

0295-0373 - Athanasius Alexandrinus - Magnus - De incarnatione verbi

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De incarnatione verbi

[00001] ΤΟΥ ΑΓΙΟΥ ΑΘΑΝΑΣΙΟΥ ΛΟΓΟΣ ΠΕΡΙ ΤΗΣ ΕΝΑΝΘΡΩΠΗΣΕΩΣ ΤΟΥ ΛΟΓΟΥ ΚΑΙ ΤΗΣ ΔΙΑ ΣΩΜΑΤΟΣ ΠΡΟΣ ΗΜΑΣ ΕΠΙΦΑΝΕΙΑΣ ΑΥΤΟΥ

[00002] ^[1.1] Αὐτάρκως ἐν τοῖς πρὸ τούτων ἐκ πολλῶν ὀλίγα διαλαβόντες, περὶ τῆς τῶν ἐθνῶν περὶ τὰ εἰδῶλα πλάνης καὶ τῆς τούτων δεισιδαιμονίας, πῶς ἐξ ἀρχῆς τούτων ^[1.1] γέγονεν ἡ εὐρεσις, ὅτι ἐκ κακίας οἱ ἄνθρωποι ἑαυτοῖς τὴν πρὸς τὰ εἰδῶλα θρησκείαν ἐπενόησαν·

[00003] ἀλλὰ γὰρ χάριτι Θεοῦ σημάναντες ὀλίγα καὶ περὶ τῆς θεϊότητος τοῦ Λόγου τοῦ Πατρὸς καὶ τῆς εἰς πάντα προνοίας καὶ δυνάμεως αὐτοῦ·

[00004] καὶ ὅτι ὁ ἀγαθὸς Πατὴρ τούτῳ τὰ πάντα διακοσμεῖ καὶ τὰ πάντα ὑπ' αὐτοῦ κινεῖται καὶ ἐν αὐτῷ ζωοποιεῖται·

[00005] φέρε κατὰ ἀκολουθίαν, μακάριε καὶ ἀληθῶς φιλόχριστε, τῇ περὶ τῆς εὐσεβείας πίστει, καὶ τὰ περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου διηγησώμεθα, καὶ περὶ τῆς θείας αὐτοῦ πρὸς ἡμᾶς ἐπιφανείας δηλώσωμεν·

[00006] ἦν Ἰουδαῖοι μὲν διαβάλλουσιν, Ἕλληνες δὲ χλευάζουσιν, ἡμεῖς δὲ προσκυνοῦμεν·

[00007] ἴν' ἔτι μᾶλλον ἐκ τῆς δοκούσης εὐτελείας τοῦ Λόγου μείζονα καὶ πλείονα τὴν εἰς αὐτὸν εὐσέβειαν ἔχῃς.

[00008] ^[1.2] Ὅσῳ γὰρ παρὰ τοῖς ἀπίστοις χλευάζεται, τοσούτῳ μείζονα τὴν περὶ τῆς θεότητος αὐτοῦ μαρτυρίαν παρέχει·

[00009] ὅτι τε ἂ μὴ καταλαμβάνουσιν ἄνθρωποι ὡς ἀδύνατα, ταῦτα αὐτὸς ἐπιδείκνυται δυνατὰ·

[00010] καὶ ἂ ὡς ἀπρεπῆ χλευάζουσιν ἄνθρωποι, ταῦτα αὐτὸς τῇ ἑαυτοῦ ἀγαθότητι εὐπρεπῆ κατασκευάζει·

[00011] καὶ ἂ σοφίζόμενοι οἱ ἄνθρωποι ὡς ἀνθρώπινα γελῶσι, ταῦτα αὐτὸς τῇ ἑαυτοῦ δυνάμει θεῖα ἐπιδείκνυται, τὴν μὲν τῶν εἰδώλων φαντασίαν τῇ νομιζομένῃ ἑαυτοῦ εὐτελείᾳ διὰ τοῦ σταυροῦ καταστρέφον, τοὺς δὲ χλευάζοντας καὶ ἀπιστοῦντας μεταπειθῶν ἀφανῶς ὥστε τὴν θεϊότητα αὐτοῦ καὶ δύναμιν ἐπιγινώσκειν.

[00012] ^[1.3] Εἰς δὲ τὴν περὶ τούτων διήγησιν, χρεια τῆς τῶν προειρημένων μνήμης·

[00013] ἵνα καὶ τὴν αἰτίαν τῆς ἐν σώματι φανερώσεως τοῦ τοσοῦτου καὶ τηλικούτου πατρικοῦ Λόγου γινῶναι δυναθῆς, καὶ μὴ νομίσης ὅτι φύσεως ἀκολουθία σώμα πεφόρεκεν ὁ Σωτὴρ·

[00014] ἀλλ' ὅτι ἀσώματος ὦν τῇ φύσει, καὶ Λόγος ὑπάρχων, ὁμῶς κατὰ φιλανθρωπίαν καὶ ἀγαθότητα τοῦ ἑαυτοῦ Πατρὸς, διὰ τὴν ἡμῶν σωτηρίαν, ἐν ἀνθρωπίνῳ σώματι ἡμῖν πεφάνερωται.

[00015] ^[1.4] Πρέπει δὲ ποιουμένους ἡμᾶς τὴν περὶ τούτου διήγησιν, πρότερον περὶ τῆς τῶν ὄλων κτίσεως καὶ τοῦ ταύτης Δημιουργοῦ Θεοῦ εἰπεῖν, ἵνα οὕτως καὶ τὴν ταύτης ἀνακαίνισιν ὑπὸ τοῦ κατὰ τὴν ἀρχὴν αὐτὴν δημιουργήσαντος Λόγου γεγενῆσθαι ἀξίως ἂν τις θεωρήσειεν·

[00016] οὐδὲν γὰρ ἐναντίον φανήσεται, εἰ δι' οὗ ταύτην ἐδημιούργησεν ὁ Πατὴρ, ἐν αὐτῷ καὶ τὴν ταύτης σωτηρίαν εἰργάσατο.

[00017] ^[2.1] Τὴν δημιουργίαν τοῦ κόσμου καὶ τὴν τῶν πάντων κτίσιν πολλοὶ διαφόρως ἐξειλήφασιν, καὶ ὡς ἕκαστος ἠθέλησεν, οὕτως καὶ ὠρίσατο.

[00018] Οἱ μὲν γὰρ αὐτομάτως, καὶ ὡς ἔτυχε, τὰ πάντα γεγενῆσθαι λέγουσιν, ὡς οἱ Ἐπικούρειοι, οἱ καὶ τὴν τῶν ὄλων πρόνοιαν καθ' ἑαυτῶν οὐκ εἶναι μυθολογούντες, ἄντικρυς παρὰ τὰ ἐναργῆ καὶ φαινόμενα λέγοντες.

[00019] ^[2.2] Εἰ γὰρ αὐτομάτως τὰ πάντα χωρὶς προνοίας κατ' αὐτοὺς γέγονεν, ἔδει τὰ πάντα ἀπλῶς γεγενῆσθαι καὶ ὁμοια εἶναι καὶ μὴ διάφορα.

[00020] Ὡς γὰρ ἐπὶ σώματος ἑνὸς ἔδει τὰ πάντα εἶναι ἥλιον ἢ σελήνην, καὶ ἐπὶ τῶν ἀνθρώπων ἔδει τὸ ὅλον εἶναι χεῖρα, ἢ ὀφθαλμόν, ἢ πόδα.

[00021] Νῦν δὲ οὐκ ἔστι μὲν οὕτως·

[00022] ὀρώμεν δὲ τὸ μὲν, ἥλιον·

[00023] τὸ δέ, σελήνην·

[00024] τὸ δέ, γῆν·

[00025] καὶ πάλιν ἐπὶ τῶν ἀνθρωπίνων σωμάτων, τὸ μὲν, πόδα·

- [00026] τὸ δέ, χεῖρα·
- [00027] τὸ δέ, κεφαλὴν.
- [00028] Ἡ δὲ τοιαύτη διάταξις οὐκ αὐτομάτως αὐτὰ γεγενῆσθαι γνωρίζει, ἀλλ' αἰτίαν τούτων προηγεῖσθαι δείκνυσιν·
- [00029] ἀφ' ἧς καὶ τὸν διαταξάμενον καὶ πάντα ποιήσαντα Θεὸν ἔστι νοεῖν.
- [00030] [2.3] Ἄλλοι δέ, ἐν οἷς ἔστι καὶ ὁ μέγας παρ' Ἑλλησι Πλάτων, ἐκ προϋποκειμένης καὶ ἀγενήτου ὕλης πεποιη κέναι τὸν Θεὸν τὰ ὅλα διηγούνται·
- [00031] μὴ ἂν γὰρ δύνασθαι τι ποιῆσαι τὸν Θεὸν εἰ μὴ προϋπέκειτο ἡ ὕλη·
- [00032] ὥσπερ καὶ τῷ τέκτονι προϋποκεῖσθαι δεῖ τὸ ξύλον, ἵνα καὶ ἐργάσασθαι δυνηθῇ.
- [00033] [2.4] Οὐκ ἴσασι δὲ τοῦτο λέγοντες ὅτι ἀσθένειαν περιτιθέασι τῷ Θεῷ·
- [00034] εἰ γὰρ οὐκ ἔστι τῆς ὕλης αὐτὸς αἴτιος, ἀλλ' ὅλως ἐξ ὑποκειμένης ὕλης ποιεῖ τὰ ὄντα, ἀσθενῆς εὐρίσκεται, μὴ δυνάμενος ἄνευ τῆς ὕλης ἐργάσασθαι τι τῶν γενομένων·
- [00035] ὥσπερ ἀμέλει καὶ τοῦ τέκτονος ἀσθένειά ἐστι τὸ μὴ δύνασθαι χωρὶς τῶν ξύλων ἐργάσασθαι τι τῶν ἀναγκαίων.
- [00036] Καὶ καθ' ὑπόθεσιν γὰρ, εἰ μὴ ἦν ἡ ὕλη, οὐκ ἂν εἰργάσατο τι ὁ Θεός.
- [00037] Καὶ πῶς ἔτι ποιητῆς καὶ δημιουργοῦ ἂν λεχθεῖν ἐξ ἐτέρου τὸ ποιεῖν ἐσχηκώς, λέγω δὴ ἐκ τῆς ὕλης;
- [00038] Ἔσται δέ, εἰ οὕτως ἔχει, κατ' αὐτοὺς ὁ Θεὸς τεχνίτης μόνον καὶ οὐ κτίστης εἰς τὸ εἶναι, εἴ γε τὴν ὑποκειμένην ὕλην ἐργάζεται, τῆς δὲ ὕλης οὐκ ἔστιν αὐτὸς αἴτιος.
- [00039] Καθόλου γὰρ οὐδὲ κτίστης ἂν λεχθεῖν, εἴ γε μὴ κτίζει τὴν ὕλην, ἐξ ἧς καὶ τὰ κτισθέντα γέγονεν.
- [00040] [2.5] Οἱ δὲ ἀπὸ τῶν αἰρέσεων ἄλλον ἑαυτοῖς ἀναπλάττονται δημιουργὸν τῶν πάντων παρὰ τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τυφλώττοντες μέγα καὶ περὶ ἃ φθέγγονται.
- [00041] [2.6] Τοῦ γὰρ Κυρίου λέγοντος πρὸς τοὺς Ἰουδαίους·
- [00042] «Οὐκ ἀνέγνωτε ὅτι ἀπ' ἀρχῆς ὁ κτίσας ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;
- [00043] καὶ εἶπεν·
- [00044] ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ·
- [00045] καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν»·
- [00046] εἶτα σημαίων τὸν κτίσαντά φησιν·
- [00047] «Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω», πῶς οὗτοι ξένην τοῦ Πατρὸς τὴν κτίσιν εἰσάγουσιν;
- [00048] εἰ δὲ κατὰ τὸν Ἰωάννην πᾶν τα περιλαβόντα καὶ λέγοντα «πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν», πῶς ἂν ἄλλος εἴη ὁ δημιουργός, παρὰ τὸν Πατέρα τοῦ Χριστοῦ;
- [00049] [3.1] Ταῦτα μὲν οὗτοι μυθολογοῦσιν.
- [00050] Ἡ δὲ ἐνθεος διδασκαλία καὶ ἡ κατὰ Χριστὸν πίστις τὴν μὲν τούτων ματαιολογίαν ὡς ἀθεότητα διαβάλλει.
- [00051] Οὔτε γὰρ αὐτομάτως, διὰ τὸ μὴ ἀπρονόητα εἶναι, οὔτε ἐκ προϋποκειμένης ὕλης, διὰ τὸ μὴ ἀσθενῆ εἶναι τὸν Θεόν·
- [00052] ἀλλ' ἐξ οὐκ ὄντων καὶ μηδαμῆ μηδαμῶς ὑπάρχοντα τὰ ὅλα εἰς τὸ εἶναι πεποιη κέναι τὸν Θεὸν διὰ τοῦ Λόγου οἶδεν, ἢ φησὶ διὰ μὲν Μωϋσέως·
- [00053] «Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν»·
- [00054] διὰ δὲ τῆς ὠφελιμωτάτης βίβλου τοῦ Ποιμένου·
- [00055] «Πρῶτον πάντων πίστευσον, ὅτι εἷς ἔστιν ὁ Θεός, ὁ τὰ πάντα κτίσας καὶ καταρτίσας, καὶ ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι.».
- [00056] [3.2] Ὅπερ καὶ ὁ Παῦλος σημαίων φησί·
- [00057] «Πίστει νοοῦμεν κατηγορεῖσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.».
- [00058] [3.3] Ὁ Θεὸς γὰρ ἀγαθός ἐστι, μᾶλλον δὲ πηγὴ τῆς ἀγαθότητος ὑπάρχει·
- [00059] ἀγαθῷ δὲ περὶ οὐδενὸς ἂν γένοιτο φθόνος·

[00060] ὅθεν οὐδενὶ τοῦ εἶναι φθονήσας, ἐξ οὐκ ὄντων τὰ πάντα πεποιήκε διὰ τοῦ ἰδίου Λόγου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[00061] ἐν οἷς πρὸ πάντων τῶν ἐπὶ γῆς τὸ ἀνθρώπων γένος ἐλειήσας, καὶ θεωρήσας ὡς οὐχ ἰκανὸν εἶη κατὰ τὸν τῆς ἰδίας γενέσεως λόγον διαμένειν ἀεὶ, πλέον τι χαριζόμενος αὐτοῖς, οὐχ ἀπλῶς, ὥσπερ πάντα τὰ ἐπὶ γῆς ἄλογα ζῶα, ἔκτισε τοὺς ἀνθρώπους, ἀλλὰ κατὰ τὴν ἑαυτοῦ εἰκόνα ἐποίησεν αὐτούς, μεταδούς αὐτοῖς καὶ τῆς τοῦ ἰδίου Λόγου δυνάμεως, ἵνα ὥσπερ σκιάς τινας ἔχοντες τοῦ Λόγου καὶ γενόμενοι λογικοὶ διαμένειν ἐν μακαριότητι δυνηθῶσι, ζῶντες τὸν ἀληθινὸν καὶ ὄντως τῶν ἀγίων ἐν παραδείσῳ βίον.

[00062] [3.4] Εἰδὼς δὲ πάλιν τὴν ἀνθρώπων εἰς ἀμφοτέρα νεύειν δυναμένην προαίρεσιν, προλαβὼν ἠσφαλίσατο νόμῳ καὶ τόπῳ τὴν δοθεῖσαν αὐτοῖς χάριν.

[00063] Εἰς τὸν ἑαυτοῦ γὰρ παραδείσον αὐτοὺς εἰσαγαγὼν, ἔδωκεν αὐτοῖς νόμον·

[00064] ἵνα εἰ μὲν φυλάξαιεν τὴν χάριν καὶ μένοιεν καλοὶ, ἔχῃσι τὴν ἐν παραδείσῳ ἄλυπον καὶ ἀνώδυνον καὶ ἀμέριμον ζωὴν, πρὸς τῷ καὶ τῆς ἐν οὐρανοῖς ἀφθαρσίας αὐτοῦς τὴν ἐπαγγελίαν ἔχειν·

[00065] εἰ δὲ παραβαῖεν καὶ στραφέντες γένοιτο φαῦλοι, γινώσκουσιν ἑαυτοὺς τὴν ἐν θανάτῳ κατὰ φύσιν φθορὰν ὑπομένειν, καὶ μηκέτι μὲν ἐν παραδείσῳ ζῆν, ἔξω δὲ τούτου λοιπὸν ἀποθνήσκοντας μένειν ἐν τῷ θανάτῳ καὶ ἐν τῇ φθορᾷ.

[00066] [3.5] Τοῦτο δὲ καὶ ἡ θεία γραφὴ προσημαίνει λέγουσα ἐκ προσώπου τοῦ Θεοῦ·

[00067] «Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φαγῆ·

[00068] ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν οὐ φάγεσθε ἀπ' αὐτοῦ·

[00069] ἢ δ' ἂν ἡμέρα φάγησθε, θανάτῳ ἀποθανεῖσθε.».

[00070] Τὸ δὲ θανάτῳ ἀποθανεῖσθε, τί ἂν ἄλλο εἶη ἢ τὸ μὴ μόνον ἀποθνήσκειν, ἀλλὰ καὶ ἐν τῇ τοῦ θανάτου φθορᾷ διαμένειν;

[00071] [4.1] Ἴσως θαυμάζεις τί δήποτε περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου προθέμενοι λέγειν, νῦν περὶ τῆς ἀρχῆς τῶν ἀνθρώπων διηγούμεθα.

[00072] Ἀλλὰ καὶ τοῦτο οὐκ ἀλλότριόν ἐστι τοῦ σκοποῦ τῆς διηγήσεως.

[00073] [4.2] Ἀνάγκη γὰρ ἡμᾶς λέγοντας περὶ τῆς εἰς ἡμᾶς ἐπιφανείας τοῦ Σωτῆρος, λέγειν καὶ περὶ τῆς τῶν ἀνθρώπων ἀρχῆς, ἵνα γινώσκῃς ὅτι ἡ ἡμῶν αἰτία ἐκείνῳ γέγονε πρόφασις τῆς καθ' ὁδοῦ, καὶ ἡ ἡμῶν παράβασις τοῦ Λόγου τὴν φιλανθρωπίαν ἐξεκαλέσατο, ὥστε καὶ εἰς ἡμᾶς φθάσαι καὶ φανῆναι τὸν Κύριον ἐν ἀνθρώποις.

[00074] [4.3] Τῆς γὰρ ἐκείνου ἐνσωματώσεως ἡμεῖς γεγόναμεν ὑπόθεσις, καὶ διὰ τὴν ἡμῶν σωτηρίαν ἐφιλανθρωπέυσατο καὶ ἐν ἀνθρωπίνῳ γενέσθαι καὶ φανῆναι σώματι.

[00075] [4.4] Οὕτως μὲν οὖν ὁ Θεὸς τὸν ἀνθρώπον πεποιήκε, καὶ μένειν ἠθέλησεν ἐν ἀφθαρσίᾳ·

[00076] ἀνθρώποι δὲ κατολιγορῆσαντες καὶ ἀποστραφέντες τὴν πρὸς τὸν Θεὸν κατανόησιν, λογισάμενοι δὲ καὶ ἐπινοήσαντες ἑαυτοῖς τὴν κακίαν, ὥσπερ ἐν τοῖς πρώτοις ἐλέχθη, ἔσχον τὴν προαπειληθεῖσαν τοῦ θανάτου κατάκρισιν, καὶ λοιπὸν οὐκ ἔτι ὡς γεγόνασι διέμενον·

[00077] ἀλλ' ὡς ἐλογίζοντο διεφθείροντο·

[00078] καὶ ὁ θάνατος αὐτῶν ἐκράτει βασιλεύων.

[00079] Ἡ γὰρ παράβασις τῆς ἐντολῆς εἰς τὸ κατὰ φύσιν αὐτοὺς ἐπέστρεφεν, ἵνα, ὥσπερ οὐκ ὄντες γεγόνασιν, οὕτως καὶ τὴν εἰς τὸ μὴ εἶναι φθορὰν ὑπομείνωσι τῷ χρόνῳ εἰκότως.

[00080] [4.5] Εἰ γὰρ φύσιν ἔχοντες τὸ μὴ εἶναι ποτε, τῇ τοῦ Λόγου παρουσίᾳ καὶ φιλανθρωπίᾳ εἰς τὸ εἶναι ἐκλήθησαν, ἀκόλουθον ἦν κενωθέντας τοὺς ἀνθρώπους τῆς περὶ Θεοῦ ἐννοίας καὶ εἰς τὰ οὐκ ὄντα ἀποστραφέντας, οὐκ ὄντα γὰρ ἐστὶ τὰ κακά, ὄντα δὲ τὰ καλὰ, ἐπειδήπερ ἀπὸ τοῦ ὄντος Θεοῦ γεγόνασι, κενωθῆναι καὶ τοῦ εἶναι ἀεὶ.

[00081] Τοῦτο δὲ ἐστὶ τὸ διαλυθέντας μένειν ἐν τῷ θανάτῳ καὶ τῇ φθορᾷ.

[00082] [4.6] Ἔστι μὲν γὰρ κατὰ φύσιν ἀνθρώπος θνητός, ἅτε δὴ ἐξ οὐκ ὄντων γεγονώς.

[00083] Διὰ δὲ τὴν πρὸς τὸν ὄντα ὁμοιότητα, ἦν εἰ ἐφύλαττε διὰ τῆς πρὸς αὐτὸν κατανόησεως, ἡμβλυνεν ἂν τὴν κατὰ φύσιν φθορὰν, καὶ ἔμεινεν ἀφθαρτος·

[00084] καθάπερ ἡ σοφία φησὶν·

[00085] «Προσοχὴ νόμων, βεβαίωσις ἀφθαρσίας»·

[00086] ἀφθαρτος δὲ ὢν, ἔζη λοιπὸν ὡς Θεός, ὡς που καὶ ἡ θεία γραφὴ τοῦτο σημαίνει λέγουσα·

[00087] «Ἐγὼ εἶπα θεοὶ ἐστε, καὶ υἱοὶ ὑψίστου πάντες·

[00088] ὑμεῖς δὲ ὡς ἀνθρώποι ἀποθνήσκετε, καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε.».

[00089] [5.1] Ὁ μὲν γὰρ Θεὸς οὐ μόνον ἐξ οὐκ ὄντων ἡμᾶς πεποιήκεν, ἀλλὰ καὶ τὸ κατὰ Θεὸν ζῆν ἡμῖν ἐχαρίσατο τῇ τοῦ Λόγου χάριτι.

[00090] Οἱ δὲ ἀνθρώποι, ἀποστραφέντες τὰ αἰώνια, καὶ συμβουλία τοῦ διαβόλου εἰς τὰ τῆς φθορᾶς ἐπιστραφέντες, ἑαυτοῖς αἰτιοὶ τῆς ἐν τῷ θανάτῳ φθορᾶς γεγόνασιν, ὄντες μὲν ὡς προεῖπον κατὰ φύσιν φθαρτοὶ, χάριτι δὲ τῆς τοῦ Λόγου μετουσίας τοῦ κατὰ φύσιν ἐκφυγόντες, εἰ μεμενήκεισαν καλοὶ.

- [00091] [5.2] Διὰ γὰρ τὸν συνόντα τούτοις Λόγον, καὶ ἡ κατὰ φύσιν φθορὰ τούτων οὐκ ἤγγιξε, καθὼς καὶ ἡ σοφία φησὶν·
- [00092] «Ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον ἐπὶ ἀφθαρσία, καὶ εἰκόνα τῆς ἰδίας ἀϊδιότητος·
- [00093] φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον·
- [00094] τούτου δὲ γενομένου οἱ μὲν ἄνθρωποι ἀπέθνησκον, ἡ δὲ φθορὰ λοιπὸν κατ' αὐτῶν ἤκμαζε, καὶ πλεῖον τοῦ κατὰ φύσιν ἰσχύουσα καθ' ὅλου τοῦ γένους, ὅσῳ καὶ τὴν ἀπειλήν τοῦ θεοῦ διὰ τὴν παράβασιν τῆς ἐντολῆς κατ' αὐτῶν προειλήφει.
- [00095] [5.3] Καὶ γὰρ καὶ ἐν τοῖς πλημμελήμασιν οἱ ἄνθρωποι οὐκ ἄχρις ὄρων ὠρισμένων εἰσῆλθον, ἀλλὰ κατ' ὀλίγον ἐπεκτεινόμενοι λοιπὸν καὶ εἰς ἄμετρον ἐληλύθασιν, ἐξ ἀρχῆς μὲν εὐρεταὶ τῆς κακίας γενόμενοι, καὶ καθ' ἑαυτῶν τὸν θάνατον προκαλεσάμενοι καὶ τὴν φθορὰν·
- [00096] ὕστερον δὲ εἰς ἀδικίαν ἐκτραπέντες καὶ παρανομίαν πᾶσαν ὑπερβαλόντες, καὶ μὴ ἐνὶ κακῷ ἰστάμενοι, ἀλλὰ πάντα καινὰ καινοῖς ἐπινοοῦντες, ἀκόρεστοι περὶ τὸ ἀμαρτάνειν γεγόνασι.
- [00097] [5.4] Μοιχεῖαι μὲν γὰρ ἦσαν καὶ κλοπαὶ πανταχοῦ, φόνων δὲ καὶ ἀρπαγῶν πλήρης ἦν ἡ σύμπασα γῆ.
- [00098] Καὶ νόμου μὲν οὐκ ἦν φροντίς περὶ φθορᾶς καὶ ἀδικίας·
- [00099] πάντα δὲ τὰ κακὰ καθ' ἓνα καὶ κοινῇ παρὰ πᾶσιν ἐπράττετο.
- [00100] Πόλεις μὲν κατὰ πόλεων ἐπολέμουν, καὶ ἔθνη κατὰ ἔθνων ἠγείρετο·
- [00101] διήρητο δὲ πᾶσα ἡ οἰκουμένη στάσεσι καὶ μάχαις, ἐκάστου φιλονεικοῦντος ἐν τῷ παρανομεῖν.
- [00102] [5.5] Οὐκ ἦν δὲ τούτων μακρὰν οὐδὲ τὰ παρὰ φύσιν, ἀλλ' ὡς εἶπεν ὁ τοῦ Χριστοῦ μάρτυς Ἀπόστολος·
- [00103] «Αἶ τε γὰρ θήλειαι αὐτῶν μετῆλ λαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·
- [00104] ὁμοίως δὲ καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρρενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.».
- [00105] [6.1] Διὰ δὴ ταῦτα πλεῖον τοῦ θανάτου κρατήσαντος, καὶ τῆς φθορᾶς παραμενούσης κατὰ τῶν ἀνθρώπων, τὸ μὲν τῶν ἀνθρώπων γένος ἐφθείρετο, ὁ δὲ λογικὸς καὶ κατ' εἰκόνα γενόμενος ἄνθρωπος ἠφανίζετο·
- [00106] καὶ τὸ ὑπὸ τοῦ Θεοῦ γενόμενον ἔργον παραπῶλλυτο.
- [00107] [6.2] Καὶ γὰρ καὶ ὁ θάνατος, ὡς προεῖπον, νόμῳ λοιπὸν ἴσχυε καθ' ἡμῶν·
- [00108] καὶ οὐχ οἷόν τε ἦν τὸν νόμον ἐκφυγεῖν, διὰ τὸ ὑπὸ Θεοῦ τεθεῖσθαι τοῦτον τῆς παραβάσεως χάριν·
- [00109] καὶ ἦν ἄτοπον ὁμοῦ καὶ ἀπρεπὲς τὸ γινόμενον ἀληθῶς.
- [00110] [6.3] Ἄτοπον μὲν γὰρ ἦν εἰπόντα τὸν Θεὸν ψεύσασθαι, ὥστε νομοθετήσαντος αὐτοῦ θανάτῳ ἀποθνήσκειν τὸν ἄνθρωπον, εἰ παραβαίῃ τὴν ἐντολήν, μετὰ τὴν παράβασιν μὴ ἀποθνήσκειν, ἀλλὰ λύεσθαι τὸν τούτου λόγον.
- [00111] Οὐκ ἀληθὴς γὰρ ἦν ὁ Θεός, εἰ εἰπόντος αὐτοῦ ἀποθνήσκειν ἡμᾶς, μὴ ἀπέθνησκεν ὁ ἄνθρωπος.
- [00112] [6.4] Ἀπρεπὲς δὲ ἦν πάλιν τὰ ἅπαξ γενόμενα λογικὰ καὶ τοῦ Λόγου αὐτοῦ μετασχόντα παραπῶλλυσθαι, καὶ πάλιν εἰς τὸ μὴ εἶναι διὰ τῆς φθορᾶς ἐπιστρέφειν.
- [00113] [6.5] Οὐκ ἄξιον γὰρ ἦν τῆς ἀγαθότητος τοῦ Θεοῦ τὰ ὑπ' αὐτοῦ γενόμενα διαφθειροῦσθαι, διὰ τὴν παρὰ τοῦ διαβόλου γενομένην τοῖς ἀνθρώποις ἀπάτην.
- [00114] [6.6] Ἄλλως τε καὶ τῶν ἀπρεπεστάτων ἦν τὴν τοῦ Θεοῦ τέχνην ἐν τοῖς ἀνθρώποις ἀφανίζεσθαι ἢ διὰ τὴν αὐτῶν ἀμέλειαν, ἢ διὰ τὴν τῶν δαιμόνων ἀπάτην.
- [00115] [6.7] Φθειρομένων τοίνυν τῶν λογικῶν καὶ παραπολλυμένων τῶν τοιούτων ἔργων, τί τὸν Θεὸν ἔδει ποιεῖν ἀγαθὸν ὄντα;
- [00116] ἀφεῖναι τὴν φθορὰν κατ' αὐτῶν ἰσχύειν, καὶ τὸν θάνατον αὐτῶν κρατεῖν;
- [00117] καὶ τίς ἡ χρεῖα τοῦ καὶ ἐξ ἀρχῆς αὐτὰ γενέσθαι;
- [00118] ἔδει γὰρ μὴ γενέσθαι, ἢ γενόμενα παραμεληθῆναι καὶ ἀπολέσθαι.
- [00119] [6.8] Ἀσθένεια γὰρ μᾶλλον καὶ οὐκ ἀγαθότης ἐκ τῆς ἀμελείας γινώσκεται τοῦ Θεοῦ, εἰ ποιήσας παρορᾷ φθαρῆναι τὸ ἑαυτοῦ ἔργον, ἢ περὶ εἰ μὴ πεποιθῆκει κατὰ τὴν ἀρχὴν τὸν ἄνθρωπον.
- [00120] [6.9] Μὴ ποιήσαντος μὲν γὰρ οὐκ ἦν ὁ λογιζόμενος τὴν ἀσθένειαν, ποιήσαντος δὲ καὶ εἰς τὸ εἶναι κτίσαντος, ἀτοπώτατον ἦν ἀπόλλυσθαι τὰ ἔργα, καὶ μάλιστα ἐπ' ὄψει τοῦ πεπονηκότος.
- [00121] [6.10] Οὐκοῦν ἔδει [6.10] τοὺς ἀνθρώπους μὴ ἀφίεναι φέρεσθαι τῇ φθορᾷ, διὰ τὸ ἀπρεπὲς καὶ ἀνάξιον εἶναι τοῦτο τῆς τοῦ Θεοῦ ἀγαθότητος.
- [00122] [7.1] Ἄλλ' ὥσπερ ἔδει τοῦτο γενέσθαι, οὕτως καὶ ἐκ τῶν ἐναντίων πάλιν ἀντίκειται τὸ πρὸς τὸν Θεὸν εὐλογον, ὥστε ἀληθῆ φανῆναι τὸν Θεὸν ἐν τῇ περὶ τοῦ θανάτου νομοθεσίᾳ·

