

## 0345-0407 - Iohannes Chrysostomus - In epistulam ad Galatas commentarius

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## In epistulam ad Galatas commentarius

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

[00002] ΚΕΦΑΛΑΙΟΝ Α΄.

[00003] Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπων, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς Ἐκκλησίαις τῆς Γαλατίας·

[00004] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[00005] α΄.

[00006] Πολλοῦ τὸ προοίμιον γέμει θυμοῦ καὶ μεγάλου φρονήματος·

[00007] οὐ τὸ προοίμιον δὲ μόνον, ἀλλὰ καὶ πᾶσα, ὡς εἰπεῖν, ἡ Ἐπιστολή.

[00008] Τὸ γὰρ μετ' ἐπιεικείας ἀεὶ τοῖς μαθητευομένοις διαλέγεσθαι, κἂν σφοδρότητος δέωνται, οὐ διδασκάλου, ἀλλὰ λυμεῶνος ἂν εἴη καὶ πολεμίου.

[00009] Διὰ τοῦτο καὶ ὁ Κύριος πολλὰ προσηνῶς τοῖς μαθηταῖς διαλεχθεὶς, ἔστιν ὅπου καὶ αὐστηρότερον κέχρηται τῷ λόγῳ, καὶ νῦν μὲν μακαρίζει, νῦν δὲ ἐπιτιμᾷ.

[00010] Τῷ γοῦν Πέτρῳ εἰπὼν, Μακάριος εἶ, Σίμων Βᾶρ Ἰωανᾶ, καὶ ἐπαγγειλάμενος τὰ θεμέλια τῆς Ἐκκλησίας ἐπὶ τῆς ὁμολογίας αὐτοῦ καταθήσεσθαι, μετ' οὐ πολὺ τῶν λόγων τούτων φησὶν·

[00011] Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ·

[00012] καὶ πάλιν ἀλλαχοῦ, Ἀκμήν καὶ ὑμεῖς ἀσύνετοί ἐστε;

[00013] Καὶ τοσοῦτον αὐτοῖς φόβον ἐνέθηκεν, ὡς καὶ τὸν Ἰωάννην εἰπεῖν, ὅτι ὄρωντες αὐτὸν μετὰ γυναι [61.612] κὸς Σαμαρείτιδος λαλοῦντα, περὶ μὲν τῆς τροφῆς ὑπέμνησαν, Οὐδεὶς δὲ ἐτόλμησεν εἰπεῖν, Τί λαλεῖς, ἢ Τί ζητεῖς μετ' αὐτῆς;

[00014] Ταῦτα μαθὼν ὁ Παῦλος, ὁ κατ' ἵχνος τοῦ διδασκάλου βαίνων, ἐποίκιλε τὸν λόγον πρὸς τὴν τῶν μαθητευομένων χρείαν, νῦν μὲν καίων καὶ τέμνων, νῦν δὲ προσηνῆ φάρμακα ἐπιτιθεῖς.

[00015] Καὶ Κορινθίοις μὲν ἔλεγε·

[00016] Τί θέλετε, ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραότητος;

[00017] Γαλάταις δὲ, Ὡ ἀνόητοι Γαλάται·

[00018] καὶ οὐχ ἅπαξ, ἀλλὰ καὶ δεύτερον κέχρηται ταύτῃ τῇ ἐπιτιμῇσει.

[00019] Καὶ πρὸς τῷ τέλει δὲ καθαπτόμενος αὐτῶν ἔλεγε, Κόπους μοι μηδεὶς παρεχέτω.

[00020] Καὶ θεραπεύει δὲ πάλιν, ὡς ὅταν λέγη, Τεκνία μου, οὐς πάλιν ὠδίνω·

[00021] καὶ ἕτερα πολλὰ τοιαῦτα.

[00022] Ἀλλ' ὅτι μὲν θυμοῦ ἢ Ἐπιστολῇ γέμει, παντὶ που δηλὸν καὶ ἐκ πρώτης ἀναγνώσεως.

[00023] Δεῖ δὲ εἰπεῖν τί τὸ παροξύναν αὐτὸν κατὰ τῶν μαθητῶν·

[00024] οὐ γὰρ μικρὸν τοῦτο οὐδὲ εὐτελές, ἐπεὶ οὐδὲ αὐτὸς τοσαύτῃ ἂν ἐχρήσατο τῇ καταφορᾷ.

[00025] Τὸ γὰρ ἐπὶ τοῖς τυχοῦσι παροξύνεσθαι, μικροψύχων ἀνδρῶν καὶ σκληρῶν καὶ ταλαιπώρων·

[00026] ὥσπερ οὖν τὸ ἐπὶ τοῖς μεγάλοις ἀναπίπτειν, νωθροτέρων καὶ ὑπνηλοτέρων.

[00027] Ἀλλ' οὐχ ὁ Παῦλος τοιοῦτος.

- [00028] Τί οὖν τὸ κινήσαν ἦν <sup>[61.613]</sup> αὐτὸν ἀμάρτημα;
- [00029] Μέγα καὶ ὑπέρογκον, καὶ ὁ τοῦ Χριστοῦ πάντας αὐτοὺς ἠλλοτρίου, ὡς καὶ αὐτὸς προΐων ἔλεγεν·
- [00030] Ἰδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει·
- [00031] καὶ πάλιν, Οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.
- [00032] Τί ποτ' οὖν τοῦτό ἐστι;
- [00033] δεῖ γὰρ αὐτὸ σαφέστερον ἀναπλῶσαι.
- [00034] Οἱ ἐξ Ἰουδαίων πιστεύσαντες, ὁμοῦ μὲν τῇ προλήψει τοῦ Ἰουδαϊσμοῦ κατεχόμενοι, ὁμοῦ δὲ κενοδοξία μεθύοντες, καὶ βουλόμενοι ἀξίωμα διδασκάλων ἑαυτοῖς περιθεῖναι, ἐλθόντες εἰς τὸ Γαλατῶν ἔθνος ἐδίδασκον, ὅτι δεῖ περιτέμνεσθαι καὶ σάββατα καὶ νομηνίας τηρεῖν, καὶ μὴ ἀνέχεσθαι Παύλου ταῦτα ἀναφροῦντος.
- [00035] Οἱ γὰρ περὶ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην ταῦτα, φησὶν, οὐ κωλύουσιν, οἱ πρῶτοι τῶν ἀποστόλων, οἱ μετὰ Χριστοῦ γενόμενοι.
- [00036] Καὶ ἀληθῶς οὐκ ἐκώλυον·
- [00037] ἀλλ' οὐ δογματίζοντες τοῦτο ἐποίουν, ἀλλὰ τῇ ἀσθενείᾳ συγκαταβαίνοντες τῶν ἐξ Ἰουδαίων πιστευόντων.
- [00038] Ὁ δὲ Παῦλος εἰς τὰ ἔθνη κηρύττων, οὐ χρεῖαν εἶχε τῆς συγκαταβάσεως ταύτης.
- [00039] Ὅτε οὖν ἐν Ἰουδαίᾳ γέγονε, καὶ αὐτὸς τῇ συγκαταβάσει ἐχρήσατο ταύτη.
- [00040] Ἀλλ' οἱ ἀπατῶντες, οὐ λέγοντες τὰς αἰτίας, δι' ἃς καὶ οὗτος καὶ ἐκεῖνοι συγκατέβαινον, παρελογίζοντο τοὺς ἀφελεστέρους λέγοντες, ὅτι οὐ δεῖ Παύλου ἀνέχεσθαι·
- [00041] οὗτος γὰρ χθὲς καὶ σήμερον ἐφάνη, ἐκεῖνοι δὲ πρῶτοι οἱ περὶ Πέτρον·
- [00042] καὶ οὗτος μὲν μαθητῆς τῶν ἀποστόλων γέγονεν, ἐκεῖνοι δὲ τοῦ Χριστοῦ·
- [00043] καὶ οὗτος μὲν μόνος, ἐκεῖνοι δὲ πολλοί, καὶ στῦλοι τῆς Ἐκκλησίας.
- [00044] Καὶ εἰς ὑπόκρισιν δὲ αὐτὸν διέβαλλον λέγοντες, ὅτι καὶ αὐτὸς οὗτος ὁ ἀναιρῶν περιτομῆν, φαίνεται καὶ τούτοις χρησάμενος ἀλλαχοῦ, καὶ ἐτέρως μὲν ὑμῖν, ἐτέρως δὲ ἄλλοις κηρύττων.
- [00045] Ἐπεὶ οὖν ἐμπρησθὲν εἶδεν ἔθνος ὀλόκληρον, καὶ πυρὰν χαλεπὴν κατὰ τῆς τῶν Γαλατῶν ἀφθεισαν Ἐκκλησίας, καὶ τὴν οἰκοδομὴν σαλευομένην καὶ κινδυνεύουσαν καταπεσεῖν, τοῦτο μὲν ὑπὸ θυμοῦ δικαίου, τοῦτο δὲ ὑπὸ ἀθυμίας κατεχόμενος·
- [00046] καὶ γὰρ καὶ τοῦτο ἐδήλωσεν εἰπὼν, ὅτι ἤθελον παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνὴν μου), γράφει τὴν Ἐπιστολὴν, πρὸς ἅπαντα ταῦτα ἀπολογούμενος.
- [00047] Καὶ ἐκ προοιμίων εὐθέως πρὸς ἐκεῖνο ἀποτείνεται, ὁ διορῦττοντες αὐτοῦ τὴν ὑπόληψιν ἔλεγον, ὅτι οἱ μὲν ἄλλοι τοῦ Χριστοῦ, αὐτὸς δὲ τῶν ἀποστόλων γέγονε μαθητῆς.
- [00048] Διὸ καὶ οὕτως ἤρξατο·
- [00049] Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπων.
- [00050] Ἐλεγον γὰρ, ὁ ἐφθην εἰπὼν, οἱ ἀπατεῶνες ἐκεῖνοι, ὅτι τῶν ἀποστόλων ἀπάντων ἔσχατος οὗτός ἐστι, καὶ παρ' ἐκείνων ἐδιδάχθη.
- [00051] Πέτρος γὰρ καὶ Ἰάκωβος καὶ Ἰωάννης καὶ ἐκλήθησαν πρῶτοι, καὶ κορυφαῖοι τῶν μαθητῶν εἰσι, καὶ τὰ δόγματα ἐδέξαντο παρὰ τοῦ Χριστοῦ, καὶ χρῆ μᾶλλον ἐκεῖνοις πείθεσθαι, ἢ τούτῳ·
- [00052] ἐκεῖνοι δὲ οὐ κωλύουσι περιτέμνεσθαι, οὐδὲ νόμον μὴ τηρεῖν.
- [00053] β'.
- [00054] Καὶ ταῦτα, καὶ τὰ τοιαῦτα λέγοντες, καὶ τοῦτον μὲν καθαιροῦντες, ἐκείνων δὲ τὴν δόξαν ἐπαίροντες, οὐχ ἵνα ἐκείνους ἐγκωμιάσωσιν, ἀλλὰ ἵνα Γαλάτας ἀπατήσωσιν, ἔπειθον ἀκαίρως τῷ νόμῳ προσέχειν.
- [00055] Εἰκότως οὖν οὕτως ἤρξατο.
- [00056] Ἐπεὶ γὰρ τὴν μὲν αὐτοῦ <sup>[61.614]</sup> διδασκαλίαν ἐξητελείζον, παρὰ ἀνθρώπων αὐτὴν λέγοντες εἶναι, τὴν δὲ Πέτρον παρὰ τοῦ Χριστοῦ, ἐκ προοιμίων εὐθέως πρὸς τοῦτο ἴσταται, λέγων ἀπόστολος εἶναι, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπων.
- [00057] Ἐβάπτισε μὲν γὰρ αὐτὸν Ἀνανίας, ἀλλ' οὐκ ἐκεῖνος τῆς πλάνης ἀπήλλαξεν, οὐδὲ πρὸς τὴν πίστιν ἤγαγεν·
- [00058] ἀλλ' αὐτὸς ἄνωθεν ὁ Χριστὸς τὴν θαυμαστὴν ἐκείνην πρὸς αὐτὸν ἀφήκε φωνὴν, δι' ἧς αὐτὸν ἐσαγήνευσε.
- [00059] Τὸν μὲν γὰρ Πέτρον καὶ τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰωάννην καὶ τὸν ἀδελφὸν τὸν ἐκείνου, περιπατῶν παρὰ τὴν θάλασσαν ἐκάλεσε, τὸν δὲ Παῦλον εἰς οὐρανούς ἀνελθόν.

- [00060] Καὶ ὡσπερ οὐκ ἐδεήθησαν ἐκεῖνοι δευτέρας φωνῆς, ἀλλ' εὐθέως ἀφέντες τὰ δίκτυα καὶ πάντα τὰ ἄλλα ἠκολούθησαν αὐτῶ·
- [00061] οὕτω καὶ οὗτος ἀπὸ τῆς πρώτης κλήσεως πρὸς ἄκραν ἀνέβη κορυφὴν, ὁμοῦ τε βαπτισάμενος καὶ πόλεμον ἄσπονδον πρὸς Ἰουδαίους ἐλόμενος, καὶ ταύτη μάλιστα τῶν ἀποστόλων πλεονεκτήσας·
- [00062] Περισσότερον γὰρ αὐτῶν ἐκοπίασα, φησίν.
- [00063] Ἀλλὰ τέως οὐ κατασκευάζει τοῦτο, ἀλλ' ἀγαπᾷ τὰ ἴσα φέρων.
- [00064] Τὸ γὰρ σπουδαζόμενον ἦν αὐτῶ, οὐ δεῖξαι ἑαυτὸν ἐκείνων ὑπερέχοντα, ἀλλὰ τῆς πλάνης καταλῦσαι τὴν ὑπόθεσιν.
- [00065] Τὸ μὲν οὖν, Οὐκ ἀπ' ἀνθρώπων, κοινὸν ἀπάντων ἦν·
- [00066] ἄνωθεν γὰρ τὴν ἀρχὴν καὶ τὴν ρίζαν ἔχει τὸ κήρυγμα·
- [00067] τὸ δὲ, Οὐ δι' ἀνθρώπων, ἴδιον τῶν ἀποστόλων·
- [00068] οὐ γὰρ δι' ἀνθρώπων ἐκάλεσεν αὐτοὺς, ἀλλ' αὐτὸς δι' ἑαυτοῦ.
- [00069] Διὰ τί δὲ μὴ τῆς κλήσεως ἐμνημόνευσε καὶ εἶπε, Παῦλος κλητὸς οὐκ ἀπ' ἀνθρώπων, ἀλλὰ τῆς ἀποστολῆς;
- [00070] Ὅτι περὶ τούτου πᾶς ἦν ὁ λόγος.
- [00071] Ἐλεγον γὰρ ὑπὸ ἀνθρώπων τῶν ἀποστόλων ἐγκεχειρισθαι τὴν διδασκαλίαν ταύτην, καὶ δεῖν ἐκείνοις αὐτὸν ἔπεσθαι.
- [00072] Ὅτι δὲ οὐχ ὑπὸ ἀνθρώπων ἐνεχειρίσθη, ὁ Λουκᾶς ἐδήλωσεν, εἰπὼν·
- [00073] Λειτουργούντων δὲ αὐτῶν καὶ νηστευόντων τῷ Κυρίῳ, εἶπε τὸ Πνεῦμα τὸ ἅγιον, ἀφορίσατε δὴ μοι τὸν Παῦλον καὶ τὸν Βαρνάβαν.
- [00074] Ὅθεν δῆλον, ὅτι μία ἐξουσία Υἱοῦ καὶ Πνεύματος.
- [00075] Ἀποσταλεῖς γὰρ ὑπὸ τοῦ Πνεύματος, ὑπὸ τοῦ Χριστοῦ φησὶν ἀπεστάλθαι.
- [00076] Τοῦτο καὶ ἀλλαχοῦ δηλοῖ, τὰ τοῦ Θεοῦ τῷ Πνεύματι λογιζόμενος.
- [00077] Τοῖς γὰρ Μιλησίων διαλεγόμενος πρεσβυτέροις, Προσέχετε ἑαυτοῖς, φησὶ, καὶ τῷ ποιμνίῳ, ἐν ᾧ ἔθετο ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ποιμένας καὶ ἐπισκόπους·
- [00078] καίτοι γε ἐν ἄλλῃ φησὶν Ἐπιστολῇ, Οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ Ἐκκλησίᾳ, πρῶτον ἀποστόλους, δεύτερον προφήτας, εἶτα ποιμένας καὶ διδασκάλους.
- [00079] Οὕτως ἀδιαφόρως κέχρηται τῷ λόγῳ, τὰ τοῦ Πνεύματος τοῦ Θεοῦ λέγων εἶναι, καὶ τὰ τοῦ Θεοῦ τοῦ Πνεύματος.
- [00080] Ἐμφράττει δὲ καὶ ἄλλως τῶν αἰρετικῶν τὰ στόματα, λέγων, Διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς.
- [00081] Ἐπειδὴ γὰρ τὴν λέξιν ταύτην ὡς ἐλάττονα οὖσαν προσερόϊφθαι τῷ Υἱῷ φασιν, ὅρα τί ποιεῖ·
- [00082] ἐπὶ τοῦ Πατρὸς αὐτὴν τίθησιν, διδάσκων ἡμᾶς μὴ νομοθετεῖν τῇ ἀρρήτῳ φύσει, μηδὲ μέτρα θεότητος ὀρίζειν μέσον Υἱοῦ καὶ Πατρὸς·
- [00083] εἰπὼν γὰρ, Διὰ Ἰησοῦ Χρι [61.615] στοῦ, ἐπήγαγε, Καὶ Θεοῦ Πατρὸς.
- [00084] Εἰ μὲν γὰρ καθ' ἑαυτὸ τοῦ Πατρὸς μνημονεύσας εἶπε τὸ, Δι' οὐ, ἴσως ἂν καὶ ἐσοφίσαντο, λέγοντες ἀρμόζειν τῷ Πατρὶ τὸ, Δι' οὐ, τῷ τὰ ἔργα τοῦ Υἱοῦ εἰς αὐτὸν ἀναφέρεσθαι·
- [00085] νῦν δὲ τοῦ Υἱοῦ μνημονεύσας ὁμοῦ καὶ τοῦ Πατρὸς, καὶ κοινῇ θεῖς τὴν λέξιν, οὐκέτι τὸν λόγον τοῦτον χώραν ἀφήσιν ἔχειν.
- [00086] Οὐ γὰρ, ὡς τὰ τοῦ Υἱοῦ νῦν ἀνατιθεῖς τῷ Πατρὶ, τοῦτο ποιεῖ, ἀλλὰ δεικνύς ὅτι οὐδεμίαν αὐτῇ ἢ λέξις οὐσίας διαφορὰν εἰσάγει.
- [00087] Τί δὲ καὶ οἱ ἀπὸ τοῦ βαπτίσματος ἐπινοοῦντές τινα ἐλάττωσιν διὰ τὸ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος βαπτίζεσθαι, ἐνταῦθα ἂν εἴποιεν;
- [00088] Εἰ γὰρ καταδεέστερος ὁ Υἱὸς διὰ τὸ μετὰ Πατέρα κείσθαι, ἐπειδὴ ἐνταῦθα ἀπὸ τοῦ Χριστοῦ ἀρξάμενος ὁ Ἀπόστολος ἐπὶ τὸν Πατέρα ἔρχεται, τί ἂν εἴποιεν;
- [00089] Ἀλλ' οὐδὲν ἂν εἴποιμεν βλάσφημον.
- [00090] Οὐ γὰρ χρὴ φιλονεικούντας ἐκείνοις τῆς ἀληθείας ἐξίστασθαι, ἀλλὰ, κὰν μυριάκις μαίνωνται, τὰ μέτρα τῆς εὐσεβείας ἡμᾶς διατηρεῖν ἀναγκαῖον.
- [00091] Ὅσπερ οὖν οὐκ ἂν εἴποιμεν ἡμεῖς μείζονα τοῦ Πατρὸς τὸν Υἱόν, ἐπειδὴ τοῦ Χριστοῦ πρῶτον ἐμνημόνευσεν·
- [00092] ἐσχάτης γὰρ τοῦτο μανίας, καὶ ἀσεβείας ὑπερβολὴ πάσης·
- [00093] οὕτως οὐδὲ ἐκεῖ διὰ τὸ μετὰ τὸν Πατέρα κείσθαι τὸν Υἱόν, ἐλάττονα χρὴ νομίζειν ἡμᾶς εἶναι τοῦ Πατρὸς τὸν Υἱόν.
- [00094] Τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.

[00095] Τί ποιεῖς, ὦ Παῦλε;

[00096] ἰουδαῖζοντας ἀνθρώπους ἐνάγειν εἰς πίστιν θέλων, οὐδὲν τῶν μεγάλων ἐκείνων καὶ λαμπρῶν ἄγεις εἰς μέσον, οἷον ὁ πρὸς Φιλιππησίους ἔγραφες, λέγων, ὅτι Ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ·

[00097] ὁ μετὰ ταῦτα ἐπιστέλλων Ἑβραίοις ἀνεβόησας, ὅτι Ἀπαύγασμά ἐστι τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ ὁ ἐκ προοιμίων ὁ τῆς βροντῆς υἱὸς ἀνεφώνησεν, ὅτι Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος·

[00098] ὁ πρὸς Ἰουδαίους πολλακίς αὐτὸς ὁ Ἰησοῦς φθεγγόμενος ἔλεγεν, ὅτι τὰ αὐτὰ δύναται τῷ Πατρὶ, καὶ τὴν αὐτὴν ἐξουσίαν ἔχει.

[00099] Τούτων οὐδὲν λέγεις, ἀλλὰ ταῦτα πάντα ἀφείς, τῆς κατὰ σάρκα οἰκονομίας μέμνησαι, σταυρὸν εἰς μέσον φέρων καὶ νέκρωσιν;

[00100] Ναί, φησίν.

[00101] Εἰ μὲν γὰρ πρὸς ἀνθρώπους ὁ λόγος ἦν μηδὲν μέγα περὶ τοῦ Χριστοῦ φανταζομένους, καλῶς εἶχεν ἐκεῖνα λέγειν·

[00102] ἐπειδὴ δὲ ὡς μέλλοντες τιμωρεῖσθαι, εἰ ἀποσταίεν τοῦ νόμου, στασιάζουσι πρὸς ἡμᾶς, διὰ τοῦτο πράγματος μέμνηται, δι' οὗ πᾶσαν ἐκβάλλει τοῦ νόμου τὴν χρεῖαν, λέγω δὴ τὴν ἐκ τοῦ σταυροῦ, καὶ τῆς ἀναστάσεως εὐεργεσίαν ἐγγινομένην ἅπασιν.

[00103] Τὸ μὲν γὰρ εἰπεῖν, ὅτι Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὅτι ἐν μορφῇ Θεοῦ ὑπῆρχε, καὶ τὸ ἴσον ἑαυτὸν ποιεῖν τῷ Θεῷ, καὶ ὅσα τοιαῦτα, δεικνύντος μὲν ἦν τὴν τοῦ Λόγου θεότητα, οὐδὲν δὲ τοιοῦτον εἰς τὸ παρὸν συμβαλλομένου·

[00104] τὸ δὲ εἰπεῖν, Τοῦ ἐγειραντος αὐτὸν ἐκ νεκρῶν, ἀναμνησκοντος ἦν τῆς ὑπὲρ ἡμῶν εὐεργεσίας τὸ κεφάλαιον, ὅπερ οὐ μικρὸν εἰς τὸ προκείμενον αὐτῷ συνετέλει.

[00105] Καὶ γὰρ εἰώθασιν οἱ πολλοὶ τῶν ἀνθρώπων οὐχ οὕτω τοῖς τὴν τοῦ Θεοῦ μεγαλωσύνην παριστῶσι προσέχειν λόγοις, ὡς τοῖς τὴν εἰς ἀνθρώπους εὐεργεσίαν ἐνδεικνυμένοις.

[00106] Διόπερ ἀφείς ἐκεῖνα εἰ [61.616] πείν περὶ τῆς εἰς ἡμᾶς εὐεργεσίας γεγενημένης ποιεῖται τὸν λόγον.

[00107] γ'.

[00108] Ἀλλ' ἐπιτηδῶσιν οἱ αἰρετικοὶ λέγοντες, Ἰδοὺ ὁ Πατὴρ ἐγείρει τὸν Υἱόν.

[00109] Ἐπειδὴ γὰρ ἅπαξ νενοσηκάσι, πρὸς μὲν τὰ ὑψηλὰ τῶν δογμάτων ἐθελοκωφοῦσι, τὰ δὲ ταπεινά, καὶ ἡ τῆς σαρκὸς ἕνεκεν εἰρημένα οὕτως, ἢ διὰ τὴν εἰς τὸν Πατέρα τιμὴν, ἢ δι' ἄλλην τινὰ οἰκονομίαν, ταῦτα ἐκλέγουσι, καὶ καθ' ἑαυτὰ ἐξετάζοντες, ἐπηρεάζουσιν ἑαυτοῖς (οὐ γὰρ ἂν εἴποιμι τῇ Γραφῇ)·

[00110] οὐς ἠδέως ἂν ἐροίμην.

[00111] τίνος ἕνεκεν ταῦτα λέγουσιν;

[00112] ἄρα ἀσθενῆ τὸν Υἱὸν ἐπιδειξάι βουλόμενοι, καὶ οὐκ ἰσχύοντα πρὸς ἐνὸς ἀνάστασιν σώματος;

[00113] Καὶ μὴν ἢ εἰς αὐτὸν πίστις καὶ τὰς σκιάς τῶν εἰς αὐτὸν πιστευόντων ἀνιστᾶν ἐποίησε νεκροῦς.

[00114] Εἶτα οἱ μὲν εἰς αὐτὸν πιστεύοντες ἀνθρώποι, θνητοὶ μὲν ὄντες, ἔτι ἀπὸ σκιάς μόνης τῶν πηλίνων σωμάτων ἐκείνων, καὶ ἱματίων τοῖς σώμασι τούτοις περικειμένων νεκροῦς ἠγειραν, αὐτὸς δὲ ἑαυτὸν ἀναστήσαι οὐκ ἴσχυσε, καὶ πῶς οὐ φανερὰ αὕτη μανία, καὶ παρανοίας ἐπίτασις;

[00115] Οὐκ ἤκουσας αὐτοῦ λέγοντος, ὅτι Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν;

[00116] καὶ πάλιν, Ἐξουσίαν ἔχω θεῖναι τὴν ψυχὴν μου, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν;

[00117] Τίνος οὖν ἕνεκεν ὁ Πατὴρ αὐτὸν ἐγηγερέκειναι λέγεται;

[00118] Ὡσπερ καὶ τὰ ἄλλα ποιεῖν, ἅπερ αὐτὸς ποιεῖ.

[00119] Καὶ γὰρ καὶ εἰς τὸν Πατέρα τιμῆς ἕνεκεν εἴρηται τοῦτο, καὶ τῆς τῶν ἀκροατῶν ἀσθενείας.

[00120] Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί.

[00121] Τί δήποτε οὐδαμοῦ τοῦτο προσέθηκεν ἐπιστέλλων;

[00122] Ἥ γὰρ τὸ αὐτοῦ ὄνομα τίθησι μόνον, ἢ δύο καὶ τριῶν ἐτέρων ὀνομασί·

[00123] ἐνταῦθα δὲ πλῆθος ὀλόκληρον ἔθηκε·

[00124] διόπερ οὐδὲ ὀνομασί τινος ἐμνημόνευσε.

[00125] Τίνος οὖν ἕνεκεν τοῦτο ποιεῖ;

[00126] Διέβαλλον αὐτὸν ὡς μόνον ταῦτα κηρύττοντα, καὶ καινοτομίαν τινὰ τοῖς δόγμασιν ἐπεισάγοντα.

[00127] Θέλων οὖν ἀνελεῖν αὐτῶν τὴν ὑποψίαν, καὶ δεῖξαι ὅτι πολλοὺς ἔχει τῆς γνώμης κοινωνοὺς, συνέταξε τοὺς ἀδελφοὺς, δηλῶν ὅτι ἅπερ γράφει, καὶ ἀπὸ τῆς ἐκείνων γράφει γνώμης.

[00128] Ταῖς Ἐκκλησίαις τῆς Γαλατίας.

[00129] Οὐ γὰρ μίαν πόλιν, οὐδὲ δύο καὶ τρεῖς, ἀλλ' ὀλόκληρον τῶν Γαλατῶν τὸ ἔθνος αὕτη τῆς πλάνης ἐπενέμετο ἢ πυρά.

[00130] Θέα δέ μοι καὶ ἐνταῦθα τὴν πολλὴν ἀγανάκτησιν.

[00131] Οὐ γὰρ εἶπε, Τοῖς ἀγαπητοῖς, οὐδὲ, Τοῖς ἡγιασμένοις, ἀλλὰ, Ταῖς Ἐκκλησίαις τῆς Γαλατίας.

[00132] Τοῦτο δὲ ἦν σφόδρα βαρυθυμούντος καὶ τὴν ὀδύνην ἐνδεικνυμένου, τὸ μὴδὲ ἀπὸ τῆς ἀγάπης, μὴδὲ ἀπὸ τῆς τιμῆς τῶν ὀνομάτων αὐτοὺς καλέσαι, ἀλλ' ἀπὸ τῆς συνόδου μόνης·

[00133] καὶ μὴδὲ προσθεῖναι, Ταῖς Ἐκκλησίαις τοῦ Θεοῦ, ἀλλ' ἀπλῶς Ταῖς Ἐκκλησίαις τῆς Γαλατίας.

[00134] Ἄλλως δὲ καὶ συνάψαι ἐκ προομιῶν τὸ στασιάζον ἐπιείγεται·

[00135] διὸ καὶ τὸ ὄνομα τῆς Ἐκκλησίας τέθεικεν, ἐντρέπων αὐτοὺς, καὶ συνάγων εἰς ἓν.

[00136] Οἱ γὰρ εἰς πολλὰ διηρημένοι μέρη, οὐκ ἂν δύναιντο ταύτη καλεῖσθαι τῇ προσηγορίᾳ·

[00137] τὸ γὰρ τῆς Ἐκκλησίας ὄνομα, συμφωνίας ὄνομα καὶ ὁμονοίας ἐστί.

[00138] Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[00139] Πανταχοῦ μὲν ἀναγκαίως τοῦτο τίθησι, μάλιστα δὲ Γαλάταις ἀποστέλλων νῦν.

[00140] Ἐπειδὴ γὰρ τῆς χάριτος ἐκινδύ [61.617] νεον ἐκπεσεῖν, ἐπεύχεται αὐτοῖς ταύτην ἀνακτήσασθαι πάλιν.

[00141] Ἐπειδὴ γὰρ πρὸς τὸν Θεὸν ἑαυτοὺς ἐξεπολέμωσαν, παρακαλεῖ τὸν Θεὸν πρὸς τὴν αὐτὴν αὐτοὺς ἐπαναγαγεῖν εἰρήνην.

[00142] Θεοῦ Πατρὸς.

[00143] Κάντεῦθεν πάλιν ῥαδίως ἀλίσκονται οἱ αἰρετικοί.

[00144] Ἐπειδὴ γὰρ φασι τὸν Ἰωάννην ἐν προομιῶ τῶν Εὐαγγελίων λέγοντα, Καὶ Θεὸς ἦν ὁ Λόγος, διὰ τοῦτο χωρὶς ἄρθρου τεθεικέναι τοῦτο, ὡς ἐλάττονα εἰσάγοντα τὴν θεότητα τοῦ Υἱοῦ, καὶ πάλιν τὸν Παῦλον ἐν μορφῇ Θεοῦ ὑπάρχειν τὸν Υἱὸν λέγοντα, οὐ περὶ τοῦ Πατρὸς εἰρηκέναι, διὰ τὸ χωρὶς ἄρθρου καὶ αὐτὸ κείσθαι·

[00145] τί ἂν εἶποιεν ἐνταῦθα, τοῦ Παύλου λέγοντος, οὐκ, Ἀπὸ τοῦ Θεοῦ, Ἀλλ', Ἀπὸ Θεοῦ Πατρὸς;

[00146] Πατέρα δὲ ἐνταῦθα τὸν Θεὸν καλεῖ, οὐ κολακεύων αὐτοὺς, ἀλλὰ καὶ σφόδρα καθαπτόμενος, καὶ ὑπομνησκὼν τὴν αἰτίαν δι' ἧς ἐγένοντο υἱοί.

[00147] Οὐ γὰρ διὰ νόμου, ἀλλὰ διὰ λουτροῦ παλιγγενεσίας ταύτης ἠξιώθησαν τῆς τιμῆς.

[00148] Διὰ τοῦτο πανταχοῦ καὶ ἐν προομιῶις κατασπεῖρει τὰ ἴχνη τῆς εὐεργεσίας τοῦ Θεοῦ, μονονουχὶ λέγων·

[00149] Οἱ δοῦλοι, καὶ οἱ ἐχθροί, καὶ οἱ ἠλλοτριωμένοι, πόθεν ἐξαίφνης Πατέρα καλεῖτε τὸν Θεόν;

[00150] μὴ ὁ νόμος ὑμῖν ταύτην ἐχαρίσατο τὴν συγγένειαν;

[00151] τί τοίνυν καταλιπόντες τὸν εἰς ταύτην ὑμᾶς τὴν ἐγγύτητα ἀγαγόντα, προστρέχετε πάλιν τῷ παιδαγωγῷ;

[00152] Οὐκ ἐπὶ τοῦ Πατρὸς δὲ μόνον, ἀλλὰ καὶ ἐπὶ τοῦ Υἱοῦ ἱκανὰ τὰ ὀνόματα, αὐτοῖς ταῦτα τὴν εὐεργεσίαν ἐνδείξασθαι.

[00153] Τὸ γὰρ Κυρίου Ἰησοῦ Χριστοῦ ὄνομα μετὰ ἀκριβείας ἐξεταζόμενον τὴν εὐεργεσίαν πᾶσαν ἐνδείκνυται.

[00154] Καὶ γὰρ Ἰησοῦς διὰ τοῦτο κληθήσεται, φησὶν, Ὅτι αὐτὸς σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν·

[00155] καὶ ἡ τοῦ Χριστοῦ δὲ προσηγορία τῆς τοῦ Πνεύματος ἀνέμνησε χρίσεως.

[00156] Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν.

[00157] δ'.

[00158] Ὅρᾳς ὅτι οὐ δουλικὴν ὑπέμεινε διακονίαν οὐδὲ ἠναγκασμένην, οὐδὲ ἐξεδόθη παρὰ τινος, ἀλλ' ἑαυτὸν ἔδωκεν, ὥστε, ὅταν ἀκούσης Ἰωάννου λέγοντος, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν ὑπὲρ ἡμῶν ὁ Πατὴρ, μὴ ἐλαττώσης τὴν ἀξίαν τοῦ Μονογενοῦς διὰ τοῦτο, μὴδὲ ἀνθρώπινόν τι ὑποπτεύσης.

[00159] Κἂν γὰρ ὁ Πατὴρ λέγεται δεδωκέναι, οὐχ ἵνα δουλικὴν διακονίαν ἐννοήσης, τοῦτο λέγεται, ἀλλ' ἵνα μάθης, ὅτι καὶ τῷ Πατρὶ τοῦτο δοκοῦν ἦν, ὅπερ οὖν καὶ ἐνταῦθα ὁ Παῦλος ἐδήλωσεν εἰπών·

[00160] Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν·

[00161] οὐ κατ' ἐπιταγήν, ἀλλὰ Κατὰ τὸ θέλημα.

[00162] Ἐπειδὴ γὰρ ἐν θέλημα Πατρὸς καὶ Υἱοῦ, ἅπερ ὁ Υἱὸς ἐβούλετο, ταῦτα καὶ ὁ Πατὴρ ἤθελεν.

[00163] Ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν.

[00164] Μυρίοις, φησὶν, ἑαυτοὺς περιεπειράμεν κακοῖς, καὶ τῆς ἐσχάτης ἡμεῖν ὑπεύθυνοι κολάσεως.

[00165] Καὶ ὁ μὲν νόμος οὐ μόνον οὐκ ἀπήλλαξεν, ἀλλὰ καὶ κατεδίκασε, τὸ μὲν ἀμάρτημα φανερώτερον καθιστὰς, ἐλευθερώσαι δὲ οὐκ ἰσχύων, οὐδὲ παῦσαι τοῦ Θεοῦ τὴν ὀργήν·

[00166] ὁ δὲ Υἱὸς τοῦ Θεοῦ καὶ τὸ ἀδύνατον τοῦτο δυνατὸν ἐποίησε, τὰς τε ἀμαρτίας λύσας, καὶ τοὺς ἐχθροὺς ἐν τάξει φίλων καταστήσας, καὶ μυρία ἕτερα χαρισάμενος ἀγαθὰ.

[00167] Εἰτά φησιν·

[00168] Ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ.

[00169] Πάλιν ἕτεροι ταύτης τῆς λέξεως ἐπιλαμβάνονται αἰρετικοί, τὸν παρόντα βίον διαβάλλοντες, καὶ <sup>[61.618]</sup> τὴν Παύλου μαρτυρίαν παράγοντες.

[00170] Ἴδου γὰρ, φασὶ, τὸν ἐνεστῶτα αἰῶνα πονηρὸν εἶρηκε.

[00171] Καὶ τί ποτέ ἐστιν αἰῶν, εἶπέ μοι;

[00172] Χρόνος ἐν ἡμέραις καὶ ὥραις.

[00173] Τί οὖν;

[00174] τὸ διάστημα τῶν ἡμερῶν πονηρὸν, καὶ ὁ τοῦ ἡλίου δρόμος;

[00175] Ἀλλ' οὐδεὶς ἂν εἴποι τοῦτο ποτε, κἂν εἰς ἐσχάτην ἀλογίαν κατενεχθεῖη.

[00176] Ἀλλ' οὐ τὸν χρόνον εἶπε, φησὶν, ἀλλὰ τὴν παροῦσαν ζωὴν πονηρὰν ἐκάλεσε.

[00177] Καὶ μὴν τὰ ῥήματα οὐ τοῦτο φησιν, ἀλλ' οὐχ ἴσταται ἐπὶ τῶν ῥημάτων, ἀφ' ὧν τὴν κατηγορίαν ἐπλεξας, ἀλλὰ σαυτῷ τέμνεις ἐρμηνείας ὁδόν.

[00178] Οὐκοῦν καὶ ἡμῖν συγχωρήσεις ἐρμηνεῦσαι τὰ εἰρημένα, καὶ τοσοῦτῳ μᾶλλον, ὅσω καὶ εὐσεβῆ τὰ ἡμέτερα, καὶ λόγον ἔχοντα.

[00179] Τί οὖν ἂν εἴποιμεν;

[00180] Ὅτι οὐδὲν τῶν κακῶν γένοιτ' ἂν αἰτίον ποτε τῶν καλῶν, τῶν δὲ μυρίων στεφάνων καὶ τοσοῦτων μισθῶν ὁ παρὼν βίος αἰτίος ἐστιν.

[00181] Αὐτὸς γοῦν οὗτος ὁ μακάριος Παῦλος ἐπαινεῖ μεθ' ὑπερβολῆς αὐτὸν λέγων οὕτως·

[00182] Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι, οὐ γνωρίζω.

[00183] Καὶ αἴρεσιν δὲ ἑαυτῷ προσθεῖς τοῦ ζῆν ἐνταῦθα, καὶ τοῦ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, προτιμᾷ τὴν ἐνταῦθα διαγωγὴν.

[00184] Εἰ δὲ πονηρὸς ἦν, οὐτ' ἂν ἐκεῖνος ταῦτα περὶ ἑαυτοῦ εἶπεν, οὐτ' ἂν ἄλλος τις εἰς ἀρετὴν αὐτῷ καταχρησασθαι ἠδυνήθη, εἰ καὶ σφόδρα ἐσπούδαζε.

[00185] Κακία γὰρ οὐκ ἂν ποτε εἰς ἀγαθὸν τις χρήσαιτο, οὐ πορνεία εἰς σωφροσύνην, οὐ φθόνος εἰς φιλοφροσύνην.

[00186] Καὶ γὰρ ὅταν λέγη Παῦλος περὶ τοῦ φρονήματος τῆς σαρκὸς, ὅτι τῷ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται·

[00187] οὐδὲ γὰρ δύναται·

[00188] τοῦτο λέγει, ὅτι ἡ κακία μένουσα κακία οὐ δύναται εἶναι ἀρετή.

[00189] Ὅστε ὅταν ἀκούσης πονηρὸν αἰῶνα, τὰς πράξεις νόει τὰς πονηρὰς, τὴν προαίρεσιν τὴν διεφθαρμένην.

[00190] Οὐδὲ γὰρ ἵνα ἀποκτείνῃ ἡμᾶς, καὶ ἐξαγάγῃ τῆς παρουσίας ζωῆς, ἦλθεν ὁ Χριστός, ἀλλ' ἵνα ἀφείς ἐν τῷ κόσμῳ, παρασκευάσῃ τῆς ἐν τοῖς οὐρανοῖς διαγωγῆς γενέσθαι ἀξίους.

[00191] Διὰ τοῦτο καὶ τῷ Πατρὶ διαλεγόμενος ἔλεγε·

[00192] Καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι.

[00193] Καὶ πάλιν, Οὐκ ἐρωτῶ, ἵνα ἄρης αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ, τουτέστιν, ἀπὸ τῆς κακίας.

[00194] Εἰ δὲ οὐκ ἀνέχη τούτων, ἀλλ' ἔτι πονηρὰν τὴν παροῦσαν ζωὴν εἶναι φῆς, μὴ ἐγκάλει τοῖς ἑαυτοὺς ἀναιροῦσιν.

- [00195] Ὡσπερ γὰρ ὁ τῆς κακίας ἑαυτὸν ὑπεξάγων, οὐκ ἐγκλημάτων, ἀλλὰ καὶ στεφάνων ἄξιος·
- [00196] οὕτω καὶ ὁ βιαίῳ θανάτῳ, καὶ δι' ἀγχόνης ἢ δι' ἄλλων τινῶν καταλύων τὸ ζῆν, οὐκ ἂν εἶη δίκαιος ἐγκαλεῖσθαι καθ' ὑμᾶς.
- [00197] Νῦν δὲ καὶ ὁ Θεὸς τοὺς τοιούτους κολάζει τῶν ἀνδροφόνων μᾶλλον, καὶ πάντες βδελυττόμεθα, καὶ εἰκότως.
- [00198] Εἰ γὰρ ἐτέρους ἀνελεῖν οὐ καλὸν, πολλῶ μᾶλλον ἑαυτόν.
- [00199] Εἰ δὲ πονηρὸν ἢ παροῦσα ζωὴ, τοὺς ἀνδροφόνους στεφανοῦν ἔδει, ὅτι τῆς πονηρίας ἡμᾶς ἀπαλλάττουσι.
- [00200] Χωρὶς δὲ τούτων, καὶ ἐξ ὧν αὐτοὶ λέγουσιν, ἑαυτοῖς περιπίπτουσι.
- [00201] Τὸν γὰρ ἥλιον Θεὸν εἶναι φάσκοντες, καὶ μετ' ἐκείνων τὴν σελήνην, καὶ προσκυνοῦντες ὡς τῶν πολλῶν ἀγαθῶν αἰτίους, ἑαυτοῖς μαχόμενοι λέγουσιν.
- [00202] Ἡ γὰρ τούτων χρεῖα καὶ τῶν λοιπῶν ἀστρῶν πρὸς ἕτερον [61.619] μὲν οὐδὲν, εἰς δὲ τὴν παροῦσαν ἡμῖν συντελεῖ ζωὴν, τὴν, ὡς αὐτοὶ φασι, πονηρὰν, σώματα τρέφουσά τε, καὶ καταυγάζουσα, καὶ καρποὺς εἰς ἀκμὴν ἄγουσα.
- [00203] Πῶς οὖν πρὸς τὴν σύστασιν τοῦ πονηροῦ βίου τοσαύτην εἰσάγουσι λειτουργίαν οὗτοι οἱ καθ' ὑμᾶς θεοί;
- [00204] Ἀλλ' οὔτε τὰ ἀστρα θεοί, μὴ γένοιτο, ἀλλ' ἔργα Θεοῦ πρὸς τὴν ἡμετέραν πεποιημένα χρεῖαν, οὔτε ὁ κόσμος πονηρός.
- [00205] Εἰ δὲ λέγοις μοι τοὺς ἀνδροφόνους καὶ τοὺς μοιχοὺς καὶ τοὺς τυμβωρύχους, οὐδὲν ταῦτα πρὸς τὸν παρόντα βίον·
- [00206] οὐδὲ γὰρ τῆς ἐν σαρκὶ ζωῆς ταῦτα ἁμαρτήματα, ἀλλὰ τῆς διεφθαρμένης προαιρέσεως.
- [00207] Εἰ γὰρ τῆς παρουσίας ζωῆς ἦν ταῦτα, ὡς πάντως αὐτῇ συγκεκληρωμένα, οὐδεὶς ἂν ἐλεύθερος ἦν οὐδὲ καθαρός.
- [00208] Ὅρα γοῦν τῆς ἐν σαρκὶ ζωῆς τὰ ιδιώματα οὐδένα δυνάμενον διαφυγεῖν.
- [00209] Τίνα δὲ ταῦτά ἐστι;
- [00210] Τὸ ἐσθίειν, τὸ πίνειν, τὸ καθεύδειν, τὸ αὔξεσθαι, τὸ πεινῆν, τὸ διψῆν, τὸ γεννᾶσθαι, τὸ τελευτᾶν, καὶ τὰ τούτοις ἐοικότα ἅπαντα.
- [00211] Καὶ τούτων οὐδεὶς ἂν περιγένοιτο, οὐχ ἁμαρτωλός, οὐ δίκαιος, οὐ βασιλεὺς, οὐκ ιδιώτης, ἀλλὰ πάντες ὑποκείμεθα τῇ τῆς φύσεως ἀνάγκῃ.
- [00212] Οὕτω καὶ τὸ φαῦλα πράττειν, εἰ τῇ φύσει τῆς ζωῆς ἦν συγκεκληρωμένον, οὐδεὶς ἂν αὐτὰ διέφυγεν, ὥσπερ οὐδὲ ἐκεῖνα.
- [00213] Μὴ γὰρ μοι τοῦτο εἴπησ, ὅτι σπάνιοι οἱ κατορθοῦντες.
- [00214] Τῶν γὰρ φυσικῶν ἀναγκῶν οὐδένα εὐρήσεις περιγεγενημένον ποτέ.
- [00215] Ὡστε ἕως ἂν εὐρίσκηται καὶ εἰς κατωρθωκῶς ἀρετὴν, οὐδὲν ὁ λόγος παραβλαβήσεται.
- [00216] Τί φῆς, ἄθλιε καὶ ταλαίπωρε;
- [00217] πονηρὰ ἢ παροῦσα ζωὴ, ἐν ἣ τὸν Θεὸν ἐπέγνωμεν, ἐν ἣ περὶ τῶν μελλόντων φιλοσοφοῦμεν, ἐν ἣ γεγόναμεν ἐξ ἀνθρώπων ἄγγελοι, καὶ ταῖς ἄνω συγχορευόμεν δυνάμεσι;
- [00218] Καὶ ποῖαν ἐτέραν ζητήσωμεν τῆς πονηρᾶς ὑμῶν γνώμης καὶ διεστραμμένης ἀπόδειξι;
- [00219] ε'.
- [00220] Τίνος οὖν ἔνεκεν ὁ Παῦλος εἶπε, φησὶν, αἰῶνα πονηρὸν τὸν ἐνεστῶτα;
- [00221] Τῇ κοινῇ κεχρημένος συνηθεία.
- [00222] Καὶ γὰρ καὶ ἡμεῖς εἰώθαμεν λέγειν, Κακὴν ἔσχον ἡμέραν, οὐ τὸν καιρὸν, ἀλλὰ τὴν πρᾶξιν, ἢ τὴν περίστασιν διαβάλλοντες.
- [00223] Οὕτω καὶ ὁ Παῦλος τὰς πονηρὰς διαβάλλων προαιρέσεις, τῇ συνηθείᾳ κέχρηται·
- [00224] καὶ δείκνυσιν, ὅτι καὶ τῶν προτέρων ἡμᾶς ἀπήλλαξεν ὁ Χριστὸς ἁμαρτημάτων, καὶ πρὸς τὸ μέλλον ἠσφαλίσατο.
- [00225] Τῷ μὲν γὰρ εἰπεῖν, Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ἐκεῖνο ἐδήλωσε·
- [00226] τῷ δὲ προσθεῖναι, Ὅπως ἐξέλθῃ ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, τὴν πρὸς τὸ μέλλον ἀσφάλειαν ἐνέφηεν.
- [00227] Ὁ μὲν γὰρ νόμος καὶ πρὸς τὸ ἐν ἡσθένει, ἢ δὲ χάρις πρὸς ἀμφότερα δυνατὴ γέγονε.
- [00228] Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν.
- [00229] Ἐπειδὴ γὰρ ἐνόμιζον ἐκεῖνοι τοῦ Θεοῦ παρακούειν, ὡς δεδωκότος τὸν νόμον, καὶ ἐδεδοίκεσαν, εἰ τὴν Παλαιὰν ἀφέντες προσέλθοιεν τῇ Καινῇ·

- [00230] καὶ ταύτην αὐτῶν διορθοῦται τὴν ὑπόνοιαν λέγων, ὅτι καὶ τῷ Πατρὶ ταῦτα δοκεῖ.
- [00231] Καὶ οὐχ ἀπλῶς εἶπε, Πατὴρ, ἀλλὰ, Πατὴρ ἡμῶν, καὶ συνεχῶς αὐτὸ τίθησιν, ἐντρέπων αὐτοὺς τῷ δεικνύναι, ὅτι Πατέρα ἡμῶν τὸν αὐτοῦ Πατέρα πεποιήκεν ὁ Χριστός.
- [00232] Ὡ ἡ δόξα εἰς τοὺς αἰῶνας.
- [00233] Ἀμήν.
- [00234] Καὶ τοῦτο καινὸν καὶ παρῆλ [61.620] λαγμένον.
- [00235] Τὸ γὰρ, Ἀμήν, οὐδαμοῦ ἐν ἀρχῇ καὶ προοιμίῳ Ἐπιστολῆς εὐρίσκομεν κείμενον, ἀλλὰ μετὰ πολλά.
- [00236] Ἐνταῦθα δὲ δεικνύς, ὅτι καὶ τὰ εἰρημένα ἱκανὴν εἶχε κατηγορίαν Γαλατῶν, καὶ ὅτι ὁ λόγος ἀπηρτισμένος ἐστὶ, τὸ προοίμιον τοῦτο τέθεικε.
- [00237] Τὰ γὰρ φανερὰ τῶν ἐγκλημάτων οὐ πολλῆς δεῖται κατασκευῆς.
- [00238] Ἀναμνήσας γὰρ τοῦ σταυροῦ καὶ τῆς ἀναστάσεως, τῆς τῶν ἀμαρτημάτων λυτρώσεως, τῆς πρὸς τὸ μέλλον ἀσφαλείας, τῆς τοῦ Πατρὸς γνώμης, τῆς τοῦ Υἱοῦ βουλῆς, τῆς χάριτος, τῆς εἰρήνης, πάσης αὐτοῦ τῆς δωρεᾶς, εἰς δοξολογίαν τὸν λόγον κατέκλεισεν.
- [00239] Οὐ διὰ τοῦτο δὲ μόνον τοῦτο πεποιήκεν, ἀλλὰ καὶ διὰ τὸ μεθ' ὑπερβολῆς ἐκπλήττεσθαι τῆς δωρεᾶς τὸ μέγεθος, τῆς χάριτος τὴν ὑπερβολὴν, καὶ ἐννοεῖν τίνας ὄντας τί εἰργάσατο ὁ Θεὸς ἀθρόον καὶ ἐν ἀκαριαίᾳ καιροῦ ῥοπῇ.
- [00240] Ἄπερ τῷ λόγῳ παραστήσαι μὴ δυνάμενος, εἰς δοξολογίαν κατέλυσεν, οὐ τὴν ἀξίαν, ἀλλὰ τὴν αὐτῷ δυνατὴν εὐφημίαν ὑπὲρ τῆς οἰκουμένης ἀναπέμπων ἀπάσης.
- [00241] Διὰ τοῦτο καὶ σφοδρότερον τῷ μετὰ ταῦτα κέχρηται λόγῳ, καθάπερ πυρωθεὶς σφοδρῶς ὑπὸ τῆς ἐννοίας τῶν εὐεργεσιῶν τοῦ Θεοῦ.
- [00242] Εἰπὼν γὰρ, Ὡ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν, ἀπὸ σφοδρότερας ἄρχεται ἐπιπλήξεως, οὕτω λέγων.
- [00243] Θαυμάζω, ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον.
- [00244] Ἐπειδὴ γὰρ διὰ τῆς τοῦ νόμου φυλακῆς ὑπώπτευσεν ἀρέσκειν τῷ Πατρὶ, καθάπερ καὶ Ἰουδαῖοι τὸν Χριστὸν διώκοντες, τοῦτο πρῶτον ἐνδείκνυται, ὅτι οὐ τὸν Χριστὸν μόνον, ἀλλὰ καὶ τὸν Πατέρα παροξύνουσι τοῦτο πράττοντες.
- [00245] Οὐ γὰρ ἀπὸ τοῦ Χριστοῦ, φησὶν, ἀλλὰ καὶ ἀπὸ τοῦ Πατρὸς μεθίστασθε τοῦτο ποιοῦντες.
- [00246] Ὡσπερ γὰρ ἡ Παλαιὰ οὐ τοῦ Πατρὸς μόνον, ἀλλὰ καὶ τοῦ Υἱοῦ, οὕτω καὶ ἡ χάρις οὐ τοῦ Υἱοῦ μόνον, ἀλλὰ καὶ τοῦ Πατρὸς, καὶ πάντα κοινά.
- [00247] Πάντα γὰρ τὰ τοῦ Πατρὸς μου, ἐμὰ ἐστίν.
- [00248] Εἰπὼν τοίνυν, ὅτι καὶ τοῦ Πατρὸς ἀφίστανται, δύο ἐγκλήματα τίθησι, καὶ τὴν μετάθεσιν, καὶ τὴν ταχίστην μετάθεσιν.
- [00249] Καὶ μὴν τὸ ἐναντίον κατηγορίας ἄξιον, τὸ μετὰ πολὺν ἀποστήναι χρόνον.
- [00250] ἀλλὰ ἐνταῦθα περὶ ἀπάτης ὁ λόγος.
- [00251] Ἄξιος μὲν γὰρ ἐγκλημάτων καὶ ὁ μετὰ πολὺν χρόνον.
- [00252] ὁ δὲ ἐκ πρώτης προσβολῆς, καὶ ἐν αὐτοῖς τοῖς ἀκροβολισμοῖς καταπεσῶν, ἐσχάτης ἀσθενείας ἐξήνεγκεν ὑπόδειγμα, ὃ καὶ τούτοις ἐγκαλεῖ, λέγων.
- [00253] Τί τοῦτο, ὅτι οὐδὲ χρόνου δέονται οἱ ἀπατῶντες ὑμᾶς, ἀλλ' ἡ πρώτη προσαγωγή ἀρκεῖ πάντας ὑμᾶς καταστρέψασθαι καὶ ἐλεῖν;
- [00254] καὶ ποῖαν ἂν σχοίητε συγγνώμην;
- [00255] Εἰ γὰρ ἐπὶ φίλων τοῦτο γινόμενον, ἐγκλημα, καὶ ὁ τοὺς προτέρους καὶ χρησίμους τῶν ἐπιτηδείων ἀφείς καταγνώσεως ἄξιος, ὁ Θεοῦ καλοῦντος ἀποπηδῶν, ἐννόησον ὅσης ἂν εἴη τιμωρίας ὑπεύθυνος.
- [00256] Ὅταν δὲ εἴπη, Θαυμάζω, οὐ μόνον ἐντρέπων αὐτοὺς λέγει, ὅτι μετὰ τοσαύτην δωρεάν, μετὰ τοσαύτην ἀμαρτημάτων συγχώρησιν καὶ φιλανθρωπίας ὑπερβολὴν, εἰς ζυγὸν δουλείας ἠυτομόλησαν.
- [00257] ὁμοῦ δὲ καὶ δεικνύς, οἷαν [61.621] ἔχει περὶ αὐτῶν ὑπόνοιαν, ὅτι μεγάλην τινὰ καὶ ἐσπουδασμένην.
- [00258] Οὐδὲ γὰρ ἂν, εἰ τῶν τυχόντων ἐνόμιζεν αὐτοὺς εἶναι καὶ εὐεξαπατήτων, ἐθαύμασεν ἂν ἐπὶ τῷ γενομένῳ, ἀλλ' ἐπειδὴ τῶν γνησίων, φησὶ, καὶ πολλὰ πεπονηκότων ὑμεῖς, διὰ τοῦτο θαυμάζω.
- [00259] ὅπερ ἱκανὸν ἦν αὐτοὺς ἀνακτήσασθαι, καὶ πρὸς τὰ πρότερα ἐπαναγαγεῖν.
- [00260] Ὁ καὶ ἐν μέσῃ τῇ Ἐπιστολῇ δηλῶν ἔλεγε.
- [00261] Τοσαῦτα ἐπάθετε εἰκῆ, εἴ γε καὶ εἰκῆ.
- [00262] Μετατίθεσθε.



