

0345-0407 - Iohannes Chrysostomus - In epistulam ad Philippenses

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In epistulam ad Philippenses (homiliae 115)

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

[00002] [62.177] ΥΠΟΘΕΣΙΣ.

[00003] α'.

[00004] Οί Φιλιππησιοί ἀπό πόλεως εἰσι τῆς Μακεδονίας Φιλίππων, οὕτω καλουμένης ἀπό τοῦ οἰκιστοῦ πόλεως κολωνίας, καθῶς ὁ Λουκάς φησιν·

[00005] Ἐνταῦθα ἡ πορφυρόπωλις ἐπέστρεψεν, εὐλαβῆς γυνή σφόδρα, καὶ προσεκτική·

[00006] ἐνταῦθα ὁ ἀρχισυνάγωγος ἐπίστευσεν·

[00007] ἐνταῦθα ἐμασίχθη ὁ Παῦλος μετὰ τοῦ Σίλα·

[00008] ἐνταῦθα οἱ στρατηγοὶ ἠξίωσαν αὐτοὺς ἐξελεῖν, καὶ ἐφοβήθησαν αὐτούς·

[00009] καὶ λαμπρὰν ἔσχε τὸ κήρυγμα τὴν ἀρχὴν.

[00010] Μαρτυρεῖ δὲ αὐτοῖς καὶ αὐτὸς πολλὰ καὶ μεγάλα, στέφανον αὐτοῦ καλῶν αὐτούς, καὶ πολλὰ πεπονθέναι λέγων·

[00011] Ὑμῖν γὰρ ἐχαρίσθη, φησίν, ἀπὸ Θεοῦ οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.

[00012] Ὅτε δὲ ἔγραφε πρὸς

[00013] [62.178] αὐτούς, συνέβη αὐτὸν δεδέσθαι.

[00014] Διὰ τοῦτό φησιν, Ὡστε τοὺς δεσμούς μου φανεροὺς, ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ·

[00015] πραιτώριον τὰ βασιλεία τοῦ Νέρωνος καλῶν.

[00016] Ἀλλ' ἐδέθη καὶ ἀφείθη, καὶ τοῦτο πρὸς Τιμόθεον ἐδήλωσε, λέγων·

[00017] Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον·

[00018] μὴ αὐτοῖς λογισθεῖν·

[00019] ἀλλ' ὁ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με.

[00020] Τὰ οὖν δεσμὰ, ἐν οἷς ἦν πρὸ τῆς ἀπολογίας ἐκείνης δείκνυσιν ὄντα.

[00021] Ὅτι γὰρ οὐ παρῆν Τιμόθεος τότε, δῆλον·

[00022] Ἐν γὰρ τῇ πρώτῃ μου, φησίν, ἀπολογία οὐδεὶς μοι συμπαρεγένετο.

[00023] Καὶ τοῦτο, οὕτω γράφων, ἐδήλου.

[00024] Οὐκ ἂν οὖν, εἰ ἦδει τοῦτο, ἔγραψεν αὐτῷ.

[00025] Ὅτε δὲ τὴν Ἐπιστολὴν ἔγραφε ταύτην μετ' αὐ[62.179] τοῦ Τιμόθεος ἦν·

[00026] καὶ δηλοῖ ἐξ ὧν φησιν·

[00027] Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν·

[00028] καὶ πάλιν, Τοῦτον μὲν ἐλπίζω εὐθέως πέμψαι ὑμῖν, ὅταν ἀπίδω τὰ περὶ ἐμέ, ἐξ αὐτῆς.

- [00029] Ἀφείθη γὰρ ἀπὸ τῶν δεσμῶν, καὶ πάλιν ἐδέθη μετὰ τὸ πρὸς αὐτοὺς ἐλθεῖν.
- [00030] Ὁ δὲ λέγει, Ὅτι καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ, καὶ λειτουργία τῆς πίστεως ὑμῶν·
- [00031] οὐχ ὡς ἤδη τούτου γενομένου·
- [00032] ἀλλ', ὅτι Καὶ ὅταν τοῦτο συμβῆ, χαίρω, φησί, διανιστῶν αὐτοὺς ἀπὸ τῆς ἀθυμίας τῆς ἐπὶ τοῖς δεσμοῖς·
- [00033] ὅτι γὰρ οὐκ ἔμελλε τότε ἀποθανεῖσθαι, δῆλον ἐξ ὧν φησιν, ὅτι Ἐλπίζω δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι πρὸς ὑμᾶς·
- [00034] καὶ πάλιν, Καὶ τοῦτο πεποιθῶς οἶδα, ὅτι μένω, καὶ συμπαραμενῶ πᾶσιν ὑμῖν.
- [00035] Ἦσαν δὲ πέμψαντες πρὸς αὐτὸν οἱ Φιλιππίσιοι τὸν Ἐπαφροδίτου, χρήματα ἀποιόντα αὐτῷ, καὶ εισόμενον τὰ κατ' αὐτόν·
- [00036] διέκειντο γὰρ σφόδρα περὶ αὐτὸν ἀγαπητικῶς.
- [00037] Ὅτι γὰρ ἔπεμψαν, ἄκουε αὐτοῦ λέγοντος·
- [00038] Ἀπέχω πάντα, καὶ περισσεύω, πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν.
- [00039] Ἐν ταυτῷ γοῦν ἔπεμψαν καὶ παρακαλέσοντες, καὶ εισόμενοι.
- [00040] Ὅτι γὰρ καὶ ἔπεμψαν εισόμενοι τὰ κατ' αὐτόν, δηλοῖ εὐθέως ἐν τῇ ἀρχῇ τῆς Ἐπιστολῆς κατ' αὐτόν γράφων, καὶ λέγων·
- [00041] Γινώσκεις δὲ ὑμᾶς βούλομαι, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ Εὐαγγελίου ἐλήλυθε·
- [00042] καὶ πάλιν, Ἐλπίζω Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καγὼ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν.
- [00043] Τὸ, Ἴνα καγὼ, δηλοῦντός ἐστιν, ὅτι Ὡσπερ ὑμεῖς ὑπὲρ πολλῆς πληροφορίας ἐπέμψατε εισόμενοι τὰ κατ' ἐμὲ, οὕτω καὶ ἐγώ, Ἴνα εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν.
- [00044] Ἐπεὶ οὖν καὶ πολὺν χρόνον ἦσαν μὴ πέμψαντες, ἀλλὰ τότε (τούτο γὰρ δηλοῖ διὰ τοῦ εἰπεῖν·
- [00045] Ἦδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν)·
- [00046] καὶ τότε ἤκουον αὐτόν ἐν δεσμοῖς εἶναι (εἰ γὰρ περὶ Ἐπαφροδίτου ἤκουσαν, ὅτι ἠσθένησεν, οὐκ ὄντος σφόδρα ἐπισήμου, ὡς Παῦλος, πολλῷ μᾶλλον περὶ Παύλου)·
- [00047] καὶ εἰκὸς ἦν αὐτοὺς θορυβεῖσθαι·
- [00048] διὰ τοῦτο ἐν τοῖς προοιμίοις τῆς Ἐπιστολῆς πολλὴν προσάγει παράκλησιν ὑπὲρ τῶν δεσμῶν, δεικνὺς ὅτι οὐ μόνον οὐ χρὴ θορυβεῖσθαι, ἀλλὰ καὶ χαίρειν.
- [00049] Εἶτα καὶ περὶ ὁμονοίας συμβουλεύει καὶ ταπεινοφροσύνης, ταύτην εἶναι ἀσφάλειαν αὐτοῖς διδάσκων μεγίστην, καὶ οὕτω τῶν ἐχθρῶν αὐτοῦς εὐκόλως δύνασθαι περιγενέσθαι.
- [00050] Οὐ γὰρ τὸ δεσμεῖσθαι λυπηρὸν τοῖς διδασκάλοις ὑμῶν, ἀλλὰ τὸ μὴ ὁμονοεῖν τοὺς μαθητάς.
- [00051] Τοῦτο μὲν γὰρ καὶ ἐπίδοσιν τῷ Εὐαγγελίῳ δίδωσιν, ἐκεῖνο δὲ διασπᾶ.
- [00052] β'.
- [00053] Παραινέσας τοίνυν αὐτοῖς ὁμονοεῖν, καὶ δεῖξας ὅτι ἀπὸ ταπεινοφροσύνης ἡ ὁμόνοια γίνεται, καὶ διατεινόμενος πρὸς τοὺς πανταχοῦ τῷ δόγματι λυμαιομένους Ἰουδαίους προσχήματι Χριστιανισμοῦ, κύνας τε αὐτοὺς καλέσας καὶ κακοὺς ἐργάτας, καὶ παραινέσας ἐπέχεσθαι αὐτῶν, καὶ πείσας τίσι δεῖ προσέχειν, καὶ περὶ ἠθικῶν πολλὰ διαλεχθεῖς, καὶ ὀυθμίσας αὐτοὺς, [62.180] καὶ ἀνακτησάμενος διὰ τοῦ εἰπεῖν, Ὁ Κύριος ἐγγύς, μέμνηται μετὰ τῆς προσηκούσης αὐτῷ συνέσεως καὶ τῶν πεμφθέντων, καὶ οὕτω πολλὴν τὴν παράκλησιν προσάγει.
- [00054] Φαίνεται δὲ μετὰ πολλῆς αὐτοῖς μάλιστα γράφων τιμῆς, καὶ οὐδὲν προτίθησιν ἐπιπληκτικὸν οὐδαμοῦ, ὅπερ ἦν τεκμήριον τῆς ἀρετῆς αὐτῶν, τὸ μηδεμίαν δοῦναι τῷ διδασκάλῳ λαβὴν, μηδὲ ἐν τάξει ἐπιτιμήσεως, ἀλλ' ἐν τάξει παραινέσεως πάντα πρὸς αὐτοὺς ἐπεσταλκέναι.
- [00055] Ὅπερ δὲ ἔφην καὶ ἐξ ἀρχῆς, τοῦτο καὶ νῦν ἐρῶ, ὅτι ἡ πόλις αὕτη πολλὴν ἐπεδείξατο εἰς τὴν πίστιν ἐπιτηδεϊότητα, εἰ γε ὁ δεσμοφύλαξ (ἴστε δὲ, ὅτι πάσης τὸ πρᾶγμα κακίας μεστὸν) εὐθέως ὑπὸ ἐνὸς σημείου καὶ προσέδραμε, καὶ ἐβαπτίσθη μετὰ τοῦ οἴκου αὐτοῦ παντός.
- [00056] Τὸ μὲν γὰρ γεγονὸς σημεῖον εἶδε μόνος αὐτός·
- [00057] τὸ δὲ κέρδος οὐ μόνος ἐκαρπώσατο, ἀλλὰ καὶ μετὰ τῆς γυναικὸς καὶ τοῦ οἴκου παντός.
- [00058] Ἀλλὰ καὶ αὐτοὶ οἱ στρατηγοὶ οἱ μαστίξαντες αὐτόν εὐρίσκονται ἀπὸ συναρπαγῆς μᾶλλον, καὶ οὐ πονηρίαν τοῦτο πεποιηκότες, τῷ τε εὐθέως πέμψαι καὶ ἀφεῖναι αὐτόν, καὶ τῷ φοβηθῆναι ὕστερον.
- [00059] Μαρτυρεῖ δὲ αὐτοῖς οὐκ ἐν πίστει μόνον, οὐδὲ ἐν κινδύνοις, ἀλλὰ καὶ ἐν εὐποιᾷ, δι' ὧν φησιν.
- [00060] ὅτι Καὶ ἐν ἀρχῇ τοῦ εὐαγγελίου καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μου ἐπέμψατε, οὐδενὸς ἑτέρου τοῦτο πεποιηκότος.
- [00061] Οὐδεμία γὰρ μοι, φησίν, Ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως·

- [00062] τὴν ἔλλειψιν δὲ ἀκακίας εἶναι μᾶλλον, ἢ προαιρέσεως δείκνυσι λέγων·
- [00063] Οὐχ ὅτι οὐκ ἐφρονεῖτε, φησὶν, ὑπὲρ ἐμοῦ, ἠκαιρεῖσθε δέ.
- [00064] Τοῦτο δὲ πολὺ πρὸς αὐτοὺς φίλτρον ἔχειν ἐμφαίνει.
- [00065] Ὅτι γὰρ ἐφίλει σφόδρα αὐτοὺς, δηλόν·
- [00066] Οὐδένα γὰρ ἔχω, φησὶν, ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·
- [00067] καὶ πάλιν, Διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου.
- [00068] γ'.
- [00069] Ταῦτα οὖν εἰδότες καὶ ἡμεῖς, καὶ τοσοῦτους ἔχοντες τύπους ἀγάπης, ἑαυτοὺς παρέχωμεν ἀξιους τῶν τοιούτων ὑποδειγμάτων, περὶ τὸ πάσχειν ὑπὲρ Χριστοῦ ἔτοιμοι γινόμενοι.
- [00070] Ἀλλὰ νῦν οὐκ ἔστιν ὁ διωγμός.
- [00071] Οὐκοῦν κἂν μηδὲν ἕτερον, μιμώμεθα αὐτῶν τὴν εὐποίαν τὴν μετὰ σφοδρότητος, μηδὲ, ἐὰν ἅπαξ δῶμεν καὶ δεύτερον, τὸ πᾶν ἠγώμεθα πεπληρωκέναι·
- [00072] διὰ παντὸς γὰρ τοῦ βίου τοῦτο χρὴ ποιεῖν·
- [00073] οὐ γὰρ ἅπαξ εὐαρεστεῖν δεῖ, ἀλλὰ διηνεκῶς.
- [00074] Καὶ γὰρ ὁ τρέχων, ἐὰν δέκα διαύλους δραμῶν, τὸν ὕστερον ἀφή, τὸ πᾶν ἀπώλεσε·
- [00075] καὶ ἡμεῖς, ἐὰν ἀρξάμενοι τῶν ἀγαθῶν ἔργων, ὕστερον ἐκλυθῶμεν, τὸ πᾶν ἀπωλέσαμεν, τὸ πᾶν διεφθείραμεν.
- [00076] Ἄκουε τῆς ἐπωφελοῦς παραινέσεως λεγούσης·
- [00077] Ἐλεημοσύνη, φησὶ, καὶ πίστις μὴ ἐκλειπέτωσάν σε.
- [00078] Οὐκ εἶπεν, Ἄπαξ ποιήσον, οὐδὲ δεύτερον, οὐδὲ τρίτον, οὐδὲ δέκατον, οὐδὲ ἑκατοστόν, ἀλλὰ διαπαντός, Μὴ ἐκλειπέτωσάν σε, φησὶ.
- [00079] Καὶ οὐκ εἶπε, Μὴ αὐτὸς ἐγκαταλείπης, ἀλλὰ, Αὐταί σε μὴ ἐγκαταλείπωσι·
- [00080] δεικνύς ὅτι ἡμεῖς αὐτῶν δεόμεθα, οὐχ αὐταὶ ἡμῶν, καὶ διδάσκων ^[62.181] ὅτι πάντα πράττειν ὀφείλομεν, ὥστε αὐτὰς κατέχειν παρ' ἑαυτοῖς.
- [00081] Ἐφαψαι δὲ αὐτὰς, φησὶν, ἐπὶ σῶ τραχήλῳ.
- [00082] Ὅσπερ γὰρ τὰ τῶν εὐπόρων παιδία κόσμον ἔχει χρυσοῦν περὶ τὸν τράχηλον, καὶ οὐδέποτε αὐτὸν ἀποτίθεται, ὡς τῆς εὐγενείας δεῖγμα φέροντα·
- [00083] οὕτω καὶ τὴν ἐλεημοσύνην ἀεὶ δεῖ ἑαυτοῖς περιτιθέναι, δεικνύοντας ὅτι τοῦ οἰκτιρίμονός ἐσμεν παῖδες, τοῦ τὸν ἥλιον ἀνατέλλοντος ἐπὶ πονηροὺς καὶ ἀγαθοὺς.
- [00084] Ἀλλ' οὐ πιστεύουσιν οἱ ἄπιστοι·
- [00085] Οὐκοῦν διὰ τούτων πιστεύσουσιν, ἐὰν ἡμεῖς ἐργαζώμεθα ταῦτα.
- [00086] Ἐὰν γὰρ ἴδωσιν, ὅτι πάντα ἐλεοῦμεν, καὶ ἐκεῖνον ἐπιγραφόμεθα διδάσκαλον, εἴσονται ὅτι αὐτὸν μιμούμενοι τοῦτο πράττομεν.
- [00087] Καὶ τοῦτο οὐχ ἀπλῶς ποιεῖν δεῖ, ἀλλὰ μετὰ προσοχῆς καὶ ἀσφαλείας.
- [00088] Ἐλεημοσύνη γὰρ, φησὶ, καὶ πίστις ἔστω σοι ἀληθής.
- [00089] Καλῶς εἶπεν, ἀληθής·
- [00090] οὐ γὰρ ἐξ ἀρπαγῆς βούλεται, οὐδὲ ἀπὸ κλοπῆς·
- [00091] τοῦτο γὰρ οὐκ ἔστι πίστις, οὐκ ἔστιν ἀληθής ἐλεημοσύνη.
- [00092] Καὶ γὰρ τὸν κλέπτοντα ψεύδεσθαι ἀνάγκη, καὶ ἐπιορκεῖν δεῖ·
- [00093] σὺ δὲ μὴ οὕτως, ἀλλὰ μετὰ τῆς ἐλεημοσύνης πίστιν ἔχε, φησὶ.
- [00094] Περιθώμεθα τοῦτον τὸν κόσμον·
- [00095] μανιάκην ἐργασώμεθα τῇ ψυχῇ χρυσοῦν, τὴν ἐλεημοσύνην λέγω, ἕως ἂν ἐνθάδε ὦμεν.
- [00096] Ἐὰν γὰρ παρέλθῃ ἡ ἡλικία αὕτη, οὐκέτι αὕτη χρησόμεθα.

- [00097] Πῶς;
- [00098] Οὐκ εἰσὶν ἐκεῖ πένητες, οὐκ ἔστιν ἐκεῖ χρήματα, οὐκ ἔστιν ἐκεῖ πτωχεία·
- [00099] ἕως ἐσμὲν παῖδες, μὴ ἀποστερήσωμεν ἑαυτοὺς τοῦ κόσμου τούτου.
- [00100] Καθάπερ γὰρ ἐπὶ τῶν παίδων, ἐὰν ἄνδρες γένωνται, περιαιρεῖται ταῦτα, καὶ ἐφ' ἕτερον ἄγονται κόσμον·
- [00101] οὕτω καὶ ἐφ' ἡμῶν·
- [00102] οὐκέτι ἢ διὰ χρημάτων ἐλεημοσύνη ἐκεῖ ἔσται, ἀλλ' ἑτέρα τις πολὺ μείζων.
- [00103] Ὡστε ταύτης ἑαυτοὺς μὴ ἀποστερήσωμεν, ποιήσωμεν καλὴν φαίνεσθαι τὴν ψυχὴν.
- [00104] Μέγα ἐλεημοσύνη καλὸν καὶ τίμιον, δῶρόν ἐστι μέγα, μᾶλλον δὲ μέγα ἀγαθότης·
- [00105] ἐὰν μάθωμεν χρημάτων καταφρονεῖν, καὶ ἕτερα μαθησόμεθα.
- [00106] Ὅρα γὰρ ἐντεῦθεν πόσα τίκτεται ἀγαθά·
- [00107] ὁ διδοὺς ἐλεημοσύνην, ὡς χρὴ δίδοναι, μανθάνει τῶν χρημάτων καταφρονεῖν·
- [00108] ὁ μαθὼν χρημάτων καταφρονεῖν, τὴν ρίζαν ἐξέκοψε τῶν κακῶν.
- [00109] Ὡστε οὐκ εὖ ποιεῖ μᾶλλον, ἢ εὖ πάσχει, οὐ τῷ ὀφειλὴν καὶ ἀμοιβὴν κείσθαι μόνον τῇ ἐλεημοσύνῃ, ἀλλὰ καὶ τῷ τὴν ψυχὴν φιλόσοφον γίνεσθαι, καὶ ὑψηλὴν καὶ πλουσίαν.
- [00110] Ὁ διδοὺς ἐλεημοσύνην παιδεύεται μὴ θαυμάζειν χρήματα, μηδὲ χρυσόν·
- [00111] [62.182] τοῦτο δὲ παιδευθεὶς τὴν διάνοιαν, ἀρχὴν ἔλαβε μεγίστην ἀνιέναι πρὸς τὸν οὐρανόν, καὶ μάχης καὶ ἔριδος καὶ φθόνου καὶ ἀθυμίας μυρίας ἐξέκοψε προφάσεις.
- [00112] Ὡστε γὰρ, ἴστε καὶ ὑμεῖς, ὅτι πάντα τὰ κακὰ διὰ τὰ χρήματα, καὶ μυριοὶ πόλεμοι διὰ τὰ χρήματα.
- [00113] Ὁ δὲ τούτων μαθὼν καταφρονεῖν, ἐν γαλήνῃ κατέστησεν ἑαυτὸν, οὐκέτι ζημίαν δέδοικε.
- [00114] Τοῦτο γὰρ ἐπαίδευσεν αὐτὸν ἡ ἐλεημοσύνη·
- [00115] οὐκέτι ἐπιθυμεῖ τῶν τοῦ πλησίον·
- [00116] πῶς γὰρ, ὁ τὰ αὐτοῦ ἀποκτώμενος, καὶ διδοὺς;
- [00117] οὐκέτι βασκαίνει τῷ πλουτοῦντι·
- [00118] πῶς γὰρ, ὁ βουλόμενος γενέσθαι πένης;
- [00119] διακαθαίρει αὐτοῦ τὸ ὄμμα τῆς ψυχῆς.
- [00120] Καὶ ταῦτα μὲν ἐνταῦθα·
- [00121] τὰ δὲ ἐκεῖ οὐδὲ ἔστιν εἰπεῖν, ὅσων ἐπιτεύξεται ἀγαθῶν.
- [00122] Οὐ μενεῖ ἔξω μετὰ τῶν μωρῶν παρθένων, ἀλλὰ μετὰ τῶν φρονίμων εἰσελεύσεται, μετὰ τοῦ νυμφίου, τὰς λαμπάδας ἔχων λαμπράς·
- [00123] καὶ τῶν ἐν παρθενίᾳ τάλαιπωρηθεισῶν, ὁ μὴδὲ γευσάμενος τῶν πόνων ἐκείνων, ἀπὸ ταύτης ἔσται βελτίων.
- [00124] Τοσαύτη ἢ τῆς ἐλεημοσύνης ἰσχὺς·
- [00125] μετὰ πολλῆς εἰσάγει τῆς παρρησίας τοὺς αὐτῆς τροφίμους.
- [00126] Γνωρίμη γὰρ ἐστὶ τοῖς ἐν τῷ οὐρανῷ πυλωροῖς, τοῖς τὰς θύρας κατέχουσι τοῦ νυμφῶνος·
- [00127] οὐ μόνον δὲ γνωρίμη, ἀλλὰ καὶ αἰδέσιμος·
- [00128] καὶ οὐς ἂν ἐπιγνῶ τετιμηκότας αὐτήν, μετὰ πολλῆς εἰσάξει τῆς παρρησίας, καὶ οὐδεὶς ἀντερεῖ, ἀλλὰ πάντες ὑποχωροῦσιν.
- [00129] Εἰ γὰρ τὸν Θεὸν εἰς τὴν γῆν κατήγαγε καὶ ἔπεισεν ἄνθρωπον γενέσθαι, πολλῶ μᾶλλον ἄνθρωπον εἰς τὸν οὐρανὸν ἀναγαγεῖν δυνήσεται.
- [00130] Μεγάλη γὰρ αὐτῆς ἢ ἰσχὺς.
- [00131] Εἰ οὖν ἀπὸ ἐλέους καὶ φιλανθρωπίας ὁ Θεὸς ἄνθρωπος ἐγένετο, καὶ ἔπεισεν αὐτὸν δούλον γενέσθαι, πολλῶ μᾶλλον τοὺς δούλους εἰς τὴν οἰκίαν εἰσάξει τὴν αὐτοῦ.

- [00132] Ταύτην ἀγαπήσωμεν, ταύτην στέρωμεν, μὴ μίαν ἡμέραν μηδὲ δευτέραν, ἀλλὰ διὰ παντός τοῦ χρόνου, ἵνα ἡμᾶς ἐπιγνῶ·
- [00133] ἂν αὐτὴ ἡμᾶς ἐπιγνῶ, καὶ ὁ Κύριος ἐπιγνώσεται·
- [00134] ἂν αὐτὴ ἀγνοήσῃ, καὶ ὁ Κύριος ἀγνοήσῃ, καὶ ἐρεῖ·
- [00135] Οὐκ οἶδα ὑμᾶς.
- [00136] Ἀλλὰ μὴ γένοιτο ταύτης ἀκοῦσαι ἡμᾶς τῆς φωνῆς, ἀλλὰ τῆς μακαρίας ἐκεῖνης·
- [00137] Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
- [00138] ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ, καὶ τὰ ἐξῆς.
- [00139] ΟΜΙΛΙΑ Α΄.
- [00140] Παῦλος καὶ Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, συνεπισκόποις καὶ διακόνους, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- [00141] α΄.
- [00142] Ἐνταῦθα ἄτε πρὸς ὁμοτίμους ἐπιστέλλων, οὐ τίθησιν αὐτοῦ τὸ τῆς διδασκαλίας ἀξίωμα, ἀλλ' ἕτερον καὶ αὐτὸ μέγα.
- [00143] Ποῖον δὴ τοῦτο;
- [00144] Δοῦλον ἑαυτὸν φησι, καὶ οὐκ ἀπόστολον.
- [00145] Μέγα γὰρ ὄντως καὶ τοῦτο ἀξίωμα καὶ τὸ κεφάλαιον τῶν ἀγαθῶν, δοῦλον εἶναι Χρι^[62.182] στοῦ, καὶ μὴ ἀπλῶς λέγεσθαι.
- [00146] Ὁ τοῦ Χριστοῦ δοῦλος, οὗτος ὄντως ἐλεύθερός ἐστι τῆ ἁμαρτία, καὶ γνήσιος ὢν δοῦλος, οὐδενὸς ἄλλου καταδέξεται δοῦλος γενέσθαι·
- [00147] ἐπεὶ οὐδ' ἂν οὕτω γένοιτο τοῦ Χριστοῦ δοῦλος, ἀλλ' ἐξ ἡμισείας.
- [00148] Καὶ Ῥωμαίοις μὲν πάλιν ἐπιστέλλων λέγει·
- [00149] Παῦλος δοῦλος Ἰησοῦ Χριστοῦ·
- [00150] Κορινθίοις δὲ καὶ Τιμοθέῳ ἐπιστέλλων, ἀπόστολον ἑαυτὸν καλεῖ.
- [00151] Τίνος οὖν ἔνεκεν τοῦτο ποιεῖ;
- [00152] Οὐχ ὅτι^[62.183] Τιμοθέου αὐτοὶ κρείττους·
- [00153] ἄπαγε·
- [00154] ἀλλὰ μᾶλλον ὅτι αὐτοὺς τιμᾶ καὶ θεραπεύει μάλιστα πάντων, οἷς ἐπέστελλε·
- [00155] καὶ γὰρ καὶ πολλὴν αὐτοῖς ἀρετὴν μαρτυρεῖ.
- [00156] Ἄλλως δὲ, ἐκεῖ μὲν οὖν ἔμελλε πολλὰ διατάττεσθαι, διὰ τοῦτο ἀνέλαβε τὸ τοῦ ἀποστόλου ἀξίωμα·
- [00157] ἐνταῦθα δὲ ἐπιτάττει μὲν αὐτοῖς οὐδέν, πλὴν ὅσα καὶ ἀφ' ἑαυτῶν συνεχῶρων.
- [00158] Τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις.
- [00159] Ἐπειδὴ εἰκὸς ἦν καὶ Ἰουδαίους ἀγίους ἑαυτοὺς καλεῖν ἀπὸ τοῦ πρώτου χρησιμοῦ, ἠνίκα ἐλέγοντο λαὸς ἅγιος, περιούσιος, διὰ τοῦτο προσέθηκε, Τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ.
- [00160] Οὗτοι γὰρ μόνοι ἅγιοι, ἐκεῖνοι δὲ λοιπὸν βέβηλοι.
- [00161] Συνεπισκόποις καὶ διακόνους.
- [00162] Τί τοῦτο;
- [00163] μιᾶς πόλεως πολλοὶ ἐπίσκοποι ἦσαν;
- [00164] Οὐδαμῶς·
- [00165] ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε.
- [00166] Τότε γὰρ τέως ἐκοινωνοῦν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο.

- [00167] Διὰ τοῦτο γράφων καὶ Τιμοθέω ἔλεγε·
- [00168] Τὴν διακονίαν σου πληροφόρησον·
- [00169] ἐπισκόπῳ ὄντι.
- [00170] Ὅτι γὰρ ἐπίσκοπος ἦν, φησὶ πρὸς αὐτὸν, Χεῖρας ταχέως μηδενὶ ἐπιτίθει·
- [00171] καὶ πάλιν·
- [00172] Ὅ ἐδόθη σοι μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου·
- [00173] οὐκ ἂν δὲ πρεσβύτεροι ἐπίσκοπον ἐχειροτόνησαν.
- [00174] Καὶ πάλιν πρὸς Τίτον γράφων φησὶ·
- [00175] Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα καταστήσης κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην·
- [00176] εἴ τις ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ·
- [00177] ἅ περὶ τοῦ ἐπισκόπου φησί.
- [00178] Καὶ εἰπὼν ταῦτα, εὐθέως ἐπήγαγε·
- [00179] Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη.
- [00180] Ὅπερ οὖν ἔφην, καὶ οἱ πρεσβύτεροι τὸ παλαιὸν ἐκαλοῦντο ἐπίσκοποι καὶ διάκονοι τοῦ Χριστοῦ, καὶ οἱ ἐπίσκοποι πρεσβύτεροι·
- [00181] ὅθεν καὶ νῦν πολλοὶ συμπρεσβυτέρῳ ἐπίσκοποι γράφουσι, καὶ συνδιακόνῳ.
- [00182] Λοιπὸν δὲ τὸ ἰδιάζον ἐκάστῳ ἀπονενέμηται ὄνομα, ὁ ἐπίσκοπος, καὶ ὁ πρεσβύτερος.
- [00183] Συνεπισκόποις, φησὶ, καὶ διακόνους, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- [00184] Ἐνταῦθα ζητήσκειν ἂν τις εἰκότως·
- [00185] Τί δήποτε οὐδαμοῦ τῷ κλήρῳ γράφων ἀλλαχοῦ, οὐκ ἐν Ῥώμῃ, οὐκ ἐν Κορίνθῳ, οὐκ ἐν Ἐφέσῳ, ἀλλὰ κοινῇ πᾶσι τοῖς ἀγίοις, ἢ τοῖς πιστοῖς, ἢ τοῖς ἡγαπημένοις, ἐνταῦθα τῷ κλήρῳ γράφει·
- [00186] Ὅτι αὐτοὶ καὶ ἀπέστειλαν, καὶ ἐκαρποφόρησαν, καὶ αὐτοὶ ἐπεμψαν πρὸς αὐτὸν τὸν Ἐπαφρόδιτον.
- [00187] Εὐχαριστῶ τῷ Θεῷ μου, φησὶν, ἐπὶ πάσῃ τῇ μνεΐᾳ ὑμῶν πάντοτε.
- [00188] Εἶπεν ἀλλαχοῦ γράφων·
- [00189] Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες.
- [00190] Εἰ τοίνυν τὸ στενάζειν, κακίας τῶν μαθητῶν, τὸ μετὰ χαρᾶς τοῦτο ποιεῖν, προκοπῆς.
- [00191] Τοῦτο οὖν ἔστιν, ὃ λέγει·
- [00192] Ὅσάκις ὑμῶν ἀναμνησθῶ, δοξάζω τὸν Θεόν.
- [00193] Τοῦτο δὲ ποιεῖ ἐκ τοῦ πολλά αὐτοῖς συνειδέναι ἀγαθὰ.
- [00194] Καὶ δοξάζω, φησὶ, καὶ δέομαι.
- [00195] Οὐ μὴν, ἐπειδὴ ἐπιδεδώκατε εἰς ἀρετὴν, παύομαι, ἀλλ' ἐπιμένω δεόμενος ὑπὲρ ὑμῶν.
- [00196] Εὐχαριστῶ, φησὶ, τῷ Θεῷ ἐπὶ ^[62.184] πάσῃ τῇ μνεΐᾳ ὑμῶν.
- [00197] Πάντοτε, ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος.
- [00198] Πάντοτε, οὐχ ὅταν εὐχῶμαι μόνον.
- [00199] Καλῶς δὲ προσέθηκε τὸ, Μετὰ χαρᾶς·
- [00200] ἔστι γὰρ καὶ μετὰ λύπης τοῦτο ποιῆσαι, ὡς ὅταν λέγῃ ἀλλαχοῦ·
- [00201] Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν.

- [00202] Ἐπὶ τῇ κοινωνίᾳ ὑμῶν, φησὶν, εἰς Εὐαγγέλιον ἀπὸ πρώτης ἡμέρας μέχρι τοῦ νῦν.
- [00203] β΄.
- [00204] Μέγα αὐτοῖς ἐνταῦθα μαρτυρεῖ, οὐχ ἀπλῶς, ἀλλὰ καὶ σφόδρα μέγα, καὶ ὅπερ ἂν τις ἐμαρτύρησεν ἀποστόλοις καὶ εὐαγγελισταῖς.
- [00205] Οὐκ ἐπειδὴ γὰρ πόλιν ἐνεχειρίσθητε μίαν, φησὶν, ἐκείνης φροντίζετε μόνης, ἀλλὰ πάντα πράττετε, ὥστε μερισταὶ γενέσθαι τῶν ἐμῶν πόνων, πανταχοῦ παρόντες καὶ συμπράττοντες, καὶ συγκοινωνοῦντές μου τῷ κηρύγματι·
- [00206] οὐχ ἓνα χρόνον, οὐδὲ δεύτερον, οὐδὲ τρίτον, ἀλλὰ πάντοτε ἐξ οὗ ἐπιστεύσατε μέχρι τοῦ νῦν, ἀποστόλων ἀνειλήφατε προθυμίαν.
- [00207] Ὅρα πῶς οἱ μὲν ἐν Ῥώμῃ ὄντες ἀπεστρέφοντο αὐτόν·
- [00208] ἄκουε γὰρ αὐτοῦ λέγοντος·
- [00209] Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ·
- [00210] καὶ πάλιν, Δημᾶς με ἐγκατέλιπε·
- [00211] καὶ, Ἐν τῇ πρώτῃ μου ἀπολογία, φησὶν, οὐδεὶς μοι συμπαρεγένετο·
- [00212] οὗτοι δὲ καὶ ἀπόντες ἐκοινωνοῦν αὐτῷ τῶν θλίψεων, πέμποντές τε ἄνδρας πρὸς αὐτόν, καὶ κατὰ δύναμιν ὑπηρετούμενοι, καὶ οὐδὲν ὄλως ἐλλιμπάνοντες.
- [00213] Καὶ τοῦτο ποιεῖτε, οὐ νῦν μόνον, φησὶν, ἀλλ' ἀεὶ, παντὶ τρόπῳ συναντιλαμβανόμενοι.
- [00214] Ἄρα τὸ συναντιλαμβάνεσθαι κοινωνία ἐστὶ εἰς τὸ Εὐαγγέλιον.
- [00215] Ὅταν γὰρ ἐκεῖνος μὲν κηρύττη, σὺ δὲ θεραπεύῃς τὸν κηρύττοντα, κοινωνεῖς αὐτῷ τῶν στεφάνων.
- [00216] Ἐπεὶ καὶ ἐν τοῖς ἐξωθεν ἀγῶσιν οὐ τοῦ ἀγωνιζομένου μόνου ἐστὶν ὁ στέφανος, ἀλλὰ καὶ τοῦ παιδοτρίβου, καὶ τοῦ θεραπεύοντος, καὶ πάντων ἀπλῶς τῶν ἀσκούντων τὸν ἀθλητὴν.
- [00217] Οἱ γὰρ ῥωννύντες αὐτόν καὶ ἀνακτώμενοι, οὗτοι καὶ τῆς νίκης εἰκότως ἂν γένοιτο μερισταί.
- [00218] Καὶ ἐν τοῖς πολέμοις δὲ οὐχ ὁ ἀριστεὺς μόνος, ἀλλὰ καὶ πάντες οἱ θεραπεύοντες αὐτόν εἰκότως ἂν μεταποιοῖντο τῶν τροπαίων, καὶ τῆς δόξης μετέχουσιν, ἅτε κοινωνήσαντες αὐτῷ τοῦ ἀγῶνος τῇ θεραπείᾳ.
- [00219] Οὐ γὰρ μικρὸν δύναται τὸ θεραπεύειν ἀγίου, ἀλλὰ καὶ μέγα·
- [00220] κοινωνοὺς γὰρ ἡμᾶς ποιεῖ τῶν ἐκείνοις ἀποκειμένων μισθῶν.
- [00221] Οἶον, ἐξόψῃ τις πολλὰ χρήματα διὰ τὸν Θεόν, διαπαντὸς ἀνάκειται τῷ Θεῷ, ἀρετὴν ἀσκεῖ μεγάλην, καὶ μέχρι ῥημάτων, καὶ μέχρι ἐννοιῶν, καὶ μέχρι πάντων πολλὴν ἀκριβείαν φυλάττων·
- [00222] ἔνεστι καὶ σοὶ καὶ μὴ τοσαύτην ἀκριβείαν ἐπιδειξαμένῳ, τῶν ἐπὶ τούτοις ἀποκειμένων αὐτῷ μισθῶν κοινωνῆσαι.
- [00223] Πῶς;
- [00224] Ἄν θεραπείης αὐτόν καὶ λόγῳ καὶ ἔργῳ, ἂν παρακαλέσης καὶ διὰ τοῦ χορηγεῖν τὰ ἀναγκαῖα, καὶ διὰ τοῦ διακονεῖσθαι πᾶσαν διακονίαν.
- [00225] Ὁ γὰρ εὐκολωτέραν ποιῶν τὴν τραχείαν ὁδὸν ἐκείνῳ, σὺ ἔση.
- [00226] Ὅστε εἰ θαυμάζετε τοὺς ἐν ταῖς ἐρήμοις, τοὺς τὸν ἀγγελικὸν ἀνηρημένους βίον, τοὺς ἐν ταῖς Ἐκκλησίαις τὰ αὐτὰ ἐκείνοις κατορθοῦντας·
- [00227] εἰ θαυμάζετε καὶ ἀλγεῖτε, ὅτι σφόδρα αὐτῶν ἀπολιμπάνεσθε, ἔνεστιν ὑμῖν ἑτέρως αὐτοῖς κοινωνῆσαι, τῷ διακονεῖν, τῷ θεραπεύειν.
- [00228] Καὶ γὰρ καὶ τοῦτο τῆς τοῦ Θεοῦ φιλ [62.185] ἀνθρωπίας ἐστὶ, τὸ τοὺς ῥαθυμοτέρους καὶ τὸν ἀπεσκληρότα βίον καὶ τραχὺν καὶ ἀκριβῆ μὴ δυναμένους ἀναδέξασθαι, καὶ τούτους δι' ἑτέρας ὁδοῦ πάλιν εἰς τὴν αὐτὴν τούτοις τάξιν ἄγειν.
- [00229] Καὶ τοῦτό φησιν ὁ Παῦλος κοινωνίαν.
- [00230] Κοινωνοῦσιν ἡμῖν, φησὶν, ἐν τοῖς σαρκικοῖς, κοινωνοῦμεν αὐτοῖς ἐν τοῖς πνευματικοῖς.
- [00231] Εἰ γὰρ ὁ Θεὸς ἀντὶ μικρῶν καὶ μηδαμινῶν βασιλείαν χαρίζεται, καὶ οἱ δούλοι αὐτοῦ ἀντὶ μικρῶν καὶ αἰσθητῶν πνευματικὰ μεταδίδουσι·
- [00232] μᾶλλον δὲ καὶ ταῦτα κάκεῖνα αὐτός ἐστιν ὁ διδοὺς διὰ τούτων.
- [00233] Οὐ δύνασαι νηστεῦσαι, οὐδὲ μονωθῆναι, οὐδὲ χαμευνῆσαι, οὐδὲ παννυχίσαι;
- [00234] Ἐνεστί σοι τούτων ἀπάντων μισθὸν λαβεῖν, ἂν ἑτέρως τὸ πρᾶγμα μεθοδεύσης, τὸν ἐν τούτοις κάμοντα θεραπεύων καὶ ἀναπαύων καὶ ἀλείφων συνεχῶς, καὶ τὸν ἀπὸ τούτων ἐπικουφίζων πόνον.

- [00235] Αὐτὸς ἔστηκε μαχόμενος, αὐτὸς καὶ τραύματα λαμβάνων·
- [00236] σὺ θεράπευε ἀπὸ τοῦ ἀγῶνος ἐπανιώντα, δέχου ὑπτίαις χερσίν, ἀπόψυχε τὸν ἰδρωτὰ ἀναπαύων, παρακάλει, παραμυθοῦ, ἀνακτῶ τὴν πεπονηκυῖαν ψυχὴν.
- [00237] Ἄν μετὰ τοσαύτης προθυμίας διακονῶμεν τοῖς ἀγίοις, μερισταὶ τῶν μισθῶν αὐτῶν ἐσόμεθα.
- [00238] Τοῦτο καὶ ὁ Χριστὸς φησὶ·
- [00239] Ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα δέξωνται ὑμᾶς εἰς τὰς αἰωνίους αὐτῶν σκηνάς.
- [00240] Ὅρα πῶς οὗτοι κοινωνοὶ γεγονάσιν;
- [00241] Ἀπὸ πρώτης ἡμέρας, φησὶ, μέχρι τοῦ νῦν.
- [00242] Διὰ τοῦτο χαίρω, φησίν.
- [00243] Ἐπὶ τῇ κοινωνίᾳ ὑμῶν.
- [00244] Καὶ χαίρω οὐχ ὑπὲρ τῶν παρελθόντων μόνον, ἀλλὰ καὶ ὑπὲρ τῶν μελλόντων·
- [00245] ἀπὸ γὰρ τῶν παρελθόντων κάκεῖνα στοχάζομαι.
- [00246] Πεποιθῶς αὐτὸ τοῦτο, φησίν, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ.
- [00247] γ'.
- [00248] Ὅρα πῶς αὐτοὺς καὶ μετριάζειν διδάσκει.
- [00249] Ἐπειδὴ γὰρ μέγα αὐτοῖς ἔμαρτύρησε πρᾶγμα, ἵνα μὴ τι ἀνθρώπινον πάθωσιν, εὐθέως παιδεύει αὐτοὺς ἐπὶ τὸν Χριστὸν καὶ τὰ παρελθόντα, καὶ τὰ μέλλοντα ἀνατιθέναι·
- [00250] πῶς;
- [00251] Οὐ γὰρ εἶπε, Πεποιθῶς, ὅτι ὡς ἐνήρξασθε, καὶ τελέσετε, ἀλλὰ τί;
- [00252] Ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει·
- [00253] οὔτε ἀπεστέρησεν αὐτοὺς τοῦ κατορθώματος·
- [00254] εἶπε γὰρ, ὅτι τῇ κοινωνίᾳ ὑμῶν χαίρω, δηλονότι, ὡς αὐτῶν κατορθούντων·
- [00255] οὔτε εἶπεν αὐτῶν εἶναι τὰ κατορθώματα μόνον, ἀλλὰ προηγουμένως τοῦ Θεοῦ·
- [00256] Θαρῶν γὰρ, φησίν, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ·
- [00257] τουτέστιν, ὁ Θεός.
- [00258] Οὐ περὶ ὑμῶν δὲ, φησὶ, μόνον, ἀλλὰ καὶ περὶ τῶν ἐξ ὑμῶν οὕτω διάκειμαι.
- [00259] Καὶ τοῦτο γὰρ οὐ μικρὸν ἐγκώμιον, τὸ τὸν Θεὸν ἐν τινὶ ἐνεργεῖν.
- [00260] Εἰ γὰρ μὴ προσωπολήπτης ἐστίν, ὥσπερ οὖν οὐδέ ἐστιν, ἀλλὰ πρὸς τὴν πρόθεσιν ὁρῶν, συνεφέπτεται τῶν κατορθωμάτων ἡμῖν, δῆλον ὅτι τοῦ ἐπισπάσασθαι αὐτὸν ἡμεῖς αἴτιοι.
- [00261] Ὅστε οὐδὲ οὕτως ἀπεστέρησεν αὐτοὺς τῶν ἐγκωμίων·
- [00262] ἐπεὶ εἰ ἀπλῶς ἐνήργει, οὐδὲν ἂν ἐκάλυψε καὶ Ἑλληνας καὶ πάντας ἀνθρώπους ἐνεργεῖσθαι, εἰ ὡς ξύλα ἡμᾶς ἐκίνει καὶ λίθους, καὶ μὴ τὰ παρ' ἡμῶν ἐζήτει.
- [00263] Ὅστε τῷ εἰπεῖν, Ὁ Θεὸς ἐπιτελέσει, καὶ τοῦτο πάλιν αὐτῶν ἐγκώμιον γίνεται, τῶν ἐπισπασαμένων τοῦ Θεοῦ τὴν χάριν συμπράττειν αὐτοῖς ἐν τῷ ὑπερβῆναι τὴν ἀνθρωπίνην φύσιν.
- [00264] Καὶ ἐτέρως δὲ ^[62.186] ἐγκώμιον, ὅτι τοιαῦτα τὰ κατορθώματα ὑμῶν ἐστίν, ὥστε μὴ εἶναι ἀνθρώπινα, ἀλλὰ τῆς τοῦ Θεοῦ δεῖσθαι ῥοπῆς.
- [00265] Εἰ δὲ ὁ Θεὸς ἐπιτελέσει, οὐδὲ πολὺς ἔσται κάματος, ἀλλὰ δεῖ θαρῶν, ὡς εὐμαρῶς πάντα διανούντων, ἅτε ὑπ' ἐκείνου βοηθουμένων.
- [00266] Καθὼς ἐστὶ δίκαιον ἐμὲ τοῦτο φρονεῖν ὑπὲρ ἀπάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου, καὶ ἐν τῇ ἀπολογία μου, καὶ βεβαιώσει τοῦ Εὐαγγελίου, συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.
- [00267] Πολὺν τέως δείκνυσιν ἐνταῦθα αὐτοῦ τὸν πόθον, εἴ γε ἐν καρδίᾳ αὐτοῦ εἶχε, καὶ ἐν αὐτῷ τῷ δεσμοτηρίῳ δεδεμένος Φιλιππησίων ἐμέμνητο.
- [00268] Οὐ μικρὸν δὲ τῶν ἀνδρῶν τὸ ἐγκώμιον, τὸ μεμνησθαι ὑπὸ τοῦ ἀγίου τούτου·

- [00269] ἐπειδὴ μὴδὲ ἐστὶ προλήψεως ἢ τοῦ ἁγίου τούτου ἀγάπη, ἀλλὰ κρίσεως καὶ λογισμῶν ὀρθῶν.
- [00270] Ὡστε τὸ ἀγαπᾶσθαι παρὰ Παύλου οὕτω σφοδρῶς, τεκμήριόν ἐστὶ τινὰ εἶναι μέγαν καὶ θαυμαστόν.
- [00271] Καὶ ἐν τῇ ἀπολογίᾳ, φησὶ, καὶ βεβαιώσει τοῦ Εὐαγγελίου.
- [00272] Καὶ τί θαυμαστόν, εἰ ἐν τῷ δεσμοτηρίῳ εἶχεν αὐτούς;
- [00273] Οὐδὲ γὰρ κατ' ἐκείνον τὸν καιρὸν, φησὶ, καθ' ὃν εἰσήειν εἰς τὸ δικαστήριον ἀπολογησόμενος, ἐξεπέσατέ μου τῆς μνήμης.
- [00274] Οὕτω γὰρ ἐστὶ τυραννικὸν ὁ ἔρως ὁ πνευματικὸς, ὡς μηδενὶ παραχωρεῖν καιρῷ, ἀλλ' ἀεὶ τῆς ψυχῆς ἔχεσθαι τοῦ φιλοῦντος, καὶ μηδεμίαν θλίψιν ἢ ὀδύνην συγχωρεῖν περιγενέσθαι τῆς ψυχῆς.
- [00275] Καθάπερ γὰρ ἐπὶ τῆς καμίνου τῆς Βαβυλωνίας, τοσαύτης αἰρομένης φλογός, δρόσος ἦν τοῖς μακαρίοις ἐκεῖνοις παισίν·
- [00276] οὕτω καὶ φιλία τοῦ ἀγαπῶντος καὶ ἀρέσκοντος Θεῷ τὴν ψυχὴν καταλαβοῦσα, πᾶσαν ἀποτινάσσει φλόγα, καὶ δρόσον ποιεῖ θαυμαστήν.
- [00277] Καὶ βεβαιώσει τοῦ Εὐαγγελίου, φησὶν.
- [00278] Ἄρα τὰ δεσμὰ βεβαίωσις τοῦ Εὐαγγελίου ἦν, ἄρα ἀπολογία.
- [00279] Καὶ πάνυ ὑγιῶς·
- [00280] ὅτι εἰ μὲν παρητήσατο τὰ δεσμὰ, ἔδοξεν ἂν εἶναι ἀπατεῶν·
- [00281] νῦν δὲ πάντα ὑπομένων, καὶ δεσμὰ καὶ θλίψιν, δηλοῖ ὡς οὐκ ἀνθρωπίνης τινὸς αἰτίας ἔνεκεν ταῦτα πάσχει, ἀλλὰ διὰ τὸν Θεὸν τὸν ἀνταποδιδόντα.
- [00282] Οὐδεὶς γὰρ ἂν καὶ ἀποθανεῖν εἴλετο καὶ τοσοῦτους κινδύνους ἀναδέξασθαι, οὐδεὶς ἂν καὶ βασιλεῖ τοιούτῳ κατεδέξατο προσκροῦσαι, τῷ Νέρωνι λέγω, εἰ μὴ πρὸς ἔτερον ἑώρα βασιλεύα πολλῶ μείζονα.
- [00283] Ἄρα βεβαίωσις τοῦ Εὐαγγελίου ἦν τὰ δεσμὰ.
- [00284] Ὅρα πῶς ἐκ περισυίας εἰς τὸ ἐναντίον ἅπαντα περιέτρεψεν.
- [00285] Ὁ γὰρ ἐνόμιζον εἶναι ἀσθενεῖαν καὶ κατηγορίαν, τοῦτο βεβαίωσιν φησὶ·
- [00286] καὶ εἰ μὴ τοῦτο γέγονεν, ἐν ἀσθενείᾳ ἦν.
- [00287] Εἶτα δείκνυσιν ὅτι οὐ προλήψεως ἢ ἀγάπη, ἀλλὰ κρίσεως.
- [00288] Διὰ τί;
- [00289] Ἐχω ὑμᾶς, φησὶν, ἐν τοῖς δεσμοῖς μου, καὶ ἐν τῇ ἀπολογίᾳ διὰ τὸ συγκοινωνοὺς εἶναι τῆς χάριτος.
- [00290] Τί ἐστὶ τοῦτο;
- [00291] Ἡ χάρις τοῦ Ἀποστόλου τοῦτο ἦν τὸ δεσμεῖσθαι, τὸ ἐλαύνεσθαι, τὸ μυρία πάσχειν δεινά;
- [00292] Ναί·
- [00293] Ἀρκεῖ γὰρ σοι, φησὶν, ἡ χάρις μου·
- [00294] ἢ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.
- [00295] Διὸ εὐδοκῶ, φησὶν, ἐν ἀσθενείαις, ἐν ὕβρεσιν.
- [00296] Ἐπεὶ οὖν ὀρῶν ὑμᾶς διὰ τῶν ἔργων τὴν ἀρετὴν ἐπιδεικνυμένους, καὶ τῆς χάριτος ταύτης ὄντας κοινωνοὺς, καὶ μετὰ προθυμίας, εἰκότως ταῦτα στοχάζομαι.
- [00297] Ὁ γὰρ πείραν ὑμῶν εἰληφώς, καὶ μάλιστα πάντων ὑμᾶς εἰδώς, καὶ τὰ ὑμέτερα κατορθώματα, ὅτι καὶ τοσοῦτον ἡμῶν ἀφεστη^[62.187] κότες βιάζεσθε μὴ ἀπολειφθῆναι ἡμῶν ἐν ταῖς θλίψεσιν, ἀλλὰ τῶν ὑπὲρ τοῦ Εὐαγγελίου πειρασμῶν κοινωνῆσαι, καὶ μηδὲν ἕλαττον ἐμοῦ ἔχειν τοῦ εἰς τοὺς ἀγῶνας ἐμβεβηκότος, αὐτοὶ οἱ πόρρωθεν ὄντες, δίκαιός εἰμι ταῦτα μαρτυρεῖν.
- [00298] Διὰ τί δὲ οὐκ εἶπε, Κοινωνοὺς, ἀλλὰ, Συγκοινωνοὺς;
- [00299] Καὶ αὐτὸς ἐγὼ, φησὶν, ἐτέρῳ κοινωνῶ, ἵνα γένωμαι συγκοινωνός τοῦ Εὐαγγελίου·
- [00300] τουτέστιν, ἵνα κοινωνήσω τῶν ἀποκειμένων ἀγαθῶν τῷ Εὐαγγελίῳ.
- [00301] Καὶ τὸ δὴ θαυμαστόν, τὸ πάντας αὐτοὺς οὕτω διακεῖσθαι ὥστε συγκοινωνοὺς Παύλου ἀκούειν·
- [00302] Συγκοινωνοὺς μου γὰρ, φησὶ, τῆς χάριτος πάντας ὑμᾶς ὄντας.

- [00303] Από τῶν προοιμίων τοίνυν τούτων πέποιθα, ὅτι τοιοῦτοι ἔσεσθε μέχρι τέλους.
- [00304] Οὐ γὰρ ἐνι οὕτω λαμπρὰν ἀρχὴν σβεσθῆναι καὶ λῆξαι, ἀλλὰ μέγαρα δείκνυσι τὰ τέλη.
- [00305] δ'.
- [00306] Ἐπεὶ οὖν ἔστι κοινωνῆσαι καὶ ἐτέρως χάριτος, καὶ πειρασμῶν καὶ θλίψεων, κοινωνῶμεν, παρακαλῶ, καὶ ἡμεῖς.
- [00307] Πόσοι τῶν ἐνταῦθα ἐστώτων, μᾶλλον δὲ πάντες, ἐβούλεσθε κοινωνῆσαι τῷ Παύλῳ τῶν ἀποκειμένων ἀγαθῶν! Ἐνεστίν, εἰ βούλεσθε τοῖς τὴν διακονίαν ἀναδεδεγμένοις τὴν ἐκείνου, τοῖς πάσχουσί τι δεινὸν διὰ τὸν Χριστὸν συμμαχήσαι, βοηθῆσαι.
- [00308] Εἶδες ἐν πειρασμῷ τὸν ἀδελφόν;
- [00309] ὄρεξον χεῖρα.
- [00310] Εἶδες τὸν διδάσκαλον ἀγωνιζόμενον;
- [00311] παράστηθι.
- [00312] Ἀλλ' οὐδεὶς κατὰ Παῦλόν ἐστι, φησίν.
- [00313] Εὐθέως ἀπόνοια, εὐθέως κρίνουσιν.
- [00314] Οὐδεὶς κατὰ Παῦλόν ἐστι, κἀγὼ ὁμολογῶ·
- [00315] ἀλλ' Ὁ δεχόμενος, φησὶ, προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται.
- [00316] Μὴ γὰρ ἐκείνοι διὰ τοῦτο ἐθαυμάζοντο, ἐπειδὴ Παύλῳ συνέπραττον;
- [00317] Οὐ διὰ τοῦτο, ἀλλ' ἐπειδὴ ἀναδεξαμένῳ τὸ κήρυγμα.
- [00318] Παῦλος διὰ τοῦτο τίμιος ἦν, ἐπειδὴ ταῦτα ἔπασχε διὰ τὸν Χριστόν.
- [00319] Κατὰ Παῦλον μὲν οὐδεὶς ἐστι.
- [00320] Τί λέγω κατὰ Παῦλον;
- [00321] Ἀλλὰ οὐδὲ κατὰ μικρὸν ἐγγὺς τοῦ μακαρίου ἐκείνου·
- [00322] τὸ δὲ κήρυγμα τὸ αὐτὸ ἐστίν, ὅπερ καὶ τότε.
- [00323] Οὐκ ἐν δεσμοῖς δὲ ὄντι μόνον ἐκοινωνοῦν αὐτῷ, ἀλλὰ καὶ ἐξ ἀρχῆς·
- [00324] ἄκουε γὰρ αὐτοῦ λέγοντος·
- [00325] Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππίσιοι, ὅτι ἐν ἀρχῇ τοῦ Εὐαγγελίου οὐδεμία μοι Ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι.
- [00326] Καὶ χωρὶς πειρασμῶν δὲ ἔχει πολὺν ὁ διδάσκαλος πόνον, ἀγρυπνίαν, κόπον τὸν ἐν λόγῳ, διδασκαλίαν, μέμψεις, κατηγορίας, αἰτίας, βασκανίας.
- [00327] Μικρὰ ταῦτα, τὸ μυρίων ἀνέχεσθαι στομάτων, ἐξὸν τὰ αὐτοῦ μεριμᾶν;
- [00328] Οἴμοι, τί πάθω;
- [00329] ἐν μέσῳ δυοῖν ἐναπείλημμαι πραγμάτων ἀπορῶν·
- [00330] βούλομαι μὲν γὰρ καὶ προτρέψαι ὑμᾶς, καὶ παρακαλέσαι πρὸς τὴν συμμαχίαν καὶ τὴν ἀντίληψιν τῶν ἀγίων τοῦ Θεοῦ·
- [00331] δέδοικα δὲ μὴ ἕτερόν τις ὑποπτεύσῃ, ὅτι οὐχ ὑμῶν ἕνεκεν, ἀλλ' ἐκείνων ταῦτα λέγω.
- [00332] Ἵστε δὲ, ὅτι οὐκ ἐκείνων ἕνεκεν ταῦτα λέγω, ἀλλ' ὑμῶν αὐτῶν.
- [00333] Καὶ εἰ βούλεσθε προσέχειν, δι' αὐτῶν τῶν λόγων ὑμᾶς πείθω·
- [00334] οὐκ ἔστιν ἴσον ὑμῖν τὸ κέρδος, κἀκείνοις.
- [00335] Ὑμεῖς μὲν γὰρ ἐὰν δῶτε, ταῦτα δώσετε, ὧν καὶ μικρὸν ὕστερον καὶ ἐκόντες καὶ ἄκοντες ἀποστήσεσθε, καὶ παραχωρήσετε ἐτέροις·
- [00336] ἃ δὲ λαμβάνεις, πολλῷ μέγαρα ἐστὶ καὶ μείζονα.
- [00337] Ἦ οὐχ οὕτω διάκεισθε, ὅτι διδόντες λήψεσθε;
- [00338] Εἰ γὰρ μὴ οὕτω διάκεισθε, οὐδὲ δοῦναι ὑμᾶς βούλομαι·

- [00339] οὕτως οὐ τὸν ὑπὲρ ἐκεῖ [62.188] νων ποιῶμαι λόγον· εἰ μὴ τις οὕτω πρότερον ἑαυτὸν διέθηκεν, ὡς λαμβάνων μᾶλλον ἢ διδοῦς, ὡς κερδαίνων μυρία, ὡς εὐεργετούμενος ἢ εὐεργετῶν, μὴ διδῶτω·
- [00340] εἰ ὡς χάριν παρέχων τῷ λαμβάνοντι, μὴ διδῶτω.
- [00341] Οὐ γὰρ τοῦτό μοι περισπούδαστον τοσοῦτον τραφῆναι τοὺς ἀγίους·
- [00342] κἂν γὰρ σὺ μὴ δῶς, ἕτερος δώσει.
- [00343] Ὅστε ὁ βούλομαι, τοῦτό ἐστιν, ὑμᾶς τῶν ὑμετέρων ἀμαρτημάτων παραμυθίαν ἔχειν·
- [00344] ὁ δὲ μὴ οὕτω διδοῦς, οὐχ ἔξει παραμυθίαν.
- [00345] Οὐ γὰρ τὸ δοῦναι, τοῦτό ἐστιν ἐλεημοσύνην ἐργάσασθαι, ἀλλὰ τὸ μετὰ προθυμίας, τὸ χαίροντα, τὸ χάριν εἰδότα τῷ λαμβάνοντι·
- [00346] Μὴ ἐκ λύπης γὰρ, φησὶ, μηδὲ ἐξ ἀνάγκης·
- [00347] ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.
- [00348] Εἰ μὴ τις τοίνυν οὕτω δίδωσι, μὴ διδῶτω·
- [00349] ζημία γὰρ τοῦτό ἐστιν, οὐκ ἐλεημοσύνη.
- [00350] Εἰ τοίνυν ἴστε, ὅτι ὑμεῖς κερδανεῖτε, οὐκ ἐκεῖνοι, ἴστε, ὅτι μείζον ὑμῖν τὸ κέρδος γίνεται.
- [00351] Ἐκεῖνοι μὲν γὰρ τὸ σῶμα τρέφεται, ὑμῖν δὲ ἡ ψυχὴ εὐδοκίμει·
- [00352] ἐκεῖνοι οὐδὲν ἀφίεται τῶν ἀμαρτημάτων, ὅταν λάβωσιν, ὑμῖν δὲ τὰ πολλὰ τῶν προσκρουμάτων ὑποτέμνεται.
- [00353] Κοινωνῶμεν τοίνυν αὐτοῖς τῶν ἄθλων, ἵνα καὶ τῶν ἐκεῖνοις κοινωνήσωμεν μεγάλων ἐπάθλων.
- [00354] Βασιλέας υἰοποιούντες τινες, οὐχ ἡγούνται διδόναι μᾶλλον, ἢ λαμβάνειν.
- [00355] Υἱοποιῆσαι σὺ τὸν Χριστὸν, καὶ ἔξεις πολλὴν ἀσφάλειαν.
- [00356] Βούλει καὶ Παύλῳ κοινωνῆσαι;
- [00357] τί λέγω Παύλῳ, ὅπου γε Χριστός ἐστιν ὁ λαμβάνων;
- [00358] εἴ.
- [00359] Ἴνα δὲ εἰδῆτε ὅτι ὑμῶν ἕνεκεν πάντα καὶ λέγω καὶ ποιῶ, οὐ τῆς ἐτέρων ἀναπαύσεως κηδόμενος·
- [00360] εἰ τίς ἐστι τῶν προεστώτων Ἐκκλησίας ἐν ἀφθονίᾳ ζῶν, καὶ μηδενὸς δεόμενος, κἂν ἅγιος ἦ, μὴ δῶς, ἀλλὰ προτίμησον ἐκεῖνου τὸν ἐν ἀδείᾳ ὄντα, κἂν μὴ οὕτως ἢ θαυμαστός.
- [00361] Τί δήποτε;
- [00362] Ὅτι καὶ ὁ Χριστὸς οὕτω βούλεται, ὡς ὅταν λέγῃ·
- [00363] Ἐὰν ποιῆς δεῖπνον, ἢ ἄριστον, μὴ καλέσης τοὺς φίλους σου, μηδὲ τοὺς συγγενεῖς, ἀλλὰ τοὺς ἀναπήρους, τοὺς χωλοὺς, τοὺς τυφλοὺς, τοὺς μὴ δυναμένους ἀνταποδοῦναί σοι.
- [00364] Οὐ γὰρ ἀπλῶς δεῖ τὰς τοιαύτας δεξιώσεις ποιεῖν, ἀλλὰ τοῖς πεινῶσιν, ἀλλὰ τοῖς διψῶσιν, ἀλλὰ τοῖς γυμνητεύουσιν, ἀλλὰ τοῖς ξένοις, ἀλλὰ τοῖς ἀπὸ πλούτου πτωχεύουσιν.
- [00365] Οὐ γὰρ εἶπεν ἀπλῶς, Ἐτράφη, ἀλλ', Ἐπεινῶν·
- [00366] Πεινῶντά με γὰρ, φησὶν, εἶδετε, καὶ ἐθρέψατε.
- [00367] Διπλοῦν τὸ δικαίωμα·
- [00368] εἰ δὲ τὸν ἀπλῶς πεινῶντα δεῖ τρέφειν, πολλῶ μᾶλλον, ὅταν καὶ ἅγιος ὁ πεινῶν ἦ.
- [00369] Ἄν τοίνυν ἅγιος μὲν ἦ, μὴ δέηται δὲ, μὴ δῶς·
- [00370] οὐ γὰρ κέρδος τοῦτο·
- [00371] οὐδὲ γὰρ ἐπέταξεν ὁ Χριστὸς, μᾶλλον δὲ οὐδὲ ἅγιος ἐκεῖνος ὁ ἐν ἀφθονίᾳ ὢν, καὶ λαμβάνων.
- [00372] Ὅρας, ὅτι οὐκ αἰσχροκερδείας ἕνεκεν ἡμῖν ταῦτα λέλεκται, ἀλλὰ τοῦ ὑμῖν λυσιτελοῦντος;

- [00373] Θρέψον τὸν πεινῶντα, ἵνα μὴ θρέψῃς τὸ τῆς γεέννης πῦρ·
- [00374] ἐκεῖνος ἐσθίων ἀπὸ τῶν σῶν, καὶ λείψανα ἀγιάζει.
- [00375] Ἐννόησον πῶς ἔτρεφε τὸν Ἡλίαν ἢ χήρα·
- [00376] οὐκ ἔθρεψε μᾶλλον, ἢ ἐτράφη·
- [00377] οὐκ ἔδωκε μᾶλλον, ἢ ἔλαβε.
- [00378] Τοῦτο καὶ νῦν γίνεται καὶ πολλῶ μείζον.
- [00379] Οὐ γὰρ ὑδρία ἀλεύρου, οὐδὲ καμψάκης [62.189] ἐλαίου, ἀλλὰ τί;
- [00380] ἑκατονταπλασίονα, καὶ ζωὴ αἰώνιος τοῖς τοιούτοις ἢ ἀμοιβή.
- [00381] Ἐλεος ὁ τοῦ Θεοῦ, ἢ τροφή ἢ πνευματικὴ γίνη, ζύμη καθαρά.
- [00382] Χήρα ἦν ἐκείνη, λιμὸς ἐπέκειτο, καὶ οὐδὲν τούτων αὐτὴν ἐκώλυσε·
- [00383] παῖδες ἦσαν αὐτῇ, καὶ οὐδὲ οὕτως ἐνεποδίσθη.
- [00384] Αὕτη τῆς τὰ δύο καταβαλοῦσης λεπτὰ ἴση γέγονεν.
- [00385] Οὐκ εἶπε πρὸς ἑαυτὴν, Τί ἀπὸ τούτου λήψομαι;
- [00386] αὐτὸς ἐμοῦ δεῖται·
- [00387] εἰ τινα ἰσχὺν εἶχεν, οὐκ ἂν ἐλίμωξεν, ἔλυσεν ἂν τὸν αὐχμὸν, οὐκ ἂν ὑπεύθυνος ἦν τοῖς αὐτοῖς·
- [00388] προσκρούει ἴσως καὶ αὐτὸς τῷ Θεῷ.
- [00389] Οὐδὲν τούτων ἐνενόησεν.
- [00390] Ὅρα· πόσον ἀγαθὸν ἐστὶ μετὰ ἀπλότητος εὖ ποιεῖν, καὶ μὴ σφόδρα περιέργον εἶναι περὶ τὸν εὖ πάσχοντα;
- [00391] Εἰ ἤθελε πολυπραγμονῆσαι, ἐδίστασεν ἂν, οὐκ ἂν ἐπίστευσεν.
- [00392] Οὕτω καὶ Ἀβραάμ, εἰ ἤθελε πολυπραγμονῆσαι, οὐκ ἂν ἐδέξατο ἀγγέλους.
- [00393] Οὐ γὰρ ἔστιν, οὐκ ἔστι τὸν ἐν τούτοις ἀκριβολογούμενον ἐπιτυχεῖν ἀγίου ποτὲ, ἀλλ' ὁ τοιοῦτος μάλιστα ἐμπίπτει εἰς ἐπιθέτας.
- [00394] Καὶ πῶς, ἐγὼ λέγω·
- [00395] Ὁ εὐλαβῆς οὐ βούλεται φαίνεσθαι εὐλαβῆς, καὶ οὐ περιτίθησιν ἑαυτῷ σχῆμα, κἂν μέλλῃ δια [62.190] πτύεσθαι·
- [00396] ὁ δὲ ἐπιθέτης, ἅτε τέχνην τὸ πρᾶγμα ἔχων, πολλὴν εὐλάβειαν καὶ δυσφώρατον περιτίθεται.
- [00397] Ὅστε ὁ μὲν καὶ τοῖς δοκοῦσιν ἀνευλαβέσιν εὖ ποιῶν, τοῖς εὐλαβέσι περιπεσεῖται·
- [00398] ὁ δὲ τοὺς νομιζομένους εὐλαβεῖς ἐπιζητῶν, ἀνευλαβέσιν ἐμπεσεῖται πολλάκις.
- [00399] Διὸ, παρακαλῶ, ἐν ἀπλότητι πάντα πράττωμεν.
- [00400] Θῶμεν γὰρ ὅτι καὶ ἐπιθέτης ἐστὶν ὁ προσιών·
- [00401] οὐκ ἐκελεύθη ταῦτα περιεργάζεσθαι.
- [00402] Παντὶ γὰρ, φησί, τῷ αἰτοῦντί σε δίδου·
- [00403] καὶ, Ἐκπριοῦν κτεινόμενον μὴ φείσῃ·
- [00404] καίτοι οἱ πλείους τῶν ἀναιρουμένων ἐπὶ κακοῖς ἀλίσκόμενοι τοῦτο ὑπομένουσιν, ἀλλὰ, Μὴ φείσῃ, φησὶν.
- [00405] Οὕτω γὰρ ὅμοιοι ἐσόμεθα τῷ Θεῷ, οὕτω θαυμασθησόμεθα, καὶ τῶν ἀθανάτων ἐπιτευξόμεθα ἀγαθῶν·
- [00406] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, καὶ τὰ ἐξῆς.
- [00407] ΟΜΙΛΙΑ Β΄.
- [00408] Μάρτυς γὰρ μοί ἐστιν ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ.

- [00409] Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει.
- [00410] Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εὐλογοῦντες καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.
- [00411] α'.
- [00412] Οὐχ ὡς ἀπιστούμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλ' ἐκ πολλῆς διαθέσεως τοῦτο ποιεῖ, καὶ τῷ σφόδρα πεπεισθαι καὶ θαρρῆναι.
- [00413] Ἐπειδὴ γὰρ εἶπεν, ὅτι ἐκοινώνησαν αὐτῷ, ἵνα μὴ νομίσωσιν, ὅτι διὰ τοῦτο αὐτοὺς ποθεῖ, καὶ οὐχ ἀπλῶς ἐκείνων ἕνεκεν, διὰ τοῦτο ἐπήγαγεν, ὅτι Ἐν σπλάγχνοις Χριστοῦ.
- [00414] Τί ἐστι τοῦτο;
- [00415] Ἀντὶ τοῦ, Κατὰ Χριστόν·
- [00416] ἐπειδὴ πιστοὶ ἐστε, ἐπειδὴ φιλεῖτε τὸν Χριστόν, διὰ τὴν κατὰ Χριστόν ἀγάπην.
- [00417] Καὶ οὐκ εἶπεν ἀγάπην, ἀλλ' ὁ θερμότερον ἦν, σπλάγχνα Χριστοῦ·
- [00418] ὡσανεὶ τοῦτο λέγων, τοῦ ὡς πατὴρ ὑμῶν γεγονότος διὰ τὴν συγγένειαν τὴν κατὰ Χριστόν.
- [00419] Σπλάγχνα γὰρ ἡμῖν αὕτη χαρίζεται, σπλάγχνα θερμὰ, καὶ διάπυρα·
- [00420] τοῖς γὰρ γνησίοις αὐτοῦ δούλοις σπλάγχνα χαρίζεται.
- [00421] Ἐν ἐκείνοις, φησὶ, τοῖς σπλάγχνοις·
- [00422] ὡς ἂν εἴ τις εἴποι·
- [00423] Φιλῶ ὑμᾶς σπλάγχνοις οὐ φυσικοῖς, ἀλλὰ τοῖς θερμότεροις, τοῖς τοῦ Χριστοῦ.
- [00424] Ὡς ἐπιποθῶ, φησὶ, πάντας ὑμᾶς.
- [00425] Ἐπιποθῶ πάντας, ἐπειδὴ καὶ πάντες τοιοῦτοὶ ἐστε.
- [00426] [62.190] Οὐ τοίνυν δυνατὸν εἰπεῖν πῶς ἐπιποθῶ·
- [00427] οὐ γὰρ δύναμαι παραστήσαι τῷ λόγῳ τὸν πόθον·
- [00428] διὰ τοῦτο τῷ Θεῷ καταλιμπάνω εἰδέναι τῷ τὰς καρδίας ἐμβατεύοντι.
- [00429] Οὐκ ἂν δὲ, εἰ ἐκολάκευεν αὐτοὺς, τὸν Θεὸν ἐκάλεσε μάρτυρα·
- [00430] οὐδὲ γὰρ ἀκίνδυνον τοῦτο.
- [00431] Καὶ τοῦτο, φησὶ, προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ.
- [00432] Καλῶς·
- [00433] ἀκόρεστον γὰρ ἀγαθὸν τοῦτο.
- [00434] Ὅρα πῶς φιλούμενος, ἔτι μᾶλλον ἐβούλετο φιλεῖσθαι.
- [00435] Ὁ γὰρ οὕτω φιλῶν, τὸν φιλούμενον οὐδαμοῦ τῆς ἀγάπης βούλεται ἴσασθαι·
- [00436] οὐ γὰρ ἐνὶ μέτρον τούτου τοῦ καλοῦ.
- [00437] Ὅθεν ἀεὶ αὐτὸ ὀφείλεσθαι βούλεται ὁ Παῦλος, Μηδενὶ, λέγων, μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους.
- [00438] Μέτρον ἀγάπης, τὸ μηδαμοῦ ἴσασθαι.
- [00439] Ἴνα ἡ ἀγάπη ὑμῶν, φησὶν, ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ.
- [00440] Ὅρα τὴν διάθεσιν τῆς λέξεως.
- [00441] Ἐτι μᾶλλον καὶ μᾶλλον, φησὶν, ἵνα περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει.
- [00442] Οὐχ ἀπλῶς τὴν φιλίαν θαυμάζει, οὐδὲ ἀπλῶς τὴν ἀγάπην, ἀλλὰ τὴν ἐξ ἐπιγνώσεως·
- [00443] τουτέστιν, οὐχ ἵνα πρὸς ἅπαντας τῇ αὐτῇ χρῆσησθε ἀγάπῃ·

- [00444] τούτο γὰρ οὐκ ἀγάπης, ἀλλὰ ψυχρότητος.
- [00445] Τί ἐστίν, Ἐν ἐπιγνώσει;
- [00446] Τουτέστι, μετὰ κρίσεως μετὰ λογισμοῦ, μετὰ τοῦ αἰσθάνεσθαι.
- [00447] Εἰσὶ γὰρ τινες ἀλόγως φιλοῦντες, ἀπλῶς καὶ ὡς ἔτυχεν·
- [00448] ὅθεν οὐδὲ σφοδρὰς εἶναι τὰς τοιαύτας φιλίας συμβαίνει Ἐν ἐπιγνώσει, φησὶ, καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, τουτέστι, τὰ συμ [62.191] φέροντα.
- [00449] Οὐκ ἐμοῦ ἔνεκεν ταῦτα λέγω, φησὶν, ἀλλ' ὑμῶν αὐτῶν·
- [00450] δέος γὰρ μή τις παραφθορῇ ὑπὸ τῆς τῶν αἰρετικῶν ἀγάπης.
- [00451] Τοῦτο γὰρ ὅλον αἰνίττεται τῷ οὕτως εἰπεῖν.
- [00452] Καὶ ὅρα πῶς αὐτὸ τίθησιν·
- [00453] Οὐ δι' ἐμέ, φησὶ, ταῦτα λέγω, ἀλλ' ἵνα ἦτε ὑμεῖς εἰλικρινεῖς·
- [00454] τουτέστιν, ἵνα μηδὲν νόθον δόγμα τῷ τῆς ἀγάπης προσήματι παραδέχησθε.
- [00455] Πῶς οὖν ἀλλαχοῦ φησιν, Εἰ δυνατόν, μετὰ πάντων ἀνθρώπων εἰρηνεύετε;
- [00456] Εἰρηνεύετε, εἶπεν, οὐ τοῦτο δηλῶν, ὅτι Οὐχ οὕτως ἀγαπᾶτε, ὥστε ὑπὸ τῆς φιλίας βλάπτεσθαι·
- [00457] Εἰ γὰρ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, φησὶν, ἔκκοψον αὐτόν, καὶ βάλε ἀπὸ σοῦ·
- [00458] ἀλλ', ἵνα ἦτε εἰλικρινεῖς, τὸ κατὰ Θεὸν δηλονότι, καὶ ἀπρόσκοποι, τὸ κατὰ ἀνθρώπους.
- [00459] Πολλοὺς γὰρ πολλακίς αἱ φιλίαι βλάπτουσιν.
- [00460] Εἰ γὰρ καὶ σὲ οὐδὲν βλάπτει, φησὶν, ἀλλ' ἕτερος προσκόπτει.
- [00461] Εἰς ἡμέραν Χριστοῦ·
- [00462] τουτέστιν, ἵνα τότε εὐρεθῆτε καθαροὶ, μηδένα σκανδαλίσαντες·
- [00463] Πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ·
- [00464] τουτέστι μετὰ τῶν δογμάτων καὶ βίον ὀρθὸν ἔχοντες.
- [00465] Οὐ γὰρ ἀπλῶς ὀρθὸν εἶναι χρῆ, ἀλλὰ πεπληρῶσθαι καρπῶν δικαιοσύνης.
- [00466] Ἔστι γὰρ δικαιοσύνη, ἀλλ' οὐ κατὰ Χριστόν, οἷον βίος ἀπλῶς ἐνάρετος·
- [00467] ἀλλὰ, τῶν διὰ Ἰησοῦ Χριστοῦ, φησὶν, εἰς δόξαν καὶ ἔπαινον Θεοῦ.
- [00468] Ὅρα ὅτι οὐ τὴν ἐμαυτοῦ δόξαν λέγω, ἀλλὰ τὴν τοῦ Θεοῦ δικαιοσύνην;
- [00469] Πολλαχοῦ δὲ δικαιοσύνην καὶ τὴν ἐλεημοσύνην λέγει.
- [00470] Μὴ παραβλαπτέτω ὑμᾶς, φησὶν, ἡ ἀγάπη πρὸς τὸ εἰδέναι τὰ συμφέροντα, μηδὲ, ἐπειδὴ τὸν δεῖνα φιλεῖς, καταπέσης Βούλομαι μὲν αὐξάνεσθαι τὴν ἀγάπην ὑμῶν, οὐχ οὕτω μέντοι, ὡς καὶ βλάπτεσθαι·
- [00471] καὶ οὐχ ἀπλῶς βούλομαι προλήψει, ἀλλὰ δοκιμάσαντας, εἰ ἡμεῖς καλῶς λέγομεν.
- [00472] Καὶ οὐκ εἶπεν, ἵνα τὰ ἡμέτερα αἰρήσθε, ἀλλ', ἵνα δοκιμάζητε.
- [00473] Καὶ οὐκ εἶπε φανερῶς, Μὴ τῷ δεῖνι πλησιάζετε·
- [00474] ἀλλὰ, Πρὸς τὸ συμφέρον βούλομαι ὑμῖν τὴν ἀγάπην γίνεσθαι, οὐχ ἵνα ἀναισθητῶς διακείσθε.
- [00475] Ἀνόητον γὰρ, εἰ μὴ διὰ Χριστόν τὴν δικαιοσύνην ἐργάζεσθε, καὶ δι' αὐτοῦ.
- [00476] Ἴδου τὸ, Δι' αὐτοῦ, πάλιν.
- [00477] Ἄρα οὖν ὑποργῶ κέχρηται τῷ Θεῷ;
- [00478] Ἄπαγε·

- [00479] οὐχ ἵνα ἐγὼ, φησὶν, ἐπαινεθῶ, οὕτως εἶπον, ἀλλ' ἵνα ὁ Θεὸς δοξάζεται.
- [00480] Γινώσκεις δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ Εὐαγγελίου ἐλήλυθεν.
- [00481] Ὡστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσιν.
- [00482] β'.
- [00483] Εἰκὸς ἦν ἀκούσαντας ὅτι δέδεται, ἀλγεῖν, καὶ νομίζειν ἐγκόπτεσθαι τὸ κήρυγμα.
- [00484] Τί οὖν ποιεῖ;
- [00485] Εὐθέως ταύτην ἀναιρεῖ τὴν ὑποψίαν, καὶ φησι·
- [00486] Τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ Εὐαγγελίου ἐλήλυθε.
- [00487] Καὶ τοῦτο δὲ φιλοῦντος, τὸ τὰ καθ' ἑαυτὸν δηλοῦν αὐτοῖς, ἅτε μεριμνῶσι.
- [00488] Τί λέγεις;
- [00489] δέδεσαι, ἐνεποδίσθης, καὶ πῶς τὸ Εὐαγγέλιον ἐπιδίδωσιν;
- [00490] [62.192] Ὡστε τοὺς δεσμούς μου, φησὶ, φανεροὺς γενέσθαι τοὺς ἐν Χριστῷ ἐν ὅλῳ τῷ πραιτωρίῳ.
- [00491] Τοῦτο οὐ μόνον οὐκ ἐπεστόμισε τοὺς ἄλλους οὐδὲ δειλοὺς ἐποίησεν, ἀλλ' αὐτὸ τοῦτο καὶ μᾶλλον παρεθάρρουνεν.
- [00492] Εἰ τοίνυν οἱ πλησίον ὄντες τῶν κινδύνων μόνον οὐδὲν ἐβλάβησαν, ἀλλὰ καὶ πλέον θάρσος ἔλαβον, πολλῶ μᾶλλον ὑμᾶς θαρρόειν χρή.
- [00493] Εἰ μὲν γὰρ δεθεῖς ἀθλίως ἤνεγκε, καὶ ἐσίγησεν, εἰκὸς ἦν καὶ ἐκείνους·
- [00494] τὸ αὐτὸ παθεῖν·
- [00495] εἰ δὲ δεθεῖς πλέον ἐπαρόρησιάζετο, μᾶλλον αὐτοῖς θάρσος ἔδωκεν, ἢ εἰ μὴ ἐδέθη.
- [00496] Πῶς δὲ εἰς προκοπὴν τοῦ Εὐαγγελίου γέγονε τὰ δεσμά;
- [00497] Ὁ Θεὸς τοῦτο ἄκονόμησε, φησὶν, ὥστε μὴ λαθεῖν τοὺς ἐμούς δεσμούς, τοὺς ἐν Χριστῷ, τοὺς διὰ Χριστὸν, Ἐν ὅλῳ τῷ πραιτωρίῳ.
- [00498] Τέως γὰρ οὕτως ἐκάλουν τὰ βασίλεια.
- [00499] Οὐδὲ ἐν τῷ πραιτωρίῳ μόνον, ἀλλὰ καὶ ἐν τῇ πόλει, φησὶ, πάση.
- [00500] Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.
- [00501] Δείκνυσι τοῦτο, ὅτι καὶ πρότερον ἐθάρρουν, καὶ μετὰ παρόρησίας διελέγοντο, νῦν δὲ πολλῶ πλέον.
- [00502] Εἰ ἄλλοι τοίνυν, φησὶ, διὰ τοὺς ἐμούς δεσμούς θαρρόουσι, πολλῶ μᾶλλον ἐγώ·
- [00503] εἰ ἄλλοις εἰμὶ αἴτιος θάρσους, πολλῶ μᾶλλον ἑμαυτῷ.
- [00504] Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ.
- [00505] Ἐπειδὴ μέγα ἦν τὸ εἰπεῖν, ὅτι Οἱ ἐμοὶ δεσμοὶ θάρσος αὐτοῖς παρεῖχον, διὰ τοῦτο προλαβὼν εἶπεν·
- [00506] Ἐν Κυρίῳ.
- [00507] Ὁρᾶς πῶς καὶ ἀνάγκην ἔχων τοῦ μεγαληγορεῖν, τοῦ μετριάζειν οὐκ ἀφίσταται;
- [00508] Περισσοτέρως τολμᾶν, φησὶν, ἀφόβως τὸν λόγον λαλεῖν.
- [00509] Τὸ, Περισσοτέρως, δεικνύντος ἐστίν, ὅτι ἤδη ἤρξαντο.
- [00510] Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσι.
- [00511] Τί δὴ τοῦτό ἐστιν, ἄξιον μαθεῖν.
- [00512] Ἐπειδὴ κατεσχέθη ὁ Παῦλος, τὸν πόλεμον ἐγείραι βουλόμενοι σφοδρὸν τὸν παρὰ τοῦ βασιλέως πολλοὶ τῶν ἀπίστων, καὶ αὐτοὶ τὸν Χριστὸν ἐκήρυττον·
- [00513] ὥστε μείζονα γενέσθαι τῷ βασιλεῖ τὴν ὀργὴν, ἅτε τοῦ κηρύγματος διασπειρομένου, καὶ εἰς τὴν τοῦ Παύλου κεφαλὴν τὸ πᾶν ἐλθεῖν τοῦ θυμοῦ.
- [00514] Δύο τοίνυν προφάσεων γεγόνασιν οἱ δεσμοὶ αἴτιοι.

- [00515] Τοῖς μὲν γὰρ θάρσος παρείχον πολὺ, τοὺς δὲ εἰς ἐλπίδα ἄγοντες τῆς ἐμῆς ἀπωλείας, παρεσκευάσαν κηρύττειν τὸν Χριστόν.
- [00516] Τίνες μὲν διὰ φθόνον·
- [00517] τουτέστι, φθονοῦντες τῇ δόξῃ τῆ ἐμῇ καὶ τῇ ἐνστάσει, καὶ βουλόμενοί με ἀπολέσθαι καὶ ἐρίζοντές μοι, συμπράττουσιν ἐμοί·
- [00518] ἢ ὥστε καὶ αὐτοὶ τιμᾶσθαι, καὶ οἰόμενοι παρασπᾶν τι τῆς δόξης τῆς ἐμῆς.
- [00519] Τινὲς δὲ καὶ δι' εὐδοκίαν·
- [00520] τουτέστι, χωρὶς ὑποκρίσεως, ἀπὸ προθυμίας ἀπάσης.
- [00521] Οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνῶς·
- [00522] τουτέστιν, οὐκ εἰλικρινῶς, οὐδὲ δι' αὐτὸ τὸ πρᾶγμα, ἀλλὰ διὰ τί;
- [00523] Οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.
- [00524] Νομίζοντες γὰρ οὕτω με εἰς μείζονα ἐμπεσεῖσθαι κίνδυνον, θλίψιν ἐπάγουσιν ἐπὶ θλίψει.
- [00525] Ὡ τῆς ὠμότητος! ὦ τῆς διαβολικῆς ἐνεργείας! δεδεμένον ἐώρων καὶ ἐμβεβλημένον εἰς δεσμοπήριον, καὶ ἔτι ἐφθόνουν·
- [00526] αὐξείν αὐτῶ τὰ τῶν συμφορῶν ἤθελον, καὶ μείζονος ^[62.193] ὀργῆς ὑπεύθυνον καθιστᾶν.
- [00527] Καὶ καλῶς εἶπε τὸ, Οἰόμενοι·
- [00528] οὐ γὰρ οὕτως ἐξέβαινε.
- [00529] Ἐκεῖνοι μὲν γὰρ ἐνόμιζόν με τούτῳ λυπεῖν, ἐγὼ δὲ ἔχαιρον ὅτι τὸ κήρυγμα ἐπεδίδου.
- [00530] Οὕτως ἔνι, ἔργον ποιῆσαι ἀγαθὸν οὐκ ἀπὸ προαιρέσεως ἀγαθῆς·
- [00531] καὶ οὐ μόνον οὐ κεῖται μισθὸς ὑπὲρ τούτου, ἀλλὰ καὶ κόλασις.
- [00532] Ἐπειδὴ γὰρ μείζοσι κινδύνοις περιβαλεῖν τὸν τοῦ Χριστοῦ κήρυκα βουλόμενοι, τὸν Χριστὸν ἐκήρυττον, οὐ μόνον οὐ λήψονται μισθόν, ἀλλὰ καὶ τιμωρίας ἔσσονται ὑπεύθυνοι καὶ κολάσεως.
- [00533] Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ Εὐαγγελίου κεῖμαι.
- [00534] Τί ἐστιν, Ὅτι εἰς ἀπολογίαν τοῦ Εὐαγγελίου κεῖμαι;
- [00535] Τουτέστι, τὰς εὐθύναις μοι ὑποτέμνοντες τὰς πρὸς τὸν Θεόν, καὶ συναντιλαμβανόμενοί τι εἰς ἀπολογίαν.
- [00536] Ὁ λέγει, τοῦτό ἐστι·
- [00537] Προσετάγην κηρῶσαι·
- [00538] μέλλω διδόναι εὐθύναις, καὶ ἀπολογεῖσθαι ὑπὲρ τοῦ ἔργου, οὐ προσετάγην·
- [00539] ὥστε οὖν μοι τὴν ἀπολογίαν γενέσθαι εὐκόλον, συναντιλαμβάνονταί μοι.
- [00540] Ἐὰν γὰρ εὐρεθῶσι πολλοὶ οἱ κατηχηθέντες πιστεύσαντες, εὐκόλος μοι ἡ ἀπολογία ἔσται.
- [00541] Τί γὰρ;
- [00542] πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται.
- [00543] Ὅρα τὸ φιλόσοφον τοῦ ἀνδρός·
- [00544] οὐ σφόδρα αὐτῶν κατηγόρησεν, ἀλλ' εἶπε τὸ γινόμενον.
- [00545] Τί γὰρ, φησὶν, ἐμοὶ διαφέρει, ἂν τε οὕτως, ἂν τε ἐκεῖνως;
- [00546] πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται.
- [00547] Οὐκ εἶπε, Καταγγελλέσθω, νομοθετῶν, ἀλλὰ πρῶτον μὲν τὸ συμβαῖνον ἀπήγγειλε, δεύτερον δὲ, εἰ καὶ νομοθετῶν ἔλεγεν, οὐδὲ οὕτω τὰς αἰρέσεις εἰσήγεν.
- [00548] γ'.
- [00549] Ἐξετάσωμεν γὰρ, εἰ δοκεῖ, τὸ πρᾶγμα, καὶ εὐρήσομεν, ὅτι, εἰ καὶ οὕτως ἐπέτρεπε κηρύττειν, ὡς ἐκεῖνοι, οὐδὲ οὕτως εἰσήγετο αἵρεσις.