- [00123] ἄτοπον γὰρ ἦν διὰ τὴν ἡμῶν ὠφέλειαν καὶ διαμονὴν ψεύστην φανῆναι τὸν τῆς ἀληθείας πατέρα Θεόν.
- [00124] [7.2] Τί οὖν ἔδει καὶ περὶ τούτου γενέσθαι ἢ ποιῆσαι τὸν Θεόν;
- [00125] μετάνοιαν ἐπὶ τῇ παραβάσει τοὺς ἀνθρώπους ἀπαιτῆσαι;
- [00126] τοῦτο γὰρ ἂν τις ἄξιον φήσειε Θεοῦ, λέγων ὅτι ὡσπερ ἐκ τῆς παραβάσεως εἰς φθορὰν γεγονάσιν, οὕτως ἐκ τῆς μετανοίας γένοιτο πάλιν ἂν εἰς ἀφθαρσίαν.
- [00127] [7.3] Ἀλλ' ἢ μετάνοια οὔτε τὸ εὐλογον τὸ πρὸς τὸν Θεὸν ἐφύλαττεν·
- [00128] ἔμενε γὰρ πάλιν οὐκ ἀληθῆς, μὴ κρατουμένων ἐν τῷ θανάτῳ τῶν ἀνθρώπων·
- [00129] οὔτε δὲ ἢ μετάνοια ἀπὸ τῶν κατὰ φύσιν ἀνακαλεῖται, ἀλλὰ μόνον παύει τῶν ἀμαρτημάτων.
- [00130] [7.4] Εἰ μὲν οὖν μόνον ἦν πλημμέλημα καὶ μὴ φθορᾶς ἐπακολούθησις, καλῶς ἂν ἦν ἢ μετάνοια.
- [00131] Εἰ δὲ ἅπαξ προλαβούσης τῆς παραβάσεως, εἰς τὴν κατὰ φύσιν φθορὰν ἐκρατοῦντο οἱ ἄνθρωποι, καὶ τὴν τοῦ κατ' εἰκόνα χάριν ἀφαιρεθέντες ἦσαν, τί ἄλλο ἔδει γενέσθαι;
- [00132] ἢ τίνας ἦν χρεῖα πρὸς τὴν τοιαύτην χάριν καὶ ἀνάκλησιν, ἢ τοῦ καὶ κατὰ τὴν ἀρχὴν ἐκ τοῦ μὴ ὄντος πε ποιηκός τὰ ὅλα τοῦ Θεοῦ Λόγου;
- [00133] [7.5] Αὐτοῦ γὰρ ἦν πάλιν καὶ τὸ φθαρόν εἰς ἀφθαρσίαν ἐνεγκεῖν, καὶ τὸ ὑπὲρ πάντων εὐλογον ἀποσῶσαι πρὸς τὸν Πατέρα.
- [00134] Λόγος γὰρ ὢν τοῦ Πατρὸς καὶ ὑπὲρ πάντας ὢν, ἀκολούθως καὶ ἀνακτίσαι τὰ ὅλα μόνος ἦν δυνατὸς καὶ ὑπὲρ πάντων παθεῖν καὶ πρεσβεῦσαι περὶ πάντων ἰκανὸς πρὸς τὸν Πατέρα.
- [00135] [8.1] Τούτου δὴ ἔνεκεν ὁ ἀσώματος καὶ ἀφθαρτος καὶ ἄυλος τοῦ Θεοῦ Λόγος παραγίνεται εἰς τὴν ἡμετέραν χώραν, οὔτι γε μακρὰν ὢν πρότερον.
- [00136] Οὐδὲν γὰρ αὐτοῦ κενὸν ὑπολέλειπται τῆς κτίσεως μέρος·
- [00137] πάντα δὲ διὰ πάντων πεπλήρωκεν αὐτὸς συνῶν τῷ ἑαυτοῦ Πατρί.
- [00138] Ἀλλὰ παραγί νεται συγκαταβαίνων τῇ εἰς ἡμᾶς αὐτοῦ φιλανθρωπία καὶ ἐπιφανεία.
- [00139] [8.2] Καὶ ἰδὼν τὸ λογικὸν ἀπολλύμενον γένος, καὶ τὸν θάνατον κατ' αὐτῶν βασιλεύοντα τῇ φθορᾷ·
- [00140] ὁρῶν δὲ καὶ τὴν ἀπειλὴν τῆς παραβάσεως διακρατοῦσαν τὴν καθ' ἡμῶν φθορὰν·
- [00141] καὶ ὅτι ἄτοπον ἦν πρὸ τοῦ πληρωθῆναι τὸν νόμον λυθῆναι·
- [00142] ὁρῶν δὲ καὶ τὸ ἀπρεπὲς ἐν τῷ συμβεβηκότι, ὅτι ὢν αὐτὸς ἦν δημιουργός, ταῦτα παρηφανίζετο·
- [00143] ὁρῶν δὲ καὶ τὴν τῶν ἀνθρώπων ὑπερβάλλουσαν κακίαν, ὅτι κατ' ὀλίγον καὶ ἀφόρητον αὐτὴν ἠὔξησαν καθ' ἑαυτῶν·
- [00144] ὁρῶν δὲ καὶ τὸ ὑπεύθυνον πάντων ἀνθρώπων πρὸς τὸν θάνατον, ἐλεήσας τὸ γένος ἡμῶν, καὶ τὴν ἀσθένειαν ἡμῶν οἰκτειρήσας, καὶ τῇ φθορᾷ ἡμῶν συγκαταβάς, καὶ τὴν τοῦ θανάτου κράτησιν οὐκ ἐνέγκας, ἵνα μὴ τὸ γενόμενον ἀπόληται καὶ εἰς ἀργὸν τοῦ Πατρὸς τὸ εἰς ἀνθρώπους ἔργον αὐτοῦ γένηται, λαμβάνει ἑαυτῷ σῶμα, καὶ τοῦτο οὐκ ἀλλότριον τοῦ ἡμετέρου.
- [00145] [8.3] Οὐ γὰρ ἀπλῶς ἠθέλησεν ἐν σώματι γενέσθαι, οὐδὲ μόνον ἠθέλε φανῆναι·
- [00146] ἐδύνατο γὰρ, εἰ μόνον ἠθέλε φανῆναι, καὶ δι' ἑτέρου κρεῖττονος τὴν θεοφάνειαν αὐτοῦ ποιήσασθαι·
- [00147] ἀλλὰ λαμβάνει τὸ ἡμέτερον, καὶ τοῦτο οὐχ ἀπλῶς, ἀλλ' ἐξ ἀχράντου καὶ ἀμιάντου ἀνδρὸς ἀπείρου παρθένου, καθαρὸν καὶ ὄντως ἀμιγῆς τῆς ἀνδρῶν συνουσίας.
- [00148] Αὐτὸς γὰρ δυνατὸς ὢν καὶ δημιουργὸς τῶν ὄλων, ἐν τῇ παρθένῳ κατασκευάζει ἑαυτῷ ναὸν τὸ σῶμα, καὶ ἰδιοποιεῖται τοῦτο ὡσπερ ὄργανον, ἐν αὐτῷ γνωριζόμενος καὶ ἐνοικῶν.
- [00149] [8.4] Καὶ οὕτως ἀπὸ τῶν ἡμετέρων τὸ ὅμοιον λαβὼν, διὰ τὸ πάντας ὑπευθύνους εἶναι τῇ τοῦ θανάτου φθορᾷ, ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδούς, προσῆγε τῷ Πατρί, καὶ τοῦτο φιλανθρώπως ποιῶν, ἵνα ὡς μὲν πάντων ἀποθανόντων ἐν αὐτῷ λυθῆ ὁ κατὰ τῆς φθορᾶς τῶν ἀνθρώπων νόμος (ἅτε δὴ πληρωθείσης τῆς ἐξουσίας ἐν τῷ κυριακῷ σώματι, καὶ μηκέτι χώραν ἔχοντος κατὰ τῶν ὁμοίων ἀνθρώπων)·
- [00150] ὡς δὲ εἰς φθορὰν ἀναστρέψαντας τοὺς ἀνθρώπους πάλιν εἰς τὴν ἀφθαρσίαν ἐπιστρέψῃ, καὶ ζωοποίησιν αὐτοὺς ἀπὸ τοῦ θανάτου, τῇ τοῦ σώματος ἰδιοποιήσει, καὶ τῇ τῆς ἀναστάσεως χάριτι, τὸν θάνατον ἀπ' αὐτῶν ὡς καλὰ μὴν ἀπὸ πυρὸς ἐξαφανίζων.
- [00151] [9.1] Συνιδὼν γὰρ ὁ Λόγος ὅτι ἄλλως οὐκ ἂν λυθείη τῶν ἀνθρώπων ἢ φθορὰ εἰ μὴ διὰ τοῦ πάντως ἀποθανεῖν, οὐχ οἶόν τε δὲ ἦν τὸν Λόγον ἀποθανεῖν ἀθάνατον ὄντα καὶ τοῦ Πατρὸς Υἱόν, τούτου ἔνεκεν τὸ δυνάμενον ἀποθανεῖν ἑαυτῷ λαμβάνει σῶμα, ἵνα τοῦτο τοῦ ἐπὶ πάντων Λόγου μεταλαβὼν ἀντὶ πάντων ἰκανὸν γένηται τῷ θανάτῳ, καὶ διὰ τὸν ἐνοικήσαντα Λόγον ἀφθαρτον διαμείνῃ, καὶ λοιπὸν ἀπὸ πάντων ἢ φθορὰ παύσῃται τῇ τῆς ἀναστάσεως χάριτι.
- [00152] Ὅθεν ὡς ἱερεῖον καὶ θῦμα παντὸς ἐλεύθερον σπίλου, ὁ αὐτὸς ἑαυτῷ ἔλαβε σῶμα προσάγων εἰς θάνατον, ἀπὸ πάντων εὐθὺς τῶν ὁμοίων ἠφάνιζε τὸν θάνατον τῇ προσφορᾷ τοῦ καταλλήλου.
- [00153] [9.2] Ὑπὲρ πάντας γὰρ ὢν ὁ Λόγος τοῦ Θεοῦ εἰκότως τὸν ἑαυτοῦ ναὸν καὶ τὸ σωματικὸν ὄργανον προ σάγων ἀντίψυχον ὑπὲρ πάντων ἐπλήρου τὸ ὀφειλόμενον ἐν τῷ θανάτῳ·

- [00154] καὶ ὡς συνῶν δὲ διὰ τοῦ ὁμοίου τοῖς πᾶσιν ὁ ἀφθαρτος τοῦ Θεοῦ Υἱὸς εἰκότως τοὺς πάντας ἐνέδυσεν ἀφθαρσίαν ἐν τῇ περὶ τῆς ἀναστάσεως ἐπαγγελίᾳ.
- [00155] Καὶ αὐτὴ γὰρ ἢ ἐν τῷ θανάτῳ φθορὰ κατὰ τῶν ἀνθρώπων οὐκέτι χώραν ἔχει διὰ τὸν ἐνοικήσαντα Λόγον ἐν τούτοις διὰ τοῦ ἐνὸς σώματος.
- [00156] ^[9.3] Καὶ ὡσπερ μεγάλου βασιλέως εἰσελθόντος εἰς τινα πόλιν μεγάλην καὶ οἰκήσαντος εἰς μίαν τῶν ἐν αὐτῇ οἰκιῶν, πάντως ἢ τοιαύτη πόλις τιμῆς πολλῆς καταξιούται, καὶ οὐκέτι τις ἐχθρὸς αὐτὴν οὔτε ληστής ἐπιβαίνων κατα στρέφει, πάσης δὲ μᾶλλον ἐπιμελείας ἀξιούται διὰ τὸν εἰς μίαν αὐτῆς οἰκίαν οἰκήσαντα βασιλέα·
- [00157] οὕτως καὶ ἐπὶ τοῦ πάντων βασιλέως γέγονεν.
- [00158] ^[9.4] Ἐλθόντος γὰρ αὐτοῦ ἐπὶ τὴν ἡμετέραν χώραν, καὶ οἰκήσαντος εἰς ἐν τῶν ὁμοίων σῶμα, λοιπὸν πᾶσα ἢ κατὰ τῶν ἀνθρώπων παρὰ τῶν ἐχθρῶν ἐπιβουλή πέπαυται, καὶ ἢ τοῦ θανάτου ἠφάνισται φθορὰ ἢ πάλαι κατ' αὐτῶν ἰσχύουσα.
- [00159] Παραπλώλει γὰρ ἂν τὸ τῶν ἀνθρώπων γένος, εἰ μὴ ὁ πάντων Δεσπότης καὶ Σωτὴρ τοῦ Θεοῦ Υἱὸς παρεγγόνει πρὸς τὸ τοῦ θανάτου τέλος.
- [00160] ^[10.1] Πρέπον δὲ καὶ μάλιστα τῇ ἀγαθότητι τοῦ Θεοῦ ἀληθῶς τὸ μέγα τοῦτο ἔργον.
- [00161] Εἰ γὰρ βασιλεὺς κατασκευάσας οἰκίαν ἢ πόλιν, καὶ ταύτην ἐξ ἀμελείας τῶν ἐνοικούντων πολεμουμένην ὑπὸ ληστῶν τὸ σύνολον οὐ παρορᾷ, ἀλλ' ὡς ἴδιον ἔργον ἐκδικεῖ καὶ περισώζει, οὐκ εἰς τὴν τῶν ἐνοικούντων ἀμέλειαν ἀφορῶν, ἀλλ' εἰς τὸ ἑαυτοῦ πρέπον·
- [00162] πολλῶ πλεον ὁ τοῦ παναγάθου Θεὸς Λόγος Πατὴρ εἰς φθορὰν κατερχόμενον τὸ δι' αὐτοῦ γενόμενον τῶν ἀνθρώπων γένος οὐ παρῆιδεν·
- [00163] ἀλλὰ τὸν μὲν συμβεβηκότα θάνατον ἀπήλειπε διὰ τῆς προσφορᾶς τοῦ ἰδίου σώματος, τὴν δὲ ἀμέλειαν αὐτῶν διωρθώσατο τῇ ἑαυτοῦ διδασκαλίᾳ, πάντα τὰ τῶν ἀνθρώπων διὰ τῆς ἑαυτοῦ δυνάμεως κατορθώσας.
- [00164] ^[10.2] Ταῦτα δὲ καὶ παρὰ τῶν αὐτοῦ τοῦ Σωτῆρος θεολόγων ἀνδρῶν πιστουσθαί τις δύναται ἐντυγχάνων τοῖς ἐκείνων γράμμασιν, ἢ φασιν·
- [00165] «Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·
- [00166] καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα ἡμεῖς μηκέτι ἑαυτοῖς ζῶμεν, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι καὶ ἀναστάντι» ἐκ νεκρῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ·
- [00167] καὶ πάλιν·
- [00168] «Τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου».
- [00169] ^[10.3] Εἶτα καὶ τὴν αἰτίαν τοῦ μὴ ἄλλον δεῖν ἢ αὐτὸν τὸν Θεὸν Λόγον ἐνανθρωπήσαι σημαίνει λέγων·
- [00170] «Ἐπρεπε γὰρ αὐτῷ δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.».
- [00171] Τοῦτο δὲ σημαίνει λέγων, ὡς οὐκ ἄλλου ἦν ἀπὸ τῆς γενομένης φθορᾶς τοὺς ἀνθρώπους ἀνενεγκεῖν, ἢ τοῦ Θεοῦ Λόγου τοῦ καὶ κατὰ τὴν ἀρχὴν πεποικίτος αὐτούς.
- [00172] ^[10.4] Ὅτι δὲ διὰ τὴν περὶ τῶν ὁμοίων σωμάτων θυσίαν σῶμα καὶ αὐτὸς ὁ Λόγος ἔλαβεν ἑαυτῷ, καὶ τοῦτο σημαί νοσι λέγοντες·
- [00173] «Ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διάβολον, καὶ ἀπαλλάξῃ τοὺς, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.».
- [00174] ^[10.5] Τῇ γὰρ τοῦ ἰδίου σώματος θυσίᾳ καὶ τέλος ἐπέθηκε τῷ καθ' ἡμᾶς νόμῳ, καὶ ἀρχὴν ζωῆς ἡμῖν ἐκαίνισεν, ἐλπίδα τῆς ἀναστάσεως δεδωκώς·
- [00175] ἐπειδὴ γὰρ ἐξ ἀνθρώπων εἰς ἀνθρώπους ὁ θάνατος ἐκράτησε, διὰ τοῦτο πάλιν διὰ τῆς ἐνανθρωπήσεως τοῦ Θεοῦ Λόγου ἢ τοῦ θανάτου κατάλυσις γέγονε καὶ ἢ τῆς ζωῆς ἀνάστασις, λέγοντος τοῦ χριστοφόρου ἀνδρός·
- [00176] «Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
- [00177] Ὅσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται», καὶ τὰ τοῦ τοῖς ἀκόλουθα.
- [00178] Οὐκέτι γὰρ νῦν ὡς κατακρινόμενοι ἀποθνήσκομεν, ἀλλ' ὡς ἐγειρόμενοι περιμένομεν τὴν κοινήν πάντων ἀνάστασιν, «ἦν καιροῖς ἰδίους δεῖξει» ὁ καὶ ταῦ τὴν ἐργασάμενος καὶ χαρισάμενος Θεός.
- [00179] ^[10.6] Αἰτία μὲν δὴ πρώτη τῆς ἐνανθρωπήσεως τοῦ Σωτῆρος αὕτη.
- [00180] Γνοίη δ' ἂν τις αὐτοῦ τὴν ἀγαθὴν εἰς ἡμᾶς παρουσίαν εὐλόγως γεγενῆσθαι καὶ ἐκ τούτων.
- [00181] ^[11.1] Ὁ Θεός, ὁ πάντων ἔχων τὸ κράτος, ὅτε τὸ τῶν ἀνθρώπων γένος διὰ τοῦ ἰδίου Λόγου ἐποίησεν, κατιδὼν πάλιν τὴν ἀσθένειαν τῆς φύσεως αὐτῶν, ὡς οὐκ ἰκανὴ εἶη ἐξ ἑαυτῆς γινῶναι τὸν δημιουργόν, οὐδ' ὅλως ἐννοίαν λαβεῖν Θεοῦ, τῷ τὸν μὲν εἶναι ἀγέννητον, τὰ δὲ ἐξ οὐκ ὄντων γεγενῆσθαι, καὶ τὸν μὲν ἀσώματον εἶναι, τοὺς δὲ ἀνθρώπους κάτω που σώματι πεπλάσθαι, καὶ ὅλως πολλὴν εἶναι τὴν τῶν γεννητῶν ἔλλειψιν πρὸς τὴν τοῦ πεποικίτος κατάληψιν καὶ γνώσιν·
- [00182] ἐλεήσας πάλιν τὸ γένος τὸ ἀνθρώπινον, ἄτε δὴ ἀγαθὸς ὢν, οὐκ ἀφήκεν αὐτοὺς ἐρήμους τῆς ἑαυτοῦ γνώσεως, ἵνα μὴ ἀνόνητον ἔχωσι καὶ τὸ εἶναι.
- [00183] ^[11.2] Ποία γὰρ ὄνησις τοῖς πεποικίτοις μὴ γινώσκουσι τὸν ἑαυτῶν ποιητήν;
- [00184] Ἡ πῶς ἂν εἶεν λογικοὶ μὴ γινώσκοντες τὸν τοῦ Πατρὸς Λόγον, ἐν ᾧ καὶ γεγόνασιν;

[00185] Οὐδὲν γὰρ οὐδὲ ἀλόγων διαφέρειν ἔμελλον, εἰ πλέον οὐδὲν τῶν περιγείων ἐπεγίνωσκον.

[00186] Τί δὲ καὶ ὁ Θεὸς ἐποίει τούτους, ἀφ' ὧν οὐκ ἠθέλησε γινώσκεισθαι;

[00187] [11.3] Ὅθεν, ἵνα μὴ τοῦτο γένηται, ἀγαθὸς ὢν τῆς ἰδίας εἰκόνας αὐτοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδωσι, καὶ ποιεῖ τούτους κατὰ τὴν ἑαυτοῦ εἰκόνα καὶ καθ' ὁμοίωσιν·

[00188] ἵνα διὰ τῆς τοιαύτης χάριτος τὴν εἰκόνα νοοῦντες, λέγω δὴ τὸν τοῦ Πατρὸς Λόγον, δυνηθῶσιν ἔννοιαν δι' αὐτοῦ τοῦ Πατρὸς λαβεῖν, καὶ γινώσκοντες τὸν ποιητὴν ζῶσι τὸν εὐδαίμονα καὶ μακάριον ὄντως βίον.

[00189] [11.4] Ἄλλ' ἄνθρωποι πάλιν παράφρονες, κατολιγορήσαντες καὶ οὕτως τῆς δοθείσης αὐτοῖς χάριτος, τοσοῦτον ἀπεστράφησαν τὸν Θεόν, καὶ τοσοῦτον ἐθόλωσαν ἑαυτῶν τὴν ψυχὴν ὡς μὴ μόνον ἐπιλαθέσθαι τῆς περὶ Θεοῦ ἔννοιᾶς, ἀλλὰ καὶ ἕτερα ἀνθ' ἑτέρων ἑαυτοῖς ἀναπλάσασθαι.

[00190] Εἰδωλά τε γὰρ ἀντὶ τῆς ἀληθείας ἑαυτοῖς ἀνετυπώσαντο, καὶ τὰ οὐκ ὄντα τοῦ ὄντος Θεοῦ προετίμησαν, τῇ κτίσει παρὰ τὸν κτίσαντα λατρεύοντες, καὶ τό γε χεῖριστον, ὅτι καὶ εἰς ξύλα καὶ εἰς λίθους καὶ εἰς πᾶσαν ὕλην καὶ ἀνθρώπους τὴν τοῦ Θεοῦ τιμὴν μετετίθουν, καὶ πλείονα τούτων ποιῶντες, ὥσπερ ἐν τοῖς ἔμπροσθεν εἴρηται.

[00191] [11.5] Τοσοῦτον δὲ ἠσέβουν, ὅτι καὶ δαίμονας ἐθρήσκουν λοιπὸν καὶ θεοὺς ἀνηγόρευον, τὰς ἐπιθυμίας αὐτῶν ἀποπληροῦντες.

[00192] Θυσίας τε γὰρ ζῶων ἀλόγων, καὶ ἀνθρώπων σφαγὰς, ὥσπερ εἴρηται πρότερον, εἰς τὸ ἐκείνων καθῆκον ἐπετέλουν, πλείον ἑαυτοῦς τοῖς ἐκείνων οἰστρήμασι καταδεσμεύοντες.

[00193] [11.6] Διὰ τοῦτο γοῦν καὶ μαγεῖαι παρ' αὐτοῖς ἐδιδάσκοντο, καὶ μαντεῖα κατὰ τόπον τοὺς ἀνθρώπους ἐπλάνα, καὶ πάντες τὰ γενέσεως καὶ τοῦ εἶναι ἑαυτῶν τὰ αἷτια τοῖς ἄστροις καὶ τοῖς κατ' οὐρανὸν πᾶσιν ἀνέτιθουν, μηδὲν πλέον τῶν φαινομένων λογιζόμενοι.

[00194] [11.7] Καὶ ὅλως πάντα ἦν ἀσεβείας καὶ παρανομίας μεστά, καὶ μόνος ὁ Θεὸς οὐδὲ ὁ τούτου Λόγος ἐπεγινώσκετο, καίτοι οὐκ ἀφανῆ ἑαυτὸν τοῖς ἀνθρώποις ἐπικρύψας, οὐδὲ ἀπλήν τὴν περὶ ἑαυτοῦ γνῶσιν αὐτοῖς δεδωκώς, ἀλλὰ καὶ ποικίλως καὶ διὰ πολλῶν αὐτὴν αὐτοῖς ἐφαπλώσας.

[00195] [12.1] Αὐτάρκης μὲν γὰρ ἦν ἡ κατ' εἰκόνα χάρις γνωρίζειν τὸν Θεὸν Λόγον, καὶ δι' αὐτοῦ τὸν Πατέρα·

[00196] εἰδὼς δὲ ὁ Θεὸς τὴν ἀσθένειαν τῶν ἀνθρώπων, προενοήσατο καὶ τῆς ἀμελείας τούτων, ἵν' ἐὰν ἀμελήσαιεν δι' ἑαυτῶν τὸν Θεὸν ἐπιγνῶναι, ἔχωσι διὰ τῶν τῆς κτίσεως ἔργων τὸν δημιουργὸν μὴ ἀγνοεῖν.

[00197] [12.2] Ἐπειδὴ δὲ ἡ ἀνθρώπων ἀμέλεια ἐπὶ τὰ χεῖρονα κατ' ὀλίγον ἐπικαταβαίνει·

[00198] προενοήσατο πάλιν ὁ Θεὸς καὶ τῆς τοιαύτης αὐτῶν ἀσθενείας, νόμον καὶ προφήτας τοὺς αὐτοῖς γνωρίμους ἀποστείλας, ἵνα ἐὰν καὶ εἰς τὸν οὐρανὸν ὀκνήσωσιν ἀναβλέψαι καὶ γνῶναι τὸν ποιητὴν, ἔχωσιν ἐκ τῶν ἐγγύς τὴν διδασκαλίαν.

[00199] Ἄνθρωποι γὰρ παρὰ ἀνθρώπων ἐγγυτέρω δύνανται μαθεῖν περὶ τῶν κρείττωνων.

[00200] [12.3] Ἐξὸν οὖν ἦν ἀναβλέψαντας αὐτοὺς εἰς τὸ μέγεθος τοῦ οὐρανοῦ, καὶ κατανοήσαντας τὴν τῆς κτίσεως ἀρμονίαν, γνῶναι τὸν ταύτης ἡγεμόνα τὸν τοῦ Πατρὸς Λόγον, τὸν τῆ ἑαυτοῦ εἰς πάντα προνοίᾳ γνωρίζοντα πᾶσι τὸν Πατέρα, καὶ διὰ τοῦτο τὰ ὅλα κινῶντα, ἵνα δι' αὐτοῦ πάντες γινώσκωσι τὸν Θεόν.

[00201] [12.4] Ἦ εἰ τοῦτο αὐτοῖς ἦν ὀκνηρόν, κὰν τοῖς ἀγίοις δυνατὸν ἦν αὐτοὺς συντυγχάνειν, καὶ δι' αὐτῶν μαθεῖν τὸν τῶν πάντων δημιουργὸν Θεόν, τὸν τοῦ Χριστοῦ Πατέρα·

[00202] καὶ ὅτι τῶν εἰδώλων ἡ θρησκεία ἀθεότης ἐστὶ καὶ πάσης ἀσεβείας μεστή.

[00203] [12.5] Ἐξὸν δὲ ἦν αὐτοὺς καὶ τὸν νόμον ἐγνωκότας, παύσασθαι πάσης παρανομίας καὶ τὸν κατ' ἀρετὴν ζῆσαι βίον.

[00204] Οὐδὲ γὰρ διὰ Ἰουδαίους μόνους ὁ νόμος ἦν οὐδὲ δι' αὐτοὺς μόνους οἱ προφῆται ἐπέμποντο, ἀλλὰ πρὸς Ἰουδαίους μὲν ἐπέμποντο, καὶ παρὰ Ἰουδαίων ἐδιώκοντο·

[00205] πάσης δὲ τῆς οἰκουμένης ἦσαν διδασκάλιον ἱερὸν τῆς περὶ Θεοῦ γνώσεως, καὶ τῆς κατὰ ψυχὴν πολιτείας.

[00206] [12.6] Τοσαύτης οὖν οὔσης τῆς τοῦ Θεοῦ ἀγαθότητος καὶ φιλανθρωπίας, ὅμως οἱ ἄνθρωποι, νικώμενοι ταῖς παραυτίκα ἡδοναῖς καὶ ταῖς παρὰ δαιμόνων φαντασίαις καὶ ἀπάταις, οὐκ ἀνένευσαν πρὸς τὴν ἀλήθειαν·

[00207] ἀλλ' ἑαυτοὺς πλείοσι κακοῖς καὶ ἁμαρτήμασιν ἐνεφόρησαν, ὡς μηκέτι δοκεῖν αὐτοὺς λογικούς, ἀλλὰ ἀλόγους ἐκ τῶν τρόπων νομίζεσθαι.

[00208] [13.1] Οὕτω τοίνυν ἀλογωθέντων τῶν ἀνθρώπων, καὶ οὕτως τῆς δαιμονικῆς πλάνης ἐπισκιαζούσης τὰ πανταχοῦ καὶ κρυπτούσης τὴν περὶ τοῦ ἀληθινοῦ Θεοῦ γνῶσιν, τί τὸν Θεὸν ἔδει ποιεῖν;

[00209] σιωπῆσαι τὸ τηλικούτον, καὶ ἀφείναι τοὺς ἀνθρώπους ὑπὸ δαιμόνων πλανᾶσθαι, καὶ μὴ γινώσκειν αὐτοὺς τὸν Θεόν;

[00210] [13.2] Καὶ τίς ἡ χρεια τοῦ καὶ ἐξ ἀρχῆς κατ' εἰκόνα Θεοῦ γενέσθαι τὸν ἄνθρωπον;

[00211] ἔδει γὰρ αὐτὸν ἀπλῶς ὡς ἄλογον γενέσθαι, ἢ γενόμενον λογικὸν τὴν τῶν ἀλόγων ζωὴν μὴ βιοῦν.

[00212] [13.3] Τίς δὲ ὅλως ἦν χρεια ἔννοιᾶς αὐτὸν λαβεῖν περὶ Θεοῦ ἐξ ἀρχῆς;

[00213] Εἰ γὰρ οὐδὲ νῦν ἄξιός ἐστι λαβεῖν, ἔδει μὴδὲ κατὰ τὴν ἀρχὴν αὐτῷ δοθῆναι.

[00214] [13.4] Τί δὲ καὶ ὄφελος τῷ πεποικῶτι Θεῷ, ἢ ποία δόξα αὐτῷ ἂν εἴη, εἰ οἱ ὑπ' αὐτοῦ γενόμενοι ἄνθρωποι οὐ προσκυνοῦσιν αὐτῷ, ἀλλ' ἑτέρους εἶναι

τούς πεπονηκότας αὐτοὺς νομίζουσιν;

[00215] Εὐρίσκεται γὰρ ὁ Θεὸς ἑτέροις καὶ οὐχ ἑαυτῷ τούτους δημιουργήσας.

[00216] ^[13.5] Εἶτα βασιλεὺς μὲν ἄνθρωπος ὢν τὰς ὑπ' αὐτοῦ κτισθείσας χώρας οὐκ ἀφίησιν ἐκδότους ἑτέροις δουλεύειν, οὐδὲ πρὸς ἄλλους καταφεύγειν·

[00217] ἀλλὰ γράμμασιν αὐ τοὺς ὑπομνήσκει, πολλάκις δὲ καὶ διὰ φίλων αὐτοῖς ἐπιστέλλει, εἰ δὲ καὶ χρεῖα γένηται, αὐτὸς παραγίνεται, τῇ παρουσίᾳ λοιπὸν αὐτοὺς δυσωπῶν·

[00218] μόνον ἵνα μὴ ἑτέροις δουλεύσωσι, καὶ ἀργὸν αὐτοῦ τὸ ἔργον γένηται.

[00219] ^[13.6] Οὐ πολλῶ πλεον ὁ Θεὸς τῶν ἑαυτοῦ κτισμάτων φείσεται πρὸς τὸ μὴ πλανηθῆναι ἀπ' αὐτοῦ, καὶ τοῖς οὐκ οὔσι δουλεύειν;

[00220] Μάλιστα ὅτι ἡ τοιαύτη πλάνη ἀπωλείας αὐτοῖς αἰτία καὶ ἀφανισμοῦ γίνεται, οὐκ ἔδει δὲ τὰ ἅπαξ κοινωήσαντα τῆς τοῦ Θεοῦ Εἰκόνας ἀπολέσθαι.

[00221] ^[13.7] Τί οὖν ἔδει ποιεῖν τὸν Θεόν;

[00222] Ἦ τί ἔδει γενέσθαι, ἀλλ' ἡ τὸ κατ' εἰκόνα πάλιν ἀνανεῶσαι, ἵνα δι' αὐτοῦ πάλιν αὐτὸν γινῶναι δυναθῶσιν οἱ ἄνθρωποι;

[00223] Τοῦτο δὲ πῶς ἂν ἐγεγόνει, εἰ μὴ αὐτῆς τῆς τοῦ Θεοῦ εἰκόνας παραγενομένης τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ;

[00224] Δι' ἀνθρώπων μὲν γὰρ οὐκ ἦν δυνατόν, ἐπεὶ καὶ αὐτοὶ κατ' εἰκόνα γεγόνασιν·

[00225] ἀλλ' οὐδὲ δι' ἀγγέλων·

[00226] οὐδὲ γὰρ οὐδὲ αὐτοὶ εἰσιν εἰκόνες.

[00227] Ὅθεν ὁ τοῦ Θεοῦ Λόγος δι' ἑαυτοῦ παρεγένετο, ἵνα ὡς Εἰκῶν ὢν τοῦ Πατρὸς τὸν κατ' εἰκόνα ἄνθρωπον ἀνακτίσαι δυναθῆ.

[00228] ^[13.8] Ἄλλως δὲ πάλιν οὐκ ἂν ἐγεγόνει, εἰ μὴ ὁ θάνατος ἦν καὶ ἡ φθορὰ ἐξαφανισθεῖσα.

[00229] ^[13.9] Ὅθεν εἰκότως ἔλαβε σῶμα θνητόν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν ἐξαφανισθῆναι δυναθῆ, καὶ οἱ κατ' εἰκόνα πάλιν ἀνακαινισθῶσιν ἄνθρωποι.

[00230] Οὐκοῦν ἑτέρου πρὸς ταύτην τὴν χρεῖαν οὐκ ἦν, εἰ μὴ τῆς Εἰκόνας τοῦ Πατρὸς.

[00231] ^[14.1] Ὡς γὰρ τῆς γραφείσης ἐν ξύλῳ μορφῆς παραφανισθείσης ἐκ τῶν ἔξωθεν ὀψίων, πάλιν χρεῖα τοῦτον παραγενέσθαι, οὐ καὶ ἔστιν ἡ μορφή, ἵνα ἀνακαινισθῆναι ἡ εἰκῶν δυναθῆ ἐν τῇ αὐτῇ ὕλῃ διὰ γὰρ τὴν ἐκείνου γραφὴν καὶ αὐτὴ ἡ ὕλη ἐν ἧ καὶ γέγραπται οὐκ ἐκβάλλεται, ἀλλ' ἐν αὐτῇ ἀνατυπύται.

[00232] ^[14.2] Κατὰ τοῦτο καὶ ὁ πανάγιος τοῦ Πατρὸς Υἱός, Εἰκῶν ὢν τοῦ Πατρὸς, παρεγένετο ἐπὶ τοὺς ἡμετέρους τόπους, ἵνα τὸν κατ' αὐτὸν πεπονημένον ἄνθρωπον ἀνακαινίσῃ, καὶ ὡς ἀπολόμενον εὖρη διὰ τῆς τῶν ἁμαρτιῶν ἀφέσεως, ἡ φησι καὶ αὐτὸς ἐν τοῖς Εὐαγγελίοις·

[00233] «Ἦλθον τὸ ἀπολόμενον εὖρεῖν καὶ σῶσαι.».

[00234] Ὅθεν καὶ πρὸς τοὺς Ἰουδαίους ἔλεγεν·

[00235] «Ἐὰν μὴ τις ἀναγεννηθῆ», οὐ τὴν ἐκ γυναικῶν γέννησιν σημαίνων ὥσπερ ὑπενόουν ἐκεῖνοι, ἀλλὰ τὴν ἀναγεννωμένην καὶ ἀνακτιζομένην ψυχὴν ἐν τῷ κατ' εἰκόνα δηλῶν.

[00236] ^[14.3] Ἐπεὶ δὲ καὶ εἰδωλομανία καὶ ἀθεότης κατεῖχε τὴν οἴκου μένην καὶ ἡ περὶ Θεοῦ γνῶσις ἐκέκρυπτο, τίνος ἦν διδάξαι τὴν οἰκουμένην περὶ Πατρὸς;

[00237] ἀνθρώπου φαίη τις ἄν;

[00238] ἀλλ' οὐκ ἦν ἀνθρώπων ἐνὸν τὴν ὑφήλιον πᾶσαν ὑπελθεῖν, οὔτε τῇ φύσει τοσοῦτον ἰσχυόντων δραμεῖν, οὔτε ἀξιοπίστων περὶ τούτου δυναμένων γενέσθαι, οὔτε πρὸς τὴν τῶν δαιμόνων ἀπάτην καὶ φαντασίαν ἰκανῶν δι' ἑαυτῶν ἀντιστῆναι.

[00239] ^[14.4] Πάντων γὰρ κατὰ ψυχὴν πληγέντων καὶ ταραχθέντων παρὰ τῆς δαιμονικῆς ἀπάτης καὶ τῆς τῶν εἰδώλων ματαιότητος, πῶς οἶόν τε ἦν ἀνθρώπου ψυχὴν καὶ ἀνθρώπων νοῦν μεταπεῖσαι, ὅπουγε οὐδὲ ὄραν αὐτοὺς δύναται;

[00240] ὁ δὲ μὴ ὄρᾳ τις, πῶς δύναται μεταπαιδεῦσαι;

[00241] ^[14.5] Ἄλλ' ἴσως ἂν τις εἴποι τὴν κτίσιν ἀρκεῖσθαι·

[00242] ἀλλ' εἰ ἡ κτίσις ἤρκει, οὐκ ἂν ἐγεγόνει τὰ τηλικαῦτα κακά.

[00243] Ἦν γὰρ καὶ ἡ κτίσις, καὶ οὐδὲν ἦττον οἱ ἄνθρωποι ἐν τῇ αὐτῇ περὶ Θεοῦ πλάνῃ ἐκυλίοντο.

[00244] ^[14.6] Τίνος οὖν ἦν πάλιν χρεῖα, ἡ τοῦ Θεοῦ Λόγου τοῦ καὶ ψυχὴν καὶ νοῦν ὀρώντος, τοῦ καὶ τὰ ὅλα ἐν τῇ κτίσει κινούντος, καὶ δι' αὐτῶν γνωρίζοντος τὸν Πατέρα;

[00245] τοῦ γὰρ διὰ τῆς ἰδίας προνοίας καὶ διακοσμήσεως τῶν ὄλων διδάσκοντος περὶ τοῦ Πατρὸς, αὐτοῦ ἦν καὶ τὴν αὐτὴν διδασκαλίαν ἀνανεῶσαι.

