ' οὗ ἡ σκιά τοῦ σώματος ἐδέξατο, Ὁ ἔχων, φησὶ, τὴν νύμφην νυμφίος ἐστίν, ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ τῶν λόγων, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.
- [00267] Καὶ αὐτὸς δὲ ὁ Κύριος νυμφίον ἑαυτὸν ὀνομάζει.
- [00268] Τῶν γὰρ Φαρισαίων αἰτιασαμένων τοὺς ἱερούς ἀποστόλους, ὥς μὴ νη στεύοντας, ἐπήγαγε λέγων·
- [00269] Οὐ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος νηστεύειν ἐν ὅσῳ μετ' αὐτῶν ἐστὶν ὁ νυμφίος.
- [00270] Ἐλεύσονται δὲ ἡμέραι, ὅταν ἀρθῇ ἀπ' αὐ τῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.
- [00271] Οὐκοῦν νοήσωμεν νύμφην μὲν τὴν Ἐκκλησίαν, νυμφίον δὲ τὸν Χριστόν·
- [00272] νεάνιδας δὲ τὰς τῇ νύμφῃ ἐπομένας, εὖσε βεῖς μὲν ψυχὰς καὶ νεανικὰς, οὐδέπω δὲ τῆς νύμφης τὴν ἀρετὴν μιμησάμενας καὶ τῆς τελειότητος ἤξιω μένας.
- [00273] Διὸ ἔπονται μὲν τῇ νύμφῃ, νύμφαι δὲ οὐ προσαγορεύονται.
- [00274] Ἐχει δὲ τὸ σύγγραμμα καὶ ἐτέρους τινὰς τῷ νυμφίῳ συνόντας·
- [00275] οὓς εἴτε ἀγγέλους εἴποι τις τῷ Δεσποτικῷ προστάγματι διακονοῦντας, καὶ τὴν νύμφην διακοσμοῦντας, εἴτε προφήτας πόθ' ὤθθεν ταῦτα προκηρύττοντας, εἴτε ἀποστόλους ἄγγε λικῶς καὶ αὐτοὺς τοῖς Δεσποτικοῖς νεύμασιν ὑπῆρε τοῦντας, τοῦ τῆς ἀληθείας οὐχ ἁμαρτῆσεται σκοποῦ.
- [00276] Ἐμοὶ δὲ δοκεῖ μᾶλλον ἀγγέλους εἶναι.
- [00277] Ἐπειδὴ τὰς τετελειωμένας ἐν ἀρετῇ ψυχὰς αὐτὴν νοεῖν τὴν νύμφην τὰ θεῖα ἡμᾶς ἐδίδαξε λόγια·
- [00278] οὐδὲν δὲ ἀποστό λων καὶ προφητῶν τελειότερον, πλὴν ἀγγέλων·
- [00279] διὸ μᾶλλον ἐμοὶ δοκεῖ ἀγγέλους εἶναι τοὺς τῷ νυμφίῳ διακονοῦντας, καὶ τὴν νύμφην θεραπεύειν ἐσπουδα κότας.
- [00280] Εὐρίσκομεν γὰρ καὶ εὐθὺς τοῦ νυμφίου τε χθέντος χορὸν ἀγγελικὸν γαννύμενον, καὶ εὐφραινόμε νον, καὶ ὑμνοῦντα, καὶ βοῶντα·
- [00281] Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ τῆς γῆς εἰρήνῃ, ἐν ἀνθρώποις εὐδο κία.
- [00282] Καὶ αὐτῇ δὲ τῇ συλλήψει Γαβριὴλ ὁ ἀρχάγγε λος διηκόνησε·
- [00283] καὶ τῷ Ἰωσήφ ἄγγελος, καὶ τὴν εἰς Αἴγυπτον φυγὴν, καὶ τὴν ἐκεῖθεν ἐπάνοδον προστετα χῶς φαίνεται·
- [00284] καὶ μετὰ τοὺς κατὰ τοῦ διαβόλου ἀγῶ νας, ἄγγελοι προσελθόντες διηκόνησαν τῷ ὑπὲρ τῆς ἡμετέρας ἀσθενείας ἀγωνισαμένῳ, καὶ τὸν ἀνταγῶ νιστὴν καταλύσαντι, εὐφημοῦντες, ἀνυμνοῦντες, πε ριέποντες.
- [00285] Καὶ ἐν τῷ καιρῷ δὲ τοῦ πάθους, ἄγγελοι παρῆσαν τὸ ἀνθρώπινον ὑπερείδοντες.
- [00286] Καὶ τῷ τάφῳ ἄγγελοι προσεδρεύοντες ἐκήρυττον αὐτοῦ τὴν ἀνά στασιν·
- [00287] καὶ ἡνίκα εἰς τοὺς οὐρανοὺς ἀνελήφθη, ἄγ γελοι τοῖς ἀποστόλοις ἔλεγον·
- [00288] Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν;
- [00289] οὗτος Ἰη σοὺς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται πάλιν.
- [00290] Διὸ μοι δοκεῖ τὰ σὺν τῷ νυμφίῳ τάγματα ἀγγέλων εἶναι τοῖς τοῦ νυμφίου νεύμασιν ὑπηρετούντων, καὶ τὴν νύμφην πάσης κηδεμονίας ἀξιούντων.
- [00291] Καὶ τοῦτο δὲ προειπεῖν ἀναγκαῖον, ὥς τρία τοῦ Σολομώντος ἐδιδάχθημεν εἶναι συγγράμματα, τὰς Παροιμίας, καὶ τὸν Ἐκκλησιαστὴν, καὶ ^[81.48] τὸ Ἄσμα τῶν ἁσμάτων·
- [00292] καὶ αἱ μὲν Παροιμαίαι τὴν ἠθικὴν ὠφέλειαν τοῖς βουλομένοις προσφέρουσιν·
- [00293] ὁ δὲ Ἐκκλησιαστής, τῶν ὀρωμένων ἐρμηνεύει τὴν φύσιν, καὶ τοῦ παρόντος βίου τὸ μάταιον ἐκδιδάσκει, ἵνα μαθόντες αὐτῶν τὸ ἐπὶ κηρον, ὥς παριόντων κα ταφρονήσωμεν, καὶ τῶν μελλόντων ὥς μενόντων ἐπιθυμήσωμεν.
- [00294] Τὸ δὲ Ἄσμα τῶν ἁσμάτων, τὴν μυ στικὴν συνάφειαν τῆς νύμφης καὶ τοῦ νυμφίου διδά σκει·
- [00295] ὥς εἶναι τὴν πᾶσαν τοῦ Σολομώντος πραγμα τεῖαν κλίμακά τινα, τρεῖς ἔχουσαν τοὺς βαθμοὺς, τὸν ἠθικὸν, τὸν φυσιολογικὸν, τὸν μυστικόν.
- [00296] Δεῖ γὰρ τὸν εὐθὺς προσιόντα τῇ εὐσεβείᾳ καθαρθῆναι πρότερον διὰ τῆς ἀγαθῆς πράξεως τὴν διάνοιαν·
- [00297] εἴθ' οὕτως κατοπτεῦσαι τῶν παριόντων τὸ μάταιον, καὶ τῶν δοκούντων τερπνῶν τὸ ἐπὶ κηρον·
- [00298] καὶ ἐντεῦθεν λοιπὸν ἀναπτῆναι, καὶ τὸν νυμφίον ποθῆσαι, τὸν τὰ αἰῶνια ἐπαγγειλάμενον ἀγαθά.
- [00299] Διὰ τοῦτο καὶ τρίτον τέτα κται τὸ βιβλίον τοῦτο·

[00300] ἵνα ὁδῶ τις βαδίζων ἐπὶ τὸ τέ λειον ἔλθοι.

[00301] Ἦγοῦμαι δὲ τὸν σοφὸν Σολομῶντα ὑπὸ τοῦ πατρὸς, ἅτε δὴ προφήτου καὶ μεγάλου προφή του, δεδιδαγμένον ταῦτα συγγεγραφέναι.

[00302] Ἦκουσε γὰρ αὐτοῦ πάντως ἄδοντος·

[00303] Παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη, πεποικιλμένη.

[00304] Καὶ πάλιν·

[00305] Ἄκουσον, θύγατερ, καὶ ἶδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιλάθου τοῦ λαοῦ σου, καὶ τοῦ οἴκου τοῦ πατρὸς σου, καὶ ἐπιθυ μήσει ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστι Κύ ριός σου.

[00306] Ἀμέλει τοῖς μειρακίοις, καὶ τοῖς ἀτελέ σιν ἔτι τὴν ἡλικίαν, οὐκ ἐπιτρέπουσιν αὐτοῦ τὴν ἀνάγνωσιν·

[00307] μόνοις δὲ τοῖς εἰς ἄνδρας τελοῦσιν, καὶ συνιέναι δυναμένοις τὰ κεκρυμμένα, καὶ πνευματι κῶς νοῆσαι τὰ γεγραμμένα, ἀναγινώσκειν κελεύου σιν.

[00308] Οὐκοῦν παυσάμενοι τοῦ ζυγομαχεῖν, εἴτε προ φητικῶς συγγέγραπται τὸ βιβλίον, εἴτε μεμαθηκῶς παρὰ τοῦ πατρὸς, ἃ ἐδιδάχθη διδάσκει, τῆς ἐρμη νείας ἀψώμεθα·

[00309] τοσοῦτον τοὺς ἐντευξομένους παρὰ καλῆσαντες, μὴ κλοπὴν ἡμῶν κατηγορεῖν, εἴ τι τοῖς πατράσιν εἰρημένον ἐν ταῖς ἡμετέραις εὗροιεν ἐρμη νείαις.

[00310] Ὅμολογοῦμεν γὰρ καὶ ἡμεῖς παρ' ἐκείνων τὰς ἀφορμὰς εὗρηκέναι τῆς σαφηνείας·

[00311] ἔστι δὲ τὸ τοιοῦτον οὐ κλοπὴ, ἀλλὰ κληρονομία πατρῶα.

[00312] Καὶ τὰ μὲν παρ' ἐκείνων εἰληφότες τίθεμεν, τὰ δὲ αὐτοὶ ἐπεξευρόντες προστίθεμεν.

[00313] Καὶ τὰ μὲν, ὥς διὰ πλά τους εἰρημένα τισὶν, συντέμνομεν·

[00314] τὰ δὲ ἐπεξεργα σίας δεόμενα διευρύνομεν.

[00315] Καὶ ὅλως ἀνεδεξάμεθα πόνον, οὐκ ἄχρηστον οἶμαι τοῖς ἐντευξομένοις ἐσόμε νον.

[00316] Διὸ τοὺς ἀπόνως τοὺς ἡμετέρους καρπουμένους πόνους παρακαλοῦμεν, εὐχὰς ἡμῖν ἀντιδοῦναι τῶν πόνων.

[00317] Εἰ δὲ οὐκ ἀκριβὴς ἡ ἐρμηνεία φανεῖη, τὸν γοῦν πόνον ἀπόδεξαι, καὶ τὰ λείποντα δίδαξον.

[00318] ΤΟΥ ΜΑΚΑΡΙΟΥ ΘΕΟΔΩΡΗΤΟΥ ΕΠΙΣΚΟΠΟΥ ΚΥΡΟΥ ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟ ΑΣΜΑ ΤΩΝ ΑΣΜΑΤΩΝ.

[00319] Ἐπειδὴ τῇ θείᾳ θαρῶρήσαντες χάριτι τῆς ἐρμηνείας τοῦ βιβλίου τούτου κατεθαρῶρήσαμεν, φέρε πρῶτον ἀπάντων αὐτὴν τοῦ βιβλίου τὴν προγραφὴν ἐξετάσαν τες εὐκρινῇ καταστήσωμεν.

[00320] Ἄσμα ἁσμάτων, ὃ ἦσθη τῷ Σολομῶντι.

[00321] Σκοπήσωμεν τί δήποτε οὐκ Ἄσμα, ἀλλ' Ἄσμα ἁσμάτων αὐτὸ προσηγόρευσεν ὁ σοφὸς Σολομών.

[00322] Ὅτι γὰρ οὐδὲν εἰκὴ καὶ μάτην ὑπὸ τοῦ θείου Πνεύματος ἐνεργούμενον λέγεται, δὴ λον τοῖς σώφρονι λογισμῷ καὶ εὐσεβεῖ κεχρημένοις καθέστηκε.

[00323] Τούτου δὲ οὕτως ἔχοντος, σκοπητέον τίνος ἔνεκεν Ἄσμα ἁσμάτων, ἀλλ' οὐκ Ἄσμα, τοῦτο καλεῖται τὸ σύγγραμμα.

[00324] Πολλὰ μὲν οὖν ἄσμα τα, καὶ ψαλμοὺς, καὶ ὕμνους, καὶ ᾠδὰς, παρὰ τε τῷ μακαρίῳ Δαβίδ, καὶ παρὰ τοῖς πρὸ αὐτοῦ καὶ μετ' αὐτὸν προφήταις εὗρίσκομεν εἰρημένα καὶ συγγε γραμμένα·

[00325] καὶ Μωσῆς μὲν ὁ μέγας ἦσε πρῶτην μὲν ᾠδὴν τὴν ἐπινίκιον, ἥνικα ἡ θάλασσα διαιρεθεῖσα, αὐ τοῖς μὲν τοῖς Ἰσραηλίταις ὁδὸς ἐγένετο, τοῖς δὲ Αἰ γυπτίοις τάφος·

[00326] δευτέραν δὲ ᾠδὴν ἦσεν εὐχαριστήριον τὴν ἐπὶ τῷ φρέατι·

[00327] τρίτην δὲ, ἐν ἣ τὰς θείας διηγῆ σατο δωρεάς, καὶ τῆς ἀγνώμονος γνώμης τοῦ λαοῦ κατηγορήσεν.

[00328] Καὶ ὁ μακάριος δὲ Δαβίδ τοὺς μὲν ἐπι νικίους ἦσεν ὕμνους, τοὺς δὲ ἐπιληνίους·

[00329] καὶ τοὺς μὲν ὀρθρίους, τοὺς δὲ ἑσπερίους.

[00330] Ὁ δὲ σοφὸς Σολομών οὐκ ἐπινίκιον, οὐδὲ ὀρθριον, ἀλλ' ἐπιθαλάμιον ἄσμα συγγράφει.

[00331] Τὰ μὲν γὰρ ἐπινίκια ἄσματα δηλοῖ τῶν πολεμίων κατάλυσιν καὶ τῶν αἰχμαλώτων λύσιν, ὥς τὸ, Ἀνταναιρῶν πολέμους μέχρι τῶν περάτων τῆς γῆς.

[00332] Τόξον συντρίψει, καὶ συνθλάσει ὄπλον, καὶ θυρεοὺς κατακαύσει ἐν πυρί.

[00333] Σχολάσατε, καὶ γνῶτε ὅτι ἐγώ εἰμι Θεός·

[00334] ὑψωθήσομαι ἐν τοῖς ἔθνεσιν, ὑψωθήσομαι ἐν τῇ γῇ.

[00335] Σημαίνει γὰρ, ὅτι τῶν πολεμίων τὴν πανοπλίαν συντρίψας, καὶ τοὺς ὑπ' ἐκείνους πάλαι τελοῦντας αἰχμαλώτους ἐλευθερώσας, ^[81.52] ὑφ' ἑαυτὸν ἐποίησατο, καὶ τὴν τῶν πάντων ἐκόντων ἀνεδήσατο βασιλείαν.

[00336] Διό φησιν·

[00337] Ὑψωθήσομαι ἐν τοῖς ἔθνεσιν, ὑψωθήσομαι ἐν τῇ γῇ.

[00338] Τοιοῦτόν ἐστι καὶ τὸ, Πάντα τὰ ἔθνη, κροτήσατε χεῖρας·

[00339] ἀλαλάσατε τῷ Θεῷ ἐν φωνῇ ἀγαλλιάσεως, ὅτι Κύριος ὑψιστος, φοβερὸς, βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

[00340] Καὶ πάλιν·

[00341] Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ.

[00342] Τῇ ὠραιότητί σου καὶ τῷ κάλλει σου ἔντεινον, καὶ κατευοδοῦ, καὶ βασίλευε.

[00343] Καὶ αὐθις·

[00344] Ἄρατε πύλας, οἱ ἄρχοντες, ὕμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ Βασιλεὺς τῆς δόξης, Κύριος κραταιὸς καὶ δυνατὸς, Κύριος δυνατὸς ἐν πολέμῳ.

[00345] Ἐν μὲν οὖν τούτοις τοῖς ᾄσμασι τὴν νίκην τοῦ βασιλέως οἱ προφήται διεξίασι, καὶ ἐπὶ τῇ τῶν αἰχμαλώτων αὐτὸν ὕμνοῦσιν ἔλευ θεοῖα.

[00346] Τὸ δὲ Ἄσμα τῶν ᾠσμάτων τὸν γάμον αὐτοῦ διαγράφει, καὶ τὸν περὶ τὴν νύμφην ἔρωτα διαγρά φεται.

[00347] Νύμφην δὲ προσαγορεύει τοὺς ἐν ἐκείνοις τοῖς ᾄσμασι τῆς αἰχμαλωσίας ἀπαλλαγέντας, καὶ τῆς ἐλευθερίας τετυχηκότας, καὶ προσοικειωθέντας τῷ βασιλεῖ, καὶ ἄληστον τῶν εὐεργεσιῶν τὴν μνήμην ἐσχηκότας, καὶ πολλὴν περὶ αὐτὸν εὐνοίαν καὶ στορ γὴν ἐπιδεικνυμένους, καὶ διηνεκῶς αὐτῷ ἐπομένους·

[00348] εἶτα, τῶν ἄνω δυνάμεων πυνθανομένων, Τίς ἐστὶν ὁ βασιλεὺς δόξης;

[00349] συνεῖναι ἱμειρομένους, καὶ οὐδὲ πρὸς βραχὺ μόριον ἡμέρας χωρισθῆναι τοῦ σεσωκό τος ἀνεχομένους.

[00350] Τούτου χάριν Ἄσμα τῶν ᾠσμάτων τῶν καλεῖται τοῦτο τὸ βιβλίον, σημαίνοντος τοῦ λό γου, ὡς ἐκεῖνα τὰ ᾄσματα διὰ τοῦτο τὸ ᾄσμα γεγέ νηται, κἀκεῖνα πρὸς τοῦτο ἄγει.

[00351] Τοῦτο γὰρ ἐστὶ τὸ κεφάλαιον τῶν ἀγαθῶν, καὶ θείας φιланθρωπίας ὁ κολοφών, ἡ ἀρρήτος ἀγαθότης, ὁ ἀμέτρητος ἔλεος, ὁ ἀστάθμητος οἶκτος, ἡ ἄφραστος ἀγάπη, τὸ ἀνέχε σθαι τὸν ποιητὴν, καὶ πλάστιγν, καὶ δημιουργόν, καὶ Κύριον, καὶ Θεόν, καὶ Δεσπότην, καὶ αἰεὶ ὡσαύτως ἔχοντα, τὸ πῆλινον τοῦτο ζῶον, καὶ παθητὸν, καὶ φθαρτὸν, καὶ ἀγνώμον, καὶ ἄχρηστον, μὴ μόνον ἀπαλ λάξαι θανάτου, καὶ διαβολικῆς τυραννίδος, ἀλλὰ καὶ ἐλευθερίαν δωρήσασθαι, καὶ μὴ μόνον ἐλευθέρους ἀποφῆναι, ἀλλὰ καὶ υἱοὺς καταστήσαι·

[00352] καὶ μὴ μό νον τῆς υἰοθεσίας δωρήσασθαι χάρισμα, ἀλλὰ καὶ νύμφην προσαγορεῦσαί τε καὶ ποιῆσαι, καὶ νυμφίῳ παραπλησίως συναρμोσθῆναι αὐτῇ, καὶ ἔδνα μυρία προσενεγκεῖν, καὶ νυμφῶνα καὶ θάλαμον προεутρε πίσαι·

[00353] καὶ γυμνὴν οὖσαν ἀμφιάσαι, καὶ γενέσθαι αὐτῇ περιβόλαιον, καὶ τροφὴν, καὶ πόμα, καὶ ὁδόν, καὶ θυρεόν, καὶ ζωὴν, καὶ φῶς, καὶ ἀνάστασιν.

[00354] Ἀλλὰ γὰρ φιλονεικῶ ψάμμον ἀριθμεῖν, ἢ ὑετοῦ σταγόνας, ἢ τὴν θάλασσαν κυάθῳ μετρεῖν, τῆς θείας φιλαν θρωπίας ἐφικέσθαι λόγῳ τολμῶν.

[00355] Διὰ τοῦτο τοίνυν Ἄσμα τῶν ᾠσμάτων προσαγορεύεται τὸ βιβλίον, ὡς τὰ μείζω τοῦ Θεοῦ ἀγαθότητος εἶδη διδάσκον ^[81.53] ἡμᾶς, καὶ τὰ ἐνδότατα, καὶ ἄδυτα, καὶ ἁγίων ἅγια τῆς θείας ἡμῖν φιланθρωπίας ἀποκαλύπτον μυστήρια.

[00356] ΚΕΦΑΛΑΙΟΝ Α΄.

[00357] α΄.

[00358] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐ τοῦ.

[00359] Ταῦτα ἡ νύμφη λέγει προσευχομένη τῷ τοῦ νυμφίου Πατρί.

[00360] Ἦκουσε γὰρ καὶ τῶν τῷ Ἀβραάμ τῷ πατριάρχῃ δοθειςῶν ὑποσχέσεων, καὶ τῶν τοῦ Ἰακώβ ἐν εὐλογίαις προρῳήσεων.

[00361] Ἦκουσε καὶ τοῦ μεγάλου Μωσέως περὶ αὐτοῦ προθεσπίσαντος·

[00362] ἦκουσε καὶ τῶν Ψαλμῶν τὸ κάλλος αὐτοῦ καὶ δύναμιν δι ηγουμένων·

[00363] Ωραῖος γὰρ, φησὶ, κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.

[00364] Ἐξεχύθη χάρις ἐν χεῖλεσί σου·

[00365] διὰ τοῦτο εὐλόγησέ σε ὁ Θεὸς εἰς τὸν αἰῶνα.

- [00366] Περὶ ζῶσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ.
- [00367] Τῇ ὡραιότητί σου, καὶ τῷ κάλλει σου ἔντεινε, καὶ κατευοδοῦ, καὶ βασίλευε·
- [00368] ἔνεκεν ἀληθείας, καὶ πραότητος, καὶ δικαιοσύνης.
- [00369] Ἐδιδάχθη, ὅτι καὶ Θεός ἐστι, καὶ Υἱὸς προαιώνιος οὗτος αὐτὸς ὡραῖος, καὶ εὐπρεπής.
- [00370] Ὁ θρόνος γὰρ σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος·
- [00371] ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου.
- [00372] Καὶ Ἥσαϊας δὲ βοᾷ·
- [00373] Τίς οὗτος ὁ παραγενόμενος ἐξ Ἑδώμ, ἐρύθημα ἱματίων αὐτοῦ ἐκ Βοσόρ;
- [00374] οὗτος ὡραῖος ἐν στολῇ μετὰ ἰσχύος.
- [00375] Διδαχθεῖσα τοίνυν τοῦ νυμφίου τὸ κάλλος, τὴν ῥώμην, τὸν πλοῦ τον, τὴν βασιλείαν, τὸ κράτος ὃ κατὰ πάντων ἔχει, τὸ αἶδιον, τὸ ἀνώλεθρον, τὸ ἀτελεύτητον, ἰμείρεται ἰδεῖν τε αὐτὸν, καὶ περιπτύξασθαι, καὶ τὰ πνευματικὰ αὐτῷ ἀποδοῦναι φιλήματα.
- [00376] Ἀλλὰ μηδεὶς τῶν χαμαι ζήλων καὶ περιγείων ἀπὸ τῆς τῶν φιλημάτων προσ ηγορίας πληττέσθω·
- [00377] σκοπεῖτω δὲ ὡς καὶ, ἐν τῷ μυρστικῷ καιρῷ, τοῦ νυμφίου τὰ μέλη δεχόμενοι, κατα φιλοῦμέν τε καὶ περιπτυσσόμεθα, καὶ τοῖς ὀφθαλμοῖς ἐπιτίθεμεν τῇ καρδίᾳ, καὶ οἰονεῖ περίληψίν τινα φανταζόμεθα νυμφικὴν, καὶ αὐτῷ συνεῖναι ἡγούμεθα, καὶ αὐτὸν περιπτύσσεσθαι καὶ καταφιλεῖν, τῆς ἀγάπης ἐκβαλλούσης τὸν φόβον, κατὰ τὴν θείαν Γραφήν.
- [00378] Ποθεῖ τοίνυν ἡ νύμφη ὑπ' αὐτοῦ φιληθῆναι τοῦ νυμφίου, μονονουχὶ λέγουσα πρὸς τὸν τούτου Πατέρα·
- [00379] Πέμψον μοι τὸν μονογενῆ σου Υἱόν, ὦ Δέσποτα καὶ Πάτερ·
- [00380] τοῦτο γὰρ μᾶλλον ἢ ἐκεῖνο θέλεις ἀκούειν·
- [00381] πάλαι αὐτὸν ἀναμένω, πάλαι ποθῶ.
- [00382] Ἐκαμον αὐτοῦ τὰς ἐπιστολὰς δεχομένη διὰ πατριαρχῶν, διὰ νομοθετῶν, διὰ προφητῶν·
- [00383] οὐκέτι φέρω τοῦ ἔρωτος τὴν φλόγα·
- [00384] πῦρ ἐστι καιόμενον καὶ φλεγόμενον ἐν τοῖς ἐγκάτοις μου.
- [00385] Διὰ πάντων μοι τῶν προφητῶν ὑπισχνεῖται παραγίνεσθαι, καὶ οὐδέπω καὶ τήμερον ἐμπεδῶσαι τὰς ὑποσχέσεις ἠθέλησεν.
- [00386] Ὑπέσχετό μοι διὰ τοῦ Δαβίδ, διὰ τοῦ Ἰερεμίου, διὰ τοῦ Ἡσαΐου, διὰ τοῦ Ἰεζεκιήλ, καὶ Ζαχαρίου, καὶ Δανιὴλ, καὶ τῶν λοιπῶν προφητῶν παραγίνεσθαι, καὶ τὸν γάμον ^[81.56] ἐπιτελέσειν.
- [00387] Οὐκ οἶδα δὲ ἀνθ' οὗ μέλλει, καὶ περὶ οὗ με ποθοῦσαν.
- [00388] Εἰπέ μοι διὰ Ὡσηέ·
- [00389] Καὶ μνηστεύσομαί σε ἐν δικαιοσύνῃ, καὶ ἐν κρίματι, καὶ ἐν ἐλέει, καὶ ἐν οἰκτιρμοῖς, καὶ μνηστεύσομαί σε ἐν πίστει, καὶ ἐπιγνώσῃ τὸν Κύριον.
- [00390] Εἰπέ μοι διὰ Ἡσαΐου·
- [00391] Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα·
- [00392] καὶ ἂνα μένω καθ' ἐκάστην ἡμέραν τυχεῖν ἐφιεμένη τῶν ὑποσχέσεων.
- [00393] Ταῦτα αἰνίττεται λέγουσα·
- [00394] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ.
- [00395] Καὶ ἵνα μὴ ἀποφαντικῶς ἐρμηνεύσωμεν, φέρε μάρτυρα τῶν εἰρημένων τὸν μακάριον καλέσωμεν Παῦλον.
- [00396] Οὗτος Ἑβραίοις γράφων, καὶ περὶ πίστεως λόγον διεξιὼν, τοιαῦτά φησι περὶ τοῦ Ἀβραάμ·
- [00397] Πίστει παρῳήκην σε εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
- [00398] ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἥς τεχνίτης καὶ δημιουργὸς ὁ Θεός·
- [00399] καὶ μετὰ βραχεία·

[00400] Κατὰ πίστιν, φησίν, ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρ' ἐπίδημοί εἰσιν ἐπὶ τῆς γῆς·

[00401] οἱ γὰρ τοιαῦτα λέγουσιν, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν·

[00402] καὶ εἰ μὲν ἐκεῖνης ἐμνημόνευσον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι·

[00403] νῦν δὲ κρείττονος ὀρέγονται, τουτέστι τῆς ἐπουρανίου·

[00404] διὸ καὶ οὐκ ἐπαισχύνεται ὁ Θεὸς αὐτῶν καλεῖσθαι Θεός·

[00405] ἡτοίμασε γὰρ αὐτοῖς πόλιν.

[00406] Καὶ περὶ τοῦ μεγάλου Μωσέως φησίν, ὅτι Μᾶλλον εἴλετο συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·

[00407] μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ·

[00408] ἀπέβλεψε γὰρ εἰς τὴν μισθαποδοσίαν.

[00409] Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·

[00410] τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.

[00411] Καὶ περὶ πάντων δὲ ὁμοῦ τῶν ἁγίων, τῶν ἐν τῇ Παλαιᾷ διαπρεψάντων τοιαῦτά φησι·

[00412] Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

[00413] Καὶ Κύριος δὲ ἐν τοῖς ἱεροῖς Εὐαγγελίοις τοιαῦτα πρὸς τοὺς ἀποστόλους φησί Πολλοὶ προφῆται, καὶ βασιλεῖς, καὶ δίκαιοι, ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον·

[00414] καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

[00415] Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι, καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει.

[00416] Καὶ πρὸς Ἰουδαίους δὲ διαλεγόμενος ἔλεγεν·

[00417] Ἀβραάμ ὁ πατὴρ ὑμῶν ἐπεθύμησεν ἰδεῖν τὴν ἡμέραν ἐμήν·

[00418] καὶ εἶδε, καὶ ἐχάρη.

[00419] Καὶ Συμεὼν δὲ ὁ πρεσβύτες ἐ χρηματίσθη μὴ ἰδεῖν θάνατον, ἕως ἂν ἴδῃ τὸν Χρῖ [81.57] στὸν Κυρίου.

[00420] Τεχθέντα τοίνυν, καὶ εἰς τὸν ναὸν ἄνεν ἐχθέντα, δεξάμενός τε ἐν χερσίν, φησί·

[00421] Νῦν ἀπολύεις τὸν δούλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

[00422] ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ Σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·

[00423] καὶ τὰ ἑξῆς.

[00424] Δήλον τοίνυν, ὡς ταῖς θεαῖς ὑποσχέσεσι πιστεύοντες ἐπεθύμουν τῶν ἐπαγγελιῶν τὸ τέλος ἰδεῖν·

[00425] διὸ τὸ Ἄσμα τῶν ᾠσμάτων εἰσάγει τὴν νύμφην λέγουσαν·

[00426] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ.

[00427] Φίλημα δὲ νοοῦμεν οὐ στομάτων συνάφειαν, ἀλλ' εὐσεβοῦς ψυχῆς καὶ θείου λόγου κοινωνίαν.

[00428] Καὶ ἔοικεν ἡ νύμφη τοιοῦτόν τι λέγειν·

[00429] Ἦκουσά σου τῶν λόγων διὰ γραμμάτων·

[00430] ἐπιθυμῶ δὲ καὶ αὐτῆς ἀκοῦσαί σου τῆς φωνῆς·

[00431] βούλομαι ἀμέσως ἐκ τοῦ στόματος τὴν ἱερὰν δέξασθαι διδασκαλίαν, καὶ ταύτην τοῖς τῆς διανοίας μου καταφιλῆσαι χεῖλεσι.

[00432] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ.

[00433] Ταῦτα τῆς νύμφης εἰρηκυίας, εὐθὺς ὁ νυμφίος ἐπιφαίνεται τῇ νύμφῃ, τὴν ὑπόσχεσιν ἐκείνην πληρῶν, ὅτι Ἔτι λαλούσης σου, ἰδοὺ πάρεμι.

[00434] Αὕτη δὲ εὐθὺς θεασαμένη τὸν ποθοῦμενον ἐκπλήττεται, αὐτοῦ καὶ θαυμάζει τοὺς μαστοὺς, καὶ τὴν εὐωδίαν, καὶ βοᾷ·

- [00435] β’.
- [00436] Ἀγαθοὶ μαστοὶ σου ὑπὲρ οἶνον, καὶ ὁσμὴ μύρων σου ὑπὲρ πάντα ἀρώματα.
- [00437] Οἶδα, φησὶ, τὰ ὑπὸ Μωσέως κατασκευασθέντα μύρα, τό τε ἔλαιον τῆς χρίσεως, καὶ τὸ θυμίαμα τῆς συνθέσεως·
- [00438] ἀλλὰ πάντων ἐκείνων τῶν ἀρωμάτων τὸ σὸν μύρον ἐστὶν εὐωδέστατον.
- [00439] Μύρον δὲ ἐνταῦθα καλεῖ τὴν πνευματικὴν χάριν, ἣς πλήρης ὑπάρχων, ἐκ τοῦ πληρώματος αὐτοῦ πᾶσιν ἡμῖν δέδωκεν.
- [00440] Διὸ καὶ ὁ μακάριος Παῦλος βοᾷ, ὅτι Χριστοῦ εὐωδία ἐσμέν ἐν τοῖς σωζομένοις, καὶ ἐν τοῖς ἀπολλυμένοις·
- [00441] οἷς μὲν ὁσμὴ θανάτου, εἰς θάνατον·
- [00442] οἷς δὲ ὁσμὴ ζωῆς, εἰς ζωὴν.
- [00443] Γυψὶ γὰρ τοῖς νεκροβόροις, τροφή μὲν ἐστὶ τὰ δυσώδη σώματα, τὸ δὲ μύρον ὀλεθρον.
- [00444] Οὕτω τοῖς δυσσεβέσι, καὶ τῇ δυσωδίᾳ τῆς ἁμαρτίας προσ εδρεῦειν προηρημένοις, ἡδίστη μὲν τῆς ἀκολασίας ἡ δυσωδία, βαρεῖα δὲ καὶ ἐπαχθὴς ἡ Χριστοῦ διδα σκαλία·
- [00445] διὸ καὶ τὸν αὐθαίρετον αὐτοῖς θάνατον ἐπ’ ἀγει.
- [00446] Αὕτη γάρ ἐστι, φησὶ, κρίσις, ὅτι τὸ φῶς ἦλθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν μᾶλλον οἱ ἄνθρωποι τὸ σκότος, ἢ τὸ φῶς.
- [00447] Εἰκότως τοίνυν φησὶν ἡ νύμφη·
- [00448] Καὶ ὁσμὴ μύρων σου ὑπὲρ πάντα τὰ ἀρώματα.
- [00449] Καὶ οὐ λέγει, Τοῦ μύρου σου, ἀλλὰ, Τῶν μύρων σου·
- [00450] δεικνύουσα ὅτι πολλὰ καὶ μυρία χαρίσματα.
- [00451] Ὡ μὲν γὰρ, κατὰ τὸν μακάριον Παῦλον, δέδοται λόγος σοφίας·
- [00452] ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα·
- [00453] ἐτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι·
- [00454] ἄλλω δὲ ἐνεργήματα δυνάμεων·
- [00455] ἄλλω δὲ προφητεία·
- [00456] ἄλλω δὲ διακρίσεις πνευμάτων, ἄλλω δὲ γένη γλωσσῶν.
- [00457] Διὰ τοῦτο οὐ λέγει, Ὅσμὴ μύρου σου, ἀλλὰ, Ὅσμὴ μύρων σου.
- [00458] Δείξασα τὰ πολλὰ καὶ ποικίλα χαρίσματα, διδάσκει ἡμᾶς ὅτι ἀπὸ μιᾶς ^[81.60]προχεῖται πηγῆς.
- [00459] Διὸ ἐπάγει·
- [00460] Μύρον ἐκκενωθὲν ὀνομά σου.
- [00461] Οἱ γὰρ πολλοὶ, φησὶν, οὗτοι καὶ διάφοροι κρουνοὶ, οἱ πᾶσαν τὴν οἰκουμένην εὐωδίας πληρώσαντες, μίαν ἔχουσι φλέβα καὶ πηγὴν, τὸ σὸν μύρον.
- [00462] Ἐν αὐτῷ γὰρ κατώκησε πᾶν τὸ πλήρωμα τῆς θεότητος, καὶ αὐτὸς πάντα ὁμοῦ τὰ τοῦ Πνεύματος κατὰ τὸ ἀνθρώπινον ὑπεδέξατο δῶρα.
- [00463] Διὸ καὶ Ἑσαΐας βοᾷ·
- [00464] Ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαὶ, καὶ ἄνθος ἐκ τῆς ῥίζης αὐτοῦ ἀναβήσεται·
- [00465] καὶ ἐπαναπαύσεται ἐπ’ αὐτῷ τὸ Πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας·
- [00466] καὶ πνεῦμα φόβου Θεοῦ ἐμπλήσει αὐτόν.
- [00467] Διὰ τοῦτο λέγει·
- [00468] Μύρον ἐκκενωθὲν ὀνομά σοι·
- [00469] καὶ οὐ λέγει μύρον ἀπλῶς, ἀλλὰ ἐκκενωθέν.

- [00470] Καθάπερ γὰρ τὸ μύρον ἐν ἀγγείῳ κεκρυμμένον, κεκρυμμένην ἔχει καὶ τὴν εὐοσμίαν, εἰ δὲ προχυθεῖη, καὶ αὐτὸν ἀνα πίμπλησι τὸν ἀέρα·
- [00471] οὕτως ὁ Δεσπότης Χριστὸς, πρὸ μὲν τοῦ πάθους ὀλίγοις ἦν γινώριμος·
- [00472] ἐπεὶ δὲ τὸν σταυρὸν ὑπέμεινε, καὶ τὸν θάνατον, καὶ οἶονεὶ διηνοίγῃ τὸ τοῦ σώματος ἄγγος, πλήρεις μὲν εὐθὺς οἱ μακάριοι ἀπόστολοι τῆς εὐοσμίας ἐκείνης ἐγένοντο·
- [00473] δραμόντες δὲ, γῆν καὶ θάλασσαν περινο στήσαντες, καὶ τὸ κήρυγμα πᾶσι διαπορθμεύσαντες, ἄπασαν τὴν οἰκουμένην τῆς εὐοσμίας ἐπλήρωσαν.
- [00474] Διὰ τοῦτό φησιν ἡ νύμφη·
- [00475] Μύρον ἐκκενωθὲν ὀνομά σοι.
- [00476] Ἀρκεῖ γὰρ ἡ Χριστοῦ προσηγορία οἶονεὶ μυρίσαι καὶ εὐωδίας ἀπάσης ἐμφορῆσαι τῶν εὐσεβῶν τὰς ψυχάς.
- [00477] Εἰ δὲ βούλῃ καὶ μυστικώτερον νοῆσαι, ἀνά μνησον σεαυτὸν τῆς ἱερᾶς μυσταγωγίας, ἐν ἣ οἱ τε λούμενοι, μετὰ τὴν ἄρνησιν τοῦ τυράννου, καὶ τὴν τοῦ βασιλέως ὁμολογίαν, οἶονεὶ σφραγίδά τινα βασιλικὴν δέξονται τοῦ πνευματικοῦ μύρου τὸ χρῖσμα·
- [00478] ὥς ἐν τύπῳ τῷ μύρῳ τὴν ἀόρατον τοῦ παναγίου Πνεύματος χάριν ὑποδεχόμενοι.
- [00479] Διὰ τοῦτο νεάνιδες ἡγάπησάν σε.
- [00480] (στιχ.
- [00481] γ´.) Εἴλ κυσάν σε, ὀπίσω σου εἰς ὁσμήν μύρου σου δρᾶ μοῦσαι.
- [00482] Ταύτης, φησὶ, τῆς εὐοσμίας τοῦ μύρου σου, τουτέστι τῆς θείας καὶ σωτηριώδους σου διδα σκαλίας, ἀντιλαμβάνόμεναι αἱ νεανικαὶ καὶ ἀνδρεῖαι ψυχαὶ (ταύτας γὰρ νεάνιδας ὁ λόγος καλεῖ), οὕτως σε θερμῶς ἡγάπησαν, ὥς ἐλκῦσαί σε πρὸς ἑαυτὰς, καὶ ὀπίσω σου ἀκολουθῆσαι, ἀλλὰ καὶ σὺν δρόμῳ τοῦτο ποιῆσαι, ἵνα μὴ ἀπολειφθῶσι, μηδὲ χωρισθῶσι τοῦ ποθουμένου.
- [00483] Δηλοῖ δὲ καὶ ὁ μακάριος Παῦλος τοῦτον τὸν δρόμον, λέγων·
- [00484] Τρέχω εἰ γέ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην.
- [00485] Καὶ πάλιν·
- [00486] Οὕτως, φησὶ, τρέχετε, ἵνα καταλάβητε.
- [00487] Καὶ ἐτέρωθι·
- [00488] Τὸν κα λὸν ἀγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πί στιν τετήρηκα.
- [00489] Τρέχουσι τοίνυν αἱ νεανικὸν φρόνη^[81.61] μα κεκτημέναι ψυχαί, καὶ τὸν ἀβρὸν καὶ ὕγρὸν καὶ χαῦνον βίον διαφυγοῦσαι, καὶ τὸν πόνον ἀντὶ τρυφῆς προελόμεναι, ὀπίσω τοῦ νυμφίου θελγόμεναι καὶ καλοῦ μεναι τῇ εὐωδίᾳ τοῦ μύρου, καὶ οἶονεὶ ἀρρόγῳ δεσμῷ κατεχόμεναι.
- [00490] Ταῦτα μὲν οὖν ἡ νύμφη, μηδέπω τοῦ νυμφῶνος ἀξιωθεῖσα, πρὸς τε τὸν τοῦ νυμφίου Πατέρα, καὶ πρὸς αὐτὸν τὸν νυμφίον ἐληλυθότα πρὸς αὐτὴν διεξέρχεται.
- [00491] Ἀξιοῦται δὲ καὶ τῆς παστάδος, καὶ τῶν τοῦ νυμφίου θαλάμων τε καὶ ταμιείων, καὶ σεμνυνο μένη πρὸς τὸν οἰκεῖον λέγει χορόν·
- [00492] Εἰσήμεναι με ὁ βασιλεὺς εἰς τὸ ταμιεῖον αὐτοῦ, τουτέστι, τὰ κεκρυμ μένα αὐτοῦ ἀπεκάλυψέ μοι βουλευματα·
- [00493] τὸ μυστήριον τὸ ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν ἐγνώρισέ μοι·
- [00494] τοὺς θησαυροὺς, τοὺς σκοτεινοὺς, καὶ ἀποκρύφους, καὶ ἀοράτους, ἀνέωξέ μοι, κατὰ τὴν τοῦ Ἡσαΐου προ φητείαν.
- [00495] Καὶ τοῦτο ἔστιν ἀκριβέστερον ἐκ τῶν ἱερῶν Εὐαγγελίων μαθεῖν, ἥνίκα ὁ Δεσπότης Χριστὸς, τοῖς μὲν Ἰουδαίοις ἐν παραβολαῖς διελέγετο, τοῖς δὲ ἁγίοις αὐτοῦ μαθηταῖς ἀπεκάλυπτε τῶν παραβολῶν τὴν διάνοιαν, λέγων·
- [00496] Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας, ἐκείνοις δὲ οὐ δέδοται.
- [00497] Καὶ ταμιεῖον δὲ ὁ Κύριος τὴν διάνοιαν προσαγορεύει, λέγων·
- [00498] Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ πρόσευξαι τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ.
- [00499] Εἰσήνεγκέ με ὁ βασιλεὺς εἰς τὸ ταμιεῖον αὐτοῦ·
- [00500] μονονουχὶ λέγουσα μετὰ τοῦ μακαρίου Παύλου, ὅτι Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·
- [00501] ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ.
- [00502] Ἡμεῖς γὰρ νοῦν Χριστοῦ ἔχο μεν, ἐν ᾧ πάντες εἰσὶν οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

- [00503] Εισήνεγκέ με ό βασι λεὺς εἰς τὸ ταμιεῖον αὐτοῦ.
- [00504] Ἀναγκαῖον ζητῆσαι τίνος ἔνεκεν μόνη ἡ νύμφη εἰσάγεται, αἱ δὲ νεάνιδες οὐκ εἰσάγονται, ἀλλ' ἔξω ἔστηκυῖαι, τὴν νύμφην εἰς ἐλθοῦσαν ἀναμένουσι·
- [00505] καὶ ἐξελθούσης καὶ διηγῆσα μένης πῶς εἰσήγαγεν αὐτὴν ὁ βασιλεὺς εἰς τὸ τα μιεῖον αὐτοῦ, ἐπάγουσιν·
- [00506] Ἀγαλλιασώμεθα, καὶ εὖ φρανθῶμεν ἐν σοί.
- [00507] Ἀγαπήσομεν μαστούς σου ὑπὲρ οἶνον.
- [00508] Εὐθύτης ἡγάπησέ σε.
- [00509] Οὐ πάντες οἱ πεπι στευκότες, τῆς ἴσης ἀξίας ὑπάρχουσι.
- [00510] Πολλαὶ γὰρ μοναὶ παρὰ τῷ Πατρί μου, φησὶν ὁ Χριστὸς, τουτέστιν, ἀξιωμάτων διαφοραί.
- [00511] Ἄλλο γὰρ τάγμα πατριαρχῶν, καὶ ἄλλο προφητῶν·
- [00512] ἄλλο ἀποστό λων, καὶ ἄλλο μαρτύρων·
- [00513] ἄλλο τῶν ἐν παρθενίᾳ διαπρεψάντων, καὶ ἄλλο τῶν τοῦ γάμου ζυγὸν ἐννόμως ὑπελθόντων·
- [00514] ἄλλο τῶν ἐν πλούτῳ τὸν Θεὸν θεραπευσάντων, καὶ πιστῶν οἰκονόμων γεγενημέ νων, καὶ ἄλλο τῶν τῆς πενίας τὰ ποικίλα παθήματα καρτερῶς ὑπενεγκάντων·
- [00515] ἄλλο τῶν τὴν πολιτικὴν ἀρετὴν μετιόντων, καὶ ἄλλο τῶν ἐν ὄρεσι διαιτωμέ νων, καὶ τῇ θείᾳ θεωρίᾳ μόνη προσέχειν προαιρου ^[81.64] μένων.
- [00516] Καὶ ἐν αὐτοῖς δὲ τούτοις τοῖς τάγμασι πολλὰς ἔστιν εὐρεῖν τὰς διαφοράς·
- [00517] τῶν μὲν θερμὸ τερον, τῶν δὲ χαυνότερον μετιόντων ἃ μετίασι·
- [00518] καὶ τῶν μὲν σπουδαιότερον, τῶν δὲ ἀμελέστερον.
- [00519] Καὶ τοῦτο ἔστιν εὐρεῖν καὶ ἐκ τῆς τοῦ Κυρίου παραβολῆς.
- [00520] Δέκα γὰρ παρθένους εἰσάγων, τὰς μὲν πέντε λέγει φρονίμους, τὰς δὲ πέντε μωράς·
- [00521] καὶ τὰς μὲν ἀξιοῖ τοῦ νυμφῶνος, ταῖς δὲ ἀποκλείει τὰς θύρας·
- [00522] καὶ ἀποκρίνεται μὲν αὐταῖς, τὴν παρθενίαν τιμῶν, οὐκ ἀξιοῖ δὲ τῆς εἰσόδου, διὰ τὴν περὶ τὰς ἄλλας ἀρετὰς ῥαθυμίαν.
- [00523] Ἐπειδὴ τοίνυν οὕτω ταῦτα διευκρινησά μεθα, νοήσωμεν νύμφην μὲν εἶναι τὰς ἐν ἀπά σαις ταῖς ἀρεταῖς τετελειωμένας ψυχὰς, νεάνιδας δὲ ταύτη ἐπομένας, τὰς ἀγαπώσας μὲν τὸν νυμφῖον, καὶ ἀκολουθεῖν αὐτῷ σπουδαζούσας, τὴν τελειότητα δὲ τῆς νύμφης οὐδέπω μιμησαμένας.
- [00524] Καὶ ὅτι ταῦθ' οὕτως ἔχει, μαρτυρεῖ τὸ Πνεῦμα τὸ ἅγιον ἐν τῷ μδ' ψαλμῷ τὰ ὅμοια λέγον.
- [00525] Διηγησάμενον γὰρ τοῦ νυμ φίου τὸ κάλλος, καὶ τὴν ἐν τοῖς χεῖλεσι χάριν, καὶ τὴν αἰώνιον εὐλογίαν, καὶ τὴν φοβερὰν παντευχίαν, καὶ τῶν πολεμίων τὸν ὀλεθρον, καὶ τῶν πάλαι αἰχμ αλώτων λαῶν τὴν ὑπόπτωσιν καὶ προσκύνησιν, τὸν βασιλικὸν αὐτοῦ καὶ αἰώνιον θρόνον, καὶ τὰ σκῆπτρα τῆς βασιλείας, τὰ τῇ δικαιοσύνῃ κεκοσμη μένα·
- [00526] πρὸς δὲ τούτοις καὶ τὴν ἀνθρωπεῖαν ἀρετὴν, ἣν μετελήλυθεν, ἥνικα ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών·
- [00527] πρὸς δὲ τούτοις καὶ τὴν κρίσιν τὴν κατὰ τὸ ἀνθρώπινον γεγενημέ νην, καὶ τὰ δῶρα τὰ ὑπὸ τῶν Μάγων προσενεχ θέντα, παράγει·
- [00528] Παρέστη ἡ Βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη, πεποι κιλμένη.
- [00529] Καὶ βασίλισσαν μὲν καλεῖ τὰς τετελειω μένας ἐν ἀρετῇ ψυχὰς, ἐπειδὴ καὶ Παῦλος οὕτω λέγει·
- [00530] Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·
- [00531] ἱματισμὸν δὲ διάχρυσον καὶ ποικίλον, τὰ αὐτὰ τοῦ Πνεύματος ποι κίλα χαρίσματα.
- [00532] Εἶτα καὶ συμβουλὴν αὐτῇ προσφέρει·
- [00533] Ἄκουσον, θύγατερ, καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιλάθου τοῦ λαοῦ σου, καὶ τοῦ οἴκου τοῦ πατρὸς σου, καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου.
- [00534] Δείκνυσι δὲ ἑαυτὸν οὐ μόνον αὐτῆς συγγενῇ ὄντα κατὰ τὸ ἀνθρώ πινον, ἀλλὰ καὶ Κύριον καὶ Δεσπότην κατὰ τὴν κε κρυμμένην θεότητα·
- [00535] καὶ τῆς ἀρρόγητου φιλανθρωπίας αὐτὴν ἀναμνήσκων, φησὶν, Ὅτι αὐτός ἐστι Κύ ριος καὶ Θεός σου, καὶ προσκυνήσεις αὐτῷ.
- [00536] Προ αγορεύει αὐτῇ καὶ τὴν οὐκ εἰς μακρὰν θεωμένην παρὰ τε βασιλέων καὶ ἀρχόντων προσκύνησιν.

[00537] Τὸ πρόσωπόν σου γὰρ, φησὶ, λιτανεύσουσι πάντες οἱ πλούσιοι τοῦ λαοῦ.

[00538] Πρόσωπον δὲ τῆς Ἐκκλησίας, κατὰ μὲν τὸ ὀρώμενον, τὸ ἱερατικὸν ἁξίωμα, κατὰ δὲ τὸ νοούμενον, αὐτὸς ὁ νυμφίος, ὁ κεφαλὴ αὐτῆς γεγενῆσθαι ἁξιώσας, κατὰ τὴν τοῦ Ἀποστόλου φῶ [81.65] νήν.

[00539] Εἶτα τὴν κεκρυμμένην αὐτῆς διηγεῖται δόξαν·

[00540] Πᾶσα γὰρ ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως ἔσωθεν.

[00541] Ἐπειδὴ κατὰ τὸν μακάριον Παῦλον, Ἡ ζωὴ ἡμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·

[00542] κατὰ δὲ τὸν παρόντα βίον πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.

[00543] Διὸ καὶ ὁ μακάριος Παῦλος βοᾷ·

[00544] Εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπιότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἐσμέν.

[00545] Διὰ τοῦτο μὲν φησι·

[00546] Πᾶσα ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως ἔσωθέν ἐστιν, ἐν κροσσωτοῖς χρυσοῖς περιβεβλημένη, πεποικιλμένη·

[00547] πάλιν κροσσωτὰ χρυσᾶ καὶ ποικίλα τὰ διάφορα λέγων χαρίσματα.

[00548] Τούτοις γὰρ ἐπιφέρει·

[00549] Ἀπενεχθήσονται τῷ βασιλεῖ παρθένοι ὀπίσω αὐτῆς·

[00550] αἱ πλησίον αὐτῆς ἀπ' ἐνεχθήσονται σοι, ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει·

[00551] ἀχθήσονται εἰς ναὸν βασιλέως.

[00552] Εὐδὴ λον τοίνυν ἐκ τῶν εἰρημένων, ὡς οἱ μὲν φθάσαντες εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας, κατὰ τὸν μακάριον Παῦλον, καὶ τῆς ἀρετῆς τὴν τελειότητα κτῆ σάμενοι, νύμφῃ προσαγορεύονται·

[00553] οἱ δὲ μήπω τὴν τηλειότητα φθάσαντες, ἀλλὰ τούτων ὑποδεέστεροι τυγχάνοντες, οἷόν τινες νεάνιδες ἀκολουθοῦσι τῇ νύμφῃ, πᾶσαν εὐνοίαν καὶ φιλοστοργίαν περὶ τε αὐτὴν καὶ τὸν νυμφίον ἐπιδεικνύμεναι.

[00554] Εἰς ἡνεγκέ με ὁ βασιλεὺς εἰς τὸ ταμιεῖον αὐτοῦ.

[00555] Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν σοί.

[00556] Οὐ γὰρ ζηλοτυποῦσιν, οὐδὲ φθονοῦσιν, ἔξω μείνασαι, καὶ μηδέπω τῆς παστάδος τυχοῦσαι·

[00557] ἀλλ' εὐφραίνονται, καὶ ἀγαλλιῶνται, καὶ γάννυνται ἐπὶ τῇ τιμῇ τῆς νύμφης, καὶ ἀρκοῦνται τῷ τῆς ἡδίστης αὐτῆς ἀπολαύειν φωνῆς.

[00558] Διὸ ἐπάγου σιν·

[00559] Ἀγαπήσομεν μαστοὺς σου ὑπὲρ οἶνον.

[00560] Καὶ ὅπερ αὕτη τῷ νυμφίῳ ἔφη, τοῦτο αὐταὶ τῇ νύμφῃ φασὶ, διὰ τὴν περὶ αὐτὴν εὐνοίαν καὶ στοργὴν, τοῦ νυμφίου τὴν εὐνοίαν ἐπισπώμεναι.

[00561] Φησὶ γὰρ καὶ ὁ Χριστὸς τοῖς ἀποστόλοις·

[00562] Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται·

[00563] καὶ, Ὃς ἂν ποτίσῃ ποτήριον ψυχροῦ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

[00564] Μαστοὺς δὲ πάλιν τῆς νύμφης αἱ νεάνιδες καλοῦσι τοὺς τῆς διδασκαλίας κρουνοὺς, τοὺς ἀπάσαις ταῖς ἡλικίαις τὰ πρόσφορα προχέοντας νάματα·

[00565] καὶ ὑπ' ἰσχυοῦνται ἀγαπήσειν τῆς νύμφης τοὺς μαστοὺς ὑπὲρ πᾶσαν ἀνθρωπίνην εὐφροσύνην.

[00566] Τοῦτο γὰρ τροπικῶς ὁ οἶνος ὀνομάζεται, ὁ εὐφραίνων καρδίαν ἀνθρώπου.

[00567] Ἔστι δὲ ταῦτα καὶ ἐν τῇ Παλαιᾷ καὶ ἐν τῇ Νέᾳ Διαθήκῃ γεγεννημένα καταμαθεῖν, καὶ καθ' ἑκάστην δὲ ἡμέραν γινόμενα θεάσασθαι.

[00568] Ἐν μὲν γὰρ τῇ Παλαιᾷ τοῖς προφήταις ὁ Θεὸς ἀποκαλύπτων τὰ μέλ' ὄντα, δι' αὐτῶν τοὺς τῆνικάδε ἀνθρώπους τὸ δέον ἐδίδασκε.

[00569] Καὶ οἱ μὲν τῶν ταμιείων καὶ ἀποκρύφων ἀπῆλαιον τοῦ Θεοῦ, καὶ ἐξιόντες ἔλεγον τοῖς ἀνθρώποις τὰ ἀποκαλυπτόμενα καὶ δηλούμενα.

[00570] Διὸ καὶ ὁ Δαβὶδ πρὸς τὸν Θεόν φησι·

[00571] Τὰ ἄδηλα καὶ τὰ κρύ' [81.68] φῖα τῆς σοφίας σου ἐδήλωσάς μοι.