- [00550] Πῶς;
- [00551] Ὅτι ἐκεῖνοι ὑγιῶς μὲν ἐκήρυττον, ὁ σκοπὸς δὲ καὶ ἡ διάνοια, μεθ' ἧς ἐποίουν οὕτω, διέφθαρτο, οὐ τὸ κήρυγμα ἐνήλλακτο.
- [00552] Καὶ πολλὴν εἶχον ἀνάγκην οὕτω κηρύττειν.
- [00553] Διὰ τί;
- [00554] Ὅτι εἰ ἐτέρως ἐκήρυξαν, οὐχ ὡς Παῦλος, εἰ ἐτέρως ἐδίδαξαν, οὐχ ὡς ἐκεῖνος, οὐκ ἂν τὴν τοῦ βασιλέως ὀργὴν ἠΰξησαν·
- [00555] νῦν δὲ τῷ τὸ κήρυγμα αὐτοῦ αὖξιν καὶ ὁμοίως διδάσκειν, καὶ ἴσους αὐτῷ μαθητὰς ποιεῖν, ἴσχυσαν ἐκπολεμῶσαι τὸν βασιλέα, ἅτε πολλοῦ τοῦ πλήθους τῶν μαθητῶν φαινομένου.
- [00556] Ἀλλὰ τίς μιὰρὸς καὶ ἀναίσθητος, ἐπιλαβόμενος τοῦ χωρίου τούτου, φησί·
- [00557] Καὶ μὴν τὸ ἐναντίον εἰργάσαντο ἂν, τοὺς ἤδη πεπιστευκότας ἀπήλασαν, οὐχὶ τοὺς πιστοὺς ἐπιδοῦναι ἐποίησαν ἂν, εἴ γε δακεῖν αὐτὸν ἐβούλοντο.
- [00558] Τί οὖν ἐροῦμεν;
- [00559] Ὅτι πρὸς ἓν τοῦτο ἕωρων ἐκεῖνοι, τὸ κινδύνους αὐτὸν περιβαλεῖν τοῖς παροῦσι, τὸ μὴ ἀφεῖναι διαφυγεῖν·
- [00560] καὶ τούτῳ μᾶλλον ᾤοντο αὐτὸν λυπεῖν, καὶ τὸ κήρυγμα σβεννύναι, ἢ ἐκείνως.
- [00561] Ἐτέρως μὲν γὰρ ἂν καὶ ἔσβεσαν τοῦ βασιλέως τὴν ὀργὴν, καὶ ἀφήκαν ἂν ἐξελεθῆναι, καὶ πάλιν κηρῶσαι·
- [00562] οὕτω δὲ δι' αὐτὸν τὸ πᾶν ἐλεῖν ἐνόμιζον, ἀνελόντες αὐτόν.
- [00563] Καὶ τοῦτο οὐκ ἦν τῶν πολλῶν συνιδεῖν, ἀλλὰ πικρῶν τινῶν καὶ σφόδρα μοχθηρῶν.
- [00564] Εἶτα, Καὶ ἐν τούτῳ, φησί, χαίρω, ἀλλὰ καὶ χαρήσομαι.
- [00565] Τί ἐστιν, Ἀλλὰ χαρήσομαι;
- [00566] Κἂν ἐπιπλεῖον γένηται, φησὶν.
- [00567] Ἐμοὶ γὰρ συμπράττουσι καὶ ἄκοντες, ^[62.194] καὶ τῶν αὐτοῖς πεπονημένων ἐκεῖνοι μὲν κόλασιν, ἐγὼ δὲ ὁ μὴδὲν συμβαλλόμενος, μισθὸν λήψομαι.
- [00568] Ἄρα ἔστι τι τοῦ διαβόλου μιαιώτερον, τοῦ κήρυγμα ἐπινοήσαντος ἀναδέξασθαι κόλασιν τοῖς πειθομένοις προξενούν;
- [00569] Ὅρᾳς πόσοις κακοῖς τοὺς ἑαυτοῦ περιτείρει;
- [00570] κόλασιν καὶ τιμωρίαν αὐτοῖς ἐκ τοῦ κηρύγματος καὶ τῶν πόνων ἐπινοεῖ τούτων.
- [00571] Καὶ ποῖος ἂν ἄλλος ἐχθρὸς καὶ πολέμιος τῆς ἐκείνων σωτηρίας τὸ πᾶν οὕτω διέθηκεν;
- [00572] Ὅρᾳς ὅτι ὁ τὴν ἀλήθειαν πολεμῶν οὐδὲν ἰσχύει, ἀλλ' ἑαυτὸν πλήττει μᾶλλον, ὡς ὁ πρὸς κέντρα λακτίζων;
- [00573] Οἶδα γὰρ, φησὶν, ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.
- [00574] Οὐδὲν τοῦ διαβόλου μιαιώτερον·
- [00575] οὕτω πανταχοῦ πόνοις ἀνονήτοις τοὺς ἑαυτοῦ περιβάλλει, καὶ διασπᾶ·
- [00576] καὶ οὐ μόνον τῶν ἐπάθλων οὐκ ἀφήσι τυχεῖν, ἀλλὰ καὶ κολάσεως ὑπευθύνους ποιεῖν οἶδεν.
- [00577] Οὐ γὰρ μόνον κήρυγμα, ἀλλὰ καὶ νηστεῖαν τοιαύτην καὶ παρθενίαν αὐτοῖς νομοθετεῖ, ἢ οὐ μόνον μισθῶν ἀποστερήσει, ἀλλὰ καὶ μέγα κακὸν ἐπάξει τοῖς αὐτὴν μετιούσι·
- [00578] περὶ ὧν φησι καὶ ἀλλαχοῦ·
- [00579] Κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν.
- [00580] Διὸ παρακαλῶ, ὑπὲρ πάντων εὐχαριστῶμεν τῷ Θεῷ, ὅτι ἡμῖν καὶ τοὺς πόνους ἐπεκούφισε, καὶ τοὺς μισθοὺς ἠΰξησεν.
- [00581] Ὡν γὰρ οἱ παρ' ἡμῖν γαμοῦντες σωφρόνως ἀπολαύουσι μισθῶν, οὐκ ἀπολαύουσιν οἱ παρθενεύοντες παρ' αὐτοῖς, ἀλλὰ τῆ τῶν πορνευόντων οἱ παρθενεύοντες παρὰ τοῖς αἰρετικοῖς δίκη γεγονάσιν ὑπεύθυνοι.
- [00582] Πόθεν;
- [00583] Ἐκ τοῦ μὴ ὀρθῶς σκοπῶ τι ποιεῖν, ἀλλ' ἐπὶ διαβολῇ τῶν τοῦ Θεοῦ κτισμάτων καὶ ἀπορρήτου σοφίας αὐτοῦ.
- [00584] Μὴ δὴ ῥαθυμώμεν·

- [00585] ἔδωκεν ἡμῖν ὁ Θεὸς συμμέτρους ἀγῶνας, οὐδένα πόνον ἔχοντας.
- [00586] Ἀλλὰ μὴ καταφρονῶμεν διὰ τοῦτο.
- [00587] Εἰ γὰρ οἱ αἰρετικοὶ κατατείνουσιν ἑαυτοὺς πόνοις ἀνοήτοις, τίς ἡμῖν ἔσται ἀπολογία μὴδὲ τοὺς ἐλάττονας, καὶ πλείονα μισθὸν ἔχοντας βουλομένοις ἐνεγκεῖν;
- [00588] Τί γὰρ φορτικόν, τί δὲ ἐπαχθὲς τῶν ἐπιταγμάτων τοῦ Χριστοῦ;
- [00589] Οὐ δύνασαι παρθενεῦειν;
- [00590] ἔξεστί σοι γαμεῖν.
- [00591] Οὐ δύνασαι πάντων ἑαυτὸν ἀποστερηῆσαι τῶν σῶν;
- [00592] ἔξεστί σοι ἀπὸ τῶν ὄντων χορηγεῖν·
- [00593] Τὸ ὑμῶν περίσσευμα, φησὶν, εἰς τὸ ἐκείνων ὑστέρημα.
- [00594] Ταῦτα γὰρ εἶναι δοκεῖ φορτικά, χρημάτων λέγω καταφρονεῖν, καὶ ἐπιθυμίας σωματικῆς περιγενέσθαι·
- [00595] τὰ δὲ ἄλλα οὐδεμιᾶς δεῖται δαπάνης, οὐδεμιᾶς βίας.
- [00596] Ποία γὰρ, εἰπέ μοι, βία τὸ μὴ κακῶς εἰπεῖν, μὴδὲ διαβάλλειν ἀπλῶς;
- [00597] ποία δὲ βία τὸ μὴ βασκαίνειν τοῖς ἐτέρων ἀγαθοῖς;
- [00598] ἢ ποία βία τὸ μὴ δόξη ἀλῶναι;
- [00599] Τὸ βασανίζεσθαι καὶ φέρειν, καρτερίας ἐστί·
- [00600] καρτερίας, καὶ φιλοσοφίαν ἀσκεῖν·
- [00601] καρτερίας, τὸ πενίαν διενεγκεῖν·
- [00602] καρτερίας, τὸ λιμῶ προσπαλαῖσαι καὶ δίψει.
- [00603] Ὅταν δὲ μὴδὲν τούτων ἦ, ἀλλ' ἔξεστιν ἀπολαύοντα τῶν ὄντων, ὡς Χριστιανῶ προσήκε, μὴ φθονεῖν τοῖς ἐτέρων, ποία βία;
- [00604] Οὐδαμῶθεν ἄλλοθεν ὁ φθόνος, ἀλλ' ἐκ τοῦ προστετηκέναι τοῖς παροῦσι, μᾶλλον δὲ πάντα τὰ κακά.
- [00605] Εἰ γὰρ μὴδὲν ἐνόμιζες εἶναι τὰ χρήματα, καὶ τὴν δόξαν τοῦ κόσμου τούτου, οὐκ ἂν τοῖς ἔχουσιν ἐβάσκηνας.
- [00606] δ'.
- [00607] Ἀλλ' ἐπειδὴ κέχηνας, καὶ θαυμάζεις αὐτὰ καὶ ἐπτόησαι, διὰ τοῦτό σοι καὶ τὰ τῆς βασκανίας ἐνοχλεῖ, διὰ τοῦτο καὶ τὰ τῆς κενοδοξίας·
- [00608] καὶ πάντα ἀπὸ τούτου γίνεται, ἀπὸ τοῦ θαυμάζειν τὰ τοῦ παρόντος βίου.
- [00609] Βασκαίνεις, ὅτι ὁ δεῖνα πλουτεῖ;
- [00610] Καὶ μὴν ἐλέους καὶ δακρύων ἄξιός ὁ τοιοῦτος.
- [00611] Ἀλλ' ἐρεῖς εὐθέως γελῶν·
- [00612] Ἐγὼ δακρύων ἄξιός, οὐκ ἐκεῖνος.
- [00613] Δακρύων ἄξιός καὶ σὺ, οὐχ ὅτι πένη, ἀλλὰ διὰ τὸ σεαυτὸν ἐλεεινὸν εἶναι νομίζεις.
- [00614] Τοὺς γὰρ οὐδὲν ἔχοντας κακὸν καὶ δυσφοροῦντας δακρῦομεν, οὐχ ὅτι κακὸν τι ἔχουσιν, ἀλλ' ὅτι μὴ ἔχοντες, ἔχειν νομίζουσιν.
- [00615] Εἰπέ γὰρ μοι, εἴ τις πυρετοῦ ἀπηλλαγμένος, ἀλύει καὶ περιστρέφεται, ὑγιαίνων ἐπὶ τῆς κλίνης κείμενος, ἄρα τῶν πυρεττόντων μᾶλλον οὐχὶ δακρύων ἄξιός ὁ τοιοῦτος, οὐκ ἐπειδὴ πυρέττει, οὐδὲ γὰρ πυρέττει, ἀλλ' ἐπειδὴ μὴδὲν ἔχων δεινόν, ἔχειν τι νομίζει;
- [00616] Καὶ σὺ δακρύων ἄξιός διὰ τοῦτο, ὅτι σαυτὸν ἐλεεινὸν νομίζεις, οὐ διὰ τὴν πενίαν·
- [00617] τῆς γὰρ πενίας ἔνεκεν καὶ μακαριστός.
- [00618] Τί φθονεῖς τῷ πλουσίῳ;
- [00619] ὅτι φροντῖδων ἑαυτὸν ὑπεύθυνον κατέστησε πλειόνων, ὅτι δουλεία χαλεπωτέρα;

- [00620] ὅτι μυρίαίς ἀλύσεσι, καθάπερ τις κύων, τοῖς αὐτοῦ δέδεται χρήμασι;
- [00621] Κατέλαβεν ἐσπέρα, κατέλαβε νύξ, καὶ τὸν τῆς ἀναπαύσεως καιρὸν οὗτος θορύβου καιρὸν καὶ ἀηδίας καὶ λύπης ἔχει καὶ μερίμνης.
- [00622] Ψόφος ἐγένετο;
- [00623] εὐθέως ἀνεπήδησεν.
- [00624] Ὁ δεῖνα ἐσυλήθη;
- [00625] μᾶλλον ἐκείνου φροντίζει τοῦ ἀπολωλεκότος ὁ μὴ ἀπολωλεκώς.
- [00626] Ἐκεῖνος μὲν γὰρ ἅπαξ ἀπώλεσε, καὶ λυπηθεὶς ἀπέθετο τὴν φροντίδα·
- [00627] οὗτος δὲ αὐτὴν ἔχει διηλεκώς.
- [00628] Κατέλαβε νύξ, ὁ λιμὴν τῶν ἡμετέρων κακῶν, τὸ παραμύθιον τῶν ἡμετέρων συμφορῶν, τὸ φάρμακον τῶν τραυμάτων.
- [00629] Καὶ γὰρ οἱ περιωδυνία τινὶ κατεχόμενοι τοῖς φίλοις μὲν καὶ συγγενέσι καὶ οἰκείοις, πολλάκις δὲ καὶ πατράσι παραμυθούμενοι οὐκ εἶξαν οὐδὲ ὑπεχώρησαν, ἀλλὰ καὶ πρὸς τὰ ῥήματα αὐτὰ ἠγανάκτησαν·
- [00630] παντὸς γὰρ καύματος μᾶλλον τὸ πικρὸν τῆς ὀδύνης τὰς ἡμετέρας θλίβει ψυχάς·
- [00631] τῷ δὲ ὕπνῳ κελεύοντι παύεσθαι οὐδὲ ἀντιβλέψαι ἴσχυσαν.
- [00632] Καθάπερ οὖν σῶμα διακαῆς καὶ θερμότερα προσπαλαῖσαν ἀκτῖνι κατατροχόμενον, ὥσπερ τινὶ καταγωγίῳ πολλὰς ἔχοντι πηγὰς καὶ τὴν ἀπὸ τῆς λεπτῆς αὔρας παραμυθίαν·
- [00633] οὕτως ἡ νύξ τῷ ὕπνῳ παραδίδωσιν ἡμῶν τὴν ψυχὴν·
- [00634] μᾶλλον δὲ οὐχ ἡ νύξ, οὐδὲ ὁ ὕπνος τοῦτο ἐργάζεται, ἀλλ' ὁ Θεὸς, εἰδὼς τὸ ταλαίπωρον τοῦτο γένος, ἅπαντα ταῦτα εἰργάσατο.
- [00635] Ἀλλ' ἡμεῖς οὐκ ἐλεοῦμεν ἑαυτοὺς, ἀλλ' ἐπενοήσαμεν, καθάπερ ἐχθροὶ ὄντες ἑαυτῶν, τῆς φυσικῆς ἀνάγκης καὶ ἀναπαύσεως μείζονα τυραννίδα, τὴν ἀπὸ τοῦ πλούτου ἀγρυπνίαν.
- [00636] Μέρμινα γὰρ, φησὶ, πλούτου, ἀφιστᾶ ὕπνον.
- [00637] Καὶ ὄρα πόση τοῦ Θεοῦ ἡ κηδεμονία·
- [00638] Οὐκ ἐπέτρεψε τῇ προθέσει τὴν ἀνάπαυσιν, οὐδὲ προαιρέσει τινὶ τὴν χρεῖαν τοῦ ὕπνου, ἀλλὰ φυσικαῖς αὐτὴν ἀνάγκαις κατέδησεν, ἵνα καὶ ἄκοντες εὐεργετώμεθα·
- [00639] τὸ γὰρ καθεύδειν, τῆς φύσεως.
- [00640] Ἡμεῖς δὲ ὡς σφόδρα ἑαυτοὺς μισοῦντες, ὡς ἐτέρους πολεμοῦντες καὶ θλίβοντες, τῆς φυσικῆς ταύτης ἀνάγκης μείζονα τὴν ἀπὸ τῶν χρημάτων ἐπενοήσαμεν τυραννίδα.
- [00641] Ἡμέρα γέγονε;
- [00642] καὶ δέδοικεν ὁ τοιοῦτος τοὺς συκοφάντας.
- [00643] Ἡ νύξ κατέλαβε;
- [00644] τρέμει ληστὰς.
- [00645] Θάνατος ἐπέστη;
- [00646] τοῦ θανάτου μᾶλλον δάκνεται, ὅτι ^[62.196] ἐτέρων ἐκεῖνα γίνεται.
- [00647] Παιδίον ἔσχε;
- [00648] πλείων ἢ ἐπιθυμία·
- [00649] καὶ τότε δοκεῖ πένης εἶναι.
- [00650] Οὐκ ἔσχε, μᾶλλον ὀδυνᾶται.
- [00651] Τοῦτον οὖν μακαρίζεις τὸν οὐδαμόθεν ἠσθῆναι δυνάμενον;
- [00652] τούτῳ φθονεῖς τῷ κλυδωνιζομένῳ, ἐν λιμένι γαληνῷ τῇ πενίᾳ ἐστηκώς;
- [00653] Ὅντως καὶ τοῦτο ἐλάττωμα τῆς ἀνθρωπίνης φύσεως, τὸ μὴ φέρειν τὰ ἀγαθὰ γενναίως, ἀλλ' εἰς τὰς εὐπραγίας ἐξυβρίζειν.

- [00654] Καὶ ταῦτα μὲν ἐνταῦθα·
- [00655] ὅταν δὲ ἀπέλθωμεν ἐκεῖ, ἄκουσον τί φησιν ὁ πλούσιος, ὁ μυρίων ἀγαθῶν κύριος, ὡσπερ σὺ λέγεις·
- [00656] οὐ γὰρ ἂν ἔγωγε ταῦτα εἶποιμι ἀγαθὰ, ἀλλ' ἀδιάφορα.
- [00657] Οὗτος τοίνυν ὁ μυρίων ἀγαθῶν κύριος, ἄκουσον τί φησι, καὶ τίνος ἐν χρεία καθέστηκε·
- [00658] Πάτερ, φησίν, Ἀβραάμ, πέμψον Λάζαρον, ἵνα ἄκρω τῷ δακτύλῳ ἐπιστάζῃ μου τὴν γλῶτταν, ὅτι ἀποτηγανίζομαι.
- [00659] Εἰ γὰρ μηδὲν ὧν εἶπον ἔπασχεν ὁ πλούσιος ἐκεῖνος, εἰ γὰρ ἐν ἀδείᾳ καὶ φροντίδος χωρὶς τὸν ἅπαντα βίον διήγαγε·
- [00660] τί λέγω τὸν ἅπαντα βίον;
- [00661] τὴν μίαν ῥοπὴν ἐκείνην·
- [00662] ῥοπὴ γὰρ ἐστίν·
- [00663] ὡς μία γὰρ ῥοπὴ, φησίν, ὁ πᾶς ἡμῶν αἰὼν πρὸς τὸν αἰῶνα τὸν ἄπειρον·
- [00664] εἰ τοίνυν πάντα αὐτῷ κατὰ γνώμην προεκεχωρήκει, ἄρα οὐκ ἐλεεινὸς ἐστὶ τούτων τῶν ῥημάτων, μᾶλλον δὲ τούτων τῶν πραγμάτων;
- [00665] Οὐχὶ οἶνω περιεκλύζετό σου ἡ τράπεζα;
- [00666] νῦν δὲ οὐδὲ σταγόνας ὕδατος εἰ κύριος, καὶ ταῦτα ἐν χρεία πολλῇ καθεστηκώς.
- [00667] Οὐχ ἠλκωμένον ὑπερεώρας τὸν πένητα;
- [00668] νῦν δὲ ἀξιοῖς αὐτὸν ἰδεῖν, καὶ οὐδεὶς δίδωσι.
- [00669] Παρὰ τὸν πυλῶνα ἦν τὸν σὸν, νῦν δὲ ἐν τοῖς κόλποις τοῦ Ἀβραάμ·
- [00670] ὑπὸ τὰς μεγάλας σὺ κατέκεισο ὀροφᾶς, νῦν δὲ ἐν τῷ πυρὶ τῆς γεέννης.
- [00671] ε'.
- [00672] Ἀκουέτωσαν ταῦτα οἱ πλούσιοι·
- [00673] μᾶλλον δὲ οὐχ οἱ πλούσιοι, ἀλλ' οἱ ἀνελεήμονες·
- [00674] οὐ γὰρ, ἐπειδὴ πλούσιος ἦν, ἐκολάζετο, ἀλλ' ἐπειδὴ οὐκ ἠλέησεν.
- [00675] Ἔνεστι γὰρ πλουτοῦντα καὶ ἐλεοῦντα τυχεῖν παντός ἀγαθοῦ.
- [00676] Καὶ διὰ τοῦτο οὐδένα ἄλλον ὀρᾷ, ἀλλ' ἢ ἐκεῖνον τὸν δεόμενον αὐτοῦ, ἵνα μάθῃ, ὅτι δικαίως ταῦτα ἔπασχεν, εἰς ὑπόμνησιν ἐλθῶν ὧν ἔπραττε.
- [00677] Μὴ γὰρ οὐκ ἦσαν μυριοὶ πένητες δίκαιοι;
- [00678] Ἀλλ' ὁ πρὸς τῷ πυλῶνι αὐτοῦ κείμενος, οὗτος αὐτῷ φαίνεται, παιδεύων αὐτὸν καὶ ἡμᾶς, ὅσον ἐστὶν ἀγαθὸν μὴ πεποιθέναι ἐπὶ χρήμασιν.
- [00679] Οὐδὲν ἐκεῖνον ἔβλαψεν ἡ πενία πρὸς τὸ βασιλείας τυχεῖν·
- [00680] οὐδὲν τοῦτον ὠφέλησεν ὁ πλοῦτος πρὸς τὸ γέενναν ἐκφυγεῖν.
- [00681] Μέχρι πότε πένητες;
- [00682] μέχρι πότε πτωχοί;
- [00683] Οὐκ ἐστίν, οὐκ ἐστὶ πένης ὁ μηδὲν ἔχων, ἀλλ' ὁ πολλῶν ἐπιθυμῶν·
- [00684] οὐκ ἐστὶ πλούσιος ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μηδενὸς δεόμενος.
- [00685] Τί γὰρ ὄφελος πᾶσαν μὲν κεκτήσθαι τὴν οἰκουμένην, τοῦ δὲ μηδὲν ἔχοντος μᾶλλον ἐν ἀθυμίᾳ διάγειν;
- [00686] Αἱ προαιρέσεις καὶ τοὺς πλουτοῦντας καὶ τοὺς πενομένους ἐργάζονται, οὐχ ἡ τῶν χρημάτων περιουσία οὐδὲ ἡ ἔνδεια.
- [00687] Βούλει γενέσθαι πλούσιος σὺ ὁ πένης;
- [00688] Ἔξεστί σοι βουλομένῳ, καὶ ὁ κωλύων οὐδεὶς·

- [00689] καταφρόνησον τῶν τοῦ κόσμου χρημάτων·
- [00690] νόμισον εἶναι μηδέν, ὥσπερ οὖν οὐδέ ἐστιν;
- [00691] ἔκβαλε τὴν ἐπιθυμίαν τοῦ πλούτου, καὶ ἐπλούτησας.
- [00692] Οὗτός ἐστιν ὁ πλουτῶν, ὁ μὴ θέλων πλουτεῖν·
- [00693] ὁ μὴ θέλων πένεσθαι, οὗτός ἐστιν ὁ πενόμενος.
- [00694] Καθάπερ ἐκεῖνος νοσῶν ὁ καὶ ἐν ὑγείᾳ ἀλύων, οὐκ ἐκεῖνος ὁ πάσης ὑγείας εὐκολώτερον τὴν νόσον φέρων, οὕτω καὶ ἐνταῦθα πένης ἐστὶν ὁ μὴ δυνάμενος πενίαν ἐνεγκεῖν, ἀλλ' ἐν πλούτῳ τῶν πενομένων μᾶλλον ἡγούμενος εἶναι πένης, οὐκ ἐκεῖνος ὁ [62.197] τῶν πλουτούντων μᾶλλον τὴν πενίαν εὐκολώτερον φέρων·
- [00695] οὗτος γὰρ ἐστὶ μᾶλλον ὁ πλουσιώτερος.
- [00696] Εἰπέ γὰρ μοι, τὴν πενίαν διὰ τί δέδοικας;
- [00697] διὰ τί τρέμεις;
- [00698] οὐχὶ διὰ λιμόν;
- [00699] οὐχὶ διὰ δίψος;
- [00700] οὐχὶ διὰ ψῦχος;
- [00701] ἢ οὐ διὰ ταῦτα;
- [00702] Ἀλλ' οὐκ ἔστιν, οὐκ ἔστιν οὐδεὶς ὁ τούτων ἀπορήσας ποτέ.
- [00703] Ἐμβλέψατε γὰρ εἰς ἀρχαίας γενεάς, καὶ ἴδετε·
- [00704] τίς ἐπίστευσε τῷ Κυρίῳ, καὶ ἐγκατελείφθη;
- [00705] ἢ τίς ἤλπισεν ἐπ' αὐτόν, καὶ κατησχύνθη;
- [00706] καὶ πάλιν, Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά.
- [00707] Οὐδένα ἂν ἔχοι τις ἡμῖν δεῖξαι τίνα ταχέως διὰ λιμόν καὶ ψῦχος ἀπολωλότα.
- [00708] Τίνος οὖν ἔνεκεν τρέμεις τὴν πενίαν;
- [00709] Οὐκ ἔχεις εἰπεῖν.
- [00710] Εἰ γὰρ εὐπορεῖς τῶν ἀναγκαίων, τί δήποτε τρέμεις αὐτήν;
- [00711] ὅτι πλῆθος οὐκ ἔστι σοι οἰκετῶν;
- [00712] Τοῦτο δεσποτῶν ἐστὶν ἀπαλλαγῆναι, τοῦτο μακαριότης διηνεκῆς, τοῦτο φροντίδος ἐλευθερία.
- [00713] Ἀλλ' ὅτι καὶ σκεύη, καὶ κλῖναι, καὶ ἔπιπλα οὐκ ἔστιν ἐξ ἀργυρίου κατεσκευασμένα σοι;
- [00714] Τί γὰρ σου πλέον ἔχει κατὰ τὴν ἀπόλαυσιν ὁ ταῦτα κεκτημένος;
- [00715] Οὐδέν·
- [00716] τὰ γὰρ τῆς χρήσεως ἴσα, ἂν τε ἀπὸ ταύτης, ἂν τε ἀπ' ἐκείνης τῆς ὕλης ἦ.
- [00717] Ἀλλ' ὅτι φοβερός οὐκ εἶ τοῖς πολλοῖς;
- [00718] Μηδὲ γένοιό ποτε·
- [00719] ποία γὰρ ἡδονὴ τρέμειν καὶ δεδοικέναι σέ τινας;
- [00720] ἀλλ' ὅτι ἐτέρους φοβῆ;
- [00721] ἀλλ' οὐκ ἔστι φοβηθῆναι.
- [00722] Θέλεις γὰρ μὴ φοβεῖσθαι τὴν ἐξουσίαν;
- [00723] τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς.

- [00724] Ἀλλ' ὅτι εὐκαταφρόνητοί ἐσμεν, φησὶ, καὶ [62.198] πρὸς τὸ παθεῖν ἔτοιμοι κακῶς;
- [00725] Μάλιστα μὲν οὐχ ἡ πενία τοῦτο ποιεῖ, ἀλλ' ἡ κακία.
- [00726] Ἐπεὶ πολλῶν πενήτων ἀπραγμόνως τὸν πάντα βίον διαγόντων, ἄρχοντες, πλουτοῦντες καὶ δυνάσται πάντων κακούργων καὶ ληστῶν καὶ τυμβωρύχων ἀθλιώτερον ἀπήλλαξαν.
- [00727] Ὅπερ γὰρ ἐπὶ σοῦ ἡ πενία, τοῦτο ἐπ' ἐκείνου ὁ πλοῦτος ἔχει.
- [00728] Ὅσπερ γὰρ σε διὰ τὸ καταφρονεῖσθαι ἐνταῦθα ποιούσι κακῶς οἱ κακοῦν βουλόμενοι·
- [00729] οὕτως ἐκείνον διὰ τὸ φθονεῖν καὶ βασκαίνειν·
- [00730] καὶ μᾶλλον οὗτοι, ἢ ἐκείνοι·
- [00731] μᾶλλον αὕτη ἡ ἀνάγκη ἰσχυροτέρα τοῦ κακῶς ποιεῖν.
- [00732] Ὁ μὲν γὰρ φθονῶν, ἰσχυρῶς πάσῃ καὶ δυνάμει πάντα πράττει, ὁ δὲ καταφρονῶν πολλάκις καὶ ἠλέησε τὸν καταφρονούμενον·
- [00733] καὶ τοῦτο αὐτὸ γέγονεν αὐτῷ αἴτιον ἀπαλλαγῆς, τὸ πένητα εἶναι, τὸ μὴ δύνασθαι ἔχειν ἰσχύν·
- [00734] Μεγάλα τε κατορθώσεις, λέγοντες πρὸς αὐτὸν, ἐὰν τὸν δεῖνα ἀνέλῃς, ἐὰν ἀποκτείνῃς ἕνα πένητα·
- [00735] πόσων οὐκ ἀπολαύσῃ μισθῶν;
- [00736] καὶ οὕτως αὐτῶν τὸν θυμὸν χαλῶμεν.
- [00737] Ἐπὶ δὲ τῶν πλουτούντων ὁ φθόνος ἐφέστηκεν, οὐ πρότερον λήγων, ἕως ἂν ὅπερ βούλεται ἐργάσῃται, καὶ τὸν ἰὸν ἐκχέῃ τὸν αὐτοῦ.
- [00738] Ὅρᾳ ὅτι οὐχ ἡ πενία, οὐδὲ ὁ πλοῦτος ἀγαθόν, ἀλλ' ἡ ἡμετέρα προαίρεσις;
- [00739] Οὐκοῦν ταύτην ῥυθμίζωμεν, ταύτην παιδεύωμεν φιλοσοφεῖν.
- [00740] Ἄν αὕτη καλῶς ἢ διακεκμημένη, οὔτε πλοῦτος ἡμᾶς ἐκβαλεῖν τῆς βασιλείας δυνήσεται, οὔτε πενία ποιήσει ἔλαττον ἔχειν·
- [00741] ἀλλὰ πράως τὴν πενίαν οἴσομεν, οὐδὲ εἰς τὴν τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν παραβλαπτόμενοι, οὐδὲ ἐνταῦθα·
- [00742] ἀλλὰ καὶ τούτων ἀπολαύσομεν, καὶ τῶν ἐν οὐρανοῖς ἐπιτευξόμεθα ἀγαθῶν·
- [00743] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, καὶ τὰ ἐξῆς.
- [00744] ΟΜΙΛΙΑ Γ'.
- [00745] Καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.
- [00746] Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου, ὅτι
- [00747] ἐν οὐδενὶ αἰσχυρθήσομαι, ἀλλ' ἐν πάσῃ παρήρῃσια, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου.
- [00748] α'.
- [00749] Τὴν μεγάλην καὶ φιλόσοφον ψυχὴν οὐδὲν τῶν ἐν τῷ παρόντι βίῳ λυπηρῶν δύναται δακεῖν, οὐκ ἔχθραι, οὐ κατηγορίαι, οὐ διαβολαί, οὐ κίνδυνοι, οὐκ ἐπιβουλαί.
- [00750] Ὅσπερ γὰρ εἰς μεγάλην τινὰ ἀκρόρειαν καταφυγοῦσα, ἄληπτος πᾶσιν ἐστὶ τοῖς κάτωθεν ἀνιούσιν ἀπὸ τῆς γῆς.
- [00751] Τοιαύτη ἦν ἡ τοῦ Παύλου ψυχὴ, πάσης ἀκρωρείας ὑψηλότερον τόπον τὸν τῆς φιλοσοφίας καταλαβοῦσα τῆς πνευματικῆς, τῆς ὄντως φιλοσοφίας.
- [00752] Τὰ γὰρ τῶν ἕξωθεν, ῥήματα μόνον ἐστὶ καὶ παιδῶν ἀθύρματα.
- [00753] Ἀλλ' οὐ περὶ τούτων λόγος νῦν, τὰ δὲ Παύλου φθεγγόμεθα τέως.
- [00754] Ὁ μακάριος ἐκεῖνος καὶ τὸν βασιλέα ἔχων πολεμοῦντα αὐτῷ, πρὸς τούτῳ εἶχε καὶ ἐτέρους ἐχθροὺς διαφόρως αὐτὸν λυποῦντας, καὶ μετὰ πικρᾶς διαβολῆς·
- [00755] καὶ τί φησιν;
- [00756] Οὐ μόνον οὐκ ἀλγῶ τούτοις οὐδὲ καταπίπτω, ἀλλὰ [62.198] καὶ χαίρω καὶ χαρήσομαι·
- [00757] οὐ πρὸς καιρὸν, φησὶν, ἀλλ' αἰεὶ ὑπὲρ τούτων χαρήσομαι.
- [00758] Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν τὴν μέλλουσαν.

- [00759] Πῶς γὰρ οὐκ ἀποβήσεται, ὅταν καὶ ἡ ἔχθρα μου τὸ κήρυγμα ὠφελῆ καὶ ὁ πρὸς ἐμὲ ζῆλος;
- [00760] Διὰ τῆς ὑμῶν δεήσεως, φησὶ, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου.
- [00761] Ὅρα τὴν ταπεινοφροσύνην τοῦ μακαρίου τούτου·
- [00762] ἐν τοῖς ἄθλοις ἦν ἀγωνιζόμενος, μυρία κατωρθώκει, πρὸς αὐτῷ τῷ στεφάνῳ λοιπὸν ἔκειτο·
- [00763] Παῦλος γὰρ ἦν·
- [00764] τί γὰρ ἂν τις εἴποι πλέον;
- [00765] καὶ Φιλιππησίους γράφει, ὅτι Διὰ τῆς ὑμῶν δεήσεως δύναμαι σωθῆναι, ὁ ἀπὸ μυρίων κατορθωμάτων κεκτημένος τὴν σωτηρίαν.
- [00766] Καὶ ἐπιχορηγίας, φησὶ, τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.
- [00767] Τί ἐστίν, Ἐπιχορηγίας;
- [00768] Ἄν διὰ τῶν ὑμετέρων εὐχῶν, φησὶ, καταξιωθῶ τῆς χάριτος.
- [00769] Τὸ γὰρ, Ἐπιχορηγίας, τοῦτό ἐστίν, ἂν ἐπιχορηγηθῆ, ἂν πλέον ἐπιδοθῆ μοι πνεῦμα·
- [00770] Εἰς σωτηρίαν, τουτέστι, τὴν ἀπαλλαγὴν, καὶ τὸν παρόντα διαφεύξομαι, ὡς τὸν πρῶτον κίνδυνον.
- [00771] Περὶ τούτου γὰρ φησιν·
- [00772] Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαρεγένετο·
- [00773] μὴ αὐτοῖς λογισθεῖν·
- [00774] ἀλλ' ὁ Κύριός μοι παρέστη, καὶ ἐνεδύ [62.199] νάμωσέ με.
- [00775] Τοῦτο γοῦν καὶ νῦν ἤδη προφητεύει, Διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, λέγων, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου.
- [00776] Οὕτω γὰρ, φησὶν, ἐλπίζω.
- [00777] Ἵνα γὰρ πάλιν ἡμεῖς μὴ τὸ ὄλον ταῖς ἐκείνων ἐπιτρέπωμεν εὐχαῖς, αὐτοὶ μηδὲν εἰσφέροντες, ὅρα πῶς τίθησι τὸ αὐτοῦ, τὴν ἐλπίδα, τὴν πάντων αἰτίαν τῶν ἀγαθῶν, καθάπερ ὁ προφήτης φησὶ·
- [00778] Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σοί·
- [00779] καθάπερ καὶ ἐτέρωθί φησιν, Ἐμβλέψατε εἰς ἀρχαίας γενεάς, καὶ ἴδετε·
- [00780] τίς ἠλπισεν ἐπὶ Κύριον, καὶ κατησχύνθη;
- [00781] καὶ πάλιν ὁ μακάριος οὗτός φησιν, Ἡ δὲ ἐλπίς οὐ κατασχύνει.
- [00782] Κατὰ τὴν ἀποκαραδοκίαν, φησὶ, καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι.
- [00783] Αὕτη ἡ τοῦ Παύλου ἐλπίς, τὸ ἐλπίζειν, ὅτι Οὐδαμοῦ αἰσχυνθήσομαι.
- [00784] Ὅρας ὅσον ἐστὶν ἐλπίζειν ἐπὶ τὸν Θεόν;
- [00785] Κἂν ὀτιοῦν γένηται, φησὶν, οὐκ αἰσχυνθήσομαι·
- [00786] τουτέστιν, οὐ περιέσσονται οὗτοι.
- [00787] Ἀλλ' ἐν πάσῃ παρρησίᾳ, καθὼς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου.
- [00788] Προσεδόκων ἐκείνοι διὰ τῆς παγίδος ταύτης δῆθεν ἐλεῖν μὲν τὸν Παῦλον, σβέννυσθαι δὲ τὸ κήρυγμα, ὡς τοῦ δόλου τοῦ αὐτῶν ἰσχύοντος.
- [00789] Τοῦτο οὖν φησιν, ὅτι Οὐκ ἔσται τοῦτο, οὐ νῦν ἀποθανοῦμαι·
- [00790] Ἀλλ' ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου.
- [00791] Πῶς;
- [00792] Πολλάκις εἰς κινδύνους ἐνέπεσον, ἐν οἷς πάντες ἡμᾶς ἀπηγόρευσαν, μᾶλλον δὲ καὶ ἡμεῖς ἑαυτούς·
- [00793] Ἐν ἑαυτοῖς γὰρ τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν·

- [00794] ἄλλ' ἐκ πάντων ἡμᾶς ἐρρύσατο ὁ Κύριος.
- [00795] Οὕτω καὶ νῦν μεγαλυνθήσεται ἐν τῷ σώματί μου.
- [00796] Ἴνα δὲ μὴ τις νομίση καὶ εἴπη, Ἄν σὺ ἀποθάνης, οὐ μεγαλυνθήσεται;
- [00797] Ναί, φησὶν, οἶδα·
- [00798] ἄλλ' οὐ διὰ τοῦτο οὕτως εἶπον, ὅτι ἡ ζωὴ μόνη μεγαλυνεῖ αὐτόν, ἀλλὰ καὶ ὁ θάνατος.
- [00799] Τέως δὲ, Διὰ ζωῆς, φησὶν·
- [00800] οὐκ ἀναιροῦσί με, ἀλλὰ καὶ εἰ εἶλόν με, καὶ οὕτω μεγαλυνθήσεται ὁ Χριστός.
- [00801] Πῶς;
- [00802] Διὰ μὲν ζωῆς, ὅτι ἐξείλετο·
- [00803] διὰ θανάτου δὲ, ὅτι οὐδὲ θάνατος ἔπεισέ με ἀρνήσασθαι αὐτόν.
- [00804] Ὅτι μοι τοσαύτην προθυμίαν ἐχαρίσατο, καὶ θανάτου ἐποίησεν ἰσχυρότερον·
- [00805] ἐκεῖ μὲν, ὅτι με ἀπήλλαξε κινδύνων·
- [00806] ἐνταῦθα δὲ, ὅτι με οὐκ εἶασε φοβηθῆναι τοῦ θανάτου τὴν τυραννίδα.
- [00807] Οὕτω μεγαλυνθήσεται διὰ ζωῆς καὶ θανάτου.
- [00808] β'.
- [00809] Ταῦτα δὲ λέγει, οὐχ ὡς μέλλων ἀποθανεῖσθαι, ἀλλ' ὅταν ἀποθάνῃ, ἵνα μηδὲν ἀνθρώπινον πάθωσιν.
- [00810] Ὅτι γὰρ οὐχ ὡς μέλλων ἀποθανεῖσθαι, ὁ μάλιστα αὐτοὺς ἐλύπει, ταῦτα ἔλεγεν, ὅρα πῶς αὐτὸ παραμυθεῖται, μονονουχὶ λέγων·
- [00811] Ταῦτα δὲ λέγω, φησὶν, οὐχ ὡς ἀποθανοῦμενος.
- [00812] Διὰ τοῦτο ἐπήγαγε προϊόν·
- [00813] Καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ, καὶ συμπαραμενῶ πᾶσιν ὑμῖν.
- [00814] Τὸ δὲ, Ἐν οὐδενὶ αἰσχυνθήσομαι, τοῦτό ἐστιν, Οὐ φέρει μοι αἰσχύνῃν τὸ ἀποθανεῖν, ἀλλὰ καὶ μέγα κέρδος.
- [00815] Διὰ τί;
- [00816] Οὐ γὰρ ἀθάνατός εἰμι, ἀλλὰ καὶ λαμπρότερος ἔσομαι, ἢ εἰ καὶ ἀθάνατος ἦμην·
- [00817] οὐ γὰρ ^[62.200] ἐστὶν ἴσον ἀθάνατον ὄντα καταφρονεῖν θανάτου, καὶ θνητόν.
- [00818] Ὅστε οὐδὲ τοῦτο αἰσχύνῃ, τὸ νῦν ἀποθανεῖν·
- [00819] πλὴν οὐκ ἀποθανοῦμαι.
- [00820] Ἐν οὐδενὶ αἰσχυνθήσομαι, οὔτε ἐν τῷ ζῆν, οὔτε ἐν τῷ ἀποθανεῖν, φησὶν·
- [00821] ἀμφοτέρω γὰρ γενναίως ὑποίσω, εἴτε ζῆν, εἴτε ἀποθανεῖν.
- [00822] Καλῶς·
- [00823] τοῦτο Χριστιανῆς ψυχῆς.
- [00824] Ἀλλ' ἐν πάσῃ, φησὶ, παρόρησία.
- [00825] Ὅρας, πῶς οὐκ αἰσχύνομαι;
- [00826] Εἰ μὲν γὰρ ὁ τοῦ θανάτου φόβος περιέκοπτε μου τὴν παρόρησιαν, αἰσχύνῃς ἄξιον τὸ ἀποθανεῖν·
- [00827] εἰ δὲ οὐδὲν οὕτως ἐπελθὼν ἐφόβησεν, οὐκ αἰσχύνῃ τοῦτο·
- [00828] ἀλλ' εἴτε ζῶ, διὰ τοῦ ζῆν οὐκ αἰσχυνθήσομαι·
- [00829] κηρύττω γὰρ τὸ κήρυγμα·

- [00830] εἴτε ἀποθάνω, διὰ τοῦ ἀποθανεῖν οὐκ αἰσχυνθήσομαι·
- [00831] οὐ κατεῖχέ με γὰρ φόβος·
- [00832] τὴν γὰρ αὐτὴν παρόρησίαν ἐπιδείκνυμαι.
- [00833] Μὴ γὰρ, ἐπειδὴ δεσμὰ εἶπον, αἰσχύνην τὸ πρᾶγμα νομίσητε.
- [00834] Τοσούτων ἀγαθῶν αἰτίον μοι γέγονεν, ὅτι καὶ ἑτέροις ἔδωκε θαρόρειν.
- [00835] Οὐ γὰρ τὸ δεθῆναι διὰ Χριστόν, ἀλλὰ τὸ φοβηθέντα τὰ δεσμὰ, προδοῦναι τι τῶν τοῦ Χριστοῦ, τοῦτο αἰσχύνη·
- [00836] ὡς, ἂν τοῦτο μὴ ἦ, καὶ παρόρησίας πρόξενα τὰ δεσμὰ.
- [00837] Μὴ ἐπειδὴ πολλακίς διέφυγον κινδύνους (καὶ ἔχω ἐπὶ τούτοις καυχᾶσθαι πρὸς τοὺς ἀπίστους), ἂν μὴ συμβῆ τι τοιοῦτον, ἤδη νομίζετε αἰσχύνεσθαι·
- [00838] καὶ γὰρ καὶ τοῦτο οὐχ ἦττον ἐκείνου δίδωσιν ὑμῖν τὴν παρόρησίαν.
- [00839] Ὅρα πῶς ἐπὶ τοῦ οἰκείου προσώπου αὐτὸ προάγει·
- [00840] ὅπερ πολλαχοῦ ποιεῖ καὶ ἀλλαχοῦ, καθάπερ ἐπὶ Ῥωμαίων, Οὐ γὰρ ἐπαισχύνομαι τὸ Εὐαγγέλιον, φησί·
- [00841] καθάπερ ἐπὶ Κορινθίων·
- [00842] Ταῦτα δὲ μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ.
- [00843] Εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
- [00844] Οὐχ ὡς ἀγνοῶν τοῦτό φησιν·
- [00845] οἶδε μὲν γὰρ, ὅτι οὐκ ἀποθανεῖται τότε, ἀλλὰ μετὰ ταῦτα·
- [00846] πλήν αὐτῶν προπαρασκευάζει τὴν ψυχὴν ἤδη·
- [00847] Ἐμοὶ γὰρ, φησί, τὸ ζῆν Χριστός, καὶ τὸ ἀποθανεῖν κέρδος.
- [00848] Καὶ γὰρ ἀποθανῶν, φησὶν, οὐ τεθνήξομαι, τὴν ζωὴν ἔχων ἐν ἑμαυτῷ.
- [00849] Τότε με ἀνεῖλον ἂν, εἰ ἴσχυσαν διὰ τοῦ φόβου τὴν πίστιν ἐκβαλεῖν τῆς ἐμῆς ψυχῆς·
- [00850] ἕως δ' ἂν Χριστὸς ἦ μετ' ἐμοῦ, κἂν θάνατος ἐπέλθῃ, ζῶ.
- [00851] Καὶ ἐν τῇ ζωῇ δὲ ταύτῃ οὐ τοῦτό ἐστὶ μου τὸ ζῆν, ἀλλὰ ὁ Χριστός.
- [00852] Εἰ τοίνυν οὐδὲ ἐν τῇ ζωῇ ταύτῃ τοῦτό ἐστιν·
- [00853] Ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ·
- [00854] τοῦτο κἀκεῖ λέγω·
- [00855] Ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός.
- [00856] Τοιοῦτον χρὴ εἶναι τὸν Χριστιανόν.
- [00857] Οὐ ζῶ, φησὶ, τὴν κοινὴν ζωὴν.
- [00858] Πῶς οὖν ζῆς, ὦ μακάριε Παῦλε;
- [00859] οὐχὶ τὸν ἥλιον ὁρᾷς;
- [00860] οὐχὶ τὸν κοινὸν ἀέρα ἀναπνεῖς;
- [00861] οὐχὶ ταύταις ταῖς ἀπάντων τρέφῃ τροφαῖς;
- [00862] οὐχὶ τὴν γῆν πατεῖς, ὥσπερ ἡμεῖς;
- [00863] οὐχὶ ὕπνου δέη;
- [00864] οὐχὶ ἐνδυμάτων;
- [00865] οὐχὶ ὑποδημάτων;

- [00866] Τί λέγεις, Οὐ ζῶ;
- [00867] Πῶς οὐ ζῆς;
- [00868] τί μεγαλαυχεῖς;
- [00869] Οὐκ ἔστι μεγαληγορία ταῦτα.
- [00870] Εἰ μὲν γὰρ μὴ τὰ πράγματα ἐμαρτύρει, εἰκότως ἂν τις εἴποι μεγαληγορίαν εἶναι·
- [00871] εἰ δὲ τὰ πράγματα μαρτυρεῖ, ποία μεγαληγορία;
- [00872] Πῶς οὖν οὐ ζῆ, μάθωμεν·
- [00873] καὶ γὰρ ἀλλαχοῦ φησιν, Ἐγὼ τῷ κόσμῳ ἐσταύρωμαι, καὶ ἐμοὶ ὁ κόσμος.
- [00874] Πῶς οὖν φησιν, Οὐκέτι ζῶ, καὶ πῶς πάλιν, Ἐμοὶ τὸ ζῆν Χριστός, ἀκούσατε·
- [00875] [62.201] Τὸ τῆς ζωῆς ὄνομα πολυσήμαντόν ἐστιν, ἀγαπητοί, τουτέστι, πολλὰ σημαίνει, ὥσπερ καὶ τὸ τοῦ θανάτου.
- [00876] Ἔστι ζωὴ αὕτη ἢ τοῦ σώματος, καὶ ἔστι ζωὴ ἢ τῆς ἁμαρτίας·
- [00877] καθὼς φησιν αὐτὸς ἀλλαχοῦ·
- [00878] Εἰ δὲ ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
- [00879] Ἄρα ἔστι ζῆν τὴν τῆς ἁμαρτίας ζωὴν·
- [00880] προσέχετε ἀκριβῶς, παρακαλῶ, ἵνα μὴ εἰκὴ κοπτώμεθα·
- [00881] ἔστι ζωὴ ἢ αἰδιος καὶ ἀθάνατος, μετὰ δὲ ταύτης ἢ οὐράνιος·
- [00882] Ἡμῶν γὰρ, φησὶ, τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.
- [00883] Ἔστι ζωὴ ἢ τοῦ σώματος, ἣν φησὶ, Δι' αὐτοῦ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμέν.
- [00884] Οὐ τὴν φυσικὴν οὖν φησὶ μὴ ζῆν ζῶν, ἀλλὰ ταύτην τὴν τῶν ἁμαρτημάτων, ἣν ἅπαντες ἄνθρωποι ζῶσιν·
- [00885] εἰκότως.
- [00886] Ὁ γὰρ μὴ ἐπιθυμῶν τῆς παρουσίας ζωῆς, πῶς ταύτην ζῆ;
- [00887] ὁ πρὸς ἑτέραν σπεύδων, πῶς ταύτην ζῆ;
- [00888] ὁ θανάτου καταφρονῶν, πῶς ταύτην ζῆ;
- [00889] ὁ μηδενὸς τῶν ἐνταῦθα ἐπιθυμῶν, πῶς ταύτην ζῆ;
- [00890] Ὡσπερ γὰρ ὁ ἐξ ἀδάμαντος συγκείμενος, κἂν μυριάκις πλήττοιο, οὐκ ἂν ἐπιστραφείη ποτέ·
- [00891] οὕτως οὐδὲ ὁ Παῦλος·
- [00892] Ζῶ δὲ, φησὶν, οὐκέτι ἐγώ, τουτέστιν, ὁ παλαιὸς ἄνθρωπος·
- [00893] καὶ πάλιν ἀλλαχοῦ, Ταλαίπωρος ἐγὼ ἄνθρωπος·
- [00894] τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
- [00895] Οὕτως ὁ μηδὲν διὰ τροφὴν ποιῶν, ὁ μηδὲν δι' ἔνδυμα, ὁ μηδὲν διὰ τι τῶν παρόντων, πῶς οὗτος ζῆ;
- [00896] Οὗτος οὐδὲ τὴν φυσικὴν ζωὴν ζῆ·
- [00897] ὁ μηδενὸς φροντίζων τῶν βιωτικῶν, οὐ ζῆ.
- [00898] Ἡμεῖς ζῶμεν τοῦτον τὸν βίον, οἱ πάντα ὑπὲρ τούτου πράττοντες·
- [00899] ἐκεῖνος δὲ οὐκ ἔζη·
- [00900] οὐδὲν γὰρ ἐπραγματεύετο τῶν ἐνταῦθα.

- [00901] Πῶς οὖν ἔζη;
- [00902] Οὕτω καὶ ἡμεῖς ἐπὶ τινων λέγομεν·
- [00903] Ἐμοὶ ὁ δεῖνα οὐ πάρεστιν, ὅταν μηδὲν πράττη τῶν ἀνηκόντων εἰς ἐμέ·
- [00904] ἐμοὶ ὁ δεῖνα οὐ ζῆ, πάλιν ὁμοίως.
- [00905] Ὅτι γὰρ οὐ τὴν φυσικὴν παραιτεῖται ζωὴν, φησὶν ἀλλαχοῦ·
- [00906] Ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
- [00907] Τουτέστι, Καινὴν τινα ζωὴν ζῶ, ἐξηλλαγμένην.
- [00908] γ'.
- [00909] Ταῦτα δὴ πάντα πρὸς παραμυθίαν τῶν Φιλιππησίων λέγει.
- [00910] Μὴ νομίσητε, φησὶν, ὅτι τῆς ζωῆς ἀποστεροῦμαι ταύτης·
- [00911] ἐπεὶ μηδὲ ζῶν, ταύτην ἔζων τὴν ζωὴν, ἀλλ' ἐκείνην, ἣν ὁ Χριστὸς ἐβούλετο.
- [00912] Εἰπέτε γάρ μοι, ὁ χρημάτων καταφρονῶν, ὁ τρυφῆς, ὁ λιμοῦ καὶ δίψης, ὁ κινδύνων, ὁ υἰείας, ὁ σωτηρίας, ταύτην ζῆ τὴν ζωὴν;
- [00913] ὁ μηδὲν ἐνταῦθα ἔχων, ὁ πολλάκις αὐτὴν ῥῖψαι βουλόμενος, ἀνάγκης οὐσης, καὶ μὴ ἀντιποιηθεὶς, ταύτην ζῆ τὴν ζωὴν;
- [00914] Οὐδαμῶς.
- [00915] Ὡς ἐπὶ ὑποδείγματος δὲ ὑμῖν χρὴ τοῦτο ποιῆσαι φανερόν·
- [00916] οἶον, ἔστω τις ἐν πλούτῳ πολλῷ, καὶ οἰκέτας ἐχέτω καὶ χρυσίον, καὶ μηδενὶ τούτων κεχρήσθω·
- [00917] ἄρα οὗτος πλουτεῖ τὸν πλοῦτον ἐκείνον;
- [00918] Οὐδαμῶς.
- [00919] Ὅρατω δὲ καὶ διασπαθῶντας τὰ ὑπάρχοντα τοὺς παῖδας, εἰκὴ ἕμβομένους, καὶ μηδενὸς αὐτῶν φροντιζέτω·
- [00920] εἰ βούλει δὲ, καὶ τυπτόμενος μὴ ἀλγείτω·
- [00921] ἄρα φήσομεν αὐτὸν εἶναι ἐν πλούτῳ;
- [00922] Οὐδαμῶς·
- [00923] καίτοι γε αὐτοῦ ἐστιν.
- [00924] Οὕτω καὶ Παῦλος, Ἐμοὶ, φησὶ, τὸ ζῆν Χριστός.
- [00925] Εἰ βούλει τὴν ζωὴν ἐξετάσαι τὴν ἐμὴν, ἐκείνός ἐστι.
- [00926] Καὶ τὸ ἀποθανεῖν κέρδος.
- [00927] Διὰ τί;
- [00928] Ὅτι σαφέ ^[62.202] στερον αὐτῷ συνέσομαι μᾶλλον·
- [00929] ὥστε μᾶλλον ἐστι ζῆσαι τὸ ἀποθανεῖν.
- [00930] Οὐδὲν δεινὸν ἐργάσονται με οἱ ἀποκτενοῦντές με, τῇ ζωῇ παραπέμποντες τῇ ἐμῇ, καὶ ταύτης τῆς οὐ προσηκούσης ἀπαλλάττοντες.
- [00931] Τί οὖν;
- [00932] ἐνταῦθα ὦν, οὐκ ἦς τοῦ Χριστοῦ.
- [00933] Καὶ σφόδρα.
- [00934] Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.
- [00935] Ἴνα μή τις εἴποι·
- [00936] Εἰ τοίνυν ἐκεῖνο ζωὴ, τίνος ἔνεκεν ὁ Χριστὸς εἶασέ σε ἐνταῦθα;

- [00937] Καρπὸς ἔργου, φησίν, ἐστίν.
- [00938] Ὡστε ἔνεστι καὶ τῇ παρουσίᾳ ζωῆ εἰς δέον χρῆσασθαι, μὴ ζῶντας αὐτήν, ὡς οἱ πολλοί.
- [00939] Τοῦτό φησιν, ἵνα μὴ νομίσης διαβεβλήσθαι τὴν ζωὴν, μηδὲ εἴπης·
- [00940] Εἰ γὰρ οὐδὲν χρησιμεύο[ι]μεν ἐνταῦθα, τίνας ἔνεκεν οὐκ ἀναιροῦμεν ἑαυτοὺς, οὐδὲ ἀποκτείνομεν;
- [00941] Μηδαμῶς, φησίν·
- [00942] ἔνεστι καὶ ἐνταῦθα ὄντα κερδαίνειν, ἐὰν μὴ ζῶμεν τὴν ζωὴν ταύτην, ἀλλ' ἑτέραν.
- [00943] Ἀλλ' ἴσως ἐρεῖ τις·
- [00944] Τοῦτο καρπὸν σοὶ φέρει;
- [00945] Ναί, φησί.
- [00946] Ποῦ νῦν οἱ αἰρετικοί;
- [00947] ἰδοὺ νῦν τό, Ζῆν ἐν σαρκί, τοῦτό φησι καρπὸν ἔργου·
- [00948] καὶ γὰρ ἔργου.
- [00949] Πῶς καρπὸς ἔργου;
- [00950] Ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ.
- [00951] Διὰ τοῦτο καρπὸς ἔργου.
- [00952] Καὶ τί αἰρήσομαι, οὐ γνωρίζω.
- [00953] Βαβαί, πόση ἦν ἡ φιλοσοφία! Πῶς καὶ τὴν ἐπιθυμίαν ἐξέβαλε τῆς παρουσίας ζωῆς, καὶ οὐ διέβαλεν αὐτήν! Τῷ μὲν γὰρ εἰπεῖν, ὅτι Τὸ ἀποθανεῖν κέρδος, τούτῳ τὴν ἐπιθυμίαν ἐξέβαλε·
- [00954] τῷ δὲ εἰπεῖν, ὅτι Τὸ ζῆν ἐν σαρκί, καρπὸς ἔργου, τούτῳ ἔδειξε καὶ τὴν παροῦσαν ἀναγκαίαν ζωὴν.
- [00955] Πῶς;
- [00956] Ἐὰν εἰς δέον αὐτῇ χρώμεθα, ἐὰν καρποφορῶμεν·
- [00957] ὡς ἐὰν ἄκαρπος ἦ, οὐκ ἔστιν ἔτι ζωή.
- [00958] Καὶ γὰρ τῶν δένδρων τὰ μὴ φέροντα καρπὸν, ὁμοίως τῶν ξηρῶν ἀποστρεφόμεθα, καὶ πυρὶ παραδίδομεν.
- [00959] Τὸ γὰρ ζῆν πάλιν τῶν μέσων ἐστὶ καὶ ἀδιαφόρων·
- [00960] τὸ δὲ καλῶς ἢ κακῶς, ἐν ἡμῖν ἐστίν.
- [00961] Ὡστε οὐ μισῶμεν τὸ ζῆν·
- [00962] ἔνεστι γὰρ ζῆν καὶ καλῶς·
- [00963] ὡς ἐὰν κακῶς αὐτῷ χρῆσάμεθα, οὐδὲ οὕτω διαβαλοῦμεν αὐτό.
- [00964] Διὰ τί;
- [00965] Ὅτι οὐκ αὐτὸ αἴτιον γέγονεν, ἀλλ' ἡ προαίρεσις τῶν κακῶς χρωμένων αὐτῷ.
- [00966] Ὁ μὲν γὰρ Θεός σε ἐποίησε ζῆν, ἵνα αὐτῷ ζῆς·
- [00967] σὺ δὲ ὑπὸ τῆς κακίας τῆ ἀμαρτίας ζήσας, ὑπεύθυνον σαυτὸν πάσης αἰτίας ποιεῖς.
- [00968] Τί λέγεις, εἶπέ μοι, ὦ Παῦλε;
- [00969] οὐ γνωρίζεις τί αἰρήση;
- [00970] Ἐνταῦθα μέγα ἀπεκάλυψε μυστήριον, ὅτι κύριος ἦν τοῦ ἀπελθεῖν·
- [00971] ὅταν γὰρ αἴρεσις ἦ, κύριοί ἐσμεν.

- [00972] Τί αἰρήσομαι, φησὶν, οὐ γνωρίζω.
- [00973] Ἐν σοὶ οὖν ἔστι;
- [00974] Ναὶ, φησὶν, εἰ βουλοίμην αἰτῆσαι τὸν Θεὸν χάριν.
- [00975] Συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων.
- [00976] Ὅρα τὴν φιλοστοργίαν τοῦ μακαρίου τούτου·
- [00977] καὶ ταύτη αὐτοὺς παραμυθεῖται, ὅταν ἴδωσιν, ὅτι αὐτὸς κύριός ἐστι τῆς αἰρέσεως, ὅτι οὐκ ἀνθρωπίνη πονηρία τοῦτο γίνεται, ἀλλὰ Θεοῦ οἰκονομία.
- [00978] Τί τοίνυν ἀλγεῖτε, φησὶν, ἐπὶ τῷ θανάτῳ;
- [00979] πολλῶ κρεῖττον ἦν πάλαι ἀπελθεῖν.
- [00980] Τὸ ἀναλῦσαι γὰρ, φησὶ, καὶ σὺν Χριστῷ εἶναι, πολλῶ μᾶλλον κρεῖσσον·
- [00981] τὸ δὲ ἐπιμεῖναι τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.
- [00982] Ταῦτα προπαρασκευαστικά τῆς μελλούσης αὐτοῦ τελευτῆς, ἵνα φέρωσιν αὐτὴν γενναίως·
- [00983] ταῦτα φιλοσοφίας διδακτικά.
- [00984] Καλὸν, φησὶ, τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι·
- [00985] καὶ γὰρ ὁ θάνατος τῶν ἀδιαφόρων ἐστίν.
- [00986] Οὐ γὰρ κακὸν ὁ θάνατος, ἀλλὰ κακὸν τὸ ἀποθανόντα
- [00987] [62.203] κολλάζεσθαι·
- [00988] οὐδὲ καλὸν ὁ θάνατος, ἀλλὰ καλὸν τὸ ἀπελθόντα σὺν Χριστῷ εἶναι·
- [00989] τὰ μετὰ θάνατον, ἢ καλὰ ἢ κακά.
- [00990] Μὴ τοίνυν ἐπὶ τοῖς ἀποθνήσκουσι πενθῶμεν ἀπλῶς, μηδὲ ἐπὶ τοῖς ζῶσι χαίρωμεν ἀπλῶς·
- [00991] ἀλλὰ τί;
- [00992] Πενθῶμεν τοὺς ἁμαρτωλοὺς μὴ ἀποθνήσκοντας μόνον, ἀλλὰ καὶ ζῶντας.
- [00993] Χαίρωμεν δὲ ἐπὶ τοῖς δικαίοις, μὴ ζῶσι μόνον, ἀλλὰ καὶ τετελετηκόσιν.
- [00994] Ἐκεῖνοι μὲν γὰρ καὶ ζῶντες τεθνήκασιν, οὗτοι δὲ καὶ ἀποθανόντες ζῶσιν·
- [00995] ἐκεῖνοι καὶ ἐνταῦθα ὄντες ἔλεεινοὶ πᾶσιν εἰσιν, ἐπειδὴ Θεῷ προσκρούουσιν·
- [00996] οὗτοι καὶ ἐκεῖ μεταστάντες μακάριοι, ὅτι πρὸς τὸν Χριστὸν ἀπῆλθον.
- [00997] Οἱ ἁμαρτωλοὶ, ὅπου ἂν ᾧσι, πόρρω τοῦ βασιλέως εἰσὶ.
- [00998] Διὰ τοῦτο δακρύων ἄξιοι·
- [00999] οἱ δὲ δίκαιοι, ἂν τε ἐνταῦθα, ἂν τε ἐκεῖ, μετὰ τοῦ βασιλέως εἰσὶ, κάκει μᾶλλον καὶ ἐγγύτερον, οὐ διὰ εἶδους, οὐ διὰ πίστεως, ἀλλὰ, Πρόσωπον, φησὶ, πρὸς πρόσωπον.
- [01000] δ'.
- [01001] Μὴ τοίνυν ἀπλῶς κλαίωμεν τοὺς ἀποθανόντας, ἀλλὰ τοὺς ἐν ἁμαρτίαις·
- [01002] οὗτοι θρήνων ἄξιοι, οὗτοι κοπετῶν καὶ δακρύων.
- [01003] Ποία γὰρ ἐλπίς, εἰπέ μοι, μετὰ ἁμαρτημάτων ἀπελθεῖν, ἔνθα οὐκ ἔστιν ἁμαρτήματα ἀποδύσασθαι;
- [01004] Ἔως μὲν γὰρ ἦσαν ἐνταῦθα, ἴσως ἦν προσδοκία πολλή, ὅτι μεταβαλοῦνται, ὅτι βελτίους ἔσσονται·
- [01005] ἂν δὲ ἀπέλθωσιν εἰς τὸν ἄδην, ἔνθα οὐκ ἔστιν ἀπὸ μετανοίας κερδᾶναί τι (Ἐν γὰρ τῷ ἄδῃ, φησὶ, τίς ἐξομολογήσεταιί σοι;), πῶς οὐ θρήνων ἄξιοι;
- [01006] Κλαίωμεν τοὺς οὕτως ἀπερχομένους, οὐ κωλύω, κλαίωμεν, ἀλλὰ μὴ ἀσχημόνως, μὴ τρίχας τίλλοντες, μὴ βραχίονας γυμνοῦντες, μὴ ὄψιν σπαράττοντες, μὴ μελανειμονοῦντες, ἀλλὰ μόνον κατὰ ψυχὴν ἡρέμα δάκρυον ἀφιέντες πικρόν.

- [01007] Ἐνεστι γὰρ καὶ ταύτης χωρὶς τῆς πομπῆς κλαῦσαι πικρῶς, καὶ μὴ παῖξαι μόνον·
- [01008] παιγνίων γὰρ οὐδὲν διενήνοχε τὰ ὑπὸ τινων γινόμενα.
- [01009] Καὶ γὰρ οὐ συμπαθείας ἐκεῖνοι οἱ κοπετοὶ οἱ ἐπ' ἀγορᾶς, ἀλλ' ἐπιδείξεως καὶ φιλοτιμίας καὶ κενοδοξίας εἰσὶ·
- [01010] πολλὰ διὰ τέχνην τοῦτο ποιοῦνται.
- [01011] Κλαῦσον πικρὸν, στέναξον κατ' οἰκίαν, μηδενὸς ὀρῶντος·
- [01012] τοῦτο συμπαθείας ἐστὶ, τοῦτο καὶ σὲ ὠφελεῖ.
- [01013] Ὁ γὰρ ἐκεῖνον πενθῶν οὕτω, πολλῶ μᾶλλον αὐτὸς σπουδάσει μηδέποτε τοῖς αὐτοῖς περιπεσεῖν·
- [01014] φοβερὰ σοι ἔσται ἡ ἁμαρτία λοιπόν.
- [01015] Κλαῦσον τοὺς ἀπίστους, κλαῦσον τοὺς οὐδὲν ἐκεῖνων ἀπέχοντας, τοὺς χωρὶς φωτίσματος ἀπερχομένους, τοὺς χωρὶς σφραγίδος·
- [01016] οὗτοι ὄντως θρῆνων ἄξιοι, οὗτοι ὀδυρμῶν·
- [01017] ἔξω τῶν βασιλείων εἰσὶ μετὰ τῶν καταδίκων, μετὰ τῶν κατεγνωσμένων.
- [01018] Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- [01019] Κλαῦσον τοὺς ἐν πλούτῳ τετελευτηκότας, καὶ μηδεμίαν ἀπὸ τοῦ πλούτου παραμυθίαν ταῖς ἑαυτῶν ψυχαῖς ἐπινοήσαντας, τοὺς λαβόντας ἔξουσίαν ἀπολούσασθαι αὐτῶν τὰ ἁμαρτήματα, καὶ μὴ βουληθέντας.
- [01020] Τούτους κλαίωμεν καὶ ἰδίᾳ καὶ κοινῇ πάντες, ἀλλὰ μετὰ κοσμιότητος, ἀλλὰ μετὰ σεμνότητος [62.204] τῆτος, ἀλλὰ μὴ ὥστε παραδειγματίζειν ἑαυτούς.
- [01021] Τούτους κλαίωμεν μὴ μίαν ἡμέραν, μηδὲ δευτέραν, ἀλλὰ τὸν πάντα βίον ἡμῶν.
- [01022] Τοῦτο οὐκ ἔστι πάθους ἀλόγου τὸ δάκρυον, ἀλλὰ φιλοστοργίας·
- [01023] ἐκεῖνο δὲ πάθους ἀλόγου·
- [01024] διὰ τοῦτο καὶ ταχέως σβέννυται.
- [01025] Ὅταν γὰρ διὰ τὸν τοῦ Θεοῦ φόβον γίνηται, ἀεὶ παραμένει.
- [01026] Κλαίωμεν οὖν τούτους, βοηθῶμεν αὐτοῖς κατὰ δύναμιν, ἐπινοήσωμεν αὐτοῖς τινα βοήθειαν, μικρὰν μὲν, βοηθεῖν δὲ ὅμως δυναμένην.
- [01027] Πῶς καὶ τίνι τρόπῳ;
- [01028] Αὐτοὶ τε εὐχόμενοι, καὶ ἑτέρους παρακαλοῦντες εὐχὰς ὑπὲρ αὐτῶν ποιῆσθαι, πένησιν ὑπὲρ αὐτῶν διδόντες συνεχῶς.
- [01029] Ἔχει τινὰ τὸ πρᾶγμα παραμυθίαν·
- [01030] ἄκουε γὰρ τοῦ Θεοῦ λέγοντος·
- [01031] Ὑπερασπιῶ τῆς πόλεως ταύτης δι' ἐμέ, καὶ διὰ Δαυῖδ τὸν δούλόν μου.
- [01032] Εἰ μνήμη μόνον δικαίου τοσοῦτον ἰσχυσεν, ὅταν καὶ ἔργα γένηται ὑπὲρ αὐτοῦ, πῶς οὐκ ἰσχύσει;
- [01033] Οὐκ εἰκὴ ταῦτα ἐνομοθετήθη ὑπὸ τῶν ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων·
- [01034] ἴσασιν αὐτοῖς πολὺ κέρδος γινόμενον, πολλὴν τὴν ὠφέλειαν.
- [01035] Ὅταν γὰρ ἐστήκη λαὸς ὀλόκληρος χεῖρας ἀνατείνοντες, πλήρωμα ἱερατικόν, καὶ προκέρχεται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσωμεν ὑπὲρ τούτων τὸν Θεὸν παρακαλοῦντες;
- [01036] Ἀλλὰ τοῦτο μὲν περὶ τῶν ἐν πίστει παρελθόντων·
- [01037] οἱ δὲ κατηχούμενοι οὐδὲ ταύτης καταξιοῦνται τῆς παραμυθίας, ἀλλὰ ἀπεστέρηνται πάσης τῆς τοιαύτης βοηθείας, πλὴν μιᾶς τινος.
- [01038] Ποίας δὴ ταύτης;
- [01039] Ἐνεστι πένησιν ὑπὲρ αὐτῶν διδόναι·
- [01040] ποιεῖ τινα αὐτοῖς παραψυχὴν τὸ πρᾶγμα·
- [01041] καὶ γὰρ παρ' ἀλλήλων ἡμᾶς ὠφελῆσθαι βούλεται ὁ Θεός.

- [01042] Διὰ τί γὰρ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου ἐκέλευσεν εὐχεσθαι;
- [01043] διὰ τί ὑπὲρ πάντων ἀνθρώπων;
- [01044] Καίτοι γε ἐνταῦθα ἐν πᾶσιν εἰσι καὶ λησταὶ καὶ τυμβωρύχοι καὶ κλέπται, καὶ μυρίων κακῶν γέμοντες·
- [01045] ἀλλ' ὅμως ὑπὲρ πάντων εὐχόμεθα·
- [01046] ἴσως γὰρ ἔσται τις αὐτῶν ἐπιστροφή·
- [01047] Ὡσπερ οὖν ὑπὲρ τῶν ζώντων εὐχόμεθα τῶν οὐδὲν διαλλαττόντων τῶν νεκρῶν, οὕτως ἔνεστι καὶ ὑπὲρ ἐκείνων εὐχεσθαι.
- [01048] Ὁ Ἰώβ ὑπὲρ τῶν παιδῶν ἐποίει θυσίας, καὶ ἀπήλλαττεν αὐτοὺς τῶν ἁμαρτημάτων·
- [01049] Μὴ ποτε ἐνενόησαν, φησὶ, τὶ ἐν τῇ καρδίᾳ αὐτῶν.
- [01050] Οὕτω τις προνοεῖται παιδῶν.
- [01051] Οὐκ εἶπε, καθάπερ οἱ πολλοὶ τῶν νῦν ἀνθρώπων·
- [01052] Καταλείπω αὐτοῖς ὑπάρχοντα·
- [01053] οὐκ εἶπε·
- [01054] Δῶ αὐτοῖς δόξαν·
- [01055] οὐκ εἶπεν·
- [01056] Ἀρχὴν ὠνήσομαι·
- [01057] οὐκ εἶπεν·
- [01058] Ἀγροὺς πρῶμαι·
- [01059] ἀλλὰ τί;
- [01060] Μὴ τι ἐνενόησαν ἐν τῇ καρδίᾳ αὐτῶν.
- [01061] Τί γὰρ ὄφελος ἐκείνων πάντων ἐνταῦθα μενόντων;
- [01062] Οὐδέν.
- [01063] Τὸν Βασιλέα πάντων ἴλεων ποιήσω, φησὶν, αὐτοῖς, καὶ οὐδὲν αὐτοῖς λείπει λοιπόν·
- [01064] Κύριος γὰρ, φησὶ, ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.
- [01065] Οὗτος πλοῦτος μέγας, οὗτος θησαυρός·
- [01066] ἂν τὸν τοῦ Θεοῦ φόβον ἔχωμεν, οὐδενὸς ἡμῖν δεῖ·
- [01067] ἂν δὲ τοῦτο μὴ ἔχωμεν, καὶ τὴν βασιλείαν αὐτὴν ἂν ἔχωμεν, πάντων ἐσμὲν πενέστεροι.
- [01068] Οὐδὲν ἴσον τοῦ φοβουμένου τὸν Κύριον·
- [01069] Ὁ φόβος γὰρ, φησὶ, τοῦ Κυρίου πάντα ὑπερέβαλε.
- [01070] Τοῦτον κτησώμεθα, ὑπὲρ τούτου πάντα πράττωμεν·
- [01071] κἂν τὴν ψυχὴν ἀποδόσθαι δέη, μὴ φεισώμεθα, κἂν τὸ σῶμα κατακόψαι·
- [01072] πάντα πράττωμεν, ἵνα τοῦ φόβου τούτου ἐπιτύχωμεν.
- [01073] Οὕτω γὰρ ἐσόμεθα πάντων εὐπορώτε ^[62.205] ροι, καὶ τῶν μελλόντων ἐπιτευξόμεθα ἀγαθῶν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ
- [01074] ^[62.206] ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [01075] Ἀμήν.
- [01076] ΟΜΙΛΙΑ Δ'.
- [01077] Καὶ τί αἰρήσομαι, οὐ γνωρίζω.

- [01078] Συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀνα λῦσαι καὶ σὺν Χριστῷ εἶναι·
- [01079] πολλῶ γὰρ μᾶλλον κρεῖσσον.
- [01080] Τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς.
- [01081] Καὶ τοῦτο πεποιθώς οἶδα, ὅτι μενῶ, καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως·
- [01082] ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.
- [01083] α'.
- [01084] Οὐδὲν τῆς Παύλου ψυχῆς μακαριώτερον, ἐπειδὴ μὴδὲ γενναιότερον.
- [01085] Ἀλλὰ νῦν τὸ ἐναντίον εὐκαιρον εἰπεῖν περὶ πάντων·
- [01086] οὐδὲν ἡμῶν ἀσθενέστερον, οὐδὲ ταλαιπωρότερον.
- [01087] Διὰ τοῦτο πάντες πεφρίκαμεν τὸν θάνατον, οἳ μὲν διὰ τὸ τῶν ἁμαρτημάτων πλῆθος, ὧν καὶ αὐτὸς εἷμι, οἳ δὲ διὰ τὴν φιλοψυχίαν καὶ ταλαιπωρίαν, ὧν μήποτε γενοίμην ἐγώ·
- [01088] ψυχικοὶ γὰρ οἱ τοῦτον δεδουκότες τὸν φόβον.
- [01089] Τοῦτο τοίνυν, ὃ πάντες πεφρίκαμεν, ἐκεῖνος ἠύχετο, καὶ πρὸς ἐκεῖνον ἠπειγέτο, Τὸ ἀναλῦσαι, λέγων, πολλῶ μᾶλλον κρεῖσσον, καὶ τί αἰρήσομαι, οὐκ οἶδα.
- [01090] Τί λέγεις;
- [01091] μέλλων ἐντεῦθεν πρὸς τὸν οὐρανὸν μεθίστασθαι, καὶ μετὰ Χριστοῦ εἶναι, οὐ γνωρίζεις τί αἰρήσῃ;
- [01092] Ἀλλὰ πόρρω τῆς Παύλου ταῦτα ψυχῆς.
- [01093] Τί γὰρ εἶ τις εἶπε τοῦτο καὶ διεβεβαίωσατο, οὐκ ἂν εὐθέως ἤρπασε;
- [01094] Ναί, φησὶν·
- [01095] ἀλλ' ὥσπερ οὐκ ἔστιν ἡμῶν τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι·
- [01096] οὕτως οὐδὲ τὸ, παρὸν τούτου τυχεῖν, μείναι ἐνταῦθα ἡμῶν·
- [01097] ἀλλ' ἀμφότερα Παύλου καὶ τῆς ἐκεῖνου ψυχῆς.
- [01098] Τί λέγεις;
- [01099] οἶδας καὶ πέπεισαι, ὅτι μετὰ Χριστοῦ μέλλεις εἶναι, καὶ ἀμφιβάλλεις λέγων, Οὐκ οἶδα τί αἰρήσομαι;
- [01100] καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τὸ ἐνταῦθα αἰρῆ, τὸ ἐπιμεῖναι λέγω τῇ σαρκί;
- [01101] Τί ποτε τοῦτό ἐστιν;
- [01102] Οὐχὶ κατάπικρον ἔζης βίον;
- [01103] ἐν ἀγρυπνίαις, ἐν ναυαγίοις, ἐν λιμῶ καὶ δίψει καὶ γυμνότητι, ἐν μερίμναις, ἐν φροντίσι;
- [01104] μετὰ τῶν ἀσθενούντων ἠσθένης, καὶ ὑπὲρ τῶν σκανδαλιζομένων ἐπυροῦ.
- [01105] Ἐν ὑπομονῇ πολλῇ, φησὶν, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν νηστείαις, ἐν ἀγνότητι·
- [01106] πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρεῖς ἐρῶσθῆσθην, ἅπαξ ἐλιθάσθην, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·
- [01107] κινδύνους ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν ψευδαδέλφοις.
- [01108] Οὐχὶ, ὅτε τὸ Γαλατῶν ἅπαν ἔθνος ἐπὶ τὴν τοῦ νόμου παρατήρησιν ἐπανῆλθεν, ἐβόας λέγων, Οἴτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσετε;
- [01109] πόσα τότε οὐκ ἐπένησας, καὶ ἔτι μᾶλλον τοῦτον ποθεῖς τὸν ἐπίκτητον βίον;
- [01110] Εἰ γὰρ μὴδὲν σοὶ τούτων συμβεβήκει, ἀλλὰ πάντα, ἅπερ κατωρθώκεις, κατώρθωσας μετὰ ἀδείας, μετὰ τρυφῆς, οὐκ ἐχορῆν τὸ ἄδηλον τοῦ μέλλοντος δεδουκότα πρὸς τινὰ λιμένα σπεύδεις;
- [01111] Τίς ἔμπορος, εἰπέ μοι, θησαυρῶν μυρίων πλήρη τὴν ὀλκάδα ἔχων, παρὸν εἰς λιμένα καταδραμεῖν καὶ ἀναπαύε [62.206] σθαι, ἔλοιτο θαλαττεύειν ἔτι;
- [01112] τίς ἀγωνιστής, παρὸν στεφανωθῆναι, ἔλοιτο ἀγωνίζεσθαι;

- [01113] τίς πυκτεύων, παρὸν ἀναδήσασθαι τὸν στέφανον, ἔλοιτο πάλιν εἰς τὸν ἀγῶνα εἰσιέναι, καὶ κατακόπτειν τὴν ἑαυτοῦ κεφαλὴν;
- [01114] ποῖος στρατηγός, ἐξὸν ἀπαλλαγῆναι τοῦ πολέμου μετὰ εὐδοξίας καὶ τροπαίων, καὶ μετὰ τοῦ βασιλέως ἐν τοῖς βασιλείοις ἀναπαύεσθαι, καταδέξαιτο ἂν ἔτι καὶ ἰδροῦν καὶ παρατάττεσθαι;
- [01115] Πῶς οὖν τὸν οὕτω κατάπικρον ζῶν βίον, ἔτι ἐνταῦθα μένειν βούλει;
- [01116] οὐχὶ σὺ ἔλεγες, Φοβοῦμαι μή πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένομαι;
- [01117] Εἰ καὶ διὰ μηδὲν ἕτερον, διὰ τοῦτο γοῦν ἐχρῆν ἐπιθυμεῖν τῆς ἀπαλλαγῆς;
- [01118] εἰ μυρίων ἦν ἀγαθῶν μεστὰ τὰ παρόντα, διὰ γοῦν τὸν Χριστὸν τὸν ποθοῦμενον ἔδει ποθεῖν τὴν τούτων ἀπαλλαγὴν.
- [01119] Βαβαὶ τῆς τοῦ Παύλου ψυχῆς! οὐδὲν ἴσον ἐκείνης γέγονεν, οὐδὲ ἔσται.
- [01120] Φοβῆ τὸ μέλλον, μυρίοις ἐνέχη δεινοῖς, καὶ οὐ βούλει εἶναι πρὸς τὸν Χριστόν;
- [01121] Οὐ, φησί;
- [01122] καὶ τοῦτο διὰ τὸν Χριστόν, ἵνα οὖς εἰργασάμην αὐτοῦ δούλους, εὐνουστέρους καταστήσω·
- [01123] ἵνα ὅπερ ἐφύτευσα γεώργιον, καρποφορήσαι ποιήσω.
- [01124] Οὐκ ἤκουσάς μου οὐχὶ τὸ ἑμαυτοῦ ζητοῦντος συμφέρον, ἀλλὰ τὸ τῶν πλησίων;
- [01125] οὐκ ἤκουσας, ὅτι ἀνάθεμα ἠυχόμην γενέσθαι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τοῦ πολλοῦς αὐτῷ προσελθεῖν;
- [01126] Ὁ ἐκεῖνο ἐλόμενος, οὐ πολλῶ μᾶλλον τοῦτο αἰρήσομαι, ἡδέως ἑμαυτὸν ζημιῶν διὰ τῆς ἀναβολῆς καὶ ὑπερθέσεως, ἵνα ἐκεῖνοις γένηται τις σωτηρία;
- [01127] Τίς λαλήσει τὰς δυναστείας σου, Κύριε, ὅτι Παῦλον οὐκ ἀφήκας λαθεῖν, ὅτι ἔδειξας τῇ οἰκουμένη τοιοῦτον ἄνδρα;
- [01128] Ἦνεσάν σε πάντες ἄγγελοι ὁμοθυμαδόν, ὅτε τὰ ἄστρα εἰργάσω, οὐκοῦν καὶ ὅτε τὸν ἥλιον·
- [01129] ἀλλ' οὐχ οὕτως, ὡς ὅτε τὸν Παῦλον ἔδειξας ἡμῖν καὶ τῇ οἰκουμένη πάση.
- [01130] Διὰ τοῦτο λαμπρότερα γέγονεν ἡ γῆ τοῦ οὐρανοῦ, φαιδρότερος οὗτος τοῦ ἡλιακοῦ φωτὸς ἀφήκε λαμπρότερας τὰς μαρμαρυγὰς, φαιδρὰς τὰς ἀκτῖνας ἤπλωσεν.
- [01131] Ἠλίκον ἡμῖν οὗτος ἔτεκε τὸν καρπὸν, οὐκ ἀστάχυσ πιαίνων, οὐδὲ ῥοιάς τρέφων, ἀλλὰ τὸν τῆς εὐσεβείας καρπὸν καὶ τίκτων, καὶ εἰς ἀκμὴν ἄγων, καὶ διαπίπτοντα συνεχῶς ἀνακτώμενος;
- [01132] Εἰκότως;
- [01133] οὗτος μὲν γὰρ ὁ ἥλιος τὸ ἅπαξ διασαπὲν τῶν ἀκροδρύων οὐδὲν ὀνήσαι δυνήσεται.
- [01134] Παῦλος δὲ τοὺς μυρίας ἔχοντας σηπεδόνας, ἐξ ἀμαρτημάτων ἀνεκαλεῖτο·
- [01135] καὶ οὗτος μὲν παραχωρεῖ τῇ νυκτὶ, ἐκεῖνος δὲ τοῦ διαβόλου περιεγένετο.
- [01136] Οὐδὲν εἶλεν ἐκείνον, οὐδὲν ἐκράτησεν.
- [01137] Ἐκεῖνος ἀφ' ὕψους φερόμενος, κάτω τὰς ἀκτῖνας ἀφίησιν·
- [01138] αὐτὸς δὲ κάτωθεν ἀνατέλλων, οὐχὶ τὸ μέσον οὐρανοῦ καὶ τῆς γῆς τοῦ φωτὸς ἐπλήρωσεν, ἀλλὰ ἅμα τὸ στόμα ἀνέωξε, καὶ τοὺς ἀγγέλους ἐπέπλησε πολλῆς τῆς ἡδονῆς.
- [01139] Πῶς;
- [01140] Εἰ γὰρ ἐπὶ ἐνὶ ἀμαρτωλῶ μετὰ ^[62.207] νοοῦντι χαρὰ γίνεται ἐν τοῖς οὐρανοῖς, αὐτὸς δὲ ἐκ πρώτης δημηγορίας πολλοὺς ἐθήρευσε, πῶς οὐκ ἐμπλήσει χαρᾶς τὰς ἄνω δυνάμεις;
- [01141] β'.
- [01142] Καὶ τί λέγω;
- [01143] ἀπλῶς ἀρκεῖ Παῦλον φθέγγεσθαι, καὶ τοὺς οὐρανοὺς ἐπὶ τούτῳ σκιρτᾶν καὶ εὐφραίνεσθαι.
- [01144] Εἰ γὰρ, ὅτε ἐξ Αἰγύπτου ἐξήεσαν οἱ Ἰσραηλῖται, ἐσκίρτησαν τὰ ὄρη, ὡς κριοί;
- [01145] ὅτε ἀπὸ γῆς εἰς οὐρανὸν μετέστησαν ἄνθρωποι, πόσῃν οἶε εἶναι χαρὰν;
- [01146] Διὰ ταῦτα, Τὸ ἐπιμεῖναι τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

- [01147] Ποίαν ἔξομεν ἀπολογίαὺν λοιπὸν ἡμεῖς;
- [01148] Πολλάκις γὰρ ἄνθρωπος κληροῦται πόλιν μικρὰν καὶ πενιχρὰν, καὶ οὐχ αἰρεῖται ἀπελθεῖν ἐτέρωθι, τὴν οἰκίαν προκρίνων ἀνάπαυσιν·
- [01149] πρὸς τὸν Χριστὸν εἶχεν ἀπελθεῖν ὁ Παῦλος, καὶ οὐκ ἠθέλησε τὸν Χριστόν·
- [01150] Χριστόν, ὃν οὕτως ἐπόθει, ὡς δι' αὐτὸν καὶ γέενναν αἰρεῖσθαι·
- [01151] καὶ ἔμενον ἔτι ἀγωνιζόμενος διὰ τοὺς ἀνθρώπους.
- [01152] Τίς ἔσται ἡμῖν ἀπολογία;
- [01153] Ὅλως δὲ μεμνήσθαι χρὴ Παύλου ἀπλῶς;
- [01154] Ὅρα τί εἰργάσατο·
- [01155] Ἔδειξεν, ὅτι κρείσσον τὸ ἀπελθεῖν, πείθων αὐτοὺς μὴ ἀλγεῖν·
- [01156] ἔδειξεν, ὅτι κὰν μένη, διὰ τοῦτο μένει, δι' ἐκείνους, ὅτι οὐκ ἀπὸ τῆς πονηρίας γίνεται τῶν ἐπιβουλεύοντων.
- [01157] Ἴνα τοίνυν ἀξιοπίστους αὐτοὺς ἐργάσῃται, καὶ τὴν αἰτίαν ἔθηκεν.
- [01158] Εἰ γὰρ ἀναγκαῖον τοῦτό ἐστι, πάντως ὅτι μενῶ, καὶ οὐχ ἀπλῶς μενῶ, ἀλλὰ μεθ' ὑμῶν·
- [01159] τοῦτο γὰρ ἐστὶ τὸ, Καὶ συμπαραμενῶ, τουτέστιν, Ὅψομαι ὑμᾶς.
- [01160] Τίνος ἔνεκεν;
- [01161] Εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως.
- [01162] Ἐνταῦθα αὐτοὺς καὶ διανίστησιν, ὥστε προσέχειν ἑαυτοῖς.
- [01163] Εἰ γὰρ δι' ὑμᾶς, φησὶ, μενῶ, ὁρᾶτε μὴ καταισχύνητέ μου τὴν παραμονήν.
- [01164] Μέλλων Χριστὸν ὁρᾶν, εἰλόμην ἐπὶ τῇ ὑμετέρᾳ προκοπῇ μένειν.
- [01165] Ἐπειδὴ ἡ ἐμὴ παρουσία καὶ πρὸς πίστιν ὑμῖν συμβάλλεται καὶ πρὸς χαρὰν, διὰ τοῦτο εἰλόμην μένειν.
- [01166] Τί οὖν;
- [01167] Φιλιππησίων ἔνεκεν ἔμενε μόνων;
- [01168] Οὐκ ἐκείνων ἔνεκεν ἔμενε μόνων·
- [01169] λέγει δὲ τοῦτο, ἵνα αὐτοὺς θεραπεύσῃ.
- [01170] Πῶς δὲ ἦν τῇ πίστει προκόψαι;
- [01171] Ὅστε στηριχθῆναι μᾶλλον ὑμᾶς, καθάπερ νεοττοὺς δεομένους τῆς μητρὸς, ἕως ἂν αὐτοῖς παγῇ τὰ πτερά.
- [01172] Πολλῆς ἀγάπης τοῦτο τεκμήριον.
- [01173] Οὕτω καὶ ἡμεῖς τινὰς διεγείρομεν, ὡς ὅταν εἴπωμεν·
- [01174] Διὰ σὲ ἔμεινα, ἵνα σε ποιήσω χρηστόν.
- [01175] Ἴνα τὸ καύχημα ὑμῶν, φησὶ, περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.
- [01176] Ὅρα ὅτι τὸ, Συμπαραμενῶ, τοῦτό ἐστιν;
- [01177] Ὅρα τὴν ταπεινοφροσύνην·
- [01178] Ἐπειδὴ εἶπεν, Εἰς τὴν ὑμῶν προκοπὴν, δείκνυσιν ὅτι καὶ εἰς τὴν αὐτοῦ ὠφέλειαν.
- [01179] Ὅπερ καὶ πρὸς Ῥωμαίους γράφων ποιεῖ, λέγων·
- [01180] Τοῦτο δὲ ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν·
- [01181] εἰπὼν πρῶτον, Ἴνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν.
- [01182] Τί δὲ ἐστίν, Ἴνα τὸ καύχημα ὑμῶν περισσεύῃ;

- [01183] Ὅπερ καὶ τὸ καύχημα ἦν, τὸ ἐστηρίχθαι ἐν τῇ πίστει (τοῦτο γὰρ ἐστὶ καύχημα ἐν Χριστῷ), τὸ ὀρθῶς βιοῦν.
- [01184] Τὸ ὑμῶν καύχημα ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς;
- [01185] Ναὶ, φησί.
- [01186] Τίς γὰρ ἡμῶν ἐλπίς, ἢ στέφανος καυχῆσεως;
- [01187] ἢ οὐχὶ καὶ ὑμεῖς;
- [01188] Ὅτι καύχημα ἡμῶν ὑμεῖς ἐστε, καθάπερ ἡμεῖς ὑμῶν·
- [01189] τουτέστιν, ἵνα ἔχω καυχᾶσθαι ἐν ὑμῖν μειζόνως.
- [01190] Πῶς;
- [01191] ἵνα περισσεύῃ τὸ καύχημα ὑμῶν.
- [01192] Μειζόνως γὰρ ἔχω ^[62.208] καυχᾶσθαι, ὑμῶν ἐπιδόντων.
- [01193] Διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.
- [01194] Τί οὖν;
- [01195] ἦλθε πρὸς αὐτούς;
- [01196] Τοῦτο ζητεῖτε, εἰ ἦλθε.
- [01197] Μόνον ἀξίως, φησί, τοῦ Εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε.
- [01198] Ὅρας ὅτι διὰ τοῦτο εἶπε πάντα, ἵνα εἰς τοῦτο αὐτοὺς προτρέψῃ ἐπιδοῦναι πρὸς ἀρετήν;
- [01199] Μόνον ἀξίως τοῦ Εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε.
- [01200] Τί ἐστὶ τὸ, Μόνον;
- [01201] Τοῦτό ἐστὶ τὸ ζητούμενον μόνον, καὶ οὐδὲν ἄλλο·
- [01202] ἂν τοῦτο ἦ, οὐδὲν λυπηρὸν ἡμῖν συμβήσεται.
- [01203] ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν.
- [01204] Οὐχ ὡς μεταθέμενος, οὐδὲ ὡς οὐκέτι ἤξων, ταῦτα λέγει·
- [01205] Ἀλλ' ἐὰν τοῦτο γένηται, φησί, καὶ ἀπὼν εὐφραίνεσθαι δύναμαι.
- [01206] Ἐὰν ἀκούσω, ὅτι στήκετε ἐν ἐνὶ πνεύματι καὶ μιᾷ ψυχῇ.
- [01207] γ'.
- [01208] Τοῦτό ἐστὶν ὁ μάλιστα συγκροτεῖ τοὺς πιστοὺς, καὶ τὴν ἀγάπην συνέχει·
- [01209] διὰ τοῦτο, ἵνα ᾧσιν ἐν, φησὶν ὁ Χριστός.
- [01210] Καὶ γὰρ Βασιλεία μερισθεῖσα ἐφ' ἑαυτὴν, οὐ σταθήσεται.
- [01211] Διὰ τοῦτο πολλὴν ὑπὲρ ὁμοιοῦς ποιεῖται πανταχοῦ τὴν συμβουλήν, καὶ ὁ Παῦλος·
- [01212] διὰ τοῦτο καὶ ὁ Χριστός φησιν, Ἐν τούτῳ γινώσκονται πάντες, ὅτι μαθηταὶ μοῦ ἐστε, ἐὰν ἀγαπᾶτε ἀλλήλους.
- [01213] Τουτέστι, Μὴ εἰς τὴν προσδοκίαν τὴν ἐμὴν ἀφορῶντες καθεύδετε, οἷον προσδοκῶντες ἤξειν·
- [01214] εἶτα, ἐπειδὴν ἴδητε μὴ ἐρχόμενον, ἐκλυθῆτε.
- [01215] Καὶ γὰρ ἐξ ἀκοῆς εὐφραίνεσθαι δύναμαι ὁμοίως.
- [01216] Τί ἐστὶν, Ἐν ἐνὶ πνεύματι;
- [01217] Τουτέστι, τῷ αὐτῷ χαρίσματι, τῷ τῆς ὁμοιοῦς, τῷ τῆς προθυμίας.
- [01218] Ἐν γὰρ ἐστὶ τὸ πνεῦμα, καὶ δείκνυσι τοῦτο, τὸ πολλαχοῦ οὕτως εἰρησθαι.

- [01219] Οὕτω γὰρ ἔστι καὶ ἐν μιᾷ ἐστηκέναι ψυχῇ, ὅταν ἐν πνεῦμα οἱ πάντες ἔχωμεν.
- [01220] Ἴδου τὸ, Μιᾶ, ἐπὶ ὁμοιοῦς εἴρηται·
- [01221] ἰδοὺ πολλαὶ μία λέγονται.
- [01222] Οὕτως ἦν τὸ παλαιόν·
- [01223] Ἦν ἡ καρδία πάντων, φησὶ, καὶ ἡ ψυχὴ μία.
- [01224] Συναθλοῦντες τῇ πίστει τοῦ Εὐαγγελίου.
- [01225] Ἄρα ὡς τῆς πίστεως ἀθλούσης, συναθλοῦντες, φησὶν, ἀλλήλοις;
- [01226] πῶς ἂν ἔχοι λόγον;
- [01227] μὴ γὰρ πρὸς ἀλλήλους ἐπάλαιον;
- [01228] Ἀλλὰ ὁ λέγει, τοῦτό ἐστι·
- [01229] Συμπαλαμβάνετε ἀλλήλους, φησὶν, ἐν τῇ ἀθλήσει τῇ πίστει τοῦ Εὐαγγελίου.
- [01230] Καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἦτις ἐστὶν αὐτοῖς μὲν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας.
- [01231] Πτυρόμενοι, καλῶς εἶπε·
- [01232] τοιαῦτα γὰρ τὰ παρὰ τῶν ἐχθρῶν·
- [01233] μόνον πτύρεται.
- [01234] Ἐν μηδενὶ οὖν, φησὶ, κἂν ὅτιοῦν γένηται, κἂν κίνδυνοι, κἂν ἐπιβουλαί·
- [01235] τοῦτο γὰρ ἐστὶ τῶν ὀρθῶς ἐστῶτων.
- [01236] Ἐκεῖνοι γὰρ οὐδὲν δύνανται, ἀλλὰ πτύραι μόνον.
- [01237] Ἐπειδὴ εἰκὸς ἦν θορυβεῖσθαι αὐτοὺς, ἄτε τοῦ Παύλου μυρία πάσχοντος.
- [01238] Οὐ λέγω, φησὶν, ὅτι Μὴ σαλεύεσθε, ἀλλὰ Μὴ πτύρεσθε, ἀλλὰ καὶ σφόδρα αὐτῶν καταφρονεῖτε.
- [01239] Ἄν γὰρ οὕτω διακέησθε, ἐντεῦθεν ἤδη καὶ τὴν αὐτῶν ἀπώλειαν, καὶ τὴν ὑμετέραν σωτηρίαν δήλην ποιήσετε.
- [01240] Ὅταν γὰρ ἴδωσιν, ὅτι μυρία τεχνάζονται, καὶ οὐδὲ πτύραι ὑμᾶς δύνανται, τεκμήρια λήψονται τῆς ἑαυτῶν ἀπωλείας.
- [01241] Ὅταν γὰρ οἱ διώκοντες τῶν διωκομένων μὴ περιγένωνται, οἱ ἐπιβουλεύοντες τῶν ἐπιβουλεομένων, [62.209] οἱ κρατοῦντες τῶν κρατουμένων, οὐκ αὐτόθεν ἔσται δῆλον αὐτοῖς, ὅτι ἀπολοῦνται, ὅτι οὐδὲν ἰσχύουσιν, ὅτι τὰ αὐτῶν ψευδῆ, ὅτι τὰ ἐκείνων ἀσθενῆ;
- [01242] Καὶ τοῦτο ἀπὸ Θεοῦ, φησὶν·
- [01243] ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.
- [01244] Πάλιν αὐτῶν παιδεύει τὸ φρόνημα μετριάζειν, τὸ πᾶν ἀνατιθεῖς τῷ Θεῷ, καὶ χάριν εἶναι λέγων καὶ χάρισμα καὶ δωρεὰν τὸ πάσχειν ὑπὲρ Χριστοῦ.
- [01245] Ὅστε μὴ αἰσχύνεσθε χάρισμα·
- [01246] καὶ γὰρ ἐστὶν ὄντως τοῦ νεκροῦς ἀνιστᾶν πολλῶ καὶ σημεῖα ποιεῖν θαυμαστότερον.
- [01247] Ἐκεῖ μὲν γὰρ ὀφειλέτης εἰμι, ἐνταῦθα δὲ ὀφειλέτην ἔχω τὸν Χριστόν.
- [01248] Ὅστε οὐ μόνον αἰσχύνεσθαι οὐ χρή, ἀλλὰ καὶ ἀγάλλεσθαι, ὡς χάρισμα ἔχοντας.
- [01249] Τὰς ἀρετὰς χαρίσματά φησιν, οὐχ ὁμοίως μέντοι, ὡς καὶ τὰ ἄλλα·
- [01250] ἐκεῖνα μὲν γὰρ ὀλόκληρα τοῦ Θεοῦ, ταῦτα δὲ καὶ ἡμῶν.
- [01251] Ἀλλ' ἐπειδὴ καὶ ἐνταῦθα τὸ πλεόν τοῦ Θεοῦ ἐστὶ, διὰ τοῦτο ὅλον αὐτοῦ φησιν εἶναι, οὐ τὸ αὐτεξούσιον ἀνατρέπων, ἀλλὰ μετριόφρονος καὶ εὐγνώμονος κατασκευάζων.
- [01252] Τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοί.
- [01253] Τουτέστι, Καὶ τὸ παράδειγμα ἔχετε.

