

0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 2]

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- [00001] Καυθήσονται δὲ ὡς ἄγρωστις ξηρὰ, καὶ ὡς δάση δρυμῶν.
- [00002] Μαίνονται γὰρ αἰεὶ πῶς αἰ φλόγες, εἰς ὕλην πεσοῦσαι τὴν εὐκατάπρηστον·
- [00003] ἄγρωστιν δὲ φημι τὴν ξηρὰν, καὶ τὰ ἐν δρυμοῖς ξύλα.
- [00004] Οἶμαι δὲ ἔγωγε τὸν προφητικὸν ἡμῖν λόγον ἐκεῖνα βούλεσθαι δηλοῦν ἐν τούτοις·
- [00005] Οὐεσπασιανῶ γὰρ καὶ Τίτου, καθάπερ ἤδη προεῖπον, καταδηρῶν- των τὴν Ἰουδαίαν, καὶ τὰς ἐν αὐτῇ πολιορκούντων πόλεις, πλεῖστος ἦν ὁ ἐν ἑκάστῳ θόρυβος.
- [00006] Τοῦτο μὲν λιμοῦ κατατήκοντος, τοῦτο δὲ τῶν ἐν ἑκάστη στα- σιαστῶν οἴκους τε διαρπαζόντων, ἐπιφυομένων δὲ τοῖς δοκοῦσιν εἶναι διαφανεστέροις, ὡς γενέσθαι φορτικώτερον τὸν ἔξωθεν μάχης τὰ ἐκ τῶν ἐνοικούν- των τολμήματα.
- [00007] Ταῦτα δὲ σαφῶς Ἰωσήπος ἱστορεῖ, Οὐκοῦν καυθήσεσθαι φησὶν ἐν τοῖς δάσεσι τοῦ δρυ- μοῦ, ἄγρωστιν οἶμαι ξηρὰν, καὶ δάση δρυμοῦ τὴν ἀγελαίαν πληθύν ὀνομάζων.
- [00008] Ἐμερίζοντο γὰρ κατ' ἀλλήλων εἰς διχονοίας καὶ στάσεις οἱ δῆμοι.
- [00009] Ὅτι δὲ καὶ τῶν εἶναι τι δοκούντων ἄψεται τὸ κακὸν, προσ- αποφαίνει λέγων·
- [00010] Καὶ συγκαταφάγεται τὰ κύκλω τῶν βουνῶν πάντα·
- [00011] βουνούς οἶμαι λέγων τοὺς τῶν ἄλλων ὑπερκειμένους, καὶ ἀνεστηκότας, ἢ κατὰ τὴν δόξαν, ἢ κατὰ τὸν πλοῦτον, ἢ καθ' ἕτερόν τινα τρόπον.
- [00012] Ἐφην δὲ ἀρτίως, ὅτι τοῖς εἶναι δοκοῦσι λαμπροῖς ἐπεφύετο δεινῶς τὸ ἐν ἑκάστη πόλει στασιάζειν εἰωθός, ὡς ἐν ἀπογνώσει δρᾶν, ἃ μὴδ' ἂν αὐτὴ δέ- δρακεν ἔσθ' ὅτε τῶν πολεμίων ἢ χεῖρ.
- [00013] Καὶ ταῦτα, φησὶ, διὰ θυμὸν ὀργῆς Κυρίου.
- [00014] Συγκέκασται γὰρ οὕτως ἡ σύμπασα τῶν Ἰουδαίων γῆ.
- [00015] Ἄ δὲ εἰρηκεν αἰνιγματωδῶς, ταῦτα τοῖς ἀκρωμένοις σαφῆ καθ- ιστὰς, προσεπάγει παραχρημα·
- [00016] Καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς κατακεκαυμένος.
- [00017] Ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει.
- [00018] Ὅσπερ γὰρ οἱ μόσχοις ἐπάγοντες πῦρ, παραθήγουσιν εἰς ὀργὰς, καὶ τὰς καθ' ὧν ἂν ἴοιεν ἐφόδους ἀδρωτέρας ποιῆσθαι παρασκευάζουσιν·
- [00019] οὕτω, φησὶ, καὶ ἕκαστος ἔσται τῶν λαῶν ὡς ὑπὸ πυρὸς κατακεκαυμένος.
- [00020] Ὅρμηταί τε γὰρ καὶ ἀφιλ- οικτεῖρμονες, καὶ ἀδελφούς οὐκ εἰδότες, δεινοί τε καὶ ἀγριόθυμοι πάντες ἔσονται κατ' ἀλλήλων, καὶ θηρίων δίκην λιμῶ τεθηγμένων εἰς ἀγριότητα τὴν κατὰ τινῶν·
- [00021] ἐκκλινοῦσιν εἰς τὰ δεξιὰ, καὶ φάγονται ἐκ τῶν ἀριστερῶν·
- [00022] τοῦτ' ἔστιν, τῆδε κάκεισε περι- στραφήσονται, καταδακόντες τοὺς ἐκ δεξιῶν, τοὺς ἐξ εὐωνύμων, φειδόμενοι τε μηδαμῶς οὐδενός, καὶ ἀκόρεστον ἔχοντες τῆς κατ' ἀλλήλων ἐφόδου τὸν πό- θον.
- [00023] Οὐ γὰρ μὴ ἐμπλησθῆ, φησὶν, ἄνθρωπος ἐσθίων τὰς σάρκας τοῦ βραχίονος αὐτοῦ.
- [00024] Ὡ παραδόξου πράγματος! Οὐδὲ ἑαυτῶν φείσονται, φησὶν, ὡς ἐξ ἀκράτου μανίας.
- [00025] Ἀπεγνωκότες γὰρ ἅπαξ πρὸς πᾶν ὀτιοῦν τῶν ἐκτοπωτάτων βαδιοῦνται νεανικῶς.
- [00026] Εἰτά φησὶν, ὅτι Φάγεται γὰρ Μανασσῆς τοῦ Ἐφραΐμ, καὶ Ἐφραΐμ τοῦ Μανασσῆ.
- [00027] Ἐφραΐμ δὲ καὶ Μανασσῆς ^[70.277] δύο γεγόνασιν ἀδελφοί, καὶ Ἰωσήφ υἱοί.

- [00028] Ἀλλ' οὐδὲ τοῖς ἐξ αἵματος, φησὶν, εἰς διάθεσιν συνημμένοις βραβεύσει τότε τὴν εἰρήνην·
- [00029] ἡ φύσις·
- [00030] ἀργήσουσι τῆς συγγενείας οἱ νόμοι.
- [00031] Κατεξαναστήσονται γὰρ ἀλλήλων ἀδελφοὶ καὶ ὁμόσποροι, εἰς τε καθ' ἑνὸς, καὶ καθ' ἑτέρου δύο.
- [00032] Φάγεται γὰρ, φησὶ, Μανασσῆς τοῦ Ἐφραΐμ, καὶ Ἐφραΐμ τοῦ Μανασσῆ, ὅτι ἅμα πολιορκήσουσι τὸν Ἰούδαν.
- [00033] Συγχύσεως οὖν ἄρα τὰ πάντα μεμéstωτο, καὶ ἀδιάκριτα πᾶσι τὰ ἐξ ὀργῆς, καὶ καθ' ὧν οὐ θέμις, καὶ παρ' ὧν οὐ θέμις.
- [00034] Καὶ ταυτὶ μὲν, ὡς ἔφην, ἱστορικῶς ταῖς τῶν Ἰουδαίων ἀγέλαις συνέβη παθεῖν.
- [00035] Παραφυλακτέον δὲ καὶ ἡμῖν αὐτοῖς.
- [00036] Κολάζεται γὰρ τὸ δυσήκοον, καὶ εἴ τις εἰς τοῦτο πέσοι, ὡς ὑπὸ πυρὸς καυθήσεται, καταφλε- γούσης αὐτὸν καὶ σαρκικῆς ἡδονῆς, καὶ θερμῆς ἐπι- θυμίας.
- [00037] Ἐξεῖ δὲ καὶ εἰς νοῦν καὶ καρδίαν ἀφόρητον μάχην·
- [00038] κατεξαναστήσεται γὰρ τοῦ πνεύματος ἡ σὰρξ, καὶ ἐν θορύβοις ἔσται πολλοῖς.
- [00039] Διὸ, καθά φησιν ὁ θεσπέσιος Παῦλος·
- [00040] ^[6Ev] πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
- [00041] ^[6] Ὑποταττόμενοι γὰρ τῷ Θεῷ περιπατήσομεν ἐν πνεύματι, καὶ κρείτ- τους ἐσόμεθα σαρκικῶν ἐπιθυμιῶν, καὶ τὰς εἰς νοῦν ἔσω νικήσομεν φλόγας, καὶ ἀστασίαστον τηρήσομεν τὴν καρδίαν.
- [00042] Ἡ γὰρ εἰρήνη τοῦ Θεοῦ, καθὰ γέγραπται, ἢ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρ- δίας ἡμῶν καὶ τὰ νοήματα ἡμῶν.
- [00043] ^[9Eπι] πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμὸς, ἀλλ' ἔτι χεῖρ ὑψηλή.
- [00044] Οὐαὶ τοῖς γράφουσι πονη- ρίαν.
- [00045] Γράφοντες γὰρ πονηρίαν γράφουσιν·
- [00046] ἐκ- κλίνοντες κρίσιν πτωχῶν, καὶ ἀρπάζοντες κρί- ματα πενήτων τοῦ λαοῦ μου, ὥστε εἶναι αὐτοῖς χήραν εἰς ἀρπαγὴν, καὶ ὀρφανὸν εἰς προνομήν.
- [00047] Καὶ τί ποιήσωσιν ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς;
- [00048] Ἡ γὰρ θλίψις ὑμῖν πόρρωθεν ἦξει·
- [00049] καὶ πρὸς τίνα καταφεύξεσθε, τοῦ βοηθηθῆναι;
- [00050] καὶ ποῦ κατα- λήψετε τὴν δόξαν ὑμῶν, τοῦ μὴ ἐμπεσεῖν εἰς ^[9] ἐπαγωγὴν; Ὅτε τὰς τῶν Ἰουδαίων συμφορὰς, καὶ τὰ ἐσόμενα βλάβη διὰ τῆς τῶν πολεμίων χειρὸς, πλατύτερον ἡμῖν ὁ προφητικὸς ἐξηγγεῖται λόγος, τότε δὴ λίαν σοφῶς τε καὶ οικονομικῶς ἐπιφέρει τὰς αἰτίαις, ἐφ' αἷς ὁ τῶν ὄλων λελύπηται Θεὸς, καὶ πειράται διδά- σκειν ὅτι ψῆφος ἐπ' αὐτοῖς ὅσια γέγονε καλοῦσα πρὸς δίκην.
- [00051] Οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα περρωτοῖς, κατὰ τὸ γεγραμμένον.
- [00052] Οὐαὶ τοίνυν, φησὶ, τοῖς γρά- φουσι πονηρίαν.
- [00053] Γράφοντες γὰρ πονηρίαν γράφουσιν, ἐκκλίνοντες κρίσιν πτωχῶν, καὶ ἀρπάζοντες κρίματα πενήτων τοῦ λαοῦ μου.
- [00054] Ἦσαν μὲν γὰρ παρὰ τοῖς Ἰουδαίοις οἱ καλούμενοι γραμματεῖς.
- [00055] Ἔργον δὲ ἦν αὐτοῖς τὸν ἐφ' ἑκάστῳ πράγματι τοῦ νόμου σκοπὸν τοῖς ἐθέλουσι μαθεῖν σαφῆ τε ποιεῖν, καὶ τοῖς τὸ δια- κρίνειν λαοὺς ἐγκεχειρισμένοις τὰ τοιάδε προσβα- λεῖν.
- [00056] Γέγραπται δὲ, ὅτι ^[6Χεῖλη] ἱερέως φυλάσσεται κρί- σιν, καὶ νόμον ἐκζητήσουσιν ἐκ στόματος αὐτοῦ.
- [00057] ^[6] Ἦττώμενοι τοίνυν αἰσυχρῶν λημματίων, ἀδίκους ἐποιοῦντο τὰς συγγραφὰς, τὸ τῷ θεῷ νόμῳ δοκοῦν ἀνοσίως ἐκκαπηλεύοντες, καὶ οἷονεὶ μίσγοντες τὸν οἶνον ὕδατι, καὶ τὸ καθαρὸν ἀργύριον, ἀδόκιμον ἀπο- ^[70.280] φαίνοντες, ἵνα χήραν ἀδικῶσι, καὶ ἀρπάζωσι κρίματα πενήτων, καὶ τοῖς ἐκ πλεονεξίας κακοῖς ὑπάγωσιν ὀρφανὸν, καθάπερ τίνα προνομήν τοῖς ἐθέλουσι πλου- τεῖν ἐτοίμως παρερῶμιμένην.
- [00058] Ἀλλ' οὗτοι, φησὶ, τί ποιήσουσιν ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς;
- [00059] Ἐπισκοπῆς δὲ φησὶν ἡμέραν, τὸν τοῦ πολέμου καιρὸν, καθ' ὃν ἐπεσκέψατο Θεὸς τοὺς γράφοντας πονηρίαν, καὶ τὰ ὀρθὰ τοῦ νόμου κρίματα διαστρέφοντας.
- [00060] Ποῖος γὰρ ὑμῖν πλοῦτος βοηθήσει, φησὶν;
- [00061] Ὀνήσει δὲ κατὰ τίνα τρόπον τῶν ἐκ πλεονεξίας ὑμῖν συνειλεγμένων ἢ ἄθροισις;

- [00062] Ἡδικήσατε, κατεφθείρατε νόμον, πεπατή- κατε τὸν τοῦ νομοθέτου σκοπόν.
- [00063] Εἶτα ὅποι ποτὲ βα- διεῖσθε;
- [00064] τί δὲ καὶ δρῶντες ἢ λέγοντες, διαφεύξεσθε τὴν ἡμέραν τῆς ἐπισκοπῆς;
- [00065] Ἡ γὰρ θλίψις ὑμῖν πόρρωθεν ἦξει.
- [00066] Ἐμάχοντο μὲν γὰρ Ἰουδαῖοι πλειστά-κις πρὸς τὰ περίοικα τῶν ἐθνῶν, Ἰδουμαίους τέ φημι καὶ Ἐλαμίτας, Μωαβίτας, καὶ Σύρους, καὶ τοὺς καλουμένους Φιλιστιεῖμ·
- [00067] συνέβαινε δὲ καὶ ἀμείνους ὀρᾶσθαι πολλῶν κρατοῦντας ἐν μάχαις.
- [00068] Ἀλλὰ νῦν, φησὶν, ἢ θλίψις ὑμῖν πόρρωθεν ἦξει·
- [00069] τοῦτ' ἔστιν, Οὐ πρὸς Ἰδουμαίους ὑμῖν ἡ μάχη, οὐ πρὸς Μωαβίτας ὁ πόλεμος·
- [00070] ἀλλ' οὐδὲ πρὸς τινὰς τῶν ὁμόρων, ὧν ἔσθ' ὅτε καὶ κεκρατήκατε, καὶ τὴν ἀμείνω λαχόντες ψῆ- φον ἐν μάχῃ τὸν τῆς εὐκλείας ἀνεδήσασθε στέφανον·
- [00071] ἀλλὰ νῦν ὑμῖν ἢ θλίψις πόρρωθεν ἦξει.
- [00072] Ἔοικε δὲ διὰ τούτων, ἢ τῶν Ἀσσυρίων τὴν ἔφοδον, ἤγουν τὴν τῶν Ῥωμαίων ὑποδηλοῦν.
- [00073] Πόρρωθεν γὰρ οὐτοί τε κἀ- κείνοι.
- [00074] Ἐπενηνεγμένης δὲ τῆς θλίψεως, ποῦ καταλή- ψετε τὴν ἑαυτῶν δόξαν, τοῦ μὴ ἐμπεσεῖν εἰς τὴν ἐπα- γωγὴν;
- [00075] Κατηνδρίσασθε μὲν γὰρ πολλάκις, φησὶ, τῶν ἐχθρῶν, καὶ τοῖς ἐπιούσιν ἀντανιστάμενοι σεσώκατε τὰς παρ' ὑμῖν πόλεις τε καὶ χώρας.
- [00076] Νυνὶ δὲ τὴν ἐπὶ τούτῳ δόξαν ποῦ καταλήψετε;
- [00077] πεσεῖσθε γὰρ πάντες, κατ' οὐδένα τρόπον ὠφελούσης ὑμᾶς τῆς κατὰ τῶν ἐτέρων εὐανδρίας.
- [00078] Τί γὰρ ποιήσετε τοῦ μὴ ἐμπεσεῖν εἰς ἐπαγωγὴν;
- [00079] Ἐπαγωγὴν δὲ φησι, τὴν ἐπενεχθεῖσαν αὐτοῖς ὡς ἀπὸ γε τῆς θείας ὀργῆς, καὶ τὴν ἐκ τοῦ πολέμου συμφορὰν.
- [00080] Θεοῦ γὰρ ἐπάγοντος τοῖς πλημ- μελοῦσι τὰς δίκας τίς ὁ ἀποστρέψων;
- [00081] ἢ ποῖος ἂν τοῖς ὑπὸ ποιῆν καὶ κόλασιν ἐπικουρήσει τρόπος;
- [00082] οὐκ ἔστιν οὐδεὶς.
- [00083] Τοιγάρτοι καὶ ὁ θεσπέσιος Δαβὶδ ψάλλει καὶ φησὶν·
- [00084] [6Κύριε.] μὴ τῷ θυμῷ σου ἐλέγξης με, μηδὲ τῇ ὀργῇ σου παιδεύσης με.
- [00085] [6] Καὶ πάλιν·
- [00086] [6Σὺ] φοβερὸς εἶ, καὶ τίς ἀντιστήσεται σοι;
- [00087] Ἀπὸ τότε ἡ ὀργὴ σου.
- [00088] [6] Ἀποστρέψει μὲν οὖν οὐδεὶς τὴν θείαν ὀργὴν.
- [00089] Καταμαλάσσει δὲ ὥσπερ αὐτὴν ἢ μετάγνωσις·
- [00090] μᾶλλον δὲ οὐδ' ἂν ὄλωσ σαλεύοιτο τὴν ἀρχὴν, εἰ δὴ βιοῦν ἐθέλοι τις ὀρθῶς καὶ ἐννόμως, καὶ κατὰ γε τὸ δοκοῦν τοῖς παρ' αὐτοῦ θεσπίσμασιν.
- [00091] [9Ἐπὶ] τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμὸς, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.
- [00092] Οὐαὶ Ἀσσυρίοις, ἢ ῥά- βδος τοῦ θυμοῦ μου, καὶ ἡ ὀργὴ ἔστιν ἐν ταῖς χερσὶν αὐτῶν.
- [00093] Τὴν ὀργὴν μου εἰς ἔθνος ἄνομον ἀποστελῶ, καὶ τῷ ἐμῷ λαῷ συντάξω τοῦ ποιῆσαι σκύλα καὶ προνομὴν, καὶ καταπατεῖν τὰς πόλεις, καὶ θεῖναι αὐτὰς ὡς κονιορτόν.
- [00094] Αὐτὸς δὲ οὐχ οὕτως ἐνεθυμήθη, καὶ τῇ ψυχῇ οὐχ οὕτως λελό- γισται·
- [00095] ἀλλὰ ἀπαλλάξει ὁ νοῦς αὐτοῦ, καὶ τοῦ ἐξολοθρεῦσαι ἔθνη οὐκ ὀλίγα.

- [00096] Καὶ ἐὰν εἴπωσιν ^[70.281] αὐτῶ, Σὺ μόνος εἶ ἄρχων, καὶ ἐρεῖ:
- [00097] Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος καὶ Χαλάνη, οὐ ὁ πύργος ᾠκοδομήθη.
- [00098] Ἐλαβον Ἀραβίαν καὶ Δαμασκὸν, καὶ Σαμαρείαν;
- [00099] Ὅν τρόπον ταύτας ἔλαβον, καὶ πάσας τὰς χώρας λήψομαι.⁹ Πανταχοῦ τῆς οἰκείας δόξης πεφροντικότερα Θεὸν εὐρήσομεν.
- [00100] Χαλεπαίνειν μὲν γὰρ εἰ δὴ τινὰς βλέποισι καταφρονεῖν ἡρημένους, καὶ παρ' οὐδὲν ποιεῖσθαι σπουδάζοντας τὸ αὐτῶ δοκοῦν, πάντα δὲ ὥσπερ σείον- τας κάλον, εἰς γε τὸ δεῖν ἀπονεῦσαι πρὸς τὰ ἐκτοπώ- τατα.
- [00101] Περιτρέπει δὲ τοὺς τοιοῦτους μονονουχὶ καὶ ἀνασειράζων εὐσθενῶς, εἰς τὸ ὅτι μάλιστα τελοῦν εἰς ὄνησιν αὐτοῖς.
- [00102] Οὕτω γὰρ πού φησι καὶ ὁ μακάριος Δαβὶδ·
- [00103] ^[6Ev] χαλινῶ καὶ ἐν κημῶ τὰς σιαγόνας αὐ- τῶν ἄγξαις τῶν μὴ ἐγγιζόντων πρὸς σέ.
- [00104] Πολλὰ αἰ μάστιγες τοῦ ἁμαρτωλοῦ.
- [00105] ^[6] Ἐπιφέρει δὲ τοῖς πλημ- μελοῦσι τὴν κόλασιν, οἷόν τινα ῥάβδον εἰς χεῖρας ἐπι- διδοῦς τὴν ἰδίαν ὄργην ἀνδράσιν οὐκ ἀγαθοῖς, ἵν' αὐτοὶ γένοιτο κολασταὶ τῶν ἡσεβηκότων.
- [00106] Συμβαίνει δὲ τοὺς εἰς τοῦτο παρελημμένους φρονησαί τι μέγα κατὰ τῶν κεκολασμένων, μᾶλλον δὲ κατὰ τοῦ παρα- δόντος αὐτούς.
- [00107] Οὐ γὰρ ἐννοοῦσιν ὅτι κεκρατήκασιν αὐτῶν ἐφέντος Θεοῦ, καὶ ψῆφον ἐπάγοντος τὴν τοῦ χρῆναι παθεῖν αὐτούς·
- [00108] οἴονται δὲ ὅτι καὶ σώζειν ἐθέλοντος κεκρατήκασιν.
- [00109] Μεθίστησι τοίνυν ἐπ' αὐτούς τὴν ὄργην, καὶ σφόδρα εἰκότως.
- [00110] Ἐπειδὴ δὲ τοῖς ὑπερ- ηφάνοις ἀντιτάττεται, κατασεῖει μὲν αὐτῶν τὴν ὄφρυν, ποινῆς δὲ ὑποτιθεῖς ταῖς αὐτοῖς πρεπούσαις, πειρᾶ- ται πληροφορεῖν ὅτι μὴ τῆς ἰσχύος ἐκείνων ἔργον ἦν, ἀλλὰ τῶν παρ' αὐτοῦ νευμάτων τὸ κρατῆσαι τῶν κεκολασμένων.
- [00111] Πέπονθέ τι τοιοῦτον ὁ τῶν Ἀσσυρίων βασιλεὺς.
- [00112] Ἐπειδὴ γὰρ εἶλε τὴν Ἰουδαίαν, καὶ πεπόρ-θηκε τὰς πόλεις, μέγα πεφρόνηκεν ἐφ' ἑαυτῶ, καὶ δὴ καὶ ᾤετο τῆς ἀγίας κρατῆσαι γῆς, καὶ παρὰ βού- λησιν Θεοῦ τοῦ προεστηκότος αὐτῆς, καὶ σώζειν ὑπ- ισχνουμένου.
- [00113] Ταύτης ἕνεκα τῆς αἰτίας φησὶν, οὕτω μὲν ἀπεστράφθαι τὸν θυμὸν, ἐπενεχθήσεσθαι δὲ καὶ Ἀσσυρίοις τὸ, οὐαί.
- [00114] Καὶ ποία τίς ἐστὶν ἡ τοῦδε πρό- φασις;
- [00115] Ἡ μὲν γὰρ ῥάβδος, φησὶ, τῆς ἐμῆς ὄργης, ἐν ταῖς αὐτῶν δέδοται χερσίν, παρ' ἐμοῦ δηλονότι, ὥστε καταπαίειν ἐν αὐτῇ τοὺς εἰς ἐμὲ δεδουσεβηκότας.
- [00116] Ἐγὼ συνέταξα αὐτοῖς, ὥτε ποιῆσαι σκύλα, καὶ προνομὴν τὸν ἐμὸν λαὸν, καὶ καταπατεῖν τὰς πόλεις, καὶ θεῖναι αὐτὰς εἰς κονιορτόν.
- [00117] Εἰ μὴ γὰρ τὴν σώ- ζουσαν ἀπέστησα χεῖρα, καὶ γυμνοὺς ἀπέφηνα τῆς ἀεὶ καὶ συνήθους αὐτοῖς, καὶ παρ' ἐμοῦ δοθείσης ἐπικουρίας, οὐδ' ἂν ἤλωσάν ποτε, κρείττους ἀεὶ γε- γονότες δι' ἐμοῦ τῶν ἐχθρῶν.
- [00118] Αὐτός γε μὴν ὁ Ἀσσύ- ριος οὐχ οὕτως ἐνεθυμήθη, καὶ τῆ ψυχῆ οὐχ οὕτω λελόγισται, ἀλλ' ὅσον ἦκεν εἰς τὸν αὐτοῦ νοῦν, ἀπαλ- λάξει·
- [00119] τοῦτ' ἐστὶν, ὀλοθρεύσει ἔθνη οὐκ ὀλίγα.
- [00120] Οἶεται γὰρ ὅτι ταῖς αὐτοῦ δυνάμεσιν ἀνταναστήσεται μὲν οὐδεὶς, κρατήσῃ γε πάντως ἀμογητὶ, καὶ παντὸς ἔθνους ἔσται δεσπότης, ἀντεξάγοντος οὐδενός.
- [00121] Ἀπλη- στον δὲ οὕτως ἔχοντι τὴν ψυχὴν, καὶ ἀεὶ τῶν ὅλων κρατεῖν ἐθέλοντι, κἂν εἰ προσίοι τις λέγων·
- [00122] Σὺ μόνος εἶ ἄρχων, τοῦτ' ἐστὶν, ἄρα δυνήσῃ μόνος ἀπάσης κατ- ^[70.284] ἄρξαι τῆς ὑπ' οὐρανόν;
- [00123] Πρὸς τοῦτο, φησὶν, ὑπέρ- σπτον ἀφήσει φωνὴν, ἐκεῖνο λέγων·
- [00124] Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος, καὶ Χαλάνη, οὐ ὁ πύργος ᾠκοδομήθη;
- [00125] Ἐλαβον Ἀραβίαν, καὶ Δαμα-σκὸν, καὶ Σαμάρειαν·
- [00126] ὃν τρόπον ταύτας ἔλαβον, καὶ πάσας τὰς χώρας λήψομαι.
- [00127] Χαλάνη, οὐ ὁ πύργος ᾠκοδομήθη παρὰ τῶν ἀρχαιοτέρων, κείται μὲν ἐν ἐσχάτοις τρόπον τινὰ τῆς ἐώας μέρεσιν, ἐπέκεινα δὲ τῆς Βαβυλωνίων χώρας τε καὶ γῆς.
- [00128] Ὅσπερ οὖν, φη- σὶν, ἐξ αὐτῶν τερμάτων τῆς ἐώας γῆς τῆς ἐμαυτοῦ βασιλείας τέθεικα τοὺς ὄρους, εἶλον δὲ Δαμασκὸν καὶ Σαμάρειαν, ὠφελήμενας οὐδὲν ἀπό γε τῶν ἐν αὐταῖς θεῶν·