- [00263] Οὐκ εἶπε, μετέθεσθε, ἀλλὰ, Μετατίθεσθε, τουτέστιν, Οὐδέπω πιστεύω, οὐδὲ ἠγοῦμαι ἀπηρτισμένην εἶναι τὴν ἀπάτην·
- [00264] ὁ καὶ αὐτὸ πάλιν ἐστὶν ἀνακτωμένου.
- [00265] Τοῦτο οὖν σαφέστερον προειπὼν, λέγει, Ἐγὼ πέποιθα εἰς ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε.
- [00266] Ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ.
- [00267] Ἡ μὲν κλησίς ἐστι τοῦ Πατρὸς, τῆς δὲ κλήσεως ἡ αἰτία, τοῦ Υἱοῦ·
- [00268] αὐτὸς γὰρ ἐστὶν ὁ καταλλάξας καὶ δωρεὰν δούς·
- [00269] οὐ γὰρ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἐσώθημεν.
- [00270] Μᾶλλον δὲ καὶ ταῦτα ἐκείνου, καὶ ἐκεῖνα τούτου·
- [00271] Τὰ γὰρ ἐμὰ σὰ, φησὶ, καὶ τὰ σὰ ἐμά.
- [00272] Καὶ οὐκ εἶπεν, Ἀπὸ τοῦ εὐαγγελίου μετατίθεσθε, ἀλλ', Ἀπὸ τοῦ καλέσαντος ὑμᾶς Θεοῦ.
- [00273] Ὅ γὰρ ἦν φρικωδέστερον, καὶ μᾶλλον ἰκανὸν αὐτοὺς καταπλῆξαι, τοῦτο τέθεικεν.
- [00274] Οἱ γὰρ ἀπατᾶν αὐτοὺς βουλόμενοι, οὐκ ἀθρόως τοῦτο ἐποίουν, ἀλλ' ἠρέμα αὐτοὺς τῶν πραγμάτων μεθιστῶντες, τῶν ὀνομάτων οὐ μεθίστων.
- [00275] Τοιαύτη γὰρ ἡ τοῦ διαβόλου πλάνη, μὴ γυμνὰ προτιθέναι τὰ θήρατρα.
- [00276] Εἰ μὲν γὰρ εἶπον, Ἀπόστητε ἀπὸ τοῦ Χριστοῦ, ὡς πλάνους ἂν καὶ λυμεῶνας ἐφυλάξαντο·
- [00277] νῦν δὲ ἀφέντες αὐτοὺς ἐν τῇ πίστει τέως, καὶ τῇ πλάνῃ εὐαγγελίου ἐπιτιθέντες ὄνομα, μετὰ πολλῆς τῆς ἀδείας διώρυττον τὴν οἰκοδομὴν, τῶν εἰρημένων, καθάπερ τινῶν παραπετασμάτων, διὰ τῶν ὀνομάτων τούτων κρυπτόντων τοὺς τοιχωρῦχους.
- [00278] ζ'.
- [00279] Ἐπεὶ οὖν εὐαγγέλιον ἐκάλουν τὴν ἑαυτῶν ἀπάτην, καλῶς αὐτὸς καὶ πρὸς τὸ ὄνομα μάχεται, καὶ παρῴησιάζεται, λέγων·
- [00280] Εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἐστὶν ἄλλο.
- [00281] Καλῶς·
- [00282] οὐ γὰρ ἐστὶν ἄλλο.
- [00283] Ἀλλ' ὅμως ὅπερ πάσχουσιν οἱ νοσοῦντες ἐκ τῶν ὑγιεινῶν βλαπτόμενοι σιτίων, τοῦτο καὶ Μαρκίωνες ἐνταῦθα ἔπαθον.
- [00284] Ἐπελάβετο γὰρ τῶν εἰρημένων εἰπὼν, ὅτι Ἰδοὺ καὶ Παῦλος εἶπεν, Οὐκ ἐστὶν ἕτερον εὐαγγέλιον.
- [00285] Οὐδὲ γὰρ παραδέχονται τοὺς εὐαγγελιστὰς ἅπαντας, ἀλλ' ἓνα μόνον, καὶ αὐτὸν περικόψαντες καὶ συγχέαντες, ὡς ἐβούλοντο.
- [00286] Τί οὖν, ὅταν αὐτὸς λέγῃ, Κατὰ τὸ Εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ;
- [00287] Ἔστι μὲν οὖν πολλοῦ γέλωτος τὰ εἰρημένα παρ' αὐτῶν·
- [00288] πλὴν κἂν καταγέλαστα ἦ, ἀναγκαῖον διελέγχειν αὐτὰ διὰ τοὺς εὐκόλως ἀπατωμένους.
- [00289] Τί οὖν ἐροῦμεν;
- [00290] Ὅτι κἂν μυρίοι γράφωσιν Εὐαγγέλια, τὰ δὲ αὐτὰ γράφωσιν, ἐν ἐστὶ τὰ πολλὰ, καὶ οὐδὲν ἀπὸ τοῦ τῶν γραφόντων πλήθους εἰς τὸ ἐν εἶναι παραβλαβήσεται;
- [00291] ὥσπερ οὖν κἂν εἷς ἢ πάλιν ὁ γράφων, καὶ ἐναντία λέγῃ, οὐκ ἐστὶν ἐν τὰ γραφόμενα.
- [00292] <sup>[61.622]</sup> Τὸ γὰρ ἐν καὶ οὐχ ἐν, οὐ τῷ τῶν γραφόντων ἀριθμῷ, ἀλλὰ τῇ ταυτότητι καὶ ἑτερότητι τῶν λεγομένων κρίνεται.
- [00293] Ὅθεν δηλον, ὅτι καὶ τὰ τεσσάρων Εὐαγγέλια ἐν ἐστὶν Εὐαγγέλιον.
- [00294] Ὅταν γὰρ οἱ τέσσαρες τὰ αὐτὰ λέγωσιν, οὐκ ἐστὶν ἄλλο καὶ ἄλλο διὰ τὴν τῶν προσώπων διαφορὰν, ἀλλ' ἐν διὰ τὴν τῶν εἰρημένων συμφωνίαν.
- [00295] Οὐδὲ γὰρ ὁ Παῦλος περὶ ἀριθμοῦ λέγει νῦν, ἀλλὰ περὶ διαφωνίας τῶν εἰρημένων.
- [00296] Εἰ μὲν οὖν ἄλλο τὸ Ματθαίου, καὶ τὸ Λουκᾶ ἕτερον κατὰ τὴν δύναμιν τῶν ἐγγεγραμμένων καὶ τὴν τῶν δογμάτων ἀκρίβειαν, καλῶς ἐπιλαμβάνονται τοῦ λόγου·
- [00297] εἰ δὲ ἐν καὶ τὸ αὐτὸ, παυσάσθωσαν ἀνοηταίνοντες, καὶ ταῦτα προσποιούμενοι ἀγνοεῖν, ἃ καὶ τοῖς ἄγαν παισὶν ἐστὶ κατάδηλα.

- [00298] Εἰ μὴ τινὲς εἰσὶν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες ἀνατρέψαι τὸ Εὐαγγέλιον τοῦ Χριστοῦ.
- [00299] Τουτέστιν, Ἔως ἂν ὑγιαίνητε τὸν νοῦν, οὐκ ἐπιγνώσεσθε ἕτερον εὐαγγέλιον, ἕως ἂν ὀρθὰ βλέπητε, καὶ μὴ διεστραμμένα, τὰ μὴ ὄντα φανταζόμενοι.
- [00300] Ὡσπερ γὰρ ὁ ὀφθαλμὸς διαταραχθεὶς ἕτερα ἀνθ' ἑτέρων ὀρᾷ·
- [00301] οὕτω καὶ νοῦς τῆ τῶν πονηρῶν συγχύσει θολούμενος λογισμῶν τὸ αὐτὸ τοῦτο πάσχειν εἶωθε.
- [00302] Διὰ γὰρ τοῦτο καὶ οἱ μαινόμενοι ἕτερα ἀνθ' ἑτέρων φαντάζονται.
- [00303] Ἀλλ' αὕτη χαλεπωτέρα ἐκείνης ἡ μανία, οὐκ ἐν τοῖς αἰσθητοῖς, ἀλλ' ἐν τοῖς νοητοῖς τὴν βλάβην ἐργαζομένη, οὐκ ἐν τῇ κόρῃ τῶν τοῦ σώματος ὀμμάτων, ἀλλ' ἐν τοῖς ὀφθαλμοῖς τῆς διανοίας τὴν καταστροφήν κατασκευάζουσα.
- [00304] Καὶ θέλοντες ἀνατρέψαι τὸ Εὐαγγέλιον τοῦ Χριστοῦ.
- [00305] Καὶ μὴν μίαν μόνην, ἡ δευτέραν ἐπεισήγον ἐντολὴν, τὴν τῆς περιτομῆς, καὶ τὴν τῶν ἡμερῶν μόνον καινοτομοῦντες·
- [00306] ἀλλὰ δεικνύς ὅτι μικρὸν παραποηθὲν, τὸ ὅλον λυμαίνεται, εἶπε τὸ Εὐαγγέλιον ἀνατρέπεσθαι.
- [00307] Καθάπερ γὰρ ἐν τοῖς βασιλικαῖς νομίμασιν ὁ μικρὸν τοῦ χαρακτήρος περικόψας, ὅλον τὸ νόμισμα κίβδηλον εἰργάσατο·
- [00308] οὕτω καὶ ὁ τῆς ὑγιоῦς πίστεως καὶ τὸ βραχύτατον ἀνατρέψας, πῶ παντὶ λυμαίνεται, ἐπὶ τὰ χεῖρονα προῖων ἀπὸ τῆς ἀρχῆς.
- [00309] Ποῦ τοίνυν εἰσὶν οἱ φιλονεικίας ἡμᾶς κρίνοντες ἕνεκεν τῆς πρὸς τοὺς αἰρετικούς διαστάσεως;
- [00310] ποῦ νῦν εἰσὶν οἱ λέγοντες οὐδὲν μέσον εἶναι ἡμῶν κάκεινων, ἀλλ' ἀπὸ φιλαρχίας τὴν διαφορὰν γίνεσθαι;
- [00311] Ἀκουέτωσαν τί φησὶν ὁ Παῦλος, ὅτι τὸ Εὐαγγέλιον ἀνέτρεψαν οἱ καὶ μικρὸν τι καινοτομοῦντες.
- [00312] Οὗτοι δὲ οὐ τι μικρὸν·
- [00313] πῶς γὰρ, οἱ τὸν Υἱὸν τοῦ Θεοῦ κτίσμα λέγοντες;
- [00314] Οὐκ ἤκουσας ὅτι καὶ ἐν τῇ Παλαιᾷ ἐν σαββάτῳ ξύλα τις συλλέξας, καὶ μίαν ἐντολὴν παραβάς, καὶ οὐδὲ ταύτην μεγίστην, ἐσχάτην δέδωκε δίκην;
- [00315] καὶ Ὁζᾶ τὴν κιβωτὸν μέλλουσαν περιτρέπεσθαι στηρίξας, παραχρήμα ἀπέθανεν, ὅτι μὴ προσηκούσης αὐτῷ διακονίας ἤψατο;
- [00316] Εἶτα σαββάτου μὲν ἡ παράβασις, καὶ τὸ τῆς κιβωτοῦ καταπιπτούσης ἄψασθαι, εἰς τοσαύτην ἤγαγε τὸν Θεὸν ἀγανάκτησιν, ὥστε μὴδὲ βραχείας τυχεῖν συγγνώμης τοὺς ταῦτα τολμήσαντας·
- [00317] ὁ δὲ δόγματα φρικτὰ καὶ ἀπόρρητα <sup>[61.623]</sup> λυμηνάμενος, οὗτος ἀπολογίας τεύξεται καὶ συγγνώμης;
- [00318] Οὐκ ἔστι ταῦτα, οὐκ ἔστιν.
- [00319] Ἀλλὰ καὶ αὐτὸ μὲν οὖν τοῦτό ἐστι τὸ πάντων αἴτιον τῶν κακῶν, τὸ μὴ καὶ ὑπὲρ τῶν μικρῶν τούτων ἀγανακτεῖν.
- [00320] Διὰ τοῦτο τὰ μείζονα τῶν ἀμαρτημάτων ἐπεισῆλθεν, ὅτι τὰ ἐλάττονα τῆς προσηκούσης οὐ τυγχάνει διορθώσεως.
- [00321] Καὶ καθάπερ ἐν τοῖς σώμασιν οἱ τῶν τραυμάτων καταφρονήσαντες, πυρετοὺς ἔτεκον καὶ σηπεδόνας καὶ θάνατον·
- [00322] οὕτω καὶ ἐπὶ τῶν ψυχῶν οἱ τῶν μικρῶν ὑπερορῶντες, τὰ μείζονα ἐπεισάγουσιν.
- [00323] Ὁ δεῖνα, φησὶ, περὶ τὴν νηστείαν σφάλλεται, καὶ οὐδὲν μέγα ἐστίν·
- [00324] ἕτερος τῇ πίστει μὲν ἔρῶται τῇ ὀρθῇ, ὑποκρινόμενος δὲ διὰ τὸν καιρὸν, τὴν παρόρησιν προέδωκεν·
- [00325] οὐδὲ τοῦτό τι μέγα δεινόν.
- [00326] Ἄλλος παροξυνθεὶς, ἠπέλιπεν ἀποστήσεσθαι τῆς ὀρθῆς πίστεως·
- [00327] ἀλλ' οὐδὲ τοῦτο ἄξιον τιμωρίας·
- [00328] ὀργῇ γὰρ ἤμαρτε, φησὶ, καὶ θυμῷ.
- [00329] Καὶ μυρία τις ἂν εὗροι τοιαῦτα καθ' ἑκάστην ἡμέραν ἀμαρτήματα ἐπεισαγόμενα ταῖς Ἐκκλησίαις.
- [00330] Διὰ τοῦτο καὶ καταγέλαστοι γεγόναμεν καὶ Ἰουδαίοις καὶ Ἕλλησιν, εἰς μυρία τῆς Ἐκκλησίας σχιζομένης.
- [00331] Εἰ γὰρ οἱ παρὰ τὴν ἀρχὴν ἀποπηδᾶν τῶν θεῶν θεσμῶν ἐπιχειροῦντες καὶ μικρὸν τι παρακινεῖν, τῆς προσηκούσης ἐτύχανον ἐπιτιμῆσεως, οὐκ ἂν ὁ παρῶν ἐτέχθη λοιμὸς, καὶ τοσοῦτος χειμὼν τὰς Ἐκκλησίας κατέλαβεν.
- [00332] Ὅρα γοῦν ὁ Παῦλος πῶς τὴν περιτομὴν ἀνατροπὴν τοῦ Εὐαγγελίου καλεῖ.

[00333] ζ·

[00334] Νῦν δέ εἰσι πολλοὶ παρ' ἡμῖν καὶ τὴν αὐτὴν Ἰουδαίους νηστεύοντες ἡμέραν, καὶ σάββατα τηροῦντες ὁμοίως·

[00335] καὶ φέρομεν γενναίως, μᾶλλον δὲ τάλαιπώρως.

[00336] Καὶ τί λέγω τὰ Ἰουδαίων;

[00337] καὶ γὰρ Ἑλλήνων ἔθῃ πολλὰ παρὰ τισι τῶν ἡμετέρων φυλάττεται, κληδονισμοὶ καὶ οἰωνισμοὶ καὶ σύμβολα καὶ ἡμερῶν παρατηρήσεις, καὶ ἡ περὶ τὴν γένεσιν σπουδὴ, καὶ τὰ πάσης ἀσεβείας γέμοντα γραμματεῖα, ἃ τικτομένων τῶν παιδῶν εὐθέως ἐπὶ κακῶ τῆς ἑαυτῶν συντιθέασι κεφαλῆς, ἐκ προοιμιῶν παιδεύοντες καταλύειν τοὺς ὑπὲρ ἀρετῆς πόνους, καὶ ὑπὸ τὴν πεπλανημένην τυραννίδα τῆς εἰμαρμένης τό γε αὐτῶν ἄγοντες μέρος.

[00338] Εἰ δὲ τοὺς περιτεμονέμενους οὐδὲν ὁ Χριστὸς ὠφελεῖ, τοὺς τοσαῦτα ἐπισυρομένους κακὰ, τί τοσοῦτον ἡ πίστις εἰς σωτηρίαν ὠφελήσει λοιπόν;

[00339] Καίτοι ἡ περιτομὴ παρὰ Θεοῦ δεδομένη ἦν, ἀλλ' ὅμως ἐπειδὴ ἐλυμαίνετο τῷ Εὐαγγελίῳ οὐκ ἐν καιρῷ τελουμένη, πάντα ἔπραττεν ὁ Παῦλος, ὥστε αὐτὴν περικόψαι.

[00340] Εἶτα ὁ μὲν Παῦλος ὑπὲρ ἑθῶν Ἰουδαϊκῶν τοσαύτην ἐποιεῖτο σπουδὴν, ἐπειδὴ ἀκαίρως ἐφυλάττετο, ἡμεῖς δὲ οὐδὲ τὴν Ἑλληνικὴν περικόψομεν συνήθειαν;

[00341] καὶ ποῖαν σχοίημεν ἀπολογία;

[00342] Διὰ ταῦτα ἐν ταραχαῖς καὶ θορύβοις νῦν τὰ ἡμέτερα, καὶ οἱ μαθητευόμενοι φρονήματος ἐμπλησθέντες πολλοὺ τὴν τάξιν ἀνέτρεψαν, καὶ τὰ ἄνω κάτω γεγένηται.

[00343] Κἂν μικρὸν τις ἐγκαλέσῃ, διαπτύουσι τοὺς ἄρχοντας, ἐπειδὴ κακῶς ἡμεῖς αὐτοὺς ἐπαιδοτριβήσαμεν.

[00344] Καίτοι γε εἰ καὶ μοχθηρότεροι, καὶ μυρίων ἦσαν κακῶν γέμοντες οἱ προεστῶτες, οὐδὲ οὕτω τῷ μαθητῇ θέμις ἦν παρακούειν.

[00345] Εἰ γὰρ περὶ τῶν Ἰουδαίων διδασκάλων φησὶν, ὅτι ἐπειδὴ ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν, ἀκούεσθαι δίκαιοι παρὰ τῶν μαθητευομέ

[00346] <sup>[61.624]</sup>ων ἂν εἶεν, καίτοι γε ἔργα εἶχον οὕτω πονηρὰ, ὥς τοὺς μαθητὰς κελεῦσαι μὴ ζηλοῦν, μηδὲ μιμῆσθαι ἐκεῖνα, τίνας ἂν εἶεν συγγνώμης ἄξιοι οἱ τοὺς τῆς Ἐκκλησίας προέδρους τοὺς τῇ χάριτι τοῦ Θεοῦ μετ' ἐπιεικείας ζῶντας διαπτύοντες καὶ καταπατοῦντες;

[00347] Εἰ γὰρ ἀλλήλους κρίνειν οὐ θέμις, πολλῷ μᾶλλον τοὺς διδασκάλους.

[00348] Ἀλλὰ κἂν ἐγὼ, ἡ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

[00349] Ὅρα σύνεσιν ἀποστολικήν.

[00350] Ἴνα γὰρ μὴ τις λέγῃ, ὅτι κενοδοξίας ἔνεκεν τὰ ἴδια συγκροτεῖ δόγματα, καὶ ἑαυτὸν ἀνεθεμάτισεν.

[00351] Ἐπειδὴ δὲ καὶ εἰς ἀξιώματα κατέφευγον, Ἰάκωβον καὶ Ἰωάννην, διὰ τοῦτο καὶ ἀγγέλων ἐμνήσθη.

[00352] Μὴ γὰρ μοι Ἰάκωβον εἵπης, φησὶ, καὶ Ἰωάννην·

[00353] κἂν γὰρ τῶν πρώτων ἀγγέλων ἢ τις τῶν ἐξ οὐρανοῦ διαφθειρῶν τὸ κήρυγμα, ἀνάθεμα ἔστω.

[00354] Καὶ οὐχ ἀπλῶς εἶπεν, Ἐξ οὐρανοῦ, ἀλλ' ἐπειδὴ καὶ οἱ ἱερεῖς ἄγγελοι ἐκαλοῦντο·

[00355] Χεῖλη γὰρ ἱερέως φυλάσσεται γινῶσιν, καὶ νόμον ἐκζητήσουσιν ἐκ στόματος αὐτοῦ, ὅτι ἄγγελος Κυρίου παντοκράτορός ἐστιν·

[00356] Ἴνα μὴ τούτους νομίσης ἀγγέλους λέγεσθαι νῦν, τῇ τοῦ οὐρανοῦ προσθήκῃ τὰς ἄνω δυνάμεις ἠνίξατο.

[00357] Καὶ οὐκ εἶπεν, Ἐὰν ἐναντία καταγγέλλωσιν, ἢ ἀνατρέπωσι τὸ πᾶν, ἀλλὰ, Κἂν μικρὸν τι εὐαγγελίζονται παρ' ὃ εὐηγγελισάμεθα, κἂν τὸ τυχὸν παρακινήσωσιν, ἀνάθεμα ἔστωσαν.

[00358] Ὡς προείρηκα, καὶ ἄρτι πάλιν λέγω.

[00359] Ἴνα γὰρ μὴ νομίσης θυμοῦ τὰ ῥήματα εἶναι, ἢ ὑπερβολικῶς εἰρηῆσθαι, ἢ κατὰ συναρπαγὴν τινα, δεύτερον τὰ αὐτὰ πάλιν τίθησιν.

[00360] Ὁ μὲν γὰρ θυμῷ τι προαχθεῖς εἶπεῖν, κἂν μεταγνοίῃ ταχέως·

[00361] ὁ δὲ δεύτερον τὰ αὐτὰ λέγων, δείκνυσιν ὅτι κρίνας οὕτως εἶπε, καὶ πρότερον ἐν τῇ γνώμῃ κυρώσας, οὕτως ἐξήνεγκε τὸ λεχθέν.

[00362] Ὁ μὲν οὖν Ἀβραάμ ἀξιούμενος πέμψαι τὸν Λάζαρον ἔλεγεν, Ἐχουσι Μωϋσέα καὶ τοὺς προφήτας·

[00363] ἐὰν μὴ ἐκεῖνων ἀκούσωσιν, οὐδὲ νεκρῶν ἀνισταμένων ἀκούσονται.

[00364] Ταῦτα δὲ αὐτὸν εἰσάγει λέγοντα ὁ Χριστὸς, δεικνύς ὅτι καὶ νεκρῶν ἐγειρομένων ἀξιοπιστοτέρας εἶναι βούλεται τὰς Γραφάς.

[00365] Ὁ δὲ Παῦλος (ὅταν δὲ Παῦλον εἶπω, τὸν Χριστὸν πάλιν λέγω·

- [00366] αὐτὸς γὰρ ἦν ὁ κινῶν αὐτοῦ τὴν ψυχὴν) καὶ ἀγγέλων ἐξ οὐρανοῦ καταβαινόντων αὐτὰς προτίθησι·
- [00367] καὶ μάλα εἰκότως.
- [00368] Οἱ γὰρ ἄγγελοι, κἂν μεγάλοι, ἀλλὰ δούλοι καὶ ὑπουργοὶ τυγχάνουσιν ὄντες·
- [00369] αἱ δὲ Γραφαὶ πᾶσαι οὐ παρὰ δούλων, ἀλλὰ παρὰ τοῦ τῶν ὅλων Θεοῦ Δεσπότητος γραφεῖσαι ἐπέμφθησαν.
- [00370] Διὰ τοῦτό φησιν·
- [00371] Ἐάν τις ὑμᾶς εὐαγγελίσηται παρ' ὃ εὐηγγελισάμεθα ὑμῖν.
- [00372] Καὶ οὐκ εἶπεν, Ὁ δεῖνα καὶ ὁ δεῖνα, συνετῶς σφόδρα καὶ ἀνεπαχθῶς.
- [00373] Τί γὰρ ἔδει λοιπὸν ὀνομάτων μνησθῆναι τὸν τοσαύτη χρησάμενον ὑπερβολῇ, ὡς καὶ ἅπαντας, καὶ τοὺς ἄνω καὶ τοὺς κάτω, περιλαβεῖν;
- [00374] Διὰ μὲν γὰρ τοῦ τοὺς εὐαγγελιστὰς καὶ ἀγγέλους ἀναθεματίσαι, πᾶν ἀξίωμα περιέγραψε·
- [00375] διὰ δὲ τοῦ ἑαυτὸν, πᾶσαν οἰκειότητα καὶ γνησιότητα.
- [00376] Μὴ γὰρ μοι εἴπης, ὅτι Οἱ συναπόστολοί σου καὶ ἑταῖροι ταῦτα λέγουσιν·
- [00377] οὐδὲ γὰρ ἑμαυτοῦ φείδομαι τοιαῦτα κηρύττοντος.
- [00378] Ταῦτα δὲ <sup>[61.625]</sup> οὐχ ὡς καταγινώσκων τῶν ἀποστόλων φησίν, οὐδὲ ὡς παραβαινόντων τὸ κήρυγμα, ἄπαγε·
- [00379] Εἴτε γὰρ ἡμεῖς, εἴτε ἐκεῖνοι, φησίν, οὕτω κηρύσσομεν·
- [00380] ἀλλὰ δεῖξαι βουλόμενος, ὅτι ἀξίωμα προσώπων οὐ προσίεται, ὅταν περὶ ἀληθείας ὁ λόγος ᾗ.
- [00381] Ἄρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν;
- [00382] ἢ ζητῶ ἀνθρώποις ἀρέσκειν;
- [00383] Εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.
- [00384] Εἰ γὰρ καὶ ὑμᾶς ἠπάτων, φησὶ, ταῦτα λέγων, μὴ τὸν Θεὸν δύναμαι παραλογίσασθαι τὸν τὰ ἀπόρρητα τῆς διανοίας εἰδόμενον, καὶ ᾧ πᾶσά μοι σπουδὴ διαπαντὸς ἀρέσκειν;
- [00385] Εἶδες φρόνημα ἀποστολικόν;
- [00386] εἶδες ὕψος εὐαγγελικόν;
- [00387] Τὰ αὐτὰ δὲ ταῦτα καὶ Κορινθίους ἐπιστέλλων ἔλεγεν, Οὐχ ὑμῖν ἀπολογούμεθα, ἀλλ' ἀφορμὴν διδόντες ὑμῖν καυχήματος·
- [00388] καὶ πάλιν, Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας.
- [00389] Ἐπειδὴ γὰρ μαθηταῖς διδάσκαλος ὢν ἀναγκάζεται ἀπολογεῖσθαι, ὑπομένει μὲν αὐτὸ, δυσανασχετεῖ δὲ, οὐ δι' ἀπόνοιαν, μὴ γένοιτο, ἀλλὰ διὰ τὴν εὐκολίαν τῆς τῶν ἀπατωμένων γνώμης, καὶ τὸ μὴ σφόδρα παρ' αὐτοῖς πιστεύεσθαι.
- [00390] Διὸ καὶ ταῦτα εἶρηκε, μονονουχὶ λέγων·
- [00391] Μὴ γὰρ πρὸς ὑμᾶς μοι ὁ λόγος ἐστί;
- [00392] μὴ γὰρ ἀνθρωποὶ μοι δικάζειν μέλλουσι;
- [00393] πρὸς τὸν Θεὸν ἡμῖν ὁ λόγος ἐστί, καὶ ὑπὲρ τῶν εὐθυνῶν τῶν ἐκεῖ ἅπαντα πράττομεν, καὶ οὐκ ἂν εἰς τοσοῦτον ἤλθομεν ἀθλιότητος, ὡς μέλλοντες ἀπολογεῖσθαι τῷ πάντων Δεσπότη ὑπὲρ ὧν κηρύττομεν, διαφθεῖρειν τὰ δόγματα.
- [00394] ἦ·
- [00395] Ὡστε ὁμοῦ μὲν ἀπολογούμενος, ὁμοῦ δὲ αὐτῶν κατεξανιστάμενος, ταῦτα τέθεικε.
- [00396] Τοὺς γὰρ μαθητευομένους οὐ δικάζειν τοῖς διδασκάλοις, ἀλλὰ πιστεύειν προσῆκεν·
- [00397] ἐπειδὴ δὲ ἀντεστράφη ἡ τάξις, καὶ κριταὶ καθέζεσθε, φησὶ, μάθετε ὅτι τῆς μὲν πρὸς ὑμᾶς ἀπολογίας οὐ πολὺς μοι λόγος, τὸ δὲ πᾶν διὰ τὸν Θεὸν πράττομεν, καὶ ὥστε ἐκεῖνον περὶ δογμάτων ἀπολογησάσθαι τούτων.
- [00398] Ὁ μὲν γὰρ ἀνθρώπους θέλων πείσαι, πολλὰ ὑπουλα ποιεῖ καὶ διεστραμμένα, καὶ ἀπάτη κέχρηται καὶ ψεύδει, ὥστε πείσαι καὶ ἐλεῖν τὴν τῶν ἀκουόντων γνώμην·
- [00399] ὁ δὲ Θεὸν πείθων, καὶ ἀρέσκειν ἐκεῖνῳ σπουδάζων, ἀπλῆς δεῖται διανοίας καὶ καθαράς·

- [00400] ἀνεξάπατητον γὰρ τὸ Θεῖον.
- [00401] Ὅθεν δῆλον, ὅτι καὶ ἡμεῖς, φησὶν, οὐ φιλαρχίας ἔνεκεν, οὐδὲ ὥστε μαθητὰς ἔχειν, οὐδὲ τῆς παρ' ὑμῶν ἐφιέμενοι δόξης ταῦτα γράφομεν·
- [00402] οὐ γὰρ ἀνθρώποις ἀρέσαι ἐσπουδάκαμεν, ἀλλὰ Θεῶ.
- [00403] Εἰ γὰρ ἤθελον ἀνθρώποις ἀρέσκειν, ἔτι μετὰ Ἰουδαίων ἤμην, ἔτι τὴν Ἐκκλησίαν ἐδίωκον.
- [00404] Ὁ δὲ ἔθνους ὀλοκλήρου καὶ οἰκείων καὶ φίλων καὶ συγγενῶν καὶ δόξης τοσαύτης καταφρονήσας, καὶ ἀνταλλαξάμενος τούτων διωγμούς καὶ ἔχθρας καὶ πολέμους καὶ θανάτους καθημερινούς, εὐδηλον ὅτι καὶ ταῦτα, ἃ λέγω νῦν, οὐ τῆς τῶν ἀνθρώπων δόξης ἐφιέμενος λέγω.
- [00405] Τοῦτο δὲ εἶρηκεν, ἐπειδὴ μέλλει καὶ τὸν πρότερον αὐτοῦ διηγῆσθαι βίον, καὶ τὴν ἀθρόαν μεταβολὴν, καὶ δεικνύνασι δι' ἐναργῶν ἀποδείξεων, ὅτι μετ' ἀληθείας [61.626] μετέστη, ἵνα μὴ νομίσωσιν, ὅτι αὐτοῖς ἀπολογούμενος ταῦτα ποιεῖ, καὶ ἐπαρθῶσι.
- [00406] Διὰ τοῦτο προεῖπεν·
- [00407] Ἄρτι γὰρ ἀνθρώπους πείθω;
- [00408] Οἶδε γὰρ εἰς καιρὸν τὸν προσήκοντα πρὸς τὴν τῶν μαθητευομένων διόρθωσιν καὶ ὑψηλὸν καὶ μέγα τι φθέγγεσθαι.
- [00409] Καίτοι γε ἦν ἐτέρωθεν τὰς ἀποδείξεις ποιήσασθαι τοῦ μετὰ ἀληθείας κηρύττειν, ἀπὸ τῶν σημείων, ἀπὸ τῶν θαυμάτων, ἀπὸ τῶν κινδύνων, ἀπὸ τῶν δεσμοτηρίων, ἀπὸ τῶν καθημερινῶν θανάτων, ἀπὸ τοῦ λιμοῦ καὶ τοῦ δίψους, καὶ τῆς γυμνότητος, ἀπὸ τῶν ἄλλων τῶν τοιούτων·
- [00410] ἀλλ' ἐπειδὴ οὐ πρὸς τοὺς ψευδαποστόλους, ἀλλὰ πρὸς τοὺς ἀποστόλους ὁ λόγος ἦν αὐτῶ νῦν, ἐκεῖνοι δὲ καὶ τούτων ἦσαν κεκοινωνηκότες, τῶν κινδύνων λέγω, ἐτέρωθεν μεθοδεύει τὸν λόγον·
- [00411] ἐπεὶ, ὅτε πρὸς τοὺς ψευδαποστόλους ἀπετεινάτο, οὕτω προσάγει τὴν σύγκρισιν, τὴν ἐν τοῖς κινδύνοις ὑπομονὴν εἰς μέσον φέρων καὶ λέγων·
- [00412] Διάκονοι Χριστοῦ εἰσι;
- [00413] (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ·
- [00414] ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις·
- [00415] νῦν μέντοι τὴν προτέραν ἀναστροφὴν λέγει, καὶ φησι·
- [00416] Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ Εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον.
- [00417] Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, οὐδὲ ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
- [00418] Ὅρα πῶς ἄνω καὶ κάτω τοῦτο δισχυρίζεται, ὅτι τοῦ Χριστοῦ γέγονε μαθητῆς, οὐκ ἀνθρώπου μεσιτεύοντος, ἀλλ' αὐτοῦ δι' ἑαυτοῦ καταξιώσαντος ἀποκαλύψαι τὴν γνῶσιν αὐτῶ πᾶσαν.
- [00419] Καὶ ποῖα τοῖς ἀπιστοῦσιν ἀπόδειξις γένοιτ' ἂν τοῦ τὸν Θεὸν ἀποκαλύψαι σοι δι' ἑαυτοῦ, καὶ μὴ διὰ μέσου τινὸς τὰ ἀπόρρητα ἐκεῖνα μυστήρια;
- [00420] Ἡ προτέρα ἀναστροφή, φησὶν·
- [00421] οὐ γὰρ ἂν, εἰ μὴ Θεὸς ἦν ὁ ἐκκαλύπτων, οὕτως ἀθρόαν ἔσχον μεταβολὴν.
- [00422] Οἱ μὲν γὰρ ὑπὸ ἀνθρώπων διδασκόμενοι, ὅταν σφοδροὶ καὶ διακαεῖς ὦσιν ἐν τοῖς ἐναντίοις, χρόνου δέονται καὶ πολλῆς τῆς μηχανῆς πρὸς τὸ πεισθῆναι·
- [00423] ὁ δὲ οὕτως ἀθρόον μεταστὰς, καὶ ἐν αὐτῇ τῇ τῆς μανίας ἀκμῇ καθαρῶς νήψας, εὐδηλον ὅτι θείας τυχῶν ὄψεως καὶ διδασκαλίας, ἀθρόον πρὸς τὴν καθαρὰν ἐπανήλθεν ὑγείαν.
- [00424] Διὰ τοῦτο ἀναγκάζεται περὶ τῆς προτέρας αὐτοῦ διηγῆσασθαι ἀναστροφῆς, καὶ μάρτυρας αὐτοὺς καλεῖ τῶν γενομένων.
- [00425] Ὅτι μὲν γὰρ κατηξίωσεν ὁ τοῦ Θεοῦ μονογενῆς Υἱὸς δι' ἑαυτοῦ με καλέσαι ἐκ τῶν οὐρανῶν, ὑμεῖς οὐκ ἴστε·
- [00426] πῶς γὰρ, οἱ μὴ παρόντες;
- [00427] ὅτι δὲ διώκτης ἤμην, σφόδρα ἴστε.
- [00428] Καὶ γὰρ μέχρις ὑμῶν ἡ σφοδρότης ἡ ἐμὴ διεδόθη·
- [00429] καίτοι πολὺ τὸ διάστημα Παλαιστίνων καὶ Γαλατῶν·
- [00430] ὥστε οὐκ ἂν τοσοῦτον διέβη ἢ φήμη, εἰ μὴ πολλῆ τῶν γινομένων ὑπερβολὴ ἦν, καὶ πᾶσιν ἀφόρητος.
- [00431] Διὸ καὶ φησιν·
- [00432] Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν Ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν.
- [00433] Ὅρας πῶς ἕκαστον μετὰ ἐπιτάσεως τίθησι, καὶ οὐκ αἰσχύνεται;

[00434] Οὐ γὰρ ἀπλῶς ἐδίωκεν, ἀλλὰ μεθ' ὑπερβολῆς ἀπάσης, καὶ οὐκ ἐδίωκε μόνον, ἀλλὰ καὶ ἐπόρθει, τουτέστι, σβέσαι ἐπεχειρεῖ τὴν Ἐκκλησίαν, καταστρέψαι, καθελεῖν, ἀφανίσει·

[00435] τοῦτο γὰρ πορθοῦντος ἔργον.

[00436] Καὶ [61.627] προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

[00437] θ'.

[00438] Ἴνα γὰρ μὴ νομίσης, ὅτι θυμοῦ τὸ πρᾶγμα ἦν, δείκνυσιν ὅτι ζήλω τὸ πᾶν ἐποίει, εἰ καὶ μὴ κατ' ἐπίγνωσιν, οὐκ ἀπὸ κενοδοξίας, οὐδὲ ἔχθρας ἐκδιώκων, ἀλλὰ καὶ Ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

[00439] Ὁ δὲ φησι, τοῦτό ἐστιν·

[00440] Εἰ τὰ κατὰ τῆς Ἐκκλησίας οὐ δι' ἄνθρωπον ἔπραττον, ἀλλὰ διὰ ζῆλον θεῖον, ἐσφαλμένον μὲν, ζῆλον δὲ ὁμῶς·

[00441] πῶς νῦν ὑπὲρ τῆς Ἐκκλησίας τρέχων καὶ τὴν ἀλήθειαν ἐπιγνούς, διὰ κενοδοξίαν ταῦτα πράττω;

[00442] Εἰ γὰρ ἐν τῷ σφάλλῃσθαι οὐκ ἐκράτει μου πάθος τοιοῦτον, ἀλλ' ὁ τοῦ Θεοῦ ζῆλος ἐπὶ τοῦτό με ἤγαγε, πολλῶ μᾶλλον, ὅτε τὴν ἀλήθειαν ἐπέγνων, πάσης ἀπηλλάχθαι τοιαύτης δίκαιος ἂν εἶην ὑπονοίας.

[00443] Ὅμοι τε γὰρ μετέστην πρὸς τὰ τῆς Ἐκκλησίας δόγματα, καὶ πᾶσαν ἀπεδυσάμην πρόληψιν Ἰουδαϊκὴν, πολλῶ πλείονα ζῆλον ἐνταῦθα ἐπιδειξάμενος·

[00444] ὅπερ ἐστὶ σημεῖον τοῦ μετὰ ἀληθείας μεταστῆναι, καὶ ζήλω κατεχόμενον θεῖω.

[00445] Ἐπεὶ εἰ μὴ τοῦτο ἦν, τί ἦν ἕτερον, εἰπέ μοι, τὸ παρασκευάζον γενέσθαι τοσαύτην μεταβολὴν, καὶ ὕβριν τιμῆς, καὶ κινδύνους ἀνέσεως, καὶ ταλαιπωρίαν ἀδείας ἀλλάξασθαι;

[00446] Οὐκ ἔστιν οὐδὲν, ἀλλ' ὁ τῆς ἀληθείας ἔρως μόνον.

[00447] Ὅτε δὲ ἠυδόκησεν ὁ Θεός, ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίσωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι.

[00448] Ὅρα τί σπουδάζει ἐνταῦθα δεῖξαι, ὅτι καὶ τὸν χρόνον, ὃν ἐγκατελείφθη, διὰ τινὰ οἰκονομίαν ἀπόρρητον ἀφείθη.

[00449] Εἰ γὰρ ἐκ κοιλίας μητρὸς ἀφώριστο γενέσθαι ἀπόστολος, καὶ κληθῆναι πρὸς τὴν διακονίαν ταύτην·

[00450] ἐκλήθη δὲ τότε, καὶ ἅμα κληθεὶς ὑπήκουσε·

[00451] δηλον ὅτι ὁ Θεὸς δι' ἀπόρρητόν τινα αἰτίαν ἀνεβάλλετο τέως.

[00452] Τίς οὖν αὕτη ἡ οἰκονομία;

[00453] Τάχα παρ' ἐμοῦ προοίμιον ἀκοῦσαι κεχήνατε, τί δήποτε οὐ μετὰ τῶν δώδεκα αὐτὸν ἐκάλεσεν·

[00454] ἀλλ' ἵνα μὴ τοῦ κατεπεύγοντος ἀποστὰς, μακρότερον ποιήσω τὸν λόγον, παρακαλῶ καὶ ἐγὼ τὴν ὑμετέραν ἀγάπην μὴ πάντα παρ' ἐμοῦ μαθάνειν, ἀλλὰ καὶ ἐξ ἑαυτῶν ζητεῖν, καὶ τὸν Θεὸν παρακαλεῖν ἀποκαλύπτειν.

[00455] Καὶ ἡμῖν δὲ εἰρηταί τις ὑπὲρ τούτων λόγος, ὅτε περὶ τῆς μεταθέσεως αὐτοῦ τῆς προσηγορίας πρὸς ὑμᾶς διελεγόμεθα, καὶ τίνος ἔνεκεν Σαῦλον αὐτὸν καλούμενον, Παῦλον ἐκάλεσεν·

[00456] εἰ δὲ ἐπιλέλησθε, ἐντυχόντες ἐκείνῳ τῷ βιβλίῳ, πάντα εἴσεσθε ταῦτα.

[00457] Τέως δὲ τῆς ἀκολουθίας ἐχώμεθα, καὶ σκοπῶμεν πῶς πάλιν δείκνυσιν οὐδὲν ἀνθρώπινον περὶ αὐτὸν γεγενημένον, ἀλλὰ πάντα τὸν Θεὸν τὰ κατ' αὐτὸν μετὰ πολλῆς οἰκονομοῦντα προνοίας.

[00458] Καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ.

[00459] Ὁ μὲν Θεός, φησί, διὰ τὴν ἀρετὴν αὐτοῦ κεκληκέναι αὐτόν.

[00460] Σκεῦος γὰρ ἐκλογῆς μοί ἐστι, πρὸς τὸν Ἀνανίαν ἔλεγε, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, τουτέστιν, ἰκανὸς διακονῆσαι καὶ ἔργον ἐπιδείξει μέγα.

[00461] Καὶ ταύτην τὴν αἰτίαν τῆς κλήσεως [61.628] τίθησιν·

[00462] αὐτὸς δὲ πανταχοῦ τῆς χάριτος εἶναί φησι τὸ πᾶν καὶ τῆς φιλανθρωπίας αὐτοῦ τῆς ἀφάτου, οὕτω λέγων·

[00463] Ἀλλ' ἠλεήθην, οὐχ ὅτι ἰκανὸς ἤμην, οὐδ' ὅτι ἐπιτήδειος, ἀλλ' ἵνα ἐν ἐμοί ἐνδείξηται τὴν πᾶσαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

[00464] Εἶδες ταπεινοφροσύνης ὑπερβολήν;

[00465] Διὰ τοῦτο ἐγὼ, φησὶν, ἠλεήθην, ἵνα μηδεὶς ἀπογνῶ, ὡς τοῦ πάντων ἀνθρώπων κακίστου φιλανθρωπίας ἀπολελαυκός.

- [00466] Τοῦτο γὰρ δηλοῖ ἐν τῷ εἰπεῖν, ἵνα ἐν ἐμοὶ ἐνδείξηται τὴν πᾶσαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ.
- [00467] Αποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί.
- [00468] Ἀλλαχοῦ δέ φησιν ὁ Χριστὸς, Οὐδεὶς γινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατὴρ, καὶ οὐδεὶς γινώσκει τὸν Πατέρα, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἂν βούληται ὁ Υἱὸς ἀποκαλύψαι.
- [00469] Εἶδες ὅτι καὶ ὁ Πατὴρ Υἱὸν, καὶ ὁ Υἱὸς Πατέρα ἀποκαλύπτει;
- [00470] Οὕτω καὶ ἐπὶ τῆς δόξης, καὶ ὁ Υἱὸς δοξάζει Πατέρα, καὶ ὁ Πατὴρ Υἱόν·
- [00471] Δόξασόν με, φησὶν, ἵνα δοξάσω σε·
- [00472] καὶ, Καθὼς σε ἐγὼ ἐδόξασα·
- [00473] Διὰ τί δὲ μὴ εἶπεν, ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐμοί, ἀλλ' Ἐν ἐμοί;
- [00474] Δεικνὺς ὅτι οὐ διὰ ῥημάτων μόνον ἤκουσε τὰ περὶ τῆς πίστεως, ἀλλὰ καὶ πολλοῦ πνεύματος ἐπληρώθη·
- [00475] τῆς ἀποκαλύψεως καταλαμπούσης αὐτοῦ τὴν ψυχὴν, καὶ τὸν Χριστὸν εἶχεν ἐν ἑαυτῷ λαλοῦντα.
- [00476] ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν.
- [00477] Οὐ γὰρ τὸ πιστεῦσαι μόνον, ἀλλὰ καὶ τὸ χειροτονηθῆναι αὐτὸν παρὰ τοῦ Θεοῦ γέγονεν.
- [00478] Οὕτω γὰρ μοι αὐτὸν ἀπεκάλυψεν, οὐχ ἵνα ἴδω μόνον αὐτὸν, ἀλλ' ἵνα καὶ εἰς ἄλλους ἐξενέγκω.
- [00479] Καὶ οὐκ εἶπεν ἄλλους ἀπλῶς, ἀλλ' ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, ἐντεῦθεν ἦδη προανακρουόμενος οὐ μικρὸν τῆς ἀπολογίας κεφάλαιον, ἀπὸ τοῦ τῶν μαθητῶν προσώπου.
- [00480] Οὐ γὰρ ὁμοίως Ἰουδαίους καὶ τοῖς ἔθνεσι κηρύττειν ἀναγκαῖον ἦν.
- [00481] Εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι.
- [00482] Τοὺς ἀποστόλους ἐνταῦθα αἰνίττεται, ἀπὸ τῆς φύσεως αὐτοῦ καλῶν.
- [00483] Εἰ δὲ καὶ περὶ πάντων ἀνθρώπων τοῦτό φησιν, οὐδὲ ἡμεῖς ἀντεροῦμεν.
- [00484] Οὐδὲ ἀνήλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους.
- [00485] Ταῦτα εἰ μὲν τις αὐτὰ καθ' ἑαυτὰ ἐξετάσειε τὰ ῥήματα, δοκεῖ πολλῆς μεγαληγορίας γέμειν, καὶ πόρρω τοῦ φρονήματος εἶναι τοῦ ἀποστολικοῦ.
- [00486] Τὸ γὰρ ἑαυτῷ ψηφίζεσθαι, καὶ μηδένα λαμβάνειν κοινωνὸν τῆς γνώμης, ἀνοίας εἶναι δοκεῖ.
- [00487] Εἶδον γὰρ, φησὶν, ἄνθρωπον φρόνιμον δόξαντα εἶναι παρ' ἑαυτῷ, ἐλπίδα δὲ ἔχει μᾶλλον αὐτοῦ ὁ ἄφρων·
- [00488] καὶ, Οὐαὶ οἱ συνετοὶ παρ' ἑαυτοῖς, καὶ ἐνώπιον αὐτῶν ἐπιστήμονες·
- [00489] καὶ αὐτὸς πάλιν, Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
- [00490] ἰ'.
- [00491] Οὐκ ἂν οὖν ὁ τοσαῦτα παρ' ἐτέρων ἀκούσας, καὶ αὐτὸς τὰ αὐτὰ παραινῶν ἐτέροις, τούτοις περιέπεσεν, οὐχ ὅτι Παῦλος, ἀλλ' οὐδὲ ὁ τυχὼν ἄνθρωπος.
- [00492] Ἀλλ' ὅπερ ἔφην, γυμνὴ μὲν αὕτη ἐξεταζομένη ἢ ῥῆσις καὶ ὑφορμῆν καὶ προσίστασθαι δύναταί τισι τῶν ἀκροατῶν·
- [00493] ἂν δὲ τὴν αἰτίαν προσθῶμεν δι' ἣν ταῦτα ἐλέγετο, καὶ κροτήσουσι καὶ θαυμάσονται πάντες <sup>[61.629]</sup> τὸν εἰρηκότα.
- [00494] Τοῦτο τοίνυν ποιῶμεν.
- [00495] Οὐδὲ γὰρ δεῖ τὰ ῥήματα γυμνὰ ἐξετάζειν, ἐπεὶ πολλὰ ἔψεται τὰ ἁμαρτήματα·
- [00496] οὐδὲ τὴν λέξιν καθ' ἑαυτὴν βασανίζειν, ἀλλὰ τῇ διανοίᾳ προσέχειν τοῦ γραφοντος.
- [00497] Καὶ γὰρ ἐν ταῖς ἡμετέραις διαλέξεσιν, ἂν μὴ τούτῳ ὤμεν κεχρημένοι τῷ τρόπῳ, καὶ τὴν γνώμην ἐξετάζωμεν τοῦ λέγοντος, πολλὰς ὑποστησόμεθα τὰς ἀπεχθείας, καὶ πάντα ἀνατραπήσεται.
- [00498] Καὶ τί δεῖ λέγειν ἐπὶ ῥημάτων, ὅπου καὶ ἐπὶ πραγμάτων ἂν μὴ τις τὸν κανόνα τοῦτον φυλάττη, πάντα ἄνω καὶ κάτω γενήσεται;
- [00499] Καὶ γὰρ καὶ ἰατροὶ καὶ τέμνουσι καὶ διακλῶσί τινα τῶν ὀστέων, καὶ λησταὶ ταῦτα ποιοῦσι πολλάκις.
- [00500] Πόσης οὖν ἀθλιότητος ἂν εἴη, ὅταν ληστὴν καὶ ἰατρὸν μὴ δυνηθῶμεν διελεῖν;

- [00501] Πάλιν ἀνδροφόνοι καὶ μάρτυρες τὰς αὐτὰς ὑπομένουσιν ὀδύνας βασανιζόμενοι·
- [00502] ἀλλὰ πολὺ τὸ μέσον ἐκατέρων.
- [00503] Κἂν μὴ τοῦτον διατηρώμεν τὸν κανόνα, οὐ δυνασόμεθα εἰδέναι ταῦτα, ἀλλὰ καὶ τὸν Ἥλιαν ἀνδροφόνον ἐροῦμεν, καὶ τὸν Σαμουὴλ καὶ τὸν Φινεές, τὸν δὲ Ἀβραάμ καὶ παιδοκτόνον, εἰ τὰ πράγματα μέλλομεν ἐξετάζειν γυμνά, μὴ προστιθέντες αὐτοῖς τὴν τῶν ποιούντων γνώμην.
- [00504] Ἐξετάσωμεν τοίνυν καὶ τοῦ Παύλου τὴν διάνοιαν, ἀφ' ἧς ταῦτα ἔγραφεν·
- [00505] ἴδωμεν αὐτοῦ τὸν σκοπὸν, καὶ τίς ἦν διόλου περὶ τοὺς ἀποστόλους, καὶ τότε εἰσόμεθα ταῦτα ἐκ ποίας ἐλέγετο γνώμης.
- [00506] Οὐδὲ γὰρ ἐξευτελίζων ἐκείνους, οὔτε ἑαυτὸν ἐπαινῶν, οὔτε ταῦτα εἶρηκεν, οὔτε τὰ πρότερα·
- [00507] πῶς γὰρ, ὅπου καὶ ἑαυτὸν ἀνεθεμάτισεν;
- [00508] ἀλλὰ πανταχοῦ τοῦ Εὐαγγελίου τὴν ἀσφάλειαν διατηρῶν.
- [00509] Ἐπειδὴ γὰρ ἔλεγον οἱ τὴν Ἐκκλησίαν πορθοῦντες, ὅτι τοῖς ἀποστόλοις ἔπεσθαι δεῖ τοῖς μὴ κωλύουσι ταῦτα, οὐχὶ τῷ Παύλῳ τῷ κωλύοντι, ἐντεῦθεν δὲ κατὰ μικρὸν ἡ Ἰουδαϊκὴ πλάνη εἰσήγετο, ἀναγκάζεται στήναι πρὸς ταῦτα γενναίως, οὐ τοὺς ἀποστόλους εἰπεῖν κακῶς βουλόμενος, ἀλλὰ τῶν οὐκ ὀρθῶς ἐπαιρόντων ἑαυτοὺς τὴν ἄνοιαν καταστεῖλαι βουλόμενος.
- [00510] Διὰ τοῦτό φησιν, Οὐ προσανεθέμην σαρκὶ καὶ αἵματι.
- [00511] Καὶ γὰρ ἦν ἀτοπίας ἐσχάτης τὸν παρὰ τοῦ Θεοῦ μαθόντα, ἀνθρώποις ἀνατίθεσθαι λοιπὸν.
- [00512] Ὁ μὲν γὰρ παρὰ ἀνθρώπων μαθάνων, εἰκότως ἀνθρώπους λαμβάνει κοινωνοὺς πάλιν·
- [00513] ὁ δὲ τῆς θείας ἐκείνης καὶ μακαρίας ἀξιοθεῖς φωνῆς, καὶ παρ' αὐτοῦ τοῦ τὸν θησαυρὸν ἔχοντος τῆς σοφίας πάντα διδαχθεὶς, τίνας ἔνεκεν λοιπὸν ἀνθρώποις ἀνετίθετο;
- [00514] Ὁ γὰρ τοιοῦτος οὐ μαθάνειν παρὰ ἀνθρώπων, ἀλλὰ διδάσκειν ἀνθρώπους δίκαιος ἂν εἴη.
- [00515] Οὐ τοίνυν ἀπονοίας ἔνεκεν ταῦτα ἔλεγεν, ἀλλ' ὥστε δεῖξαι τοῦ οἰκείου κηρύγματος τὸ ἀξίωμα.
- [00516] Οὐδὲ ἀνήλθον, φησὶ, πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους.
- [00517] Ἐπειδὴ γὰρ ἄνω καὶ κάτω τοῦτο ἔλεγον, ὅτι πρὸ αὐτοῦ ἦσαν ἐκεῖνοι, πρὸ αὐτοῦ ἐκλήθησαν, οὐκ ἀνήλθον πρὸς ἐκείνους, φησὶν.
- [00518] Εἰ δὲ ἐχρῆν αὐτοῖς κοινώσασθαι, ὁ ἀποκαλύψας αὐτῷ τὸ κήρυγμα, καὶ τοῦτο ἂν αὐτῷ ἐκέλευσε.
- [00519] [61.630] Τί οὖν, οὐκ ἀνήλθεν ἐκεῖ;
- [00520] Καὶ μὴν ἀνήλθε, καὶ οὐχ ἀπλῶς, ἀλλὰ μαθησόμενός τι παρ' αὐτῶν.
- [00521] Πότε;
- [00522] Ὅτε ἐν τῇ πόλει τῶν Ἀντιοχείων, τῇ τὸν πολὺν ζῆλον ἄνωθεν ἐπιδειξαμένη Ἐκκλησίᾳ, γέγονε περὶ αὐτοῦ τούτου τοῦ νῦν προκειμένου, καὶ ἐζήτουν πότερον χρῆ περιτέμναι τοὺς ἐξ ἐθνῶν πιστευόντας, ἢ μὴδὲν τοιοῦτον ἀναγκάζειν αὐτοὺς ὑπομένειν.
- [00523] Τότε ἀνήλθεν αὐτὸς οὗτος ὁ Παῦλος καὶ Σίλας.
- [00524] Πῶς οὖν φησιν, Οὐκ ἀνήλθον, οὐδὲ ἀνεθέμην;
- [00525] Ὅτι πρῶτον μὲν οὐκ αὐτὸς ἀνήλθεν, ἀλλ' ἀπεστάλη παρ' ἑτέρων·
- [00526] δεῦτερον δὲ οὐ μαθησόμενος παρεγένετο, ἀλλ' ἑτέρους πείθων.
- [00527] Αὐτὸς μὲν γὰρ ἐξ ἀρχῆς ταύτης εἶχετο τῆς γνώμης, ἦν καὶ οἱ ἀπόστολοι μετὰ ταῦτα ἐκύρωσαν τὸ μὴ δεῖν περιτέμνεσθαι·
- [00528] ἐπειδὴ δὲ αὐτοῖς οὐκ ἐδόκει τέως ἀξιόπιστος εἶναι, ἀλλὰ τοῖς ἐν Ἱεροσολύμοις προσεῖχον, ἀνήλθεν, οὐκ αὐτὸς τι εἰσόμενος πλέον, ἀλλὰ πείσων τοὺς ἀντιλέγοντας, ὅτι καὶ οἱ ἐν Ἱεροσολύμοις τούτοις ψηφίζονται.
- [00529] Οὕτω καὶ ἐξ ἀρχῆς τὰ δέοντα συνεώρα, καὶ οὐδενὸς ἐδεῖτο διδασκάλου, ἀλλ' ἂ μετὰ πολλὴν διάκρισιν ἔμελλον οἱ ἀπόστολοι κυροῦν, ταῦτα αὐτὸς πρὸ τῆς διακρίσεως ἄνωθεν ἔσχεν ἀκίνητα παρ' ἑαυτῷ.
- [00530] Καὶ ταῦτα ὁ Λουκᾶς δηλῶν, ἔλεγεν, ὅτι πολὺν καὶ μακρὸν λόγον ὑπὲρ τούτων ἀπέτεινε πρὸς αὐτοὺς ὁ Παῦλος καὶ πρὶν εἰς Ἱεροσόλυμα ἐλθεῖν.
- [00531] Ἐπειδὴ δὲ τοῖς ἀδελφοῖς ἔδοξε καὶ περὶ ἐκείνων μαθεῖν, ἀνήλθεν ὑπὲρ ἐκείνων, οὐχ ὑπὲρ ἑαυτοῦ.
- [00532] Εἰ δὲ λέγει, Οὐκ ἀνήλθον, ἔστι κάκεῖνο εἰπεῖν, ὅτι οὔτε ἐν προοιμίῳ τοῦ κηρύγματος ἀνήλθεν, οὔτε ἡνίκα ἀνήλθεν, ἐπὶ τῷ μαθεῖν ἀνήλθε.
- [00533] Καὶ γὰρ καὶ ταῦτα ἀμφότερα ἐπισημαίνεται, λέγων·