- [01254] Πάλιν αὐτοὺς ἐπαίρει ἐνταῦθα.
- [01255] Δείκνυσι γὰρ πανταχοῦ τὰ αὐτὰ ἀγωνιζομένους αὐτῶ, τὰ αὐτὰ ἀθλοῦντας, καὶ ἰδίᾳ καὶ καθ' ἑαυτοὺς τῶ συνδιαφέρειν αὐτῶ τοὺς πειρασμούς.
- [01256] Οὐκ εἶπεν, Ἀκηκόατε, ἀλλ', Εἶδετε·
- [01257] καὶ γὰρ ἐκεῖ ἤθλησεν ἐν Φιλίπποις.
- [01258] Ἄρα μεγάλη ἀρετὴ τοῦτό ἐστι.
- [01259] Διὸ καὶ πρὸς Γαλάτας γράφων ἔλεγε, Τοσαῦτα ἐπάθετε εἰκῆ, εἴ γε καὶ εἰκῆ·
- [01260] καὶ Ἑβραίοις πάλιν γράφων ἔλεγεν, Ἀναμνησθεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, τοῦτο μὲν ὀνειδισμοῖς καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες.
- [01261] Καὶ Μακεδόσι πάλιν, τουτέστι, Θεσσαλονικεῦσι γράφων ἔλεγεν·
- [01262] Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς·
- [01263] καὶ πάλιν·
- [01264] Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονε.
- [01265] Καὶ πᾶσιν ὁμοίως τὸ αὐτὸ μαρτυρεῖ, ἄθλους καὶ ἀγῶνας.
- [01266] Ἀλλ' οὐ νῦν τοῦτο εὐρήσετε παρ' ἡμῖν·
- [01267] νῦν γὰρ ἀγαπητὸν τὸ κἂν ἐν χρήμασι τινὰ τι παθεῖν.
- [01268] Καὶ ἐν χρήμασι δὲ μεγάλα αὐτοῖς μαρτυρεῖ·
- [01269] τοῖς μὲν γὰρ φησιν, ὅτι τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε·
- [01270] τοῖς δὲ φησιν, ὅτι Εὐδόκησαν Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς·
- [01271] καὶ πάλιν, Ὁ ἐξ ὑμῶν ζηλος ἠρέθισε τοὺς πλείονας.
- [01272] δ'.
- [01273] Ὁρᾶς τὰ ἐγκώμια τῶν τότε ἀνδρῶν;
- [01274] Ἡμεῖς δὲ οὐδὲ μέχρι ῥαπισμάτων, οὐδὲ μέχρι πληγῆς φέρομεν, οὐδὲ ὕβριν οὐδὲ χρημάτων ζημίαν ὑπομένομεν.
- [01275] Ἐκεῖνοι ἤδη ζηλωταὶ, καὶ μάρτυρες πάντες ἦσαν ἀγωνιζόμενοι·
- [01276] ἡμεῖς δὲ τὴν ἀγάπην ἐψύξαμεν τὴν εἰς τὸν Χριστόν.
- [01277] Πάλιν ἀναγκάζομαι κατηγορεῖν τῶν παρόντων πραγμάτων.
- [01278] Καὶ τί πάθω;
- [01279] οὐκ ἐβουλόμην, ἀλλ' ἀναγκάζομαι.
- [01280] Εἰ μὲν γὰρ ἦν σιγήσαντα, καὶ μηδὲν εἰπόντα, τῶν γενομένων ἀφανίσαι διὰ τῆς σιγῆς τὰ γινόμενα, ἔδει σιγᾶν·
- [01281] εἰ δὲ τοῦναντίον γίνεται (οὐ γὰρ μόνον οὐκ ἀφανίζεται, ἡμῶν σιγῶντων, ἀλλὰ καὶ χαλεπώτερα γίνεται), ἀναγκαῖον εἰπεῖν.
- [01282] Ὁ γὰρ κατηγορῶν τῶν ἀμαρτανόντων, εἰ καὶ μηδὲν ἕτερον, ^[62.210] οὐκ ἀφήσῃ περαιτέρω προελθεῖν.
- [01283] Οὐδεμία γὰρ ἐστὶν οὕτως ἀναίσχυντος ψυχὴ καὶ ἰταμὴ, ὥς συνεχῶς ἀκούουσα κακιζόντων αὐτὴν τινων, μὴ ἐντρέπεσθαι, μὴδὲ καθυφεῖναι τῆς κακίας τῆς πολλῆς.
- [01284] Ἐνὶ γὰρ, ἓνι καὶ τοῖς ἀναισχύντοις μικρόν τι αἰδοῦς·
- [01285] ὁ Θεὸς γὰρ ἐνέσπειρε τὴν αἰδῶ τῆ φύσει τῆ ἡμετέρα.
- [01286] Ἐπειδὴ γὰρ οὐκ ἦρκει ὁ φόβος ῥυθμίσει ἡμᾶς, καὶ πολλὰς ἐτέρας κατεσκεύασεν ὁδοὺς τοῦ μὴ ἀμαρτάνειν·
- [01287] οἶον, τὸ κατηγορεῖσθαι παρὰ ἀνθρώπων, τὸ δεδοικέναι νόμους τοὺς κειμένους, τὸ δόξης ἐρᾶν, τὸ φιλίας ἀντιποιεῖσθαι.
- [01288] Πᾶσαι γὰρ αὗται αἱ ὁδοὶ τοῦ μὴ ἀμαρτάνειν εἰσὶ.

- [01289] Πολλάκις γὰρ ἅ διὰ τὸν Θεὸν οὐκ ἐγένετο, δι' αἰδῶ γέγονε·
- [01290] καὶ ἅ διὰ τὸν Θεὸν οὐκ ἐγένετο, διὰ φόβον ἀνθρώπων ἐγένετο.
- [01291] Τὸ γὰρ ζητούμενον τοῦτο ἐστὶ·
- [01292] Πρότερον, μὴ ἁμαρτάνειν μαθεῖν·
- [01293] εἶτα, τὸ διὰ τὸν Θεὸν τοῦτο ποιεῖν ὕστερον κατορθώσομεν·
- [01294] ἐπεὶ διὰ τί Παῦλος τοὺς μέλλοντας κρατεῖν τῶν ἐχθρῶν, οὐκ ἀπὸ τοῦ φόβου προτρέπει τοῦ Θεοῦ, ἀλλὰ καὶ ἀπὸ τοῦ τὴν ἐκδικίαν ἀναμένειν;
- [01295] Τοῦτο γὰρ ποιῶν, φησὶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.
- [01296] Τέως γὰρ τοῦτο βούλεται, κατορθωθῆναι τὴν ἀρετὴν.
- [01297] Ὅπερ οὖν ἔλεγον, ἔνεστί τι αἰσχυνητὸν ἐν ἡμῖν·
- [01298] πολλά γὰρ καὶ φυσικὰ ἀγαθὰ ἔχομεν πρὸς τὴν ἀρετὴν·
- [01299] οἷον πρὸς τὸ ἐλεεῖν ἀπὸ φύσεως κινούμεθα πάντες ἄνθρωποι, καὶ οὐδὲν οὕτως ἀγαθὸν ἐν τῇ φύσει ἡμῶν ἐστὶν ἄλλο, ὡς τοῦτο.
- [01300] Ὅθεν ἂν τις εἰκότως καὶ ἐξετάσειε, διὰ τί τοῦτο μάλιστα τῇ φύσει ἡμῶν ἐνέσπαρται, τὸ κατακλᾶσθαι λέγω δάκρυσι, τὸ ἐπικάμπτεσθαι, τὸ ἐτοίμους εἶναι πρὸς ἔλεον.
- [01301] Οὐδεὶς φύσει ἐστὶν ἀργός, οὐδεὶς φύσει ἐστὶν ἀκενόδοξος, οὐδεὶς φύσει ἐστὶ ζήλου κρείττων·
- [01302] ἀλλὰ τὸ ἐλεεῖν πᾶσιν ἐγκεῖται φύσει, κἂν ὠμός τις ἦ, κἂν ἀπηγήσῃ.
- [01303] Καὶ τί θαυμαστόν, εἰ ἐπὶ ἀνθρώπων τοῦτο ἐπιδεικνύμεθα;
- [01304] καὶ θηρία ἐλεοῦμεν·
- [01305] οὕτως ἐκ περιουσίας ἡμῖν ὁ ἔλεος ἐγκεῖται.
- [01306] Κἂν σκύμνον ἴδωμεν λέοντος, πάσχομέν τι·
- [01307] ἐπὶ δὲ ὁμοφύλου πολλῶ πλέον.
- [01308] Ὅρα πόσοι ἀνάπηροι, πολλάκις λέγομεν, εἰδότες ὅτι καὶ τοῦτο ἱκανὸν εἰς ἔλεον ἡμᾶς ἀγαγεῖν.
- [01309] Οὐδὲν οὕτως εὐφραίνει τὸν Θεὸν, ὡς ἐλεημοσύνη.
- [01310] Διὸ οἱ ἱερεῖς τούτῳ ἐχρίοντο, καὶ οἱ βασιλεῖς, καὶ οἱ προφῆται·
- [01311] τῆς γὰρ τοῦ Θεοῦ φιλανθρωπίας εἶχον σύμβολον τὸ ἔλαιον.
- [01312] Πάλιν ἐμάνθανον, ὅτι τὸν ἄρχοντα πλέον ἐλέου δεῖ ἔχειν·
- [01313] ἐδήλου ὅτι τὸ πνεῦμα εἰς ἄνθρωπον δι' ἔλεον μέλλει ἔρχεσθαι·
- [01314] ἐπειδὴ ὁ Θεὸς ἐλεεῖ τοὺς ἀνθρώπους, καὶ φιλανθρωπεύεται·
- [01315] Ἐλεεῖς γὰρ, φησὶ, πάντας, ὅτι πάντα δύνασαι.
- [01316] Διὰ τοῦτο ἐλαίῳ ἐχρίοντο.
- [01317] Καὶ γὰρ καὶ τὴν ἱερωσύνην ἀπὸ ἐλέους ἐποίησε, καὶ οἱ βασιλεῖς ἐλαίῳ ἐχρίοντο.
- [01318] Κἂν ἄρχοντά τις ἐπαινῇ, οὐδὲν οὕτως αὐτῷ πρέπον ἐρεῖ, ὡς ἔλεος·
- [01319] τοῦτο γὰρ ἀρχῆς ἴδιον, τὸ ἐλεεῖν.
- [01320] Ἐνόησον ὅτι δι' ἔλεον ὁ κόσμος συνεστάθη, καὶ μίμησαι τὸν Δεσπότην.
- [01321] Ἐλεος ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ, ἔλεος δὲ Κυρίου ἐπὶ πᾶσαν σάρκα.
- [01322] Πῶς, Ἐπὶ πᾶσαν σάρκα;
- [01323] Κἂν ἁμαρτωλοὺς εἴπῃς, κἂν ^[62.211] δικαίους εἴπῃς, πάντες τοῦ ἐλέους τοῦ Θεοῦ δεόμεθα·

- [01324] πάντες ἀπολαύομεν αὐτοῦ, κἄν αὐτὸς ἦ Παῦλος, κἄν Πέτρος, κἄν Ἰωάννης.
- [01325] Καὶ ἀκουσον αὐτῶν λεγόντων·
- [01326] οὐδὲν γὰρ δεῖ λόγων τῶν ἡμετέρων.
- [01327] Τί γὰρ φησιν ὁ μακάριος οὗτος;
- [01328] Ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα.
- [01329] Τί οὖν;
- [01330] μετὰ ταῦτα οὐκ ἔδειτο ἐλέους;
- [01331] Ἄκουσον τί φησι πάλιν·
- [01332] Περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἢ σὺν ἐμοί.
- [01333] Καὶ περὶ Ἐπαφροδίτου φησί·
- [01334] Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ, ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ·
- [01335] καὶ πάλιν, Ἐβαρῆθημεν, φησὶν, ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν.
- [01336] Ἀλλ' αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ, ὃς ἐκ τηλικούτων θανάτων ἐρρύσατο ἡμᾶς, καὶ ῥύσεται·
- [01337] καὶ πάλιν, Ἐρρύσθη ἐκ στόματος λέοντος, καὶ ῥύσεται με ὁ Κύριος.
- [01338] Καὶ πανταχοῦ εὐρήσομεν τοῦτο αὐτὸν καυχώμενον, ὅτι ἐλέω ἐσώθη.
- [01339] ε'.
- [01340] Καὶ Πέτρος δὲ ἀπὸ τοῦ ἐλεηθῆναι τοιοῦτος ἦν.
- [01341] Ἄκουε γὰρ τοῦ Χριστοῦ πρὸς αὐτὸν λέγοντος·
- [01342] Πέτρε, Πέτρε, ἠθέλησεν ὁ Σατανᾶς σινιάσαι ὑμᾶς, ὡς τὸν σίτον, καὶ ἐδειήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου.
- [01343] Καὶ Ἰωάννης ἐλέω τοιοῦτος ἦν, καὶ πάντες δὲ ἀπλῶς οἱ ἀπόστολοι.
- [01344] Ἄκουε γὰρ τοῦ Χριστοῦ τοῦτο αἰνιττομένου καὶ λέγοντος·
- [01345] Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς.
- [01346] Πάντες γὰρ δεόμεθα τοῦ ἐλέους τοῦ Θεοῦ·
- [01347] Ἔλεος γὰρ Θεοῦ, φησὶν, ἐπὶ πᾶσαν σάρκα.
- [01348] Εἰ δὲ οὗτοι ἐδέοντο τοῦ ἐλέους τοῦ Θεοῦ, τί ἂν τις εἴποι περὶ τῶν λοιπῶν;
- [01349] Πόθεν γὰρ, εἰπέ μοι, τὸν ἥλιον ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς;
- [01350] Τί δέ;
- [01351] εἰ μόνον ἐνιαυτὸν ὑετὸν ἐπέσχευ, οὐκ ἂν ἅπαντας ἀπώλεσε;
- [01352] τί δὲ, εἰ ἐπομβρίαν εἰργάσατο;
- [01353] τί δὲ, εἰ πῦρ ἔβρεξε;
- [01354] τί δὲ, εἰ μυῖας ἔπεμψεν;
- [01355] Ἀλλὰ τί ταῦτα λέγω;
- [01356] εἰ σκότος ἐποίησεν, οἷόν ποτε, οὐκ ἂν ἅπαντας ἀπώλεσεν;
- [01357] εἰ τὴν γῆν ἐτίναξεν, οὐκ ἂν ἅπαντες ἀπώλοντο;
- [01358] Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ;

- [01359] Εὐκαιρον εἶπεῖν νῦν·
- [01360] ἂν ἀπειλήσῃ τῇ γῆ μόνον, πάντες εἰς ἐγένοντο τάφος.
- [01361] Ὡς σταγῶν ὕδατος ἀπὸ κάδου, φησὶν, οὕτω τὰ ἔθνη ἐνώπιον αὐτοῦ·
- [01362] ὡς σίελος λογισθήσονται, ὡς ῥοπή ζυγοῦ.
- [01363] Ὡς εὐκόλον ἡμῖν τὴν τρυτάνην κινήσαι, οὕτως αὐτῷ πάντα ἀπολέσαι, καὶ ποιῆσαι πάλιν.
- [01364] Ὁ τοίνυν τοσαύτην ἔχων ἐξουσίαν ἡμῶν, καὶ ὄρων ἡμᾶς καθ' ἑκάστην ἀμαρτάνοντας, καὶ μὴ κολάζων, οὐχὶ ἐλέω διαβαστάζει;
- [01365] Ἐπεὶ καὶ τὰ κτήνη ἐλέω ἔστι τε καὶ σώζεται·
- [01366] Ἀνθρώπους γὰρ, φησὶ, καὶ κτήνη σώσεις, Κύριε.
- [01367] Εἶδεν ἐπὶ τὴν γῆν, καὶ ἔπλησεν αὐτὴν ζώων.
- [01368] Διὰ τί;
- [01369] Διὰ σέ.
- [01370] Σὲ δὲ διὰ τί ἐποίησεν;
- [01371] Ἄρα οὐ δι' ἀγαθότητα;
- [01372] Οὐδὲν ἐλαίου κρεῖττον·
- [01373] φωτὸς ἐστὶν αἴτιον καὶ ἐκεῖ καὶ ἐνταῦθα.
- [01374] Καὶ ἀνατελεῖ, φησὶν ὁ προ^[62.212]φήτης, προῤῥίμον τὸ φῶς σου, ἐὰν ποιήσῃς ἔλεον εἰς τὸν πλησίον·
- [01375] καὶ εἰκότως.
- [01376] Ὡσπερ τὸ ἔλαιον τοῦτο τὸ φῶς παρέχει τοῖς θαλαττεύουσιν, οὕτως ἡ ἐλεημοσύνη ἐκεῖ φῶς μέγα ἡμῖν χαρίζεται καὶ θαυμάσιον.
- [01377] Καὶ πολὺς τοῦ ἐλέου τούτου ὁ λόγος τῷ Παύλῳ ἦν.
- [01378] Ἄκουε γὰρ αὐτοῦ ποτὲ μὲν λέγοντος, Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν·
- [01379] ἄλλοτε δὲ, Ἐὰν ἡ ἀξίον τοῦ κάμῃ πορευέσθαι.
- [01380] Καὶ πανταχοῦ ἄνω καὶ κάτω περὶ τούτου ὁρᾷς αὐτὸν μεριμνῶντα.
- [01381] Καὶ πάλιν, Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι·
- [01382] καὶ πάλιν, Ταῦτα γὰρ ἐστὶ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.
- [01383] Ἄκουε δὲ καὶ ἄλλου τινὸς λέγοντος, Ἐλεημοσύνη ἐκ θανάτου ῥύεται·
- [01384] καὶ ἄλλου, Ἐὰν δὲ τὸν ἔλεον ἀνέλῃς, Κύριε, Κύριε, τίς ὑποστήσεται;
- [01385] καὶ, Ἐὰν εἰσέλθῃς, φησὶν, εἰς κρίσιν μετὰ τοῦ δούλου σου·
- [01386] καὶ ἄλλος, Μέγα τι ἄνθρωπος, καὶ τίμιον ἀνὴρ ἐλεήμων.
- [01387] Τοῦτο γὰρ ἄνθρωπος, ἐλεήμων·
- [01388] μᾶλλον δὲ τοῦτο ὁ Θεὸς, τὸ ἐλεεῖν.
- [01389] Ὁρᾷς ὅση τοῦ ἐλέους τοῦ Θεοῦ ἡ ἰσχὺς;
- [01390] τοῦτο πάντα ἐποίησε, τοῦτο τὸν κόσμον εἰργάσατο, τοῦτο ἀγγέλους ἐποίησε, δι' ἀγαθότητα μόνον.
- [01391] Διὰ τοῦτο καὶ γέενναν ἠπειλήσεν, ἵνα βασιλείας τύχωμεν·
- [01392] βασιλείας δὲ τυγχάνομεν δι' ἔλεον.
- [01393] Διὰ τί γὰρ, εἰπέ, μόνος ὢν ὁ Θεὸς τοσοῦτους ἐποίησεν;
- [01394] οὐ δι' ἀγαθότητα;

- [01395] οὐ διὰ φιλανθρωπίαν;
- [01396] Ἄν ἐρωτήσης, διὰ τί τότε καὶ τότε, πανταχοῦ τὴν ἀγαθότητα εὐρήσεις.
- [01397] Οὐκοῦν ἐλεήσωμεν τοὺς πλησίον, ἵνα ἐλεηθῶμεν αὐτοί.
- [01398] Οὐκ ἐκείνοις μᾶλλον, ἢ ἡμῖν αὐτοῖς συνάγομεν τὸν ἔλεον τοῦτον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- [01399] Ὅταν σφοδρὰ ἢ τοῦ πυρός ἢ φλόξ, τὸ ἔλεος τοῦτο τοῦ μὲν πυρός ἐστι σβεστικόν, ἡμῖν δὲ φωτὸς αἴτιον.
- [01400] Οὕτω τοῦ πυρός τῆς γεέννης διὰ τούτου ἀπαλλαγησόμεθα·
- [01401] ἐπεὶ πόθεν σπλαγχνισθήσεται καὶ ἐλεήσει;
- [01402] Ἀπὸ τῆς ἀγάπης ὁ ἔλεος γίνεται.
- [01403] Οὐδὲν οὕτω παροξύνει τὸν Θεὸν, ὡς τὸ ἀνελεήμονα εἶναι.
- [01404] Προσηνέχθη αὐτῷ τις ὀφείλων μυρία τάλαντα, καὶ σπλαγχνισθεὶς συνεχώρησε·
- [01405] καὶ ἐκείνῳ ὀφείλετο παρὰ τοῦ συνδούλου ἑκατὸν δηνάρια, καὶ ἤγγεν αὐτόν·
- [01406] διὰ τοῦτο παρέδωκεν αὐτὸν ὁ κύριος τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.
- [01407] Ταῦτα ἀκούοντες, ἐλεήμονες ὦμεν περὶ τοὺς ὀφείλοντας ἐν χρήμασιν, ἐν ἀμαρτήμασι·
- [01408] μηδεὶς μνησικακὸς ἔστω, εἴ γε μὴ βούλοιο ἑαυτὸν ἀδικεῖν.
- [01409] Οὐ γὰρ ἐκείνον τοσοῦτον μὴ ἀφίεις λυπεῖς, ὅσον ἑαυτὸν ἀδικεῖς.
- [01410] Ἐκείνῳ μὲν γὰρ, ἐπεξιόντος σου, οὐκ ἐπέξεισιν ὁ Θεός·
- [01411] σοῦ δὲ καταλιπόντος, ἢ ἐπέξεισιν αὐτὸς, ἢ τὰς ἀμαρτίας σου ἀφήσιν.
- [01412] Πῶς δὲ μὴ ἀφίεις σὺ τῷ πλησίον, βασιλείαν ζητεῖς;
- [01413] Ὅπερ ἵνα μὴ πάθωμεν, πᾶσιν ἀφῶμεν·
- [01414] ἑαυτοῖς γὰρ ἀφίεμεν·
- [01415] καὶ συγχωρήσωμεν, ἵνα ὁ Θεὸς συγχωρήσῃ ἡμῖν τὰ ἀμαρτήματα ἡμῶν, καὶ οὕτω τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, καὶ τὰ ἐξῆς.
- [01416] ΟΜΙΛΙΑ Ε΄.
- [01417] Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί·
- [01418] πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονουῦντες·
- [01419] μηδὲν κατ' ἐρίθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν·
- [01420] μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος.
- [01421] α΄.
- [01422] Οὐδὲν ἄμεινον, οὐδὲν φιλοστοργότερον διδασκάλου πνευματικοῦ·
- [01423] παντὸς πατρὸς εὐνοίαν παρέρχεται φυσικοῦ.
- [01424] Ὅρα γοῦν, ὁ μακάριος οὗτος οἶαν τίθησιν ἰκετηρίαν πρὸς Φιλιππησίους ὑπὲρ τῶν ἐκείνοις συμφερόντων.
- [01425] Τί γὰρ φησι, περὶ ὁμονοίας παρακαλῶν, τοῦ πάντων αἰτίου τῶν καλῶν;
- [01426] ὄρα πῶς λιπαρῶς, πῶς σφοδρῶς, πῶς μετὰ συμπαθείας πολλῆς.
- [01427] Εἴ τις οὖν παράκλησις ἐν Χριστῷ, φησί.
- [01428] Τουτέστιν, εἴ τινα ἔχετε παράκλησιν ἐν Χριστῷ·
- [01429] ὡς ἂν εἰ ἔλεγεν·
- [01430] Εἴ τινά μου λόγον ἔχεις, εἴ τίς σοι φροντίς ἐμοῦ, εἴ ποτε εὐ ἔπαθές τι παρ' ἐμοῦ, τότε ποιήσον.

- [01431] Τούτω δὲ κεχρήμεθα τῆς διαθέσεως τῶ τρόπῳ, ὅταν ὑπὲρ πράγματος ἀξιῶμεν, ὃ πάντων προτίθεμεν·
- [01432] οὐ γὰρ, εἰ μὴ πάντων αὐτὸ προετίθεμεν, πάντων τὴν ἀμοιβὴν ἐν ἐκείνῳ λαβεῖν ἐβουλόμεθα, καὶ δι' ἐκείνου τὸ πᾶν ἐλέγομεν δεῖκνυσθαι.
- [01433] Ἡμεῖς μὲν οὖν σαρκικῶν δικαιωμάτων ὑπομιμήσκομεν.
- [01434] Ὡς ἂν εἰ πατὴρ πρὸς υἱὸν ἔλεγεν·
- [01435] Εἴ τις οὖν σοὶ πατρὸς αἰδῶς, εἴ τις ἀνατροφῆς μνήμη, εἴ τις φιλοστοργίας τῆς πρὸς ἐμὲ, εἴ τις τιμῆς ἧς ἔτυχες παρ' ἐμοῦ, εἴ τις εὐνοίας, μὴ ἔσο τῶ ἀδελφῶ ἔχθρός·
- [01436] τουτέστιν, Ἀντί πάντων ἐκείνων ταύτην αἰτῶ τὴν ἀμοιβήν.
- [01437] Ἀλλ' οὐχ ὁ Παῦλος οὕτως·
- [01438] οὐδενὸς γὰρ σαρκικοῦ ὑπομιμήσκει, ἀλλὰ πάντων πνευματικῶν.
- [01439] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·
- [01440] Εἴ τίνα μοι βούλεσθε παρακλήσιν ἐν τοῖς πειρασμοῖς δοῦναι, καὶ προτροπὴν ἐν Χριστῷ, εἴ τίνα παραμυθίαν ἀγάπης, εἴ τίνα κοινωνίαν δεῖξαι τὴν ἐν πνεύματι, εἴ τίνα ἔχετε σπλάγχνα καὶ οἰκτιρμοὺς, πληρώσατέ μου τὴν χαρὰν.
- [01441] Εἴ τίνα σπλάγχνα καὶ οἰκτιρμοί.
- [01442] Οἰκτιρμούς φησιν ἑαυτοῦ τῶν μαθητῶν τὴν ὁμόνοιαν ὁ Παῦλος, δεικνύς ὡς ἐν τοῖς ἐσχάτοις ὁ κίνδυνος, ἐὰν μὴ ὁμονοῶσιν.
- [01443] Εἴ ἔστι, φησὶ, τυχεῖν παρακλήσεως παρ' ὑμῶν, εἴ ἔστι τυχεῖν ἀπὸ τῆς ἀγάπης ὑμῶν παραμυθίας τινός, εἴ ἔστιν ὑμῖν κοινωνῆσαι ἐν πνεύματι, εἴ ἔστι κοινωνῆσαι ὑμῖν ἐν Κυρίῳ, εἴ ἔστιν ἐλεθῆναι παρ' ὑμῶν καὶ οἰκτειρηθῆναι, πάντων τούτων τὴν ἀντίδοσιν ἐν τῇ ἀγάπῃ δεῖξατε·
- [01444] πάντων τούτων ἔτυχον, ἐὰν ἀγαπᾶτε ἀλλήλους.
- [01445] Πληρώσατέ μου τὴν χαρὰν.
- [01446] Ὅρα, ἵνα μὴ δόξη ἢ παραίνεσις ὡς πρὸς ἐλλείποντας ἔτι γεγενῆσθαι, οὐκ εἶπε, Ποιήσατέ μοι, ἀλλὰ, Πληρώσατε·
- [01447] τουτέστιν, Ἡρξασθε φυτεῦν ἐν ἐμοί, ἤδη μοι μετεδώκατε τὸ εἰρηνεύειν, ἀλλ' εἰς τέλος ἐπιθυμῶ ἐλθεῖν.
- [01448] Τί βούλει, εἶπέ μοι, ἵνα σε κινδύνων ἀπαλλάξωμεν;
- [01449] ἵνα σοί τι χορηγήσωμεν;
- [01450] Οὐδὲν τούτων, φησὶν, ἀλλ', Ἴνα ὑμεῖς τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, ἐν [62.214] ἢ ἡρξασθε, σύμψυχοι, τὸ ἐν φρονοῦντες.
- [01451] Βαβαί, ποσάκις τὸ αὐτὸ λέγει ἀπὸ διαθέσεως πολλῆς! Ἴνα τὸ αὐτὸ φρονῆτε, φησὶ, μᾶλλον δὲ, ἵνα τὸ ἐν φρονῆτε.
- [01452] Τοῦτο γὰρ προϊῶν ἐδήλωσεν εἰπῶν, Τὸ ἐν φρονοῦντες·
- [01453] ὁ τοῦ, Τὸ αὐτὸ, μειζρόν ἐστι.
- [01454] Τὴν αὐτὴν ἀγάπην ἔχοντες·
- [01455] τουτέστι, μὴ ἀπλῶς περὶ πίστιν μόνον, ἀλλὰ καὶ ἐν τοῖς ἄλλοις ἅπασιν.
- [01456] Ἔστι γὰρ καὶ τὸ αὐτὸ φρονεῖν, καὶ μὴ ἀγάπην ἔχειν.
- [01457] Τὴν αὐτὴν ἀγάπην ἔχοντες·
- [01458] τουτέστιν, ὁμοίως καὶ φιλεῖν καὶ φιλεῖσθαι.
- [01459] Μὴ σὺ μὲν ἀπόλαυε τῆς πολλῆς, ἐλάττονα δὲ τοῖς ἄλλοις πάρεχε, ἵνα καὶ ἐν τούτῳ ἧς πλεονέκτης.
- [01460] Εἰ γὰρ τινες τοῦτο, ἀλλὰ σὺ μὴ ἀνέχου.
- [01461] Σύμψυχοι, φησὶ·
- [01462] τουτέστι, μιᾶ ψυχῇ τὰ πάντων οἰκειούμενοι σώματα, οὐ τῇ οὐσίᾳ (οὐ γὰρ ἐστι δυνατόν), ἀλλὰ τῇ προαιρέσει καὶ τῇ γνώμῃ·
- [01463] ὡς ἐκ μιᾶς ψυχῆς τὰ πάντα γινέσθω.
- [01464] Τί ἐστι, Σύμψυχοι;

- [01465] Ἐδήλωσεν εἰπὼν, Τὸ ἐν φρονοῦντες·
- [01466] ἐν ἔστω τὸ φρόνημα, ὥσπερ μιᾶς ψυχῆς.
- [01467] Μηδὲν κατὰ ἐρίθειαν.
- [01468] Ἀξιοῖ λοιπὸν καὶ τὸν τρόπον λέγει, πῶς ἂν τοῦτο γένοιτο·
- [01469] Μηδὲν κατὰ ἐρίθειαν, ἢ κενοδοξίαν, φησὶν.
- [01470] Ὅπερ αἰεὶ φημι, ὅτι πάντων αἴτιον τῶν κακῶν τοῦτό ἐστιν·
- [01471] ἐντεῦθεν αἰ μάχαι καὶ αἰ ἔρεις, ἐντεῦθεν αἰ βασκανίαι καὶ φιλονεικίαι, ἐντεῦθεν τῆς ἀγάπης ἡ ψύξις, ὅταν τῆς τῶν ἀνθρώπων δόξης ἐρῶμεν, ὅταν δούλοι τῆς τῶν πολλῶν ὦμεν τιμῆς·
- [01472] οὐ γὰρ ἐνὶ δόξης ὄντα δούλον, εἶναι καὶ Θεοῦ δούλον γνήσιον.
- [01473] Πῶς οὖν τὴν κενοδοξίαν φύγωμεν, φησὶν;
- [01474] οὐδέπω γὰρ εἶπας ὁδόν.
- [01475] Ἄκουε τῶν ἐπαγομένων·
- [01476] Ἀλλὰ τῇ ταπεινοφροσύνῃ, φησὶν, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.
- [01477] Βαβαί, πῶς δόγμα φιλοσοφίας γέμον πάσης, καὶ ἡμῶν τῆς σωτηρίας συγκρότημα ἐξέθετο! Ἐὰν ὑπολάβῃς, φησὶν, ὅτι ὁ δεῖνά σου μείζων ἐστὶ, καὶ τοῦτο πείσης σαυτὸν, μᾶλλον δὲ οὐκ ἂν εἴπῃς μόνον, ἀλλὰ καὶ πληροφορηθῆς, ἀπονέμεις αὐτῷ καὶ τὴν τιμὴν·
- [01478] εἰ δὲ σὺ ἀπονέμεις αὐτῷ τὴν τιμὴν, οὐκ ἀγανακτήσεις ὁρῶν αὐτὸν παρ' ἐτέρου τιμώμενον.
- [01479] Μὴ τοίνυν ἀπλῶς νόμιζε μείζονά σου εἶναι, ἀλλὰ καὶ ὑπερέχειν, ὅπερ ἐστὶ σφοδρᾶς ὑπερβολῆς, καὶ οὐ ξενισθήσῃ τιμώμενον ὁρῶν, οὐδὲ ἀλγήσεις·
- [01480] κἂν ὑβρίσῃ, οἴσεις γενναίως·
- [01481] μείζονα γὰρ σου αὐτὸν νενόμικας·
- [01482] κἂν λοιδορῇ, πείθῃ, κἂν ποιήσῃ κακῶς, φέρεις σιγῇ.
- [01483] Ὅταν γὰρ ἄπαξ πληροφορηθῇ ἡ ψυχὴ, ὅτι μείζων ἐστίν, οὐκ εἰς ὀργὴν ἐμπίπτει ἐν οἷς ἂν παρ' αὐτοῦ πάθῃ κακῶς, οὐκ εἰς βασκανίαν.
- [01484] Τοῖς γὰρ σφόδρα ὑπερέχουσιν οὐδεὶς ἂν φθονήσῃ·
- [01485] τῆς γὰρ ὑπεροχῆς τὰ πάντα ἡγεῖται.
- [01486] β'.
- [01487] Ἐνταῦθα μὲν οὖν τοῦτον παιδεύει οὕτω διακεῖσθαι.
- [01488] Ὅταν δὲ κάκεϊνος ὁ τοσαύτης ἀπολαύων τιμῆς παρὰ σοῦ, φησὶν, οὕτω πρὸς σὲ διακέηται, ἐννόησον πῶς τεῖχος ἐστὶ διπλοῦν ἐπιεικείας.
- [01489] Ὅταν γὰρ σὺ τέως ἄξιον τιμῆς ἔχῃς, κάκεϊνος οὕτως, οὐδὲν οὐδέποτε [62.215] ἔσται λυπηρόν.
- [01490] Εἰ γὰρ παρὰ τοῦ ἑνὸς τοῦτο γινόμενον ἀρκεῖ λῦσαι πᾶσαν ἐρεσχελίαν, ὅταν παρὰ ἀμφοτέρων ἦ, τίς διακόψει ταύτην τὴν ἀσφάλειαν;
- [01491] Οὐδὲ αὐτὸς ὁ διάβολος·
- [01492] τριπλοῦν γὰρ ἔσται, καὶ τετραπλοῦν, καὶ πολλαπλάσιον τὸ ὀχύρωμα.
- [01493] Πάντων γὰρ τῶν ἀγαθῶν αἰτία ἡ ταπεινοφροσύνῃ.
- [01494] Καὶ ἵνα μάθῃς, ἄκουε τοῦ προφήτου λέγοντος, ὅτι Εἰ ἠθέλησας θυσίαν, ἔδωκα ἂν·
- [01495] ὀλοκαυτώματα οὐκ εὐδοκήσεις.
- [01496] Θυσία τῷ Θεῷ πνεῦμα συντετριμμένον·
- [01497] καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.
- [01498] Οὐχ ἀπλῶς δὲ ταπεινοφροσύνην ἀπαιτεῖ, ἀλλ' ἐπίτασιν ταπεινοφροσύνης.
- [01499] Καθάπερ γὰρ ἐπὶ τῶν σωμάτων τὸ συντετριμμένον οὐκ ἂν ἐπανασταίῃ ποτὲ τῷ στερόρῳ, ἀλλ' ὅσα ἂν πάθῃ δεινὰ, πρότερον αὐτὸ ἀπολεῖται, ἢ ἐτέρῳ ἐπεξελεύσεται·

- [01500] οὕτω καὶ ἐπὶ τῆς ψυχῆς, αἰρήσεται μᾶλλον κακῶς πάσχουσα διαπαντὸς καὶ ἀποθανεῖν, ἢ ἐπεξελεθεῖν καὶ ἀμύνασθαι.
- [01501] Μέχρι τίνος φυσώμεθα φύσημα γέλωτος ἄξιον;
- [01502] Ὡσπερ γὰρ τὰ παιδιά, ὅταν ὀρῶμεν ἀνατεινόμενα καὶ γαυρούμενα γελῶμεν, ἢ καὶ λίθον αἶροντα καὶ ῥιπτοῦντα πάλιν γελῶμεν·
- [01503] οὕτως ἐστὶν ἡ ἀπόνοια ἢ ἀνθρωπίνη, παιδικῆς ὄν διανοίας καὶ ἀτελοῦς φρενὸς γέννημα.
- [01504] Τί γὰρ ὑπερηφανεύεται γῆ καὶ σποδός;
- [01505] Μέγα φρονεῖς, ἄνθρωπε;
- [01506] διὰ τί;
- [01507] τί τὸ κέρδος, εἶπέ μοι;
- [01508] πόθεν δὲ καὶ μέγα φρονεῖς κατὰ τῶν ὁμοφύλων;
- [01509] οὐχὶ τῆς αὐτῆς μετέχεις φύσεως;
- [01510] οὐχὶ τῆς αὐτῆς ψυχῆς;
- [01511] οὐχ ὁμοίως τετίμησαι παρὰ τοῦ Θεοῦ;
- [01512] Ἀλλὰ σοφὸς εἶ;
- [01513] Οὐκοῦν εὐχαριστεῖν, οὐ φυσαῖσθαι ὀφείλεις.
- [01514] Πρώτη ἀχαριστία, ἀπόνοια·
- [01515] ἀφαιρεῖται γὰρ τῆς εὐεργεσίας τὸ δῶρον.
- [01516] Ὁ γὰρ ἐπαιρούμενος, ὡς αὐτὸς κατορθώσας ἐπαίρεται·
- [01517] ὁ δὲ νομίζων καταρωθῆκεναι, ἀχάριστός ἐστι περὶ τὸν δεδωκότα τὴν τιμὴν.
- [01518] Ἐνεστὶ σοὶ τι ἀγαθόν;
- [01519] Εὐχαρίστει τῷ δεδωκότι.
- [01520] Ἄκουσον τί φησιν ὁ Ἰωσήφ, τί δὲ ὁ Δανιήλ.
- [01521] Τοῦ γὰρ βασιλέως Αἰγύπτου μεταπεμφαμένου αὐτὸν ἀπὸ τοῦ δεσμοτηρίου, καὶ ἐπὶ πάσης τῆς στρατιᾶς πυνθανομένου ἐπὶ πράγματι, ἐφ' ᾧ πάντες παρεχώρησαν Αἰγύπτιοι οἱ περὶ ταῦτα μάλιστα δεινοί, μέλλων αὐτὸς κατὰ πᾶν ὑπεραίρειν, καὶ σοφώτερος φανήσεσθαι τῶν ἀστρολόγων, τῶν μάντεων, τῶν γοητῶν, τῶν μάγων, πάντων τῶν φιλοσόφων τῶν τότε, ἀπὸ τῆς αἰχμαλωσίας καὶ δουλείας, παιδίον ὦν (καὶ γὰρ τότε μείζων ἢ δόξα·
- [01522] οὐ γὰρ ἐστὶν ἴσον φαινόμενον λάμπειν, καὶ παρὰ προσδοκίαν·
- [01523] ὥστε καὶ τὸ παρ' ἐλπίδας ἐποίει αὐτὸν θαυμαστότερον)·
- [01524] τί οὖν οὗτος παρελθὼν εἶπε τῷ Φαραῷ;
- [01525] ὅτι Ναί, οἶδα;
- [01526] Οὐχ οὕτως·
- [01527] ἀλλὰ τί;
- [01528] Οὐδενὸς αὐτὸν ἐλέγχοντος, ἀπὸ πολλῆς τῆς εὐγνωμοσύνης τί φησιν;
- [01529] Οὐχὶ διὰ τοῦ Θεοῦ ἢ διασάφησις αὐτῶν ἐστιν;
- [01530] Ὅρα·
- [01531] τὸν Δεσπότην εὐθέως ἐδόξασε·
- [01532] διὰ τοῦτο καὶ αὐτὸς ἐδοξάσθη.
- [01533] Οὐ μικρὸν δὲ τοῦτο εἰς δόξης λόγον·
- [01534] τοῦ γὰρ αὐτὸν καταρωθῆκεναι τὸ τὸν Θεὸν ἀποκαλύψαι μείζον πολλῶ.

- [01535] Ἄλλως δὲ καὶ τὰ λεγόμενα ἐντεῦθεν ἀξιόπιστα ἔδειξε, καὶ τοῦτο τῆς οἰκειώσεως τοῦ Θεοῦ τεκμήριον μέγιστον.
- [01536] Οὐδὲν γὰρ οὕτως ἀγαθόν, ὡς τὸ οἰκειοῦσθαι τῷ Θεῷ.
- [01537] Εἰ γὰρ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, φησὶν, ἀλλ' οὐ πρὸς τὸν Θεόν.
- [01538] Εἰ γὰρ ὁ χάριτος ἀξιωθείς καυχᾶται ἐπὶ τῷ Θεῷ, ὅτι ἀγαπᾶται, ἐπειδὴ συνεχωρήθη αὐτῷ, καὶ ἔχει καὶ [62.216] χημα ὁ ἐργαζόμενος, ἀλλ' οὐ πρὸς τὸν Θεόν, ὡς ἐκεῖνος·
- [01539] τῆς γὰρ πολλῆς ἀσθενείας τεκμήριον τοῦτο τῆς ἡμετέρας·
- [01540] ὁ καὶ σοφίαν λαβὼν παρὰ τοῦ Θεοῦ, πόσω μᾶλλον ἂν εἴη θαυμαστός;
- [01541] Ἐδόξασε τὸν Θεόν, καὶ ἐδοξάσθη ὑπ' αὐτοῦ·
- [01542] Τοὺς δοξάζοντάς με γὰρ, φησὶ, δοξάσω.
- [01543] Πάλιν ὁ ἀπόγονος ὁ τούτου, οὐ σοφώτερος οὐδεὶς (Μὴ γὰρ σοφώτερος εἶ, φησὶ, σὺ τοῦ Δανιήλ;), οὗτος δὴ ὁ Δανιήλ τῶν ἐν Βαβυλῶνι πάντων σοφῶν, καὶ αὐτῶν πάλιν ἀστρολόγων, μάντεων, μάγων, γοήτων, πάσης φιλοσοφίας.
- [01544] οὐ μόνον ἐλεγχομένης, ἀλλὰ καὶ ἀναιρουμένης (τὸ γὰρ ἀναιρεῖσθαι τεκμήριον ἦν τοῦ καὶ πρότερον αὐτοὺς ἠπατηκέναι), παρελθῶν καὶ μέλλων ἐπιλύεσθαι τὸ ἐρώτημα, οὐδὲ αὐτὸς καλλωπίζεται, ἀλλὰ πρότερον ἀνατίθησι τῷ Θεῷ τὸ πᾶν, καὶ φησιν·
- [01545] Ἐμοὶ δὲ οὐκ ἐν σοφίᾳ τῇ οὕσῃ ἐν ἐμοὶ παρὰ πάντας ἀνθρώπους ἀπεκαλύφθη, ὦ βασιλεῦ.
- [01546] Καὶ προσεκύνησεν αὐτῷ ὁ βασιλεὺς, καὶ εἶπε μαναὰ σπεῖσαι.
- [01547] Ὁρᾶς ταπεινοφροσύνην;
- [01548] ὀρᾶς εὐγνωμοσύνην;
- [01549] ὀρᾶς ἄτυφον ἦθος;
- [01550] Ἄκουε καὶ τῶν ἀποστόλων λεγόντων, ποτὲ μὲν, Τί ἡμῖν ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεπονηκόσι τοῦ περιπατεῖν αὐτόν;
- [01551] ποτὲ δὲ πάλιν, Ἡμεῖς ὁμοιοπαθεῖς ὑμῖν ἐσμεν ἄνθρωποι.
- [01552] Εἰ δὲ ἐκεῖνοι δεδομένας τιμὰς οὕτως ἀπεκρούοντο, ἄνθρωποι μείζονα τοῦ Χριστοῦ διὰ τὴν τοῦ Χριστοῦ ταπεινοφροσύνην ἐργαζόμενοι, καὶ διὰ τὴν αὐτοῦ δύναμιν (Ὁ γὰρ πιστεύων ἐμοὶ, φησὶ, μείζονα ποιήσει ὢν ἐγὼ ποιῶ)·
- [01553] πῶς οὐκ ἄθλιοι καὶ ταλαίπωροι, οἱ μὴδὲ κώνωπας σοβῆσαι δυνάμενοι, μήτι γε δαίμονας;
- [01554] οἱ μὴδὲ ἓνα ἄνθρωπον ὠφελῆσαι ἰσχύοντες, μήτι γε τὴν οἰκουμένην ἅπασαν, καὶ τοσοῦτον φρονοῦντες, ὅσον οὐδὲ αὐτὸς ὁ διάβολος;
- [01555] γ'.
- [01556] Οὐδὲν οὕτω ψυχῆς ἀλλότριον Χριστιανῆς, ὡς ἀπόνοια·
- [01557] ἀπόνοϊαν λέγω, οὐ παρόρησιαν οὐδὲ ἀνδρείαν·
- [01558] ἐκεῖνα γὰρ οἰκεῖα.
- [01559] Ἔτερον γὰρ τι τοῦτό ἐστι, καὶ ἕτερον ἐκεῖνο·
- [01560] ὥστε ἕτερον μὲν ταπεινοφροσύνη, ἕτερον δὲ ἀνελευθερία καὶ κολακεία καὶ θωπεία.
- [01561] Καὶ, εἰ βούλεσθε, πάντων τούτων ὑμῖν τὰ ὑποδείγματα παρέξω.
- [01562] Δοκεῖ γὰρ πῶς παρυσφεστάναι τὰ ἐναντία, ὥσπερ τῷ σίτῳ τὰ ζιζάνια, καὶ τῷ ῥόδῳ αἱ ἄκανθαί.
- [01563] Ἀλλὰ παῖδες μὲν εὐκόλως ἂν ἀπατηθῆεν, οἱ δὲ ὄντως ἄνδρες, τῆς πνευματικῆς ὄντες γεωργίας ἔμπειροι ἴσασι τὰ ὄντως ἀγαθὰ ἀποκρίνειν τῶν κακῶν.
- [01564] Φέρε οὖν, ὑμῖν τὰ ὑποδείγματα αὐτῶν ἀπὸ τῶν Γραφῶν παραστήσωμεν.
- [01565] Τί ποτὲ ἐστι κολακεία, καὶ ἀνελευθερία, καὶ θωπεία;
- [01566] Ὁ Σιβᾶ τὸν Δαυῖδ ἐκολάκευε παρὰ καιρὸν, καὶ τὸν δεσπότην διέβαλε τὸν ἑαυτοῦ·
- [01567] μᾶλλον δὲ ὁ Ἀχιτόφελ τὸν Ἀβεσσαλώμ.
- [01568] Ἀλλ' οὐχ ὁ Δαυῖδοιοῦτος, ἀλλὰ ταπεινόφρων.

- [01569] Κόλακες γάρ εἰσιν οἱ ὑπουλοῖ·
- [01570] οἶον, ὡς ὅταν λέγωσιν οἱ μάγοι, Βασιλεῦ, ζῆθι εἰς τοὺς αἰῶνας.
- [01571] Καὶ ἐπὶ τοῦ Παύλου ἐν ταῖς Πράξεσι πολλὰ τοιαῦτα εὐρήσομεν, ὅταν Ἰουδαίους διαλέγηται, οὐ κολακεύων, ἀλλὰ ταπεινοφρονῶν·
- [01572] οἶδε γὰρ καὶ παρόρησιάζεσθαι·
- [01573] ὡς ὅταν λέγη, Ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς πατράσις ἔθεσι, δέσμιος ἐξ Ἱερουσαλήμ παρ [62.217] ἐδόθην.
- [01574] Ὅτι γὰρ ταπεινοφροσύνης ἦν τὰ ῥήματα, ἄκουσον πῶς αὐτοῖς ἐπιτιμᾶ διὰ τῶν ἐξῆς οὕτω λέγων·
- [01575] Καλῶς εἶπε τὸ Πνεῦμα τὸ ἅγιον·
- [01576] Ἀκοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
- [01577] Εἶδες ἀνδρείαν;
- [01578] Ὅρα καὶ Ἰωάννου τοῦ Βαπτιστοῦ τὴν ἀνδρείαν, ἣ πρὸς τὸν Ἡρώδη ἐχρήσατο λέγων·
- [01579] Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ σου.
- [01580] Τοῦτο παρόρησία, τοῦτο ἀνδρεία·
- [01581] ἀλλ' οὐκ ἐκεῖνο τὸ τοῦ Σεμεεὶ, ὅτε ἔλεγεν, Ἔξελθε, ὁ ἀνὴρ τῶν αἱμάτων·
- [01582] καίτοι κάκεῖνος ἐπαρόρησιάσατο.
- [01583] Ἀλλ' οὐκ ἔστι τοῦτο ἀνδρεία, ἀλλὰ θρασύτης καὶ ὕβρις καὶ γλῶττα ἀκόλαστος.
- [01584] Ὑβρισε καὶ Ἰεζάβελ τὸν Ἰηοῦ λέγουσα·
- [01585] Ὁ φονεὺ τοῦ κυρίου αὐτοῦ·
- [01586] ἀλλὰ θρασύτης ἦν, οὐ παρόρησία.
- [01587] Ὑβρισε καὶ ὁ Ἡλίας, ἀλλὰ παρόρησία καὶ ἀνδρεία ἦν·
- [01588] Οὐκ ἐγὼ γὰρ διαστρέφω τὸν λαὸν, ἀλλὰ σὺ καὶ ὁ οἶκος τοῦ πατρός σου.
- [01589] Ἐπαρόρησιάσατο πάλιν πρὸς ὀλόκληρον δῆμον ὁ Ἡλίας, λέγων·
- [01590] Ἔως πότε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν;
- [01591] Τοῦτο παρόρησία καὶ ἀνδρεία, τὸ καθάψασθαι·
- [01592] τοῦτο καὶ οἱ προφήται ἐποίουν·
- [01593] ἀλλ' ἐκεῖνο θρασύτητος ἦν.
- [01594] Θέλεις ἰδεῖν καὶ ταπεινοφροσύνης καὶ ἐλευθερίας ῥήματα;
- [01595] ἄκουε Παύλου λέγοντος·
- [01596] Ἔμοι δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·
- [01597] ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω.
- [01598] Οὐδὲν γὰρ ἑμαυτῷ σύννοιδά·
- [01599] ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι.
- [01600] Τοῦτο φρονήματος Χριστιανῶν πρέποντος.
- [01601] Καὶ πάλιν, Τολμᾶ τις ὑμῶν πρὸς τὸν ἕτερον πρᾶγμα ἔχων κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων;
- [01602] Βούλει κολακείαν ἰδεῖν τῶν ἀνοήτων Ἰουδαίων;
- [01603] ἄκουε λεγόντων, Ἡμεῖς οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα.
- [01604] Βούλει [62.218] ταπεινοφροσύνην ἰδεῖν;

- [01605] ἄκουε πάλιν τοῦ Παύλου λέγοντος·
- [01606] Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.
- [01607] Βούλει καὶ κολακείαν ἰδεῖν, καὶ θρασύτητα;
- [01608] θρασύτητα μὲν τὴν τοῦ Νάβαλ, κολακείαν δὲ τὴν τῶν Ζιφαιῶν;
- [01609] καὶ πῶς ὁ μὲν ὠνείδιζεν, οἱ δὲ προδεδώκασι τῇ γνώμῃ τὸν Δαυῖδ;
- [01610] Βούλει φιλοσοφίαν, καὶ οὐ κολακείαν ἰδεῖν τὴν τοῦ Δαυῖδ;
- [01611] πῶς εἶλε τὸν Σαοῦλ, καὶ ἐφείσατο;
- [01612] Βούλει κολακείαν ἰδεῖν τῶν ἀποκτεινάντων τὸν Μεμφιβοσθῆ, οὓς καὶ ἀνείλεν ὁ Δαυῖδ;
- [01613] Ἀπλῶς δὲ, καὶ ὡς ἐν ὑποτυπώσει, ἐν κεφαλαίῳ εἰπεῖν, θρασύτης μὲν ἐστίν, ὅταν τις ὀργίζεται καὶ ὑβρίζει ἐπὶ μηδενὶ προσήκοντι, ἢ ἑαυτὸν ἐκδικῶν, ἢ ἀδίκως πῶς θρασυνομένης·
- [01614] παρόρησία δὲ καὶ ἀνδρεία, ὅταν κινδύνων καὶ θανάτων κατατολμᾷ, καὶ φιλίας καὶ ἀπεχθείας ὑπεροχᾷ ὑπὲρ τῶν δοκούντων τῷ Θεῷ.
- [01615] Πάλιν κολακεία μὲν ἐστὶ καὶ ἀνελευθερία, ὅταν τις θεραπεύῃ τινὰς ἐπὶ μηδενὶ τῶν δεόντων, ἀλλὰ θηρώμενός τι τῶν βιωτικῶν·
- [01616] ταπεινοφροσύνη δὲ, ὅταν τις ὑπὲρ τῶν τῷ Θεῷ δοκούντων τοῦτο ποιῇ, καὶ, ὥστε ἀνύσαι τι μέγα καὶ θαυμαστὸν, ἀπὸ τοῦ ἀξιώματος καταβῆ τοῦ ἑαυτοῦ.
- [01617] Ἄν ταῦτα εἰδῶμεν, μακάριοί ἐσμεν, ἐὰν ποιῶμεν αὐτά.
- [01618] Οὐ γὰρ ἀρκεῖ τὸ εἰδέναί·
- [01619] Οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου, φησὶν, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται·
- [01620] μᾶλλον δὲ καὶ κατακρίνει τὸ εἰδέναί, ὅταν χωρὶς τῆς πράξεως ἢ καὶ τῶν κατορθωμάτων.
- [01621] Ἴνα οὖν τὴν κατάκρισιν φύγωμεν, μετέλθωμεν τὴν πράξιν, ἵνα τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [01622] ΟΜΙΛΙΑ ΣΤ'.
- [01623] Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὁ καὶ ἐν Χριστῷ Ἰησοῦ·
- [01624] ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρ' παγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι ἐρεθεις ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
- [01625] α'.
- [01626] Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς πρὸς τὰ μεγάλα προτρέπων τοὺς ἑαυτοῦ μαθητὰς, ἑαυτὸν ὑπόδειγμα τίθησι, καὶ τὸν Πατέρα, καὶ τοὺς προφήτας, ὡς ὅταν λέγῃ·
- [01627] Οὕτω γὰρ ἐποίησαν τοῖς προφήταις τοῖς πρὸ ὑμῶν·
- [01628] καὶ πάλιν, Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσι·
- [01629] καὶ, Μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός εἰμι·
- [01630] καὶ πάλιν, Οἰκτίρμονες γίνεσθε, ὡς ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς.
- [01631] Τοῦτο καὶ ὁ μακάριος Παῦλος ποιεῖ.
- [01632] Προτρέπων γὰρ αὐτοὺς εἰς ταπεινοφροσύνην, τὸν Χριστὸν εἰς μέσον παρήγαγε·
- [01633] καὶ οὐκ ἐνταῦθα μόνον, ἀλλὰ καὶ ὅτε περὶ φιλοπτωχίας διαλέγεται, οὕτω πῶς φησι·
- [01634] Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ἡμᾶς ἐπτώχευσε πλούσιος ὢν.
- [01635] Οὐδὲν γὰρ οὕτω τὴν μεγάλην καὶ φιλόσοφον ψυχὴν διανίστησι πρὸς τὴν ^[62.218] τῶν ἀγαθῶν ἐργασίαν, ὡς τὸ μαθεῖν, ὅτι τῷ Θεῷ κατὰ τοῦτο ὁμοιοῦται.
- [01636] Τί γὰρ ἴσον τούτου εἰς προτροπὴν;
- [01637] Οὐδέν.
- [01638] Ὁ δὲ καὶ Παῦλος εἰδὼς, προτρέπων αὐτοὺς εἰς ταπεινοφροσύνην, πρῶτον μὲν παρεκάλεσεν, ἱκετηρίαν ἔθηκεν·

[01639] εἶτα καὶ ἐντρεπτικῶς εἶπεν, Ὅτι ἐν ἐνὶ πνεύματι στήκετε·

[01640] εἶπεν, Ὅτι ἐκεῖνοις ἐνδειξίς ἀπωλείας, ὑμῖν δὲ σωτηρίας.

[01641] Καὶ τοῦτο λοιπὸν τίθησι·

[01642] Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών.

[01643] Προσέχετε, παρακαλῶ, καὶ διανύστητε.

[01644] Καθάπερ γὰρ τις μάχαιρα ὀξεῖα ἐκατέρωθεν ἠκονημένη, ὅπουπερ ἂν ἐμπέσῃ κἂν εἰς μυριάς φάλαγγας, εὐκόλως αὐτὰς διακόπτει καὶ ἀφανίζει, τῷ πάντοθεν ὀξεῖαν εἶναι, καὶ μηδὲν τὴν ἀκμὴν αὐτῆς φέρειν·

[01645] οὕτω δὴ καὶ τὰ τοῦ Πνεύματος ῥήματα.

[01646] Διὰ γὰρ τούτων τῶν ῥημάτων καὶ τοὺς Ἀρείου τοῦ Ἀλεξανδρέως, καὶ τοὺς Παύλου τοῦ Σαμοσατέως, καὶ τοὺς Μαρκέλλου τοῦ Γαλάτου, καὶ τοὺς Σαβελλίου τοῦ Λίβυος, καὶ τοὺς Μαρκίωτος τοῦ Ποντικοῦ, καὶ τοὺς Οὐαλεντίνου, καὶ τοὺς τοῦ Μάνεντος καὶ τοὺς τοῦ Λαοδικέως Ἀπολλιναρίου, καὶ Φωτεινοῦ, καὶ Σωφρονίου, καὶ πάσας ἀπλῶς τὰς ^[62.219] αἰρέσεις κατέβαλεν.

[01647] Ὡς οὖν τοιαύτην ὀψόμενοι θέαν, καὶ μιᾷ πληγῇ τοσαύτας φάλαγγας πιπτούσας, διεγέρθητε, ὥστε μὴ τοῦ θεάματος παραδραμεῖν ὑμᾶς τὴν τέρψιν.

[01648] Εἰ γὰρ ἐπὶ τῶν ἀμιλλητηρίων ἄρμάτων ἐν ταῖς τῶν ἵππων ἀμίλλαις οὐδὲν οὕτως ἐστὶ τερπνόν, ὥς ὅταν ὀλόκληρα ἄρματα μετὰ τῶν ἠνιόχων κρούσας τις καταβάλλῃ, καὶ πολλὰ τέθριππα ὑπτια ῥίψας μετὰ τῶν ἐφεστῶτων ἠνιόχων παρελάσῃ μόνος πρὸς τὴν νύσσαν καὶ τὸ τέρμα τοῦ ἀγῶνος, καὶ πολὺς πάντοθεν ὁ κρότος καὶ ἡ κραυγὴ πρὸς οὐρανὸν ἀνίη·

[01649] ὁ δὲ, ὥσπερ πτηνὸς ὑπὸ τῆς χαρᾶς ἐκείνης καὶ τῶν κρότων, οὕτω τὸ στάδιον ἅπαν διατρέχει μετὰ τῶν ἵππων·

[01650] πόσω μᾶλλον ἐνταῦθα οὐχὶ πλείων ἔσται ἡ ἡδονή, ὅταν ὀλοκλήρων αἰρέσεων συστήματα καὶ διαβολικὰ ἐργαστήρια μετὰ τῶν ἠνιόχων αὐτῶν καταβάλλωμεν τῇ τοῦ Θεοῦ χάριτι πάντα ἄθροον καὶ ὅμοι·

[01651] Καὶ, εἰ δοκεῖ, πρότερον στήσωμεν τὰς αἰρέσεις αὐτὰς κατὰ τάξιν.

[01652] Βούλεσθε τὴν τῆς ἀσεβείας, ἢ τὴν τῶν χρόνων;

[01653] Ἀλλ' ἴδωμεν τὴν τῶν χρόνων·

[01654] τὴν γὰρ τῆς ἀσεβείας δύσκολον συνιδεῖν.

[01655] Οὐκοῦν πρῶτος Σαβέλλιος ὁ Λίβυς παρήχθω.

[01656] Τί οὖν οὗτός φησιν;

[01657] Ὅτι τὸ Πατήρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα, ὀνόματά ἐστι ψιλὰ καθ' ἑνὸς προσώπου κείμενα.

[01658] Μαρκίων δὲ ὁ Ποντικός φησιν, ὅτι ὁ Θεὸς ὁ πάντα συστησάμενος οὐκ ἔστιν ἀγαθός, οὐδὲ Πατήρ τοῦ ἀγαθοῦ Χριστοῦ, ἀλλ' ἕτερός τις δίκαιος, καὶ σάρκα οὐκ ἀνέλαβεν ὑπὲρ ἡμῶν ὁ Υἱός.

[01659] Μάρκελλος δὲ καὶ Φωτεινὸς καὶ Σωφρόνιος τὸν Λόγον ἐνέργειαν εἶναι φασι, τὴν δὲ ἐνέργειαν ταύτην ἐνοικῆσαι τῷ ἐκ σπέρματος Δαυῖδ, οὐκ οὐσίαν ἐνυπόστατον.

[01660] Ἄρειος Υἱὸν μὲν ὁμολογεῖ, ῥήματι δὲ μόνω·

[01661] κτίσμα γὰρ αὐτὸν εἶναι φησι, καὶ τοῦ Πατρὸς ἐλάττονα πολὺ.

[01662] Ἔτεροι δὲ οὐ φασιν αὐτὸν ἔχειν ψυχὴν.

[01663] Εἶδες τὰ ἄρματα ἐστῶτα;

[01664] θεώρει τοῖνυν αὐτῶν καὶ τὰ πτώματα, πῶς ὁμοῦ πάντας κατακρούων βάλλει, καὶ μιᾷ πληγῇ καὶ ἄθροον.

[01665] Πῶς οὖν καταβάλλει;

[01666] Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, φησίν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ.

[01667] Ἐντεῦθεν καὶ Παῦλος ὁ Σαμοσατεὺς ἔπεσε καὶ Μάρκελλος καὶ Σαβέλλιος·

[01668] Ἐν μορφῇ γὰρ, φησί, Θεοῦ ὑπάρχων.

[01669] Εἰ ἐν μορφῇ, πῶς οὖν λέγεις, ὅτι ἀπὸ Μαρίας, ὧ μισθὸς, ἤρξατο, καὶ πρὸ τούτου οὐκ ἦν;

[01670] πῶς δὲ πάλιν, ὅτι ἐνέργεια ἦν;

[01671] Ἐν μορφῇ γὰρ Θεοῦ, φησί, μορφὴν δούλου ἔλαβεν.

- [01672] Εἰπέ γάρ μοι, ἡ μορφή τοῦ δούλου ἐνέργεια δούλου ἐστίν, ἡ φύσις δούλου;
- [01673] Πάντως δήπου, Φύσις, ἐρεῖς, δούλου.
- [01674] Οὐκοῦν καὶ ἡ μορφή τοῦ Θεοῦ, Θεοῦ φύσις;
- [01675] οὐκ ἄρα ἐνέργεια.
- [01676] Ἴδου καὶ ὁ Μάρκελλος ὁ Γαλάτης καὶ Σωφρόνιος καὶ Φωτεινὸς κατέπεσον.
- [01677] β'.
- [01678] Ἴδου καὶ Σαβέλλιος.
- [01679] Οὐχ ἀρπαγμὸν ἠγήσατο, φησὶ, τὸ εἶναι ἴσα Θεῶ.
- [01680] Ἴσον δὲ ἐπὶ ἐνὸς οὐ λέγεται προσώπου·
- [01681] τὸ γὰρ ἴσον, τινὶ ἐστὶν ἴσον.
- [01682] Ὅρας δύο προσώπων ὑπόστασιν, οὐχὶ ὀνόματα ψιλὰ χωρὶς πραγμάτων λεγόμενα;
- [01683] ἤκουσας τὴν προαιώνιον ὑπαρξίν τοῦ Μονογενοῦς;
- [01684] Ἀλλὰ ταῦτα μὲν πρὸς ἐκείνους·
- [01685] τί οὖν πρὸς Ἄρειον εἵπομεν λοιπὸν, τὸν λέγοντα ἐτέρας εἶναι οὐσίας τὸν Υἱόν;
- [01686] Εἰπέ δή μοι, τὸ, Μορφὴν [62.220] δούλου ἔλαβε, τί ἐστίν;
- [01687] Ἄνθρωπος ἐγένετο, φησὶν.
- [01688] Οὐκοῦν καὶ ἐν μορφῇ Θεοῦ ὑπάρχων, Θεὸς ἦν·
- [01689] μορφή γὰρ, καὶ μορφή κείται.
- [01690] Εἰ τοῦτο ἀληθές, κάκεῖνο.
- [01691] Φύσει ἄνθρωπος, ἡ μορφή τοῦ δούλου·
- [01692] οὐκοῦν φύσει Θεός, καὶ ἡ μορφή τοῦ Θεοῦ.
- [01693] Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τὸ ἴσον αὐτῷ μαρτυρεῖ, ὡςπερ οὖν καὶ Ἰωάννης, καὶ ὅτι οὐδὲν ἐλάττων ἐστὶ τοῦ Πατρὸς·
- [01694] Οὐχ ἀρπαγμὸν ἠγήσατο, φησὶ, τὸ εἶναι ἴσα Θεῶ.
- [01695] Ἀλλὰ τίς ὁ σοφὸς αὐτῶν λόγος;
- [01696] Καὶ μὴν τὸναντίον δείκνυσι, φησὶν·
- [01697] εἶπε γὰρ, ὅτι ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἤρπασε τὸ εἶναι ἴσα Θεῶ·
- [01698] καὶ μὴν εἰ ἦν Θεός, πῶς εἶχεν ἀρπάσαι;
- [01699] Καὶ πῶς οὐκ ἀπερινόητον τοῦτο;
- [01700] τίς γὰρ ἂν εἴποι, ὅτι ὁ δεῖνα ἄνθρωπος ὢν, οὐχ ἤρπασε τὸ εἶναι ἄνθρωπος;
- [01701] πῶς γὰρ ἂν τις ὅπερ ἐστὶν ἀρπάσειεν;
- [01702] Οὐ, φησὶν·
- [01703] ἀλλ' ὅτι Θεὸς ὢν ἐλάττων, οὐχ ἤρπασε τὸ εἶναι ἴσα τῷ Θεῶ τῷ μεγάλῳ καὶ μείζονι.
- [01704] Καὶ μικρὸς καὶ μέγας Θεὸς ἓν;
- [01705] καὶ τὰ Ἑλληνικὰ τοῖς τῆς Ἐκκλησίας δόγμασιν ἐπεισάγετε;
- [01706] Μέγας μὲν γὰρ καὶ μικρὸς παρ' αὐτοῖς θεός·

- [01707] εἰ δὲ καὶ παρ' ὑμῖν, οὐκ οἶδα.
- [01708] Παρὰ μὲν γὰρ ταῖς Γραφαῖς οὐδαμοῦ εὐρήσεις, ἀλλὰ μέγαν μὲν πανταχοῦ, μικρὸν δὲ οὐδαμοῦ.
- [01709] Εἰ γὰρ μικρὸς, πῶς καὶ Θεός;
- [01710] Εἰ μικρὸς οὐκ ἔστιν ἄνθρωπος καὶ μέγας, ἀλλὰ μία φύσις, καὶ εἴ τι οὐκ ἔστι τῆς φύσεως ταύτης μιᾶς, οὐκ ἄνθρωπος, πῶς ἂν εἴη μικρὸς Θεὸς καὶ μέγας ὁ μὴ ὢν ἐκείνης τῆς φύσεως;
- [01711] Ὁ μικρὸς ὢν, οὐ Θεός·
- [01712] πανταχοῦ γὰρ μέγας λέγεται παρὰ τῆ Γραφῆ·
- [01713] Μέγας Κύριος, φησὶν ὁ Δαυῖδ, καὶ αἰνετὸς σφόδρα.
- [01714] Ἴδου καὶ περὶ τοῦ Υἱοῦ·
- [01715] πανταχοῦ γὰρ Κύριον αὐτὸν καλεῖ·
- [01716] καὶ πάλιν, Μέγας εἶ σὺ, καὶ ποιῶν θαυμάσια·
- [01717] σὺ εἶ ὁ Θεὸς μόνος·
- [01718] καὶ πάλιν, Μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας.
- [01719] Ἀλλὰ ταῦτα περὶ τοῦ Πατρὸς·
- [01720] ὁ δὲ Υἱός, φησὶ, μικρός.
- [01721] Ἀλλὰ σὺ τοῦτο λέγεις·
- [01722] ἡ δὲ Γραφή τούναντίον·
- [01723] ὡσπερ περὶ τοῦ Πατρὸς, οὕτω καὶ περὶ τοῦ Υἱοῦ φησιν.
- [01724] Ἄκουε γὰρ Παύλου λέγοντος, Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ.
- [01725] Ἀλλ' ἄρα μὴ περὶ τοῦ Πατρὸς ἐπιφάνειαν εἶπεν;
- [01726] Ἴνα δὲ καὶ μᾶλλον ὑμᾶς ἐλέγξῃ, κατὰ τὴν ἐπιφάνειαν τοῦ μεγάλου Θεοῦ προσέθηκεν.
- [01727] Ἄρα οὖν μὴ περὶ τοῦ Πατρὸς εἴρηται;
- [01728] Οὐδαμῶς·
- [01729] ἡ γὰρ ἐπαγωγή οὐκ ἀφήσῃ, λέγουσα, Καὶ τὴν ἐπιφάνειαν τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
- [01730] Ἴδου καὶ ὁ Υἱὸς μέγας.
- [01731] Πῶς οὖν λέγεις μικρὸν, καὶ μέγαν;
- [01732] Ἄκουε καὶ τοῦ προφήτου λέγοντος αὐτὸν μεγάλης βουλής Ἄγγελον.
- [01733] Ὁ μεγάλης βουλής Ἄγγελος οὐ μέγας;
- [01734] ὁ ἰσχυρὸς Θεὸς οὐ μέγας, ἀλλὰ μικρός;
- [01735] Τί οὖν φασιν οἱ ἀναίσχυντοι καὶ ἰταμοὶ, ὅτι μικρὸς ὢν Θεός;
- [01736] λέγω ἃ λέγουσι πολλάκις, ἵνα μᾶλλον αὐτοὺς φύγητε·
- [01737] μικρὸς ὢν, φησὶ, Θεός, οὐχ ἤρπασε τὸ εἶναι κατὰ τὸν μέγαν.
- [01738] Τί γὰρ, εἰπέ μοι (ἀλλὰ μὴ νομίσητε ἡμῶν εἶναι τὰ ῥήματα);
- [01739] εἰ μικρὸς ἦν κατ' αὐτοὺς, καὶ πολὺ τῆς δυνάμεως ἀποδέων τῆς τοῦ Πατρὸς, πῶς ἂν ἠδυνήθη ἀρπάσαι τὸ εἶναι ἴσα Θεῷ;
- [01740] φύσει γὰρ ἐλάττων οὐκ ἂν δύναιτο ἀρπάσαι τὸ εἶναι ἐν τῇ μεγάλῃ·
- [01741] οἷον ὁ ἄνθρωπος οὐκ ἂν δύναιτο ἀρπάσαι τὸ εἶναι ἴσος ἀγγέλῳ κατὰ τὴν φύσιν·
- [01742] ὁ ἵππος οὐκ ἂν δύναιτο ἀρπάσαι, κἂν θέλῃ, τὸ [62.221] εἶναι ἴσος ἀνθρώπῳ κατὰ τὴν φύσιν.

- [01743] Χωρίς δὲ τούτου, κάκεινο ἐρῶ·
- [01744] Τί βούλεται κατασκευάσαι ὁ Παῦλος διὰ τούτου τοῦ ὑποδείγματος;
- [01745] Εἰς ταπεινοφροσύνην, πάντως ἐρεῖς, ἐναγαγεῖν τοὺς Φιλιππησίους.
- [01746] Τί οὖν, εἰπέ μοι, τοῦτο ἂν παρήνεγκεν εἰς μέσον;
- [01747] Οὐδεὶς γὰρ βουλόμενος προτρέψαι ταπεινοφρονεῖν, τοῦτό φησιν·
- [01748] Ἐσο ταπεινός, καὶ ἔλαττον φρόνει τῶν ὁμοτίμων·
- [01749] καὶ γὰρ ὁ δεῖνα ὁ δούλος οὐκ ἐπανέστη τῷ Δεσπότῃ·
- [01750] μιμοῦ τοίνυν ἐκεῖνον.
- [01751] Καὶ μὴν τοῦτο οὐκ ἔστι ταπεινοφροσύνης, εἴποι τις ἂν, ἀλλ' ἀπονοίας.
- [01752] Μάθετε τί ἐστὶ ταπεινοφροσύνη ὑμεῖς οἱ τύφον ἔχοντες διαβολικόν.
- [01753] Τί οὖν ἐστὶ ταπεινοφροσύνη;
- [01754] Τὸ ταπεινὰ φρονεῖν·
- [01755] ταπεινὰ δὲ φρονεῖ, οὐχ ὁ ἀπὸ ἀνάγκης ὦν ταπεινός, ἀλλ' ὁ ἑαυτὸν ταπεινῶν.
- [01756] Οἷόν τι λέγω (προσέχετε δέ)·
- [01757] Ὅταν τις ὑψηλὰ δυνάμενος φρονῆσαι ταπεινοφρονῇ, οὗτος ταπεινόφρων ἐστίν·
- [01758] ὅταν δὲ παρὰ τὸ μὴ δύνασθαι ταπεινοφρονῇ, οὐκέτι ταπεινόφρων ἐστίν·
- [01759] οἷον ὁ βασιλεὺς τῷ ὑπάρχῳ ἂν ὑποτάττηται, ταπεινόφρων ἐστίν, ὅτι ἀπὸ τοῦ ὕψους κατέβη·
- [01760] ὁ μέντοι ὑπαρχος ἐὰν τοῦτο ποιῇ, οὐ ταπεινοφρονεῖ·
- [01761] πῶς γάρ;
- [01762] οὐ γὰρ ἀπὸ τοῦ ὕψους ἐταπείνωσεν ἑαυτόν.
- [01763] Οὐκ ἔστι δὲ ἄλλως ταπεινοφρονῆσαι, εἰ μὴ ἐν ἐξουσίᾳ γένοιτο.
- [01764] Εἰ γὰρ ἀνάγκη ἐστὶ τεταπεινωθῆναι καὶ ἄκοντα, οὐκέτι τῆς φρονήσεώς ἐστὶ τὸ κατόρθωμα οὐδὲ τοῦ βουλήματος, ἀλλὰ τῆς ἀνάγκης·
- [01765] ταπεινοφροσύνη δὲ διὰ τοῦτο λέγεται, ὅτι τοῦ φρονήματός ἐστι ταπείνωσις.
- [01766] γ'.
- [01767] Εἰπέ μοι, εἴ τις μὴ ἔχων ἐξουσίαν πλεονεκτεῖν, μένοι τὰ ἑαυτοῦ κεκτημένος, τοῦτον ἐπαινεσόμεθα ἐπὶ δικαιοσύνη;
- [01768] Οὐδαμῶς.
- [01769] Διὰ τί;
- [01770] Τῇ γὰρ ἀνάγκῃ τὸ τῆς προαιρέσεως ἐγκώμιον ἀφήρηται.
- [01771] Εἰπέ μοι, εἴ τις μὴ δυνάμενος τυραννεῖν καὶ βασιλεύειν, μένοι ιδιωτεύων, τοῦτον ἐπαινεσόμεθα, ὡς ἀπράγμονα;
- [01772] Οὐδαμῶς.
- [01773] Οὐκοῦν οὐδὲ ἐνταῦθα.
- [01774] Ὁ γὰρ ἔπαινος, ὃ πάντων ὑμεῖς ἀμαθέστατοι, οὐκ ἐν τῇ τούτων ἀποχῇ, ἀλλ' ἐν τῇ τῶν ἀγαθῶν ἐργασίᾳ γίνεται.
- [01775] Ἐκεῖνο μὲν γὰρ ψόγου ἀπήλλακται, οὐπω δὲ καὶ ἐπαίνου μετέχει·
- [01776] τὸ δὲ, ἐγκωμίων ἄξιόν ἐστιν.
- [01777] Ὅρα γοῦν καὶ τὸν Χριστὸν οὕτως ἐπαινοῦντα, ὅταν λέγη·

- [01778] Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
- [01779] ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν·
- [01780] ἐδίψησα, καὶ ἐποτίσατέ με.
- [01781] Οὐκ εἶπεν, Ἐπειδὴ οὐκ ἐπλεονεκτήσατε, οὐδὲ, Ἐπειδὴ οὐχ ἠρπάσατε [μικρὰ γὰρ ταῦτα] ἀλλ' Ἐπειδὴ πεινῶντά με εἶδετε, καὶ ἐθρέψατε.
- [01782] Καὶ τίς ἂν οὕτως ἐπήνεσεν ἢ τοὺς φίλους, ἢ τοὺς ἐχθρούς;
- [01783] οὐκ ἂν οὐδὲ Παῦλον.
- [01784] Τί λέγω Παῦλον;
- [01785] οὐδὲ τὸν τυχόντα τις ἄνδρα, ὡς σὺ τὸν Χριστὸν ἐπαινεῖς, ἐπήνεσεν, ὅτι μὴ προσήκουσαν ἀρχὴν οὐκ ἔλαβε.
- [01786] Τὸ γὰρ ἐπὶ τούτοις θαυμάζειν, πολλὴν ἐστὶ κακίαν μαρτυρούντων.
- [01787] Πῶς;
- [01788] Ὅτι ἐπ' ἐκείνων τὸ τοιοῦτον ἔπαινος ἐστίν, οἷον ὁ κλέπτων, ἐὰν μηκέτι κλέπτη·
- [01789] ἐπὶ δὲ τῶν ἀγαθῶν οὐκέτι·
- [01790] οὐ γὰρ, ὅτι οὐχ ἤρπασε μὴ προσήκουσαν ἀρχὴν καὶ τι ^[62.222] μὴν, ἐπαινετός.
- [01791] Καὶ ποίας ταῦτα ἀνοίας! Ἄλλως δὲ (ἀλλὰ προσέχετε, παρακαλῶ·
- [01792] μακρὸς γὰρ ὁ λόγος), τίς ἂν ἀπὸ τούτων εἰς ταπεινοφροσύνην προέτρεψε;
- [01793] Τὰ γὰρ ὑποδείγματα πολλῶ μείζονα δεῖ εἶναι τῆς ὑποθέσεως, εἰς ἣν παρακαλοῦμεν·
- [01794] οὐ γὰρ ἂν τις ἐξ ἀλλοτρίων προτραπέιη·
- [01795] οἷον, προέτρεψεν ὁ Χριστὸς εὖ ποιεῖν τοὺς ἐχθρούς·
- [01796] ἤνεγκε παράδειγμα μέγα, τὸ τοῦ Πατρὸς, Ὅτι ἀνατέλλει τὸν ἥλιον ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους·
- [01797] προέτρεψεν εἰς ἀνεξικακίαν·
- [01798] ἤνεγκε παράδειγμα ἑαυτόν·
- [01799] Μάθετε ἀπ' ἐμοῦ, ὅτι πρῶτος εἰμι καὶ ταπεινὸς τῇ καρδίᾳ·
- [01800] καὶ πάλιν, Εἰ ἐγὼ ὁ Κύριος καὶ ὁ διδάσκαλος ταῦτα ποιῶ, πόσω μᾶλλον ὑμεῖς;
- [01801] Ὅρα πῶς οὐκ ἀφέστηκε τὰ παραδείγματα;
- [01802] οὐδὲ γὰρ τοσοῦτον ἀφεστάναι δεῖ·
- [01803] καὶ γὰρ καὶ ἡμεῖς οὕτω ποιούμεν.
- [01804] Ἄλλως δὲ καὶ ἐνταῦθα οὐδὲ ἐγγύς ἐστι τὸ παράδειγμα.
- [01805] Πῶς;
- [01806] Ὅτι εἰ δοῦλός ἐστι, καὶ ἐλάττων ἐστὶ καὶ ὑπήκοος τῷ μείζονι.
- [01807] Τοῦτο δὲ οὐ ταπεινοφροσύνη ἐστί·
- [01808] τὸναντίον γὰρ ἔδει ποιῆσαι, μείζονά τινα τῷ ἐλάττονι ὑπακούσαντα δεῖξαι·
- [01809] ἀλλ' ἐπειδὴ τοῦτο οὐχ εὔρεν ἐπὶ Θεοῦ, μείζονα λέγω καὶ ἐλάττονα, τὸ γοῦν ἴσον ἐποίησεν.
- [01810] Εἰ δὲ ἐλάττων ἦν ὁ Υἱός, οὐχ ἰκανὸν εἰς ταπεινοφροσύνην προτρέψαι.
- [01811] Διὰ τί;
- [01812] Ὅτι οὐκ ἐστὶ ταπεινοφροσύνη τὸ τὸν ἐλάττονα μὴ ἐπαναστῆναι τῷ μείζονι, τὸ μὴ ἀρπάσαι τὴν ἀρχὴν, τὸ ὑπακούσαι μέχρι θανάτου.
- [01813] Ἄλλως δὲ, ὄρα καὶ μετὰ τὸ ὑπόδειγμα τί φησι·

- [01814] Τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.
- [01815] Ἠγούμενοι, φησίν.
- [01816] Ἐπειδὴ γὰρ καὶ κατὰ τὴν οὐσίαν ἓν ἐστε, καὶ κατὰ τὴν τιμὴν τὴν παρὰ τοῦ Θεοῦ, δεῖ λοιπὸν τῆς ὑπολήψεως εἶναι τὸ πρᾶγμα.
- [01817] Ἐπὶ δὲ τῶν μειζόνων καὶ ἐλαττόνων οὐκ ἂν τοῦτο εἶπεν, ὅτι Ἠγούμενοι, ἀλλὰ, Τιμᾶτε τοὺς ὑπερέχοντας ὑμῶν·
- [01818] καθὼς καὶ ἀλλαχοῦ φησι, Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε.
- [01819] Ἐκεῖ τῆς φύσεως τοῦ πράγματός ἐστιν ἡ ὑποταγή·
- [01820] ἐνταῦθα τῆς κρίσεως δεῖ γενέσθαι τῆς ἡμετέρας.
- [01821] Τῇ ταπεινοφροσύνῃ, φησίν, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, ὥσπερ καὶ ὁ Χριστὸς ἐποίησε.
- [01822] Καὶ τὰ μὲν ἐκείνων οὕτως ἀνατέτραπται·
- [01823] τὰ δὲ ἡμέτερα λοιπὸν εἰπεῖν χρὴ, πρότερον ἐν κεφαλαίῳ τὰ ἐκείνων εἰπόντα, ὅτι εἰς ταπεινοφροσύνην παρακαλῶν οὐκ ἂν τὸν ἐλάττονα ὄντα καὶ τῷ μείζονι ὑπακούσαντα παρήγαγεν.
- [01824] Εἰ μὲν γὰρ δούλους δεσπότης παρεκάλει ὑπακούειν, εἰκότως·
- [01825] εἰ δὲ ἐλευθέρους ἐλευθέρους, τί τοῦ δούλου πρὸς τὸν δεσπότην ὑποταγὴν ἔφερε;
- [01826] τί τοῦ ἐλάττονος πρὸς τὸν μείζονα;
- [01827] Μὴ γὰρ εἶπεν, Οἱ ἐλάττονες τοῖς μείζουσιν ὑπακουέτωσαν, ἀλλ' Ἰσότημοι ἀλλήλων ὄντες, ὑπακούετε, Ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.
- [01828] Διὰ τί δὲ μὴ παρήγαγε κἂν τὸ τῆς γυναικὸς, ὅτι Ὡσπερ ἡ γυνὴ ὑπακούει τῷ ἀνδρὶ, οὕτω καὶ ὑμεῖς ὑπακούετε;
- [01829] Εἰ δὲ ὅπερ ἴσον ἐστὶ καὶ ἐλευθέριον οὐ παρήγαγεν, ἐπειδὴ ὅλως μικρὰ τις ἦν ὑποταγή, πόσω μᾶλλον τὸ τοῦ δούλου οὐκ ^[62.223] ἂν παρήγαγεν;
- [01830] Εἶπον φθάσας, ὅτι οὐδεὶς οὕτως ἐπαινεῖ τινα ἀπὸ τῆς τῶν κακῶν ἀποχῆς, οὐδὲ ὅλως αὐτοῦ μέμνηται·
- [01831] οὐδὲ σάφρονα βουλόμενος ἐπαινέσαι τις οὕτως ἐρεῖ, ὅτι οὐκ ἐμοίχευσεν, ἀλλ' ὅτι καὶ τῆς ἰδίας ἀπέστη γυναικὸς.
- [01832] Οὐδαμοῦ γὰρ τὴν τῶν κακῶν ἀποχὴν τίθεμεν·
- [01833] γέλως γὰρ τοῦτο.
- [01834] Εἶπον ὅτι ἡ μορφή τοῦ δούλου ἀληθής, καὶ οὐδὲ ἐλάττων·
- [01835] οὐκοῦν καὶ ἡ μορφή τοῦ Θεοῦ τελεία, καὶ οὐκ ἐλάττων.
- [01836] Διὰ τί μὴ εἶπεν, Ἐν μορφῇ Θεοῦ γενόμενος, ἀλλ', Ὑπάρχων;
- [01837] Ἰσον ἐστὶ τοῦτο τοῦ εἰπεῖν, Ἐγὼ εἰμι ὁ ὢν.
- [01838] Τὸ ἀπαράλλακτον ἡ μορφή δείκνυσι, καθὼς ἐστὶ μορφή.
- [01839] Οὐκ ἐστὶ δὲ, ἄλλης οὐσίας ὄντα, τὴν ἄλλης μορφὴν ἔχειν·
- [01840] οἷον οὐδεὶς ἀνθρώπων ἀγγέλου ἔχει μορφήν, οὐδὲ ἄλογον ἀνθρώπου ἔχει μορφήν·
- [01841] πῶς οὖν ὁ Υἱός;
- [01842] δ'.
- [01843] Εἶτα ἐπὶ μὲν ἡμῶν, ἐπειδὴ σύνθετοί ἐσμεν, ἡ μορφή τοῦ σώματός ἐστιν·
- [01844] ἐπὶ δὲ τοῦ ἀπλοῦ καὶ ἀσυνθέτου, πάντως τῆς οὐσίας.
- [01845] Εἰ δὲ τὸ χωρὶς ἄρθρου εἰρησθαι λέγεις ὅτι οὐ δείκνυσι τὸν Πατέρα, πολλαχοῦ τοῦτο δείκνυται χωρὶς ἄρθρου εἰρημένον.
- [01846] Καὶ τί λέγω πολλαχοῦ;
- [01847] ἐν γὰρ αὐτῷ εὐθέως τῷ χωρίῳ τούτῳ, Οὐχ ἀρπαγμὸν, φησίν, ἡγήσατο τὸ εἶναι ἴσα Θεῷ·
- [01848] καὶ οὐκ εἶπε μετὰ τοῦ ἄρθρου, περὶ τοῦ Θεοῦ τοῦ Πατρὸς λέγων.

- [01849] Βούλομαι καὶ τὰ ἡμέτερα προσθεῖναι, ἀλλὰ δέδοικα μὴ καταχώσωμεν ὑμῶν τὰς διανοίας.
- [01850] Τέως δὲ τὰ εἰρημένα μέμνησθε πρὸς ἀνατροπὴν ἐκείνων·
- [01851] τέως τὰς ἀκάνθας ἐκτέμωμεν, καὶ τότε τὸν σπόρον καταβαλοῦμεν τὸν καλὸν μετὰ τὸ τὰς ἀκάνθας ἐκμηθῆναι, καὶ μικρὸν ἀναπνεῦσαι τὴν γῆν, ἵνα πᾶσαν τὴν ἐκεῖθεν ἀποθεμένη κακίαν, μετὰ πολλῆς τῆς ἀρετῆς δέχῃται τὰ θεῖα σπέρματα.
- [01852] Εὐχαριστήσωμεν ὑπὲρ τῶν εἰρημένων τῷ Θεῷ·
- [01853] ἀξιόσωμεν αὐτὸν δοῦναι φυλακὴν καὶ διατήρησιν αὐτῶν, ἵνα καὶ ἡμεῖς καὶ ὑμεῖς εὐφραινώμεθα, καὶ οἱ αἰρετικοὶ καταισχύωνται.
- [01854] Παρακαλέσωμεν αὐτὸν καὶ εἰς τὸ ἐξῆς ἡμῖν ἀνοίξει στόμα, ὥστε καὶ τὰ ἡμέτερα μετὰ τῆς αὐτῆς πάλιν σπουδῆς παρακαταθέσθαι·
- [01855] δεηθῶμεν αὐτοῦ, ὥστε καὶ τῆς πίστεως βίον ἄξιον ἡμῖν παρασχεῖν, ἵνα εἰς δόξαν αὐτοῦ ζῶμεν, ἵνα μὴ τὸ ὄνομα αὐτοῦ βλασφημῆται δι' ἡμᾶς.
- [01856] Οὐαὶ γὰρ ὑμῖν, φησὶ, δι' οὓς τὸ ὄνομα τοῦ Θεοῦ βλασφημεῖται.
- [01857] Εἰ γὰρ υἱὸν ἔχοντες·
- [01858] καίτοι τί υἱοῦ γνησιώτερον;
- [01859] εἰ υἱὸν τοίνυν ἡμεῖς ἔχοντες, ὅταν δι' αὐτὸν βλασφημώμεθα, ἀποκηρύττομεν αὐτὸν, ἀποστρεφόμεθα, οὐ προσιέμεθα·
- [01860] πόσω μᾶλλον ὁ Θεὸς δούλους ἔχων ἀγνώμονας, βλασφημοῦντας αὐτὸν καὶ ὑβρίζοντας, οὐκ ἀποστραφήσεται καὶ μισήσει;
- [01861] Ὅν δ' ἂν ὁ Θεὸς μισήσει καὶ ἀποστραφῇ, τίς προσλήψεται;
- [01862] Οὐδεὶς, ἀλλ' ἢ ὁ διάβολος, ἀλλ' ἢ οἱ δαίμονες.
- [01863] Ὅν δ' ἂν οἱ δαίμονες λάβωσι, ποίαν ἔξει σωτηρίας ἐλπίδα;
- [01864] ποίαν παραμυθίαν ζωῆς;
- [01865] Ἔως ἂν ἐν τῇ χειρὶ ᾧμεν τοῦ Θεοῦ, οὐδεὶς ἡμᾶς ἀρπάξειν δύναται·
- [01866] ἰσχυρὰ γὰρ ἐστίν·
- [01867] ὅταν δὲ τῆς χειρὸς ἐκείνης ἐκπέσωμεν καὶ τῆς βοηθείας, ἀπολώλαμεν, πᾶσιν ἔτοιμοι προκειμέθα εἰς ἀρπαγὴν, πᾶσιν εἰς καταπάτημα, ὡς τοῖχος κεκλιμένος καὶ φραγμὸς ὠσμένος.^[62.224]
- [01868] Ὅταν γὰρ ἡ ἀσθενὴς ὁ τοῖχος, εὐεπίβατος ἔσται πᾶσι.
- [01869] Μὴ γὰρ ἐπὶ τῆς Ἱερουσαλήμ οἴεσθε τοῦτο λέγεσθαι μόνον, ὃ μέλλω λέγειν, ἀλλὰ καὶ ἐπὶ παντὸς ἀνθρώπου.
- [01870] Τί δὲ ἐπὶ τῆς Ἱερουσαλήμ ἐλέγετο;
- [01871] Ἄσω δὴ τῷ ἡγαπημένῳ ἄσμα τοῦ ἀγαπητοῦ μου, τῷ ἀμπελῶνί μου.
- [01872] Ἀμπελῶν ἐγενήθη τῷ ἡγαπημένῳ ἐν κέρατι, ἐν τόπῳ πίοι.
- [01873] Καὶ φραγμὸν περιέθηκα καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμπελον Σωρῆκ, καὶ ὠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὠρυξα ἐν αὐτῷ, καὶ ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας.
- [01874] Καὶ νῦν ἄνθρωποι τοῦ Ἰούδα, καὶ οἱ κατοικοῦντες ἐν Ἱερουσαλήμ, κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελῶνός μου.
- [01875] Τί ἔδει ποιῆσαι τῷ ἀμπελῶνί μου, καὶ οὐκ ἐποίησα αὐτῷ, Διότι ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας.
- [01876] Νῦν οὖν ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελῶνί μου·
- [01877] ἀφελῶ τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα·
- [01878] καὶ ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῇ, οὐδ' οὐ μὴ σκαφῇ·
- [01879] καὶ ἀναβήσονται εἰς αὐτὸν, ὡς εἰς χέρσον, ἄκανθαί·
- [01880] καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξει εἰς αὐτὸν ὑετόν.
- [01881] Ὁ γὰρ ἀμπελῶν Κυρίου Σαβαώθ οἶκος τοῦ Ἰσραὴλ ἐστίν, καὶ ἄνθρωπος τοῦ Ἰούδα, νεόφυτον ἡγαπημένον.
- [01882] Ἔμεινα ἵνα ποιήσῃ κρίσιν·
- [01883] ἐποίησε δὲ ἀνομίαν, καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγὴν.

