

## 0345-0407 - Iohannes Chrysostomus - In epistulam I ad Timotheum

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## In epistulam i ad Timotheum (homiliae 118)

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

[00002] ΥΠΟΘΕΣΙΣ.

[00003] Τῶν τοῦ Ἀποστόλου μαθητῶν εἰς καὶ ὁ Τιμόθεος ἦν.

[00004] Καὶ μαρτυρεῖ μὲν ὁ Λουκάς, ὅτι θαυμαστός τις νέος ἦν, μαρτυρούμενος ὑπὸ τῶν ἐν Λύστρα καὶ Ἰκονίῳ ἀδελφῶν·

[00005] ὃς ἅμα τε μαθητῆς ἐγένετο, καὶ διδάσκαλος·

[00006] καὶ οὕτω σφόδρα συνετός ἦν, ὡς ἀκούων Παύλου χωρὶς περιτομῆς κηρύσσοντος, καὶ μαθὼν ὅτι καὶ Πέτρῳ ἀντέστη τούτου ἕνεκεν, ἐλέσθαι μὴ μόνον τὸ ἐναντίον μὴ κηρῦξαι, ἀλλὰ καὶ παθεῖν·

[00007] περιέτεμε γὰρ αὐτὸν, φησὶν, ἐν ἡλικίᾳ τοιαύτῃ·

[00008] οὕτω τε αὐτῷ πᾶσαν τὴν οἰκονομίαν ἐνεπίστευσεν.

[00009] Ἦρκει μὲν οὖν ὁ τοῦ Παύλου πόθος δεῖξαι τὸν ἄνδρα, ὅστις ἐστί.

[00010] Καὶ γὰρ καὶ ἀλλαχοῦ αὐτῷ μαρτυρεῖ γράφων [καὶ λέγων], Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ Εὐαγγέλιον·

[00011] καὶ Κορινθίους πάλιν ἐπιστέλλει λέγων, <sup>[62.502]</sup> Ἦπεμψα ὑμῖν Τιμόθεον, ὃς ἐστί μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ·

[00012] καὶ πάλιν, Βλέπετε μὴ τις αὐτὸν ἐξουθενήσῃ·

[00013] τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καγώ.

[00014] Καὶ Ἑβραίοις δὲ γράφων ἔλεγε, Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον·

[00015] καὶ πολλὴν πανταχόθεν εὐροὶ τις ἂν αὐτοῦ τὴν ἀγάπην.

[00016] Καὶ τὰ νῦν δὲ γενομένα θαύματα δείκνυσιν αὐτοῦ τὴν παρῴρησιαν.

[00017] Εἰ δέ τις ἐξετάζῃ, τί δήποτε Τίτῳ καὶ Τιμοθέῳ γράφει μόνους, καίτοι γε καὶ Σίλας τῶν εὐδοκίμων ἦν, καὶ Λουκάς ὁμοίως·

[00018] φησὶ γὰρ αὐτὸς γράφων.

[00019] Καὶ Λουκάς ἐστὶ μόνος μετ' ἐμοῦ·

[00020] καὶ Κλήμης δὲ εἰς τῶν συνόντων αὐτῷ ἐτύγχανε·

[00021] φησὶ γὰρ καὶ περὶ αὐτοῦ, Μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου·

[00022] τίνος οὖν ἕνεκεν Τίτῳ καὶ Τιμοθέῳ <sup>[62.503]</sup> γράφει μόνους;

[00023] Ὅτι τούτοις ἤδη Ἐκκλησίας ἦν ἐγκεχειρικῶς, ἐκείνους δὲ ἔτι μεθ' ἑαυτοῦ περιῆγε·

[00024] τούτους δὲ φανεροῖς τισὶ τόποις ἀφώρισε.

[00025] Τοσαύτη γὰρ ἦν αὐτοῦ ἡ ὑπερβολὴ τῆς ἀρετῆς, ὡς μηδὲν τὴν νεότητά ἐμποδίσει.

[00026] Διὰ τοῦτο γράφων φησὶ·

[00027] Μηδεὶς σου τῆς νεότητος καταφρονεῖτω.

[00028] [καὶ πάλιν, Τὰς νεωτέρας, φησὶν, ὡς ἀδελφάς.] Ὅταν γὰρ ἡ ἀρετὴ, πάντα περιττὰ, καὶ οὐδὲν ἐμποδῶν γένοιτ' ἄν.

- [00029] Καὶ γὰρ περὶ ἐπισκόπων διαλεγόμενος, καὶ πολλὰ περὶ αὐτῶν εἰπὼν, οὐδαμοῦ περὶ τῆς ἡλικίας ἀκριβολογεῖται.
- [00030] Εἰ δὲ λέγοι γράφων, Τέκνα ἐν ὑποταγῇ ἔχοντα, καὶ Μιᾶς γυναικὸς ἄνδρα, οὐ τοῦτό φησιν, ὡς ἀναγκαῖον καὶ τέκνα ἔχειν καὶ
- [00031] <sup>[62.504]</sup> γυναικα, ἀλλ', εἰ συμβαίῃ ποτὲ ἀπὸ κοσμικῶν ἄγεσθαι, ἵνα τοιοῦτοι ὦσιν, ὡς καὶ οἰκίας εἰδέναι προεστάναι καὶ παιδῶν καὶ τῶν ἄλλων ἀπάντων.
- [00032] Εἰ γὰρ καὶ κοσμικὸς εἶη, καὶ μηδὲ ἐν τούτοις χρήσιμος γεγονῶς, πῶς ἂν ἐπιστεύθη φροντίδα Ἐκκλησίας;
- [00033] Τίνος δὲ ἔνεκεν ἐπέστελλε, φησὶ, τῷ μαθητῇ εἰς διδασκαλίαν τεταγμένῳ λοιπόν;
- [00034] οὐ γὰρ ἔδει πρότερον ἀπαρτισθῆναι αὐτὸν, εἴτα πέμπεσθαι;
- [00035] Ἀλλ' ἔδειτο διδασκαλίας οὐ τῆς αὐτῆς, ἧς οἱ μαθηταί, ἀλλὰ τῆς διδασκάλῳ πρεπούσης.
- [00036] Ὅρα οὖν αὐτὸν δι' ὅλης τῆς ἐπιστολῆς διδασκάλῳ προσήκουσαν ποιούμενον τὴν διδασκαλίαν.
- [00037] Καὶ εὐθέως ἐκ τοῦ προοιμίου οὐκ εἶπεν, ἵνα μὴ προσέχῃς τοῖς ἑτεροδιδασκαλοῦσιν, ἀλλὰ τί;
- [00038] Ἴνα παραγγείλῃς αὐτοῖς μὴ ἑτεροδιδασκαλεῖν.
- [00039] ΟΜΙΛΙΑ Α΄.
- [00040] Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν Θεοῦ Σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
- [00041] α΄.
- [00042] Μέγα τὸ τοῦ Ἀποστόλου ἀξίωμα ἦν, μέγα καὶ θαυμαστόν·
- [00043] καὶ πανταχοῦ ὁρῶμεν τὸν Παῦλον προτιθέντα τὰς αἰτίας τοῦ ἀξιώματος, οὐχ ὡς ἀρπάζοντα τὴν τιμὴν, ἀλλ' ὡς ἐγχειρισθέντα, καὶ ἀνάγκην ἔχοντα.
- [00044] Καὶ γὰρ ὅταν λέγῃ κλητὸν ἑαυτὸν, καὶ ὅταν λέγῃ, Διὰ θελήματος Θεοῦ, καὶ πάλιν ἀλλαχοῦ, Ἀνάγκη γάρ μοι ἐπίκειται, καὶ ὅταν εἰς τοῦτο ἀφωρίσθαι λέγῃ, ταῦτα πάντα ἀναιρέσεις φιλοτιμίας καὶ ἀλαζονείας ἐστίν.
- [00045] Ὅσπερ γὰρ ὁ ἐπιτηδῶν μὴ δεδομένη παρὰ Θεοῦ τιμῇ, μέμψεως ἄξιος τῆς ἐσχάτης·
- [00046] οὕτως ὁ διακρουόμενος καὶ ἀποπηδῶν, ἑτέρων ἐστὶν ἐγκλημάτων ὑπεύθυνος, παρακοῆς καὶ ἀπειθείας.
- [00047] Τοῦτο γοῦν καὶ νῦν ἐν ἀρχῇ τῆς πρὸς Τιμόθεον ἐπιστολῆς ὁ Παῦλος φησιν, οὕτω λέγων, Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν Θεοῦ.
- [00048] Οὐκ εἶπεν ἐνταῦθα, Παῦλος κλητὸς, ἀλλὰ, Κατ' ἐπιταγὴν.
- [00049] Ἴνα γὰρ μὴ τι ἀνθρώπινον πάθῃ ὁ Τιμόθεος, νομίζων ἐξ ἴσης αὐτῷ διαλέγεσθαι καὶ τοῖς μαθηταῖς, διὰ τοῦτο οὕτως ἤρξατο.
- [00050] Καὶ ποῦ ἐπέταξεν αὐτῷ ὁ Θεός;
- [00051] Εὐρίσκεται τὸ Πνεῦμα λέγον ἐν ταῖς Πράξεσι τῶν ἀποστόλων, Ἀφορίσατέ μοι τὸν Παῦλον καὶ τὸν Βαρνάβαν.
- [00052] Καὶ πανταχοῦ δὲ γράφων προστίθησι τὸ ὄνομα τοῦ Ἀποστόλου, παιδεύων τὸν ἀκούοντα μὴ νομίζειν ἀνθρώπινα εἶναι τὰ λεγόμενα·
- [00053] ὁ γὰρ Ἀπόστολος οὐδὲν ἂν ἴδιον λέγοι·
- [00054] καὶ εἰπὼν Ἀπόστολον, εὐθέως τοῦ ἀκροατοῦ τὴν διάνοιαν εἰς τὸν ἀποστείλαντα παραπέμπει.
- [00055] Διὰ τοῦτο πασῶν τῶν ἐπιστολῶν τοῦτο προτίθησιν, ἀξιόπιστον τὸν λόγον ποιῶν, καὶ οὕτω λέγων·
- [00056] Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν Θεοῦ Σωτῆρος ἡμῶν.
- [00057] Καὶ μὴν οὐδαμοῦ φαίνεται ὁ Πατὴρ ἐπιτάξας, ἀλλὰ πανταχοῦ ὁ Χριστὸς αὐτῷ διαλέγεται·
- [00058] τί γὰρ φησι;
- [00059] Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἀποστελῶ σε·
- [00060] καὶ πάλιν, Καίσαρά σε δεῖ παραστήναι.
- [00061] Ἀλλ' ἄπερ ἂν ὁ Υἱὸς ἐπιτάξῃ, [καὶ] ταῦτα τοῦ Πατρὸς ἐπιτάγματα λέγει εἶναι, ὥσπερ καὶ τὰ τοῦ Πνεύ <sup>[62.504]</sup> ματος τοῦ Υἱοῦ.
- [00062] Ἴδου γὰρ ἐξεπέμφθη, ὑπὸ τοῦ Πνεύματος, ἀφωρίσθη ὑπὸ τοῦ Πνεύματος, καὶ φησιν ἐπιταγὴν εἶναι Θεοῦ.
- [00063] Τί οὖν;

- [00064] μή ἄρα ἐλαττοῖ τοῦ Υἱοῦ τὴν ἐξουσίαν τὸ τὸν Ἀπόστολον αὐτοῦ κατ' ἐπιταγὴν τοῦ Πατρὸς πεπέμφθαι;
- [00065] Οὐδαμῶς·
- [00066] ὄρα γὰρ πῶς αὐτὴν κοινήν ἐποίησεν.
- [00067] Εἰπὼν γὰρ, Κατ' ἐπιταγὴν Θεοῦ Σωτῆρος ἡμῶν, ἐπήγαγε, Καὶ Κυρίου Χριστοῦ Ἰησοῦ, τῆς ἐλπίδος ἡμῶν.
- [00068] Ὅρα πῶς κυρίως τὰ ἐπώνυμα τέθεικε.
- [00069] Καὶ μὴν ὁ Ψαλμῶδὸς περὶ τοῦ Πατρὸς τοῦτο φησι, λέγων, Ἡ ἐλπίς πάντων τῶν περᾶτων τῆς γῆς·
- [00070] καὶ πάλιν ὁ μακάριος Παῦλος γράφων ἐτέρωθί φησιν, Εἰς τοῦτο γὰρ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι καὶ ἀληθινῷ.
- [00071] Τὸν διδάσκαλον ἀναγκαῖον κινδύνους ὑπομένειν, καὶ πολλῶ τῶν μαθητῶν πλείονας.
- [00072] Πατάξω γὰρ, φησὶ, τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.
- [00073] Ἐπεὶ οὖν τοῦτο γίνεται, σφοδρότερον κατ' αὐτῶν ὁ διάβολος πνεῖ, ἅτε ἐν τῇ τούτων ἀναιρέσει καὶ τοῦ ποιμνίου διασπειρομένου.
- [00074] Πρόβατα μὲν γὰρ ἀποκτείνας, τὸ ποιμνιον ἠλάττωσε·
- [00075] τὸν δὲ ποιμένα ἐκ μέσου ποιήσας, ὀλόκληρον τὴν ποιμνὴν ἐλυμήνατο.
- [00076] Ἄτε οὖν ἐν ἐλάττονι πόνῳ μείζονα ἐργαζόμενος, καὶ ἐν μιᾷ ψυχῇ τὸ πᾶν λυμαινόμενος, τούτοις ἐφίσταται μάλλον.
- [00077] Διὰ τοῦτο εὐθέως ἐκ προοιμίων αὐτοῦ τὴν ψυχὴν ἀνιστᾷ λέγων, Σωτήρα τὸν Θεὸν ἔχομεν, καὶ ἐλπίδα τὸν Χριστόν.
- [00078] Πολλὰ πάσχομεν, ἀλλ' ἔχομεν ἐλπίδας μεγάλας·
- [00079] κινδυνεύομεν, ἐπιβουλευόμεθα, ἀλλ' ἔχομεν σώζοντα, οὐκ ἄνθρωπον, ἀλλὰ Θεόν.
- [00080] Οὔτε οὖν ὁ σώζων ἀσθενεῖ·
- [00081] Θεὸς γὰρ ἐστὶ, καὶ οἳοι ἐὰν ὦσιν οἱ κίνδυνοι, οὐ περιέσσονται ἡμῶν·
- [00082] οὔτε ἡ ἐλπίς καταισχύνεται·
- [00083] Χριστὸς γὰρ ἐστὶ.
- [00084] Δύο γὰρ τούτοις φέρομεν τοὺς κινδύνους, ἢ ταχέως αὐτῶν ἀπαλλαττόμενοι, ἢ χρησταῖς ἐλπίσι τρεφόμενοι.
- [00085] Πῶς δὲ οὐδαμοῦ τοῦ Πατρὸς Ἀπόστολον ἑαυτὸν εἶναί φησιν, ἀλλὰ τοῦ Χριστοῦ;
- [00086] Πάντα κοινοποιεῖ, καὶ Εὐαγγέλιον δὲ αὐτὸ λέγει τοῦ Θεοῦ·
- [00087] Ὅσα γὰρ ἂν πάθωμεν, φησὶν, οὐδὲν ἐστὶ τὰ ἐνταῦθα.
- [00088] Τιμοθέῳ, γνησίῳ τέκνῳ ἐν πίστει.
- [00089] Καὶ τοῦτο παρακλητικόν.
- [00090] Εἰ γὰρ τοσαύτην ἐπεδείξατο πίστιν, ὡς Παύλου γενέσθαι τέκνον, οὐχ ἀπλῶς, ἀλλὰ γνήσιον, θαρρόησει καὶ περὶ τῶν μελλόντων.
- [00091] Πίστεως δὲ τὸ, κἂν ἐναντία ταῖς ἐπαγγελίαις ἢ τὰ γινόμενα, μὴ <sup>[62.505]</sup> καταπίπτειν μηδὲ θορυβεῖσθαι.
- [00092] Ἀλλ' ἰδοὺ καὶ τέκνον, καὶ γνήσιον τέκνον, καὶ οὐδαμοῦ τῆς αὐτῆς ἐστὶν οὐσίας.
- [00093] Ἀλλὰ τί;
- [00094] ἄλογον ἦν;
- [00095] Ἀλλ' οὐκ ἦν ἐκ Παύλου, φησὶν·
- [00096] ὥστε οὐ τοῦ ἕκ τινος εἶναι τοῦτο δηλωτικόν.
- [00097] Τί οὖν;
- [00098] ἐτεροοῦσιος ἦν;

- [00099] Οὐδὲ τοῦτο.
- [00100] Εἰπὼν γὰρ τέκνον, διὰ τοῦτο προσέθηκεν, Ἐν πίστει, ὥστε δηλῶσαι ὅτι γνήσιος ἦν καὶ ἐξ αὐτοῦ ἦν·
- [00101] οὐδὲν ἐνήλλακτο, κατὰ τὴν πίστιν τὸ ἐμφερὲς εἶχεν·
- [00102] ὁ καὶ ἐν τοῖς ἀνθρωπίνοις ἐπὶ τῆς οὐσίας ἐστίν, ὁμοίος ἐστὶν υἱὸς τῷ πατρὶ, ἀλλ' οὐχ οὕτως, ὡς ἐπὶ Θεοῦ·
- [00103] πλείων γὰρ ἐγγύτης ἐκεῖ.
- [00104] Ἐνταῦθα μὲν γὰρ, εἰ καὶ τῆ οὐσία ταυτὸν εἰσιν, ἀλλ' ἑτέροις πολλοῖς διεστήκασιν, χρώματι, σχήματι, συνέσει, χρόνῳ, προαιρέσει, τοῖς περὶ ψυχὴν, τοῖς περὶ σῶμα, τοῖς ἐκτὸς, καὶ πλείοσιν ἑτέροις διεστήκασιν ἀλλήλων, ἢ συνάπτονται πρὸς ἀλλήλους·
- [00105] ἐκεῖ δὲ τούτων οὐδὲν ἔστι τῶν διαφραγμάτων.
- [00106] Τὸ, Κατ' ἐπιταγὴν, τοῦ, Κλητὸς, ἐνεργέστερόν ἐστι, καθὼς καὶ ἀλλαχόθεν ἔστι μαθεῖν.
- [00107] Ὅμοιον δὲ τοῦ, Τιμοθέῳ γνησίῳ τέκνῳ, καὶ Κορινθίοις φησίν, Ἐν Χριστῷ Ἰησοῦ ἐγὼ ὑμᾶς ἐγέννησα, τουτέστιν ἐν πίστει.
- [00108] Τὸ δὲ, γνήσιον, προστίθησι, τὴν ἀκριβῆ καὶ ὑπὲρ τοὺς ἄλλους πρὸς αὐτὸν ὁμοιότητα δεῖξαι βουλόμενος·
- [00109] οὐ τοῦτο δὲ μόνον, ἀλλὰ καὶ τὴν ἀγάπην τὴν πρὸς αὐτὸν, καὶ τὴν διάθεσιν τὴν πολλήν.
- [00110] Ἴδου τὸ, ἐν, πάλιν ἐπὶ τῆς πίστεως·
- [00111] Γνησίῳ γὰρ τέκνῳ ἐν πίστει, φησίν.
- [00112] Ὅρα δὲ καὶ τὸ ἐγκώμιον ὅσον, εἴ γε μὴ μόνον υἱὸν αὐτοῦ φησιν αὐτὸν, ἀλλὰ καὶ γνήσιον τέκνον.
- [00113] Χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
- [00114] β'.
- [00115] Διὰ τί τῶν ἄλλων ἐπιστολῶν οὐδαμοῦ τὸν ἔλεον προέταξεν, ἀλλ' ἐνταῦθα;
- [00116] Καὶ τοῦτο ἀπὸ πολλῆς φιλοστοργίας·
- [00117] πλείονα γὰρ ἐπεύχεται τῷ παιδί, δεδοικῶς ὑπὲρ αὐτοῦ καὶ τρέμων.
- [00118] Οὕτω γὰρ ἐδεδοίκει, ὡς, ὁ μηδαμοῦ πεποίηκε, καὶ σωματικῶν ἔνεκεν ἐπιστεῖλαι πρὸς αὐτὸν, ὡς ὅταν λέγῃ, Οἶνω ὀλίγω χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.
- [00119] Πλείονος γὰρ μάλιστα οἱ διδάσκαλοι δέονται τοῦ ἔλεου.
- [00120] Ἀπὸ Θεοῦ, φησὶ, Πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
- [00121] Πάλιν ἐνταῦθα παραμυθία.
- [00122] Εἰ γὰρ πατὴρ ὁ Θεὸς, ὡς τέκνων κήδετα·
- [00123] ἄκουε γὰρ τοῦ Χριστοῦ λέγοντος, Τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃς ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
- [00124] Καθὼς παρεκάλεισά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν.
- [00125] Ἄκουε τὸ προσηγὲς, πῶς οὐ διδασκάλου κέχρηται φωνῇ, ἀλλ' οἰκέτου σχεδόν.
- [00126] Οὐ γὰρ εἶπεν, Ἐπέταξα, οὐδὲ, Ἐκέλευσα, οὐδὲ, Παρήνεσα, ἀλλὰ τί;
- [00127] Παρεκάλεισά σε.
- [00128] Οὐ μὴν πρὸς πάντας τοὺς μαθητὰς οὕτω διακειῖσθαι ἡμᾶς χρὴ, ἀλλὰ πρὸς τοὺς ἡμέρους καὶ ἐναρέτους, πρὸς δὲ τοὺς ἄλλους τοὺς διεφθαρμένους καὶ μὴ γνησίους, ἑτέρως·
- [00129] καθὼς καὶ αὐτὸς γράφων ἀλλαχοῦ φησιν, Ἐλεγε αὐτοὺς μετὰ πάσης ἐπιταγῆς.
- [00130] Καὶ ἐνταῦθα δὲ ὅρα τί φησιν·
- [00131] Ἴνα παραγγείλης τισὶν, οὐχ, Ἴνα παρακαλέσῃς, ἀλλ', Ἴνα παραγγείλης μὴ ἑτεροδιδασκαλεῖν.
- [00132] Τί τοῦτό ἐστιν;
- [00133] οὐ γὰρ ἤρκει ἡ Παύλου ἐπιστολή, ἢν ἐπέστειλεν αὐτοῖς;

- [00134] Ἦρκει μὲν, ἀλλὰ πρὸς τὰ γράμματα καταφρονητικώτερον οἱ ἄνθρωποι ἔχουσιν.
- [00135] Ἦ οὖν τοῦτο ἐστὶν εἰπεῖν, ἢ ὅτι καὶ πρὸ τῶν [62.506] γραμμάτων ταῦτα ἦν.
- [00136] Καὶ αὐτὸς δὲ πολὺν ἐν τῇ πόλει ταύτῃ χρόνον πεποίηκε, καὶ ἐνταῦθα τὸ ἱερόν τῆς Ἀρτέμιδος ἦν, ἐνταῦθα ἔπαθε τὰ δεινὰ ἐκεῖνα.
- [00137] Μετὰ γὰρ τὸ λυθῆναι τὸ θέατρον, καλέσας καὶ παρακαλέσας τοὺς μαθητὰς, οὕτως ἐξέπλει, καὶ πάλιν παρεγένετο αὐτοῖς.
- [00138] Ἄξιον δὲ ζητῆσαι, εἰ νῦν ἐνίδρυσεν ἐκεῖ τὸν Τιμόθεον·
- [00139] φησὶ γάρ·
- [00140] Ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν.
- [00141] Οὐ τίθησιν αὐτοὺς ὀνομαστὶ, ἵνα μὴ ἀναισχυντοτέρους ἐργάσῃται τῇ τοῦ ἐλέγχου περιφανείᾳ.
- [00142] Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι, βουλόμενοι πάλιν ἐπὶ τὸν νόμον ἔλκειν τοὺς πιστοὺς, ὁ πανταχοῦ τῶν ἐπιστολῶν αἰτιᾶται.
- [00143] Ἐποιοῦν δὲ τοῦτο οὐχ οὕτως ὑπὸ συνειδότης ἐλκόμενοι, ὡς ὑπὸ κενοδοξίας, καὶ τοῦ θέλειν ἔχειν μαθητὰς, καὶ τῷ μακαρίῳ Παύλῳ φιλονεικοῦντες, καὶ πρὸς αὐτὸν ζηλοτύπως ἔχοντες.
- [00144] Τοῦτο ἐστὶν Ἑτεροδιδασκαλεῖν.
- [00145] Μηδὲ προσέχειν, φησὶ, μύθοις καὶ γενεαλογίαις ἀπεράντοις.
- [00146] Μύθους οὐ τὸν νόμον φησὶν, ἀπαγε·
- [00147] ἀλλὰ τὰς παραποιήσεις καὶ τὰ παραχαράγματα καὶ τὰ παράσημα δόγματα.
- [00148] Εἰκὸς γὰρ τοὺς ἐξ Ἰουδαίων ἐν τοῖς ἀνονήτοις τὸν πάντα λόγον ἀναλίσκειν, πάππους καὶ προπάππους ἀριθμοῦντας, ἵνα δῆθεν ἐμπειρίας πολλῆς καὶ ἱστορίας δόξαν ἔχωσιν.
- [00149] Ἵνα παραγγείλῃς τισὶ, φησὶ, μὴ ἑτεροδιδασκαλεῖν, μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις.
- [00150] Τί ἐστὶν, Ἀπεράντοις;
- [00151] Ἦτοι πέρας οὐδὲν ἐχούσαις, ἢ οὐδὲν χρήσιμον, ἢ δυσκατάληπτον ἡμῖν.
- [00152] Εἶδες πῶς διαβάλλει τὴν ζήτησιν;
- [00153] Ἐνθα γὰρ πίστις, οὐ χρεῖα ζητήσεως·
- [00154] ἔνθα μὴδὲν δεῖ περιεργάζεσθαι, τί δεῖ ζητήσεως;
- [00155] ἢ ζήτησις τῆς πίστεως ἐστὶν ἀναιρετική.
- [00156] Ὁ γὰρ ζητῶν, οὐδέπω εὔρεν·
- [00157] ὁ ζητῶν, πιστεῦσαι οὐ δύναται.
- [00158] Διὰ τοῦτο φησὶ, Μὴ ἀσχολώμεθα περὶ τὰς ζητήσεις·
- [00159] ἐπεὶ εἰ ζητοῦμεν, οὐκ ἔστι τοῦτο πίστις·
- [00160] ἢ γὰρ πίστις ἀναπαύει τὸν λογισμόν.
- [00161] Πῶς οὖν φησὶν ὁ Χριστὸς, Ζητεῖτε, καὶ εὐρήσετε, κρούετε, καὶ ἀνοιγήσεται ὑμῖν·
- [00162] καὶ, Ἐρευνᾶτε τὰς Γραφὰς, ὅτι ὑμεῖς ἐν ταύταις δοκεῖτε ζωὴν αἰώνιον ἔχειν;
- [00163] Ἐκεῖ μὲν τὸ, Ζητεῖτε, περὶ αἰτήσεως λέγει καὶ σφοδροῦ πόθου·
- [00164] ἐνταῦθα δὲ τὸ, Ἐρευνᾶτε τὰς Γραφὰς, οὐ τοὺς ζητητικούς ἐστὶν εἰσάγοντος πόνους, ἀλλ' ἐκβάλλοντος.
- [00165] Εἶπε γὰρ, Ἐρευνᾶτε τὰς Γραφὰς, τουτέστιν;
- [00166] ὥστε τὴν ἀκρίβειαν αὐτῶν καταμαθεῖν καὶ εἰδέναί, οὐχ ἵνα ἀεὶ ζητῶμεν, ἀλλ' ἵνα παυώμεθα ζητοῦντες.
- [00167] Καὶ καλῶς εἶπε, Παράγγελλέ τισι Μὴ ἑτεροδιδασκαλεῖν, μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον, ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει.
- [00168] Καλῶς εἶπεν, Οἰκονομίαν Θεοῦ·

- [00169] μεγάλα γὰρ ἡμῖν δοῦναι ἠθέλησεν ὁ Θεός, ἀλλ' οὐ δέχεται ὁ λογισμὸς τὸ μέγεθος αὐτοῦ τῶν οἰκονομιῶν.
- [00170] Διὰ πίστεως οὖν τοῦτο γενέσθαι δεῖ, ὅπερ ἐστὶ φάρμακον ψυχῶν μέγιστον.
- [00171] Ἡ τοίνυν ζήτησις ἐναντία ἐστὶ τῇ οἰκονομίᾳ τοῦ Θεοῦ.
- [00172] Τί γὰρ ἀπὸ πίστεως οἰκονομεῖται;
- [00173] Δέξασθαι τὰς εὐεργεσίας αὐτοῦ, καὶ γενέσθαι βελτίους, καὶ περὶ μηδενὸς ἀμφισβητεῖν καὶ ἀμφιβάλλειν, ἀλλ' ἀναπαύεσθαι.
- [00174] Ἄπερ γὰρ ἡ πίστις ἤνυσεν καὶ ὠκοδόμησεν, ταῦτα αὕτη καταστρέφει, ζήτησις παρέχουσα, καὶ τὴν πίστιν ἐκβάλλουσα.
- [00175] Μηδὲ προσέχειν, φησὶ, μύθοις καὶ γενεαλογίαις ἀπεράντοις.
- [00176] Καὶ αἱ γενεαλογίαι, φησὶ, τί ἔβλαπτον;
- [00177] Ἐλεγεν ὁ Χριστὸς, ὅτι διὰ πίστεως δεῖ σωθῆναι·
- [00178] ἐκεῖνοι ἐζήτησαν, καὶ ἔλεγον ὅτι οὐκ ἐνὶ τοῦτο.
- [00179] Ἐπειδὴ γὰρ ἡ μὲν <sup>[62.507]</sup> ἀπόφασις κατὰ τὸ παρὸν ἦν, ἡ δὲ ἔκβασις τῆς ἀποφάσεως ἐν τῷ μέλλοντι, πίστεως ἔδει.
- [00180] Ἐκεῖνοι δὲ προκατελιμμένοι τοῖς νομικοῖς παρατηρήμασιν, ἐνεπόδιζον τῇ πίστει.
- [00181] Οἶμαι δὲ καὶ Ἕλληνας αὐτὸν ἐνταῦθα αἰνίττεσθαι, ὅταν λέγη, Μύθοις καὶ γενεαλογίαις, ὡς τοὺς θεοὺς αὐτῶν καταλεγόντων.
- [00182] γ'.
- [00183] Μὴ τοίνυν προσέχωμεν ταῖς ζητήσεσι.
- [00184] Πιστοὶ γὰρ διὰ τοῦτο κεκλήμεθα, ἵνα ἀνενδοιάστως τοῖς λεγομένοις πιστεύωμεν, ἵνα μηδὲν ἀμφιβάλλωμεν.
- [00185] Εἰ μὲν γὰρ ἀνθρώπινα τὰ λεγόμενα ἦν, ἐχρῆν αὐτὰ βασανίζεσθαι·
- [00186] εἰ δὲ Θεοῦ, τιμᾶσθαι αὐτὰ μόνον χρὴ καὶ πιστεῦεσθαι·
- [00187] ἂν δὲ μὴ πιστεύωμεν, οὐδὲ ὅτι Θεὸς ἐστὶ πεισόμεθα.
- [00188] Πῶς γὰρ οἶδας ὅτι Θεὸς ἐστίν, εὐθύνας αὐτὸν ἀπαιτῶν;
- [00189] Τοῦτο πρῶτον τεκμήριον τοῦ τὸν Θεὸν εἰδέναι, τὸ πιστεῦειν οἷς ἂν λέγη χωρὶς τεκμηρίων καὶ ἀποδείξεων.
- [00190] Τοῦτο καὶ Ἕλληνες ἴσασιν·
- [00191] ἐπίστευον γὰρ τοῖς θεοῖς, φησὶ, καίτοι γε ἄνευ τεκμηρίων λέγουσι.
- [00192] Τί δήποτε;
- [00193] Ὅτι ἔκγονοί εἰσι θεῶν.
- [00194] Ὅρας ὅτι καὶ Ἕλληνες τοῦτο ἴσασιν;
- [00195] Καὶ τί λέγω ἐπὶ θεῶν;
- [00196] ἐπὶ ἀνθρώπου τοῦτο ἐποίουν γόητος καὶ μάγου, τοῦ Πυθαγόρου λέγω·
- [00197] Αὐτὸς ἔφη·
- [00198] καὶ ἐπὶ ναῶν ἡ σιγὴ ἄνωθεν ἐγγέγραπτο, καὶ κατεῖχε τῷ δακτύλῳ τὸ στόμα, καὶ ἐπισφίγγουσα τὰ χεῖλη, πᾶσι τοῖς παριούσι σιγᾶν παρήνει.
- [00199] Εἶτα ἐκεῖνα μὲν οὕτω σεμνὰ, τὰ δὲ ἡμέτερα οὐχ οὕτως, ἀλλὰ καταγέλαστα;
- [00200] καὶ ποίας οὐχὶ μανίας ἂν εἴη τοῦτο ὑπερβολή;
- [00201] Τὰ μὲν γὰρ Ἑλλήνων εἰκότως ζητεῖται·
- [00202] τοιαῦτα γὰρ ἐστὶ, μάχαι τῶν λογισμῶν καὶ ἀμφισβητήσεις καὶ συμπεράσματα·
- [00203] τὰ δὲ ἡμέτερα τούτων ἀπάντων κεχώρισται.

- [00204] Ἐκεῖνα μὲν γὰρ ἀνθρωπίνη εὖρε σοφία, ταῦτα δὲ χάρις ἐδίδαξε πνευματική·
- [00205] ἐκεῖνα μωρίας καὶ ἀνοίας, ταῦτα τῆς ὄντως σοφίας δόγματα.
- [00206] Ἐκεῖ οὐκ ἔστι μαθητής, οὐδὲ διδάσκαλος, ἀλλὰ πάντες συζητοῦσιν·
- [00207] ἐνταῦθα κἂν διδάσκαλος ἦ, κἂν μαθητής, μαθεῖν παρ' οὗ μαθεῖν χρῆ, πείθεσθαι, οὐκ ἀμφισβητεῖν, πιστεῦειν, οὐ συλλογίζεσθαι.
- [00208] Διὰ πίστεως γὰρ πάντες εὐδοκίμησαν οἱ παλαιοί, καὶ ταύτης ἄνευ πάντα διέφθαρται.
- [00209] Καὶ τί λέγω περὶ τῶν ἐπουρανίων;
- [00210] κἂν τὰ ἐπὶ γῆς ἐξετάσωμεν, ταύτης εὐρήσεις ἐχόμενα·
- [00211] οὔτε γὰρ συναλλάγματα, οὔτε τέχναι, οὔτε ἄλλο οὐδὲν ἔσται τοιοῦτον χωρὶς ταύτης.
- [00212] Εἰ δὲ ἐνταῦθα, ἔνθα περὶ ψευδῶν πραγμάτων, ταύτης δεῖ, πολλῶ μᾶλλον ἐν ἐκείνοις.
- [00213] Ταύτης οὖν ἐχώμεθα, ταύτην μετρίωμεν·
- [00214] οὕτω πάντα τὰ ὀλέθρια δόγματα τῆς ψυχῆς ἐκβάλλομεν τῆς ἡμετέρας, οἷον γένεσιν λέγω καὶ εἴμαρμένην.
- [00215] Ἄν πιστεύσης ὅτι ἔστιν ἀνάστασις καὶ κρίσις, πάντα τὰ τοιαῦτα δυνήση τῆς ψυχῆς ἐκβαλεῖν·
- [00216] πιστευσον ὅτι ἔστι Θεὸς δίκαιος, καὶ οὐ πιστεύσεις ὅτι ἔσται γένεσις ἀδικος·
- [00217] πιστευσον ὅτι ἔστι Θεὸς προνοῶν, καὶ οὐ πιστεύσεις ὅτι ἔσται γένεσις πάντα συνέχουσα·
- [00218] πιστευσον ὅτι ἔσται κόλασις καὶ βασιλεία, καὶ οὐ πιστεύσεις ὅτι ἔστι γένεσις, τὸ μὲν ἐφ' ἡμῖν ἀναιροῦσα, ὑποβάλλουσα δὲ ἡμᾶς ἀνάγκη καὶ βία.
- [00219] Μὴ σπειρήσῃς, μὴ φυτεύσῃς, μὴ στρατεύσῃς, μὴδὲν ὄλως ἐργάσῃ·
- [00220] πάντως γὰρ καὶ ἐκόντος σου καὶ ἄκοντος ἤξει τὰ τῆς γενέσεως.
- [00221] Τί ἡμῖν δεῖ λοιπὸν εὐχῶν;
- [00222] διὰ τί οὖν θέλεις γενέσθαι Χριστιανός, εἰ γένεσις ἔστιν;
- [00223] οὐ γὰρ ὑπὸ ἔγκλημα ἔση.
- [00224] Πόθεν τέχναι;
- [00225] [62.508] ἀπὸ γενέσεως;
- [00226] Ναὶ, φησὶ, καὶ εἴμαρται τῷ δεῖνι γενέσθαι σοφῶ μετὰ πόνων.
- [00227] Καὶ δεῖξόν μοί τινα χωρὶς τοῦ πονεῖν, μαθόντα τέχνην·
- [00228] ἀλλ' οὐκ ἂν ἔχοις·
- [00229] οὕτως οὐ τῆς γενέσεώς ἐστιν ἀλλὰ τῶν πόνων.
- [00230] Πόθεν οὖν ὁ δεῖνα πλούσιός ἐστι μιᾶρος ὦν, φησὶ, καὶ πονηρός, παρὰ πατρὸς μὴ δεξάμενος τὴν κληρονομίαν·
- [00231] ἕτερος δὲ μυρία μοχθῶν, πένης ὑπάρχει;
- [00232] ταῦτα γὰρ συνεχῶς γυμνάζουσι πάντα ἐπὶ πλούτου καὶ πενίας κινουῦντες, οὐδὲν ἐπὶ κακίας καὶ ἀρετῆς.
- [00233] Ἀλλ' ἐνταῦθα μὴ τοῦτο εἴπῃς, ἀλλὰ δεῖξον εἴ τις κακὸς ἐγένετο σπουδάζων, εἴ τις ἀγαθὸς ῥαθυμῶν·
- [00234] εἰ γὰρ ἰσχὺν ἔχει ἢ εἴμαρμένη, ἐπὶ τῶν μεγίστων ἐνδεικνύσθω τὴν ἰσχὺν, ἐπὶ ἀρετῆς καὶ κακίας, μὴ ἐπὶ πλούτου καὶ πενίας.
- [00235] Καὶ πόθεν ὁ δεῖνα ἐν νόσοις, φησὶν, ὁ δεῖνα ἐν ὑγείᾳ;
- [00236] πόθεν ὁ δεῖνα εὐδοκίμει, ἕτερος δὲ ἀσχημονεῖ;
- [00237] πόθεν ἐκείνῳ κατὰ γνώμην τὰ πράγματα προχωρεῖ, ἕτερός δὲ μυρία ἐπὶ μυρίοις ἐμποδίσματα;
- [00238] Ἀπόστηθι τῆς γενέσεως, καὶ εἶση ταῦτα·
- [00239] ἀκριβῶς πιστευσον ὅτι Θεὸς ἔστιν ὁ προνοῶν, καὶ εἶση σαφῶς ταῦτα.

- [00240] Ἀλλ' οὐ δύναμαι, φησίν·
- [00241] οὐ γὰρ ἀφήσιν ἢ σύγχυσις τῶν πραγμάτων τούτων ὑποπτεῦσαι πρόνοιαν.
- [00242] Εἰ Θεοῦ ταῦτα ἔργα, πῶς δύναμαι πιστεῦσαι ὅτι Θεὸς ὁ ἀγαθὸς τῷ πόρνῳ, τῷ μιᾶρῳ, τῷ πλεονέκτῃ χρήματα δίδωσι, τῷ δὲ ἀγαθῷ οὐκέτι;
- [00243] πόθεν πιστεύσω;
- [00244] ἀπὸ γὰρ πραγμάτων δεῖ πιστεῦειν.
- [00245] Καλῶς·
- [00246] οὐκοῦν γενέσεως ἐκεῖνα δικαίας, ἢ ἀδίκου;
- [00247] Ἀδίκου, φής.
- [00248] Τίς οὖν ταύτην ἐποίησεν;
- [00249] ἄρα ὁ Θεός;
- [00250] Οὐ, φησίν, ἀλλ' ἀγέννητός ἐστι.
- [00251] Καὶ πῶς ἀγέννητος οὕσα τοιαῦτα ἐργάζεται;
- [00252] ἐναντία γὰρ ταῦτα.
- [00253] Οὐκ ἔστιν οὖν ὅλως Θεοῦ ταῦτα.
- [00254] Οὐκοῦν ἐξετάσωμεν, τίς τὸν οὐρανὸν ἐποίησεν.
- [00255] Ἡ γένεσις, φησί.
- [00256] Τίς τὴν γῆν, τίς τὴν θάλασσαν, τίς τὰς ὥρας;
- [00257] Εἶτα ἐν μὲν τοῖς ἀψύχοις τοσαύτην εὐταξίαν ἐποίησε, τοσαύτην ἀρμονίαν, ἐν δὲ ἡμῖν, δι' οὓς τὰ πάντα, τοσαύτην ἀταξίαν;
- [00258] ὥσπερ ἂν εἴ τις τῆς μὲν οἰκίας, ὅπως ἔσται θαυμαστή, προνοήσῃ, τῶν δὲ οἰκετῶν μηκέτι.
- [00259] Τίς τὴν διαδοχὴν τῶν ὥρῶν φυλάττει;
- [00260] τίς τοὺς εὐτάκτους τῆς φύσεως νόμους τέθεικε;
- [00261] τίς ἡμέρας καὶ νυκτὸς δρόμους ἔταξε;
- [00262] Ταῦτα ἐκείνης τῆς γενέσεως ἀνώτερά ἐστιν.
- [00263] Οὐ, φησίν, ἀλλ' αὐτόματα γέγονε.
- [00264] Καὶ πῶς ἂν εὐταξία τοσαύτη αὐτομάτῃ γένοιτο ἂν;
- [00265] Πόθεν οὖν, φησίν, οἱ πλοῦσοι, οἱ ὑγιαίνοντες, οἱ εὐδοκμοῦντες, οἱ μὲν ἀπὸ πλεονεξίας, οἱ δὲ ἀπὸ κληρονομίας, οἱ δὲ ἀπὸ βίας;
- [00266] τίνας οὖν ἔνεκεν εὐημερεῖν τοὺς κακοὺς συνεχώρησεν ὁ Θεός;
- [00267] Ὅτι οὐκ ἔστιν ἐνταῦθα ἢ τοῦ κατ' ἀξίαν ἀντίδοσις, ἀλλ' ἐν τῷ μέλλοντι καιρῷ·
- [00268] τότε μοι δεῖξον τοιοῦτόν τι γινόμενον.
- [00269] Τέως ἐνταῦθά μοι δός, φησὶ, καὶ ἐκεῖ οὐ ζητῶ.
- [00270] Ἀλλὰ διὰ τοῦτο οὐ λαμβάνεις, ἐπεὶ ζητεῖς.
- [00271] Εἰ γὰρ ἐκτὸς ὦν τῆς ἡδονῆς οὕτως αὐτὰ ζητεῖς, ὡς ἐκείνων προτιμᾶν, πολλῷ μᾶλλον, εἰ καὶ ἡδονῆς καθαρᾶς ἀπέλαυες.
- [00272] Διὰ τοῦτο ταῦτα δείκνυσί σοι, ὅτι οὐδέν εἰσιν, ὅτι ἀδιάφορά ἐστιν·
- [00273] οὐ γὰρ ἂν, εἰ μὴ ἀδιάφορα ἦν, καὶ ἐκείνοις αὐτὰ ἔδωκεν ἂν·
- [00274] εἰπέ μοι, τὸ μέλανα εἶναι, ἢ μακρὸν, ἢ μικρὸν, οὐχὶ ἀδιάφορον·
- [00275] οὕτω καὶ ὁ πλοῦτος.



- [00276] Εἰπέ γάρ μοι, ἐπὶ τῶν ἀναγκαίων οὐκ ἐξ ἴσης πᾶσι δέδοται, οἷον ἐπιτηδειότης πρὸς ἀρετὴν, τῶν πνευματικῶν δωρεῶν ἢ διανομή;
- [00277] Εἰ ἤδεις τοῦ Θεοῦ τὰς εὐεργεσίας, οὐκ ἂν ἐκείνων ἐξ ἴσης ἀπολαύων ἐν τούτοις ἡγανάκτησας, οὐδ' ἂν ταύτην τὴν πλεονεξίαν ἐζήτησας.
- [00278] ἐκείνην τὴν ἰσομοιρίαν εἰδώς;
- [00279] Ὡσπερ ἂν ὁ οἰκέτης τροφὰς μὲν τὰς παρὰ δεσπότου καὶ ἐνδύματα καὶ οἰκήματα καρπούμενος, καὶ πάντων τῶν ἄλλων ἐξ ἴσης τοῖς ἄλλοις ἀπολαύων, εἰ τρίχας ἔχει περιττὰς ἐπὶ τῆς κεφαλῆς, ἢ ὄνυχας μείζονας, πλεον ἔχει νομίζοι τῶν ἄλλων·
- [00280] τὸν αὐτὸν <sup>[62.509]</sup> δὴ τρόπον καὶ ὁ τοιοῦτος μάτην ἐπὶ τούτοις μέγα φρονεῖ, ἐφ' οἷς τὴν ἀπόλαυσιν πρόσκαιρον ἔχει.
- [00281] Διὰ ταῦτα ἡμᾶς ἀφίστησιν αὐτῶν, ἵνα τὴν μανίαν ταύτην σβέσῃ, ἵνα μεταγάγῃ τὸν πρὸς αὐτὰ πόθον εἰς τὸν οὐρανόν.
- [00282] Ἡμεῖς δὲ οὐδὲ οὕτω σωφρονιζόμεθα.
- [00283] Ὡς γὰρ τὸ παιδίον εἶ τι παιδικὸν ἔχει, καὶ προτιμᾷ τούτο τῶν ἀναγκαίων, ἀποστρεφῆ αὐτὸ ὁ πατὴρ τῶν παιδικῶν, ἵνα καὶ ἄκοντα μεταγάγῃ πρὸς τὸ τέλειον.
- [00284] οὕτω καὶ ὁ Θεὸς πάντα ποιεῖ, ἵνα ἡμᾶς μεταγάγῃ εἰς τὸν οὐρανόν.
- [00285] Πῶς οὖν τοὺς πονηροὺς ἀφήσῃ πλουτεῖν, φησίν;
- [00286] Ὅτι οὐ πολὺς αὐτῷ λόγος ἐκείνων.
- [00287] Πῶς οὖν καὶ τοὺς δικαίους;
- [00288] Οὐκ αὐτὸς, ἀλλ' ἀπλῶς συγχωρεῖ.
- [00289] Καὶ ταῦτα μὲν νῦν ἐπιπολαίως ἡμῖν εἴρηται, ὡς πρὸς ἀγνοοῦντας τὰς Γραφάς·
- [00290] εἰ δὲ ἐβούλεσθε πιστεύειν καὶ προσέχειν τοῖς θείοις λόγοις, οὐδὲν ἂν <sup>[62.510]</sup> ἡμῖν τούτων ἐδέησε τῶν λόγων·
- [00291] ἐκ τούτων γὰρ πάντα ἂν ἤδειμεν.
- [00292] Ἴνα γὰρ μάθῃς, ὅτι οὐδὲν ἐστὶν ὁ πλοῦτος, οὔτε ἡ υἰγεία, οὔτε ἡ δόξα, ἐγὼ σοι δείκνυμι πολλοὺς, οἷς ἐξὸν κερδαίνειν, οὐ κερδαίνουσιν, οἷς ἐξὸν ὑγιαίνειν, κατατήκουσιν ἑαυτῶν τὰ σώματα, οἷς ἐξὸν δόξης ἀπολαύειν, πάντα πράττουσιν, ὥστε καταφρονεῖσθαι.
- [00293] Οὐδεὶς μέντοι ἀγαθὸς ὢν, σπουδάζει εἶναι κακός.
- [00294] Οὐκοῦν παυσώμεθα τοῦ ζητεῖν τὰ ἐνταῦθα ἀγαθὰ, καὶ ζητήσωμεν τὰ ἐν οὐρανοῖς.
- [00295] Οὕτω γὰρ αὐτῶν καὶ τυχεῖν δυνησόμεθα, καὶ τῆς αἰδίου τροφῆς ἀπολαύσομεν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [00296] Ἀμήν.
- [00297] ΟΜΙΛΙΑ Β'.
- [00298] Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·
- [00299] ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίας, θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.
- [00300] α'.
- [00301] Οὐδὲν οὕτω λυμαίνεται τὸ τῶν ἀνθρώπων γένος, ὡς τὸ φιλίας καταφρονεῖν, καὶ μὴ μετὰ πολλῆς αὐτὴν κατορθοῦν τῆς σπουδῆς·
- [00302] ὥσπερ οὖν οὐδὲν πάλιν ὀρθοῖ, ὡς τὸ παντὶ σθένει μεταδιώκειν αὐτήν.
- [00303] Καὶ τοῦτο δηλῶν ὁ Χριστὸς φησιν, Ἐὰν δύο συμφωνήσωσιν ἐπὶ τὸ αὐτὸ, πᾶν, ὃ ἐὰν αἰτήσωσι, λήψονται·
- [00304] καὶ πάλιν, Ὅταν πληθυνθῇ ἡ ἀνομία, ψυγήσεται ἡ ἀγάπη.
- [00305] Τοῦτο τὰς αἰρέσεις ἔτεκε πάσας.
- [00306] Ἐκ γὰρ τοῦ μὴ φιλεῖν τοὺς ἀδελφούς τοὺς ἑαυτῶν ἐφθόνου ἐυδοκμοῦσιν, ἐκ δὲ τοῦ φθονεῖν ἐφιλάρχου, ἐκ δὲ τοῦ φιλαρχεῖν αἰρέσεις ἔτεκον.
- [00307] Διὰ τοῦτο καὶ ὁ Παῦλος εἰπὼν, Ἴνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, καὶ τὸν τρόπον ὑφηγεῖται, καθ' ὃν τοῦτο γενέσθαι δυνατόν.
- [00308] Τίς δ' οὖν οὗτός ἐστιν;
- [00309] Ἡ ἀγάπη.

- [00310] Ὡσπερ οὖν ὅταν λέγη, Τέλος νόμου Χριστός, τουτέστι, συμπλήρωμα, καὶ τοῦτο ἐκείνων ἔχεται, οὕτως ἡ παραγγελία αὕτη ἐνέχεται τῇ ἀγάπῃ.
- [00311] Τέλος ἰατρείας υἰγεία·
- [00312] ὥστε υἰγείας οὕσης, οὐ πολλῆς δεῖ κατασκευῆς·
- [00313] καὶ ἀγάπης οὕσης, οὐ πολλῆς δεῖ παραγγελίας.
- [00314] Ἀγάπην δὲ ποίαν φησί·
- [00315] Τὴν εἰλικρινῆ, οὐ τὴν μέχρι ῥημάτων, ἀλλὰ τὴν ἀπὸ διαθέσεως, καὶ γνώμης καὶ τοῦ συναλγεῖν, Ἐκ καθαρᾶς, φησὶ, καρδίας·
- [00316] ἦτοι περὶ πολιτείας φησὶν ὀρθῆς, ἢ περὶ γνησίας φιλίας.
- [00317] Ποιεῖ γὰρ καὶ βίος ἀκάθαρτος σχίσματα·
- [00318] Πᾶς γὰρ ὁ φαῦλα πράσων, μισεῖ τὸ φῶς.
- [00319] Ἔστι γὰρ φιλία καὶ ἡ τῶν φαύλων, οἷον καὶ ληστὰι ληστὰς φιλοῦσιν, καὶ ἀνδροφόνοι ἀνδροφόνους·
- [00320] ἀλλ' οὐκ ἔστι τοῦτο ἀπὸ συνειδήσεως ἀγαθῆς, ἀλλ' ἀπὸ φαύλης, οὐδ' ἐκ καθαρᾶς καρδίας, ἀλλ' ἐξ ἀκαθάρτου, οὐδὲ ἐκ πίστεως ἀνυποκρίτου, ἀλλ' ἐπιπλάστου καὶ ὑποκεκρυμένης.
- [00321] Πίστις γὰρ τὸ ἀληθὲς δείκνυσιν·
- [00322] ἀπὸ δὲ πίστεως εἰλικρινοῦς ἡ ἀγάπη τίκτεται·
- [00323] ὁ γὰρ ὄντως εἰς Θεὸν πιστεύων, οὐκ ἀνέχεται ποτε ταύτην ἀφεῖναι.
- [00324] Ὡν τινες, φησὶν, ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίας.
- [00325] Καλῶς εἶπεν, Ἀστοχήσαντες·
- [00326] τέχνης γὰρ δεῖ, ὥστε εὐθέα βάλλειν, καὶ μὴ ἔξω τοῦ σκοποῦ.
- [00327] Ὡστε ὑπὸ τοῦ Πνεύματος εὐθύνη [62.510] σθαι·
- [00328] πολλὰ γὰρ τὰ τῆς εὐθείας παρεκτρέποντα·
- [00329] καὶ δεῖ πρὸς ἕν ὄραν.
- [00330] Θέλοντες, φησὶν, εἶναι νομοδιδάσκαλοι.
- [00331] Ὁρᾶς καὶ ἄλλην αἰτίαν, τὴν τῆς φιλαρχίας;
- [00332] Διὰ τοῦτο καὶ ὁ Χριστὸς ἔλεγεν, Ὑμεῖς δὲ μηδένα καλέσητε Παββί·
- [00333] καὶ πάλιν ὁ Ἀπόστολος, Οὐδὲ γὰρ αὐτοὶ τὸν νόμον φυλάσσουσιν, ἀλλ' ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται.
- [00334] Τοῦ ἀξιώματος ἐφίενται, φησὶ·
- [00335] διὰ τοῦτο πρὸς τὴν ἀληθειαν οὐχ ὀρῶσι.
- [00336] Μὴ νοοῦντες, φησὶ, μήτε ἂ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.
- [00337] Ἐνταῦθα διαβάλλει αὐτούς, ὡς οὐκ εἰδότας τὸν τοῦ νόμου σκοπὸν, οὐδὲ τὸν καιρὸν μέχρι τίνος κύριον αὐτὸν εἶναι ἐχρῆν.
- [00338] Πῶς οὖν, εἰ ἐξ ἀγνοίας, ἀμάρτημα τοῦτο λέγεις;
- [00339] Ὅτι οὐ διὰ τὸ θέλειν νομοδιδασκάλους εἶναι μόνον, ἀλλὰ καὶ διὰ τὸ μὴ κατέχειν τὴν ἀγάπην τοῦτο ἔπαθον·
- [00340] ἄλλως δὲ καὶ ἡ ἀγνοια ἐκ τούτων ἐτέχθη.
- [00341] Ὅταν γὰρ ἡ ψυχὴ πράγμασιν ἑαυτὴν ἐκδῶ σαρκικοῖς, πηροῦται αὐτῆς τὸ διορατικόν·
- [00342] ἐκπεσοῦσα δὲ τῆς ἀγάπης ἐμπίπτει εἰς φιλονεικίαν, καὶ πηροῦται τὸ τῆς διανοίας ὄμμα.
- [00343] Ὁ γὰρ ὑπὸ τίνος ἐπιθυμίας τούτων τῶν προσκαιρῶν κατεχόμενος, μεθύων τῷ πάθει, τῆς ἀληθείας οὐκ ἂν γένοιτο κριτῆς ἀδέκαστος.
- [00344] Οὐκ ἴσασι, φησὶ, περὶ τίνων διαβεβαιοῦνται.
- [00345] Εἰκὸς γὰρ ἦν αὐτούς περὶ τοῦ νόμου φθέγγεσθαι, καὶ πολλὰ περὶ καθαρῶν καὶ τῶν ἄλλων τῶν σωματικῶν λέγειν.

- [00346] Εἶτα ἀφείς ἐκεῖνα ἐλέγξαι, ὡς οὐδὲν ὄντα ἢ σκιὰν τῶν πνευματικῶν καὶ ὑπογραμμὸν, ὃ μᾶλλον προσηνέστερον ἦν, τοῦτο ἐργάζεται.
- [00347] Ποῖον δὴ τοῦτο;
- [00348] Ἐπαινεῖ τὸν νόμον, νόμον ἐνταῦθα τὸν δεκάλογον καλῶν.
- [00349] Ἀπὸ δὲ τούτου κάκεῖνα ἐξέβαλεν.
- [00350] Εἰ γὰρ ταῦτα αὐτὰ κολάζει τοὺς παραβάτας, καὶ ἄχρηστα ἡμῖν γίνεται, πολλῶ μᾶλλον ἐκεῖνα.
- [00351] Οἶδαμεν δὲ, φησὶν, ὅτι καλὸς ὁ νόμος, ἐὰν τις αὐτῷ νομίμως χρῆται, εἰδῶς, τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται.
- [00352] Καλὸς, φησὶ, καὶ οὐ καλός.
- [00353] Τί δαί, φησὶν;
- [00354] ἐὰν μὴ νομίμως τις χρῆται, οὐκ ἔστι καλός;
- [00355] Καὶ οὕτω καλός;
- [00356] ἀλλ' ὃ λέγει τοῦτό ἐστιν·
- [00357] ὅταν ἐκπληροῖ αὐτὸν δι' ἔργων·
- [00358] τὸ γὰρ, Ἐὰν τις αὐτῷ νομίμως χρῆται, τοῦτό ἐστιν ἐνταῦθα σημαῖνον.
- [00359] Ὅταν δὲ ἐξηγῶνται μὲν αὐτὸν διὰ ῥημάτων, διὰ δὲ τῶν ἔργων παραβαίνωσι, τοῦτό ἐστιν ἀνόμως χρῆσθαι·
- [00360] χρῆται μὲν γὰρ καὶ οὗτος, ἀλλ' οὐκ εἰς οἰκείαν ὠφέλειαν.
- [00361] [62.511] Ἦστι καὶ ἄλλο πρὸς τούτῳ εἰπεῖν.
- [00362] Ποῖον δὴ τοῦτο;
- [00363] Οἶον ἐὰν νομίμως χρῆσθαι τῷ νόμῳ, παραπέμπει σε πρὸς τὸν Χριστόν.
- [00364] Ὅταν γὰρ αὐτοῦ σκοπὸς ἦ δικαιοῦσαι τὸν ἄνθρωπον, μὴ δύνηται δὲ, παραπέμπει πρὸς τὸν δυνάμενον.
- [00365] Καὶ ἄλλως δὲ νομίμως χρῆσθαι τῷ νόμῳ ἔστιν, ὅταν ἐκ πολλῆς αὐτὸν φυλάττης τῆς περιουσίας.
- [00366] Τί δὲ ἐστιν, ἐκ περιουσίας;
- [00367] Ὅσπερ τῷ χαλινῷ, φησὶν, εὐτάκτως κέχρηται, οὐχ ὁ σκιρτῶν ἵππος, οὐδ' ὁ δάκνων, ἀλλ' ὁ ἀπλῶς αὐτὸν περικείμενος σχήματος ἔνεκεν·
- [00368] οὕτω καὶ νόμῳ νομίμως χρῆται ὁ μὴ διὰ τὴν ἐκ τῶν γραμμάτων ἀνάγκην σωφρονῶν.
- [00369] Τίς δὲ αὐτῷ νομίμως χρῆσεται;
- [00370] Ὁ εἰδῶς, ὅτι οὐ δεῖται αὐτοῦ.
- [00371] Ὁ γὰρ πρὸς τοσοῦτον ἀρετῆς φθάσας, ὥστε μὴ διὰ τὸν ἐκείνου φόβον αὐτὸν κατορθοῦν, ἀλλὰ διὰ τὴν ἀρετὴν, οὗτος νομίμως χρῆται αὐτῷ καὶ ἀσφαλῶς·
- [00372] ἐὰν τις αὐτῷ οὕτω χρῆται, ὡς μὴ φοβούμενος αὐτὸν, ἀλλὰ τῆς ἐκεῖ τιμωρίας κειμένης μᾶλλον τὴν κατάγνωσιν ἔχων πρὸ ὀφθαλμῶν.
- [00373] Καὶ ἄλλως δὲ δίκαιον ἐνταῦθα καλεῖ τὸν κατορθωκότα τὴν ἀρετὴν.
- [00374] Ἐκεῖνος τοίνυν κέχρηται τῷ νόμῳ καλῶς, ὁ μὴ καταξιῶν ἀπ' αὐτοῦ παιδεύεσθαι.
- [00375] β'.
- [00376] Ὅσπερ γὰρ αἱ στιγμαὶ τῶν γραμμάτων τοῖς παισὶ κείνται, ὁ δὲ τὰ ἀπ' αὐτῶν πληρῶν μὴ ἐξ αὐτῶν, ἀλλ' ἐξ ἐτέρων, μείζονος ἐπιστήμης ἂν εἴη ἔμπειρος, καὶ κρεῖττον μᾶλλον κέχρηται τοῖς γραμμασιν·
- [00377] οὕτως ὁ ὑπὲρ τὸν νόμον, οὐ παιδαγωγεῖται τῷ νόμῳ.
- [00378] Ὁ γὰρ μὴ ἀπὸ τοῦ φόβου αὐτὸν πληρῶν, ἀλλ' ἀπὸ τῆς κατὰ τὴν ἀρετὴν ἐπιθυμίας, πλειόνως οὗτος μάλιστα αὐτὸν κατορθοῖ.
- [00379] Οὐ γὰρ ὁμοίως ὁ κόλασιν δεδοικώς, καὶ ὁ τιμῆς ἐφιέμενος τὸν νόμον πληροῖ·
- [00380] οὐχ ὁμοίως ὁ ὑπὸ τὸν νόμον ὢν, καὶ ὁ ὑπὲρ τὸν νόμον·

- [00381] τὸ γὰρ ὑπὲρ νόμον ζῆσαι, τοῦτό ἐστι νομίμως χρῆσθαι, Νόμῳ γὰρ ἐκεῖνος χρῆται καλῶς καὶ φυλάττει, ὁ μείζονα τοῦ νόμου κατορθῶν, ὁ μὴ καταξιῶν παιδευτὴν αὐτὸν ἔχειν.
- [00382] Ὁ γὰρ νόμος, ὡς τὰ πολλὰ, κακῶν ἀπαγόρευσις ἐστὶ·
- [00383] δίκαιον δὲ οὐ ποιεῖ τοῦτο, ἀλλὰ καὶ ἀγαθῶν ἐργασία.
- [00384] Ὡστε ὅσοι κακῶν ἀπέχονται ὡς δούλοι, οὗτοι οὐ πληροῦσιν αὐτοῦ τὸν σκοπόν·
- [00385] διὰ γὰρ τοῦτο κεῖται, ἵνα παράβασιν κολάζῃ.
- [00386] Ὡστε καὶ ἐκεῖνοι κέχρηται αὐτῷ, ἀλλ' ἐν τῷ κόλασιν δεδοικέναι.
- [00387] Θέλεις γὰρ, φησὶ, μὴ φοβεῖσθαι τὴν ἐξουσίαν;
- [00388] τὸ ἀγαθὸν ποιεῖ·
- [00389] ὡς ἂν εἴποι τις·
- [00390] Μόνοις γὰρ τοῖς πονηροῖς τιμωριῶν διαγορευτικός ἐστὶ·
- [00391] τῷ δὲ στεφάνων ἄξια ποιήσαντι ποῦ χρήσιμος ὁ νόμος;
- [00392] ὥσπερ οὖν ὁ ἰατρός τῷ τραῦμά τι ἔχοντι, οὐ τῷ ὑγιαίνοντι, οὐδὲ τῷ καλῶς διακειμένῳ.
- [00393] Ἀνόμοις δὲ, φησὶ, καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς.
- [00394] Ἀνόμους Ἰουδαίους καλεῖ, τοὺς αὐτοὺς δὲ καὶ ἀνυποτάκτους.
- [00395] Ὁ νόμος, φησὶν, ὀργὴν κατεργάζεται.
- [00396] Τοῦτο πρὸς τοὺς ποιοῦντας τὸ κακόν.
- [00397] Τί δὲ πρὸς τὸν τιμῆς ἄξιον;
- [00398] Διὰ νόμου, φησὶν, ἐπίγνωσις ἁμαρτίας.
- [00399] Τί δαὶ πρὸς τὸν δίκαιον;
- [00400] Δικαίῳ, φησὶ, νόμος οὐ κεῖται.
- [00401] Διὰ τί;
- [00402] Ὅτι κολάσεώς ἐστὶν ἐκτός, καὶ ὅτι οὐ περιμένει τὰ πρακτέα παρ' ἐκείνου μαθεῖν, ἔχων ἔνδον ὑπαγορεύουσαν τὴν τοῦ Πνεύματος χάριν.
- [00403] Νόμος γὰρ ἐδόθη, ἵνα τῷ φόβῳ κολάζωνται καὶ τῇ ἀπειλῇ.
- [00404] Οὐ δεῖ τοίνυν χαλινῶ ἐπὶ τὸν εὐήνιον ἵππον, οὐδὲ παιδαγωγίας ἐπὶ τὸν οὐ δεόμενον παιδαγωγῶ.
- [00405] Ἀνόμοις δὲ, φησὶ, καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλοῖαις καὶ μητραλοῖαις.
- [00406] Καὶ οὐ μέχρι τούτου ἔστη, οὐδὲ μέχρι τῶν ἁμαρτημάτων μόνον, ἀλλὰ καὶ κατ' εἶδος ἐπεξήλθε τὰ ἁμαρτήματα, ὥστε πείσαι ἐπαισχυθῆναι τὴν τοῦ νόμου ἐπιστάσιαν.
- [00407] Εἶτα καταλέξας κατ' εἶδος, εἶπε καὶ κατὰ παράλειψιν, καίτοι <sup>[62.512]</sup> καὶ τὰ εἰρημένα ἱκανὰ ἦν ἀπαγαγεῖν.
- [00408] Περί τίνων οὖν ταῦτά φησι;
- [00409] Περί Ἰουδαίων·
- [00410] οὗτοι γὰρ καὶ πατραλοῖαι καὶ μητραλοῖαι, καὶ αὐτοὶ καὶ βεβήλοι καὶ ἀνόσιοι·
- [00411] τούτους γὰρ αἰνίττεται, Ἀσεβέσιν, εἰπῶν, καὶ ἁμαρτωλοῖς.
- [00412] Τοιούτων δὲ ὄντων αὐτῶν ἀναγκαίως καὶ ὁ νόμος ἐδόθη.
- [00413] Εἶπε γὰρ μοι, οὐχὶ συνεχῶς εἰδώλοισι προσεκύουν;
- [00414] οὐ τὸν Μωϋσέα ἐλίθαζον;
- [00415] οὐ φόνων αὐτῶν αἱ χεῖρες ἔγεμον συγγενικῶν;

- [00416] οὐχὶ ἄνω καὶ κάτω ταῦτα αὐτοῖς ἐγκαλοῦσιν οἱ προφήται·
- [00417] Τοῖς δὲ τὰ ἐν οὐρανῷ φιλοσοφοῦσι περιττὰ ταῦτα.
- [00418] Πατραλοίαις, φησὶ, καὶ μητραλοίαις, ἀνδροφόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τε ἕτερον τῆ ὑγιαίνουσης διδασκαλίᾳ ἀντίκειται.
- [00419] Καλῶς εἶπε, Τῆ ὑγιαίνουση διδασκαλίᾳ.
- [00420] Ἐκεῖνα γὰρ πάντα πάθη ψυχῆς ἦν διεφθαρμένης.
- [00421] Κατὰ τὸ Εὐαγγέλιον, φησὶ, τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγώ.
- [00422] Ὡστε καὶ νῦν ἐπὶ βεβαιώσει τοῦ Εὐαγγελίου δεῖ νόμου·
- [00423] τοῖς μέντοι πειθομένοις οὐ δεῖ.
- [00424] Εὐαγγέλιον δὲ δόξης αὐτὸ καλεῖ, δι' οὐδὲν ἕτερον, ἀλλ' ἡ διὰ τοὺς αἰσχυνομένους ἐπὶ τοῖς διαγωμοῖς, καὶ ἐπὶ τῷ πάθει τοῦ Χριστοῦ.
- [00425] Τῶν τε οὖν ἄλλων ἔνεκεν καὶ τούτων αὐτῶν Εὐαγγέλιον δόξης εἶρηκε, δηλῶν ὅτι δόξα ἐστὶ τὸ πάθος τοῦ Χριστοῦ·
- [00426] ἡ καὶ τὰ μέλλοντα αἰνίττεται.
- [00427] Εἰ γὰρ τὰ παρόντα αἰσχύνης γέμει καὶ ὄνειδῶν, ἀλλὰ τὰ μέλλοντα οὐ τοιαῦτα·
- [00428] τὸ δὲ Εὐαγγέλιον μελλόντων ἐστίν, οὐ παρόντων.
- [00429] Πῶς οὖν ὁ ἄγγελος, Ἰδοὺ εὐαγγελίζομαι ὑμῖν, ὅτι ἐτέχθη ὑμῖν Σωτήρ;
- [00430] Ὅτι τεχθεὶς ἔμελλε τοῦτο γίνεσθαι·
- [00431] οὐ γὰρ ἅμα ἐγεννήθη, εἰργάζετο τὰ σημεῖα.
- [00432] Κατὰ τὸ Εὐαγγέλιον, φησὶ, τῆς δόξης τοῦ μακαρίου Θεοῦ.
- [00433] Τῆς δόξης·
- [00434] ἡ τὴν λατρείαν φησὶ τοῦ Θεοῦ, ἡ ὅτι εἰ τὰ παρόντα πάντα ἐμπέλησται τῆς δόξης αὐτοῦ, πολλῶ δὲ μᾶλλον τὰ μέλλοντα·
- [00435] ὅταν τεθῶσι, φησὶν, ὑπὸ τοὺς πόδας αὐτοῦ οἱ ἐχθροὶ αὐτοῦ·
- [00436] ὅταν ἀντικείμενον ἡ μηδὲν, ὅταν ἴδωσιν οἱ δίκαιοι πάντα τὰ μακαριστὰ ἐκεῖνα, ἃ μήτε ὀφθαλμὸς εἶδε, μήτε οὖς ἤκουσε, μήτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.
- [00437] Θέλω γὰρ, φησὶν, ἴν' ὅπου εἰμι ἐγώ, καὶ οὗτοι ᾧσιν, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι.
- [00438] Μάθωμεν τίνες ἄρα οὗτοί εἰσι, καὶ μακαρίσωμεν αὐτούς, ἐννοοῦντες ὅσων ἀπολαύσονται τότε ἀγαθῶν, ὅσης μεθέξουσιν δόξης, ὅσου φωτός.
- [00439] Ἡ μὲν γὰρ ἐνταῦθα δόξα οὐδαμινὴ τέ ἐστι καὶ ἄστατος·
- [00440] κὰν παραμείνη δὲ, ἕως τελευτῆς παραμένει, καὶ λοιπὸν παντελῶς σβέννυται·
- [00441] Οὐ γὰρ συγκαταβήσεται αὐτῷ, φησὶν, ἡ δόξα αὐτοῦ ὀπίσω αὐτοῦ·
- [00442] πολλοῖς δὲ οὐδὲ ἐνταῦθα μέχρι τέλους παρῆμεινε·
- [00443] περὶ δὲ ἐκείνης οὐκ ἔστιν ὑποπτεῦσαί τι τοιοῦτον, ἀλλὰ πᾶν τούναντίον, ὅτι μένει, καὶ οὐδὲ τέλος ἔξει ποτέ.
- [00444] Τοιαῦτα γὰρ τὰ τοῦ Θεοῦ, μόνιμα καὶ μεταβολῆς κρείττω πάσης καὶ τέλους.
- [00445] Οὐ γὰρ ἐστὶν ἡ δόξα τότε ἐκ τῶν ἕξω, ἀλλ' ἐκ τῶν ἔνδον·
- [00446] οἷόν τι λέγω·
- [00447] Οὐκ ἀπὸ ἱματίων πολυτελῶν, οὐκ ἀπὸ πλήθους θεραπόντων, οὐκ ἀπὸ ὀχημάτων ἡ δόξα τότε γίνεται, ἀλλὰ τούτων χωρὶς αὐτὸς ὁ ἀνὴρ ἠμφίεσται τὴν δόξαν.
- [00448] Νῦν μὲν γὰρ, ἂν ταῦτα ἀπῆ, γυμνὸς τῆς δόξης ἔσται, ἐκεῖ δὲ οὐχ οὕτως.
- [00449] Ἐν γοῦν βαλανείοις γυμνοὺς ὀρῶμεν ἐντίμους καὶ ἀτίμους, ὀρῶμεν δὲ καὶ φαύλους.
- [00450] Τῶν ἐν ἀγοραῖς πολλοὶ γοῦν πολλάκις ἐκινδύνευσαν, τῶν παιδῶν αὐτοῦς κατὰ τινὰ χρεῖαν ἀπολιπόντων·

[00451] ἐκεῖ δὲ μεθ' ἑαυτοῦ τὴν δόξαν ἔχει πανταχοῦ.

[00452] Καὶ καθάπερ οἱ ἄγγελοι, ὅπουπερ ἂν [62.513] φανῶσιν, ἐν ἑαυτοῖς τὴν δόξαν ἔχουσιν, οὕτω καὶ οἱ ἅγιοι·

[00453] μᾶλλον δὲ καθάπερ ὁ ἥλιος οὐ δεῖται ἱματίου, οὐ δεῖται ἐτέρου τινός, ἀλλ' ἅμα τε ἐφάνη καὶ τὴν ἑαυτοῦ δόξαν ἐξέλαμψεν, οὕτω καὶ τότε ἔσται.

[00454] γ'.

[00455] Μεταδιώκωμεν τοίνυν τὴν δόξαν ἐκείνην, ἧς οὐδὲν αἰδεσιμώτερον·

[00456] καταλείπωμεν ταύτην, ἧς οὐδὲν οὐδαμινώτερον.

[00457] Ἐν περιβολῇ, φησὶν, ἱματίων μὴ καυχῆση.

[00458] Ταῦτα ἄνωθεν προελέγετο τοῖς νηπίοις.

[00459] Καὶ γὰρ ὁ ὀρχηστῆς καὶ ἡ πόρνη καὶ ὁ σικηνικός χαριέστερά σου ἠμφίεσται καὶ πολυτελέστερα.

[00460] Καὶ χωρὶς δὲ τούτων, καυχᾶσαι ἐπὶ πράγματι, ᾧ ἂν ἐπίθωνται σῆτες, ἀπεστέρησάν σε τῆς ἀπολαύσεως.

[00461] Ὁρᾶς πῶς ἀβέβαιόν ἐστι πρᾶγμα, ἢ τοῦ παρόντος βίου δόξα;

[00462] Καυχᾶ ἐπὶ πράγματι, ὁ σκώληκες τίκτουσι, καὶ ἀπολλύουσι·

[00463] λέγονται γὰρ Ἰνδικὰ τινα ζωῦφια εἶναι, ὅθεν τὰ νήματα ταῦτα κατασκευάζεται.

[00464] Κτῆσαι ἱμάτιον, εἰ βούλει, τὸ ἐκ τῶν ἄνωθεν ὑφαντὸν, τὴν περιβολὴν τὴν θαυμασίαν καὶ λαμπρὰν, τὸν ἱματισμὸν τὸν διάχρυσον ὄντως.

[00465] Ἐκεῖνος ὁ χρυσὸς οὐκ ἀπὸ μετάλλων ἐστίν, ἀ καταδικῶν χεῖρες ὤρυξαν, ἀλλ' ἀπὸ ἀρετῆς τίκεται.

[00466] Περιβάλωμεν ἑαυτοὺς ἐκείνη τῇ στολῇ, ἣν οὐκ ἄνθρωποι πένητες καὶ δούλοι κατασκευάζουσιν, ἀλλ' αὐτὸς ὁ Δεσπότης.

[00467] Ἀλλὰ ἐρεῖς ὅτι κατέσπαρται τῷ ἱματίῳ τούτῳ χρυσός;

[00468] Καὶ τί τοῦτο πρὸς σέ;

[00469] τὸν γὰρ ἐργασάμενον πάντες θαυμάζουσιν, οὐ τὸν περικείμενον·

[00470] ἐκείνου γὰρ ὄντως τὸ θαῦμα.

[00471] Ὡσπερ γὰρ ἐπὶ τῶν ἱματίων τῶν λιτῶν οὐ τὸ ξύλον, ἐν ᾧ ἐντέταται τὸ ἱμάτιον ἐπὶ τὸ κναφεῖον, θαυμάζομεν, ἀλλὰ τὸν ἐργαζόμενον, καίτοι ξύλον αὐτὰ φορεῖ, καὶ ξύλω ἐνδέδεται.

[00472] Ὡσπερ οὖν ἐκεῖνα οὐ χρεῖας ἔνεκεν ἐνδέδεται, οὕτως οὐδὲ αὐταί, ἀλλὰ τῆς τοῦ ἱματίου χρεῖας, ἵνα τινάσσηται, φησὶν, ἵνα μὴ σῆτι κατατείνηται.

[00473] Πῶς οὖν οὐκ ἐσχάτης τοῦτο ἀνοίας ἐστίν, ὑπὲρ τοῦ μηδενὸς τοσαύτην ποιῆσθαι σπουδὴν, καὶ πάντα μηχανᾶσθαι, καὶ τὴν ἑαυτῶν προδιδόναι σωτηρίαν, καὶ τῆς γεέννης καταφρονεῖν, καὶ εἰς Θεὸν ὑβρίζειν, καὶ περιορᾶν τὸν Χριστὸν πεινῶντα;

[00474] Τί ἂν τις εἴποι τὴν τῶν ἀρωμάτων πολυτέλειαν, τῶν Ἰνδικῶν, τῶν Ἀραβικῶν, τῶν Περσικῶν.

[00475] τῶν ξηρῶν, τῶν ὑγρῶν, τῶν μύρων, τῶν θυμιαμάτων, ἅπερ ἅπαντα δαπάνην ἔχει πολλὴν καὶ ἀνόητον;

[00476] Τί μυρίζεις, ὦ γύναι, τὸ σῶμα ἔσωθεν ἀκαθαρσίας γέμον;

[00477] τί περὶ τὸ δυσῶδες ἀναλίσκη, καὶ ταυτὸ ποιεῖς, ὥσπερ ἂν εἴ τις ἐπιβάλοι βορβόρω μύρον, ἢ πλίνθῳ διαβρέχοι βάλσαμον;

[00478] Ἔστιν, εἰ βούλει, μύρον, ἔστιν ἄρωμα, ᾧ δυνήσῃ χρῆσαι τὴν ψυχὴν, οὐκ ἐξ Ἀραβίας, οὐδὲ ἐξ Αἰθιοπίας, οὐδ' ἀπὸ Περσίδος, ἀλλ' ἐξ αὐτοῦ φερόμενον τοῦ οὐρανοῦ, πωλούμενον οὐ χρυσίου, ἀλλὰ προαιρέσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου.

[00479] Τοῦτο ἀγόρασαι τὸ μύρον, οὗ ἡ ὁσμὴ τὴν οἰκουμένην ἐμπλῆσαι δύναται·

[00480] τούτου ἀπέπνεον οἱ ἀπόστολοι·

[00481] Ὅσμη γὰρ ἔσμεν εὐωδίας, φησὶν, οἷς μὲν εἰς θάνατον, οἷς δὲ εἰς ζωὴν.

[00482] Τί δὴ τοῦτό ἐστιν;

[00483] Ὅτι καὶ ὅς ἀποπνίγεσθαι λέγεται ἀπὸ τῆς εὐωδίας.

[00484] Οὐ τὸ σῶμα δὲ μόνον τῶν ἀποστόλων, ἀλλὰ καὶ τὰ ἱμάτια τοῦ μύρου τοῦ πνευματικοῦ ἀπέπνεον.

[00485] Οὕτω γὰρ ἔπνει καλὸν τὰ ἱμάτια Παύλου, ὡς δαίμονας ἀπελαύνειν.

- [00486] Ποίου φύλλου, ποίας κασίας, ποίας σμύρνης ουχί και ήδίων και χρησιμωτέρα αύτη ή ευωδία;
- [00487] Εί γάρ δαίμονας άπήλαυνε, τί ουκ άν έτερον ειργάσατο;
- [00488] Τουτο κατασκευάζωμεν τó μύρον·
- [00489] κατασκευάζει δέ αυτό δι' έλεημοσύνης ή πνευματική χάρις.
- [00490] [62.514] Τούτου και έκει άπελθόντες μέλλομεν άποπνεϊν, και τούς άγίους προς έαυτούς έπιστρέφειν·
- [00491] και καθάπερ ένταυθα πάντας έπιστρέφουσιν οί άνακεχρωσμένοι ταϊς ευωδίαϊς, καν τε εις βαλανείον, καν τε εις εκκλησίαν, καν τε εις έτερον πολυάνθρωπον τόπον άπέλθη ό τουτο άποπνεών, πάντες αυτού έξαρτώνται, και πάντες έπιστρέφονται·
- [00492] ούτω και έν εκείνω τῷ κόσμῳ τῶν άποπνεουσῶν ψυχῶν τῆς πνευματικῆς ευωδίας εισιουσῶν, πάντες ύπεξίστανται και παραχωροῦσι.
- [00493] Και ένταυθα δέ και δαίμονες και κακίαϊ πασαι προσελθεϊν ου τολμῶσιν ουδέ ύπομένουσιν·
- [00494] άποπνίγονται γάρ.
- [00495] Έκεϊνο τοίνυν τó άρωμα περιθώμεθα.
- [00496] Τουτο μέν γάρ και βλακειάς δόξαν ήμϊν περιτίθησιν, εκείνο δέ άνδρείας και θαύματος όντως·
- [00497] και παρόρησίαν δέ ήμϊν παρέχει πολλήν.
- [00498] Τουτο τó άρωμα ου γῆ αναδίδωσιν, άλλ' άρετή τίκτει, ου μαραίνεται, άλλ' άνθεϊ·
- [00499] τουτο τιμίους τούς έχοντας ποιεί.
- [00500] Τούτω χριόμεθα, όταν βαπτιζώμεθα·
- [00501] τότε καλόν άποπνεόμεν.
- [00502] Τó δέ και τó έξῆς τουτου άποπνεϊν, τῆς ήμῶν έστι σπουδῆς.
- [00503] Διά τουτο και τó παλαιόν μύρω έχριόντο οί ιερεϊς, τῆς άρετῆς σύμβολον διδόντες, ότι τόν ιερέα καλόν άποπνεϊν δεϊ.
- [00504] Τῆς δέ άμαρτίας ουδέν έστι δυσωδέστερον.
- [00505] Όρα αύτῆς πῶς διαγράφει τήν φύσιν ό προφήτης.
- [00506] Προσώζεσαν και έσάπησαν οί μάλωπές μου.
- [00507] Όντως γάρ σηπεδόνος χείρων έστι και δυσωδεστέρα ή άμαρτία.
- [00508] Τί γάρ, ειπέ μοι, πορνείας δυσωδέστερον;
- [00509] Εί δέ μη αισθάνῃ έργαζομένης, έννόησόν μοι τίς ή άμαρτία μετά τήν έργασίαν, και τότε αύτῆς όψει τήν δυσωδίαν, τότε τήν προστριβεϊσαν άκαθαροσίαν, τότε τó άγος, τότε τó μύσος.
- [00510] Τοιαύτη πασα άμαρτία·
- [00511] πριν ή μέν έργασθῆναι, έχει τινά ήδονήν, μετά δέ τó τελεσθῆναι τó μέν ήδύ παύεται και μαραίνεται, τó δέ λυπηρόν και κατηφές έπεισέρχεται.
- [00512] Η δέ δικαιοσύνη τούναντίον·
- [00513] παρὰ μέν τήν άρχῆν έχει τούς πόνους, προς δέ τῷ τέλει τήν ήδονήν και τήν άνάπαυσιν.
- [00514] Ουδέ εκεί μέν οὔν ή ήδονή ήδονή γίνεται, τῆ προσδοκία τῆς αισχύνης και τῆς τιμωρίας·
- [00515] και ένταυθα δέ páλιν ουδέ ό πόνος πόνος τῆ έλπίδι τῶν άμοιβῶν.
- [00516] Τί δῆ ή μέθη, ειπέ μοι;
- [00517] ουκ έν τῷ πίνειν μόνον έχει τήν ήδονήν;
- [00518] μάλλον δέ ουδ' έν τῷ πίνειν.
- [00519] Όταν γάρ εις άναισθησίαν έμπέση, και μηδένα τῶν παρόντων βλέπη, άλλὰ τῶν μαινομένων χείρον διακείται, ποία λοιπόν ήδονή;
- [00520] Μάλλον δέ ουδέ έν αύτῇ τῇ πορνεία ήδονή τίς έστιν.