- [00129] οὕτω καταλήψομαι καὶ τὰς ἔξω χώρας.
- [00130] Με- μνησθαι δὲ ἀναγκαῖον ὅτι καὶ Ραψάκης, τὰς παρὰ τοῦ βασιλέως Ἀσσυρίων ἀναγγέλλων φωνὰς, προσπεφώ- νηκε τοῖς ἐν τῷ τείχει καθημένοις·
- [00131] Τάδε λέγει ὁ βα- σιλεὺς Ἀσσυρίων.
- [00132] Μὴ ἀπατάτω ὑμᾶς ὁ βασιλεὺς Ἐζεκίας λόγοις, οἳ οὐ δυνήσονται ῥύσασθαι ὑμᾶς·
- [00133] καὶ μὴ λεγέτω ὑμῖν Ἐζεκίας, ὅτι ῥύσεται ἡμᾶς ὁ Θεός·
- [00134] καὶ μεθ' ἕτερα πάλιν·
- [00135] Μὴ ἐρῶσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βα- σιλέως Ἀσσυρίων;
- [00136] ποῦ ἐστὶν ὁ θεὸς Ἐμᾶθ καὶ Ἀρφάθ;
- [00137] καὶ ποῦ ἐστὶν ὁ θεὸς τῆς πόλεως Σεπφα- ρουεῖμ;
- [00138] μὴ ἐδύναντο ῥύσασθαι Σαμαρείαν ἐκ χειρὸς μου;
- [00139] τίς τῶν θεῶν πάντων τῶν ἐθνῶν τούτων ἐρῶ- σατο τὴν γῆν αὐτοῦ ἐκ χειρὸς μου, ὅτι ῥύσεται Ἰσραὴλ ἐκ χειρὸς μου;
- [00140] Μεγάλα τοίνυν πεφρονηκότα τὸν Ἀσσύριον, καὶ τῆς θείας ὀργῆς καταμειδιᾶν ἡρημένον ὑποθήσειν ἐπαγγέλλεται ταῖς δίκαις.
- [00141] Ἀπηχθημένον μὲν γὰρ καὶ παρ' ἡμῖν αὐτοῖς τῆς ἀλαζο- νείας τὸ πάθος.
- [00142] Ὅταν δὲ δὴ καὶ αὐτῆς τῆς θείας καταθρασύνηται δόξης, τότε δὴ τότε τὸ οὐαὶ καὶ σφόδρα δικαίως τοῖς τούτο δρᾶν ἐθέλουσι ἐποισθήσεται.
- [00143] [9Ολολύξατε] τὰ γλυπτὰ ἐν Ἱερουσαλήμ καὶ ἐν Σαμαρείᾳ.
- [00144] Ὅν τρόπον γὰρ ἐποίησα Σαμαρεία καὶ τοῖς χειροποιήτοις αὐτῆς, οὕτως ποιήσω καὶ ἐν Ἱερουσαλήμ, καὶ τοῖς εἰδώλοις αὐτῆς.⁹ Εἰσκεκόμικεν ἀρτίως ὑψηλὰ καὶ ὑπέρογκα πεφρο- νηκότα τὸν Ἀσσύριον.
- [00145] Ἐπειδὴ γὰρ τὰς τῆς Σαμα- ρείας ὠλόθρευσε πόλεις οὐκ ἐπικουρούντων αὐταῖς τῶν ψευδωνύμων θεῶν, κατεμπρησθέντων δὲ πάλιν αὐτοῖς τεμένεσι καὶ βωμοῖς.
- [00146] Διατεθειμένου δὲ ὅτι καὶ αὐτὴν ὑπὸ χεῖρα ποιῆσαι τὴν Ἱερουσαλήμ, ἤτοι τὴν Ἰουδαίαν, καὶ εἰ μὴ βούλοιο τυχὸν ὁ προασπίζων αὐτῆς ἀεὶ τε σώζων Χριστὸς, τὰς αἰτίας εὐθύς ὁ προφητικὸς ἡμῖν παρατίθησι λόγος τοῦ καὶ αὐτὴν ἀλῶναι τὴν Σαμαρείαν, πλείστας δὲ ὄσας καὶ τῆς Ἰουδαίας πόλεις.
- [00147] Ταύτη τοι καὶ μάλα εἰκότως τῶν τῆς δυσσεβείας τρόπων εἰς ἀνάμνησιν ἀποφέρει, ὀλολύζειν τε αὐτοὺς, καὶ κατοιμώζειν κελεύει.
- [00148] Μόνον δὲ οὐχὶ κατατεθηπῶς τὴν ἀπόστασιν ἐκ φιλοθεΐας τῆς ἄγαν ἀναφωνεῖ·
- [00149] Ὁλολύξατε, γλυπτὰ ἐν Ἱερουσαλήμ καὶ ἐν Σαμαρείᾳ.
- [00150] Ὅπου γὰρ ἔδει ταῖς καθηκούσαις τιμαῖς τὸν τῶν ὄλων καταγεραίρεσθαι Θεόν, ἐκεῖ παρορᾶται, καὶ τῆς αὐτῷ πρεπούσης τε καὶ ὀφειλο- μένης τιμῆς ἐστέρηται.
- [00151] Γλυπτοῖς γὰρ τὸ σέβας ἀνα- θέντες οἱ δειλαιοὶ, τετολμήκασιν εἰπεῖν τῷ ξύλῳ·
- [00152] [6Θεός] μου εἶ σύ·
- [00153] καὶ τῷ λίθῳ, Σὺ ἐγέννησάς με.
- [00154] [6] Οὐκοῦν μετ' ἐκπλήξεως οἰονεὶ τῷ προφήτῃ γέγονεν [70.285] ἀναφώνημα τὸ εἰρημένον·
- [00155] τοῦτ' ἔστιν, γλυπτὰ ἐν Ἱερουσαλήμ καὶ ἐν Σαμαρείᾳ.
- [00156] Τοιοῦτόν τι καὶ διὰ φωνῆς Ἱερεμίου φησὶ περὶ τῆς Ἱερουσαλήμ.
- [00157] Τί ἡ ἡγαπημένη ἐν τῷ οἴκῳ μου ἐποίησε βδέλυγμα;
- [00158] ἔφη δὲ που καὶ δι' ἐνὸς προφήτου·
- [00159] [6Σκοπός] Ἐφραΐμ μετὰ Θεοῦ, προφήτης παγὶς σκολιά, ἐπὶ πάσας ὁδοὺς αὐ- τοῦ, μανίαν ἐν οἴκῳ Κυρίου κατέπηξαν.
- [00160] [6] Ἰδρυσάμενοι γὰρ ἐν τοῖς Ἱεροσολύμοις βωμοὺς καὶ χειρόκμητα, τε- θύκασιν τῇ Βαῶλ, καὶ τῇ στρατιᾷ τοῦ οὐρανοῦ.
- [00161] Δεδρά- κασι δὲ ταυτὶ καὶ οἱ ἐν τῇ Σαμαρείᾳ.
- [00162] Ὅν τρόπον τοί- νυν, φησὶν, ἐποίησα Σαμαρεία, καὶ τοῖς χειροποιήτοις αὐτῆς, οὕτως ποιήσω καὶ Ἱερουσαλήμ, καὶ τοῖς εἰδώ- λοις αὐτῆς.
- [00163] Οἷς γὰρ ἀδελφὰ τὰ τολμήματα, τούτοις ἔπειτο ἂν εἰκότως καὶ ἰσοπαλῆς ἡ δίκη.

- [00164] Οὐκοῦν ἔλαβε μὲν ὁ Ἀσσύριος καὶ Δαμασκὸν καὶ Σαμάρειαν.
- [00165] Ὁδὸς δὲ τοῦ πράγματος αὐτῶ, καὶ τοῦ κατισχυῖσαι πρόφα- σις, ἢ τῶν εἰδώλων ποιήσις ἦν, ἢ ἔν τε τῇ Σαμαρείᾳ, καὶ τοῖς Ἱεροσολύμοις.
- [00166] Ταύτητοι καὶ τοῖς τὰ τοιάδε δρᾶν εἰωθόσιν, τὰς πρεπωδεστάτας ἐζήτηνται δίκας.
- [00167] Χαλεπὸν οὖν ἄρα, καὶ ὀργῆς ἡμῖν τῆς παρὰ Θεοῦ πρόξενον ἢ τῶν εἰδώλων ποιήσις πανταχοῦ, κἂν εἴ τις εἰς νοῦν καὶ καρδίαν τοῦτο δρῶν τυχόν.
- [00168] Ἀπο- φέρει γὰρ κάκεινα τῆς εἰς Θεὸν ἀγάπης, καταγοητεύοντα τὴν καρδίαν, καὶ ἐφ' ἃ μὴ προσῆκεν ἐξ- ἔλκοντα.
- [00169] ^[9Κα] ἔσται ὅταν συντελέσῃ Κύριος πάντα ποιῶν ἐν τῷ ὄρει Σιών, καὶ ἐν Ἱερουσαλήμ, ἐπάξει ἐπὶ τὸν νοῦν τὸν μέγαν τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ.
- [00170] Εἶπε γάρ·
- [00171] Τῇ ἰσχυΐ ποιήσω, καὶ τῇ σοφίᾳ τῆς συνέσεως, ἀφελῶ ὄρια ἔθνῶν, καὶ τὴν ἰσχύν αὐ- τῶν προνομεύσω·
- [00172] καὶ σείσω πόλεις κατοικουμέ- νας, καὶ τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ ὡς νοσσιᾶν, καὶ ὡς καταλελειμμένα ὡὰ ἄρῶ·
- [00173] καὶ οὐκ ἔστιν, ὅς διαφεύξεταί με, ἢ ἀντείπη μοι.⁹ Οὐκ ἔξω κοινῆς γενήσεσθαι τὸν Ἀσσύριον τὰ οὐ- τως ὑπέρογκα πεφρονηκότα φησί.
- [00174] Κύριος γὰρ ὑπερ- ηφάνοις ἀντιτάσσεται, κατὰ τὸ γεγραμμένον, καὶ τῶν τῆς ἀλαζονείας αἰτιαμάτων τοὺς ταύτην νενοσηκότας πράττεται μὲν αἰεὶ τοὺς λόγους, ἀποφαίνει δὲ αὐτοὺς οἰκτροὺς καὶ κατερόμιμένους, ὡς ἂν εἰδείεν μὴ ἐπ- αίρειν εἰς ὕψος τὸ κέρας, κατὰ τὸ γεγραμμένον·
- [00175] εἶεν δὲ μᾶλλον ἐπιγνώμονες τῆς ἑαυτῶν φύσεώς τε καὶ ἀσθενείας.
- [00176] Ὅταν γὰρ, φησί, συντελέσῃ πάντα ποιῶν ἐν τῷ ὄρει Σιών, καὶ ἐν Ἱερουσαλήμ, τοῦτ' ἔστιν, ὅταν εἰς τέλος ἐρχῆται τὰ τῆς ἐπ' αὐτοῖς ὀργῆς, ἐπ- ἀξει τότε τὴν χεῖρα, καὶ τὴν καταπαύσασαν ῥάβδον, ἐπὶ τὸν νοῦν τὸν μέγαν τὸν ἄρχοντα τῶν Ἀσσυρίων.
- [00177] Νοῦν δὲ αὐτὸν ἀπεκάλεσε μέγαν, οὐ πρὸς ἐπαίνου τὸ χρῆμα τιθεὶς αὐτῶ, καταψέγων δὲ μᾶλλον, ὡς οὐδὲν ἕτερον ὄντα πλὴν ὅτι μόνον ὑπεροψίαν τὴν θεομισῆ.
- [00178] Πε- φρόνηκε γὰρ ἀνθρώπινον μὲν οὐδέν·
- [00179] ὅσα δὲ καὶ τάχα καὶ πᾶσαν τὴν γεννητὴν ὑπερνήχεται φύσιν.
- [00180] Ἐπάξει τοίνυν ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ·
- [00181] ὀφ- θαλμῶν δὲ φησὶν ἐν τούτοις, ἀντὶ τοῦ τῶν ἐννοιῶν, ἧτοι τῶν ἐνθυμημάτων.
- [00182] Ὑψηλὰ γὰρ, ὡς ἔφην, καὶ ὑπέρ- ογκα ταυτί.
- [00183] Θεὸς δὲ ὑπάρχων, καὶ εἰς καρδίαν ὀρῶν καὶ νεφροὺς, εἰδὼς τε τὰ κεκρυμμένα, καὶ ἡμῖν αὐτὰ ^[70.288] καθίστησιν ἐναργῆ, καὶ φησὶν.
- [00184] Εἶπε γάρ·
- [00185] Τῇ ἰσχυΐ ποιήσω, καὶ τῇ σοφίᾳ τῆς συνέσεως ἀφελῶ ὄρια ἔθνῶν, καὶ τὴν ἰσχύν αὐτῶν προνομεύσω, καὶ σείσω πόλεις κατοικουμένας.
- [00186] Ἄθρει δὴ οὖν ὅπως, ὡς τῆς ἄνωθεν ἐπικουρίας οὐ δεδημένος, ταῖς ἑαυτοῦ δυνά- μεσιν ἀνάπτει μόναίς τὸ πάντα δύνασθαι δρᾶν, ὅσα- περ ἂν βούλοιο·
- [00187] οἶεται δὲ ὅτι καὶ σοφὸς οὕτως ἐστὶν, καὶ στρατηγικὸς, ὡς καὶ μάλα ῥαδίως ἐφ' ἑαυτὸν, δύ- νασθαι μεθιστᾶν τὰ ὄρια τῶν ἔθνῶν, διαρῶγγυνῆναι τε αὐτῶν τὴν ἰσχύν, καὶ ἐν προνομῇ ποιεῖσθαι, καὶ κατασεῖν πόλεις, οὐκ ἀνάνδρους καὶ ἥρημαμένους, ἀλλ' εἰ καὶ πλείστους ὄσους, καὶ ἀναριθμήτους ἔχοιεν τοὺς κατοικοῦντας ἐν αὐταῖς.
- [00188] Καὶ οὐ μέχρι τούτων τὰ τῆς ἀλαζονείας αὐτῶ.
- [00189] Περιαιτίζεται γὰρ καὶ ἀπάσης ὅτι καταδράξεται τῆς ὑπ' οὐρανὸν, καὶ λίαν εὐκόλως, ἐτοίμως τε καὶ ἀμαχεῖ διατέθειται καὶ φρονεῖ κατὰ γε τὸ εἰς νοῦν ἦκον αὐτῶ.
- [00190] Καταλήψομαι γὰρ, φησὶ, τὴν οἰκουμένην ὅλην ὡς νοσσιᾶν, καὶ ὡς καταλελειμμένα ὡὰ ἄρῶ, καὶ οὐκ ἔστιν ὅς διαφεύξε- ταί με, ἢ ἀντείπη μοι.
- [00191] Ὡ δεινῆς ὑπεροψίας, ὦ λο- γισμῶν ἀσυνέτων! Ὡς ἐνὸς στρουθίου καλιὰν τὴν σύμπασαν βλέπει, ὡς καταλελειμμένοις ὑπὸ τῆς θαλπούσης ὄρνιθος παρεικάζει τοὺς ἀνὰ πᾶσαν τὴν γῆν, ἴν' ὡς δράκων ἐπελθὼν καταπίη.
- [00192] Μισεῖ δὲ τοὺς ἀντιλέγοντας, καὶ οὐδ' ὅσον εἰπεῖν εἰς λόγους ἤξιν αὐτῶ προσδοκᾷ τοὺς πολιορκουμένους.
- [00193] Ταυτὶ πρέποι ἂν καὶ εἰς τὸ αὐτοῦ πρόσωπον ἀναφέρειν τοῦ Σατανᾶ.
- [00194] Καὶ γὰρ ἐστὶν αὐτὸς ὁ τῆς ὑπερηφανίας πατήρ.
- [00195] Ὡ-θη δὲ ὅτι καταλήψεται τὴν οἰκουμένην ἀντιπράττον- τος οὐδενός.
- [00196] Ἀλλ' οὐχ οὕτω ποθέν·

- [00197] ἐκβέβηκε δὲ μᾶλ- λον αὐτῷ πρὸς πᾶν τούναντίον τῶν πραγμάτων τὸ πέρασ.
- [00198] Ἀντείρηκε γὰρ ὑπὲρ ἡμῶν ὁ Χριστός·
- [00199] καὶ οὐκ ἀντείρηκε μόνον, ἀλλὰ καὶ ὑπερήθησε τῆς ἀπάντων ζωῆς, νενίκηκε τὸν ἀλητήριον, καὶ τοῖς τῶν ἁγίων ὑπέστρωσε ποσίν.
- [00200] Ἔφη γὰρ αὐτοῖς·
- [00201] [6Ἰδου] δέδωκα ὑμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.
- [00202] [6] [9Μῆ] δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ;
- [00203] Ἡ ὑψωθήσεται πρῶν ἄνευ τοῦ ἔλκοντος αὐτόν;
- [00204] Ὡσαύτως ἐάν τις ἄρη ῥάβδον ἢ ξύλον·
- [00205] οὐχ οὕτως, ἀλλ' ἀποστελεῖ Κύριος Σαβαώθ εἰς τὴν σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καιόμενον καυθήσεται.⁹ Διελέγχει σαφῶς τὸν Ἀσσύριον, εἰκὴ τε ἀναφυσώ- μενον, καὶ ἠγνοηκότα παντελῶς, ὡς ἦκιστα μὲν τῆς αὐτοῦ χειρὸς ἔργον γέγονε τὸ ἀπολέσαι τὴν Σαμά- ρειαν, ἐλεῖν δὲ σὺν αὐτῇ καὶ τὰς ἑτέρας πόλεις, ψήφου δὲ μᾶλλον τῆς ἄνωθεν ἐπιφερούσης αὐτῶν τοῖς ἀφό- ρητα δεδυσσεβηκόσι, καθάπερ τινὰ πέλεκυν, ἢ ῥάβδον ἢ ξύλον.
- [00206] Εἰπέ γὰρ μοι, φησὶν, ὦ πάντων ἀνού- στατε, μὴ ἀξίνη δοξασθήσεται ἄνευ τοῦ κόπτοντος ἐν αὐτῇ.
- [00207] Πέλεκυς μὲν γὰρ ἄριστα τεθηγμένος καὶ το- μὸς ἐπιτηδείως ἂν ἔχοι πρὸς τὸ ἀποκείρειν δύνασθαι τὰ ἐν ἀγροῖς ξύλα.
- [00208] Ἄρ' οὖν ἐπαινέσαι τις τὴν ἀξίνην, ὡς τοῦτο δρᾶν δυναμένην, δίχα τοῦ κόπτοντος ἐν αὐτῇ;
- [00209] Ἐνεργήσει δὲ τί καθ' ἑαυτὸν ὁ πρῶν, εἰ μὴ τις ἔλκοιτό τε αὐτόν, καὶ καταθήσειε πάλιν;
- [00210] Εἰ δὲ δὴ τις καθ' ὅτι οὖν ἢ ῥάβδον, ἢ ξύλον·
- [00211] ἄρ' οὐχ οὕτως [70.289] ἔσται πάλιν;
- [00212] Κεῖσεται μὲν γὰρ ἢ ῥάβδος εἰς γῆν, ἔρῳιπται δὲ καὶ τὸ ξύλον, ἀλλ' εἴ τις λαβῶν ἐπάγοι τισὶ, τότε δὴ πάντως εἰς ἔργον ἦξει τὰ δι' αὐτῶν.
- [00213] Τί τοίνυν φησὶ πεφρόνηκας ὑψηλά;
- [00214] Τί δὲ τὴν ὄφρυν ἀνασπᾶς;
- [00215] Οἶε ὅτι ἰδίᾳ δυνάμει κατώρθωκας αὐτὸς τὸ ἐλεῖν τὰς πόλεις, ἐν οὐρανοῦ τάξει παραληφθεὶς παρὰ τῆς ἐκεῖνα ποιούσης χειρὸς, δηλονότι τῆς θείας·
- [00216] Οὐ σὴ τοιγαροῦν ἢ δόξα·
- [00217] Θεοῦ δὲ μᾶλλον τοῦ καθάπερ τινὰ πέλεκυν, ἢ ῥάβδον, ἢ ξύλον τὴν σὴν ἐπάγοντος ὠμότητα τοῖς αὐτῷ προσκεκρουκόσιν.
- [00218] Ἔση τοίνυν οὐχ οὕτω, φησὶν, ὡς φήθης αὐτός.
- [00219] Οὔτε μὴν ἐν ταυτότητι δόξης διαμενεῖς, ἀλλ' οὐδὲ ταῖς οὕτως ἀβραῖς ἐνσπα- ταλήσεις τιμαῖς.
- [00220] Οὐ τῇ ἰσχυΐ ποιήσεις, οὐδὲ τῇ σο- φίᾳ τῆς συνέσεως ἀφελείς ὄρια ἔθνων.
- [00221] Οὐ καταλήψη τὴν οἰκουμένην ὡς ὠὰ καταλελειμμένα.
- [00222] Ἀλλ' ἀπο- στελεῖ Κύριος Σαβαώθ εἰς τὴν σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καιόμενον καυθήσεται.
- [00223] Τιμὴν δὲ αὐτοῦ φησι, τὴν ὑπ' αὐτῷ πράττουσάν τε καὶ ὑποκειμένην στρατιάν.
- [00224] Ἐπ' αὐτῇ γὰρ δεδόξαστο.
- [00225] Πῦρ οὖν ἦξει κατ' αὐτῆς, φησὶ, καὶ καταφλέξει τὴν σὴν τιμὴν.
- [00226] Τίνα δὲ τρόπον καὶ τοῦτο γέγονε, διατρα- νοῖ πάλιν, καὶ οὐκ εἰς μακράν.
- [00227] [9Καὶ] ἔσται τὸ φῶς τῷ Ἰσραὴλ εἰς πῦρ, καὶ ἀγιάσει αὐτόν ἐν πυρὶ καιομένῳ, καὶ φάγεται ὡς χόρτον τὴν ὕλην.
- [00228] Τῇ ἡμέρᾳ ἐκεῖνη ἀποσβεσθήσε- ται τὰ ὄρη, καὶ οἱ βουνοὶ, καὶ οἱ δρυμοί.
- [00229] Καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν.
- [00230] Καὶ ἔσται ὁ φεύγων ὡς φεύγων ἀπὸ φλογὸς καιομένης·

[00231] καὶ οἱ καταλειφθέντες ἀπ' αὐτῶν ἔσονται ἀριθμὸς, καὶ παιδίον γράψει αὐτούς.⁹ Δυσέφικτον σφόδρα τὸ εἰρημένον, καὶ ἡ τῆς λέξεως συνθήκη τὴν ἀπόδοσιν ἔχει δυσχερεστάτην.

[00232] Σαφη- νιοῦμεν δὲ πάλιν, τὸν ἐν γε τοῖς προκειμένοις κρυπτό- μενον νοῦν, ἐκεῖνα προειρηκότες.

[00233] Εἶλε μὲν γὰρ τὴν Σαμάρειαν ὁ Σαλαμανασάρ ὁ τῶν Ἀσσυρίων βασι-λεὺς, ἀπέστειλε δὲ Ραψάκην ἐκ Λαχεῖς εἰς Ἱερουσα-λήμ, ὃς ἐλθὼν, καὶ πολιορκήσας αὐτὴν προσελάληκε τοῖς ἐν τῷ τείχει τὰ παρὰ τοῦ πεπομφότος αὐτόν, προσετίθει δὲ τούτοις τὰς κατὰ τοῦ Θεοῦ δυσφημίας λέγων, ὅτι Οὐ μὴ ῥύσεται ὁ Θεὸς τὴν Ἱερουσαλήμ ἐκ χειρὸς βασιλέως Ἀσσυρίων.