- [01884] Τοῦτο καὶ ἐφ' ἑκάστης λέγεται ψυχῆς.
- [01885] Ὅταν γὰρ πάντα πληρώσῃ, ἃ ἔχρῃν, ὁ φιλόανθρωπος Θεὸς, εἶτα ποιῆσῃ ἀκάνθα ἀντὶ σταφυλῆς, ἀφελεῖ τὸν φραγμὸν, καὶ καθαιρεῖ τὸν τοῖχον, καὶ ἐσόμεθα εἰς ἀρπαγὴν.
- [01886] Ἄκουε γὰρ πῶς καὶ ἕτερος προφήτης ὀδυρόμενος ἔλεγεν·
- [01887] Ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς, καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν;
- [01888] Ἐλυμήνατο αὐτὴν ὕς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατενεμήσατο αὐτήν.
- [01889] Ἐκεῖ μὲν οὖν περὶ τοῦ Μήδου καὶ τοῦ Βαβυλωνίου φησὶν·
- [01890] ἐνταῦθα δὲ περὶ τούτου οὐκ ἔστιν εἰπεῖν, ἀλλὰ ὕς καὶ μονιὸς ὁ διάβολός ἐστι, καὶ πᾶσα αὐτοῦ ἡ δύναμις.
- [01891] Μονιὸν δὲ αὐτὸν εἶρηκε, τὸ ἄγριον καὶ ἀκάθαρτον αὐτοῦ παραστήσαι βουλόμενος.
- [01892] Ὅταν μὲν γὰρ αὐτοῦ τὸ ἀρπακτικὸν ἢ Γραφὴ βούληται δηλῶσαι, φησὶν·
- [01893] Ὡς λέων ὠρυόμενος περιέρχεται, ζητῶν τίνα καταπίη·
- [01894] ὅταν δὲ τὸ ἰοβόλον καὶ θανάσιμον καὶ ὀλέθριον, ὄφιν αὐτὸν καλεῖ καὶ σκορπίον·
- [01895] Πατεῖτε γὰρ, φησὶν, ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἀντικειμένου·
- [01896] ὅταν δὲ τὸ ἰσχυρὸν ὀμοῦ καὶ ἰοβόλον, δράκοντα αὐτὸν καλεῖ, ὡς ὅταν λέγη·
- [01897] Δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῶ.
- [01898] Καὶ δράκοντα καὶ ὄφιν σκολιὸν καὶ ἀσπίδα αὐτὸν καλεῖ πανταχοῦ.
- [01899] Πολύπλοκον γὰρ τὸ θηρίον καὶ ποικίλον, καὶ πολλὴν ἔχει τὴν ἰσχύν·
- [01900] πάντα κινεῖ, πάντα θορυβεῖ, πάντα ἄνω καὶ κάτω στρέφει.
- [01901] Ἀλλὰ μὴ φοβηθῆτε, ἀλλὰ μὴ δείσητε·
- [01902] γρηγορεῖτε μόνον, καὶ ὡς στρουθίον ἔσται·
- [01903] Πατεῖτε γὰρ, φησὶν, ἐπάνω ὄφεων καὶ σκορπίων Καταπάτημα αὐτὸν τῶν ἡμετέρων ἐποίησε ποδῶν, ἂν βουλώμεθα.
- [01904] ε'.
- [01905] Ὅρα τοίνυν πόσος γέλως, πόση ἀθλιότης, ὃν ἐλάβομεν πατεῖν, τοῦτον ὄραν ὑπὲρ κεφαλῆς ἐστῶτα τῆς ἡμετέρας.
- [01906] Πῶς δὲ τοῦτο γίνεται;
- [01907] Παρ' ἡμῶν·
- [01908] ἂν ἡμεῖς βουλώμεθα, μέγας ἐστίν·
- [01909] ἂν ἡμεῖς βουλώμεθα, γίνεται μικρός.
- [01910] Ἐὰν προσέχωμεν ἑαυτοῖς, καὶ μετὰ τοῦ βασιλέως ὦμεν τοῦ ἡμετέρου, συστέλλεται καὶ παιδίου μικροῦ οὐδὲν ἄμεινον διακείσεται ἐν τῇ πρὸς ἡμᾶς μάχῃ·
- [01911] ὅταν ἀποστῶμεν αὐτοῦ, μέγала φυσᾶ, βρυχᾶται, τρίζει τοὺς ὀδόντας, ἅτε ἐρήμους ἡμᾶς τῆς μεγάλης συμμαχίας λαβῶν·
- [01912] οὐ γὰρ πρόσεισιν, ἐὰν μὴ συγχωρήσῃ ὁ Θεός.
- [01913] Εἰ γὰρ χοίρων ἀγέλαις οὐ κατετόλησεν ἐπεμβῆναι, μὴ τοῦ Θεοῦ συγχωρήσαντος, πολλῶ μᾶλλον ψυχαῖς ἀνθρώπων.
- [01914] Συγχωρεῖ δὲ Θεός, ἢ παιδεύων, ἢ δίκην ἀπαιτῶν, ἢ δοκιμωτέρους ποιῶν, ὡς τὸν Ἰώβ.
- [01915] Ὅρα αὐτὸν μὴ προσερχόμενον, μηδὲ τολμῶντα γενέσθαι ἐγγύς, ἀλλὰ δεδοικότα καὶ τρέμοντα;
- [01916] Καὶ τί λέγω περὶ τοῦ Ἰώβ;
- [01917] τῶ γὰρ Ἰούδα ἐφαλλόμενος, οὐκ ἐτόλησεν, ἕως αὐτὸν τοῦ ἱεροῦ χοροῦ ἀπέσχισεν ὁ Χριστός, λαβεῖν ὀλόκληρον, καὶ εἰσελθεῖν εἰς αὐτόν.
- [01918] Τότε μὲν οὖν ἔξωθεν προσέβαλλεν, ἔνδον δὲ εἰσελθεῖν οὐκ ἐτόλμα·

- [01919] ἐπειδὴ δὲ εἶδεν ἀποσχισθέντα τῆς ἱερᾶς ἀγγέλης, παντός λύκου σφοδρότερον ἐφήλατο, καὶ οὐ πρότερον ἀπέστη, ἕως αὐτὸν ἀνείλε θάνατον διπλοῦν.
- [01920] Ταῦτα πρὸς νουθεσίαν ἡμῶν γέγραπται.
- [01921] Ἐπεὶ ποῖον κέρδος τὸ γνῶναι, ὅτι εἷς τῶν δώδεκα προέδωκε;
- [01922] ποία ὄνησις;
- [01923] ποία ὠφέλεια;
- [01924] Μεγάλη.
- [01925] Ὅταν γὰρ μάθωμεν πόθεν ἐκεῖνος ἐπὶ τὴν ὀλέθριον ἦλθε βουλήν ταύτην, φυλαξόμεθα ἀπὸ ταύτης καὶ αὐτοὶ μὴ τὰ αὐτὰ παθεῖν.
- [01926] Πόθεν οὖν ἦλθεν ἐπὶ τοῦτο;
- [01927] Ἀπὸ φιλαργυρίας·
- [01928] κλέπτῃς ἦν·
- [01929] ἀπὸ ταύτης οὕτως ἐμέθυε τῷ πάθει, ὅτι τὸν τῆς οἰκουμένης Δεσπότην τριάκοντα ἀργυρίων προέδωκε.
- [01930] Τί τῆς μανίας ταύτης χεῖρον;
- [01931] Οὐδὲν ἀντάξιον οὐδὲ ἴσον, ᾧ τὰ ἔθνη εἰς οὐδὲν ἐλογίσθη, τοῦτον τριάκοντα ἀργυρίων προέδωκε.
- [01932] Χαλεπὴ γὰρ τῆς φιλαργυρίας ἡ τυραννίς, δεινὴ ψυχὴν ἐκστῆσαι.
- [01933] Οὐχ οὕτω τις ὑπὸ τῆς μέθης παραπλήξ γίνεται, ὡς ὑπὸ φιλαργυρίας·
- [01934] οὐχ οὕτως ὑπὸ μανίας καὶ παραπληξίας, ὡς ὑπὸ φιλαργυρίας.
- [01935] Διὰ τί γὰρ, εἰπέ μοι, προδίδως;
- [01936] Ἄσημον ὄντα σε καὶ ἀγνώτα ἐκάλεσε, καὶ ἓνα τῶν δώδεκα ἐποίησε, διδασκαλίας σοι μετέδωκεν, ὑπέσχετο μυρία ἀγαθὰ, θαύματά σε ἐργάζεσθαι πεποίηκε, τραπέζης, ὀδῶν, ὀμιλίας, συνουσίας, πάντων ἐκοινώνησας, ὧν καὶ οἱ λοιποὶ.
- [01937] Ταῦτα οὐκ ἦν ἱκανὰ κατασχεῖν;
- [01938] τίνας οὖν ἔνεκεν προέδωκας;
- [01939] τί ἔχων ἐγκαλεῖν, ᾧ μιαιφόνος;
- [01940] τί δὲ οὐκ εὖ παθῶν;
- [01941] Ἦδει σου τὴν διάνοιαν, οὐκ ἐπαύσατο τὰ παρ' ἑαυτοῦ εἰσφέρειν·
- [01942] πολλάκις εἶπεν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με·
- [01943] πολλάκις ἔστιξε, καὶ ἐφείσατό σου, καὶ εἰδὼς σε τοιοῦτον, οὐκ ἐξέβαλέ σε τοῦ χοροῦ·
- [01944] ἔτι διεβάσταζεν, ἔτι ὡς γνήσιον καὶ ἓνα τῶν δώδεκα, οὕτως ἐτίμα, οὕτως ἐφίλει.
- [01945] Τὸ τελευταῖον, ὡς τῆς μιαιφονίας! καὶ λέντιον λαβῶν ἔνιψε ταῖς ἀχράντοις ἐκείναις χερσὶ τοὺς μιαιφόνους σου πόδας, καὶ οὐδὲ τοῦτό σε κατέσχεν.
- [01946] Ἐκλεπτες τὰ τῶν πενήτων·
- [01947] καὶ ἵνα μὴ προέλθῃς εἰς μείζον κακὸν, καὶ τοῦτο ἔφερον·
- [01948] ἀλλ' οὐδὲν σε ἔπεισεν.
- [01949] Εἰ γὰρ θηρίον ἦς, εἰ γὰρ λίθος, οὐ ταῖς εὐεργεσίαις ταῖς εἰς σέ, οὐ τοῖς θαύμασιν, οὐ ταῖς διδασκαλίαις ἔδει μεταβληθῆναι;
- [01950] Ἀλλὰ καὶ οὕτως ἐκτεθριωμένον ἐκάλει, καὶ διὰ τῶν θαυμασίων ἔργων ἐπήγετό σε τὸν λίθων ἀναισθητότερον.
- [01951] Σὺ δὲ οὐ [62.226] δὲνὶ τούτων γέγονας βελτίων.
- [01952] Θαυμάζετε ἴσως τὴν τοσαύτην ἄνοιαν τοῦ προδότου.
- [01953] Οὐκοῦν φοβήθητε τὸ ἐκείνου τραῦμα·
- [01954] ἀπὸ φιλαργυρίας τοιοῦτος ἐγένετο, ἀπὸ τοῦ τῶν χρημάτων ἔρωτος.

- [01955] Ἐκκοψον τὸ πάθος·
- [01956] τοιαῦτα γὰρ τίκτει νοσήματα·
- [01957] ἀσεβεῖς ποιεῖ, καὶ τὸν Θεὸν ἀγνοεῖν παρασκευάζει, κὰν μυριάκις εὐεργετηθῶμεν.
- [01958] Ἐκκοψον, παρακαλῶ·
- [01959] οὐκ ἔστι τῶν τυχόντων, θανάτους οἶδε τίκτειν ὀλεθροῦς μυρίους.
- [01960] Εἶδομεν τὸ ἐκείνου πάθος·
- [01961] φοβηθῶμεν μὴ τοῖς αὐτοῖς αὐτοὶ περιπέσωμεν.
- [01962] Διὰ τοῦτο γέγραπται, ἵνα μὴ τὰ αὐτὰ πάθωμεν καὶ ἡμεῖς·
- [01963] διὰ τοῦτο πάντες οἱ εὐαγγελισταὶ τοῦτο διηγήσαντο, ἵνα ἡμᾶς σωφρονίσωσι.
- [01964] Πόρρωθεν φεῦγε·
- [01965] οὐκ ἔστι τοῦτο μόνον φιλαργυρία, τὸ πολλῶν ἐρᾶν, ἀλλὰ τὸ ὅλως χρημάτων ἐρᾶν.
- [01966] Φιλαργυρία δεινὴ, τὸ πλεον τῆς χρείας αἰτεῖν.
- [01967] Μὴ γὰρ τάλαντα χρυσοῦ ἦν τότε τὰ πείσαντα τὸν προδότην;
- [01968] Τριάκοντα ἦσαν ἀργύρια·
- [01969] τριάκοντα ἀργυρίων προέδωκε τὸν Δεσπότην.
- [01970] Ἄρα μέμνησθε, ὅτε ἔλεγον πρὸ τούτου, ὅτι οὐκ ἐν τῷ λαμβάνειν πολλὰ ἢ πλεονεξία δείκνυται, ἀλλὰ πολλῷ μᾶλλον ἐν τῷ ὀλίγα;
- [01971] Ἴδου ὅσον κακὸν οὗτος εἰργάσατο δι' ὀλίγον χρυσίον·
- [01972] μᾶλλον δὲ οὐ διὰ χρυσίον, ἀλλὰ δι' ἀργύρια.
- [01973] Οὐκ ἔστιν, οὐκ ἔστιν ἄνδρα φιλάργυρον ἰδεῖν ποτε τοῦ Χριστοῦ τὸ πρόσωπον·
- [01974] ἐν τῶν ἀδυνάτων τοῦτο.
- [01975] Ῥίζα ἐστὶ τῶν κακῶν.
- [01976] Εἰ δὲ ἐν τις ἔχων κακὸν, ἐκπίπτει τῆς δόξης ἐκείνης, ὃ τὴν ῥίζαν ἐπιφερόμενος ποῦ στήσεται;
- [01977] Οὐκ ἔστι τὸν χρημάτων ὄντα δοῦλον, δοῦλον εἶναι Χριστοῦ γνήσιον.
- [01978] Αὐτὸς ὁ Χριστὸς ἀπεφήνατο, ὅτι τὸ πρᾶγμα ἀδύνατον·
- [01979] Οὐ δύνασθε, φησὶ, Θεῷ δουλεύειν καὶ μαμωνᾷ·
- [01980] καὶ, Οὐδεὶς δύναται δυοῖς κυρίοις δουλεύειν.
- [01981] Ἐναντία γὰρ ἐπιτάττουσιν.
- [01982] Ὁ Χριστὸς λέγει, Φεῖδου τῶν πενομένων·
- [01983] ὁ μαμωνᾶς λέγει, Ἀπόδυσον καὶ αὐτὰ ἃ ἔχουσιν·
- [01984] ὁ Χριστὸς λέγει, Κένωσον ἅπερ ἔχετε·
- [01985] ὁ μαμωνᾶς λέγει, Λάβε καὶ ἅπερ ἔχουσιν.
- [01986] ἅ·
- [01987] Εἶδες ἐναντίωσιν, εἶδες πόλεμον;
- [01988] Βούλεσθε δεῖξωμεν πῶς οὐ δύναται τις ἀμφοτέρων ῥαδίως ὑπακούειν, ἀλλ' ἐνὸς δεῖ καταφρονῆσαι;
- [01989] ἢ οὐ δεῖ λόγου;

- [01990] Πῶς;
- [01991] Ἐν τοῖς ἔργοις οὐχ ὀρθῶμεν τοῦτο, τὸν Χριστὸν μὲν καταφρονούμενον, τὸν δὲ μαμωνᾶν τιμώμενον;
- [01992] Ὅρατε πῶς καὶ τὰ ῥήματα φορτικά;
- [01993] πόσῳ μᾶλλον τὰ πράγματα;
- [01994] Ἀλλ' ἐπὶ τῶν πραγμάτων οὐ φαίνεται φορτικά ὁμοίως, ἐπειδὴ τῷ πάθει κατεχόμεθα.
- [01995] Νῦν μὲν γὰρ κἂν ὀλίγον ἢ καθαρεύουσα τοῦ πάθους ἢ ψυχῆ, ἕως ἂν ἐνταῦθα ἐστήκη, δύναται κρίνειν ὀρθῶς·
- [01996] ἐκεῖ δὲ ἀπελθοῦσα, καὶ κατασχεθεῖσα τῷ πυρετῷ, καὶ ἐν τῇ ἡδονῇ τοῦ πράγματος γενομένη, οὐκ ἔχει καθαρὸν τὸ κριτήριον, οὐκ ἔχει τὸ δικαστήριον ἀδέκαστον·
- [01997] ὁ Χριστὸς φησιν, Ἐὰν μὴ τις ἀποτάξῃται πᾶσιν αὐτοῦ τοῖς ὑπάρχουσιν, οὐκ ἔστι μου μαθητής·
- [01998] ὁ μαμωνᾶς φησι, Λάβε ἀπὸ τοῦ πεινῶντος τὸν ἄρτον·
- [01999] ὁ Χριστὸς λέγει, Περιβάλε τὸν γυμνόν·
- [02000] οὗτος λέγει, Τὸν γυμνὸν ἀπόδυσσον·
- [02001] ὁ Χριστὸς λέγει, Τοῦ σπέρματός σου τοὺς οἰκείους οὐχ ὑπερόψει·
- [02002] ὁ μαμωνᾶς λέγει, Οὐκ ἐλεήσεις τοὺς οἰκείους τοῦ σπέρματός σου, ἀλλὰ κἂν μητέρα ἴδης, κἂν πατέρα, καταφρόνει.
- [02003] Καὶ τί λέγω πατέρα καὶ μητέρα;
- [02004] καὶ τὴν σαυτοῦ ψυχὴν, καὶ ταύτην ἀπόλλυε·
- [02005] ^[62.227] ἀλλ' ὅμως ἀκούεται.
- [02006] Οἴμοι! ὅτι ὡμὰ καὶ ἀπηγῆ καὶ θηριώδη προστάτων ἀκούεται μᾶλλον τοῦ τὰ ἐπιεικῆ καὶ σωτήρια ἡμῖν κελεύοντος.
- [02007] Διὰ τοῦτο γέεννα, διὰ τοῦτο πῦρ, διὰ τοῦτο ποταμὸς πυρός, διὰ τοῦτο σκώληξ ἀτελεύτητος.
- [02008] Οἶδα ὅτι πολλοὶ ταῦτα οὐχ ἠδέως ἀκούουσιν ἡμῶν λεγόντων.
- [02009] Οὐδὲ γὰρ ἐγὼ ἠδέως αὐτὰ λέγω·
- [02010] τίς γὰρ χρεῖα ταῦτα λέγειν;
- [02011] Ἐβουλόμην τὰ περὶ βασιλείας ὑμῖν διηγῆσθαι αἰεὶ, τὴν ἀνάπαυσιν, τὸ ὕδωρ τὸ τῆς ἀναπαύσεως, τὸν τόπον τῆς χλόης.
- [02012] Ἐπὶ ὕδατος γὰρ, φησὶν, ἀναπαύσεως ἐξέθρεψέ με, καὶ εἰς τόπον χλόης ἐκεῖ με κατεσκίνωσεν.
- [02013] Ἐβουλόμην ἐπὶ τοῦ τόπου λέγειν, ἔνθα ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός·
- [02014] ἐβουλόμην διηγῆσθαι τῆς τοῦ Χριστοῦ συνουσίας τὴν ἡδονήν·
- [02015] καίτοι γε πάντα ὑπερβαίνει λόγον, καὶ πάντα νοῦν·
- [02016] ἀλλ' ὅμως κατὰ δύναμιν ἐβουλόμην ταῦτα λέγειν.
- [02017] Ἀλλὰ τί πάθω;
- [02018] Οὐκ ἔνι τῷ πυρέττοντι καὶ κακῶς διακειμένῳ περὶ βασιλείας λέγειν·
- [02019] τέως γὰρ περὶ ὑγείας χρὴ διαλέγεσθαι.
- [02020] Οὐκ ἔνι τῷ δίκης ὑπευθύνῳ περὶ τιμῆς διαλέγεσθαι·
- [02021] τέως γὰρ τὸ ζητούμενον, δίκης ἀπαλλαγῆναι, καὶ τῆς κολάσεως καὶ τῆς τιμωρίας·
- [02022] ἂν μὴ τοῦτο γένηται, πῶς ἐκεῖνο ἔσται;
- [02023] Διὰ τοῦτο ταῦτα λέγω συνεχῶς, ἵνα ἐπ' ἐκεῖνα ἔλθωμεν ταχέως.
- [02024] Καὶ γὰρ ὁ Θεὸς διὰ τοῦτο γέενναν ἠπέειλησεν, ἵνα μηδεὶς εἰς γέενναν ἐμπέσῃ, ἵνα πάντες βασιλείας ἐπιτύχωμεν.
- [02025] Καὶ ἡμεῖς διὰ τοῦτο συνεχῶς γεέννης μεμνήμεθα, ἵνα πρὸς τὴν βασιλείαν ὑμᾶς ὠθήσωμεν, ἵνα τῷ φόβῳ μαλάξαντες ὑμῶν τὴν διάνοιαν,

παρασκευάσωμεν ἄξια τῆς βασιλείας ποιεῖν.

[02026] Μὴ τοίνυν δυσχεραίνετε πρὸς τὸ τῶν ῥημάτων βαρῦ·

[02027] τὸ γὰρ βαρὺ τῶν ῥημάτων κούφας ἡμῖν ἐργάζεται ἀπὸ τῶν ἀμαρτημάτων ψυχάς.

[02028] Ἐπεὶ καὶ ὁ σίδηρος βαρὺς ἐστὶ, καὶ ἡ σφύρα βαρεῖα, ἀλλὰ κατασκευάζει σκεύη εὐχρηστα χρυσᾶ καὶ ἀργυρᾶ, καὶ τὰ διεστραμμένα ὀρθοῖ·

[02029] ὡς εἰ μὴ βαρεῖα ἦν, οὐκ ἂν ἴσχυσε διορθῶσαι τὴν διεστραμμένην ὕλην.

[02030] Οὕτω καὶ ὁ λόγος ἡμῶν ὁ βαρὺς ῥυθμίσει τὴν ψυχὴν ἰσχύει.

[02031] Μὴ τοίνυν φεύγω

[02032] ^[62.228] μεν τὴν βαρῦτητα τῶν ῥημάτων, μηδὲ τὰς ἀπὸ τούτων πληγὰς.

[02033] Οὐχ ἵνα διακλάση, οὐδ' ἵνα διαθρύψη τὴν ψυχὴν, καταφέρεται ἡ πληγὴ, ἀλλ' ἵνα διορθώσῃται.

[02034] Οἶδαμεν πῶς πλήττομεν, πῶς ἐπάγομεν τὴν πληγὴν τῇ τοῦ Θεοῦ χάριτι, ὥστε μὴ συντριψαί τὸ σκεῦος, ἀλλ' ὥστε λεᾶναι, ὥστε ὀρθῶσαι, ὥστε ποιῆσαι εὐχρηστον τῷ Δεσπότη, ὥστε αὐτὸ προσενεγκεῖν ἀποστίλβον τὴν υἰεῖαν, καὶ καλῶς ἐκτετορευμένον κατ' ἐκείνην τὴν ἡμέραν, καθ' ἣν ὁ ποταμὸς τοῦ πυρός, ὥστε προσενεγκεῖν μὴ δεόμενον τῆς ἐκεῖ πυρᾶς.

[02035] Ἄν γὰρ μὴ πυρώσωμεν ὑμᾶς ἐνταῦθα, ἀνάγκη πάντως πυρωθῆναι ἐκεῖ, καὶ οὐκ ἐν ἄλλως·

[02036] Ἡ γὰρ ἡμέρα Κυρίου ἐν πυρὶ ἀποκαλύπτεται.

[02037] Κρεῖσσον τοῖς ἡμετέροις λόγοις ὑμᾶς κατακαυθῆναι πρὸς βραχὺ, ἢ διαπαντὸς ἐκείνη τῇ φλογί.

[02038] Πάντως γὰρ ὅτι τοῦτο ἔσται, δῆλον, καὶ πολλάκις ὑμῖν εἶπον λογισμοὺς ἀναντιρρήτους.

[02039] Ἔδει μὲν γὰρ ἀπὸ τῶν Γραφῶν πείθεσθαι μόνον·

[02040] ἐπειδὴ δὲ φιλονείκως τινὲς διάκεινται, καὶ ἀπὸ τῶν λογισμῶν ἐκινήσαμεν πολλά.

[02041] Οὐδὲν δὲ κωλύει καὶ νῦν τοὺς αὐτοὺς εἰπεῖν.

[02042] Τίνες δὲ ἦσαν;

[02043] Δίκαιός ἐστιν ὁ Θεός·

[02044] πάντες ὁμολογοῦμεν τοῦτο, καὶ Ἕλληνες καὶ Ἰουδαῖοι καὶ αἰρετικοὶ καὶ Χριστιανοί.

[02045] Ἀλλ' ἐνταῦθα πολλοὶ μὲν τῶν ἡμαρτηκώτων ἀπῆλθον μὴ κολασθέντες·

[02046] πολλοὶ δὲ καὶ τῶν κατορθωσάντων ἀπῆλθον μυρία παθόντες δεινά.

[02047] Εἰ τοίνυν δίκαιος ὁ Θεός, ποῦ τούτοις τὰ ἀγαθὰ ἀποδώσει, ποῦ ἐκείνοις τὰς τιμωρίας, εἰ γέεννα μὴ ἔστιν, εἰ ἀνάστασις μὴ ἔστι;

[02048] Τοῦτο[ν] οὖν ἀεὶ καὶ ἐκείνοις καὶ ἑαυτοῖς τὸν λόγον κατεπάδετε, καὶ οὐκ ἀφήσει ὑμᾶς διαπιστῆσαι τὴν ἀναστάσει.

[02049] Ὁ δὲ μὴ ἀπιστῶν τῇ ἀναστάσει, σπουδάσει μετὰ πολλῆς ζῆν τῆς προσοχῆς·

[02050] ὥστε τῶν αἰωνίων τυχεῖν ἀγαθῶν·

[02051] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἀγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[02052] Ἀμήν.

[02053] ΟΜΙΛΙΑ Ζ'.

[02054] Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὁ καὶ ἐν Χριστῷ Ἰησοῦ·

[02055] ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὐρεθεῖς, ὡς ἀνθρώπος·

[02056] ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[02057] Διὸ καὶ ὁ Θεός αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃται, ὅτι Κύριος Ἰησοῦς Χριστός εἰς δόξαν Θεοῦ Πατρὸς.

[02058] α'.

- [02059] Εἴρηται ἡμῖν τὰ περὶ τῶν αἰρετικῶν·
- [02060] εὐκαιρον δὴ λοιπὸν καὶ τὰ ἡμέτερα εἰπεῖν.
- [02061] Ἐκεῖνοι λέγουσιν, ὅτι τὸ, Οὐχ ἀρπαγμὸν ἠγήσατο, ἀρπάσαι ἐστίν·
- [02062] ἡμεῖς ἐδείξαμεν, ὅτι πάντη ἔωλον καὶ ἄτοπον τοῦτο, ὅτι οὔτε εἰς ταπεινοφροσύνην τις ἐντεῦθεν παρακαλεῖ, [62.228] οὔτε τὸν Θεὸν οὕτω θαυμάζει, ἀλλ' οὐδὲ ἄνθρωπον.
- [02063] Τί οὖν ἐστίν, ἀγαπητοί;
- [02064] Προσέχετε τοῖς λεγομένοις νῦν·
- [02065] Ἐπειδὴ πολλοὶ τῶν ἀνθρώπων νομίζουσιν, ὅταν ταπεινόφρονες ᾖσιν, ἀποστερεῖσθαι τοῦ οἰκείου ἀξιώματος καὶ ἐλαττοῦσθαι καὶ ταπεινοῦσθαι, τοῦτον ἔξαιρῶν τὸν φόβον, καὶ δεικνὺς ὅτι οὐ χρὴ οὕτω διακεισθαι, περὶ τοῦ Θεοῦ φησιν, ὅτι ὁ Θεός, ὁ μονογενὴς Υἱὸς τοῦ Πατρὸς, ὁ ἐν μορφῇ Θεοῦ ὢν, ὁ μὴ ἐλαττον ἔχων τοῦ Πατρὸς, ὁ ἴσος αὐτῷ, οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ.
- [02066] Τί δὲ τοῦτό ἐστι, μάθανε·
- [02067] Ὅπερ ἂν ἀρπάσῃ τις, καὶ παρὰ τὸ προσήκον λάβῃ, τοῦτο ἀποθέσθαι οὐ τολμᾷ, δεδοικώς μὴ ἀπόληται, μὴ ἐκπέσῃ, ἀλλὰ διαπαντὸς αὐτὸ κατέχει·
- [02068] ὁ μέντοι φυσικὸν τι ἔχων ἀξίωμα, οὐ δέδοικε καὶ καταβῆναι ἀπ' ἐκείνου τοῦ ἀξιώματος, εἰδὼς ὅτι οὐδὲν τοιοῦτον πείσεται.
- [02069] Οἷον ὡς ἐπὶ ὑποδείγματος ἵνα εἶπω, ὁ Ἀβεσσαλὼμ ἤρπασε τὴν τυραννίδα, καὶ [62.229] ἀποθέσθαι ταύτην οὐκ ἐτόλμα λοιπόν.
- [02070] Καὶ ἐπὶ ἄλλο δὲ ἐλευσόμεθα ὑπόδειγμα.
- [02071] Ἄν δὲ μὴ ἰσχύῃ τὰ ὑποδείγματα τὸ πᾶν παραστήσαι, μὴ δυσχεραίνετε·
- [02072] τὰ γὰρ ὑποδείγματα τοιαῦτά ἐστι·
- [02073] τὸ πλέον ἀφιάσι τῇ διανοίᾳ λογίζεσθαι.
- [02074] Ἐπανεστή τις βασιλεῖ, καὶ τὴν βασιλείαν ἤρπασεν·
- [02075] οὗτος ἀποθέσθαι καὶ κρύψαι τὸ πρᾶγμα οὐ τολμᾷ·
- [02076] ἂν γὰρ ἅπαξ κρύψῃ, εὐθέως ἀπόλωλεν.
- [02077] Ἦ καὶ ἐπὶ ἄλλου τινὸς ἔλθωμεν ὑποδείγματος·
- [02078] οἷον, ἤρπασέ τις τι, τοῦτο κατέχει διαπαντὸς·
- [02079] ἂν γὰρ ἀπόθηται, εὐθέως ἀπώλεσε.
- [02080] Καὶ ὅλως οἱ ἐξ ἀρπαγῆς ἔχοντές τι, δεδοίκασιν ἀποθέσθαι καὶ κρύψαι, καὶ μὴ διαπαντὸς εἶναι ἐν ἐκείνῳ, ἐν ᾧ εἰσιν.
- [02081] Ἀλλ' οὐχ οἱ μὴ ἐξ ἀρπαγῆς ἔχοντες·
- [02082] οἷον, ὁ ἄνθρωπος ἀξίωμα ἔχει τὸ εἶναι λογικός.
- [02083] Οὐχ εὐρίσκω παράδειγμα.
- [02084] Οὐ γὰρ ἔστι παρ' ἡμῖν ἀρχὴ φυσική·
- [02085] οὐδὲν γὰρ ἔστι τῶν ἀγαθῶν φυσικόν, ἐπειδὴ τοῦ Θεοῦ τῇ φύσει πάντα συγκεκλήρωται.
- [02086] Τί οὖν φάμεν;
- [02087] Ὅτι ὁ τοῦ Θεοῦ Υἱὸς οὐκ ἐφοβήθη καταβῆναι ἀπὸ τοῦ ἀξιώματος·
- [02088] οὐ γὰρ ἀρπαγμὸν ἠγήσατο τὴν θεότητα, οὐκ ἐδεδοίκει μὴ τις αὐτὸν ἀφέληται τὴν φύσιν, ἢ τὸ ἀξίωμα.
- [02089] Διὸ καὶ ἀπέθετο αὐτὸ, θαρρόων ὅτι αὐτὸ ἀναλήψεται·
- [02090] καὶ ἐκρυψεν, ἡγούμενος οὐδὲν ἐλαττοῦσθαι ἀπὸ τούτου.
- [02091] Διὰ τοῦτο οὐκ εἶπεν, Οὐχ ἤρπασεν, ἀλλ', Οὐχ ἀρπαγμὸν ἠγήσατο·
- [02092] ὅτι οὐχ ἀρπάσας εἶχε τὴν ἀρχὴν, ἀλλὰ φυσικὴν, οὐ δεδομένην, ἀλλὰ μόνιμον καὶ ἀσφαλῆ.
- [02093] Διὸ οὐ παραιτεῖται καὶ τὸ τῶν ὑπασπιστῶν ἀναλαβεῖν σχῆμα.

- [02094] Ὁ τύραννος δέδοικεν ἐν πολέμῳ ἀποθέσθαι τὴν ἀλουργίδα, ὁ δὲ βασιλεὺς μετὰ πολλῆς αὐτὸ ποιεῖ τῆς ἀσφαλείας.
- [02095] Διὰ τί;
- [02096] ὅτι οὐχ ἀρπαγμὸν ἔχει τὴν ἀρχήν.
- [02097] Οὐχ ὡς ἀρπάσας οὖν οὐκ ἀπετίθετο, ἀλλ' ὡς φυσικὴν ἔχων, καὶ οὐδέποτε ἀποστῆναι δυναμένην, ἔκρυψε.
- [02098] Τοῦτο τὸ εἶναι ἴσα Θεῷ οὐχ ὡς ἀρπαγμὸν εἶχεν, ἀλλὰ φυσικόν·
- [02099] διὸ ἐκένωσεν ἑαυτόν.
- [02100] Ποῦ οἱ λέγοντες, ὅτι ἀνάγκην ὑπέστη, ὅτι ὑπετάγη;
- [02101] Ἐαυτόν, φησὶν, ἐκένωσεν, ἑαυτὸν ἐταπεινώσεν, ὑπήκοος γενόμενος μέχρι θανάτου.
- [02102] Πῶς ἐκένωσε;
- [02103] Μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος.
- [02104] Ἐνταῦθα πρὸς τὸ, Ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν, τοῦτο εἶπε, τὸ, Ἐαυτὸν ἐκένωσεν·
- [02105] ἐπεὶ εἰ ὑπετάγη, οὐδὲ ταπεινοφροσύνης ἦν τὸ πρᾶγμα, εἰ μὴ οἴκοθεν τοῦτο εἴλετο, εἰ μὴ παρ' ἑαυτοῦ.
- [02106] Εἰ γὰρ οὐκ ἤδει, ὅτι δεῖ τοῦτο γενέσθαι, ἔσται ἀτελής·
- [02107] εἰ μὴ εἰδῶς περιέμενε τὸν καιρὸν τοῦ προστάγματος, ἔσται καιρὸν οὐκ εἰδῶς·
- [02108] ἢ εἰ ἤδει καὶ ὅτι δεῖ γενέσθαι, καὶ πότε γενέσθαι, τίνος ἕνεκεν ὑποταγῆναι ὑπέμενεν;
- [02109] Ἴνα δείξῃ τὴν τοῦ Πατρὸς ὑπεροχήν.
- [02110] Τοῦτο οὐ Πατρός ἐστι δεῖξαι τὴν ὑπεροχήν, ἀλλ' οἰκειάν εὐτέλειαν·
- [02111] οὐ γὰρ ἰκανὸν τὸ τοῦ Πατρὸς ὄνομα δεῖξαι τὰ πρεσβεία τοῦ Πατρὸς;
- [02112] Χωρὶς γὰρ τούτου πάντα τὰ αὐτὰ ἐστὶ τῷ Παιδί.
- [02113] Ἄλλως δὲ, οὐδὲ ἰκανὴ αὕτη ἡ τιμὴ ἀπὸ τοῦ Πατρὸς διαβῆναι πρὸς τὸν Υἱόν.
- [02114] Χωρὶς δὲ τούτου, πάντα τὰ τοῦ Πατρὸς κοινὰ ἐστὶ τῷ Παιδί.
- [02115] β'.
- [02116] Ἐνταῦθα ἐπιλαβόμενοι τοῦ ῥητοῦ οἱ ἀπὸ Μαρκιάνος, Ἰδοῦ, φασὶν, οὐκ ἐγένετο ἄνθρωπος, ἀλλ', Ἐν ὁμοιώματι ἀνθρώπου γενόμενος.
- [02117] Πῶς δὲ ἔστιν ἐν ὁμοιώματι ἀνθρώπων γενέσθαι;
- [02118] σκιὰν περιβαλλόμε [62.230] νον;
- [02119] Οὐκοῦν εἰδῶλον τοῦτο ἐστὶ, καὶ οὐκ ἔστιν ἀνθρώπου ὁμοίωμα·
- [02120] ἀνθρώπου γὰρ ὁμοίωμα, ἄνθρωπος ἕτερος.
- [02121] Τί δὲ ἔρεῖς Ἰωάννη λέγοντι, Ὁ Λόγος σὰρξ ἐγένετο;
- [02122] Ἀλλὰ καὶ αὐτὸς οὗτός φησιν ὁ μακάριος ἀλλαχοῦ, Ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.
- [02123] Καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος.
- [02124] Ἰδοῦ, φησὶ, Καὶ σχήματι, καὶ, Ὡς ἄνθρωπος.
- [02125] Τοῦτο δὲ οὐκ ἔστιν ἄνθρωπος ἀληθῶς, τὸ ὡς ἄνθρωπον εἶναι, καὶ τὸ σχήματι εἶναι ἄνθρωπον·
- [02126] τὸ γὰρ σχήματι εἶναι ἄνθρωπον, οὐκ ἔστι φύσει ἄνθρωπον εἶναι.
- [02127] Ὅρατε μεθ' ὅσης ἐγὼ εὐγνωμοσύνης τὰ παρὰ τῶν ἐχθρῶν τίθημι;
- [02128] Ἡ γὰρ λαμπρὰ νίκη καὶ ἐκ περιουσίας γινομένη αὕτη ἐστίν, ὅταν τὰ δοκοῦντα αὐτῶν ἰσχυρὰ εἶναι οὐκ ἀποκρύπτωμεν·
- [02129] τὸ γὰρ ἀποκρύπτειν ἀπάτη ἐστὶ μᾶλλον, ἢ νίκη.

- [02130] Τί οὖν φασι (πάλιν γὰρ αὐτὰ ἀναλάβωμεν);
- [02131] Τὸ, Σχήματι, οὐκ ἔστι φύσει, καὶ τὸ, ὡς ἄνθρωπον εἶναι, καὶ τὸ, ἐν ὁμοιώματι ἀνθρώπου εἶναι, οὐκ ἔστι τοῦτο ἄνθρωπον εἶναι.
- [02132] Ἄρα καὶ τὸ μορφήν δούλου λαβεῖν, οὐκ ἔστι μορφήν δούλου λαβεῖν.
- [02133] Οὐκοῦν μάχη ἐνταῦθα·
- [02134] καὶ διὰ τί μὴ ἐκεῖνο σὺ πρότερος λύεις;
- [02135] Ὡσπερ γὰρ ταῦτα νομίζεις ἡμῖν ἀντικεισθαι, οὕτω καὶ ἡμεῖς φαμεν ἐκεῖνό σοι ἀντικεισθαι.
- [02136] Οὐ γὰρ εἶπεν, Ὡς μορφή δούλου, οὐδὲ, Ἐν ὁμοιώματι μορφῆς δούλου, οὐδὲ, Ἐν σχήματι μορφῆς δούλου, ἀλλὰ, Μορφήν δούλου ἔλαβε.
- [02137] Τί οὖν ἔστι;
- [02138] καὶ γὰρ μάχη ἐστίν.
- [02139] Οὐδεμία μάχη, μὴ γένοιτο·
- [02140] ἀλλὰ τίς ὁ ψυχρὸς αὐτῶν λόγος καὶ καταγέλαστος;
- [02141] Μορφήν δούλου, φασίν, ἔλαβεν, ὅτι τὸ λέντιον περιζωσάμενος ἔνιψε τοὺς πόδας τῶν μαθητῶν.
- [02142] Τοῦτο μορφή δούλου ἐστίν;
- [02143] Ἀλλ' οὐκ ἔστι τοῦτο μορφή δούλου, ἀλλ' ἔργον δούλου.
- [02144] Ἔτερον δὲ ἐστίν ἔργον εἶναι δούλου, καὶ ἕτερον μορφήν δούλου λαβεῖν.
- [02145] Διὰ τί γὰρ οὐκ εἶπεν, ὅτι Ἔργον ἐποίησε δούλου, ὃ σαφέστερον ἦν;
- [02146] Οὐδαμοῦ δὲ ἐν τῇ Γραφῇ μορφή ἀντὶ ἔργου εἴρηται.
- [02147] Πολὺ γὰρ τὸ μέσον·
- [02148] τὸ μὲν γὰρ φύσεώς ἐστι, τὸ δὲ ἐνεργείας.
- [02149] Καὶ ἐν τῇ συνηθείᾳ δὲ οὐδαμοῦ τὴν μορφήν ἀντὶ ἔργου λέγοντες λαμβάνομεν.
- [02150] Ἄλλως δὲ, οὐδὲ τὸ ἔργον ἐποίησε κατ' ἐκείνους, οὐδὲ μὴν διεζώσατο.
- [02151] Εἰ γὰρ φαντασία τὸ πρᾶγμα ἦν, οὐκ ἦν ἀλήθεια·
- [02152] εἰ μὴ χεῖρας εἶχε, πῶς ἔνιψεν;
- [02153] εἰ μὴ ὀσφὺν εἶχε, πῶς λέντιον περιεζώσατο;
- [02154] ποῖα δὲ καὶ ἱμάτια ἔλαβεν;
- [02155] Ἐλαβε γὰρ τὰ ἱμάτια αὐτοῦ, φησίν.
- [02156] Ὡσπερ οὖν οὐδὲ τὸ ἔργον ἐνταῦθα εὐρίσκεται γεγονός, ἀλλὰ ἀπάτη ἐστὶ μόνον, οὕτως οὐδὲ ἔνιψε τοὺς πόδας τῶν μαθητῶν.
- [02157] Εἰ γὰρ ἡ ἀσώματος φύσις οὐκ ἐφάνη, ἐν σώματι οὐκ ἦν.
- [02158] Τίς οὖν τοὺς μαθητὰς ἔνιψε;
- [02159] Τί οὖν πάλιν πρὸς Παῦλον τὸν Σαμοσατέα ἐροῦμεν;
- [02160] Καὶ τί ἐκεῖνος εἶπε, φησίν;
- [02161] Αὐτὸς τὸ αὐτὸ φησιν·
- [02162] ἀλλ' οὐκ ἔστι τοῦτο κένωσις, τὸ φύσεως ὄντα ἀνθρωπίνης καὶ ἄνθρωπον ψιλόν, νίψαι τοὺς ὁμοδούλους.
- [02163] Ἄ γὰρ εἶπομεν πρὸς Ἀρειανούς, ταῦτα καὶ πρὸς τούτους ῥητέον·
- [02164] οὐδὲν γὰρ ἀλλήλων διεστήκασιν, ἀλλ' ἢ ὀλίγω χρόνω·

- [02165] καὶ γὰρ καὶ οὗτοι κάκεινοι κτίσμα τὸν Υἱὸν τοῦ Θεοῦ φασί.
- [02166] Τί οὖν ἐροῦμεν πρὸς αὐτούς;
- [02167] Εἰ ἄνθρωπος ἀνθρώπους ἐνψεν, οὐκ ἐκένωσεν, οὐκ ἐταπείνωσεν ἑαυτόν·
- [02168] εἰ ἄνθρωπος
- [02169] [62.231] ὧν οὐχ ἤρπασε τὸ εἶναι ἴσα Θεῷ, οὐκ ἐπαινετός.
- [02170] Τὸ μὲν Θεὸν ὄντα ἄνθρωπον γενέσθαι, πολλὴ ταπείνωσις, ἄφατος, ἀνεκδιήγητος·
- [02171] τὸ δὲ ἄνθρωπον ὄντα τὰ τῶν ἀνθρώπων ποιεῖν, ποία ταπείνωσις;
- [02172] Ποῦ δὲ μορφή Θεοῦ, ἔργον Θεοῦ λέγεται;
- [02173] Εἰ γὰρ ἄνθρωπος ἦν ψιλός, καὶ διὰ τὰ ἔργα λέγεται μορφή Θεοῦ, διὰ τί μὴ καὶ ἐπὶ Πέτρου τὸ αὐτὸ λέγομεν;
- [02174] μείζονα γὰρ αὐτοῦ εἰργάσατο.
- [02175] Διὰ τί μὴ καὶ ἐπὶ Παύλου λέγεις, ὅτι μορφήν Θεοῦ εἶχε;
- [02176] διὰ τί μὴ καὶ παρ' αὐτοῦ τὸ παράδειγμα εἰσήνεγκε Παῦλος, ὁ μυρία πράξας δουλικά, καὶ μηδὲν παραιτησάμενος;
- [02177] λέγει γὰρ·
- [02178] Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.
- [02179] Γέλωσ ταῦτα καὶ φλυαρία.
- [02180] Ἐκένωσεν ἑαυτόν, φησί.
- [02181] Πῶς ἐκένωσεν, εἰπέ, καὶ τί ἡ κένωσις;
- [02182] καὶ τί ἡ ταπείνωσις;
- [02183] ἡ ἐπειδὴ θαύματα εἰργάσατο;
- [02184] Ἀλλὰ τοῦτο ἐποίησε καὶ Παῦλος, καὶ Πέτρος, ὥστε οὐ τοῦ Υἱοῦ τοῦτο ἐξείρετον.
- [02185] Τί οὖν ἐστὶν ὃ φησιν, Ἐν ὁμοιώματι ἀνθρώπων γενόμενος;
- [02186] Πολλὰ μὲν εἶχεν ἡμέτερα, πολλὰ δὲ οὐκ εἶχεν·
- [02187] οἷον ἀπὸ συνουσίας οὐκ ἐτέχθη, οἷον ἁμαρτίαν οὐκ ἐποίησε.
- [02188] Ταῦτα ὑπῆρχεν αὐτῷ, ἃ μηδενὶ τῶν ἀνθρώπων.
- [02189] Οὐκ ἦν τὸ φαινόμενον μόνον, ἀλλὰ καὶ Θεός.
- [02190] Ἐφαίνετο μὲν γὰρ ἄνθρωπος, οὐκ ἦν δὲ τοῖς πολλοῖς ὅμοιος, εἰ καὶ τὴν σάρκα ὅμοιος ἦν.
- [02191] Τοῦτο οὖν λέγει, ὅτι οὐκ ἦν ψιλὸς ἄνθρωπος·
- [02192] διὰ τοῦτο φησιν, Ἐν ὁμοιώματι ἀνθρώπων.
- [02193] Ἡμεῖς μὲν ψυχὴ καὶ σῶμά ἐσμεν·
- [02194] ἐκεῖνος δὲ Θεός, καὶ ψυχὴ, καὶ σῶμα.
- [02195] Διὰ τοῦτο φησιν, Ἐν ὁμοιώματι.
- [02196] Ἴνα γὰρ μὴ ἀκούσας, ὅτι Ἐκένωσεν ἑαυτόν, μεταβολὴν νομίσης καὶ μετάπτωσιν καὶ ἀφανισμόν τινα, Μένων, φησὶν, ὃ ἦν, ἔλαβεν ὃ οὐκ ἦν, καὶ σὰρξ γενόμενος ἔμενε Θεὸς Λόγος ὧν.
- [02197] γ'.
- [02198] Ὅστε κατὰ τοῦτο ὅμοιος ἀνθρώπῳ, καὶ διὰ τοῦτο φησι, Καὶ σχήματι·
- [02199] οὐ τοῦτο λέγων, ὅτι ἡ φύσις μετέπεσεν, οὐδὲ σύγχυσις τις ἐγένετο, ἀλλὰ σχήματι ἐγένετο.
- [02200] Εἰπὼν γὰρ, ὅτι Μορφήν δούλου ἔλαβεν, ἐθάρσησε λοιπὸν καὶ τοῦτο εἰπεῖν, ὡς ἐκείνου πάντας ἐπιστομίζοντος.

- [02201] Ἐπεὶ καὶ ὅταν λέγῃ, Ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, οὐ τοῦτό φησιν, ὅτι σάρκα οὐκ εἶχεν, ἀλλ' ὅτι ἡ σὰρξ ἐκείνη οὐχ ἡμαρτεν, ἀλλ' ὁμοία ἦν τῇ ἁμαρτωλῷ.
- [02202] Κατὰ τί ὁμοία;
- [02203] Κατὰ τὴν φύσιν, οὐ κατὰ τὴν κακίαν·
- [02204] διὰ τοῦτο ὁμοία ἁμαρτωλοῦ ψυχῆς.
- [02205] Ὡσπερ οὖν ἐκεῖ τὸ ὅμοιον διὰ τὸ μὴ πάντα εἶναι ἴσον, οὕτω καὶ ἐνταῦθα ὁμοίωμα διὰ τὸ μὴ πάντα εἶναι ἴσα·
- [02206] οἷον τὸ μὴ ἐκ συνουσίας τὸ χωρὶς ἁμαρτίας, τὸ μὴ ψιλὸν ἄνθρωπον.
- [02207] Καὶ καλῶς εἶπεν, Ὡς ἄνθρωπος·
- [02208] οὐ γὰρ ἦν εἷς τῶν πολλῶν, ἀλλ' ὡς εἷς τῶν πολλῶν.
- [02209] Οὐ γὰρ εἷς ἄνθρωπον μετέπεσεν ὁ Θεὸς Λόγος, οὐδὲ οὐσία μετεβλήθη, ἀλλ' ὡς ἄνθρωπος ἐφάνη, οὐ φαντασιοκοπῶν ἡμᾶς, ἀλλὰ παιδεύων εἰς ταπεινοφροσύνην.
- [02210] Ὅταν οὖν εἴπῃ, Ὡς ἄνθρωπος, τοῦτό φησιν·
- [02211] ἐπεὶ καὶ ἀλλαχοῦ φησιν αὐτὸν ἄνθρωπον, ὅταν λέγῃ·
- [02212] Εἷς Θεὸς, καὶ εἷς μεσίτης ἄνθρωπος Χριστὸς Ἰησοῦς.
- [02213] Εἴρηται ^[62.232] ἡμῖν καὶ τὰ πρὸς τούτους·
- [02214] καὶ πρὸς τοὺς μὴ λέγοντας δὲ ἀνεληφέναι ψυχὴν, ἀναγκαῖον εἰπεῖν·
- [02215] Εἰ ἡ μορφή τοῦ Θεοῦ τέλειος Θεός, καὶ ἡ μορφή τοῦ δούλου τέλειος δούλος.
- [02216] Πάλιν πρὸς Ἀρειανούς ὁ Λόγος.
- [02217] Μορφή Θεοῦ ὑπάρχων, φησιν, οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ.
- [02218] Ἐνταῦθα περὶ τῆς θεότητος, οὐδαμοῦ τὸ, Ἐγένετο, οὐδαμοῦ τὸ, Ἐλαβεν·
- [02219] ἀλλ', Ἐαυτὸν ἐκένωσε, μορφήν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος.
- [02220] Ἐνταῦθα περὶ τῆς ἀνθρωπότητος, τὸ, Ἐλαβε, καὶ, Ἐγένετο.
- [02221] Τοῦτο ἐγένετο, τοῦτο ἔλαβεν, ἐκεῖνο ὑπῆρχε.
- [02222] Μὴ δὴ συγχέωμεν, μηδὲ διστώμεν.
- [02223] Εἷς Θεός, εἷς Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ.
- [02224] Τὸ δὲ, εἷς, ὅταν εἴπω, ἔνωσιν λέγω, οὐ σύγχυσιν, τῆς φύσεως ταύτης εἰς ἐκείνην μεταπεσούσης, ἀλλὰ ἠνωμένης.
- [02225] Ἐταπείνωσεν ἑαυτὸν, ὑπήκοος γενόμενος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
- [02226] Ἰδοῦ, φησὶν, ὑπήκοος γέγονεν, οὐκ ἴσος ὧν ᾧ ὑπήκουσεν.
- [02227] Οὐδὲν τοῦτο αὐτὸν ἐλαττοῖ, ᾧ ἀγνώμονες καὶ ἀνόητοι·
- [02228] ἐπεὶ καὶ φίλοις πολλάκις ὑπακούομεν ἡμεῖς, καὶ οὐδὲν τοῦτο ἡμᾶς ἐλάττους ποιεῖ.
- [02229] Ὡς Υἱὸς Πατρὸς ὑπήκουσεν ἐκῶν, οὐκ εἰς δουλικὸν ἀξίωμα καταπεσῶν, ἀλλὰ τούτῳ αὐτῷ μάλιστα φυλάττων τῆς γνησιότητος τὸ θαῦμα, τῇ πολλῇ περὶ τὸν Πατέρα τιμῇ.
- [02230] Ἐτίμησε τὸν Πατέρα, οὐχ ἵνα σὺ αὐτὸν ἀτιμάσῃς, ἀλλ' ἵνα μᾶλλον θαυμάσῃς, ἵνα καὶ ἀπὸ τούτου μάθῃς, ὅτι γνήσιος Υἱὸς, τῷ μάλιστα πάντων τὸν Πατέρα τετιμηκέναι.
- [02231] Οὐδεὶς οὕτως ἐτίμησε τὸν Θεόν.
- [02232] Ὅσον εἶχε τὸ ὕψος, τοσαύτην ταπείνωσιν ὑπέστη ἀντιῶρον.
- [02233] Ὡσπερ πάντων ἐστὶ μείζων, καὶ οὐδεὶς αὐτῷ ἴσος, οὕτω καὶ τῇ περὶ τὸν Πατέρα τιμῇ πάντας ἐνίκησεν, οὐκ ἀναγκασθεὶς, οὐδὲ ἄκων.
- [02234] Καὶ τοῦτο τῆς ἀρετῆς αὐτοῦ·

- [02235] ἢ οὐκ ἔχω πῶς εἶπω.
- [02236] Βαβαί! μέγα καὶ τὸ δοῦλον γενέσθαι, καὶ σφόδρα ἄρῳητον·
- [02237] τὸ δὲ καὶ θάνατον ὑποστῆναι, πάλιν πολλῶ πλέον.
- [02238] Ἀλλ' ἔστι καὶ ἕτερόν τι τούτου μείζον καὶ παραδοξότερον.
- [02239] Ποῖον δὲ τοῦτο;
- [02240] ὅτι οὐχ ἅπας θάνατος ὁμοῖος.
- [02241] Οὗτος γὰρ πάντων ἐπονειδιστικώτερος εἶναι ἐδόκει, οὗτος ὁ αἰσχύνῃς γέμων οὗτος ὁ ἐπάρατος·
- [02242] Ἐπικατάρατος γὰρ, φησί, πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου.
- [02243] Διὰ τοῦτο καὶ Ἰουδαῖοι τούτῳ ἐσπούδασαν αὐτὸν ἀνελεῖν, ὥστε καὶ ἐπονείδιστον ἐργάσασθαι, ἵνα εἰ καὶ τῷ ἀναιρεθῆναι μηδεὶς ἀπέχηται αὐτοῦ, ἀλλὰ τῷ οὕτως ἀναιρεθῆναι, Διὰ τοῦτο καὶ λησταὶ δύο μεταξὺ αὐτοῦ ἐσταυρώθησαν, ἵνα κοινωνήσῃ τῆς δόξης αὐτοῖς, καὶ πληρωθῇ τὸ εἰρημένον, Καὶ μετὰ ἀνόμων ἐλογίσθη.
- [02244] Ἀλλὰ τοσοῦτῳ μᾶλλον ἢ ἀλήθεια λάμπει, τοσοῦτῳ φαιδρύτερα γίνεται.
- [02245] Ὅταν γὰρ τοσαῦτα ἢ μηχανήματα παρὰ τῶν ἐχθρῶν κατὰ τῆς δόξης αὐτοῦ γινόμενα, διαλάμπη δὲ, μᾶλλον τὸ θαῦμα μείζον δείκνυται.
- [02246] Οὐ γὰρ τῷ ἀπλῶς ἀποκτεῖναι, ἀλλὰ καὶ τῷ οὕτως ἀποκτεῖναι ῥοντο βδελυκτὸν αὐτὸν ἐργάσασθαι, καὶ πάντων ἀποφαίνειν βδελυκτότερον·
- [02247] καὶ οὐδὲν ἴσχυσαν.
- [02248] Οὕτω δὲ μισροὶ τινες ἦσαν ἀμφότεροι οἱ λησταί·
- [02249] ὕστερον γὰρ ὁ εἰς μετεβάλετο, ὅτι καὶ ἐν σταυρῷ ὄντες, ὠνείδιζον αὐτῷ·
- [02250] ^[62.233] καὶ οὔτε τὸ συνειδὸς τῶν ἰδίων ἀμαρτημάτων, οὔτε τὸ ἐν κολάσει εἶναι, οὔτε τὸ καὶ αὐτοὺς τὰ αὐτὰ πάσχειν, κατεῖχεν αὐτῶν τὴν μανίαν.
- [02251] Ὅπερ οὖν καὶ ὁ εἰς τῷ ἐνὶ εἶπε, καὶ ἐπεστόμισε λέγων·
- [02252] Οὐδὲ φοβῆ τὸν Θεὸν σὺ, ὅτι ἐν τῷ αὐτῷ κρίματί ἐσμεν;
- [02253] Τοσαύτην εἶχον τὴν κακίαν.
- [02254] Ἀλλ' οὐδὲν πρὸς τὴν οικείαν δόξαν παρεβλάβη ἐντεῦθεν.
- [02255] Διὸ φησι·
- [02256] Καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.
- [02257] δ'.
- [02258] Ὅταν τῆς σαρκὸς ἐπιλάβηται ὁ μακάριος Παῦλος, πάντα λοιπὸν τὰ ταπεινὰ μετὰ ἀδείας φθέγγεται.
- [02259] Ἔως μὲν γὰρ οὐκ ἔλεγεν, ὅτι μορφὴν δούλου ἔλαβεν, ἀλλὰ περὶ τῆς θεότητος διελέγετο, ὅρα πῶς ὑψηλῶς·
- [02260] ὑψηλῶς λέγω κατὰ τὴν δύναμιν·
- [02261] κατὰ γὰρ τὴν αὐτοῦ ἀξίαν οὐ φθέγγεται·
- [02262] οὐδὲ γὰρ δύναται·
- [02263] Ἐν μορφῇ, φησί, Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ.
- [02264] Ἐπειδὴ δὲ εἶπεν, ὅτι ἐνηνθρώπησεν, ἀδεῶς λοιπὸν τὰ ταπεινὰ φθέγγεται, θαρρόων ὡς οὐδὲν βλάπτει τὴν θεότητα τὸ ταπεινὰ λέγεσθαι, τῆς σαρκὸς αὐτοῦ δεχομένης ταῦτα.
- [02265] Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·
- [02266] ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνου κάμψη, ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃται, ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς.
- [02267] Εἶπωμεν πρὸς τοὺς αἰρετικούς, εἰ περὶ τοῦ μὴ σαρκωθέντος ταῦτα λέγεται, εἰ περὶ τοῦ Θεοῦ Λόγου, πῶς αὐτὸν ὑπερύψωσεν;
- [02268] ὡς πλείον τι δεδωκώς;

- [02269] Οὐκοῦν ἀτελής ἦν κατὰ τοῦτο, καὶ δι' ἡμᾶς ἐγένετο τέλειος.
- [02270] Εἰ γὰρ μὴ ἡμᾶς εὐεργέτησεν, οὐκ ἂν ἔτυχε τῆς τιμῆς.
- [02271] Καὶ ἐχαρίσατο, φησὶν, ὄνομα.
- [02272] Ἰδοῦ, οὐδὲ ὄνομα εἶχε καθ' ἡμᾶς.
- [02273] Πῶς δὲ, εἰ ὀφειλὴν ἔλαβεν, εὐρίσκεται χάριτι καὶ δωρεᾷ λαβῶν, καὶ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα;
- [02274] Ποῖον δὲ ἴδωμεν καὶ ὄνομα;
- [02275] Ἴνα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, φησὶ, πᾶν γόνυ κάμψῃ.
- [02276] ὄνομα αὐτοῖ τὴν δόξαν λέγουσιν.
- [02277] Αὕτη γοῦν ἡ δόξα ὑπὲρ πᾶσαν δόξαν ἐστὶ
- [02278] δόξα δὲ ὅλως ἐστὶ, τὸ προσκυνεῖν αὐτῷ.
- [02279] Πόρρω ἀπέχετε τῆς τοῦ Θεοῦ μεγαλειότητος ὑμεῖς, οἱ νομίζοντες εἰδέναι Θεὸν, ὡς αὐτὸς οἶδεν ἑαυτόν.
- [02280] Καὶ ἀπὸ τούτου μὲν δῆλον, ὅσον ἀπέχετε τῆς ἐννοίας τῆς περὶ Θεοῦ.
- [02281] δῆλον δὲ καὶ ἐκ τούτου.
- [02282] Αὕτη δόξα ἐστὶν, εἰπέ μοι;
- [02283] Οὐκοῦν πρὶν ἢ τοὺς ἀνθρώπους γενέσθαι, πρὶν ἢ τοὺς ἀγγέλους, πρὶν ἢ τοὺς ἀρχαγγέλους, οὐκ ἦν ἐν δόξῃ.
- [02284] Εἰ γὰρ αὕτη ἐστὶν ἡ δόξα, ἡ ὑπὲρ πᾶσαν δόξαν (τοῦτο γὰρ ἐστὶν, Ὑπὲρ πᾶν ὄνομα).
- [02285] εἰ καὶ ἐν δόξῃ ἦν, ἀλλ' ἐν ἐλάττωνι ταύτης.
- [02286] Οὐκοῦν τοῦτο τὰ ὄντα ἐποίησε, καὶ διὰ τοῦτο, ἵνα ἐν δόξῃ γένηται, οὐκέτι ἀγαθότητι, ἀλλὰ δεόμενος τῆς παρ' ἡμῶν δόξης.
- [02287] Ὁρᾶτε τὴν ἄνοιαν;
- [02288] ὁρᾶτε τὴν ἀσέβειαν;
- [02289] Ἄν μὲν οὖν περὶ τοῦ σαρκωθέντος ταῦτα ἔλεγον, εἶχε λόγον.
- [02290] ἀνέχεται γὰρ ὁ Θεοῦ Λόγος περὶ τῆς σαρκὸς ταῦτα λέγεσθαι.
- [02291] οὐ γὰρ τῆς φύσεως ἄπτεται, ἀλλὰ περὶ τὴν οἰκονομίαν τὸ πᾶν ἴσταται.
- [02292] νῦν δὲ περὶ τὴν [62.234] θεότητα ταῦτα λεγόμενα, οὐδεμία συγγνώμη τοῖς κακουργοῦσι καταλιμπάνεται.
- [02293] Ὅστε ὅταν εἴπωμεν, Ἐποίησεν ἄνθρωπον ἀθάνατον ὁ Θεός, κἂν περὶ τοῦ ὅλου εἴπω, οἶδα ὃ λέγω.
- [02294] Τί δὲ ἐστὶν, Ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων;
- [02295] Τουτέστιν, ὁ κόσμος πᾶς, καὶ ἄγγελοι καὶ ἄνθρωποι καὶ δαίμονες.
- [02296] ἢ ὅτι καὶ οἱ δίκαιοι καὶ οἱ ἁμαρτωλοί.
- [02297] Καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρὸς.
- [02298] Τουτέστιν, ἵνα πάντες τοῦτο εἴπωσι.
- [02299] τοῦτο δὲ δόξα τοῦ Πατρὸς.
- [02300] Ὁρᾶς πανταχοῦ, ὅταν ὁ Υἱὸς δοξάζεται, τὸν Πατέρα δοξαζόμενον;
- [02301] Οὕτω καὶ ὅταν ἀτιμάζεται ὁ Υἱός, ὁ Πατὴρ ἀτιμάζεται.
- [02302] Εἰ γὰρ ἐφ' ἡμῶν τοῦτο, ἔνθα πολὺ τοῖς πατράσι πρὸς τοὺς υἱοὺς τὸ μέσον, πολλῶ μᾶλλον ἐπὶ τοῦ Θεοῦ, ἔνθα μέσον οὐδὲν, ἐπ' αὐτὸν διαβαίνει καὶ ἡ τιμὴ καὶ ἡ ἀτιμία.
- [02303] Ἄν γὰρ ἡ οἰκουμένη ὑποταγῇ τῷ Υἱῷ, φησὶ, τοῦτο Πατρός ἐστὶ δόξα.
- [02304] Οὐκοῦν καὶ ὅταν λέγωμεν, ὅτι τέλειός ἐστιν, ἀνεκδήξ, ὅτι οὐκ ἐλάττων τοῦ Πατρὸς, τοῦτο δόξα τοῦ Πατρὸς.

- [02305] Τοῦτο καὶ τῆς δυνάμεως αὐτοῦ τεκμήριον μέγα καὶ τῆς ἀγαθότητος καὶ τῆς σοφίας, ὅτι Υἱὸν τοιοῦτον ἐγέννησεν, ὅτι οὐδὲν ἐλάττονα, οὐδὲ κατὰ τὴν ἀγαθότητα, οὔτε κατὰ τὴν σοφίαν.
- [02306] Ὅταν εἶπω, ὅτι σοφός ἐστιν, ὡς ὁ Πατήρ, καὶ οὐδὲν ἐλάττων, τοῦτο τῆς πολλῆς τοῦ Πατρὸς σοφίας τεκμήριον·
- [02307] ὅταν εἶπω, ὅτι δυνατός ἐστιν, ὡς ὁ Πατήρ, τοῦτο τῆς δυνάμεως αὐτοῦ τεκμήριον·
- [02308] ὅταν εἶπω, ὅτι ἀγαθός ἐστιν, ὡς ὁ Πατήρ, τοῦτο τῆς ἀγαθότητος αὐτοῦ δείγμα μέγιστον, ὅτι τοιοῦτον ἐγέννησεν οὐδὲν αὐτοῦ λειπόμενον οὐδὲ ἀποδέοντα·
- [02309] ὅταν εἶπω, ὅτι οὐκ ἐλάττονα κατὰ τὴν οὐσίαν, ἀλλ' ἴσον, οὐδὲ ἑτέρας οὐσίας, καὶ ἐν τούτῳ πάλιν τὸν Θεὸν θαυμάζω, καὶ τὴν δύναμιν αὐτοῦ καὶ τὴν ἀγαθότητα καὶ τὴν σοφίαν, ὅτι ἄλλον ἡμῖν τοιοῦτον ἐδειξεν ἐξ αὐτοῦ, πλὴν τοῦ Πατέρα εἶναι.
- [02310] Ὅστε ὅσα ἂν εἶπω μεγάλα περὶ τοῦ Υἱοῦ, ταῦτα εἰς τὸν Πατέρα διαβαίνει.
- [02311] Εἰ γὰρ τὸ μικρὸν τοῦτο καὶ εὐτελές (μικρὸν γὰρ ἐστὶ πρὸς τὴν τοῦ Θεοῦ δόξαν τὸ τὴν οἰκουμένην αὐτῷ προσκυνῆσαι) εἰς δόξαν Θεοῦ γίνεται, πόσω μᾶλλον τὰ ἄλλα πάντα;
- [02312] ε'.
- [02313] Πιστεύωμεν τοίνυν εἰς δόξαν αὐτοῦ, καὶ βιώμεν εἰς δόξαν αὐτοῦ·
- [02314] ἐπεὶ οὐδὲν ὄφελος θατέρου.
- [02315] Ὅστε ὅταν δοξάζωμεν καλῶς, μὴ βιώμεν δὲ καλῶς, τότε μάλιστα ὑβρίζομεν αὐτόν, ὅτι ἐπιγραφόμενοι αὐτὸν Δεσπότην καὶ Διδάσκαλον, καταφρονοῦμεν αὐτοῦ, καὶ οὐ δεδοίκαμεν τὸ φοβερὸν αὐτοῦ κριτήριον.
- [02316] Τὸ μὲν γὰρ Ἑλληνας ἀκαθάρτως βιοῦν, θαυμαστὸν οὐδὲν, οὐδὲ τοσαύτης καταγνώσεως ἄξιον·
- [02317] τὸ δὲ Χριστιανούς τοσοῦτων μετέχοντας μυστηρίων, τοσαύτης ἀπολαύοντας δόξης, οὕτως ἀκαθάρτως βιοῦν, τοῦτό ἐστι τὸ πάντων χεῖριστον καὶ ἀφόρητον.
- [02318] Εἰπέ γάρ μοι·
- [02319] ὑπήκουσε τὴν ἐσχάτην ὑπακοήν, διὰ τοῦτο ἔλαβε τὴν ἄνω τιμὴν·
- [02320] δοῦλος ἐγένετο, διὰ τοῦτο Δεσπότης ἐστὶ πάντων, καὶ ἀγγέλων καὶ τῶν ἄλλων ἀπάντων.
- [02321] Ὅστε καὶ ἡμεῖς μὴ νομίζωμεν κατέρχεσθαι ἀπὸ τοῦ ἀξιώματος, ὅταν ταπεινώσωμεν ἑαυτούς.
- [02322] Τότε γὰρ μᾶλλον ἐστὶν ὑψωθῆναι εἰκότως·
- [02323] τότε μάλιστα ἐστὶ θαυμασθῆναι.
- [02324] Ὅτι γὰρ ὁ ^[62.235] ὑψηλὸς ταπεινός ἐστιν, ὁ δὲ ταπεινὸς ὑψηλός, ἀρκεῖ μὲν καὶ ἡ τοῦ Χριστοῦ ἀπόφασις τοῦτο λέγουσα·
- [02325] πλὴν ἀλλὰ καὶ αὐτὸ τὸ πρᾶγμα ἐξετάσωμεν·
- [02326] Τί ἐστὶ ταπεινωθῆναι;
- [02327] οὐ τὸ ψέγεσθαι, οὐ τὸ κατηγορεῖσθαι καὶ διαβάλλεσθαι;
- [02328] Τί δὲ ὑψωθῆναι;
- [02329] οὐ τὸ τιμᾶσθαι, τὸ ἐπαινεῖσθαι, τὸ δοξάζεσθαι;
- [02330] Καλῶς.
- [02331] Ἰδῶμεν οὖν πῶς τοῦτο γίνεται.
- [02332] Ἄγγελος ἦν ὁ Σατανᾶς, ὑψωσεν ἑαυτόν·
- [02333] τί οὖν, οὐχὶ πάντων μᾶλλον ἐταπεινώθη;
- [02334] οὐχὶ χωρίον ἔχει τὴν γῆν;
- [02335] οὐχὶ ὑπὸ πάντων κατηγορεῖται καὶ διαβάλλεται;
- [02336] Ἄνθρωπος ὢν ὁ Παῦλος, ἐταπεινώσεν ἑαυτόν·
- [02337] τί οὖν;
- [02338] οὐχὶ θαυμάζεται;

- [02339] οὐχὶ ἐπαινείται;
- [02340] οὐχὶ ἐγκωμιάζεται;
- [02341] οὐχὶ φίλος ἐστὶ τοῦ Χριστοῦ;
- [02342] οὐχὶ μείζονα εἰργάσατο ὧν ὁ Χριστὸς ἐποίησεν;
- [02343] οὐχ ὡς ἀνδραπόδω πολλάκις ἐπέταξε τῷ διαβόλῳ;
- [02344] οὐχὶ ὡς δῆμιον περιέφερον;
- [02345] οὐχὶ ἔπαιξεν ἐν αὐτῷ;
- [02346] οὐχὶ συντετριμμένην αὐτοῦ τὴν κεφαλὴν εἶχεν ὑπὸ τοὺς πόδας τοὺς αὐτοῦ;
- [02347] οὐχὶ καὶ ἐτέροις μετὰ πολλῆς τῆς παρόρησίας τοῦτο ἐπηύχετο;
- [02348] Τί λέγω ταῦτα;
- [02349] Ἐπῆρεν ἑαυτὸν ὁ Ἀβεσσαλώμ, ἐταπεινώσεν ἑαυτὸν ὁ Δαυῖδ·
- [02350] ποῖος οὖν ὑψηλὸς ἐγένετο;
- [02351] τίς ἐπίδοξος;
- [02352] Τί γὰρ ταπεινότερον τῶν ῥημάτων τούτων ὧν ἐπὶ τοῦ Σεμεεὶ ἐφθέγγετο ὁ μακάριος οὗτος προφήτης, λέγων·
- [02353] Ἄφετε αὐτὸν καταρᾶσθαι με·
- [02354] Κύριος γὰρ ἐνετείλατο αὐτῷ;
- [02355] Καὶ ἐπ' αὐτῶν δὲ τῶν πραγμάτων ἐξετάσωμεν, εἰ δοκεῖ·
- [02356] Ἐταπεινώσεν ἑαυτὸν ὁ τελώνης, καίτοι γε οὐδὲ ταπεινοφροσύνη τὸ πράγμα ἦν, ἀλλὰ εὐγνωμόνως πως ἔλεγεν, ἄπερ ἔλεγεν.
- [02357] Ὑψώσεν ἑαυτὸν ὁ Φαρισαῖος.
- [02358] Ἀλλ' εἰ δοκεῖ, ἀφέντες τὰ πρόσωπα, ἐξετάσωμεν τὰ πράγματα·
- [02359] Ἔστωσαν δύο τινές, ἀμφότεροι καὶ πλουτοῦντες, καὶ μετέχοντες πολλῆς τιμῆς, καὶ ἐπὶ σοφίᾳ καὶ δυναστείᾳ, καὶ ἐπὶ τοῖς ἄλλοις τοῖς κοσμικοῖς πλεονεκτημασι μεγαλοφρονοῦντες·
- [02360] εἶτα ὁ μὲν αὐτῶν ζητεῖται τὰς παρὰ πάντων τιμὰς, καὶ μὴ λαμβάνων ὀργιζέσθω, καὶ πλέον ἢ δεῖ ἀπαιτεῖται, καὶ ὑψούτω ἑαυτὸν·
- [02361] ὁ δὲ καταφρονεῖτω τοῦ πράγματος, καὶ πρὸς μηδένα ὑπὲρ τούτου δυσχεραίνεται, καὶ διδομένην τὴν τιμὴν διακρούεσθω.
- [02362] Τίς οὖν μείζων;
- [02363] ὁ μὴ λαμβάνων καὶ ζητῶν, ἢ ὁ καὶ διδόντων καταφρονῶν;
- [02364] Εὐδηλον ὅτι οὗτος·
- [02365] εἰκότως.
- [02366] Δόξης γὰρ οὐκ ἔστιν ἄλλως ἐπιτυχεῖν, ἀλλ' ἢ ἐν τῷ δόξαν φεύγειν.
- [02367] Ἔως μὲν γὰρ αὐτὴν διώκωμεν, φεύγει ἡμᾶς·
- [02368] ὅταν δὲ αὐτὴν φεύγωμεν, διώκει ἡμᾶς.
- [02369] Εἰ βούλει ἐνδοξος εἶναι, μὴ ἐπιθύμει δόξης·
- [02370] εἰ βούλει ὑψηλὸς εἶναι, μὴ γίνου ὑψηλός.
- [02371] Καὶ ἄλλως δὲ, τὸν μὲν μὴ ἐφιέμενον τιμῆς πάντες τιμῶσι, τὸν δὲ ἐπιζητοῦντα διαπτύουσι·
- [02372] πέφυκε γὰρ πως φιλόνεικον εἶναι τὸ τῶν ἀνθρώπων γένος καὶ ἀντιπαθές.
- [02373] Καταφρονῶμεν τοίνυν δόξης·

- [02374] οὕτω γὰρ δυνησόμεθα γενέσθαι ταπεινοί, μᾶλλον δὲ ὑψηλοί.
- [02375] Μὴ ὑψου σαυτὸν, ἵνα παρ' ἐτέρου ὑψωθῆς.
- [02376] Ὁ παρ' ἑαυτοῦ ὑψούμενος, παρ' ἐτέρων οὐχ ὑψοῦται·
- [02377] ὁ παρ' ἑαυτοῦ ταπεινούμενος, παρ' ἐτέρων οὐ ταπεινοῦται.
- [02378] Μέγα ἀπόνοια κακόν·
- [02379] μωρὸν εἶναι κρεῖττον, ἢ ἀπονεννημένον·
- [02380] ἐκεῖ μὲν γὰρ ἡ μωρία μόνον παρανοίας ἐστίν, ἐνταῦθα δὲ χειρῶν·
- [02381] μωρία γὰρ ἐστι ^[62.236] μετὰ μανίας.
- [02382] Ὁ ἀνόητος ἑαυτῷ κακόν, ὁ δὲ ἀπονεννημένος καὶ ἐτέροις λύμη.
- [02383] Ἀπὸ ἀνοίας τοῦτο τὸ πάθος τίκεται.
- [02384] Οὐκ ἔστιν ὑψηλόφρονα εἶναι μὴ ὄντα μωρὸν·
- [02385] ὁ δὲ μωρίας ἔμπλεως, ἐστίν ἀπονεννημένος.
- [02386] Ἄκουε σοφοῦ τινος λέγοντος·
- [02387] Εἶδον ἄνθρωπον δοκοῦντα φρόνιμον εἶναι παρ' ἑαυτῷ·
- [02388] ἐλπίδα δὲ ἔχει μᾶλλον ὁ ἄφρων αὐτοῦ.
- [02389] Ὁρᾷς ὅτι οὐκ εἰκῆ ἔλεγον, ὅτι χειρὸν μωρίας τὸ κακόν;
- [02390] Ἐλπίδα γὰρ, φησὶ, μᾶλλον ἔχει ἄφρων αὐτοῦ.
- [02391] Διὰ τοῦτο καὶ ὁ Παῦλος ἔλεγε, Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
- [02392] Ἐπὶ τῶν σωμάτων εἰπέ μοι, ποῖά φαμεν ὑγιαίνειν;
- [02393] τὰ ὄγκον ἔχοντα πολὺν, καὶ πολλοῦ πνεύματος ἔνδοθεν γέμοντα καὶ ὕδατος, ἢ τὰ κατεσταλμένα, καὶ τεταπεινωμένην ἔχοντα τὴν ἐπιφάνειαν;
- [02394] Δῆλον ὅτι ταῦτα.
- [02395] Οὐκοῦν καὶ ἐπὶ τῆς ψυχῆς, ἢ μὲν φλεγμαίνουσα ὑδέρου χειρὸν ἔχει νόσημα·
- [02396] ἢ δὲ κατεσταλμένη παντὸς ἀπήλλακται πάθους.
- [02397] Πόσα οὖν τίκει ἡμῖν ἀγαθὰ ἢ ταπεινοφροσύνη! Τί βούλει;
- [02398] τὸ ἀνεξίκακον, τὸ ἀόργητον, τὸ φιλόανθρωπον, τὸ νηπτικόν, τὸ προσεκτικόν;
- [02399] Πάντα ταῦτα ἀπὸ ταπεινοφροσύνης τὰ καλὰ, καὶ τὰ ἐναντία ἀπὸ τῆς ἀπονοίας.
- [02400] Ἀνάγκη γὰρ τὸν τοιοῦτον καὶ ὑβριστὴν εἶναι, καὶ πλήκτην καὶ ὀργίλον, καὶ πικρὸν, καὶ ἀμειδῆ, καὶ θηρίον μᾶλλον, ἢ ἄνθρωπον.
- [02401] Ἰσχυρὸς εἶ, καὶ μέγα φρονεῖς;
- [02402] Οὐκοῦν, διὰ τοῦτο μᾶλλον ὀφείλεις ταπεινοῦσθαι·
- [02403] διὰ τί ἐπὶ πράγματι μέγα φρονεῖς οὐδαμινῶ;
- [02404] Καὶ γὰρ καὶ λέων σου θρασύτερος, καὶ ὕς ἰσχυρότερος, καὶ οὐδὲ κώνωψ εἶ πρὸς αὐτούς·
- [02405] καὶ ληστὰι δὲ καὶ τυμβωρύχοι καὶ μονομάχοι καὶ οἱ οἰκέται οἱ σοί, καὶ ἴσως οἱ ἀγνωμονέστεροι, ἰσχυρότεροί σου.
- [02406] Τοῦτο οὖν ἄξιον ἐπαίνου;
- [02407] Καὶ οὐ κατορύττετε σαυτὸν, ἐπὶ τούτῳ μέγα φρονῶν;
- [02408] Ἀλλὰ καλὸς εἶ καὶ ὠραῖος;
- [02409] Κορωνῶν τὸ καύχημα·

- [02410] οὐκ εἶ τοῦ ταῶ καλλίων, οὐδὲ ἄνθους ἔνεκεν οὐδὲ πτερῶν·
- [02411] ἐν τοῖς τοῦ ὄρνιθος ἡ νίκη·
- [02412] πολὺ σε παρελαύνει τῆ κόμη, τῷ ἄνθει.
- [02413] Καὶ ὁ κύκνος δὲ σφόδρα ἐστὶ καλός, καὶ πολλοὶ τῶν ὀρνίθων ἕτεροι, πρὸς οὓς εἰ παραβληθείης, οὐδὲν ὄψει σαυτόν.
- [02414] Πολλάκις δὲ καὶ παιδία εὐτελῆ, καὶ κόραι ἀπειρογάμοι, καὶ πόρνοι γυναῖκες, καὶ ἄνδρες μαλακοὶ τοῦτο ἔσχον τὸ καύχημα.
- [02415] Τοῦτο οὖν ἄξιον ἀπονοίας;
- [02416] ἄ·
- [02417] Ἀλλὰ πλουτεῖς;
- [02418] πόθεν;
- [02419] τί κεκτημένος;
- [02420] χρυσὸν, ἄργυρον, λίθους τιμίους;
- [02421] Τοῦτο καὶ ληστῶν ἐστὶ, καὶ ἀνδροφόνων τὸ καύχημα, καὶ τῶν τὰ μέταλλα ἐργαζομένων.
- [02422] Ὁ τῶν καταδίκων πόνος, τουτί σοι καύχημα.
- [02423] Ἀλλὰ κοσμῆ καὶ καλλωπίζῃ;
- [02424] Καὶ ἵππους ἔστιν ἰδεῖν καλλωπιζομένους·
- [02425] παρὰ δὲ τοῖς Πέρσαις καὶ καμήλους ἴδοι τις ἂν καλλωπιζομένας·
- [02426] ἐπὶ δὲ τῶν ἀνθρώπων, τοὺς ἐπὶ σκηνῆς ἅπαντας.
- [02427] Οὐκ αἰσχύνῃ οὖν ἐπὶ τούτοις μέγα φρονῶν, ἐν οἷς τὰ ἄλογά σοι κοινωνεῖ καὶ δοῦλοι καὶ ἀνδροφόνοι καὶ μαλακοὶ καὶ λησταὶ καὶ τυμβωρύχοι;
- [02428] Ἀλλ' οἰκίας οἰκοδομεῖς λαμπράς;
- [02429] Καὶ τί τοῦτο;
- [02430] πολλοὶ κολιοὶ λαμπροτέρας οἰκοῦσι, καὶ σεμνότερα ἔχουσι καταγώγια.
- [02431] Ἥ οὐχ ὄρας τούτους τοὺς περὶ τὰ χρήματα μαινομένους, οἱ ἐν ἀγροῖς καὶ ἐν ἐρήμοις τόποις ὠκοδόμησαν οἴκους, κολιῶν καταγώγια;
- [02432] Ἀλλὰ φωνῆς ἕνεκα μέγα φρονεῖς;
- [02433] Τοῦ κύκνου καὶ τῆς ἀηδόνος οὐδέποτε σὺ δυνήσῃ ἄσαι λιγυρώτερον.
- [02434] Ἀλλ' ἐπὶ ποικιλίᾳ τέχνης;
- [02435] Καὶ τί τῆς μελίττης ἐν τούτῳ σοφώτερον;
- [02436] ποῖος ποικιλ [62.237] τῆς, τίς ζωγράφος, τίς γεωμέτρης τὰ ταύτης ἔργα μιμήσασθαι δυνήσεται;
- [02437] Ἀλλ' ἐπὶ λεπτότητι ἐσθήτος;
- [02438] Ἀλλ' ἐνταῦθά σε ἀράχλαι νικῶσιν.
- [02439] Ἀλλ' ἐπὶ ταχύτητι ποδῶν;
- [02440] Πάλιν τὰ πρωτεῖα παρὰ τοῖς ἀλόγοις, λαγωῶ καὶ δορκάδι, καὶ ὅσα τῶν κτηνῶν οὐκ ἀπολείπεται τῆ ταχύτητι τῶν ποδῶν.
- [02441] Ἀλλ' ἀποδημεῖς;
- [02442] Ἀλλ' οὐ μᾶλλον τῶν πτηνῶν·
- [02443] ταῦτα γὰρ εὐκολώτερον τὴν ἀποδημίαν ποιεῖται;
- [02444] οὐκ ἐφοδίων δεῖται, οὐδ' ὑποζυγίων, ἀλλ' ἀρκεῖ πρὸς πάντα αὐτοῖς τὸ πτερόν.
- [02445] Τοῦτο καὶ ναῦς, τοῦτο καὶ ὑποζύγιον, τοῦτο καὶ ὄχημα, τοῦτο καὶ ἄνεμος, καὶ πᾶν ὃ τι ἂν εἴποι τις.

- [02446] Ἀλλ' ὄξυ βλέπεις;
- [02447] ἄλλ' οὐχ ὡς δορκὰς οὐδ' ὡς ἀετός.
- [02448] Ἀλλ' ὄξυ ἀκούεις;
- [02449] ἄλλ' ὁ ὄνος ὄξύτερον.
- [02450] Ἀλλ' ὄσφραίνη;
- [02451] ἄλλ' ὁ κύων οὐκ ἀφίησί σε αὐτὸν παρελθεῖν.
- [02452] Ἀλλὰ ποριστικός εἶ;
- [02453] ἀλλὰ τοῦ μύρμηκος ἀπολείπη.
- [02454] Ἀλλὰ χρυσοφορεῖς;
- [02455] ἄλλ' οὐχ οὕτως, ὡς οἱ Ἰνδικοὶ μύρμηκες.
- [02456] Ὑγείας δὲ ἔνεκεν;
- [02457] πολλῶ βελτίω ἡμῶν τὰ ἄλογα, καὶ εὐεξίας καὶ τοῦ εὐπορεῖν·
- [02458] οὐ δέδοικεν ἐκεῖνα πενίαν.
- [02459] Ἐμβλέψατε γὰρ, φησὶν, εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας.
- [02460] Οὐκοῦν, φησὶν, ἡμῶν τὰ ἄλογα κρείττονα ἐδημιούργησεν ὁ Θεός.
- [02461] Ὅρας πόσον ἐστὶ τὸ ἀπερίσκεπτον;
- [02462] ὄρας τὸ ἀνεξέταστον;
- [02463] ὄρας, ἢ τῶν πραγμάτων ἐξέτασις ὅσον ἡμῖν χαρίζεται;
- [02464] Ὁ πάντων ἀνθρώπων μείζω φρονῶν, εὐρέθη καὶ τῶν ἀλόγων ταπεινότερος.
- [02465] Ἀλλὰ φεισώμεθα αὐτοῦ, καὶ οὐ μιμησώμεθα αὐτὸν, οὐδὲ ἐπειδὴ τῆς ἡμετέρας φύσεως μείζον ἐφρόνησε, καταγαγόντες αὐτὸν ἐπὶ τὴν τῶν ἀλόγων τάξιν, ἀφήσωμεν, ἀλλ' ἀναστήσωμεν αὐτὸν ἐκεῖθεν, οὐ δι' αὐτὸν (αὐτὸς μὲν γὰρ ἄξιος τοιαῦτα παθεῖν), ἀλλ' ἵνα ἢ τοῦ Θεοῦ φιλανθρωπία καὶ ἢ εἰς ἡμᾶς δειχθῆ τιμὴ.
- [02466] Ἔστι γὰρ, ἔστιν ἐν οἷς οὐδὲν ἡμῖν κοινωνεῖ τὰ ἄλογα.
- [02467] Ποῖα δὴ ταῦτα;
- [02468] Εὐσέβεια, καὶ ὁ κατ' ἀρετὴν βίος.
- [02469] Ἐνταῦθα οὐκ ἔχεις πόρονους εἰπεῖν, οὐδὲ μαλακοὺς, οὐδὲ ἀνδροφόνους·
- [02470] ἀπεσχίσμεθα γὰρ αὐτῶν.
- [02471] Τί δὴ τοῦτό ἐστι;
- [02472] Τὸν Θεὸν ἴσμεν, τὴν πρόνοιαν ἐπιγινώσκουμεν τὴν αὐτοῦ, περὶ ἀθανασίας φιλοσοφοῦμεν·
- [02473] παραχωρεῖτω ἐνταῦθα τὰ ἄλογα.
- [02474] Οὐκ ἀμφισβητήσῃ περὶ τούτων σωφρονοῦμεν·
- [02475] ἐνταῦθα οὐδὲν τὰ ἄλογα κοινὸν ἔχει.
- [02476] Πάντων γὰρ αὐτῶν λει
- [02477] [62.238] πόμενοι, κρατοῦμεν αὐτῶν.
- [02478] Ἐν τούτῳ γὰρ μείζων ἢ ἀρχὴ, ὅτι λειπόμενοι αὐτῶν, βασιλεύομεν αὐτῶν·
- [02479] ἵνα μάθῃς, ὅτι οὐ σὺ τούτων αἴτιος, ἀλλ' ὁ ποιήσας σε Θεός, καὶ λόγον χαρισάμενος.
- [02480] Δίκτηα, θήρατρα αὐτοῖς τίθεμεν, καὶ ἐμβάλλομεν αὐτὰ, καὶ χειρούμεθα.

- [02481] Σωφροσύνη παρ' ἡμῖν, ἐπιείκεια, πραότης, χρημάτων ὑπεροψία.
- [02482] Ἀλλ' ἐπειδὴ σὺ τῶν ἀπονενοημένων τις ὢν οὐδὲν τούτων ἔχεις, εἰκότως ἢ τῶν ἀνθρώπων μείζον φρονεῖς, ἢ καὶ τῶν ἀλόγων ταπεινότερον.
- [02483] Τοιαύτη γὰρ ἡ ἀπόνοια καὶ ἡ θρασύτης·
- [02484] ἢ ἐπαίρεται πέρα τοῦ δέοντος, ἢ ταπεινοῦται πάλιν ὁμοίως, οὐδαμοῦ τὴν συμμετρίαν φυλάττουσα.
- [02485] Ἀγγέλων ἔσμεν ἴσοι κατὰ τοῦτο·
- [02486] βασιλεία ἡμῖν ἐπήγγελλται, ἢ μετὰ Χριστοῦ χορεία.
- [02487] Ἄνθρωπος μαστίζεται, καὶ οὐχ ὑποπίπτει·
- [02488] ἄνθρωπος θανάτου καταφρονεῖ, οὐ τρέμει, οὐ δέδοικεν, οὐκ ἐφίεται τοῦ πλείονος.
- [02489] Ὡστε ὅσοι μὴ τοιοῦτοί εἰσι, τῶν ἀλόγων εἰσὶ χείρους.
- [02490] Ὅταν γὰρ ἐν μὲν τοῖς σωματικοῖς πλεονεκτῆ[ς], τὰ δὲ ψυχικὰ πλεονεκτήματα μὴ ἔχῃς, πῶς οὐχὶ τῶν ἀλόγων εἶ χείρων;
- [02491] Ἄγε γὰρ εἰς μέσον τινὰ τῶν ἐν κακία ἀλογωτέρων, τῶν ἐν τρυφῇ ζώντων καὶ πλεονεξία·
- [02492] ὁ ἵππος αὐτοῦ πολεμικώτερος, ὁ ὄς ἰσχυρότερος, ὁ λαγῶς ταχύτερος, ὁ ταῶς ὠραιότερος, ὁ κύκνος εὐφωνότερος, ὁ ἐλέφας μείζων, ὁ ἀετὸς ὀξυδερεκέστερος, πάντες ὄρνιθες πλουσιώτεροι.
- [02493] Πόθεν οὖν ἄξιος εἶ κρατεῖν τῶν ἀλόγων;
- [02494] ἀπὸ τοῦ λόγου;
- [02495] Ἀλλ' οὐκ ἔστιν.
- [02496] Ὅταν γὰρ μὴ εἰς δέον αὐτῷ κέχρησαι, πάλιν ἐκείνων χείρων εἶ·
- [02497] ὅταν γὰρ λόγον ἔχων ἀλογώτερος ἐκείνων ἦς, κρεῖττον ἦν εἰ μὴδὲ τὴν ἀρχὴν ἐγένου λογικός.
- [02498] Οὐ γὰρ ἔστιν ἴσον, λαβόντα ἀρχὴν προδοῦναι, καὶ παρὰ καιρὸν μὴ λαβεῖν.
- [02499] Ὁ βασιλεύων καὶ τῶν δορυφόρων χείρων ὢν, κρεῖττον ἦν εἰ μὴδὲ τὴν ἀλουργίδα περιέκειτο.
- [02500] Οὕτω δὴ καὶ ἐνταῦθα.
- [02501] Εἰδότες οὖν, ὅτι καὶ τῶν ἀλόγων χείρους ἔσμεν τῆς ἀρετῆς χωρὶς, ταύτην ἀσκῶμεν, ἵνα ἀνθρωποὶ γενώμεθα, μᾶλλον δὲ ἄγγελοι, καὶ τῶν ἐπηγγελημένων ἀγαθῶν ἀπολαύσωμεν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [02502] Ἀμήν.
- [02503] ΟΜΙΛΙΑ Η΄.
- [02504] Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ καὶ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατ' ἐργάζεσθε.
- [02505] Ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.
- [02506] Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ δια λογισμῶν, ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιαῆς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε, ὡς φω στήρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ.
- [02507] α΄.
- [02508] Τὰς παραινέσεις μετὰ ἐγκωμίων δεῖ ποιεῖσθαι·
- [02509] [62.238] οὕτω γὰρ καὶ εὐπαράδεκτοι γίνονται, ὅταν πρὸς τὸν οἰκεῖον ζῆλον καλῶμεν τοὺς παραινουμένους·
- [02510] οἷον καὶ Παῦλος ἐνταῦθα ἐποίησε.
- [02511] Καὶ θεὰ πῶς συνετῶς·
- [02512] Ὡστε, ἀγαπητοί μου, φησίν.
- [02513] Οὐκ εἶπεν ἀπλῶς, ὅτι Ὑπακούετε, ἀλλὰ πρότερον ἐπαινέσας καὶ εἰπὼν, Καθὼς πάντοτε ὑπηκούσατε·
- [02514] τουτέστι, Μιμῆσθαι παρακαλῶ οὐχ ἑτέρους, ἀλλ' ὑμᾶς ἑαυτοῦς.