- [00534] Εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι.
- [00535] Οὐκ εἶπεν ἀπλῶς, Οὐ προσανεθέμην, ἀλλ', Εὐθέως.
- [00536] Εἰ δὲ μετὰ ταῦτα ἀνήλθεν, οὐχ ὑπὲρ τοῦ τι προσλαβεῖν.
- [00537] Ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν.
- [00538] Ὅρα ζέουσιν ψυχῆν· τοὺς τόπους ἐσπούδαζε καταλαμβάνειν τοὺς οὐδέπω γεωργηθέντας, ἀλλ' ἀγριώτερον ἔτι διακειμένους.
- [00539] Εἰ γὰρ μετὰ τῶν ἀποστόλων ἀνέμενον, οὐδὲν ἔχων μανθάνειν, τὸ κήρυγμα ἂν ἐνεποδίσθη·
- [00540] ἔδει γὰρ αὐτοὺς πανταχοῦ τὸν λόγον διαδοῦναι.
- [00541] Διὰ τοῦτο ὁ μακάριος οὗτος, καὶ ζέων τῷ πνεύματι, τῆς διδασκαλίας εὐθέως ἤπτετο ἀνθρώπων βαρβάρων καὶ ἀγρίων, βίον ἐναγώνιον αἰρούμενος, καὶ πολὺν ἔχοντα τὸν πόνον.
- [00542] ἰα'.
- [00543] Καὶ θεὰ μοι τὴν ταπεινοφροσύνην.
- [00544] Εἰπὼν γὰρ, Ἀπῆλθον εἰς Ἀραβίαν, ἐπήγαγε, Καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
- [00545] Οὐ λέγει τὰ κατορθώματα αὐτοῦ, οὐδὲ τίνας κατήχησε καὶ πόσους, καίτοι γε ἅμα τῷ βαπτισθῆναι τοσοῦτον ἐπεδείξατο ζῆλον, ὡς συγγέειν Ἰουδαίους, καὶ εἰς τοσοῦτον ἤγαγε παροξυσμὸν, ὡς ἐφεδρεῦειν καὶ βούλεσθαι αὐτὸν ἀνελεῖν καὶ αὐτοὺς καὶ τοὺς Ἕλληνας·
- [00546] ὅπερ οὐκ ἂν ἐγένετο, εἰ μὴ πολλὴν ἐποίησε τοῖς πιστεύουσι τὴν προσθήκην.
- [00547] Ἐπειδὴ γὰρ ἠττῶντο τῇ διδασκαλίᾳ, λοιπὸν ἐπὶ φόνον ἐτρέποντο ὅπερ τῆς τοῦ Παύλου νίκης σημεῖον [61.631] καθαρὸν ἦν.
- [00548] Ἀλλ' οὐκ εἶασεν αὐτὸν ὁ Χριστὸς ἀποθανεῖν, τηρῶν αὐτὸν τῷ κηρύγματι·
- [00549] ἀλλ' ὁμως οὐδὲν φησι τῶν κατορθωμάτων τούτων·
- [00550] οὕτως ἅπερ λέγει πάντα, οὐ φιλοτιμίας ἕνεκεν λέγει, οὐδὲ ὑπὲρ τοῦ νομισθῆναι τῶν ἀποστόλων μείζων, οὐδὲ δακνόμενος ἐπὶ τῷ ἐξευτελίζεσθαι, ἀλλὰ δεδουκῶς μὴ τι γένηται τῷ κηρύγματι βλάβος ἐντεῦθεν.
- [00551] Καὶ γὰρ ἔκτρωμα ἑαυτὸν καλεῖ, καὶ πρῶτον τῶν ἁμαρτωλῶν, καὶ ἔσχατον τῶν ἀποστόλων, καὶ τῆς προσηγορίας τῆς τοιαύτης ἀνάξιον·
- [00552] καὶ ταῦτα ἔλεγεν ὁ πλέον πάντων κοπιήσας, ὅπερ μάλιστα ἐστὶ ταπεινοφροσύνης.
- [00553] Ὁ μὲν γὰρ μηδὲν ἑαυτῷ συνειδῶς ἀγαθόν, ταπεινὰ δὲ περὶ ἑαυτοῦ λέγων, εὐγνώμων, οὐ ταπεινόφρων ἐστίν·
- [00554] ὁ δὲ μετὰ τοσοῦτους στεφάνους τοιαῦτα φθεγγόμενος, ἐκεῖνός ἐστιν ὁ μετριάζειν εἰδώς.
- [00555] Καὶ πάλιν ὑπέστρεψα, φησὶν, εἰς Δαμασκόν.
- [00556] Καίτοι πόσα αὐτὸν ἐκεῖ εἰργάσθαι εἰκὸς ἦν;
- [00557] Περὶ γὰρ τῆς πόλεως φησι ταύτης, ὅτι πᾶσαν αὐτὴν ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφύλαττε, τὸν μακάριον τοῦτον σαγηνεῦσαι βουλόμενος·
- [00558] ὅπερ σημεῖον μέγιστον ἦν τοῦ σφόδρα καὶ κατὰ κράτος ἐλαύνειν αὐτὸν τοὺς Ἰουδαίους.
- [00559] Ἀλλ' οὐδὲν τούτων ἐνταῦθα λέγει, οὐδ' ἂν ἐκεῖ αὐτὰ τότε τέθεικεν, εἰ μὴ καὶ τότε τὸν καιρὸν εἶδεν ἐκεῖνον ἀπαιτοῦντα τὴν ἱστορίαν, ἀλλ' ἐσίγησεν ἄν·
- [00560] ὥσπερ οὖν καὶ ἐνταῦθα, ὅτι ἤλθε καὶ ἀπῆλθε λέγων, οὐκέτι προστίθησι τὰ ἐντεῦθεν γενόμενα.
- [00561] Ἐπειτα μετὰ τρία ἔτη ἀνήλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον.
- [00562] Τί ταύτης ταπεινοφρονέστερον γένοιτ' ἂν τῆς ψυχῆς;
- [00563] Μετὰ τοσαῦτα καὶ τοιαῦτα κατορθώματα, μηδὲν Πέτρου δεόμενος, μηδὲ τῆς ἐκεῖνου φωνῆς, ἀλλ' ἰσότημος ὢν αὐτῷ (πλέον γὰρ οὐδὲν ἐρῶ τέως), ὁμως ἀνέρχεται ὡς πρὸς μείζονα καὶ πρεσβύτερον·
- [00564] καὶ τῆς ἀποδημίας αὐτῷ τῆς ἐκεῖ γίνεται αἰτία ἢ ἱστορία Πέτρου μόνη.
- [00565] Ὅρᾳς πῶς τὴν προσήκουσαν αὐτοῖς ἀπονέμει τιμὴν, καὶ οὐ μόνον ἀμείνω, ἀλλ' οὐδὲ ἴσον ἑαυτὸν ἐκείνων εἶναι νομίζει;
- [00566] Καὶ τοῦτο ἐκ τῆς ἀποδημίας ταύτης δηλον.
- [00567] Καθάπερ γὰρ νῦν πολλοὶ τῶν ἀδελφῶν τῶν ἡμετέρων πρὸς ἀγίους ἄνδρας ἀποδημοῦσιν, οὕτω καὶ Παῦλος πρὸς Πέτρον τότε διακείμενος ἀπήει·

- [00568] μᾶλλον δὲ καὶ πολλῶ ταπεινότερον.
- [00569] Οἱ μὲν γὰρ νῦν ὠφελείας ἔνεκεν ἀποδημοῦσιν·
- [00570] ὁ δὲ μακάριος τότε ἐκεῖνος, οὐχ ὡς μαθησόμενός τι παρ' αὐτοῦ, οὐδὲ ὡς διόρθωσίν τινα δεξόμενος, ἀλλὰ διὰ τοῦτο μόνον, ὥστε ἰδεῖν αὐτὸν καὶ τιμῆσαι τὴ παρουσία.
- [00571] Ἰστορῆσαι γὰρ, φησὶ, Πέτρον.
- [00572] Καὶ οὐκ εἶπεν, Ἰδεῖν Πέτρον, ἀλλ', Ἰστορῆσαι Πέτρον, ὅπερ οἱ τὰς μεγάλας πόλεις καὶ λαμπρὰς καταμανθάνοντες λέγουσιν.
- [00573] Οὕτω πολλῆς ἀξίον ἡγεῖτο σπουδῆς εἶναι καὶ τὸ μόνον ἰδεῖν τὸν ἄνδρα.
- [00574] Τοῦτο δὲ καὶ ἀπὸ τῶν πράξεων δῆλον.
- [00575] Ὅτε γὰρ ἦλθεν εἰς Ἱεροσόλυμα, πολλοὺς τῶν ἐθνῶν ἐπιστρέψας, καὶ τοσαῦτα ἐργασάμενος, ὅσα τῶν ἐτέρων οὐδεὶς, τὴν Παμφυλίαν, τὴν Λυκαονίαν, τὸ Κιλικίων ἔθνος, πάντας τοὺς κατὰ τὸ μέρος ἐκεῖνο τῆς οἰκουμένης διορθωσάμενος καὶ τῷ Χριστῷ προσαγαγῶν, πρῶτον μὲν εἰσέρχεται πρὸς Ἰάκωβον μετὰ πολλῆς τῆς ταπεινοφροσύνης ὡς πρὸς μείζονα καὶ τιμιώτερον.
- [00576] Ἐπειτα συμβουλευόντος ἀνέχεται, καὶ συμβουλευόντος ἐναντία τῶν νῦν.
- [00577] Ὅρᾳς γὰρ, φησὶν, ἀδελφεῖ, <sup>[61.632]</sup> πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων;
- [00578] Ἀλλὰ ξύρησαι, καὶ ἀγνίσθητι.
- [00579] Καὶ ἐξυρήσατο, καὶ τὰ Ἰουδαϊκὰ πάντα ἐπετέλεσεν.
- [00580] Ἐνθα μὲν γὰρ οὐκ ἐβλάπτετο τὸ Εὐαγγέλιον, πάντων ταπεινότερος ἦν·
- [00581] ἔνθα δὲ ἐκ τῆς ταπεινοφροσύνης ἔώρα τινὰς ἀδικουμένους, οὐκέτι ἐκέχρητο τούτῳ τῷ πλεονεκτήματι·
- [00582] τοῦτο γὰρ οὐκ ἦν λοιπὸν ταπεινοφρονεῖν, ἀλλὰ λυμαίνεσθαι καὶ διαφθεῖρειν τοὺς μαθητευομένους.
- [00583] Καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.
- [00584] Τὸ μὲν οὖν δι' αὐτὸν ἀποδημῆσαι, τιμῆς ἦν πολλῆς·
- [00585] τὸ δὲ καὶ τοσαύτας ἐπιμείναι ἡμέρας, φιλίας καὶ σφοδροτάτης ἀγάπης.
- [00586] Ἐτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.
- [00587] Ὅρα πῶς πρὸς τὸν Πέτρον μείζονα τὴν φιλίαν ἔχει·
- [00588] καὶ γὰρ δι' αὐτὸν ἀπεδήμησε, καὶ πρὸς αὐτὸν ἔμεινε.
- [00589] Ταῦτα δὲ καὶ λέγω συνεχῶς, καὶ ἀξιῶ φυλάττειν, ἵν' ὅταν ἀκούσητε, ἃ κατὰ Πέτρου δοκεῖ εἰρηκέναι, μηδεὶς ὑποπτεύσῃ τὸν Ἀπόστολον.
- [00590] Διὰ γὰρ τοῦτο καὶ αὐτὸς τοῦτο προδιορθούμενος ταῦτά φησιν, ἵνα ὅταν λέγῃ, ὅτι Ἀντέστην Πέτρω, μηδεὶς ἔχθρας καὶ φιλονεικίας ταῦτα εἶναι νομίση τὰ ῥήματα·
- [00591] καὶ γὰρ τιμᾷ τὸν ἄνδρα καὶ φιλεῖ μᾶλλον πάντων.
- [00592] Δι' οὐδένα γὰρ τῶν ἀποστόλων ἀνεληλυθέναι φησὶν, ἀλλ' ἢ δι' αὐτὸν μόνον.
- [00593] Ἐτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, φησὶν, εἰ μὴ Ἰάκωβον.
- [00594] Εἶδον, οὐκ ἐδιδάχθην, φησὶ, παρ' αὐτοῦ οὐδέν.
- [00595] Ἀλλ' ὄρα καὶ τοῦτον μεθ' ὅσης τιμῆς ὠνόμασεν.
- [00596] Οὐ γὰρ εἶπεν ἀπλῶς, Ἰάκωβον, ἀλλὰ καὶ τὸ σεμνολόγημα προσέθηκεν, Τὸν ἀδελφὸν τοῦ Κυρίου·
- [00597] οὕτω βασκανίας ἀπάσης ἀπηλλαγμένος ἦν.
- [00598] Εἰ γὰρ σημῆναι ὃν ἔλεγεν ἠθέλεν, ἐνῆν καὶ ἐξ ἐτέρου γνωρίσματος τοῦτο ποιῆσαι δῆλον, καὶ εἰπεῖν τὸν τοῦ Κλωπᾶ, ὅπερ καὶ ὁ εὐαγγελιστὴς ἔλεγεν.
- [00599] Ἀλλ' οὐκ εἶπεν οὕτως, ἀλλ' ἐπειδὴ τὰ τῶν ἀποστόλων σεμνολογήματα ἴδια εἶναι ἐνόμιζεν, ὡς ἑαυτὸν ἐπαίρων, οὕτω σεμνύνει κάκεῖνον.
- [00600] Οὐ γὰρ ἐκάλεσεν αὐτὸν οὕτως, ὡς εἶπον, ἀλλὰ πῶς;
- [00601] Τὸν ἀδελφὸν τοῦ Κυρίου.

- [00602] Καίτοι γε οὐδὲ κατὰ σάρκα ἀδελφός ἦν τοῦ Κυρίου, ἀλλ' οὕτως ἐνομιζέτο·
- [00603] ἀλλ' ὅμως οὐδὲ οὕτως ἀπεστράφη τὸ ἀξίωμα θεῖναι τοῦ ἀνδρός.
- [00604] Καὶ πολλαχόθεν ἄλλοθεν δείκνυται, ὅτι διέκειτο πρὸς τοὺς ἀποστόλους πάντας οὕτω γνησίως, ὡς αὐτῷ πρέπον ἦν.
- [00605] Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.
- [00606] Εἶδες διὰ πάντων ὁμοίως ἐκλάμπουσιν τῆς ἀγίας ταύτης ψυχῆς τὴν ταπεινοφροσύνην;
- [00607] Καθάπερ γὰρ ἐν δικαστηρίῳ ἀγωνιζόμενος, καὶ μέλλων εὐθύνας ὑπέχειν, οὕτως ἐσπούδακεν ἀπολογήσασθαι.
- [00608] Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ Κιλικίας·
- [00609] μετὰ τὸ Πέτρον ἰδεῖν.
- [00610] Πάλιν ἀρχεται τοῦ λόγου καὶ τοῦ ἀγῶνος τοῦ προκειμένου, τῆς μὲν Ἰουδαίας οὐχ ἀπτόμενος, διὰ τε τὸ πρὸς τὰ ἔθνη ἀπεστάλθαι, καὶ διὰ τὸ μὴ ἂν ἐλέσθαι ἐπ' ἀλλότριον θεμέλιον οἰκοδομεῖν.
- [00611] Διόπερ οὐδὲ κατὰ ψιλὴν αὐτοὺς συντυχίαν εἶδε·
- [00612] καὶ τοῦτο ἐκ τῶν ἐξῆς δῆλον.
- [00613] Ἦμην γὰρ, φησὶν, ἀγνοούμενος τῷ προσώπῳ ταῖς Ἐκκλησίαις τῆς Ἰουδαίας.
- [00614] Μόνον δὲ ἀκούοντες ἦσαν, ὅτι Ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν, [61.633] ἦν ποτε ἐπόρθει.
- [00615] Τί ταύτης τῆς ψυχῆς μετριώτερον γένοιτ' ἂν;
- [00616] Ὅτε μὲν γὰρ τὰ φέροντα αὐτῷ κατηγορίαν διελέγετο, οἷον ὅτι ἐδίωκε τὴν Ἐκκλησίαν, καὶ ἐπόρθει αὐτήν, μετὰ πολλῆς αὐτὰ τέθεικε τῆς ὑπερβολῆς, ἐκπομπέων αὐτοῦ τὸν βίον τὸν πρότερον·
- [00617] τὰ δὲ μέλλοντα αὐτὸν δεικνύει λαμπρόν, ταῦτα παρατρέχει.
- [00618] Καὶ δυνάμενος, εἴπερ ἐβούλετο, τὰ κατορθώματα αὐτοῦ πάντα εἰπεῖν, οὐδὲν αὐτῶν τίθησιν, ἀλλ' ἐνὶ ῥήματι πέλαγος παρελθὼν ἄφατον, καὶ εἰπὼν, ὅτι Ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας, καὶ ὅτι Ἀκούοντες ἦσαν, ὅτι Ὁ διώκων ἡμᾶς ποτε, [61.634] νῦν εὐαγγελίζεται τὴν πίστιν, ἦν ποτε ἐπόρθει, οὐδὲν πλέον προσέθηκε.
- [00619] Τί δὲ αὐτῷ βούλεται τὸ λέγειν, ὅτι Ἀγνοούμενος ἡμην ταῖς Ἐκκλησίαις τῆς Ἰουδαίας;
- [00620] Ἵνα μάθῃς, ὅτι τοσοῦτον ἀπέιχε τοῦ κηρύξαι αὐτοῖς περιτομήν, ὅτι οὐδὲ ἀπὸ ὄψεως γινώριμος ἦν αὐτοῖς.
- [00621] Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.
- [00622] Σκόπει καὶ ἐνταῦθα τὸν κανόνα αὐτοῦ τῆς ταπεινοφροσύνης, πῶς αὐτὸν διατηρεῖ μετὰ ἀκριβείας.
- [00623] Οὐ γὰρ εἶπεν, ὅτι ἐθαύμαζόν με, ἐπήνουν με, ἐξεπλήττοντο, ἀλλὰ τὸ πᾶν τῆς χάριτος ἔδειξεν ὄν.
- [00624] Τὸν γὰρ Θεὸν ἐδόξαζον, φησὶν, ἐν ἐμοί.
- [00625] [61.633] ΟΜΙΛΙΑ Β'.**
- [00626] Ἐπειτα δὲ διὰ δεκατεσσάρων ἐτῶν ἀνέβην εἰς Ἱερουσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον·
- [00627] ἀνέβην δὲ κατὰ ἀποκάλυψιν.
- [00628] α'.
- [00629] Τῆς μὲν πρώτης ἀναβάσεως τὴν αἰτίαν Πέτρον εἶναι φησι, καὶ τὸ ἰστορησαί ἐκεῖνον·
- [00630] τῆς δὲ δευτέρας, τὴν ἀποκάλυψιν τὴν τοῦ Πνεύματος.
- [00631] Καὶ ἀνεθέμην αὐτοῖς τὸ Εὐαγγέλιον, ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μὴ πως εἰς κενὸν τρέχω, ἢ ἕδραμον.
- [00632] Τί φῆς, ὦ Παῦλε;
- [00633] Ὁ παρὰ τὴν ἀρχὴν μὴ ἐλόμενος, ἀναθέσθαι μηδὲ μετὰ ἔτη τρία δεκατεσσάρων παρελθόντων ἐτῶν, τότε ἀνατίθη, μὴ πως εἰς κενὸν τρέχῃς;
- [00634] Καὶ πόσω βέλτιον ἦν εὐθέως ἀρξάμενον τοῦτο ποιῆσαι, ἢ μετὰ ἔτη τοσαῦτα;
- [00635] Τί δὲ καὶ ἔτρεχες, εἰ μὴ πεπεισμένος ἦς, ὅτι οὐκ εἰς κενὸν ἔτρεχες;

- [00636] τίς οὕτως ἀνόητος, ὡς ἔτη τοσαῦτα κηρύττειν, οὐκ εἰδῶς ὅτι κηρύττει καλῶς;
- [00637] Καί τὸ πολὺ τούτου πάλιν ἀπορώτερον, ὅτι κατὰ ἀποκάλυψιν φησιν ἀνεληλυθέναι.
- [00638] Τοῦτο γὰρ ἀπορώτερον μὲν, ὥσπερ ἔφθην εἰπὼν, τοῦ προτέρου, ἵκανὸν δὲ κάκεινον τὴν λύσιν ἡμῖν παρασχεῖν.
- [00639] Εἰ μὲν γὰρ ἀφ' ἑαυτοῦ ἀνήλθε, μάλιστα μὲν οὐδὲ τοῦτο ἂν ἔχοι λόγον·
- [00640] οὐ γὰρ ἦν τῆς μακαρίας ἐκείνης ψυχῆς εἰς τοσαύτην ἄνοιαν ἐμπεσεῖν·
- [00641] αὐτὸς γὰρ ἐστὶν ὁ λέγων, Οὕτω τρέχω, ὡς οὐκ ἀδήλως, οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρω.
- [00642] Εἰ τοίνυν οὐκ ἀδήλως, πῶς λέγεις, Μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον;
- [00643] Ὅθεν δῆλον, ὅτι εἰ καὶ χωρὶς ἀποκαλύψεως ἀνήλθεν, ἔπαθεν ἂν τὰ τῶν ἀνοήτων·
- [00644] πλήν ἀλλ' οὐχ ὁμοίως ἄτοπον ἦν τὸ γινόμενον·
- [00645] ὅταν δὲ καὶ ἡ τοῦ Πνεύματος αὐτὸν ἔλκη χάρις, τίς τολμήσει τι τοιοῦτον ὑποπτεῦσαι λοιπόν;
- [00646] Διὰ γὰρ τοῦτο προσέθηκε καὶ αὐτὸς τὸ, Κατὰ ἀποκάλυψιν, ἵνα μὴδὲ πρὸ τῆς λύσεως τοῦ ζητήματος καταγνῶς αὐτοῦ τινα ἄνοιαν, εἰδῶς ὅτι οὐκ ἀνθρώπινον ἦν τὸ γενόμενον, ἀλλὰ θεία τις οἰκονομία πολλὰ προορωμένη καὶ τῶν παρόντων καὶ τῶν μελλόντων.
- [00647] Τί ποτ' οὖν ἐστὶ τὸ αἴτιον τῆς ἀποδημίας ταύτης;
- [00648] Ὅσπερ ὅτε πρότερον ἐξ Ἀντιοχείας εἰς Ἱεροσόλυμα ἀνήλθεν, οὐ δι' ἑαυτὸν ἀνήλθεν·
- [00649] αὐτὸς καὶ ἤδει σαφῶς, ὅτι χρή καθαρῶς ἔπεσθαι τοῖς τοῦ Χριστοῦ δόγμασιν·
- [00650] ἀλλὰ τοὺς μαχομένους συνάγειν βουλόμενος·
- [00651] οὕτω καὶ νῦν οὐκ αὐτὸς ἐδεῖτο μαθεῖν, ὅτι οὐκ εἰς κενὸν ἔτρεχεν, ἀλλ'
- [00652] <sup>[61.634]</sup> ἵνα οἱ ἐγκαλοῦντες πληροφορηθῶσιν.**
- [00653] Ἐπειδὴ μείζονα περὶ Πέτρου καὶ Ἰωάννου δόξαν εἶχον, καὶ διαστασιάζειν αὐτοὺς ᾤοντο, διὰ τὸ τοῦτον μὲν ἄνευ περιτομῆς κηρύττειν, ἐκείνους δὲ ταύτην συγχωρεῖν, καὶ παράνομα πράττειν αὐτὸν ᾤοντο, καὶ εἰς κενὸν τρέχειν·
- [00654] Ἀνήλθον, φησὶ, καὶ ἐκοινώσαμην αὐτοῖς τὸ Εὐαγγέλιον, οὐχ ἵνα αὐτὸς τι μάθω, ὃ καὶ προῖων σαφέστερον λέγει, ἀλλ' ἵνα διδάξω τοὺς ταῦτα ὑποπτεύοντας, ὅτι οὐκ εἰς κενὸν τρέχω.
- [00655] Τὸ γὰρ Πνεῦμα τὴν τοιαύτην προορώμενον φιλονεικίαν, παρεσκεύασεν αὐτὸν ἀνελεῖν καὶ κοινώσασθαι.
- [00656] Διὰ τοῦτό φησι, Κατὰ ἀποκάλυψιν ἀνέβην, καὶ Βαρνάβαν καὶ Τίτον ἔλαβε μάρτυρας ἐσομένους τοῦ κηρύγματος.
- [00657] Καὶ ἀνεθέμην αὐτοῖς τὸ Εὐαγγέλιον, ὃ κηρύττω ἐν τοῖς ἔθνεσιν, τουτέστι, τὸ χωρὶς περιτομῆς·
- [00658] κατ' ἰδίαν δὲ τοῖς δοκοῦσι.
- [00659] Τί βούλεται, Κατ' ἰδίαν;
- [00660] καίτοι γε ὁ δόγματα κοινὰ διορθοῦν σπουδάζων, οὐ κατ' ἰδίαν, ἀλλὰ κοινῇ ταῦτα προτίθησιν.
- [00661] Ἀλλ' οὐχ ὁ Παῦλος οὕτως·
- [00662] οὐ γὰρ μαθεῖν τι καὶ διορθῶσαι ἐβούλετο, ἀλλὰ τῶν βουλομένων ἀπατᾶν τὴν πρόφασιν ἀνελεῖν.
- [00663] Ἀλλὰ ἐπειδὴ γὰρ ἐν τοῖς Ἱεροσολύμοις πάντες ἐσκανδαλίζοντο, εἴ τις παραβαίῃ τὸν νόμον, εἴ τις κωλύει χρῆσασθαι τῇ περιτομῇ·
- [00664] διὸ καὶ ἔλεγε, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶ τῶν πεπιστευκότων;
- [00665] καὶ οὗτοι πάντες εἰσὶ κατηχημένοι περὶ σοῦ, ὅτι ἀποστασίαν ἀπὸ τοῦ νόμου διδάσκεις·
- [00666] ἐπεὶ οὖν ἐσκανδαλίζοντο, παρῳήσια μὲν παρελθεῖν καὶ τὸ κήρυγμα ἀποκαλύψαι τὸ ἑαυτοῦ οὐκ ἠνείχετο·
- [00667] κατ' ἰδίαν δὲ τοῖς δοκοῦσιν ἀνέθετο ἐπὶ Βαρνάβαν καὶ Τίτου, ἵνα οὗτοι μάρτυρες ἀξιόπιστοι γένωνται πρὸς τοὺς ἐγκαλοῦντας, ὅτι οὐδὲ τοῖς ἀποστόλοις ἔδοξεν ἐναντίον εἶναι, ἀλλὰ βεβαιοῦσι τὸ κήρυγμα τὸ τοιοῦτον.
- [00668] Ὅταν δὲ λέγη, Τοῖς δοκοῦσιν, οὐκ ἀναιρῶν τὸ εἶναι αὐτοὺς μεγάλους τοῦτο λέγει·
- [00669] ἐπεὶ καὶ περὶ ἑαυτοῦ φησι, Δοκῶ δὲ καγὼ Πνεῦμα Θεοῦ ἔχειν·

- [00670] ὅπερ ἐστὶ μετριάζοντος, οὐκ ἀναιροῦντος τὸ ἔχειν.
- [00671] Οὕτω καὶ ἐνταῦθα.
- [00672] Τοῖς δοκοῦσι, φησὶ, μετὰ τῆς ἑαυτοῦ καὶ τὴν κοινὴν ἀπάντων λέγων ψῆφον.
- [00673] Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήνων ὢν, ἠναγκάσθη περιτμηθῆναι.
- [00674] Τί ἐστίν, Ἑλλήνων;
- [00675] Ἐξ Ἑλλήνων ἦν, φησὶ, καὶ ἀκρόβυστος.
- [00676] Οὐ μόνον γὰρ ἐγὼ οὕτως ἐκήρυττον, ἀλλὰ καὶ Τίτος οὕτως ἐπραττε, καὶ ἀκρόβυστον ὄντα οὐκ ἠνάγκασαν περιτμηθῆναι οἱ ἀπόστολοι.
- [00677] Ὅπερ ἀπὸ <sup>[61.635]</sup> δειξίς ἦν μεγίστη τοῦ μὴ καταγινώσκειν τῶν ὑπὸ τοῦ Παύλου λεγομένων, ἢ πραττομένων.
- [00678] Καὶ τὸ πολλῶν τούτου μερίζον, ὅτι οὐδὲ ἐπικειμένων τῶν ἐναντιουμένων, καὶ ταῦτα εἰδόντων, ἠναγκάσθησαν οἱ ἀπόστολοι τοῦτο κελεῦσαι·
- [00679] ὅπερ οὖν καὶ αὐτὸ δηλῶν ἔλεγε, Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους.
- [00680] Τίνες εἰσὶν οὗτοι οἱ ψευδάδελφοι;
- [00681] καὶ γὰρ οὐ μικρὸν ἐνταῦθα ζήτημα.
- [00682] Εἰ γὰρ οἱ ἀπόστολοι συνεχώρουν ἐνταῦθα περιτέμεσθαι, διὰ τί νῦν ψευδαδέλφους καλεῖς τοὺς κατὰ τὴν τῶν ἀποστόλων γνώμην καὶ αὐτοὺς κελεύοντας τοῦτο ποιεῖν;
- [00683] Ὅτι πρῶτον μὲν οὐκ ἔστι ταῦτόν, κελεύειν γίνεσθαι, καὶ γινόμενον συγχωρεῖν.
- [00684] Ὁ μὲν γὰρ προστάτων, μετὰ σπουδῆς, ὡς ἀναγκαῖον καὶ προηγούμενον, ποιεῖ·
- [00685] ὁ δὲ αὐτὸς μὲν μὴ κελεύων, τὸν δὲ βουλόμενον μὴ κωλύων, οὐχ ὡς δέον γενέσθαι συγχωρεῖ, ἀλλ' οἰκονομίαν τινὰ πληρῶν.
- [00686] Οἷόν τι λέγω·
- [00687] Κορινθίοις ἔγραψεν ὁ Παῦλος, καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθαι γυναῖξί καὶ ἀνδράσι διακελευόμενος.
- [00688] β'.
- [00689] Εἶτα ἵνα μὴ νομίσης, ὅτι νομοθετῶν αὐτοῖς τοῦτο ἔλεγεν, ἐπήγαγε·
- [00690] Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν.
- [00691] Οὐ γὰρ τῆς αὐθεντίας κρίσις ἦν προηγουμένη, ἀλλὰ τῆς ἐκείνων ἀκρασίας συγγνώμη.
- [00692] Διὸ φησι·
- [00693] Διὰ τὴν ἀκρασίαν ὑμῶν.
- [00694] Εἰ γὰρ τὴν Παύλου γνώμην θέλεις μαθεῖν, ἄκουσον τί φησι·
- [00695] Θέλω πάντας ἀνθρώπους εἶναι, ὡς καὶ ἑμαυτὸν, ἐν ἐγκρατεία.
- [00696] Οὕτω καὶ ἐνταῦθα, οἱ μὲν ἀπόστολοι οὐχ ὡς νόμον ἐκδικοῦντες, συνεχώρουν, ἀλλὰ τῇ ἀσθενείᾳ τῇ Ἰουδαϊκῇ συγκαταβαίνοντες.
- [00697] Εἰ γὰρ νόμον ἐξεδίκουν, οὐκ ἂν Ἰουδαίους μὲν οὕτως, ἔθνεσι δὲ ἑτέρως ἐκήρυξαν.
- [00698] Καὶ γὰρ εἰ ὑπὸ τῶν ἀπίστων τὸ πρᾶγμα γενέσθαι ἀναγκαῖον ἦν, καὶ ὑπὸ πάντων εὐδηλον ὅτι τῶν πιστῶν.
- [00699] Εἰ δὲ τοῖς ἔθνεσιν ἐνομοθέτου μὴ παρενοχλεῖν τούτων ἕνεκεν, ἔδειξαν ὅτι καὶ Ἰουδαίους συγκαταβαίνοντες ἐπέτρεπον.
- [00700] Οἱ δὲ ψευδάδελφοι οὐχ οὕτως, ἀλλ' ὥστε τῆς χάριτος αὐτοὺς ἐκβαλεῖν, καὶ πάλιν ὑπὸ τὸν τῆς δουλείας ζυγὸν ἀγαγεῖν.
- [00701] Πρώτη μὲν οὖν αὕτη ἡ διαφορὰ, πολὺ τὸ μέσον ἔχουσα.
- [00702] Δευτέρα δὲ, ὅτι οἱ μὲν ἀπόστολοι ἐν Ἰουδαίᾳ τοῦτο ἐποίουν, ἔνθα καὶ ὁ νόμος ἐκράτει, οἱ δὲ ψευδάδελφοι πανταχοῦ·
- [00703] καὶ γὰρ Γαλατῶν ἦσαν πάντων.
- [00704] Ὅθεν δηλὸν ὅτι οὐχὶ οἰκοδομῆς ἕνεκεν τὸ πρᾶγμα ἐγίνετο, ἀλλὰ καταστροφῆς ὀλοκλήρου.
- [00705] Καὶ ἑτέρως μὲν παρὰ τῶν ἀποστόλων συνεχωρεῖτο, ἑτέρως δὲ παρὰ τῶν ψευδαδέλφων ἐσπουδάζετο.

- [00706] Οἵτινες παρεισηλθον κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ.
- [00707] Ὅρας πῶς καὶ τῆ τῶν κατασκόπων προσηγορίᾳ ἐδήλωσε τὸν πόλεμον ἐκείνων;
- [00708] Οἱ γὰρ κατάσκοποι δι' οὐδὲν εἰσέρχονται, ἀλλ' ἵνα καταμαθόντες τὰ τῶν ἐναντίων, πρὸς τὸ πορθῆσαι καὶ καθελεῖν πολλὴν ἑαυτοῖς παρασκευάσωσι τὴν εὐκολίαν·
- [00709] καθάπερ καὶ οὗτοι τότε ἐποίουν, ὑπὸ τὴν δουλείαν αὐτοῦς τὴν παλαιὰν εἰσαγαγεῖν βουλόμενοι.
- [00710] Ὡστε κἀντεῦθεν δῆλον, ὅτι οὐχ ἡ αὐτὴ προαίρεσις τῶν ἀποστόλων καὶ τούτων, ἀλλὰ καὶ σφόδρα ἐναντία.
- [00711] Ἐκείνοι μὲν γὰρ συνεχώρουν, ἵνα κατὰ μικρὸν ἐξαγάγωσι τῆς δουλείας·
- [00712] [61.636] οὗτοι δὲ κατεσκεύαζον, ἵνα μειζρόνως ὑποβάλωσι τῆ δουλείᾳ.
- [00713] Διὸ παρετήρουν περισκοποῦντες ἀκριβῶς, καὶ περιεργαζόμενοι τίνες ἀκρόβυστοι·
- [00714] καθὼς καὶ Παῦλος τοῦτο δηλῶν ἔλεγε, Παρεισηλθον κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν·
- [00715] οὐ τῷ τῶν κατασκόπων ὀνόματι μόνον, ἀλλὰ καὶ τῷ τρόπῳ τῆς λαθραίας εἰσόδου καὶ παρεισδύσεως τὴν ἐπιβουλήν αὐτῶν ἐνδεικνύμενος.
- [00716] Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῆ ὑποταγῆ.
- [00717] Ὅρα λέξεως εὐγένειαν καὶ ἔμφασιν.
- [00718] Οὐ γὰρ εἶπε, Τῷ λόγῳ, ἀλλὰ, Τῆ ὑποταγῆ.
- [00719] Οὐ γὰρ ἵνα τι διδάξωσι χρήσιμον, ταῦτα ἐποίουν, ἀλλ' ἵνα ὑποτάξωσι καὶ δουλώσωνται.
- [00720] Διὰ τοῦτο τοῖς μὲν ἀποστόλοις εἴξαμεν, τούτοις δὲ οὐκέτι.
- [00721] Ἴνα ἡ ἀλήθεια τοῦ Εὐαγγελίου διαμείνη πρὸς ὑμᾶς.
- [00722] Ἴν' ὅπερ ἔφθημεν, φησὶν, εἰπόντες, τοῦτο διὰ τῶν ἔργων βεβαιώσωμεν, ὅτι τὰ ἀρχαῖα παρῆλθε, καὶ γέγονε καινὰ τὰ πάντα, καὶ ὅτι, Εἴ τις ἐν Χριστῷ, καινὴ κτίσις, καὶ ὅτι τοὺς περιτεμνομένους Χριστὸς οὐδὲν ὠφελήσει.
- [00723] Ταύτην τὴν ἀλήθειαν βεβαιοῦντες, οὐδὲ πρὸς ὥραν εἴξαμεν.
- [00724] Εἶτα ἐπειδὴ εὐθέως ἀντέπιπτεν αὐτῷ τὰ παρὰ τῶν ἀποστόλων, καὶ εἰκὸς ἦν τινὰς λέγειν·
- [00725] Πῶς οὖν ταῦτα ἐκείνοι προστάττουσιν;
- [00726] ὄρα πῶς λύει σοφῶς τὴν ἀντίθεσιν.
- [00727] Οὐ γὰρ λέγει τὴν οὖσαν αἰτίαν, οἷον ὅτι συγκатаβάσεως ἔνεκεν καὶ οἰκονομίας τοῦτο ἐποίουν οἱ ἀπόστολοι·
- [00728] ἢ γὰρ ἂν ἐβλάβησαν οἱ ἀκούοντες.
- [00729] Δεῖ γὰρ τῆς οἰκονομίας ἀγνοεῖν τὴν αἰτίαν τοὺς μέλλοντάς τι καρποῦσθαι παρ' αὐτῆς χρήσιμον·
- [00730] εἰ γὰρ φανεῖ τῶν γινομένων ἡ πρόφασις, τὸ πᾶν οἰχίηται.
- [00731] Διὰ τοῦτο τὸν μὲν ἐργαζόμενον αὐτὴν, εἰδέναι χρὴ τὴν αἰτίαν τῶν γινομένων·
- [00732] τοὺς δὲ μέλλοντάς τι κερδαίνειν παρ' αὐτῆς, ἀγνοεῖν.
- [00733] Καὶ ἵνα σαφέστερον ὁ λέγω ποιήσω, ἐπ' αὐτῆς τῆς ταύτης ὑποθέσεως χρῆσομαι τῷ ὑποδείγματι.
- [00734] Οὗτος αὐτὸς ὁ μακάριος Παῦλος ὁ περιτομὴν ἀναιρῶν, μέλλων ποτὲ τὸν Τιμόθεον Ἰουδαίους πέμπειν διδάσκαλον, περιτεμῶν αὐτὸν πρότερον, οὕτως ἔπεμψεν.
- [00735] Ἐποίησε δὲ τοῦτο, ἵνα εὐπαράδεκτος γένηται τοῖς ἀκροαταῖς, καὶ εἰσηλθε μετὰ τῆς περιτομῆς, ἵνα καταλύσῃ τὴν περιτομὴν.
- [00736] Ἀλλὰ τὴν αἰτίαν αὐτὸς μὲν ἠπίστατο καὶ Τιμόθεος, τοῖς δὲ μαθηταῖς οὐκ εἶπεν.
- [00737] Εἰ γὰρ ἔγνωσαν, ὅτι διὰ τοῦτο περιέτεμεν, ἵνα λύσῃ τὴν περιτομὴν, οὐδ' ἂν τὴν ἀρχὴν ἤκουσαν αὐτοῦ δημηγοροῦντος, καὶ τὸ πᾶν ἂν διερόυη κέρδος·
- [00738] νῦν δὲ ἡ ἀγνοία τὰ μέγιστα αὐτοῦς ὠφέλησε.
- [00739] Νομίζοντες γὰρ αὐτὸν ὡς νομοφύλακα τοῦτο ποιεῖν, καὶ εὐμενῶς ἐδέξαντο καὶ προσηνῶς καὶ αὐτὸν καὶ τὴν ἐκεῖνου διδασκαλίαν.

- [00740] Δεξάμενοι δὲ κατὰ μικρὸν καὶ παιδευθέντες, ἀπέστησαν τῶν παλαιῶν·
- [00741] ὅπερ οὐκ ἂν ἐγένετο, εἰ παρὰ τὴν ἀρχὴν τὴν αἰτίαν ἤδεσαν.
- [00742] Μαθόντες γὰρ ἂν αὐτὸν ἀπεστράφησαν, ἀποστραφέντες δὲ οὐκ ἂν ἤκουσαν, μὴ ἀκούσαντες δὲ ἔμειναν ἂν ἐπὶ τῆς πλάνης τῆς προτέρας·
- [00743] ὅπερ ἵνα μὴ γένηται, οὐκ ἐξεκάλυψε τὴν αἰτίαν.
- [00744] Διὰ τοῦτο καὶ ἐνταῦθα οὐ λέγει τῆς οἰκονομίας τὴν πρόφασιν, ἀλλ' ἐτέρως <sup>[61.637]</sup> μεθοδεύει τὸν λόγον, οὕτω λέγων·
- [00745] Ἀπὸ δὲ τῶν δοκούντων εἶναι τι·
- [00746] ὅποιοι ποτε ἦσαν, οὐδὲν μοι διαφέρει·
- [00747] πρόσωπον ἀνθρώπου ὁ Θεὸς οὐ λαμβάνει.
- [00748] Ἐνταῦθα οὐ μόνον οὐκ ἀπολογεῖται ὑπὲρ τῶν ἀποστόλων, ἀλλὰ καὶ σφόδρα βαρεῖ τοὺς ἀγίους, ἵνα ὠφελήσῃ τοὺς ἀσθενοῦντας.
- [00749] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·
- [00750] Εἰ καὶ ἐπιτρέπουσιν ἐκεῖνοι περιτέμνεσθαι, τὸν λόγον αὐτοὶ τῷ Θεῷ δώσουσιν.
- [00751] Οὐ γὰρ, ἐπειδὴ μεγάλοι εἰσὶ καὶ ἑξαρχοί, ὁ Θεὸς πρόσωπον αὐτῶν λήψεται.
- [00752] Ἀλλ' οὕτω μὲν σαφῶς οὐκ εἶπε, πεφεισμένως δέ·
- [00753] οὐ γὰρ εἶπεν, Εἰ δὲ ἐκεῖνοι θολοῦσι τὸ κήρυγμα, καὶ παρὰ τὰ προστεταγμένα κηρύττουσι, δώσουσι τὴν ἐσχάτην δίκην, καὶ τιμωρίαν ὑποστήσονται·
- [00754] τούτων μὲν οὐδὲν εἶπε, σεμνοτέρως δὲ αὐτῶν δοκεῖ καθάπτεσθαι, οὕτω λέγων·
- [00755] Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἦσαν.
- [00756] Καὶ οὐκ εἶπεν, Ὅποιοι ποτέ εἰσιν, ἀλλ' Ἦσαν, δεικνύς ὅτι καὶ αὐτοὶ λοιπὸν ἦσαν παυσάμενοι τοῦ οὕτω κηρύσσειν, ἄτε τοῦ κηρύγματος πανταχοῦ διαλάμψαντος.
- [00757] Τὸ δὲ, Ὅποιοι ποτε ἦσαν, Εἰ οὕτω, φησὶν, ἐκήρυττον αὐτοὶ, τὸν λόγον δώσουσιν.
- [00758] Οὐ γὰρ ἀνθρώποις, ἀλλὰ Θεῷ μέλλουσιν ἀπολογεῖσθαι.
- [00759] γ'.
- [00760] Ταῦτα δὲ ἔλεγεν, οὐχ ὡς ἀμφιβάλλον, οὐδ' ὡς ἀγνοῶν τὰ ἐκείνων, ἀλλ', ὅπερ ἔφθην εἰπῶν, οὕτω συμφέρειν νομίζων μεθοδεῦσαι τὸν λόγον.
- [00761] Εἶτα ἵνα μὴ δόξη ὡς τὴν ἐναντίαν ἔχων τάξιν κατηγορεῖν αὐτῶν, καὶ ἀπὸ τούτου κατασκευάσῃ μάχης ὑπόνοιαν, ἐπήγαγεν εὐθέως τὴν διόρθωσιν, εἰπῶν, ὅτι Ἐμοὶ οἱ δοκοῦντες, οὐδὲν προσανέθεντο.
- [00762] Τί δὲ τοῦτό ἐστιν;
- [00763] Ἄ μὲν ὑμεῖς λέγετε, φησὶν, οὐκ οἶδα·
- [00764] ἐκεῖνο μέντοι οἶδα σαφῶς, ὅτι ἐμοὶ οὐκ ἠναντιώθησαν, ἀλλὰ καὶ συνέπνευσαν καὶ συνεφώνησαν·
- [00765] τὸ γὰρ, Δεξιᾶς ἔδωκαν, τοῦτό ἐστι δηλοῦντος.
- [00766] Ἀλλὰ τέως οὐ λέγει τοῦτο, ἀλλ' ὅτι οὐκ ἐδίδαξαν, οὐ διώρθωσαν, οὐ πλέον τι προσέθηκαν ὧν ἤδειν.
- [00767] Ἐμοὶ γὰρ οἱ δοκοῦντες, φησὶν, οὐδὲν προσανέθεντο.
- [00768] Τουτέστι.
- [00769] Μαθόντες τὰ ἐμὰ, οὐδὲν προσέθηκαν, οὐδὲν διώρθωσαν, καὶ ταῦτα εἰδότες, ὅτι διὰ τοῦτο παρεγενόμην, ὥστε αὐτοῖς κοινώσασθαι·
- [00770] καὶ κατ' ἀποκάλυψιν Πνεύματος παρεγενόμην, ὥστε αὐτοῖς κοινώσασθαι, καὶ Τίτον ἀκρόβυστον εἶχον μεθ' ἑαυτοῦ, οὔτε ἐμοὶ τι πλέον εἶπον ὧν ἤδειν, οὔτε ἐκεῖνον περιέτεμον.
- [00771] Ἀλλὰ τούναντίον.
- [00772] Τί ἐστι, Τούναντίον;
- [00773] Τινὲς μὲν φασι τοῦτο αὐτὸν λέγειν, ὅτι οὐ μόνον αὐτὸν οὐκ ἐδίδαξαν, ἀλλὰ καὶ ἐδιδάχθησαν παρ' αὐτοῦ·
- [00774] ἐγὼ δὲ οὐκ ἂν εἶποιμι τοῦτο.

- [00775] Τί γὰρ ἔμελλον παρ' αὐτοῦ μανθάνειν πλέον;
- [00776] καὶ γὰρ ἕκαστος αὐτῶν ἀπηρτισμένος ἦν.
- [00777] Οὐ τοίνυν τοῦτο βούλεται εἰπεῖν Τουναντίον λέγων, ἀλλ' ὅτι οὐ μόνον οὐκ ἐπετίμησαν, ἀλλὰ καὶ τοσοῦτον ἀπέσχον τοῦ μέμψασθαι, ὅτι καὶ ἐπήνεσαν·
- [00778] τὸ γὰρ ἐναντίον τοῦ μέμψασθαι τὸ ἐπαινέσαι.
- [00779] Εἶτα ἐπειδὴ εἰκὸς ἦν ἀντειπεῖν τινας, Εἰ ἐπήνεσαν, πῶς οὖν τὴν περιτομὴν οὐκ ἀνεῖλον;
- [00780] εἰ γὰρ ἐπήνεσαν, ἔχρῃν ἀνελεῖν·
- [00781] εἰπεῖν μὲν ὅτι ἀνεῖλον, λίαν ἀναίσχυντον εἶναι ἐνόμιζε, καὶ πρὸς τὰ ὁμολογημένα φανερὰν μάχην εἰσάγειν·
- [00782] πάλιν ὁμολογοῦντα τὴν τῆς περιτομῆς συγχώρησιν, εἰς ἑτέραν ἀντίθεσιν ἐμπεσεῖν ἀνάγκην [61.638] οὕσαν ἑώρα.
- [00783] Εἰ γὰρ ἐπήνεσαν τὸ κήρυγμα τὸ σὸν, φησὶ, καὶ αὐτοὶ πάλιν ἐπέτρεπον περιτομὴν, ἑαυτοῖς ἐμάχοντο.
- [00784] Τίς οὖν ἢ τούτου λύσις;
- [00785] Ἦν εἰπεῖν, ὅτι συγκαταβάσεως Ἰουδαϊκῆς ἕνεκεν ταῦτα ἐποίουν·
- [00786] ἀλλὰ τοῦτο εἰπὼν, ὅλον τῆς οἰκονομίας τὸν θεμέλιον διεσάλευσεν ἄν.
- [00787] Διὰ τοῦτο μὲν οὐ λέγει, ἀφίησι δὲ αὐτὸ ἐν ἀπορίᾳ καὶ μετέωρον εἰπὼν·
- [00788] Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, οὐδὲν μοι διαφέρει·
- [00789] ὡς ἂν εἰ ἔλεγεν, Οὐ κατηγορῶ, οὐδὲ διαβάλλω τοὺς ἀγίους ἐκείνους·
- [00790] ἴσασιν αὐτοὶ τί ἔπραττον·
- [00791] καὶ γὰρ τῷ Θεῷ μέλλουσιν ἀποδιδόναι λόγον·
- [00792] τὸ δὲ σπουδαζόμενον ἐμοὶ δεῖξαι, ὅτι τὰ ἐμὰ οὐ καθεῖλον, οὐδὲ διώρθωσαν, οὐδὲ προσέθηκαν ὡς ἐνδεῶς ἔχουσιν αὐτοῖς, ἀλλὰ καὶ ἐπήνεσαν καὶ συνήνεσαν·
- [00793] καὶ τούτων μάρτυρας ἔχω καὶ Τίτον καὶ Βαρνάβαν.
- [00794] Διόπερ ἐπάγει λέγων·
- [00795] Ἰδόντες ὅτι πεπίστευμαι τὸ Εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς·
- [00796] περιτομὴν καὶ ἀκροβυστίαν οὐ τὰ πράγματα λέγων αὐτὰ, ἀλλὰ τὰ ἀπὸ τούτων γνωριζόμενα ἔθνη.
- [00797] Ἐπήγαγε γοῦν·
- [00798] Ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη.
- [00799] Ὡσπερ οὖν τὴν ἀκροβυστίαν τὰ ἔθνη καλεῖ, οὕτω καὶ περιτομὴν Ἰουδαίους.
- [00800] Καὶ δείκνυσιν αὐτοῖς ὁμότιμον ὄντα λοιπὸν, καὶ οὐ τοῖς ἄλλοις ἑαυτὸν, ἀλλὰ τῷ κορυφαίῳ συγκρίνει, δεικνύς ὅτι τῆς αὐτῆς ἕκαστος ἀπέλαυσεν ἀξίας.
- [00801] Ἐπειδὴ γὰρ τὴν περὶ τῆς ὁμοιοῦς αὐτῶν κατεσκεύασεν ἀπόδειξιν, θαρρόων λοιπὸν μετὰ παρόρησίας διαλέγεται, καὶ οὐκέτι ἴσεται μέχρι τῶν ἀποστόλων μόνων, ἀλλ' ἐπὶ τὸν Χριστὸν ἀνάγει τὸν λόγον, καὶ τὴν ὑπ' ἐκείνου δοθεῖσαν χάριν αὐτῶν·
- [00802] καὶ μάρτυρας τούτων τοὺς ἀποστόλους καλεῖ, καὶ φησιν·
- [00803] ὅτι Γνόντες τὴν χάριν τοῦ Κυρίου τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας.
- [00804] Καὶ οὐκ εἶπεν, ὅτι ἀκούσαντες, ἀλλὰ, Γνόντες, τουτέστι, καταμαθόντες δι' αὐτῶν τῶν πραγμάτων, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας.
- [00805] Εἶδες πῶς κατὰ μικρὸν ἔδειξε καὶ τῷ Χριστῷ τοῦτο δοκοῦν, καὶ τοῖς ἀποστόλοις;
- [00806] Οὐδὲ γὰρ ἂν ἐδόθη, οὐδὲ ἐνήργησεν ἡ χάρις, εἰ μὴ δοκοῦν αὐτῷ τὸ τοιοῦτον κήρυγμα ἦν.
- [00807] Καὶ ὅπου μὲν συγκρίναι ἑαυτὸν ἔδει, Πέτρου μέμνηται μόνου·
- [00808] ὅπου δὲ μαρτυρίαν καλέσαι, τῶν τριῶν ὁμοῦ, καὶ μετ' ἐγκωμίου, Κηφᾶς, λέγων, καὶ Ἰάκωβος, καὶ Ἰωάννης οἱ δοκοῦντες στῦλοι εἶναι.
- [00809] Καὶ πάλιν οὐ τὸ εἶναι ἀναιρῶν, τοὺς δοκοῦντάς φησιν, ἀλλὰ καὶ τὴν τῶν ἄλλων παραλαμβάνων γνώμην, καὶ λέγων, ὅτι Οἱ μεγάλοι καὶ ἐξαιρέτοι, καὶ οὐς πάντες πανταχοῦ περιφέρουσιν, οὗτοι μάρτυρές εἰσι τῶν λεγομένων, ὅτι καὶ τῷ Χριστῷ ταῦτα δοκεῖ, καὶ διὰ μὲν τῶν πραγμάτων ταῦτα ἔμαθον, καὶ δι' αὐτῆς τῆς πείρας ἐπιστώθησαν.