- [00572] Οἱ δὲ διὰ τῶν προφητῶν τῶν θείων ναμάτων ἀπολαύοντες, ὥς με σίταις Θεοῦ καὶ ἀνθρώπων τοῖς προφήταις προσεῖ χον·
- [00573] καὶ οἱ ἀπόστολοι δὲ, ὡσαύτως θεόθεν ἐμπνεόμε νοι, τῆς εὐσεβείας τὸ κήρυγμα εἰς ἅπαντας τοὺς ἀνθρώπους τοῦτο διαπορθμεύοντες διετέλεσαν.
- [00574] Καὶ οἱ μὲν ἀπόστολοι τῶν Δεσποτικῶν ἀπήλαυνον ταμιείων·
- [00575] οἱ δὲ τούτων ἀκροαταὶ τῶν ἀποστολικῶν ἐτύγχανον κρουνῶν, οἷόν τινων μαστῶν παντὸς οἴνου καὶ πάσης εὐφροσύνης τιμιωτέρων.
- [00576] Καὶ κατὰ τὸν παρόντα δὲ καιρὸν, οἱ τῆς Ἐκκλησίας διδάσκαλοι τὰ θεῖα νάματα προσφέρουσι τῷ λαῷ, ὥσπερ ἔκ τινων ταμιείων.
- [00577] Ὁ δὲ ἀπολαύων, ὥσπερ ἀπὸ τινων μαστῶν, τὴν πνευματικὴν ἔλκει τροφήν, καὶ πάσης αὐτὴν εὐφροσύνης βιωτικῆς ἀμείνω ἡγεῖται.
- [00578] Διὰ τοῦτο καὶ ἐν τοῖς Ἀσμασιν ἡ νύμφη φησίν·
- [00579] Εἰσήνεγκέ με ὁ βασιλεὺς εἰς τὸ ταμιεῖον αὐτοῦ.
- [00580] Αἱ δὲ νεάνιδες ἀπεκρίναντο·
- [00581] Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν σοί·
- [00582] καὶ ὑπισχνοῦνται λέγουσαι·
- [00583] Ἀγαπήσομεν μαστούς σου ὑπὲρ οἶνον·
- [00584] καὶ τὴν αἰτίαν ἐπιφέρουσιν·
- [00585] Εὐθύτης ἡγάπησέ σε.
- [00586] Εἰ γὰρ χρηστὸς καὶ εὐθύς ὁ Κύριος, κατὰ τὸν μακάριον Δαβὶδ, καὶ ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου, καὶ διὰ τοῦτο ἡγάπησέ σε·
- [00587] προσήκει καὶ ἡμᾶς ἐξηρτησθαι σοῦ καὶ διηνεκῶς προσεδρεύειν, καὶ τῶν σῶν ἀπολαύειν μαστῶν.
- [00588] Εἶτα πάλιν ἡ νύμφη φησίν·
- [00589] δ'.
- [00590] Μέλαινά εἰμι, καὶ καλὴ, θυγατέρες Ἰερουσαλὴμ, ὥς σκηνώματα Κηδάρ, ὥς δέῃεις Σολομών.
- [00591] ε'.
- [00592] Μὴ βλέψητέ με, ὅτι ἐγὼ εἰμι μεμελανωμένη, ὅτι παρεβλέψέ με ὁ ἥλιος.
- [00593] Ἥγοῦμαι οὐκ ἔτι ταῦτα πρὸς τὰς νεάνιδας λέγειν τὴν νύμφην, ἀλλὰ πρὸς τὰς ἐπὶ τῷ νόμῳ γαυριώσας, καὶ ἐπὶ τῇ Παλαιᾷ Διαθήκῃ φρυαττομένας, καὶ μεγαλοφρονούσας, καὶ ὀνειδιζούσας αὐτῇ, οὐ τὸ ἀλλόφυλον μόνον, ἀλλὰ καὶ τὴν πρότεραν δεισιδαιμονίαν, καὶ τὴν ἐντεῦθεν γινομένην μέλαιναν χροάν.
- [00594] Διὸ λέγει πρὸς αὐτάς·
- [00595] Οὐ μόνον εἰμὶ μέλαινα, ἀλλὰ καὶ καλὴ·
- [00596] ἀνέβλεψα γὰρ πάλαι τυφλώπτουσα, καὶ ῥάκια παλαιὰ περικειμένη, νῦν ἐν ἱματισμῷ διαχρύσω περιβεβλημένη, πεποικιλμένη, τὸ βασιλικὸν ἔσχον ἀξίωμα, καὶ τῷ βασιλεῖ παρίσταμαι, ἐξωθησαμένη σε ἐπιμανεῖσαν τῷ βασιλεῖ, καὶ τοῦτον μὲν θανάτῳ παραδεδωκυῖαν, τῷ πλήθει δὲ τῶν μοιχῶν τὴν πασάδα μιάνασαν.
- [00597] Μὴ τοί νυν ὀνειδίξέ μοι τὸ μέλαν τῆς χροᾶς, μηδὲ τὰ πρότερά μοι ἄγε εἰς μέσον κακά.
- [00598] Μέλαινα γὰρ εἰμι, ὁμολογῶ, ἀλλὰ καλὴ καὶ ἀρέσκουσα τῷ νυμφίῳ.
- [00599] Φοβήθητι τῆς Μαριὰμ τὸ παράδειγμα·
- [00600] ὠνείδισε γὰρ κακείνη Μωσεῖ, ὅτι Αἰθιοπίσαν γυναῖκα ἡγάγετο, καὶ ἐγένετο λεπρῶσα ὥσει χιῶν·
- [00601] καὶ ὥς ἀκάθαρτος ἔξω τῆς παρεμβολῆς ἐξεβλήθη, καὶ οὐκ εἰσελήλυθεν, ἄχρις οὗ μετενόησε.
- [00602] Κἀγὼ τοίνυν Αἰθιοπίσσα μὲν, ἀλλὰ τοῦ μεγάλου Νομοθέτου νύμφη·
- [00603] καὶ θυγάτηρ μὲν ἱερέως Μαδιαμ ἀνδρὸς εἰδωλολάτρου·
- [00604] ἐπελαθόμην δὲ τοῦ λαοῦ μου, καὶ τοῦ οἴκου τοῦ πατρός μου·
- [00605] διὸ ἐπεθύμησεν ὁ βασιλεὺς τοῦ κάλλους μου.

- [00606] Μὴ βλέψητέ με τοίνυν ὅτι ἐγὼ εἰμι μεμελανωμένη, ὅτι παρέβλεψέ με ὁ ἥλιος·
- [00607] ὄψεσθέ με λελευκασμένην τὴν νῦν μεμελανωμένην, καὶ βοήσετε·
- [00608] Τίς αὖτη ἡ ^[81.69] ἀναβαίνουσα λελευκανθισμένη;
- [00609] Ἐγὼ δὲ ὑμῖν καὶ τὴν αἰτίαν τῆς μελανώσεως ταύτης.
- [00610] Ἐμελανώθην γὰρ λα τρεύουσα τῇ κτίσει παρὰ τὸν κτίσαντα, καὶ τὸν ἥλιον τοῦτον τὸν αἰσθητόν, ἀντὶ τοῦ ἡλίου τῆς δικαιοσύνης προσκυνήσασα.
- [00611] Ἀλλ' εἶδον τὴν διαφορὰν ἐκείνου καὶ τούτου, καὶ καταλιποῦσα τὸ ποίημα, τὸν Ποιητὴν προ σεκύνησα.
- [00612] Μὴ βλέψητέ με τοίνυν, ὅτι ἐγὼ εἰμι μεμελανωμένη, ὅτι παρέβλεψέ με ὁ ἥλιος, ἡ ὥς ὁ Σύμμαχος, ὅτι καθήψατό μου ὁ ἥλιος.
- [00613] Μέλαινα γὰρ εἰμι, καὶ καλὴ, θυγατέρες Ἱερουσαλήμ·
- [00614] μέλαινα διὰ τὴν προ τέραν ἀσέβειαν, καλὴ διὰ τὴν μετάνοιαν·
- [00615] μέλαινα διὰ τὴν ἀπιστίαν, καλὴ διὰ τὴν πίστιν.
- [00616] Καὶ οὕτω σφόδρα ἤμην μέλαινα, ὥς τὰ σκηνώματα Κηδὰρ, ὃ ἐρμηνεύεται σκοτασμός·
- [00617] οὕτω δὲ γέγονα καλὴ, ὥς δέροεις Σολομών ἀντὶ τοῦ, ὥς σκιναὶ τοῦ Σολομώντος, ὥς τὰ περιβόλαια τοῦ Σολομώντος, περὶ ὧν ὁ Κύριός φησι·
- [00618] Ἀποβλέψατε εἰς τὰ κρίνα τοῦ ἀγροῦ, ἃ οὔτε νήθει, οὔτε ὑφαίνει, καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ἀμφιέννυσιν αὐτά·
- [00619] ἀμὴν λέγω ὑμῖν, οὐδὲ Σολομών ἐν τῇ δόξῃ αὐτοῦ περιεβάλετο, ὥς ἐν τούτων.
- [00620] Διὸ καὶ, μετὰ βραχὺ, κρίνον αὐτὴν ὁ νυμφίος ὀνομάζει, ὥς μήτε νήθου σάν, μήτε ὑφαίνουσάν, τὸν ἀφρόντιδα δὲ βίον μετ' οὐσαν, καὶ ὑπ' αὐτοῦ τοῦ νυμφίου ἀμφιεννυμένην καὶ τρεφομένην.
- [00621] Φησὶ τοίνυν ἡ νύμφη, ὅτι Πάλαι τοῖς σκηνώμασι Κηδὰρ ἀπεικασμένη, ὃ ἐρμηνεύεται σκοτασμός, καὶ τῷ σκότει δουλεύουσα, καὶ τοῖς δαίμοσι λατρεύουσα, νῦν ἐξαίφνης ἡμείφθην, καὶ ἔοικα ταῖς δέροεσι τοῦ Σολομώντος ἐοικέναι·
- [00622] ἐπεὶ δὴ καὶ αὕτη οὐ μόνον νύμφη, ἀλλὰ καὶ ναὸς ἐγένετο τοῦ εἰρηνικοῦ Χριστοῦ.
- [00623] Υἱοὶ μητρὸς μου ἐμαχέσαντο ἐν ἐμοί.
- [00624] Ἔχεται δὲ καὶ ταῦτα τῶν προειρημένων.
- [00625] Διδάσκει δὲ τὰς θυγατέρας Ἱερουσαλήμ, ὅπως, μέλαινα οὐσα καὶ δυσειδής, ἐξαίφνης καλὴ ἐγένετο.
- [00626] Υἱοὶ γὰρ, φησὶ, μητρὸς μου ἐμαχέσαντο ἐν ἐμοί·
- [00627] υἱοὺς μὲν καλοῦσα τοὺς ἱεροὺς ἀποστόλους, περὶ ὧν τὸ Πνεῦμα τὸ ἅγιον ἐν τῷ μὲν ψαλμῷ πρὸς αὐτὴν τὴν βασιλίδαν·
- [00628] Ἀντὶ τῶν πατέρων σου ἐγεν νήθησάν σοι υἱοί·
- [00629] καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.
- [00630] Μητέρα δὲ αὐτῆς καὶ αὐτῶν καλεῖ τὴν ἄνω Ἱερουσαλήμ, περὶ ἧς ὁ μακάριος Παῦλος λέγει·
- [00631] Ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἣτις ἐστὶ μήτηρ πάντων ἡμῶν.
- [00632] Οἱ τοίνυν υἱοί, φησὶ, τῆς μητρὸς μου ἐμαχέσαντο ἐν ἐμοί·
- [00633] τὸν κατὰ τῆς εἰδωλολατρείας, καὶ τῆς ἄλλης παρὰ νομίας γενόμενον τοῖς ἀποστόλοις πόλεμον·
- [00634] οἵτινες ἐν ἐκάστῳ τῶν ἀκροατῶν, οἷόν τινα μάχην καὶ πόλεμον ἀνεδέχοντο, ἀγωνιζόμενοι ἐκβάλλειν μὲν τὰ πονηρὰ ἔθνη τῶν ψυχῶν, τοὺς δὲ τῆς εὐσεβείας ἐγκαταπῆξαι νόμους.
- [00635] Καὶ ἵνα σαφέστερον μάθωμεν, πῶς ἐν ταῖς τῶν μαθητευομένων ψυχαῖς διεμάχοντο οἱ μακάριοι τῆς εὐσεβείας κήρυκες, ἀκούσωμεν τοῦ μακαρίου ^[81.72] Στεφάνου διαμαχομένου καὶ λέγοντος·
- [00636] Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰετῶ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.
- [00637] Καὶ ὁ μακάριος δὲ Παῦλος Κορινθίοις μὲν ἐπιστέλλων φησὶν·
- [00638] Ὅλος ἀκούεται ἐν ὑμῖν πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται·
- [00639] καὶ πάλιν, Μήπως ἐλθόντα με πρὸς ὑμᾶς ταπεινώσῃ ὁ Θεός μου, καὶ πενήθω πολλοὺς τῶν προσημαρτηκότων, καὶ μὴ μετανοησάντων.

- [00640] Γαλάταις δὲ γράφων, Ὡ ἀνόητοι, φησὶ, Γαλάται, τίς ὑμᾶς ἐβάσκηνε τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ’ ὄφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἔσταυρω μένος;
- [00641] Οὕτως ἐπιτιμῶντες, καὶ παραινούντες, καὶ τὰς ῥυτίδας τῶν ἁμαρτημάτων διατείνοντες, καὶ τὰ γεγηρακότα ἀποξύνοντες ἥθη, νέαν ἀντὶ παλαιᾶς, καὶ ἀντὶ δυσειδοῦς καὶ εἰδεχθοῦς εὐπρεπῇ, καὶ ἀντὶ με λαίνης λευκοτάτην ἀπεφῆναντο τοῦ Κυρίου τὴν νύμ φην οἱ πρῶτοι τῆς εὐσεβείας ὑποφῆται καὶ κήρυκες.
- [00642] Διὰ τοῦτο ἡ νύμφη δεῖξαι βουλομένη τίνα τρόπον ὥραία γέγονε καὶ καλὴ, φησὶν·
- [00643] Υἱοὶ μητρὸς μου ἐμαχέσαντο ἐν ἐμοί.
- [00644] Ἔθεντό με φυλάκισσαν ἐν ἁμ πελῶσι.
- [00645] Παρέδωκάν μοι γὰρ οἷόν τινας ἀμπελῶνας, τὰς θείας ἐντολάς·
- [00646] καὶ ταύτας οὐκ ἐργάζεσθαι μόνον καὶ γεωργεῖν, ἀλλὰ καὶ φυλάττειν παρεκελεύσαντο, ἵνα μὴ τι τῶν πονηρῶν θηρίων λυμαίνηται τὸν καρ πόν.
- [00647] Τούτοις ἐπιφέρει·
- [00648] Ἀμπελῶνα ἐμὸν οὐκ ἐφύλαξα.
- [00649] Διπλὴν ἔχει τὴν ἔννοιαν τὸ ῥήτὸν, εὐσεβῇ δὲ ἐκατέραν, καὶ ὠφελείας μεστήν.
- [00650] Ἡ γὰρ τοῦτο λέγει, ὅτι Τὸν πρότερόν μου ἀμπελῶνα, ὃν πρὸ τῆς πίστεως ἐγεώργουν, τὸν πατρόθεν μοι παραδοθέντα, καταλέλοιπα ἀνεπιμέλητον καὶ ἀφύλακτον, ὥστε παντελῶς τὰ πρότερα ἤδη διαφθαρῆναι, καὶ λήθῃ παραδοθῆναι·
- [00651] ἡ ὅτι Τὸν ἐμὸν ἀμπελῶνα, τουτέστι τῆς ἐμῆς ψυχῆς τὴν ὠφέλειαν ἀφιεμένη, καὶ τὰ τῶν ἄλλων κέρδη τῶν οἰκείων κερδῶν προαιρουμένη.
- [00652] Τοῦτο γὰρ καὶ ὁ μακάριος Παῦλός φησιν, ὅτι Ἡ ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς·
- [00653] καὶ πάλιν, Μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος·
- [00654] καὶ περὶ ἑαυτοῦ δέ φησιν, ὅτι Οὐ ζητῶ τὸ ἑμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.
- [00655] Τέθεικα δὲ ἀμφότερα τὰ νοήματα, ἵν' ἔχοιεν οἱ ἐντυγχάνοντες ἀμφοτέρων τὴν γνῶσιν, καὶ τὸ δοκοῦν αὐτοῖς ἀληθές στερρον εἶναι λάβωσιν.
- [00656] Μετὰ ταῦτα ἡ νύμφη, καταλιποῦσα τοὺς τε πρὸς τὰς νεάνιδας λόγους, καὶ τὴν πρὸς τὰς θυγατέρας Ἱερουσαλὴμ διδασκαλίαν, τρέπεται πρὸς τὸν νυμφίον, καὶ ἦν ἔχει περὶ αὐτὸν ἀγάπην γυμνοῖ, καὶ φησιν·
- [00657] Ὡς ἔστιν·
- [00658] Ἀπάγγελόν μοι, ὃν ἠγάπησεν ἡ ψυχὴ μου, ποῦ ποιμαίνεις, ποῦ κοιτάζεις ἐν μεσημβρίᾳ, μὴ ποτε γένωμαι ὥς περιβαλλομένη ἐπ' ἀγέλαις ἐταίρων σου.
- [00659] Δειμαίνουσα γὰρ, καὶ ἀγωνιώσα μὴ στερηθῇ τοῦ νυμφίου, καὶ ἑτέροις περιπέσῃ ποιμνίοις οὐχ ὑπ' αὐτοῦ ποιμαινομένοις, ἀλλ' ὑπὸ ἄλλων τινῶν ἐταίρων αὐτοῦ ὀνομαζομένων, οὐ κατὰ τὴν ἀξίαν οὐδὲ κατὰ τὸ κοινὸν τοῦ φρονήματος, ἀλλὰ
- [00660] [81.73] κατὰ τὴν μίμησιν τοῦ ἐπιτηδεύματος ἰκετεύει τὸν νυμφίον λέγουσα·
- [00661] Ἐπειδὴ ἠγάπησέ σε ἡ ψυχὴ μου, εἰπέ μοι κατὰ τὸν τῆς μεσημβρίας καιρὸν ποῦ ποιμαίνεις, ἢ ποῦ κοιτάζεις τὰ πρόβατα·
- [00662] μὴ ἀγνοοῦσα τῇδε κάκεισε περινοστήσω, καὶ ἀλωμένη καὶ πλανωμένη περιπέσω ἀγέλαις οὐ τῆς σῆς ἐπιστασίας ἀξίω μέναις, ἀλλὰ τινας ἄλλους νομέας καὶ βουκόλους ἐχούσαις.
- [00663] Τὸ γὰρ περιβαλλομένη, ῥεμβομένη ὁ Σύμμαχος τέθεικεν.
- [00664] Εἰκότως δὲ καὶ κατὰ τὸν τῆς μεσημβρίας καιρὸν πυνθάνεται ἡ νύμφη ποῦ ὁ νυμφίος μένει, ἐπειδὴ τοῦ φωτὸς τῆς γνώσεως ἐγκρατοῦς γενομένου, ἀνεφύησαν αἱ αἰρέσεις, Χριστιανῶν μὲν τὸ ὄνομα ἔχουσαι, ἀλλ' ἔρημοι τῆς ἀληθείας ὑπάρχουσαι.
- [00665] Τούτου χάριν ἀγωνιώσα μαθεῖν ἐφίεται τοῦ νυμφίου τὸν τόπον, ἔνθα κατὰ τὸν τῆς μεσημβρίας καιρὸν κοιτάζει τὰ πρόβατα, ἵνα μὴ περιπέσῃ ταῖς τῶν καλουμένων ἐταίρων ἀγέλαις.
- [00666] Ἰστέον δὲ ὅτι, ὥσπερ ἦσαν οἱ προφῆται, καὶ τούτων ἐναντίοι ψευδοπροφῆται, καὶ πάλιν ἀπόστολοι, καὶ τὰ ἐναντία φρονοῦντες ψευδαπόστολοι, οὕτως καὶ ψευδόχριστοι ὑπὸ τῆς θείας καλοῦνται Γραφῆς.
- [00667] Διὸ καὶ ὁ Κύριός φησιν, ὅτι Ἀναστήσονται πολλοὶ ψευδοπροφῆται, καὶ πολλοὺς πλανήσουσι.
- [00668] Καὶ ὁ μακάριος δὲ Παῦλος οὐ μόνον ψευδαδέλφους οἶδε λέγειν, ἀλλὰ καὶ ψευδαποστόλους.
- [00669] Διὸ φησιν·
- [00670] Οἱ γὰρ τοιοῦτοι ψευδαπόστολοί εἰσι.
- [00671] Τούτοις ἡ νύμφη μὴ περιπεσεῖν ἰκετεύει·
- [00672] ἐπειδὴ τὸ ποιμενικὸν ἐπιδείκνυνται σχῆμα καὶ ἀγέλας ὡσαύτως, καὶ ποιμένας ἔχοντες φαίνονται·

[00673] ὁποῖοί εἰσιν οἱ τὰ τοῦ Ἀρείου, καὶ Εὐνομίου, καὶ Μαρκίωνος, καὶ Βαλεντίνου, καὶ Μάνητος, καὶ Μοντανοῦ φρονοῦντες·

[00674] σχῆμα μὲν χριστιανικὸν καὶ ὄνομα περικείμενοι, καὶ ἐκκλησίας οἰκοδομοῦντες, καὶ θείας Γραφᾶς πεπλανημένοις προβάτοις ἀναγι νώσκοντες, καὶ νέμοντες κακῶς τοὺς πειθομένους, καὶ ἐταῖροι τοῦ νυμφίου νομιζόμενοι, ἐπίβουλοι δὲ ὄντες καὶ ὀλέθριοι, καὶ δηλητήρια τοῖς προβάτοις ἀντὶ τῆς τροφίμου πόας ὀρέγοντες.

[00675] Διὰ τοῦτο ἡ νύμ φη ἰκετεῦει τὸν νυμφίον, ὑποδείξει αὐτῇ ποῦ κοιτάζει τὰ πρόβατα ἐν μεσημβρίᾳ, ἵνα μὴ γένηται περι βαλλομένη, ἢ ῥεμβομένη κατὰ τὸν Σύμμαχον, ἐπ' ἀγέλας τῶν ἐταίρων αὐτοῦ προσαγορευομένων, ἐναντίων δὲ αὐτῷ ὑπαρχόντων.

[00676] Ἀποκρίνεται οὖν ὁ νυμφίος τῇ νύμφῃ·

[00677] καὶ φησιν·

[00678] ζ'.

[00679] Ἐὰν μὴ γνῶς σεαυτὴν, ἢ καλὴ ἐν γυναιξίν, ἔξελθε σὺ ἐν πτέρναις τῶν ποιμνίων, καὶ ποί μαινε τοὺς ἐρίφους σου ἐπὶ σκηνώμασι τῶν ποι μένων.

[00680] Ὁ δὲ λέγει τοιοῦτόν ἐστιν·

[00681] Εἰς σαυτὴν ἀπο βλέπουσα, καὶ τὰ κατὰ σαυτὴν περισκοποῦσα, καλὴ γὰρ γέγονας, καὶ πασῶν γυναικῶν εὐπρεπεστάτη, γνῶριζε τὰς ὁμοίας σοι.

[00682] Ἐὰν δὲ σαυτὴν ἠγνόησας, ἐρεύνησον τῶν ποιμνίων τὰ ἵχνη, καὶ ἀκολουθοῦσα ποίμαινε μὴ τὰ πρόβατα μόνον, ἀλλὰ καὶ τοὺς ἐρίφους σου, ἐν τοῖς σκηνώμασι τῶν ποιμένων.

[00683] Βοῦ λεται γὰρ ὁ φιλόανθρωπος Δεσπότης οὐ μόνον τοὺς δικαίους, ἀλλὰ καὶ τοὺς ἁμαρτωλοὺς ἐπιμελείας ^[81.76] πάσης ἀξιοῦσθαι.

[00684] Διό φησιν·

[00685] Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·

[00686] καί·

[00687] Οὐκ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετὰ νοιαν.

[00688] Καὶ διὰ Ἰεζεκιήλ τοῦ προφήτου·

[00689] Μὴ θελήσω, φησὶ, τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὥς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν·

[00690] Καὶ ὁ μακάριος ἀπόστολος Παῦλος περὶ αὐτοῦ φησιν·

[00691] Ὁ θέλων πάντας ἀνθρώπους σω θῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

[00692] Διὰ τοῦτο βούλεται αὐτὴν καὶ τοὺς ἐρίφους βόσκειν·

[00693] ἐν τύπῳ δὲ ἁμαρτωλῶν τοὺς ἐρίφους ἡ θεία παραλαμ βάνει Γραφή·

[00694] τούτους γὰρ ἐξ εὐωνύμων ὁ Κύριος ἔφη σταθήσεσθαι, διακριθέντας ἐκ τῶν ἀμνῶν τῶν λαχόντων δεξιὸν χώρον.

[00695] Ἐπειδὴ καὶ ἐν τῷ νόμῳ ὑπὲρ ἁμαρτίας οὐ πρόβατον, ἀλλὰ χίμαρος ἐξ αἰγῶν προσεφέρετο.

[00696] Διὰ τοῦτο λέγει τῇ νύμφῃ ὁ νυμφίος·

[00697] Τοῖς ἵχνεσι τῶν ποιμνίων ἀκολουθεῖ, καὶ τῶν προλα βόντων ἀγίων ἀνερεῦνα τὸν βίον·

[00698] καὶ ἐν τοῖς τῶν ποιμένων ἐκείνων σκηνώμασι, τουτέστιν ἐν ταῖς ἀποστολικάῃς ἐκκλησίαις, βόσκε σου τοὺς ἐρίφους, ἀκούσασα ἐν τοῖς ἱεροῖς Εὐαγγελίοις·

[00699] Ὅρᾳτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τῶν ἐλαχίστων τῶν πιστευόντων εἰς ἐμέ·

[00700] ἀμὴν γὰρ λέγω ὑμῖν, οἱ ἄγγελοι αὐτῶν καθ' ἡμέραν ὀρώσι τὸ πρόσωπον τοῦ Πα τρὸς ὑμῶν τοῦ ἐν οὐρανοῖς.

[00701] η'.

[00702] Τῇ ἵππῳ μου ἐν ἄρμασι Φαραῶ ὁμοίωσά σε, ἢ πλησίον μου.

[00703] Τροπικῶς ἐνταῦθα Φαραῶ τὸν τῆς ἡμετέρας φύσεως ἀλάστορα προσηγόρευσε, τὸν ἀλιτὴ ριον καὶ κοινὸν ἡμῶν πολέμιον ὃν τῷ Φαραῶ παρα πλησίως ἐν τοῖς ἀγίοις τοῦ βαπτίσματος ὕδασιν ὑποβρύχιον πεποίηκε.

[00704] Τῇ ἵππῳ μου τοίνυν, ἢ χρησάμενος τὰ ἄρματα τοῦ Φαραῶ κατεπόντισα, ὁμοίαν σε κρίνω πλησίον μου γενομένην, καὶ ἀγά πην περὶ ἐμέ κτησαμένην.

[00705] Ἐχρήσατο δὲ οἷόν τινι ὀχήματι τῇ τοῦ δούλου μορφῇ, ἣν κενώσας ἑαυτὸν ἀνέλαβεν, ἵνα παντὶ τῷ γένει πραγματεύσῃται σωτη ρίαν.

[00706] Ταύτη τοίνυν τῇ ἵππῳ ἀπεικάζει τὴν νύμφην.

- [00707] Καὶ μαρτυρεῖ τῷ νοήματι ὁ Ἀπόστολος, οὕτωςί λέγων περὶ τοῦ Σωτῆρος Χριστοῦ·
- [00708] Ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.
- [00709] Καὶ πάλιν·
- [00710] Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.
- [00711] Ἐκ τῶν ἀποστολικῶν τοίνυν ῥημάτων τὰ μυστικά τοῦ Ἄσματος νοήσωμεν ῥῆ ματα, καὶ ἀκούσωμεν τοῦ νυμφίου λέγοντος, ὅτι Σὲ τὴν πλησίον μου γενομένην, καὶ διὰ τοῦτο πλησίον ὀνομαζομένην, καὶ ἐκ τοῦ πράγματος καρπουμένην τὸ ὄνομα, τῇ ἵππῳ μου ἐοικέναι φημί, ἣ χρησάμενος τὸν νοητὸν Φαραῶ σὺν τοῖς ἄρμασιν αὐτοῦ κατεπόντισα, καὶ σοὶ τὴν ἐλευθερίαν ἐδωρησάμην.
- [00712] Τούτοις ἐπάγει·
- [00713] θ'.
- [00714] Τί ὠραιώθησαν αἱ σιαγόνες σου, ὡς τρυ^[81.77] γόνος! τράχηλός σου, ὡς ὀρμίσκοι! Ἀλλὰ μὴ πάλιν σαρκικῶς νοήσωμεν τὴν σιαγónα, καὶ τὸν τράχηλον·
- [00715] λάβωμεν δὲ εἰς νοῦν, ὅτι καὶ πολλάκις ἡ θεία Γραφὴ σωματικοῖς ὀνόμασι καὶ ἐπὶ τῆς ψυχῆς κέχρηται·
- [00716] καὶ ποτὲ μὲν φησιν ὁ προφήτης Ἰερεμίας·
- [00717] τὴν κοιλίαν μου, τὴν κοιλίαν μου ἐγὼ ἀलगῶ·
- [00718] καὶ δεικνὺς ὅτι οὐ περὶ ταύτης λέγει, ἐπάγει, καὶ τὰ αἰσθητήρια τῆς καρδίας μου.
- [00719] Ποτὲ δὲ ὁ μακάριος Παῦλος λέγει·
- [00720] τὰς παρειμένας χεῖρας, καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χολὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον·
- [00721] οὔτε περὶ χειρῶν, οὔτε περὶ ποδῶν, οὔτε περὶ τῆς ὀρωμένης χωλότητος ὁ μακάριος παρήνευσε Παῦλος, ἀλλὰ τὰς πρακτικὰς τῆς ψυχῆς ἐνεργείας τούτοις τοῖς ὀνόμασι προσηγόρευ· σεν.
- [00722] Οὕτω τοίνυν νοήσωμεν τό·
- [00723] Ὡραιώθησαν σιαγόνες σου ὡς τρυγόνος, τράχηλός σου ὡς ὀρμίσκοι.
- [00724] Ἐκ πολλῶν γὰρ ἀνδρῶν καὶ γυναικῶν ἡ Ἐκκλησία συγκεκροτημένη, ἔχει τινὰς μὲν σιαγónας, τινὰς δὲ ὀφθαλμοὺς, τινὰς δὲ ἀκοὰς, τινὰς δὲ στόμα, ἄλλους δὲ χεῖρας, καὶ ἄλλους πόδας ὀνομαζομένους.
- [00725] Ἐπαινεῖ τοίνυν ὁ νυμφίος τοὺς τὴν σεμνότητα μετιόντας, καὶ τὸ τῆς αἰδοῦς ἐρύθημα κεκτημένους·
- [00726] καὶ φησιν·
- [00727] Ὡραιώθησαν σιαγόνες σου ὡς τρυγόνος.
- [00728] τὴν δὲ τρυγónα φασὶν οἱ τὰς φύσεις τῶν ζώων συγγεγραφότες, οὐ φιλέρημον εἶναι μόνον, ἀλλὰ καὶ σώφρονα, καὶ τόν τε ἄρῶνα μιᾷ θηλείᾳ συναπτόμενον, τὴν δὲ θήλειαν ἐνὶ ἄρῶνι κοινωοῦσαν, καὶ οὐδὲ μετὰ τὴν ἀποβίωσιν ἐτέρῳ ἢ ἐτέρᾳ συναφθῆναι ἀνεχομένην.
- [00729] Εἰκότως τοίνυν ταύτῃ ἐοικέναι τὴν Ἐκκλησίαν φησὶ τὴν τῷ Χριστῷ συν·αφθεῖσαν, καὶ τὰς τῶν ἄλλων κοινωνίας διαφυγοῦσαν, καὶ μὴδὲ μετὰ τὸν θάνατον αὐτοῦ καταλιπεῖν αὐτὸν ἀνεχομένην, ἀλλὰ ἀναμείνασαν τὴν ἀνάστασιν, καὶ ἀναμένουσαν αὐτοῦ τὴν δευτέραν παρουσίαν.
- [00730] Καὶ τὸν τράχηλον δὲ αὐτῆς ὀρμίσκοις ἐοικέναι φησί.
- [00731] Περιδέραιον δέ ἐστι τοῦτο, καὶ εἶδος κόσμου τὸν τράχηλον καλλωπίζοντος.
- [00732] Ἐπαινεῖ δὲ αὐτὴν καλῶς ἔλκουσαν τὸν τῆς εὐσεβείας ζυγόν, περὶ οὗ φησιν ἐν Εὐαγγελίοις ὁ νυμφίος·
- [00733] Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, ὅτι ὁ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστι.
- [00734] Διὰ τοῦτο ἐν τοῖς Ἄσμασι θαυμάζει τὸν τράχηλον τὸν τοῦτον φέροντα τὸν ζυγόν, ὡς οὐ δεόμενον τῆς ἑξωθεν κοσμήσεως, καὶ ἐπεισάκτου ὠραῖσμοῦ, ἀλλ' οἰκοθεν ἔχοντα τὴν εὐπρέπειαν, ὡς ἀπεικάζεσθαι γυμνὸν ὄντα ὀρμίσκοις ἄλλους τραχήλους κοσμοῦσι.
- [00735] Τούτων ὑπὸ τοῦ νυμφίου ῥηθέντων, ἀποκρίνονται καὶ οἱ δορυφόροι τοῦ νυμφίου, καὶ ὑπηρέται, καὶ φασὶ τῇ νύμφῃ·
- [00736] ὲ, ἰα'.
- [00737] Ὅμοιώματα χρυσοῦ ποιήσομέν σοι μετὰ στιγμάτων τοῦ ἀργυρίου.
- [00738] Ἔως οὗ ὁ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ.

- [00739] Δοκοῦσι δέ μοι σημαίνειν ἐν ταῦθα τὸν πρὸ τῆς παρουσίας τοῦ Δεσπότη Χριστοῦ [81.80] καιρὸν·
- [00740] καὶ παραμυθοῦνται τὴν νύμφην, ὅτι Πάντα τὸν πρὸ τῆς ἀναστάσεως τοῦ βασιλέως καιρὸν ἡμεῖς σοὶ συνεσόμεθα, καὶ διακοσμήσομέν σε τῷ δυνατῷ κόσμῳ·
- [00741] καὶ οὐ καταλείψομέν σε ἕως ἀναστῆ, ἀλλὰ προσοίσομέν σοι ὁμοιώματα χρυσίου, καὶ στίγματα ἀργυρίου.
- [00742] Ἀκολούθως δὲ ἔφασαν ὁμοιώματα χρυ σίου, καὶ οὐκ αὐτὸν τὸν χρυσόν·
- [00743] ἐπειδὴ μείζονα τοῦ νυμφίου τὰ δῶρα·
- [00744] τὰ δὲ τῶν ἐκείνου διακόνων οὐ τὴν ἴσιν ἔχει δόξαν.
- [00745] Διὸ τοῖς θείοις Εὐαγγελίοις πλείονα προσφέρομεν τὴν τιμὴν·
- [00746] τιμῶμεν δὲ καὶ νόμον, καὶ τοὺς προφήτας, καὶ τὰ τῶν ἁγίων ἀπο στόλων συγγράμματα.
- [00747] Εἰκότως τοίνυν ἔφασαν οἱ τοῦ νυμφίου διάκονοι·
- [00748] Ὅμοιώματα τοῦ χρυσίου ποιή σομέν σοι μετὰ στιγμάτων τοῦ ἀργυρίου, ἕως οὗ ὁ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ.
- [00749] Στίγματα δὲ ἀργυ ρίου καὶ ὁμοιώματα χρυσίου τὸ ποικίλον τῶν χαρι σμάτων νοήσωμεν, καὶ τῆς περὶ ἡμᾶς ὑπὸ τοῦ Θεοῦ γινομένης προνοίας.
- [00750] Ἀπολαύομεν γὰρ καὶ τῆς παρ' ἀγγέλων βοηθείας·
- [00751] Παρεμβαλεῖ γὰρ ἄγγελος Κυ ρίου κύκλῳ τῶν φοβουμένων αὐτὸν, καὶ ῥύσεται αὐ τοὺς.
- [00752] Καὶ, Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου.
- [00753] Καὶ ὁ νόμος δὲ αὐτὸς ἀγγέλων διακονούντων ἐδόθη.
- [00754] Διὸ φησιν ὁ Ἀπόστολος·
- [00755] Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς νόμος ἐγένετο βέβαιος.
- [00756] Ἐν ὅσῳ τοίνυν ὁ βασιλεὺς ἀνακλίνεται καὶ ἀνίσταται, ἡμεῖς, φησί, τὰ δυνατὰ προσοίσομεν.
- [00757] Ἀνάκλινιν δὲ αὐτοῦ τὸν θάνα τον προσαγορεύουσιν.
- [00758] Διὸ καὶ ὁ Βαλαὰμ προφη τεύων φησίν·
- [00759] Ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρ ματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν·
- [00760] καὶ μετ' ὀλίγα·
- [00761] Κατακλιθεὶς ἀνεπαύσατο ὡς λέων, καὶ ὡς σκύμνος, τίς ἀναστήσει αὐτόν;
- [00762] Οἱ εὐλογοῦντές σε εὐλόγηνται, καὶ οἱ καταρώμενοί σε κεκατήρανται.
- [00763] Ταῦτα δὲ καὶ ἐν τῇ προφητείᾳ τοῦ πατριάρχου Ἰακώβ τῇ πρὸς τὸν Ἰούδαν εἰρημένη ἔστιν εὐρεῖν.
- [00764] Τούτων ἄνωθεν οὕτω ῥηθέντων ὑπὸ τῶν τοῦ νυμφίου διακόνων, πάλιν ἡ νύμφη φησί·
- [00765] Νάρδος μου ἔδωκεν ὁσμὴν αὐτοῦ.
- [00766] (ιβ') Ἀπὸ δεσμος στακτῆς ἀδελφιδοῦς μου ἐμοί.
- [00767] Ζητη τέον δὲ πρότερον, τί δήποτε αὐτὸν ἀδελφιδοῦν ὀνομά ζει·
- [00768] νύμφην δὲ ἐδιδάχθημεν τὴν ἐξ ἐθνῶν Ἑκκλη σίαν·
- [00769] ἀλλὰ καὶ γυναῖκα προτέραν τοῦ νυμφίου τὴν Ἰουδαίων πληθύν, λαβοῦσαν βιβλίον ἀποστασίου εἰς τὰς χεῖρας αὐτῆς, διὰ τὴν οἰκείαν ἀκολασίαν.
- [00770] Ἀδελ φαί δὲ τυγχάνουσιν·
- [00771] ἄμφω γὰρ τὸν Ἀδὰμ ἀνχοῦσι πατέρα·
- [00772] ἀλλ' ὁ νυμφίος ἐκ τῆς προτέρας ἐβλάστησε κατὰ τὸ ἀνθρώπινον.
- [00773] Φησὶ γὰρ ὁ μακάριος Παῦλος·
- [00774] Πρώδηλον δὲ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος.

[00775] Καὶ πάλιν·

[00776] Τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.

[00777] Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὥς ἐπὶ πολλῶν, ἀλλ' ὥς ἐφ' ἑνός·

[00778] Καὶ τῷ σπέρματι αὐτοῦ, ὅς ἐστι Χριστός.

[00779] Καὶ περὶ τοῦ Δαβὶδ δέ φησιν ὁ μακάριος Πέτρος, ὅτι Προφή ^[81.81] τῆς ὑπάρχων, καὶ εἰδώς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ ἀναστήσῃν τὸ κατὰ σάρκα τὸν Χριστὸν, προειδώς ἐλάλησε περὶ τοῦ θανάτου, ὅτι Οὐκ ἐγκατελείφθη ἡ ψυχὴ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

[00780] Ἐπειδὴ τοίνυν ἀδελφαὶ τυγχάνουσαι, ἥ τε Ἰουδαίων πληθὺς, καὶ ἡ ἐξ ἔθνων Ἐκκλησία, ἐκείνης δὲ υἱὸς ὁ Χριστὸς τὸ κατὰ σάρκα, εἰκότως αὐτὸν ἀδελφιδοῦν ἡ νύμφη καλεῖ, ὥς τῆς ἀδελφῆς αὐτῆς υἱὸν γενόμενον κατὰ τὸ ἀνθρώπινον.

[00781] Οὗτος τοίνυν ὁ ἀδελφιδοῦς μου ἔμοι καὶ νάρδος ἐστὶ, καὶ ἀπόδεσμος στακτῆς·

[00782] πολλοῖς γὰρ αὐτὸν ὀνόμασι προσαγορεύω, ὑπὸ τῆς εὐοσμίας τοῦ μύρου αὐτοῦ καταθελγομένη, καὶ οὐ δύναμαι ἐνὶ ὀνόματι χρῆσασθαι.

[00783] Πάσας γὰρ ὁμοῦ τὰς προσηγορίας νικᾷ τῆς εὐοσμίας αὐτοῦ ἡ δύναμις·

[00784] ἀλλ' ὑπὸ τῆς ἀγάπης αὐτοῦ νικωμένη, καὶ νάρδον αὐτὸν ὀνομάζω, καὶ ἀπὸ δεσμον στακτῆς προσαγορεύω.

[00785] Νάρδον μὲν, ὥς καὶ ἀλιφέντα τῇ νάρδῳ τῇ πιστικῇ τῇ πολυτίμῳ, ἥς ἡ ὁσμὴ ὅλον τὸν οἶκον ἐπλήρωσε, τύπον ἔχοντα τῆς οἰκουμένης·

[00786] ἐπλήρωσε γὰρ τῆς εὐώδους πίστεως τὴν οἰκουμένην ἡ ὑπὸ τῶν εὐσεβῶν τῷ Κυρίῳ προσενεχθεῖσα θεραπεία·

[00787] ἀπόδεσμον δὲ αὐτὸν καλῶ στακτῆς, ἐπειδὴ αὐτὸς Κατέβη ὥς ὑετὸς ἐπὶ πόκον, καὶ ὥσει σταγῶν ἢ στάζουσα ἐπὶ τὴν γῆν.

[00788] Κέκληται δὲ ὑπὸ τῶν προφητῶν καὶ σταγῶν·

[00789] Ἔσται γὰρ, φησὶν, ἐκ τῆς σταγόνος τοῦ λαοῦ τούτου συναγόμενος συναχθὴ σεται Ἰακώβ.

[00790] Ἰστέον δὲ ὅτι ὁ Σύμμαχος, καὶ ὁ Ἀκύλας, σμύρναν τὴν στακτὴν ὠνομάκασιν.

[00791] Δηλοῖ δὲ ἡ σμύρνα τοῦ νυμφίου τὸν θάνατον, καὶ τὴν ἐκεῖθεν γενομένην εὐοσμίαν τῇ νύμφῃ.

[00792] Προσέθηκε δέ·

[00793] Ἀναμέσον τῶν μαστῶν μου αὐλισθήσεται.

[00794] Τοῦτ' ἐστὶν ἐν τῷ ἡγεμονικῷ τῆς ψυχῆς μου, ὃ τῇ καρδίᾳ ἐπαναπαύεται μεταξὺ τῶν μαστῶν διακειμένη.

[00795] Δηλοῖ δὲ τοῦτο τῆς προφητείας τὸ πέρας, τῆς ὑπὸ Θεοῦ λεγομένης·

[00796] Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαὸς, λέγει Κύριος παντοκράτωρ.

[00797] Καὶ αὐτὸς δὲ ὁ νυμφίος ὑπισχνεῖται λέγων, ὅτι Ἐλευσόμεθα ἐγὼ καὶ ὁ Πατήρ, καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

[00798] Διὸ καὶ ὁ Παῦλος βοᾷ, Ἦ δοκιμὴν ζητεῖτε τοῦ ἐν ἔμοι λαλοῦντος Χριστοῦ;

[00799] Τούτου χάριν ἡ νύμφη φησὶν·

[00800] Ἀναμέσον τῶν μαστῶν μου αὐλισθήσεται.

[00801] γ'.

[00802] Βότρυς κύπρου ἀδελφιδοῦς μου ἔμοι ἐν ἀμπελῶσιν Ἐνγαδδί.

[00803] Ἀποροῦσα ἡ νύμφη, ποῖον ὄνομα ἐπιθῇ τῷ νυμφίῳ, τῇδε κἀκεῖσε περισστέϊ, καὶ πανταχόθεν προσηγορίας ἐρανιζομένη ἐπιτίθῃσιν αὐτῷ, ἐπειγομένη μὲν ὑπὸ τῆς ἀγάπης αὐτὸν καλεῖν, οὐ δυναμένη δὲ εὐρεῖν τὴν ἁξίαν προσηγορίαν.

[00804] Διὸ πάλιν βότρυν αὐτὸν ὀνομάζει κύπρου, τουτέστι κυρίζοντα, ἀντὶ τοῦ ἀνθεῖν ἀρξάμενον.

[00805] Εὐώδης γὰρ ἡ ἄμπελος κατ' ἐκεῖνο τοῦ καιροῦ.

[00806] Προστίθῃσι δὲ, ^[81.84] Ἐν τοῖς ἀμπελῶσιν Ἐνγαδδί τοιοῦτός ἐστιν εὐώδης.

[00807] Εἰ μὲν οὖν τὸ χωρίον σημαίνει τὸ ἐν τῇ Ἰουδαίᾳ, ὥς ἀμπελῶσι θαυμαστοῖς κεκοσμημένον, νοητέον τροπικῶς, ὅτι Ὑπὲρ ἐκείνας τὰς ἀμπέλους εὐώδης σου ὁ βότρυς ὑπάρχει.

[00808] Εἰ δὲ διὰ τὴν τοῦ ὀνόματος σημασίαν τὴν προσηγορίαν τοῦ Ἐνγαδδὶ τέθεικεν, ὅπερ ἐρμηνεύεται ὀφθαλμὸς πειρατηρίου, νοητέον οὕτως, ὅτι Καὶ ἐν πειρασμοῖς ὑπάρχουσα, καὶ ὑπὸ πολλῶν πολέμουμένη, τῆς σῆς εὐοσμίας ἀντιλαμβάνομαι·

- [00809] καὶ τῶν κατὰ τὸν παρόντα καιρὸν ἂν θούντων ἀμπελώνων, τροπικῶς νοουμένων, πειρατῇ ρίου δὲ ὄντων μέσον·
- [00810] πειρατῆριον γὰρ ἐστὶ ὁ βίος ἂνθρώπου ἐπὶ τῆς γῆς·
- [00811] προκρίνω τὴν εὐοσμίαν τοῦ κυπρίζοντος βότρου.
- [00812] Εἰ δὲ ὁ ἄρτι ἀνθῶν τοιοῦτός ἐστι, σκοπητέον οἷος ὁ περκάζων καὶ εἰ ὁ περκάζων τούτου κρείττων, ἐνθυμητέον οἷος ὁ πέπειρος, καὶ ταῖς ληνοῖς ἐπιτήδειος.
- [00813] Ἦγοῦμαι γὰρ τὸν αὐτὸν, ἀναλόγως ταῖς πνευματικαῖς ἡλικίαις, τοῖς μὲν ἀνθεῖν, τοῖς δὲ ὀμφακίζειν, τοῖς δὲ ὑποπερκάζειν, τοῖς δὲ πέπειρον εἶναι, ὑπὸ δὲ τῶν τελείων πίνεσθαι·
- [00814] Τὸ γὰρ ποτὶ ῥιον αὐτοῦ μεθύσκον ὥσει κράτιστον.
- [00815] Τούτων ὑπὸ τῆς νύμφης ῥηθέντων, πάλιν αὐτῇ ὁ νυμφίος προσδιαλέγεται, καὶ φησιν·
- [00816] ιδ΄.
- [00817] Ἰδοὺ εἰ καλὴ, ἢ πλησίον μου·
- [00818] ἰδοὺ εἰ καλή·
- [00819] οἱ ὀφθαλμοί σου περιστραί.
- [00820] Ἐπαινεῖ αὐτῆς πάλιν τὸ κάλλος, καὶ θαυμάζει τὴν ὥραν, καὶ τῷ διπλασιασμῷ τὴν εὐπρέπειαν αὐτῆς ἐκπλήττεται.
- [00821] Πρὸ δὲ πάντων τοὺς ὀφθαλμοὺς αὐτῆς ἐγκωμιάζει, καὶ φησιν·
- [00822] Οἱ ὀφθαλμοί σου περιστραῖ, τουτέστι πνευματικοί·
- [00823] ἐν εἶδει γὰρ περιστραῶς ἐπεφοίτησε τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐνώκησε τῷ νυμφίῳ.
- [00824] Διὰ τοῦτο οὐ λέγει, ὥσει περιστραῶς, ἀλλὰ περιστραῖ, τουτ' ἐστὶ πνευματικοί, χάριτος θείας πεπληρωμένοι, ἀχλύος ἐλεύθεροι, ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, καὶ τὴν αὐτὴν εἰκόνα μεταμορφούμενοι, ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος, καὶ δυνάμενοι λέγειν·
- [00825] Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ.
- [00826] Αποκρίνεται πάλιν ἡ νύμφη, καὶ φησιν·
- [00827] ιε΄, ις΄.
- [00828] Ἰδοὺ εἰ καλὸς, ἀδελφιδοὺς μου, καὶ γε ὥραϊος πρὸς κλίνην ἡμῶν σύσκιον.
- [00829] Δοκοὶ οἰκῶν ἡμῶν κέδροι, φατνώματα ἡμῶν κυπάρισσοι.
- [00830] Μέχρι μὲν οὖν τοῦ παρόντος τὴν εὐοσμίαν αὐτοῦ διετέλει θαυμάζουσα·
- [00831] νῦν δὲ αὐτοῦ καὶ τὴν ὥραν ἐκπλήττεται, φωτισθεῖσα τοὺς ὀφθαλμοὺς, καὶ πνευματικούς αὐτοὺς κτησαμένη, ὥς καὶ περιστραῶς ὄνομασθῆναι·
- [00832] διό φησιν, ὅτι Καλὸς καὶ ὥραϊος ὁ ἀδελφιδοὺς μου.
- [00833] Κλίνην δὲ, ὥς οἶμαι, τὴν θείαν καλεῖ Γραφήν·
- [00834] ἐν ἣ ὅτε νυμφίος καὶ ἡ νύμφη διὰ παντομένη κοινωνοῦσιν ἀλλήλοις κατὰ τὴν πνευματικὴν κοινωνίαν.
- [00835] Καὶ ὁ μὲν δίδωσι τοῦ λόγου τὰ ^[81.85]σπέρματα·
- [00836] ἡ δὲ δεχομένη συλλαμβάνει, καὶ κύει, καὶ ὠδίνει, καὶ βοᾷ μετὰ τοῦ προφήτου·
- [00837] Διὰ τὸν φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν, καὶ ὠδινήσαμεν, καὶ ἐτέκομεν πνεῦμα σωτηρίας σου, ὃ ἐκύησα μεν ἐπὶ τῆς γῆς.
- [00838] Σύσκιον δὲ καλεῖ τὴν κλίνην, ὥς βοηθουμένην ὑπὸ τῆς τοῦ Πνεύματος χάριτος, καὶ τοῦ καύματος τῆς ἁμαρτίας ἀπηλλαγμένην.
- [00839] Ὅπερ γὰρ ἡ νεφέλη τῷ Ἰσραὴλ γέγονεν, τοῦτο ἡμῖν ἡ τοῦ Πνεύματος βοήθεια.
- [00840] Διὰ τοῦτό φησι·
- [00841] Πρὸς κλίνην ἡμῶν σύσκιον.
- [00842] Δοκοὶ οἰκῶν ἡμῶν κέδροι, φατνώματα ἡμῶν κυπάρισσοι.
- [00843] Ταῦτα δὲ τὰ εἶδη τῶν ξύλων παρέλαβεν, ἐπεὶδὴ ἡ μὲν κέδρος ἔχει τὸ ἄσηπτον, ἡ δὲ κυπάρισσος τὸ εὐώδες·

- [00844] ἀμφοτέρω δὲ παρὰ τῇ θείᾳ Γραφῇ ἔστιν εὐρεῖν, ἥτις ἡμῶν οὐ μόνον κλίνη, ἀλλὰ καὶ οἶκος τυγχάνει, καὶ τράπεζα, καὶ τροφή·
- [00845] καὶ οὐ μόνον τὴν εὐωδίαν παρέχει, ἀλλὰ καὶ τὸ ἄσηπτον, καὶ τὸ ἀπαθές, καὶ ἀθάνατον ἐπαγγέλλεται.
- [00846] Εἰ δέ τις βούλοιτο οἴκους τῆς νύμφης, καὶ τὰς ἀπανταχοῦ γῆς καὶ θαλάσσης ἐκκλησίας καλεῖν, οὐ διαμαρτήσεται τῆς ἀληθείας·
- [00847] τῶν κέδρων καὶ τῶν κυπαρίσσων τροπικῶς νοουμένων·
- [00848] τῶν μὲν ὡς δοκῶν τιμιωτέρων·
- [00849] αἱ γὰρ δοκοὶ τὸν ὄροφον φέρουσιν·
- [00850] τῶν δὲ ὑποδεεστέρων, φατνωμάτων ὀνομαζομένων.
- [00851] Οὕτως ἐπαινεθεὶς ὁ νυμφίος ὑπὸ τῆς νύμφης διδάσκει, ὥς οὐδέπω τὸ ἀληθινὸν αὐτοῦ τεθέαται κάλλος, ἀλλ' ἔτι τῇ τοῦ κάλλους ἐνετρύφησε σκιᾷ.
- [00852] ΚΕΦΑΛ.
- [00853] β'.
- [00854] α'.
- [00855] Ἐγὼ γὰρ, φησὶν, ἄνθος τοῦ πεδίου, κρίνον τῶν κοιλωμάτων.
- [00856] Τὴν ἀνθρωπίνην μου, φησὶν, εὐμορφίαν τεθέασαι·
- [00857] ἐπειδὴ Θεὸν οὐδεὶς ἑώρακε πώποτε.
- [00858] Ἐγὼ γὰρ τοῦ πεδίου ἄνθος ἐγενόμην, τουτέστι, γήϊνον ἀνέλαβον σῶμα, καὶ ἐν τῇ γῇ ἐβλάστησα, προαιώνιος ὑπάρχων καὶ ὑψηλός, μᾶλλον δὲ ἀμέτρητος.
- [00859] Κρίνον ἐγενόμην οὐκ ὀρέων, οὐδὲ βουνῶν, οὐδὲ πεδίων ἀπλῶς, ἀλλὰ κοιλωμάτων.
- [00860] Οὐ γὰρ μόνον τοῖς ζώσιν εὐηγγελίσατο τὴν σωτηρίαν, ἀλλὰ καὶ τοῖς νεκροῖς τὴν ἀνάστασιν, κατελθὼν εἰς τὰ κατώτερα μέρη τῆς γῆς, ἵνα πληρώσῃ τὰ πάντα.
- [00861] Διὰ τοῦτο τοῦ μὲν πεδίου ἄνθος ἑαυτὸν ὀνομάζει, κρίνον δὲ τῶν κοιλωμάτων, τουτέστι τῶν τεθνηκότων·
- [00862] καὶ γὰρ ἐκείνοις τὴν ἀναβίωσιν ἐπηγγείλατό τε καὶ ἐπραγματεύσατο.
- [00863] Εἶτα ἐπειδὴ ἑαυτὸν τοιούτοις ὀνόμασι προσηγόρευσε, φησὶ τῇ νύμφῃ·
- [00864] β'.
- [00865] Ὡς κρίνον ἐν μέσῳ τῶν ἀκανθῶν, οὕτως ἡ πλησίον μου ἐν μέσῳ τῶν θυγατέρων.
- [00866] Ὅση γὰρ διαφορὰ τοῦ κρίνου πρὸς τὰς ἀκάνθας, τοσοῦτο διενήνοχέ σου τὸ κάλλος τῶν θυγατέρων, αἱ οὕτω μὲν προσαγορεύονται διὰ τὸ τῆς κλήσεως ἀξιωθῆναι, τοῦ δὲ ἐκλεκταὶ εἶναι ἑαυτὰς ἀπεστερήκεισαν.
- [00867] Πολλοὶ γὰρ, φησὶ, κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
- [00868] [81.88] Τούτῳ δὲ ὀνόματι καὶ ὁ προφήτης Ἡσαΐας ὀνομάζει τὴν νύμφην λέγων·
- [00869] Εὐφράνθητι, ἔρημος διψῶσα·
- [00870] εὐφρανθήτω ἔρημος, καὶ ἀνθείτω ὡς κρίνον·
- [00871] ἔρημος γὰρ ἦν πρότερον, καὶ ἄκαρπος, καὶ ἄνυδρος ἡ νύμφη προσαγορευομένη, καὶ κλίνην οὐκ ἔχουσα σύσκιον·
- [00872] ἐδίψα δὲ τὸν νυμφίον·
- [00873] διὸ καὶ βοᾷ·
- [00874] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ.
- [00875] Καὶ τοῦτο ὁ προφήτης εἰδὼς, πνευματικὸς γὰρ ἦν, ἔλεγεν·
- [00876] Εὐφράνθητι, ἔρημος διψῶσα, εὐφρανθήτω ἔρημος, καὶ ἀνθείτω ὡς κρίνον.
- [00877] Διὰ τοῦτο καὶ ὁ νυμφίος φησὶ πρὸς αὐτήν·
- [00878] Ὡς κρίνον ἐν μέσῳ τῶν ἀκανθῶν, οὕτως ἡ πλησίον μου ἀναμέσον τῶν θυγατέρων.