[00234] Πρὸς δὴ τὰ τοιαῦτα δε- δυσφορηκῶς ὁ βασιλεὺς Ἐζεκίας τὰς πρὸς Θεὸν ἐποιεῖτο λιτὰς λέγων·

[00235] Εἰσάκουσον, Κύριε, εἰσβλεψον, Κύριε, καὶ ἴδε τοὺς λόγους Ραψάκου, οὓς ἐξαπέστειλε βασιλεὺς Ἀσσυρίων, ὀνειδίξιν Θεὸν ζῶντα.

[00236] Ἐπηγ-γέλλετο δὲ Θεὸς τὴν σωτηρίαν αὐτοῖς.

[00237] Καὶ δὴ καὶ ἐξ- ἦλθεν ἄγγελος Κυρίου, καὶ ἀνεῖλεν ἐν μιᾷ νυκτὶ ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας.

[00238] Οὐ δὴ γεγονότος, ἐβάλλετο μὲν ὁ Ἀσσύριος ἀφορήτῳ δαίματι.

[00239] Ἀκούσας δὲ ἀγγελίαν ὅτι Σαρσαθὰ βασιλεὺς Αἰθιόπων ἐξῆλθε κατὰ τῆς γῆς αὐτοῦ σὺν ὀλίγοις παντελῶς τοῖς περιλελειμμένοις, ῥῆχτο φυγᾶς.

[00240] Τοῦτο καὶ νῦν ὁ προφητικὸς ἡμῖν αἰνιγματωδῶς διερμηνεύει λόγος.

[00241] Φῶς μὲν γὰρ γέγονε τῷ Ἰσραὴλ ὁ τῶν ὅλων Θεὸς τὸν καταφωτίζειν ἰσχύοντα διορισάμενος νόμον.

[00242] Ἀλλὰ τοῦτο, φησὶ, τὸ φῶς τὸ ὑπάρξαν τῷ Ἰσραὴλ, οὐ φῶς ἔσται τοῖς Ἀσ-συρίων στρατεύμασιν, ἀλλ' εἰς πῦρ ὀλοθρευόν.

[00243] Ὅτι δὲ οἰκεῖον αὐτῷ καὶ ἀνατεθειμένον ἡγείται λαὸν ὁ ^[70.292] τῶν ὅλων Θεὸς τοὺς ἐν τοῖς Ἱεροσολύμοις διὰ τοῦ πο- ρὸς τοῦ ἐκκαυθέντος ἐν τοῖς Ἀσσυρίοις, διδάξει τοὺς ἀπανταχῆ.

[00244] Καὶ τοῦτό ἐστι τὸ, ^[6Αγιάσει] αὐτὸν ἐν πυρὶ καιομένῳ.

[00245] ^[6] Τὸ γὰρ ἀγιάζεσθαι λεγόμενον, οὐχὶ παν- τὸς ἀγιασμοῦ μετέχον ἔσται, σημαίνει δὲ μᾶλλον καὶ τὸ εἰς δόξαν ἀνατεθειμένον τῷ Θεῷ.

[00246] Οἷόν τί φησι πρὸς Μωσέα·

[00247] ^[6Αγιάσόν] μοι πᾶν πρωτότοκον διανοιῶν μήτραν, τὰ ἀρσενικὰ τῷ Κυρίῳ.

[00248] ^[6] Καὶ τὸ, ἀγίασον, ἐν τούτοις, ἀντὶ τοῦ, ἀνάθες, φησὶν.

[00249] Ἀγιάσει τοίνυν, φησὶ, τὸν Ἰσραὴλ ὁ τῶν ὅλων Θεός, τοῦτ' ἔστιν, ἀνα- τεθειμένον αὐτῷ καὶ ἀπόλεκτον ἀποφανεῖ ἐν πυρὶ καιομένῳ·

[00250] διὰ τοῦ πυρὸς τοῦ ἐκκαυμένου κατὰ τῶν Ἀσσυρίων.

[00251] Πῦρ δὲ φησιν ἐν τούτοις τὸν ἀδόκητον ὄλεθρον.

[00252] Εἰ μὴ γὰρ ἴδιον ἡγείτο λαὸν, οὐκ ἂν ἐξ- ἔκαυσε κατὰ τῶν ἐναντίων τὸ πῦρ, ὃ καὶ δεδαπάνηκε καθάπερ χόρτον ἢ ὕλην τὴν τῶν Ἀσσυρίων πληθύν.

[00253] Κατ' ἐκείνην δὴ οὖν τὴν ἡμέραν, φησὶ, τοῦτ' ἔστι, κατ' ἐκεῖνο τοῦ καιροῦ ἀποσβεσθήσεται τὰ ὄρη, καὶ οἱ βουνοὶ καὶ οἱ δρυμοὶ, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν.

[00254] Βουνοῖς καὶ δρυμοῖς καὶ ὄρεσι παρεϊκά- ζει καλῶς αὐτὴν τε τὴν τῶν Ἀσσυρίων πληθύν, καὶ τοὺς ἡγουμένους αὐτῆς, καὶ τῶν ἄλλων ὑπερανέχον- τας καθάπερ βουνοὺς ἢ ὄρη.

[00255] Ἀλλ' οὗτοι μὲν ἀποσβε- σθήσονται·

[00256] τοῦτ' ἔστιν, οἱ πάλαι θερμοὶ καὶ δεινοὶ, καὶ οὐχ ἐκόντες ἀποψυχθήσονται.

[00257] Τοῦτο γὰρ τὸ ἀπο- σβεσθήσονται, δηλοῖ.

[00258] Καταφάγεται γὰρ αὐτοὺς ὁ θά- νατος, μονονουχὶ καὶ ψυχὰς δαπανῶν καὶ σώματα.

[00259] Ὅτι μὲν γὰρ οὐ συνανήρηγνται τοῖς σώμασιν αἱ ψυχαὶ παντὶ τῷ σαφές.

[00260] Ὑπεμφαίνει δὲ διὰ τούτων τὸ τῆς ὀργῆς εὐσθενές.

[00261] Ἀλλ' ἔσται, φησὶν, ὁ φεύγων, ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης, καὶ οἱ καταλειφθέντες ἀπ' αὐτῶν ἔσονται ἀριθμὸς, καὶ παιδίον γράψει αὐ- τοὺς.

[00262] Ὀλίγοι γὰρ παντελῶς, ὡς ἔφην, ὡσεὶ φλογὸς καιομένης ἀποτηδήσαντες μόλις συναπέδραμον τῷ βασιλεῖ.

[00263] Τοσοῦτους δὲ εἶναι φησὶ τὸν ἀριθμὸν αὐτοῦς, ὡς μὴ ὑπερκεῖσθαι καὶ τὴν παιδὸς ἔτι νηπίου φρένα, τὸ δύνασθαι γράφειν, ἢ ἀπομετρεῖν αὐτούς.

[00264] Ἔχει γὰρ ἡ Ἑβραίων παράδοσις, ὅτι μόνοι περιελείφθησαν δέκα τὸν ἀριθμὸν, οἱ μετὰ Ραψάκου τὸ συμβάν ἀπ- αγγείλαντες τῷ τῶν Ἀσσυρίων βασιλεῖ.

[00265] Ταῦτα τῆς ὑπεροψίας τῆς ἐκείνου τὰ ὀψώνια.

[00266] Χρήσιμος δὲ καὶ εἰς ἡμᾶς ὁ τύπος.

[00267] Εἰ γὰρ δὴ βούλοιτό τις ἔξω τε εἶναι τῆς θείας ὀργῆς, καὶ μὴ τοῖς θείοις ἀναλῶναι κακοῖς, παραιτεῖσθαι λίαν τὸ νοσεῖν ἐθέλειν τῆς ἐκείνων δυσ- τροπίας τὰ συγγενῆ τε καὶ ἴσα.

[00268] ^[9Καί] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκέτι προστε- θήσεται τὸ καταλειφθὲν Ἰσραὴλ, καὶ οἱ σωθέν- τες τοῦ Ἰακώβ οὐκέτι μὴ πεποιθότες ᾧσιν ἐπὶ τοὺς ἀδικήσαντας αὐτούς, ἀλλ' ἔσονται πεποι- θότες ἐπὶ τὸν Θεὸν τὸν ἅγιον τοῦ Ἰσραὴλ τῇ ἀληθείᾳ.

[00269] Καὶ ἔσται τὸ καταλειφθὲν τοῦ Ἰακώβ ἐπὶ Θεὸν ἰσχύοντα.⁹ Ἐκκεκαυμένου τοῦ πυρός κατὰ τῆς Ἀσσυρίων στρατιάς, δύο ταῦτα κατορθωθήσεται καὶ ὑπάρξει, φησὶν·

[00270] ὁ μὲν γὰρ ἀλαζών τε καὶ ἀληθῆριος, κατα- λήξει καὶ οὐχ ἐκὼν τῆς οὕτω δεινῆς καὶ ἀπηχθημέ- νης ὀφρύος.

[00271] Οἰχίσηται γὰρ δεδιώς, καὶ ἀδοκῆτως κατησχυμμένος.

[00272] Εἴσεται δι' αὐτοῦ τοῦ πράγματος, ^[70.293] καὶ εἰ μὴ βούλοιτο τυχόν, ὅτι τῆς θείας ὀργῆς κατὰ τῶν ἡμαρτηκόντων γέγονεν ὄργανον, καὶ οὐκ αὐτός που πάντως ὡς ἐξ ἰδίας ἰσχύος πεπλεονέκτηκεν αὐ- τούς.

[00273] Καὶ ταυτὶ μὲν τῷ Βαββάρῳ συμβήσεται.

[00274] Τοῖς γε μὴν ἐξ Ἰσραὴλ πρὸς ὠφελείας ἔσται τὸ θαῦμα, καὶ οἱ κατάλοιποι τῶν ἐν Σαμαρείᾳ, τοῦτ' ἔστι, τοῦ Ἰσραὴλ, καὶ μέντοι τοῦ Ἰακώβ, τοῦτ' ἔστι, πάλιν τῶν δύο φυλῶν τῶν οὐσῶν ἐν τοῖς Ἱεροσολύμοις, τῆς ἀρχαίας ἀποπεπαύσονται πλάνης, καὶ ψυχρῶν καὶ ἀνονήτων ἐννοιῶν.

[00275] Οὐ γὰρ ἔσονται πεποιθότες ἐπὶ τοὺς ἀδικήσαντας αὐτούς.

[00276] Ἐπειδὴ γὰρ πέπτωκεν ὁ πολέμιος ἀγγέλου χειρὶ δαπανώμενος, ἐγνώκασιν ἀκριβῶς τὴν πάντα ἰσχύουσαν τοῦ σώζοντος δεξιάν, αὐτὸν δὲ ποιήσονται σωτήρα καὶ λυτρωτὴν, καὶ ἐπ' αὐτῷ πᾶσαν ἔξουσι τὴν ἐλπίδα, περιπτύ- σαντες τοὺς ἠδίκηκότας αὐτούς.

[00277] Τίνες δὲ οὗτοι, καὶ τίνα τρόπον ἠδίκηκασιν εἰπεῖν ἀναγκαῖον.

[00278] Σέσωκε μὲν γὰρ τοὺς ἐξ αἵματος Ἰσραὴλ ὁ τῶν ὅλων Θεὸς, προεστηκώς τε καὶ προασπίζων, καὶ ἀπο- φαίνων κρείττονας τῶν ἀνθεστηκόντων.

[00279] Ἐπειδὴ δὲ ἐτράποντο πρὸς ἀντίστασιν, καὶ οἱ μὲν δαμάλεις ἐτεκτίναντο χρυσᾶς·

[00280] οἱ δὲ τὸν Χαμῶς καὶ Βεελφε- γῶρ, καὶ αὐτοῖς ἀνήπτον τὸ σέβας·

[00281] προσκεκυνήκασιν δὲ καὶ τῇ στρατιᾷ τοῦ οὐρανοῦ·

[00282] παρεδίδου κατὰ καιροῦς ὁ τῶν ὅλων Θεὸς τοὺς ἀνθεστηκώτας ποτὲ μὲν τοῖς κύκλῳ καὶ περιοικοῦσι τὴν Ἰουδαίαν ἔθνε- σιν, Ἰδουμαίοις τέ φημι καὶ Μωαβίταις, καὶ τοῖς ἐξ Ἑλᾶμ, ποτὲ δὲ τοῖς μακρᾶν, Ἀσσυρίοις τέ φημι καὶ Αἰγυπτίοις.

[00283] Πολέμου τοιγαροῦν κατασκήπτοντος καὶ περιγηγελμένου τοῖς ἀνὰ πᾶσαν τὴν χώραν, πῶς οὐκ ἄμεινον τοὺς ἐξ Ἰσραὴλ ἀπολογεῖσθαι λελυπη- μένω τῷ πάντα ἰσχύοντι Θεῷ, καὶ ταῖς εἰς τὸ ἄμεινον ἀναδρομαῖς ἀποσκευάζεσθαι τὴν ὀργὴν;

[00284] Ἴδει γὰρ ἐκ μέσου τὴν βέβηλον τῶν εἰδώλων ποιεῖσθαι πληθύν, καὶ αὐτὸν ἐπιγράφεσθαι σωτήρα καὶ λυτρωτὴν.

[00285] Ἀλλὰ τούτων μὲν ὀλίγος ἦν παντελῶς ὁ λόγος αὐ- τοῖς.

[00286] Ἐπρέσβευον δὲ ποτὲ μὲν πρὸς Αἰγυπτίους, ποτὲ δὲ πρὸς Ἀσσυρίους, καὶ τὰς παρ' αὐτῶν ἐπι- κουρίας ἐκάλουν.

[00287] Ἐντεῦθεν, οἶμαι, Θεὸς, καὶ ἔτι μειζόνως ἐπ' αὐτοῖς κατεθήγετο.

[00288] Ἠδίκηκασιν τοίνυν τὸν τε Ἰσραὴλ, καὶ τὸν Ἰακώβ, τοῦτο μὲν οἱ ψευδώνυ- μοι θεοὶ, τὴν θείαν ἐπ' αὐτοῖς καλοῦντες ὀργὴν, καὶ ἐπ' αὐτοῖς πεποιθέναι παρασκευάζοντες·

[00289] τοῦτο δὲ οἱ χρήμασί τε καὶ δώροις πωλοῦντες αὐτοῖς τὴν ἀν- ὄνητον ἐπικουρίαν.

[00290] Δαπανηθείσης τοίνυν, φησὶ, τῆς τῶν πολεμίων πληθύος ἐν μιᾷ νυκτὶ, λοιπὸν ἔσονται πεποιθότες ἐπὶ Θεῷ, καὶ διὰ πείρας αὐτῆς ἐγνωκότες τὴν παναλικὴ τοῦ σώσαντος δεξιάν, οὐκ ἐπὶ τοῖς ἀδι- κήσασιν αὐτούς ποιήσονται τὴν ἐλπίδα, ἀλλ' ἐπ' αὐτὸν τὸν ἅγιον τοῦ Ἰσραὴλ τῇ ἀληθείᾳ.

[00291] Καὶ ἔσται τὸ καταλειφθὲν τοῦ Ἰακώβ ἐπὶ Θεὸν ἰσχύοντα.

[00292] Οὐ γὰρ ξύλοις καὶ λίθοις ἔτι θαρσήσουσιν, αὐτὸν δὲ μᾶλλον ποιήσονται τὴν ἰσχύν, ὅς γέγονεν αὐτοῖς ἐπίκουρός τε αἰεὶ, καὶ προασπιστής, ὄπλον καὶ τεῖχος ἀφόραγες.

[00293] ^[9Καί] ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.

[00294] Λόγος γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει ὁ Θεὸς ἐν τῇ οἰ- κουμένη ὅλη.⁹ Ὅτι τῶν ἀπειθεῖν ἠρημένων, καὶ πολὺ νενοσηκό- των τὸ ἀπηνῆς καὶ δυσάγωγον οὐδεὶς ἂν γένοιτο ^[70.296] παρὰ Θεῷ λόγος, σώζει γὰρ μὴν καὶ φειδοῦς ἀπάσης ἀξιοὶ τὸν εὐπειθῆ καὶ εὐήνιον, διὰ τούτων ἡμῖν εὐ μάλα καταδηλοῖ.

[00295] Ἀφίεται μὲν γὰρ ὁ Ἀσσύριος κατὰ παντός τοῦ Ἰουδαίων ἔθνους·

- [00296] καὶ σκοπὸς ἦν αὐτῷ, φείσασθαι μὲν οὐδενός, ἄρδην δὲ πᾶσαν ἀποκείραι τὴν χώραν, καὶ κένανδρον ἀποφῆναι, καὶ τῶν ἐνοι- κούντων ἔρημον.
- [00297] Καὶ ὠλόθρευσε μὲν τὴν Σαμάρειαν, συνεξείλε δὲ αὐτῇ τῆς Ἰουδαίας οὐκ εὐαριθμήτους πόλεις·
- [00298] σέσωκε δὲ παραδόξως Θεὸς τοὺς ἐν τοῖς Ἱεροσολύμοις.
- [00299] Τίς οὖν ὁ τοῦδε λόγος;
- [00300] Ναί, φησὶν, ἐπεὶδὴ γὰρ οὐχ ἅπας δεδυσσέβηκεν ὁ Ἰσραὴλ, ἀλλ' ἦσαν τάχα πού τινες, οἱ καὶ δυσφοροῦντες ἄγαν ἐπὶ τοῖς δυσσεβοῦσιν εἰς Θεόν, ταύτητοι γέγονεν ὅσια τε καὶ δικαιοτάτη ψῆφος, κατὰ μόνων ἄγουσα τὴν δί- κην τῶν ἡμαρτηκότων.
- [00301] Ὅτι δὲ ἐστὶν ἀληθὴς ὁ λόγος ἀπονητὶ καταθρήσομεν, καὶ ὡς ἀπὸ γε τῶν γεγραμ- μένων ἐν τῷ προφήτῃ Ἰεζεκιήλ.
- [00302] Ἐφη μὲν γὰρ τε-θεᾶσθαι τινὰς τῶν ἐξ Ἰσραὴλ προσκυνούντας τῷ ἡλίῳ, Θεοῦ δὲ λέγοντος ἀκοῦσαι περὶ αὐτῶν·
- [00303] ^[6Εὼ-]ρακας, υἱὲ ἀνθρώπου, μὴ μικρὸν τῷ οἴκῳ Ἰσραὴλ τοῦ ποιεῖν τὰς ἀνομίας, ἃς πεποιήκασιν ὧδε;
- [00304] διότι ἔπλησαν τὴν γῆν ἀνομίας.
- [00305] Καὶ ἐπέστρεψαν τοῦ παροργίσει με.
- [00306] ^[6] Εἰτά φησὶν ἄνδρα τεθεᾶσθαι πο- δήρη τε ἔχοντα καὶ διεζωσμένον·
- [00307] καὶ πρὸς αὐτὸν εἶπεν τὸν τῶν ὄλων Θεόν·
- [00308] ^[6Διελθε] μέσην τὴν Ἱερου- σαλήμ, καὶ δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀν- δρῶν τῶν καταστεναζόντων, καὶ τῶν κατωδυνωμένων ἐπὶ πάσαις ταῖς ἀνομίαις, ταῖς γινομέναις ἐν μέσῳ αὐτῆς.
- [00309] Καὶ τούτοις εἶπεν ἀκούοντός μου·
- [00310] Πορεύεσθε εἰς τὴν πόλιν ὀπίσω αὐτοῦ, καὶ κόπτετε, καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν.
- [00311] Καὶ μὴ ἐλεήσητε, πρεσβύτερον καὶ νεανίσκον, καὶ παρθένον καὶ νήπια.
- [00312] καὶ γυναῖκας ἀποκτείνετε εἰς ἐξάλειψιν.
- [00313] Ἐπὶ δὲ πάντας ἐφ' οὓς ἐστὶ τὸ σημεῖον, μὴ ἐγγίσητε.
- [00314] ^[6] Ἄθρει δὴ οὖν ὅπως κατασφραγίζει Θεὸς τῇ παρ' ἑαυτοῦ χάριτι τὸν εὐσεβῆ τε καὶ γνήσιον.
- [00315] Καὶ ἐφ' οἷς ἂν ἕτεροι προσκρούειν ἀποτολμῶσιν αὐτῷ, χα- λεπαινόντά τε καὶ κατοιμῶζοντα.
- [00316] Οὐκοῦν κὰν εἰ...
- [00317] τῶν ἐξ Ἰσραὴλ ὑπάρχοι πληθὺς, καὶ ψάμμοις παρε- κάζοιτο ταῖς ἐν ἡῖοσι κειμέναις, τὸ κατάλειμμα σω- θήσεται.
- [00318] Καὶ συμβέβηκε μὲν τοῦτο κατὰ τοὺς Ἐξε- χίου καιροῦς.
- [00319] Διόλωλε γὰρ, ὡς ἔφην, ἡ Σαμάρεια, καὶ πλείσται τῆς Ἰουδαίας συνεξήρηνται πόλεις.
- [00320] Πέπρακται δὲ τοῦτο καὶ ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς, ἐπιλάμψαντος ἡμῖν τοῦ Μονογενοῦς μετὰ σαρκός.
- [00321] Τότε γὰρ τότε καὶ λόγον συντέμνων ἐν δι- καιοσύνη πεποιήκεν ὁ Θεὸς ἐν τῇ οἰκουμένῃ ὅλη.
- [00322] Ὁ μὲν γὰρ νόμος ὁ διὰ Μωσέως διὰ κύκλων ἔρχεται μακρῶν, καὶ περισκελῆ ποιεῖται τοῦ χρησίμου τὴν δήλωσιν, δι' αἰνίγματος καὶ σκιάς ὑποφαίνων μόλις τὸ τελοῦν εἰς ὄνησιν.
- [00323] Ὁ δὲ γε σωτήριός τε καὶ εὐαγ- γελικός ἡμῖν λόγος βραχὺς τέ ἐστὶν καὶ οἷον συντε- τμημένος, ἥτοι σύντομος, γυμνὴν ἔχων τὴν ἀλήθειαν, καὶ τῆς ζωῆς τὴν ὁδὸν ἐναργῆ καθιστὰς, οὐ δυσχε- ρίας ἐνούσης, οὐκ ἀσαφείας τινὸς τοῖς κηρύγμασιν ἐπενηνεγμένης.
- [00324] Ἀπλοῦν γὰρ, ὡς ἔφην, τῆς ἀληθείας τὸ χρῆμα.
- [00325] Σέσωσται δὲ καὶ τότε τὸ κατάλειμμα τοῦ ^[70.297] Ἰσραὴλ, τοῦτ' ἐστὶν, οἱ πίστει τιμήσαντες τὴν ἐπι- φάνειαν αὐτοῦ, τῆς ἐτέρας πληθύος παθούσης τὴν ἀποστροφῆν.
- [00326] Πεπαρφήκασι γὰρ εἰς τὸν τῶν ὄλων Σωτῆρα καὶ Κύριον, προαπεκτονότες προφήτας, καὶ λιθοβολήσαντες τοὺς ἀπεσταλμένους·
- [00327] καὶ τί γὰρ οὐχὶ τῶν ἐκτόπων ἐπιτηδεύσαντες;
- [00328] ^[9Διὰ] τοῦτο τάδε λέγει Κύριος Σαβαώθ·

[00329] Μὴ φο- βοῦ, λαός μου, οἱ κατοικοῦντες ἐν Σιών, ἀπὸ Ἀσσυρίων, ὅτι ἐν ῥάβδῳ πατάξει σε.

[00330] Πληγὴν γὰρ ἐγὼ ἐπάγω ἐπὶ σέ, τοῦ ἰδεῖν ὁδὸν Αἰγύπτου.

[00331] Ἔτι γὰρ μικρὸν, καὶ παύσεται ἡ ὄργη, ὃ δὲ θυμὸς μου ἐπὶ τὴν βουλήν αὐτῶν.⁹ Ἐπειδὴ γὰρ ὅσῃ ψήφῳ καὶ τῇ αὐτῷ πρεπούση κεχηρμένος ἡμερότητι, σώζει μὲν τοὺς γνησίους, παραδίδωσι δὲ τοὺς λελυπηκότας αὐτὸν ὁ τῶν ὅλων Θεός·

[00332] Μὴ φοβοῦ, φησὶν, ὁ λαός μου, οἱ κατοικοῦντες ἐν Σιών, ἀπὸ Ἀσσυρίων.

[00333] Αἰφίκετο μὲν γὰρ ὁ Ραψάκης εἰς Ἱερουσαλήμ, καὶ πεπολιόρηκεν αὐτήν, ἠπέιλησε δὲ κατεμπρῆσειν καὶ ὀλοθρεύσειν ἅπαντας.

[00334] Ἠδίκησε δὲ παντελῶς οὐδέν.

[00335] Ὦχετο γὰρ φυγὰς, πεσοῦσης αὐτῷ παρ' ἐλπίδα τῆς στρατιᾶς, καὶ ἀπ- ολομένης ἐν μιᾷ νυκτί.

[00336] Οὐκοῦν ὠλόθρευσε μὲν μα- χαίρα τοὺς ἐν Σιών.