[00246] ^[14.7] Πῶς οὖν ἂν ἐγεγόνει τοῦτο;

- [00247] Ἴσως ἂν τις εἴποι ὅτι ἔξον ἦν διὰ τῶν αὐτῶν, ὥστε πάλιν διὰ τῶν τῆς κτίσεως ἔργων τὰ περὶ αὐτοῦ δεῖξαι.
- [00248] Ἀλλ' οὐκ ἦν ἀσφαλὲς ἔτι τοῦτο.
- [00249] Οὐχί γε·
- [00250] παρῆιδον γὰρ τοῦτο πρότερον οἱ ἄνθρωποι, καὶ οὐκέτι μὲν ἄνω, κάτω δὲ τοὺς ὀφθαλμοὺς ἐσχίκασιν.
- [00251] [14.8] Ὅθεν εἰκότως ἀνθρώπους θέλων ὠφελῆσαι, ὡς ἄνθρωπος ἐπιδημῆι, λαμβάνων ἑαυτῶ σῶμα ὁμοιον ἐκείνοις, καὶ ἐκ τῶν κάτω λέγω δὴ διὰ τῶν τοῦ σώματος ἔργων ἵνα οἱ μὴ θελήσαντες αὐτὸν γνῶναι ἐκ τῆς εἰς τὰ ὅλα προνοίας καὶ ἡγεμονίας αὐτοῦ, κἂν ἐκ τῶν δι' αὐτοῦ τοῦ σώματος ἔργων γνῶσωνται τὸν ἐν τῷ σώματι τοῦ Θεοῦ Λόγον, καὶ δι' αὐτοῦ τὸν Πατέρα.
- [00252] [15.1] Ὡς γὰρ ἀγαθὸς διδάσκαλος κηδόμενος τῶν ἑαυτοῦ μαθητῶν, τοὺς μὴ δυναμένους ἐκ τῶν μειζόνων ὠφελῆθῆναι, πάντως διὰ τῶν εὐτελεστέρων συγκαταβαίνων αὐτοὺς παιδεύει·
- [00253] οὕτως καὶ ὁ τοῦ Θεοῦ Λόγος, καθὼς καὶ ὁ Παῦλος φησιν·
- [00254] «Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας».
- [00255] [15.2] Ἐπειδὴ γὰρ οἱ ἄνθρωποι ἀποστραφέντες τὴν πρὸς τὸν Θεὸν θεωρίαν καὶ ὡς ἐν βυθῷ βυθισθέντες κάτω τοὺς ὀφθαλμοὺς ἔχοντες, ἐν γενέσει καὶ τοῖς αἰσθητοῖς τὸν Θεὸν ἀνεζήτουν, ἀνθρώπους θνητοὺς καὶ δαίμονας ἑαυτοῖς θεοὺς ἀνατυπούμενοι·
- [00256] τούτου ἕνεκα ὁ φιλόανθρωπος καὶ κοινὸς πάντων Σωτὴρ, ὁ τοῦ Θεοῦ Λόγος, λαμβάνει ἑαυτῶ σῶμα, καὶ ὡς ἄνθρωπος ἐν ἀνθρώποις ἀναστρέφεται, καὶ τὰς αἰσθήσεις πάντων ἀνθρώπων προσλαμβάνει, ἵνα οἱ ἐν σωματικῶς νοοῦντες εἶναι τὸν Θεόν, ἀφ' ὧν ὁ Κύριος ἐργάζεται διὰ τῶν τοῦ σώματος ἔργων, ἀπ' αὐτῶν νοήσωσι τὴν ἀλήθειαν, καὶ δι' αὐτοῦ τὸν Πατέρα λογίσωνται.
- [00257] [15.3] Ἄνθρωποι δὲ ὄντες καὶ ἀνθρώπινα πάντα νοοῦντες, οἷς ἐὰν ἐπέβαλον τὰς ἑαυτῶν αἰσθήσεις, ἐν τούτοις προσλαμβανομένους ἑαυτοὺς ἑώρων, καὶ πανταχόθεν διδασκομένους τὴν ἀλήθειαν.
- [00258] [15.4] Εἴτε γὰρ εἰς τὴν κτίσιν ἐπτόγητο, ἀλλ' ἑώρων αὐτὴν ὁμολογοῦσαν τὸν Χριστὸν Κύριον·
- [00259] εἴτε εἰς ἀνθρώπους ἦν αὐτῶν ἡ διάνοια προληφθεῖσα, ὥστε τούτους θεοὺς νομίζειν, ἀλλ' ἐκ τῶν ἔργων τοῦ Σωτῆρος, συγκρινόντων τε ἐκείνων, ἐφαίνετο ἐν ἀνθρώποις μόνος ὁ Σωτὴρ Θεοῦ Υἱός, οὐκ ὄντων παρ' ἐκείνοις τοιούτων ὁποῖα παρὰ τοῦ Θεοῦ Λόγου γέγονεν.
- [00260] [15.5] Εἰ δὲ καὶ εἰς δαίμονας ἦσαν προληφθέντες, ἀλλ' ὄρωντες αὐτοὺς διωκομένους ὑπὸ τοῦ Κυρίου, ἐγίνωσκον μόνον εἶναι τοῦτον τὸν τοῦ Θεοῦ Λόγον, καὶ οὐκ εἶναι θεοὺς τοὺς δαίμονας.
- [00261] [15.6] Εἰ δὲ καὶ εἰς νεκροὺς ἦδη τούτων ἦν ὁ νοῦς κατασχεθεῖς, ὥστε θρησκεύειν ἤρωας, καὶ τοὺς παρὰ ποιηταῖς λεγομένους θεοὺς·
- [00262] ἀλλ' ὄρωντες τὴν τοῦ Σωτῆρος ἀνάστασιν, ὠμολόγουν ἐκείνους εἶναι ψευδεῖς, καὶ μόνον τὸν Κύριον ἀληθινόν, τὸν τοῦ Πατρὸς Λόγον, τὸν καὶ τοῦ θανάτου κυριεύοντα.
- [00263] [15.7] Διὰ τοῦτο καὶ γεγέννηται, καὶ ἄνθρωπος ἐφάνη, καὶ ἀπέθανε, καὶ ἀνέστη, ἀμβλύνας καὶ ἐπισκιάσας τὰ τῶν πώποτε γενομένων ἀνθρώπων διὰ τῶν ἰδίων ἔργων, ἵνα ὅπου δ' ἂν ὦσι προληφθέντες οἱ ἄνθρωποι, ἐκείθεν αὐτοὺς ἀναγάγη, καὶ διδάξη τὸν ἀληθινὸν ἑαυτοῦ Πατέρα, καθάπερ καὶ αὐτὸς φησιν·
- [00264] «Ἦλθον σῶσαι καὶ εὐρεῖν τὸ ἀπολωλός».
- [00265] [16.1] Ἄπαξ γὰρ εἰς αἰσθητὰ πεσοῦσης τῆς διανοίας τῶν ἀνθρώπων, ὑπέβαλεν ἑαυτὸν διὰ σώματος φανῆναι ὁ Λόγος, ἵνα μετενέγκῃ εἰς ἑαυτὸν ὡς ἄνθρωπον τοὺς ἀνθρώπους, καὶ τὰς αἰσθήσεις αὐτῶν εἰς ἑαυτὸν ἀποκλίνῃ, καὶ λοιπὸν ἐκείνους ὡς ἄνθρωπον αὐτὸν ὄρωντας, δι' ὧν ἐργάζεται ἔργων, πείσῃ μὴ εἶναι ἑαυτὸν ἄνθρωπον μόνον, ἀλλὰ καὶ Θεὸν καὶ Θεοῦ ἀληθινοῦ Λόγον καὶ Σοφίαν.
- [00266] [16.2] Τοῦτο δὲ καὶ ὁ Παῦλος βουλόμενος σημεῖναί φησιν·
- [00267] «Ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος, γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ·
- [00268] ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.».
- [00269] [16.3] Πανταχοῦ γὰρ τοῦ Λόγου ἑαυτὸν ἀπλώσαντος, καὶ ἄνω καὶ κάτω καὶ εἰς τὸ βάθος καὶ εἰς τὸ πλάτος·
- [00270] ἄνω μὲν εἰς τὴν κτίσιν, κάτω δὲ εἰς τὴν ἐνανθρώπησιν, εἰς βάθος δὲ εἰς τὸν ἄδην, εἰς πλάτος δὲ εἰς τὸν κόσμον·
- [00271] τὰ πάντα τῆς περὶ Θεοῦ γνώσεως πεπλήρωται.
- [00272] [16.4] Διὰ δὲ τοῦτο, οὐδὲ παρ' αὐτὰ παραγενόμενος τὴν θυσίαν τὴν ὑπὲρ πάντων ἐπετέλει, παραδιδούς τὸ σῶμα τῷ θανάτῳ, καὶ ἀνιστῶν αὐτό, ἀφανῆ ἑαυτὸν διὰ τούτου ποιῶν.
- [00273] Ἀλλὰ καὶ ἐμφανῆ ἑαυτὸν διὰ τούτου καθίστη διαμένων ἐν αὐτῷ καὶ τοιαῦτα τελῶν ἔργα καὶ σημεῖα διδοῦς, ἃ μηκέτι ἄνθρωπον ἀλλὰ Θεὸν Λόγον αὐτὸν ἐγνώριζον.
- [00274] [16.5] Ἀμφότερα γὰρ ἐφιλοφύετο ὁ Σωτὴρ διὰ τῆς ἐνανθρωπήσεως, ὅτι καὶ τὸν θάνατον ἐξ ἡμῶν ἠφάνιζε, καὶ ἀνεκαίνιζεν ἡμᾶς·
- [00275] καὶ ὅτι ἀφανῆς ὢν καὶ ἀόρατος, διὰ τῶν ἔργων ἐνέφαινε, καὶ ἐγνώριζεν ἑαυτὸν εἶναι τὸν Λόγον τοῦ Πατρὸς, τὸν τοῦ παντὸς ἡγεμόνα καὶ βασιλέα.
- [00276] [17.1] Οὐ γὰρ δὴ περικεκλεισμένος ἦν ἐν τῷ σώματι·

[00277] οὐδὲ ἐν σώματι μὲν ἦν, ἀλλαχόσε δὲ οὐκ ἦν.

[00278] Οὐδὲ ἐκεῖνο μὲν ἐκίνει, τὰ ὅλα δὲ τῆς τούτου ἐνεργείας καὶ προνοίας κεκένωτο·

[00279] ἀλλὰ τὸ παραδοξότατον, Λόγος ὢν, οὐ συνέιχετο μὲν ὑπὸ τινος·

[00280] συνέιχε δὲ τὰ πάντα μᾶλλον αὐτός·

[00281] καὶ ὥσπερ ἐν πάσῃ τῇ κτίσει ὢν, ἐκτὸς μὲν ἐστί τοῦ παντός κατ' οὐσίαν, ἐν πᾶσι δὲ ἐστί ταῖς ἑαυτοῦ δυνάμεσι, τὰ πάντα διακοσμῶν, καὶ εἰς πάντα ἐν πᾶσι τὴν ἑαυτοῦ πρόνοιαν ἐφαπλῶν, καὶ ἕκαστον καὶ πάντα ὁμοῦ ζωοποιῶν, περιέχων τὰ ὅλα καὶ μὴ περιεχόμενος, ἀλλ' ἐν μόνῳ τῷ ἑαυτοῦ Πατρὶ ὅλος ὢν κατὰ πάντα·

[00282] ^[17.2] Οὕτως καὶ ἐν τῷ ἀνθρωπίνῳ σώματι ὢν, καὶ αὐτὸς αὐτὸ ζωοποιῶν, εἰκότως ἐζωοποιεῖ καὶ τὰ ὅλα καὶ ἐν τοῖς πᾶσιν ἐγίνετο, καὶ ἔξω τῶν ὄλων ἦν.

[00283] Καὶ ἀπὸ τοῦ σώματος δὲ διὰ τῶν ἔργων γνωριζόμενος, οὐκ ἀφανῆς ἦν καὶ ἀπὸ τῆς τῶν ὄλων ἐνεργείας.

[00284] ^[17.3] Ψυχῆς μὲν οὖν ἔργον ἐστὶ θεωρεῖν μὲν καὶ τὰ ἔξω τοῦ ἰδίου σώματος τοῖς λογισμοῖς, οὐ μὴν καὶ ἔξωθεν τοῦ ἰδίου σώματος ἐνεργεῖν, ἢ τὰ τούτου μακρὰν τῇ παρουσίᾳ κινεῖν.

[00285] Οὐδέποτε γοῦν ἀνθρώπος διανοούμενος τὰ μακρὰν ἤδη καὶ ταῦτα κινεῖ καὶ μεταφέρει·

[00286] οὐδὲ εἰ ἐπὶ τῆς ἰδίας οἰκίας καθέζοιτό τις καὶ λογίζοιτο τὰ ἐν οὐρανῷ, ἤδη καὶ τὸν ἥλιον κινεῖ, καὶ τὸν οὐρανὸν περιστρέφει.

[00287] Ἀλλ' ὁρᾷ μὲν αὐτὰ κινούμενα καὶ γεγονότα, οὐ μὴν ὥστε ἐργάζεσθαι αὐτὰ δυνατὸς τυγχάνει.

[00288] ^[17.4] Οὐ δὴ τοιοῦτος ἦν ὁ τοῦ Θεοῦ Λόγος ἐν τῷ ἀνθρώπῳ·

[00289] οὐ γὰρ συνεδέδετο τῷ σώματι, ἀλλὰ μᾶλλον αὐτὸς ἐκράτει τοῦτο, ὥστε καὶ ἐν τούτῳ ἦν καὶ ἐν τοῖς πᾶσιν ἐτύγχανε, καὶ ἔξω τῶν ὄντων ἦν, καὶ ἐν μόνῳ τῷ Πατρὶ ἀνεπαύετο.

[00290] ^[17.5] Καὶ τὸ θαυμαστὸν τοῦτο ἦν, ὅτι καὶ ὡς ἀνθρώπος ἐπολιτεύετο, καὶ ὡς Λόγος τὰ πάντα ἐζωογόνει, καὶ ὡς Υἱὸς τῷ Πατρὶ συνῆν.

[00291] Ὅθεν οὐδὲ τῆς Παρθένου τικτούσης ἔπασχεν αὐτός, οὐδὲ ἐν σώματι ὢν ἐμολύνετο, ἀλλὰ μᾶλλον καὶ τὸ σῶμα ἠγίαζεν.

[00292] ^[17.6] Οὐδὲ γὰρ ἐν τοῖς πᾶσιν ὢν, τῶν πάντων μεταλαμβάνει, ἀλλὰ πάντα μᾶλλον ὑπ' αὐτοῦ ζωογονεῖται καὶ τρέφεται.

[00293] ^[17.7] Εἰ γὰρ καὶ ἥλιος ὁ ὑπ' αὐτοῦ γενόμενος καὶ ὑφ' ἡμῶν ὀρώμενος, περιπολῶν ἐν οὐρανῷ, οὐ ῥυπαίνεται τῶν ἐπὶ γῆς σωμάτων ἀπτόμενος, οὐδὲ ὑπὸ σκότους ἀφανίζεται, ἀλλὰ μᾶλλον αὐτὸς καὶ ταῦτα φωτίζει καὶ καθαρίζει, πολλῷ πλέον ὁ πανάγιος τοῦ Θεοῦ Λόγος, ὁ καὶ τοῦ ἡλίου ποιητῆς καὶ κύριος, ἐν σώματι γνωριζόμενος οὐκ ῥυπαίνεται, ἀλλὰ μᾶλλον ἀφθαρτος ὢν, καὶ τὸ σῶμα θνητὸν τυγχάνον ἐζωοποιεῖ καὶ ἐκαθάριζεν, «ὅς ἀμαρτίαν γὰρ, φησὶν, οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ».

[00294] ^[18.1] Ὅταν τοίνυν ἐσθίοντα καὶ πίνοντα καὶ τικτόμενον αὐτὸν λέγωσιν οἱ περὶ τούτου θεολόγοι, γίνωσκε ὅτι τὸ μὲν σῶμα, ὡς σῶμα, ἐτίκτετο καὶ καταλλήλοις ἐτρέφετο τροφαῖς, αὐτὸς δὲ ὁ συνὼν τῷ σώματι Θεὸς Λόγος τὰ πάντα διακοσμῶν, καὶ δι' ὧν εἰργάζετο ἐν τῷ σώματι οὐκ ἀνθρώπον ἑαυτὸν, ἀλλὰ Θεὸν Λόγον ἐγνώριζεν.

[00295] Λέγεται δὲ περὶ αὐτοῦ ταῦτα, ἐπειδὴ καὶ τὸ σῶμα ἐσθίον καὶ τικτόμενον καὶ πάσχον, οὐχ ἑτέρου τινός, ἀλλὰ τοῦ Κυρίου ἦν·

[00296] καὶ ὅτι ἀνθρώπου γενομένου, ἔπρεπε καὶ ταῦτα ὡς περὶ ἀνθρώπου λέγεσθαι, ἵνα ἀληθεία καὶ μὴ φαντασία σῶμα ἔχων φαίνεται.

[00297] ^[18.2] Ἀλλ' ὥσπερ ἐκ τούτων ἐγινώσκετο σωματικῶς παρῶν, οὕτως ἐκ τῶν ἔργων ὢν ἐποίει διὰ τοῦ σώματος, Υἱὸν Θεοῦ ἑαυτὸν ἐγνώριζεν.

[00298] Ὅθεν καὶ πρὸς τοὺς ἀπίστους Ἰουδαίους ἐβόα λέγων·

[00299] «Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεῦτέ μοι·

[00300] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεῦητε, τοῖς ἔργοις μου πιστεῦσατε·

[00301] ἵνα γνῶτε καὶ γινώσκητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ καὶ ἐγὼ ἐν τῷ Πατρὶ.».

[00302] ^[18.3] Ὡς γὰρ ἀόρατος ὢν, ἀπὸ τῶν τῆς κτίσεως ἔργων γινώσκεται, οὕτως ἀνθρώπος γενόμενος, καὶ ἐν σώματι μὴ ὀρώμενος, ἐκ τῶν ἔργων ἂν γνωσθεῖν ὅτι οὐκ ἀνθρώπος ἀλλὰ Θεοῦ Δύναμις καὶ Λόγος ἐστὶν ὁ ταῦτα ἐργαζόμενος.

[00303] ^[18.4] Τὸ γὰρ ἐπιτάσσειν αὐτὸν τοῖς δαίμοσι, κἀκείνους ἀπελαύνεσθαι, οὐκ ἀνθρώπινον ἀλλὰ θεϊὸν ἐστὶ τὸ ἔργον.

[00304] Ἥ τις ἰδὼν αὐτὸν τὰς νόσους ἰώμενον, ἐν αἷς ὑπόκειται τὸ τῶν ἀνθρώπων γένος, ἔτι ἀνθρώπον καὶ οὐ Θεὸν ἠγείτο;

[00305] Λεπτοὺς γὰρ ἐκαθάριζε, χωλοὺς περιπατεῖν ἐποίει, κωφῶν τὴν ἀκοὴν ἤνοιγε, τυφλοὺς ἀναβλέπειν ἐποίει, καὶ πάσας ἀπλῶς νόσους καὶ πᾶσαν μαλακίαν ἀπήλαυνεν ἀπὸ τῶν ἀνθρώπων, ἀφ' ὧν ἦν αὐτοῦ καὶ τὸν τυχόντα τὴν θεότητα θεωρεῖν.

[00306] Τίς γὰρ ἰδὼν αὐτὸν ἀποδιδόντα τὸ λείπον, οἷς ἡ γένεσις ἐνέλειψε, καὶ τοῦ ἐκ γενετῆς τυφλοῦ τοὺς ὀφθαλμοὺς ἀνοίγοντα, οὐκ ἂν ἐνενόησε τὴν ἀνθρώπων ὑποκειμένην αὐτῷ γένεσιν, καὶ ταύτης εἶναι τοῦτον Δημιουργὸν καὶ Ποιητὴν;

[00307] Ὁ γὰρ τὸ μὴ ὁ ἐκ γενέσεως ἔσχεν ὁ ἀνθρώπος ἀποδιδούς, δηλὸς ἂν εἶη πάντως ὅτι Κύριος οὗτός ἐστι καὶ τῆς γενέσεως τῶν ἀνθρώπων.

- [00308] [18.5] Διὰ τοῦτο καὶ ἐν ἀρχῇ κατερχόμενος πρὸς ἡμᾶς, ἐκ παρ' ἑνὸς πλάττει ἑαυτῷ τὸ σῶμα, ἵνα μὴ μικρὸν τῆς θεότητος αὐτοῦ γνῶρισμα πᾶσι παράσχη, ὅτι ὁ τοῦτο πλάσας αὐτός ἐστι καὶ τῶν ἄλλων Ποιητής.
- [00309] Τίς γὰρ ἰδὼν χωρὶς ἀνδρὸς ἐκ παρθένου μόνης προερχόμενον σῶμα, οὐκ ἐνθυμεῖται τὸν ἐν τούτῳ φαινόμενον εἶναι καὶ τῶν ἄλλων σωμάτων Ποιητὴν καὶ Κύριον;
- [00310] [18.6] Τίς δὲ ἰδὼν καὶ τὴν ὑδάτων ἀλλασσομένην οὐσίαν, καὶ εἰς οἶνον μεταβάλλουσαν, οὐκ ἐννοεῖ τὸν τοῦτο ποιήσαντα Κύριον εἶναι καὶ Κτίστην τῆς τῶν ὄλων ὑδάτων οὐσίας;
- [00311] διὰ τοῦτο γὰρ ὡς Δεσπότης ἐπέβαινε καὶ τῇ θαλάσῃ, καὶ περιεπάτει ὡς ἐπὶ γῆς, γνῶρισμα τῆς ἐπὶ πάντα δεσποτείας αὐτοῦ τοῖς ὁρώσι παρέχων.
- [00312] Τρέφων δὲ καὶ ἐξ ὀλίγων τοσοῦτον πλῆθος, καὶ ἐξ ἀπόρων εὐπορῶν αὐτός, ὥστε ἀπὸ πέντε ἄρτων πεντακισχιλίους κορεσθῆναι, καὶ ἄλλο τοσοῦτο καταλείψαι, οὐδὲν ἕτερον ἢ αὐτὸν εἶναι καὶ τὸν τῆς ὄλων προνοίας Κύριον ἐγνώριζε.
- [00313] [19.1] Ταῦτα δὲ πάντα ποιεῖν τῷ Σωτῆρι καλῶς ἔχειν ἐδόκει, ἵν' ἐπειδὴ τὴν ἐν τοῖς πᾶσιν αὐτοῦ πρόνοιαν ἠγνόησαν οἱ ἄνθρωποι καὶ οὐ κατενόησαν τὴν διὰ τῆς κτίσεως αὐτοῦ θεότητα, κἂν ἐκ τῶν διὰ τοῦ σώματος ἔργων αὐτοῦ ἀνα βλέψῃσι, καὶ ἐννοίαν λάβωσι δι' αὐτοῦ τῆς εἰς τὸν Πατέρα γνώσεως, ἐκ τῶν κατὰ μέρος τὴν εἰς τὰ ὅλα αὐτοῦ πρόνοιαν, ὡς προεῖπον, ἀναλογιζόμενοι.
- [00314] [19.2] Τίς γὰρ ἰδὼν αὐτοῦ τὴν κατὰ δαιμόνων ἐξουσίαν, ἢ τίς ἰδὼν τοὺς δαίμονας ὁμολογοῦντας εἶναι τούτων αὐτὸν Κύριον, ἔτι τὴν διάνοιαν ἀμφίβολον ἔξει, εἰ οὗτός ἐστιν ὁ τοῦ Θεοῦ Υἱὸς καὶ ἡ Σοφία καὶ ἡ Δύναμις;
- [00315] [19.3] Οὐδὲ γὰρ τὴν κτίσιν αὐτὴν σιωπῆσαι πεποιήκεν, ἀλλὰ τό γε θαυμαστόν, καὶ ἐν τῷ θανάτῳ, μᾶλλον δὲ ἐν αὐτῷ τῷ κατὰ τοῦ θανάτου τροπαίῳ, λέγω δὴ τῷ σταυρῷ, πᾶσα ἢ κτίσις ὁμολογεῖ τὸν ἐν τῷ σώματι γνωριζόμενον καὶ πᾶσιν οὐκ ἀπλῶς εἶναι ἄνθρωπον, ἀλλὰ Θεοῦ Υἱὸν καὶ Σωτῆρα πάντων.
- [00316] Ὁ τε γὰρ ἥλιος ἀπεστράφη, καὶ ἡ γῆ ἐσειέτο, καὶ τὰ ὄρη ἐρρήγνυτο, πάντες κατέπησον.
- [00317] Ταῦτα δὲ τὸν μὲν ἐν τῷ σταυρῷ Χριστὸν Θεὸν ἐδείκνυον, τὴν δὲ κτίσιν πᾶσαν τούτου δούλην εἶναι, καὶ μαρτυροῦσαν τῷ φόβῳ τὴν τοῦ δεσπότητος παρουσίαν.
- [00318] [19.4] Οὕτω μὲν οὖν ὁ Θεὸς Λόγος διὰ τῶν ἔργων ἑαυτὸν ἐνεφάνιζε τοῖς ἀνθρώποις.
- [00319] Ἀκόλουθον δ' ἂν εἶη καὶ τὸ τέλος τῆς ἐν σώματι διαγωγῆς καὶ περιπολήσεως αὐτοῦ διηγῆσασθαι, καὶ εἰπεῖν καὶ ὁποῖος γέγονεν ὁ τοῦ σώματος θάνατος·
- [00320] μάλιστα ὅτι τὸ κεφάλαιον τῆς πίστεως ἡμῶν ἐστὶ τοῦτο, καὶ πάντες ἀπλῶς ἄνθρωποι περὶ τούτου θρυλλοῦσιν·
- [00321] ἵνα γινῶς ὅτι καὶ ἐκ τούτου μᾶλλον οὐδὲν ἤττον γινώσκειται Θεὸς ὁ Χριστὸς καὶ τοῦ Θεοῦ Υἱός.
- [00322] [20.1] Τὴν μὲν οὖν αἰτίαν τῆς σωματικῆς ἐπιφανείας αὐτοῦ, ὡς οἷόν τε ἦν, ἐκ μέρους, καὶ ὡς ἡμεῖς ἠδυνήθημεν νοῆσαι, προείπομεν, ὅτι οὐκ ἄλλου ἦν τὸ φθαρτὸν εἰς ἀφθαρσίαν μεταβαλεῖν, εἰ μὴ αὐτοῦ τοῦ Σωτῆρος, τοῦ καὶ τὴν ἀρχὴν ἐξ οὐκ ὄντων πεποιηκότος τὰ ὅλα·
- [00323] καὶ οὐκ ἄλλου ἦν τὸ κατ' εἰκόνα πάλιν ἀνακτίσαι τοῖς ἀνθρώποις, εἰ μὴ τῆς Εἰκόνης τοῦ Πατρὸς·
- [00324] καὶ οὐκ ἄλλου ἦν τὸ θνητὸν ἀθάνατον ἀναστήσαι, εἰ μὴ τῆς Αὐτοζωῆς οὐσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
- [00325] καὶ οὐκ ἄλλου ἦν περὶ Πατρὸς διδάξαι, καὶ τὴν εἰδώλων καθαιρηθῆναι θρησκείαν, εἰ μὴ τοῦ τὰ πάντα διακοσμοῦντος Λόγου, καὶ μόνου τοῦ Πατρὸς ὄντος Υἱοῦ μονογενοῦς ἀληθινοῦ.
- [00326] [20.2] Ἐπειδὴ δὲ καὶ τὸ ὀφειλόμενον παρὰ πάντων ἔδει λοιπὸν ἀποδοθῆναι·
- [00327] ὀφείλετο γὰρ πάντως, ὡς προεῖπον, ἀποθανεῖν, δι' ὃ μάλιστα καὶ ἐπεδήμησε·
- [00328] τούτου ἕνεκεν μετὰ τὰς περὶ θεότητος αὐτοῦ ἐκ τῶν ἔργων ἀποδείξεις, ἤδη λοιπὸν καὶ ὑπὲρ πάντων τὴν θυσίαν ἀνέφερον, ἀντὶ πάντων τὸν ἑαυτοῦ ναὸν εἰς θάνατον παραδιδούς, ἵνα τοὺς μὲν πάντας ἀνυπευθύνους καὶ ἐλευθέρους τῆς ἀρχαίας παραβάσεως ποιήσῃ·
- [00329] δείξῃ δὲ ἑαυτὸν καὶ θανάτου κρείττονα, ἀπαρχὴν τῆς τῶν ὄλων ἀναστάσεως τὸ ἴδιον σῶμα ἀφθαρτὸν ἐπιδεικνύμενος.
- [00330] [20.3] Καὶ μήτοι θαυμάσης εἰ πολλάκις τὰ αὐτὰ περὶ τῶν αὐτῶν λέγομεν.
- [00331] Ἐπειδὴ γὰρ περὶ τῆς εὐδοκίας τοῦ Θεοῦ λαλοῦμεν, διὰ τοῦτο τὸν αὐτὸν νοῦν διὰ πλειόνων ἐρμηνεύομεν, μὴ ἄρα τι παραλιμπάνειν δόξωμεν, καὶ ἔγκλημα γένηται ὡς ἐνδεῶς εἰρηκόσι·
- [00332] καὶ γὰρ βέλτιον ταυτολογίας μέμψιν ὑποστῆναι, ἢ παραλείψαι τι τῶν ὀφειλόντων γραφῆναι.
- [00333] [20.4] Τὸ μὲν οὖν σῶμα, ὡς καὶ αὐτὸ κοινὴν ἔχον τοῖς πᾶσι τὴν οὐσίαν σῶμα γὰρ ἦν ἀνθρώπινον, εἰ καὶ καινότερῳ θαύματι συνέστη ἐκ παρθένου μόνης, ὅμως θνητὸν ὄν κατὰ ἀκολουθίαν τῶν ὁμοίων καὶ ἀπέθνησκε·
- [00334] τῇ δὲ τοῦ Λόγου εἰς αὐτὸ ἐπιβάσει, οὐκέτι κατὰ τὴν ἰδίαν φύσιν ἐφθίρετο, ἀλλὰ διὰ τὸν ἐνοικήσαντα τοῦ Θεοῦ Λόγον, ἐκτὸς ἐγίνετο φθορᾶς.
- [00335] [20.5] Καὶ συνέβαινε ἀμφοτέρω ἐν ταύτῳ γενέσθαι παραδόξως·
- [00336] ὅτι τε ὁ πάντων θάνατος ἐν τῷ κυριακῷ σώματι ἐπληροῦτο, καὶ ὁ θάνατος καὶ ἡ φθορὰ διὰ τὸν συνόντα Λόγον ἐξηφανίζετο.
- [00337] Θανάτου γὰρ ἦν χρεῖα, καὶ θάνατον ὑπὲρ πάντων ἔδει γενέσθαι, ἵνα τὸ παρὰ πάντων ὀφειλόμενον γένηται.
- [00338] [20.6] Ὅθεν, ὡς προεῖπον, ὁ Λόγος, ἐπεὶ οὐκ οἷόν τε ἦν αὐτὸν ἀποθανεῖν ἀθάνατος γὰρ ἦν, ἔλαβεν ἑαυτῷ σῶμα τὸ δυνάμενον ἀποθανεῖν, ἵνα ὡς ἴδιον

ἀντί πάντων αὐτὸ προσε νέγκη, καὶ ὡς αὐτὸς ὑπὲρ πάντων πάσχω, διὰ τὴν πρὸς αὐτὸ ἐπίβασιν, «καταργήση τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστιν τὸν διάβολον·

[00339] καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δου λείας».

[00340] [21.1] Ἀμέλει, τοῦ κοινοῦ πάντων Σωτήρος ἀποθανόντος ὑπὲρ ἡμῶν, οὐκέτι νῦν ὥσπερ πάλαι κατὰ τὴν τοῦ νόμου ἀπειλὴν θανάτῳ ἀποθνήσκουσι οἱ ἐν Χριστῷ πιστοί·

[00341] πέπανται γὰρ ἡ τοιαύτη καταδίκη·

[00342] ἀλλὰ τῆς φθορᾶς παυομένης καὶ ἀφανιζομένης ἐν τῇ τῆς ἀναστάσεως χάριτι, λοιπὸν κατὰ τὸ τοῦ σώματος θνητὸν διαλυόμεθα μόνον τῷ χρόνῳ ὃν ἐκάστῳ ὁ Θεὸς ὥρισεν, ἵνα «κρείττονος ἀναστάσεως» τυχεῖν δυνηθῶμεν.

[00343] [21.2] Δίκην γὰρ τῶν ἐν τῇ γῆ καταβαλλομένων σπερμάτων, οὐκ ἀπολλύμεθα διαλυόμενοι, ἀλλ' ὡς σπειρόμενοι ἀναστησόμεθα, καταργηθέντος τοῦ θανάτου κατὰ τὴν τοῦ Σωτήρος χάριν.

[00344] Διὰ τοῦτο γοῦν καὶ ὁ μακάριος Παῦλος ἐγγυητὴς τῆς ἀναστάσεως πᾶσι γενόμενος φησι·

[00345] «Δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν·

[00346] ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος·

[00347] κατεπόθη ὁ θάνατος εἰς νίκος.

[00348] Ποῦ σου, θάνατε, τὸ κέντρον;» [21.3] Διὰ τί οὖν, ἂν τις εἴποι, εἴπερ ἀναγκαῖον ἦν ἀντί πάντων αὐτὸν παραδοῦναι τὸ σῶμα θανάτῳ, οὐχ ὡς ἄνθρωπος ἰδίως ἀπέθετο τοῦτο, ἀλλὰ καὶ μέχρι τοῦ σταυρωθῆναι παρήλθεν;

[00349] Ἐντίμως γὰρ μᾶλλον αὐτὸν ἔπρεπεν ἀποθέσθαι τὸ σῶμα, ἢπερ μεθ' ὑβρεως τὸν τοιοῦτον θάνατον ὑπομεῖναι.

[00350] [21.4] Θέα δὴ πάλιν εἰ μὴ ἡ τοιαύτη ἀντίθεσις ἐστὶν ἀνθρωπίνη·

[00351] τὸ δὲ ὑπὸ τοῦ Σωτήρος γενόμενον, θεῖον ἀληθῶς καὶ ἄξιον τῆς αὐτοῦ θεότητος διὰ πολλὰ·

[00352] πρῶτον μὲν, ὅτι ὁ συμβαίνων τοῖς ἀνθρώποις θάνατος κατὰ ἀσθένειαν τῆς αὐτῶν φύσεως αὐτοῖς παραγίνεται·

[00353] οὐκ ἐνδύμενοι γὰρ ἐπὶ πολὺ διαμένειν, τῷ χρόνῳ διαλύονται.

[00354] Διὰ τοῦτο γὰρ καὶ νόσοι τούτοις συμβαίνουσι, καὶ ἐξασθενήσαντες ἀποθνήσκουσιν.

[00355] Ὁ δὲ Κύριος οὐκ ἀσθενῆς, ἀλλὰ Θεοῦ Δύναμις, καὶ Θεοῦ Λόγος ἐστὶ, καὶ Ἄυτοζωή.

[00356] [21.5] Εἰ μὲν οὖν ἦν ἰδία που, καὶ κατὰ τὴν συνήθειαν τῶν ἀνθρώπων ἀποθέμενος τὸ σῶμα ἐν κλίνῃ, ἐνομίσθη ἂν καὶ αὐτὸς κατὰ τὴν τῆς φύσεως ἀσθένειαν τοῦτο παθῶν, καὶ μηδὲν ἔχων πλέον τῶν ἄλλων ἀνθρώπων.

[00357] Ἐπειδὴ δὲ καὶ Ζωὴ ἦν, καὶ Θεοῦ Λόγος, καὶ ἔδει τὸν ὑπὲρ πάντων γενέσθαι θάνατον, διὰ τοῦτο ὡς μὲν Ζωὴ καὶ Δύναμις ὧν συνίσχυνεν ἐν αὐτῷ τὸ σῶμα·

[00358] [21.6] ὡς δὲ ὀφείλοντος γενέσθαι τοῦ θανάτου, οὐχ ἑαυτῷ, ἀλλὰ παρ' ἐτέρων ἐλάμβανε τὴν πρόφασιν τοῦ τελειῶσαι τὴν θυσίαν·

[00359] ἐπεὶ μηδὲ νοσεῖν ἔδει τὸν Κύριον, τὸν τῶν ἄλλων τὰς νόσους θεραπεύοντα·

[00360] ἀλλ' οὐδὲ ἐξασθενῆσαι ἔδει πάλιν τὸ σῶμα, ἐν ᾧ καὶ τὰς τῶν ἄλλων ἀσθενείας ἰσχυροποιεῖ.

[00361] [21.7] Διὰ τί οὖν καὶ τὸν θάνατον ὥσπερ καὶ τὸ νοσεῖν οὐκ ἐκώλυσεν;

[00362] Ὅτι διὰ τοῦτον ἔσχε τὸ σῶμα, καὶ ἀπρεπὲς ἦν κωλύσαι, ἵνα μὴ καὶ ἡ ἀνάστασις ἐμποδισθῇ·

[00363] προηγήσασθαι μέντοι τοῦ θανάτου νόσον ἀπρεπὲς πάλιν ἦν, ἵνα μὴ ἀσθένεια τοῦ ἐν τῷ σώματι νομισθῇ.

[00364] Οὐκ ἐπεΐνασεν οὖν;

[00365] Ναὶ ἐπεΐνασε διὰ τὸ ἴδιον τοῦ σώματος, ἀλλ' οὐ λιμῷ διεφθάρη, διὰ τὸν φοροῦντα αὐτὸ Κύριον.

[00366] Διὰ τοῦτο εἰ καὶ ἀπέθανε διὰ τὸ ὑπὲρ πάντων λύτρον, ἀλλ' οὐκ εἶδε διαφθοράν.

[00367] Ὁλόκληρον γὰρ ἀνέστη·

[00368] ἐπεὶ μηδὲ ἄλλου τινός, ἀλλ' αὐτῆς τῆς Ζωῆς ἦν τὸ σῶμα.

[00369] [22.1] Ἀλλ' ἔδει, φήσειεν ἂν τις, κρυβῆναι τὴν ἐπιβουλήν τῶν Ἰουδαίων, ἵνα καθόλου τὸ ἑαυτοῦ σῶμα ἀθάνατον φυλάξῃ.

[00370] Ἀκουέτω δὴ ὁ τοιοῦτος, ὅτι καὶ τοῦτο ἀπρεπὲς ἦν τῷ Κυρίῳ·

[00371] ὡς γὰρ οὐκ ἔπρεπε τῷ τοῦ Θεοῦ Λόγῳ, ζωῇ ὄντι, τῷ σώματι ἑαυτοῦ θάνατον παρ' ἑαυτοῦ δίδόναι·

[00372] οὕτως οὐχ ἤρμοζεν οὐδὲ τὸν παρ' ἐτέρων διδόμενον φεύγειν·

[00373] ἀλλὰ καὶ μάλλον διώκειν αὐτὸν εἰς ἀναίρεσιν, ὅθεν εἰκότως οὔτε ἑαυτῷ ἀπέθετο τὸ σῶμα, οὔτε πάλιν ἐπιβουλεύοντας τοὺς Ἰουδαίους ἔφυγε.