- [02515] Μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου.
- [02516] Διὰ τί, Πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου;
- [02517] Τότε μὲν ἴσως ἐδοκεῖτε διὰ τὴν εἰς ἐμὲ τιμὴν καὶ τὴν αἰδῶ πάντα ποιεῖν, [62.239] νυνὶ δὲ οὐκέτι.
- [02518] Ἐὰν οὖν δειχθῇ ὅτι νῦν ἐπετείνατε, δείκνυται ὅτι καὶ τότε οὐ δι' ἐμὲ, ἀλλὰ διὰ τὸν Θεόν.
- [02519] Τί βούλει, εἰπέ.
- [02520] Οὐχ ἵνα ἐμοῦ ἀκούσητε, ἀλλ' ἵνα μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζησθε·
- [02521] οὐ γὰρ ἐνὶ τὸν χωρὶς φόβου ζῶντα γενναῖόν τι καὶ θαυμαστὸν ἐπιδείξασθαι.
- [02522] Καὶ οὐχ ἀπλῶς εἶπε, Φόβου, ἀλλὰ προσέθηκε, Καὶ τρόμου, ὅστις ἐπίτασίς ἐστι τοῦ φόβου, προσεκτικωτέρους ποιῆσαι βουλόμενος.
- [02523] Τοῦτον εἶχε τὸν φόβον ὁ Παῦλος·
- [02524] διὰ τοῦτο καὶ ἔλεγε, Φοβοῦμαι μὴ πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.
- [02525] Εἰ γὰρ τὰ βιωτικά κατορθῶσαι φόβου χωρὶς οὐκ ἐνὶ, πόσω μᾶλλον τὰ πνευματικά;
- [02526] Εἰπέ γὰρ μοι·
- [02527] τίς γράμματα ἔμαθε φόβου χωρὶς;
- [02528] τίς τέχνης ἔμπειρος γέγονε φόβου χωρὶς;
- [02529] Εἰ δὲ ἔνθα οὐκ ἐφεδρεῦει ὁ διάβολος, ἀλλὰ ῥαθυμία μόνον ἐνοχλεῖ, τοσοῦτου φόβου ἡμῖν ἐδέησεν, ὥστε ῥαθυμίαν ἐπιστρέψαι φυσικὴν μόνον·
- [02530] ἔνθα τοσοῦτος ὁ πόλεμος, τοσαῦτα καλύματα, πῶς ἐνὶ φόβου χωρὶς διασωθῆναί ποτε;
- [02531] Πῶς δ' ἂν οὗτος γένοιτο ὁ φόβος;
- [02532] Ἄν ἐννοήσωμεν, ὅτι πανταχοῦ πάρεστιν ὁ Θεός, ὅτι πάντα ἀκούει, ὅτι πάντα ὄρα, οὐ τὰ πραττόμενα μόνον καὶ λεγόμενα, ἀλλὰ καὶ τὰ ἐν καρδίαις ἅπαντα, καὶ τὰ ἐν τῷ βάθει τῆς διανοίας·
- [02533] Κριτικὸς γὰρ ἐστὶν ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.
- [02534] Ἄν οὕτω διαθῶμεν ἑαυτοὺς, οὐδὲν πονηρὸν πράξομεν, οὐδὲν ἐροῦμεν, οὐδὲν ἐννοήσομεν.
- [02535] Εἰπέ γὰρ μοι, εἰ διαπαντὸς τοῦ ἄρχοντος πλησίον εἰστήκεις, οὐ μετὰ φόβου ἂν εἰστήκεις;
- [02536] Καὶ πῶς Θεῶ σὺ παρεστῶς γελαῖς καὶ ἀναπίπτεις, καὶ οὐ δέδοικας οὐδὲ φρίσσεις;
- [02537] Μὴ δὴ τῆς ἀνοχῆς αὐτοῦ καταφρόνει;
- [02538] πρὸς γὰρ μετάνοιάν σε ἄγων μακροθυμεῖ·
- [02539] μηδὲ ποιῶν τι, ἄνευ τοῦ νομίζειν ἐν πᾶσι παρεῖναι τὸν Θεόν πράττειν ἀνέχου·
- [02540] πάρεστι γὰρ.
- [02541] Κἂν τοίνυν ἐσθίης, κἂν μέλλης καθεύδειν, κἂν ὀργίζῃ, κἂν ἀρπάξῃ, κἂν τρυφᾷ, κἂν ὀτιοῦν ποιῆς, νόμιζε παρεστάναι τὸν Θεόν, καὶ οὐδέποτε εἰς γέλωτα ἐμπεσῇ, οὐδέποτε εἰς ὀργὴν ἐξαφθῆσῃ.
- [02542] Ἄν τοῦτον ἔχῃς διαπαντὸς τὸν λογισμὸν, διαπαντὸς ἐν φόβῳ ἔση καὶ τρόμῳ, ἅτε τοῦ βασιλέως πλησίον ἐστῶς.
- [02543] Ὁ οἰκοδόμος, κἂν ἔμπειρος ᾖ, κἂν σφόδρα ᾖ τεχνίτης, μετὰ φόβου καὶ τρόμου ἔστηκε, δεδoικῶς μὴ καταπέση ἐκ τῆς οἰκοδομῆς.
- [02544] Καὶ σὺ ἐπίστευσας, ἔπραξας ἀγαθὰ πολλὰ, ἀνηλθες εἰς ὕψος·
- [02545] ἐν ἀσφαλείᾳ κάτεχε σαυτὸν, καὶ φοβοῦ ἐστῶς, καὶ τὸ ὄμμα ἔχε διεγηγεργμένον, μὴ καταπέσης ἐκεῖθεν·
- [02546] πολλὰ γὰρ τὰ πνευματικά τῆς πονηρίας, τὰ βουλόμενά σε καθελεῖν.
- [02547] Δουλεύσατε, φησὶ, τῷ Κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.
- [02548] Καὶ πῶς ἐνὶ ἀγαλλίασις μετὰ τρόμου;
- [02549] Αὕτη μὲν οὖν ἐστὶ μόνη ἀγαλλίασις.

- [02550] Ὅταν γάρ τι ἀγαθὸν ἐργασώμεθα, καὶ τοιοῦτον, οἷον εἰκὸς τοὺς ἐν τρόμῳ τι ποιοῦντας, τότε χαίρομεν μόνον.
- [02551] Μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε.
- [02552] Οὐκ εἶπεν, Ἐργάζεσθε, ἀλλὰ, Κατεργάζεσθε, τουτέστι, μετὰ πολλῆς τῆς σπουδῆς, μετὰ πολλῆς τῆς ἐπιμελείας.
- [02553] Ἐπειδὴ δὲ εἶπε, Μετὰ φόβου καὶ τρόμου, καὶ ἐναγωνίους [62.240] ἐποίησεν, ὅρα πῶς παραμυθεῖται τὴν ἀγωνίαν.
- [02554] Τί γὰρ φησιν;
- [02555] Ὁ Θεὸς ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν.
- [02556] Μὴ φοβοῦ, ὅτι εἶπον·
- [02557] Μετὰ φόβου καὶ τρόμου·
- [02558] οὐ διὰ τοῦτο εἶπον, ἵνα ἀπαγορεύσης, ἵνα δυσέφικτόν τι εἶναι νομίσης τὴν ἀρετὴν, ἀλλ' ἵνα προσέχης, ἵνα μὴ διαχέης σαυτόν.
- [02559] Ἄν τοῦτο ἦ, ὁ Θεὸς πάντα ἐργάζεται·
- [02560] σὺ θάρσει·
- [02561] Ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν.
- [02562] Εἰ τοίνυν αὐτὸς ἐνεργεῖ, ἡμᾶς δεῖ τὴν προαίρεσιν παρασχεῖν συγκεκριμένην διαπαντός, ἐσφιγμένην, ἀδιάχυτον.
- [02563] Ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν.
- [02564] Εἰ τὸ θέλειν αὐτὸς ἡμῖν ἐνεργεῖ, πῶς ἡμῖν παρακελεύει;
- [02565] Εἰ γὰρ καὶ τὸ θέλειν αὐτὸς ποιεῖ, εἰκὴ ἡμῖν λέγεις, ὅτι Ὑπηκούσατε·
- [02566] οὐ γὰρ ὑπακούομεν.
- [02567] Εἰκὴ λέγεις, Ἐν φόβῳ καὶ ἐν τρόμῳ·
- [02568] Θεοῦ γὰρ τὸ ὄλον ἐστίν.
- [02569] Οὐ διὰ τοῦτο εἶπον, Αὐτὸς γὰρ ἐστὶν ὁ ἐνεργῶν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, ἀλλ' ἐκλύσαι τὴν ἀγωνίαν ὑμῶν βουλόμενος.
- [02570] Ἄν θελήσης, τότε ἐνεργήσει τὸ θέλειν.
- [02571] Μὴ φοβηθῆς, καὶ οὐδὲν κάμνης·
- [02572] καὶ προθυμίαν αὐτὸς ἡμῖν δίδωσι καὶ ἐργασίαν.
- [02573] Ὅταν γὰρ θελήσωμεν, αὕξει τὸ θέλειν ἡμῶν λοιπόν·
- [02574] οἷον, βούλομαι ἀγαθόν τι ἐργάσασθαι·
- [02575] ἐνήργησεν αὐτὸ τὸ ἀγαθόν, ἐνήργησε δι' αὐτοῦ καὶ τὸ θέλειν.
- [02576] Ἡ ἀπὸ πολλῆς εὐλαβείας τοῦτό φησιν, ὥσπερ ὅταν τὰ κατορθώματα τὰ ἡμέτερα χαρίσματα εἶναι λέγη.
- [02577] β'.
- [02578] Ὅσπερ οὖν λέγων αὐτὰ χαρίσματα, οὐκ ἐξωθεῖ ἡμᾶς τοῦ αὐτεξουσίου, ἀλλ' ἀφήσιν ἐν ἡμῖν τὸ αὐτεξούσιον·
- [02579] οὕτως ὅταν λέγη ἐνεργεῖν ἐν ἡμῖν τὸ θέλειν, οὐκ ἀφαιρεῖται ἡμᾶς τὸ αὐτεξούσιον, ἀλλὰ δεικνυσιν, ὅτι ἀπὸ τοῦ κατορθοῦν πολλὴν εἰς τὸ θέλειν λαμβάνομεν προθυμίαν.
- [02580] Καθάπερ γὰρ τὸ ποιεῖν ἐκ τοῦ ποιεῖν γίνεται·
- [02581] οὕτως ἐκ τοῦ μὴ ποιεῖν τὸ μὴ ποιεῖν.
- [02582] Ἐδωκας ἐλεημοσύνην;
- [02583] μᾶλλον προετράπης δοῦναι.
- [02584] Οὐκ ἔδωκας δέ;
- [02585] μᾶλλον ἤργησας.

- [02586] Ἐσωφρόνησας μίαν ἡμέραν;
- [02587] ἔχεις προτροπήν καὶ εἰς τὴν δευτέραν.
- [02588] Ἐρῶαθύμησας;
- [02589] ἐπέτεινας τὴν ῥαθυμίαν·
- [02590] Ἀσεβῆς γὰρ, φησὶν, ἐλθὼν εἰς βάθος κακῶν καταφρονεῖ.
- [02591] Ὡσπερ οὖν ὅταν ἔλθῃ εἰς βάθος κακῶν, καταφρονεῖ·
- [02592] οὕτως ὅταν ἔλθῃ εἰς βάθος ἀγαθῶν, σπουδάζει.
- [02593] Καθάπερ γὰρ ἐκεῖνος ἀπογνοὺς ῥαθυμότερος γίνεται·
- [02594] οὕτως οὗτος ἐννοῶν τὸ πλῆθος τῶν ἀγαθῶν, σπουδαιότερος γίνεται, δεδοικῶς μὴ τὸ πᾶν ἀπολέσῃ.
- [02595] Ὑπὲρ τῆς εὐδοκίας, φησί·
- [02596] τουτέστι, διὰ τὴν ἀγάπην, διὰ τὴν ἀρέσκειαν αὐτοῦ, ἵνα τὰ δοκοῦντα αὐτῷ γένηται, ἵνα κατὰ τὴν θέλησιν αὐτοῦ.
- [02597] Ἐνταῦθα δείκνυσι, καὶ ποιεῖ θαρρόειν, ὅτι πάντως ἐνεργεῖ.
- [02598] Θέλει γὰρ ἡμᾶς, ὡς αὐτὸς βούλεται, ζῆν.
- [02599] Εἰ δὲ βούλεται, πρὸς δὲ τοῦτο αὐτὸς ἐνεργεῖ, καὶ τοῦτο πάντως ἐνεργήσει·
- [02600] θέλει γὰρ ἡμᾶς ὀρθῶς ζῆν.
- [02601] Ὁρᾶς πῶς οὐκ ἀφαιρεῖται τὸ αὐτεξούσιον;
- [02602] Ταῦτα πάντα ποιεῖτε, φησὶ, χωρὶς γογγυσμῶν καὶ διαλογισμῶν.
- [02603] Ὁ διάβολος ἐπειδὴν μὴ δυνηθῇ ἡμᾶς ἀπαγαγεῖν τοῦ καλῶς ποιεῖν, ἐτέρως τεχνάζεται ἡμῶν κενῶσαι τὸν μισθόν.
- [02604] Ἡ γὰρ κενοδοξίαν, ἢ ἀπόνοιαν ἐπεισήγαγεν, ἢ, ^[62.241] εἰ μὴ τοῦτο, γογγυσμὸν, ἢ, εἰ μὴδὲν τούτων, διάκρισιν.
- [02605] Ὅρα τοίνυν πῶς αὐτὰ ἐκκαθαίρει ὁ Παῦλος.
- [02606] Εἶπε περὶ τῆς ταπεινοφροσύνης ὅσαπερ εἶπεν, ἀναιρῶν ἀπόνοιαν·
- [02607] εἶπε περὶ τῆς κενοδοξίας, κατασπῶν τὸ φύσημα·
- [02608] καὶ ἀλλαχοῦ μὲν, Μὴ ἐν τῇ παρουσίᾳ μου μόνον·
- [02609] λέγει δὲ ἐνταῦθα περὶ τοῦ γογγυσμοῦ καὶ τοῦ διακριτικοῦ.
- [02610] Τί δήποτε δὲ ἐπὶ μὲν τῶν Κορινθίων τοῦτο τὸ πάθος ἀναιρῶν, ἐμνημόνευσε καὶ τῶν Ἰσραηλιτῶν, ἐνταῦθα δὲ οὐδὲν τοιοῦτον εἶπεν, ἀλλ' ἀπλῶς ἐπέταξεν;
- [02611] Ὅτι ἐκεῖ μὲν γενόμενον ἤδη τοῦτο ἦν·
- [02612] διὸ καὶ σφοδρότερας ἐδέησεν αὐτῷ τῆς πληγῆς, καὶ μείζονος τῆς ἐπιτιμῆσεως·
- [02613] ἐνταῦθα δὲ, ὥστε μὴ γενέσθαι, παραινεῖ.
- [02614] Τοὺς οὖν οὐδέπω ἡμαρτηκότας περιττὸν ἦν πληκτικώτερον ἀσφαλιζεσθαι·
- [02615] ἐπεὶ καὶ εἰς ταπεινοφροσύνην ἐνάγων οὐ παρέθηκεν ὑπόδειγμα τὸ ἐν τῷ Εὐαγγελίῳ, ἐνθα οἱ ἀλαζόνες ἐκολάσθησαν, ἀλλ' ἀπὸ τοῦ Θεοῦ τὴν παραίνεσιν εἰσήγαγε, καὶ ὡς ἐλευθέρους αὐτοῖς διαλέγεται, ὡς τέκνοις γνησίοις, οὐχ ὡς οἰκέταις.
- [02616] Ἐν γὰρ τοῖς ἀγαθοῖς ὁ μὲν εὐγνώμων καὶ εὐγενὴς ἀπὸ τῶν κατορθούντων ἐνάγεται, ὁ δὲ ἀγνώμων οὐκ ἀπὸ τούτων, ἀλλ' ἀπὸ τῶν τιμωρουμένων·
- [02617] ἐκεῖνος ἀπὸ τῆς τιμῆς, οὗτος ἀπὸ τῆς κολάσεως.
- [02618] Διὰ τοῦτο καὶ Ἑβραίοις γράφων ἔλεγε, τὸν Ἡσαῦ εἰς μέσον παραγαγὼν, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια·
- [02619] καὶ πάλιν, Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
- [02620] Καὶ ἐν τοῖς Κορινθίοις δὲ πολλοὶ ἦσαν οἱ πορνεύσαντες·

- [02621] διὰ τοῦτο ἔλεγε, Μὴ πάλιν ἐλθόντα με πρὸς ὑμᾶς ταπεινώσῃ ὁ Θεὸς μου, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ἣ ἐπραξαν.
- [02622] Ἵνα γένησθε, φησὶν, ἄμεμπτοι καὶ ἀκέραιοι, τουτέστιν, ἄληπτοι, εὐλικρινεῖς·
- [02623] οὐ μικρὰν γὰρ προσάγει κηλὶδα ὁ γογγυσμός.
- [02624] Τί δέ ἐστι, Χωρὶς διαλογισμῶν;
- [02625] ἄρα καλὸν, ἄρα οὐ καλόν;
- [02626] Μὴ διαλογίζεσθε φησὶ, κὰν πόνος ἦ, κὰν κάματος ἦ, κὰν ὀτιοῦν.
- [02627] Οὐκ εἶπεν, Ἵνα μὴ κολασθῆτε·
- [02628] κόλασις γὰρ ἀπόκειται τῷ πράγματι·
- [02629] καὶ τοῦτο ἐν τῇ πρὸς Κορινθίους ἐδήλωσεν Ἐπιστολῇ·
- [02630] ἀλλ' ἐνταῦθα οὐδὲν τοιοῦτον εἶπεν, ἀλλ', Ἵνα γένησθε, φησὶν, ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε, ὡς φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἑμοὶ εἰς ἡμέραν Χριστοῦ.
- [02631] Ὁρᾶς ὅτι παιδεύει τούτους μὴ γογγύζειν;
- [02632] Ὡστε δούλων ἀγνωμόνων καὶ ἀναισθήτων τὸ γογγύζειν.
- [02633] Ποῖος γὰρ, εἰπέ μοι, υἱὸς ἐν τοῖς τοῦ πατρὸς πονῶν, καὶ ἑαυτῷ πονῶν γογγύζει;
- [02634] Ἐνόησον, φησὶν, ὅτι σαυτῷ πονεῖς, ὅτι σαυτῷ συνάγεις.
- [02635] Ἐκείνων ἴδιον τὸ γογγύζειν ἐστίν, ὅταν ἑτέροις πονῶσιν, ὅταν ἑτέροις κάμνωσιν.
- [02636] Ὁ δὲ ἑαυτῷ συλλέγων, τίνας ἔνεκεν γογγύζει;
- [02637] ὅτι ὁ πλοῦτος αὐτοῦ οὐκ αὔξεται;
- [02638] Ἀλλ' οὐκ ἔστι τοῦτο.
- [02639] Ὁ ἕκοντι καὶ μὴ κατ' ἀνάγκην ποιῶν, τίνας ἔνεκεν γογγύζει;
- [02640] Βέλτιον μὴδὲν ἐργάσασθαι, ἢ μετὰ γογ [62.242] γυσμοῦ·
- [02641] ἀπόλλυται γὰρ καὶ αὐτὸ τὸ γινόμενον.
- [02642] Ἦ οὐχ ὁρᾶς, ὅτι καὶ ἐν ταῖς οἰκίαις ταῖς ἡμετέραις ταῦτα λέγομεν ἀεὶ, Βέλτιον ταῦτα μὴ γίνεσθαι, ἢ μετὰ γογγυσμοῦ;
- [02643] καὶ πολλάκις εἰλόμεθα τῆς διακονίας ἀποστερηθῆναι τῆς ἡμετέρας, ἢ γογγύζοντος ἀνασχέσθαι;
- [02644] Δεινὸν γὰρ, δεινὸν ὁ γογγυσμός·
- [02645] ἐγγὺς βλασφημίας ἐστίν·
- [02646] ἐπεὶ τίνας ἔνεκεν τοσαύτην ἐκείνοι ἔδωκαν δίκην;
- [02647] Ἀχαριστία τὸ πράγμα ἐστίν.
- [02648] Ὁ γογγύζων ἀχαριστεῖ τῷ Θεῷ·
- [02649] ὁ δὲ ἀχαριστῶν τῷ Θεῷ, ἄρα βλάσφημος.
- [02650] Μάλιστα μὲν γὰρ τότε πειρασμοὶ συνεχεῖς ἦσαν, καὶ ἐπάλληλοι κίνδυνοι, οὐδεμία ἀνάπαυσις, οὐδεμία ἄνεσις, μυρία πάντοθεν ἐπέρρει δεινά·
- [02651] νῦν δὲ εἰρήνη βαθεῖα, νῦν εὐμάθεια.
- [02652] γ'.
- [02653] Τίνας οὖν ἔνεκεν γογγύζεις;
- [02654] ὅτι πένη;
- [02655] Ἀλλ' ἐννοεῖ τὸν Ἰώβ.

- [02656] Ἀλλ' ὅτι νοσεῖς;
- [02657] Τί οὖν, εἰ τοσαῦτα συνειδῶς ἀγαθὰ σαυτῷ καὶ κατορθώματα, ὅσα ὁ ἅγιος ἐκεῖνος, ἐνόσησας;
- [02658] Ἐννόει πάλιν ἐκεῖνον, ὅτι ἐκεῖνος ἐπὶ πολὺν χρόνον σκώληκας βρῶν, καὶ ἐπὶ τῆς κοπρίας καθήμενος, καὶ τὸν ἰχώρα ξέων διετέλει·
- [02659] Χρόνου γὰρ, φησὶ, πολλοῦ παρωχηκότος, εἶπε πρὸς αὐτὸν ἡ γυνή·
- [02660] Μέχρι τίνος καρτερήσεις λέγων, Ἀναμένω χρόνον ἔτι μικρόν;
- [02661] εἰπόν τι ῥῆμα πρὸς Κύριον, καὶ τελεύτα.
- [02662] Ἀλλὰ παῖς σου ἀπέθανε;
- [02663] Τί οὖν, εἰ πάντας ἀπέβαλες, καὶ θανάτῳ πονηρῷ, ὥσπερ ἐκεῖνος;
- [02664] Ἵστε γὰρ, ἴστε ὅτι πολλὴν ἔχει παραμυθίαν τὸ παρακαθῆσθαι νοσοῦντι, τὸ συμβαλεῖν στόμα, τὸ μύσαι ὀφθαλμοὺς, τὸ ἄψασθαι γενειάδος, τὸ τὰ τελευταῖα ἀκοῦσαι ῥήματα.
- [02665] Ἀλλ' οὐδενὸς τούτων ἠξιώθη ὁ δίκαιος, ἀλλὰ πάντες ὁμοῦ κατεχώσθησαν.
- [02666] Καὶ τί ταῦτα λέγω;
- [02667] εἰ προσετάγης αὐτὸς σφάξαι τὸν υἱόν σου καὶ καταθῆσαι καὶ καυθέντα ἰδεῖν, καθάπερ ὁ μακάριος ἐκεῖνος ὁ πατριάρχης, τί ἂν ἐποίησας;
- [02668] Ἐκεῖνος δὲ τίς ἄρα ἦν τὸ θυσιαστήριον οἰκοδομῶν, τὰ ξύλα ἐπιτιθεῖς, συμποδίζων τὸ παιδίον;
- [02669] Ἀλλ' ὄνειδίζουσί σε τινες;
- [02670] Τίς ἂν οὖν ἦς, εἰ παρὰ φίλων ἐπὶ παραμυθίαν ἠκόντων ἤκουες ταῦτα;
- [02671] Νῦν μὲν γὰρ ἁμαρτήματα ἔχομεν πολλὰ, καὶ ὄνειδιζόμεθα εἰκότως·
- [02672] τότε δὲ ἐκεῖνος ὁ ἀληθινός, ὁ δίκαιος, ὁ θεοσεβής, ὁ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, τάναντία τούτων ἤκουε παρὰ τῶν φίλων.
- [02673] Τί δὲ, εἶπέ μοι, εἰ τῆς γυναικὸς ὄνειδιζούσης ἤκουες λεγούσης, Ἐγὼ πλανήτης καὶ λάτρης, τόπον ἐκ τόπου, καὶ οἰκίαν ἐξ οἰκίας περιερχομένη, προσδεχομένη τὸν ἥλιον τότε δύσει, καὶ ἀναπαύσομαι τῶν περιεχουσῶν με ὀδυνῶν;
- [02674] Τίνος ἔνεκεν ταῦτα λέγεις, ὦ ἀνόητε;
- [02675] μὴ γὰρ ὁ ἀνὴρ σοι τούτων αἴτιος;
- [02676] Οὐχ οὗτος, ἀλλ' ὁ διάβολος.
- [02677] Εἰπόν τι ῥῆμα πρὸς Κύριον, φησὶ, καὶ τελεύτα.
- [02678] Εἶτα, ἂν ὁ κείμενος εἶπη καὶ τελευτήσῃ, σὺ ῥάων γέγονας;
- [02679] Οὐκ ἔστι νόσος ἐκείνης χαλεπωτέρα, κὰν μυριάκις εἶπης.
- [02680] Τοιαύτη ἦν, ὡς μηδὲ ἐν οἰκίᾳ καὶ ὑπωρόφιον εἶναι δύνασθαι·
- [02681] τοιαύτη ἦν, ὡς πάντας ἀπαγορεύειν.
- [02682] Οὐ γὰρ ἂν, εἰ μὴ ἀνίατα ἐνόσησεν, ἔξω τῆς πόλεως ἐκάθητο, ^[62.243] τῶν ἐλέφαντι κατεχομένων χείρων ὄν.
- [02683] Οὗτοι μὲν γὰρ καὶ εἰς οἰκίας εἰσίασι, καὶ συναγελάζονται ἀλλήλοις·
- [02684] ἐκεῖνος δὲ αἴθριος διανυκτερεύων ἐπὶ τῆς κοπρίας γυμνός, οὐδὲ ἰμάτιον περιβαλέσθαι ἠδύνατο.
- [02685] Πῶς γὰρ;
- [02686] Ἴσως ἂν καὶ προσετέθη ἄλγος ταῖς ἀλγηδόσι.
- [02687] Τήκω γὰρ βώλακας γῆς, φησὶν, ἀπὸ ἰχώρος ξέων.
- [02688] Ἰχώρας αὐτῷ αἰ σάρκες καὶ σκώληκας ἔτικτον, καὶ τοῦτο διηνεκῶς.
- [02689] Ὅρᾳς πῶς ἕκαστος ἡμῶν ναρκᾶ ταῦτα ἀκούων;
- [02690] Εἰ δὲ ἀκοῦσαι οὐκ ἀνεκτὰ ταῦτα, ἰδεῖν ἀνεκτά;

- [02691] Εἰ δὲ ἰδεῖν οὐκ ἀνεκτὰ, πολλῶ μᾶλλον παθεῖν.
- [02692] Ἀλλ' ὅμως ἔπαθεν ὁ δίκαιος, καὶ οὐκ ἐπὶ δύο ἡμέρας ἢ τρεῖς, ἀλλ' ἐπὶ χρόνῳ πολλῶ, καὶ οὐχ ἡμαρτεν, οὐδὲ ἐν τοῖς χεῖλεσιν αὐτοῦ.
- [02693] Ποίαν ἔχεις μοι τοιαύτην νόσον εἰπεῖν, ὀδύνας ἔχουσαν πολλάς;
- [02694] πηρώσεως γὰρ οὐ χεῖρον τοῦτο ἦν;
- [02695] Βρόμον γὰρ ὀρῶ, φησὶ, τὰ σῖτά μου.
- [02696] Καὶ οὐδὲ τοῦτο μόνον, ἀλλ' οὐδὲ ὁ τοῖς ἄλλοις ἀνάπαυσις ἐστὶν ἡ νύξ καὶ ὁ ὕπνος, τοῦτο ἐκείνῳ παραμυθίαν τινὰ ἔφερεν, ἀλλὰ χαλεπωτέρα ἦν πάσης βασάνου.
- [02697] Καὶ ἄκουε αὐτοῦ λέγοντος·
- [02698] Ἴνα τί με φοβεῖς ἐνυπνίοις, καὶ ἐν ὀράμασί με καταπλήσσεις;
- [02699] Ἐὰν γένηται πρῶτ', λέγω, Πότε ἐσπέρα;
- [02700] Καὶ τοιαῦτα πάσχων οὐκ ἐγόγγυσεν.
- [02701] Οὐ τοῦτο δὲ μόνον ἦν τὸ δεινόν, ἀλλὰ καὶ ἡ παρὰ τῶν πολλῶν πονηρὰ δόξα·
- [02702] ὡς γὰρ μυρίων ἔνοχον κακῶν εἶχον λοιπόν, ἀφ' ὧν ἔπασχε.
- [02703] Τοῦτο γοῦν καὶ οἱ φίλοι αὐτῷ ἔλεγον·
- [02704] Οὐκ ἄξια ὧν ἡμάρτηκας μεμαστίγῳσαι.
- [02705] Διὸ καὶ αὐτὸς ἔλεγε·
- [02706] Καὶ νουθετοῦσί με ἐλάχιστοι, οὓς οὐκ ἀξίους ἠγησάμην κυνῶν τῶν ἐμῶν νομάδων.
- [02707] Πόσων τοῦτο θανάτων οὐ χεῖρον;
- [02708] Ἀλλὰ τοσοῦτῳ κλύδωνι πάντοθεν βαλλόμενος, καὶ πάντοθεν αἰρομένου τοῦ χειμῶνος χαλεποῦ, συννεφείας, ζάλης, σκηπτῶν, ἰλίγγων, στροβίλων, ἔμενεν αὐτὸς ἀκλινής, καθάπερ ἐν γαλήνῃ καθήμενος τῷ κλύδωνι τῷ τοσοῦτῳ, τῷ οὕτῳ χαλεπῷ, καὶ οὐκ ἐγόγγυσε·
- [02709] καὶ ταῦτα πρὸ τῆς χάριτος, πρὶν ἢ περὶ ἀναστάσεώς τι λεχθῆναι, πρὶν ἢ περὶ γεέννης καὶ κολάσεως καὶ τιμωρίας.
- [02710] Ἡμεῖς δὲ καὶ προφητῶν καὶ ἀποστόλων καὶ εὐαγγελιστῶν ἀκούοντες, καὶ μυρία ὀρῶντες παραδείγματα, καὶ τοὺς περὶ ἀναστάσεως μαθόντες λόγους, ἀσχάλλομεν ἔτι, καίτοι οὐδεὶς ἂν ἔχοι λέγειν ἑαυτῷ τοσαῦτα συμπεπτωκότα.
- [02711] Εἰ γὰρ καὶ χρήματά τις ἀπώλεσεν, ἀλλ' οὐ παῖδας καὶ θυγατέρας τοσαύτας, καὶ εἰ ἀπώλεσεν, ἴσως ἁμαρτῶν·
- [02712] ἐκεῖνος δὲ ἐξαίφνης ἐν μέσαις ταῖς θυσίαις, ἐν μέσῃ τῇ θεραπείᾳ τῇ πρὸς τὸν Θεόν·
- [02713] καὶ εἰ παῖδας καὶ χρήματα ὁμοῦ τοσαῦτα, ὅπερ ἀδύνατον, ἀλλ' οὐχὶ καὶ ἠλκωτο διαπαντὸς, καὶ ἰχώρας ἔξεεν·
- [02714] εἰ δὲ καὶ τοῦτο, ἀλλ' οὐχὶ τοὺς ἐπεμβαίνοντας εἶχε καὶ ὄνειδίζοντας·
- [02715] ὅπερ μάλιστα πάντων δάκνειν ἡμᾶς εἴωθεν, ἢ αἱ συμφοραί.
- [02716] Εἰ γὰρ τοὺς παρακαλοῦντας ἔχοντες ἐν τοῖς κακοῖς καὶ παραμυθουμένους καὶ ἐλπίδας ἡμῖν ὑποτείνοντας χρηστὰς, οὕτως ἀλύομεν, ἐννόησον τί ἦν ὄνειδίζοντας ἔχειν.
- [02717] Εἰ τὸ, Ὑπέμεινα συλλυπούμενον, καὶ οὐχ ὑπῆρξε, καὶ παρακαλοῦντας, καὶ οὐχ εὖρον, δεινὸν καὶ ἀφόρητον, τὸ ἀντὶ τῶν παρακαλούντων ὄνειδίζοντας εὐρεῖν πόσον κακόν;
- [02718] Παρακλήτορες, φησὶ, κακῶν πάντες.
- [02719] δ'.
- [02720] Εἰ ταῦτα διαπαντὸς ἐστρέφομεν, εἰ ταῦτα ἐλογιζόμεθα, οὐκ ἂν ἡμᾶς ἐλύπησέ τι τῶν παρόντων, εἰς ἐκεῖνον ὀρῶντας τὸν ἀθλητὴν, εἰς τὴν ἀδαμαντίνην ψυχὴν, εἰς τὴν ἀρόραγῆ καὶ χάλκεον διάνοιαν·
- [02721] ὥσπερ γὰρ χαλκοῦν ἢ λίθινον περικείμενος σῶμα, αὐτὸς ἅπαντα ἔφερε γενναίως καὶ καρτερικῶς.
- [02722] Ταῦτα ἐννοοῦντες, πάντα ποιῶμεν χωρὶς γογγυσμῶν καὶ διαλογισμῶν.
- [02723] Ποιεῖς τι ἀγαθόν, καὶ γογγύζεις;
- [02724] διὰ τί;

- [02725] ἀνάγκη γάρ σοι ἐπίκειται;
- [02726] Οἶδα, φησὶν, ὅτι πολλοὶ πλησίον ἀναγκάζουσιν ὑμᾶς γογγύζειν (τοῦτο γὰρ ἠνίξατο, εἰπὼν τὸ, Ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης);
- [02727] ἀλλὰ τοῦτό ἐστι τὸ θαυμαστὸν, τὸ καὶ παρακινιζόμενον μηδὲν πάσχειν τοιοῦτον.
- [02728] Καὶ γὰρ οἱ ἀστέρες ἐν νυκτὶ λάμπουσιν, ἐν σκότῳ φαίνουσι, καὶ οὐδὲν εἰς τὸ οἰκεῖον παραβλάπτονται κάλλος, ἀλλὰ καὶ λαμπρότεροι φαίνονται;
- [02729] ὅταν δὲ φῶς ἦ, οὐχ οὕτω φαίνονται.
- [02730] Οὕτω καὶ σὺ, ὅταν μετὰ σκολιῶν ὦν, εὐθύς μένης, μᾶλλον ἀπολάμπεις;
- [02731] τὸ θαυμαστὸν τοῦτό ἐστι, τὸ ἀμέμπτους γενέσθαι.
- [02732] Ἴνα γὰρ μὴ τοῦτο λέγωσι, προλαβὼν αὐτὸς τοῦτο τέθεικε.
- [02733] Τί ἐστι, Λόγον ζωῆς ἐπέχοντες;
- [02734] Τουτέστι, μέλλοντες ζήσεσθαι, τῶν σωζομένων ὄντες.
- [02735] Ὅρα πῶς εὐθέως τίθησι τὰ ἔπαθλα;
- [02736] Οἱ φωστήρες, φησὶ, λόγον φωτὸς ἐπέχουσιν;
- [02737] ὑμεῖς λόγον ζωῆς.
- [02738] Τί ἐστι, Λόγον ζωῆς;
- [02739] Σπέρμα ζωῆς ἔχοντες, τουτέστιν, ἐνέχυρα ζωῆς ἔχοντες, αὐτὴν κατέχοντες τὴν ζωὴν, τουτέστι, σπέρμα ζωῆς ἐν ὑμῖν ἔχοντες;
- [02740] τοῦτο λέγει, Λόγον ζωῆς.
- [02741] Ἄρα οὖν οἱ ἄλλοι πάντες νεκροί;
- [02742] τοῦτο γὰρ εἰπὼν οὕτως ἐδήλωσεν;
- [02743] ἦ γὰρ ἂν καὶ οἱ ἄλλοι λόγον ζωῆς ἐπεῖχον.
- [02744] Εἰς καύχημα ἐμοί, φησί.
- [02745] Τί ἐστι τοῦτο;
- [02746] Καὶ ἐγὼ κοινωνῶ, φησὶ, τῶν ὑμετέρων ἀγαθῶν.
- [02747] Τοσαύτη ὑμῶν ἡ ἀρετὴ, ὡς μὴ ὑμᾶς σώζειν μόνον, ἀλλὰ καὶ ἐμὲ λαμπρὸν ποιεῖν.
- [02748] Ποῖον καύχημα, ὦ μακάριε Παῦλε;
- [02749] Μαστίχη, ἐλαύνη, ὑβρίχη δι' ἡμᾶς;
- [02750] διὰ τοῦτο φησὶν, Εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν, φησὶν, ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα;
- [02751] ἀλλ' αἰεὶ ἔχω καυχᾶσθαι, φησὶν, ὅτι οὐ μάτην ἔδραμον.
- [02752] Ἄλλ' εἰ καὶ σπένδομαι.
- [02753] Οὐκ εἶπεν, Ἄλλ' εἰ καὶ ἀποθνήσκω, ὥσπερ οὐδὲ Τιμοθέῳ γράφων;
- [02754] καὶ γὰρ καὶ ἐκεῖ τῷ αὐτῷ κέχρηται λόγῳ, λέγων, Ἐγὼ γὰρ ἤδη σπένδομαι;
- [02755] καὶ παραμυθούμενος αὐτοὺς ἐπὶ τῇ οἰκειᾷ τελευτῇ, καὶ παιδεύων ἀσμένως φέρειν τὸν ὑπὲρ Χριστοῦ θάνατον.
- [02756] Ὅσπερ σπονδὴ καὶ θυσία, φησὶ, γίνομαι.
- [02757] Ὡ μακαρίας ψυχῆς! θυσίαν καλεῖ τὴν προσαγωγὴν αὐτῶν.
- [02758] Ἄρα πολλῷ βέλτιον τοῦ βουῆς προσενεγκεῖν τὸ ψυχὴν προσενεγκεῖν.
- [02759] Ἄν τοίνυν πρὸς τῇ προσφορᾷ ταύτῃ καὶ ἐμαυτὸν ἐπιδῶ, φησὶν, ὥσπερ σπονδὴν, χαίρω, φησὶ, τῷ θανάτῳ τῷ ἐμῷ;

- [02760] τούτο γὰρ αἰνίττεται λέγων·
- [02761] Ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως χαίρω, καὶ συγχαίρω πᾶσιν ὑμῖν·
- [02762] τὸ αὐτὸ δὲ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
- [02763] Τί συγχαίρεις;
- [02764] Ὅρας πῶς δείκνυσιν ὅτι δεῖ χαίρειν αὐτούς;
- [02765] Χαίρω μὲν οὖν, φησὶν, ὅτι σπονδὴ γίνομαι·
- [02766] συγχαίρω δὲ, ὅτι θυσίαν προσενεγκῶν.
- [02767] Τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετε, ὅτι προσηνέχθην.
- [02768] Συγχαρήτέ ^[62.245] μοι, φησὶ, χαίροντι ἐπὶ τῷ ἐμῷ θανάτῳ.
- [02769] Οὐκ ἄρα δακρῶν ἀξία ἢ τελευτῆ τῶν δικαίων, ἀλλὰ χαρᾶς.
- [02770] Εἰ αὐτοὶ χαίρουσιν, συγχαίρειν αὐτοῖς δεῖ·
- [02771] καὶ γὰρ ἄτοπον, ἐκείνων χαιρόντων, κλαίειν ἡμᾶς.
- [02772] Ἀλλὰ τὴν συνήθειαν ἐπιζητοῦμεν, φησὶ.
- [02773] Σκήψις ταῦτα, πρόφασις.
- [02774] Ὅρα γοῦν τί παραγγέλλει Φιλιππησίους, Συγχαίρετέ μοι καὶ χαίρετε·
- [02775] καὶ σὺ συνήθειαν ἐπιζητεῖς;
- [02776] Εἰ μὲν ἔμελλες αὐτὸς ἐνταῦθα μένειν, εἰκότως λέγεις·
- [02777] εἰ δὲ μικρὸν ὕστερον καταλήψῃ τὸν ἀπελθόντα, ποίαν συνήθειαν ζητεῖς;
- [02778] Συνήθειαν γὰρ ἐπιζητεῖ τις, ὅταν διαπαντὸς ἢ τις διεσπασμένος·
- [02779] εἰ δὲ τὴν αὐτὴν ὁδὸν σοὶ πορεύεται, ποίαν συνήθειαν ἐπιζητεῖς;
- [02780] Τοὺς ἐν ἀποδημίαις ὄντας διὰ τί μὴ δακρῶμεν;
- [02781] οὐχὶ μικρὸν δακρῶσαντες, εὐθέως μετὰ τὴν πρώτην ἢ δευτέραν παυόμεθα;
- [02782] Εἰ συνήθειαν ἐπιζητεῖς, τοσοῦτον κλαῦσον μόνον, ὅσον ἐπιδείξει τὴν φύσιν·
- [02783] τὸ δὲ μετὰ τοῦτο χαίρε, καθάπερ λέγων ὁ Παῦλος, Οὐδὲν πάσχω δεινόν, ἀλλὰ καὶ χαίρω πρὸς τὸν Χριστὸν ἀπερχόμενος·
- [02784] Καὶ ὑμεῖς χαίρετε, ^[62.246] συγχαρήτέ μοι, φησὶ.
- [02785] Χαίρωμεν τοιγαροῦν καὶ ἡμεῖς, ὅταν ἴδωμεν δίκαιον τελευτῶντα, μᾶλλον δὲ καὶ ὅταν τινὰ τῶν ἀπεγνωσμένων.
- [02786] Ὁ μὲν γὰρ ἄπεισι μισθὸν ἀποληψόμενος τῶν πόνων, ὁ δὲ ἐνέκοψέ τι τῶν ἀμαρτημάτων αὐτοῦ.
- [02787] Ἀλλ' ἴσως ἂν, φησὶ, μετεβάλετο ζῶν.
- [02788] Ἀλλ' οὐκ ἂν αὐτὸν ἔλαβεν ὁ Θεός, εἴ γε μεταβαλέσθαι ἔμελλεν.
- [02789] Ὁ γὰρ πάντα ὑπὲρ σωτηρίας ἡμῶν οἰκονομῶν, τίνος ἔνεκεν αὐτὸν οὐκ εἶασε μέλλοντα εὐαρεστεῖν;
- [02790] εἰ τοὺς μὴ μεταβαλλομένους ἀφήσι, πολλῶ μᾶλλον τοὺς μεταβαλλομένους.
- [02791] Πάντοθεν οὖν ἡμῖν ὁ κοπετὸς ἐκκεκόφθω, πάντοθεν ὁ θρηγὸς λυέσθω·
- [02792] ἐπὶ πᾶσιν εὐχαριστῶμεν τῷ Θεῷ, χωρὶς γογγυσμῶν πάντα πράττωμεν·
- [02793] εὐφραινώμεθα, εὐάρεστοι ἐν πᾶσιν αὐτῷ γινώμεθα, ἵνα καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ, Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [02794] Ἀμήν.
- [02795] ΟΜΙΛΙΑ Θ'.

- [02796] Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ ἐγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.
- [02797] Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.
- [02798] Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ.
- [02799] α'.
- [02800] Εἶπεν, ὅτι τὰ κατ' ἐμὲ εἰς προκοπὴν τοῦ Εὐαγγελίου ἐλήλυθεν, ὥστε τοὺς δεσμούς μου φανεροὺς γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ·
- [02801] εἶπεν, ὅτι Εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν·
- [02802] ἐστήριξεν αὐτοὺς διὰ τούτων.
- [02803] Ἰσως ἂν ὑπώπτευσαν τὰ πρότερα παραμυθίας ἕνεκεν εἰρησθαι.
- [02804] Τί οὖν ποιῆ, καὶ πῶς λύει τὴν ὑποψίαν;
- [02805] Τιμόθεον πέμπω πρὸς ὑμᾶς, φησί·
- [02806] καὶ γὰρ ἐπόθουν πάντα ἀκοῦσαι τὰ κατ' αὐτόν.
- [02807] Καὶ τίνος ἕνεκεν οὐκ εἶπεν, Ἵνα γινῶτε τὰ περὶ ἐμοῦ, ἀλλ', Ἵνα γινῶ τὰ ὑμέτερα;
- [02808] Τὰ μὲν γὰρ αὐτοῦ Ἐπαφρόδιτος πρὸ Τιμοθέου ἔμελλεν ἀπαγγέλλειν·
- [02809] διὸ προϊὼν φησιν, Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν πέμψαι πρὸς ὑμᾶς.
- [02810] Τὰ δὲ ὑμέτερα βούλομαι, φησὶ, μαθεῖν.
- [02811] Πολὺν γὰρ εἰκὸς αὐτὸν πεποικέναι χρόνον παρὰ τῷ Παύλῳ διὰ τὴν ἀσθένειαν τὴν σωματικὴν.
- [02812] Ὅστε ἀναγκαίως βούλομαι, φησὶ, μαθεῖν τὰ καθ' ὑμᾶς.
- [02813] Ὅρα πῶς πάντα ἀνατίθησι τῷ Χριστῷ, καὶ τὴν ἀποστολὴν τοῦ Τιμοθέου, λέγων, Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, τουτέστι, θαρῶν, ὅτι ἐξευμαρῖσει μοι ὁ Θεὸς τοῦτο, ἵνα καὶ ἐγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.
- [02814] Ὅσπερ ὑμᾶς, φησὶν, ἀνεκτησάμην ταῦτα ἀκούσαντας, ἅπερ ἠῤῥεσθε περὶ ἐμοῦ, ὅτι τὸ Εὐαγγέλιον ἐπέδωκεν, ὅτι κατησχύνθησαν ἐκεῖνοι, ὅτι δι' ὧν ἐνόμιζον βλάπτειν, διὰ τούτων εὐφραναν·
- [02815] οὕτω βούλομαι καὶ τὰ καθ' ὑμᾶς μαθεῖν, ἵνα καὶ ἐγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.
- [02816] Δεικνύει ἐνταῦθα, ὅτι ἐκεῖνους χαίρειν ἔδει ἐπὶ τοῖς δεσμοῖς, καὶ τοῦ [62.246] τοῖς κατακολουθεῖν·
- [02817] πολλὴν γὰρ ἔτικτον αὐτῷ τὴν ἡδονήν·
- [02818] τὸ γὰρ, Ἵνα καὶ ἐγὼ εὐψυχῶ, τοῦτό ἐστιν, Ὅσπερ ὑμεῖς.
- [02819] Βαβαί, πόσον εἶχε τῆς Μακεδονίας πόθον! Καὶ Θεσσαλονικεῦσι τὸ αὐτὸ μαρτυρεῖ, ὡς ὅταν λέγη, Ἡμεῖς δὲ ἀποφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας.
- [02820] Καὶ ἐνταῦθα, Ἐλπίζω, φησὶ, πέμψαι Τιμόθεον, ἵνα γινῶ τὰ περὶ ὑμῶν·
- [02821] ὁ κηδεμονίας ἦν μεγίστης.
- [02822] Ὅτε γὰρ αὐτὸς οὐκ ἐδύνατο παραγενέσθαι, τοὺς μαθητὰς ἔπεμπε, μὴ καρτερῶν μηδὲ ὀλίγον χρόνον ἀγνοεῖν τὰ κατ' αὐτούς·
- [02823] οὐ γὰρ δὴ τῷ πνεύματι πάντα ἐμάνθανε·
- [02824] καὶ τοῦτο δὲ εἰκότως ἐγένετο.
- [02825] Εἰ γὰρ τοῦτο ἐπέισθησαν οἱ μαθηταί, ἀναίσχυντοι ἂν ἐγένοντο·
- [02826] νῦν δὲ προσδοκῶντες λανθάνειν, ῥᾶον ἐπανωρθώσαντο.
- [02827] Καὶ τούτῳ αὐτοὺς μάλιστα ἐπέστρεψε, τῷ εἰπεῖν, Ἵνα καὶ ἐγὼ εὐψυχῶ, καὶ σπουδαιοτέρους αὐτοὺς ἐποίησεν, ὥστε μὴ ἐλθόντα Τιμόθεον, ἀλλὰ τινα εὐρεῖν, καὶ ἀπαγγεῖλαι αὐτῷ.
- [02828] Φαίνεται δὲ καὶ αὐτὸς τούτῳ κεχρημένος τῷ τρόπῳ, καὶ ἀναβαλλόμενος αὐτοῦ τὴν παρουσίαν, ὥστε μεταβαλέσθαι Κορινθίους.
- [02829] Διὰ τοῦτο καὶ ἔγραφε·

- [02830] Φειδόμενος ὑμῶν, οὐκέτι ἤλθον εἰς Κόρινθον, Οὐ γὰρ τούτῳ μόνον ἡ ἀγάπη δείκνυται, τῷ τὰ οἰκεῖα ἀπαγγέλλειν, ἀλλὰ καὶ τῷ τὰ ἐκείνων ζητεῖν μαθεῖν·
- [02831] μεριμνώσης γὰρ τοῦτο ψυχῆς καὶ πεφροντισμένης καὶ ἀεὶ ἐναγωνίου οὔσης.
- [02832] Ἄμα δὲ καὶ τιμᾶ αὐτοῦς, Τιμόθεον πέμπων.
- [02833] Τί λέγεις;
- [02834] Τιμόθεον πέμπεις;
- [02835] τί δήποτε;
- [02836] Ναί, φησὶν·
- [02837] Οὐδένα γὰρ ἔχω ἰσόψυχον, τουτέστι, τῶν ὁμοίως μοι μεριμνῶντων, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.
- [02838] Οὐδένα οὖν οὐκ εἶχε τῶν μετ' αὐτοῦ ἰσόψυχον;
- [02839] Οὐδένα.
- [02840] Τί δὲ τοῦτό ἐστιν;
- [02841] Ἀντὶ τοῦ, Ὅμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα.
- [02842] Οὐκ ἂν τις εὐκόλως ἔλοιτο, φησὶ, ταύτης ἔνεκεν τῆς αἰτίας ὁδοιπορίαν τοσαύτην ποιήσασθαι.
- [02843] Ὁ φιλῶν ὑμᾶς μετ' ἐμοῦ, Τιμόθεός ἐστιν·
- [02844] ἐνήν μὲν γὰρ καὶ ἄλλους ^[62.247] πέμψαι, ἀλλ' οὐδεὶς τοιοῦτός ἐστιν.
- [02845] Ἄρα τοῦτο ἰσοψύχου ἐστὶ, τὸ τοὺς μαθητευομένους αὐτῷ ὁμοίως φιλεῖν.
- [02846] Ὅστις, φησὶ, γνησίως τὰ περὶ ὑμῶν μεριμνήσει·
- [02847] τουτέστι, πατρικῶς.
- [02848] Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ·
- [02849] τουτέστι, τὴν οἰκεῖαν ἀνάπαυσιν καὶ τὸ ἐν ἀσφαλείᾳ εἶναι.
- [02850] Τοῦτο καὶ Τιμοθέῳ γράφων λέγει.
- [02851] Τί δήποτε δὲ ἀποδύρεται ταῦτα;
- [02852] Παιδεύων ἡμᾶς τοὺς ἀκούοντας μὴ τοῖς αὐτοῖς περιπεσεῖν, παιδεύων τοὺς ἀκούοντας μὴ ζητεῖν ἄνεσιν.
- [02853] Ὁ γὰρ ἄνεσιν ζητῶν, οὐ ζητεῖ τὰ Χριστοῦ, ἀλλὰ τὰ ἑαυτοῦ·
- [02854] δεῖ γὰρ παρεσκευάσθαι πρὸς πάντα πόνον, πρὸς πᾶσαν ταλαιπωρίαν.
- [02855] Τὴν δὲ δοκιμὴν αὐτοῦ, φησὶ, γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ Εὐαγγέλιον.
- [02856] Καὶ ὅτι οὐχ ἀπλῶς λέγω, ὑμεῖς, φησὶν, αὐτοὶ ἐπίστασθε, ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ Εὐαγγέλιον.
- [02857] Παρατίθεται ἐνταῦθα τὸν Τιμόθεον, εἰκότως, ὥστε πολλῆς ἀπολαῦσαι παρ' αὐτῶν τιμῆς.
- [02858] Τοῦτο καὶ πρὸς Κορινθίους ἐπιστέλλων ποιεῖ, λέγων, Μὴ τις αὐτοῦ καταφρονήσῃ·
- [02859] τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ·
- [02860] οὐκ ἐκείνου κηδόμενος, ἀλλὰ τῶν δεχομένων αὐτὸν, ὥστε πολὺν ἀπενέγκασθαι τὸν μισθόν.
- [02861] Τοῦτον μὲν οὖν, φησὶν, ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξ αὐτῆς.
- [02862] Τουτέστιν, Ὅταν ἴδω ἐν τίνι ἔστηκα, καὶ ποῖον ἔξει τέλος τὰ κατ' ἐμέ.
- [02863] Πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι πρὸς ὑμᾶς.
- [02864] Οὐ διὰ τοῦτο πέμπω αὐτὸν, ὡς μὴ ἐλευσόμενος, ἀλλ' ἵνα εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν, ἵνα μηδὲ τὸν ἐν τῷ μεταξὺ χρόνον ᾧ ἐν ἀγνοίᾳ.
- [02865] Πέποιθα δὲ ἐν Κυρίῳ, φησὶ·

- [02866] τουτέστιν, ἂν ὁ Θεὸς βούληται.
- [02867] β'.
- [02868] Ὅρα πῶς πάντα ἐξαρθᾶ τοῦ Θεοῦ, καὶ οὐδὲν ἐξ οἰκείας φθέγγεται διανοίας.
- [02869] Αναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου.
- [02870] Καὶ τοῦτον πάλιν μετὰ ἐγκωμίων τῶν αὐτῶν, ὧν καὶ τὸν Τιμόθεον, ἀποστέλλει.
- [02871] Ἐκείνον γὰρ ἀπὸ δύο τούτων συνέστησεν, ὅτι τε αὐτοὺς ἀγαπᾶ, εἰπὼν, Ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει, καὶ ὅτι ἐν τῷ Εὐαγγελίῳ ἠυδοκίμησε·
- [02872] καὶ τοῦτον ἀπὸ τῶν αὐτῶν πάλιν διὰ τὴν αὐτὴν αἰτίαν, ἣν καὶ ἐκείνον, ἐπήνεσε.
- [02873] Πῶς;
- [02874] Τὸ γὰρ εἰπεῖν ἀδελφὸν καὶ συνεργὸν, καὶ μὴ μέχρι τούτου μόνον στηῆναι, ἀλλὰ καὶ συστρατιώτην προσθεῖναι, δεικνύντος ἐστὶ τὴν πολλὴν αὐτοῦ κοινωνίαν τὴν ἐν τοῖς κινδύνοις, καὶ τὰ αὐτὰ αὐτῷ μαρτυροῦντος, ἅπερ καὶ ἑαυτῷ.
- [02875] Τὸ δὲ, Συστρατιώτην, πλεον ἐστὶ τοῦ, Συνεργόν.
- [02876] Ἴσως γὰρ τις ἐν μὲν ψιλοῖς πράγμασι συνήρησεν, ἐν δὲ πολέμῳ καὶ κινδύνοις οὐκέτι·
- [02877] τῷ δὲ εἰπεῖν, Συστρατιώτην, καὶ τοῦτο ἐδήλωσεν.
- [02878] Ὑμῶν δὲ, φησὶν, ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς.
- [02879] Τουτέστι, Τὰ ὑμέτερα ὑμῖν χαρίζομαι.
- [02880] Ἦτοι τὸν ὑμέτερον ὑμῖν πέμπομεν, ἢ τὸν ὑμᾶς διδάσκοντα.
- [02881] Πάλιν πολλὰ περὶ τῆς ἀγάπης αὐτοῦ προστίθησι, λέγων·
- [02882] Ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε.
- [02883] Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου·
- [02884] ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.
- [02885] Ἐνταῦθα δὲ καὶ ἕτερον κατασκευάζει, δηλῶν ὅτι καὶ ^[62.248] αὐτὸς σφόδρα οἶδε, φησὶν, ὅτι ἀγαπᾶται παρ' ὑμῶν.
- [02886] Οὐ μικρὸν δὲ τοῦτο εἰς τὸ φιλεῖν ἐπισπάσασθαι.
- [02887] Πῶς;
- [02888] Ἡσθένησε, φησὶ, καὶ ἠλγεῖτε·
- [02889] ὑγίαινε, καὶ ἀπήλλαξεν ὑμᾶς τῆς λύπης, ἣν εἶχετε διὰ τὴν ἀσθένειαν αὐτοῦ·
- [02890] οὐ μὴν οὐδὲ οὕτως ἔξω λύπης ἦν, ἀλλ' ἠλγει, διότι ὑγιάνας οὐκ εἶδεν ὑμᾶς.
- [02891] Ἐνταῦθα καὶ ἄλλο κατασκευάζει, ἀπολογούμενος ὅτι διὰ χρόνου πέμπει πρὸς αὐτοὺς, Οὐ διὰ ῥαθυμίας, φησὶν, ἀλλὰ τὸν μὲν Τιμόθεον διὰ τὸ μηδένα ἔχειν κατεῖχον·
- [02892] Οὐκ ἔχω γὰρ, φησὶν, ἰσόψυχον·
- [02893] τὸν δὲ Ἐπαφρόδιτον διὰ τὴν ἀσθένειαν.
- [02894] Εἶτα δεικνύς, ὅτι μακρὰ αὕτη γέγονε, καὶ πολὺν χρόνον ἀνάλωσε, φησὶ·
- [02895] Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου.
- [02896] Ὅρᾳς ὅσῃν ποιεῖται Παῦλος σπουδὴν ὑπὲρ τοῦ πάσης ῥαθυμίας καὶ ὀλιγωρίας πρόφασιν ἐκκόψαι ἐκ τῆς τῶν μαθητῶν διανοίας, καὶ μὴ ὑποπτευθῆναι, ὅτι καταφρονῶν αὐτῶν οὐκ ἦλθεν;
- [02897] Οὐδὲν γὰρ οὕτω τὸν μαθητὴν ἐπαγαγέσθαι δυνήσεται, ὡς τὸ πεπεισθαι, καὶ ὅτι φροντίζει αὐτοῦ ὁ προεστῶς, καὶ ὅτι ἀδημονεῖ ὑπὲρ αὐτοῦ, ὅπερ ὑπερβαλλούσης ἀγάπης ἐστίν.
- [02898] Ἠκούσατε, φησὶν, ὅτι ἠσθένησε·
- [02899] καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου.

- [02900] Καὶ ὅτι οὐ προφασίζομαι, ἀκούσατε·
- [02901] Ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησε.
- [02902] Τί λέγεις, ὦ αἰρετικέ;
- [02903] Ἐνταῦθα ἑλεόν φησι τοῦ Θεοῦ εἶναι τὸ τὸν μέλλοντα ἀπιέναι κατέχειν καὶ ὑποστρέψαι πάλιν.
- [02904] Καὶ μὴν εἰ πονηρὸν ὁ κόσμος, οὐκ ἔλεος οὗτός ἐστι τὸ ἐν τῷ πονηρῷ ἀφιέναι.
- [02905] Ἀλλὰ πρὸς μὲν τὸν αἰρετικὸν εὐκόλον εἰπεῖν, πρὸς δὲ τὸν Χριστιανὸν τί ἐροῦμεν;
- [02906] Καὶ γὰρ ὁ αὐτὸς ἀμφισβητήσει ἴσως, καὶ ἐρεῖ·
- [02907] Εἰ τὸ ἀναλῦσαι σὺν Χριστῷ πολλῶ μᾶλλον κρείσσον, τίνας ἔνεκέν φησιν αὐτὸν ἐλεεῖσθαι;
- [02908] Ἐγὼ δὲ μᾶλλον ἐρήσομαι·
- [02909] Τίνας ἔνεκεν ὁ αὐτὸς φησιν ἀναγκαιότερον εἶναι τὸ ἐπιμεῖναι δι' ὑμᾶς;
- [02910] Ὡσπερ γὰρ αὐτῷ ἀναγκαῖον ἦν ἐκεῖνο, οὕτω καὶ τούτῳ μετὰ πλείονος πλούτου καὶ μείζονος παρόρησίας μέλλοντι πρὸς τὸν Θεὸν ἀπιέναι.
- [02911] Ἐκεῖνο μὲν γὰρ κἂν μὴ νῦν ἐγένετο, ὕστερον ἔμελλε·
- [02912] τὸ δὲ κερδᾶναι ψυχὰς οὐκ ἐνι λοιπὸν ἀπελθόντας ἐκεῖ.
- [02913] Τὰ πολλὰ καὶ κατὰ τὴν κοινήν συνήθειαν τῶν ἀκουόντων ὁ Παῦλος φθέγγεται, καὶ οὐ πανταχοῦ φιλοσοφεῖ·
- [02914] πρὸς γὰρ ἀνθρώπους κοσμικοὺς ὁ λόγος ἦν αὐτῷ, δεδοκότας ἔτι τὸν θάνατον.
- [02915] Εἶτα δείκνυσιν ἐν ὄσῳ λόγῳ ἐστὶν αὐτῷ ὁ Ἐπαφροδίτος, καὶ ἀπὸ τούτου αἰδέσιμον αὐτὸν ποιῶν, εἴ γε τὴν ἐκείνου σωτηρίαν οὕτω χρησίμην ἑαυτῷ φησιν εἶναι, ὡς ἠλεῆσθαι καὶ αὐτὸν δι' ἐκεῖνου.
- [02916] Ἄλλως δὲ, καὶ χωρὶς τούτου καλὸν ἢ παροῦσα ζωή·
- [02917] ἐπεὶ εἰ μὴ καλὸν, διὰ τί ἐν τάξει τιμωρίας τίθησι τοὺς ἀώρους θανάτους;
- [02918] ὡς ὅταν λέγῃ, Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί.
- [02919] Ἡ μὲν γὰρ μέλλουσα ζωὴ οὐχὶ πονηροῦ κρείττων, ἐπεὶ οὐκ ἀγαθὴ, ἀλλὰ καλοῦ κρείττων.
- [02920] Ἴνα μὴ λύπην, φησὶν, ἐπὶ λύπη σχῶ, τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ διὰ τὴν ἀρρώστίαν γενομένη αὐτῷ.
- [02921] Διὰ τοῦ [62.249] των δείκνυσιν, ὅσου τιμᾶται τὸν Ἐπαφροδίτον.
- [02922] Σπουδαιότερως οὖν ἔπεμψα αὐτόν.
- [02923] Τί ἐστι, Σπουδαιότερως;
- [02924] Τουτέστιν, Ἀνυπερθέτως, χωρὶς μελλήσεως, μετὰ πολλοῦ τοῦ τάχους, κελεύσας πάντα ὑπερθέμενον ἐλθεῖν πρὸς ὑμᾶς, ἵνα τῆς ἀδημονίας ἀπαλλαγῇ.
- [02925] Οὐ γὰρ οὕτω τοὺς ποθουμένους ἀκούοντες ἐν ὑγείᾳ ὄντας χαίρομεν, ὡς ὅταν ἴδωμεν, καὶ μάλιστα, ὅταν παρ' ἐλπίδας ἐκβῆ τὸ πρᾶγμα·
- [02926] ὅπερ ἐπὶ Ἐπαφροδίτου τότε γέγονε.
- [02927] Σπουδαιότερως οὖν, φησὶν, ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν χαρῆτε, καὶ γὰρ ἀλυπότερος ὢ.
- [02928] Πῶς ἀλυπότερος;
- [02929] Ὅτι ἐὰν ὑμεῖς χαίρητε, καὶ γὰρ χαίρω, καὶ οὗτος χαίρει ἐπὶ τοιαύτῃ ἡδονῇ, καὶ ἐγὼ ἀλυπότερος ἔσομαι.
- [02930] Καὶ οὐκ εἶπεν, Ἄλυπος, ἀλλ', Ἀλυπότερος, δεικνὺς ὅτι οὐδέποτε ἡ ψυχὴ αὐτοῦ ἦν λύπης ἐκτός.
- [02931] Ὁ γὰρ λέγων, Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;
- [02932] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
- [02933] πότε λύπης ἐκτός ἦν;
- [02934] Ὡσεὶ ἔλεγε·
- [02935] Ταύτην ἀποτίθεμαι τὴν ἀθυμίαν.

- [02936] Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς.
- [02937] Ἐν Κυρίῳ, ὃ ἐστὶ, πνευματικῶς.
- [02938] Τουτέστι, μετὰ πολλῆς τῆς σπουδῆς·
- [02939] μᾶλλον δὲ τὸ, Ἐν Κυρίῳ, τοῦτό ἐστι, τοῦ Θεοῦ θέλοντος.
- [02940] Ἀξίως τῶν ἁγίων ὑποδέξασθε, καὶ ὥσπερ τοὺς ἁγίους ὑποδέχεσθαι προσῆκε, Μετὰ πάσης, φησὶ, χαρᾶς.
- [02941] γ'.
- [02942] Ταῦτα πάντα ποιεῖ ὑπὲρ αὐτῶν ἐκείνων, οὐχ ὑπὲρ τῶν πεμπομένων.
- [02943] Μείζον γὰρ τὸ κέρδος τῷ ποιῶντι, ἢ τῷ πάσχοντι εὔ.
- [02944] Καὶ τοὺς τοιούτους ἐντίμους ἔχετε.
- [02945] Τουτέστι, Προσδέχεσθε αὐτὸν ἀξίως τῶν ἁγίων.
- [02946] Ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἠγγίσε, παραβουλευσάμενος τῆ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς ἐμὲ λειτουργίας.
- [02947] Οὗτος κοινῇ παρὰ τῆς πόλεως ἦν ἀπεσταλμένος τῶν Φιλιππησίων, ὥστε τῷ Παύλῳ διακονεῖν, ἢ καὶ ἴσως τι ἀποκομίζων αὐτῷ ἐληλύθει.
- [02948] Ὅτι γὰρ καὶ χρήματα ἐκόμισε, δείκνυσι πρὸς τῷ τέλει λέγων·
- [02949] Δεξάμενος γὰρ παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν.
- [02950] Εἰκὸς οὖν αὐτὸν ἐπιστάντα τῇ πόλει Ῥωμαίων, ἐν οὗτῳ πολλῷ τὸν Παῦλον κινδύνῳ καταλαβεῖν καὶ σφοδρῶ, ὡς μηδὲ τοὺς πλησιάζοντας αὐτῷ μετὰ ἀσφαλείας δύνασθαι τοῦτο ποιεῖν, ἀλλὰ καὶ αὐτοὺς ἐπισφαλῶς προσιέναι·
- [02951] ὅπερ εἴωθε γίνεσθαι μάλιστα ἐν τοῖς κινδύνοις τοῖς μεγάλοις, καὶ ταῖς ὀργαῖς τῶν βασιλέων ταῖς ὑπερβαλλούσαις.
- [02952] Ὅταν γὰρ τις βασιλεῖ προσκεκρουκῶς εἰς δεσμοτήριον ἐμβληθῇ, καὶ ἐν πολλῇ γένηται φυλακῇ, τότε καὶ τοῖς οἰκέταις ἢ πρόσοδος ἀποτετείχισται, ὅπερ εἰκὸς τὸν Παῦλον τότε πάσχειν·
- [02953] τὸν δὲ Ἐπαφρόδιτον ἄνδρα γενναῖον ὄντα, παντὸς καταφρονῆσαι κινδύνου, ὥστε προσελθεῖν καὶ ὑπηρετήσασθαι, καὶ πάντα πρᾶξαι, ἅπερ ἐχρῆν.
- [02954] Δύο τοίνυν τίθησιν, ἀφ' ὧν ποιεῖ αὐτὸν αἰδέσιμον·
- [02955] ἐν μὲν, ὅτι μέχρι θανάτου ἐκινδύνευσε, φησὶ, δι' ἐμέ·
- [02956] δευτέρον δὲ, ὅτι τὸ πρόσωπον τῆς πόλεως περιθέμενος ταῦτα ἔπαθεν, ὡς ἐν τῷ κινδύνῳ ἐκείνῳ τοῖς πέμψασι λογίσασθαι τὸν μισθόν, ὡς ἂν ἡ πόλις πρεσβευτήν ἐπεμψεν.
- [02957] Ὅστε τὸ μετὰ θεραπείας ὑποδέξασθαι, καὶ ὑπὲρ τῶν γεγενημένων εὐχαριστήσαι, μᾶλλον ἐστὶ κοινωνῆσαι τοῖς τετολμημένοις.
- [02958] Καὶ οὐκ εἶπε, Δι' ἐμέ, ἀλλ' ἀξιοπιστότερον αὐτὸ ποιεῖ λέγων, ὅτι Διὰ τὸ ἔργον τοῦ Θεοῦ.
- [02959] [62.250] Οὐδὲ γὰρ δι' ἐμέ ποιεῖ, ἀλλὰ διὰ τὸν Θεὸν ἠγγίσε μέχρι θανάτου.
- [02960] Τί γάρ;
- [02961] εἰ μὴ ἀπέθανε, τοῦ Θεοῦ οἰκονομήσαντος, ἀλλ' αὐτὸς παρεβουλεύσατο καὶ ἐξέδωκεν ἑαυτὸν, ὡς κὰν ὅτιοῦν δέη παθεῖν, οὐκ ἀποστηρόμενος τῆς πρὸς με θεραπείας.
- [02962] Εἰ δὲ ὑπὲρ τοῦ Παύλου θεραπεῦσαι εἰς θάνατον ἑαυτὸν ἐξέδωκε, πολλῷ μᾶλλον ὑπὲρ τοῦ κηρύγματος τοῦτο ἂν ἔπαθε·
- [02963] μᾶλλον δὲ καὶ τοῦτο ὑπὲρ τοῦ κηρύγματος ἦν, τὸ ὑπὲρ ἐκείνου ἀποθανεῖν.
- [02964] Οὐ γὰρ μόνον ὑπὲρ τοῦ μὴ θῆσαι μαρτυρίου στέφανον ἔστιν ἀναδήσασθαι, ἀλλὰ καὶ αἱ τοιαῦται προφάσεις μαρτύριον ποιοῦσι·
- [02965] καὶ εἰ δεῖ τι θαυμαστὸν εἰπεῖν, πολλῷ μᾶλλον αἱ τοιαῦται, ἢ ἐκεῖναι.
- [02966] Ὁ γὰρ ὑπὲρ τοῦ ἐλάττονος κατατολμῶν τοῦ θανάτου, πολλῷ μᾶλλον ὑπὲρ τοῦ μείζονος.
- [02967] Ὅστε καὶ ἡμεῖς, ὅταν ἴδωμεν ἁγίους ἐν κινδύνοις, παραβουλεύεμεθα.
- [02968] Οὐ γὰρ ἔνι μὴ τολμῶντα, γενναῖόν τι πρᾶξαι ποτε, ἀλλὰ ἀνάγκη τὸ[ν] τῆς ἐνταῦθα ἀσφαλείας προνοούμενον ἐκπεσεῖν τῆς μελλούσης·
- [02969] ἵνα ἀναπληρώσῃ, φησὶ, τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

[02970] Τί ἐστι τοῦτο;

[02971] Οὐ παρῆν ἡ πόλις, ἀλλ' ἐλειτούργησέ μοι δι' ἐκείνου πᾶσαν λειτουργίαν τῷ ἐκείνῳ πέμψαι.

[02972] Τὸ οὖν ὑστέρημα τῆς ὑμετέρας λειτουργίας αὐτὸς ἐνεπλήρωσεν, ὥστε καὶ κατὰ τοῦτο δίκαιος ἂν εἴη ἀπολαῦσαι τιμῆς πολλῆς, ὅτι ὅπερ ἐχρῆν πάντας ποιῆσαι, τοῦτο ἔπραξεν αὐτὸς ὑπὲρ ὑμῶν.

[02973] Καὶ δείκνυσι καὶ πρώτην οὖσαν λειτουργίαν παρὰ τῶν ἐν ἀσφαλείᾳ τοῖς κινδυνεύουσι·

[02974] Τὸ γὰρ ὑστέρημα τῆς λειτουργίας οὕτως εἴρηται, ὡς πρὸς ἐκείνην.

[02975] Ὁρᾶς φρόνημα ἀποστολικόν;

[02976] Τοῦτο οὐκ ἐξ ἀπονοίας γίνεται, ἀλλὰ ἀπὸ πολλῆς κηδεμονίας.

[02977] Ἴνα γὰρ μὴ ἐπαίρωνται, ἀλλὰ μετριάζωσι, μὴδὲ μέγα τι παρεσχηκέναι νομίζωσιν, ἀλλὰ ταπεινῶνται, λειτουργίαν τὸ πρᾶγμα καλεῖ καὶ ὑστέρημα.

[02978] Μὴ τοίνυν μὴδὲ ἡμεῖς μέγα φρονῶμεν, τοῖς ἀγίοις παρέχοντες, μὴδὲ χαρίζεσθαι αὐτοῖς ἐν τούτῳ νομίζωμεν·

[02979] καὶ γὰρ ὀφείλεται τοῖς ἀγίοις παρ' ἡμῶν τὸ πρᾶγμα, καὶ οὐδὲν αὐτοῖς χαρίζομεθα.

[02980] Ὡσπερ γὰρ τοῖς ἐν στρατοπέδῳ ἐστῶσι καὶ πολεμοῦσι παρὰ τῶν ἐν εἰρήνῃ ὄντων καὶ μὴ πολεμούντων ὀφείλεται τὰ τελέσματα (ὑπὲρ γὰρ ἐκείνων ἐστήκασιν οὗτοι), οὕτω καὶ ἐνταῦθα.

[02981] Εἰ μὴ γὰρ ἐδίδασκεν ὁ Παῦλος, τίς ἂν αὐτὸν τότε ἐνέβαλεν εἰς δεσμοτήριον;

[02982] Ὡστε λειτουργεῖν χρὴ τοῖς ἀγίοις.

[02983] Πῶς γὰρ οὐκ ἄτοπον τῷ μὲν στρατευομένῳ βασιλεῖ τῷ ἐπιγείῳ πάντα εἰσφέρειν, καὶ ἐνδύματα καὶ τροφάς, οὐ κατὰ τὴν χρείαν μόνον, ἀλλὰ καὶ κατὰ τὴν περιουσίαν, τῷ δὲ στρατευομένῳ βασιλεῖ τῷ ἐπουρανίῳ, καὶ παραταττομένῳ πρὸς πολλῶν χαλεπωτέρους (Ἡ πάλη γὰρ, φησὶν, οὐ πρὸς αἷμα καὶ σάρκα), μὴδὲ τὴν ἀναγκαίαν χρείαν χορηγεῖν;

[02984] πόσης ἀγνωμοσύνης, πόσης τοῦτο ἀχαριστίας, πόσης μικρολογίας;

[02985] δ'.

[02986] Ἀλλ', ὡς ἔοικε, πλέον ὁ τῶν ἀνθρώπων ἰσχύει φόβος παρ' ἡμῖν τῆς γεέννης καὶ τῶν μελλουσῶν κολάσεων.

[02987] Διὰ δὴ τοῦτο πάντα ἀνατέτραπται, ὅτι τὰ μὲν πολιτικὰ πράγματα μετὰ πολλῆς τῆς ἐντροχίας καθ' ἑκάστην ἡμέραν ἀνύεται, καὶ ἐλλειφθῆναι οὐκ ἔνι·

[02988] τῶν δὲ πνευματικῶν οὐδεὶς οὐδαμοῦ λόγος·

[02989] ἀλλὰ τὰ μὲν μετ' ἀνάγκης ἀπαιτούμενα καὶ βασάνων, καὶ ὡς παρὰ δούλων καὶ ἀκόντων, κατατίθεται μετὰ πολλῆς

[02990] ^[62.251] τῆς εὐγνωμοσύνης·

[02991] τὰ δὲ παρὰ ἐκόντων, καὶ ὡς παρὰ ἐλευθέρων, πάντα ἐλλιμπάνεται.

[02992] Οὐ κατὰ πάντων λέγω, ἀλλὰ κατὰ τῶν τὰ τελέσματα ταῦτα ἐγκαταλιμπανόντων.

[02993] Μὴ γὰρ οὐκ ἠδύνατο ὁ Θεὸς ἀνάγκη ταῦτα ποιεῖν;

[02994] Ἀλλ' οὐ βούλεται·

[02995] ὑμῶν γὰρ φεῖδεται μᾶλλον, ἢ τῶν τρεφομένων.

[02996] Διὰ τοῦτο ὑμᾶς οὐκ ἀνάγκη βούλεται κατατιθέναι, ἐπειδὴ οὐκ ἔστι μισθός.

[02997] Καὶ ὅμως πολλοὶ τῶν ἐνταῦθα, τῶν Ἰουδαίων εἰσὶ ταπεινότεροι.

[02998] Ἐννόησον ὅσα Ἰουδαῖοι ἐδίδουσαν, δεκάτας, ἀπαρχάς, πάλιν δεκάτας, καὶ πάλιν ἄλλας δεκάτας, καὶ πάλιν ἑτέρας τρισκαίδεκάτας, καὶ τὸ σίκλον·

[02999] καὶ οὐδεὶς ἔλεγεν, ὅτι πολλὰ κατεσθίουσιν.

[03000] Ὅσῳ ἂν πλείονα λάβωσι, τοσούτῳ καὶ πλείων ὁ μισθός.

[03001] Οὐκ ἔλεγον, Πολλὰ λαμβάνουσι, γαστριζονται, ἃ νῦν ἀκούω λεγόντων τινῶν.

[03002] Καὶ οἱ μὲν οἰκοδομοῦντες οἰκίας, καὶ ἀγροῦς ὠνούμενοι, οὐδὲν ἡγοῦνται ἔχειν·

[03003] ἂν δέ τις τῶν ἱερέων λαμπρότερον ἱμάτιον περιβάληται, ἢ τῆς ἀναγκαίας εὐπορήσει τροφῆς, ἢ τὸν διακονούμενον ἔχη, ἵνα μὴ ἀναγκάζηται αὐτὸς ἀσχημονεῖν, πλοῦτον τὸ πρᾶγμα τίθενται.

- [03004] ὄντως πλουτοῦμεν καὶ ἐν τούτοις, καὶ ἄκοντες ὁμολογοῦσιν.
- [03005] Ἡμεῖς μὲν γὰρ κἂν μικρὰ ἔχωμεν, πλουτοῦμεν·
- [03006] ἐκεῖνοι δὲ κἂν πάντα περιβάλλονται, πένονται.
- [03007] Μέχρι τίνος ἀνοηταίνομεν;
- [03008] οὐκ ἀρκεῖ τὸ μηδὲν ποιεῖν εἰς κόλασιν ὑμῖν, ἀλλὰ χρῆ καὶ τὴν ἀπὸ τῆς κακηγορίας προστιθέναι ζημίαν;
- [03009] Εἰ μὲν γὰρ αὐτὸς ἔδωκας αὐτῷ, ἅπερ κέκτηται, τὸν μισθὸν ἀπώλεσας, ὑπὲρ ὧν ἔδωκας ἐγκαλῶν·
- [03010] ὅλως δὲ εἰ σὺ ἔδωκας, τί ἐγκαλεῖς;
- [03011] Πρότερον μὲν οὖν αὐτῷ πενίαν ἐμαρτύρεις, λέγων ἅπερ ἔχει δεδωκέναι αὐτός·
- [03012] τί τοίνυν ἐγκαλεῖς;
- [03013] Οὐκ ἐχρῆν δοῦναι, εἴ γε ἔμελλες ἐγκαλεῖν.
- [03014] Ἀλλ' ἐτέρου δόντος ταῦτα λέγεις;
- [03015] Χαλεπώτερον τὸ πρᾶγμα, ὅτι οὐδὲ διδοὺς ἐγκαλεῖς ὑπὲρ ὧν ἕτερος ποιεῖ εὖ.
- [03016] Πόσον οἶει τοὺς ταῦτα ἀκούοντας μισθὸν ἔχειν;
- [03017] Διὰ γὰρ τὸν Θεὸν ταῦτα πάσχουσι.
- [03018] Πῶς καὶ διὰ τί;
- [03019] Ἐξῆν, εἴ γε ἐβούλοντο, καπηλικὸν ἀναδέξασθαι βίον, εἰ καὶ μὴ ἀπὸ προγόνων εἶχον.
- [03020] Καὶ γὰρ ἀκούω καὶ ταῦτα πολλῶν λεγόντων ἰταμῶς, ὅταν εἴπωμεν, ὅτι ὁ δεῖνα πένεται·
- [03021] Εἰ γὰρ ἐβούλετο, φησὶν, ἠδύνατο πλουτεῖν·
- [03022] εἶτα ὑβριστικῶς, Ὁ προγόνος αὐτοῦ, καὶ ὁ πάππος αὐτοῦ, καὶ ὁ δεῖνα, τοιόσδε ἦν·
- [03023] νῦν δὲ τοιαύτην ἐσθῆτα περιβέβληται.
- [03024] Ἀλλὰ τί;
- [03025] εἰπέ μοι, γυμνὸν αὐτὸν ἐχρῆν περιμέναι;
- [03026] Σὺ μὲν οὖν ὑπὲρ τούτων ἀκριβολογῆ·
- [03027] ὄρα δὲ μὴ κατὰ σαυτοῦ ταῦτα λέγῃς.
- [03028] Ἀλλ' ἀκουε τῆς παραινέσεως τοῦ Χριστοῦ τῆς λεγούσης, Μὴ κρίνετε, ἵνα μὴ κριθῆτε.
- [03029] Ἀλλ' ἐξῆν, εἴ γε ἐβούλετο, καπηλικὸν καὶ ἐμπορικὸν βίον ζῆν, καὶ πάντως οὐκ ἂν ἠπόρησεν·
- [03030] ἀλλ' οὐκ ἠθέλησε.
- [03031] Τί οὖν ἐνταῦθα κερδαίνει, εἰπέ μοι;
- [03032] σηρικὰ ἰμάτια περὶκεῖται;
- [03033] πλῆθος ἀκολούθων ἔχων σοβεῖ κατὰ τὴν ἀγοράν;
- [03034] ἐπὶ ἵππου φέρεται;
- [03035] οἰκίας οἰκοδομεῖ, ἔχων ὄπου καταμεῖνῃ;
- [03036] Ἄν ταῦτα ποιῆ, καὶ ἐγὼ κατηγορῶ, καὶ οὐ φείδομαι, ἀλλ' ἀνάξιον αὐτὸν εἶναι τῆς ἱερωσύνης φημί.
- [03037] Πῶς γὰρ ἑτέροις δυνήσεται παραινεῖν μὴ περὶ τὰ περιττὰ ταῦτα ἐσχολακέναι, αὐτὸς ἑαυτῷ παραινέσαι μὴ δυνάμενος;
- [03038] Εἰ δὲ ὅτι τῆς ἀναγκαίας εὐπορεῖ τροφῆς, διὰ τοῦτο ἀδικεῖ·
- [03039] ἀλλὰ περιμέναι ἐχρῆν αὐτὸν, καὶ προσαιτεῖν;

- [03040] καὶ οὐκ ἂν σὺ κατησχύνθης, εἰπέ μοι, ὁ μαθητῆς;
- [03041] Ἀλλ' ὁ μὲν πατὴρ ὁ σαρκικός ἂν τοῦτο ποιῇ, αἰσχύνῃν τὸ πράγμα ἡγή·
- [03042] ἂν δὲ ὁ [62.252] πνευματικός ἀναγκάζεται τοῦτο ποιεῖν, οὐκ ἐγκαλύψει;
- [03043] μᾶλλον οὐδὲ ἡγήσῃ ἄξιον καταδύεσθαι;
- [03044] Ἀδοξία, φησὶ, πατρὸς, ὄνειδος τέκνων.
- [03045] Ἀλλὰ τί;
- [03046] τῷ λιμῷ φθειρεσθαι ἔδει;
- [03047] Ἀλλ' οὐδὲ τοῦτο εὐσεβοῦς·
- [03048] οὐ γὰρ βούλεται ὁ Θεός.
- [03049] Ἀλλὰ ὅταν εἴπωμεν πρὸς αὐτοὺς ταῦτα, εὐθέως φιλοσοφοῦσι·
- [03050] Γέγραπται, φησὶ, Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ δύο χιτῶνας, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ ῥάβδον.
- [03051] Οὗτοι δὲ καὶ τρία καὶ τέσσαρα ἱμάτια ἔχουσι, καὶ κλίνας ἐστρωμένας.
- [03052] Ἐπὶ λθέ μοι στενάξαι πικρὸν νῦν·
- [03053] εἰ δὲ μὴ ἀσχημονεῖν ἔμελλον, κἂν ἐδάκρυσα·
- [03054] τί δήποτε;
- [03055] Ὅτι περὶ μὲν τὰ τῶν ἄλλων κάρφη οὕτως ἐσμέν ἀκριβεῖς ἐξετασταί, τὰς δὲ δοκοὺς ἔχοντες αὐτοὶ ἐν τοῖς ὀφθαλμοῖς οὐδὲ αἰσθανόμεθα.
- [03056] Εἰπέ μοι, διὰ τί γὰρ σαυτῷ τοῦτο μὴ λέγεις;
- [03057] Ὅτι τοῖς διδασκάλοις προστέτακται μόνον, φησὶν·
- [03058] ὅταν οὖν ὁ Παῦλος λέγῃ, Ἔχοντες διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα, πρὸς τοὺς διδασκάλους λέγει μόνους;
- [03059] Οὐδαμῶς, ἀλλὰ πρὸς πάντας ἀνθρώπους.
- [03060] Καὶ δῆλον ἄνωθεν τὸ χωρίον διεξιούσιν·
- [03061] εἰπὼν γὰρ, Πορισμὸς μέγας ἐστὶν ἡ εὐσέβεια μετὰ ἀνταρκείας·
- [03062] εἶτα, Οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον τοῦτον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
- [03063] εὐθέως ἐπήγαγεν·
- [03064] Ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.
- [03065] Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς.
- [03066] ε'.
- [03067] Εἶδες ὅτι πρὸς πάντας ὁ λόγος εἴρηται;
- [03068] Τί δέ;
- [03069] ὅταν λέγῃ πάλιν, Τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας, οὐχὶ πᾶσιν ἀπλῶς διαλέγεται;
- [03070] Τί δὲ ὅταν λέγῃ, Τὰ βρώματα τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν·
- [03071] ὁ δὲ Θεὸς καὶ ταύτην, καὶ ταῦτα καταργήσει;
- [03072] τί δὲ ὅταν λέγῃ, Ἡ δὲ σπαταλώσα, ζῶσα τέθνηκε, περὶ χήρας διαλεγόμενος;
- [03073] μὴ καὶ ἡ χήρα διδάσκαλός ἐστιν;
- [03074] οὐχὶ αὐτὸς εἶπεν, ὅτι Γυναικὶ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός;

- [03075] Εἰ δὲ ἡ χήρα, ἔνθα καὶ ἡ ἡλικία γηραλέα·
- [03076] τὸ γὰρ γήρας πολλῆς δεῖται θεραπείας, καὶ αὐτὴ ἡ φύσις·
- [03077] τὸ γὰρ τῶν γυναικῶν γένος πλείονος δεῖται ἀναπαύσεως, ἅτε ἀσθενὲς ὄν·
- [03078] εἰ τοίνυν, ἔνθα καὶ ἡ ἡλικία καὶ ἡ φύσις κώλυμα, οὐκ ἀφίεται αὐτὴν σπαταλᾶν, ἀλλὰ καὶ τεθνηκέναι αὐτὴν φησιν (οὐ γὰρ ἀπλῶς εἶπε μὴ σπαταλᾶν, ἀλλ', Ἦ σπαταλῶσα, ζῶσα τέθνηκε·
- [03079] καὶ ἐξέκοψεν αὐτήν·
- [03080] ἡ γὰρ τεθνηκυῖα ἐκκέκοπται)·
- [03081] ποῖαν ἔξει συγγνώμην ἄνθρωπος ταῦτα ποιῶν, ἐφ' οἷς ἡ γυνὴ ἡ γεγηρακυῖα κολάζεται;
- [03082] Ἀλλὰ ταῦτα οὐδεὶς οὐδὲ εἰς ἔννοιαν λαμβάνει, ταῦτα οὐδεὶς ἐξετάζει.
- [03083] Ἐγὼ δὲ νῦν ταῦτα εἰπεῖν ἠναγκάσθην, οὐχὶ τοὺς ἱερέας ἀπαλλάξαι ἐγκλημάτων βουλόμενος, ἀλλ' ὑμῶν φειδόμενος.
- [03084] Ἐκεῖνοι μὲν οὖν, ἂν μὲν προσηκόντως καὶ δικαίως ταῦτα ἀκούωσιν, ἅτε χρηματιζόμενοι, οὐδὲν παρ' ὑμῶν βλάπτονται·
- [03085] ἀλλ' ἂν τε εἵπητε, ἂν τε μὴ εἵπητε, λόγον τῷ δικαστῇ διδώσιν ἐκεῖ·
- [03086] ὥστε οὐδὲν αὐτοὺς τὰ ὑμέτερα βλάπτει ῥήματα.
- [03087] Ἄν δὲ καὶ ψευδῆ ἢ τὰ παρ' ὑμῶν λεγόμενα, ἐκεῖνοι μὲν οὖν ἐκέρδανον συκοφαντούμενοι εἰκῆ, ὑμεῖς δὲ ἑαυτοὺς ἐντεῦθεν βλάπτετε.
- [03088] Ἐπὶ δὲ ὑμῶν οὐχ οὕτως ἐστίν·
- [03089] ἀλλ' ἂν τε ἀληθῆ ἢ, ἂν τε ^[62.253] ψευδῆ τὰ κατ' αὐτῶν, λέγοντες αὐτοὺς κακῶς, βλάπτεσθε.
- [03090] Τί δὴ ποτε;
- [03091] Ἄν τε γὰρ ἀληθῆ ἢ, καὶ οὕτω βλάπτεσθε, κρίνοντες τοὺς διδασκάλους, καὶ τὴν τάξιν ἀνατρέποντες·
- [03092] εἰ γὰρ ἀδελφὸν οὐ δεῖ κρίνειν, πολλῷ μᾶλλον διδάσκαλον·
- [03093] ἂν δὲ ψευδῆ, ἀφόρητος ἡ κόλασις καὶ ἡ τιμωρία·
- [03094] παντὸς γὰρ ῥήματος ἀργοῦ δώσετε λόγον.
- [03095] Ὡστε ὑμῶν ἕνεκεν πάντα ποιούμεν καὶ κάμνομεν.
- [03096] Ὅπερ δὲ ἔφην, οὐδεὶς ταῦτα ἐξετάζει, οὐδεὶς ταῦτα πολυπραγμονεῖ, οὐδεὶς λέγει πρὸς ἑαυτὸν τούτων οὐδέν.
- [03097] Βούλεσθε καὶ ἕτερα προσθῶ;
- [03098] Ἐὰν μὴ τις ἀποτάξῃται, φησὶν ὁ Χριστὸς, πᾶσιν αὐτοῦ τοῖς ὑπάρχουσιν, οὐκ ἔστι μου ἄξιος.
- [03099] Τί ὅταν λέγῃ, Δύσκολον πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν;
- [03100] τί δὲ ὅταν λέγῃ, Οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν;
- [03101] Οὐδεὶς τοῦτο ἐξετάζει, οὐδεὶς τοῦτο ἔννοεῖ, οὐδεὶς πρὸς ἑαυτὸν διαλέγεται, ἀλλ' ἐν τοῖς ἐτέρων σφοδροὶ κάθηνται πάντες ἐξετασταί.
- [03102] Ἀλλὰ τοῦτο μὲν ἐστὶ κοινωνοὺς ποιῆσαι τῶν ἐγκλημάτων.
- [03103] Ἴνα δὲ καὶ αὐτῶν, ὧν φατε τοὺς ἱερεῖς ὑπευθύνους εἶναι, ἀπαλλάξω δι' ὑμᾶς, ἀκούσατε·
- [03104] τὸ γὰρ περὶ τούτων πεπεῖσθαι, ὡς παραβαινόντων τὸν νόμον τοῦ Θεοῦ, πολλὴ πρὸς τὸ κακὸν ἐστὶ ῥοπή.
- [03105] Φέρε οὖν κάκεῖνα ἐξετάσωμεν·
- [03106] Εἶπεν ὁ Χριστὸς, Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μὴ ζώνην, μὴ ῥάβδον.
- [03107] Τί οὖν, εἶπέ μοι;
- [03108] Πέτρος παρὰ τὸ πρόσταγμα ἐποίει;
- [03109] πῶς γὰρ οὐ, ὁ καὶ ζώνην ἔχων καὶ ἱμάτιον καὶ ὑποδήματα;
- [03110] ὅτι γὰρ εἶχεν, ἄκουε τοῦ ἀγγέλου λέγοντος πρὸς αὐτὸν, Περιζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·

- [03111] καίτοι οὐ τοσαύτη χρεία τούτων τῶν ὑποδημάτων ἦν·
- [03112] ἔνεστι γὰρ κατ' ἐκεῖνον τὸν καιρὸν καὶ ἀνυπόδετον εἶναι, ἡ δὲ πολλὴ χρεία ἐν τῷ χειμῶνι ἐστίν·
- [03113] ἀλλ' ὅμως εἶχε.
- [03114] Τί δὲ ὁ Παῦλος;
- [03115] Ὅταν λέγη Τιμοθέῳ γράφων, Σπούδασον πρὸ χειμῶνος ἐλθεῖν·
- [03116] εἶτα παραγγέλλει καὶ λέγει·
- [03117] Τὸν φελώνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας·
- [03118] Ἴδου φελώνην εἶπε·
- [03119] καὶ οὐκ ἂν ἔχοι τις εἰπεῖν, ὅτι καὶ ἕτερον οὐκ εἶχεν, ὃν ἐφόρει.
- [03120] Εἰ μὲν γὰρ μηδὲ ὅλως ἐφόρει, περιττῶς ἐκέλευσε τοῦτον ἀπενεχθῆναι·
- [03121] εἰ δὲ οὐκ ἐνήν μὴ φορεῖν, δῆλον ὅτι ἕτερον εἶχε.
- [03122] Τί δὲ, ὅτι διετίαν ὅλην ἐν οἰκείῳ μισθώματι ἔμενον;
- [03123] Ἄρα παρήκουσε τοῦ Χριστοῦ τὸ σκεῦος τῆς ἐκλογῆς, ὃ λέγων·
- [03124] Ζῶ δὲ οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός;
- [03125] περὶ οὗ ὁ Χριστὸς ἐμαρτύρησε λέγων, ὅτι Σκεῦος ἐκλογῆς μοί ἐστιν οὗτος;
- [03126] Ἴδου ταύτην ἀφείναι τὴν ἀμφιβολίαν παρ' ὑμῖν, καὶ μηδεμίαν ἐπαγαγεῖν τῷ ζητήματι λύσιν, ἀλλὰ ταύτην ὑμᾶς δίκην εἰσπράξασθαι τῆς περὶ τὰς Γραφὰς ὀλιγωρίας·
- [03127] πάντα γὰρ ταῦτα ἐκ τούτου γίνεται.
- [03128] Διὰ τοῦτο καὶ ἐν τοῖς ἐτέρον ἀμαρτήμασιν ἐσμεν πικροὶ ἐξετασταί, καὶ τῶν ἡμετέρων οὐδένα λόγον ποιούμεθα, ὅτι τὰς Γραφὰς οὐκ ἴσμεν, ὅτι τοὺς θεῖους οὐ παιδευόμεθα νόμους.
- [03129] Ἴδου μὲν οὖν ταύτην ὑμᾶς εἰσπράξασθαι τὴν δίκην·
- [03130] ἀλλὰ τί πάθω;
- [03131] πατήρ εἰμι·
- [03132] πολλὰ καὶ πέρα τοῦ δέοντος οἱ πατέρες χαρίζονται τοῖς παισὶ, τῶν σπλάγχχνων αὐτοῖς διαθερμαινομένων [ἐκεῖνοι] τῶν πατρικῶν·
- [03133] κὰν ἴδωσι τὸ παιδίον κατηφίασαν, τηκόμενον, αὐτοὶ μᾶλλον ἐκεῖνου δάκνονται, καὶ οὐ παύον ^[62.254]ται, ἕως ἂν τῆς ἀθυμίας τὴν ὑπόθεσιν ἀνέλωσι.
- [03134] Πλὴν κὰν τοῦτο γενέσθω, κὰν κατηφίασατε ἐπὶ τῷ μὴ λαβεῖν, ἵνα λάβητε καλῶς.
- [03135] ἅ·
- [03136] Τί οὖν ἔστιν εἰπεῖν;
- [03137] Οὐκ ἠναντιώθησαν, μὴ γένοιτο, ἀλλὰ καὶ σφόδρα ἠκολούθησαν τοῖς ἐπιτάγμασι τοῦ Χριστοῦ·
- [03138] τὰ γὰρ ἐπιτάγματα ἐκεῖνα πρόσκαιρα ἦν, καὶ οὐ διαπαντός.
- [03139] Καὶ τοῦτο οὐ στοχαζόμενος λέγω, ἀλλ' ἀπὸ τῶν θείων Γραφῶν.
- [03140] Πῶς;
- [03141] Φησὶν ὁ Λουκᾶς εἰρηκεῖναι τὸν Χριστὸν τοῖς μαθηταῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ζώνης καὶ ὑποδημάτων, μήτι ὑστέρησεν ὑμῖν;
- [03142] Λέγουσιν αὐτῷ·
- [03143] Οὐ·
- [03144] Οὐκοῦν λοιπὸν κτήσασθε.
- [03145] Ἀλλὰ τί ἔδει, εἰπέ μοι;

- [03146] ἓνα χιτῶνα ἔχειν;
- [03147] Τί οὖν;
- [03148] εἰ πλύνεσθαι τοῦτον ἔδει, γυμνὸν ἐχρῆν οἴκοι καθέζεσθαι;
- [03149] ἢ γυμνὸν περιέναι καὶ ἀσχημονεῖν, χρείας καλούσης;
- [03150] Ἐννόησον οἷον ἦν Παῦλον τὸν ἐπὶ τοσοῦτοις κατορθώμασι περιόντα τὴν οἰκουμένην διὰ ἱματίου ἔνδειαν οἴκοι καθῆσθαι, καὶ τηλικούτοις πράγμασιν ἐμποδίζειν.
- [03151] Τί δέ;
- [03152] εἰ κρυμὸς ἐπετέθη σφοδρὸς, καὶ κατέβρεξεν, ἢ καὶ ἐπάγωσε, πῶς ξηραίνεσθαι ἐνῆν;
- [03153] πάλιν γυμνὸν ἐχρῆν καθῆσθαι;
- [03154] τί δέ;
- [03155] εἰ ψῦχος κατέτεινε τὸ σῶμα, τήκεσθαι ἔδει, καὶ μὴ φθέγγεσθαι;
- [03156] Ὅτι γὰρ οὐκ ἀδαμάντινα σώματα αὐτοῖς κατεσκεύαστο, ἄκουσον τί φησι περὶ Τιμοθέου·
- [03157] Οἶνω ὀλίγω χρωῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας·
- [03158] καὶ πάλιν περὶ ἐτέρου, Ἀναγκαῖον ἡγήσαμην ἀποστεῖλαι ὑμῖν τὸν ὑμῶν ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου.
- [03159] Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου, ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν·
- [03160] οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ.
- [03161] Ὅστε ἀλώσιμοι πᾶσιν ἦσαν τοῖς πάθεσι.
- [03162] Τί οὖν;
- [03163] ἀπόλλυσθαι ἐχρῆν;
- [03164] Οὐδαμῶς.
- [03165] Τίνος οὖν ἔνεκεν τότε τοῦτο ἐπέταξε;
- [03166] Τὴν δύναμιν αὐτοῦ θέλων δεῖξαι, ὅτι καὶ μετὰ ταῦτα ἐδύνατο οὕτω ποιῆσαι, ἀλλ' οὐκ ἐποίησε.
- [03167] Τίνος οὖν ἔνεκεν οὐκ ἐποίησε;
- [03168] Πολλῶ τῶν Ἰσραηλιτῶν ἦσαν οὗτοι θαυμασιώτεροι, ὧν τὰ ὑποδήματα οὐ κατετριβετο, οὐδὲ τὰ ἱμάτια, καὶ ταῦτα ἐκείνην τὴν ἔρημον διοδευόντων, ἔνθα θερμότερα ἐπιπίπτουσα ἢ ἀκτίς ἢ ἡλιακὴ καὶ λίθους αὐτοὺς καταφρύγειν δύναται.
- [03169] Τίνος οὖν ἔνεκεν τοῦτο ἐποίησε;
- [03170] Διὰ σέ.
- [03171] Ἐπειδὴ γὰρ οὐκ ἔμελλες υἰγιαίνειν, ἀλλὰ τραυματίζεσθαι, τῶν φαρμάκων σοι τὴν ὑπόθεσιν παρέσχε·
- [03172] καὶ τοῦτο δῆλον ἐκεῖθεν.
- [03173] Εἰπέ γάρ μοι, οὐκ ἠδύνατο αὐτὸς αὐτοὺς θρέψαι;
- [03174] εἰ σοὶ τῷ προσκεκρουκῶτι ἔδωκεν, οὐ πολλῶ μᾶλλον Παύλῳ ἂν ἔδωκεν;
- [03175] ὁ τοῖς Ἰσραηλίταις διδοὺς τοῖς γογγυσταῖς, τοῖς πόρνοις, τοῖς εἰδωλολάτραις, οὐ πολλῶ μᾶλλον ἂν Πέτρῳ τῷ καταλείψαντι ἅπαντα δι' αὐτὸν ἀφήκεν;
- [03176] ὁ μισροὺς ἀφείξαι ἔχειν ἄνδρας, οὐ πολλῶ μᾶλλον ἂν Ἰωάννη ἐχαρίσατο, τῷ καὶ τὸν πατέρα δι' αὐτὸν καταλείποντι;
- [03177] Ἀλλ' οὐκ ἠθέλησεν·
- [03178] ἀλλὰ διὰ σοῦ αὐτοὺς τρέφει, ἵνα σὺ ἁγιασθῆς.
- [03179] Καὶ θέα μοι τὴν ὑπερβολὴν τῆς φιλανθρωπίας.
- [03180] Εἴλετο τοὺς αὐτοῦ μαθητὰς ἐλαττωθῆναι, ἵνα σὺ μικρὸν ἀναπνεύσης.