- [00879] Καὶ ἔοικεν ἐνταῦθα τὰς τῶν αἰρετικῶν ἐκκλησίας θυγατέρας καλεῖν, διὰ τὴν αὐτοῦ κλῆσιν, καὶ οὐ διὰ τὴν ἐκεῖνων προαίρεσιν.
- [00880] Κἀκείνας μὲν ἀπεικάζει ἀκάνθαις, ταύτην δὲ κρίνω εὐώδει, τῷ καὶ ἔξωθεν λαμπρότητα ἔχοντι, καὶ τὸ χρυσοειδὲς ἄνθος ἐν μέσῳ περικειμένῳ.
- [00881] Τοιαύτη δέ ἐστιν ἡ τὴν τῆς δικαιοσύνης λαμπρότητα περικειμένη ψυχὴ, καὶ τὸ πνευματικὸν τῆς σοφίας καὶ τῆς γνώσεως χάρισμα ἔνδον ἐν τοῖς ταμείοις κρυπτόμενον περιφέρουσα.
- [00882] Ἀμείβεται τὸν νυμφίον ἢ νύμφη, καὶ φησι πρὸς αὐτόν·
- [00883] γ'.
- [00884] Ὡς μῆλον ἐν τοῖς ξύλοις τοῦ δρυμοῦ, οὐ τως ἀδελφιδοὺς μου ἀναμέσον τῶν υἱῶν·
- [00885] ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησα καὶ ἐκάθισα, καὶ καρπὸς αὐτοῦ γλυκὺς ἐν λάρυγγί μου.
- [00886] Πολλὴ δὲ ἡ διαφορὰ τοῦ μήλου πρὸς τὸ κρίνον·
- [00887] τὸ μὲν γὰρ μόνην τὴν ὄψιν, καὶ τὴν ὄσφρησιν εὐφραίνει, τὸ δὲ μῆλον πρὸς τῇ ὄψει, καὶ τῇ ὀσφρῇσει καὶ τῇ γεύσει ἡδονὴν τοῖς βουλομένοις παρέχει.
- [00888] Ἐδώδιμον γὰρ ἐστι, καὶ ἐσθίεται·
- [00889] διὰ τοῦτο ἢ μὲν νύμφη κρίνον ὀνομάζεται, ὁ δὲ νυμφίος μῆλον.
- [00890] Ὁ μὲν γὰρ ἐσθίεται καὶ γίνεται τροφή τῇ νύμφῃ·
- [00891] ἡ δὲ οὐκ ἐσθίεται, ἀλλὰ μόνην ἔχει τὴν εὐοσμίαν·
- [00892] διὰ τοῦτό φησιν·
- [00893] Ὡς μὴ λον ἐν τοῖς ξύλοις τοῦ δρυμοῦ, οὕτως ἀδελφιδοὺς μου ἀναμέσον τῶν υἱῶν.
- [00894] Υἱοὺς δὲ προσαγορεύει, ὥσπερ ἐκεῖ θυγατέρας, τοὺς τῆς μὲν κλήσεως ἀξιοθέντας, ἀναξίους δὲ σφᾶς αὐτοὺς καταστήσαντας τῆς ἐκλογῆς·
- [00895] οὕς ἐοικέναι ξύλοις δρυμοῦ, καὶ δένδροις ἀκάρποις ἢ νύμφῃ φησίν.
- [00896] Τὸν δὲ νυμφίον ὀνομάζει μῆλον, ὃ καὶ τῇ ἀφῇ λείον, καὶ τῇ γεύσει ἡδὺ, καὶ τῇ ὁσμῇ εὐώδες, καὶ τῇ ὄψει τερπνότατον καὶ χαριέστατον, καὶ τῇ ἀκοῇ ἡδιστον·
- [00897] ἅμα γὰρ τῷ ἀκοῦσαι πάσας τῷ λόγῳ τὰς αἰσθήσεις προσφέρομεν.
- [00898] Τοιοῦτος δὲ ὁ Δε σπότης ἡμῶν, καὶ Σωτὴρ, καὶ νυμφίος, πάσας ἡμῶν ἐστιῶν τὰς αἰσθήσεις τυγχάνει.
- [00899] Ἐν τῇ τούτου σκιᾷ λέγει ἡ νύμφη ἐπιθυμῆσαι καθίσαι, καὶ τοῦτο πεποιημέναι·
- [00900] μετὰ δὲ ταῦτά φησι καὶ τοῦ καρποῦ με ταλαβεῖν, καὶ γλυκύτατον τοῦτον ἐν τῷ λάρυγγι φαγεῖν·
- [00901] βούλεται γὰρ φυγεῖν τὰς τῆς κακίας ἀκτῖνας συγκαίειν ἐπισταμένας, ἵνα μὴ πάλιν γένηται μέλαινα·
- [00902] σκιά δὲ τοῦ νυμφίου τὰ νῦν ἐν ἐσόπτρῳ καὶ αἰνίγματι, κατὰ τὸν μακάριον Παῦλον, φαινόμενα·
- [00903] Ἄρτι μὲν γὰρ, φησὶν, βλέπω ὥς ἐν ἐσόπτρῳ, καὶ ὥς
- [00904] ^[81.89] ἐν αἰνίγματι·
- [00905] τότε δὲ πρόσωπον πρὸς πρόσωπον·
- [00906] ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην·
- [00907] διὰ τοῦτό φησιν·
- [00908] Ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησα, καὶ ἐκάθισα, καὶ καρπὸς αὐτοῦ γλυκὺς ἐν λάρυγγί μου.
- [00909] Καὶ γὰρ ὑπὸ τὴν σκιὰν καθημένη τρυγῶ τὸν καρπὸν, καὶ τούτου μεταλαμβάνω·
- [00910] καὶ μαρτυροῦσιν οἱ μεμνημένοι, τοῖς τοῦ νυμφίου μέλεσιν ἐντρυφῶντες.
- [00911] δ', ε'.
- [00912] Εἰσαγάγετε με εἰς οἶκον τοῦ οἴνου·
- [00913] τάξατε ἐπ' ἐμὲ ἀγάπην.
- [00914] Στηρίζατέ με ἐν μύροισι·

- [00915] στοιβάσατέ με ἐν μήλοις, ὅτι τετρωμένη ἀγάπης ἐγώ.
- [00916] Οἶκον δὲ οἴνου καλεῖν αὐτὴν ἡγοῦμαι τὰς θείας ληνοὺς, περὶ ὧν ὁ προφήτης φησὶν·
- [00917] Ὡς ἀγαπητὰ τὰ σκηνώματά σου, Κύριε τῶν δυνάμεων! Ἐπιποθεὶ καὶ ἐκλείπει ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ Κυρίου.
- [00918] Ὑπὲρ γὰρ τῶν ληνῶν τὸν ψαλμὸν ὀνομάσας ταῦτα ἐπήγαγε·
- [00919] διδάσκων, ὡς ληνοὺς καλεῖ τὰς τοῦ Θεοῦ Ἐκκλησίας, ἐν αἷς ὁ πνευματικὸς οἶνος ἀποθλιβόμενος, καὶ οἶονεὶ ληνοβα τούμενος εὐφραίνει τῶν εὐσεβῶν τὰς ψυχὰς κατὰ τὴν προφητείαν τὴν λέγουσαν·
- [00920] Μεθυσθήσονται ἀπὸ πιότητος οἴκου σου, καὶ τὸν χειμάρρουν τῆς τρυφῆς σου ποτιεῖς αὐτούς.
- [00921] Διὰ τοῦτο καὶ ἄξιοι ἡ νύμφη εἰσελθεῖν εἰς τὸν οἶκον τοῦ οἴνου αὐτοῦ, καὶ παρακαλεῖ τοὺς τοῦ νυμφίου διακόνους λέγουσα·
- [00922] Τάξατε ἐπ' ἐμὲ ἀγάπην·
- [00923] τουτέστι, διδάξατέ με τῆς ἀγάπης τὸν τρόπον, ἵνα μὴ ἀγαπήσω πατέρα ἢ μητέρα ὑπὲρ τὸν νυμφίον, ἢ ἀγρόν, ἢ ἀμπελῶνας, καὶ ἀναξία τοῦ νυμφῶνος φανῶ.
- [00924] Αὐτὸς γὰρ ἀπεφήνατο λέγων·
- [00925] Ὁ ἀγαπῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος·
- [00926] καὶ ὁ ἀγαπῶν υἱοὺς καὶ θυγατέρας ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος.
- [00927] Καὶ ὁ παλαιὸς δὲ νόμος, ὁ τῷ Ἀδὰμ δοθεὶς, τοιαῦτα διηγόρευεν·
- [00928] Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν.
- [00929] Τάξατε τοίνυν ἐπ' ἐμὲ ἀγάπην, ἵνα τῷ νυμφίῳ μου συναφθῶ, καὶ τοῦ τον καὶ πατρὸς, καὶ μητρὸς, καὶ τῶν ἄλλων προτιμήσω.
- [00930] Στηρίζατέ με ἐν μύροις, τουτέστι, Βεβαιώσατέ με τῇ τοῦ νυμφίου εὐοσμίᾳ, καὶ ὑπερέισατέ με, ἵνα μηδὲν με σαλεύσῃ·
- [00931] διαπαντὸς μοι τὴν εὐωδίαν ἐκείνην προσφέροντες, ἵνα μὴ λαβοῦσα λήθην τοῦ νυμφίου περὶ ἕτερα πλανηθῶ.
- [00932] Ἀλλὰ καὶ Στοιβάσατέ με ἐν μήλοις·
- [00933] ἀντὶ τοῦ, Τοῖς καρποῖς με τοῦ νυμφίου φορτίσατε·
- [00934] ἵνα ὑπὸ τὴν σκιὰν αὐτοῦ καθήμενη, καὶ τῶν μύρων αὐτοῦ ὀσφραινομένη, καὶ τῷ καρπῷ αὐτοῦ πεφορτωμένη, ἄληστον αὐτοῦ διαφυλάξω τὴν μνήμην·
- [00935] Τέτρωμαι γὰρ αὐτοῦ τῇ ἀγάπῃ.
- [00936] Καὶ γὰρ βέλος ἐκλεκτὸν ὑπάρχει, καὶ τιτρώσκει τὰς βαλλομένας ψυχὰς.
- [00937] ς'.
- [00938] Εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλὴν μου·
- [00939] καὶ ἡ δεξιὰ αὐτοῦ περιλήψεται με.
- [00940] Ἀλλὰ μὴ πάλιν εἰς σωματικὰς καταπέσωμεν δόξας, εὐὼ νύμου καὶ δεξιᾶς ἐπαῖοντες·
- [00941] καὶ γὰρ περὶ τῆς σοφίας, ἣτις ἐστὶν ἔξις, καὶ οὐκ οὐσία, φησὶν ὁ Σολο^[81.92] μῶν, ὅτι Μῆκος βίου, καὶ ἔτη ζωῆς, ἐν τῇ δεξιᾷ αὐτῆς·
- [00942] ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα.
- [00943] Καὶ περὶ τῆς περιλήψεως πάλιν ἔστιν εὐρεῖν ἐν ταῖς Παροιμίαις εἰρημένον τὸ, Ἐράσθητι αὐτῆς, καὶ τηρήσει σε·
- [00944] περιχαράκωσον αὐτήν, καὶ ὑψώσει σε·
- [00945] τίμησον αὐτήν, ἵνα σε περιλάβῃ.
- [00946] Ἐντεῦθεν τοίνυν τὰς ἀφορμὰς λαβόντες, πνευματικώτερον κἀκεῖνα νοήσωμεν, τοῦ θείου λόγου καὶ τῆς εὐσεβοῦς ψυχῆς εἶναι κοινωνίαν πιστεύοντες τὴν καλουμένην περὶ Ληψιν·
- [00947] καὶ τὸ εὐώνυμον δὲ καὶ δεξιὸν, ὡς ἀφ' ἡμῶν ληφθὲν, νοητέον.
- [00948] Ἵνα δὲ μὴ ἀθεώρητον αὐτὸ καταλίπωμεν, οὕτωςι νοήσωμεν.
- [00949] Εὐεργετεῖν οἶδε καὶ κολάζειν ὁ Θεός, τοῖς ἀξίοις ἀπονέμων ἀμφότερα.

- [00950] Τὴν εὐεργετικὴν τοίνυν χάριν ἐπὶ τῆς δεξιᾶς νοήσαντες, τὴν δὲ κολαστικὴν ἐπὶ τῆς εὐωνύμου, ἀκούσωμεν τῆς νύμφης λεγούσης·
- [00951] Εὐώνυμος αὐτοῦ ἐπὶ τὴν κεφαλὴν μου·
- [00952] τουτέστιν, Ἄνω εἰμὶ τῶν κολάσεων, οὐχ ὑπόκειμαι ταύταις, διὰ τὸ τῷ νυμφίῳ πλησιάσαι, καὶ τῆς θεραπείας αὐτοῦ φροντίσαι.
- [00953] Ἡ δεξιὰ αὐτοῦ περιλήψεται με, ἀντὶ τοῦ, Ταῖς εὐεργεσίαις αὐτοῦ κατακοσμήσει με, καὶ τούτων ἐμπλήσει με, οἷονεὶ περιπτυσσόμενος καὶ περιλαμβάνων, καὶ τὴν ἐμὴν ἐπιθυμίαν πληρῶν.
- [00954] Τοῦτο δὲ καὶ ὁ μακάριος Παῦλος παραδηλῶν ἔλεγεν, ὅτι Οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα.
- [00955] Γένοιτο καὶ ἡμᾶς πεῖραν μὲν τῆς κολαστικῆς αὐτοῦ δυνάμεως μὴ λαβεῖν, μηδὲ γεύσασθαι τῶν ἠπειλημένων τιμωριῶν, τῶν δὲ ἐπηγγελμένων ἀπολαῦσαι δωρεῶν, χάριτι καὶ φιλανθρωπία τοῦ νυμφίου Χριστοῦ τοῦ Κυρίου ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [00956] Ἀμήν.
- [00957] ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ.
- [00958] Ζ'.
- [00959] Ὁρκισα ὑμᾶς, θυγατέρες Ἱερουσαλήμ, ἐν δυνάμεσι καὶ ἰσχύσεσι τοῦ ἀγροῦ, ἐὰν ἐγείρῃτε καὶ ἐξεγείρῃτε τὴν ἀγάπην, ἕως θελήσῃ.
- [00960] Οἱ μὲν σωμάτων ἐρῶντες, μόνοι τῶν ποθυμένων ἀπολαύειν σπουδάζουσιν·
- [00961] τοὺς δὲ πειρῶ μένους ληστεύειν τὰς σφίσιν αὐτοῖς ἀνακειμένας, μετὰ πολλῆς ἀπελαύνουσι τῆς σφοδρότητος.
- [00962] Οἱ δὲ πνευματικῶς ἐρῶντες, καὶ τὸν Θεὸν ποθοῦντες, πάν ^[81.93] τας ἀνθρώπους κοινωνῆσαι αὐτοῖς τοῦ φίλτρου παρακαλοῦσι.
- [00963] Διὸ καὶ ἐν τῷ Ἄσματι τῶν ἁσμάτων ἡ νύμφη διηγησαμένη τὴν τοῦ νυμφίου περίληψιν, ὅτι Εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλὴν μου, καὶ εἰρηκυῖα, καὶ ἡ δεξιὰ αὐτοῦ περιλήψεται με, οὐκ ἀνέχεται μόνῃ ἐντροφᾶν τῷ νυμφίῳ, οὐδὲ ἀποχρῆν ἡγεῖται μόνῃ τῶν ἱερῶν ἐκείνων ἀπολαύειν ἀγκαλῶν, ἀλλὰ καὶ τὰς νεάνιδας παρακαλεῖ·
- [00964] οὐ παρακαλεῖ δὲ μόνον, ἀλλὰ καὶ βιάζεται, καὶ ἀνάγκην ἐπιτίθουσιν ὄρκου, ἵνα ἐγείρωσι καὶ ἐξεγείρωσι τὴν ἀγάπην, ἕως ἂν ὁ νυμφίος ἐθελήσῃ.
- [00965] Θυγατέρας δὲ Ἱερουσαλήμ δηλονότι τῆς ἐπουρανίου ταύτας προσαγορεύει·
- [00966] περὶ ἧς ὁ μακάριος Παῦλός φησιν·
- [00967] Ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.
- [00968] Ἀγρὸν δὲ τὸν κόσμον ὀνομάζει·
- [00969] οὕτω γὰρ καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις τὴν παραβολὴν ἐρμηνεύων φησὶν, ὅτι Ἀγρός ἐστὶν ὁ κόσμος.
- [00970] Δυνάμεις δὲ καὶ ἰσχύας ἀγροῦ τὰς ἀγγελικὰς δυνάμεις φησὶ, τὰς τὸν κόσμον περιπολούσας κατὰ τὸ Θεοῦ θέλημα·
- [00971] ἡ τοὺς ἁγίους προφήτας καὶ ἀποστόλους, οἱ θεοῦ Πνεύματος πληρωθέντες, καὶ τὴν οἱ κουμένην περινοστήσαντες, τοὺς ἀντιθέους καὶ θεομισεῖς ἐξήλασαν δαίμονας, καὶ τὴν εὐσέβειαν ἐν ταῖς τῶν ἀνθρώπων ψυχαῖς κατεφύτευσαν.
- [00972] Ἐν ἀπολαύσει τοίνυν ἡ νύμφη τοῦ νυμφίου γενομένη, καὶ πείρα μαθοῦσα τὴν ἀρόρητον ἐκείνην τρυφὴν, βοᾷ καὶ λέγει·
- [00973] Ὁρκισα ὑμᾶς, θυγατέρες Ἱερουσαλήμ, ἐν ταῖς δυνάμεσι καὶ ἰσχύσεσι τοῦ ἀγροῦ, ἐὰν ἐγείρῃτε καὶ ἐξεγείρῃτε τὴν ἀγάπην, ἕως οὐ θελήσῃ·
- [00974] τουτέστι, Μὴ ἐάσητε ἐν ὑμῖν τὴν περὶ τὸν Θεὸν ἀγάπην καθευδῆσαι·
- [00975] ἀλλὰ διεγείρατε αὐτήν, καὶ πυρσεύσατε, καὶ ἐπιβάλλετε οἷονεὶ ἔλαιον τῶν εὐεργεσιῶν τὴν μνήμην·
- [00976] ἵνα μὴ καὶ περὶ ἡμῶν ῥηθῇ·
- [00977] Ὑπνωσαν ὕπνον αὐτῶν, καὶ οὐχ εὖρον οὐδέν.
- [00978] Ἐὰν γὰρ μὴ ἀπαγγεῖλῃτε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ, καὶ μὴ μνησθῇτε τῶν θαυμασίων αὐτοῦ ὧν ἐποίει, ἀλλ' ἐπιλάθησθε τῶν εὐεργεσιῶν αὐτοῦ·
- [00979] σβεσθήσεται ἡ ἀγάπη, καὶ οἷονεὶ νεκρωθήσεται.
- [00980] Χρὴ δὲ ὑμᾶς διηνεκῶς ἐξάπτειν αὐτήν, καὶ διεγείρειν, καὶ εἰς ὕψος αὐτὴν αἶρειν τὴν φλόγα.
- [00981] Μέτρον δὲ ποιῆσθαι τῆς ἀγάπης, τοῦ νυμφίου τὸ βούλημα.
- [00982] Μὴ πρότερον οὖν παύσησθε ταύτην διεγείροντες, καὶ τὴν πυρὰν αὐτῆς ἐξάπτοντες, ἕως ἂν ὁ νυμφίος ἔχειν αὐτὴν εἴπῃ τὸ μέτρον.
- [00983] Τούτοις ἔοικε τὰ ὑπὸ τοῦ μακαρίου Παύλου Κορινθίους γραφέντα, καὶ διὰ Κορινθίων πᾶσιν ἡμῖν·

- [00984] Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἂν δοῖζεσθε, κραταιοῦσθε·
- [00985] πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
- [00986] Καὶ ἐν τῷ τέλει δὲ τῆς Ἐπιστολῆς φησιν·
- [00987] Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν, ἦτω ἀνάθεμα.
- [00988] Οὕτως ἀγαπῶσιν οἱ θερμῶς ἀγαπῶντες τὸν σεσωκότα, ὥς τοὺς ἀγαπᾶν αὐτὸν οὐκ ἐθέλοντας ὥς ὁδωδότα καὶ σεσηπότα βδελύττεσθαι σώματα.
- [00989] Τοῦτο σημαίνει λέε [81.96] γων καὶ ὁ μακάριος Δαβίδ·
- [00990] Οὐχὶ τοὺς μισοῦντάς σε, Κύριε, ἐμίσησα, καὶ ἐπὶ τοὺς ἐχθροὺς σου ἔξετη κόμην;
- [00991] Τέλειον μῖσος ἐμίσουν αὐτοὺς, εἰς ἐχθροὺς ἐγένοντό μοι.
- [00992] Περὶ δὲ τῶν φιλοῦντων αὐτόν φησιν·
- [00993] Ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου, ὁ Θεὸς, λίαν ἐκραταιώθησαν αἱ ἀρχαὶ αὐτῶν.
- [00994] Οὕτω δὲ φιλεῖν τοὺς φιλοῦντας τοὺς φίλους οἱ μακάριοι ἄνδρες ὑπὸ τοῦ Θεοῦ τῶν ὅλων ἐδιδάχθησαν.
- [00995] Αὐτὸς γὰρ πρῶτος ἔφη τῷ Ἀβραάμ·
- [00996] Εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι.
- [00997] Λέγει δὲ καὶ τῷ Ἰσραήλ·
- [00998] Ἐχθρεύσω τοὺς ἐχθροὺς σου, καὶ ἀντικείμενοις τοῖς ἀντικειμένοις σοι.
- [00999] Ἐντεῦθεν ἐδι δάχθη καὶ ὁ Δαβίδ ἐκεῖνα εἰπεῖν, καὶ ὁ μακάριος Παῦ λος ἀνάθεμα ποιῆσαι τοὺς μὴ φιλοῦντας τὸν Κύριον·
- [01000] διὰ τοῦτο καὶ ἡ νύμφη ὀρκίζει τὰς θυγατέρας Ἰερουσαλὴμ, ἐγείραι καὶ ἐξεγείραι τὴν περὶ τὸν νυμ φίον ἀγάπην, ἕως ἂν αὐτὸς ἐθελήσῃ.
- [01001] Ταῦτα ταῖς νεάνισι διαλεγομένη, καὶ εἰς τὴν ὁμοίαν αὐτὰς ἀγάπην προτρεπομένη, ἐν αἰσθήσει γίνεται τῆς τοῦ νυμφίου παρουσίας, καὶ φησι·
- [01002] ἦ'.
- [01003] Φωνὴ τοῦ ἀδελφιδοῦ μου.
- [01004] Ἐθὰς γὰρ γενομένη τῶν ἱερῶν αὐτοῦ λόγων, ἐπιγινώσκει αὐτοῦ τὴν φω νήν·
- [01005] ὥς καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις φησί·
- [01006] Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει.
- [01007] Ἀλλοτρίῳ δὲ μὴ ἀκολουθήσουσιν, ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν.
- [01008] Οἶδε τοιγαροῦν ἡ νύμφη τὴν τοῦ νυμφίου φωνήν·
- [01009] οἶδε διαφορὰν μοιχοῦ καὶ νυμφίου.
- [01010] Καὶ τῶν μὲν μοιχῶν, καὶ λύκων, καὶ μισθωτῶν βδελύττεται τὰς φωνάς·
- [01011] τοῦ δὲ νυμ φίου καὶ ποιμένος τοὺς λόγους ποθεῖ.
- [01012] Διόπερ αὐτίκα ἐν αἰσθήσει γενομένη τῆς ἐκείνου παρουσίας βοᾷ·
- [01013] Φωνὴ τοῦ ἀδελφιδοῦ μου·
- [01014] καὶ οὐκ ἀνέχεται καθῆσθαι, ἀλλ' ἀνίσταται, καὶ καραδοκεῖ, καὶ περι σκοπεῖ, καὶ ὀρώσα αὐτὸν βοᾷ·
- [01015] Ἰδοὺ οὗτος ἦκει πηδῶν ἐπὶ τὰ ὄρη, διαλλόμενος ἐπὶ τοὺς βουνούς.
- [01016] θ'.
- [01017] Ὅμοιός ἐστιν ὁ ἀδελ φιδοῦς μου τῇ δορκάδι καὶ νεβρῳ ἑλάφῳ ἐπὶ τὰ ὄρη Βαιθήλ.
- [01018] Ἄξιον δὲ ζητῆσαι, τί δήποτε αὐτὸν δορκάδι καὶ νεβρῳ ἑλάφῳ ἀπεικάζει, καὶ τίνα τὰ ὄρη Βαιθήλ, καὶ τίνα τὰ πηδήματα, καὶ τίνα τὰ ἄλματα, τίνες δὲ οἱ βουνοὶ καὶ τὰ ὄρη, ἐφ' οἷς ταῦτα γίνεται.

- [01019] Φασί τὴν δορκάδα ἐπώνυμον εἶναι τῆς οἰκείας ὀξυδορκίας, καὶ διὰ τὸ ὀξέως ὄρᾱν ταύτην εἰληφέναι τὴν προσηγορίαν.
- [01020] Φασὶ δὲ καὶ τὰς ἐλάφους τῶν ἐρπυστικῶν θηρίων ἀναιρετικὰς εἶναι, καὶ τοὺς ὄφεις, καὶ τοὺς ἔχεις, καὶ τὰ ἄλλα ὅσα τοιαῦτα, πόᾱ παραπλησίως ἐσθίειν, καὶ μηδεμίαν ἐντεῦθεν ἀπο φέρεσθαι βλάβην.
- [01021] Ἐπειδὴ τοίνυν ὁ Δεσπότης Χριστὸς ῥάβδος ἐστὶ κατὰ τὸ ἀνθρώπινον ἐξελθοῦσα ἐκ ῥίζης Ἰεσσαὶ, καὶ ἐπανεπαύσατο ἐπ' αὐτὸν Πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας, καὶ ^[81.97] πνεῦμα φόβου Θεοῦ ἐμπλήσει αὐτὸν, δορκάδι αὐτὸν ἢ νύμφη ἀπεικάζει, διὰ τὸ ὀξυδερκές καὶ διορατικόν, καὶ τῶν μελλόντων προγνωστικόν.
- [01022] Νεβρῶ δὲ πάλιν αὐτὸν ἐλάφων ἐοικέναι φησὶν, ὡς συντρίψαντα τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος, καὶ συνθλάσαντα τὰς κεφαλὰς τοῦ δράκοντος, καὶ μαχαίρᾱ παραπλησίως ὄφιν τὸν σκολιὸν καὶ ἀνελόντα τὸν δράκοντα τὸν ἐν τῇ θαλάσῃ·
- [01023] καὶ δεδοκὸτα τοῖς ἑαυτοῦ μαθηταῖς ἐξουσίαν πατεῖν ἐπάνω ὀφῶν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ·
- [01024] καὶ ἁμαρτίαν μὲν μὴ ποιήσαντα, ἄραντα δὲ τοῦ κόσμου τὰς ἁμαρτίας, καὶ οἷόν τινας ὄφεις καταδαπανήσαντα.
- [01025] Νεβρῶ δὲ αὐτὸν ἐλάφου ἀπεικάζει·
- [01026] ἐπειδὴ οὐ μόνον ἄνθρωπος, ἀλλὰ καὶ Υἱὸς ἀνθρώπου προσ αγορεύεται, καὶ οὐ μόνον λέων, ἀλλὰ καὶ σκύμνος λέοντος·
- [01027] Ἀναπεσὼν γάρ, φησὶν, ἐκοιμήθη ὡς λέων, καὶ ὡς σκύμνος.
- [01028] Εἰκὸς δὲ αὐτὴν καὶ αἰνίττεσθαι, ὅτι καὶ ἔτι βραχεῖαν ἔχων τὴν σωματικὴν ἡλικίαν, διαβόλου τὴν δύναμιν οἷόν τινας κατεδαπάνησεν ὄφεις, καὶ τοὺς μάγους, τοῦ διαβόλου τοὺς ὑποφήτας, εὐθὺς γεννηθεὶς εἴλκυσεν εἰς προσκύνησιν.
- [01029] Κατὰ τὸν νόμον δὲ τῶν καθαρῶν ἐστὶ ζώων, καὶ ἡ δορκὰς, καὶ ἡ ἔλαφος·
- [01030] προτέτακται δὲ ἡ δορκὰς τῆς ἐλάφου, ὡς τύπον ἔχουσα διὰ τὴν ὀξυδορκίαν τῆς πίστεως.
- [01031] Πιστεῦσαι γὰρ διὴ πρῶτον τὸν προσερχόμενον τῷ Θεῷ ὅτι ἔστι, καὶ τοῖς ἐκζῇ τοῦσιν αὐτὸν μισθαποδότης γίνεται.
- [01032] Καὶ τοὺς ἐλάφους δὲ ἡ θεία καλεῖ Γραφή·
- [01033] καὶ νῦν μὲν φησὶν ὁ μακάριος Δαβὶδ ἐν ἰζ΄ ψαλμῷ·
- [01034] Ὁ Θεὸς περιζωννύων με δύναμιν, καὶ ἔθετο ἄμωμον τὴν ὁδόν μου·
- [01035] καταρτιζόμενος τοὺς πόδας μου ὥσεί ἐλάφου.
- [01036] Ἐγένετο γάρ, φησὶν, ἄμωμος ἡ ὁδός μου, ἐπειδὴ κατηρτίσθησαν οἱ πόδες μου ὥσεί ἐλάφου.
- [01037] Ἡδυνήθην γὰρ πατῆσαι ἐπάνω ὀφῶν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.
- [01038] Νῦν δὲ ἐν κη΄ ψαλμῷ φησι·
- [01039] Φωνὴ Κυρίου καταρτιζομένη ἐλάφους, καὶ ἀποκαλύψει δρυμούς.
- [01040] Ἐλάφους δὲ ἐνταῦθα τοὺς ἱερούς ἀποστόλους ὀνομάζει, ὧν οἱ πόδες ὠραῖοι, ὡς εὐαγγελιζομένων ἀγαθὰ, ὡς πατοῦντες τοὺς θανατοῦντας ὄφεις, καὶ ταῖς τῶν ἀνθρώπων ψυχαῖς ἐπιβουλεύοντας·
- [01041] δι' ὧν ἀπεκαλύφθησαν οἱ δρυμοὶ ἄκαρποι, ἡ τῶν εἰδώλων ἀπάτη·
- [01042] δι' ὧν ἐν τῷ ναῷ τοῦ Θεοῦ πᾶς τις λέγει δόξαν.
- [01043] Τοιαῦτα καὶ ὁ μακάριος Ἀββακοὺμ ὁ προφήτης φησὶν·
- [01044] Κύριος ὁ Θεός μου δυνάμεις μου, καὶ τάξει τοὺς πόδας μου ὥσεί ἐλάφου, καὶ ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με τοῦ νικῆσαί με ἐν ᾧδῃ αὐτοῦ.
- [01045] Ἀλλὰ γὰρ καιρὸς ἐπὶ τὸ προκείμενον ἐπανελθεῖν.
- [01046] Ἰδοὺ οὗτος ἥκει πηδῶν ἐπὶ τὰ ὄρη, διαλλόμενος ἐπὶ τοὺς βουνούς.
- [01047] Ὅμοιός ἐστιν ἀδελφιδούς μου τῇ δορκάδι, ἡ νεβρῶ ἐλάφου ἐπὶ τὰ ὄρη Βαιθήλ.
- [01048] Διδάσκει δὲ ἐνταῦθα ἡ νύμφη τὴν τῶν εἰδώλων κατὰ λυσιν ὑπὸ τοῦ νυμφίου γενομένην.
- [01049] Ὅρη γὰρ καὶ ^[81.100] βουνούς, τὰ ἐν τοῖς ὄρεσι πάλαι ὄντα ἄλση καὶ τεμένη τῶν δαιμόνων ὠνόμασε, καθ' ὧν ἀλλόμενος καὶ πηδῶν τῇ τε σοφίᾳ τῶν λόγων, καὶ τῇ δυνάμει τῶν θαυμάτων, περιεγένετό τε καὶ φροῦδα αὐτὰ παντελῶς πεποίηκεν.
- [01050] Ἀμέλει καὶ ὁ Σύμμαχος τοῦτο σαφέστερον ἐρμηνεύων φησὶν·
- [01051] Ἰδοὺ οὗτος ἔρχεται βαίνων κατὰ τῶν ὀρέων, διαπηδῶν κατὰ τῶν βουνῶν.

[01052] Τούτοις ἐπιφέρει πάλιν ἡ νύμφη·

[01053] Ἴδου οὗτος ὀπίσω τοῦ τοίχου ἡμῶν ἔστηκε, παρακύπτων διὰ τῶν θυρίδων, εἰσκύπτων διὰ τῶν δικτύων.

[01054] Διδάσκει δὲ, ὅτι πᾶν ὄρος καὶ βουνὸν ταπεινώσας, κατὰ τὴν τοῦ Ἡσαΐου προφητείαν, παραγίνεται πρὸς αὐτὴν τα πεινὴν οὖσαν πάλαι, καὶ φάραγγι ἀπεικασμένην, καὶ πληροῖ αὐτὴν, καὶ τίθησι τὰ σκολιὰ εἰς εὐθείαν, καὶ τραχείας εἰς ὁδοὺς λείας·

[01055] καὶ περιτίθουσιν αὐτῇ ὥς μὲν πόλει τείχος, ἵνα μὴ πολιορκητῇ ὑπὸ τῶν πολεμίων, ὥς δὲ ἀμπελῶνι, καὶ κήπῳ, καὶ παραδείσῳ τοῖχον, ἵνα μὴ τρυγῶσιν αὐτὴν πάντες οἱ παραπο ρευόμενοι τὴν ὁδόν, μηδὲ λυμῆνηται αὐτὴν ὥς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατανεμήσῃται αὐτὴν, ὥς τὴν προτέραν ἐκείνην τὴν ἐξ Αἰγύπτου μετατεθεῖσαν.

[01056] Σημαίνει τοίνυν, ὅτι καταλύσας τὰ τῶν δαιμόνων τεμένη, καὶ τῶν λεγομένων θεῶν τὰ ἄλση καὶ τοὺς νεῶς (τοῦτο γὰρ διὰ τοῦ ἐπὶ τὰ ὄρη Βαιθήλ ἡνί ξατο·

[01057] τὸ γὰρ, Βαιθήλ, οἶκον ἐρμηνεύει Θεοῦ·

[01058] ὁμῶ νύμῳς δὲ τῷ ἐπὶ πάντων Θεῷ καὶ οἱ μὴ ὄντες ὑπὸ τῶν δυσσεβῶν ὠνομάζοντο θεοί)·

[01059] παραγέγονε πρὸς αὐτήν.

[01060] Καὶ εἰς μὲν τὸν θάλαμον αὐτῆς οὐδέπω εἰσελήλυθεν·

[01061] ἔξω δὲ τοῦ τοίχου ἑστηκῶς παρακύπτει διὰ τῶν θυρίδων·

[01062] θύρας δὲ τὰς αἰσθήσεις καλεῖ.

[01063] Ὡσπερ γὰρ διὰ θυρίδων τῶν αἰσθήσεων εἰσρεῖ τῇ ψυχῇ τὰ τε ἀγαθὰ καὶ τὰναντία, καὶ πάλιν ἐκεῖ θεν ἐκρεῖ.

[01064] Διὸ καὶ ὁ προφήτης φησὶν Ἱερεμίας, ὅτι Θάνατος ἀνέβη διὰ τῶν θυρίδων.

[01065] Ὁ γὰρ ἐμ βλέψας γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ, καὶ εἰσέρ χεται θάνατος διὰ τῶν θυρίδων.

[01066] Καὶ ὁ παραδεξάμε νος ἀκοὴν ματαίαν, δέχεται θάνατον διὰ τῶν θυρίδων.

[01067] Ἀλλ' ἡ νύμφη νῦν τῆς ὥρας τοῦ νυμφίου διὰ τῶν θυρίδων ἀπολαύει.

[01068] Καὶ ζητητέον πῶς ὁ νυμφίος παρακύπτει διὰ τῶν θυρίδων, τουτέστι διὰ τῶν αἰσθήσεων τῶν ἡμετέρων.

[01069] Ὅταν ἐν νόμῳ Κυρίου μελετῶντες ἡμέρας καὶ νυκτὸς τοῖς θείοις ἐντρυφῶ μεν λόγοις, καὶ μετὰ κατανύξεως καὶ γνώσεως προσ ἔχωμεν τοῖς γεγραμμένοις, διανοίγομεν ἡμῶν τὰς θυρίδας, καὶ ὑποδεχόμεθα τοῦ νυμφίου τὸ πρόσωπον.

[01070] Καὶ ὅταν ἐτέρων ἀναγινωσκόντων τὰ θεῖα λόγια, ἢ περὶ Θεοῦ διαλεγομένων, σπουδαίως ἀκούωμεν, πάλιν διὰ τῶν ἄλλων θυρίδων ὁ νυμφίος παρακύπτει, καὶ τὸ οἰκεῖον ἡμῖν ὑποδείκνυσι κάλλος.

[01071] Οὐ μόνον δὲ διὰ τῶν θυρίδων παρακύπτει, ἀλλὰ καὶ ἀπὸ τῶν δικτύων ἐκκύπτει·

[01072] οὐ καταλιμπάνει γὰρ αὐτοῦ τὴν νύμφην θηρευομένην ὑπὸ τῶν ἐπιβούλων δαιμόνων,

[01073] ^[81.101] καὶ δικτύοις περιβαλλομένην, ἀλλὰ ῥύεται αὐτὴν ^[81.101] ἐκ παγίδος θηρευτῶν, καὶ ἀπὸ λόγου ταραχῶδους.

[01074] Καὶ ἐν αὐτοῖς δὲ τοῖς πειρασμοῖς ἐκκύπτει διὰ τῶν δικτύων, καὶ ψυχαγωγεῖ αὐτὴν πολιορκουμένην, καὶ τὸ φρόνημα αὐτῆς ἀνορθοῖ.

[01075] Καὶ τοῦτο ἔστιν εὐρεῖν ἐν τε τῇ Παλαιᾷ καὶ τῇ Νέᾳ Γραφῇ, ὑπὸ τοῦ Θεοῦ τῶν ὅλων γεγενημένον, καὶ τοὺς εὐσεβεῖς πάσης παρα ψυχῆς ὑπὸ τοῦ Θεοῦ τῶν ὅλων τετυχηκότας.

[01076] Συν εχώρησε μὲν γὰρ ἀρπαγῆναι τὴν Σάρῥαν ὑπὸ τοῦ Φαραώ·

[01077] παρέκυψε δὲ διὰ τῶν δικτύων, καὶ τόν τε πατριάρχην Ἀβραάμ ἐψυχαγώγησε, καὶ τὰ δίκτυα διασπάσας σῶον αὐτῷ τὸ θήραμα καὶ ὑγιὲς ἀπ ἔδωκεν.

[01078] Ἠγρεύθη πάλιν ὑπὸ τοῦ Ἀβιμέλεχ, καὶ πάλιν παρακύπτει διὰ τῶν δικτύων, καὶ οὐ μόνον τὸ θήραμα ἔσωσεν, ἀλλὰ καὶ τὸν θηρευτὴν εὐεργέτησε.

[01079] Τοῦτο καὶ ἐπὶ τοῦ Ἰσαὰκ πεποίηκε·

[01080] τοιαῦτα γὰρ ἐπὶ τῇ Ῥεβέκκᾳ πέπονθεν, οἷα ἐπὶ τῇ Σάρῥᾳ ὁ πατήρ.

[01081] Τοῦτο καὶ ἐπὶ τοῦ Ἰακώβ εἰργάσατο·

[01082] τοῦ γὰρ κηδεστοῦ καταλαβεῖν αὐτὸν σπουδάζοντος καὶ ἀνελεῖν προθυμουμένου, ἐπιφαίνεται πάλιν διὰ τῶν δικτύων, καὶ τὸν μὲν Ἰακώβ παραθάρρύνει, τὸν δὲ Λάβαν δεδίττεται.

[01083] Καὶ ἡνίκα δὲ πάλιν ἔδεισε τὴν τοῦ ἀδελφοῦ παρουσίαν, φαίνεται καὶ τὸ δέος ἐλαύνει, καὶ θάρσος ἐντίθησι.

[01084] Καὶ τῷ Ἰωσήφ δὲ ἐξάνδραπο δισθέντι καὶ δούλῳ γενομένῳ, κὰν τῇ δεσποτικῇ συνῆν οἰκία, κὰν τῷ δεσμωτηρίῳ παρῆν, καὶ παντα χοῦ διὰ τῶν δικτύων παρακύπτων ψυχαγωγῶν αὐτὸν διετέλει.

- [01085] Καὶ ἵνα τοὺς ἐν μέσῳ καταλίπω ἁγίους, φεύγων τοῦ λόγου τὸ μήκος, οὕτω τὸν σοφώτατον Δανιήλ ἐψυχαγώγησε παραδοθέντα τοῖς Λέουσι, καὶ ἐκ τῶν δικτύων παρακύπτων θαρρόειν παρεσκεύαζεν·
- [01086] οὕτω τοῖς μακαρίοις ἐκείνοις παισὶν εἰς τὴν φοβεράν ἐκείνην συνελήλυθε κάμινον·
- [01087] οὕτω τοῖς ἁγίοις ἀπο στόλοις εἰς τὸ δεσμωτήριον ἐμβληθεῖσιν ὑπὸ Ἰουδαίων θαρρόειν παρεκελεύετο, καὶ μετὰ παρόρησίας κηρύττειν τῆς εὐσεβείας τὸν λόγον·
- [01088] οὕτω μετὰ ταῦτα κατειρχθέντι ἐν Ἱεροσολύμοις τῷ μακαρίῳ Παύλῳ, καὶ τὸν θάνατον προσδοκῶντι, θάρσος ἐντίθησι λέγων, Θάρρόει, Παῦλε·
- [01089] ὥς γὰρ ἐμαρτύρω τὰ περὶ ἐμοῦ ἐν Ἱεροσολύμοις, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
- [01090] Τοῦτο καὶ ἡ νύμφη αἰνιττομένη φησὶν.
- [01091] Ἦ.
- [01092] Ἀποκρίνεται ὁ ἀδελφίδους μου, καὶ λέγει μοι·
- [01093] Ἀνάστα, ἐλθέ, ἡ πλησίον μου, καλή μου, περιστερά μου.
- [01094] Μαρτυρεῖ τῷ κάλλει τῆς νύμφης ὁ νυμφίος·
- [01095] καὶ οὐχ ἀπλῶς αὐτὴν καλὴν, ἀλλὰ καλὴν μου καλεῖ·
- [01096] διδάσκων ὅτι λίαν αὐτῷ τὸ κάλλος αὐτῆς ἀρέσκει.
- [01097] Προσαγορεύει δὲ αὐτὴν καὶ περιστερὰν, τὴν πνευματικὴν χάριν διὰ τούτου τοῦ ὀνόματος αἱ ^[81.104] νιττόμενος·
- [01098] ἐν εἶδει γὰρ περιστερᾶς ἐπ' αὐτὸν ἐφοίτησε τὸ Πνεῦμα τὸ ἅγιον.
- [01099] Τοὺς δὲ τελείους πνευματικούς οἶδεν ὁ μακάριος Παῦλος καλεῖν.
- [01100] Διὸ τοῖς ἀτελέσιν ἔτι γράφων φησὶν·
- [01101] Κἀγὼ, ἀδελφοί, οὐκ ἠδυνήθην ὑμῖν λαλῆσαι ὥς πνευματικοῖς, ἀλλ' ὥς σαρκικοῖς, ὥς νηπίοις ἐν Χριστῷ.
- [01102] Τοῖς δὲ τελείοις γράφει·
- [01103] Ὑμεῖς δὲ ἐν σαρκὶ οὐκ ἐστὲ, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν.
- [01104] Εἰκότως τοίνυν τὴν ἐν ἀρετῇ τετελειωμένην ψυχὴν ὁ νυμφίος περιστερὰν ὀνομάζει·
- [01105] τουτέστι πνευματικὴν, καὶ Πνεύματος ἁγίου πεπληρωμένην.
- [01106] Καὶ γὰρ ὁ προφήτης Ἡσαΐας πόρρωθεν ταῦτα προορῶν, καὶ τοὺς ἁγίους ἀποστόλους οἷόν τινας ὑποπτέρους πᾶσαν τὴν οἰκουμένην περιῖπταμένους θεώμενος, καὶ τοὺς ἐκείνων φοιτητὰς καὶ ἀκροατὰς, ὥσπερ τινὰς νεοττοὺς, ἐπομένους αὐτοῖς, βοᾷ καὶ λέγει·
- [01107] Τίνες οἶδε ὥσει νεφέλαι πέτανται, καὶ ὥσει περιστραὶ σὺν νεοσσοῖς αὐτῶν;
- [01108] Οὕτω καὶ ὁ νυμφίος ἐνταῦθα τὴν Ἐκκλησίαν αὐτοῦ κάμνουσαν ἐν τοῖς πειρασμοῖς ψυχαγωγῶν καὶ παραμυθούμενος, καὶ ἐκ τῶν θυρίδων παρακύπτων, καὶ ἀπὸ τῶν δικτύων ἐκκύπτων, παρακαλεῖ αὐτὴν ἀναστῆναι, καὶ πρὸς αὐτὸν ἀναπτῆναι.
- [01109] Ἔδωκε γὰρ αὐτῇ τῆς περιστερᾶς ἐκείνης τὰ πτερὰ, περὶ ἧς ὁ μακάριος Δαβὶδ λέγει·
- [01110] Ἐὰν κοίμηθῃτε ἀναμέσον τῶν κλήρων, ἐκεῖ πτέρυγες περὶ στερεᾶς περιηργυρωμέναι, καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσίου·
- [01111] κλήρους τὰς δύο Διαθήκας ὀνομάζων, περιστερὰν δὲ τὴν τοῦ Πνεύματος χάριν, πτερὰ ἔχουσαν περιηργυρωμένα, τὴν τοῦ λόγου λαμπρότητα·
- [01112] μετάφρενα δὲ ἐν χλωρότητι χρυσίου, τῶν κεκρυμμένων μυστηρίων τὸ περιέβλεπτον·
- [01113] Ἐὰν γὰρ, φησὶν, ἐν μέσῳ τῶν δύο Διαθηκῶν διαναπαύσησθε, καὶ ἐκατέρωθεν τὴν ὠφέλειαν ἐλκύσητε, εὐρήσετε ἐκεῖ τὰ ποικίλα τοῦ Πνεύματος δῶρα.
- [01114] Ἡ νύμφη τοιγαροῦν τὴν πνευματικὴν δεξαμένη παραίνεσιν, καὶ κοιμηθεῖσα ἀναμέσον τῶν κλήρων, εὔρει τὰς περιηργυρωμένας πτέρυγας, δι' ὧν πρὸς τὸν νυμφίον ἀναπτῆναι παρακελεύεται.
- [01115] ἰα' ιγ'.
- [01116] Ἰδοὺ γὰρ, φησὶν, ὁ χειμὼν παρῆλθεν, ὁ ὑετὸς ἀπῆλθεν, ἐπορεύθη ἑαυτῷ.
- [01117] Τὰ ἄνθη ὥφθη ἐν τῇ γῇ·
- [01118] καιρὸς τῆς τομῆς ἔφθασε·

- [01119] φωνή τῆς τρυγόνος ἠκούσθη ἐν τῇ γῇ ἡμῶν.
- [01120] Ἡ συκὴ ἐξήνεγκε τοὺς ὀλύνθους αὐτῆς, αἱ ἄμπελοι κυπρίζουσιν, ἔδωκαν ὁσμὴν.
- [01121] Παραθῶ μεν τούτοις, εἰ δοκεῖ, καὶ τὰς εὐαγγελικὰς τοῦ Κυρίου φωνάς.
- [01122] Πλήθος γὰρ πολὺ θεασάμενος παν ταχύθεν συρρέευσαν πρὸς αὐτὸν, φησὶ πρὸς τοὺς ἱεροὺς ἀποστόλους·
- [01123] Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.
- [01124] Καὶ ἀλλαχοῦ δέ·
- [01125] Ἦδη, φησὶ, καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον.
- [01126] Καὶ πάλιν·
- [01127] Ἄλλος ἐστὶ, φησὶν, ὁ σπείρων, καὶ ἄλλος ὁ θερίζων·
- [01128] ὑμᾶς θερίζειν ἀπ' ἐσταλκα.
- [01129] Ἐντεῦθεν τοίνυν νοήσωμεν τὸ, Ἰδοὺ ὁ χει ^[81.105] μὴν παρῆλθε.
- [01130] Τὸν γὰρ πρὸ τῆς παρουσίας αὐτοῦ χρόνον ὀνομάζει χειμῶνα, ἔαρ δὲ τὸ μετὰ τὴν παρ' οὐσίαν·
- [01131] ἀκμὴν δὲ θέρους, τὸν προσδοκώμενον αἰῶνα.
- [01132] Διὸ φησιν αὐτὸς, ὅτι Παρελήλυθε καὶ ὁ χειμὼν καὶ ὁ ὑετὸς, αἱ τοῦ νόμου ἀπειλαὶ, καὶ αἱ σφοδραὶ τῶν ἁμαρτημάτων τιμωρίαι.
- [01133] Καὶ ἐπορεύθη ἐαυτῷ.
- [01134] Παραχωρεῖ γὰρ ἡ σκιά τῷ σώματι, ὁ παῖδ' αγωγὸς τῷ σοφῷ διδασκάλῳ.
- [01135] Ὡφθη γὰρ τὰ ἄνθη ἐν τῇ γῇ.
- [01136] Προσεκτέον τῇ ἀκριβείᾳ τῶν λόγων.
- [01137] Οὐ γὰρ εἶπεν, οἱ καρποὶ, ἀλλὰ ἄνθη.
- [01138] Ἡ γὰρ τελειότης τῶν ἀγαθῶν ἐν τῷ μέλλοντι αἰῶνι τοῖς ἀξίοις παρ' ἐχεται.
- [01139] Ἐνταῦθα δὲ οἱ κατὰ τὸν μακάριον Παῦλον φασίν·
- [01140] Ἄρτι βλέπω ὥς ἐν ἐσόπτρῳ, ὥς ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον.
- [01141] Ἀλλὰ καὶ Ὁ καιρὸς τῆς τομῆς ἔφθακεν·
- [01142] ἡ ὥς ὁ Σύμμαχος καὶ ὁ Ἀκύλας, κλαδεύσεως.
- [01143] Μετὰ γὰρ τὴν τοῦ Δεσπότης Χριστοῦ παρουσίαν ταυτησί τῆς καθάρσεως πάντα τὰ ἔθνη τετύχηκε.
- [01144] Διὸ καὶ ὁ Κύριός φησιν·
- [01145] Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, ὑμεῖς τὰ κλήματα·
- [01146] ὁ Πατήρ μου ὁ γεωργὸς ἐστι·
- [01147] πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό·
- [01148] καὶ πᾶν ὃ φέρει καρπὸν, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.
- [01149] Διὰ τοῦτό φησι·
- [01150] Καὶ ὁ καιρὸς τῆς τομῆς ἔφθακεν.
- [01151] Ἀλλὰ καὶ Φωνὴ τῆς τρυγόνος ἠκούσθη ἐν τῇ γῇ ἡμῶν.
- [01152] Φωνὴν πάλιν τρυγόνος τὴν τοῦ παναγίου Πνεύματος διδασκαλίαν καλεῖ.
- [01153] Οὕτω γὰρ ὁ μακάριος Δαβὶδ ἐν τῷ Ὑπὲρ τῶν ληνῶν προσαγορευομένῳ ψαλμῷ φησίν.
- [01154] Εἰρηκῶς γὰρ, Ὡς ἀγαπητὰ τὰ σκηνώματά σου, Κύριε τῶν δυνάμεων ἐπιποθῶ, καὶ ἐκλείπει ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ Κυρίου·

- [01155] ἡ καρδία μου καὶ ἡ σὰρξ μου ἠγαλλιάσαντο ἐπὶ Θεὸν ζῶντα, διδά σκει καὶ τῆς ἀγαλλιάσεως τὴν αἰτίαν, καὶ φησιν·
- [01156] Καὶ γὰρ στρουθίον εὗρεν ἑαυτῷ οἰκίαν, καὶ τρυγῶν νοσσίαν ἑαυτῇ, οὗ θήσει τὰ νοσσία ἑαυτῆς·
- [01157] καὶ δεικνὺς ἐπιφέρει λέγων·
- [01158] Τὰ θυσιαστήριά σου, Κύριε τῶν δυνάμεων.
- [01159] Καὶ διδάσκει ἡμᾶς, ὅτι νεοτ τοὶ μέν εἰσιν οἱ τῆς διὰ τοῦ λουτροῦ παλιγγενεσίας τετυχηκότες·
- [01160] καλιὰ δὲ αὐτῶν, καὶ νεοττία, τὰ θεῖα θυσιαστήρια, ἐν οἷς τρέφονται, καὶ σιτοῦνται, καὶ πτεροφυοῦσιν, καὶ καταβραχὺ τῆς τελειότητος ἀπο λαύουσιν.
- [01161] Οἶον δέ τις μήτηρ αὐτῶν ἐστι τίκτουσα, ἡ τοῦ ἁγίου Πνεύματος χάρις, ἡ τροπικῶς ὀνομαζομένη τρυγῶν, διὰ τὸ σῶφρον τοῦ ζώου, καὶ φιλέρημον, καὶ ἐν δένδροις ἀμφιλαφέσι τὰς καλιὰς πηγνύναι.
- [01162] Φησὶ τοίνυν ὁ νυμφίος, ὅτι Φωνὴ τῆς τρυγόνης ἠκούσθη ἐν τῇ γῇ ἡμῶν, καὶ ἡ συκὴ ἐξήνεγκεν ὀλύνθους αὐτῆς, τουτέστι, τὸν πρώϊμον τῆς πίστεως καρπὸν, δι' οὗ καὶ ὁ ἕτερος καρπὸς, ὁ τῶν πράξεων, λέγω, μόνιμος γίνεται, καὶ οὐκ ἐκρεῖ, ἀλλὰ πεπαίνεται, καὶ ἥδιος ἀποτελεῖται.
- [01163] Καὶ ἄμπελοι δὲ κυπρίζουσιν, ἔδωκαν ὁσμὴν.
- [01164] Ἦνθησαν, φησὶ, οἱ τροπικῶς καλούμενοι ἄμπελοι, καὶ τὴν εὐοσμίαν ἀφίησι.
- [01165] ιδ'.
- [01166] Ἀνάστα οὖν, ἐλθὲ, ἡ πλησίον μου.
- [01167] Ἐν σκέπη τῆς πέτρας, ἐχόμενα τοῦ προτειχίσματος.
- [01168] Καλεῖ δὲ αὐτὴν ἐν τῇ σκέπη τῆς πέτρας, ἵνα μὴ πάλιν μέλαινα γίνηται.
- [01169] Πέτραν δὲ καλεῖ τὴν εὐσεβῇ πίστιν, τὴν ἀληθῇ ὁμολογίαν.
- [01170] Καὶ γὰρ τῷ Κυρίῳ εἰ ρηκότι πρὸς τοὺς μαθητὰς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου;
- [01171] ὁ μακάριος Πέτρος ἔφησε·
- [01172] Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
- [01173] Ὡ ἀπεκρίνατο λέγων·
- [01174] Ἀμὴν, ἀμὴν λέγω σοι·
- [01175] σὺ εἶ Πέτρος, καὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν·
- [01176] καὶ πύλαι ᾄδου οὐ κατ' ἰσχύσουσιν αὐτῆς.
- [01177] Βούλεται δὲ αὐτὴν καὶ ἔξω γενέσθαι τοῦ παρόντος βίου.
- [01178] Διὸ καὶ ὁ μακάριος Παῦλός φησιν Ἑβραίοις γραφῶν·
- [01179] Ἐξερχώμεθα τοίνυν πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες.
- [01180] Βούλεται αὐτὴν σκοπεῖν οὐ τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα·
- [01181] Τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.
- [01182] Διὸ ἐχόμενα τοῦ προτειχίσματος αὐτὴν παρακαλεῖ γενέσθαι, μονονουχὶ λέγων πρὸς αὐτήν·
- [01183] Νέκρωσον τὰ μέλη σου, τὰ ἐπὶ τῆς γῆς·
- [01184] μελέτησον ἀσαρκίαν ἐν σώματι·
- [01185] ἐπίδειξαι ἀπάθειαν ἐν πάθεσιν·
- [01186] ἔξω γενοῦ τῆς παρούσης πόλεως, καὶ τῶν ταύτης τειχῶν.
- [01187] Ἐὰν γὰρ μὴ παρ' αὐτῷ γένηται τῷ προτειχίσματι, οὐκ ἀπολαύσει μου τῆς κοινωνίας·
- [01188] ἐὰν μὴ βοήσης κατὰ Παῦλον, Ἐν σαρκὶ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα·
- [01189] οὐδεὶς γὰρ στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ·

[01190] Ἐὰν μὴ ἐν μεταιχμίῳ γένῃ τῶν παρόντων καὶ τῶν μελλόντων (τοῦτο γὰρ ἡγοῦμαι παραδηλοῦ σθαι διὰ τοῦ προτειχίσματος), ὁ γάμος ἡμῶν οὐ γενήσεται.

[01191] Ἐλθοῦσαν δὲ ἐκεῖ παρακαλῶ σε, δεῖξόν μοι τὴν ὄψιν σου·

[01192] καθαρὰν ἔχεις σὺ τὴν διὰ νοιαν·

[01193] οὐδὲν γὰρ αὐτῇ τῶν βιωτικῶν φροντίδων ἐπι προσθεῖ·

[01194] ἐκεῖ βούλομαι τῆς φωνῆς σου ἀκοῦσαι·

[01195] καθαρὰ γὰρ ἐκεῖ καὶ αὐτὴ γενήσεται, ἀκολασίας ἀπά σης ἀπηλλαγμένη·

[01196] τότε ἔσται μοι ἡ φωνή σου ἡδεῖα, καὶ ἡ ὄψις σου ὡραία·

[01197] τὸ γὰρ ἐμὸν ἐν σοὶ κατοπτρὶ ζομαι κάλλος, καὶ τοῖς ἐμοῖς λόγοις κεκοσμημένης ἐπαῖω φωνῆς.

[01198] Ταῦτα πρὸς τὴν νύμφην ὁ νυμφίος εἰρηκῶς, τοῖς οἰκείοις ὑπηρέταις παρακελεύεται, λέγων.

[01199] ιε΄.

[01200] Πιάσατε ἡμῖν ἀλώπεκας μικροὺς, ἀφανί ζοντας ἀμπελῶνας.

[01201] Τινὲς μὲν οὖν τῶν ἐρμηνευκῶ των, τὸ μικροὺς ταῖς ἀμπελῶσι συνήψαν.

[01202] Οὐδὲν δὲ διαφέρει, εἴτε τοῦτο, εἴτε ἐκεῖνο εἶη τὸ νόημα.

[01203] Ἀλώπεκας δὲ καλεῖ τοὺς δολερὸν κεκτημένους τὸ φρόνημα, καὶ τὰς τοῦ Κυρίου λυμαιομένους Ἐκκλησίας, τὰς ἄρτι ἀνθεῖν ἀρξαμένας.

[01204] Διό φησιν·

[01205] Καὶ αἱ ἄμπελοι ἡμῶν κυπρίζουσιν.

[01206] Αἰνίττεται δὲ διὰ ^[81.109] τῶν ἀλωπέκων τοὺς ταῖς ἐκκλησιαστικαῖς ψυχαῖς πολεμοῦντας αἰρετικούς, καὶ ὑπούλως καὶ δολερῶς ὑποκλέπτειν πειρωμένους τοὺς μηδέπω παγίους τῇ πίστει γεγεννημένους.

[01207] Οὗτοι γὰρ τῇ πιθανότητι τῶν λόγων, καὶ ταῖς τῶν συλλογισμῶν παγίσι τε καὶ πλο καῖς, τοὺς ἀπλούστερον διακειμένους ἐξαπατῶντες λυμαίνονται ταῖς ἀμπέλοις.

[01208] Διὰ τοῦτο παρακελεύεται τοῖς τὸ διδασκαλικὸν εἰληφόσι χάρισμα, ἀγρεύειν τούτους καὶ θηρεύειν τοῖς τῆς ἀληθείας ἐλέγχοις, καὶ τὰς κυπριζούσας ἀμπέλους τῆς τούτων βλάβης ἔλευ θεροῦν.

[01209] Τούτων ἡ νύμφη τῶν λόγων ἀκούσασα εὐθύς φησιν·

[01210] ις΄.

[01211] Ἀδελφιδοῦς μου ἐμοὶ, καγὼ αὐτῷ.

[01212] Ὡσπερ γὰρ αὐτὸς πάντων με προετίμησεν, οὕτως αὐτὸν ἐγὼ πάντων προτίθημι, καὶ ἐτέρῳ συναφθῆναι οὐκ ἂν ἔχομαι.

[01213] Τοὺς ἀλωπέκων προσηγορίαν ὁμοῦ καὶ κα κουργίαν περικειμένους βδελύττομαι.

[01214] Ἄτοπον γὰρ ἀγαπηθεῖσαν, καὶ τοσούτων ἀξιωθεῖσαν, μὴ τοῖς ἴσοις κατὰ τὸ δυνατόν ἀμείψασθαι τὸν ἀγαπήσαντα.

[01215] Τού τοις ἔοικε τὸ ὑπὸ τοῦ μακαρίου Παύλου Κορινθίοις γραφέν·

[01216] Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυ ρίῳ, καὶ ὁ Κύριος τῷ σώματι.

[01217] Τοιοῦτον πάλιν τὸ ὑπ' αὐτοῦ εἰρημένον·

[01218] Ἀλλ' ἅτινά μοι ἦν κέρδη, ταῦτα ἤγημαι διὰ Χριστὸν ζημίαν.

[01219] Ἀλλὰ μὲν οὖν γε καὶ ἡγοῦμαι πάντα σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω.

[01220] Τοιοῦτόν ἐστι καὶ τό·

[01221] Χριστῷ συν εσταύρωμαι·

[01222] ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χρι στός.