[00374] [22.2] Τὸ δὲ τοιοῦτον οὐκ ἀσθένειαν ἐδείκνυε τοῦ Λόγου, ἀλλὰ μάλλον καὶ Σωτῆρα καὶ Ζωὴν αὐτὸν ἐγνώριζεν, ὅτι καὶ τὸν θάνατον εἰς ἀναίρεσιν περιέμενε, καὶ τὸν διδόμενον θάνατον ὑπὲρ τῆς πάντων σωτηρίας ἔσπευδε τελειῶσαι.

[00375] [22.3] Καὶ ἄλλως δέ, οὐ τὸν ἑαυτοῦ θάνατον ἀλλὰ τὸν τῶν ἀνθρώπων ἤλθε τελειῶσαι ὁ Σωτῆρ·

[00376] ὅθεν οὐκ ἰδίῳ θανάτῳ, οὐκ εἶχε γὰρ Ζωὴ ὦν, ἀπετίθετο τὸ σῶμα, ἀλλὰ τὸν παρὰ τῶν ἀνθρώπων ἐδέχετο, ἵνα καὶ τοῦτον ἐν τῷ ἑαυτοῦ σώματι προσελθόντα τέλεον ἐξαφανίσῃ.

[00377] [22.4] Ἐπειτα καὶ ἐκ τούτων ἂν τις εὐλόγως ἴδοι τὸ τοιοῦτον τέλος ἐσχηκέναι τὸ κυριακὸν σῶμα.

[00378] Ἐμελε τῷ Κυρίῳ μάλιστα περὶ ἧς ἔμελλε ποιεῖν ἀναστάσεως τοῦ σώματος·

[00379] τοῦτο γὰρ ἦν κατὰ τοῦ θανάτου τρόπιον ταύτην ἐπιδείξασθαι πᾶσι, καὶ πάντας πιστώσασθαι τὴν παρ' αὐτοῦ γενομένην τῆς φθορᾶς ἀπάλειψιν, καὶ λοιπὸν τὴν τῶν σωμάτων ἀφθαρσίαν, ἧς πᾶσιν ὥσπερ ἐνέχυρον καὶ γνώρισμα τῆς ἐπὶ πάντας ἐσομένης ἀναστάσεως τετήρηκεν ἀφθαρτον τὸ ἑαυτοῦ σῶμα.

[00380] [22.5] Εἰ μὲν οὖν ἦν πάλιν νοσῆσαν τὸ σῶμα, καὶ ἐπ' ὄψει πάντων διαλυθεὶς ἀπ' αὐτοῦ ὁ Λόγος, ἀπρὲς μὲν ἦν τὸν τῶν ἄλλων τὰς νόσους θεραπεύοντα παρορᾶν τὸ ἴδιον ὄργανον ἐν νόσοις τηκόμενον.

[00381] Πῶς γὰρ ἂν ἐπιστεῦθη τὰς ἄλλων ἀπελάσας ἀσθενείας, ἀσθενούντος ἐν αὐτῷ τοῦ ἰδίου ναοῦ;

[00382] Ἦ γὰρ ὡς οὐ δυνάμενος ἀπελάσαι νόσον ἐγελάσθη, ἢ δυνάμενος, καὶ μὴ ποιῶν, ἀφιλόνητος καὶ πρὸς τοὺς ἄλλους ἐνομίζετο.

[00383] [23.1] Εἰ δὲ καὶ χωρὶς τινος νόσου καὶ χωρὶς τινος ἀλγηδόνος, ἰδίᾳ που καὶ καθ' ἑαυτὸν ἐν γωνίᾳ, ἢ ἐν ἐρήμῳ τόπῳ, ἢ κατ' οἰκίαν, ἢ ὅπου δήποτε τὸ σῶμα κρύψας ἦν, καὶ μετὰ ταῦτα πάλιν ἐξαίφνης φανείς, ἔλεγεν ἑαυτὸν ἐκ νεκρῶν ἐγγεγέρθαι·

[00384] μύθους μὲν ἂν ἔδοξε λέγειν παρὰ πᾶσιν, ἠπιστήθη δὲ πολλῶν πλέον καὶ περὶ τῆς ἀναστάσεως λέγων, οὐκ ὄντος ὅλως τοῦ μαρτυροῦντος περὶ τοῦ θανάτου αὐτοῦ.

[00385] Τῆς δὲ ἀναστάσεως προηγεῖσθαι δεῖ θάνατον, ἐπεὶ οὐκ ἂν εἴη ἀνάστασις μὴ προηγουμένου θανάτου·

[00386] ὅθεν εἰ κρύψας που ἐγεγόνει τοῦ σώματος ὁ θάνατος, οὐ φαινομένου τοῦ θανάτου, οὐδὲ ἐπὶ μαρτύρων γενομένου, ἀφανὴς ἦν καὶ ἀμάρτυρος καὶ ἡ τούτου ἀνάστασις·

[00387] [23.2] Ἦ διὰ τί τὴν μὲν ἀνάστασιν ἐκήρυττεν ἀναστάς, τὸν δὲ θάνατον ἀφανῶς ἐποίει γενέσθαι;

[00388] Ἦ διὰ τί τοὺς μὲν δαίμονας ἐπ' ὄψει πάντων ἀπήλαυνε, τὸν τε ἐκ γενετῆς τυφλὸν ἀναβλέπειν ἐποίει, καὶ τὸ ὕδωρ εἰς οἶνον μετέβαλεν, ἵνα δι' αὐτῶν πιστευθῇ Λόγος Θεοῦ·

[00389] τὸ δὲ θνητὸν οὐκ ἐπ' ὄψει πάντων ἀφθαρτον ἐδείκνυεν, ἵνα πιστευθῇ αὐτὸς ὦν ἡ Ζωή;

[00390] [23.3] Πῶς δὲ καὶ οἱ τούτου μαθηταὶ παρορησίαν εἶχον περὶ τοῦ τῆς ἀναστάσεως λόγου, οὐκ ἔχοντες εἰπεῖν ὅτι πρῶτον ἀπέθανεν;

[00391] Ἦ πῶς ἂν ἐπιστεῦθησαν λέγοντες γεγονέναι πρῶτον θάνατον, εἴτα τὴν ἀνάστασιν, εἰ μὴ παρ' οἷς ἐπαρορησάζοντο, εἶχον τούτους μάρτυρας τοῦ θανάτου;

[00392] Εἰ γὰρ καὶ οὕτως ἐπ' ὄψει πάντων γενομένων τοῦ τε θανάτου καὶ τῆς ἀναστάσεως οὐκ ἠθέλησαν οἱ τότε Φαρισαῖοι πιστεῦειν, ἀλλὰ καὶ τοὺς ἑωρακότας τὴν ἀνάστασιν ἠνάγκασαν ἀρνήσασθαι ταύτην·

[00393] πάντως εἰ κεκρυμμένως ἐγεγόνει ταῦτα, πόσας ἂν προφάσεις ἐπενόουν ἀπιστίας;

[00394] [23.4] Πῶς δὲ ἄρα τὸ τοῦ θανάτου τέλος ἐδείκνυτο, καὶ ἡ κατὰ τούτου νίκη, εἰ μὴ ἐπ' ὄψει πάντων προσκαλεσάμενος αὐτὸν ἤλεγξε νεκρὸν, κενωθέντα λοιπὸν τῆ τοῦ σώματος ἀφθαρσίᾳ;

[00395] [24.1] Τὰ δὲ καὶ παρ' ἐτέρων ἂν λεχθέντα, ταῦτα προβαλεῖν ἡμᾶς ἀναγκαῖον ταῖς ἀπολογίαις.

[00396] Τάχα γὰρ ἂν τις εἴποι καὶ τοῦτο·

[00397] Εἰ ἐπ' ὄψει πάντων καὶ ἐμάρτυρον ἔδει γενέσθαι τὸν τούτου θάνατον, ἵνα καὶ ὁ τῆς ἀναστάσεως πιστευθῇ λόγος, ἔδει κἂν αὐτὸν ἑαυτῷ ἐνδοξὸν ἐπινοῆσαι θάνατον, ἵνα μόνον τὴν ἀτιμίαν τοῦ σταυροῦ φύγῃ.

[00398] [24.2] Ἄλλ' εἰ καὶ τοῦτο ποιήσας ἦν, ὑπόνοιαν καθ' ἑαυτοῦ παρεῖχεν, ὡς οὐ κατὰ παντὸς θανάτου δυνάμενος, ἀλλὰ μόνου τοῦ περὶ αὐτοῦ ἐπινοηθέντος·

[00399] καὶ οὐδὲν ἤττον πάλιν ἦν ἡ πρόφασις τῆς περὶ τῆς ἀναστάσεως ἀπιστίας.

[00400] Ὅθεν οὐ παρ' αὐτοῦ, ἀλλ' ἐξ ἐπιβουλής, ἐγένετο τῷ σώματι ὁ θάνατος, ἵνα ὄν αὐτοὶ προσαγάγωσι τῷ Σωτῆρι θάνατον τοῦτον αὐτὸς ἐξαφανίσῃ.

[00401] [24.3] Καὶ ὥσπερ γενναῖος παλαιστής, μέγας ὦν τῆ συνέσει καὶ τῆ ἀνδρίᾳ, οὐκ αὐτὸς ἑαυτῷ τοὺς ἀντιπάλους ἐκλέγεται, ἵνα μὴ ὑπόνοιαν τῆς πρὸς τινὰς δειλίας παράσχη·

[00402] ἀλλὰ τῆ τῶν θεωρούντων δίδωσιν ἐξουσία, καὶ μάλιστα κἂν ἐχθροὶ τυγχάνωσιν, ἵνα πρὸς ὃν ἐὰν συμβάλωσιν αὐτοῖ, τοῦτον αὐτὸς καταρράξας,

κρείττων τῶν πάντων πιστευθῆ·

[00403] οὕτως καὶ ἡ τῶν πάντων Ζωὴ ὁ Κύριος καὶ Σωτὴρ ἡμῶν ὁ Χριστὸς οὐχ ἑαυτῷ θάνατον ἐπενόει τῷ σώματι, ἵνα μὴ ὡς ἕτερον δειλιῶν φανῆ·

[00404] ἀλλὰ τὸν παρ' ἐτέρων, καὶ μάλιστα τὸν παρὰ τῶν ἐχθρῶν ὃν ἐνόμιζον εἶναι δεινὸν ἐκεῖνοι καὶ ἄτιμον καὶ φευκτόν, τοῦτον αὐτὸς ἐν σταυρῷ δεχόμενος ἠνείχετο·

[00405] ἵνα καὶ τούτου καταλυθέντος, αὐτὸς μὲν ὢν ἡ Ζωὴ πιστευθῆ, τοῦ δὲ θανάτου τὸ κράτος τέλεον καταργηθῆ.

[00406] [24.4] Γέγονε γοῦν τι θαυμαστὸν καὶ παράδοξον·

[00407] ὃν γὰρ ἐνόμιζον ἄτιμον ἐπιφέρειν θάνατον, οὗτος ἦν τρόπαιον κατ' αὐτοῦ τοῦ θανάτου·

[00408] διὸ οὐδὲ τὸν Ἰωάννου θάνατον ὑπέμεινε, διαιρουμένης τῆς κεφαλῆς, οὐδὲ ὡς Ἡσαΐας ἐπρίσθη, ἵνα καὶ τῷ θανάτῳ ἀδιαίρετον καὶ ὀλόκληρον τὸ σῶμα φυλάξῃ, καὶ μὴ πρόφασις τοῖς βουλομένοις διαιεῖν τὴν Ἐκκλησίαν γένηται.

[00409] [25.1] Καὶ ταῦτα μὲν πρὸς τοὺς ἔξωθεν ἑαυτοῖς λογισμοὺς ἐπισωρεύοντας·

[00410] ἂν δὲ καὶ τῶν ἐξ ἡμῶν τις μὴ ὡς φιλόνεικος, ἀλλ' ὡς φιλομαθής, ζητῆ διὰ τί μὴ ἐτέρως ἀλλὰ σταυρὸν ὑπέμεινε, ἀκουέτω καὶ οὗτος ὅτι οὐκ ἄλλως ἢ οὕτως ἡμῖν συνέφερε·

[00411] καὶ τοῦτο δι' ἡμᾶς καλῶς ὑπέμεινε ὁ Κύριος.

[00412] [25.2] Εἰ γὰρ τὴν καθ' ἡμῶν γενομένην κατάρα ἦλθεν αὐτὸς βαστάσαι, πῶς ἂν ἄλλως ἐγένετο κατάρα εἰ μὴ τὸν ἐπὶ κατάρα γενόμενον θάνατον ἐδέξατο;

[00413] ἔστι δὲ οὗτος, ὁ σταυρὸς.

[00414] Οὕτω γὰρ καὶ γέγραπται·

[00415] «Ἐπικατὰ ρατος, ὁ κρεμάμενος ἐπὶ ξύλου.».

[00416] [25.3] Ἐπειτα, εἰ ὁ θάνατος τοῦ Κυρίου λύτρον ἐστὶ πάντων, καὶ τῷ θανάτῳ τούτου τὸ μεσότοιχον τοῦ φραγμοῦ λύεται, καὶ γίνεται τῶν ἐθνῶν ἡ κλήσις, πῶς ἂν ἡμᾶς προσεκαλέσατο, εἰ μὴ ἐσταύρωτο;

[00417] ἐν μόνῳ γὰρ τῷ σταυρῷ ἐκτεταμέναις χερσὶ τις ἀποθνήσκει.

[00418] Διὸ καὶ τοῦτο ἔπρεπεν ὑπομεῖναι τὸν Κύριον, καὶ τὰς χεῖρας ἐκτεῖναι, ἵνα τῇ μὲν τὸν παλαιὸν λαόν, τῇ δὲ τοὺς ἀπὸ τῶν ἐθνῶν ἐλκύση, καὶ ἀμφοτέρους ἐν ἑαυτῷ συνάψῃ.

[00419] [25.4] Τοῦτο γὰρ καὶ αὐτὸς εἶρηκε, σημαίνων ποιῶ θανάτῳ ἔμελλε λυτροῦσθαι τοὺς πάντας·

[00420] «Ὅταν ὑψωθῶ, πάντας ἐλκύσω πρὸς ἑμαυτόν.».

[00421] [25.5] Καὶ πάλιν εἰ ὁ ἐχθρὸς τοῦ γένους ἡμῶν διάβολος, ἐκπεσὼν ἀπὸ τοῦ οὐρανοῦ, περὶ τὸν ἀέρα τὸν ὠδε κάτω πλανᾶται, κάκει τῶν σὺν αὐτῷ δαιμόνων ὡς ὁμοίων ἐν τῇ ἀπειθείᾳ ἐξουσιάζων, φαντασίας μὲν δι' αὐτῶν ἐνεργεῖ τοῖς ἀπατωμένοις, ἐπιχειρεῖ δὲ τοῖς ἀνερχομένοις ἐμποδίζειν·

[00422] καὶ περὶ τούτου φησὶν ὁ Ἀπόστολος·

[00423] «Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἰοῖς τῆς ἀπειθείας», ἦλθε δὲ ὁ Κύριος ἵνα τὸν μὲν διάβολον καταβάλλῃ, τὸν δὲ ἀέρα καθαρῶς, καὶ ὁδοποιήσῃ ἡμῖν τὴν εἰς οὐρανοὺς ἄνοδον, ὡς εἶπεν ὁ Ἀπόστολος, «διὰ τοῦ καταπετάσματος, τοῦτ' ἐστὶν τῆς σαρκὸς αὐτοῦ», τοῦτο δὲ ἔδει γενέσθαι διὰ τοῦ θανάτου·

[00424] ποιῶ δ' ἂν ἄλλῳ θανάτῳ ἐγεγόνει ταῦτα, ἢ τῷ ἐν ἀέρι γενομένῳ, φημί δὴ τῷ σταυρῷ;

[00425] Μόνος γὰρ ἐν τῷ ἀέρι τις ἀποθνήσκει, ὁ σταυρῷ τελειούμενος.

[00426] Διὸ καὶ εἰκότως τοῦτον ὑπέμεινε ὁ Κύριος.

[00427] [25.6] Οὕτω γὰρ ὑψωθείς, τὸν μὲν ἀέρα ἐκαθάριζεν ἀπὸ τε τῆς διαβολικῆς καὶ πάσης τῶν δαιμόνων ἐπιβουλῆς λέγων·

[00428] «Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν πεσόντα», τὴν εἰς οὐρανοὺς ἄνοδον ὁδοποιῶν ἐνεκαίνιζε λέγων πάλιν·

[00429] «Ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι.».

[00430] Οὐ γὰρ αὐτὸς ὁ Λόγος ἦν ὁ χρήζων ἀνοίξεως τῶν πυλῶν, πάντων Κύριος ὢν, οὐδὲ κεκλεισμένον ἦν τι τῶν ποιημάτων τῷ ποιητῇ, ἀλλ' ἡμεῖς ἡμεν οἱ χρήζοντες, οὓς ἀνέφερον αὐτὸς διὰ τοῦ ἰδίου σώματος αὐτοῦ.

[00431] Ὡς γὰρ ὑπὲρ πάντων αὐτὸ προσήνεγκε τῷ θανάτῳ, οὕτως δι' αὐτοῦ πάλιν ὠδοποίησε τὴν εἰς οὐρανοὺς ἄνοδον.

[00432] [26.1] Πρέπων οὖν ἄρα καὶ ἀρμόζων ὁ ἐν τῷ σταυρῷ γέγονε θάνατος ὑπὲρ ἡμῶν·

[00433] καὶ ἡ αἰτία τούτου εὐλόγος ἐφάνη κατὰ πάντα, καὶ δικαίους ἔχει τοὺς λογισμοὺς, ὅτι μὴ ἄλλως, ἀλλὰ διὰ τοῦ σταυροῦ ἔδει γενέσθαι τὴν σωτηρίαν τῶν πάντων.

[00434] Καὶ γὰρ οὐδ' οὕτως ἀφανῆ ἑαυτὸν οὐδὲ ἐν τῷ σταυρῷ ἀφῆκεν·

[00435] ἀλλὰ κατὰ περιττὸν τὴν μὲν κτίσιν ἐποίει μαρτυρεῖν τὴν τοῦ ἑαυτῆς Δημιουργοῦ παρουσίαν, τὸν δὲ ἑαυτοῦ ναὸν τὸ σῶμα οὐκ ἐπὶ πολὺ μένειν ἀνασχόμενος, ἀλλὰ μόνον δείξας νεκρὸν τῆ τοῦ θανάτου πρὸς αὐτὸ συμπλοκῆ, τριταῖον εὐθέως ἀνέστησε, τρόπαια καὶ νίκας κατὰ τοῦ θανάτου φέρων τὴν ἐν τῷ σώματι γενομένην ἀφθαρσίαν καὶ ἀπάθειαν.

[00436] [26.2] Ἡδύνατο μὲν γὰρ καὶ παρ' αὐτὰ τοῦ θανάτου τὸ σῶμα διεγεῖραι καὶ πάλιν δεῖξαι ζῶν·

[00437] ἀλλὰ καὶ τοῦτο καλῶς προῖδὼν ὁ Σωτὴρ οὐ πεποίηκεν.

[00438] Εἶπε γὰρ ἂν τις μηδὲν αὐτὸ τεθνηκέναι, ἢ μηδὲ τέλος αὐτοῦ τὸν θάνατον ἐψαυκέναι, εἰ παρ' αὐτὰ τὴν ἀνάστασιν ἦν ἐπὶ δείξας.

[00439] [26.3] Τάχα δὲ καὶ ἐν ἴσῳ τοῦ διαστήματος ὄντος τοῦ τε θανάτου καὶ τῆς ἀναστάσεως, ἄδηλον ἐγένετο τὸ περὶ τῆς ἀφθαρσίας κλέος.

[00440] Ὅθεν, ἵνα δειχθῆ νεκρὸν τὸ σῶμα, καὶ μίαν ὑπέμεινε μέσσην ὁ Λόγος, καὶ τριταῖον τοῦτο πᾶσιν ἔδειξεν ἀφθαρτον.

[00441] [26.4] Ἐνεκα μὲν οὖν τοῦ δειχθῆναι τὸν θάνατον ἐν τῷ σώματι, τριταῖον ἀνέστησε τοῦτο.

[00442] [26.5] Ἴνα δὲ μὴ ἐπὶ πολὺ διαμείναν καὶ φθαρὲν τέλος ὕστερον ἀναστήσας ἀπιστηθῆ ὡς οὐκ αὐτὸ ἀλλ' ἕτερον σῶμα φέρων·

[00443] ἔμελλε γὰρ ἂν τις καὶ διὰ τὸν χρόνον ἀπιστεῖν τῷ φαινομένῳ, καὶ ἐπιλανθάνεσθαι τῶν γενομένων·

[00444] διὰ τοῦτο οὐ πλείω τῶν τριῶν ἡμερῶν ἠνέσχετο, οὐδὲ ἐπὶ πολὺ τοὺς ἀκούσαντας αὐτοῦ περὶ τῆς ἀναστάσεως παρείλκυσε·

[00445] [26.6] ἀλλ' ἔτι τῶν ἀκοῶν αὐτῶν ἔναυλον ἐχόντων τὸν λόγον, καὶ ἔτι τῶν ὀφθαλμῶν αὐτῶν ἐκδεχομένων, καὶ τῆς διανοίας αὐτῶν ἠρτημένης, καὶ ζώντων ἐπὶ γῆς ἔτι καὶ ἐπὶ τόπων ὄντων τῶν θανατωσάντων, καὶ μαρτύρων τοῦ θανάτου τοῦ κυριακοῦ σώματος, αὐτὸς ὁ τοῦ Θεοῦ Υἱὸς ἐν τριταίῳ διαστήματι τὸ γενόμενον νεκρὸν σῶμα ἔδειξεν ἀθάνατον καὶ ἀφθαρτον·

[00446] καὶ ἀνεδείχθη πᾶσιν, ὅτι οὐκ ἀσθενεῖα φύσεως τοῦ ἐνοικοῦντος Λόγου τέθνηκε τὸ σῶμα, ἀλλ' ἐπὶ τῷ τὸν θάνατον ἐξαφανισθῆναι ἐν αὐτῷ τῇ δυνάμει τοῦ Σωτῆρος.

[00447] [27.1] Τοῦ μὲν γὰρ καταλελύσθαι τὸν θάνατον, καὶ νίκην κατ' αὐτοῦ γεγενῆσθαι τὸν σταυρὸν, καὶ μηκέτι λοιπὸν ἰσχύειν, ἀλλ' εἶναι νεκρὸν αὐτὸν ἀληθῶς, γνῶρισμα οὐκ ὀλίγον καὶ πίστις ἐναργής, τὸ παρὰ πάντων τῶν τοῦ Χριστοῦ μαθητῶν αὐτὸν καταφρονεῖσθαι, καὶ πάντας ἐπιβαίνειν κατ' αὐτοῦ, καὶ μηκέτι φοβεῖσθαι τοῦτον, ἀλλὰ τῷ σημείῳ τοῦ σταυροῦ καὶ τῇ εἰς Χριστὸν πίστει καταπατεῖν αὐτὸν ὡς νεκρὸν.

[00448] [27.2] Πάλαι μὲν γὰρ πρὶν τὴν θείαν ἐπιδημίαν γενέσθαι τοῦ Σωτῆρος, πάντες τοὺς ἀποθνήσκοντες ὡς φθειρομένους ἐθρήνον·

[00449] ἄρτι δὲ τοῦ Σωτῆρος ἀναστήσαντος τὸ σῶμα, οὐκέτι μὲν ὁ θάνατός ἐστι φοβερός, πάντες δὲ οἱ τῷ Χριστῷ πιστεύοντες ὡς οὐδὲν αὐτὸν ὄντα πατοῦσι, καὶ μᾶλλον ἀποθνήσκειν αἰροῦνται ἢ ἀρνήσασθαι τὴν εἰς Χριστὸν πίστιν.

[00450] Ἴσασι γὰρ ὄντως ὅτι ἀποθνήσκοντες οὐκ ἀπόλλυνται, ἀλλὰ ζῶσι, καὶ ἀφθαρτοὶ διὰ τῆς ἀναστάσεως γίνονται.

[00451] [27.3] Ἐκεῖνος δὲ ὁ πάλαι τῷ θανάτῳ πονηρῶς ἐναλλόμενος διάβολος, λυθεισῶν αὐτοῦ τῶν ὠδίνων, ἔμεινε μόνος ἀληθῶς νεκρός·

[00452] καὶ τούτου τεκμήριον, ὅτι πρὶν πιστεῦσουσιν οἱ ἄνθρωποι τῷ Χριστῷ, φοβερὸν τὸν θάνατον ὀρώσι καὶ δειλιῶσιν αὐτόν.

[00453] Ἐπειδὴν δὲ εἰς τὴν ἐκείνου πίστιν καὶ διδασκαλίαν μετέλθωσι, τοσοῦτον καταφρονοῦσι τοῦ θανάτου, ὡς καὶ προθύμως ἐπ' αὐτόν ὀρμᾶν καὶ μάρτυρας γίνεσθαι τῆς κατ' αὐτοῦ παρὰ τοῦ Σωτῆρος γενομένης ἀναστάσεως.

[00454] Καὶ γὰρ ἔτι νήπιοι ὄντες τὴν ἡλικίαν σπεύδουσι ἀποθνήσκειν, καὶ μελετῶσι κατ' αὐτοῦ ταῖς ἀσκήσεις οὐ μόνον ἄνδρες, ἀλλὰ καὶ γυναῖκες.

[00455] Οὕτως ἀσθενῆς γέγονεν, ὡς καὶ γυναῖκας τὰς ἀπατηθείσας τὸ πρὶν παρ' αὐτοῦ, νῦν παίζειν αὐτόν ὡς νεκρὸν καὶ παρεμμένον.

[00456] [27.4] Ὡς γὰρ τυράννου καταπολεμηθέντος ὑπὸ γνησίου βασιλέως καὶ δεθέντος τοὺς πόδας καὶ τὰς χεῖρας, πάντες λοιπὸν οἱ διαβαίνοντες καταπαίξουσιν αὐτοῦ τύπτοντες καὶ διασύροντες, οὐκ ἔτι φοβούμενοι τὴν μανίαν αὐτοῦ καὶ τὴν ἀγριότητα, διὰ τὸν νικήσαντα βασιλέα·

[00457] οὕτω καὶ τοῦ θανάτου νικηθέντος καὶ στηλιτευθέντος ὑπὸ τοῦ Σωτῆρος ἐν τῷ σταυρῷ, καὶ δεδεμένου τὰς χεῖρας καὶ τοὺς πόδας, πάντες οἱ ἐν Χριστῷ διαβαίνοντες αὐτόν καταπατοῦσι, καὶ μαρτυροῦντες τῷ Χριστῷ χλευάζουσι τὸν θάνατον, ἐπικερτομούντες αὐτῷ καὶ τὰ ἄνωθεν κατ' αὐτοῦ γεγραμμένα λέγοντες·

[00458] «Ποῦ σου, θάνατε, τὸ νῖκος;

[00459] ποῦ σου, ἄδη, τὸ κέντρον;»

[00460] [28.1] Ἄρ' οὖν τοῦτο μικρὸς ἐλεγχὸς ἐστὶ τῆς τοῦ θανάτου ἀσθενείας;

[00461] ἢ μικρὰ ἐστὶν ἀπόδειξις τῆς κατ' αὐτοῦ γενομένης νίκης παρὰ τοῦ Σωτῆρος, ὅταν οἱ ἐν Χριστῷ παῖδες καὶ νέαι κόραι παρορῶσι τὸν ἐνταῦθα βίον καὶ ἀποθανεῖν μελετῶσιν;

[00462] [28.2] Ἔστι μὲν γὰρ κατὰ φύσιν ὁ ἄνθρωπος δειλιῶν τὸν θάνατον καὶ τὴν τοῦ σώματος διάλυσιν·

[00463] τὸ δὲ παραδοξότατον τοῦτό ἐστιν, ὅτι τὴν τοῦ σταυροῦ πίστιν ἐνδυσάμενος καταφρονεῖ καὶ τῶν κατὰ φύσιν, καὶ τὸν θάνατον οὐ δειλιᾷ διὰ τὸν Χριστόν.

[00464] [28.3] Καὶ ὡσπερ τοῦ πυρὸς ἔχοντος κατὰ φύσιν τὸ καίειν, εἰ λέγοι τις εἶναι τι τὸ μὴ δειλιῶν αὐτοῦ τὴν καῦσιν, ἀλλὰ καὶ μᾶλλον ἀσθενῆς αὐτὸ δεικνύον, οἶον

δή λέγεται τὸ παρὰ Ἰνδοῖς ἀμίαντον·

[00465] εἶτα ὁ τῷ λεγομένῳ μὴ πιστεύων εἰ πείραν θελήσειε λαβεῖν τοῦ λεγομένου, πάντως τὸ ἄκαυστον ἐνδυσάμενος καὶ προσβαλὼν πυρὶ, πιστοῦται λοιπὸν τὴν κατὰ τοῦ πυρὸς ἀσθένειαν·

[00466] [28.4] ἢ ὡς εἰ τις τὸν τύραννον δεδεμένον ἰδεῖν θελήσειε, πάντως εἰς τὴν τοῦ νικῆσαντος χώραν καὶ ἀρχὴν παρελθὼν, ὁρᾷ τὸν ἄλλοις φοβερὸν ἀσθενῆ γενόμενον·

[00467] οὕτως εἰ τις ἐστὶν ἄπιστος, καὶ ἀκμὴν μετὰ τοσαῦτα, καὶ μετὰ τοὺς τοσοῦτους ἐν Χριστῷ γενομένους μάρτυρας, μετὰ τὴν καθ' ἡμέραν γινομένην κατὰ τοῦ θανάτου χλευήν παρὰ τῶν ἐν Χριστῷ διαπρεπόντων·

[00468] ὁμως εἰ ἔτι τὴν διάνοιαν ἀμφίβολου ἔχει περὶ τοῦ κατηγορηθῆαι τὸν θάνατον καὶ τέλος ἐσχηκέναι, καλῶς μὲν ποιεῖ θαυμάζων περὶ τοῦ τηλικούτου

[00469] πλὴν μὴ σκληρὸς εἰς ἀπιστίαν, μηδὲ ἀναιδὴς πρὸς τὰ οὕτως ἐναργῆ γινέσθω.

[00470] [28.5] Ἄλλ' ὥσπερ ὁ τὸ ἀμίαντον λαβὼν γινώσκει τὸ ἄψαυστον τοῦ πυρὸς πρὸς αὐτό, καὶ ὁ τὸν τύραννον δεδεμένον θέλων ὄραν, εἰς τὴν τοῦ νικῆσαντος ἀρχὴν παρερχεται·

[00471] οὕτως καὶ ὁ ἀπιστῶν περὶ τῆς τοῦ θανάτου νίκης λαμβανέτω τὴν πίστιν τοῦ Χριστοῦ, καὶ εἰς τὴν τούτου διδασκαλίαν παρερχέσθω·

[00472] καὶ ὄψεται τοῦ θανάτου τὴν ἀσθένειαν, καὶ τὴν κατ' αὐτοῦ νίκην·

[00473] πολλοὶ γὰρ πρότερον ἀπιστοῦντες καὶ χλευάζοντες, ὕστερον πιστεύσαντες, οὕτως κατεφρόνησαν τοῦ θανάτου, ὡς καὶ μάρτυρας αὐτοὺς γενέσθαι τοῦ Χριστοῦ.

[00474] [29.1] Εἰ δὲ τῷ σημείῳ τοῦ σταυροῦ καὶ τῇ πίστει τῇ εἰς Χριστὸν καταπατεῖται ὁ θάνατος, δῆλον ἂν εἴη παρὰ ἀληθείᾳ δικαζούσῃ, μὴ ἄλλον εἶναι ἀλλ' ἢ αὐτὸν τὸν Χριστὸν, τὸν κατὰ τοῦ θανάτου τρόπαια καὶ νίκας ἐπιδειξάμενον, κάκεινον ἐξασθενῆσαι ποιήσαντα.

[00475] [29.2] Καὶ εἰ πρότερον μὲν ἴσχυεν ὁ θάνατος, καὶ διὰ τοῦτο φοβερὸς ἦν, ἄρτι δὲ μετὰ τὴν ἐπιδημίαν τοῦ Σωτῆρος καὶ τὸν τοῦ σώματος αὐτοῦ θάνατον καὶ τὴν ἀνάστασιν καταφρονεῖται, φανερὸν ἂν εἴη παρ' αὐτοῦ τοῦ ἐπὶ τὸν σταυρὸν ἀναβάντος Χριστοῦ κατηγορηθῆαι καὶ νενικηθῆαι τὸν θάνατον.

[00476] [29.3] Ὡς γὰρ ἐὰν μετὰ νύκτα γένηται ἥλιος, καὶ πᾶς ὁ περιγίγιος τόπος καταλάμπηται ὑπ' αὐτοῦ, πάντως οὐκ ἐστὶν ἀμφίβολου, ὅτι ὁ τὸ φῶς ἐφαπλώσας ἥλιος πανταχοῦ, αὐτὸς ἐστὶν ὁ καὶ τὸ σκότος ἀπελάσας καὶ τὰ πάντα φωτίσας·

[00477] οὕτως τοῦ θανάτου καταφρονηθέντος καὶ καταπατηθέντος ἀφ' οὗ γέγονεν ἡ τοῦ Σωτῆρος ἐν σώματι σωτήριος ἐπιφάνεια καὶ τὸ τέλος τοῦ σταυροῦ, πρόδηλον ἂν εἴη, ὅτι αὐτὸς ἐστὶν ὁ Σωτὴρ ὁ καὶ ἐν σώματι φανείς, ὁ τὸν θάνατον καταργήσας, καὶ κατ' αὐτοῦ τρόπαια καθ' ἡμέραν ἐν τοῖς ἑαυτοῦ μαθηταῖς ἐπιδεικνύμενος.

[00478] [29.4] Ὅταν γὰρ ἴδῃ τις ἀνθρώπους ἀσθενεῖς ὄντας τῇ φύσει, προπηδῶντας εἰς τὸν θάνατον, καὶ μὴ καταπήσσοντας αὐτοῦ τὴν φθοράν, μηδὲ τὰς ἐν ἄδου καθόδους δειλιῶντας, ἀλλὰ προθύμῳ ψυχῇ προκαλουμένους αὐτόν, καὶ μὴ πτήσσοντας βασάνους, ἀλλὰ μᾶλλον τῆς ἐνταῦθα ζωῆς προκρίνοντας διὰ τὸν Χριστὸν τὴν εἰς τὸν θάνατον ὁρμὴν·

[00479] ἢ καὶ ἐὰν θεωρῶς τις γένηται ἀνδρῶν καὶ θηλειῶν καὶ παιδῶν νέων ὁρμώντων καὶ ἐπιτηδώντων εἰς τὸν θάνατον διὰ τὴν εἰς Χριστὸν εὐσέβειαν, τίς οὕτως ἐστὶν εὐήθης ἢ τίς οὕτως ἐστὶν ἄπιστος, τίς δὲ οὕτως τὴν διάνοιαν πεπῆρωται, ὡς μὴ νοεῖν καὶ λογίζεσθαι, ὅτι ὁ Χριστός, εἰς ὃν μαρτυροῦσιν οἱ ἄνθρωποι, αὐτὸς τὴν κατὰ τοῦ θανάτου νίκην ἐκάστῳ παρέχει καὶ δίδωσιν, ἐξασθενεῖν αὐτὸν ποιῶν ἐν ἐκάστῳ τῶν αὐτοῦ τὴν πίστιν ἐχόντων καὶ τὸ σημεῖον τοῦ σταυροῦ φορούντων.

[00480] [29.5] Καὶ γὰρ ὁ τὸν ὄφιν βλέπων καταπατούμενον, εἰδὼς αὐτοῦ μάλιστα τὴν προτέραν ἀγριότητα, οὐκ ἀμφιβάλλει λοιπὸν ὅτι νεκρὸς ἐστὶ καὶ τέλειον ἐξησθῆναι, ἐκτός εἰ μὴ τὴν διάνοιαν ἀπεστράφη, καὶ οὐδὲ τὰς τοῦ σώματος αἰσθήσεις ὑγιαίνουσας ἔχει.

[00481] Τίς γὰρ καὶ λέοντα παιζόμενον ὑπὸ παιδίων ὁρῶν, ἀγνοεῖ τοῦτον ἢ νεκρὸν γενόμενον ἢ πᾶσαν ἀπολέσαντα τὴν ἑαυτοῦ δύναμιν;

[00482] [29.6] Ὅσπερ οὖν ταῦτα ἀληθῆ εἶναι τοῖς ὀφθαλμοῖς ἔξεστιν ὄραν, οὕτως παιζομένου καὶ καταφρονουμένου τοῦ θανάτου ὑπὸ τῶν εἰς Χριστὸν πιστευόντων, μηκέτι μηδεὶς ἀμφιβαλλέτω, μηδὲ γινέσθω τις ἄπιστος, ὅτι ὑπὸ Χριστοῦ κατήρηται ὁ θάνατος, καὶ ἡ τούτου φθορὰ διαλέλυται καὶ πέπαιται.