- [03181] Ἀλλ' εἰ ἐποίησεν αὐτοὺς ἀνενδεεῖς, φησὶ, πολλῶ θαυμαστότεροι ἂν ἦσαν, πολλῶ ἐπιδοξότεροι.
- [03182] Ἀλλὰ σοῦ ἡ σωτηρία ἐξεκέκοπτο.
- [03183] Οὐχ εἴλετο τοίνυν ἐκείνους γενέσθαι θαυμαστοὺς, ἀλλ' ἐλαττοῦσθαι μᾶλλον, ἵνα σὺ σωθῆς·
- [03184] καὶ ἐλαττωθῆναι ἐκείνους συνεχώρησεν, ἵνα σὺ δυνηθῆς σωθῆναι.
- [03185] Οὐ γὰρ ^[62.255] ὁμοίως αἰδέσιμός ἐστι διδάσκαλος λαμβάνων, ἀλλ' ἐκεῖνος μάλιστα τιμᾶται ὁ μὴ λαμβάνων·
- [03186] ἀλλ' ὁ μαθητὴς οὐκ ὠφελεῖται, ἀλλὰ τὸν καρπὸν ἐγκόπτεται.
- [03187] Ὁρᾷς τὴν σοφίαν τοῦ φιλανθρώπου Θεοῦ;
- [03188] Ὡσπερ γὰρ αὐτὸς οὐχὶ τὴν ἰδίαν δόξαν ἐζήτησεν, οὐδὲ τὸ ἑαυτοῦ ἐσκόπησεν, ἀλλὰ ἐν δόξῃ ὧν εἴλετο ἀτιμασθῆναι διὰ σέ, οὕτω καὶ ἐπὶ τῶν διδασκάλων·
- [03189] δυνάμενος αὐτοὺς ποιῆσαι αἰδεσίμους, εἴλετο εἶναι εὐκαταφρονήτους διὰ σέ, ἵνα σὺ ἔχῃς κερδαίνειν, ἵνα σὺ ἔχῃς πλουτεῖν.
- [03190] Ἴνα γὰρ σὺ εὐπορῆς ἐν τοῖς πνευματικοῖς, διὰ τοῦτο ἐκεῖνος ἀπορεῖ ἐν τοῖς βιωτικοῖς.
- [03191] Ὅτι τοίνυν ἐδύνατο ποιῆσαι αὐτοὺς ἀνενδεεῖς, ἔδειξε διὰ πολλῶν·
- [03192] ὅτι δὲ διὰ σέ ἀφήσιν αὐτοὺς ἐν ἐνδείᾳ εἶναι, καὶ τοῦτο δείκνυται ὁμοίως.
- [03193] Ταῦτα οὖν εἰδότες, μὴ πρὸς κατηγορίας, ἀλλὰ πρὸς εὐπορίας τραπῶμεν·
- [03194] μὴ τὰ ἐτέρων κακὰ περιεργαζώμεθα, ἀλλὰ τὰ ἡμέτερα αὐτῶν ἀναλογιζώμεθα·
- [03195] τὰ ἐτέρων κατορθώματα ἐννοῶμεν, τὰ δὲ ἡμέτερα ἀμαρτήματα ἀναλογιζώμεθα·
- [03196] καὶ οὕτως εὐαρεστήσομεν τῷ Θεῷ.
- [03197] Ὁ μὲν γὰρ ^[62.256] τὰ ἐτέρων ἀμαρτήματα ὁρῶν, καὶ τὰ αὐτοῦ κατορθώματα, διπλῆ βλάπτεται·
- [03198] ἀπὸ τε γὰρ τούτων εἰς ἀπόνοιαν αἴρεται, ἀπὸ τε ἐκείνων εἰς ῥαθυμίαν ἐμπίπτει.
- [03199] Ὅταν γὰρ ἐννοήσῃ, ὅτι ὁ δεῖνα ἤμαρτεν, εὐκόλως ἀμαρτήσῃ καὶ αὐτός·
- [03200] ὅταν ἐννοήσῃ, ὅτι αὐτὸς κατώρθωσεν, εὐκόλως ἀπονοεῖται.
- [03201] Ὁ δὲ τὰ μὲν αὐτοῦ κατορθώματα λήθῃ παραδιδούς, τὰ δὲ ἀμαρτήματα βλέπων μόνα, καὶ τὰ ἐτέρων ἀμαρτήματα μὴ περιεργαζόμενος, ἀλλὰ τὰ κατορθώματα, πολλὰ κερδανεῖ.
- [03202] Πῶς, ἄκουε·
- [03203] Ὅταν ἴδῃ, ὅτι ὁ δεῖνα κατώρθωσε, πρὸς τὸν ἴσον αἴρεται ζῆλον·
- [03204] ὅταν ἴδῃ, ὅτι αὐτὸς ἤμαρτε, ταπεινοφρονήσῃ καὶ μετριάσει.
- [03205] Ἄν οὕτω ποιῶμεν, καὶ οὕτω τὰ καθ' ἑαυτοὺς οἰκονομῶμεν, δυνησόμεθα τῶν ἐπηγγελμένων τυχεῖν ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [03206] Ἀμήν.
- [03207] ΟΜΙΛΙΑ Γ'.
- [03208] Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ·
- [03209] τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν
- [03210] οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.
- [03211] Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
- [03212] Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχόμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.
- [03213] α'.
- [03214] Αἱ ἀθυμίαι καὶ αἱ φροντίδες, ὅταν πέρα τοῦ μέτρου τὴν ψυχὴν κατατείνωσι, τῆς οἰκείας αὐτὴν ἀποστεροῦσιν ἰσχύος.
- [03215] Διὰ τοῦτο καὶ ὁ Παῦλος τοὺς Φιλιππησίους ἐν πολλῇ ὄντας ἀθυμίᾳ ἀνίστησιν.

- [03216] Ἦσαν δὲ ἐν ἀθυμίᾳ διὰ τὸ μὴ γινώσκειν πῶς τὰ κατὰ Παῦλον·
- [03217] ἦσαν ἐν ἀθυμίᾳ διὰ τὸ νομίζειν αὐτὸν ἤδη τετελευτηκέναι, διὰ τὸ κήρυγμα, διὰ Ἐπαφρόδιτον.
- [03218] Ὑπὲρ δὴ τούτων ἀπάντων πληροφορῶν αὐτοὺς ἐπάγει·
- [03219] Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε.
- [03220] Οὐκ ἔχετε, φησὶ, λοιπὸν ἀθυμίας ὑπόθεσιν·
- [03221] ἔχετε Ἐπαφρόδιτον, δι' ὃν ἠλγεῖτε·
- [03222] ἔχετε Τιμόθεον, ἔρχομαι καγὼ, τὸ Εὐαγγέλιον ἐπιδίδωσι.
- [03223] Τί ὑμῖν λείπει λοιπόν;
- [03224] Χαίρετε.
- [03225] Γαλάτας μὲν οὖν τέκνα καλεῖ, τούτους δὲ ἀδελφούς.
- [03226] Ὅταν μὲν γὰρ ἡ διορθοῦσθαί τι βούληται, ἡ φιλοστοργίαν ἐνδείξασθαι, τέκνα καλεῖ·
- [03227] ὅταν δὲ μετὰ πλείονος τιμῆς διαλέγηται, ἀδελφούς.
- [03228] Τὸ λοιπὸν, ἀδελφοί μου, φησὶ, χαίρετε ἐν Κυρίῳ.
- [03229] Καλῶς εἶπεν, Ἐν Κυρίῳ, οὐ κατὰ τὸν κόσμον·
- [03230] οὐκ ἔστι γὰρ χαρῆναι τοῦτο.
- [03231] Αἱ θλίψεις αὐται, φησὶν, αἱ κατὰ Χριστὸν, ἔχουσι χαράν.
- [03232] Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.
- [03233] Βλέπετε τοὺς κύνας.
- [03234] Ὅρᾳς πῶς οὐκ ἐν ἀρχῇ τὴν παραίνεσιν εἰσάγει, ἀλλ' ὅτε αὐτοὺς πολλὰ ἐπήνεσεν, ὅτε ἐθαύμασε, τότε τοῦτο ποιεῖ, καὶ πάλιν ἐπαινεῖ.
- [03235] Δοκεῖ γὰρ οὗτος φορτικώτερος εἶναι ὁ λόγος·
- [03236] ὅθεν αὐτὸν πάντοθεν συσκιάζει.
- [03237] Τίνας δὲ φησι κύνας;
- [03238] Ἐνταῦθα ἦσαν τινες, οὓς ἐν πάσαις ταῖς ἐπιστολαῖς [62.256] αἰνίττεται, Ἰουδαῖοι μισοὶ καὶ κατάπτυστοι, αἰσχροκερδεῖς καὶ φίλαρχοι, οἱ βουλόμενοι τῶν πιστῶν πολλοὺς παρασπάσαι, ἐκήρυττον καὶ τὸν Χριστιανισμὸν, καὶ τὸν Ἰουδαϊσμὸν, παραφθείροντες τὸ Εὐαγγέλιον.
- [03239] Ἐπεὶ οὖν ἦσαν δυσδιάγνωστοι, διὰ τοῦτό φησι·
- [03240] Βλέπετε τοὺς κύνας.
- [03241] Οὐκέτι τέκνα Ἰουδαῖοι.
- [03242] Ποτὲ οἱ ἔθνικοι τοῦτο ἐκαλοῦντο, νῦν δὲ ἐκείνοι.
- [03243] Διὰ τί;
- [03244] Ὅτι ὥσπερ οἱ ἔθνικοι καὶ τοῦ Θεοῦ καὶ τοῦ Χριστοῦ ἀλλότριοι ἦσαν, οὕτω καὶ οὗτοι γεγόνασι νῦν, καὶ τὸ ἀναιδὲς αὐτῶν καὶ τὸ ἰταμὸν ἐντεῦθεν παρίστησι, καὶ τὴν πολλὴν πρὸς τέκνα διάστασιν.
- [03245] Ὅτι γὰρ οἱ ἔθνικοι ποτε κύνες ἐκαλοῦντο, ἄκουσον τῆς Χανααίας, τί φησι·
- [03246] Ναί, Κύριε·
- [03247] καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
- [03248] Ἴνα δὲ μὴδὲ τοῦτο ἔχωσιν, ἐπειδὴ καὶ κύνες εἰσὶν ἐπιτραπέζιοι, ἐπάγει, ὅθεν αὐτοὺς καὶ ἀλλοτριοῖ, λέγων, Βλέπετε τοὺς κακοὺς ἐργάτας.
- [03249] Καὶ θαυμαστῶς εἶπε, Βλέπετε τοὺς κακοὺς ἐργάτας·
- [03250] ἐργάζονται μὲν γὰρ, φησὶν, ἀλλ' ἐπὶ κακῶ, καὶ ἀργίας πολλῶ χειρὸν ἔργον, ἀνασπῶντες τὰ καλῶς κείμενα.

- [03251] Βλέπετε, φησί, τὴν κατατομήν.
- [03252] Σεμνὸν ἦν παρὰ Ἰουδαίοις τὸ τῆς περιτομῆς, ὅπου γε καὶ ὁ νόμος αὐτῆ ὑπεξίστατο, καὶ τὸ σάββατον ἦν εὐτελέστερον αὐτῆς.
- [03253] Ἴνα μὲν γὰρ περιτομὴ γένηται, ἐλύετο σάββατον·
- [03254] Ἴνα δὲ σάββατον φυλαχθῆ, οὐδέποτε ἐλύετο ἡ περιτομή.
- [03255] Καὶ θεὰ μοι τὴν τοῦ Θεοῦ οἰκονομίαν·
- [03256] αὕτη ἡ τοῦ σαββάτου αἰδεσιμωτέρα, εὐρίσκεται ἔν τισι χρόνοις [μὴ] παραλειφθεῖσα.
- [03257] Ὅταν οὖν αὕτη λύηται, πολλῶ μᾶλλον τὸ σάββατον.
- [03258] Διὰ τοῦτο τὸ ὄνομα αὐτῆς ὁ Παῦλος κατατέμνει, καὶ φησι·
- [03259] Βλέπετε τὴν κατατομήν.
- [03260] Καὶ οὐκ εἶπεν, ὅτι κακὸν ἡ περιτομή, περιπτὸν ἡ περιτομή, ἵνα μὴ πλήξῃ τοὺς ἄνδρας, ἀλλὰ [62.257] σοφώτερον αὐτὸ οἰκονομεῖ, τοῦ μὲν πράγματος ἀπάγων, τῷ δὲ ὀήματι χαριζόμενος, μᾶλλον δὲ καὶ τῷ πράγματι σπουδαιότερον.
- [03261] Ἀλλ' οὐκ ἐπὶ Γαλατῶν οὕτως.
- [03262] Ἐπειδὴ γὰρ πολλὴ νόσος ἦν ἐκεῖ, γυμνῆ τῆ κεφαλῇ λοιπὸν μετὰ πολλῆς τῆς ἀθηντίας ἐπάγει τὴν τομήν·
- [03263] ἐνταῦθα δὲ, ἐπειδὴ οὐδὲν τοιοῦτον εἰργάσαντο, αὐτοῖς χαρίζεται τὴν ἀπὸ τῆς προσηγορίας ἡδονήν·
- [03264] κἀκείνους ἐκβάλλει, καὶ τούτους, καὶ φησι·
- [03265] Βλέπετε τὴν κατατομήν.
- [03266] Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή.
- [03267] Πῶς;
- [03268] Οἱ πνεύματι Θεῷ λατρεύοντες, καὶ οὐκ ἐν σαρκὶ πεποιθότες.
- [03269] Οὐκ εἶπεν, ὅτι δοκιμάζομεν ἐκείνην τὴν περιτομήν, καὶ ταύτην, τίς ἐστὶν ἀμείνων, ἀλλ' οὐδὲ τοῦ ὀνόματος αὐτῆ μετέδωκεν·
- [03270] ἀλλὰ τί φησιν;
- [03271] Ἡ περιτομὴ ἐκείνη κατατομή ἐστι.
- [03272] Διὰ τί;
- [03273] Οὐδὲν γὰρ ἄλλο ποιοῦσιν, ἢ τὴν σάρκα κατατέμνουσιν.
- [03274] Ὅταν γὰρ μὴ ἦ νόμιμον τὸ γινόμενον, οὐδὲν ἄλλο ἢ σαρκὸς τομὴ ἐστὶ καὶ κατατομή.
- [03275] Ἡ οὖν διὰ τοῦτο οὕτως αὐτὴν εἶπεν, ἢ ὅτι τὴν Ἐκκλησίαν ἐπειρῶντο κατατέμνειν.
- [03276] Καὶ ἡμεῖς δὲ κατατομὴν λέγομεν ἐπὶ τῶν εἰκῆ καὶ ἀπλῶς καὶ ἄνευ τέχνης τοῦτο ποιοῦντων.
- [03277] Εἰ γὰρ δεῖ περιτομὴν ζητῆσαι, φησί, παρ' ἡμῖν ταύτην ἂν εὐρήσετε.
- [03278] Οἱ πνεύματι Θεῷ λατρεύοντες·
- [03279] τουτέστιν, οἱ πνευματικῶς λατρεύοντες.
- [03280] β'.
- [03281] Εἰπέ γὰρ μοι, τί βέλτιον, ψυχὴ ἢ σῶμα;
- [03282] Δῆλον ὅτι ψυχὴ.
- [03283] Οὐκοῦν καὶ ἡ περιτομὴ ἐκείνη οὐ βελτίων, ἀλλ' αὕτη μόνη ἐστὶ περιτομή.
- [03284] Ἔως μὲν γὰρ ὁ τύπος εἰσθῆκει, εἰκότως κατὰ σύγκρισιν προῆγε, τὸ περιτεμῆσθαι, γράφων, τὴν ἀκροβυστίαν τῆς καρδίας ὑμῶν.
- [03285] Οὕτω καὶ ἐν τῇ πρὸς Ῥωμαίους Ἐπιστολῇ ἀναιρεῖ αὐτὴν, λέγων·

- [03286] Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομὴ, ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι.
- [03287] Λοιπὸν δὲ καὶ τοῦ ὀνόματος αὐτὴν ἀποστερεῖ, Οὐδὲ ἔστι περιτομὴ, φησί.
- [03288] Καὶ γὰρ ὁ τύπος, ἕως ἂν μέλλῃ ἔρχεσθαι ἡ ἀλήθεια, καλεῖται τοῦτο·
- [03289] ἐπειδὴν δὲ ἔλθῃ ἡ ἀλήθεια, οὐκέτι καλεῖται.
- [03290] Οἶον ἐπὶ σκιαγραφίας·
- [03291] ὑπέγραφέ τις βασιλέα σκιαγραφῶν·
- [03292] ἕως ἂν οὐκ ἐπάγηται τὰ ἄνθη, οὐ λέγεται βασιλεύς·
- [03293] ἐπειδὴν δὲ ἐπιτεθῇ, κρύπτεται μὲν τῇ ἀληθείᾳ ὁ τύπος, καὶ οὐ φαίνεται·
- [03294] τότε δὲ καὶ λέγομεν, Ἰδοὺ ὁ βασιλεύς.
- [03295] Καὶ οὐκ εἶπεν, Ἐν ἡμῖν γὰρ ἐστιν ἡ περιτομὴ, ἀλλ', Ἡμεῖς ἐσμεν·
- [03296] εἰκότως.
- [03297] Τοῦτο γὰρ ἐστὶν ἄνθρωπος, ἡ περιτομὴ ἡ ἐνάρετος, τοῦτο ἐστὶν ἀληθῶς ἄνθρωπος.
- [03298] Ἐν ἐκείνοις δὲ οὐκ εἶπεν οὕτως, ἀλλὰ, Βλέπετε τὴν κατατομὴν·
- [03299] αὐτοὶ γὰρ λοιπὸν ἐν ἀπωλείᾳ ἦσαν καὶ κακία.
- [03300] Εἶτα δηλῶν ὅτι οὐκέτι ἐν σώματι γίνεται ἡ περιτομὴ, ἀλλ' ἐν καρδίᾳ, φησί·
- [03301] Καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων πεποιθήσιν, καὶ ἐν σαρκί.
- [03302] Τί λέγει ἐνταῦθα Πεποιθήσιν, καὶ Ἐν σαρκί;
- [03303] Καύχησιν, παρόρησιαν, σεμνολόγημα·
- [03304] καὶ καλῶς τοῦτο προσέθηκεν.
- [03305] Εἰ μὲν γὰρ ἐξ ἐθνῶν ὧν κατηγορεῖ τῆς περιτομῆς, οὐ τῆς περιτομῆς δὲ μόνον, ἀλλὰ καὶ τῶν ἀκαίρως αὐτὴν μεταχειριζόντων, ἔδοξεν ἂν, ὡς ἀπεστερημένος τῆς τοῦ Ἰουδαϊσμοῦ εὐγενείας, κατατρέχειν αὐτῆς, ὡς οὐκ ^[62.258] εἰδῶς τὰ σεμνά, οὐδὲ μετεσχηκῶς αὐτῶν·
- [03306] νῦν δὲ ὁ μετασχὼν καὶ κατηγορῶν, οὐ διὰ τοῦτο κατηγορεῖ, ὡς οὐ μετασχὼν, ἀλλ' ὡς κατεγνωκῶς, οὐ δι' ἄγνοίαν, ἀλλὰ δι' ἐπίγνωσιν μάλιστα.
- [03307] Ὅρα οὖν τί φησι καὶ ἐν τῇ πρὸς Γαλάτας, ἐμπεσὼν εἰς ἀνάγκην τοῦ μεγάλα περὶ ἑαυτοῦ εἰπεῖν, πῶς καὶ οὕτω καὶ ταπεινοφροσύνην ἐνδείκνυται·
- [03308] Ἠκούσατε γὰρ, φησί, τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ·
- [03309] καὶ πάλιν ἐνταῦθα, Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·
- [03310] καὶ εὐθέως ἐπήγαγεν·
- [03311] Ἐβραῖος ἐξ Ἐβραίων.
- [03312] Οὐκ εἶπε τοῦτο προηγουμένως, ἀλλὰ μετὰ τὸ εἰπεῖν, Εἴ τις ἄλλος, δεικνὺς τὴν ἀνάγκην, δεικνὺς ὅτι δι' ἐκείνους ἔλεγεν.
- [03313] Εἰ πεποιθατε, φησί, καὶ γὰρ μᾶλλον.
- [03314] Τοῦτο νῦν λέγω, ἐπεὶ ἐσιώπων.
- [03315] Καὶ ὅρα τὸ ἀνεπαχθὲς τῶν ἐλέγχων·
- [03316] τὸ γὰρ μὴ ὀνομαστὶ τοῦτο ποιεῖν, κάκεινοις ἐδίδου χῶραν ἀναδραμεῖν.
- [03317] Εἴ τις δοκεῖ πεποιθέναι.
- [03318] Καὶ καλῶς εἶπε, Δοκεῖ, ἢ ὡς οὐκ ἐχόντων τοσαύτην πεποίθησιν, ἢ ὡς τῆς πεποιθήσεως ἐκείνης οὐκ ὄντως πεποιθήσεως οὔσης·
- [03319] πάντα γὰρ ἀνάγκης ἦν, οὐ προαιρέσεως.
- [03320] Περιτομὴ ὀκταήμερος.

- [03321] Καὶ πρῶτον τίθησιν ὁ μάλιστα ἠὔχουν, τὸ τῆς περιτομῆς·
- [03322] εἶτα, Ἐκ γένους Ἰσραήλ.
- [03323] Τὰ ἀμφοτέρωθεν ἔδειξεν, ὅτι οὐ προσήλυτος, οὔτε ἐκ προσηλύτων.
- [03324] Ἀπὸ μὲν γὰρ τοῦ ὀκταήμερος περιτμηθῆναι, οὐχὶ προσήλυτος·
- [03325] ἀπὸ δὲ τοῦ, Ἐκ γένους Ἰσραήλ, οὐδὲ προσηλύτων γονέων.
- [03326] Ἀλλ' ἵνα μὴ νομίσης, ὅτι, Ἐκ γένους Ἰσραήλ, ἐκ τῶν δέκα φυλῶν, φησὶ, Φυλῆς Βενιαμίν·
- [03327] ὥστε τοῦ δοκιμωτέρου μέρους·
- [03328] τὰ γὰρ τῶν ἱερέων ἐν τῷ κλήρῳ ταύτης ἦν τῆς φυλῆς.
- [03329] Ἐβραῖος ἐξ Ἐβραίων.
- [03330] Ἐντεῦθεν δείκνυσιν, ὅτι οὐχὶ προσήλυτος, ἀλλ' ἄνωθεν τῶν εὐδοκίμων Ἰουδαίων.
- [03331] Ἐνῆν μὲν γὰρ εἶναι τοῦ Ἰσραήλ, ἀλλ' οὐκ Ἐβραῖον ἐξ Ἐβραίων.
- [03332] Πολλοὶ γὰρ καὶ διέφθειρον ἤδη τὸ πρᾶγμα, καὶ τῆς γλώσσης ἦσαν ἀμύητοι, ἐτέροις μιγνύμενοι ἔθνεσιν.
- [03333] Ἡ τοῦτο οὖν, ἡ τὴν πολλὴν εὐγένειαν δείκνυσιν ἐντεῦθεν.
- [03334] Κατὰ νόμον Φαρισαῖος.
- [03335] Ἐρχεται λοιπὸν εἰς τὰ τῆς αὐτοῦ προαιρέσεως·
- [03336] ἐκεῖνα γὰρ πάντα ἀπροαίρετα.
- [03337] Καὶ γὰρ τὸ περιτμηθῆναι οὐκ αὐτοῦ, καὶ τὸ, Ἐκ γένους Ἰσραήλ, καὶ τὸ, Ἐκ φυλῆς Βενιαμίν·
- [03338] ὥστε καὶ ἐκ τούτων μᾶλλον πλεονεκτεῖ, εἰ καὶ τὰ μάλιστα ἐκοινωνοῦν αὐτῷ πολλοί.
- [03339] Ποῦ οὖν τὸ, Μᾶλλον;
- [03340] Μάλιστα μὲν καὶ ἐν τούτῳ τῷ μὴ προσήλυτον εἶναι, καὶ τῷ ἐκ τῆς δοκιμωτάτης φυλῆς, καὶ τῷ ἄνωθεν ἐκ προγόνων, ἅπερ οὐ πολλοὶ εἶχον·
- [03341] ἀλλ', ἐπειδὴ πάντα ἀπροαίρετα, ἔρχεται εἰς τὰ τῆς προαιρέσεως, ὅπου τὸ, Μᾶλλον, ἐστί.
- [03342] Κατὰ νόμον Φαρισαῖος, κατὰ ζῆλον διώκων τὴν Ἐκκλησίαν.
- [03343] Τοῦτό φησι, διότι οὐκ ἀρκεῖ δεῖξαι τὸ, Μᾶλλον, μόνον ἐκεῖνον·
- [03344] ἔστι γὰρ καὶ Φαρισαῖον εἶναι, καὶ μὴ σφόδρα ζηλωτὴν.
- [03345] Κατὰ δικαιοσύνην.
- [03346] Ἐπειδὴ ἐνὶ ῥιψοκίνδυνον εἶναι, ἡ φιλαρχίας ἕνεκεν τοῦτο ποιεῖν, ἀλλ' οὐ τῷ νόμῳ ζηλοῦντα, ὅπερ ἐποίουν οἱ ἀρχιερεῖς.
- [03347] Ἀλλ' αὐτὸς οὐ τοιοῦτος·
- [03348] ἀλλὰ, Κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.
- [03349] Εἰ τοίνυν καὶ εὐγενείας ἕνεκεν, καὶ προθυμίας, καὶ τρόπου, καὶ βίου πάντων ἐκράτουν, τίνος ἕνεκεν τὰ σεμνὰ ἐκεῖνα εἶασα, φησὶν, ἀλλ' ἡ διὰ τὸ μείζονα εὐρεῖν τὰ τοῦ Χριστοῦ, καὶ πολλῶ μείζονα;
- [03350] Διὸ ἐπήγαγεν ^[62.259] Ἀλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.
- [03351] γ'.
- [03352] Παῦλος μὲν πολιτείαν οὕτως ἠκριβωμένην, ἐκ πρώτης ἡλικίας ἀρξαμένην, τοσαύτην εὐγένειαν, τοσοῦτους κινδύνους, τοσαύτας ἐπιβουλάς, πόνους, σπουδὴν ἐξόψησε, καὶ ζημίαν ἠγήσατο, πρότερον ὄντα κέρδη, ἵνα Χριστὸν κερδήσῃ·
- [03353] ἡμεῖς δὲ οὐδὲ χρημάτων καταφρονοῦμεν, ἵνα Χριστὸν κερδήσωμεν, ἀλλ' αἰρούμεθα μᾶλλον ἐκπεσεῖν τῆς μελλούσης ζωῆς, ἢ τῶν παρόντων πραγμάτων·
- [03354] καίτοι γε οὐδὲν ἄλλο τοῦτό ἐστιν, ἡ ζημία.
- [03355] Εἰπέ γὰρ μοι, καθ' ἕκαστον ἐξετάσωμεν τῶν τοῦ πλοῦτου πραγμάτων, εἰ μὴ ζημία τίς ἐστι, πόνον μὲν ἄφατον ἔχουσα, κέρδος δὲ οὐδέν.

- [03356] Τί γάρ, εἰπέ μοι, τὸ ὄφελος ἀπὸ τῶν πολλῶν τῶν ἱματίων καὶ πολυτελῶν;
- [03357] τί καρπούμεθα κέρδος, ὅταν αὐτὰ ὤμεν περικείμενοι;
- [03358] Οὐδὲν, ἀλλ' ἢ ζημιούμεθα μόνον.
- [03359] Πῶς;
- [03360] Ὅτι καὶ ὁ πένης εὐτελὲς καὶ ἐκτετριμμένον φορῶν, ἐν τῷ θάλπει οὐδὲν σοῦ χεῖρον φέρει τὸ καῦμα μᾶλλον δὲ ἐκεῖνος εὐκολώτερον·
- [03361] τὰ γὰρ ἐκτετριμμένα τῶν ἱματίων καὶ μόνα περικείμενα, μᾶλλον ἀνίησι τὸ σῶμα·
- [03362] τὰ δὲ νεοκατασκευάστα, κἂν ἀράχνης ἢ λεπτότερα, οὐχ ὁμοίως.
- [03363] Καὶ σὺ μὲν διὰ τὸν τύφον τὸν περιττὸν καὶ χιτωνίσκους δύο, καὶ τρεῖς, πολλάκις καὶ χλανίδα καὶ ζώνην, καὶ ἀναξυρίδας ἔχεις·
- [03364] ἐκεῖνῳ δὲ οὐδεὶς ἐγκαλεῖ ἓνα περικειμένῳ χιτωνίσκον μόνον·
- [03365] ὥστε εὐκολώτερον φέρει τὸ καῦμα.
- [03366] Ἀπὸ τούτου τοὺς μὲν πλουτοῦντας ὀρῶμεν ἰδροῦντας, τοὺς δὲ πένητας οὐδὲν τούτων πάσχοντας.
- [03367] Ὅταν οὖν αὐτῷ τὴν αὐτὴν, ἢ καὶ κρεῖττονα παρέχεται χρεῖαν τὰ εὐτελῆ ἱμάτια καὶ τοῦ μηδενὸς πωλούμενα, ἐκεῖνα δὲ τὰ πολὺ καταβάλλειν ἀναγκάζοντα χρυσίον τὸ αὐτὸ ποιῆ, οὐχὶ ζημία τὸ πολὺ περιττόν;
- [03368] Οὐδὲν γὰρ πλεόν εἰσήνεγκε κατὰ τὸν τῆς χρεῖας λόγον καὶ τῆς διακονίας, ἀλλὰ πλεόν μὲν χρυσίον κεκένωταί σοι, τὴν αὐτὴν δὲ χρεῖαν καὶ ὑπηρεσίαν ἔχει·
- [03369] σὺ μὲν ὁ πλουτῶν ἠγόρασας χρυσίων ἑκατὸν τυχόν, ἢ καὶ πλειόνων, ὁ δὲ πένης ἀργυρίου ὀλίγου.
- [03370] Εἶδες τὴν ζημίαν;
- [03371] Ἀλλ' ὁ τύφος οὐκ ἀφήσιν ἰδεῖν.
- [03372] Βούλει καὶ ἐπὶ τῶν χρυσίων, ὧν καὶ τοῖς ἵπποις καὶ ταῖς γυναῖξι περιτιθέασι, τοῦτον ἐξετάσωμεν τὸν λόγον;
- [03373] Μετὰ γὰρ τῶν ἄλλων καὶ ἀνοήτους ποιεῖ τὸ πλουτεῖν.
- [03374] Τῆς γὰρ αὐτῆς τιμῆς τὰς τε γυναῖκας ἀξιούσι καὶ τοὺς ἵππους, καὶ εἷς ὁ καλλωπισμὸς ἀμφοτέρων·
- [03375] καὶ ἀπὸ τῶν αὐτῶν βούλονται φαίνεσθαι λαμπρότεροι, ἀφ' ὧν καὶ τὰ ζεύγη, ἀφ' ὧν καὶ τὰ δέρματα τῶν παραπετασμάτων, ἔνθα φέρονται.
- [03376] Εἰπέ, τί τὸ κέρδος, ἡμίονον ἢ ἵππον τῷ χρυσῷ κατακοσμεῖσθαι;
- [03377] ἢ δὲ γυνὴ τοσοῦτον ὄγκον χρυσοῦ περικειμένη καὶ λίθων, τί τὸ πλεόν ἔχει;
- [03378] Ἀλλ' οὐκ ἐκτρίβεται τὰ χρυσία, φησί.
- [03379] Μάλιστα μὲν καὶ τοῦτο πάσχειν φασὶν οἱ περὶ ταῦτα δεινοί, ὅτι ἐν βαλανείοις καὶ πολλαχοῦ καὶ λίθοι καὶ χρυσία πολὺ τῆς τιμῆς ἀποτίθεται πλὴν ἄλλ' ἔστω τοῦτο, καὶ μηδὲν βλαπτέσθω·
- [03380] τί τὸ κέρδος, εἰπέ μοι;
- [03381] τί δέ;
- [03382] ὅταν ἐκπέση καὶ ἀπόληται, οὐχὶ ζημία;
- [03383] τί δέ;
- [03384] ὅταν φθόνον ἐπισπάσῃται καὶ ἐπιβουλήν, οὐχὶ ζημία;
- [03385] Ὅταν γὰρ ^[62.260] ὠφελῆ μὲν μηδὲν τὴν περικειμένην, ἐκκαίῃ δὲ τοὺς τῶν φθονερῶν ὀφθαλμοὺς, καὶ τοὺς ληστὰς διεγείρῃ μᾶλλον, οὐχὶ ζημία γίνεται;
- [03386] Τί δὲ, εἰπέ μοι;
- [03387] ὅταν ἐξὸν τῷ ἀνδρὶ χρῆσασθαι τούτοις εἰς πρᾶγμα κέρδος φέρον, μὴ δύνηται δὲ διὰ τὴν τῆς γυναικὸς πολυτέλειαν, ἀλλ' ἀναγκάζεται λιμώττειν καὶ στενοχωρεῖσθαι, ἀκακίην ὄραν χρυσοφοροῦσαν, οὐχὶ ζημία τὸ πρᾶγμα;
- [03388] Χρήματα γὰρ διὰ τοῦτο εἴρηται, οὐχ ἵνα οὕτω χρώμεθα αὐτοῖς, καθάπερ αἱ προθήκαι τῶν χρυσοχόων, ἀλλ' ἵνα ἐργαζώμεθα τι καλὸν ἐν αὐτοῖς.
- [03389] Ὅταν οὖν ὁ τοῦ χρυσοῦ πόθος μὴ ἀφῆ, οὐχὶ ζημία ἐστὶ τὸ πᾶν;
- [03390] Ὁ γὰρ μὴ τολμῶν αὐτοῖς χρῆσασθαι ὥσπερ ἄλλοτρίοις, οὐ κέχρηται, καὶ οὐκ ἐστὶ χρῆσις οὐδαμοῦ.

- [03391] Τί δὲ, ὅταν οἰκίας οἰκοδομῶμεν λαμπρὰς καὶ μεγάλας, καὶ κίους καὶ μαρμάρους καὶ στοαῖς καὶ περιπάτοις ταύτας κατακοσμῶμεν, εἶδωλα πανταχοῦ καὶ ξόανα ἰστώντες;
- [03392] Πολλοὶ μὲν οὖν ἀπὸ τούτων καὶ δαίμονας καλοῦσι·
- [03393] πλὴν ἀλλὰ μὴ ταῦτα ἐξετάσωμεν.
- [03394] Τί βούλεται καὶ ὁ χρυσοῦς ὄροφος;
- [03395] οὐχὶ τὴν αὐτὴν τῶ μετὰ συμμετρίας οἰκίαν ἔχοντι παρέχεται τὴν χρῆσιν;
- [03396] Ἀλλ' ἔχει, φησὶ, τέρψιν πολλήν.
- [03397] Ἀλλὰ μέχρις ἡμέρας μιᾶς καὶ δευτέρας, λοιπὸν δὲ οὐκέτι.
- [03398] Εἰ γὰρ ὁ ἥλιος ἡμᾶς οὐκ ἐκπλήττει διὰ τὸ ἐν συνηθείᾳ εἶναι, πολλῶ μᾶλλον τὰ ἔργα τῆς τέχνης·
- [03399] ἀλλ' ὁμοίως τοῖς πηλίνοις, αὐτοῖς προσέχομεν.
- [03400] Τί γὰρ, εἰπέ μοι, εἰς ἀρίστην οἰκῆσιν κίωνων πλῆθος καὶ ξοάνων κάλλη καὶ χρυσοῦς τοῖς τοίχοις διεσπαρμένος συμβάλλεται;
- [03401] Οὐδὲν, ἀλλὰ βλακειᾶς καὶ ὕβρεως καὶ τύφου περιττοῦ καὶ ἀνοίας ἐστί.
- [03402] Πανταχοῦ δὲ ἡμᾶς τῶν ἀναγκαίων εἶναι χρῆ καὶ τῶν ἐν χρεΐᾳ, οὐ τῶν περιττῶν.
- [03403] δ'.
- [03404] Ὅρας ὅτι ζημία τὸ πρᾶγμα;
- [03405] ὄρας ὅτι περιττὸν καὶ ἀνόνητόν ἐστιν;
- [03406] Εἰ γὰρ μήτε χρεΐαν παρέχει πλείονα, μήτε τέρψιν (προσκορῆς γὰρ τῶ χρόνῳ γίνεται), οὐδὲν ἕτερόν ἐστιν ἢ ζημία.
- [03407] Ἀλλ' οὐκ ἀφίησι τοῦτο ὄραν ἢ κενοδοξία κωλύουσα.
- [03408] Εἶτα ὁ μὲν Παῦλος ἄπερ ἐνόμιζεν εἶναι κέρδη, ταῦτα εἶασεν·
- [03409] ἡμεῖς δὲ οὐδὲ τὴν ζημίαν ἀφῶμεν διὰ τὸν Χριστόν;
- [03410] Μέχρι πότε τῇ γῆ προσηλώμεθα;
- [03411] μέχρι τίνος οὐκ ἀναβλέπομεν εἰς τὸν οὐρανόν;
- [03412] Οὐχ ὄρατε τοὺς γεγηρακότας, πῶς οὐδεμίαν τῶν παρελθόντων ἔχουσιν αἴσθησιν;
- [03413] οὐχ ὄρατε τοὺς τελευτῶντας, τοὺς ἐν γῆρα, τοὺς ἐν νεότητι;
- [03414] οὐχ ὄρατε τοὺς ἐν τῶ ζῆν ἀπεστερημένους αὐτῶν;
- [03415] Τί τοῖς ἀστάτοις προστετήκαμεν;
- [03416] τί προσδεδέμεθα τοῖς ἀβεβαίοις;
- [03417] μέχρι τίνος οὐκ ἀντιλαμβανόμεθα τῶν μενόντων;
- [03418] Τί οὐκ ἂν ἔδωκαν οἱ γέροντες, εἴ γε ἐνήν ἀποξέσαι τὸ γῆρας;
- [03419] Εἶτα πόσης οὐκ ἔστιν ἀλογίας, βούλεσθαι μὲν ἐπὶ τὴν νεότητα τὴν προτέραν ἐπανελθεῖν, καὶ πάντα εὐκόλως ἂν ὑπὲρ τούτου δοῦναι, ὥστε γενέσθαι νεώτερον, παρὸν δὲ νεότητα λαβεῖν οὐδέποτε γῆρας ἔχουσαν καὶ νεότητα μετὰ πλοῦτου πολλοῦ πολὺ πνευματικωτέραν, μηδὲ μικρὸν βούλεσθαι προέσθαι, ἀλλὰ κατέχειν τὰ μηδὲν εἰς τὸ παρὸν ὠφελοῦντα;
- [03420] Θανάτου σε ἐξελέσθαι οὐ δύναται, νόσον ^[62.261] ἀπελάσαι οὐκ ἰσχύει, γῆρας κωλύσαι, οὐδὲν τούτων τῶν ἀναγκαίων καὶ κατὰ τὸν τῆς φύσεως νόμον παραγινομένων·
- [03421] καὶ ἔτι αὐτῶν ἔχη;
- [03422] Τί τὸ κέρδος, εἰπέ μοι;
- [03423] Ἐντεῦθεν μέθη, γαστριμαργία, ἥδοναὶ ἄτοποι καὶ παντοδαπαί, πικρῶν δεσποτῶν μᾶλλον ἡμᾶς κατατείνουσαι.
- [03424] Ταῦτα ἀπὸ τοῦ πλοῦτου κερδαίνειν ἔστι μόνον, ἕτερον δὲ οὐδὲν, ἐπειδὴ οὐ βουλόμεθα·

- [03425] ἐπεὶ εἴ γε ἠθέλομεν, τὸν οὐρανὸν ἂν αὐτὸν ἐκληρονομήσαμεν ἀπὸ πλοῦτου.
- [03426] Οὐκοῦν καλὸν ὁ πλοῦτος, φησὶν.
- [03427] Οὐχ ὁ πλοῦτος τοῦτο ποιεῖ, ἀλλ' ἢ τοῦ κεκτημένου προαίρεσις·
- [03428] ὅτι γὰρ προαίρεσις τοῦτο ποιεῖ, σκόπει ἐντεῦθεν·
- [03429] ἔνεστι καὶ τὸν πένητα κατακληρονομήσαι τὸν οὐρανόν.
- [03430] Ὅπερ γὰρ πολλάκις εἶπον οὐ τῷ μέτρῳ τῶν διδομένων ὁ Θεὸς προσέχει, ἀλλὰ τῇ προαιρέσει τῶν παρεχόντων.
- [03431] Ἐνεστι καὶ ἐν πενίᾳ ὄντα, καὶ ὀλίγα δόντα, τὸ πᾶν ἀπενέγκασθαι.
- [03432] Τὰ γὰρ κατὰ δύναμιν ὁ Θεὸς ἀπαιτεῖ·
- [03433] οὔτε πλοῦτος προξενεῖ τὸν οὐρανόν, οὔτε πενία τὴν γέενναν, ἀλλ' ἐκάτερα προαίρεσις ἀγαθὴ καὶ μοχθηρά.
- [03434] Ταύτην οὖν διορθώσωμεν, ταύτην ἀνακτησώμεθα, ταύτην ῥυθμίσωμεν, καὶ πάντα ἡμῖν ἔσται εὐκόλα.
- [03435] Καθάπερ γὰρ ὁ τεχνίτης, ἂν τε σιδηροῦν, ἂν τε χρυσοῦν σκέπαρνον ἔχη, ὁμοίως ἐργάζεται τὰ ξύλα, μᾶλλον δὲ ἐν τῷ σιδηρῷ πλέον·
- [03436] οὕτω καὶ ἐνταῦθα, εὐκολώτερον μᾶλλον διὰ τῆς πενίας ἢ ἀρετῆ κατορθοῦται.
- [03437] Περὶ μὲν γὰρ τοῦ πλοῦτου φησὶν ὁ Χριστὸς, Εὐκολώτερον κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- [03438] Περὶ δὲ τῆς πενίας οὐδὲν τοιοῦτον ἀπεφήνατο, ἀλλὰ καὶ τοῦναντίον·
- [03439] Πώλησον τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς, καὶ δεῦρο ἀκολουθήθει μοι, ὡς ἐκ τῆς προαιρέσεως τῆς ἀκολουθήσεως οὔσης.
- [03440] ε'.
- [03441] Μὴ τοίνυν φεύγωμεν τὴν πενίαν, ὡς πονηρόν·
- [03442] βασιλείας γὰρ ἔστι πρόξενος·
- [03443] καὶ πάλιν μὴ διώκωμεν τὸν πλοῦτον, ὡς ἀγαθόν·
- [03444] τοὺς γὰρ μὴ προσέχοντας ἀπόλλυσιν·
- [03445] ἀλλὰ πανταχοῦ τὸ ὄμμα πρὸς τὸν Θεὸν ἀνατείνοντες, χρώμεθα εἰς δέον τοῖς ὑπηργμένοις ἡμῖν παρ' αὐτοῦ, καὶ δυνάμει σώματος, καὶ περιουσίᾳ χρημάτων, καὶ τοῖς ἄλλοις ἅπασιν.
- [03446] Ἄτοπον γὰρ ὑπ' αὐτοῦ γενομένους, ἐτέροις ταῦτα παρέχειν χρήσιμα, ἀλλὰ μὴ τῷ πεποιηκότι ἡμᾶς.
- [03447] Ἐποίησέ σοι ὀφθαλμούς·
- [03448] τούτους αὐτῷ παρέχε χρησίμους, μὴ τῷ διαβόλῳ.
- [03449] Πῶς δὲ αὐτῷ παρέξεις;
- [03450] Τὰ κτίσματα αὐτοῦ θεωρῶν, καὶ δοξάζων αὐτὸν, καὶ ἀπάγων τῆς τῶν γυναικῶν ὄψεως.
- [03451] Ἀλλ' ἐποίησέ σοι χεῖρας;
- [03452] Ταύτας αὐτῷ κέκτησο, μὴ τῷ διαβόλῳ, μὴ εἰς ἀρπαγὰς καὶ πλεονεξίας, ἀλλ' εἰς ἐντολὰς καὶ εὐποιίας, καὶ εἰς εὐχὰς ἐκτενεῖς ἀνατείνων αὐτάς, εἰς τὸ τοῖς πεπτωκόσιν ὀρέγειν χεῖρα.
- [03453] Ἐποίησέ σοι ὦτα;
- [03454] Ταῦτα αὐτῷ παρέχε, ἀλλὰ μὴ τοῖς διακεκλασμένοις μέλεσι, μηδὲ ταῖς αἰσχροῖς ἀκοαῖς·
- [03455] Πᾶσα γὰρ διήγησίς σου, φησὶν, ἐν νόμῳ Ὑψίστου ἔστω·
- [03456] καὶ πάλιν, Ἐν πλήθει, φησὶ, πρεσβυτέρων στήθι, καὶ εἴ τις σοφός, αὐτῷ προσκολληθήτι.
- [03457] Ἐποίησέ σοι στόμα;
- [03458] Τοῦτο μὴδὲν πραττέτω τῶν μὴ δοκούντων αὐτῷ, ^[62.262] ἀλλὰ ψαλμωδίας, ὕμνους, ᾠδὰς πνευματικὰς ἀδέτω·
- [03459] Ἴνα δῶ χάριν, φησὶ, τοῖς ἀκούουσιν, εἰς οἰκοδομὴν, καὶ μὴ εἰς καταστροφὴν, εἰς εὐφημίαν, καὶ μὴ εἰς κατηγορίαν, μὴ εἰς ἐπιβουλὰς, ἀλλὰ πᾶν τοῦναντίον.

- [03460] Ἐποίησέ σοι πόδας, οὐχ ἵνα τρέχῃς ἐπὶ κακίαν, ἀλλ' ἐπὶ ἀγαθὰ·
- [03461] ἐποίησέ σοι γαστέρα, οὐχ ἵνα διαρρήγνυῃς αὐτήν, ἀλλ' ἵνα φιλοσοφῆς·
- [03462] ἔθηκεν ἐπιθυμίαν πρὸς παιδοποιίαν, ἀλλ' οὐ πρὸς πορνείαν, καὶ μοιχείαν·
- [03463] ἔδωκέ σοι νοῦν, οὐχ ἵνα αὐτὸν βλασφημῆς, οὐχ ἵνα λοῖδορος ᾦς, ἀλλ' ἵνα εὐφημῆς·
- [03464] ἔδωκε καὶ χρήματα, ἵνα εἰς δέον αὐτοῖς χρώμεθα·
- [03465] καὶ ἰσχὺν, ἵνα καὶ ταύτη εἰς δέον ὦμεν κεχρημένοι.
- [03466] Ἐποίησε τέχνας, ἵνα βίος συνεστήκη, οὐχ ἵνα τῶν πνευματικῶν ἀποχωρίσωμεν ἑαυτοὺς, οὐχ ἵνα ταῖς βαναύσοις προσέχωμεν τέχναις, ἀλλὰ ταῖς ἀναγκαίαις·
- [03467] ἵνα ἀλλήλοις ὑπηρετῶμεν, οὐχ ἵνα ἀλλήλοις ἐπιβουλεύωμεν.
- [03468] Ἔδωκεν ὄροφον, ἵνα στέγη τὸν ὑετὸν τοσοῦτον μόνον, οὐχ ἵνα καλλωπίζεται οὗτος μὲν τῷ χρυσῷ, ὁ δὲ πέννης διαφθείρηται τῷ λιμῷ·
- [03469] ἔδωκεν ἱμάτια, ἵνα σκεπώμεθα, οὐχ ἵνα ἐπιδεικνυώμεθα, οὐχ ἵνα ταῦτα μὲν ἢ πολὺ ἔχοντα χρυσίον, ὁ δὲ Χριστὸς γυμνὸς ἀπολλύηται·
- [03470] ἔδωκε στέγην, οὐχ ἵνα μόνος ἔχῃς, ἀλλ' ἵνα καὶ ἄλλοις παρέχῃς·
- [03471] ἔδωκε γῆν, οὐχ ἵνα σὺ τὸ πλεόν αὐτῆς ὑποτεμνόμενος εἰς πόρναις καὶ ὀρηχιστάς καὶ μίμους καὶ ἀυλητάς καὶ κιθαρωδοὺς ἀναλίσκες τὰ τοῦ Θεοῦ ἀγαθὰ, ἀλλ' εἰς πεινῶντας καὶ δεομένους.
- [03472] Ἔδωκέ σοι θάλατταν, ἵνα πλήρῃς, ἵνα μὴ κάμνης ὁδοιπορῶν, οὐχ ἵνα περιεργάζῃ αὐτῆς τὰ βάθη, καὶ λίθους καὶ ὄσα τοιαῦτα ἐκεῖθεν ἀναφέρῃς, οὐδ' ἵνα ἔργον τοῦτο ποιῇ.
- [03473] Τίνος οὖν ἔνεκεν, φησὶν, οἱ λίθοι;
- [03474] Εἰπέ δὴ μοι μᾶλλον σὺ, τίνος ἔνεκεν οἱ λίθοι, καὶ πῶς οὕτως εἰσὶν ἐκεῖνοι βαρύτεμοι;
- [03475] ἄρα τῇ δυνάμει;
- [03476] ἄρα τῇ χρήσει;
- [03477] Μᾶλλον μὲν οὖν οἱ μὴ τοιοῦτοι χρήσιμοι.
- [03478] Οἱ μὲν γὰρ κἂν πρὸς οἰκοδομὴν συμβάλλονται, ἐκεῖνοι δὲ πρὸς οὐδέν.
- [03479] Καὶ οὗτοι ἐκείνων ἰσχυρότεροι.
- [03480] Ἀλλ' ἐκεῖνοι, φησὶ, κάλλος ἐργάζονται.
- [03481] Πῶς;
- [03482] ὑπολήψεώς ἐστι τὸ ἔργον.
- [03483] Λευκότεροί εἰσιν;
- [03484] Ἀλλ' οὐκ εἰσὶ μαρμάρου τοῦ σφόδρα λευκοῦ λευκότεροι, ἀλλ' οὐδὲ ἴσοι.
- [03485] Ἀλλ' ἰσχυρότεροι;
- [03486] Ἀλλ' οὐδὲ τοῦτο ἔχοι τις ἂν εἰπεῖν.
- [03487] Ἀλλὰ χρησιμώτεροι;
- [03488] ἀλλὰ μείζους;
- [03489] Ἀλλ' οὐδὲ τοῦτο.
- [03490] Πόθεν οὖν ἐθαυμάσθησαν;
- [03491] Ἀλλ' οὐκ ἄλλοθεν, ἀλλ' ἢ ἀπὸ ὑπολήψεως.
- [03492] Εἰ γὰρ μήτε καλλίους εἰσὶν (εὐρῆσομεν γὰρ αὐτῶν περιφανεστέρους καὶ λευκοτέρους), μήτε χρήσιμοι, μήτε ἰσχυρότεροι, πόθεν οὕτως ἐθαυμάσθησαν;
- [03493] οὐχὶ ἀπὸ ὑπολήψεως μόνης;
- [03494] Τίνος οὖν ἔνεκεν ἔδωκεν αὐτούς;

- [03495] Οὐκ αὐτὸς ἔδωκεν, ἀλλὰ σὺ ἐνόμισας μέγα τι εἶναι.
- [03496] Τί οὖν, φησὶν, ὅτι καὶ ἡ Γραφή τούτους θαυμάζει;
- [03497] Πρὸς τὴν ὑπόληψιν λοιπὸν διαλέγεται τὴν σὴν.
- [03498] Ἐπεὶ καὶ διδάσκαλος παιδίῳ διαλεγόμενος, τὰ αὐτὰ ἐκεῖνῳ πολλαχοῦ θαυμάζει, ὅταν αὐτὸ βούληται ἐπισπασθαι καὶ ὑπαγαγέσθαι.
- [03499] Τί κάλλος ἐπιζητεῖς ἱματίων;
- [03500] Ἰματίῳ σε περιέβαλε καὶ ὑποδήμασιν·
- [03501] τούτοις κοσμοῦ, ἐν τούτοις ἄρκοῦ.
- [03502] Ἐπιθυμητὰ ὁ Δαυῖδ ὑπὲρ χρυσίον φησὶ, καὶ λίθον τίμιον πολὺν τὰ κρίματα τοῦ Θεοῦ.
- [03503] Ταῦτα δὲ ποῦ λόγον ἂν ἔχοι;
- [03504] Οὐκ ἔστι ταῦτα, ἀγαπητοὶ, χρήσιμα·
- [03505] εἰ χρήσιμα ἦν, οὐκ ἂν ἐκέλευσεν αὐτῶν καταφρονεῖν·
- [03506] ἀλλὰ πρὸς τὴν ὑπόληψιν τὴν [62.263] ἡμετέραν φθέγγεται ἡ θεία Γραφή.
- [03507] Καὶ τοῦτο δὲ τῆς τοῦ Θεοῦ φιλανθρωπίας.
- [03508] Τίνος οὖν ἔνεκεν ἔδωκε, φησὶ, πορφύραν, καὶ ὅσα τοιαῦτα;
- [03509] Τῆς τοῦ Θεοῦ μεγαλειότητός ἐστιν ἔργον ταῦτα.
- [03510] Καὶ γὰρ καὶ ἀπὸ ἐτέρων τὸν πλοῦτον ἠθέλησεν δεῖξαι τὸν αὐτοῦ·
- [03511] ἐπεὶ καὶ σίτον ἔδωκε μόνον·
- [03512] σὺ δὲ πολλὰ ἀπὸ τούτου κατασκευάζεις, πλακοῦντας, πέμματα διάφορα καὶ παντοδαπά, πολλὴν ἔχοντα τὴν ἡδονήν.
- [03513] Ἄλλως δὲ καὶ ἡ κενοδοξία πάντα ταῦτα ἐφεῦρεν·
- [03514] ἔδοξε γὰρ σοι πάντων αὐτὰ προθεῖναι.
- [03515] Ἐπεὶ εἴ τις σε ἔροιο ξένος ἀνὴρ ἢ γεωργός καὶ ἄπειρος ὢν αὐτῶν, καὶ ἰδὼν σε θαυμάζοντα εἶποι, Διὰ τί ταῦτα θαυμάζεις;
- [03516] [62.264] τί ἔχεις εἰπεῖν;
- [03517] Ὅτι καλὸν ἰδεῖν;
- [03518] Ἄλλ' οὐκ ἔστι.
- [03519] Πausώμεθα τοίνυν τῆς τοιαύτης ὑπολήψεως, καὶ τῶν ὄντως ἀληθινῶν ἀντεχώμεθα.
- [03520] Ταῦτα γὰρ οὐκ ἔστιν, ἀλλ' ἀπλῶς παρέρχεται μόνον ποταμοῦ δίκην παραρρέοντα.
- [03521] Διὸ, παρακαλῶ, ἐπὶ τῆς πέτρας ἑαυτοὺς στήσωμεν, ἵνα καὶ τὸ εὐκόλως περιτρέπεσθαι φύγωμεν, καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [03522] Ἀμήν.
- [03523] ΟΜΙΛΙΑ ΙΑ'.
- [03524] Ἄλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.
- [03525] Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, καὶ εὐρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ἀλλὰ τὴν διὰ πίστεως Ἰησοῦ Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
- [03526] ἀναστάσεως αὐτοῦ.
- [03527] α'.
- [03528] Τοῖς πρὸς τοὺς αἰρετικούς ἀγῶσιν ἀκμαζούσαις χρηὶ προσβάλλειν ταῖς διανοίαις καὶ συνεχῶς.
- [03529] Οὕτω γὰρ ἔστι συγγέειν αὐτῶν τὴν παράταξιν, καὶ ἐκ περιουσίας κρατεῖν, μηδεμίαν αὐτοῖς διδόντας σχολὴν ἀναπνεῖν.

[03530] Διὰ τοῦτο βουλόμενος ὑμᾶς ἀπὸ τῶν Γραφῶν πρὸς τοὺς τοιοῦτους ἀγῶνας παρεσκευάσθαι, ἵνα καὶ ἐντεῦθεν ἐπιστομίζειν τοὺς ἀντιλέγοντας δύνησθε, ἀπὸ τοῦ τέλους τῆς παρελθούσης διαλέξεως τὴν ἀρχὴν ταύτης τῆς μετὰ χειρὸς ποιῶμαι.

[03531] Καὶ τί ἦν ἐκείνης τὸ τέλος, φησί;

[03532] Καταλέξας πάντα τὰ καυχήματα τὰ Ἰουδαϊκὰ, τὰ ἀπὸ φύσεως, τὰ ἀπὸ προαιρέσεως, ἐπήγαγεν·

[03533] Ἀλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι ζημίαν πάντα εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω.

[03534] Ἐπιτηδῶσιν ἐνταῦθα οἱ αἰρετικοί.

[03535] Καὶ γὰρ καὶ τοῦτο τῆς σοφίας ἐστὶ τοῦ Πνεύματος, ἐλπίδας αὐτοῖς ὑποθέσθαι νίκης, ἵνα καταδέξωνται τὴν μάχην.

[03536] Εἰ γὰρ φανερῶς εἶρητο, ὅπερ ἐπὶ τῶν ἄλλων ἐποίησαν, ἐποίησαν ἂν καὶ ἐπὶ τούτων·

[03537] ἐξήλειψαν ἂν τὰ γράμματα, παρητήσαντο τὴν Γραφήν, οὐ δυνάμενοι ὅλως ταύτη ἀντιβλέπειν.

[03538] Ἀλλ' ὅπερ ἐπὶ τῶν ἰχθύων γίνεται, τὸ δυνάμενον αὐτοὺς ἐλεῖν κρύπτεται, ὥστε αὐτοὺς ἐπιδραμεῖν, καὶ οὐ πρόδηλον κεῖται·

[03539] τοῦτο δὴ καὶ ἐνταῦθα συνέβη, τῷ ζημίαν τὸν νόμον παρὰ Παύλου εἰρηῆσθαι.

[03540] Σκύβαλα εἶρηται ὁ νόμος, φησί, ζημία εἶρηται·

[03541] οὐκ ἐνήν Χριστὸν κερδᾶναι, εἰ μὴ τοῦτον ἐζημιώθην.

[03542] Ταῦτα πάντα ἐπεσπάσατο τοὺς αἰρετικούς δέξασθαι τὸ χωρίον, νομίζοντας ὑπὲρ αὐτῶν εἶναι·

[03543] ἐπειδὴ δὲ ἐδέξαντο, τότε αὐτοὺς περιέβαλε τοῖς δικτύοις πάντοθεν.

[03544] Τί γὰρ φασιν ἐπιτηδῶντες ἐκεῖνοι;

[03545] Ἴδου ζημία ὁ νό^[62.264]μος, ἰδοὺ σκύβαλα εἶρηται.

[03546] Πῶς οὖν αὐτὸν Θεοῦ λέγετε εἶναι;

[03547] Αὐτὰ μὲν οὖν ταῦτα ὑπὲρ τοῦ νόμου ἐστί·

[03548] καὶ πόθεν, ἐκεῖθεν δηλον.

[03549] Πρόσχωμεν ἀκριβῶς τοῖς λεγομένοις·

[03550] οὐκ εἶπε, Ζημία ἐστὶν ὁ νόμος, ἀλλ', Ἦγημαι αὐτὸν ζημίαν·

[03551] καὶ ὅτε μὲν περὶ κέρδους ἔλεγεν, οὐκ εἶπεν, Ἦγημαι, ἀλλ', Ἦν κέρδος·

[03552] ὅτε δὲ περὶ ζημίας, εἶπεν, Ἦγημαι, εἰκότως·

[03553] ἐκεῖνο μὲν γὰρ ἐν φύσει, τοῦτο δὲ λοιπὸν γέγονεν ἀπὸ τῆς ἡμετέρας ὑπολήψεως.

[03554] Τί οὖν;

[03555] οὐκ ἔστι, φησί, ζημία ὁ νόμος;

[03556] Ἔστιν·

[03557] ἀλλὰ διὰ τὸν Χριστόν·

[03558] ἀλλὰ νῦν κέρδος γέγονεν.

[03559] Οὐκ ἐνομίζετο κέρδος, εἶπεν, ἀλλὰ ἦν·

[03560] μονονουχὶ λέγων·

[03561] Ἐνόησον ὅσον ἦν ἀνθρώπους ἐκτεθριωμένους τὴν φύσιν, εἰς τὸ τῶν ἀνθρώπων σχῆμα καταστῆσαι.

[03562] Εἰ μὴ ὁ νόμος ἦν, οὐδ' ἂν ἡ χάρις ἐδόθη.

[03563] Διὰ τί;

[03564] Ὅτι καθάπερ τις γέφυρα γέγονεν.

- [03565] Ἐπειδὴ γὰρ οὐκ ἐνήν ἀπὸ τῆς πολλῆς ταπεινώσεως εἰς τὸ ὕψος ἀνελθεῖν, γέγονε κλίμαξ.
- [03566] Ἀλλὰ εἰ καὶ τῆς κλίμακος οὐκέτι δέεται ὁ ἀνελθὼν, ἀλλ' οὐ μὴν διὰ τοῦτο αὐτὴν ὑπερορᾷ, ἀλλὰ καὶ χάριν αὐτῇ οἶδεν.
- [03567] Αὕτη γὰρ αὐτὸν εἰς τὸ μηκέτι δεῖσθαι αὐτῆς κατέστησε·
- [03568] καὶ ὁμῶς ὑπὲρ τούτου αὐτοῦ, ὅτι οὐ δεῖται αὐτῆς, αὐτῇ χάριν ὁμολογεῖν, φησὶ, δίκαιον·
- [03569] οὐ γὰρ ἂν ἀνέβη.
- [03570] Οὕτω καὶ ἐπὶ τοῦ νόμου·
- [03571] ἀνήγαγεν ἡμᾶς εἰς ὕψος·
- [03572] οὐκοῦν κέρδος ἦν·
- [03573] ἀλλὰ λοιπὸν ζημίαν αὐτὸν νομίζομεν.
- [03574] Πῶς;
- [03575] Οὐκ ἐπειδὴ ζημία ἐστίν, ἀλλ' ἐπειδὴ πολὺ μείζων ἢ χάρις.
- [03576] Ὡσπερ γὰρ ὁ ἐν λιμῶ ὦν πένης, ἕως μὲν ἂν ἔχη ἀργύριον, διαφεύγει τὸν λιμόν·
- [03577] ἐπειδὴ δὲ χρυσὸν εὔρη, καὶ μὴ ἐξῆ ἀμφοτέρω κατασχεῖν, ζημίαν ἠγγεῖται τὸ ἐκεῖνο κατέχειν, καὶ ἀφείς αὐτὸ, λαμβάνει τὸ χρυσίον·
- [03578] ἀφήσιν δὲ, οὐκ ἐπειδὴ ζημία τὸ ἀργύριον (οὐ γὰρ ἐστὶ), ἀλλ' ἐπειδὴ οὐκ ἐνὶ ὁμοῦ τὰ δύο λαβεῖν, ἀλλ' ἀνάγκη τὸ ἐν καταλιπεῖν·
- [03579] οὕτω καὶ ἐνταῦθα.
- [03580] Ζημία οὖν οὐχ ὁ νόμος ἐστίν, ἀλλὰ τὸ τῷ νόμῳ προσκαθήμενον ἀφίστασθαι τοῦ Χριστοῦ.
- [03581] Ὡστε, ὅταν ἀπάγη ἡμᾶς Χριστοῦ, τότε ζημία·
- [03582] ἂν δὲ παραπέμψη, οὐκέτι.
- [03583] Διὰ τοῦτό φησι, Ζημία, τουτέστι, διὰ τὸν Χριστόν.
- [03584] Εἰ διὰ τὸν Χριστόν, οὐ φύσει ζημία.
- [03585] Διὰ τί δὲ οὐκ ἀφήσιν τῷ Χριστῷ προσελθεῖν ὁ νόμος;
- [03586] Καὶ μὴν εἰς τοῦτο, φησὶν, ἐδόθη, καὶ πλήρωμα νόμου Χριστός, καὶ τέλος νόμου Χριστός.
- [03587] Αφήσιν, ἐὰν θέλωμεν [62.265] πείθεσθαι.
- [03588] Ὁ τῷ νόμῳ τοίνυν πειθόμενος, αὐτὸν ἀφήσιν τὸν νόμον;
- [03589] Αφήσιν, ἐὰν προσέχωμεν·
- [03590] ἂν μέντοι μὴ προσέχωμεν, οὐκ ἀφήσιν.
- [03591] Ἀλλὰ μὲν οὖν καὶ ἡγῆμαι πάντα ζημίαν εἶναι.
- [03592] Τί λέγω, φησὶ, τοῦτο περὶ τοῦ νόμου;
- [03593] οὐχὶ καλὸν ὁ κόσμος;
- [03594] οὐχὶ καλὸν ἢ παρούσα ζωή;
- [03595] Ἀλλ' ἐὰν με ἀπαγάγη τοῦ Χριστοῦ, ζημίαν ταῦτα τίθεμαι.
- [03596] Διὰ τί;
- [03597] Διὰ τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ τοῦ Κυρίου μου.
- [03598] Τοῦ γὰρ ἡλίου φανέντος, προσκαθῆσθαι τῷ λύχνῳ ζημία.
- [03599] Ὡστε ἀπὸ τῆς παραβολῆς ἡ ζημία γίνεται, ἀπὸ τοῦ ὑπερέχοντος.
- [03600] Ὁρᾷς ὅτι σύγκρισιν ποιεῖται;

- [03601] Διὰ τὸ ὑπερέχον, φησὶν, οὐ διὰ τὸ ἀλλότριον·
- [03602] τὸ γὰρ ὑπερέχον, τοῦ ὁμογενοῦς ὑπερέχει.
- [03603] Ὅστε ἀφ' ὧν ποιεῖται τὴν κατὰ σύγκρισιν ὑπεροχὴν, ἀπὸ τούτων δείκνυσι τὴν οἰκειώσιν τῆς γνώσεως.
- [03604] Δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω.
- [03605] Σκύβαλα οὐπω μὲν δῆλον, εἰ περὶ τοῦ νόμου φησὶ τὰ σκύβαλα·
- [03606] εἰκὸς γὰρ αὐτὸν περὶ κοσμικῶν πραγμάτων τοῦτο λέγειν.
- [03607] Εἰπὼν γὰρ, Ἄτινα ἦν μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν ζημίαν, Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι, φησὶ, πάντα ζημίαν.
- [03608] Πάντα εἶπε, καὶ τὰ πάλαι, καὶ τὰ παρόντα.
- [03609] Εἰ δὲ βούλει καὶ τὸν νόμον, οὐδὲ οὕτως ὕβρισταί.
- [03610] Τὸ γὰρ σκύβαλον ἀπὸ τοῦ σίτου ἐστὶ, καὶ τὸ ἰσχυρὸν τοῦ σίτου τὸ σκύβαλον ἐστὶ, τὸ ἄχυρον λέγω.
- [03611] Ὅστε πρὸ τούτου χρήσιμον τὸ σκύβαλον ἦν·
- [03612] μετὰ γὰρ τοῦ σίτου αὐτὸ ἐκλέγομεν, καὶ εἰ μὴ τι σκύβαλον ἦν, οὐκ ἂν ὁ σίτος ἐγένετο.
- [03613] Οὕτω καὶ ἐπὶ τοῦ νόμου.
- [03614] β'.
- [03615] Ὅρᾳς πῶς πανταχοῦ οὐκ αὐτὸ τοῦτο ζημίαν τὸ πράγμα καλεῖ, ἀλλὰ διὰ τὸν Χριστόν;
- [03616] Ἀλλὰ μὲν οὖν καὶ πάντα ἡγοῦμαι ζημίαν.
- [03617] Διὰ τί;
- [03618] Πάλιν, Διὰ τὸ ὑπερέχον τῆς γνώσεως, δι' ὃν τὰ πάντα ἐζημιώθην.
- [03619] Εἶτα ἐπάγει, Διὸ καὶ ἡγοῦμαι πάντα ζημίαν εἶναι, ἵνα Χριστὸν κερδήσω.
- [03620] Ὅρᾳς πῶς ἐπιλαμβάνεται πάντοθεν τοῦ ἐρείσματος τοῦ Χριστοῦ, καὶ οὐκ ἀφήσιν οὐδαμοῦ γυμνωθῆναι τὸν νόμον, οὐδὲ πληγὴν λαβεῖν, ἀλλὰ περιβάλλει πάντοθεν αὐτόν;
- [03621] Καὶ εὐρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου.
- [03622] Εἰ ὁ δικαιοσύνην ἔχων, διὰ τὸ μηδὲν αὐτὴν εἶναι, πρὸς ταύτην τὴν δικαιοσύνην ἔδραμεν, οἱ μὴ ἔχοντες πῶς οὐ πολλῷ μᾶλλον ὀφείλουσι προστρέχειν αὐτῷ;
- [03623] Καὶ καλῶς εἶπε, Μὴ ἔχων ἐμὴν δικαιοσύνην, οὐχ ἦν διὰ πόνων καὶ ἰδρώτων ἐκτησάμην, ἀλλὰ ἦν εὖρον ἀπὸ τῆς χάριτος, φησὶν.
- [03624] Εἰ τοίνυν ὁ κατορθώσας, ἀπὸ χάριτος σώζεται, πολλῷ μᾶλλον ὑμεῖς.
- [03625] Ἐπειδὴ γὰρ εἰκὸς ἦν αὐτοὺς λέγειν, ὅτι μείζων αὕτη ἢ δικαιοσύνη ἢ διὰ πόνων, δείκνυσι ὅτι σκύβαλον αὕτη ἐστὶ πρὸς ἐκείνην.
- [03626] Οὐ γὰρ ἂν ποτε ἐγὼ κατορθώσας, αὐτὴν ῥίψας ταύτη προσέτρεχον.
- [03627] Ποία δὲ ἐστὶν αὕτη;
- [03628] Ἡ ἀπὸ πίστεως τοῦ Θεοῦ·
- [03629] τουτέστι, καὶ αὕτη παρὰ Θεοῦ δέδοται·
- [03630] Θεοῦ ἐστὶν αὕτη ἢ δικαιοσύνη·
- [03631] δῶρόν ἐστιν αὕτη ὀλόκληρον.
- [03632] Τὰ δὲ τοῦ Θεοῦ δῶρα πολλῷ τῷ μέτρῳ ὑπερβαίνει τὴν εὐτέλειαν τῶν κατορθωμάτων τῶν διὰ τῆς ἡμετέρας σπουδῆς γινομένων.
- [03633] Τί δὲ ἐστὶν ἡ πίστις;
- [03634] Ἐπὶ τῇ πίστει, φησὶ, τοῦ γνῶναι αὐτόν.
- [03635] Ἄρα διὰ πίστεως ἢ γνῶσις, καὶ πίστεως ἄνευ γνῶναι αὐτόν οὐκ ἐστὶ.

- [03636] Πῶς δέ;
- [03637] Δι' αὐτῆς δεῖ γινῶναι τὴν [62.266] δύναμιν τῆς ἀναστάσεως αὐτοῦ·
- [03638] ποῖος γὰρ λογισμὸς τὴν ἀνάστασιν ἡμῖν παραστήσει;
- [03639] Οὐδὲ εἷς, ἀλλὰ πίστις.
- [03640] Εἰ δὲ ἡ ἀνάστασις τοῦ κατὰ σάρκα Χριστοῦ, πίστει γινώσκεται, πῶς ἡ γέννησις τοῦ Θεοῦ Λόγου λογισμοῖς καταλαμβάνεται;
- [03641] τῆς γὰρ γεννήσεως ἐλάττων ἢ ἀνάστασις.
- [03642] Διὰ τί;
- [03643] Ὅτι ἐκεῖνης μὲν πολλὰ τὰ ὑποδείγματα γέγονε, ταύτης δὲ οὐδὲ ἓν.
- [03644] Νεκροὶ μὲν γὰρ ἀνέστησαν πολλοὶ πρὸ τοῦ Χριστοῦ, εἰ καὶ ἐτελεύτησαν ἀναστάντες·
- [03645] ἀπὸ δὲ παρθένου οὐδεὶς ἐτέχθη ποτέ.
- [03646] Εἰ τοίνυν ὁ καὶ τῆς κατὰ σάρκα γεννήσεως εὐτελέστερον, τοῦτο πίστει δεῖ παραλαμβάνειν, τὸ πολλῶ μείζον, καὶ ἀπείρως μείζον καὶ ἀσυγκρίτως, πῶς λογισμῶ καταλαμβάνεται;
- [03647] Ταῦτα ποιεῖ τὴν δικαιοσύνην.
- [03648] Τοῦτο γὰρ δεῖ πιστεῦσαι, ὅτι ἐδυνήθη·
- [03649] τὸ δὲ πῶς ἐδυνήθη, οὐκέτι ἔστι παραστήσαι·
- [03650] ἀπὸ γὰρ πίστεως ἡ κοινωνία τῶν παθημάτων.
- [03651] Πῶς;
- [03652] Εἰ γὰρ μὴ ἐπιστεύομεν, οὐδ' ἂν ἐπάθομεν·
- [03653] εἰ μὴ ἐπιστεύομεν, ὅτι συνυπομένοντες συμβασιλεύσομεν, οὐδ' ἂν ἐπάθομεν τὰ παθήματα.
- [03654] Ἄρα πίστει καὶ ἡ γέννησις καὶ ἡ ἀνάστασις καταλαμβάνεται.
- [03655] Ὅρᾳς ὅτι οὐχ ἀπλῶς δεῖ τὴν πίστιν εἶναι, ἀλλὰ δι' ἔργων;
- [03656] Οὗτος γὰρ μάλιστα πιστεύει, ὅτι ἀνέστη Χριστὸς, ὁ παραβόλως ἑαυτὸν τοῖς κινδύνοις ἐκδιδοῦς, ὁ κοινωνῶν αὐτῷ ἐν τοῖς παθήμασι·
- [03657] τῷ γὰρ ἀναστάντι κοινωνεῖ, τῷ ζῶντι.
- [03658] Διὰ τοῦτο ἔλεγε·
- [03659] Καὶ εὐρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταστήσω εἰς τὴν ἑξανάστασιν τῶν νεκρῶν.
- [03660] Συμμορφούμενος, φησὶ, τῷ θανάτῳ αὐτοῦ·
- [03661] τουτέστι, κοινωνῶν.
- [03662] Καθάπερ γὰρ ἐκεῖνος ὑπὸ τῶν ἀνθρώπων ἔπαθεν, οὕτω καὶ γώ·
- [03663] διὰ τοῦτο εἶπε, Συμμορφούμενος·
- [03664] καὶ ἀλλαχοῦ πάλιν·
- [03665] Ανταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου.
- [03666] Τουτέστιν, οἱ διωγμοὶ καὶ τὰ παθήματα ταῦτα, τὴν εἰκόνα δημιουργοῦσιν ἐκείνην τοῦ θανάτου.
- [03667] Οὐ γὰρ τὸ ἑαυτοῦ ἐζήτει, ἀλλὰ τὸ τῶν πολλῶν.
- [03668] Ὅστε καὶ οἱ διωγμοὶ καὶ αἱ θλίψεις καὶ αἱ στενοχωρίαι οὐ μόνον ἡμᾶς οὐκ ὀφείλουσι θορυβεῖν, ἀλλὰ καὶ εὐφραίνειν, ὅτι διὰ τούτων συμμορφούμεθα τῷ θανάτῳ αὐτοῦ·
- [03669] ὡς ἂν εἰ ἔλεγε, Ἐξεικονιζόμεθα·

[03670] ὁ καὶ ἀλλαχοῦ λέγει γράφων, Τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες.

[03671] Καὶ τοῦτο δὲ ἀπὸ πίστεως πολλῆς γίνεται.

[03672] Οὐ γὰρ, ὅτι ἀνέστη μόνον, πιστεύομεν, ἀλλ' ὅτι καὶ μετὰ ἀνάστασιν πολλὴν ἔχει τὴν ἰσχύν.

[03673] Διὰ τοῦτο τὴν αὐτὴν ὁδὸν ὁδεύομεν, ἤνπερ ὤδευσε, τουτέστιν, ἀδελφοὶ γινόμεθα αὐτῷ καὶ κατὰ τοῦτο·

[03674] ὡς ἂν εἰ ἔλεγε·

[03675] Χριστοὶ γινόμεθα κατὰ τοῦτο.

[03676] Βαβαί, πόσον τῶν παθῶν τὸ ἀξίωμα! πιστεύομεν ὅτι συμμορφούμεθα τῷ θανάτῳ αὐτοῦ διὰ τῶν παθημάτων.

[03677] Ὅσπερ γὰρ ἐν τῷ βαπτίσματι Συνετάφημεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, οὕτως ἐνταῦθα τῷ θανάτῳ συμμορφούμεθα αὐτοῦ.

[03678] Ἐκεῖ εἰκότως εἶπε, Τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ·

[03679] οὐ γὰρ ὅλον τὸν θάνατον ἀπεθάνομεν·

[03680] οὐ γὰρ σώματι ἐν σαρκὶ ἀπεθάνομεν, ἀλλ' ἁμαρτίᾳ.

[03681] Ἐπεὶ οὖν θάνατος καὶ θάνατος λέγεται, ἀλλ' ἐκεῖνος μὲν ἀπέθανε σώματι, ἡμεῖς δὲ ἁμαρτίᾳ, καὶ [62.267] ἐκεῖ ὁ ἄνθρωπος ἀπέθανεν, ὃν ἀνέλαβεν αὐτὸς, ὁ ἐν σώματι ἡμῶν, ὃδε ὁ ἄνθρωπος τῆς ἁμαρτίας·

[03682] διὰ τοῦτο ἐκεῖ μὲν φησι, Τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἐνταῦθα δὲ οὐκέτι ὁμοιώματι θανάτου, ἀλλ', αὐτῷ τῷ θανάτῳ.

[03683] γ'.

[03684] Παῦλος γὰρ οὐκέτι ἁμαρτίᾳ ἀπέθανεν ἐν τοῖς διωγμοῖς, ἀλλ' αὐτῷ τῷ σώματι·

[03685] ὥστε τὸν αὐτὸν ὑπέμεινε θάνατον.

[03686] Εἰ πως καταστήσω, φησὶν, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

[03687] Τί λέγεις;

[03688] καὶ μὴν πάντες αὐτῆς τυγχάνουσι·

[03689] Πάντες μὲν γὰρ οὐ κοιμηθησόμεθα, φησὶ, πάντες δὲ ἀλλαγησόμεθα·

[03690] καὶ οὐκ ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἱ μὲν εἰς τιμὴν, οἱ δὲ εἰς ἐφόδιον κολάσεως.

[03691] Εἰ τοίνυν πάντες τῆς ἀναστάσεως τυγχάνουσι, καὶ οὐ τῆς ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας, πῶς ὡς μέλλων ἐξαιρέτου τινὸς τυγχάνειν ἔλεγες, Εἰ πως καταστήσω;

[03692] Διὰ τοῦτο ταῦτα πάσχω, φησὶν, Εἰ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν·

[03693] εἰ γὰρ μὴ ἀπέθανες, οὐκ ἀνίστασο.

[03694] Τί οὖν ἐστι;

[03695] Δοκεῖ μέγα τι ἐνταῦθα αἰνίττεσθαι·

[03696] οὕτω γὰρ μέγα ἦν, ὅτι οὐδὲ ἐθάρόρησεν ἀποφίνασθαι, ἀλλὰ φησιν ἀπλῶς, Εἰ πως.

[03697] Ἐπίστευσα εἰς αὐτὸν καὶ τὴν αὐτοῦ ἀνάστασιν, ἀλλὰ καὶ πάσχω δι' αὐτὸν, ἀλλ' οὐπω δύναμαι θαρῶρησαι περὶ τῆς ἀναστάσεως.

[03698] Ποίαν ἐνταῦθα ἀνάστασιν φησι;

[03699] Τὴν πρὸς αὐτὸν ἄγουσαν τὸν Χριστόν.

[03700] Εἶπον ὅτι ἐπίστευσα αὐτῷ καὶ τῇ τῆς ἀναστάσεως αὐτοῦ δυνάμει, καὶ ὅτι κοινωνός εἰμι τῶν παθημάτων αὐτοῦ, καὶ ὅτι συμμορφοῦμαι τῷ θανάτῳ αὐτοῦ·

[03701] ἀλλ' ὅμως μετὰ ταῦτα πάντα οὐπω θαρῶν·

[03702] ὅπερ ἀλλαχοῦ λέγει, Ὁ δοκῶν ἐστάναι, βλέπῃ μὴ πέση·

[03703] καὶ πάλιν, Φοβοῦμαι μὴ πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

[03704] Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ Ἰησοῦ.