- [00521] Ὅταν γὰρ ὑπὸ πάθους ἢ ψυχῆ κατεχομένη τὴν κρίσιν ἀφαιρῆται, ποία αὕτη ἡδονή;
- [00522] Εἰ δὲ τοῦτο, καὶ ψῶρα ἡδονή.
- [00523] Ἡδονὴν δὲ ἐκείνην ἐγὼ εἶπομι ἂν τὴν ἀληθῆ, ὅταν μὴ ἦ ἐν πάθει ἢ ψυχῆ κατατεινομένη ὑπὸ τοῦ σώματος καὶ διασπασμένη.
- [00524] Ποία γὰρ αὕτη ἡδονή, τρίζειν ὀδόντας, διαστρέφειν ὀφθαλμούς, γαργαλίζεσθαι καὶ θερμαίνεσθαι πέρα τοῦ δέοντος;
- [00525] Οὕτω δὲ οὐκ ἔστιν ἡδονή, ὅτι σπεύδομεν αὐτῆς ἀπαλλαγῆναι ταχέως, καὶ ἀπαλλαγέντες ἀλγοῦμεν.
- [00526] Εἰ ἡδονὴ ἔστι, μὴ ἀπαλλάττου αὐτῆς, ἀλλὰ μένε ἐν τῇ ἡδονῇ.
- [00527] Ὁρᾶς ὅτι ὄνομά ἐστι μόνον ἡδονῆς;
- [00528] Ἀλλ' οὐ τὰ παρ' ἡμῖν τοιαῦτα, ἀλλ' ὄντως ἔστιν ἡδέα, οὐ μετὰ φλογὸς ἔχοντα τὴν ἡδονὴν, ἀλλ' ἐλευθέραν ἀφιέντα τὴν ψυχὴν, καὶ εὐφραίνοντα καὶ διαχέοντα.
- [00529] Τοιαύτη ἦν ἡ Παύλου ἡδονὴ λέγοντος, Ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι·
- [00530] καὶ, Χαίρετε ἐν Κυρίῳ πάντοτε.
- [00531] Ἐκείνη γὰρ καὶ αἰσχύνῃν ἔχει καὶ κατάγνωσιν, ἐκείνη καὶ λάθρα γίνεται, καὶ μυρίων ἐμπέπλησται [62.515] ἀηδιῶν·
- [00532] αὕτη δὲ πάντων τούτων ἀπήλλακται.
- [00533] Ταύτην οὖν μεταδιώκωμεν, ἵνα τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου [62.516] ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [00534] Ἀμήν.
- [00535] ΟΜΙΛΙΑ Γ'.
- [00536] Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν, τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
- [00537] ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·
- [00538] ὑπερεπλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
- [00539] α'.
- [00540] Τὴν ταπεινοφροσύνην πολὺ μὲν ἔχουσαν κέρδος ὀρώμεν, οὐδαμοῦ δὲ ταχέως εὐρισκομένην, ἀλλὰ ταπεινορῆμοσύνην μὲν πολλήν, καὶ πέρα τοῦ δέοντος, ταπεινοφροσύνην δὲ οὐδαμοῦ.
- [00541] Ὁ δὲ μακάριος οὕτως αὐτὴν μετεδίωκε Παῦλος, ὡς καὶ ἐπινοεῖν πολλὰς πανταχοῦ προφάσεις πρὸς τὸ ταπεινοῦν αὐτοῦ τὴν διάνοιαν.
- [00542] Ἐπειδὴ γὰρ μάλιστα ἐκείνους εἰκὸς κάμνειν βουλομένους ταπεινοφρονεῖν τοὺς μεγάλα συνειδότας ἑαυτοῖς κατορθώματα, πολλὴν δὲ εἰκὸς καὶ αὐτὸν βίαν πάσχειν, ὑπὸ τοῦ συνειδότος τοῦ ἀγαθοῦ, καθάπερ ὑπὸ τινος ῥεύματος, ὀγκοῦμενον·
- [00543] ὄρα τοίνυν καὶ ἐνταῦθα τί ποιεῖ.
- [00544] Εἶπεν, ὅτι Ἐπιστεύθην ἐγὼ τὸ Εὐαγγέλιον τῆς δόξης τοῦ Θεοῦ·
- [00545] Εὐαγγέλιον, οὐ μετέχειν θέμις οὐκ ἐνι τοὺς ἔτι νόμῳ χρωμένους·
- [00546] ἀντίκειται γὰρ αὐτῷ ἔτι, καὶ τοσοῦτον αὐτοῦ τὸ μέσον, ὡς τοὺς ὑπ' ἐκείνου φερομένους μηδέπω ἀξίους εἶναι τούτου μετέχειν·
- [00547] ὥσπερ ἂν εἴ τις λέγοι, ὅτι τοὺς δεσμῶν δεομένους καὶ δίκης οὐ θέμις εἰς φιλοσόφων εἰσφέρειν χορόν.
- [00548] Ἐπεὶ οὖν ἐφυσήθη, καὶ μέγα ἐφθέγγαστο, ἅμα καὶ ἑαυτὸν καταστέλλει, καὶ τοὺς ἄλλους πείθει τὸ αὐτὸ δὴ τοῦτο ποιεῖν·
- [00549] γράφων τε, Ὁ ἐπιστεύθην ἐγὼ, ταχέως ἐπελάβετο ἑαυτοῦ, ἵνα μὴ νομίσης, ὅτι ἐξ ὑπερηφανίας τοῦτό φησιν.
- [00550] Ὅρα τοίνυν ποία κέχρηται διορθώσει ἐπάγων καὶ λέγων·
- [00551] Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο, θέμενος εἰς διακονίαν.
- [00552] Ὁρᾶς πῶς πανταχοῦ τὸ ἑαυτοῦ κατορθῶμα κρύπτει, καὶ τὸ πᾶν ἀνατίθησι τῷ Θεῷ, ἀλλ' ἐπὶ τοσοῦτον, ἐφ' ὅσον τὸ αὐτεξούσιον μὴ λυμήνασθαι;
- [00553] Ἐφη γὰρ ἂν ἴσως ὁ ἄπιστος, εἰ τὸ πᾶν τοῦ Θεοῦ ἔστι, καὶ οὐδὲν παρ' ἡμῶν εἰσφέρεται, ἀλλ' ὡς ξύλα καὶ λίθους μετακινεῖ πρὸς φιλοσοφίαν ἀπὸ κακίας·
- [00554] τί δὴποτε Παῦλον μὲν τοιοῦτον εἰργάσατο, τὸν δὲ Ἰούδαν οὐκέτι;



- [00555] Ταύτην οὖν ἀναιρῶν τὴν ἀντίθεσιν, ὄρα πῶς μετὰ συνέσεως τῷ λόγῳ κέχρηται.
- [00556] Ἐπιστεύθην, φησὶν, ἐγώ.
- [00557] Τοῦτο αὐτοῦ κατόρθωμα καὶ ἀξίωμα, ἀλλ' οὐκ αὐτοῦ ὄλον·
- [00558] ὄρα γὰρ τί φησι·
- [00559] Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ.
- [00560] Τοῦτο τοῦ Θεοῦ·
- [00561] εἶτα πάλιν τὸ αὐτοῦ, ὅτι Πιστόν με ἠγήσατο·
- [00562] πάντως, ἐπειδὴ ἔμελλεν ἀφ' ἑαυτοῦ χρησιμεύειν.
- [00563] Θέμενος, φησὶν, εἰς διακονίαν τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
- [00564] ἀλλ' ἠλεήθην ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ.
- [00565] Ὅρα πῶς καὶ τὸ αὐτοῦ τίθησι, καὶ τὸ τοῦ Θεοῦ, τὸ πλέον νέμων τῆ τοῦ Θεοῦ προνοίᾳ, τὸ δὲ αὐτοῦ συστέλλον, πλὴν ὅσον μὴ λυμῆνασθαι, ὡς ἐφθην εἰπὼν, τὴν αὐτεξουσίαν.
- [00566] Τί δέ ἐστι, τῷ ἐνδυναμώσαντί με;
- [00567] Ἄκουε·
- [00568] φορτίον ὑπήλθε μέγα, καὶ πολλῆς ἐδεῖτο τῆς ἀνωθεν ῥοπῆς.
- [00569] Ἐννόησον γὰρ <sup>[62.516]</sup> ὅσον ἦν πρὸς καθημερινὰς ὑβρεῖς, λοιδορίας, ἐπιβουλάς, κινδύνους, σκώμματα, ὀνειδίη, θανάτους ἴστασθαι, καὶ μὴ ἀποκάμνειν μηδὲ ὀλισθαίνειν μηδὲ περιτρέπεσθαι, ἀλλὰ, πάντοθεν βαλλόμενον μυρίοις καθ' ἑκάστην ἡμέραν τοῖς βέλεσιν, ἀτενὲς ἔχοντα τὸ ὄμμα ἐστάναι καὶ ἀκατάπληκτον.
- [00570] Τοῦτο οὐκ ἦν ἀνθρωπίνης ἰσχύος, ἀλλ' οὐδὲ τῆς τοῦ Θεοῦ ῥοπῆς μόνον, ἀλλὰ καὶ τῆς αὐτοῦ προαιρέσεως.
- [00571] Ὅτι γὰρ προειδῶς αὐτὸν τίς ἔσται, εἴλετο αὐτὸν, ἄκουσον τί φησι, πρὶν ἢ ἀψασθαι αὐτὸν τοῦ κηρύγματος·
- [00572] Σκεῦος ἐκλογῆς μοί ἐστιν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων.
- [00573] Ὅσπερ γὰρ οἱ βαστάζοντες τὸ σημεῖον τὸ βασιλικὸν ἐν πολέμῳ, τὸ λεγόμενον τῆ συνθηεῖα λάβουρον, πολλῆς δέονται τῆς ἰσχύος καὶ τῆς ἐμπειρίας, ὥστε αὐτὸ μὴ προδοῦναι τοῖς πολεμίοις·
- [00574] οὕτω καὶ οἱ τὸ ὄνομα τοῦ Χριστοῦ βαστάζοντες οὐκ ἐν πολέμῳ μόνον, ἀλλὰ καὶ ἐν εἰρήνῃ, πολλῆς δέονται τῆς δυνάμεως, ὥστε τοῖς κατηγοροῦσι αὐτὸ μὴ ἐκδοῦναι στόμασιν, ἀλλὰ βαστάζειν καλῶς καὶ φέρειν τὸν σταυρόν.
- [00575] Πολλῆς γὰρ ὄντως δεῖ τῆς ἰσχύος, ὥστε βαστάσαι τὸ ὄνομα τοῦ Χριστοῦ.
- [00576] Ὁ γὰρ ἀνάξιόν τι ἢ λέγων, ἢ πράττων, ἢ φρονῶν, οὐκ ἐβάστασε τὸ ὄνομα, οὐκ ἔχει τὸν Χριστὸν ἐν ἑαυτῷ.
- [00577] Πομπεύει δὲ ὁ βαστάζων, οὐ δι' ἀγορᾶς ἀλλὰ διὰ τῶν οὐρανῶν, καὶ πάντες πεφρίκασιν, ἄγγελοι δορυφοροῦντες καὶ θαυμάζοντες.
- [00578] Χάριν ἔχω, φησὶ, τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- [00579] Ὅρα πῶς καὶ τῶν αὐτοῦ χάριν αὐτῷ οἶδεν.
- [00580] Ὅτι γὰρ σκεῦος ἐκλογῆς ἐστι, φησὶν αὐτῷ χάριν εἰδέναί.
- [00581] Καίτοι τοῦτο σὸν γέγονεν, ὦ μακάριε Παῦλε·
- [00582] οὐ γὰρ προσωπολήπτῃς ὁ Θεός.
- [00583] Ἀλλὰ χάριν ἔχω, φησὶν, ὅτι κατηξίωσέ με τῆς διακονίας ταύτης·
- [00584] τοῦτο γὰρ με τοῦ πιστοῦ ἐῖναι νομίζειν σημεῖον.
- [00585] Καθάπερ γὰρ ἐν οἰκίᾳ οὐ τῷ πιστευθῆναι μόνον ὁ οἰκονόμος χάριν ἔχει τῷ δεσπότῃ, ἀλλὰ καὶ τὸ σημεῖον τίθησι τοῦτο, ὅτι αὐτὸν τῶν ἄλλων ἠγείται πιστότερον·
- [00586] τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα.
- [00587] Εἶτα σκόπει πῶς ἐπαίρει τὸν ἔλεον τοῦ Θεοῦ καὶ τὴν φιλανθρωπίαν, τὸν πρότερον αὐτοῦ βίον ἐξηγούμενος.
- [00588] Τὸν πρότερον ὄντα, φησὶ, βλάσφημον καὶ διώκτην καὶ ὑβριστήν.

- [00589] Καὶ ὅταν μὲν περὶ Ἰουδαίων διαλέγεται τῶν ἔτι ἀπίστων, μεθ' ὑποστολῆς κέχρηται τῷ λόγῳ·
- [00590] Μαρτυρῶ γὰρ αὐτοῖς, φησὶν, ὅτι ζήλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν·
- [00591] περὶ δὲ ἑαυτοῦ φησι, Βλάσφημον ὄντα καὶ διώκτην καὶ ὑβριστήν.
- [00592] Ὁρᾷ τὴν καταφορὰν αὐτοῦ, πῶς οὐκ ἔστι φίλαυτος, πῶς συνεσταλμένην κέκτηται τὴν διάνοιαν;
- [00593] Οὐκ ἤρκει εἰπεῖν, Βλάσφημον ὄντα καὶ διώκτην, ἀλλ' ὅτι καὶ μετ' ἐπιτάσεως τοῦτο ἔπραττε.
- [00594] Οὐ μόνον γὰρ, φησὶ, μέχρις ἐμοῦ ἴστων τὸ φαῦλον, οὐδὲ ἠρκούμην αὐτὸς βλασφημῶν, ἀλλὰ καὶ τοὺς βουλομένους εὐσεβεῖν ἐδίωκον.
- [00595] Πολλὴ τῆς βλασφημίας ἡ μανία.
- [00596] Ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ.
- [00597] β'.
- [00598] Τίνος οὖν ἔνεκεν καὶ ἄλλοι Ἰουδαῖοι οὐκ ἠλεήθη [62.517] σαν;
- [00599] Ὅτι οὐκ ἐξ ἀγνοίας, ἀλλὰ καὶ εἰδότες καὶ σφόδρα ἐπιστάμενοι ἔπραττον ἅπερ ἔπραττον.
- [00600] Καὶ ἵνα μάθης ἀκριβῶς, ἄκουε τοῦ εὐαγγελιστοῦ λέγοντος, ὅτι Πολλοὶ ἐκ τῶν Φαρισαίων καὶ Ἰουδαίων ἐπίστευον μὲν, οὐχ ὡμολόγουν δέ.
- [00601] Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον, ἢπερ τὴν δόξαν τοῦ Θεοῦ.
- [00602] Καὶ πάλιν ὁ Χριστὸς φησι·
- [00603] Πῶς δύνασθε πιστεῦειν, δόξαν παρὰ ἀλλήλων λαμβάνοντες;
- [00604] καὶ πάλιν, Ταῦτα εἶπον, φησὶν, οἱ γονεῖς τοῦ τυφλοῦ διὰ τοὺς Ἰουδαίους, ἵνα μὴ ἀποσυνάγωγοι γένωνται.
- [00605] Καὶ αὐτοὶ δὲ οἱ Ἰουδαῖοι πάλιν ἔλεγον, Ὁρᾶτε ὅτι οὐδὲν ὠφελοῦμεν, ὅτι πᾶς ὁ κόσμος ὑπάγει ὀπίσω αὐτοῦ.
- [00606] Πανταχοῦ γὰρ αὐτοῖς τὸ τῆς φιλαρχίας πάθος ἠνώχλει.
- [00607] Καὶ μὴν αὐτοὶ εἶπον, ὅτι Οὐδεὶς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός·
- [00608] καὶ εὐθέως ἐποίησε τοῦτο, ὅπερ ἔφησαν εἶναι σημεῖον Θεοῦ.
- [00609] Οὐκ ἦν οὖν ταῦτα ἀγνοίας.
- [00610] Ποῦ δὲ ὁ Παῦλος ἦν τότε;
- [00611] Ἴσως ἂν τις εἴποι·
- [00612] Παρὰ τοὺς πόδας Γαμαλιήλ, οὐδὲν κοινὸν μετὰ τῶν ὄχλων ἔχων τῶν στασιαστῶν.
- [00613] Ὁ δὲ Γαμαλιήλ ἀνὴρ τις ἦν οὐ φιλαρχίας ἔνεκέν τι ποιῶν.
- [00614] Πῶς οὖν μετὰ ταῦτα εὐρίσκεται μετὰ τοῦ ὄχλου ὁ Παῦλος;
- [00615] Ἐώρα ἀξανάμενον τὸ δόγμα, καὶ κρατοῦν λοιπὸν, καὶ πάντας αὐτοὺς πειθομένους.
- [00616] Ἐπὶ μὲν γὰρ τοῦ Χριστοῦ ποτὲ μὲν αὐτῷ συνήεσαν, ποτὲ δὲ τοῖς διδασκάλοις·
- [00617] ὅτε δὲ τέλεον ἀπεσχοινίσθησαν, τότε λοιπὸν, οὐχ ὥς οἱ λοιποὶ φιλαρχίας ἔνεκεν ἔπραττεν ἅπερ ἔπραττεν, ἀλλὰ ζήλου.
- [00618] Τίνος γὰρ ἔνεκεν εἰς Δαμασκὸν ἐπορεύετο;
- [00619] Λύμην τὸ πρᾶγμα ἐνόμιζε, καὶ ἐδεδοίκει μὴ πανταχοῦ διαδοθῆ τὸ κήρυγμα.
- [00620] Οἱ δὲ Ἰουδαῖοι οὐχ οὕτως·
- [00621] οὐ γὰρ τῆς προστασίας τῶν πολλῶν ἔνεκεν, ἀλλὰ φιλαρχίας χάριν πάντα ἔπραττον.
- [00622] Ὅρα γοῦν τί φασιν·
- [00623] Ἀροῦσιν ἡμῶν τὸ ἔθνος καὶ τὴν πόλιν.
- [00624] Ποῖος αὐτοὺς κατέσειε φόβος;

- [00625] ἀνθρώπινος.
- [00626] Ἐκεῖνο δὲ ἄξιον ἐξετάσαι, πῶς ἀκριβῆς ὢν περὶ τὸν νόμον, οὐδὲν ἔγνω·
- [00627] αὐτὸς γὰρ ἦν ὁ λέγων.
- [00628] Ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ.
- [00629] Πῶς οὖν οὐκ οἶδας ζηλωτῆς ὑπάρχων τοῦ πατρῶου νόμου, παρὰ τοὺς πόδας Γαμαλιήλου παιδευόμενος;
- [00630] ἀλλ' οἱ μὲν ἐν λίμναις καὶ ποταμοῖς διατριβόντες καὶ τελῶναι προσέδραμον καὶ ἐδέξαντο, σὺ δὲ διώκεις ὁ νομομαθής;
- [00631] Διὰ τοῦτο κατεγίνωσκεν ἑαυτοῦ, λέγων, Οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος·
- [00632] διὰ τοῦτο τὴν ἄγνοιαν ὁμολογεῖ, ἦν ἡ ἀπιστία ἔτικτε·
- [00633] διὰ τοῦτο φησὶν ἐλεηθῆναι.
- [00634] Τί ἐστι, Πιστόν με ἠγήσατο;
- [00635] Οὐδὲν τῶν Δεσποτικῶν προεδίδου·
- [00636] πάντα αὐτοῦ ἔλεγεν εἶναι, καὶ τὰ ἴδια.
- [00637] Οὐκ ἐσφτεριζέτο τὴν τοῦ Θεοῦ δόξαν.
- [00638] Ἄκουε γὰρ αὐτοῦ καὶ ἀλλαχοῦ λέγοντος, Ἄνδρες, τί ἡμῖν προσέχετε;
- [00639] ἡμεῖς ὁμοιοπαθεῖς ὑμῖν ἐσμεν ἄνθρωποι.
- [00640] Τοῦτό ἐστι, Πιστόν με ἠγήσατο.
- [00641] Καὶ πάλιν ἀλλαχοῦ, Περισσότερον αὐτῶν πάντων ἐκοπίασα, φησὶν·
- [00642] οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί·
- [00643] καὶ πάλιν, Ὁ ἐνεργῶν ἐν ἡμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν.
- [00644] Δείκνυσιν ἑαυτὸν ἐκ τούτου τιμωρίας ἄξιον·
- [00645] ὁ γὰρ ἔλεος ἐπὶ τούτοις γίνεται.
- [00646] Καὶ πάλιν ἀλλαχοῦ φησὶ·
- [00647] Πῶρως ἀπὸ μέρους τῶ Ἰσραὴλ γέγονεν.
- [00648] Ἀλλ' ἡ χάρις τοῦ Θεοῦ, φησὶν, ὑπερεπλεόνασε μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
- [00649] Τί ἐστι τοῦτο;
- [00650] Ἵνα μὴ ἀκούσας, Ἠλεήθην, τοσοῦτον μόνον νομίσης, Βλάσφημος, φησὶν, ἤμην καὶ διώκτης καὶ ὑβριστής·
- [00651] οὐκοῦν καὶ κολάσεως ἄξιος·
- [00652] ἀλλ' οὐκ ἐτιμωρήθην·
- [00653] ἠλεήθην γὰρ.
- [00654] Ἄρ' οὖν τοῦτο <sup>[62.518]</sup> μόνον, καὶ μέχρι τούτου ὁ ἔλεος τοῦ μὴ δοῦναι τιμωρίαν;
- [00655] Οὐδαμῶς, ἀλλὰ καὶ ἕτερα πολλὰ καὶ μεγάλα.
- [00656] Οὐ γὰρ τῆς ἐπληρωμένης ἡμᾶς δίκης μόνης ἀπήλλαξεν ὁ Θεός, ἀλλὰ καὶ δικαίους ἐποίησε καὶ υἱοὺς καὶ ἀδελφοὺς καὶ φίλους καὶ κληρονόμους καὶ συγκληρονόμους.
- [00657] Διὰ τοῦτο φησὶν, Ὑπερεπλεόνασεν ἡ χάρις, δηλῶν ὅτι ὑπερέβη καὶ τὸν ἔλεον τὰ δῶρα.
- [00658] Ταῦτα γὰρ οὐκ ἐλεοῦντός ἐστιν, ἀλλὰ φιλοῦντος, καὶ σφόδρα ἀγαπῶντος.
- [00659] Εἰπὼν τοίνυν πολλὰ καὶ μεγάλα περὶ τῆς φιλανθρωπίας τοῦ Θεοῦ, ὅτι βλάσφημον ὄντα καὶ ὑβριστὴν καὶ διώκτην ἠλέησε, καὶ ὅτι οὐ μέχρι τούτου ἔστη μόνον, ἀλλὰ καὶ μεγάλων ἐτέρων ἠξίωσε, πάλιν ἐκεῖνο ἀσφαλίζεται τὸ τῶν ἀπίστων, τὸ μὴ λέγειν ὅτι ἡ προαίρεσις ἀνήρηται·

- [00660] ἐπήγαγε γοῦν, Μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
- [00661] Τοσοῦτον μόνον, φησὶν, ἡμεῖς εἰσηνέγκαμεν·
- [00662] ἐπιστεύσαμεν, ὅτι δύναται ἡμᾶς σῶσαι.
- [00663] γ'.
- [00664] Ἀγαπήσωμεν τοίνυν αὐτὸν διὰ τοῦ Χριστοῦ.
- [00665] Τί ἐστι, Διὰ τοῦ Χριστοῦ;
- [00666] Ὅτι αὐτὸς ἡμῖν τούτου πρόξενος γέγονεν, οὐχ ὁ νόμος.
- [00667] Ὁρᾷς τίνων μὲν ὁ Χριστὸς αἴτιος ἡμῖν γέγονεν ἀγαθῶν, τίνων δὲ ὁ νόμος;
- [00668] Καὶ οὐχ ἀπλῶς εἶπεν, Ἐπλεόνασεν ἡ χάρις, ἀλλ' Ὑπερεπλεόνασε.
- [00669] Καὶ γὰρ ὄντως ὑπερεπλεόνασε, τοὺς μυριάων κολάσεων ἀξίους, τούτους εἰς υἰοθεσίαν ἀγαγοῦσα ἐξαίφνης.
- [00670] Ἴδου πάλιν τὸ, ἐν, διὰ ἐστίν·
- [00671] οὐ γὰρ πίστεως δεῖ μόνον, ἀλλὰ καὶ ἀγάπης·
- [00672] ἐπεὶ πολλοὶ καὶ νῦν εἰσιν, ὅτι μὲν ἐστὶν ὁ Χριστὸς Θεὸς πιστεύοντες, οὐκ ἀγαπῶντες δὲ αὐτὸν, οὐδὲ τὰ τῶν φιλοῦντων πράσσοντες·
- [00673] πῶς γὰρ, ὅταν πάντα αὐτοῦ προτιμῶσι, χρήματα, γένησιν, εἰμαρμένην, παρατήρησιν, κληδονισμοὺς, οἰωνισμοὺς;
- [00674] Ὅταν δὲ εἰς ὕβριν αὐτοῦ ζῶμεν, εἰπέ μοι, ποία ἀγάπη;
- [00675] Εἴ τις ἔχει φίλον θερμὸν καὶ διάπυρον, κἂν οὕτω φιλείτω τὸν Χριστόν·
- [00676] κἂν οὕτω φιλείτω τὸν ὑπὲρ τῶν ἐχθρῶν τὸν Υἱὸν αὐτοῦ δεδωκότα, οὐδὲν ἡμῶν καταρωθωκότων.
- [00677] Τί λέγω, καταρωθωκότων;
- [00678] μεγάλα μὲν οὖν ἐργασαμένων κακὰ, καὶ τετολμηκότων ἀτόλμητα ἀντ' οὐδενός.
- [00679] Καὶ ὁ μὲν μετὰ τὰς μυριάς εὐεργεσίας καὶ κηδεμονίας οὐδὲ οὕτως ἐξόριψεν, ἀλλὰ τότε μάλιστα τὸν Υἱὸν ἔδωκεν, ὅτε μείζονα ἠδικήσαμεν·
- [00680] ἡμεῖς δὲ μετὰ τὸ τοσοῦτων τυχεῖν, μετὰ τὸ γενέσθαι φίλοι, μετὰ τὸ πάντων τῶν ἀγαθῶν ἀξιοθῆναι δι' αὐτοῦ, οὐδὲ ὡς φίλον ἠγαπήσαμεν.
- [00681] Καὶ τίς ἡμῖν ἔσται ἐλπίς;
- [00682] Τάχα φρίττετε πρὸς τὸ ῥῆμα·
- [00683] ἀλλ' εἶθε πρὸς τὰ πράγματα.
- [00684] Καὶ πῶς, φησὶν, οὐδὲ ὡς τοὺς φίλους οὕτω φιλήσομεν τὸν Θεόν;
- [00685] Πῶς;
- [00686] ἐγὼ πειράσομαι δεῖξαι·
- [00687] καὶ εὐχομαι μὲν μηδὲν δόξαι λέγειν, ἀλλὰ ληρεῖν·
- [00688] φοβοῦμαι δὲ μὴ κατὰ πραγμάτων ἢ τὰ λεγόμενα ῥήματα.
- [00689] Σκόπει δέ·
- [00690] ὑπὲρ φίλων, τῶν ὄντως φίλων, πολλοὶ καὶ ζημιωθῆναι εἴλοντο πολλάκις·
- [00691] τοῦ δὲ Χριστοῦ ἔνεκεν οὐ μόνον ζημιωθῆναι, ἀλλὰ τοῖς οὖσιν ἀρκεῖσθαι οὐδεὶς ἀνέχεται.
- [00692] Ὑπὲρ φίλου πολλάκις καὶ ὑβρίσθημεν, καὶ ἔχθρας ἀνεδεξάμεθα·
- [00693] διὰ δὲ τὸν Χριστὸν οὐδεὶς ἔχθραν ἀναδέχεται, ἀλλ' εἰκῆ, φησὶ, φιλοῦ, εἰκῆ μὴ μισοῦ.
- [00694] Τὸν φίλον λιμώττοντα οὐδέποτε περιοψόμεθα·
- [00695] τὸν δὲ Χριστὸν καθ' ἡμέραν ἡμῖν προσιόντα οὐχ ὑπέρ τινος μεγάλου, ἀλλ' ὑπὲρ ἄρτου μόνον, οὐδὲ προσιέμεθα, καὶ ταῦτα ἐρευγόμενοι δυσωδίας,

καὶ διασπώμενοι καὶ γαστριζόμενοι, καὶ τὸν χθεσινὸν οἶνον ἀποπνέοντες, καὶ τρυφῶντες, καὶ οἱ μὲν πόρναις διδόντες, οἱ [62.519] δὲ παρασίτοις, οἱ δὲ κόλαξιν, οἱ δὲ τέρασι καὶ μωροῖς καὶ νάννοις·

[00696] καὶ γὰρ τὰ τῆς φύσεως ἀμαρτήματα ταῦτα φέρουσιν εἰς τέρψιν.

[00697] Καὶ φίλοις τοῖς ὄντως φίλοις οὐδέποτε φθονοῦμεν, οὐδὲ δακνόμεθα τῇ τούτων εὐπραγίᾳ·

[00698] ἐπὶ δὲ τοῦ Χριστοῦ καὶ τοῦτο πάσχομεν·

[00699] καὶ μείζονα ἴδιοι τις ἂν τὴν φιλίαν ἰσχύουσαν, ἢ τὸν τοῦ Θεοῦ φόβον.

[00700] Καὶ γὰρ ὁ ὕπουλος καὶ ὁ φθονερός μᾶλλον τοῦ Θεοῦ τοὺς ἀνθρώπους αἰδεῖται.

[00701] Πῶς;

[00702] ἐγὼ λέγω·

[00703] ὅτι τοῦ μὲν Θεοῦ ὀρώντος τὰ κατὰ καρδίαν, οὐκ ἀφίσταται ἄνθρωπος δόλους ῥάπτων·

[00704] ἂν δὲ ἄνθρωπον ἴδῃ ἄνθρωπος, ἀπόλωλε, καὶ ἐρυθριᾷ.

[00705] Τί τοῦτο λέγω;

[00706] Πρὸς φίλον μὲν κακούμενον ἀπερχόμεθα, κἂν μικρὸν τι ἀναβαλώμεθα, φοβούμεθα μὴ καταγνωσθῶμεν·

[00707] τοῦ δὲ Χριστοῦ πολλάκις ἐν δεσμοῖς ἀποθανόντος, οὐδὲ ἐπεσκεψάμεθα.

[00708] Καὶ πρὸς τοὺς φίλους δὲ τοὺς πιστοὺς, οὐκ ἐπειδὴ πιστοὶ εἰσιν, ἀπερχόμεθα, ἀλλ' ἐπειδὴ φίλοι.

[00709] δ'.

[00710] Ὁρᾷς οὐδὲν φόβῳ Θεοῦ γινόμενον, οὐδὲ τῷ περὶ αὐτὸν φίλτρῳ, ἀλλὰ τὰ μὲν φιλία, τὰ δὲ συνηθεία;

[00711] Ὁρώντες φίλον ἀποδημοῦντα, κλαίμεν, στένομεν, ἂν δὲ καὶ ἀποθανόντα ἴδωμεν, ὀλοφυρόμεθα, καίτοι γε εἰδότες ὅτι οὐ διαπαντὸς ἡμῶν διαστήσεται, ἀλλ' αὐτὸν ἐν τῇ ἀναστάσει ἀποληψόμεθα·

[00712] τοῦ δὲ Χριστοῦ χωριζομένου ἡμῶν καθ' ἑκάστην ἡμέραν, μᾶλλον δὲ τὸν Χριστὸν καθ' ἑκάστην ἡμέραν ἀπελαύνοντες ἀφ' ἡμῶν, οὐκ ἀλγοῦμεν, οὐδὲ δεινὸν τι ποιεῖν νομίζομεν, ἀδικοῦντες, λυποῦντες, παροξύνοντες, τὰ μὴ δοκοῦντα αὐτῷ πράσσοντες.

[00713] Ἀλλ' οὕτω τοῦτο φρικτὸν, εἰ μὴδὲ ὡς φίλῳ αὐτῷ κεχρήμεθα·

[00714] ἐγὼ γὰρ δεῖξω, ὅτι καὶ ὡς ἐχθρῷ αὐτῷ χρώμεθα.

[00715] Πῶς;

[00716] Τὸ φρόνημα τῆς σαρκός, φησὶν ὁ Παῦλος, ἔχθρα εἰς Θεόν.

[00717] Ἡμεῖς δὲ τοῦτο μὲν αἰεὶ περιφέρομεν, τὸν δὲ Χριστὸν αἰεὶ βουλόμενον ἡμῖν ἐπιτρέχειν, καὶ πρὸς τὰς θύρας ἡμῶν ἐρχόμενον διώκομεν (αἱ γὰρ πονηραὶ πράξεις τοῦτο ἐργάζονται)·

[00718] καὶ ποιοῦμεν αὐτὸν ὑβρίζεσθαι καθ' ἑκάστην ἡμέραν, διὰ τὰς πλεονεξίας ἡμῶν, διὰ τὰς ἀρπαγὰς.

[00719] Δοξάζεται τις εὐδοκίμων, καὶ τὰ αὐτοῦ φθεγγόμενος, καὶ τὴν Ἐκκλησίαν ὠφελῶν;

[00720] καὶ ἡμεῖς τούτῳ φθονοῦμεν, ὅτι τὰ τοῦ Θεοῦ ἐργάζεται;

[00721] καὶ δοκοῦμεν μὲν φθονεῖν ἐκεῖνῳ, ὁ δὲ φθόνος διαβαίνει εἰς Χριστόν.

[00722] Οὐ, φησὶν, ἀλλὰ βουλόμεθα οὐ δι' ἐτέρων, ἀλλὰ δι' ἡμῶν τὴν ὠφέλειαν γίνεσθαι.

[00723] Οὐ διὰ τὸν Χριστόν, ἀλλὰ δι' ἡμᾶς·

[00724] ἐπεὶ εἰ διὰ τὸν Χριστόν, ἀδιάφορον ἂν ἦν [62.520] ἡμῖν τὸ καὶ δι' ἐτέρων, καὶ δι' ἡμῶν ταῦτα γίνεσθαι.

[00725] Εἰπέ γὰρ μοι, εἴ τις ἰατρὸς παιδα ἔχων τυφλοῦσθαι μέλλοντα, αὐτὸς μὲν ἐξασθενήσῃ πρὸς τὴν ἰατρείαν, ἕτερον δὲ εὖροι δυνάμενον τοῦτο ἐργάζεσθαι, ἄρα ἂν ἀπήλασεν αὐτόν;

[00726] Οὐδαμῶς·

[00727] ἀλλὰ μονονουχὶ ἐρεῖ πρὸς αὐτόν·

[00728] Εἴτε διὰ σοῦ, εἴτε δι' ἐμοῦ, τὰ τῆς ὠφελείας γίνεσθω.

- [00729] Τί δήποτε;
- [00730] Ὅτι οὐ τὸ ἑαυτοῦ ὄρα, ἀλλὰ τὸ τῷ παιδί συμφέρον.
- [00731] Οὕτω καὶ ἡμεῖς, εἰ τὸ τοῦ Χριστοῦ ἐωρῶμεν, εἶπομεν ἂν, Εἴτε δι' ἡμῶν, εἴτε δι' ἑτέρου τινός, τὸ λυσιτελές γινέσθω·
- [00732] Εἴτε ἀληθεία, εἴτε προφάσει, φησὶ, Χριστὸς καταγγέλλεται.
- [00733] Ἄκουε γὰρ τοῦ Μωϋσέως λέγοντος πρὸς τοὺς παροξύναι αὐτὸν βουλομένους, ἠνίκα οἱ περὶ Ἑλδὰδ καὶ Μωδὰδ προεφήτευον·
- [00734] Μὴ ζηλοῖς σὺ ἐμοί·
- [00735] καὶ τίς δόξη πάντα τὸν λαὸν Κυρίου προφήτας εἶναι;
- [00736] Ταῦτα δὲ πάντα ἀπὸ φιλοδοξίας γίνεται.
- [00737] Ἄρα οὐκ ἐχθρῶν ταῦτα καὶ πολεμίων;
- [00738] Εἶπέ σέ τις κακῶς;
- [00739] ἀγάπησον αὐτὸν σὺ.
- [00740] Καὶ πῶς δυνατόν;
- [00741] Δυνατὸν, καὶ σφόδρα δυνατόν, ἐὰν θέλῃς.
- [00742] Ἄν δὲ καλῶς εἰπόντα φιλήσῃς, οὐκ ἔτι σοι χάρις·
- [00743] οὐ γὰρ διὰ τὸν Κύριον, ἀλλὰ διὰ τὴν εὐφημίαν τοῦτο πεποιήκας.
- [00744] Ἐβλαψέ σέ τις;
- [00745] εὐεργέτησον·
- [00746] ἂν δὲ ὠφελήσαντα ὠφελήσῃς, οὐδὲν μέγα πεποιήκας.
- [00747] Ἡδικήθῃς καὶ ἐζημιώθῃς τὰ μεγάλα;
- [00748] τοῖς ἐναντίοις ἀμείψασθαι σπούδασον.
- [00749] Ναί, παρακαλῶ, οὕτω διοικῶμεν τὰ καθ' ἑαυτοῦς·
- [00750] παυσώμεθα τοῦ ἀδικεῖν καὶ μισεῖν τοὺς ἐχθρούς·
- [00751] αὐτὸς τοὺς ἐχθροὺς κελεύει φιλεῖν, ἡμεῖς δὲ καὶ αὐτὸν φιλοῦντα διώκομεν.
- [00752] Μὴ γένοιτο, φησί.
- [00753] Τῷ ῥήματι τοῦτο πάντες φθεγγόμεθα, διὰ δὲ τῶν ἔργων οὐ πάντες.
- [00754] Τοσαύτη ἢ τῆς ἀμαρτίας σκότωσις, ὅτι ἄπερ οὐκ ἔστι λόγῳ φορητὰ, ταῦτα δι' ἔργων φορητὰ ἔστιν.
- [00755] Ἀπιστῶμεν ὅψε γοῦν ποτε τῶν βλαπτόντων καὶ λυμαιομένων ἡμῶν τὴν σωτηρίαν, ἵνα τύχωμεν ὧν τοὺς φίλους εἰκὸς τυχεῖν.
- [00756] Θέλω γὰρ, φησὶν, ἴν', ὅπου εἰμι ἐγώ, ὧσι καὶ οἱ μαθηταί μου, ἵνα τὴν δόξαν ὀρώσι τὴν ἐμήν.
- [00757] Ἦς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [00758] Ἀμήν.
- [00759] ΟΜΙΛΙΑ Δ'.
- [00760] Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.
- [00761] Ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς
- [00762] ζωὴν αἰώνιον.
- [00763] α'.
- [00764] Οὕτω μεγάλοι εἰσὶν αἱ εὐεργεσίαι τοῦ Θεοῦ, καὶ πᾶσαν ἀνθρωπίνην ὑπερβαίνουσαι προσδοκίαν καὶ ἐλπίδα, ὡς πολλαχοῦ καὶ ἀπιστεῖσθαι.

- [00765] Ἄ γὰρ μήτε ἐνενόησε, μήτε προσεδόκησε νοῦς ἀνθρώπινος, ταῦτα ἡμῖν ἐχαρίσατο.
- [00766] Διὰ τοῦτο καὶ πολὺν οἱ ἀπόστολοι λόγον ὑπὲρ τούτου ποιοῦνται, ὥστε πιστευθῆναι τὰ δῶρα τὰ παρὰ τοῦ Θεοῦ ἡμῖν παρασχεθέντα.
- [00767] Καθὰ [62.520] περὶ γὰρ ἐπὶ τῶν μεγάλων ἀγαθῶν τοῦτο πάσχομεν, ἄρα μὴ ὄναρ ἐστίν;
- [00768] λέγοντες, τῷ ἀπιστεῖν·
- [00769] οὕτω καὶ ἐπὶ τῶν τοῦ Θεοῦ δωρεῶν.
- [00770] Τί οὖν ἦν τὸ ἀπιστούμενον;
- [00771] Εἰ οἱ ἐχθροὶ, εἰ οἱ ἁμαρτωλοὶ, εἰ οἱ ἐν νόμῳ μὴ δικαιοθέντες μηδὲ δι' ἔργων, οὗτοι ἐξαίφνης διὰ πίστεως μόνης ἔμελλον τῶν πρωτείων τεύξεσθαι.
- [00772] Πολλὰ μὲν οὖν καὶ ἐν τῇ πρὸς Ῥωμαίους περὶ τούτου διαλέγεται τοῦ κεφαλαίου, πολλὰ δὲ καὶ ἐνταῦθα.
- [00773] Πιστὸς, φησὶν, ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.
- [00774] Ἐπειδὴ γὰρ Ἰουδαῖοι τούτῳ μάλιστα ἐφείλκοντο, πείθει αὐτοὺς τῷ νόμῳ μὴ προσέχειν, ὡς οὐκ ἐνὸν δι' ἐκείνου σωθῆναι πίστεως χωρὶς.
- [00775] Πρὸς τοῦτο τοίνυν μάχεται.
- [00776] Ἀπιστον γὰρ εἶναι ἐδόκει, εἰ δὴ ἄνθρωπος πάντα τὸν ἔμπροσθεν καταδαπανήσας βίον [62.521] εἰκὴ καὶ μάτην ἐν πονηραῖς πράξεσι καταναλώσας, ἔμελλε σώζεσθαι ὑστερον ἀπὸ πίστεως μόνης.
- [00777] Διὰ τοῦτό φησι, Πιστὸς ὁ λόγος.
- [00778] Ἀλλὰ τινες οὐκ ἠπίστουν μόνον, ἀλλὰ καὶ ἐνεκάλουν, ὃ καὶ νῦν ποιοῦσιν Ἕλληνες λέγοντες·
- [00779] Ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ.
- [00780] Ἐπειδὴ γὰρ ἤκουσαν λέγοντος, Ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεξεπερίσσευσεν ἡ χάρις, διασύροντες τὰ ἡμέτερα ἐκεῖνοι ἔλεγον τοῦτο.
- [00781] Οὕτω καὶ ὅταν περὶ γεέννης διαλεγώμεθα αὐτοῖς, Καὶ ποῦ, φασὶ, ταῦτα ἄξια Θεοῦ, εἰ ἄνθρωπος μὲν τὸν οἰκέτην λαβὼν τὸν ἑαυτοῦ πολλὰ ἡμαρτηκότα, ἀφίησι καὶ συγγνώμης ἄξιοι·
- [00782] ὁ δὲ Θεὸς ἀθάνατα κολάζει;
- [00783] Καὶ ὅταν περὶ λουτροῦ πάλιν αὐτοῖς διαλεγώμεθα καὶ τῆς διὰ τούτου τῶν ἁμαρτημάτων ἀφέσεως, Ποῦ ταῦτα, φασὶν, ἄξια Θεοῦ, τὸν μυρία ἐργασάμενον κακὰ, ἀφιέναι τῶν ἁμαρτημάτων;
- [00784] Ὅρας τὴν ἐνδιάστροφον γνώμην, πῶς πανταχοῦ τὴν οἰκείαν ἐνδείκνυται φιλονεικίαν;
- [00785] Καὶ μὴν εἰ ἡ ἄφεσις κακῶν, καλὸν ἢ κόλασις·
- [00786] εἰ δὲ ἡ κόλασις οὐ καλὸν, ἢ ἄφεσις καλόν·
- [00787] κατὰ τὸν ἐκείνων φημί λόγον·
- [00788] κατὰ γὰρ τὸν ἡμέτερον ἀμφότερα καλά·
- [00789] καὶ πῶς, ἐν ἑτέρῳ δεῖξομεν καιρῶ·
- [00790] οὐ γὰρ τοῦ παρόντος ἂν εἶη.
- [00791] Βαθὺν γὰρ ὄντα καὶ πολλῆς δεόμενον τῆς ἐπεξεργασίας, ἐν καιρῷ δεῖ τοῦτον προθεῖναι ἐπὶ τῆς ὑμετέρας ἀγάπης·
- [00792] τέως δὲ τῶν προκειμένων ἐχώμεθα.
- [00793] Πιστὸς, φησὶν, ὁ λόγος.
- [00794] Πόθεν πιστός;
- [00795] Καὶ ἀπὸ τῶν προαγόντων, καὶ ἀπὸ τῶν μετὰ ταῦτα.
- [00796] Ὅρα πῶς καὶ προκατασκευάζει, καὶ μετὰ τὸ κατασκευάσαι αὐτῷ ἐνδιατρίβει.
- [00797] Τὸ γὰρ εἰπεῖν, ὅτι Βλάσφημον ὄντα καὶ διώκτην ἠλέησε, τοῦτο κατασκευάζοντος ἦν.
- [00798] Καὶ οὐκ ἠλέησε, φησὶ, μόνον, ἀλλὰ καὶ πιστὸν ἐποίησε·

- [00799] τοσοῦτον οὐ χρή, φησίν, ἀπιστεῖν ὅτι ἠλέησεν.
- [00800] Οὐδεὶς γὰρ ὁρῶν τὸν δεσμώτην ἐν βασιλείοις στρεφόμενον, ὅτι ἠλεήθη ἀμφιβάλλει ποτέ·
- [00801] ὅπερ ἐπὶ τοῦ Παύλου ἦν ἰδεῖν.
- [00802] Ἀφ' ἑαυτοῦ γὰρ ποιεῖται τὸ σημεῖον, καὶ οὐκ αἰσχύνεται καλῶν ἑαυτὸν ἀμαρτωλὸν, ἀλλὰ καὶ μᾶλλον εὐφραίνεται.
- [00803] Οὕτω γὰρ μάλιστα δύναται δεῖξαι τὸ μέγα τῆς τοῦ Θεοῦ κηδεμονίας θαῦμα, καὶ ὅτι φιλανθρωπίας ἠξιώθη τοσαύτης.
- [00804] Καὶ πῶς ἀλλαχοῦ λέγων περὶ ἑαυτοῦ, Κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος, ἐνταῦθα φησιν ἀμαρτωλὸν εἶναι, καὶ πρῶτον τῶν ἀμαρτωλῶν;
- [00805] Ὅτι πρὸς τὴν δικαιοσύνην, ἣν ὁ Θεὸς εἰργάσατο, καὶ τὴν ὄντως ζητουμένην, ἀμαρτωλοὶ καὶ οἱ ἐν τῷ νόμῳ·
- [00806] Πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ.
- [00807] Διὰ τοῦτο οὐχ ἀπλῶς εἶπε δικαιοσύνην, ἀλλὰ, Τὴν ἐν νόμῳ.
- [00808] Ὅσπερ γὰρ ὁ ἀργύριον πολὺ κεκτημένος καθ' ἑαυτὸν μὲν πλούσιος φαίνεται, κατὰ δὲ τὴν σύγκρισιν τῶν θησαυρῶν τῶν βασιλικῶν σφόδρα πένης, καὶ πρῶτος πένης·
- [00809] οὕτω δὴ καὶ ἐνταῦθα, πρὸς τοὺς ἀγγέλους κρινόμενοι, ἀμαρτωλοὶ οἱ ἄνθρωποι, καὶ εἰ δίκαιοι.
- [00810] Εἰ δὲ Παῦλος ὁ τὴν ἐν νόμῳ δικαιοσύνην ἐργασάμενος πρῶτος ἀμαρτωλὸς, τίς ἄρα τῶν ἄλλων δίκαιος ἂν κληθεῖ;
- [00811] Οὐ γὰρ διαβάλλων αὐτοῦ τὸν βίον ὡς ἀσελγῆ, τοῦτό φησι, μὴ γένοιτο, ἀλλὰ τὴν δικαιοσύνην ἐκείνην πρὸς ταύτην συγκρίνων, τὸ μηδὲν εἶναι δείκνυσιν·
- [00812] οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἀμαρτωλοὺς τοὺς ἔχοντας αὐτὴν ἀποφαίνει.
- [00813] Ἀλλὰ διὰ τοῦτο ἠλεήθη, φησίν, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν εἰς αὐτὸν εἰς ζωὴν αἰώνιον.
- [00814] β'.
- [00815] Ὅρᾳς πῶς πάλιν ταπεινοὶ καὶ καταστέλλει ἑαυτὸν [62.522] τὸν, ἐτέραν εὐτελεστέραν λέγων αἰτίαν;
- [00816] Τὸ μὲν γὰρ δι' ἄγνοιαν λέγειν ἐλεηθῆναι, οὐ σφόδρα δείκνυσιν ἀμαρτωλὸν τὸν ἐλεούμενον, οὐδὲ ἄγαν κατεγνωσμένον·
- [00817] τὸ δὲ διὰ τοῦτο ἐλεηθῆναι, ἵνα μηδεὶς ἀπαγορεύῃ λοιπὸν τῶν ἡμαρτηκότων, ἀλλὰ θαρρῆ ὅτι καὶ αὐτὸς τῶν αὐτῶν τεύξεται, σφόδρα μέγα καὶ μεθ' ὑπερβολῆς.
- [00818] Ὅστε φθεγγόμενος, Πρῶτός εἰμι ἐγὼ τῶν ἀμαρτωλῶν, καὶ βλάσφημος καὶ διώκτης καὶ ὑβριστής·
- [00819] καὶ, Οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, καὶ ὅσα εἴρηκεν·
- [00820] ὅμως οὐδὲν οὕτω ταπεινὸν ἐφθέγγετο.
- [00821] Καὶ ἐπὶ ὑποδείγματός δὲ τοῦτο σαφὲς ἔσται.
- [00822] Ἔστω γὰρ πόλις πολυάνθρωπος πάντας τοὺς πολίτας ἔχουσα φαύλους, τοὺς μὲν ἤττον, τοὺς δὲ μᾶλλον, πάντας μέντοι κατεγνωσμένους·
- [00823] εἰς δὲ τις ἐν τοῖς πολλοῖς ἐκείνοις πάντων μᾶλλον ἔστω κολάσεως καὶ τιμωρίας ἄξιος, καὶ πᾶν ἐπελθὼν εἶδος κακίας.
- [00824] Ἄν τοίνυν λέγῃ τις, ὅτι πᾶσιν ἀφεῖναι βούλεται ὁ βασιλεὺς, οὐχ οὕτω πιστεύσουσι τῷ λόγῳ, ἕως ἂν ἴδωσι τὸν πάντων φαυλότερον αὐτῶν τούτου τυχόντα·
- [00825] οὐκ ἔστι γὰρ λοιπὸν ἀμφισβήτησις.
- [00826] Τοῦτο καὶ Παῦλος φησιν, ὅτι βουλόμενος ὁ Θεὸς πληροφορησαὶ τοὺς ἀνθρώπους, ὅτι πάντα αὐτοῖς ἀφήσῃ, τὸν πάντων ἀμαρτωλότερον εἶλετο.
- [00827] Οὐ γὰρ ἂν, ἐμοῦ τυχόντος συγχωρήσεως, φησὶ, περὶ τῶν ἄλλων ἀμφισβήτησέ τις·
- [00828] ὡς ἂν εἰ ἔλεγε τις καὶ ἐν τῇ συνθηκῇ, Ἐὰν δὲ τῶδε ὁ Θεὸς συγχωρήσῃ, οὐδένα τῶν ἄλλων κολάσει.
- [00829] Καὶ δείκνυσιν διὰ τούτου οὐδὲ ἄξιον ἑαυτὸν ὄντα συγχωρήσεως, ἀλλὰ διὰ τὴν εἰς ἐτέρους σωτηρίαν ταύτης πρότερον ἀπολαύσαντα.
- [00830] Μηδεὶς τοίνυν ἀμφιβαλλέτω, φησὶ, περὶ σωτηρίας, ὅποτε ἐγὼ ἐσώθην.
- [00831] Καὶ ὅρα τοῦ μακαρίου τούτου τὴν ταπεινοφροσύνην.
- [00832] Οὐκ ἔφη, Ἴνα ἐνδείξηται ἐν ἐμοὶ τὴν μακροθυμίαν, ἀλλὰ, Τὴν πᾶσαν μακροθυμίαν·
- [00833] ὡς ἂν εἰ ἔλεγε·



[00834] Μᾶλλον ἐμοῦ ἐπ' ἄλλων οὐκ ἔχει μακροθυμῆσαι, οὐδὲ εὐρεῖν οὕτως ἁμαρτωλόν, παντός δεόμενον αὐτοῦ τοῦ ἐλέους, πάσης τῆς μακροθυμίας, οὐ μέρους, καθάπερ οἱ ἐπὶ μέρους ἁμαρτάνοντες.

[00835] Πρὸς ὑποτύπωσιν, φησὶ, τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον, τουτέστι, πρὸς παράκλησιν, πρὸς προτροπήν.

[00836] Ἐπειδὴ δὲ μέγα τι περὶ τοῦ Υἱοῦ ἐφθέγγετο, καὶ ὅτι τοσαύτην ἀγάπην ἐνεδείξατο, ἵνα μή τις νομίση ταύτης ἀπεστερηθῆναι τὸν Πατέρα, ἀναφέρει καὶ αὐτῷ δόξαν ἐπάγων, καὶ φησι·

[00837] Τῷ δὲ βασιλεῖ τῶν αἰῶνων ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[00838] Ἀμήν.

[00839] Ὑπὲρ δὴ τούτων, φησὶν οὐ τὸν Υἱὸν μόνον, ἀλλὰ καὶ τὸν Πατέρα δοξάζομεν.

[00840] Ἐρώμεθα οὖν τοὺς αἰρετικούς·

[00841] Ἰδοὺ, Μόνῳ Θεῷ, εἴρηκε περὶ Πατρὸς λέγων·

[00842] ἄρα οὐ Θεὸς ὁ Υἱός;

[00843] καὶ, Μόνῳ ἀφθάρτῳ·

[00844] ἄρα οὐκ ἀφθαρτος ὁ Υἱός;

[00845] καὶ ὁ δίδωσιν ἡμῖν μετὰ ταῦτα, αὐτὸς οὐκ ἔχει;

[00846] Ναί, φησὶ, καὶ Θεός, καὶ ἀφθαρτος, ἀλλ' οὐ τοιοῦτος, οἴος ὁ Πατήρ.

[00847] Τί φής;

[00848] οὐ τοιοῦτος, καὶ ἐλάττονος οὐσίας ἐστίν;

[00849] οὐκοῦν καὶ ἀφθαρσίας ἐλάττονος.

[00850] Τί δέ ἐστι, μείζων καὶ ἥττων ἀφθαρσία;

[00851] ἡ γὰρ ἀφθαρσία οὐδὲν ἄλλο ἐστίν, ἢ τὸ μὴ διαφθειρεσθαι.

[00852] Δόξα μὲν γὰρ μείζων καὶ ἥττων ἐστίν, ἀφθαρσία δὲ μείζων καὶ ἥττων οὐκ ἐστίν, ὥσπερ οὖν οὐδὲ ὑγεία ἥττων καὶ πλείων·

[00853] ἡ γὰρ φθειρεσθαί τι δεῖ, ἢ μὴδ' ὅλως.

[00854] Τί οὖν, φησὶν;

[00855] ἡμεῖς καὶ ἀφθαρτοὶ ὡσαύτως;

[00856] Μὴ γένοιτο·

[00857] οὐδαμῶς.

[00858] Διὰ τί;

[00859] Ὅτι αὐτὸς μὲν φύσει τοῦτο ἔχει, ἡμεῖς δὲ ἐπεισάκτως.

[00860] Ἄρ' οὖν καὶ ἐπὶ τοῦ Υἱοῦ οὕτως;

[00861] Οὐδαμῶς·

[00862] <sup>[62.523]</sup> ἀλλὰ καὶ αὐτὸς φύσει.

[00863] Τίνος οὖν ἔνεκεν ἡ διαφορὰ;

[00864] Ὅτι αὐτὸς μὲν, φησὶ, παρ' οὐδενὸς ἐγένετο τοιοῦτος, ὁ δὲ Υἱὸς παρὰ τοῦ Πατρὸς.

[00865] Καὶ ἡμεῖς τοῦτο ὁμολογοῦμεν·

[00866] οὐδὲ γὰρ ἡμεῖς ἀρνούμεθα, ὅτι ἐκ τοῦ Πατρὸς ὁ Υἱὸς ἀφθάρτως γεγέννηται.

[00867] Ὑπὲρ τούτων, φησὶ, τὸν Πατέρα δοξάζομεν, ὅτι τοιοῦτον αὐτὸν ἐγέννησεν.

[00868] Ὅρας ὅτι τότε μάλιστα δοξάζεται ὁ πατήρ, ὅταν μεγάλα ἢ κατωρθωκῶς ὁ παῖς;

[00869] εἰς αὐτόν γὰρ ἀναφέρεται τὰ τοῦ υἱοῦ.

[00870] Οὐκοῦν, ὅταν δυνατὸν ἢ γεγεννηκῶς, καὶ τοιοῦτον οἶον αὐτὸς, ἢ δόξα τοῦ υἱοῦ μᾶλλον ἔστιν ἢ τοῦ πατρὸς, ὅταν αὐτάρκη, ὅταν ἑαυτῷ ἀρκούντα, ὅταν μὴ ἀσθενῆ.

[00871] Τῷ δὲ, Βασιλεῖ τῶν αἰῶνων, καὶ περὶ τοῦ Υἱοῦ εἴρηται, Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε.

[00872] Τὸ αὐτὸ ἔστιν ἐνταῦθα.

[00873] Παρὰ μὲν γὰρ ἡμῖν διήρηται ἀμφότερα, ἢ δημιουργία, λέγω, καὶ ἡ κτίσις, καὶ ἕτερος μὲν κατασκευάζει καὶ ποιεῖται καὶ ταλαιπωρεῖ, ἕτερος δὲ κρατεῖ.

[00874] Διὰ τί;

[00875] Ὅτι ὁ κατασκευάζων ἐλάττων ἔστιν.

[00876] Ἐκεῖ δὲ οὐδαμῶς·

[00877] οὐχ ἑτέρου μὲν ἢ δεσποτεία, ἑτέρου δὲ ἢ δημιουργία.

[00878] Οὐδὲ γὰρ, ἐπειδὴν ἀκούσω, Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, ἀφαιρῶ τὸν Πατέρα τὸ δημιουργικόν·

[00879] οὔτε δὲ ὅταν ἀκούσω, Ὁ Πατὴρ βασιλεὺς τῶν αἰῶνων, τὸν Υἱὸν ἀφαιρῶ τὴν δεσποτείαν·

[00880] κοινὰ γὰρ καὶ ἐκείνου καὶ τούτου ταῦτα·

[00881] ἀμφότερα γὰρ ἑκατέροις ἔστιν.

[00882] Ἐκτισεν ὁ Πατὴρ τῷ δημιουργῶν Υἱὸν γεγεννηκέναι·

[00883] βασιλεύει ὁ Υἱὸς τῷ Κύριος εἶναι τῶν κτισμάτων.

[00884] Οὐ γὰρ μισθοῦ ἐργάζεται, καθάπερ οἱ παρ' ἡμῖν, οὐδὲ ἑτέρῳ ὑπακούων, καθάπερ οὗτοι, ἀλλὰ δι' οἰκείαν ἀγαθότητα καὶ φιλανθρωπίαν.

[00885] Τί δέ;

[00886] ὁ Υἱὸς ὠράθη ποτέ;

[00887] Οὐκ ἂν τις ἔχοι λέγειν.

[00888] Τί οὖν ἔστιν, Αφθάρτω, ἀοράτῳ, μόνῳ σοφῷ Θεῷ;

[00889] τί δὲ ὅταν λέγη, Οὐδὲ γὰρ ἔστιν ὄνομα ἕτερον, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς;

[00890] καὶ πάλιν, Οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία;

[00891] Τιμὴ καὶ δόξα, φησὶν, εἰς τοὺς αἰῶνας.

[00892] Ἀμήν.

[00893] Τιμὴ καὶ δόξα οὐ διὰ ῥημάτων γίνεται.

[00894] Ἐπεὶ οὖν καὶ αὐτὸς οὐ διὰ ῥημάτων ἡμᾶς ἐτίμησεν, ἀλλὰ καὶ διὰ πραγμάτων καὶ δι' ἔργων, οὕτω καὶ ἡμεῖς αὐτὸν τιμήσωμεν καὶ διὰ πραγμάτων καὶ δι' ἔργων.

[00895] Καίτοι αὕτη μὲν ἢ τιμὴ ἡμῶν ἄπτεται, ἐκείνη δὲ αὐτοῦ οὐδαμῶς·

[00896] οὐ γὰρ δεῖται τῆς παρ' ἡμῶν, ἡμεῖς δὲ τῆς παρ' αὐτοῦ δεόμεθα.

[00897] γ'.

[00898] Ὅστε κἂν τιμήσωμεν αὐτόν, πάλιν ἡμᾶς αὐτοὺς ἐτιμήσαμεν.

[00899] Ὅσπερ γὰρ ὁ τοὺς ὀφθαλμοὺς ἀνοίξας, ἵνα τὸ ἡλιακὸν ἴδῃ φῶς, ἑαυτὸν πάλιν ᾤνησε, θαυμάζων τὸ κάλλος τοῦ ἄστρου, οὐκ ἐκείνῳ τι κεχάριστα·

[00900] οὐ γὰρ λαμπρότερον αὐτὸ πεποίηκεν, ἀλλὰ μένει τὸ αὐτό·

[00901] οὕτω, καὶ πολλῷ μᾶλλον, ἐπὶ τοῦ Θεοῦ·

[00902] ὁ θαυμάζων τὸν Θεὸν καὶ τιμῶν, ἑαυτὸν ἔσωσε, καὶ ὠφέλησεν ὠφέλειαν μεγίστην.

[00903] Πῶς;

[00904] Ὅτι τὴν ἀρετὴν μετερχόμενος, παρ' αὐτοῦ δοξάζεται·

- [00905] Τοὺς γὰρ δοξάζοντάς με, φησὶ, δοξάσω.
- [00906] Πῶς οὖν αὐτὸς δοξάζεται, φησὶν, ἀπὸ τῆς δόξης τῆς ἡμετέρας οὐδὲν ἀπολαύων;
- [00907] Ὡσπερ οὖν καὶ πεινῆν λέγεται, καὶ διψῆν·
- [00908] πάντα γὰρ οἰκειοῦται τὰ ἡμέτερα, ἵνα κὰν οὕτως ἡμᾶς ἐφελκύσῃται, καὶ τὰς τιμὰς καὶ τὰς ὑβρεῖς, ἵνα κὰν οὕτω φοβηθῶμεν·
- [00909] καὶ οὐδ' οὕτως ἐφελκόμεθα.
- [00910] Δοξάσωμεν δὴ τὸν Θεὸν, ἄρωμεν τὸν Θεὸν ἐν τῷ <sup>[62.524]</sup> σώματι καὶ ἐν τῷ πνεύματι ἡμῶν.
- [00911] Καὶ πῶς τις ἐν τῷ σώματι δοξάζει, φησὶ;
- [00912] πῶς δὲ ἐν τῷ πνεύματι;
- [00913] Πνεῦμα ἐνταῦθα τὴν ψυχὴν λέγει, πρὸς ἀντιδιαστολὴν τοῦ σώματος.
- [00914] Πῶς οὖν τις δοξάζει ἐν τῷ σώματι;
- [00915] πῶς δὲ ἐν τῇ ψυχῇ;
- [00916] Ἐν σώματι δοξάζει ὁ μὴ πορνεύων, ὁ μὴ μεθυσκόμενος, ὁ μὴ γαστριζόμενος, ὁ μὴ καλλωπιζόμενος, ὁ τοσαύτην αὐτοῦ ποιούμενος πρόνοιαν, ὅσον πρὸς ὑγίαν ἀρκεῖν μόνον, ὁ μὴ μοιχεύων, ἢ μὴ μυριζομένη, ἢ μὴ χρώματι διαγράφουσα τὸ πρόσωπον, ἢ ἀρκουμένη τῇ πλάσει τοῦ Θεοῦ, καὶ μηδὲν ἐπιτεχνωμένη.
- [00917] Τί γὰρ, εἶπέ μοι, προσάγεις τὰ παρὰ σαυτῆς τῇ ἀπηρητισμένη παρὰ τοῦ Θεοῦ δημιουργίᾳ;
- [00918] οὐκ αὐτάρκης σοι γέγονεν ἡ διάπλασις;
- [00919] ὡς βελτίων τοίνυν τεχνίτις ἐπιχειρεῖς ῥυθμίσαι τὸ ἔργον;
- [00920] Οὐκ ἔστι τοῦτο, ἀλλὰ διὰ τοῦτο καλλωπίζῃ, καὶ ὑβρίζεις τὸν Δημιουργόν, ἵνα μυρίους ἐραστὰς ἐπισπάσῃ.
- [00921] Καὶ τί πάθω, φησὶν;
- [00922] οὐδὲ γὰρ ἐγὼ βούλομαι, ἀλλὰ διὰ τὸν ἄνδρα ταῦτα ποιεῖν ἀναγκάζομαι.
- [00923] Οὐκ ἔνι μὴ βουλομένην ἐρᾶσθαι.
- [00924] Καλὴν σε ὁ Θεὸς ἐποίησεν, ἵνα θαυμάζῃται καὶ ἐπὶ τούτῳ, οὐχ ἵνα ὑβρίζῃται·
- [00925] μὴ τούτοις αὐτὸν ἀμείβου τοῖς δώροις, ἀλλὰ σωφροσύνη καὶ κοσμιότητι.
- [00926] Καλὴν σε ὁ Θεὸς ἐποίησεν, ἵνα σοι τοὺς τῆς κοσμιότητος ἄθλους αὐξήσῃ.
- [00927] Οὐ γὰρ ἔστιν ἴσον, ἐπέραστον οὐσαν σωφρονεῖν, καὶ ὑπ' οὐδενὸς γενομένην περιμάχητον.
- [00928] Ἀκούεις τί φησὶν ἡ Γραφή περὶ τοῦ Ἰωσήφ;
- [00929] ὅτι Ἦν ὠραῖος καὶ καλὸς τῇ ὄψει.
- [00930] Τί ἡμᾶς τοῦτο ἀκούοντας ὠφελεῖ, ὅτι καλὸς ἦν Ἰωσήφ;
- [00931] Ἴνα μᾶλλον αὐτοῦ τὸ κάλλος θαυμάζωμεν καὶ τὴν κοσμιότητα.
- [00932] Ἐποίησέ σε καλὴν ὁ Θεός;
- [00933] τί τοίνυν κατασκευάζεις ἄμορφον σαυτήν;
- [00934] Ὡσπερ γὰρ ἂν εἴ τις χρυσῷ ἀνδριάντι ἐπιχρίσειε πηλὸν βορβόρου, οὕτως εἰσὶν αἱ τοῖς ἐπιτρίμμασι κεκηρμέναι·
- [00935] γῆν καταπάσσεις σαυτὴν τὴν μὲν φοινικῆν, τὴν δὲ λευκὴν.
- [00936] Ἀλλ' αἱ ἄμορφοι, φησὶν, εἰκότως τοῦτο πράττουσι.
- [00937] Τίνος ἔνεκεν, εἶπέ μοι;
- [00938] ἵνα τὴν ἀμορφίαν κρύψωσιν;
- [00939] Ἀλλὰ ἀνόνητα πονοῦσι.

- [00940] Πότε γάρ, εἰπέ μοι, τὸ φυσικὸν ὑπὸ τοῦ τεχνικοῦ καὶ ἐπιτετηδευμένου νικᾶται;
- [00941] Τί δὲ ὅλως ἢ ἀμορφία λυπεῖ, ὅταν ψόγον μὴ ἔχη;
- [00942] Ἄκουε γάρ σοφοῦ τινος λέγοντος, Μὴ βδελύξῃ ἄνδρα ἐν ὀράσει αὐτοῦ, μηδὲ αἰνέσῃς ἄνδρα ἐν τῷ κάλλει αὐτοῦ·
- [00943] μᾶλλον μὲν οὖν Θεὸν θαύμασον τὸν ἀριστοτέχνην, ἐκεῖνον δὲ μηκέτι·
- [00944] οὐ γάρ αὐτοῦ κατόρθωμα τὸ γενόμενον.
- [00945] Ποῖον γάρ κέρδος ἀπὸ κάλλους, εἰπέ μοι;
- [00946] Οὐδὲν, ἀλλ' ἀγῶνες πλείους, μείζονες ἐπήρεια, καὶ οἱ κίνδυνοι καὶ αἱ ὑποψίαι.
- [00947] Τὴν μὲν γάρ οὐ τοιαύτην οὐδ' ἂν ὑποπτεύσειέ τις·
- [00948] ἐκεῖνη δὲ ἂν μὴ πολλῇ τῇ κοσμιότητι καὶ μεθ' ὑπερβολῆς ἢ κεχρομένη, εὐθέως δέξεται δόξαν πονηράν·
- [00949] καὶ ὁ ἀνὴρ δὲ μεθ' ὑποψίας συνοικεῖ, οὐ τί γένοιτ' ἂν χαλεπώτερον;
- [00950] οὐ τοσαύτην ἀπὸ τῆς θέας κτώμενος τὴν ἡδονὴν, ὅσον ἀπὸ τῆς ὑπονοίας καρποῦται τὴν λύπην.
- [00951] Ἐκεῖνη μὲν γάρ τῇ συνηθείᾳ μαραίνεται, βλακειάς, διαχύσεως, ἀσελγείας δόξαν λαμβανούσης αὐτῆς τῆς ψυχῆς, βαναύσου γινομένης, ἀπονοίας πολλῆς πληρουμένης·
- [00952] πρὸς ταῦτα γάρ πάντα μᾶλλον ἢ εὐμορφία ἔλκει.
- [00953] Τὴν δὲ οὐ τοιαύτην οὐκ ἂν εὐροίμεν πολλὰ τὰ κωλύματα ἔχουσιν.
- [00954] Οὔτε γάρ οἱ ἐπιτηδῶντες κύνες εἰσὶν, ἀλλὰ, καθάπερ τις ἀμνάς, ἐν ἡσυχίᾳ πολλῇ βόσκεται, οὐδενὸς <sup>[62.525]</sup> ἐνοχλοῦντος λύκου οὐδὲ ἐπιτηδῶντος, ἅτε τοῦ ποιμένου παρακαθημένου αὐτῆ.
- [00955] Οὐκ ἔστι πλεονεξία τὸ ἐτέραν μὲν εἶναι καλὴν, ἐτέραν δὲ μὴ τοιαύτην·
- [00956] πλεονεξία ἔστι τὸ ἐτέραν μὲν πορνεύειν καὶ καλὴν μὴ οὔσαν, ἐτέραν δὲ εἶναι πονηράν.
- [00957] Εἰπέ γάρ μοι, τίς ἀρετὴ ὀφθαλμῶν;
- [00958] Ἄρα τὸ ὑγροῦς εἶναι καὶ εὐστρόφους καὶ στρογγύλους καὶ κυανοῦς, ἢ τὸ ὄξεις καὶ διορατικούς;
- [00959] Ἐγὼ μὲν τοῦτό φημι, καὶ δῆλον ἐκεῖθεν·
- [00960] Τίς ἀρετὴ λύχνου;
- [00961] τὸ λαμπρὰ φαίνειν καὶ πᾶσαν καταυγάζειν τὴν οἰκίαν, ἢ τὸ καλῶς πεπλάσθαι καὶ στρογγύλον εἶναι;
- [00962] Ἐκεῖνο πάντως ἂν εἴποιμεν·
- [00963] τοῦτο μὲν γάρ ἀδιάφορον, τὸ δὲ ζητούμενον ἐκεῖνο.
- [00964] Διὰ τοῦτο καὶ, Σαπρὸν λύχνον ἐποίησας, πρὸς τὴν ἐγκεχειρισμένην θερααινίδα ἀεὶ λέγομεν·
- [00965] οὕτω λύχνου τὸ φωτίζειν ἐστίν.
- [00966] Οὐκοῦν καὶ ὀφθαλμὸς, ἐὰν τε τοιόσδε ἐὰν τε τοιόσδε ἦ, οὐδὲν ἐστίν, ἕως ἂν μετὰ πάσης ἀνταρκείας τὴν χρεῖαν πληροῖ·
- [00967] ὥσπερ οὖν καὶ σαπρὸς λέγεται, ἐὰν ἀμβλυωπῆ, καὶ τὴν σύνθεσιν μὴ ἔχη πᾶσαν ἀπηρτισμένην·
- [00968] καὶ γάρ τοὺς ἀνεωγμένων τῶν ὀφθαλμῶν μὴ βλέποντας σαπρὸς ἔχειν ὀφθαλμούς φαμεν.
- [00969] Πᾶν γὰρ ὁ μὴ τὴν ἰδίαν χρεῖαν πληροῖ, σαπρὸν λέγομεν·
- [00970] καὶ τοῦτο ὀφθαλμοῦ κακία.
- [00971] Τῆς δὲ ῥίνος, εἰπέ μοι, ποία ἀρετή;
- [00972] Ἄρα τὸ εὐθεῖαν εἶναι, καὶ ἀπεξεσμένην ἐκατέρωθεν, καὶ τὴν ἀναλογίαν σύμμετρον ἔχειν, ἢ τὸ πρὸς τὴν ὄσφρησιν ἐπιτηδείαν εἶναι, καὶ δυναμένην ταχέως ἀντιλαμβάνεσθαι καὶ παραπέμψαι τῷ ἐγκεφάλῳ;
- [00973] Τοῦτο δὲ παντὶ που δῆλόν ἐστι.
- [00974] Φέρε δὲ, καὶ ἐπὶ ὑποδείγματι τὸ πρᾶγμα προσεξετάσωμεν, Εἰπέ γάρ μοι, τοὺς ἄρπαγας, τὰ σκευή, ποῖα φήσομεν κατεσκευάσθαι καλῶς, τὰ

δυνάμενα ἀρπάζειν μετὰ ἀκριβείας καὶ κατέχειν, ἢ τὰ διαπεπλασμένα καλῶς;

[00975] Δῆλον ὅτι ἐκεῖνα.

[00976] Τί δὲ ὀδόντας, ποίους εἶναι φήσομεν καλοῦς;

[00977] τοὺς τμητικούς καὶ εὐκόλως διατέμνοντας τὴν τροφήν, ἢ τοὺς καλῶς συγκειμένους;

[00978] Δῆλον ὅτι ἐκείνους.

[00979] Καὶ ὅλως ἐπὶ παντός τοῦ σώματος τούτῳ προσάγοντες τῷ λόγῳ τὴν ζήτησιν, εὐρήσομεν πάντα τὰ ὑγιῆ καὶ καλὰ, ἕως ἂν ἐνεργῇ μετὰ ἀκριβείας τὰ οἰκεία τῶν μελῶν ἕκαστον.

[00980] Οὕτω καὶ σκεῦος ἕκαστον λέγομεν καλόν, καὶ ζῶον καὶ φυτὸν, οὐκ ἀπὸ τῆς διαπλάσεως, οὐδ' ἀπὸ τοῦ χρώματος, ἀλλ' ἀπὸ τῆς διακονίας.

[00981] Οὕτω καὶ οἰκέτην καλοῦμεν καλὸν τὸν ἐπιτήδειον ἡμῖν πρὸς διακονίαν, οὐ τὸν ὠραῖον καὶ βλάκα.

[00982] Ὅρας πῶς ἔστιν εἶναι καλήν;

[00983] Ὅταν τοίνυν τῶν <sup>[62.526]</sup>μεγίστων καὶ θαυμαστῶν ὁμοίως ἀπολαύωμεν, οὐδὲν πλεονεκτούμεθα.

[00984] Οἷόν τι λέγω·

[00985] Τὸν κόσμον τοῦτον ὁμοίως ὀρῶμεν, τὸν ἥλιον, τὴν σελήνην, τοὺς ἀστέρας, τὸν ἀέρα ὁμοίως ἔλκομεν, τοῦ ὕδατος, τῆς τροφῆς ὁμοίως μετέχομεν, ἂν τε εὐμορφοὶ ὦμεν, ἂν τε μή.

[00986] Εἰ δὲ χρή τι καὶ θαυμαστὸν εἰπεῖν, τῶν εὐμόρφων αἰ μὴ τοιαῦται μᾶλλον ὑγιεινότεραι.

[00987] Ἐκεῖνα μὲν γὰρ ὡς δὴ τὴν ὥραν διαφυλάττουσαι, καμάτοις ἑαυτὰς οὐ διδάσιν, ἀλλ' ἀργία καὶ σκιατροφία, ὑφ' ὧν μάλιστα αἰ τῶν μελῶν ἐνέργειαι ἀμβλύτεραι γίνονται·

[00988] αὐταὶ δὲ ἀπλῶς καὶ ἄδην, ἄτε οὐδεμίαν περὶ ταῦτα ἔχουσαι τὴν σπουδὴν, ἐκεῖ τὸ πᾶν ἀναλίσκουσι.

[00989] Δοξάζομεν τοίνυν τὸν Θεὸν, ἄρωμεν αὐτὸν ἐν τῷ σώματι ἡμῶν, μὴ καλλωπιζόμεθα·

[00990] περιττὴ αὕτη ἢ σπουδὴ καὶ ἀνόνητος.

[00991] Μὴ παιδεύωμεν τοὺς ἄνδρας ὄψεις μόνας φιλεῖν·

[00992] ἂν γὰρ ἦς οὕτω κοσμουμένη, ταχέως ὑπὸ τῆς ἡταιρηκείας, μελετήσας ἐν τῇ ὄψει τῆ σῆ, ἀλίσκεται·

[00993] ἂν μέντοι διδάξης αὐτὸν τρόπους φιλεῖν καὶ κοσμιότητα, οὐ ταχέως πορνεύσει·

[00994] οὐδὲ γὰρ εὐρίσκει ταῦτα παρὰ τῆ πόρνη, ἀλλὰ τὰ τούτοις ἐναντία.

[00995] Μὴ τοίνυν διδάξης αὐτὸν ὑπὸ γέλωτος ἀλίσκεσθαι, μηδὲ ὑπὸ σχήματος ἐκκεχυμένου, ἵνα μὴ κατὰ σαυτῆς ἀρτύσης τὰ φάρμακα.

[00996] Παίδευε αὐτὸν κοσμιότητι χαίρειν·

[00997] δυνήση δὲ τοῦτο, ὅταν καὶ τὸ σχῆμα τοιοῦτον ἦ·

[00998] ἐπεὶ ἐὰν ἐπτερωμένη καὶ ἄσωτος ἦς, πῶς δυνήση προσενεγκεῖν ῥῆμα σεμνόν;

[00999] τίς δέ σε οὐ χλευάσεται καὶ γελάσει;

[01000] Πῶς δὲ ἔστι καὶ ἐν τῷ σώματι ἄραι τὸν Θεόν;

[01001] Ἀρετὴν ἀσκοῦντα, τὴν ψυχὴν καλλωπίζοντα·

[01002] καὶ γὰρ ἐπ' αὐτῆς τοῦτο οὐ κεκώλυται.

[01003] Οὕτω δοξάζομεν τὸν Θεόν, ὅταν πάντοθεν ὦμεν ἀγαθοὶ, καὶ δοξαζόμεθα καὶ ἡμεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐχ ὁμοίως, ἀλλὰ πολλῶ μειζόνως.

[01004] Λογίζομαι γὰρ, φησὶν, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλύπτεσθαι εἰς ἡμᾶς.

[01005] Ἦς γένοιτο πάντας ἡμᾶς μετασχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[01006] Ἀμήν.

[01007] ΟΜΙΛΙΑ Ε΄.

[01008] Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέ κνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν.

[01009] α΄.

[01010] Τὸ τῆς διδασκαλίας καὶ τὸ τῆς ἱερωσύνης ἀξίωμα μέγα ἐστὶ καὶ θαυμαστὸν, καὶ ὄντως τῆς τοῦ Θεοῦ δεόμενον ψήφου, ὥστε τὸν ἄξιον εἰς μέσον παραγαγεῖν.

[01011] Οὕτω καὶ τὸ παλαιὸν ἐγίνετο, οὕτω καὶ νῦν γίνεται, ὅταν χωρὶς πάθους ἀνθρωπίνου τὰς αἰρέσεις ποιῶμεθα, ὅταν πρὸς μηδὲν ὀρώντες βιωτικὸν, μὴ πρὸς φιλίαν, μὴ πρὸς ἀπέχθειαν.

[01012] Εἰ γὰρ καὶ μὴ τοσοῦτου πνεύματος μετέχομεν, ἀλλ' ἀρκεῖ πρόθεσις ἀγαθὴ τοῦ Θεοῦ τὴν χειροτονίαν ἐπισπάσασθαι.

[01013] Ἐπεὶ οὐδὲ οἱ ἀπόστολοι Πνεύματος μετείχον, ὅτε τὸν Ματ<sup>[62.526]</sup> θίαν ἐξελέξαντο, ἀλλ' εὐχῇ τὸ πρᾶγμα ἐπιτρέψαντες, ἐγκατέλεξαν αὐτὸν τῷ τῶν ἀποστόλων ἀριθμῷ·

[01014] οὐ γὰρ πρὸς φιλίαν ἀνθρωπίνην ἐώρων.

[01015] Οὕτως ἔδει καὶ νῦν ἐφ' ἡμῶν γίνεσθαι.

[01016] Ἀλλ' ἡμεῖς πρὸς ἔσχατον ῥαθυμίας ἐληλακότες, καὶ τὰ φανερὰ πρὸς ἀκρίβειαν προῖόμεθα·

[01017] ὅταν δὲ τὰ δῆλα παρορῶμεν, πῶς τὰ ἄδηλα ἡμῖν ὁ Θεὸς ἐκκαλύψει;

[01018] Εἰ ἐν τῷ μικρῷ, φησὶν, οὐκ ἐγένεσθε πιστοὶ, τὸ μέγα καὶ ἀληθινὸν τίς ὑμῖν ἐγχειρίσει;

[01019] Τότε δὲ, ἐπεὶ οὐδὲν ἀνθρώπινον ἐγίνετο, καὶ ἀπὸ προφητείας ἐγίνοντο οἱ ἱερεῖς.

[01020] Τί ἐστὶν ἀπὸ προφητείας;

[01021] Ἀπὸ Πνεύματος ἁγίου.

[01022] Προφητεία γὰρ ἐστὶν, οὐτὸ τὰ μέλλοντα λέγειν, ἀλλὰ καὶ τὸ τὰ παρόντα, ἐπεὶ καὶ ὁ Σαοὺλ κατὰ προφητείαν ἐδείχθη ἐν τοῖς σκεύεσι κρυπτόμενος·

[01023] ὁ γὰρ Θεὸς τοῖς δικαίοις ἀποκαλύπτει.

[01024] Προφητεία ἦν καὶ τὸ λέγειν, Ἀφορίσατέ μοι τὸν Παῦλον καὶ τὸν Βαρνάβαν.

[01025] Οὕτω καὶ <sup>[62.527]</sup> ὁ Τιμόθεος ἠρέθη.

[01026] Προφητείας δὲ ἐνταυθά φησι τὰς πολλὰς, ἴσως ἐκείνην μεθ' ἧς αὐτὸν ἔλαβεν ὅτε περιέτεμε, καὶ ὅτε ἐχειροτόνει, καθὼς καὶ αὐτὸς γράφων φησί·

[01027] Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος.

[01028] Διανιστὰς τοῖνον αὐτὸν, καὶ νήφειν παρασκευάζων καὶ ἐργηγορέναι, ἀναμνησκει τοῦ ἐλομένου καὶ χειροτονήσαντος·

[01029] ὡς ἂν εἰ ἔλεγεν·

[01030] Ὁ Θεὸς σε ἐξελέξατο αὐτὸς σοὶ ἐνεπίστευσεν, οὐκ ἀνθρωπίνῃ γέγονας ψήφῳ·

[01031] μὴ ὑβρίσης, μηδὲ κατασχύνῃς τοῦ Θεοῦ τὴν ψῆφον.

[01032] Εἶτα ἐπειδὴ παραγγελίαν ἔφησε, καὶ φορτικώτερον ἦν, τί φησι;

[01033] Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε.

[01034] Ὡς τέκνω, καὶ γνησίῳ παραγγέλλει.

[01035] Οὐ γὰρ αὐθεντικῶς οὐδὲ δεσποτικῶς οὐδὲ μετ' ἐξουσίας, ἀλλὰ πατρικῶς, Τέκνον, φησί, Τιμόθεε.

[01036] Τὸ δὲ παραθέσθαι τῆς φυλακῆς τὸ ἀκριβὲς δηλοῖ, καὶ τὸ οὐχ ἡμέτερον·

[01037] οὐ γὰρ ἡμεῖς αὐτὸ ἐκτησάμεθα.

[01038] ἀλλ' ὁ Θεὸς ἡμῖν ἐχαρίσατο·

[01039] οὐ τοῦτο δὲ μόνον, ἀλλὰ καὶ πίστιν καὶ ἀγαθὴν συνείδησιν.

[01040] Ἄπερ οὖν ἔδωκε, ταῦτα φυλάττωμεν.

[01041] Εἰ μὴ αὐτὸς ἦλθεν, οὔτε ἡ πίστις αὐτῇ εὕρισκετο, οὔτε ὁ βίος ὁ καθαρὸς, ὃν ἐκ παιδείας λαμβάνομεν.