[00483] [30.1] Τοῦ μὲν οὖν κατηγορηθῆαι τὸν θάνατον, καὶ τρόπαιον εἶναι κατ' αὐτοῦ τὸν Κυριακὸν σταυρὸν, οὐ μικρὸς ἔλεγχος τὰ προειρημένα.

[00484] Τῆς δὲ γενομένης λοιπὸν ἀθανάτου ἀναστάσεως τοῦ σώματος παρὰ τοῦ κοινου πάντων Σωτῆρος καὶ Ζωῆς ὄντως Χριστοῦ, ἐναργε στέρα τῶν λόγων ἢ διὰ τῶν φαινομένων ἀπόδειξις ἐστὶ τοῖς τὸν ὀφθαλμὸν τῆς διανοίας ἔχουσιν ὑγιαίνοντα.

[00485] [30.2] Εἰ γὰρ κατήρηται ὁ θάνατος, ὡς ὁ λόγος ἔδειξε, καὶ διὰ τὸν Κύριον πάντες αὐτὸν καταπατοῦσι, πολλῶ πλέον αὐτὸς αὐτὸν πρῶτος κατεπάτησε τῷ ἰδίῳ σώματι καὶ κατήρησεν αὐτόν.

[00486] Τοῦ δὲ θανάτου νεκρωθέντος ὑπ' αὐτοῦ, τί ἔδει γενέσθαι ἢ τὸ σῶμα ἀναστῆναι, καὶ τοῦτο δειχθῆναι κατ' αὐτοῦ τρόπαιον;

[00487] Ἥ πῶς γὰρ ἂν ἐφάνη καταργηθεῖς ὁ θάνατος, εἰ μὴ τὸ σῶμα τὸ κυριακὸν ἦν ἀναστάν;

[00488] εἰ δὲ τῷ μὴ αὐτάρκης ἢ ἀπόδειξις αὕτη περὶ τῆς ἀναστάσεως αὐτοῦ, κἂν ἐκ τῶν ἐν ὄψει γενομένων πιστούσθω τὸ λεγόμενον.

[00489] [30.3] Εἰ γὰρ δὴ νεκρὸς τις γενόμενος οὐδὲν ἐνεργεῖν δύναται, ἀλλὰ μέχρι τοῦ μνήματός ἐστὶν αὐτῷ ἡ χάρις, καὶ πέπαιται λοιπὸν, μόνων δὲ τῶν ζώντων εἰσὶν αἱ πράξεις καὶ αἱ πρὸς τοὺς ἀνθρώπους ἐνεργεῖαι, ὁράτω δὴ ὁ βουλόμενος καὶ γενέσθω δικαστὴς ἐκ τῶν ὁρωμένων τὴν ἀλήθειαν ὁμολογῶν.

[00490] [30.4] Τοσαῦτα γὰρ τοῦ Σωτῆρος ἐνεργοῦντος ἐν ἀνθρώποις, καὶ καθ' ἡμέραν πανταχόθεν ἀπὸ τε τῶν τὴν Ἑλλάδα καὶ τὴν βάρβαρον οἰκούντων τοσοῦτον πλήθος ἀοράτως πείθοντος εἰς τὴν ἑαυτοῦ πίστιν παρελθεῖν, καὶ πάντας ὑπακούειν τῇ αὐτοῦ διδασκαλίᾳ·

[00491] ἄρ' ἔτι τις τὴν διάνοιαν ἀμφίβολου ἔξει εἰ γέγονεν ἀνάστασις ὑπὸ τοῦ Σωτῆρος, καὶ ζῆ ὁ Χριστός, μᾶλλον δὲ αὐτὸς ἐστὶν ἡ Ζωή;

[00492] [30.5] Ἄρα δὲ νεκροῦ ἐστὶ τὰς μὲν διανοίας τῶν ἀνθρώπων κατανύττειν, ὥστε τοὺς πατρικοὺς ἀρνεῖσθαι νόμους, τὴν δὲ Χριστοῦ διδασκαλίαν προσκυνεῖν;

[00493] ἢ πῶς, εἴπερ οὐκ ἔστιν ἐνεργῶν, νεκροῦ γὰρ ἰδίον ἐστὶ τοῦτο, αὐτὸς τοὺς ἐνεργοῦντας καὶ ζῶντας τῆς ἐνεργείας παύει, ὥστε τὸν μὲν μοιχὸν μηκέτι μοιχεύειν, τὸν δὲ ἀνδροφόνον μηκέτι φονεῦειν, τὸν δὲ ἀδικοῦντα μηκέτι πλεονεκτεῖν, καὶ τὸν ἀσεβῆ λοιπὸν εὐσεβεῖν;

[00494] πῶς δὲ εἰ μὴ ἀνέστη, ἀλλὰ νεκρὸς ἐστὶ, τοὺς λεγομένους ὑπὸ τῶν ἀπίστων ζῆν ψευδοθέους καὶ θρησκευομένους δαίμονας αὐτὸς ἀπελαύνει καὶ διώκει καὶ καταβάλλει;

[00495] [30.6] Ἐνθα γὰρ ὀνομάζεται Χριστὸς καὶ ἡ τούτου πίστις, ἐκεῖθεν πᾶσα μὲν εἰδωλολατρία καθαιρεῖται, πᾶσα δὲ δαιμόνων ἀπάτη ἐλέγχεται, πᾶς δὲ δαίμων οὐδὲ τὸ ὄνομα ὑποφέρει·

[00496] ἀλλὰ καὶ μόνον ἀκούσας φυγὰς οἴχεται.

[00497] Τοῦτο δὲ οὐ νεκροῦ τὸ ἔργον, ἀλλὰ ζῶντος καὶ μάλιστα Θεοῦ.

[00498] [30.7] Ἄλλως τε καὶ γελοῖον ἂν εἶη, τοὺς μὲν διωκομένους ὑπ' αὐτοῦ δαίμονας καὶ τὰ καταργούμενα εἰδῶλα λέγειν ζῶντας εἶναι, τὸν δὲ ἀπελαύνοντα καὶ τῆ ἑαυτοῦ δυνάμει μὴδὲ φανῆναι ποιοῦντα τούτους, ἀλλὰ καὶ ὁμολογούμενον ὑπὸ πάντων εἶναι Θεοῦ Υἱόν, τοῦτον λέγειν εἶναι νεκρόν.

[00499] [31.1] Μέγαν δὲ καὶ καθ' ἑαυτῶν τὸν ἔλεγχον οἱ ἀπιστοῦντες τῆ ἀναστάσει προβάλλονται, εἰ τὸν Χριστὸν τὸν λεγόμενον παρ' αὐτῶν νεκρὸν οἱ πάντες δαίμονες καὶ οἱ προσκυνοῦμενοι παρ' αὐτῶν θεοὶ οὐ διώκουσιν·

[00500] ἀλλὰ μᾶλλον ὁ Χριστὸς τοὺς πάντας ἐλέγχει νεκρούς.

[00501] [31.2] Εἰ γὰρ ἀληθὲς τὸν νεκρὸν μὴδὲν ἐνεργεῖν, ἐργάζεται δὲ τοσαῦτα καθ' ἡμέραν ὁ Σωτὴρ, ἔλκων εἰς εὐσέβειαν, πείθων εἰς ἀρετὴν, διδάσκων περὶ ἀθανασίας, εἰς πόθον τῶν οὐρανίων ἀνάγων, ἀποκαλύπτων τὴν περὶ Πατρὸς γνῶσιν, τὴν κατὰ τοῦ θανάτου δυνάμιν ἐμπνέων, ἐκάστῳ δεικνύων ἑαυτόν, καὶ τὴν εἰδώλων ἀθεότητα καθαιρῶν·

[00502] τούτων δὲ οὐδὲν δύνανται οἱ παρὰ τοῖς ἀπίστοις θεοὶ καὶ δαίμονες, ἀλλὰ μᾶλλον τῆ Χριστοῦ παρουσίας νεκροὶ γίνονται, ἀργὴν ἔχοντες καὶ κενὴν τὴν φαντασίαν·

[00503] τῷ δὲ σημείῳ τοῦ σταυροῦ πᾶσα μὲν μαγεία παύεται, πᾶσα δὲ φαρμακεία καταργεῖται, καὶ πάντα μὲν τὰ εἰδῶλα ἐρημοῦται καὶ καταλιμπάνεται, πᾶσα δὲ ἄλογος ἡδονὴ παύεται, καὶ πᾶς τις ἀπὸ γῆς εἰς οὐρανὸν ἀναβλέπει·

[00504] τίνα ἂν τις εἴποι νεκρόν;

[00505] τὸν τοσαῦτα ἐργαζόμενον Χριστόν;

[00506] ἀλλ' οὐκ ἴδιον νεκροῦ τὸ ἐργάζεσθαι·

[00507] ἢ τὸν μὴδ' ὅλως ἐνεργοῦντα, ἀλλ' ὡς ἄψυχον κείμενον, ὅπερ ἴδιον τῶν δαιμόνων καὶ εἰδώλων ὡς νεκρῶν ὑπάρχει;

[00508] [31.3] Ὁ μὲν γὰρ τοῦ Θεοῦ Υἱὸς ζῶν καὶ ἐνεργῆς ὢν καθ' ἡμέραν ἐργάζεται, καὶ ἐνεργεῖ τὴν πάντων σωτηρίαν.

[00509] Ὁ δὲ θάνατος ἐλέγχεται καθ' ἡμέραν αὐτὸς ἐξασθενήσας, καὶ τὰ εἰδῶλα καὶ οἱ δαίμονες μᾶλλον νεκροὶ τυγχάνοντες, ὡς ἐκ τούτου μὴδένα διστάζειν ἔτι περὶ τῆς τοῦ σώματος ἀναστάσεως αὐτοῦ.

[00510] [31.4] Ἔοικε δὲ ὁ περὶ τῆς ἀναστάσεως τοῦ κυριακοῦ σώματος ἀπιστῶν ἀγνοεῖν δυνάμιν Θεοῦ Λόγου καὶ Σοφίας.

[00511] Εἰ γὰρ ὅλως ἔλαβεν ἑαυτῷ σῶμα, καὶ τοῦτο ἰδιοποιήσατο κατὰ τὴν εὐλογον ἀκολουθίαν, ὡς ὁ λόγος ἔδειξε, τί ἔδει τὸν Κύριον ποιεῖν περὶ τούτου;

[00512] ἢ ποῖον ἔδει τέλος γενέσθαι τοῦ σώματος, ἅπαξ ἐπιβάντος αὐτῷ τοῦ Λόγου;

[00513] Μὴ ἀποθανεῖν μὲν γὰρ οὐκ ἠδύνατο, ἅτε δὴ θνητὸν ὄν, καὶ ὑπὲρ πάντων προσφερόμενον εἰς τὸν θάνατον·

[00514] οὐ χάριν καὶ ὁ Σωτὴρ αὐτὸ κατεσκεύασεν ἑαυτῷ.

[00515] Μεῖναι δὲ νεκρὸν οὐχ οἷόν τε ἦν, διὰ τὸ Ζωῆς αὐτὸ ναὸν γεγενῆσθαι.

[00516] Ὅθεν ἀπέθανε μὲν ὡς θνητόν·

[00517] ἀνέζησε δὲ διὰ τὴν ἐν αὐτῷ ζωὴν, καὶ τῆς ἀναστάσεως ἐστὶ γνῶρισμα τὰ ἔργα.

[00518] [32.1] Εἰ δ' ὅτι μὴ ὀράται, ἀπιστεῖται καὶ ἐγγιγέρθαι, ὥρα καὶ τὸ κατὰ φύσιν ἀρνεῖσθαι τοὺς ἀπιστοῦντας.

[00519] Θεοῦ γὰρ ἴδιον μὴ ὀρᾶσθαι μὲν, ἐκ δὲ τῶν ἔργων γινώσκεσθαι, καθάπερ καὶ ἐπάνω λέλεκται.

[00520] [32.2] Εἰ μὲν οὖν τὰ ἔργα μὴ ἐστὶ, καλῶς τῷ μὴ φαινομένῳ ἀπιστοῦσιν·

[00521] εἰ δὲ τὰ ἔργα βοᾷ καὶ δείκνυσιν ἐναργῶς, διὰ τί ἐκόντες ἀρνοῦνται τὴν τῆς ἀναστάσεως οὕτως φανερώς ζωὴν;

[00522] Εἰ γὰρ καὶ τὴν διάνοιαν ἐπηρώθησαν, ἀλλὰ κἂν ταῖς ἔξωθεν αἰσθήσεσιν ὀρᾶν ἐστὶ τὴν ἀναντίρρητον τοῦ Χριστοῦ δυνάμιν καὶ θεότητα.

[00523] [32.3] Ἐπεὶ καὶ τυφλὸς ἂν μὴ βλέπη τὸν ἥλιον, ἀλλὰ κἂν τῆς ὑπ' αὐτοῦ γενομένης θέρμης ἀντιλαμβανόμενος, οἶδεν ὅτι ἥλιος ὑπὲρ γῆς ἐστίν.

[00524] Οὕτως καὶ οἱ ἀντιλέγοντες εἰ καὶ μήπω πιστεύουσιν, ἀκμὴν τυφλώττοντες περὶ τὴν ἀλήθειαν, ἀλλὰ κἂν ἐτέρων πιστευόντων γινώσκοντες τὴν δύναμιν, μὴ ἀρνεῖσθωσαν τὴν τοῦ Χριστοῦ θεότητα καὶ τὴν ὑπ' αὐτοῦ γενομένην ἀνάστασιν.

[00525] [32.4] Δῆλον γὰρ ὅτι εἰ νεκρὸς ἐστὶν ὁ Χριστός, οὐκ ἂν τοὺς δαίμονας ἐδίωκε, καὶ τὰ εἰδῶλα ἐσκόλευε·

[00526] νεκρῶ γὰρ οὐκ ἂν ὑπήκουσαν οἱ δαίμονες.

[00527] Εἰ δὲ διώκονται φανερώς τῇ τούτου ὀνομασίᾳ, δῆλον ἂν εἶη μὴ εἶναι τούτον νεκρόν, μάλιστα ὅτι δαίμονες, καὶ τὰ μὴ βλεπόμενα τοῖς ἀνθρώποις ὀρώντες, ἠδύναντο γινώσκειν εἰ νεκρὸς ἐστὶν ὁ Χριστός, καὶ μηδὲ ὑπακούειν αὐτῷ.

[00528] [32.5] Νῦν δὲ ὁ μὴ πιστεύουσιν ἀσεβεῖς ὀρώσιν οἱ δαίμονες, ὅτι Θεός ἐστι, καὶ διὰ τοῦτο φεύγουσι καὶ προσπίπτουσιν αὐτῷ, λέγοντες ἅ καὶ ὅτε ἦν ἐν σώματι ἐφθέγγαντο·

[00529] «Οἶδαμέν σε τίς εἶ·

[00530] ὁ ἅγιος τοῦ Θεοῦ»·

[00531] καὶ·

[00532] «Ἐα, τί σοι καὶ ἡμῖν, Υἱὲ τοῦ Θεοῦ;

[00533] δέομαί σου, μή με βασανίσῃς.»·

[00534] [32.6] Δαιμόνων τοίνυν ὁμολογούντων καὶ τῶν ἔργων ὁσημέραι μαρτυρούντων, φανερόν ἂν εἶη, καὶ μηδεὶς ἀναιδεύσθω πρὸς τὴν ἀλήθειαν, ὅτι τε ἀνέστησε τὸ ἑαυτοῦ σῶμα ὁ Σωτὴρ, καὶ ὅτι Θεοῦ Υἱός ἐστιν ἀληθινός, ἐξ αὐτοῦ οἶα δὴ ἐκ Πατρὸς ἴδιος Λόγος καὶ Σοφία καὶ Δύναμις ὑπάρχων, ὃς χρόνοις ὕστερον ἐπὶ σωτηρίᾳ τῶν πάντων ἔλαβε σῶμα, καὶ τὴν μὲν οἰκουμένην περὶ Πατρὸς ἐδίδαξε, τὸν δὲ θάνατον κατήργησε, πᾶσι δὲ τὴν ἀφθαρσίαν ἐχαρίσατο διὰ τῆς ἐπαγγελίας τῆς ἀναστάσεως, ἀπαρχὴν ταύτης τὸ ἴδιον ἐγείρας σῶμα, καὶ τρόπαιον αὐτὸ κατὰ τοῦ θανάτου καὶ τῆς τούτου φθορᾶς ἐπιδειξάμενος τῷ σημείῳ τοῦ σταυροῦ.

[00535] [33.1] Τούτων δὲ οὕτως ἐχόντων καὶ φανερᾶς οὐσης τῆς ἀποδείξεως περὶ τῆς ἀναστάσεως τοῦ σώματος καὶ τῆς κατὰ τοῦ θανάτου γενομένης ὑπὸ τοῦ Σωτῆρος νίκης, φέρε, καὶ τὴν ἀπιστίαν τῶν Ἰουδαίων καὶ τὴν τῶν Ἑλλήνων χλεύην διελέγξωμεν.

[00536] [33.2] Ἐπὶ τούτοις γὰρ ἴσως Ἰουδαῖοι μὲν ἀπιστοῦσιν, Ἕλληνες δὲ γελῶσι, τὸ ἀπρεπὲς τοῦ σταυροῦ καὶ τῆς ἐνανθρωπήσεως τοῦ Θεοῦ Λόγου διασύροντες·

[00537] ἀλλὰ κατ' ἀμφοτέρων ὁ λόγος οὐκ ὀκνήσει χωρῆσαι, μάλιστα κατ' αὐτῶν τὰς ἀποδείξεις ἐναργεῖς ἔχων.

[00538] [33.3] Ἰουδαῖοι μὲν ἀπιστοῦντες ἔχουσιν ἀφ' ὧν ἀναγινώσκουσι καὶ αὐτοὶ γραφῶν τὸν ἔλεγχον·

[00539] ἄνω καὶ κάτω, καὶ πάσης ἀπλῶς θεοπνεύστου βίβλου περὶ τούτων βοώσης, ὡς καὶ αὐτὰ τὰ ῥήματα πρόδηλα.

[00540] Προφήται μὲν γὰρ ἄνωθεν περὶ τοῦ κατὰ τὴν παρθένον θαύματος καὶ τῆς ἐξ αὐτῆς γενομένης γεννήσεως προεμήνυον, λέγοντες·

[00541] «Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός.»·

[00542] [33.4] Μωσῆς δὲ ὁ τῷ ὄντι μέγας, καὶ παρ' αὐτοῖς πιστευόμενος ἀληθής, περὶ τῆς ἐνανθρωπήσεως τοῦ Σωτῆρος ἀντὶ μεγάλου τὸ ῥητὸν δοκιμάσας καὶ ἀληθὲς ἐπιγινούς ἔθηκε λέγων·

[00543] «Ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, καὶ ἄνθρωπος ἐξ Ἰσραὴλ, καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ.»·

[00544] Καὶ πάλιν·

[00545] «Ὡς καλοὶ σου οἱ οἴκοι, Ἰακώβ, αἱ σκηναὶ σου, Ἰσραὴλ, ὡσεὶ νάπαι σκιάζουσαι, καὶ ὡσεὶ παράδεισοι ἐπὶ ποταμῶν, καὶ ὡσεὶ σκηναὶ ἅς ἔπηξεν ὁ Κύριος, ὡσεὶ κέδροι παρ' ὕδατα.

[00546] Ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν.»·

[00547] Καὶ πάλιν Ἡσαΐας·

[00548] «Πρὶν ἢ γινῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ καὶ τὰ σκύλα Σαμαρείας ἐναντι βασιλέως Ἀσσυρίων.»·

[00549] [33.5] Ὅτι μὲν οὖν ἄνθρωπος φανήσεται, διὰ τούτων προκαταγγέλλεται.

[00550] Ὅτι δὲ Κύριος πάντων ἐστὶν ὁ ἐρχόμενος, πάλιν προμηνύουσι λέγοντες·

[00551] «Ἰδοὺ Κύριος κάθηται ἐπὶ νεφέλης κούφης, καὶ ἦξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἰγύπτου.»·

[00552] Καὶ γὰρ κάκειθεν αὐτὸν ὁ Πατὴρ ἀνακαλεῖ λέγων·

[00553] «Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.»·

[00554] [34.1] Οὐ σεισιώπηται δὲ οὐδὲ ὁ τούτου θάνατος·

[00555] ἀλλὰ καὶ λίαν τηλαυγῶς ἐν ταῖς θεαίαις σημαίνεται γραφαῖς.

[00556] Καὶ γὰρ καὶ τὴν αἰτίαν τοῦ θανάτου, ὅτι μὴ δι' ἑαυτὸν, ἀλλ' ὑπὲρ τῆς πάντων ἀθανασίας καὶ σωτηρίας ὑπομένει, καὶ τὴν Ἰουδαίων ἐπιβουλήν, καὶ τὰς εἰς αὐτὸν γινομένας παρ' αὐτῶν ὕβρεις, οὐκ ἐφοβήθησαν εἰπεῖν, πρὸς τὸ μηδένα αὐτῶν τῶν γινομένων ἀνήκοον εἶναι καὶ πλανηθῆναι.

[00557] [34.2] Φασὶ τοῖνυν·

[00558] «Ἄνθρωπος ἐν πληγῇ ὢν, καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ·

[00559] ἠτιμὰ σθη καὶ οὐκ ἐλογίσθη.

[00560] Αὐτὸς τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται·

[00561] καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ, καὶ ἐν πληγῇ, καὶ ἐν κακώσει.

[00562] Αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν·

[00563] παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν.».

[00564] Θαύμαζε τὴν τοῦ Λόγου φιλανθρωπίαν, ὅτι δι' ἡμᾶς ἀτιμάζεται, ἵνα ἡμεῖς ἔντιμοι γενώμεθα.

[00565] «Πάντες γὰρ, φησὶν, ὡς πρόβατα ἐπλανήθημεν·

[00566] ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη·

[00567] καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν·

[00568] καὶ αὐτὸς διὰ τὸ κε κακῶσθαι οὐκ ἀνοίγει τὸ στόμα.

[00569] Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφρονος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ·

[00570] ἐν τῇ ταπεινώσει αὐτοῦ ἢ κρίσις αὐτοῦ ἤρθη.».

[00571] [34.3] Εἶτα, ἵνα μὴ τις αὐτὸν κοινὸν ἄνθρωπον ἐκ τοῦ πάθους ὑπολάβοι, προλαμβάνει τὰς ὑπονοίας τῶν ἀνθρώπων, καὶ τὴν ὑπὲρ αὐτοῦ δύναμιν, καὶ τὸ πρὸς ἡμᾶς ἀνόμοιον τῆς φύσεως διηγείται ἡ γραφὴ λέγουσα·

[00572] Τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται;

[00573] Ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

[00574] Ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ ἤχθη εἰς θάνατον.

[00575] Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ·

[00576] ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

[00577] Καὶ Κύριος βούλεται καθαρίσαι αὐτὸν ἀπὸ τῆς πληγῆς·.

[00578] [35.1] Ἄλλ' ἴσως περὶ μὲν τῆς τοῦ θανάτου προφητείας ἀκούσας, ζητεῖς καὶ τὰ περὶ τοῦ σταυροῦ σημαινόμενα μαθεῖν.

[00579] Οὐδὲ γὰρ οὐδὲ τοῦτο σεσιώπηται·

[00580] δεδήλωται δὲ καὶ λίαν τηλαυγῶς ἀπὸ τῶν ἁγίων.

[00581] [35.2] Μωϋσῆς γὰρ πρῶτος μεγάλη τῇ φωνῇ προαπαγγέλλει λέγων·

[00582] «Ὁψεσθε τὴν ζωὴν ὑμῶν κρεμαμένην ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν, καὶ οὐ μὴ πιστεύσητε.».

[00583] [35.3] Καὶ οἱ μετ' αὐτὸν δὲ προφήται πάλιν περὶ τούτου μαρτυροῦσι λέγοντες·

[00584] «Ἐγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι, οὐκ ἔγνων·

[00585] ἐπ' ἐμὲ ἐλογίσαντο πονηρὸν λέγοντες·

[00586] δεῦτε, καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ, καὶ ἐκτρίψωμεν αὐτὸν ἀπὸ γῆς ζώντων.».

[00587] [35.4] Καὶ πάλιν·

[00588] «Ἦρξαν χεῖράς μου καὶ πόδας μου·

[00589] ἐξηρίθμησαν πάντα τὰ ὀστέα μου, διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.».

[00590] [35.5] Θάνατος δὲ μετέωρος, καὶ ἐν ξύλῳ γινόμενος, οὐκ ἄλλος ἂν εἴη, εἰ μὴ ὁ σταυρός·

- [00591] και ἐν οὐδενὶ πάλιν θανάτῳ διορύσσονται χεῖρες καὶ πόδες, εἰ μὴ ἐν μόνῳ τῷ σταυρῷ.
- [00592] ^[35.6] Ἐπειδὴ δὲ τῆ τοῦ Σωτῆρος ἐπιδημία καὶ πάντα τὰ ἔθνη πανταχόθεν ἐπιγινώσκειν τὸν Θεὸν ἤρξαντο, οὐδὲ τοῦτο ἀπαρασήμενον κατέλειψαν·
- [00593] ἀλλ' ἔστι καὶ περὶ τούτων μνήμη ἐν τοῖς ἀγίοις γράμμασιν.
- [00594] «Ἔσται γάρ, φησὶν, ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσι.».
- [00595] Ταῦτα μὲν ὀλίγα πρὸς ἀπόδειξιν τῶν γενομένων.
- [00596] ^[35.7] Πᾶσα δὲ γραφὴ πεπλήρωται διελέγχουσα τὴν Ἰουδαίων ἀπιστίαν.
- [00597] Τίς γὰρ πώποτε τῶν ἐν ταῖς θείαις γραφαῖς ἱστορηθέντων δικαίων, καὶ ἀγίων προφητῶν, καὶ πατριαρχῶν, ἐκ παρθένου μόνης ἔσχε τὴν τοῦ σώματος γένεσιν;
- [00598] ἢ τίς γυνὴ χωρὶς ἀνδρὸς αὐτάρκης γέγονε πρὸς σύστασιν ἀνθρώπων;
- [00599] οὐκ Ἀβελ μὲν ἐξ Ἀδάμ γέγονεν, Ἐνώχ δὲ ἐκ τοῦ Ἰάρεδ, Νῶε ἐκ Λαμέχ, καὶ Ἀβραάμ μὲν ἐκ Θάρρα, Ἰσαὰκ δὲ ἐξ Ἀβραάμ, καὶ Ἰακώβ ἐξ Ἰσαάκ;
- [00600] οὐχὶ Ἰούδῃς Ἰακώβ, καὶ Μωϋσῆς καὶ Ἀαρὼν ἐξ Ἀβραάμ;
- [00601] οὐ Σαμουὴλ τοῦ Ἐλκανᾶ γέγονεν, οὐ Δαβὶδ τοῦ Ἰεσσαί, οὐ Σολομὼν τοῦ Δαβὶδ, οὐκ Ἐζεκίας τοῦ Ἀχαζ, οὐκ Ἰωσία τοῦ Ἀμώς, οὐχ Ἡσαΐας τοῦ Ἀμώς, οὐχ Ἱερεμίας τοῦ Χελκίου, οὐκ Ἰεζεκιὴλ τοῦ Βουζί;
- [00602] οὐχ ἕκαστος ἔσχε τὸν πατέρα τῆς γενέσεως ἀρχηγόν;
- [00603] τίς οὖν ὁ ἐκ παρθένου μόνης γεγονώς;
- [00604] ὅτι καὶ λίαν ἐμέλησε τῷ προφήτῃ περὶ τῆς τούτου σημασίας.
- [00605] ^[35.8] Τίνος δὲ τῆς γενέσεως προέδραμεν ἀστὴρ ἐν οὐρανοῖς, καὶ τὸν γεννηθέντα ἐσήμανε τῇ οἰκουμένῃ;
- [00606] Μωϋσῆς μὲν γὰρ γεννώμενος ἐκρύπτετο ὑπὸ τῶν γονέων·
- [00607] Δαβὶδ δὲ οὐδὲ τοῖς ἐκ γειτόνων ἠκούσθη, ὅπουγε οὐδὲ ὁ μέγας Σαμουὴλ αὐτὸν ἐγίνωσκεν, ἀλλ' ἐπυνθάνετο, εἰ ἔστιν ἔτι υἱὸς τῷ Ἰεσσαί;
- [00608] Ἀβραάμ δὲ λοιπὸν γεγονώς μέγας ἐγνώσθη τοῖς ἐγγύς.
- [00609] Τῆς δὲ τοῦ Χριστοῦ γενέσεως μάρτυς οὐκ ἄνθρωπος, ἀλλ' ἀστὴρ φαινόμενος ἦν ἐν οὐρανῷ, ὅθεν καὶ κατέβαινε.
- [00610] ^[36.1] Τίς δὲ πώποτε τῶν γενομένων βασιλέων «πρὶν ἰσχύσαι καλεῖν πατέρα ἢ μητέρα» ἐβασίλευσε καὶ τρόπαια κατὰ τῶν ἐχθρῶν εἴληφεν;
- [00611] οὐ Δαβὶδ τριακονταετῆς ἐβασίλευσε, καὶ Σαλομὼν νέος γεγονώς ἐβασίλευσεν;
- [00612] Οὐκ Ἰωὰς ἐτῶν ἑπτὰ γενόμενος ἐπὶ τὴν βασιλείαν παρήλαθε, καὶ ὁ ἔτι κατωτέρω Ἰωσίας περὶ ἔτη γεγονώς ἑπτὰ τῆς ἀρχῆς ἀντελάβετο;
- [00613] Ἀλλὰ καὶ ὅμως οὗτοι ταύτην ἄγοντες τὴν ἡλικίαν, ἰσχυροὶ καλεῖν πατέρα ἢ μητέρα.
- [00614] ^[36.2] Τίς οὖν ἄρα ἔστιν ὁ σχεδὸν πρὶν γενέσεως βασιλεύων, καὶ σκυλεύων τοὺς ἐχθρούς;
- [00615] Τίς δὲ τοιοῦτος γέγονε βασιλεὺς ἐν τῷ Ἰσραὴλ, καὶ ἐν τῷ Ἰούδα, λεγέτωσαν οἱ Ἰουδαῖοι διερευνήσαντες, ἐφ' ὃν τὰ ἔθνη πάντα τὴν ἐλπίδα τέθεινται καὶ εἰρήνην ἔσχε;
- [00616] Καὶ οὐ μᾶλλον ἠναντιοῦντο πανταχόθεν αὐτοῖς;
- [00617] ^[36.3] Ἔως γὰρ συνεισπύσει ἡ Ἱερουσαλήμ, πόλεμος ἦν ἄσπονδος αὐτοῖς, καὶ ἐμάχοντο πάντες πρὸς τὸν Ἰσραὴλ, Ἀσσύριοι μὲν θλίβοντες, Αἰγύπτιοι δὲ διώκοντες, Βαβυλώνιοι δὲ ἐπιβαίνοντες·
- [00618] καὶ τό γε θαυμαστόν, ὅτι καὶ Σύρους τοὺς ἐκ γειτόνων ἀντιπολεμοῦντας εἶχον αὐτοῖς.
- [00619] Ἡ οὐχὶ Δαβὶδ τοὺς ἐν Μωὰβ ἐπολέμει, καὶ τοὺς Σύρους ἐξέκοπτεν, Ἰωσίας τοὺς πλησίον ἐφυλάττετο, καὶ Ἐζεκίας ἐδειλία τὴν ἀλαζονείαν τοῦ Σεναχηρείμ, καὶ Μωϋσεὶ ὁ Ἀμαλήκ ἐστρατεύετο, καὶ οἱ Ἀμορραῖοι ἠναντιοῦντο Ἰησοῦ τῷ τοῦ Ναυή, οἱ τὴν Ἱεριχὼ κατοικοῦντες ἀντι-παρετάσσοντο;
- [00620] Καὶ ὅλως ἄσπονδα ἦν τοῖς ἔθνεσι πρὸς τὸν Ἰσραὴλ τὰ τῆς φιλίας;
- [00621] Τίς οὖν ἔστιν εἰς ὃν τὰ ἔθνη τὴν ἐλπίδα τίθεται, ἄξιον ἰδεῖν·
- [00622] εἶναι γὰρ δεῖ, ἐπεὶ καὶ τὸν προφήτην ἀδύνατον ψεύσασθαι.
- [00623] ^[36.4] Τίνος δὲ τῶν ἀγίων προφητῶν ἢ τῶν ἄνωθεν πατριαρχῶν ὁ θάνατος ἐν σταυρῷ γέγονεν ὑπὲρ τῆς πάντων σωτηρίας;
- [00624] Ἡ τίς ἐτραυμάτισθη καὶ ἀνηρέθη ὑπὲρ τῆς πάντων υγείας;