- [03705] Οὐχ ὅτι ἤδη ἔλαβον.
- [03706] Τί ἐστίν, Ἦδη ἔλαβον;
- [03707] Τὸ βραβεῖόν φησιν.
- [03708] Εἰ δὲ ὁ τοσαῦτα παθῶν, εἰ δὲ ὁ διωκόμενος, εἰ δὲ ὁ τὴν νέκρωσιν ἔχων, οὐπω ἐθάρρῃ περὶ τῆς ἀναστάσεως ἐκείνης, τί ἂν εἴποιμεν ἡμεῖς;
- [03709] Τί ἐστίν, Εἰ καταλάβω;
- [03710] Ὅπερ πρότερον ἔλεγον, Εἰ καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.
- [03711] Τὴν αὐτοῦ, φησὶν, ἀνάστασιν εἰ καταλάβω.
- [03712] Τουτέστιν, Ἐὰν δυνηθῶ τοσαῦτα παθεῖν, ἐὰν δυνηθῶ μιμήσασθαι αὐτόν, ἂν δυνηθῶ σύμμορφος αὐτῷ γενέσθαι.
- [03713] Οἶον, πολλὰ ἔπαθεν ὁ Χριστὸς, ἐνεπτύσθη, ἐρράπισθη, ἐμαστιγώθη, ὕστερον ἀπέθανε.
- [03714] Τοῦτο στάδιόν ἐστι·
- [03715] διὰ πάντων τούτων δεῖ πρὸς τὴν ἀνάστασιν αὐτοῦ φθάσαι, πάντας τοὺς ἄθλους ἐνεγκόντας.
- [03716] Ἦ τοίνυν τοῦτό φησιν, ἢ ὅτι Ἐὰν καταξιωθῶ τῆς ἀναστάσεως τυχεῖν εὐδοκίμου, παρῴρησιαν ἐχούσης, εἰς τὴν ἐξανάστασιν φθάνω τὴν αὐτοῦ.
- [03717] Ἄν γὰρ δυνηθῶ τοὺς ἀγῶνας πάντας ἐνεγκεῖν, καὶ τὴν ἀνάστασιν αὐτοῦ δυνησομαι σχεῖν, καὶ μετὰ δόξης ἀναστῆναι.
- [03718] Οὐδέπω γὰρ, φησὶν, ἄξιός εἰμι·
- [03719] Διώκω δὲ, εἰ καὶ καταλάβω.
- [03720] Ἔτι ἐναγωνίός μοι ὁ βίος, ἔτι τοῦ τέλους εἰμι πόρρω, ἔτι τῶν βραβείων ἀφέστηκα, ἔτι τρέχω, ἔτι διώκω.
- [03721] Καὶ οὐκ εἶπε, Τρέχω, ἀλλὰ, Διώκω·
- [03722] εἰκότως.
- [03723] Ὁ γὰρ διώκων, ἴστε μεθ' ὅσου τόνου διώκει·
- [03724] οὐδένα ὄρα, πάντας μετὰ πολλῆς τῆς ῥύμης τοὺς διακόπτοντας ἀπωθεῖται, καὶ διάνοιαν καὶ ὄμμα καὶ [62.268] ἰσχὺν καὶ ψυχὴν καὶ σῶμα συστρέφει, πρὸς ἕτερον μὲν οὐδὲν ὄρων, πρὸς δὲ τὸ βραβεῖον μόνον.
- [03725] Εἰ δὲ ὁ διώκων Παῦλος, ὁ τοσαῦτα παθῶν, ἔτι φησὶν, Εἰ καὶ καταλάβω·
- [03726] τί ἂν εἴποιμεν ἡμεῖς οἱ ἀναπεπτωκότες;
- [03727] Εἶτα δεικνύς, ὅτι ὀφειλῆς τὸ πράγμα ἐστίν, φησὶν, Ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Ἰησοῦ Χριστοῦ.
- [03728] Τῶν ἀπολλυμένων ἡμῶν, φησὶν, ἐπιγιγόμεν, ἔμελλον ἀπόλλυσθαι·
- [03729] κατέλαβέ με ὁ Θεός·
- [03730] καὶ γὰρ αὐτὸς ἡμᾶς ἐδίωκε φεύγοντας αὐτόν μετὰ πολλῆς τῆς σπουδῆς.
- [03731] Διὰ τούτου ταῦτα πάντα παρίστησι·
- [03732] τῷ γὰρ εἰπεῖν, ὅτι Κατελήφθην, ἔδειξε καὶ τοῦ βουλομένου καταλαβεῖν τὴν σπουδὴν, καὶ ἡμῶν τὴν ἀποστροφὴν τὴν πολλὴν καὶ τὴν πλάνην, καὶ ὅτι αὐτὸν ἐφεύγομεν.
- [03733] δ'.
- [03734] Διὸ καὶ δακρύειν ἄξιον, ὅτι πάντων εἰς τὴν προτέραν κατάστασιν πάλιν ἐλθόντων, καὶ ὅτι πολλῆς ὀφειλῆς ὄντων ἡμῶν ὑπευθύνων, οὐδεὶς πενθεῖ, οὐδεὶς δακρύει, οὐδεὶς στενάζει.
- [03735] Καὶ μὴ καταγνώσκει εἰρωνείαν τοῦ λόγου·
- [03736] ὥσπερ γὰρ πρὸ τῆς παρουσίας τοῦ Χριστοῦ τὸν Θεὸν ἐφεύγομεν, οὕτω φεύγομεν αὐτόν καὶ νῦν·
- [03737] φεύγειν γὰρ ἔστι τὸν Θεόν, οὐ τόπω (πανταχοῦ γὰρ ἐστίν), ἀλλὰ τοῖς ἔργοις.
- [03738] Καὶ ὅτι οὐκ ἔστι φεύγειν, ἄκουε τοῦ προφήτου λέγοντος, Ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου, καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;
- [03739] Πῶς οὖν ἔστι φυγεῖν τὸν Θεόν;

- [03740] Ὡς ἔστι πόρρω γενέσθαι τοῦ Θεοῦ, ὡς ἔστι μακρυνθῆναι·
- [03741] Οἱ γὰρ μακρύνοντες ἑαυτοὺς, φησὶν, ἀπὸ σοῦ, ἀπολοῦνται·
- [03742] καὶ πάλιν, Οὐχὶ τὰ ἀμαρτήματα ὑμῶν διστώσιν ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν;
- [03743] Πῶς οὖν γίνεται τὸ μακρυνθῆναι;
- [03744] πῶς γίνεται διάστασις;
- [03745] Προαιρέσει καὶ ψυχῇ·
- [03746] τόπῳ γὰρ οὐκ ἔνι·
- [03747] πῶς γὰρ ἂν τις τὸν πανταχοῦ παρόντα φεύγοι;
- [03748] Ὁ τοίνυν ἀμαρτωλὸς φεύγει.
- [03749] Τοῦτό ἐστιν ὃ φησὶν ἡ Γραφή, Φεύγει ὁ ἀσεβῆς, μηδενὸς διώκοντος.
- [03750] Σφόδρα φεύγομεν τὸν Θεὸν, καίτοι ἀεὶ διώκοντα ἡμᾶς αὐτόν.
- [03751] Ὁ Απόστολος ἐδίωκεν, ἵνα ἐγγὺς αὐτοῦ γένηται·
- [03752] ἡμεῖς διώκομεν, ἵνα πόρρω γενώμεθα·
- [03753] ἄρα οὐκ ἄξια ταῦτα θρηγῶν;
- [03754] ἄρα οὐκ ἄξια δακρύων;
- [03755] Ποῦ φεύγεις, ἄθλιε καὶ ταλαίπωρε;
- [03756] ποῦ φεύγεις τὴν ζωὴν καὶ τὴν σωτηρίαν τὴν σὴν;
- [03757] Ἄν τὸν Θεὸν φύγῃς, πρὸς τίνα καταφεύξῃ;
- [03758] ἂν τὸ φῶς φύγῃς, ποῦ διαβλέψῃς;
- [03759] ἂν τὴν ζωὴν φύγῃς, πόθεν ζήσῃ λοιπὸν;
- [03760] Φύγομεν τὸν ἐχθρὸν τῆς σωτηρίας τῆς ἡμετέρας.
- [03761] Ὅταν ἀμαρτάνωμεν, φεύγομεν ἀπὸ τοῦ Θεοῦ, δραπετεύομεν, εἰς ἄλλοτρίαν ἀπερχόμεθα γῆν, καθάπερ ἐκεῖνος ὁ καταφαγὼν τὰ ὑπάρχοντα τὰ πατρῶα, καὶ ἀπελθὼν εἰς ἄλλοτρίαν γῆν, ὁ καταναλώσας πᾶσαν τὴν πατρικὴν οὐσίαν, καὶ ἐν λιμῷ ζῶν.
- [03762] Ἔχομεν οὖν πατρικὴν οὐσίαν καὶ ἡμεῖς.
- [03763] Ποίαν δὴ ταύτην;
- [03764] Ἀπήλαξεν ἡμᾶς τῶν ἀμαρτημάτων, ἐχαρίσατο ἡμῖν δύναμιν, ἰσχὺν πρὸς τὴν τῆς ἀρετῆς ἐργασίαν, ἐχαρίσατο ἡμῖν προθυμίαν, ὑπομονήν, ἐν τῷ βαπτίσματι ἐχαρίσατο ἡμῖν Πνεῦμα ἅγιον·
- [03765] ἂν ταῦτα καταναλώσωμεν, ἐν λιμῷ λοιπὸν ἐσόμεθα.
- [03766] Καθάπερ γὰρ οἱ νοσοῦντες, ἕως μὲν ἂν πυρετοῖς ἐνοχλῶνται καὶ χυμῶν κακία, οὐδὲ διαναστῆναι, οὐδὲ ἐργάσασθαι, οὐδὲ προᾶξαι τι δύνανται·
- [03767] ἂν δὲ τις αὐτοὺς ἀπαλλάξῃ καὶ εἰς υἰεῖαν ἀγάγῃ, εἶτα μὴ ἐργάζωνται, παρὰ τὴν οἰκείαν αὐτῶν τοῦτο γίνεται ῥαθυμίαν·
- [03768] οὕτω δὴ καὶ ἐφ' ἡμῶν.
- [03769] Ἐπέκειτο ἡμῖν νόσος χαλεπὴ καὶ πυρετὸς σφοδρὸς·
- [03770] καὶ ^[62.269] ἐκέμεθα οὐκ ἐπὶ κλίνης, ἀλλ' ἐπὶ τῆς κακίας αὐτῆς, καθάπερ ἐν κοπιᾷ, τῇ πονηρίᾳ ἐρῳιμμένοι, ἠλκωμένοι, δυσωδίας ἀνάπλεω, αὐχμῶντες, κατατρυχόμενοι, εἰδῶλα μᾶλλον ὄντες, ἢ ἄνθρωποι.
- [03771] Περιεστῆκεσαν ἡμᾶς δαίμονες πονηροὶ, ὁ ἄρχων τοῦ κόσμου τούτου γελῶν, ἐπεμβαίνων.
- [03772] Ἦλθεν ὁ τοῦ Θεοῦ Μονογενῆς, ἀφῆκε τὰς ἀκτίνας τῆς παρουσίας αὐτοῦ, καὶ τὸν ζόφον εὐθέως ἀπήλασεν·
- [03773] ἦλθε πρὸς ἡμᾶς ὁ βασιλεὺς ὃς ὦν ἐν τῷ θρόνῳ πατρικῷ, τὸν θρόνον ἀφείδεν τὸν πατρικὸν (ὅταν δὲ, ἀφείδεν, εἶπω, μὴ πάλιν μετὰστασιν νομίσης·
- [03774] τὸν γὰρ οὐρανὸν καὶ τὴν γῆν αὐτὸς πληροῖ·

- [03775] ἀλλὰ διὰ τὴν οἰκονομίαν τοῦτό φημι·
- [03776] ἦλθε πρὸς ἐχθρὸν τὸν μισοῦντα αὐτὸν, τὸν ἀποστρεφόμενον, τὸν οὐδὲ ἰδεῖν αὐτὸν ἀνεχόμενον, τὸν καθ' ἑκάστην αὐτὸν βλασφημοῦντα τὴν ἡμέραν.
- [03777] Εἶδεν ἐν κοπρίᾳ κείμενον, σκώληξιν ἠλκωμένον, πυρετοῖς, λιμῶ κατεχόμενον, πᾶν εἶδος ἔχοντα νόσου.
- [03778] Καὶ γὰρ καὶ πυρετὸς ἠνώχλει, τοῦτο γὰρ ἐπιθυμία πονηρὰ, καὶ φλεγμοναὶ ἐπέκειντο, τοῦτο γὰρ ἡ ἀπόνοια, καὶ ἡ βουλιμία τις ἡ λεγομένη κατεῖχε, τοῦτο γὰρ ἡ πλεονεξία, καὶ σηπεδόνες πάντοθεν, τοῦτο γὰρ ἡ πορνεία, καὶ πήρωσις ὀφθαλμῶν, τοῦτο γὰρ εἰδωλολατρεία, καὶ κώφωσις καὶ παραπληξία, τοῦτο γὰρ τὸ προσκυνεῖν λίθοις καὶ ξύλοις καὶ ἐκείνοις προσφθέγγεσθαι, καὶ δυσεΐδεια πολλή, τοῦτο γὰρ κακία·
- [03779] ἀηδὲς τι, καὶ νόσος χαλεπωτάτη.
- [03780] Εἶδε χεῖρον πάλιν τῶν μαινομένων φθεγγομένους ἡμᾶς, καὶ τὸ ξύλον θεὸν καλοῦντας, καὶ τὸν λίθον ὁμοίως·
- [03781] εἶδεν ἐν τοσαύτῃ κακίᾳ, καὶ οὐκ ἐβδελύξατο, οὐκ ἐδυσχέρανεν, οὐκ ἀπεστράφη, οὐκ ἐμίσησε·
- [03782] Δεσπότης γὰρ ἦν, καὶ τὸ ἴδιον πλάσμα οὐκ ἂν ἐμίσησεν.
- [03783] Ἀλλὰ τί ποιεῖ;
- [03784] Καθάπερ ἄριστος ἰατρός κατασκευάζει φάρμακα πολλοῦ ἄξια, καὶ πρῶτος αὐτῶν ἀπογεύεται·
- [03785] τὴν γὰρ ἀρετὴν αὐτὸς πρῶτος μετήλθε, καὶ οὕτως ἡμῖν ἔδωκε.
- [03786] Καὶ πρῶτον καθάπερ ἀντίδοτόν τι φάρμακον ἔδωκε τὸ λουτρόν, καὶ οὕτω πᾶσαν ἡμέσαμεν κακίαν, καὶ πάντα ἐφυγαδεύθη ἀθρόον, καὶ ἡ φλεγμονὴ ἐπαύσατο, καὶ ὁ πυρετὸς ἐσβέσθη, καὶ αἱ σηπεδόνες ἐκαύθησαν.
- [03787] Πάντα γὰρ καὶ τὰ ἀπὸ πλεονεξίας, καὶ τὰ ἀπὸ θυμοῦ, καὶ τὰ ἄλλα κακὰ ἐκενώθη διὰ τοῦ πνεύματος·
- [03788] ἀνεώχθησαν ^[62.270] οἱ ὀφθαλμοὶ, ἀνεώγη τὰ ὦτα, ἐλάλησεν εὐφημον φωνὴν ἢ γλῶσσαν, ἔλαβεν ἰσχὺν ἢ ψυχὴν, ἔλαβε κάλλος καὶ ἄνθος τὸ σῶμα τοιοῦτον, οἷον εἰκὸς Υἱὸν Θεοῦ τεχθέντα κάλλος ἔχειν ἀπὸ τῆς τοῦ Πνεύματος χάριτος, οἷαν εἰκὸς δόξαν ἔχειν υἱὸν ἄρτι τεχθέντα βασιλεῖ, καὶ ἐν ἀλουργίδι τρεφόμενον.
- [03789] Οἶμοι, πόσῃν εὐγένειαν ἡμῖν ἐχαρίσατο! ἡμεῖς δὲ περὶ τὸν οὕτως ἡμᾶς φιλήσαντα ἀχάριστοι μένομεν.
- [03790] Ἐτέχθημεν, ἐτράφημεν, εὐεργετήθημεν·
- [03791] τί πάλιν φεύγομεν τὸν εὐεργέτην;
- [03792] Ὁ τοίνυν ταῦτα πάντα ποιήσας, καὶ ἰσχὺν δίδωσιν·
- [03793] οὐ γὰρ ἐνήν κατεχομένους τῷ νοσήματι ἐνεγκεῖν, εἰ μὴ αὐτὸς ἡμῖν ἔδωκε τὴν ἰσχύν.
- [03794] Ἔδωκε τῶν ἀμαρτημάτων τὴν ἄφεσιν, ἠθετήσαμεν τὴν δωρεάν·
- [03795] ἔδωκεν ἡμῖν πλοῦτον, ἐσκορπίσαμεν αὐτὸν, κατεφάγομεν ἅπαντα·
- [03796] ἔδωκεν ἡμῖν ἰσχύν, ἀνηλώσαμεν αὐτήν·
- [03797] ἔδωκεν ἡμῖν χάρισμα, ἐσβέσαμεν αὐτό.
- [03798] Πῶς;
- [03799] Ἀνηλώσαμεν εἰς οὐδὲν δέον, ἐχρησάμεθα ἐν οὐδενὶ χρησίμῳ.
- [03800] Ταῦτα ἡμᾶς ἀπώλεσε, καὶ τὸ πάντων δεινότερον, ὅτι ἐν ἀλλοτρίᾳ ὄντες, καὶ κεράτια ἐσθίοντες, οὐ λέγομεν·
- [03801] Ἐπιστρέψωμεν πρὸς τὸν Πατέρα καὶ εἴπωμεν·
- [03802] Ἡμάρτομεν εἰς τὸν οὐρανὸν καὶ εἰς σέ, καὶ Πατέρα οὕτως ἔχοντες φιλόστοργον, σφόδρα ποθοῦντα ἡμῶν τὴν ἐπάνοδον·
- [03803] ὡς ἂν μόνον ἀποστῶμεν τῆς κακίας, ἂν πρὸς αὐτὸν ἐπανέλθωμεν μόνον, οὐδὲ ἐγκαλέσαι λοιπὸν ὑπὲρ τῶν προτέρων ἀνέχεται·
- [03804] μόνον ἀποστῶμεν·
- [03805] ἱκανὴ γὰρ ἀπολογία τὸ ἐπανελεῖν.
- [03806] Τί λέγω, ἐγκαλέσαι οὐκ ἀνέχεται;
- [03807] οὐ μόνον αὐτὸς οὐκ ἐγκαλεῖ, ἀλλὰ, κἂν ἕτερος ἐγκαλῇ, ἐπιστομίζεται, κἂν εὐδοκιμηκῶς ἢ ὁ ἐγκαλῶν.
- [03808] Οὐκοῦν ἐπανέλθωμεν·

- [03809] μέχρι τίνος ἀφιστάμεθα;
- [03810] λάβωμεν αἴσθησιν τῆς ἀτιμίας, λάβωμεν αἴσθησιν τῆς εὐτελείας·
- [03811] ἡ κακία χοίρους εἶναι ποιεῖ, ἡ κακία λιμὸν φέρει τῇ ψυχῇ.
- [03812] Ἀνακτησώμεθα ἑαυτοὺς καὶ ἀναλήψωμεν, καὶ ἐπανέλθωμεν ἐπὶ τὴν προτέραν εὐγένειαν, ἵνα τύχωμεν τῶν μελλόντων ἀγαθῶν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἀγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [03813] Ἀμήν.
- [03814] ΟΜΙΛΙΑ ΙΒ΄.
- [03815] Ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατειληφέναι·
- [03816] ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.
- [03817] α΄.
- [03818] Οὐδὲν οὕτω κενοῖ κατορθώματα καὶ ἀποφυσᾶ, ὡς μνήμη τῶν εἰργασμένων ἡμῖν ἀγαθῶν.
- [03819] Δύο γὰρ τίκτει κακὰ, ῥαθυμοτέρους τε ἐργάζεται, καὶ εἰς ἀπόνοιαν αἶρει.
- [03820] Διόπερ ὁ Παῦλος, ἐπειδὴ οἶδεν ὀξύρροπον οὖσαν τὴν ἡμετέραν φύσιν πρὸς ῥαθυμίαν, καὶ πολλὰ δὲ τοὺς Φιλιππησίους ἐπήνεσεν, ὄρα πῶς αὐτῶν καταστέλλει τὸ φρόνημα, διὰ πολλῶν μὲν καὶ ἐτέρων ἀνωτέρω, μάλιστα δὲ διὰ τοῦ παρόντος.
- [03821] Τί λέγων;
- [03822] Ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατεῖ [62.270] ληφέναι.
- [03823] Εἰ δὲ Παῦλος οὐδέπω κατέλαβεν, οὐδὲ θαρῶρεῖ περὶ τῆς ἀναστάσεως, οὐδὲ περὶ τῶν μελλόντων·
- [03824] σχολῆ γοῦν ἐκεῖνοι μὴδὲ τὸ πολλοστὸν αὐτοῦ μέρος κατωρθωκότες τοῦτο ἂν ἔπραξαν.
- [03825] Ὁ δὲ λέγει, τοῦτό ἐστιν·
- [03826] Οὐδέπω κατειληφέναι τὴν ἀρετὴν ἅπασαν ἠγοῦμαι·
- [03827] οὕτως εἰπὼν, ὡς ἂν εἰ περὶ δρομέως εἴποι τις, Οὕπω κατέλαβεν.
- [03828] Οὐδέπω τὸ πᾶν ἤνυσσα, φησὶν.
- [03829] Εἰ δὲ λέγει ἀλλαχοῦ, Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, καὶ ἐνταῦθα, Οὐδέπω λογίζομαι κατειληφέναι, ἀναγνοὺς τις ἀμφότερα, εἴσεται καλῶς τὴν αἰτίαν καὶ ἐκείνων καὶ τούτων τῶν ῥημάτων.
- [03830] Οὐ γὰρ δεῖ συνεχῶς τὰ αὐτὰ στρέφειν, καὶ ἡμᾶς πάντα διδάσκειν, καὶ ὅτι ταῦτα πολὺ πρότερον ἔλεγεν, ἐκεῖνα δὲ πρὸς τῷ τέλει.
- [03831] Οὕπω λογίζομαι κατειληφέναι, [62.271] φησὶν, ἀλλ' ἐνός εἰμι μόνου, τοῦ τοῖς ἔμπροσθεν ἐπεκτείνεσθαι.
- [03832] Τοῦτο γὰρ ἐστὶν ὃ φησὶν, Ἐν, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.
- [03833] Ὅρα πῶς εἰπὼν τοῦτο, ἐδήλωσε τί ἦν ὃ ἐποίει αὐτὸν τοῖς ἔμπροσθεν ἐπεκτείνεσθαι.
- [03834] Ὁ μὲν οὖν ἤδη τετελειώσθαι νομίζων, καὶ μὴδὲν αὐτῷ λείπειν πρὸς ἀρετῆς κατόρθωσιν, κἂν ἐπαύσατο τρέχων, ὡς τὸ πᾶν κατειληφώς·
- [03835] ὁ δὲ ἀφεστάναι τοῦ τέρατος ἔτι νομίζων, οὐδέποτε παύσεται τρέχων.
- [03836] Τοῦτο οὖν ἡμᾶς ἀεὶ δεῖ λογίζεσθαι, κἂν μυρία κατορθώσωμεν ἀγαθὰ.
- [03837] Εἰ γὰρ Παῦλος μετὰ μυρίους θανάτους, μετὰ τοσοῦτους κινδύνους τοῦτο ἐλογίζετο, πολλῶ μᾶλλον ἡμεῖς.
- [03838] Οὐ μὴν ἀνέπεσον, φησὶν, ἐπειδὴ τοσοῦτον δραμῶν οὐκ ἴσχυσα, οὐδὲ ἀπέγνων, ἀλλ' ἔτι τρέχω, ἔτι ἀγωνίζομαι·
- [03839] τοῦτο μόνον σκοπῶ, ὅπως δὴ προκόποιμι.
- [03840] Οὕτω καὶ ἡμᾶς χρὴ ποιεῖν, ἐπιλανθάνεσθαι τῶν κατορθωμάτων, καὶ ἀφιέναι αὐτὰ ὀπίσω.
- [03841] Καὶ γὰρ ὁ δρομεὺς οὐχ ὅσους ἤνυσεν ἀναλογίζεται διαύλους, ἀλλ' ὅσους λείπεται.
- [03842] Καὶ ἡμεῖς μὴ ὅσον ἠνύσαμεν τῆς ἀρετῆς ἀναλογιζώμεθα, ἀλλ' ὅσον ἡμῖν λείπει.

- [03843] Τί γάρ ἡμᾶς ὠφελεῖ τὸ ἀνυσθῆν, ὅταν τὸ λειπόμενον μὴ προστεθῆ;
- [03844] Καὶ οὐκ εἶπεν, ὅτι Οὐκ ἀναλογίζομαι, οὐδὲ μέμνημαι, ἀλλ', Ἐκλανθανόμενος, ἡμᾶς προσεκτικωτέρους ποιῶν.
- [03845] Οὕτω γὰρ σφοδροὶ γινόμεθα, ὅταν πᾶσαν προθυμίαν εἰς τὸ λείπον ἀναλάβωμεν, ὅταν ἐκεῖνα λήθη παραδῶμεν.
- [03846] Ἐπεκτεινόμενοι, φησὶ, πρὶν ἢ παραγενέσθαι, λαβεῖν σπουδάζομεν.
- [03847] Ὁ γὰρ ἐπεκτεινόμενος οὗτός ἐστιν, ὁ τοὺς πόδας καίτοι τρέχοντας τῷ λοιπῷ σώματι προλαβεῖν σπουδάζων, ἐπεκτείνων ἑαυτὸν εἰς τὸ ἔμπροσθεν, καὶ τὰς χεῖρας ἐκτείνων, ἵνα καὶ τοῦ δρόμου πλέον τι ἐργάσῃται.
- [03848] Τοῦτο δὲ ἀπὸ πολλῆς προθυμίας γίνεται, ἀπὸ πολλῆς θερμότητος.
- [03849] Οὕτω δεῖ τρέχειν τὸν τρέχοντα, μετὰ τοσαύτης σπουδῆς, μετὰ τοσαύτης προθυμίας, οὐκ ἀναπεπτωκότα.
- [03850] Ὅσον δὲ τοῦ οὕτω τρέχοντος καὶ τοῦ ὑπτίου κειμένου τὸ μέσον, τοσοῦτον τοῦ Παύλου καὶ ἡμῶν.
- [03851] Καθ' ἡμέραν ἀπέθνησκεν ἐκεῖνος, καθ' ἡμέραν εὐδοκίμει·
- [03852] οὐκ ἦν καιρὸς, οὐκ ἦν χρόνος, ἐν ᾧ οὐκ ἠῤῥετο αὐτῷ ὁ δρόμος·
- [03853] οὐ λαβεῖν ἠθέλησεν, ἀλλ' ἀρπάσαι τὸ βραβεῖον·
- [03854] οὕτω γὰρ ἔστι λαβεῖν.
- [03855] Ἄνω ὁ τὸ βραβεῖον διδοὺς ἔστηκεν, ἄνω κεῖται τὸ βραβεῖον.
- [03856] β'.
- [03857] Ὅρα πόσον τὸ διάστημα τοῦτο διαδραμεῖν, ὅρα πόσον τὸ ὕψος·
- [03858] ἐκεῖ δεῖ πετασθῆναι τοῖς τοῦ πνεύματος πτεροῖς·
- [03859] ἐτέρως γὰρ οὐκ ἔνι τὸ ὕψος τοῦτο τεμεῖν.
- [03860] Μετὰ τοῦ σώματος ἐκεῖ δεῖ βαδίσαι·
- [03861] ἔξεστι γάρ·
- [03862] Ἡμῶν γὰρ τὸ πολίτευμα, φησὶν, ἐν οὐρανῷ·
- [03863] ἐκεῖ τὸ βραβεῖόν ἐστιν.
- [03864] Ὅρας τοὺς τρέχοντας πῶς νόμῳ ζῶσι;
- [03865] πῶς οὐδὲν τῶν ἐκλυόντων τὴν ἰσχὺν προσίενται;
- [03866] πῶς ἀγωνίζονται καθ' ἑκάστην ἡμέραν ἐν παλαίστρᾳ ὑπὸ παιδοτρίβη καὶ νόμῳ;
- [03867] Μίμησαι τούτους καὶ σὺ, μᾶλλον δὲ καὶ πλείονα ἐπίδειξαι προθυμίαν·
- [03868] οὐ γὰρ ἴσον τὸ βραβεῖον·
- [03869] πολλοὶ οἱ κωλύοντες·
- [03870] νόμῳ ζῆθι·
- [03871] πολλά ἐστι τὰ ἐκλύοντα τὴν ἰσχύν·
- [03872] εὐσκελῆ ποίησον αὐτὴν τῷ ποδί·
- [03873] ἔνεστι γάρ·
- [03874] οὐ γὰρ φύσεώς ἐστιν, ἀλλὰ προαιρέσεως.
- [03875] Κούφην αὐτὴν ἐργασώ [62.272] μεθα, ἵνα μὴ τῇ ταχύτητι τῶν ποδῶν τὸ λοιπὸν ἄχθος ἐμποδίζη·
- [03876] δίδαξον εἶναι τοὺς πόδας ἀσφαλεῖς·
- [03877] πολλοὶ γὰρ οἱ ὄλισθοι·
- [03878] κὰν καταπέσης, πολλὰ ἀπώλεσας.

- [03879] Πλήν κἄν καταπέσης, διανάστηθι·
- [03880] ἔνι καὶ οὕτω νικῆσαι.
- [03881] Μηδέποτε τοῖς ὀλισθηροῖς ἐπιχείρει πράγμασι, καὶ οὐ καταπεσῆ·
- [03882] ἐπὶ τὰ βεβηκότα τρέχε·
- [03883] ἄνω τὴν κεφαλὴν, ἄνω τὸ ὄμμα.
- [03884] Τοῦτο καὶ τοῖς τρέχουσιν οἱ παιδοτρίβαι παρακελεύονται·
- [03885] οὕτω διαβαστάζεται ἰσχύς.
- [03886] Ἄν δὲ κάτω νεύσης, κατέπεσες, ἐξελύθης.
- [03887] Ἄνω βλέπε, ὅπου τὸ βραβεῖον ἐστίν·
- [03888] αὐτὴ τοῦ βραβεῖου ἡ ὄψις μείζονα ποιεῖ τὴν προαίρεσιν·
- [03889] οὐκ ἀφήσιν αἰσθῆσθαι τῶν πόνων ἢ τῆς θλίψεως ἐλπίς, τὸ μῆκος μικρὸν ποιεῖ φαίνεσθαι.
- [03890] Τί ἐστι τὸ βραβεῖον;
- [03891] Οὐ κλάδος φοίνικος, ἀλλὰ τί;
- [03892] Βασιλεία οὐρανῶν, ἀνάπαυσις αἰώνιος, δόξα μετὰ Χριστοῦ, κληρονομία, ἀδελφότης, μυρία ἀγαθὰ, ἃ οὐκ ἔνι εἰπεῖν.
- [03893] Οὐκ ἔνι ἐκείνου τοῦ βραβεῖου τὸ κάλλος διηγῆσασθαι·
- [03894] ὁ κρατῶν αὐτὸ οἶδε μόνος, καὶ ὁ μέλλον αὐτὸ λαμβάνειν.
- [03895] Οὐκ ἔστι χρυσοῦν, οὐκ ἔστι διάλιθον·
- [03896] πολλῶ τούτων τιμιώτερον.
- [03897] Ὁ χρυσοῦς βόρβορος πρὸς ἐκεῖνο τὸ βραβεῖον ἐστίν·
- [03898] λίθοι τίμοι πλίνθος πρὸς τὸ κάλλος ἐκείνου τοῦ βραβεῖου.
- [03899] Ἄν ἐκεῖνο ἔχων ἀπέλθῃς εἰς τὸν οὐρανὸν, μετὰ πολλῆς τῆς τιμῆς ἐκεῖ βαδίζεις δυνήση, καὶ ἄγγελοί σε αἰδεσθήσονται τοῦτο φέροντα τὸ βραβεῖον·
- [03900] πᾶσι μετὰ παρόρησίας προσελεύση πολλῆς.
- [03901] Ἐν Χριστῷ Ἰησοῦ.
- [03902] Ὅρα τὸν εὐγνώμονα.
- [03903] Ἐν Χριστῷ Ἰησοῦ τοῦτο ποιῶ, φησίν.
- [03904] Οὐ γὰρ ἔνι χωρὶς τῆς ἐκείνου ῥοπῆς τοσοῦτον διελθεῖν διάστημα·
- [03905] πολλῆς δεῖ τῆς βοηθείας, πολλῆς τῆς συμμαχίας.
- [03906] Κάτω μὲν σε ἀγωνίζεσθαι ἐβουλήθη, ἄνω δὲ στεφανοῖ·
- [03907] οὐχ ὡς ἐνταῦθα, ἔνθα ὁ ἀγὼν, ἐκεῖ καὶ ὁ στέφανος, ἀλλ' ἐν τῷ λαμπρῷ χωρίῳ ὁ στέφανος οὗτος.
- [03908] Οὐχ ὁρᾶτε καὶ ἐνταῦθα, ὅτι τοὺς μάλιστα τιμωμένους καὶ τῶν ἀθλητῶν καὶ ἡνιόχων, οὐ στεφανοῦσιν ἐν τῷ σταδίῳ κάτω, ἀλλ' ἄνω καλέσας ὁ βασιλεὺς ἐκεῖ στεφανοῖ;
- [03909] Οὕτω καὶ ἐνταῦθα, εἰς τὸν οὐρανὸν λαμβάνεις τὸ βραβεῖον.
- [03910] Ὅσοι οὖν τέλειοι, φησὶ, τοῦτο φρονῶμεν·
- [03911] καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.
- [03912] Ποῖον τοῦτο;
- [03913] Τὸ, ὅτι δεῖ τῶν ὀπισθεν ἐπιλανθάνεσθαι·

- [03914] ὥστε τελείου τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι.
- [03915] Πῶς τοίνυν λέγεις, Ὅσοι τέλειοι;
- [03916] εἰπέ γάρ μοι, τοῦτο φρονοῦμεν ὃ σὺ φρονεῖς;
- [03917] Εἰ γὰρ μὴ ἔλαβες, μηδὲ τετελείωσαι, πῶς τοὺς τελείους τοῦτο κελεύεις φρονεῖν, ὃ καὶ αὐτὸς φρονεῖς οὐδέπω τέλειος ὢν;
- [03918] Τοῦτο γὰρ ἐστὶ, φησὶ, τελειότης;
- [03919] Καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.
- [03920] Τουτέστιν, Εἰ δέ τις νομίζει τὸ πᾶν κατωρθωκέναι.
- [03921] Ἀσφαλίζεται αὐτούς·
- [03922] ἀλλ' οὐκ εἶπεν οὕτως, ἀλλὰ τί·
- [03923] Καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.
- [03924] Ὅρα πῶς συνεσταλμένως τοῦτό φησιν·
- [03925] Ὁ Θεὸς ὑμᾶς διδάξει·
- [03926] τουτέστιν, Ὁ Θεὸς ὑμᾶς πείσει, οὐχὶ διδάξει ἀπλῶς·
- [03927] ἐδίδασκε μὲν γὰρ ὁ Παῦλος, ἀλλ' ὁ Θεὸς ἐνήγε.
- [03928] Καὶ οὐκ εἶπεν, Ἐνάξει, ἀλλ', Ἀποκαλύψει, ἵνα δόξη μᾶλλον ἀγνοίας εἶναι τὸ πρᾶγμα.
- [03929] Οὐ περὶ δογμάτων ταῦτα εἴρηται, ἀλλὰ περὶ βίου τελειότητος, καὶ τοῦ μὴ νομίζειν ἑαυτοὺς τελείους εἶναι.
- [03930] Ὡς ὃ γε ^[62.273] νομίζων τὸ πᾶν κατειληφέναι, οὐδὲν ἔχει.
- [03931] Πλήν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.
- [03932] Πλήν εἰς ὃ ἐφθάσαμεν, τί ἐστὶ;
- [03933] Τέως φησὶν, ὃ κατωρθώσαμεν, κατέχωμεν, τὸ τῆς ἀγάπης, τὸ τῆς ὁμοιοῖας, τὸ τῆς εἰρήνης·
- [03934] τοῦτο ἡμῖν κατώρθωται.
- [03935] Εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.
- [03936] Εἰς ὃ ἐφθάσαμεν·
- [03937] τουτέστι, Τοῦτο ἡμῖν ἤδη κατώρθωται.
- [03938] Ὅρας ὅτι κανόνα βούλεται εἶναι τὰ παραγγέλματα;
- [03939] Ὁ κανὼν οὔτε πρόσθεσιν, οὔτε ἀφαιρέσιν δέχεται, ἐπεὶ τὸ κανὼν εἶναι ἀπόλλυσι.
- [03940] Τῷ αὐτῷ κανόνι·
- [03941] τουτέστι τῇ αὐτῇ πίστει, τῷ αὐτῷ ὄρω.
- [03942] Μιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.
- [03943] Εἶπεν ἀνωτέρω, Βλέπετε τοὺς κύνας, ἀπήγαγεν αὐτοὺς ἐκείνων·
- [03944] προσάγει τούτοις, οὓς δεῖ μιμεῖσθαι, λοιπόν.
- [03945] Εἴ τις ἡμᾶς μιμεῖσθαι βούλεται, φησὶν, εἴ τις τὴν αὐτὴν βαδίζειν ὁδὸν, ἐκείνοις προσέχετε·
- [03946] εἰ καὶ ἐγὼ μὴ πάρεμι, ἀλλ' ἴστε τῆς ἐμῆς βαδίσεως τὸν τρόπον, τουτέστι, τῆς ἀναστροφῆς τοῦ βίου.
- [03947] Οὐ γὰρ διὰ ῥημάτων μόνον ἐδίδασκεν, ἀλλὰ καὶ διὰ πραγμάτων·
- [03948] καθάπερ ἐν χορῶ καὶ στρατοπέδῳ τὸν χορηγὸν καὶ στρατηγὸν δεῖ μιμεῖσθαι τοὺς λοιποὺς, καὶ οὕτω βαδίζειν εὐτάκτως·
- [03949] ἔνι γὰρ καὶ ἀπὸ στάσεως διαλυθῆναι τάξιν.

- [03950] γ'.
- [03951] Ἄρα τύπος ἦσαν οἱ ἀπόστολοι, ἀρχέτυπόν τινα εἰκόνα διασώζοντες.
- [03952] Ἐννοήσατε πῶς αὐτοῖς ὁ βίος ἀπηκριβωμένος ἦν, ὡς ἀρχέτυπον αὐτοῦς καὶ παράδειγμα κεῖσθαι καὶ νόμους ἐμψύχους.
- [03953] Ἄπερ γὰρ τὰ γράμματα ἔλεγε, ταῦτα διὰ τῶν πραγμάτων πᾶσιν ἐδήλουν οὗτοι.
- [03954] Τοῦτό ἐστι διδασκαλία ἀρίστη·
- [03955] οὕτω τὸν μαθητὴν ἐνάγειν ὁ διδάσκων δυνήσεται.
- [03956] Ἄν δὲ αὐτὸς μὲν λέγη καὶ φιλοσοφῇ, τοῖς δὲ ἔργοις τὰναντία ποιῇ, οὕτω διδάσκαλος.
- [03957] Τοῦτο γὰρ καὶ τῷ μαθητῇ κοῦφον, ἐν λόγοις φιλοσοφεῖν·
- [03958] ἀλλὰ δεῖ τῆς διὰ τῶν ἔργων νοουθεσίας καὶ τῆς ἀγωγῆς·
- [03959] αὕτη γὰρ καὶ διδάσκαλον αἰδέσιμον ποιεῖ, καὶ μαθητὴν εἴκειν παρασκευάζει.
- [03960] Πῶς;
- [03961] Ὅταν μὲν γὰρ ἴδη ἐν λόγοις φιλοσοφοῦντα, ἐρεῖ, ὅτι ἀδύνατα ἐπέταξεν·
- [03962] ὅτι δὲ ἀδύνατα, πρῶτος αὐτὸς δείκνυσιν ὁ διδάσκαλος μὴ πράττων.
- [03963] Ἄν δὲ ἴδη διὰ τῶν ἔργων τὴν ἀρετὴν τετελειωμένην, οὐκ ἂν ἔχοι ταῦτα λέγειν.
- [03964] Πλὴν ἀλλὰ κἂν ἡμελημένος ὁ τοῦ διδασκάλου βίος ἦ, ἡμεῖς ἑαυτοῖς προσέχωμεν, καὶ ἀκούωμεν τοῦ προφήτου λέγοντος, ὅτι Ἔσονται πάντες διδακτοὶ Θεοῦ·
- [03965] καὶ, Οὐ μὴ διδάξωσιν ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγοντες, Γνωθὶ τὸν Κύριον, ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
- [03966] Οὐκ ἔχεις ἐνάρετον διδάσκαλον;
- [03967] ἀλλ' ἔχεις τὸν ὄντως διδάσκαλον, ὃν καὶ μόνον διδάσκαλον χρῆ καλεῖν·
- [03968] ἀπ' ἐκείνου μάθετε·
- [03969] ἐκεῖνος ἔφησε, Μάθετε ἀπ' ἐμοῦ, ὅτι πρῶτός εἰμι.
- [03970] Μὴ δὴ πρόσεχε τῷ διδασκάλῳ, ἀλλ' ἐκείνῳ καὶ τοῖς ἐκείνου μαθήμασιν·
- [03971] ἐκεῖθεν λάβε τὸν τύπον·
- [03972] ἔχεις εἰκόνα ἀρίστην·
- [03973] πρὸς ἐκείνην ῥύθμισον σαυτόν.
- [03974] Μυρίαὶ εἰσὶν αἱ εἰκόνες ἐν ταῖς Γραφαῖς κείμεναι βίων ἐναρέτων·
- [03975] οἷον, ἐὰν θέλῃς, ἐλθέ καὶ μετὰ τὸν διδάσκαλον ἐν τοῖς μαθηταῖς·
- [03976] ὁ μὲν δι' ἀκτημοσύνης ^[62.274] ἐλαμψε, ὁ δὲ διὰ χρημάτων·
- [03977] οἷον ὁ Ἡλίας δι' ἀκτημοσύνης, ὁ Ἀβραὰμ διὰ χρημάτων·
- [03978] οἷαν νομίζεις κουφοτέραν καὶ εὐεπιτηδειοτέραν, ταύτην ἐλθέ.
- [03979] Πάλιν ὁ μὲν διὰ γάμου, ὁ δὲ διὰ παρθενίας·
- [03980] ὁ Ἀβραὰμ διὰ γάμου, ἐκεῖνος διὰ παρθενίας·
- [03981] ἦν θέλεις, βάδισον·
- [03982] ἐκατέρω γὰρ φέρει πρὸς τὸν οὐρανόν.
- [03983] Ὁ μὲν διὰ νηστείας, ὁ Ἰωάννης, ὁ δὲ χωρὶς νηστειῶν, ὁ Ἰώβ.
- [03984] Πάλιν αὐτὸς οὗτος καὶ γυναικὸς φροντίζων καὶ παιδῶν καὶ θυγατέρων καὶ οἰκίας, καὶ πολὺν ἔχων πλοῦτον·
- [03985] ὁ ἄλλος οὐδὲν ἐκέκτητο, πλὴν τοῦ ἱματίου τοῦ τριχίνου.

- [03986] Καί τί λέγω οικίαν καί πλούτον καί χρήματα, ὅπου γε καί ἐν βασιλείᾳ ὄντα δυνατὸν τῆς ἀρετῆς ἐπιλαβέσθαι;
- [03987] Πάσης γὰρ οἰκίας ιδιωτικῆς ἂν εὐρεθῆι πολυπραγμονέστερος ὁ οἶκος ὁ βασιλικός.
- [03988] Ὁ τοίνυν Δαυῖδ ἔλαμψεν ἐν βασιλείᾳ, καί οὐδὲν αὐτὸν ἐξέλυσεν ἢ ἀλουργίς καί τὸ διάδημα·
- [03989] ἄλλος ὀλοκλήρου δήμου προστασίαν ἐμπεπιστευμένος, ὁ Μωϋσῆς λέγω, ὅπερ καί δυσκολώτερον τυγχάνει.
- [03990] Ἐνταῦθα γὰρ μείζων ἢ ἐξουσία ἦν, ὅθεν καί πλείων ἢ δυσκολία ἐγίνετο.
- [03991] Εἶδες ἐν πλούτῳ εὐδοκιμηκότας, εἶδες καί ἐν πενίᾳ, εἶδες ἐν γάμῳ, εἶδες καί ἐν παρθενίᾳ·
- [03992] θεὰ τοῦναντίον πάλιν καί ἐν γάμῳ καί ἐν παρθενίᾳ ἀπολωλότας, καί ἐν πλούτῳ καί ἐν πενίᾳ·
- [03993] οἷον ἐν γάμῳ μὲν πολλοὶ τῶν ἀνθρώπων ἀπώλοντο, οἷον Σαμψῶν, ἀλλ' οὐκ ἀπὸ τοῦ γάμου, ἀλλ' ἀπὸ τῆς ἰδίας προαιρέσεως·
- [03994] ἐν παρθενίᾳ δὲ, οἷον αἱ πέντε παρθένοι·
- [03995] ἐν πλούτῳ, ὁ πλούσιος ὁ τὸν Λάζαρον περιορῶν ἐν πενίᾳ μυριοὶ ἔτι καί νῦν πένητες ἀπόλλυνται.
- [03996] Ἐν βασιλείᾳ δείκνυμι πολλοὺς ἀπολωλότας, ἐν δημαγωγίᾳ.
- [03997] Θέλεις δὲ καί ἐν στρατιωτικῇ τάξει ἰδεῖν σωζομένους;
- [03998] ὄρα τὸν Κορνήλιον·
- [03999] καί ἐν προστασίᾳ οἰκίας;
- [04000] βλέπε τὸν εὐνοῦχον τῆς Αἰθιοπίσης.
- [04001] Οὕτῳ πάντοθεν ἂν εἰς δέον τῷ πλούτῳ χρώμεθα, οὐδὲν ἡμᾶς ἀπολεῖ·
- [04002] ἐὰν δὲ μὴ, ἅπαντα ἀπολεῖ, καί βασιλεία, καί πενία, καί πλοῦτος.
- [04003] Τὸν μέντοι νήφοντα οὐδὲν βλάψαι δυνήσεται.
- [04004] Εἰπέ γάρ μοι, αἰχμαλωσία τί ἔβλαψεν;
- [04005] Οὐδέν·
- [04006] ἐννόει γάρ μοι τὸν Ἰωσήφ δούλον γενόμενον, καί τὴν ἀρετὴν διασώζοντα·
- [04007] ἐννόει μοι τὸν Δανιὴλ, καί τοὺς τρεῖς παῖδας αἰχμαλώτους γενομένους, καί πῶς πολλῶ μᾶλλον ἔλαμψαν.
- [04008] Πανταχοῦ γὰρ ἡ ἀρετὴ λάμπει, καί ἀκαταγώνιστός ἐστι, καί οὐδὲν ταύτην ἐμποδίσει δύναται.
- [04009] Τί λέγω πενίαν καί αἰχμαλωσίαν καί δουλείαν;
- [04010] οὐδὲ λιμός, οὐδὲ ἔλκωσις, οὐδὲ νόσος δύναται βλάψαι·
- [04011] δουλείας γὰρ νόσος χαλεπώτερον.
- [04012] Τοιοῦτος ἦν ὁ Λάζαρος, τοιοῦτος ἦν ὁ Ἰώβ, τοιοῦτος ἦν καί ὁ Τιμόθεος πυκναῖς ἀσθενείαις συνεχόμενος.
- [04013] Ὅρας ὅτι τῆς ἀρετῆς οὐδὲν δύναται περιγενέσθαι;
- [04014] οὐ πλοῦτος, οὐ πενία, οὐκ ἀρχή, οὐ τὸ ἀρχεσθαι, οὐ τὸ τῶν πραγμάτων προΐστασθαι, οὐ νόσος, οὐκ ἀδοξία, οὐ τὸ ἀπερῶνθαι·
- [04015] ἀλλὰ ταῦτα πάντα κάτω καί ἐπὶ γῆς ἀφεῖσα, φθάνει πρὸς τὸν οὐρανόν·
- [04016] μόνον ἔστω γενναία ψυχὴ, καί τὸ κωλύον οὐδὲν εἶναι ἐνάρετον.
- [04017] Ὅταν γὰρ ὁ ἐργάτης ἐρῶται, οὐδὲν τῶν ἕξωθεν ἐμποδίζει.
- [04018] Καί γὰρ καί ἐπὶ τῶν τεχνῶν, ὅταν ὁ τεχνίτης ἔμπειρος ἦ καί καρτερικός καί πᾶσαν τὴν τέχνην ἐπιστάμενος, κἂν νόσος ἐπέλθῃ, ἔχει αὐτήν, κἂν πένηται, ἔχει αὐτήν, κἂν ἔχη τὸ ὄργανον μετὰ χειρᾶς, κἂν μὴ ἔχη, κἂν ἐργάζεται, κἂν μὴ ἐργάζεται, [62.275] οὐδὲν ἠλάττωται·
- [04019] ἢ γὰρ ἐπιστήμη ἔνεστιν ἐν αὐτῷ.
- [04020] Οὕτῳ καί ὁ ἐνάρετος καὶ Θεῷ ἀνακείμενος, κἂν εἰς πλοῦτον αὐτὸν ἐμβάλῃς, ἐπιδεικνύται τὴν ἀρετὴν, κἂν εἰς πενίαν ὁμοίως, κἂν εἰς νόσον, κἂν εἰς ὑγείαν, κἂν εἰς δόξαν, κἂν εἰς ἀδοξίαν.

- [04021] δ'.
- [04022] Οὐχὶ διὰ πάντων ἦλθον οἱ ἀπόστολοι;
- [04023] Διὰ δόξης, φησὶ, καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας.
- [04024] Τοῦτό ἐστὶ τὸ ποιῶν ἀθλητὴν, τὸ πρὸς πάντα εἶναι ἐπιτήδειον·
- [04025] τοιαύτη καὶ ἡ τῆς ἀρετῆς φύσις.
- [04026] Ἄν δὲ εἴπῃς, ὅτι Οὐ δύναμαι προεστάναι πολλῶν, μονάζειν ὀφείλω, ὕβρισας τὴν ἀρετὴν·
- [04027] αὕτη γὰρ πᾶσι κεχρησθαι δύναται, καὶ διαφαίνειν, μόνον ἔστω ἐν τῇ ψυχῇ.
- [04028] Λιμός ἐστι;
- [04029] πλησμονή ἐστιν;
- [04030] Αὕτη γὰρ ἰσχὺν ἐπιδείκνυται τὴν αὐτῆς, καθὼς Παῦλός φησιν, Οἶδα καὶ περισσεύειν, καὶ ὑστερεῖσθαι.
- [04031] Ἔδει ἐργάζεσθαι;
- [04032] οὐκ ἐπησχύνθη, ἀλλὰ δύο ἔτη εἰργάζετο.
- [04033] Ἔδει λιμῶξαι;
- [04034] οὐκ ἐτάκη, οὐδὲ ἐδίστασεν.
- [04035] Ἔδει ἀποθανεῖν;
- [04036] οὐκ ἐγένετο ταπεινός·
- [04037] διὰ πάντων τὸ φρόνημα τὸ γενναῖον καὶ τὴν τέχνην ἐπεδείξατο.
- [04038] Τοῦτον οὖν ζηλώσωμεν, καὶ οὐκ ἔσται λύπης ἡμῖν ὑπόθεσις.
- [04039] Τί γὰρ, εἰπέ μοι, λυπηῖσαι δυνήσεται τὸν τοιοῦτον;
- [04040] Οὐδέν.
- [04041] Ἔως ἂν μὴ ταύτην ἡμᾶς ἀφέληται τις, πάντων ἀνθρώπων μακαριώτεροι ἐσόμεθα, καὶ ἐνταῦθα, οὐχὶ ἐκεῖ μόνον.
- [04042] Ἔστω γὰρ ὁ ἐνάρετος καὶ γυναῖκα ἔχων καὶ παιδιά καὶ χρήματα καὶ δόξαν πολλήν·
- [04043] περὶ ταῦτα πάντα ὁμοίως ἐνάρετος μένει·
- [04044] ἄφελε αὐτὰ, καὶ πάλιν ὁμοίως ἐνάρετος ἔσται, οὔτε ὑπὸ τῶν θλίψεων καταβαπτιζόμενος, οὔτε ὑπὸ τῆς εὐπραγίας ὀγκούμενος·
- [04045] ἀλλ' ὥσπερ πέτρα, καὶ κυμαινούσης τῆς θαλάσσης, καὶ γαλήνης οὔσης, ὁμοίως ἔστηκεν ἀπαθής, οὔτε ὑπὸ τῶν κυμάτων θρυπτομένη, οὔτε ὑπὸ τῆς γαλήνης ἄλλο τι πάσχουσα·
- [04046] οὕτω καὶ ἡ ψυχὴ ἢ στερόθ' ἔστηκε βεβαία καὶ ἐν γαλήνῃ καὶ ἐν κύμασι.
- [04047] Καὶ καθάπερ τὰ μὲν παιδιά ἐν πλοίῳ πλέοντα θορυβεῖται, ὁ δὲ κυβερνήτης κάθηται γελῶν καὶ ἀκλινῆς ὦν, τὸν θόρυβον ἐκείνων ὁρῶν, καὶ τερπόμενος·
- [04048] οὕτω καὶ ψυχὴ φιλόσοφος, πάντων τῶν ἄλλων θορυβουμένων, καὶ γελόντων πάλιν ἀκαίρως, ἐν ταῖς τῶν πραγμάτων μεταβολαῖς, αὐτὸς ὥσπερ ἐπὶ τινος ἀχένος καὶ οἶακος τῆς εὐλαβείας κάθηται [62.276] ἀκλινῆς.
- [04049] Τί γὰρ, εἰπέ μοι, ταράξαι δύναται ψυχὴν εὐλαβῆ;
- [04050] Θάνατος;
- [04051] ἀλλὰ τοῦτο ζωῆς βελτίονος ἀρχὴν οἶδεν.
- [04052] Ἀλλὰ πενία;
- [04053] ἀλλὰ τοῦτο συμπράττει αὐτῇ πρὸς ἀρετὴν.
- [04054] Ἀλλὰ νόσος;
- [04055] ἀλλ' οὐδὲν ἡγεῖται αὐτὴν παροῦσαν.

- [04056] Τί λέγω νόσον;
- [04057] οὐδὲ τὴν ἄνεσιν, οὐδὲ τὴν θλίψιν·
- [04058] προλαβοῦσα γὰρ ἑαυτὴν ἔθλιψεν.
- [04059] Ἀλλ' ἄδοξία;
- [04060] ἀλλὰ ὅλος ὁ κόσμος αὐτῇ ἐσταύρωται.
- [04061] Ἀλλὰ παίδων ἀποβολή;
- [04062] ἀλλ' οὐ δέδοικεν·
- [04063] ὅταν γὰρ περὶ ἀναστάσεως ἡ πεπληροφορημένη, τί αὐτὴν ἐλεῖν δύναται;
- [04064] Οὐδὲν τῶν πάντων.
- [04065] Ἀλλὰ πλοῦτος ἐπαίρει;
- [04066] οὐδαμῶς·
- [04067] οἶδε γὰρ ὅτι οὐδὲν τὰ χρήματα.
- [04068] Ἀλλὰ δόξα;
- [04069] ἀλλὰ πεπαιδεύεται, ὅτι πᾶσα δόξα ἀνθρώπου, ὡς ἄνθος χόρτου.
- [04070] Ἀλλὰ τρυφή;
- [04071] ἀλλ' ἤκουσε Παύλου λέγοντος, ὅτι Ἡ σπαταλώσα, ζῶσα τέθνηκεν.
- [04072] Ὅταν οὖν μήτε φλεγμαίνῃ, μήτε συστέλληται, τί τῆς υἰείας ταύτης ἴσον ἂν εἶη;
- [04073] ἀλλ' οὐχ αἱ ἄλλαι ψυχαὶ τοιαῦται, ἀλλὰ τῆς θαλάττης καὶ τοῦ χαμαιλέοντος πυκνότερον τρέπονται.
- [04074] Ὅστε πολὺν εἶναι γέλωτα, ὅταν ἴδῃς τὸν αὐτὸν νῦν μὲν γελῶντα, νῦν δὲ κλαίοντα, νῦν δὲ φροντίζοντα, νῦν δὲ ὑπὲρ τὸ μέτρον ἐκκεχυμένον.
- [04075] Καίτοι ὁ Παῦλος οὐ δι' ἄλλο τί φησι, Μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλ' ἡ ὅτι ἐν τῷ οὐρανῷ πολιτευόμεθα, ἔνθα οὐκ ἔστι τροπή.
- [04076] Ἐπήγγελλται ἡμῖν ἔπαθλα οὐ τρεπόμενα·
- [04077] οὐκοῦν τοιαύτην πολιτείαν ἐπιδειξώμεθα, ἐντεῦθεν ἤδη λάβωμεν τὰ ἀγαθὰ.
- [04078] Τί εἰς εὐριπὸν ἑαυτοὺς ῥιπτοῦμεν, καὶ εἰς κλυδώνιον, καὶ εἰς χειμῶνα, καὶ εἰς ζάλην;
- [04079] Γενώμεθα ἐν γαλήνῃ.
- [04080] Οὐ παρὰ τὸν πλοῦτόν ἐστιν, οὐ παρὰ τὴν πενίαν, οὐ παρὰ τὴν δόξαν, οὐ παρὰ τὴν ἀδοξίαν, οὐ παρὰ τὴν νόσον, οὐ παρὰ τὴν υἰείαν, οὐ παρὰ τὴν ἀσθένειαν, ἀλλὰ παρὰ τὴν ἡμετέραν ταῦτα πάντα ψυχὴν.
- [04081] Ἄν αὐτὴ στερόρᾳ ἢ καὶ καλῶς πεπαιδευμένη τὴν τῆς ἀρετῆς ἐπιστήμην, πάντα εὐκόλα αὐτῇ ἔσται.
- [04082] Καὶ ἐντεῦθεν ἤδη τὴν ἀνάπαυσιν ὄψεται, καὶ τὸν λιμένα τὸν εὐδίων, καὶ μυριῶν ἀπελθοῦσα ἐκεῖ ἀγαθῶν ἐπιτεύξεται·
- [04083] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [04084] Ἀμήν.
- [04085] ΟΜΙΛΙΑ ΙΓ'.
- [04086] Πολλοὶ γὰρ περιπατοῦσιν, οὐς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίω
- [04087] λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ·
- [04088] ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.
- [04089] Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ Σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

- [04090] α'.
- [04091] Οὐδὲν οὕτως ἀνάρμοστον καὶ ἀλλότριον Χριστιανοῦ, ὡς ἄνεσιν καὶ ἀνάπαυσιν ζητεῖν·
- [04092] οὐδὲν οὕτω τῆς ἐπαγγελίας καὶ στρατολογίας ἀλλότριον, ὡς τὸ τῷ παρόντι προστετηκέναι βίω.
- [04093] Ὁ Δεσπότης σου ^[62.276] ἐσταυρώθη, καὶ σὺ ἄνεσιν ζητεῖς;
- [04094] ὁ Δεσπότης σου προσηλώθη, καὶ σὺ τρυφᾶς;
- [04095] καὶ ποῦ ταῦτα στρατιώτου γενναίου;
- [04096] Διὰ τοῦτο καὶ ὁ Παῦλός φησι, Πολλοὶ περιπατοῦσιν, οὐς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ.
- [04097] Ἐπειδὴ τινες ἦσαν ὑποκρινόμενοι μὲν τὸν Χριστιανισμόν, ἐν ἀνέσει δὲ ζῶντες καὶ τρυφῇ, τοῦτο δὲ ἐναντίον τῷ σταυρῷ·
- [04098] διὰ τοῦτο ταῦτα οὕτως ἔλεγεν.
- [04099] Ὁ γὰρ σταυρὸς ψυχῆς ἐστὶ παρατεταγμένης, θανατιώσης, οὐδὲν ἀνετὸν ἐπιζητούσης·
- [04100] ἐκεῖνοι δὲ ἀπεναντίας πολιτεύονται.
- [04101] Ὡστε κἂν λέγωσιν εἶναι τοῦ Χριστοῦ, ἀλλ' ὡς ἐχθροὶ εἰσι τοῦ σταυροῦ·
- [04102] ἡ γὰρ ἂν, εἰ τὸν σταυρὸν ἐφίλου, ἐσπούδαζον τὸν ἐσταυρωμένον βίον ζῆν.
- [04103] Οὐκ ἀνεσκοποῖ ^[62.277] σθη σου ὁ Δεσπότης;
- [04104] Μίμησαι σὺ ἄλλως αὐτὸν, εἰ μὴ τὸν ἐκείνου δύνασαι τρόπον·
- [04105] σταύρωσον ἑαυτὸν, κἂν μηδεὶς σε σταυρώσῃ·
- [04106] σταύρωσον σεαυτὸν λέγω, οὐχ ἵνα σεαυτὸν ἀνέλῃς (μὴ γένοιτο, τοῦτο γὰρ ἀσεβὲς), ἀλλ' ὡς Παῦλος ἔλεγεν·
- [04107] Ἐμοὶ γὰρ, φησὶ, κόσμος ἐσταύρωται, καὶ γὼ τῷ κόσμῳ.
- [04108] Εἰ φιλεῖς τὸν Δεσπότην σου, τὸν θάνατον ἀπόθανε τὸν ἐκείνου·
- [04109] μάθε πόση τοῦ σταυροῦ ἡ ἰσχὺς, πόσα κατώρθωσε, πόσα κατορθοῖ, πῶς ἐστιν ἀσφάλεια τοῦ βίου.
- [04110] Διὰ τούτου πάντα τελεῖται·
- [04111] βάπτισμα διὰ τοῦ σταυροῦ (δεῖ γὰρ ἀναλαβεῖν τὴν σφραγίδα)·
- [04112] χειροτονία διὰ τοῦ σταυροῦ·
- [04113] κἂν ἐν ὁδοῖς ὤμεν, κἂν ἐν οἰκίᾳ, κἂν ὅπου ἂν ποτε, μέγα ἀγαθὸν ὁ σταυρὸς, σωτήριον ὄπλον, ἀσπίς ἄμαχος, τῷ διαβόλῳ ἀντίπαλος.
- [04114] Τούτῳ οὖν ἐχθραίνων βαστάζεις τὸν σταυρὸν, μὴ ἀπλῶς σφραγιζόμενος, ἀλλὰ τὰ τοῦ σταυροῦ πάσχων.
- [04115] Οἶδε σταυρὸν ὁ Χριστὸς τὰ πάθη λέγειν, ὡς ὅταν λέγῃ·
- [04116] Ἐὰν μὴ τις ἄρῃ τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήσῃ μοι·
- [04117] τουτέστιν, ἐὰν μὴ τις ἢ παρεσκευασμένος πρὸς θάνατον.
- [04118] Οὗτοι δὲ ἀγενεῖς ὄντες καὶ φιλόζωοι καὶ φιλοσώματοι, ἐχθροὶ τοῦ σταυροῦ τυγχάνουσι·
- [04119] καὶ πᾶς, ὃς ἂν ἢ τῆς τρυφῆς φίλος καὶ τῆς ἐνταῦθα ἀσφαλείας, ἐχθρὸς ἐστὶ τοῦ σταυροῦ, ἐν ᾧ Παῦλος καυχᾶται καὶ περιπλέκεται, ᾧ σπουδάζει συνουσιωθῆναι, ὡς ὅταν λέγῃ·
- [04120] Ἐγὼ ἐσταύρωμαι τῷ κόσμῳ, καὶ ὁ κόσμος ἐμοί.
- [04121] Νῦν δὲ φησι, Καὶ κλαίων λέγω.
- [04122] Διὰ τί;
- [04123] Ὅτι ἐπέτεινε τὸ κακὸν, ὅτι δακρύων ἄξιοι οἱ τοιοῦτοι.
- [04124] Ὡντως δακρύων ἄξιοι οἱ τρυφῶντες, τὸ μὲν περιβόλαιον, τουτέστι, τὸ σῶμα λιπαίνοντες, τῆς δὲ μελλούσης εὐθύνας διδόναι οὐδένα ποιούμενοι λόγον.
- [04125] Ἴδου τρυφᾶς, ἰδου μεθύεις, σήμερον καὶ αὔριον, καὶ δέκα ἔτη καὶ εἴκοσι καὶ τριάκοντα καὶ πενήκοντα καὶ ἑκατὸν, ὅπερ ἀδύνατον·

- [04126] πλὴν ἄλλ', εἰ βούλει, θῶμεν·
- [04127] τί τὸ πέρας;
- [04128] τί τὸ κέρδος;
- [04129] Οὐδέν.
- [04130] Τὸ οὖν τοιοῦτον βίον ζῆν οὐ δακρύων ἄξιον καὶ θρήνων;
- [04131] Ἦγαγεν ἡμᾶς εἰς τὸ στάδιον τοῦτο ὁ Θεός, ἵνα στεφανώσῃ, καὶ ἡμεῖς ἄπιμεν μηδὲν ἐργασάμενοι γενναῖον.
- [04132] Κλαίει τοίνυν ὁ Παῦλος ἐφ' οἷς ἕτεροι γελῶσι καὶ σπαταλῶσιν·
- [04133] οὕτως ἐστὶ συμπαθητικός, οὕτω φροντίζει πάντων ἀνθρώπων.
- [04134] Ὡν ὁ θεός, φησὶν, ἡ κοιλία.
- [04135] Διὰ τοῦτό ἐστι θεὸς αὐτοῖς·
- [04136] τοῦτό ἐστι, Φάγωμεν καὶ πῖωμεν.
- [04137] Ὁρᾶς ὅσον ἡ τρυφή κακόν;
- [04138] τοῖς μὲν τὰ χρήματα, τοῖς δὲ ἡ κοιλία ὁ θεός.
- [04139] Οὐχὶ εἰδωλόλατραι καὶ οὗτοι, καὶ ἐκείνων χεῖρους;
- [04140] Καὶ ἡ δόξα, φησὶν, ἐν τῇ αἰσχύνῃ αὐτῶν.
- [04141] Τινὲς τὴν περιτομὴν φασὶ δηλοῦν διὰ τούτου·
- [04142] ἐγὼ δὲ οὐ τοῦτό φημι, ἀλλὰ τοῦτό ἐστιν·
- [04143] Ἐφ' οἷς ἔδει ἐγκαλύπτεσθαι, ἐπὶ τούτοις σεμνύνονται.
- [04144] Τοῦτό ἐστιν ὃ φησὶν ἀλλαχοῦ·
- [04145] Τίνα οὖν μισθὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε;
- [04146] Δεινὸν μὲν γὰρ τὸ αἰσχρὰ πράττειν, τὸ δὲ πράττοντα αἰσχύνεσθαι, ἐξ ἡμισείας ἐστὶ δεινόν·
- [04147] ὅταν μέντοι τις καὶ ἐγκαλλωπίζεται, ὑπερβολὴ ἀναισθησίας.
- [04148] Ἄρα περὶ ἐκείνων μόνον ταῦτα εἴρηται, οἱ δὲ παρόντες ἡμῖν ἐνταῦθα ἐξέφυγον τὸ ἔγκλημα;
- [04149] καὶ οὐδεὶς ἐστὶν ὑπεύθυνος τούτῳ;
- [04150] οὐδὲ Θεὸν ἔχει τὴν κοιλίαν;
- [04151] οὐδὲ τὴν δόξαν ἐν τῇ αἰσχύνῃ;
- [04152] Βούλομαι, καὶ σφόδρα βούλομαι μηδὲν τούτων εἶναι πρὸς ἡμᾶς, μηδὲ εἰδέναι τινὰ ἔνοχον τοῖς λεγομένοις·
- [04153] δέδοικα δὲ μὴ πρὸς ^[62.278] ἡμᾶς μᾶλλον, ἢ τοὺς τότε λέγεται.
- [04154] Ὅταν γὰρ πάντα τὸν βίον ἐν πότοις καὶ κώμοις ἀναλίσκη τις, καὶ εἰς μὲν πένητας ὀλίγα τινὰ δαπανᾷ, τὸ δὲ πλεον ἀναλίσκη εἰς τὴν κοιλίαν, οὐκ εἰκότως καὶ περὶ αὐτοῦ λεχθήσεται;
- [04155] β'.
- [04156] Οὐδὲν ἐντρεπτικώτερον τῆς λέξεως, οὐδὲν πληκτικώτερον, Ὡν ὁ θεός, φησὶν, ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν.
- [04157] Τίνες οὗτοί εἰσιν;
- [04158] Οἱ ἐπίγεια φρονοῦντες, οἱ λέγοντες·
- [04159] Οἰκοδομήσωμεν οἰκίας.
- [04160] Ποῦ;

- [04161] Ἐν τῇ γῆ, φησί·
- [04162] κτησώμεθα ἀγρούς, ἐν τῇ γῆ πάλιν·
- [04163] ἐπιτύχωμεν ἀρχῆς, πάλιν ἐν τῇ γῆ·
- [04164] τύχωμεν δόξης, πάλιν ἐν τῇ γῆ·
- [04165] πλουτήσωμεν, πάντα ἐν τῇ γῆ.
- [04166] Οὗτοί εἰσιν ὧν ὁ θεὸς ἡ κοιλία.
- [04167] Οἱ γὰρ μηδὲν πνευματικὸν φρονοῦντες, ἀλλ' ἐνταῦθα πάντα κεκτημένοι, καὶ ταῦτα φρονοῦντες, εἰκότως τὴν κοιλίαν θεὸν ἔχουσι, λέγοντες, Φάγωμεν καὶ πίωμεν·
- [04168] αὔριον γὰρ ἀποθνήσκομεν.
- [04169] Εἶτα σὺ μὲν περὶ τοῦ σώματος ἀλγεῖς, ὅτι γῆνιόν ἐστι, καίτοι τοῦτό σε οὐδὲν παραβλάπτει εἰς ἀρετῆς λόγον·
- [04170] τὴν δὲ ψυχὴν εἰς γῆν κατασπῶν τῇ τρυφῇ, καὶ μηδένα λόγον τούτου ποιῶν, γελαῖς, εἶπέ μοι, καὶ διακέχυσαι;
- [04171] καὶ ποίας τεύξεο συγγνώμης διακειόμενος ἀναληγῆτως, δέον καὶ τὸ σῶμα ποιῆσαι πνευματικόν;
- [04172] ἔξεστι γὰρ, ἂν θέλης.
- [04173] Κοιλίαν ἔλαβες, ἵνα τρέφῃς, οὐχ ἵνα διασπᾶς·
- [04174] ἵνα κρατῆς αὐτῆς, οὐχ ἵνα δέσποιναν ἔχῃς·
- [04175] ἵνα σοι ὑπηρετῆ πρὸς τὴν τῶν λοιπῶν μορίων διατροφήν, οὐχ ἵνα σὺ αὐτῇ ὑπηρετῆς, οὐχ ἵνα τοὺς ὄρους ἐκβαίνῃς.
- [04176] Οὐ τοσαῦτα κακὰ ἐργάζεται ἡ θάλασσα τοὺς ὄρους ὑπερβαίνουσα, ὅσα ἡ γαστήρ τὸ σῶμα τὸ ἡμέτερον μετὰ τῆς ψυχῆς·
- [04177] πᾶσαν ἐπικλύζει τὴν οἰκουμένην ἐκείνη, καὶ αὕτη ἅπαν τὸ σῶμα.
- [04178] Θεὸς αὐτῇ ὄρον τὴν αὐτάρκειαν, καθὼς Θεὸς ἔθετο τῇ θαλάσῃ τὴν ἄμμον·
- [04179] κἂν κυμαίνῃ, κἂν ἀγριαίνῃ, ἐπιτίμα αὐτῇ τῇ δυνάμει τῆ οὐσῆ ἐν σοί.
- [04180] Ὅρα πῶς λόγῳ σε ἐτίμησεν ὁ Θεὸς, ἵνα αὐτὸν μιμῆ·
- [04181] σὺ δὲ οὐ θέλεις, ἀλλ' ὄρων αὐτὴν ὑπερβλύζουσαν, καὶ πᾶσαν διαφθείρουσαν τὴν φύσιν, καὶ λιμνάζουσαν, οὐ τολμᾶς κατασχεῖν οὐδὲ σωφρονίσει.
- [04182] Ὡν ὁ θεὸς, φησὶν, ἡ κοιλία.
- [04183] Ἴδωμεν πῶς Παῦλος ἐδούλευσε τῷ Θεῷ·
- [04184] ἴδωμεν πῶς καὶ οἱ γαστρίμαργοι τῇ κοιλίᾳ.
- [04185] Οὐχὶ μυρίους ὑπομένουσιν οὗτοι θανάτους;
- [04186] οὐχ, ἅπερ ἂν προστάτῃ, δεδοίκασι παρακοῦσαι;
- [04187] οὐχὶ τὰ ἀδύνατα διακονοῦνται αὐτῇ;
- [04188] Οὐχὶ ἀνδραπόδων χεῖρους εἰσίν;
- [04189] Ἀλλ' οὐχ ὁ Παῦλος τοιοῦτος·
- [04190] διὸ καὶ ἔλεγεν, Ἡμῶν δὲ τὸ πολίτευμα ἐν οὐρανῷ ὑπάρχει.
- [04191] Μὴ τοίνυν μηδὲ ἡμεῖς ἐνταῦθα ζητῶμεν ἄνεσιν·
- [04192] ἐκεῖ θελήσωμεν γενέσθαι λαμπροὶ, ἔνθα καὶ πολιτευόμεθα.
- [04193] Ἐξ οὗ καὶ Σωτῆρα, φησὶν, ἀπεκδεχόμεθα Κύριον Ἰησοῦν, ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.
- [04194] Κατὰ μικρὸν ἀνήγαγεν ἡμᾶς·
- [04195] ἀπ' οὐρανοῦ, φησὶν, ὁ ἡμέτερος Σωτήρ·

- [04196] ἀπό τοῦ τόπου, ἀπό τοῦ προσώπου τὸ σεμνὸν δεικνύς.
- [04197] Ὅς μετασχηματίζει τὸ σῶμα, φησὶ, τῆς ταπεινώσεως ἡμῶν.
- [04198] Πολλὰ πάσχει νῦν τὸ ἡμέτερον σῶμα, δεσμεῖται, μαστίζεται, μυρία πάσχει δεινά·
- [04199] ἀλλὰ καὶ τὸ τοῦ Χριστοῦ τοσαῦτα ἔπαθε.
- [04200] Τοῦτο γοῦν ἠνίξατο εἰπὼν, Εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.
- [04201] Ἄρα τὸ
- [04202] [62.279] αὐτὸ μὲν ἐστίν, ἐνδύεται δὲ ἀφθαρσίαν.
- [04203] Μετασχηματίζει, φησίν.
- [04204] Ἄρα καὶ τὸ σχῆμα ἕτερον, ἢ τὴν μεταβολὴν οὕτω καταχρηστικῶς ἐκάλεσε.
- [04205] Σῶμα δὲ ταπεινώσεως ἡμῶν εἶπεν, ὅτι τεταπείνεται νῦν, ὅτι τῆ φθορᾶ ἐστὶν ὑπεύθυνον, τῆ ἀλγηδόνι, ὅτι δοκεῖ εὐτελὲς εἶναι, καὶ οὐδὲν τῶν λοιπῶν ἔχειν τι πλεόν.
- [04206] Εἰς τὸ γενέσθαι αὐτὸ, φησὶ, σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.
- [04207] Βαβαί! ἐκεῖνῳ, τῷ καθημένῳ ἐν δεξιᾷ τοῦ Πατρὸς, σύμμορφον τοῦτο τὸ σῶμα γίνεται·
- [04208] ἐκεῖνῳ, τῷ προσκυνουμένῳ ὑπὸ ἀγγέλων, ἐκεῖνῳ, ᾧ παρεστήκεσαν αἱ ἀσώματοι δυνάμεις, ἐκεῖνῳ τῷ ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, ἐκεῖνῳ σύμμορφον γίνεται.
- [04209] Ἄρα ἂν ἡ οἰκουμένη πᾶσα λαβοῦσα δάκρυα, τοὺς ταύτης τῆς ἐλπίδος ἐκπεπτωκότας δακρῦν, ἀξίως δακρῦσει, ὅτι ἐπαγγελίας ἡμῖν κειμένης ἐκεῖνῳ γενέσθαι σύμμορφον, μετὰ τῶν δαιμόνων ἀπέρχεται·
- [04210] Οὐ μέλει μοι γεέννης λοιπόν·
- [04211] ὅσα ἂν εἴπης, οὐδὲν νομίζω πρὸς τὴν ἔκπτωσιν ταύτην.
- [04212] Τί λέγεις, ὦ Παῦλε;
- [04213] ἐκεῖνῳ σύμμορφον γίνεται;
- [04214] Ναί, φησίν.
- [04215] Εἶτα, ἵνα μὴ ἀπιστήσης, καὶ λογισμὸν ἐπήγαγε·
- [04216] Κατὰ τὴν ἐνέργειαν, φησὶ, τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.
- [04217] Δύναμιν ἔχει, φησίν, ὥστε τὰ πάντα ὑποτάξαι, ὥστε καὶ τὴν φθορὰν καὶ τὸν θάνατον·
- [04218] μᾶλλον δὲ ἀπὸ τῆς αὐτῆς δυνάμεως καὶ τοῦτο ποιεῖ.
- [04219] Ποῖον γὰρ δυνάμεώς ἐστι μείζονος, εἰπέ μοι, ἀγγέλου καὶ ἀρχαγγέλου καὶ Χερουβὶμ καὶ Σεραφὶμ ὑποτάξαι καὶ δαίμονας, ἢ σῶμα ποιῆσαι ἄφθαρτον καὶ ἀθάνατον;
- [04220] Πολλῶ δὴ μᾶλλον τοῦτο, ἢ ἐκεῖνο.
- [04221] Ἔδειξε μείζονα ἔργα τῆς δυνάμεως αὐτοῦ, ἵνα καὶ τούτοις πιστεύσης.
- [04222] Ὅστε κἂν ὁρᾶτε τούτους χαίροντας, κἂν ὁρᾶτε δεδοξασμένους, στήκετε, μηδὲν παραβλάπτεσθε παρ' αὐτῶν, μηδὲν πτύρεσθε·
- [04223] ἱκαναὶ αὐταὶ αἱ ἐλπίδες καὶ τὸν σφόδρα νωθρὸν καὶ ὑπνηλὸν ἀνορθῶσαι.
- [04224] Ὅστε, ἀδελφοί μου, φησίν, ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ μου καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.
- [04225] Οὕτω, πῶς;
- [04226] Ὡς ἐστήκατε ἀκλινεῖς.
- [04227] Ὅρα πῶς μετὰ τὴν παραίνεσιν τὰ ἐγκώμια·
- [04228] Χαρὰ καὶ στέφανός μου.
- [04229] Οὐχ ἀπλῶς χαρὰ, ἀλλὰ καὶ δόξα·

- [04230] οὐχ ἀπλῶς δόξα, ἀλλὰ καὶ στέφανος·
- [04231] ἥς δόξης οὐκ ἔστιν ἴσον, ὅταν Παύλου στέφανος ᾧσιν.
- [04232] Οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί·
- [04233] τουτέστιν, ἐν τῇ ἐλπίδι τοῦ Θεοῦ.
- [04234] Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.
- [04235] Καὶ ἐρωτῶ καὶ σὲ, σύζυγε γνήσιε, συναντιλαμβάνου αὐταῖς.
- [04236] γ'.
- [04237] Τινὲς τὴν γυναῖκα αὐτοῦ παρακαλεῖν ἐνταῦθά φασιν, Σύζυγε γνήσιε·
- [04238] ἀλλ' οὐκ ἔστιν, ἀλλὰ τινα γυναῖκα, ἣ καὶ ἄνδρα μιᾶς αὐτῶν.
- [04239] Συναντιλαμβάνου αὐταῖς, φησὶν, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
- [04240] Ὁρᾶς ὅσην αὐτοῖς ἀρετὴν μαρτυρεῖ;
- [04241] Ὅπερ τοῖς ἀποστόλοις εἶπεν ὁ Χριστὸς, Μὴ χαίρετε, ὅτι τὰ δαιμόνια ὑμῖν ὑπακούει, ἀλλ' ὅτι τὰ ὀνόματα ὑμῶν ἐγγεγραμμένα ἐν βίβλῳ ζωῆς, τοῦτο αὐτοῖς μαρτυρεῖ καὶ οὗτος λέγων, Ὡν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
- [04242] Δοκοῦσι δέ μοι αὐταὶ αἱ γυναῖκες τὸ κεφάλαιον εἶναι τῆς Ἐκκλησίας τῆς ἐκεῖ, καὶ παρατί^[62.280] θεται αὐτὰς ἀνδρὶ ἴσως θαυμαστῷ, ὃν καὶ σύζυγον καλεῖ·
- [04243] ᾧ ἴσως εἰώθει παρατίθεσθαι, ὡς συνεργῷ καὶ στρατιώτῃ καὶ κοινωνῷ καὶ ἀδελφῷ·
- [04244] ὅπερ καὶ ἐν τῇ πρὸς Ῥωμαίους ποιεῖ, λέγων·
- [04245] Συνίστημι ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, διάκονον οὖσαν τῆς Ἐκκλησίας τῆς ἐν Κερχραεῖς.
- [04246] Σύζυγε.
- [04247] Ἡ ἀδελφὸν τινα αὐτῶν, ἣ καὶ ἄνδρα μιᾶς αὐτῶν οὕτω καλεῖ·
- [04248] ὡς ἂν εἰ ἔλεγε·
- [04249] Νῦν ἀδελφὸς εἰ γνήσιος, νῦν ἀνὴρ γνήσιος, ὅτι μέλος γέγονας.
- [04250] Αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι.
- [04251] Οἴκοθεν ἢ προστασία σου, οὐκ ἀπὸ φιλίας, ἀλλ' ἀπὸ κατορθωμάτων.
- [04252] Συνήθλησάν μοι.
- [04253] Τί λέγεις;
- [04254] γυναῖκες συνήθλησαν;
- [04255] Ναί, φησὶν.
- [04256] Οὐ μικρὸν καὶ αὐταὶ συνεβάλοντο μέρος·
- [04257] καίτοι δὲ πολλῶν ὄντων τῶν συνεργούντων αὐτῷ, ὅμως ἐν πολλοῖς καὶ αὐταὶ συνέπραττον.
- [04258] Οὐ μικρῶς οὖν τότε συνεκροτοῦντο αἱ Ἐκκλησίαι·
- [04259] τῷ γὰρ τοὺς εὐδοκίμους, εἴτε ἄνδρας, εἴτε γυναῖκας, τοσαύτης παρὰ τῶν λοιπῶν ἀπολαύειν τιμῆς, πολλὰ ἐγίνετο τὰ καλά.
- [04260] Πρῶτον μὲν γὰρ οἱ λοιποὶ πρὸς τὸν ἴσον ἤγοντο ζῆλον·
- [04261] δευτέρον δὲ καὶ ἐκέρδαινον διὰ τῆς τιμῆς·
- [04262] τρίτον καὶ αὐτοὺς ἐκείνους προθυμοτέρους ἐποίουν καὶ σφοδροτέρους.
- [04263] Διὰ τοῦτο πανταχοῦ ὄρᾳς ἐπιμελούμενον τούτου τὸν Παῦλον, καὶ παρατιθέμενον τοὺς τοιούτους·
- [04264] ὅπερ καὶ ἐν τῇ πρὸς Κορινθίους φησὶν, Οἵτινές εἰσιν ἀπαρχὴ τῆς Ἀχαΐας.

- [04265] Τινές δέ φασιν ὄνομα ἐκεῖνο κύριον εἶναι τὸ, Σύζυγε·
- [04266] πλὴν εἴτε τοῦτο, εἴτε ἐκεῖνο, οὐ σφόδρα ἀκριβολογεῖσθαι δεῖ, ἀλλ' ὅτι πολλῆς κελεύει αὐτὰς προστασίας ἀπολαῦσαι, θαυμάζειν.
- [04267] δ'.
- [04268] Πάντα ἡμῖν ἐν οὐρανοῖς ἐστί, καὶ Σωτῆρ καὶ πόλις, καὶ ὃ τι ἂν εἴποι τις·
- [04269] Ἐξ οὗ, φησὶ, καὶ Σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν.
- [04270] Καὶ τοῦτο τῆς φιλανθρωπίας αὐτοῦ.
- [04271] Αὐτὸς πάλιν ἔρχεται πρὸς ἡμᾶς, οὐχ ἡμᾶς ἔλκει ἐκεῖ, καὶ οὕτω λαβὼν ἡμᾶς ἄπεισι·
- [04272] καὶ τοῦτο πολλῆς τῆς τιμῆς.
- [04273] Εἰ γὰρ πρὸς ἐχθροὺς ὄντας ἦλθε, πολλῶ μᾶλλον πρὸς φίλους γενομένους.
- [04274] Οὐκ ἐπιτρέπει τοῦτο ἀγγέλοις, οὐδὲ δούλοις, ἀλλ' αὐτὸς ἐπὶ τῶν νεφελῶν ἔρχεται καλέσων ἡμᾶς εἰς τὰ βασίλεια αὐτοῦ.
- [04275] Τάχα δὲ καὶ οἱ αὐτοῦ, τιμώμενοι ὑπ' αὐτοῦ, ἀρθήσονται διὰ νεφελῶν.
- [04276] Καὶ ἡμεῖς γὰρ, φησὶν, ἐν νεφέλαις ἀρπαγησόμεθα οἱ τιμῶντες αὐτὸν, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.
- [04277] Τίς ἄρα εὐρεθῆ ὁ πιστὸς δούλος καὶ φρόνιμος;
- [04278] τίνες ἄρα οἱ καταξιούμενοι τῶν τοσούτων ἀγαθῶν;
- [04279] πῶς ἐλεεινοὶ οἱ ἀποπίπτοντες;
- [04280] Εἰ γὰρ τὸν πάντα χρόνον ἐκλαίωμεν τῆς βασιλείας ἀποτυχόντες, ἄρά τι ἄξιον ἐποιοῦμεν;
- [04281] Εἰ γὰρ μυρίας γεέννας εἴπησ, οὐδὲν ἴσον ἐρεῖς τῆς ὀδύνης ἐκείνης, ἣν ὑφίσταται τότε ἡ ψυχὴ, τῆς οἰκουμένης κλονουμένης ἀπάσης, τῶν σαλπίγγων ἠχουσῶν, τῶν ἀγγέλων προτρεχόντων, τῶν πρώτων, εἴτα δευτέρων, εἴτα τρίτων, εἴτα μυρίων ταγμάτων ἐκχεομένων εἰς τὴν γῆν, εἴτα τῶν Χερουβὶμ (πολλὰ δὲ ταῦτά ἐστί καὶ ἄπειρα)·
- [04282] εἴτα τῶν Σεραφίμ, αὐτοῦ ἐρχομένου ἐπὶ τῆς δόξης ἐκείνης τῆς ἀφράστου, ἀπαντῶντων, τῶν ἀφικομένων τοὺς ἐκλεκτοὺς ἄγειν εἰς μέσον·
- [04283] εἴτα τῶν περὶ Παῦλον, καὶ πάντων ὅσοι εὐδοκίμησαν κατ' αὐτὸν, στεφανουμένων, ἀνακηρυττομένων, τιμωμένων παρὰ τοῦ Βασιλέως ἐπὶ πάσης τῆς στρα
- [04284] ^[62.281] τίας τῆς οὐρανοῦ.
- [04285] Εἰ γὰρ μὴ γέεννα ἦν, τὸ τοὺς μὲν τιμᾶσθαι, ἐκείνους δὲ ἀτιμάζεσθαι, πόσον ἐστίν;
- [04286] Ἀφόρητος ἡ γέεννα, ὁμολογῶ.
- [04287] καὶ σφόδρα ἀφόρητος·
- [04288] πλὴν ἀφορητοτέρα αὐτῆς, τῆς βασιλείας ἡ ἐκπτώσις.
- [04289] Εἰπέ γὰρ μοι·
- [04290] εἰ τις βασιλεὺς, ἢ υἱὸς βασιλέως ἀπελθὼν, καὶ πολέμους κατορθώσας μυρίους, καὶ θαυμασθεῖς, καὶ ἔχων στρατόπεδον ὀλόκληρον, ἐπιβαῖνοι πόλεως τινος μετὰ τοῦ ζεύγους, μετὰ τροπαίων, μετὰ μυρίων ταγμάτων πάντων χρυσοφορούντων, μετὰ τῶν δορυφόρων τῶν περὶ αὐτὸν ἀπάντων ἀσπίδας ἐχόντων χρυσᾶς, καὶ πᾶσα ἡ πόλις ἐστεφανωμένη εἴη, καὶ πάντες οἱ τῆς οἰκουμένης ἄρχοντες μετ' αὐτοῦ, ἔπιτο δὲ αὐτῶ καὶ πᾶσα ἡλικία, ὀπίσω ἀλλογενῶν ἔθνων δεσμοτῶν, ὑπάρχων, σατραπῶν, ὑπάτων, τυράννων, ἀρχόντων·
- [04291] εἴτα ἐπὶ ἀπάσης τῆς λαμπρότητος ἐκείνης, τοὺς ἀπαντῶντας τῶν πολιτῶν δέχοιτο καὶ καταφιλοῖη, καὶ χεῖρα ὀρέγοι, καὶ πάσης μεταδιδοῖ παρρησίας, ἢ καὶ πάντων ἐστώτων διαλέγοιτο, ὡς πρὸς φίλους, καὶ λέγοι πᾶσαν τὴν ὁδὸν ἐκείνην δι' αὐτοὺς πεποιῆσθαι, καὶ τοὺς μὲν εἰς τὰ βασίλεια ἄγειν τὰ ἑαυτοῦ, τοὺς δὲ καταλιμπάνει, πόσης κολάσεως τοῦτο οὐκ ἄξιον, εἰ καὶ μὴ κολάζονται;
- [04292] Εἰ δὲ ἐπ' ἀνθρώπου οὕτω πικρὸν τὸ τῆς δόξης ταύτης ἀποπεσεῖν, πολλῶ μᾶλλον ἐπὶ Θεοῦ, ὅταν αἱ ἄνω δυνάμεις πᾶσαι παρῶσι μετὰ τοῦ Βασιλέως, ὅταν οἱ δαίμονες δεδεμένοι καὶ κάτω νεύοντες, καὶ ὁ διάβολος αὐτὸς δέσμιος ἄγεται, καὶ πᾶσα ἰσχὺς ἢ ἀντικειμένη, ὅταν αἱ δυνάμεις τῶν οὐρανῶν, ὅταν αὐτὸς ἔρχηται ἐπὶ τῶν νεφελῶν.
- [04293] Πιστεύσατέ μοι, ὑπὸ τῆς ὀδύνης τῆς κατεχούσης μου τὴν ψυχὴν τῷ διηγήματι τούτῳ οὐδὲ ἐξανύσαι τὸν λόγον δύναμαι.
- [04294] Ἐννοήσωμεν πόσης ἀποστερούμεθα δόξης, ἔξδον μὴ ἀποστερηθῆναι.
- [04295] Τὸ γὰρ δεινὸν τοῦτο ἐστίν, ὅτι κύριοι ὄντες τοῦ μὴ ταῦτα παθεῖν, πάσχομεν.
- [04296] Ὅταν γὰρ τοὺς μὲν δέχηται καὶ ἀπάγη πρὸς τὸν Πατέρα εἰς τοὺς οὐρανοὺς, τοὺς δὲ ἀφίη, καὶ λαβόντες ἄγγελοί τινες ἔλκωσιν ἄκοντας καὶ δεδακρυμένους καὶ κάτω νεύοντας ἐπὶ τὸ τῆς γεέννης πῦρ, πρῶτον παραδειγματισθέντας ἐπὶ τῆς οἰκουμένης ἀπάσης, πόσην οἶει τὴν ὀδύνην εἶναι;

- [04297] Σπεύδωμεν οὖν ἕως ἐστὶ καιρὸς, καὶ πολλὴν τῆς ἑαυτῶν σωτηρίας τὴν φροντίδα ποιῶμεθα.
- [04298] Πόσα τοιαῦτα ἔχομεν εἰπεῖν οἷα ὁ πλούσιος Εἶ τις ἡμᾶς νῦν συνεχῶρει, ἐβουλευσάμεθα ἂν τι τῶν συμφερόντων·
- [04299] ἀλλ' οὐδεὶς ἀφήσι! Καὶ ὅτι ἐροῦμεν, οὐχὶ ἀπ' ἐκείνου μόνου δῆλον, ἀλλὰ καὶ ἀπὸ ἄλλων πολλῶν.
- [04300] Καὶ ἵνα ^[62.282] μάθῃς, πόσοι ἐν πυρετῶ ἐγένοντο, καὶ εἶπον, Ἐὰν ἀνακτησώμεθα ἑαυτοὺς, οὐκέτι τοῖς αὐτοῖς περιπεσοῦμεθα! Πολλὰ τοιαῦτα ἐροῦμεν τότε, ἀλλὰ ἀκουσόμεθα ἅπερ ὁ πλούσιος, ὅτι χάσμα ἐστίν, ὅτι ἀπελάβομεν τὰ ἀγαθὰ ἐνταῦθα.
- [04301] Στένωμεν οὖν, παρακαλῶ, πικρόν·
- [04302] μᾶλλον δὲ μὴ μόνον στένωμεν, ἀλλὰ καὶ μετέλθωμεν τὴν ἀρετὴν.
- [04303] Πενθήσωμεν νῦν ἐπὶ σωτηρίᾳ, ἵνα μὴ τότε πενήσωμεν εἰκῆ·
- [04304] κλαύσωμεν νῦν, καὶ μὴ τότε κλαύσομεν ἐπὶ κακίᾳ·
- [04305] οὗτος ὁ κλαυθμὸς ἀρετῆς, ἐκεῖνος ἀνωφελοῦς μετανοίας·
- [04306] θλίψωμεν ἑαυτοὺς νῦν, ἵνα μὴ τότε θλιβῶμεν.
- [04307] Οὐκ ἔστιν ἴσον ἐνταῦθα θλιβῆναι, κάκει.
- [04308] Ἐνταῦθα μὲν γὰρ πρὸς βραχὺν θλίβῃ χρόνον, μᾶλλον δὲ οὐδὲ αἰσθησιν λαμβάνεις τῆς θλίψεως, εἰδὼς ὅτι ἐπ' ἀγαθῶ θλίβῃ·
- [04309] ἐκεῖ δὲ χαλεπωτέρα ἢ θλίψις, ὅτι οὐκ ἐπ' ἐλπίδι, οὐδὲ ἐπὶ τινι διεξόδῳ, ἀλλὰ ἀπίρως καὶ διαπαντός ἐστι.
- [04310] Γένοιτο δὲ πάντας ἡμᾶς ἀπαλλαγέντας τυχεῖν τῆς ἀνέσεως.
- [04311] Ἀλλ' ἐπεὶ πρὸς τὸ μὴ ταύτης διαμαρτεῖν χρεῖα συντόνου σπουδῆς καὶ ἀδιαλείπτων εὐχῶν, σπουδάζωμεν, παρακαλῶ·
- [04312] ἂν γὰρ σπουδάζωμεν, καὶ εὐχόμενοι ἀνύομεν·
- [04313] ἐὰν εὐχόμεθα ἐκτενῶς, δίδωσιν ὁ Θεός.
- [04314] Ἄν δὲ μήτε αἰτῶμεν αὐτὸν, μήτε ἐνεργῶμέν τι τοιοῦτον, μηδὲ ἐργαζώμεθα, πῶς ἐνὶ κατορθῶσαι ποτε καθεύδοντας;
- [04315] Οὐδαμῶς.
- [04316] Ἀγαπητὸν γὰρ τρέχοντας καὶ ἐπεκτεινομένους καὶ συμμορφουμένους τῷ θανάτῳ αὐτοῦ, ὡς Παῦλος εἶπε, δυναθῆναι ἐπιτυχεῖν, μῆτι γε δὴ καθεύδοντας.
- [04317] Εἶ πως καταστήσω, φησίν.
- [04318] Εἶ δὲ Παῦλος ἔλεγεν, Εἶ πως καταστήσω, τί ἡμεῖς ἐροῦμεν;
- [04319] Καθεύδοντας γὰρ οὐδὲ κοσμικὰ πράγματα ἔστιν ἀνύσαι ποτὲ, μῆτι γε πνευματικά·
- [04320] καθεύδοντας οὐδὲ παρὰ τῶν φίλων ἔστι τι λαβεῖν ποτε, μῆτι γε παρὰ Θεοῦ·
- [04321] καθεύδοντας οὐδὲ πατέρες τιμῶσι, μῆτι γε ὁ Θεός.
- [04322] Μικρὸν πονήσωμεν, ἵνα διαπαντὸς ἀναπαυσώμεθα.
- [04323] Πάντως θλιβῆναι δεῖ·
- [04324] κἂν μὴ θλιβῶμεν ἐνταῦθα, ἐκεῖ τοῦτο μένει.
- [04325] Διὰ τί μὴ αἰρούμεθα ἐνταῦθα θλιβῆναι, ἵνα ἐκεῖ ἀναπαυσώμεθα;
- [04326] Γένοιτο δὲ πάντας ἡμᾶς ἀξίως πολιτευσάμενους Χριστοῦ, καὶ τῷ θανάτῳ αὐτοῦ συμμορφωθέντας, τῶν ἀπορρήτων τυχεῖν ἀγαθῶν ἐν Χριστῷ Ἰησοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [04327] Ἀμήν.
- [04328] ΟΜΙΛΙΑ ΙΔ'.
- [04329] Χαίρετε ἐν Κυρίῳ πάντοτε·
- [04330] πάλιν ἐρῶ, Χαίρετε.
- [04331] Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.

[04332] Ὁ Κύριος ἐγγύς·

[04333] μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν, καὶ ἡ εἰρήνη τοῦ Θεοῦ ἢ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

[04334] α'.

[04335] Μακάριοι οἱ πενθοῦντες, καὶ, Οὐαὶ τοῖς γελῶ [62.282] σι, φησὶν ὁ Χριστός.

[04336] Τί οὖν ὁ Παῦλος φησι, Χαίρετε ἐν Κυρίῳ πάντοτε;

[04337] οὐκ ἐναντιούμενος τῷ Χριστῷ·

[04338] μὴ γένοιτο.

[04339] Οὐαὶ γὰρ τοῖς γελῶσιν, εἶπεν ὁ Χριστός, τὸν γέλωτα τοῦ κόσμου τούτου αἰνιττόμενος, τὸν ἐπὶ τοῖς παροῦσι γινόμενον πρᾶγμασι·

[04340] καὶ τοὺς πενθοῦντας ἐμακάρισεν, οὐ τοὺς ἀπλῶς πενθοῦντας ἐπὶ ταῖς τῶν οἰκειῶν ἀποβολαῖς, ἀλλὰ τοὺς κατανευγμένους, καὶ τὰ οἰκεία πενθοῦντας κακὰ, τοὺς τὰ ἑαυτῶν ἁμαρτήματα ἀναλογιζομένους, ἢ καὶ τὰ ἀλλότρια.

[04341] Οὐκ ἔστι [62.283] δὲ αὕτη ἡ χαρὰ ἐναντία τῷ πένθει ἐκεῖνῳ·

[04342] ἀλλὰ γὰρ ἀπ' ἐκείνου τοῦ πένθους καὶ αὕτη τίκεται·

[04343] ὁ γὰρ πενθῶν τὰ ἑαυτοῦ κακὰ, καὶ ἐξομολογούμενος, χαίρει.

[04344] Ἄλλως δὲ, ἔνεστι πενθεῖν μὲν ὑπὲρ τῶν οἰκειῶν ἁμαρτημάτων, χαίρειν δὲ ἐπὶ τῷ Χριστῷ.

[04345] Ἐπειδὴ οὖν συνεθλίβοντο δι' ὧν ἔπασχον (Ἐχαρίσθη γὰρ ὑμῖν, φησὶν, οὐ μόνον, τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν), διὰ τοῦτο λέγει, Ἐν Κυρίῳ χαίρετε.

[04346] Ταῦτα γὰρ οὐδὲν ἔστιν, ἢ ὅτι τοιοῦτον ἐπιδείκνυσθε βίον, ὥστε χαίρειν.

[04347] Ὅταν τοίνυν τὰ κατὰ Θεὸν ὑμῖν μὴ ἦ ἐμπεποδισμένα, χαίρετε.

[04348] Ἥ τοίνυν τοῦτο φησὶν, ἢ τὸ, ἐν, ἀντι τοῦ, σὺν, ἔστιν, ὥσει ἔλεγε·

[04349] Χαίρετε σὺν Κυρίῳ πάντοτε.

[04350] Πάλιν ἐρῶ, Χαίρετε.

[04351] Τοῦτο θαρσύνοντός ἐστι καὶ δεικνύντος, ὅτι ἐν Θεῷ ὧν, αἰεὶ χαίρει·

[04352] κἂν τε θλίβηται, κἂν ὀτιοῦν πάσχη, αἰεὶ χαίρει ὁ τοιοῦτος.

[04353] Ἀκουσον γὰρ περὶ τῶν ἀποστόλων τοῦ Λουκᾶ λέγοντος, ὅτι Ὑπέστρεφον ἀπὸ προσώπου τοῦ συνεδρίου χαίροντες, ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος αὐτοῦ μαστιγωθῆναι.

[04354] Εἰ μάλιστα καὶ δεσμὰ, ἃ πάντων εἶναι δοκεῖ λυπηρότερα, χαρὰν τίκει, τί τῶν ἄλλων δυνήσεται ἐμποιῆσαι λύπην ἡμῖν;

[04355] Πάλιν ἐρῶ, Χαίρετε.