- [00810] Διὸ καὶ δεξιὰς ἔδωκαν ἔμοι, καὶ οὐκ ἔμοι μόνον, ἀλλὰ καὶ τῷ Βαρνάβᾳ, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν.
- [00811] Ὡ συνένεως ὑπερβολή, καὶ συμφωνίας ἀπόδειξις ἀναντιρρόητος! δείκνυσι γὰρ καὶ τὰ ἐκείνων αὐτοῦ, καὶ τὰ αὐτοῦ ἐκείνων.
- [00812] Ταῦτα γὰρ ἑκατέρωθεν ἐδόκει, [61.639] καὶ ἐκείνους Ἰουδαίους κηρύττειν οὕτω, καὶ τοῦτον τοῖς ἔθνεσι·
- [00813] διὸ καὶ ἐπήγαγεν, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν.
- [00814] Ὅρας πῶς περιτομὴν ἐνταῦθα οὐχὶ τὸ πρᾶγμα καλεῖ, ἀλλὰ τοὺς Ἰουδαίους;
- [00815] Ὅταν μὲν γὰρ αὐτὸ τὸ πρᾶγμα λέγη καὶ ἀντιδιαστέλλη, αὐτὴν τὴν ἀκροβυστίαν τίθησιν, ὡς ὅταν λέγη, Περιτομὴ μὲν ὠφελεῖ, ἐὰν νόμον πράσσης·
- [00816] ἐὰν δὲ παραβάτης νόμου ᾖ, ἢ περιτομὴ σου ἀκροβυστία γέγονε·
- [00817] καὶ πάλιν, Οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία·
- [00818] ὅταν δὲ Ἰουδαίους οὕτω καλῆ, καὶ μὴ τὸ πρᾶγμα, ἀλλὰ τὸν λαὸν δηλῶσαι βούληται, οὐ τὴν ἀκροβυστίαν, ἀλλὰ τὰ ἔθνη ἀντιτίθησιν.
- [00819] Ἀντιδιαστέλλονται μὲν γὰρ ἔθνεσιν Ἰουδαῖοι, περιτομὴ δὲ ἀκροβυστία·
- [00820] ὡς ὅταν λέγη καὶ ἀνωτέρω, Ὁ γὰρ ἐνεργήσας Πέτρος εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε κάμοι εἰς τὰ ἔθνη·
- [00821] καὶ ἐνταῦθα πάλιν, ὅτι Ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν, οὐ τὸ πρᾶγμα αὐτὸ φησιν, ἀλλὰ τὸν τῶν Ἰουδαίων λαὸν οὕτω καλεῖ, ἀντιδιαστέλλων αὐτὸν τοῖς ἔθνεσιν.
- [00822] Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.
- [00823] δ'.
- [00824] Τί ποτε τοῦτό ἐστιν ὃ φησιν;
- [00825] Ἐν μὲν τῷ κηρύγματι, φησὶ, δειλόμεθα τὴν οἰκουμένην, καὶ γὰρ μὲν τοὺς ἐξ ἔθνῶν, ἐκεῖνοι δὲ τοὺς Ἰουδαίους ἔλαβον κατὰ τὸ τῷ Θεῷ δοκοῦν·
- [00826] εἰς δὲ τὴν τῶν πτωχῶν ἐπιμέλειαν τῶν παρὰ Ἰουδαίους, ἐγὼ τὰ παρ' ἑμαυτοῦ συνεισήνεγκα ἐκείνοις.
- [00827] Εἰ δὲ πόλεμος ἦν καὶ μάχη, οὐκ ἂν τοῦτο κατεδέξαντο ἐκεῖνοι.
- [00828] Τίνες δὲ εἰσιν οὗτοι οἱ πτωχοί;
- [00829] Πολλοὶ τῶν Ἰουδαίων πιστεύσαντες ἐν Παλαιστίνῃ τὰ ὄντα ἀφηρέθησαν ἅπαντα, καὶ πανταχόθεν ἠλαύνοντο.
- [00830] Καὶ τοῦτο δηλοῖ μὲν ἐν τῇ πρὸς Ἑβραίους Ἐπιστολῇ, λέγων·
- [00831] Καὶ γὰρ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε·
- [00832] δηλοῖ δὲ Θεσσαλονικεῦσι γράφων, καὶ ἀνακηρύττων τὴν ἀνδρείαν ἐκείνων·
- [00833] Ὑμεῖς γὰρ, φησὶ, μιμηταὶ ἐγένεσθε τῶν Ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ, ὅτι καὶ ὑμεῖς τὰ αὐτὰ ἐπάθετε ὑπὸ τῶν ἰδίων συμφυλετῶν, καθάπερ κάκεινοι ὑπὸ τῶν Ἰουδαίων.
- [00834] Καὶ διὰ πάντων δείκνυσιν, ὅτι οὐχ οὕτως οἱ ἐξ Ἑλλήνων πιστεύσαντες, ὑπὸ τῶν μενόντων Ἑλλήνων ἐπολεμοῦντο, ὡς οἱ ἀπὸ Ἰουδαίων πιστεύσαντες, ὑπὸ τῶν ὁμοφύλων ἠλαύνοντο·
- [00835] τραχύτερον γὰρ τοῦτο πάντων τὸ ἔθνος.
- [00836] Διὰ ταῦτα πολλὴν ποιοῦνται σπουδὴν, ὥστε πάσης αὐτοὺς ἀπολαύειν ἐπιμελείας, καὶ Ῥωμαίοις ἐπιστέλλων καὶ Κορινθίοις.
- [00837] Καὶ οὐ μόνον συνάγει χρήματα, ἀλλὰ καὶ αὐτὸς αὐτὰ διακομίζει, καὶ λέγει·
- [00838] Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἀγίοις.
- [00839] Καὶ γὰρ ἀναγκαίως ἠπόρουν τροφῆς.
- [00840] Τοῦτο οὖν καὶ ἐνταῦθα δηλῶν ἔλεγεν, ὅτι Ἐν τούτῳ μοι βοηθεῖν αὐτοῖς ἔδοξε, καὶ κατεδεξάμην, καὶ οὐκ ἐνέλιπον.
- [00841] Καὶ διὰ τούτων δείξας τὴν πρὸς αὐτοὺς ὁμόνοιαν καὶ συμφωνίαν, ἀναγκάζεται λοιπὸν καὶ τῆς πρὸς Πέτρον αὐτῷ γινομένης ἐν Ἀντιοχείᾳ διαλέξεως μνησθῆναι, καὶ φησιν·
- [00842] Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
- [00843] Πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἔθνῶν συνήσθιεν·

- [00844] ὅτε δὲ ἦλθον, ὑπ
- [00845] [61.640] ἔστειλλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.
- [00846] Πολλοὶ τῶν ἀπλῶς ἀναγινωσκόντων τουτὶ τὸ ῥητὸν τῆς Ἐπιστολῆς, νομίζουσι τοῦ Πέτρου τὸν Παῦλον κατηγορεῖν ὑπόκρισιν·
- [00847] ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν, ἀπαγε·
- [00848] πολλὴν γὰρ εὐρήσομεν καὶ τοῦ Πέτρου καὶ τοῦ Παύλου τὴν σύνεσιν ἐγκεκρυμμένην ἐνταῦθα πρὸς τὴν τῶν ἀκουόντων ὠφέλειαν.
- [00849] Πρότερον δὲ ἀναγκαῖον περὶ τῆς τοῦ Πέτρου παρόρησίας εἰπεῖν, καὶ πῶς αἰεὶ πάντων αὐτὸς κατεπήδα τῶν μαθητῶν.
- [00850] Καὶ γὰρ τὴν προσηγορίαν ἐντεῦθεν ἔλαβε διὰ τὸ ἀκλινὲς καὶ ἀπερίτρεπτον τῆς πίστεως·
- [00851] καὶ ὅτε κοινῇ πάντες ἠρωτῶντο, τῶν ἄλλων προπηδήσας, φησί·
- [00852] Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος·
- [00853] ὅτε καὶ τὰς κλεῖς τῶν οὐρανῶν ἐνεπιστεύθη.
- [00854] Καὶ ἐν τῷ ὄρει μόνος φαίνεται φθεγγόμενος, καὶ ὅτε περὶ σταυροῦ διελέγετο, τῶν ἄλλων σιγῶντων, αὐτὸς φησιν, Ἴλεώς σοι.
- [00855] Ταῦτα δὲ τὰ ῥήματα εἰ καὶ μὴ διεσκεμμένης γνώμης ἦν, ἀλλ' ὅμως ζεούσης ἀγάπης.
- [00856] Καὶ πανταχοῦ δὲ τῶν ἄλλων ὀρώμεν αὐτὸν θερμότερον ὄντα, καὶ προαλλόμενον ἐν τοῖς κινδύνοις.
- [00857] Καὶ ὅτε ὤφθη ἐν τῷ αἰγιαλῷ, τῶν ἄλλων τὸ πλοῖον ἐλκόντων, αὐτὸς οὐκ ἠνέσχετο τῷ πλοίῳ παραγενέσθαι·
- [00858] καὶ μετὰ τὴν ἀνάστασιν δὲ φονῶντων Ἰουδαίων καὶ μαινομένων, καὶ ζητούντων αὐτοὺς διασπάσαι, πρῶτος παρελθὼν ἐτόλμησε ῥῆξαι φωνὴν καὶ εἰπεῖν, ὅτι ὁ σταυρωθεὶς ἀνελήφθη, καὶ ἐν τοῖς οὐρανοῖς ἔστιν.
- [00859] Οὐκ ἔστι δὲ ἴσον κεκλεισμένην ἀνοῖξαι θύραν καὶ ἀρχὴν δοῦναι πράγματι, καὶ μετὰ ταῦτα παρόρησιάσασθαι.
- [00860] Ὁ τοίνυν τὴν ἑαυτοῦ ψυχὴν ἐκδοὺς δήμῳ τοσοῦτω, πῶς ἂν ὑπεκρίθη ποτέ;
- [00861] ὁ μαστιχθεὶς καὶ δεθεὶς, καὶ μηδὲν τῆς παρόρησίας ἐλόμενος καθυφεῖναι, καὶ ταῦτα ἐν ἀρχῇ τοῦ κηρύγματος, ἐν μέσῃ τῇ μητροπόλει, ἔνθα τοσοῦτος κίνδυνος ἦν, πῶς ἂν μετὰ τοσοῦτον χρόνον ἐν Ἀντιοχείᾳ, ἔνθα οὔτε κίνδυνος ἦν, καὶ πολὺ λαμπρότερος αὐτὸς ἐγεγόνει, τὴν ἀπὸ τῶν πραγμάτων μαρτυρίαν ἔχων, τοὺς ἐξ Ἰουδαίων πιστεύσαντας ἔδειξεν ἂν;
- [00862] Ὁ γὰρ αὐτοὺς Ἰουδαίους μὴ φοβηθεὶς καὶ ἐν ἀρχῇ, καὶ ἐν τῇ μητροπόλει, πῶς ἂν μετὰ χρόνον τοσοῦτον ἐν ἀλλοτρίᾳ ὧν, τοὺς ἐξ ἐκείνων μεταστάντας ἐφοβήθη;
- [00863] Οὐ τοίνυν κατὰ Πέτρου ταῦτά φησιν ὁ Παῦλος, ἀλλ' ἀπὸ τῆς γνώμης ἧς εἶπεν, Ἀπὸ δὲ τῶν δοκούντων εἶναί τι·
- [00864] ὁποῖοι ποτε ἦσαν, οὐδὲν μοι διαφέρει, ἀπὸ τῆς αὐτῆς καὶ ταῦτα φθέγγεται.
- [00865] Ἀλλ' ἵνα μὴ ἐπὶ πλέον διαπορῶμεν ὑπὲρ τούτων, ἀναγκαῖον τῶν λεγομένων ἀναπτύξαι τὴν αἰτίαν.
- [00866] Οἱ γὰρ ἀπόστολοι, καθὼς ἔφθην εἰπὼν, ἐν Ἱεροσολύμοις μὲν συνεχώρουν περιτέμνεσθαι·
- [00867] οὐ γὰρ ἦν ἀθρόως ἀποσπάσαι τοῦ νόμου·
- [00868] ἐν Ἀντιοχείᾳ δὲ ἐλθόντες, οὐδὲν τοιοῦτον παρετήρουν λοιπὸν, ἀλλὰ μετὰ τῶν ἐξ ἔθνῶν πιστευόντων ἀδιαφόρως ἔζων, ὁ δὲ καὶ Πέτρος ἐποίει τότε.
- [00869] Ἐπειδὴ δὲ ἦλθον ἀπὸ Ἱεροσολύμων οἱ ἰδόντες αὐτὸν ἐκεῖ οὕτω κηρύττοντα, οὐκέτι ἐποίει τοῦτο, φοβούμενος πληξαι ἐκείνους, ἀλλὰ μετέθετο, δύο ταῦτα οἰκονομῶν, καὶ τὸ μὴ σκανδαλίσαι τοὺς ἐξ Ἰουδαίων, καὶ τὸ
- [00870] [61.641] παρασχεῖν τῷ Παύλῳ εὐλογον τῆς ἐπιτιμήσεως πρόφασιν.
- [00871] Εἰ γὰρ αὐτὸς ὁ ἐν τοῖς Ἱεροσολύμοις κηρύξας μετὰ περιτομῆς, μετέθετο ἐν Ἀντιοχείᾳ, ἔδοξεν ἂν τοῖς ἐξ Ἰουδαίων διὰ τὸν τοῦ Παύλου φόβον τοῦτο ποιεῖν, καὶ κατέγνωσαν ἂν αὐτοῦ πολλὴν τὴν εὐκολίαν οἱ μαθηταί·
- [00872] οὐ μικρὸν δὲ τοῦτο σκάνδαλον ἔμελλε γίνεσθαι.
- [00873] Τῷ μέντοι Παύλῳ πάντα σαφῶς εἰδότε μεταστὰς, οὐκ ἂν τοιαύτην παρέσχεν ὑπόνοιαν·
- [00874] καὶ γὰρ ἤδει τὴν γνώμην μεθ' ἧς ἐγίνετο ταῦτα.
- [00875] Διὸ καὶ Παῦλος ἐπιπλήττει, καὶ Πέτρος ἀνέχεται, ἵνα ἐγκαλουμένου τοῦ διδασκάλου καὶ σιγῶντος, εὐκολώτερον οἱ μαθηταὶ μεταθῶνται.
- [00876] Εἰ γὰρ, μηδενὸς γενομένου τοιοῦτου, παρήνευσεν ὁ Παῦλος, οὐδὲν ἂν εἰργάσατο μέγα·

- [00877] νῦν δὲ ἀφορμὴν λαβὼν ἐπιτιμήσεως σφοδροτέρας, πλείονα τοῖς μαθηταῖς Πέτρου τὸν φόβον ἐνέθηκε.
- [00878] Καὶ γὰρ εἰ μὲν ἀκούων ταῦτα Πέτρος ἀντέλεγε, καλῶς ἂν τις ἐμέμψατο, ὡς τῆς οἰκονομίας ἀνατρεπομένης·
- [00879] νυνὶ δὲ, ἐκείνου μὲν ἐπιτιμῶντος, τούτου δὲ σιγῶντος, πολὺς τοῖς ἐξ Ἰουδαίων φόβος ἐγένετο·
- [00880] διὸ καὶ σφοδρῶς κέχρηται τῷ Πέτρῳ.
- [00881] ε΄.
- [00882] Καὶ σκόπει μεθ' ὅσης ἀκριβείας κέχρηται τῷ λόγῳ, διδοὺς τοῖς συνετοῖς ἰδεῖν, ὅτι οὐ μάχης ἦν τὰ ῥήματα, ἀλλ' οἰκονομίας.
- [00883] Ὅτε γὰρ ἦλθε Πέτρος, φησὶν, εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτοῦ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
- [00884] Οὐκ εἶπεν, ὑπ' ἐμοῦ, ἀλλ', ὑπὸ τῶν ἄλλων.
- [00885] Εἰ δὲ αὐτὸς κατεγίνωσκεν, οὐκ ἂν παρητήσατο καὶ τοῦτο εἰπεῖν.
- [00886] Καὶ τὸ, Κατὰ πρόσωπον δὲ ἀντέστην, σχῆμα ἦν.
- [00887] Εἰ γὰρ ὄντως ἐμάχοντο, οὐκ ἂν ἐπὶ τῶν μαθητῶν ἀλλήλοις ἐπετίμησαν·
- [00888] σφόδρα γὰρ ἂν αὐτοὺς ἐσκανδάλισαν·
- [00889] νυνὶ δὲ λυσιτελοῦσα ἦν ἡ ἐν τῷ φανερωῷ μάχη.
- [00890] Καὶ ὡσπερ ὁ Παῦλος εἶξεν αὐτοῖς ἐν Ἱεροσολύμοις, οὕτω καὶ αὐτοὶ ἐν Ἀντιοχείᾳ.
- [00891] Τίς οὖν ἡ κατάγνωσις;
- [00892] Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου (αὐτὸς γὰρ ἦν ὁ διδάσκαλος ἐν Ἱεροσολύμοις) μετὰ τῶν ἐθνῶν συνήσθιεν·
- [00893] ὅτε δὲ ἦλθον, ὑπέστελλε, καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς·
- [00894] οὐ τοῦτο φοβούμενος, μὴ κινδυνεύσῃ·
- [00895] ὁ γὰρ ἐν ἀρχῇ μὴ φοβηθεῖς, πολλῶ μᾶλλον τότε·
- [00896] ἀλλ' ἵνα μὴ ἀποστῶσιν.
- [00897] Ἐπεὶ καὶ αὐτὸς λέγει Γαλάταις, Φοβοῦμαι ὑμᾶς, μὴ πως εἰκὴ κεκοπίακα·
- [00898] καὶ πάλιν, Φοβοῦμαι μὴ πως ὡς ὄφεις εὖαν ἐξηπάτησεν, οὕτω φθαρῆ τὰ νοήματα ὑμῶν.
- [00899] Ὁ μὲν γὰρ τοῦ θανάτου φόβος οὐδὲν ἦν αὐτοῖς, ὁ δὲ τῆς ἀπωλείας τῶν μαθητῶν σφόδρα αὐτῶν κατέσειε τὴν ψυχὴν.
- [00900] Ὅστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑπόκρισει.
- [00901] Μὴ θαυμάσης, εἰ τὸ πρᾶγμα ὑπόκρισιν καλεῖ·
- [00902] οὐ γὰρ βούλεται, ὅπερ ἔφθην εἰπὼν, ἐκκαλύψαι τὴν γνώμην, ἵνα ἐκεῖνοι κατορθωθῶσιν.
- [00903] Ἐπειδὴ γὰρ σφοδρῶς ἀντεῖχοντο τοῦ νόμου, διὰ τοῦτο καὶ ὑπόκρισιν καλεῖ τὸ γινόμενον, καὶ σφόδρα ἐπιπλήττει, ὥστε προῤῥίζον αὐτῶν ἀνελεῖν τὴν πρόληψιν.
- [00904] Καὶ ἀκούων ταῦτα Πέτρος συνυποκρίνεται, ὡς ἁμαρτάνων, ἵνα ἐν τῇ πρὸς αὐτὸν ἐπιτιμῆσει διορθωθῶσιν.
- [00905] Εἰ μὲν γὰρ τοῖς ἐξ Ἰουδαίων ὁ Παῦλος ἐπέπληξεν, ἠγανάκτησαν καὶ διέπτυσαν·
- [00906] οὐ γὰρ πολλὴν περὶ αὐτοῦ δόξαν εἶχον·
- [00907] νυνὶ δὲ τὸν διδάσκαλον ὀρῶντες ἐπιτιμώμενον καὶ σιγῶντα, οὔτε καταφρονῆσαι, οὔτε ἀντειπεῖν τοῖς λεγομέ [61.642] νοῖς εἶχον.
- [00908] Ἀλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ Εὐαγγελίου.
- [00909] Μηδὲ αὕτη ὑμᾶς θορυβεῖτω ἡ λέξις·
- [00910] οὐ γὰρ Πέτρου καταγινώσκων ταῦτα λέγει, ἀλλ' οὕτω χαρακτηρίζει τὴν λέξιν, ὡς συμφέρον ἦν ἀκοῦσαι τοὺς διὰ τῆς ἐπιτιμήσεως Πέτρου μέλλοντας βελτίους γίνεσθαι.
- [00911] Εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων.

- [00912] Εἶδες πῶς τοὺς ἄλλους διορθοῦται;
- [00913] Διὰ γὰρ τοῦτο Ἐμπροσθεν, ἵνα καὶ ἀκούσαντες φοβηθῶσι.
- [00914] Τί εἶπες, εἰπέ.
- [00915] Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς, καὶ οὐκ ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις ἰουδαῖζειν;
- [00916] Καίτοι οὐ τὰ ἔθνη αὐτῷ συναπήχθη, ἀλλ' Ἰουδαῖοι·
- [00917] τί οὖν ἐγκαλεῖς ὁ μὴ γέγονε;
- [00918] τί δὲ μὴ τρέπεις τὸν λόγον ἐπὶ τοὺς ὑποκρινομένους τοὺς ἐξ Ἰουδαίων, ἀλλ' ἐπὶ τὰ ἔθνη;
- [00919] διὰ τί δὲ καὶ Πέτρῳ μόνον ἐγκαλεῖς, εἰ καὶ οἱ λοιποὶ αὐτῷ συνυπεκρίθησαν;
- [00920] Ἴδωμεν δὲ καὶ τί ἐγκαλεῖ.
- [00921] Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς, καὶ οὐκ ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις ἰουδαῖζειν;
- [00922] Καὶ μὴν αὐτὸς ὑπεστέλλετο μόνος·
- [00923] τί οὖν ἐστὶν ὁ κατασκευάσαι βούλεται;
- [00924] Ἀνύποπτον ποιῆσαι τὴν ἐπιτίμησιν.
- [00925] Εἰ μὲν γὰρ εἶπε, κακῶς ποιεῖς τὸν νόμον τηρῶν, ἐπετίμησαν ἂν οἱ ἐξ Ἰουδαίων αὐτῷ, ὡς θρασυνομένῳ κατὰ τοῦ διδασκάλου·
- [00926] νυνὶ δὲ ὑπὲρ τῶν οἰκείων ἐγκαλῶν αὐτῷ μαθητῶν, τῶν ἐξ ἐθνῶν λέγω, εὐπαράδεκτον ποιεῖ ταύτη τὸν λόγον·
- [00927] καὶ οὐ ταύτη μόνον, ἀλλὰ καὶ τῷ πάντων ἀποστήσας τὴν ἐπιτίμησιν, τῷ ἀποστόλῳ περιστῆσαι πᾶσαν αὐτήν.
- [00928] Εἰ γὰρ σὺ, φησὶν, Ἰουδαῖος ὢν, ἐθνικῶς ζῆς, καὶ οὐκ ἰουδαϊκῶς·
- [00929] μονονουχὶ διαρῳήδην λέγων, ὅτι Μιμήσασθε τὸν διδάσκαλον, ὅτι καὶ αὐτὸς Ἰουδαῖος ὢν, ἐθνικῶς ζῆ.
- [00930] Ἀλλ' οὕτω μὲν οὐ λέγει·
- [00931] οὐ γὰρ ἂν ἐδέξαντο τὴν παραίνεσιν·
- [00932] προσήματι δὲ ἐπιτιμήσεως τῆς ὑπὲρ τῶν ἐθνῶν ἐκκαλύπτει τοῦ Πέτρου τὴν γνώμην.
- [00933] Πάλιν εἰ εἶπε, Διὰ τί τοὺς ἐξ Ἰουδαίων ἀναγκάζεις ἰουδαῖζειν;
- [00934] σφοδρότερος ὁ λόγος ἂν ἐγένετο·
- [00935] νῦν δὲ οὐχ ὡς τῶν Ἰουδαίων μαθητῶν ἀντεχόμενος, ἀλλὰ τῶν ἐξ ἐθνῶν, οὕτω διορθοῦται ἐκείνους.
- [00936] Καὶ γὰρ αἱ ἐπιπλήξεις, ὅταν μὴ σφόδρα φορτικαὶ ᾖσι, τότε μάλιστα δύνανται εὐπαράδεκτοι γενέσθαι.
- [00937] Οὐδὲ γὰρ τῶν ἐξ ἐθνῶν τις ἠδύνατο ἐγκαλέσαι τῷ Παύλῳ, ὑπὲρ τῶν Ἰουδαίων ποιουμένῳ τὸν λόγον.
- [00938] Τοῦτο ὅλον κατώρθωσε σιγήσας καὶ καταδεξάμενος ὑποκρίσεως δόξαν ὁ Πέτρος, ἵνα ἀληθοῦς ὑποκρίσεως ἀπαλλάξη τοὺς Ἰουδαίους.
- [00939] Τὸ μὲν οὖν πρῶτον, εἰς τὸ Πέτρου πρόσωπον περιέστησε τὸν λόγον εἰπὼν, Εἰ σὺ Ἰουδαῖος ὑπάρχων·
- [00940] προῶν δὲ κοινοποιεῖ τὸ λεγόμενον, καὶ ἑαυτὸν προσπαραλαβὼν, καὶ οὕτω λέγων·
- [00941] Ἥμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί.
- [00942] Καὶ τὰ μὲν λεγόμενα παραίνεσις ἦν, σχῆμα δὲ ἐπιπλήξεως αὐτῇ περικείται διὰ τοὺς ἐξ Ἰουδαίων.
- [00943] ἄ'.
- [00944] Ποιεῖ δὲ τοῦτο καὶ ἀλλαχοῦ·
- [00945] δοκῶν γὰρ ἕτερον λέγειν, ἄλλο κατασκευάζει·
- [00946] ὡς ὅταν Ῥωμαίοις ἐπιστέλλων λέγῃ·
- [00947] Νυνὶ δὲ πορεύομαι εἰς Ἱερουσόλυμα διακονῶν τοῖς ἀγίοις.

- [00948] Οὐ γὰρ τοῦτο ἐβούλετο εἰπεῖν, καὶ διδάξαι αὐτοὺς ἀπλῶς, τίνος ἕνεκεν εἰς Ἱερουσόλυμα ἐπορεύετο, ἀλλ' εἰς ζῆλον ἀγαγεῖν ἐλεημοσύ [61.643] νης.
- [00949] Εἰ μὲν γὰρ τὴν αἰτίαν ἠθέλησεν εἰπεῖν, ἦρκει τοῦτο εἰπεῖν, ὅτι πορεύομαι διακονῶν τοῖς ἀγίοις·
- [00950] νυνὶ δὲ ὄρα πόσα συνάπτει.
- [00951] Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινῶν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλήμ.
- [00952] Εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἰσι.
- [00953] Καὶ πάλιν, Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
- [00954] Ὅρα τοίνυν καὶ ἐνταῦθα πῶς τὰ τῶν Ἰουδαίων καταστέλλει φρονήματα, ἄλλο δι' ἄλλου κατασκευάζων.
- [00955] Καὶ μετ' ἐξουσίας κέχρηται τῷ λόγῳ, Ἥμεῖς φύσει Ἰουδαῖοι, λέγων, καὶ οὐκ ἐξ ἔθνῶν ἁμαρτωλοί.
- [00956] Τί δέ ἐστι, Φύσει Ἰουδαῖοι;
- [00957] Οὐ προσήλυτοι, ἀλλ' ἐκ πρώτης ἡλικίας ἐντραφέντες τῷ νόμῳ, τὴν σύντροφον ἀφέντες πολιτείαν, κατεφύγομεν εἰς πίστιν τὴν εἰς Χριστόν.
- [00958] Εἰδότες ὅτι οὐ δικαιοθήσεται ἄνθρωπος ἐξ ἔργων νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν ἐπιστεύσαμεν.
- [00959] Ὅρα καὶ ἐνταῦθα πῶς μετὰ ἀσφαλείας πάντα φθέγγεται.
- [00960] Οὐ γὰρ ὡς πονηρὸν, ἀλλ' ὡς ἀσθενῆ, φησὶν, αὐτὸν εἰάσαμεν.
- [00961] Εἰ τοίνυν οὐ παρέχει δικαιοσύνην ὁ νόμος, ἄρα περιττὸν τὸ τῆς περιτομῆς.
- [00962] Ἀλλὰ νῦν μὲν οὕτω·
- [00963] προῖων δὲ δείκνυσιν, ὅτι οὐ μόνον περιττὸν, ἀλλὰ καὶ ἐπικίνδυνον·
- [00964] ὅπερ καὶ μάλιστα παρατηρητέον, πῶς παρὰ μὲν τὴν ἀρχὴν φησὶν, Οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, προβαίνων δὲ καὶ φορτικώτερον φθέγγεται.
- [00965] Εἰ δὲ ζητοῦντες δικαιοθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος.
- [00966] Εἰ γὰρ οὐκ ἰσχύει, φησὶν, ἢ εἰς αὐτὸν πίστις δικαιοῦσαι, ἀλλ' ἀνάγκη τοῦ νόμου πάλιν ἔχεσθαι, εἰ τὸν νόμον ἀφέντες διὰ τὸν Χριστόν, καὶ οὐ δικαιοῦμενοι ἐκ τῆς ἀφέσεως, ἀλλὰ κατακρινόμενοι, τῆς κατακρίσεως εὐρήσομεν αὐτὸν αἴτιον γενόμενον, δι' ὃν τὸν νόμον ἀφέντες, αὐτῷ ἠὲτομολήσαμεν.
- [00967] Εἶδες εἰς ὅσην ἀνάγκην περιέστησεν ἀτοπίας τὸν λόγον, καὶ πῶς ἰσχυρῶς ἠγωνίσαστο;
- [00968] Εἰ γὰρ οὐ δεῖ τὸν νόμον ἀφεῖναι, φησὶν, ἀφήκαμεν δὲ διὰ τὸν Χριστόν·
- [00969] πῶς μέλλομεν κρίνεσθαι;
- [00970] Τί οὖν Πέτρῳ ταῦτα λέγεις καὶ παραινῆς, τῷ πάντων ἀκριβέστερον ταῦτα εἰδότη;
- [00971] οὐκ αὐτῷ ἔδειξεν ὁ Θεός, ὅτι οὐ δεῖ κρίνειν ἄνθρωπον ἀκρόβυστον ἐν περιτομῇ;
- [00972] οὐχὶ Ἰουδαῖοις διαλεγόμενος περὶ τούτων, γενναίως ἀπὸ τῆς ὀψεως ταύτης ἀντέστη;
- [00973] οὐχὶ δόγματα τετρανωμένα περὶ τούτων ἐξ Ἱεροσολύμων πάλιν ἔπεμπεν;
- [00974] Οὐ τοίνυν Πέτρον διορθούμενος ταῦτα λέγει·
- [00975] ἀλλ' ἔδει μὲν πρὸς ἐκεῖνον ὁ λόγος ἀποτείνεσθαι, τοὺς δὲ μαθητὰς ἠλεγχεν.
- [00976] Ταῦτα δὲ οὐ πρὸς Γαλάτας, ἀλλὰ καὶ πρὸς τοὺς τὰ αὐτὰ νοσοῦντας ἐκεῖνοις.
- [00977] Εἰ γὰρ καὶ μὴ περιτέμνονται πολλοὶ νῦν, νηστεύουσι δὲ, καὶ τὸ σάββατον τηροῦσι μετ' ἐκείνων, ταῦτα πράττουσιν, ἐξωθοῦντες ἑαυτοὺς τῆς χάριτος.
- [00978] Εἰ γὰρ τοὺς περιτομῆ μόνον κεχρημένους ὁ Χριστὸς οὐδὲν ὠφελεῖ·
- [00979] [61.644] ὅταν καὶ νηστεία καὶ σάββατον προσγένηται, καὶ ἀντὶ μιᾶς δύο τηρῶνται ἐντολαί, ὄρα τὸν κίνδυνον καὶ ἀπὸ τοῦ χρόνου γενόμενον χαλεπώτερον.
- [00980] Ἐκεῖνοι μὲν γὰρ ἐν ἀρχῇ ταῦτα ἐποίουν, ἔτι τῆς πόλεως οὐσης, καὶ τοῦ ναοῦ, καὶ τῶν ἄλλων ἀπάντων·
- [00981] οὗτοι δὲ καὶ τὴν τιμωρίαν ὀρώντες, ἦν ἔδοσαν Ἰουδαῖοι, καὶ τὸν τῆς πόλεως ἀφανισμόν, καὶ πλείονα παρατηροῦντες, ποῖαν ἔχοιεν ἂν ἀπολογίαν, τότε τὸν νόμον φυλάττοντες, ὅτε αὐτοὶ οἱ Ἰουδαῖοι ὄντες, καὶ σφόδρα βουλόμενοι, οὐ δύνανται ταῦτα διατηρεῖν;
- [00982] Τὸν Χριστὸν ἐνεδύσω, καὶ μέλος ἐγένου τοῦ Δεσπότη, καὶ εἰς τὴν ἄνω πόλιν ἐνεγράφη, καὶ ἔτι περὶ τὸν νόμον ἔρπεις;

- [00983] καὶ πῶς ἐνὶ σε τῆς βασιλείας ἐπιτυχεῖν;
- [00984] Ἄκουσον τοῦ Παύλου λέγοντος, ὅτι τὸ Εὐαγγέλιον ἀνατρέπεται διὰ τῆς παρατηρήσεως τοῦ νόμου.
- [00985] Καὶ, εἰ βούλει, καὶ τὸν τρόπον μάθε, καὶ φρίξον, καὶ φεῦγε τὸ βάραθρον.
- [00986] Διὰ τί γὰρ τηρεῖς τὸ σάββατον, καὶ νηστεύεις μετ' ἐκείνων;
- [00987] Ὡς δεδοικῶς δηλονότι τὸν νόμον καὶ τὸ ἀφεῖναι τὰ γράμματα ἐκεῖνα·
- [00988] οὐκ ἂν δὲ ἐφοβήθης ἀφεῖναι τὸν νόμον, εἰ μὴ τῆς πίστεως κατέγνωσ ὡς ἀσθενοῦς καὶ οὐκ ἰσχυροῦς καθ' ἑαυτὴν σῶσαι.
- [00989] Εἰ γὰρ τὸ μὴ τηρῆσαι τὸ σάββατον φοβῆ, εὐδὴλον ὅτι δέδοικας τὸν νόμον ὡς ἔτι κύριον ὄντα.
- [00990] Εἰ δὲ χρεῖα νόμου πάλιν, οὐ μέρους, οὐδὲ μιᾶς ἐντολῆς, ἀλλὰ παντὸς δηλον ὅτι χρεῖα τοῦ νόμου·
- [00991] εἰ δὲ παντὸς, ἐξεβλήθη κατὰ μικρὸν ἢ διὰ τῆς πίστεως δικαιοσύνη.
- [00992] Εἰ γὰρ σάββατα τηρεῖς, διὰ τί μὴ καὶ περιτέμνη;
- [00993] εἰ δὲ περιτέμνη, διὰ τί μὴ καὶ περιθύεις;
- [00994] Εἰ γὰρ φυλάττειν χρῆ, ὅλον τὸν νόμον χρῆ φυλάττειν·
- [00995] εἰ δὲ ὅλον οὐ χρῆ, οὐδὲ μέρος.
- [00996] Εἰ δὲ ὑπὲρ τοῦ μέρους φρίττεις, μὴ παραβάσεως κριθῆς, ἀλλως καὶ ὑπὲρ παντὸς ἀνάγκη φοβεῖσθαι·
- [00997] εἰ δὲ ὅλος παραβαινόμενος οὐ κολάζει, δηλον ὅτι οὐδὲ μέρος·
- [00998] εἰ δὲ μέρος, πολλῶ μᾶλλον ὅλος·
- [00999] εἰ δὲ ὅλον ἀνάγκη φυλάξαι, ἀνάγκη παρακοῦσαι τοῦ Χριστοῦ, ἢ ἀκούοντας τοῦ Χριστοῦ παραβάτας γενέσθαι τοῦ νόμου.
- [01000] Εἰ γὰρ δεῖ φυλάττειν αὐτὸν, οἱ μὴ φυλάττοντες αὐτὸν, παραβάται, καὶ τῆς παραβάσεως ταύτης εὐρεθήσεται αἴτιος ἡμῖν ὁ Χριστός·
- [01001] αὐτὸς γὰρ τὸν νόμον ἔλυσε τὸν περὶ αὐτῶν, καὶ λύειν ἐκέλευσεν.
- [01002] ζ'.
- [01003] Ὅρα τί κατασκευάζουσιν οἱ ἰουδαῖζοντες;
- [01004] τὸν Χριστὸν τὸν τῆς δικαιοσύνης ἡμῖν αἴτιον, τοῦτον καὶ ἀμαρτίας ἀποφαίνουσιν αἴτιον, καθὼς καὶ Παῦλος φησιν·
- [01005] Ἄρα Χριστὸς ἀμαρτίας διάκονος;
- [01006] Εἶτα εἰς ἄτοπον τὸν λόγον ἀναγαγὼν, οὐδὲ ἐδεήθη λοιπὸν κατασκευῆς πρὸς τὴν ἀνατροπὴν, ἀλλ' ἠρκέσθη τῇ ἀπαγορεύσει, μόνον, εἰπὼν, Μὴ γένοιτο.
- [01007] Πρὸς γὰρ τὰ λίαν ἀναίσχυντα καὶ ἀναιδῆ οὐδὲ κατασκευαστικῶν δεῖ λόγων, ἀλλ' ἀρκεῖ καὶ ἀπαγορεῦσαι μόνον.
- [01008] Εἰ γὰρ ἂ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι.
- [01009] Ὅρα τοῦ Παύλου τὴν σύνεσιν.
- [01010] Ἐκεῖνοι δεῖξαι ἐβούλοντο, ὅτι ὁ μὴ τηρῶν τὸν νόμον, παραβάτης·
- [01011] οὗτος δὲ εἰς τοῦναντίον περιέτρψε τὸν λόγον, δεικνὺς ὅτι ὁ τηρῶν τὸν νόμον, παραβάτης, οὐ τῆς πίστεως, ἀλλὰ καὶ αὐτοῦ τοῦ νόμου.
- [01012] Ἄ γὰρ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, τὸν νόμον φησίν.
- [01013] Ὅ δὲ λέγει, τοιοῦτόν ἐστι·
- [01014] πέπαυ [61.645] ται ὁ νόμος, καὶ τοῦτο ὠμολογήσαμεν, δι' ὧν ἀφέντες αὐτὸν, κατεφύγομεν ἐπὶ τὴν ἐκ πίστεως σωτηρίαν.
- [01015] Ἄν τοίνυν φιλονεικῶμεν στήσαι αὐτὸν, αὐτῷ τούτῳ παραβάται γινόμεθα, τὰ παρὰ τοῦ Θεοῦ λυθέντα φιλονεικοῦντες τηρεῖν.
- [01016] Εἶτα καὶ πῶς κατελύθη, δείκνυσιν.
- [01017] Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον.
- [01018] Διπλῆν ἔχει τοῦτο τὴν θεωρίαν·

- [01019] ἡ γὰρ νόμου τοῦ τῆς χάριτός φησιν·
- [01020] οἶδε γὰρ καὶ τοῦτον νόμον καλεῖν, ὡς ὅταν λέγη·
- [01021] Ὁ δὲ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐλευθέρωσε με·
- [01022] ἡ τὸν νόμον ἐνταῦθα τὸν παλαιὸν λέγει, δεικνύς ὅτι δι' αὐτοῦ τοῦ νόμου τῷ νόμῳ ἀπέθανε·
- [01023] τουτέστιν·
- [01024] Αὐτός με ὁ νόμος ἐνήγαγεν εἰς τὸ μηκέτι προσέχειν αὐτῷ.
- [01025] Εἰ τοίνυν μέλλοιμι αὐτῷ προσέχειν, καὶ αὐτὸν παραβαίνω.
- [01026] Πῶς καὶ τίνι τρόπῳ;
- [01027] Μωϋσῆς φησι, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ·
- [01028] αὐτοῦ ἀκούσεσθε·
- [01029] περὶ τοῦ Χριστοῦ λέγων.
- [01030] Ὡστε οἱ μὴ τούτῳ πειθόμενοι, παραβαίνουσι τὸν νόμον.
- [01031] Καὶ ἐτέρως δὲ πάλιν τοῦτο νοητέον ἡμῖν, τὸ, Διὰ νόμον νόμῳ ἀπέθανον.
- [01032] Ὁ γὰρ νόμος πάντα κελεύει ποιεῖν τὰ ἐγγεγραμμένα, καὶ τὸν μὴ ποιῶντα κολάζει.
- [01033] Οὐκοῦν ἅπαντες αὐτῷ τετελευτήκαμεν·
- [01034] οὐδεὶς γὰρ αὐτὸν ἐπλήρωσε.
- [01035] Καὶ ὅρα πῶς καὶ ἐνταῦθα μεμετρημένως ποιεῖται τὴν πρὸς αὐτὸν μάχην·
- [01036] οὐ γὰρ εἶπεν, ὁ νόμος μοι ἀπέθανεν, ἀλλ', Ἐγὼ τῷ νόμῳ ἀπέθανον.
- [01037] Ὁ δὲ λέγει, τοῦτό ἐστιν·
- [01038] Ὡσπερ τὸν νεκρὸν καὶ τεθνεῶτα οὐκ ἔστιν ὑπακούειν ταῖς ἐντολαῖς τοῦ νόμου, οὕτως οὐδὲ ἐμέ τὸν ἐκ τῆς ἀρχῆς τῆς ἐκείνου τελευτήσαντα·
- [01039] τῷ γὰρ ἐκείνου λόγῳ ἀπέθανον.
- [01040] Μὴ τοίνυν ἐπιταττέτω τῷ τεθνεῶτι, ὃν καὶ αὐτὸς ἀνεῖλε, καὶ θάνατον οὐ τὸν σωματικὸν μόνον, ἀλλὰ καὶ τὸν ψυχικόν, δι' οὗ καὶ τὸν σωματικὸν ἐπήγαγεν.
- [01041] Ὅτι γὰρ τοῦτο λέγει, διὰ τῶν ἐξῆς ἐδήλωσεν.
- [01042] Ἴνα γὰρ Θεῷ ζήσω, φησί, Χριστῷ συνεσταύρωμαι.
- [01043] Ἐπειδὴ γὰρ εἶπεν, Ἀπέθανον, ἵνα μὴ τις εἴπη, πῶς οὖν ζῆς;
- [01044] ἐπήγαγε καὶ τὴν αἰτίαν τῆς ζωῆς, καὶ ἔδειξεν, ὅτι ὁ μὲν νόμος ζῶντα ἀπέκτεινεν, ὁ δὲ Χριστὸς νεκρὸν λαβὼν, διὰ θανάτου ἐζωοποίησε·
- [01045] καὶ διπλοῦν τὸ θαῦμα δείκνυσιν, ὅτι καὶ τὸν νεκρὸν ἐζωογόνησε, καὶ διὰ θανάτου τὴν ζωὴν ἐχαρίσατο.
- [01046] Ζωὴν δὲ λέγει νῦν τὸν θάνατον·
- [01047] τοῦτο γὰρ ἐστιν, Ἴνα Θεῷ ζήσω, Χριστῷ συνεσταύρωμαι.
- [01048] Καὶ πῶς ὁ ζῶν καὶ ἐμπνέων συνεσταυρώθη, φησίν, Ὅτι μὲν γὰρ ὁ Χριστὸς ἐσταυρώθη, δῆλον·
- [01049] σὺ δὲ πῶς ἐσταύρωσαι καὶ ζῆς;
- [01050] Ὅρα πῶς καὶ αὐτὸ ἐρμηνεύει, λέγων·
- [01051] Ζῶ δὲ οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός.
- [01052] Τῷ μὲν γὰρ εἰπεῖν, Χριστῷ συνεσταύρωμαι, τὸ βάπτισμα ἠνίξατο·
- [01053] τῷ δὲ εἰπεῖν, Ζῶ δὲ οὐκέτι ἐγὼ, τὴν μετὰ ταῦτα πολιτείαν, δι' ἧς νεκροῦται ἡμῶν τὰ μέλη.
- [01054] Τί δέ ἐστι, Ζῆ δὲ ἐν ἐμοὶ Χριστός;

- [01055] Οὐδὲν γίνεται, φησίν, ὑπ' ἐμοῦ, ὧν ὁ Χριστὸς οὐ βούλεται.
- [01056] Ὡσπερ γὰρ θάνατον λέγει οὐ τοῦτον τὸν κοινόν, ἀλλὰ τὸν ἐκ τῶν ἁμαρτιῶν, οὕτω καὶ ζωὴν, τὴν ἐκείνων ἀπαλλαγὴν·
- [01057] Θεῶ γὰρ οὐκ ἔστιν ἄλλως ζῆν, ἀλλ' ἢ νεκρωθέντα τῇ ἁμαρτία.
- [01058] Ὡσπερ οὖν ὁ Χριστὸς τὸν σωματικὸν ὑπέστη θάνατον, οὕτως ἐγὼ τὸν κατὰ τῆς ἁμαρτίας.
- [01059] Νεκρώσατε γὰρ τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, ἅτινά ἐστι πορνεία, ἀκαθαρσία, μοιχεία·
- [01060] παὶ πάλιν λέγει, Ὁ [61.646] παλαιὸς ἡμῶν ἄνθρωπος ἐσταυρώθη·
- [01061] ὅπερ ἐν τῷ λουτρῷ γέγονε.
- [01062] Μετὰ δὲ ταῦτα ἐὰν μένης νεκρὸς τῇ ἁμαρτία, ζῆς τῷ Θεῷ·
- [01063] ἂν δὲ πάλιν αὐτὴν ἀναστήσης, ἐλυμήνω τῇ τοιαύτῃ ζωῇ.
- [01064] Ἀλλ' οὐχ ὁ Παῦλος τοιοῦτος, ἀλλ' ἔμενε δι' ὅλου νεκρός.
- [01065] Εἰ τοίνυν ζῶ τῷ Θεῷ, φησίν, ἑτέραν παρὰ τὴν ἐν τῷ νόμῳ ζωὴν, καὶ νεκρὸς ἐγενόμην τῷ νόμῳ, οὐδὲν τοῦ νόμου φυλάττειν δύναμαι.
- [01066] ἦ·
- [01067] Καὶ ὅρα τὴν ἀκρίβειαν τῆς πολιτείας, καὶ θαύμασον μεθ' ὑπερβολῆς τὴν μακαρίαν ἐκείνην ψυχὴν.
- [01068] Οὐ γὰρ εἶπε, Ζῶ ἐγώ, ἀλλὰ, Ζῆ ἐν ἐμοὶ Χριστός.
- [01069] Τίς ταύτην τολμήσει ῥῆξαι τὴν φωνήν;
- [01070] Ἐπειδὴ γὰρ εὐήνιον ἑαυτὸν τῷ Χριστῷ κατεσκεύασε, καὶ ἅπαντα ἐξέβαλε τὰ βιωτικά, καὶ πρὸς τὸ θέλημα τὸ ἐκείνου πάντα ἔπραττεν, οὐκ εἶπε, Ζῶ τῷ Χριστῷ, ἀλλ', ὁ πολλῶ πλέον ἦν, Ζῆ δὲ ἐν ἐμοὶ Χριστός.
- [01071] Ὡσπερ γὰρ ἡ ἁμαρτία, ὅταν κρατήσῃ, αὕτη ἐστὶν ἡ ζῶσα, πρὸς ἣ βούλεται τὴν ψυχὴν ἄγουσα·
- [01072] οὕτως εἰ ἐκείνης νεκρωθείσης τὰ τῷ Χριστῷ δοκοῦντα γίνεται, οὐδὲ ἀνθρωπίνῃ λοιπὸν ἐστὶν ἡ τοιαύτη ζωὴ, αὐτοῦ ζῶντος ἐν ἡμῖν, τουτέστιν, ἐνεργοῦντος, κρατοῦντος.
- [01073] Ἐπειδὴ δὲ ἔλεγε, Συνεσταύρωμαι, καὶ, Οὐκέτι ζῶ, ἀλλ' ἀπέθανον, καὶ ἐδόκει πολλοῖς ἀπίθανον λέγειν, ἐπήγαγεν·
- [01074] Ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ.
- [01075] Τὰ μὲν εἰρημένα μοι, φησὶ, περὶ τῆς νοερᾶς ζωῆς·
- [01076] εἰ δὲ τις ἐξετάζοι καὶ ταύτην τὴν αἰσθητὴν, καὶ αὕτη διὰ τὴν εἰς Χριστόν μοι πίστιν γέγονεν.
- [01077] Ὅσον γὰρ εἰς τὴν παλαιὰν πολιτείαν καὶ τὸν νόμον, ἐσχάτης κολάσεως ἄξιος ἤμην, καὶ πάλαι ἂν ἀπωλώλιν.
- [01078] Πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦντο τῆς δόξης τοῦ Θεοῦ, καὶ ὑπὸ τὴν ἀπόφασιν ἡμᾶς κειμένους ἠλευθέρωσεν ὁ Χριστός·
- [01079] καὶ γὰρ οἱ πάντες ἀπέθανον, εἰ καὶ μὴ τῇ πείρᾳ, ἀλλὰ τῇ ἀποφάσει·
- [01080] καὶ τὴν πληγὴν ἐκδεχομένους ἀπήλλαξεν.
- [01081] Ἐπειδὴ καὶ ὁ νόμος κατηγορήσε, καὶ ὁ Θεὸς ἀπεφάνητο, ἐλθὼν ὁ Χριστὸς καὶ εἰς θάνατον ἑαυτὸν ἐκδούς, πάντας ἡμᾶς ἐξήρπασε τοῦ θανάτου.
- [01082] Ὡστε Ὁ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ.
- [01083] Ἐπεὶ εἰ μὴ τοῦτο ἦν, οὐδὲν ἐκώλυσε πάντας ἀφανισθῆναι·
- [01084] ὁ καὶ ἐπὶ τοῦ κατακλυσμοῦ γέγονεν·
- [01085] ἀλλ' ἡ τοῦ Χριστοῦ παρουσία στήσασα τοῦ Θεοῦ τὴν ὀργὴν, διὰ τῆς πίστεως ζῆν ἡμᾶς ἐποίησεν.
- [01086] Ὅτι γὰρ τοῦτο φησίν, ἄκουσον τῶν ἐξῆς·
- [01087] εἰπὼν γὰρ, ὅτι Ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ, ἐπήγαγε·
- [01088] Τῇ τοῦ Υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με, καὶ δόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
- [01089] Τί ποιεῖς, ὦ Παῦλε, τὰ κοινὰ σφετεριζόμενος, καὶ τὰ ὑπὲρ τῆς οἰκουμένης γενόμενα ἰδιοποιῶν;



[01090] οὐ γὰρ εἶπε, τοῦ ἀγαπήσαντος ἡμᾶς, ἀλλὰ, Τοῦ ἀγαπήσαντός με.

[01091] Καὶ μὴν ὁ εὐαγγελιστὴς φησιν, Οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον καὶ σὺ δὲ αὐτὸς λέγεις, Ὅς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ' ἔδωκεν αὐτόν, οὐχ ὑπὲρ σοῦ, ἀλλ' ὑπὲρ πάντων·

[01092] καὶ πάλιν, Ἴνα περιποιηθῆται ἑαυτῷ λαὸν περιούσιον.

[01093] Τί οὖν ἐστὶν ἐνταῦθα ὃ λέγει;

[01094] Ἐννοήσας τὴν ἀπόγνωσιν τῆς ἀνθρωπίνης φύσεως, καὶ τὴν ἄφατον τοῦ Χριστοῦ κηδεμονίαν, καὶ τίνων ἀπήλλαξε, καὶ τίνα ἐχαρίσατο, καὶ πυρωθεὶς ὑπὸ τοῦ περὶ αὐτὸν πόθου, οὕτω φθέγγεται.

[01095] Ἐπεὶ καὶ οἱ προφήται τὸν <sup>[61.647]</sup> κοινὸν Θεὸν ἰδιοποιῶνται πολλάκις, οὕτω λέγοντες·

[01096] Ὁ Θεὸς ὁ Θεός μου, πρὸς σὲ ὀρθρίζω·

[01097] καὶ χωρὶς δὲ τούτων δεικνύς, ὅτι ἕκαστον ἡμῶν τοσαύτην δίκαιον ὀφείλειν τῷ Χριστῷ χάριν, ὅσην ἂν εἰ καὶ δι' αὐτὸν μόνον ἦλθεν.

[01098] Οὐ γὰρ ἂν παρητήσατο καὶ ὑπὲρ ἑνὸς τοσαύτην οἰκονομίαν ἐπιδείξασθαι·

[01099] οὕτως ἕκαστον ἄνθρωπον τοσοῦτῳ ἀγάπης μέτρῳ φιλεῖ, ὅσῳ τὴν οἰκουμένην ἄπασαν.

[01100] Ἡ μὲν οὖν θυσία ὑπὲρ πάσης προσενήνεκτο τῆς φύσεως, καὶ ἰκανὴ πάντας ἦν σώσαι·

[01101] οἱ δὲ τῇ εὐεργεσίᾳ χρησάμενοι, οἱ πιστεύοντές εἰσι μόνοι.

[01102] Ἀλλ' ὅμως οὐκ ἀπέστησεν αὐτὸν τῆς τοιαύτης οἰκονομίας τὸ μὴ πάντας προσελθεῖν, ἀλλ' ὥσπερ τὸ ἄριστον τὸ ἐν τῷ Εὐαγγελίῳ πᾶσι μὲν ἠυτέρηστο, ἐπειδὴ δὲ οὐκ ἠθέλησαν ἔλθειν οἱ κληθέντες, οὐ συνέειλε τὰ προκείμενα, ἀλλ' ἐτέρους ἐκάλεσεν·

[01103] οὕτω καὶ ἐνταῦθα πεποίηκε.

[01104] Καὶ γὰρ καὶ τὸ πρόβατον τὸ τῶν ἐνενηκονταεννέα ἀποσπασθὲν, ἐν ἦν, ἀλλ' ὅμως οὐδὲ αὐτοῦ κατεφρόνησε.

[01105] Τοῦτο δὲ αὐτὸ οὕτω πως καὶ περὶ Ἰουδαίων διαλεγόμενος ὁ Παῦλος αἰνίττεται, λέγων·

[01106] Τί γὰρ, εἰ ἠπίστησάν τινες;

[01107] μὴ ἢ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ;

[01108] Μὴ γένοιτο.

[01109] Γενέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης.

[01110] Εἶτα αὐτὸς μὲν οὕτω σε ἠγάπησεν, ὡς καὶ ἑαυτὸν παραδοῦναι, καὶ οὐκ ἔχοντα <sup>[61.648]</sup> σωτηρίας ἐλπίδα εἰς τοσαύτην καὶ τοιαύτην ζωὴν ἀγαγεῖν·

[01111] σὺ δὲ μετὰ τοσαῦτα ἀγαθὰ πρὸς τὰ παλαιὰ παλινδρομεῖς;

[01112] Ἐπειδὴ τοίνυν τὰ ἀπὸ τῶν λογισμῶν ἐνέθηκεν ἀκριβῶς, λοιπὸν ἐν ἀποφάσει σφοδρῶς ἀνακηρύττει, λέγων·

[01113] Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ.

[01114] Ἀκουέτωσαν οἱ ἔτι καὶ νῦν Ἰουδαῖζοντες, καὶ τῷ νόμῳ προσέχοντες.

[01115] Καὶ γὰρ πρὸς ἐκείνους ταῦτα λέγεται.

[01116] Εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανε.

[01117] Τί ταύτης τῆς ἁμαρτίας χαλεπώτερον;

[01118] τί τῶν ῥημάτων τούτων ἐντροπικώτερον;

[01119] Εἰ γὰρ ἀπέθανεν ὁ Χριστὸς, εὐδηλον ὅτι διὰ τὸ μὴ ἰσχύειν τὸν νόμον ἡμᾶς δικαιοῦν·

[01120] εἰ δὲ ὁ νόμος δικαιοῖ, περιττὸς ὁ τοῦ Χριστοῦ θάνατος.