[01223] Τοιοῦτόν ἐστι τό·

[01224] Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

- [01225] θλίψις;
- [01226] ἡ στενοχωρία;
- [01227] ἡ λιμός;
- [01228] ἡ διωγμός;
- [01229] ἡ γυμνότης;
- [01230] ἡ κίνδυνος;
- [01231] ἡ μά χαιρα;
- [01232] καὶ τὰ ἐξῆς.
- [01233] Τοιοῦτόν ἐστι καὶ τό·
- [01234] Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν σταυρῷ τοῦ Χρι στοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κό σμῳ.
- [01235] Τούτοις ἔοικε τὸ ὑπὸ τῆς νύμφης λεγόμενον·
- [01236] Ἀδελφίδους μου ἐμοὶ, καὶ γὰρ αὐτῷ.
- [01237] Σημαίνει δὲ καὶ τίς οὗτος, καὶ τί ποιῶν διατελεῖ, καὶ ποῦ, καὶ πότε, καὶ ἕως πότε.
- [01238] Ὁ ποιμαίνων γὰρ, φησὶν, ἐν τοῖς κρίνοις.
- [01239] (ιζ΄.) Ἔως οὗ διαπνεύσῃ ἡ ἡμέρα, καὶ κινηθῶσιν αἱ σκιαί.
- [01240] Προσεκτέον, ὅτι πρῶτον μὲν ἑαυτὸν ὠνό μασε κρίνον ὁ νυμφίος, κατὰ τὸ ἀνθρώπινον λέγων, ὅτι Ἐγὼ ἄνθος τοῦ πεδίου, κρίνον τῶν κοιλωμάτων.
- [01241] Δεύτερον δὲ αὐτὴν τὴν νύμφην·
- [01242] Ὡς κρίνον γὰρ, φησὶν, ἐν μέσῳ τῶν ἀκανθῶν, οὕτως ἡ πλη σίον μου ἀναμέσον τῶν θυγατέρων.
- [01243] Ἐνταῦθα δὲ καὶ αὐτὴν τὴν πόαν ὠνόμασε κρίνα·
- [01244] Ὁ ποιμαίνων γὰρ, φησὶν, ἐν τοῖς κρίνοις.
- [01245] Εὐωδίας γὰρ, φησὶ, πλήρης καὶ ἡ προσφερομένη τοῖς προβάτοις τροφή.
- [01246] Καὶ τοῦτο μὲν κατὰ τοὺς ἑβδομήκοντα νοητέον·
- [01247] ὁ δὲ Σύμμαχος φησιν·
- [01248] Οἱ ποιμαίνοντες ἄνθη·
- [01249] ὥς εἶναι δηλονότι αὐτοὺς τοὺς ποιμαίνοντας ^[81.112] ἄνθη, ἃ ἐκάλεσε κρίνα.
- [01250] Ἔως οὗ διαπνεύσῃ ἡ ἡμέ ρα, καὶ κινηθῶσιν αἱ σκιαί.
- [01251] Σκιὰς δὲ καλεῖ τὰ ἀν θρώπινα πράγματα.
- [01252] Διὸ καὶ ὁ μακάριος λέγει Δαβὶδ·
- [01253] Ὡς σκιά ἐν τῷ ἐκκλίνειν αὐτὴν ἀντανηρέθην.
- [01254] Καὶ πάλιν·
- [01255] Αἱ ἡμέραι μου ὥσεί σκιά παράγουσι.
- [01256] Καὶ ὁ γενναῖος Ἰώβ·
- [01257] Σκιά γὰρ ἐστὶν ὁ βίος ἀνθρώπου ἐπὶ τῆς γῆς.
- [01258] Οὐδὲν γὰρ μόνιμον, οὐδὲ βέβαιον, οὐδὲ σταθερὸν, καὶ διαρκές, καὶ οἶονεὶ οὐσιῶδες, τοῦ παρόντος βίου τὰ δοκοῦντα τερπνά·
- [01259] οὐ πλούτος, οὐ δόξα οὐ δυναστεία, οὐχ ὑγεία σωμάτων, οὐκ εὐμορφία, οὐκ ἄλλο τῶν τοιούτων οὐδέν·

[01260] ἄλλὰ σκιώδη τυγχάνει, ταῖς σκιαῖς παραπλησίως διαλυόμενα.

[01261] Ποιμαίνει τοῖνυν ἡμᾶς ὁ νυμφίος, ἕως ἂν τὸ φλογῶδες τῆς ἡμέρας παρέλθῃ καὶ διαπνεύσῃ τῆς σωτηρίας ἢ δρόσος, καὶ κινηθῶσι μὲν αἱ σκιαὶ, φανῇ δὲ τὰ μέλλοντα διαρκῇ καὶ μόνιμον τὴν ὑπαρξιν ἔχοντα.

[01262] Ἐπεὶ δὲ ὥς μία εἰσὶ τῷ νυμφίῳ νυμφευθεῖσαι αὐτῷ τετελειωμένοι ψυχαί, ἐνικῶς πρὸς αὐτὸν ἀποκρινόμεναί φασιν·

[01263] Ἀδελφιδός μου ἐμοὶ, καγὼ αὐτῷ·

[01264] ἦγουν, Ὁ ἀγαπητός μου ἐμοὶ κατ' εἰκόνα ὁράται, καγὼ αὐτῷ ζῶ, καὶ οὐκ ἐμαυτῇ, κατὰ τὸν μέγαν Ἀπόστολον·

[01265] Ὁ ποιμαίνων ἐν τοῖς κρίνοις·

[01266] ἦγουν, Ὁ διέπων διὰ τῶν ἀγίων αὐτοῦ ἐντολῶν, ἐν ταῖς μὴ συμπιγόμε ναις κατὰ τὰς βιωτικὰς φροντίδας διδασκάλοις ψυχαῖς, τὰ λογικὰ πρόβατα, ἅπερ εἰσὶν οἱ παρ' αὐτῶν διδα σκόμενοι.

[01267] Ἔως οὗ διαπνεύσῃ ἡ ἡμέρα, καὶ κινηθῶ σιν αἱ σκιαί·

[01268] δηλαδὴ, μέχρις ἂν ἐπιστῇ ἡ κατὰ τὸν μέλλοντα ὁλολαμπῆς ἡμέρα καὶ ἄσκιος, καὶ πάντα τὰ παρόντα, ἅπερ εἰσὶν αἱ σκιαὶ τῶν μελλόντων, παρέλ θωσι·

[01269] καθ' ἣν ἡμέραν τὴν ἑαυτοῦ ποιμνὴν ὁ ποιμὴν ὁ καλὸς εἰς τὰς αἰωνίους ἀναπαύσει μονάς.

[01270] Ἀπόστρε ψον, ὁμοιώθητι σὺ, ἀδελφιδέ μου, τῷ δόρκωνι, ἢ νεβρῷ ἐλάφων ἐπὶ τὰ ὄρη κοιωμάτων.

[01271] Προτρέ πει δὲ τὸν νυμφίον ἐνταῦθα τοῖς προειρημένοις ἐοι κότα ζωοῖς ἐπιβῆναι τῶν ἐν τοῖς κοιλώμασιν ὁρῶν, βουλομένη πάντας αὐτοῦ τῆς συνουσίας ἀπολαύειν.

[01272] Ὅρη δὲ κοιωμάτων ἐνταῦθα προσαγορεύει τοὺς ἐν μέσῳ κοίλων τινῶν καὶ ταπεινῶν τὴν διάνοιαν ὑπερανεστηκότας, καὶ ὑψηλῷ φρονήματι κεχρημέ νους·

[01273] καὶ παρακαλεῖ καὶ τούτους ἀπολαῦσαι τῆς τοῦ νυμφίου παρουσίας·

[01274] ὁ καὶ πεποίηκε τῶν τῆς νύμφης ἀκούσας ἱκετειῶν.

[01275] Μονωθεῖσα οὖν ἡ νύμφη δυσχε ραίνει καὶ ἀνιᾶται, καὶ διηγεῖται ταῖς νεάνισι τὸ πᾶ θος, καὶ φησιν·

[01276] ΚΕΦΑΛ.

[01277] Γ'.

[01278] Στίχ. α'.

[01279] Ἐπὶ κοίτην μου ἐν νυξὶν ἐζήτησα ὃν ἠγάπησεν ἡ ψυχὴ μου.

[01280] Ἐζήτησα αὐτὸν, καὶ οὐχ εὔρον αὐτόν.

[01281] Ἐπεκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέ [81.113] μου.

[01282] (β'.) Ἀναστήσομαι δὲ, καὶ κυκλώσω ἐν τῇ πόλει ἐν ταῖς ἀγοραῖς καὶ ἐν ταῖς πλατείαις, καὶ ζητήσω ὃν ἠγάπησεν ἡ ψυχὴ μου·

[01283] ἐζήτησα αὐτόν, καὶ οὐχ εὔρον·

[01284] ἐπεκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέ μου.

[01285] Γυμνάζων πολλάκις ὁ τῶν ὅλων Θεὸς τῶν εὐσεβῶν τὰς ψυχὰς, πειρασμοῖς ποικίλοις συγχωρεῖ περιπίπτειν, καὶ ποτὲ μὲν ἀπαλλαγὴν αἱ τουμένοις δίδωσι, ποτὲ δὲ ἀναβάλλεται τὴν δόσιν, πανταχόθεν ὠφέλειαν τοῖς θιασώταις μηχανώμενος·

[01286] τοιοῦτόν ἐστι καὶ τὸ παρὰ τῷ Δαβὶδ εἰρημένον·

[01287] Ἔως πότε, Κύριε, ἐπιλήσῃ μου εἰς τέλος;

[01288] ἕως πότε ἀπο στρέφεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ·

[01289] ἕως τίνος θή σομαι βουλὰς ἐν ψυχῇ μου;

[01290] ὀδύνας ἐν καρδίᾳ μου ἡμέρας καὶ νυκτός;

[01291] ἕως πότε ὑψωθήσεται ὁ ἐχθρὸς μου ἐπ' ἐμέ;

[01292] Πολλάκις γὰρ, ὥς εἰκὸς, ἱκετεύσας, καὶ ἀπαλλαγὴν τῶν λυπηρῶν αἰτήσας, οὐκ ἔτυχε τῆς δεήσεως·

[01293] διὸ ἀλύων ὥς διαμαρτῶν, καὶ ἀδημονῶν τοῖς τοιούτοις κέχρηται λόγοις.

[01294] Καὶ ὁ μακάριος δὲ Παῦλός φησιν·

[01295] Τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι·

[01296] καὶ ὑπὲρ τούτου τρεῖς τὸν Κύριον παρεκάλεσα, καὶ εἶπέ μοι·

[01297] Ἀρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.

[01298] Καὶ παρακαλεῖ Παῦλος, καὶ οὐ τυγχάνει·

[01299] τὸ γὰρ μὴ λαβεῖν τὴν αἴτησιν ὠφελιμώτερον ἦν.

[01300] Διὸ διδασκόμενος ὁ ἡγνόμε, μεθ' ἡδονῆς τὸ μὴ λαβεῖν ἃ ἤτηκε δέχεται·

[01301] καὶ βοᾷ λέγων·

[01302] Ἦδιστα οὖν μάλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

[01303] Καὶ Ἠλίας δὲ ὁ πάνυ δειλιάσας τῆς Ἰεζάβελ τὰς ἀπειλὰς, ἀποδιδράσκει μὲν εἰς τὴν ἔρημον, ζητεῖ δὲ τὸν ἐπίκουρον·

[01304] καὶ καταλιπὼν αὐτὸν πρὸς ὀλίγον ἐγγυμνασθῆναι τῷ φόβῳ ὁ σοφὸς τῶν εὐσεβῶν παιδοτρίβης τε καὶ ἀγωνοθέτης, ἐπιφαίνεται αὐτῷ, καὶ ὡς ἀγνοῶν πυνθάνεται τῆς φυγῆς τὴν αἰτίαν, οὐκ ἐπιτωθάζων αὐτῷ, ἀλλὰ διδάσκων τῆς φυγῆς τὴν οἰκονομίαν, καὶ παιδεύων εἶναι συγγνώμονα, ἀνθρῷ πείαν φύσιν περικείμενον, καὶ ὑπὸ τῶν ταύτης παθῶν πολεμούμενον.

[01305] Ἀλλ' ἐπὶ τὸ προκείμενον ἀναδραμεῖν καιρὸς.

[01306] Ἐνταῦθα γὰρ ἡ νύμφη, τοῦ νυμφίου πρὸς βραχὺ χωρισθέντος, ἐπιζητεῖ μὲν αὐτὸν ἐν τῇ κοίτῃ, καὶ τοῦτο οὐ μεθ' ἡμέραν, ἀλλὰ νύκτωρ·

[01307] οὐχ εὐρίσκει δὲ αὐτὸν ἀναπαύομενον.

[01308] Καὶ ταῦτα οὐ μόνον ζητοῦσα, ἀλλὰ καὶ καλοῦσα.

[01309] Ἀνίσταται δὲ, καὶ περινοστεῖ τὴν πόλιν, τὰς ἀγοράς, τὰς πλατείας·

[01310] ὁ γὰρ πόθος ἡνάγκασε, καὶ μένειν οἴκοι ἡ τῆς ἀγάπης οὐ συνεχώρει φλόξ·

[01311] περιτυγχάνει δὲ καὶ τοῖς τῆς πόλεως φύλαξι καὶ πυνθάνεται αὐτῶν, λέγουσα·

[01312] γ', δ'.

[01313] Εὐροσάν με οἱ τηροῦντες, οἱ κυκλοῦντες ἐν τῇ πόλει.

[01314] Μὴ ὄν ἡγάπησεν ἡ ψυχὴ μου ἴδετε;

[01315] Ὡς μικρὸν ὅτε παρῆλθον ἀπ' αὐτῶν, ἕως οὗ εὐρον ὄν ἡγάπησεν ἡ ψυχὴ μου.

[01316] Αὐτοῦ τὸ κατ' ἐνέργειαν εὐεργετικόν, καὶ τὸ κατ' οὐσίαν ἄτρεπτον.

[01317] [81.116] Τί δὲ οὗτος ἂν τὴν οὐσίαν εὐεργετικός ἐστι, καὶ ἄτρεπτος, οὐκ ἠδυνήθην εὐρεῖν;

[01318] Κἂν γὰρ ἀγαθὸν καὶ ἀλήθειαν ἐντεῦθεν ἐκάλεσα αὐτὸν, οὐχ ὑπήκουσέ μου, ἐπειδὴ καὶ ὑπὲρ ταῦτά ἐστιν·

[01319] ὅτι τὸ ὄνομα αὐτοῦ ὑπὲρ πάν ἐστιν ὄνομα·

[01320] καὶ αὕτη μὲν τὸν ἀγαπητόν μου, ὡς εἶρηκα, οὕτω ἠδυνήθην εὐρεῖν·

[01321] οἱ δὲ ἅγιοι ἄγγελοι εὐροσάν με, οἱ τηροῦντες, οἱ κυκλοῦντες ἐν τῇ πόλει·

[01322] εὐροσαν δέ με ἐν τῷ καθαίρειν με διὰ πρᾶξεως, καὶ φωτίζειν διὰ θεωρίας, τὴν διὰ κακίαν καὶ ἄγνοιαν ἀπολωλυῖαν, καὶ μαθήτριαν τῶν πνευμάτων τῆς πονηρίας γεγενημένην ποτὲ, καὶ διὰ τοῦτο τοῖς ἀγαθοῖς τούτοις ἀγγέλοις μὴ πρὸς μαθητείαν εὐρισκομένην·

[01323] οἱ τηροῦσι πρὸς ἔπαινον ἢ ἔλεγχον ἐν τῇ φοβερᾷ ἡμέρᾳ τῆς διαγνώσεως τά τε φανερά, καὶ ἀφανῆ μου κινήματα, καὶ πάν νόημά τε καὶ ποίημα·

[01324] κάντεῦθεν ἐν τῷ μὴ τι τούτων καταλιμπάνειν ἀνεπισκόπευτον, περικυκλοῦσί με, ποιού μενοι ἐν ἐμοί, ὡς ἔν τινι πόλει τὰς ἀναστροφάς.

[01325] Οὕτω δὲ τούτων περιτυχόντων με, φημὶ πρὸς αὐτούς·

[01326] Μὴ ὄν ἡγάπησεν ἡ ψυχὴ μου ἴδετε;

[01327] Ἦγουν, Μὴ ὄν καταλαβεῖν μὲν ἐπόθησα, οὐκ ἠδυνήθην δὲ, κἂν αὐτοῖ, οἱ τοῦτον περιχορεύοντες ὡς λειτουργικὰ πνεύματα, ἐθεάσασθε ὅπως φύσεως ἔχει, ἵνα καμὲ ταύτην ἀναδιδάξητε;

- [01328] Ἐπει δὲ καὶ τοῖς ἀγίοις ἀγγέλοις ἀκατάληπτος ὁ νυμφίος τὴν οὐσίαν ἐστὶ, καὶ διὰ τοῦτό μοι ἀπόκρισιν ἐπὶ τοῦ ἐρωτήματος οὐ δεδῶ κασι, σιωπῇ με διδάξαντες τὸ μηδὲ τούτοις αὐτὸν εἶναι καταληπτόν, κτιστοῖς οὖσι τὸν ἄκτιστον, παρῆλ θον καὶ ἀπ' αὐτῶν, τὸν ποθοῦμένόν μοι ἀναζητοῦσα.
- [01329] Καὶ ὥς μικρὸν ὅτε παρῆλθον ἀπ' αὐτῶν, ἕως οὗ εὗρον ὃν ἠγάπησεν ἡ ψυχὴ μου·
- [01330] Ἐκράτησα αὐτόν.
- [01331] Ὅτοι ὥς βραχὺ, διὰ μόνον τὸ κτιστὸν νῶ καὶ αὐ τὴν τὴν ἀγγελικὴν φύσιν διέβην, ἵνα τὸν ἄκτιστον εὕρω τὸν ἀγαπητόν μου, ὥς εὐεργέτην μου, πίστει μόνῃ κατέσχον αὐτόν·
- [01332] πάντα τὰ ὄντα διεξεληθοῦσα, καὶ ἀπ' αὐτῆς βεβαιωθεῖσα τῆς πείρας, ὅτι ὁ πάντων αἴτιος, ὑπὲρ πάντα τὰ ὄντα ἐστὶ, καὶ ἐν οὐδεμιᾷ φύσει, εἴτε αἰσθητῇ, εἴτε νοητῇ, καθ' οὐσίαν ὁράται, ὑπερουσίος ὢν.
- [01333] Οὕτως οὖν πάντα τὰ ὄντα διεπέρασα, ζητοῦσα τὸν ἐμοὶ ποθεινότατον νυμφίον εἰσοικί σασθαι.
- [01334] Καὶ οὐκ ἀφήκα αὐτόν, ἕως οὗ εἰσήγαγον αὐτὸν εἰς οἶκον μητρὸς μου, καὶ εἰς τὸ ταμιεῖον τῆς συλλαβούσης με.
- [01335] Ὅγουν οὐκ ἐπαυσάμην ζητεῖν τὸν ἐμὸν ἐραστήν, ἕως οὗ εἰσφικισάμην αὐτόν εἰς νοῦν, ὃς οἶκος μὲν τῆς δίκην μητρὸς αἰτίας πάντων Θεοῦ σοφίας ἐστίν, ὥς ταύτης διὰ τὸ καθ' ὁμοίωσιν χωρη τικός·
- [01336] ταμιεῖον δὲ πάλιν αὐτῆς, ὥς τοὺς ἀποκρύφους ταύτης θησαυροὺς διὰ τὸ κατ' εἰκόνα ἔχον ἀποθέτους ἐν ἑαυτῷ·
- [01337] ἥτις με σοφία συνέλαβεν, ὥς πρὸ κατα βολῆς κόσμου τὴν ὑπεράγαθον περὶ ἐμὲ βούλησιν ἔχουσα·
- [01338] διὸ καὶ δι' ἐμὲ τὴν ἀνθρωπείαν πάντως φύσιν, τό τε δὲ τὸ πᾶν, ὑπεστήσατο·
- [01339] Ἐπὶ κοίτην μου ἐν νυξίν ἐζήτησα ὃν ἠγάπησεν ἡ ψυχὴ μου·
- [01340] ἐζήτησα αὐτόν, καὶ οὐχ εὗρον αὐτόν.
- [01341] Καὶ μικρὸν τούτους διαδραμοῦσα, λέγει αὐτόν εὕρηκέναι, καὶ μὴ ^[81.117] ἑάσαι, ἕως οὗ αὐτόν εἰσήγαγεν εἰς τὸν οἶκον τῆς μητρὸς αὐτῆς, καὶ εἰς τὸ ταμιεῖον τῆς συλλαβούσης αὐτήν.
- [01342] Πόλιν δὲ καλεῖ τὸν τοῦ Θεοῦ οἶκον, ἣν ἐκκλη σίαν προσαγορεύομεν·
- [01343] ἀγορὰς δὲ καὶ πλατείας, τὰς θείας Γραφάς·
- [01344] φύλακας δὲ τῆς πόλεως, τοὺς ἀγίους προφήτας καὶ τοὺς ἱεροὺς ἀποστόλους, ὧν ἡ εὐσεβὴς πυνθάνεται ψυχὴ τὸν θεῖον λόγον ἐπιποθοῦσα.
- [01345] Μεθ' οὗς εὐρίσκει τὸν νυμφίον ὑπὸ τινων δορυφόρων ἢ ῥαβδοφόρων δορυφορούμενον, καὶ ἐπιλαβομένη κατ ἔχει, καὶ καταλιπεῖν οὐκ ἀνέχεται, ἕως ἂν εἰς τὸν οἶκον τῆς μητρὸς αὐτῆς, καὶ εἰς τὸ ταμιεῖον τῆς συλ λαβούσης αὐτὴν εἰσαγάγῃ αὐτόν.
- [01346] Μητέρα δὲ τῶν εὐ σεβῶν ἴσμεν τὴν ἄνω Ἱερουσαλὴμ, περὶ ἧς ὁ μακά ριος λέγει Παῦλος·
- [01347] Ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.
- [01348] Ὅπ ισχνεῖται τοίνυν ἡ νύμφη ἐπιλαβομένη τοῦ νυμφίου, μὴ καταλείψειν αὐτόν, ἕως ἂν εἰς τὸν νυμφῶνα καὶ τὴν παστάδα τὴν εὐτρεπισμένην καταταυτὸν εἰσέλ θωσι.
- [01349] Ταῦτα διηγησαμένη ταῖς νεάνισι, πάλιν αὐ τὰς εἰς τὸν ὅμοιον προτρέπει πόθον, καὶ φησιν·
- [01350] ε΄.
- [01351] Ὅρκισα ὑμᾶς, θυγατέρες Ἱερουσαλὴμ, ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχύσεσι τοῦ ἀγροῦ, ἐὰν ἐγείρητε καὶ ἐξεγείρητε τὴν ἀγάπην, ἕως οὗ θελήσῃ.
- [01352] Δῆλα δὴ ταῦτα ἐκ τῶν ἐν τῇ ἀρχῇ τοῦδε τοῦ λόγου ἐρμηνευομένων·
- [01353] δις γὰρ αὐταῖς ἐπιφέρει τοῦ τον τὸν ὄρκον, ἐνθεῖναι αὐταῖς θερμὴν τὴν ἀγάπην τοῦ νυμφίου προαιρουμένη.
- [01354] Ταῦτα τῆς νύμφης εἰρηκυίας, καὶ κάλλος ἄρῶντον ἐκ τῆς τοῦ νυμφίου περιλήψεως εἰληφυίας, ἐκπληττόμεναι αἱ θεῖαι δυνάμεις φασίν.
- [01355] ς΄.
- [01356] Τίς αὕτη ἀναβαίνουσα ἀπὸ τῆς ἐρήμου, στελέχη καπνοῦ ὥς τεθυμιαμένη σμύρναν καὶ λίβανον ἀπὸ πάντων κονιορτῶν μυρεψοῦ, Ὅσπερ γὰρ τὸν νυμφίον ὀρῶντες, μετὰ τὴν τοῦ διαβόλου νίκην καὶ τὴν τοῦ θανάτου κατάλυσιν, εἰς οὐρανοὺς ἀνιόντα, θαυμάζουσι καὶ λέγουσι·
- [01357] Τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης;
- [01358] καὶ μανθάνουσιν, ὅτι Κύ ριος κραταιὸς καὶ δυνατὸς, Κύριος δυνατὸς ἐν πο λέμῳ·
- [01359] καὶ μανθάνειν ἀκριβέστερον βουλόμεναι πάλιν ἐρωτῶσι·
- [01360] Τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης;

- [01361] καὶ ἀκούουσιν, ὅτι Κύριος τῶν δυνάμεων αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης·
- [01362] οὕτως ἐν ταῦθα τῆς νύμφης τὴν ὥραν θαυμάζοντές φασιν·
- [01363] Τίς αὕτη ἡ ἀναβαίνουσα ἀπὸ τῆς ἐρήμου;
- [01364] Ἐρημον δὲ καλοῦσι τῶν ἀνθρώπων τὴν φύσιν, διὰ τὴν προτέραν ἀσέβειαν.
- [01365] Διὸ καὶ ὁ Ἡσαΐας βοᾷ·
- [01366] Εὐφράνθητι, ἔρημος διψῶσα·
- [01367] εὐφρανθήτω ἔρημος, καὶ ἀνθείτω ὡς κρίνον.
- [01368] Ὡσπερ δὲ ἐνταῦθα ἐκπλήττονται, ὅτι τοσοῦτον κάλλος ἐκ τῆς ἐρήμου βεβλάστηκεν·
- [01369] οὕτως ἐν τῇ Ἡσαΐου προφητεΐᾳ θαυμάζουσι τὸν νυμφίον ὁρῶντες, καὶ λέγουσι, Τίς οὗτος ὁ παραγενόμενος ἐξ Ἐδώμ;
- [01370] Ἐρύθημα ἱματίων αὐτοῦ ἐκ Βοσόρ;
- [01371] ^[81.120] Σημαίνει δὲ τὸ μὲν Ἐδώμ τὴν γῆν, τὸ δὲ Βοσόρ τὴν σάρκα.
- [01372] Καὶ ἐκπληττόμενοι αὐτοῦ τὸ κάλλος βοᾶσιν Οὗτος ὠραῖος ἐν στολῇ, βία μετὰ ἰσχύος.
- [01373] Ἰνατί σου ἐρυθρὰ τὰ ἱμάτια, ὡς ἀπὸ πατητοῦ ληνοῦ πλήρους καταπεπατημένης;
- [01374] Καί φασιν·
- [01375] Ἐν σώματι ὧν λάμπει.
- [01376] Στολὴν αὐτοῦ τὸ σῶμα προσηγορεύκασι·
- [01377] καὶ βίαιον ἔχει τὸ κάλλος, ἅπαντας τοὺς ὁρῶντας βιαζόμενον.
- [01378] Οὕτω ἐνταῦθα ἐκπλήττονται, οὐ μόνον ὅτι καλὴ ἡ νύμφη, ἀλλ' ὅτι καὶ ἀπὸ τῆς ἐρήμου ἀναβαίνουσα, τουτέστιν ἀπὸ βάθους εἰς ὕψος ἀνερχομένη, καὶ ἀπὸ τῶν ταπεινῶν ἐπὶ τὰ μετέωρα βαδίζουσα.
- [01379] Καὶ ἔοικε, φησὶ, στελέχη καπνοῦ τεθυμιαμένη.
- [01380] Ἀσαφῆς μὲν ἡ συνθήκη·
- [01381] τῇ γὰρ Ἑβραίων γλώττῃ δουλεύσαντες οἱ Ἑβδομήκοντα οὐκ ἔσα φήνισαν τὴν διάνοιαν·
- [01382] ὁ δὲ Ἀκύλας καὶ ὁ Σύμμαχος τὴν ἔννοιαν ἡμῖν παρεδήλωσαν εἰρηκότες, Ὡς ὁμοίωσις καπνοῦ ἀπὸ θυμιάματος.
- [01383] Μιμεῖται δὲ καὶ στελέχην πολλάκις θυμιάματος καπνὸς ἐν τῷ ἀέρι οἷονεῖ τυπούμενος.
- [01384] Καὶ εἰκότως αὐτὴν καπνῷ θυμιάματος εἰκέναι φασὶ, τὴν κατὰ τὸν μακάριον Παῦλον παραστήσασαν τὰ μέλη αὐτῆς θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, καὶ προσφέρουσιν διηνεικῶς τὴν τῆς αἰνέσεως θυσίαν, καὶ τὰ μέλη αὐτῆς τὰ ἐπὶ τῆς γῆς νεκρώσασαν, καὶ τῷ Χριστῷ συνταφείσαν, καὶ ὀλοκαύτως ἐαυτὴν τῷ Θεῷ προσκομίσασαν.
- [01385] Διδάσκουσι δὲ καὶ ποίῳ αὐτὴν καπνῷ θυμιάματος ἀπέικασαν·
- [01386] σμύρναν γὰρ φασὶ καὶ λίβανον ἀπὸ πάντων κονιορτῶν μυρεψοῦ.
- [01387] Δῆλον δὲ ὅτι λίβανος μὲν Θεῷ κατὰ τὸν Μωσαϊκὸν ἀπονενέμεται νόμον·
- [01388] ἡ δὲ σμύρνα νεκρῶν ἐστὶ σωμάτων ἀλοιφή.
- [01389] Σημαίνουσι τοίνυν διὰ τούτων τῶν ὀνομάτων οἱ τῆς νύμφης τὸ κάλλος θαυμάζοντες, ὅτι διὰ τοῦτό ἐστιν εὐώδης, καὶ ἀτμῷ θυμιάματος ἀπεικασμένη, ὅτι καὶ τὴν ἀνθρωπότητα καὶ τὴν θεότητα προσκυνεῖ, καὶ τῷ θανάτῳ πιστεύουσα, καὶ τὴν πρὸ τῶν αἰώνων ὑπαρξιν ὁμολογεῖ.
- [01390] Ἀπὸ πάντων τοίνυν τῶν κονιορτῶν τοῦ μυρεψοῦ θαυμάζουσιν αὐτῆς τὴν σμύρναν, καὶ τὸν λίβανον.
- [01391] Ἐχει μὲν γὰρ καὶ τὰς ἄλλας ἀρετὰς οἷον ἀπὸ τίνος μυρεψοῦ τῆς θείας Γραφῆς ταύτας συλλέγουσα·
- [01392] ἐξαίρετα δὲ αὐτῆς ἡ σμύρνα καὶ ὁ λίβανος, τουτέστιν ἡ θεολογία τε καὶ οἰκονομία.
- [01393] Οὕτω τῆς νύμφης τὸ κάλλος θαυμάσαντες, διηγοῦνται αὐτῇ τοῦ νυμφίου τὸν πλοῦτον, καὶ φασιν·
- [01394] ζ', η'.

- [01395] Ἰδοὺ ἡ κλίνη τοῦ Σολομών, ἐξήκοντα δυνατοὶ κύκλω αὐτῆς, ἀπὸ δυνατῶν Ἰσραήλ.
- [01396] Πάντες κατέχοντες ῥομφαίας, δεδιδαγμένοι πό λεμον·
- [01397] ἀνὴρ ῥομφαία αὐτοῦ ἐπὶ τὸν μηρὸν αὐ τοῦ, ἀπὸ θάμβους ἐν νυξίν.
- [01398] Ζητητέον δὲ πρὸ πάν των, τί δήποτε Σολομώντα τὸν νυμφίον προσαγο ρεύουσι·
- [01399] τὸ, Σολομών, εἰρηνικὸς προσαγορεύεται·
- [01400] καὶ τοῦτο ἐν ταῖς Παραλειπομέναις ἔστιν εὐρεῖν·
- [01401] φησὶ γὰρ ὁ Θεὸς πρὸς βουληθέντα τὸν Δαβὶδ τὸν νεῶν ^[81.121] οἰκοδομῆσαι·
- [01402] Ἰδοὺ υἱὸς τίκτεταί σοι·
- [01403] οὗτος ἔσται ἀνὴρ ἀναπαύσεως, καὶ ἀναπαύσω αὐτὸν ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ κυκλόθεν, ὅτι Σολομών ὄνομα αὐτῷ·
- [01404] καὶ εἰρήνην, καὶ ἡσυχίαν δώσω ἐπὶ Ἰσραήλ ἐν ταῖς ἡμέραις αὐτοῦ.
- [01405] Οὗτος οἰκοδομήσει οἶκον τῷ ὀνόματί μου, καὶ οὗτος ἔσται μοι εἰς υἱόν, καὶ ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ ἐτοιμάσω τὸν θρόνον τῆς βασιλείας αὐτοῦ ἐν Ἰσραήλ ἕως αἰῶνος.
- [01406] Εὐδηλον δὲ ὅτι Σολομών τετελεύτηκεν οὐδὲ πολὺν βιώσας χρό νον, καὶ ὅτι ὁ θρόνος αὐτοῦ τέλος ἔλαβεν.
- [01407] Σολομώντα τοίνυν προσαγορεύει τὸν εἰρηνικὸν ἡμῶν Κύριον, περὶ οὗ φησιν ὁ μακάριος Παῦλος·
- [01408] Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας.
- [01409] Διὸ καὶ ὁ μακάριος Δαβὶδ Εἰς Σολομώντα μὲν ἐπιγράφει τὸν οα΄ ψαλμὸν, τὰ δὲ τοῦ Σωτῆρος ἡμῶν ἐν αὐτῷ διηγεῖται κατορθώματα.
- [01410] Κρινεῖ γὰρ, φησὶ, τοὺς πτωχοὺς τοῦ λαοῦ, καὶ σώσει τοὺς υἱοὺς τῶν πενήτων, καὶ ταπεινώσει συκοφάντην·
- [01411] καὶ συμπαραμενεῖ τῷ ἡλίῳ, καὶ πρὸ τῆς σελήνης γενεᾶς γενεῶν.
- [01412] Οὔτε δὲ τῷ ἡλίῳ συμπαραμεμένηκε Σολομών, οὔτε πρὸ τῆς σελήνης γενεᾶς γενεῶν.
- [01413] Ἀλλὰ ταῦτα ἀρμόττει τῷ ἐκ Σολο μώντος βλαστήσαντι Ἰησοῦ Χριστῷ κατὰ τὸ ἀνθρώ πινον·
- [01414] ὃς πρὸ τῶν αἰώνων ὑπάρχων, Κατέβη ὡς ὑετὸς ἐπὶ πόκον, καὶ ὥσεϊ σταγῶν ἡ στάζουσα ἐπὶ τὴν γῆν.
- [01415] Πόκον δὲ ἐνταῦθα τὴν Παρθένον προσ ηγόρευσε.
- [01416] Καθάπερ γὰρ ὑετὸς ἐπὶ πόκον ἀψοφητὶ κάτεισιν, οὕτως ὁ σωτήριος ἐκεῖνος τόκος πάντων ἀνθρώπων ἀγνοούντων ἐγένετο.
- [01417] Τούτοις ἐπιφέρει·
- [01418] Ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη, καὶ πλήθος εἰρήνης·
- [01419] ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη.
- [01420] Καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ ποταμῶν ἕως περάτων τῆς οἰκουμένης, καὶ τὰ ἐξῆς ἅπαντα τῆς αὐτῆς διανοίας ἐχόμενα·
- [01421] οὐ γὰρ νῦν καιρὸς τὸν ψαλμὸν ἐρμηνεύειν.
- [01422] Ἔως δὲ τῶν περάτων τῆς οἰκουμένης οὐχ ὁ Σολομών ἐκυρίευσεν, ἀλλ' ὁ ἐκ Σολομώντος βλαστήσας κατὰ τὸ ἀνθρώπειον Ἰησοῦς Χριστὸς, καὶ Σολομών προσαγορευόμενος διὰ τὸ εἰρηνικὸν καὶ πρᾶον, καὶ εἰρήνης παρεκτικόν.
- [01423] Ἐπειδὴ τοίνυν τίς ὁ Σολομών μεμαθήκαμεν, φέρε τῆς ἐρμηνείας ἀψώμεθα.
- [01424] Ἰδοὺ ἡ κλίνη τοῦ Σολο μών.
- [01425] Κλίνην τοῦ νυμφίου τὰς θείας νοήσωμεν Γραφάς.
- [01426] Ἐν ἐκείναις γὰρ οἶονεὶ συνανακλινομένη ἡ νύμφη τῷ νυμφίῳ, καὶ τὰ τῆς διδασκαλίας σπέρματα δεχομένη, συλλαμβάνει, καὶ κύει, καὶ ὠδίνει, καὶ τίκτει τὴν πνευματικὴν ὠφέλειαν, ὡς βοᾷν μετὰ τοῦ προφήτου·
- [01427] Διὰ τὸν φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν, καὶ ὠδινήσαμεν, καὶ ἐτέκομεν·
- [01428] πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς.
- [01429] Ἐξήκοντα, φησὶ, δυνατοὶ κύκλω αὐτῆς, ἀπὸ δυνα τῶν Ἰσραήλ.

- [01430] Πάντες κατέχοντες ῥομφαίας, δεδι δαγμένοι πόλεμον·
- [01431] ἀνὴρ ῥομφαία αὐτοῦ ἐπὶ τὸν ^[81.124]μηρὸν αὐτοῦ, ἀπὸ θάμβους ἐν νυξίν.
- [01432] Τὸν ἐξήκοντα ἀριθμὸν ἐνταῦθα κείσθαι ἡγοῦμαι οὐκ ἐπὶ ταύτης τῆς ποσότητος, ἀλλὰ τοὺς ἐν τῇ Παλαιᾷ διαπρέψαν τας ἀγίους τούτῳ δηλοῦσθαι τῷ ὀνόματι.
- [01433] Τὸν μὲν γὰρ δέκα τέλειον εἶναί φασιν ἀριθμόν·
- [01434] τὸν δὲ ἕξ τοῖς ὑπὸ νόμον ἀρμόττοντα.
- [01435] Ἐξ γὰρ, φησὶν, ἡμέραις ἐργᾶ.
- [01436] Τοὺς ἐν νόμῳ τοίνυν τελειωθέντας κύκλῳ τῆς κλίνης ἐστάναι φασὶν, ἀπὸ μὲν τοῦ Ἰσραὴλ τὸ γένος κατὰ γοντας, δυνατοὺς δὲ ὄντας ὑπὲρ ἅπαντας, καὶ ῥομφαίαν κατέχοντας, καὶ πολεμικὴν ἐμπειρίαν εἰδότας, καὶ ἄλλας ῥομφαίας ἐπὶ τῶν μηρῶν φερομένους.
- [01437] Ἀπὸ θάμβους, φησὶν, ἐν νυξίν.
- [01438] Σαφέστερον δὲ ὁ Σύμμαχος τοῦτο πεποίηκεν εἰρηκῶς, διὰ φόβους νυκτερινούς.
- [01439] Οὗτοι, φησὶν, οἱ δυνατοὶ περιέπουσιν αὐτοῦ τὴν κλίνην, διὰ τὰς τῶν ἐναντίων ἐπιδρομὰς τὴν νύμφην φυλάττοντες.
- [01440] Δύο δὲ ῥομφαίας ἐπιφέρονται, τὴν μὲν ἐν τῷ μηρῷ, τὴν δὲ ἐν τῇ χειρὶ·
- [01441] τὸν ἐλεγκτικὸν λόγον, καὶ τὸν κεκρυμμένον καὶ μυστικόν·
- [01442] καὶ τὸν μὲν ἐλεγκτικὸν ἐν προχείρῳ, τὸν δὲ μυστικόν, ἐν ταμείῳ ἔνδον ἐν τῷ κολεῷ.
- [01443] θ', ι'.
- [01444] Φορεῖον ἐποίησεν ἑαυτῷ ὁ βασιλεὺς Σολομών ἀπὸ ξύλων τοῦ Λιβάνου.
- [01445] Στύλους αὐτοῦ ἐποίησεν ἀργύριον, καὶ τὸ ἀνάκλιτον αὐτοῦ χρυσίον·
- [01446] ἐπίβασις αὐτοῦ πορφυρᾶ·
- [01447] ἐντὸς αὐτοῦ λιθόστρωτον·
- [01448] ἀγάπην ἀπὸ θυγατέρων Ἰερουσαλήμ.
- [01449] Πάλιν ἐνταῦθα φορεῖον τοὺς ἀγίους νοήσωμεν ἀποστόλους, βαστάσαντας τὸ ὄνομα Κυρίου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραὴλ·
- [01450] καὶ γὰρ περὶ τοῦ μακαρίου Παύλου τοῦτο τῷ Ἀνανίᾳ φησὶν ὁ Χριστός·
- [01451] Πορεύου ὅτι σκευὸς ἐκλογῆς μοί ἐστιν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, υἱῶν τε Ἰσραὴλ.
- [01452] Καὶ αὐτὸς δὲ ὁ θεσπέσιος Παῦλος βοᾷ·
- [01453] Εἰ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ;
- [01454] Τούτους δὲ καὶ ἵππους ὁ μακάριος Ἀββακοὺμ ὀνομάζει·
- [01455] Ἐπιβῆσθαι γὰρ, φησὶν, ἐπὶ τοὺς ἵππους σου, καὶ ἡ ἵππασία σου σωτηρία.
- [01456] Καὶ πάλιν·
- [01457] Ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου, ταράσσοντας ὕδατα πολλά.
- [01458] Θάλασσαν δὲ καλεῖ τὰ ἔθνη, ἃ τότε τῶν ἀποστόλων κηρυττόντων διεταράττετο·
- [01459] διὸ καὶ οἱ ἀπιστοῦντες περὶ αὐτῶν ἔλεγον·
- [01460] Οἱ τὴν οἰκουμένην ἀναστατῶσαντες, οὗτοι καὶ ἐνταῦθα πάρεισιν, οὓς ὑποδέδεκται Ἰάσων.
- [01461] Οὓς ὁ Ἀββακοὺμ τοίνυν ἵππους ὠνόμασε, τούτους φορεῖον ἐν τῷ Ἰσραὴλ τῶν ἁσμάτων προσ ἀγορευομένους εὐρίσκομεν.
- [01462] Ἐποίησε τοίνυν ἑαυτῷ φορεῖον ὁ βασιλεὺς Σολομών ἀπὸ ξύλων τοῦ Λιβάνου.
- [01463] Λίβανον τὴν Ἰερουσαλήμ, καὶ τὴν Ἰουδαίων πληθύν, ἡ θεία πολλάκις προσαγορεύει Γραφή·
- [01464] καὶ τοῦτο ἐν τοῖς προοιμίοις τοῦ λόγου ἐκ προφητῶν ἀπεδείξαμεν συγγραμμάτων.

[01465] Ἐπειδὴ τοίνυν ἐξ ἐκείνων κατήγον τὸ γένος οἱ μακάριοι ἀπόστολοι, ^[81.125] εἰκότως φησὶ τὸ φορεῖον ἀπὸ ξύλων τοῦ Λιβάνου κατ' εσκευάσθαι.

[01466] Τοὺς δὲ στύλους αὐτοῦ, φησὶν, ἐποίησεν ἀργύριον.

[01467] Εὐρίσκομεν δὲ αὐτοὺς καὶ στύλους ὄνομα σθέντας·

[01468] ὁ γὰρ μακάριος Παῦλος Γαλάταις γράφων φησί·

[01469] Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἔμοι καὶ Βαρνάβα κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν.

[01470] Φασὶ δὲ καὶ τὸ ἀνάκλιτον αὐτοῦ χρυσίον εἶναι.

[01471] Δηλοῖ δὲ τὸ εὐαγγελικὸν κήρυγμα, ᾧ ὁ θεῖος ἐπαναπαύεται λόγος.

[01472] Ἐπίβασις αὐτοῦ πορφυρᾶ·

[01473] τοῖς μὲν γὰρ ἀρχομένοις τὸ βασιλεῦσθαι πρέπει, τοῖς δὲ τετελειωμένοις νυμφοστολεῖσθαι.

[01474] Καὶ ἐντὸς αὐτοῦ λιθόστρωτον·

[01475] μαργαρίταις γὰρ ἔοικε, καὶ λίθοις τιμίοις, τὰ θεῖα λόγια, κατὰ τὸν εἰπόντα προφήτην·

[01476] Τὰ κρίματα Κυρίου ἀληθινὰ, δεδικαιωμένα ἐπὶ τὸ αὐτὸ, ἐπιθυμητὰ ὑπὲρ χρυσίον καὶ λίθον τίμιον πολύν.

[01477] Καὶ πάλιν·

[01478] Ἴδου ἐπεθύμησα τὰς ἐντολάς σου ὑπὲρ χρυσίον καὶ τοπάζιον.

[01479] Καὶ Ἡ βασιλεία δὲ τῶν οὐρανῶν ἔοικε, κατὰ τὴν τοῦ Κυρίου φωνήν, ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας.

[01480] Καὶ ἀλλαχοῦ δέ φησι·

[01481] Μὴ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων.

[01482] Τοιοῦτον εἶναι τὸ φορεῖον τοῦ βασιλέως ἀποδείξασαι, προτρέπουσι τὰς θυγατέρας Ἱερουσαλὴμ εἰς θεωρίαν ἐξελθεῖν τοῦ νυμφίου, ἰδεῖν τὸν προκειμένον αὐτῷ στέφανον, καὶ φασιν·

[01483] ἰα΄.

[01484] Ἐξέλθετε, καὶ ἴδετε Σολομῶν, θυγατέρες Σιών, ἐν τῷ στεφάνῳ ᾧ ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ, ἐν ἡμέρᾳ νυμφεύσεως αὐτοῦ, καὶ ἐν ἡμέρᾳ εὐφροσύνης καρδίας αὐτοῦ.

[01485] Δηλοῦσι δὲ, ἵνα συντόμως καὶ σαφῶς τὴν ἐρμηνείαν προσαγάγωμεν τὸ μῆκος φυγόντες·

[01486] Ὡς θυγατέρες Ἱερουσαλὴμ καὶ Σιών.

[01487] Σιών δὲ πάλιν τὴν ἐπουράνιον ἡμᾶς ἐδίδαξεν ὁ μακάριος Παῦλος λέγων·

[01488] Ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ Ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς.

[01489] Ὑμεῖς τοίνυν, φασὶν, ὡς θυγατέρες Σιών καὶ Ἱερουσαλὴμ, ἐξέλθετε, καὶ ἴδετε·

[01490] ἀμήχανον γὰρ ἡμᾶς ἰδεῖν μὴ ἔξω τῶν βιωτικῶν γενομένους πραγμάτων.

[01491] Βλέπετε τὸν βασιλέα τὴν ἀγάπην ἐστεφανωμένον·

[01492] οὕτως γὰρ ἡγάπησε τὸν κόσμον, ὅτι ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών.

[01493] Οὕτως ἡγάπησε τὸν κόσμον, ὅτι ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος·

[01494] καὶ ἐξηγόρασεν ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα.

[01495] Διό φησι·

[01496] Μείζονα ταῦτα τῆς ἀγάπης οὐδεὶς δύναται δεῖξαι, ἵνα τις θῇ τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν φίλων αὐτοῦ.

[01497] Οὕτω τοίνυν ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ.

[01498] Μητέρα δὲ τὴν Ἰουδαίαν καλεῖ κατὰ τὸ ἀνθρώπειον, ἥτις αὐτῷ ^[81.128] τοῦτον ἄκουσα τὸν στέφανον δέδωκεν.

- [01499] Αὕτη μὲν γὰρ αὐτὸν ἐστεφάνωσε ταῖς ἀκάνθαις, ὥς ἀτιμάζουσα·
- [01500] αὐτὸς δὲ διὰ τῶν ἀκανθῶν τὸν τῆς ἀγάπης ἐδέχετο στέφανον.
- [01501] Ἐκὼν γὰρ τὴν ἀτιμίαν ὑπέφερε, καὶ ἐθελοντὶ τῷ πάθει προσήρχετο·
- [01502] διὸ καὶ νυμφεύσεως ἡμέραν ἐκείνην ἐκάλεσε, καὶ ἡμέραν εὐφροσύνης καρδίας αὐτοῦ.
- [01503] Κατ' ἐκείνην γὰρ τὴν ἡμέραν ἢ τοῦ γάμου γέγονε κοινωνία.
- [01504] Μετὰ γὰρ τὸ δεῖπνον λαβὼν, φησὶν, ἄρτον, καὶ εὐχαριστήσας, ἔκλασε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ λέγων·
- [01505] Λάβετε, φάγετε ἐξ αὐτοῦ πάντες·
- [01506] τοῦτο γάρ ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλόμενον εἰς ἄφεσιν ἁμαρτιῶν·
- [01507] τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
- [01508] Οἱ τοίνυν ἐσθιόντες τοῦ νυμφίου τὰ μέλη, καὶ πίνοντες αὐτοῦ τὸ αἶμα, τῆς γαμικῆς αὐτοῦ τυγχάνουσι κοινωνίας.
- [01509] Διὰ τοῦτο τὰς θυγατέρας Σιών καὶ Ἱερουσαλὴμ προτρέπουσιν οἱ τοῦ νυμφίου διάκονοι, ὅτι Ἐξέλθετε, καὶ ἴδετε τὸν τῆς ἀγάπης αὐτοῦ στέφανον, ᾧ κατεκόσμησεν αὐτὸν παρὰ γνώμην ἢ τεκοῦσα αὐτὸν Ἰουδαία, καὶ ἐστεφάνωσεν αὐτὸν ἐν τῇ ἡμέρᾳ τῆς νυμφεύσεως αὐτοῦ.
- [01510] Τούτων οὕτως ὑπ' ἐκείνων εἰρημένων, πάλιν ὁ νυμφίος τῇ νύμφῃ διαλεγόμενός φησιν·
- [01511] ΚΕΦΑΛ.
- [01512] Δ'.
- [01513] α'.
- [01514] Ἰδοὺ εἰ καλὴ, ἢ πλησίον μου·
- [01515] ἰδοὺ εἰ καλή·
- [01516] ὀφθαλμοί σου περιστερὰι, ἐκτὸς τῆς σιωπῆσεώς σου.
- [01517] Τὸ κάλλος αὐτῆς ἐκπληττόμενος δεῦτερον λέγει τό·
- [01518] Ἰδοὺ εἰ καλή.
- [01519] Εἶτα κατὰ μέρος αὐτῆς διαγράφει τὴν ὥραν·
- [01520] καὶ τοὺς μὲν ὀφθαλμοὺς ὀνομάζει περιστερὰς, τὴν πνευματικὴν αὐτῶν ἐπαινῶν θεωρίαν·
- [01521] καὶ ὅτι οὐ περὶ τὰ αἰσθητὰ κεχήνασιν, ἀλλὰ τὰ ἄνω ζητοῦσιν, οὗ ὁ Χριστὸς ἐστι, κατὰ τὸν Παῦλον, ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
- [01522] Θαυμάζει δὲ αὐτῆς καὶ τὴν εὐκαιρον σιωπὴν.
- [01523] Εὐρίσκομεν γὰρ καὶ παρὰ τοῖς παλαιοῖς ἀνδράσι ταύτην ἐπαινουμένην·
- [01524] διὸ καὶ ἐν Ψαλμοῖς ἀκούομεν·
- [01525] Ἐθέμην φυλακὴν τῷ στόματί μου ἐν τῷ συστῆναι τὸν ἅμαρτωλὸν ἐναντίον μου.
- [01526] Καὶ ψάλλοντες λέγομεν·
- [01527] Θεοῦ, Κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χεῖλη μου.
- [01528] Καὶ τὸν Κύριον εὐρίσκομεν, κατὰ τὴν Ἡσαΐου προφητείαν, οὐκ ἀνοίγοντα αὐτοῦ τὸ στόμα ἐν τῇ ταπεινώσει αὐτοῦ, καὶ, κατὰ τὴν τῶν Εὐαγγελίων ἱστορίαν, ἐρωτώμενον ὑπὸ Πιλάτου, καὶ μὴ ἀποκρινόμενον.
- [01529] Ἐπαινεῖ τοίνυν τῆς νύμφης ὁ νυμφίος τὴν εὐκαιρον σιωπὴν, ἅτε δὴ καὶ αὐτὸς εἰς καιρὸν ταύτῃ χρησάμενος.
- [01530] Ἐπαινεῖ δ' αὐτῆς καὶ τρίχας·
- [01531] θαυμάζει καὶ τοὺς ὀδόντας, καὶ φησι·
- [01532] Τρίχωμά σου, ὥς ἀγέλαι τῶν αἰγῶν, αἱ ἀπεκαλύφθησαν ἀπὸ τῆς Γαλαάδ.
- [01533] (β') Ὀδόντες σου, ὥς ἀγέλαι τῶν κεκαρμένων, αἱ ἀνέβησαν ἀπὸ τοῦ λουτροῦ, αἱ πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς.

[01534] Ούτε δὲ τρίχας τὰς τρίχας

[01535] [81.129] νοητέον, οὔτε ὀδόντας τοὺς ὀδόντας·

[01536] ἀλλὰ τρίχας μὲν τὸ οἶονεὶ περιττὸν καὶ σωματικὸν τῆς νύμφης·

[01537] νεκραὶ γὰρ αἱ τρίχες, καὶ ἀναίσθητοι·

[01538] δηλοῖ δὲ, ὅτι Καὶ ἐν οἷς ἀνάγκη τοῖς ἀνθρωπίνοις ἐπιμίγνυσθαι πράγμασι, καὶ ἐν ἐκείνοις τὸ ἐπαινετὸν ἔχεις, καὶ κόσμιον, καὶ ἔοικας τῇ ἀγέλῃ τῶν αἰγῶν, τῇ ἐν τῷ ὄρει Γαλαὰδ νεμομένη, καὶ διὰ τὸ ὕψος τοῦ ὄρους ἐπισήμῳ γινομένη.

[01539] Περὶ δὲ τούτου τοῦ ὄρους ὁ προ φήτης Ἱερεμίας φησί·

[01540] Μὴ ῥητίνῃ οὐκ ἔστιν ἐν Γαλαὰδ, ἢ ἱατρὸς οὐκ ἔστιν ἐκεῖ·

[01541] Καὶ ζητητέον, μήποτε τὴν τῶν αἰγῶν ἀγέλην τοὺς ἐξ ἁμαρτίας τῇ μετανοίᾳ προσιόντας, καὶ διὰ τοῦτο ἐν τῷ Γα λαὰδ ὄρει νεμομένους, ἵνα φαρμάκων θεραπευτικῶν καὶ ἱατρείας τύχωσιν, ἐνταῦθα ὁ λόγος αἰνίττεται, καὶ δηλοῖ ὅτι τὰ εὐτελεῖ τῆς νύμφης, καὶ τὰ ἔσχατα αὐτῆς μόρια, καὶ τὰ οἶονεὶ νεκρὰ καὶ ἀναίσθητα, τοῖς ἐκείνης τῆς ἀγέλης παραβάλλεται κατορθώμασιν.

[01542] Οἱ ὀδόντες σου δὲ οὕτως εἰσὶ καθαροὶ, καὶ πάσης περιττῆς διαλέξεως ἀπηλλαγμένοι, εὐτραπείας τε καὶ μαρολογίας, ψευδολογίας τε καὶ αἰσχρολογίας, ὥς ἐοικέναι ταῖς ἀγέλαις τῶν κεκαρμένων, καὶ τὸ περιττὸν ἀποθεμένων, αἱ ἀνέβησαν ἀπὸ τοῦ λουτροῦ.

[01543] Ἦγοῦμαι δὲ τὰς τῶν κεκαρμένων ἀγέλας τοὺς διὰ τοῦ βαπτίσματος τὴν ἁμαρτίαν ἀποκειραμένους, Καὶ τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, κατὰ τὸν μακάριον Παῦλον, καθαρθέντας, παραδηλοῦν τὸν νυμφίον·

[01544] οὕτως γὰρ, φησί, διέμεινας καθαροὺς ἔχουσα τοὺς ὀδόντας, καὶ ῥύπου λόγων πονηρῶν ἀπηλλαγμένους, ὥς ἐοικέναι σε τοῖς ἀρτίως τοῦ σωτηρίου βαπτίσματος ἡξιωμένοις.

[01545] Ἐκεῖναι δὲ αἱ ἀγέλαι πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς·

[01546] οὐ γὰρ ἀπεικάζω σε τοῖς μετὰ τὸ σω τήριον βάπτισμα παλινδρομοῦσι πρὸς τὴν κακίαν·

[01547] ἀλλὰ τοῖς τὴν δοθεῖσαν αὐτοῖς φυλάττουσι δωρεὰν, καὶ τὴν διπλὴν ἀρετὴν γεννῶσι, τὴν τε ἐν θεωρίᾳ, τὴν τε ἐν πράξει.

[01548] Οὕτως ταῦτα τῆς νύμφης ἐπαι νέσας τὰ μόρια, ἐπὶ λοιπὰ χωρεῖ, καὶ φησιν·

[01549] γ'.

[01550] Ὡς σπαρτίον κόκκινον χεῖλη σου, καὶ ἡ λαλιά σου ὠραία.

[01551] Διὰ τοῦ κοκκίνου σπαρτίου ἀνα μιμήσκει αὐτὴν τῆς τὸν τύπον αὐτῆς πληρωσάσης ἐν Παλαιᾷ Διαθήκῃ Ῥαὰβ τῆς πόρνης.

[01552] Καὶ γὰρ ἐκείνη τοὺς ὑπὸ Ἰησοῦ τοῦ Ναυῆ κατασκόπους ἀπο σταλέντας ὑποδεξαμένη, δι' αὐτῶν τῆς αἰωνίου ζωῆς ἀξία γεγένηται·

[01553] καὶ ἐκείνη δὲ σημεῖον ἔλαβε τῆς σωτηρίας τὸ σπαρτίον τὸ κόκκινον·

[01554] τοῦτο διὰ τῆς θυρίδος χαλάσαι προσταχθεῖσα, ἵνα τῶν Ἰσραηλιτῶν εἰς τὴν πόλιν εἰσεληλυθότων, φανέν τὸ σημεῖον τῶν ἀναιρούντων αὐτὴν ἀπαλλάξῃ, καὶ τὴν σωτηρίαν αὐτῇ προσενίσῃ.

[01555] Τοῦτο τὸ σημεῖον ὁ νυμφίος ἐν τῷ στόματι τῆς νύμφης, οἷον ἐν τῇ θυρίδι κείμενον θεωρεῖ, καὶ φησιν·

[01556] Ὡς σπαρτίον κόκκινον χεῖλη σου, καὶ ἡ λαλιά σου ὠραία.

[01557] Ἐδέξατο γὰρ τὴν ἀπὸ τοῦ αἵματός μου βαφὴν, καὶ προφέρει λόγους ἀληθείας, οἷόν τινι σπαρτίῳ τοὺς ἀκροατὰς ἀλιεύοντάς [81.132] τε καὶ δεσμοῦντας·

[01558] κατακληῖ γὰρ αὐτοὺς ἡ ὠραία σου λαλιά, καὶ καταθέλγει, καὶ ἀναχωρεῖν οὐκ ἔῃ, ἀλλὰ τοῖς σοῖς χεῖλεσι προσεδρεῦειν βιάζεται.

[01559] Ἐπαι νεῖ αὐτῆς καὶ τὸ μῆλον τῆς ὀψεως·

[01560] Ὡς λέπυρον γὰρ, φησί, τῆς ῥοᾶς μῆλόν σου, ἐκτὸς τῆς σιωπῆσεώς σου.