- [00625] Τίς δὲ τῶν δικαίων ἢ τῶν βασιλέων κατήλθεν εἰς Αἴγυπτον, καὶ τῆ τούτου καθόδῳ τὰ τῶν Αἰγυπτίων εἰδῶλα πέπαυται;
- [00626] Αβραάμ μὲν γὰρ κατήλθε, καὶ πάλιν ἡ εἰδωλολατρία κατὰ πάντων.
- [00627] Μωϋσῆς ἐκεῖ γεγέννηται, καὶ οὐδὲν ἦττον ἦν ἐκεῖ ἢ τῶν πεπλανημένων θρησκεία.
- [00628] [37.1] Τίς δὲ τῶν ἐν τῇ γραφῇ μαρτυρουμένων διωρούχθη τὰς χεῖρας καὶ τοὺς πόδας, ἢ ὅλως ἐπὶ ξύλου κεκρέμασται, καὶ σταυρῷ τετελείωται ὑπὲρ τῆς πάντων σωτηρίας;
- [00629] Αβραάμ μὲν γὰρ ἐπὶ κλίνης ἐκλείπων ἀπέθανεν·
- [00630] Ἰσαὰκ δὲ καὶ Ἰακώβ καὶ αὐτοὶ ἐξάραντες τοὺς πόδας ἐπὶ κλίνης ἀπέθανον.
- [00631] Μωϋσῆς καὶ Ἀαρὼν ἐν τῷ ὄρει, Δαβὶδ ἐν τῷ οἴκῳ τετελεύτηκεν, οὐδεμίαν ἐπιβουλήν ὑπὸ τῶν λαῶν παθῶν.
- [00632] Εἰ δὲ καὶ ἐζητήθη ὑπὸ τοῦ Σαούλ, ἀλλὰ ἀβλαβῆς ἐσώζετο.
- [00633] Ἡσαΐας ἐπρίσθη μὲν, ἀλλ' οὐκ ἐπὶ ξύλου κε κρέμασται·
- [00634] Ἱερεμίας ὑβρίσθη, ἀλλ' οὐ κατακριθεὶς ἀπέθανεν·
- [00635] Ἰεζεκιήλ ἔπασχεν, ἀλλ' οὐχ ὑπὲρ τοῦ λαοῦ, ἀλλὰ τὰ ἐσόμενα κατὰ τοῦ λαοῦ σημαίνων.
- [00636] [37.2] Ἐπειτα οὗτοι, καὶ πάσχοντες, ἄνθρωποι ἦσαν, ὅποιοι καὶ πάντες κατὰ τὴν τῆς φύσεως ὁμοιότητα·
- [00637] ὁ δὲ σημαίνόμενος ἐκ τῶν γραφῶν ὑπὲρ πάντων πάσχειν, οὐκ ἀπλῶς ἄνθρωπος, ἀλλὰ ζωὴ πάντων λέγεται, κἂν ὅμοιος κατὰ τὴν φύσιν τοῖς ἀνθρώποις.
- [00638] «Ὅψεσθε γὰρ, φησί, τὴν ζωὴν ὑμῶν κρεμαμένην ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν», καὶ·
- [00639] «Τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;» Πάντων μὲν γὰρ τῶν ἀγίων τὴν γενεὰν τίς δύναται μαθῶν ἄνωθεν διηγῆσασθαι τίς καὶ πόθεν ἕκαστος γέγονε·
- [00640] τοῦ δὲ τυγχάνοντος ζωῆς ἀδιήγητον τὴν γενεὰν οἱ θεῖοι σημαίνουσι λόγοι.
- [00641] [37.3] Τίς οὖν ἐστι, περὶ οὗ ταῦτα λέγουσιν αἱ θεῖαι γραφαί;
- [00642] ἢ τίς τηλικούτος, ὡς καὶ τοὺς προφήτας περὶ αὐτοῦ τοσαῦτα προκαταγγέλλειν;
- [00643] Ἀλλὰ γὰρ οὐδεὶς ἄλλος ἐν ταῖς γραφαῖς εὐρίσκεται, πλὴν τοῦ κοινῶ πάντων Σωτῆρος τοῦ Θεοῦ Λόγου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00644] Οὗτος γὰρ ἐστὶν ὁ ἐκ παρθένου προελθὼν καὶ ἄνθρωπος ἐπὶ γῆς φανείς καὶ ἀδιήγητον ἔχων τὴν κατὰ σάρκα γενεάν.
- [00645] Οὐ γὰρ ἐστὶν ὃς δύναται τὸν κατὰ σάρκα πατέρα τούτου λέγειν, οὐκ ὄντος τοῦ σώματος αὐτοῦ ἐξ ἀνδρὸς ἀλλ' ἐκ παρθένου μόνης.
- [00646] [37.4] Ὡσπερ οὖν τοῦ Δαβὶδ καὶ Μωϋσέως καὶ πάντων τῶν πατριαρχῶν τοὺς πατέρας τίς γενεαλογεῖν δύναται, οὕτως οὐδεὶς δύναται τὴν κατὰ σάρκα γενεὰν τοῦ Σωτῆρος ἐξ ἀνδρὸς διηγῆσασθαι.
- [00647] Οὗτός ἐστιν ὁ καὶ τὸν ἀστέρα σημαίνει τὴν τοῦ σώματος γένεσιν ποιήσας.
- [00648] Ἴδου γὰρ ἀπ' οὐρανοῦ κατερχόμενον τὸν Λόγον, ἐξ οὐρανοῦ καὶ τὴν σημασίαν ἔχειν·
- [00649] καὶ ἔδει τὸν τῆς κτίσεως βασιλέα προερχόμενον, ἐμφανῶς ὑπὸ πάσης τῆς οἰκουμένης γινώσκεισθαι.
- [00650] [37.5] Ἀμέλει ἐν Ἰουδαίᾳ ἐγεννᾶτο, καὶ οἱ ἀπὸ Περσίδος ἤρχοντο προσκυνῆσαι αὐτῷ.
- [00651] Οὗτός ἐστιν ὁ καὶ πρὶν τῆς σωματικῆς ἐπιφανείας λαβὼν τὴν κατὰ τῶν ἀντικειμένων δαιμόνων νίκην, καὶ κατὰ τῆς εἰδωλολατρίας τρόπαια.
- [00652] Πάντες γοῦν πανταχόθεν οἱ ἀπὸ τῶν ἐθνῶν, ἐξομνύμενοι τὴν πάτριον συνήθειαν καὶ τὴν εἰδώλων ἀθεότητα, πρὸς τὸν Χριστὸν λοιπὸν τὴν ἐλπίδα τίθενται, καὶ αὐτῷ καταγράφουσιν ἑαυτούς, ὡς καὶ τοῖς ὀφθαλμοῖς ἔξεστιν ἰδεῖν τὸ τοιοῦτον.
- [00653] [37.6] Οὐδὲ γὰρ ἄλλοτε ἢ τῶν Αἰγυπτίων ἀθεότης πέπαυται, εἰ μὴ ὅτε ὁ Κύριος τοῦ παντός, ὡς ἐπὶ νεφέλης ἐποχούμενος, τῷ σώματι κατήλθεν ἐκεῖ, καὶ τὴν τῶν εἰδώλων κατήρησε πλάνην, πάντας δὲ εἰς ἑαυτὸν καὶ δι' ἑαυτοῦ πρὸς τὸν Πατέρα μετήνεγκεν.
- [00654] [37.7] Οὗτός ἐστιν ὁ σταυρωθεὶς ἐπὶ μάρτυρι τῷ ἡλίῳ καὶ τῇ κτίσει καὶ τοῖς αὐτῷ τὸν θάνατον προσαγαγοῦσι·
- [00655] καὶ τῷ τούτου θανάτῳ ἡ σωτηρία πᾶσι γέγονε, καὶ ἡ κτίσις πᾶσα λελύτρωται.
- [00656] Οὗτός ἐστιν ἡ πάντων ζωὴ, καὶ ὁ ὡς πρόβατον ὑπὲρ τῆς πάντων σωτηρίας ἀντίψυχον τὸ ἑαυτοῦ σῶμα εἰς θάνατον παραδούς, κἂν Ἰουδαῖοι μὴ πιστεύωσιν.
- [00657] [38.1] Εἰ γὰρ μὴ αὐτάρκη νομίζουσι ταῦτα, κἂν ἐξ ἐτέρων πειθίσθωσαν ἀφ' ὧν αὐτοὶ πάλιν ἔχουσι λογίων.
- [00658] Περὶ τίνος γὰρ λέγουσιν οἱ προφῆται;

- [00659] «Ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὐρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν·
- [00660] εἶπα ἰδοὺ εἰμι τῷ ἔθνει οἱ οὐκ ἐκάλεσάν μου τὸ ὄνομα·
- [00661] ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα;» [38.2] Τίς οὖν ἐστὶν ὁ ἐμφανῆς γενόμενος;
- [00662] Εἶποι τις πρὸς Ἰουδαίους·
- [00663] εἰ μὲν γὰρ ὁ προφήτης ἐστί, λεγέτωσαν πότε ἐκρύπτετο, ἵνα καὶ ὕστερον φανῇ·
- [00664] Ποῖος δὲ οὗτός ἐστιν ὁ προφήτης ὁ καὶ ἐμφανῆς ἐξ ἀφανῶν γενόμενος, καὶ τὰς χεῖρας ἐκπετάσας ἐπὶ σταυροῦ;
- [00665] Τῶν μὲν οὖν δικαίων οὐδεὶς, μόνος δὲ ὁ τοῦ Θεοῦ Λόγος, ὁ ἀσώματος ὢν τὴν φύσιν καὶ δι' ἡμᾶς σώματι φανείς καὶ ὑπὲρ ἡμῶν παθών.
- [00666] [38.3] Ἦ εἰ μὴδὲ τοῦτο αὐταρκές αὐτοῖς, κἂν ἐξ ἐτέρων δυσωπείσθωσαν, οὕτως ἐναργῆ τὸν ἔλεγχον ὀρώντες·
- [00667] φησὶ γὰρ ἡ γραφή·
- [00668] «Ἰσχύσατε χεῖρες ἀνειμέναί καὶ γόνατα παραλελυμένα·
- [00669] παρακαλέσατε οἱ ὀλιγόψυχοι τὴν διανοίαν·
- [00670] ἰσχύσατε, μὴ φοβεῖσθε·
- [00671] ἰδοὺ ὁ Θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν, αὐτὸς ἤξει καὶ σώσει ἡμᾶς·
- [00672] τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ἄτα κωφῶν ἀκούσονται·
- [00673] τότε ἀλείται ὡς ἔλαφος ὁ χωλός, καὶ τρανὴ ἔσται γλῶσσα μογγιλάλων.».
- [00674] [38.4] Τί τοίνυν καὶ περὶ τούτου δύνανται λέγειν, ἢ πῶς ὅλως καὶ πρὸς τοῦτο τολμῶσιν ἀντιβλέπειν;
- [00675] Ἡ μὲν γὰρ προφητεία Θεὸν ἐπιδημεῖν σημαίνει, τὰ δὲ σημεῖα καὶ τὸν χρόνον τῆς παρουσίας γνωρίζει·
- [00676] τό τε γὰρ τυφλοὺς ἀναβλέπειν, καὶ χωλοὺς περιπατεῖν, καὶ κωφοὺς ἀκούειν, καὶ τρανοῦσθαι μογγιλάλων τὴν γλῶσσαν, ἐπὶ τῇ γενομένῃ θείᾳ παρουσίᾳ λέγουσι.
- [00677] Πότε τοίνυν γέγονε τοιαῦτα σημεῖα ἐν τῷ Ἰσραὴλ ἢ ποῦ τοιοῦτόν τι γέγονεν ἐν τῇ Ἰουδαίᾳ, λεγέτωσαν.
- [00678] [38.5] Λεπρὸς ἐκαθαρίσθη Ναϊμάν, ἀλλ' οὐ κωφὸς ἤκουσεν, οὐδὲ χωλὸς περιεπάτησε.
- [00679] Νεκρὸν ἠγειρεν Ἡλίας καὶ Ἐλισσαῖος, ἀλλ' οὐκ ἐκ γενετῆς ἀνέβλεψε τυφλός.
- [00680] Μέγα μὲν γὰρ καὶ τὸ ἐγειραὶ νεκρὸν ἀληθῶς, ἀλλ' οὐ τοιοῦτον, ὁποῖον τὸ παρὰ τοῦ Σωτῆρος θαῦμα.
- [00681] Πλὴν εἰ τὸ περὶ τοῦ λεπροῦ καὶ τοῦ νεκροῦ τῆς χήρας οὐ σεσιώπηκεν ἡ γραφή, πάντως εἰ ἐγεγόνει καὶ χωλὸν περιπατεῖν καὶ τυφλὸν ἀναβλέπειν, οὐκ ἂν παρήκε τοῦ δηλῶσαι καὶ ταῦτα ὁ λόγος.
- [00682] Ἐπειδὴ δὲ σεσιώπηται ἐν ταῖς γραφαῖς, δηλόν ἐστι μὴ γεγενῆσθαι ταῦτα πρότερον.
- [00683] [38.6] Πότε οὖν γέγονε ταῦτα, εἰ μὴ ὅτε αὐτὸς ὁ τοῦ Θεοῦ Λόγος ἐν σώματι παραγέγονε;
- [00684] Πότε δὲ παραγέγονεν, εἰ μὴ ὅτε χωλοὶ περιεπάτησαν, καὶ μογγιλάλοι ἐτρανώθησαν, καὶ κωφοὶ ἤκουσαν, καὶ τυφλοὶ ἐκ γενετῆς ἀνέβλεψαν;
- [00685] Διὰ τοῦτο γὰρ καὶ οἱ τότε θεωροῦντες Ἰουδαῖοι ἔλεγον, ὡς οὐκ ἄλλοτε ταῦτα γενόμενα ἀκούσαντες·
- [00686] «Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἀνέφξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·
- [00687] εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.».
- [00688] [39.1] Ἀλλ' ἴσως καὶ αὐτοὶ μὴ δυνάμενοι πρὸς τὰ φανερὰ διαμάχεσθαι, οὐκ ἀρνήσονται μὲν τὰ γεγραμμένα, προσδοκᾶν δὲ ταῦτα καὶ μὴδέπω παραγεγενῆσθαι τὸν Θεὸν Λόγον διαβεβαιώσονται.
- [00689] Τοῦτο γὰρ ἄνω καὶ κάτω θρυλλοῦντες, οὐκ ἐρυθριῶσιν ἀναιδευόμενοι πρὸς τὰ φαινόμενα.
- [00690] [39.2] Ἀλλὰ περὶ τούτου καὶ πρὸ πάντων μᾶλλον ἐλεγχθήσονται, οὐ παρ' ἡμῶν, ἀλλὰ παρὰ τοῦ σοφωτάτου Δανιὴλ σημαίνοντος καὶ τὸν παρόντα καιρὸν, καὶ τὴν θείαν τοῦ Σωτῆρος ἐπιδημίαν, λέγοντος·
- [00691] «Ἐβδομήκοντα ἑβδομάδες συνετημήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν, τοῦ συντελεσθῆναι ἁμαρτίαν, καὶ τοῦ σφραγισθῆναι ἁμαρτίας, καὶ ἀπαλειψαὶ τὰς ἀδικίας, καὶ τοῦ ἐξιλάσασθαι τὰς ἀδικίας, καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι ἄγιον ἄγιον·

- [00692] καὶ γνώση καὶ συνήσεις ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι, καὶ τοῦ οἰκοδομησαὶ Ἱερουσαλήμ, ἕως Χριστοῦ ἡγουμένου.».
- [00693] [39.3] Ἴσως ἐπὶ τοῖς ἄλλοις κἂν προφάσεις εὐρίσκειν δύνανται, καὶ εἰς μέλλοντα χρόνον ἀναβάλλεσθαι τὰ γεγραμμένα.
- [00694] Τί δὲ πρὸς ταῦτα λέγειν ἢ ὅλως ἀντωπῆσαι δύνανται;
- [00695] ὅπουγε καὶ ὁ Χριστὸς σημαίνεται, καὶ ὁ χριόμενος οὐκ ἄνθρωπος ἀπλῶς ἀλλ' Ἅγιος ἀγίων εἶναι καταγγέλλεται, καὶ ἕως τῆς παρουσίας αὐτοῦ Ἱερουσαλήμ συνίσταται, καὶ λοιπὸν παύεται προφήτης καὶ ὄρασις ἐν τῷ Ἰσραήλ.
- [00696] [39.4] Ἐχρίσθη πάλαι Δαβὶδ, καὶ Σολομών, καὶ Ἐζεκίας, ἀλλὰ καὶ πάλιν Ἱερουσαλήμ καὶ ὁ τόπος συνεισθίκει, καὶ προφήται προεφήτευσον, Γὰδ, καὶ Ἀσάφ, καὶ Νάθαν, καὶ μετ' αὐτοὺς Ἡσαΐας, καὶ Ὡσηε, καὶ Ἀμώς, καὶ ἄλλοι.
- [00697] Ἐπειτα καιαὐτοὶ οἱ χρισθέντες ἄνθρωποι ἅγιοι ἐκλήθησαν, καὶ οὐχ ἅγιοι ἀγίων.
- [00698] [39.5] Ἄλλ' ἐὰν τὴν αἰχμαλωσίαν προβάλλωνται, καὶ δι' αὐτὴν μὴ εἶναι λέγωσι τὴν Ἱερουσαλήμ, τί καὶ περὶ τῶν προφητῶν ἂν εἴποιεν;
- [00699] καὶ γὰρ πάλαι καταβαίνοντος τοῦ λαοῦ εἰς Βαβυλῶνα, ἦσαν ἐκεῖ Δανιὴλ καὶ Ἱερεμίας·
- [00700] προεφήτευσον δὲ Ἰεζεκιήλ καὶ Ἀγγαῖος καὶ Ζαχαρίας.
- [00701] [40.1] Οὐκοῦν μυθολογοῦσιν Ἰουδαῖοι, καὶ παρόντα τὸν νῦν καιρὸν ὑπερτίθενται.
- [00702] Πότε γὰρ ἐπαύσατο προφήτης ἢ ὄρασις ἀπὸ τοῦ Ἰσραήλ, εἰ μὴ νῦν ὅτε ὁ Ἅγιος τῶν ἀγίων Χριστὸς παρεγένετο;
- [00703] σημεῖον γὰρ καὶ μέγα γνώρισμα τῆς τοῦ Θεοῦ Λόγου παρουσίας, τὸ μηκέτι μήτε τὴν Ἱερουσαλήμ ἐστάναι, μήτε προφήτην ἐγερθῆναι, μήτε ὄρασιν ἀποκαλύπτεσθαι τούτοις, καὶ μάλα εἰκότως.
- [00704] [40.2] Ἐλθόντος γὰρ τοῦ σημαινομένου, τίς ἔτι χρεῖα τῶν σημαινόντων ἦν;
- [00705] Καὶ παρουσίας τῆς Ἀληθείας, τίς ἔτι χρεῖα τῆς σκιάς ἦν;
- [00706] Διὰ τοῦτο γὰρ καὶ προεφήτευσον ἕως ἂν ἔλθῃ ἡ Αὐτοδικαιοσύνη καὶ ὁ λυτρούμενος τὰς πάντων ἁμαρτίας.
- [00707] Διὰ τοῦτο καὶ Ἱερουσαλήμ ἐπὶ τοσοῦτον συνεισθίκει, ἵν' ἐκεῖ προμελετῶσι τῆς ἀληθείας τοὺς τύπους.
- [00708] [40.3] Παρόντος τοίνυν τοῦ Ἁγίου τῶν ἀγίων, εἰκότως ἐσφραγίσθη καὶ ὄρασις καὶ προφητεία, καὶ ἡ τῆς Ἱερουσαλήμ βασιλεία πέπαυται.
- [00709] Ἐπὶ τοσοῦτον γὰρ ἐχρίοντο παρ' αὐτοῖς βασιλεῖς, ἕως ἂν ἐχρίσθῃ ὁ Ἅγιος τῶν ἀγίων·
- [00710] καὶ Μωϋσῆς δὲ ἕως αὐτοῦ τὴν Ἰουδαίων ἴστασθαι βασιλείαν προφητεύει λέγων·
- [00711] «Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἐθνῶν.».
- [00712] [40.4] Ὅθεν καὶ αὐτὸς ὁ Σωτὴρ ἐβόα λέγων·
- [00713] «Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου προεφήτευσαν.».
- [00714] Εἰ μὲν οὖν ἐστὶ παρὰ Ἰουδαίοις νῦν βασιλεὺς ἢ προφήτης ἢ ὄρασις, καλῶς ἀρνοῦνται τὸν ἐλθόντα Χριστόν.
- [00715] Εἰ δὲ μήτε βασιλεὺς μήτε ὄρασις, ἀλλ' ἐσφραγίσται λοιπὸν καὶ πᾶσα προφητεία, καὶ ἡ πόλις καὶ ὁ ναὸς ἕάλω, τί τοσοῦτον ἀσεβοῦσι καὶ παραβαίνουσιν, ὡς τὰ μὲν γενόμενα ὄραν, τὸν δὲ ταῦτα πεποικῶτα Χριστόν ἀρνεῖσθαι;
- [00716] τί δὲ καὶ τοὺς ἀπὸ τῶν ἐθνῶν θεωροῦντες καταλιμπάνοντας τὰ εἰδῶλα, καὶ ἐπὶ τὸν Θεὸν Ἰσραὴλ διὰ τοῦ Χριστοῦ ἔχοντας τὴν ἐλπίδα, ἀρνοῦνται τὸν ἐκ τῆς ῥίζης Ἰεσσαὶ κατὰ σάρκα γενόμενον Χριστόν καὶ βασιλεύοντα λοιπόν;
- [00717] εἰ μὲν γὰρ ἄλλον ἐθρήσκεον τὰ ἔθνη θεόν, ἀλλὰ μὴ τὸν Θεὸν Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ Μωϋσέως ὠμολόγουν, καλῶς ἂν πάλιν προεφασίζοντο μὴ ἐληλυθέναι τὸν Θεόν.
- [00718] [40.5] Εἰ δὲ τὸν Μωϋσῆν δεδωκότα τὸν νόμον καὶ τῷ Ἀβραάμ ἐπαγγελιάμενον Θεόν, καὶ οὐ τὸν λόγον ἠτίμασαν Ἰουδαῖοι, τοῦτον τὰ ἔθνη σέβουσι, διὰ τί μὴ γινώσκουσι, μᾶλλον δὲ διὰ τί ἐκόντες παρορῶσιν, ὅτι ὁ προφητευόμενος ὑπὸ τῶν γραφῶν Κύριος ἐπέλαμψε τῇ οἰκουμένῃ καὶ ἐπεφάνη σωματικῶς αὐτῇ, καθὼς εἶπεν ἡ γραφή·
- [00719] «Κύριος ὁ Θεὸς ἐπέφανεν ἡμῖν», καὶ πάλιν·
- [00720] «Ἐξαπέστειλε τὸν Λόγον αὐτοῦ καὶ ἴασατο αὐτούς», καὶ πάλιν·
- [00721] «Οὐ πρέσβυς, οὐκ ἄγγελος, ἀλλ' αὐτὸς ὁ Κύριος ἔσωσεν αὐτούς.».
- [00722] [40.6] Ὅμοιον δὲ πάσχουσιν, ὡς εἴ τις παραπεπληγῶς τὴν διάνοιαν, τὴν μὲν γῆν φωτιζομένην ὑπὸ τοῦ ἡλίου βλέπει, τὸν δὲ ταύτην φωτίζοντα ἥλιον ἀρνεῖται.
- [00723] Τί γὰρ καὶ πλεῖον ἐλθῶν ὁ προσδοκώμενος παρ' αὐτοῖς ἔχει ποιῆσαι;
- [00724] Καλέσαι τὰ ἔθνη;

- [00725] Ἀλλ' ἔφθασαν κληθῆναι.
- [00726] Ἀλλάπαῦσαι προφήτην, καὶ βασιλέα, καὶ ὄρασιν;
- [00727] Γέγονεν ἤδη καὶ τοῦτο.
- [00728] Τὴν εἰδώλων ἀθεότητα διελέγξα;
- [00729] Διηλέχθη ἤδη καὶ κατεγνώσθη.
- [00730] Ἀλλὰ τὸν θάνατον καταργῆσαι;
- [00731] Κατήργηται ἤδη.
- [00732] ^[40.7] Τί τοίνυν οὐ γέγονεν, ὃ δεῖ τὸν Χριστὸν ποιῆσαι;
- [00733] ἢ τί περιλείπεται, ὃ μὴ πεπλήρωται, ἵνα νῦν χαίρωσιν Ἰουδαῖοι καὶ ἀπιστῶσιν;
- [00734] Εἰ γὰρ δὴ, ὥσπερ οὖν καὶ ὀρώμεν, οὔτε βασιλεύς, οὔτε προφήτης, οὔτε Ἰερουσαλήμ, οὔτε θυσία, οὔτε ὄρασις ἐστι παρ' αὐτοῖς·
- [00735] ἀλλὰ καὶ πᾶσα πεπλήρωται ἢ γῆ τῆς γνώσεως τοῦ Θεοῦ, καὶ οἱ ἀπὸ τῶν ἐθνῶν καταλιμπάνοντες τὴν ἀθεότητα, λοιπὸν πρὸς τὸν Θεὸν Ἀβραάμ καταφεύγουσι διὰ τοῦ Λόγου, τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
- [00736] δῆλον ἂν εἴη καὶ τοῖς λίαν ἀναισχυνοῦσιν ἐληλυθέναι τὸν Χριστὸν, καὶ αὐτὸν πάντας ἀπλῶς τῷ ἑαυτοῦ φωτὶ καταλάμπαντα, καὶ διδάξαντα περὶ τοῦ ἑαυτοῦ Πατρὸς τὴν ἀληθῆ καὶ θείαν διδασκαλίαν.
- [00737] ^[40.8] Ἰουδαίους μὲν οὖν ἂν τις ἐκ τούτων καὶ τῶν πλειόνων παρὰ τῶν θείων γραφῶν εἰκότως ἐλέγξειεν.
- [00738] ^[41.1] Ἕλληνας δὲ καὶ πάνυ τις θαυμάσειε γελῶντας μὲν τὰ ἀχλεύαστα, πεπηρωμένους δὲ ἐπὶ τῇ ἑαυτῶν αἰσχύνη, ἣν ἐν λίθοις καὶ ξύλοις ἀναθέντες οὐχ ὀρώσι.
- [00739] ^[41.2] Πλήν οὐκ ἀποροῦντος ἐν ἀποδείξει τοῦ παρ' ἡμῖν λόγου, φέρε καὶ τούτους ἐκ τῶν εὐλόγων δυσωπήσωμεν, μάλιστα ἀφ' ὧν καὶ αὐτοὶ ἡμεῖς ὀρώμεν.
- [00740] Τί γὰρ ἄτοπον, ἢ τί χλεύης παρ' ἡμῖν ἄξιον;
- [00741] Ἦ πάντως ὅτι τὸν Λόγον ἐν σώματι πεφανερῶσθαι λέγομεν;
- [00742] Ἀλλὰ τοῦτο καὶ αὐτοὶ συνομολογήσουσι μὴ ἀτόπως γεγενῆσθαι, ἐάνπερ τῆς ἀληθείας γένωνται φίλοι.
- [00743] ^[41.3] Εἰ μὲν οὖν ὅλως ἀρνοῦνται Λόγον εἶναι Θεοῦ, περιττῶς ποιούσι, περὶ οὗ μὴ ἴσασι χλευάζοντες.
- [00744] ^[41.4] Εἰ δὲ ὁμολογοῦσιν εἶναι Λόγον Θεοῦ, καὶ τοῦτον Ἡγεμόνα τοῦ παντός, καὶ ἐν αὐτῷ τὸν Πατέρα δεδημιουργηκέναι τὴν κτίσιν, καὶ τῇ τούτου προνοίᾳ τὰ ὅλα φωτίζεσθαι καὶ ζωογονεῖσθαι καὶ εἶναι, καὶ ἐπὶ πάντων αὐτὸν βασιλεύειν, ὡς ἐκ τῶν ἔργων τῆς προνοίας γινώσκεσθαι αὐτὸν καὶ δι' αὐτοῦ τὸν Πατέρα·
- [00745] σκόπει, παρακαλῶ, εἰ μὴ τὴν χλεύην καθ' ἑαυτῶν κινούντες ἀγνοοῦσι.
- [00746] ^[41.5] Τὸν κόσμον σῶμα μέγα φασὶν εἶναι οἱ τῶν Ἑλλήνων φιλόσοφοι, καὶ ἀληθεύουσι λέγοντες.
- [00747] Ὅρώμεν γὰρ αὐτὸν καὶ τὰ τούτου μέρη ταῖς αἰσθήσεσιν ὑποπίπτοντα.
- [00748] Εἰ τοίνυν ἐν τῷ κόσμῳ σώματι ὄντι ὁ τοῦ Θεοῦ Λόγος ἐστὶ, καὶ ἐν ὅλοις καὶ τοῖς κατὰ μέρος αὐτοῦ πᾶσιν ἐπιβέβηκε, τί θαυμαστὸν ἢ τί ἄτοπον εἰ καὶ ἐν ἀνθρώπῳ φαμέν αὐτὸν ἐπιβεβηκέναι;
- [00749] ^[41.6] Εἰ γὰρ ἄτοπον ὅλως ἐν σώματι αὐτὸν γενέσθαι, ἄτοπον ἂν εἴη καὶ ἐν τῷ παντὶ τοῦτον ἐπιβεβηκέναι, καὶ τὰ πάντα τῇ προνοίᾳ ἑαυτοῦ φωτίζειν καὶ κινεῖν·
- [00750] σῶμα γὰρ ἐστὶ καὶ τὸ ὅλον.
- [00751] ^[41.7] Εἰ δὲ τῷ κόσμῳ τοῦτον ἐπιβαίνειν καὶ ἐν ὅλῳ αὐτὸν γνωρίζεσθαι πρέπει, πρέπει ἂν καὶ ἐν ἀνθρωπίνῳ σώματι αὐτὸν ἐπιφαίνεσθαι, καὶ ὑπ' αὐτοῦ τοῦτο φωτίζεσθαι καὶ ἐνεργεῖν.
- [00752] Μέρος γὰρ τοῦ παντός καὶ τὸ ἀνθρώπων ἐστὶ γένος.
- [00753] Καὶ εἰ τὸ μέρος ἀπρεπές ἐστιν ὄργανον αὐτοῦ γίνεσθαι πρὸς τὴν τῆς θεότητος γνῶσιν, ἀτοπώτατον ἂν εἴη καὶ δι' ὅλου τοῦ κόσμου γνωρίζεσθαι τὸν τοιοῦτον.
- [00754] ^[42.1] Ὅσπερ γὰρ ὅλου τοῦ σώματος ὑπὸ τοῦ ἀνθρώπου ἐνεργουμένου καὶ φωτιζομένου, εἰ τις λέγοι ἄτοπον εἶναι καὶ ἐν τῷ δακτύλῳ τοῦ ποδὸς τὴν δύναμιν εἶναι τοῦ ἀνθρώπου, ἀνόητος ἂν νομισθεῖη, ὅτι διδοὺς ἐν τῷ ὅλῳ αὐτὸν διῴκεισθαι καὶ ἐνεργεῖν, κωλύει καὶ ἐν τῷ μέρει αὐτὸν εἶναι·
- [00755] οὕτως ὁ διδοὺς καὶ πιστεύων τὸν τοῦ Θεοῦ Θεὸν Λόγον ἐν τῷ παντὶ εἶναι, καὶ τὸ πᾶν ὑπ' αὐτοῦ φωτίζεσθαι καὶ κινεῖσθαι, οὐκ ἄτοπον ἂν ἠγήσεται καὶ σῶμα ἐν ἀνθρώπινον ὑπ' αὐτοῦ κινεῖσθαι καὶ φωτίζεσθαι.
- [00756] ^[42.2] Εἰ δὲ ὅτι γενητόν ἐστι, καὶ ἐξ οὐκ ὄντων γέγονε τὸ ἀνθρώπινον γένος, διὰ τοῦτο οὐκ εὐπρεπῆ νομί ζουσιν ἡμᾶς λέγειν τὴν ἐν ἀνθρώπῳ τοῦ Σωτῆρος ἐπιφάνειαν, ὥρα καὶ τῆς κτίσεως αὐτοῦ αὐτὸν ἐκβάλλειν·

[00757] καὶ γὰρ καὶ αὕτη ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι διὰ τοῦ Λόγου γέγονεν.

[00758] [42.3] Εἰ δὲ καὶ γενητῆς οὐσης τῆς κτίσεως, οὐκ ἄτοπον ἐν αὐτῇ τὸν Λόγον εἶναι, οὐκ ἄρα οὐδὲ ἐν ἀνθρώπῳ αὐτὸν εἶναι ἄτοπον.

[00759] Ὅποια γὰρ ἂν περὶ τοῦ ὅλου νοήσιαν, τοιαῦτα ἀνάγκη καὶ περὶ τοῦ μέρους αὐτοῦ ἐνθυμῆσθαι.

[00760] Μέρος γὰρ, ὡς προεῖπον, τοῦ ὅλου καὶ ὁ ἀνθρωπός ἐστιν.

[00761] [42.4] Οὐκοῦν ὅλως οὐκ ἀπρεπὲς τὸ ἐν ἀνθρώπῳ εἶναι τὸν Λόγον, καὶ πάντα ὑπ' αὐτοῦ καὶ ἐν αὐτῷ φωτίζεσθαι καὶ κινεῖσθαι καὶ ζῆν, καθὼς καὶ οἱ παρ' αὐτοῖς συγγραφεῖς φασιν, ὅτι «ἐν αὐτῷ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμέν».

[00762] [42.5] Τί λοιπὸν χλεύης ἄξιον λέγομεν, εἰ ἐν ᾧ ἔστιν ὁ Λόγος, τούτῳ πρὸς φανέρωσιν ὡς ὄργάνῳ κέχρηται ὁ Λόγος;

[00763] Εἰ μὲν γὰρ οὐκ ἦν ἐν αὐτῷ, οὐδὲ χρῆσασθαι ἂν ἠδυνήθη τούτῳ.

[00764] Εἰ δὲ προαποδεδώκαμεν ἐν τῷ παντὶ καὶ ἐν τοῖς κατὰ μέρος εἶναι τοῦτον, τί ἄπιστον εἰ ἐν οἷς ἐστίν, ἐν τούτοις ἑαυτὸν καὶ ἐπιφαίνει;

[00765] [42.6] Ὅσπερ γὰρ ταῖς ἑαυτοῦ δυνάμεσιν ὅλος ἐν ἐκάστῳ καὶ πᾶσιν ἐπιβαίνων, καὶ πάντα διακοσμῶν ἀφθόνως, εἰ ἤθελε, διὰ ἡλίου ἢ σελήνης ἢ οὐρανοῦ ἢ γῆς ἢ ὑδάτων ἢ πυρὸς οὐκ ἂν τις ἀτόπως αὐτὸν, φωνῇ χρῆσασθαι καὶ γνωρίσαι ἑαυτὸν καὶ τὸν αὐτοῦ Πατέρα, ἔφησε πεποιηκέναι·

[00766] ἅπαξ πάντα αὐτοῦ συνέχοντος καὶ μετὰ πάντων καὶ ἐν αὐτῷ τῷ μέρει τυγχάνοντος καὶ ἀοράτως ἑαυτὸν δεικνύοντος·

[00767] οὕτως οὐκ ἄτοπον ἂν εἶη διακομοῦντα αὐτὸν τὰ πάντα καὶ τὰ ὅλα ζωοποιῶντα, καὶ θελήσαντα δι' ἀνθρώπων γνωρίσαι, εἰ ὄργάνῳ κέχρηται ἀνθρώπου σώματι πρὸς φανέρωσιν ἀληθείας καὶ γνώσιν τοῦ Πατρὸς.

[00768] Μέρος γὰρ τοῦ ὅλου καὶ ἡ ἀνθρωπότης τυγχάνει.

[00769] [42.7] Καὶ ὥσπερ ὁ νοῦς, δι' ὅλου τοῦ ἀνθρώπου ὢν, ἀπὸ μέρους τοῦ σώματος, τῆς γλώττης λέγει, σημαίνεται, καὶ οὐ δήπου τις ἐλαττοῦσθαι τὴν οὐσίαν τοῦ νοῦ διὰ τοῦτο λέγει·

[00770] οὕτως ὁ Λόγος, διὰ πάντων ὢν, εἰ ἀνθρωπίνῳ κέχρηται ὄργάνῳ, οὐκ ἀπρεπὲς ἂν φαίνοιτο τοῦτο.

[00771] Εἰ γὰρ, ὡς προεῖπον, ἀπρεπὲς ὄργάνῳ χρῆσασθαι σώματι, ἀπρεπὲς καὶ ἐν τῷ ὅλῳ αὐτὸν εἶναι.

[00772] [43.1] Διατί οὖν, ἐὰν λέγωσιν, οὐχὶ δι' ἄλλων μερῶν καλλιόνων τῆς κτίσεως ἐφάνη, καὶ καλλιόνι ὄργάνῳ οἷον ἡλίῳ ἢ σελήνῃ ἢ ἀστροῖς ἢ πυρὶ ἢ αἰθέρι οὐ κέχρηται, ἀλλὰ ἀνθρώπῳ μόνῳ, γινωσκέτωσαν ὅτι οὐκ ἐπιδείξασθαι ἤλθεν ὁ Κύριος, ἀλλὰ θεραπεῦσαι καὶ διδάξαι τοὺς πάσχοντας.

[00773] [43.2] Ἐπιδεικνυμένου μὲν γὰρ ἦν μόνον ἐπι φανῆναι καὶ καταπλήξαι τοὺς ὀρώντας·

[00774] θεραπεύοντος δὲ καὶ διδάσκοντός ἐστι, μὴ ἀπλῶς ἐπιδημῆσαι, ἀλλ' ἐπ' ὠφελείᾳ τῶν δεομένων γενέσθαι, καὶ ὡς οἱ χρήζοντες φέρουσιν ἐπιφανῆναι, ἵνα μὴ τῷ ὑπερέβαλλοντι τὴν χρεῖαν τῶν πασχόντων αὐτοῦ τοὺς δεομένους ταράξῃ, καὶ ἀνωφελῆς τούτοις ἢ ἐπιφάνεια τοῦ θείου γένηται.

[00775] [43.3] Οὐδὲν τοίνυν τῶν ἐν τῇ κτίσει πεπλανημένον ἦν εἰς τὰς περὶ Θεοῦ ἐννοίας, εἰ μὴ μόνος ὁ ἀνθρώπος.

[00776] Ἀμέλει, οὐχ ἡλίος, οὐ σελήνη, οὐ οὐρανός, οὐ τὰ ἄστρα, οὐχ ὕδωρ, οὐχ αἰθήρ παρήλλαξαν τὴν τάξιν, ἀλλ' εἰδότες τὸν ἑαυτῶν δημιουργὸν καὶ βασιλέα Λόγον μένουσιν ὡς γεγονάσιν·

[00777] ἀνθρώποι δὲ μόνοι ἀποστραφέντες τὸ καλόν, λοιπὸν τὰ οὐκ ὄντα ἀντὶ τῆς ἀληθείας ἐπλάσαντο, καὶ τὴν εἰς Θεὸν τιμὴν καὶ τὴν περὶ αὐτοῦ γνώσιν δαίμοσι καὶ ἀνθρώποις ἐν λίθοις ἀνατεθείκασιν.

[00778] [43.4] Ὅθεν εἰκότως, ἐπειδὴ παριδεῖν τὸ τηλικούτον οὐκ ἄξιον ἦν τῆς τοῦ Θεοῦ ἀγαθότητος, ἀλλὰ καὶ ἐν τῷ ὅλῳ αὐτὸν διέποντα καὶ ἡγεμονεύοντα οὐκ ἠδυνήθησαν αὐτὸν γνῶναι οἱ ἀνθρώποι, μέρος τοῦ ὅλου λαμβάνει ἑαυτῷ ὄργανον τὸ ἀνθρώπινον σῶμα, καὶ ἐπιβαίνει τούτῳ, ἵν' ἐπειδὴ ἐν τῷ ὅλῳ αὐτὸν οὐκ ἠδυνήθησαν γνῶναι, κἂν ἐν τῷ μέρει μὴ ἀγνοήσωσιν αὐτόν·

[00779] καὶ ἐπειδὴ ἀναβλέψαι οὐκ ἠδυνήθησαν εἰς τὴν ἀόρατον αὐτοῦ δύναμιν, κἂν ἐκ τῶν ὁμοίων λογίσασθαι καὶ θεωρῆσαι δυνηθῶσιν αὐτόν.