[00337] Ἐπειδὴ δὲ ἅπαξ κατεπτόση ταῖς ἐφόδοις, καὶ ἐν φόβῳ τοῦ παθεῖν γενέσθαι παρεσκεύασε, μονονουχὶ ῥάβδον ἀνατείνας ἐπ' αὐτοὺς ὁρᾶται μόνην.

[00338] Μὴ τοίνυν, φησὶ, καταδείσης ἀπὸ τῶν Ἀσσυρίων, ῥάβδῳ γὰρ σε πατάξει, καὶ βραχεῖαν ὥσπερ ἐποίσει τὴν πληγὴν, τὴν ὡς ἀπὸ γε τοῦ δεῖ- ματος, ἐφίεντος ἐμοῦ καὶ τοῦτο πράττεσθαι κατὰ σοῦ, τοῦ ἰδεῖν ὁδὸν Αἰγύπτου, τοῦτ' ἔστιν, ἵνα μά- θης, ὅσον σαυτὸν ἠδίκησας, ἀπελθὼν εἰς Αἴγυπτον, καὶ τὴν ἐκεῖθεν ζητήσας ἐπικουρίαν, παρεωραμένου Θεοῦ σώζοντος.

[00339] Ἐξεχίας μὲν οὖν, οὗ καὶ βασιλεύον-τος πεπολιόρηκε τὴν Ἱερουσαλήμ ὁ Ἀσσύριος, οὐκ ἐζήτησε τὴν τῶν Αἰγυπτίων ἐπικουρίαν.

[00340] Ὡσπὲρ δὲ μᾶλ- λον τοῦ Ἡλὰ βασιλεύον ἐπὶ τὸν Ἰσραὴλ τοῦτο πεπρα- χῶς εὐρίσκεται.

[00341] Γέγραπται δὲ οὕτως ἐν τῇ τετάρτῃ τῶν Βασιλειῶν·

[00342] ^[6Και] ἐκοιμήθη Ἄχαζ μετὰ τῶν πατέ- ρων αὐτοῦ, καὶ ἐτάφη ἐν πόλει Δαβίδ.

[00343] Καὶ ἐβασίλευσεν Ἐξεχίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

[00344] Ἐν ἔτει δωδεκάτῳ Ἄχαζ βασιλέως Ἰούδα, ἐβασίλευσεν Ὡση υἱὸς Ἡλὰ ἐ Σαμαρεία ἐπὶ Ἰσραὴλ ἑννέα ἔτη.

[00345] Καὶ ἐποίησε πονηρὸν ἐν ὀφθαλμοῖς Κυρίου, πλὴν οὐχ ὡς οἱ βασιλεῖς Ἰσραὴλ, οἱ ἦσαν ἔμπροσθεν αὐτοῦ.

[00346] ^[6] Ἐπ' αὐτὸν ἀνέβη Σαλ- μανασὰρ βασιλεὺς Ἀσσυρίων, καὶ ἐγενήθη αὐτῷ Ὡση δούλος·

[00347] καὶ ἐπέστρεψεν αὐτῷ Μαναῆ.

[00348] Καὶ εὔρε βασιλεὺς Ἀσσυρίων ἐν τῷ Ὡσπὲρ ἀδικίαν, ὅτι ἀπέστειλεν ἀγγέλους πρὸς Σηγῶρ βασιλέα Αἰγύ- πτου·

[00349] καὶ οὐκ ἤνεγκε Μαναὰ τῷ βασιλεῖ Ἀσσυρίων ἐν τῷ ἐνιαυτῷ ἐκείνῳ.

[00350] Καὶ ἐπολιόρηκεν αὐτὸν ὁ βασι- λεὺς Ἀσσυρίων, καὶ ἔδησεν αὐτὸν ἐν οἴκῳ φυλακῆς, καὶ ἀνέβη εἰς Σαμάρειαν, καὶ ἐπολιόρηκεν αὐτήν τρία ἔτη.

[00351] Ἰστέον δὲ ὅτι καὶ Ἄχαζ ὁ Ἐξεχίου πατὴρ, πολεμοῦντος αὐτῷ τοῦ Δαμασκηνῶν βασιλέως, ἐξ- επρίατο τὴν ἐπικουρίαν τὴν παρὰ γε τῶν Ἀσσυρίων, ἐφ' ᾧ καὶ σφόδρα λελύπηται Θεός.

[00352] Ἐπάγω τοίνυν, φησὶν, ἐπὶ σέ πληγὴν, τοῦ ἰδεῖν ὁδὸν Αἰγύπτου·

[00353] πλὴν ἔτι μικρὸν, καὶ παύσεται ἡ ὄργη, ὃ δὲ θυμὸς μου ἐπὶ τὴν βουλήν αὐτῶν.

[00354] Διολώλασι γὰρ, ὡς ἔφην, ^[70.300] ὑπὸ θείας ὄργης.

[00355] Βουλευσάμενοι δὲ καὶ αὐτὴν χειρώσασθαι τὴν Ἱερουσαλήμ, διημαρτήκασι τοῦ σκοποῦ, καὶ γέγονεν αὐτοῖς ἄπρακτος ἡ σκέψις, Θεοῦ μεταθέντος εἰς πᾶν τούναντίον τῶν προσδοκηθέντων τὸ πέρας, ^[9Και] ἐπεγερεῖ ὁ Θεὸς ἐπ' αὐτοὺς κατὰ τὴν πληγὴν Μαδιάμ ἐν τόπῳ θλίψεως, καὶ ὁ θυμὸς αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν, εἰς τὴν ὁδὸν τὴν κατ' Αἴγυπτον.⁹ Πεσοῦνται, φησὶν, ὄργης ἐπ' αὐτοῖς ἐπενηνεγμέ- νης τῆς ἄνωθεν καὶ παρὰ Θεοῦ·

[00356] καὶ οὐδενὸς παν- τελῶς δεήσει πόνου τοῖς ἐξ Ἰσραὴλ.

[00357] Περιέσονται γὰρ, οὐ τόξων βολαῖς, οὐκ εὐσθενεῖα χειρῶν, οὐ πολεμι- καῖς ἐμπειρίαις χρώμενοι, κρατήσουσι δὲ μᾶλλον διὰ χειρὸς Θεοῦ, πληττούσης τε καὶ δαπανώσης τὸν ἀλα- ζόνα λαόν·

[00358] καθάπερ ἀμέλει συνέβη παθεῖν καὶ Μα- διηναίους.

[00359] Οἱ μὲν γὰρ κατὰ πληθὺν καὶ κατὰ γένος συνειλεγμένοι κατελήζοντο μὲν μικροῦ δεῖν ἅπασαν τὴν τῶν Ἰουδαίων χώραν, καὶ ἀφόρητον αὐτοῖς ἐμ- ποιῶντες τὸ δαῖμα, πόλεων μὲν καὶ κωμῶν ἀπαν- ἴστασθαι καὶ οὐχ ἐκόντας ἠνάγκαζον, ἐναυλιζέσθαι δὲ μόλις, καὶ τοῦτο περιδεῶς ταῖς τῶν ὀργῶν κορυ- φαῖς.

[00360] Ἀλλ' ἐπήμυνε καὶ τότε Θεός, καὶ σέσωκε κε- κινδυνευκότας διὰ χειρὸς Γεδεὼν κομιδῇ βραχεῖς ἔχοντας τοὺς συνασπιστὰς, οἱ καὶ τὰς τῶν ἐναντίων τεθορυβήκασι φάλαγγας, ἐν νυκτί καὶ σκότῳ τὰς ὑδρίας συνθραύσαντες, καὶ δᾶδας ἐπιδειξάμενοι, καὶ σαλπίσαντες ταῖς κερατίαις, ὥστε καὶ τι τοιοῦτον συνέβη παθεῖν τοῖς ἐκ Μαδιάμ.

[00361] Ἐπειδὴ γὰρ συν-εχύθη τὰ τάγματα, καταπτοῦντος Θεοῦ, διακρίνειν οὐκ ἔχοντες ὡς ἐν σκότῳ καὶ νυκτὶ, τίς ὁ φίλος, ἢ συγγενής, ἢ τίς ὁ πολέμιος, συνεπλέκοντο μὲν ἀλλή-λοις, ἔδρων δὲ τὰ τῶν ἐχθρῶν, καὶ ταῖς ἀλλήλων χερσὶν οἰκτρῶς διολώλασιν.

[00362] Ἐπενεχθήσεται τοίνυν, φησὶν, κατὰ τὴν πληγὴν τὴν Μαδιάμ ἐν τόπῳ θλί-ψεως.

[00363] Τόπον δὲ θλίψεως, ἦτοι καιρὸν ὀνομάζει τὸν ἐν ᾧ ταυτὶ γενέσθαι συμβέβηκεν.

[00364] Ὅτι δὲ μονονουχὶ καὶ ἀποπλανήσει Θεὸς τὸν τοῦ βαρβάρου θυμὸν, καὶ ἐφ' ἐτέρους αὐτὸν παρατρέψει, καταμηνύει λέγων·

[00365] Καὶ ὁ θυμὸς αὐτοῦ τῆ ὁδῷ τῆ κατὰ θάλασσαν, εἰς τὴν ὁδὸν τὴν κατ' Αἴγυπτον.

[00366] Ὁ μὲν γὰρ τῶν Ἀσ-συρίων βασιλεὺς Θεγλαφασαῶρ, οὗτος ἦν ἐλὼν κατὰ κράτος τὴν Σαμάρειαν, δασμοὺς ἐπέθηκε τοῖς οἰ-κουσιν αὐτὴν, τέλη τε καὶ φόρους ἐξήτει τοὺς κατὰ καιρὸν βασιλεύοντας ἐπὶ τὸν Ἰσραήλ.

[00367] Ἐπειδὴ δὲ ἦκεν εἰς τοῦτο, καὶ κεκράτηκε τῆς Σαμαρείας Ὡσηὺς υἱὸς Ἥλᾶ, οὐκ ἔπεμψε Μαναὰ τῷ βασιλεῖ τῶν Ἀσσυρίων, καθὰ γέγραπται.

[00368] Ἐπειδὴ δὲ ἦδει πάντη τε καὶ πάντως ἐκείνον ἀγανακτήσοντα, τὴν τῶν Αἰ-γυπτίων κατεμισθοῦτο χεῖρα πρὸς ἐπικουρίαν, εἰ δὴ βούλοιτο τὸν πολέμου νόμον ὀπλιζεσθαι κατ' αὐτῶν ὁ δασμοὺς ἐπιθεῖς καὶ τέλη.

[00369] Καθυπισχνοῦντο δὲ τοῦτο καὶ μάλα ἐτοιμῶς οἱ τῶν Αἰγυπτίων κρατοῦντες τὸ τηνικάδε.

[00370] Πρὸς τοῦτο λελυπημένος ὁ Ἀσσύριος, πανστρατιᾷ κατέθει τὴν Αἰγυπτίων, ἔγκλημα τοῖς κρατοῦσιν αὐτῆς ἐκεῖνο τιθεῖς, τὸ ἀποσκιρτῆσαι τὸν Ὡσηὺν, καὶ ἀποσεῖσασθαι τὸν αὐτοῦ ζυγὸν, ἀπονοίας λαβόντα πρόφασιν τῆς παρ' αὐτῶν ἐπικουρίας τὴν ὑπόσχεσιν.

[00371] Ὅτι τοίνυν τὸν τοῦ βαρβάρου θυμὸν, καθάπερ ἔφην ἀρτίως, μεταθήσει Θεὸς ἐφ' ἐτέρους, διαμεμήνυκεν εἰπών·

[00372] Καὶ ὁ θυμὸς αὐτοῦ τῆ ὁδῷ τῆ κατὰ θάλασσαν, εἰς τὴν ὁδὸν τὴν κατ' Αἴγυπτον.

[00373] Ἀν-ώκισται μὲν γὰρ θαλάσσης τὰ Ἱεροσόλυμα, ὁδὸν δὲ τὴν πρὸς τὴν τῶν Αἰγυπτίων φέρουσαν καὶ λίαν ἀμο-γητὶ, τὴν θαλάσσης γείτονα καὶ εἰς δευρὸν φασιν.

[00374] [70.301] [9Καὶ] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, Ἀφαιρεθήσεται ὁ φόβος αὐτῶν ἀπὸ σοῦ, καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὤμου σου, καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων ὑμῶν.⁹ Ἐφην ὅτι δασμοὺς ἐπέθηκε τοῖς ἐξ Ἰσραὴλ κε-κρατηκῶς ὁ Ἀσσύριος, καὶ σκῆπτροις ἰδίους ὑπο-φέρειν ἠθέλε τὸν ἐκνεμηθέντα λαὸν τῷ παναγίῳ Θεῷ.

[00375] Ταύτης τε ἕνεκα τῆς αἰτίας κατὰ τῶν Αἰγυπτίων ὠπλίζετο.

[00376] Τί οὖν ἄρα φησὶ;

[00377] Νενικηκῶς Αἰγυπτίους ἐπιθήσει πάλιν τὸν ἑαυτοῦ ζυγὸν τοῖς ἐλεύθερον ἐσχηκόσιν ἀεὶ τὸν αὐχένα, καὶ μόνην εἰδόσι τὴν ὑπὸ Θεῷ βασιλείαν;

[00378] Οὐδαμῶς, φησὶν.

[00379] Ἀφαιρεθήσεται γὰρ κατ' ἐκεῖνο τοῦ καιροῦ ὁ φόβος αὐτοῦ ἀπὸ σοῦ, καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὤμου σου.

[00380] Ἐπειδὴ γὰρ πέπτω-κεν ὁ ἀριθμὸς κρείττων ἐκεῖνος λεῶς, καὶ ἀπόλωλεν ἐν μιᾷ νυκτὶ, δαπανῶντος ἀγγέλου, πῶς οὐκ ἐξήρηται πᾶς φόβος;

[00381] Ἡ πῶς ὁ ζυγὸς ὁ κατὰ παντὸς ὤμου, μονονουχὶ καὶ ἀπετινάχθη, καὶ πρὸς γε τούτῳ καὶ κατεφθάρη, τοῦτ' ἔστιν, εἰς ἅπαν ὤχετο;

[00382] Ζητοῦντες ἐκεῖνο τὸ σώζεσθαι μόνον, καὶ οἰκοι δραμεῖν, καὶ οὐκ ἐπαίροντες ἔτι κατὰ τῆς Ἰουδαίας τὴν πρώτην ὄφρυν.

[00383] Ἐσκέπετο γὰρ, ὡς ἔφην, τοῖς Ἰουδαίοις αὐτὴν ὑποθεῖναι ζυγοῖς.

[00384] Μεματαιώται δὲ τὰ τῆς ἐλπίδος αὐτῶ, καὶ πρὸς πᾶν τούναντίον τὸ προσδο-κηθὲν ἐκβέβηκεν.

[00385] Ἐσώζετο γὰρ ἀγαπητῶς οὐχ ὄπλοις νενικημένος, θεῖοις δὲ μᾶλλον νεύμασιν καὶ ἀγγέλου χειρὶ·

[00386] καὶ τό γε παράδοξον.

[00387] Ἴνα γὰρ φαί-νηται πάντα εἰδῶς, καὶ τῶν πραγμάτων τὸ πέρας, κἂν εἰ μὴ πῶ γέγονεν, ἐν ὀφθαλμοῖς ἔχων ὡς Θεὸς, καὶ τῆς ἐκείνου φυγῆς σαφέστατόν τε καὶ ἑναργῶς ἀπαγγέλλει τὸν τρόπον, τόπους τε καὶ καταλύματα, καὶ ὅτι πλείστας ἐκδειματώσει τῆς Ἰουδαίας πόλεις, καίτοι φυγὰς ἀποδραμῶν ὁ δεῖλαιος.

[00388] Ἦξει γὰρ, φη-σὶν, εἰς πόλιν Ἀγγαί, καὶ παρελεύσεται εἰς Μαγεδώ.

[00389] Πόλεων δὲ καὶ κωμῶν, ἦτοι τόπων ὀνόματα ταυτὶ.

[00390] Καὶ ἐν Μαχμάς θήσει τὰ σκεύη αὐτοῦ.

[00391] Φασὶ γὰρ Ἑβραῖοι γεγονότα τὸν Ἀσσύριον ἐν Μαχμάς, ἅπα-σαν αὐτοῦ τὴν ἀποσκευὴν ἐκεῖ καταλεῖψαι, δεδιότα τῶν ἐξ Ἰσραὴλ τὴν ἔφοδον.

[00392] Ὡς γὰρ ὅτι δραμοῦν-ται διώκοντες.

[00393] Εἰτά φησι·

- [00394] [9Καί] παρελεύσεται φάραγγα, καὶ ἤξει εἰς Ἀγγαί.
- [00395] Φόβος λήψεται Ῥάμα πόλιν Σαούλ.
- [00396] Φεύξεται ἡ θυγάτηρ Γαλλίμ, ἐπακούσεται ἐν Ἀναθώθ·
- [00397] ἐξ- ἔστη Μαδεβηνᾶ, καὶ οἱ κατοικοῦντες Γιββεῖρ.⁹ Ἐχει δέ τι τοιοῦτον ἡ τῶν Ἑβραίων παράδοσις.
- [00398] Φασὶ γὰρ ὅτι [δέκα] διασωθέντες μόνοι πρὸς αὐτὸν ὑπενόστησαν ἐκ τῶν Ἱεροσολύμων καὶ τὸ γεγονός ἀπηγγέλκασιν.
- [00399] Εἶτα σὺν ὀλίγοις κομιδῇ πρὸς τὴν ἐνεγκοῦσαν ἀνεκομίζετο, καὶ πάσας τεθορύβηκε τὰς τε κώμας καὶ πόλεις, καὶ μόνην αὐτοῦ τὴν ὡς ἐν φυγῇ καὶ δειλίᾳ πάροδον ἀφόρητον ἐποίησαντο.
- [00400] Ἐνθα δ' ἂν ἐπαμύνη Θεὸς καὶ σώζειν ἐθέλη, ἐκεῖ τὸ λυποῦν οὐδὲν, ἀλλὰ πᾶσα μὲν ἀτονήσει τῶν πολεμούντων ἡ χεὶρ, ἀπρακτῆσει δὲ ἰσχύς καὶ πολέμων ἐμπειρία, καὶ τέχνη τῶν τακτικῶν.
- [00401] [9Παρακαλεῖτε] σήμερον ἐν ὁδῷ τοῦ μείναι τῇ χειρὶ.
- [00402] Παρακαλεῖτε τὸ ὄρος τὴν θυγατέρα Σιών, καὶ οἱ βουνοὶ οἱ ἐν Ἱερουσαλήμ.⁹ Συνθέντες τὴν λέξιν ἐποίησεν ἀναγκαιῶς τὴν τοῦ νοήματος διασάφησιν.
- [00403] Ὡ τοίνυν βουνοὶ, φησὶ, τοῦτ' [70.304] ἔστιν, οἱ προὔχοντές τε καὶ ὑπερκείμενοι, καὶ τῶν ἄλλων οἱ ὑπερανεστηκότες ἐν τῇ Ἱερουσαλήμ.
- [00404] Ση- μαίνει δὲ διὰ τούτων ἡ προφήτας ἀγίους, ἡ καὶ αὐ- τὸν τὸν τῶν ἱερέων χορόν.
- [00405] Παρακαλεῖτε τὸ ὄρος, τοῦτ' ἔστι, τὴν ἐμὴν θυγατέρα Σιών.
- [00406] Παρακαλεῖτε δὲ μο- νουχι καὶ χειρὶ καταψῶντες, καὶ ἐπαφώμενοι κε- φαλῆς, ὥστε ἐμμεῖναι ταύτῃ τῇ ὁδῷ.
- [00407] Ποία δὲ ταύτη;
- [00408] Τῇ εἰς Θεὸν πεποιθήσει δηλονότι.
- [00409] Ἐπήγγελται μὲν γὰρ, ὅτι καὶ ἐξελεῖται, καὶ διασώσει ῥαδίως, καὶ κα- ταβάλλει [αλ.
- [00410] καταβαλεῖ] τὸν Ἀσσύριον, καὶ ἀπο- στήσει τὸν φόβον αὐτοῦ, καὶ καταφθείρη τὸν ζυγὸν, καὶ ἀπάσης αὐτοῦ ἀπαλλάξει πλεονεξίας.
- [00411] Ἀλλ' ἔσται ταῦτα, φησὶν, ὅταν ἐμμείνωσι ταύτῃ τῇ ὁδῷ, δηλον δὲ ὅτι τῇ εἰς Θεὸν πεποιθήσει.
- [00412] Διὸ δὴ παρακαλεῖτε σήμερον, τουτέστι, κατὰ γε τὸν εὐκλότα τῷ πράγματι καιρὸν, καὶ ἰδρυμένον ἐνεργάζεσθε τὸ φρόνημα αὐτῆ.
- [00413] Οὐ γὰρ ἔστι διαψεύδουσα τὴν ἀλήθειαν, οὐ ψευδο- ἐπήσει Θεός.
- [00414] Εἰ γὰρ δὴ κατανεύσειέ τι, τοῦτο δὴ πάν- τως ἤξει πρὸς πέρας, ὅταν ἡμεῖς τῇ πίστει τιμῶμεν, καὶ γνησίῳ φρονήματι κατευφραίνωμεν τὸν διασώ- ζειν ἐπηγγεμένον.
- [00415] Κατὰ τόνδε τὸν ἴσον τρόπον καὶ ἡμᾶς αὐτοὺς παρακαλοῦσιν οἱ ἅγιοι λέγοντες, Ἀντί- στητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ἡμῶν, καὶ, ὅτι Παρεμβλεῖ ἄγγελος Κυρίου κύκλῳ τῶν φοβουμένων αὐτὸν, καὶ ῥύσεται αὐτούς.
- [00416] Ἐφη δὲ καὶ αὐτὸς διὰ φωνῆς τοῦ Δαβὶδ, περὶ παντὸς ἀνθρώπου πεποιθό- τος ἐπ' αὐτὸν, καὶ τὴν ἐλπίδα θεμένου·
- [00417] [6Ἵτι] ἐπ' ἐμὲ ἤλπισε, καὶ ῥύσομαι αὐτόν.
- [00418] Κεκραξέται πρὸς μὲ, καὶ ἐπακούσομαι αὐτοῦ, μετ' αὐτοῦ εἰμι ἐν θλί- ψει, καὶ ἐξελοῦμαι, καὶ δοξάσω αὐτόν.
- [00419] [6] Δοξάσει γὰρ τοὺς δοξάζοντας αὐτόν ὁ πάντων ἡμῶν Σωτὴρ καὶ Κύριος, Ἰησοῦς Χριστός, δι' οὗ, καὶ μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι ἡ δόξα εἰς τοὺς αἰῶνας.
- [00420] Ἀμήν.
- [00421] {1BIBLION B', TOMOI E'.
- [00422] ΤΟΜΟΣ Α'.}1
- [00423] [9Ἰδοὺ] δὴ ὁ Δεσπότης Κύριος Σαβαώθ, συνταράξει τοὺς ἐνδόξους μετὰ ἰσχύος, καὶ οἱ ὑψηλοὶ τῇ ὕβρει συντριβήσονται, καὶ ταπεινωθήσονται, καὶ πεσοῦνται οἱ ὑψηλοὶ μαχαίρα, ὁ δὲ Λίβανος σὺν τοῖς ὑψηλοῖς πεσεῖται.⁹ Ἐν μὲν τῷ τετελεσμένῳ βιβλίῳ περὶ τῶν τε τῶν Ἀσσυρίων ὁ λόγος ἦν, καὶ τοῦ τὰ Περσῶν διοικούν- τος κράτη, καταστρατεύοντος μὲν τῆς Ἰουδαίας καὶ τῶν Ἱεροσολύμων, παθόντος δὲ ἀδοκῆτως τὰ ἐκ θείας ὀργῆς.
- [00424] Σέσωσται γὰρ παραδόξως ὁ Ἰσραὴλ, οὐ τόξον ἐντείνας, οὐ θυρεὸν ἀρπάσας, οὐχ ἰππότην, οὐ τέχνη [70.305] ταῖς ἐκείνου φάλαγγιν ἀντεξάγων, οὐ πολέμου νόμῳ τῆς τῶν ἐναντίων κατακρατήσας χειρὸς, ἀλλ' ἐν δυ- νάμει Θεοῦ καὶ χάριτι.
- [00425] Ἐξῆλθε γὰρ ἄγγελος Κυρίου, φησὶ, καὶ ἀνείλεν ἐν μιᾷ νυκτὶ ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας.
- [00426] Οὐ δὴ γεγονότος ἐναργοῦς, οἱ μὲν ἀπολεῖσθαι προσ- δοκῶντες ἐχόρευον, ἀνεκόμεζόν τε τῷ διασώσαντι Θεῷ τὰς χαριστηρίους ῥάδας λέγοντες τό·

[00427] ^[6Ἐσπέρας] αὐλισθήσεται κλαυθμός, καὶ εἰς τὸ πρωῖ ἀγαλλίασις.

[00428] ^[6] Καὶ πρὸς γε δὴ τούτοις·

[00429] ^[6Ἐσπερας] τὸν κοπετόν μου εἰς χαρὰν ἔμοι, διέρρηξας τὸν σάκκον μου, καὶ περιέζωσάς με εὐφροσύνην.

[00430] ^[6] Ὁ δὲ θρασὺς, καὶ ὑπέροπτος, καὶ τὸ μέγα καὶ ἐξίτηλον ἐκεῖνο βοῶν, Τὴν οἰκουμένην ὄλην καταλήψομαι τῇ χειρὶ, ὡς νοσσιὰν, καὶ ὡς καταλελειμμένα ὡὰ ἀρῶ, καὶ οὐκ ἔστιν, ὅς διαφεύξεταί με, ἢ ἀντίπη μοι, μάτην ἐφ' ἑαυτῷ μέγα φρονήσας ἠλέγχετο.