[01561] Σημαίνει δὲ τὸ ἐξ αἰδοῦς ἐρῶ θῆμα ἐγγινόμενον αὐτῇ·

[01562] δι' ἣν καὶ εὐκαίρως σιωπᾷ, κρύπτουσα εὐκαίρως τοὺς μυστικωτέρους λόγους, ὥς λέπυρον τῆς ῥοᾶς τοὺς κόκκους.

[01563] δ'.

[01564] Ὡς πύργος Δαβὶδ ὁ τράχηλός σου, ὁ ὦκο δομημένος εἰς Θαλφειῶθ.

[01565] Χίλιοι θυρεοὶ κρέ μανται ἐπ' αὐτόν, πᾶσαι βολίδες τῶν δυνατῶν.

[01566] Τὸ δὲ Θαλφειῶθ ὁ μὲν Ἀκύλας ἐπάλλξεις ὠνόμασεν·

[01567] ό δὲ Σύμμαχος, ὕψη.

[01568] Καθάπερ τοίνυν, φησὶν, ὁ ὑπὸ τοῦ Δαβίδ οἰκοδομηθεὶς πύργος ὑπερέχει τὰς ἐπ'αὐτῷ ξεῖς, ἐφ' ὧν ὠκοδόμηται, καὶ ὑψηλὸς ἐστὶ, καὶ περιφανής, οὕτως ὁ σοὶ τράχηλος ὑψηλὸς ἐστὶ, καὶ μετέωρος, τὰ ἄνω περισκοπῶν, τὰ ἄνω περιπολῶν.

[01569] Οὐ γὰρ κέχηγεν εἰς γῆν τοῖς ἀλόγοις παραπλησίως, οὐδὲ εἰς γαστέρα νένευκε, τοὺς χοίρους μιμούμενος, ἀλλὰ μετὰρσιός ἐστι, καὶ μετέωρος, καὶ χιλίους θυρεοὺς φέρων, καὶ πάσας τῶν δυνατῶν τὰς βολίδας.

[01570] Ὁ δὲ ἀριθμὸς οὐκ ἐπὶ ῥητῆς ποσότητος, ἀλλ' ἐπὶ πλήθους τέτακται·

[01571] ἔχει γὰρ ὁ τράχηλός σου, ὁ τὴν κεφαλὴν σου φέρων καὶ τὸ στόμα, πάσας τὰς τῶν ἄλλων διδασκαλίας, τροπικῶς βολίδας ὀνομαζομένας, αἷς τοὺς ἐναντίους ἅπαντας καταγωνίζη.

[01572] Ἔχει καὶ θυρεοὺς πολλοὺς, οἷς περιφράττη, καὶ τὰ πεφυρῶ μένα τοῦ πονηροῦ σβεννύεις βέλη·

[01573] περίκεισαι γὰρ τὴν παντευχίαν τοῦ πνεύματος, καὶ ῥαδίως τιτρώ σκεις τοὺς ἀντιδιατιθεμένους, πάσας τῶν δυνατῶν τὰς βολίδας ἔχουσα·

[01574] καὶ νῦν μὲν αὐτοὺς διὰ προφητῶν, νῦν δὲ διὰ τῶν ἀποστόλων ἐλέγχουσα, καὶ γυμνοῦσα αὐτῶν τὴν ἀσθένειαν.

[01575] ἐ', ζ'.

[01576] Δύο μαστοὶ σου, ὡς δύο νεβροὶ δίδυμοι δορκάδος, οἱ νεμόμενοι ἐν κρίνοις.

[01577] Ἔως οὐ διαπνεύσῃ ἡ ἡμέρα, καὶ κινηθῶσιν αἱ σκιαί.

[01578] Ἀκοιούθως καὶ ταῦτα τοῖς εἰρημένοις νοοῦμεν·

[01579] καὶ ἴσμεν πάλιν μαστοὺς τοὺς τῆς διδασκαλίας κρουνοὺς τοὺς προσφόρως ἐκάστη ἡλικία προσφερομένους, καὶ τοῖς μὲν γάλα προσφέρουσι, τοῖς δὲ τὴν στερεὰν χοιροποιεῖν τροφήν.

[01580] Διὰ τοῦτο καὶ νεβροῖς αὐτοὺς ἀπ' εἰκάζει δορκάδος, τὸ ὁξυδερεκές αὐτῶν καὶ τὸ θεωρητικὸν θαυμάζων.

[01581] Νεβροὺς δὲ λέγει δορκάδος, ἐπειδὴ, κατὰ τὸν μακάριον Παῦλον, Ἄρτι γινώσκομεν ἐκ μέρους, τότε καὶ ἐπιγινώσμεθα, καθὼς καὶ ἐπεγνώσθημεν.

[01582] Καὶ ἐπειδὴ νῦν ἐκ μέρους γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν, νεβροὶ δορκάδος οἱ τῆς διδασκαλίας προσαγορεύονται μαστοί·

[01583] ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.

[01584] Καὶ τούτους δὲ φησὶν ἐν κρίνοις νέμεσθαι, ^[81.133] τουτέστι πόας εὐώδους μεταλαμβάνειν·

[01585] ἐστὶ δὲ αὕτη ἡ τοῦ πνεύματος διδασκαλία.

[01586] Κατὰ δὲ τὸν Σύμμαχον, ἄνθη νέμειν, φησί·

[01587] τοὺς γὰρ ἀξιωθέντας ἄνθος γενέσθαι τοῦ πνεύματος οἱ τῆς νύμφης μαστοὶ νέμονται καὶ ποιμαίνουσι, τὰ τῆς διδασκαλίας αὐτοῖς προσφέροντες νάματα, ἕως διαπνεύσῃ ἡ ἡμέρα, καὶ λήξῃ μὲν τὰ καύματα, τουτέστιν ὁ ἐπίπονος βίος·

[01588] κινηθῶσι δὲ αἱ σκιαί, τὰ παρόντα πράγματα, ταῖς σκιαῖς ἀπεικασμένα, ὡς προεῖρηται.

[01589] Οὕτως ἐπαινέσας τῆς νύμφης τὰ μέλη, Πορεύσομαι, φησὶν, ἐμαυτῷ πρὸς ὅρος τῆς συμύνης, καὶ πρὸς βουνὸν τοῦ λιβάνου.

[01590] Ἐπειδὴ, φησὶν, οὕτω τυγχάνεις εὐπρεπῆς, οὕτως ὥραία, οὕτω λάμπεις τῷ κάλλει, οὕτως ἐτρώθης τῷ περὶ ἐμὲ φίλτρῳ, καταδέχομαι τὸν ὑπὲρ σοῦ θάνατον, καὶ πορεύσομαι ἐμαυτῷ πρὸς τὸ ὅρος τῆς συμύνης·

[01591] ἀλλὰ πάλιν ἀναστήσομαι, καὶ ἐπανήξω πρὸς τὸν βουνὸν τοῦ λιβάνου.

[01592] Καὶ ἤδη δὲ προειρήκαμεν, ὡς μὲν διὰ τῆς συμύνης τὸν θάνατον παραδηλοῖ, διὰ δὲ τοῦ λιβάνου τὴν θεῖαν φύσιν.

[01593] Ζητητέον τοίνυν, τίνος μὲν ἕνεκεν ὅρος μὲν ἐπὶ θανάτου τέθεικεν, ἐπὶ δὲ τῆς θειότητος βουνόν.

[01594] Ὅτι μέγα, καὶ ἄρῳητον, καὶ διανοίας ἐστὶν ἀνθρώπων ἀνέφικτον, τὸ τὸν ἐν μορφῇ Θεοῦ ὑπάρχοντα μὴ ἀρπαγμὸν ἡγήσασθαι, τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν κενώσαντα μορφὴν δούλου λαβεῖν, καὶ ἐν ὁμοιώματι ἀνθρώπων γενόμενον καὶ σχήματι εὑρεθέντα ὡς ἄνθρωπον, ταπεινώσαι ἑαυτὸν μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[01595] Τὸ δὲ εἰς τὴν οἰκείαν δόξαν ἐπ'ανελθεῖν, καὶ δοξασθῆναι τῇ δόξῃ ἣ εἶχε πρὸ τοῦ τὸν κόσμον γενέσθαι, οὐκ ἦν μέγα, οὐδὲ ἐπίπονον, ἀλλὰ καὶ λίαν ῥάδιον.

[01596] Διὰ τοῦτο ὅρος μὲν τῆς συμύνης φησί, βουνὸν δὲ τοῦ λιβάνου, δεικνὺς ὅτι τοῦτο μὲν ἐστὶν εὐπετές αὐτῷ, καὶ μάλα ῥάδιον, ἐκεῖνο δὲ πρὸς ἀντες διὰ τὸ ἀνθρώπειον.

[01597] Διὸ καὶ παρ' αὐτὸ γενόμενος τὸ πάθος φησί·

[01598] Νῦν ἡ ψυχὴ μου τετάρακται·

[01599] καὶ, Πάτερ, εἰ δυνατόν, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.

[01600] Ἀλλὰ πάλιν ἐπάγει·

[01601] Καὶ τί εἶπω;

[01602] Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης·

[01603] ἀλλὰ διὰ τοῦτο ἐλήλυθα εἰς τὴν ὥραν ταύτην.

[01604] Τοῦτο καὶ ἐνταῦθα παραδηλῶν φησι·

[01605] Πορεύσομαι ἐμαυτῷ πρὸς τὸ ὄρος τῆς σμύρνης, καὶ πρὸς τὸν βουνὸν τοῦ λιβάνου.

[01606] Ἐκότερον γὰρ ἐκὼν ποιῶ, οὐχ ὑπὸ τινος βιαζόμενος ἢ ἀναγκαζόμενος·

[01607] Ἐξουσίαν γὰρ ἔχω θεῖναι τὴν ψυχήν μου, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.

[01608] Οὐδεὶς γὰρ αἶρει αὐτὴν ἀπ' ἐμοῦ·

[01609] ἐγὼ τίθημι αὐτὴν ὑπ' ἐμαυτοῦ, ἵνα πάλιν λάβω αὐτήν.

[01610] ζ'.

[01611] Ὅλη καλὴ εἶ, ἡ πλησίον μου, ὅλη καλὴ, καὶ μῶμος οὐκ ἔστιν ἐν σοί.

[01612] Ἔοικε ταῦτα τοῖς τοῦ μακαρίου Παύλου ῥήμασι·

[01613] καὶ ἐκεῖνος περὶ τοῦ νυμφίου φησίν·

[01614] Ὅτινα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν Ἐκκλησίαν μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων·

[01615] ἀλλ' ἵνα ἡ ἁγία καὶ ἄμωμος.

[01616] Ἄμωμος ^[81.136] δὲ γέγονε καὶ καλὴ ἡ πλησίον τοῦ νυμφίου γενομένη καὶ τὰς ἐκεῖθεν μαρμαρυγὰς δεξαμένη, καὶ φωτοεὶ δὴς ἐκ τοῦ φωτὸς γενομένη.

[01617] Γένοιτο δὲ ἡμᾶς ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζομένους τὴν αὐτὴν εἰκόνα μεταμορφοῦσθαι ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος, μεθ' οὗ τῷ Πατρὶ σὺν τῷ ἁγίῳ Πνεύματι ἡ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων.

[01618] Ἀμήν.

[01619] ΛΟΓΟΣ ΤΡΙΤΟΣ.

[01620] Εὐχῆς γὰρ ἡμῖν δεῖ καὶ εὐχῆς ἐπιμελοῦς καὶ σπουδαίας, ἵνα οἱ ἡμέτεροι ὀφθαλμοὶ γένωνται περιστρεφαὶ πνευματικῶς ὀρῶντες, καὶ ὑπερβαίνοντες τὸ τοῦ γραμματος κάλυμμα, καὶ διαρθροῦντες ἐναργῶς τὰ κεκρυμμένα μυστήρια.

[01621] Οὔτε γὰρ δυνατόν ἐτέρως τῆς θείας Γραφῆς καταμαθεῖν τὴν διάνοιαν, διαφερόντως δὲ τοῦ Ἰσματος τῶν ἁσμάτων, εἰ μὴ αὐτὸς ὁ τοῖς συγγραφεῦσιν ἐκεῖνοις ἐμπνεύσας τὸ ὀπτικὸν ἡμῶν φωτίσειε, χάριτος ἀκτῖνας πέμψας, καὶ τὸν κεκρυμμένον ὑποδείξειε νοῦν.

[01622] Φέρε τοίνυν, τὸν ἀποκαλύπτοντα μυστήρια κατὰ τὸν σοφὸν Δανιὴλ ἐπικαλεσάμενοι βοηθόν, τῆς ἐρμηνείας ἀψώμεθα τοῦ συγγράμματος τὴν ἀκολουθίαν φυλάττοντες.

[01623] Ἐν μὲν οὖν τῷ τέλει τοῦ πρὸ τούτου συγγράμματος ἠκούσαμεν τοῦ νυμφίου τῆς νύμφης τὸ κάλλος θαυμάζοντος, καὶ ἐκάστῳ μορίῳ εὐφημίαν προσάγοντος, καὶ μετὰ ταῦτα ὅλην αὐτήν, ὡς ἄμωμον ἐγκωμιάζοντος·

[01624] οὐ γὰρ ἔχει σπίλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, κατὰ τὸν μακάριον Παῦλον, τῶν ἐν ἀρετῇ τετελειωμένων ψυχῶν ὁ χορὸς.

[01625] Ἐνταῦθα δὲ καλεῖ αὐτὴν ἀπὸ τοῦ Λιβάνου νύμφην προσαγορεύων, καὶ φησι·

[01626] ἡ'.

[01627] Δεῦρο ἀπὸ Λιβάνου, νύμφη, δεῦρο, ἀπὸ τοῦ Λιβάνου ἐλεύσῃ·

[01628] καὶ διελύσῃ ἀπ' ἀρχῆς πίστεως, ἀπὸ κεφαλῆς Σανήρ καὶ Αερμών, ἀπὸ μανδρῶν λεόντων, ἀπὸ ὀρέων παρδάλεων.

[01629] Ἐοικέναι δὲ ταῦτά μοι δοκεῖ τοῖς ἐν τῷ μδ' ψαλμῷ πρὸς τὴν νύμφην εἰρημένοις·

[01630] Ἄκουσον, θύγατερ, καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιλάθου τοῦ λαοῦ σου, καὶ τοῦ οἴκου τοῦ πατρὸς σου, καὶ ἐπιθυ ^[81.137] μήσει ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστι Κύριός σου.

[01631] Καὶ γὰρ ἐκεῖ παραίνεσιν αὐτῇ καὶ συμβουλὴν ὁ λόγος προσφέρει, ἐπιλαθέσθαι τε τοῦ λαοῦ αὐτῆς καὶ τοῦ οἴκου τοῦ πατρὸς αὐτῆς παρὰ κελεύεται, ὡς οὐκ ἂν ἐτέρως τοῦ βασιλέως τοῦ κάλλους αὐτῆς ἐπιθυμήσοντος, εἰ μὴ τοῦτο γένοιτο.

[01632] Λαὸν δὲ αὐτῆς καὶ οἶκον πατρὸς τὰ παλαιὰ ἔθη καλεῖ, περὶ ὧν ὁ μακάριος Παῦλός φησιν·

[01633] Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους.

[01634] Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία τοῦ Σωτῆρος ἡμῶν Θεοῦ ἐπεφάνη·

[01635] οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἀγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, καὶ τὰ ἐξῆς.

[01636] Ἐν τούτῳ δὲ τῷ συγ γράμματι ἀπὸ Λιβάνου καλεῖ αὐτὴν, καὶ ἀπὸ Σανήρ·

[01637] διὰ μὲν τοῦ Λιβάνου τὴν εἰδωλολατρεῖαν σημαίνων, διὰ δὲ τοῦ Σανήρ, ὃ ἐρμηνεύεται λύχνων ὁδός, τὴν ἐν νόμῳ πολιτείαν.

[01638] Λύχνος γὰρ ὁ νόμος, ὃ ἐν νυκτὶ λάμπων·

[01639] ἥλιος δὲ ὁ Χριστὸς, ὥς ἐν ἡμέρᾳ φαίνων.

[01640] Διὸ καὶ ὁ Θεὸς διὰ τοῦ προφήτου φησὶν·

[01641] Τοῖς δὲ φο βουμένοις με ἀνατελεῖ ἥλιος δικαιοσύνης, καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ.

[01642] Προστίθισι δὲ καὶ τὸ Ἀερμών ὄρος, καὶ δι' αὐτοῦ τὸν νόμον παραδηλῶν·

[01643] φησὶ γὰρ ἐν Ψαλμοῖς ὁ μέγας Δαβὶδ·

[01644] Ὡς δρόσος Ἀερμών ἢ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών, τουτέστι τὰ τοῦ νόμου διδάγματα, τοῖς ὄρεσι τῆς Σιών χορ ηγοούμενα.

[01645] Ὅρη δὲ νοητέον τοὺς ἐν ἀρετῇ τελείους, ὥς ὑψηλοὺς καὶ ἐπισήμους, καὶ κατὰ τὸ φρόνημα τὸ θεῖον ὑπερανεστηκότας.

[01646] Καλεῖ τοιγαροῦν ὁ νυμ φίος τοὺς μὲν ἀπὸ Λιβάνου, ὥς εἰδώλοις προσεδρεῦειν δεδιδαγμένους·

[01647] τοὺς δὲ ἀπὸ Σανήρ καὶ Ἀερμών, ὥς τοῦ νόμου τὴν δρόσον δεχομένους, καὶ ὑπὸ τῶν θείων ἐντολῶν φωτιζομένους.

[01648] Τούτοις ἐπάγει·

[01649] Ἀπὸ μαν δρῶν λεόντων, ἀπὸ ὀρέων παρδάλεων·

[01650] μάνδρας μὲν λεόντων τοὺς θραυστάτους καὶ μανικωτάτους Ἰου δαίους προσαγορεύων·

[01651] παρδάλεις δὲ τοὺς τῶν Ἑλλή νων σοφοὺς, οἱ τῇ ποικιλίᾳ τῶν λόγων, καὶ τῇ τε χνολογίᾳ τῶν σοφισμάτων, τὴν ψευδολογίαν συγκα λύπτοντες, πιθανὴν τοῖς ἀνοήτοις ἀπέφαινον.

[01652] Οὕτῳ καλέσας τὴν νύμφην, καὶ συναγαγὼν αὐτὴν ἀπὸ τῶν διαφόρων ὀρῶν, καὶ διὰ τῆς πίστεως αὐτῇ τὴν σωτηρίαν πραγματευσάμενος, καὶ τὸ ἐντεῦθεν αὐτῇ γενό μενον θεασάμενος κάλλος, φησὶ πρὸς αὐτήν·

[01653] Θ'.

[01654] Ἐκαρδίωσας ἡμᾶς.

[01655] ἀδελφὴ μου νύμφη, ἐκαρδίωσας ἡμᾶς ἐνὶ ἀπὸ τῶν ὀφθαλμῶν σου, ἐν ἐνὶ ἐνθέματι τραχήλου σου.

[01656] Τὸ δὲ, ἐκαρδίωσας ἡμᾶς, ὁ Σύμμαχος, ἐθάρσυνας, ἔφη.

[01657] Ὁ δὲ Λέ γει τοιοῦτόν ἐστιν·

[01658] Οἱ μὲν δύο ὀφθαλμοὶ σου θαυμαστοὶ, καὶ πνευματικοὶ, καὶ περιστεραὶ εἰκότως προσ^[81.140] ἀγορευόμενοι·

[01659] θάτερος δὲ αὐτῶν ὑπερεκπλήττει με ὃ τὰ θεῖα κατοπτεύων, ὃ θεολογεῖν δεδιδαγμένος, ὃ τὰ κεκρυμμένα ὀρῶν μυστήρια.

[01660] Καὶ θαυμάζω μὲν πάντας τοὺς κόσμους τοῦ τραχήλου σου·

[01661] τὴν δὲ πρακτικὴν ἀρετὴν διὰ τούτων αἰνίττεται, ἐπειδὴ ὁ τράχηλος, φέρων τῶν θείων ἐντολῶν τὸν ζυγὸν, ἔλ κει καὶ διατέμνει τῆς δικαιοσύνης τὰς αὐλακας·

[01662] ἐπαινῶ μὲν οὖν καὶ τοὺς ἄλλους τῆς ἀρετῆς κόσμους ἐν τῷ τραχήλῳ σου λάμποντας, ὑπεράγαμαι δὲ καὶ θαυμάζω τὸν ἕνα, καὶ ἐκπλαγεῖς τὸ κάλλος τοῦ τε ἐνός ὀρμίσκου, καὶ τοῦ τὰ θεῖα θεωροῦντος ὀφθαλμοῦ, ἐτρώθην σου τῷ ἔρωτι.

[01663] Ζητήσωμεν δὲ τίς ἄρα ὁ εἷς ἐκεῖνος κόσμος ἐν τῷ τραχήλῳ περικείμενος καὶ τοὺς ἄλλους ὑπερέχων, καὶ μάθωμεν παρὰ τοῦ μακαρίου Παύλου, ὅτι Μένει πίστις, ἐλπίς, ἀγάπη·

[01664] τὰ τρία ταῦτα·

[01665] μείζων δὲ τούτων πάντων ἡ ἀγάπη.

- [01666] Καὶ πάλιν·
- [01667] Πλήρωμα δὲ νόμου ἢ ἀγάπη.
- [01668] Καὶ ἄλλα χου̃·
- [01669] Ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται ἐν τῷ, Ἀγαπήσεις τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.
- [01670] Τοῦτον τοί νυν τὸν ὀρμίσκον τῆς νύμφης ὁ νυμφίος θαυμάζει.
- [01671] Ὀρμίσκον γὰρ ἀντὶ ἐνθέματος ὁ Σύμμαχος τέθεικε.
- [01672] Θαυμάζει δὲ αὐτῆς καὶ τὸν ἕνα ὀφθαλμόν, οὐ σκώπτων τὸν ἕτερον·
- [01673] ἀμφοτέροις γὰρ ἤδη τὴν εὐφημίαν προσήνεγκεν·
- [01674] ἀλλὰ τὴν τῶν νοητῶν θεωρίαν θau μαστοτέραν τῆς τῶν αἰσθητῶν κατανοήσεως ἐπιστάμενος.
- [01675] Τὸ δὲ, ἐκαρδίωσας, ἀντὶ τοῦ, διήγειρας ἡμᾶς πρὸς ἔρωτά σου, καὶ φίλτρον σου·
- [01676] τοιοῦτον ὀφθαλμόν ἔχουσα, καὶ τοιοῦτον ὀρμίσκον περικειμένη.
- [01677] ἰ΄.
- [01678] Τί ἐκαλλιώθησαν μαστοὶ σου, ἀδελφή μου, νύμφη, τί ἐκαλλιώθησαν μαστοὶ σου, ἀπὸ οἷ νοῦ;
- [01679] καὶ ὁσμὴ ἱματίων σου ὑπὲρ πάντα τὰ ἀρώματα.
- [01680] Ἀπὸ γὰρ τοῦ πνευματικοῦ οἴνου, καὶ τοῦ μυστικοῦ πόματος, πλείονα εὐμορφίαν οἱ μαστοὶ σου προσεκτήσαντο·
- [01681] μαστοὺς δὲ τοὺς τῆς διδασκαλίας προείπομεν ἤδη εἶναι κρουνούς.
- [01682] Καὶ ὁσμὴ δὲ τῶν ἱματίων σου πάσης εὐκοσμίας τυγχάνει μεστή, καὶ τῶν ἀρωμάτων ἀπάντων εὐωδεστέρα καθέστηκεν·
- [01683] ἐμὲ γὰρ ἐνδέδυσαι τὸν νυμφίον·
- [01684] καὶ μάρτυς Ἡσαΐας προαγορεύων, καὶ λέγων·
- [01685] Ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ·
- [01686] ἐνέδυσε γὰρ με ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης περιέθηκέ μοι.
- [01687] Ταῦτά σου τὰ ἱμάτια τοσαύτην εὐωδίαν ἀφίησιν, ὥς νικᾶν τὴν νομικὴν ἀρετὴν, ἀρώματα τροπικῶς προσηγορευμένην, τὴν ἐκ τῶν σῶν ἱματίων πανταχοῦ διατρέχουσαν εὐοσμίαν.
- [01688] Καλεῖ δὲ αὐτὴν οὐ μόνον νύμφην, ἀλλὰ καὶ ἀδελφὴν, ἐπεὶ καὶ ὁ μακάριος Παῦλός φησιν·
- [01689] Εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.
- [01690] Καὶ αὐτὸς ὁ Κύριος ἀναστὰς ταῖς παρὰ τὸ μνημεῖον ἐστώσαις γυναιξί·
- [01691] Πορευθεῖσαι, φησὶν, εἰ ^[81.141]πατε τοῖς ἀδελφοῖς μου, καὶ τῷ Πέτρῳ·
- [01692] Ἰδοὺ προάγω ὑμᾶς εἰς τὴν Γαλιλαίαν.
- [01693] Καὶ ἀδελφὴ τοίνυν ἐστὶν αὐτοῦ, καὶ νύμφη, καὶ πλησίον·
- [01694] πλησίον μὲν, κατὰ τὸ, Ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου·
- [01695] νύμφη δὲ, ὡς παρ' αὐτοῦ τὰ τῆς διδασκαλίας σπέρματα δεχομένη, καὶ τίκτουσα τὸν τῆς εὐσεβείας καρπὸν·
- [01696] ἀδελφὴ δὲ ὡς τὴν αὐτὴν αὐτῷ φύσιν περικειμένη κατὰ τὸ ἀνθρώπειον.
- [01697] Ἐπιμένει τοίνυν αὐτῆς διεξιὼν τὸ ἐγκώμιον, καὶ φησι·
- [01698] ἰα΄.
- [01699] Κηρίον ἀποστάζει τὰ χεῖλη σου, νύμφη·
- [01700] μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου, καὶ ὁσμὴ ἱματίων σου, ὡς ὁσμὴ λιβάνου.
- [01701] Ἀναγκαῖον τούτοις παραθεῖναι τὴν ἀποστολικὴν διδασκαλίαν τὴν λέγουσαν·

- [01702] Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς πολλά ὄντα ἓν ἐστι σῶμα·
- [01703] οὕτω καὶ ὁ Χριστός·
- [01704] καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς οἱ πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δούλοι, εἴτε ἐλεύθεροι, καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν·
- [01705] καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά·
- [01706] καὶ μετ' ὀλίγα, Εἰ ἦν, φησὶ, τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;
- [01707] καὶ πάλιν, Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.
- [01708] Οὐκοῦν ἐκ πολλῶν μελῶν ἡ Ἐκκλησία συγκειμένη ἓν σῶμα πληροῖ·
- [01709] νοήσωμεν τοίνυν, τινὰς μὲν αὐτῆς εἶναι ὀφθαλμοὺς, τινὰς δὲ ἀκοὰς, τινὰς δὲ χεῖλη·
- [01710] διὸ καὶ ὁ νυμφίος φησὶν αὐτῇ·
- [01711] Κηρίον ἀπο στάζει χεῖλη σου νύμφη·
- [01712] Μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου.
- [01713] Δηλοῖ δὲ ἐνταῦθα τοὺς τῆς Ἐκκλησίας διδασκάλους, τὴν εὐσεβῇ διδασκαλίαν προσφέροντας, καὶ οἰονεὶ κηρίον μελισσῶν ἐν τοῖς χεῖλεσι φέροντας, καὶ τὰς σταγόνας τοῦ μέλιτος ἀποστάζοντας·
- [01714] ἔχοντας δὲ οὐ μόνον μέλι, ἀλλὰ καὶ γάλα, καὶ ἐκάστω τὴν πρόσφορον προσφέροντας τροφήν, καὶ τοῖς νηπίοις τὴν ἀρμόττουσαν, καὶ τοῖς τελείοις τὴν προσήκουσαν.
- [01715] Τὰ δὲ κηρία τοῦ μέλιτος, τὰ ἐν τοῖς χεῖλεσι τῶν διδασκάλων φερόμενα, αἱ θεῖαι τυγχάνουσι Γραφαὶ, μελίττας ἔχουσαι κηροπλαστούσας καὶ μελιτουργοῦσας, τοὺς ἱεροὺς προφήτας καὶ ἀποστόλους·
- [01716] ἐκεῖνοι γὰρ τοὺς λειμῶνας τοῦ παναγίου περιπτάμενοι Πνεύματος, τὰ κηρία τῶν θεῶν ἡμῖν Γραφῶν οἷον πηξάμενοι, καὶ τοῦ μέλιτος τῆς διδασκαλίας ἐμπλήσαντες, εἰς ἡμᾶς τὴν ὠφέλειαν παρέπεμψαν.
- [01717] Καὶ ἔοικε κηρῷ μὲν τὸ γράμμα, μέλιτι δὲ τὸ ἐν αὐτῷ κρυπτόμενον νόημα·
- [01718] τούτου τοῦ μέλιτος τὰς σταγόνας ἀφίησι τῶν εὐσεβῶν διδασκάλων τὰ χεῖλη.
- [01719] Ὁρέγει δὲ καὶ γάλα ἀπὸ τῆς γλώττης αὐτῶν φερόμενον τοῖς τοῦ γάλακτος δεομένοις·
- [01720] ἐπιμένει δὲ πάλιν θαυμάζων τῆς νύμφης τὰ ἱμάτια, καὶ φησὶ·
- [01721] Καὶ ὁσμή ἱματίων σου, ὡς ὁσμή τοῦ λιβάνου.
- [01722] Προειρηκαμεν ὡς αὐτὸς αὐτῇ γέγονεν ἱμάτιον ὁ νυμφίος·
- [01723] καὶ μάρτυς ὁ μακάριος Παῦλος λέγων·
- [01724] Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
- [01725] Ὁ δὲ νυμφίος, καὶ ^[81.144] Θεὸς ἐστὶ προαιώνιος, καὶ ἄνθρωπος ἐπ' ἐσχάτων ἡμερῶν ἐκ τῆς ἀγίας Παρθένου γεννηθείς·
- [01726] καὶ μένων ὁ ἦν, προσέλαβε τὸ ἡμέτερον, καὶ τὴν πάλαι γεγυμνωμένην ἡμφίασε νύμφην.
- [01727] Διὸ φησι πρὸς αὐτήν·
- [01728] Ὅσμή ἱματίων σου, ὡς ὁσμή τοῦ λιβάνου·
- [01729] τὸν γὰρ Χριστὸν ἐνδέδυται, ὅς ἐστι Θεὸς καὶ ἄνθρωπος·
- [01730] θεολογίας δὲ σύμβολον ὁ λίβανος, ἐπειδὴ κατὰ τὸν παλαιὸν νόμον Θεῷ προσεφέρετο.
- [01731] ἰβ'.
- [01732] Κῆπος κεκλεισμένος, ἀδελφὴ μου, νύμφη, κῆπος κεκλεισμένος, πηγὴ ἐσφραγισμένη.
- [01733] Καὶ καλεῖ μὲν αὐτὴν κῆπον, ὡς οὐχ ἓνα καρπὸν εὐσεβείας καὶ ἀρετῆς, ἀλλὰ πολλοὺς καὶ ποικίλους τίκτουςαν·
- [01734] κεκλεισμένον δὲ, ὡς περιπεφραγμένον, καὶ ἀνεπιβούλευτον·
- [01735] Πύλαι γὰρ ἄδου, φησὶν, οὐ κατισχύουσιν αὐτῆς·

[01736] οὐ γάρ ἐστι κατ' ἐκείνην τὴν ἐξ Αἰγύπτου μετατεθεῖσαν, Ἦν ἐτρύγησαν πάντες οἱ παραπο ρευόμενοι τὴν ὁδὸν, καὶ ἐλυμήνατο ὅς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατενεμήσατο·

[01737] ἀλλὰ περιπέ φρακται, καὶ τετείχισται, καὶ κήπῳ κεκλεισμένῳ παρέοικε, πολλοὺς μὲν καὶ παντοδαποὺς ἔχοντι καρ ποὺς, τοὺς δὲ κλῶπας οὐ δεχομένῳ, ἀλλὰ φεύγοντι τῶν ἐπιβουλεπόντων τὰς χεῖρας.

[01738] Καὶ πηγὴ δέ ἐστιν ἐσφραγισμένη·

[01739] οὐ γὰρ πᾶσι προκεῖται, ἀλλὰ τοῖς ἀξίοις ταῦτα τὰνάματα·

[01740] περὶ ταύτης τῆς πηγῆς καὶ ἐν τοῖς Εὐαγγελίοις ὁ Κύριός φησιν·

[01741] Ὃς ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ζῶντος ἁλλομένου εἰς ζωὴν αἰώνιον.

[01742] Εἰκότως τοί νυν αὐτὴν πηγὴν ἐσφραγισμένην καλεῖ, ὥς μὴ πᾶσιν, ἀλλὰ τοῖς ἀξίοις προκειμένην.

[01743] Οὐ γὰρ τοῖς ἀμυήτοις, ἀλλὰ τοῖς μεμνημένοις πρόκειται τὰ θεῖα μυστήρια·

[01744] οὐ τοῖς ἐν ἀνομίαις μετὰ τὴν μύησιν καλινδουμένοις, ἀλλὰ τοῖς ἀκριβεῖα συζῶσιν, ἡ διὰ μετανοίας καθαιρομένοις·

[01745] οὐ μόνον δέ φησι, Κῆπος κεκλεισμένος, καὶ πηγὴ ἐσφραγισμένη, ἀλλὰ καί·

[01746] ἰγ' ἰε'.

[01747] Ἀποστολαί σου παράδεισος ῥοῶν, μετὰ καρποῦ ἀκροδρῶν·

[01748] κύπροι μετὰ νάρδων.

[01749] Νάρδος καὶ κρόκος, κάλαμος καὶ κινάμωμον μετὰ πάντων ξύλων τοῦ Λιβάνου·

[01750] σμύρνα, ἀλόη μετὰ πάντων πρώτων μύρων.

[01751] Πηγὴ κήπων, φρέαρ ὕδατος ζῶντος, καὶ ῥοιζοῦντος ἀπὸ Λιβάνου.

[01752] Ταῦτα πάντα, φησὶν, ἀπέστειλάς μοι, καὶ προσήνεγκάς μοι κατὰ τὸν τοῦ γάμου καιρόν·

[01753] καὶ πρῶτον μὲν, τὸν παράδεισον τῶν ῥοῶν, ὃς οὐκ ἦν ἁμοῖρος οὐδὲ τῶν ἄλλων ἀκροδρῶν·

[01754] ῥοὰν δὲ ἡγοῦμαι τροπικῶς νομιζεσθαι τὴν ἀγάπην, ἐπεὶδὴ ὅφ' ἐνὶ καλύμματι μυrioί κατὰ ταυτὸν συγκεῖμενοι κόκκοι, καὶ ἀλλήλοις ἠνωμένοι, ἀλλήλους οὐκ ἀποθλίβουσιν, οὐδὲ διαφθείρουσιν, ὑγιαίνοντες εἰ μὴ τις σηπεδὼν ἐν μέσῳ γένοιτο·

[01755] ἔστι δὲ καὶ ἐκ τῶν μέσων διαφραγμάτων καὶ ἐτέραν εὐρεῖν θεωρίαν·

[01756] καὶ γὰρ ἐν τοῖς σωζομένοις πολλὰ ὀρώμεντάγματα·

[01757] ἄλλο γὰρ τάγμα παρθενεόντων, καὶ ἄλλο ἐγκρατευομένων, καὶ ἄλλο ^[81.145] τὸν τοῦ γάμου ζυγὸν ἐφελκόντων, καὶ τῶν πλούτῳ περιῶρομένων, καὶ ἄλλο τῶν πενίᾳ συζώντων·

[01758] ἄλλο δούλων τὴν εὐσέβειαν ἀγαπώντων, καὶ ἄλλο δεσποτῶν ἐννόμως κυριευόντων.

[01759] Ἔχει τοίνυν καὶ ἡ ῥοὰ οἶόν τινα διατειχίσματα, κατὰ συμμορίας τινὰς τοὺς κόκκους διακρίνοντα·

[01760] διὰ τοῦτο τὰς τῆς νύμφης ἀποστολὰς παραδείσῳ ῥοῶν ἀπεικάζει·

[01761] πρῶτον γὰρ αὐτῆς θαυμάζει τὸν τῆς ἀγάπης καρπὸν, λέγει δὲ αὐτὴν καὶ τοῖς ἄλλοις τῆς ἀρετῆς εἶδεσι κομᾶν·

[01762] Μετὰ καρποῦ ἀκροδρῶν.

[01763] Εἶτα κατ' εἶδος ταῦτα διέξεισιν.

[01764] Κύπροι γὰρ μετὰ νάρδων.

[01765] Κύπρος δὲ εἶδος δένδρου, ἀφ' οὗ θερμὸν κατασκευάζεται ἔλαιον.

[01766] Καὶ ἡ νάρδος δὲ, ἄρωμα εὐώδες, ἀφ' οὗ πάλιν ἔλαιον ὁμῶνυμον γίνεται, καὶ αὐτὸ θερμὸν, καὶ εἰς θεραπείαν σωμάτων ἐπιτήδειον.

[01767] Ἀλλὰ καὶ κρόκον λέγει τὸν παράδεισον ἔχειν·

[01768] χρεῖα γὰρ ἡμῖν οὐ μόνον τῶν θερμαινόντων ἡμᾶς, καὶ πυρσευόντων ἐν ἡμῖν τὴν περὶ τὸν Θεὸν ἀγάπην, ἀλλὰ καὶ τῶν διαψυχόντων τὰς ἀκολάστους ἐπιθυμίας·

- [01769] τῶν διαψυχόντων γὰρ ὁ κρὸς κος.
- [01770] Καὶ κάλαμος, φησὶ, καὶ κινάμων.
- [01771] Ἔστι δὲ καὶ ταῦτα ἀρωμάτων μὲν εἶδη, τροπικῶς δὲ νοοῦ μενα.
- [01772] Διὰ γὰρ τοῦ καλάμου τὰ εὐσεβῆ σημαίνει συγγράμματα·
- [01773] Ἡ γλῶσσά μου κάλαμος γραμμα τέως ὀξυγράφου·
- [01774] εὐώδης δὲ ὁ ἀρωματικὸς κάλαμος·
- [01775] καὶ γὰρ τῶν τῆς εὐσεβείας διδασκάλων ἡ γλῶττα πάσης εὐοσμίας πεπλήρωται·
- [01776] συνῆπται δὲ τῷ κα λάμῳ τὸ κινάμων, ὅπερ τῷ Θεῷ κατὰ τὸν παλαιὸν προσεφέρετο νόμον, ἵνα μάθωμεν ὅτι τὰ περὶ Θεοῦ συγγράμματα ἐπαινετὰ τέ ἐστι, καὶ εὐώδη, καὶ τοῖς προειρημένοις ἡδύσμασιν ἀπεικασμένα.
- [01777] Τούτοις ἐπι φέρει·
- [01778] Μετὰ πάντων ξύλων τοῦ Λιβάνου·
- [01779] Ἔχει γὰρ, φησὶ, καὶ τὴν ἐν νόμῳ πολιτευομένην ἀρετὴν, οὐ τὴν κατὰ τὸ γράμμα, ἀλλὰ τὴν κατὰ τὸ πνεῦμα·
- [01780] διὰ γὰρ τοῦ Λιβάνου τὴν Ἱερουσαλὴμ σημαίνεσθαι πολλάκις ἐδιδάχθη.
- [01781] Ἔχει δὲ καὶ σμύρναν καὶ ἀλόην μετὰ πάντων τῶν πρώτων μύρων.
- [01782] Τουτέστι τὴν νέκρωσιν τῶν παθῶν·
- [01783] νεκρῶν γὰρ ἴδιον ἡ σμύρνα·
- [01784] καὶ τὸ πικρὸν τῶν πειρασμῶν·
- [01785] πικρὰ γὰρ ἡ ἀλόη.
- [01786] Καὶ ἀπαξαπλῶς πάντα τὰ πρῶτα ἔχει τῶν μύρων, οὐ τὰ δεύτερα, οὐδὲ τὰ τρίτα, ἀλλὰ τὰ πρῶτα·
- [01787] τῶν γὰρ τελείων τὰ τέλεια.
- [01788] Ἔχει δὲ καὶ πηγὴν, καὶ φρέαρ ὕδατος ζῶντος, καὶ ῥοιζοῦντος ἀπὸ τοῦ Λιβάνου.
- [01789] Οὐ γὰρ μόνον τὴν εὐαγγελικὴν ἔχει διδασκαλίαν προφανῶς ῥέουσιν, ἀλλὰ καὶ τοῦ νόμου τὸ φρέαρ, ὅπερ ἐστὶ φρέαρ ὕδατος ζῶντος, καὶ κεκρυμμένα μὲν ἔχον τὰ νάματα, ῥοιζοῦντα δὲ, καὶ ἦχον ἀποτε λοῦντα, καὶ ἀπὸ τοῦ Λιβάνου προχεόμενα ἐν Ἱερο σολύμοις γὰρ ἦνθαι ἡ νομικὴ πολιτεία, ἥτις Λίβανος τροπικῶς ὀνομάζεται·
- [01790] μετέβη δὲ καὶ τοῦτο τὸ φρέαρ εἰς τὴν τοῦ Κυρίου νύμφην, τὴν Ἐκκλησίαν·
- [01791] καὶ ἔστι κρυπτόμενον, ἀλλὰ ῥοίζῳ φερόμενον καὶ ἄρδον τὸν τῆς Ἐκκλησίας παράδεισον.
- [01792] Τῶν ἄνωθεν ἡ νύμφη ἐπαίνων ἀκούσασα, καὶ ἡσθεῖσα, καὶ εὐφραν ^[81.148]θεῖσα ὅτι οὐ μόνον αὐτῆς τὸ κάλλος ἐθαύμασεν, ἀλλὰ καὶ τὰς στολὰς αὐτῆς ἐπήνεσε, φησὶν·
- [01793] ις Ϛ´.
- [01794] Ἐξεγέρθητι, βορῶᾶ, καὶ ἔρχου, νότε, καὶ διάπνευσον κηπὸν μου, καὶ ῥευσάτωσαν ἀρώματά μου.
- [01795] ΚΕΦΑΛ.
- [01796] Ε´.
- [01797] α´.
- [01798] Καταβήτω ἀδελφιδοῦς μου εἰς κήπον αὐτοῦ, καὶ φαγέτω καρπὸν ἀκροδρῶν αὐτοῦ.
- [01799] Τῶν διαβαλλομένων ἐστὶν ὁ βορῶᾶς παρὰ τῇ θείᾳ Γραφῇ·
- [01800] διὸ καὶ ὁ Θεὸς διὰ Ἱερεμίου φησὶ τοῦ προφήτου, ὅτι Ἀπὸ βορῶᾶ ἐκκαυθήσεται κακά.
- [01801] Καὶ πάλιν, Καὶ τὰ ἀπὸ βορῶᾶ ἐκδιώξω ἀφ' ὑμῶν.
- [01802] Καὶ ἄλλα χοῦ·

- [01803] Ἰδοὺ κακὰ ἀπὸ βορρᾶ ἔρχεται, καὶ συντριβὴ μεγάλη.
- [01804] Παρακελεύεται τοίνυν τῷ βορρᾶ ἔξεγερθῆναι καὶ ὑποχωρῆσαι, ἵνα ὁ νότος διαπνεύσῃ, καὶ διαρῶρύσῃ πεπανθέντα τὰ τοῦ κήπου ἀρώματα·
- [01805] ἵνα τῶν καρπῶν αὐτῆς ὁ ἀδελφιδοῦς ἀπολαύσῃ.
- [01806] Ὁ δὲ νότος εὐδηλον, ὅτι ἀπὸ μεσημβρίας πνεῖ, νότος προσαγορευόμενος διὰ τὸ ὑγρὸς εἶναι, καὶ νοτίδος πληροῦν ἐν τῷ πνεῖν τὰ σώματα·
- [01807] πλέον δὲ καὶ ἀπὸ τῆς μεσημβρίας εἰσρεῖ τὸ φῶς·
- [01808] διὸ καὶ τὸν Κύριον ἀπὸ μεσημβρίας ἦξιν ὁ Ἀββακοὺμ προλέγει·
- [01809] Ὁ Θεὸς γὰρ, φησὶν, ἀπὸ Θαιμὰν ἦξει·
- [01810] τοῦτο δὲ καὶ τῇ Ἑβραίων καὶ τῇ Σύρων ἐρμηνεύεται φωνῇ.
- [01811] Παρακελεύεται τοίνυν ἀποστῆναι μὲν τὸ ἐναντίον Πνεῦμα, τὴν δὲ θείαν πνεῦσαι χάριν, ἵνα πεπανθέντας τοὺς τῶν ἀρωμάτων αὐτῆς καρποὺς ὁ ἀδελφιδοῦς αὐτῆς τρυγήσῃ, μηδενὸς ἀνεμοφθόρου γινομένου, ἢ πρὸ τῆς ὥρας ἐκπίπτοντος.
- [01812] Εἰσῆλθον εἰς τὸν κήπόν μου, ἀδελφὴ μου, νύμφη.
- [01813] Ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου, ἔφαγον ἄρτον μου, μετὰ μέλιτός μου, ἔπιον οἶνόν μου μετὰ γάλακτός μου.
- [01814] Φάγετε, πλησίον, μου καὶ πίετε, καὶ μεθύσθητε, ἀδελφιδοὶ μου.
- [01815] Εἰσελήλυθα γὰρ, φησὶν, εἰς τὸν ἐμὸν κήπον, τὸν ὑπὸ σοῦ μοι προσενεχθέντα, καὶ ἔτρύγησα πρῶτην τὴν σμύρναν μου, τουτέστιν ἦν ἐγὼ ἐν σοὶ κατεφύτευσα·
- [01816] πρῶτος γὰρ ἐγὼ τὸν ὑπὲρ σοῦ θάνατον κατεδεξάμην, εἶθ' οὕτως σὺ συναποθανεῖν μοι καὶ συνταφῆναι ἐπεθύμησας.
- [01817] Συνετάφης γὰρ μοι διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, καὶ ἐνέκρωσάς σου τὰ μέλη τὰ ἐπὶ τῆς γῆς.
- [01818] Ἐτρύγησα τοιγαροῦν τὴν σμύρναν μου μετὰ ἀρωμάτων μου·
- [01819] καὶ τὴν ἄλλην γὰρ, φησὶν, ἀρετὴν, ἣν παρ' ἐμοῦ ἔδι δάχθης, ἐκαρπώσάμην καὶ ἔλαβον·
- [01820] ἔφαγον δὲ καὶ ἄρτον μου μετὰ μέλιτός μου, τὴν στερεὰν καὶ γλυκεῖαν τροφήν, τὴν παρὰ τοῖς τελείοις εὕρισκο μένην.
- [01821] Ἐπιον οἶνόν μου.
- [01822] Καὶ καλῶς τὴν ἀντωνυμίαν προστέθεικεν.
- [01823] Αὐτὸς γὰρ ἐστὶν ἡ ἀληθινὴ ἄμπελος, ἀφ' ἧς ὁ οἶνος οὗτος ἐγεωργήθη.
- [01824] Ἐπιον ^[81.149] οἶνόν μου μετὰ γάλακτός μου.
- [01825] Οὐκ ἀποσείεται γὰρ οὐδὲ τοὺς νηπίους, καὶ οἶονεῖ ὑπομαζίους, καὶ γάλα κτοτροφουμένους, ἀλλὰ καὶ τὸν σύμμετρον παρ' ἐκεῖ νῶν δέχεται καρπὸν, καὶ ἀγαθὸς ὢν καὶ τοὺς φίλους εἰς τὴν εὐωχίαν καλεῖ, καὶ φησι·
- [01826] Φάγετε, οἱ πλησίον μου, καὶ πίετε, καὶ μεθύσθητε, ἀδελφιδοὶ μου.
- [01827] Πλησιάζουσι δὲ αὐτῷ οἱ τετελειωμένοι, καὶ τὴν πρὸς αὐτὸν αὐτοῦ αὐχοῦσι συγγένειαν, οἱ τὴν εἰκόνα φυλάττοντες ἀδιάφθορον.
- [01828] Καὶ οὐ μόνον αὐτοῖς πιεῖν, ἀλλὰ καὶ μεθυσθῆναι παρακελεύεται·
- [01829] ἔστι γὰρ μέθη σωφροσύνην, ἀλλ' οὐ παραφροσύνην ἐργαζομένη·
- [01830] οὐ παραλύουσα τὰ μέλη, ἀλλὰ ῥωννύουσα.
- [01831] Τὸ γὰρ ποτῆριον αὐτοῦ μεθύσκον ὥσει κράτιστον.
- [01832] Ἀλλαχοῦ δὲ πάλιν ὁ μακάριος Δαβὶδ·
- [01833] Μεθυσθήσονται, φησὶν, ἀπὸ πίότητος οἴκου σου, καὶ τὸν χειμάρρουν τῆς τρυφῆς σου ποτιεῖς αὐτούς.
- [01834] Τῶν ἄνωθεν οὕτως ῥηθέντων, φησὶν ἡ νύμφη
- [01835] β'.
- [01836] Ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ.
- [01837] Κὰν γὰρ ὑπὸ τῆς φύσεως ἀναγκασθῶ μῦσαι τοὺς ὀφθαλμοὺς, καὶ τὸν ὕπνον δέξασθαι, κατὰ διάνοιαν ἐγρηγόρα, καὶ τὸν τῆς ῥαθυμίας ὕπνον οὐ καταδέχομαι, τοῦ νυμφίου τὴν παρουσίαν προσμένουσα.

- [01838] Διὸ καὶ αἰσθάνομαι τῶν ἐκείνου κρουμάτων.
- [01839] Φωνὴ γὰρ, φησὶν, ἀδελφίδου μου κρούει ἐπὶ θύραν.
- [01840] Παραθὴ σῶμεν, εἰ δοκεῖ, τούτοις τὰ ἐν τοῖς θείοις Εὐαγ γελίοις ὑπὸ τοῦ καλοῦ ποιμένος εἰρημένα·
- [01841] Τὰ πρόβατα γὰρ, φησὶ, τὰ ἐμὰ τῆς φωνῆς μου ἀκούει.
- [01842] Καὶ πάλιν·
- [01843] Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν.
- [01844] Μακάριος τοίνυν ὁ ποιμαινόμενος, καὶ τοῦ ποιμένος τὴν φωνὴν ἐπιγινώσκων.
- [01845] Μακάριος ὁ νυμφοστολούμενος, καὶ διακρίνειν ἐπιστάμενος φωνὴν μοιχοῦ καὶ νυμφίου μακάριος ὁ λέγων·
- [01846] Οὐ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμόν, ἀλλ' ἐγρη γορῶς καὶ τὸν νυμφίον ἀναμένων κατὰ τὴν αὐτοῦ τοῦ Κυρίου παραίνεσιν·
- [01847] Γρηγορεῖτε γὰρ, φησὶν, ὅτι οὐκ οἶδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται.
- [01848] Ταύτην δὲ καὶ ὁ μακάριος Παῦλος προσφέρει τὴν συμ βουλήν, λέγων·
- [01849] Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε, πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
- [01850] Ἐγρηγορυῖα τοίνυν ἡ νύμφη, καίτοι καθεὺ δει τὸν σωματικὸν ὕπνον, ἐν ἀπολαύσει γίνεται τῆς φωνῆς τοῦ νυμφίου, καὶ τῶν κρουμάτων τῆς θύρας ἀκούει·
- [01851] τίνες δὲ αἱ θύραι τῆς ψυχῆς, ἀλλ' ἢ τοῦ σώματος αἱ αἰσθήσεις, δι' ὧν ἡ νύμφη τὸν νυμφίον εἰσδέχεται οὐ μόνον κρούοντα, ἀλλὰ καὶ ἀνοιγῆναι αὐτῷ τὴν θύραν παρακαλοῦντα;
- [01852] Ἄνοιξον γάρ μοι, φησὶν, ἀδελφὴ μου, ἢ πλησίον μου, περὶ στερά μου, τελεία μου, ὅτι ἡ κεφαλὴ μου ἐπλήσθη δρόσου, καὶ οἱ βόστρυχοί μου ψεκάδων νυκτός.
- [01853] Σημαίνει δὲ διὰ μὲν τῆς νυκτός τὴν ἐν νυκτὶ γενο μένην αὐτῷ ὑπὸ τῶν Ἰουδαίων ἐπανάστασιν·
- [01854] διὰ δὲ τῆς δρόσου, καὶ τῶν ψεκάδων, τὸν τριήμερον ^[81.152] θάνατον, ὃν οἱ βόστρυχοι τῆς κεφαλῆς, καὶ οὐκ αὐτὸς ὑπεδέξατο.
- [01855] Ἐπειδὴ τοίνυν, φησὶ, τὸν ὑπὲρ σοῦ θάνα τον κατεδεξάμην, καὶ διὰ σὲ ταῦτα ὑπέμεινα, ἄνοιξόν μοι, καὶ ὑπόδεξαί με·
- [01856] ἀγαπῶ γάρ σου τὴν πνευμα τικὴν εὐμορφίαν, καὶ τὴν ἐν ἀρετῇ τελειότητα.
- [01857] Διὸ καὶ ἀδελφήν μου καλῶ, καὶ πλησίον μου, καὶ περιστεράν μου, καὶ τελείαν μου.
- [01858] Τελείαν μὲν, ὡς τὴν ὑπ' ἐμοῦ νομοθε τηθεῖσαν τελειότητα τελοῦσαν·
- [01859] ἐγὼ γὰρ ἔφην·
- [01860] Γί νεσθε τέλειοι, καθὼς ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστι.
- [01861] Καὶ πάλιν·
- [01862] Εἰ θέλεις τέλειος γενέσθαι, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτω χοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς·
- [01863] καὶ λαβὼν τὸν σταυρόν σου, ἀκολούθει μοι.
- [01864] Περιστεράν δέ μου καλῶ, ὡς πνευματικὴν γενομένην, καὶ τὸν παλαιὸν ἄνθρωπον ἀπεκδυσαμένην σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις, καὶ πνευματικῶς ὀρᾶν δυναμένην.
- [01865] Πλησίον δέ μου, ὡς κατ' ἵχνος μου βαίνουσιν, καὶ ἐγγίζειν μοι ἐπιθυμοῦσαν·
- [01866] ἐγὼ γὰρ ἔφην·
- [01867] Ἐγγίσατέ μοι, καὶ ἐγγιῶ ὑμῖν·
- [01868] καλῶ δὲ καὶ ἀδελφήν μου·
- [01869] οὐ διὰ τὸ συγγενὲς μόνον τῆς φύσεως, ἧς ἀνέλαβον, ἀλλὰ καὶ διὰ τὴν τῆς εὐσεβείας οἰκειότητα.
- [01870] Τῶν ἄνωθεν οὖν ῥημάτων ἡ νύμφη ἀκούουσα, ἀποκρίνεται λέγουσα·
- [01871] γ'.
- [01872] Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύ σομαι αὐτόν;

[01873] Ἐνιψάμην τοὺς πόδας μου, πῶς μολυνῶ αὐτούς;

[01874] Διδασκόμεθα ἐντεῦθεν, ὅσῃν τίκτει βλάβην, καὶ ὅσον ἐπιφέρει πόνον τοῖς χρωμένοις ὁ ὄκνος·

[01875] ἀναβολαῖς γὰρ ἡ νύμφη χρησαμένη, καὶ εὐ θὺς ἀνοῖξαι τῷ νυμφίῳ τὴν θύραν οὐ βουληθεῖσα, ἀναγκάζεται μετὰ βραχὺ, οὐ μόνον μέχρι τῆς θύρας βαδίζειν, ἀλλὰ καὶ εἰς τὴν πόλιν τρέχειν, καὶ εἰς τὰς ἀγορὰς περινοστεῖν, καὶ περιπεσεῖν φύλαξί τισι, παρ' ὧν καὶ τὰ τραύματα λαμβάνει, καὶ μόλις εὕρισκει τὸν ποθούμενον νυμφίον.

[01876] Εἰ δὲ εὐθὺς ὑπήκουσε τῷ καλέσαντι, τούτων ἂν ἀπάντων ἀπηλλάγη τῶν πόνων·

[01877] νῦν δέ φησιν·

[01878] Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύσομαι αὐτόν;

[01879] Ἐνιψάμην τοὺς πόδας μου, πῶς μολυνῶ αὐτούς;

[01880] Καὶ μὴν οὐ τοῦτο αὐτῇ ὁ νυμφίος παρακελεύεται·

[01881] οὔτε γὰρ βούλεται αὐτὴν ἀπεκδυσα μένην τὸν παλαιὸν ἄνθρωπον πάλιν αὐτὸν ἐνδύσασθαι, οὔτε θέλει νιψαμένην αὐτὴν τοὺς πόδας, καὶ τῶν ἁγίων αὐτοῦ χειρῶν ἀπολαύσασαν, πάλιν τούτους μολῦναι·

[01882] ἀλλ' ἀνοῖξαι αὐτῷ ἀπόνως καὶ ἀμολύντως, ἢ τῆς ἀκοῆς, ἢ τοῦ ὀφθαλμοῦ τὴν θύραν·

[01883] ἵνα ἡ διὰ γνώσεως, ἡ δι' ἀκροάσεως εἰσελθὼν ὁ νυμφίος ταῖς ἡγιασμέναις ἐνοικίῃσιν ψυχαῖς.

[01884] Καὶ ἐπειδὴ ἀνεβάλ λετο ἐκείναις ταῖς προφάσεσι χρησαμένη, ἐτέρως αὐτὴν ὁ νυμφίος διεγείρει, οὐκ ἔτι κρούων ἕξωθεν μόνον, ἀλλὰ καὶ τὴν χεῖρα διὰ τινος ὁπῆς εἰσάγων·

[01885] χεῖρα δὲ νοοῦμεν τὴν αἴσθησιν τῆς ἀφῆς, καὶ τὴν θεῖαν αὐτοῦ ἐνέργειαν, ἥς αὐτὴν ἐν αἰσθήσει πε ποίηκεν, ὥς βοῆσαι·

[01886] δ' ζ'.

[01887] Ἀδελφιδοῦς μου χεῖρα αὐτοῦ ἀπέστειλε διὰ τῆς ὁπῆς·

[01888] καὶ ἡ κοιλία μου ἐθροήθη ἐπ' αὐτοῦ.

[01889] Ἀνέστην ἐγὼ ἀνοῖξαι τῷ ἀδελφιδῷ μου·

[01890] ^[81.153] χεῖρές μου ἔσταξαν σμύρναν, δάκτυλοί μου σμύρναν πλήρη ἐπὶ χειρὰς τοῦ κλειθροῦ.

[01891] Ἦνοιξα ἐγὼ τῷ ἀδελφιδῷ μου·

[01892] ἀδελφιδοῦς μου παρῆλθε·

[01893] ψυχὴ μου ἐξῆλθεν ἐν λόγῳ αὐτοῦ.

[01894] Ἐζήτησα αὐτόν, καὶ οὐχ εὔρον αὐτόν·

[01895] ἐκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέ μου.

[01896] Εὔροσάν με οἱ φύλακες οἱ κυκλοῦντες ἐν τῇ πόλει·

[01897] ἐπάταξάν με, ἐτραυμάτισάν με·

[01898] ἦραν τὸ θέριστρόν μου ἀπ' ἐμοῦ οἱ φύλακες τῶν τειχέων.