[00780] [43.5] Ἀνθρώποι γὰρ ὄντες, διὰ τοῦ καταλλήλου σώματος καὶ τῶν δι' αὐτοῦ θεῶν ἔργων, ταχύτερον καὶ ἐγγύτερον τὸν τούτου Πατέρα γινώσκειν δυνησονται, συγκρίνοντες ὡς οὐκ ἀνθρώπινα, ἀλλὰ Θεοῦ ἔργα ἐστί, τὰ ὑπ' αὐτοῦ γινόμενα.

[00781] [43.6] Καὶ ἐὰν ἄτοπον ἦν κατ' αὐτοὺς διὰ τῶν τοῦ σώματος ἔργων τὸν Λόγον γνωρίζεσθαι, πάλιν ἄτοπον ἂν εἶη ἐκ τῶν ἔργων τοῦ παντός γινώσκεσθαι τοῦτον.

[00782] Ὅσπερ γὰρ ἐν τῇ κτίσει ὢν, οὐδὲν τι τῆς κτίσεως μεταλαμβάνει, ἀλλὰ μᾶλλον τὰ πάντα τῆς αὐτοῦ δυνάμεως μεταλαμβάνει, οὕτως καὶ τῷ σώματι ὄργάνῳ χρώμενος, οὐδενὸς τῶν τοῦ σώματος μετεῖχεν, ἀλλὰ μᾶλλον αὐτὸς ἠγίαζε καὶ τὸ σῶμα.

[00783] [43.7] Εἰ γὰρ δὴ καὶ ὁ παρὰ τοῖς Ἑλλήσι θαυμαζόμενος Πλάτων φησὶν ὅτι ὄρων τὸν κόσμον ὁ γεννήσας αὐτὸν χεῖμαζόμενον καὶ κινδυνεύοντα εἰς τὸν τῆς ἀνομοιότητος δύνειν τόπον, καθίσας ἐπὶ τοὺς οἰάκας τῆς Ψυχῆς βοηθεῖ, καὶ πάντα τὰ πταισμάτα διορθοῦται·

[00784] τί ἄπιστον λέγεται παρ' ἡμῖν, εἰ πλανωμένης τῆς ἀνθρωπότητος ἐκάθισεν ὁ Λόγος ἐπὶ ταύτην, καὶ ἀνθρώπος ἐπεφάνη, ἵνα χεῖμαζομένην αὐτὴν περισώσει διὰ τῆς κυβερνήσεως αὐτοῦ καὶ ἀγαθότητος;

[00785] [44.1] Ἄλλ' ἴσως συγκαταθήσονται μὲν τούτοις αἰσχυρόμενοι, θελήσουσι δὲ λέγειν, ὅτι ἔδει τὸν Θεόν, παιδεῦσαι καὶ σῶσαι θέλοντα τοὺς ἀνθρώπους, νεύματι μόνον ποιῆσαι, καὶ μὴ σώματος ἄψασθαι τὸν τούτου Λόγον, ὥσπερ οὖν καὶ πάλαι πεποίηκεν, ὅτε ἐκ τοῦ μὴ ὄντος αὐτὰ συνίστη.

[00786] [44.2] Πρὸς δὲ ταύτην αὐτῶν τὴν ἀντίθεσιν εἰκότως ἂν λεχθεῖ ταῦτα, ὅτι πάλαι μὲν οὐδενὸς οὐδαμῇ ὑπάρχοντος, νεύματος γέγονε χρεῖα καὶ

βουλήσεως μόνης εἰς τὴν τοῦ παντὸς δημιουργίαν.

[00787] Ὅτε δὲ γέγονεν ὁ ἄνθρωπος, καὶ χρεία ἀπήτησεν οὐ τὰ μὴ ὄντα ἀλλὰ τὰ γενόμενα θεραπεῦσαι, ἀκόλουθον ἦν ἐν τοῖς ἤδη γενομένοις τὸν Ἰατρὸν καὶ Σωτῆρα παραγενέσθαι, ἵνα καὶ τὰ ὄντα θεραπεύσῃ.

[00788] Γέγονε δὲ ἄνθρωπος διὰ τοῦτο, καὶ ἄνθρω πείω ὀργάνω κέχρηται τῷ σώματι.

[00789] [44.3] Ἐπεὶ εἰ μὴ τοῦτον ἔδει γενέσθαι τὸν τρόπον, πῶς ἔδει τὸν Λόγον, ὀργάνω θέλοντα χρῆσασθαι παραγενέσθαι;

[00790] Ἡ πόθεν ἔδει τοῦτο λαβεῖν αὐτόν, εἰ μὴ ἐκ τῶν ἤδη γενομένων καὶ χρηζόντων τῆς αὐτοῦ θειότητος διὰ τοῦ ὁμοίου;

[00791] οὐδὲ γὰρ τὰ οὐκ ὄντα ἔχρηζε σωτηρίας, ἵνα καὶ προστάξει μόνον ἀρκεσθῆ, ἀλλ' ὁ ἤδη γενόμενος ἄνθρωπος ἐφθείρετο καὶ παραπώλλυτο.

[00792] Ὅθεν εἰκότως ἀνθρωπίνω κέχρηται καλῶς ὀργάνω, καὶ εἰς πάντα ἑαυτὸν ἤπλωσεν ὁ Λόγος.

[00793] [44.4] Ἐπειτα καὶ τοῦτο ἰστέον, ὅτι ἡ γενομένη φθορὰ οὐκ ἔξωθεν ἦν τοῦ σώματος, ἀλλ' αὐτῷ προσεγεγόνει, καὶ ἀνάγκη ἦν ἀντὶ τῆς φθορᾶς ζωὴν αὐτῷ προσπλακῆναι, ἵνα ὥσπερ ἐν τῷ σώματι γέγονεν ὁ θάνατος, οὕτως ἐν αὐτῷ γένηται καὶ ἡ ζωὴ.

[00794] [44.5] Εἰ μὲν οὖν ἔξωθεν ἦν ὁ θάνατος τοῦ σώματος, ἔξωθεν ἔδει καὶ τὴν ζωὴν αὐτοῦ γεγονέναι.

[00795] Εἰ δὲ ἐν τῷ σώματι συνεπλάκη ὁ θάνατος, καὶ ὡς συνῶν αὐτῷ κατεκράτει τούτου, ἀνάγκη καὶ τὴν ζωὴν συμπλακῆναι τῷ σώματι, ἵνα ἀντενδυσθῆν τὸ σῶμα τὴν ζωὴν, ἀποβάλλῃ τὴν φθορὰν.

[00796] Ἄλλως τε εἰ καὶ ἐγεγόνει ἔξω τοῦ σώματος ὁ Λόγος, καὶ μὴ ἐν αὐτῷ, ὁ μὲν θάνατος ἠτῶτο ὑπ' αὐτοῦ φυσικώτατα, ἄτε δὴ μὴ ἰσχύοντος τοῦ θανάτου κατὰ τῆς ζωῆς, οὐδὲν ἦττον δὲ ἔμενον ἐν τῷ σώματι ἢ προσγε νομένη φθορὰ.

[00797] [44.6] Διὰ τοῦτο εἰκότως ἐνεδύσατο σῶμα ὁ Σωτῆρ, ἵνα συμπλακέντος τοῦ σώματος τῇ ζωῇ, μηκέτι ὡς θνητὸν ἀπομείνῃ ἐν τῷ θανάτῳ·

[00798] ἀλλ' ὡς ἐνδυσάμενον τὴν ἀθανασίαν, λοιπὸν ἀναστὰν ἀθάνατον διαμείνῃ.

[00799] Ἄπαξ γὰρ ἐνδυσάμενον φθορὰν οὐκ ἂν ἀνέστη, εἰ μὴ ἐνεδύσατο τὴν ζωὴν·

[00800] καὶ πάλιν θάνατος καθ' ἑαυτὸν οὐκ ἂν φανείη, εἰ μὴ ἐν τῷ σώματι·

[00801] διὰ τοῦτο ἐνεδύσατο σῶμα, ἵνα τὸν θάνατον ἐν τῷ σώματι εὐρῶν ἀπαλείψῃ.

[00802] Πῶς γὰρ ἂν ὄλως ὁ Κύριος ἐδείχθη ζωὴ, εἰ μὴ τὸ θνητὸν ἐζωοποίησε;

[00803] [44.7] Καὶ ὥσπερ τῆς καλάμης ὑπὸ πυρὸς φύσει φθειρομένης, εἰ κωλύει τις τὸ πῦρ ἀπὸ τῆς καλάμης, οὐ καίεται μὲν ἡ καλάμη, μένει δὲ ὄλως πάλιν καλάμη ἢ καλάμη ὑποπτεύουσα τὴν τοῦ πυρὸς ἀπειλίην·

[00804] φύσει γὰρ ἐστὶν ἀναλωτικὸν αὐτῆς τὸ πῦρ·

[00805] εἰ δὲ τις ἐνδιδύσκει τὴν καλάμην ἀμιάντῳ πολλῷ, ὃ δὴ λέγεται ἀντιπαθὲς εἶναι τοῦ πυρὸς, οὐκ ἔτι τὸ πῦρ φοβεῖται ἢ καλάμη, ἔχουσα τὴν ἀσφάλειαν ἐκ τοῦ ἐνδύματος τοῦ ἀκαύστου·

[00806] [44.8] τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τοῦ σώματος καὶ ἐπὶ τοῦ θανάτου ἂν τις εἴποι·

[00807] ὅτι εἰ προστάξει μόνον κωλυθεὶς ἦν ὁ θάνατος ὑπ' αὐτοῦ, οὐδὲν ἦττον πάλιν ἦν θνητὸν καὶ φθαρτὸν κατὰ τὸν τῶν σωμάτων λόγον.

[00808] Ἀλλ' ἵνα μὴ τοῦτο γένηται, ἐνεδύσατο τὸν ἀσώματον τοῦ Θεοῦ Λόγον·

[00809] καὶ οὕτως οὐκ ἔτι τὸν θάνατον οὐδὲ τὴν φθορὰν φοβεῖται, ἔχον ἔνδυμα τὴν ζωὴν, καὶ ἐν αὐτῷ ἀφανιζομένης τῆς φθορᾶς.

[00810] [45.1] Οὐκοῦν ἀκολούθως ὁ τοῦ Θεοῦ Λόγος σῶμα ἀνέλαβε, καὶ ἀνθρωπίνω ὀργάνω κέχρηται, ἵνα καὶ ζωοποίησῃ τὸ σῶμα, καὶ ἴν', ὥσπερ ἐν τῇ κτίσει διὰ τῶν ἔργων γνωρίζεται, οὕτως καὶ ἐν ἀνθρώπῳ ἐργάσῃται, καὶ δείξῃ ἑαυτὸν πανταχοῦ, μὴδὲν ἔρημον τῆς ἑαυτοῦ θειότητος καὶ γνώσεως καταλιμπάνων.

[00811] [45.2] Πάλιν γὰρ τὸ αὐτὸ φημι, τοῖς πρότερον ἐπαναλαβῶν, ὅτι τοῦτο πεποίηκεν ὁ Σωτῆρ, ἵνα ὥσπερ τὰ πάντα πανταχόθεν πληροῖ παρῶν, οὕτως καὶ τὰ πάντα τῆς περὶ αὐτοῦ γνώσεως πληρώσῃ, ἣ φησι καὶ ἡ θεία γραφή·

[00812] «Ἐπληρώθη ἡ σύμπασα τοῦ γινῶναι τὸν Κύριον.».

[00813] [45.3] Εἴτε γὰρ τις ἀναβλέπειν εἰς τὸν οὐρανὸν βούλεται, ὁρᾷ τὴν τούτου διακόσμησιν·

[00814] εἴτε οὐ δύναται μὲν εἰς τὸν οὐρανὸν, εἰς ἀνθρώπους δὲ μόνον ἀνακύπτει, ὁρᾷ διὰ τῶν ἔργων τὴν ἀσύγκριτον αὐτοῦ πρὸς ἀνθρώπους δύναμιν, καὶ γινώσκει τούτον ἐν ἀνθρώποις μόνον Θεὸν Λόγον.

[00815] Εἴτε ἐν δαίμοσι τις ἀπεστράη, καὶ περὶ τούτου ἐπτόχηται, ὁρᾷ τούτον ἐλαύνοντα τούτους, καὶ κρίνει τούτον αὐτῶν εἶναι δεσπότην·

[00816] εἴτε εἰς τὴν ὑδάτων βεβύθισται φύσιν, καὶ νομίζει ταῦτα Θεὸν εἶναι, ὥσπερ Αἰγύπτιοι σέβουσι τὸ ὕδωρ, ὁρᾷ ταύτην μεταβαλλομένην ὑπ' αὐτοῦ, καὶ γινώσκει τούτων εἶναι κτίστην τὸν Κύριον.

[00817] [45.4] Εἰ δὲ καὶ εἰς ἄδην τις κατέβη, καὶ πρὸς τοὺς ἐκεῖ κατελθόντας ἤρωας ἐπτόχηται ὡς θεοῦς, ἀλλ' ὁρᾷ τὴν τούτου γενομένην ἀνάστασιν, καὶ τὴν κατὰ τοῦ θανάτου νίκη, καὶ λογίζεται καὶ ἐν ἐκείνοις μόνον εἶναι τὸν Χριστὸν ἀληθινὸν Κύριον καὶ Θεόν.

- [00818] [45.5] Πάντων γὰρ τῶν τῆς κτίσεως μερῶν ἤψατο ὁ Κύριος, καὶ τὰ πάντα πάσης ἀπάτης ἠλευθέρωσε καὶ ἤλεγξεν, ὡς Παῦλος φησιν·
- [00819] «Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐθριάμβευσεν ἐν τῷ σταυρῷ», ἵνα μηκέτι τις ἀπατηθῆναι δυνηθῆ, ἀλλὰ πανταχοῦ τὸν ἀληθινὸν τοῦ Θεοῦ Λόγον εὔρη.
- [00820] [45.6] Οὕτω γὰρ λοιπὸν πανταχόθεν συγκλειόμενος ὁ ἄνθρωπος καὶ πανταχοῦ, τοῦτ' ἔστιν ἐν οὐρανῷ, ἐν ἅδῃ, ἐν ἀνθρώπῳ, ἐπὶ γῆς ἠπλωμένην τὴν τοῦ Λόγου θειότητα βλέπων, οὐκ ἔτι μὲν ἀπατάται περὶ Θεοῦ, μόνον δὲ τοῦτον προσκυνεῖ, καὶ δι' αὐτοῦ καλῶς τὸν Πατέρα γινώσκει.
- [00821] [45.7] Τούτοις μὲν οὖν καὶ Ἕλληνες εἰκότως δυσωπηθήσονται παρ' ἡμῶν ἐκ τῶν εὐλόγων·
- [00822] εἰ δὲ μὴ αὐτάρκειες εἶναι τοὺς λόγους ἡγούνται πρὸς αἰσχύνην αὐτῶν, κὰν ἐκ τῶν ἐπ' ὄψει πάντων φαινομένων πιστούσθωσαν τὰ λεγόμενα.
- [00823] [46.1] Πότε τὴν τῶν εἰδώλων θρησκείαν ἤρξαντο καταλιμπάνειν οἱ ἄνθρωποι, εἰ μὴ ἀφ' οὗ γέγονεν ὁ ἀληθινὸς τοῦ Θεοῦ Θεὸς Λόγος ἐν ἀνθρώποις;
- [00824] πότε δὲ τὰ παρ' Ἑλλήσι καὶ πανταχοῦ μαντεία πέπαυται καὶ κεκένωται, εἰ μὴ ὅτε μέχρι γῆς πεφανέρωκεν ἑαυτὸν ὁ Σωτὴρ;
- [00825] [46.2] Πότε δὲ καταγινώσκεσθαι ἤρξαντο οἱ παρὰ ποιηταῖς λεγόμενοι θεοὶ καὶ ἥρωες, ὡς μόνον ὄντες ἄνθρωποι θνητοί, εἰ μὴ ἀφ' οὗ ὁ Κύριος τὸ κατὰ τοῦ θανάτου τρόπαιον εἰργάσατο, καὶ ὅπερ ἔλαβε σῶμα τετήρηκεν ἄφθαρτον, ἀναστήσας αὐτὸ ἐκ τῶν νεκρῶν;
- [00826] [46.3] Πότε δὲ ἡ δαιμόνων ἀπάτη καὶ μανία κατεφρονήθη, εἰ μὴ ὅτε ἡ τοῦ Θεοῦ Δύναμις ὁ Λόγος, ὁ πάντων καὶ τούτων Δεσπότης, διὰ τὴν τῶν ἀνθρώπων ἀσθένειαν συγκαταβάς, ἐπὶ γῆς ἐφάνη;
- [00827] Πότε δὲ τῆς μαγείας ἢ τέχνης καὶ τὰ διδασκαλεῖα ἤρξαντο καταπατεῖσθαι, εἰ μὴ ὅτε τὰ θεοφάνια τοῦ Λόγου γέγονεν ἐν ἀνθρώποις;
- [00828] [46.4] Καὶ ὅλως, πότε τῶν Ἑλλήνων ἢ σοφία μεμώραται, εἰ μὴ ὅτε ἡ ἀληθὴς τοῦ Θεοῦ Σοφία ἐπὶ γῆς ἑαυτὴν ἐφανέρωσε;
- [00829] Πάλαι μὲν γὰρ πᾶσα ἡ οἰκουμένη καὶ πᾶς τόπος τῆ θρησκείᾳ τῶν εἰδώλων ἐπλανᾶτο, καὶ οὐδὲν ἄλλο ἢ τὰ εἰδωλα θεοὺς ἐνόμιζον οἱ ἄνθρωποι.
- [00830] Νῦν δὲ κατὰ πᾶσαν τὴν οἰκουμένην, τὴν μὲν τῶν εἰδώλων δεισιδαιμονίαν καταλιμπάνουσιν οἱ ἄνθρωποι, ἐπὶ δὲ τὸν Χριστὸν καταφεύγουσι, καὶ Θεὸν αὐτὸν προσκυνοῦντες, δι' αὐτοῦ καὶ ὃν οὐκ ἤδεισαν Πατέρα γινώσκουσι.
- [00831] [46.5] Καὶ τό γε θαυμαστόν, διαφόρων ὄντων καὶ μυρίων σεβασμάτων, καὶ ἐκάστου τόπου τὸ ἴδιον ἔχοντος εἰδωλον, καὶ μὴ ἰσχύοντος τοῦ παρ' αὐτοῖς λεγομένου θεοῦ τὸν πλησίον ὑπερβῆναι τόπον, ὥστε καὶ τοὺς ἐκ γειτόνων πείσαι σέβειν αὐτόν, ἀλλὰ μόλις καὶ ἐν τοῖς ἰδίῳ θρησκευομένου οὐδεὶς γὰρ ἄλλος τὸν τοῦ γείτονος ἐσέβετο θεόν, ἀλλ' ἕκαστος τὸ ἴδιον ἐφύλαττεν εἰδωλον, νομίζων τῶν πάντων αὐτὸ κύριον εἶναι, μόνος ὁ Χριστὸς παρὰ πᾶσιν εἰς καὶ πανταχοῦ ὁ αὐτὸς προσκυνεῖται·
- [00832] καὶ ὁ μὴ δεδύνηται τῶν εἰδώλων ἢ ἀσθένεια ποιῆσαι, ὥστε κὰν τοὺς πλησίον οἰκοῦντας πείσαι, τοῦτο ὁ Χριστὸς πεποίηκεν, οὐ μόνον τοὺς πλησίον ἀλλὰ καὶ πᾶσαν ἀπλῶς τὴν οἰκουμένην πείσας ἕνα καὶ τὸν αὐτὸν Κύριον σέβειν, καὶ δι' αὐτοῦ Θεὸν τὸν αὐτοῦ Πατέρα.
- [00833] [47.1] Καὶ πάλαι μὲν τὰ πανταχοῦ τῆς ἀπάτης τῶν μαντείων ἐπεπλήρωτο, καὶ τὰ ἐν Δελφοῖς καὶ Δωδώνῃ καὶ Βοιωτίᾳ καὶ Λυκίᾳ καὶ Λιβύῃ καὶ Αἰγύπτῳ καὶ Καβίροις μαντεύματα καὶ ἡ Πυθία ἐθαυμάζοντο τῆ φαντασίᾳ παρὰ τῶν ἀνθρώπων·
- [00834] νῦν δὲ ἀφ' οὗ Χριστὸς καταγγέλλεται πανταχοῦ, πέπαυται καὶ τούτων ἡ μανία, καὶ οὐκ ἔστιν ἔτι λοιπὸν ἐν αὐτοῖς ὁ μαντευόμενος.
- [00835] [47.2] Καὶ πάλαι μὲν δαίμονες ἐφантаσιοκόπουν τοὺς ἀνθρώπους, προκαταλαμβάνοντες πηγὰς ἢ ποταμοὺς ἢ ξύλα ἢ λίθους, καὶ οὕτως ταῖς μαγανείαις ἐξέπληττον τοὺς ἀφρονάς.
- [00836] Νῦν δὲ τῆς θείας ἐπιφανείας τοῦ Λόγου γεγεννημένης πέπαυται τούτων ἡ φαντασία.
- [00837] Τῷ γὰρ σημείῳ τοῦ σταυροῦ καὶ μόνον ὁ ἄνθρωπος χρώμενος, ἀπελαύνει τούτων τὰς ἀπάτας.
- [00838] [47.3] Καὶ πάλαι μὲν τοὺς παρὰ ποιηταῖς λεγομένους θεοὺς, Δία καὶ Κρόνον καὶ Απόλλωνα καὶ ἥρωας, ἐνόμιζον οἱ ἄνθρωποι θεοὺς, καὶ τούτους ἐπλανῶντο σέβοντες·
- [00839] ἄρτι δὲ τοῦ Σωτῆρος ἐν ἀνθρώποις φανέντος, ἐκείνοι μὲν ἐγνωσθήσαν ὄντες ἄνθρωποι θνητοί, μόνος δὲ ὁ Χριστὸς ἐν ἀνθρώποις ἐγνωρίσθη Θεὸς ἀληθινοῦ Θεοῦ Θεὸς Λόγος.
- [00840] [47.4] Τί δὲ περὶ τῆς θαυμαζομένης παρ' αὐτοῖς μαγείας ἂν τις εἴποι;
- [00841] Ὅτι πρὶν μὲν ἐπιδημῆσαι τὸν Λόγον, ἴσχυε καὶ ἐνήργει παρ' Αἰγυπτίοις καὶ Χαλδαίοις καὶ Ἰνδοῖς αὕτη καὶ ἐξέπληττε τοὺς ὀρώντας·
- [00842] τῆ δὲ παρουσίᾳ τῆς ἀληθείας καὶ τῆ ἐπιφανείᾳ τοῦ Λόγου διηλέγχθη καὶ αὕτη, καὶ κατηργήθη παντελῶς.
- [00843] [47.5] Περὶ δὲ τῆς Ἑλλήνικης σοφίας καὶ τῆς τῶν φιλοσόφων μεγαλοφωνίας, νομίζω μηδένα τοῦ παρ' ἡμῶν δεῖσθαι λόγου, ἐπ' ὄψει πάντων ὄντος τοῦ θαύματος, ὅτι τοσαῦτα γραψάντων τῶν παρ' Ἑλλήσι σοφῶν καὶ μὴ δυνηθέντων πείσαι κὰν ὀλίγους ἐκ τῶν πλησίον τόπων περὶ ἀθανασίας καὶ τοῦ κατ' ἀρετὴν βίου, μόνος ὁ Χριστὸς δι' εὐτελῶν ῥημάτων, καὶ δι' ἀνθρώπων οὐ κατὰ τὴν γλῶτταν σοφῶν, κατὰ πᾶσαν τὴν οἰκουμένην παμπληθεῖς ἐκκλησίας ἔπεισεν ἀνθρώπων καταφρονεῖν μὲν θανάτου, φρονεῖν δὲ ἀθάνατα, καὶ τὰ μὲν πρόσκαιρα παρορᾶν, εἰς δὲ τὰ αἰώνια ἀποβλέπειν, καὶ μηδὲν μὲν ἠγείσθαι τὴν ἐπὶ γῆς δόξαν, μόνως δὲ τῆς ἀθανασίας ἀντιποιεῖσθαι.
- [00844] [48.1] Ταῦτα δὲ τὰ λεγόμενα παρ' ἡμῶν οὐκ ἄχρι λόγων ἔστιν, ἀλλὰ καὶ ἐξ αὐτῆς τῆς πείρας ἔχει τὴν τῆς ἀληθείας μαρτυρίαν.
- [00845] [48.2] Παρίτω γὰρ ὁ βουλόμενος καὶ θεωρεῖτω τῆς μὲν ἀρετῆς τὸ γνῶρισμα ἐν ταῖς Χριστοῦ παρθένους καὶ ἐν τοῖς σωφροσύνην ἀγνεύουσι νεωτέροις, τῆς δὲ ἀθανασίας τὴν πίστιν ἐν τῷ τοσοῦτῳ τῶν μαρτύρων αὐτοῦ χορῶ.

[00846] [48.3] Ἡκέτω δὲ καὶ ὁ πείραν τῶν προλεχθέντων βουλόμενος λαβεῖν, καὶ ἐπ' αὐτῆς τῆς φαντασίας τῶν δαιμόνων, καὶ τῆς τῶν μαντείων ἀπάτης, καὶ τῶν τῆς μαγείας θαυμάτων, χρησάσθω τῷ σημειῷ τοῦ γελωμένου παρ' αὐτοῖς σταυροῦ, τὸν Χριστὸν ὀνομάσας μόνον, καὶ ὄψεται πῶς δι' αὐτοῦ δαίμονες μὲν φεύγουσι, μαντεία δὲ παύεται, μαγεία δὲ πᾶσα καὶ φαρμακεία κατήργηται.

[00847] [48.4] Τίς οὖν ἄρα καὶ πηλίκος ἐστὶν οὗτος ὁ Χριστός, ὁ τῆ ἑαυτοῦ ὀνομασία καὶ παρουσία τὰ πάντα πανταχόθεν ἐπισκιάσας καὶ καταργήσας, καὶ μόνος κατὰ πάντων ἰσχύων, καὶ πᾶσαν τὴν οἰκουμένην τῆς ἑαυτοῦ διδασκαλίας πληρώσας;

[00848] Λεγέτωσαν οἱ πάνυ γελῶντες καὶ οὐκ ἐρυθριῶντες Ἕλληνες.

[00849] [48.5] Εἰ μὲν γὰρ ἄνθρωπος ἐστὶ, καὶ πῶς εἰς ἄνθρωπος τὴν πάντων τῶν παρ' αὐτοῖς θεῶν δύναμιν ὑπερῆρε, καὶ οὐδὲν ἐκείνους ὄντας τῆ ἑαυτοῦ δυνάμει διήλεγε;

[00850] Εἰ δὲ μάγον αὐτὸν λέγουσι, πῶς οἷόν τέ ἐστὶν ὑπὸ μάγου καταργεῖσθαι πᾶσαν τὴν μαγείαν, καὶ μὴ μᾶλλον συνίστασθαι;

[00851] Εἰ μὲν γὰρ ἄνθρώπους μάγους ἐνίκα, ἢ καθ' ἐνὸς ἰσχυε μόνου, καλῶς ἂν ἐνομίσθη παρ' αὐτοῖς κρείττονι τέχνῃ τὴν τῶν ἄλλων ὑπερβάλλων.

[00852] [48.6] Εἰ δὲ κατὰ πάσης ἀπλῶς μαγείας καὶ αὐτοῦ τοῦ ὀνόματος αὐτῆς ἤρατο τὴν νίκην ὁ τούτου σταυρός, δηλὸν ἂν εἶη μὴ εἶναι μάγον τὸν Σωτῆρα, ὃν καὶ οἱ παρὰ τῶν ἄλλων μάγων ἐπικαλούμενοι δαίμονες ὡς δεσπότην φεύγουσι.

[00853] [48.7] Τίς οὖν ἄρα ἐστὶ λεγέτωσαν οἱ μόνον ἐν τῷ χλευάζειν ἔχοντες τὴν σπουδὴν Ἕλληνες.

[00854] Ἴσως ἂν φήσαιεν δαίμονα καὶ αὐτὸν γεγενῆσθαι, καὶ οὕτως ἰσχύειν.

[00855] Τοῦτο δὲ καὶ πάνυ λέγοντες ὀφλήσουσι χλεύην, πάλιν ταῖς προτέραις ἀποδείξεσι δυσωπεῖσθαι δυνάμενοι.

[00856] Πῶς γὰρ οἷόν τέ ἐστὶ δαίμονα εἶναι τὸν τοὺς δαίμονας ἀπελαύνοντα;

[00857] [48.8] Εἰ μὲν γὰρ ἀπλῶς δαίμονας ἤλαυνε, καλῶς ἂν ἐνομίσθη τῷ ἄρχοντι τῶν δαιμονίων ἰσχύειν αὐτὸν κατὰ τῶν ἐλαττόνων, ὅποια καὶ Ἰουδαῖοι θέλοντες αὐτὸν ὑβρίζειν ἔλεγον αὐτῷ.

[00858] Εἰ δὲ πᾶσα τῶν δαιμόνων μανία ἐξίσταται τῆ τούτου ὀνομασία καὶ διώκεται, φανερόν ἂν εἶη καὶ ἐν τούτῳ πλανᾶσθαι αὐτούς, καὶ μὴ εἶναι ὡς νομίζουσι δαιμονικὴν τινα δύναμιν τὸν Κύριον ἡμῶν καὶ Σωτῆρα Χριστόν.

[00859] [48.9] Οὐκοῦν εἰ μήτε ἄνθρωπος ἀπλῶς μήτε μάγος μήτε δαίμων τίς ἐστὶν ὁ Σωτῆρ, ἀλλὰ καὶ τὴν παρὰ ποιηταῖς ὑπόνοιαν καὶ δαιμόνων φαντασίαν καὶ Ἑλλήνων σοφίαν τῆ ἑαυτοῦ θεϊότητι κατῆργησε καὶ ἐπεσκίασε, φανερόν ἂν εἶη καὶ παρὰ πᾶσιν ὁμολογηθήσεται ὅτι οὗτος ἀληθῶς Θεοῦ Υἱός ἐστι, Λόγος καὶ Σοφία καὶ Δύναμις τοῦ Πατρὸς ὑπάρχων.

[00860] Διὰ τοῦτο γὰρ οὐδὲ ἀνθρώπινα ἐστὶν αὐτοῦ τὰ ἔργα, ἀλλ' ὑπὲρ ἄνθρωπον, καὶ Θεοῦ τῷ ὄντι γινώσκεται ταῦτα, καὶ ἀπ' αὐτῶν τῶν φαινομένων καὶ ἀπὸ τῆς πρὸς ἀνθρώπους συγκρίσεως.

[00861] [49.1] Τίς γὰρ τῶν πρόποτε γενομένων ἀνθρώπων ἐκ παρθένου μόνης ἑαυτῷ συνεστήσατο σῶμα;

[00862] ἢ τίς πρόποτε ἀνθρώπων τοιαύτας νόσους ἐθεράπευσεν, οἷας ὁ κοινὸς πάντων Κύριος;

[00863] Τίς δὲ τὸ τῆ γενέσει ἐλλεῖπον ἀποδέδωκε, καὶ ἐκ γενετῆς τυφλὸν ἐποίησε βλέπειν;

[00864] [49.2] Ἀσκληπιὸς ἐθεοποιήθη παρ' αὐτοῖς, ὅτι τὴν ἰατρικὴν ἠσκησε, καὶ βοτάνας πρὸς τὰ πάσχοντα τῶν σωμάτων ἐπενόει, οὐκ αὐτὸς ταύτας πλάττων ἀπὸ γῆς, ἀλλὰ τῆ ἐκ φύσεως ἐπιστήμη ταύτας ἐφευρίσκων.

[00865] Τί δὲ πρὸς τὸ ὑπὸ τοῦ Σωτῆρος γενόμενον, ὅτι οὐ τραῦμα ἐθεράπευσεν, ἀλλὰ γένεσιν ἔπλασε καὶ ἀποκατέστησε τὸ πλάσμα;

[00866] [49.3] Ἡρακλῆς ὡς θεὸς προσκυνεῖται παρ' Ἑλλήσιν, ὅτι πρὸς ἴσους ἀνθρώπους ἀντεμαχέσατο, καὶ θηρία δόλοισ ἀνεῖλε.

[00867] Τί πρὸς τὰ ὑπὸ τοῦ Λόγου γενόμενα, ὅτι νόσους καὶ δαίμονας καὶ τὸν θάνατον αὐτὸν ἀπήλαυνε τῶν ἀνθρώπων;

[00868] Διόνυσος θρησκεύεται παρ' αὐτοῖς, ὅτι μέθης γέγονε διδάσκαλος τοῖς ἀνθρώποις.

[00869] Ὁ δὲ Σωτῆρ τῷ ὄντι καὶ Κύριος τοῦ παντός, σωφροσύνην διδάξας, χλευάζεται παρ' ἐκείνων.

[00870] [49.4] Ἀλλ' ἔστω ταῦτα.