[01121] Καὶ πῶς ἂν ἔχοι λόγον, πρᾶγμα τοσοῦτον, τοσαύτης γέμον φρίκης, καὶ λογισμὸν ἀνθρώπινον ὑπερβαῖνον, καὶ μυστήριον οὕτως ἀπόρρητον, ὃ πατριάρχαι μὲν ὦδινον, προφήται δὲ προὔλεγον, ἄγγελοι δὲ ἐξεπλήττοντο βλέποντες, κεφάλαιον δὲ τῆς τοῦ Θεοῦ κηδεμονίας παρὰ πᾶσιν ὠμολόγηται ὄν, τοῦτο εἰκῆ καὶ μάτην γεγενῆσθαι λέγειν;

[01122] Ἐννοήσας τοίνυν τὴν ὑπερβολὴν τῆς ἀτοπίας, εἰ τοσοῦτον πρᾶγμα καὶ τηλικούτον περιττῶς λέγοιεν γεγενῆσθαι (τοῦτο γὰρ καὶ ἀφ' ὧν ἐποιοῦν συνίστατο), καὶ ὕβρει κατ' αὐτῶν κέχρηται, λέγων οὕτως·

## [01123] [61.647] ΚΕΦΑΛΑΙΟΝ Γ'.

## [01124] Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν;

## [01125] οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος.

[01126] α'.

[01127] Ἐνταῦθα λοιπὸν ἐφ' ἕτερον μεταβαίνει κεφάλαιον.

[01128] Ἐν μὲν γὰρ τοῖς προτέροις ἔδειξεν, ὅτι οὐκ ἀνθρώπων ἦν ἀπόστολος, οὐδὲ δι' ἀνθρώπων, οὐδὲ ἐδεήθη τῆς τῶν ἀποστόλων διδασκαλίας·

[01129] ἐνταῦθα δὲ λοιπὸν ἀξιόπιστον καταστήσας ἑαυτὸν διδάσκαλον, μετὰ πλείονος τῆς αὐθεντίας διαλέγεται, πίστεως καὶ νόμου σύγκρισιν ποιούμενος.

[01130] Ἀρχόμενος μὲν οὖν φησι·

[01131] Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε.

[01132] Ἐνταῦθα δὲ, Ὡ ἀνόητοι Γαλάται! Τότε μὲν γὰρ ὤδινε τὴν ἀγανάκτησιν·

[01133] ἐπειδὴ δὲ ὑπὲρ τῶν καθ' ἑαυτὸν ἀπελογήσατο, εἰς μέσον αὐτὴν ἀπορῶξας, ἐξήνεγκε μετὰ τὴν ἀπόδειξιν.

[01134] Εἰ δὲ ἀνοήτους καλεῖ, μὴ θαυμάσης·

[01135] οὐ γὰρ παραβαίνων τοῦ Χριστοῦ τὸν νόμον τὸν λέγοντα, μὴ λέγειν μωρὸν τὸν ἀδελφὸν αὐτοῦ, ἀλλὰ καὶ σφόδρα αὐτὸν τηρῶν, τοῦτο ποιεῖ.

[01136] Οὐ γὰρ ἀπλῶς εἴρηται, Ὁ καλῶν τὸν ἀδελφὸν αὐτοῦ μωρὸν, ἀλλ', Ὁ εἰκὴ καλῶν.

[01137] Τίνες δὲ τούτων δικαιοτέρον ἂν ἔτυχον ταύτης τῆς προσηγορίας, οἱ μετὰ τοσαῦτα καὶ τηλικαῦτα, ὡς οὐδενὸς γενομένου, τῶν προτέρων ἐχόμενοι.

[01138] Εἰ δὲ διὰ τοῦτο ὑβριστὴν καλεῖς τὸν Παῦλον, καὶ διὰ τὴν Σάπφειραν καὶ τὸν Ἀνανίαν ἀνδροφόνον ἐρεῖς τὸν Πέτρον.

[01139] Εἰ δὲ ἐκεῖνα μανίας εἰπεῖν, πολλῶ μᾶλλον καὶ ταῦτα.

[01140] Σὺ δὲ μοι σκόπει, πῶς οὐκ ἀπὸ προοιμίων ταύτη κέχρηται τῇ σφοδρότητι, ἀλλὰ μετὰ τοὺς ἐλέγχους καὶ τὰς ἀποδείξεις, ὅτε λοιπὸν οὐ παρ' ἐκείνου, ἀλλὰ παρ' αὐτῶν τῶν ἐλέγχων τὴν ἐπιτίμησιν ἐδέχοντο.

[01141] Ὅτε γὰρ ἔδειξε τὴν πίστιν ἐξωθουμένους, καὶ τὸν θάνατον τοῦ Χριστοῦ περιττὸν ἀποφαίνοντας, τότε ἐπάγει τὴν ἐπιτίμησιν, καὶ οὐδὲ τότε κατ' ἄξιαν·

[01142] καὶ γὰρ πολλῶ χαλεπωτέρων ἦσαν ἄξιοι ῥημάτων.

[01143] Θέα δέ μοι πῶς εὐθέως καὶ καθυφίησι [61.648] πλήξας.

[01144] Οὐ γὰρ εἶπε, Τίς ὑμᾶς ἠπάτησε;

[01145] Τίς ὑμῖν ἀπεχρήσατο;

[01146] Τίς ὑμᾶς παρελογίσασα;

[01147] ἀλλὰ, Τίς ὑμᾶς ἐβάσκανεν;

[01148] οὐκ ἄμοιρον ἐγκωμίων τὴν ἐπίπληξιν θεῖς.

[01149] Τοῦτο γὰρ δεικνύντος ἐστίν, ὅτι φθόνου ἄξια ἔπραττον πρότερον, καὶ δαίμονος ἐπήρεια τὸ γινόμενον ἦν, σφοδρὸν κατὰ τῆς εὐημερίας αὐτῶν πνεύσαντος.

[01150] Ὅταν δὲ φθόνον ἀκούσης ἐνταῦθα, καὶ ἐν τῷ Εὐαγγελίῳ ὀφθαλμὸν πονηρὸν τὸ αὐτὸ δηλοῦντα, μὴ τοῦτο νομίσης, ὅτι ἡ τῶν ὀφθαλμῶν βολὴ τοὺς ὀρώντας βλέπτειν πέφυκεν·

[01151] ὀφθαλμὸς γὰρ οὐκ ἂν εἴη πονηρὸς, αὐτὸ τὸ μέλος·

[01152] ἀλλ' ἐνταῦθα ὁ Χριστὸς οὕτω τὸν φθόνον λέγει.

[01153] Ὁφθαλμῶν μὲν γὰρ τὸ ἀπλῶς ὄραν μόνον, τὸ δὲ πονηρῶς ὄραν τῆς ἔνδον διεστραμμένης γίνεται γνώμης.

[01154] Ἐπειδὴ γὰρ διὰ τῆς αἰσθήσεως ταύτης εἰς τὴν ψυχὴν ἡμῶν εἰσερεῖ τῶν ὀρωμένων ἢ θεωρίας, καὶ ὡς ἐπὶ πολὺ ἐν πλούτῳ μάλιστα ὁ φθόνος τίκτεται, ὁ δὲ πλοῦτος ἀπὸ ὀφθαλμῶν ὀράται, καὶ αἱ δυναστεῖαι καὶ αἱ δορυφορίαι·

[01155] διὰ τοῦτο πονηρὸν ὀφθαλμὸν ἐκάλεσεν, οὐ τὸν ὀρώντα, ἀλλὰ τὸν μετὰ βασκανίας ὀρώντα ἀπὸ τῆς κατὰ ψυχὴν πονηρίας.

[01156] Εἰπὼν δὲ, Τίς ὑμᾶς ἐβάσκανεν;

[01157] δείκνυσιν ὅτι οὐχ ὡς κηδεμόνες, οὐδὲ ὡς τὸ λείπον ἀναπληροῦντες, ἀλλὰ καὶ τὸ ὄν ἀκρωτηριάζοντες, τοῦτο ποιῶσι.

- [01158] Φθόνου γάρ ἐστιν, οὐ τὸ λείπον προσθεῖναι, ἀλλὰ καὶ τῶν πεπληρωμένων ὑφελέσθαι τι, καὶ λυμῆνασθαι τῷ παντί.
- [01159] Ταῦτα δὲ λέγει, οὐχ ὡς τοῦ φθόνου καθ' ἑαυτὸν ἰσχὺν ἔχοντος, ἀλλ' ὡς τῶν ταῦτα διδασκόντων διὰ βασκανίαν ἐπὶ τοῦτο ἐλθόντων.
- [01160] Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.
- [01161] Καὶ μὴν οὐκ ἐν τῇ Γαλατῶν χώρα, ἀλλ' ἐν Ἱεροσολύμοις ἐσταυρώθη·
- [01162] πῶς οὖν φησιν, Ἐν ὑμῖν;
- [01163] Τῆς πίστεως δεικνὺς τὴν ἰσχὺν [61.649] καὶ τὰ πόρρωθεν δυναμένης ὄραν.
- [01164] Καὶ οὐκ εἶπεν, Ἐσταυρώθη, ἀλλὰ, Προεγράφη ἐσταυρωμένος, δηλῶν ὅτι τοῖς τῆς πίστεως ὀφθαλμοῖς ἀκριβέστερον ἐθεώρησαν τῶν παρόντων ἐνίων καὶ τὰ γινόμενα θεωμένων.
- [01165] Ἐκείνων μὲν γὰρ πολλοὶ θεασάμενοι, οὐδὲν ἀπάναντο·
- [01166] οὗτοι δὲ ὀφθαλμοφανῶς μὲν οὐκ εἶδον, διὰ δὲ τῆς πίστεως ἀκριβέστερον εἶδον.
- [01167] Ταῦτα δὲ λέγει ὁμοῦ καὶ καθαπτόμενος αὐτῶν, καὶ ἐπαινῶν.
- [01168] Ἐπαινῶν μὲν, ὅτι μετὰ τοσαύτης πληροφορίας ἐδέξαντο τὸ γεγενημένον·
- [01169] καθαπτόμενος δὲ, ὅτι ὄν εἶδον ὑπὲρ αὐτῶν γυμνωθέντα, ἀνεσκολοπισμένον, προσηλωμένον, ἐμπτυόμενον, κωμωδούμενον, ποτιζόμενον ὄξος, κατηγορούμενον ὑπὸ ληστῶν, λόγῃ νυττόμενον (ταῦτα γὰρ πάντα ἐδήλωσε διὰ τοῦ εἰπεῖν, Προεγράφη ἐν ὑμῖν ἐσταυρωμένος), τοῦτον ἀφέντες, ἐπὶ τὸν νόμον ἔδραμον, οὐδὲν αἰδεσθέντες τῶν παθημάτων ἐκείνων.
- [01170] Σὺ δέ μοι σκόπει πῶς πανταχοῦ τὸν οὐρανὸν, τὴν γῆν, τὴν θάλασσαν, τὰ ἄλλα πάντα ἀφείς, τὴν δύναμιν ἐκήρυττε τοῦ Χριστοῦ, τὸν σταυρὸν περιφέρον.
- [01171] Τοῦτο γὰρ μάλιστα κεφάλαιον τῆς ὑπὲρ ἡμῶν κηδεμονίας ἦν.
- [01172] Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;
- [01173] Ἐπειδὴ γὰρ τοῖς μακροῖς οὐ παρακολουθεῖτε λόγοις, φησὶν, οὐδὲ τῆς οἰκονομίας τὸ μέγεθος κατοπτεῦσαι βούλεσθε, διὰ συντόμου λόγου καὶ ταχύστης ἀποδείξεως ὑμᾶς πείσαι βούλομαι τὴν ἐσχάτην ὄρων ἀγνωμοσύνην.
- [01174] Ἀνωτέρω μὲν γὰρ ἐκ τῶν πρὸς τὸν Πέτρον αὐτῷ λεχθέντων ἔπεισεν, ἐνταῦθα δὲ λοιπὸν πρὸς αὐτοὺς ἀποδύεται, οὐκ ἐκ τῶν ἀλλαχοῦ συμβάντων, ἀλλ' ἐκ τῶν ἐν αὐτοῖς γινομένων κατασκευάζων ἅπαντα, καὶ οὐκέτι μόνον ἀπὸ τῶν κοινῇ δεδομένων, ἀλλὰ καὶ ἐκ τῶν αὐτοῖς ἰδίᾳ δεδωρημένων πείθων καὶ ποιούμενος τὴν ἀπόδειξιν.
- [01175] Διό φησι.
- [01176] Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;
- [01177] Ἐλάβετε Πνεῦμα ἅγιον, φησὶν, εἰργάσασθε δυνάμεις πολλὰς, ἐπετελέσατε σημεῖα νεκρῶν ἐγείροντες, λεπρῶν καθαίροντες, προφητεύοντες, γλώσσαις λαλοῦντες·
- [01178] ταύτην οὖν τὴν τοσαύτην ἰσχὺν ἔδωκεν ὑμῖν ὁ νόμος;
- [01179] Καὶ μὴν οὐδὲν πρότερον ἐποιεῖτε τοιοῦτον.
- [01180] Ἀλλ' ἢ πίστις;
- [01181] β'.
- [01182] Πῶς οὖν οὐκ ἐσχάτης μανίας τοσαῦτα παρὰ τῆς πίστεως εὐεργετηθέντας, ταύτην μὲν ἀφείναι, πρὸς δὲ τὸν οὐδὲν τοιοῦτον παρασχόντα νόμον αὐτομολῆσαι πάλιν;
- [01183] Οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε.
- [01184] Πάλιν εὐκαίρως τὴν ὕβριν ἐπήγαγε.
- [01185] Δέον γὰρ, φησὶ, προσθήκην ποιῆσαι τοῦ χρόνου προϊόντος, οὐ μόνον οὐκ ἐπεδώκατε, ἀλλὰ καὶ εἰς τοῦπίσω κατηνέχθητε πάλιν.
- [01186] Οἱ γὰρ ἀπὸ τῶν μικρῶν ἀρχόμενοι, προϊόντες ἐπὶ τὰ μείζονα ἀναβαίνουσιν·
- [01187] ὑμεῖς δὲ ἀπὸ τῶν μεγάλων ἀρξάμενοι, πρὸς τὰ ἐναντία κατηνέχθητε.
- [01188] Εἰ γὰρ καὶ ἀπὸ σαρκικῶν ἤρξασθε, ἔδει εἰς τὰ πνευματικὰ προκόψαι·
- [01189] νῦν δὲ ἀπὸ πνευματικῶν ἀρξάμενοι, εἰς τὰ σαρκικὰ κατελύσατε·

[01190] τὸ μὲν γὰρ σημεῖα ποιεῖν, πνευματικόν, τὸ δὲ περιτέμνεσθαι, σαρκικόν.

[01191] Ὑμεῖς δὲ μετὰ τὰ σημεῖα ἐπὶ τὴν περιτομὴν ἤλθετε, μετὰ τὸ δοῦναι τῆς ἀληθείας ἐπὶ τοὺς τύπους κατεπέσετε, μετὰ τὸ κατοπτεῦσαι τὸν ἥλιον τὸν λύχνον ἐπιζητεῖτε, μετὰ τὴν στερεὰν τροφὴν ἐπὶ τὸ γάλα τρέχετε.

[01192] Καὶ οὐκ εἶπε, Σαρκὶ τελείσθε, ἀλλὰ, Σαρκὶ ἐπιτελείσθε, δεικνύς ὅτι δίκην θρεμμάτων ἀλόγων λαβόντες αὐτοὺς [61.650] ἐκεῖνοι κατέκοπτον, τούτων ἑαυτοὺς ἐκιδόντων εἰς τὸ πάσχειν ἅπερ ἐβούλοντο ἐκεῖνοι·

[01193] ὥσπερ ἂν εἴ τις ἀπὸ στρατηγῶν καὶ ἀριστέων μετὰ μυρία τρόπαια καὶ νίκας εἰς τὴν τῶν λειποτακτῶν δοῦς ἑαυτὸν ἀτιμίαν, καταστίζειν παρέχει τοῖς βουλομένοις τὸ σῶμα.

[01194] Τοσαῦτα ἐπάθετε εἰκῆ;

[01195] εἶ γε καὶ εἰκῆ.

[01196] Τοῦτο τοῦ προτέρου πολὺ πληκτικώτερον.

[01197] Οὐ γὰρ οὕτως ἠδύνατο ἢ τῶν σημείων ἀνάμνησις, ὡς ἢ τῶν ἀγώνων ἐπίδειξις καὶ ἢ τῶν παθῶν ὑπομονὴ τῶν διὰ Χριστόν.

[01198] Πάντα γὰρ ἐκεῖνα, φησὶν, ἅπερ ὑπεμείνατε, ζημιῶσαι ὑμᾶς οὗτοι βούλονται, καὶ τὸν στέφανον ὑμῶν ἀρπάσαι.

[01199] Εἶτα, ἵνα μὴ κατασεῖση αὐτῶν τὴν ψυχὴν, καὶ ἐκλύση τὰ νεῦρα, οὐκ ἔμεινεν ἕως τῆς ἀποφάσεως, ἀλλ' ἐπήγαγεν·

[01200] Εἶ γε καὶ εἰκῆ.

[01201] Εἰ γὰρ βουληθείητε, φησὶν, ἀνανήψαι καὶ ἀνακτήσασθαι ἑαυτοὺς, οὐκ εἰκῆ.

[01202] Ποῦ νῦν εἰσὶν οἱ τὴν μετάνοιαν ἐκκόπτοντες;

[01203] Ἴδου γὰρ οὗτοι καὶ Πνεῦμα ἔλαβον, καὶ σημεῖα εἰργάσαντο, καὶ ὁμολογηταὶ ἐγένοντο, μυρίου διὰ τὸν Χριστόν ὑπομείναντες κινδύνους καὶ διωγμούς, καὶ μετὰ τοσαῦτα κατορθώματα τῆς χάριτος ἐξέπεσον.

[01204] Ἀλλ' ὅμως, φησὶν, ἐὰν βούλησθε, δύνασθε ἑαυτοὺς ἀνακτήσασθαι.

[01205] Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως;

[01206] Τοσαύτης, φησὶν, ἠξιώθητε δωρεᾶς, καὶ θαύματα ἐπετελέσατε τοσαῦτα, ὅτι νόμον ἐφυλάξατε, ἢ ὅτι πίστιν ἐτηρήσατε;

[01207] Δῆλον ὅτι διὰ τὴν πίστιν.

[01208] Ἐπειδὴ γὰρ ἄνω καὶ κάτω τοῦτο ἔστρεφον καὶ περιέφερον ἐκεῖνοι λέγοντες, ὅτι οὐκ ἔχει ἢ πίστις ἰσχὺν, τοῦ νόμου μὴ προσκειμένου·

[01209] δείκνυσι τὸ ἐναντίον, ὅτι τῶν ἐντολῶν προστεθειῶν οὐδὲν ἢ πίστις ὠφελήσει λοιπόν·

[01210] ἢ γὰρ πίστις τότε ἰσχύει, ὅταν μὴ προστεθῆ ἀπὸ τοῦ νόμου.

[01211] Ὅσοι γὰρ ἐν νόμῳ δικαιοῦσθε, φησὶ, τῆς χάριτος ἐξέπεσετε.

[01212] Ἀλλὰ τοῦτο μὲν προῖόν φησὶν, ὅτε καὶ μείζονι κέχρηται παρῴρησῖα, ἀπὸ τῶν ἤδη κατεσκευασμένων τὴν ἀφορμὴν λαμβάνων·

[01213] τέως δὲ ἀπὸ τῶν παρελθόντων τὴν ἀφορμὴν κατασκευάζει.

[01214] Ὅτε γὰρ, φησὶν, οὐ προσείχετε τῷ νόμῳ, ἀλλὰ τῇ πίστει, τότε τὸ Πνεῦμα ἐλάβετε, καὶ τὰ σημεῖα ἐπετελέσατε.

[01215] Εἶτα ἐπειδὴ περὶ νόμου ὁ λόγος ἦν, καὶ ἕτερον ἐκίνει τόπον ἀγωνιστικώτατον, τὸν Ἀβραὰμ εἰς μέσον ἄγων, καὶ σφόδρα εὐκαίρως, καὶ μετὰ πολλῆς τῆς περιουσίας, οὕτω λέγων·

[01216] Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

[01217] Δηλοῖ μὲν γὰρ, φησὶ, τῆς πίστεως τὴν δύναμιν, καὶ τὰ ὑφ' ὑμῶν γενόμενα θαύματα·

[01218] εἰ δὲ βούλεσθε, καὶ ἐκ παλαιῶν ὑμᾶς πείσαιμι διηγημάτων.

[01219] Ἐπειδὴ γὰρ πολὺς τοῦ πατριάρχου λόγος ἦν παρ' αὐτοῖς, ἄγει καὶ αὐτὸν εἰς μέσον, καὶ δείκνυσι καὶ αὐτὸν οὕτω δικαιοθέντα.

[01220] Εἰ δὲ ὁ πρὸ τῆς χάριτος ἀπὸ πίστεως ἐδικαιώθη, καίτοι γε καὶ ἐν ἔργοις κομῶν, πολλῶ μᾶλλον ὑμεῖς.

[01221] Τί γὰρ ἐκεῖνος ἐβλάβη μὴ γενόμενος ὑπὸ νόμον;

[01222] Οὐδὲν, ἀλλ' ἤρκεσεν ἢ πίστις εἰς δικαιοσύνην αὐτῷ.

[01223] Οὐδὲ γὰρ ἦν νόμος τότε, φησὶν.

- [01224] Οὐδὲ γὰρ νῦν ἔστι νόμος, ὥσπερ οὐδὲ τότε.
- [01225] Διὰ γὰρ τοῦτο ἀνελὼν τοῦ νόμου τὴν χρεῖαν, τότε τὸν πρὸ τοῦ νόμου δικαιωθέντα εἰσήγαγεν, ἵνα μὴ ταύτην δέξηται τὴν ἀντίθεσιν.
- [01226] Ὡσπερ γὰρ τότε οὐδέπω δοθεὶς ἦν, οὕτω καὶ νῦν δοθεὶς πέπαυται.
- [01227] Εἶτα ἐπειδὴ μέγα ἐφρόνουν ἐπὶ τῷ ἔξ Ἀβραάμ γεγενῆσθαι, καὶ [61.651] ἐδεδοίκεισαν, μὴ τὸν νόμον ἀφέντες, ἀλλοτριωθῶσι τῆς ἐκείνου συγγενείας·
- [01228] καὶ τοῦτο πάλιν εἰς τὸ ἐναντίον περιτρέπει, καὶ λύει τὸν φόβον ὁ Παῦλος, δεικνὺς ὅτι τὴν πρὸς ἐκείνον ἀγχιστείαν μάλιστα ἡ πίστις ἐργάζεται.
- [01229] Καὶ τοῦτο σαφέστερον μὲν ἐν τῇ πρὸς Ῥωμαίους κατεσκευάσεν, οὐχ ἦττον δὲ αὐτὸ καὶ ἐνταῦθα ἐργάζεται, λέγων οὕτω·
- [01230] Γινώσκετε ἄρα, ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσὶν Ἀβραάμ.
- [01231] Εἶτα καὶ αὐτὸ τοῦτο ἀπὸ μαρτυρίας συνίστησι παλαιᾶς.
- [01232] Προϊδοῦσα γὰρ, φησὶν, ἡ Γραφή, ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προεηγγελίσαστο τῷ Ἀβραάμ, ὅτι Ἐν σοὶ εὐλογηθήσονται πάντα τὰ ἔθνη.
- [01233] Εἰ τοίνυν οὐχ οἱ τὴν φυσικὴν ἔχοντες πρὸς αὐτὸν συγγένειαν, οὗτοι εἰσὶν υἱοὶ, ἀλλ' οἱ τὴν πίστιν ἐκείνου μιμησάμενοι (τοῦτο γὰρ ἔστιν, Ἐν σοὶ τὰ ἔθνη), δῆλον ὅτι εἰς ταύτην εἰσάγεται τὴν συγγένειαν.
- [01234] γ'.
- [01235] Διὰ δὲ τούτων καὶ ἕτερον δείκνυται μέγα.
- [01236] Ἐπειδὴ γὰρ αὐτοὺς ἐθορύβει τὸ τὸν νόμον ἀρχαιότερον εἶναι, τὴν δὲ πίστιν μετὰ τὸν νόμον, καὶ ταύτην αὐτῶν ἀναιρεῖ τὴν ὑποψίαν, δεικνὺς ὅτι τοῦ νόμου πρεσβυτέρα ἡ πίστις, καὶ τοῦτο δῆλον ἀπὸ τοῦ Ἀβραάμ·
- [01237] πρὶν ἢ γὰρ φανῆναι τὸν νόμον, ἐκεῖνος ἐδικαιώθη.
- [01238] Δείκνυσι δὲ ὅτι καὶ τὰ νῦν γενόμενα, κατὰ προφητείαν ἐγένετο·
- [01239] Προϊδοῦσα γὰρ, φησὶν, ἡ Γραφή, ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, οὐκ ἐκ τοῦ νόμου, προεηγγελίσαστο τῷ Ἀβραάμ.
- [01240] Τί δὲ τοῦτό ἐστιν;
- [01241] Αὐτὸς ὁ τὸν νόμον διδούς, φησὶ, καὶ πρὶν ἢ τὸν νόμον τοῦτον δοῦναι, τοῦτο ἦν ὀρίσας, ἐκ πίστεως δικαιωθῆναι τὰ ἔθνη.
- [01242] Καὶ οὐκ εἶπεν, Ἀπεκάλυψεν, ἀλλ', Εὐηγγελίσαστο, ἵνα μάθης, ὅτι καὶ ὁ πατριάρχης τούτῳ τῷ τρόπῳ τῆς δικαιοσύνης ἔχαιρε, καὶ σφόδρα ἐπόθει τοῦτο ἐκβῆναι.
- [01243] Ἐπειδὴ δὲ εἶχε φόβος καὶ αὐτοὺς ἕτερος (ἐγγέγραπτο γὰρ·
- [01244] Ἐπικατάρατος πᾶς, ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, τοῦ ποιῆσαι αὐτὰ), καὶ τοῦτο διαλύει τὸ δέος, σοφῶς καὶ συνετῶς πάλιν εἰς τὸ ἐναντίον αὐτὸ περιτρέπων, καὶ δεικνὺς ὅτι οὐ μόνον οὐκ εἰσὶν ἐπικατάρατοι οἱ τὸν νόμον ἀφέντες, ἀλλὰ καὶ εὐλογημένοι·
- [01245] οἱ δὲ κατέχοντες, οὐ μόνον οὐκ εὐλογημένοι, ἀλλὰ καὶ ἐπικατάρατοι.
- [01246] Ἐκεῖνοι μὲν γὰρ ἔλεγον, ὅτι ὁ μὴ τηρῶν τὸν νόμον ἐπικατάρατος·
- [01247] οὗτος δὲ δείκνυσι, ὅτι ὁ τηρῶν ἐπικατάρατος, ὁ δὲ μὴ τηρῶν εὐλογημένος.
- [01248] Ἐκεῖνοι πάλιν ἔλεγον, ὅτι ὁ τῇ πίστει μόνῃ προσέχων, ἐπικατάρατος·
- [01249] οὗτος δὲ δείκνυσι, ὅτι ὁ τῇ πίστει προσέχων μόνῃ, εὐλογημένος.
- [01250] Πῶς οὖν ταῦτα πάντα δείκνυσι;
- [01251] οὐ γὰρ τὸ τυχὸν ἐπηγγειλάμεθα.
- [01252] Διὸ χρηὴ καὶ μετὰ ἀκριβείας προσέχειν τοῖς ἔξῃς.
- [01253] Ἔδειξε μὲν γὰρ καὶ ἔμπροσθεν τοῦτο εἰπῶν, ὅτι ἡ Γραφή εἶπε τῷ πατριάρχῃ, ὅτι Ἐν σοὶ εὐλογηθήσονται πάντα τὰ ἔθνη.
- [01254] Τότε δὲ νόμος οὐκ ἦν, ἀλλὰ πίστις·
- [01255] διὸ καὶ συλλογιζόμενος, ἐπήγαγεν·
- [01256] Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.
- [01257] Ἴνα δὲ μὴ τοῦτο εἰς ἀντίθεσιν λάβωσι, καὶ εἴπωσιν·
- [01258] Εἰκότως ἀπὸ πίστεως ἐδικαιώθη·

- [01259] οὐπω γὰρ ἦν νόμος·
- [01260] σὺ δέ μοι δεῖξον μετὰ τὴν τοῦ νόμου θέσιν τὴν πίστιν δικαιούσαν·
- [01261] ἐπὶ τοῦτο ἔρχεται, καὶ πλέον ὧν ζητοῦσιν ἐπιδείκνυσιν, οὐχὶ δικαιούσαν μόνον τὴν πίστιν, ἀλλὰ καὶ τὸν νόμον ἐπικατάρτους τοὺς χρωμένους αὐτῷ ποιούντα.
- [01262] Καὶ ἵνα ταῦτα μάθῃς, αὐτῶν ἀκουσον τῶν ἀποστολικῶν [61.652] ῥημάτων·
- [01263] Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσίν.
- [01264] Ἀλλὰ τοῦτο ἀπόφασις, οὐδέπω τὴν ἀπόδειξιν ἔχουσα.
- [01265] Τίς οὖν ἡ ἀπόδειξις;
- [01266] Ἐξ αὐτοῦ τοῦ νόμου·
- [01267] Ἐπικατάρτος γὰρ πᾶς, ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, τοῦ ποιῆσαι αὐτά.
- [01268] Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται, παντὶ που δῆλον.
- [01269] Πάντες γὰρ ἡμαρτον, καὶ ὑπὸ κατάραν εἰσίν.
- [01270] Ἀλλ' οὕτω μὲν οὐ λέγει, ἵνα μὴ δόξη αὐτὸς ἀποφαίνεσθαι, πάλιν δὲ ἀπὸ μαρτυρίας αὐτὸ συνίστησιν, ἀμφοτέρωθεν ἐχούσης ἐν βραχεῖ, καὶ ὅτι νόμον οὐδεὶς ἐπλήρωσε (διὸ καὶ ἐπικατάρτοι ἦσαν), καὶ ὅτι ἡ πίστις δικαιοῖ.
- [01271] Τίς οὖν ἡ μαρτυρία;
- [01272] Ἀπὸ τοῦ προφήτου Ἀββακούμ οὕτω λέγοντος·
- [01273] Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
- [01274] Τοῦτο γὰρ οὐ τὴν ἐκ πίστεως δείκνυσιν δικαιοσύνην μόνον, ἀλλ' ὅτι καὶ διὰ νόμου σωθῆναι οὐκ ἔνι.
- [01275] Ἐπειδὴ γὰρ νόμον, φησὶν, οὐδεὶς ἐτήρησεν, ἀλλὰ πάντες ἦσαν ὑπὸ τὴν ἀρὰν διὰ τὴν παράβασιν, ἐπενοήθη ῥαδίᾳ τις ὁδὸς, ἡ ἀπὸ τῆς πίστεως·
- [01276] ὅπερ καὶ σημεῖον μέγιστόν ἐστι τοῦ μηδένα δυνηθῆναι δικαιωθῆναι ἐκ τοῦ νόμου.
- [01277] Οὐ γὰρ εἶπεν ὁ προφήτης, Ὁ δὲ δίκαιος ἐκ νόμου ζήσεται, ἀλλ' Ἐκ πίστεως.
- [01278] Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
- [01279] Οὐ γὰρ πίστιν ἐπιζητεῖ μόνον ὁ νόμος, φησὶν, ἀλλὰ καὶ ἔργα·
- [01280] ἡ δὲ χάρις ἀπὸ πίστεως σώζει καὶ δικαιοῖ.
- [01281] Εἶδες πῶς εἰδεδίκεν, ὅτι οἱ τῷ νόμῳ προσέχοντες, διὰ τὸ ἀδύνατον εἶναι πληρωθῆναι, ὑπὸ κατάραν ἐγένοντο;
- [01282] Πῶς δὲ καὶ ἡ πίστις ταύτην ἔχει τὴν ἰσχὺν τὴν τοῦ δικαιοῦν;
- [01283] Ταῦτα γὰρ ἐμπροσθεν ἐπηγγείλατο, καὶ μετὰ πολλῆς αὐτὰ παρέστησε τῆς ἰσχύος.
- [01284] Ἐπειδὴ γὰρ ἠσθένει πρὸς δικαιοσύνην ὁ νόμος τὸν ἄνδρα ἀγαγεῖν, εὐρέθη φάρμακον οὐ μικρὸν ἢ πίστις, τὸ ἀδύνατον τοῦ νόμου ποιούσα δυνατὸν δι' αὐτῆς.
- [01285] Εἰ τοίνυν καὶ ἡ Γραφή λέγει, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται, ἀπογινώσκουσα τὴν διὰ τοῦ νόμου σωτηρίαν, καὶ ὁ Ἀβραάμ ἐκ πίστεως ἐδικαιώθη, δῆλον ὅτι τῆς πίστεως πολλὴ ἡ ἰσχὺς.
- [01286] Ἀλλ' ὅτι μὲν ὁ μὴ ἐμμένων τῷ νόμῳ ἐπικατάρτος, καὶ ὅτι ὁ τῇ πίστει προσέχων δίκαιος, δῆλον.
- [01287] Ὅτι δὲ οὐχ ἔστηκεν ἔτι ἐκείνη ἡ κατάρα, πόθεν ἔχεις ἀποδείξειαι ἡμῖν, φησὶν·
- [01288] Ὁ μὲν γὰρ Ἀβραάμ πρὸ τοῦ νόμου ἦν·
- [01289] ἡμεῖς δὲ ἅπαξ ὑπὸ τὸν ζυγὸν γενόμενοι τῆς δουλείας, ὑπευθύνους ἑαυτοὺς κατεστήσαμεν τῇ κατάρᾳ·
- [01290] τίς οὖν ὁ τὴν κατάραν λύσας ἐκείνην;
- [01291] Πρὸς τοῦτο ὄρα πῶς ἀπαντᾷ ταχέως·
- [01292] ἱκανὰ μὲν γὰρ καὶ τὰ εἰρημένα.

- [01293] Ὁ γὰρ δικαιοθεὶς ἄπαξ, καὶ ἀποθανῶν τῷ νόμῳ, καὶ ζωῆς ἐπιλαβόμενος ξένης, πῶς ἂν ὑπεύθυνος εἴη τῇ ἀρχῇ;
- [01294] Πλὴν ἀλλ' οὐκ ἀρκεῖται τούτοις, ἀλλὰ καὶ ἑτέρως ἀγωνίζεται, γράφων·
- [01295] Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα·
- [01296] γέγραπται γὰρ, ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου.
- [01297] Καὶ μὴν ἑτέρα κατάρα ὁ λαὸς ὑπεύθυνος ἦν τῇ λεγοσῆι·
- [01298] Ἐπικατάρατος πᾶς, ὃς οὐκ ἐμμένει ἐν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου.
- [01299] Καὶ τί τοῦτο;
- [01300] Ὁ μὲν γὰρ λαὸς ὑπεύθυνος ἦν·
- [01301] οὐ γὰρ ἐνέμεινεν, οὐδὲ ἦν τις ὁ πεπληρωκὴς τὸν νόμον ἅπαντα.
- [01302] Ὁ δὲ Χριστὸς ἑτέραν κατάραν ταύτης ἠλλάξατο τὴν λέγουσαν·
- [01303] Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου.
- [01304] Ἐπεὶ οὖν καὶ ὁ κρεμᾶμενος ἐπὶ ξύλου ἐπικατάρατος, καὶ ὁ τὸν νόμον παραβαίνων ἐπικατάρατος, μέλλοντα δὲ ἐκείνην λύειν [61.653] τὴν κατάραν ὑπεύθυνον οὐκ ἔδει γενέσθαι αὐτῆς, δεῖ δὲ δέξασθαι κατάραν ἀντ' ἐκείνης, τοιαύτην ἐδέξατο, καὶ δι' αὐτῆς ἐκείνην ἔλυσε.
- [01305] Καὶ καθάπερ τινὸς καταδικασθέντος ἀποθανεῖν, ἕτερος ἀνεύθυνος ἐλόμενος θανεῖν ὑπὲρ ἐκείνου, ἐξαπατάει τῆς τιμωρίας αὐτόν·
- [01306] οὕτω καὶ ὁ Χριστὸς ἐποίησεν.
- [01307] Ἐπειδὴ γὰρ οὐχ ὑπέκειτο κατάρα τῇ τῆς παραβάσεως, ἀνεδέξατο ὁ Χριστὸς ἀντ' ἐκείνης ταύτην, ἵνα λύσῃ τὴν ἐκείνων·
- [01308] Ἀμαρτίαν γὰρ οὐκ ἐποίησεν, οὐδὲ δόλος εὐρέθη ἐν τῷ στόματι αὐτοῦ.
- [01309] δ'.
- [01310] Ὡσπερ οὖν ἀποθανῶν τοὺς ἀποθνήσκειν μέλλοντας ἐξείλετο θανάτου, οὕτω καὶ κατάραν δεξάμενος, τῆς κατάρας ἀπήλλαξεν.
- [01311] Ἴνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται.
- [01312] Πῶς εἰς τὰ ἔθνη;
- [01313] Ἐν τῷ σπέρματί σου, φησὶν, εὐλογηθήσονται πάντα τὰ ἔθνη, τουτέστιν, ἐν τῷ Χριστῷ.
- [01314] Εἰ δὲ περὶ Ἰουδαίων τοῦτο ἐλέγετο, πῶς ἂν ἔχοι λόγον τοὺς ὑπευθύνους ὄντας τῇ κατάρα διὰ τὴν παράβασιν, τούτους ἑτέροις εὐλογίας αἰτίους γενέσθαι;
- [01315] οὐδεὶς γὰρ τῶν κατηραμένων ἑτέρω μεταδίδωσιν εὐλογίας, ἥς αὐτὸς ἀπεστέρηται.
- [01316] Ὅθεν δῆλον ὅτι περὶ τοῦ Χριστοῦ τὸ πᾶν εἴρηται·
- [01317] αὐτὸς γὰρ ἦν σπέρμα τοῦ Ἀβραάμ, καὶ δι' αὐτοῦ τὰ ἔθνη εὐλόγηται, καὶ οὕτω πρόσεισιν ἡ τοῦ Πνεύματος ἐπαγγελία.
- [01318] Ὅπερ καὶ αὐτὸς δηλῶν ἔλεγεν·
- [01319] Ἴνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωσι διὰ τῆς πίστεως.
- [01320] Ἐπειδὴ γὰρ οὐκ ἦν τὴν χάριν τοῦ Πνεύματος εἰς ἀχάριστον καὶ προσκεκροκότα ἐλθεῖν, εὐλογοῦνται πρῶτον τῆς κατάρας ἀφαιρεθείσης·
- [01321] εἶτα διὰ τῆς πίστεως δικαιοθέντες, ἐπισπῶνται τοῦ Πνεύματος τὴν χάριν.
- [01322] Ὡστε ὁ μὲν σταυρὸς τὴν κατάραν ἔλυσεν·
- [01323] ἡ δὲ πίστις τὴν δικαιοσύνην εἰσήγαγεν·
- [01324] ἡ δὲ δικαιοσύνη τοῦ Πνεύματος τὴν χάριν ἐπεσπάσατο.
- [01325] Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου προκεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ, ἢ ἐπιδιατάσσεται.
- [01326] Τί ἐστὶ, Κατὰ ἄνθρωπον λέγω;
- [01327] Ἐξ ἀνθρωπίνων παραδειγμάτων.
- [01328] Ἐπειδὴ γὰρ καὶ ἀπὸ Γραφῶν, καὶ ἀπὸ τῶν παρ' αὐτοῖς γινομένων θαυμάτων, καὶ ἀφ' ὧν ὁ Χριστὸς ἔπαθε, τὸν λόγον συνέστησε, καὶ ἀπὸ τοῦ πατριάρχου,

καὶ εἰς τὴν κοινὴν λοιπὸν ἐκβαίνει συνήθειαν.

[01329] Ἔθος γὰρ αὐτῷ αἰεὶ τοῦτο ποιεῖν, ὥστε καὶ καταγλυκαίνειν τὸν λόγον, καὶ εὐπαράδεκτόν τε καὶ εὐμαθέστερον τοῖς παχυτέροις ποιεῖν.

[01330] Οὕτω καὶ Κορινθίους διαλεγόμενος, φησὶν·

[01331] Τίς ποιμαίνει ποιμνὴν, καὶ ἐκ τοῦ γάλακτος αὐτῆς οὐκ ἐσθίει;

[01332] τίς φυτεῦει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει;

[01333] καὶ Ἑβραίοις πάλιν·

[01334] Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία·

[01335] ἐπεὶ μήποτε ἰσχύει, ὅτε ζῆ ὁ διαθέμενος.

[01336] Καὶ πολλαχοῦ δὲ ἂν τις εὕροι τούτοις αὐτὸν ἐμφιλοχωροῦντα τοῖς λογισμοῖς.

[01337] Καὶ γὰρ ὁ Θεὸς ἐν τῇ Παλαιᾷ συνεχῶς αὐτὸ ποιεῖ, οὕτω λέγων·

[01338] Μὴ ἐπιλήσῃται γυνὴ τοῦ παιδίου αὐτῆς;

[01339] καὶ πάλιν, Μὴ ἐρεῖ τὸ πλάσμα τῷ κεραμεῖ, Τί ποιεῖς;

[01340] Καὶ ἐν τῷ Ὡσηὲ ἀνδρᾷ μιμεῖται καταφρονούμενον ὑπὸ τῆς γυναικός.

[01341] Καὶ ἐν τοῖς τύποις δὲ πολὺ τὸ τῶν ἀνθρωπίνων παραδειγμάτων ἴδιοι τις ἂν, ὡς ὅταν τὸ περὶ ζῶμα ὁ προφήτης λαμβάνῃ, καὶ εἰς τὸν οἰκίσκον τοῦ κεραμέως κατῆι.

[01342] Τί οὖν αὐτῷ τὸ ὑπόδειγμα βούλεται;

[01343] Ὅτι ἢ μὲν πίστις ἀρχαιότερα ἦν, ὁ δὲ νόμος νεώτερός τε καὶ πρόσκαιρος, καὶ διὰ τοῦτο δεδομένος, ἵνα προοδοποιήσῃ τῇ [61.654] πίστει.

[01344] Διὸ φησιν·

[01345] Ἀδελφοί, κατὰ ἄνθρωπον λέγω.

[01346] Ἀνωτέρω ἀνοήτους εἰπῶν ἐνταῦθα ἀδελφούς καλεῖ, ἐπιστύφων τε ὁμοῦ, καὶ παραμυθούμενος.

[01347] Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην.

[01348] Ἐὰν ἄνθρωπος, φησὶ, διάθηται, μὴ τολμᾷ τις ἀνατρέψαι μετὰ ταῦτα ἐλθῶν, ἢ προσθεῖναί τι;

[01349] τοῦτο γὰρ ἐστίν, ἢ ἐπιδιατάσσεται.

[01350] Οὐκοῦν πολλῷ μᾶλλον ἐπὶ τοῦ Θεοῦ.

[01351] Καὶ πρὸς τίνα διέθετο ὁ Θεός;

[01352] Τῷ Ἀβραάμ, φησὶν, ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.

[01353] Οὐ λέγει Καὶ τοῖς σπέρμασιν αὐτοῦ, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὃ ἐστὶ Χριστός.

[01354] Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνὸς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

[01355] Εἰ γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·

[01356] τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

[01357] Ἰδοὺ τοίνυν καὶ ὁ Θεὸς διέθετο τῷ Ἀβραάμ, διαλεγόμενος εἰς τὰ ἔθνη, ἐν τῷ σπέρματι αὐτοῦ ἤξειν τὰς εὐλογίας·

[01358] πῶς οὖν ὁ νόμος ἀνατρέψαι δύναται ταύτας;

[01359] Ἐπειδὴ δὲ τὸ παράδειγμα ἅπαν οὐκ ἴσχυσεν ἐλκύσαι πρὸς τὸ ὑποκείμενον, καὶ διὰ τοῦτο προεῖπε·

[01360] Κατὰ ἄνθρωπον λέγω.

[01361] Μηδὲν ἀπὸ τοῦ παραδείγματος εἰς τὴν τοῦ Θεοῦ μεγαλοπρέπειαν λάβῃς.

[01362] Σκόπει δὲ ἄνωθεν τὸ ὑπόδειγμα·



- [01363] Ἐπηγγείλατο τῷ Ἀβραάμ διὰ τοῦ σπέρματος αὐτοῦ εὐλογεῖσθαι τὰ ἔθνη·
- [01364] σπέρμα δὲ αὐτοῦ κατὰ σάρκα ἐστὶν ὁ Χριστός·
- [01365] Ἦλθε μετὰ τετρακόσια καὶ τριάκοντα ἔτη ὁ νόμος·
- [01366] Εἰ τοίνυν ὁ νόμος χαρίζεται τὰς εὐλογίας, καὶ τὴν ζωὴν καὶ τὴν δικαιοσύνην, ἡ ἐπαγγελία ἐκείνη ἄκυρός ἐστιν·
- [01367] Εἶτα ἀνθρώπου μὲν οὐδεὶς ἀκυροῖ διαθήκην, τοῦ δὲ Θεοῦ μετὰ τετρακόσια καὶ τριάκοντα ἔτη ἀκυροῦται ἡ διαθήκη;
- [01368] Εἰ γὰρ ἂ ἐπηγγείλατο ἐκείνη, οὐκ ἐκείνη δίδωσιν, ἀλλ' ἕτερος ἀντ' ἐκείνης, ἐκβέβληται ἐκείνη·
- [01369] Καὶ πῶς ἂν ἔχοι ταῦτα λόγον;
- [01370] Τίνος οὖν ἔνεκεν τὸν νόμον ἔδωκε, φησί;
- [01371] Τῶν παραβάσεων χάριν·
- [01372] Οὐδὲ γὰρ οὗτός ἐστι περιττός·
- [01373] Ὅρᾳς πῶς πάντα συνορᾷ;
- [01374] πῶς μυριοὶς κέχρηται ὀφθαλμοῖς;
- [01375] Ἐπειδὴ γὰρ τὴν πίστιν ἐπῆρε, καὶ πρεσβυτέραν ἔδειξεν, ἵνα μὴ τις νομίση περιττὸν τὸν νόμον, καὶ τοῦτο διορθοῦται τὸ μέρος, δεικνύς ὅτι οὐκ εἰκὴ, ἀλλὰ πάνυ χρησίμως ἐδόθη·
- [01376] Τῶν παραβάσεων χάριν, τουτέστιν, ἵνα μὴ ἐξῆ Ἰουδαίους ἀδεῶς ζῆν, καὶ εἰς ἔσχατον ἐξολισθαίνειν κακίας, ἀλλ' ἀντὶ χαλινοῦ ὁ νόμος αὐτοῖς ἐπικείμενος ἢ, παιδεύων, ῥυθμιζών, κωλύων παραβαίνειν, εἰ καὶ μὴ πάσας, ἀλλ' ὅμως κἂν ἐκ μιᾶς τῶν ἐντολῶν·
- [01377] Ὡστε οὐ μικρὸν τὸ κέρδος τοῦ νόμου·
- [01378] Ἀλλ' ἄχρι τίνος;
- [01379] Ἄχρις οὗ ἔλθῃ τὸ σπέρμα, ᾧ ἐπήγγελται·
- [01380] περὶ Χριστοῦ λέγων·
- [01381] Εἰ τοίνυν μέχρι τῆς τοῦ Χριστοῦ παρουσίας δέδοται, τί περαιτέρω καὶ παρὰ καιρὸν αὐτὸν ἔλκεις;
- [01382] Διαταγεῖς δι' ἀγγέλων ἐν χειρὶ μεσίτου·
- [01383] Ἦ τοὺς ἱερέας ἀγγέλους καλεῖ, ἢ καὶ αὐτοὺς τοὺς ἀγγέλους ὑπηρετήσασθαί φησι τῇ νομοθεσίᾳ·
- [01384] Μεσίτην δὲ ἐνταῦθα τὸν Χριστόν φησι, δεικνύς ὅτι προῆν, καὶ τὸν νόμον αὐτὸς ἔδωκεν·
- [01385] Ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν·
- [01386] ὁ δὲ Θεὸς εἷς ἐστι·
- [01387] ε'·
- [01388] Τί ἂν ἐνταῦθα εἴποιεν αἰρετικοί;
- [01389] Εἰ γὰρ τὸ μόνος ἀληθινός, οὐκ ἀφήσι τὸν Υἱὸν εἶναι Θεὸν ἀληθινόν, οὐκ ἄρα οὐδὲ Θεὸν, διὰ τὸ λέγεσθαι, Ὁ δὲ Θεὸς εἷς ἐστιν·
- [01390] Εἰ δὲ ἐνός λεγομένου Θεοῦ τοῦ Πατρὸς, ἐστὶ Θεὸς καὶ ὁ Υἱός, εὐδηλον ὅτι καὶ ἀληθινοῦ λεγομένου τοῦ Πατρὸς, ἀληθινός καὶ ὁ Υἱός·
- [01391] Ὁ δὲ μεσίτης, φησί, δύο τινῶν γίνεται μεσίτης·
- [01392] Τίνος οὖν μεσίτης ἦν ὁ Χριστός;
- [01393] Ἦ δῆλον, ὅτι Θεοῦ καὶ ἀνθρώπων·
- [01394] Ὅρᾳς πῶς δείκνυσιν, ὅτι καὶ τὸν νόμον αὐτὸς ἔδωκεν;
- [01395] Εἰ τοίνυν αὐτὸς ἔδωκε, κύριος ἂν εἶη καὶ λῦσαι πάλιν·
- [01396] Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ;
- [01397] εἰ γὰρ ἐν τῷ σπέρματι τοῦ Ἀβραάμ αἱ εὐλογίαι δέδονται, ὁ δὲ νόμος κατάραν εἰσάγει, ἄρα κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ·

- [01398] Πῶς οὖν λύει τὴν ἀντίθεσιν;
- [01399] Πρῶτον μὲν ἀπαγορεύει, εἰπὼν·
- [01400] Μὴ γένοιτο·
- [01401] ἔπειτα καὶ κατασκευάζει, οὕτω λέγων·
- [01402] Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη.
- [01403] Ὁ δὲ λέγει, τοῦτό ἐστιν·
- [01404] Εἰ μὲν ἐν αὐτῷ, φησὶ, τὴν ἐλπίδα τῆς ζωῆς εἶχομεν, καὶ αὐτὸς ἦν ὁ τὸ κύρος ἔχων τῆς ἡμετέρας σωτηρίας, ἴσως ταῦτα καλῶς ἔλεγε·
- [01405] εἰ δὲ ἀπὸ πίστεως σώζει, κἂν ἐπικαταράτους ποιῆ, οὐδὲν ἐβλάβης ἐρχομένης ἐκείνης καὶ πάντα λυούσης.
- [01406] Εἰ μὲν γὰρ δι' ἐκείνου ἡ ἐπαγγελία, εἰκότως ἐδεδοίκεις μὴ τῆς δικαιοσύνης ἐκπέσης, ἐκπίπτων τοῦ νόμου·
- [01407] εἰ δὲ διὰ τοῦτο ἐδόθη, ἵνα συγκλείσῃ πάντας, τουτέστιν, ἵνα ἐλέγξῃ, καὶ δείξῃ τὰ οἰκεία αὐτῶν πλημμελήματα, οὐ μόνον οὐ καλύψει σε τοῦ τυχεῖν τῆς ἐπαγγελίας, ἀλλὰ καὶ συμπράττει πρὸς τὸ τυχεῖν.
- [01408] Τοῦτο γοῦν δηλῶν ἔλεγεν·
- [01409] Ἀλλὰ συνέκλεισεν ἡ Γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
- [01410] Ἐπειδὴ γὰρ Ἰουδαῖοι οὐδὲ τῶν ἁμαρτημάτων ἠσθάνοντο τῶν οἰκείων, οἱ δὲ μὴ αἰσθανόμενοι, οὐδὲ ἀφέσεως ἐπεθύμουν, ἔδωκε τὸν νόμον ἐλέγχοντα τὰ τραύματα, ἵνα ποθήσωσι τὸν ἰατρὸν.
- [01411] Τὸ γὰρ, Συνέκλεισεν, ἤλεγξεν ἐστὶ, καὶ ἐλέγξας κατεῖχεν ἐν φόβῳ.
- [01412] Εἶδες ὅτι οὐ μόνον κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ οὐκ ἔστιν, ἀλλὰ καὶ ὑπὲρ τῶν ἐπαγγελιῶν ἐδόθη;
- [01413] Εἰ μὲν γὰρ ἑαυτῷ τὸ πρᾶγμα ἐξεδίκηει καὶ τὴν αὐθεντίαν ὁ νόμος, καλῶς ταῦτα ἐλέγετο·
- [01414] εἰ δὲ ἐτέρῳ τρέχει, καὶ δι' ἐκείνον πάντα ἔπραττε, πῶς κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ;
- [01415] Εἰ γὰρ μὴ νόμος ἐδόθη, πάντες εἰς κακίαν ἐξώκειλαν, καὶ οὐδεὶς ἔμελλεν Ἰουδαίων ἔσεσθαι ὁ ἀκουσόμενος τοῦ Χριστοῦ·
- [01416] νυνὶ δὲ δοθεὶς, δύο ταῦτα κατώρθωσεν, ἀρετὴν σύμμετρον παιδεύσας τοὺς προσέχοντας, καὶ πείσας εἰδέναι τὰ οἰκεία ἁμαρτήματα, ὃ μάλιστα αὐτοὺς ἐποίει προθυμοτέρους πρὸς τὸ ζητεῖν τὸν Υἱόν.
- [01417] Οἱ γοῦν μὴ πιστεύσαντες αὐτῷ, ἐκ τοῦ μὴ καταγνῶναι τῶν οἰκείων ἁμαρτημάτων, οὐκ ἐπίστευσαν.
- [01418] Καὶ τοῦτο δηλῶν ἔλεγεν·
- [01419] Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τὴ δικαιοσύνη τοῦ Θεοῦ οὐχ ὑπετάγησαν.
- [01420] Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκριμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι εἰς ἡμᾶς.
- [01421] Εἶδες πῶς σαφῶς ἄπερ εἰρήκαμεν παρέστησε;
- [01422] Τὸ γὰρ, Ἐφρουρούμεθα, καὶ, Συγκεκριμένοι, οὐδὲν ἕτερον δηλοῦντός ἐστιν, ἢ τὴν ἐκ τῶν ἐντολῶν τοῦ νόμου γενομένην ἀσφάλειαν.
- [01423] Ὡσπερ γὰρ ἐν τειχίῳ τινὶ τῷ φόβῳ κατέχων αὐτοὺς [61.656] καὶ τῷ βίῳ τῷ κατ' αὐτὸν ὁ νόμος ἐτήρει τὴν πίστιν.
- [01424] Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιοθῶμεν.
- [01425] Ὁ δὲ παιδαγωγὸς οὐκ ἐναντιοῦται τῷ διδασκάλῳ, ἀλλὰ καὶ συμπράττει, πάσης κακίας ἀπαλλάττων τὸν νέον, καὶ μετὰ πάσης σχολῆς τὰ μαθήματα παρὰ τοῦ διδασκάλου δέχεσθαι παρασκευάζων·
- [01426] ἀλλ' ὅταν ἐν ἔξει γένηται, ἀφίσταται λοιπὸν ὁ παιδαγωγός.
- [01427] Διὰ τοῦτο φησιν·
- [01428] Ἐλθούσης δὲ τῆς πίστεως τῆς εἰς τὸν τέλειον ἄνδρα ἀγούσης, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.
- [01429] Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
- [01430] Εἰ τοίνυν ὁ νόμος παιδαγωγός, καὶ ὑπ' αὐτὸν ἐφρουρούμεθα συγκεκριμένοι, οὐκ ἐναντίος τῆς χάριτος, ἀλλὰ καὶ συνεργός·
- [01431] εἰ δὲ ἐλθούσης τῆς χάριτος ἐπιμένοι κατέχων, τότε ἐναντίος.