[01899] Ἐπειδὴ οὐκ ἡβουλήθη εὐθὺς ἀνοῖξαι κρούσαντι, ἅπτεται μὲν αὐ τῆς διὰ τινος τῶν αἰσθητηρίων, ὅπερ ὁπὴν προσ ηγόρευσεν, εἰσαγαγὼν τὴν χεῖρα, τουτέστι τὴν ἐνὲρ γειαν·

[01900] θερμαίνει δὲ αὐτῆς καὶ πυρσεύει τὸν ἔρωτα·

[01901] τοῦτο γὰρ παραδηλοῖ τὸ, Ἡ κοιλία μου ἐθροήθη ἐπ' αὐτόν·

[01902] ὅπερ ὁ Θεοδοτίων ἐθερμάνθη εἵρηκεν·

[01903] ἡ δὲ ἀνίσταται μεθυσθεῖσα τῷ πόθῳ, καὶ τρέχει πρὸς τὴν θύραν, καὶ φησιν·

[01904] Ὅτι χεῖρές μου, τὸ κλειθρον κατέχουσαι, καὶ ἀνοῖξαι βουλόμεναι, ἔσταξαν σμύρ ναν, καὶ οἱ δάκτυλοί μου σμύρναν πλήρη·

[01905] τὴν γὰρ τελείαν περὶκίμαι νέκρωσιν, μέχρις αὐτῶν τῶν ἀκροτάτων μορίων.

[01906] Ἀνοίξασα δὲ τὴν θύραν, ὁρῶ τὸν ἀδελφιδοῦν μου παρατρέχοντά με, καὶ εἰσελθεῖν οὐ βουλόμενον.

[01907] Ἐγὼ δὲ ἐξηρητημένη τοῦ φίλτρου, καὶ κρεμαμένη τῶν ἱερῶν αὐτοῦ λόγων, τῆς ζητήσεως εἰχόμην, καὶ βοῶσα διετέλουν, καὶ διηνεκῶς καλοῦσα·

[01908] ὁ δὲ οὐχὶ ὑπήκουσεν, οὐδὲ ἀποκρίσεώς με ἤξιον·

[01909] περινοστοῦσα δὲ, καὶ τὸν ποθοῦμενον ἐπιζητοῦσα, περιπίπτω τοῖς τὴν πόλιν οἰκοῦσι καὶ φυλάττουσιν·

[01910] οἱ δὲ οὐ μόνον με ἠκίσαντο, ἢ ἐμαστίγωσαν, ἀλλὰ καὶ τραύματα περιέθηκαν, καὶ τὸ θέριστρον μου ἀφείλοντο.

[01911] Φύλακας δὲ τειχῶν ὑπὸ τῆς νύμφης ἡγοῦμαι καλεῖσθαι καὶ φύλακας πόλεως, δημαγωγούς καὶ ἄρχοντας, καὶ τυράννους, πάλαι τῇ τοῦ Θεοῦ πολεμήσαντας νύμφη, καὶ τοὺς καλλινίκους μάρτυρας πατάξαντάς τε καὶ τραυματίσαντας, καὶ τῷ θανάτῳ παραδεδωκότας, καὶ τὰς ψυχὰς γυμνώσαν τας, καὶ τὸ σῶμα ἀπὸ τῶν ψυχῶν οἷον τι θέριστρον εἰληφότας.

[01912] Καὶ γὰρ ἐκεῖνοι τὸν νυμφίον ποθοῦντες, καὶ πάντοτε τοῦτον κηρύττοντες ἐν ταῖς πόλεσι, καὶ ἀγροῖς, καὶ ἐσχατιαῖς, ταῦτα πάντα ὑπέμειναν.

[01913] Διδασκόμεθα τοίνυν ἐκ τῶν εἰρημένων, πάντα ὄκνον ἀποθέσθαι, καὶ τῷ νυμφίῳ κρούοντι παραυτίκα ἀνοίγειν, ἵνα μὴ ἀπελθόντος πάντοσε περινοστεῖν ἀναγκασθῶμεν, καὶ ζητεῖν τὸν ποθοῦμενον.

[01914] ἦ'.

[01915] Ὁρκισα ὑμᾶς, θυγατέρες Ἱερουσαλήμ, ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχύσεσι τοῦ ἀγροῦ, ἐὰν εὔρητε τὸν ἀδελφιδοῦν μου, ἀπαγγεῖλατε αὐτῷ, ὅτι τετρωμένη ἀγάπης ἐγώ.

[01916] Ἐπιφαίνεται γὰρ πολλάκις καὶ τοῖς ἀτελέσιν ἔτι καὶ νηπίοις ὁ νυμφίος, συγκαταβαίνων τῇ ἀσθενείᾳ, καὶ προτρέπων εἰς τελειότητα·

[01917] Οὐ χρεῖαν γὰρ ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·

[01918] Ὁρκίζει ^[81.156] τοιγαροῦν τὰς νεάνιδας, εἰ εὔροien τὸν ἀδελφιδοῦν αὐτῆς, ἀπαγγεῖλαι ὅσον ἔχει περὶ αὐτὸν ἔρωτα, καὶ ὅτι τῷ ἐκλεκτῷ βέλει τῆς ἀγάπης τέτρωται.

[01919] Ἀγνοοῦ σιν αἱ νεάνιδες τὸ τοῦ ἀδελφιδοῦ ὄνομα·

[01920] ἔτι γὰρ ἀτελεῖς εἰσι, καὶ τῶν μυστηρίων τὸ βάθος ἀγνοοῦσιν.

[01921] Διό φασι·

[01922] θ'.

[01923] Τί ἀδελφιδοῦς σου ἀπὸ ἀδελφιδοῦ, ἢ καλὴ ἐν γυναιξί;

[01924] Τί ἀδελφιδοῦς σου ἀπὸ ἀδελφιδοῦ, ὅτι οὕτως ὥρκισας ἡμᾶς;

[01925] Πολλάκις γὰρ, φησὶν, ἠκούσαμεν λεγούσης·

[01926] Ἀδελφιδοῦς μου, τοῦ ἀδελφιδοῦ μου, καὶ ἀγνοοῦμεν τῶν ὑπὸ σοῦ λεγομένων τὴν δύναμιν.

[01927] Ἐπειδὴ τοίνυν ὄρκος ἐστὶν ἐν μέσῳ, οὐ δυνάμεθα σιγῇ παραπέμψασθαι τὰ ὑπὸ σοῦ προσταχθέντα·

[01928] δίδαξον ἡμᾶς τοίνυν, ὦ καλὴ ἐν γυναιξί·

[01929] πασῶν γὰρ εὐπρεπεστέρα τυγχάνεις, καὶ νεα νίδων, καὶ παλλακίδων, τί σοι βούλεται τοῦτο τὸ ὄνομα;

[01930] Διαπαντὸς γὰρ τοῦτο προσφέρεις, λέγουσα νῦν μὲν τοῦ ἀδελφιδοῦ μου·

[01931] νῦν δὲ, ὁ ἀδελφιδοῦς μου·

[01932] εἰ γὰρ μάθοιμεν παρὰ σοῦ τίς οὗτος, καὶ οἷα σημεῖα περὶκείται, θεραπεύσομέν σε καὶ πληρώσο μὲν σου τὸ πρόσταγμα·

[01933] διδάσκει τοίνυν τὰς μαθητευόμενας ὑπ' αὐτῆς ἡ νύμφη τὰ τοῦ νυμφίου σημεῖα, καὶ φησιν αὐταῖς·

[01934] ἰ' ις Ϛ'.

[01935] Ἀδελφιδοῦς μου λευκὸς καὶ πυρρός, ἐκλελογισμένος ἀπὸ μυριάδων.

[01936] Κεφαλὴ αὐτοῦ χρυσίον ὀφάτς·

[01937] βόστρυχοι αὐτοῦ, ἐλάται·

[01938] μέλανες ὡς κόραξ·

[01939] Οἱ ὀφθαλμοὶ αὐτῷ ὥσει περὶ ριστερὰ ἐπὶ πληρώματα ὑδάτων, λελουσμέναι ἐν γάλακτι, καθήμεναι ἐπὶ πληρώματα ὑδάτων.

[01940] Σιαγόνες αὐτοῦ, ὡς φιάλαι τοῦ ἀρώματος, φύουσαι μυρεψικά·

- [01941] χείλη αὐτοῦ κρίνα στάζοντα σμύρναν πλήρη.
- [01942] Χεῖρες αὐ τοῦ τορευται, χρυσαῖ, πεπληρωμένοι Θαρσίς·
- [01943] κοιλία αὐτοῦ πυξίον ἐλεφάντινον ἐπὶ λίθου σαπ φείρου.
- [01944] Κνήμαι αὐτοῦ στύλοι μαρμάρινοι τεθεμελιωμένοι ἐπὶ βάσεις χρυσᾶς·
- [01945] εἶδος αὐτοῦ ὡς λίβανος ἐκλεκτός, ὡς κέδροι.
- [01946] Φάρυγξ αὐτοῦ γλυκασμός, καὶ ὄλος ἐπιθυμία·
- [01947] οὗτος ἀδελφιδοῦς μου, καὶ οὗτος πλησίον μου, θυγα τέρες Ἱερουσαλήμ.
- [01948] Ἐρωτησάσας τὰς νεάνιδας διδάσκει ἡ νύμφη τοῦ ἀδελφιδοῦ τὰ σημεῖα, καὶ φησιν·
- [01949] Ἀδελφιδοῦς μου λευκὸς καὶ πυρρόός.
- [01950] Πρῶτον μὲν τίθησι τὸ λευκός, δεύτερον δὲ τὸ πυρρόός·
- [01951] Θεὸς γὰρ αἰὶ ἦν, ἐγένετο δὲ καὶ ἄνθρωπος, οὐκ ἀφείς ὁ ἦν, οὐδὲ τραπεῖς εἰς ἄνθρωπον, ἀλλ' ἀνθρωπείαν ἐν δυσάμενος φύσιν.
- [01952] Λευκὸς τοίνυν ἐστίν, ὡς Θεός·
- [01953] τί γὰρ φωτὸς λαμπρότερον;
- [01954] φῶς δέ ἐστιν ἀληθινόν, κατὰ τὴν τῶν Εὐαγγελίων φωνήν·
- [01955] Ἦν γὰρ, φησὶ, ^[81.157] τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
- [01956] Οὐ μόνον δὲ λευκός ἐστιν, ἀλλὰ καὶ πυρρόός·
- [01957] οὐ μόνον γὰρ ἐστι Θεός, ἀλλὰ καὶ ἄνθρωπος·
- [01958] τὸ δὲ πυρρόον παραδηλοῖ τὸ γήϊνον·
- [01959] διὸ καὶ ἐν τῷ Ἡσαΐᾳ ἐρωτῶσιν αἱ θεῖαι δυ νάμεις, ὀρῶσαι αὐτὸν ἀπὸ γῆς εἰς οὐρανὸν ἀνιόντα, καὶ φασι·
- [01960] Τίς οὗτος ὁ παραγενόμενος ἐξ Ἑδῶμ, ἐρύθημα ἱματίων αὐτοῦ ἐκ Βοσόρ;
- [01961] Οὗτος ὠραῖος ἐν στολῇ, βία μετὰ ἰσχύος·
- [01962] καὶ θαυμάζουσιν αὐτοῦ καὶ τὸ ἐν σώματι κάλλος, στολὴν αὐτοῦ τοῦτο προσ ἀγορεύσαντες.
- [01963] Ὠραῖος γὰρ ἐστι κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, ὡς ἄνθρωπος·
- [01964] τὸ γὰρ θεῖον αὐτοῦ κάλλος ἀσύγκριτον, ὡς ἀνέφικτον·
- [01965] ἐρωτῶσι δὲ αὐτὸν, καὶ φασιν·
- [01966] Ἵνατί σου ἐρυθρὰ τὰ ἱμάτια, ὡς ἀπὸ πατητοῦ ληνοῦ πλήρης καταπεπατημένης;
- [01967] Καὶ διδάσκει αὐτὰς μαθεῖν ποθούσας τῆς ἐρυθρότη τος τὴν αἰτίαν, καὶ λέγει·
- [01968] Ληνὸν ἐπάτησα μονῶτα τος, καὶ τῶν ἐθνῶν οὐδείς ἦν μετ' ἐμοῦ·
- [01969] Οὔτε γὰρ πρέσβυς, οὔτε ἄγγελος, ἀλλ' αὐτὸς ὁ Κύριος ἔσωσεν ἡμᾶς, κατὰ τὴν Ἡσαΐου προφητείαν·
- [01970] Καὶ συνεπά τησα αὐτὸς, φησὶν, ἐν τῷ θυμῷ μου, καὶ συνέθλασα αὐτοὺς ἐν τῇ ὀργῇ μου, τοὺς τῆς ἀνθρωπείας φύ σεως πολεμίους δαίμονας, καὶ τῶν ἐκείνων στρατόν·
- [01971] Καὶ κατερῶάνθη τῷ κατανικῆματι αὐτῶν τὰ ἱμάτιά μου·
- [01972] ἐν γὰρ τῷ νικᾶν καὶ καταλύειν αὐτῶν τὸ κράτος, ἔλαβόν τινας αἱμάτων ῥανίδας ἐν τοῖς ἱματίοις·
- [01973] δηλοῖ δὲ τὸν τριήμερον θάνατον.
- [01974] Καὶ προσεκτέον ἀκριβῶς, ὡς οὐ λέγει κατερῶάνθη ἐγὼ, ἀλλὰ κατερῶάνθη τῷ κατανικῆματι αὐτῶν τὰ ἱμάτιά μου, τουτέστι τὸ σῶμά μου·
- [01975] ἀπαθὴς γὰρ ἡ θεία φύσις, τὸ δὲ σῶμα τὸ πάθος ἐδέξατο·

- [01976] σύροντος μὲν αὐτὸ τοῦ ἐνωθέντος Θεοῦ Λόγου, πάθος δὲ ἐκείθεν οὐχ ἐλκύσαντος, ἐπειδὴ φύσει τὸ Θεῖον πάθους ὑπέρτερον.
- [01977] Διὰ τοῦτό φησιν ἡ νύμφη·
- [01978] Ἀδελφιδοῦς μου λευκὸς καὶ πυρρὸς, ἐκλελεγμένος ἀπὸ μυριάδων.
- [01979] Ἀπάσης γὰρ φύσεως κρείττων ἡ ἀπαρχή·
- [01980] Ἀμαρτίαν γὰρ οὐκ ἐποίησεν, οὐδὲ εὖ ρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
- [01981] διὸ θυσία ἄμωμος ὑπὲρ παντὸς προσηνέχθη τοῦ γένους·
- [01982] τούτου χάριν καὶ διὰ Ἑσαΐου τοῦ προφήτου ὁ τῶν ὅλων προαγο ρεύει Θεὸς λέγων·
- [01983] Ἰδοὺ ὁ παῖς μου, ὃν ἡρετισά μην, ὁ ἐκλεκτός μου, ὃν ἠυδόκησεν ἡ ψυχὴ μου·
- [01984] θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν, κτίσιν τοῖς ἔθνε σιν ἐξοίσει.
- [01985] Εἰκότως τοίνυν ἡ νύμφη φησί·
- [01986] Ἀδελφιδοῦς μου λευκὸς καὶ πυρρὸς, ἐκλελεγμένος ἀπὸ μυριάδων.
- [01987] Ἐπρεπε γὰρ τῷ τὰς ἀμαρτίας ἡμῶν ἀνειληφότι, αἵτινες ἦσαν πυρρῶαὶ ὡς φοινικοῦν, καὶ ὡς κόκκινον, πυρρῶ γενέσθαι καὶ προσαγορευ θῆναι·
- [01988] Ἀλλὰ καὶ κεφαλὴ αὐτοῦ, φησὶ, χρυσίον ὀφάτς·
- [01989] κατὰ μὲν τὸν Σύμμαχον, ὡς λίθος τίμιος·
- [01990] κατὰ δὲ τὴν πέμπτην ἔκδοσιν, ἐπίσημος χρυσῶ.
- [01991] Κεφαλὴν δὲ αὐτοῦ τροπικῶς καλεῖ τὸ Θεῖον, τὸ λευκὸν ^[81.160] ἄνω προσαγορευθέν.
- [01992] Διὸ χρυσῶ καὶ λίθῳ αὐτὴν ἀπει κάζει, ταῖς παρὰ ἀνθρώποις τιμιωτάταις ὕλαις·
- [01993] οὐ γὰρ εὗρεν ἕτερον ὄνομα εὐπρεπέστερον.
- [01994] Βόστρυχοι αὐτοῦ ἐλάται, μέλανες ὡς κόραξ.
- [01995] Τὰς ἐκ τῆς κεφαλῆς ἐκείνου προχεομένας χάριτας ἡγοῦμαι βο στρύχους ὀνομάζεσθαι·
- [01996] μέλανας μὲν κατ' ἄλλο, ἐλά τας δὲ καθ' ἕτερον ὀνομαζομένους.
- [01997] Αἱ γὰρ ἐλάται, καρπὸς εἰσι φοινίκων ἀρσένων, τοῖς θήλεσιν ἐπιβαλ λόμενοι, καὶ ὠρίμους γίνεσθαι παρασκευάζοντες τοὺς ἐκείνων καρπούς.
- [01998] Ἐπειδὴ τοίνυν τῶν ποικίλων αὐ τοῦ χαρισμάτων ἀπολαύοντες οἱ πεπιστευκότες αὐτῷ καρποφοροῦσιν αὐτῷ τὴν εὐσέβειαν, ἐλάταις εἰκότως ἀπεικάζει τοὺς βόστρύχους·
- [01999] μέλανας δὲ προσαγο ρεύει, διὰ τοῦ βαθέος χρώματος καὶ σκοτεινοῦ, τὸ ἀνέφικτον τῶν οἰκονομιῶν παραδηλῶν.
- [02000] Βόστρυχοι ἐλάται, μέλανες ὡς κόραξ·
- [02001] τὸν δὲ κόρακα ἐνταῦθα περιείληφε τῆς χροᾶς ἕνεκα μόνης·
- [02002] Οἱ ὀφθαλμοὶ αὐτοῦ, φησὶν, ὥσει περιστεραὶ ἐπὶ πληρώματα ὑδά των·
- [02003] πάλιν ἐνταῦθα διὰ τῶν ὀφθαλμῶν τὸ ὀπτικὸν αὐτοῦ θαυμάζει.
- [02004] Διὸ ὡς περιστερὰς αὐτοὺς εἶναι λέγει ἐπὶ πληρώματα ὑδά των·
- [02005] καὶ ἀναμνησκει ἡμᾶς τῆς ἐν τῷ Ἰορδάνῃ κατελθούσης ἐπ' αὐτόν περιστερᾶς.
- [02006] Καὶ μηδὲνα ξενιζέτω τὸ ὡς περιστε ραὶ, ἀλλὰ μὴ περιστερὰ ῥηθῆναι·
- [02007] εὐρίσκομεν γὰρ οὐ μόνον πνεῦμα, ἀλλὰ καὶ πνεύματα παρὰ τῇ θείᾳ Γραφῇ προσαγορευόμενα·
- [02008] οὐκ ἐπειδὴ πολλὰ Πνεύματα ἅγια, ἐν γὰρ ἐστι Πνεῦμα ἅγιον, ὁ Παράκλητος·
- [02009] ἀλλὰ τὰ τούτου χαρίσματα πνεύματα οἶδε καλεῖν ὁ μακάριος Παῦλος·
- [02010] Καὶ πνεύματα γὰρ, φησὶ, προφητῶν προφήταις ὑποτάσσεται.
- [02011] Ἐπειδὴ τοίνυν πάντα εἶχεν ὁ Δεσπότης Χριστὸς τοῦ Πνεύματος τὰ χαρίσματα, κατὰ τὸ ἀνθρώπειον, διὸ φησιν ἡ νύμφη·

- [02012] Οί ὀφθαλμοὶ αὐτοῦ ὥσεὶ περι στεραὶ ἐπὶ πληρώματα ὑδάτων.
- [02013] Διηνεκῶς γὰρ εἰς τὴν τοῦ βαπτίσματος βλέπουσι χορηγίαν οἱ ὀφθαλμοὶ αὐτοῦ, τοὺς σωζομένους ἀναμένοντες, καὶ πάντων τὴν σωτηρίαν ποθοῦντες·
- [02014] ἀλλὰ καὶ λελουμέναι ἐν γάλακτι, φησὶν, αἱ περιστεραί, καὶ καθήμεναι ἐπὶ πληρώματα ὑδάτων.
- [02015] Τοὺς μὲν γὰρ γαλακτο τροφοῦσι, ταύτης τῆς τροφῆς δεομένους·
- [02016] τοὺς δὲ νεουργοῦσι καὶ ἀνανεοῦσιν, ὑπὸ τῆς ἁμαρτίας παλαιωθέντας, καθήμεναι ἐπὶ πληρώματα ὑδάτων, καὶ ταῦτα ἀγιάζουσαι.
- [02017] Καὶ εἰκότως ἔφη πληρώματα ὑδάτων·
- [02018] τοὺς γὰρ ἀτελῆ τὴν πίστιν κεκτημένους, καὶ μετὰ εἰλικρινοῦς πίστεως μὴ προσιόντας οὐχ ὑποδέχεται·
- [02019] ὁποῖος ἦν ὁ Σίμων, ὃς ἐβαπτίσθη μὲν, ἀνάξιος δὲ ὥφθη τῆς χάριτος, μὴ γενόμενος πεπληρωμένος, ἀλλ' ἐλλείπων, καὶ τὸ τέλειον οὐκ ἔχων τῆς πίστεως.
- [02020] Σιαγόνες αὐτοῦ, φησὶν, ὡς φιάλαι τοῦ ἀρώματος φύουσαι μυρεψικά, καὶ χεῖλη αὐτοῦ κρίνα στάζοντα σμῦρναν πλήρη.
- [02021] Σιαγόνας δὲ πάλιν καὶ χεῖλη τὴν διδασκαλίαν καλεῖ·
- [02022] ὄργανα γὰρ τοῦ λόγου καὶ χεῖλη, καὶ σιαγόνες·
- [02023] τούτων γὰρ κινουμένων ἡ ἔναρθρος ἀποτελεῖται φωνή·
- [02024] φιάλας δὲ ἀρώματος ταύτας προσαγορεύει, διὰ τὸ τῆς διδασκαλίας εὐώδες·
- [02025] λέγει δὲ ^[81.161] αὐτὰς καὶ φύειν μυρεψικά·
- [02026] ἐκεῖθεν γὰρ τὰς τῆς διδασκαλίας ἀφορμὰς λαμβάνοντες οἱ τῆς Ἐκκλησίας διδάσκαλοι, οἷόν τινες μυρεψοὶ γίνονται τοῦ κηρύγματος, καὶ τὸ μύρον τῆς ὠφελείας κατασκευάζουσι.
- [02027] Κρίνοις δὲ, φησὶν, ὅμοιος αὐτοῦ τὰ χεῖλη·
- [02028] λάμπουσι γὰρ οἱ θεῖοι λόγοι, οὐδὲν ἀνθρώπινον ἔχοντες·
- [02029] οὔτε γὰρ νήθει, οὔτε ὑφαίνει τὰ κρίνα, κατὰ τὴν τοῦ Κυρίου διδασκαλίαν, ἀλλ' ὁ Πατὴρ ὁ ἐν τοῖς οὐρανοῖς ἀμφιέννυσιν αὐτά.
- [02030] Ἐπεὶ δὲ τοίνυν πάσης ἀνθρωπίνης σοφίας οἱ θεῖοι λόγοι γεγύμνωνται, μόνον δὲ τὸ θεῖον ἔχουσι κάλλος, εἰκότως φησί·
- [02031] Χεῖλη αὐτοῦ κρίνα στάζοντα σμῦρναν πλήρη, τουτέστι τὴν ἐν τῷ παρόντι βίῳ νέκρωσιν ἐκπαιδεύοντα.
- [02032] Τοιαῦτα γὰρ τὰ τοῦ Κυρίου διδάγματα·
- [02033] Ὁ μὴ καταλιμπάνων πατέρα, καὶ μητέρα, καὶ γυναῖκα, καὶ ἀγροὺς, καὶ ἀμπελῶνας ἕνεκεν ἐμοῦ, οὐκ ἔστι μου ἄξιος·
- [02034] καί·
- [02035] Ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος·
- [02036] καί·
- [02037] Εἰ θέλεις τέλειος γενέσθαι, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς, καὶ λαβὼν τὸν σταυρὸν σου ἀκολούθει μοι·
- [02038] διὰ τοῦτο στάζει χεῖλη αὐτοῦ σμῦρναν πλήρη.
- [02039] Χεῖρες δὲ αὐτοῦ τορευταὶ, χρυσαῖ, πεπληρωμέναι θαρσεῖς.
- [02040] Χεῖρας δὲ τὴν πρακτικὴν ἀρετὴν ὀνομάζει, ἣν μετὰ πάσης ἀρμονίας μετελήλυθεν, οἷον διατορεύων καὶ ἀπευθύνων πράξιν ἐκάστην.
- [02041] Διὸ καὶ τῷ Ἰωάννῃ ἔλεγεν·
- [02042] Ἄφες ἄρτι·
- [02043] οὕτω γὰρ πρέπον ἡμῖν ἐστὶ πληρῶσαι πᾶσαν δικαιοσύνην.
- [02044] Χρυσᾶς δὲ πάλιν καλεῖ, ὡς τιμίους καὶ σπανίους.
- [02045] Τὸ δὲ θαρσεῖς διὰ τὸ δόκιμον ἔλαβε τοῦ χρυσίου·
- [02046] ἐκεῖθεν γὰρ λέγει ἡ θεία Γραφή τὸ ἀκίβδηλον καὶ ἄπ εφθον καὶ δόκιμον χρυσίον κομίζεσθαι.

- [02047] Κοιλία αὐτοῦ πυξίον ἐλεφάντινον ἐπὶ λίθου σαπφείρου.
- [02048] Ὁ γὰρ βυθὸς αὐτοῦ τῶν μυστηρίων, καὶ τὸ ταμιεῖον τῆς γνώσεως, ἔνθα εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι, πυξίον εἰσὶν ἔλε φάντινον τοῖς τῆς ἀποκαλύψεως ἀξίοις.
- [02049] Καὶ τῇ μὲν φύσει ἐστὶν ἀκατάληπτα·
- [02050] διὸ ἐπὶ λίθου σαπφείρου·
- [02051] ὁ παραδηλοῖ τὸ βαθὺ καὶ κεκρυμμένον τῶν θείων.
- [02052] Ἀλλ' ὅμως τοῦτο τὸ βαθὺ, καὶ κεκρυμμένον, καὶ ἄδηλον, πυξίον ἐλεφάντινον γίνεται τοῖς ἀξίοις·
- [02053] διὸ καὶ ὁ μακάριος Παῦλος βοᾷ·
- [02054] Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·
- [02055] ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐ τοῦ·
- [02056] καὶ πάλιν·
- [02057] Τὸ μυστήριον αὐτοῦ τὸ ἀπο κεκρυμμένον ἀπὸ τῶν αἰώνων, καὶ ἀπὸ τῶν γενεῶν, ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη, ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις.
- [02058] Διὸ τὴν κοιλίαν αὐτοῦ φησὶ πυξίον εἶναι ἐλεφάντι νον ἐπὶ λίθου σαπφείρου·
- [02059] καὶ τοὺς μὲν βοστρύχους δήλους ὄντας μέλανας ἔφη·
- [02060] τοῖς γὰρ μηδέπω τῆς θείας ἀποκαλύψεως τετυχηκόσι, καὶ τὰ δοκοῦντα εἶναι ^[81.164] δῆλα, ἐστὶν ἄδηλα, καὶ τὰ αἰσθητὰ ἀκατάληπτα·
- [02061] τοῖς δὲ τῶν θείων μυστηρίων ἐντὸς γεγενημένοις, καὶ τὰ ἄδηλα γίνεται φανερά.
- [02062] Διὸ καὶ ὁ μακάριος Δαβὶδ φησι·
- [02063] Τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.
- [02064] Τοῦτο τοίνυν καὶ ἡ νύμφη λέγει·
- [02065] Ἡ κοιλία αὐτοῦ πυξίον ἐλεφάντινον ἐπὶ λίθου σαπ φείρου·
- [02066] κνημαὶ αὐτοῦ στύλοι μαρμάρινοι, θεθεμελιωμένοι ἐπὶ βάσεις χρυσᾶς·
- [02067] τὸ ἔδραϊον αὐτοῦ, καὶ σταθρὸν, καὶ μόνιμον, καὶ διαρκές, διὰ τῶν μαρμαρίνων στύλων ἐδήλωσε·
- [02068] καὶ τὰς βάσεις δὲ αὐτῶν χρυσᾶς ὠνόμασε, τὸ τίμιον τῶν πράξεων διὰ τούτων παραδηλῶν.
- [02069] Εἶδος αὐτοῦ ὡς λίβανος, ἐκλεκτὸς ὡς κέδρος.
- [02070] Πάλιν ἐνταῦθα τὸ διπλοῦν ἐρμηνεύει τῶν φύσεων·
- [02071] λίβανον μὲν τὴν θείαν προσαγορεύει, ἐπειδὴ λίβανος κατὰ τὸν νόμον Θεῷ προσεφέρετο.
- [02072] Κέδρον δὲ καλεῖ τὴν ἀνθρωπείαν, ὡς σηπεδόνα τῆς ἁμαρτίας οὐ δεξαμένην·
- [02073] ἄσηπτος γὰρ ἐν ξύλοις ἡ κέδρος.
- [02074] Φάρυγξ αὐτοῦ γλυκασμός·
- [02075] τί γὰρ τῶν θείων λογίων γλυκύτερον;
- [02076] Διὸ καὶ ὁ μέγας Δαβίδ·
- [02077] Ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι καὶ κηρίον τῷ στόματί μου·
- [02078] καί·
- [02079] Τὰ κρίματά σου ἀληθινὰ, δεδικαιωμένα ἐπὶ τὸ αὐτὸ, ἐπὶ θυμητὰ ὑπὲρ χρυσίον καὶ λίθον τίμιον πολὺν, καὶ γλυκύτερα ὑπὲρ μέλι κηρίον.
- [02080] Διὸ καὶ οἱ ὑπηρέται τῶν ἀρχιερέων, οἱ ἐπ' αὐτὸν ἀποσταλέντες, καὶ κατακληθέντες, καὶ ἐαλωκότες τῷ πόθῳ τῆς τῶν λόγων γλυκύτητος, φασὶ τοῖς ἀποστείλασιν·
- [02081] Οὐδέποτε οὐτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος·

- [02082] καὶ ἄλλοι ἐβόων·
- [02083] Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὗς ἐθήλασας.
- [02084] Φάρυγξ τοίνυν αὐτοῦ γλυκασμός·
- [02085] ἀλλὰ καὶ, ὅλος ἐστὶν ἐπιθυμία·
- [02086] ἀπορήσας γὰρ λοιπὸν ἄλλων ἐπαίνων ἐνὶ αὐτὸν ὀνόματι ὀνομάζει.
- [02087] Τί δῆποτε γὰρ, φησί, κατὰ μέρος αὐ τοῦ διηγοῦμαι τὸ κάλλος;
- [02088] ὅλος γὰρ ἐστὶν ἐπιθυμία, ἔλκων ἅπαντας εἰς ἔρωτα, βιαζόμενος εἰς ἀγάπην, ἐπιθυμίαν ἐμβάλλων, οὐ τοῖς ὀρώσι μόνον, ἀλλὰ καὶ τοῖς ἀκούουσι·
- [02089] ταῦτα εἰρηκυῖα, φησὶ ταῖς νεάνι σιν·
- [02090] Οὗτος ἀδελφιδοῦς μου, καὶ οὗτος πλησίον μου, θυγατέρες Ἱερουσαλήμ.
- [02091] Ἐπειδὴ ἡγνοεῖτε, καὶ ἡρωτᾶτε, Τί ὁ ἀδελφιδοῦς σου ἀπὸ ἀδελφιδοῦ;
- [02092] ἰδοὺ λέγω ὑμῖν, ὅτι Τοιοῦτός ἐστιν ὁ ἀδελφιδοῦς μου, καὶ τοιοῦτός ἐστιν ὁ πλησίον μου·
- [02093] φροντίσατε τοί νυν τοῦ ὄρκου, καὶ μὴ ἀμελήσητε, ἀλλὰ ζητήσατε αὐτὸν καὶ ἀπαγγείλατέ μου τὸν πόθον.
- [02094] Μαθοῦσαι τοίνυν ἐκεῖναι τοῦ νυμφίου τὰ σημεῖα, πάλιν ἔπερω τῷσι καὶ πυνθάνονται, ποῦ πορεύεται, καὶ ποῦ ἐξ ἐδήμησε, καὶ φασι·
- [02095] ιζ΄.
- [02096] Ποῦ ἀπῆλθεν ὁ ἀδελφιδοῦς σου, ἢ καλὴ ἐν γυναιξί;
- [02097] ποῦ ἀπέβλεψεν ὁ ἀδελφιδοῦς σου, καὶ ζητήσομεν αὐτὸν μετὰ σοῦ.
- [02098] Εἰ γὰρ μάθοιμεν τὸν τῆς ἀποδημίας τόπον, οὐκ ἀμελήσομεν, ἀλλὰ κοινῶ [81.165] νήσομέν σοι τοῦ πόνου, καὶ ζητήσομεν ὃν ποθεῖς.
- [02099] Πάλιν τοίνυν αὐταῖς ἀποκρίνεται, λέγουσα·
- [02100] ΚΕΦΑΛ ς ζ΄.
- [02101] α΄.
- [02102] Ἀδελφιδοῦς μου κατέβη εἰς κῆπον αὐτοῦ, εἰς φιάλας τοῦ ἀρώματος, ποιμαίνειν ἐν κήποις, καὶ συλλέγειν κρίνα.
- [02103] Ζητητέον δὲ, τί δῆποτε καὶ ἓνα λέγει κῆπον, καὶ πολλούς·
- [02104] Κατέβη γὰρ εἰς κῆπον αὐτοῦ, ποιμαίνειν ἐν κήποις.
- [02105] Καὶ γὰρ μία ἐστὶν Ἐκκλησία, κατὰ τὸν μακάριον Παῦλον·
- [02106] Ἥρμοσάμην γὰρ ὑμᾶς, φησὶν, ἐνὶ ἀνδρὶ, παρθένον ἀγνὴν παραστῆσαι τῷ Χριστῷ.
- [02107] Καὶ πάλιν·
- [02108] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χρὶς τὸς ἡγάπησε τὴν Ἐκκλησίαν.
- [02109] Ἀλλὰ καὶ πολλὰς δὲ αὐτὰς πάλιν ὁ μακάριος Παῦλος καλεῖ·
- [02110] οὐ κατὰ τὴν πνευματικὴν, ἀλλὰ κατὰ τὴν τοπικὴν διαίρεσιν τοῦτο ποιῶν·
- [02111] Παῦλος γὰρ, φησὶν, ὁ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπων, ταῖς Ἐκκλησίαις τῆς Γαλατίας.
- [02112] Καὶ Κορινθίοις δὲ γράφων φησὶν·
- [02113] Καὶ γυναῖκες ὑμῶν ἐν ταῖς Ἐκκλησίαις σιγάτω σαν.
- [02114] Διὰ τοῦτο ἡ νύμφη φησὶν·
- [02115] Ἀδελφιδοῦς μου κατέβη εἰς κῆπον αὐτοῦ, εἰς φιάλας τοῦ ἀρώματος, ποιμαίνειν ἐν κήποις, καὶ συλλέγειν κρίνα·
- [02116] πάσας γὰρ ποιμαίνει τὰς Ἐκκλησίας, καὶ χαίρει ταῖς φιάλαις τοῦ ἀρώματος, τοῖς τὴν εὐοσμίαν αὐτοῦ κεκτημένοις, καὶ τοὺς τῆς νύμφης τὸ κάλλος μιμησαμένους καὶ κρίνα γενομένους συλλέγει, καὶ τὴν νύμφην συνάπτει.

- [02117] Τούτοις ἐπιφέρει ἡ νύμφη·
- [02118] β΄.
- [02119] Ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ὁ ἀδελφιδοῦς μου ἐμοί·
- [02120] ὁ ποιμαίνων ἐν τοῖς κρίνοις.
- [02121] Αὐτοῦ γὰρ ἐξήρημαι, καὶ αὐτῷ ἐμαυτὴν ἀνέθηκα.
- [02122] Καὶ γὰρ αὐτὸς με πάσης προτετίμηκε τῆς οἰκουμένης, καὶ ἑαυτῷ συνῆψε, καὶ γεγηρακυῖαν ἀνενεώσατο, καὶ πενομένην ἐπλούτισε, καὶ δυσειδῆ οὖσαν ὥραιαν ἀπ' ἐφηνε, καὶ μώλωπας ἔχουσαν σεσηπότας καὶ δυσώδεις ἰάσατο, καὶ εὐωδίας ἐπλήρωσε·
- [02123] διὰ τοῦτο λέγω·
- [02124] Ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ὁ ἀδελφιδοῦς μου ἐμοί·
- [02125] ὁ ποιμαίνων ἐν τοῖς κρίνοις, ἡ ὁ ποιμαίνων τὰ ἄνθη, κατὰ τὸν Σύμμαχον·
- [02126] καὶ γὰρ τοὺς γενομένους κρίνα ποιμαίνει, καὶ ἐν κρίνοις τοὺς ἀξίους ποιμαίνει·
- [02127] οὐδὲν δὲ τῶν θείων Γραφῶν εὐωδέστερον.
- [02128] Ἀκούσας ὁ νυμφίος τῶν λόγων τῆς νύμφης, καὶ ἐλεήσας αὐτὴν ποθοῦσαν αὐτὸν, καὶ νύκτωρ καὶ μεθ' ἡμέραν φανταζομένην καὶ περὶ αὐτοῦ διαλεγομένην, καὶ τὸ κάλλος αὐτοῦ διεξιούσαν, ἐπιφαίνεται αὐτῇ, λέγων·
- [02129] γ΄.
- [02130] Καλὴ εἶ, ἡ πλησίον μου, ὡς εὐδοκία, ὥραία ὡς Ἱερουσαλήμ·
- [02131] θάμβος, ὡς τεταγμένη.
- [02132] Καὶ ποιεῖ αὐτῇ ὄνομα τὸ δι' αὐτὴν γενόμενον *πρᾶγμα*.
- [02133] Ἐπειδὴ γὰρ ἠυδόκησε Κύριος τὴν γῆν αὐτοῦ, καὶ ἀπέστρεψε τὴν αἰχμαλωσίαν Ἰακώβ, καὶ ἀφῆκε τὰς ἀνομίας τῷ λαῷ αὐτοῦ, καὶ ἐκάλυψε πάσας ^[81.168] τὰς ἁμαρτίας αὐτοῦ·
- [02134] εἰκότως αὐτὴν εὐδοκίαν προσαγορεύει·
- [02135] καὶ ὥσπερ αὕτη αὐτὸν ἐπιθυμίαν ἄνω ὠνόμασεν, ἀπὸ τοῦ οἰκείου πάθους τὴν προσηγορίαν θεμένη·
- [02136] ἐπιθυμοῦσα γὰρ αὐτοῦ διηνεκῶς, ἐπιθυμίαν καλεῖ·
- [02137] οὕτως καὶ αὐτὸς εὐδοκήσας, καὶ θελήσας μνηστεύσασθαι αὐτὴν καὶ ἑαυτῷ συνᾶψαι, εὐδοκίαν ὀνομάζει.
- [02138] Οὕτως γὰρ, φησὶν, εἶ καλὴ, ὡς εὐδοκηθεῖσα παρ' ἐμοῦ καὶ ἀγαπηθεῖσα·
- [02139] οὐ μόνον δὲ καλὴ εἶ, ἀλλὰ καὶ ὥραία, καὶ οὐχ ἀπλῶς ὥραία, ἀλλ' ὡς Ἱερουσαλήμ·
- [02140] οὐχ αὕτη ἡ κάτω, ἀλλ' ἡ ἄνω, περὶ ἧς ὁ μακάριος λέγει Παῦλος·
- [02141] Ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν·
- [02142] ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.
- [02143] Ἐκείνη ἔοικας, ὦ πλησίον μου·
- [02144] τὴν γὰρ ἀγ. γελικὴν πολιτείαν μεμίμησαι·
- [02145] προμελετᾷς ἐν γῇ τὰ οὐράνια, καὶ ἐν σαρκὶ περιπατοῦσα οὐ κατὰ σάρκα στρατεύῃ, καὶ κατὰ σκοπὸν διώκεις ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως, καὶ τὰ ἄνω ζητεῖς, οὐ ἐγώ εἰμι ἐν δεξιᾷ τοῦ Θεοῦ καθημένος.
- [02146] Διὰ τοῦτο ὥραία εἶ, ὡς Ἱερουσαλήμ, καὶ οὐχ ἀπλῶς ὥραία, ἀλλὰ θάμβος ἐμποιοῦσα τοῖς ὀρωσὶ σε·
- [02147] ἐκπλήττονται γὰρ οἱ τὴν τάξιν σου θεώμενοι·
- [02148] οὐδὲν γὰρ παρὰ σοὶ ἄτακτον, οὐδὲν ἀόριστον, οὐδὲ ἀδιάκριτον, ἀλλὰ πάντα τε ταγμένα καὶ κεκριμένα·
- [02149] καὶ οἶδας ἀκριβῶς τὴν τῶν πραγμάτων ἀκολουθίαν, πάντων προτιμᾶν τὸν νυμφίον δεδίδαξαι, καὶ μετ' ἐκείνον τοὺς ἐκείνῳ πλησιά ζοντας.
- [02150] Τούτοις προστίθουσιν·

- [02151] δ'.
- [02152] Απόστρεψον ὀφθαλμούς σου ἀπεναντίον μου, ὅτι αὐτοὶ ἀνεπτέρωσάν με.
- [02153] Ὃ δὲ λέγει τοιοῦτόν ἐστι·
- [02154] τὸ κάλλος τῶν ὀφθαλμῶν σου, καὶ ἡ θεωρία τοῦ ὀπτικοῦ σου, καὶ τὸ ὀξυδερκές τῆς διανοίας σου, εἴλκυσάν με εἰς ἔρωτά σου·
- [02155] ἀλλὰ μὴ πέρα τοῦ με τρίου εἰς ἐμὲ ἀτενίσῃς, ἵνα μὴ βλάβῃν ἐντεῦθεν ἐλ κύσης·
- [02156] ἀνέφικτος γάρ εἰμι, καὶ ἀκατάληπτος, καὶ πᾶσαν ὑπερβαίνων κατάληψιν, οὐκ ἀνθρωπίνην μό νην, ἀλλὰ καὶ ἀγγελικὴν·
- [02157] κἂν βουληθῇς ὑπερβῆναι τοὺς ὅρους, καὶ περιεργάσασθαι τὰ τῆς σῆς δυνάμεως ἐπέκεινα, οὐ μόνον οὐδὲν εὐρήσεις, ἀλλὰ καὶ ἄμαυ ρώσεις τὸ ὄμμα, καὶ ἀμβλύτερον τοῦτο ποιήσεις.
- [02158] Τοιαύτη γὰρ τοῦ φωτὸς ἡ φύσις·
- [02159] ὥσπερ γὰρ φωτὶ ζει τὸ ὄμμα, οὕτως τούτου τὴν ἀπληστίαν κολάζει τῇ βλάβῃ·
- [02160] Απόστρεψον τοίνυν τοὺς ὀφθαλμούς σου ἀπεναντίον μου·
- [02161] χαλεπώτερά σου μὴ ἐρεῦνα, καὶ ἰσχυρότερά σου μὴ ζήτηι·
- [02162] ἃ προσετάχθη σοι, ταῦτα διανοοῦ.
- [02163] Τούτοις πάλιν ἐπιφέρει τοὺς προτέρους ἐπαίνους, καὶ λέγει·
- [02164] ε΄, ς ς'.
- [02165] Τρίχωμά σου, ὡς ἀγέλαι τῶν αἰγῶν, αἱ ἂν εφάνησαν ἀπὸ τοῦ Γαλαάδ.
- [02166] Ὀδόντες σου, ὡς ἀγέλαι τῶν κεκαρμένων αἱ ἀνέβησαν ἀπὸ τοῦ λουτροῦ·
- [02167] αἱ πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς.
- [02168] Ὡς σπαρτίον κόκκινον ^[81.169] χεῖλῃ σου, καὶ ἡ λαλιά σου ὠραία.
- [02169] ς '.
- [02170] Ὡς λέ πυρον ῥοᾶς μῆλά σου, ἐκτὸς τῆς σιωπήσεώς σου.
- [02171] Ταῦτα ἐρμηνεύσαντες ἄνω, περιττὸν ἡγούμεθα δις ἐρμηνεύειν·
- [02172] δυνατόν γὰρ, κἂν ἐπιλάθηταί τις τῆς ἐρμηνείας, εἰς ἐκεῖνα ἀναδραμόντα τὴν σαφήνειαν εὐρεῖν.
- [02173] Οὐχ ἀπλῶς δὲ, οὐδὲ ὡς ἔτυχε δις τὰς αὐτὰς εὐφημίας τῇ νύμφῃ προσήνεγκεν, ἀλλὰ ἀναμμινὴ σκων αὐτὴν τοῦ οἰκείου κάλλους, καὶ παραινῶν σῶον τοῦτο φυλάξαι, καὶ μηδένα δέξασθαι μῶμον·
- [02174] Ἰδοὺ γὰρ, φησὶν, οἷαν σε ἀνθ' οἴας ἡργασάμην, καὶ ὅποιαν σοὶ ὥραν ἔχαρισάμην, καὶ ἡλίκον σοὶ κάλλος ἔδωρεν σάμην·
- [02175] τοῦτό μοι εἰς τέλος ἀβλαβὲς διαφύλαξον.
- [02176] Αεὶ γὰρ σοι συγγενόμενος, ἐρευνῶ σου τὰ μέλη, καὶ πολυπραγμονῶ μὴ τις αὐτοῖς ἐπεγένετο βλάβῃ·
- [02177] Λέγει καὶ ταῦτα πρὸς ἐκείνας ὁ νυμφίος, ἐπιμεῖναι τῷ κάλλει τὴν νύμφην προτρέπων.
- [02178] ζ', η'.
- [02179] Ἐξήκοντά εἰσι βασίλισσαι, καὶ ὀγδοήκοντα παλλακαὶ, καὶ νεάνιδες, ὧν οὐκ ἔστιν ἀριθμός.
- [02180] Μία ἐστὶ περιστερά μου, τελεία μου, μία ἐστὶ τῇ μητρὶ αὐτῆς, ἐκλεκτὴ ἐστὶ τῇ τεκούσῃ αὐτήν·
- [02181] εἶδοσαν αὐτὴν θυγατέρες καὶ μακαριοῦ σιν αὐτὴν βασίλισσαι, καὶ γε παλλακαὶ, καὶ αἰνέσουσιν αὐτήν.
- [02182] Πολλὰ τάγματα καὶ διάφορα τῶν εὐσεβῶν ἐδιδάχθημεν εἶναι·
- [02183] καὶ τοῦτο διδάσκων ὁ Κύριος ἔλεγε·
- [02184] Πολλαὶ μοναὶ παρὰ τῷ Πατρὶ μου.
- [02185] Καὶ ἐν τῇ διανομῇ δὲ τῶν ταλάντων·

- [02186] Οὐ πάντες ἀνὰ πέντε ἔλαβον τάλαντα, ἀλλ' ὁ μὲν πέντε, ὁ δὲ δύο, ὁ δὲ ἓν, τὰ κατὰ δύναμιν ἕκαστος.
- [02187] Καὶ ἐν τῇ παραβολῇ δὲ τοῦ σπόρου φησί·
- [02188] Τὰ δὲ ἔπεσεν ἐπὶ τὴν καλὴν γῆν, καὶ ἐποίησε καρπὸν ἀνὰ τριάκοντα, καὶ ἑξήκοντα, καὶ ἑκατόν·
- [02189] καὶ πᾶσαν καλὴν ὀνομάζει γῆν, οὐ μόνον τὴν τὰ ἑκατὸν ποιήσασαν, ἀλλὰ καὶ τὴν τὰ ἑξήκοντα, καὶ τὴν τὰ τριάκοντα·
- [02190] Ἔστι μὲν γὰρ ὁ τριάκοντα ἀριθμὸς τῶν ἐπαινουμένων·
- [02191] τρεῖς γὰρ ἔχει δεκάδας τῇ τριάδι ἡνωμένας·
- [02192] ὁ δὲ ἑξήκοντα διπλὴν ἔχει τὴν εὐλογίαν·
- [02193] διπλασιαζόμενος γὰρ ὁ τριάκοντα γεννᾷ τὸν ἑξήκοντα·
- [02194] ὁ δὲ ἑκατόν ἐστι τελειότατος, καὶ τῆς μὲν εὐωνύμου χειρὸς ἀπηλ. λαγμένος, ἀρχὴν δὲ ἔχων τῆς δεξιᾶς, καὶ ἐν δέκα δεκάσι συμπληρούμενος·
- [02195] τετράγωνον δὲ τοῦτον οἱ περὶ ταῦτα καλοῦσι δεινοί.
- [02196] Ἀλλ' ὅμως εἰ καὶ τέλειος ὁ ἑκατόν, ἀλλὰ καὶ ὁ ἑξήκοντα καὶ ὁ τριάκοντα τῶν ἐπαινουμένων·
- [02197] πάντας γὰρ καλὴν γῆν ὠνόμασεν ὁ Κύριος.
- [02198] Νοήσωμεν τοίνυν, νύμφην μὲν εἶναι τὰς ἐν πάσῃ φιλοσοφίᾳ καὶ ἀρετῇ τετελειωμένας ψυχὰς, τὰς διὰ μόνην τὴν περὶ τὸν νυμφίον ἀγάπην τῶν πόνων τῆς ἀρετῆς ἀνεχομένας, καὶ πάντα ποιεῖν καὶ πάσχειν αἰρουμένας.
- [02199] Ὅποιος ἦν ὁ μακάριος Παῦλος λέγων·
- [02200] Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγ. γέλοι, οὔτε Ἀρχαὶ, οὔτε Δυνάμεις, οὔτε ἐνεστῶτα, οὔτε μέλλοντα, οὔτε ὑψωμα, οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς [81.172] ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- [02201] Διδάσκει γὰρ ἡμᾶς διὰ τούτων, ὅτι οὐ διὰ τὴν βασιλείαν τῶν οὐρανῶν ποθεῖ τὸν Χριστὸν, ἀλλ' ὅτι αἰρεῖται τῆς βασιλείας ἐκπεσεῖν, καὶ εἰς γέενναν ἔμπεσεῖν μετὰ τοῦ τὸν Χριστὸν ἀγαπᾶν, ἢ βασιλεῦεν τῆς ἀγάπης ἐκείνης ἐστερημένος·
- [02202] αἱ τοίνυν τοιαῦται ψυχαὶ τῆς νύμφης πληροῦσι τὸ σύνταγμα, αἱ μόνῳ τῷ πόθῳ τοῦ νυμφίου κατεχόμεναι·
- [02203] εἰσὶ δέ τινες οἷον μισθωτοὶ, τῇ ἐπιθυμίᾳ τῶν μελλόντων ἀγαθῶν τοὺς ὑπὲρ ἀρετῆς ἰδρώτας φέρειν ἀνεχόμενοι·
- [02204] τούτους ἐπὶ τοῦ παρόντος ἡγοῦμαι βασιλίδας ὀνομάζεσθαι, ὥς τῆς βασιλείας ἐπιθυμοῦντας, καὶ δι' ἐκείνην φέρειν αἰρουμένους τῆς εὐσεβείας τοὺς πόνους.
- [02205] Εἰσὶ δὲ ἕτεροι οὐδέπω τῆς ἐλευθερίας ἠξιωμένοι, ἔτι δὲ δουλεύειν ἐθέλοντες, καὶ φόβῳ τῆς γεέννης τοὺς θείους νόμους πληροῦντες·
- [02206] τούτους ὑπολαμβάνω παλλακίδας ὀνομάζεσθαι·
- [02207] συγγίνεται γὰρ καὶ τοῖς τοιούτοις ὁ νυμφίος πᾶσι πάντα γινόμενος.
- [02208] Εἰσὶ δὲ καὶ ἄλλοι ῥαθυμῖα συζῶντες, καὶ μήτε τῷ φίλτρῳ τοῦ νυμφίου κατεχόμενοι, μήτε τῷ πόθῳ τῆς βασιλείας ἐλκόμενοι, μήτε τῷ φόβῳ τῆς γεέννης νυττόμενοι, ἀμελέστερον τὰ καθ' ἑαυτοὺς οἰκονομοῦντες·
- [02209] καὶ τὴν μὲν πίστιν ἀκίνητον ἔχοντες, καὶ τὰ τῆς εὐσεβείας δόγματα σῶα διαφυλάττοντες, καὶ πᾶσαν αἰρετικὴν καὶ ἀλλόφυλον διδασκαλίαν ἀποστρεφόμενοι, ἀμελέστερον δὲ βιοῦντες, καὶ ποτὲ μὲν σφῶν αὐτῶν ἐπιμελούμενοι, ποτὲ δὲ πάλιν εἰς ῥαθυμίαν κυλινδούμενοι, καὶ ποτὲ μὲν ἀμαρτάνοντες, ποτὲ δὲ τῆς μετανοίας πηγάζοντες δάκρυα.
- [02210] Τούτους ὁ νυμφίος ἐνταῦθα νεάνιδας προσαγορεύει·
- [02211] καὶ ἐπειδὴ πλείους οἱ τοιοῦτοι τῶν τε βασιλίδων, καὶ παλλακίδων, φησί·
- [02212] Καὶ νεάνιδες, ὧν οὐκ ἔστιν ἀριθμὸς, οὐ μόνον διὰ τὸ πλῆθος ἀριθμεῖσθαι αὐτοὺς οὐκ ἔστι, φησὶν, ἀλλὰ καὶ διὰ τὸ ἀναξίους εἶναι ἀριθμοῦ.
- [02213] Τῶν γὰρ ἀξίων καὶ αἱ τρίχες ἡριθμημέναι εἰσὶ παρὰ τῷ Πατρὶ·
- [02214] ἀλλ' ὅμως καὶ ταύταις ὁ νυμφίος ἔστιν ὅτε συγγίνεται, τῆς ῥαθυμίας αὐτὰς ἀφέλκειν βουλόμενος, καὶ ποδηγῶν ἐπὶ τὰ τέλεια, καὶ πανταχόθεν αὐταῖς τὴν σωτηρίαν πραγματευόμενος.
- [02215] Ζητήσω μὲν δὲ τί δήποτε βασιλίδας ἑξήκοντα, παλλακὰς δὲ ὀγδοήκοντα ἔφη.
- [02216] Ὁ ἑξήκοντα ἀριθμὸς ἕξ ἔχει δεκάδας, καὶ ἡ μὲν δεκάς σημαίνει τὴν τελειότητα, ἡ δὲ ἑξὰς τὸν τῆς κοσμοποιΐας ἀριθμὸν περιέχει·
- [02217] ἐν γὰρ ἕξ ἡμέραις ὁ τῶν ὅλων Θεὸς τὴν κτίσιν ἐδημιούργησεν ἅπασαν.
- [02218] Τὰς τοίνυν ἐν τούτῳ τῷ κόσμῳ τετελειωμένας ἐν ἀρετῇ ψυχὰς, καὶ τῆς βασιλείας ἐπιθυμοῦσας, ἑξήκοντα βασιλίδας ὠνόμασεν·

[02219] ἡ γὰρ νύμφη ὑπὲρ τὸν κόσμον τοῦτον πολιτεύεται, καὶ ἔξω τούτου τυγχάνει, καὶ ὑπὲρ τοῦτον ἵπταται, καὶ ὅλη τοῦ νυμ φίου γίνεται, καὶ διηνεκῶς ἐκείνον φαντάζεται·

[02220] αὐται δὲ ἐν τῷ κόσμῳ τούτῳ πολιτευόμεναι, τὸ τέλειον τῆς ἀρετῆς ὡς ἔνι μάλιστα μετίασι, τῆς βασιλείας τυχεῖν ἐφιεμέναι·

[02221] αἱ δὲ φόβῳ τῆς κρίσεως ἐκπληροῦσαι τοὺς νόμους, εἰκότως ὀγδοήκοντα προσηγορεύθησαν.

[02222] Τὸν ^[81.173] γὰρ τῆς κρίσεως καιρὸν ὀγδόην ἡ θεία προσαγορεύει Γραφή.

[02223] Ὁ γὰρ μακάριος Δαβὶδ, τὰ περὶ τῆς κρίσεως ἐν Ψαλμοῖς διηγούμενος, ἐπέγραψε μὲν αὐτὸν, Ὑπὲρ τῆς ὀγδόης, φησὶ δὲ ἀρχόμενος·

[02224] Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης με, μηδὲ τῇ ὀργῇ σου παιδεύσης με.

[02225] Καὶ μετ' ὀλίγα·

[02226] Ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου, ἐν δὲ τῷ ᾄδι τίς ἐξομολογήσεταιί σοι;

[02227] διδάσκων ὡς ἐν τῷ τῆς κρίσεως καιρῷ οὐδεμία χώρα μετανοίας τοῖς ἡμαρτηκόσι καὶ μὴ μετεγνώκοσι δο θήσεται.

[02228] Ἐπειδὴ τοίνυν ταῦτα δεδοικότες, τοῖς θείοις ἠκολούθησαν νόμοις, καὶ οὔτε τῷ πόθῳ τῆς βασιλείας, οὔτε τῷ ἔρωτι τοῦ νυμφίου, εἰκότως ὀγδοήκοντα εἶ ναι λέγονται·

[02229] ὁ μὲν γὰρ ὀκτῶ ἀριθμὸς τὴν ὀγδόην σημαίνει, ἡ δὲ δεκάς τὴν τελειότητα·

[02230] ἀλλὰ τούτων κρείττονα λέγει τὴν νύμφην, καὶ τῶν ἐξήκοντα, καὶ τῶν ὀγδοήκοντα·

[02231] Μία γὰρ ἐστι περιστέρα μου, τε λεία μου, πάλιν αὐτὴν πνευματικὴν ὀνομάζων, καὶ μίαν.

[02232] Ὑπὲρ γὰρ τὰς ἐξήκοντα, καὶ τὰς ὀγδοή κοντα, μία ἐστὶ τῇ μητρὶ αὐτῆς·

[02233] μητέρα δὲ ἔχει τὴν ἱερὰν κολυμβήθραν, τὴν ἄνω Ἱερουσαλήμ.

[02234] Ἐκλεκτὴ δέ ἐστι τῇ τεκούσῃ αὐτήν.

[02235] Κάκειναι μὲν γὰρ ἐξ αὐτῆς ἐτέχθησαν·

[02236] ταύτην δὲ ἐκ πασῶν προτετίμηκε, καὶ ἐκλεκτὴν ἔχει θυγατέρα·

[02237] διὸ εἴδοσαν αὐτὴν θυγατέρες, καὶ μακαριοῦσιν αὐτήν, τουτέστι νεάνιδες, οὐ μόνον δὲ ἐκεῖναι, ἀλλὰ καὶ βασίλισσαι καὶ παλλακαὶ αἰνέσουσιν αὐτήν.