[01042] Ὡς ἂν εἰ ἔλεγεν·

- [01043] Οὐκ ἐγὼ εἰμι ὁ παραγγέλλων, ἀλλ' ὁ ἐλόμενος·
- [01044] τὸ μὲν γὰρ, Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, τοῦτό ἐστιν.
- [01045] Ἐκείνων ἄκουσον, ἐκείναις πείθου.
- [01046] Τί δὲ παραγγέλεις, εἰπέ;
- [01047] Ἴνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν.
- [01048] Ἐκείναι σε εἶλοντο εἰς ὃ εἶλοντό σε, στρατεύου τὴν καλὴν στρατείαν.
- [01049] Καλὴν εἶπεν·
- [01050] ἔστι γὰρ καὶ κακὴ στρατεία, περὶ ἧς φησιν·
- [01051] Ὡσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν ὄπλα τῆ ἀμαρτία καὶ τῆ ἀκαθαρσία.
- [01052] Ἐκείνοι ὑπὸ τυράννω στρατεύονται, σὺ δὲ ὑπὸ βασιλεῖ.
- [01053] Διὰ τί δὲ καλεῖ στρατείαν τὸ πρᾶγμα;
- [01054] Δηλών ὅτι πόλεμος ἐγγήγερται σφοδρὸς πᾶσι μὲν, μάλιστα δὲ τῷ διδασκάλῳ, ὅτι ὄπλων ἡμῖν ἰσχυρῶν δεῖ, ὅτι νήψεως, ὅτι ἐγρηγόρσεως, ὅτι διηνεκοῦς ἀγρυπνίας, ὅτι πρὸς αἷμα καὶ μάχας παρεσκευάσθαι ὀφείλομεν, ὅτι παρατάττεσθαι, καὶ μηδὲν ἔχειν χαῦνον.
- [01055] Ἴνα στρατεύῃ ἐν αὐταῖς, φησί.
- [01056] Καθάπερ γὰρ ἐπὶ τῶν στρατοπέδων οὐ πάντες εἰς ἓν εἶδος στρατεύονται, ἀλλ' ἐν διαφόροις τάγμασιν·
- [01057] οὕτω καὶ ἐν τῇ Ἐκκλησίᾳ, ὁ μὲν εἰς διδασκάλου τάξιν, ὁ δὲ εἰς μαθητοῦ, ὁ δὲ εἰς ιδιώτου, σὺ δὲ ἐν τούτῳ.
- [01058] Εἶτα, ἵνα μή τις νομίση ἀρκεῖν τοῦτο, τί φησιν;
- [01059] Ἐχων πίστιν καὶ ἀγαθὴν συνείδησιν.
- [01060] Τὸν γὰρ διδάσκαλον πρότερον ἑαυτοῦ χρῆ εἶναι διδάσκαλον.
- [01061] Ὡσπερ γὰρ ὁ στρατηγός, ἐὰν μὴ πρότερον ἢ στρατιώτης ἄριστος, οὐδὲ στρατηγός ἐσται ποτέ·
- [01062] οὕτω καὶ ὁ διδάσκων.
- [01063] Τοῦτο καὶ ἀλλαχοῦ φησι·
- [01064] Μὴ πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.
- [01065] Ἐχων, φησί, πίστιν καὶ ἀγαθὴν συνείδησιν, ἴν' οὕτω τῶν ἄλλων προῖστασαι.
- [01066] Ταῦτα ἀκούοντες, μὴ ἀπαξιώσωμεν τὰς τῶν μειζόνων παραινέσεις, κἂν διδάσκαλοι ὦμεν.
- [01067] Εἰ γὰρ Τιμόθεος, οὐ πάντες οὐκ ἐσμέν ἀντάξιοι, δέχεται παραγγελίας καὶ διδάσκεται, καὶ ταῦτα ἐν τάξει διδασκάλου ὦν, πολλῶ μᾶλλον ἡμεῖς.
- [01068] Ἦν τινες, φησὶν, ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν.
- [01069] Εἰκότως.
- [01070] Ὅταν γὰρ ἡ βίος ἀπεγνωσμένος, καὶ δόγμα τίκεται τοιοῦτον·
- [01071] καὶ ἐστιν ἰδεῖν πολλοὺς ἐκ τούτου καταπεσόντας εἰς βυθὸν κακῶν, καὶ εἰς Ἑλληνισμὸν ἐκτραπέοντας.
- [01072] Ἴνα γὰρ μὴ τῷ φόβῳ τῶν μελλόντων βασανίζωνται, σπουδάζουσι πείσαι τὴν ψυχὴν, ὅτι ψευδῆ πάντα τὰ παρ' ἡμῖν.
- [01073] Καὶ πίστεώς τινες ἐκτρέπονται, οἱ λογισμοῖς τὸ πᾶν ζητοῦντες·
- [01074] ναυάγιον γὰρ ἐργάζεται ὁ λογισμὸς, καὶ ὥσπερ πλοῖον ἀσφαλές ἐστιν ἡ πίστις.
- [01075] β'.
- [01076] Τοὺς ἐκτραπέοντας τοίνυν ἐκεῖθεν ἀνάγκη ναυαγεῖν, καὶ δείκνυσι τοῦτο ἀπὸ τοῦ ὑποδείγματος.
- [01077] Ὡν ἐστιν Ὑμέναιος, φησὶ, καὶ Ἀλέξανδρος.

- [01078] Καὶ ἀπὸ τούτων ἡμᾶς σωφρονίζει.
- [01079] Ὅρατε πῶς ἐξ ἐκείνων τῶν χρόνων ἦσαν οἱ παραδιδάσκοντες, οἱ πολυπραγμονοῦντες, οἱ τῆς πίστεως ἀπεχόμενοι, οἱ ζητοῦντες λογισμοῖς οἰκείοις;
- [01080] Ὁ ναυαγῶν γυμνὸς καὶ πάντων ἐστὶν ἔρημος·
- [01081] οὕτω καὶ ὁ τῆς πίστεως ἐκπεσὼν οὐδὲν ἔχει λοιπὸν, οὐχ ὅπου στή, οὐχ ὅπου κατάσχη·
- [01082] οὐ βίον ἔχει, δι' οὗ κερδαίνει τι ἐκεῖθεν·
- [01083] τῆς γὰρ κεφαλῆς διεφθαρμένης, τί τοῦ λοιποῦ σώματος ὄφελος;
- [01084] Εἰ γὰρ ἡ πίστις βίου χωρὶς οὐδὲν ἐστὶ, πολλῶ μᾶλλον τούναντίον.
- [01085] Εἰ τῶν αὐτοῦ καταφρονεῖ ὁ Θεὸς δι' ἡμᾶς, πολλῶ μᾶλλον ἡμᾶς τῶν ἡμετέρων δι' αὐτὸν χρὴ καταφρονεῖν.
- [01086] Οὕτω γὰρ ἐστὶν, ὅταν τις ἐκπέσῃ τῆς πίστεως·
- [01087] οὐδαμοῦ ἴσταται, ἀλλὰ ἄλλην ἄλλως νήχεται, ἕως ἂν καταποντισθῇ πάλιν.
- [01088] Οὓς παρέδωκα, φησὶ, τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.
- [01089] Ὅρας ὅτι βλασφημία ἐστὶ τὸ λογισμοῖς ζητεῖν τὰ θεῖα;
- [01090] Εἰκότως·
- [01091] τί γὰρ ἂν ἔχοι κοινὸν λογισμὸς ἀνθρώπινος πρὸς ἐκεῖνα;
- [01092] Πῶς δὲ ὁ Σατανᾶς αὐτοὺς παιδεύει μὴ βλασφημεῖν;
- [01093] εἰ γὰρ τοὺς ἄλλους παιδεύει μὴ βλασφημεῖν, πολλῶ μᾶλλον ἑαυτὸν ἐχρῆν·
- [01094] εἰ δὲ ἑαυτὸν μέχρι τοῦ νῦν οὐ δύναται παιδεῦσαι, οὐδὲ τοὺς ἄλλους.
- [01095] Οὐκ εἶπεν, Ἵνα παιδεύσῃ αὐτοὺς μὴ βλασφημεῖν, ἀλλ', Ἵνα παιδευθῶσι μὴ βλασφημεῖν.
- [01096] Οὐκ ἐκεῖνος τοῦτο ἐργάζεται, ἀλλὰ τοῦτο ἐκβαίνει·
- [01097] ὥσπερ οὖν καὶ ἀλλαχοῦ φησιν ἐπὶ τοῦ πεπορνευκότος·
- [01098] Παράδοτε τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός·
- [01099] οὐχ ἵνα σώσῃ τὸ σῶμα, ἀλλ' ἵνα σωθῇ τὸ πνεῦμα·
- [01100] τοῦτο δὲ ἀπρόσωπόν ἐστι.
- [01101] Πῶς οὖν τοῦτο γίνεται;
- [01102] Ὅσπερ οὖν οἱ δῆμιοι μυρίων γέμοντες κακῶν τοὺς ἄλλους σωφρονίζουσιν, οὕτω καὶ ἐνταῦθα ἐπὶ τοῦ πονηροῦ δαίμονος.
- [01103] Καὶ διὰ τί μὴ σὺ αὐτοὺς ἐκόλασας, ὥσπερ ἐκεῖνον τὸν Βαριησοῦν, ὥσπερ Κηφᾶς Ἀνανίαν, ἀλλὰ τῷ Σατανᾷ παρέδωκας;
- [01104] Οὐχ ἵνα κολασθῶσιν, ἀλλ' ἵνα παιδευθῶσι.
- [01105] Καίτοι καὶ οὗτος ἔχει ἰσχὺν, ὡς ὅταν λέγῃ·
- [01106] Τί θέλετε, ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς;
- [01107] καὶ πάλιν·
- [01108] Οὐχ ἵνα ἡμεῖς δόκιμοι ὦμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε·
- [01109] καὶ πάλιν, Οὐκ εἰς καθαίρεσιν, ἀλλ' εἰς οἰκοδομήν.
- [01110] Τί οὖν τὸν Σατανᾶν καλεῖ πρὸς τὴν τιμωρίαν;
- [01111] Ἵνα μετὰ τῆς σφοδρότητος καὶ τῆς κολάσεως καὶ ἡ ὕβρις ἢ μείζων·
- [01112] μᾶλλον δὲ τοὺς μὲν ἀπίστους αὐτοὶ ἐπαιδεύουν, τοὺς δὲ ἐκτραπέντας τῷ Σατανᾷ παρεδίδουν.
- [01113] Τί δήποτε δὲ Πέτρος τὸν Ἀνανίαν;



- [01114] καὶ γὰρ ὁ Ἀνανίας ἄπιστος ἦν ἔτι πειράζων.
- [01115] Ἵνα μάθωσι τοίνυν οἱ ἄπιστοι, ὅτι οὐ δύνανται λαθεῖν, διὰ τοῦτο δι' ἑαυτῶν αὐτοὺς ἐτιμωροῦντο·
- [01116] τοὺς δὲ τοῦτο μαθόντας λοιπὸν, εἶτα ἐκτραπέντας, τῷ Σατανᾷ παρεδίδουν, δεικνύντες ὅτι οὐκ οἰκεία δυνάμει, ἀλλὰ τῇ αὐτῶν φυλακῇ συνείχοντο, καὶ παρεδίδοντο ὅσοι εἰς ἀπόνοιαν ἤρθησαν.
- [01117] Καθάπερ οὖν ἐπὶ τῶν βασιλέων, τοὺς μὲν πολεμίους καὶ οἰκείας σφάττουσι χερσὶ, τοὺς δὲ ὑφ' ἑαυτοῦ τοῖς δημίους παραδιδόασιν, οὕτω καὶ ἐνταῦθα.
- [01118] Δείκνυται δὲ ἀπὸ τούτου, ὅτι διὰ τὴν τῶν ἀποστόλων φυλακὴν τοῦτο ἐγίνετο·
- [01119] ἄλλως δὲ οὐδὲ μικρὸν ἦν τὸ δύνασθαι ἐπιτάττειν τῷ διαβόλῳ·
- [01120] τοῦτο γὰρ δεικνύντος ἦν, ὅτι δουλεύει καὶ εἶκει καὶ ἄκων τοῖς ἀποστόλοις ὁ διάβολος.
- [01121] Ὡστε οὐκ ἔλαττον εἰς χάριν τοῦτο ἦν.
- [01122] Πῶς δὲ παρέδωκεν, ἄκουσον.
- [01123] Συναχθέντων ὑμῶν, φησὶ, καὶ τοῦ ἐμοῦ Πνεύματος σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, παράδοτε τὸν τοιοῦτον τῷ Σατανᾷ.
- [01124] Ἐξεβάλλετο οὖν <sup>[62.529]</sup> εὐθέως τοῦ κοινοῦ συνεδρίου, ἀπεσχίζετο τῆς ἀγέλης, ἐγίνετο ἔρημος καὶ γυμνός, παρεδίδοτο τῷ λύκῳ.
- [01125] Ὡσπερ γὰρ ἡ νεφέλη τὸ στρατόπεδον τῶν Ἑβραίων, οὕτω τὴν Ἐκκλησίαν τὸ Πνεῦμα ἐγνώριζεν.
- [01126] Εἴ τις τοίνυν ἐκτὸς ἐγίνετο, κατεκαίετο·
- [01127] ἐγίνετο δὲ ἐκτὸς τῇ κρίσει τῶν ἀποστόλων.
- [01128] Οὕτω καὶ ὁ Κύριος παρέδωκε τὸν Ἰούδαν τῷ Σατανᾷ·
- [01129] εὐθέως γὰρ μετὰ τὸ ψωμίον εἰσηλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
- [01130] Ἔστι δὲ καὶ τοῦτο εἰπεῖν, ὅτι οὓς μὲν διορθώσασθαι ἐβούλοντο, οὐκ ἐκόλαζον αὐτοί·
- [01131] τοὺς δὲ ἀδιορθώτους αὐτοὶ ἐτιμωροῦντο·
- [01132] ἢ εἰ μὴ τοῦτο, ὅτι φοβερώτεροι μᾶλλον ἦσαν ἐτέροις ἐκδιδόντες αὐτούς.
- [01133] Οὕτω καὶ ὁ Ἰώβ παρεδόθη τῷ Σατανᾷ·
- [01134] ἀλλ' ἐκεῖνος οὐχ ὑπὲρ ἁμαρτημάτων, ἀλλ' ὑπὲρ πλείονος εὐδοκμήσεως.
- [01135] γ'.
- [01136] Πολλὰ τοιαῦτα γίνεται καὶ νῦν.
- [01137] Ἐπειδὴ γὰρ οἱ ἱερεῖς οὐ πάντας ἴσασι τοὺς ἁμαρτωλοὺς καὶ ἀναξίως τῶν μυστηρίων μετέχοντας, ὁ Θεὸς πολλάκις τοῦτο ποιεῖ, καὶ παραδίδωσιν αὐτοὺς τῷ Σατανᾷ.
- [01138] Ὅταν γὰρ νόσοι, ὅταν ἐπιβουλαὶ, ὅταν πένθη καὶ συμφοραὶ συμβαίνωσιν, ὅταν ἄλλα τινὰ τοιαῦτα, διὰ τοῦτο γίνεται.
- [01139] Καὶ τοῦτο ὁ Παῦλος δηλοῖ, οὕτω λέγων·
- [01140] Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί.
- [01141] Καὶ πῶς, φησὶν, ὅταν ἅπαξ δι' ἐνιαυτοῦ προσερχώμεθα;
- [01142] Τοῦτο γὰρ τὸ δεινόν, ὅτι οὐ καθαρότητι διανοίας, ἀλλὰ διαστήματι χρόνου τὴν ἀξίαν διορίζεις τῆς προσόδου, καὶ τοῦτο εὐλάβειαν εἶναι νομίζεις, τὸ μὴ πολλάκις προσελθεῖν, οὐκ εἰδὼς ὅτι τὸ ἀναξίως προσελθεῖν, κἂν ἅπαξ γένηται, ἐκηλίδωσεν·
- [01143] τὸ δὲ ἀξίως, κἂν πολλάκις, ἔσωσεν.
- [01144] Οὐκ ἔστι τόλμα τὸ πολλάκις προσιέναι, ἀλλὰ τὸ ἀναξίως, κἂν ἅπαξ τις τοῦ παντὸς χρόνου προσέλθῃ.
- [01145] Ἥμεῖς δὲ οὕτως ἀνοήτως διακείμεθα καὶ ἀθλίως, ὅτι μυρία διαπαντὸς ἐργαζόμενοι τοῦ ἐνιαυτοῦ κακὰ, τοῦ μὲν ἀποδύσασθαι ἐκεῖνα οὐδεμίαν ποιούμεθα φροντίδα, νομίζομεν δὲ ἀρκεῖν τὸ μὴ συνεχῶς κατατολμᾶν καὶ ἐπιπηδᾶν ὑβριστικῶς τῷ σώματι τοῦ Χριστοῦ, οὐκ ἐννοοῦντες ὅτι καὶ οἱ τὸν Χριστὸν σταυρώσαντες ἅπαξ ἐσταύρωσαν.
- [01146] Ἄρ' οὖν, ἐπειδὴ ἅπαξ, ἔλαττον τὸ ἁμάρτημα;
- [01147] Καὶ ὁ Ἰούδας δὲ ἅπαξ προέδωκε·

- [01148] τί οὖν;
- [01149] τοῦτο αὐτὸν ἐξείλετο;
- [01150] Διὰ τί γὰρ χρόνῳ τὸ πρᾶγμα μετερχόμεθα;
- [01151] χρόνος προσόδου ἔστω ἡμῖν τὸ καθαρὸν συνειδός.
- [01152] Οὐδὲν πλέον ἔχει τὸ ἐν τῷ Πάσχα μυστήριον τοῦ νῦν τελουμένου·
- [01153] ἔν ἐστι <sup>[62.530]</sup> καὶ τὸ αὐτὸ, ἢ αὐτὴ τοῦ Πνεύματος χάρις·
- [01154] ἀεὶ Πάσχα ἐστίν.
- [01155] Ἰστε οἱ μύσται τὸ εἰρημένον.
- [01156] Καὶ ἐν Παρασκευῇ, καὶ ἐν Σαββάτῳ, καὶ ἐν Κυριακῇ, καὶ ἐν ἡμέρᾳ μαρτύρων ἢ αὐτὴ θυσία ἐπιτελεῖται.
- [01157] Ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον, φησὶ, τοῦτον, ἢ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε.
- [01158] Οὐχ ὄρω καιροῦ περιέγραψε τὴν θυσίαν.
- [01159] Πῶς οὖν τότε, φησὶ, Πάσχα λέγεται;
- [01160] Ὅτι τότε ἔπαθεν ὁ Χριστὸς ὑπὲρ ἡμῶν.
- [01161] Μηδεὶς τοίνυν ἐτέρως ἐκείνῳ προσίτω, καὶ τούτῳ ἄλλως·
- [01162] μία δύναμις ἐστὶ, μία ἀξία, μία χάρις, ἐν σῶμα καὶ τὸ αὐτὸ, οὐκ ἐκεῖνο τούτου ἀγιώτερον, οὐδὲ τοῦτο ἐκείνου ἔλαττον.
- [01163] Καὶ τοῦτο καὶ ὑμεῖς ἴστε, οὐδὲν καινότερον ὀρῶντες, πλὴν τῶν κοσμικῶν τούτων παραπετασμάτων καὶ τοῦ λαμπροῦ πλήθους.
- [01164] Ἐχουσι δέ τι πλέον αἱ ἡμέραι ἐκείναι τοῦτο, ὅτι ἀπ' αὐτῶν ἀρχὴν ἔλαβεν ἡ σωτηρία ἡμῶν ἡμέρα, ὅτι ἐν αὐτῇ ἐτύθη ὁ Χριστὸς, λοιπὸν δὲ κατὰ τὰ μυστήρια οὐδεμίαν προτέρησιν ἔχουσι.
- [01165] Καὶ τροφῇ μὲν προσβάλλον αἰσθητῇ, νίπτεις τὰς χεῖρας, πλύνεις τὸ στόμα·
- [01166] τροφῇ δὲ μέλλων προσιέναι πνευματικῇ, οὐ νίπτεις τὴν ψυχὴν, ἀλλὰ γέμων ἀκαθαρσίας προσέρχῃ;
- [01167] Καὶ τί, φησὶν;
- [01168] οὐκ ἀρκοῦσιν αἱ τῶν τεσσαράκοντα ἡμερῶν νηστεῖαι τὸν πολὺν φορτὸν καθᾶραι τῶν ἁμαρτημάτων;
- [01169] Καὶ τί τὸ ὄφελος, εἰπέ μοι;
- [01170] ἂν τις μύρον ἀποθέσθαι θέλων καθάρῃ τὸν τόπον, εἶτα πάλιν μικρὸν μετὰ τὸ ἐμβαλεῖν καὶ κόπρον ἐπιβάλῃ, οὐκ ἀπέπτη ἢ εὐωδία;
- [01171] Τοῦτο γίνεται καὶ ἡμῖν·
- [01172] ἐγενόμεθα ἄξιοι προσερχόμενοι κατὰ δύναμιν τὴν ἡμετέραν·
- [01173] εἶτα πάλιν μολύνομεν ἑαυτούς.
- [01174] Τί οὖν τὸ κέρδος;
- [01175] Τοῦτο καὶ περὶ τῶν δυναμένων ἐν ταῖς τεσσαράκοντα ἡμέραις ἀπονίπτεσθαί φαμεν.
- [01176] Μὴ δὴ ἀμελῶμεν τῆς ἡμετέρας σωτηρίας, παρακαλῶ, ἵνα μὴ γένηται κενὸς ὁ κόπος ἡμῶν.
- [01177] Ἄνθρωπος γὰρ, φησὶν, ἀποστρέφων ἀπὸ ἁμαρτίας αὐτοῦ, καὶ πάλιν πορευόμενος, καὶ τὰ αὐτὰ ποιῶν, Ὡσπερ κύων ἐστὶν εἰς τὸν ἴδιον ἔμετον ἐπιστρέφων.
- [01178] Ἄν οὕτω ποιῶμεν, καὶ οὕτω προσέχωμεν, δυνησόμεθα τῶν βραβείων ἀξιοθῆναι ἐκείνων·
- [01179] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01180] Ἀμήν.
- [01181] ΟΜΙΛΙΑ ΣΤ'.
- [01182] Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεῖ σεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

- [01183] Τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ Σωτῆρος ἡμῶν Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
- [01184] α'.
- [01185] Ὡσπερ κοινὸς τίς ἐστι πατὴρ τῆς οἰκουμένης ἀπάσης ὁ ἱερεὺς.
- [01186] Πάντων τοίνυν ἄξιον αὐτὸν κήδεσθαι, καθάπερ καὶ ὁ Θεὸς, ᾧ ἱερᾶται·
- [01187] διὰ τοῦτό φησι, Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς.
- [01188] Δύο γὰρ ἐντεῦθεν γίνεται τὰ ἀγαθὰ, τό τε ἔχθος ὃ πρὸς τοὺς ἕξω ἔχομεν καταλύεται·
- [01189] οὐδεὶς γὰρ πρὸς τοῦτον ἀπεχθῶς ἔχειν δυνήσεται, ὑπὲρ οὗ δεήσεις ποιεῖται·
- [01190] αὐτοὶ τε ἐκεῖνοι βελτίους γίνονται τῷ τε εὐχὰς ὑπὲρ αὐτῶν γίνεσθαι, τῷ τε μὴ ἐκθηριοῦσθαι πρὸς ἡμᾶς.
- [01191] Οὐδὲν γὰρ οὕτω πρὸς διδασκαλίαν ἐπαγωγὸν, ὡς τὸ φιλεῖν καὶ <sup>[62.530]</sup> φιλεῖσθαι.
- [01192] Ἐνόησον δὲ ὅσον ἦν ἀκούειν τοὺς ἐπιβουλεύοντας, τοὺς μαστίζοντας, τοὺς ἐλαύνοντας, τοὺς ἀποκτινύνοντας, ὅτι οἱ τὰ τοιαῦτα πάσχοντες ὑπὲρ τῶν τὰ τοιαῦτα δρώντων προσευχὰς πρὸς τὸν Θεὸν ποιοῦνται ἐκτενεῖς.
- [01193] Ὁρᾶς πῶς ἀνώτερον εἶναι βούλεται τὸν Χριστιανὸν πάντων;
- [01194] Καθάπερ γὰρ ἐπὶ τῶν παιδῶν τῶν νηπίων, κὰν βασταζόμενον τὸ παιδίον τύπτῃ τοῦ πατρὸς τὴν ὄψιν, οὐδὲν ὑποτέμνεται τῆς φιλοστοργίας·
- [01195] οὕτω κὰν τυπτώμεθα παρὰ τῶν ἕξωθεν, οὐδὲν ὀφείλομεν ἐλαττοῦν τῆς εὐνοίας τῆς πρὸς αὐτούς.
- [01196] Τί δέ ἐστι τὸ, Πρῶτον πάντων;
- [01197] Τουτέστιν, ἐν τῇ λατρείᾳ τῇ καθημερινῇ.
- [01198] Καὶ τοῦτο ἴσασιν οἱ μύσται πῶς καθ' ἐκάστην ἡμέραν γίνεται, καὶ ἐν ἑσπέρᾳ καὶ ἐν πρωΐᾳ·
- [01199] πῶς ὑπὲρ παντὸς τοῦ κόσμου, καὶ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων ποιούμεθα τὴν δέησιν.
- [01200] Ἀλλ' ἴσως ἐρεῖ τις, ὅτι οὐχ ὑπὲρ πάντων εἶπεν, ἀλλ' ὑπὲρ τῶν πιστῶν.
- [01201] Τί οὖν, ὅταν λέγῃ, Ὑπὲρ βασιλέων;
- [01202] οὐ γὰρ δὴ τότε θεοσεβεῖς <sup>[62.531]</sup> ἦσαν βασιλεῖς, ἀλλὰ μέχρι πολλοῦ προηλθον, ἀσεβεῖς ἀσεβεῖς διαδεχόμενοι.
- [01203] Εἶτα, ἵνα μὴ κολακεία τὸ πρᾶγμα ἦ, προλαβὼν εἶπεν·
- [01204] Ὑπὲρ πάντων, καὶ τότε, Ὑπὲρ βασιλέων.
- [01205] Εἰ γὰρ εἶπεν, Ὑπὲρ βασιλέων μόνων, ἴσως ἂν τις τοῦτο ὑπέλαβεν.
- [01206] Εἶτα ἐπειδὴ εἰκὸς ἦν τὴν τοῦ Χριστιανοῦ ψυχὴν ναρκᾶν ταῦτα ἀκούουσιν, καὶ μὴ προσίεσθαι τὴν παραίνεσιν, εἰ γε ὑπὲρ τοῦ Ἑλληνοῦ ἐν τῷ τῶν μυστηρίων δεῖ καιρῷ δεήσεις προσφέρειν, ὅρα τί φησι, καὶ πῶς τίθησι τὸ κέρδος, ἵνα κὰν οὕτω δέξῃ τὴν παραίνεσιν.
- [01207] Ἴνα ἤρεμον, φησὶ, καὶ ἡσύχιον βίον διάγωμεν.
- [01208] Τουτέστιν, ἡ ἐκεῖνων σωτηρία ἡμῶν ἀμεριμνία ὑπάρχει·
- [01209] ὥσπερ καὶ ἐν τῇ πρὸς Ῥωμαίους Ἐπιστολῇ, προτρέπων αὐτοὺς πείθεσθαι τοῖς ἄρχουσι, φησὶν·
- [01210] Εἰ μὴ διὰ τὴν ἀνάγκην, ἀλλὰ διὰ τὴν συνείδησιν.
- [01211] Ὁ γὰρ Θεὸς εἰς τὸ κοινῇ χρησίμῳ τὰς ἀρχὰς διετάξατο.
- [01212] Πῶς οὖν οὐκ ἄτοπον αὐτοὺς μὲν ὑπὲρ τούτου στρατεύεσθαι, καὶ τὰ ὄπλα τίθεσθαι, ἵν' ἡμεῖς ἐν ἀδείᾳ ὦμεν·
- [01213] ἡμᾶς δὲ μὴδὲ ὑπὲρ τῶν κινδυνευόντων καὶ στρατευομένων ποιεῖσθαι δεήσεις;
- [01214] ὥστε οὐ κολακεία ἐστὶ τὸ πρᾶγμα, ἀλλὰ κατὰ τὸν τοῦ δικαίου γίνεται λόγον.
- [01215] Εἰ γὰρ μὴ ἐσώζοντο, μὴδὲ εὐδοκίμουν ἐν τοῖς πολέμοις, ἀνάγκη καὶ τὰ ἡμέτερα ἐν ταραχαῖς εἶναι καὶ θορύβοις·
- [01216] ἢ γὰρ καὶ αὐτοὺς ἡμᾶς στρατεύεσθαι ἔδει, κατακοπέντων ἐκεῖνων, ἢ φεύγειν πανταχοῦ καὶ πλανᾶσθαι.
- [01217] Καθάπερ γὰρ πρόβολοί τινές εἰσι, φησὶ, προβεβλημένοι, καὶ τοὺς ἔνδον ἐν εἰρήνῃ φυλάττοντες.

[01218] Δεήσεις, φησί, προσευχάς, έντεύξεις, εύχαριστίας.

[01219] Δεῖ γάρ εύχαριστεῖν τῷ Θεῷ και ὑπέρ τῶν εἰς ἄλλους γενομένων ἀγαθῶν, οἷον ὅτι τὸν ἥλιον ἀνατέλλει ἐπὶ πονηροὺς και ἀγαθοὺς, ὅτι βρέχει ἐπὶ δικαίους και ἀδίκους.

[01220] Ὅρας ὅτι οὐ μόνον διὰ τῆς εὐχῆς, ἀλλά και διὰ τῆς εύχαριστίας ἐνοῖ και συγκολλᾷ ἡμᾶς;

[01221] Ὁ γάρ ἀναγκαζόμενος εύχαριστεῖν τῷ Θεῷ ὑπέρ τῶν τοῦ πέλας ἀγαθῶν, ἀναγκάζεται και φιλεῖν αὐτὸν και οἰκείως πρὸς αὐτὸν διακεῖσθαι.

[01222] Εἰ δὲ ὑπέρ τῶν τοῦ πέλας εύχαριστεῖν δεῖ, πολλῶ μάλλον ὑπέρ τῶν εἰς ἡμᾶς και τῶν λάθρα γινομένων, και ἐκόντων και ἀκόντων, και ὑπέρ τῶν δοκούντων εἶναι λυπηρῶν·

[01223] και γάρ πρὸς τὸ ἀγαθὸν ὁ Θεὸς ἡμῖν ἅπαντα οἰκονομεῖ.

[01224] β'.

[01225] Πᾶσα τοίνυν ἡμῖν εὐχή εύχαριστίαν ἐχέτω.

[01226] Εἰ δὲ και ὑπερέχεσθαι τῶν πέλας οὐχὶ πιστῶν μόνον, ἀλλά και ἀπίστων προσταττόμεθα, ἐννόησον ὅσον ἐστὶ κακὸν κατεύχεσθαι τῶν ἀδελφῶν.

[01227] Τί λέγεις;

[01228] ἐκεῖνός σε ὑπέρ ἐχθρῶν ἐκέλευσεν εὐχεσθαι, σὺ δὲ τοῦ ἀδελφοῦ κατεύχη;

[01229] Οὐκ ἐκεῖνου κατεύχη, ἀλλά σαυτοῦ·

[01230] τὸν γάρ Θεὸν παροξύνεις, ἐκεῖνα τὰ ἀνόσια φθεγγόμενος ῥήματα·

[01231] οὕτω δεῖξον αὐτῷ, οὕτω ποιήσον αὐτῷ, βάλε αὐτὸν, ἀνταπόδος αὐτῷ.

[01232] Πόρρω ταῦτα τῶν τοῦ Χριστοῦ μαθητῶν, τῶν ἐπιεικῶν και προσηνῶν.

[01233] Τοῦ στόματος τοῦ ἡξιωμένου τοιαύτης μυσταγωγίας μηδὲν πικρὸν ἐκβαλλέτω, μηδὲν ἀηδὲς, ἢ τῷ θείῳ σώματι προσομιλοῦσα γλῶσσα·

[01234] καθαρὰν αὐτὴν φυλάττωμεν, μὴ ἀρὰς προσφέρωμεν δι' αὐτῆς.

[01235] Εἰ γάρ λοῖδοροι οὐ κληρονομήσουσι βασιλείαν, πολλῶ μάλλον οἱ κατευχόμενοι·

[01236] ἀνάγκη γάρ και ὑβρίζειν τὸν κατευχόμενον·

[01237] ὕβρις δὲ και εὐχή ἀλλήλων ἀπεσχοίνισται·

[01238] ἀρὰ και εὐχή πολὺ τὸ μέσον ἔχει·

[01239] κατηγορία και εὐχή πολὺ τὸ μέσον ἔχουσι.

[01240] Προσεύχη τὸν Θεὸν ἴλεων ποιῆσαι, και ἑτέρου κατεύχη;

[01241] Ἐὰν μὴ ἀφῆς, οὐκ ἀφεθήσεται σοι·

[01242] και αὐτὸς οὐ μόνον οὐκ ἀφίης, ἀλλά και τὸν Θεὸν μὴ ἀφεῖναι παρακα [62.532] λεις;

[01243] Εἶδες ὑπερβολὴν κακίας;

[01244] Εἰ τῷ μὴ ἀφιέντι οὐκ ἀφίεται, τῷ και τὸν Δεσπότην παρακαλοῦντι μὴ ἀφεῖναι, πῶς ἀφεθήσεται;

[01245] Οὐκ ἐκείνον βλάπτεις, ἀλλά σαυτόν.

[01246] Τί δήποτε;

[01247] Εἰ γάρ και ἀκούεσθαι ἐμελλες ὑπέρ τῶν σαυτοῦ, διὰ ταῦτα οὐδέποτε εἰσακουσθήσῃ, ὅτι μιαρῷ στόματι τὰς εὐχὰς ποιεῖς·

[01248] μιαρὸν γάρ ὄντως τὸ τοιοῦτον στόμα και ἀκάθαρτον, πάσης δυσωδίας ἐμπεπλησμένον, πάσης ἀκαθαρσίας.

[01249] Δέον σε ὑπέρ τῶν σῶν τρέμειν ἁμαρτημάτων, και τὸν ἀγῶνα πάντα ὑπέρ τούτων ποιεῖσθαι, σὺ δὲ προσέρχη τὸν Θεὸν κινήσων κατὰ τοῦ ἀδελφοῦ;

[01250] οὐ γάρ δέδοικας και μεριμνᾷς τὰ σαυτοῦ;

[01251] οὐχ ὄρας τί διαπράττει;

[01252] Μίμησαι κἂν τὰ παιδιά τὰ εἰς διδασκαλεῖον φοιτῶντα, ἅπερ ἐπειδὴν τὴν ἑαυτῶν συμμορίαν ἐνδον ἴδη τῶν μαθημάτων ἀπαιτουμένην τὰς εὐθύνas, και

διὰ τὴν ῥαθυμίαν ἅπαντας τυπτομένους, καὶ καθ' ἓνα ἕκαστον ἐξεταζόμενον πικρῶς καὶ κοπτόμενον ὑπὸ τῶν πληγῶν, ἀποτέθηκεν ὑπὸ τοῦ δέους·

[01253] κὰν μυρία τις αὐτὰ πλήξη τῶν συμφοιτητῶν, οὐκ ἀνέχεται ὀργισθῆναι, τοῦ φόβου τὴν ψυχὴν κατέχοντος, οὐδὲ ἐντυχεῖν τῷ διδασκάλῳ, ἀλλ' εἰς ἓν μόνον ὄρα τὸ εἰσελθεῖν καὶ ἀπαλλαγῆναι πληγῶν χωρὶς, καὶ πρὸς ἐκεῖνον τὸν καιρὸν σκοπεῖ·

[01254] κὰν ἐξέλθῃ, εἴτε πληγὰς λαβὼν εἴτε μὴ λαβὼν, οὐδὲ εἰς νοῦν ἐκεῖνα λοιπὸν βάλλεται ὑπὸ τῆς ἡδονῆς.

[01255] Σὺ δὲ ἐστὼς καὶ μεριμνῶν ὑπὲρ τῶν ἁμαρτημάτων τῶν σῶν, οὐ φρίττεις τῶν ἐτέρων μνημονεύων;

[01256] καὶ πῶς τὸν Θεὸν παρακαλεῖς;

[01257] Δι' ὧν γὰρ αὐτὸν κατ' ἐκεῖνου ἀξιοῖς, διὰ τούτων καὶ τὰ σαυτοῦ πικρότερα ἐργάζῃ, οὐκ ἀφίεις αὐτὸν συγγνώμην δοῦναι τοῖς σοῖς.

[01258] Πῶς γὰρ, εἰ θέλεις με γίνεσθαι, φησὶν, ἐξεταστὴν ἀκριβῆ τῶν εἰς σὲ πεπλημμελημένων, πῶς τῶν παρὰ σοῦ εἰς ἐμὲ γεγενημένων ἀξιοῖς γενέσθαι τὴν συγχώρησιν;

[01259] Μάθωμέν ποτε εἶναι Χριστιανοί;

[01260] εἰ εὐχεσθαι οὐκ ἴσμεν, ὅπερ ἐστὶν εὐκολον καὶ σφόδρα ῥάδιον, τί τῶν ἄλλων εἰσόμεθα;

[01261] Μάθωμεν εὐχεσθαι ὡς Χριστιανοί;

[01262] Ἑλλήνων εἰσὶν ἐκεῖνα αἰ εὐχαί, Ἰουδαίων ἐκεῖνα αἰ δεήσεις·

[01263] τοῦ Χριστιανοῦ δὲ ἐναντία, ἄφεσιν καὶ ἀμνηστίαν αἰτεῖν τῶν εἰς ἡμᾶς πεπλημμελημένων.

[01264] Λοιδορούμενοι, φησὶν, εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, βλασφημούμενοι παρακαλοῦμεν.

[01265] Ἄκουε τοῦ Στεφάνου λέγοντος, Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην.

[01266] Οὐ μόνον οὐ κατηύχετο, ἀλλὰ καὶ ὑπερηύχετο·

[01267] σὺ δὲ οὐ μόνον οὐχ ὑπερηύξω, ἀλλὰ καὶ κατηύξω.

[01268] Ὡσπερ οὖν θαυμάσιος ἐκεῖνος, οὕτω σὺ κάκιστος.

[01269] Τίνα θαυμάζομεν, εἰπέ μοι;

[01270] τοὺς ὑπὲρ ὧν ἠύξατο, ἢ τὸν ὑπερευχόμενον;

[01271] Τοῦτον δηλονότι·

[01272] εἰ δὲ ἡμεῖς, πολλῶ μᾶλλον ὁ Θεός.

[01273] Βούλει πλήττεσθαι τὸν ἐχθρόν;

[01274] εὐξαι ὑπὲρ αὐτοῦ, ἀλλὰ μὴ τοιαύτη διανοία, μὴ ὡς πλήττων·

[01275] τοῦτο μὲν γὰρ γίνεται, σὺ δὲ μὴ τούτῳ ποιεῖ τῷ σκοπῷ.

[01276] Καίτοι ὁ μακάριος ἐκεῖνος ἀδίκως πάντα ἔπασχε, καὶ ὑπερηύχετο·

[01277] ἡμεῖς δὲ πολλὰ καὶ δικαίως πάσχομεν παρὰ τῶν ἐχθρῶν.

[01278] Εἰ δὲ ὁ ἀδίκως παθὼν οὐκ ἐτόλμησε μὴ ὑπερευξασθαι, οἱ δίκαια πάσχοντες, καὶ μὴ μόνον οὐχ ὑπερευχόμενοι, ἀλλὰ καὶ κατευχόμενοι, τίνος οὐκ ἐσμὲν ἄξιοι τιμωρίας;

[01279] Δοκεῖς μὲν ἐκεῖνον διδόναι τὴν πληγὴν, τὸ δὲ ἀληθές κατὰ σαυτοῦ τὸ ξίφος ὠθεῖς, οὐκ ἀφίεις τὸν δικαστὴν ἐν τοῖς σοῖς ἁμαρτήμασι γενέσθαι ἡμερον, δι' ὧν αὐτὸν κατὰ ἐτέρων παροξύνεις.

[01280] Ὡ γὰρ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν, φησὶ, καὶ ᾧ κρίματι κρίνετε, κριθήσεσθε.

[01281] Γενώμεθα τοίνυν συγγνωμονικοὶ, ἵνα τοιούτου τύχωμεν τοῦ Θεοῦ.

[01282] γ'.

[01283] Ταῦτα οὐκ ἀκούειν ὑμᾶς μόνον βούλομαι, ἀλλὰ καὶ φυλάττειν.

[01284] Νῦν δὲ μέχρι ῥημάτων ἢ μνήμη μόνον, τάχα δὲ οὐδὲ μέχρι τούτων·

[01285] ἀλλὰ διαλυθέντων ἡμῶν, ἂν ἐρωτήσῃ τις τῶν μὴ παραγεγονότων, τί διελέχθημεν, οἱ μὲν οὐδὲ ἐροῦσιν, οἱ δὲ εἰδότες ἐροῦσι τὴν ὑπόθεσιν, εἰς ἣν εἰρήκαμεν μόνον, ὅτι ὠμίλησεν εἰς τὸ μὴ δεῖν μνησικακεῖν, ἀλλὰ καὶ ὑπερευχεσθαι, εἶτα ἀφέντες εἰπεῖν τὰ λεχθέντα πάντα (οὐ γὰρ οἶόν τε μεμνήσθαι), οἱ δὲ μικρῶν μέμνηνται, ἀλλ' ἐνίων.

- [01286] Διὸ παρακαλῶ, εἰ μηδὲν κερδαίνετε ἐκ τῶν λεγομένων, μηδὲ προσέχειν τῇ ἀκροάσει.
- [01287] Τί γὰρ τὸ ὄφελος;
- [01288] μείζον τὸ κρῖμα γίνεται, χαλεπωτέρα ἢ τιμωρία, ὅτι μετὰ μυρίας παραινέσεις τοῖς αὐτοῖς ἐπιμένομεν.
- [01289] Διὰ τοῦτο εὐχὴν ἡμῖν ὤρισεν ὁ Θεός, ἵνα μηδὲν βιωτικὸν μηδὲ ἀνθρώπινον αἰτῶμεν.
- [01290] Ἵστε δὴ οἱ πιστοὶ τίνα δεῖ εὐχεσθαι, πῶς πᾶσα κοινὴ ἐστὶν ἡ εὐχή.
- [01291] Ἀλλ' οὐκ εἴρηται, φησὶν, ὑπὲρ τῶν ἀπίστων εὐχεσθαι ἐκεῖ.
- [01292] Ἐπειδὴ μὴ ἴστε τῆς εὐχῆς τὴν δύναμιν, μηδὲ τὸ βάθος καὶ τὸν θησαυρὸν αὐτῆς ἐπιγινώσκετε·
- [01293] εἰ γὰρ τις αὐτὴν ἀναπτύξειεν, εὐρήσει καὶ τοῦτο κείμενον ἐν αὐτῇ.
- [01294] Ὅταν γὰρ λέγῃ ὁ εὐχόμενος, Γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, οὐδὲν ἄλλο ἢ τοῦτο αἰνίττεται.
- [01295] Πῶς;
- [01296] Ὅτι ἐν οὐρανῷ οὐδεὶς ἄπιστος, οὐδεὶς προσκρούων.
- [01297] Εἰ τοίνυν περὶ τῶν πιστῶν μόνων ἦν, οὐκ εἶχε λόγον τὸ λεγόμενον.
- [01298] Εἰ γὰρ οἱ πιστοὶ ἔμελλον τὸ θέλημα αὐτοῦ ποιεῖν, οἱ δὲ ἄπιστοι οὐχὶ, οὐκέτι ὡς ἐν οὐρανῷ τὸ θέλημα αὐτοῦ ἦν, ἀλλὰ τί;
- [01299] Ὅσπερ ἐν οὐρανῷ, φησὶν, οὐδεὶς πονηρὸς, οὕτω μηδὲ ἐπὶ τῆς γῆς ἔστω·
- [01300] ἀλλὰ πάντας, φησὶν, εἰς τὸν φόβον ἔλκουσον τὸν σαυτοῦ, πάντας ἀγγέλους ποιήσον τοὺς ἀνθρώπους, κἂν ἐχθροὶ ἡμῶν ᾧσι, κἂν πολέμιοι.
- [01301] Οὐχ ὀρᾶς πόσα καθ' ἐκάστην ἡμέραν ὁ Θεὸς βλασφημεῖται;
- [01302] πόσα ὑβρίζεται καὶ παρὰ τῶν ἀπίστων, καὶ παρὰ τῶν πιστῶν;
- [01303] καὶ διὰ ῥημάτων, καὶ διὰ πραγμάτων;
- [01304] Τί οὖν;
- [01305] ἔσβεσε διὰ τοῦτο τὸν ἥλιον;
- [01306] ἐκοίμισε τὴν σελήνην;
- [01307] κατέῤῥαξε τὸν οὐρανόν;
- [01308] ἀνετάραξε τὴν γῆν;
- [01309] ἐξήρανε τὴν θάλασσαν;
- [01310] ἠφάνισε τῶν ὑδάτων τὰς πηγὰς;
- [01311] συνέχεε τὸν ἀέρα;
- [01312] Οὐδαμῶς, ἀλλὰ πᾶν τούναντίον·
- [01313] ἀνατέλλει τὸν ἥλιον, βρέχει τὸν ὑετὸν, δίδωσι καρπούς, δίδωσι τροφὰς ἐτησίους τοῖς βλασφήμοις, τοῖς ἀνοήτοις, τοῖς μισοῖς, τοῖς διώκταις, οὐ μίαν ἡμέραν οὐδὲ δευτέραν οὐδὲ τρίτην, ἀλλὰ πάντα τὸν βίον.
- [01314] Τοῦτον μίμησαι καὶ σὺ, τοῦτον ζήλωσον κατὰ δύναμιν ἀνθρωπίνην.
- [01315] Οὐ δύνασαι τὸν ἥλιον ἀνατεῖλαι;
- [01316] μὴ κακηγορήσης.
- [01317] Οὐ δύνασαι ὑετὸν δοῦναι;
- [01318] μὴ λοιδορήσης.
- [01319] Οὐ δύνασαι θρέψαι;
- [01320] μὴ παροινήσης.

- [01321] Ἀρκεῖ ταῦτα παρὰ σοῦ δῶρα·
- [01322] παρὰ τοῦ Θεοῦ δι' [62.534] ἔργων γίνεται εἰς τοὺς ἐχθροὺς ἢ εὐεργεσία·
- [01323] σὺ κὰν διὰ λόγων ποιήσον, ὑπέρευξαι τοῦ ἐχθροῦ·
- [01324] οὕτως ἔση ὁμοίος τῷ Πατρὶ σου τῷ ἐν οὐρανοῖς.
- [01325] Μυριάκις ὑπὲρ τούτων διελέχθημεν, καὶ διαλεγόμενοι οὐ παυόμεθα·
- [01326] μόνον γινέσθω τι πλέον.
- [01327] Ἡμεῖς οὐ ναρκῶμεν οὐδὲ ἀποκάμνομεν, ἡμεῖς οὐ περικακοῦμεν λέγοντες·
- [01328] μόνον ὑμεῖς μὴ ἀκούοντες δόξητε ἐνοχλεῖσθαι.
- [01329] Δοκεῖ δέ τις ἐνοχλεῖσθαι, ὅταν μὴ ποιῇ τὰ λεγόμενα·
- [01330] ὁ γὰρ ποιῶν, συνεχῶς βούλεται τὰ αὐτὰ ἀκούειν, ὥσπερ οὐκ ἐνοχλούμενος, ἀλλ' ἐγκωμιαζόμενος.
- [01331] Ὅστε οὐδαμόθεν ἄλλοθεν τοῦτο γίνεται, ἀλλ' ἐκ τοῦ μὴ ποιεῖν τὰ λεγόμενα·
- [01332] ἐκεῖθεν καὶ ὁ λέγων φορτικός ἐστιν.
- [01333] Ἐάν τις ἐλεημοσύνην, εἰπέ μοι, ποιῇ, εἴτα ἄλλος περὶ ἐλεημοσύνης διαλέγεται, οὐ μόνον οὐκ ἀποκναίει πρὸς τὴν ἀκρόασιν, ἀλλὰ καὶ γάννυται, ἀκούων τῶν οἰκείων κατορθωμάτων λεγομένων καὶ ἀνακηρυττομένων.
- [01334] Οὕτως οὖν καὶ ἡμεῖς, ἐπειδὴ οὐδὲν πρὸς ἀνεξικακίαν ἔχομεν κοινόν, οὐδὲ κατώρθωται ἡμῖν τοῦτο, διὰ τοῦτο δοκοῦμεν εἶναι καὶ πρὸς τὰ ῥήματα δυσχερεῖς·
- [01335] εἰ δὲ τὰ πράγματα ἦν, οὐκ ἂν λόγος ἡμᾶς ἐλύπησεν.
- [01336] Εἰ τοίνυν μὴ βούλεσθε ἡμᾶς φορτικούς εἶναι μηδὲ ἐπαχθεῖς, οὕτω ποιήσατε, δι' ἔργων ἐπιδείξασθε τὸ πρᾶγμα·
- [01337] ὡς οὐδέποτε παυσόμεθα ὑπὲρ τῶν αὐτῶν ὑμῖν διαλεγόμενοι, ἕως ἂν κατορθωθῇ ἐν ὑμῖν.
- [01338] Μάλιστα μὲν γὰρ καὶ κηδεμονία καὶ φιλοστοργία τῇ πρὸς ὑμᾶς τοῦτο πράττομεν·
- [01339] ἔπειτα δὲ καὶ διὰ τὸν ἐπικείμενον ἡμῖν κίνδυνον.
- [01340] Τὸν γὰρ σαλπίζοντα, κὰν μηδεὶς εἰς πόλεμον ἐξίῃ, σαλπίζειν δεῖ, τὸ αὐτοῦ πληροῦντα.
- [01341] Οὐ τοίνυν μείζονα ὑμῖν τὴν κόλασιν ἐργάσασθαι βουλόμενοι, τοῦτο πράττομεν, ἀλλὰ τὸ καθ' ἑαυτοὺς ἀποδύσασθαι.
- [01342] Μετὰ δὲ τούτου, καὶ ἡ ὑμετέρα ἡμᾶς ἀγάπη κατέχει·
- [01343] ἀποσπώμεθα γὰρ τὰ σπλάγχνα καὶ δακνόμεθα, εἴ τι τοιοῦτο συμβαίῃ.
- [01344] Ἀλλὰ μὴ γένοιτο.
- [01345] Οὐκ ἔστι δαπάνης, ὅπερ εἶπομεν νῦν, οὐκ ἔστιν ἐπιζημίας χρημάτων, οὐκ ἔστιν ὁδοῦ μακρᾶς·
- [01346] θελῆσαι δεῖ μόνον, ῥῆμά ἐστι, προαίρεσίς ἐστι.
- [01347] Φυλάττωμεν ἡμῶν τὸ στόμα, θύραν καὶ μοχλὸν ἐπιθῶμεν, ἵνα μηδὲν τῶν μὴ δοκούντων τῷ Θεῷ φθεγγώμεθα.
- [01348] Ὑπὲρ ἡμῶν αὐτῶν γίνεται τοῦτο, οὐχ ὑπὲρ ὧν εὐχόμεθα.
- [01349] Τοῦτο ἀεὶ λογιζόμεθα, ὅτι καὶ ὁ εὐλογῶν τὸν ἐχθρὸν, ἑαυτὸν εὐλογεῖ, καὶ ὁ καταρῶμενος, ἑαυτὸν καταρᾶται, καὶ ὁ εὐχόμενος ὑπὲρ τοῦ ἐχθροῦ, ὑπὲρ ἑαυτοῦ εὐχεται, οὐχ ὑπὲρ ἐκείνου.
- [01350] Ἄν οὕτω ταῦτα ποιῶμεν, δυνησόμεθα τὸ κατορθῶμα τοῦτο εἰς ἔργον ἀγαγεῖν, καὶ τυχεῖν τῶν ἐπηγγελμένων ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01351] Ἀμήν.
- [01352] ΟΜΙΛΙΑ Ζ'.
- [01353] Ἴνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.
- [01354] Τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ Σωτῆρος ἡμῶν Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
- [01355] α'.

[01356] Εἰ τοὺς κοινούς βούλεται λύεσθαι πολέμους καὶ τὰς μάχας καὶ τὰς ταραχὰς, καὶ διὰ τοῦτο ὑπὲρ βασιλέων καὶ ὑπὲρ ἀρχόντων παρακαλεῖ τὸν ἰερωμένον εὐχὰς ποιεῖσθαι, πολλῶ μᾶλλον καὶ τοὺς ἰδιώτας [62.534] τοῦτο χρῆ ποιεῖν.

[01357] Τῶν πολέμων γὰρ ἔστιν εἶδη τρία τὰ χαλεπώτερα·

[01358] εἷς μὲν οὗτος ὁ κοινός, ὅταν οἱ παρ' ἡμῖν στρατιῶται πολεμῶνται παρὰ βαρβάρων·

[01359] δεύτερος, ὅταν, καὶ εἰρήνης οὐσης, ἡμεῖς πρὸς ἀλλήλους πολεμῶμεν·

[01360] τρίτος, ὅταν ἕκαστος πρὸς ἑαυτὸν πολεμῇ.

[01361] Οὗτος δὴ καὶ πάντων ἔστι χαλεπώτατος.

[01362] Ἐκεῖνος μὲν γὰρ ὁ παρὰ τῶν βαρβάρων οὐδὲν μέγα ἡμᾶς βλάψαι δυνήσεται·

[01363] τί γὰρ, εἰπέ μοι·

[01364] ἔσφαξε καὶ ἀνείλεν, ἀλλ' οὐδὲν τὴν ψυχὴν ἔλυμήνατο.

[01365] Ἀλλ' οὐδὲ ὁ δεύτερος [62.535] ρος, ἐὰν μὴ βουλώμεθα, βλάψαι τι ἡμᾶς δυνήσεται.

[01366] Κἂν γὰρ ἕτεροι πρὸς ἡμᾶς πολεμῶσιν, ἔξεστιν ἡμῖν εἶναι εἰρηνικοῖς·

[01367] ἄκουε γὰρ τοῦ προφήτου λέγοντος, Ἀντὶ τοῦ ἀγαπᾶν με, ἐνδιέβαλόν με, ἐγὼ δὲ προσηυχόμην·

[01368] καὶ πάλιν, Μετὰ τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός·

[01369] καὶ πάλιν, Ὅταν ἐλάλουν αὐτοῖς, ἐπολέμουν με δωρεάν.

[01370] Τὸν δὲ τρίτον οὐκ ἔνι ἀκινδύνως διαφυγεῖν.

[01371] Ὅταν γὰρ ἡμῖν διαστασιάζῃ τὸ σῶμα πρὸς τὴν ψυχὴν, καὶ χαλεπὰς ἐπιθυμίας ἐγείρῃ, καὶ τὰς ἡδονὰς ὀπλίξῃ τῶν σωματίων, τῆς ὀργῆς, τοῦ φθόνου, οὐκ ἔνι, μὴ τοῦ πολέμου τούτου λυθέντος, ἐπιτυχεῖν τῶν ἐπιγγελλένων ἀγαθῶν, ἀλλ' ἀνάγκη τὸν μὴ καταστέλλοντα ταύτην τὴν ταραχὴν, πεσεῖν καὶ τραύματα λαβεῖν, ἐκεῖνον τὸν θάνατον τίκοντα τὸν ἐν τῇ γενένη.

[01372] Δεῖ τοίνυν ἡμῖν καθ' ἐκάστην ἡμέραν μερίμνης καὶ φροντίδος πολλῆς, ὥστε μὴτε ἐγείρεσθαι ἐν ἡμῖν τοῦτον τὸν πόλεμον, μὴτε διεγερθέντα μένειν, ἀλλὰ καταστέλλεσθαι καὶ κοιμίζεσθαι.

[01373] Τί γὰρ ἂν ὄφελος γένοιτο, ὅταν ἡ μὲν οἰκουμένη βαθείας ἀπολαύῃ εἰρήνης, σὺ δὲ πρὸς ἑαυτὸν πολεμῆς;

[01374] Ταύτην δεῖ τὴν εἰρήνην ἔχειν·

[01375] ἂν ταύτην ἔχωμεν, οὐδὲν ἡμᾶς τῶν ἔξωθεν βλάψαι δυνήσεται.

[01376] Συντελεῖ δὲ πρὸς ταύτην οὐ μικρὸν καὶ ἡ κοινὴ εἰρήνη·

[01377] διὰ τοῦτο φησιν, Ἴνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν.

[01378] Εἰ δέ τις, ἡσυχίας οὐσης, ταραττεται, σφόδρα ἄθλιός ἐστιν.

[01379] Ὅρας ὅτι ταύτην λέγει τὴν εἰρήνην, ἣν ἐγὼ φημι τὴν τρίτην;

[01380] Διὰ τοῦτο εἰπὼν, Ἴνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, οὐκ ἔστη μέχρι τούτου, ἀλλὰ προσέθηκεν, Ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

[01381] Ἐν δὲ εὐσεβείᾳ καὶ σεμνότητι εἶναι οὐκ ἔνι, μὴ τῆς εἰρήνης ἐκείνης κατορθωθείσης.

[01382] Ὅταν γὰρ λογισμοὶ ζητητικοὶ ταρασσῶσιν ἡμῶν τὴν πίστιν, ποία εἰρήνη;

[01383] ὅταν ἀσελγείας πνεύματα, ποία εἰρήνη;

[01384] Ἴνα γὰρ μὴ νομίσης ὅτι τοῦτον ἀπλῶς λέγει τὸν βίον, ὃν πάντες ζῶσιν ἄνθρωποι, εἰπὼν, Ἴνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐπάγει, Ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι·

[01385] ἐπειδὴ ἔνεστι τὸν ἤρεμον καὶ ἡσύχιον βίον διάγειν καὶ Ἑλλήνας, καὶ ἀκολάστους καὶ σπαταλῶντας καὶ τρυφῶντας εὐροῖς ἂν τοῦτον τὸν βίον ζῶντας.

[01386] Ἴνα οὖν μάθῃς ὅτι οὐ τοῦτόν φησι, προστίθησι τὸ, Ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

[01387] Ἐκεῖνος γὰρ ὁ βίος ἐπιβουλὰς ἔχει καὶ μάχας, τῆς ψυχῆς καθ' ἐκάστην ἡμέραν τιρωσκομένης ὑπὸ τῶν θορύβων τῶν ἐν τοῖς λογισμοῖς.

[01388] Ὅτι δὲ τὸν βίον τοῦτον δηλοῦν βούλεται, δηλον μὲν ἀπὸ τῆς ἐπαγωγῆς, δηλον δὲ καὶ ἀπὸ τοῦ μὴ ἀπλῶς ἐν εὐσεβείᾳ εἰπεῖν, ἀλλὰ μετὰ προσθήκης τοῦ, Πάση.

[01389] Τοῦτο γὰρ εἰπὼν, ἔοικεν οὐ τὴν ἀπὸ τῶν δογμάτων μόνον ἀπαιτεῖν πολιτείαν, ἀλλὰ καὶ τὴν ἀπὸ τοῦ βίου ἀσφαλιζομένην·



- [01390] καὶ γὰρ ἐν ἀμφοτέροις τὴν εὐσέβειαν δεῖ ζητεῖν.
- [01391] Τί γὰρ ὄφελος ἐν τῇ πίστει εὐσεβοῦντας διὰ τοῦ βίου ἀσεβεῖν;
- [01392] Ὅτι γὰρ ἔστι διὰ τοῦ βίου ἀσεβεῖν, ἄκουε τοῦ μακαρίου τούτου πάλιν ἀλλαχοῦ λέγοντος·
- [01393] Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται·
- [01394] καὶ πάλιν, τὴν πίστιν ἠρνηται, καὶ ἔστιν ἀπίστου χείρων·
- [01395] καὶ πάλιν, Ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλόλατρός, ὁ τοιοῦτος οὐ τιμᾷ τὸν Θεόν·
- [01396] καὶ πάλιν, Ὁ τὸν ἀδελφὸν αὐτοῦ μισῶν, τὸν Θεὸν ἀγνοεῖ.
- [01397] Ὅρᾳς πόσοι ἀσεβείας τρόποι;
- [01398] Διὰ τοῦτό φησιν, Ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.
- [01399] Ἄσεμνος γὰρ οὐκ ἔστιν ὁ πόρνος μόνον, ἀλλὰ καὶ ὁ πλεονέκτης ἄσεμνος ἂν λέγοιτο καὶ ἀκόλαστος·
- [01400] καὶ γὰρ <sup>[62.536]</sup> καὶ τοῦτο ἐπιθυμία οὐχ ἡττων τῆς τῶν σωμάτων.
- [01401] Ὁ τοίνυν μὴ κολάζων αὐτήν, ἀκόλαστος λέγεται·
- [01402] διὰ γὰρ τὸ μὴ κολάζειν τὴν ἐπιθυμίαν ἀκόλαστοι λέγονται.
- [01403] Ὅστε καὶ τὸν ὀργίλον ἀκόλαστον ἂν εἴποιμι ἔγωγε, καὶ τὸν βάσκανον, καὶ τὸν φιλάργυρον, καὶ τὸν ὑπουλον, καὶ πάντα τὸν ἐν ἀμαρτία ὄντα, ἀκόλαστον εἶναι καὶ ἄσεμνον καὶ ἀσελγῆ.
- [01404] Τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν, φησὶν, ἐνώπιον τοῦ Σωτῆρος ἡμῶν Θεοῦ.
- [01405] Ποῖον τοῦτο;
- [01406] Τὸ εὐχεσθαι ὑπὲρ πάντων, τοῦτο ἀποδέχεται ὁ Θεός, τοῦτο θέλει·
- [01407] Πάντας γὰρ ἀνθρώπους θέλει σωθῆναι, φησὶ, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
- [01408] β΄.
- [01409] Μιμοῦ τὸν Θεόν.
- [01410] Εἰ πάντας ἀνθρώπους θέλει σωθῆναι, εἰκότως ὑπὲρ πάντων δεῖ εὐχεσθαι·
- [01411] εἰ πάντας αὐτὸς ἠθέλησε σωθῆναι, θέλει καὶ σύ·
- [01412] εἰ δὲ θέλεις, εὐχου·
- [01413] τῶν γὰρ τοιούτων ἔστι τὸ εὐχεσθαι.
- [01414] Ὅρᾳς πῶς πανταχόθεν τὴν ψυχὴν ἔπεισεν, ὥστε καὶ ὑπὲρ Ἑλλήνων εὐχεσθαι;
- [01415] Καὶ τὸ κέρδος δεικνύς ὅσον ἐκ τούτου τίκτεται, Ἴνα ἤρεμον, φησὶ, καὶ ἡσύχιον βίον διάγωμεν·
- [01416] καὶ τὸ πολλῶ τούτου μεῖζον, ὅτι καὶ τῷ Θεῷ τοῦτο δοκεῖ, καὶ ὅτι ὅμοιοι αὐτῷ κατὰ τοῦτο γινόμεθα, κατὰ τὸ τὰ αὐτὰ αὐτῷ θέλειν.
- [01417] Ἰκανὰ ταῦτα δυσωπῆσαι καὶ θηρίον.
- [01418] Μὴ τοίνυν φοβηθῆς ὑπὲρ Ἑλλήνων εὐχόμενος·
- [01419] καὶ αὐτὸς τοῦτο βούλεται·
- [01420] φοβήθητι τὸ κατεύξασθαι μόνον·
- [01421] τοῦτο γὰρ οὐ βούλεται.
- [01422] Εἰ δὲ ὑπὲρ Ἑλλήνων εὐχεσθαι χρή, καὶ ὑπὲρ αἰρετικῶν δηλον ὅτι·
- [01423] ὑπὲρ γὰρ πάντων ἀνθρώπων εὐχεσθαι δεῖ, οὐ διώκειν.
- [01424] Τοῦτο δὲ καὶ ἄλλως καλὸν ἀπὸ τοῦ τῆς αὐτῆς ἡμᾶς φύσεως κοινωνεῖν·

- [01425] καὶ ὁ Θεὸς δὲ ἐπαινεῖ καὶ ἀποδέχεται τὴν εὐνοίαν, τὴν φιλοστοργίαν τὴν πρὸς ἀλλήλους.
- [01426] Εἰ τοίνυν αὐτὸς θέλει, φησὶ, δοῦναι ὁ Κύριος, τί δεῖ εὐχῶν τῶν παρ' ἐμοῦ;
- [01427] Πολὺ τοῦτο ἐκείνοις καὶ σοὶ συμβάλλεται, πρὸς ἀγάπην αὐτοῦς ἔλκει, σὲ πάλιν οὐκ ἀφήσιν ἐκτεθριῶσθαι·
- [01428] ἱκανὰ δὲ ταῦτα πρὸς πίστιν ἐπισπάσασθαι.
- [01429] Πολλοὶ γὰρ τῶν ἀνθρώπων διὰ φιλονεικίαν τὴν πρὸς ἀλλήλους ἀπέστησαν τοῦ Θεοῦ.
- [01430] Τοῦτο σωτηρίαν νῦν Θεοῦ καλεῖ, ὃς Πάντας ἀνθρώπους θέλει σωθῆναι, εἰπὼν·
- [01431] ἐπειδὴ καὶ αὕτη ὄντως ἐστὶν ἡ σωτηρία·
- [01432] ταύτης γὰρ χωρὶς οὐδὲν μέγα ἢ ἄλλη ἐστὶν, ἀλλ' ὄνομα σωτηρίας ἐστὶ καὶ προσηγορία μόνον.
- [01433] Καὶ εἰς ἐπίγνωσιν ἀληθείας, φησὶν, ἐλθεῖν.
- [01434] Ἀληθείας, ποίας;
- [01435] Τῆς εἰς αὐτὸν πίστεως.
- [01436] Καὶ δὴ προλαβὼν εἶπε, Παράγγελλε μὴ ἑτεροδιδασκαλεῖν·
- [01437] ἵνα δὲ μὴ τις ὡς ἐχθροῖς αὐτοῖς προσέχη, μηδὲ μάχας ἀπὸ τούτου πλέκη, φησὶ·
- [01438] Πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
- [01439] Εἶτα τοῦτο εἰπὼν, ἐπήγαγεν·
- [01440] Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων.
- [01441] Εἶπεν, Εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, δεικνὺς ὅτι οὐκ ἔστιν ἡ οἰκουμένη ἐν ἀληθείᾳ.
- [01442] Εἶπε πάλιν·
- [01443] Εἷς γὰρ Θεὸς, δεικνὺς ὅτι οὐ πολλοὶ, καθὼς τινες νομίζουσιν.
- [01444] Εἶπεν, ὅτι καὶ μεσίτην καὶ Υἱὸν πέπομφε, δεικνὺς ὅτι σωθῆναι θέλει πάντας.
- [01445] Τί οὖν;
- [01446] ὁ Υἱὸς οὐ Θεός;
- [01447] Καὶ σφόδρα.
- [01448] Πῶς οὖν φησιν, Εἷς;
- [01449] Πρὸς ἀντιδιαστολήν τῶν εἰδώλων, οὐ πρὸς τὸν Υἱόν·
- [01450] περὶ γὰρ ἀληθείας καὶ πλάνης ἦν αὐτῷ ὁ λόγος.
- [01451] Ὁ δὲ μεσίτης ὀφείλει ἀμφοτέροις κοινωνεῖν, ὧν ἐστὶ μεσίτης·
- [01452] μεσίτου γὰρ τοῦτό ἐστι, τὸ ἐκατέρων ἐχόμενον, ὧν ἐστὶ μεσίτης, κοινωνεῖν·
- [01453] ἐὰν δὲ τοῦ μὲν ἑνὸς ἔχηται, τοῦ δὲ ἑνὸς ἀπεσχοινισμένος ἦ, οὐκέτι μεσίτης ἐστίν.
- [01454] Εἰ τοίνυν μὴ ἔχεται τῆς τοῦ Πατρὸς φύσεως, οὐκ ἔστι μεσίτης, ἀλλ' ἀπεσχοίνισται.
- [01455] Ὡσπερ γὰρ τῆς τῶν ἀνθρώπων ἔχεται φύσεως, ἐπειδὴ πρὸς ἂν <sup>[62.537]</sup> θρώπους ἤρχετο, οὕτω καὶ τῆς τοῦ Θεοῦ, ἐπειδὴ παρὰ Θεοῦ ἤρχετο.
- [01456] Ἐπειδὴ γὰρ δύο φύσεων μέσος γέγονεν, ἐγγὺς τῶν δύο φύσεων αὐτὸν εἶναι δεῖ.
- [01457] Ὡσπερ γὰρ τὸ τόπου τινὸς μέσον ἐκατέρων ἐστὶ τῶν τόπων ἐγγὺς, οὕτω καὶ τὸ τῶν φύσεων μέσον ἐκατέρων ὀφείλει εἶναι τῶν φύσεων ἐγγὺς.
- [01458] Ὡσπερ οὖν ἄνθρωπος γέγονεν, οὕτω καὶ Θεὸς ἦν.
- [01459] Ἄνθρωπος οὐκ ἂν ἐγένετο μεσίτης·
- [01460] ἔδει γὰρ καὶ τῷ Θεῷ διαλέγεσθαι·

- [01461] Θεός οὐκ ἂν ἐγένετο μεσίτης·
- [01462] οὐ γὰρ ἂν ἐδέξαντο αὐτὸν οἷς ἐμεσίτευσεν.
- [01463] Ὡσπερ ἐκεῖ φησιν, Εἷς Θεὸς ὁ Πατὴρ, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, οὕτω καὶ ἐνταῦθα, Εἷς καὶ εἷς.
- [01464] Οὐ τίθησι δύο·
- [01465] ἐπειδὴ γὰρ περὶ πολυθεΐας διελέγετο, ἵνα μὴ τις ἀρπάσῃ τῶν δύο τὸν ἀριθμὸν εἰς πολυθεΐαν, Εἷς καὶ εἷς τέθεικεν.
- [01466] Ὅρας πῶς ἡ Γραφή μετὰ πολλῆς τῆς ἀκριβείας κέχρηται τῷ λόγῳ;
- [01467] Τὸ γὰρ, εἷς καὶ εἷς, δύο·
- [01468] ἀλλ' οὐκ ἐροῦμεν τοῦτο, καίτοι τοῦ λογισμοῦ ὑποβάλλοντος.
- [01469] Ἐνταῦθα οὐ λέγεις.
- [01470] Εἷς καὶ εἷς, δύο·
- [01471] ὅπερ δὲ οὐδὲ ὁ λογισμὸς ὑποβάλλει, τοῦτο λέγεις, εἰ ἐγέννησεν, ἔπαθεν.
- [01472] Εἷς γὰρ ὁ Θεὸς, φησίν, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων Ἰησοῦς Χριστὸς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους.
- [01473] Τί οὖν;
- [01474] καὶ Ἑλλήνων, εἰπέ μου;
- [01475] Ναί.
- [01476] Καὶ ὁ μὲν Χριστὸς καὶ ἀπέθανεν ὑπὲρ Ἑλλήνων, σὺ δὲ εὐχασθαι οὐκ ἀνέχη;
- [01477] Πῶς οὖν, φησίν, οὐκ ἐπίστευσαν;
- [01478] Ὅτι οὐκ ἠθέλησαν·
- [01479] τὸ δὲ αὐτοῦ μέρος ἐγένετο·
- [01480] μαρτύριον τὸ πάθος, φησίν.
- [01481] Ἦλθε γὰρ μαρτυρήσων, φησὶ, τῇ ἀληθείᾳ τοῦ Πατρὸς, καὶ ἐσφάγη.
- [01482] Ὡστε οὐχ ὁ Πατὴρ αὐτῷ μαρτυρεῖ μόνον, ἀλλὰ καὶ αὐτὸς τῷ Πατρὶ.
- [01483] Ἐγὼ γὰρ ἦλθον ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, φησί·
- [01484] καὶ πάλιν, Τὸν Θεὸν οὐδεὶς ἑώρακε πώποτε·
- [01485] καὶ πάλιν, Ἴνα γινώσκασί σε τὸν μόνον ἀληθινὸν Θεόν·
- [01486] καὶ πάλιν, Πνεῦμα ὁ Θεός.
- [01487] Μέχρι θανάτου τοίνυν ἐμαρτύρησε.
- [01488] Τὸ δὲ, Καιροῖς ἰδίους, τοῦτό ἐστι, τοῖς προσήκουσιν.
- [01489] Εἷς ὁ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος (ἀλήθειαν λέγω, οὐ ψεῦδομαι), διδάσκαλος ἔθνῶν ἐν πίστει καὶ ἀληθείᾳ.
- [01490] γ'.
- [01491] Ἐπειδὴ τοίνυν ὁ Χριστὸς ὑπὲρ ἔθνῶν ἔπαθε, καὶ ἐγὼ διδάσκαλος ἔθνῶν ἀφωρίσθην, τίνος ἔνεκεν σὺ οὐκ εὐχῆ ὑπὲρ αὐτῶν;
- [01492] Καλῶς ἐνταῦθα τὸ ἑαυτοῦ ἀξιόπιστον δεικνύς, τὸ, Εἷς ὁ ἐτέθη ἐγὼ κήρυξ, φησὶ, τουτέστιν, Ἀφωρίσθην·
- [01493] πάννυ γὰρ ἐνάρκων πρὸς τοῦτο οἱ ἀπόστολοι.
- [01494] Εἶτα ἐπήγαγε, Διδάσκαλος ἔθνῶν ἐν πίστει καὶ ἀληθείᾳ.
- [01495] Ἐν πίστει πάλιν·
- [01496] ἀλλὰ μὴ νομίσης, ἐπειδὴ, Ἐν πίστει, ἤκουσας, ὅτι ἀπάτη τὸ πρᾶγμα ἐστι·

- [01497] καὶ γὰρ, Ἐν ἀληθείᾳ, φησὶν·
- [01498] εἰ δὲ ἀλήθεια, οὐκ ἔστι ψεῦδος.
- [01499] Ὁρᾷς τὴν χάριν ἐκτεταμένην;
- [01500] τοῖς γὰρ Ἰουδαίοις αἱ εὐχαὶ οὐχ ὑπὲρ τοιούτων ἐγίνοντο, νῦν δὲ ἡ χάρις ἐκτέταται.
- [01501] Διὰ τοῦτο καὶ διδάσκαλον ἐθνῶν ἑαυτὸν εἶπεν ἀφωρισθαι, τὴν πανταχοῦ τῆς οἰκουμένης χυθεῖσαν αἰνιττόμενος χάριν.
- [01502] Ὁ δούς, φησὶν, ἑαυτὸν ἀντίλυτρον.
- [01503] Πῶς οὖν παρεδόθη ὑπὸ τοῦ Πατρὸς;
- [01504] ἄρα οὖν τῆς αὐτοῦ ἀγαθότητος γέγονεν.
- [01505] Ἀντίλυτρον, τί ἐστίν·
- [01506] Ἐμελλε τιμωρεῖσθαι αὐτούς·
- [01507] τοῦτο οὐκ ἐποίησεν.
- [01508] Ἀπόλλυσθαι ἔμελλον·
- [01509] ἀλλ' ἀντ' ἐκείνων τὸν αὐτοῦ ἔδωκεν Υἱόν, καὶ κήρυκας ἡμᾶς ἔπεμψεν, ὥστε κηρύττειν τὸν σταυρόν.
- [01510] Ἰκανὰ ταῦτα ἐπισπάσασθαι πάντας, καὶ τὴν ἀγάπην ἐνδείξασθαι τοῦ Χριστοῦ.
- [01511] Ὅντως γὰρ μεγάλα καὶ ἀνεκδιήγητα τὰ παρὰ Θεοῦ εἰς ἡμᾶς ἐπιδεδειγμένα.
- [01512] Κατέθυσεν ἑαυτὸν ὑπὲρ τῶν ἐχθρῶν, τῶν μισούντων, τῶν ἀποστρεφόμενων αὐτόν.
- [01513] Ὁ οὐδὲ ὑπὲρ φίλων, οὐδὲ ὑπὲρ παιδῶν ποιήσειεν <sup>[62.538]</sup> ἂν τις, οὐδὲ ὑπὲρ ἀδελφῶν, Δεσπότης ὑπὲρ δούλων <sup>[62.538]</sup> ἐποίησε, δεσπότης οὐ τοιοῦτος, οἷος οἱ δούλοι, ἀλλὰ Θεὸς ὑπὲρ ἀνθρώπων, καὶ ἀνθρώπων οὐδὲ εὐδοκιμούντων.
- [01514] Εἰ γὰρ εὐδοκιμηκότες ἦσαν, εἰ γὰρ εὐηρεστηκότες, οὐ τοσοῦτον ἦν θαυμαστόν·
- [01515] νῦν δὲ τοῦτό ἐστι τὸ πᾶσαν διάνοιαν ἐκπλήττον, τὸ ὑπὲρ τοιούτων ἀχαρίστων καὶ ἀγνωμόνων ἀποθανεῖν.
- [01516] Ὁ γὰρ ἀπὸ ἀνθρώπων πρὸς ὁμοφύλους οὐ γίνεται, τοῦτο ἐγένετο ἀπὸ Θεοῦ εἰς ἡμᾶς·
- [01517] καὶ τοσαύτης ἀπολαύσαντες ἀγάπης, ἀκκιζόμεθα ἔτι, καὶ οὐ φιλοῦμεν τὸν Χριστόν.
- [01518] Αὐτὸς κατέθυσεν ἑαυτὸν ὑπὲρ ἡμῶν·
- [01519] ἡμεῖς δὲ αὐτόν καὶ τῆς ἀναγκαίας τροφῆς ἀποροῦντα περιορῶμεν, καὶ νοσοῦντα καὶ γυμνητεύοντα οὐκ ἐπισκεπτόμεθα.
- [01520] Πόσης ὀργῆς ταῦτα ἄξια, πόσης κολάσεως, πόσης γεέννης;
- [01521] Εἰ γὰρ μηδὲν ἕτερον, τοῦτο γοῦν αὐτὸ μόνον, ὅτι κατηξίωσε τὰ τῶν ἀνθρώπων πάθη οἰκειοῦσθαι, καὶ λέγειν, ὅτι Πεινῶ καὶ διψῶ, οὐχ ἰκανὸν ἦν πάντα προτρέψαι;
- [01522] Ἀλλ', ὦ τῆς τῶν χρημάτων τυραννίδος! μᾶλλον δὲ, ὦ τῆς τῶν ἐκοντὶ δεδουλωμένων αὐτοῖς μοχθηρίας! Οὐκ ἐκεῖνα ἔχει μεγάλην τὴν ἰσχύν, ἀλλ' ἡμεῖς σφόδρα ἐσμέν ἐκλυτοὶ καὶ δεδουλωμένοι, ἡμεῖς ταπεινοὶ καὶ γεῶδεις, ἡμεῖς σαρκικοὶ, ἡμεῖς ἀνόητοι·
- [01523] οὐ γὰρ ἐκείνων μεγάλη ἡ ἰσχὺς.
- [01524] Τί γὰρ δύναται, εἰπέ μοι;
- [01525] κωφά ἐστι καὶ ἀναίσθητα.
- [01526] Εἰ ὁ διάβολος οὐδὲν ἐστίν, ὁ μιαρὸς δαίμων, ὁ οὕτω πονηρὸς καὶ πάντα κυκῶν, τὰ χρήματα τίνα ἔχει ἰσχύν;
- [01527] Ἐὰν ἴδης ἄργυρον, νόμισον εἶναι κασσίτερον.
- [01528] Ἀλλ' οὐ δύνασαι;
- [01529] Οὐκοῦν, ὅπερ ἐστὶν ἀληθές, τοῦτο νόμισον, ὅτι γῆ ἐστι·
- [01530] γῆ γὰρ ἐστίν.

[01531] Ἀλλ' οὐδὲ τοῦτον δέχηι τὸν λογισμόν;

[01532] Ἐνόησον ὅτι ἀπολούμεθα καὶ ἡμεῖς, ὅτι πολλοὶ τῶν κεκτημένων οὐδὲν σχεδὸν αὐτῶν ἀπώναντο, ὅτι μυριοὶ κομπάσαντες ἐν αὐτῷ, τέφρα ἐγένοντο καὶ κόνις, ὅτι καὶ νῦν δίκην τίνουσι τὴν ἐσχάτην, τῶν ἐν ὀσπράκῳ καὶ ὑέλῳ διαιτηθέντων πολλῶ τυγχάνοντες πτωχότεροι, τῶν ἐν κοπρία πολλάκις οἱ ἐπὶ τῶν κλινῶν τῶν ἐλεφαντίνων ἀπορώτεροι.

[01533] Ἀλλὰ τέρπει τὰς ὄψεις;

[01534] Ἀλλὰ τούτων ἕτερα πολλὰ τέρπειν δύναται μάλλον.

[01535] Καὶ γὰρ καὶ τὰ ἄνθη, καὶ ὁ ἀήρ καθαρὸς ὢν, καὶ ὁ οὐρανὸς, καὶ ὁ ἥλιος πολλῶ μάλλον τέρπει.

[01536] Οὗτος μὲν γὰρ καὶ ἰὸν ἔχει πολὺν, ὅθεν πολλοὶ καὶ μέλανα αὐτὸν εἶναι ἀπεφήναντο·

[01537] καὶ δῆλον ἀπὸ τῶν ἐκμαγείων τῶν μελαινομένων·

[01538] ἐν δὲ ἡλίῳ μέλαν οὐδὲν, ἐν οὐρανῷ, ἐν ἀστροῖς.

[01539] Πολλὴ ἐν τούτοις τοῖς ἄνθεσιν ἡ ἀπόλαυσις, ἢ ἐν ἐκείνῳ τῷ χρώματι.

[01540] Οὐ τὸ ἄνθος τοίνυν ἐστὶ τὸ τέρπον, ἀλλ' ἡ πλεονεξία, ἡ ἀδικία·

[01541] τοῦτο τέρπει τὰς ψυχὰς, οὐχ ὁ ἄργυρος.

[01542] Ἐκβαλε ταύτην ἀπὸ τῆς ψυχῆς, καὶ ὄψει πηλοῦ τὸ δοκοῦν εἶναι τίμιον ἀτιμότερον·

[01543] ἐκβαλε τὸ πάθος·

[01544] ἐπεὶ καὶ οἱ πυρέττοντες, κἂν βόρβορον ἴδωσιν, ὡς πηγὰς ἐπιποθοῦσιν·

[01545] οἱ ὑγιαίνοντες δὲ ὡς χρῆ, οὐδὲ ὕδατος ἐπιθυμοῦσι πολλάκις.

[01546] Ἐκβαλε τὴν νόσον, καὶ ὄψει τὰ πράγματα ὡς ἐστι.

[01547] Καὶ ἵνα μάθῃς, ὅτι οὐ ψεύδομαι, πολλοὺς ἔχω δεῖξαι τοῦτο πεποιηκότας.

[01548] Σβέσον τὸ πῦρ, καὶ ὄψει ὅτι ἀνθέων ταυτὰ ἐστὶν εὐτελέστερα.

[01549] Καλὸν τὸ χρυσίον;

[01550] ἀλλ' εἰς ἐλεημοσύνην καλὸν, εἰς ἐπικουρίαν πενήτων καλὸν, οὐκ εἰς τὴν ἀνόνητον χρῆσιν, ἵνα ἔνδον ἀποκέηται, ἵνα εἰς γῆν κατορύττηται, ἵνα περὶ χεῖρας καὶ πόδας καὶ κεφα <sup>[62.539]</sup> λάς περικέηται.

[01551] Διὰ τοῦτο εὐρέθη, οὐχ ἵνα τὴν εἰκόνα τοῦ Θεοῦ καταδεσμῶμεν τούτῳ, ἀλλ' ἵνα λύωμεν τοὺς δεδεμένους·

[01552] εἰς τοῦτο κέχρησο τῷ χρυσῷ·

[01553] λῦσον τὸν δεδεμένον, μὴ δήσης τὴν λελυμένην.

[01554] Τίνος γὰρ ἔνεκεν, εἰπέ μοι, τὴν οὐδαμινὴν πάντων προτίθῃς;

[01555] μὴ γὰρ, ἐπειδὴ χρυσὸς ἐστὶν, οὐκέτι δεσμὸν ποιεῖ;

[01556] μὴ γὰρ ἡ ὕλη τὸν δεσμὸν ποιεῖ;

[01557] Ἄν τε χρυσὸς ἦ, ἂν τε σίδηρος, ταυτὸν ἐστὶ·

[01558] καίτοι τοῦτο ἐκείνου καὶ βαρύτερον.

[01559] Ἀλλὰ τί ποιεῖ κούφον τὸ πρᾶγμα;

[01560] Ἡ κενοδοξία, καὶ τὸ παρὰ πάντων ὀρᾶσθαι δεδεμένην, ἐφ' ᾧ ἐχρῆν μάλλον αἰσχύνεσθαι.

[01561] Ὅτι γὰρ τοῦτο ἀληθές ἐστι, κατάδησον, καὶ ἄφες ἐν ἐρημίᾳ, ἔνθα οὐδεὶς ὁ θεωρῶν, καὶ βαρύνεται τὸν δεσμὸν καὶ ἐπαχθῆ νομίζει.

[01562] Φοβηθῶμεν, ἀγαπητοὶ, μὴ ἀκούσωμεν ἐκεῖνα τὰ φοβερὰ ῥήματα, Δῆσατε αὐτοῦ χεῖρας καὶ πόδας.

[01563] Τί ἤδη τοῦτο σαυτῆ ποιεῖς, γύναι;

[01564] οὐδεὶς δεσμώτης χεῖρας καὶ πόδας δέδεταί.

[01565] Τί καὶ τὴν κεφαλὴν δεσμεῖς;

[01566] οὐ γὰρ ἀρκεῖ χεῖρας καὶ [62.540] πόδας;

[01567] τί καὶ τὸν τράχηλον μυρίοις δεσμοῖς περιβάλλεις;

[01568] Τὴν γὰρ ἀπὸ τούτων φροντίδα παρήμι, τὸ δέος, τὴν ἀγωνίαν, τὴν μάχην τὴν ὑπὲρ αὐτῶν πρὸς τὸν ἄνδρα, εἴ ποτε αὐτῶν δεηθεῖ, τὸν θάνατον ὃν ὑπομένουσιν, εἴ ποτε ἐκπέσοι τι τούτων.

[01569] Ταῦτα οὖν ἠδονῆ, εἰπέ μοι;

[01570] Ἴνα ἕτερος τέρπη τὰς ὄψεις, σαυτὴν καὶ δεσμοῖς καὶ φροντίσι καὶ κινδύνοις καὶ ἀηδίαις καὶ μάχαις καθημεριναῖς ὑποβάλλεις;

[01571] Ἄρ' οὐ πάσης κατηγορίας καὶ καταγνώσεως ἄξιον τοῦτο;

[01572] Μὴ, παρακαλῶ, μὴ ταῦτα ποιῶμεν, ἀλλὰ λύωμεν πάντα σύνδεσμον ἀδικίας, διαθρύπτωμεν πεινῶντι τὸν ἄρτον·

[01573] πάντα τὰ ἄλλα πράττωμεν, ἃ τὴν πρὸς τὸν Θεὸν ἡμῖν παρόρησίαν προξενῆσαι δύναται, ἵνα τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[01574] Ἀμήν.

[01575] ΟΜΙΛΙΑ Η΄.

[01576] Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·

[01577] ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὁ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

[01578] α΄.

[01579] Ὅταν προσεύχησθε, φησὶν ὁ Χριστὸς, μὴ γίνεσθε ὡς οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσι τοῖς ἀνθρώποις.

[01580] Ἀμήν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

[01581] Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὰς θύρας, πρόσευξαι τῷ Πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

[01582] Τί οὖν ὁ Παῦλός φησι, Βούλομαι προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ;

[01583] Ἀλλ' οὐκ ἔστιν ἐναντίον ἐκείνοις τοῦτο, μὴ γένοιτο, ἀλλὰ καὶ σφόδρα συναῶδον.

[01584] Πῶς καὶ τίνι τρόπῳ;

[01585] Δεῖ δὲ πρότερον εἰπεῖν, τί ἐστίν, Εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ τί δήποτε τοῦτο προστάττει, εἰ ἐν παντὶ τόπῳ δεῖ εὔχεσθαι, καὶ εἰ ἐν ἐκκλησίᾳ μὴ δεῖ εὔχεσθαι, καὶ εἰ ἐν ἄλλῳ μηδενὶ τῆς οἰκίας μέρει, ἀλλ' ἐν τῷ ταμείῳ μόνον.

[01586] Τί οὖν ἐστὶ τὸ λεγόμενον;

[01587] Τὸ ἀκενόδοξον δεικνύς ἐνταῦθα ὁ Χριστὸς φησι, μὴ, Λάθρα, ἀπλῶς, ἀλλὰ, Κεκρυμμένως τὰς εὐχὰς ποιοῦ.