- [01432] Ἄν γὰρ ὀφείλοντας ἐξελεθῆναι πρὸς αὐτὴν συγκλείη, τότε τὴν ἡμετέραν λυμαίνεται σωτηρίαν.
- [01433] Ὡσπερ γὰρ ὁ λύχνος ἐν τῇ νυκτὶ φωτίσας, ἐὰν γενομένης ἡμέρας ἀναγκάζη μὴ καθορᾶν τὸν ἥλιον, οὐ μόνον οὐκ ἐχαρίσατο, ἀλλὰ καὶ ἐλυμήνατο·
- [01434] οὕτω καὶ ὁ νόμος, ἂν πρὸς τὰ μείζονα κάλυμα γίνηται.
- [01435] Οἱ τοίνυν αὐτὸν τηροῦντες νῦν, οὗτοι μάλιστα αὐτὸν διαβάλλουσι.
- [01436] Καὶ γὰρ ὁ παιδαγωγὸς τότε καταγέλαστον ποιεῖ τὸν νέον, ὅταν καιροῦ καλοῦντος αὐτὸν ἀποστῆναι, παρ' ἑαυτῶ κατέχη.
- [01437] Διὸ καὶ ὁ Παῦλός φησιν·
- [01438] Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐστε.
- [01439] Ὡστε οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.
- [01440] Πάντες γὰρ υἱοὶ Θεοῦ ἐστε.
- [01441] Βαβαί, πόση τῆς πίστεως ἡ δύναμις, καὶ πῶς αὐτὴν ἐκκαλύπτει προΐών! Πρότερον μὲν γὰρ ἔδειξεν, ὅτι υἱὸς ἐποίει τοῦ πατριάρχου·
- [01442] Γινώσκετε γὰρ, φησὶν, ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ·
- [01443] νῦν δὲ ἀποφαίνει, ὅτι καὶ τοῦ Θεοῦ·
- [01444] Πάντες γὰρ υἱοὶ Θεοῦ, φησὶν, ἐστὲ διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.
- [01445] Διὰ τῆς πίστεως, οὐ διὰ τοῦ νόμου.
- [01446] Εἶτα ἐπειδὴ μέγα εἶπε καὶ θαυμαστόν, λέγει καὶ τὸν τρόπον τῆς υἰοθεσίας.
- [01447] Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
- [01448] Καὶ τίνας ἔνεκεν οὐκ εἶπεν, Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, ἐκ τοῦ Θεοῦ ἐγεννήθητε;
- [01449] τὸ γὰρ ἀκόλουθον τοῦ δεῖξαι υἱὸς τοῦτο ἦν.
- [01450] Ὅτι πολὺ φρικωδέστερον αὐτὸ τίθησιν.
- [01451] Εἰ γὰρ ὁ Χριστὸς Υἱὸς τοῦ Θεοῦ, σὺ δὲ αὐτὸν ἐνδέδυσαι, τὸν Υἱὸν ἔχων ἐν ἑαυτῷ καὶ πρὸς αὐτὸν ἀφομοιωθεὶς, εἰς μίαν συγγένειαν καὶ μίαν ἰδέαν ἤχθης.
- [01452] Οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἑλλήν, οὐκ ἐνὶ δούλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐνὶ ἄρσεν ἢ θήλῳ.
- [01453] Πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.
- [01454] Εἶδες ψυχὴν ἀκόρεστον;
- [01455] Εἰπὼν γὰρ, ὅτι Υἱοὶ τοῦ Θεοῦ γεγονάμεν διὰ τῆς πίστεως, οὐχ ἴσταται μέχρι τούτου, ἀλλ' ἐπιζητεῖ τι πλέον εὔρεῖν, τὸ δυνάμενον σαφέστερον παραστῆσαι τὴν ἐγγυτέραν πρὸς τὸν Χριστὸν ἔνωσιν.
- [01456] Καὶ εἰπὼν, ὅτι Αὐτὸν ἐνεδύσασθε, οὐδὲ ταύτη ἀρκεῖται τῇ λέξει, ἀλλ' ἐρμηνεύων αὐτὴν, ἐνδοτέρω πρόεισι τῆς τοιαύτης συναφείας, καὶ φησιν, ὅτι Πάντες εἰς ἐστε ἐν Χριστῷ Ἰησοῦ·
- [01457] τουτέστι, μίαν μορφήν, ἓνα τύπον ἔχετε πάντες τὸν τοῦ Χριστοῦ.
- [01458] Τί τούτων γένοιτ' ἂν φρικωδέστερον τῶν ῥημάτων;
- [01459] Ὁ Ἑλλήν καὶ ὁ Ἰουδαῖος καὶ ὁ δούλος πρῶν, οὐκ ἀγγέλου οὐδὲ ἀρχαγγέλου, ἀλλ' αὐτοῦ τοῦ πάντων Δεσπότη τοῦ μορφήν ἔχων περιέροχεται, καὶ ἐν αὐτῷ δεικνύς τὸν Χριστόν.
- [01460] Εἰ δὲ ὑμεῖς τοῦ Χριστοῦ, ἄρα τοῦ
- [01461] <sup>[61.657]</sup> Ἀβραάμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.
- [01462] Εἶδες πῶς, ὅπερ ἔμπροσθεν ἔλεγεν, ἀπ' <sup>[61.658]</sup> ἔδειξε νῦν τὸ περὶ τοῦ σπέρματος, ὅτι αὐτῷ, καὶ τῷ σπέρματι αὐτοῦ αἱ εὐλογίαι εἰσὶ δεδομένα;

[01463] <sup>[61.657]</sup> ΚΕΦΑΛΑΙΟΝ Δ'.

[01464] Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν·

[01465] ἀλλ' ὑπὸ ἐπιτρόπους καὶ οἰκονόμους ἐστὶν ἄχρι τῆς προθεσμίας τοῦ πατρὸς.

**[01466] Οὕτω καὶ ἡμεῖς, ὅταν ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.**

[01467] α'.

[01468] Νήπιον ἐνταῦθα οὐ τὴν ἡλικίαν φησὶν, ἀλλὰ τὴν γνώμην, δεικνύς ὅτι ὁ μὲν Θεὸς ἐξ ἀρχῆς ἐβούλετο ταῦτα χαρίσασθαι·

[01469] ἐπειδὴ δὲ ἔτι νηπιωδέστερον διεκείμεθα, ἀφῆκεν ὑπὸ τὰ στοιχεῖα τοῦ κόσμου εἶναι, τουτέστι, νομηγίας καὶ σάββατα·

[01470] αὗται γὰρ ἡμῖν αἱ ἡμέραι ἀπὸ δρόμου σελήνης καὶ ἡλίου γίνονται.

[01471] Εἰ τοίνυν καὶ νῦν ὑμᾶς ὑπὸ νόμον ἄγουσιν, οὐδὲν ἕτερον ποιούσιν, ἀλλ' ἢ καὶ ἐν τῷ χρόνῳ, τῆς τελείας ἡλικίας εἰς τοῦπίσω πάλιν ὑμᾶς ἀπάγουσιν.

[01472] Ὅρας ὅσον ἐστὶ παρατήρησις ἡμερῶν;

[01473] τὸν κύριον, τὸν οἰκοδεσπότην, τὸν πάντων κρατοῦντα ἐν ὑπηρετοῦ καθίστησι τάξει.

[01474] Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

[01475] Δύο τίθησιν ἐνταῦθα αἰτίας καὶ κατορθώματα τῆς σαρκώσεως, καὶ κακῶν ἀπαλλαγὴν, καὶ ἀγαθῶν χορηγίαν, ἅπερ οὐδενὶ δυνατὸν ἦν, ἢ αὐτῷ κατορθῶσαι μόνῳ.

[01476] Τίνα δὲ ταῦτα ἦν;

[01477] Ἀπαλλαγῆναι τῆς ἀρᾶς τοῦ νόμου, καὶ εἰς υἰοθεσίαν ἀχθῆναι.

[01478] Ἴνα γὰρ τοὺς ὑπὸ νόμον ἐξαγοράσῃ, φησὶ, καὶ ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

[01479] Καλῶς εἶπεν, Ἀπολάβωμεν, δεικνύς ὀφειλομένην.

[01480] Ἄνωθεν γὰρ ἐπηγγείλατο, καθὼς διὰ πολλῶν καὶ αὐτὸς ἔδειξε πρὸς τὸν Ἀβραάμ ὑπὲρ τούτων ἐπαγγελίας γενομένας.

[01481] Καὶ πόθεν δῆλον, ὅτι γεγόναμεν υἱοὶ, φησὶν;

[01482] Εἶπε τρόπον ἓνα, ὅτι τὸν Χριστὸν ἐνεδυσάμεθα τὸν ὄντα Υἱόν·

[01483] λέγει καὶ δεύτερον, ὅτι τὸ πνεῦμα τῆς υἰοθεσίας ἐλάβομεν.

[01484] Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον·

[01485] Ἀββᾶ ὁ Πατήρ.

[01486] Ὅστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός·

[01487] εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

[01488] Οὐ γὰρ ἂν ἠδυνήθημεν καλέσαι Πατέρα, εἰ μὴ πρότερον υἱοὶ κατέστημεν.

[01489] Εἰ τοίνυν ἀντὶ δούλων ἐλευθέρους, ἀντὶ νηπίων τελείους, ἀντὶ ἀλλοτριῶν κληρονόμους ἐποίησε καὶ υἱοὺς ἢ χάρις, πῶς οὐκ ἄτοπον καὶ ἐσχάτης ἀγνωμοσύνης ἀφιέναι μὲν ταύτην, ὑποστρέψαι δὲ εἰς τοῦπίσω;

[01490] Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς·

[01491] νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

[01492] Ἐνταῦθα πρὸς τοὺς ἐξ ἔθνῶν πιστεύσαντας ἀποτεινόμενός φησιν, ὅτι καὶ εἰδωλολατρεία τὸ τοιοῦτόν ἐστιν, ἢ τῆς τῶν ἡμερῶν παρατηρήσεως φυλακῆ, καὶ ὅτι μείζονα φέρει τὴν κόλασιν νῦν.

[01493] Διὸ καὶ θεοὺς οὐ φύσει τὰ στοιχεῖα ἐκάλεσε, ταῦτα αὐτὰ κατασκευάσαι βουλόμενος, καὶ εἰς μείζονα ἀγωνίαν αὐτοὺς ἐμβαλεῖν.

[01494] Ὁ δὲ λέγει, [61.658] τοιοῦτόν ἐστιν, ὅτι τότε μὲν ἐσκοτισμένοι καὶ ἐν τῇ πλάνῃ διάγοντες χαμαὶ ἐσύρεσθε·

[01495] νῦν δὲ, ὅτε ἔγνωτε τὸν Θεόν, μᾶλλον δὲ ἐγνώσθητε παρ' αὐτοῦ, πῶς οὐ μείζονα καὶ χαλεπωτέραν ἐπισπάσεσθε κόλασιν, μετὰ τοσαύτην ἐπιμέλειαν τὰ αὐτὰ νοσοῦντες πάλιν;

[01496] Οὐδὲ γὰρ ὑμεῖς κάμνοντες εὔρετε τὸν Θεόν, ἀλλ' ὑμεῖς μὲν ἐν τῇ πλάνῃ διετρίβετε, αὐτὸς δὲ ὑμᾶς ἐπεσπάσατο.

[01497] Ἀσθενῆ δὲ στοιχεῖα καλεῖ καὶ πτωχὰ, τῷ μηδεμίαν δύναμιν ἔχειν εἰς τὰ προκειμένα ἀγαθὰ.

[01498] Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.

[01499] Ἐκ τούτων δῆλον, ὅτι οὐ μόνον περιτομὴν αὐτοῖς ἐκήρυττον ἐκεῖνοι, ἀλλὰ καὶ τὰς ἐορτὰς καὶ τὰς νομηγίας.

- [01500] Φοβοῦμαι ὑμᾶς, μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς.
- [01501] Εἶδες σπλάγχνα ἀποστολικά;
- [01502] ἐκεῖνοι ἐσαλεύοντο, καὶ οὗτος τρέμει καὶ δέδουκε.
- [01503] Διὸ καὶ σφόδρα ἐντρεπτικῶς αὐτὸ τέθεικεν εἰπών·
- [01504] Κεκοπίακα εἰς ὑμᾶς·
- [01505] ὡς ἂν εἰ ἔλεγε·
- [01506] Μὴ κενώσητέ μου τοὺς τοιούτους ἰδρώτας.
- [01507] Εἰπὼν δὲ, Φοβοῦμαι, καὶ τὸ, Μὴ πως, προσθεῖς, καὶ εἰς ἀγῶνα αὐτοὺς ἐνέβαλε, καὶ εἰς ἐλπίδας ἤγαγε χρηστάς.
- [01508] Οὐ γὰρ εἶπεν, Εἰκὴ ἐκοπίασα, ἀλλὰ, Μὴ πως.
- [01509] Οὐδέπω, φησί, τοῦτο ἐξέβη τὸ ναυάγιον, ἀλλ' ἔτι τὸν χειμῶνα τοῦτο ὠδίνοντα βλέπω.
- [01510] Διὰ τοῦτο δέδοικα, οὐ μὴν ἀπέγνωνκα·
- [01511] κύριοι γὰρ ὑμεῖς τὸ πᾶν διορθῶσαι, καὶ εἰς τὴν προτέραν ἐπανελθεῖν γαλήνην.
- [01512] Εἶτα, ὥσπερ χειμαζομένοις χεῖρα ὀρέγων, ἑαυτὸν εἰς μέσον ἄγει, λέγων·
- [01513] Γίνεσθε ὡς ἐγώ, ὅτι καγὼ ὡς ὑμεῖς.
- [01514] Ταῦτα πρὸς τοὺς ἐξ Ἰουδαίων.
- [01515] Διὸ καὶ ἑαυτὸν εἰς μέσον ἄγει, πείθων κἀντεῦθεν αὐτοὺς ἀποστήναι τῶν παλαιῶν.
- [01516] Εἰ γὰρ καὶ μηδένα ἕτερον εἶχετε εἰς ὑπόδειγμα, ἤρκει εἰς ἐμὲ μόνον ἰδεῖν ταύτης ἕνεκεν τῆς μεταβολῆς, καὶ θαρσύνει ἑαδίως.
- [01517] Διαβλέψατε τοίνυν·
- [01518] καὶ γὰρ ταῦτα καγὼ ἔπασχον πάλαι, καὶ σφόδρα καὶ περιεκαίωμην τοῦ νόμου, ἀλλ' ὅμως ὕστερον οὐκ ἐφοβήθην ἀφεῖναι τὸν νόμον, οὐδὲ μεταστῆναι τῆς πολιτείας ἐκεῖνης.
- [01519] Καὶ ταῦτα ὑμεῖς ἴστε σαφῶς, πῶς μεθ' ὑπερβολῆς πολλῆς ἀντειχόμεν τοῦ Ἰουδαϊσμοῦ, καὶ πῶς μετὰ μείζονος αὐτὸν σφοδρότητος εἶασα μετὰ ταῦτα.
- [01520] Καὶ καλῶς αὐτὸ τέθεικεν ὕστερον.
- [01521] Οἱ γὰρ πολλοὶ τῶν ἀνθρώπων, κἂν μυρίους εὗρωσι λογισμοὺς, καὶ δικαίους, ἀπὸ τοῦ ὁμογενοῦς μᾶλλον ἐφέλκονται, καὶ ὅταν ἴδωσι τὰ αὐτὰ πράττοντα, μᾶλλον ἔχονται τῶν αὐτῶν.
- [01522] Ἀδελφοί, δέομαι ὑμῶν, οὐδὲν με ἠδικήσατε.
- [01523] Ὅρα πῶς πάλιν τῷ τῆς τιμῆς ὀνόματι προσαγορεύει·
- [01524] τὸ δ' αὐτὸ καὶ τῆς χάριτος ὑπόμνησις ἦν.
- [01525] Ἐπειδὴ γὰρ σφόδρα καθήψατο αὐτῶν, καὶ πανταχόθεν συνέκρινε τὰ πράγματα, καὶ ἔδειξε παρανομοῦντας καὶ πολλαχόθεν αὐτοὺς ἔβαλε, πάλιν ἀνίησι καὶ θεραπεύει, προσηνεστέροις κεχηρμένος λόγοις.
- [01526] Ὅσπερ γὰρ τὸ διαπαντὸς θεραπεύειν, ἐκλύει, οὕτω τὸ συνεστραμμένως ἀεὶ διελέγεσθαι, τραχύτερον ποιεῖ.
- [01527] Διὰ τοῦτο πανταχοῦ τῇ συμμετρῖᾳ κεχηρῆσθαι καλόν.
- [01528] Ὅρα τοίνυν πῶς αὐτοῖς ὑπὲρ τῶν εἰρημένων ἀπολογεῖται, δεικνύς ὡς οὐχ ἀπλῶς ἀπεχθανόμενος <sup>[61.659]</sup> αὐτοῖς, ἀλλὰ κηδόμενος εἶρηκεν ἅπερ εἶρηκεν.
- [01529] Ἐπειδὴ γὰρ βαθυτέραν ἔδωκε τὴν τομὴν, ὥσπερ ἔλαιον λοιπὸν τὴν παράκλησιν ταύτην ἐνήησι.
- [01530] Καὶ δηλῶν ὅτι οὐ μίσους, οὐδὲ ἔχθρας ἦν τὰ εἰρημένα, ἀναμμνήσκει τῆς ἀγάπης αὐτοῦς, ἦν ἐνεδείξατο περὶ αὐτοῦς, καὶ μετ' ἐγκωμίων τὴν ἀπολογίαν τίθησι.
- [01531] β'.
- [01532] Διὸ φησι·
- [01533] Δέομαι ὑμῶν, οὐδὲν με ἠδικήσατε.
- [01534] Οἴδατε δὲ, ὅτι δι' ἀσθένειαν τῆς σαρκός μου εὐηγγελισάμην ὑμῖν·

- [01535] καὶ τὸν πειρασμὸν μου τὸν ἐν σαρκί μου οὐκ ἐξουθενήσατε.
- [01536] Ἀλλ' οὐπω τοῦτο μέγα τὸ μὴ ἀδικῆσαι·
- [01537] καίτοι γε οὐδὲ ὁ τυχὼν ἄνθρωπος τὸν οὐκ ἀδικήσαντα βλάψαι ἠθέλησεν ἄν, καὶ εἰκὴ λυπῆσαι καὶ μάτην.
- [01538] Ὑμεῖς δὲ οὐ μόνον οὐκ ἠδικήσατε, ἀλλὰ καὶ πολλὴν καὶ ἄφατον ἐπεδείξασθε εὐνοίαν·
- [01539] καὶ οὐχ οἷόν τε τὸν τοιαύτης ἀπολαύσαντα θεραπείας, ἐκ κακονοίας ταῦτα λέγειν.
- [01540] Οὐ τοίνυν δι' ἀπέχθειαν ταῦτα λέγω·
- [01541] λείπεται διὰ φιλοστοργίαν καὶ κηδεμονίαν.
- [01542] Δέομαι ὑμῶν, οὐδὲν με ἠδικήσατε.
- [01543] Οἴδατε δὲ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς μου εὐηγγελισάμην ὑμῖν.
- [01544] Οὐδὲν προσηνέστερον τῆς ἀγίας ἐκείνης ψυχῆς, οὐδὲν γλυκύτερον καὶ φιλοστοργότερον.
- [01545] Οὐ τοίνυν οὐδὲ τὰ πρότερα ἀλόγου θυμοῦ, οὐδὲ πάθους ψυχῆς ἦν, ἀλλὰ κηδεμονίας πολλῆς.
- [01546] Καὶ τί λέγω, οὐκ ἠδικήσατε;
- [01547] πολλὴν μὲν οὖν καὶ γνησίαν σπουδὴν περὶ ἡμᾶς ἐπεδείξατε.
- [01548] Οἴδατε γὰρ, φησὶν, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν, καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ διεπτύσατε.
- [01549] Τί ποτέ ἐστιν, ὃ λέγει;
- [01550] Ἠλαυνόμεν, φησὶν, ἔμαστιγούμην, μυρίους θανάτους ὑπέμενον κηρύττων ὑμῖν, καὶ οὐδὲ οὕτω κατεφρονήσατέ μου.
- [01551] Τοῦτο γὰρ ἐστὶ τὸ, τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ διεπτύσατε.
- [01552] Εἶδες σύνεσιν πνευματικὴν;
- [01553] Καὶ γὰρ ἐν τάξει ἀπολογίας πάλιν αὐτοὺς ἐντρέπει, δεικνὺς ὅσα ἔπαθε δι' αὐτούς.
- [01554] Ἀλλ' ὅμως οὐδὲν τοῦτο ὑμᾶς ἐσκανδάλισε, φησὶν, οὐδὲ διεπτύσατέ με διὰ τὰ πάθη καὶ τοὺς διωγμούς·
- [01555] ἀσθένειαν γὰρ καὶ πειρασμὸν ταῦτα καλεῖ.
- [01556] Ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με.
- [01557] Πῶς οὖν οὐκ ἄτοπον διωκόμενον μὲν καὶ ἐλαυνόμενον, ὡς ἄγγελον Θεοῦ δέχεσθαι, παραινούντα δὲ τὰ δέοντα μὴ δέχεσθαι;
- [01558] Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν;
- [01559] Μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἄν ἐδώκατε ἐμοί.
- [01560] Ὡστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;
- [01561] Ἐνταῦθα διαπορεῖ καὶ ἐκπλήττεται, καὶ παρ' αὐτῶν ζητεῖ τὴν αἰτίαν τῆς μεταβολῆς μαθεῖν.
- [01562] Τίς γὰρ ὑμᾶς ἐξηπάτησε, φησὶ, καὶ ἔπεισεν ἐτέρως διατεθῆναι πρὸς ἡμᾶς·
- [01563] οὐχ ὑμεῖς ἐστε οἱ περιέποντες καὶ θεραπεύοντες, καὶ τῶν ὀφθαλμῶν τιμιώτερον ἄγοντες;
- [01564] τί τοίνυν γέγονε;
- [01565] πόθεν ἢ ἐχθρα, πόθεν ἢ ὑποψία;
- [01566] ὅτι τάληθῆ πρὸς ὑμᾶς εἶπον;
- [01567] Διὰ τοῦτο μὲν οὖν μειζρόνως ἐχρῆν τιμᾶν καὶ θεραπεύειν·
- [01568] νυνὶ δὲ ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν.
- [01569] Ἐγὼ γὰρ, φησὶν, οὐκ οἶδα ἄλλην αἰτίαν, ἢ τὰ ἀληθῆ λέγειν ὑμῖν.
- [01570] Καὶ ὅρα μεθ' ὅσης ἀπολογεῖται ταπεινοφροσύνης.

- [01571] Οὐ γὰρ ἀφ' ὧν περὶ αὐτοὺς ἐπεδείξατο, ἀλλ' ἀφ' ὧν αὐτοὶ περὶ αὐτὸν, δείκνυσιν ἀδύνατον εἶναι ἐκ κακονοίας ταῦτα λέγεσθαι.
- [01572] Οὐδὲ γὰρ εἶπεν οὕτω·
- [01573] Καὶ πῶς ἐγχωρεῖ τὸν μαστιζόμενον, τὸν ἐλαυνόμενον, τὸν μυρία παθόντα δι' ὑμᾶς, νῦν ἐπιβουλεύειν ὑμῖν;
- [01574] ἀλλ' ἀφ' [61.660] ὧν εἶχον ἐναβρύνεσθαι ἐκεῖνοι, ἀπὸ τούτων συλλογίζεται λέγων·
- [01575] πῶς ἐγχωρεῖ τὸν τιμηθέντα παρ' ὑμῶν, τὸν ὡς ἄγγελον δεχθέντα τοῖς ἐναντίοις ἀμείψασθαι;
- [01576] Ζηλοῦσιν ὑμᾶς οὐκ ἀληθῶς, ἀλλ' ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.
- [01577] Ἔστι γὰρ καὶ ζηλος ἀγαθός, ὅταν τις οὕτω ζηλοῖ, ὥστε μιμήσασθαι τὴν ἀρετὴν·
- [01578] ἔστι καὶ ζηλος πονηρός, ὥστε ἐκβάλλειν τῆς ἀρετῆς τὸν κατορθούντα·
- [01579] ὁ δὴ καὶ αὐτοὶ νῦν ἐπιχειροῦσι, τῆς μὲν τελείας γνώσεως ἐκβάλλειν θέλοντες, εἰς δὲ τὴν ἠκρωτηριασμένην καὶ νόθον ἀγαγεῖν, δι' οὐδὲν ἕτερον, ἀλλ' ἵνα αὐτοὶ μὲν ἐν τάξει κάθωνται διδασκάλων, ὑμᾶς δὲ τοὺς νῦν ὑψηλοτέρους αὐτῶν ὄντας ἐν τάξει καταστήσωσι μαθητῶν.
- [01580] Τοῦτο γὰρ ἐδήλωσεν εἰπών·
- [01581] Ἴνα αὐτοὺς ζηλοῦτε.
- [01582] Ἐγὼ δὲ τοῦναντίον βούλομαι, φησὶν, ὑμᾶς αὐτῶν καλλίονας, καὶ ὑπόδειγμα γίνεσθαι τῶν τελειοτέρων.
- [01583] Ὅ δὴ καὶ ἐγένετο, ὅτε πρὸς ὑμᾶς ἤμην·
- [01584] διὸ καὶ ἐπάγει λέγων·
- [01585] Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς.
- [01586] Ἐνταῦθα γὰρ αἰνίττεται, ὅτι ἡ ἀπουσία αὐτοῦ ταῦτα εἰργάσατο, καὶ ὅτι τὸ μὲν μακάριον τοῦτό ἐστι, μὴ παρόντος τοῦ διδασκάλου μόνον, τοὺς μαθητὰς τὴν δέουσαν ἔχειν γνώμην, ἀλλὰ καὶ ἀπόντος·
- [01587] ἐπειδὴ δὲ ἐκεῖνοι οὐδέπω ἦσαν πρὸς τοῦτο τελειότητος ἀφιγμένοι, πάντα ποιεῖται, ὥστε εἰς τοῦτο αὐτοὺς ἐμβιβάσαι.
- [01588] Τεκνία μου, οὐς πάλιν ὠδίνω, ἄχρισ οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.
- [01589] Ὅρα ταραττόμενον, ὅρα θορυβούμενον.
- [01590] Ἀδελφοί μου, δέομαι ὑμῶν·
- [01591] Τεκνία μου, οὐς πάλιν ὠδίνω.
- [01592] Μητέρα μιμεῖται περιτρέμουσαν τοῖς παιδίοις.
- [01593] Ἄχρισ οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.
- [01594] Εἶδες σπλάγχνα πατρικά;
- [01595] εἶδες ἀθυμίαν ἀποστόλω πρέπουσαν;
- [01596] εἶδες οἷαν ἀφήκεν ὀλολυγὴν πολὺ τῶν τικτουσῶν πικροτέραν;
- [01597] Διεφθείρατε, φησὶ, τὴν εἰκόνα, ἀπωλέσατε τὴν συγγένειαν, τὴν μορφὴν ἠλλοιώσατε·
- [01598] ἀναγεννήσεως ἑτέρας ὑμῖν δεῖ καὶ ἀναπλάσεως·
- [01599] ἀλλ' ὅμως ἔτι τεκνία καλῶ τὰ ἀμβλωθρίδια, τὰ ἐκτρώματα.
- [01600] Ἀλλ' οὕτω μὲν οὐ λέγει, ἑτέρως δέ·
- [01601] φεῖδεται γὰρ, καὶ οὐ βούλεται πληῆσαι, οὐδὲ τραύματα ἐπιθεῖναι τραύμασιν·
- [01602] ἀλλ' ὥσπερ οἱ σοφοὶ τῶν ἰατρῶν τοὺς εἰς μακρὰν καταπεσόντας νόσον, οὐχ ὑφ' ἑνθεραπέουσιν, ἀλλὰ διαλιμπάνοντες, ὥστε μὴ ὀλιγοψυχοῦντας ἀπολέσθαι, οὕτω καὶ ὁ μακάριος οὗτος.
- [01603] Καὶ γὰρ αἱ ὠδίνες αὗται τῶν σωματικῶν δριμύτεραι ὅσῳ καὶ ἡ φιλοστοργία μείζων, καὶ τὸ ἁμαρτηθὲν οὐ τὸ τυχόν ἦν.
- [01604] γ'.

- [01605] Ὅπερ γὰρ αἰεὶ λέγω, καὶ λέγων οὐ παύσομαι, καὶ τὸ μικρὸν παραβαθὲν ὀλόκληρον τὴν ὄψιν ἠφάνισε, καὶ τὴν μορφὴν ἐλυμήνατο.
- [01606] Ἦθελον παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου.
- [01607] Σκόπει μοι τὸν ἀκαρτέρητον, τὸν θερμὸν, τὸν οὐ δυνάμενον στέγειν τὰ τοιαῦτα.
- [01608] Τοιοῦτον γὰρ ἡ ἀγάπη·
- [01609] οὐκ ἀρκεῖται τοῖς ῥήμασιν, ἀλλ' ἐπιζητεῖ καὶ τὴν παρουσίαν.
- [01610] Ὡστε ἀλλάξαι τὴν φωνήν μου, φησί.
- [01611] Τουτέστιν, ἀλλάξαι τὸν ὀλοφυρμὸν, ποιῆσαι καὶ δάκρυα, καὶ πάντα εἰς θρήνον ἐπισπάσασθαι.
- [01612] Διὰ γὰρ ἐπιστολῆς οὐκ ἐνὴν δάκρυα δεῖξαι οὐδὲ ὀλολυγμὸν·
- [01613] διὸ καίεται τὴν παρουσίαν ἐπιζητῶν.
- [01614] Ὅτι ἀποροῦμαι ἐν ὑμῖν.
- [01615] Οὐκ ἔχω γὰρ, φησί, τί εἶπω, οὐκ ἔχω τί λογίσωμαι.
- [01616] Πόθεν οἱ πρὸς αὐτὴν ἀναβάντες τῶν οὐρανῶν τὴν κορυφήν, καὶ διὰ τῶν κινδύνων, οὓς ὑπ<sup>[61.661]</sup> εμείνατε ὑπὲρ τῆς πίστεως, καὶ διὰ τῶν σημείων, ὧν ἐπεδείξασθε διὰ τῆς πίστεως, νῦν ἀθρόον οὕτως εἰς τοσαύτην εὐτέλειαν κατηνέχθητε, ὡς εἰς περιτομὴν καὶ σάββατα σύρεσθαι, καὶ τῶν Ἰουδαϊζόντων ἐκκρέμασθαι;
- [01617] Διὰ ταῦτα καὶ ἀρχόμενος ἔλεγε·
- [01618] Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε·
- [01619] καὶ ἐνταῦθα·
- [01620] Ἀποροῦμαι ἐν ὑμῖν·
- [01621] ὡς ἂν εἰ ἔλεγε·
- [01622] Τί εἶπω τί λαλήσω;
- [01623] τί ἐννοήσω;
- [01624] ἀπορῶ·
- [01625] διὸ καὶ ὀλολύζειν ἀνάγκη·
- [01626] ὅπερ ἐν τοῖς ἀπόροις ποιοῦσι καὶ οἱ προφήται.
- [01627] Εἶδος δὲ καὶ τοῦτο θεραπείας οὐ μικρὸν, τὸ μὴ μόνον συμβουλεύειν, ἀλλὰ καὶ θρηνεῖν.
- [01628] Τοῦτο γὰρ καὶ Μιλησίοις διαλεγόμενος ἔλεγε·
- [01629] Τριετίαν μετὰ δακρύων νουθετῶν ὑμᾶς οὐ διέλειπον.
- [01630] Τοῦτο καὶ ἐνταῦθά φησι λέγων·
- [01631] Ἀλλάξαι τὴν φωνήν μου.
- [01632] Καὶ γὰρ ἐν ταῖς ἀπορίαις καὶ ταῖς ἀμηχανίαις ταῖς παρ' ἐλπίδα συμβαινούσαις νικώμενοι, λοιπὸν ἐπὶ τὰ δάκρυα καταφερόμεθα.
- [01633] Ἐπειδὴ τοίνυν ἐπέπληξε καὶ ἐνέτρεψε, καὶ ἐθεράπευσε πάλιν, εἶτα ὠλοφύρατο·
- [01634] ὁ δὲ ὀλοφυρμὸς οὐκ ἐπιπλήξεως μόνον, ἀλλὰ καὶ κολακείας ἐστίν.
- [01635] Οὔτε γὰρ τραχύνει, ὥσπερ ἐπίπληξις, οὔτε χαλᾶ, καθάπερ ἡ θεραπεία, ἀλλ' ἔστι μεμιγμένον φάρμακον, καὶ πολλὴν ἔχει τὴν ἰσχὺν πρὸς παραίνεσιν.
- [01636] Ἐπειδὴ οὖν ὠλοφύρατο καὶ ἐμάλαξεν αὐτῶν τὴν διάνοιαν, καὶ ἐπεσπάσατο μειζόνως, πάλιν εἰς τοὺς ἀγῶνας ἐμβαίνει, κεφάλαιον τιθεὶς μεῖζον, δεικνύς ὅτι αὐτὸς ὁ νόμος οὐ βούλεται ἑαυτὸν φυλάττεσθαι.
- [01637] Τότε μὲν οὖν ἐκ τοῦ Ἀβραάμ τὸ παράδειγμα εἰσήγαγε, νῦν δὲ αὐτὸν εἰσάγει τὸν νόμον παραινούντα μὴ φυλάττειν αὐτὸν, ἀλλὰ ἀναχωρεῖν, ὅπερ ἦν ἰσχυρότερον.
- [01638] Ὡστε εἰ βούλεσθε πείθεσθαι τῷ νόμῳ, φησὶν, ἀπόστητε αὐτοῦ·



- [01639] τούτο γὰρ αὐτὸς βούλεται.
- [01640] Ἀλλ' οὕτω μὲν οὐ λέγει·
- [01641] ἐτέρως δὲ αὐτὸ κατασκευάζει, καὶ ἱστορίαν ἀναμιγνύς.
- [01642] Λέγετε γὰρ μοι, φησὶν, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;
- [01643] Καλῶς εἶπεν, Οἱ θέλοντες·
- [01644] οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, ἀλλὰ τῆς ἐκείνων ἀκαίρου φιλονεικίας τὸ πρᾶγμα ἦν.
- [01645] Νόμον δὲ ἐνταῦθα τὸ βιβλίον τῆς κτίσεως καλεῖ, ὅπερ πολλάκις ποιεῖ, τὴν Παλαιὰν ἅπασαν οὕτως ὀνομάζων.
- [01646] Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας.
- [01647] Πάλιν ἐπὶ τὸν Ἀβραὰμ ἄνεισιν, οὐ ταυτολογῶν, ἀλλ' ἐπειδὴ πολλὴ τοῦ πατριάρχου παρὰ τοῖς Ἰουδαίοις ἡ δόξα ἦν, δείκνυσιν ὅτι ἐκεῖθεν οἱ τύποι τὴν ἀρχὴν ἔλαβον, καὶ τὰ παρόντα ἐν αὐτῷ προεζωγραφεῖτο.
- [01648] Καὶ πρῶτον δείξας υἱοὺς ὄντας τοῦ Ἀβραὰμ, ἐπειδὴ οὐ τῆς αὐτῆς ἀξίας ἦσαν οἱ υἱοὶ τοῦ πατριάρχου, ἀλλ' ὁ μὲν ἐκ τῆς δούλης, ὁ δὲ ἐκ τῆς ἐλευθέρας, δείκνυσιν λοιπὸν, ὅτι οὐ μόνον υἱοὶ, ἀλλὰ καὶ οὕτως υἱοὶ, ὡς ὁ ἐλεύθερος καὶ εὐγενής.
- [01649] Τοσαύτη τῆς πίστεως ἡ δύναμις.
- [01650] Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται·
- [01651] ὁ δὲ ἐκ τῆς ἐλευθέρας κατ' ἐπαγγελίαν.
- [01652] Τί ἐστι, Κατὰ σάρκα;
- [01653] Ἐπειδὴ ἔλεγεν, ὅτι ἡ πίστις ἡμᾶς συνάπτει τῷ Ἀβραὰμ, καὶ ἐδόκει τοῖς ἀκούουσιν ἀπίθανον εἶναι, εἰ τοὺς μὴ γενομένους ἐξ ἐκείνου, τούτους φησὶν υἱοὺς εἶναι ἐκείνου, δείκνυσιν ὅτι τὸ παράδοξον τοῦτο ἄνωθεν γέγονεν.
- [01654] Ὁ γὰρ Ἰσαὰκ οὐ κατὰ φύσεως ἀκολουθίαν, οὐδὲ κατὰ γάμων νόμον, οὐδὲ κατὰ σαρκὸς δύναμιν γενό [61.662] μενος, καὶ υἱὸς καὶ γνήσιος ἦν, ἀπὸ νεκρῶν σωμάτων φύς, καὶ ἀπὸ τῆς μήτρας ἐκείνης.
- [01655] Οὐ γὰρ ἡ σὰρξ τὴν κύησιν, οὐδὲ τὸ σπέρμα τὸν τόκον εἰργάσαντο·
- [01656] νεκρὰ γὰρ ἡ μήτρα, καὶ διὰ τὴν ἡλικίαν καὶ διὰ τὴν πῆρωσιν, ἀλλ' ὁ τοῦ Θεοῦ λόγος αὐτὸν ἔπλασεν.
- [01657] Ἐπὶ δὲ τοῦ δούλου οὐχ οὕτως, ἀλλ' ἐκεῖνος τοῖς τῆς φύσεως δεσμοῖς, καὶ τῇ τοῦ γάμου συνηθείᾳ τίκεται.
- [01658] Ἀλλ' ὅμως ὁ μὴ κατὰ σάρκα τοῦ κατὰ σάρκα γεννηθέντος τιμιώτερος ἦν.
- [01659] Μὴ θορυβεῖτω τοίνυν ὑμᾶς τὸ μὴ κατὰ σάρκα γεγενῆσθαι·
- [01660] διὰ γὰρ τοῦτο μάλιστα αὐτοῦ συγγενεῖς ὑμεῖς, ὅτι οὐ κατὰ σάρκα ἐγεννήθητε.
- [01661] Οὐ γὰρ τιμιωτέρους τοῦτο τὸ κατὰ σάρκα, ἀλλὰ καὶ ἀτιμοτέρους ἐργάζεται·
- [01662] θαυμαστότερος γὰρ ὁ τόκος ὁ μὴ κατὰ σάρκα καὶ πνευματικώτερος·
- [01663] καὶ δῆλον ἐκ τῶν ἄνωθεν τεχθέντων.
- [01664] Ἐτέχθη γὰρ κατὰ σάρκα ὁ Ἰσμαὴλ, ἀλλὰ δούλος ἦν, καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἐξεβάλλετο τῆς πατρῴας οἰκίας·
- [01665] ὁ δὲ κατ' ἐπαγγελίαν τεχθεὶς ὁ Ἰσαὰκ, ἄτε υἱὸς ὦν καὶ ἐλεύθερος, κύριος ἦν πάντων.
- [01666] Ἄτινά ἐστιν ἀλληγορούμενα.
- [01667] Καταχρηστικῶς τὸν τύπον ἀλληγορίαν ἐκάλεσεν.
- [01668] Ὅ δὲ λέγει, τοῦτό ἐστιν·
- [01669] Ἡ μὲν ἱστορία αὕτη οὐ τοῦτο μόνον παραδηλοῖ, ὅπερ φαίνεται, ἀλλὰ καὶ ἄλλα τινὰ ἀναγορεύει·
- [01670] διὸ καὶ ἀλληγορία κέκληται.
- [01671] Τί δὲ ἀνηγόρευσεν;
- [01672] Οὐδὲν ἕτερον, ἢ τὰ παρόντα πάντα.

- [01673] Αὗται γάρ εἰσιν αἱ δύο διαθήκαι, φησὶ, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἄγαρ.
- [01674] Αὗται·
- [01675] τίνες;
- [01676] Τῶν παιδίων ἐκείνων αἱ μητέρες, ἡ Σάρρα καὶ ἡ Ἄγαρ.
- [01677] Τί εἰσι δύο Διαθήκαι;
- [01678] Δύο νόμοι.
- [01679] Ἀλλ' ἐπειδὴ γυναικῶν ὀνόματα ἦν ἐν τῇ ἱστορίᾳ, ἐνέμεινεν ἐν τῇ προσηγορίᾳ τοῦ γένους, καὶ ἀπὸ τῶν ὀνομάτων πολλὴν δεικνύς τὴν ἀκολουθίαν.
- [01680] Πῶς δὲ ἀπὸ τῶν ὀνομάτων;
- [01681] Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶ, φησὶν, ἐν τῇ Ἀραβίᾳ.
- [01682] Ἄγαρ ἐλέγετο ἡ δούλη·
- [01683] τὸ δὲ Σινᾶ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ.
- [01684] δ'.
- [01685] Ὅστε τοὺς ἐκ τῆς Παλαιᾶς τικτομένους πάντας ἀνάγκη δούλους εἶναι.
- [01686] Τὸ γὰρ ὄρος ἐκεῖνο, ἔνθα ἡ Παλαιὰ Διαθήκη ἐδόθη, ὁμώνυμον ὄν τῇ δούλῃ παραλαμβάνει καὶ τὴν Ἱερουσαλήμ·
- [01687] τοῦτο γὰρ ἐστὶ·
- [01688] Συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ.
- [01689] Τουτέστι, γειτνιάζει, ἄπτεται.
- [01690] Δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.
- [01691] Τί οὖν ἀπὸ τούτου;
- [01692] Ὅτι οὐ μόνον ἐκείνη δούλη ἦν, καὶ δούλους ἔτικτεν, ἀλλὰ καὶ αὕτη, τουτέστιν, ἡ Διαθήκη, ἥς τύπος ἡ δούλη.
- [01693] Καὶ γὰρ ἡ Ἱερουσαλήμ ἐκ γειτόνων κείται τῷ ὄρει τῷ ὁμώνυμῳ τῇ δούλῃ·
- [01694] ἐν τούτῳ δὲ τῷ ὄρει καὶ ἡ Διαθήκη δέδοται.
- [01695] Ποῦ οὖν καὶ τῆς Σάρρας ὁ τύπος;
- [01696] Ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν.
- [01697] Οὐκοῦν καὶ οἱ ἐξ αὐτῆς τικτόμενοι οὐ δούλοι.
- [01698] Τῆς μὲν Ἱερουσαλήμ τῆς κάτω τύπος ἦν Ἄγαρ, καὶ δῆλον ἐκ τοῦ ὄρους τοῦ οὕτω καλουμένου, τῆς δὲ ἄνω ἡ Ἐκκλησία.
- [01699] Ἀλλ' ὁμως οὐκ ἀρκεῖται τοῖς τύποις, ἀλλὰ καὶ τὸν Ἰσραὴλ προστίθησι μαρτυροῦντα τοῖς εἰρημένοις·
- [01700] εἰπὼν γὰρ, Ἡ ἄνω Ἱερουσαλήμ μήτηρ ἡμῶν ἐστὶ, καὶ τὴν Ἐκκλησίαν οὕτω καλέσας, παρίστησι τὸν προφήτην τὰ αὐτὰ αὐτῷ ψηφίζομενον·
- [01701] Εὐφράνθητι γὰρ, φησὶ, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον, ἢ τῆς ἐχούσης τὸν ἄνδρα.
- [01702] Τίς οὖν ἡ στεῖρα, καὶ τίς ἡ ἔρημος πρὸ τούτου;
- [01703] οὐκ εὐδελον ὅτι ἡ ἐξ ἔθνῶν Ἐκκλησία, τῆς τοῦ Θεοῦ γνώ [61.663] σεως ἀπεστερημένη;
- [01704] Τίς δὲ ἡ τὸν ἄνδρα ἔχουσα;
- [01705] οὐκ εὐδελον ὅτι ἡ συναγωγή;
- [01706] Ἀλλ' ὁμως ἐνίκησεν αὐτὴν τῇ πολυπαιδίᾳ ἡ στεῖρα.
- [01707] Ἐκείνη μὲν γὰρ ἐν ἔθνος ἔχει·
- [01708] τὰ δὲ τῆς Ἐκκλησίας τέκνα τὴν Ἑλλάδα, τὴν βάρβαρον, τὴν γῆν, τὴν θάλατταν, τὴν οἰκουμένην ἅπασαν ἐπέπλησεν.

- [01709] Είδες πῶς διὰ μὲν πραγμάτων ἡ Σάρρα, διὰ δὲ ῥημάτων ὁ προφήτης τὰ μέλλοντα ἡμῖν ὑπέγραψαν;
- [01710] Σκόπει δέ·
- [01711] Στείραν ἐκάλεσεν ὁ Ἡσαΐας, καὶ ταύτην ἔδειξε πολὺπαιδα γενομένην.
- [01712] Τοῦτο τυπικῶς καὶ ἐπὶ τῆς Σάρρας συνέβη·
- [01713] καὶ γὰρ καὶ αὕτη στείρα οὔσα, πλήθους ἐκγόνων ἐγένετο μήτηρ.
- [01714] Τῷ Παύλῳ δὲ οὐδὲ ταῦτα ἀπόχρη, ἀλλὰ καὶ πῶς ἐγένετο μήτηρ ἡ στείρα περιεργάζεται, ἵνα καὶ ἐντεῦθεν τῇ ἀληθείᾳ προσαγάγῃ τὸν τύπον.
- [01715] Διὸ καὶ ἐπάγει λέγων·
- [01716] Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν.
- [01717] Οὐ γὰρ μόνον στείρα ἦν ἡ Ἐκκλησία, ὥσπερ ἡ Σάρρα, οὐδὲ μόνον πολὺπαις ἐγένετο, ὥσπερ ἐκείνη, ἀλλὰ καὶ οὕτως ἐγέννησεν, ὥσπερ ἡ Σάρρα.
- [01718] Καθάπερ γὰρ ἐκείνην μητέρα οὐχ ἡ φύσις εἰργάσατο, ἀλλ' ἡ ἐπαγγελία τοῦ Θεοῦ (ὁ γὰρ εἰρηκῶς, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός, οὗτος εἰσελθὼν εἰς τὴν νηδὺν, τὸ βρέφος διέπλασεν)·
- [01719] οὕτω δὲ καὶ ἐπὶ τῆς ἀναγεννήσεως τῆς ἡμετέρας φύσις μὲν οὐδεμία, τὰ δὲ ῥήματα τοῦ Θεοῦ διὰ τοῦ ἱερέως λεγόμενα, ἅπερ ἴσασιν οἱ πιστοὶ, ταῦτα ἐν τῇ κολυμβήθρᾳ τῶν ὑδάτων, καθάπερ ἐν νηδίᾳ τινὶ, διαπλάττει καὶ ἀναγεννᾷ τὸν βαπτιζόμενον.
- [01720] Οὐκοῦν εἰ τῆς στείρας ἐσμέν παῖδες, καὶ ἐλεύθεροί ἐσμεν.
- [01721] Καὶ ποία αὕτη ἐλευθερία, εἴποι τις ἂν, ὅταν οἱ μὲν Ἰουδαῖοι κατέχωσι καὶ μαστίζωσι τοὺς πιστεύσαντας, οἱ δὲ δοκοῦντες ἐλεύθεροι εἶναι διώκονται;
- [01722] ταῦτα γὰρ τότε συνέβαινε, τῶν πιστῶν διωκομένων.
- [01723] Ἀλλὰ μὴδὲ τοῦτο ὑμᾶς θορυβεῖτω, φησί·
- [01724] καὶ γὰρ καὶ τοῦτο προέλαβεν ἐν τῷ τύπῳ·
- [01725] ὁ γὰρ Ἰσαὰκ ἐλεύθερος ὢν, ὑπὸ τοῦ δούλου Ἰσμαήλ ἐδιώκετο.
- [01726] Διὸ καὶ ἐπάγει λέγων·
- [01727] Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν.
- [01728] Ἀλλὰ τί λέγει ἡ Γραφή;
- [01729] Ἐκβαλε τὸν υἱὸν τῆς παιδίσκης οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.
- [01730] Τί οὖν;
- [01731] αὕτη <sup>[61.664]</sup> ἡ παράκλησις πᾶσα τὸ δειχθῆναι τοὺς ἐλευθέρους ὑπὸ τῶν δούλων διώκεσθαι;
- [01732] Οὐχί, φησὶν·
- [01733] οὐδὲ γὰρ ἐνταῦθα ἴσταμαι, ἀλλ' ἄκουσον καὶ τῶν ἐξῆς, καὶ τότε λήψῃ παραμυθίαν ἱκανήν, οὐ μικροψυχῶν τοῖς διωγμοῖς.
- [01734] Τίνα οὖν τὰ ἐξῆς;
- [01735] Ἐκβαλε τὸν υἱὸν τῆς παιδίσκης·
- [01736] οὐ γὰρ μὴ κληρονομήσει μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.
- [01737] Είδες τὰ ἐπίχειρα τῆς προσκαίρου τυραννίδος, καὶ τῆς ἀπονοίας τῆς ἀκαίρου, Ἐκίπτει τῶν πατρῶων ὁ παῖς, καὶ γίνεται φυγὰς καὶ πλάνος μετὰ τῆς μητρὸς.
- [01738] Σὺ δὲ μοι σκόπει τὴν σοφίαν τῶν εἰρημένων.
- [01739] Οὐ γὰρ εἶπεν, ἐπειδὴ ἐδίωκε, διὰ τοῦτο ἐξεβάλλετο, μόνον, ἀλλ', ἵνα μὴ κληρονομήσῃ.
- [01740] Οὐ γὰρ τοῦ προσκαίρου διωγμοῦ τιμωρίαν αὐτὸν ἀπῆτει ταύτην (τοῦτο γὰρ μικρὸν, καὶ οὐδὲν πρὸς ἐκεῖνο)·
- [01741] ἀλλ' οὐκ ἀφήκε γενέσθαι κοινωνὸν τῶν ἡτοιμασμένων τῷ παιδί, δεικνύς ὅτι καὶ τοῦ διωγμοῦ χωρὶς τοῦτο ἄνωθεν αὐτὸ διατετυπωμένον ἦν, οὐκ ἀπὸ τοῦ διωγμοῦ τὴν ἀρχὴν λαβὼν, ἀλλ' ἀπὸ τῆς τοῦ Θεοῦ γνώμης.
- [01742] Καὶ οὐκ εἶπεν, Οὐ μὴ κληρονομήσει ὁ υἱὸς τοῦ Ἀβραάμ, ἀλλ', Ὁ υἱὸς τῆς παιδίσκης, ἀπὸ τοῦ φαυλοτέρου γένους αὐτὸν καλῶν.
- [01743] Ἀλλ' ἡ Σάρρα στείρα ἦν·

[01744] και γὰρ ἡ ἐξ ἔθνων Ἐκκλησία τοιαύτη.

[01745] Ὁρᾶς διὰ πάντων τὸν τύπον τηρούμενον;

[01746] Ὡσπερ γὰρ ἐν ὅλοις τοῖς ἔμπροσθεν ἔτεσιν ἐκείνη μὴ τίκτουσα, πρὸς ἐσχάτῳ γήρα γίνεται μήτηρ.

[01747] οὕτω καὶ αὕτη, ὅτε ἦλθε τὸ πλήρωμα, τίκει.

[01748] Τοῦτο γὰρ καὶ προφήται προανεφώνουν λέγοντες, Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ῥήξον καὶ βόησον, ἢ οὐκ ᾠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον, ἢ τῆς ἐχούσης τὸν ἄνδρα·

[01749] τὴν Ἐκκλησίαν οὕτω καλοῦντες.

[01750] Οὐ γὰρ ἦν ἐπεγνωκυῖα τὸν Θεόν·

[01751] ἀλλ' ὁμως ἐπιγνοῦσα, τὴν πολὺπαιδα ἐνίκησε συναγωγὴν.

[01752] Ἄρα, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

[01753] Ταῦτα πάντα κινεῖ καὶ στρέφει, δεῖξαι βουλόμενος, ὅτι τὸ γενόμενον οὐ πρόσφατον ἦν, ἀλλ' ἄνωθεν καὶ πρὸ πολλῶν διευτυπῶτο χρόνων.

[01754] Πῶς οὖν οὐκ ἄτοπον πρὸ τοσούτων χρόνων ἀφορισθέντας καὶ ἐλευθερίας τυχόντας, ἐκόντας ἑαυτοὺς εἰς τὸν τῆς δουλείας ὑπάγειν ζυγόν;

[01755] Εἶτα καὶ ἄλλην αἰτίαν τίθησι τὴν πείθουσαν αὐτοὺς ἐπὶ τῶν δογμάτων μένειν.

**[01756] [61.663] ΚΕΦΑΛΑΙΟΝ Ε΄.**

**[01757] Τῇ γὰρ ἐλευθερίᾳ, φησὶν, ἡ Χριστὸς ὑμᾶς ἐξ ηγόρασε, στήκετε.**

[01758] α΄.

[01759] Μὴ γὰρ ἑαυτοὺς ἠλευθερώσατε, ὅτι πάλιν ἐπὶ προτέραν τρέχετε δεσποτείαν;

[01760] ἀλλ' αὐτὸς ἐστὶν ὁ ὑμᾶς ἐξηγορακῶς, ἄλλος ὁ τὴν τιμὴν δούς ὑπὲρ ὑμῶν;

[01761] Ὁρᾶς δι' ὅσων αὐτοὺς ἀπάγει τῆς Ἰουδαϊκῆς πλάνης;

[01762] Πρῶτον δεικνύς, ὅτι ἐσχάτης ἀνοίας ἐλευθέρους ἀντὶ δούλων γενομένους δούλους ἀντ' ἐλευθέρων ἐπιθυμῆν εἶναι·

[01763] δεῦτερον, ὅτι περὶ τὸν εὐεργέτην ἀγνώμονες καὶ ἀχάριστοι δειχθήσονται, τοῦ μὲν ἐλευθερώσαντος καταφρονοῦντες, τὸν δὲ δουλωσάμενον στέργοντες·

[01764] τρίτον, ὅτι οὐ δυνατόν τοῦτο.

[01765] Οὐ γὰρ ἔχει τὴν δεσποτείαν ὁ νόμος, ἄπαξ ἐτέρου παρ' αὐτοῦ πάντας ἡμᾶς πριαμένου.

[01766] Στήκετε δὲ [61.664] εἰπών, τὸν σάλον ἔδειξε.

[01767] Καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

[01768] Τῷ μὲν τοῦ ζυγοῦ ὀνόματι τὸ βαρὺ τοῦ πράγματος αὐτοῖς ἐνδείκνυται·

[01769] τῷ δὲ, Πάλιν, εἰπεῖν, πολλὴν αὐτῶν δείκνυσι τὴν ἀναισθησίαν.

[01770] Εἰ μὲν γὰρ ἄπειροι ἦτε τοῦ βάρους ἐκείνου, οὐ τοσούτων ἦτε ἐγκλημάτων ἄξιοι·

[01771] οἱ δὲ τῇ πείρᾳ μαθόντες τὸ φορτικὸν τοῦ ζυγοῦ, εἶτα ὑποτιθέντες ἑαυτοὺς ἐκείνῳ πάλιν, ποίας ἂν εἴητε δίκαιοι τυχεῖν συγγνώμης;

[01772] Ἴδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

[01773] Ὅρα πόση ἀπειλή.

[01774] Εἰκότως ἄρα καὶ ἀγγέλους ἀνεθεμάτιζε.