[00431] Διέδρα γὰρ μόλις, καὶ φυγάς οἶκοι μεθίστατο τὴν Ἰουδαίαν ἀφείς.

[00432] Τοιγάρτοι καὶ ἔφασκεν ὁ τῶν ὅλων Θεός·

[00433] Μὴ φοβοῦ, ὁ λαός μου, οἱ κατοικοῦντες ἐν Σιών, ἀπὸ Ἀσσυρίων.

[00434] Κατεγράφετο δὲ καὶ ὁ τῆς φυγῆς τρόπος, μονονουχὶ πόλεις τε καὶ κώμας κατασειόντος αὐτοῦ τῇ παρόδῳ.

[00435] Καὶ πά- λιν·

[00436] Φόβος λήψεται Ἰαμαὶ πόλιν Σαούλ.

[00437] Διερμηνεύοντες δὲ τὰ τοιάδε, πεποιήμεθα τὴν ἀφήγησιν ἱστορικῶς κωτέραν μὲν, πλὴν οὐκ ἔξω τῆς ἀληθείας.

[00438] Πᾶσα γὰρ πῶς ἀνάγκη, τῇ τῶν προκειμένων ποιότητι καὶ δυνάμει κατάλληλον τὸν τῆς ἐρμηνείας ἐφαρμόζεσθαι λόγον.

[00439] Ἐπειδὴ δὲ ἐστὶν ἔθος τῇ θεοπνεύστῳ Γραφῇ, διὰ τῶν ἐν τάχει, καὶ ἱστορικῶς δρωμένων καταδηλοῦν ἔσθ' ὅτε τὰ μυστήρια, καὶ κεκρυμμένων ἐννοιῶν ἀναπλάττειν εἰκόνας, φαιμέν ὅτι τετυράννηκε μὲν καθ' ἡμῶν ὁ τῆς ἀμαρτίας εὐρετής, καὶ τοῖς τοῦ Σωτῆρος λαοῖς τοῖς ἡγιασμένοις, δηλονότι διὰ Πνεύματος, καὶ κεκαθαρμένοις διὰ τῆς πίστεως, δεινῶς ἐπεπῆδα καὶ πικρῶς, καὶ τῆς Ἐκκλησίας τοῦ Θεοῦ κατεστρατεύετο, τῶν ὑπὸ χεῖρα πνευμάτων ἐπισείων αὐτῇ τὴν ἀνοσιωτάτην φάλαγγα·

[00440] καὶ τάχα που καὶ ἀναστρέψειν αὐτὴν ᾤθη δύνασθαι, καὶ λίαν ἀμογητὴ, τὴν σεπτὴν ἀληθῶς καὶ ἀγίαν πόλιν τοῦ Θεοῦ, τὴν νοητὴν Ἱερουσαλήμ, ἀλλ' ἤλω πεφρονηκῶς τῶν ἐνδεχομένων οὐδέν.

[00441] Οὐ γὰρ ἦν ἰσχύσαι, τὴν ἀγίαν αὐτὸν ἐκπολιορκῆσαι πόλιν, καὶ κατακρατῆσαι δεξιᾶς τῆς οὕτω εὐσθενεστάτης.

[00442] Τίς γὰρ ἀντιστήσεται τὰ πάντα ἰσχύοντι Θεῷ;

[00443] Απόλωλε τοῖνυν ὁμοῦ τοῖς οἰκειοῖς ὑπασπισταῖς, καὶ τῆς τῶν εὐσεβούντων ἀγέλης ἀπελέλακται, θηρὸς ἀνημέρου δίκην ἐπιπηδῶν·

[00444] ἐκβέβληται δὲ τῆς καθ' ἡμῶν τυραννίδος.

[00445] Καὶ τοῦτο ἡμᾶς ὁ Σωτὴρ ἐδίδαξεν εἰπών·

[00446] ^[6Nῦν] κρίσις ἐστὶ τοῦ αἰῶνος τούτου, νῦν ἄρχων τοῦ αἰῶνος τούτου ἐκβλήθησεται ἔξω.

[00447] Κάγῳ ἂν ὑψωθῶ ἐπὶ τῆς γῆς, πάντας ἐλύσω πρὸς ἑμαυτόν.

[00448] ^[6] Ἀνατροπὴ γὰρ θανάτου, καὶ διαβόλου καθαίρεσις, καὶ ἀμαρτίας ἀναίρεσις τὸ τοῦ Χριστοῦ γέγονε πάθος, ὑψουμένου μὲν ἐπὶ τοῦ σταυροῦ, κατακομίζοντος δὲ καὶ καταδύοντος εἰς γῆν τοῦ διαβόλου τὸ καύχημα.

[00449] Ἐπὶ καιροῦ τοῖνυν μετ' ^[70.308] ἐκεῖνα καὶ νῦν ὁ τῶν ὅλων Θεός, τὸν περὶ τῆς κατὰ σάρκα γεννήσεως τοῦ Μονογενοῦς εἰσκομίζει λόγον, καὶ προαναφαίνει τὸ μυστήριον διὰ φωνῆς προφητῶν, ἵνα τῶν πραγμάτων εἰς πέρας ἐκβεβηκότων, ἀναμφίλογον δέχοιτο παρὰ πάντων τὴν πίστιν.

[00450] Τί τοῖνυν φησὶν·

[00451] ^[6Ἰδοῦ] δὴ ὁ Δεσπότης Κύριος Σαβαώθ, συνταράξει τοὺς ἐνδόξους μετὰ ^[6] ἰσχύος· Εἰς καινότητα ζωῆς εὐαγγελικῆς τὸ τοῦ Χριστοῦ μυστήριον ἀναμορφῶ τοὺς ἐπὶ τῆς γῆς, ἀνατετραμμένων δηλονότι τῶν ἀρχαιτέρων ἑθῶν, καὶ τῶν ἐν σκιαῖς καὶ τυποῖς, οὐκ ἐχόντων ἔτι τὸ δύνασθαι κρατεῖν.

[00452] Ἀλλ' ὁ μὲν τῆς ἀφίξεως τῆς εἰς τόνδε τὸν κόσμον αὐτῷ σκοπὸς γέγονεν οὕτοσι, καὶ διακηρῶν ἀφίκται, καὶ πρὸ γε τῶν ἄλλων τοῖς ἐξ Ἰσραὴλ, ὅτι τὰ μέχρι καίρου διορθώσεως ἐπικείμενα, τουτέστιν, ὁ ἐν γράμμασι νόμος, καταίρει λοιπὸν εἰς τέλος, μεταπλαττομένης, ὡς ἔφην, εἰς τὰ ἀμείνω καὶ πνευματικὴν πολιτείαν τῆς τῶν πιστευόντων διανοίας.

[00453] Καινὰ γὰρ πάντα τὰ ἐν Χριστῷ.

[00454] Ἀλλὰ καίτοι καταπείθεσθαι δέον αὐτῷ, καὶ πρὸ γε τῶν ἄλλων τῆς Ἰουδαίων συνγωγῆς τοὺς προεστηκότας, καὶ τοῖς τῆς ἱερωσύνης αὐχήμασιν οὐ μετρίως κομπάζοντας, ἐκ τῶν ἐναντιῶν ἀντεφέροντο νεανικῶς, ἀντέπραπτον ἀφοσίως, καὶ τὸν διὰ τοῦ πανσόφου Μωσέως ἀεὶ λαλοῦντες νόμον, ἄπρακτον ἀποφαίνειν ἤθελον τὸ γε ἦγον εἰς αὐτοὺς τῆς μετὰ σαρκὸς οἰκονομίας τοῦ Μονογενοῦς τὸ μυστήριον.

[00455] Ἀλλ' ἦν ἀνέφικτον αὐτοῖς τοῦτο δρᾶν, ἀντιεξάγοντες δὲ τῷ πάντων Σωτῆρι καὶ Θεῷ τὸ οἰκεῖον θέλημα, κακοὶ κακῶς διολώλασι, τοῦτο μὲν ἀλλήλοισι ἐπιφύομενοι, καὶ τὸν πολέμου νόμον ἐπιβουλεύοντες, τοῦτο δὲ ταῖς Ῥωμαίων περιπεσόντες χερσίν, οἱ καὶ αὐτὸν ἐνέπρησαν τὸν ναόν.

[00456] Ἰδοῦ τοῖνυν ὁ Δεσπότης Κύριος Σαβαώθ συνταράξει τοὺς ἐνδόξους μετὰ ἰσχύος.

[00457] Κύριον Σαβαώθ ὀνομάζει τὸν συνταράσσοντα, καταπτοῶν τοῖς δείμασι τοὺς ἀκροωμένους, ἵνα μὴ τις οἴηται τάχα που, καὶ ἀσθενήσῃ αὐτόν, ἢ καὶ

άνηνύτοις άπειλαίς κεχρησθαι μάλλον, και ούχι δη πάντως έκβησομένας εις πέρας.

[00458] Τί γάρ άνήνυτον εσται τών εγχειρουμένων παρά Κυρίου Σαβαώθ;

[00459] Συντριβήσεσθαι δέ φησι τούς ύψηλους τη ύβρει.

[00460] Ύψηλοι γάρ οντως τη ύβρει γεγόνασιν, ου προφήτας άγίους άποκτείναντες μόνον, και τοίς κάλλιστα συμ- βουλευούσιν άνέδην λέγοντες:

[00461] ^[6Αλλα] ήμίν λαλείτε, και άναγγέλλετε ήμίν έτέραν πλάνησιν,⁶ αλλά γάρ και αυτώ την γλώτταν επιθήγοντες τώ Χριστώ, και τó κέρας μέν εις ύψος έπαίροντες, άδικίαν δέ λα- λούντες κατά του Θεού, κατά τó γεγραμμένον.

[00462] Αλλ' ούτοι ταπεινωθήσονται, φησι, και πεσοῦνται μαχαίρα.

[00463] Διολώλασι γάρ, ώς έφην, τούτο μέν τομωπάτην έπι- φέροντος αυτοίς την όργην, και οίον όξεία μαχαίρα δαπανώντος αυτοῦς του Θεού, και τών τής δικαιοσύ- νης άποκείροντος άχρημάτων, και του κατηγοισθαι λαών άποπέμποντος, ήγουν και καθ' έτερον τρόπον, μαχαίρα πεσεισθαι φησιν αυτοῦς, τη τών πολεμίωv δηλονότι, καθάπερ έφην άρτίως.

[00464] Αλλά και ό Λίβα- νος, φησι, σὺν τοίς ύψηλοίς πεσεΐται.

[00465] Λίβανον έν τούτοις κατά γε τó εικός ονομάζει τόν νεών, ^[70.309] ός καθήρηται, και έμπέπρησται, πέπτωκέ τε όμοῦ τοίς ύψηλήν έχουσι την όφρύν.

[00466] Ύπέροπτος γάρ αλη- θώς ό τε τών ιερέωv έσμός, και αυτός δέ σὺν αυτοίς ό Ισραήλ, τόν τών όλων Σωτήρα και Λυτρωτήν άτι- μάσας.

[00467] Εύρήσομεν δέ και αυτήν την Ιερουσαλήμ Λίβανον ώνομασμένην.

[00468] Και γοῦν ό προφήτης Ζαχα- ρίας έφη που προς αυτήν:

[00469] ^[6Διάνοιξον.] ό Λίβανος, τās θύρας σου, και καταφαγέτω πῦρ τās κέδρους σου.

[00470] ^[6] Ολολυξάτω πίτυς, διότι πέπτωκε κέδρος:

[00471] όλολύξατε, δρυες της Βασανίτιδος, ότι κατεσπάσθη ό δρυμός σου ό σύμφυτος.

[00472] Έπειδή γάρ όρει τώ Λιβά- νου παρεικάζων την Ιερουσαλήμ, ούτως ώνόμαζεν αυτήν, αναγκαίως της του λόγου τροπής πιθανώς έχόμενος, κέδρους και δρυμώ συμφύτω, τούς τε έν αυτή λαούς, και μέν τοι τούς ήγουμένους ονομάζει χρησίμως, οίς και όλολύζειν διακελεύεται, διάτοι τó δρυμώv δίκην επιτηδῶν αυτοίς τούς ώλοθρευκότας.

[00473] Ει δέ δή τις έλοιτο κεκρυμμένης άψασθαι θεωρίας, και την τών προκειμένων εφαρμόσαι δύναμιν αυτώ τε τώ Σατανᾶ, και ταίς ύπ' αυτόν δυνάμεισιν ταίς αλιτηρίαις, ουδέν ούτος έξω του εικότος βαδιείται σκοποῦ.

[00474] Συνετριβή δέ και απόλωλε τών δαιμονίων τó φιλο- κακοῦργον στίφος, και αυτός δέ σὺν αυτοίς ό δράκων ό άποστάτης, ό ύψηλός, και ύπέροφρος, και οίον όρει τώ Λιβάνω παρεικασμένος.

[00475] Πρό γάρ της του Σωτήρος ήμώv επιδημίας περιφανής τις ήν άπασι, και άτοπος πανταχῆ προσκυνούμενος, και την της θεότητος δόξαν αρπάσας έφ' έαυτώ.

[00476] ^[9Και] έξελεύεται ράβδος εκ της ρίζης Ιεσσαί, και άνθος εκ της ρίζης αναβήσεται, και αναπαύ- σεται επ' αυτόν πνεῦμα του Θεού, πνεῦμα σο- φίας και συνέσεως, πνεῦμα βουλης και ισχύος, πνεῦμα γνώσεως και ευσεβείας, έμπλήσει αυτόν πνεῦμα φόβου Θεού.⁹ Προεγνωκώς ό προφήτης δια της άνωθεν δαδου- χίας τὰ έσόμενα σαφή ποιείται την προαγόρευσιν.

[00477] Εΐρηται γάρ μέν έν ύστεροίς καιροίς προς τόν μα- κάριον Δαβίδ παρὰ του πάντων κρατούντος Θεού:

[00478] ^[6Εκ] καρπού της όσφύος σου θήσομαι επί τόν θρό- νον σου.

[00479] ^[6] Έπειδή δέ ήν ό πάντα ειδώς τοίς άγίοις προφήταις την τών έσομένων πρόγνωσιν έντιθείς, προαναβεβόηται και τούτο παρ' αυτών, ίνα παντα- χόθεν μαρτυρηται τó μυστήριον, και πιστευηται γεγονός.

[00480] Ράβδον τοίνυν εκ της ρίζης Ιεσσαί έξελεύ- σεσθαι φησιν, αναβήσεσθαι δέ και άνθος, και ου μετά γε τó ταραχθῆναι τούς ένδόξους μετά ισχύος, ταπεινωθῆναι δέ και τούς ύψηλους, και σὺν αυτοίς πεσεισθαι τόν Λίβανον, τότε την ράβδον εκ της Ιεσσαί ρίζης αναφυήναί φησιν.

[00481] Αλλ' έν μέν τοίς πρώτοις κεφαλαιωδέστερον ή του παντός πράγματος έδηλοῦτο δύναμις.

[00482] Τίνα γάρ έμελλε συμβήσεσθαι τοίς έξ Ισραήλ πεπαρωνηκόσιν άνοσίως εις τόν Κύριον ήμώv Ιησοῦν τόν Χριστόν, έν βραχει λόγω μεμαθή- καμεν:

[00483] άναφοιτᾶ δέ νῦν ή διήγησις επ' αυτήν ώσπερ την άνωτάτω του πράγματος αρχήν, φημι δη την ενανθρώπησιν του Μονογενοῦς, και την οικονομικώς έσομένην εκ γυναικός κατά σάρκα γέννησιν.

[00484] Ράβδον δη οῦν ώνόμαζε τόν εκ ρίζης Ιεσσαί κατά σάρκα Χριστόν:

[00485] και μήν προς τούτω και άνθος, και δια μέν της ράβδου, κατά γε τó εικός, τó βασιλικόν έχων αξίωμα πλαγίως ύποσημαίνεται.

[00486] Σύνθημα γάρ βα- σιλείας ή ράβδος.

[00487] Και γοῦν ό θεσπέσιος Δαβίδ προς ^[70.312] αυτόν πού φησι τόν Υϊόν:

- [00488] [60] Θρόνος σου ὁ Θεὸς εἰς τὸν αἰῶνα, ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου.
- [00489] [6] Ῥάβδος δὲ καὶ ἑτέρως, ὡς ἂν ἔχων τὰ πάντα, καὶ εἰς τὸ εἶναι συνέχων, συνεστᾶναί τε ποιῶν τὸ ἡσθενηκός, ἦτοι τὴν ἀνθρώπου φύσιν, μονονουχὶ κατασειομένην, καὶ μεθύουσαν ὑπὸ παθῶν.
- [00490] Ψάλλει γοῦν ὁ μακάριος Δαβὶδ, τὸ κοινὸν ἀπάντων πρόσ- ὤπων ἑαυτῷ περιθεις, [6H] ῥάβδος σου, καὶ ἡ βακτηρία σου, αὐταὶ με παρεκάλεσαν.
- [00491] [6] Ὑποστηρίζει γὰρ τοὺς δικαίους ὁ Κύριος κατὰ τὸ γεγραμμένον·
- [00492] ὠνόμασται δὲ διὰ φωνῆς προφητῶν βακτηρία εὐκλεῆς, ῥάβδος μεγαλοσύνης·
- [00493] ῥάβδος δὲ καὶ ἑτέρως, ἐπέιπερ ἐστὶ ποιμὴν ἀγαθός, τὴν ψυχὴν ἑαυτοῦ τιθεὶς ὑπὲρ τῶν προβάτων.
- [00494] Εἴρηται γοῦν πρὸς αὐτὸν δι' ἑνὸς τῶν ἁγίων προφητῶν·
- [00495] [6Ποίμαινε] λαὸν σου ἐν ῥάβδῳ, φυλὴν σου, πρόβατα κληρονομίας σου.
- [00496] [6] Εἰ δὲ τῷ δοκεῖ, καὶ ἐπέιπερ ἐστὶ κριτῆς, καὶ ἀποδιδούς ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, ταύτη τοι, καὶ μάλα εἰκότως ὀνομάζεσθαι ῥάβδον, νοήσει καλῶς.
- [00497] Εἴρηται γὰρ πρὸς αὐτὸν, ἐμπαροινήσαντός τε αὐτῷ τοῦ Ἰσραὴλ, καὶ ἀκρατῶς ἀπονενευκός εἰς ἀπίθειαν·
- [00498] [6Ποιμανεῖς] αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ ὡς σκευὴ κεραμέως συντρίψεις αὐτούς.
- [00499] [6] Οὕτως ἡμῖν αὐτὸν καὶ ὁ τοῦ πανσόφου Μωσέως κατασημαίνει νόμος·
- [00500] παραλαμβάνεται γὰρ εἰς τύπον Χριστοῦ καὶ ἡ ῥάβδος Ἀαρὼν ἢ βλαστήσασα, καὶ εἰς τὰ Ἅγια τῶν ἁγίων εἰσκεκομισμένη.
- [00501] Ἐξήνησε γὰρ κάρυα, καὶ τί δὴ τὸ χρῆμα τῶν ἐν σκιαῖς ἐννοιῶν, εἰπεῖν ἀναγ- καῖον.
- [00502] Ἄπτονται μὲν γὰρ φυσιολογίας τινές, καὶ δὴ καὶ φησι τὴν καρυῖνην ῥάβδον, εἰ πρὸς τῇ κεφαλῇ κέοιτό τινων, ἀνυπνίας εἶναι φυσικῶς ἐμποητικὴν.
- [00503] Οὐκοῦν ἐπειδήπερ ἔμελλεν ὁ Χριστὸς, χάριτι μὲν Θεοῦ, καθά φησιν ὁ μακάριος Παῦλος, ὑπὲρ παντός γεύσασθαι θανάτου, βραχὺ δὲ ὥσπερ ἀπονυστάξας, καθάπερ ἐξ ὕπνου διεγερθῆναι πάλιν, ἀναβιώναι τε θεοπρεπῶς, πεπατημένου θανάτου.
- [00504] Ταύτη τοι ῥάβδῳ καρυῖνη παρεικάζεται.
- [00505] Διὰ ταύτης τε τῆς θείας τε καὶ νοητῆς ῥάβδου τεθαυματούργηκεν ὁ Μωσῆς, τῆς ἐν Αἰγύπτῳ δουλείας ἀπαλλάττων τὸν Ἰσραὴλ.
- [00506] Ῥάβδον γοῦν αὐτὴν ὠνόμαζε Θεοῦ.
- [00507] Γέγονε γὰρ αὐτῷ ῥάβδος δυνάμεως, κατὰ τὸ γεγραμμένον.
- [00508] Ὅταν τοί- νυν ὁ προφήτης αἰνιγματωδῶς τὸ Χριστοῦ μυστήριον ὑποφαίνων, ἐκ τῆς Ἰεσοαὶ ῥίζης τὴν ῥάβδον ἡμῖν ἀναφανῆναι λέγει, τότε δὴ, τότε τοῖς τῆς διανοίας ὄμμασιν αὐτὸν μονογενῆ τοῦ Θεοῦ Λόγου, τὸν δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα, σεσαρκωμένον τε καὶ ἐνανθρωπήσαντα θεωρῶν, καὶ εἰς ἐκούσιον ἑαυτὸν καθέντα κένωσιν, καὶ τὴν δι' ἡμᾶς οἰκονομικὴν ἀνατλάντα γέννησιν, φημί δὴ τὴν κατὰ σάρκα καὶ ἐκ γυναικός, ὁμοῦ τῷ προφήτῃ λέγει·
- [00509] [6Κύριε.] εἰς- ακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθην·
- [00510] κατενόησα τὰ ἔργα, καὶ ἐξέστην.
- [00511] [6] Ῥάβδος δὴ οὖν ὠνόμασται διὰ- τοι τὰς ἀρτίως ἡμῖν εἰρημένας αἰτίας.
- [00512] Ἄνθος δὲ πάλιν·
- [00513] ἀνέθαλε γὰρ ἡ ἀνθρώπου φύσις ἐν αὐτῷ πρὸς ἀφθαρσίαν, καὶ εἰς ζωὴν, καὶ εἰς καινότητα πολι- τείας εὐαγγελικῆς·
- [00514] ἄνθος δὲ καὶ ἑτέρως, διὰ τὴν [70.313] νοητὴν εὐοσμίαν.
- [00515] [6Ἐγὼ] γὰρ, φησὶν, [6ἄνθος] τοῦ πεδίου, κρίνον τῶν κοιλάδων.
- [00516] [6] Γέγονε δὲ καὶ ἡμῖν ὁσμή τις ὥσπερ τῆς γνώσεως τοῦ Θεοῦ καὶ Πατρός.
- [00517] Καὶ γοῦν ὁ θεσπέσιος Παῦλος ἐπιστέλλει, καὶ φησι·
- [00518] [6Τῷ] Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φα- νεροῦντι δι' ἡμῶν ἐν παντί τόπῳ, ὅτι Χριστοῦ εὐω- δία ἐσμὲν, τῷ Θεῷ ἐν τοῖς σωζομένοις, καὶ ἐν τοῖς ἀπολλυμένοις·
- [00519] οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν.
- [00520] [6] Ταύτη τῇ ῥάβδῳ φη- σὶν, ἦτοι τῷ ἄνθει τῷ ἐκ τῆς ῥίζης Ἰεσοαὶ τεχθησο- μένω, κατὰ καιροὺς ἐπαναπαύσεσθαι Πνεῦμα Θεοῦ πολλὰς ἔχον τὰς ἐνεργείας.
- [00521] Πνεῦμα γὰρ αὐτὸ βουλῆς καὶ συνέσεως ὀνομάζει, γνώσεώς τε καὶ σοφίας, εὐ- σεβείας καὶ φόβου Θεοῦ.