[01588] Ὅσπερ γὰρ λέγων, Μὴ γνώτω ἢ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου, οὐ περὶ χειρῶν διαλέγεται ἀπλῶς, ἀλλὰ τὴν ὑπερβολὴν τῆς πρὸς τὴν κενοδοξίαν φυγῆς παρίστησιν, οὕτω δὴ καὶ ἐνταῦθα τοῦτο αἰνίττεται.

[01589] Οὐ τοίνυν εἰς τὸν τόπον περιώρισε τὴν εὐχὴν, ἀλλ' ἐν μόνον ἐπέταξε τὸ ἀκενόδοξον.

[01590] Ὁ δὲ Παῦλος ταυτά φησι πρὸς ἀντιδιαστολὴν τῆς Ἰουδαϊκῆς εὐχῆς·

[01591] ὄρα γὰρ τί φησιν·

[01592] Ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας·

[01593] ὅπερ τοῖς Ἰουδαίοις θέμις οὐκ ἦν.

[01594] Οὐδὲ γὰρ ἐξῆν τῷ Θεῷ προσιέναι ἀλλαχοῦ καὶ θύειν καὶ τὰς λατρείας ἐπιτελεῖν, ἀλλ' εἰς ἓνα τόπον τοὺς πανταχόθεν ἐκ τῆς οἰκουμένης συντρέχοντας ἅπαντα [62.540.20] τὰ τῆς ἀγιστείας ἐν τῷ ναῷ ἐπιτελεῖν ἔδει.

[01595] Τούτων ἀντίρροπον τὴν παραίνεσιν εἰσάγει.

[01596] Καὶ τῆς ἀνάγκης ἀπαλλάξας ἐκείνης, Οὐκ ἔστι, φησὶ, τοιαῦτα τὰ ἡμέτερα, οἷα τὰ Ἰουδαϊκά.

[01597] Ὅσπερ γὰρ ὑπὲρ πάντων τὰς εὐχὰς κελεύει ποιεῖν (ὑπὲρ πάντων γὰρ καὶ ὁ Χριστὸς ἀπέθανε, καὶ ὑπὲρ πάντων, φησὶ, ταῦτα κηρύττω), οὕτω καὶ πανταχοῦ καλὸν εὔχεσθαι·

[01598] ἢ δὲ παρατήρησις λοιπὸν μὴ περὶ τόπον ἔστω, ἀλλὰ περὶ τὸν τρόπον τῆς εὐχῆς.

- [01599] Πανταχοῦ μὲν εὐχου, φησὶ, πανταχοῦ δὲ ὀσίους χεῖρας ἔπαιρε·
- [01600] τοῦτό ἐστι τὸ ζητούμενον.
- [01601] Ὅσίους δὲ τί ἐστι;
- [01602] Καθαράς·
- [01603] καθαράς δὲ τί ἐστιν;
- [01604] Οὐχ ὕδατι νιπτομένας, ἀλλὰ πλεονεξίας φόνων, ἀρπαγῆς, πληγῶν καθαράς.
- [01605] Χωρὶς ὀργῆς καὶ διαλογισμοῦ.
- [01606] Τί δὴ τοῦτό ἐστι;
- [01607] τίς δὲ εὐχόμενος ὀργίζεται;
- [01608] Τουτέστι, χωρὶς μνησικακίας.
- [01609] Καθαρὰ ἔστω τοῦ εὐχομένου ἡ διάνοια, παντὸς πάθους ἀπηλλαγμένη·
- [01610] μηδεὶς μετὰ ἔχθρας προσίτω τῷ Θεῷ·
- [01611] μηδεὶς μετὰ ἀηδίας καὶ διαλογισμοῦ.
- [01612] Τί ἐστι, Χωρὶς διαλογισμοῦ;
- [01613] Ἐπακούσωμεν.
- [01614] Ἄρα οὐ δεῖ ὅλως ἀμφιβάλλειν ὅτι ἐπακουσθησόμεθα.
- [01615] Ὅσα γὰρ ἂν αἰτήσητε, φησὶ, πιστεύοντες, λήψεσθε·
- [01616] καὶ πάλιν, Ὅταν στήκητε προσευχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος.
- [01617] Τοῦτό ἐστι, Χωρὶς ὀργῆς καὶ διαλογισμοῦ.
- [01618] Καὶ πῶς, φησὶ, δυνήσομαι πιστεῦειν, ὅτι ἐπιτεύξομαι τῆς αἰτήσεως;
- [01619] Ἄν μηδὲν ἐναντίον αἰτῆς, ὧν δοῦναί ἐστιν ἕτοιμος·
- [01620] ἂν μηδὲν ἀνάξιον τοῦ βασιλέως, ἂν μηδὲν βιωτικόν, ἂν πάντα πνευματικά, ἂν χωρὶς ὀργῆς προσίης, ἂν καθαράς ἔχων τὰς χεῖρας, ἂν ὀσίας·
- [01621] ὅσαι εἰσὶν αἱ ἐλεημοσύνας ἐργαζόμεναι.
- [01622] Ἄν οὕτω προσίης, πάντως ἐπιτεύξῃ τῆς αἰτήσεως.
- [01623] Εἰ γὰρ ὑμεῖς, φησὶ, πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς;
- [01624] Διαλογισμὸν τὴν ἀμφιβολίαν λέγει.
- [01625] Ὡσαύτως καὶ τὰς γυναῖκας βούλομαι, φησὶ, Θεῷ προσίεναι χωρὶς ὀργῆς, χωρὶς διαλογισμοῦ, ὀσίους χεῖρας ἔχειν, μὴ ταῖς ἐπιθυμίαις ἐξακολουθεῖν ταῖς ἑαυτῶν, μὴ ἀρπάζειν, μὴ πλεονεκτεῖν.
- [01626] Τί γὰρ, κἂν αὐτὴ μὴ <sup>[62.541]</sup> ἀρπάξῃ, διὰ δὲ τοῦ ἀνδρὸς τοῦτο ἐργάζεται;
- [01627] Παρὰ δὲ τῶν γυναικῶν καὶ πλέον τι αἰτεῖ ὁ Παῦλος.
- [01628] Ποῖον δὴ τοῦτο;
- [01629] Τὸ, Μετὰ αἰδοῦς καὶ σωφροσύνης, φησὶν, ἐν καταστολῇ κοσμίᾳ κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἀλλ' ὁ πρόπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν δι' ἔργων ἀγαθῶν.
- [01630] Καταστολὴν τί φησι;
- [01631] Τουτέστι, τὴν ἀμπεχόνην πάντοθεν περιεστάλθαι καλῶς, κοσμίως, μὴ περιέργως·
- [01632] ἐκεῖνο γὰρ κόσμον, τοῦτο δὲ ἄκοσμον.
- [01633] Τί λέγεις;

[01634] προσέρχη δεομένη τοῦ Θεοῦ, καὶ περικεῖσαι χρυσία καὶ ἐμπλέγματα;

[01635] μὴ γὰρ χορεῦσαι ἤλθεις;

[01636] μὴ γὰρ γάμων μεθέξουσα;

[01637] μὴ γὰρ εἰς πομπὴν παρεγένου;

[01638] Ἐκεῖ τὰ χρυσία, ἐκεῖ τὰ ἐμπλέγματα, ἐκεῖ τὰ πολυτελῆ ἱμάτια ἔχει καιρόν·

[01639] νῦν δὲ οὐδενὸς χρεία τούτων.

[01640] Ἦλθεις παρακαλέσαι, δεηθῆναι ὑπὲρ ἀμαρτημάτων, ἐντευξομένη ὑπὲρ ὧν προσέκρουσας, αἰτουμένη τὸν Δεσπότην, ἴλεω καταστήσουσα αὐτόν·

[01641] τί κοσμεῖς σαυτήν;

[01642] Οὐκ ἔστι ταῦτα ἰκετευούσης τὰ σχήματα.

[01643] Πῶς δύνασαι στενάξαι;

[01644] πῶς δύνασαι δακρῦσαι;

[01645] πῶς μετὰ ἐκτενείας εὐξασθαι, τοιοῦτον σχῆμα περικειμένη;

[01646] Κὰν δακρύσης, γέλωσ ἔσται τὰ δάκρυα τοῖς ὀρώσιν·

[01647] οὐ γὰρ χρυσοφορεῖν τὴν δακρῦουσαν δεῖ·

[01648] ἐπεὶ σκηνὴ ἔστι καὶ ὑπόκρισις.

[01649] Πῶς γὰρ οὐ σκηνὴ, ὅταν ἀπ' αὐτῆς τῆς διανοίας, ἀφ' ἧς ἡ τοσαύτη πολυτέλεια καὶ φιλοτιμία ἐτέχθη, ἀπὸ τῆς αὐτῆς καὶ δάκρυα προχέται;

[01650] Περίελε πᾶσαν ἐκείνην τὴν ὑπόκρισιν·

[01651] Θεὸς οὐ παίζειται.

[01652] Ταῦτα τῶν μίμων καὶ τῶν ὀρχηστῶν ἔστι τῶν ἐν ταῖς σκηναῖς διημερευόντων·

[01653] γυναικὶ δὲ κοσμίᾳ οὐδὲν τούτων πρέπει.

[01654] Μετὰ αἰδοῦς, φησί, καὶ σωφροσύνης.

[01655] β'.

[01656] Μὴ τοίνυν τὰς ἐταιριζομένας μιμοῦ·

[01657] διὰ γὰρ τούτου τοῦ σχήματος ἐκείναι πολλοὺς ἐπισπῶνται τοὺς ἐραστὰς, κάντεῦθεν πολλαὶ πονηρὰν ἔλαβον ὑποψίαν πολλάκις, καὶ οὐδὲν ἐκ τοῦ κόσμου τούτου ἀπώναντο·

[01658] πολλοὺς γὰρ διὰ τῆς δόξης ταύτης ἐβλαψαν.

[01659] Ὡσπερ γὰρ ἡ πεπορνευμένη κὰν ἔχη σώφρονος δόξαν, οὐδὲν τῆς δόξης ἀπώνατο, τοῦ τὰ κρύφια δικάζοντος τότε πάντα εἰς μέσον ἄγοντος·

[01660] οὕτως οὐδὲ ἡ σώφρων, ἂν ἐπιτηδεύσῃ διὰ τοῦ σχήματος μοιχείας δόξαν λαβεῖν, ἀπώνατό τι τῆς σωφροσύνης·

[01661] πολλοὶ γὰρ διὰ τῆς δόξης ταύτης ἐβλάβησαν.

[01662] Τί οὖν ἐγὼ πάθω, φησὶν, ἂν ἕτερος ὑποπτεύσῃ;

[01663] Σὺ δίδως τὴν ἀφορμὴν διὰ τοῦ σχήματος, διὰ τοῦ βλέμματος, διὰ τῶν κινήματων.

[01664] Διὰ τοῦτο πολὺς τῷ Παύλῳ λόγος τῆς ἀμφιάσεως, πολὺς τῆς αἰδοῦς.

[01665] Εἰ δὲ ἂ πλούτου μόνον ἔστι τεκμήρια ταῦτα περιεῖλε, χρυσὸν, μαργαρίτας, ἱμάτια πολυτελῆ, πῶς οὐ πολλῷ μᾶλλον ἂ περιεργίας ἔστιν, οἷον ἐπιτρίμματα, ὑπογραφὰς ὀφθαλμῶν, διατεθρυμμένην βᾶδισιν, διακεκλασμένην φωνήν, ὄμμα ὑγρὸν καὶ πάσης πορνείας γέμον, περιεργὸν ἀναβολὴν τοῦ φάρους, τοῦ χιτωνίσκου, ζώνην περιεργότεραν, ὑποδήματα ἀπηρτισμένα;

[01666] Ἄπαντα γὰρ ταῦτα διὰ τοῦ εἰπεῖν, Ἐν καταστολῇ κοσμίᾳ, ἠνίξατο, καὶ διὰ τοῦ εἰπεῖν, Μετὰ αἰδοῦς·

[01667] ταῦτα γὰρ ἀναιδείας ἔστι καὶ ἀσημοσύνης.



- [01668] Ανάσχεσθέ μου, παρακαλώ·
- [01669] γυμνότερον γὰρ ὁ λόγος τὸν ἔλεγχον προσάγει, οὐχ ἵνα πλήξη, οὐδ' ἵνα λυπήσῃ, ἀλλ' ἵνα τὸ ἀλλότριον τῆς ἀγέλης ἅπαν περιέλη.
- [01670] Εἰ ταῖς ἀνδρας ἐχούσαις, εἰ ταῖς τρυφώσαις, εἰ ταῖς πλουτούσαις ταῦτα ἀπαγορεύει, πολλῶ μᾶλλον ταῖς παρθενίαν ἀναδεδεγμέναις.
- [01671] Καὶ τίς, φησὶ, παρθένος χρυσία περιτίθεται;
- [01672] τίς δὲ ἐμπλέγματα;
- [01673] Τοσαύτη ἢ τοῦ λιτοῦ σχήματός ἐστι περιεργία, ὡς [62.542] ταῦτα μηδὲν εἶναι πρὸς ἐκεῖνα.
- [01674] Ἐνεστι γὰρ καὶ δι' εὐτελῶν ἱματίων μᾶλλον καλλωπίζεσθαι τῶν τὰ χρυσία περικειμένων.
- [01675] Ὅταν γὰρ σφόδρα ἢ κυανὸς ὁ χιτῶν, καὶ τῇ ζώνῃ συνεσταλμένος μετὰ πολλῆς τῆς ἀκριβείας περὶ τὸ στήθος, καθάπερ τούτων τῶν ἐπὶ τῆς σκηνης ὀρχουμένων, ὥστε μήτε εἰς πλάτος ἐκβαίνειν ἐξωγκωμένον, μήτε εἰς ἰσχνότητα συστέλλεσθαι, ἀλλ' ἀμφοτέρων εἶναι μέσον, καὶ πολλὰς ἔχειν περὶ τὰ στέγνα τὰς ῥυτίδας, πόσων σηρικῶν οὐχ ἱκανὸν τοῦτο δελεάσαι μᾶλλον;
- [01676] Τί δὲ, ὅταν τὸ ὑπόδημα ἐν τῷ μέλανι σφόδρα ἀποστίβῃ δι' αὐτοῦ, λῆγον εἰς ὄξύ, καὶ τὴν ἐν ταῖς ζωγραφίαις εὐφυῖαν ἢ μιμούμενον, ὥστε μήτε τὸν ταρσὸν ἀνέχειν πολὺ;
- [01677] τί δὲ, ὅταν τὴν ὄψιν ἐπιτρίμμασι μὲν μὴ καλλωπίζης, ἀπονίπτῃς δὲ μετὰ πολλῆς τῆς ἀκριβείας καὶ τῆς σχολῆς, καὶ διατείνῃς μετὰ τοῦ μετώπου πολὺ τῆς ὄψεως λευκότερον τὸ κάλυμμα, εἶτα ἄνωθεν τὸ φάρος ἐπιτιθῆς, ὡς ἂν τῷ λευκῷ τὸ μέλαν ἐμπρέπη;
- [01678] Τί ἂν τις εἴποι περὶ τῶν ὀφθαλμῶν τὰς μυρίας ἐκεῖνας περιστροφάς;
- [01679] περὶ τῆς δέσεως, τῆς νῦν μὲν κρυπτομένης, νῦν δὲ γυμνουμένης ἐν τῇ δέσει τῆς περιστηθίδος;
- [01680] καὶ γὰρ καὶ τοῦτο γυμνοῦσι πολλάκις, ὥστε τοῦ ζώσματος τὴν ἀκριβειαν φαίνεσθαι, τοῦ φάρους παντὸς περὶ τὴν κεφαλὴν περιεγεμένον.
- [01681] Τὰς δὲ χεῖρας, καθάπερ οἱ τραγωδοὶ, οὕτω μετὰ ἀκριβείας ἐνδιδύσκουσιν, ὥστε νομίζειν προσπεφυκέναι μᾶλλον αὐταῖς.
- [01682] Τί ἂν τις εἴποι τὴν βάδισιν, καὶ τὰ ἄλλα ἐπιτηδεύματα παντὸς χρυσοῦ μᾶλλον δυνάμενα τοὺς θεωμένους ἐλεῖν;
- [01683] Φοβηθῶμεν, ἀγαπητοὶ, μὴ ἀκούσωμεν καὶ ἡμεῖς, ἅπερ ὁ προφήτης ἔλεγε ταῖς τῶν Ἑβραίων γυναῖδι περὶ τὸν κόσμον τὸν ἔξωθεν ἠσχολημέναις·
- [01684] Ἀντὶ ζώνης σχοινίω ζώσῃ, καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς σου φαλάκρωμα ἔξεις.
- [01685] Ὅστε ταῦτα μᾶλλον ἐπαγωγὰ τῶν χρυσίων ἐστίν, ὡς πολλῶν ἐτέρων καὶ πρὸς τοῦτο ἐπιτετηδευμένων, πρὸς τὸ ὀραῖσθαι καὶ αἰχμαλωτίζειν τοὺς θεωμένους.
- [01686] Οὐκ ἔστι μικρὸν τὸ ἀμάρτημα, ἀλλὰ καὶ σφόδρα μέγα, ἱκανὸν παροξῦναι τὸν Θεὸν, ἱκανὸν παντὶ τῷ πόνῳ τῆς παρθενίας λυμήνασθαι.
- [01687] γ'.
- [01688] Χριστὸν ἔχεις νυμφίον·
- [01689] τί ἐραστὰς ἀνθρώπους ἐπισπᾶσαι;
- [01690] Μοιχείας σε τότε κρινεῖ.
- [01691] Διὰ τί μὴ κοσμητὸν τὸν κόσμον τὸν αὐτῷ ἀρέσκοντα, τὸν αὐτῷ φίλον, τὴν αἰδῶ, τὴν σωφροσύνην, τὴν κοσμιότητα, τὴν σὺφρονα καταστολήν;
- [01692] αὕτη πορνικὴ τίς ἐστὶ καὶ αἰσχρά.
- [01693] Οὐκέτι διαγινώσκωμεν τὰς πόρναις καὶ τὰς παρθένοισι.
- [01694] Ὅρα εἰς πόσῃν ἀσχημοσύνην ἐξήγαγον ἑαυτάς.
- [01695] Ἀνεπιτήδευτον εἶναι χρὴ τὴν παρθένον, ἀπλῶς καὶ εἰκὴ διεσκευασμένην·
- [01696] ἢ δὲ μυρία ἐπιτηδεύει πρὸς τὴν φαινομένην διασκευήν.
- [01697] Παῦσαι τῆς μανίας, γυναῖ, ἐπὶ τὴν ψυχὴν μετάγαγε τὴν τοιαύτην σπουδὴν, ἐπὶ τὴν ἔσω ἐμπρέπειαν·
- [01698] οὗτος γὰρ ὁ κόσμος ὁ ἔξωθεν περικείμενος οὐκ ἀφήσῃ τὸν ἔνδον γενέσθαι καλόν.
- [01699] Ὅ περὶ τοῦτον ἠσχολημένος, τοῦ ἔνδον καταφρονεῖ, ὥσπερ ὁ τούτου καταφρονῶν, πᾶσαν τὴν σπουδὴν περὶ τὸν ἔνδον ἐνδείκνυται.
- [01700] Μὴ μοι εἴπῃς, Οἴμοι, ἱμάτιον ἐκτετριμμένον φορῶ, ὑπόδημα εὐτελές, κάλυμμα οὐδαμινόν·
- [01701] ποῖος ταῦτα κόσμος;

[01702] Μὴ ἀπάτα σαυτήν.

[01703] Ἐνεστιν, ὅπερ ἔφην, διὰ τούτων μειζόνως καλλωπίζεσθαι, ἢ δι' ἐκείνων, μάλιστα διὰ τῶν ἐκτετριμμένων ἱματίων, ἢ τῶν προσπεπλασμένων τῷ σώματι, καὶ ἐκτετυπωμένων καλῶς πρὸς τὸ σχῆμα τὸ ἀναιδές, καὶ στιλβόντων λαμπρόν.

[01704] Ἐμοὶ ταῦτα λέγεις·

[01705] τί δὲ τῷ Θεῷ ἐρεῖς [62.543] τῷ τὴν διάνοιαν εἰδότη, μεθ' ἧς ταῦτα ποιεῖς;

[01706] Ἀλλ' οὐχ ὥστε πορνεῦσαι ποιεῖς;

[01707] Ἀλλὰ τί;

[01708] ὥστε θαυμασθῆναι;

[01709] καὶ οὐκ αἰσχύνῃ, οὐδὲ ἐρυθριᾶς ἐπὶ τούτοις βουλομένη θαυμάζεσθαι;

[01710] Ἀλλ' ἀπλῶς, φησὶ, ταῦτα περὶκειμαι, οὐδὲ ἐπὶ τούτῳ.

[01711] Οἶδεν ὁ Θεὸς ἃ φθέγγῃ πρὸς ἡμᾶς.

[01712] Μὴ γὰρ ἐμοὶ δίδως λόγον;

[01713] Ἐκείνῳ τῷ παρόντι τοῖς γινομένοις, καὶ τότε ἐξετάζοντι ταῦτα, ἐκείνῳ ᾧ γυμνὰ καὶ τετραχλισμένα πάντα.

[01714] Διὰ τοῦτο καὶ ἡμεῖς ταῦτα λέγομεν νῦν, ἵνα ὑμᾶς τῶν εὐθυνῶν ἐκείνων μὴ ποιήσωμεν ἐνόχους.

[01715] Φοβηθῶμεν μὴ καὶ ὑμῖν ὀνειδίση, ἃ διὰ τοῦ προφήτου ταῖς Ἰουδαίων γυναίξιν, Ἦλθον ὀφθῆναί μοι θρυπτόμεναι καὶ τοῖς ποσὶν ἅμα παίζουσαι.

[01716] Ἀνεδέξασθε ἀγῶνα μέγαν, ἔνθα ἀθλήσεως, οὐ καλλωπισμοῦ δεῖ, πυκτεύειν δεῖ, οὐ βλακεύειν.

[01717] Οὐχ ὄρας τοὺς πυκτεύοντας, τοὺς ἀθλοῦντας;

[01718] ἄρα βαδίσεως αὐτοῖς μέλει καὶ σχήματος;

[01719] Οὐδαμῶς·

[01720] ἀλλὰ ταῦτα πάντα ἀφέντες, ἱμάτιον ἐλαίῳ διάβροχον ἀναβαλλόμενοι, πρὸς ἓν μόνον ὄρασι, τὸ πληῆσαι, καὶ μὴ πληγῆναι.

[01721] Ἔστηκεν ὁ διάβολος τρίζων τοὺς ὀδόντας, πάντοθέν σε βουλόμενος καθελεῖν·

[01722] σὺ δὲ μένεις ἀπησχολημένη περὶ τὸν κόσμον τοῦτον τὸν σατανικόν;

[01723] Οὐδὲν βούλομαι λέγειν περὶ φωνῆς, πῶς πολλοὶ καὶ τοῦτο ἐπιτηδεύουσι, περὶ μύρων καὶ τῆς ἄλλης βλακειᾶς.

[01724] Διὰ ταῦτα γελῶσιν ἡμᾶς αἱ κοσμικαί.

[01725] Τὸ σεμνὸν τῆς παρθενίας ἀπόλωλεν·

[01726] οὐδεὶς τιμᾶ παρθένον, ὡς τιμᾶν χρῆ·

[01727] ἑαυτὰς γὰρ ἀτιμάζεσθαι

[01728] [62.544] πεποιήκασιν.

[01729] Οὐκ ἔδει, ὥσπερ ἐξ οὐρανοῦ παραγενομένας, οὕτως εἶναι περιβλέπτους ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ;

[01730] νῦν δὲ καταπεφρόνηνται δι' ἑαυτὰς, οὐ διὰ τὰς φρονίμους.

[01731] Ὅταν γὰρ ἴδῃ σε, τὴν ἐσταυρωμένην εἶναι ὀφείλουσαν, ἢ ἄνδρα ἔχουσα καὶ παιδιά καὶ οἰκίας προεστῶσα, μᾶλλον αὐτῆς τὸν κόσμον τοῦτον διώκουσαν, πῶς οὐ καταγελάσεται;

[01732] πῶς οὐ καταφρονήσει;

[01733] Ὅρας πόση ἢ σπουδή;

[01734] πόση ἢ μελέτη;

[01735] δι' εὐτελείας νικᾶς τὴν κοσμουμένην τὰ πολυτελῆ, μᾶλλον αὐτῆς καλλωπιζομένη τῆς τὰ χρυσία περικειμένης.

[01736] Ἄ πρόπει σοὶ οὐ ζητεῖς, ἃ οὐ πρόπει σοὶ, ἐκεῖνα μετέρχη, δέον σε τὰ ἀγαθὰ ἔργα μετιέναι.

- [01737] Διὰ τοῦτο τῶν κοσμικῶν ἀτιμότεραι αἱ παρθένοι·
- [01738] οὐ γὰρ ἄξια τῆς παρθενίας τὰ ἔργα ἐπιδείκνυνται.
- [01739] Ταῦτα εἰρήκαμεν οὐ πρὸς πάσας, μάλλον δὲ πρὸς πάσας, τὰς μὲν ὑπευθύνους, ἵνα σωφρονῶσι, τὰς δὲ ἀνευθύνους, ἵνα ἐκεῖνας σωφρονίζωσιν.
- [01740] Ἀλλ' ὁρᾶτε ὅπως μὴ εἰς ἔργον ἢ ἐπιτίμησις ἔλθῃ.
- [01741] Οὐ γὰρ ἵνα λυπήσωμεν, εἵπομεν, ἀλλ' ἵνα διορθωσώμεθα, ἵνα καυχησώμεθα ἐν ὑμῖν.
- [01742] Γένοιτο δὲ πάντας ἡμᾶς τὰ τῷ Θεῷ δοκοῦντα ποιεῖν, καὶ εἰς δόξαν αὐτοῦ ζῆν, ὥστε καὶ τῶν ἐπηγγελμένων τυχεῖν ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ.
- [01743] ἀγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [01744] Ἀμήν.
- [01745] ΟΜΙΛΙΑ Θ'.
- [01746] Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ.
- [01747] Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ ἀυθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
- [01748] Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ·
- [01749] καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε·
- [01750] σωθήσεται δὲ διὰ τῆς τεκνογονίας.
- [01751] ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.
- [01752] α'.
- [01753] Πολλὴν ἀπαιτεῖ τὴν αἰδῶ παρὰ τῶν γυναικῶν ὁ μακάριος Παῦλος, πολλὴν τὴν κοσμιότητα.
- [01754] Διὰ τοῦτο οὐ μέχρι σχημάτων, οὐ μέχρι καταστολῆς προείσιν, ἀλλὰ καὶ μέχρι φωνῆς·
- [01755] καὶ τί φησιν·
- [01756] Γυνὴ ἐν ἡσυχίᾳ μανθανέτω.
- [01757] Τί ἐστι τοῦτο;
- [01758] Μηδὲ φθεγγέσθω, φησὶν, ἐν ἐκκλησίᾳ γυνή·
- [01759] ὅπερ καὶ ἐν τῇ πρὸς Κορινθίους Ἐπιστολῇ γράφων ἔλεγεν·
- [01760] Αἰσχροὺν γὰρ ἐστὶν γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.
- [01761] Τί δὴ ποτε;
- [01762] Ὅτι ὁ νόμος αὐτὰς, φησὶν, ὑπέταξε.
- [01763] Καὶ πάλιν ἐτέρωθι, Εἰ δέ τι μανθάνειν ἐθέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἀνδρας ἐπερωτάτωσαν.
- [01764] Ἀλλὰ τότε μὲν αἱ γυναῖκες ἀπὸ τῆς τοιαύτης διδασκαλίας ἐσίγων·
- [01765] νυνὶ δὲ παρ' αὐταῖς πολὺς ὁ θόρυβος, πολλὴ ἡ κραυγὴ, πολλὴ ἡ διάλεξις, οὐδαμοῦ ἀλλαχοῦ τοσαύτη, ὅση ἐνταῦθα·
- [01766] πάσας διαλεγόμενας ἴδιοι τις ἂν, ὅσα οὔτε ἐν ἀγορᾷ, οὔτε ἐν βαλανείοις.
- [01767] Ὅσπερ γὰρ δι' αὐτὸ τοῦτο παραγινόμενα, ἵνα ἄνεσιν ἔχωσιν, οὕτω περὶ τὴν τῶν ἀνονήτων διάλεξιν ἡσχόληται ἅπανσαι.
- [01768] Διὰ τοῦτο πάντα ἄνω καὶ κάτω γέγονε·
- [01769] καὶ οὐκ ἐννοοῦσιν, ὅτι οὐδὲ ἔστιν ἄλλως μαθεῖν τι τῶν χρησίμων μὴ ἡσυχάζουσας.
- [01770] Ὅταν γὰρ ἐπείγηται μὲν πρὸς τὴν διάλεξιν ὁ λόγος, μηδεὶς δὲ προσέχη τοῖς λεγομένοις, τί τὸ ὄφελος;
- [01771] Τοσοῦτον γὰρ αὐτὴν σιγηρὰν εἶναι δεῖ, φησὶν, ὡς μὴ μόνον περὶ <sup>[62.544]</sup> βιωτικῶν, ἀλλὰ μηδὲ περὶ πνευματικῶν φθέγγεσθαι ἐν ἐκκλησίᾳ.
- [01772] Τοῦτο κόσμος, τοῦτο αἰδῶς, τοῦτο μάλλον αὐτὴν τῶν ἱματίων κοσμησαὶ δυνήσεται·

- [01773] ἂν οὕτως ἑαυτὴν περιστείλῃ, δυνήσεται καὶ μετὰ πολλῆς τῆς εὐκοσμίας τὰς εὐχὰς ποιῆσθαι.
- [01774] Γυναικὶ δὲ οὐκ ἐπιτρέπω διδάσκειν.
- [01775] Οὐκ ἐπιτρέπω, φησί·
- [01776] ποίαν ἐνταῦθα τοῦτο ἔχει τὴν ἀκολουθίαν;
- [01777] Καὶ πολλήν.
- [01778] Περί ἡσυχίας διελέγετο, περὶ κοσμιότητος, περὶ αἰδοῦς·
- [01779] εἶπεν, ὅτι λαλεῖν αὐτὰς οὐ βούλομαι.
- [01780] Πάντοθεν τοίνυν βουλόμενος αὐτῶν περικόψαι τὴν ἀφορμὴν τῆς λαλιᾶς, μηδὲ διδασκέτωσαν, φησὶν, ἀλλὰ τὴν τῶν μαθητευομένων ἐχέτωσαν τάξιν·
- [01781] οὕτω γὰρ διὰ τῆς σιγῆς καὶ τὴν ὑποταγὴν δείξουσι.
- [01782] Λάλον γὰρ πῶς τὸ γένος ἐστί·
- [01783] διὰ τοῦτο πάντοθεν αὐτὴν καταστέλλει.
- [01784] Ἀδὰμ γὰρ, φησὶ, πρῶτος ἐπλάσθη, εἶτα Εὐὰ·
- [01785] καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε.
- [01786] Τί οὖν ταῦτα πρὸς τὰς νῦν;
- [01787] Ναί, φησί·
- [01788] τῆς πλείονος ἀπέλαυσε τιμῆς τὸ τῶν ἀνδρῶν γένος·
- [01789] πρῶτον ἐπλάσθη.
- [01790] Ἀλλαχοῦ δὲ καὶ τὸ μείζον ἔδειξεν, οὕτω λέγων·
- [01791] Οὐ γὰρ ἐπλάσθη ὁ ἀνὴρ διὰ τὴν γυναῖκα, ἀλλ' ἡ γυνὴ διὰ τὸν ἄνδρα.
- [01792] Τί οὖν τοῦτο λέγει;
- [01793] Πολλαχόθεν βουλόμενος τὸν ἄνδρα πρωτεύειν.
- [01794] Πρῶτον μὲν γὰρ ἀπὸ τούτων ἐχέτω τὰ πρωτεῖα, φησὶ, δεύτερον δὲ ἀπὸ τῶν ἤδη γενομένων.
- [01795] Ἐδίδαξέ ποτε τὸν ἄνδρα, καὶ πάντα κατέστρεψε, καὶ τῇ παρακοῇ ὑπεύθυνον ἐποίησε.
- [01796] Διὰ τοῦτο αὐτὴν ὑπέταξεν ὁ Θεός, ἐπειδὴ τῇ ἀρχῇ, μᾶλλον δὲ τῇ ὁμοτιμίᾳ κακῶς ἐχρήσατο.
- [01797] Πρὸς τὸν ἄνδρα σου, φησὶν, ἡ ἀποστροφή σου.
- [01798] Πρὸ δὲ τούτου οὐκ εἴρητο τοῦτο.
- [01799] Πῶς δὲ Ἀδὰμ οὐκ ἠπατήθη;
- [01800] οὐκοῦν οὐ παρήκουσεν, εἰ <sup>[62.545]</sup> γε οὐκ ἠπατήθη.
- [01801] Πρόσεχε ἀκριβῶς.
- [01802] Ἡ γυνὴ φησιν, Ὁ ὄφεις ἠπάτησέ με·
- [01803] ὁ δὲ Ἀδὰμ οὐ λέγει, Ἡ γυνὴ ἠπάτησέ με, ἀλλ' ὅτι Αὕτη ἔδωκέ μοι, καὶ ἔφαγον.
- [01804] Οὐκ ἔστι δὲ ἴσον, παρὰ τῆς ὁμοφύλου καὶ συγγενοῦς δέξασθαι τὴν ἀπάτην, καὶ παρὰ θηρίου, τοῦ δούλου, τοῦ ὑποτεταγμένου·
- [01805] ὥστε ἐκεῖνο ἀπάτης ἐστί.
- [01806] Πρὸς οὖν τὴν σύγκρισιν τῆς γυναικὸς φησιν αὐτὸν μὴ ἠπατησθαι, ὅτι ἐκεῖνη μὲν ὑπὸ τοῦ δούλου καὶ ὑποτεταγμένου, οὗτος δὲ ὑπὸ τῆς ἐλευθέρου.
- [01807] Πάλιν δὲ οὐ περὶ τοῦ Ἀδὰμ εἴρηται, ὅτι εἶδε τὸ ξύλον ὅτι καλὸν εἰς βρῶσιν, ἀλλὰ περὶ τῆς γυναικὸς, καὶ ὅτι ἔφαγε, καὶ ἔδωκε καὶ τῷ ἀνδρὶ αὐτῆς·

- [01808] ὥστε οὗτος οὐκ ἐπιθυμία ἀλοῦς παρέβη, ἀλλὰ τῇ γυναικί πεισθεὶς ἀπλῶς.
- [01809] Ἐδίδαξεν ἅπαξ ἡ γυνή, καὶ πάντα κατέστρεψε·
- [01810] διὰ τοῦτό φησι, Μὴ διδασκέτω.
- [01811] Τί οὖν πρὸς τὰς λοιπὰς, εἰ ἐκείνη τοῦτο ἔπαθε;
- [01812] Καὶ πάνν·
- [01813] τὸ γὰρ γένος ἀσθενὲς καὶ κοῦφον.
- [01814] Ἄλλως δὲ, περὶ τῆς φύσεως ἐνταῦθα πάσης λέγεται·
- [01815] οὐ γὰρ εἶπεν, Ἡ δὲ Εὐὰ ἀπατηθεῖσα, ἀλλ', Ἡ γυνή, ὅπερ ἐστὶν ὄνομα τοῦ κοινοῦ γένους μᾶλλον ἢ ἐκείνης.
- [01816] Τί οὖν;
- [01817] πᾶσα ἡ φύσις ἐν παραβάσει γέγονε δι' ἐκείνης;
- [01818] Ὡσπερ περὶ τοῦ Ἀδάμ φησιν, ὅτι Ἐν ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος·
- [01819] οὕτω καὶ ἐνταῦθα τὸ γυναικεῖον γένος παρέβη, οὐ τὸ ἀνδρεῖον.
- [01820] Τί οὖν;
- [01821] οὐκ ἔχει σωτηρίαν;
- [01822] Ναί, φησί.
- [01823] Ποίαν δὴ ταύτην;
- [01824] Τὴν διὰ τῶν τέκνων·
- [01825] οὐ γὰρ δὴ περὶ τῆς Εὐὰς ἔλεγεν·
- [01826] Ἐὰν μείνωσιν ἐν τῇ πίστει καὶ τῇ ἀγάπῃ καὶ τῷ ἀγιασμῷ μετὰ σωφροσύνης.
- [01827] Ποία πίστει;
- [01828] ποία ἀγάπῃ;
- [01829] ποίῳ ἀγιασμῷ μετὰ σωφροσύνης;
- [01830] Ὡς ἂν εἰ ἔλεγε·
- [01831] Μὴ κατηφεῖς ἐστε, αἱ γυναῖκες, ὅτι τὸ γένος ὑμῶν διαβέβληται·
- [01832] ἔδωκεν ὑμῖν ὁ Θεὸς καὶ ἐτέραν ἀφορμὴν σωτηρίας, τὴν παιδοτροφίαν·
- [01833] ὥστε μὴ μόνον δι' ἑαυτῶν, ἀλλὰ καὶ δι' ἐτέρων σώζεσθαι.
- [01834] Ὅρα πόσα κατὰ ταυτὸν ζητήματα τίκεται.
- [01835] Ἡ γυνή ἀπατηθεῖσα, φησὶν, ἐν παραβάσει γέγονε.
- [01836] Τίς;
- [01837] Ἡ Εὐὰ.
- [01838] Αὕτη οὖν σωθήσεται διὰ τῆς τεκνογονίας;
- [01839] Οὐ τοῦτό φησιν, ἀλλ' ὅτι ἡ φύσις ἡ γυναικεῖα σωθήσεται.
- [01840] Αὕτη δὴ οὐκ ἐν παραβάσει γέγονε;
- [01841] Ναί, γέγονεν, ἀλλὰ παρέβη μὲν ἡ Εὐὰ, σωθήσεται δὲ τὸ γυναικεῖον γένος διὰ τῆς τεκνογονίας.
- [01842] Διὰ τί γὰρ μὴ καὶ διὰ τῆς οἰκείας ἀρετῆς;
- [01843] μὴ γὰρ ἐκείνη τοῦτο ταῖς ἄλλαις ἐξέκλεισε;

- [01844] τί οὖν πρὸς τὰς παρθέτους;
- [01845] τί δὲ πρὸς τὰς στεῖρας;
- [01846] τί δὲ πρὸς τὰς χήρας, τὰς πρὶν ἢ τεκεῖν τοὺς ἄνδρας ἀποβαλούσας;
- [01847] ἀπολώλασιν;
- [01848] ἐλπίδα οὐκ ἔχουσι;
- [01849] καὶ μὴν αἱ παρθέτοι εἰσὶν αἱ μάλιστα εὐδοκιμοῦσαι.
- [01850] Τί ποτε οὖν βούλεται εἰπεῖν;
- [01851] β'.
- [01852] Τινές φασιν, ὅτι ὥσπερ τὸ πᾶν γένος ὑπέταξεν ἀπὸ τῆς διαπλάσεως διὰ τῶν εἰς τὴν πρώτην γενομένων γυναῖκα (ἐπειδὴ γὰρ ἡ Εὐὰ δευτέρα ἐπλάσθη καὶ ὑπετάγη, καὶ τὸ λοιπὸν γένος ὑποτασσέσθω, φησίν).
- [01853] οὕτως ἄρα, ἐπειδὴ καὶ παρέβη, καὶ τὸ λοιπὸν γένος γέγονεν ἐν τῇ παραβάσει.
- [01854] Ἀλλ' οὐκ ἔχει λόγον·
- [01855] ἐκεῖ μὲν γὰρ τῆς τοῦ Θεοῦ δωρεᾶς γέγονε τὸ πᾶν, ἐνταῦθα δὲ τῆς ἁμαρτίας τῆς γυναικός.
- [01856] Ὁ οὖν λέγει, τοῦτό ἐστιν·
- [01857] ὅτι ὥσπερ πάντες ἀπέθανον ἄνθρωποι διὰ τοῦ ἑνός, ἐπειδὴ ὁ εἷς ἡμαρτεν, οὕτω καὶ πᾶν τὸ γυναικεῖον γένος παρέβη, ἐπειδὴ ἐν παραβάσει γέγονεν ἡ γυνή.
- [01858] Μηδὲν οὖν ἀλγείτω·
- [01859] ἔδωκεν αὐτῇ ὁ Θεὸς παραμυθίαν οὐ μικράν, τὸ τεκεῖν παιδία.
- [01860] Ἀλλὰ τοῦτο τῆς φύσεως, φησί.
- [01861] Καὶ ἐκεῖνο τῆς φύσεως·
- [01862] οὐ γὰρ μόνον τὸ τῆς φύσεως, ἀλλὰ καὶ τὸ τῆς παιδοτροφίας κεχάρισται.
- [01863] Ἐὰν ἐπιμείνωσι, <sup>[62.546]</sup> φησὶ, τῇ πίστει καὶ τῇ ἀγάπῃ καὶ τῷ ἁγιασμῷ μετὰ σωφροσύνης·
- [01864] τουτέστιν, ἐὰν αὐτοὺς ἐν ἀγάπῃ μετὰ τὸ τεκεῖν καὶ ἀγνείᾳ διατηρήσωσιν.
- [01865] Ἐν τούτοις οὐ μικρὸν ἔξουσι τὸν ὑπὲρ τούτων μισθὸν, ἀλλὰ καὶ σφόδρα μέγαν, ὅτι ἀθλητὰς ἔθρεψαν τῷ Χριστῷ.
- [01866] Ἀγιασμὸν δὲ τὸν ὀρθὸν λέγει βίον, σωφροσύνην δὲ τὴν κοσμιότητα.
- [01867] Πιστὸς ὁ λόγος.
- [01868] Πρὸς τοῦτο εἴρηται, οὐ πρὸς τὸ, εἴ τις ἐπισκοπῆς ὀρέγεται.
- [01869] Ἐπειδὴ γὰρ τοῦτο ἀμφιβαλλόμενον ἦν, διὰ τοῦτο λέγει, Πιστὸς ὁ λόγος, ὅτι δυνήσονται πατέρες ἀπολαύειν τῆς τῶν παιδῶν ἀρετῆς, καὶ μητέρες, ὅταν αὐτοὺς ἐκθρέψωσι καλῶς.
- [01870] Τί οὖν, ἂν αὐτὴ μὲν ἦ μοχθηρὰ καὶ μυρίων κακῶν γέμουσα;
- [01871] ἄρα ἀπὸ τῆς παιδοτροφίας ὠφελήθησεται;
- [01872] οὐκ εἰκὸς δὲ μᾶλλον τοιούτους αὐτοὺς τρέφειν ὁμοίους αὐτῇ;
- [01873] Περὶ τῆς ἐναρέτου ταῦτά φησιν, οὐ τῆς τυχούσης, ὅτι πολὺν καὶ τούτου λήψεται μισθὸν καὶ ἀμοιβήν.
- [01874] Ἀκούσατε ταῦτα, πατέρες καὶ μητέρες, ὡς οὐκ ἄμισθος ὑμῖν ἔσται ἡ παιδοτροφία.
- [01875] Τοῦτο οὖν καὶ προΐων φησιν, Ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησε·
- [01876] μετὰ τῶν ἄλλων καὶ αὐτὸ τίθησιν.
- [01877] Οὐ γὰρ ἐστὶ τοῦτο μικρὸν τὸ τὰ δοθέντα παιδία παρὰ Θεοῦ, ταῦτα τῷ Θεῷ ἀνατιθέναι.
- [01878] Ἄν γὰρ τὴν κρηπίδα καὶ τοὺς θεμελίους καλοὺς ἔχοιεν τῆς καταβολῆς, μέγαν ἔξουσι τὸν μισθόν·

- [01879] ὡσπερ οὖν ἀμελοῦντες, τὴν κόλασιν.
- [01880] Ἐπεὶ καὶ ὁ Ἥλει διὰ τοὺς παῖδας ἀπώλετο τοὺς ἑαυτοῦ·
- [01881] ἐχρῆν γὰρ αὐτοὺς νουθετεῖν.
- [01882] Καὶ μὴν ἐνουθέτει·
- [01883] ἀλλ' οὐχ ὡς ἔδει, ἀλλὰ μὴ βουληθεὶς αὐτοὺς λυπήσαι, καὶ αὐτοὺς καὶ ἑαυτὸν προσαπώλεσεν.
- [01884] Ἀκούσατε ταῦτα, οἱ πατέρες·
- [01885] παιδεύετε ὑμῶν τὰ τέκνα ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου μετὰ πολλῆς τῆς ἐπιστροφῆς.
- [01886] Ἄγριον ἢ νεότης, πολλῶν δεομένη τῶν ἐπιστατούντων, διδασκάλων, παιδαγωγῶν, ἀκολούθων, τροφῶν·
- [01887] ἀγαπητὸν γὰρ μετὰ τοσαῦτα κατασχεθῆναι αὐτήν.
- [01888] Καθάπερ τις ἵππος ἀδάμαστος, καθάπερ τι θηρίον ἀτίθασσον, τοιοῦτόν ἐστιν ἢ νεότης.
- [01889] Ἄν τοίνυν ἄνωθεν καὶ ἐκ πρώτης ἡλικίας ὄρους αὐτῇ πηξώμεν καλοὺς, οὐ δεησόμεθα πολλῶν μετὰ ταῦτα πόνων, ἀλλ' ἢ συνήθεια νόμος αὐτοῖς ἔσται λοιπόν.
- [01890] Μηδὲν ἐώμεν αὐτοὺς τῶν ἡδέων καὶ βλαβερῶν ποιεῖν, μηδὲ ὡς παισὶ χαριζώμεθα·
- [01891] ἐν σωφροσύνῃ μάλιστα διατηρῶμεν αὐτούς·
- [01892] τοῦτο γὰρ πάντων πλέον τὴν νεότητα λυμαίνεται.
- [01893] Πρὸς τοῦτο πολλῶν ἡμῖν δεῖ τῶν ἀγώνων, πολλῆς τῆς προσοχῆς.
- [01894] Ταχέως αὐτοῖς γυναϊκὰς ἄγωμεν, ὥστε καθαρὰ αὐτῶν καὶ ἀνέπαφα τὰ σώματα δέχεσθαι τὴν νύμφην·
- [01895] οὗτοι οἱ ἔρωτες θερμότεροι.
- [01896] Ὁ πρὸ τοῦ γάμου σωφρονῶν, πολλῶ μᾶλλον μετὰ τὸν γάμον·
- [01897] ὁ δὲ μαθῶν πορνεῦειν πρὸ τοῦ γάμου, καὶ μετὰ τὸν γάμον τοῦτο ποιήσει.
- [01898] Ἄνδρὶ γὰρ, φησὶ, πόρνω πᾶς ἄρτος ἡδύς.
- [01899] Διὰ τοῦτο στέφανοι ταῖς κεφαλαῖς ἐπιτίθενται, σύμβολον τῆς νίκης, ὅτι ἀήττητοι γενόμενοι, οὕτω προσέρχονται τῇ εὐνῇ, ὅτι μὴ κατηγωνίσθησαν ὑπὸ τῆς ἡδονῆς.
- [01900] Εἰ δὲ ἀλοὺς ὑπὸ τῆς ἡδονῆς πόρναις ἑαυτὸν ἐκδῶ, τίνας ἔνεκεν λοιπὸν καὶ στέφανον ἔχει ἐπὶ τῆς κεφαλῆς, ἡττημένος;
- [01901] Ταῦτα αὐτοῖς παραινώμεν, τούτοις νουθετῶμεν, φοβῶμεν, ἀπειλῶμεν, νῦν μὲν τοῦτο, νῦν δὲ ἐκεῖνο ποιοῦντες.
- [01902] Μεγάλην παρακαταθήκην ἔχομεν τὰ παιδιά.
- [01903] Φροντίζομεν τοίνυν αὐτῶν, καὶ πάντα ποιῶμεν, μὴ ὁ πονηρὸς ἡμᾶς αὐτοὺς ἀφέληται.
- [01904] Νῦν δὲ πάντα ἀπεναντίας γίνεται παρ' ἡμῶν.
- [01905] Ὅπως μὲν γὰρ ἔσται τὸ χωρίον καλόν, πάντα πρᾶττομεν, καὶ ὅπως ἄνδρὶ πιστῶ τοῦτο ἐγχειρίσωμεν, [62.547] καὶ ὀνηλάτην, καὶ ὀρεοκόμον, καὶ ἐπίτροπον, καὶ λογοθέτην εὐνούστατον ἐπιζητοῦμεν·
- [01906] ὁ δὲ πάντων ἡμῖν ἐστὶ τιμιώτερον, ὅπως τὸν υἱὸν ἐπιτρέψωμέν τινι τῷ δυναμένῳ αὐτοῦ τὴν σωφροσύνην διατηρῆσαι, οὐ σκοποῦμεν·
- [01907] καίτοι τοῦτο πάντων ἐστὶ τὸ κτῆμα τιμιώτερον, καὶ ἐκεῖνα διὰ τοῦτο γίνεται.
- [01908] Τῶν μὲν οὖν κτημάτων αὐτοῖς φροντίζομεν, αὐτῶν δὲ οὐκέτι.
- [01909] Ὁρᾶς τὴν ἀλογίαν;
- [01910] Ἄσκησον τοῦ παιδὸς τὴν ψυχὴν, κἀκεῖνα παρέσται λοιπόν·
- [01911] ταύτης μὲν γὰρ οὐκ οὔσης ἀγαθῆς, οὐδὲν ὄφελος αὐτῷ τῶν χρημάτων·
- [01912] ταύτης δὲ κατωρθωμένης, οὐδὲν βλάβος ἀπὸ τῆς πενίας.
- [01913] Βούλει καταλιπεῖν αὐτὸν πλούσιον;

- [01914] διδάξον αὐτὸν εἶναι χρηστόν·
- [01915] οὕτω γὰρ καὶ τὰ κτήματα συγκροτῆσαι δυνησεται, καὶ ἐὰν μὴ κτήσῃται, τῶν κεκτημένων οὐδὲν ἔλαττον διακείσεται.
- [01916] Ἄν δὲ πονηρὸς ᾖ, κὰν μυρία καταλίπῃς αὐτῷ, τὸν φύλακα οὐ κατέλιπες, ἀλλὰ τῶν εἰς ἔσχατον πενίας ἐληλακότων χεῖρονα ἐποίησας.
- [01917] Τοῖς γὰρ μὴ ῥυθμισθεῖσι τῶν παιδῶν καλῶς, βέλτιον πλούτου πενία.
- [01918] Ἐκείνη μὲν γὰρ καὶ ἄκοντας κατέχει ἐν ἀρετῇ·
- [01919] οὗτος δὲ οὐδὲ βουλομένους ἀφήσῃ σωφρονεῖν, ἀλλ' ἐξάγει καὶ καταστρέφει, καὶ μυρίοις ἐμβάλλει δεινοῖς.
- [01920] Αἱ μητέρες, τὰς θυγατέρας μάλιστα διανείμασθε·
- [01921] εὐκόλος ὑμῖν ἡ φυλακὴ αὕτη·
- [01922] περιοσκοπεῖτε, ὥστε οἰκουροὺς εἶναι·
- [01923] πρὸ δὲ πάντων εὐλαβεῖς αὐτὰς εἶναι παιδεύετε, <sup>[62.548]</sup> κοσμίας, χρημάτων καταφρονεῖν, ἀκαλλωπίστους μένειν.
- [01924] Οὕτω πρὸς τὸν γάμον ἔκδοτε.
- [01925] Ἄν οὕτω, αὐτὰς διαπλάττωμεν, οὐκ αὐτὰς μόνον, ἀλλὰ καὶ τὸν ἄνδρα διασώσετε τὸν μέλλοντα αὐτὴν ἀγαγέσθαι·
- [01926] οὐ τὸν ἄνδρα, ἀλλὰ καὶ τὰ παιδιά·
- [01927] οὐ τὰ παιδιά, ἀλλὰ καὶ τὰ ἔγγονα.
- [01928] Τῆς γὰρ ῥίζης γενομένης καλῆς, οἱ κλάδοι ἐπὶ τὸ βέλτιον ἐκταθήσονται, καὶ πάντων τούτων λήψεσθε τὸν μισθόν.
- [01929] Ὡς οὖν οὐ μίαν ὠφελοῦντες ψυχὴν, ἀλλὰ πολλὰς διὰ τῆς μιᾶς, οὕτω πάντα πράττωμεν.
- [01930] Οὕτω γὰρ δεῖ ἐκ τῆς πατρικῆς οἰκίας ἐξιέναι πρὸς γάμον, καθάπερ ἀθλητὴν ἐκ παλαιστράς, πᾶσαν δι' ἀκριβείας ἔχουσαν τὴν ἐπιστήμην, καθάπερ ζύμην ὀφείλουσαν τὸ ὅλον φύραμα εἰς τὸ ἑαυτῆς μεταστῆσαι κάλλος.
- [01931] Καὶ οἱ παῖδες πάλιν οὕτως ἔστωσαν αἰδέσιμοι, ὡς ἀπὸ τῆς κοσμιότητος καὶ τῆς σωφροσύνης μᾶλλον διαγινώσκεσθαι, ἵνα καὶ παρὰ ἀνθρώπων, καὶ παρὰ Θεοῦ πολὺν τὸν ἔπαινον ἔχωσι.
- [01932] Μαθέτωσαν γαστροὺς κρατεῖν, πολυτελείας ἀπέχεσθαι, οἰκονομικοὶ τινες εἶναι, φιλόστοργοι, μαθέτωσαν ἄρχεσθαι.
- [01933] Οὕτω γὰρ δυνησονται πολὺν προξενῆσαι μισθὸν τοῖς γονεῦσιν·
- [01934] οὕτω πάντα ἔσται εἰς δόξαν Θεοῦ καὶ εἰς σωτηρίαν ἡμετέραν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01935] Ἀμήν.
- [01936] ΟΜΙΛΙΑ Γ'.
- [01937] Εἰ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.
- [01938] Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, μὴ πάροικον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος.
- [01939] α'.
- [01940] Μέλλων κατιέναι εἰς τὸν περὶ τῆς ἐπισκοπῆς λόγον, δείκνυσι καθάπαξ ὅποιον εἶναι χρὴ τὸν ἐπίσκοπον, οὐκ ἐν τάξει τῆς πρὸς τὸν Τιμόθεον αὐτὸ παραινέσεως ποιῶν, ἀλλ' ὡς πᾶσι διαλεγόμενος, καὶ δι' ἐκείνου πάντας ῥυθμίζων·
- [01941] καὶ τί φησιν;
- [01942] Εἰ τις ἐπισκοπῆς ὀρέγεται, οὐκ ἐγκαλῶ, φησί·
- [01943] προστασίας γὰρ ἔργον ἐστίν.
- [01944] Εἰ τις ταύτην ἔχει τὴν ἐπιθυμίαν, ὥστε μὴ τῆς ἀρχῆς καὶ τῆς αὐθεντίας ἐφίεσθαι μόνον, ἀλλὰ τῆς προστασίας, οὐκ ἐγκαλῶ·
- [01945] Καλοῦ γὰρ ἔργου ἐπιθυμεῖ, φησίν.
- [01946] Ἐπεὶ καὶ Μωϋσῆς ἐπεθύμησε τοῦ πράγματος, ἀλλ' οὐ τῆς ἐξουσίας, καὶ οὕτως ἐπεθύμησεν, ὡς ἀκοῦσαι·
- [01947] Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;



- [01948] Εἴ τις οὕτως ἐπεθύμησεν, ἐπιθυμείτω·
- [01949] ἐπισκοπὴ γὰρ εἴρηται, παρὰ τὸ ἐπισκοπεῖν ἅπαντας.
- [01950] Δεῖ οὖν, φησὶ, τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα.
- [01951] Οὐ νομοθετῶν τοῦτό φησιν, ὡς μὴ εἶναι ἐξὸν ἄνευ τούτου γίνεσθαι, ἀλλὰ τὴν ἀμετρίαν κωλύων·
- [01952] ἐπειδὴ ἐπὶ τῶν Ἰουδαίων ἐξῆν καὶ δευτέροις ὀμιλεῖν γάμοις, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, Τίμιον γὰρ ὁ γάμος.
- [01953] Τινὲς δὲ, ἵνα μιᾶς γυναικὸς ἀνὴρ ᾦ, φασὶ τοῦτο εἰρησθαι.
- [01954] Ἀνεπίληπτον.
- [01955] Πᾶσαν εἶπεν ἀρετὴν, ἀνεπίληπτον εἰπῶν.
- [01956] Ὡστε εἴ τις σύννοιδεν ἑαυτῷ τινα ἁμαρτήματα, οὐ καλῶς ποιεῖ, πράγματος ἐπιθυμῶν, οὐδὲ διὰ τῶν ἔργων ἑαυτὸν ἐξέβαλεν·
- [01957] οὐ γὰρ ἄρχειν, ἀλλὰ ἄρχεσθαι δεῖ τὸν τοιοῦτον.
- [01958] Τὸν γὰρ ἄρχοντα παντὸς λαμπτήρος λαμπρότερον εἶναι δεῖ, καὶ βίον ἔχειν ἀκηλίδωτον, [62.548] ὥστε πάντας πρὸς ἐκεῖνον ὄραν, καὶ πρὸς τὸν αὐτοῦ βίον τὸν οἰκεῖον χαρακτηρίζειν.
- [01959] Ποιεῖ δὲ τοῦτο, οὐχ ἀπλῶς τοσαύτη κεκρημένος τῇ παραινέσει·
- [01960] ἀλλ' ἐπειδὴ καὶ αὐτὸς ἔμελλεν ἐπισκόπους καθιστᾶν, ὅπερ καὶ Τίτῳ γράφων παρήνει, καὶ ἐπειδὴ εἰκὸς ἦν πολλοὺς τοῦ πράγματος ἐπιθυμεῖν, διὰ τοῦτο ταῦτα παρεγγυᾷ.
- [01961] Νηφάλιον, φησὶ, τουτέστιν, διορατικὸν, μυρίους ἔχοντα πάντοθεν ὀφθαλμοὺς, ὃξὺ βλέποντα, καὶ μὴ ἀμβλύνοντα τὸ τῆς διανοίας ὄμμα.
- [01962] Πολλὰ γὰρ ἐστὶ τὰ συμπίπτοντα, καὶ οὐκ ἐῶντα ὄραν καθαρῶς καὶ ὡς ἔχει τὰ πράγματα·
- [01963] καὶ γὰρ καὶ ἀθυμίαι καὶ φροντίδες καὶ πραγμάτων ὄχλος καὶ πολλὰ πάντοθεν ἐπιόρεϊ.
- [01964] Ἄγρυπνον τοίνυν αὐτὸν εἶναι χρὴ, οὐ τὰ ἑαυτοῦ μεριμνῶντα μόνον, ἀλλὰ καὶ τὰ τῶν λοιπῶν·
- [01965] διεγρηγόρῃαι χρὴ καὶ ζεῖν τῷ πνεύματι, καὶ πῦρ πνέειν, ὡς εἶπεῖν, καὶ μάλλον στρατηγοῦ καὶ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ τὸ στράτευμα περιμόντος κάμνειν καὶ διακονεῖσθαι, καὶ τὴν ὑπὲρ ἁπάντων ἔχειν φροντίδα καὶ μέριμναν.
- [01966] Σώφρονα, κόσμιον, φιλόξενον.
- [01967] Ταῦτα ἐπειδὴ καὶ τῶν ἀρχομένων ἔχουσιν οἱ πολλοὶ (δεῖ γὰρ καὶ αὐτοὺς εἰς τὰ τοιαῦτα τοῖς ἄρχουσιν ἴσους εἶναι), δεικνύς τὸ τῶν ἐπισκόπων ἐξαίρετον, ἐπήγαγε, Διδακτικόν·
- [01968] τοῦτο γὰρ οὐκέτι ὁ ἀρχόμενος ἀπαιτεῖται·
- [01969] μάλιστα δὲ τοῦτο πάντων προσεῖναι δεῖ τῷ ταύτην τὴν ἀρχὴν ἐγκεχειρισμένῳ.
- [01970] Μὴ πάροινον.
- [01971] Οὐ τὸν μέθυσον ἐνταυθὰ φησιν, ἀλλὰ τὸν ὑβριστὴν, τὸν αὐθάδη·
- [01972] Μὴ πλήκτην.
- [01973] Οὐ τὸν μὴ πλήττοντά φησι ταῖς χερσί.
- [01974] Τί οὖν ἐστὶ, Μὴ πλήκτην;
- [01975] Ἐπειδὴ εἰσὶν ἀκαίρως τινὲς πλήττοντες τῶν ἀδελφῶν τὴν συνείδησιν, τούτους νῦν αἰνίττεσθαί μοι δοκεῖ.
- [01976] Μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, τοῦ ἰδίου οἴκου καλῶς προϊστάμε [62.549] νον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος.
- [01977] Εἰ τοίνυν ὁ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, τὸν δὲ ἐπίσκοπον οὐ δεῖ τὰ τοῦ κόσμου μεριμνᾶν, πῶς φησι, Μιᾶς γυναικὸς ἄνδρα;
- [01978] Τινὲς μὲν οὖν φασιν, ὅτι τὸν ἀπὸ γυναικὸς ἠνίξατο μένοντα ἐλεύθερον·
- [01979] εἰ δὲ μὴ τοῦτο εἶη, ἔνεστι γυναῖκα ἔχοντα, ὡς μὴ ἔχοντα, εἶναι.
- [01980] Τότε μὲν γὰρ καλῶς τοῦτο συνεχώρησεν, ὡς πρὸς τὴν τοῦ πράγματος φύσιν τὴν τότε οὔσαν.
- [01981] Ἐνεστι δὲ αὐτὸ μεταχειρίσασθαι καλῶς, εἴ τις βούλοιο.

- [01982] Ὡσπερ γὰρ ὁ πλοῦτος δυσχερῶς εἰσάγει εἰς τὴν βασιλείαν τῶν οὐρανῶν, πολλαχοῦ δὲ οἱ πλουτοῦντες εἰσῆλθον·
- [01983] οὕτω καὶ ὁ γάμος.
- [01984] Τί δὲ λέγεις, εἰπέ μοι;
- [01985] περὶ ἐπισκόπου διαλεγόμενος ἔλεγεν, ὅτι δεῖ αὐτὸν μὴ μέθυσον εἶναι, ἀλλὰ φιλόξενον, δέον τὰ μείζονα τούτων εἰπεῖν.
- [01986] Διὰ τί γὰρ οὐκ εἶπεν, ὅτι Δεῖ δὲ τὸν ἐπίσκοπον ἄγγελον εἶναι, μηδενὶ πάθει ἀνθρωπίνῳ ὑποκειῖσθαι (ἐκεῖνα τὰ μεγάλα, ἃ Χριστὸς εἶπεν, ἃ καὶ τοὺς ἀρχομένους ἔχειν δεῖ, ἐσταυρῶσθαι, καὶ ἐν ταῖς χερσὶν αἰεὶ ἔχειν τὴν ψυχὴν;
- [01987] ὁ καὶ ὁ Χριστὸς εἶπεν, Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·
- [01988] καὶ πάλιν, Ἐὰν μὴ τις ἄρη τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήσῃ ὀπίσω μου, οὐκ ἔστι μου ἄξιος), ἀλλὰ, Μὴ πάροινον, φησί;
- [01989] Καλαὶ αἱ ἐλπίδες, εἰ περὶ τούτων ὀφείλει ὁ ἐπίσκοπος παραινέσθαι.
- [01990] Διὰ τί γὰρ οὐκ εἶπες, Δεῖ δὲ αὐτὸν ἤδη μεταστῆναι ἐκ τῆς γῆς;
- [01991] ἀλλὰ ἃ τοῖς κοσμικοῖς ἐπέταξας, ταῦτα τῷ ἐπισκόπῳ οὐκ ἐπιτάττεις.
- [01992] Τί δὲ ἐκείνοις, φησί;
- [01993] Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς·
- [01994] καὶ πάλιν, Ὁ δὲ ἀποθανῶν δεδικαίωται ἀπὸ τῆς ἁμαρτίας·
- [01995] καὶ πάλιν, Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν·
- [01996] καὶ ὁ Χριστὸς πάλιν φησὶν, Ἐὰν μὴ τις ἀποτάξῃται αὐτοῦ πᾶσι τοῖς ὑπάρχουσιν, οὐκ ἔστι μου ἄξιος.
- [01997] Τίνος οὖν ἕνεκεν ταῦτα οὐκ εἶρηκεν;
- [01998] Ὅτι τοιούτους ὀλίγους εὐρεθῆναι ἐνῆν, ἐπισκόπων δὲ ἔδει πολλῶν, καὶ καθ' ἑκάστην πόλιν τῶν προηγησομένων.
- [01999] β'.
- [02000] Ἐπεὶ οὖν ἐνεδρεύεσθαι ἔμελλε τὰ τῶν Ἐκκλησιῶν, διὰ τοῦτο συμμετρομένην εἶπεν ἀρετὴν, οὐκ ἐκείνην τὴν ἄνω, τὴν ὑψηλήν·
- [02001] τὸ γὰρ νηφάλιον εἶναι καὶ κόσμιον καὶ σώφρονα πολλῶν ἦν.
- [02002] Τέκνα ἔχοντα, φησὶν, ἐν ὑποταγῇ μετὰ πάσης σεμνότητος.
- [02003] Δεῖ γὰρ οἰκοθεν παρέχεσθαι τὰ παραδείγματα.
- [02004] Τίς γὰρ ἂν πιστεύσειεν, ὅτι τὸν ἀλλότριον ὑποτάξει ὁ τὸν υἱὸν μὴ ὑποτάξας;
- [02005] Τοῦ ἰδίου οἴκου καλῶς προϊστάμενον.
- [02006] Τοῦτο καὶ οἱ ἔξωθέν φασι, ὅτι ὁ οικονομικὸς καὶ πολιτικὸς ἂν γένοιτο ταχέως.
- [02007] Καὶ γὰρ τοῦτό ἐστιν ἡ Ἐκκλησία, ὡσανεὶ μικρὰ οἰκία·
- [02008] καὶ ὡσπερ ἐν τῇ οἰκίᾳ εἰσὶ παιδιά, γυνὴ, οἰκέται, καὶ πάντων ὁ ἀνὴρ ἀνήρηται τὴν ἀρχήν·
- [02009] οὕτω καὶ ἐν τῇ Ἐκκλησίᾳ οὐδὲν ἄλλο, ἢ τοῦτό ἐστι, παιδιά, γυναῖκες, οἰκέται.
- [02010] Εἰ δὲ κοινωνοὺς ἔχει τῆς ἀρχῆς ὁ τῆς Ἐκκλησίας προεστῶς, ἀλλ' ἔχει κάκεῖ ὁ ἀνὴρ κοινωνὸν τὴν γυναῖκα.
- [02011] Ἀλλὰ τὰ πρὸς διατροφὴν ἐνταῦθα τῶν χηρῶν καὶ τῶν παρθένων φροντίζειν δεῖ;
- [02012] Ἔχει κάκεῖ ὁ ἀνὴρ τοὺς δούλους, τὰς θυγατέρας·
- [02013] ἄλλως δὲ καὶ εὐκολώτερον τῆς οἰκίας ἄρχειν.
- [02014] Ὁ τοίνυν ταῦτα καλῶς οὐκ οικονομῆσας, πῶς τὰ τῆς Ἐκκλησίας οικονομῆσαι δυνήσεται;
- [02015] Εἶτα εἰπὼν, Εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς Ἐκκλησίας Θεοῦ ἐπιμελήσεται;
- [02016] Μὴ νεόφυτον, φησὶν.
- [02017] Οὐ τὸν νεώτερον ἐνταῦθα λέγει, ἀλλὰ τὸν νεοκατήχητον·

- [02018] Ἐγὼ γὰρ, φησίν, ἐφύτευσα, Ἀπολλῶς ἐπότισεν, [62.550] ἀλλ' ὁ Θεὸς ἠῤῥξανε.
- [02019] Τοῦτον οὖν δηλῶσαι βουλόμενος, τοῦτο εἶπεν.
- [02020] Ἐπεὶ τί ἐκώλυεν εἰπεῖν, μὴ νεώτερον;
- [02021] Τίνος οὖν ἔνεκεν αὐτὸς, φησὶ, τὸν Τιμόθεον νεώτερον ὄντα ἐποίει;
- [02022] καὶ μαρτυρεῖ τοῦτο, πρὸς αὐτὸν λέγων, Μηδεὶς σου τῆς νεότητος καταφρονεῖτω.
- [02023] [Ὅτι πολλὴν τὴν ἀρετὴν αὐτῷ συνήδει·
- [02024] ὅτι μεγάλην τὴν περὶ τὸν βίον ἀκρίβειαν·
- [02025] ὁ δὲ καὶ εἰδῶς, Ἐκ βρέφους, φησὶ γράφων, τὰ ἱερὰ Γράμματα ἔμαθες.
- [02026] Ὅτι δὲ καὶ ἐπιτεταμένην εἶχε νηστείαν, δηλοῖ τὸ, Οἴνω ὀλίγω χρωῶ διὰ τὰς πυκνάς σου ἀσθενείας·
- [02027] μετὰ τῶν ἄλλων καὶ περὶ τούτου γράψας αὐτῷ, ὡς, εἰ μὴ ταῦτα ὑπ' αὐτοῦ κατωρθωμένα ἦδει, οὔτε ἂν ἔγραψεν, οὔτε τῷ μαθητῇ τοιαῦτα παρήγγειλεν.] Ἐπειδὴ οὖν ἐξ Ἑλλήνων πολλοὶ προσήεσαν τότε καὶ ἐβαπτίζοντο, Μὴ εὐθέως, φησὶ, νεόφυτον εἰς τὸν τῆς ἀρχῆς ὄγκον ἄγετε, τουτέστι, νεοκατήχητον.
- [02028] Εἰ γὰρ, πρὶν ἢ γενέσθαι μαθητῆς, διδάσκαλος γένοιτο ταχέως, καὶ εἰς ἀπόνοιαν ἔρχεται·
- [02029] εἰ, πρὶν ἢ μαθεῖν ἀρχεσθαι, τῶν ἀρχόντων γένοιτο, φυσᾶται.
- [02030] Διὰ τοῦτο ἐπήγαγεν·
- [02031] Ἵνα μὴ τυφωθείς εἰς κριμα ἐμπέση τοῦ διαβόλου·
- [02032] τουτέστιν, εἰς τὴν καταδίκην τὴν αὐτὴν, ἣν ἐκεῖνος ἀπὸ τῆς ἀπονοίας ὑπέμεινε.
- [02033] Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὄνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου.
- [02034] Καλῶς·
- [02035] μέλλει γὰρ ὄνειδίζεσθαι παρ' αὐτῶν.
- [02036] Τάχα καὶ διὰ τοῦτο εἶπε, Μιᾶς γυναικὸς ἄνδρα, καίτοι λέγων ἀλλαχοῦ, Θέλω πάντας ἀνθρώπους εἶναι, ὡς καὶ ἑμαυτὸν, τουτέστιν, ἐν ἐγκρατεία.
- [02037] Ἵνα οὖν μὴ εἰς στενὸν περικλείσῃ τὸ πρᾶγμα, ἐὰν ἠκριβωμένην πολιτείαν ἀπαιτήσῃ, διὰ τοῦτο συμμετρημένην ἐζήτησεν ἀρετὴν.
- [02038] Ἔδει γὰρ καθίστασθαι καθ' ἐκάστην πόλιν τὸν προηγούμενον·
- [02039] ἄκουε γὰρ αὐτοῦ γράφοντος τῷ Τίτῳ, Ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ διηταξάμην.
- [02040] Τί δὲ, ἂν μαρτυρίαν ἔχη καλὴν καὶ δόξαν ἀγαθὴν, μὴ ἦ δὲ τοιοῦτος;
- [02041] Μάλιστα μὲν οὖν δύσκολον τοῦτο·
- [02042] ἀγαπητὸν γὰρ τοὺς ὀρθοὺς ὀρθὴν ἔχειν δόξαν παρὰ τοῖς ἐχθροῖς·
- [02043] νῦν δὲ οὐδὲ τοῦτο μόνον εἶασεν·
- [02044] οὐδὲ γὰρ εἶπε, Δεῖ αὐτὸν μαρτυρίαν ἔχειν, ἀλλὰ, Δεῖ αὐτὸν καὶ μαρτυρίαν ἔχειν, ὡς μετὰ τῶν ἄλλων καὶ ταύτην·
- [02045] οὐ γὰρ δὴ ταύτην μόνον.
- [02046] Τί οὖν, ἂν κακῶς λέγοιεν αὐτὸν εἰκῆ, καὶ βασκαίνοντες, καὶ μάλιστα ἐπειδὴ Ἑλληνὲς εἰσιν;
- [02047] Οὐκ ἔστι τοῦτο·
- [02048] τὸν γὰρ ἄληπτον ἔχοντα βίον κάκεῖνοι αἰδοῦνται.
- [02049] Πῶς, φησίν;
- [02050] Ἄκουε αὐτοῦ περὶ ἑαυτοῦ λέγοντος, Διὰ δυσφημίας καὶ εὐφημίας.
- [02051] Οὐ γὰρ τοῦ βίου αὐτῶν ἐπελαμβάνοντο, ἀλλὰ τοῦ κηρύγματος·
- [02052] διὰ τοῦτό φησι, Διὰ δυσφημίας.

- [02053] Ὡς πλάνοι καὶ γόητες διεβάλλοντο διὰ τὸ κήρυγμα.
- [02054] Καὶ τοῦτο ἐποίουν, ἐπεὶ μὴ εἶχον τοῦ βίου αὐτῶν ἐπιλαμβάνεσθαι.
- [02055] Διὰ τί γὰρ μηδεὶς εἶπε περὶ τῶν ἀποστόλων, ὅτι πόρνοι καὶ ἀσελεγεῖς καὶ πλεονέκται, ἀλλὰ πλάνοι, ὃ τοῦ κηρύγματος ἦν μόνον;
- [02056] ἄρα οὐχ ὅτι βίον ἄληπτον εἶχον;
- [02057] Εὐδηλον ὅτι.
- [02058] Οὕτω τοίνυν καὶ ἡμεῖς ζῶμεν, καὶ οὐδεὶς ἡμᾶς ἐρεῖ κακῶς, κἂν ἔχθρος ᾖ, κἂν ἄπιστος.
- [02059] Ὁ γὰρ βίον λάμποντα ἔχων, κακείνους ἐστὶν αἰδέσιμος·
- [02060] ἢ γὰρ ἀλήθεια καὶ τοὺς ἐχθροὺς ἐπιστομίζει.
- [02061] Εἰς παγίδα δὲ πῶς ἐμπίπτει;
- [02062] Τοῖς αὐτοῖς ἀμαρτήμασι πολλάκις περιπίπτων, οἷς κακείνοι.
- [02063] Εἰ γὰρ εἶη τοιοῦτος, ταχέως αὐτῷ καὶ ἄλλην παγίδα τίθῃσιν ὁ διάβολος, ταχέως αὐτὸν ἀναιροῦσιν ἐκεῖνοι.
- [02064] Εἰ δὲ τὴν παρ' ἐχθρῶν δεῖ <sup>[62.551]</sup> μαρτυρίαν ἔχειν, πολλῷ μᾶλλον καὶ τὴν παρὰ τῶν φίλων.
- [02065] Ὅτι γὰρ οὐκ ἐνὶ κακῶς ἀκοῦσαι τὸν ἀνεπιλήπτω βίω κεχρημένον, ἄκουε τοῦ Χριστοῦ λέγοντος·
- [02066] Λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ἵνα ἴδωσι τὰ καλὰ ἔργα ὑμῶν, καὶ δοξάζωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- [02067] Τί οὖν, ἂν συκοφαντῆται, φησὶ, καὶ ἐκ περιστάσεως τὴν διαβολὴν ὑπομένῃ;
- [02068] Ἐγχωρεῖ μὲν καὶ τοῦτο·
- [02069] δεῖ δὲ μηδὲ τοῦτον εἰς τὸ μέσον ἄγεσθαι·
- [02070] καὶ γὰρ πολὺ τὸ δέος.
- [02071] Δεῖ τοίνυν, φησὶ, καὶ καλὴν μαρτυρίαν ἔχειν αὐτόν·
- [02072] Λαμψάτω γὰρ τὰ ἔργα ὑμῶν.
- [02073] Ὡσπερ οὖν οὐκ ἂν τις εἶποι τὸν ἥλιον σκοτεινόν, οὐδὲ αὐτὸς ὁ τυφλός·
- [02074] αἰσχύνεται γὰρ ταῖς πάντων μάχεσθαι δόξαις·
- [02075] οὕτω τὸν σφόδρα καλὸν οὐκ ἂν τις μέμψαιτο·
- [02076] ἀλλὰ τῶν μὲν δογμάτων ἕνεκεν πολλάκις ἂν αὐτοὺς διαβάλλοιεν Ἕλληνες, βίου δὲ ὀρθοῦ οὐκ ἂν ἐπιλάβοιτο, ἀλλὰ καὶ μετὰ τῶν ἄλλων θαυμάζουσι καὶ ἐκπλήττονται.
- [02077] γ'.
- [02078] Οὕτω τοίνυν ζῶμεν, ὥστε μὴ βλασφημεῖσθαι τὸ ὄνομα τοῦ Θεοῦ.
- [02079] Μήτε οὖν πρὸς δόξαν ἀνθρωπίνην βλέπωμεν, μήτε ὥστε πονηρὰν λαμβάνειν δόξαν, ἀλλ' ἐν ἑκατέρῳ τὴν συμμετρίαν τιμῶμεν.
- [02080] Ἐν οἷς φαίνεσθε, φησὶ, ὡς φωστῆρες ἐν κόσμῳ.
- [02081] Διὰ τοῦτο γὰρ ἡμᾶς εἶασεν, ἵν' ὡς φωστῆρες ὦμεν, ἵνα διδάσκαλοι τῶν ἄλλων καταστώμεν, ἵν' ὡς ζύμη γενώμεθα, ἵν' ὡς ἄγγελοι μετὰ τῶν ἀνθρώπων περιπλώμεν, ἵν' ὡς ἄνδρες μετὰ τῶν παιδῶν τῶν μικρῶν, ὡς πνευματικοὶ μετὰ τῶν ψυχικῶν, ἵνα κερδαίνωσιν ἐκεῖνοι, ἵνα σπέρματα ὦμεν, ἵνα καρπὸν πολὺν φέρωμεν.
- [02082] Οὐκ ἔδει λόγων, εἰ τοσοῦτον ἡμῶν ὁ βίος ἔλαμπεν·
- [02083] οὐκ ἔδει διδασκάλων, εἰ ἔργα ἐπεδεικνύμεθα.
- [02084] Οὐδεὶς ἂν ᾖ Ἕλλην, εἰ ἡμεῖς ἤμεν Χριστιανοί, ὡς δεῖ·
- [02085] εἰ τὰ τοῦ Χριστοῦ ἐφυλάττομεν, εἰ ἠδικούμεθα, εἰ ἐπλεονεκτούμεθα, εἰ λοιδορούμενοι εὐλογοῦμεν, εἰ κακῶς πάσχοντες εὐηγοῦμεν, οὐδεὶς οὕτω θηρίον ἦν, ὡς μὴ ἐπιδραμεῖν τῇ εὐσεβείᾳ, εἰ παρὰ πάντων ταῦτα ἐγίνετο.
- [02086] Καὶ ἵνα μάθητε, εἰς ἣν ὁ Παῦλος, καὶ τοσοῦτους ἐπεσπάσατο.

- [02087] Εἰ πάντες ἡμεν τοιοῦτοι, πόσας οἰκουμένας οὐκ ἂν ἐπεσπασάμεθα;
- [02088] Ἰδοὺ πλείους εἰσὶν οἱ Χριστιανοὶ τῶν ἐθνικῶν.
- [02089] Καὶ ἐν μὲν ταῖς ἄλλαις τέχναις εἰς ἑκατὸν ὁμοῦ παιδας διδάξαι δύναται·
- [02090] ἐνταῦθα δὲ τῶν διδασκάλων πλειόνων ὄντων, καὶ τῶν μαθητῶν πολλῶ πλειόνων, οὐδεὶς πρόσεισιν.
- [02091] Οἱ γὰρ διδασκόμενοι πρὸς τὴν τῶν διδασκάλων ἀρετὴν ὁρῶσι·
- [02092] καὶ ὅταν ἴδωσι καὶ ἡμᾶς τῶν αὐτῶν ἐπιθυμοῦντας, τῶν αὐτῶν ἐφιεμένους, τοῦ ἄρχειν, τοῦ τιμᾶσθαι, πῶς δυνήσονται θαυμάσαι τὸν Χριστιανισμόν;
- [02093] Ὅρῶσι βίους ἐπιληψίμους, ψυχὰς γηῖνας·
- [02094] τὰ χρήματα ὁμοίως αὐτοῖς θαυμάζομεν, πολλῶ δὲ καὶ πλέον·
- [02095] τὸν θάνατον ὁμοίως αὐτοῖς πεφρίκαμεν, πενίαν ὁμοίως φοβούμεθα, πρὸς νόσους ὁμοίως δυσχεραίνομεν, ὁμοίως δόξης ἐρῶμεν καὶ δυναστείας, ὑπὲρ φιλαργυρίας κατακόπτοντες ἑαυτοὺς, τοὺς καιροὺς θεραπεύομεν.
- [02096] Πόθεν οὖν ἔχουσι πιστεῦσαι;
- [02097] ἀπὸ σημείων;
- [02098] ἀλλ' οὐ γίνεται ταῦτα·
- [02099] ἀλλ' ἀπὸ τῆς ἀναστροφῆς;
- [02100] ἀλλ' ἀπόλωλεν·
- [02101] ἀλλ' ἀπὸ τῆς ἀγάπης;
- [02102] ἀλλ' οὐδαμοῦ οὐδὲ ἵχνος αὐτῆς ὁράται.
- [02103] Διὰ τοῦτο οὐ τῶν ἡμετέρων μόνον ἀμαρτημάτων, ἀλλὰ καὶ τῆς ἑτέρας βλάβης ἡμεῖς λόγον ὑφέξομεν.
- [02104] Ἀνανήψωμέν ποτε, γρηγορήσωμεν, δεῖξωμεν πολιτείαν ἐπὶ γῆς οὐράνιον, λέγωμεν, ὅτι Ἡμῶν τὸ πολίτευμα ἐν οὐρανῷ ὑπάρ [62.552] χει, καὶ ἐπὶ γῆς τὴν ἀθλησιν ἐπιδειξώμεθα.
- [02105] Ἀλλ' ἐγένοντο, φησὶ, παρ' ἡμῖν ἄνδρες μεγάλοι.
- [02106] Πόθεν πιστεύσω, φησὶν ὁ Ἑλληνας;
- [02107] οὐ γὰρ ὁρῶ ὑμᾶς τὰ αὐτὰ πράσσοντας ἐκεῖνοις.
- [02108] Ἐπεὶ εἰ δεῖ ταῦτα διηγεῖσθαι, ἔχομεν καὶ ἡμεῖς, φησὶ, μεγάλους φιλοσόφους, καὶ θαυμαστοὺς βίου ἕνεκεν.
- [02109] Ἀλλὰ δεῖξόν μοι Παῦλον ἕτερον καὶ Ἰωάννην·
- [02110] ἀλλ' οὐκ ἂν ἔχοις.
- [02111] Πῶς οὖν οὐχὶ καὶ γελάσειεν οὕτω διαλεγόμενων ἡμῶν;
- [02112] πῶς οὐχὶ καὶ ἔτι καθῆσθαι ἐν ἀγνοίᾳ ἀνέξεται ὁρῶν οὐκ ἐν ἔργοις, ἀλλ' ἐν λόγοις φιλοσοφῶντας, ἡμᾶς;
- [02113] Νῦν γὰρ ὑπὲρ ὀβολοῦ ἐνός καὶ ἀναιρεῖσθαι καὶ ἀναιρεῖν ἔτοιμοι ἕκαστος·
- [02114] ὑπὲρ κυάθου γῆς μυρία δικαστήρια συνιστᾶς·
- [02115] ὑπὲρ θανάτου παιδίου τὰ ἄνω κάτω ποιεῖς.
- [02116] Τὰ γὰρ ἄλλα ἀφίημι τὰ πολλοῦ πένθους ἄξια, οἷον οἰωνισμοὺς, καὶ κληρονομίους, παρατηρήσεις, γενέσεις, σύμβολα, περιάμματα, μαντείας, ἐπωδάς, μαγείας.
- [02117] Ὅντως μεγάλα ταῦτα, καὶ ἱκανὰ τὴν ὀργὴν ἐκκαλέσασθαι τοῦ Θεοῦ, ὅτι καὶ μετὰ τὸ τὸν Υἱὸν ἀποστεῖλαι τὸν ἑαυτοῦ, τοιαῦτα τολμῶμεν.
- [02118] Τί ἐστὶν ἄρα;
- [02119] Οὐδὲν ἕτερον, ἢ πενθεῖν χρή·
- [02120] τὸ γὰρ πολλοστὸν τοῦ κόσμου μόλις διασώζεται.
- [02121] Ἀλλ' οἱ ἀπολλύμενοι ἀκούοντες χαίρουσιν, ὡς οὐκ αὐτοῖ μόνον τοῦτο ὑπομένοντες, ἀλλὰ μετὰ πλειόνων.