[01775] Πῶς δὲ Χριστὸς αὐτοὺς οὐδὲν ὠφελήσει;

[01776] Αὐτὸς μὲν γὰρ τοῦτο οὐ κατεσκεύασεν, ἀλλ' ἀπεφήνατο, ὡς τῆς τοῦ προσώπου ἀξιοπιστίας ἀρκούσης ἀντὶ πάσης ἀποδείξεως λοιπὸν (διὰ τοῦτο γὰρ προλαβὼν εἶπεν·

[01777] Ἴδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅπερ ἦν θαρρόντος οἷς λέγει)·

- [01778] ἡμεῖς δὲ ὡς ἂν <sup>[61.665]</sup> οἷόν τε τὰ παρ' ἑαυτῶν προσθήσομεν.
- [01779] Πῶς οὐδὲν ὠφελήσῃ τὸν περιτεμνόμενον ὁ Χριστός;
- [01780] Ὁ περιτεμνόμενος, ὡς νόμον δεδοικῶς περιτέμνεται
- [01781] ὁ δὲ δεδοικῶς, ἀπιστεῖ τῇ δυνάμει τῆς χάριτος, ὁ δὲ ἀπιστῶν, οὐδὲν κερδαίνει παρὰ τῆς ἀπιστουμένης.
- [01782] Πάλιν ἐτέρως, ὁ περιτεμνόμενος τὸν νόμον κύριον ποιεῖ
- [01783] κύριον δὲ εἶναι νομίζων, καὶ ἐκ τοῦ μείζονος αὐτὸν παραβαίνων μέρους, ἐκ δὲ τοῦ ἐλάττονος τηρῶν, πάλιν ὑπὸ τὴν ἀρὰν ἑαυτὸν τίθησιν
- [01784] ὑποβάλλων δὲ ἑαυτὸν τῇ ἀρᾷ, καὶ διακρουσάμενος τὴν ἀπὸ τῆς πίστεως ἐλευθερίαν, πῶς δύναται σωθῆναι;
- [01785] Εἰ γὰρ χρῆ τι καὶ παράδοξον εἰπεῖν, οὗτος οὔτε τῷ Χριστῷ, οὔτε τῷ νόμῳ πιστεύει, ἀλλ' ἐν μέσῳ ἔστηκε, κάκειθεν καὶ ἔνθεν βουλόμενος κερδαίνειν
- [01786] διόπερ οὐδαμῶθεν οὐδὲν καρπώσεται.
- [01787] Εἶτα εἰπὼν, ὅτι Οὐδὲν ὠφελήσῃ, αἰνιγματωδῶς καὶ διὰ βραχέων τὴν ἀπόδειξιν τίθησιν, οὕτω λέγων
- [01788] Μαρτύρομαι δὲ παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον πληρῶσαι.
- [01789] Ἴνα γὰρ μὴ νομίσης κατ' ἔχθραν ταῦτα λέγεσθαι, οὐχ ὑμῖν λέγω μόνον, φησὶν, ἀλλὰ καὶ παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον πληρῶσαι
- [01790] ἀλλήλων γὰρ ἔχεται τὰ νόμιμα.
- [01791] Καὶ καθάπερ ὁ ἀπογραψάμενος εἶναι δούλος ἐξ ἐλευθέρου, οὐκέτι ποιεῖ ὁ βούλεται, ἀλλὰ πᾶσι τοῖς τῆς δουλείας κατέχεται νόμοις
- [01792] οὕτω καὶ ἐπὶ τοῦ νόμου ὅταν ἀναδέξῃ μικρὸν τι τοῦ νόμου, καὶ ὑπάγῃς σεαυτὸν τῷ ζυγῷ, ὅλην ἐφειλικύσω τὴν δεσποτείαν.
- [01793] Οὕτω καὶ ἐπὶ τῆς ἔξωθεν κληρονομίας
- [01794] ὁ μὲν μηδενὸς ἀψάμενος, πάντων ἀπήλλακται τῶν ἐπαγομένων τῷ κλήρῳ τοῦ τετελευτηκότος πραγμάτων
- [01795] ἂν δὲ μικρὸν τι χειρίσῃ, κἂν μὴ πάντα λάβῃ, πᾶσιν ἑαυτὸν ὑπεύθυνον κατέστησε διὰ τοῦ μέρους.
- [01796] Τοῦτο καὶ ἐπὶ τοῦ νόμου συμβαίνει, οὐ διὰ τοῦτον δὲ μόνον ὃν εἴρηκα τρόπον, ἀλλὰ καὶ δι' ἕτερον
- [01797] ἀλλήλων γὰρ τὰ νόμιμα ἔχεται.
- [01798] Οἷόν τι λέγω
- [01799] Ἡ περιτομὴ θυσίαν ἔχει συνεζευγμένην καὶ ἡμερῶν παρατήρησιν
- [01800] ἡ θυσία πάλιν καὶ ἡμέρας καὶ τόπου φυλακὴν, ὁ τόπος μυρίων καθαρῶν τρόπους, οἱ καθαροὶ ἐσμὸν τινα παρατηρήσεων εἰσάγουσι ποικίλων.
- [01801] Τὸν γὰρ ἀκάθαρτον οὐ θύειν, οὐχ ἱερῶν ἐπιβαίνειν ἀδύτων, οὐκ ἄλλο τι τῶν τοιούτων ποιεῖν θέμις.
- [01802] Διὸ καὶ πολλὰ ἐφέλκεται καὶ διὰ τῆς μιᾶς ἐντολῆς ὁ νόμος.
- [01803] Ἄν τοίνυν περιτμηθῆς, μὴ ἐν τῇ ὀγδόῃ δὲ ἡμέρᾳ, ἢ ἐν τῇ ὀγδόῃ μὲν, μὴ οὔσης δὲ θυσίας, θυσίας δὲ οὔσης, μὴ ἐν τῷ ὠρισμένῳ δὲ τόπῳ, ἢ ἐν τῷ ὠρισμένῳ τόπῳ, μὴ τὰ νενομισμένα δὲ, ἢ τὰ νενομισμένα μὲν, μὴ καθαρὸς δὲ ὢν, ἢ καθαρὸς μὲν ὢν, οὐ τοῖς προσήκουσι δὲ θεσμοῖς καθαρθεὶς, πάντα οἶχεται ἐκεῖνα.
- [01804] Διὰ τοῦτό φησιν, ὅτι Ὀφειλέτης ἐστὶν ὅλον τὸν νόμον πληρῶσαι.
- [01805] Εἰ μὲν κύριος ὁ νόμος, μὴ μέρος πληρώσεως, ἀλλὰ τὸ πᾶν
- [01806] εἰ δὲ οὐκ ἔστι κύριος, μὴδὲ τὸ μέρος.
- [01807] Κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε
- [01808] τῆς χάριτος ἐξεπέσετε.
- [01809] Ἐπειδὴ γὰρ κατεσκεύασεν, ἀποφαίνεται λοιπὸν, καὶ τὸν περὶ τῶν ἐσχάτων κρημνῶν κίνδυνον.
- [01810] Ὅταν γὰρ ὁ τῷ νόμῳ προστρέχων, μήτε ἐκεῖθεν δύνῃται σώζεσθαι, καὶ τῆς χάριτος ἐκπίπτῃ, τί τὸ λοιπὸν, ἀλλ' ἢ κό <sup>[61.666]</sup> λασις ἀπαραίτητος, τοῦ μὲν ἀπονοῦντος, τῆς δὲ οὐ προσιεμένης αὐτόν;
- [01811] β'.
- [01812] Αὐξήσας τοίνυν αὐτῶν οὕτω τὸν φόβον, καὶ κατασείσας αὐτῶν τὴν διάνοιαν, καὶ δείξας τὸ ναυάγιον, ὃ μέλλουσιν ὑπομένειν, πᾶν, ἐγγύθεν ἀνοίγει αὐτοῖς

τῆς χάριτος τὸν λιμένα·

[01813] ὁ πανταχοῦ ποιεῖ, εὐκολωτάτην τε καὶ ἀσφαλεστάτην ἐντεῦθεν ἀποφαίνων τὴν σωτηρίαν.

[01814] Διὸ καὶ ἐπάγει λέγων·

[01815] Ἡμεῖς γὰρ διὰ πίστεως ἐν πνεύματι ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

[01816] Οὐδενὸς ἐκείνων τῶν νομίμων δεόμεθα, φησίν·

[01817] ἀρκεῖ γὰρ ἡ πίστις ἡμῖν πνεῦμα παρασχεῖν, καὶ δι' αὐτοῦ δικαιοσύνην, καὶ τὰ πολλὰ καὶ μεγάλα ἀγαθὰ.

[01818] Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τί ἐστίν, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

[01819] Ὅρας πῶς λοιπὸν μετὰ πλείονος ἀποδύεται παρῳήσιας;

[01820] Ὁ γὰρ τὸν Χριστὸν ἐνδυσάμενος, μηκέτι ταῦτα περιεργαζέσθω, φησί.

[01821] Καὶ μὴν ἔλεγεν, ὅτι βλαβερὸν ἡ περιτομή·

[01822] πῶς οὖν ἀδιάφορον αὐτὸ τίθησιν;

[01823] Ἀδιάφορον ἐπὶ τῶν ἤδη πρὸ τῆς πίστεως ἐσχηκότων, οὐκ ἐπὶ τῶν μετὰ τὴν πίστιν περιτεμνομένων.

[01824] Ὅρα δὲ ποῦ αὐτὴν ἐξέβαλε, μετὰ ἀκροβυστίας στήσας αὐτήν.

[01825] Τὸ γὰρ ποιοῦν τὴν διαφορὰν ἡ πίστις ἐστίν.

[01826] Ὅσπερ οὖν ἂν ἀθλητὰς τις καταλέγη, ἂν τε γρυποὺς, ἂν τε σιμοὺς, ἂν τε μέλανας, ἂν τε λευκοὺς, οὐδὲν διαφέρει πρὸς τὴν δοκιμασίαν ταῦτα, ἀλλ' ἵνα ἰσχυροὶ καὶ ἐπιστήμονες ὡσι μόνον, τοῦτο δεῖ ζητεῖν·

[01827] οὕτω καὶ τὸν μέλλοντα ἀπογράφεσθαι εἰς τὴν Καινὴν Διαθήκην, οὐδὲν βλάπτει τὰ σωματικὰ ταῦτα ἅπαντα, ὥσπερ οὖν οὔτε ὀνίνησιν, ἂν προσῆ.

[01828] Τί δέ ἐστι, δι' ἀγάπης ἐνεργουμένη;

[01829] Μεγάλην ἐνταῦθα πληγὴν αὐτοὺς ἐπληξεν, ἐμφήνας ὅτι ἐκ τοῦ τὴν πρὸς Χριστὸν ἀγάπην μὴ ῥιζωθῆναι αὕτη ἡ παρείδους γέγονεν·

[01830] οὐ γὰρ τὸ πιστεῦσαι ἐστὶ τὸ ζητούμενον μόνον, ἀλλὰ καὶ τὸ μεῖναι ἀγαπῶντας.

[01831] Ὡς ἂν εἰ ἔλεγεν·

[01832] Εἰ ἠγαπᾶτε τὸν Χριστὸν ὡς ἐχρῆν, οὐκ ἂν ἠτύμοι ᾤσασθε πρὸς τὴν δουλείαν, οὐκ ἂν τὸν ἐξαγοράσαντα ὑμᾶς ἀφήκατε, οὐκ ἂν ὑβρίσατε τὸν ἐλευθερώσαντα.

[01833] Αἰνίττεται δὲ ἐνταῦθα καὶ τοὺς ἐπιβουλεύοντας αὐτοῖς, δεικνὺς ὅτι καὶ ἐκεῖνοι, εἰ ἀγάπην εἶχον πρὸς αὐτοὺς, οὐκ ἂν ἐτόλμησαν ταῦτα ποιεῖν.

[01834] Βούλεται δὲ καὶ τὸν βίον αὐτοῖς διορθοῦν ἀπὸ τοῦ ῥήματος τούτου.

[01835] Ἐτρέχετε καλῶς, τίς ὑμᾶς ἐνέκοψεν;

[01836] Οὐκ ἐρωτῶντός ἐστι τοῦτο, ἀλλ' ἀποροῦντος καὶ ὀλοφυρομένου.

[01837] Πῶς ὁ τοσοῦτος ἐνεκόπη δρόμος;

[01838] τίς ὁ τοσοῦτον ἰσχύσας;

[01839] Οἱ πάντων ἀνώτεροι καὶ ἐν τάξει διδασκάλων ὄντες, οὐδὲ ἐν τάξει μαθητῶν ἐμείνατε.

[01840] Τί γέγονε;

[01841] τίς τοσοῦτον ἰσχυσε;

[01842] Ταῦτα ἀνακαλοῦντός ἐστι καὶ θρηνοῦντος μᾶλλον, ὥσπερ καὶ ἔμπροσθεν ἔλεγε·

[01843] Τίς ὑμᾶς ἐβάσκανεν;

[01844] Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

[01845] Οὐκ ἐπὶ τούτοις ἐκάλεσεν ὑμᾶς ὁ καλῶν, ὥστε οὕτω σαλεύεσθαι·

[01846] οὐ ταῦτα ἐνομοθέτησεν, ὥστε Ἰουδαῖζειν.

[01847] Εἶτα ἵνα μή τις λέγη·

- [01848] Τί οὕτω τὸ πρᾶγμα ἐπαίρεις καὶ δεινοῖς τῷ λόγῳ;
- [01849] μίαν ἐντολήν τοῦ νόμου ἐφυλάξαμεν μόνον, καὶ τοσαῦτα θορυβεῖς;
- [01850] ἄκουσον πῶς φοβεῖ οὐκ ἀπὸ τῶν παρόντων, ἀλλ' ἀπὸ τῶν μελλόντων, λέγων οὕτω·
- [01851] Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.
- [01852] Οὕτω καὶ ὑμᾶς ἰσχύει, φησὶ, τὸ μικρὸν τοῦτο
- [01853] <sup>[61.667]</sup> σφάλμα, μὴ διορθωθὲν, καὶ εἰς τέλειον Ἰουδαϊσμόν ἀγαγεῖν, ὥσπερ ἡ ζύμη τὸ φύραμα.
- [01854] Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Χριστῷ, ὅτι οὐδὲν ἄλλο φρονήσετε.
- [01855] Οὐκ εἶπεν, ὅτι Οὐ φρονεῖτε, ἀλλ' ὅτι Οὐ φρονήσετε·
- [01856] τουτέστιν, ὅτι Διορθώσεσθε.
- [01857] Πόθεν οἶδας τοῦτο;
- [01858] Οὐκ εἶπεν, Οἶδα, ἀλλὰ, Πιστεύω.
- [01859] Πιστεύω τῷ Θεῷ, φησὶ, καὶ τὴν ἐκείνου καλῶ συμμαχίαν πρὸς τὴν ὑμετέραν διόρθωσιν θαρρόων.
- [01860] Καὶ οὐχ ἀπλῶς εἶπε, Πέποιθα εἰς ὑμᾶς, ἀλλ', Ἐν Κυρίῳ.
- [01861] Πανταχοῦ γὰρ μετ' ἐγκωμίων πλέκει τὰς κατηγορίας·
- [01862] ὡς ἂν εἰ ἔλεγεν·
- [01863] οἶδα τοὺς ἐμοὺς μαθητὰς, οἶδα ὑμῶν τὸ εὐδιόρθωτον·
- [01864] θαρρόω τοῦτο μὲν διὰ τὸν Κύριον τὸν οὐκ ἔωντα ἀπολέσθαι οὐδὲ τὸ τυχόν, τοῦτο δὲ δι' ὑμᾶς τοὺς δυναμένους ταχέως ἑαυτοὺς ἀνακτήσασθαι.
- [01865] Ἄμα δὲ καὶ προτρέπει καὶ τὴν παρ' ἑαυτῶν σπουδὴν εἰσενεγκεῖν, ὡς οὐκ ἐνὸν τῶν παρὰ τοῦ Θεοῦ τυχεῖν, ἂν μὴ καὶ τὰ παρ' ἡμῶν εἰσφέρηται.
- [01866] Ὁ δὲ ταράσσει ὑμᾶς, βαστάσει τὸ κρῖμα, ὅστις ἂν ἦ.
- [01867] Ἐκατέρωθεν αὐτοὺς ἀλείφει, καὶ ἐξ ὧν παρεθάρρυνε, καὶ ἐξ ὧν ἐκείνοις ἐπηράσατο, ἢ προεφήτευσε.
- [01868] Σὺ δέ μοι σκόπει πῶς οὐδαμοῦ ὄνομα τίθησι τῶν ἐπιβουλευόντων, ἵνα μὴ ἀναισχυντότεροι γένωνται.
- [01869] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·
- [01870] Οὐκ ἐπειδὴ ὑμεῖς οὐδὲν ἄλλο φρονήσετε, διὰ τοῦτο οἱ τῆς ἀπάτης αἴτιοι ἀπηλλαγμένοι τῆς κολάσεώς εἰσιν, ἀλλὰ δώσουσι δίκην·
- [01871] οὐδὲ γὰρ προσήκον τὴν ἐτέρων σπουδὴν τῆς ἄλλων κακοηθείας γενέσθαι παραμυθίαν.
- [01872] Γίνεται δὲ τοῦτο, ἵνα μὴ καὶ ἐτέροις πάλιν ἐπίθωνται.
- [01873] Καὶ οὐχ ἀπλῶς εἶπεν, οἱ ταράσσοντες, ἀλλὰ καὶ ἐπῆρε τὸν λόγον εἰπών·
- [01874] Ὅστις ἂν ἦ.
- [01875] Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύττω, τί ἔτι διώκομαι;
- [01876] Ἐπειδὴ γὰρ διέβαλλον αὐτὸν ὡς πολλαχοῦ Ἰουδαίζοντα, καὶ ὑποκρινόμενον τὸ κήρυγμα, ὅρα πῶς καθαρῶς ἀπεδύσατο, μάρτυρας αὐτοὺς καλῶν.
- [01877] Οἴδατε γὰρ, φησὶ, καὶ ὑμεῖς, ὅτι τῶν διωγμῶν μου πρόφασις τοῦτό ἐστιν, ὅτι κελεύω ἀπέχεσθαι τοῦ νόμου·
- [01878] εἰ δὲ περιτομὴν κηρύσσω, τί ἔτι διώκομαι;
- [01879] Οὐδὲν γὰρ ἕτερον ἐγκαλεῖν ἔχουσί μοι οἱ ἐξ Ἰουδαίων, ἢ τοῦτο μόνον.
- [01880] Καὶ γὰρ εἰ συνεχώρουν αὐτοῖς μετὰ τῶν πατρῶων ἐθῶν πιστεῦειν, οὐκ ἂν οὔτε οἱ πιστεύσαντες, οὔτε οἱ ἀπιστήσαντες ἐπεβούλευσαν, τῷ μηδὲν τῶν οικείων παρασαλευέσθαι.
- [01881] γ'.
- [01882] Τί οὖν;

- [01883] Οὐκ ἐκήρυξε περιτομήν;
- [01884] Οὐ περιέτεμε τὸν Τιμόθεον;
- [01885] Περιέτεμε μὲν.
- [01886] Πῶς οὖν φησιν, Οὐ κηρύσσω;
- [01887] Καὶ ἐνταῦθα αὐτοῦ μάθε τὴν ἀκρίβειαν.
- [01888] Οὐ γὰρ εἶπεν, ὅτι περιτομήν οὐκ ἐργάζομαι, ἀλλὰ, Οὐ κηρύσσω, τουτέστιν, οὐχ οὕτω κελεύω πιστεύειν.
- [01889] Μὴ γὰρ εἰς δογμάτων λάβης βεβαίωσιν·
- [01890] περιέτεμον μὲν γὰρ, οὐκ ἐκήρυξα δὲ περιτομήν.
- [01891] Ἄρα κατήρηται τὸ σκάνδαλον τοῦ σταυροῦ.
- [01892] Τουτέστι, Τὸ ἐμπόδιον, τὸ κώλυμα ἀνήρηται, εἰ τοῦτό ἐστιν ὁ φατε.
- [01893] Οὐδὲ γὰρ οὕτως ὁ σταυρὸς ἦν σκάνδαλον τοῖς Ἰουδαίοις, ὡς τὸ μὴ δεῖν πείθεσθαι τοῖς πατράσι νόμοις.
- [01894] Καὶ γὰρ τὸν Στέφανον προσενεγκόντες, οὐκ εἶπον, ὅτι Οὗτος τὸν ἐσταυρωμένον προσκυνεῖ, ἀλλ' ὅτι Κατὰ τοῦ τόπου καὶ τοῦ νόμου λέγει τοῦ ἀγίου.
- [01895] Καὶ τῷ Ἰησοῦ τοῦτο ἐνεκάλουν, ὅτι τὸν νόμον παραλύει.
- [01896] Διό φησιν ὁ Παῦλος·
- [01897] Εἰ συγκεχώρηται περιτέμνεσθαι, λέλυται ἡ φιλονεικία ἡ πρὸς ὑμᾶς·
- [01898] οὐ [61.668] δεμία λοιπὸν ἔχθρα μένει πρὸς τὸν σταυρὸν καὶ τὸ κήρυγμα·
- [01899] εἰ δὲ καθ' ἑκάστην ἡμέραν φονῶσι καθ' ἡμῶν, πῶς τοῦτο ἐγκαλοῦσιν ἡμῖν;
- [01900] Ἐμοὶ γοῦν διὰ τοῦτο ἐπέθεντο, ὅτι εἰσήνεγκα ἀκρόβυστον εἰς τὸν ναόν·
- [01901] Ἄρ' οὖν οὕτως ἀνόητός εἰμι, φησίν, ὡς συγκεχωρημένης περιτομῆς, εἰκὴ καὶ μάτην τοσαύτην ἀναδέξασθαι βλάβην, τοσοῦτον σκάνδαλον θεῖναι τῷ σταυρῷ;
- [01902] Ὅρατε γὰρ, ὅτι δι' οὐδὲν ἡμῖν πολεμοῦσιν οὕτως, ὡς διὰ τὴν περιτομήν.
- [01903] Οὕτως οὖν ἀνόητος ἤμην, ὡς ὑπὲρ τοῦ μηδενὸς θλίβεσθαι, καὶ σκανδαλίζειν ἑτέρους;
- [01904] Σταυροῦ δὲ σκάνδαλον ἐκάλεσεν, ἐπειδὴ καὶ ὁ τοῦ σταυροῦ λόγος τοῦτο ἐπέταττε, καὶ τοῦτο μάλιστα ἦν τὸ σκανδαλίζον Ἰουδαίους, καὶ κωλύον τὸν σταυρὸν ἀναδέξασθαι, τὸ κελεύεσθαι τῶν πατρῶων ἀφίστασθαι ἐθῶν.
- [01905] Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
- [01906] Ὅρα πῶς ἐστι πικρὸς ἐνταῦθα κατὰ τῶν ἠπατηκότων.
- [01907] Παρὰ μὲν γὰρ τὴν ἀρχὴν ἐπὶ τοὺς ἠπατημένους τὴν κατηγορίαν ἔτρεπεν, ἀνοήτους καλῶν, καὶ ἅπαξ καὶ δεύτερον·
- [01908] ἐπειδὴ δὲ καλῶς αὐτοὺς ἐπαίδευσε καὶ διώρθωσε, πρὸς τοὺς ἠπατηκότας τρέπεται λοιπόν.
- [01909] Δεῖ δὲ ἡμᾶς συνιδεῖν καὶ ἐντεῦθεν αὐτοῦ τὴν σοφίαν, πῶς τούτους μὲν ὡς παιδὰς οἰκείους, καὶ δυναμένους λαβεῖν διόρθωσιν, νουθετεῖ καὶ σωφρονίζει·
- [01910] τοὺς δὲ ἠπατηκότας, ὡς ἀλλοτρίους καὶ ἀνίατα νοσοῦντας, ἐκκόπτει·
- [01911] τοῦτο μὲν λέγων, Βαστάσει τὸ κριμα, ὅστις ἂν ἦ, τοῦτο δὲ ἐπαρώμενος αὐτοῖς, καὶ λέγων, Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
- [01912] Καὶ καλῶς εἶπεν, Ἀναστατοῦντες.
- [01913] Τὴν γὰρ οἰκείαν πατρίδα καὶ τὴν ἐλευθερίαν καὶ τὴν συγγένειαν ἀφέντες τὴν ἄνω, τὴν ἀλλοτρίαν καὶ ξένην μεταδιώκειν ἠνάγκασαν, ἀπὸ μὲν τῆς ἄνω Ἱερουσαλήμ καὶ τῆς ἐλευθέρας ἐκβάλλοντες, βιαζόμενοι δὲ καθάπερ αἰχμαλώτους καὶ μετανάστας πλανᾶσθαι.
- [01914] Διόπερ αὐτοῖς ἐπαρᾶται.
- [01915] Ὅ δὲ λέγει, τοιοῦτόν ἐστιν·
- [01916] Οὐδὲν μοι μέλει περὶ ἐκείνων·
- [01917] Αἰρετικὸν γὰρ ἄνθρωπον μετὰ πρώτην καὶ δευτέραν νουθεσίαν παραιτοῦ.



- [01918] Εἰ βούλονται, μὴ περιτεμνέσθωσαν μόνον, ἀλλὰ καὶ περικοπτέσθωσαν.
- [01919] Ποῦ τοίνυν εἰσὶν οἱ τολμῶντες ἀποκόπτειν ἑαυτοὺς, καὶ τὴν ἀρὰν ἐπισπῶμενοι, καὶ τὴν τοῦ Θεοῦ δημιουργίαν διαβάλλοντες, καὶ τοῖς Μανιχαίοις συμπράττοντες;
- [01920] Ἐκεῖνοι μὲν γὰρ φασὶ τὸ σῶμα ἐπίβουλον εἶναι καὶ ὕλης τῆς πονηρᾶς·
- [01921] οὗτοι δὲ διὰ τῶν ἔργων τοῖς χαλεποῖς δόγμασι τούτοις διδῶσιν ἀφορμὴν·
- [01922] ὡς γὰρ ἐχθρὸν καὶ ἐπίβουλον ἀποκόπτουσι τὸ μέλος.
- [01923] Οὐκοῦν πολλῶ μᾶλλον τοὺς ὀφθαλμοὺς πηρῶσαι ἐχρῆν·
- [01924] διὰ γὰρ τῶν ὀφθαλμῶν εἰς τὴν ψυχὴν κάτεισιν ἡ ἐπιθυμία.
- [01925] Ἀλλὰ οὔτε ὀφθαλμὸς οὔτε τι ἄλλο μέλος αἴτιον, ἀλλ' ἡ πονηρὰ προαίρεσις μόνον.
- [01926] Εἰ δὲ οὐκ ἀνέχη, διὰ τί μὴ καὶ γλῶτταν διὰ τὴν βλασφημίαν, καὶ χεῖρας διὰ τὴν ἀρπαγὴν, καὶ πόδας διὰ τοὺς ἐπὶ πονηρίαν δρόμους, καὶ πᾶν, ὡς εἰπεῖν, τὸ σῶμα κατακόπτεις;
- [01927] Καὶ γὰρ ἀκοῆ καταυλουμένη πολλάκις κατεμάλαξε τὴν ψυχὴν, καὶ ῥίνες ὁσμὴν ἡδεῖαν δεξάμεναι κατεγοήτευσαν τὴν διάνοιαν, καὶ πρὸς ἡδονὴν ἐξεβάκχευσαν.
- [01928] Οὐκοῦν πάντα περικόψωμεν, καὶ ὦτα καὶ χεῖρας καὶ ῥίνας.
- [01929] Ἀλλ' ἐσχάτης ταῦτα παρανομίας, <sup>[61.669]</sup> καὶ σατανικῆς παραπληξίας.
- [01930] Δέον γὰρ διορθῶσαι μόνον τὴν ἄτακτον τῆς ψυχῆς ὁρμὴν, ὡς τοῦ τεχνίτου διαμαρτάνοντος, τὸ ὄργανον συντριβεῖν ἀνέπεισεν ὁ πονηρὸς δαίμων καὶ φόνους χαίρων διηνεκῶς.
- [01931] Πῶς οὖν τοῦ σώματος παινομένου, φησὶν, ἐκκαίεται ἐπιθυμία;
- [01932] Ἴδου πάλιν τὸ ἀμάρτημα τῆς ψυχῆς·
- [01933] τὸ γὰρ παινείν τὴν σάρκα, οὐ τῆς σαρκὸς ἐστίν, ἀλλὰ τῆς ψυχῆς.
- [01934] Εἰ γὰρ βούλοιτο κατατήκειν, αὐτὴ τὴν ἐξουσίαν ἅπασαν ἔχει.
- [01935] Σὺ δὲ παραπλήσιον ποιεῖς, ὥσπερ ἂν εἴ τις ὄρων τινα πῦρ καίοντα, καὶ ἐπιτιθέντα ξύλα, καὶ οἰκίαν ἐμπιπρῶντα, ἀφείς τὸν ἄψαντα τὴν πυρὰν, ἐγκαλέσει τὴν πυρᾶν, ὅτι πολλῶν ἐπιλαβομένη ξύλων εἰς ὕψος ἤρθη·
- [01936] ἀλλ' οὐκ ἔστι τὸ ἐγκλημα τοῦ πυρὸς, ἀλλὰ τοῦ ἄψαντος τὸ πῦρ.
- [01937] Τοῦτο γὰρ πρὸς τροφήν, πρὸς φωτισμὸν, πρὸς ἄλλας τοιαύτας ἐδόθη διακονίας, οὐχ ἵνα καίῃ τὰς οἰκίας·
- [01938] ὥσπερ οὖν καὶ ἡ ἐπιθυμία εἰς παιδοποιίαν καὶ βίου σύστασιν, οὐ πρὸς μοιχείαν καὶ πορνείαν καὶ ἀσέλγειαν·
- [01939] ἵνα πατήρ γενῆ, οὐχ ἵνα μοιχός·
- [01940] ἵνα νομίμως ὁμιλήσῃς γυναικί, οὐχ ἵνα παρανόμως διαφθείρῃς·
- [01941] ἵνα καταλίπῃς σπέρμα, οὐχ ἵνα τὸ ἐτέρου λυμήνῃ.
- [01942] Τὸ γὰρ μοιχεύειν οὐ τῆς ἐπιθυμίας ἐστὶ τῆς φυσικῆς, ἀλλὰ τῆς ὕβρεως τῆς παρὰ φύσιν·
- [01943] ἡ γὰρ ἐπιθυμία μίξιν ἐπιζητεῖ μόνον, οὐ τοιάνδε μίξιν.
- [01944] δ'.
- [01945] Ταῦτα δέ μοι οὐκ ἀπλῶς εἶρηται νῦν, ἀλλὰ προανακρουόμεθά τινας ἀγῶνας, καὶ προακροβολιζόμεθα πρὸς τοὺς λέγοντας τοῦ Θεοῦ τὴν δημιουργίαν πονηρὰν εἶναι, καὶ τῆς μὲν ψυχῆς τὴν ὀρθομίαν ἔδοντας, κατὰ δὲ τοῦ σώματος μαινομένους, καὶ τὴν σάρκα ἡμῶν διαβάλλοντας, περὶ ὧν καὶ μετὰ ταῦτα ὁ ἀπόστολος Παῦλος διαλέγεται, οὐ τῆς σαρκὸς κατηγορῶν, ἀλλὰ τῶν διαβολικῶν λογισμῶν.
- [01946] Ὑμεῖς δὲ, ἀδελφοί, ἐπὶ ἐλευθερίᾳ ἐκλήθητε·
- [01947] μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί.
- [01948] Ἐνταῦθα λοιπὸν δοκεῖ μὲν εἰς τὸν ἠθικὸν ἐμβαίνειν λόγον, πάσχει δὲ τι καινὸν, καὶ ὅπερ οὐδὲ ἐν μιᾷ τῶν ἄλλων ἔπαθεν Ἐπιστολῶν.
- [01949] Πάσας γὰρ διαλαμβάνων εἰς μέρη δύο, καὶ τὰ μὲν πρῶτα περὶ δογμάτων, τὰ δὲ ἔσχατα περὶ βίου διαλεγόμενος, ἐνταῦθα εἰς τὸν ἠθικὸν ἐμπεσὼν λόγον, πάλιν ἀναμίγνυσι τὸν δογματικόν.
- [01950] Καὶ γὰρ οὗτος ἐκείνου πάλιν ἔχεται ἐν τῇ πρὸς Μανιχαίους μάχῃ.

[01951] Τί δέ ἐστι, Μόνον μὴ τὴν ἐλευθερίαν τῆ σαρκὶ εἰς ἀφορμὴν;

[01952] Ἀπήλλαξεν ἡμᾶς, φησὶν, ὁ Χριστὸς τοῦ ζυγοῦ τῆς δουλείας, κυρίου ἀφήκε τοῦ πράττειν ὃ τι βουλόμεθα, οὐχ ἵνα τῆ ἐξουσίᾳ πρὸς κακίαν χρῆσώμεθα, ἀλλ' ἵνα μείζονος λάβωμεν μισθοῦ πρόφασιν, ἐπὶ φιλοσοφίαν μείζονα ἀνιόντες.

[01953] Ἐπειδὴ γὰρ ἄνω καὶ κάτω ζυγὸν δουλείας καλεῖ τὸν νόμον, καὶ τὴν χάριν κατάρας ἀπαλλαγὴν·

[01954] ἵνα μὴ τις ὑποπτεύσῃ, ὅτι διὰ τοῦτο κελεύει τοῦ νόμου ἀποστῆναι, ἵνα ἐξῆ παρανόμως ζῆν, διορθοῦται τὴν ὑπόνοιαν, λέγων·

[01955] Οὐχ ἵνα παράνομος γένηται ἡ πολιτεία, ἀλλ' ἵνα ὑπὲρ τὸν νόμον ἡ φιλοσοφία·

[01956] ἐλύθη γὰρ τοῦ νόμου τὰ δεσμά.

[01957] Καὶ ἐγὼ ταῦτα λέγω, οὐχ ἵνα ταπεινότεροι, ἀλλ' ἵνα ὑψηλότεροι γενώμεθα.

[01958] Καὶ γὰρ ὁ πορνεύων, καὶ ὁ παρθελεύων, ἀμφότεροι τοῦ νόμου τὰ μέτρα ἐξέβησαν, ἀλλ' οὐκ ἐπὶ τοῖς αὐτοῖς, ἀλλ' ὁ μὲν ἐπὶ τὸ χεῖρον κατενεχθεὶς, ὁ δὲ ἐπὶ τὸ βέλτιον ἐπαρθεὶς·

[01959] ὁ μὲν παραβάς, ὁ δὲ ὑπερβάς τὸν νόμον.

[01960] Τοῦτ' οὖν φησὶν ὁ Παῦλος, ὅτι ἔλυσε τὸν ζυγὸν ἀφ' ὑμῶν, οὐχ <sup>[61.670]</sup> ἵνα σκιρτήσητε, οὐδ' ἵνα λακτίσητε, ἀλλ' ἵνα χωρὶς ζυγοῦ βαδίζητε εὐρυθμα.

[01961] Εἶτα καὶ δεῖκνυσι τρόπον, δι' οὗ ῥαδίως ἂν τὸ τοιοῦτον κατορθωθεῖ.

[01962] Τίς οὖν ὁ τρόπος;

[01963] Διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις, φησί.

[01964] Πάλιν ἐνταῦθα αἰνίττεται ὅτι φιλονεικία καὶ στάσις καὶ φιλαρχία καὶ ἀπόνοια ταύτης τῆς πλάνης αἰτίαι αὐτοῖς ἐγένοντο·

[01965] ἡ γὰρ τῶν αἰρέσεων μήτηρ, ἡ τῆς φιλαρχίας ἐστὶν ἐπιθυμία.

[01966] Εἰπὼν γὰρ, ὅτι Δουλεύετε ἀλλήλοις, ἔδειξεν ὅτι ἐξ ἀπονοίας καὶ τύφου τοῦτο ἔλαβεν ἀρχὴν τὸ κακόν·

[01967] διὸ κατάλληλον ἐπεισάγει φάρμακον.

[01968] Ἐπειδὴ γὰρ ἀλλήλων ἄρχειν βουλόμενοι διεσχίσθητε, Δουλεύσατε ἀλλήλοις·

[01969] οὕτω γὰρ συναχθήσεσθε πάλιν.

[01970] Ἀλλὰ φανερώς μὲν οὐ λέγει τὸ ἀμάρτημα, φανερώς δὲ τίθησι τὴν διόρθωσιν, ἵνα δι' αὐτῆς κάκεινο μάθωσιν·

[01971] ὡς ἂν εἴ τις τῷ ἀσελγαίνοντι ὅτι μὲν ἀσελγαίνει μὴ λέγοι, παραιοὶ δὲ συνεχῶς σωφρονεῖν.

[01972] Ὁ γὰρ ἀγαπῶν, ὡς χρῆ, τὸν πλησίον, οὐ παραιτεῖται δουλεύειν αὐτῷ παντὸς δούλου ταπεινότερον.

[01973] Καθάπερ γὰρ πῦρ ὁμιλήσαν κηρῷ, μαλάσσει ῥαδίως αὐτὸν, οὕτω καὶ ἡ τῆς ἀγάπης θερμότης πάντα τῷ φον καὶ ἀπόνοιαν πυρὸς σφοδρότερον διαλύει.

[01974] Διὰ τοῦτο οὐκ εἶπεν, Ἀγαπᾶτε ἀλλήλους, ἀπλῶς, ἀλλὰ, Δουλεύετε, τὴν ἐπιτεταμένην δηλῶν φιλίαν.

[01975] Ἐπειδὴ γὰρ τοῦ νόμου τὸν ζυγὸν ἀνείλεν, ἵνα μὴ ἀποσκιρτήσωσιν, ἕτερον αὐτοῖς ἐπιτίθησι ζυγὸν τὸν τῆς ἀγάπης, ἰσχυρότερον μὲν ἐκείνου, κουφότερον δὲ καὶ ἡδῖω πολλῷ.

[01976] Εἶτα δεικνύς αὐτοῦ τὸ κατόρθωμα, φησὶν·

[01977] Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

[01978] Ἐπειδὴ γὰρ ἄνω καὶ κάτω τὸν νόμον ἔστρεφον, εἰ βούλει αὐτὸν, φησὶ, πληροῦν, μὴ περιτέμνου·

[01979] οὐ γὰρ ἐν τῇ περιτομῇ, ἀλλ' ἐν τῇ ἀγάπῃ πληροῦται.

[01980] Ὅρα τῆς ὀδύνης πῶς οὐκ ἐπιλανθάνεται τῆς ἑαυτοῦ, ἀλλὰ τὸ πονοῦν κινεῖ συνεχῶς, καὶ εἰς τὸν ἠθικὸν ἐξελθὼν λόγον.

[01981] Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

[01982] Οὐκ ἀποφαίνεται, ἵνα μὴ βαρῆσῃ, ἀλλ' οἶδε μὲν αὐτὸ γινόμενον, λέγει δὲ αὐτὸ μετὰ ἀμφιβολίας.

[01983] Οὐ γὰρ εἶπεν, Ἐπειδὴ ἀλλήλους δάκνετε·

[01984] καὶ τὸ ἐξῆς ὁμοίως·

[01985] οὐδὲ γὰρ ἐκεῖ πάλιν ἀπεφήνατο, ὅτι ὕπ' ἀλλήλων ἀναλώθητε·

- [01986] ὅπερ ἐστὶ φοβουίντος καὶ ἀσφαλιζομένου, οὐ καταδικάζοντος.
- [01987] Καὶ ταῖς λέξεσι δὲ ἐμφαντικῶς ἐχρήσατο.
- [01988] Οὐ γὰρ εἶπε, Δάκνεται, μόνον, ὅπερ ἐστὶ θυμουμένου, ἀλλὰ, Καὶ κατεσθίετε, ὅπερ ἐστὶν ἐμμένοντος τῇ πονηρίᾳ.
- [01989] Ὁ μὲν γὰρ δάκνων, ὀργῆς ἐπλήρωσε πάθος·
- [01990] ὁ δὲ κατεσθίων θηριωδίας ἐσχάτης παρέσχεν ἀπόδειξιν.
- [01991] Δήγματα δὲ καὶ βρώσεις οὐ τὰς σωματικὰς φησιν, ἀλλὰ τὰς πολὺ χαλεπωτέρας.
- [01992] Οὐ γὰρ οὕτως ὁ ἀνθρωπίνης ἀπογευσάμενος σαρκὸς ἔβλαψεν, ὡς ὁ δήγματα εἰς τὴν ψυχὴν πηγνύς·
- [01993] ὅσον γὰρ ψυχὴ τιμιωτέρα σώματος, τοσοῦτον χαλεπωτέρα ἢ ταύτης βλάβη.
- [01994] Βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε, φησί.
- [01995] Ἐπειδὴ γὰρ οἱ ἀδικούντες καὶ ἐπιβουλεύοντες, ὡς ἄλλους ἀναλίσκοντες, ἐπὶ τοῦτο ἔρχονται, διὰ τοῦτό φησι·
- [01996] Σκοπεῖτε μὴ εἰς ὑμᾶς τὸ πρᾶγμα περιτραπῆ.
- [01997] Ἡ γὰρ διάστασις καὶ ἡ μάχη φθοροποιὸν καὶ ἀναλωτικὸν καὶ τῶν δεχομένων αὐτὴν, καὶ τῶν εἰσαγόντων, καὶ σιγῆς μᾶλλον ἅπαντα διατρῶγει.
- [01998] Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
- [01999] ε'.
- [02000] Ἰδοὺ καὶ ἐτέραν δείκνυσιν ὁδὸν εὐκόλον ποιοῦσαν [61.671] τὴν ἀρετὴν, καὶ κατορθοῦσαν τὰ εἰρημένα, ὁδὸν τίκτους ἀγάπην, καὶ σφιγγομένην ὑπὸ τῆς ἀγάπης.
- [02001] Οὐδὲν γὰρ, οὐδὲν οὕτως ἀγαπητικούς ποιεῖ, ὡς τὸ πνευματικούς εἶναι, καὶ οὐδὲν οὕτω πείθει παραμένειν ἡμῖν τὸ πνεῦμα, ὡς ἡ τῆς ἀγάπης ἰσχὺς.
- [02002] Διό φησι·
- [02003] Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
- [02004] Ἐπειδὴ γὰρ εἶπε τὸ ποιοῦν τὴν νόσον, λέγει καὶ τὸ τὴν ὑγίαν χαριζόμενον φάρμακον.
- [02005] Ποῖον δὲ τοῦτό ἐστι, καὶ τίς ἡ δύναμις τῶν εἰρημένων καλῶν, ἢ τὸ πνεύματι ζῆν;
- [02006] Διό φησι·
- [02007] Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
- [02008] Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός·
- [02009] ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ, ἂ ἂν θέλητε, ταῦτα ποιῆτε.
- [02010] Ἐνταῦθα δὲ ἐπιτίθενταί τινες λέγοντες, ὅτι διεΐλεν εἰς δύο τὸν ἄνθρωπον ὁ Ἀπόστολος, ὥσπερ ἐξ ἐναντίας οὐσίας κατεσκευασμένον εἰσάγων, καὶ μάχην τῷ σώματι πρὸς τὴν ψυχὴν δεικνύς οὖσαν.
- [02011] Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστι·
- [02012] σάρκα γὰρ ἐνταῦθα, οὐ τὸ σῶμα καλεῖ·
- [02013] εἰ γὰρ τοῦτό φησι, πῶς ἔχει λόγον τὸ ἐξῆς εἰρημένον;
- [02014] Ἐπιθυμεῖ γὰρ, φησί, κατὰ τοῦ πνεύματος.
- [02015] Καὶ μὴν τοῦτο οὐ τῶν κινούντων, ἀλλὰ τῶν κινουμένων ἐστίν, οὐ τῶν ἐνεργούντων, ἀλλὰ τῶν ἐνεργουμένων·
- [02016] πῶς οὖν ἐπιθυμεῖ;
- [02017] ἢ γὰρ ἐπιθυμία οὐ σαρκός, ἀλλὰ ψυχῆς.
- [02018] Καὶ γὰρ ἀλλαχοῦ φησι·
- [02019] Κατεπίθυμός ἐστιν ἡ ψυχὴ μου·
- [02020] καὶ τί ἐπιθυμεῖ ἡ ψυχὴ σου, καὶ ποιήσω σοι, Καὶ, Μὴ πορεύου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου·

- [02021] καὶ πάλιν, Οὕτως ἐπιποθεῖ ἡ ψυχὴ μου.
- [02022] Πῶς οὖν Παῦλός φησιν, Ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος;
- [02023] Οἶδε σάρκα καλεῖν, οὐ τὴν τοῦ σώματος φύσιν, ἀλλὰ τὴν πονηρὰν προαίρεσιν, ὡς ὅταν λέγη·
- [02024] Ὑμεῖς οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι·
- [02025] Καὶ πάλιν, Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῶ ἀρέσαι οὐ δύνανται.
- [02026] Τί οὖν;
- [02027] ἀνελεῖν δεῖ τὴν σάρκα;
- [02028] Αὐτὸς δὲ ὁ ταῦτα λέγων, οὐ σάρκα περιέκειτο;
- [02029] Οὐ τῆς σαρκός, ἀλλὰ τοῦ διαβόλου ταῦτα τὰ διδάγματα·
- [02030] Ἐκεῖνος γὰρ ἀνθρωποκτόνος ἦν ἀπαρχῆς.
- [02031] Τί οὖν φησι;
- [02032] Σάρκα ἐνταῦθα τὸν λογισμὸν καλεῖ τὸν γεῶδη, τὸν ῥάθυμον καὶ ἡμελημένον.
- [02033] Τοῦτο δὲ οὐ σώματος κατηγορία, ἀλλὰ ῥαθύμου ψυχῆς ἔγκλημα·
- [02034] ὄργανον γὰρ ἐστὶν ἡ σὰρξ, τὸ δὲ ὄργανον οὐδεὶς ἀποστρέφεται καὶ μισεῖ, ἀλλὰ τὸν τὸ ὄργανον κακῶς μεταχειριζόμενον.
- [02035] Καὶ γὰρ οὐ τὸν σίδηρον, ἀλλὰ τὸν ἀνδροφόνον καὶ μισοῦμεν καὶ κολάζομεν.
- [02036] Ἀλλὰ καὶ αὐτὸ τοῦτο, φησὶ, κατηγορία τοῦ σώματος, τὸ τὰ ἀμαρτήματα τῆς ψυχῆς τῷ τῆς σαρκός ὀνόματι καλεῖσθαι.
- [02037] Ἐγὼ δὲ ὁμολογῶ μὲν ἐλάττονα εἶναι τῆς ψυχῆς τὴν σάρκα, καὶ αὐτὴν δὲ καλήν.
- [02038] Τὸ γὰρ ἔλαττον τοῦ καλοῦ, καὶ αὐτὸ καλόν·
- [02039] τὸ δὲ κακόν, οὐκ ἔλαττον τοῦ καλοῦ, ἀλλ' ἐναντίον.
- [02040] Σὺ δὲ, εἰ μὲν ἔχεις δεῖξαι ἀπὸ τοῦ σώματος κατασκευαζομένην τὴν κακίαν, κατηγορεῖ τῆς σαρκός·
- [02041] εἰ δὲ ἀπὸ τῆς προσηγορίας διαβάλλειν ἐπιχειρεῖς, ὦρα σοι καὶ τῆς ψυχῆς κατηγορεῖν·
- [02042] καὶ γὰρ ψυχικός ἀνθρωπος λέγεται ὁ τῆς ἀληθείας ἐστερημένος, καὶ πνεύματα πονηρίας λέγεται τὰ τῶν δαιμόνων πλήθη.
- [02043] Τῷ δὲ τῆς σαρκός ὀνόματι πάλιν καὶ τὰ μυστήρια καλεῖν εἴωθεν ἡ Γραφή, καὶ τὴν Ἐκκλησίαν ἅπασαν, σῶμα λέγουσα εἶναι τοῦ Χριστοῦ.
- [02044] Εἰ δὲ βούλει καὶ κατορθώματα καλεῖν τὰ δι' [61.672] αὐτῆς γινόμενα, σβέσον τῷ λόγῳ τὰς αἰσθήσεις, καὶ ἔρημον ὄψει τὴν ψυχὴν γνώσεως ἀπάσης, καὶ οὐδὲν εἰδυῖαν ὧν οἶδεν.
- [02045] Εἰ γὰρ ἡ δύναμις τοῦ Θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοουμένη καθορᾶται, πῶς ἂν ἴδοιμεν χωρὶς ὀφθαλμῶν;
- [02046] εἰ δὲ καὶ ἡ πίστις ἐξ ἀκοῆς, πῶς ἀκουσόμεθα χωρὶς ὠτῶν;
- [02047] Καὶ τὸ κηρῦξαι δὲ καὶ τὸ περιελθεῖν, διὰ γλώττης καὶ ποδῶν.
- [02048] Πῶς γὰρ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι;
- [02049] καὶ τὸ γράψαι διὰ χειρῶν.
- [02050] Ὅρας ὅτι μυριῶν ἡμῖν ἀγαθῶν ἐστὶν αἰτία τῆς σαρκός ἡ διακονία;
- [02051] Εἰ δὲ λέγει, Ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, περὶ δύο φησὶ λογισμῶν·
- [02052] οὔτοι γὰρ ἀλλήλοις ἀντίκεινται, ἡ ἀρετὴ καὶ ἡ κακία, οὐχ ἡ ψυχὴ καὶ τὸ σῶμα.
- [02053] Εἰ γὰρ ταῦτα ἀντίκειται, ἀλλήλων ἐστὶν ἀναιρετικά, ὡς τὸ πῦρ τοῦ ὕδατος, ὡς τὸ σκότος τοῦ φωτός·
- [02054] εἰ δὲ ἐπιμελεῖται σώματος ψυχὴ, καὶ πολλὴν αὐτοῦ ποιεῖ πρόνοιαν, καὶ μυρία πάσχει, ὥστε αὐτὸ μὴ καταλιπεῖν, καὶ ἀπορῥηγνυμένη κωλύει, καὶ τὸ σῶμα αὐτῇ διακονεῖται, καὶ πολλὴν εἰσάγει γνώσιν αὐτῇ, καὶ πρὸς τὴν ἐκείνης ἐνέργειαν τοῦτο κατεσκεύασται·
- [02055] πῶς ἂν ἐναντία ταῦτα εἴη καὶ μαχόμενα ἀλλήλοις;

- [02056] Ἐγὼ γὰρ οὐ μόνον οὐκ ἐναντία, ἀλλὰ καὶ σφόδρα ὁμοιοῦντα, καὶ ἀλλήλων ἀντεχόμενα διὰ τῶν ἔργων ὄρω.
- [02057] Οὐ τοίνυν περὶ τούτων φησὶν, ὅτι ἀντίκεινται ἀλλήλοις, ἀλλὰ λογισμῶν πονηρῶν, καὶ ἀγαθῶν μάχην εἰσάγει.
- [02058] Τὸ γὰρ θέλειν καὶ μὴ θέλειν, τῆς ψυχῆς.
- [02059] Διὰ τοῦτο φησι·
- [02060] ταῦτα δὲ ἀντίκειται, ἵνα μὴ συγχωρήσης τῇ ψυχῇ πορεύεσθαι ἐν ταῖς ἐπιθυμίαις αὐτῆς ταῖς πονηραῖς.
- [02061] Καθάπερ γὰρ τις παιδαγωγὸς καὶ διδάσκαλος φοβῶν, ταῦτα ἐφθέγγετο.
- [02062] Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
- [02063] ἀ΄.
- [02064] Ποία αὕτη ἀκολουθία;
- [02065] Μεγίστη μὲν καὶ σαφής.
- [02066] Ὁ γὰρ πνεῦμα ἔχων, ὡς χρῆ, σβέννυσι διὰ τούτου πονηρὰν ἐπιθυμίαν ἅπασαν·
- [02067] ὁ δὲ τούτων ἀπαλλαγείς, οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας, ὑψηλότερος πολλῶ τῆς ἐκείνου παραγγελίας γενόμενος.
- [02068] Ὁ γὰρ μὴ ὀργιζόμενος, πῶς δεῖται ἀκούειν, Οὐ φονεύσεις;
- [02069] ὁ μὴ βλέπων ἀκολάστοις ὀφθαλμοῖς, πῶς χρήζει τοῦ παιδεύοντος μὴ μοιχεύειν;
- [02070] Τίς γὰρ διαλέγεται περὶ τοῦ καρποῦ τῆς κακίας τῷ τὴν ρίζαν αὐτὴν ἀνασπάσαντι;
- [02071] Ρίζα γὰρ φόνου θυμὸς, καὶ μοιχείας ἢ περιεργὸς θεωρία τῶν ὄψεων.
- [02072] Διὰ τοῦτο φησιν·
- [02073] Εἰ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
- [02074] Ἐνταῦθα δέ μοι δοκεῖ καὶ ἐγκώμιον τοῦ νόμου εἰρηκέναι μέγα καὶ θαυμαστόν·
- [02075] εἰ δὲ ἐν τάξει τοῦ πνεύματος ὁ νόμος ἦν κατὰ δύναμιν τὴν ἑαυτοῦ πρὸ τῆς τοῦ πνεύματος ἐπιφοιτήσεως, οὐ μὴν διὰ τοῦτο ἐναπομένειν χρῆ τῷ παιδαγωγῷ.
- [02076] Τότε μὲν εἰκότως ὑπὸ νόμον ἦμεν, ἵνα τῷ δέει κολάζωμεν τὰς ἐπιθυμίας, οὐπω τοῦ πνεύματος φανέντος·
- [02077] νῦν δὲ τῆς χάριτος δεδομένης τῆς οὐ κελευούσης μόνον αὐτῶν ἀπέχεσθαι, ἀλλὰ καὶ μαραινούσης αὐτὰς, καὶ πρὸς μείζονα πολιτείαν ἀναγούσης, τίς χρεῖα νόμου;
- [02078] Τῷ γὰρ οἰκοθεν κατορθοῦντι τὰ μείζω, ποῦ χρεῖα παιδαγωγοῦ;
- [02079] οὐδὲ γὰρ γραμματιστοῦ τις δεῖται φιλόσοφος ὢν.
- [02080] Τί τοίνυν ἑαυτοὺς ἐξευτελίσετε, τῷ πνεύματι πρότερον ἑαυτοὺς ἐκδόντες, καὶ νῦν προσκαθήμενοι τῷ νόμῳ;
- [02081] Φανερὰ δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι πορνεία, μοιχεία, ἀκαθαρσία, ἀσέλγεια, <sup>[61.673]</sup> φαρμακεία, εἰδωλολατρεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐρίθειαι, διχοστασίαι, αἰρέσεις, φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες, βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.
- [02082] Ἐνταῦθα λοιπὸν ὁ τῆς σαρκὸς σου κατηγορῶν, εἰπέ μοι, καὶ νομίζων ὡς περὶ ἐχθρῶν καὶ πολεμίας ταῦτα εἰρησθαι (ἔστω γὰρ ἡ μοιχεία καὶ ἡ πορνεία τῆς σαρκὸς καθ' ὑμᾶς), αἱ ἔχθραι, καὶ αἱ ἔρεις, καὶ οἱ ζῆλοι, καὶ αἱ ἐρίθειαι, καὶ αἱ αἰρέσεις, καὶ αἱ φαρμακείαι (προαιρέσεως γὰρ ταῦτα διεφθαρμένης μόνον, ὥσπερ οὖν καὶ τὰ ἄλλα) πῶς ἂν εἶεν σαρκός;
- [02083] Ὁρᾶς ὅτι οὐ φησι τὴν σάρκα ἐνταῦθα, ἀλλὰ τὸν γεῶδη λογισμὸν καὶ χαμαὶ συρόμενον;
- [02084] Διὸ καὶ φοβεῖ λέγων, ὅτι Οἱ τὰ τοιαῦτα πράσσοντες, βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.
- [02085] Εἰ δὲ φύσεως ταῦτα πονηρᾶς, καὶ οὐ προαιρέσεως μοχθηρᾶς, περιττῶς εἶπε, Πράσσουσιν, ἀλλὰ, Πάσχουσι.
- [02086] Τίνος δὲ ἕνεκεν καὶ βασιλείας ἐκπίπτουσιν;
- [02087] Οὐδὲ γὰρ τῶν ἐν φύσει, ἀλλὰ τῶν ἐν προαιρέσει καὶ οἱ στέφανοι καὶ αἱ κολάσεις.
- [02088] Διὸ καὶ ταῦτα ἠπέλιπεν ὁ Παῦλος.
- [02089] Ὁ δὲ καρπὸς τοῦ πνεύματος ἀγάπη, χαρὰ, εἰρήνη.