- [00522] Φαμέν δὲ, ὅτι τῆς προφητικῆς εὐτεχνίας τὸ κήρυγμα οὐκ ἄνθρωπον ἡμῖν ψιλὸν εἰσκομίζει τὸν Ἰησοῦν, εἶτα γεγονότα πνευματο-φόρον, καὶ ὡς ἐν τάξει τῆ καθ' ἡμᾶς χαρισμάτων τῶν παρὰ Θεοῦ γεγονότα μέτοχον, ἐνανθρωπήσαντα δὲ μᾶλλον τὸν τοῦ Θεοῦ Λόγον καταδηλοῖ, πλήρη μὲν ὄντα παντὸς ἀγαθοῦ, τό γε ἦκον εἰς τὴν αὐτοῦ φύσιν, οἰκειουμένου δὲ μετὰ τῆς ἀνθρωπότητος καὶ τὰ αὐ- τῆς.
- [00523] Ἴδιον γὰρ ἀνθρωπότητος, τὸ οἰκοθεν μὲν ἔχειν, καὶ ὡς ἐξ ἰδίας φύσεως τῶν ἄνωθεν χαρισμάτων οὐδέν·
- [00524] [Ἔτι] γὰρ ἔχεις, ὃ οὐκ [ἔ]λαβες; εἴρηται πρὸς αὐτήν, καταπλουτεῖν δὲ μᾶλλον ἔξωθέν τε καὶ ἐπ- ακτῶς, παρὰ Θεοῦ δηλονότι, τὰ ὑπὲρ φύσιν ἰδίαν.
- [00525] Ἔδει τοίνυν καθέντα πρὸς κένωσιν ἑαυτὸν τὸν μονογενῆ τοῦ Θεοῦ Λόγον, τὸ ἐκ τῆς κενώσεως μὴ παραιτεῖσθαι σμικροπρεπές, καὶ πλήρη κατὰ φύσιν ὄντα δέχεσθαι διὰ τὸ ἀνθρώπινον, οὐχ ἑαυτῷ μᾶλλον, ἀλλ' ἡμῖν τοῖς ἐν ἐνδείᾳ παντὸς ἀγαθοῦ.
- [00526] Ὅστε καὶ εἰ λέγοιτο ποτε τὸ Πνεῦμα λαβεῖν, καίτοι χορηγὸς ὢν αὐτὸς τοῦ ἁγίου Πνεύματος, καὶ οὐκ ἐκ μέτρου δι- δοῦς, ἀλλ' ὡς ἐξ ἰδίου πληρώματος διανεμῶν αὐτὸ τοῖς ἀξίοις, τῶν τῆς κενώσεως μέτρων νοεῖσθω τὸ λαβεῖν, κατευθῦ γὰρ οὕτω τῆς ἀληθείας ἤξομεν.
- [00527] Πλήν ἐκεῖνο ἄθρει·
- [00528] [Ἐ]ναπαύσεται] γὰρ ἐπ' αὐτὸν, φησὶ, Πνεῦμα τοῦ Θεοῦ.
- [00529] [Ἐ]δέδοται γὰρ ἐν ἀρχαῖς τῆ τοῦ γένους ἡμῶν ἀπαρχῇ, τουτέστι, τῷ Ἀδὰμ, ἀλλὰ γέ- γονε ῥάθυμος περὶ τὴν τήρησιν τῆς δοθείσης αὐτῷ ἐντολῆς, κατημέλησε τῶν προστεταγμένων, κατεβίβᾳ- σθη πρὸς ἁμαρτίαν, οὐχ εὗρεν ἀνάπαυσιν ἐν ἀνθρώποις τὸ πνεῦμα.
- [00530] [Ἐ]πάντες] γὰρ ἐξέκλιναν, ἅμα ἠχρειώθη- σαν, οὐκ ἦν ὁ ποιῶν χρηστότητα, οὐκ ἦν ἕως ἐνός.
- [00531] [Ἐ]ἶτα γέγονεν ἄνθρωπος ὁ μονογενὴς τοῦ Θεοῦ Λόγος, καίτοι τὸ εἶναι Θεὸς οὐ μεθεῖς.
- [00532] Ἐπειδὴ δὲ καίτοι γεγονῶς καθ' ἡμᾶς, ἀνάλωτος ἦν ἁμαρτίαις, ἐπαν- επαύσατο τῆ ἀνθρώπου φύσει τὸ Πνεῦμα τὸ ἅγιον, ὡς ἐν αὐτῷ καὶ πρῶτῳ, καὶ ὡς ἐν ἀπαρχῇ τοῦ γένους δευτέρῳ, ἵνα καὶ ἡμῖν ἐπαναπαύηται, καὶ μένη λοι- πὸν ταῖς τῶν πιστευόντων διανοίαις ἐμφιλοχωροῦν.
- [00533] Οὕτω γὰρ πού καὶ ὁ θεσπέσιος Ἰωάννης τεθεῶσθαι φησὶν ἐξ οὐρανοῦ καταφοιτῆσαν τὸ Πνεῦμα ἐπὶ Χριστόν.
- [00534] Ὅσπερ συγκληρονόμοι γεγόναμεν τῶν συμβεβηκότων τῷ πρωτοπλάστῳ κακῶν, οὕτως ἐσθ- μεθα μέτοχοι τῶν ὑπαρχθέντων οικονομικῶς τῇ [70.316] δευτέρῳ τοῦ γένους ἡμῶν ἀπαρχῇ, τουτέστι Χριστῷ.
- [00535] Ὅτι δὲ οὐ μερικὴν αὐτῷ τὴν χάριν εἰργάζετο, καθά- περ ἐν τοῖς ἁγίοις τὸ ἐπαναπαύεσθαι λεγόμενον Πνεῦμα, ἀλλ' ἦν πλήρωμα τῆς θεότητος, τὸ ὡς ἐν ἰδίῳ ναῷ τῇ ἰδίᾳ σαρκὶ καταλύον, καὶ οὐκ ἀψύχῳ ποθὲν, ἐψυχαμένην δὲ μᾶλλον ψυχῇ νοεῖσθαι, σαφηνεῖ λέγων ὁ προφήτης·
- [00536] [Ἐ]μπλήσει] αὐτὸν πνεῦμα φό- βου Θεοῦ.
- [00537] [Ἐ]νὶ δὲ τῷ Πνεύματι πολυειδῆ δέδωκε τὴν ἐνέργειαν.
- [00538] Οὐ γὰρ τοι Πνεῦμα μὲν ἄλλο τῆς σοφίας, ἕτερον δὲ τὸ συνέσεως, ἤτοι βουλῆς, καὶ ἰσχύος, καὶ τῶν λοιπῶν, ἀλλ' ὥσπερ εἰς μὲν ἐστὶν ὁ ἐκ τοῦ Θεοῦ Πατρὸς Λόγος, ὀνομάζεται δὲ καὶ ἐν- ἐργεῖα πολυτρόπως·
- [00539] ζῶη γὰρ ἐστὶ, καὶ φῶς, καὶ δύναμις·
- [00540] οὕτω καὶ ἐπὶ τοῦ ἁγίου συνήσεις Πνεύμα- τος·
- [00541] ἐν γὰρ ὑπάρχων νοεῖται πολυειδῶς, ἐνεργεῖ δὲ καὶ οὕτως.
- [00542] Καὶ γοῦν ὁ σοφώτατος Παῦλος διαφόρων ἡμῖν χαρισμάτων ἰδέας ἀπαριθμούμενος·
- [00543] [Ἐ]ταῦτα] πάντα, φησὶν, [Ἐ]νεργεῖ] τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιρεῖ ἐκάστῳ ἰδίᾳ, καθὼς βούλεται.
- [00544] [Ἐ] [90ῦ] κατὰ τὴν δόξαν κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐξελέγξει, ἀλλὰ κρινεῖ ταπεινῶ κρίσιν, καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆς, καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἐν πνεύ- ματι διὰ χειλέων ἀνελεῖ ἀσεβῆ.
- [00545] Καὶ ἔσται δικαιο- σύνῃ ἐζωσμένος τὴν ὁσφὺν αὐτοῦ, καὶ ἀληθείᾳ εἰλημένος τὰς πλευράς.⁹ Ὅτι τεχθήσεται κατὰ καιροῦς ὁ Ἐμμανουὴλ εὐ μάλα προειρηκῶς, προσεπάγει χρησίμως, καὶ τὰ δι' ὧν ἂν εἴη γνώριμος ὡς ἀπὸ γε τῆς ἐνοῦ- σης αὐτῷ θεοπρεποῦς ἀρετῆς, καὶ τῆς ἐν ἔργοις λαμπρότητος.
- [00546] Ἔδει γὰρ, ἔδει προαναπέιθιν ἀκρι- βῶς προφητικὴν ἔχοντας προαγόρευσιν, τοὺς οἱ γε τὴν ἐπ' αὐτὸν ἔμελλον παραδέχεσθαι πίστιν, τίς δὲ γε, καὶ ποῖος, καὶ διὰ ποίων ἤξει κατορθωμά- των.
- [00547] Ὅσπερ γὰρ εἰ τις ἕνα τῶν καθ' ἡμᾶς, τοῖς οὐκ εἰδόσιν αὐτὸν κατασημαίνειν βεβουλημένος, ἐξ ὧν οἶδεν ὄντα λόγῳ ζωγραφεῖ, λέγει δὲ περὶ αὐτοῦ, ὡς εἶη μὲν τὴν κόμην οὐ βαθύς, συμμετρῶς δὲ ψιλός, καὶ χαροπὸν μὲν ὅτι τὸ ὄμμα αὐτῷ, καὶ ὑπογελῶσαν ἔχον τὴν βολὴν, ἰσχνός δὲ τὴν ῥίνα, καὶ τὰ ἕτερα δὲ τοῦ σώματος διεξίοι μέρη, τὸν αὐτὸν, οἶμαι, τρόπον καὶ ὁ μακάριος προφήτης, ἐπεὶπερ ἐστὶν ὁ λόγος αὐτοῦ περὶ τοῦ δι' ἡμᾶς ἐνανθρωπήσαντος Λόγου, ταῦτη τοι τὰ τῆς θεοπρεποῦς ὑπεροχῆς καὶ μέντοι ἐξουσίας ἀπαριθμεῖται σημεῖα, καὶ δὴ καὶ φησὶ περὶ αὐτοῦ·
- [00548] [Ἐ] [90ῦ] κατὰ τὴν δόξαν κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει.
- [00549] [Ἐ] Θεοπρεπὲς τὸ χρῆμα, εἰκόσ τε φύσει τῆ ἀνωπάτω.
- [00550] Τὸ γὰρ μήτε εἰς δόξαν τὴν ἐν ἀνθρώποις ὄραν, ὀρθὴν τε καὶ ἀδιάστροφον τὴν ἐφ' ἐκάστῳ ποιεῖσθαι κρίσιν καὶ ἀμώμητον παντελῶς, πῶς οὐκ ἂν πρέποι τῇ τῶν ὄλων βασιλίδι φύσει;

[00551] Οὐ γὰρ οἶδεν ὄραν εἰς πρόσωπον, οὔτε μὴν τὸν ταῖς ἐκ πλούτων περιβολαῖς, οὔτε μὴν ἀξιώμασιν ἐξωραϊ- σμένον ἀξιοῖ τιμῆς ἢ λόγου, πλεονεκτεῖν ἐθέλοντά τινος, κατακρίνει δὲ πάντως, καὶ ἐπάρατον ἀποφαί- νει τὸν τῆς ἀνομίας ἐργάτην.

[00552] Οὐκ ἐλέγξει δὲ κατὰ τὴν λαλίαν·

[00553] καὶ τίνα τρόπον χρῆ ἐννοεῖσθαι, καὶ ^[70.317] τοῦτο διειπεῖν ἀναγκαῖον.

[00554] Πλείστοι μὲν γὰρ ὅσοι τῶν καθ' ἡμᾶς τοὺς ἐπαινεῖν ἐθέλοντας ἀξιούσι τιμῆς, καὶ εἰ μὴ τινες εἶεν ἀγαθοὶ τοὺς τρόπους, μισθὸν δὲ ὥσπερ τῆς κολακείας αὐτοῖς ἀπονέμουσι τὸ καὶ θε- ραπεύειν ἔσθ' ὅτε, καὶ τοὺς ὑπ' αὐτοὺς ἐλέγχους συστέλλουσιν.

[00555] Ἀλλ' οὐ τοῦτο δεδρακότα κατίδοι τις ἂν τὸν Κύριον καὶ Θεὸν ἡμῶν Ἰησοῦν Χριστόν.

[00556] Τοιγάρτοι καὶ τοὺς χρηστοεπεῖν ἠ•ρημένους, οὐ μὴν ἔτι καὶ ἀγαθοὺς ὄντας κατὰ ἀλήθειαν, ἀποτόμοις ἐλέγχους μεθίστη πολλάκις ἐπὶ γε τὸ βιοῦν ἐλέσθαι σωφρονέστερον.

[00557] Προσήεσαν μὲν γὰρ ποτε τῶν καλου- μένων Ἡρωδιανῶν τινες, πράκτορες δὲ οὗτοι τε- λωνῶν, εἶτα δόλον αὐτῷ πικρὸν ἀρτίοντες, ἔφασκον·

[00558] ^[6Διδάσκαλε,] οἶδαμεν ὅτι τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός.

[00559] Οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

[00560] Ἐξεστι δοῦ- ναι φόρους Καίσαρι, ἢ οὐ;

[00561] Αὐτὸς δὲ πρὸς ταῦτα, Τί με πειράζετε, ὑποκριταί;

[00562] ἐπιδείξατέ μοι τὸ νόμι- σμα τοῦ κήνσου.

[00563] ^[6] Ἀθρεῖ δὴ οὖν ὅπως διελέγχει κολακεύοντας, καὶ χρηστολογούντας ἀποσειέται.

[00564] Δι- ἠλεγξε δὲ, καὶ οὐ κατὰ γε τὴν λαλίαν αὐτῶν·

[00565] οἱ μὲν γὰρ προσεδόκων ἐπαινεθήσεσθαι, τάχα που κατει- ρωνευόμενοι μὲν, πλὴν εὐφυᾶ καὶ στωμυλεστάτην ἐπιτηδεύοντες τὴν κομψολογίαν, ὁ δὲ ἀδοκῆτως πειράζοντας καὶ ὑποκριτὰς ἐκάλει.

[00566] Οὐκοῦν οὐ κατὰ τὴν δόξαν κρινεῖ, τουτέστιν, οὐ προσωπολήπτης ἔσται δικαστής, οὔτε μὴν ἐλέγξει κατὰ τὴν λαλίαν.

[00567] Οὐ γὰρ ἀνέξεται, φησὶ, τῶν ἀνόσια μὲν φρονεῖν ἠ•ρημένων, προσωπεῖον δὲ ὥσπερ ἀπάτης καὶ δόλου περιτιθέν- των ἑαυτοῖς τὴν κομψολογίαν.

[00568] Τοῦτό τοί φησιν ἕναρ- γῶς·

[00569] ^[6Οὐ] πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύ- σεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

[00570] ^[6] Καὶ πάλιν·

[00571] ^[6Πολλοὶ] ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, τῇ τῆς κρίσεως δηλονότι·

[00572] Κύριε, Κύριε, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ δυνάμεις πολλὰς ἐποιήσαμεν;

[00573] Ἀλλὰ τότε, φησὶν, ἐρῶ αὐτοῖς·

[00574] Ἀμὴν, λέγω ὑμῖν, οὐδέποτε ἔγνω ὑμᾶς.

[00575] ^[6] Τί δὲ δὴ ἄρα πρὸς τούτοις ὁ ἀπροσωπόληπτος ἐργάζεται δικαστής;

[00576] Κρινεῖ ταπεινῶ κρίσιν, τουτέστιν, οὐ περιόψεται τίνα τῶν ταπεινῶν, ἀλλ' ὀρθὴν καὶ ἀμώμητον ἐπ' αὐτῷ τὴν κρίσιν ἐξοίσει.

[00577] Ἐξελέγξει δὲ ὁμοίως τοὺς ταπεινοὺς τῆς γῆς·

[00578] ὥσπερ γὰρ οὐ τὸ τοῦ πλουσίου πλεονεκτεῖν ἐθέλοντος ἐρυθριάσει πρόσωπον, ἀλλὰ δικαίαν ἐπὶ τῷ ταπεινῷ ποιήσεται κρίσιν·

[00579] οὕτω κἂν εἴ τις, φησὶ, τῶν ἐν ὑφέσει καὶ σμικροπρεπείᾳ τῇ κατὰ τὸν βίον, ἔξω τῶν θείων φέροιτο νόμων, καὶ τοῖς τῆς ἀδικίας ἐγκλήμασιν ἑαυτὸν ἀνιείς ἀλίσκοιτο, φησὶν, ἐλεγχθήσεται καὶ οὗτος.

[00580] Γέγραπται γὰρ, ὅτι ^[6Πένητα] οὐκ ἐλεήσεις ἐν κρίσει.

[00581] ^[6] Ὅσπερ γὰρ τὸν ἐν πλούτῳ, καὶ ὑπεροχῇ, καὶ μέντοι καὶ δυναστείας οὐκ ἀπαλλάξει τῶν αἰτιαμάτων τὸ περιφανές, εἰ ἐπὶ τισὶ τῶν ἐκτόπων καταγινώσκοιτο, οὕτως οὐκ ἔλευ- θερώσει τοῦ εἶναι πονηρὸν τὸ ἐν ὑφέσει καὶ ταπει- νότητι σμικροπρεπές, οὔτε μὴν ἀπαλλάξει τοῦ κολά- ζεσθαι δεῖν τὸν τῇ πτωχείᾳ κατηχθισμένον, καὶ τὸν ἀπευκτὸν καὶ τρισάθλιον ἀμείβοντα βίον.

[00582] Προσεπ- ^[70.320] ἄγει δὲ τούτοις καὶ ἕτερά τινος τῶν ὅτι μάλιστα θεοπρεπεστάτων ἀξιομάτων, ἃ καὶ προσεῖναι φησὶ τῷ πάντων Σωτῆρι Χριστῷ, ὅτι μὴ ψιλὸς ἀνθρώπος καθ' ἡμᾶς, ἀλλ' ἦν, ὡς ἔφην, σαρκωθεὶς καὶ ἐνανθρωπήσας ὁ μονογενὴς τοῦ Θεοῦ Λόγος.

[00583] Τί τοίνυν ἐργάζεται;

- [00584] φησίν.
- [00585] Πατάξει γῆν τῷ λόγῳ τοῦ στόμα- τος αὐτοῦ.
- [00586] Καὶ ποίαν ἄρα γῆν;
- [00587] Μάλιστα μὲν ἦν ἂν καταράσαιτο.
- [00588] Ἀληθὲς δ' ἂν εἶη καὶ ἐπὶ πάσης τὸ εἰρημένον.
- [00589] Κατηράσατο γὰρ σύμπασαν γῆν, ἥτοι τὴν ἀνθρώπου φύσιν, εἰπὼν ἐν Ἀδάμ·
- [00590] [6Γῆ] εἶ, καὶ εἰς γῆν ἀπελεύση.
- [00591] [6] Κατηράσατο γὰρ οὐδὲν ἤττον κόσμον ἀσεβῶν ὕδατι καταπνίξας.
- [00592] Κατηράσατο δὲ πρὸς τούτοις τὴν Ἰουδαίαν, ἐμπαροινησάντων αὐ- τῷ τῶν οἰκούντων αὐτήν.
- [00593] Ἐφη γὰρ·
- [00594] [6Ιερουσα-λήμ] ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν·
- [00595] ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπι- συνάγει τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;
- [00596] ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.
- [00597] [6] Ἐν γὰρ τῷ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν, τὸ τῆς ἐγ- καταλείψεως τῆς ἐπ' αὐτῇ γενομένης διαφαίνεται πάθος.
- [00598] Ἐγκαταλειφθεῖσα δὲ παρ' αὐτοῦ δεδαπάνη- ται καὶ πολέμῳ καὶ πυρὶ, καὶ ταῖς τῶν ἀνηρηκότων χερσίν.
- [00599] Ἐτερον δὲ πρὸς τούτῳ σημεῖον, καὶ τῆς ἀνωτάτω δυνάμεως ἀποτέλεσμα, τὸ ἐν πνεύματι διὰ χειλέων ἀνελεῖν ἀσεβῆ.
- [00600] Ἐπετίμα γὰρ τοῖς ἀκαθάρ- τοις πνεύμασι, καὶ ὅσον μὲν ἦκεν εἰς γε τὸ ἀνθρώ- πινον, ἡ διὰ στόματος καὶ χειλέων ἀπεκτυπεῖτο φωνή, τῇ δὲ ἀρρήτῳ δυνάμει τοῦ πνεύματος ἡ τῶν δαιμονίων πληθὺς συνεθράυετο.
- [00601] Ἔσται δὲ, φησὶ, καὶ δικαιοσύνη ἐζωσμένος τὴν ὁσφὺν αὐτοῦ, καὶ ἀληθεία εἰλημένος τὰς πλευράς.
- [00602] Ὅμοιον γὰρ ὡς εἰ λέγοι, Δύναμις αὐτῷ, καὶ ἀξίωμα τῶν μὲν ἐν κόσμῳ τὸ σύμπαν οὐδὲν, δόξα δὲ μᾶλλον ἢ θεοπρεπῆς, καὶ οἷον ἐζῶσθαι δικαιοσύνη καὶ ἀληθεία.
- [00603] Ζώνη δὲ σημεῖον ἀρχῆς, καὶ τὸ εἰλησθαι λέγειν αὐτὸν τὰς πλευράς, ἕτερον οὐδὲν εἶη ἂν ἢ αὐτὸ δὴ τοῦτο κατασημαίνον- τος, ὅτι καθάπερ τινὰ ζωστήρα περικεῖσεται τὴν δικαιοσύνην, καὶ πρὸς αὐτῇ τὴν ἀλήθειαν.
- [00604] Εἰκὸς δὲ δὴ ὅτι καὶ δικαιοσύνην καὶ ἀλήθειαν τὸ νέον τε καὶ εὐαγγελικὸν ἀπεκάλεσε κήρυγμα, κατὰ τε τὸ διὰ τῆς τοῦ ψάλλοντος φωνῆς πρὸς αὐτὸν εἰρημένον·
- [00605] [6H] δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰῶνα·
- [00606] καὶ ὁ νόμος σου ἀλήθεια.
- [00607] [6] Δικαιοσύνης μὲν γὰρ διδάσκα- λος καὶ ὁ νόμος ἦν, ἀλλ' οὐ μεμένηκεν εἰς τὸν αἰῶνα, τῆς κρείττονος καὶ τελεωτέρας εἰσκεκομισμένης, δῆλον δὲ ὅτι τῆς διὰ Χριστοῦ.
- [00608] Ἦν δὲ καὶ ὁ πάλαι νόμος οὐκ ἀλήθεια μᾶλλον, ἀλλὰ τύπος καὶ σκιά·
- [00609] Χριστὸς δὲ καὶ τὰ αὐτοῦ καθαρῶς ἡ ἀλήθεια.
- [00610] Τοιγάρτοι καὶ ἔφασκεν·
- [00611] [6Eγώ] εἰμι ἡ ἀλήθεια.
- [00612] [6] [9Καὶ] συμβοσκηθήσεται λύκος μετὰ ἀρνός, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον, καὶ ταῦρος, καὶ λέων ἅμα βοσκηθήσονται, καὶ παιδίον μικρὸν ἄξει αὐτούς.
- [00613] Καὶ βοῦς καὶ ἄρκος ἅμα βοσκηθήσονται, καὶ ἅμα τὰ παιδιά αὐτῶν ἔσονται·
- [00614] καὶ λέων καὶ βοῦς ἅμα φάγονται ἄχυρα, παῖ παιδίον νήπιον ἐπὶ τρώγλην ἀσπίδων καὶ ἐπὶ κοίτην ἐγγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ·
- [00615] καὶ οὐ μὴ κακοποιήσωσιν, οὐδ' οὐ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου·
- [00616] ὅτι ἐνεπλήσθη ἡ σύμπασα τοῦ γυνῶνα τὸν Κύριον, ὡς ὕδωρ πολὺ καλύψαι θάλασσαν.9 [70.321] Πρὸς τοῖς ἤδη προειρημένοις, μέγα καὶ ἐξαιρετον καὶ τοῦτο σημεῖον, καὶ τῆς τοῦ Σωτήρος ἡμῶν ἐπι- δημίας οὐκ ἀθαύμαστον ἀποτέλεσμα δοίη τις ἂν εἶναι, καὶ μάλα εἰκότως.