- [02122] Καὶ ποίας ταῦτα χαρᾶς;
- [02123] καὶ γὰρ αὐτῆς τῆς χαρᾶς τίσουσι δίκην.
- [02124] Μὴ γὰρ, ὡς ἐνταῦθα, νομίσης, τὸ κοινωνοῦς εἶναι τῶν συμφορῶν φέρειν παραμυθίαν, οὕτω κάκει.
- [02125] Πόθεν τοῦτο δῆλον;
- [02126] Ἐγὼ ποιήσω φανερόν.
- [02127] Εἰπὲ γάρ μοι·
- [02128] εἴ τις κελευσθεῖη καυθῆναι, εἶτα καὶ τὸν παῖδα συγκαιόμενον αὐτῷ ἴδιοι, καὶ κνίσσαν ἀπὸ τῶν κρεῶν ἀνιοῦσαν, οὐκ ἀποθανεῖται;
- [02129] Σφόδρα γε·
- [02130] καὶ πῶς, ἐγὼ λέγω.
- [02131] Εἰ γὰρ οἱ μὴ πάσχοντες, ταῦτα ὀρῶντες γινόμενα, ναρκῶσι καὶ ἐκλύονται, πολλῶ μᾶλλον οἱ κακούμενοι τοῦτο πείσονται.
- [02132] Καὶ μὴ θαυμάσης·
- [02133] ἄκουε γὰρ τινος σοφοῦ λέγοντος, Καὶ σὺ ἐάλωσ ὥσπερ καὶ ἡμεῖς, ἐν ἡμῖν δὲ κατελογίσθης.
- [02134] Ἔχει γὰρ πῶς φύσει τὸ συμπαθὲς τὸ ἀνθρώπινον, καὶ ταῖς τῶν ἐτέρων κατακλώμεθα συμφοραῖς.
- [02135] Εἰπὲ δὴ μοι, ἄρα ὁ πατήρ τὸν υἱὸν ὀρῶν ἐν τῇ αὐτῇ κείμενον δίκη, παραμυθίαν ἢ προσθήκην λήψεται τῶν δεινῶν;
- [02136] τί δὲ ἀνὴρ τὴν γυναῖκα;
- [02137] τί δὲ ἄνθρωπος τὸν ἄνθρωπον;
- [02138] οὐχὶ τότε μᾶλλον κατακλώμεθα;
- [02139] Ναὶ, φησίν·
- [02140] ἀλλ' οὐκ ἔστιν ἐκεῖ ταῦτα τὰ πάθη, Οἶδα καὶ γὰρ, ἀλλ' <sup>[62.551]</sup> μὴ ἐπιδραμεῖν τῇ εὐσεβείᾳ, εἰ παρὰ πάντων ταῦτα ἐγίνετο.
- [02141] Καὶ ἵνα μάθητε, εἰς ἣν ὁ Παῦλος, καὶ τοσοῦτους ἐπεσπάσατο.
- [02142] Εἰ πάντες ἡμεν τοιοῦτοι, πόσας οἰκουμένας οὐκ ἂν ἐπεσπασάμεθα;
- [02143] Ἴδου πλείους εἰσὶν οἱ Χριστιανοὶ τῶν ἐθνικῶν.
- [02144] Καὶ ἐν μὲν ταῖς ἄλλαις τέχναις εἰς ἑκατὸν ὁμοῦ παιδας διδάξαι δύναται·
- [02145] ἐνταῦθα δὲ τῶν διδασκάλων πλειόνων ὄντων, καὶ τῶν μαθητῶν πολλῶ πλειόνων, οὐδεὶς πρόσεισιν.
- [02146] Οἱ γὰρ διδασκόμενοι πρὸς τὴν τῶν διδασκάλων ἀρετὴν ὀρῶσι·
- [02147] καὶ ὅταν ἴδωσι καὶ ἡμᾶς τῶν αὐτῶν ἐπιθυμοῦντας, τῶν αὐτῶν ἐφιεμένους, τοῦ ἄρχειν, τοῦ τιμᾶσθαι, πῶς δυνήσονται θαυμάσαι τὸν Χριστιανισμόν;
- [02148] Ὅρῶσι βίους ἐπιληψίμους, ψυχὰς γηῖνας·
- [02149] τὰ χρήματα ὁμοίως αὐτοῖς θαυμάζομεν, πολλῶ δὲ καὶ πλέον·
- [02150] τὸν θάνατον ὁμοίως αὐτοῖς πεφρίκαμεν, πενίαν ὁμοίως φοβούμεθα, πρὸς νόσους ὁμοίως δυσχεραίνομεν, ὁμοίως δόξης ἐρῶμεν καὶ δυναστείας, ὑπὲρ φιλαργυρίας κατακόπτοντες ἑαυτοὺς, τοὺς καιροὺς θεραπεύομεν.
- [02151] Πόθεν οὖν ἔχουσι πιστεῦσαι;
- [02152] ἀπὸ σημείων;
- [02153] ἀλλ' οὐ γίνεται ταῦτα·
- [02154] ἀλλ' ἀπὸ τῆς ἀναστροφῆς;
- [02155] ἀλλ' ἀπόλωλεν·
- [02156] ἀλλ' ἀπὸ τῆς ἀγάπης;

- [02157] ἄλλ' οὐδαμοῦ οὐδὲ ἵχνος αὐτῆς ὁράται.
- [02158] Διὰ τοῦτο οὐ τῶν ἡμετέρων μόνον ἀμαρτημάτων, ἀλλὰ καὶ τῆς ἑτέρων βλάβης ἡμεῖς λόγον ὑφέξομεν.
- [02159] Ἀνανήψωμέν ποτε, γρηγορήσωμεν, δείξωμεν πολιτείαν ἐπὶ γῆς οὐράνιον, λέγωμεν, ὅτι Ἡμῶν τὸ πολίτευμα ἐν οὐρανῷ ὑπάρ [62.552] χει, καὶ ἐπὶ γῆς τὴν ἀθλησὶν ἐπιδειξώμεθα.
- [02160] Ἀλλ' ἐγένοντο, φησὶ, παρ' ἡμῖν ἄνδρες μεγάλοι.
- [02161] Πόθεν πιστεύσω, φησὶν ὁ Ἕλληνας;
- [02162] οὐ γὰρ ὁρῶ ὑμᾶς τὰ αὐτὰ πράσσοντας ἐκεῖνοις.
- [02163] Ἐπεὶ εἰ δεῖ ταῦτα διηγεῖσθαι, ἔχομεν καὶ ἡμεῖς, φησὶ, μεγάλους φιλοσόφους, καὶ θαυμαστοὺς βίου ἕνεκεν.
- [02164] Ἀλλὰ δεῖξόν μοι Παῦλον ἕτερον καὶ Ἰωάννην·
- [02165] ἄλλ' οὐκ ἂν ἔχοις.
- [02166] Πῶς οὖν οὐχὶ καὶ γελάσειεν οὕτω διαλεγόμενων ἡμῶν;
- [02167] πῶς οὐχὶ καὶ ἔτι καθῆσθαι ἐν ἀγνοίᾳ ἀνέξεται ὁρῶν οὐκ ἐν ἔργοις, ἀλλ' ἐν λόγοις φιλοσοφούντας, ἡμᾶς;
- [02168] Νῦν γὰρ ὑπὲρ ὀβολοῦ ἐνός καὶ ἀναιρεῖσθαι καὶ ἀναιρεῖν ἔτοιμοι ἕκαστος·
- [02169] ὑπὲρ κυάθου γῆς μυρία δικαστήρια συνιστᾶς·
- [02170] ὑπὲρ θανάτου παιδίου τὰ ἄνω κάτω ποιεῖς.
- [02171] Τὰ γὰρ ἄλλα ἀφίημι τὰ πολλοῦ πένθους ἄξια, οἷον οἰωνισμοὺς, καὶ κληδονισμοὺς, παρατηρήσεις, γενέσεις, σύμβολα, περιάμματα, μαντείας, ἐπωδὰς, μαγείας.
- [02172] Ὅντως μεγάλα ταῦτα, καὶ ἱκανὰ τὴν ὀργὴν ἐκκαλέσασθαι τοῦ Θεοῦ, ὅτι καὶ μετὰ τὸν Υἱὸν ἀποστεῖλαι τὸν ἑαυτοῦ, τοιαῦτα τολμῶμεν.
- [02173] Τί ἐστὶν ἄρα;
- [02174] Οὐδὲν ἕτερον, ἢ πενθεῖν χρή·
- [02175] τὸ γὰρ πολλοστὸν τοῦ κόσμου μόλις διασώζεται.
- [02176] Ἀλλ' οἱ ἀπολλύμενοι ἀκούοντες χαίρουσιν, ὡς οὐκ αὐτοὶ μόνοι τοῦτο ὑπομένοντες, ἀλλὰ μετὰ πλειόνων.
- [02177] Καὶ ποίας ταῦτα χαρᾶς;
- [02178] καὶ γὰρ αὐτῆς τῆς χαρᾶς τίσουσι δίκην.
- [02179] Μὴ γὰρ, ὡς ἐνταῦθα, νομίσης, τὸ κοινωνοὺς εἶναι τῶν συμφορῶν φέρειν παραμυθίαν, οὕτω κάκει.
- [02180] Πόθεν τοῦτο δῆλον;
- [02181] Ἐγὼ ποιήσω φανερόν.
- [02182] Εἰπέ γὰρ μοι·
- [02183] εἴ τις κελευσθεῖη καυθῆναι, εἶτα καὶ τὸν παῖδα συγκαιόμενον αὐτῷ ἴδιοι, καὶ κνίσσαν ἀπὸ τῶν κρεῶν ἀνιούσαν, οὐκ ἀποθανεῖται;
- [02184] Σφόδρα γε·
- [02185] καὶ πῶς, ἐγὼ λέγω.
- [02186] Εἰ γὰρ οἱ μὴ πάσχοντες, ταῦτα ὀρῶντες γινόμενα, ναρκῶσι καὶ ἐκλύονται, πολλῶ μᾶλλον οἱ κακούμενοι τοῦτο πείσονται.
- [02187] Καὶ μὴ θαυμάσης·
- [02188] ἄκουε γὰρ τινος σοφοῦ λέγοντος, Καὶ σὺ ἐάλωσ ὥσπερ καὶ ἡμεῖς, ἐν ἡμῖν δὲ κατελογίσθης.
- [02189] Ἐχει γὰρ πῶς φύσει τὸ συμπαθὲς τὸ ἀνθρώπινον, καὶ ταῖς τῶν ἑτέρων κατακλώμεθα συμφοραῖς.
- [02190] Εἰπέ δὴ μοι, ἄρα ὁ πατήρ τὸν υἱὸν ὀρῶν ἐν τῇ αὐτῇ κείμενον δίκη, παραμυθίαν ἢ προσθήκην λήψεται τῶν δεινῶν;
- [02191] τί δὲ ἀνήρ τὴν γυναῖκα;

- [02192] τί δὲ ἄνθρωπος τὸν ἄνθρωπον;
- [02193] οὐχὶ τότε μᾶλλον κατακλώμεθα;
- [02194] Ναί, φησίν·
- [02195] ἄλλ' οὐκ ἔστιν ἐκεῖ ταῦτα τὰ πάθη, Οἶδα καὶ γῶ, ἀλλ' ἕτερα πολλῶ χαλεπώτερα·
- [02196] κλαυθμὸς γὰρ ἔσται ἀπαραμύθητος τότε, πάντων ἀλλήλους ὀρώντων, πάντων κοπτομένων.
- [02197] Οἱ ἐν λιμῶ ὄντες, εἰπέ, ἄρα παραμυθίαν λαμβάνουσι τῶν οἰκείων κακῶν ἐκ τῆς ἐτέρων κοινωνίας;
- [02198] τί δὲ, ὅταν ἦ καὶ παῖς, ἦ καὶ πατήρ, καὶ γυνή, καὶ ἔγγονα τὴν αὐτὴν τίνυνται δίκην;
- [02199] τί δὲ, ὅταν φίλους ὀρώμεν, ἄρα παραμυθίαν ἔχομεν;
- [02200] Οὐκ ἔστιν, οὐκ ἔστιν, ἀλλὰ μᾶλλον ἐπιτείνεται ἡμῖν τὰ δεινά.
- [02201] Χωρὶς δὲ τούτων ἔστι κακὰ, ἃ μὴ ἔχει παραμυθίαν ἀπὸ τῶν κοινῶν διὰ τὴν χαλεπότητα·
- [02202] οἷόν τι λέγω·
- [02203] Ἔστω τις ἐν πυρὶ κείμενος, καὶ ἄλλος πάλιν·
- [02204] πῶς ἀλλήλους παραμυθήσονται;
- [02205] Εἰπέ μοι, παρακαλῶ, εἴ ποτε ἐν πυρετῶ γεγόναμεν σφοδρῶ, οὐχὶ πάντα τὰ τῆς παραμυθίας ἡμῖν ἐξέλιπεν;
- [02206] Εἰκότως·
- [02207] ὅταν γὰρ ἐπικρατῆ τὰ δεινά, οὐκέτι ἂν ἔχοι σχολὴν παραμυθεῖσθαι ἢ ψυχὴ.
- [02208] Ἡ οὐχ ὀρᾶς τὰς τοὺς ἄνδρας ἀποβαλοῦσας, πόσας ἔχουσιν ἀριθμῆν ἐτέρας γυναῖκας τὸ αὐτὸ παθοῦσας;
- [02209] ἀλλ' οὐδὲν ἀπὸ τούτου τὸ πένθος ἔλαττον γίνεται.
- [02210] Μὴ δὴ ταύτη <sup>[62.553]</sup> τρεφώμεθα τῇ ἐλπίδι, ἀλλὰ μίαν εὐρώμεν παραμυθίαν, τὸ μετανοεῖν ἐπὶ τοῖς ἡμαρτημένοις, καὶ ἔχεσθαι τῆς ἀγαθῆς ὁδοῦ τῆς ἐπὶ τὸν οὐρανὸν φερούσης, ἵνα τῆς τῶν οὐρανῶν βασιλείας ἐπιτύχωμεν, χάριτι <sup>[62.554]</sup> καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [02211] Ἀμήν.
- [02212] ΟΜΙΛΙΑ ΙΑ'.
- [02213] Διακόνους ὡσαύτως σεμονούς, μὴ διλόγους, μὴ οἴνω πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
- [02214] Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονεῖτωσαν ἀνέγκλητοι ὄντες.
- [02215] α'.
- [02216] Διαλεγόμενος περὶ ἐπισκόπων, καὶ χαρακτηρίσας αὐτούς, καὶ εἰπὼν τίνα μὲν ἔχειν, τίνων δὲ ἀπέχεσθαι χρὴ, καὶ τὸ τῶν πρεσβυτέρων τάγμα ἀφείς, εἰς τοὺς διακόνους μετεπήδησε.
- [02217] Τί δήποτε;
- [02218] Ὅτι οὐ πολὺ τὸ μέσον αὐτῶν καὶ τῶν ἐπισκόπων.
- [02219] Καὶ γὰρ καὶ αὐτοὶ διδασκαλίαν εἰσὶν ἀναδεδεγμένοι, καὶ προστασίαν τῆς Ἐκκλησίας·
- [02220] καὶ ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέροις ἀρμόττει.
- [02221] Τῇ γὰρ χειροτονία μόνῃ ὑπερβεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους.
- [02222] Διακόνους ὡσαύτως.
- [02223] Τουτέστι, τὰ αὐτὰ δεῖ, φησίν, ἔχειν καὶ αὐτούς.
- [02224] Τί ἔστι τὰ αὐτά;
- [02225] Οἷον τὸ ἀνεπιλήπτους εἶναι, τὸ σῶφρονας, τὸ φιλοξένους, τὸ ἐπιεικεῖς, ἀμάχους, ἀφιλαργύρους.
- [02226] Καὶ ὅτι τοιοῦτους αὐτούς εἶναι βουλόμενος εἶπε τὸ, Ὡσαύτως, ἐδήλωσε διὰ τῆς ἐπαγωγῆς λέγων, Σεμονούς, μὴ διλόγους·



- [02227] τουτέστι, μὴ ὑπούλους, μηδὲ δολερούς.
- [02228] Οὐδὲν γὰρ οὕτω ποιεῖν εἴωθεν ἀγεννεῖς, ὡς τὸ δολερόν·
- [02229] οὐδὲν οὕτως ἄχρηστον ἐν τῇ Ἐκκλησίᾳ, ὡς τὸ ὑπουλον.
- [02230] Μὴ οἶνω πολλῶ, φησί, προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
- [02231] Ἴδου ἐσήμανε τί ἐστὶν ἀλήπτους εἶναι.
- [02232] Ὅρα δὲ πῶς τὸ, Μὴ νεόφυτον, καὶ ἐνταῦθα τίθησι.
- [02233] Τὸ γὰρ εἰπεῖν, Καὶ οὗτοι δοκιμαζέσθωσαν πρῶτον, ὡς περὶ τοῦ ἐπισκόπου τοῦτο εἰρημένον αὐτῶ, οὕτω τὸν σύνδεσμον αὐτοῦ ἐπήγαγεν·
- [02234] οὐδὲν γὰρ τὸ μέσον μεταξὺ.
- [02235] Διὰ τοῦτο εἴρηται καὶ ἐκεῖ τὸ, Μὴ νεόφυτον.
- [02236] Πῶς γὰρ οὐκ ἄτοπον, εἰς μὲν οἰκίαν νεώνητον οἰκέτην μὴ πρότερον ἐγχειρίζεσθαι τι τῶν ἔνδον, πρὶν ἂν διὰ πολλῆς τῆς πείρας τῆς αὐτοῦ γνώμης πολλὰ τεκμήρια δῶ, εἰς δὲ τὴν Ἐκκλησίαν τοῦ Θεοῦ ἔξωθεν εἰσελθόντα εἰς τοὺς πρώτους εὐθέως κατατάττεσθαι;
- [02237] Γυναῖκας ὡσαύτως, διακόνους φησί, σεμνάς, μὴ διλόγους, νηφαλίους, πιστὰς ἐν πᾶσι.
- [02238] Τινὲς ἀπλῶς περὶ γυναικῶν εἰρησθαι τοῦτό φασιν, οὐκ ἔστι δέ·
- [02239] τί γὰρ ἐβούλετο μεταξὺ τῶν εἰρημένων παρεμβάλειν τι περὶ γυναικῶν;
- [02240] ἀλλὰ περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἔχουσῶν λέγει.
- [02241] Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες.
- [02242] Ταῦτα καὶ περὶ γυναικῶν διακόνων ἀρμόττει εἰρησθαι.
- [02243] Σφόδρα γὰρ ἀναγκαῖον τοῦτο καὶ χρήσιμον καὶ κόσμιον ἐν τῇ Ἐκκλησίᾳ.
- [02244] Διάκονοι ἔστωσαν μιᾶς γυναικὸς, φησὶν, ἄνδρες.
- [02245] Ὅρα πῶς τὴν αὐτὴν ἀπαιτεῖ καὶ παρὰ διακόνων ἀρετὴν;
- [02246] Εἰ γὰρ καὶ μὴ τῆς αὐτῆς εἰσὶν ἀξίας τῶ ἐπισκόπῳ, ἀλλ' ὅμως ὁμοίως ἀνεπίληπτοι, ὁμοίως ἀγνοὶ ὀφείλουσιν εἶναι.
- [02247] Τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.
- [02248] Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν καλὸν ἑαυτοῖς περιποιῶνται, καὶ πολλὴν παρόρησιαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
- [02249] Πανταχοῦ τίθησι τὴν τῶν τέκνων προστασίαν, ἵνα μὴ ἀπὸ τούτου οἱ λοιποὶ [62.554] σκανδαλίζωνται.
- [02250] Οἱ γὰρ καλῶς, φησί, διακονήσαντες, βαθμὸν καλὸν ἑαυτοῖς περιποιῶνται·
- [02251] τουτέστι, προκοπὴν καὶ παρόρησιαν πολλὴν τὴν ἐν πίστει Ἰησοῦ Χριστοῦ.
- [02252] Ὡσεὶ ἔλεγεν·
- [02253] Οἱ ἐν τοῖς κάτω δείξαντες ἑαυτοὺς διεγηγερόμενους, ταχέως καὶ πρὸς ἐκεῖνα ἀνελεύσονται.
- [02254] Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σὲ τάχιον.
- [02255] Ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἣτις ἐστὶν Ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἑδραῖωμα τῆς ἀληθείας.
- [02256] Ἵνα μὴ τὸ περὶ τοιούτων αὐτὸν διατάττεσθαι εἰς ἀθυμίαν ἐμβάλῃ τὸν μαθητὴν, φησὶν·
- [02257] Οὐ διὰ τοῦτο ταῦτα γράφω, ὡς οὐκέτι ἤξων, ἀλλ' ἤξω μὲν, εἰ δὲ συμβῆ με βραδύναι, ἵνα μὴ ἀσχάλλῃς, φησί.
- [02258] Τούτῳ μὲν ὑπὲρ τοῦ παῦσαι τὴν ἀθυμίαν ταῦτα ἐπιστέλλει, τοῖς δὲ ἄλλοις ὑπὲρ τοῦ διεγείραι αὐτοὺς, καὶ ποιῆσαι σπουδαιότερους·
- [02259] ἢ γὰρ παρουσία αὐτοῦ καὶ ἐπαγγελλομένη, μεγάλη ἡδύνατο.
- [02260] Μὴ θαυμάσης δὲ, εἰ πνεύματι πάντα προορῶν, ἡγνώνει τοῦτο λέγων, Ἐλπίζω ἐλθεῖν, ἐὰν δὲ βραδύνω·
- [02261] τοῦτο γὰρ ἀγνοοῦντός ἐστιν.

- [02262] Ἐπειδὴ γὰρ πνεύματι ἤγετο, καὶ οὐκ οἰκεία γνώμη ἔπραττεν ἄπερ ἔπραττε, καὶ τοῦτο εἰκότως ἠγνόει.
- [02263] Ἴνα εἰδῆς, φησὶ, πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν Ἐκκλησία Θεοῦ ζώντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.
- [02264] Οὐχ ὡς ἐκεῖνος ὁ Ἰουδαϊκός.
- [02265] Τοῦτο γὰρ ἐστὶ τὸ συνέχον τὴν πίστιν καὶ τὸ κήρυγμα·
- [02266] ἡ γὰρ ἀλήθειά ἐστὶ τῆς Ἐκκλησίας καὶ στῦλος καὶ ἐδραῖωμα.
- [02267] Καὶ ὁμολογουμένως, φησὶ, μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον·
- [02268] Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι.
- [02269] Τουτέστιν, ἡ οἰκονομία ἡ ὑπὲρ ἡμῶν.
- [02270] Μὴ μοι εἴπῃς τοὺς κώδωνας, μηδὲ τὰ Ἅγια τῶν ἀγίων, μηδὲ τὸν ἀρχιερέα·
- [02271] στῦλός ἐστὶ τῆς οἰκουμένης ἡ Ἐκκλησία.
- [02272] Ἐνόησον τὸ μυστήριον, καὶ φρίξαι ἔχεις·
- [02273] καὶ μυστήριόν ἐστὶ, καὶ μέγα, καὶ εὐσεβείας μυστήριον, καὶ ὁμολογουμένως, οὐ ζητουμένως·
- [02274] ἀναμφίβολον γὰρ ἐστὶν.
- [02275] Ἐπειδὴ περὶ ἱερέων διαταττόμενος οὐδὲν τοιοῦτον εἶπεν, οἷον ἐν τῷ Λευϊτικῷ, εἰς ἕτερον ἀνάγει τὸ πρᾶγμα, λέγων, Θεὸς ἐφανερώθη ἐν σαρκί, τουτέστιν, Ὁ δημιουργὸς ὤφθη, φησὶν, ἐν σαρκί.
- [02276] Ἐδικαιώθη ἐν πνεύματι.
- [02277] Ἦτοι τοῦτο λέγει·
- [02278] Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς·
- [02279] ἡ ὅτι δόλον οὐκ ἐποίησεν·
- [02280] ὅπερ ὁ προφήτης λέγει, Ὅς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.
- [02281] Ὡφθη ἀγγέλοις.
- [02282] Ὡστε καὶ ἀγγελοι μεθ' ἡμῶν εἶδον τὸν Υἱὸν τοῦ Θεοῦ, πρότερον οὐχ ὄρωντες.
- [02283] Ὡντως μέγα τὸ μυστήριον.
- [02284] Ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ.
- [02285] Πανταχοῦ τῆς οἰκουμένης ἠκούσθη, καὶ ἐπιστεύθη·
- [02286] καὶ δηλοῖ λέγων ὁ προφήτης, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.
- [02287] Τοῦτο μὴ δὴ νομίσης ἀπλῶς ῥήματα εἶναι ψιλὰ·
- [02288] οὐ γὰρ ἐστὶν, ἀλλὰ πραγμάτων ἀπορρήτων πεπλήρωται.
- [02289] Ἀνελήφθη ἐν δόξῃ·
- [02290] τουτέστιν, ἐπὶ νεφελῶν.
- [02291] Οὗτος, φησὶν, Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν, οὕτως ἐλεύσεται ὄν τρόπον ἐθεάσασθε.
- [02292] Ὅρα μοι τὴν σύνεσιν τοῦ μακαρίου Παύλου.
- [02293] Μέλλων παραινεῖν τοῖς τῆς διακονίας ἠξιωμένοις μὴ ἀνέδην <sup>[62.555]</sup> ἐμφορεῖσθαι τοῦ οἴνου, οὐκ εἶπε μὴ μεθύειν, ἀλλὰ Μηδὲ οἴνω πολλῷ προσέχοντας.
- [02294] Εἰκότως·
- [02295] εἰ γὰρ οἱ εἰσιόντες εἰς τὸ ἱερόν, οὐδὲ ὄλως μετελάμβανον οἴνου, πολλῷ μᾶλλον τούτους οὐ χρή.
- [02296] Παραφορὰν γὰρ ἐργάζεται, φησὶ, καὶ κἂν μὴ μέθην ἐργάσῃται, διαχεῖ τὸ τῆς ψυχῆς εὐτονον, διαλύει τὸ συγκεκριμένον.
- [02297] Σκόπει δὲ πῶς πανταχοῦ μυστήριον καλεῖ τὴν ὑπὲρ ἡμῶν οἰκονομίαν·

- [02298] εικότως·
- [02299] οὐ γὰρ ἐστι πᾶσιν ἀνθρώποις δῆλον, μᾶλλον δὲ οὐδὲ ἀγγέλοις ἦν δῆλον·
- [02300] πῶς γὰρ, ὃ ἐφάνη διὰ τῆς Ἐκκλησίας;
- [02301] Διὰ τοῦτο φησιν, Ὁμολογουμένως μέγα ἐστί.
- [02302] Καὶ γὰρ ὄντως μέγα·
- [02303] ἄνθρωπος γὰρ ἐγένετο ὁ Θεός, καὶ Θεὸς ὁ ἄνθρωπος·
- [02304] ἄνθρωπος ὠφθῆ ἀναμάρτητος·
- [02305] ἄνθρωπος ἀνελήφθη·
- [02306] ἐκηρύχθη ἐν κόσμῳ·
- [02307] μεθ' ἡμῶν εἶδον αὐτὸν οἱ ἄγγελοι.
- [02308] Μυστήριον τοίνυν ἐστί.
- [02309] Μὴ τοίνυν ἐκπομπεύμεν τὸ μυστήριον, μὴ πανταχοῦ αὐτὸ προτιθῶμεν, ἀξίως τοῦ μυστηρίου τούτου ζῶμεν.
- [02310] Οἱ μυστήρια ἐμπεπιστευμένοι, μεγάλοι τινές εἰσιν.
- [02311] Εἰ βασιλεὺς ἡμῖν τι μυστήριον ἐνεπίστευσεν, εἰπέ μοι, ἄρα οὐ μεγάλης φιλίας τοῦτο τεκμήριον ἐποιούμεθα;
- [02312] Νῦν δὲ ὁ Θεὸς ἡμῖν τὸ μυστήριον αὐτοῦ ἐνεπίστευσε, καὶ ὡς μὴ μεγάλα εὐεργετηθέντες ἀχάριστοι περὶ τὸν εὐεργέτην γινόμεθα.
- [02313] Φορίζομεν ἀναισθήτως ἔτι διακείμενοι πρὸς τὴν εὐεργεσίαν.
- [02314] Μυστήριόν ἐστιν ὃ πάντες ἴσασι·
- [02315] μᾶλλον δὲ ὃ πρὸ τούτου οὐ πάντες ἤδεισαν, νῦν δὲ πᾶσι γέγονε δῆλον.
- [02316] β'.
- [02317] Αξιόπιστοι τοίνυν γενώμεθα περὶ τὴν τοῦ μυστηρίου φυλακίην.
- [02318] Αὐτὸς ἡμῖν τηλικούτον ἐπίστευσε μυστήριον·
- [02319] ἡμεῖς δὲ αὐτῷ οὐδὲ χρήματα πιστεύομεν.
- [02320] Ἀλλ' αὐτὸς μὲν λέγει·
- [02321] Απόθεσθε αὐτὰ παρ' ἐμοί, οὐδεὶς αὐτὰ ἀρπάσαι δύναται, οὐδὲ σῆς οὐδὲ ληστής λυμαίνεται, καὶ ἑκατονταπλασίονα δώσειν ὑπισχνεῖται, καὶ οὐ πειθόμεθα.
- [02322] Καίτοι γε παρ' οἷς ἂν παρακαταθώμεθα παρακαταθήκην, οὐδὲν ἀπολαμβάνομεν πλέον, ἀλλὰ ἂν ὅλον ἀπολάβωμεν ὃ παρακατεθέμεθα, καὶ χάριν ἴσμεν.
- [02323] Κἂν κλέπτης ὑφέληται, φησὶν, ἐνταῦθα, ἐμοὶ τοῦτο λόγισαι·
- [02324] οὐ λέγω σοι·
- [02325] Ληστής ἔλαβεν, οὐδὲ, Σῆς ἔφαγεν.
- [02326] Ἐκατονταπλασίονα ἐνταῦθα ἀποδίδωσι, καὶ ἐκεῖ ζωὴν αἰώνιον προσδίδωσι, καὶ οὐδεὶς παρακατατίθεται.
- [02327] Ἀλλὰ βραδέως μοι, φησὶν, ἀποδίδωσι.
- [02328] Καὶ τοῦτο τῆς μεγαλοδωρεᾶς αὐτοῦ σημεῖον μέγιστον, τὸ μὴ ἐνταῦθα ἀποδιδόναι ἐν τῷ ἐπικήρῳ βίῳ τούτῳ·
- [02329] μᾶλλον δὲ καὶ ἐνταῦθα ἀποδίδωσιν ἑκατονταπλασίονα.
- [02330] Εἰπέ γὰρ μοι, ἐνταῦθα οὐχὶ σμίλην εἶασε Παῦλος;
- [02331] οὐχὶ κάλαμον καὶ ἄγκιστρον Πέτρος;
- [02332] οὐχὶ τελώνιον Ματθαῖος;

- [02333] οὐχὶ πᾶσα αὐτοῖς ἡ οἰκουμένη ἀνέωκτο μᾶλλον, ἢ τοῖς βασιλεῦσιν;
- [02334] οὐ παρὰ τοὺς πόδας αὐτῶν ἐτίθεσαν πάντες τὰ χρήματα;
- [02335] οὐκ ἐκείνους ἐποίουν διοικητὰς καὶ κυρίους;
- [02336] οὐχὶ καὶ τὰς ψυχὰς αὐτοῖς ἐνεχείριζον;
- [02337] οὐχὶ ὀλοκλήρους ἑαυτοὺς τῆς ἐκείνων βουλῆς ἐξήρτησαν;
- [02338] οὐχὶ καὶ ἑαυτοὺς δούλους κατέγραφον;
- [02339] Καὶ νῦν δὲ οὐ πολλὰ τοιαῦτα ὀρωμένω γινόμενα;
- [02340] Πολλοὶ γὰρ πολλάκις ἀπὸ μικρῶν ὄντες καὶ εὐτελῶν, μάκελλαν μεταχειρίζοντες μόνον, καὶ οὐδὲ τῆς ἀναγκαίας μόνης εὐποροῦντες τροφῆς, προσηγορίαν μονάζοντος ἔχοντες, πάντων μᾶλλον ἐφάνησαν, καὶ παρὰ βασιλέων ἐτιμήθησαν.
- [02341] Ἀλλὰ μικρὰ ταῦτα;
- [02342] Ἀλλ' ἐνόησον ὅτι προσθήκη ταῦτα·
- [02343] τὸ δὲ κεφάλαιον ἐν τῷ μέλλοντι τεταμίζεται χρόνῳ.
- [02344] Καταφρόνησον χρημάτων, εἰ βούλει χρήματα ἔχειν·
- [02345] εἰ βούλει πλουτῆσαι, γενοῦ πένης.
- [02346] Τοιαῦτα γὰρ τοῦ Θεοῦ τὰ παράδοξα·
- [02347] οὐ βούλεται σε ἐκ τῆς οἰκείας σπουδῆς, ἀλλ' ἐκ τῆς αὐτοῦ χάριτος γενέσθαι πλούσιον.
- [02348] Ἐμοὶ ταῦτα, φησὶν, ἄφες·
- [02349] <sup>[62.556]</sup> σὺ τὰ πνευματικὰ μερίμνα, ἵνα μάθης μου καὶ τὴν δύναμιν·
- [02350] τὴν δουλείαν καὶ τὸν ζυγὸν τὸν ἀπὸ τῶν χρημάτων φεῦγε.
- [02351] Ἔως ὅτε αὐτῶν ἀντέχη, πένης εἶ·
- [02352] ἐπειδὴν αὐτῶν καταφρονήσης, διπλῆ γίνῃ πλούσιος, τῷ τέ σοι πάντοθεν ταῦτα ἐπιθρόειν, καὶ τῷ μηδενὸς δεῖσθαι ὧν οἱ πολλοί.
- [02353] Οὐ γὰρ τὸ πολλὰ κεκτηθῆσαι πλουτοῦντος, ἀλλὰ τὸ μὴ πολλῶν δεῖσθαι.
- [02354] Ὅστε ἕως ἂν δέηται, οὐδὲν τοῦ πένητος ὁ βασιλεὺς διενήνοχε·
- [02355] πενία γὰρ τοῦτό ἐστι τὸ δεῖσθαι ἐτέρων.
- [02356] Ὅστε καὶ ὁ βασιλεὺς κατὰ τοῦτον τὸν λόγον πένης ἐστὶ, καθὼ δεῖται τῶν ἀρχομένων.
- [02357] Ἀλλ' οὐχ ὁ ἐσταυρωμένος οὕτως·
- [02358] οὐδενὸς γὰρ δεῖται, ἀρκοῦσιν αὐτῷ πρὸς διατροφήν αἱ χεῖρες·
- [02359] Ἐμοὶ γὰρ, φησὶ, καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί.
- [02360] Ταῦτα ἐκεῖνος ἔλεγεν ὁ λέγων, Ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες·
- [02361] ἐκεῖνος ὁ θεὸς νομισθεὶς παρὰ τῶν ἐν Λύστρα κατοικούντων.
- [02362] Εἰ βούλει τῶν ἐν τῷ κόσμῳ τυχεῖν, ζήτηε τὸν οὐρανόν·
- [02363] εἰ βούλει καὶ τῶν ἐνταῦθα ἀπολαῦσαι, καταφρόνησον αὐτῶν.
- [02364] Ζητεῖτε γὰρ, φησὶ, πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
- [02365] Τί τὰ μικρὰ θαυμάζεις;
- [02366] τί κέχηνας περὶ τὰ μηδενὸς ἄξια λόγου;
- [02367] μέχρι πότε πένης;
- [02368] μέχρι πότε πτωχός;

- [02369] Ανάβλεψον εἰς τὸν οὐρανὸν, τὸν ἐκεῖ πλοῦτον ἐννόησον, καταγέλασον τοῦ χρυσοῦ, μάθε τὴν χρῆσιν αὐτοῦ, πόση τίς ἐστι.
- [02370] Μέχρι τοῦ παρόντος μένει ἢ ἀπόλαυσις, μέχρι τοῦ παρόντος βίου τοῦ ἐπικήρου ὅσον ψάμμος·
- [02371] μᾶλλον δὲ ὅσον σταγῶν πρὸς ἄβυσσον ἄμετρον, τοσοῦτον ὁ παρὼν βίος πρὸς τὰ μέλλοντα.
- [02372] Οὐκ ἔστι κτήσις τοῦτο, χρῆσις ἐστίν, οὐκ ἔστι κυρία·
- [02373] πῶς γὰρ, ὅταν σοῦ ἀποπνέοντος καὶ ἐκόντος καὶ ἄκοντος, ἕτεροι λαμβάνωσι πάντα τὰ ὄντα, καὶ αὐτοὶ πάλιν ἑτέροις δόντες, καὶ πάλιν ἐκεῖνοι ἑτέροις;
- [02374] Πάντες γὰρ πάροικοί ἐσμεν, καὶ ὁ κύριος τῆς οἰκίας τάχα μᾶλλον ὁ μισθωτός ἐστι τῆς οἰκίας·
- [02375] πολλάκις γὰρ ἐκείνου τελευτήσαντος, οὗτος ἔμεινε, πλέον ἀπολαύων τῆς οἰκίας.
- [02376] Εἰ δὲ οὗτος μετὰ μισθοῦ·
- [02377] ἀλλὰ κάκεῖνος ὁ πρότερος μετὰ μισθοῦ·
- [02378] ῥοδόμησε γὰρ, καὶ ἑταλαιπωρήθη, καὶ ἐπεσκεύασε.
- [02379] Ῥήματα μόνον ἐστὶν ἡ δεσποτεία·
- [02380] τῷ δὲ ἔργῳ πάντες τῶν ἀλλοτριῶν ἐσμὲν κύριοι.
- [02381] Ἐκεῖνα μόνον ἐστὶν ἡμέτερα, ὅσα ἂν ἐκεῖ προπέμφωμεν·
- [02382] τὰ δὲ ἐνταῦθα οὐχ ἡμέτερα, ἀλλὰ τῶν ζώντων·
- [02383] μᾶλλον δὲ καὶ ζώντας ἡμᾶς ἀπέλιπεν.
- [02384] Ἐκεῖνα μόνα ἐστὶν ἡμέτερα, ὅσα τῆς ψυχῆς ἐστι κατορθώματα, ἐλεημοσύνη καὶ φιλανθρωπία.
- [02385] Ταῦτα τὰ ἐκτὸς λέγεται καὶ παρὰ τοῖς ἕξωθεν·
- [02386] ἐκτὸς γὰρ ἡμῶν ἐστι.
- [02387] Ποιήσωμεν τοίνυν αὐτὰ τῶν ἐντός.
- [02388] Οὐ γὰρ δυνατὸν χρήματα λαμβάνοντα ἀπελθεῖν, ἀλλὰ δυνατὸν ἐλεημοσύνην λαμβάνοντα ἀπελθεῖν·
- [02389] μᾶλλον δὲ καὶ προπέμφωμεν αὐτὰ ὥστε ἐτοιμάσαι ἡμῖν σκηνὴν ἐν ταῖς αἰωνίαις μοναῖς.
- [02390] γ'.
- [02391] Χρήματα λέγεται παρὰ τὸ κεχρησθαι, οὐ παρὰ τὸ κυρίου εἶναι·
- [02392] καὶ τὰ κτήματα δὲ αὐτὰ χρῆσις ἐστίν, οὐ δεσποτεία.
- [02393] Εἰπέ γὰρ μοι, πόσων κυρίων ἕκαστος ἀγρὸς γέγονε, καὶ πόσων ἔσται;
- [02394] Λέγεται τις καὶ παροιμία σοφωτάτη (οὐ γὰρ τῶν δημῶδων παροιμιῶν δεῖ καταφρονεῖν, ἂν ἔχωσιν τι σοφόν)·
- [02395] Ἀγρὲ, φησὶ, πόσων ἦς, καὶ πόσων ἔσθι;
- [02396] Τοῦτο καὶ πρὸς οἰκίας, τοῦτο καὶ πρὸς χρήματα λεκτέον ἡμῖν.
- [02397] Ἀρετὴ μόνον οἶδεν ἡμῖν συναποδημεῖν, ἀρετὴ μόνη διαβαίνει πρὸς τὴν ζωὴν τὴν ἐκεῖ.
- [02398] Ἐκλύσωμέν ποτε, καὶ σβέσωμεν τῶν χρημάτων τὸν πόθον, ἵνα ἀνάψωμεν τῶν ἐκεῖ τὴν ἐπιθυμίαν.
- [02399] Οὐ δύνανται οὗτοι οἱ δύο ἕρωτες μίαν κατέχειν ψυχὴν·
- [02400] Ἦ γὰρ τὸν ἕνα, φησὶ, φιλήσει, καὶ τὸν ἕτερον μισήσει, ἢ <sup>[62.557]</sup> ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει.
- [02401] Ὅρας, εἰπέ μοι, ἄνδρα ἀκολούθους ἔχοντα πολλοὺς, σοβοῦντα διὰ τῆς ἀγορᾶς, σηρικὰ ἠμφιεσμένον ἱμάτια, ἵππῳ ὀχούμενον, τὸν αὐχένα τείνοντα;
- [02402] μὴ καταπλαγῆς, ἀλλὰ γέλασον·
- [02403] ὥσπερ, ὅταν τὰ παιδιά ὄρας ἄρχοντας παίζοντα, καταγελάς, οὕτω καὶ ἐπὶ τούτῳ.

- [02404] Οὐδὲν τοῦτο ἐκείνου διενήνοχε, μᾶλλον δὲ ἐκεῖνο καὶ τερπνότερον, ἅτε παρὰ παιδικῆς γινόμενον ἡλικίας μετὰ πολλῆς τῆς ἀφελείας.
- [02405] Ἐκεῖ καὶ γέλωσ ἐστὶ καὶ ἡδονή·
- [02406] ἐνταῦθα καταγέλαστός ἐστιν οὗτος, καὶ ἀσχημοσύνης πλήρης.
- [02407] Δόξασον τὸν Θεόν, ὅτι σε τῆς σκηνῆς ταύτης καὶ τοῦ φύσηματος ἀπήλλαξεν.
- [02408] Ἄν γὰρ θέλης σὺ ὁ χαμαὶ ἐρχόμενος, ὑψηλότερος ἔση τοῦ καθημένου τὸ ὄχημα.
- [02409] Πῶς;
- [02410] Ὅτι ἐκεῖνος μὲν μικρὸν ἀνέστηκεν ἀπὸ τῆς γῆς τῷ σώματι, τῇ δὲ ψυχῇ προσπέπηγεν·
- [02411] Ἐκολλήθη γὰρ, φησὶν, ἡ ἰσχὺς μου τῇ σαρκί μου·
- [02412] σὺ δὲ τῷ φρονήματι ἐν οὐρανῷ περιπατεῖς.
- [02413] Ἀλλ' ἀκολουθούς ἔχει πολλοὺς σοβοῦντας;
- [02414] Καὶ τί μᾶλλον αὐτὸς, ἢ ὁ ἵππος τιμᾶται;
- [02415] Τί ταύτης τῆς ἀλογίας χεῖρον, ἀνθρώπους διώκειν, ἵνα τὸ κτήνος μετ' εὐρυχωρίας παρέλθῃ;
- [02416] Ἀλλὰ τὸ ἵππῳ ὀχεῖσθαι σεμνόν;
- [02417] Ἀλλὰ καὶ δοῦλοι τούτου μετέχουσιν.
- [02418] Εἰσὶ δὲ τινες, οἱ τοσοῦτον ἔχουσι τύφου, ὡς μηδὲν δεόμενοι, ὀπισθεν ποιεῖν ἀκολουθεῖν.
- [02419] Ἄρα τί τούτων ἐστὶν ἀλογώτερον;
- [02420] ἀπὸ ἵππων, <sup>[62.558]</sup> καὶ πολυτελείας ἱματίων καὶ ἀκολουθῶν βούλονται φαίνεσθαι.
- [02421] Τί ταύτης τῆς δόξης οὐδαμινέστερον, τῆς ἀπὸ ἵππων καὶ οἰκετῶν συνισταμένης;
- [02422] Ἐνάρετος εἶ;
- [02423] μηδενὶ τούτων κέχηρσο·
- [02424] οἰκείον ἔχε τὸν κόσμον, μὴ τῇ ἐτέρου παρουσίᾳ καλλωπίζου.
- [02425] Ταῦτα καὶ πονηροὶ καὶ μιαιοὶ καὶ ἀγροικοὶ καὶ πάντες ὅσοι πλούτου μετέχουσι, δύνανται ἔχειν.
- [02426] Καὶ μῖμοι καὶ ὀρχησταὶ ἐφ' ἵππων φέρονται, καὶ οἰκέτην προτρέχοντα ἔχουσιν·
- [02427] ἀλλ' ὅμως μῖμοί εἰσι καὶ ὀρχησταὶ, καὶ οὐ γεγόνασι σεμνοὶ ἀπὸ τῶν ἵππων καὶ τῶν ἀκολουθῶν.
- [02428] Ὅταν γὰρ μηδὲν τῶν ἐν ψυχῇ καλῶν προσῆ τῷ τοιούτῳ, ταῦτα, ἂν ἔξωθεν προστεθῇ, εἰκὴ καὶ μάτην·
- [02429] καὶ καθάπερ ἀσθενεῖ τοίχῳ ἢ διεφθορότι σώματι, ὅσα ἂν τις περιθῇ, μένει ἀηδὲς ὄν καὶ διεφθορός·
- [02430] οὕτω δὴ καὶ ἐνταῦθα, οὐδεμίαν ἢ ψυχῇ ὄνησιν ἀπὸ τῶν ἐκτὸς προσλαμβάνει, ἀλλὰ μένει τοῦτο οὐσα, κὰν μυρία τις αὐτῇ περιθῇ χρυσία.
- [02431] Μὴ δὴ πρὸς ταῦτα ἐπτοημένοι ὦμεν, ἀποστήσωμεν ἑαυτοὺς τῶν προσκαίρων, τῶν μειζόνων ἐχώμεθα, τῶν πνευματικῶν, τῶν ὄντως αἰδεσίμους ποιούντων ἡμᾶς, ἵνα καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, καὶ τὰ ἐξῆς.
- [02432] ΟΜΙΛΙΑ ΙΒ΄.
- [02433] Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμόνων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνειδησιν, κωλύον τῶν γαμειν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἐκτίσεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.
- [02434] Ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·
- [02435] ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.
- [02436] α΄.
- [02437] Ὅσπερ οἱ τῆς πίστεως ἐχόμενοι ἐπ' ἀσφαλοῦς τῆς ἀγκύρας ἐρείδονται, οὕτως οἱ ταύτης ἐκπεσόντες οὐδαμοῦ στήναι δύνανται, ἀλλὰ πολλοὺς ἄνω καὶ κάτω πλανηθέντες πλάνους, τὸ τελευταῖον εἰς αὐτὰ τῆς ἀπωλείας φέρονται τὰ βάραθρα.

- [02438] Καὶ τοῦτο ἤδη μὲν ἐδήλωσεν εἰπὼν, ὅτι ἤδη ἐναυάγησάν τινες περὶ τὴν πίστιν.
- [02439] Καὶ νῦν δέ φησι·
- [02440] Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις.
- [02441] Περί Μανιχαίων, καὶ Ἐγκρατιτῶν, καὶ Μαρκιωνιστῶν, καὶ παντὸς αὐτῶν τοῦ ἐργαστηρίου τὰ τοιαῦτά φησιν, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως.
- [02442] Ὅρας ὅτι πάντων αἴτιον τῶν μετὰ ταῦτα κακῶν τὸ τῆς πίστεως ἀποστήναι;
- [02443] Τί δέ ἐστι, Ῥητῶς;
- [02444] Φανερῶς, σαφῶς, ὁμολογουμένως, ὡς μὴ ἀμφιβάλλειν.
- [02445] Μὴ θαυμάσης, φησὶν, εἰ νῦν ἀπὸ τῆς πίστεως τινες ἀποστάντες ἔτι Ἰουδαῖζουσιν·
- [02446] ἔσται καιρὸς ὅτε χαλεπώτερον αὐτοὶ οἱ τῆς πίστεως μετεσχηκότες τοῦτο ἐργάσονται, οὐ μέχρι βρωμάτων, ἀλλὰ καὶ μέχρι γάμων, καὶ πάντων τῶν τοιούτων τὴν ὀλέθριον συμβουλήν εισάγον [62.558] τες.
- [02447] Οὐ περὶ Ἰουδαίων λέγει ταῦτα·
- [02448] πῶς γὰρ τὸ, Ἐν ὑστέροις καιροῖς, καὶ τὸ, Ἀποστήσονται τινες τῆς πίστεως, ἔχει χώραν;
- [02449] ἀλλὰ περὶ Μανιχαίων, καὶ τῶν ἀρχηγῶν τούτων.
- [02450] Πνεύματα δὲ πλάνης ἐκάλεσεν αὐτούς, εἰκότως·
- [02451] ὑπὸ γὰρ ἐκείνων ἐνεργούμενοι, ταῦτα ἐφθέγγαντο.
- [02452] Τί ἐστίν, Ἐν ὑποκρίσει ψευδολόγων;
- [02453] Αὐτὰ ἃ ψεύδονται, οὐ κατὰ ἄγνοιαν οὐδὲ οὐκ εἰδότες, ἀλλ' ὑποκρινόμενοι ψεύδονται, εἰδότες μὲν τὸ ἀληθές, τὸ δὲ συνειδὸς κεκαυτηριασμένοι, τουτέστι, πονηροὺ ὄντες βίου.
- [02454] Τί δήποτε δὲ μόνους τούτους τοὺς αἰρετικούς λέγει;
- [02455] Προεῖπεν ὁ Χριστὸς καὶ ἑτέρους λέγων, Ἀνάγκη ἐστὶν ἐλθεῖν τὰ σκάνδαλα.
- [02456] Ἄλλως τε διὰ τῆς τοῦ σίτου σπορᾶς καὶ τῶν ζιζανίων τῆς βλάστης τούτους αὐτοὺς προεμήνυσε.
- [02457] Σὺ δέ μοι θαύμασον τοῦ Παύλου τὴν προφητείαν·
- [02458] πρὸ γὰρ τῶν χρόνων, ὧν ἐμελλεν ἔσεσθαι, ἐδήλου καὶ τὸν χρόνον αὐτόν.
- [02459] Μὴ θαυμάσης τοίνυν, εἰ νῦν, ὅτε τὴν ἀρχὴν ἔχει τὰ τῆς πίστεως, ταῦτά τινες ἐπιχειροῦσι παρεισφέρειν τὰ ὀλέθρια δόγματα, ὅτι, ὅταν παγῇ μετὰ χρόνον πολὺν, ἀποστήσονται τινες τῆς πίστεως.
- [02460] Κωλύοντων, φησὶ, γαμῆν, ἀπέχεσθαι βρωμάτων.
- [02461] Τί δήποτε καὶ τὰς ἄλλας αἰρέσεις οὐκ εἶπεν;
- [02462] Ἠνίξατο καὶ αὐτὰς εἰπὼν, Πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων.
- [02463] Οὐ γὰρ ἐβούλετο ἤδη κατασπεῖραι εἰς τὰς τῶν ἀνθρώπων ψυχὰς ταῦτα·
- [02464] ἀλλ' ὅπερ ἀρχὴν εἰλήφει, τοῦτο ἤδη παρέδειξε, τὸ τῶν βρωμάτων.
- [02465] Ἄο Θεός, φησὶν, ἔκτισεν εἰς μετάληψιν τοῖς πιστοῖς, καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.
- [02466] Διὰ τί μὴ φησι, Καὶ τοῖς ἀπίστοις;
- [02467] Πῶς τοῖς ἀπίστοις, ὅποτε νόμοις ἑαυτοὺς τούτων ἀπείργουσι;
- [02468] Τί οὖν;
- [02469] οὐ κεκώλυται ἡ τρυφή;
- [02470] Καὶ σφόδρα.
- [02471] Διὰ τί, εἰ εἰς μετάληψιν ἔκτισται;

- [02472] Ὅτι καὶ ἄρτον ἔκτισε, καὶ κεκώλυται <sup>[62.559]</sup> ἡ ἀμετρία, καὶ οἶνον ἔκτισε, καὶ κεκώλυται ἡ ἀμετρία.
- [02473] Οὐχ ὡς ἀκάθαρτον νῦν τὴν τροφὴν παραιτεῖσθαι κελεύει, ἀλλ' ὡς ἐκλύουσιν διὰ τῆς ἀμετρίας τὴν ψυχὴν.
- [02474] Ὅτι πᾶν κτίσμα Θεοῦ καλόν, φησὶ, καὶ οὐδὲν ἀπόβλητον μετ' εὐχαριστίας λαμβανόμενον.
- [02475] Εἰ κτίσμα Θεοῦ, καλόν·
- [02476] Πάντα γὰρ καλὰ λίαν.
- [02477] Τῷ εἰπεῖν, Κτίσμα Θεοῦ, περὶ τῶν ἐδωδύμων ἀπάντων ἠνίξατο·
- [02478] καὶ ἤδη προκατασπᾶ τὴν αἴρεσιν τὴν τῶν ἀγέννητον τὴν ὕλην εἰσαγόντων, καὶ ἐκείνης ταῦτα λεγόντων εἶναι.
- [02479] Οὐκοῦν εἰ καλόν, τί ἐστὶν ὃ φησὶ, τὸ, Ἀγιάζεται διὰ λόγου καὶ ἐντεύξεως;
- [02480] δηλον γὰρ ὅτι ἀκάθαρτον ὄν ἀγιάζεται.
- [02481] Οὐ τοῦτο, ἀλλ' ἐνταῦθα πρὸς ἐκείνους φησὶ, τοὺς κοινὰ τινα νομίζοντας ἐξ αὐτῶν εἶναι.
- [02482] Δύο τοίνυν τίθησι κεφάλαια, ἓν μὲν, ὅτι οὐδὲν κτίσμα κοινόν·
- [02483] δευτέρον δὲ, ὅτι εἰ καὶ γένοιτο κοινόν, ἀλλ' ἔχεις τὸ φάρμακον·
- [02484] σφραγίσσον, εὐχαρίστησον, δόξασσον τὸν Θεόν, καὶ πᾶσα ἀκαθαρσία ἀπέπτῃ.
- [02485] Οὐκοῦν καὶ τὸ εἰδωλόθυτον, φησὶν, οὕτω δυνάμεθα καθαίρειν;
- [02486] Ἐὰν μὴ ἤδεις, ὅτι εἰδωλόθυτόν ἐστιν·
- [02487] ἐὰν δὲ εἰδῆς λοιπὸν καὶ μεταλάβῃς, ἀκάθαρτος ἔση, οὐχ ὅτι εἰδωλόθυτόν ἐστιν, ἀλλ' ὅτι προσταχθεὶς μὴ κοινωνεῖν δαίμοσιν, ἐκοινωνήσας δι' ἐκείνου.
- [02488] Ὅστε οὔτε ἐκεῖνό ἐστι φύσει τοιοῦτον, ἀλλ' ἀπὸ τῆς προαιρέσεως γίνεται τῆς σῆς καὶ τῆς παρακοῆς.
- [02489] Τί δαί;
- [02490] οὐκ ἀκάθαρτον τὸ ὕειον;
- [02491] Οὐδαμῶς, ὅταν μετὰ εὐχαριστίας λαμβάνηται, ὅταν μετὰ σφραγιδος, οὐδὲ ἄλλο οὐδέν.
- [02492] Ἀκάθαρτος ἢ προαίρεσις ἢ μὴ εὐχαριστοῦσα τῷ Θεῷ.
- [02493] Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔση διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἢ παρηκολούθηκας.
- [02494] Ταῦτα, ποῖα;
- [02495] Ἄπερ εἶπεν, ὅτι τὸ μυστήριον μέγα ἐστίν, ὅτι τὸ τούτων ἀπέχεσθαι, δαιμόνων ἐστίν, ὅτι διὰ λόγου καὶ ἐντεύξεως Θεοῦ τὰ βρώματα καθαρίζεται.
- [02496] Ἐντρεφόμενος, φησὶ, τοῖς λόγοις τῆς πίστεως καὶ τῆς διδασκαλίας ἢ παρηκολούθηκας.
- [02497] Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ·
- [02498] γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.
- [02499] Ταῦτα ὑποτιθέμενος, φησὶν.
- [02500] Ὁρᾷς οὐδαμοῦ τὴν αὐθεντιάν ἐνταῦθα, ἀλλὰ τὴν συγκατάβασιν;
- [02501] Ὑποτιθέμενος, φησὶν.
- [02502] Οὐκ εἶπεν, ἐπιτάττων, οὐκ εἶπε, παραγγέλλων, ἀλλὰ, Ὑποτιθέμενος·
- [02503] τουτέστιν, ὡς συμβουλεύων ταῦτα ὑποτίθεσο, καὶ τοὺς λόγους ἀνακίνει τοὺς περὶ πίστεως.
- [02504] Ἐντρεφόμενος, φησὶ, τὸ διηνεκὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς δηλῶν.
- [02505] β'.
- [02506] Ὅσπερ γὰρ τὴν τροφὴν ταύτην καθ' ἑκάστην ἡμέραν προσφερόμεθα, οὕτω, φησὶ, καὶ τοὺς περὶ πίστεως λόγους ἀεὶ λαμβάνωμεν, ἀεὶ τούτοις τρεφώμεθα.
- [02507] Τί ἐστὶν, Ἐντρεφόμενος;



- [02508] Μηρυκώμενος, συνεχῶς τὰ αὐτὰ στρέφων, ἀεὶ τὰ αὐτὰ μελετῶν·
- [02509] τροφήν γὰρ ἔχει οὐ τὴν τυχοῦσαν.
- [02510] Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ.
- [02511] Τίνας ἐνταῦθα λέγει;
- [02512] Τὰς Ἰουδαίων παρατηρήσεις.
- [02513] Καὶ μύθους αὐτάς φησι;
- [02514] Καὶ πάνυ, ἢ διὰ τὰς παραποιήσεις, ἢ διὰ τὸ ἄκαιρον.
- [02515] Τὸ γὰρ ἐν καιρῷ, χρήσιμον·
- [02516] χωρὶς δὲ τοῦ καιροῦ, οὐ μόνον ἄχρηστον, ἀλλὰ καὶ βλαβερόν.
- [02517] Ἐννόησον γὰρ μοι ἄνδρα μετὰ εἴκοσιν ἔτη τῷ μαστῷ προσάγοντα ἑαυτὸν τῆς τίτθης, πῶς ἐστι καταγέλαστος, διὰ τὸ ἄκαιρον.
- [02518] Ὅρα πῶς καὶ ἀκάθαρτα αὐτὰ εἶπε, καὶ γραώδη;
- [02519] τὸ μὲν διὰ τὸ <sup>[62.560]</sup> παλαιόν, τὸ δὲ διὰ τὸ ἐμποδίζειν τῇ πίστει.
- [02520] Τὸ γὰρ ὑπὸ φόβον ἄγειν τὴν ἀνωτέρω τούτων γενομένην ψυχὴν, τῶν ἀκαθάρτων ἐστὶ παραγγελμάτων.
- [02521] Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν, τουτέστι, πρὸς πίστιν καθαρὰν καὶ βίον ὀρθόν·
- [02522] τοῦτο γὰρ ἐστὶν εὐσέβεια.
- [02523] Γυμνασίας ἄρα χρειαί ἡμῖν.
- [02524] Ἡ γὰρ σωματικὴ γυμνασία, φησὶ, πρὸς ὀλίγον ἐστὶν ὠφέλιμος.
- [02525] Τινὲς περὶ τῆς νηστείας τοῦτο φασιν εἰρησθαι·
- [02526] ἀλλ' ἄπαγε, οὐκ ἐστὶ σωματικὴ γυμνασία, ἀλλὰ πνευματικὴ.
- [02527] Εἰ γὰρ σωματικὴ ἦν, τὸ σῶμα ἔτρεφεν ἄν·
- [02528] εἰ δὲ τήκει αὐτὸ καὶ λεπτύνει καὶ κατισχυοῖ, οὐκ ἐστὶ σωματικὴ.
- [02529] Οὐκ ἄρα περὶ τῆς τοῦ σώματος ἀσκήσεώς φησιν.
- [02530] Ὡστε ἡμῖν δεῖ τῆς κατὰ ψυχὴν γυμνασίας·
- [02531] ἐκείνη γὰρ οὐκ ἔχει κέρδος, ἀλλ' ὀλίγον ὠφέλησε τὸ σῶμα·
- [02532] ἢ δὲ τῆς εὐσεβείας ἀσκήσις τὸν καρπὸν καὶ ἐν τῷ μέλλοντι ἀποδίδωσι, καὶ ἐνταῦθα ἀνακτᾶται, καὶ ἐκεῖ.
- [02533] Πιστὸς ὁ λόγος.
- [02534] Τουτέστιν, ἀληθής, ὅτι καὶ ἐνταῦθα καὶ ἐκεῖ.
- [02535] Ὅρα πῶς πανταχοῦ τοῦτο ἐπάγει;
- [02536] οὐ δεῖται κατασκευῆς, ἀλλ' ἀποφαίνεται·
- [02537] πρὸς γὰρ Τιμόθεον ἦν ὁ λόγος αὐτῷ.
- [02538] Ἄρα καὶ ἐνταῦθα ἐν ἐλπίσιν ἐσμὲν χρησταῖς.
- [02539] Ὁ γὰρ μηδὲν ἑαυτῷ συνειδῶς πονηρόν, ὁ μυρία κατορθῶν, καὶ ἐνταῦθα γάννυται·
- [02540] ὥσπερ οὖν ὁ πονηρὸς οὐκ ἐκεῖ μόνον, ἀλλὰ καὶ ἐνταῦθα κολάζεται, φόβῳ συζῶν διηνεκῶς, οὐδενὶ μετὰ παρόρησίας ἀντιβλέψαι τολμῶν, τρέμων, ὠχρίων, ἀγωνίων.
- [02541] Ἡ οὐ τοιοῦτοι οἱ πλεονέκται, οἱ κλέπται, οὐ θαρρόυντες ὑπὲρ ὧν ἔχουσιν;
- [02542] οἱ μοιχοί, οἱ ἀνδροφόνοι οὐ χαλεπωτάτην ζῶσι ζωὴν, μετὰ ὑποψίας τὸν ἥλιον ὀρῶντες αὐτόν;

- [02543] τοῦτο οὖν ζώῃ;
- [02544] Οὐδαμῶς, ἀλλὰ θάνατος χαλεπός.
- [02545] Εἰς τοῦτο γὰρ, φησὶ, κοπιῶμεν, καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι Σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.
- [02546] Ὡσεὶ ἔλεγε·
- [02547] Τίνος γὰρ ἔνεκεν κόπτομεν ἑαυτοὺς, εἰ μὴ τὰ μέλλοντα προσεδοκῶμεν;
- [02548] τίνας δὲ ἔνεκεν πάντες ἡμῖν ὀνειδίζουσιν;
- [02549] οὐ δεινὰ, φησὶ, τοσαῦτα πεπόνθαμεν;
- [02550] οὐχ ὕβρεις καὶ λοιδορίας καὶ μυρία κακά;
- [02551] εἰκῆ οὖν ταῦτα ὑπεμείναμεν;
- [02552] εἰ μὴ ἐπὶ Θεῷ ζῶντι ἠλπίκαμεν, τίνας ἔνεκεν ταῦτα ὑπεμείναμεν;
- [02553] Εἰ δὲ τοὺς ἀπίστους σώζει ἐνταῦθα, πολλῷ μᾶλλον τοὺς πιστοὺς ἐκεῖ.
- [02554] Ποίαν λέγει σωτηρίαν;
- [02555] Τὴν ἐκεῖ.
- [02556] Ὅς ἐστι, φησὶ, Σωτὴρ πάντων, μάλιστα πιστῶν.
- [02557] Τουτέστι, πλείονα σπουδὴν περὶ τοὺς πιστοὺς ἐνδείκνυται.
- [02558] Τέως τὴν ἐνταῦθά φησι.
- [02559] Καὶ πῶς τῶν πιστῶν ἐστι, φησὶ, Σωτὴρ;
- [02560] Εἰ μὴ γὰρ Σωτὴρ ἦν, οὐδὲν ἂν ἐκάλυπεν ὑπὸ πάντων πολεμουμένους πάσαι διεφθάρθαι.
- [02561] Ἐνταῦθα καὶ παρορμᾷ αὐτὸν πρὸς τοὺς κινδύνους, ὥστε μὴ ἐκλυθῆναι Θεὸν ἔχοντα τοιοῦτον, μήτε τῆς παρ' ἑτέρων συμμαχίας δεῖσθαι, ἀλλ' ἕκοντι πάντα φέρειν γενναίως·
- [02562] ἐπεὶ καὶ οἱ πρὸς τὰ βιωτικὰ κεχηνότες, πρὸς τὴν ἐλπίδα τοῦ κέρδους ὀρῶντες ἐγχειροῦσι τοῖς πράγμασιν.
- [02563] Ἄρα ἔσχατός ἐστι λοιπὸν ὁ καιρός.
- [02564] Ἐν ὑστέροις γὰρ καιροῖς, φησὶν, ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμόνων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, κωλύόντων γαμεῖν.
- [02565] Τί οὖν;
- [02566] ἡμεῖς οὐ κωλύομεν, φησὶ, γαμεῖν;
- [02567] Οὐ κωλύομεν, μὴ γένοιτο, βουλομένους, ἀλλὰ τοὺς μὴ βουλομένους γαμεῖν προτρέπομεν ἐπὶ τὴν παρθενίαν.
- [02568] Ἔτερόν ἐστι κωλύσαι καὶ ἕτερον κύριον ἀφεῖναι τῆς προαιρέσεως·
- [02569] ὁ μὲν γὰρ κωλύων, καθάπαξ τοῦτο ποιεῖ·
- [02570] ὁ δὲ ὡς ἐπὶ μείζονα τὴν παρθενίαν ἐνάγων, οὐ κωλύων γαμεῖν τοῦτο ποιεῖ, ἀλλὰ προτρέπων παρθενεύειν.
- [02571] Κωλύόντων, <sup>[62.561]</sup> φησὶν, γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς, καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.
- [02572] Καλῶς εἶπεν, Ἐπεγνωκόσι τὴν ἀλήθειαν.
- [02573] Ἄρα τὰ πρότερα τύπος ἦν·
- [02574] οὐδὲν γὰρ φύσει ἀκάθαρτον, ἀλλὰ παρὰ τὴν συνείδησιν τοῦ μεταλαμβάνοντος γίνεται.
- [02575] Καὶ τίνας οὖν ἔνεκεν τῶν πολλῶν αὐτοὺς βρωμάτων ἀπήγαγε·
- [02576] Τὴν πολλὴν ἐκκόπτων τρυφήν.
- [02577] Ἄλλ' εἰ μὲν εἶπεν, ὅτι Διὰ τρυφήν μὴ ἐσθίετε, οὐκ ἂν ἠνέσχοντο·

- [02578] νῦν δὲ εἰς νόμου αὐτὸ κατέκλεισεν ἀνάγκην, ἵνα τῷ μείζονι φόβῳ μᾶλλον ἀπόσχωνται.
- [02579] Ἐπεὶ ὅτι τοῦ υἱὸς ἀκαθαρότερόν ἐστιν ὁ ἰχθὺς, παντὶ που δηλόν·
- [02580] ἀλλ' ὅμως ἐκείνων οὐκ ἀπήγαγεν.
- [02581] Ὅσον δὲ αὐτοῖς χαλεπὸν ἦν ἡ τρυφή, ἄκουε καὶ τοῦ Μωϋσέως λέγοντος·
- [02582] Ἐφαγε, καὶ ἐλιπάνθη, καὶ ἐπαχύνθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος.
- [02583] Ἔστι δὲ καὶ ἄλλη αἰτία.
- [02584] Ἴνα γὰρ στενοχωρηθέντες λοιπὸν ἐπὶ βόας ἔλθωσι, καὶ σφάττωσι πρόβατα, εἰκότως διὰ τὸν Ἄπιν καὶ τὸν μόσχον τῶν λοιπῶν ἀπειροῦσεν·
- [02585] ἀκάθαρος γὰρ ἐκεῖνος, ἀχάριστος, μιᾶρὸς καὶ βέβηλος.
- [02586] γ'.
- [02587] Ταῦτα ὑποτίθεσο, ταῦτα μελέτα·
- [02588] τὸ γὰρ, Ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, τοῦτό ἐστι.
- [02589] Μὴ τοῖς ἄλλοις μόνον παραίνει, φησὶν, ἀλλὰ καὶ αὐτὸς ἐν αὐτοῖς ἔχε τὴν μελέτην.
- [02590] Ἐντρεφόμενος γὰρ, φησὶ, τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἢ παρηκολούθηκας.
- [02591] Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ.
- [02592] Διὰ τί μὴ εἶπεν, Ἀνέχου τῶν τοιούτων, ἀλλὰ, Παραίτοῦ;
- [02593] Τὴν τελείαν ἀποφυγὴν αἰνιττόμενος διὰ τούτου.
- [02594] Ὁ δὲ λέγει, τοιοῦτόν ἐστι·
- [02595] Μηδὲ εἰς γυμνασίαν ποτὲ καθῆς σεαυτὸν διαλεγόμενος πρὸς ἐκείνους, ἀλλὰ ταῦτα τοῖς αὐτοῦ παραίνει.
- [02596] Οὐ γὰρ ἔστι πρὸς τοὺς διεστραμμένους μαχόμενον ὀνησαί τί ποτε, πλὴν εἴ ποτε οἰόμεθ' αἰτιᾶ βλάβην γίνεσθαι, ὡς δι' ἀσθένειαν παραιτουμένων ἡμῶν τὴν πρὸς ἐκείνους διάλεξιν.
- [02597] Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
- [02598] τουτέστι, πρὸς βίον καθαρὸν, πρὸς πολιτείαν ἀρίστην.
- [02599] Ὁ δὲ γυμναζόμενος, καὶ καιροῦ μὴ ὄντος ἀγώνων, αὐτὸς ὡς ἀγωνιζόμενος ἅπαντα ποιεῖ, πάντων ἀπέχεται, ἐναγωνιὸς ἐστίν, ἰδρωτὰς ἔχει πολλούς.
- [02600] Γύμναζε, φησὶ, σεαυτὸν πρὸς εὐσέβειαν.
- [02601] Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος·
- [02602] ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
- [02603] Καὶ τίνος ἔνεκεν, φησὶν, ἐμνήσθη ταύτης τῆς σωματικῆς γυμνασίας;
- [02604] Ἀπὸ συγκρίσεως τὴν ὑπερχρῆν ταύτης δηλῶν, ὅτι ἐκείνη μὲν καὶ πόνους ἔχουσα πολλούς, οὐδὲν ἔχει τὸ κέρδος, οὐδὲ ἄξιον λόγου, αὕτη δὲ διηνεκὲς καὶ ἀφθονον.
- [02605] Ὅσπερ ὅταν λέγη, Κοσμεῖν ἑαυτὰς μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.
- [02606] Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος.
- [02607] Εἰς τοῦτο γὰρ κοπιῶμεν καὶ ὀνειδιζόμεθα.
- [02608] Παῦλος ὀνειδίζετο, καὶ σὺ ἀσχάλλεις;
- [02609] Παῦλος ἐκοπία, καὶ σὺ τρυφᾶν βούλεις;
- [02610] Ἀλλ' οὐκ ἂν ἐκεῖνος τρυφῶν τοσούτων ἐπέτυχεν ἀγαθῶν.
- [02611] Εἰ γὰρ τὰ βιωτικὰ πράγματα καὶ ἐπίκηρα καὶ φθαρτὰ πόνων χωρὶς καὶ ἰδρωτῶν οὐδέποτε παραγίνεται τοῖς ἀνθρώποις, πολλῶ μᾶλλον τὰ πνευματικά.
- [02612] Ναί, φησὶν, ἀλλ' ἀπὸ κληρονομίας πολ [62.562] λοῖς πολλάκις παρεγένετο.

- [02613] Ἀλλὰ κὰν αὐτὰ παραγίνηται, ἢ φυλακὴ ἢ τούτων καὶ ἡ σωτηρία πόνων οὐκ ἔστι χωρὶς, ἀλλὰ δεῖ πονεῖν καὶ ταλαιπωρεῖσθαι τῶν κεκτημένων οὐχ ἤττον·
- [02614] καὶ οὐπω λέγω, ὅτι πολλὰ πονήσαντες, ἢ καὶ πολλοὶ ταλαιπωρηθέντες, ἐψεύσθησαν πρὸς αὐτὰ τοῦ λιμένος τὰ στόματα, πνεύματός ποθεν ἐμπεσόντος, καὶ ἐν αὐταῖς ταῖς ἐλπίσι τῶν ἀγαθῶν τὸ ναυάγιον ἐργασαμένου.
- [02615] Παρὰ δὲ ἡμῖν οὐδὲν τοιοῦτόν ἐστι·
- [02616] Θεὸς γὰρ ἐστὶν ὁ ἐπαγγελλόμενος, καὶ Ἡ ἐλπίς οὐ κατασχύνει.
- [02617] Ἡ οὐκ ἴστε καὶ ὑμεῖς, ἅτε ἐν τοῖς βιωτικοῖς στρεφόμενοι πράγμασι, πόσοι μετὰ μυρίους πόνους οὐκ ἀπώναντο τῶν καρπῶν, ἢ θανάτου πολλακίς προαπενεγκόντος αὐτοῦς, ἢ πραγμάτων μεταβολῆς γενομένης, ἢ νόσου προσπεσοῦσης, ἢ συκοφαντῶν ἐπιτεθέντων, ἢ καὶ ἄλλης τινὸς αἰτίας (πολλὰ δὲ τὰ ἀνθρώπινα) κεναῖς αὐτοῦς ἀπαγαγούσης χειρὸς;
- [02618] Τί δὲ, φησὶ, τοὺς ἐπιτυχάνοντας οὐχ ὀρέας, τοὺς δὲ ὀλίγων πόνων μεγάλα κτησαμένους ἀγαθὰ;
- [02619] Ποῖα ἀγαθὰ;
- [02620] χρήματα, καὶ οἰκίας, καὶ πλέθρα γῆς τόσα καὶ τόσα, καὶ ἀνδραπόδων ἀγέλας, καὶ σταθμὸν ἀργυρίου καὶ χρυσίου;
- [02621] ταῦτα λέγεις ἀγαθὰ, καὶ οὐκ ἐγκαλύπτῃ οὐδὲ καταδύῃ, ἄνθρωπος περὶ οὐρανοῦ φιλοσοφεῖν προστεταγμένος, καὶ πρὸς τὰ τῆς γῆς κεκηνῶς πράγματα, καὶ ἀγαθὰ καλῶν ἅ μηδενός ἐστὶν ἄξια λόγου;
- [02622] Εἰ ταῦτα ἀγαθὰ, πάντως καὶ τοὺς κεκτημένους αὐτὰ ἀγαθοὺς δεῖ καλεῖν·
- [02623] ὁ γὰρ ἀγαθὸν τι ἔχων, πῶς οὐκ ἀγαθός;
- [02624] Τί οὖν, εἰπέ μοι;
- [02625] ὅταν οἱ κεκτημένοι αὐτὰ πλεονεκτῶσιν, ἀρπάζωσιν, ἀγαθοὺς αὐτοὺς καλέσομεν;
- [02626] Εἰ γὰρ ἀγαθὸν ὁ πλοῦτος, ἀπὸ δὲ πλεονεξίας συνάγεται, ὅσῳ ἂν αὐξῆται, τοσοῦτῳ μᾶλλον τὸν ἔχοντα ἀγαθὸν ποιήσει νομίζεσθαι.
- [02627] Ἄρα οὖν ἀγαθὸς ὁ πλεονεκτῶν;
- [02628] Εἰ δὲ ὁ πλοῦτος ἀγαθός, ὑπὸ δὲ πλεονεξίας αὐξεται, ὅσῳ ἂν πλεονεκτῇ, ἀγαθώτερος ἔσται.
- [02629] Εἶδες τὴν ἐναντίωσιν;
- [02630] Ἀλλὰ ἂν μὴ πλεονεκτῇ, φησὶ.
- [02631] Καὶ πῶς ἐνὶ γενέσθαι;
- [02632] ὀλέθριον γὰρ τὸ πάθος, καὶ οὐκ ἔστιν, οὐκ ἔστι μὴ ἀδικοῦντα πλουτεῖν.
- [02633] Τοῦτο καὶ ὁ Χριστὸς ἀπεφήνατο λέγων, Ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας.
- [02634] Τί οὖν, φησὶν, ἂν παρὰ πατρὸς δέξηται τὸν κληρὸν;
- [02635] Τὰ ἐξ ἀδικίας συλλεγέντα ἐδέξατο.
- [02636] Οὐ γὰρ δὴ ἀπὸ τοῦ Ἀδάμ ὁ πρόγονος ἐκείνου πλούσιος ἦν, ἀλλὰ πολλοὺς ἐτέρους εἰκὸς πρὸ ἐκείνου γεγενῆσθαι, εἶτα ἐν τοῖς πολλοῖς εὗρεθῆναί τινα ἀδικῶς τὰ τῶν ἄλλων εἰληφότα καὶ καρπούμενον.
- [02637] Τί οὖν;
- [02638] Ἀβραάμ, φησὶν, ἀδικὸν πλοῦτον εἶχε;
- [02639] τί δὲ ὁ Ἰώβ, ὁ ἄμεμπτος, ὁ δίκαιος, ὁ ἀληθινός, ὁ θεοσεβής, ὁ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος;
- [02640] Ὁ πλοῦτος ἐκείνους οὐκ ἐν χρυσῷ ἦν, οὐδὲ ἐν ἀργύρῳ, οὐδὲ ἐν οἰκοδομήμασιν, ἀλλ' ἐν θρέμμασιν·
- [02641] ἄλλως δὲ καὶ θεόπλουτος οὗτος ἦν.
- [02642] Ὅτι γὰρ ἐν θρέμμασιν ἦν, εὐδηλον ἐκεῖθεν·
- [02643] καταλέγων γὰρ ὁ τὸ βιβλίον γραψας τὰ συμβεβηκότα τῷ μακαρίῳ ἐκείνῳ, καὶ λέγων, ὅτι ἀπέθανον αὐτῷ κάμηλοι, καὶ ἵπποι θήλειαι καὶ ὄνοι, οὐκ εἶπεν ὅτι καὶ χρυσοῦ θησαυροὺς ἐλθόντες ἀφήρπασαν.
- [02644] Ἄλλως δὲ, καὶ ὁ Ἀβραάμ πλούσιος ἦν·
- [02645] ἀλλ' ἐν οἰκέταις.

- [02646] Τί οὖν;
- [02647] οὐκ ἠγόρασε τούτους;
- [02648] Οὐδαμῶς·
- [02649] διὰ τοῦτο εἶπεν ἡ Γραφή, ὅτι οἰκογενεῖς ἦσαν οἱ τριακόσιοι δέκα καὶ ὀκτώ.
- [02650] Καὶ πρόβατα καὶ βόες ἦσαν αὐτῶ.
- [02651] Πόθεν οὖν χρυσίον ἔπεμψε τῇ Ρεβέκκα;
- [02652] Ἀπὸ τῆς Αἰγύπτου δῶρα λαβῶν, οὐ βιασάμενος, οὐδὲ ἀδικήσας.
- [02653] δ'.
- [02654] Εἰπέ γάρ μοι, πόθεν σὺ πλουτεῖς;
- [02655] παρὰ τίνος [62.563] λαβῶν;
- [02656] τί δὲ ἕτερος πόθεν;
- [02657] Παρὰ τοῦ πάππου, φησὶ, παρὰ τοῦ πατρός.
- [02658] Δυνήση οὖν μέχρι πολλοῦ τοῦ γένους ἀνιών, οὕτω δεῖξαι τὴν κτῆσιν δικαίαν οὔσαν;
- [02659] Ἀλλ' οὐκ ἂν ἔχοις, ἀλλ' ἀνάγκη τὴν ἀρχὴν αὐτῆς καὶ τὴν ῥίζαν ἀπὸ ἀδικίας εἶναί τινος.
- [02660] Πόθεν;
- [02661] Ὅτι ὁ Θεὸς ἐξ ἀρχῆς οὐ τὸν μὲν πλούσιον ἐποίησε, τὸν δὲ πένητα, οὐδὲ παραγαγὼν, τούτῳ μὲν ἔδειξε χρυσίου θησαυροὺς πολλοὺς, ἐκεῖνον δὲ ἀπεστέρησε τῆς ἐρεῦνης, ἀλλὰ τὴν αὐτὴν πᾶσιν ἀνήκε γῆν.
- [02662] Πόθεν οὖν κοινῆς οὔσης, σὺ μὲν ἔχεις πλέθρα τόσα καὶ τόσα, ὁ δὲ πλησίον οὐδὲ κύαθον γῆς;
- [02663] Ὁ πατήρ μοι, φησὶ, παρῆδωκεν.
- [02664] Ἐκεῖνος δὲ παρὰ τίνος παρέλαβε;
- [02665] Παρὰ τῶν προγόνων.
- [02666] Ἀλλὰ ἀνάγκη πάντως ἀνιόντα εὐρεῖν τὴν ἀρχὴν.
- [02667] Ἐγένετο πλούσιος ὁ Ἰακώβ, ἀλλὰ τῶν πόνων λαβῶν τὸν μισθόν.
- [02668] Πλήν ἀλλ' οὐδὲ ὑπὲρ τούτων ἀκριβολογοῦμαι·
- [02669] ἔστω δίκαιος ὁ πλοῦτος, καὶ πάσης ἀρπαγῆς ἀπηλλάχθω·
- [02670] οὐ γὰρ δὴ σὺ ὑπεύθυνος περὶ ὧν ὁ πατήρ ἐπλεονέκτησεν·
- [02671] ἔχεις μὲν γὰρ τὰ ἐκ τῆς ἀρπαγῆς, ἀλλ' οὐχ ἤρπασας σύ.
- [02672] Πλήν ἀλλὰ συγκεκριθήσθω μὴδὲ ἐκεῖνον ἠρπακέναι, ἀλλὰ ποθεν ἀπὸ γῆς ἀναβλυσθέντα τὸν χρυσὸν ἔχειν·
- [02673] τί οὖν;
- [02674] παρὰ τοῦτο ἀγαθὸς ὁ πλοῦτος;
- [02675] Οὐδαμῶς.
- [02676] Ἀλλ' οὐδὲ πονηρὸς, φησὶν.
- [02677] Ἐὰν μὴ πλεονεκτῇ, οὐ πονηρὸς, ἐὰν μεταδιδῶ τοῖς δεομένοις·
- [02678] ἐὰν δὲ μὴ μεταδιδῶ, πονηρὸς καὶ ἐπίβουλος.
- [02679] Ἔως ἂν μὴ ποιῇ, φησὶ, κακὸν, οὐ κακὸς, κἂν ἀγαθὸν μὴ ἐργάζεταιται.
- [02680] Καλῶς·
- [02681] τοῦτο δὲ οὐ κακὸν τὸ μόνον ἔχειν τὰ Δεσποτικά, τὸ μόνον ἀπολαύειν τῶν κοινῶν;

[02682] ἡ οὐχὶ τοῦ Θεοῦ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς;

[02683] Εἰ τοίνυν τοῦ Δεσπότη τοῦ κοινοῦ τὰ ἡμέτερα, ἄρα καὶ τῶν συνδούλων τῶν ἡμετέρων·

[02684] τὰ γὰρ τοῦ Δεσπότη πάντα κοινά.

[02685] Ἡ οὐχ ὀρώμεν καὶ ἐν ταῖς μεγάλαις οἰκίαις οὕτω ταῦτα διατεταγμένα;

[02686] οἶον, πᾶσιν ἐξ ἴσου τὸ σιτομέτριον δίδοται·

[02687] ἀπὸ τῶν δεσποτικῶν γὰρ ἔξεισι θησαυρῶν·

[02688] ἡ οἰκία ἡ δεσποτικὴ πᾶσιν ἀνεῖται.

[02689] Κοινὰ καὶ τὰ βασιλικά πάντα, αἱ πόλεις, αἱ ἀγοραὶ, οἱ περιπάτοι πᾶσιν εἰσι κοινοὶ, πάντες τὸ ἴσον μετέχομεν.

[02690] Θέα γάρ μοι Θεοῦ οἰκονομίαν·

[02691] Ἐποίησεν εἶναι τινα κοινὰ, ἵνα κἂν ἀπ' ἐκείνων καταιδέσῃ τὸ ἀνθρώπινον γένος, οἶον τὸν ἀέρα, τὸν ἥλιον, τὸ ὕδωρ, τὴν γῆν, τὸν οὐρανόν, τὴν θάλατταν, τὸ φῶς, τοὺς ἀστέρας, καθάπερ ἀδελφοῖς πάντα ἐξ ἴσης διανέμει.

[02692] Ὁφθαλμοὺς πᾶσι τοὺς αὐτοὺς ἐδημιούργησε, σῶμα τὸ αὐτὸ, ψυχὴν τὴν αὐτὴν, ὁμοίαν τὴν κατασκευὴν ἐν πᾶσιν, ἀπὸ γῆς τὰ πάντα, καὶ ἀπὸ ἑνὸς ἀνδρὸς πάντα, ἐν τῇ αὐτῇ οἰκίᾳ πάντα.

[02693] Ἀλλ' οὐδὲν τούτων ἡμᾶς ἐνέτρεψεν.

[02694] Ἐποίησε καὶ ἄλλα κοινὰ, οἶον λουτρὰ, πόλεις, ἀγορὰς, περιπάτους.

[02695] [62.564] Καὶ θέα πῶς ἐν τοῖς κοινοῖς οὐδεμία μάχη, ἀλλὰ πάντα εἰρηνικά.

[02696] Ὅταν δέ τις παρασπάσαι τι ἐπιχειρήσῃ, καὶ ἴδιον ποιήσῃ, τότε ἡ ἔρις ἐπεισέρχεται, ὥσπερ αὐτῆς τῆς φύσεως ἀγανακτοῦσης, ὅτι δὴ, πάντοθεν ἡμᾶς συνάγοντος τοῦ Θεοῦ, ἡμεῖς φιλονεικοῦμεν διαίρειν ἑαυτοὺς, καὶ ἀποσπᾶν ἐν τῷ ἰδιοποιεῖσθαι, καὶ λέγειν, Τὸ σὸν, καὶ Τὸ ἐμὸν, τὸ ψυχρὸν τοῦτο ῥῆμα·

[02697] τότε γὰρ μάχη, τότε ἀηδία.

[02698] Ἐνθα δὲ τοῦτο οὐκ ἔστιν, οὐδὲ μάχη οὐδὲ φιλονεικία τίκεται·

[02699] ὥστε τοῦτο μᾶλλον ἐκείνου συγκεκλήρωται ἡμῖν, καὶ κατὰ φύσιν ἐστί.

[02700] Διὰ τί μηδεὶς ὑπὲρ ἀγορᾶς ποτε δικάζεται;

[02701] Ἄρα οὐχ ὅτι κοινὴ πάντων ἐστίν;

[02702] Ὑπὲρ δὲ οἰκίας πάντας ὀρώμεν δικαζομένους, ὑπὲρ χρημάτων.

[02703] Καὶ τὰ μὲν ἀναγκαῖα κοινὰ ἡμῖν πρόκειται·

[02704] ἡμεῖς δὲ οὐδὲ ἐν τοῖς ἐλαχίστοις τὸ κοινὸν φυλάττομεν.