[02238] Ὑπερ αναβέβηκε γὰρ αὐτὰς, ὡς οὔτε διὰ μισθόν, οὔτε διὰ φόβον κολάσεως, ἀλλὰ διὰ τὸν τοῦ νυμφίου πόθον τὴν ἄκραν μετιοῦσα φιλοσοφίαν.

[02239] Γένοιτο δὲ ἡμᾶς ὑπὸ τῆς θείας βοηθουμένους χάριτος φθάσαι εἰς τὴν τῆς νύμφης τελειότητα! Εἰ δὲ ἀτονήσαιμεν, τῶν γοῦν βασιλίδων γενέσθαι·

[02240] εἰ δὲ καὶ τούτων διαμάρτομεν, μὴ πόρῳ γενέσθαι τῶν παλλακίδων·

[02241] εἰ δὲ καὶ τούτων ἀνάξιοι φανείημεν, ταῖς γε νεάνισιν ἐγκατα λεγῆναι, καὶ τῆς εὐσεβείας τὴν ὁμολογίαν ἀνέπαφον διαφυλάξαι, καὶ μὴ παντελῶς στερηθῆναι τῆς τοῦ νυμφίου κοινωνίας, ἀλλ' ἀπολαῦσαι αὐτοῦ τῆς ὠραίου τητος χάριτι αὐτοῦ·

[02242] ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶ νας τῶν αἰώνων.

[02243] Ἀμήν.

[02244] ΛΟΓΟΣ ΤΕΤΑΡΤΟΣ.

[02245] Πιστεύοντες τῷ εἰρηκότι·

[02246] Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησετε, κρούετε καὶ ἀνοιγῆσεται ὑμῖν·

[02247] πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρί ^[81.176] σκει, καὶ τῷ κρούοντι ἀνοιγῆσεται·

[02248] αἰτήσομεν ἐπὶ τοῦ παρόντος τῶν ὑπολοίπων ῥημάτων τοῦ Ἄσμα τος τῶν ἀσμάτων τὴν σαφήνειαν, καὶ βοήσομεν λέ γοντες·

[02249] Ἀποκάλυψον τοὺς ὀφθαλμοὺς ἡμῶν, καὶ κατανοήσομεν τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου·

[02250] αὐτὸς γὰρ δίδωσι ῥῆμα τοῖς εὐαγγελιζομένοις δυνά μει πολλῇ.

[02251] Αὐτὸς εἶπε·

[02252] Πλάτυνον τὸ στόμα σου, καὶ πληρώσω αὐτό.

[02253] Μεταδίδωσι δὲ καὶ τοῖς οὐκ ἀξίοις πολλάκις τῆς χάριτος διὰ τὴν τῶν πολλῶν ὠφέλειαν.

[02254] Θαρόοῦμεν τοίνυν ὥς καὶ ἡμῖν ἐπὶ τοῦ παρόντος δώσει τοῦ τῆς λέξεως βάθους τὴν ἀποκά λυψιν, οὐ διὰ τὴν ἡμετέραν ἀξίαν, ἀλλὰ διὰ τὴν τῶν ἐντευξομένων, ἢ ἀκουσομένων τῆς ἐρμηνείας ὠφέ λειαν·

[02255] φέρει τοίνυν τῶν ὑπολοίπων θαρσαλέως κατα τολμήσωμεν.

[02256] θ’.

[02257] Τίς αὕτη ἡ ἐκκύπτουσα ὥσεὶ ὄρθρος, καλὴ ὥς σελήνη, ἐκλεκτὴ ὥς ὁ ἥλιος, θάμβος ὥς τεταγμέ ναι;

[02258] Ἐν μὲν οὖν τοῖς πρὸ τούτου ῥητοῖς ὁ νυμφίος τῆς νύμφης τὸ κάλλος τῷ λόγῳ διέγραψε, καὶ χωρὶς μὲν ἕκα στον εὐφήμησε μέλος, κοινήν δὲ πάλιν τὴν εὐφημίαν προσήνεγκε, καὶ ὥς ἐγκωμίου κατὰ τέχνην συγγραφο μένου, καὶ τὴν σύγκρισιν ἐποιήσατο, παρεξετάσας τὴν νύμφην, καὶ ταῖς νεάνισι, καὶ ταῖς παλλακίσι, καὶ ταῖς βασιλίσι, καὶ πολλῷ τῷ μέτρῳ κρείττονα.

[02259] Τοσαύτην γὰρ αὐτὴν ἔφη τὴν εὐμορφίαν ἔχειν, ὥς καὶ ὑπ' αὐτῶν ἐκείνων τῶν παρεξετασθειςῶν μὴ ζηλοτυπεῖ σθαι·

[02260] ὁμολογοῦσαι γὰρ τὴν ἦτταν, μακαρίαν αὐτὴν καὶ τρισμακαρίαν ἀποκαλοῦσιν·

[02261] ἐνταῦθα δὲ οἱ τοῦ νυμφίου διάκονοι, διδαχθέντες παρ' αὐτοῦ τῆς νύμ φης τὴν εὐμορφίαν, τὴν εὐκοσμίαν, τὴν εὐπρέπειαν, καὶ ἀκριβέστερον αὐτὴν καταμαθεῖν προτραπέντες, ὑπὸ τῆς πολλῆς εὐθυμίας (ἐκέκρυπτο γὰρ αὐτῆς ἔτι τὸ ψυχικὸν κάλλος ἐν τῷ καλύπτρῳ τοῦ σώματος), βῶσι·

[02262] Τίς αὕτη ἡ ἐκκύπτουσα ὥσεὶ ὄρθρος;

[02263] Ἐκ μέρους γὰρ αὐτῆς τέως ὥρᾳτο τὸ φῶς, τῷ φθαρτῷ τούτῳ συγκαλυπτόμενον σώματι·

[02264] καὶ καθάπερ ὁ ὄρθρος νυκτός ἐστι καὶ ἡμέρας μεθόριον, καὶ τῆς μὲν τὴν ἀρχὴν, τῆς δὲ τὸ τέλος κηρύττει, καὶ σημαί νει τῆς ἡμέρας τὴν παρουσίαν, οὕτως κατὰ τὸν παρόντα βίον αἱ ἐν εὐσεβείᾳ καὶ πάσῃ σοφίᾳ τετε λειωμένοι ψυχαὶ, ἅς Ἐκκλησίαν καὶ νύμφην ἡ θεία προσαγορεύει Γραφή, βραχείας τινὰς λαμπηδόνας ἐκ τῆς οἰκείας ἀφιάσιν ἀρετῆς.

[02265] Ὅταν δὲ, κατὰ τὸν μακάριον Παῦλον, τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανα σίαν, ἅπαν αὐτῶν γυμνοῦται τὸ φῶς.

[02266] Καὶ τοῦτο προορῶντες οἱ τοῦ νυμφίου διάκονοι, οὐ μόνον αὐτὴν ἀπεικάζουσιν ὄρθρῳ, ἀλλὰ καὶ καλὴν λέγουσιν ὥς σελήνην ἐκλεκτὴν, καὶ ὥς ἥλιον θάμβος ἐμποιοῦντα τοῖς ἐνατενίζειν αὐτῷ τολμῶσι·

[02267] προστεθείκασι δὲ ἐκλεκτὴν, οὐ μόνον τὸ διάφορον τὸ πρὸς τοὺς ἀστέρας σημαίνοντες, ἀλλὰ καὶ αὐτῆς τῆς σελήνης παραδὴ λοῦντες τὸ τέλειον·

[02268] ἀντὶ τοῦ, ὥς σελήνῃ πεπληρῶ μένῃ πλησιφαῆς, οὐ μηνοειδῆς, οὐ διχότομος, οὐδὲ [81.177] ἀμφίκυρτος, ἀλλὰ τελεία πανσέληνος, οὐδὲν ἀτελες ἔχουσα, πάντα τὸν κύκλον πεφωτισμένον δεικνύουσα.

[02269] Οὕτω τοίνυν, φησὶν, ἐστὶ καλὴ, ὥς ἐκλεκτὴ σε λήνη.

[02270] Φασὶ δὲ τὴν σελήνην οἱ περὶ ταῦτα δεινοὶ ὑπὸ τῶν ἡλιακῶν ἀκτίνων ὑποδεχομένην τὸ φῶς, βραχὺ μὲν λαμβάνειν φῶς, ὅταν βραχὺ μόριον αὐ τῆς βλέπῃ τὸν ἥλιον·

[02271] ὅταν δὲ κατάντικρυς γενομένη ὅλον θεωρῇ τὸν ἥλιον, οἷόν τι κάτοπτρον ὅλον αὐ τοῦ τὸν δίσκον ἐκματτομένη, ὅλη φωτίζεται, καὶ οὐδὲν τοῦ σώματος μέρος ἀφώτιστον καταλείπει.

[02272] Οὕτω τοίνυν καὶ ἡ τοῦ Χριστοῦ Ἐκκλησίᾳ, τῶν ἐν ἀρετῇ τετελειωμένων ψυχῶν τὸ σύστημα, ἀνακε καλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζο μένη, κατὰ τὸν μακάριον Παῦλον, τὴν αὐτὴν εἰκό να μεταμορφοῦται ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος·

[02273] καὶ γίνεται ὅλη φωτοειδῆς, ὥς εοικέναι σελήνῃ, καὶ σελήνῃ ἐκλεκτῇ, τουτέστι πε πληρωμένη.

[02274] Οὐ μόνον δὲ σελήνῃ εοικεν, ἀλλὰ καὶ ἡλίῳ, καὶ ἡλίῳ θάμβος ἐμποιοῦντι τοῖς ὁρῶσιν.

[02275] Οὐχ ἀπλῶς δὲ ταύτην ἡγοῦμαι κεῖσθαι τὴν λέξιν.

[02276] Οὐδὲν γὰρ ὥς ἔτυχεν ὑπὸ τοῦ θείου λέγεται Πνευ̑ματος.

[02277] Ἀλλ' ἐπειδὴ νῦξ ὁ βίος, κατὰ τὸν μακάριον Παῦλον·

[02278] Ἡ νῦξ γὰρ, φησὶ, προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν, ἀναγκαίως ὥς ἐν νυκτὶ οἷόν τις σελήνῃ ἐστὶν ἡ Ἐκκλησίᾳ, τοὺς ὁδοιπόρους φωτίζουσα, καὶ τὴν εὐθειᾶν ὁδὸν ἀποδεικνύουσα.

[02279] Ἔστι δὲ καὶ ὥς ὄρθρος·

[02280] ἐπειδὴ οἷόν τις ὄρθρος ἐστὶν ὁ μετὰ τὴν Κυριακὴν παρουσίαν χρόνος, τὴν μέλλουσαν σημαίνων κατάστασιν οἷόν τινος ἡμέρας παρουσίαν·

[02281] Ὡς ὄρθρον γὰρ, φησὶν, ἔτοιμον εὐρήσομεν αὐτόν.

[02282] Ὅταν δὲ ἡ ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς ἀφίκηται, κατὰ τὴν τοῦ προφήτου φωνὴν, περὶ ἧς ὁ μακάριος λέγει Παῦλος, ὅτι Ἡ ἡμέρα ἤγγικε, τότε οὐκ ἔτι ὥς σελήνῃ λάμψει, ἀλλ' ὥς ἥλιος θάμβος ἐμ ποιοῦσα οὐ μόνον τοῖς ἀπίστοις ἀνθρώποις, ἀλλὰ καὶ ταῖς νεάνισι, καὶ ταῖς παλλακίσι, καὶ ταῖς βασιλίσι, καὶ αὐταῖς ταῖς ἀσωμάτοις δυνάμεσι.

[02283] Καὶ μάργυς αὐτὸς ὁ Κύριος λέγων·

- [02284] Τότε ἐκλάμψουσιν οἱ δὶ καιοὶ ὥς ὁ ἥλιος.
- [02285] Καὶ ὁ μακάριος δὲ Παῦλός φησιν·
- [02286] Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων·
- [02287] ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.
- [02288] Ἐκκύπτει τοίνυν ἡ τοῦ Χριστοῦ νύμφη ὥσεί ὄρθρος·
- [02289] ἐκ μέρους γὰρ αὐτῆς ἐπὶ τοῦ παρόντος τὸ κάλλος γινώσκεται.
- [02290] Καὶ καλὴ ἐστὶν ὥς σελήνη ἐκλεκτὴ, τοῦ Κυριακοῦ πεπληρωμένη φωτὸς, καὶ ταῖς ἀκτίσιν αὐτῆς τὴν οἰκουμένην φωτίζουσα·
- [02291] διὸ καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις ἔλεγε τοῖς ἀγίοις αὐτοῦ μαθηταῖς·
- [02292] Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου·
- [02293] καὶ δεικνὺς ὅποιον φῶς, ἐπάγει λέγων·
- [02294] Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ἵνα γνόντες τὰ καλὰ ἔργα ὑμῶν δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- [02295] Οὐ μόνον δέ ἐστιν ἡ νύμφη ^[81.180] ὥς ἐκλεκτὴ σελήνη, ἀλλὰ καὶ ὥς ἥλιος ἀπαστράψει ἐν τῷ μέλλοντι βίῳ, πάντας ἐκπλήττουσα ταῖς λαμπιδόσι.
- [02296] Θαυμάσουσι δὲ αὐτῆς οὐ μόνον τὸ φῶς, ἀλλὰ καὶ τὴν τάξιν·
- [02297] οὐδὲν γὰρ ἄτακτον παρὰ τῇ τοῦ Κυρίου νύμφῃ, οὐδὲν ἀδιόριστον, οὐδὲν ἀδιάκριτον.
- [02298] Οἶον γὰρ τινὶ στάθμῃ διευθύνει τὸ πρακτέον, καὶ κανόνι καὶ γνώμονι κεχωρημένη τὸν ἑαυτῆς βίον ῥυθμίζει.
- [02299] Μετὰ τοὺς ἐπαίνους τῶν τοῦ νυμφίου διακόνων, τὰ καθ' ἑαυτὴν ἡ νύμφη διηγουμένη φησίν·
- [02300] ἰ', ια'.
- [02301] Εἰς κῆπον καρύας κατέβην τοῦ ἰδεῖν ἐν γεννήμασι τοῦ χειμάρρου, ἰδεῖν εἰ ἦνθησεν ἡ ἄμπελος, εἰ ἦνθησαν αἱ ῥοαί·
- [02302] ἐκεῖ δώσω τοὺς μαστούς σοι.
- [02303] Οὐκ ἔγνω ἡ ψυχὴ μου, ἔθετό με ἄρματα Ἀμιναδάβ.
- [02304] Σφόδρα συγκέχωσται τῇ ἀσαφείᾳ τῶν ῥημάτων ἡ διάνοια·
- [02305] ἀλλὰ τὴν θεῖαν χάριν ἐπίκουρον καλέσαντες, διορύξωμεν τὸ βάθος, καὶ τὸν θησαυρὸν ἀνασπάσωμεν.
- [02306] Διδάσκει τῶν εὖσε βῶν τὸ σύστημα, ὁ νύμφην ἡ θεία προσαγορεύει Γραφή, ὥς οὐκ ἀρκοῦνται τῇ ἑαυτῶν σωτηρίᾳ, οὐδὲ ἀποχρῆν ἡγοῦνται τὸ μόνοι τοῦ προσδοκωμένου γάμου τυχεῖν·
- [02307] ἀλλὰ πᾶσαν συνεισφέρουσι προθυμίαν, ὥστε καὶ τοὺς ἄλλους ἅπαντας ἀνθρώπους ἀπαλλάξαι μὲν τῆς ἀκαρπίας, γονίμους δὲ ἀποφῆναι, καὶ τὸν τῆς ἀρετῆς γεννῆσαι καρπόν·
- [02308] διδάσκει δὲ ὥς ἐν τῷ ταῦτα ποιεῖν, καὶ τὴν διδασκαλίαν τοῖς ἄλλοις προσφέρειν ἀνθρώποις, ἄρμασιν Ἀμιναδάβ περιέπεσαν, ἥ, ὥς ὁ Σύμμαχος ἡρμήνευσεν, ἄρμασι λαοῦ τοῦ ἡγουμένου, ἥ, ὥς ὁ Ἀκύλας, ἄρμασι λαοῦ ἐκου σιαζομένου ἄρχοντος.
- [02309] Κῆπον δὲ καρύας τὸν παρ' ὄντα βίον καλοῦσιν, ὃς πικρὸς ἐστὶ καὶ μοχθηρὸς, καὶ ἐπίπονος, ἔχει δὲ ἐν ἑαυτῷ τὸν τῆς ἀρετῆς καρπὸν κεκρυμμένον.
- [02310] Καὶ γὰρ καὶ ὁ τῆς καρύας καρπὸς τὸ μὲν ἐξώτερον λέμμα πικρὸν ἔχει, τὸ δὲ δεύτερον σκληρὸν καὶ ἀντίτυπον·
- [02311] τὸ δὲ ἐδώδιμον, οἶον ἐν θαλάμῳ τινὶ ἀποκείμενον, καὶ κεκρυμμένον, καὶ ἀπὸ νῶς οὐκ ἐκφερόμενον.
- [02312] Τοιοῦτος δὲ καὶ ὁ παρῶν βίος, ἔχων ὀδύνας πικρὰς καὶ λύπας, ἔχων πόνους καὶ ἰδρώτας, ἀλλ' οὐκ ἀγόνους, οὐδὲ ἀκάρπους, κεκρυμμένον δὲ τὸν καρπὸν ἔχοντας.
- [02313] Διὸ καὶ ὁ μακάριος Παῦλός φησιν, ὅτι Ἡ ζωὴ ἡμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·
- [02314] ὅταν δὲ Χριστὸς φανερωθῇ ἡ ζωὴ ἡμῶν, τότε καὶ ἡμεῖς ζησόμεθα ἐν αὐτῷ.
- [02315] Εἰς κῆπον οὖν καρύας κατέβην, τουτέστιν εἰς τὸν ἀνθρώπινον βίον.
- [02316] Καὶ τί κατέβης, ὦ νύμφη;
- [02317] Ἰδεῖν ἐν γεννήμασιν τοῦ χειμάρρου.

[02318] Πάλιν χει μάρζοουν τὰ παρόντα προσηγόρευσεν·

[02319] οὐ γὰρ ἀένναος ὁ χειμάρρους, ἀλλ' ἐν χειμῶνι μὲν φερόμενος, ἐν δὲ θέρει λήγων καὶ ξηραίνόμενος.

[02320] Τοιαῦτα δὲ τὰ τοῦ βίου τερπνά·

[02321] ἐπὶ μὲν γὰρ τοῦ παρόντος, οἷόν τις χειμάρρους, καὶ δόξα φέρεται, καὶ πλοῦτος, καὶ βα σιλεία, καὶ τρυφή, καὶ τ' ἄλλα τοῦ βίου ἄνθη·

[02322] τοῦ δὲ μέλλοντος βίου φανέντος, φθίνει καὶ λήγει, καὶ ^[81.181] παύεται, δίκην χειμάρρου.

[02323] Κατέβην τοίνυν, φησὶν, εἰς τὸν τῆς καρῦας κῆπον, τοῦ ἰδεῖν ἐν τοῖς τοῦ χει μάρρου γεννήμασι, καὶ καταμαθεῖν βουλομένη εἰ ἦνθησαν αἱ ῥοαί.

[02324] Ἔχει γὰρ ὁ βίος τινὰς μὲν ἀνθρώπους τροπικῶς ἀμπέλους ὀνομαζομένους, τινὰς δὲ ῥοὰς κατὰ τὰ διάφορα τῆς ἀρετῆς κατορθώματα.

[02325] Οἱ μὲν γὰρ τὴν ἀγάπην φύουσι, καὶ τὴν ὁμόνοιαν ἀγαπῶσι, συνημμένοι κατὰ τὸ φρόνημα, καθάπερ τῆς ῥοᾶς οἱ κόκκοι·

[02326] οἱ δὲ καὶ οἶνον γεωργοῦσι, τῶν ληνῶν ἄξιον τῶν πατρικῶν, τῇ θεωρίᾳ προσέχειν ἐσπουδακότες.

[02327] Κατάβασιν δὲ λέγει τὴν συγκατάβα σιν·

[02328] καὶ γὰρ καὶ ὁ μακάριος Παῦλος ἐγένετο τοῖς ἀσθενέσιν ὥς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσῃ·

[02329] καὶ τοῖς ἀνόμοις ὥς ἄνομος, μὴ ὦν ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ, ἵνα κερδήσῃ ἀνόμους.

[02330] Κατ ἐβην τοίνυν, φησὶν, εἰς τὸν τῆς καρῦας κῆπον, φροντίδα ποιουμένη τῶν τοῦ χειμάρρου γεννημά των, καὶ τῶν τῆς ἀμπέλου καὶ ῥοᾶς καρπῶν.

[02331] Οὐκ ἀφέξομαί σου, οὐδὲ ἐκεῖ·

[02332] ἀλλ' Ὁρέξω σοι τοὺς μαστοὺς μου, τουτέστι, τοὺς τῆς διδασκαλίας μου κρουνούς.

[02333] Οἰκειοῦσαι γὰρ τὰ εἰς ἐκείνους γινόμενα, καὶ λέγεις·

[02334] Ἐφόσον ἐποιήσατε ἐνὶ τῶν μικρῶν τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

[02335] Τούτοις ἐπιφέρει·

[02336] Οὐκ ἔγνω ἡ ψυχὴ μου, ἔθετό με ἄρματα Ἀμιναδάβ.

[02337] Σαφέστερον τοῦτο ὁ Σύμμαχος ἡρμὴ νευσεν, εἰρηκῶς·

[02338] Ἡ ψυχὴ μου ἠπόρησέ με ἀπὸ ἀρμάτων λαοῦ ἡγουμένου.

[02339] Ταῦτα γὰρ, φησὶ, ποιοῦσα ἐν ἀπορίᾳ γίνομαι, καὶ ἐκστάσει, ὅτι ἐγὼ μὲν αὐτοῖς ἐπραγματευσάμην σωτηρίαν·

[02340] αὐτοὶ δὲ ἐπέθεντό μοι, τῷ στρατηγοῦντι διαβόλῳ πειθόμενοι, καὶ οἰονεὶ ἄρματα ἐκείνου γινόμενοι, καὶ ὑπ' ἐκείνου ἠνιοχούμενοι·

[02341] τὸ γὰρ Ἀμιναδάβ λαοῦ ἡγουμένου, ἡ λαοῦ ἄρχοντος ἐρμηνεύεται.

[02342] Καὶ τοῦτο ἔστιν ἀκριβῶς νοεῖν, ἐκ τε τοῦ Ἀκύλα καὶ τοῦ Συμμάχου, καὶ τῆς πέμπτης ἐκδόσεως·

[02343] λέγει τοίνυν ἡ νύμφη, τουτ ἔστιν ὁ τῶν ἐν ἀρετῇ τετελειωμένων χορὸς, ὅτι Ἡμεῖς μὲν πᾶσαν ποιούμεθα τῶν ἀπίστων φροντίδα, παν ταχύθεν αὐτοῖς πορίσαι σωτηρίαν μηχανώμενοι·

[02344] τινὲς δὲ αὐτῶν, οἰονεὶ ἄρματα γενόμενοι τοῦ ἄρχοντος τοῦ αἰῶνος τούτου, τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, κατὰ τὸν μακάριον Παῦλον, ἐπέθεντό μοι, κακὰ ἀντὶ ἀγαθῶν ἀποδιδόντες.

[02345] Καὶ τοῦτο ἔστι σαφῶς εὐρεῖν, καὶ ἐν ταῖς Πράξεσιν τῶν ἀποστόλων, καὶ ἐν ταῖς τοῦ μακαρίου Παύλου Ἐπιστολαῖς.

[02346] Κηρύττοντες γὰρ τῆς εὐσεβείας τὸν λόγον, τοὺς μὲν ἔπειθον πιστεύειν, ὑπὸ δὲ τῶν ἀπίστων ἐξηλαύνοντο, ἠκίζοντο, ἐστρεβλοῦντο, μυρίων θανάτων ὑπέμενον εἶδη·

[02347] καὶ μάρτυς ὁ μακάριος Παῦλος λέγων·

[02348] Ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπὲρ βαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις, πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρεῖς ἐρῶβδίσθην, ἅπαξ ἐλιθάσθην, τρεῖς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

[02349] ὁδοιπορίαις πολ ^[81.184] λάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις, καὶ τὰ ἑξῆς.

[02350] Τούτων ὑπὸ τῆς νύμφης ῥηθέντων, οἱ τοῦ νυμφίου διάκονοι ἀποκρίνονται, καὶ φασιν αὐτῇ·

[02351] ἰβ'.

- [02352] Ἐπίστρεφε, ἐπίστρεφε, ἡ Σουλαμίτις·
- [02353] ἐπί στρεφε, ἐπίστρεφε·
- [02354] καὶ ὀψόμεθα ἐν σοί.
- [02355] Σαφέ στερον αὐτὰ ὁ Ἀκύλας ἡρμήνευσεν·
- [02356] Ἐπίστρεφε γὰρ, φησὶν, ἐπίστρεφε εἰρηνεύουσα.
- [02357] Ὡσπερ Σο λομῶντα τὸν εἰρηνικὸν ἡμῶν Κύριον ὀνομάζει τὸ σύγγραμμα, οὕτω καὶ τὴν νύμφην αὐτοῦ εἰρηνεύουσαν, ὡς τῆς παρ' αὐτοῦ τυχοῦσαν εἰρήνης, καὶ τοῦ προτέρου ἀπαλλαγείσαν πολέμου.
- [02358] Ὅρῶντες τοίνυν αὐτὴν οἱ τοῦ νυμφίου διάκονοι ὑπὸ τῶν ἀρμάτων ἐκείνων ἐλαυνομένην καὶ πολεμουμένην, παραθαρῶ ῥύνοντες, φασίν·
- [02359] Ἐπίστρεφε εἰρηνεύουσα, ἐπί στρεφε, ἐπίστρεφε, καὶ ὀψόμεθα ἐν σοί·
- [02360] ἀντὶ τοῦ, μὴ φοβηθῆς τοὺς διώκοντας, ἀλλ' ἔχου τῆς διδασκαλίας·
- [02361] πρόφερε τῆς διδασκαλίας τὸ κήρυγμα·
- [02362] μὴ δείσης τὰ ἄρματα, μὴ φοβηθῆς πόλεμον, εἰρηνεύουσα καλουμένη.
- [02363] Ἐὰν γὰρ ἐπιμείνης κηρύττουσα, ὀψόμεθά σου τὴν βασιλείαν.
- [02364] Τούτοις ἔοικε τὰ ὑπὸ τοῦ Κυρίου πρὸς τὸν μακάριον Παῦλον ῥηθέντα·
- [02365] καμῶν γὰρ καὶ κεῖνος, καὶ τοὺς πολλοὺς πειρασμοὺς δυσχεράνας, φησίν·
- [02366] Ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σα τὰν, ἵνα με κολαφίσῃ, ἵνα μὴ ὑπεραίρωμαι·
- [02367] καὶ ὑπὲρ τούτου τρεῖς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ.
- [02368] Ἀποκρίνεται τοίνυν αὐτῷ λέγων·
- [02369] Ἀρκεῖ σοι ἡ χάρις μου·
- [02370] ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.
- [02371] Καὶ τοῦτο ἐνταῦθα φασιν οἱ τοῦ νυμφίου διάκονοι·
- [02372] Ἐπίστρεφε, ἐπίστρεφε, ἡ Σουλαμίτις, ἐπίστρεφε, ἐπίστρεφε, καὶ ὀψόμεθα ἐν σοί.
- [02373] Πρὸς οὓς ὁ νυμφίος φησίν·
- [02374] ΚΕΦΑΛΑΙΟΝ Ζ΄.
- [02375] α΄.
- [02376] Τί ὤψεσθε ἐν τῇ Σουλαμίτιδι, ἡ ἐρχομένη ὡς χοροὶ τῶν παρεμβολῶν;
- [02377] Τί γὰρ, φησὶ προσδοκᾷτε ἰδεῖν ἐν τῇ εἰρηνευούσῃ;
- [02378] Μὴ ἐλπίσητε εὐτελεῇ τινα καὶ μερικὰ θεάσασθαι ἀγαθὰ·
- [02379] ἰδοὺ γὰρ ἔρχεται ὡς χοροὶ τῶν παρεμβολῶν.
- [02380] Καὶ δοκεῖ πως ἓναν τία εἶναι ἀλλήλοις τὰ ὀνόματα·
- [02381] οὔτε γὰρ συμβαίνουσιν οἱ χοροὶ ταῖς παρεμβολαῖς·
- [02382] οἱ μὲν γὰρ εἰσι πανηγυρικοὶ, αἱ δὲ στρατιωτικάι.
- [02383] Ἐναντίον δὲ πο λέμφω πανήγυρις.
- [02384] Ἀλλ' αὕτη ἡ νύμφη, ἡ ἐκ πολλῶν ἀγίων συγκεκροτημένη, καὶ παρεμβολαῖς ἔοικε διὰ τὸ ἀνδρεῖον αὐτῆς καὶ γενναῖον φρόνημα καὶ τὴν στρατιωτικὴν πανοπλίαν·
- [02385] καὶ χορός ἐστι τὴν θεῖαν ὑμνωδίαν ἐν τῷ στόματι φέρων.
- [02386] Καὶ τοῦτο μὲν ὁ μακάριος Δαβὶδ δηλοῖ λέγων·

- [02387] Φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων.
- [02388] Καὶ πάλιν·
- [02389] Συστή
- [02390] ^[81.185]σασθε ἐορτὴν ἐν τοῖς πυκάζουσιν, ἕως τῶν κερά των τοῦ θυσιαστηρίου.
- [02391] Τὰς δὲ παρεμβολὰς ὁ μακάριος Παῦλος ὑποδείκνυσι φάσκων·
- [02392] Τὰ γὰρ ὄπλα ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαί ρεσιν ὀχυρωμάτων·
- [02393] λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ.
- [02394] Καὶ πάλιν·
- [02395] Ἀναλάβετε, φησὶ, τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ πάντα κατεργασάμενοι στήναι.
- [02396] Χορηγεῖ δὲ τοῖς στρατιώταις, οἷόν τις στρατηγός, καὶ τὰ ὄπλα, καὶ φησι·
- [02397] Στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ὑμῶν ἐν ἐτοιμασίᾳ τοῦ Εὐαγγελίου τῆς εἰρήνης·
- [02398] καὶ ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπτρω μένα σβέσαι·
- [02399] καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχιραν τοῦ Πνεύματος, ὃ ἐστι ῥῆμα Θεοῦ.
- [02400] Ὅτι δὲ οὐ μόνον παρεμβολαῖς ἐοίκασιν οἱ ἅγιοι, ἀλλὰ καὶ χοροῖς, ἀκούσωμεν τοῦ Κυρίου λέγοντος·
- [02401] Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐ ρανῶν δέκα παρθένους, αἵτινες, λαβοῦσαι τὰς λαμ πάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.
- [02402] Εἰκότως τοίνυν ὁ νυμφίος φησὶν, ὅτι Τί ὄψεσθε ἐν τῇ Σουλαμίτιδι, ἡ ἐρχομένη ὡς χοροὶ τῶν παρεμβο λῶν;
- [02403] Καὶ οὐκ εἶπεν, αἱ παρεμβολαὶ τῶν χορῶν, ἀλλ', οἱ χοροὶ τῶν παρεμβολῶν.
- [02404] Ὑπὸ γὰρ τῶν παρεμβολῶν γίνονται χοροὶ, καὶ νικῶντες ἐν ταῖς παρεμβολαῖς οἱ τῆς ἀρετῆς ἀθληταὶ παιανίζοντες ἐπανέρχονται, καὶ χορεύοντες τὸν ἐπινίκιον ὕμνον ᾄδουσιν.
- [02405] Ταῦτα πρὸς τοὺς διακόνους εἰρηκῶς ὁ νυμφίος, πρὸς τὴν νύμφην τρέπει τὸν λόγον, καὶ φησι·
- [02406] Τί ὠραιώθησαν διαβήματά σου ἐν ὑποδήμασι, θύγατερ Ναδάβ! Ὁ μὲν Ἀκύλας ἄρχοντας εἶπεν·
- [02407] ὁ δὲ Σύμμαχος, ἡγεμόνος.
- [02408] Τίς δ' ἂν εἴη ἕτερος οὗτος ὁ ἡγεμῶν, ἢ ὁ ἄρχων, ἢ ὁ παράκλητος τὸ Πνεῦμα τὸ ἅγιον;
- [02409] Ὅς καὶ ἐν τῷ μδ΄ ψαλμῷ φησι πρὸς αὐτήν·
- [02410] Ἄκουσον, θύγατερ, καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιλάθου τοῦ λαοῦ σου, καὶ τοῦ οἴκου τοῦ πατρὸς σου, καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλ λους σου, ὅτι αὐτός ἐστιν ὁ Κύριός σου.
- [02411] Ὅτι δὲ καὶ τὴν τοῦ ἡγεμόνος ἔχει προσηγορίαν τὸ Πνεῦμα τὸ ἅγιον, ὁ μακάριος διδάσκει Δαβὶδ λέγων·
- [02412] Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ Πνεύματι ἡγεμονικῷ στήριζόν με.
- [02413] Ἐπαινεῖ τοίνυν ὁ νυμφίος πρῶτον τῆς νύμφης τὰ διαβήματα εὐθέα ὄντα, καὶ τὴν βασιλικὴν ὁδὸν ὁδεύοντα, καὶ καλῶς ἐν τοῖς ὑποδήμασι λάμποντα.
- [02414] Τίνα δὲ τὰ ὑποδήματα, ἐδί δαξεν ἡμᾶς ὁ μακάριος Παῦλος λέγων·
- [02415] Ὑποδησά μενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ Εὐαγγελίου τῆς εἰρήνης.
- [02416] Τούτων δὲ τῶν ποδῶν τὸ κάλλος καὶ ὁ ^[81.188]προφήτης Ἡσαΐας προορῶν ἔλεγεν·
- [02417] Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγ γελιζομένων ἀγαθὰ! Τοῖς αὐτοῖς ῥήμασι καὶ ὁ νυμ φίος ἐν τῷδε τῷ συγγράμματι κεχρημένος φησί·
- [02418] Τί ὠραιώθησαν διαβήματά σου, θύγατερ Ναδάβ! Ἵνα δὲ μὴ μόνον ἀπὸ τῆς ἐρμηνείας τοῦ ὀνόματος, ἀλλὰ καὶ ἐξ αὐτοῦ τοῦ ὀνόματος λάβωμέν τινα θεω ρίαν, φέρε ζητήσωμεν τίς ὁ Ναδάβ.
- [02419] Υἱὸς Ἀαρῶν ἐγένετο·
- [02420] πῦρ δὲ ἀλλότριον εἰς τὴν τοῦ Θεοῦ σκηνὴν εἰσενεγκὼν, τὸ τέλος τοῦ βίου ἐδέξατο.

[02421] Εὐρίσκομεν τοίνυν καὶ τοῦ Κυρίου τὴν νύμφην, τὴν Ἐκκλησίαν φημί, οὐ τὸ νομικὸν πῦρ, ἀλλὰ τὸ καινὸν εἰς τὴν θείαν εἰσενεγκοῦσαν σκηνήν.

[02422] Ἐλαβε δὲ τοῦτο τὸ πῦρ παρ' αὐτοῦ τοῦ νυμφίου.

[02423] Πῦρ γὰρ ἦλθον βαλεῖν εἰς τὸν κόσμον·

[02424] καὶ τί θέλω, εἰ ἤδη ἀνήφθη;

[02425] Τοῦτο τὸ καινὸν πῦρ διὰ τῆς Καινῆς Διαθήκης εἰς τὴν θείαν εἰσενεγκοῦσα σκηνήν, βοᾷ καὶ λέγει·

[02426] Τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε τὰ πάντα καινά.

[02427] Εἰκότως τοίνυν θυγατέρα Ναδὰβ αὐτὴν προσαγορεύει, ἅτε δὴ τῷ καινῷ πυρὶ τὴν τῶν ἀνθρώπων θυσίαν ὅλο καυτώσασαν.

[02428] Εἰ γὰρ καὶ κατὰ τὸ φρόνημα τῆς τοῦ πυρὸς ἐναλλαγῆς διαφέρουσιν, ἀλλὰ ἐν ὑπ' ἐκείνου καὶ ταύτης τὸ πρᾶγμα γεγένηται.

[02429] Ταῦτα δὲ ἐπὶ τοῦ παρόντος εἰρήκαμεν, ἵνα μὴδὲ τὴν προσηγορίαν κατα λῖπωμεν ἀθεώρητον.

[02430] Πάλιν τοίνυν ὁ νυμφίος κατὰ μέρος αὐτῆς τὰ μέλη διέξεισι, καὶ ἐκάστῳ τὴν πρόσ φορον εὐφημίαν προσφέρει, καὶ φησι·

[02431] ῥυθμοὶ μηρῶν σου ὅμοιοι ὀρμίσκοις ἔργῳ χειρῶν τεχνίτου.

[02432] (β', ε'.) Ὀμφαλὸς σου κρατῆρ το ρευτὸς, μὴ ὑστερούμενος κράμα·

[02433] κοιλία σου θη μωνία σίτου πεφραγμένη ἐν κρίνοις.

[02434] Δύο μαστοὶ σου ὡς δύο νεβροὶ δίδυμοι δορκάδος.

[02435] Τράχηλός σου ὡς πύργος ἐλεφάντινος·

[02436] οἱ ὀφθαλμοὶ σου ὡς λίμναι ἐν Ἑσσεβῶν, ἐν πύλαις θυγατρὸς πολ λῶν.

[02437] Μυκτῆρ σου ὡς πύργος τοῦ Λιβάνου, σκο πεύων πρόσωπον Δαμασκοῦ.

[02438] Κεφαλὴ σου ὡς Κάρμηλος ἐπὶ σέ·

[02439] καὶ πλόκιον κεφαλῆς σου ὡς πορφύρα, βασιλεὺς δεδεμένος ἐν παραδρομαῖς.

[02440] Πρότερον μὲν οὖν ὁ νυμφίος ἀπὸ τῶν ἄνωθεν τῆς νύμφης ἀρξάμενος ἐπήνεσεν αὐτήν·

[02441] ἐπὶ δὲ τοῦ παρ ὄντος, ἀπὸ τῶν διαβημάτων καὶ τῶν ὑποδημάτων τὴν ἀρχὴν ποιησάμενος, ἄχρι τοῦ πλοκίου τῆς κεφαλῆς ἀνελήλυθε.

[02442] Καὶ θαυμάζει, μετὰ τὰ ὑποδήματα καὶ τὰ διαβήματα, οὐ τοὺς μηροὺς, ἀλλὰ τοὺς ῥυθμοὺς τῶν μηρῶν, καὶ λέγει αὐτοὺς εἰοικέναι ὀρμίσκοις ὑπὸ τεχνίτου κατεσκευασμένοις·

[02443] Ὡσπερ γὰρ ἐκεῖνοι, φησὶ, μετὰ πάσης ἀρμονίας ἔχουσι τοὺς λίθους τῷ χρυσῷ ἐμπεπηγότας, ὥστε τοὺς ὀρῶντας μὴ μόνον τὰς ὕλας τοῦ χρυσοῦ καὶ τῶν λίθων, ἀλλὰ καὶ τὴν τέχνην τοῦ χρυσοχόου θαυμάζειν·

[02444] οὕτως ἕκαστον τῶν τῆς πρακτικῆς ἀρετῆς μορίων ῥυθμῷ καὶ ἀρμονίᾳ κεκόσμηται.

[02445] Τοὺς γὰρ μηροὺς τροπικῶς τὴν πρακτικὴν ὠνόμασεν ἀρετὴν, ἐπειδὴ διὰ τούτων τὴν πορείαν ποιούμενοι δρῶ [81.189] μὲν ἂ βουλόμεθα.

[02446] Θαυμάζει τοίνυν ὁ νυμφίος τὴν νύμ φην, ἀπὸ τῆς πρακτικῆς ἀρξάμενος, καὶ ἄνεισιν ἐπὶ τὴν θεωρίαν, ἐν ἀρχῇ τοῦναντίον ποιήσας·

[02447] ἀπὸ γὰρ τῆς θεωρίας ἀρξάμενος, ἐπὶ τὴν πράξιν ἐλήλυθεν.

[02448] Ὅφθαλμοὶ σου γὰρ, ἔφη, περιστρεαὶ, τὸ πνευμα τικὸν τοῦ ὀπτικοῦ τῆς ψυχῆς διὰ τούτου σημαίνων.

[02449] Ἐνταῦθα δὲ τὴν πρακτικὴν ἀρετὴν πρώτην θαυμά ζει, καὶ μάλα εἰκότως·

[02450] πρότερον γὰρ φωτιζόμενοι, καὶ τοὺς μεμυκότας τῆς ψυχῆς ἀνοίγοντες ὀφθαλ μοὺς, καὶ τὸ θεῖον φῶς εἰσδεχόμενοι, τῇ πίστει βε βαιούμεθα·

[02451] εἰθ' οὕτως ἐπὶ τὴν πρακτικὴν ὁδεύο μὲν ἀρετὴν.

[02452] Διὰ τοῦτο πρῶτον ἐγκώμιον ὁ νυμφίος ὑφαίνων, ἀπὸ τῶν ὀφθαλμῶν ἤρξατο, τῶν πρώτων τὴν θεραπείαν δεξαμένων.

[02453] Νῦν δὲ ἐπειδὴ τέλειον τῆς νύμφης τὸ κάλλος ἐγένετο, κάτωθεν ἀπὸ τῆς πρα κτικῆς ἀρχόμενος ἀρετῆς, ἐπὶ τὴν θεωρίαν ἄνεισι, τῆς νύμφης τὴν εὐμορφίαν ἐγκωμιάζων.

[02454] Καὶ πρῶτον μὲν ἐπαινεῖ τὰ διαβήματα καὶ τὰ ὑποδήματα, εἴτα τῶν μηρῶν τοὺς ῥυθμοὺς, τουτέστιν ἕκαστον τῶν γινο μένων·

[02455] μετὰ δὲ τοὺς μηροὺς τὸν ὀμφαλόν·

- [02456] Ὁμ φαλός σου γάρ, φησὶ, κρατῆρ τορευτὸς μὴ ὑστερούμε νος κράμα.
- [02457] Παραθῶμεν δὲ, εἰ δοκεῖ, τὰ περὶ τοῦ ὀμφαλοῦ τῆς Ἰουδαίας ὑπὸ τοῦ Θεοῦ τῶν ὅλων εἰρη μένα διὰ Ἰεζεκιήλ τοῦ προφήτου.
- [02458] Τὴν γὰρ ἀκολα σίαν αὐτῆς θριαμβεύων, καὶ τὴν πολλὴν αὐτῆς δημο σιεύων ἀσέβειαν, ὥς καὶ ἐν τῷ πρώτῳ λόγῳ διεξελη λύθαμεν, τῷ προφήτῃ φησί·
- [02459] Διαμάρτυραι τῇ Ἱερου σαλήμ τὰς ἀνομίας αὐτῆς, καὶ ἐρεῖς·
- [02460] Τάδε λέγει Κύριος τῇ Ἱερουσαλήμ·
- [02461] Ἡ ῥίζα σου καὶ ἡ γένεσίςσου ἐκ γῆς Χαναάν, ὁ πατὴρ σου Ἀμορῥάϊος, καὶ ἡ μήτηρ σου Χετταία.
- [02462] Καὶ ἡ γένεσίς σου ἐν ἡ ἡμέρᾳ ἐτέχθης, οὐκ ἐτμήθη ὁ ὀμφαλός σου.
- [02463] Ἐκείνῃ μὲν οὖν φησιν, Οὐκ ἐτμήθη ὁ ὀμφαλός σου·
- [02464] ταύτῃ δὲ, Ὁμφαλός σου κρατῆρ τορευτὸς οὐχ ὑστεροῦ μενος κράμα.
- [02465] Ἡ μὲν γὰρ ἐξ Αἰγύπτου τεχθεῖσα οὐκ ἔτεμεν αὐτῆς τὸν ὀμφαλὸν, ἀλλ' ὥσπερ διὰ τινος ῥίζης εἶλκεν ἐξ Αἰγύπτου τὴν πονηρίαν τῆς δυσσεβοῦς διδασκαλίας.
- [02466] Αὕτῃ δὲ οὐχ ἀπλῶς τὸν ὀμφαλὸν αὐτῆς ἔτεμεν, ἀλλ' οὕτως ἐβάθυνε τὴν τομὴν, ὥστε πᾶσαν τῆς εἰδωλολατρείας ἀνασπᾶσαι τὴν ῥίζαν, ὥς κρα τήρι τορευτῷ παραβάλλεσθαι, καὶ τὸ κράμα τῆς εὐ φροσύνης διηνεκῶς ἔχειν, καὶ μηδέποτε ἐλλείπειν αὐτῇ τὴν ἐκ τῆς εὐσεβείας ἐγγινομένην αὐτῇ θυμὴ δίαν.
- [02467] Ἀλλὰ καὶ Ἡ κοιλία σου θημωνία σίτου, πεφραγμένη ἐν κρίνοις.
- [02468] Τουτέστι, μεστὰ τὰ ταμιεῖά σου τῆς ψυχῆς τῶν κεκρυμμένων μυστηρίων, ὧν ἡ εὐοσμία μόνῃ τοῖς ἀτελέσιν ἔτι καὶ νηπίοις γνῶρι μος.
- [02469] Κρίνοις γάρ, φησὶ, περιπέφρακται, ἵνα διὰ μὲν τοῦ περιφράγματος τὸ κεκρυμμένον νοήσωμεν, διὰ δὲ τῶν κρίνων, τὴν ἐκεῖθεν πανταχοῦ διαρρέουσαν εὐοσμίαν.
- [02470] Καὶ οἱ μαστοὶ σου δὲ οἱ δύο νεβροῖς διδύ μοις δορκάδος ἐοίκασιν.
- [02471] Οἱ γὰρ τῆς διδασκαλίας σου κρουνοὶ, τὰ καινὰ προφέροντες νάματα, ὀξυδορκίαν διδάσκουσι, καὶ τὴν πνευματικὴν θεωρίαν ἢ γὰρ ^[81.192]δορκὰς ὀξυδορκίας ἐπώνυμος, καὶ ὁ νεβρὸς τοῦ νέου σημαντικός.
- [02472] Ὁ δὲ τράχηλός σου, ὥς πύργος ἔλε φάντινος.
- [02473] Ἀπηλλάγη γὰρ τοῦ μέλας εἶναι, καὶ ἐλευκάνθη τὸν ζυγόν μου δεξάμενος·
- [02474] καὶ φοβερός ἐστι τοῖς πολεμίοις ὥς πύργος, καὶ ποθεινός ἐστι τοῖς φίλοις ὥς λάμπων.
- [02475] Οἱ δὲ ὀφθαλμοὶ σου, ὥς λίμναι ἐν Ἑσσεβῶν, ἐν πύλαις θυγατρὸς πολλῶν.
- [02476] Τοῦτο δὲ ὁ Ἀκύλας ἐρμηνεύων, ἀντὶ τοῦ Ἑσσεβῶν ἐπιλογισμὸν τέθεικε.
- [02477] Διδάσκει τοίνυν ὁ νυμ φίος, ὅτι τῶν εὐσεβῶν ψυχῶν τὸ ὀπτικὸν λίμναι εἰσὶ, τὰ θεῖα νάματα δεχόμεναι, καὶ διηνεκῶς πλημμυ ροῦσαι·
- [02478] ἄτε δὴ ἀπὸ πολλῶν πυλῶν, τουτέστι στομάτων (τροπικῶς γὰρ τὰ στόματα πύλας ὠνόμασε), τὰ ῥεῖθρα δεχόμεναι.
- [02479] Καὶ γὰρ παρὰ τοῦ μεγάλου Μωσέως, καὶ παρὰ Ἰησοῦ τοῦ Ναυῆ, καὶ Σαμουήλ τοῦ προφήτου, καὶ παρὰ Δαβὶδ, τοῦ προφήτου καὶ βασιλέως, καὶ παρὰ Ἡσαΐου, καὶ Ἱερεμίου, καὶ Δανιήλ, καὶ Ἰεζεκιήλ,καὶ παρὰ τῶν δώδεκα προφητῶν, καὶ παρὰ τῶν θείων Εὐαγγελίων, καὶ παρὰ τῶν ἱερῶν ἀποστόλων, καὶ παρὰ τῶν μετ' ἐκείνους γενομένων διδασκάλων, δέχονται τῆς ὠφελείας τὰ νάματα.
- [02480] Διό φησιν ὁ νυμ φίος·
- [02481] Οἱ ὀφθαλμοὶ σου ὥς λίμναι ἐν Ἑσσεβῶν, ἐν πύλαις θυγατρὸς πολλῶν.
- [02482] Αἱ γὰρ θεωρίαι τῆς ψυχῆς σου, καὶ τῶν εὐσεβῶν σου λογισμῶν τὸ πλῆθος λίμναις ἐοίκασι πολλαχόθεν δεχομέναις ὕδατα, ἐπεὶδὴ καὶ ἀπὸ πολλῶν στομάτων ὑποδέχῃ τῆς δι δασκαλίας τὰ νάματα.
- [02483] Καὶ ὁ μυκτὴρ σου δὲ, ὥς πύργος ἐστὶ τοῦ Λιβάνου, σκοπεύων πρόσωπον Δα μασκοῦ.
- [02484] Τῆς μὲν οὖν Ἰουδαίας ὁ μυκτὴρ, διὰ τὸ ἀπειθὲς καὶ δυσήνιον, ἐνώτιον ἔλαβεν οἷόν τινα χαλὶ νὸν, καθάπερ ταῦρος κερατίζων, τοῦ νόμου τὴν ἀπειλήν, ἐπεὶδὴ ὥς δάμαλις παροιστρῶσα παροὶ στρησεν Ἰσραήλ.
- [02485] Ὁ δὲ τῆς νύμφης μυκτὴρ ὥς πύργος, φησίν, ἐστὶ τοῦ Λιβάνου, σκοπεύων πρόσ ωπον Δαμασκοῦ.
- [02486] Ὑψηλὸς γὰρ ἐστι καὶ μετέωρος, καὶ τῆς ἄνωθεν εὐοσμίας ἀντιλαμβάνόμενος, καὶ τῷ μύρῳ τοῦ νυμφίου προσδεδεμένος, καὶ βοῶν·
- [02487] Ὅπισω σου εἰς ὁσμὴν μύρων σου δραμοῦμεν.
- [02488] Διὰ τοῦτο ἀπείκασται πύργῳ ἐπάνω μὲν τοῦ Λιβάνου κειμένῳ, σκοπεύοντι δὲ τῆς Δαμασκοῦ πρόσωπον.

- [02489] Ἐπειδὴ γὰρ ὁ μετασχηματιζόμενος εἰς ἄγγελον φωτὸς διάβολος, κατὰ τὸν μακάριον Παῦλον, καὶ εἰς μύρον πνευματὶ κὸν σχηματίζεται, ἀναγκαίως ὁ μυκτὴρ τῆς νύμφης ἐργήγορε, καὶ νήφει, καὶ σκοπεύει πρόσωπον Δαμα σκου, ἵνα μὴ ἀπατηθεῖσα τὸ μὲν ἀληθινὸν καταλίπη μύρον, τῷ δὲ ψευδεῖ καὶ πλανῶντι ἀκολουθήσῃ·
- [02490] τὴν δὲ Δαμασκὸν ἐπὶ τῶν ἐθνῶν, καὶ τῆς τῆνικαῦτα δὲ κρατούσης ἀσεβείας, ἡ θεία πολλάκις τίθησι Γραφή·
- [02491] ἀμέλει καὶ ὁ μακάριος Ἡσαΐας τὰ περὶ τῆς τοῦ Κυ ρίου γεννήσεως προφητεύων, καὶ εἰρηκῶς ἐκ προσ ῶπου τοῦ Πνεύματος, ὅτι Προσηλθὼν πρὸς τὴν προ φήτιν, τουτέστι πρὸς τὴν παρθένον, καὶ ἐν γαστρὶ ἔλαβεν, καὶ ἔτεκεν υἱόν, ὑπάγει λέγων·
- [02492] Καὶ εἶπε ^[81.193] Κύριος πρὸς με, κάλεσον τὸ ὄνομα αὐτοῦ, Ταχέως σκύλευσον, ὁξέως προνόμεισον·
- [02493] διότι πρὶν ἢ γινῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ, καὶ σκῦλα Σαμαρείας ἀπέναντι βασιλέως Ἀσσυρίων.
- [02494] Δηλοῖ δὲ ὅτι παιδίον ὦν καταλύσει μὲν τὸν τροπικῶς Ἀσσυρίων βασιλέα καλούμενον, τουτ ἔστι τὸν διάβολον·
- [02495] παραλήψεται δὲ τὴν Δαμασκοῦ δύναμιν, τουτέστι, τῆς εἰδωλολατρείας τὸ κράτος κα ταλύσας, αὐτὸς ἐγκρατὴς γενήσεται τῶν αἰχμαλώτων ὑπὸ τοῦ διαβόλου γεγεννημένων.
- [02496] Λήψεται γὰρ, φησί, δύναμιν Δαμασκοῦ, καὶ σκῦλα Σαμαρείας·
- [02497] τοὺς τε γὰρ ἐξ Ἰουδαίων, τοὺς τε ἐξ ἐθνῶν ἐλευθερώσας, καὶ τῆς πλάνης ἀπαλλάξας, καὶ τὸν τύραννον κατα λύσας, ὑφ' ἑαυτὸν ποιήσεται.
- [02498] Εἰκότως τοίνυν τῇ νύμφῃ φησὶν·
- [02499] Μυκτὴρ σου ὡς πύργος τοῦ Λι βάνου, σκοπεύων πρόσωπον Δαμασκοῦ.
- [02500] Περισκο πεῖς γὰρ, μὴ τὰ θεῖα μιμησάμενος ὁ διάβολος ἐξ ἀπατήσῃ σε, τῇ ἀληθείᾳ τὸ ψεῦδος ἀντιστρατεύων.
- [02501] Καὶ ἡ κεφαλὴ σου δὲ, φησὶν, ἐστὶν ὡς Κάρμηλος, τουτέστι, πάντων πεπληρωμένη τῶν ἀγαθῶν.
- [02502] Τοῦτο γὰρ καὶ ὁ τῶν ὅλων Θεός, διὰ τοῦ προφήτου τὴν τῶν Ἰουδαίων ἀγνωμοσύνην ἐλέγχων, φησί·
- [02503] Καὶ εἰσήγαγον ὑμᾶς εἰς τὸν Κάρμηλον, τοῦ φαγεῖν τὸν καρπὸν αὐτοῦ καὶ τὰ ἀγαθὰ αὐτοῦ.
- [02504] Ἔοικε τοί νυν ἡ κεφαλὴ σου, φησὶ, τῷ Καρμήλῳ, πᾶν εἶδος ἀγαθῶν γεννῶντι, καὶ πάντα καρπὸν ἐμοὶ τῷ γεωρ γῶ φέροντι.
- [02505] Ἐπὶκείται δὲ, Καὶ πλόκιον τῇ κεφαλῇ σου ὡς πορφύρα, βασιλεὺς δεδεμένος ἐν παραδρο μαῖς.
- [02506] Αἰ γὰρ πάλαι σου λελυμέναι τρίχες, καὶ διὰ τοῦτο ταῖς ἀγέλαις τῶν αἰγῶν ἀπεικασμέναι ταῖς ἐν τῷ Γαλαὰδ ἀποκαλυφθείσαις·
- [02507] νῦν δὲ ἐπλάκησαν, καὶ οὐκ ἐπλάκησαν μόνον, ἀλλὰ καὶ θαυμαστὴν ὑπεδέ ξαντο βαφὴν, καὶ ἐοίκασι βασιλεῖ ἀναβεβλημένῳ πορφυρίδα καὶ πάντοσε διατρέχοντι.
- [02508] Καλεῖ δὲ πλο κὴν τριχῶν βασιλικὴ πορφυρίδι ἀπεικασμένην τὴν μετὰ ἀρμονίας προσφερομένην διδασκαλίαν, καὶ τῷ αἵματι τοῦ Χριστοῦ διηνητισμένην·
- [02509] οὐ γὰρ οὕτω λάμπει βασιλεὺς ἀλουργίδα περιβεβλημένος, ὡς ὁ τῆς εὐ σεβείας διδάσκαλος τὸ τῆς θεογνωσίας κήρυγμα ἐξυφαίνων, καὶ τοῖς τροφίμοις τῆς ἀληθείας προσφέρων.
- [02510] ς ζ', ζ'.
- [02511] Τί ὠραιώθης, καὶ τί ἡδύνθης, ἀγάπη, ἐν τρυφαῖς σου! Τὸ μέγεθός σου ὠμοιώθη τῷ φοί νικι, καὶ οἱ μαστοὶ σου τοῖς βότρυσιν.
- [02512] Ὡραία γὰρ ἐγένου μὴ οὖσα πρότερον ὠραία·
- [02513] καὶ ἀηδίας ἀπάσης πλήρης ὑπάρχουσα, ἐξαίφνης ἀναπέφηνας ἡδεῖα·
- [02514] καὶ τούτων τετύχηκας ἐντρυφήσασα τῇ ἀγάπῃ·
- [02515] ἀγαπήσασα γὰρ τὸν ἀγαπήσαντά σε τὸν νυμφίον, καὶ τρυφὴν ἡγήσαμένη τὸ περὶ τοῦτον φίλτρον, πάντων ὁμοῦ κατ εφρόνησας·
- [02516] διὸ ὠραιώθης, καὶ ἡδύνθης, ἀλλὰ καὶ τὸ μέγεθός σου ὠμοιώθη τῷ φοίνικι, καὶ οἱ μαστοὶ σου τοῖς βότρυσιν.
- [02517] Οὐ γὰρ μόνον κάλλος ἔχεις, ἀλλὰ καὶ ὕψος ἀπεικασμένον φοίνικι.
- [02518] Οἱ δὲ μαστοὶ σου τοῖς τούτου βότρυσιν ἐοίκασιν.
- [02519] Ὑψηλὴ γὰρ οὖσα καὶ ^[81.196] μετέωρος, καὶ τῶν οὐρανίων ἀψίδων ἐφικνουμένη, συγκαταβαίνεις τοῖς ἀσθενέσι, καὶ ὀρέγεις τοὺς μα στοὺς σου καὶ τὰς τῆς διδασκαλίας σου θηλάς τοῖς τῆς διδασκαλίας δεομένοις·
- [02520] καὶ γὰρ ὁ φοῖνιξ κάτω νεύοντας ἔχει τοὺς βότρυας.
- [02521] Τοῦτο καὶ διὰ τοῦ μακα ρίου Δαβὶδ τὸ Πνεῦμα λέγει τὸ ἅγιον·

- [02522] Δίκαιος ὥς φοῖνιξ ἀνθήσει.
- [02523] Ἀκούσασα τοιγαροῦν τῶν ἐπαί νων ἢ νύμφη, καὶ τῶν πολλῶν ἐγκωμίων πτερωθεῖσα, καὶ πυρσευθεῖσα τῷ φίλτρῳ, φησὶν·
- [02524] ἦ, θ'.
- [02525] Εἶπον, Ἀναβήσομαι ἐπὶ τῷ φοίνικι, κρατήσω τῶν ὕψεων αὐτοῦ, καὶ ἔσονται δὴ μαστοὶ σου ὥς βότρυες τῆς ἀμπέλου, καὶ ὁσμὴ ῥινόσ σου ὥς μῆλα.
- [02526] Καὶ λάρυγξ σου, ὥς οἶνος ἀγαθὸς πορευόμενος τῷ ἀδελφιδῷ μου εἰς εὐθύτητα·
- [02527] ἴκανούμενος χεῖλεσί μου καὶ ὁδοῦσιν.
- [02528] Ἦστιν ἐν τεῦθεν ἀκριβῶς καταμαθεῖν, ὅπως ποθεῖ τὸν νυμφίον ἢ νύμφη, καὶ τῆς ἀναβάσεως ἐφέιται, καὶ τὸ ὕψος φαντάζεται, καὶ, κατὰ τὸν μακάριον Παῦλον, οὐ νομίζει κατειληφέναι, ἀλλὰ διώκει ἵνα καταλάβῃ·
- [02529] καὶ τῶν μὲν ὀπισθεν ἐπιλανθάνεται, τοῖς δὲ ἔμπροσθεν ἐπεκτείνεται.
- [02530] Ζητητέον δὲ πῶς ὁ νυμφίος καὶ φοῖνιξ ἐστι καὶ ἄμπελος·
- [02531] καὶ φοίνικος μὲν οὐκ ἔχει καρπὸν, ἀμπέλου δὲ βότρυας ἐκφέρει.
- [02532] Ὁδηγήσει δὲ ἡμᾶς ἐπὶ τὴν κεκρυμμένην διάνοιαν ἢ τοῦ Ἀκύλα ἐρμηνεία·
- [02533] ἀντὶ γὰρ τοῦ κρατήσω τῶν ὕψεων αὐτοῦ, τέθεικε κρατήσω τῶν ἐλατῶν αὐτοῦ·
- [02534] οἱ δὲ ἐλάται τῶν ἀρρόνων εἰσὶ φοινίκων καρποί·
- [02535] τοῖς θήλεσι φοῖνιξιν ἐντιθέμενοι, καὶ μονίμους, καὶ πέπονας τοὺς ἐκείνων καρποὺς ἐργάζονται.
- [02536] Ἐπείγεται τοίνυν ἢ νύμφη λαβεῖν παρὰ τοῦ νυμφίου τὰς τῶν εὐσεβῶν γονῶν ἀφορμὰς, καὶ φησιν·
- [02537] Εἶπον, Ἀναβήσομαι ἐπὶ τῷ φοίνικι, καὶ κρατήσω τῶν ὕψεων αὐτοῦ·
- [02538] ἦ, ὥς ὁ Ἀκύλας, τῶν ἐλατῶν αὐτοῦ.
- [02539] Καὶ ἔσονται δὴ μαστοὶ σου ὥς βότρυες τῆς ἀμπέλου.
- [02540] Σὺ γὰρ εἶ ἀληθινὴ ἄμπελος, ἀφ' ἧς ὁ σωτήριος οἶνος γεωργούμενος ἐν ταῖς πνευματικαῖς ἀποθλίβεται ληνοῖς, ἀφ' ὧν τὸ ποτήριον πληροῦται τὸ μεθύσκον ὥσεί κρᾶτιστον.
- [02541] Καὶ ὁσμὴ ῥινόσ σου τῇ τοῦ μήλου ἔοικεν εὐωδίᾳ.
- [02542] Καὶ γὰρ αὐτὸ τὸ τῆς ὁσφρήσεώς σου δοχεῖον, καὶ αὐτό μοι εὐωδίαν ἐκπέμπει μήλοις ἀπεικασμένην.
- [02543] Ἰκανὰ δὲ τὰ περὶ τῶν μῆλων εἰρημένα ἡμῖν ἐν τῇ τῆς βίβλου ἀρχῇ.
- [02544] Καὶ ὁ λάρυγξ δέ σου, ὥς οἶνος ἀγαθὸς πορευόμενος τῷ ἀδελφιδῷ μου εἰς εὐθύτητα, ἱκανούμενος χεῖλεσί μου καὶ ὁδοῦσιν.
- [02545] Ἡ γὰρ ἐκ τῆς φάρυγγός σου προσφερομένη διδασκαλία, οἶνου παντὸς ἀνθοσμίου καὶ πάσης εὐφροσύνης βιωτικῆς ἀμείνων τυγχάνει, ἣν προφέρεις, ἀδελφιδέ μου, διευθῆναι βουλόμενος τὰς εἰς σὲ πεπιστευκυίας ψυχάς·
- [02546] ἱκανὴ δέ μοι αὕτη καὶ ἀποχρῶσα, ἵνα τὰ μὲν προφέρω καὶ κηρύττω ὁργάνοις τοῖς χεῖλεσι κεχωρημένη·
- [02547] τὰ δὲ φρουρῶ καὶ φυλάττω, τοὺς ὀδόντας ἀντὶ ^[81.197] τειχίου περιτιθεῖσα.
- [02548] Τούτοις ἀρμόττει καὶ τὰ παρὰ τοῦ μακαρίου Παύλου εἰρημένα·
- [02549] Ἦκουσα γὰρ, φησὶν, ἁρῶντα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.
- [02550] Διὰ τοῦτο καὶ ἡ νύμφη φησὶν·
- [02551] ἱκανούμενος χεῖλεσί μου καὶ ὁδοῦσί μου, ἵνα τὰ μὲν προφέρω, τὰ δὲ φυλάττω·
- [02552] Τούτοις ἐπιφέρει·
- [02553] ἰ'.
- [02554] Ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ἐπ' ἐμὲ ἢ ἐπὶ στροφῇ αὐτοῦ.
- [02555] Αὐτῷ γὰρ ἐμαυτὴν ἀνατέθεικα, καὶ πᾶσαν ἀλλοτρίαν κοινωνίαν ἐβδελυξάμην, Ἑλληνικὴν, Ἰουδαϊκὴν, αἰρετικὴν·
- [02556] καὶ γὰρ αὐτὸς πάντων μετῶν ἄλλων προτέθεικε, καὶ πρὸς ἐμὲ τὴν ἀποστροφὴν ἔχει·

[02557] οὐ γὰρ ἔχων πρότερον ποῦ κλίνει τὴν κεφαλὴν, εὗρε νῦν ποῦ κλίνει τὴν κεφαλὴν·

[02558] καὶ πολλὰς ἔχων παλλακίδας, καὶ βασιλίδας, καὶ νεάνιδας, πάντων προτίθησί με·

[02559] ἀλλ' οὐκ ἀνέχομαι μόνη τῆς ἱερᾶς αὐ τοῦ κοινωνίας ἀπολαύειν.