- [00617] Πρὶν μὲν γὰρ γενέσθαι καθ' ἡμᾶς ἄνθρωπον τὸν μονογενῆ τοῦ Θεοῦ Λόγον·
- [00618] πρὶν ἐπιλαβέσθαι σπέρματος Ἀβραάμ, ὁμοιωθῆναι τε κατὰ πάντα τοῖς ἀδελφοῖς, καθὰ γέγραπται, σύμπαν τὸ ἐπὶ γῆς γένος, φημί δὴ τὸ ἀνθρώπινον, εἰς ἔθνη διήρητο δύο, εἰς τε τῶν Ἰουδαίων, καὶ τῶν τῆ κτί-σει λελατρευκότων παρὰ τὸν κτίσαντα.
- [00619] Καὶ γνωστὸς μὲν ἦν ἐν τῇ Ἰουδαίᾳ ὁ Θεός·
- [00620] πολὺς δὲ καὶ ἄπλετος εἰδώλων ἔσμος παρὰ τῶν ἐτέρων ἐθροσκεύετο·
- [00621] καὶ τὸ ἐκάστω δοκοῦν τῆ τοῦ Θεοῦ δόξῃ τετίμητο·
- [00622] [Ἐπάντες] γὰρ ἐξέκλιναν, ἅμα ἠχρειώθησαν, καὶ οὐκ ἦν ὁ ποιῶν χρηστότητα, οὐκ ἦν ἕως ἑνός.
- [00623] [Ἐ] Ἀλλ' Ἰουδαῖοι μὲν διὰ τῆς τοῦ νόμου παιδαγωγίας, οἷον εἰ πῶς ἐξημερούμενοι καὶ τοῖς τῆς δικαιοσύνης τρόποις τιθασσεύμενοι, βίον τετιμήκασιν ἀνθρωποπρεπῆ·
- [00624] οἱ γὰρ μὴν ἕτεροι, τοῦτ' ἔστιν, οἱ τοῖς ἀψύχοις εἰδώ-λοις λατρεύοντες, τὸν ἰθνητῆρα νόμον οὐκ ἔχοντες δεινοί τε ἦσαν τὰς γνώμας, ἀγριοί τε καὶ ἀρπακτι-κοὶ ἔτοιμοι πρὸς πλεονεξίας, ὀρηγία πρὸς ἠδονὰς καὶ τὰς ἄγαν ἐκτόπους, καὶ πρὸς πᾶν τῶν αἰσχί-στων ὀτιοῦν προαλέστατοι·
- [00625] ὧν ὁ μὲν τις ἦν λύκῳ προσεοικώς, ὁ δὲ παρδάλεσι παραπλήσιος, διὰ τε τὸ πλείσταις ὄσαις καὶ πολυειδέσι παθῶν διαφοραῖς μο-νονουχί κατεστήχθαι τὰς φρένας·
- [00626] ὁ δὲ ἐπὶ τοὶ τὴν γνώ-μην ἄσχετος ἦν, τὴν καθ' ὧν ἔλοιτο πλεονεξίαν ἀμογητὶ κατορθῶν, τοῖς λέουσιν εἰκασμένος διετέλει κατὰ τὸν βίον.
- [00627] Ἀλλὰ τοῖς οὕτως ἀγριοῖς ἤθεσί τε καὶ τρόποις ἐνθεραμμένοι, Χριστοῦ μεταπλάττοντος εἰς ἡμε-ρωτάτην τε καὶ ἀγίαν ζωὴν, κατέληξαν μὲν τῆς ἐνούσης αὐτοῖς ὀμότητος·
- [00628] τετιμήκασιν δὲ καὶ αὐτοὶ τὸν ἀνθρώποις πρέποντα βίον τὸν ἐν πραότητι δηλον-ότι.
- [00629] Πεπιστεύκασιν γὰρ λέγοντι τῷ Χριστῷ·
- [00630] [Ἐ] Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρῶός εἰμι καὶ ταπεινὸς τῆ καρδία, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
- [00631] [Ἐ] Ὁμοῦ τοιγαροῦν τῆ πίστει κεκερδήκασιν καὶ τῆς ἀρχαίας ὀμότητος τὴν ἀπεμπολήν, καὶ τὸ εἶναι χρηστοὶ τε καὶ πρᾶοι, καὶ τὸ τοῖς ἀγίοις ἀναμιξ πολιτεύεσθαι.
- [00632] Κεχηματίκασιν γὰρ καὶ αὐτοὶ συμπολίται τῶν ἀγίων καὶ οἰκεῖοι τοῦ Θεοῦ·
- [00633] τοῦτο οἶμαι πολυτρόπως ἡμῖν τὸν προφητικὸν ἐν τούτοις ὑπαινίττεσθαι λόγον.
- [00634] Συμβοσκηθήσεται γὰρ, φησί, λύκος μετὰ ἀρνός, καὶ πάρδαλις συνανα-παύσεται ἐρίφῳ, τοῦτ' ἔστι, διὰ Χριστοῦ συναφθήσον-ται τὰ ἀγρια τοῖς ἡμέροις, τὰ κατ' οὐδένα τρόπον ἱερά τοῖς ἱεροῖς καὶ ἀγίοις.
- [00635] Ὅσον γὰρ ἦκεν εἰς τὸ πεπαιδευθῆναι νόμῳ τὸν Ἰσραὴλ καὶ τοὺς τῆς ἐπιει-κείας εἰδέναι τρόπους, ἡμερὸς τε καὶ πρᾶος ἦν, ὁμοῦ τε καὶ ἱερός, καὶ οἷον προβάτῳ καὶ αἰγὶ παραπλή-σιος·
- [00636] ἱερά δὲ ἄμφω καὶ καθαρά τὰ ζῶα, καὶ πρὸς γε τούτῳ τὸ τιθασσὸν παρ' αὐτῆς λαχόντα τῆς φύσεως.
- [00637] Λύκος δὲ καὶ πάρδαλις, καὶ μέντοι καὶ λέων, ἀγρία τε φυσικῶς, ἀσύμβατά τε τοῖς ἄλλοις·
- [00638] ἀλλ' ἐν Χριστῷ καὶ τοῦτο κατῶρθωται.
- [00639] Συνηνέχθησαν γὰρ ἀλλήλοις, Ἰουδαῖοι τε καὶ Ἕλληνες, κοινὴν ὥσπερ ποιούμενοι [70.324] τροφήν, τὸ εὐαγγελικὸν τε καὶ ἀποστολικὸν δηλονότι κήρυγμα, καὶ ὑφ' ἐνὶ γεγονότες τῷ πάντων ἀρχιποι-μένει, τῷ κατανέμειν εἰδοῦσι, καθὰ φησὶν ὁ προφήτης, ἐν νομῇ ἀγαθῇ, καὶ ἐν τόπῳ πίονι.
- [00640] Ἀλλὰ καὶ μοσχά-ριον, φησί, καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται.
- [00641] Ἔοικε δὲ μοσχάριον ἀποκαλεῖν, τὸν ἀρτιφυᾶ καὶ νέον τῶν πιστευσάντων λαὸν, τοῦτ' ἔστι, τὸν ἐν Χριστῷ νηπιάζοντα·
- [00642] ταῦρον δὲ τάχα πού τὸν Ἰσραὴλ ὡς πρεσβυγενῆ.
- [00643] Νεογνοῦ γὰρ μόσχου πρωτερεύει ταῦ-ρος κατὰ τὸν χρόνον.
- [00644] Ἦγουν διὰ μόσχου καταδηλοῖ τὸν ὡς ἐν γνώσει τε καὶ κατὰ ἀρετὴν ὑπερκείμενον.
- [00645] Ὅποιόν ἐστι τὸ εὐλογηθῆσεσθαι λέγειν παρὰ Κυρίου τοὺς μικροὺς μετὰ τῶν μεγάλων, καὶ πρεσβύτας μετὰ τῶν νεωτέρων, κατὰ τὴν τοῦ ψάλλοντος φω-νῆν.
- [00646] Οἶδεν δὲ καὶ ὁ σοφώτατος Ἰωάννης νοῦ καὶ ψυ-χῆς ἡλικίαν τοιαύτην.
- [00647] Γράφει γοῦν καὶ πατράσι καὶ παιδίοις, καὶ πρὸς γε τούτῳ καὶ νεανίσκοις, τὸ, οἶμαι, τῆς ἐκάστου διανοίας τὸ μέτρον, ἦτοι συνέσεως καὶ θεογνωσίας, ταῖς τῶν σωμάτων ἡλικίαις ἀφομοίων.
- [00648] Βοσκηθήσονται τοῖνυν, φησὶν, ἅμα καὶ κατὰ ταῦτόν, μοσχάριον καὶ ταῦρος, καὶ λέων.

[00649] Αναπλέκει δὲ πάλιν χρησίμως μοσχαρίω τε καὶ ταύρω τὸν λέοντα, ἵνα πάλιν αἰνιγματωδῶς ἐννοῆς τοὺς ἐν πίστει δεδι- καιωμένους, καὶ ὑπὸ σκῆπτρα γεγονότας τοῦ πάν- των ἡμῶν Σωτῆρος Χριστοῦ οὐκ ἐκ μόνων εἶναι κα- θαρῶν τε καὶ ἱερῶν, ἤγουν ἐξ ἡμέρων τε καὶ πράων, τοῦτ' ἔστι, τῶν διὰ τοῦ νόμου τετιθασσευμένων, ἀλλὰ γὰρ καὶ ἐκ τῶν ἀγρίων, δηλον δὲ ὅτι τῶν ἐθνῶν, συνείροντος εἰς ὁμοψυχίαν αὐτοῦς τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, παραπέμποντός τε τὸ ἐντεῦθεν ἀγαθὸν καὶ εἰς παιδῶν παιδας, ἦτοι τοὺς ἐξ αὐτῶν.

[00650] Ἐκτείνεται γὰρ εἰς δεῦρο καὶ παρ' ἡμῖν ἡ εἰρήνη Χριστοῦ, καὶ τὸ ἐκ τῆς ὁμοψυχίας τε ὁμοῦ καὶ ὁμο- πιστίας ἀγαθόν.

[00651] Τοῦτο γὰρ, οἶμαι, δηλοῖ προστιθεῖς, ὅτι ἅμα τὰ παιδιά αὐτῶν ἔσονται, καὶ λέων καὶ βοῦς ἅμα φάγονται ἄχυρα, φησίν.

[00652] Ἐπιτήρησον ὅτι οὐ τὸ ἡμέρον εἰς τὴν τοῖς ἀγρίοις κατειθισμένην με- ταφοίτησιν ἔφη τροφήν, ἀλλ' εἰς τὴν τοῦ ἡμέρου τὸ ἄγριον·

[00653] σαρκοβόρα μὲν γὰρ ὁμολογουμένως ἄρκτος καὶ λέων, βοῦς δὲ καὶ μόσχος, ἤγουν ἔριφος οὐκέτι·

[00654] ποηφαγῆ δὲ μᾶλλον τὰ τοιάδε τῶν ζώων.

[00655] Ἀλλὰ τῶν ἐν ἔθει, φησίν, τὸ ἄγριον ἀποστήσεται.

[00656] Μεταχωρήσει δὲ μᾶλλον ἐπὶ τὴν τῶν ἡμέρων τροφήν, ἀχυροφαγῆ- σει γὰρ καὶ αὐτά.

[00657] Καὶ τύπος ἂν εἴη διδαγμάτων ἢ τροφή.

[00658] Ἔστι τοίνυν ἐννοεῖν, ὅτι πρὸ μὲν τῆς πίστεως τῆς εἰς Χριστὸν τὰ ἔθνη πονηροὺς μὲν ἐσχίκασι δι- δασκάλους, θηριοπρεπὲς αὐτοῖς παρατιθέντας τὸ μάθημα, καὶ τὰ φθορᾶς τε καὶ ἀπωλείας ἔργα τιμᾶν ἀναπέιθοντας.

[00659] Ἐπειδὴ δὲ κέκληνται πρὸς ἐπίγνωσιν τοῦ κατ' ἀλήθειαν ὄντος Θεοῦ, ὁμοῦ τῇ ἀρχαίᾳ πλάνῃ καὶ τῶν συντρόφων αὐτοῖς ἀπηλλάττοντο μαθημάτων, τὴν εὐάνθη τε καὶ εὐδιάθροπτον τῶν εὐαγγελικῶν παιδευμάτων ὁμοῦ τοῖς ἐξ Ἰσραὴλ τιμώντες τροφήν.

[00660] Ἀλλὰ καὶ παιδίον, φησὶ, μικρὸν ἄξει αὐτοῦς, τοῦτ' ἔστιν, ὑπὸ διδασκάλοις ἔσονται παιδαγωγοῖς οὐ πι- κρὸν τε καὶ φιλοκάλουργον ἔχουσι νοῦν, ἀπλοῖς δὲ μᾶλλον καὶ νηπιάζουσι μὲν ἐν κακίᾳ, σοφοῖς δὲ τὰς φρένας.

[00661] Τοιοῦτοι δὲ πάντες οἱ ἐν Χριστῷ τὸν θεῖον ^[70.325] ἔχοντες θησαυρὸν ἐν ὀστρακίνοις σκεύεσιν, καὶ δυσ- τροπίας μὲν καὶ φαυλότητος ἐλευθέραν ἔχοντες τὴν καρδίαν, ἀρτιγενῶν τε παιδίων κατ' οὐδὲν ἀποδέον- τες.

[00662] Τοὺς γὰρ τοιοῦτους καὶ αὐτὸς ὁ Σωτὴρ ἀξιόους εἶναι φησι τῆς βασιλείας τῶν οὐρανῶν·

[00663] ^[6] ^[6Αφίετεγὰρ.] φησὶ, ^[6τὰ] παιδιά, καὶ μὴ κωλύετε αὐτὰ ἔρχε- σθαι πρὸς μέ·

[00664] τῶν γὰρ τούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

[00665] ^[6] Ὅτι δὲ καὶ ἐπὶ πλείστην ἔχοιεν τὴν ἀκακίαν εἰς νοῦν, ἀχειρωτοί τε καὶ ἄληπτοι, καὶ ἀπάντων ἔσονται δειμάτων ἀμείνους, ὑπεμφάνει λέ- γων·

[00666] ^[6Καὶ] παιδίον νηπιὸν ἐπὶ τρώγλην ἀσπίδων, καὶ ἐπὶ κοίτην ἐγγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ, καὶ οὐ μὴ κακοποιήσωσιν, οὐδ' οὐ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου.

[00667] ^[6] Τρώγλας δὲ οἶμαι καὶ κοίτας ἀσπίδων, ἢ τὰ πονηρὰ τῶν δαιμονίων ὀνομάζει στίφη, ἤγουν τὰς τῶν ἀνοσίων αἰρετικῶν οἶον οἰκίας τε καὶ καταδύσεις·

[00668] ἵνα μὴ λέγωμεν ἐκ- κλησίας·

[00669] αἷς τὴν χεῖρα πλειστάκις ἐπιφέροντες οἱ ἐν Χριστῷ νηπιάζοντες περιγίνονται ῥαδίως, κατ' οὐδένα τρόπον ἀδικούμενοι·

[00670] Χριστὸς γὰρ ἔστιν ὁ ἐπαμύνων αὐτοῖς, καὶ τῆς ἐκείνων σκαϊότητος ἀφανί- ζων τὰ δῆγματα, ἄπρακτόν τε τὸν ἰὸν ἀποφαίνων.

[00671] Οὐ γὰρ μὴ δύνωνται, φησίν, ἀπολέσαι τινὰ ἐπὶ τὸ ὄρος τὸ ἅγιόν μου.

[00672] Ἅγιον δὲ ὄρος φησὶ τὴν Ἐκκλη-σίαν, διὰ τὸ ὑψοῦ τεθεῖσθαι τό γε ἦκον εἰς δόξαν, καὶ τῶν ἐν αὐτῇ δογμάτων τὸ ἐπηρμένον.

[00673] Χθαμαλὸν γὰρ οὐδὲν ἐν ἡμῖν.

[00674] Οὐ γὰρ ἴσως τῇ κτίσει τῷ Κτίστη τὸ σέβας ἀνάπτειν ἠθίσμεθα παρὰ τὸν Κτίστην καὶ Ποιητὴν·

[00675] οὔτε μὴν τὸν τῶν ὄλων δημιουργὸν Θεὸν Λόγον τῆς αὐτῷ πρεπούσης καταβιβάζομεν δόξης, συναριθμοῦντες αὐτὸν τοῖς κτίσμασιν.

[00676] Ἐμπεπλησθαί τέ φησι τὴν σύμπασαν τοῦ γινῶναι τὸν Κύριον, οὕτω τε εἶναι πλήρη τῆς εἰς αὐτὸν εὐσεβείας, καθάπερ ἀμέλει καὶ ἡ πλατεῖα τε καὶ εὐρύχωρος θάλασσα μεστή τῶν ἰδίων ὑδάτων ἐστίν.

[00677] Ἴδοι δ' ἂν τις καὶ τοῦτο ἀληθές.

[00678] Ποῦ γὰρ ὅλως ἢ παρὰ τίσιν οὐκ ὀνομά- ζεται Χριστός;

[00679] ἢ ποῖον ἀνθρώπων γένος οὐχ ὑποπέπτωκεν;

[00680] Κάμψει γὰρ αὐτῷ πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται αὐτῷ κατὰ τὸ γεγραμμένον, ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς.

[00681] [9Καί] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσοῦ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἐλπιούσιν, καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμῆ.⁹ Ἀναλάμπει κατὰ βραχὺ τῶν ἀμυδρῶς εἰρημένων ἢ θεωρία, καὶ ἄπερ ἔφη δι' αἰνιγμάτων, ταῦτα τοῖς φιλακροάμοισιν εὖ μάλα διατράνοι.

[00682] Τίνα γὰρ τρόπον βοσκηθήσεται μὲν ὁ λύκος μετὰ ἀρνός, συναναπαύ- σεται δὲ ἐρίφω πάρδαλις, καὶ μοσχάριον, καὶ βοῦς, καὶ λέων ἅμα φάγονται ἄχυρα, πότε δὲ ὅλως ἔσται ταυτί, καὶ τίνες οἱ ποτὲ μὲν ὦμοι καὶ ἀπηνεῖς, ἐσό- μενοι δὲ μετὰ τοῦτο τιθασσοί τε καὶ πρᾶοι, ἔσονται δὲ ὅπως ἀναμιξ τοῖς ἡμέροις τε καὶ ἱεροῖς ὑφ' ἐνὶ τῷ πάντων ἀρχιποιμένοι νεμηθησόμενοι, καταλευκαίνει λέγων·

[00683] Καὶ ἔσται ἡ ῥίζα τοῦ Ἰεσοῦ.

[00684] Ἔσται δὲ τί καὶ ἐπὶ τίσιν;

[00685] Ὅστε κατάρξαι, φησί, τῶν ἐθνῶν, γε- νέσθαι δὲ καὶ εἰς ἐλπίδα τοῖς οὐκ ἔχουσιν ἐλπίδα, αὐτοῖς δὲ δηλονότι τοῖς ἔθνεσιν, οἷς καὶ ὁ σοφώτατος Παῦλος ἐπιστέλλει λέγων·

[00686] [6Δω] μνημονεύετε ὑμεῖς τὰ ἔθνη, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης ἐν σαρκὶ περιτομῆς χειροποιήτου, ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τοῦ [70.328] Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν, τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

[00687] Νυνὶ δὲ οἱ ποτὲ ὄντες μακρὰν, ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.

[00688] [6] Ἀλλ' εἰ καὶ ἦσαν ἐλπίδος δίχα, καὶ Θεὸν οὐκ ἔχοντα κατὰ τὸν κόσμον·

[00689] προσκεκνήκασιν γὰρ τοῖς ἔργοις τῶν ἰδίων χειρῶν·

[00690] ἀλλ' οὖν κεκλημένα διὰ τῆς πίστεως εἰς ἐπίγνωσιν τοῦ Χριστοῦ, καὶ ὑπ' αὐτῷ τέθινται, καὶ Θεὸν ἐσχήκασιν τὸν φύσει καὶ ἀληθῶς, καὶ τῆς τῶν ἀγίων ἐλπίδος γεγόνασι κοινωνοί.

[00691] Ἔσται δὲ, φησὶν, ἡ ἀνάπαυσις αὐτοῦ τιμῆ.

[00692] Διχῆ νοήσεις τὸ εἰρημένον.

[00693] Εἰ μὲν γὰρ τις ἔλοιτο τὴν ἀνάπαυσιν ἐν τούτοις ὑποδηλοῦν τὸν ἐν σαρκὶ θάνατον τοῦ Χριστοῦ, ὃν δι' ἡμᾶς ὑπέμεινεν ἐκὼν, οὐχ ὡς θάνατον ὑπομένων, ζῶν γὰρ ἦν κατὰ φύσιν, ἀλλ' οἷον ἠρεμήσαι βραχὺ τὴν σάρκα ποιῶν·

[00694] τιμὴ τὸ χρῆμα, καὶ ἕτερον οὐδέν.

[00695] Δεδόξασται γὰρ ὁ τῶν ὄλων Σωτὴρ καὶ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστός, τὴν ὑπὲρ γε τοῦ κόσμου σφαγὴν ὑπομείνας, καὶ ὑπὲρ τῆς ἀπάντων ζωῆς ἐθελοντὴς ἀνατλάς τὸν θάνατον.

[00696] Καὶ γοῦν ἔφασκε πρὸς τὸν ἐν οὐρανοῖς Πατέρα, μέλλων ἐπὶ τὸν τίμιον ἵνα σταυρόν·

[00697] [6Πάτερ.] δόξασόν σου τὸν Υἱόν, ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε.

[00698] [6] Καὶ πάλιν·

[00699] [6Νῦν] ἔδοξάσθη ὁ Υἱός τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἔδο- ξάσθη ἐν αὐτῷ.

[00700] [6] Ὅσον μὲν γὰρ ἦκεν εἰς τὴν τῶν σταυρωσάντων ἀπόνοιαν, καὶ τὸ ἀνόσιόν τε καὶ ἀπ- αχθὲς ἐγχείρημα, μῶμος ἦν αὐτῷ καὶ ἀδοξία τὸ πά- θος.

[00701] Ὡντο γὰρ ἴσως καὶ οὐχ ἐκόντα παθεῖν.

[00702] Ἐπειδὴ δὲ ἀνεβίω σκυλεύσας τὸν ἄδην, καὶ ὅτι θανάτου κρείτ- των ἐστὶν δι' αὐτοῦ τοῦ πράγματος ἀποφύνας, εἰς τιμὴν αὐτῷ καὶ δόξαν ἐκτελευτῶσαν εὐρήσομεν τὴν τοῦ πράγματος ἔκβασιν.

[00703] Ἔσται τοίνυν, φησί, κατὰ τοῦτον τὸν τρόπον ἡ ἀνάπαυσις αὐτοῦ τιμῆ.

[00704] Εἰ δὲ δὴ καὶ ἐτέρως τοῖς θεωρήμασι προσβαλεῖν βούλοίτο τις, ἐκδέξεται τοιῶσδε τῶν εἰρημένων τὴν δύναμιν.

[00705] Οὐ γὰρ εἰς ἐλπίδα μόνην ἔσται τοῖς ἔθνεσιν ὁ Χρι- στός, ἀναδειχθήσεται δὲ κατὰ καιροῦς, ἡγουν ἀνα- στήσεται οὐ πρὸς τὸ κατάρξαι μόνον αὐτῶν, ἀλλὰ γὰρ εἰς τιμὴν καὶ δόξαν αὐτοῖς χαριεῖται τὴν ἐν αὐ- τοῖς ἀνάπαυσιν.

[00706] Ἐνδαιτήμα μὲν γὰρ αὐτῷ φίλον τῶν ἀγίων ὁ νοῦς, ἐναυλίζεται δὲ τοῖς ἀξίοις, καὶ ἀναπαύεται ψυχαῖς ἱεραῖς τῶν σεβομένων αὐτὸν, καὶ τοῖς λαβοῦσι τὸ χρῆμα τιμὴ τέ ἐστι καὶ δόξα.

[00707] Τί γὰρ ἂν γένοιτο ἰσοστατοῦν εἰς εὐκλείας λόγον τοῦ Θεοῦ ἔχειν ἐνηλισμένον καὶ ἐνοικοῦντα καρδίαις;

[00708] Ἔσται τοίνυν καὶ κατὰ τοῦτον τὸν τρόπον ἡ ἐν ἡμῖν ἀνάπαυσις αὐτοῦ τοῖς ἅπαξ ἐθέλουσι τιμῆ·

[00709] [6Ἐὰν] γὰρ τις ἀκούσῃ, φησί, [6τῶν] λόγων μου, ἀγαπήσει αὐ- τὸν ὁ Πατὴρ μου, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ ἐν αὐτῷ καταλύσομεν.

[00710] [6] [9Καί] ἔσται ἐν ἡμέρᾳ ἐκείνῃ, προσθήσει Κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ, τοῦ ζηλῶσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἐὰν καταλει- φθῆ ἀπὸ τῶν Ἀσσυρίων, καὶ ἀπὸ Αἰγύπτου, καὶ Βαβυλωνίας καὶ Αἰθιοπίας, καὶ ἀπὸ Ἑλαμιτῶν, καὶ ἀπὸ ἡλίου ἀνατολῶν, καὶ ἐξ Ἀραβίας.⁹ Ἡμέραν μὲν οὖν ὁ προφήτης ἐν τούτοις τὸν καιρὸν ὀνομάζει, καθ' ὃν ἡ Χριστοῦ γέγονε παρουσία, καὶ [70.329] τῆς μετὰ σαρκὸς οικονομίας τοῦ Μονογενοῦς ἀνεδείχθη τὸ μυστήριον.