- [02090] Οὐκ εἶπε, τὸ ἔργον τοῦ πνεύματος, ἀλλ', Ὁ καρπός.
- [02091] Οὐκοῦν ἡ ψυχὴ περιττή;
- [02092] εἰ γὰρ περὶ σαρκὸς καὶ πνεύματος ὁ λόγος, ποῦ ἡ ψυχὴ;
- [02093] Ἄρα περὶ ἀψύχων διαλέγεται;
- [02094] Ὅταν γὰρ τὰ μὲν πονηρὰ τῆς σαρκὸς, τὰ δὲ χρήσιμα τοῦ πνεύματος ἢ, περιττὴ ἡ ψυχὴ.
- [02095] Οὐδαμῶς·
- [02096] καὶ γὰρ ἡ ἐγκράτεια τῶν παθῶν ταύτης καὶ περὶ αὐτῆς·
- [02097] καὶ ἐν μέσῳ κειμένης κακίας καὶ ἀρετῆς, ἂν μὲν εἰς δέον χρήσῃται τῷ σώματι, πνευματικὸν αὐτὸ κατειργάσατο·
- [02098] ἂν δὲ ἀποστῇ μὲν τοῦ πνεύματος, ἐκδῶ δὲ αὐτὴν ταῖς πονηραῖς ἐπιθυμίαις, γεωδυστέραν αὐτὴν κατεσκεύασεν.
- [02099] Ὅρᾳς πάντοθεν πῶς οὐ περὶ οὐσίας αὐτῶ τῆς σαρκὸς νῦν ὁ λόγος, ἀλλὰ περὶ προαιρέσεως μοχθηρᾶς, καὶ οὐ τοιαύτης;
- [02100] Διὰ τί δὲ καρπὸν καλεῖ τοῦ πνεύματος;
- [02101] Ὅτι τὰ μὲν πονηρὰ ἔργα ἐξ ἡμῶν <sup>[61.674]</sup> γίνεται μόνων·
- [02102] διὸ καὶ ἔργα καλεῖ·
- [02103] τὰ δὲ καλὰ οὐ τῆς ἡμετέρας ἐπιμελείας δεῖται μόνον, ἀλλὰ καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας.
- [02104] Εἶτα μέλλων αὐτὰ διηγείσθαι, τὴν ρίζαν τίθησι πρῶτον τῶν ἀγαθῶν, οὕτω λέγων·
- [02105] Ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθοεργία, πίστις, πραότης, ἐγκράτεια.
- [02106] Κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.
- [02107] Τί γὰρ ἂν τις ἐπιτάξειε τῷ πάντα ἔχοντι παρ' ἑαυτῶ, καὶ διδάσκαλον ἀπηρτισμένην τῆς φιλοσοφίας τὴν ἀγάπην;
- [02108] Ὅσπερ γὰρ οἱ τῶν ἵππων εὐήνιοι καὶ ἀφ' ἑαυτῶν ἅπαντα πράττοντες, οὐκ ἂν δεηθεῖεν μάστιγος·
- [02109] οὕτω καὶ ψυχὴ κατορθοῦσα τὴν ἀρετὴν ἀπὸ πνεύματος, οὐ δεῖται τοῦ νοουθετοῦντος νόμου.
- [02110] Πάνυ δὲ καὶ ἐνταῦθα τὸν νόμον θαυμαστικῶς ἐξέβαλεν, οὐχ ὡς φαῦλον, ἀλλ' ὡς ἐλάττονα τῆς δεδομένης παρὰ τοῦ Πνεύματος φιλοσοφίας.
- [02111] Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.
- [02112] Ἴνα γὰρ μὴ λέγωσι·
- [02113] Καὶ τίς ἐστι τοιοῦτος;
- [02114] δείκνυσιν ἐπὶ τῶν ἔργων τοὺς τὰ τοιαῦτα κατορθοῦντας, σάρκα πάλιν ἐνταῦθα τὰς πονηρὰς πράξεις καλῶν.
- [02115] Οὐ γὰρ δὴ τὴν σάρκα ἀνεῖλον·
- [02116] ἐπεὶ πῶς ἔμελλον ζῆν;
- [02117] Τὸ γὰρ ἐσταυρωμένον, νεκρὸν ἐστὶ καὶ ἀνενέργητον·
- [02118] ἀλλὰ τὴν ἀκριβῆ φιλοσοφίαν δηλοῖ.
- [02119] Καὶ γὰρ αἱ ἐπιθυμίαι, κὰν ἐνοχλῶσι, κενὰ λυσιπῶσιν·
- [02120] ἐπεὶ οὖν τοσαύτη τοῦ πνεύματος ἡ ἰσχὺς, ἐκεῖνῳ ζῶμεν, ἐκεῖνῳ ἀρκώμεθα·
- [02121] ὁ καὶ αὐτὸς ἐπάγει λέγων·
- [02122] Ζῶμεν οὖν ἐν πνεύματι, καὶ πνεύματι στοιχῶμεν, κατὰ τοὺς ἐκεῖνου νόμους πολιτευόμενοι.
- [02123] Τοῦτο γὰρ ἐστὶ τὸ, Στοιχῶμεν·
- [02124] τουτέστι, Ἀρκεσθῶμεν τῇ τοῦ πνεύματος δυνάμει, καὶ μὴ ἐπιζητῶμεν τὴν ἀπὸ τοῦ νόμου προσθήκην.

[02125] Εἶτα δεικνύς ἐκείνους τοὺς ἐπεισάγοντας τὴν περιτομὴν διὰ φιλοτιμίαν τοῦτο ποιοῦντας, φησί·

[02126] Μὴ γενώμεθα κενόδοξοι, ὁ πάντων ἐστὶν αἴτιον τῶν κακῶν, ἀλλήλους προκαλούμενοι, ἀλλήλους φθονοῦντες.

[02127] Ἀπὸ γὰρ κενοδοξίας ὁ φθόνος, καὶ ἀπὸ φθόνου τὰ μυρία ταῦτα κακά.

**[02128] [61.673] ΚΕΦΑΛΑΙΟΝ ἈΣΤ'.**

**[02129] Ἀδελφοί, ἐὰν καὶ προληφθῆ ἄνθρωπος.**

[02130] α'.

[02131] Ἐπειδὴ γὰρ ἐπιτιμήσεως προσχήματι τὰ αὐτῶν ἐξεδίκουν πάθη, καὶ ἐδόκουν μὲν ἁμαρτημάτων ἕνεκεν τοῦτο ποιεῖν, τὴν δὲ αὐτῶν φιλαρχίαν στήσαι ἐβούλοντο, φησὶν·

[02132] Ἀδελφοί, ἐὰν καὶ προληφθῆ.

[02133] Οὐκ εἶπεν, Ἐὰν πράξῃ, ἀλλ', Ἐὰν προληφθῆ, τουτέστιν, ἐὰν συναρπαγῆ.

[02134] Ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον.

[02135] Οὐκ εἶπε, Κολάζετε, οὐδὲ, Καταδικάζετε, ἀλλὰ, Διορθοῦσθε.

[02136] Καὶ οὐδὲ ἐνταῦθα ἔστη, ἀλλὰ δεικνύς, ὅτι σφόδρα αὐτοὺς ἡμέρους εἶναι δεῖ τοῖς ὑποσκελιζομένοις, οὕτως ἐπήγαγεν·

[02137] Ἐν πνεύματι πραότητος.

[02138] Οὐκ εἶπεν, ἐν πραότητι, ἀλλ', Ἐν πνεύματι πραότητος·

[02139] δηλῶν ὅτι καὶ τῷ Πνεύματι ταῦτα δοκεῖ, καὶ τὸ δύνασθαι μετ' ἐπιεικείας διορθοῦν τοὺς ἁμαρτάνοντας, χαρίσματός ἐστι πνευματικοῦ.

[02140] Εἶτα, ἵνα μὴ ἐπαρθῆ ὁ διορθῶν ἕτερον, καὶ αὐτὸν ὑπὸ τὸν αὐτὸν φόβον ἔθηκεν, οὕτως εἰπών·

[02141] Σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς.

[02142] Ὡσπερ γὰρ οἱ πλουτοῦντες ἐράνους τοῖς δεομένοις εἰσφέ [61.674] ρουσιν, ἴν', εἴποτε καὶ αὐτοὶ περιπέσοιεν πενία, τῶν αὐτῶν ἐπιτύχωσιν·

[02143] οὕτω δὴ καὶ ἡμᾶς ποιεῖν χρῆ.

[02144] Διὸ καὶ αἰτίαν ἀναγκαίαν τίθησι, λέγων οὕτω·

[02145] Σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς.

[02146] Καὶ ἀπολογεῖται ὑπὲρ τοῦ ἡμαρτηκότος, πρῶτον μὲν εἰπών, Ἐὰν καὶ προληφθῆ, δεύτερον τὸ τῆς πολλῆς ἀσθενείας ὄνομα, εἶτα, Ἴνα μὴ καὶ σὺ πειρασθῆς, δαίμονος ἐπήρειαν μάλλον, ἢ ψυχῆς ῥαθυμίαν αἰτιώμενος.

[02147] Ἀλλήλων τὰ βάρη βαστάζετε.

[02148] Ἐπειδὴ γὰρ οὐκ ἔστιν ἄνθρωπον ὄντα χωρὶς ἐλαττώματος εἶναι, παραινεῖ μὴ ἀκριβεῖς ἐξεταστὰς εἶναι τῶν ἑτέροις πεπλημμελημένων, ἀλλὰ καὶ φέρειν τὰ τῶν πλησίων ἐλαττώματα, ἵνα καὶ τὰ αὐτοῦ φέρεται παρ' ἑτέρων.

[02149] Καθάπερ γὰρ ἐπὶ τῆς οἰκοδομῆς, οὐ τὴν αὐτὴν ἅπαντες ἔδραν ἔχουσιν οἱ λίθοι, ἀλλ' ὁ μὲν πρὸς γωνίαν ἐπιτήδειος, οὐκέτι δὲ πρὸς θεμελίου, ὁ δὲ πρὸς θεμελίους μὲν, οὐκέτι δὲ πρὸς γωνίαν·

[02150] οὕτω δὴ καὶ ἐπὶ τοῦ σώματος τῆς Ἐκκλησίας.

[02151] Καὶ ἐπὶ τῆς σαρκὸς δὲ τῆς ἡμετέρας τοῦτο αὐτὸ ἴδοι τις ἂν ἀλλ' [61.675] ὅμως θατέρου θάτερον ἀνέχεται, καὶ οὐ παρὰ πάντων πάντα ζητοῦμεν.

[02152] Ὁ γὰρ ἐκ τοῦ κοινοῦ γινόμενος ἕρανος, καὶ σῶμα καὶ οἰκοδομὴν συνίστησι.

[02153] Καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

[02154] Οὐκ εἶπε, Πληρώσατε, ἀλλ', Ἀναπληρώσατε, τουτέστι, κοινῇ πάντες πληρώσατε, δι' ὧν ἀλλήλους φέρετε·

[02155] οἶον, ὁ δεῖνὰ ἐστὶν ὀργίλος, σὺ δὲ ὑπνηλός·

[02156] φέρε τοῖνυν τὴν ὀρμὴν αὐτοῦ τὴν σφοδρὰν, ἵνα καὶ αὐτός σου τὴν νωθεῖαν φέρῃ.

[02157] Καὶ οὕτως οὔτε ἐκεῖνος ἁμαρτήσεται ὑπὸ σοῦ βασταζόμενος, οὔτε σὺ πλημμελεῖς ἐν οἷς εἰ βαρὺς, ἀνεχομένου σοῦ τοῦ ἀδελφοῦ σου.

[02158] Οὕτω δὲ ἀλλήλοις χεῖρα ὀρέγοντες ἐν οἷς μέλλετε καταπίπτειν, δι' ἀλλήλων κοινῇ πληρώσατε τὸν νόμον, τὸ λείπον τῷ πλησίον ἀναπληρῶν ἕκαστος διὰ τῆς οἰκείας ὑπομονῆς.

- [02159] Ἐὰν δὲ μὴ οὕτω ποιῆτε, ἀλλ' ἕκαστος ἐπεξιέναι μέλλῃ τοῖς τοῦ πλησίον, οὐδέποτε οὐδὲν ἔσται τῶν δεόντων ὑμῖν.
- [02160] Ὡσπερ γὰρ ἐν τῷ σώματι εἰ τὴν αὐτὴν τις ἀπαιτοῖ παρὰ πάντων χρεῖαν, οὐδέποτε τὸ σῶμα στήσεται·
- [02161] οὕτω καὶ ἐπὶ τῶν ἀδελφῶν πολὺς ἐστὶ πόλεμος, εἰ παρὰ πάντων πάντα ἐπιζητοῦμεν.
- [02162] Εἰ γὰρ τις δοκεῖ εἶναι τι, μηδὲν ὦν, φρεναπατᾶ ἑαυτόν.
- [02163] Πάλιν ἐνταῦθα τὴν ἀπόνοιαν κατασκοπεῖ.
- [02164] Ὁ γὰρ δοκῶν εἶναι τι, οὐδὲν ἐστὶ, πρῶτον τῆς εὐτελείας αὐτοῦ δεῖγμα ἐκφέρων τὴν τοιαύτην εὐμένειαν.
- [02165] Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος.
- [02166] Ἐνταῦθα δείκνυσιν ὅτι δεῖ βίου ἐξεταστὰς εἶναι, καὶ οὐχ ἀπλῶς, ἀλλὰ μετ' ἀκριβείας δοκιμάζειν τὰ πεπραγμένα ὑμῖν.
- [02167] Οἶον, ἐποίησάς τι καλόν;
- [02168] Σκόπησον μὴ ποτε διὰ κενοδοξίαν, μὴ δι' ἀνάγκην, μὴ πρὸς ἀπέχθειαν, μὴ ὑποκρίσει, μὴ δι' ἄλλην τινὰ αἰτίαν ἀνθρωπίνην.
- [02169] Καθάπερ γὰρ τὸ χρυσίον δοκεῖ μὲν εἶναι λαμπρὸν πρὸ τοῦ χωνευτηρίου, ὅταν δὲ αὐτὸ παραδοθῇ τῷ πυρὶ, τότε ἀκριβῶς διαδείκνυται, τοῦ νόθου παντὸς ἀπὸ τοῦ γνησίου χωριζομένου·
- [02170] οὕτω καὶ τὰ ἡμέτερα ἔργα, ὅταν μετὰ ἀκριβείας ἐξετάζωμεν, τότε σαφῶς ἐκκαλυφθήσεται, καὶ πολλῶν ὀψόμεθα ἑαυτοὺς ὄντας ὑπευθύνους ἐγκλημάτων.
- [02171] Καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον.
- [02172] Ταῦτα οὐ νομοθετῶν φησιν, ἀλλὰ συγκαταβαίνων·
- [02173] ὡς ἂν εἰ ἔλεγεν·
- [02174] Ἄτοπον μὲν τὸ καυχᾶσθαι·
- [02175] εἰ δ' ἄρα βούλει, μὴ κατὰ τοῦ πλησίον, ὡς ὁ Φαρισαῖος.
- [02176] Ὁ γὰρ τοῦτο παιδευθεὶς, καὶ ἐκείνου ἀποστήσεται ταχέως.
- [02177] Διὸ καὶ τοῦτο συνεχώρησεν, ἵνα τὸ ὅλον κατὰ μικρὸν ἐξέλῃ.
- [02178] Ὁ γὰρ συνεθισθεὶς εἰς ἑαυτὸν μόνον καυχᾶσθαι, καὶ μὴ κατ' ἄλλων, ταχέως καὶ τοῦτο διορθώσεται τὸ ἐλάττωμα.
- [02179] Ὁ γὰρ μὴ νομίσας τῶν ἄλλων ἑαυτὸν εἶναι βελτίονα (τοῦτο γὰρ ἐστίν, Οὐκ εἰς τὸν ἕτερον), ἀλλ' αὐτὸν καθ' ἑαυτὸν ἐξετάζων ἀβρύνεται, παύσεται καὶ τοῦτο ποιῶν ὑστερον.
- [02180] Καὶ ἵνα μάθῃς ὅτι τοῦτο βούλεται κατασκευάσαι, ὅρα πῶς αὐτὸν συστέλλει τῷ φόβῳ·
- [02181] ἀνωτέρω μὲν εἰπῶν, Δοκιμαζέτω τὸ ἔργον αὐτοῦ, ἐνταῦθα δὲ ἐπαγαγὼν·
- [02182] Ἐκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
- [02183] Δοκεῖ μὲν γὰρ τιθῆναι λογισμὸν κωλύοντα καθ' ἑτέρου καυχᾶσθαι, διορθοῦνται δὲ τὸν καυχώμενον, ὥστε μὴδ' ἐφ' ἑαυτῷ μέγα φρονεῖν, εἰς ἔννοιαν ἄγων αὐτὸν τῶν οἰκείων ἀμαρτημάτων, καὶ τοῖς ὀνόμασι τοῦ φορτίου καὶ τῆς ἀχθοφορίας πιέζων αὐτοῦ τὸ συνειδός.
- [02184] Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς.
- [02185] β'.
- [02186] Ἐνταῦθα περὶ τῶν διδασκάλων λοιπὸν ὁ λόγος αὐτῷ, ὥστε πολλῆς ἀπολαύειν παρὰ τῶν μαθητευομένων θεραπείας.
- [02187] Καὶ τίνος ἕνεκεν οὕτως ὁ Χριστὸς ἐνομοθέτησε;
- [02188] Καὶ γὰρ ἐν τῇ Καινῇ οὗτος κείται ὁ νόμος, ὥστε τοὺς τὸ Εὐαγγέλιον καταγγέλλοντας ἐκ τοῦ Εὐαγγελίου ζῆν·
- [02189] καὶ ἐν τῇ Παλαιᾷ δὲ ὁμοίως πολλαὶ τοῖς Λευῖταις παρὰ τῶν ἀρχομένων ἦσαν αἱ πρόσοδοι.
- [02190] Τίνος οὖν ἕνεκεν ταῦτα διετάξατο;
- [02191] Ταπεινοφροσύνης καὶ ἀγάπης ὑπόθεσιν προαποτιθέμενος.
- [02192] Ἐπειδὴ γὰρ τὸ διδασκαλικὸν ἀξίωμα πολλάκις φυσᾶ τοὺς ἔχοντας, καταστέλλω[ν] αὐτοῦ τὸ φρόνημα, εἰς ἀνάγκην κατέστησε τοῦ δεῖσθαι τῶν μαθητευομένων·



[02193] κάκεινους πάλιν εἰς ἀφορμὴν ἤγαγε τοῦ πρὸς εὐνοίαν εὐκολωτέρους γίνεσθαι, γυμνάζων αὐτοὺς ἐν τῇ περὶ τοὺς διδασκάλους εὐνοίᾳ καὶ περὶ τοὺς ἄλλους ἡμέρους εἶναι·

[02194] ὅπερ καὶ ἀγάπην οὐ μικρὰν εἰργάζετο ἐν ἑκατέρῳ τῷ μέρει.

[02195] Ἐπεὶ εἰ μὴ τοῦτο ἦν, ὅπερ εἶπον, τίνος ἔνεκεν τοὺς Ἰουδαίους τοὺς ἀγνώμονας ἀπὸ τοῦ μάννα τρέφων, τοὺς ἀποστόλους εἰς τὴν τῶν προσαιτούντων κατέστησεν ἀνάγκην;

[02196] οὐκ εὐδηλον ὅτι τὰ μεγάλα ἐκ τούτου κατασκευάζων ἀγαθὰ, ταπεινοφροσύνην καὶ ἀγάπην, καὶ ὥστε τοὺς μαθητευομένους μὴ αἰσχύνεσθαι ἐπὶ τοῖς δοκοῦσιν ἐπονειδίστοις εἶναι;

[02197] Τὸ γὰρ ἐπαιτεῖν, αἰσχύνης εἶναι δοκεῖ·

[02198] ἀλλ' οὐκ ἐδόκει λοιπὸν, τῶν διδασκάλων αὐτὸ μετιόντων μετὰ παρόρησίας ἀπάσης·

[02199] ὥστε οὐ μικρὰ κἀντεῦθεν ἐκέρδαινον οἱ μαθηταί, πάσης δόξης παιδευόμενοι διὰ τούτων ὑπερορᾶν.

[02200] Διὰ τοῦτό φησι·

[02201] Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

[02202] Τουτέστι, πᾶσαν ἐπιδεικνύσθω περὶ αὐτὸν δαψίλειαν·

[02203] τοῦτο γὰρ αἰνιττόμενος ἔλεγεν·

[02204] Ἐν πᾶσιν ἀγαθοῖς.

[02205] Μηδὲν γὰρ ἔστω τοῦ μαθητοῦ, φησὶν, ἴδιον, ἀλλὰ πάντα κοινά.

[02206] Μείζονα γὰρ λαμβάνει ἢ δίδωσι, καὶ τοσοῦτω μείζω, ὅσῳ τῶν γῆϊνων τὰ ἐπουράνια ἀμείνω·

[02207] ὁ καὶ ἀλλαχοῦ δηλῶν ἔλεγεν·

[02208] Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

[02209] Διὰ τοῦτο καὶ κοινωνίαν τὸ πρᾶγμα καλεῖ, δεικνὺς ἀντίδοσιν γινομένην.

[02210] Ἐκ τούτου δὲ καὶ τὰ τῆς ἀγάπης ἐγένετο θερμότερα πολλῶ καὶ βεβαιότερα.

[02211] Ἄν μὲν οὖν τὴν αὐτάρκειαν ὁ διδάσκαλος ζητεῖ, μένει καὶ λαμβάνων ἐπὶ τῆς οἰκείας ἀξίας.

[02212] Καὶ γὰρ καὶ τοῦτο ἔπαινος τὸ οὕτω προσεδρεύειν τῷ λόγῳ, ὡς ἑτέρων δεῖσθαι, καὶ ἐν πενίᾳ μυρία εἶναι, καὶ τῶν βιωτικῶν ὑπερορᾶν ἀπάντων.

[02213] Ἄν δὲ ὑπερβαίνει τὸ μέτρον, ἐλυμήνατο τὴν ἀξίαν, οὐ τῷ λαμβάνειν, ἀλλὰ τῷ ἀμέτρῳ.

[02214] Εἶτα ἵνα μὴ ἡ πονηρία τοῦ διδασκάλου ὀκνηρότερον περὶ ταῦτα ποιῇ τὸν μαθητὴν, καὶ πένητα ὄντα πολλάκις παρατρέχη διὰ τὸν τρόπον, προῖόν μὲν φησι·

[02215] Τὸ δὲ καλὸν ποιοῦντες, μὴ ἐκκακῶμεν·

[02216] ἐνταῦθα δὲ τὸ μέσον τῆς τοιαύτης, καὶ τῆς ἐν τοῖς βιωτικοῖς φιλοτιμίας δείκνυσιν, οὕτω λέγων.

[02217] Μὴ πλανᾶσθε·

[02218] Θεὸς οὐ μωκτηρίζεται.

[02219] Ὁ γὰρ ἐὰν σπεῖρη ἄνθρωπος, τοῦτο καὶ θερίσει·

[02220] ὅτι ὁ σπεύρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ θερίσει φθοράν·

[02221] ὁ δὲ σπεύρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

[02222] Ὡσπερ γὰρ ἐπὶ τῶν σπερμάτων οὐκ ἐνὶ σπεύροντα ὀρόβους σῖτον ἀμήσαι·

[02223] δεῖ γὰρ τοῦ αὐτοῦ γένους καὶ τὸν σπόρον εἶναι καὶ τὸν ἀμητόν·

[02224] οὕτω καὶ ἐν τοῖς ἔργοις, ὁ καταβαλὼν εἰς τὴν σάρκα τρυφήν, μέθην, ἐπιθυμίαν ἄτοπον, τὰ ἐκ τούτων ἀμήσει.

[02225] Τίνα δὲ ἐστὶ ταῦτα;

[02226] Κόλασις, τιμωρία, αἰσχύνη, γέλως, φθορά.

[02227] Τῶν γὰρ πολυτελῶν τραπέ [61.677] ζῶν καὶ τῶν ἡδυσμάτων οὐδὲν ἕτερον τὸ τέλος, ἢ φθορά·

- [02228] καὶ γὰρ αὐτὰ φθείρεται, καὶ συμφθείρει τὸ σῶμα.
- [02229] Τὰ δὲ τοῦ πνεύματος οὐ τοιαῦτα, ἀλλ' ἀπ' ἐναντίας ἅπαντα τούτοις.
- [02230] Σκόπει δέ·
- [02231] Ἐσπειρας ἐλεημοσύνην, ἀναμένουσί σε οἱ τῶν οὐρανῶν θησαυροὶ καὶ δόξα αἰώνιος·
- [02232] ἔσπειρας σωφροσύνην, τιμὴ καὶ βραβεῖον καὶ αἱ παρ' ἀγγέλων εὐφημίαι καὶ οἱ παρὰ τοῦ ἀγωνοθέτου στέφανοι.
- [02233] Τὸ δὲ καλὸν ποιῶντες, μὴ ἐκκακῶμεν·
- [02234] καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.
- [02235] Ἄρ' οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ καλὸν πρὸς πάντας, μάλιστα πρὸς τοὺς οἰκείους τῆς πίστεως.
- [02236] Ἴνα γὰρ μὴ τις νομίση, ὅτι διδασκάλων μὲν ἐπιμελεῖσθαι δεῖ καὶ τρέφειν αὐτούς, τῶν δὲ ἄλλων ἀμελεῖν, εἰς κοινὸν ἐξάγει τὸν λόγον, καὶ πᾶσι τὴν θύραν τῆς τοιαύτης ἀνοίγει φιλοτιμίας, καὶ τοσαύτην ποιεῖται τὴν ὑπερβολὴν, ὡς καὶ Ἰουδαίους καὶ Ἕλληνας ἐλεεῖν κελεῖν, μετὰ προσηκούσης μὲν τάξεως, ἐλεεῖν δ' ὁμως.
- [02237] Τίς δὲ ἡ τάξις;
- [02238] Τὸ πλεῖονα περὶ τοὺς πιστοὺς ἐνδείκνυσθαι τὴν πρόνοιαν.
- [02239] Καὶ ὅπερ καὶ ἐν ταῖς ἄλλαις Ἐπιστολαῖς ποιεῖ, τοῦτο καὶ ἐνταῦθα ἐργάζεται, οὐ περὶ τοῦ ἐλεεῖν διαλεγόμενος μόνον, ἀλλὰ καὶ περὶ τοῦ φιλοτίμως καὶ διηνεκῶς·
- [02240] τὸ γὰρ τοῦ σπόρου ὄνομα καὶ τὸ μὴ δεῖν ἐκκακεῖν, τοῦτο αἰνίττεται.
- [02241] Εἶτα ἐπειδὴ μέγα ἀπήτησε, καὶ τὸ ἔπαθλον ἐπὶ θύραις τίθησιν, ἀμητοῦ μεμνημένος καινοῦ τινος καὶ παραδόξου.
- [02242] γ'.
- [02243] Ἐπὶ μὲν γὰρ τῶν γηπόνων οὐχ ὁ σπείρων μόνον, ἀλλὰ καὶ ὁ θερίζων πολὺν ὑπομένει τὸν πόνον, ἀυχμῷ καὶ κονιορτῷ καὶ πολλῇ μαχόμενος ταλαιπωρία·
- [02244] τότε δὲ οὐδὲν τούτων ἐνι, φησὶν·
- [02245] ἅ καὶ παραδηλῶν ἔλεγε·
- [02246] Καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.
- [02247] Καὶ ἐντεῦθεν μὲν αὐτοὺς προτρέπει καὶ ἐφέλκεται·
- [02248] καὶ ἐτέρωθεν δὲ κατεπείγει καὶ συνωθεῖ, λέγων·
- [02249] Ἄρ' οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθόν.
- [02250] Ὅσπερ γὰρ οὐκ αἰεὶ τοῦ σπείρειν ἐσμὲν κύριοι, οὕτως οὐδὲ τοῦ ἐλεεῖν.
- [02251] Ὅταν γὰρ ἐντεῦθεν ἀπενεχθῶμεν, κὰν μυριάκις βουληθῶμεν, οὐδὲν περανοῦμεν πλέον.
- [02252] Καὶ μαρτυροῦσιν ἡμῖν αἱ παρθένοι τῷ λόγῳ, αἱ μυρία προθυμηθεῖσαι, ἐπειδὴ δαψιλῆ τὴν ἐλεημοσύνην οὐκ ἀπῆλθον ἔχουσαι, ἀπεκλείσθησαν τοῦ νυμφῶνος·
- [02253] καὶ ὁ τὸν Λάζαρον παριδῶν πλούσιος·
- [02254] καὶ γὰρ κάκεῖνος, ἐπειδὴ ταύτης ἔρημος ἦν τῆς συμμαχίας, καὶ ὀλοφυρόμενος καὶ ἰκετεύσας πολλὰ, οὐ παρὰ τοῦ πατριάρχου, οὐ παρὰ ἄλλου τινὸς ἤλειτο, ἀλλ' ἔμενε διηνεκῶς ἀποτηγανιζόμενος χωρὶς συγγνώμης ἀπάσης.
- [02255] Διὰ ταῦτά φησιν, Ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθόν, καὶ πρὸς πάντας·
- [02256] καὶ ταύτη μάλιστα ἀπαλλάττων τῆς Ἰουδαϊκῆς ταπεινότητος.
- [02257] Ἐκεῖνος μὲν γὰρ τὰ τῆς φιλανθρωπίας ἅπαντα πρὸς τοὺς ὁμοφύλους ἦν·
- [02258] ἡ δὲ τῆς χάριτος φιλοσοφία γῆν ὁμοῦ καὶ θάλατταν ἐπὶ τὴν τῆς ἐλεημοσύνης καλεῖ τράπεζαν, εἰ καὶ πλεῖονα περὶ τοὺς οἰκείους τὴν σπουδὴν ἐπιδείκνυται.
- [02259] Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.
- [02260] Ὅσοι θέλουσιν εὐπροσωπεῖν ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι.
- [02261] Ἐννόησον, ὅση κατέχει τὴν μακαρίαν ἐκείνην ψυχὴν ὀδύνη.
- [02262] Καθάπερ γὰρ οἱ πένθει τινὶ περιπεσόντες, ἢ τινα τῶν γνησίων ἀποβαλόντες, καὶ τινα τῶν ἀδοκῆτων ὑπομένοντες, οὔτε νύκτωρ ἡσυχάζουσι, οὔτε

μεθ' ἡμέραν, τοῦ πένθους αὐτοῖς τὴν ψυχὴν πολιορκούντος·

[02263] οὕτω καὶ ὁ μακάριος Παῦλος εἰπὼν ὀλίγα περὶ [61.678] τῶν ἡθῶν, πάλιν ἐπὶ τὰ πρότερα ἐπανέρχεται, ἃ μάλιστα αὐτοῦ τὴν ψυχὴν διετάραττε, λέγων οὕτως·

[02264] Ἴδετε πηλικοίς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

[02265] Ἐνταῦθα οὐδὲν ἄλλο αἰνίττεται, ἀλλ' ὅτι αὐτὸς ἔγραψε τὴν Ἐπιστολὴν ἅπασαν·

[02266] ὁ πολλῆς γνησιότητος σημεῖον ἦν.

[02267] Ἐπὶ μὲν γὰρ τῶν ἄλλων ὑπηγόρευε μὲν αὐτὸς, ἔγραφε δὲ ἕτερος·

[02268] καὶ τοῦτο δῆλον ἀπὸ τῆς πρὸς Ῥωμαίους Ἐπιστολῆς·

[02269] πρὸς γὰρ τῷ τέλει φησὶν·

[02270] Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν Ἐπιστολὴν·

[02271] ἐνταῦθα δὲ αὐτὸς ἔγραψε πᾶσαν.

[02272] Ἐποίησε δὲ τοῦτο ἐνταῦθα καὶ ἀναγκαίως, οὐ δι' ἀγάπην μόνον, ἀλλὰ καὶ διὰ τὴν τῆς πονηρᾶς ὑπονοίας ἀναίρεσιν.

[02273] Ἐπειδὴ γὰρ διεβάλλετο ἐπὶ πράγμασιν οἷς οὐδὲν ἐκοινωνεῖ, καὶ ἐλέγετο περιτομὴν καταγγέλλειν καὶ ὑποκρίνεσθαι, ὡς οὐ καταγγέλλων, διὰ τοῦτο ἠναγκάσθη ιδιόγραφον ποιήσασθαι τὴν Ἐπιστολὴν, μαρτυρίαν ἔγγραφον προαποτιθέμενος.

[02274] Τὸ δὲ Πηλικοίς, ἐμοὶ δοκεῖ οὐ τὸ μέγεθος, ἀλλὰ τὴν ἀμορφίαν τῶν γραμμάτων ἐμφαίνων λέγειν, μονονουχὶ λέγων, ὅτι Οὔτε ἄριστα γράφειν εἰδώς, ὅμως ἠναγκάσθη δι' ἐμαυτοῦ γράψαι, ὥστε τῶν συκοφαντῶν ἐμφράξαι τὸ στόμα.

[02275] Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

[02276] Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάττουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσινται.

[02277] Ἐνταῦθα δείκνυσιν οὐχ ἐκόντας αὐτοὺς τοῦτο ὑπομένοντας, ἀλλ' ἀναγκαζομένους παρέχων αὐτοῖς ἀφορμὴν ἀναχωρήσεως, καὶ σχεδὸν ὑπὲρ αὐτῶν ἀπολογούμενος, καὶ προτρέπων ἀποσηδῆσαι ταχέως.

[02278] Τί δέ ἐστιν, εὐπροσωπεῖν ἐν σαρκί·

[02279] εὐδοκιμεῖν παρ' ἀνθρώποις.

[02280] Ἐπειδὴ γὰρ ὠνειδίζοντο παρὰ τοῖς Ἰουδαίοις ὡς τῶν πατρῶν ἀποστάντες ἔθῶν.

[02281] Ἴνα μὴ ταῦτα ἐγκαλῶνται, φησὶ, βούλονται ὑμῖν λυμῆνασθαι, διὰ τῆς ὑμετέρας σαρκὸς ἐκείνοις ἀπολογούμενοι.

[02282] Ταῦτα δὲ ἔλεγε, δεικνύς ὅτι οὐ διὰ τὸν Θεὸν ταῦτα ἔπραττον.

[02283] Ὡς ἂν εἰ ἔλεγεν·

[02284] Οὐκ ἔστιν εὐσεβείας ὑπόθεσις τὸ γινόμενον·

[02285] ὡς δι' ἀνθρωπίνην φιλοτιμίαν ταῦτα πάντα γίνεται, ὑπὲρ ἀρεσκείας τῶν ἀπίστων, ὅτι πιστοὶ κατακόπτονται, καὶ αἰροῦνται Θεῷ προσκροῦσαι, ἵνα ἀνθρώποις ἀρέσωσι.

[02286] Τοῦτο γὰρ ἐστιν, Ἐν σαρκὶ εὐπροσωπῆσαι.

[02287] Εἶτα δεικνύς ὅτι καὶ ἐτέρωθεν συγγνώμης εἰσὶν ἀπεστερημένοι, διελέγχει πάλιν αὐτοὺς, οὐ διὰ τὴν εἰς ἐτέρους ἀρέσκειαν μόνον, ἀλλὰ καὶ δι' οἰκείαν κενοδοξίαν ταῦτα ἐπιτάσσοντας.

[02288] Διὸ καὶ ἐπήγαγεν·

[02289] Ἴνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσινται, ὡς μαθητὰς ἔχοντες, καὶ ὄντες διδάσκαλοι.

[02290] Καὶ τίς ἢ τούτων ἀπόδειξις;

[02291] Οὐδὲ γὰρ αὐτοὶ νόμον φυλάττουσι, φησὶ.

[02292] Μάλιστα μὲν γὰρ, εἰ καὶ ἐφύλαττον, οὕτως ἄξιοι κατηγορίας·

[02293] νυνὶ δὲ καὶ ὁ σκοπὸς αὐτῶν διεφθαρμένος ἐστίν.

[02294] Ἐμοὶ δὲ, φησὶ, μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[02295] Καὶ μὴν τὸ πρᾶγμα ἐπονείδιστον εἶναι δοκεῖ, ἀλλ' ἐν τῷ κόσμῳ καὶ παρὰ τοῖς ἀπίστοις·

- [02296] ἐν δὲ τοῖς οὐρανοῖς καὶ παρὰ τοῖς πιστοῖς δόξα, καὶ μεγίστη.
- [02297] Καὶ γὰρ πενία ἐπονείδιστον, ἀλλ' ἡμῖν καύχημα·
- [02298] καὶ τὸ ἐξευτελίζεσθαι παρὰ πολλοῖς γέλως, ἀλλ' ἡμεῖς ἀβρυνόμεθα τούτῳ.
- [02299] Οὕτω καὶ ὁ σταυρὸς ἡμῖν καύχημα.
- [02300] Καὶ οὐκ εἶπεν, Ἐγὼ δὲ οὐ καυχῶμαι, ἢ, Ἐγὼ δὲ οὐ βούλομαι καυχᾶσθαι, ἀλλ', Ἐμοὶ δὲ μὴ γένοιτο, ὡς περὶ τῶν ἀτόπων ἀπηύξατο καὶ τὴν [61.679] παρὰ τοῦ Θεοῦ συμμαχίαν ἐκάλεσεν εἰς τὸ κατορθῶσαι τοῦτο.
- [02301] Καὶ τί ἐστὶ τὸ καύχημα τοῦ σταυροῦ;
- [02302] Ὅτι ὁ Χριστὸς δι' ἐμὲ δούλου μορφὴν ἀνέλαβε, καὶ ἔπαθεν ἅπερ ἔπαθε, δι' ἐμὲ τὸν δούλον, τὸν ἐχθρὸν, τὸν ἀγνώμονα·
- [02303] ἀλλ' οὕτω με ἠγάπησεν, ὡς καὶ ἑαυτὸν ἐκδοῦναι.
- [02304] Ἄρα τούτου γένοιτ' ἂν τι ἴσον;
- [02305] Εἰ γὰρ οἰκέται, ἂν μόνον ἐπαινῶνται παρὰ τῶν δεσποτῶν, καὶ ταῦτα ὁμογενῶν ὄντων, μέγα φρονοῦσι, πῶς οὐ καυχᾶσθαι χρή, ὅταν ὁ Δεσπότης ὁ ἀληθῆς Θεὸς μὴ ἐπαισχύνηται τὸν ὑπὲρ ἡμῶν σταυρὸν;
- [02306] Μηδὲ ἡμεῖς τοίνυν ἐπαισχυνόμεθα τὴν ἄφατον αὐτοῦ κηδεμονίαν.
- [02307] Αὐτὸς οὐκ ἐπισχύνθη σταυρωθῆναι διὰ σέ, καὶ σὺ ἐπαισχύνῃ ὁμολογήσαι αὐτοῦ τὴν ἄπειρον κηδεμονίαν;
- [02308] ὥσπερ ἂν εἴ τις δεσμώτης μὴ ἐπαισχυνόμενος τὸν βασιλέα, ἐπειδὴ δὲ ἐπέστη τῷ δεσμοτηρίῳ καὶ τὰ δεσμὰ ἔλυσε δι' ἑαυτοῦ, διὰ τοῦτο αὐτὸν ἐπαισχύνηται.
- [02309] Ἀλλ' ἐσχάτης ταῦτα παραπληξίας·
- [02310] δι' αὐτὸ γὰρ τοῦτο μάλιστα ἐναβρύνεσθαι δεῖ.
- [02311] Δι' οὗ ἔμοι κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ.
- [02312] Τὸν κόσμον φησὶ νῦν, οὐ τὸν οὐρανὸν οὐδὲ τὴν γῆν, ἀλλὰ τὰ βιωτικὰ πράγματα, τὸν ἔπαινον τὸν παρὰ τῶν ἀνθρώπων, τὴν δορυφορίαν, τὴν δόξαν, τὸν πλοῦτον, τὰ τοιαῦτα ἅπαντα τὰ δοκοῦντα εἶναι λαμπρά.
- [02313] Ταῦτα γὰρ μοι νεκρὰ γέγονε.
- [02314] Τοιοῦτον εἶναι χρή τὸν Χριστιανὸν, ταύτην ἀεὶ τὴν φωνὴν περιφέρειν.
- [02315] Οὐδὲ γὰρ ἠρέεσθη μόνον τῷ προτέρῳ τῆς νεκρώσεως τρόπῳ, ἀλλὰ καὶ ἕτερον ἐπήγαγεν εἰπῶν·
- [02316] Καὶ γὰρ τῷ κόσμῳ·
- [02317] διπλὴν τὴν νέκρωσιν αἰνιττόμενος, καὶ λέγων, ὅτι Καὶ ἐκεῖνα ἔμοι νεκρὰ, καὶ ἐγὼ ἐκεῖνοις, καὶ οὔτε αὐτὰ ἐλεῖν με δύναται καὶ χειρώσασθαι·
- [02318] νεκρὰ γὰρ ἐστὶν ἅπαξ·
- [02319] οὔτε ἐγὼ ἐπιθυμῆσαι αὐτῶν·
- [02320] νεκρὸς γὰρ αὐτοῖς εἰμι καὶ ἐγώ.
- [02321] Οὐδὲν τῆς νεκρώσεως ταύτης μακαριώτερον.
- [02322] Αὕτη γὰρ ἐστὶ τῆς μακαρίας ζωῆς ἡ ὑπόθεσις.
- [02323] Οὔτε γὰρ περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
- [02324] Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
- [02325] Εἶδες σταυροῦ δύναμιν, εἰς ὅσον αὐτὸν ὕψος ἀνήγαγεν;
- [02326] Οὐ γὰρ δὴ μόνον τὰ τοῦ κόσμου πράγματα ἐνέκρωσεν αὐτῷ πάντα, ἀλλὰ καὶ τῆς πολιτείας τῆς παλαιᾶς ἀνώτερον πολλῶν κατέστησε.
- [02327] Τί ταύτης τῆς ἰσχύος ἴσον;
- [02328] Τὸν γὰρ ὑπὲρ ταύτης τῆς περιτομῆς σφαττόμενον καὶ ἐτέρους ἀποσφάττοντα, τοῦτον ἔπεισεν ὁ σταυρὸς ἐν ἴσῳ τῇ ἀκροβυστίᾳ αὐτὴν ἀφέντα, ξένα τινὰ καὶ παράδοξα καὶ τὰ ὑπὲρ τοὺς οὐρανοὺς ἐπιζητεῖν πράγματα.
- [02329] Καινὴν γὰρ κτίσιν ταύτην καλεῖ τὴν καθ' ὑμᾶς πολιτείαν, διὰ τε τὰ γεγενημένα, διὰ τε τὰ ἐσόμενα·

- [02330] τὰ γεγενημένα μὲν, ὅτι ἡ ψυχὴ ἡμῶν παλαιωθεῖσα ἐν γῆρα τῆς ἀμαρτίας, ἀθρόως διὰ τοῦ βαπτίσματος ἀνενεώθη, ὥσανεὶ ἀνακτισθεῖσα πάλιν·
- [02331] διὸ καινὴν καὶ οὐρανίαν ἀπαιτούμεθα πολιτείαν·
- [02332] διὰ τὰ ἐσόμενα δὲ, ὅτι καὶ ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶσα ἡ κτίσις εἰς ἀφθαρσίαν μεταστήσεται μετὰ τῶν σωμάτων τῶν ἡμετέρων.
- [02333] Μὴ τοίνυν μοι λέγε, φησί, περιτομὴν τὴν οὐδὲν δυναμένην λοιπὸν·
- [02334] πῶς γὰρ αὕτη φανεῖται, πάντων ἐπὶ τοσοῦτον μεταβεβλημένων;
- [02335] ἀλλὰ τὰ καινὰ ζητεῖ πράγματα τῆς χάριτος.
- [02336] Οἱ γὰρ ταῦτα διώκοντες, οὗτοι καὶ εἰρήνης καὶ φιλανθρωπίας ἀπολαύσονται, καὶ τῷ τοῦ Ἰσραὴλ ὀνόματι κυρίως ἂν καλοῖντο·
- [02337] ὡς οἱ γε τὰ ἐναντία φρονούντες, κἂν ἐξ ἐκείνου γεγενημένοι εἶεν, καὶ τὴν προσηγορίαν αὐτοῦ περιφέροιν, πάντων <sup>[61.680]</sup> ἐκπεπτώκασι τούτων, καὶ τῆς συγγενείας καὶ τῆς ἐπωνυμίας αὐτῆς.
- [02338] Οἱ γὰρ κυρίως Ἰσραηλίται εἶναι δυνάμενοι, οἱ τὸν κανόνα τοῦτον διατηροῦντές εἰσιν, οἱ τῶν παλαιῶν ἀπεχόμενοι, καὶ τὰ τῆς χάριτος διώκοντες.
- [02339] Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω.
- [02340] Ἐνταῦθα οὐχ ὡς καμῶν, οὐδ' ὡς περικακίσας ταῦτα φθέγγεται·
- [02341] ὁ γὰρ πάντα καὶ ποιεῖν καὶ πάσχειν ὑπὲρ τῶν μαθητῶν αἰρούμενος, πῶς ἂν ἐξελύθη καὶ ἀνέπεσε νῦν;
- [02342] ὁ λέγων·
- [02343] Ἐπίστηθι εὐκαίρως, ἀκαίρως·
- [02344] ὁ λέγων·
- [02345] Μὴ ποτε δῶ αὐτοῖς ὁ Θεὸς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος.
- [02346] Τίνος οὖν ἔνεκεν ταῦτά φησιν;
- [02347] Ἀναστέλλων αὐτῶν τὴν ῥάθυμον γνώμην, καὶ εἰς φόβον πλείονα ἐμβάλλων, καὶ πηγνύς τοὺς παρ' αὐτοῦ τεθέντας νόμους, καὶ οὐ συγχωρῶν ἀεὶ κινεῖν αὐτούς.
- [02348] Ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῷ σώματί μου βαστάζω.
- [02349] Οὐκ εἶπεν, Ἐχω, ἀλλὰ, Βαστάζω, ὥσπερ τις ἐπὶ τροπαίοις μέγα φρονῶν, ἢ σημείοις βασιλικοῖς·
- [02350] εἰ καὶ τοῦτο πάλιν ὄνειδος εἶναι δοκεῖ.
- [02351] Ἄλλ' οὗτος ἐπὶ τοῖς τραύμασιν ἐναβρύνεται·
- [02352] καὶ καθάπερ οἱ σημειοφόροι τῶν στρατιωτῶν, οὕτω καὶ οὗτος ἀγαλλιάζεται τραύματα περιφέρων.
- [02353] Διὰ τί δὲ τοῦτο λέγει;
- [02354] Παντὸς λόγου, πάσης φωνῆς λαμπρότερον διὰ τούτων ἀπολογοῦμαι, φησί.
- [02355] Ταῦτα γὰρ φωνὴν σάλπιγγος ὑψηλοτέραν ἀφήσιν πρὸς τοὺς ἀντιλέγοντας, καὶ λέγοντας ὑποκρίνεσθαι με τὸ δόγμα, καὶ πρὸς ἀνθρώπων ἀρέσκειάν τι λέγειν.
- [02356] Οὐδὲ γὰρ εἴ τις στρατιώτην εἶδεν ἐκ παρατάξεως ἠμαγμένον ἐξελθόντα, καὶ μυρία τραύματα ἔχοντα, δειλίας τι κρίνειν αὐτὸν καὶ προδοσίας ἠνείχετο, ἐπὶ τοῦ σώματος τῆς ἀνδραγαθίας φέροντα τὴν ἀπόδειξιν.
- [02357] Καὶ ἐπ' ἐμοῦ τοίνυν οὕτω ψηφίζεσθαι δεῖ, φησί.
- [02358] Καὶ εἴ τις ἀκοῦσαι βούλεται τῆς ἐμῆς ἀπολογίας, καὶ τὴν γνώμην μου καταμαθεῖν, βλεπέτω τὰ τραύματα, τῶν ῥημάτων τούτων καὶ τῶν γραμμάτων πλείονα παρεχόμενα τὴν ἀπόδειξιν.
- [02359] Ἀρχόμενος μὲν τῆς Ἐπιστολῆς, ἀπὸ τῆς ἀθρόας αὐτοῦ μεταβολῆς τὴν ἀνυπόκριτον αὐτοῦ σαφῶς ἔδειξε γνώμην·
- [02360] τελευτῶν δὲ ἀπὸ τῶν ταύτης κινδύνων.
- [02361] Ἴνα γὰρ μὴ τις λέγη, ὅτι μετέστη μὲν ἀπὸ διανοίας ὀρθῆς, οὐκ ἐνέμεινε δὲ ἐπὶ τῆς αὐτῆς προαιρέσεως, ὅτι καὶ ἔμεινε μάρτυρας παράγει τοὺς πόνους, τοὺς κινδύνους, τὰς πληγὰς.
- [02362] Εἶτα ἀπολογησάμενος διὰ πάντων σαφῶς, καὶ δείξας, ὡς οὐδὲν εἶπε τῶν εἰρημένων θυμῷ καὶ ἀπεχθείᾳ, ἀλλ' ἀκίνητον ἔχει τὴν πρὸς αὐτοὺς φιλοσοφίαν, πάλιν αὐτὸ τοῦτο κατασκευάζει, εἰς εὐχὴν μυρίων γέμουσαν ἀγαθῶν κατακλείων τὸν λόγον, καὶ οὕτω λέγων·
- [02363] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί.

[02364] Ἀμήν.

[02365] Τῷ ἐσχάτῳ ῥήματι τούτῳ πάντα τὰ ἔμπροσθεν ἐπεσφράγισεν.

[02366] Οὐ γὰρ ἀπλῶς, Μεθ' ὑμῶν, ὡς ἐπὶ τῶν ἄλλων, ἀλλὰ, Μετὰ τοῦ πνεύματος ὑμῶν, ἀπάγων αὐτοὺς τῶν σαρκικῶν, καὶ πανταχοῦ δεικνὺς τοῦ Θεοῦ τὴν εὐεργεσίαν, καὶ ἀναμνησκῶν τῆς χάριτος ἧς ἀπήλαυσαν, δι' ἧς πάσης αὐτοὺς ἰκανὸς ἦν Ἰουδαϊκῆς πλάνης ἀπαγαγεῖν.

[02367] Τό τε γὰρ Πνεῦμα λαβεῖν, οὐ τῆς νομικῆς ἦν πτωχείας, ἀλλὰ τῆς κατὰ τὴν πίστιν δικαιοσύνης·

[02368] τό τε κατασχεῖν λαβόντας, οὐκ ἀπὸ τῆς περιτομῆς, ἀλλ' ἀπὸ τῆς χάριτος ἐγένετο πάλιν.

[02369] Διὰ τοῦτο τὴν παραίνεσιν εὐχὴ κατέκλεισε, καὶ χάριτος καὶ πνεύματος ἀναμνήσας, ὁμοῦ καὶ ἀδελφοὺς προσειπὼν, καὶ παρακαλέσας τὸν Θεὸν τούτων αὐτοὺς διηνεκῶς ἀπολαύειν, καὶ διπλῶ [61.681] τοὺς ἀνθρώπους ἀσφαλίσάμενος τρόπῳ·

[02370] τό γὰρ αὐτὸ καὶ εὐχὴ, καὶ διδασκαλία ἦν τῶν εἰρημένων ὀλόκληρος, ἀντὶ τείχους αὐτοῖς διπλοῦ γινομένη.

[02371] Ἥ τε γὰρ διδασκαλία ἀναμνησκουσα αὐτοὺς ὅσων ἀπέλαυσαν ἀγαθῶν, μᾶλλον κατέσχευεν ἐν τοῖς τῆς Ἐκκλησίας δόγμα [61.682] σιν·

[02372] ἥ τε εὐχὴ καλοῦσα τὴν χάριν, καὶ παραμένειν αὐτοῖς πείθουσα, οὐκ ἠφίει τὸ πνεῦμα αὐτῶν ἀπαναστῆναι.

[02373] Τούτου δὲ ἐν αὐτοῖς ὄντος, πᾶσα, ὥσπερ κόνις, ἀπεσοβεῖτο τῶν τοιούτων δογμάτων ἢ ἀπάτη, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[02374] Ἀμήν.

[02375] ἀὰ

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0345-0407 - Iohannes Chrysostomus - In epistolam ad Galatas commentarius  
Litterarum Omnium Conspectus: 170 Litterae, quae repetitae sunt in 153,208 occasionibus

α	0945	11,059	A	0913	35
β	0946	612	B	0914	16
γ	0947	2,804	Γ	0915	42
δ	0948	3,032	Δ	0916	0
ε	0949	8,167	E	0917	234
ζ	0950	380	Z	0918	11
η	0951	2,177	H	0919	4
θ	0952	1,929	Θ	0920	174
ι	0953	6,566	I	0921	15
κ	0954	4,930	K	0922	281
λ	0955	4,565	Λ	0923	27
μ	0956	4,284	M	0924	69
ν	0957	13,403	N	0925	24
ξ	0958	501	Ξ	0926	0
ο	0959	10,454	O	0927	239
π	0960	4,836	Π	0928	318

ϑ	0961	5,358	P	0929	4
ς	0962	5,498	•	0930	0
σ	0963	4,723	Σ	0931	61
τ	0964	12,298	T	0932	291
υ	0965	2,195	Υ	0933	58
φ	0966	1,043	Φ	0934	15
χ	0967	983	X	0935	159
ψ	0968	180	Ψ	0936	0
ω	0969	2,019	Ω	0937	4
ϑ̄	8164	42			0
ϑ̇	8165	88	P	8172	5

ά	8049	1,541	έ	8051	1,952	ή	8053	598	ί	8055	2,355	ό	8057	1,589	ύ	8059	1,029	ώ	8061	358
ὰ	8048	1,786	ἐ	8050	1,061	ἦ	80852	1,089	ἰ	8054	2,360	ὀ	8056	1,837	ὺ	8058	381	ὠ	8060	127
ἄ̃	8118	244			0	ἦ̃	8134	835	ἱ̃	8150	1,017			0	ὺ̃	8166	1,904	ῶ̃	8182	1,121
ἄ̀	7936	1,848	ἒ	7952	2,145	ἦ̀	7968	69	ἲ	7984	820	ὂ	8000	82	ὺ̀	8016	1,758	ὢ	8032	26
ἄ́	7937	97	έ́	7953	198	ή́	7969	332	ί́	7985	293	ό́	8001	401	ύ́	8017	465	ώ́	8033	134
ἄ̂	7938	158	ἐ̂	7954	0	ἦ̂	7970	58	ἱ̂	7986	0	ὀ̂	8002	3	ὺ̂	8018	0	ὠ̂	8034	11
ἄ̄	7939	13	ἐ̄	7955	11	ἦ̄	7971	5	ἱ̄	7987	1	ὀ̄	8003	44	ὺ̄	8019	7	ὠ̄	8035	0
ἄ̅	7940	222	ἐ̅	7956	448	ἦ̅	7972	41	ἱ̅	7988	119	ὀ̅	8004	58	ὺ̅	8020	61	ὠ̅	8036	7
ἄ̆	7941	58	έ̆	7957	94	ἦ̆	7973	13	ἱ̆	7989	123	ὀ̆	8005	466	ὺ̆	8021	205	ὠ̆	8037	60
ἄ̇	7942	1			0	ἦ̇	7974	163	ἱ̇	7990	257			0	ὺ̇	8022	108	ὠ̇	8038	8
ἄ̈	7943	0			0	ἦ̈	7975	11	ἱ̈	7991	23			0	ὺ̈	8023	61	ὠ̈	8039	19
ἄ̉	8064	0			0	ἦ̉	8080	3			0			0	ὺ̉	8167	0	ὠ̉	8096	0
ἄ̊	8065	0			0	ἦ̊	8081	1			0			0	ὺ̊	8163	0	ὠ̊	8097	0
ἄ̋	8066	0			0	ἦ̋	8082	0			0			0			0	ὠ̋	8098	0
ἄ̌	8067	0			0	ἦ̌	8083	0			0			0			0	ὠ̌	8099	0
ἄ̍	8068	0			0	ἦ̍	8084	5			0			0			0	ὠ̍	8100	2
ἄ̎	8069	0			0	ἦ̎	8085	0			0			0			0	ὠ̎	8101	0
ἄ̏	8070	0			0	ἦ̏	8086	10			0			0			0	ὠ̏	8102	0
ἄ̐	8071	0			0	ἦ̐	8087	4			0			0			0	ὠ̐	8103	5
ἄ̑	8115	77			0	ἦ̑	8131	165			0			0			0	ὠ̑	8179	152

ά	8116	2		0	ή	8132	14		0		0		0	ώ	8180	5
ᾶ	8119	48		0	ῆ	8135	212		0		0		0	ῶ	8183	346

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - In epistolam ad Galatas commentarius  
Verborum Omnium Conspectus: 6,891 Verba, quae repetita sunt in 2,966,739 occasionibus

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