[02705] Καὶ μὴν διὰ τοῦτο ἡμῖν ἐκεῖνα ἀνῆκεν, ἵνα παιδευθῶμεν ἀπ' ἐκείνων καὶ ταῦτα ἔχειν κοινῶς·

[02706] ἡμεῖς δὲ οὐδὲ οὕτω παιδευόμεθα.

[02707] Ἀλλ' ὅπερ ἔφην, πῶς ὁ τὸν πλοῦτον ἔχων ἀγαθός;

[02708] Οὐκ ἐνὶ τοῦτο, ἀλλ' ἀγαθός, ἐὰν ἑτέροις μεταδῷ·

[02709] ὅταν μὴ ἔχη, τότε ἀγαθός·

[02710] ὅταν ἑτέροις αὐτὸν δῷ, τότε ἀγαθός·

[02711] ἕως δ' ἂν ἔχη, οὐκ ἂν εἶη ἀγαθός.

[02712] Τοῦτο οὖν ἀγαθόν, ὃ κατεχόμενον μὲν πονηροὺς δεῖκνυσιν, ἢ ἀπόκτησις δὲ ἀγαθός;

[02713] Οὐκ ἄρα τὸ ἔχειν χρήματα ἀγαθόν, ἀλλὰ τὸ μὴ ἔχειν ἀγαθὸν ποιεῖ φαίνεσθαι.

[02714] Οὐκ ἄρα ὁ πλοῦτος ἀγαθόν.

[02715] Ἄν δὲ καὶ παρὸν λαβεῖν, μὴ λάβης, πάλιν ἀγαθός.

[02716] Εἰ τοίνυν καὶ ἔχοντες τοῦτον, ἂν τοῖς ἄλλοις μεταδοίμεν, ἢ διδόμενον οὐ λαμβάνοντες, τότε ἐσμέν ἀγαθοὶ, ἂν δὲ λάβωμεν ἢ κτησώμεθα, οὐκ ἀγαθοὶ, πῶς ἀγαθὸν ἂν γένηται ὁ πλούτος;

[02717] Μὴ τοίνυν κάλει τοῦτο ἀγαθόν.

[02718] Διὰ τοῦτο αὐτὸν οὐκ ἔχεις, ἐπειδὴ ἀγαθὸν αὐτὸν νομίζεις, ἐπειδὴ, ἐπτόησαι περὶ αὐτόν.

[02719] Κάθαρόν σου τὴν διάνοιαν, τὴν κρίσιν ἔχε διηκριβωμένην, καὶ τότε ἔση ἀγαθός·

[02720] μάθε τίνα ἐστὶ τὰ ὄντως ἀγαθὰ.

[02721] Τίνα δὲ ταῦτά ἐστιν;

[02722] Ἀρετὴ, φιλανθρωπία·

[02723] ταῦτα ἀγαθὰ, οὐκ ἐκεῖνος.

[02724] Κατὰ τοῦτον τὸν κανόνα ἐὰν ἦς ἐλεήμων, ὅσω ἂν ἦς πλέον, τοσοῦτῳ ἀγαθός καὶ εἰ καὶ νομίζῃ·

[02725] ἂν δὲ πλούσιος ἦς, οὐκέτι.

[02726] Οὕτω γενώμεθα οὖν ἀγαθοὶ, ἵνα καὶ ὦμεν ἀγαθοὶ, καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, ἐν Ἰησοῦ Χριστῷ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[02727] Ἀμήν.

[02728] ΟΜΙΛΙΑ ΙΓ'.

[02729] Παράγγελλε ταῦτα καὶ δίδασκε.

[02730] Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

[02731] Ἔως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

[02732] Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

[02733] α'.

[02734] Τῶν πραγμάτων τὰ μὲν διδασκαλίας δεῖται, τὰ δὲ ἐπιταγῆς.

[02735] Ἄν τοίνυν ἐπιτάτῃς ὑπὲρ ὧν διδάσκειν χρή, καταγέλαστος ἔση·

[02736] πάλιν, ἂν διδάσκῃς ὑπὲρ ὧν ἐπιτάττειν χρή, τὸ αὐτὸ ὑπομένεις ὁμοίως.

[02737] Οἷόν τι λέγω·

[02738] Τὸ μὴ εἶναι πονηρὸν, ὑπὲρ τούτου οὐ διδάσκειν χρή, ἀλλ' ἐπιτάττειν, καὶ ἀπαγορεύειν μετὰ <sup>[62.564]</sup> πλείονος αὐθεντίας·

[02739] τὸ μὴ Ἰουδαῖζειν, ἐπιταγῆς δεῖται.

[02740] Ἄν μέντοι λέγῃς, ὅτι δεῖ τὰ ὑπάρχοντα κενοῦν, ὅτι δεῖ παρθενεύειν, ἂν περὶ πίστεως διαλέγῃ, ἐνταῦθα διδασκαλίας χρεῖα.

[02741] Διὰ τοῦτο ἀμφότερα τίθησιν ὁ Παῦλος.

[02742] Παράγγελλε καὶ δίδασκε, φησίν.

[02743] Οἷον εἰ τις ἔχει περίαπτα, ἢ εἰ τι ἕτερον τοιοῦτον, ὅταν εἰδότες αὐτὰ πονηρὰ ὄντα πρᾶττωσι, παραγγελίας δεῖ μόνης·

[02744] ὅταν δὲ μὴ εἰδότες, διδασκαλίας.

[02745] Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, φησίν.

[02746] Ὅρας ὅτι καὶ ἐπιτάττειν χρή τὸν ἱερέα καὶ αὐθεντικώτερον διαλέγεσθαι, μὴ πάντα διδάσκειν;

[02747] Εὐκαταφρόνητον γὰρ πῶς πρᾶγμα ἢ νεότης ἀπὸ τῆς κοινῆς προλήψεως γέγονε·

[02748] διὰ τοῦτό φησι, Μηδεὶς σου <sup>[62.565]</sup> τῆς νεότητος καταφρονεῖτω.

[02749] Δεῖ γὰρ καὶ ἀκαταφρόνητον εἶναι τὸν διδάσκαλον.

[02750] Ποῦ οὖν τὸ ἐπιεικὲς, φησί;

- [02751] ποῦ οὖν τὸ πρᾶον, ἂν μὴ καταφρονῆται;
- [02752] Ἐν μὲν τοῖς πρὸς ἑαυτὸν καταφρονεῖσθω καὶ φερέτω·
- [02753] οὕτω γὰρ ἡ διδασκαλία κατορθοῦται τῇ μακροθυμίᾳ·
- [02754] ἐν δὲ τοῖς πρὸς ἑτέρους, μηκέτι·
- [02755] τοῦτο γὰρ οὐκ ἔστιν ἐπιεικεία, ἀλλὰ ψυχρότης.
- [02756] Ἄν μὲν ὕβρεις ἐκδικῆ τὰς εἰς ἑαυτὸν, ἂν λοιδορίας, ἂν ἐπιβουλάς, εἰκότως ἐγκαλεῖς·
- [02757] ἂν δὲ ὑπὲρ τῆς τῶν ἄλλων σωτηρίας, ἐπίταττε καὶ μετὰ αὐθεντίας προνόει.
- [02758] Ἐνταῦθα οὐκέτι ἐπιεικειᾶς χρεία, ἀλλ' αὐθεντίας, ἵνα μὴ τῷ κοινῷ λυμαίνηται.
- [02759] Ἦ τοῦτο φησιν, ἢ ἐκεῖνο·
- [02760] Μηδεὶς διὰ τὴν νεότητά καταφρονήσῃ σου·
- [02761] ἕως γὰρ ἀντίρροπον ἐπιδεικνύῃ βίον, οὐκέτι διὰ τὴν ἡλικίαν τις καταφρονήσῃ, ἀλλὰ καὶ θαυμάσει μᾶλλον.
- [02762] Διὰ τοῦτο καὶ ἐπάγει λέγων, Ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ, περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων.
- [02763] Τουτέστι, τὸ ἀρχέτυπον τοῦ βίου αὐτὸς ἔσο, ὥσπερ εἰκὼν προκείμενος, ὥσπερ νόμος ἔμψυχος, ὥσπερ κανὼν καὶ ὄρος τῆς εὐζωΐας.
- [02764] Τὸν γὰρ διδάσκαλον τοιοῦτον εἶναι χρή·
- [02765] Ἐν λόγῳ, ὡς καὶ φθέγγεσθαι μετ' εὐκολίας·
- [02766] Ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ τῇ ὀρθῇ, ἐν σωφροσύνῃ·
- [02767] Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παραινέσει, τῇ διδασκαλίᾳ.
- [02768] Τιμοθέῳ κελεύει προσέχειν τῇ ἀναγνώσει.
- [02769] Ἀκούωμεν ἅπαντες, καὶ παιδευόμεθα μὴ ἀμελεῖν τῆς τῶν θείων Γραφῶν μελέτης.
- [02770] Ἴδου πάλιν, Ἔως ἔρχομαι, φησίν.
- [02771] Ὅρα πῶς αὐτὸν παραμυθεῖται·
- [02772] εἰκὸς γὰρ αὐτὸν ἀπορφανισθέντα ζητεῖν.
- [02773] Ἔως ἔρχομαι, φησὶ, πρόσεχε τῇ ἀναγνώσει τῇ τῶν θείων Γραφῶν, τῇ παρακλήσει τῇ πρὸς ἀλλήλους, τῇ διδασκαλίᾳ τῇ πρὸς πάντας.
- [02774] Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας.
- [02775] Τὴν διδασκαλίαν ἐνταῦθα προφητεϊάν λέγει.
- [02776] Μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου.
- [02777] Οὐ περὶ πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ περὶ ἐπισκόπων·
- [02778] οὐ γὰρ δὴ πρεσβύτεροι τὸν ἐπίσκοπον ἐχειροτόνουν.
- [02779] Ταῦτα μελέτα, ἐν τούτοις ἴσθι.
- [02780] Ὅρα πῶς πολλάκις περὶ τῶν αὐτῶν αὐτῷ παρεγγυᾷ, δεῖξαι βουλόμενος, ὅτι μάλιστα πάντων ἐν τούτοις σπουδάζειν τὸν διδάσκαλον χρή·
- [02781] Ἐπεχε σεαυτῷ, φησὶ, καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς.
- [02782] Τουτέστι, Πρόσεχε σεαυτῷ, καὶ δίδασκε καὶ τοὺς λοιπούς.
- [02783] Τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις, καὶ τοὺς ἀκούοντάς σου.
- [02784] Καλῶς εἶπε, Καὶ σεαυτόν.
- [02785] Ὁ γὰρ τοῖς τῆς διδασκαλίας ἐντρεφόμενος λόγοις, πρότερον αὐτὸς καρποῦται τὴν ὠφέλειαν·
- [02786] ἐν τῷ γὰρ παραινεῖν ἑτέροις, καὶ ἑαυτὸν κατανύσσει.



- [02787] Οὐ γὰρ δὴ πρὸς Τιμόθεον ταῦτα εἴρηται, ἀλλὰ πρὸς πάντας.
- [02788] Εἰ δὲ τῷ νεκροῦς ἀνιστῶντι τοιαῦτα παραινεῖ, τί ἐροῦμεν ἡμεῖς;
- [02789] Καὶ ὁ Χριστὸς δὲ τὸ περὶ τῶν διδασκάλων αἰνίττεται λέγων·
- [02790] Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὃς ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
- [02791] Καὶ πάλιν ὁ μακάριος Παῦλος τὸ αὐτὸ παραινῶν φησιν·
- [02792] Ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν Γραφῶν τὴν ἐλπίδα ἔχωμεν.
- [02793] Καὶ μάλιστα πάντων αὐτὸς τοῦτο ἔπραττε, παρὰ τοὺς πόδας Γαμαλιήλου παιδευόμενος τὸν πατρῶον νόμον, ὥστε καὶ μετὰ ταῦτα αὐτὸν εἰκὸς προσέχειν τῇ ἀναγνώσει·
- [02794] ὁ γὰρ ἐτέροις ταῦτα παραινῶν, ἑαυτῷ προτέρῳ παρήνεσεν ἄν.
- [02795] Ὁρᾷς γοῦν αὐτὸν συνεχῶς <sup>[62.566]</sup> ταῖς τῶν προφητῶν κεχρημένον μαρτυρίαις, καὶ θεωροῦντα τὰ ἐν αὐταῖς·
- [02796] Εἶτα Παῦλος μὲν προσέχει τῇ ἀναγνώσει (οὐ γὰρ ἐστὶ μικρὰν ἀπὸ τῶν Γραφῶν ὠφέλειαν καρπώσασθαι)·
- [02797] ἡμεῖς δὲ ῥαθυμοῦμεν καὶ παρέργως ἀκούομεν;
- [02798] καὶ πόσης οὐκ ἂν εἴημεν κολάσεως ἄξιοι;
- [02799] Ἵνα σου γὰρ ἡ προκοπὴ φανερὰ ᾖ, φησὶν, ἐν πᾶσιν.
- [02800] β'.
- [02801] Ὁρᾷς ὅτι ἠβούλετο αὐτὸν καὶ ἐν τούτῳ μέγαν γενέσθαι καὶ θαυμαστόν;
- [02802] Διὰ τοῦτο οὕτως εἶπε, δεικνὺς ὅτι ἐδεῖτο αὐτοῦ ἔτι.
- [02803] Τί ἐστίν, Ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσι;
- [02804] Μὴ ἐν τῷ βίῳ, φησὶ, μόνον, ἀλλὰ καὶ ἐν τῷ λόγῳ τῷ διδασκαλικῷ.
- [02805] Πρεσβυτέρῳ μὴ ἐπιπλήξης.
- [02806] Ἄρα τὸ ἀξίωμα νῦν φησιν;
- [02807] Οὐκ ἔγωγε οἶμαι, ἀλλὰ περὶ παντὸς γεγηρακότος.
- [02808] Τί οὖν ἂν δέηται διορθώσεως;
- [02809] Οὐκ ἐπιπλήξης, φησὶν, ἀλλ' ὡς ἂν εἰ πρὸς πατέρα, φησὶ, προσενεχθείης ἀμαρτόντα, οὕτω καὶ πρὸς ἐκεῖνον διαλέγου.
- [02810] Πρεσβυτέρας ὡς μητέρας, νεωτέρους ὡς ἀδελφούς, νεωτέρας ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.
- [02811] Αὐτὴ τοῦ πράγματος ἡ φύσις φορτικὸν τί ἐστὶ, τὸ ἐλέγχεσθαι λέγω, καὶ μάλιστα ὅταν καὶ εἰς γέροντα γένηται·
- [02812] ἂν δὲ καὶ παρὰ νέου, τριπλοῦν γίνεται τὸ τῆς προπετείας.
- [02813] Παραμυθεῖται οὖν αὐτὸ τῷ τρόπῳ καὶ τῇ προσηνεῖᾳ.
- [02814] Ἐνεστι γὰρ ἀνεπαχθῶς ἐλέγχειν, εἴ τις θέλει τοῦτο ἀσκεῖν·
- [02815] πολλῆς μὲν γὰρ συνέσεώς ἐστίν, ἔνεστι δέ.
- [02816] Νεωτέρους ὡς ἀδελφούς, φησὶ.
- [02817] Διὰ τί καὶ ἐνταῦθα τοῦτο παρήνεσε;
- [02818] Τὸ θρασὺ πάλιν διὰ τὴν ἡλικίαν αἰνιττόμενος.
- [02819] Δεῖ τοίνυν καὶ ἐνταῦθα παραμυθεῖσθαι τὸ πρᾶγμα τῇ ἐπιεικείᾳ.
- [02820] Νεωτέρας, φησὶν, ὡς ἀδελφάς·
- [02821] καὶ προσέθηκεν, Ἐν πάσῃ ἀγνείᾳ.

- [02822] Μή μοι, φησί, τὴν τῆς μίξεως μόνον εἴτης ἁμαρτίαν, ἀλλὰ μηδὲ ὑποψίαν, φησί, δῶς.
- [02823] Ἐπειδὴ γὰρ αἱ πρὸς τὰς νεωτέρας γινόμεναι ὁμιλίαι δυσκόλως διαφεύγουσιν ὑποψίαν, δεῖ δὲ γενέσθαι παρὰ τοῦ ἐπισκόπου καὶ τοῦτο, διὰ τοῦτο, Ἐν πάσῃ ἀγνεΐᾳ, προστίθησι, δηλῶν ὅτι μετὰ πάσης ἀγνεΐας προσήκει τὰς πρὸς αὐτὰς ὁμιλίας ποιεῖν.
- [02824] Τί λέγεις, εἶπέ μοι;
- [02825] Τιμοθέω ταῦτα ἐπιτάττει;
- [02826] Ναί, φησί·
- [02827] δι' αὐτοῦ γὰρ τῇ οἰκουμένη διαλέγομαι.
- [02828] Εἰ δὲ Τιμοθέω ταῦτα ἐπιτάττει, ἐννοεῖτω ἕκαστος τῶν ἄλλων ὅποιος εἶναι ὀφείλει, μήτε ὑποψίαν παρέχων, μήτε σκιάν προφάσεως τοῖς διαβάλλειν βουλομένοις.
- [02829] Χήρας τίμα, τὰς ὄντως χήρας.
- [02830] Διὰ τί μηδὲν περὶ παρθενίας διαλέγεται, μηδὲ λέγει, Παρθένους τίμα;
- [02831] Ὅτι μοι δοκοῦσι μηδὲ εἶναι τότε, ἢ καὶ ἐκπεπτωκέναι.
- [02832] Ἦδη γὰρ, φησί, τινὲς ἐξετρόπησαν ὀπίσω τοῦ Σατανᾶ.
- [02833] Χήρας τίμα, τὰς ὄντως χήρας, φησίν.
- [02834] Ἄρα ἔστι μὴ ἔχειν μὲν ἄνδρα, μὴ εἶναι δὲ χήραν.
- [02835] Ὅσπερ γὰρ τὴν παρθένον οὐ τοῦτο ποιεῖ παρθένον, τὸ μὴ ὠμιληκέναι γάμω, ἀλλὰ πολλῶν καὶ ἐτέρων δεῖ, τοῦ ἀμέμπτου, τοῦ εὐπροσέδρου·
- [02836] οὕτω καὶ χήραν οὐχ ἢ τοῦ ἀνδρὸς ἐρημία ποιεῖ ἀπλῶς, ἀλλ' ἢ μετὰ σωφροσύνης ὑπομονῆ, ἢ ἐκ πάντων μόνωσις.
- [02837] Τὰς τοιαύτας χήρας τιμᾶν παραινεῖ, εἰκότως·
- [02838] πολλῆς γὰρ δέονται τιμῆς μεμονωμέναι·
- [02839] ἄνδρας οὐκ ἔχουσι τοὺς προστησομένους·
- [02840] τὸ πρᾶγμα ἐπονείδιστον εἶναι δοκεῖ καὶ δυσσιώνιστον παρὰ τοῖς πολλοῖς.
- [02841] Διὰ τοῦτο πολλῆς αὐτὴν βούλεται παρὰ τοῦ ἱερέως ἀπολαύειν τιμῆς·
- [02842] οὐ διὰ τοῦτο δὲ μόνον, ἀλλ' ἔπειδὴ καὶ ἀξία ἐστίν.
- [02843] Εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους.
- [02844] Ὅρα τοῦ Παύλου τὸ συνετὸν, πῶς πολλαχοῦ ἀπὸ ἀνθρωπίνων προτρέπει λογισμῶν.
- [02845] Οὐ γὰρ ἔθηκεν ἐνταῦθα μέγα <sup>[62.567]</sup> τι καὶ ὑψηλόν, ἀλλ' ὅπερ ἐστὶν εὐσυνείδητον·
- [02846] Καὶ ἀμοιβὰς, φησίν, ἀποδιδόναι τοῖς προγόνους.
- [02847] Πῶς;
- [02848] Τῆς ἀνατροφῆς, τῆς αὐξήσεως.
- [02849] Οἶον, ἀπέλαυσας πολλῆς τῆς ἐπιμελείας·
- [02850] ἀπῆλθον ἐκεῖνοι·
- [02851] οὐκ ἠδυνήθησάν αὐτοῖς ἀποδοῦναι τὴν ἀμοιβήν·
- [02852] οὐ γὰρ δὴ καὶ αὐτὴ ἐγέννησας αὐτούς, οὐδὲ ἀνέθρεψας·
- [02853] ἐν τοῖς ἐκγόνοις αὐτοῦ ἀμείβου, ἀποδίδου τὸ ὀφείλημα διὰ τῶν παιδῶν.
- [02854] Μανθανέτωσαν, φησίν, πρῶτον τὸν οἶκον ἴδιον εὐσεβεῖν.
- [02855] Ἐνταῦθα τὸ εὖ ποιεῖν φησὶν ἀπλούστερον.
- [02856] Εἶτα ἵνα μᾶλλον ἐπάρη, ἐπήγαγε·

- [02857] Τοῦτο γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ.
- [02858] Ἐπειδὴ δὲ εἶπε, Τὰς ὄντως χήρας, λέγει τίς ἐστὶν ἡ ὄντως χήρα.
- [02859] Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·
- [02860] ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν.
- [02861] Εἴ τις, φησὶ, μὴ κοσμικὸν ἐπανήρηται βίον, καὶ ἐν χηρείᾳ οὔσα, αὕτη ὄντως χήρα ἐστίν·
- [02862] ἡ ἐπὶ τὸν Θεὸν ἐλπίζουσα ὡς χρῆ, ἡ δεήσει προσανέχουσα, καὶ προσκαρτεροῦσα νυκτὸς καὶ ἡμέρας, αὕτη χήρα ἐστίν·
- [02863] οὐχ ὡς καὶ τῆς τέκνα ἐχούσης οὐχὶ χήρας οὔσης·
- [02864] καὶ γὰρ καὶ ἐκείνην θαυμάζει τὴν παιδοτροφοῦσαν, ὡς χρῆ·
- [02865] ἀλλ' εἴ τις τέκνα μὴ ἔχει, τουτέστιν, ἡ μεμονωμένη οὔσα.
- [02866] Εἶτα παραμυθεῖται αὐτήν, ὡς οὐκ ἔχουσαν τέκνα, εἰπὼν, ὅτι τοῦτο ἐστὶ χήραν μάλιστα εἶναι, ὅταν μὴ τῆς παρὰ τοῦ ἀνδρὸς παραμυθίας, ἀλλὰ καὶ τῆς παρὰ τῶν τέκνων ἀπεστερημένη οὔσα τύχη·
- [02867] ἔχει γὰρ τὸν Θεὸν ἀντὶ πάντων.
- [02868] Οὐ γὰρ μὴ ἔχουσα τέκνα ἐλάττων ἐστίν, ἀλλὰ τὸ λείπον αὐτῆ διὰ τὴν τῶν παιδῶν ἀπουσίαν πληροῖ τῆ παραμυθία.
- [02869] Ὁ οὖν λέγει, τοιοῦτό ἐστι·
- [02870] Μὴ ἄλγει, ἐὰν ἀκούσης, ὅτι δεῖ παιδοτροφεῖν, ὡς οὐκ ἔχουσα τέκνα, ὡς ἐκ τούτου ἐλαττουμένου σοι τοῦ ἀξιώματος·
- [02871] ὄντως εἶ·
- [02872] Ἡ χήρα δὲ σπαταλῶσα, ζῶσα τέθνηκεν.
- [02873] γ'.
- [02874] Ἐπειδὴ γὰρ πολλὰ τέκνα ἔχουσαι τὴν χηρείαν αἰροῦνται, οὐχ ἵνα τοῦ βίου τὰς ἀφορμὰς περικόψωσιν, ἀλλ' ἵνα μᾶλλον αὐτὰς ἐξάψωσιν, ἵνα μετὰ πλείονος αὐθεντίας ἅπαντα πράττωσι, καὶ κοσμικαῖς μᾶλλον ἐκδοῖεν ἑαυτὰς ἐπιθυμίαις, διὰ τοῦτο φησιν, Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε.
- [02875] Τί λέγεις;
- [02876] καὶ χήρα γυνὴ οὐκ ὀφείλει σπαταλᾶν;
- [02877] Οὐ, φησὶν.
- [02878] Εἰ τοίνυν καὶ τῆς ἡλικίας, καὶ τῆς φύσεως ἀσθενούσης οὐδὲ οὕτως ἀναγκαῖα ἡ σπατάλη, ἀλλὰ θανάτου γίνεται πρόξενος, θανάτου τοῦ αἰωνίου, τί ἂν εἴποιεν ἄνδρες σπαταλῶντες;
- [02879] Εἰκότως δὲ φησιν, Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν.
- [02880] Ἀλλ' ἵνα μάθης, φέρε ἴδωμεν τί τῶν ζώντων ἔργον ἐστὶ, καὶ τί τῶν τεθνηκότων, καὶ ποῦ τάξομεν ταύτην.
- [02881] Οἱ ζῶντες τὰ τῆς ζωῆς ἐνεργοῦσι, τῆς μελλούσης, τῆς ὄντως ζωῆς.
- [02882] Τίνα δὲ ἐστὶ τῆς μελλούσης ζωῆς, περὶ ἣν ἡμᾶς ἡσχολῆσθαι προσήκει τὸν ἅπαντα χρόνον, ἄκουε τοῦ Χριστοῦ λέγοντος·
- [02883] Δεῦτε, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
- [02884] ἐπέινασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν·
- [02885] ἐδίψησα, καὶ ἐποτίσατέ με.
- [02886] Οἱ ζῶντες οὐχὶ τούτῳ διεστῆκασι τῶν νεκρῶν μόνον, τῷ τὸν ἥλιον ὄραν, καὶ πνεῖν τὸν ἀέρα·
- [02887] οὐ τούτῳ φαμέν, ἀλλὰ τῷ ἀγαθόν τι ποιεῖν·
- [02888] ἐπεὶ εἰ μὴ τοῦτο προση, τῶν τεθνεώτων οὐδὲν κρείττονες ἔσονται.
- [02889] Καὶ ἵνα μάθης, ἄκουε πῶς ἐστὶ καὶ ἀποθανόντα ζῆν.
- [02890] Ὁ Θεὸς, φησὶν, οὐκ ἐστὶ νεκρῶν, ἀλλὰ ζώντων.
- [02891] Ἀλλὰ τοῦτο, φησὶν, αἰνίγμα πάλιν.

- [02892] Οὐκοῦν ἀμφότερα ἐπιλυσώμεθα.
- [02893] Τέθνηκέ τις ζῶν, ὅταν ἐν σπατάλῃ διάγῃ.
- [02894] Πῶς;
- [02895] [62.568] Τῇ γαστρὶ ζῆ μόνῃ, ταῖς δὲ ἄλλαις αἰσθήσεσιν οὐδαμῶς·
- [02896] οἶόν πως, οὐχ ὄρα ἃ χρῆ ὄραν, οὐκ ἀκούει ἃ χρῆ ἀκούειν, οὐ φθέγγεται, ἃ δεῖ φθέγγεσθαι, οὐδὲ τὰ τῶν ζώντων ἐνεργεῖ·
- [02897] ἀλλ' ὥσπερ ἐκεῖνος ὁ τεταμένος ἐπὶ τῆς κλίνης τοὺς ὀφθαλμοὺς μύσας, καὶ τὰ ὄμματα συνειλημμένος, τῶν ὄντων οὐδενὸς ἐπαισθάνεται, οὕτω καὶ οὗτος·
- [02898] μᾶλλον δὲ οὐχ οὕτως, ἀλλὰ πολλῶ χειρόν.
- [02899] Ἐκεῖνος μὲν γὰρ καὶ τῶν ἀγαθῶν ὁμοίως, καὶ τῶν κακῶν ἀνεπαισθήτως ἔχει·
- [02900] οὗτος δὲ ἐκείνων αἰσθάνεται μόνων, τῶν κακῶν λέγω, πρὸς δὲ τὰ ἀγαθὰ τῷ κειμένῳ ὁμοίως ἐστὶν ἀκίνητος.
- [02901] Οὕτω μὲν οὖν καὶ τέθνηκεν.
- [02902] Οὐδὲν γὰρ αὐτὸν κινεῖ τῶν τῆς μελλούσης ζωῆς, ἀλλὰ καθάπερ εἰς κατάδυσίν τινα σκοτεινὴν καὶ ζοφώδη, καὶ ἄντρον πολλῆς ἀκαθαρσίας γέμον, λαβοῦσα εἰς τοὺς οἰκείους αὐτὸν κόλπους ἢ μέθῃ, διαπαντός ἐν σκότῳ ποιεῖ διατρίβειν, ὥσπερ τοὺς τεθνεῶτας.
- [02903] Ὅταν γὰρ τὸν πάντα χρόνον τὸν μὲν ἀριστῶν, τὸν δὲ μεθύων διατελῇ, οὐχὶ ἐν σκότῳ ἐστίν;
- [02904] οὐχὶ νεκρὸς ἐστὶ;
- [02905] Καὶ πρὸς αὐτὴν δὲ τὴν ἕω, ἣν δοκεῖ νήφειν, οὐκ ἔχει νήψιν καθαράν, τῷ μήπω τὸν ἐσπερινὸν ἤδη κεκενῶσθαι οἶνον καὶ ἀπηντληθῆσθαι, καὶ τοῦ μέλλοντος σφόδρα τῇ ἐπιθυμίᾳ κατέχεσθαι, καὶ τῷ δειλῆς καὶ μεσημβρίας ἐν κώμοις διάγειν, καὶ πᾶσαν τὴν νύκτα ἐν ὑπνῷ βαθεῖ, καὶ τοῦ ὄρθρου τὸ πλέον.
- [02906] Τοῦτον οὖν, εἰπέ μοι, μετὰ τῶν ζώντων ἀριθμήσομεν;
- [02907] Τί ἂν τις εἴποι τὸν πολὺν χειμῶνα τὸν ἀπὸ τῆς τρυφῆς, τὸν εἰς τὴν ψυχὴν, τὸν εἰς τὰ σώματα εἰσρεόμενον;
- [02908] Καθάπερ γὰρ ἡ συνεχῆς συννέφεια καὶ διηνεκῆς οὐκ ἀφήσῃ τὴν ἀκτίνα διαλάμψαι ποτέ·
- [02909] οὕτως οἱ τῆς τρυφῆς καὶ τοῦ οἴνου ἀτμοὶ, καθάπερ τινὰ σκόπελον τὸν ἐγκέφαλον ἀπολαβόντες, καὶ πυκνὸν ἐκεῖ στήσαντες νέφος, τὸ λογικὸν οὐκ ἀφιάσιν ἐκταθῆναί ποτε, ἐν πολλῇ σκοτομήνῃ κατέχοντες τὸν μεθύοντα.
- [02910] Πόσον οἶε λοιπὸν ἔνδον εἶναι τὸν χειμῶνα τοῦ ταῦτα παθόντος;
- [02911] πόσον τὸν θόρυβον;
- [02912] Καθάπερ γὰρ πλημμύρας γενομένης, καὶ τοῦ ὕδατος τῶν ἐργαστηρίων τὰ πρόθυρα ὑπερπηδήσαντος, τοὺς ἐνοικοῦντας ὀρώμεν αἰεὶ θορυβουμένους, καὶ καδίσκους καὶ ἀμφορέας καὶ σπόγγους, καὶ ἕτερα πολλά ἐπινοοῦντας, ὥστε ἀπαντλησάιν, ἵνα μὴ καὶ τοὺς θεμελίους διασῆψῃ, καὶ τὰ σκεύη ἀπαντα ἄχρηστα ἐργάσῃται·
- [02913] οὕτω καὶ ἡ ψυχὴ, ὅταν ὑπέραντλος γένηται τῇ πολλῇ τρυφῇ, θορυβοῦνται μὲν ἔνδον οἱ λογισμοί, τὸ δὲ ἤδη συναχθὲν οὐκέτι κενῶσαι ἰσχύοντες, τῷ πάλιν ἕτερον ἐπεισελεθεῖν πολὺς ὁ χειμῶν τίκτεται.
- [02914] Μὴ γὰρ μοι τὸ πρόσωπον ἴδης φαιδρὸν καὶ σεσηρὸς, ἀλλὰ τὰ ἔνδον ἐξέτασον, καὶ πολλῆς ὄψει γέμοντα τῆς κατηφείας·
- [02915] καὶ εἴ γε ἐνήν τὴν ψυχὴν ἐκβαλόντα τοῖς τοῦ σώματος ὀφθαλμοῖς ὑποβαλεῖν, εἶδες ἂν τὴν τοῦ σπαταλῶντος κατηφῆ, στυγνὴν, ὀδυνηρὰν, κατισχνωμένην.
- [02916] Ὅσῳ γὰρ ἂν τὸ σῶμα λιπαίνεται καὶ παχύνηται, τοσούτῳ μᾶλλον ἐκείνη κατισχνοῦται καὶ ἀσθενεστέρα γίνεται·
- [02917] καὶ ὅσῳ ἂν ἐκεῖνο θάλπηται, τοσούτῳ μᾶλλον αὕτη θάπτεται.
- [02918] Καὶ καθάπερ ἐπὶ τῆς κόρης τῶν ὀφθαλμῶν ἂν μὲν τοὺς ἔξωθεν ἐπικειμένους χιτωνίσκους ἔχη παχεῖς, οὐκ ἰσχύει τὸ διορατικὸν ἀφεῖναι καὶ ἀτενίσαι, τῆς ἀκτίνος ἐκκρουομένης ὑπὸ τῆς παχύτητος, καὶ σκότος γίνεται πολλάκις·
- [02919] οὕτω καὶ τὸ σῶμα, ἐπειδὴν λιπαίνεται συνεχῶς, πολλὴν εἰκὸς τὴν παχύτητα περικεῖσθαι.
- [02920] [62.569] Ἀλλ' οἱ τεθνεῶτες, φησὶ, σῆπονται καὶ διαφθείρονται, καὶ πολὺς ἀπ' αὐτῶν ἰχώρ διαρρέει.
- [02921] Οὕτω καὶ ἐπὶ τῆς σπαταλώσεως ἐστὶν ἰδεῖν, τὸ ρεῦμα, τὸ φλέγμα, κόρυζα, λυγξ, ἔμετοι, ἐρυγαί·
- [02922] τὰ γὰρ ἄλλα, ἃ καὶ αἰσχροὺς εἰπεῖν, παρήμι.
- [02923] Τοσαύτη γὰρ τῆς τρυφῆς ἢ τυραννίς, ὅτι ἃ μὴδὲ εἰπεῖν ἀνεχόμεθα, ταῦτα ποιεῖ αὐτὰς ὑπομένειν.
- [02924] δ'.

- [02925] Ἔτι οὖν ἐρωτᾶς, πῶς διαόρει τὸ σῶμα πάντοθεν;
- [02926] Ἀλλ' ἐσθίει καὶ πίνει;
- [02927] Ἀλλ' οὐκ ἔστι τοῦτο ζωῆς ἀνθρωπίνης τεκμήριον, ἐπεὶ καὶ τὰ ἄλογα ἐσθίει καὶ πίνει.
- [02928] Νεκρᾶς τοίνυν τῆς ψυχῆς κειμένης.
- [02929] τί τὸ ὄφελος τῆς βρώσεως καὶ τῆς πόσεως;
- [02930] Ὡσπερ γὰρ τοῦ σώματος κειμένου νεκροῦ, εὐανθὲς ἰμάτιον περιβεβλημένον οὐδὲν ὀνίνησιν, οὕτω καὶ σῶμα περικείμενον εὐανθὲς νεκρᾷ ψυχῇ οὐδὲν ὠφελεῖ.
- [02931] Ὅταν γὰρ αἰεὶ περὶ μαγεύων, περὶ τραπεζοποιῶν, περὶ σιτοποιῶν ὁ λόγος αὐτῇ γίνηται, καὶ μηδὲν εὐσεβὲς φθέγγηται, οὐχὶ τέθνηκε;
- [02932] Τί γὰρ ἐστὶν ἄνθρωπος, ἴδωμεν.
- [02933] Οἱ ἕξωθέν φασι ζῶον λογικόν, θνητόν, νοῦ καὶ ἐπιστήμης δεκτικόν·
- [02934] ἡμεῖς δὲ μὴ ἀπ' ἐκείνων τὸν ὄρον θώμεθα, ἀλλὰ πόθεν;
- [02935] Ἀπὸ τῆς θείας Γραφῆς.
- [02936] Ποῦ τοίνυν ἡ Γραφή ὄρον ἐξέθετο ἀνθρώπου;
- [02937] Ἄκουε λεγούσης αὐτῆς·
- [02938] Ἦν ἄνθρωπος δίκαιος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντός πονηροῦ πράγματος.
- [02939] Τοῦτο ἄνθρωπος.
- [02940] Καὶ πάλιν ἕτερός φησι·
- [02941] Μέγα ἄνθρωπος, καὶ τίμιον ἀνὴρ ἐλεήμων.
- [02942] Τοὺς δὲ μὴ τοιοῦτους, κἂν νοῦ μετέχωσι, κἂν μυριάκις ἐπιστήμης ὡς δεκτικοί, οὐκ οἶδεν ἡ Γραφή λέγειν ἀνθρώπους, ἀλλὰ κύνας, καὶ ἵππους, καὶ ἔχεις, καὶ ὄφεις, καὶ ἀλώπεκας, καὶ λύκους, καὶ εἴ τι τούτων ἀτιμότερον τῶν θηρίων·
- [02943] εἰ τοίνυν τοῦτο ἄνθρωπος, ὁ σπαταλῶν οὐκ ἄνθρωπος.
- [02944] Πῶς γὰρ, ὁ μηδὲν τούτων φροντίζων;
- [02945] οὐ γὰρ ἐνὶ σπατάλην ὁμοῦ καὶ νῆψιν συνελθεῖν·
- [02946] ταῦτα ἀλλήλων ἐστὶν ἀναιρετικά.
- [02947] Τοῦτο καὶ οἱ ἕξωθέν φασι, ὅτι Παχεῖα γαστήρ λεπτόν οὐ τίκει νόον.
- [02948] Οἶδε καὶ ἀψύχους ἀνθρώπους ἡ Γραφή καλεῖν·
- [02949] Οὐ μὴ μείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις, διὰ τὸ εἶναι αὐτοὺς σάρκας.
- [02950] Καίτοι γε καὶ ψυχὴν εἶχον, ἀλλὰ ἐπειδὴ νεκρὰν αὐτὴν περιέφερον, σάρκας αὐτοὺς εἶπεν.
- [02951] Ὡσπερ γὰρ περὶ τῶν ἐναρέτων, κἂν ἔχωσι σῶμα, ὅμως φαμέν, Ὅλος ψυχὴ ἐστὶν, ὅλος πνεῦμά, ἐστὶν, οὕτω καὶ περὶ τῶν οὐ τοιούτων τὰ ἐναντία.
- [02952] Οὕτω καὶ Παῦλος ἔλεγεν·
- [02953] Ὑμεῖς οὐκ ἐστὲ ἐν σαρκί, ἐπειδὴ μὴ τὰ τῆς σαρκὸς ἐπετέλουν.
- [02954] Οὕτως οἱ σπαταλῶντες οὐκ εἰσὶν ἐν ψυχῇ, οὐδὲ ἐν πνεύματι.
- [02955] Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε, φησίν.
- [02956] Ἀκούσατε αἰ πάντα τὸν χρόνον ἐν κώμοις διατρίβουσαι καὶ μέθαις, αἰ τοὺς μὲν πένητας περιορῶσαι ὑπὸ λιμοῦ τηκομένους καὶ ἀποθνήσκοντας, διηνεκῶς δὲ ὑμεῖς ὑπὸ τῆς τρυφῆς ἀποθνήκουσαι.
- [02957] Δύο γὰρ θανάτους ἐργάζεσθε, τὸν τῶν θλιβομένων, καὶ τὸν ὑμῶν αὐτῶν, ἀμφοτέρους ἐξ ἀμετρίας.
- [02958] Εἰ δὲ ἐκεράσατε τὴν ὑμετέραν πλησμονὴν ἐκείνη τῇ ἐνδείᾳ, δύο ζωὰς ἂν εἰργάζεσθε.
- [02959] Τί διασπᾶς τὴν γαστέρα τὴν σὴν τῇ πλησμονῇ;

- [02960] τί κατατήκεις τὴν τοῦ πένητος ἐν ἐνδείᾳ;
- [02961] Ταύτην πλέον τοῦ μέτρου καταπιαίνεις·
- [02962] ἐκείνην ὑπὲρ τὸ μέτρον ξηραίνεις.
- [02963] Ἐννόησον τίνα ἐστὶ τὰ ἀπὸ τῶν σιτίων, ποῦ μεταβάλλεται, καὶ τί γίνεται.
- [02964] Ἄρα οὐ δυσχεραίνεις καὶ πρὸς τὴν ἀκοήν;
- [02965] τί τοίνυν, ὥστε πλείονα ἐκεῖνα ἀποθέσθαι, σπουδᾶ [62.570] ζεις;
- [02966] Οὐδὲν ἄλλο ἐστὶ τὸ πλέον τῆς τρυφῆς.
- [02967] ἡ κόπρου πλεονασμός.
- [02968] Ἔχει γὰρ ἡ φύσις μέτρα, καὶ τὸ πλέον ἐκείνων οὐκέτι γίνεται τροφή, ἀλλὰ λύμη καὶ κόπρος πλείων.
- [02969] Θρέψον τὸ σῶμα, μὴ ἀποκτείνης.
- [02970] Διὰ τοῦτο τροφή κέκληται, οὐχ ἵνα ἀπολλύωμεν αὐτὸ, ἀλλ' ἵνα τρέφωμεν·
- [02971] διὰ τοῦτο οἶμαι καὶ τὴν τροφήν εἰς τοῦτο ἐκκρίνεσθαι, ἵνα μὴ τῆς τρυφῆς ὦμεν ἐρασταί·
- [02972] ὡς εἰ μὴ τοῦτο ἦν, μηδὲ εἰς ἄχρηστον ἦγε, μηδὲ ἐλυμαίνετο τῷ σώματι, οὐκ ἂν ἐπαυσάμεθα ἀλλήλους καταπίνοντες.
- [02973] Εἰ γὰρ ὅσον ἐβουλόμεθα δεχομένη ἡ γαστήρ τὸ πᾶν εἰργάζετο, καὶ τῷ σώματι παρέπεμπε, μυρίους ἂν εἶδες πολέμους καὶ μάχας.
- [02974] Εἰ γὰρ καὶ νῦν τῶν μὲν εἰς κόπρον ἐκκρινομένων, τῶν δὲ εἰς αἷμα καὶ φλέγμα ἄχρηστον καὶ νόθον, ὅμως ἐγκείμεθα τῇ τρυφῇ, καὶ πολλάκις οὐσίας ὀλοκλήρους ἐν τραπέζῃ μιᾷ καταναλίσκομεν·
- [02975] εἰ μὴ τοιοῦτον ἦν τὸ τέλος τῆς τρυφῆς, τί οὐκ ἂν ἐπράξαμεν;
- [02976] Πλείονος δυσωδίας πληροῦμεν ἑαυτοὺς, ὅταν μᾶλλον τρυφήσωμεν, καθάπερ ἀσκοῦ τινος, τοῦ σώματος πάντοθεν διαρόεοντος.
- [02977] Ἐρεύγεται τις τοιοῦτον, ὡς καὶ τὸν ἐγκέφαλον λυμήνασθαι τῶν ἕξωθεν·
- [02978] ἀτμοὶ πάντοθεν ἀπὸ τοῦ σώματος ζοφώδεις προΐενται, καθάπερ ἀπὸ καμίνου τῆς θερμότητος σαπίσης ἔνδον.
- [02979] Εἰ δὲ οἱ ἕξωθεν οὕτω δυσχεραίνουσι, τί οἶε παθεῖν τὸν ἐγκέφαλον ἔνδον, πληττόμενον συνεχῶς ὑπὸ τῶν ἀτμῶν;
- [02980] τί δὲ τοὺς ὀχετοὺς τοῦ αἵματος ζέοντος καὶ ἐμφραττομένου;
- [02981] τί δὲ τὰς δεξαμενάς ἐκεῖνας, τὸ ἦπαρ, τὸν σπλῆνα;
- [02982] τί δὲ αὐτὰς τὰς ἀμάρας τῆς κόπρου;
- [02983] Καὶ τὸ χαλεπὸν, ὅτι ταύτας μὲν τὰς ἀμάρας τῆς κόπρου προνοούμεθα, ὅπως μὴ ἐμφραγῶσι, καὶ τὴν κόπρον εἰς τὰ ἄνω πέμψωσι, καὶ πάντα ὑπὲρ τούτου πράττομεν, κοντοῖς ὠθοῦντες, μακέλλαις σύροντες·
- [02984] τὰς δὲ ἀμάρας τῆς ἡμετέρας γαστρὸς οὐ διακαθαίρομεν, ἀλλ' ἐμφράττομεν καὶ πιλοῦμεν·
- [02985] καὶ τῆς κόπρου ἀνιούσης ἄνω, ἔνθα ὁ βασιλεὺς αὐτὸς κάθηται, τὸν ἐγκέφαλον λέγω, οὐδεμίαν ποιούμεθα πρόνοιαν.
- [02986] Διὰ τοι τοῦτο οὐχ ὡς βασιλέα ἔχοντες κόσμιον, οὕτω πάντα πράττομεν, ἀλλ' ὡς κύνα τινὰ ἀκάθαρτον.
- [02987] Διὰ τοῦτο ὁ Θεὸς πόρρω ἀπέκτισεν ἐκεῖνα τὰ μέλη, ὥστε μηδεμίαν ἐξ αὐτῶν δέχεσθαι λύμην.
- [02988] Ἀλλ' οὐκ ἐῶμεν ἡμεῖς, ἀλλὰ πάντα διαφθείρομεν τῇ ἀμετρίᾳ.
- [02989] Τί δ' ἂν τις εἴποι τὰ ἄλλα κακά;
- [02990] Ἀπόφραξον τοὺς ὀχετοὺς τῶν ἀμαρῶν, καὶ ὄψει λοιμὸν εὐθέως τικτόμενον.
- [02991] Εἶτα ἡ μὲν ἕξωθεν προσπεσοῦσα δυσωδία λοιμὸν τίκτει, ἡ δὲ ἔνδον οὔσα, καὶ πάντοθεν ἐμπεφραγμένη τῷ στεγανῷ τοῦ σώματος, καὶ μὴ ἔχουσα πόθεν διαφορηθῆ, μυρίας οὐκ ἐργάζεται νόσους καὶ τῷ σώματι καὶ τῇ ψυχῇ;
- [02992] Καὶ τὸ δεινὸν, ὅτι πρὸς μὲν τὸν Θεὸν πολλοὶ δυσχεραίνουσι, Τί ποτε τοῦτο ἐστι;
- [02993] λέγοντες·
- [02994] κόπρον βαστάζειν ἡμᾶς ἐνομοθέτησεν·

- [02995] αὐτοὶ δὲ τὴν κόπρον αὐξοῦσι.
- [02996] Διὰ τοῦτο ὁ Θεὸς ἐνομοθέτησεν, ἵνα κὰν οὕτω τῆς τρυφῆς ἀπαλλάξῃ, ἵνα κὰν οὕτω πείσῃ μὴ προσηλωσθαι τοῖς βιωτικοῖς.
- [02997] Σὺ δὲ οὐδὲ οὕτως ἀνέχη παύσασθαι τῆς τρυφῆς, ἀλλὰ μέχρι τοῦ φάρυγγος, μέχρι τοῦ καιροῦ τῆς τραπέζης, μᾶλλον δὲ οὐδὲ μέχρι τότε τῆς ἡδονῆς παραμενούσης, ἐπιμένεις τῇ τρυφῇ.
- [02998] Ἡ οὐχ ἅμα μὲν παρέδραμε τὴν γλῶτταν καὶ τὸν αὐχένα, καὶ ἔσβεσται τὰ τῆς ἡδονῆς;
- [02999] Ἡ γὰρ αἴσθησις ἐν τῇ γέυσει, μετὰ δὲ ταῦτα οὐκέτι, ἀλλὰ πολλὴ ἡ ἀηδία, ἢ μὴ κατεργαζομένου τοῦ στομάχου, ἢ μετὰ πολλῆς τῆς δυσκολίας τοῦτο ποιούντος.
- [03000] Εἰκότως ἄρα ἔλεγεν, Ἡ σπαταλῶσα, ζῶσα τέθνηκεν.
- [03001] Οὐδὲν γὰρ οὐκ ἔστιν οὔτε ἀκοῦσαι, οὔτε εἰπεῖν τὴν σπαταλῶσαν ψυχὴν·
- [03002] μα <sup>[62.571]</sup> λακὴ γίνεται, ἀγεννῆς, ἀνανδρος, ἀνελευθέρα, δειλὴ, θρασύτητος, κολακείας, ἀμαθίας πλήρης, θυμοῦ, ἀκροχολίας, πάντων τῶν κακῶν μεστή, τῶν δὲ ἐναντίων ἀγαθῶν ἔρημος.
- [03003] Διὰ τοῦτο φησι·
- [03004] Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾧσιν.
- [03005] Ὅρας ὅτι νομοθεσίας τὸ πρᾶγμά ἐστιν;
- [03006] Οὐ τῇ προαιρέσει ἐπιτρέπει αὐτό·
- [03007] παράγγελλε, φησὶ, μὴ τρυφᾶν, ὡς ὠμολογημένου ὄντος κακοῦ, ὡς οὐκ ἐνὸν οὐδὲ ἐγχωροῦν τὸν τρυφῶντα μυστηρίων μετέχειν.
- [03008] Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾧσι, φησὶν.
- [03009] Ὅρας ὅτι ἐν τοῖς ἀμαρτήμασι κεῖται τὸ πρᾶγμα;
- [03010] Τὸ γὰρ ἐν τῇ προαιρέσει ὄν, κὰν μὴπραχθῇ, οὐδὲν κωλύει ἀνεπίληπτον εἶναι.
- [03011] Οὐκοῦν τῷ Παύλῳ πειθόμενοι <sup>[62.572]</sup> καὶ ἡμεῖς παραγγέλλομεν τὰς σπαταλώσας τῶν χηρῶν ἐκτὸς εἶναι τοῦ καταλόγου τῶν χηρῶν.
- [03012] Εἰ γὰρ στρατιώτης λουτροῖς καὶ θεάτροις προσανέχων καὶ πραγματείαις, καθάπερ τις λειποτάκτης κρίνεται, πολλῶ μᾶλλον αἱ χῆραι.
- [03013] Μὴ ζητῶμεν ἐνταῦθα τὴν ἀνεσιν, ἵνα ἐκεῖ αὐτὴν εὕρωμεν·
- [03014] μὴ σπαταλῶμεν ἐνταῦθα, ἵνα ἐκεῖ σπαταλήσωμεν τὴν ὄντως σπατάλην, τὴν ὄντως τρυφήν, τὴν οὐδὲν τίκτουσαν κακὸν, τὴν μυρία ἀγαθὰ ἔχουσαν·
- [03015] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, ἐν Ἰησοῦ Χριστῷ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [03016] Ἀμήν.
- [03017] ΟΜΙΛΙΑ ΙΔ'.
- [03018] Εἰ δέ τις τῶν ἰδίων, καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν ἀπίστου χεῖρων.
- [03019] α'.
- [03020] Πολλοὶ νομίζουσιν ἀρκεῖν ἑαυτοῖς πρὸς σωτηρίαν τὴν οἰκείαν ἀρετὴν·
- [03021] κὰν τὰ κατὰ τὸν ἑαυτῶν βίον καλῶς διάθωνται, μηδὲν αὐτοῖς ἔτι λείπειν πρὸς σωτηρίαν ἠγοῦνται.
- [03022] Οὐ μὴν ὀρθῶς οἰοῦνται.
- [03023] Καὶ τοῦτο δείκνυσι μὲν καὶ ὁ τὸ τάλαντον κατορύξας τὸ ἐν·
- [03024] οὐ γὰρ δὴ μειώσας αὐτὸ προσήνεγκεν, ἀλλ' ὀλόκληρον, καὶ τοιοῦτον, οἷον ὁ παρακαταθέμενος ἔδωκεν.
- [03025] Δείκνυσι δὲ καὶ ἐνταῦθα ὁ μακάριος Παῦλος οὕτω λέγων·
- [03026] Εἰ δέ τις τῶν ἰδίων οὐ προνοεῖ.
- [03027] Πρόνοιαν πᾶσαν λέγει, τὴν κατὰ ψυχὴν, τὴν κατὰ σῶμα·
- [03028] ἐπεὶ καὶ αὕτη πρόνοιά ἐστιν.
- [03029] Ὁ δὲ τῶν ἰδίων, καὶ μάλιστα τῶν οἰκείων, τουτέστι, τῶν πρὸς γένος διαφερόντων μὴ προνοῶν, ἀπίστου, φησὶν, ἐστὶ χεῖρων.

- [03030] Ὁ λέγει καὶ Ἡσαΐας ὁ τῶν προφητῶν κορυφαῖος·
- [03031] Τοὺς οἰκείους τοῦ σπέρματός σου οὐχ ὑπερόψει.
- [03032] Εἰ γὰρ τις τοὺς γένει προσήκοντας καὶ ἠνωμένους ὑπὸ ἀγχιστείας περιίδει, πῶς ἔσται περὶ τοὺς ἄλλους φιλόστοργος;
- [03033] οὐχὶ κενοδοξίαν τὸ πρᾶγμα πάντες ἐροῦσιν, ὅταν τοὺς ἀλλοτρίους εὖ ποιῶν, τῶν αὐτοῦ καταφρονῆ καὶ μὴ φείδηται;
- [03034] τί δὲ, ὅταν ἄλλους κατηγῶν, τούτους ἐν πλάνῃ περιορᾷ, καίτοι πλείονα ἔχων εὐκολίαν καὶ μείζον δικαίωμα ἐν τῷ εὖ ποιεῖν;
- [03035] Σφόδρα γε·
- [03036] οὐ γὰρ ἐροῦσι, Φιλόστοργοι οἱ Χριστιανοὶ οἱ τοὺς ἑαυτῶν περιορῶντες;
- [03037] Καὶ ἔστι, φησὶν, ἀπίστου χεῖρων.
- [03038] Διὰ τί;
- [03039] Ὅτι ἐκεῖνος, εἰ καὶ μὴ τοὺς ἀλλοτρίους, τοὺς γοῦν ἐγγύς οὐ περιορᾷ.
- [03040] Ὁ δὲ λέγει, τοῦτό ἐστι·
- [03041] Καὶ τὸν τοῦ Θεοῦ νόμον, καὶ τὸν τῆς φύσεως ἀδικεῖ ὁ τῶν ἰδίων καταμελῶν.
- [03042] Εἰ δὲ ὁ μὴ προνοῶν τῶν οἰκείων τὴν πίστιν ἤρνηται, καὶ ἀπίστου χεῖρων ἐστίν, ὁ καὶ ἀδικῶν τοὺς οἰκείους, ποῦ τετάσσεται;
- [03043] μετὰ τίνος στήσεται;
- [03044] Πῶς δὲ τὴν πίστιν ἤρνηται;
- [03045] Θεὸν, φησὶν, ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται.
- [03046] Τί δὲ ἐπέταξεν ὁ πιστευθεὶς Θεός;
- [03047] Τοὺς οἰκείους τοῦ σπέρματος μὴ ὑπερορᾷν.
- [03048] Πῶς δὲ πιστεύει ἀρνησίθεος ὁ τοιοῦτος γεγονώς;
- [03049] Ἐννοήσωμεν ὅσοι χρημάτων φειδόμενοι τῶν οἰκείων καταφρονοῦμεν·
- [03050] ὁ Θεὸς διὰ τοῦτο καὶ τὴν ἀπὸ τῆς συγγενείας ἐπενόησεν ἕνωσιν, ἵνα πολλὰς ἔχωμεν ὑποθέσεις τοῦ ἀλλήλους εὖ ποιεῖν.
- [03051] Ὅταν τοίνυν, ὅπερ ὁ ἄπιστος ποιεῖ, σὺ μὴ ποιῆς, οὐχὶ ἤρνησαι τὴν πίστιν;
- [03052] Ἄρα οὐ τοῦτο πίστεως, τὸ ὁμολογίᾳ μόνον πιστεύειν.
- [03053] ἀλλὰ καὶ τὸ ἔργα ἐπιδείκνυσθαι ἄξια.
- [03054] Καὶ καθ' ἕκαστον ἔστι πιστεύειν, καὶ μὴ πιστεύειν.
- [03055] Ἐπειδὴ γὰρ περὶ τρυφῆς διελέχθη καὶ σπατάλης, Οὐ κατὰ τοῦτο μόνον, φησὶν, ἀπόλωλε, καθὸ τρυφᾷ ἀλλ' ὅτι καὶ <sup>[62.572]</sup> τοὺς οἰκείους ἀναγκάζεται περιορᾷν.
- [03056] Εἰκότως τοῦτο φησὶν·
- [03057] ἢ γὰρ τῇ γαστρὶ ζῶσα, καὶ κατὰ τοῦτο ἀπόλωλε, τὴν πίστιν ἀρνούμενη.
- [03058] Πῶς δὲ ἐστὶν ἀπίστου χεῖρων;
- [03059] Ὅτι οὐκ ἴσον τὸν οἰκεῖον περιορᾷν, καὶ τὸν πόρρω·
- [03060] πῶς γάρ;
- [03061] ἀλλὰ μείζον ἐνταῦθα τὸ ἐγκλημα, τὸν γνώριμον ἢ τὸν ἀγνώτα, τὸν φίλον ἢ τὸν οὐ φίλον περιορᾷν.
- [03062] Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα, γεγонуῖα ἐνός ἀνδρὸς γυνῆ, ἐν ἔργοις καλοῖς μαρτυρουμένη.
- [03063] Εἶπε, Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις·
- [03064] εἶπεν, Ἡ σπαταλῶσα ζῶσα τέθνηκεν·



- [03065] εἶπεν, ὅτι τῶν οἰκείων εἰ μὴ προνοεῖ, ἀπίστου χείρων ἐστίν·
- [03066] εἶπεν ἄπερ μὴ ἔχουσα ἀνάξιός ἐστι τοῦ καταλόγου τῶν χηρῶν·
- [03067] λέγει ἐνταῦθα τί δεῖ ἔχειν λοιπόν.
- [03068] Τί οὖν;
- [03069] ἀπὸ τῶν χρόνων αὐτὴν ἐγκρινοῦμεν;
- [03070] καὶ ποῖον τοῦτο κατόρθωμα;
- [03071] οὐ γὰρ αὐτῆς ἐστι τὸ ἐξήκοντα γεγονέναι ἐτῶν.
- [03072] Οὐκ ἀπὸ τῆς ἡλικίας, φησί, μόνον, ὡς ἂν εἰ καὶ ἐκείνην παρέλθοι τὴν ἡλικίαν, φησί, μὴ ἔχουσα τὰ ἔργα, μηδὲ τότε καταλεγέσθω.
- [03073] Τί δὴποτε δὲ ὑπὲρ τῆς ἡλικίας ἀκριβολογεῖται, τὴν αἰτίαν ὕστερον τίθησιν, οὐ παρ' ἑαυτοῦ, ἀλλὰ παρ' αὐτῶν εἰσηνηγεμένην τῶν χηρῶν.
- [03074] Τέως δὲ τῶν ἐξῆς ἀκούσωμεν·
- [03075] Ἐν ἔργοις, φησί, καλοῖς μαρτυρουμένη.
- [03076] Ποίοις ἔργοις;
- [03077] Εἰ ἐτεκνοτρόφησεν.
- [03078] Οὐ μικρὸν ὄντως τὸ ἔργον τοῦτο, τὸ παιδοτροφεῖν.
- [03079] Τὸ παιδοτροφεῖν δὲ οὐ τοῦτό ἐστιν ἀπλῶς τὸ τρέφειν μόνον τοὺς παῖδας, ἀλλὰ καὶ τὸ τρέφειν ὡς δεῖ, καθάπερ ἄνω φησίν·
- [03080] Ἐὰν ἐπιμείνωσι τῇ πίστει καὶ τῇ ἀγάπῃ καὶ τῷ ἁγιασμῷ.
- [03081] Ὅρᾳς πῶς πανταχοῦ τῶν οἰκείων τὰς εὐεργεσίας τῶν ἀλλοτρίων προτίθησι;
- [03082] Πρῶτον γὰρ φησιν, Εἰ ἐτεκνοτρόφησε, καὶ τότε, Εἰ ἐξενδοχῆσεν, εἰ ἀγίων πόδας ἐνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.
- [03083] Τί οὖν, ἂν πένης ἦ;
- [03084] Οὐδὲ οὕτω τοῦ παιδοτροφεῖν, οὐδὲ τοῦ ξενοδοχεῖν, οὐδὲ τοῦ θλιβομένοις ἐπαρκεῖν ἀπεστέρηται.
- [03085] Οὐκ ἔστι τῆς τοὺς δύο ὀβολοὺς καταβαλοῦσης ἀπορωτέρα·
- [03086] καὶ πένης ἦ, οἰκίαν ἔχει·
- [03087] οὐ γὰρ δὴ αἴθριος μένει.
- [03088] Εἰ ἀγίων πόδας, φησίν, ἐνιψεν.
- [03089] Οὐκ ἔστι τοῦτο δαπάνης.
- [03090] Εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.
- [03091] Οἶον ἐπίταγμα λέγει ἐνταῦθα;
- [03092] Τὴν σωματικὴν ὑπηρεσίαν εισφέρειν προτρέπεται·
- [03093] πρὸς γὰρ θεραπείαν μάλιστα ἐπιτηδεῖως ἔχουσιν αἱ γυναῖκες, κλίνην στρωῶσαι, ἀναπαῦσαι.
- [03094] β'.
- [03095] Βαβαί, πόσην ἀκρίβειαν ἀπαιτεῖ παρὰ τῆς χήρας! ὅσην σχεδὸν καὶ παρ' αὐτοῦ τοῦ τὴν ἐπισκοπὴν ἔχον [62.573] τος.
- [03096] Τὸ γὰρ, Εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε, τοῦτο δηλοῦντός ἐστιν, ὅτι εἰ καὶ μὴ αὐτὴ αὐτὸ ἐργάσασθαι ἠδυνήθη, ἀλλ' ὅμως ἐκοινώνησεν, ὑπόρρησε.
- [03097] Τὴν σπατάλην ἐκκόπτων, προνοητικὴν αὐτὴν εἶναι βούλεται, οἰκονομικὴν, εὐχαῖς διαπαντός προσκαρτερεῖν.
- [03098] Τοιαύτη ἦν ἡ Ἄννα.
- [03099] Ὅρα πόσην ἀπαιτεῖ τὴν ἀκρίβειαν παρὰ τῆς χήρας, ὅσην οὐδὲ παρὰ τῶν παρθένων·
- [03100] καὶ μὴν καὶ ἐκεῖνας πολλὴν ἀπήτησε τὴν ἀκρίβειαν, καὶ ἄκραν τὴν ἀρετήν.

- [03101] Τὸ γὰρ εἶπεῖν, Εὐσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως, ἐν κεφαλαίῳ πως περιλαμβάνει τὴν ἀρετὴν ἅπασαν.
- [03102] Ὅρας ὅτι οὐ τὸ μὴ δευτέροις ὀμιλῆσαι γάμοις ἀρκεῖ δεῖξαι τὴν χήραν, ἀλλ' ἐτέρων δεῖ πολλῶν;
- [03103] Διὰ τί γὰρ, εἰπέ μοι, δευτέροις οὐχ ὀμιλῆσαι γάμοις προτρέπει;
- [03104] Ἄρα κατέγνω τοῦ πράγματος;
- [03105] Οὐδαμῶς·
- [03106] τοῦτο γὰρ αἰρετικῶν·
- [03107] ἀλλ' ἀψηχολῆσθαι βουλόμενος λοιπὸν αὐτὴν ἐν τοῖς πνευματικοῖς, καὶ πρὸς τὴν ἀρετὴν μετατάξασθαι·
- [03108] οὐ γὰρ ἀκαθαρσίας, ἀλλὰ ἀσχολίας ὁ γάμος·
- [03109] ἐπεὶ καὶ ὅταν λέγη, Ἴνα σχολάσωσιν, οὐ λέγει, Ἴνα καθαρῶσι.
- [03110] Πολλῆς γὰρ ἀσχολίας ὄντως ὁ γάμος αἴτιος.
- [03111] Εἰ τοίνυν διὰ τοῦτο μὴ γαμῆ, ἵνα σχολάζῃς τῷ φόβῳ τοῦ Θεοῦ, μὴ σχολάζεις δὲ, οὐδὲν σοι τοῦ πράγματος ὄφελος, ἵνα τὴν θεραπείαν πᾶσαν περὶ ξένους, περὶ ἀγίους ἐπιδείκνυσαι.
- [03112] Ὅταν οὖν ταῦτα μὴ ποιῆς, ὡς τοῦ πράγματος καταγνοῦσα μᾶλλον ἀπέσχου τοῦ γάμου.
- [03113] Οὕτω καὶ ἡ παρθένος ἢ μὴ μετὰ ἀκριβείας ἐσταυρωμένη, τῷ τοῦ γάμου κατεγνωκένοι ὡς μιανοῦ καὶ ἀκαθάρτου, τοῦτον παρητήσατο.
- [03114] Ὅρας ὅτι ξενοδοχίαν λέγει, οὐ τὴν ἀπλῶς φιλοφροσύνην, ἀλλὰ τὴν μετὰ σπουδῆς, τὴν μετὰ προαιρέσεως ἰλαρᾶς, τὴν μετὰ προθυμίας, τὴν οὕτω τὸ πρᾶγμα μειοῦσαν, ὡς αὐτὸν δεχομένην τὸν Χριστόν;
- [03115] Οὐ γὰρ δὴ ταῖς θεραπαίνισι βούλεται τὴν εἰς τούτους θεραπείαν ἐπιτάττεσθαι, ἀλλ' αὐτὰς δι' ἑαυτῶν ταῦτα ποιεῖν·
- [03116] Εἰ γὰρ ἐγὼ, φησὶν, ἐνίψα τοὺς πόδας ὑμῶν ὁ διδάσκαλος, πολλῶ μᾶλλον ὑμεῖς ὀφείλετε τοῦτο ποιεῖν ἀλλήλοις.
- [03117] Κἂν γὰρ μυριάκις ἢ τις πλουτοῦσα, κἂν ἐν περιφανεῖα τινὶ μεγίστη τυγχάνῃ οὔσα, καὶ ἐπὶ εὐγενείᾳ προγόνων μέγα φρονῆ, οὐκ ἔστι τοσοῦτον τὸ μέσον, ὅσον τοῦ Θεοῦ καὶ τῶν μαθητῶν.
- [03118] Εἰ ὡς τὸν Χριστὸν δέχη, μηδὲν ἐπαισχυνθῆς, μᾶλλον δὲ καὶ σεμνύνου ἐπὶ τῷ πράγματι·
- [03119] εἰ δὲ μὴ ὡς τὸν Χριστὸν δέχη, μηδὲ δέξη.
- [03120] Ὁ δεχόμενος, φησὶν, ὑμᾶς, ἐμὲ δέχεται.
- [03121] Ἐὰν μὴ οὕτω δέχη, οὐδὲ μισθὸν ἔχεις.
- [03122] Ἀνθρώπους παριόντας ὀδίτας, ὡς ἐνόμιζεν, ὁ Ἀβραάμ ἐδέχετο, καὶ οὐ πάντα τοῖς οἰκέταις ἐπέτρεπεν ἐξευτρεπίζειν τὰ πρὸς ὑποδοχὴν, ἀλλὰ τὸ πλεον τῆς διακονίας καὶ αὐτὸς δι' ἑαυτοῦ ἔπραττε, καὶ τῇ γυναικὶ τὰ ἄλευρα φυρᾶν ἐπέταττε, καίτοι τριακοσίους δεκαοκτῶ ἔχων οἰκογενεῖς, ὧν εἰκὸς καὶ θεραπαίνιδας εἶναι·
- [03123] ἀλλ' αὐτὸς ἐβούλετο τὸν μισθὸν ἔχειν μετὰ τῆς γαμετῆς, οὐ τῆς δαπάνης μόνης, ἀλλὰ καὶ τῆς διακονίας.
- [03124] Οὕτω δεῖ φιλοξενίαν ἐπιδείκνυσθαι, δι' ἑαυτῶν πάντα πράττοντας, ἵν' ἡμεῖς ἀγιαζώμεθα, ἵν' αἱ χεῖρες αἱ ἡμέτεραι εὐλογῶνται.
- [03125] Κἂν πένησι διδῶς, μὴ ἀπαξιώσης διὰ σεαυτοῦ δοῦναι·
- [03126] οὐ γὰρ τῷ πένητι δίδως, ἀλλὰ τῷ Χριστῷ.
- [03127] Τίς δὲ οὕτως ἄθλιος, ὡς ἀπαξιοῦν αὐτὸν τὴν χεῖρα ὀρέγειν τῷ Χριστῷ;
- [03128] Τοῦτο φιλοξενία, τοῦτο ὄντως διὰ τὸν Θεὸν ἔστι ποιῆσαι.
- [03129] Ἄν δὲ μετὰ τύφου ἐπιτάττης, κἂν τῶν πρωτείων κελεύης ἀπολαύειν, οὐκ ἔστι φιλοξενία τὸ τοιοῦτον, οὐδὲ διὰ τὸν Θεὸν ἔστι.
- [03130] Πολλῆς ὁ ξένος δεῖται τῆς θεραπείας, πολλῆς τῆς παρακλήσεως·
- [03131] ἀγαπητὸν γὰρ καὶ μετὰ τσοαῦτα τὸ μὴ ἐρυθριᾶν.
- [03132] Ἐπειδὴ τὸ πρᾶγμα
- [03133] <sup>[62.574]</sup> φύσιν ἔχει τοιαύτην, ὥστε τὸν εὐ παθόντα αἰσχύνεσθαι, τῇ ὑπερβολῇ τῆς θεραπείας τὰ τῆς αἰσχύνης χρῆσθαι περαιοῦν, καὶ δεικνύναι καὶ ῥήμασι καὶ πράγμασιν, ὅτι οὐκ εὐ ποιεῖ ὁ εὐ ποιῶν, ἀλλ' εὐ πάσχει αὐτὸς καὶ εὐεργετεῖται μᾶλλον ἢ εὐεργετεῖ.
- [03134] Οὕτω πλεονάζεται τὸ γινόμενον ἀπὸ τῆς προαιρέσεως.

- [03135] Ὡσπερ γὰρ ὁ ἡγούμενος ζημιουῖσθαι, πάντα ἀπώλεσεν, καὶ ὁ ἡγούμενος εὖ ποιεῖν πάντα ἀπώλεσεν·
- [03136] οὕτως ὁ ἡγούμενος εὖ πάσχειν, πλέον ἔλαβεν·
- [03137] Ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.
- [03138] Ὡστε χάριν ὀφείλεις μᾶλλον τῷ πένητι τοῦ λαβεῖν.
- [03139] Εἰ μὴ γὰρ πένητες ἦσαν, οὐκ ἂν τὸ πολὺ τῶν ἀμαρτημάτων ὑπετέμω·
- [03140] ἰατροὶ τῶν τραυμάτων εἰσὶ τῶν σῶν·
- [03141] φάρμακά σοι παρέχουσι τὰς ἑαυτῶν χεῖρας.
- [03142] Οὐχ οὕτως ἰατρὸς χεῖρας ἐκτείνων, καὶ φάρμακον ἐπιτιθεὶς τὴν ἰατροίαν παρέχει, ὡς πένης χεῖρα ἐκτείνων καὶ τὰ παρὰ σοῦ λαμβάνων, ἐκμαγεῖον τῶν σῶν ἔστι κακῶν.
- [03143] Ἐδωκας τὸ ἀργύριον, συνεξήλθε καὶ τὰ ἀμαρτήματα.
- [03144] Τοιοῦτοι καὶ οἱ ἱερεῖς·
- [03145] Ἀμαρτίας, φησὶ, λαοῦ μου φάγονται.
- [03146] Ὡστε μείζονα λαμβάνεις, ἢ δίδως, εὐεργετῆ μᾶλλον, ἢ εὐεργετεῖς·
- [03147] Θεῷ δανείζεις, οὐκ ἀνθρώποις·
- [03148] αὔξεις τὸν πλοῦτον, οὐ μειοῖς·
- [03149] μειοῖς δὲ, ἂν μὴ ἐλαττώσης, ἂν μὴ δῶς.
- [03150] Εἰ ἐξενόχησε, φησὶν, εἰ ἀγίων πόδας ἔνιψε.
- [03151] Ποίων δὴ τούτων;
- [03152] Τῶν θλιβομένων, οὐχ ἀπλῶς ἀγίων·
- [03153] ἔνεστι γὰρ ἀγίους εἶναι, καὶ πολλῆς ἀπολαύειν θεραπείας παρὰ πάντων.
- [03154] Μὴ τούτους διώκε τοὺς ἐν ἀφθονίᾳ ὄντας, ἀλλὰ τοὺς ἐν θλίψει, τοὺς ἀγνώτας, τοὺς οὐ παρὰ πολλῶν γνωριζομένους.
- [03155] Ὡς ἐποίησεν ἐνὶ φησὶ, τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποίησε.
- [03156] γ'.
- [03157] Μὴ δῶς τοῖς προεστῶσι τῆς Ἐκκλησίας διανεῖμαι·
- [03158] σὺ διακόνησον αὐτῇ, ἵνα μὴ τοῦ ἀναλίσκειν, ἀλλὰ καὶ τοῦ ὑπηρετῆσαι ἔχης τὸν μισθόν·
- [03159] οἰκείαις χερσὶ δός·
- [03160] σὺ σπεῖρον τὴν αὐλακα.
- [03161] Οὐκ ἐνὶ ἄροτρον ἐνταῦθα πῆξασθαι, οὐδὲ βούν ζευξαι, οὐδὲ καιρὸν ἀναμείναι, οὐδὲ γῆν ἀνατεμεῖν, οὐδὲ κρυμῶ παλαῖσαι·
- [03162] πάσης ταύτης τῆς περιεργασίας ἀπήλλακται οὗτος ὁ σπόρος.
- [03163] Εἰς γὰρ τὸν οὐρανὸν σπεῖρεις, ἔνθα οὐ κρυμὸς, οὐδὲ χειμῶν, οὐκ ἄλλο οὐδέν·
- [03164] εἰς ψυχὰς σπεῖρεις, ἔνθα οὐδεὶς τὸ βαλλόμενον αἶρει, ἀλλὰ κατέχεται σφοδρῶς, καὶ μετὰ πολλῆς τῆς ἀκριβείας, καὶ μετὰ πολλῆς τῆς σπουδῆς.
- [03165] Σὺ σπεῖρον.
- [03166] Διὰ τί σαυτὸν ἀποστερεῖς τοῦ μισθοῦ;
- [03167] Μέγας μισθὸς τὸ δύνασθαι καὶ τὰ τῶν ἄλλων οἰκονομεῖν.
- [03168] Οὐ τοῦ δοῦναι μόνον μισθὸς ἔστιν, ἀλλὰ καὶ τοῦ καλῶς οἰκονομῆσαι τὰ διδόμενα.
- [03169] Διὰ τί μὴ σὺ λαμβάνεις τὸν μισθόν;

[03170] ὅτι γὰρ καὶ τούτου ἐστὶ μισθός, ἄκουσον·

[03171] Κατέστησαν, φησὶν, οἱ ἀπόστολοι τοὺς περὶ Στέφανον εἰς τὴν τῶν χηρῶν διακονίαν.

[03172] Γενοῦ σὺ οἰκονόμος τῶν σαυτοῦ·

[03173] αὐτὴ σε χειροτονεῖ ἢ φιλανθρωπία, ὁ τοῦ Θεοῦ φόβος.

[03174] Τοῦτο καὶ κενοδοξίας ἀπήλλακται, τοῦτο καὶ ψυχὰς ἀναπαύει, τοῦτο καὶ χεῖρας ἀγιάζει, τοῦτο καὶ φρόνημα κατασπᾶ, τοῦτο καὶ φιλοσοφίαν διδάσκει, τοῦτο προθυμότερον ἐργάζεται, τοῦτο σε τὰς εὐλογίας ποιεῖ λαβεῖν·

[03175] ἄπεισιν ἢ κεφαλή σου δεχομένη πάσας τὰς παρὰ τῶν χηρῶν εὐλογίας.

[03176] Προθυμότερος γενοῦ ἐν ταῖς εὐχαῖς, περιεργάζου καὶ ἀγίους ἄνδρας, τοὺς ὄντως ἀγίους, τοὺς ἐν ταῖς ἐρημίαις καθημένους, τοὺς οὐ δυναμένους ἐπαιτεῖν, τοὺς προσανέχοντας τῷ Θεῷ βιάδιζε μακρὰν ὁδὸν, δίδου διὰ σαυτοῦ·

[03177] πολλὰ γὰρ ἔστι δι' ἑαυτοῦ ὠφελῆσαι, ἐὰν δῶς.

[03178] Ὅρας σκηνήν, καὶ καταγώγιον;

[03179] ὄρας ἐρημίαν;

[03180] ὄρας μόνωσιν;

[03181] Πολλάκις ἀπελθὼν δοῦναι χρήματα, ἔδωκας τὴν ψυχὴν ὀλόκληρον, καὶ κατεσχέθης, καὶ γέγονας συναιχμάλωτος ἐκείνου, συνεξενίτευσας τῷ κόσμῳ.

[03182] Μέγα πρᾶγμα καὶ πένητας ὄραν.

[03183] Ἀγαθὸν, φησὶν, εἰσελθεῖν εἰς οἱ <sup>[62.575]</sup> κίαν πένθους, ἢ εἰς οἰκίαν γέλωτος.

[03184] Ἐντεῦθεν ἡ ψυχὴ φλεγμαίνει.

[03185] Ἄν μὲν γὰρ ἔχης ὁμοίως τρυφᾶν, προτροπὴν ἔλαβες εἰς σπατάλην·

[03186] ἂν δὲ μὴ ἔχης, λύπην ἐδέξω.

[03187] Εἰς δὲ τὴν οἰκίαν τοῦ πένθους οὐδὲν τοιοῦτον, ἀλλὰ κἂν μὴ ἔχης τρυφᾶν, οὐκ ἤλγησας, κἂν ἔχης, καταστέλλη.

[03188] Ὅντως οἰκία πένθους τὰ μοναστήρια, ἔνθα σάκκος καὶ σποδός, ἔνθα μόνωσις, ἔνθα γέλωσ οὐδεις, οὐδὲ βιωτικῶν πραγμάτων ὄχλος, ἔνθα νηστεία, ἔνθα χαμευνία, πάντα καθαρὰ κνίσσης, αἰμάτων, θορύβου, ταραχῆς, πολυοχλίας.

[03189] Λιμὴν ἐστὶν εὐδίας·

[03190] ὥσπερ λαμπτήρες εἰσιν ἀφ' ὑψηλοῦ τοῖς πόρρωθεν ἐπιβαίνουσι φαίνοντες, ἐπὶ λιμένος καθήμενοι, καὶ πρὸς γαλήνην τὴν αὐτῶν ἅπαντας ἔλκοντες, οὐκ ἔωντες γενέσθαι ναυάγια τοῖς εἰς αὐτοὺς ὄρωσιν, οὐκ ἔωντες ἐν σκοτῷ διάγειν τοὺς ἐκεῖ βλέποντας.

[03191] Ἄπιθι πρὸς αὐτοὺς, φιλοφρόνησον, πρόσιθι, ἄψαι ποδῶν ἁγίων·

[03192] πολλῶ γὰρ ἐντιμότερον τῶν ἐκείνων ἄπτεσθαι ποδῶν, ἢ τῆς ἐτέρων κεφαλῆς.

[03193] Εἰπέ γὰρ μοι, εἰ ἀνδριάντων πόδας κατέχουσί τινες, ἐπειδὴ ὅλως τύπον ἔχουσι βασιλικόν, σὺ τὸν αὐτὸν ἔχοντα τὸν Χριστὸν ἐν ἑαυτῷ, οὐ καθέξεις ἀπὸ τῶν ποδῶν, καὶ σωθήσῃ;

[03194] Ἄγιοί εἰσιν οἱ πόδες, κἂν εὐτελεῖς ᾧσι·

[03195] τῶν δὲ βεβήλων οὐδὲ ἡ κεφαλὴ τιμία·

[03196] πόδες γὰρ ἁγίων μεγάλα ἴσχυσαν.

[03197] Διόπερ καὶ κολάζουσιν, ὅταν ἐξ ἑαυτῶν τὸν κονιορτὸν ἐκτινάξωσιν.

[03198] Ὅταν ἅγιος ἢ παρ' ἡμῖν, μηδὲν ἐπαισχυνώμεθα τῶν αὐτῶν.

[03199] Ἄγιοι δὲ εἰσι πάντες, ὅσοι πίστιν ὀρθὴν μετὰ βίου ἔχουσι·

[03200] κἂν σημεῖα μὴ ἐργάζωνται, κἂν δαίμονας μὴ ἐκβάλλωσιν, ἅγιοί εἰσιν.

[03201] Ἄπιθι πρὸς τὰς τῶν ἁγίων σκηνάς·

[03202] ὥσπερ ἀπὸ γῆς εἰς τὸν οὐρανὸν, οὕτως ἐστὶν εἰς μοναστήριον ἄνδρὸς ἀγίου καταφυγεῖν.