[02560] ἰα΄, ιβ΄, ιγ΄.

[02561] Ἐλθε, ἀδελφιδέ μου, καὶ ἐξέλθωμεν εἰς ἀγρὸν, αὐλισθῶμεν ἐν κώμαις.

[02562] Ὅρθρίσωμεν εἰς ἀμπελῶνας, ἰδωμεν εἰ ἦνθησεν ἡ ἄμπελος, ἢ ἦνθησεν ὁ κυπρισμός, εἰ ἦνθησαν αἱ ῥοαί.

[02563] Ἐκεῖ δώσω τοὺς μαστοὺς μου σοι.

[02564] Οἱ μανδρα γόραι ἔδωκαν ὁσμὴν, καὶ ἐπὶ θύραις ἡμῶν πάντα ἀκρόδρυα νέα πρὸς παλαιὰ, ὅσα ἔδωκέ μοι ἡ μήτηρ μου, ἀδελφιδέ μου, ἐτήρησά σοι.

[02565] Πρὸ τρέπει τὸν νυμφίον ἡ νύμφη, καὶ τῶν εὐτελῶν ἔτι καὶ ταπεινῶν φροντίσαι ψυχῶν, ἃς τροπικῶς ἀγρὸν καὶ κώμας ὀνομάζει, ὡς ταπεινὰς καὶ μικράς.

[02566] Οὐ γὰρ λέγει, ἐξέλθωμεν εἰς πόλιν, ἀλλ', ἐξέλθωμεν εἰς ἀγρὸν, αὐλισθῶμεν ἐν κώμαις, ὀρθρίσωμεν εἰς ἀμπελῶνας, ἰδωμεν εἰ ἦνθησεν ἡ ἄμπελος.

[02567] Ἐπισκε ψώμεθα, φησὶ, τοὺς ἄρτι τὸ κήρυγμα δεξαμένους·

[02568] εἰ ἦνθησεν ὁ κυπρισμός.

[02569] Ἰδωμεν καὶ τούτους ἀμείνους, οἵτινες οὐ μόνον φύλλα, ἀλλὰ καὶ αὐτὸ τὸ ἄνθος ἐβλάστησαν, ὅπερ ἐνταῦθα κυπρισμὸν προσηγόρευσεν·

[02570] εἰ ἦνθησαν αἱ ῥοαί·

[02571] εἰ γέγονε, φησὶν, ἐν τισὶν ἀγάπης ἀρχή.

[02572] Χρὴ γὰρ ἡμᾶς περινοστήσαι, καὶ πᾶσαν τὴν ἀρμόττουσαν ἐπιμέλειαν προσενεγκεῖν.

[02573] Τοῦτο γὰρ ποιῶσα σε θεραπεύσω·

[02574] ἐκεῖ, φησὶ, δώσω τοὺς μαστοὺς μου σοι.

[02575] Οἰκειοῦσαι γὰρ τὰ εἰς ἐκείνους γιγνόμενα, καὶ λέγεις·

[02576] Ἐφ' ὅσον ἐποιήσατε ἐνὶ τῶν μικρῶν τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

[02577] Οἱ μανδραγόραι ἔδωκαν ὁσμὴν.

[02578] Ὑπνον οἶδεν ἐμποιεῖν ὁ μανδραγόρας, ὡς ἱατρῶν παιδὲς φασιν.

[02579] Ἐπειδὴ τοί νυν νεκροῦν τὰ μέλη τὰ ἐπὶ τῆς γῆς προστετάγμεθα, οὐχ ἵνα αὐτὰ τὰ μέλη παραδῶμεν τῷ θανάτῳ, ἀλλ' ἵνα νεκρὰ ταῖς κακαῖς ἀποφήνωμεν ἐνεργείαις, εἰκότως τὸν μανδραγόραν ἐνταῦθα τέθεικε, καὶ φησιν·

[02580] Οἱ μανδραγόραι ἔδωκαν ὁσμὴν·

[02581] ἀντὶ τοῦ, ἤρξαντο καθεύδειν ταῖς ἁμαρτίαις οἱ ἄνθρωποι·

[02582] καὶ καθάπερ οἱ μανδραγόραν πεπωκότες οὐκ αἰσθάνονται τῶν τοῦ σώματος κινήματων·

[02583] οὕτως οἱ τῆς εὐσεβοῦς διδασκαλίας ἐκπίνοντες τὴν κύλικα, τὰ πάθη κοιμίζειν σπου[81.200] δάζουσιν.

[02584] Οὐ μόνον δὲ οἱ μανδραγόραι ἔδωκαν ὁσμὴν, ἀλλὰ καὶ ἐπὶ θύραις ἡμῶν πάντα τὰ ἀκρόδρυα.

[02585] Πᾶν γὰρ εἶδος καρποφοροῦσιν οἱ τὴν ἡμετέραν διδασκαλίαν δεξάμενοι.

[02586] Ἐγὼ δὲ νέα πρὸς παλαιὰ, ὅσα ἔδωκέ μοι ἡ μήτηρ μου, ἐτήρησά σοι, ἀδελφιδέ μου.

[02587] Καὶ γὰρ τῆς Παλαιᾶς Διαθήκης τὰς ἐντολάς, καὶ τῆς Καινῆς Διαθήκης τὰς ὑποθήκας, ἃς ὑπὸ τῆς μητρὸς μου, τῆς τοῦ Πνεύματος χάριτος ἐδεξάμην, ταύτας σοι τετήρηκα, καὶ τὴν παρακαταθήκην ἄσυλον διεφύλαξα.

[02588] Τούτοις ἔοικε τὰ ὑπὸ τοῦ μακαρίου Παύλου Τιμοθέῳ γραφέντα·

[02589] Τὸν καλὸν ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

[02590] λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής.

[02591] Καὶ πάλιν τὸ ἐν Εὐαγγελίῳ ὑπὸ τοῦ Κυρίου εἰρημένον, ὅτι Πᾶς γραμματεὺς μαθητευθεὶς τὴν βασιλείαν τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ ἐκβάλλοντι

ἐκ τοῦ θησαυροῦ αὐτοῦ νέα καὶ παλαιά.

[02592] ΚΕΦΑΛΑΙΟΝ Η'.

[02593] α΄, β΄.

[02594] Τίς δώη σε, ἀδελφιδέ μου, θηλάζοντα μαστοὺς μητρός μου;

[02595] εὐροῦσά σε ἔξω, φιλήσω σε·

[02596] καί γε οὐκ ἐξουδενώσουσί με.

[02597] Παραλήψομαί σε, εἰσάξω σε εἰς οἶκον μητρός μου, καὶ εἰς ταμεῖον τῆς συλλαβούσης με.

[02598] Διδάξεις με·

[02599] ποτιῶ σε ἀπὸ οἴνου τοῦ μυρεψικοῦ, καὶ ἀπὸ νάματος ῥοῶν μου.

[02600] Κατὰ γὰρ τὸ ἀνθρώπειον καὶ αὐτὸς ἄπασαν ἐδέξατο τοῦ Πνεύματος τὴν χάριν.

[02601] Τὸ γὰρ παιδίον, φησὶν, Ἰησοῦς ἠῤῥανε, καὶ ἐκρα ταιοῦτο Πνεύματι, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

[02602] Φησὶ τοίνυν ἡ νύμφη, ἐκπληττομένη τὴν ἄρῳητον φιλανθρωπίαν, ὅτι Καὶ σὺ ἐθήλασας τοὺς μαστοὺς τῆς μητρός μου.

[02603] Ἵνα δὲ καὶ τὴν ἀκολουθίαν τῶν ῥητῶν, καὶ τὴν ἁρμονίαν φυλάξωμεν, μικρὸν ἄνωθεν ἀρξάμενοι, ἐν κεφαλαίῳ τὴν διάνοιαν διεξέλθωμεν, Ἐδεξάμην, φησὶν, οὐ μόνον νέα, ἀλλὰ καὶ παλαιὰ τῆς μητρός μου, καὶ ταῦτά σοι διατηρήσω.

[02604] Ἡνέσχου δὲ, διὰ πολλὴν φιλανθρωπίαν, καὶ αὐτὸς τὴν ἐμὴν φύσιν ἀναλαβὼν, τοὺς αὐτοὺς μοι θηλάσαι μαστοὺς, ἵνα καὶ ἐν τούτῳ τὴν ἀδελφότητα δείξης.

[02605] Ἐθήλασας δὲ οὐ δεόμενος, ἀλλ' ἐμὲ διδάσκων, ὅπως ὀφείλω θηλάσαι, καὶ διὰ ποίας θηλῆς τὴν χάριν ἐλκύσαι.

[02606] Διὰ τοῦτο τῷ βαπτίσματι προσελήλυθας, οὐχ ἵνα τὸν ῥύπον τῶν ἁμαρτημάτων ἀποσμήξῃ·

[02607] ἁμαρτίαν γὰρ οὐκ ἐποίησας, οὐδὲ εὐρέθῃ δόλος ἐν τῷ στόματί σου·

[02608] οὔτε μὴν ἵνα τοῦ παναγίου Πνεύματος ὑποδέξῃ τὴν χάριν·

[02609] πλήρης γὰρ τούτου ἐτύγχανες·

[02610] ἀλλ' ἐμοὶ δεικνὺς, ὅποια τοῦ βαπτίσματος τὰ δῶρα, καὶ ποίῳ τρόπῳ δύναμαι θηλάσαι τὴν χάριν τοῦ Πνεύματος.

[02611] Διὰ τοῦτο ἐν εἶδει περιστερᾶς κάτεισι τὸ Πνεῦμα τὸ ἅγιον, οὐχ ἵνα σοι παράσχη ἃ μὴ εἶχες·

[02612] πλήρης γὰρ αὐτοῦ τῶν χαρίτων ἐτύγχανες·

[02613] ἀλλ' ἵνα ἐμοὶ δείξης τίς ἡ δωρεὰ τοῦ βαπτίσματος.

[02614] Διὰ τοῦτο ἐκπλητ^[81.201] τομένη λέγω·

[02615] Τίς δώη σε, ἀδελφιδέ μου, θηλάζοντα μαστοὺς μητρός μου;

[02616] Ὑπὸ ταύτης σου τῆς φιλ ἀνθρωπίας ἐλκομένη, εὐροῦσά σε ἔξω, φιλήσω σε, καὶ γε οὐκ ἐξουδενώσουσί με·

[02617] παραλήψομαί σε, εἰσάξω σε εἰς οἶκον μητρός μου, καὶ εἰς τὸ ταμεῖον τῆς συλλαβούσης με·

[02618] ποτιῶ σε ἀπὸ οἴνου τοῦ μυρε ψικοῦ, καὶ ἀπὸ νάματος ῥοῶν μου·

[02619] μεθύουσα γὰρ τῷ περὶ σὲ φίλτρῳ, οὐ μόνον ἐν τῷ θαλάμῳ, καὶ ἐν τῇ παστᾶδι, ἀλλὰ καὶ κατὰ τὴν ἀγορὰν καὶ δη μοσίᾳ, εὐροῦσά σε περιπτύξομαι καὶ καταφιλήσω·

[02620] οὐκ ἐπιμέμψονται δέ μοι τοῦτο ποιούσῃ οἱ θεώμενοι, τὴν φλόγα τῆς ἀγάπης εἰδότες.

[02621] Ἐκεῖθεν δὲ παραλα βοῦσά σε, εἰσάξω σε εἰς τὸν τῆς μητρός μου οἶκον, καὶ εἰς τὸ ταμεῖον τῆς συλλαβούσης με.

[02622] Τίς δὲ ὁ τοῦ παναγίου Πνεύματος οἶκος (αὐτὸ γὰρ τὴν νύμφην ἐγέννησεν), εἰ μὴ ὁ θεὸς νεώς, ὁ τὴν ἄνω μιμούμενος Ἱερουσαλὴμ, ἔνθα εἰσιόντες μετὰ παρῳήσιας τῷ νυμφίῳ προσδιαλέγονται, τὸ τῆς νύμφης ἀξίωμα λαβόντες;

[02623] Καὶ ἐκεῖσε, φησὶ, ποτιῶ σε ἀπὸ τοῦ οἴνου τοῦ μυρεψικοῦ, καὶ ἀπὸ νάματος ῥοῶν μου·

[02624] μυρεψικὸν δὲ οἶνον καλεῖ τὴν τῇ θείᾳ χάριτι διηρτυμένην διδασκαλίαν, καὶ οἶονεὶ μεμυρισμένην, καὶ εὐώδη τυγχάνουσαν.

[02625] Νᾶμα δὲ ῥοῶν καλεῖ τὴν ἀπὸ τῶν καρπῶν τῆς ἀγάπης τικτο μένην ὠφέλειαν.

- [02626] Ταῦτα πρὸς τὸν νυμφίον εἰρηκυῖα ἢ νύμφη, καὶ ταῖς νεάνισι διαλέγεται, καὶ φησιν·
- [02627] γ´.
- [02628] Εὐώνυμος αὐτοῦ ἐπὶ τὴν κεφαλὴν μου, καὶ ἡ δεξιὰ αὐτοῦ περιλήψεταιί με.
- [02629] Ἄνω γὰρ εἰμι τῆς κολαστικῆς ἀπειλῆς, καὶ τῆς σου δεξιᾶς τὰς εὐλογίας δρέπομαι·
- [02630] διὰ τοῦτο τὴν εὐώνυμον αὐτοῦ ἐπὶ τὴν κεφαλὴν μου τίθῃσι, τῇ δεξιᾷ με περιλαμ βάνει.
- [02631] δ´.
- [02632] Ὡρκισα ὑμᾶς, θυγατέρες Ἰερουσαλὴμ, ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχύσεσι τοῦ ἀγροῦ, ἐὰν ἐγείρῃτε καὶ ἐξεγείρῃτε τὴν ἀγάπην, ἕως ἂν θελήσῃ.
- [02633] Χρὴ γὰρ ὑμᾶς διηνεκῶς πυρσεύειν αὐτὴν, καὶ διεγείρειν, ἵνα θερμῶς αὐτὸν ποθήσῃτε, καὶ ὡς αὐτὸς βούλεται, ἐπὶ τὴν τελειότητα φθάσῃτε.
- [02634] Τούτων παρ' αὐτῆς εἰρημένων, θεασάμεναι αὐτῆς ἐκεῖναι τὴν πᾶσαν ὑπερβολὴν, ἐκπληττόμεναι λέγουσι·
- [02635] ε´.
- [02636] Τίς αὕτη ἀναβαίνουσα λελευκανθισμένη, ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδοῦν αὐτῆς;
- [02637] Καὶ οὐ λέγουσι λευκὴν, ἀλλὰ λελευκανθισμένην·
- [02638] μέλαινα γὰρ.
- [02639] Ἐπὶ μὲν τοῦ νυμφίου φησὶν νύμφη, ἀδελ φιδουῶς μου λευκός·
- [02640] καὶ οὐκ εἶπε λελευκανθισμένος·
- [02641] φύσει γὰρ ἦν τοιοῦτος.
- [02642] Αὕτη δὲ μελανθεῖσα (παρ ἐβλεψε γὰρ αὐτὴν ὁ ἥλιος) ἐλευκάνθη, καὶ τῆς τοῦ νυμφίου λευκότητος μετείληφε.
- [02643] Καὶ ὥσπερ φῶς ὑπάρχων φῶς αὐτὴν εἰργάσατό τε καὶ προσηγόρευσε, καὶ ἅγιος ὑπάρχων ἀγίαν αὐτὴν ἐποίησε, καὶ ἀνά στασις γινόμενος ἀναστάσεως αὐτὴν ἡξίωσεν·
- [02644] οὕτω καὶ αὐτῇ τῆς οἰκείας λευκότητος μετέδωκε.
- [02645] Διό φασιν ^[81.204] αἱ ὀρῶσαι αὐτὴν νεάνιδες·
- [02646] Τίς αὕτη ἢ ἀναβαί νουσα λελευκανθισμένη, ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδοῦν αὐτῆς;
- [02647] ὑπ' αὐτοῦ γὰρ ποδηγουμένη, καὶ οἶονεῖ χειραγωγουμένη, καὶ τὴν εἰς τοὺς οὐρα νοὺς ἀνάβασιν καὶ ἀποδημίαν ποιεῖται πρὸς τὸν ἀγα πητὸν αὐτῆς, διὰ τῆς βεβαίας εἰς αὐτὸν πίστεως.
- [02648] Μετὰ ταῦτα ὁ νυμφίος διαλεγόμενός φησιν·
- [02649] Ὑπὸ μῆλον ἐξήγειρά σε, ἐκεῖ ὠδίνησέ σε ἡ μήτηρ σου, ἐκεῖ ὠδίνησέ σε ἡ τεκοῦσά σε.
- [02650] Τουτωνὶ τῶν ῥημά των τὴν διάνοιαν μαθησόμεθα, εἰ τῶν εἰρημένων ὑπὸ τῆς νύμφης ἐν τῇ ἀρχῇ τοῦ συγγράμματος ἀνα μνησθείημεν.
- [02651] Ἐφη γὰρ τῷ νυμφίῳ·
- [02652] Ὡς μῆλον ἐν τοῖς ξύλοις τοῦ δρυμοῦ, οὕτως ὁ ἀδελφιδουῶς μου ἀναμέσον τῶν υἱῶν·
- [02653] ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησα, καὶ ἐκάθισα, καὶ καρπὸς αὐτοῦ γλυκὺς τῷ λάρυγγί μου.
- [02654] Ἐπειδὴ τοίνυν ἡ σκιὰ τῶν μελλόντων ἀγαθῶν εἰσι τὰ ἐπὶ τοῦ παρόντος ἡμῖν δοθέντα, Ἄρτι γὰρ, φησὶν ὁ μακάριος Παῦλος, βλέπω ὡς ἐν ἐσόπτρῳ, ὡς ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον, ἐπόθησε δὲ ἡ νύμφη ἐν τῇ σκιᾷ τοῦ νυμφίου καθίσαι, τουτέστι τῷ δοθέντι νῦν ἀρῶαβῶνι (μῆλον δὲ αὐτὸν προσηγόρευσε δι' ἃς ἔφημεν αἰτίας), ἀναγκαίως ὁ νυμφίος φησὶν·
- [02655] Ὑπὸ μῆλον ἐξήγειρά σε, ἐκεῖ ὠδίνησέ σε ἡ τεκοῦσά σε.
- [02656] Πιστεύσαντες γὰρ τῷ περὶ τοῦ Σωτῆρος ἡμῶν κηρύγματι, τῷ θείῳ βα πτίσματι προσεληλύθαμεν, καὶ προσελθόντες τῆς παλιγγενεσίας τετυχήκαμεν.
- [02657] Ὡδινε γὰρ ἡμᾶς ἡ χάρις τοῦ Πνεύματος·
- [02658] μαρτυρεῖ δὲ ἡ ἱστορία τῶν Πράξεων.
- [02659] Τοῦ γὰρ θειωτάτου Πέτρου δημηγορή σαντος, καὶ περὶ τοῦ Σωτῆρος κήρυγμα τοῖς ἑλληλυ θόσι προσενηνοχότος, φησὶν ὁ συγγραφεὺς, ὅτι ἀκού σαντες τὸν λόγον κατενύγησαν, καὶ εἶπον πρὸς τὸν Πέτρον·

- [02660] Τί ποιήσομεν, ἵνα σωθῶμεν;
- [02661] Ὁ δὲ πρὸς αὐτοὺς ἔφη·
- [02662] Πιστεύσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ λήψεσθε τὴν ἐπαγγελίαν τοῦ ἁγίου Πνεύματος.
- [02663] Εἰκότως τοίνυν φησὶν ὁ νυμφίος τῇ νύμφῃ·
- [02664] Ὑπὸ μῆλον ἐξήγειρά σε·
- [02665] ἐκεῖ ὠδίνησέ σε ἡ μήτηρ σου·
- [02666] ἐκεῖ ὠδίνησέ σε ἡ τεκοῦσά σε·
- [02667] καὶ ὁ διπλασιασμός οὐχ ἀπλῶς πρόσκειται·
- [02668] δεῖξαι γὰρ βουλόμενος τίς ἡ μήτηρ, ἀνέμνησε τοῦ τόκου.
- [02669] Μετὰ ταῦτα παρακελεύεται αὐτῇ, λέγων·
- [02670] ς Ϛ´.
- [02671] Θές με ὡς σφραγίδα ἐπὶ τὴν καρδίαν σου, ὡς σφραγίδα ἐπὶ τὸν βραχίονά σου·
- [02672] ὅτι κραταῖα ὡς θάνατος ἡ ἀγάπη, σκληρὸς ὡς ἄδης ζῆλος·
- [02673] σπινθῆρες αὐτῆς ὡς σπινθῆρες πυρὸς, ἄνθρα κες πυρὸς φλόγες αὐτῆς.
- [02674] Ἐνια τῶν ἀντιγράφων ἀντὶ τοῦ ἄνθρακες πυρὸς, σπινθῆρες αὐτῆς, σπινθῆρες πυρὸς, ἔχουσι περίπτερα αὐτῆς περὶ πτερα, ἄνθρακες πυρὸς φλόγες αὐτῆς.
- [02675] Λέγει τοί νυν ὁ νυμφίος ταῖς εὐσεβέσι ψυχαῖς, ἃς νύμφην ἡ θεία προσαγορεύει Γραφή·
- [02676] Θές με ἀντὶ σφρα γίδος ἐν τῇ καρδίᾳ σου, καὶ ἐν τῷ βραχίονί σου·
- [02677] καρδίαν μὲν τὸ θεωρητικὸν τῆς ψυχῆς ὀνομάσας, ^[81.205] βραχίονα δὲ τὸ πρακτικόν·
- [02678] διὸ καὶ τοῖς ἱερεῦσι ἀφώριστο παρὰ τοῦ λαοῦ ὃ τε βραχίων ὁ δεξιὸς, καὶ τὸ στηθῆνιον.
- [02679] Βούλεται τοίνυν ἡμᾶς ὁ Σωτὴρ ὁ ἡμέτερος ἀντὶ σφραγίδος αὐτὸν ἔχειν, καὶ διαλεγομέ νους, καὶ λογιζομένους, καὶ τῷ αὐτοῦ χαρακτηρί τυποῦν τά τε λεγόμενα, τά τε πραττόμενα·
- [02680] οὕτω γὰρ ἔσται βασιλικά νομίσματα, οὐ παρακεχαραγμένα, ἀλλὰ τὸν βασιλικὸν ἔχοντα χαρακτῆρα.
- [02681] Τοῦτο δὲ ῥᾷδίόν σοι, φησὶ, ποιῆσαι, εἰ τὴν εἰς ἐμὲ κτήση ἀγάπην.
- [02682] Ἰσχυρὰ γὰρ ἐστὶν ὡς θάνατος.
- [02683] Καὶ καθάπερ ἐκεῖνος, μετὰ τὴν θείαν ἀπόφασιν, πάντων ἐκράτησεν·
- [02684] οὕτω καὶ αὕτη πάντων κρατεῖ, καὶ αὐ τοῦ τοῦ θανάτου ἰσχυροτέρα τυγχάνει.
- [02685] Κτήσαι καὶ ζῆλον·
- [02686] εἰ γὰρ τοῦτον προσκτήσαιο, οὐκ ἀνέξῃ ἄλλην σου τιμωτέραν φανῆναι, καὶ σὲ μὲν εἶναι ἀπαρῶρή σίαστον, ἐκείνην δὲ τῆς ἐμῆς κοινωνίας τυγχάνειν·
- [02687] Σκληρὸς γὰρ ἐστι, καὶ δυσκαταγώνιστος ὁ ζῆλος τῷ ἄδῃ παραπλησίως·
- [02688] ἄδην δὲ ἀπὸ τῆς κατεχού σης δόξης ὠνόμασε, τῷ θανάτῳ καὶ ταύτην ἐπιθεῖς τὴν προσηγορίαν.
- [02689] Οὕτω δὲ ἐστὶν ἰσχυρὰ ἡ ἀγάπη, ὅτι πρῶτον μὲν ἐστὶν ὑπόπτερος, περὶ δὲ τὰ πτερὰ αὐτῆς φλόγα ἔχει πυρὸς, καὶ σπινθῆρας ἐκπεμπο μένους.
- [02690] Τί δὲ τῆς οὕτω πυρσευομένης γένοιτ' ἂν δυνατώτερον;
- [02691] καὶ τὸ πῦρ δὲ αὐτῆς οὐκ ἔστι τῶν σβεννυμένων.
- [02692] ζ´.
- [02693] Ὅδωρ γὰρ, φησὶ, πολὺ οὐ δυνήσεται σβέσαι τὴν ἀγάπην, καὶ ποταμοὶ οὐ συγκλύσουσιν αὐτήν.
- [02694] Καὶ μαρτυροῦσιν ἅπαντες οἳ τε ἐν τῇ Παλαιᾷ, οἳ τε ἐν τῇ Νέᾳ διαπρέψαντες ἅγιοι·

- [02695] τοῦ γὰρ Ἀβραάμ τὴν περὶ Θεὸν ἀγάπην, οὔτε ἡ ἐν ξένη δι' αἰσχρομίαν, οὔτε ἡ τοῦ λιμοῦ ἀνάγκη, οὔτε ἡ τῆς γυναικὸς ἀρπαγή, οὔτε τοῦ παιδὸς ἡ προσκομιδὴ, οὔτε ἡ περὶ τῶν φρεάτων μάχη ἴσχυσε κατασβέσαι·
- [02696] οὔτε τοῦ Ἰσαὰκ τὰ προσπесόντα λυπηρά·
- [02697] οὔτε τοῦ Ἰακώβ οἱ διηνεκεῖς πόνοι, καὶ αἱ διὰ βίου ὁδύναι.
- [02698] Τί σφοδρότερον τῶν τοῦ Ἰωσήφ πειρασμῶν, ὃς ἐπράθη ὑπὸ ἀδελφῶν, ἀπεστερήθη δὲ μητρὸς καὶ πατρὸς ἀγαπῶντος, καὶ προγονικῆς οἰκίας, καὶ ἐλευθερίας, καὶ εὐπορίας, ἐδούλευσε δὲ παρ' ἀξίαν, καὶ ὑπὲρ σωφροσύνης συκοφαντίας ἐγένετο παρανάλωμα, καὶ δεσμωτηρίῳ παρεπέμπετο, καὶ μυρία ὑπέμεινε δεινά;
- [02699] ἀλλὰ τούτων ἀπάντων ἡ περὶ τὸν Θεὸν ἀγάπη κρείττων ἐδείκνυτο.
- [02700] Καὶ τί δεῖ λέγειν περὶ τοῦ μεγάλου Μωσέως, καὶ Ἰωσουῦ τοῦ στρατηγοῦ, καὶ τῶν μεγάλων προφητῶν Σαμουὴλ, καὶ Δαβὶδ, καὶ Ἡλίου, καὶ Ἑλισσαίου;
- [02701] Τί μανικώτερον τῶν Βαβυλωνίων ἐγένετο;
- [02702] Τί τῆς παρ' αὐτῶν ἐξαφθείσης καμίνου φοβερώτερον;
- [02703] ἀλλ' ὅμως οὐδὲ ἐκείνη τῶν τριῶν ἐκείνων παιδαριῶν ἔσβεσε τῆς ἀγάπης τὴν φλόγα, ἀλλὰ μάλλον αὐτὴν ἐπύρσευσε, καὶ διήγειρε.
- [02704] Τί τῶν λεόντων ἐκείνων φρικωδέστερον, οἷς ὁ μέγας παρεδόθη Δανιήλ;
- [02705] ἀλλὰ κάκεινον ἡ περὶ τὸν Θεὸν ἀγάπη δυνατώτερον ἀπέφηνε.
- [02706] Καὶ ^[81.208] ἵνα τοὺς ἄλλους ἀγίους ἐπὶ τοῦ παρόντος καταλίπω, ἀπόχρη καὶ μόνος ὁ μακάριος Παῦλος διδάξαι αὐτῆς τὴν ἰσχύν, ἅτε δὴ πάντων μάλιστα πείραν αὐτῆς εἰληφώς.
- [02707] Τίς γὰρ ἡμᾶς χωρίσει, φησὶν, ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
- [02708] θλίψις;
- [02709] ἡ στενοχωρία;
- [02710] ἡ διωγμός;
- [02711] ἡ λιμός;
- [02712] ἡ γυμνότης;
- [02713] ἡ κίνδυνος;
- [02714] ἡ μάχη;
- [02715] καθὼς γέγραπται, Ὅτι ἐνεκέν σου θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς·
- [02716] ἀλλ' ἐν τούτοις πᾶσι, φησὶν, ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς Χριστοῦ.
- [02717] Ἰκανὰ μὲν οὖν καὶ ταῦτα δεῖξαι τῆς ἀγάπης τὴν νίκην·
- [02718] τὰ δὲ μετὰ ταῦτα σαφέστερον ταύτην κηρύττει.
- [02719] Ἐπάγει γάρ·
- [02720] Πέπεισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε δυνάμεις, οὔτε ὕψος, οὔτε βάθος, οὔτε τίς κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- [02721] Καὶ ἵνα δείξῃ πάντων αὐτὴν δυνατωτέραν, καὶ τῶν ὀρωμένων, καὶ τῶν ἀοράτων, τὴν μὴ οὖσαν κτίσιν ἀναπλάττεται τῷ λόγῳ, καὶ ταύτη πάλιν παρ' ἐξετάζει, καὶ δείκνυσιν αὐτῆς τὴν περὶ τὸν Θεὸν ἀγάπην ἰσχυροτέραν.
- [02722] Εἰκότως τοίνυν ὁ νυμφίος φησὶν·
- [02723] Ὅτι πολὺ οὐ δυνήσεται σβέσαι τὴν ἀγάπην, καὶ ποταμοὶ οὐ συγκλύσουσιν αὐτήν.
- [02724] Ἐὰν δὲ ἄνθρωπος πάντα τὸν βίον αὐτοῦ ἐν τῇ ἀγάπῃ, ἐξουδενώσει ἐξουδενώσουσιν αὐτόν.
- [02725] Ἐξουδενώσουσι δὲ τὸν πάντα βίον ἐν τῇ ἀγάπῃ διδόντα οἱ τῆς ἀγάπης ἐστερημένοι καὶ γεγυμνωμένοι·
- [02726] διὸ καὶ ὁ μακάριος ἔλεγε Παῦλος·
- [02727] Λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀντιστάμεθα, βλασφημούμενοι παρακαλοῦμεν, ὥς περὶ καθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περὶ ψῆμα ἕως ἄρτι.

[02728] Καὶ γὰρ τῷ ὄντι τοῦτο τῶν ἱλγῶντων τὸ πάθος·

[02729] αὐτοὶ γὰρ οἱ μὴ καθεστηκότες περιδινεῖσθαι πάντα νομίζουσιν·

[02730] οὕτω καὶ οἱ τῆς ἀγάπης ἐστερημένοι τοὺς τῆς ἀγάπης τροφίμους ὡς ἀνοήτους ἐβλασφήμουν καὶ ἄφρονας.

[02731] Ἀλλ' ὅμως οὐδὲ τοῦτο τὴν ἀγάπην ἐλυμήνατο, ἀλλὰ καὶ θερμοτέραν εἰργάσατο.

[02732] Λοιδορούμενοι οἱ ἀπόστολοι ἠυλόγουν, καὶ βλασφημούμενοι παρεκάλουν, καὶ ὥσπερ καθάρματα τοῦ κόσμου γενόμενοι, ἔλεγον εἶναι πάντων περιψήμα ἕως ἄρτι.

[02733] ἦ, θ'.

[02734] Ἀδελφὴ ἡμῶν μικρὰ, καὶ μαστοὺς οὐκ ἔχει·

[02735] τί ποιήσομεν τῇ ἀδελφῇ ἡμῶν ἐν ἡμέρᾳ, ἐν ἣ ἂν λαληθῇ αὐτῇ;

[02736] Εἰ τεῖχος ἐστίν, οἰκοδομήσωμεν ἐπ' αὐτὴν ἐπάλξεις ἀργυρᾶς·

[02737] εἰ θύρα ἐστὶ, διαγράψωμεν ἐπ' αὐτὴν σανίδα κεδρίνην.

[02738] Ἡγοῦμαι τοὺς ἁγίους προφήτας, τοὺς ἐν τῇ Παλαιᾷ διαπρέψαντας, τὸ βραχὺ τῆς πνευματικῆς ἡλικίας τῆς νύμφης ὀρώντας, καὶ τὸ τῶν μαστῶν ἀτελὲς ἔτι καὶ κεκρυμμένον, ἅτε δὴ προμνήστορας καὶ μὴ νυτὰς τοῦ γάμου, ταῦτα ἐν ἑαυτοῖς λέγειν, ὅτι Μέλλει [81.209] λοιπὸν ὁ βασιλεὺς λαμβάνειν τὴν νύμφην τὴν ἡμετέραν ἀδελφὴν, μικρὰ δὲ ἐστὶ καὶ μαστῶν ἐστερὴ μένη·

[02739] οὕπῳ γὰρ ἔχει τὸ γόνιμον, οὐδὲ τὸ διδασκαλὶ κὼν χορηγεῖν δύναται γάλα, οὐδὲ τὴν τελείαν ὀρέγειν τοῖς δεομένοις τροφήν·

[02740] χρὴ τοίνυν ἡμᾶς τὸ πρακτέον λογίσασθαι.

[02741] Καὶ ἐπειδὴ μέλλει τῷ μεγάλῳ συνάπτεσθαι βασιλεῖ, καὶ ὥσπερ τεῖχος εἶναι τῆς οἰκίας αὐτοῦ, οἰκουροῦσα τὰ ἔνδον καὶ φυλάττουσα, καὶ θύρας τύπον ἔχειν φρουρούσης τὰ ἀποκείμενα, οἰκοδομῇ σωμεν ὥς ἐν τείχει ἐπάλξεις ἀργυρᾶς, τουτέστι λογικὰς καὶ διαλαμπούσας ἐν λόγῳ.

[02742] Τὰ λόγια γὰρ Κυρίου, λόγια ἁγνὰ, ἀργύριον πεπυρωμένον, δοκίμιον τῇ γῇ·

[02743] ἵνα ἐπ' αὐταῖς ἵσταμένη βάλλῃ τοὺς πολεμίους, διώκῃ τοὺς ἐπιβούλους.

[02744] Ὡς δὲ θύρα ἐπιθῶ μεν αὐτῇ σανίδας ἐκ κέδρου πεποιημένας, ἀμαρτίας σηπεδόνα μὴ δεχομένας·

[02745] ἄσηπτος γὰρ ἡ κέδρος.

[02746] Πρὸς ταῦτα ἀποκρίνεται ἡ νύμφη θαρρόυσα τῇ τοῦ νυμφίου φιλοτιμίᾳ καὶ εὐπορίᾳ·

[02747] ἰ'.

[02748] Ἐγὼ τεῖχος, καὶ μαστοὶ μου ὡς πύργοι.

[02749] Ἐγὼ ἤμην ἐν ὀφθαλμοῖς αὐτοῦ ὡς εὐρίσκουσα εἰρήνην.

[02750] Προγνοὺς γὰρ με, καὶ προώρισε, καὶ γνοὺς ὡς ζητήσω τὴν εἰρήνην, καὶ διώξω αὐτήν, καὶ διώξασα καταλήψομαι, καὶ εἰρηνικὴν με προσηγόρευσε, καὶ Σουλαμίτιν, καὶ πεποίηκε τεῖχος ἀρόαγες, φοβερόν τοῖς ἐναντίοις·

[02751] τοὺς δὲ μαστοὺς μου, τουτέστι τὴν ἠθικὴν καὶ θεολογικὴν διδασκαλίαν, εἰς ὕψος ἤγειρε, καὶ πύργῳ παραπλησίαν ἀπέφηνεν, ἵν' ἐκεῖθεν πολεμοῦσα τοὺς τοῦ νυμφίου δυσμενεῖς καταλύσω.

[02752] Οὐ μόνον δὲ τεῖχος, ὡς εἶπον, εἰμὶ, ἀλλὰ καὶ ἀμπελών.

[02753] ια'.

[02754] Ἀμπελῶν γὰρ, φησὶν, ἐγενήθη τῷ Σολομῶν ἐν Βελεαμῶν.

[02755] Ἦδωκε τὸν ἀμπελῶνα αὐτοῦ τοῖς τηροῦσιν·

[02756] ἀνὴρ οἶσει ἐν καρπῷ αὐτοῦ χιλίους ἀργυρίους.

[02757] Ὁ μὲν Σύμμαχος τὸ, ἐν Βελεαμῶν, ἐν κατοχῇ λαοῦ τέθεικεν·

[02758] ὁ δὲ Ἀκύλας, ἐν ἔχοντι πλήθει.

[02759] Τοῦτον μὲν οὖν τὸν ἀμπελῶνα πάλαι ὁ Θεὸς τῷ Ἰσραὴλ ἐνεπίστευσεν.

[02760] Ἐπειδὴ δὲ οὐ μόνον τοὺς ἀποσταλέντας δούλους εἰς ἀπαίτησιν τῶν καρπῶν κατέλευσέ τε καὶ ἀπέκτεινεν, ἀλλὰ καὶ αὐτὸν τὸν κληρονόμον ἐσταύρωσεν, ἀφῆρέθη μὲν κατὰ τὴν δεσποτικὴν φωνὴν ἀπ' ἐκείνων ὁ ἀμπελῶν, ἐδόθη δὲ ἔθναι ποιοῦντι τὸν καρπὸν αὐτοῦ.

- [02761] Διὰ τοῦτό φησιν ἡ νύμφη, ὅτι τῷ Σολομώντι, τουτέστι τῷ εἰρηνικῷ, ἀμπελῶν ἐγενήθη ἐν Βελεαμών, τουτέστιν ἐν κατ οχῆ λαοῦ, ἡ ἐν ἔχοντι πλήθει, καὶ τοῦτον ἐξέδωκε τοῖς τηροῦσιν.
- [02762] Ἀμπελῶνα δὲ καλεῖ τοὺς τῇ εὐσε βεία προσεληλυθότας ἀνθρώπους·
- [02763] τοὺς δὲ τηροῦντας καὶ γεωργοῦντας καὶ φυλάττοντας, τοὺς τῇ ἱερωσύνῃ τετιμημένους, καὶ τὴν ἀπὸ τῆς πνευματικῆς διδα σκαλίας ἀρδεΐαν ὁμοῦ καὶ φυλακὴν προσφέρειν προσ τεταγμένους.
- [02764] Λέγει δὲ, ὅτι Ὁ ἀνὴρ οἶσει ἐν καρπῷ αὐτοῦ χιλίους ἀργυρίους·
- [02765] σημαίνει δὲ ὁ ἀριθμὸς ^[81.212] τῆς δεξιᾶς χειρὸς τὴν μονάδα·
- [02766] δηλοῖ δὲ τοῦτο τὴν τοῦ καρποφοροῦντος σωτηρίαν·
- [02767] οὐδένα γὰρ ἄλλον ὁ τὸν ἀμπελῶνα φυτεύσας παρὰ τούτου λαμβάνει καρ πὸν, ἢ τὴν αὐτοῦ τοῦ φυτευθέντος καὶ καρποφοροῦν τος σωτηρίαν.
- [02768] Διό φησι ταῦτα λέγουσα ἡ νύμφη·
- [02769] ιβ΄.
- [02770] Ἀμπελῶν μου ἐμὸς ἐνώπιόν μου, οἱ χίλιοι τῷ Σολομών.
- [02771] Ὁ δὲ λέγει τοιοῦτόν ἐστι (χρῆ γὰρ ἀσαφὲς ὄν σαφὲς εἰς δύναμιν καταστήσαι)·
- [02772] Καὶ ὁ ἀμπελῶν, φησὶν, ἐμὸς, καὶ ὁ καρπὸς ἐμὸς.
- [02773] Οἱ γὰρ νομιζόμενοι παρέχεσθαι τῷ εἰρηνικῷ μου νυμφίῳ, τουτέστι τῷ Σολομώντι, χίλιοι ἀργυρίου ἐνώπιόν μου εἰσιν·
- [02774] ἀποδώσει μοι γὰρ αὐτοὺς πάλιν.
- [02775] Καὶ νῦν μὲν γὰρ ἀπαιτεῖ καρπὸν, τὴν ἐμὴν ποθῶν σωτηρίαν, καὶ σωζομένην με θέλει ἰδεῖν.
- [02776] Ἀμπελῶν μου ἐμὸς ἐνώπιόν μου, οἱ χίλιοι Σολομών, καὶ οἱ διακόσιοι τοῖς τηροῦσι τὸν καρπὸν αὐτοῦ.
- [02777] Λαμβάνουσι μισθὸν τοῦ ἀμπελῶνος οἱ φύλακες, καὶ μισθὸν ὠρισμένον.
- [02778] Καὶ ἐπειδὴ τὰς πέντε αἰσθήσεις τοῦ ἀμπελῶνος φυ λάττουσι, ὄψιν, καὶ γεῦσιν, καὶ ὄσφρησιν, καὶ ἀκοὴν, καὶ ἀφήν, ἀναγκαίως τοὺς διακοσίους κομίζονται, οἵπερ εἰσὶ τῶν χιλίων τὸ πέμπτον·
- [02779] ἄξιοι γὰρ οἱ τὸν θεῖον ἀμπελῶνα φυλάττοντες, τῶν παρὰ τοῦ φυτουρ γοῦ τυχεῖν ἀμοιβῶν·
- [02780] διὸ οὐ μόνον ὁ νυμφίος, ἀλλὰ καὶ αὕτη ἡ νύμφη, τούτοις δώσει τὰς ἀντιδόσεις.
- [02781] Καὶ ὁ μακάριος Παῦλος φησιν·
- [02782] Εἴ τινος τὸ ἔργον μένει, ὃ ἐπαρκodόμησε μισθὸν λήψεται.
- [02783] Καὶ τοῖς ἐργασαμένοις δὲ εἰς τὸν ἀμπελῶνα, τῆς ἐσπέρας καταλαβούσης, ἐκέλευσεν ὁ οἰκοδεσπότης ἀνὰ δηνά ριον δοθῆναι.
- [02784] Δῆλον τοίνυν ὥς οὐδὲν ἄμισθον παρὰ Θεῷ·
- [02785] εἰ γὰρ ὁ ποτήριον ψυχροῦ ἐνὶ τῶν μικρῶν τῶν ἐλαχίστων προσφέρων οὐ μὴ ἀπολέσει τὸν μισθὸν αὐτοῦ, πολλῷ μᾶλλον ὁ τὸν ἀμπελῶνα φυλάττων τῶν παρὰ τοῦ ἀμπελῶνος ἀμοιβῶν ἀπολαύσεται.
- [02786] Καὶ αὐτὸς δὲ ὁ ἀμπελῶν τὴν διὰ τῶν πέντε αἰσθήσεων ὑπακοὴν παρέξει, καὶ τοὺς διακοσίους πληρώσει·
- [02787] οἱ πεντάκις τοσοῦτοι γινόμενοι διαιρέται ὑπάρχουσι τῶν κατ' ἐνέργειαν φυλασσόντων αὐτάς·
- [02788] καὶ γὰρ ὁ μὲν χίλια ἀριθμὸς τὴν ἐν Χριστῷ ἐμφαίνει τελειότητα, ἀπροσδεῆς ὑπάρχων μονάς·
- [02789] ὥς μὴ μόνον τὸν δυνά μει, ἀλλὰ καὶ τὸν ἐνεργεία ταύτης λόγον ἐν ἑαυτῷ φέρων, ὅτι ἐκ μονάδος ἄρχεται, καὶ διὰ μονάδος δη λoῦται, καὶ μονάδος ἐστὶ ποιητικός·
- [02790] ἡ γὰρ χιλιάς καὶ ἡ μυριάς τῷ τῆς μονάδος στοιχείῳ γνωρίζονται·
- [02791] ὁ δὲ διακόσιος πάλιν ἀριθμὸς τὴν τῆς φύσεως ἡμῶν εἰς ἑαυτὴν διὰ τῆς τῶν ἐντολῶν ἐργασίας δηλοῖ ἀπο κατάστασιν, ὥς δεκαπλασιάζων κατὰ τὴν δεκάδα τῶν ἐντολῶν τὸν ἐκ τοῦ τετράκις πέντε συντιθέμενον·
- [02792] κάντεῦθεν δηλοῦντα τὸν ἐξ ὕλης καὶ εἶδους τῆς φύσεως ἡμῶν σύνθετον εἰκοστὸν ἀριθμόν.
- [02793] Πρὸς δὲ τούτοις εἰρημένοις, ἡ νύμφη, καὶ τάδε πρὸς τὸν νυμφίον, δι' ἅκραν τε μετριοφροσύνην καὶ ἐπιτετα μένον πόθον τῶν μελλόντων ἀγαθῶν, διέξεισιν·
- [02794] ιγ΄.

- [02795] Ὁ καθηήμενος ἐν κήποις, ἐταῖροι προσ ἔχοντες, τὴν φωνήν σου ἀκούτισόν με.
- [02796] Εἴτουν, Ὡ νυμφίε μου, σὺ ὁ ἐπαναπαυόμενος τῇ τε νοητῇ κτίσει, καὶ τῇ αἰσθητῇ, ὡς τοῖς σοῖς θελήμασι δίκην κήπων πεφυτευμέναις·
- [02797] ἄλλοι παρ' ἡμᾶς εἰσιν οἱ ἀμεταστρεπτὶ πρὸς σὲ ἀτενίζοντες, διὰ τὸ μὴ μερί ζεσθαι δεσμῷ σώματος, αἱ ἄϋλοι πάντως καὶ ἄγγε λικαὶ τάξεις·
- [02798] ἐγὼ δὲ ὡς ὑποκειμένη τῷ τοιούτῳ δεσμῷ, δέδοικα τὴν τροπὴν, καὶ διὰ τοῦτο τὴν δευτέραν σου κάθοδον ἐπισπεύδουσα, ἱκετεύω σε, ἀκου στήν μοι ποιήσον τὴν εὐκταίαν ἐκείνην φωνήν σου, τὸ, Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν.
- [02799] Καὶ οὕτως·
- [02800] ἰδ'.
- [02801] Φύγε, ἀδελφιδέ μου, καὶ ὁμοιώθητι τῷ δόρ κωνι, ἡ νεβρῶ ἐλάφων ἐπὶ ὄρη ἀρωμάτων.
- [02802] Προσ καλούμενος γὰρ τοὺς δικαίους εἰς τὴν ἀπὸ καταβολῆς κόσμου ἡτοιμασμένην αὐτοῖς βασιλείαν σου, ἀφίστασαι πάντως τῆς διὰ τῶν αἰσθητῶν προνοίας ἡμῶν, ἐφελκόμενος τοὺς ἀξίους ἐπὶ τὰ ὕψη τῶν πνευματι κῶς εὐωδιαζουσῶν αὐτοὺς κατὰ θέωσιν χαρίτων·
- [02803] ἐν αἷς ὥς τις δόρκων, ἡ ἐλάφου νεβρὸς, ἀναιρετικὸς τῶν ἰοβόλων θηρίων, τὰ μαινόμενα καθ' ἡμῶν τῆς πονηρίας πνεύματα νεκροῖς, καταπαύων τὸν πρὸς ἡμᾶς αὐτῶν πόλεμον.
- [02804] Εἴη δὲ καὶ ἡμᾶς διαφυγεῖν τὰ τῶν ὄφρων δῆγματα! εἰ δὲ καὶ δηχθεῖμεν, εἰς τὸν ὑψωθέντα ὑπὲρ ἡμῶν ἀπιδεῖν, καὶ τὴν θεραπείαν ἐλκῦσαι!

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0393-0466 - Theodoretus Cyrrhi Episcopus - Explanatio in Canticum canticorum
Litterarum Omnium Conspectus: 176 Litterae, quae repetitae sunt in 182,965 occasionibus

α	0945	13,921	A	0913	65
β	0946	1,024	B	0914	33
γ	0947	2,803	Γ	0915	64
δ	0948	3,453	Δ	0916	0
ε	0949	8,926	E	0917	130
ζ	0950	371	Z	0918	11
η	0951	3,123	H	0919	5
θ	0952	2,164	Θ	0920	149
ι	0953	7,746	I	0921	12
κ	0954	6,370	K	0922	451
λ	0955	4,993	Λ	0923	57
μ	0956	6,411	M	0924	84
ν	0957	15,249	N	0925	37
ξ	0958	527	Ξ	0926	0
ο	0959	12,631	O	0927	150
π	0960	5,119	Π	0928	316
ρ	0961	6,489	P	0929	11
ς	0962	7,153	•	0930	0

σ	0963	6,356	Σ	0931	156
τ	0964	13,506	T	0932	259
υ	0965	3,971	Υ	0933	24
φ	0966	2,075	Φ	0934	51
χ	0967	1,114	X	0935	89
ψ	0968	282	Ψ	0936	5
ω	0969	2,266	Ω	0937	6
Ϛ	8164	78			0
ϛ	8165	190	P	8172	4

ά	8049	2,247	έ	8051	2,328	ή	8053	939	ί	8055	3,230	ό	8057	1,671	ύ	8059	1,630	ώ	8061	453
ὰ	8048	1,808	ὲ	8050	1,054	ἦ	80852	1,353	ἰ	8054	3,267	ὀ	8056	1,883	ὐ	8058	489	ὡ	8060	150
ἄ	8118	195			0	ἡ	8134	1,048	ἱ	8150	1,160			0	ὑ	8166	2,006	ὣ	8182	1,349
ἶ	7936	1,863	ἐ	7952	2,267	ἦ	7968	60	ἰ	7984	684	ὀ	8000	249	ὐ	8016	1,524	ὡ	8032	42
ἷ	7937	123	έ	7953	185	ή	7969	583	ί	7985	363	ό	8001	588	ύ	8017	448	ώ	8033	318
Ἰ	7938	26	ἐ	7954	0	ἦ	7970	68	ἰ	7986	0	ὀ	8002	1	ὐ	8018	1	ὡ	8034	5
Ἱ	7939	20	έ	7955	14	ἦ	7971	12	ἰ	7987	13	ὀ	8003	45	ὐ	8019	6	ὡ	8035	0
ἰ	7940	254	ε	7956	384	ἦ	7972	34	ἱ	7988	112	ὀ	8004	97	ὐ	8020	73	ὣ	8036	8
ἱ	7941	58	ε	7957	70	ἦ	7973	35	ἱ	7989	114	ὀ	8005	219	ὐ	8021	167	ὣ	8037	30
ἰ	7942	0			0	ἦ	7974	27	ἱ	7990	157			0	ὐ	8022	45	ὣ	8038	10
ἰ	7943	0			0	ἦ	7975	16	ἱ	7991	49			0	ὐ	8023	82	ὣ	8039	21
ἰ	8064	19			0	ἦ	8080	3			0			0	ὐ	8167	0	ὣ	8096	9
ἰ	8065	0			0	ἦ	8081	1			0			0	ὐ	8163	0	ὣ	8097	0
ἰ	8066	0			0	ἦ	8082	0			0			0			0	ὣ	8098	0
ἰ	8067	0			0	ἦ	8083	0			0			0			0	ὣ	8099	0
ἰ	8068	7			0	ἦ	8084	2			0			0			0	ὣ	8100	0
ἰ	8069	7			0	ἦ	8085	0			0			0			0	ὣ	8101	0
ἰ	8070	2			0	ἦ	8086	4			0			0			0	ὣ	8102	0
ἰ	8071	0			0	ἦ	8087	13			0			0			0	ὣ	8103	7
ἰ	8115	112			0	ἦ	8131	180			0			0			0	ϣ	8179	229
ἰ	8116	3			0	ἦ	8132	5			0			0			0	ϣ	8180	7
ἰ	8119	68			0	ἦ	8135	321			0			0			0	ϣ	8183	436

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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Verborum Omnium Conspectus: 9,787Verba, quae repetita sunt in 1,862,008 occasionibus

ἄ [00500]
ἄ [00045] [00060] [00308] [00413] [00414] [00517] [00618] [01249] [01300] [01458] [02054] [02162] [02445] [02549] [02611]
Ἀ [00500] [02054]
Α [00356]
α [00357] [00854] [01278] [01513] [01797] [02101] [02375] [02593]
ἄϊδιον [00375]
Ἀαρών [02419]
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