[00871] Τί καὶ πρὸς τὰ ἕτερα θαύματα τῆς θεότητος αὐτοῦ;

[00872] Τίνος ἀποθνήσκοντος ἀνθρώπου, ὁ μὲν ἥλιος ἐσκοτίσθη, ἡ δὲ γῆ ἐσειέτο;

[00873] Ἴδου μέχρι νῦν ἀποθνήσκουσι καὶ ἀπέθανον ἔτι ἄνωθεν ἀνθρώποι;

[00874] πότε τι τοιοῦτον ἐπ' αὐτοῖς γέγονε θαῦμα;

[00875] [49.5] Ἡ, ἵνα τὰς διὰ τοῦ σώματος αὐτοῦ πράξεις παραλίπω, καὶ τὰς μετὰ τὴν ἀνάστασιν τοῦ σώματος αὐτοῦ μνημονεύσω, τίνος πρόποτε τῶν γενομένων ἀνθρώπων ἡ διδασκαλία, ἀπὸ περάτων ἕως περάτων γῆς μία καὶ ἡ αὐτὴ δι' ὅλων ἰσχυσεν, ὥστε διὰ πάσης γῆς τὸ σέβας αὐτοῦ διαπτήναι;

[00876] [49.6] Ἡ διὰ τί, εἴπερ ἄνθρωπος ἐστὶν ὁ Χριστὸς καὶ οὐ Θεὸς Λόγος κατ' αὐτούς, οὐ κωλύεται ὑπὸ τῶν παρ' αὐτοῖς θεῶν εἰς τὴν αὐτὴν χώραν, ἐνθα εἰσὶ, τὸ τούτου σέβας διαβῆναι, ἀλλὰ μᾶλλον αὐτὸς ὁ Λόγος ἐπιδημῶν τῆ διδασκαλίᾳ ἑαυτοῦ τὴν ἐκείνων θρησκείαν παύει, καὶ τὴν φαντασίαν αὐτῶν καταισχύνει;

- [00877] [50.1] Πολλοὶ πρὸ τούτου γεγόνασι βασιλεῖς καὶ τύραννοι γῆς, πολλοὶ παρὰ Χαλδαίους ἰστοροῦνται καὶ παρ' Αἰγυπτίους καὶ Ἰνδοῖς γενόμενοι σοφοὶ καὶ μάγοι·
- [00878] τίς τούτων ποτέ, οὐ λέγω μετὰ θάνατον, ἀλλὰ καὶ ἔτι ζῶν ἠδυνήθη τοσοῦτον ἰσχύσαι, ὥστε τὴν σύμπασαν αὐτὸν γῆν πληρῶσαι τῆς αὐτοῦ διδασκαλίας, καὶ τοσοῦτον πλῆθος παιδεῦσαι ἀπὸ τῆς τῶν εἰδώλων δεισιδαιμονίας, ὅσους ὁ ἡμέτερος Σωτὴρ εἰς ἑαυτὸν ἀπὸ τῶν εἰδώλων μετὴ νεγκεν;
- [00879] [50.2] Ἑλλήνων οἱ φιλόσοφοι μετὰ πιθανότητος καὶ τέχνης λόγων πολλὰ συνέγραψαν·
- [00880] τί οὖν τοσοῦτον ὅσον ὁ τοῦ Χριστοῦ σταυρὸς ἐπεδείξαντο;
- [00881] Ἄχρι γὰρ τελευτῆς αὐτῶν τὰ παρ' αὐτῶν σοφίσματα τὸ πιθανὸν ἔσχεν·
- [00882] ἀλλὰ καὶ ὁ ἔδοξαν ζῶντες ἰσχύειν ἐν ἀλλήλοις ἔσχον τὴν ἄμιλλαν, καὶ κατ' ἀλλήλων μελετῶντες ἐφιλονείκουν.
- [00883] [50.3] Ὁ δὲ τοῦ Θεοῦ Λόγος, τὸ παραδοξότατον, πτωχοτέραις ταῖς λέξεσι διδάξας, τοὺς πάνυ σοφιστὰς ἐπεσκίασε, καὶ τὰς μὲν ἐκείνων διδασκαλίας κατήργησε, πάντας ἔλκων πρὸς ἑαυτὸν, τὰς δὲ ἑαυτοῦ ἐκκλησίας πεπλήρωκε·
- [00884] καὶ τό γε θαυμαστόν, ὅτι ὡς ἄνθρωπος εἰς τὸν θάνατον καταβάς, τὴν τῶν σοφῶν μεγαλοφωνίαν περὶ εἰδώλων κατήργησε.
- [00885] [50.4] Τίνος γὰρ ποτε θάνατος ἀπήλασε δαίμονας;
- [00886] ἢ τίνος ποτὲ θάνατον ἐφοβήθησαν δαίμονες ὡς τὸν Χριστοῦ;
- [00887] Ἐνθα γὰρ ὀνομάζεται τὸ ὄνομα τοῦ Σωτῆρος, ἐκεῖθεν πᾶς δαίμων ἀπελαύνεται.
- [00888] Τίς δὲ οὕτως τὰ ψυχικὰ πάθη περιεῖλε τῶν ἀνθρώπων, ὥστε τοὺς μὲν πόρνοους σωφρονεῖν, τοὺς δὲ ἀνδροφόνους μηκέτι ξίφος κρατεῖν, τοὺς δὲ δειλίᾳ προκατεχομένους ἀνδρίζεσθαι;
- [00889] [50.5] Καὶ ὅλως, τίς τοὺς παρὰ βαρβάρους καὶ τοὺς κατὰ τόπον τῶν ἐθνῶν ἀνθρώπους ἔπεισεν ἀποθέσθαι μὲν τὴν μανίαν, εἰρηναῖα δὲ φρονεῖν, εἰ μὴ ἢ τοῦ Χριστοῦ πίστις, καὶ τὸ τοῦ σταυροῦ σημεῖον;
- [00890] Τίς δὲ ἄλλος περὶ ἀθανασίας οὕτως ἐπιστώσατο τοὺς ἀνθρώπους, ὡς ὁ τοῦ Χριστοῦ σταυρὸς, καὶ ἢ τοῦ σώματος ἀνάστασις αὐτοῦ;
- [00891] [50.6] Καίπερ γὰρ πάντα ψευδάμενοι Ἕλληνες, ὅμως οὐκ ἠδυνήθησαν ἀνάστασιν τῶν ἑαυτῶν εἰδώλων πλάσασθαι, οὐκ ἐνθυμούμενοι τὸ σύνολον, εἰ ὅλως δυνατόν μετὰ θάνατον εἶναι πάλιν τὸ σῶμα·
- [00892] ἐφ' ᾧ καὶ μάλιστα ἂν τις αὐτοὺς ἀποδέξηται, ὅτι τοιαῦτα λογιζόμενοι τὴν μὲν ἀσθένειαν τῆς ἑαυτῶν εἰδωλολατρίας ἤλεγξαν, τὸ δὲ δυνατόν τῶν Χριστῶ παρεχώρησαν, ἵνα καὶ ἐκ τούτου γνωσθῇ παρὰ πᾶσι τοῦ Θεοῦ Υἱός.
- [00893] [51.1] Τίς οὖν ἀνθρώπων μετὰ θάνατον ἢ ὅλως ζῶν περὶ παρθενίας ἐδίδαξε, καὶ οὐκ ἐνόμισεν ἀδύνατον εἶναι τὴν ἀρετὴν ταύτην ἐν ἀνθρώποις;
- [00894] Ἀλλ' ὁ ἡμέτερος Σωτὴρ καὶ τῶν πάντων Βασιλεὺς Χριστὸς τοσοῦτον ἰσχυσε ἐν τῇ περὶ ταύτης διδασκαλίᾳ, ὡς καὶ παιδία μὴπω τῆς νομίμης ἡλικίας ἐπιβάντα τὴν ὑπὲρ τὸν νόμον ἐπαγγέλλεσθαι παρθενίαν.
- [00895] [51.2] Τίς πώποτε ἀνθρώπων ἠδυνήθη διαβῆναι τοσοῦτον, καὶ εἰς Σκύθας καὶ Αἰθίοπας, ἢ Πέρσας, ἢ Ἀρμενίους, ἢ Γότθους, ἢ τοὺς ἐπέκεινα τοῦ Ὠκεανοῦ λεγομένους, ἢ τοὺς ὑπὲρ τὴν Ὑρκανίαν ὄντας, ἢ ὅλως τοὺς Αἰγυπτίους καὶ Χαλδαίους παρελθεῖν, τοὺς φρονούντας μὲν μαγικά, δεισιδαίμονας δὲ ὑπὲρ τὴν φύσιν καὶ ἀγρίους τοῖς τρόποις, καὶ ὅλως κηρύξαι περὶ ἀρετῆς καὶ σωφροσύνης καὶ τῆς κατὰ εἰδώλων θρησκείας, ὡς ὁ πάντων Κύριος, ἢ τοῦ Θεοῦ Δύναμις, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός;
- [00896] [51.3] Ὅς οὐ μόνον ἐκήρυξε διὰ τῶν ἑαυτοῦ μαθητῶν, ἀλλὰ γὰρ καὶ ἔπεισεν αὐτοὺς κατὰ διάνοιαν, τὴν μὲν τῶν τρόπων ἀγριότητα μεταθέσθαι, μηκέτι δὲ τοὺς πατριούς σέβειν θεούς, ἀλλ' αὐτὸν ἐπιγινώσκειν, καὶ δι' αὐτοῦ τὸν Πατέρα θρησκεύειν.
- [00897] [51.4] Πάλαι μὲν γὰρ εἰδωλο λατροῦντες, Ἕλληνες καὶ βάρβαροι κατ' ἀλλήλων ἐπολέ μουν, καὶ ὡμοὶ πρὸς τοὺς συγγενεῖς ἐτύγχανον.
- [00898] Οὐκ ἦν γὰρ τίνα τὸ σύνολον οὔτε τὴν γῆν οὔτε τὴν θάλασσαν διαβῆναι χωρὶς τοῦ τὴν χεῖρα ξίφεσιν ὀπλίσαι, ἔνεκα τῆς πρὸς ἀλλήλους ἀκαταλλάκτου μάχης.
- [00899] [51.5] Καὶ γὰρ καὶ ἡ πᾶσα τοῦ ζῆν αὐτοῖς διαγωγή δι' ὄπλων ἐγένετο, καὶ ξίφος ἦν αὐτοῖς ἀντὶ βακτηρίας, καὶ παντὸς βοηθήματος ἔρεισμα·
- [00900] καίτοι, ὡς προεῖπον, εἰδώλοις ἐλάτρευον, καὶ δαίμοσιν ἔσπενδον θυσίας, καὶ ὅμως οὐδὲν ἐκ τῆς εἰδώλων δεισιδαιμονίας ἠδυνήθησαν οἱ τοιαῦτα φρονούντες μεταπαιδευθῆναι.
- [00901] [51.6] Ὅτε δὲ εἰς τὴν Χριστοῦ διδασκαλίαν μεταβέβηκασιν, τότε δὴ παραδόξως ὡς τῶ ὄντι κατὰ διάνοιαν κατανυγνέτες, τὴν μὲν ὡμότητα τῶν φόνων ἀπέθεντο, καὶ οὐκ ἔτι πολέμια φρονοῦσι, πάντα δὲ αὐτοῖς εἰρηναῖα, καὶ τὰ πρὸς φιλίαν καταθύμια λοιπὸν ἔστι.
- [00902] [52.1] Τίς οὖν ὁ ταῦτα ποιήσας, ἢ τίς ὁ τοὺς μισοῦντας ἀλλήλους εἰς εἰρήνην συνάψας, εἰ μὴ ὁ ἀγαπητὸς τοῦ Πατρὸς Υἱός, ὁ κοινὸς πάντων Σωτὴρ Ἰησοῦς Χριστός, ὃς τῇ ἑαυτοῦ ἀγάπῃ πάντα ὑπὲρ τῆς ἡμῶν σωτηρίας ὑπέστη;
- [00903] Καὶ γὰρ καὶ ἄνωθεν ἦν προφητευόμενον περὶ τῆς παρ' αὐτοῦ πρυτανευομένης εἰρήνης, λεγούσης τῆς γραφῆς·
- [00904] «Συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα, καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήψεται ἔθνος ἐπ' ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.»·
- [00905] [52.2] Καὶ οὐκ ἄπιστόν γε τοιοῦτον, ὅπου καὶ νῦν οἱ τὸ ἀγριὸν τῶν τρόπων ἔμφυτον ἔχοντες βάρβαροι, ἔτι μὲν θύοντες παρ' αὐτοῖς τοῖς εἰδώλοις, μαίνονται κατ' ἀλλήλων, καὶ χωρὶς ξίφους οὐδεμίαν ὥραν ἀνέχονται μένειν.

[00906] [52.3] Ὅτε δὲ τῆς Χριστοῦ διδασκαλίας ἀκούουσιν, εὐθέως ἀντὶ μὲν πολέμων εἰς γεωργίαν τρέπονται, ἀντὶ δὲ τοῦ ξίφεσι τὰς χεῖρας ὀπλίζουσιν, εἰς εὐχὰς ἐκτείνουσιν·

[00907] καὶ ὅλως, ἀντὶ τοῦ πολεμεῖν πρὸς ἑαυτούς, λοιπὸν κατὰ διαβόλου καὶ κατὰ δαιμόνων ὀπλίζονται, σωφροσύνη καὶ ψυχῆς ἀρετῇ τούτους καταπολεμοῦντες.

[00908] [52.4] Τοῦτο δὲ τῆς μὲν θειότητος τοῦ Σωτῆρός ἐστι γνῶρισμα·

[00909] ὅτι ὁ μὴ δεδύνηται ἐν εἰδώλοις μαθεῖν οἱ ἄνθρωποι, τοῦτο παρ' αὐτοῦ μεμαθήκασιν·

[00910] τῆς δὲ δαιμόνων καὶ τῆς εἰδώλων ἀσθενείας καὶ οὐθενείας ἔλεγχος οὐκ ὀλίγος ἐστὶν οὗτος.

[00911] Εἰδότες γὰρ ἑαυτῶν οἱ δαίμονες τὴν ἀσθένειαν, διὰ τοῦτο συνέβαλον πάλαι τοὺς ἀνθρώπους καθ' ἑαυτῶν πολεμεῖν, ἵνα μὴ παυσάμενοι τῆς κατ' ἀλλήλων ἔριδος, εἰς τὴν κατὰ δαιμόνων μάχην ἐπιστρέψωσιν.

[00912] [52.5] Ἀμέλει, μὴ πολεμοῦντες πρὸς ἑαυτούς, οἱ Χριστῷ μαθητευόμενοι κατὰ δαιμόνων τοῖς τρόποις καὶ ταῖς κατ' ἀρετὴν πράξεσιν ἀντιπαρατάσσονται, καὶ τούτους μὲν διώκουσι, τὸν δὲ τούτων ἀρχηγὸν διάβολον καταπαίζουσιν, ὥστε ἐν νεότητι μὲν σωφρονεῖν, ἐν πειρασμοῖς δὲ ὑπομένειν, ἐν πόνοις δὲ καρτερεῖν, καὶ ὑβρίζομένους μὲν ἀνέχεσθαι, ἀποστερουμένους δὲ καταφρονεῖν, καὶ τό γε θαυμαστόν, ὅτι καὶ θανάτου καταφρονοῦσι, καὶ γίνονται μάρτυρες Χριστοῦ.

[00913] [53.1] Καὶ ἵνα ἐν ὁ καὶ πάνυ θαυμαστόν ἐστι γνῶρισμα τῆς θειότητος τοῦ Σωτῆρος εἶπω·

[00914] τίς πώποτε ἄνθρωπος ἀπλῶς ἢ μάγος, ἢ τύραννος, ἢ βασιλεύς, ἐφ' ἑαυτοῦ τοσοῦτον ἠδυνήθη βαλεῖν, καὶ καθ' ὅλης τῆς εἰδωλολατρίας καὶ πάσης δαιμονικῆς στρατίας καὶ πάσης μαγείας καὶ πάσης σοφίας Ἑλλήνων, τοσοῦτον ἰσχυόντων καὶ ἔτι ἀκμαζόντων καὶ ἐκπληττόντων πάντα, ἀντιμάχεσθαι καὶ μιᾷ ῥοπῇ κατὰ πάντων ἀντιστῆναι, ὡς ὁ ἡμέτερος Κύριος, ὁ τοῦ Θεοῦ ἀληθῆς Λόγος, ὃς ἀοράτως ἐκάστου τὴν πλάνην ἐλέγχων, μόνος παρὰ πάντων τοὺς πάντας ἀνθρώπους σκυλεύει, ὥστε τοὺς μὲν τὰ εἰδωλα προσκυνούντας λοιπὸν αὐτὰ καταπατεῖν, τοὺς δὲ μαγείας θαυμασθέντας τὰς βίβλους κατακαίειν, τοὺς δὲ σοφοὺς τὴν τῶν Εὐαγγελίων προκρίνειν πάντων ἐρμηγείαν.

[00915] [53.2] Οὓς μὲν γὰρ πρότερον προσεκύουν, τούτους καταλιμπάνουσιν·

[00916] ὃν δὲ ἐχλεύαζον ἐσταυρωμένον·

[00917] τοῦτον προσκυνοῦσι Χριστόν, Θεὸν αὐτὸν ὁμολογοῦντες·

[00918] Καὶ οἱ μὲν παρ' αὐτοῖς λεγόμενοι θεοὶ τῷ σημείῳ τοῦ σταυροῦ διώκονται·

[00919] ὁ δὲ σταυρωθεὶς Σωτὴρ ἐν πάσῃ τῇ οἰκουμένῃ Θεὸς ἀναγορεύεται καὶ Θεοῦ Υἱός.

[00920] Καὶ οἱ μὲν παρ' Ἑλλήσι προσκυνούμενοι θεοὶ ὡς αἰσχροὶ διαβάλλονται παρ' αὐτῶν·

[00921] οἱ δὲ τὴν Χριστοῦ λαμβάνοντες διδασκαλίαν, σωφρονέστερον ἐκείνων ἔχουσι τὸν βίον.

[00922] [53.3] Ταῦτα οὖν, καὶ τὰ τοιαῦτα, εἰ μὲν ἀνθρώπινά ἐστι, δεικνύτω τις ὁ βουλόμενος καὶ τὰ τῶν προτέρων τοιαῦτα, καὶ πειθέτω.

[00923] Εἰ δὲ μὴ ἀνθρώπων ἀλλὰ Θεοῦ ἔργα ταῦτα φαίνεται καὶ εἰσι, διὰ τί τοσοῦτον ἀσεβοῦσιν οἱ ἄπιστοι, μὴ ἐπιγινώσκοντες τὸν ταῦτα ἐργασάμενον Δεσπότην;

[00924] [53.4] Ὅμοιον γὰρ πάσχουσιν, ὡς εἴ τις ἐκ τῶν ἔργων τῆς κτίσεως μὴ γινώσκει τὸν τούτων δημιουργὸν Θεόν.

[00925] Εἰ γὰρ ἐκ τῆς εἰς τὰ ὅλα αὐτοῦ δυνάμεως ἐγίνωσκον αὐτοῦ τὴν θεότητα, ἐγνώσαν ἂν ὅτι καὶ τὰ διὰ τοῦ σώματος ἔργα τοῦ Χριστοῦ οὐκ ἀνθρώπινα, ἀλλὰ τοῦ πάντων Σωτῆρός ἐστι τοῦ Θεοῦ Λόγου.

[00926] Γινώσκοντες δὲ οὕτως, καθάπερ εἶπεν ὁ Παῦλος, «οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν».

[00927] [54.1] Ὅσπερ οὖν εἴ τις ἀόρατον ὄντα τῇ φύσει τὸν Θεὸν καὶ μηδὲν ὁρώμενον εἰ θέλοι ὁρᾶν, ἐκ τῶν ἔργων αὐτὸν καταλαμβάνει καὶ γινώσκει, οὕτως ὁ μὴ ὁρῶν τῇ διανοίᾳ τὸν Χριστόν, κὰν ἐκ τῶν ἔργων τοῦ σώματος καταμανθανέτω τοῦτον, καὶ δοκιμαζέτω εἰ ἀνθρώπινά ἐστιν ἢ Θεοῦ.

[00928] [54.2] Καὶ ἐὰν μὲν ἀνθρώπινα ἦ, χλευαζέτω·

[00929] εἰ δὲ μὴ ἀνθρώπινά ἐστιν ἀλλὰ Θεοῦ γινώσκεται, μὴ γελάτω τὰ ἀχλεύαστα, ἀλλὰ μᾶλλον θαυμάζετω, ὅτι διὰ τοιούτου πράγματος εὐτελοῦς τὰ θεῖα ἡμῖν πεφανέρωται, καὶ διὰ τοῦ θανάτου ἢ ἀθανασίας εἰς πάντας ἐφθασε, καὶ διὰ τῆς ἐνανθρωπήσεως τοῦ Λόγου ἢ τῶν πάντων ἐγνώσθη πρόνοια, καὶ ὁ ταύτης χορηγὸς καὶ Δημιουργὸς αὐτὸς ὁ τοῦ Θεοῦ Λόγος.

[00930] [54.3] Αὐτὸς γὰρ ἐνηνθρώπησεν, ἵνα ἡμεῖς θεοποιηθῶμεν·

[00931] καὶ αὐτὸς ἐφανερώσεν ἑαυτὸν διὰ σώματος, ἵνα ἡμεῖς τοῦ ἀοράτου Πατρὸς ἐννοίαν λάβωμεν·

[00932] καὶ αὐτὸς ὑπέμεινε τὴν παρ' ἀνθρώπων ὕβριν, ἵνα ἡμεῖς ἀφθαρσίαν κληρονομήσωμεν.

[00933] Ἐβλάπτετο μὲν γὰρ αὐτὸς οὐδέν, ἀπαθῆς καὶ ἀφθαρτος καὶ Αὐτολόγος ὢν καὶ Θεός·

[00934] τοὺς δὲ πάσχοντας ἀνθρώπους, δι' οὓς καὶ ταῦτα ὑπέμεινε, ἐν τῇ ἑαυτοῦ ἀπαθείᾳ ἐτήρει καὶ διέσωζε.

[00935] [54.4] Καὶ ὅλως τὰ κατορθώματα τοῦ Σωτῆρος τὰ διὰ τῆς ἐνανθρωπήσεως αὐτοῦ γενόμενα, τοιαῦτα καὶ τοσαῦτά ἐστιν, ἃ εἰ διηγήσασθαί τις ἐθέλησειεν, ἔοικε τοῖς ἀφορῶσιν εἰς τὸ πέλαγος τῆς θαλάσσης καὶ θέλουσιν ἀριθμεῖν τὰ κύματα ταύτης.

[00936] Ὡς γὰρ οὐ δύναται τοῖς ὀφθαλμοῖς περιλαβεῖν τὰ ὅλα κύματα, τῶν ἐπερχομένων παριόντων τὴν αἴσθησιν τοῦ πειράζοντος, οὕτως καὶ τῷ βουλομένῳ πάντα τὰ ἐν σώματι τοῦ Χριστοῦ κατορθώματα περιλαβεῖν ἀδύνατον τὰ ὅλα κὰν τῷ λογισμῷ δέξασθαι, πλειόνων ὄντων τῶν παριόντων αὐτοῦ τὴν ἐνθύμησιν,

ᾧν αὐτὸς νομίζει περιεληφέναι.

[00937] [54.5] Κάλλιον οὖν μὴ πρὸς τὰ ὅλα ἀφορῶντα λέγειν, ᾧν οὐδὲ μέρος ἐξειπεῖν τις δύναται, ἀλλ' ἔτι ἐνὸς μνημονεῦσαι, καὶ σοὶ καταλιπεῖν τὰ ὅλα θαυμάζειν.

[00938] Πάντα γὰρ ἐπίσης ἔχει τὸ θαῦμα, καὶ ὅποι δ' ἂν τις ἀποβλέψη, ἐκείθεν τοῦ Λόγου τὴν θειότητα βλέπων ὑπερεκπλήττεται.

[00939] [55.1] Τοῦτο οὖν μετὰ τὰ προειρημένα καταμαθεῖν σε ἄξιόν ἐστιν καὶ ὡς ἀρχὴν τῶν μὴ λεχθέντων θέσθαι, καὶ θαυμάσαι λίαν ὅτι τοῦ Σωτῆρος ἐπιδημήσαντος οὐκ ἔτι μὲν ἠΰξησεν ἡ εἰδωλολατρία, καὶ ἡ οὐσα δὲ ἐλαττοῦται, καὶ κατ' ὀλίγον παύεται·

[00940] καὶ οὐκ ἔτι μὲν ἡ Ἑλλήνων σοφία προκόπτει, καὶ ἡ οὐσα δὲ λοιπὸν ἀφανίζεται·

[00941] καὶ δαίμονες μὲν οὐκ ἔτι φαντασίαις καὶ μαντεῖαις καὶ μαγείαις ἀπατῶσι, μόνον δὲ τολμῶντες καὶ ἐπιχειροῦντες καταισχύνονται τῷ σημείῳ τοῦ σταυροῦ.

[00942] [55.2] Καὶ συλλήβδην εἰπεῖν, θεώρει πῶς ἡ μὲν τοῦ Σωτῆρος διδασκαλία πανταχοῦ αὔξει·

[00943] πᾶσα δὲ εἰδωλολατρία καὶ πάντα τὰ ἐναντιούμενα τῇ Χριστοῦ πίστει καθ' ἡμέραν ἐλαττοῦται καὶ ἐξασθενεῖ καὶ πίπτει.

[00944] Οὕτω δὲ θεωρῶν προσκύνει μὲν τὸν ἐπὶ πάντων Σωτῆρα καὶ δυνατὸν Θεὸν Λόγον·

[00945] καταγίνωσκε δὲ τῶν ἐλαττουμένων καὶ ἀφανιζομένων ὑπ' αὐτοῦ.

[00946] [55.3] Ὡς γὰρ ἡλίου παρόντος οὐκ ἔτι τὸ σκότος ἰσχύει, ἀλλὰ καὶ εἴ πού ἐστι περιλειπόμενον ἀπελαύνεται·

[00947] οὕτως ἐλθούσης τῆς θείας ἐπιφανείας τοῦ Θεοῦ Λόγου, οὐκ ἔτι μὲν ἰσχύει τὸ τῶν εἰδώλων σκότος, πάντα δὲ τὰ πανταχοῦ τῆς οἰκουμένης μέρη τῆ τούτου διδασκαλίᾳ καταλάμπεται.

[00948] [55.4] Καὶ ὡσπερ βασιλεύοντός τινος καὶ μὴ φαινομένου ἐν τινι χώρᾳ, ἀλλ' ἔνδον ὄντος ἐν τῷ ἑαυτοῦ οἴκῳ, πολλάκις τινὲς ἄτακτοι καταχρώμενοι τῇ τούτου ἀναχωρήσει ἑαυτοὺς ἀναγορεύουσι, καὶ ἕκαστος κατασηματιστάμενος τοὺς ἀκεραίους φαντασιοκοπεῖ ὡς βασιλεὺς, καὶ οὕτως πλανῶνται οἱ ἄνθρωποι τῷ ὀνόματι, ἀκούοντες μὲν εἶναι βασιλέα, οὐχ ὄρωντες δὲ αὐτόν, διὰ τὸ μάλιστα μὴδὲ δύνασθαι αὐτοὺς ἔσω τοῦ οἴκου χωρῆσαι, ἐπειδὴν δὲ ὁ ἀληθῶς βασιλεὺς προέλθῃ καὶ φανῇ, τότε οἱ μὲν ἀπατῶντες ἄτακτοι ἐλέγχονται τῇ τούτου παρουσίᾳ, οἱ δὲ ἄνθρωποι ὄρωντες τὸν ἀληθῶς βασιλέα, καταλιμπάνουσι τοὺς πάλαι πλανῶντας αὐτούς·

[00949] [55.5] οὕτως καὶ πάλαι μὲν ἡπάτων οἱ δαίμονες τε καὶ ἄνθρωποι, Θεοῦ τιμὴν ἑαυτοῖς περιτιθέντες·

[00950] ὅτε δὲ ἐπεφάνῃ ὁ τοῦ Θεοῦ Λόγος ἐν σώματι, καὶ ἐγνώρισεν ἡμῖν τὸν ἑαυτοῦ Πατέρα, τότε δὴ ἡ μὲν τῶν δαιμόνων ἀπάτη ἀφανίζεται καὶ παύεται·

[00951] οἱ δὲ ἄνθρωποι, ἀφορῶντες εἰς τὸν ἀληθινὸν τοῦ Πατρὸς Θεοῦ Λόγον, καταλιμπάνουσι τὰ εἴδωλα, καὶ λοιπὸν ἐπιγινώσκουσι τὸν ἀληθινὸν Θεόν.

[00952] [55.6] Τοῦτο δὲ γνῶρισμα τοῦ εἶναι τὸν Χριστὸν Θεὸν Λόγον καὶ Θεοῦ Δύναμιν ἐστὶ·

[00953] τῶν γὰρ ἀνθρωπίνων παυομένων, καὶ μένοντος τοῦ ῥήματος τοῦ Χριστοῦ, δηλὸν ἐστὶ παρὰ πᾶσι, τὰ μὲν παυόμενα εἶναι πρόσκαιρα, τὸν δὲ μένοντα εἶναι Θεὸν καὶ Θεοῦ Υἱὸν ἀληθινὸν μονογενῆ Λόγον.

[00954] [56.1] Ταῦτα μὲν σοὶ παρ' ἡμῶν δι' ὀλίγων, ὅσον πρὸς στοιχείωσιν καὶ χαρακτηῖρα τῆς κατὰ Χριστὸν πίστεως καὶ τῆς θείας αὐτοῦ πρὸς ἡμᾶς ἐπιφανείας, ἀνατεθείσθω, ὡ φιλόχριστε ἄνθρωπε, σὺ δὲ τὴν πρόφασιν ἐκ τούτων λαβὼν, εἰ ἐντυγχάνοις τοῖς τῶν γραφῶν γράμμασι, γνησίως αὐτοῖς ἐφιστάνων τὸν νοῦν, γνῶσθι παρ' αὐτῶν τελειότερον μὲν καὶ τρανότερον τῶν λεχθέντων τὴν ἀκρίβειαν.

[00955] [56.2] Ἐκεῖναι μὲν γὰρ διὰ θεολόγων ἀνδρῶν παρὰ Θεοῦ ἐλαλήθησαν καὶ ἐγράφησαν.

[00956] Ἡμεῖς δὲ παρὰ τῶν αὐταῖς ἐντυγχανόντων θεολόγων διδασκάλων, οἱ καὶ μάρτυρες τῆς Χριστοῦ θεότητος γεγονάσι, μαθόντες μεταδίδομεν καὶ τῇ σῇ φιλομαθείᾳ.

[00957] [56.3] Γνώση δὲ καὶ τὴν δευτέραν αὐτοῦ πάλιν πρὸς ἡμᾶς ἔνδοξον καὶ θείαν ἀληθῶς ἐπιφάνειαν, ὅτε οὐκ ἔτι μετ' εὐτελείας, ἀλλ' ἐν τῇ ἰδίᾳ δόξῃ·

[00958] ὅτε οὐκ ἔτι μετὰ ταπεινότητος, ἀλλ' ἐν τῇ ἰδίᾳ μεγαλειότητι·

[00959] ὅτε οὐκ ἔτι παθεῖν, ἀλλὰ λοιπὸν τοῦ ἰδίου σταυροῦ τὸν καρπὸν ἀποδοῦναι πᾶσιν ἔρχεται, φημί δὴ τὴν ἀνάστασιν καὶ τὴν ἀφθαρσίαν·

[00960] καὶ οὐκ ἔτι μὲν κρίνεται, κρίνει δὲ τοὺς πάντας, πρὸς ἃ ἕκαστος ἔπραξε διὰ τοῦ σώματος, εἴτε ἀγαθὰ, εἴτε φαῦλα·

[00961] ἔνθα τοῖς μὲν ἀγαθοῖς ἀπόκειται βασιλεία οὐρανῶν, τοῖς δὲ τὰ φαῦλα πράξασι, πῦρ αἰώνιον καὶ σκότος ἐξώτερον.

[00962] [56.4] Οὕτω γὰρ καὶ αὐτὸς ὁ Κύριός φησι·

[00963] «Λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, ἐν τῇ δόξῃ τοῦ Πατρὸς.»·

[00964] [56.5] Διὸ δὴ καὶ σωτήριός ἐστι λόγος εὐτρεπέζων ἡμᾶς εἰς ἐκείνην τὴν ἡμέραν καὶ λέγων·

[00965] «Γίνεσθε ἕτοιμοι καὶ γρηγορεῖτε, ὅτι ἡ οὐκ οἴδατε ὥρα ἔρχεται.»·

[00966] Κατὰ γὰρ τὸν μακάριον Παῦλον, «τοὺς πάντας ἡμᾶς παραστήναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος, πρὸς ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθόν, εἴτε φαῦλον»·

[00967] ^[57.1] Ἀλλὰ πρὸς τὴν ἐκ τῶν γραφῶν ἔρευναν καὶ γνώσιν ἀληθῆ, χρειαῖ βίου καλοῦ καὶ ψυχῆς καθαράς καὶ τῆς κατὰ Χριστὸν ἀρετῆς, ἵνα δι' αὐτῆς ὁδεύσας ὁ νοῦς τυχεῖν ὧν ὀρέγεται καὶ καταλαβεῖν δυναθῆ, καθ' ὅσον ἐφικτόν ἐστι τῆ ἀνθρώπων φύσει περὶ τοῦ Θεοῦ Λόγου μανθάνειν.

[00968] ^[57.2] Ἄνευ γὰρ καθαράς διανοίας καὶ τῆς πρὸς τοὺς ἁγίους τοῦ βίου μιμήσεως, οὐκ ἂν τις καταλαβεῖν δυναθῆ τὸν τῶν ἁγίων λόγον.

[00969] ^[57.3] Ὡσπερ γὰρ εἴ τις ἐθελήσειεν ἰδεῖν τὸ τοῦ ἡλίου φῶς, πάντως τὸν ὀφθαλμὸν ἀποσμήχει καὶ λαμπρύνει, σχεδὸν ὅμοιον τῷ ποθουμένῳ ἑαυτὸν διακα-θαίρων, ἵνα οὕτως φῶς γενόμενος ὁ ὀφθαλμὸς τὸ τοῦ ἡλίου φῶς ἴδῃ, ἢ ὡς εἴ τις θελήσειεν ἰδεῖν πόλιν ἢ χώραν, πάν-τως ἐπὶ τὸν τόπον ἀφικνεῖται τῆς θέας ἕνεκεν·

[00970] οὕτως ὁ θέλων τῶν θεολόγων τὴν διάνοιαν καταλαβεῖν, προαπονήψαι καὶ προαποπλῦναι τῷ βίῳ τὴν ψυχὴν ὀφείλει, καὶ πρὸς αὐτοὺς τοὺς ἁγίους ἀφικέσθαι τῆ ὁμοιότητι τῶν πράξεων αὐτῶν, ἵνα σὺν αὐτοῖς τῆ ἀγωγῆ τῆς συζήσεως γενόμενος, τὰ καὶ αὐτοῖς ἀποκαλυφθέντα παρὰ Θεοῦ κατανοήσῃ, καὶ λοιπὸν ὡς ἐκεῖνοι συναφθεῖς ἐκφύγη μὲν τὸν τῶν ἁμαρτωλῶν κίνδυνον καὶ τὸ τούτων πῦρ ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ἀπολάβῃ δὲ τὰ τοῖς ἁγίοις ἀποκείμενα ἐν τῇ τῶν οὐρανῶν βασιλείᾳ, «ἃ ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ οὖς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπων ἀνέβη, ὅσα ἠτοίμασται τοῖς» κατ' ἀρετὴν βιοῦσι, καὶ «ἀγαπῶσι τὸν Θεόν» καὶ Πατέρα, ἐν Χριστῷ Ἰησοῦ Κυρίῳ ἡμῶν, δι' οὗ καὶ μεθ' οὗ αὐτῷ τῷ Πατρὶ σὺν αὐτῷ τῷ Υἱῷ ἐν ἁγίῳ Πνεύματι, τιμὴ καὶ κράτος καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[00971] Ἀμήν.

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Litterarum Omnium Conspectus: 166 Litterae, quae repetitae sunt in 98,525 occasionibus

α	0945	7,750	A	0913	38
β	0946	382	B	0914	5
γ	0947	1,738	Γ	0915	12
δ	0948	1,669	Δ	0916	0
ε	0949	4,706	E	0917	79
ζ	0950	242	Z	0918	12
η	0951	1,144	H	0919	4
θ	0952	1,714	Θ	0920	214
ι	0953	4,181	I	0921	7
κ	0954	3,118	K	0922	127
λ	0955	2,409	Λ	0923	142
μ	0956	2,253	M	0924	27
ν	0957	9,469	N	0925	14
ξ	0958	247	Ξ	0926	0
ο	0959	6,644	O	0927	68
π	0960	3,076	Π	0928	137
ρ	0961	3,275	P	0929	3
ς	0962	3,819	•	0930	0
σ	0963	3,083	Σ	0931	99
τ	0964	8,254	T	0932	101
υ	0965	1,463	Υ	0933	30

φ	0966	710	Φ	0934	4
χ	0967	517	Χ	0935	105
ψ	0968	80	Ψ	0936	2
ω	0969	1,584	Ω	0937	3
ϝ	8164	0			0
Ϟ	8165	10	Ρ	8172	

ά	8049	1,202	έ	8051	1,064	ή	8053	385	ί	8055	1,366	ό	8057	1,086	ύ	8059	668	ώ	8061	477
ὰ	8048	946	ὲ	8050	623	ἦ	80852	702	ὶ	8054	1,692	ὸ	8056	1,208	ὺ	8058	196	ὠ	8060	50
ᾱ	8118	161			0	ῆ	8134	580	ῖ	8150	528			0	ῦ	8166	1,339	ῶ	8182	777
ἄ	7936	1,208	ἐ	7952	1,233	ἦ	7968	40	ἰ	7984	548	ὀ	8000	61	ὺ	8016	995	ὠ	8032	9
ἄ	7937	58	έ	7953	190	ή	7969	261	ί	7985	133	ό	8001	337	ύ	8017	172	ώ	8033	134
ἄ	7938	96	ε̅	7954	0	ῆ	7970	88	ῖ	7986	0	ὀ	8002	1	ὺ	8018	0	ὠ	8034	19
ἄ	7939	11	ε̅	7955	3	ῆ	7971	5	ῖ	7987	3	ὀ	8003	29	ὺ	8019	3	ὠ	8035	0
ἄ	7940	269	ε̅	7956	309	ῆ	7972	38	ῖ	7988	123	ὀ	8004	87	ὺ	8020	31	ὠ	8036	15
ἄ	7941	16	ε̅	7957	37	ῆ	7973	21	ῖ	7989	91	ὀ	8005	226	ὺ	8021	102	ὠ	8037	55
ἄ	7942	1			0	ῆ	7974	120	ῖ	7990	109			0	ὺ	8022	55	ὠ	8038	3
ἄ	7943	0			0	ῆ	7975	10	ῖ	7991	23			0	ὺ	8023	32	ὠ	8039	14
ἄ	8064	0			0	ῆ	8080	0			0			0	ὺ	8167	0	ὠ	8096	0
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ἄ	8069	5			0	ῆ	8085	0			0			0			0	ὠ	8101	0
ἄ	8070	0			0	ῆ	8086	1			0			0			0	ὠ	8102	0
ἄ	8071	0			0	ῆ	8087	7			0			0			0	ὠ	8103	4
α	8115	67			0	η	8131	93			0			0			0	φ	8179	142
α	8116	0			0	ῆ	8132	23			0			0			0	φ	8180	3
ᾱ	8119	21			0	ῆ	8135	162			0			0			0	φ	8183	260

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

Verborum Omnium Conspectus: 4,750 Verba, quae repetita sunt in 3,611,384 occasionibus

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