[03203] Οὐχ ὄρας ἐκεῖ ταῦτα ἅπερ ἐν τῇ οἰκίᾳ·

- [03204] πάντων καθαρὸς ὁ χορὸς ἐκεῖνος·
- [03205] σιγὴ καὶ ἡσυχία πολλή·
- [03206] τὸ Ἐμὸν οὐκ ἔνι καὶ τὸ Σὸν ἐκεῖ.
- [03207] Ἄν δὲ καὶ ἡμέραν μίαν μείνης, ἢ καὶ δευτέραν, τότε πλέον αἰσθήση τῆς ἡδονῆς.
- [03208] Ἡμέρα γίνεται, μᾶλλον δὲ πρὸ ἡμέρας ἀλεκτροῦν ἐφώνησε.
- [03209] Καὶ οὐκ ἔστιν, ὥσπερ ἐπὶ τῆς οἰκίας, ῥέγχουσιν οἱ οἰκέται, αἱ θύραι κεικλεισμένοι, πάντες νεκροῖς εἰκόασι καθεύδοντες, ὁ ὄρεοκόμος τοὺς κώδωνας σείει.
- [03210] Οὐδὲν τοιοῦτον ἐκεῖ, ἀλλ' εὐθέως ἅπαντες μετὰ εὐλαβείας τὸν ὕπνον ἀποθέμενοι διανίστανται, τοῦ προεστῶτος αὐτοὺς διεγείροντος, καὶ ἐστήκασιν τὸν ἅγιον στησάμενοι χορὸν, καὶ τὰς χεῖρας εὐθέως ἀνατείναντες, τοὺς ἱεροὺς ἄδουσιν ὕμνους.
- [03211] Οὐ γὰρ δὴ, ὥσπερ ἡμεῖς, πολλῶν ὥρῶν δέονται πρὸς τὸν ὕπνον ἀποτινάξασθαι καὶ τὴν καρῆβαρίαν.
- [03212] Ἡμεῖς μὲν γὰρ ἅμα διαναστάντες, καθήμεθα ἐπὶ πολὺ διατεινόμενοι, πρὸς χρεῖαν ἀπερχόμεθα, εἶτα νιπτόμεθα τὴν ὄψιν, τὰς χεῖρας·
- [03213] μετὰ τοῦτο ὑποδήματα καὶ ἐνδύματα λαμβάνομεν, καὶ πολὺς ἀναλίσκεται καιρὸς.
- [03214] δ'.
- [03215] Ἐκεῖ δὲ τοιοῦτον οὐδέν·
- [03216] οὐδεὶς οἰκέτην καλεῖ·
- [03217] ἕκαστος γὰρ ἀρκεῖ ἑαυτῶ·
- [03218] οὐ δεῖται ἱματίων πολλῶν, οὐ δεῖται τοῦ τὸν ὕπνον ἀποτινάξασθαι, ἀλλ' ἅμα τοὺς ὀφθαλμοὺς ἀνέφξε, καὶ τῶ πολὺν ἐγρηγορότι χρόνον προσέοικε τῆς νήψεως ἔνεκεν.
- [03219] Ὅταν γὰρ ἡ καρδία μὴ βαρηθεῖσα τοῖς σιτίοις βαπτίζεται κάτω, οὐ δεῖται πολλοῦ τοῦ καιροῦ πρὸς τὸ ἀνενεγκεῖν, ἀλλ' εὐθέως ἐστὶν ἐν νήψει·
- [03220] χεῖρες αἰεὶ καθαραί·
- [03221] καὶ γὰρ ὁ ὕπνος εὐτακτος.
- [03222] Οὐδεὶς ἀκούει ῥεγχόντων ἐκεῖ, οὐδεὶς ἀσθμαινόντων, οὐδὲ ῥίπταζόμενον ὄρα κατὰ τὸν ὕπνον, οὐδὲ γυμνούμενον, ἀλλὰ καθεύδουσι τῶν ἐγρηγορότων εὐσημονέστερον κείμενοι.
- [03223] Τοῦτο δὲ ὅλον <sup>[62.576]</sup> ἀπὸ τῆς εὐταξίας γίνεται τῆς ἐν τῇ ψυχῇ.
- [03224] Ὅντως ἅγιοι οὗτοι, καὶ ἐν ἀνθρώποις ἄγγελοι.
- [03225] Καὶ μὴ θαυμάσης ἀκούων ταῦτα·
- [03226] ὁ γὰρ πολὺς φόβος ὁ τοῦ Θεοῦ οὐκ ἀφήσι πρὸς τὰ βάθη τοῦ ὕπνου κατελθεῖν, καὶ βαπτίσει τὴν διάνοιαν αὐτῶν, ἀλλ' ἐξ ἐπιπολῆς ἐπίκειται διαναπαύων αὐτοὺς μόνον.
- [03227] Τοιοῦτου δὲ αὐτοῖς ὄντος τοῦ ὕπνου, τοιαῦτα εἶναι αὐτῶν ἀνάγκη καὶ τὰ ὄνειρατα, οὐ φαντασιώδη, οὐδὲ τερατώδη.
- [03228] Ἀλλ', ὅπερ ἔφην, ἀλεκτροῦν ἐφώνησε, καὶ εὐθέως ἐλθὼν ὁ προεστῶς, καὶ τῶ ποδὶ τὸν κείμενον ἀπλῶς ὑπὸνύξας, πάντας ἀνέστησεν·
- [03229] οὐδὲ γὰρ γυμνοὺς ἐκεῖ καθεύδειν θέμις.
- [03230] Εἶτα διαναστάντες, εὐθέως ἐστήκασιν, ὕμνους ἄδοντες προφητικὸς μετὰ πολλῆς τῆς συμφωνίας, μετ' εὐρύθμων μελῶν.
- [03231] Οὔτε κιθάρα, οὔτε σύριγγες, οὔτε οὐδὲν ἄλλο ὄργανον μουσικὸν τοιαύτην ἀφήσι φωνὴν, οἷαν ἔστιν ἀκούσαι ἐν ἡσυχίᾳ βαθείᾳ, καὶ ἐν ἐρημίᾳ τῶν ἁγίων ἁδόντων ἐκείνων.
- [03232] Καὶ αὐτὰ δὲ τὰ ἄσματα πρόσφορα, καὶ φιλίας γέμοντα τῆς πρὸς τὸν Θεόν.
- [03233] Ἐν ταῖς νυξί, φησὶν, ἐπάρατε τὰς χεῖρας ὑμῶν πρὸς τὸν Θεόν·
- [03234] καὶ πάλιν, Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ Θεός, διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς.
- [03235] Καὶ τὰ ἄσματα τὰ Δαυϊδικὰ πολλὰς πηγὰς κινοῦντα δακρῶν.
- [03236] Ὅταν γὰρ ἄδη λέγων·
- [03237] Ἐκοπίασα ἐν τῷ στεναγμῷ μου, λούσω καθ' ἐκάστην νύκτα τὴν κλίνην μου, ἐν δάκρυσί μου τὴν στρωμνὴν μου βρέξω·

- [03238] καὶ πάλιν, ὅτι Σποδὸν ὡσεὶ ἄρτον ἔφαγον·
- [03239] καὶ πάλιν, Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ;
- [03240] Ἄνθρωπος ματαιότητι ὡμοιώθη, καὶ αἱ ἡμέραι ἡμῶν ὡσεὶ σκιά παράγουσι·
- [03241] καὶ, Μὴ φοβοῦ, ὅταν πλουτήσῃ ἄνθρωπος, καὶ ὅταν πληθυνθῇ ἡ δόξα τοῦ οἴκου αὐτοῦ·
- [03242] καὶ πάλιν, Ὁ κατοικίζων μονοτρόπους ἐν οἴκῳ·
- [03243] καὶ, Ἐπτάκις τῆς ἡμέρας ἤνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου·
- [03244] καὶ πάλιν, Μεσονύκτιον ἐξηγειρόμην τοῦ ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου·
- [03245] καὶ, Ὁ Θεὸς λυτρῶσεται τὴν ψυχὴν μου ἐκ χειρὸς ἄδου·
- [03246] καὶ, Ἐὰν πορευθῶ ἐν μέσῳ σκιάς θανάτου, οὐ φοβηθήσομαι κακὰ, ὅτι σὺ μετ' ἐμοῦ εἶ·
- [03247] καὶ πάλιν, Οὐ φοβηθήσομαι ἀπὸ φόβου νυκτερινοῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου, ἀπὸ συμπτώματος, καὶ δαιμονίου μεσημβρινοῦ·
- [03248] καὶ πάλιν, Ἐλογίσθημεν, ὡς πρόβατα σφαγῆς·
- [03249] τὴν εἰς Θεὸν αὐτῶν διάπυρον ἀγάπην ἐνδείκνυται.
- [03250] Ὅταν δὲ πάλιν μετὰ τῶν ἀγγέλων ἄδωσι (καὶ γὰρ καὶ ἄγγελοι τότε ἄδουσιν), Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν, λέγοντες, ἡμῶν χασσωμένων, κνωμένων, ῥεγχόντων, ἢ καὶ ὑπτίων ἀπλῶς κειμένων, καὶ μυρίας λογιζομένων ἀπάτας·
- [03251] οἷόν ἐστιν ἐκείνους ἐν τούτῳ τὸ πᾶν τῆς νυκτὸς ἀναλίσκειν;
- [03252] Ἐπειδὴν δὲ ἡμέρα μέλλη γίνεσθαι, διαναπαύονται λοιπόν·
- [03253] καὶ ὅταν ἡμεῖς ἀρξώμεθα τῶν ἔργων, ἐκεῖνοι καιρὸν ἔχουσι τῆς ἀναπαύσεως.
- [03254] Ἡμέρας δὲ γενομένης, ἡμῶν μὲν ἕκαστος καλεῖ τὸν ἕτερον, τὸν λόγον ποιεῖ τῶν ἐξοδιαζομένων·
- [03255] εἰ εἰς ἀγορὰν ἐμβάλλει, ἄρχοντι παρίσταται, τρέμει, δέδοικε τὰς εὐθύνas·
- [03256] ἕτερος ἐπὶ τῆς σκηνῆς, ἄλλος πρὸς τὸ ἐπιτήδευμα τὸ ἑαυτοῦ.
- [03257] Ἐκεῖνοι δὲ πάλιν εὐχὰς ἐωθινὰς ἐπιτελέσαντες καὶ ὕμνους, πρὸς τὴν τῶν Γραφῶν ἀνάγνωσιν τρέπονται·
- [03258] εἰσὶ δὲ οἱ καὶ βιβλία γράφειν μεμαθηκότες.
- [03259] Ἐκαστος οἶκον ἀποτεταγμένον ἐν λαβῶν, ἡσυχίαν διαπαντὸς ἀσκεῖ, οὐδενὸς φλυαροῦντος, οὐδενὸς οὐδὲν λέγοντος.
- [03260] Εἶτα τρίτην, ἕκτην, ἐνάτην, καὶ τὰς ἐσπερινὰς εὐχὰς ἐπιτελοῦσι, καὶ εἰς τέσσαρα μέρη τὴν ἡμέραν διανείμαντες, καθ' [62.577] ἕκαστον μέρος πληρούμενον, ψαλμωδίαις, ὕμνοις γεραίρουσι τὸν Θεόν.
- [03261] Πάντων δὲ ἀριστῶντων τῶν ἄλλων, γελόντων, παιζόντων, διαρῶντων ὑπὸ τῆς γαστριμαργίας, οὗτοι τοῖς ὕμνοις προσανέχουσιν.
- [03262] Οὐδαμοῦ τραπέζης καιρὸς, οὐδὲ τῶν αἰσθητῶν τούτων.
- [03263] Πάλιν μετὰ τὸ ἄριστον τῶν αὐτῶν ἔχονται, ὕπνω πρότερον ἑαυτοὺς ἐκδεδωκότες.
- [03264] Οἱ μὲν οὖν κοσμικοὶ καὶ τὴν ἡμέραν καθεύδουσιν·
- [03265] ἐκεῖνοι δὲ καὶ τὴν νύκτα ἐγρηγόρασιν.
- [03266] Ὅντως υἱοὶ φωτός εἰσιν.
- [03267] Εἶτα ἐκεῖνοι τὸ πλεον ἀναλώσαντες ἐν τῷ ὕπνῳ τῆς ἡμέρας προῖασιν βεβαρημένοι·
- [03268] οὗτοι δὲ ἔτι νήφουσιν, ἄσιτοι μένοντες ἕως ὄψε, καὶ τοῖς ὕμνοις προσανέχοντες.
- [03269] Ἐσπέρας δὲ πάλιν καταλαβούσης, οἱ μὲν εἰς λουτρὰ καὶ ἀνέσεις σπεύδουσιν·
- [03270] ἐκεῖνοι δὲ τῶν πόνων ἀπολύσαντες ἑαυτοὺς, τότε τῇ τραπέζῃ προσανέχουσιν, οὐκ οἰκετῶν πλῆθος ἐγείροντες, οὐδὲ περιτρέχοντες τὴν οἰκίαν, οὐδὲ θορυβοῦντες, οὐδὲ ὄψα πολλὰ παρατιθέμενοι, οὐδὲ κνίσσης γέμοντα, ἀλλ' οἱ μὲν ἄρτον μόνον καὶ ἄλας, οἱ δὲ ἔλαιον προστιθέντες, ἕτεροι δὲ, ὅσοι ἀσθενέστεροί εἰσι, καὶ λαχάνων ἔχονται καὶ ὀσπρίων.
- [03271] Εἶτα μικρὸν καθίσαντες, μᾶλλον δὲ ὕμνοις τὸ πᾶν κατακλείσαντες, διαναπαύονται ἐπὶ σπιβάδος ἕκαστος πρὸς ἀνάπαυσιν μόνον πεποιημένης, οὐ τρυφῆν.

- [03272] Οὐκ ἔστι φόβος ἀρχόντων ἐκεῖ, οὐκ ἔστι δεσποτῶν ἀπόνοια, οὐκ ἔστι δούλων φόβος, οὐκ ἔστι γυναικῶν θόρυβος, οὐκ ἔστι παίδων ταραχή, οὐκ ἔστι κιβωτίων πλήθος, οὐδὲ ἱματίων ἀπόθεσις περιττή, οὐ χρυσίον, οὐκ ἀργύριον·
- [03273] οὐκ εἰσὶν ἐκεῖ φυλακαὶ καὶ προφυλακαί·
- [03274] οὐκ ἔστι ταμεῖον, οὐκ ἄλλο τοιοῦτον οὐδέν·
- [03275] ἀλλὰ πάντα εὐχῆς γέμει, πάντα ὕμνων, πάντα εὐωδίας πνευματικῆς, οὐδὲν ἐκεῖ σαρκικόν.
- [03276] Ληστῶν ἐφόδους οὐ δεδοίκασιν·
- [03277] οὐ γὰρ ἔχουσιν ὄτου ζημιωθῶσι·
- [03278] χρήματα οὐκ ἔστι, σῶμά ἐστι καὶ ψυχή·
- [03279] ἂν ταύτην ἀφέλωνται, οὐκ ἐζημίωσαν, ἀλλ' ὤνησαν.
- [03280] Ἐμοὶ γὰρ τὸ ζῆν, φησὶ, Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.
- [03281] Ἀπέλυσαν τῶν δεσμῶν ἑαυτοὺς πάντων.
- [03282] Ὅντως Φωνὴ ἀγαλλιάσεως ἐν σιχηναῖς δικαίων.
- [03283] ε'.
- [03284] Οὐκ ἔστιν ἐκεῖ ὀλολυγῆς ἀκοῦσαί ποτε οὐδὲ κωκυτοῦ·
- [03285] καθαρὸς τούτων τῶν ἀηδιῶν ὁ ὄροφος, καθαρὸς τῆς κραυγῆς ταύτης.
- [03286] Ἀποθνήσκουσι μὲν γὰρ καὶ ἐν αὐτοῖς·
- [03287] οὐ γὰρ εἰσὶν ἀθάνατοι τὸ σῶμα·
- [03288] ἀλλ' οὐκ ἴσασι θάνατον τὸν θάνατον.
- [03289] Μεθ' ὕμνων προπέμπουσι τοὺς ἀπελθόντας·
- [03290] προπομπὴν τὸ τοιοῦτον καλοῦσιν, οὐκ ἐκφοράν.
- [03291] Κἂν ἀπαγγεληθῆ, ὅτι ὁ δεῖνα τετελεύτηκε, πολλή ἢ εὐφροσύνη, πολλή ἢ ἡδονή·
- [03292] μᾶλλον δὲ οὐδὲ τολμᾷ τις εἰπεῖν, ὅτι ὁ δεῖνα τετελεύτηκεν, ἀλλ' ὁ δεῖνα τετελείωται.
- [03293] Εἶτα εὐχαριστία, δόξα πολλή, εὐφροσύνη, ἐκάστου εὐχομένου τέλος τοιοῦτον λαβεῖν, οὕτω τὸν ἀγῶνα τοῦτον ἐξελεῖν, ἀναπαύσασθαι τῶν πόνων καὶ τῶν ἀγῶνων, ἰδεῖν τὸν Χριστόν.
- [03294] Κἂν ἀρρώστηση, οὐ δάκρυα, οὐ θρῆνος, ἀλλ' εὐχαὶ πάλιν·
- [03295] οὐκ ἰατρῶν χεῖρες, ἀλλὰ πίστις μόνη πολλάκις ἀπήλλαξε τὸν ἀρῶστον.
- [03296] Εἰ δὲ καὶ ἰατρῶν δεηθῆ, πολλή καὶ ἐνταῦθα ἢ φιλοσοφία, πολλή ἢ καρτερία·
- [03297] οὐ παρέστηκε γυνὴ λύουσα τὰς τρίχας, οὐδὲ παιδία τὴν οὐδέπω γενομένην ὀρφανίαν ἀποδουρόμενα, οὐδὲ οἰκέται παρακαλοῦντες τὸν ἀποπνέοντα μετὰ ἀσφαλείας αὐτοὺς τινὶ παρακαταθέσθαι·
- [03298] ἀλλὰ πάντων τούτων ἀπηλλαγμένη ἢ ψυχὴ, ἐν σκοπεῖ μόνον εἰς τὴν ἐσχάτην ἀναπνοήν, ὅπως ἀπέλθῃ πρὸ Θεοῦ φίλη.
- [03299] Κἂν γένηται δὲ νόσος, οὐ γίνεται ἀπὸ γαστριμαργίας, οὐδὲ ἀπὸ καρηβαρίας, ἀλλὰ καὶ αὐταὶ αἱ τῶν νόσων ὑποθέσεις ἐγκωμίων γέμουσιν, οὐχὶ κατηγορίας, ὡς αὐταί·
- [03300] ἢ γὰρ ἀγρυπνίας, ἢ νηστείας ἐπίτασις, ἢ τι τῶν τοιούτων τὰς νόσους ἐργάζεται·
- [03301] ὅθεν καὶ <sup>[62.578]</sup> εὐαπάλλακτοι γίνονται·
- [03302] ἀρκεῖ γὰρ μηκέτι καμόντας ὁμοίως πάντων ἀπηλλάχθαι τῶν δεινῶν.
- [03303] ἄ
- [03304] ζ'.
- [03305] Εἰπέ οὖν μοι, φησὶν, εἰ ἀγίων τις πόδας ἐνίψεν ἐν τῇ ἐκκλησίᾳ, εἰ ἔνεστι καὶ ἐνταῦθα τοιοῦτους εὐρεῖν.

- [03306] Ἐνεστι, καὶ πάνυ ἔνεστι·
- [03307] μόνον μὴ, ἐπειδὴ ἐκείνων τὸν βίον διηγησάμεθα, τῶν ἐν ταῖς ἐκκλησίαις καταφρονῶμεν.
- [03308] Πολλοὶ πολλάκις τοιοῦτοι καὶ ἐν μέσαις ταῖς ἐκκλησίαις εἰσὶν, ἀλλ' ἐν τῷ λανθάνοντι.
- [03309] Μὴ γὰρ ἐπειδὴ οἰκίας περινοστοῦσι, μηδὲ ἐπειδὴ εἰς ἀγορὰν ἐμβάλλουσι, μηδὲ ἐπειδὴ προῖστανται, καταφρονῶμεν αὐτῶν.
- [03310] Καὶ τοῦτο ὁ Θεὸς ἐπέταξε·
- [03311] Κρίνατε γὰρ, φησὶν, ὀρφανῶ, καὶ δικαιοῦσατε χήραν.
- [03312] Πολλαὶ τῆς ἀρετῆς αἱ ὁδοὶ, ὥσπερ οὖν καὶ τῶν μαργαριτῶν πολλὴ ἡ διαφορὰ, καίτοι πάντες μαργαρίται λέγονται, ἀλλ' ὁ μὲν ἐστὶ λαμπρὸς καὶ στρογγύλος πάντοθεν, ἕτερος δὲ τοῦτο μὲν οὐκ ἔχει τὸ κάλλος, ἕτερον δέ.
- [03313] Ποῖον δὴ τοῦτο;
- [03314] Ὅσπερ ἀπὸ τίνος τέχνης τὸ κοράλλιον ἐπιμήκη ἔχει τὴν γραμμὴν, καὶ τὰς γωνίας ἐκτετορευμένας, καὶ τοῦ λευκοῦ χρώματος ἕτερον ἐπιτερπέστερον, τὸ δὲ πράσινον πολὺ πάσης χλωρότητος ἐπιτερπέστερον·
- [03315] ἄλλος τοῦ αἵματος τὸ ἀνθηρὸν παρέχεται τῷ εὐανθεῖ, ἄλλος τῆς θαλάττης ἐστὶ κυανώτερος, ἄλλος τῆς ἀλουργίδος στιλβότερος·
- [03316] καὶ ἄλλα δὲ μυρία ἂν τις εὖροι τοῖς ἀνθεσιν ἀμιλλώμενα κατὰ τὸ ποικίλον, ἢ τοῖς τοῦ ἡλίου χρώμασιν ἐξισούμενα·
- [03317] τοιοῦτοι δὴ καὶ οἱ ἅγιοι·
- [03318] οἱ μὲν ἑαυτοὺς ἀσκοῦσιν, οἱ δὲ καὶ τὰς ἐκκλησίας.
- [03319] Καλῶς ἄρα ἔλεγεν, Εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν.
- [03320] Ὅστε γὰρ πάντας ἐπᾶραι πρὸς μίμησιν, διὰ τοῦτο οὕτως εἶπεν.
- [03321] Οὐκοῦν καὶ ἡμεῖς ἐπιδράμωμεν τῷ πράγματι, ἵνα ἔχωμεν καυχᾶσθαι ἐκεῖ, ὅτι ἐνίψαμεν πόδας ἀγίων.
- [03322] Εἰ δὲ πόδας αὐτῶν νίπτειν δεῖ, πολλῶ μᾶλλον καὶ ἐκ χειρὸς ἐπιδιδόναι αὐτοῖς τὰ χρήματα, καὶ σπουδάζειν λανθάνειν.
- [03323] Μὴ γνῶτω, φησὶν, ἡ ἀριστερὰ σου τί ποιῆ ἢ δεξιὰ σου.
- [03324] Τί μυρίους παραλαμβάνεις μάρτυρας;
- [03325] μηδὲ οἰκέτης ιδέτω, εἰ δυνατόν, μηδὲ γυνή·
- [03326] Πολλὰ τὰ σκάνδαλα τοῦ δολίου·
- [03327] πολλάκις ἢ μηδέποτε ἐμποδίσασα, τότε ἐμποδίζει ἢ ὑπὸ κενοδοξίας, ἢ ὑπὸ ἐτέρου τινός.
- [03328] Ἐπεὶ καὶ ὁ Ἀβραάμ, καίτοι θαυμαστὴν ἔχων γυναῖκα, τὸν υἱὸν μέλλων ἀναφέρειν, ἐκρυπτε, καίτοι γε οὐκ εἰδῶς τὸ ἐκβησόμενον, ἀλλὰ πεπεισμένος, ὅτι πάντως ἀναιρήσει.
- [03329] Τί οὖν ἔμελλε λέγειν, εἴ τις ἦν ἄνθρωπος τῶν πολλῶν;
- [03330] οὐκ ἂν εἶπε, Τίς ἐστὶν οὗτος ὁ ταῦτα διαπραττόμενος;
- [03331] οὐκ ἂν ἐπὶ ἀπηνείᾳ αὐτὸν διέβαλε καὶ ἀγροικία;
- [03332] Οὐδὲ ιδεῖν κατηξιώθη τὸ παιδίον τὸ ἑαυτῆς ἢ γυνῆ, οὐδὲ ὑστέρας ἀκοῦσαι φωνῆς, οὐδὲ σπαιῖρον θεάσασθαι, ἀλλ' ὥσπερ αἰχμάλωτον λαβῶν, οὕτως ἀπήγαγεν.
- [03333] Ἀλλ' οὐδὲν τούτων ἐνενόησεν ὁ δίκαιος ἐκεῖνος, μεθύων τῷ πόθῳ.
- [03334] Οὐδὲν γὰρ ἄλλο ἔώρα, ἀλλὰ τὸ προσταττόμενον ὅπως ἐργάσαιτο, οὐδὲ παῖς ἦν ἐκεῖ, οὐδὲ γυνή·
- [03335] μᾶλλον δὲ οὐδὲ αὐτὸς ἤδει τὸ ἐκβησόμενον·
- [03336] οὕτω πάντοθεν ἐσπούδαζε καθαρὸν τὸ ἱερεῖον ἀναγαγεῖν, μὴ δάκρυσιν αὐτὸ, μὴ ἀντιλογία μολῦναι.
- [03337] Ὅρα δὲ μεθ' ὅσης ἡμερότητος ὁ Ἰσαὰκ ἐρωτᾷ, καὶ τί φησι πρὸς αὐτόν·
- [03338] Ἰδοὺ τὰ ξύλα καὶ τὸ πῦρ, ποῦ τὸ πρόβατον;
- [03339] Τί οὖν ὁ Πατήρ;
- [03340] Ὁ Θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὀλοκάρπωσιν, τέκνον.



- [03341] Λέγεται δὲ τοῦτο καὶ ὡς προφητεία, ὅτι τὸν Υἱὸν ὄψεται ἑαυτῷ Θεὸς εἰς ὀλοκάρπωσιν·
- [03342] καὶ ἅμα καὶ τότε ἐκβέβηκε.
- [03343] Τί καὶ αὐτὸν κρύπτεις, εἰπέ, τὸν σφαιασθησόμενον;
- [03344] Ναί, φησὶ, δέδοικα μὴ ναρκήση, δέδοικα μὴ ἀνάξιος ὀφθῆ.
- [03345] Εἶδες πῶς μετὰ πολλῆς τῆς ἀκριβείας ἅπαντα ἔπραττεν;
- [03346] Ἄρα καλῶς εἶπεν ἡ Γραφή, Μὴ γνώτω <sup>[62.579]</sup> ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου·
- [03347] τουτέστι, Κἂν ὡς οἰκεῖον μέλος ἔχωμέν τινα, μὴ σπουδάζωμεν αὐτῷ δεικνύναι, πλήν εἰ μὴ ἀνάγκη εἴη.
- [03348] Πολλὰ γὰρ ἀπὸ τούτου γίνεται τὰ δεινά.
- [03349] Εἰς κενοδοξίαν τις αἴρεται, κώλυμα γίνεται πολλάκις.
- [03350] Διὰ δὴ τοῦτο καὶ <sup>[62.580]</sup> ἑαυτοὺς λανθάνωμεν, εἰ δυνατόν, ἵνα τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ, ἅμα τῷ ἀγίῳ Πνεύματι, δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [03351] ΟΜΙΛΙΑ ΙΕ'.
- [03352] Νεωτέρας δὲ χήρας παραιτοῦ·
- [03353] ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρῖμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν.
- [03354] Ἄμα δὲ καὶ ἀργαί μανθάνουσι περιερχόμενοι τὰς οἰκίας·
- [03355] οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα.
- [03356] Βούλομαι οὖν νεωτέρας χήρας γαμεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν δίδόναι τῷ ἀντικειμένῳ λαιδορίας χάριν.
- [03357] Ἦδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
- [03358] α'.
- [03359] Πολὺν ὑπὲρ τῶν χηρῶν ὁ Παῦλος ποιησάμενος λόγον, καὶ χρόνον αὐτῶν διορίσας τῷ λέγειν, Χήρα καταλεγέσθω μὴ ἕλαττον ἐτῶν ἐξήκοντα γεγонуῖα, καὶ τὴν ποιότητα διδάξας τῆς χήρας τῷ εἰπεῖν, Εἰ ἐτεκνοτρόφησεν, εἰ ἐξενδοδόχησεν, εἰ ἀγίων πόδας ἔνιψε.
- [03360] πάλιν ἐνταῦθα φησι·
- [03361] Νεωτέρας δὲ χήρας παραιτοῦ.
- [03362] Περί δὲ τῶν παρθένων, καίτοι γε πολὺ φορτικωτέρου τοῦ πράγματος ὄντος, οὐδὲν τοιοῦτον αἰνίττεται·
- [03363] εἰκότως.
- [03364] Διὰ τί;
- [03365] Ὅτι ἐπὶ μείζουσιν ἀπεγράψαντο, καὶ ἀπὸ μείζονος τῆς διανοίας ἐκεῖ τὸ ἔργον προέβη τοῦτο.
- [03366] Τὸ μὲν οὖν, Εἰ ἐξενδοδόχησεν, εἰ ἀγίων πόδας ἔνιψε, καὶ πάντα τὰ τοιαῦτα, διὰ τοῦ εὐπροσέδρου παρέσησε, καὶ τοῦ λέγειν, Ἦ δὲ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου.
- [03367] Εἰ δὲ χρόνων ἕνεκεν οὐδὲν ἀκριβολογεῖται, μὴ θαυμάσης·
- [03368] μάλιστα μὲν γὰρ ἀπὸ τούτου κάκεινο δῆλον.
- [03369] Ἄλλως δὲ εἶπον, ὅτι ἀπὸ μείζονος διανοίας ἐκεῖναι τὴν παρθενίαν εἴλοντο.
- [03370] Πρὸς δὲ τούτοις, ἐνταῦθα ἤδη πτώματα γέγονε, καὶ αὐταὶ παρείχον τὴν ἀφορμὴν τῆς τοιαύτης νομοθεσίας·
- [03371] ἐκεῖ δὲ τοιοῦτον οὐδὲν ἦν.
- [03372] Ὅτι γὰρ ἐξέπεσόν τινες ἤδη, ἀπὸ τούτου δῆλον, ἀπὸ τοῦ λέγειν, Ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσι·
- [03373] καὶ πάλιν, Ἦδη γὰρ ἐξετράπησάν τινες ὀπίσω τοῦ Σατανᾶ.
- [03374] Νεωτέρας δὲ χήρας παραιτοῦ.
- [03375] Διὰ τί;

- [03376] Ὅταν γὰρ καταστρογιιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσι.
- [03377] Τί ἐστιν, Ὅταν καταστρογιιάσωσιν;
- [03378] Ὅταν ἀκκισθῶσιν, ὅταν θρούπτωνται·
- [03379] καθάπερ ὅταν ἐπὶ ἀνδρός τις ἐπιεικοῦς λέγη·
- [03380] Ἄφες αὐτήν, ὅτι ἐτέρου γέγονε.
- [03381] Δείκνυσι τοίνυν ὅτι καὶ τὴν χηρείαν ἀπλῶς εἶλοντο, οὐ κρίνασαι.
- [03382] Ἄρα καὶ ἡ χήρα τῷ Χριστῷ ἀρμόζεται ἐν τῇ χηρείᾳ·
- [03383] ἐγὼ γὰρ, φησὶ, προστάτης τῶν χηρῶν, καὶ πατὴρ τῶν ὀρφανῶν.
- [03384] Δείκνυσιν ὅτι οὐδὲ τὴν χηρείαν ὀρθῶς αἰροῦνται, ἀλλὰ καταστρογιιώσιν·
- [03385] ἀλλ' ὅμως φέρει.
- [03386] Καὶ μὴν ἀλλαχοῦ φησιν·
- [03387] Ἡρμοσάμην ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ.
- [03388] Ὅταν ὀνομασθῶσιν αὐτῷ, φησὶ, Γαμεῖν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν.
- [03389] Πίστιν τὴν συνθήκην λέγει, τὴν ἀλήθειαν·
- [03390] ὡσεὶ ἔλεγεν·
- [03391] Ἐψεύσαντο αὐτὸν, παρέβησαν τὰς συνθήκας.
- [03392] Ἄμα δὲ καὶ ἀργαὶ μανθάνουσιν.
- [03393] Οὐκ ἄρα ἀνδράσι μόνον ἐπιτάττει τὸ ἐργάζεσθαι, ἀλλὰ καὶ γυναιξί·
- [03394] πᾶσαν γὰρ τὴν κακίαν ἐδίδαξεν ἡ ἀργία.
- [03395] Οὐ τούτῳ, φησὶ, τῷ κρίματι μόνον εἰσὶν ὑπεύθυνοι, ἀλλὰ καὶ ἐτέροις ἀρματήμασιν.
- [03396] Εἰ ἄρα ἀνάρμοστον γυναικὶ τὸ περιέμειναι τὰς οἰκίας, πολλῶ μᾶλλον παρθένῳ.
- [03397] Οὐ μόνον δὲ, φησὶν, ἀργαὶ μανθά [62.580] νουσιν, ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα.
- [03398] Βούλομαι οὖν νεωτέρας χήρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν.
- [03399] Τί οὖν συμβαίνει ὅταν καὶ ἡ τοῦ ἀνδρός μερίμνα ἀποστή, καὶ ἡ τοῦ Θεοῦ μὴ κατέχη;
- [03400] Εἰκότως ἀργαί, λάλοι, περιέργοι γίνονται.
- [03401] Ὁ γὰρ τὰ ἑαυτοῦ μὴ μεριμνῶν, τὰ ἐτέρου μεριμνήσει πάντως·
- [03402] ὥσπερ ὁ τὰ ἑαυτοῦ φροντίζων, τῶν ἐτέρων οὐδένα ποιήσεται λόγον, οὐδεμίαν ἔξει φροντίδα.
- [03403] Λαλοῦσαι τὰ μὴ δέοντα.
- [03404] Οὐδὲν οὕτως ἀνάρμοστον γυναικὶ, ὥστὸ τὰ ἐτέρων περιεργάζεσθαι μάλιστα, οὐ μόνον δὲ γυναικὶ, ἀλλὰ καὶ ἀνδρὶ·
- [03405] ἀναισχυντίας γὰρ καὶ ἰταμότητος τεκμήριον τοῦτο μέγιστον.
- [03406] Βούλομαι οὖν.
- [03407] Ἐπειδὴ αὐταὶ βούλονται, βούλομαι καὶ γὰρ νεωτέρας χήρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, οἰκουρεῖν·
- [03408] πολλῶ γὰρ τοῦ ποιεῖν ἐκεῖνα τοῦτο βέλτιον.
- [03409] Ἔδει μὲν οὖν τὰ τοῦ Θεοῦ μεριμνᾶν, ἔδει τὴν πίστιν φυλάττειν·
- [03410] ἐπειδὴ δὲ ἐκεῖνα οὐ γίνεται, βέλτιον ταῦτα γενέσθαι, ἢ ἐκεῖνα·

- [03411] οὔτε γὰρ ὁ Θεὸς ἀθετεῖται, οὔτε αὐταὶ ταῦτα μανθάνουσι.
- [03412] Ἀπὸ μὲν γὰρ τῆς χηρείας ἐκείνης οὐδὲν χρηστὸν ἔσται·
- [03413] ἀπὸ δὲ τοῦ γάμου τούτου πολλὰ ἀγαθὰ·
- [03414] ἐντεῦθεν τὸ κεχηγὸς καὶ ῥάθυμον τῆς διανοίας αὐτῆς ἐπιστρέψαι δυνήσεται.
- [03415] Καὶ τίνος ἔνεκεν, φησὶν, οὐκ εἶπεν, Ἐπειδὴ χῆραι ἐξέπεσον, πολλῆς αὐτὰς ἐπιμελείας δεῖ ἀπολαύειν, ὥστε μὴ παθεῖν ἅπερ εἶπον, ἀλλ' ἐπέταξε γάμον;
- [03416] Ὅτι οὐ κεκάλυται, ὅτι ἐν ἀσφαλείᾳ καθίστησι·
- [03417] διὸ καὶ ἐπάγει·
- [03418] Μηδεμίαν διδόναι ἀφορμὴν τῷ ἀντικειμένῳ λοιδορίας χάριν, μηδὲ λαβὴν τινα.
- [03419] Ἦδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
- [03420] Κωλύει τοίνυν τὰς χήρας τὰς τοιαύτας, οὐ βουλόμενος μὴ εἶναι χήρας νεωτέρας, ἀλλὰ μὴ βουλόμενος μοιχαλίδας εἶναι, μὴ βουλόμενος ἀργὰς εἶναι καὶ περιέργους, λαλούσας τὰ μὴ δέοντα, μὴ βουλόμενος τὸν διάβολον ἀφορμὴν λαμβάνειν·
- [03421] ὡς εἰ μὴ τοιοῦτον ἐγίνετο, οὐκ ἂν ἐκώλυσεν.
- [03422] Εἰ δέ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ Ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκῆ.
- [03423] Ὅρᾳς πῶς πάλιν ὄντως χήρας λέγει ἐκείνας τὰς μεμονωμένας, τὰς οὐδαμόθεν ἐχούσας παραμυθίαν;
- [03424] Οὕτω γὰρ βέλτιον ἦν.
- [03425] Δύο γὰρ ἐγίνετο τὰ μέγιστα, καὶ ἐκείναι ἀφορμὴν ἐλάμβανον τοῦ εὖ ποιεῖν, καὶ αὐταὶ διετρεφόnton καλῶς, καὶ ἡ Ἐκκλησία οὐκ ἐβαρεῖτο.
- [03426] Καλῶς προσέθηκεν, Εἰ τις πιστός·
- [03427] παρὰ γὰρ τῶν ἀπίστων οὐκ ἔδει τὰς πιστὰς τρέφεσθαι, ἵνα μὴ δόξωσι δεῖσθαι αὐτῶν.
- [03428] Καὶ ὅρα πῶς παραμυθητικῶς·
- [03429] Οὐκ εἶπε, Πολυτέλειάν τινα χορηγεῖτω, ἀλλ', Ἐπαρκείτω αὐταῖς.
- [03430] Ἵνα ἡ Ἐκκλησία, φησὶ, ταῖς ὄντως χήραις ἐπαρκῆ.
- [03431] Ἄρα καὶ ταύτης τὸν μισθὸν αὕτη ἔχει τῆς βοηθείας·
- [03432] ἢ γὰρ βοηθοῦσα ταύτη, οὐ ταύτη βοηθεῖ μόνον, ἀλλὰ καὶ ἐκείναις, μετ' εὐρυχωρίας ἀφεῖσα αὐτὰς τρέφεσθαι.
- [03433] Βούλομαι νεωτέρας, τί;
- [03434] τρυφᾶν;
- [03435] ἀλλὰ σπαταλᾶν;
- [03436] οὐδὲν τοιοῦτον, ἀλλὰ, Γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν.
- [03437] Ἵνα γὰρ μὴ νομίσης αὐτὸν εἰς τρυφήν <sup>[62.581]</sup> αὐτὰς προτρέπειν, ἐπήγαγε·
- [03438] Μηδεμίαν διδόναι ἀφορμὴν τῷ ἀντικειμένῳ λοιδορίας χάριν.
- [03439] Ἔδει μὲν γὰρ αὐτὰς εἶναι ἀνωτέρας τῶν βιωτικῶν·
- [03440] ἐπειδὴ δὲ κατώτεροι γεγόνασι, κἂν ἐν αὐτοῖς στηκέτωσαν.
- [03441] Οἱ καλῶς προεστώτες πρεσβύτεροι, διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
- [03442] Λέγει γὰρ ἡ Γραφή·
- [03443] Βοῦν ἀλοῶντα οὐ φιμώσεις·
- [03444] καὶ, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
- [03445] β'.
- [03446] Τιμὴν ἐνταῦθα τὴν θεραπείαν λέγει, τὴν τῶν ἀναγκαίων χορηγίαν.

- [03447] Τὸ γὰρ ἐπαγαγεῖν, Οὐ φιμώσεις βουῶν ἀλοῶντα, καὶ Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, τοῦτο δηλοῖ.
- [03448] Ἄρα καὶ ὅταν λέγη, Χήρας τίμα, τοῦτο λέγει περὶ τῆς τῶν ἀναγκαίων τροφῆς, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ, φησί·
- [03449] καὶ πάλιν, Τίμα τὰς ὄντως χήρας·
- [03450] τουτέστι, τὰς ἐν πενίᾳ·
- [03451] ὅσῳ γὰρ ἂν τις ἐν πενίᾳ ᾗ, τοσοῦτῳ μᾶλλον ἐστὶ χήρα.
- [03452] Τίθησι τὸ τοῦ νόμου, τίθησι τὸ τοῦ Χριστοῦ, ἀμφότερα συμφωνοῦντα.
- [03453] Ὁ μὲν γὰρ νόμος φησὶν, Οὐ φιμώσεις βουῶν ἀλοῶντα.
- [03454] Ὁρᾷς πῶς βούλεται κάμνειν τὸν διδάσκαλον;
- [03455] Οὐ γὰρ ἔστιν, οὐκ ἔστιν, ἄλλος πόνος τοιοῦτος, ὡς ὁ ἐκείνου.
- [03456] Ἀλλ' ἐκεῖνο μὲν τοῦ νόμου·
- [03457] πῶς δὲ καὶ τὸ τοῦ Χριστοῦ τίθησιν;
- [03458] Ἄξιος γὰρ, φησὶν, ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
- [03459] Μὴ τῷ μισθῷ τοίνυν προσέχωμεν μόνῳ, ἀλλὰ καὶ πῶς προσέταξε·
- [03460] φησὶ γὰρ, Ἄξιος ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.
- [03461] Ὡστε εἴ τις τρυφᾷ καὶ ἀνίεται, οὐκ ἔστιν ἄξιος·
- [03462] εἰ μὴ τίς ἐστὶ βουῶν ἀλοῶν, καὶ πρὸς πνίγος καὶ πρὸς ἀκάνθας τὸ ζεῦγος ἀνέχων ἔλκει, καὶ οὐ πρότερον ἀφίσταται, ἕως ταῖς ἀποθήκαις τοὺς καρπούς εἰσκομίσει, οὐκ ἔστιν ἄξιος.
- [03463] Ἄρα δεῖ μετὰ ἀφθονίας ἐπιρρέειν τοῖς διδασκάλοις τὴν τῶν ἀναγκαίων χορηγίαν, ἵνα μὴ κάμνωσι μήτε ἐκλύωνται, μηδὲ περὶ τὰ μικρὰ σχολάζοντες τῶν μεγάλων ἀποστερῶσιν ἑαυτούς·
- [03464] ἵνα τὰ πνευματικὰ ἐργάζωνται, μηδένα τῶν βιωτικῶν ποιούμενοι λόγον.
- [03465] Τοιοῦτοι ἦσαν οἱ Λευῖται·
- [03466] οὐδὲν αὐτοῖς ἔμελε τῶν βιωτικῶν, ὅτι τοῖς λαϊκοῖς ἔμελε τῆς αὐτῶν προνοίας, καὶ νόμῳ ἐτέτακτο τὰ τῶν προσόδων, οἷον αἱ δεκάται, τὰ ἀπὸ τῶν χρυσίων, αἱ ἀπαρχαὶ, αἱ εὐχαὶ, καὶ πολλὰ ἕτερα.
- [03467] Ἀλλ' ἐκεῖνοις μὲν εἰκότως ταῦτα ἐνομοθέτει, ἅτε τὰ παρόντα ζητοῦσιν·
- [03468] ἐγὼ δὲ πλέον οὐδὲν λέγω τοῦ δεῖν τοὺς προεστῶτας ἔχειν τροφὰς καὶ σκεπάσματα, ἵνα μὴ περιέλκωνται εἰς ταῦτα.
- [03469] Τί δέ ἐστι, Διπλῆς τιμῆς;
- [03470] Διπλῆς τῆς πρὸς τὰς χήρας, ἢ τῆς πρὸς τοὺς διακόνους, ἢ ἀπλῶς διπλῆς τιμῆς πολλῆς φησι.
- [03471] Μὴ τοῦτο τοίνυν μόνον σκοπῶμεν, ὅτι διπλῆς αὐτοὺς τιμῆς ἠξίωσεν, ἀλλ' ὅτι προσέθηκε, Τοὺς καλῶς προεστῶτας.
- [03472] Τί δέ ἐστι, Καλῶς προεστῶτας;
- [03473] Ακούσωμεν τοῦ Χριστοῦ λέγοντος·
- [03474] Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.
- [03475] Ἄρα τοῦτό ἐστι καλῶς προεστᾶναι, μηδενὸς φείδεσθαι τῆς ἐκείνων κηδεμονίας ἕνεκεν.
- [03476] Μάλιστα, φησὶν οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
- [03477] Ποῦ νῦν εἰσὶν οἱ λέγοντες μὴ δεῖν λόγου, μηδὲ διδασκαλίας;
- [03478] ὅπου γε καὶ Τιμοθέῳ τσαῦτα παραινεῖ λέγων, Ταῦτα μελέτα, ἐν τούτοις ἴσθι·
- [03479] καὶ πάλιν, Πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει·
- [03480] τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντας.

- [03481] Καὶ τούτους μάλιστα πάντων τῶν ἄλλων τιμᾶσθαι βούλεται·
- [03482] καὶ τὴν αἰτίαν τίθησιν, ὅτι πολὺν πόνον ὑπομένουσι, φησίν.
- [03483] Εἰκότως.
- [03484] Ὅταν γὰρ ὁ μὲν ἕτερος μῆτε ἀγρυπνῆ, μῆτε φροντίζῃ, ἀλλὰ ἀπλῶς συνεδρεύῃ ἐν ἀδείᾳ καὶ ἀμεριμνίᾳ, ἐκεῖνος δὲ κόπτηται φροντίζων, μελετῶν, [62.582] καὶ μάλιστα, ὅταν ἀπειρος ἢ καὶ λόγων τῶν ἕξωθεν, πῶς οὐ δεῖ μάλιστα τιμῆς ἀπολαύειν καὶ πρὸ τῶν ἄλλων ἀπάντων αὐτὸν εἰς τοσούτους πόνους ἑαυτὸν ἀφιέντα;
- [03485] Μυρίαὶ γὰρ γλώσσαις ἐστὶν ὑπεύθυνος·
- [03486] ὁ δεῖνα ἐμέμψατο, ἕτερος ἐπήνεσεν, ἄλλος ἔσκωψεν, ἄλλος διέβαλε τὴν μνήμην καὶ τὴν σύνθεσιν·
- [03487] καὶ δεῖ αὐτῷ πολλῆς ἰσχύος, ὥστε ταῦτα φέρειν.
- [03488] Μέγα γὰρ τοῦτο, μέγα πρὸς Ἐκκλησίας οἰκοδομὴν, καὶ πολὺ συντελεῖ τὸ διδακτικὸς εἶναι τοὺς προεστῶτας·
- [03489] κὰν τοῦτο μὴ παρῆ, πολλὰ τῶν ἐν ταῖς Ἐκκλησίαις οἴχεται.
- [03490] Διὰ τοῦτο μετὰ τῶν ἄλλων, μετὰ τοῦ φιλοξένου καὶ τοῦ ἐπιεικοῦς, μετὰ τοῦ ἀλήπτου, καὶ τοῦτο ἀριθμῆι λέγων, διδακτικόν.
- [03491] Ἐπεὶ διὰ τί διδάσκαλος λέγεται;
- [03492] Ναὶ, φησίν, ἵνα τῷ βίῳ διδάσκη φιλοσοφίαν.
- [03493] Ὅστε ταῦτα περιττὰ, καὶ οὐ δεῖ τῆς ἀπὸ τῶν λόγων διδασκαλίας εἰς προκοπὴν.
- [03494] Καὶ πῶς ὁ Παῦλός φησι, Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ;
- [03495] ὅταν γὰρ περὶ δογμάτων ἢ λόγος, ποῖος βίος ἐνταῦθα ἰσχύον ἔχει;
- [03496] Τίνα λόγον δὲ φησιν;
- [03497] Οὐ τὸν κομπῶδη, οὐδὲ τὸν τὴν κομπειάν ἔχοντα τὴν ἕξωθεν, ἀλλὰ τὸν ἰσχύον πολλὴν κεκτημένον τοῦ πνεύματος, τὸν συνέσεως γέμοντα καὶ φρονήσεως.
- [03498] Οὐ κατασκευῆς οὖν αὐτῷ καὶ φράσεως δεῖ, ἀλλὰ νοημάτων, οὐδὲ συνθήκης, ἀλλὰ φρενῶν.
- [03499] Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.
- [03500] Κατὰ γὰρ νεωτέρου δεῖ ἐκτὸς μαρτύρων κατηγορίαν δέχεσθαι;
- [03501] κατὰ δὲ ὅλως τινός, καὶ οὐχὶ μετὰ ἀκριβείας πάντοτε δεῖ τὰς κρίσεις ποιεῖσθαι;
- [03502] Τί οὖν ἐστὶν ὃ λέγει;
- [03503] Οὐδὲ ἐπὶ ἄλλων, φησὶ, μάλιστα δὲ κατὰ πρεσβυτέρου.
- [03504] Πρεσβύτερον γὰρ ἐνταῦθά φησιν, οὐχὶ τὸ ἀξίωμα, ἀλλὰ τὴν ἡλικίαν, ἐπειδήπερ εὐκολώτερον ἀμαρτάνουσιν οἱ νέοι τῶν πρεσβυτέρων.
- [03505] Δῆλον δὲ ἐστὶν ἐντεῦθεν, ὅτι Ἐκκλησίαν λοιπὸν ἦν ἐμπεπιστευμένος ὁ Τιμόθεος, ἢ καὶ ἔθνος ὁλόκληρον τὸ τῆς Ἀσίας·
- [03506] διὸ καὶ περὶ πρεσβυτέρων αὐτῷ διαλέγεται.
- [03507] Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.
- [03508] Τουτέστι, Μὴ ταχέως ἔκκοπτε, ἀλλὰ μετὰ πολλῆς τῆς ἀκριβείας ἅπαντα περιεργάζου·
- [03509] ὅταν μέντοι μάθης σαφῶς, σφοδρῶς ἐπέξιθι, ἵνα οἱ ἄλλοι σωφρονισθῶσιν.
- [03510] Ὅσπερ γὰρ τὸ ἀπλῶς κατακρίνειν βλαβερόν, οὕτω τὸ μὴ ἐπεξιέναι τοῖς φανεροῖς ἀμαρτήμασιν, ὁδὸν ἐστὶ δοῦναι τοῖς ἄλλοις τοῦ τὰ αὐτὰ ποιεῖν καὶ τολμᾶν.
- [03511] Ἐλεγε δὲ, εἶπε, δηλῶν ὅτι οὐχ ἀπλῶς, ἀλλὰ μετὰ ἀποτομίας·
- [03512] οὕτω γὰρ καὶ οἱ λοιποὶ φόβον ἔξουσιν.
- [03513] Πῶς οὖν φησιν ὁ Χριστός, Ὑπαγε, ἔλεγεσον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου, ἐὰν εἰς σὲ ἀμάρτη;
- [03514] Πλὴν κάκεῖνον συγχωρεῖ ἐν τῇ ἐκκλησίᾳ ἐλέγχεσθαι.
- [03515] γ'.
- [03516] Τί οὖν;

- [03517] οὐχὶ σκανδαλίζει μᾶλλον τὸ ἐνώπιον πάντων ἐλέγχεσθαι;
- [03518] Πῶς;
- [03519] Ὅταν γὰρ τὸ ἀμάρτημα ὧσιν εἰδότες, τὴν δὲ κόλασιν οὐκέτι, μᾶλλον σκανδαλίζονται.
- [03520] Ὅσπερ γὰρ ἀτιμωρήτων μενόντων τῶν ἀμαρτανόντων, πολλοὶ οἱ πλημμελοῦντες·
- [03521] οὕτω κολαζομένων, πολλοὶ οἱ κατορθοῦντές εἰσιν.
- [03522] Οὕτω καὶ ὁ Θεὸς ἐποίησε·
- [03523] τὸν Φαραῶ εἰς μέσον ἀγαγὼν ἐκόλασε, καὶ τὸν Ναβουχοδονόσορ, καὶ πολλοὺς ἑτέρους καὶ κατὰ πόλιν, καὶ κατὰ ἄνθρωπον ὀρῶμεν δίκην δεδωκότας.
- [03524] Ἄρα βούλεται πάντας φόβον ἔχειν παρὰ τοῦ ἐπισκόπου, καὶ πᾶσιν αὐτὸν ἐφίστησιν.
- [03525] <sup>[62.583]</sup> Ἐπειδὴ γὰρ πολλὰ ἀπὸ ὑπονοίας κρίνεται, δεῖ φησὶν, εἶναι τοὺς μαρτυροῦντας, καὶ διελέγχοντας αὐτὸν κατὰ τὸν παλαιὸν νόμον.
- [03526] Ἐπὶ γὰρ δύο ἢ τριῶν μαρτύρων σταθῆσεται πᾶν ῥῆμα.
- [03527] Κατὰ πρεσβυτέρου, φησὶ, κατηγορίαν μὴ παραδέχου.
- [03528] Οὐκ εἶπε, μὴ κατακρίνης, ἀλλὰ, μηδὲ δέξῃ κατηγορίαν, μηδὲ ὅλως εἰς κρίσιν καταθῆς.
- [03529] Τί οὖν, ἂν καὶ οἱ δύο ψεύδωνται;
- [03530] Τοῦτο σπανιάκις συμβαίνει·
- [03531] ἔνι δὲ ἀπὸ τῆς κρίσεως ἐξεταζόμενον καὶ τοῦτο γενέσθαι δῆλον.
- [03532] Τὰ γὰρ ἀμαρτήματα ἀγαπητὸν καὶ δύο μάρτυρας ἔχειν, διὰ τὸ λάθρα γίνεσθαι καὶ κεκρυμμένως·
- [03533] ὥστε πολλῆς δοκιμασίας σημεῖον τοῦτο.
- [03534] Τί οὖν, ἂν μὲν ὠμολογημένα ἢ τὰ ἀμαρτήματα, μάρτυρας δὲ μὴ ἔχη, ἀλλὰ πονηρὰν ὑπόνοιαν;
- [03535] Εἶπον ἄνω, φησὶ, Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν.
- [03536] Μετὰ φόβου τοίνυν ἀγαπῶμεν τὸν Θεόν·
- [03537] δικαίῳ μὲν γὰρ νόμος οὐ κεῖται·
- [03538] οἱ δὲ πολλοὶ καὶ τὴν ἀρετὴν ἀνάγκῃ μετερχόμενοι, καὶ οὐ προθέσει, μεγάλα ἀπὸ τοῦ φόβου καρποῦνται, πολλάκις τὰς ἐπιθυμίας ἐκκόπτοντες τὰς ἑαυτῶν.
- [03539] Διὰ τοῦτο περὶ γεέννης ἀκούωμεν, ἵνα πολὺ τι καρπωσώμεθα ἀπὸ τῆς ἀπειλῆς καὶ τοῦ φόβου τούτου.
- [03540] Εἰ γὰρ μέλλων ἐμβάλλειν εἰς αὐτὴν τοὺς ἀμαρτάνοντας, μὴ προεῖπε ταύτης τὴν ἀπειλήν, πολλοὶ ἐνέπεσον ἂν εἰς αὐτήν.
- [03541] Εἰ γὰρ νῦν τοῦ φόβου κατασειόντος ἡμῶν τὰς ψυχὰς, εἰσὶ τινες οἱ οὕτω ῥαδίως ἀμαρτάνοντες, ὡς οὐδὲ οὔσης αὐτῆς·
- [03542] εἰ μηδὲν τούτων εἶρητο μήτε ἠπειλήτο, τί οὐκ ἂν εἰργασάμεθα δεινόν;
- [03543] Ὅστε, ἅπερ αἰεὶ φημι, τῆς βασιλείας οὐχ ἦττον ἢ γέεννα τοῦ Θεοῦ τὴν κηδεμονίαν δεῖκνυσιν.
- [03544] Ἡ γέεννα γὰρ τῆ βασιλείᾳ συμπράττει, τοὺς ἀνθρώπους τῷ φόβῳ ὠθοῦσα πρὸς αὐτήν.
- [03545] Μὴ οὖν ἀπηνείας μηδὲ ὠμότητος εἶναι τὸ πρᾶγμα νομίσωμεν, ἀλλὰ ἐλέου καὶ φιλανθρωπίας πολλῆς καὶ κηδεμονίας καὶ φίλτρου τοῦ περὶ ἡμᾶς.
- [03546] Εἰ μὴ ἠπειλήθη καταστροφή ἐπὶ Ἰωνᾶ, οὐκ ἂν ἐκωλύθη ἡ καταστροφή·
- [03547] εἰ μὴ εἶπεν, ὅτι Καταστραφήσεται Νινευῖ, οὐκ ἂν ἔσθη Νινευῖ·
- [03548] εἰ μὴ ἠπειλήθη γέεννα, ἅπαντες ἂν εἰς γέενναν ἐνεπέσομεν·
- [03549] εἰ μὴ ἠπειλήθη πῦρ, οὐδεὶς ἂν διέφυγε τὸ πῦρ.
- [03550] Ἐναντία ὧν βούλεται πράττειν λέγει, ἵνα πράττη ἅ βούλεται.
- [03551] Οὐ βούλεται τὸν θάνατον τοῦ ἀμαρτωλοῦ, καὶ λέγει τὸν θάνατον τοῦ ἀμαρτωλοῦ, ἵνα μὴ ἐμβάλη εἰς θάνατον·

- [03552] οὐκ εἶπε ῥήματι μόνον, ἀλλὰ καὶ τὸ ἔργον δείκνυσιν, ἵνα φεύγωμεν.
- [03553] Ἴνα δὲ μὴ τις νομίση ἀπειλήν εἶναι τὸ πρᾶγμα μόνον, ἀλλὰ καὶ ὄντως εἶναι, ἀπὸ τῶν ἐνταῦθα γεγονότων δηλον τοῦτο ἐποίησεν.
- [03554] Ἦ οὐ δοκεῖ σοι τῆς γεέννης εἶναι σύμβολον ὁ κατακλυσμός, ὁ τῆς παντελοῦς πανωλεθρίας τοῦ ὑετοῦ τοῦ πυρός;
- [03555] Ὡσπερ γὰρ, φησὶν, ἐν ταῖς ἡμέραις Νῶε ἦσαν γαμοῦντες καὶ ἐγκαμίζοντες, οὕτω καὶ νῦν.
- [03556] Προεῖπε πρὸ πλείονος χρόνου τότε, καὶ νῦν προλέγει πρὸ ἐτῶν τετρακοσίων, ἢ καὶ πλειόνων, ἀλλ' οὐδεὶς ὁ προσέχων·
- [03557] πάντες μύθους τὸ πρᾶγμα εἶναι νομίζουσι, πάντες γέλωτα, οὐδένα φόβος ἔχει, οὐδεὶς δακρῦει, οὐδεὶς πατάσσει τὸ στήθος.
- [03558] Ὁ ποταμὸς τοῦ πυρός ἀναβράσεται, ἢ φλόξ ἐκκαίεται, καὶ ἡμεῖς γελῶμεν καὶ τρυφῶμεν καὶ ἀμαρτάνομεν ἀδεῶς.
- [03559] Οὐδεὶς εἰς νοῦν τὴν ἡμέραν ἐκείνην λαμβάνει ποτέ, οὐδεὶς ἐννοεῖ, ὅ τι παρέρχεται τὰ παρόντα, ὅτι πρόσκαιρα ταῦτα, καίτοι τῶν πραγμάτων καθ' ἐκάστην ἡμέραν βοώντων, καὶ φωνῆν ἀφιέντων.
- [03560] Οἱ ἄωροι θάνατοι, αἱ τῶν πραγμάτων μεταβολαί, καὶ ζώντων ἡμῶν γινόμεναι, οὐ παιδεύουσιν ἡμᾶς, αἱ [62.584] ἀρρώστια καὶ τὰ λοιπὰ νοσήματα.
- [03561] Οὐκ ἐν τοῖς ἡμετέροις δὲ σώμασι τὰς μεταβολὰς μόνον, ἀλλὰ καὶ ἐν αὐτοῖς τοῖς στοιχείοις ἴδοι τις ἄν·
- [03562] καὶ ἐν ταῖς ἡλικίαις δὲ καθ' ἐκάστην ἡμέραν τὸν θάνατον μελετῶμεν, καὶ ἐν πᾶσι τὸ ἄστατον πανταχοῦ διὰ τῶν πραγμάτων χαρακτηρίζεται.
- [03563] Οὐδέποτε χειμῶν ἔμεινεν, οὐδέποτε θέρος, οὐδὲ ἔαρ, οὐδὲ μετόπωρον, ἀλλὰ πάντα τρέχει καὶ ἀφίπταται καὶ ῥεῖ.
- [03564] Ἀλλὰ τί βούλει εἶπω τὰ ἄνθη, τὰ ἀξιώματα, τοὺς βασιλεῖς τοὺς νῦν ὄντας, καὶ αὐριον οὐκ ὄντας;
- [03565] ἀλλὰ τοὺς πλουτοῦντας;
- [03566] ἀλλὰ τὰ οἰκοδομήματα τὰ λαμπρά;
- [03567] ἀλλὰ νύκτα καὶ ἡμέραν;
- [03568] ἀλλὰ τὸν ἥλιον;
- [03569] ἀλλὰ τὴν σελήνην;
- [03570] οὐ φθίνει καὶ αὐτή;
- [03571] καὶ αὐτὸς δὲ ὁ ἥλιος οὐκ ἐκλείπει πολλάκις, οὐ σκοτίζεται, οὐ νέφος αὐτὸν κρύπτει;
- [03572] Μὴ τι τῶν ὀρωμένων παραμένει διαπαντός;
- [03573] Οὐδὲν, ἀλλ' ἡ ψυχὴ μόνη τῶν ἐν ἡμῖν, καὶ ταύτης ἀμελοῦμεν.
- [03574] Τῶν μὲν ἀλλοιουμένων, ὡς μενότων πολλὴν ποιούμεθα πρόνοιαν·
- [03575] τῆς δὲ μενούσης, αἰεὶ ὡς παρερχομένης οὐδένα ἔχοντες λόγον.
- [03576] Ὁ δεῖνα μεγάλα δύναται;
- [03577] Ἀλλ' ἕως αὐριον, μετὰ δὲ ταῦτα ἀπολεῖται·
- [03578] καὶ δηλον ἐκ τῶν μείζονα δυνηθέντων, καὶ νῦν οὐδαμοῦ φαινομένων.
- [03579] Σκηνὴ τίς ἐστὶν ὁ βίος, καὶ ὄναρ.
- [03580] Καθάπερ γὰρ ἐπὶ τῆς σκηνῆς τοῦ σκῆνους ἀρθέντος αἱ ποικιλίαι διαλύονται, καὶ τὰ ὄνειρα τῆς ἀκτίνος φανείσης πάντα ἀφίπταται·
- [03581] οὕτω καὶ νῦν τῆς συντελείας γενομένης, καὶ τῆς κοινῆς καὶ τῆς ἐνὸς ἐκάστου, πάντα λύεται καὶ ἀφανίζεται.
- [03582] Καὶ ξύλον μὲν, ὃ ἐφύτευσας, μένει, καὶ ἡ οἰκία, ἣν οἰκοδομεῖς, καὶ αὐτὴ μένει·
- [03583] ὁ δὲ τεχνίτης καὶ ὁ γεωργὸς ἀπάγονται καὶ διαφθείρονται.
- [03584] Καὶ τούτων γινομένων, οὐδὲ οὕτως ἐντρεπόμεθα, ἀλλ' ὡς ἀθάνατοι ταῦτα πάντα κατασκευάζομεν, τρυφῶντες καὶ σπαταλῶντες.
- [03585] δ'.
- [03586] Ἄκουσον τί φησὶν ὁ Σολομῶν, ὁ ἔργω πειρᾶν λαβῶν τῶν παρόντων πραγμάτων·
- [03587] Ὡκοδόμησά μοι οἰκίας, φησὶν, ἐφύτευσα κήπους καὶ παραδείσους, ἀμπελῶνας καὶ κολυμβήθρας ὑδάτων, ἀργύριον καὶ χρυσίον ἐγένετό μοι, ἐποίησά

μοι ἄδοντας καὶ ἀδούσας, ποιμνία καὶ βουκόλια.

[03588] Οὐδεὶς γὰρ οὕτως ἐγένετο τρυφήλος, οὐδεὶς οὕτως ἔνδοξος, οὐδεὶς οὕτω σοφός, οὐδεὶς οὕτως ἄρχων, οὐδεὶς οὕτω κατὰ νοῦν πάντα εἶδεν αὐτῷ προκεχωρηκότα.

[03589] Τί οὖν;

[03590] Οὐδὲν τούτων ἀπάνωτο·

[03591] ἀλλὰ τί φησι μετὰ ταῦτα πάντα;

[03592] Ματαιιότης γὰρ, φησὶ, ματαιοτήτων, τὰ πάντα ματαιιότης·

[03593] οὐχ ἀπλῶς ματαιιότης, ἀλλὰ καθ' ὑπερβολήν.

[03594] Πεισθῶμεν αὐτῷ, παρακαλῶ, τῷ διὰ πείρας ἤκοντι·

[03595] πεισθῶμεν αὐτῷ, καὶ ἐπιλαβώμεθα πραγμάτων, ἔνθα οὐκ ἔτι ματαιιότης, ἔνθα ἀλήθεια, ἔνθα πάντα πάγια καὶ βέβαια, ἔνθα πάντα ἐπὶ τῆς πέτρας ὠκοδόμηται, ἔνθα γῆρας οὐκ ἐνι, οὐδὲ πάροδος, ἔνθα πάντα ἀνθεῖ, ἔνθα πάντα ἀκμάζει, ἔνθα παλαιούμενον οὐδὲν, οὐδὲ γηράσκον, οὐδὲ ἐγγύς ἀφανισμοῦ.

[03596] Ποθήσωμεν, παρακαλῶ, γνησίως τὸν Θεὸν, μὴ φόβῳ γεέννης, ἀλλ' ἐπιθυμίᾳ βασιλείας.

[03597] Τί γὰρ, εἶπέ μοι, τοῦ τὸν Χριστὸν ἰδεῖν ἴσον;

[03598] Οὐδὲν οὐκ ἔστι.

[03599] Τί δὲ τοῦ ἀπολαῦσαι τῶν ἀγαθῶν ἐκείνων ἴσον;

[03600] Οὐκ ἔστιν οὐδέν·

[03601] εἰκότως.

[03602] Οὔτε γὰρ ὀφθαλμὸς εἶδε, οὔτε οὖς ἤκουσεν, οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς, φησὶ, τοῖς ἀγαπῶσιν αὐτόν.

[03603] Ἐκείνων ἐπιτυχεῖν σπουδάσωμεν, καταφρονήσωμεν τούτων.

[03604] Οὐχὶ μυριάκις αὐτῶν κατηγοροῦμεν, ὅτι οὐδὲν ὁ βίος ὁ ἀνθρώπινος;

[03605] Τί σπουδάξεις [62.585] περὶ τὸ μηδέν;

[03606] τί πόνους ὑφίστασαι περὶ τὸ μηδέν;

[03607] Ἀλλ' ὄρας οἰκοδομὰς λαμπράς, καὶ τούτων ἀπατᾶ σε ἡ θέα;

[03608] Ἀλλ' εὐθέως ἴδε εἰς τὸν οὐρανὸν, ἀνάβλεψον ἀπὸ τῶν λίθων καὶ κιόνων πρὸς ἐκεῖνο τὸ κάλλος, καὶ ὄψει ταῦτα ὅτι μυρμηκῶν καὶ κωνώπων ἐστὶν ἔργα.

[03609] Ἐμφιλοσόφησον τῇ θέᾳ·

[03610] ἀνιθὶ πρὸς τὰ ἐν τῷ οὐρανῷ·

[03611] ἐκεῖθεν κατάμαθε τὰς λαμπράς οἰκοδομὰς, καὶ ὄψει οὐδὲν οὐσας, ἀλλὰ παίδων ἀθύρματα μικρῶν.

[03612] Εἶδες πῶς λεπτότερος, πῶς κουφότερος, πῶς καθαρότερος καὶ διαυγέστερος ὁ ἀήρ, ὅσῳ ἂν ἀναβαίνης εἰς ὕψος;

[03613] Ἐκεῖ οἱ τὴν ἐλεημοσύνην ἐργαζόμενοι τὰς οἰκίας ἔχουσι, τὰς σκιηάς.

[03614] Ταῦτα ἐν τῇ ἀναστάσει καταλύεται, μᾶλλον δὲ πρὸ τῆς ἀναστάσεως χρόνος ἐπελθὼν διέφθειρε καὶ ἠφάνισε καὶ διέλυσε·

[03615] καὶ πρὸ τοῦ χρόνου δὲ ἐν αὐτῇ πολλάκις τῇ ἀκμῇ καὶ τῇ ὥρᾳ ἡ σεισμὸς κατήνεγκεν, ἢ καὶ ἐμπρησμὸς τὸ πᾶν ἐλυμήνατο.

[03616] Οὐ γὰρ δὴ ἐν ταῖς ἡλικίαις τῶν ἀνθρώπων, ἀλλὰ καὶ ἐν ταῖς οἰκοδομαῖς εἰσὶν ἄωροι θάνατοι·

[03617] καὶ πολλάκις τὰ μὲν σαθρὰ τῷ χρόνῳ γενόμενα, τῆς γῆς τιναχθείσης, ἔμεινεν ἀκλινη·

[03618] τὰ δὲ ἀπαστράπτοντα, καὶ πεπηγότα, καὶ νεοκατασκευάστα, ὑπὸ βροντῆς μόνης κατεσειίσθη καὶ ἀπώλετο·

[03619] καὶ τοῦτο τοῦ Θεοῦ οἰκονομοῦντος, οἶμαι, ἵνα μὴ μέγα φρονῶμεν ἐν ταῖς οἰκοδομαῖς.

[03620] Βούλει καὶ ἐτέρως μὴ ἀθυμεῖν, ἐπὶ τὰ κοινὰ ἐλθὲ οἰκοδομήματα, ὧν ἴσον μετέχεις καὶ σύ.

[03621] Οὐ γὰρ ἐστὶν, οὐκ ἔστιν οἰκία, κἂν σφόδρα ἢ λαμπρὰ, τῶν δημοσίων οἰκοδομημάτων λαμπροτέρα.



- [03622] Ἐνδιάτριψον ὅσον χρόνον θέλεις ἐκεῖ·
- [03623] σά ἐστιν ἐκεῖνα, σά ἐστι μετὰ τῶν ἄλλων·
- [03624] κοινά ἐστι, καὶ οὐκ ἴδια.
- [03625] Ἀλλ' οὐ τέρπει ταῦτα, φησὶν.
- [03626] Οὐ τέρπει, πρῶτον μὲν τῇ συνηθείᾳ, δεύτερον δὲ τῇ πλεονεξίᾳ.
- [03627] Ἄρα τὸ τερπνὸν ἢ πλεονεξία ἐστίν, οὐχὶ τὸ κάλλος·
- [03628] ἄρα ἢ τέρψις ἢ πλεονεξία ἐστὶ, καὶ τὸ τὰ πάντων βούλεσθαι ἰδιοποιεῖσθαι.
- [03629] Μέχρι τίνος τούτοις προσηλώμεθα;
- [03630] μέχρι τίνος τῇ γῇ προσπεπήγαμεν, καὶ καθάπερ οἱ σκώληκες, περὶ τὸν βόρβορον ἐγκαλινδούμεθα;
- [03631] Τὸ σῶμα ἡμῖν ἔδωκεν ὁ Θεὸς ἀπὸ γῆς, ἵνα καὶ αὐτὸ εἰς οὐρανὸν ἀναγάγωμεν, οὐχ ἵνα δι' αὐτοῦ καὶ τὴν ψυχὴν εἰς γῆν κατασπῶμεν·
- [03632] γεῶδές ἐστιν, ἀλλ', ἐὰν θέλω, οὐράνιον γίνεται.
- [03633] Ὅρα πόση τετίμηκεν ἡμᾶς τιμῇ, τοιοῦτον ἔργον ἐπιτρέψας ἡμῖν.
- [03634] Ἐποίησα, φησὶν, ἐγὼ γῆν καὶ οὐρανόν·
- [03635] δίδωμι καὶ σοὶ δημιουργίαν, ποιήσον τὴν γῆν οὐρανόν·
- [03636] δύνασαι γάρ.
- [03637] Ὁ ποιῶν πάντα, καὶ μετασκευάζων αὐτὰ, περὶ τοῦ Θεοῦ εἴρηται.
- [03638] Ἀλλὰ ταύτην καὶ τοῖς ἀνθρώποις ἔδωκε τὴν ἐξουσίαν·
- [03639] καθάπερ τις πατὴρ φιλόστοργος ζωγραφῶν οὐκ αὐτὸς μόνος, ἀλλὰ καὶ τὸ παιδίον βούλεται ἄγειν εἰς τὴν ἴσην μάθησιν.
- [03640] Ἐποίησα, φησὶν, ἐγὼ σῶμα καλόν·
- [03641] δίδωμι σοὶ τοῦ κρείττονος τὴν δημιουργίαν·
- [03642] ποιήσον σὺ ψυχὴν καλήν.
- [03643] Εἶπον ἐγὼ, Ἐξαγαγέτω ἢ γῆ βοτάνην χόρτου, καὶ πᾶν ξύλον κάρπιμον·
- [03644] εἶπέ καὶ σὺ, Ἐξαγαγέτω ἢ γῆ αὕτη καρπὸν τὸν ἴδιον, καὶ ἐξελεύσεται ὁ ἐὰν θέλης ἐνεργῆσαι.
- [03645] Ποιῶ θέρος καὶ ὀμίχλην, στερεῶ βροντὴν, καὶ κτίζω πνεῦμα, ἐπλασα δρᾶ <sup>[62.586]</sup> κοντα ἐμπαίζειν αὐτῷ, τουτέστι, τὸν διάβολον.
- [03646] Οὐδὲ σοὶ ταύτης ἐφθόνησα τῆς ἐξουσίας·
- [03647] ἔμπαιξον καὶ σὺ, εἰ θέλεις·
- [03648] δύνασαι γὰρ ὡς στρουθίον δησαι αὐτόν.
- [03649] Ανατέλλω τὸν ἥλιον ἐπὶ πονηροὺς καὶ ἀγαθοὺς·
- [03650] μίμησαι καὶ σὺ, μετάδος τῶν σῶν καὶ ἀγαθοῖς καὶ πονηροῖς.
- [03651] Ὑβριζόμενος φέρω καὶ εὐεργετῶ τοὺς ὑβρίζοντας·
- [03652] μίμησαι καὶ σὺ·
- [03653] δύνασαι γάρ.
- [03654] Εὖ ποιῶ, οὐκ ἐπὶ ἀντιδόσει·
- [03655] μίμησαι καὶ σὺ, καὶ μὴ εὖ ποιήσης ἐπὶ ἀντιδόσει, μηδὲ ἐπὶ ἀμοιβῇ.
- [03656] Ἀνήψα φωστήρας εἰς τὸν οὐρανόν·
- [03657] ἀναψὸν καὶ σὺ τούτων λαμπροτέρους, δύνασαι γάρ·

- [03658] τοὺς ἐν πλάνῃ φώτισον·
- [03659] μείζων ἢ εὐεργεσία ἐκείνη τοῦ τὸν ἥλιον ὄραν τὸ ἐμὲ ἐπιγινώσκειν.
- [03660] Ἄνθρωπον οὐ δύνασαι ποιῆσαι, ἀλλὰ δίκαιον δύνασαι ποιῆσαι καὶ εὐάρεστον τῷ Θεῷ.
- [03661] Ἐγὼ τὴν οὐσίαν εἰργασάμην·
- [03662] σὺ καλλώπισον τὴν προαίρεσιν.
- [03663] Ὅρα πῶς σε φιλῶ, καὶ ἐν τοῖς μείζοσί σοι ἔδωκα τὴν ἰσχύν.
- [03664] Ὅρατε, ἀγαπητοὶ, πῶς τετιμήμεθα·
- [03665] καὶ τινες τῶν ἀλογίστων καὶ ἀγνωμόνων λέγουσι, Διὰ τί τῆς προαιρέσεώς ἐσμεν κύριοι;
- [03666] Ταῦτα πάντα ὅσα διήλθομεν, ἐν οἷς δυνάμεθα μιμεῖσθαι τὸν Θεόν, εἰ μὴ προαίρεσις ἦν, οὐκ ἂν ἦν ἡμῖν δυνατὸν μιμήσασθαι.
- [03667] Ἄρχω, φησὶν, ἀγγέλων ἐγὼ, καὶ σὺ διὰ τῆς ἀπαρχῆς.
- [03668] Ἐπὶ θρόνου κάθημαι βασιλικῷ·
- [03669] καὶ σὺ συγκάθησαι διὰ τῆς ἀπαρχῆς·
- [03670] Συνήγειρε, φησὶν, καὶ συνεκάθισεν ἡμᾶς ἐν δεξιᾷ τοῦ Πατρὸς.
- [03671] Προσκυνεῖ σε τὰ Χερουβὶμ καὶ τὰ Σεραφίμ, πᾶσα ἡ ἀγγελικὴ δύναμις, ἀρχαὶ, ἐξουσίαι, θρόνοι, κυριότητες διὰ τῆς ἀπαρχῆς.
- [03672] Μὴ κατηγορεῖ τοῦ σώματος, ὃ τοσαύτης ἀπολαύει τιμῆς, ὃ τρέμουσι καὶ αἱ ἀσώματοι δυνάμεις.
- [03673] Ἀλλὰ τί εἶπω;
- [03674] οὐ τούτοις τὸ φίλτρον ἐπιδείκνυμαι μόνοις, ἀλλὰ καὶ οἷς ἔπαθον.
- [03675] Διὰ σὲ ἐνεπτύσθην, ἐξόραπίσθην, τὴν δόξαν ἐκένωσα, τὸν Πατέρα εἶασα, καὶ πρὸς σὲ ἦλθον τὸν μισοῦντά με καὶ ἀποστρεφόμενον, καὶ οὐδὲ ἀκοῦσαι βουλόμενον τὸ ὄνομά μου·
- [03676] κατεδίωξα καὶ ἐπέδραμον, ἵνα σε κατάσχῃ·
- [03677] ἤνωσά σε καὶ συνῆψα ἐμαυτῷ·
- [03678] Φάγε με, εἶπον, πίε με.
- [03679] Καὶ ἄνω σε ἔχω, καὶ κάτω συμπλέκομαί σοι.
- [03680] Οὐκ ἀρκεῖ σοι, ὅτι σου τὴν ἀπαρχὴν ἔχω ἄνω;
- [03681] οὐ παραμυθεῖται τοῦτο τὸν πόθον;
- [03682] καὶ κάτω πάλιν κατέβην, οὐχ ἀπλῶς μίγνυμαί σοι, ἀλλὰ συμπλέκομαι, τρώγομαι, λεπτύνομαι κατὰ μικρὸν, ἵνα πολλὴ ἢ ἀνάκρασις γένηται καὶ ἡ μίξις καὶ ἡ ἔνωσις.
- [03683] Τὰ γὰρ ἐνούμενα ἐν οἰκείοις ἔστηκεν ὄροις·
- [03684] ἐγὼ δὲ συνυφαίνομαί σοι.
- [03685] Οὐ βούλομαι λοιπὸν εἶναι τι μέσον·
- [03686] ἐν εἶναι βούλομαι τὰ ἀμφότερα.
- [03687] Ταῦτα οὖν εἰδότες, καὶ τὴν πολλὴν περὶ ἡμᾶς αὐτοῦ κηδεμονίαν, ἅπαντα πράττωμεν, ἅπερ ἂν ἡμᾶς μὴ ἀναξίους δύναται δεικνύναι τῶν μεγάλων αὐτοῦ δωρεῶν·
- [03688] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [03689] Ἀμήν.
- [03690] ΟΜΙΛΙΑ Ια'.
- [03691] Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

- [03692] Χείρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις.
- [03693] Σεαυτὸν ἀγνὸν τήρει.
- [03694] Μηκέτι ὕδρω [62.586] πότει, ἀλλ' οἴνω ὀλίγω χρω̄ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.
- [03695] α'.
- [03696] Διαλεχθεὶς περὶ ἐπισκόπων, περὶ διακόνων, ἀνδρῶν, γυναικῶν, περὶ χηρῶν, περὶ πρεσβυτέρων, περὶ τῶν ἄλλων ἀπάντων, καὶ δείξας ὅσων ἐστὶν ὁ ἐπίσκοπος κύριος, ὅτε περὶ κρίσεως ἔλεγεν, ἐπήγαγε·
- [03697] Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου [62.587] ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.
- [03698] Καὶ φρικτῶς παραγγέλλει λοιπόν·
- [03699] οὐ γὰρ ἐπειδὴ Τιμόθεος ἦν τὸ τέκνον τὸ ἀγαπητόν, ἠδέσθη.
- [03700] Ὁ γὰρ περὶ ἑαυτοῦ μὴ αἰσχυνθεὶς εἰπεῖν, Φοβοῦμαι μὴ πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι, πολλῶ μᾶλλον περὶ Τιμοθέου οὐκ ἂν ἠδέσθη οὐδὲ ἠσχύνθη.
- [03701] Ἀλλὰ τὸν μὲν Πατέρα καὶ τὸν Υἱὸν καλῶς παραλαμβάνει εἰς μαρτυρίαν·
- [03702] τοὺς μέντοι ἐκλεκτοὺς ἀγγέλους τίνος ἔνεκεν;
- [03703] Ἀπὸ πολλῆς ἐπιεικείας·
- [03704] ἐπεὶ καὶ Μωϋσῆς οὕτω φησί·
- [03705] Διαμαρτύρομαι ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν, διὰ τὴν πολλὴν ἐπιείκειαν τοῦ Δεσπότου·
- [03706] καὶ πάλιν, Ἀκούσατε, φάραγγες, θεμέλια τῆς γῆς.
- [03707] Καλεῖ δὲ μάρτυρα τὸν Πατέρα καὶ τὸν Υἱὸν τῶν λεχθέντων, εἰς τὴν μέλλουσαν ἡμέραν ἀπολογούμενος αὐτοῖς, εἴ τι γένοιτο παρὰ τὸ δέον, ὡς τὸ πᾶν ἀποδυσάμενος.
- [03708] Ἴνα ταῦτα, φησί, φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.
- [03709] Τουτέστιν, ἵνα κοινὸς ἦς καὶ ἴσος τοῖς δικαζομένοις, τοῖς ἐπὶ σοῦ κρινομένοις, ἵνα σε μηδεὶς προκαταλάβῃ, μηδὲ προοικειώσῃται.
- [03710] Τίνες δὲ εἰσιν οἱ ἐκλεκτοὶ ἄγγελοι;
- [03711] Ἄρα ὡς ὄντων τινῶν οὐ τοιούτων.
- [03712] Ἐπεὶ καὶ ὁ Ἰακώβ τὸν Θεὸν λαμβάνει ἰδίᾳ μάρτυρα, καὶ τὸν βουνόν.
- [03713] Οὕτω καὶ ἡμεῖς πολλάκις καὶ ὑπερέχοντα καὶ ἐλάττονα πρόσωπα εἰς μαρτυρίαν λαμβάνομεν·
- [03714] οὕτω μέγα ἐστὶν ἡ μαρτυρία, ὡς ἂν εἰ ἔλεγε·
- [03715] Μάρτυρα καλῶ τὸν Θεὸν καὶ τὸν Υἱὸν αὐτοῦ καὶ τοὺς δούλους αὐτοῦ, ὅτι παρήγγειλά σοι·
- [03716] ἐπ' αὐτῶν ἰδοῦ σοι παραγγέλλω.
- [03717] Φοβεῖ τὸν Τιμόθεον.
- [03718] Εἶτα τοῦτο εἰπὼν, ὁ πάντων μάλιστα καιριώτατον ἦν, ἐπήγαγε καὶ ὁ μάλιστα συνέχει τὴν Ἐκκλησίαν, τὸ τῶν χειροτονιῶν.
- [03719] Χείρας γὰρ, φησί, ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις.
- [03720] Τί ἐστι, Ταχέως;
- [03721] Μὴ ἐκ πρώτης δοκιμασίας, μηδὲ δευτέρας, μηδὲ τρίτης, ἀλλὰ πολλάκις περισκεψάμενος καὶ ἀκριβῶς ἐξετάσας·
- [03722] οὐ γὰρ ἀκίνδυνον τὸ πρῶγμα.
- [03723] Τῶν γὰρ ἡμαρτημένων ἐκείνω καὶ σὺ δίκην ὑφέξεις ὁ τὴν ἀρχὴν παρασχών, καὶ τῶν παρελθουσῶν ἀμαρτιῶν καὶ τῶν γενησομένων.
- [03724] Ἀφείς γὰρ τὰς πρώτας ἀκαίρως, ὑπεύθυνος ἔση καὶ τῶν ἐσομένων, τούτων μὲν ὡς αἴτιος ὢν σὺ τοῦτον ἐπὶ τὴν ἀρχὴν ἀγαγών, τῶν δὲ παρελθουσῶν ὡς οὐκ ἀφείς αὐτὰς πενήθησαι, οὔτε ἐν κατανύξει γενέσθαι.
- [03725] Ὡσπερ γὰρ τῶν κατορθωμάτων κοινωνεῖς, οὕτω καὶ τῶν ἡμαρτημάτων.

- [03726] Σεαυτὸν ἀγνὸν τήρει.
- [03727] Περὶ σωφροσύνης φησὶν ἐνταῦθα.
- [03728] Μηκέτι ὑδροπότηι, ἀλλ' οἴνω ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.
- [03729] Εἰ δὲ ἀνδρὶ μέχρι τοσοῦτου νηστείας προσεσχηκότι, καὶ ἐπὶ τοσοῦτον ὕδατι χρησαμένῳ, ὡς καὶ ἀσθενεῖν, καὶ πυκνῶς ἀσθενεῖν, παραγγέλλει σωφρονεῖν, καὶ οὐκ ἀναίνεται ἐκεῖνος·
- [03730] πολλῶ μᾶλλον ἡμεῖς, ὅταν ἀκούσωμεν νουθεσίαν παρὰ τίνος, οὐκ ὀφείλομεν δυσχεραίνειν.
- [03731] Τί δήποτε δὲ οὐκ ἐξόρῳσεν αὐτοῦ τὸν στόμαχον;
- [03732] Οὐχ ὡς ἀδυνατῶν, ἀλλὰ μέγα τι καὶ ἐντεῦθεν οἰκονομῶν·
- [03733] οὐ γὰρ τὰ ἰμάτια νεκροῦς ἀνίστη, εὐδηλον ὅτι καὶ τοῦτο ἐδύνατο.
- [03734] Τίνος οὖν ἔνεκεν;
- [03735] Ἴνα, κἂν νῦν ἴδωμεν ἄνδρας μεγάλους καὶ ἐναρέτους ἀσθενούντας, μὴ σκανδαλιζώμεθα·
- [03736] καὶ γὰρ ἐκεῖνο συμφερόντως ἐγένετο.
- [03737] Εἰ γὰρ αὐτῷ ἐδόθη ἄγγελος
- [03738] [62.588] Σατᾶν, ἵνα μὴ ὑπεραίρηται, πολλῶ μᾶλλον Τιμοθέῳ·
- [03739] ἱκανὰ γὰρ ἦν τὰ σημεῖα εἰς ἀπόνοιαν ἄραι.
- [03740] Διὰ τοῦτο νόμῳ ἰατρείας ἀφήσιν αὐτὸν δουλεῦσαι, ἵνα καὶ αὐτὸς μετριάζη, καὶ οἱ ἄλλοι μὴ σκανδαλιζῶνται, καὶ μάθωσιν, ὅτι τῆς φύσεως ὄντες κάκεῖνοι τῆς ἡμετέρας, οὕτω κατώρθουν ἅπερ κατώρθουν.
- [03741] Δοκεῖ δέ μοι καὶ ἄλλως ἐπίνοσος εἶναι, καὶ τοῦτο δείκνυσι λέγων·
- [03742] Διὰ τὰς πυκνάς σου ἀσθενείας, ἀπὸ τε σοῦ στομάχου, ἀπὸ τε τῶν ἄλλων μερῶν.
- [03743] Οὐ μὴν ἀνήκεν αὐτὸν ἀνέδην ἐμφορεῖσθαι τοῦ οἴνου, ἀλλ' ὅσον πρὸς ὑγίαν, οὐ πρὸς τρυφήν.
- [03744] Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν, τισὶ δὲ καὶ ἐπακολουθοῦσιν.
- [03745] Ἐπειδὴ περὶ χειροτονιῶν ἔλεγε, Μὴ κοινῶναι, φησὶν, ἁμαρτίαις ἀλλοτριαῖς, τί οὖν, ἂν ἀγνοῶ, φησί;
- [03746] Τινῶν αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι αὐτοὺς εἰς κρίσιν, τισὶ δὲ καὶ ἐπακολουθοῦσι.
- [03747] Τινῶν μὲν, φησί, δηλοὶ εἰσιν, ὅτι προλαμβάνουσιν·
- [03748] τινῶν δὲ οὐ, ἀλλ' ἐπακολουθοῦσιν.
- [03749] Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.
- [03750] Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης ἀξίους πάσης τιμῆς ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται.
- [03751] Πάσης τιμῆς ἀξίους, φησὶν, ἠγείσθωσαν.
- [03752] Μὴ γὰρ, ἐπειδὴ πιστὸς εἶ, νομίσης ἐλεύθερος εἶναι·
- [03753] τοῦτό ἐστιν ἐλευθερία τὸ μᾶλλον δουλεύειν.
- [03754] Ὁ γὰρ ἄπιστος, ἂν μὲν ἴδη διὰ τὴν πίστιν αὐθαδῶς προσφερομένους, βλασφημήσει πολλάκις ὡς στάσιν ἐμποιοῦν τὸ δόγμα·
- [03755] ὅταν δὲ ἴδη πειθομένους, μᾶλλον πεισθήσεται, μᾶλλον προσέξει τοῖς λεγομένοις.
- [03756] Καὶ γὰρ καὶ ὁ Θεὸς καὶ τὸ κήρυγμα μέλλει βλασφημεῖσθαι, μὴ πειθομένων.
- [03757] Τί οὖν, φησὶν, ἂν ἄπιστοι ὦσιν οἱ δεσπότηαι;
- [03758] Καὶ οὕτως ὑπεῖκειν χρῆ διὰ τὸ τοῦ Θεοῦ ὄνομα.
- [03759] Οἱ γὰρ πιστοὺς ἔχοντες, φησί, δεσπότης, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.
- [03760] β'.