[04356] Καλῶς τὸν λόγον ἐδιπλασίασεν.

[04357] Ἐπειδὴ γὰρ τῶν πραγμάτων ἢ φύσις λύπην ἔτικτε, διὰ τοῦ διπλασιασμοῦ δείκνυσιν, ὅτι πάντως δεῖ χαίρειν.

[04358] Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.

[04359] Εἶπεν ἀνωτέρω, Ὡν ὁ θεὸς ἢ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, καὶ ὅτι τὰ ἐπίγεια φρονοῦσιν.

[04360] Ἐπεὶ οὖν εἰκὸς αὐτοὺς πρὸς τοὺς πονηροὺς ἀπεχθῶς διακεῖσθαι, παραινεῖ τοίνυν αὐτοῖς μηδὲν ἔχειν πρὸς ἐκείνους κοινόν, ἀλλὰ μετὰ πολλῆς αὐτοῖς κεχρησθαι ἐπιεικειᾶς, οὐ μὴν τοῖς ἀδελφοῖς μόνον, ἀλλὰ καὶ τοῖς ἐχθροῖς καὶ τοῖς ἐναντίοις.

[04361] Ὁ Κύριος ἐγγύς, μηδὲν μεριμνᾶτε.

[04362] Τίνος γὰρ ἔνεκεν, εἰπέ μοι, ἀλύετε;

[04363] ὅτι ἀνθίστανται;

[04364] ὅτι ὀρᾶτε τρυφῶντας αὐτούς;

[04365] Μηδὲν μεριμνᾶτε.

- [04366] Ἦδη ἡ κρίσις ἐφέστηκεν·
- [04367] οὐκ εἰς μακρὰν δώσουσι λόγον τῶν πεπραγμένων αὐτοῖς.
- [04368] Ἀλλ' ὑμεῖς ἐν θλίψει, ἐκεῖνοι δὲ ἐν τρυφαίᾳ;
- [04369] Ἀλλ' ἤδη ταῦτα λήψεται τέλος.
- [04370] Ἀλλ' ἐπιβουλεύουσι, καὶ ἀπειλοῦσιν;
- [04371] Ἀλλ' οὐκ εἰς τέλος αὐτοῖς ταῦτα προχωρήσει·
- [04372] ἤδη ἐφέστηκεν ἡ κρίσις, ὅτε τάναντία ἔσται.
- [04373] Μηδὲν μεριμνάτε·
- [04374] ἤδη τὰ τῆς ἀνταποδόσεως ἐφέστηκε.
- [04375] Κὰν ἐπιεικῶς προσενεχθῆτε τοῖς τὰ δεινὰ ὑμᾶς διατεθεῖσι, κὰν πενία, κὰν θάνατος, κὰν ὅτιοῦν ἄλλο δεινὸν ἦ, πάντα οἰχήσεται.
- [04376] Μηδὲν μεριμνάτε·
- [04377] ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν.
- [04378] Μία μὲν οὖν ἐκεῖνη παραμυθία, τὸ, Ὁ Κύριος ἐγγύς, καὶ ἐκεῖνο, τὸ, Ἔσομαι μεθ' ὑμῶν πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος.
- [04379] Ἴδού καὶ ἄλλη παραμυθία, καὶ λύπης καὶ περιστάσεως καὶ πάντων τῶν ἀνιαρῶν λυτήριον φάρμακον.
- [04380] Ποῖον δὴ τοῦτο;
- [04381] Τὸ εὐχεσθαι, τὸ ἐν παντί εὐχαριστεῖν.
- [04382] Ὡστε τὰς εὐχὰς οὐ μόνον αἰτήσιν εἶναι βούλεται, ἀλλὰ καὶ εὐχαριστίαν ὑπὲρ ὧν ἔχομεν.
- [04383] Πῶς γὰρ αἰτήσῃ τις τὰ μέλλοντα, ὃ τῶν προτέρων χάριν οὐκ εἰδώς;
- [04384] Ἀλλ' ἐν παντί, φησί, τουτέστι, πράγματι, τῇ προσευχῇ καὶ τῇ δεήσει.
- [04385] Ὡστε ὑπὲρ ἀπάντων εὐχαριστεῖν δεῖ, καὶ ^[62.284] τῶν δοκούντων εἶναι λυπηρῶν·
- [04386] τοῦτο γὰρ ὄντως εὐχαρίστου.
- [04387] Ἐκεῖνο μὲν γὰρ ἡ φύσις τῶν πραγμάτων ἀπαιτεῖ·
- [04388] τοῦτο δὲ ἀπὸ ψυχῆς γίνεται εὐγνώμονος, καὶ σφόδρα διακειμένης πρὸς τὸν Θεόν.
- [04389] Ταύτας ἐπιγινώσκει τὰς εὐχὰς ὁ Θεός, τὰς δὲ ἄλλας οὐκ οἶδεν.
- [04390] Οὐκοῦν τοιαῦτα εὐχεσθε, ὥστε ἐπιγινώσκεσθαι.
- [04391] Πάντα γὰρ ὑπὲρ τοῦ συμφέροντος οἰκονομεῖ, κὰν ἡμεῖς μὴ εἰδῶμεν.
- [04392] Καὶ τοῦτο τοῦ σφόδρα συμφέρειν ἡμῖν ἐστὶ τεκμήριον, τὸ ἡμᾶς μὴ εἰδέναι.
- [04393] Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.
- [04394] Τί ἐστὶ τοῦτο;
- [04395] Ἡ εἰρήνη τοῦ Θεοῦ, φησὶν, ἦν πρὸς τοὺς ἀνθρώπους εἰργάσατο, πάντα νοῦν ὑπερέχει.
- [04396] Τίς γὰρ ἂν προσεδόκησε, τίς δὲ ἂν ἤλπισε τοσαῦτα ἔσεσθαι ἀγαθὰ;
- [04397] Ἀπασαν ἀνθρωπίνην ὑπερβαίνει διάνοιαν, οὐχὶ λόγον μόνον·
- [04398] ὑπὲρ τῶν ἐχθρῶν, ὑπὲρ τῶν μισούντων αὐτὸν, ὑπὲρ τῶν ἀποστρεφόμενων, ὑπὲρ τούτων τὸν Υἱὸν ἐκδοῦναι τὸν μονογενῆ οὐ παρητήσατο, ὥστε εἰρήνην ποιῆσαι πρὸς ἡμᾶς.
- [04399] Αὕτη δὴ οὖν ἡ εἰρήνη, τουτέστιν, ἡ καταλλαγή, ἡ ἀγάπη τοῦ Θεοῦ, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν.
- [04400] β'.
- [04401] Τοῦτο διδασκάλου, μὴ μόνον παραινεῖν, ἀλλὰ καὶ εὐχεσθαι, καὶ διὰ δεήσεως βοηθεῖν, ὥστε μήτε ὑπὸ πειρασμῶν καταβαπτίζεσθαι, μήτε ὑπὸ

ἀπάτης περιφέρεσθαι·

[04402] ὡς ἂν εἰ ἔλεγεν·

[04403] Ὁ ρυσάμενος ὑμᾶς οὕτως, ὡς οὐδὲ νοῦς καταλαβεῖν δύναται, αὐτὸς ὑμᾶς διαφυλάξειε, καὶ ἀσφαλίσαιτο, ὥστε μηδὲν παθεῖν.

[04404] Ἡ οὖν τοῦτο δηλοῖ, ἢ ὅτι ἡ εἰρήνη, ἣν φησιν ὁ Χριστὸς, Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, αὕτη φρουρήσει ὑμᾶς.

[04405] Ἡ γὰρ εἰρήνη ὑπερέχει πάντα νοῦν ἀνθρώπινον.

[04406] Εἰ δὲ λέγεις, πῶς;

[04407] ἄκουε·

[04408] Ὅταν λέγη πρὸς τοὺς ἐχθροὺς εἰρηνεύειν, πρὸς τοὺς ἀδικοῦντας, πρὸς τοὺς ἐκπεπολεμημένους καὶ ἀπεχθῶς πρὸς ἡμᾶς ἔχοντας, πῶς οὐχ ὑπὲρ νοῦν ἐστὶν ἀνθρώπινον τοῦτο;

[04409] Μᾶλλον δὲ τὸ πρότερον ἴδωμεν Ἡ εἰρήνη ὑπερέχει πάντα νοῦν.

[04410] Εἰ ἡ εἰρήνη, πολλῶ μᾶλλον αὐτὸς ὁ Θεὸς, ὁ τὴν εἰρήνην δούς, πάντα νοῦν, οὐ τὸν ἡμέτερον μόνον, ἀλλὰ καὶ τὸν τῶν ἀγγέλων καὶ τῶν ἄνω δυνάμεων.

[04411] Τί δὲ ἐστὶν, Ἐν Χριστῷ Ἰησοῦ;

[04412] Ἐν αὐτῷ φυλάξει, φησὶν, ὥστε μένειν, καὶ μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶ σεμνὰ, ὅσα ἀληθῆ, ὅσα δίκαια.

[04413] Τί ἐστὶ, Τὸ λοιπὸν;

[04414] Ἀντὶ τοῦ, Πάντα ἡμῖν εἰρηται.

[04415] Ἐπειγομένου τὸ ῥῆμά ἐστὶ, καὶ οὐδὲν κοινὸν ἔχοντος πρὸς τὰ παρόντα.

[04416] Λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίσεσθε·

[04417] ἃ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἶδετε ἐν ἐμοί.

[04418] Τί ἐστὶν, Ὅσα προσφιλῆ;

[04419] Προσφιλῆ τοῖς πιστοῖς, προσφιλῆ τῷ Θεῷ.

[04420] Ὅσα ἐστὶν ἀληθῆ.

[04421] Ταῦτα γὰρ ὄντως ἀληθῆ, ἢ ἀρετῆ·

[04422] ψεῦδος δὲ ἡ κακία·

[04423] καὶ γὰρ ἡ ἠδονὴ αὐτῆς ψεῦδος, καὶ ἡ δόξα αὐτῆς ψεῦδος, καὶ πάντα τὰ τοῦ κόσμου ψεῦδος.

[04424] Ὅσα ἀγνὰ, πρὸς τὸ, Τὰ ἐπίγεια φρονοῦντας.

[04425] Ὅσα σεμνὰ, πρὸς τὸ, Ὡν ὁ θεὸς ἡ κοιλία.

[04426] Ὅσα δίκαια, ὅσα εὐφημα, ταῦτα ἐστὶ, φησὶν.

[04427] Εἴ τις ἀρετῆ, καὶ ^[62.285] εἴ τις ἔπαινος.

[04428] Ἐνταῦθα βούλεται αὐτοὺς καὶ τῶν πρὸς ἀνθρώπους προνοεῖν.

[04429] Ταῦτα λογίσεσθε, φησὶν.

[04430] Ὅρας ὅτι πᾶσαν ἔννοιαν βούλεται ἐξορίσαι πονηρὰν ἐκ τῶν ἡμετέρων ψυχῶν;

[04431] ἀπὸ γὰρ ἐννοιῶν αἱ πράξεις αἱ πονηραὶ γίνονται.

[04432] Ἄ καὶ ἐμάθετε καὶ παρελάβετε.

[04433] Τοῦτο διδασκαλίας ἀρίστης, τὸ ἐν πάσαις ταῖς παραινέσεσιν ἑαυτὸν παρέχειν τύπον, καθὼς καὶ ἀλλαχοῦ φησι, Καθὼς ἔχετε τύπον ἡμᾶς·

[04434] καὶ πάλιν ἐνταῦθα, Ἄ καὶ ἐμάθετε, καὶ παρελάβετε·

[04435] τουτέστιν, Ἐδιδάχθητε·

[04436] καὶ ἠκούσατε, καὶ εἶδετε ἐν ἐμοί, καὶ ῥημάτων ἕνεκεν, καὶ πράξεων, καὶ ἀναστροφῆς.

[04437] Ὅρας ὅτι μέχρι παντός πράγματος ταῦτα διατάττεται;

[04438] Ἐπειδὴ γὰρ οὐκ ἐνὴν ἀκριβολογεῖσθαι περὶ πάντων, καὶ εἰσόδων καὶ ἐξόδων, καὶ ῥήματος καὶ σχήματος καὶ συνουσίας (πάντων γὰρ τούτων χρὴ προνοεῖν τὸν Χριστιανόν):

[04439] συντόμως εἶπε καὶ ὡς ἐν κεφαλαίῳ, Ἐν ἐμοὶ ἠκούσατε καὶ εἶδετε·

[04440] τουτέστι, Παρ' ἐμοί·

[04441] ὡσεὶ ἔλεγε·

[04442] Καὶ διὰ τῶν ἔργων, καὶ διὰ τῶν ῥημάτων ὑμᾶς ἀνήγαγον.

[04443] Ταῦτα πράσσετε·

[04444] μὴ λέγετε μόνον, ἀλλὰ καὶ πράττετε·

[04445] καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

[04446] Τουτέστιν, Ἐὰν οὕτω φυλάττητε ταῦτα, καὶ πρὸς ἀλλήλους εἰρηνεύητε, ἐν γαλήνῃ ἔσεσθε, ἐν ἀσφαλείᾳ πολλῇ·

[04447] οὐδὲν πείσεσθε λυπηρόν, οὐδὲ τῶν ἀβουλήτων.

[04448] Ὅταν γὰρ ἡμεῖς εἰρηνεύωμεν πρὸς αὐτὸν, εἰρηνεύομεν δὲ διὰ τῆς ἀρετῆς, πολλῶ μᾶλλον αὐτὸς μεθ' ἡμῶν ἔσται.

[04449] Ὁ γὰρ οὕτως ἡμᾶς ἀγαπήσας, ὡς καὶ μὴ βουλομένους προσίεσθαι, ἂν ἴδη προστρέχοντας, οὐ πολλῶ πλέον αὐτὸς ἐπιδείξεται τὴν φιλίαν;

[04450] Οὐδὲν οὕτως ἐχθρόν τῆς ἡμετέρας φύσεως, ὡς κακία.

[04451] Πῶς δὲ ἐχθρόν ἡμῶν ἢ κακία, καὶ φίλον ἢ ἀρετὴ, πολλαχόθεν δῆλον·

[04452] καὶ, εἰ βούλεσθε, σκοπήσωμεν τοῦτο πρῶτον ἀπὸ τῶν ἐναντίων ἐνός, τῆς πορνείας·

[04453] Ἡ πορνεία ἐπονειδίστους καθίστησι, πένητας, καταγελάστους, εὐκαταφρονήτους πρὸς πάντας, ταῦτα διατιθεῖσα, ἅπερ ἐχθρῶν ἔστι διατιθέναί·

[04454] πολλάκις δὲ καὶ νόσοις καὶ κινδύνοις περιέβαλεν αὕτη·

[04455] πολλοὶ δὲ καὶ ὑπὲρ τῶν πορνῶν ἀπώλοντο, καὶ τραύματα ἔλαβον.

[04456] Εἰ δὲ τὸ πορνεύειν ταῦτα προξενεῖ, τὸ μοιχεύειν πολλῶ μᾶλλον.

[04457] Ἄρα οὖν καὶ ἐλεημοσύνη οὕτως;

[04458] Οὐδαμῶς·

[04459] ἀλλ' ὡς μήτηρ φιλόστοργος ἐν κοσμιότητι πολλῇ τὸ παιδίον καθίστησιν, ἐν εὐταξίᾳ, ἐν χρηστῇ δόξῃ, περὶ τὴν τῶν ἀναγκαίων ποιεῖ σχολάζειν διατριβὴν, οὐκ ἀφίησιν ἡμᾶς, οὐδὲ ἀπάγει τῶν ἀναγκαίων, ἀλλὰ καὶ τὴν ψυχὴν συνεταπτότερον ἐργάζεται.

[04460] Οὐδὲν γὰρ πορνῶν ἀσυνετώτερον.

[04461] Ἀλλὰ τί;

[04462] βούλει τὴν πλεονεξίαν ιδεῖν;

[04463] Καὶ αὕτη, ἅπερ ἂν ἐχθρὸς ἡμᾶς διέθηκε, διατίθησι.

[04464] Πῶς;

[04465] Μισεῖσθαι καὶ αὕτη ποιεῖ παρὰ πάντων·

[04466] πάντας ἡμῶν κατεύχεσθαι παρασκευάζει, καὶ τοὺς ἠδικημένους, καὶ τοὺς οὐκ ἠδικημένους, ἐκείνοις μὲν συναλοῦντας, ὑπὲρ δὲ ἑαυτῶν δεδουκότας·

[04467] ὡς ἐχθροὺς κοινούς πάντες ὁρῶσιν, ὡς θηρία, ὡς δαίμονας·

[04468] μυρία πανταχοῦ κατηγορίαί, ἐπιβουλαί, φθόνοι, ἅπερ ἔστιν ἐχθρῶν.

[04469] Ἡ δὲ δικαιοσύνη τὸναντίον, πάντας φίλους, πάντας συνήθεις, πάντας εὐνοϊκῶς διατίθησι πρὸς ἡμᾶς·

[04470] παρὰ πάντων ὑπὲρ ἡμῶν εὐχαὶ γίνονται.

[04471] Ἐν ἀσφαλείᾳ πολλῇ ἐντεῦθεν τὰ καθ' ἡμᾶς, οὐδεὶς κίνδυνος, οὐδεμία ὑποψία, ἀλλὰ καὶ ὁ ὕπνος ἀδεῶς ἔπεισι [62.286] μετὰ ἀσφαλείας, οὐδεμία φροντίς,

οὐδεὶς κοπετός.

[04472] γ'.

[04473] Ὅρας ὅτι μᾶλλον αὕτη βελτίων;

[04474] Τί δέ, εἶπέ μοι;

[04475] τὸ φθονεῖν, ἢ τὸ συνήδεσθαι βέλτιον;

[04476] Ταῦτα πάντα ἐξετάσωμεν, καὶ εὐρήσομεν, ὅτι ἢ μὲν ἀρετὴ, καθάπερ μήτηρ ὄντως φιλόστοργος, ἐν ἀσφαλείᾳ καθίστησιν·

[04477] ἢ δὲ κακία ἐν κινδύνοις, πρᾶγμα ἐπισφαλές ὑπάρχον καὶ ἐπικίνδυνον.

[04478] Ἄκουε γὰρ τοῦ προφήτου λέγοντος, Κραταίωμα Κύριος τῶν φοβουμένων αὐτόν, καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς.

[04479] Οὐδένα δέδοικεν ὁ μὴδὲν ἑαυτῶ συνειδῶς πονηρόν·

[04480] οὐδενὶ πάλιν θαρσύνει ὁ ἐν κακίᾳ ζῶν, ἀλλὰ καὶ τοὺς οἰκέτας τρέμει, καὶ μετὰ ὑποψίας ὄρα.

[04481] Τί δὲ λέγω τοὺς οἰκέτας;

[04482] τοῦ συνειδότος οὐ φέρει τὸ δικαστήριον·

[04483] οὐχ οἱ ἔξω μόνον, ἀλλὰ καὶ οἱ ἔνδον αὐτόν κόπτουσι λογισμοί, οὐκ ἀφιέντες αὐτόν ἡρεμεῖν.

[04484] Τί οὖν, φησί;

[04485] πρὸς ἐπαίνους προσέχοντα δεῖ ζῆν;

[04486] Οὐκ εἶπε, Πρὸς ἔπαινον ὄρα, ἀλλὰ, Καὶ τὰ ἐπαινετὰ ποίει, μὴ πρὸς ἔπαινον μέντοι.

[04487] Ὅσα ἀληθῆ·

[04488] ψεῦδος γὰρ ταῦτα·

[04489] Ὅσα σεμνά.

[04490] Τὸ σεμνὸν τῆς ἔξω ἐστὶ δυνάμεως, τὸ δὲ ἀγνόν, τῆς ψυχῆς.

[04491] Μὴ δίδοτε, φησί, πρόσκομμα, μηδὲ λαβὴν.

[04492] Ἐπειδὴ εἶπεν, Ὅσα εὐφημα, ἵνα μὴ νομίσης, ὅτι τὰ παρὰ ἀνθρώποις ἀπλῶς φησιν, ἐπήγαγεν, Εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε, ταῦτα πράττετε.

[04493] Διαπαντὸς βούλεται ἡμᾶς ἐν τούτοις εἶναι, ταῦτα μεριμνᾶν, ταῦτα ἐννοεῖν.

[04494] Εἰ γὰρ μέλλοιμεν πρὸς ἑαυτοὺς εἰρηνεύειν, καὶ ὁ Θεὸς ἔσται μεθ' ἡμῶν.

[04495] Ἄν δὲ πόλεμον ἐγείρωμεν, ὁ τῆς εἰρήνης Θεὸς οὐκ ἔσται μεθ' ἡμῶν.

[04496] Οὐδὲν γὰρ οὕτω πολέμιον τῇ ψυχῇ, ὡς κακία·

[04497] καὶ οὐδὲν αὐτὴν ἐν ἀσφαλείᾳ καθίστησι πάλιν, ὡς ἡ εἰρήνη καὶ ἡ ἀρετὴ·

[04498] ὥστε τὰ παρ' ἡμῶν ἄρχεσθαι δεῖ, καὶ τότε τὸν Θεὸν ἐπισπασόμεθα.

[04499] Οὐκ ἔστιν ὁ Θεὸς, πολέμου καὶ μάχης θεός.

[04500] Οὐκοῦν κατάλυσον καὶ τὸν πόλεμον καὶ τὴν μάχην, καὶ τὴν πρὸς αὐτόν, καὶ τὴν πρὸς τὸν πλησίον·

[04501] εἰρηνικὸς ἔσο πρὸς πάντας·

[04502] ἐννόησον τίνας ὁ Θεὸς σώζει·

[04503] Μακάριοι οἱ εἰρηνοποιοί, φησὶν, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

[04504] Διαπαντὸς τὸν Υἱὸν τοῦ Θεοῦ μιμοῦνται οἱ τοιοῦτοι, καὶ μίμησαι καὶ σὺ αὐτόν·

[04505] εἰρήνευσον·

[04506] ὅσῳ ἂν σε πολεμῇ ὁ ἀδελφός, τοσούτῳ μείζων ὁ μισθός.

- [04507] Ἄκουε γὰρ τοῦ προφήτου λέγοντος, Μετὰ τῶν μισούντων τὴν εἰρήνην, ἡμῖν εἰρηνικός.
- [04508] Τοῦτο ἀρετὴ, τοῦτο μείζον ἀνθρωπίνου λογισμοῦ, τοῦτο Θεοῦ ἐγγύς εἶναι ποιεῖ.
- [04509] Οὐδὲν οὕτως εὐφραίνει τὸν Θεόν, ὡς τὸ μὴ εἶναι μνησικάκον·
- [04510] τοῦτο ἀφίησί σε τῶν ἀμαρτημάτων, τοῦτό σοι λύει τὰ ἐγκλήματα.
- [04511] Ἄν δὲ μαχώμεθα καὶ πυκτεύωμεν, μακρὰν γινόμεθα τοῦ Θεοῦ.
- [04512] Ἀπὸ μὲν γὰρ τῆς μάχης ἔχθραι τίκονται, ἀπὸ δὲ τῆς ἔχθρας μνησικακία.
- [04513] Ἐκκοψον τὴν ῥίζαν, καὶ οὐκ ἔσται ὁ καρπός·
- [04514] οὕτω μαθησόμεθα τῶν βιωτικῶν καταφρονεῖν.
- [04515] Οὐ γὰρ ἔστιν, οὐκ ἔστιν ἐν τοῖς πνευματικοῖς μάχη, ἀλλ' ὅπερ ἂν ἴδης γενόμενον, ἡ μάχας, ἡ φθόνον, ἡ ὅπερ ἂν εἴποι τις, βιωτικῶν ἕνεκεν γίνεται·
- [04516] ἡ γὰρ πλεονεξίας, ἡ φθόνου, ἡ κενοδοξίας ἔχει ἀρχὴν πᾶσα μάχη.
- [04517] Ἄν τοίνυν εἰρηνεύσωμεν, μαθησόμεθα καὶ τῶν ἐν τῇ γῆ καταφρονεῖν.
- [04518] Ἦρπασέ τις τὰ χρήματα;
- [04519] Ἀλλ' οὐδὲν ἠδίκησε, μόνον μὴ τὸν ^[62.287] ἄνω πλοῦτον ἀρπάσῃ, φησὶν.
- [04520] Ἐνεπόδισέ σου τῇ δόξῃ;
- [04521] Ἀλλ' οὐ τῇ πρὸς Θεόν, ἀλλὰ τῇ οὐδαμινῇ·
- [04522] οὐδὲ γὰρ δόξα αὕτη ἔστιν, ἀλλ' ὄνομα δόξης, μᾶλλον δὲ καὶ ἀδοξία.
- [04523] Ἦρπασέ σου τὴν τιμὴν;
- [04524] Ἀλλ' οὐχὶ τὴν σὴν, ἀλλὰ τὴν ἑαυτοῦ.
- [04525] Ὅσπερ γὰρ ὁ ἀδικῶν οὐκ ἀδικεῖ, ἀλλ' ἀδικεῖται·
- [04526] οὕτω καὶ ὁ τῷ πλησίον ἐπιβουλεύων, ἑαυτὸν ἀναιρεῖ πρῶτον·
- [04527] ὁ γὰρ ὀρύσσων βόθρον τῷ πλησίον αὐτοῦ, εἰς αὐτὸν ἐμπίπτει.
- [04528] Μὴ τοίνυν ἐπιβουλεύωμεν ἑτέροις, ἵνα μὴ ἑαυτοὺς βλάπτωμεν.
- [04529] Ὅταν τὴν ἑτέρων δόξαν ὑποσκελίσωμεν, ἐννοήσωμεν ὅτι ἑαυτοὺς βλάπτωμεν, ὅτι μᾶλλον ἑαυτοῖς ἐπιβουλεύομεν.
- [04530] Ἐκείνον μὲν γὰρ ἴσως, κἂν ἰσχύσωμεν, παρὰ τοῖς ἀνθρώποις βλάπτωμεν·
- [04531] ἑαυτοὺς δὲ παρὰ τῷ Θεῷ ἀδικοῦμεν, παροξύνοντες αὐτόν.
- [04532] Μὴ δὴ βλάπτωμεν ἑαυτοὺς.
- [04533] Ὅσπερ γὰρ εἰ ἀδικοῦμεν τοὺς πλησίον, ἑαυτοὺς ἀδικοῦ ^[62.288] μὲν·
- [04534] οὕτως αὐτοὺς εὖ ποιοῦντες, ἑαυτοὺς εὖ ποιοῦμεν.
- [04535] Ὅταν οὖν σε βλάβῃ ὁ ἐχθρὸς, ἐννοήσας, ὅτι εὐηργέτησέ σε, ἐὰν νήφης, μὴ μόνον τοῖς ἴσοις αὐτὸν ἀμύνη, ἀλλὰ καὶ εὐεργέτησον.
- [04536] Ἀλλ' ἡ πληγὴ μένει σφοδρὰ, φησί.
- [04537] Τοῦτο τοίνυν ἐννόησον, ὅτι οὐκ ἐκείνον εὖ ποιεῖς, ἀλλ' ἐκείνον μὲν κολάζεις, σαυτὸν δὲ εὖ ποιεῖς, καὶ ταχέως ἤξεις πρὸς τὸ εὖ ποιῆσαι.
- [04538] Τί οὖν;
- [04539] καὶ σκοπῶ, φησί, τοιοῦτω ποιεῖν δεῖ;
- [04540] Οὐ δεῖ μὲν τούτῳ ποιεῖν τῷ σκοπῷ·
- [04541] ὅταν δὲ μὴ φέρῃ ἡ καρδία, κἂν τούτῳ, φησὶν, αὐτὴν ἐνάγαγε, καὶ ταχέως αὐτὴν πείσεις ἀφεῖναι τὴν ἐχθραν, καὶ ὡς φίλον εὐεργετήσεις λοιπὸν τὸν ἐχθρὸν, καὶ οὕτω τῶν μελλόντων ἀγαθῶν ἐπιτεύξῃ.

- [04542] ὧν γένοιτο πάντας ἡμᾶς τυχεῖν ἐν Χριστῷ Ἰησοῦ, καὶ τὰ ἐξῆς.
- [04543] ΟΜΙΛΙΑ ΙΕ΄.
- [04544] Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·
- [04545] ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.
- [04546] Οὐχ ὅτι καθ' ὑστέρησιν λέγω·
- [04547] ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι.
- [04548] Οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν·
- [04549] ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·
- [04550] πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.
- [04551] Πλήν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.
- [04552] α΄.
- [04553] Πολλάκις εἶπον, ὅτι ἡ ἐλεημοσύνη οὐ τῶν λαμβανόντων ἔνεκεν, ἀλλὰ τῶν διδόντων ἐπεισῆχθη·
- [04554] καὶ γὰρ ἐκεῖνοί εἰσιν οἱ τὰ μέγιστα κερδαίνοντες.
- [04555] Τοῦτο καὶ ἐνταῦθα δείκνυσιν ὁ Παῦλος.
- [04556] Πῶς;
- [04557] Ἀπέστειλαν αὐτῷ τινὰ διὰ μακροῦ χρόνου Φιλιππίσιοι, αὐτὰ δὴ ταῦτα Ἐπαφροδίτῳ ἐγχειρίσαντες.
- [04558] Μέλλων τοίνυν αὐτὸν πέμπειν τὴν ἐπιστολὴν ἀποκομίζοντα, ὅρα πῶς καὶ ἐπαινεῖ αὐτοῦς, καὶ δείκνυσιν ὅτι οὐ τῆς τῶν λαμβανόντων χρείας, ἀλλὰ τῆς τῶν διδόντων ἔνεκεν τοῦτο γεγένηται.
- [04559] Τοῦτο δὲ ποιεῖ, ἵνα μήτε εἰς ἀπόνοιαν αἴρωνται οἱ εὖ ποιῶντες, καὶ προθυμότεροι γίνωνται περὶ τὸ εὖ ποιεῖν, ἅτε ἑαυτοὺς μᾶλλον ὠφελοῦντες, οἱ τε λαμβάνοντες μὴ ἐπιτρέχωσιν ἀδεῶς τῷ λαμβάνειν, ἵνα μὴ κρίμα ἔχωσι·
- [04560] Μακάριον γὰρ ἔστι, φησί, διδόναι μᾶλλον, ἢ λαμβάνειν.
- [04561] Τί οὖν δηλοῖ λέγων, Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως;
- [04562] Οὐ κοσμικῶς ἐχάρην, φησὶν, οὐδὲ βιωτικῶς, ἀλλ' ἐν Κυρίῳ·
- [04563] οὐχ ὅτι ἀνάπαυσιν ἔσχον ἐγώ, ἀλλ' ὅτι ὑμεῖς προεκόψατε·
- [04564] ἢ γὰρ ἐμὴ ἀνάπαυσις, αὕτη ἐστί.
- [04565] Διὰ τοῦτο καὶ φησι, Μεγάλως·
- [04566] ἐπειδὴ οὐ σωματικὴ ἦν ἡ χαρὰ, οὐδὲ ὑπὲρ τῆς αὐτοῦ ἀναπαύσεως ἔχαιρεν, ἀλλ' ὑπὲρ τῆς ἐκείνων προκοπῆς.
- [04567] Καὶ ὅρα πῶς ἡρέμα ἐπιτιμῆσας ὑπὲρ τοῦ παρελθόντος χρόνου, ταχέως αὐτὸ συνεσκίασε, παιδεύων συνεχῶς καὶ διαπαντὸς ἐν εὐποίᾳ εἶναι.
- [04568] Ὅτι ἤδη ποτὲ, φησί.
- [04569] Τὸ, ἤδη ποτὲ, χρόνον δηλοῦντός ἐστι μακρόν.
- [04570] Ἀνεθάλετε·
- [04571] ὡς ἐπὶ δένδρων βλαστησάντων, εἶτα ξηρανθέντων, καὶ πάλιν βλαστησάντων.
- [04572] Τοῦτο δὲ δεικνύντος ἐστίν, ὅτι πρότερον ὄντες ἀνθηροὶ ἐμαράνθησαν·
- [04573] εἶτα μαρανθέντες, πάλιν ἐβλάστησαν·
- [04574] ὥστε καὶ ἐπιτίμησις ἐστί καὶ ἔπαινος τὸ, Ἀνεθάλετε·
- [04575] οὐ γὰρ ἐστί μικρόν, τὸ μαρανθέντα ἀναθῆλαι.
- [04576] [62.288] Καὶ τὸ πᾶν ἀπὸ ῥαθυμίας αὐτοῦς πεπονθότας δείκνυσιν.

- [04577] Εἰς τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε.
- [04578] Ἐνταῦθα δὲ δηλοῖ, ὅτι ἔθος εἶχον καὶ πρὸ τούτου ἐν τοῖς τοιούτοις φιλοτιμείσθαι.
- [04579] Διὰ τοῦτο ἐπήγαγεν, Εἰς τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε.
- [04580] Καὶ ἵνα μὴ νομίσης καὶ ἐν τοῖς λοιποῖς προθυμότερους αὐτοὺς γεγενῆσθαι, καὶ μεμαράνθαι, ἀλλ' ἐν τούτῳ μόνῳ, ὅρα πῶς αὐτὸ ἀσφαλίζεται λέγων·
- [04581] Ἦδη ποτὲ ἀνεθάλετε εἰς τὸ ὑπὲρ ἐμοῦ φρονεῖν·
- [04582] ὥσει ἔλεγεν·
- [04583] Εἰς τοῦτό φημι μόνον τὸ, Ἦδη ποτέ·
- [04584] ἐν γὰρ τοῖς ἄλλοις οὐχ οὕτω.
- [04585] Ζητήσῃε δ' ἂν τις ἐνταῦθα, πῶς λέγων, Μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν·
- [04586] καὶ, Ὅτι αἱ χεῖρές μου ὑπηρέτησαν ταῖς χρεῖαις μου καὶ τοῖς οὔσι μετ' ἐμοῦ·
- [04587] καὶ πάλιν πρὸς Κορινθίους γράφων ἔλεγε, Καλὸν γάρ μοι ἀποθανεῖν μᾶλλον, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ·
- [04588] νῦν περιορᾷ κενούμενον ἑαυτοῦ τὸ καύχημα.
- [04589] Πῶς;
- [04590] Λαβῶν.
- [04591] Εἰ γὰρ τὸ καύχημα τοῦτο ἦν, τὸ μηδὲν λαβεῖν, πῶς νῦν ἀνέχεται;
- [04592] τί οὖν ἔστιν εἰπεῖν;
- [04593] Ἐκεῖ εἰκότως οὐκ ἐλάμβανε διὰ τοὺς ψευδαποστόλους, Ἵνα ἐν ᾧ καυχῶνται, φησὶν, εὐρεθῶσι καθὼς καὶ ἡμεῖς.
- [04594] Καὶ οὐκ εἶπεν, Εἰσὶν, ἀλλὰ, Καυχῶνται, δηλῶν ἐκ τούτου ὅτι ἐλάμβανον μὲν, λανθανόντως δέ.
- [04595] Διὰ τοῦτο εἶπεν, Ἐν ᾧ καυχῶνται.
- [04596] Ἐλάμβανε δὲ καὶ αὐτὸς, εἰ καὶ μὴ ἐκεῖ·
- [04597] διὰ τοῦτο καὶ αὐτὸς ἔλεγεν·
- [04598] Οὐ φραγήσεται τὸ καύχημά μου.
- [04599] Καὶ οὐχ ἀπλῶς εἶπεν, Οὐ φραγήσεται, ἀλλὰ τί;
- [04600] Ἐν τοῖς κλίμασι τῆς Ἀχαΐας·
- [04601] καὶ τὸ, Ἄλλας Ἐκκλησίας ἐσύλησα, λαβῶν ὀψώνια πρὸς τὴν ὑμῶν διακονίαν·
- [04602] δηλοῦντός ἐστιν, ὅτι ἐλάμβανεν.
- [04603] Ἀλλὰ Παῦλος μὲν εἰκότως ἐλάμβανεν, ἔργον ἔχων τηλικούτον, εἶ που καὶ ἐλάμβανεν·
- [04604] οἱ δὲ μηδὲν ἐργαζόμενοι, πῶς ἂν δύναιντο λαμβάνειν;
- [04605] Ἀλλ' εὐχομαι, φησὶν.
- [04606] Ἀλλ' οὐκ ἔστι τοῦτο ἔργον·
- [04607] τοῦτο γὰρ ἔστι καὶ μετὰ ἔργου ποιεῖν.
- [04608] Ἀλλὰ νηστεύω.
- [04609] Ἀλλ' οὐδὲ τοῦτο ἔργον.
- [04610] Ἀλλ' ὅρα τὸν μακάριον τοῦτον
- [04611] [62.289] πολλαχοῦ κηρύττοντα, καὶ ἐργαζόμενον.
- [04612] Ἠκαιρεῖσθε δὲ, φησί.

- [04613] Τί ἐστιν, Ἡκαιρεῖσθε;
- [04614] Οὐ τῆς ῥαθυμίας ὑμῶν, φησὶν, ἀλλὰ τῆς ἀνάγκης·
- [04615] οὐκ εἶχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε·
- [04616] τοῦτο γὰρ ἐστὶν, Ἡκαιρεῖσθε δέ.
- [04617] Ἀπὸ τῆς κοινῆς αὐτὸ συνηθείας ἔλαβεν.
- [04618] Οὕτω γὰρ οἱ πλείους λέγουσιν, ὅταν αὐτοῖς μὴ μετὰ ἀφθονίας ἐπιρῶρή τὰ βιωτικά, ἀλλ' ἐν στενοχωρίᾳ ἦ.
- [04619] Οὐχ ὅτι καθ' ὑστέρησιν λέγω.
- [04620] Εἶπον, φησὶν, Ἦδη ποτὲ, καὶ ἐπετίμησα, οὐχὶ τὸ ἔμαυτοῦ ζητήσας, οὐδὲ διὰ τοῦτο μεμφόμενος, ὡς ἐν ἐνδείᾳ ᾶν·
- [04621] οὐδὲ γὰρ διὰ τοῦτο ἐζήτουν.
- [04622] Πόθεν δῆλον, ὅτι οὐ κομπάζεις, ᾧ Παῦλε;
- [04623] Κορινθίοις μὲν οὖν φησὶν·
- [04624] Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἅ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε.
- [04625] Καὶ ἐπὶ τούτων δὲ οὐκ ἂν, ὥστε ἀλῶναι, ἔλεγεν.
- [04626] Οὐκ ἂν, εἴ γε ἐκόμπαζε, ταῦτα εἶπε·
- [04627] παρὰ γὰρ εἰδόσιν ἔλεγε, καὶ πλείων ἦν ἢ αἰσχύνῃ ἀλῶναι.
- [04628] Ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι, φησὶν, αὐτάρκης εἶναι.
- [04629] Ἄρα διδασκαλίας ἐστὶ τὸ πρᾶγμα, καὶ γυμνασίας καὶ μελέτης.
- [04630] Οὐ γὰρ εὐκατόρθωτόν ἐστιν, ἀλλὰ καὶ σφόδρα δύσκολον καὶ πόνον ἔχον πολύν.
- [04631] Ἐν οἷς εἰμι, φησὶν, αὐτάρκης εἶναι.
- [04632] Οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν·
- [04633] ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι.
- [04634] Τουτέστι, Καὶ ὀλίγοις κεχρησθαι οἶδα, καὶ λιμὸν φέρειν καὶ ἐνδειαν.
- [04635] Καὶ περισσεύειν, καὶ ὑστερεῖσθαι.
- [04636] Ναί, φησὶν·
- [04637] ἀλλὰ τοῦτο οὐκ ἐστὶν ἐπιστήμης, ὥσπερ οὐδὲ ἀρετῆς, τὸ περισσεύειν.
- [04638] Καὶ σφόδρα ἀρετῆς, οὐχ ἦττον ἢ ἐκεῖνο.
- [04639] Πῶς;
- [04640] Ὅτι ὥσπερ ἡ στενοχωρία πολλὰ παρασκευάζει κακὰ ποιεῖν, οὕτω καὶ ἡ πλησμονή.
- [04641] β'.
- [04642] Πολλοὶ γὰρ πολλάκις ἐν ἀφθονίᾳ γενόμενοι, ῥαθυμότεροι ἐγένοντο, καὶ οὐκ ἔγνωσαν ἐνεγκεῖν τὴν εὐπραγίαν·
- [04643] πολλοὶ πολλάκις ἀφορμὴν ἔλαβον τοῦ μηκέτι ἐργάζεσθαι.
- [04644] Ἀλλ' οὐχ ὁ Παῦλος·
- [04645] καὶ γὰρ λαμβάνων εἰς ἄλλους ἀνήλισκε, καὶ εἰς ἄλλους ἐκένου.
- [04646] Τοῦτο δὲ ἐστὶν εἰδέναι καλῶς κεχρησθαι τῷ ἔχειν.
- [04647] Οὐχὶ διεχεῖτο, οὐδὲ ἔχαιρεν ἐπὶ τῇ περισσειᾷ αὐτοῦ, ἀλλ' ἴσος ἦν ἐν τε ἐνδείᾳ, ἐν τε πλησμονῇ, οὔτε ἐκεῖθεν πιεζόμενος, οὔτε ἐντεῦθεν χαυνούμενος.
- [04648] Καὶ χορτάζεσθαι, φησὶν, οἶδα καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.

- [04649] Πολλοὶ οὐκ ἴσασι χορτάζεσθαι, οἷον οἱ Ἰσραηλίται·
- [04650] ἐκεῖνοι γὰρ ἔφαγον, καὶ ἀπελάκτισαν.
- [04651] Ἀλλ' ἐπὶ τῆς αὐτῆς εὐταξίας ἐγὼ μένω.
- [04652] Δείκνυσιν ὅτι οὔτε νῦν ἦσθη, οὔτε πρότερον ἐλυπεῖτο·
- [04653] εἰ δὲ καὶ ἐλυπεῖτο, οὐκ αὐτοῦ ἔνεκεν, ἀλλ' αὐτῶν·
- [04654] αὐτὸς γὰρ ὁμοίως διέκειτο.
- [04655] Ἐν παντὶ, φησὶ, καὶ ἐν πᾶσι μεμύημαι.
- [04656] Τουτέστι, Πείρα ἔλαβον ἐν τῷ μακρῷ τούτῳ χρόνῳ πάντων, καὶ ταῦτά μοι πάντα κατώρθωται.
- [04657] Ἀλλ' ἐπειδὴ μεγαληγορία τὸ πρᾶγμα ἦν, ὅρα πῶς ἐπιλαμβάνεται ταχέως, καὶ φησὶ·
- [04658] Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ, φησὶν.
- [04659] Οὐκ ἐμὸν τὸ κατώρθωμα, ἀλλὰ τοῦ τὴν ἰσχὺν δεδωκότος ἐστίν.
- [04660] Ἀλλ' ἐπειδὴ πάλιν οἱ εὐ ποιοῦντες, ὅταν ἴδωσιν οὐ διατιθέμενον εὐ τὸν λαμβάνοντα, ἀλλὰ καταφρονούντα τῶν διδομένων, ῥαθυμότεροι γίνονται·
- [04661] αὐτοὶ γὰρ ὡς χαριζόμενοι διέκειντο καὶ ἀναπαύοντες·
- [04662] ἵνα οὖν μὴ τοῦτο γένηται, μηδὲ τις εἶπη, ὅτι Ἐπεὶ καταφρονεῖ τῆς ἀναπαύσεως Παῦλος, ἀνάγκη τούτους ῥαθυμότερους γενέσθαι·
- [04663] ὅρα πῶς πάλιν καὶ τοῦτο ἰᾶται.
- [04664] Διὰ μὲν γὰρ τῶν εἰρημένων τὸ φρόνημα αὐτῶν κατέσπασε·
- [04665] διὰ δὲ τῶν ἐξῆς τὴν προθυμίαν ^[62.290] αὐτῶν ἀναζῆν ποιεῖ, λέγων·
- [04666] Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.
- [04667] Ὁρᾷ καὶ πῶς ἀπέστησεν ἑαυτὸν, καὶ πῶς πάλιν ἤνωσε·
- [04668] Τοῦτο γνησίας φιλίας ἐστὶ καὶ πνευματικῆς.
- [04669] Μὴ γὰρ ἐπειδὴ, φησὶν, ἐν χρεῖα οὐ καθέστηκα, νομίσητε μὴ δεῖσθαι με τοῦ πράγματος·
- [04670] δέομαι δι' ὑμᾶς.
- [04671] Πῶς οὖν ἐκοινώνησαν αὐτῷ τῶν θλίψεων;
- [04672] Διὰ τούτου·
- [04673] ὅπερ καὶ δεσμούμενος ἔλεγε, Συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς.
- [04674] Χάρις γὰρ ἐστὶ τὸ παθεῖν ὑπὲρ τοῦ Χριστοῦ, ὡς που καὶ αὐτὸς φησὶν·
- [04675] Ὅτι ὑμῖν ἐχαρίσθη ἀπὸ Θεοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.
- [04676] Ἐπειδὴ γὰρ ἐκεῖνα καταμόνας λεγόμενα ἀληθῆσαι αὐτοὺς ἱκανὰ ἦν, διὰ τοῦτο θεραπεύει καὶ ἀποδέχεται καὶ ἐπαινεῖ πάλιν, καὶ τοῦτο μεμετρημένως.
- [04677] Οὐ γὰρ εἶπε, Δόντες, ἀλλὰ, Συγκοινωνήσαντες, δεικνὺς αὐτοὺς καὶ κερδάναντας, εἴ γε τῶν ἄθλων ἐγένοντο κοινωνοί.
- [04678] Οὐκ εἶπεν, Ἐπικουφίσαντές μου τὰς θλίψεις, ἀλλὰ, Συγκοινωνήσαντές μου τῇ θλίψει, ὅπερ ἦν σεμνότερον.
- [04679] Ὁρᾷ τὸ ταπεινὸν Παύλου;
- [04680] ὁρᾷ τὸ εὐγενές;
- [04681] Ὅτε ἔδειξεν οὐδὲν δεόμενον τῶν παρ' ἐκείνων αὐτοῦ ἔνεκεν, τότε λοιπὸν ἀδεῶς καὶ ταπεινὰ φθέγγεται ῥήματα, καὶ ἄπερ οἱ προσαιτοῦντες λέγουσιν, Ὡς ἔθος ἔχεις διδόναι.
- [04682] Οὐδὲν γὰρ παραιτεῖται οὔτε ποιεῖν, οὔτε λέγειν, πρὸς τὸ μόνον, ὃ βούλεται, κατορθῶσαι.
- [04683] Τί δὲ τοῦτό ἐστι;

- [04684] Μὴ νομίσητε, φησὶν, ἀναισχυντίας εἶναι τὰ ῥήματα, τὸ ἐγκαλεῖν, καὶ λέγειν, Ἦδη ποτὲ ἀνεθάλετε, καὶ τοῦ ἐν χρεΐα εἶναι
- [04685] οὐ γὰρ δεόμενος ταῦτα λέγω, ἀλλὰ τί;
- [04686] Ἐκ τοῦ σφόδρα θαρρόειν ὑμῖν·
- [04687] καὶ τούτου δὲ ὑμεῖς αἴτιοι.
- [04688] Ὅρας πῶς αὐτοὺς θεραπεύει, καὶ πῶς φησιν, Ὑμεῖς αἴτιοι, πρὸ τῶν ἄλλων ἐπιπηδήσαντες τῷ πράγματι, καὶ παρῶρησίαν ἡμῖν δόντες ὑπὲρ τῶν τοιούτων ὑπομιμήσκουσιν ὑμᾶς;
- [04689] Καὶ θέα τὸ σεμνόν·
- [04690] μὴ πέμπουσι μὲν οὐκ ἐγκαλεῖ, ἵνα μὴ δόξη τὸ ἑαυτοῦ θεραπεύειν·
- [04691] ἐπειδὴ δὲ ἔπεμψαν, τότε ἐπετίμησεν ὑπὲρ τοῦ παρελθόντος χρόνου, καὶ ἤνεγκαν·
- [04692] λοιπὸν γὰρ οὐκ ἂν ἔδοξε τὸ αὐτοῦ θεραπεύειν.
- [04693] Οἴδατε, φησὶ, καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι Ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι.
- [04694] Βαβαί, ἡλίκων τὸ ἐγκώμιον! εἴ γε Κορίνθιοι μὲν ἐκ τοῦ ἀκούειν ἐκεῖνα παρ' αὐτοῦ καὶ Ῥωμαῖοι προτρέπονται, οὗτοι δὲ οὐδεμιᾶς Ἐκκλησίας ἀρξαμένης (καὶ γὰρ, Ἐν ἀρχῇ τοῦ εὐαγγελίου, φησὶ), τοσαύτην περὶ τὸν ἅγιον ἐπεδείξαντο σπουδὴν, ὡς μὴδὲ παράδειγμα ἔχοντες, αὐτοὶ πρῶτοι τῆς καρποφορίας ἀρξασθαι ταύτης.
- [04695] Καὶ οὐκ ἔστιν εἰπεῖν, ὅτι παραμένοντι αὐτῷ οὐδὲ τῶν πρὸς αὐτοὺς ἕνεκεν ταῦτα ἐποίουν·
- [04696] Ὅτε ἐξῆλθον γὰρ, φησὶν, ἀπὸ Μακεδονίας, οὐδεμία μοι Ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι.
- [04697] Τί ἐστι, λήψεως;
- [04698] τί δὲ ἐστιν, Ἐκοινώνησε;
- [04699] διὰ τί μὴ εἶπεν, ὅτι Οὐδεμία μοι Ἐκκλησία ἔδωκεν, ἀλλ', Ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως;
- [04700] Κοινωνία γὰρ τὸ πρᾶγμα ἐστίν.
- [04701] Εἰ γὰρ ἡμεῖς τὰ πνευματικὰ ὑμῖν, φησὶν, ἐσπέριζαμεν, τί μέγα, εἰ ἡμεῖς τὰ σαρκικὰ ὑμῶν θερίσο [62.291] μεν;
- [04702] καὶ πάλιν, Τὸ ὑμῶν περίσσευμα ἵνα γίνηται εἰς τὸ ἐκείνων ὑστέρημα.
- [04703] Ὅρας πῶς ἐκοινώνησαν, εἰς λόγον δόσεως τῶν σαρκικῶν, καὶ λήψεως τῶν πνευματικῶν;
- [04704] Ὅσπερ γὰρ οἱ πωλοῦντες καὶ ἀγοράζοντες κοινωνοῦσιν ἀλλήλοις, τὰ παρ' ἀλλήλων ἀντιδιδόντες (τοῦτο γὰρ ἐστὶ κοινωνία), οὕτω δὴ καὶ ἐνταῦθα.
- [04705] Οὐ γὰρ ἔστιν, οὐκ ἔστι ταύτης τῆς ἀγορασίας καὶ ἐμπορίας τι κερδαλεώτερον·
- [04706] γίνεται μὲν γὰρ ἐν τῇ γῆ, τελεῖται δὲ ἐν τῷ οὐρανῷ·
- [04707] οἱ μὲν ἀγοράζοντες ἐν τῇ γῆ ἐστήκασιν·
- [04708] ἀγοράζουσι δὲ καὶ συμφωνοῦσι τὰ ἐν τοῖς οὐρανοῖς, γῆϊνὴν κατατιθέντες τὴν τιμὴν.
- [04709] γ'.
- [04710] Ἀλλὰ μὴ καταγῶς·
- [04711] οὐ χρημάτων ἐστὶν ὦνητὰ τὰ οὐράνια, οὐ τὰ χρήματα αὐτὰ ἀγοράζει, ἀλλ' ἢ προαιρέσεις τοῦ τὰ χρήματα καταβάλλοντος, ἢ φιλοσοφία, τὸ τῶν βιωτικῶν ἀνωτέρω εἶναι, ἢ φιλανθρωπία, ἢ ἐλεημοσύνη.
- [04712] Ἐπεὶ εἰ τὸ ἀργύριον ἠγόραζεν, ἢ τὰ δύο λεπτὰ καταβαλοῦσα οὐδὲν ἂν ἔλαβε μέγα·
- [04713] ἐπειδὴ δὲ οὐ τὸ ἀργύριον, ἀλλ' ἢ προαιρέσεις ἴσχυσεν, ἐκεῖνη πᾶσαν προαίρεσιν ἐπιδειξαμένη, πάντα ἔλαβε.
- [04714] Μὴ τοίνυν λέγωμεν, ὅτι ὦνητὴ χρημάτων ἐστὶν ἡ βασιλεία·
- [04715] οὐ χρημάτων, ἀλλὰ προαιρέσεως τῆς διὰ χρημάτων ἐπιδεικνυμένης.
- [04716] Οὐκοῦν δεῖ χρημάτων, φησὶν;
- [04717] Οὐ δεῖ χρημάτων, ἀλλὰ προαιρέσεως·

- [04718] ἂν ταύτην ἔχης, δυνήσῃ καὶ διὰ δύο λεπτῶν ἀγοράσαι τὸν οὐρανόν·
- [04719] μὴ οὐσης δὲ ταύτης, οὐδὲ μυρία τάλαντα χρυσοῦ τοῦτο δυνήσεται, ὅπερ τὰ δύο λεπτά.
- [04720] Διὰ τί;
- [04721] Ὅταν γὰρ πολλά ἔχων, ἐλάττονα καταβάλης, ἐποίησας μὲν ἐλεημοσύνην, οὐ τοσαύτην δὲ ὄσσην ἢ χήρα·
- [04722] οὐ γὰρ μετὰ τοσαύτης προθυμίας κατέβαλες, μεθ' ὄσης ἐκείνη·
- [04723] πάντων γὰρ ἑαυτὴν ἀπεστέρησε, μᾶλλον δὲ οὐκ ἀπεστέρησεν, ἀλλὰ πάντα ἑαυτῇ ἔχαρίσατο.
- [04724] Οὐ τάλαντων χρυσοῦ, ἀλλὰ ποτηρίου ψυχροῦ τὴν βασιλείαν ὑπέσχετο ὁ Θεός, ἀλλὰ προθυμίας·
- [04725] οὐ θανάτου, ἀλλὰ προαιρέσεως·
- [04726] ἐπεὶ οὐδὲ μέγα τί ἐστι.
- [04727] Τί γὰρ ἐστι μίαν ψυχὴν δοῦναι;
- [04728] Ἔδωκεν ἓνα ἄνθρωπον·
- [04729] εἷς δὲ ἄνθρωπος οὐκ ἔστιν ἀντάξιος.
- [04730] Ὅτι καὶ ἐν Θεσσαλονίκη, καὶ ἅπαξ καὶ δις εἰς τὰς χρείας μοι ἐπέμψατε.
- [04731] Πάλιν μέγα τὸ ἐγκώμιον, εἴ γε ἐν τῇ μητροπόλει καθήμενος, παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως.
- [04732] Καὶ ὄρα·
- [04733] ἵνα μὴ διαπαντὸς ἐξέλκων ἑαυτὸν τῆς χρείας, ὅπερ εἶπον προλαβὼν, ῥαθυμοτέρους ποιήσῃ, διὰ τοσούτων δείξας, ὅτι οὐ δεῖται, ἐνὶ μόνῳ τοῦτο δηλον ἐποίησεν, εἰπὼν, Εἰς τὰς χρείας·
- [04734] καὶ οὐκ εἶπε, Τὰς ἐμὰς, ἀλλ' ἀπλῶς, τοῦ σεμνοῦ ἐπιμελόμενος·
- [04735] οὐ τοῦτο δὲ μόνον, ἀλλὰ καὶ τὸ ἐξῆς.
- [04736] Ἐπειδὴ γὰρ συνειδε σφόδρα ταπεινὸν ὄν, πάλιν αὐτὸ τῇ ἐπιδιορθώσει ἀσφαλίζεται, λέγων·
- [04737] Οὐχ ὅτι ἐπιζητῶ, λέγων, τὸ δόμα.
- [04738] Ὅπερ εἶπεν ἄνω, Οὐχ ὅτι καθ' ὑστέρησιν λέγω, τὸ αὐτὸ δηλῶν, εἰ καὶ ἐκεῖνο τούτου μεῖζόν ἐστιν.
- [04739] Ἐτερον γὰρ ἐστὶν ὑστεροῦντα μὴ ζητῆσαι, καὶ ἕτερον ἐν ὑστερήσει ὄντα μὴδὲ νομίζειν ὑστερεῖσθαι.
- [04740] Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, φησὶν, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν, οὐκ ἐμοῦ.
- [04741] Ὅρας ὅτι ὁ καρπὸς ἐκείνοισι τίκεται;
- [04742] Δι' ὑμᾶς ταῦτα λέγω, φησὶ, οὐ δι' ἐμαυτὸν, εἰς τὴν ὑμετέραν σωτηρίαν·
- [04743] ἐγὼ γὰρ οὐδὲν κερδαίνω λαμβάνων·
- [04744] τῶν δίδόντων ἐστὶν ἡ χάρις.
- [04745] Τοῖς μὲν γὰρ διδοῦσιν ἐκεῖ φυλάττεται ἡ [62.292] ἀμοιβή·
- [04746] τοῖς δὲ λαμβάνουσιν ἐνταῦθα ἀναλίσκεται τὰ διδόμενα.
- [04747] Πάλιν μετ' ἐγκωμίου καὶ συμπαθείας, καὶ τὸ χρήζειν.
- [04748] Ἐπειδὴ γὰρ εἶπεν, Οὐ ζητῶ, ἵνα μὴ πάλιν ῥαθυμοτέρους ποιήσῃ, φησὶν·
- [04749] Ἀπέχω δὲ πάντα, καὶ περισσεύω.
- [04750] Τουτέστι, διὰ ταύτης τῆς δόσεως καὶ τὰ παραλειφθέντα ἐπληρώσατε, ὅπερ μάλιστα προθυμοτέρους ἦν ποιῆσαι.
- [04751] Ὅσῳ γὰρ ἂν ὧσι φιλοσοφώτεροι, ζητοῦσι καὶ τὰς παρὰ τῶν εὐπαθόντων χάριτας οἱ εὐποιοῦντες.
- [04752] Ἀπέχω πάντα, καὶ περισσεύω.

- [04753] Τουτέστιν, οὐ μόνον ἀνεπληρώσατε τὰ ἐλλειφθέντα ἐν τῷ παρελθόντι χρόνῳ, ἀλλὰ καὶ ὑπερεβάλετε.
- [04754] Εἶτα ἵνα μὴ δόξη διὰ τοῦτο ἐγκαλεῖν, ὅρα πῶς ἐπισφραγίζεται.
- [04755] Ἐπειδὴ γὰρ εἶπεν, Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, καὶ ὅτι, Ἦδη ποτὲ, καὶ ἔδειξεν ὅτι ὀφειλή ἐστὶ τὸ πρᾶγμα (τοῦτο γὰρ ἐστὶν, Ἀπέχω).
- [04756] πάλιν δείκνυσιν ὅτι ὑπὲρ ὀφειλὴν ἔπραξαν, καὶ φησιν·
- [04757] Ἀπέχω πάντα, καὶ περισσεύω, πεπλήρωμαι.
- [04758] Οὐχ ἀπλῶς, οὐδὲ ἀπὸ διαθέσεως ταῦτα λέγω, ἀλλὰ τί;
- [04759] Δεξιόμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.
- [04760] Βαβαί, ποῦ τὸ δῶρον αὐτῶν ἀνήγαγεν! Οὐκ ἐγὼ, φησὶν, ἔλαβον, οὐκ ἔλαβον, ἀλλ' ὁ Θεὸς δι' ἐμοῦ.
- [04761] Ὡστε, κἄν ἐγὼ μὴ χρήζω, μὴ μελέτω ὑμῖν·
- [04762] ἐπεὶ οὐδὲ ὁ Θεὸς ἔχρηζε, καὶ ὅμως ἀπεδέχετο, οὕτως ὡς μηδὲ παραιτεῖσθαι εἰπεῖν τὴν θείαν Γραφὴν, ὅτι Ὡσφράνθη ὁ Θεὸς ὁσμὴν εὐωδίας, ὅπερ ἦν εὐφραϊνομένου.
- [04763] Ὡστε γὰρ, ἴστε πῶς διατίθεται ἡμῶν ἢ ψυχῆ ἐπὶ ταῖς εὐωδίαις, πῶς εὐφραίνεται, πῶς γάννυται.
- [04764] Οὐ παρητήσατο τοῖνυν εἰπεῖν περὶ Θεοῦ ἀνθρώπινον οὕτω ῥῆμα καὶ ταπεινὸν ἢ Γραφὴν, ἵνα τοῖς ἀνθρώποις δείξη, ὅτι δεκτὰ τὰ παρ' αὐτῶν δῶρα γέγονεν.
- [04765] Οὐ γὰρ ἡ κνίσσα, οὐδὲ ὁ καπνὸς δεκτὰ ἐποίει, ἀλλ' ἡ προαίρεσις ἢ προσφέρουσα·
- [04766] ἐπεὶ, εἰ τοῦτο ἦν, καὶ τὰ παρὰ τοῦ Κάϊν ἂν ἐδέχθη.
- [04767] Εἶπεν οὖν, ὅτι καὶ εὐφραίνεται, καὶ πῶς εὐφραίνεται·
- [04768] οὐ γὰρ ἂν ἄλλως ἔμαθον οἱ ἄνθρωποι.
- [04769] Ὁ τοῖνυν μὴ ἐν χρείᾳ καθεστὼς λέγει οὕτως εὐφραίνεσθαι, ἵνα μὴ διὰ τὸ ἀνευδεῆς ῥάθυμοι γένωνται.
- [04770] Καὶ ὅτε λοιπὸν τῆς ἄλλης ἀρετῆς ἀμελήσαντες, ταύταις ἐθάρρουν, ὅρα πῶς πάλιν διορθοῦνται αὐτοὺς, λέγων·
- [04771] Μὴ φάγωμαι κρέα ταύρων, ἢ αἶμα τράγων πίνωμαι·
- [04772] Τοῦτο καὶ Παῦλός φησιν, Οὐκ ἐπιζητῶ τὸ δόμα.
- [04773] Ὁ δὲ Θεὸς μου πληρῶσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.
- [04774] δ'.
- [04775] Ὅρα πῶς καὶ ἐπεύχεται, καθάπερ οἱ πένητες.
- [04776] Εἰ δὲ Παῦλος ἐπεύχεται τοῖς διδοῦσι, πολλῶ μᾶλλον ἡμεῖς μὴ αἰσχνώμεθα λαμβάνοντες τοῦτο ποιεῖν.
- [04777] Μὴ δὴ λαμβάνωμεν, ὡς αὐτοὶ χρήζοντες, μηδὲ χαίρωμεν ἡμῶν ἕνεκεν, ἀλλὰ τῶν διδόντων αὐτῶν.
- [04778] Οὕτως ἡμῖν ἔσται μισθὸς καὶ λαμβάνουσι, ἂν δι' ἐκείνους χαίρωμεν·
- [04779] οὕτως οὐκ ἀγανακτήσομεν, μὴ διδόντων, μᾶλλον δὲ ἀλγήσομεν δι' αὐτούς·
- [04780] οὕτω καὶ προθυμότερους ἐργασόμεθα, ἂν διδάσκωμεν, ὅτι οὐχ ἡμῶν ἕνεκεν ταῦτα πράττομεν.
- [04781] Ὁ δὲ Θεὸς μου, φησὶ, πληρῶσει πᾶσαν χρείαν ὑμῶν, ἢ πᾶσαν χάριν, ἢ πᾶσαν χαράν.
- [04782] Ἀλλ' ἂν μὲν ἦ, Πᾶσαν χάριν, μὴ ταύτην μόνον φησὶ, ^[62.293] τὴν ἐπὶ γῆς ἐλεημοσύνην, ἀλλὰ πᾶν κατόρθωμα·
- [04783] ἂν δὲ, Πᾶσαν χρείαν, ὅπερ οἶμαι καὶ μᾶλλον λέγεσθαι, τοῦτό ἐστὶν ὃ δηλοῦν βούλεται·
- [04784] ἐπειδὴ ἔμπροσθεν εἶπεν, Ἠκαιρεῖσθε, ἐπάγει ἐνταῦθα, ὅπερ ἐν τῇ πρὸς Κορινθίους ποιεῖ λέγων, Ὁ ἐπιχορηγῶν σπέρμα τῷ σπεύροντι, καὶ ἄρτον εἰς βρώσιν χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν.
- [04785] Ἐπεύχεται γὰρ αὐτοῖς, ὥστε εἶναι ἐν ἀφθονίᾳ, καὶ ἔχειν σπεύρειν·
- [04786] καὶ ἐπεύχεται οὐχ ἀπλῶς ἐν ἀφθονίᾳ εἶναι, ἀλλὰ, Κατὰ τὸν πλοῦτον αὐτοῦ.
- [04787] Ὡστε καὶ τοῦτο συμμετρομένως.

- [04788] Εἰ μὲν γὰρ κατ' αὐτὸν ἦσαν, καὶ οὕτω φιλόσοφοι, καὶ οὕτως ἐσταυρωμένοι, οὐκ ἂν τοῦτο ἐποίησεν·
- [04789] ἐπειδὴ δὲ ἄνδρες ἦσαν, χειροτέχνη, πένητες, γυναῖκας ἔχοντες, παῖδας τρέφοντες, οἰκίας προεστῶτες, καὶ ἀπὸ ὀλίγων καὶ ταῦτα ἔδοσαν, καὶ τινα εἶχον ἐπιθυμίαν καὶ τῶν παρόντων, ἐπεύχεται συγκαταβατικῶς.
- [04790] Τοῖς γὰρ οὕτω κεχρημένοις οὐδὲν ἄτοπον ἐπεύχεσθαι τὴν αὐτάρκειαν καὶ τὴν ἀφθονίαν.
- [04791] Ὅρα γοῦν τί καὶ ἐπεύχεται·
- [04792] Οὐκ εἶπεν, ὅτι Ποιῆσαι πλουσίους καὶ εὐπόρους σφόδρα, ἀλλὰ τί;
- [04793] Πληρώσαι πᾶσαν χρείαν ὑμῶν.
- [04794] Ὅστε μὴ εἶναι ἐν ἐνδείᾳ, ἀλλὰ τὰ πρὸς χρείαν ἔχειν·
- [04795] ἐπεὶ καὶ ὁ Χριστὸς ὄρον εὐχῆς ἡμῖν διδούς, τοῦτο τῇ εὐχῇ ἐνέθηκε, διδάσκων ἡμᾶς, Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον λέγειν, δὸς ἡμῖν σήμερον.
- [04796] Κατὰ τὸν πλοῦτον αὐτοῦ.
- [04797] Τί ἐστι τοῦτο;
- [04798] Κατὰ τὴν δωρεάν αὐτοῦ·
- [04799] τουτέστιν, ὃ τι εὐκόλον αὐτῷ καὶ δυνατὸν, καὶ ταχέως ποιεῖν.
- [04800] Καὶ ἐπειδὴ Χρείαν εἶπον, ἵνα μὴ νομίσωσιν, ὅτι στενοχωρήσει αὐτούς, διὰ τοῦτο ἐπήγαγε, Κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.
- [04801] Οὕτω περισσεύσει ὑμῖν ἅπαντα, φησὶν, ὥστε ἐν δόξῃ αὐτοῦ ἔχειν.
- [04802] Ἡ οὖν τοῦτο λέγει, ὅτι Οὐδενὸς ὑστερεῖσθε·
- [04803] Καὶ χάρις γὰρ μεγάλη, φησὶν, ἦν ἐπὶ πάντας αὐτούς·
- [04804] οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς·
- [04805] ἡ προτρέπει εἰς δόξαν αὐτοῦ πάντα ποιεῖν·
- [04806] ὥσει ἔλεγεν·
- [04807] Ἴνα εἰς δόξαν αὐτοῦ χρῆσθε τῇ περιουσίᾳ.
- [04808] Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [04809] Ἀμήν.
- [04810] Αὕτη δὲ ἡ δόξα οὐχὶ τοῦ Υἱοῦ μόνον, ἀλλὰ καὶ τοῦ Πατρὸς γίνεται.
- [04811] Ὅταν γὰρ ὁ Υἱὸς δοξάζεται, τότε ὁ Πατὴρ.
- [04812] Ἐπειδὴ γὰρ εἶπεν εἰς δόξαν Χριστοῦ τοῦτο γενέσθαι, ἵνα μὴ τις νομίση αὐτοῦ μόνου, ἐπήγαγε·
- [04813] Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα, αὕτη ἡ γενομένη δηλονότι τῷ Υἱῷ.
- [04814] Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.
- [04815] Οὐ μικρὸν καὶ τοῦτο·
- [04816] πολλῆς γὰρ εὐμενείας, καὶ τὸ διὰ γραμμάτων αὐτοὺς ἀσπάζεσθαι.
- [04817] Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.
- [04818] Καὶ μὴν ἔλεγες, ὅτι Οὐδένα ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·
- [04819] πῶς οὖν λέγεις νῦν, Οἱ σὺν ἐμοὶ ἀδελφοί, Ἡ τοὺς μετ' αὐτοῦ ἀδελφούς φησι, δηλῶν ὅτι Οὐδένα τῶν μεθ' ἑαυτοῦ ἔχει ἰσόψυχον, οὐ περὶ τῶν ἐν τῇ πόλει λέγων·
- [04820] ποίαν γὰρ ἀνάγκην εἶχον ἐκεῖνοι τὰ τῶν ἀποστόλων ἀναδέχεσθαι πράγματα;
- [04821] ἢ ὅτι οὐ [62.294] παραιτεῖται καὶ τούτους ἀδελφούς καλεῖν.
- [04822] Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.
- [04823] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

- [04824] Ανέστησεν αὐτοὺς καὶ ἀνέρόωσε, δεικνὺς ὅτι καὶ τῆς βασιλικῆς οἰκίας τὸ κήρυγμα ἦψατο.
- [04825] Εἰ γὰρ οἱ ἐν τοῖς βασιλείοις πάντων κατεφρόνησαν διὰ τὸν βασιλέα τῶν οὐρανῶν, πολλῶ μᾶλλον αὐτοὺς χρὴ τοῦτο ποιεῖν.
- [04826] Καὶ τοῦτο δὲ τεκμήριον ἦν τῆς Παύλου ἀγάπης, τὸ πολλὰ περὶ αὐτῶν διηγείσθαι, καὶ μεγάλα λέγειν, ὅθεν καὶ εἰς πόθον ἤγαγε τοὺς ἐν τοῖς βασιλείοις, ὥστε ἀσπᾶσασθαι αὐτοὺς τοὺς οὐχ ἑωρακότας.
- [04827] Μάλιστα μὲν γὰρ, ἐπειδὴ ἐν θλίψει ἦσαν οἱ πιστοὶ τότε, πολλὴ ἦν ἡ ἀγάπη.
- [04828] Πῶς;
- [04829] Οἷ τε γὰρ ἀλλήλων διεστηκότες, ἀλλήλοις ἦσαν συγκεκολλημένοι, καὶ οἱ πόρρωθεν, ὡς ἐγγὺς ὄντες, ἀλλήλους ἠσπᾶσαντο, καὶ ὡς περὶ μέλη οἰκεία, οὕτω πρὸς ἑαυτοὺς ἕκαστος διετίθετο.
- [04830] Καὶ ὁ πένης γὰρ πρὸς τὸν πλούσιον ὁμοίως διέκειτο, καὶ ὁ πλούσιος πρὸς τὸν πένητα·
- [04831] καὶ οὐδεμία ἦν ὑπεροχὴ, τῶ πάντας ὁμοίως μισεῖσθαι καὶ ἐλαύνεσθαι, καὶ ἐπὶ τοῖς αὐτοῖς.
- [04832] Ὡσπερ γὰρ οἱ ἐκ διαφόρων πόλεων αἰχμάλωτοὶ τινες ἀναστάντες, καὶ εἰς μίαν ἐλθόντες πόλιν, σφόδρα ἀλλήλοις συμπλέκονται, τοῦ κοινοῦ τῆς συμφορᾶς συγκολλῶντος αὐτούς·
- [04833] οὕτω δὴ καὶ τότε, τῆς κοινωνίας τῶν παθημάτων καὶ τῶν θλίψεων συναπτούσης αὐτοὺς, πολλὴν εἶχον πρὸς ἀλλήλους ἀγάπην.
- [04834] ε'.
- [04835] Δεσμὸς γὰρ τίς ἐστὶν ἡ θλίψις ἀρρώγη, ἀγάπης αὐξησης, κατανύξεως καὶ εὐλαβείας ὑπόθεσις.
- [04836] Ἄκουε γὰρ τοῦ Δαυῖδ λέγοντος·
- [04837] Ἀγαθὸν μοι, Κύριε, ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ δικαιώματά σου·
- [04838] καὶ πάλιν ἐτέρου προφήτου λέγοντος, Ἀγαθὸν ἀνθρώπῳ, ὅταν ἄρη ζυγὸν ἐκ νεότητος αὐτοῦ·
- [04839] καὶ πάλιν, Μακάριος ἀνθρώπος, ὃν ἂν παιδεύσης, Κύριε·
- [04840] καὶ ἐτέρου τινὸς λέγοντος, Μὴ ὀλιγώρει παιδείας Κυρίου·
- [04841] καὶ ἀλλαχοῦ, Εἰ προσέρχῃ δουλεύειν Κυρίῳ, ἐτοίμασον τὴν ψυχὴν σου εἰς πειρασμόν.
- [04842] Καὶ ὁ Χριστὸς δὲ πρὸς τοὺς ἑαυτοῦ μαθητὰς ἔλεγεν, Ἐν τῷ κόσμῳ θλίψιν ἔξετε, ἀλλὰ θαρσεῖτε·
- [04843] καὶ πάλιν, Κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται·
- [04844] καὶ πάλιν, Στενὴ καὶ τεθλιμμένη ἡ ὁδός.
- [04845] Ὁρᾶς πανταχοῦ τὴν θλίψιν ἐπαινουμένην;
- [04846] πανταχοῦ παραλαμβανομένην, ὡς ἀναγκαίαν οὖσαν ἡμῖν;
- [04847] Εἰ γὰρ ἐν τοῖς ἔξωθεν ἀγῶσιν οὐδεὶς ἂν ταύτης χωρὶς στέφανον λάβοι, εἰ μὴ καὶ πόνοις καὶ σιτίων παραιτήσῃ καὶ νόμῳ διαίτης καὶ ἀγρυπνίαις καὶ μυρίοις ἑτέροις ἑαυτὸν ὀχυρώσειε, πολλῶ μᾶλλον ἐνταῦθα.
- [04848] Τίνα γὰρ βούλει;
- [04849] τὸν βασιλέα εἰπεῖν;
- [04850] Ἀλλ' οὐδὲ ἐκεῖνος ἀμέριμνον ζῆ βίον, ἀλλὰ καὶ πολλῶν θλίψεων καὶ φροντίδων γέμοντα.
- [04851] Μὴ γὰρ εἰς τὸ διάδημα ἴδης, ἀλλ' εἰς τὸ κλυδώνιον φροντίδων, δι' οὗ αὐτῷ ὁ θόρυβος τίκτεται·
- [04852] μηδὲ εἰς τὴν ἀλουργίδα βλέπε, ἀλλ' εἰς τὴν ψυχὴν τὴν μᾶλλον ἐκείνης τῆς ἀλουργίδος μελαινομένην·
- [04853] οὐχ οὕτως ὁ στέφανος δεσ^[62.295] μετὶ τὴν κεφαλὴν, ὡς τὴν ψυχὴν ἢ φροντίς·
- [04854] μηδὲ εἰς τὸ τῶν δορυφόρων πλῆθος ἴδης, ἀλλ' εἰς τὸ τῶν ἀθυμιῶν πλῆθος·
- [04855] οὐδὲ γὰρ ἔστιν ἰδιωτικὴν οἰκίαν εὐρεῖν τοσοῦτων γέμουσαν φροντίδων, ὅσων τὰ βασίλεια.
- [04856] Θάνατοι καθ' ἑκάστην ἡμέραν προσδοκώμενοι παρ' αὐτοῖς τούτοις, καὶ πρὸ τῆς τραπέζης τὸ αἷμα ὁρᾶται, καὶ πρὸ τοῦ ποτοῦ.
- [04857] Ἐν δὲ ταῖς νυξίν οὐδὲ εἰπεῖν ἔστιν ὁσάκις ἄλλονται καὶ ἀναπηδῶσι φαντασιούμενοι.

- [04858] Καὶ ταῦτα δὴ ἐν εἰρήνῃ·
- [04859] εἰ δὲ πόλεμος καταλάβοι, ἔτι τὰ τῶν φροντίδων ἐπιτείνεται.
- [04860] Τί τοίνυν τοῦ βίου τούτου ἐλεεινότερον γένοιτ' ἄν;
- [04861] Τὰ δὲ παρὰ τῶν οἰκείων ὄσα;
- [04862] τῶν ἀρχομένων λέγω.
- [04863] Ἀμέλει καὶ συγγενικῶν αἱμάτων ἀεὶ γέμει τὸ ἔδαφος τὸ βασιλικόν.
- [04864] Καὶ, εἰ βούλεσθε, τινὰ καὶ διηγήσομαι, καὶ τάχα ἐπιγνώσεσθε ὅτι οὕτως ἔχει·
- [04865] μάλιστα μὲν καὶ τὰ παλαιὰ ἐρῶ, πλὴν ἀλλ' ὅμως ἔτι τῇ μνήμῃ φυλαττόμενα, ἅτε καὶ ἐπὶ τῶν χρόνων γενόμενα τῶν ἡμετέρων.
- [04866] Ὁ δεῖνα, φησὶ, τὴν γυναῖκα ὑποπτέυσας ἐπὶ μοιχείᾳ, γυμνὴν προσέδησεν ὄρεσι, καὶ θηρίοις ἐξέδωκεν, ἤδη μητέρα γενομένην αὐτῷ βασιλέων πολλῶν.
- [04867] Οἷαν οἶεσθε ζῶν ζῆν ἐκείνον;
- [04868] οὐ γὰρ ἄν, εἰ μὴ σφόδρα κατετάκη τῷ πάθει, εἰς τοσαύτην ἐξέβη τιμωρίαν.
- [04869] Ὁ αὐτὸς δὴ οὗτος τὸν υἱὸν ἀπέσφαξε τὸν αὐτοῦ·
- [04870] μᾶλλον δὲ ὁ τούτου ἀδελφὸς ἑαυτὸν μετὰ τῶν παιδῶν αὐτοῦ.
- [04871] Λέγεται δὲ καὶ τὸν ἀδελφὸν οὗτος ἀνηρηκέναι τὸν αὐτοῦ.
- [04872] Καὶ ὁ μὲν ἑαυτὸν ἀνείλεν, ὑπὸ τυράννου καταληφθεὶς, ὁ δὲ τὸν ἀνεψιὸν τὸν αὐτοῦ κοινωνοῦντα τῆς βασιλείας αὐτῷ, ἦν αὐτὸς ἐνεχείρισεν.
- [04873] Ἄλλος τὴν γυναῖκα εἶδεν ὑπὸ πεσσῶν διαφθαρεῖσαν·
- [04874] ὡς γὰρ οὐκ ἔτικτε, γυνὴ τις ἀθλία καὶ ταλαίπωρος (ἀθλία γὰρ καὶ ταλαίπωρος, ἢ τὸ τοῦ Θεοῦ δῶρον ἤλπισε δι' οἰκείας παρέξειν σοφίας), πεσσοῦς δοῦσα, διέφθειρε τὴν βασιλίδαν, καὶ συνδιεφθάρη καὶ αὐτή.
- [04875] Ἔτερος πάλιν μετὰ τοῦτο ὑπὸ δηλητηρίων ἀνήρητο φαρμάκων, καὶ τὸ ποτήριον ἦν αὐτῷ λοιπὸν οὐκέτι πόμα, ἀλλὰ θάνατος·
- [04876] καὶ ὁ υἱὸς αὐτῷ τὸν ὀφθαλμὸν ἐξωρῦττετο φόβῳ τῶν μελλόντων, οὐδὲν ἠδικηκῶς.
- [04877] Ἄλλος, οὐδὲ εἰπεῖν καλὸν, ὅπως κατέλυσε τὸν βίον ἐλεεινῶς.
- [04878] Τῶν δὲ μετὰ τούτους ὁ μὲν κατεκάη, καθάπερ τις ἄθλιος καὶ ταλαίπωρος, μετὰ ἵππων καὶ δοκῶν καὶ τῶν ἄλλων ἀπάντων, καὶ τὸ γύναιον ἐν χηρείᾳ.
- [04879] Τὰς γὰρ ἐν τῷ ζῆν λύπας οὐδὲ εἰπεῖν ἔνι, ἅς, ὅτε οὗτος ἐπανέστη, ἠναγκάζετο ἔχειν.
- [04880] Οὗτος δὲ ὁ νῦν κρατῶν οὐχὶ ἐξ οὗ τὸ διάδημα περιέθετο, ἐν πόνοις, ἐν κινδύνοις, ἐν λύπαις, ἐν ἀθυμίαις, ἐν συμφοραῖς, ἐν ἐπιβουλαῖς;
- [04881] Ἀλλ' οὐχ ἡ βασιλεία τοιαύτη τῶν οὐρανῶν·
- [04882] ἀλλὰ μετὰ τὸ λαβεῖν αὐτήν, εἰρήνην, ζωὴν, χαρὰν, εὐφροσύνην.
- [04883] Ἀλλ', ὅπερ ἔλεγον, οὐκ ἔνι βίος ἀταλαιπώρητος.
- [04884] Εἰ δὲ ἐν τοῖς βιωτικοῖς καὶ ὁ μάλιστα μακαριώτερος, ὁ ἐν βασιλείᾳ, τοσοῦτων γέμει συμφορῶν, τί οἶει ἐν τοῖς ἰδιωτικοῖς;
- [04885] Καὶ πόσα ἕτερα κακὰ, οὐδὲ εἰπεῖν ἔστι.
- [04886] Πόσοι πολλάκις καὶ μῦθοι ἀπὸ τούτων ἐπλάσθησαν, πᾶσαι σχεδὸν αἱ ἐπὶ τῆς σκηνῆς τραγωδίαι ἀπὸ τῶν βασιλέων ὑφαίνονται, καὶ οἱ μῦθοι.
- [04887] Τὰ γὰρ πλείονα τῶν ἐν τοῖς μύθοις ἀπὸ τῶν γενομένων πέπλασται·
- [04888] οὕτω γὰρ ἔχει καὶ ἡδονήν·
- [04889] οἷον, τὰ Θυέστεια δεῖπνα, καὶ ὡς πᾶσα ἐκείνη ἡ οἰκία διὰ συμφορῶν κατέστρεψεν.
- [04890] ἄς'.
- [04891] Ἀλλὰ ταῦτα μὲν ἀπὸ τῶν παρὰ τῶν ἔξωθεν συντεθέντων ἴσμεν·
- [04892] εἰ δὲ βούλεσθε, καὶ ἀπὸ τῶν Γραφῶν ἐροῦμεν.

- [04893] Ὁ Σαοὺλ πρῶτος ἐβασίλευσεν, ἀλλ' ἴστε πῶς καὶ οὗτος ἀπώλετο μυρίων πειραθεῖς κακῶν.
- [04894] Μετ' ἐκείνων ὁ Δαυῖδ, ὁ Σολομὼν, ὁ Ἀβιά, ὁ Ἐζεκίας, ὁ Ἰωσίας ὁμοίως.
- [04895] Οὐ γὰρ ἔστι θλίψεως χωρὶς, οὐκ ἔστι πόνων χωρὶς, οὐκ ἔστιν ἀθυμίας ἐκτὸς τὸν παρόντα βίον διελεῖν.
- [04896] Ἀλλ' ἡμεῖς ἀθυμῶμεν μὴ ὑπὲρ τῶν τοιούτων, ὑπὲρ ὧν οἱ βασιλεῖς, ἀλλ' ὑπὲρ τοιούτων, ὑπὲρ ὧν καὶ κέρδος ἔχομεν μέγα·
- [04897] Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται.
- [04898] Ὑπὲρ τούτων χρὴ λυπεῖσθαι, ὑπὲρ τούτων ἀλγεῖν, ὑπὲρ τούτων δάκνεσθαι·
- [04899] οὕτως ἐλυπεῖτο Παῦλος ὑπὲρ τῶν ἀμαρτανόντων, οὕτως ἐδάκρυν·
- [04900] Ἐκ γὰρ πολλῆς θλίψεως, φησὶ, καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν.
- [04901] Ἐπειδὴ γὰρ ὑπὲρ οἰκείων οὐκ εἶχε πενθεῖν, ὑπὲρ τῶν ἀλλοτρίων τοῦτο ἐποίει·
- [04902] μᾶλλον δὲ κάκεῖνα οἰκεῖα ἠγείτο κατὰ τὸν τοῦ πένθους λόγον.
- [04903] Ἔτεροι ἐσκανδαλίζοντο, καὶ αὐτὸς ἐπυροῦτο·
- [04904] ἔτεροι ἠσθένουν, καὶ αὐτὸς ἠσθένει.
- [04905] Ἀγαθὸν ἢ τοιαύτη λύπη, πάσης κρείττων αὕτη χαρᾶς κοσμικῆς.
- [04906] Τὸν οὕτω πενθοῦντα ἐγὼ πάντων τῶν ἀνθρώπων προκρίνω·
- [04907] μᾶλλον δὲ καὶ αὐτὸς τοὺς οὕτω πενθοῦντας μακαρίζει ὁ Κύριος, τοὺς συμπαθεῖς.
- [04908] Οὐχ οὕτως αὐτὸν ἐπὶ τοῖς κινδύνοις θαυμάζω·
- [04909] μᾶλλον δὲ οὐχ ἤττον αὐτὸν τῶν κινδύνων θαυμάζω, ὅφ' ὧν καθ' ἑκάστην ἡμέραν ἀπέθνησκεν·
- [04910] ἀλλὰ τοῦτό με μᾶλλον αἰρεῖ.
- [04911] Ἀπὸ γὰρ ψυχῆς φιλοθέου καὶ φιλοστόργου ἐγένετο, ἀπὸ ἀγάπης, ἣν αὐτὸς ὁ Χριστὸς ἐζήτει, ἀπὸ συμπαθείας ἀδελφικῆς καὶ πατρικῆς, μᾶλλον δὲ καὶ τούτων ἀμφοτέρων μείζονος.
- [04912] Οὕτω διακείσθαι χρὴ, οὕτω δακρῦν·
- [04913] τὰ τοιαῦτα δάκρυα πολλῆς ἔστιν εὐφροσύνης μεστά·
- [04914] τὸ τοιοῦτον πένθος ὑπόθεσις χαρᾶς ἔστι.
- [04915] Καὶ μὴ μοι εἴπης, τί πλέον ἐκ τοῦ θρηνεῖν, ὑπὲρ ὧν τοῦτο ποιῶ;
- [04916] Κἂν μηδὲν ὀνήσωμεν τοὺς θρηνουμένους, ἀλλὰ πάντως ἡμᾶς αὐτοὺς ὠφελήσωμεν.
- [04917] Ὁ γὰρ ὑπὲρ τῶν ἀλλοτρίων οὕτως ἀλγῶν, πολλῶ μᾶλλον ὑπὲρ τῶν ἰδίων τοῦτο ποιήσεται·
- [04918] ὁ ἐπὶ τοῖς ἐτέρων οὕτω δακρῶν, οὐκ ἀδακρυτὶ τὰ οἰκεῖα παρελεύσεται πλημμελήματα·
- [04919] μᾶλλον δὲ οὐδὲ ἀμαρτήσῃ ταχέως.
- [04920] Τὸ δὲ δεινὸν, ὅτι κελευσθέντες οὕτως ἐπὶ τοῖς ἀμαρτάνουσι θρηνεῖν, οὐδὲ ἐπὶ τοῖς οἰκειῖς τινὰ ἐπιδεικνύμεθα μετάνοιαν, ἀλλ' ἀναλήγτως παταίοντες διακείμεθα, καὶ πάντων μᾶλλον φροντίζομεν, καὶ πάντα λογιζόμεθα μᾶλλον ἢ τὰ οἰκεῖα ἀμαρτήματα.
- [04921] Διὰ τοῦτο χαίρομεν χαρὰν τὴν ἀνόνητον, τὴν τοῦ κόσμου, τὴν εὐθέως σβεννυμένην, τὴν μυρίας τίκτουσαν λύπας.
- [04922] Λυπηθῶμεν τοίνυν λύπην χαρᾶς μητέρα, καὶ μὴ ἠσθῶμεν χαρὰν λύπην τίκτουσαν·
- [04923] ἀφῶμεν δάκρυα σπεύροντα πολλὴν ἠδονὴν, καὶ μὴ γελῶμεν γέλωτα βρυγμὸν ἡμῖν ὀδόντων τίκτοντα·
- [04924] θλιβῶμεν θλίψιν, ἀφ' ἧς ἄνεσις βλαστάνει, καὶ μὴ ζητῶμεν τρυφήν, ἀφ' ἧς πολλὴ θλίψις καὶ ὀδύνη τίκτεται·
- [04925] ἐπὶ τῆς γῆς μικρὸν πονήσωμεν, ἵνα τρυφήσωμεν διηνεκῶς ἐν τοῖς οὐρανοῖς·
- [04926] ἐν τῷ ἐπικίρῳ βίῳ θλίψωμεν ἑαυτοὺς, ἵνα ἐν τῷ ἀπείρῳ τύχωμεν ἀνέσεως·
- [04927] μὴ διαχυθῶμεν ἐν τῷ βραχεῖ τούτῳ, ἵνα μὴ στενάξωμεν ἐν τῷ ἀπείρῳ.

[04928] Οὐχ ὁράτε [62.297] πόσοι καὶ ἐνταῦθα θλίβονται βιωτικῶν ἕνεκεν πραγμάτων;

[04929] Ἐνόησον ὅτι καὶ σὺ εἰς ἐξ ἐκείνων εἶ, καὶ φέρε τὴν θλίψιν καὶ τὴν ὀδύνην, τῇ ἐλπίδι τῶν μελλόντων τρεφόμενος·

[04930] οὐκ εἶ σὺ τοῦ Παύλου βελτίων οὐδὲ τοῦ Πέτρου, τῶν οὐδέποτε ἀνέσεως τυχόντων, τῶν ἐν λιμῶ καὶ δίψει καὶ γυμνότητι τὸν πάντα βίον διεξεληθόντων.

[04931] Εἰ βούλει τῶν αὐτῶν ἐκείνοις τυχεῖν, τί τὴν ἐναντίαν ὀδεύεις ὁδόν;

[04932] εἰ βούλει πρὸς τὴν πό [62.298] λιν ἀπαντῆσαι ἐκείνην, ἧς ἐκεῖνοι κατηξιώθησαν, ἐκείνην βιάδιζε τὴν ὁδὸν τὴν ἐκεῖ φέρουσαν.

[04933] Οὐ φέρει ἡ τῆς ἀνέσεως ὁδὸς ἐκεῖ, ἀλλ' ἡ τῆς θλίψεως·

[04934] ἐκείνη εὐρύχωρος, αὕτη στενή·

[04935] Ταύτην βαδίζωμεν, ἵνα τύχωμεν τῆς αἰωνίου ζωῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[04936] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - In epistulam ad Philippenses
Litterarum Omnium Conspectus: 178 Litterae, quae repetitae sunt in 252,358 occasionibus

α	0945	17,888	A	0913	50
β	0946	1,114	B	0914	53
γ	0947	4,212	Γ	0915	41
δ	0948	4,792	Δ	0916	0
ε	0949	13,780	E	0917	312
ζ	0950	733	Z	0918	10
η	0951	3,417	H	0919	6
θ	0952	3,134	Θ	0920	353
ι	0953	11,056	I	0921	48
κ	0954	7,683	K	0922	447
λ	0955	7,764	Λ	0923	49
μ	0956	7,475	M	0924	188
ν	0957	21,363	N	0925	32
ξ	0958	695	Ξ	0926	0
ο	0959	17,108	O	0927	476
π	0960	8,157	Π	0928	482
ρ	0961	8,500	P	0929	4
ς	0962	8,897	•	0930	0
σ	0963	8,228	Σ	0931	97
τ	0964	19,301	T	0932	519

υ	0965	3,435	Υ	0933	41
φ	0966	2,083	Φ	0934	51
χ	0967	2,221	Χ	0935	291
ψ	0968	400	Ψ	0936	1
ω	0969	3,468	Ω	0937	4
Ϛ	8164	85			0
ϛ	8165	176	Ɔ	8172	10

ά	8049	2,568	έ	8051	3,019	ή	8053	1,071	ί	8055	4,120	ό	8057	2,303	ύ	8059	1,921	ώ	8061	609
ὰ	8048	2,690	ὲ	8050	1,546	ἦ	8052	1,612	ὶ	8054	4,017	ὸ	8056	2,842	ὺ	8058	613	ὼ	8060	166
ἄ	8118	620			0	ἦ	8134	1,084	ἱ	8150	2,039			0	Ϛ	8166	2,975	ῶ	8182	1,961
ἶ	7936	2,835	ἐ	7952	3,614	ἦ	7968	79	ἰ	7984	1,292	ὸ	8000	135	ὺ	8016	3,063	ὼ	8032	28
ἶ	7937	216	έ	7953	294	ή	7969	753	ί	7985	333	ό	8001	755	ύ	8017	863	ώ	8033	206
ἶ	7938	298	ἐ	7954	0	ή	7970	147	ἱ	7986	0	ὸ	8002	2	Ϛ	8018	3	ῶ	8034	28
ἶ	7939	14	έ	7955	13	ή	7971	16	ἱ	7987	2	ὸ	8003	57	Ϛ	8019	10	ῶ	8035	0
ἶ	7940	395	ἐ	7956	934	ή	7972	62	ἱ	7988	356	ὸ	8004	116	Ϛ	8020	87	ῶ	8036	7
ἶ	7941	96	έ	7957	147	ή	7973	40	ἱ	7989	226	ὸ	8005	747	Ϛ	8021	348	ῶ	8037	88
ἶ	7942	14			0	ή	7974	186	ἱ	7990	440			0	Ϛ	8022	213	ῶ	8038	30
ἶ	7943	0			0	ή	7975	10	ἱ	7991	75			0	Ϛ	8023	120	ῶ	8039	42
ἶ	8064	1			0	ή	8080	2			0			0	Ϛ	8167	0	ῶ	8096	4
ἶ	8065	0			0	ή	8081	0			0			0	Ϛ	8163	0	ῶ	8097	0
ἶ	8066	0			0	ή	8082	0			0			0			0	ῶ	8098	0
ἶ	8067	0			0	ή	8083	0			0			0			0	ῶ	8099	0
ἶ	8068	0			0	ή	8084	3			0			0			0	ῶ	8100	2
ἶ	8069	2			0	ή	8085	0			0			0			0	ῶ	8101	0
ἶ	8070	2			0	ή	8086	48			0			0			0	ῶ	8102	0
ἶ	8071	0			0	ή	8087	3			0			0			0	ῶ	8103	16
ἶ	8115	182			0	ή	8131	406			0			0			0	ῶ	8179	329
ἶ	8116	3			0	ή	8132	12			0			0			0	ῶ	8180	3
ἶ	8119	123			0	ή	8135	394			0			0			0	ῶ	8183	685

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - In epistolam ad Philippenses
Verborum Omnium Conspectus: 10,434Verba, quae repetita sunt in 3,126,326 occasionibus

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