- [03761] Ὡσει ἔλεγεν, Εἰ τοσαύτης ἠξιώθητε τιμῆς, φησίν, ὡς ἀδελφούς ἔχειν τοὺς δεσπότης, διὰ τοῦτο μάλιστα ὀφείλετε εἶκειν.
- [03762] Προάγουσαι, φησίν, εἰς κρίσιν·
- [03763] τουτέστι, τῶν πονηρῶν, φησὶ, πράξεων αἱ μὲν λανθάνουσιν ᾧδε, αἱ δὲ οὐ·
- [03764] ἐκεῖ δὲ οὐδὲ τὰ κακὰ, οὐδὲ τὰ καλὰ λαθεῖν δύναται.
- [03765] Τί ἐστι, Προάγουσαι εἰς κρίσιν, Οἶον ὅταν τις ἀμαρτάνῃ τὰ ἤδη αὐτὸν κατακρίνοντα, ὅταν τις ἀδιόρθωτος ᾗ, ὅταν τις ἐλπίζεται διορθώσασθαι, μηδὲν δὲ τοιοῦτον πράξῃ.
- [03766] Τί οὖν, καὶ πρὸς τί τοῦτο εἴρηται;
- [03767] Ὅτι κἂν ἐνταῦθά τινες λάθωσιν, ἀλλ' ἐκεῖ οὐ λήσονται·
- [03768] ἐκεῖ πάντα γυμνά ἐστίν.
- [03769] Αὕτη δὲ μεγίστη παραμυθία τοῖς κατορθοῦσιν.
- [03770] Εἶτα ἐπειδὴ εἶπε, Μηδὲν κατὰ πρόσκλησιν, ἀναγκαίως ἐρμηνεύων αὐτὸ ἐπήγαγε τὸ, Ὅσοι εἰσὶ ὑπὸ ζυγὸν δούλοι.
- [03771] Καὶ τί τοῦτο πρὸς τὸν ἐπίσκοπον, φησὶ;
- [03772] Καὶ πάνυ, ἵνα παραινῇ, ἵνα καὶ τούτους διδάσκῃ.
- [03773] Καλῶς δὲ καὶ ἐνταῦθα περὶ τούτων διατάττεται.
- [03774] Καὶ γὰρ ὀρθῶμεν αὐτὸν πανταχοῦ τοῖς δούλοις μᾶλλον, ἢ τοῖς δεσπότης ἐπιτάττοντα, καὶ τρόπους ὑποταγῆς ὑποδεικνύοντα, καὶ πολὺν αὐτῶν ποιούμενον λόγον.
- [03775] Ἐκεῖνοι μὲν οὖν μετὰ πολλῆς τῆς ἐπιεικειᾶς ὑποτάττεσθαι παραινεῖ, τοῖς δὲ δεσπότης ἀνεῖναι τὸν φόβον παρακαλεῖ, Ἀνιέντες, λέγων, τὴν ἀπειλήν.
- [03776] Καὶ τί δήποτε ταῦτα διατάττεται;
- [03777] ἐπὶ μὲν γὰρ τῶν ἀπίστων, εἰκότως·
- [03778] οὐ γὰρ εἶχε λόγον διαλέγεσθαι τοῖς μὴ προσέχουσιν·
- [03779] ἐπὶ δὲ τῶν πιστῶν, τίνος ἕνεκεν;
- [03780] Ὅτι μείζονα παρὰ τῶν [62.589] δεσποτῶν εἰσφέρεται τοῖς δούλοις, ἢ παρὰ τῶν οἰκετῶν τοῖς δεσπότης.
- [03781] Ἐκεῖνοι γὰρ εἰσὶν οἱ καὶ χρυσίον καταβάλλοντες, καὶ ὑπὲρ τῆς τῶν ἀναγκαίων εὐπορίας, καὶ ὑπὲρ τῶν ἐνδυμάτων, καὶ τῶν ἄλλων μεριμνῶντες ἀπάντων.
- [03782] Ὅστε μείζονα αὐτοῖς δουλείαν εἰσάγουσιν οἱ δεσπότης·
- [03783] ὅπερ καὶ ἐνταῦθα ἠνίξατο εἰπὼν, ὅτι Πιστοὶ εἰσὶ καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.
- [03784] Κόπτονται καὶ ταλαιπωροῦνται ὑπὲρ τῆς ὑμετέρας ἀναπαύσεως, καὶ οὐκ ὀφείλουσι πολλῆς ἀπολαύειν τιμῆς παρὰ τῶν οἰκετῶν;
- [03785] Εἰ δὲ τοῖς δούλοις οὕτως ἐπέταττε τοσαύτη κεχρηθῆσαι τῇ ὑπακοῇ, ἐννοήσατε πῶς ἡμᾶς πρὸς τὸν Δεσπότην διακεῖσθαι χρῆ, τὸν ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παραγαγόντα, τὸν τρέφοντα, τὸν ἐνδιδύσκοντα.
- [03786] Εἰ καὶ μηδαμῶς οὖν ἑτέρως, κἂν ὡς οἱ οἰκέται οἱ ἡμέτεροι, δουλεύσωμεν αὐτῶ.
- [03787] Οὐχὶ πᾶσαν τὴν ζωὴν εἰς τοῦτο κατεστήσαντο ἐκεῖνοι εἰς τὸ ἀναπαύεσθαι τοὺς δεσπότης αὐτῶν, καὶ τοῦτο ἔργον αὐτοῖς ἐστὶ, καὶ οὗτος ὁ βίος τὰ δεσποτικά μεριμνᾶν;
- [03788] οὐχὶ τὰ τοῦ δεσπότης πᾶσαν τὴν ἡμέραν μεριμνῶσι, τὰ δὲ αὐτῶν πολλάκις μικρὸν ἑσπέρας μέρος;
- [03789] Ἡμεῖς δὲ τούναντίον, τὰ μὲν ἡμέτερα διαπαντός, τὰ δὲ τοῦ Δεσπότης οὐδὲ μικρὸν μέρος, καὶ ταῦτα οὐ δεομένου τῶν ἡμετέρων, καθάπερ οἱ δεσπότης τῶν δούλων, ἀλλὰ καὶ τούτων αὐτῶν πάλιν εἰς ἡμέτερον προχωρούντων κέρδος.
- [03790] Ἐκεῖ μὲν γὰρ ἡ διακονία τοῦ οἰκέτου τὸν δεσπότην ὠφελεῖ·
- [03791] ἐνταῦθα δὲ ἡ διακονία τοῦ δούλου τὸν μὲν Δεσπότην οὐδὲν, πάλιν δὲ αὐτὸν τὸν οἰκέτην ὀνίνησι.
- [03792] Τῶν ἀγαθῶν γὰρ μου, φησίν, οὐ χρειᾶν ἔχεις.
- [03793] Εἰπέ γὰρ μοι, τί τῷ Θεῷ κέρδος, ἐὰν ἐγὼ δίκαιος ᾦ;

- [03794] ποία δὲ βλάβη, ἂν ἄδικος;
- [03795] οὐχὶ ἀκήρατος ἡ φύσις ἐκείνη;
- [03796] οὐχὶ ἀβλαβής;
- [03797] οὐχὶ παντός ἀνωτέρα πάθους;
- [03798] Οἱ οἰκέται οὐδὲν ἴδιον ἔχουσιν, ἀλλὰ πάντα δεσποτικά, κἂν μυριάκις πλουτῶσιν·
- [03799] ἡμεῖς δὲ πολλὰ ἴδια ἔχομεν, οὐχ ἀπλῶς τοσαύτης τιμῆς ἀπολαύομεν παρὰ τοῦ τῶν ὄλων βασιλέως.
- [03800] Ποῖος δεσπότης ὑπὲρ οἰκέτου τὸν υἱὸν ἔδωκε τὸν ἑαυτοῦ;
- [03801] Οὐδεῖς·
- [03802] ἀλλὰ πάντες ἂν ἔλιντο μᾶλλον τοὺς οἰκέτας ὑπὲρ τῶν παιδῶν δοῦναι.
- [03803] Ἐνταῦθα δὲ τὸναντίον·
- [03804] τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, ὑπὲρ τῶν ἐχθρῶν, τῶν μισούντων αὐτόν.
- [03805] Οἱ οἰκέται, κἂν βαρέα τινὰ ἐπιτάττωνται, οὐδὲ οὕτω δυσχεραίνουσι, καὶ μάλιστα ἂν ὧσιν εὐγνώμονες·
- [03806] ἡμεῖς δὲ ἀποδυσπετοῦμεν μυρία.
- [03807] Τοῖς οἰκέταις οὐδὲν ἐπαγγέλλεται τοιοῦτον ὁ δεσπότης, οἷον ἡμῖν ὁ Θεός·
- [03808] ἀλλὰ τί;
- [03809] ἐλευθερίαν τὴν ἐνταῦθα, τὴν πολλάκις τῆς δουλείας χαλεπωτέραν.
- [03810] Πολλάκις γὰρ κατέλαβε λιμὸς, καὶ πικροτέρα δουλείας αὕτη ἢ ἐλευθερία γέγονε·
- [03811] καὶ τὸ δῶρον τοῦτο τὸ μέγιστον.
- [03812] Παρὰ δὲ τῷ Θεῷ οὐδὲν ἐπίκαιρον, οὐδὲν φθαρτὸν, ἀλλὰ τί;
- [03813] Βούλει μαθεῖν;
- [03814] ἄκουε.
- [03815] Οὐκ ἔτι λέγω ὑμᾶς δούλους, φησὶν·
- [03816] ὑμεῖς φίλοι μου ἔστε.
- [03817] Αἰσχυνοῦμεν, ἀγαπητοί, φοβηθῶμεν·
- [03818] κἂν ὡς οἰκέται ἡμῖν δουλεύουσι, δουλεύσωμεν ἡμεῖς τῷ Δεσπότη·
- [03819] μᾶλλον δὲ πρὸς τὸ πολλοστὸν μέρος τὴν δουλείαν ἡμεῖς ἐπιδεικνύμεθα;
- [03820] Ἐκεῖνοι διὰ τὴν ἀνάγκην φιλοσοφοῦσι, σκεπάσματα μόνον ἔχουσι καὶ τροφάς·
- [03821] ἡμεῖς δὲ μυρία, τὰ μὲν ἔχοντες, τὰ δὲ ἐλπίζοντες, ὑβρίζομεν τῇ τρυφῇ εἰς τὸν εὐεργέτην.
- [03822] Εἰ μηδαμόθεν ἄλλοθεν, κἂν παρ' ἐκείνων δεχώμεθα τῆς φιλοσοφίας τοὺς κανόνας.
- [03823] Οἶδε γὰρ ἡ Γραφή οὐχὶ πρὸς οἰκέτας, ἀλλὰ καὶ πρὸς ἄλογα πέμπειν τοὺς ἀνθρώπους·
- [03824] οἷον ὅταν τὴν μέλισσαν, ὅταν τοὺς μύρμηκας κελεύῃ μιμεῖσθαι.
- [03825] Ἐγὼ δὲ κἂν τοὺς οἰκέτας <sup>[62.590]</sup> μιμήσασθαι παραινῶ·
- [03826] ὅσα ἐκεῖνοι διὰ τὸν φόβον τὸν ἡμέτερον πράττουσι, κἂν τοσαῦτα διὰ τὸν τοῦ Θεοῦ φόβον ἡμεῖς πράττωμεν·
- [03827] οὐ γὰρ εὐρίσκομεν πράττοντας ὑμᾶς.
- [03828] Ἐκεῖνοι διὰ τὸν ἡμέτερον φόβον ὑβρίζονται μυριάκις, καὶ παντός φιλοσόφου μᾶλλον ἐστήκασιν σιγῶντες·
- [03829] ὑβρίζονται καὶ δικαίως καὶ ἀδίκως, καὶ οὐκ ἀντιλέγουσιν, ἀλλὰ παρακαλοῦσιν, ἀδικοῦντες οὐδὲν πολλάκις.

- [03830] Οὐδὲν ἐκείνοι πλέον τῆς χρείας λαμβάνοντες, πολλάκις δὲ καὶ ἔλαττον στέργουσι·
- [03831] καὶ ἐπὶ στιβάδος καθεύδοντες, καὶ ἄρτου μόνον πληρούμενοι, καὶ τὴν ἄλλην πᾶσαν δίαιταν ἔχοντες εὐτελεῖ, οὐκ ἐγκαλοῦσιν, οὐδὲ δυσχεραίνουσιν ἐκεῖνοι διὰ τὸν παρ' ἡμῶν φόβον·
- [03832] ἐμπιστευόμενοι χρήματα, πάντα ἀποδιδόασι (μὴ γὰρ μοι τοὺς μοχθηροὺς εἴπης τῶν οἰκετῶν, ἀλλὰ τοὺς μὴ λίαν κακοὺς)·
- [03833] ἂν ἀπειλήσωμεν, εὐθέως συστέλλονται.
- [03834] Ἄρα οὐ φιλοσοφίας ταῦτα;
- [03835] Μὴ γὰρ ὅτι ἀνάγκη γίνεται εἴπης, ὅτι καὶ ἐπὶ σοὶ ἀνάγκη τῆς γεέννης ἐπίκειται, καὶ οὐδὲ οὕτω σωφρονεῖς, οὐδὲ τοσαύτην παρέχεις τιμὴν τῷ Θεῷ, ὅσης ἀπολαύεις παρὰ τῶν οἰκετῶν·
- [03836] ἔχει ἕκαστος τῶν οἰκετῶν οἶκημα τὸ νενομοθετημένον, καὶ οὐκ ἐπεμβαίνει τῷ τοῦ πλησίον, οὐδὲ λυμαίνεται τῇ ἐπιθυμίᾳ τοῦ πλείονος.
- [03837] Καὶ ταῦτα ἴδοι τις ἂν ἐν οἰκέταις διὰ τὸν τῶν δεσποτῶν φόβον φυλαττόμενα·
- [03838] καὶ σπανίως ἂν ἴδοις οἰκέτην τὰ τοῦ οἰκέτου ἀρπάζοντα, ἢ λυμαινόμενον.
- [03839] Παρὰ δὲ ἀνθρώποις ἐλευθέρους τὰ ἐναντία τούτων γίνεται·
- [03840] ἀλλήλους δάκνομεν, κατεσθίομεν, οὐ δεδοίκαμεν τὸν Δεσπότην, τὰ τῶν συνδούλων ἀρπάζομεν, κλέπτομεν, τύπτομεν, ὀργῶντος αὐτοῦ·
- [03841] τοῦτο δὲ οὐκ ἂν ποιήσειεν οἰκέτης, ἀλλὰ κἂν τύπτη, μὴ ὀργῶντος τοῦ δεσπότου, κἂν ὑβρίζῃ, μὴ ἀκούοντος·
- [03842] ἡμεῖς δὲ τοῦ Θεοῦ πάντα καὶ ὀργῶντος καὶ ἀκούοντος, τολμῶμεν.
- [03843] Φόβος ὁ τοῦ δεσπότου πρὸ τῶν ὀφθαλμῶν ἐκείνων διαπαντός·
- [03844] ἡμῶν δὲ οὗτος οὐδέποτε.
- [03845] Διὰ τοῦτο πάντα ἄνω καὶ κάτω γέγονε, πάντα συγκέχυται καὶ διέφθαρται·
- [03846] καὶ αὐτοὶ μὲν οὐδὲ εἰς νοῦν λαμβάνομεν τὰ ἡμαρτημένα ἡμῖν, τῶν δὲ οἰκετῶν τῶν ἡμετέρων ἀμαρτανόντων μετὰ ἀκριβείας ἅπαντα ἐξετάζομεν, καὶ τὰ μικρότατα.
- [03847] Ταῦτα λέγω, οὐχὶ τοὺς οἰκέτας ὑπίους ποιῆσαι βουλόμενος, ἀλλὰ τὸ ἡμέτερον ὑπίον ἐπιστρέψαι, τὸ ῥάθυμον διεγεῖραι, ἵνα κἂν οὕτω δουλεύωμεν τῷ Θεῷ, ὡς ἡμῖν οἱ οἰκέται, οὕτω τῷ πεποιηκότι ἡμᾶς, ὡς ἡμῖν οἱ ὁμοούσιοι, καὶ μηδὲν τοιοῦτον ἔχοντες παρ' ἡμῶν.
- [03848] Ἐλεύθεροι τῇ φύσει καὶ οὗτοί εἰσιν·
- [03849] Ἀρχέτωσαν τῶν ἰχθύων, καὶ τούτοις εἴρηται.
- [03850] Οὐκ ἔστιν αὕτη φύσεως ἡ δουλεία, ἀλλ' αἰτίας ἔστι καὶ περιστάσεως·
- [03851] ἀλλ' ὅμως πολλὴν ἡμῖν παρέχουσι τὴν τιμὴν.
- [03852] Ἡμεῖς δὲ τούτοις μὲν μετὰ πάσης ἀκριβείας ἐπιτιθέμεθα τῆς ἡμετέρας ἕνεκεν διακονίας·
- [03853] τῷ δὲ Θεῷ οὐδὲ τὸ πολλοστὸν παρέχομεν μέρος, καὶ ταῦτα πάλιν εἰς ἡμᾶς στρεφομένης τῆς ὠφελείας.
- [03854] Ὅσῳ γὰρ ἂν σπουδαιότερον δουλεύσωμεν τῷ Θεῷ, τοσούτῳ μᾶλλον ἑαυτοὺς ὀνήσομεν, καὶ αὐτοὶ μᾶλλον κερδανούμεν.
- [03855] Μὴ δὴ τοσαύτης ἀποστερήσωμεν ὠφελείας ἡμᾶς αὐτούς·
- [03856] ὁ μὲν γὰρ Θεὸς αὐτάρκης ἔστι καὶ ἀνευδεῖς, ἡ δὲ ἀμοιβὴ καὶ τὸ κέρδος πάλιν εἰς ἡμᾶς ἀνατρέχει.
- [03857] Ὡς οὖν οὐ τὸν Θεὸν θεραπεύοντες, ἀλλ' ἡμᾶς αὐτούς, οὕτω διακεῶμεθα, παρακαλῶ, καὶ δουλεύσωμεν αὐτῷ μετὰ φόβου καὶ τρόμου, ἵνα τύχωμεν τῶν ἐπιγγελημένων ἀγαθῶν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [03858] Ἀμήν.
- [03859] ΟΜΙΛΙΑ ΙΖ'.
- [03860] [62.591] Ταῦτα δίδασκε καὶ παρακάλει.
- [03861] Εἴ τις ἕτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περιζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι πονηραὶ, διαπαρτριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.
- [03862] Ἀφίστασο ἀπὸ τῶν τοιούτων.

- [03863] Ἔστι δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας.
- [03864] Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον τοῦτον·
- [03865] δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.
- [03866] α΄.
- [03867] Οὐκ αὐθεντίας δεῖ τῷ διδασκάλῳ μόνον, ἀλλὰ καὶ προσηνείας πολλῆς, ὥσπερ οὐ προσηνείας μόνον, ἀλλὰ καὶ αὐθεντίας.
- [03868] Καὶ ταῦτα πάντα διδάσκει ὁ μακάριος Παῦλος, ποτὲ μὲν λέγων·
- [03869] Παράγγελλε ταῦτα καὶ δίδασκε, ποτὲ δὲ, Ταῦτα δίδασκε καὶ παρακάλει.
- [03870] Εἰ γὰρ ἰατροὶ τοὺς κάμνοντας παρακαλοῦσιν, οὐχ ἵνα αὐτοὶ τῆς υἰαθείας ἐπιτύχωσιν, ἀλλ' ἵνα ἐκείνους ἀπαλλάξωσι τῆς ἀσθενείας καὶ κειμένους ἀναστήσωσι·
- [03871] πολλῶ μᾶλλον ἡμᾶς τούτῳ πρὸς τοὺς διδασκομένους τῷ ἤθει κεχρησθαι χρὴ παρακαλοῦντας.
- [03872] Οὐδὲ γὰρ δούλος αὐτῶν εἶναι παραιτεῖται ὁ μακάριος Παῦλος, λέγων·
- [03873] Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, φησὶν, ἀλλὰ Χριστὸν Ἰησοῦν, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν·
- [03874] καὶ πάλιν, Πάντα ὑμῶν ἐστίν, εἴτε Παῦλος, εἴτε Ἀπολλῶς.
- [03875] Καὶ δουλεύει τὴν δουλείαν ταύτην μετὰ προθυμίας·
- [03876] οὐ γὰρ ἐστὶ δουλεία, ἀλλ' ἐλευθερίας βελτίων.
- [03877] Ἐκεῖνος γὰρ ἐστὶ, φησὶ, δούλος ὁ ποιῶν τὴν ἁμαρτίαν.
- [03878] Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος.
- [03879] Οὐκ ἄρα ἐκ τοῦ εἰδέναι τὸ εἰς ἀπόνοιαν αἰρεσθαι συμβαίνει, ἀλλ' ἐκ τοῦ μὴ εἰδέναι.
- [03880] Ὁ γὰρ εἰδὼς τοὺς κατ' εὐσέβειαν λόγους, οὗτος μάλιστα καὶ μετριάξειν οἶδεν·
- [03881] ὁ τοὺς ὑγιαίνοντας ἐπιστάμενος λόγους, οὐ νοσεῖ.
- [03882] Ὅπερ γὰρ ἐπὶ σωμάτων φλεγμονή, τοῦτο ἐν ταῖς ψυχαῖς ἀπόνοια·
- [03883] ὥσπερ ἐκεῖ τὸ φλεγμαῖνον οὐ φαμὲν ὑγιαίνειν, οὕτως οὐδὲ ἐνταῦθα τοὺς ἀλαζόνας.
- [03884] Ἄρα ἔστιν εἰδότα τι μηδὲν εἰδέναι·
- [03885] ὁ γὰρ μὴ εἰδὼς ἄπερ εἰδέναι χρὴ, οὐδὲν οἶδε.
- [03886] Καὶ ὅτι ἐκ τοῦ μηδὲν εἰδέναι ὑπερηφανία γίνεται, δῆλον ἐκεῖθεν·
- [03887] ὁ Χριστὸς ἐκένωσεν ἑαυτόν·
- [03888] ὁ τοῦτο τοῖνυν εἰδὼς οὐ μέγα φρονήσει ποτέ·
- [03889] οὐδὲν γὰρ ἔχει ἄνθρωπος, εἰ μὴ παρὰ τοῦ Θεοῦ·
- [03890] οὐκοῦν οὐ μέγα φρονήσει.
- [03891] Τί γὰρ ἔχεις ὃ οὐκ ἔλαβες;
- [03892] Αὐτὸς τοὺς πόδας ἔνιψε τῶν μαθητῶν.
- [03893] Ὁ τοῦτο εἰδὼς, πῶς ἐπαρθήσεται;
- [03894] Διὰ τοῦτό φησιν, Ὅταν πάντα ποιήσητε, λέγετε ὅτι Ἀχρεῖοι δούλοί ἐσμεν.
- [03895] Ὁ τελώνης ἀπὸ μόνης ταπεινοφροσύνης εὐδοκίμησεν, ὁ Φαρισαῖος ἐξ ἀλαζονείας ἀπώλετο.
- [03896] Ὁ τοῖνυν τετυφωμένος οὐδὲν τούτων ἐπίσταται.
- [03897] Αὐτὸς πάλιν ὁ Χριστὸς φησιν·
- [03898] Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ·



- [03899] εἰ δὲ καλῶς, τί με δέρεις;
- [03900] Ἀλλὰ νοσῶν, φησὶ, περὶ ζητήσεις.
- [03901] Ἄρα νοσεῖν ἐστὶ τὸ ζητεῖν.
- [03902] Καὶ λογομαχία·
- [03903] εἰκότως.
- [03904] Ὅταν γὰρ ὑπὸ τῶν λογισμῶν ἡ ψυχὴ πυρέττη, ὅταν χειμάζεται, τότε ζητεῖ, ὅταν δὲ ἐν ὑγείᾳ ἦ, τότε οὐ ζητεῖ, ἀλλὰ τὴν πίστιν δέχεται.
- [03905] Ἀπὸ δὲ ζητήσεως καὶ λογομαχίας οὐδὲν ἔστιν εὐρεῖν.
- [03906] Ἄ γὰρ ἡ πίστις ἐπαγγέλλε<sup>[62.592]</sup>ται μόνη, ἡ ζήτησις ἐπειδὴν ἀναδέχεται, οὔτε δείκνυσιν, οὔτε συνιέναι ἀφήσιν.
- [03907] Οὐδὲ γὰρ εἴ τις μύσας τοὺς ὀφθαλμοὺς, βούλεται εὐρεῖν τι τῶν ζητουμένων, δυνήσεται, ἢ αὐτὸς πάλιν, εἰ τούτων ἀνεωγμένων, κατορύξας ἑαυτὸν, καὶ τὴν ἀκτῖνα ἀποστραφείς, ἐκεῖ ζητοῖ, δυνήσεται τι εὐρεῖν.
- [03908] Οὕτω πίστεως χωρὶς οὐδὲν εὐρίσκεται, ἀλλὰ μάχας ἀνάγκη τίκεσθαι.
- [03909] Ἐξ ὧν γίνονται βλασφημίας, ὑπόνοιαι πονηραί.
- [03910] Τουτέστι, δόξαι καὶ δόγματα πονηρὰ ἀπὸ τῶν ζητήσεων.
- [03911] Τότε περὶ Θεοῦ ἂ μὴ δεῖ ὑποπτεῖσθαι, ὅταν εἰς ζητήσεις ἐμπέσωμεν.
- [03912] Διαπαρατριβαί·
- [03913] τουτέστι, σχολή, ἢ διατριβή.
- [03914] Ἡ τοῦτο φησὶ, διαπαρατριβαί·
- [03915] καθάπερ τὰ ψωραλέα τῶν προβάτων παρατριβόμενα νόσου καὶ τὰ ὑγιαίνοντα ἐμπύπλησιν, οὕτω καὶ οὗτοι οἱ πονηροὶ ἄνδρες.
- [03916] Καὶ ἀπεστερημένων, φησὶ, τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.
- [03917] Ὅρᾳς πόσα τίκειν φησὶ τὰς λογομαχίας;
- [03918] αἰσχροκέρδειαν, ἄγνοιαν, ἀπόνοιαν·
- [03919] τὴν γὰρ ἀπόνοιαν ἢ ἄγνοια τίκει.
- [03920] Ἀπὸ τούτων, φησὶν, ἀφίστασο.
- [03921] Οὐκ εἶπεν, Ὅμοσε χῶρει, ἀλλ', Ἀφίστασο, τουτέστιν, ἐκτρέπου.
- [03922] Αἰρετικὸν γὰρ, φησὶν, ἄνθρωπον μετὰ μίαν ἢ δευτέραν νοθεσίαν παραιτοῦ.
- [03923] Δείκνυσιν αὐτοὺς οὐκ ἀπὸ ἀγνοίας τοσοῦτον, ὅσον ἀπὸ ῥαθυμίας καὶ αὐτὴν τὴν ἄγνοιαν ἔχοντας.
- [03924] Ἀνθρώπους γὰρ χρημάτων ἔνεκεν μαχομένους πότε δυνήσῃ πείσαι;
- [03925] Ἄλλως οὐ πείσεις τοὺς τοιοῦτους, ἂν μὴ δῶς πάλιν, καὶ οὐδὲ οὕτως αὐτῶν τὴν ἐπιθυμίαν ἐμπλήσεις.
- [03926] Πλεονέκτου γὰρ ὀφθαλμὸς, φησὶν, οὐκ ἐμπύπληται μερίδι.
- [03927] Δεῖ τοίνυν αὐτοὺς ἀδιορθώτως ἔχοντας ἐκτρέπεσθαι.
- [03928] Εἰ δὲ τῷ τοῦ μάχεσθαι πολλὴν ἔχοντι τὴν ἀνάγκην παραινεῖ μὴ ὁμοσε χωρεῖν μηδὲ συμπλέκεσθαι, πολλῶ μᾶλλον τοῖς μαθητευομένοις ἡμῖν, τοῖς ἐν τάξει μαθητῶν οὖσιν.
- [03929] Εἰπὼν δὲ ὅτι νομίζουσι πορισμὸν εἶναι τὴν εὐσέβειαν, ἐπήγαγεν·
- [03930] Ἔστι δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ ἀνταρκείας, οὐχ ὅταν χρήματα ἔχη, ἀλλ' ὅταν μὴ ἔχη.
- [03931] Ἴνα γὰρ μὴ καταπέση εἰς ἀθυμίαν διὰ τὴν πενίαν, ἀνίστησιν αὐτὸν καὶ ἀνορθοῖ·
- [03932] Νομίζουσι, φησὶν, ὅτι πορισμὸς ἐστίν.
- [03933] Ἔστι μὲν γὰρ, ἀλλ' οὐχ οὕτως, ἀλλὰ μειζόνως.

- [03934] Εἶτα πρότερον καταβαλὼν ἐκεῖνην, τότε ταύτην ἐπαίρει.
- [03935] Ὅτι γὰρ οὐδὲν ἐστὶν ὁ πορισμὸς οὗτος, δηλὸν ἐκ τοῦ μένειν ἐνταῦθα, μηδὲ συμμαθίστασθαι ἡμῖν, μηδὲ συναποδημεῖν.
- [03936] Πόθεν τοῦτο δηλόν;
- [03937] Ὅτι οὐδὲν ἔχοντες ἤλθομεν εἰς τὸν βίον·
- [03938] οὐκοῦν οὐδὲν ἀπελευσόμεθα ἔχοντες·
- [03939] γυμνὴ γὰρ παρεγένετο ἢ φύσις, γυμνὴ καὶ ἄπεισιν.
- [03940] Οὐ τοίνυν ἡμῖν δεῖ τῶν περιττῶν·
- [03941] εἰ μηδὲν εἰσηνέγκαμεν, μηδὲ ἔχοντες ἀπελευσόμεθα.
- [03942] Ἐχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.
- [03943] Τοσαῦτα ἐσθίειν χρὴ καὶ τοιαῦτα, ἃ θρέψαι ἀρκεῖ·
- [03944] τοιαῦτα ἀμφιέννυσθαι, ἃ σκεπάσαι μόνον ἡμᾶς ὀφείλει καὶ περιστεῖλαι τὴν γύμνωσιν, μηδὲν περιττόν·
- [03945] τοῦτο δὲ καὶ τὸ τυχόν ποιῆσαι δύναται ἰμάτιον.
- [03946] Εἶτα ἀπὸ τῶν ἐνταῦθα προτρέπει·
- [03947] Οἱ δὲ βουλόμενοι, φησὶ, πλουτεῖν.
- [03948] β'.
- [03949] Οὐχ ἀπλῶς εἶπεν, Οἱ πλουτοῦντες, ἀλλ', Οἱ βουλόμενοι.
- [03950] Ἔστι γὰρ τινα καὶ χρήματα ἔχοντα καλῶς οἰκονομεῖν, καταφρονοῦντα αὐτῶν, καὶ εἰς πένητας διανέμοντα.
- [03951] Οὐκ ἄρα τοὺς τοιούτους, ἀλλὰ τοὺς ἐπιθυμοῦντας διαβάλλει.
- [03952] Οἱ δὲ βουλόμενοι, φησὶ, πλουτεῖν, ἐμπύπτουσιν εἰς πειρασμὸν καὶ παγίδα <sup>[62.593]</sup> τοῦ διαβόλου καὶ ἐπιθυμίας πολλὰς καὶ ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους.
- [03953] Καλῶς εἶπε, Βυθίζουσιν, ὡς μηδὲ ἀνενεγκεῖν δύνασθαι.
- [03954] Εἰς ὄλεθρον καὶ ἀπώλειαν.
- [03955] Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ περιέπειραν ἑαυτοὺς ὀδύνας πολλαῖς.
- [03956] Ἰδοὺ δύο τίθησιν, ἀλλ' ὁ μᾶλλον αὐτοῖς ἰσχυρότερον εἶναι δοκεῖ, τοῦτο ἐνταῦθα ὕστερον τέθεικε, τὸ Ὀδύνας πολλαῖς.
- [03957] Καὶ ταῦτα ἐτέρως οὐκ ἔστι μαθεῖν, ἢ τοῖς πλουσίοις παροικοῦντα, πόσα ἀποδύρονται, πόσα θρηνοῦσι.
- [03958] Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ.
- [03959] Μέγα ἀξίωμα·
- [03960] πάντες μὲν γὰρ ἄνθρωποι τοῦ Θεοῦ, ἀλλὰ κυρίως οἱ δίκαιοι, οὐ κατὰ τὸν τῆς δημιουργίας λόγον μόνον, ἀλλὰ καὶ κατὰ τὸν τῆς οἰκειώσεως.
- [03961] Εἰ τοῦ Θεοῦ ἄνθρωπος, φησὶν, εἴ, μὴ ζητεῖ τὰ περιττὰ, καὶ οὐκ ἄγοντα πρὸς τὸν Θεόν·
- [03962] ἀλλὰ Ταῦτα φεῦγε, δίωκε δὲ δικαιοσύνην.
- [03963] Ἀμφότερα μετ' ἐπιτάσεως.
- [03964] Οὐκ εἶπεν, Ἀφίστασο, καὶ πρόσθι, ἀλλὰ, Φεῦγε, καὶ δίωκε δικαιοσύνην, ὥστε μὴ πλεονεκτεῖν.
- [03965] Εὐσέβειαν, τὴν τῶν δογμάτων·
- [03966] πίστιν, ἥπερ ἐστὶν ἐναντία τῇ ζητήσσει·
- [03967] ἀγάπην, ὑπομονὴν, πραότητα.
- [03968] Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς.

- [03969] Ἴδου καὶ ὁ μισθός.
- [03970] Εἰς ἣν ἐκλήθης, καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν, ἐπὶ ἐλπίδι ζωῆς αἰωνίου, ἐνώπιον πολλῶν μαρτύρων.
- [03971] Τουτέστι, μὴ καταισχύνης τὴν παρόρησίαν ἐκείνην·
- [03972] τί ἀνόνητα κάμνεις;
- [03973] Ποῖον δὲ πειρασμὸν καὶ παγίδα φησὶν ὑπομένειν τοὺς βουλομένους πλουτεῖν;
- [03974] Τῆς γὰρ πίστεως αὐτοὺς ἀποπλανᾷ, κινδύνους αὐτοὺς περιβάλλει, καὶ ἀτολμοτέρους ἐργάζεται.
- [03975] Καὶ ἐπιθυμίας ἀνοήτους, φησί.
- [03976] Πῶς γὰρ οὐκ ἀνόητος ἐπιθυμία, ὅταν μωροὺς ἔχωσιν, ὅταν νάνους, οὐ φιλανθρωπίας ἔνεκεν, ἀλλὰ τέρψεως;
- [03977] ὅταν ἰχθύς ἀποκλείωσιν ἐν ταῖς αὐλαῖς, ὅταν θηρία τρέφωσιν, ὅταν περὶ κύνας ἡσχόληνται, ὅταν ἵππους κοσμῶσι, καὶ τῶν παιδῶν οὐχ ἦττον περὶ αὐτοὺς διακέωνται;
- [03978] Πάντα ταῦτα ἀνόητα καὶ περιττά, οὐδὲν ἀναγκαῖον, οὐδὲν χρήσιμον.
- [03979] Ἐπιθυμίας, φησὶν, ἀνοήτους καὶ βλαβεράς.
- [03980] Ποῖαι βλαβεραί;
- [03981] Ὅταν ἐρῶσιν ἔρωτας ἀτόπους, ὅταν τῶν τοῦ πλησίον ἐφίενται, ὅταν τῇ τρυφῇ προσπαλαίωσιν, ὅταν μέθης ὀρέγωνται, ὅταν σφαγῆς καὶ τῆς ἐτέρων ἀπωλείας.
- [03982] Πολλοὶ δὲ ἀπὸ τῶν τοιούτων ἐρώτων καὶ τυραννίδι ἐπέθεντο, καὶ ἀπώλοντο.
- [03983] Ὅντως ὁ τοιοῦτος κάμνει εἰς ἀνόνητα, μᾶλλον δὲ καὶ βλαβερά.
- [03984] Καὶ καλῶς εἶπεν, Ἀπεπλανήθησαν ἀπὸ τῆς πίστεως·
- [03985] οὐ γὰρ ἀφίησιν αὐτοὺς τὴν ὁδὸν ἰδεῖν ἀνθέλκουσα τοὺς ὀφθαλμοὺς πρὸς ἑαυτὴν ἢ φιλαργυρία, καὶ κατὰ μικρὸν ὑποκλέπτουσα.
- [03986] Καθάπερ γὰρ τις εὐθείαν ὁδὸν βαδίζων, καὶ πρὸς ἕτερόν τι τὸν νοῦν ἐσχηκῶς, βαδίζει μὲν, οὐκ εἰδῶς δὲ παρέρχεται τὴν πόλιν πολλάκις ἐκείνην, εἰς ἣν ἔσπευδεν, ἔλκομένων αὐτῷ τῶν ποδῶν ἀπλῶς καὶ μάτην·
- [03987] τοιοῦτόν τι καὶ ἡ φιλαργυρία ἐστί.
- [03988] Καὶ περιέπειραν ἑαυτοὺς ὀδύνας πολλαῖς.
- [03989] Ὅρας, τῷ Περιέπειραν τί ἠνίξατο;
- [03990] Ὅ δὲ βούλεται δηλοῦν διὰ τῆς ἐμφάσεως, τοῦτό ἐστιν·
- [03991] ἄκανθαί εἰσιν αἱ ἐπιθυμαί, καὶ καθάπερ ἐν ἀκάνθαις, ὅθεν ἂν τις ἀψηται αὐτῶν, ἤμαξε τὰς χεῖρας καὶ τραύματα ἐργάζεται·
- [03992] οὕτω καὶ ἀπὸ τῶν ἐπιθυμιῶν τὸ αὐτὸ πείσεται ὁ ταύταις ἐμπεσὼν, καὶ τὴν ψυχὴν ἀλγηδόσι περιβαλεῖ.
- [03993] Πόσας ἔχουσι φροντίδας, πόσας ὀδύνας οἱ περὶ <sup>[62.594]</sup> παρέντες, εἰπέ μοι;
- [03994] Οὐκ ἔστιν εἰπεῖν.
- [03995] Διὰ τοῦτό φησι, Ταῦτα φεῦγε, δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα.
- [03996] Ἀπὸ γὰρ τῆς ἀγάπης ἡ πραότης.
- [03997] Ἀγωνίζου τὸν καλὸν ἀγῶνα.
- [03998] Ἐνταῦθα αὐτοῦ τὴν παρόρησίαν καὶ τὴν ἀνδρείαν ἐπαινεῖ·
- [03999] ὅτι μετὰ παρόρησίας, φησὶν, ἐπὶ πάντων ὠμολόγησας.
- [04000] Ἀναμνήσκει δὲ καὶ τῆς κατηχήσεως αὐτόν·
- [04001] Ἐπιλαβοῦ, φησί, τῆς αἰωνίου ζωῆς.
- [04002] Οὐκ ἄρα ὁμολογίας χρεῖα μόνον, ἀλλὰ καὶ ὑπομονῆς, ὥστε διαπαντὸς ἐμμένειν τῇ ὁμολογίᾳ, καὶ ἀγῶνος σφοδροῦ καὶ μυρίων ἰδρώτων εἰκότως, ὥστε μὴ περιτραπῆναι·

- [04003] πολλά γὰρ τὰ σκάνδαλα, πολλά τὰ κωλύματα.
- [04004] Διὰ τοῦτο στενή καὶ τεθλιμμένη ἡ ὁδός.
- [04005] Πάντοθεν οὖν χρή συνεστράφθαι, πάντοθεν χρή εὐζωνον εἶναι·
- [04006] μυρία πανταχόθεν φαίνονται ἡδοναὶ ἔλκουσαι τῆς ψυχῆς τοὺς ὀφθαλμοὺς, αἱ τῶν σωμάτων, αἱ τῶν χρημάτων, αἱ τῆς τρυφῆς, αἱ τῆς ῥαθυμίας, αἱ τῆς δόξης, αἱ τῆς ὀργῆς, αἱ τῆς δυναστείας, αἱ τῆς φιλαρχίας, καὶ φαίνονται λαμπρὰς ὄψεις ἔχουσαι καὶ ἐπεράστους, ἱκανὰς ἐπισπάσασθαι τοὺς ἐπτοημένους, τοὺς μὴ σφόδρα τῆς ἀληθείας ἐρῶντας·
- [04007] αὕτη μὲν γὰρ ἀπεσκληκυῖα ἐστὶ, καὶ οὐδὲν ἐπιτεροπὲς ἔχουσα.
- [04008] Τί δὴ ποτε;
- [04009] Ὅτι πᾶσαν τὴν ἡδονὴν ἐν τῷ μέλλοντι ὑπισχνεῖται·
- [04010] ἐκεῖναι δὲ προτείνουσιν ἤδη τιμὰς, ἡδονὰς, ἀναπαύσεις οὐκ ἀληθεῖς, ἀλλ' ἐπικεχρωσμένας.
- [04011] Ἄν τοίνυν βάνουσος ἢ τις καὶ μαλακὸς καὶ ἀνανδρός, ἐκεῖνων ἀνθέξεται, ἐκλυθεὶς πρὸς τοὺς ὑπὲρ τῆς ἀρετῆς πόνους.
- [04012] Οὕτω καὶ ἐπὶ τῶν ἀγῶνων τῶν ἔξωθεν τῷ μὲν μὴ σφόδρα ἐρῶντι τῶν στεφάνων, ἔξεστιν ἐκ πρώτης συμποσίους καὶ μέθαις προσανέχειν·
- [04013] οὕτω γοῦν οἱ δειλοὶ καὶ ἀνανδροὶ τῶν πυκτευόντων ποιοῦσιν·
- [04014] οἱ δὲ πρὸς τὸν στέφανον ὀρῶντες, μυρίας αἴρουσι πληγὰς·
- [04015] τῇ γὰρ ἐλπίδι τῶν μελλόντων τρέφονται καὶ διανίστανται.
- [04016] γ'.
- [04017] Φύγωμεν τοίνυν τὴν ρίζαν τῶν κακῶν, καὶ πάντα φευξόμεθα.
- [04018] Ἡ φιλαργυρία, φησὶν, ἐστὶ ρίζα, Παῦλος ἐφθέγγετο, μᾶλλον δὲ ὁ Χριστὸς διὰ Παύλου.
- [04019] Ἴδωμεν δὲ τοῦτο πῶς.
- [04020] Καὶ αὕτη τῶν πραγμάτων μαρτυρεῖ ἡ πείρα.
- [04021] Τί γὰρ κακὸν οὐ διὰ τὰ χρήματα, μᾶλλον δὲ οὐ διὰ τὰ χρήματα, ἀλλὰ διὰ τὴν κακὴν προαίρεσιν τῶν οὐκ εἰδόντων αὐτοῖς κεχρησθαι;
- [04022] Ἐπεὶ ἐξῆν τοῖς χρήμασιν εἰς δέον κεχρησθαι, ἐξῆν καὶ βασιλείαν δι' αὐτῶν κληρονομεῖν·
- [04023] νυνὶ δὲ ἅπερ ἐδόθη εἰς ἐπικουρίαν τῶν πενήτων, εἰς παραμυθίαν τῶν ἡμαρτημένων ἡμῖν, εἰς εὐδοκίμησιν καὶ ἀρέσκειαν Θεοῦ, τούτοις κεχρήμεθα κατὰ τῶν ἀθλίων πενήτων, μᾶλλον δὲ κατὰ τῆς ἑαυτῶν ψυχῆς, καὶ εἰς προσκρουσμὸν τοῦ Θεοῦ.
- [04024] Τὸν μὲν γὰρ χρήματα ἀφείλετό τις, καὶ πενία περιέβαλεν, ἑαυτὸν δὲ θανάτω·
- [04025] καὶ τοῦτον μὲν ἐνταῦθα τῇ πενίᾳ κατατήκει, ἑαυτὸν δὲ τῇ διηνεκεῖ τιμωρία.
- [04026] Ἄρα μὴ ἴσον ἐστί;
- [04027] Τί τοίνυν κακὸν οὐ διὰ ταῦτα;
- [04028] οὐχὶ πλεονεξία;
- [04029] οὐχ ἄρπαγαί;
- [04030] οὐκ ὀλοφυρμοί;
- [04031] οὐκ ἔχθραι;
- [04032] οὐ μάχα;
- [04033] οὐ φιλονεικία;
- [04034] οὐχὶ μέχρι τῶν νεκρῶν τὰς χεῖρας ἐξέτειναν;
- [04035] οὐχὶ καὶ μέχρι πατέρων καὶ ἀδελφῶν;
- [04036] οὐχὶ φύσεως νόμους, καὶ Θεοῦ προστάγματα, καὶ πάντα ἀπλῶς ἀνέστρεψαν, ὑπὸ τῆς ἐπιθυμίας ἐκείνης κατεχόμενοι;
- [04037] τὰ δικαστήρια οὐ τούτων ἔνεκεν;

- [04038] Ἄνελε τοίνυν τὴν φιλοχρηματίαν, καὶ πέπαυται πόλεμος, πέπαυται μάχη, πέπαυται ἔχθρα, πέπαυται ἔρις καὶ φιλονεικία.
- [04039] Ὡσπερ λυμεῶνας καὶ λύκους ἐλαύνεσθαι <sup>[62.595]</sup> τοὺς τοιοῦτους ἐκ τῆς οἰκουμένης ἐχρῆν.
- [04040] Καθάπερ γὰρ ἀνεμοὶ τινες ἐναντίοι καὶ σφοδροὶ εἰς γαληνὸν ἐμπνέοντες πέλαγος ἐκ βάθρων αὐτὸ ἀναστρέφουσιν, ὡς καὶ τὴν βύθιον ἄμμον τοῖς ἄνω μίγνυσθαι κύμασιν·
- [04041] οὕτως οἱ φιλοχρηματοὶ πάντα ἄνω καὶ κάτω ποιοῦσιν.
- [04042] Οὐδένα οἶδεν ὁ φιλοχρηματος φίλον·
- [04043] τί δὲ λέγω φίλον;
- [04044] οὐδὲ αὐτὸν τὸν Θεὸν ἐπίσταται·
- [04045] ὑπὸ γὰρ τῆς ἐπιθυμίας ἐκείνης κατεχόμενος, μέμνηεν.
- [04046] Οὐχ ὁρᾶτε τοὺς Τιτᾶνας ξιφήρεις προϊόντας;
- [04047] Ἐκεῖνα μανίας ἐστὶν ὑπόκρισις.
- [04048] Οὗτοι δὲ οὐ τοιοῦτοι, ἀλλ' ἀληθῶς μαινόμενοι καὶ ἐξεστηκότες·
- [04049] κἂν ἀποδύσης αὐτῶν τὴν ψυχὴν, οὕτως εὐρήσεις ἐσκευασμένην, οὐχ ἔν ξίφος οὐδὲ δῦο, ἀλλὰ μυρία κατέχουσιν, οὐδένα ἐπιγινώσκουσιν, ἀλλὰ κατὰ πάντων λυττώσαν, πᾶσιν ἐπιτηδῶσαν καὶ ὑλακτοῦσαν κατὰ πάντων, οὐ κύνας σφάζουσιν, ἀλλὰ ψυχὰς ἀνθρώπων, καὶ εἰς τὸν οὐρανὸν αὐτὸν μεγάλα βλασφημοῦσαν.
- [04050] Ὑπὸ τούτων πάντα ἀνατέτραπται, πάντα διόλωλεν ἀπὸ τῆς τῶν χρημάτων μανίας.
- [04051] Τίνας γὰρ, τίνας αἰτιάσομαι, οὐκ οἶδα·
- [04052] οὕτως οὗτος ὁ λοιμὸς πάντας κατέχει, τοὺς μὲν ἐκ πλείονος, τοὺς δὲ ἐξ ἐλάττονος μοίρας, πάντας δὲ ὅμως.
- [04053] Καὶ καθάπερ πυρὰ τις εἰς ὕλην ἐμπεσοῦσα καταστρέφει πάντα καὶ ἐρημοῖ, οὕτω καὶ αὕτη τὴν οἰκουμένην ἀνέστρεψε·
- [04054] βασιλεῖς, ἄρχοντες, ἰδιῶται, πένητες, γυναῖκες, ἄνδρες, παιδὲς ἐξ ἴσης πάντες κατέχονται τῷ κακῷ.
- [04055] Καθάπερ ζόφου τινὸς τὴν οἰκουμένην ἐπιπνέοντος, οὐδεὶς ἀνανήφει·
- [04056] ἀλλὰ κατηγορίαι μὲν μυρία κατὰ πλεονεξίας καὶ ἰδία καὶ δημοσία γίνονται, διόρθωσις δὲ οὐδαμοῦ.
- [04057] Τί οὖν ἂν γένοιτο;
- [04058] πῶς σβέσομεν τὴν φλόγα;
- [04059] Ἔνεστι γὰρ, κἂν πρὸς αὐτὸν ἀρθῆ τὸν οὐρανόν·
- [04060] θελήσαι δεῖ μόνον, καὶ πάντως περιεσόμεθα τῆς πυρᾶς.
- [04061] Ὡσπερ γὰρ ἀπὸ τοῦ θέλειν ηὔξηθη, οὕτω καὶ ἀπὸ τοῦ θέλειν καθαιρηθήσεται.
- [04062] Οὐχὶ ἢ προαίρεσις ἢ ἡμετέρα αὐτὴν ἐποίησεν;
- [04063] Οὐκοῦν δυνησεται καὶ ἢ προαίρεσις σβέσαι·
- [04064] μόνον βουληθῶμεν.
- [04065] Πῶς δὲ τὸ θέλειν ἐγγενήσεται;
- [04066] Ἄν ἴδωμεν αὐτῆς τὸ μάταιον καὶ περιττόν·
- [04067] ὅτι ἐκεῖ ἡμῖν συναπελθεῖν οὐ δυνησεται, ὅτι καὶ ἐνταῦθα ἡμᾶς ἀφήσιν·
- [04068] ὅτι αὐτὴ μὲν ὧδε μένει, τὰ δὲ ἐξ αὐτῆς ἡμῖν τραύματα συναπέρχεται·
- [04069] ἂν ἴδωμεν, ὅτι πολὺς ἐκεῖ πλοῦτός ἐστιν·
- [04070] ἂν πρὸς ἐκείνον τοῦτον παραβάλωμεν, καὶ βορβόρου εὐτελέστερος φανεῖται·
- [04071] ἂν ἴδωμεν, ὅτι μυρίους ἔχει κινδύνους, ὅτι ἡδονὴν πρόσκαιρον, ὅτι ἡδονὴν ἀναμειγμένην ἀθυμίας·
- [04072] ἂν ἐκείνον τὸν πλοῦτον καλῶς περισκεψώμεθα τὸν τῆς αἰωνίου ζωῆς, οὕτω δυνησόμεθα τούτου καταφρονεῖν·

- [04073] ἂν ἴδωμεν, ὅτι οὐδὲν ἡμᾶς ὀνίνησιν, οὐ πρὸς δόξαν, οὐ [62.596] πρὸς υἰεἴαν, οὐ πρὸς ἄλλο οὐδὲν, ἀλλὰ τούναντίον καὶ βυθίζει εἰς ὄλεθρον καὶ ἀπώλειαν·
- [04074] ἂν μάθης ὅτι ἐνταῦθα πλουτεῖς καὶ πολλοὺς ἔχεις ὑπὸ σαυτὸν, ἐκεῖ δὲ ἀπελθὼν, ἔρημος ἀπελεύση καὶ γυμνός.
- [04075] Ἄν ταῦτα ἐπάδωμεν συνεχῶς, καὶ παρὰ τῶν ἄλλων ἀκούωμεν, ἴσως ἔσται τις υἰεἴα, ἔσται τις ἀπαλλαγὴ τῆς κολάσεως ταύτης τῆς χαλεπῆς.
- [04076] Καλὸν ὁ μαργαρίτης;
- [04077] ἀλλ' ἐννόησον ὅτι ὕδωρ ἐστὶ θαλάττιον, ὅτι ἐν τοῖς κόλποις αὐτῆς τὸ πρότερον ἦν ἐρῳιμμένος.
- [04078] Καλὸν τὸ χρυσιὸν καὶ τὸ ἀργύριον;
- [04079] ἀλλ' ἐννόησον, ὅτι γῆ καὶ σποδὸς καὶ ἦν καὶ ἔστι.
- [04080] Καλὰ τὰ σηρικὰ ἱμάτια;
- [04081] ἀλλὰ σκωλήκων ἐστὶν ὕφασμα·
- [04082] ὑπόληψις ἐστὶ καὶ πρόληψις ἀνθρωπίνη, οὐκ ἐν τῇ φύσει τὸ κάλλος ἔχει.
- [04083] Τὰ γὰρ ἐν τῇ φύσει τὸ κάλλος ἔχοντα οὐ δεῖται τῶν διδασκόντων.
- [04084] Σὺ δὲ ἂν ἴδης νόμισμα χαλκοῦν ἀπλῶς ἀνακεχρωσμένον χρυσῶ, πρῶτον μὲν θαυμάζεις, χρυσὸν αὐτὸν ὀνομάζων·
- [04085] ὅταν δὲ οἱ περὶ ταῦτα δεινοὶ τὴν ἀπάτην σε διδάξωσι, συνεξήλθε τὸ θαῦμα μετὰ τῆς ἀπάτης.
- [04086] Ὅρας ὅτι οὐκ ἐν τῇ φύσει ἔχει τὸ καλόν;
- [04087] Ἀλλ' οὐδὲ ὁ ἀργυρος·
- [04088] καὶ γὰρ ἂν ἴδης κασσίτερον, θαυμάζεις ὡς ἀργυρον, ὥσπερ τὸν χαλκὸν ὡς χρυσόν·
- [04089] καὶ χρεῖα τῶν διδασκόντων ποῖα χρῆ θαυμάζειν.
- [04090] Οὕτως οὐκ ἀρκούσιν ἡμῖν οἱ ὀφθαλμοὶ πρὸς τὴν διάγνωσιν.
- [04091] Τὰ δὲ ἄνθη οὐ τοιαῦτα, ἀλλ' ἐκείνων βελτίω πολλῶ.
- [04092] Ῥόδον ἂν ἴδης, οὐ χρεῖα τῶν διδασκόντων, ἀλλ' οἶδας ἀφ' ἑαυτοῦ τὴν ἀνεμώνην διαίρειν καὶ ἰα·
- [04093] οὕτω καὶ κρίνα, καὶ ἕκαστον ἄνθος.
- [04094] Οὐδὲν οὖν ἕτερον ἢ πρόληψις τὸ γινόμενον.
- [04095] Καὶ ὅτι πρόληψεώς ἐστὶ τὸ ὄλεθρον τοῦτο πάθος, φέρε, εἰπέ μοι, εἰ ἔδοξε τῷ βασιλεῖ τιμιώτερον νομοθετῆσαι τοῦ χρυσοῦ τὸ ἀργύριον, οὐ μετεθήκατε ἂν τὸ θαῦμα καὶ τὸ φίλτρον;
- [04096] οὕτω πανταχοῦ τῆς πλεονεξίας ἐσμὲν καὶ τῆς ὑπονοίας.
- [04097] Καὶ ὅτι οὕτως ἐστὶ, καὶ τῷ σπανίῳ τιμᾶται, ἀλλ' οὐ τῇ φύσει·
- [04098] εἰσὶν καρποὶ παρ' ἡμῖν εὐτελεῖς, ἐν δὲ τῇ Καππαδοκῶν χώρα τίμιοι, καὶ τῶν παρ' ἡμῖν τιμίων πολυτελέστεροι πάλιν ἐν τῇ Σηρῶν χώρα ἕτεροι, ὅθεν τὰ ἱμάτια ταῦτα.
- [04099] Ἐν δὲ τῇ ἀρωματοφόρῳ Ἀραβίᾳ καὶ Ἰνδία, ἔνθα εἰσὶν οἱ λίθοι, πολλὰ τοιαῦτα ἔστιν εὐρεῖν.
- [04100] Οὕτω πρόληψις ἐστὶν, οὕτως ὑπόνοιά ἐστὶν ἀνθρωπίνη τὰ τοιαῦτα·
- [04101] καὶ οὐδὲν κρίσει πράττομεν, ἀλλ' ἀπλῶς καὶ ὡς ἔτυχεν.
- [04102] Ἀνανήψωμεν τοίνυν ποτὲ ἐκ τῆς μέθης ταύτης·
- [04103] ἴδωμεν τὸ ὄντως καλόν, τὸ φύσει καλόν, τὴν εὐσέβειαν, τὴν δικαιοσύνην, ἵνα ἐπιτύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἀγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [04104] Ἀμήν.
- [04105] ΟΜΙΛΙΑ ΙΗ'.
- [04106] Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρησαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[04107] ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται ᾧ τιμὴ καὶ κράτος αἰώνιον.

[04108] Ἀμήν.

[04109] α΄.

[04110] Πάλιν τὸν Θεὸν μαρτύρεται, πρὸ μικροῦ τοῦτο ποιήσας, ὁμοῦ καὶ τὸν φόβον αὐξῶν καὶ ἀσφαλέστερον [62.596.50] καθιστὰς τὸν μαθητὴν, καὶ δεικνὺς, ὡς οὐκ ἀνθρώπινα τὰ παραγγέλματα, ἵνα ὡς παρ' αὐτοῦ τοῦ Δεσπότη λαμβάνων τὴν παραγγελίαν, ἵνα αἰεὶ τὸν μάρτυρα ἐν διανοίᾳ ἔχων ἀφ' οὗ ἤκουσε, κατασείηται τὴν διάνοιαν τῇ μνήμῃ.

[04111] Παραγγέλλω σοι, φησὶν, ἐνώπιον τοῦ Θεοῦ ζωοποιούντος τὰ πάντα.

[04112] Ἐνταῦθα καὶ παράκλησις ἐστὶ πρὸς τοὺς κινδύνους, καὶ τῆς ἀναστάσεως ὑπόμνησις.

[04113] Καὶ Χριστοῦ Ἰησοῦ, φησὶ, τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου.

[04114] Πάλιν ἀπὸ τοῦ διδασκάλου ἢ προτροπή.

[04115] Ὁ δὲ λέγει, τοῦτο ἐστίν·

[04116] Ὡσπερ ἐκεῖνος ἐποίησεν, οὕτω, φησὶ, καὶ ὑμᾶς χρὴ ποιεῖν.

[04117] Διὰ τοῦτο γὰρ ἐμαρτύρησεν, ἵνα κατ' ἴχνος αὐτοῦ βαίνωμεν τὴν καλὴν ὁμολογίαν·

[04118] [62.597] ὅπερ καὶ ἐν τῇ πρὸς Ἑβραίους ποιεῖ λέγων·

[04119] Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικε·

[04120] καὶ πάλιν, Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμνητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

[04121] Τοῦτο καὶ νῦν ποιεῖ πρὸς τὸν μαθητὴν·

[04122] ὡς ἂν εἰ ἔλεγε, Μὴ δείσης τὸν θάνατον·

[04123] Θεοῦ γὰρ εἶ δούλος τοῦ τὰ πάντα δυναμένου ζωογονεῖν.

[04124] Ποίαν δὲ λέγει καλὴν ὁμολογίαν;

[04125] Ἦν ἀνερωτῶντος Πιλάτου, Οὐκοῦν βασιλεὺς εἶ σύ;

[04126] Ἐγὼ εἰς τοῦτο γεγέννημαι, ἔφη.

[04127] Καὶ πάλιν, Ἐγὼ ἦλθον μαρτυρῆσαι τῇ ἀληθείᾳ.

[04128] Ἴδε οὐτοί μου ἤκουσαν.

[04129] Ἦ οὖν διὰ τοῦτο φησὶν, ἢ ὅτι εἶπεν, ἐρωτώμενος εἰ Υἱὸς Θεοῦ ἐστὶ, Σὺ λέγεις ὅτι Υἱὸς Θεοῦ εἰμι ἐγώ.

[04130] Καὶ πολλὰ ἕτερα ἐμαρτύρησε καὶ ὡμολόγησε.

[04131] Τηρησαί σε τὴν ἐντολὴν ἄσπιλον καὶ ἀνεπίληπτον μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[04132] τουτέστι, μέχρι τῆς σῆς τελευτῆς, μέχρι τῆς ἐξόδου.

[04133] Ἀλλ' οὐκ εἶπεν οὕτως, ἀλλὰ, Μέχρι τῆς ἐπιφανείας, εἶπεν, ἵνα μάλλον αὐτὸν διεγείρη.

[04134] Τί ἐστὶ, Τηρησαί σε τὴν ἐντολὴν ἄσπιλον;

[04135] Μῆτε δογμάτων ἔνεκεν, μῆτε βίου, κηλιδὰ τινὰ προστριψάμενον.

[04136] Ἦν καιροῖς ἰδίους δείξει, φησὶν, ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον.

[04137] Περὶ τίνος ταῦτα εἴρηται;

[04138] Ἄρα περὶ τοῦ Πατρὸς;

[04139] Ἄρα περὶ τοῦ Υἱοῦ;

[04140] Περὶ τοῦ Υἱοῦ πάντως.

- [04141] Ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης.
- [04142] Καὶ ταῦτα πάλιν εἰς παραμυθίαν, ἵνα μὴ θαυμάζη, μὴ δεδοίκη τοὺς ἐνταῦθα βασιλεῖς.
- [04143] Καιροῖς ἰδίους·
- [04144] τουτέστι, τοῖς προσήκουσι, τοῖς ὀφειλομένοις·
- [04145] ὥστε μὴ ἀσχάλλειν, ὅτι οὐδέπω γέγονε.
- [04146] Καὶ πόθεν δῆλον ὅτι δείξει;
- [04147] Ἐκ τοῦ εἶναι δυνάστην·
- [04148] μόνος γὰρ ἐστὶ δυνάστης.
- [04149] Οὐκοῦν δείξει ὁ μακάριος, ἢ αὐτομακαριότης.
- [04150] Τοῦτο δὲ λέγει δηλῶν ὅτι οὐδὲν ἐκεῖ λυπηρὸν, οὐδὲν ἀηδές.
- [04151] Τὸ δὲ, Μόνος, ἢ πρὸς ἀντιδιαστολὴν τῶν ἀνθρώπων, ἢ διὰ τὸ ἀγέννητον εἶρηκεν·
- [04152] ὁ καὶ ἡμεῖς λέγομεν πολλάκις περὶ ἀνθρώπων, οὓς ἐξαιρεῖν βουλόμεθα.
- [04153] Ὁ μόνος ἔχων ἀθανασίαν, φησί.
- [04154] Τί οὖν;
- [04155] ὁ Υἱὸς οὐκ ἔχει·
- [04156] οὐκ αὐτοαθανασία ἐστί;
- [04157] καὶ πῶς, τῆς αὐτῆς ὦν οὐσίας τῷ Πατρὶ;
- [04158] Φῶς οἰκῶν ἀπρόσιτον, φησὶν.
- [04159] Ἄλλο τὸ φῶς αὐτὸς, καὶ ἄλλο ὁ οἰκεῖ;
- [04160] οὐκοῦν καὶ τόπω ἐμπεριείληπται;
- [04161] Ἄπαγε.
- [04162] Οὐχ ἵνα τοῦτο νοήσωμεν, ἀλλ' ἵνα τὸ ἀκατάληπτον τῆς θείας φύσεως παραστήσῃ, φῶς οἰκεῖν αὐτὸν εἶπεν ἀπρόσιτον, οὕτω θεολογήσας ὡς ἦν αὐτῷ δυνατὸν.
- [04163] Ὅρας καὶ ὅταν μέγα τι φθέγγασθαι βουληθεῖ ἢ γλῶττα, πῶς ἐξασθενεῖ;
- [04164] Ὅν εἶδεν οὐδεὶς ἀνθρώπων, φησὶν, οὐδὲ ἰδεῖν δύναται·
- [04165] ὥσπερ οὖν τὸν Υἱὸν οὐτε εἶδέ τις, οὐτε ἰδεῖν δύναται·
- [04166] ᾧ τιμὴ καὶ κράτος αἰώνιον.
- [04167] Ἀμήν.
- [04168] Καλῶς ἐθεολόγησεν ἐνταῦθα, καὶ ἀναγκαίως.
- [04169] Ἐπειδὴ γὰρ μάρτυρα αὐτὸν ἤγαγε, πολλὰ περὶ τοῦ μάρτυρος διαλέγεται, ὥστε μᾶλλον τὸν μαθητὴν ἐντρέψαι.
- [04170] Τουτέστι, δόξα αὐτῷ·
- [04171] τοῦτο μόνον δυνάμεθα λέγειν, τοῦτο μόνον ποιεῖν, οὐ περιεργάζεσθαι τίς ἐστιν.
- [04172] Εἰ τοίνυν τὸ κράτος αὐτοῦ αἰώνιον, μὴ δεήσης·
- [04173] κἂν νῦν μὴ γένηται, ἀεὶ τιμὴ αὐτῷ, ἀεὶ κράτος αὐτῷ.
- [04174] Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελε μὴ ὑψηλοφρονεῖν.
- [04175] Καλῶς εἶπεν, [62.598] Ἐν τῷ νῦν αἰῶνι·
- [04176] εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι.



- [04177] Ταῦτα δὲ παραινεῖ, εἰδὼς ὅτι οὐδὲν οὕτω τίκεται τυφὸν καὶ ἀπόνοιαν καὶ ἀλαζονείαν, ὡς χρήματα.
- [04178] Εἶτα εὐθέως αὐτοὺς κατέσπακεν, εἰπών·
- [04179] Μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι.
- [04180] Ἀπὸ γὰρ τούτου ἡ ἀπόνοια·
- [04181] ὡς ὄγε εἰς Θεὸν ἐλπίζων, οὐκ ἐπαίρεται.
- [04182] Τί ἐλπίζεις ἐπὶ τὸ ἀθρόον μεθιστάμενον;
- [04183] τοῦτο γὰρ ὁ πλούτος·
- [04184] καὶ πῶς εἰς ἐκεῖνον ἐλπίζεις ὑπὲρ οὗ θαρσύνῃσαι οὐκ ἔστι;
- [04185] Πῶς δὲ δυνήσονται μὴ ὑψηλοφρονεῖν, φησὶν;
- [04186] Ἄν ἴδωσιν ὅτι οὗτος ἄστατος, ἀβέβαιος·
- [04187] ἂν ἴδωσιν ὅτι μείζων τοῦ πλούτου ἡ ἐλπίς ἢ παρὰ τοῦ Θεοῦ·
- [04188] ἂν ἴδωσιν ὅτι καὶ τούτου αὐτοῦ αἴτιος ὁ Θεός.
- [04189] Ἀλλ' ἐπὶ τῷ Θεῷ, φησὶ, τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν.
- [04190] Καλῶς εἶπε, Πάντα πλουσίως, τὰς ἐτησίους τροπὰς αἰνιττόμενος, τὸν ἀέρα, τὸ φῶς, τὸ ὕδωρ, τὰ ἄλλα πάντα.
- [04191] Ὅρας πῶς πλουσίως παρέχει καὶ μετὰ πολλῆς τῆς ἀφθονίας;
- [04192] Εἰ πλοῦτον ζητεῖς, ἐκεῖνον ζητεῖ τὸν μένοντα, τὸν βέβαιον, τὸν ἀπὸ τῶν ἔργων γινόμενον τῶν ἀγαθῶν.
- [04193] Τοῦτο καὶ αὐτὸς δηλῶν, Ἀγαθοεργεῖν, φησὶ, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς·
- [04194] τὸ μὲν τῶν χρημάτων, τὸ δὲ τῆς ἀγάπης.
- [04195] Κοινωνικούς ὁμιλητικούς φησι, προσηγεῖς.
- [04196] Αποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον.
- [04197] Ἐκεῖ οὐδὲν ἄδηλον·
- [04198] ἔνθα δὲ βέβαιος ὁ θεμέλιος, οὐδὲν ἄστατον, ἀλλὰ πάντα βέβαια, ἀκίνητα, πάγια, μόνιμα.
- [04199] Ἵνα ἐπιλάβωνται, φησὶ, τῆς αἰωνίου ζωῆς.
- [04200] Ἡ γὰρ τῶν ἀγαθῶν ἔργων προᾶξις τὴν ἐκείνης ἡμῖν ἀπόλαυσιν προξενῆσαι δύναται.
- [04201] Ὡ Τιμόθεε, τὴν παρακαταθήκην φύλαξον.
- [04202] Μὴ μειώσης·
- [04203] οὐκ ἔστι σὰ, τὰ ἀλλότρια ἐνεπιστεύθης·
- [04204] μηδὲν ἐλαττώσης.
- [04205] Ἐκτρεπόμενος, φησὶ, τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως.
- [04206] β'.
- [04207] Καλῶς οὕτως εἶπεν.
- [04208] Ὅταν γὰρ πίστις μὴ ἦ, γνῶσις οὐκ ἔστιν·
- [04209] ὅταν ἐκ τῶν οἰκείων λογισμῶν τίκτηται τι, γνῶσις οὐκ ἔστιν.
- [04210] Ἡ τάχα τοῦτό φησι, διότι τινὲς ἑαυτοὺς ἐκάλουν τότε Γνωστικούς, ὡς πλεόν τι τῶν ἄλλων εἰδότες.
- [04211] Ἦν τινες ἐπαγελλόμενοι, φησὶ, περὶ τὴν πίστιν ἠστόχησαν.

- [04212] Ὁρᾶς πῶς πάλιν κελεύει μὴδὲ ὁμόσε χωρεῖν πρὸς τοὺς τοιούτους;
- [04213] Ἐκτρεπόμενος, φησὶ, τὰς ἀντιθέσεις.
- [04214] Ἄρα εἰσὶν ἀντιθέσεις, πρὸς ἃς οὐδὲ ἀποκρίνεσθαι χρή.
- [04215] Διὰ τί;
- [04216] Ὅτι τῆς πίστεως ἐκβάλλουσιν, ὅτι οὐκ ἀφιασὶν ἐστάναι βεβαίως οὐδὲ πεπηγένοι.
- [04217] Μὴ δὴ ταύτης ἐχώμεθα, ἀλλὰ τῆς πίστεως, τῆς πέτρας τῆς ἀρχαγοῦς.
- [04218] Οὔτε γὰρ ποταμοὶ, οὔτε ἄνεμοι προσπεσόντες δυνήσονται τι λυμῆνασθαι ἡμῖν·
- [04219] ἐστήκαμεν γὰρ ἐπὶ τῆς πέτρας ἀπαρασάλευτοι.
- [04220] Οὔτω καὶ ἐπὶ τοῦ βίου τούτου, ἂν ἐκεῖνον ἐλώμεθα τὸν ὄντως θεμέλιον, ἐστήκαμεν πάλιν οὐδὲν πάσχοντες δεινόν.
- [04221] Ὁ τὸν πλοῦτον αἰρούμενος ἐκεῖνον, οὐδὲν πείσεται δεινόν, ὃ τὴν εὐδοκίμησιν, ὃ τὴν δόξαν, ὃ τὴν τιμὴν, ὃ τὴν ἡδονήν·
- [04222] πάντα ἐκεῖνα βέβαια, μεταβολὴ οὐδεμία·
- [04223] πάντα τὰ ἐνταῦθα ἀλλοιοῦνται καὶ ὑπὸ τροπὴν κείται, πάντα μεταβάλλεται.
- [04224] Τί γὰρ βούλει;
- [04225] δόξαν;
- [04226] Οὐ συγκαταβήσεται, φησὶν, ἢ δόξα αὐτοῦ ὀπίσω αὐτοῦ·
- [04227] πολλάκις δὲ οὐδὲ ζῶντι παραμένει.
- [04228] Ἀλλ' οὐ τὰ τῆς ἀρετῆς τοιαῦτα, ἀλλὰ πάντα μένει.
- [04229] Ὁ ἐνταῦθα ἔνδοξος ἀπὸ τῆς ἀρχῆς, ἐτέρου τὴν ἀρχὴν διαδεξαμένου, γέγονεν εὐτελής, καὶ τῶν ἀρχομένων εἷς·
- [04230] ὁ πλούσιος, ἢ ληστῶν ἐπιθεμένων, ἢ συκοφαντῶν καὶ ἐπιβούλων, ἄφνω γέγονε πένης.
- [04231] Ἀλλ' οὐ τὰ παρ' ἡμῖν οὕτως·
- [04232] ὁ σώφρων ἐὰν ἑαυτῷ προσέχη, οὐδεὶς αὐτοῦ τὴν σω<sup>[62.599]</sup> φροσύνην ἀφελέσθαι δυνήσεται·
- [04233] τὸν ἄρχοντα ἑαυτοῦ καὶ κρατοῦντα οὐδεὶς ιδιώτην, οὐδὲ ἀρχόμενον ἐργάσεται.
- [04234] Ὅτι γὰρ αὐτὴ μείζων ἐκείνης ἡ ἀρχὴ, ἀπὸ τῆς ἐξετάσεως μάνθανε.
- [04235] Τί γὰρ ὄφελος, εἰπέ μοι, ἐθνῶν ὀλοκλήρων ἄρχειν, καὶ δοῦλον εἶναι τῶν παθῶν;
- [04236] Ποία δὲ βλάβη μηδενὸς ἀνθρώπων ἄρχειν, καὶ τῆς τῶν παθῶν τυραννίδος ἀνώτερον εἶναι;
- [04237] Τοῦτο ἐλευθερία, τοῦτο ἀρχὴ, τοῦτο βασιλεία καὶ δυναστεία·
- [04238] ἐκεῖνα δουλεία, κὰν μυρία τις διαδήματα περικέηται.
- [04239] Ὅταν γὰρ ἔνδοθεν ἀρχὴ αὐτοῦ τῶν δεσποτῶν τὸ πλῆθος, τὴν φιλαργυρίαν λέγω, τὴν φιληδονίαν, τὴν ὀργὴν, τὰ ἄλλα πάθη, τί τοῦ διαδήματος ὄφελος;
- [04240] Μείζων ἢ τυραννὶς τῶν παθῶν, ὅταν μὴδὲ ὁ στέφανος αὐτὸν ἰσχύη ταύτης ἐξελέσθαι τῆς ὑποταγῆς.
- [04241] Ὅσπερ ἂν εἰ παρὰ βαρβάρους βασιλεὺς τις γενόμενος ἐδούλευεν, εἶτα ἐκεῖνοι βουλόμενοι μείζονα δεῖξαι τὴν ἀρχὴν, μήτε τὴν ἀλουργίδα, μήτε τὸ διάδημα ἀφέλοιnton, ἀλλὰ μετ' ἐκείνων καὶ ὑδροφορεῖν, καὶ μαγειρεῦναι, καὶ τὰ ἄλλα πάντα διακονεῖσθαι προστάττοιεν, ὥστε αὐτοῖς μὲν μείζονα τὴν τιμὴν, ἐκεῖνῳ δὲ τὴν αἰσχύνην γενέσθαι·
- [04242] οὕτω καὶ νῦν, παντὸς βαρβάρου βαρβαρικώτερον ταῦτα τὰ πάθη ἡμῖν προσφέρεται.
- [04243] Ὁ μὲν γὰρ τούτων καταφρονῶν, καὶ τῶν βαρβάρων καταγελάσεται·
- [04244] ὁ δὲ τούτοις ὑποκύπτων, πολλῶ δεινότερα πείσεται, ἢ παρὰ τῶν βαρβάρων.
- [04245] Ὁ βάρβαρος, ὅταν μεγάλη ἰσχύση, τὸ σῶμα αἰκίζεται, αὐταὶ δὲ τὴν ψυχὴν βασανίζονται καταξαινύουσαι πάντοθεν·
- [04246] ὁ βάρβαρος ὅταν μεγάλη ἰσχύση, θανάτῳ τούτῳ παρέδωκεν, αὐταὶ δὲ τῷ μέλλοντι.

- [04247] Ὡστε μόνος ἐλεύθερος ἐκεῖνος ὁ τὴν ἐλευθερίαν οἰκοθεν ἔχων, ὥσπερ καὶ δούλος ἐκεῖνος ὁ τοῖς ἀλόγοις πάθεισιν ὑποκύπτων.
- [04248] Οὐδεὶς ἐπιτάττει δεσπότης, κἂν σφόδρα ἀπηνῆς ἦ, τοιαῦτα ὡμὰ καὶ ἀπηνῆ προστάγματα·
- [04249] Καταίσχυνόν σου, φησὶ, τὴν ψυχὴν εἰκὴ καὶ μάτην, πρόσκρουσον τῷ Θεῷ, τὴν φύσιν αὐτὴν ἀγνόησον, κἂν πατὴρ ἦ, κἂν μήτηρ, μηδεμίαν ἔχε αἰδῶ, στήθι κατ' αὐτῶν.
- [04250] Τοιαῦτα γὰρ τῆς φιλαργυρίας τὰ ἐπιτάγματα.
- [04251] Θῦσόν μοι, φησὶ, μὴ μόσχους, ἀλλὰ ἀνθρώπους.
- [04252] Καὶ ὁ μὲν προφήτης, Θύσατε, φησὶν, ἀνθρώπους·
- [04253] οἱ μόσχοι γὰρ ἐκλελοίπασιν·
- [04254] αὕτη δὲ οὐ τοῦτό φησιν, ἀλλὰ, μόσχων ὄντων, Θῦσον ἀνθρώπους, κατάθυσον τοὺς μηδὲν ἠδικηκότας·
- [04255] κἂν εὐηργετημένος ἦς, ἀπόκτεινον.
- [04256] Πάλιν, Ἔσο πολέμιος, κοινὸς ἐχθρὸς ἀπάντων περιέρχου, καὶ τῆς φύσεως αὐτῆς, <sup>[62.600]</sup> καὶ τοῦ Θεοῦ·
- [04257] σύναγε χρυσίον, οὐχ ἵνα ἀπολαύσης, ἀλλ' ἵνα φυλάξης, ἵνα μείζονα ἐργάση τὴν βάσανον.
- [04258] Οὐ γὰρ ἐνὶ τὸν φιλάργυρον καὶ ἀπολαυστικὸν εἶναι·
- [04259] δέδοικε γὰρ μὴ ἐλαττωθῆ τὸ χρυσίον, μὴ πενιχροὶ γένωνται οἱ θησαυροί.
- [04260] Ἀγρύπνει, φησὶ, πάντας ἔχε δι' ὑποψίας, καὶ οἰκέτας καὶ φίλους·
- [04261] ἔσο φύλαξ τῶν ἀλλοτρίων.
- [04262] Ἄν ἴδης πένητα λιμῷ φθειρόμενον, μὴ μεταδῷς, ἀλλ', εἰ δυνατόν, καὶ τὸ δέσμα αὐτὸν ἀπόδυσον.
- [04263] Ἐπιόρκει, ψεύδου, ὄμνυε, κατηγορεῖ, συκοφάντει, κἂν εἰς πῦρ ἐμβῆναι δέη, μὴ παραιτήση, κἂν μυρίους ὑποστήναι θανάτους, κἂν λιμῷ διαφθαρῆναι, κἂν προσπαλαίσει νόσῳ.
- [04264] Ἥ οὐχὶ ταῦτα νομοθετεῖ ἡ φιλαργυρία;
- [04265] Ἰταμὸς ἔσο καὶ ἀναίσχυντος, ἀνειδῆς καὶ θρασὺς, μιαρὸς καὶ μοχθηρὸς, ἀγνώμων, ἀναίσθητος, ἄφιλος, ἄσπονδος, ἄστοργος, πατραλοίας, θηρίον μᾶλλον ἢ ἄνθρωπος.
- [04266] Παρέλασον πάντα ὄφιν τῇ πικρίᾳ, πάντα λύκον τῇ ἀρπαγῇ, ὑπέρβηθι καὶ τῆς φύσεως ἐκεῖνης τὴν θηριωδίαν·
- [04267] κἂν εἰς δαίμονος ἐλθεῖν κακίαν δέη, μὴ παραιτήση·
- [04268] ἀγνόησον τὸν εὐεργέτην.
- [04269] Οὐχὶ ταῦτα λέγει, καὶ ἀκούεται;
- [04270] Ὁ δὲ Θεὸς τὰ ἐναντία·
- [04271] Ἔσο πᾶσι φίλος, ἔσο ἐπιεικὴς, παρὰ πάντων ἀγαπώμενος, μηδενὶ πρόσκρουε εἰκὴ καὶ μάτην, τίμα τὸν πατέρα, τίμα τὴν μητέρα, δόξης ἀπόλαυε χρηστῆς, ἔσο μὴ ἄνθρωπος, ἀλλὰ ἄγγελος·
- [04272] μηδὲν ἀναίσχυντον εἶπης, μηδὲν ψευδὲς, ἀλλὰ μηδὲ ἐννοήσης·
- [04273] ἐπικούρει τοῖς δεομένοις, μὴ ἀναγκάζου πράγματα ἔχειν ἀρπάζων, μὴ ἔσο ὑβριστῆς μηδὲ θρασὺς·
- [04274] καὶ οὐδεὶς ὁ ἀκούων.
- [04275] Ἄρα οὐ δικαίως ἡ γέεννα;
- [04276] οὐκ εἰκότως τὸ πῦρ;
- [04277] ὁ σκώληξ ὁ ἀτελεύτητος;
- [04278] Μέχρι τίνος κατὰ κρημνῶν ὠθοῦμεν ἑαυτούς;
- [04279] μέχρι τίνος ἐπὶ τῶν ἀκανθῶν βαδίζομεν;
- [04280] μέχρι τίνος ἤλοις διαπείρομεν ἑαυτούς, καὶ χάριν ἔχομεν;

[04281] Ὡμοῖς τυράννοις ὑποκείμεθα, τὸν προσηνῆ Δεσπότην παραιτούμεθα, τὸν οὐδὲν ἐπαχθὲς λέγοντα, οὐδὲ βάρβαρον, οὐδὲ φορτικόν, οὐδὲ ἀνόνητον, ἀλλὰ πάντα χρήσιμα καὶ ἐπικερδῆ καὶ ὠφέλιαν ἡμῖν μεγάλην παρέχοντα.

[04282] Διαναστώμεν ποτε, συστρέψωμεν ἑαυτοὺς, συγκροτήσωμεν, ἀγαπήσωμεν, ὡς δεῖ, τὸν Θεὸν, ἵνα καταξιωθῶμεν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτόν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[04283] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - In epistulam I ad Timotheum  
Litterarum Omnium Conspectus: 180 Litterae, quae repetitae sunt in 231,375 occasionibus

α	0945	16,638	A	0913	44
β	0946	1,053	B	0914	25
γ	0947	3,776	Γ	0915	45
δ	0948	4,662	Δ	0916	0
ε	0949	12,014	E	0917	263
ζ	0950	535	Z	0918	5
η	0951	3,289	H	0919	7
θ	0952	2,844	Θ	0920	311
ι	0953	10,370	I	0921	55
κ	0954	7,226	K	0922	340
λ	0955	6,885	Λ	0923	41
μ	0956	6,733	M	0924	189
ν	0957	19,713	N	0925	46
ξ	0958	697	Ξ	0926	0
ο	0959	15,561	O	0927	355
π	0960	7,449	Π	0928	425
ρ	0961	7,992	P	0929	5
ς	0962	8,764	•	0930	0
σ	0963	7,767	Σ	0931	79
τ	0964	18,116	T	0932	494
υ	0965	3,263	Υ	0933	44
φ	0966	1,918	Φ	0934	20
χ	0967	2,025	X	0935	167
ψ	0968	269	Ψ	0936	1
ω	0969	3,097	Ω	0937	5

ǫ	8164	38			0
ǫ	8165	89	P	8172	8

ά	8049	2,414	έ	8051	2,850	ή	8053	962	ί	8055	4,083	ό	8057	2,215	ύ	8059	1,505	ώ	8061	536
ὰ	8048	2,477	è	8050	1,514	ἦ	80852	1,657	ì	8054	3,647	ò	8056	2,542	ὀ	8058	568	ὠ	8060	140
ἄ	8118	396			0	ἧ	8134	1,125	ĩ	8150	1,774			0	ῥ	8166	2,562	ῶ	8182	1,910
ἶ	7936	2,627	ε̇	7952	2,975	ἡ	7968	69	ï	7984	1,225	ó	8000	160	ὐ	8016	2,489	ὡ	8032	32
ἷ	7937	217	ε̈	7953	297	ἢ	7969	756	ı̇	7985	373	ó	8001	604	ὓ	8017	527	ὢ	8033	192
Ἰ	7938	273	ε̊	7954	0	ἣ	7970	125	ı̈	7986	0	ò	8002	3	ὕ	8018	5	ὣ	8034	11
Ἱ	7939	30	ε̋	7955	11	ἣ	7971	14	ı̋	7987	1	ò	8003	54	ὖ	8019	4	ὣ	8035	0
ἰ	7940	495	ε̌	7956	841	ἣ	7972	52	ı̌	7988	254	ó	8004	148	ὗ	8020	95	ὣ	8036	5
ἰ	7941	89	ε̍	7957	139	ἣ	7973	34	ı̍	7989	203	ó	8005	546	὘	8021	316	ὣ	8037	96
ἰ	7942	21			0	ἣ	7974	106	ı̎	7990	316			0	Ὑ	8022	212	ὣ	8038	26
ἰ	7943	0			0	ἣ	7975	13	ı̏	7991	72			0	὚	8023	88	ὣ	8039	29
ἰ	8064	2			0	ἣ	8080	8			0			0	Ὓ	8167	0	ὣ	8096	3
ἰ	8065	0			0	ἣ	8081	1			0			0	὜	8163	1	ὣ	8097	0
ἰ	8066	0			0	ἣ	8082	0			0			0			0	ὣ	8098	0
ἰ	8067	0			0	ἣ	8083	0			0			0			0	ὣ	8099	0
ἰ	8068	8			0	ἣ	8084	7			0			0			0	ὣ	8100	0
ἰ	8069	1			0	ἣ	8085	1			0			0			0	ὣ	8101	0
ἰ	8070	0			0	ἣ	8086	50			0			0			0	ὣ	8102	0
ἰ	8071	0			0	ἣ	8087	3			0			0			0	ὣ	8103	10
ἰ	8115	176			0	ἣ	8131	401			0			0			0	ϕ	8179	292
ἰ	8116	5			0	ἣ	8132	13			0			0			0	ϕ	8180	3
ἰ	8119	142			0	ἣ	8135	303			0			0			0	ϕ	8183	527

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - In epistulam I ad Timotheum  
Verborum Omnium Conspectus: 10,244Verba, quae repetita sunt in 2,820,838 occasionibus

α [00041] [00300] [00539] [00763] [01009] [01184] [01355] [01578] [01752] [01939] [02215] [02436] [02733] [03019] [03358] [03695] [03866] [04109]  
 ἀββαίον [00461]  
 ἀββαίος [04186]  
 ἀβλαβής [03796]  
 Ἀβραάμ [02638] [02644] [03122] [03328]  
 ἄβυσσον [02371]  
 ἀγαγείν [01350]  
 ἀγαγέσθαι [01925]  
 ἀγαγοῦσα [00669]  
 ἀγαγών [03523] [03724]  
 ἀγαθὰ [00294] [01188] [01623] [01736] [02621] [02621] [02622] [02723] [02900] [03014]  
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