[00711] Τότε δὴ οὖν, τότε, φησί, καταδείξει Κύριος τὴν ἑαυτοῦ χεῖρα, τοῦτ' ἐστὶ, δυναστείας ἐπίδειξις ἔσται πολλή·

- [00712] και τοῦτο οὐ μάτην, ἀλλ' ὑπὲρ [6τοῦ] ζηλώσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἐὰν καταλειφθῆ ἀπὸ τῶν Ἀσσυρίων, 6 φησὶ, καὶ ἀπὸ τῶν ἄλλων ἔθνων.
- [00713] Δεῖ δὲ, οἶμαι, τὴν τῶν εἰρημένων δυνάμιν κατευρύνοντας ἀπεργάσασθαι διαφανεστέραν.
- [00714] Κατὰ μὲν γὰρ τοὺς ἄνωθεν ἔτι καιροὺς κέκμηκεν οὐ μετρίως τὸ τῶν Ἰουδαίων ἔθνος, καταδηρύντων αὐτὸ, τοῦτο μὲν Ἀσσυρίων καὶ Ἐλαμιτῶν, τοῦτο δὲ τῶν ἀπὸ Αἰγύπτου καὶ Βαβυλωνίας, καὶ ἀπὸ ἡλίου ἀνατολῶν, καὶ ἐξ Ἀραβίας.
- [00715] Ἐπιλάμψας δὲ μετὰ τοῦτο Χριστὸς ἡ πανσθενεστάτη χεὶρ καὶ παντουργὸς δεξιὰ τοῦ Θεοῦ καὶ Πατρὸς ἑαυτὴν ἐμφανῆ καθίστη διὰ θαυμάτων, καὶ πληροφορεῖν ἠπέιγετο τοὺς ἐξ Ἰσραὴλ, ὅτι τε εἴη κατὰ ἀλήθειαν Θεός, καὶ Θεοῦ τοῦ κατὰ ἀλήθειαν Υἱός.
- [00716] Τί γὰρ τῶν ἄγαν τεθραυμασμένων οὐ τετέλεστοι παρ' αὐτοῖς;
- [00717] πάντα γὰρ ἦν θεοπρεπῆ καὶ παράδοξα, καὶ τῆς ἀνωτάτω δυνάμεως σαφῆ τε καὶ ἐναργεστάτην ἔχοντα τὴν ἐπίδειξιν.
- [00718] Κατ' ἐκεῖνο, φησὶ, τοίνυν τοῦ καιροῦ προσθήσει Κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ, ὑπὲρ τοῦ ζηλώσαι τὸν Ἰσραὴλ, καὶ οἶον μὴ μόνοις τοῖς ἔθνεσι παραχωρησαὶ Χριστὸν, ἐλέσθαι δὲ καὶ αὐτοὺς ἐλπίδα ἔχειν τὴν ἐπ' αὐτῶ, καὶ μὴν καὶ ὑπ' αὐτῶ γενέσθαι ζητεῖν, ἄρχοντά τε ποιέσθαι, καθηγητὴν καὶ διδάσκαλον, τὸν ταύτης ἕνεκα τῆς αἰτίας γενόμενον ἄνθρωπον.
- [00719] Καὶ γοῦν ἔφασκε διὰ φωνῆς τοῦ Δαβίδ·
- [00720] [6Εγὼ] δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγμα Κυρίου.
- [00721] [6] Ἦκεν μὲν γὰρ ὁ Χριστὸς, οὐκ ἀπεστάλθαι λέγων εἰ μὴ εἰς τὰ ἀπ- ολωλότα πρόβατα οἴκου Ἰσραὴλ.
- [00722] Καὶ γοῦν παρ' αὐτοῖς διεκήρυξε πρώτοις, ἐνετέλλετο δὲ καὶ τοῖς ἀγίοις ἀπο- στόλοις·
- [00723] [6Εἰς] ὁδὸν ἔθνων μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·
- [00724] πορεύεσθε δὲ μᾶλλον πρὸς τὰ ἀπολωλότα πρόβατα οἴκου Ἰσραὴλ.
- [00725] [6] Ἐπειδὴ δὲ διατετέλεκασιν ἐκ πολλῆς ἄγαν ἀπονοίας οἱ δειλαιοὶ τὸν ἀφιγμένον εἰς τοῦτο ταῖς ἀπειθείαις περιυβρί- ζοντες, μεταπεφοίτηκεν ἐπὶ τὰ ἔθνη λοιπὸν, καὶ γε- γόνασιν οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι.
- [00726] Ταύτη τοι καὶ νῦν ὁ προφήτης, ἄτε δὴ καὶ ὑπάρχων Πνευματοφόρος ἀνὴρ, καὶ τῶν ἐσομένων τὴν γνῶσιν διὰ τῆς ἄνωθεν δαδουχίας πεπλουτηκῶς, πρῶτον δια- μέμνηται τῶν ἔθνων, εἶτα μετ' ἐκείνους τοῦ Ἰσραὴλ, ὡς ἐρόμμενον κατόπιν τῶν διὰ πίστεως ἠγιασμένων, τεθειμένου τε εἰς νῶτον καὶ ἐν τοῖς περιλοίποις, κατὰ τὸ γεγραμμένον.
- [00727] [9Καὶ] ἀρεῖ σημεῖον εἰς τὰ ἔθνη, καὶ συνάξει τοὺς ἀπολομένους Ἰσραὴλ, καὶ τοὺς διεσπαρμένους τοῦ Ἰούδα συνάξει ἐκ τῶν τεσσάρων πετερύγων τῆς γῆς.
- [00728] Καὶ ἀφαιρεθήσεται ὁ ζῆλος Ἐφραΐμ, καὶ οἱ ἐχθροὶ Ἰούδα ἀπολοῦνται.
- [00729] Ἐφραΐμ οὐ ζηλώσει Ἰούδαν, καὶ Ἰούδας οὐ θλίψει Ἐφραΐμ. 9 Παραδόξως ἡμῖν ὁ προφήτης τὸν ἕν γε τούτοις μάλιστα διαπεραίνει λόγον.
- [00730] Δέχεται γὰρ τὸ ἱστορικῶς γεγονὸς εἰς εἰκόνα πράγματος νοητοῦ·
- [00731] χρῆναι δὲ οἶμαι ὡς ἐνὶ εἰπεῖν καὶ τοῦτο λαμπρῶς.
- [00732] Διεδέξατο γὰρ τὴν Σολομῶντος ἀρχὴν ὁ ἐξ αὐτοῦ γεγονῶς Πο- [70.332] βοάμ·
- [00733] κατεσχίσθη δὲ πρὸς διχόνοιαν ἀπ' αὐτοῦ τὸ τῶν Ἰουδαίων ἔθνος·
- [00734] καὶ αἱ μὲν δέκα φυλαὶ καὶ τὸ ἥμισυ φυλῆς Ἐφραΐμ μετακίσθησαν ἐν τῇ Σαμαρείᾳ, ἐν δὲ γε τοῖς Ἱεροσολύμοις ἀπομемνηκεν ἡ Ἰούδα φυλὴ, καὶ τὸ ἥμισυ φυλῆς Μανασσῆ.
- [00735] Ἐβασίλευόν τε κατὰ καιροὺς τούτων τε κάκεινων τινές·
- [00736] ἐν μὲν τοῖς Ἱε- ροσολύμοις, οἱ ἐκ φυλῆς Ἰούδα·
- [00737] ἐν δὲ γε τῇ Σαμαρείᾳ, οἱ ἐκ φυλῆς Ἐφραΐμ·
- [00738] καὶ πολὺς ὁ μεταξὺ τοῖς μέ- ρεσιν ἀνεκαίετο ζῆλος, πόλεμοί τε συχνοὶ, καὶ κατ' ἀλλήλων ἐπαναστάσεις, καθὰ καὶ ἐν βίβλοις τῶν Βασιλειῶν διηγόρεται σαφῶς.
- [00739] Ἐπειδὴ δὲ Χαλδαῖοι καὶ οἱ Βαβυλωνῶν τῆς Περσικῆς βεβασιλευκότες, ἄπασαν, ὡς ἔπος εἰπεῖν, τὴν Ἰουδαίαν καταδηώσαν- τες, ἀπεκόμισαν αἰχμάλωτον εἰς τὴν ἑαυτῶν τὸν τε Ἰσραὴλ καὶ τὸν Ἰούδαν, τοῦτ' ἔστι, τοὺς τε ἐν τῇ Σαμαρείᾳ, καὶ τοὺς ἐν τοῖς Ἱεροσολύμοις·
- [00740] εἶτα τῆς αἰχμαλωσίας ἀπηλλαγμένοι, πάλιν ὑπενόστησαν εἰς τὴν ἑαυτῶν, καὶ κατωκῆκασιν οὐκέτι διηρημένως, ἀλλ' ἐν τοῖς Ἱεροσολύμοις ἅπαντες·
- [00741] ἐπαύσαντο δὲ τοῦ καὶ ἀνὰ μέρος χρεῖν ἐφ' ἑαυτοῖς βασιλέας τε καὶ ἄρχοντας, θλίβειν τε ἀλλήλους, καὶ ζηλοῦν ἔτι, καθὰ καὶ πρότερον.
- [00742] Ὅφ' ἐνὶ γὰρ γεγόνασι τὸ τηνικάδε Ζωροβάβελ τῷ τοῦ Σαλαθηήλ, ὃς ἦν ἐκ φυλῆς Ἰούδα, καὶ μέντοι καὶ Ἰησοῦ τῷ τοῦ Ἰωσεδέκ τῷ προὔχοντι καθ' ἱερωσύνην.
- [00743] Καὶ ὁ μὲν τῆς ἱστορίας ἐν τούτοις λόγος.

[00744] Γέγονε δὲ τῷ προφήτῃ σκοπὸς, ὡς ἐκ πραγμά- των ἐμφανεστέρων καὶ ἐκ τῶν τοῖς πάσαι συμβεβη- κόντων τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας καταδειξαι τὰ κατορθώματα.

[00745] Ἐγγεγραμένου γάρ τοῦ σημείου, τοῦτ' ἐστὶ τοῦ τιμίου σταυροῦ, καὶ ἐμφανοῦς γεγο- νότος τοῖς ἀνά πασάν τὴν οἰκουμένην ἔθνεσι τε καὶ λαοῖς, γέγονεν ἄφεσις τῶν ἐν αἰχμαλωσίᾳ (δηλον δὲ ὅτι τῇ νοητῇ), συνδρομὴ πρὸς ὁμοψυχίαν, σπουδὴ πρὸς ὁμόνοιαν καὶ ὁμοπιστίαν τῶν πάσαι διηρημένων.

[00746] οἱ πολλοῖς τε καὶ ἀνοσοῖς τυράννοις κατεζευγμένοι (δεδουλευκάσι γὰρ τοῖς ἀκαθάρτοις πνεύμασι), ἀπεσει- σαντο μὲν τὸν ἐκείνων ζυγόν, συνδεδραμήκασιν δὲ καὶ μάλα προθύμως εἰς τὴν νοητὴν Σιών, ἡγοῦν Ἰερου- σαλήμ, τοῦτ' ἐστὶ τὴν Ἐκκλησίαν, καὶ ὑφ' ἐνὶ γεγό- νασι βασιλεῖ, τοῦτ' ἐστὶ Χριστῷ, οὐ καὶ εἰς τύπον ὁ Ζωροβάβελ ἦν, ἀνακομίζων ἐκ τῆς αἰχμαλωσίας τὸν Ἰσραήλ συνόντος αὐτῷ καὶ Ἰησοῦ τοῦ ἱερέως καὶ μεγάλου, ἦν ἐν αὐτῷ νοηταὶ Χριστὸς βασιλεὺς τε καὶ ἀρχιερεὺς, ὄσιος, ἀκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γεγονώς, καθὰ φησὶν ὁ θεσπέσιος Παῦλος.

[00747] Ὅτι δὲ τὸ Χριστοῦ σημεῖον, τοῦτ' ἐστὶν, ὁ τίμιος σταυρὸς γέ- γονε πρόξενος τοῦ συννεχθῆναι πρὸς ὁμοπιστίαν τοὺς ἀνά πασάν τὴν γῆν, οἰκειωθῆναι τε οὕτω δι' αὐτοῦ τῷ παναγίῳ Πατρὶ, σαφὲς ἂν γένοιτο δι' ὧν γέγραφεν ὁ θεσπέσιος Ἰωάννης ὁ εὐαγγελιστῆς.

[00748] Εἰς- κεκόμικε γάρ τὸν ἐπάρατον Καϊάφαν τοῖς ἐν τῷ συν- εδρίῳ λέγοντα·

[00749] Ἰ6Υμεῖς] οὐκ οἴδατε οὐδὲν, οὐδὲ λογί- ζεσθε ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

[00750] Ἰ6] Προσεπήνεγκε δὲ τούτοις αὐτοῖς·

[00751] Ἰ6Τούτο] δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλ' ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου, Ἰ70.333] προεφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

[00752] Ἰ6] Γέγονε γάρ ὁ Χριστὸς εἰρήνη ἡμῶν, κατὰ τὰς Γραφάς, ὁ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, καὶ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, καὶ εἰς ἓνα καινὸν ἄνθρωπον τοὺς δύο κτίσας λαούς·

[00753] ἅμφω τε δι' ἑαυτοῦ καταλλάττων τῷ Θεῷ καὶ Πατρὶ, καὶ τὴν μεταξύ καταλύων ἔχθραν, ἦν οἱ πάντες ἐν ἐνὶ πνεύματι καὶ ἐν ἐνὶ σώματι, σύμφυχοί τε ἀλλή- λους καὶ σύσσωμοι γεγονότες, ἐν αὐτῷ δὲ δηλονότι τῷ Χριστῷ, καρποφορήσωμεν αὐτῷ τὴν ὑπὲρ νόμον δικαιοσύνην, καὶ τῆς εὐαγγελικῆς πολιτείας τὴν κα- θαρότητα.

[00754] Οὐκοῦν ὡς ἀπὸ γε τῶν ἱστορικῶς πεπρα- γμένων εἰς θεωρίαν ἐρχόμενος τὴν πνευματικὴν, συν- ἦσει εὖ μάλα τοῦ Χριστοῦ τὸ μυστήριον.

[00755] Ἰ9Καὶ] πετασθήσονται ἐν πλοίοις ἀλλοφύλων·

[00756] θάλασσαν ἅμα προνομεύσουσι, καὶ τοὺς ἀφ' ἡλίου ἀνατολῶν, καὶ Ἰδουμαίαν, καὶ ἐπὶ Μωᾶβ πρῶτον τὰς χεῖρας ἐπιβαλοῦσιν·

[00757] οἱ δὲ υἱοὶ Ἀμ- μῶν πρῶτοι ὑπακούουσιν.9 Τίνα δὴ τρόπον οἱ ἐκ τῶν τεσσάρων περὺγων τῆς γῆς, τοῦτ' ἐστὶ πάντα τὰ ἔθνη συννεχθήσονται πρὸς ἐνότητα τὴν ἐν Χριστῷ διὰ πίστεως, καὶ εἰς σύνδεσμον ἀγάπης ἀγιοπρεποῦς, διατρανοὶ πάλιν ἐν τούτοις.

[00758] Πρὸ μὲν γὰρ τοῦ τιμίου σταυροῦ τοῖς ἀγίοις ἀποστό- λους ἔφασκεν ὁ Χριστός·

[00759] Ἰ6Εἰς] ὁδὸν ἐθνῶν μὴ ἀπέλ- θητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·

[00760] πο- ρεύεσθε δὲ μᾶλλον πρὸς ἀπολωλότα πρόβατα οἴκου Ἰσραὴλ.

[00761] Ἰ6] Ὡς γὰρ αὐτὸς ἔφη πάλιν·

[00762] Ἰ6Οὐκ] ἀπεστάλην εἰ μὴ εἰς τὰ ἀπολωλότα πρόβατα οἴκου Ἰσραὴλ.

[00763] Ἰ6] Ἐπειδὴ δὲ δυσσεβείας ἀπάσης ἄκρον ἐληλακότες πε- παρωνήκασιν εἰς Χριστὸν, καὶ ἀπεκτόνασιν ἀρχηγὸν τῆς ζωῆς, καὶ τὸν ἅγιον καὶ δίκαιον ἠρόνησαντο·

[00764] τότε δὴ, τότε πατήσας τὸν θάνατον, καὶ ἐγγεγραμῶς ἐκ νεκρῶν, τοῖς ἀγίοις ἐνετέλλετο μαθηταῖς·

[00765] Ἰ6Πορευ-] θείντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος·

[00766] διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν.

[00767] Ἰ6] Ἐπειδὴ δὲ ἀναβέβηκεν εἰς τὸν οὐρανόν, εἶτα καταπεφοίτηκεν εἰς αὐτοὺς ἡ ἐξ ὕψου δύναμις, οὐκέτι μεμενήκασιν κατὰ μόνην τὴν Ἰου- δαίαν εὐαγγελιζόμενοι τὸν Ἰησοῦν, ἀλλ' οἱ μὲν εἰς Ἡῶ, καὶ τὰς τῆδε πόλεις ἀπιόντες ἐκήρυττον·

[00768] οἱ δὲ τὴν Ἑσπέραν καταλαμβάνοντες, ἄλλοι δὲ τοῖς ὁμ- ὄροις ἔθνεσι τοὺς τῆς κατηχήσεως ἐχαρίζοντο λόγους·

[00769] ἦν δὲ πῶς ἀνάγκη τὴν ὑφ' ἡλίῳ πασάν περινοστεῖν ἐθέλοντας κεχρηῆσθαι καὶ πλῶ.

[00770] Καὶ γοῦν ὁ θεσπέσιος Παῦλος νυχθήμερον ἐν τῷ βυθῷ πεποιηκεναὶ δισχυ- ρίζεται.

[00771] Καὶ ὁ τὰς Πράξεις δὲ τῶν ἁγίων ἀποστόλων συγγεγραφῶς, ἐπιβῆναι φησὶν αὐτὸν καὶ τοὺς σὺν αὐτῷ πλοίῳ Ἀλεξανδρινῶ παρασήμῳ Διοσκοῦροις.

[00772] Ἔθος γάρ πῶς ἐν ταῖς Ἀλεξανδρείων μάλιστα ναυσὶ πρὸς γε τῇ πρῶρῃ δεξιά τε καὶ εὐώνυμα γραφὰς εἶναι τοιαύτας.

[00773] Ἐπειδὴ δὲ ἦν εἰκόσ, εἰδωλολατρείας κρατούσης κατ' ἐκεῖνο καιροῦ, ἐγγεγράφθαι τῇ νηϊ Ἰ70.336] τοὺς Διοσκοῦρους, ταύτη τοίνυν ἀκόλουθον ἀλλόφυλον εἶναι, τοῦτ' ἐστὶν, εἰδωλολάτρην τῆς νεὸς τὸν δεσπό- την.

- [00774] Οὐκοῦν ἐν πλοίοις ἀλλοφύλων πετασθήσονται, φησί, τοῦτ' ἔστι, δρομαῖοι καὶ πρόθυμοι καὶ οἰονεὶ πτηνοὶ διαβήσονται, καὶ προνομεύσουσι τὴν θάλασσαν.
- [00775] Ἔθος δὲ τῆς θείας Γραφῆς θάλασσαν ἀποκαλεῖν τὰ πρὸς τῆς ἑσπέρας μέρη, διάτοι τὸ σφόδρα πολλὴν καὶ εὐρείαν εἶναι τὴν ἐκείνης θάλασσαν.
- [00776] Καὶ γοῦν ὁ μακάριος Δαβὶδ, παντὸς τοῦ κόσμου δημιουργὸν ἀποφαινὼν τὸν τῶν ὄλων Θεόν, [6Τὸν] βορῶν,6 φησὶ, [6καὶ] θάλασσαν σὺ ἔκτισας.
- [00777] [6] Ὅτι δὲ καὶ ὁ θεσπέσιος Πέτρος, καὶ μὴν καὶ αὐτὸς ὁ πάνσοφος Παῦλος, τὰ τῆς ἑσπέρας καταλαβόντες μέρη, κατηγγέλασι τὸν Ἰησοῦν, ἐνδοιάσειεν ἂν οὐδεὶς.
- [00778] Προνομεύσουσι δὲ, φησὶ, καὶ τοὺς ἀφ' ἡλίου ἀνατολῶν, καὶ Ἰουμαίαν, καὶ ἐπὶ Μωάβ τὰς χεῖρας ἐπιβαλοῦσιν.
- [00779] Οἱ δὲ υἱοὶ Ἀμμὼν πρῶτοι ὑπακούσονται.
- [00780] Μετὰ γάρ τοι τὴν τῶν Ἰουδαίων χώραν, ἅπασαι λοιπὸν αἱ ὄμοροι τε καὶ γείτονες, εἰ καὶ ἔτι πορρωτέρω, μεσταὶ μὲν ἦσαν εἰδωλολατρῶν, ἀσύμβατοι δὲ τοῖς φρονήμασι τοῖς τὸν ἕνα καὶ φύσει καὶ ἀληθῶς εἰδόσι Θεόν.
- [00781] Ἰουμαῖοι τε καὶ Μωαβίται, καὶ μέντοι καὶ υἱοὶ Ἀμμὼν, ὄμοροι τε ἦσαν τοῖς ἐξ Ἰσραὴλ, καὶ γείτονα μὲν κατενέμοντο χώραν, διάφοροι δὲ δεινῶς, καὶ τῶν ὅτι μάλιστα πολεμιωτάτων.
- [00782] Προσεκύνουν δὲ τοῖς ἀστροῖς, καὶ δι' αἰδοῦς ἀπάσης ἐποιοῦντο τὸν Ἐωσφόρον, προῦ[σ]χοντα δὲ τῶν ἄλλων ἀπεκάλουν Θεόν.
- [00783] Ἀλλ' αὐτοῖς καὶ πρῶτοι εἰς νοῦν καὶ καρδίαν ἀνέλαμψεν ὁ ἀληθῶς Ἐωσφόρος, καὶ διήγασε τῆς νοητῆς ἡμέρας τὸ φῶς.
- [00784] Ἀποβεβληκότες δὲ τὴν ἀρχαίαν ἐκείνην ἀχλὺν, καὶ τὸ κτίσει λατρεύειν ἔτι παρωσάμενοι, προσκεκυνήκασι τῷ Χριστῷ, καὶ τοὺς πάλαι πολεμιωτάτους, φημὶ δὴ τοὺς ἐξ Ἰσραὴλ, ἐποιοῦντο μυσταγωγούς καὶ καθηγητὰς ὁδοῦ τῆς ἀποφερούσης εἰς σωτηρίαν.
- [00785] [9καὶ] ἐξερημώσει Κύριος τὴν θάλασσαν Αἰγύπτου, καὶ ἐπιβαλεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν πνεύματι βιαίῳ, καὶ πατάξει ἐπὶ τὰ φάραγγας, ὥστε διαπορεύεσθαι αὐτὸν ἐν ὑποδήμασιν.
- [00786] Καὶ ἔσται δίοδος τῷ καταλειφθέντι μου λαῷ ἐν Αἰγύπτῳ·
- [00787] καὶ ἔσται τῷ Ἰσραὴλ ὡσεὶ ἡ ἡμέρα ὅτε ἐξῆλθεν ἐκ γῆς Αἰγύπτου.⁹ Κεκράτηκε μὲν ἐκ πλεονεξίας τῶν ἀνὰ πᾶσαν τὴν ὑπὸ οὐρανὸν ὁ τῆς ἀμαρτίας εὐρέτης καὶ πατήρ.
- [00788] Ἀποβουκολήσας τῆς ἀληθείας τὸν ἄνθρωπον, τῆς τῶν δαιμονίων ἀγέλης ἀπετέλει προσκυνητὴν, καὶ τοῖς ἰδίοις ὑπετίθει ζυγοῖς·
- [00789] Αἰγύπτιοι δὲ μάλιστα δεισιδαιμονέστατοι παρὰ τοὺς ἄλλους καὶ δεινοὶ πρὸς τοῦτο γεγόνασι.
- [00790] Τεμένη γὰρ ἦσαν πανταχοῦ καὶ βωμοὶ κατὰ τὴν χώραν αὐτοῖς, ἔδη τε μυρία, καὶ ἀγαλμάτων ἔσμος, πολύμορφά τε τὰ ἐν σηκοῖς.
- [00791] Προσκεκυνήκασι γὰρ πτηνοῖς καὶ ἰχθύσιν, αἰγὶ καὶ προβάτῳ, καὶ μόσχος ἦν τὸ σέβας αὐτοῖς.
- [00792] Ἀλλὰ καὶ οὕτως ἔχοντας ἐπεσκέπτετο Θεός, καὶ ὁμοῦ τοῖς ἄλλοις ἐκάλεε πρὸς τὸ φῶς, καὶ πρὸς ἐπίγνωσιν ἀληθείας.
- [00793] Διεκήρυξαν γὰρ ἐν αὐτῇ τὸ Εὐαγγέλιον τοῦ Χριστοῦ Μάρκος τε ὁ μακάριος εὐαγγελιστῆς, καὶ ἔτεροι δὲ μετ' αὐτὸν κατὰ καιροῦς·
- [00794] τοῦτο μὲν ἐκ τῆς Ἑβραίων ὀρμώμενοι χώρας, τοῦτο δὲ καὶ ἐξ αὐτῶν τῶν πεπιστευκότων [70.337] μυσταγωγοὶ καὶ διδάσκαλοι κατὰ καιροῦς ἀναδεδειγμένοι.
- [00795] Τίνα δὴ τρόπον καὶ τοῦτο κατάρθεται, διειπεῖν ἀναγκαῖον, τὸν τῆς ἱστορίας κατευρύνοντας λόγον.
- [00796] Πρὶν μὲν γὰρ τὰ Ῥωμαίων κατὰ πάντων ἰσχύσαι κράτη, χώρας τε ἐκάστης ἰδίων ἐχούσης τὸν ἡγούμενον, ἦτοι βασιλεύοντα, πολλή τις ἦν τοῖς ἔθνεσιν ἡ διαφορά·
- [00797] τοῦτο μὲν ὅτι καὶ τὸ τῆς θρησκείας ἑτεροῖον ἀνακαίεσθαι μεταξὺ τὴν ἔχθραν ἐποιεῖτο, τοῦτο δὲ ὅτι καταληϊζεσθαι τοῖς ἐθέλουσιν ἐξῆν τὸν ἐκ τῆς ἐτέρας, ἐπιτιμῶντος οὐδενός.
- [00798] Ἦν οὖν ἀμιξία πρὸς ἄλληλα πλείστη τέως τοῖς ἔθνεσιν, καὶ τὸ ἀλῶναί τισι τῆς ἐτέρων χώρας εἴσω γεγονόσιν οὐκ ἀζήμιον.
- [00799] Ἐπειδὴ δὲ ἴσχυσε κατὰ πάντων ἡ Ῥωμαίων ἀρχή, καὶ ὑφ' ἕνα γεγονάσι τὸν ἡγούμενον, νόμοις τοῖς παρ' αὐτῶν διαβιοῦν ἐδιδάχθησαν, ἐπιμιξίαι τε λοιπὸν αἱ πρὸς ἄλληλα τῶν ἔθνων γεγονάσιν ἄδειξαι, καὶ πολλὴ κεκράτηκεν ἡμερότης·
- [00800] τότε δὴ, τότε τοῖς εὐαγγελιζομένοις τὸν Ἰησοῦν γέγονε δίοδος, ἦτοι ὁδός, τοῦ καὶ ἐν Αἰγύπτῳ δύνασθαι παρελθεῖν.
- [00801] Εἶλεν δὲ τίνα τρόπον τὴν Αἰγυπτίων ὁ Αὐγουστος Καῖσαρ, ὁ προφητικὸς ἡμῖν διερμηνεύει λόγος.
- [00802] Ὁ μὲν γὰρ τῆς Αἰγύπτου ποταμὸς εὐρύς τε καὶ πολὺς, καὶ πλημμυρῶν κατὰ καιροῦς, δι' ἐπὶ τὰ στομάτων ἔρχεται, ἀλλ' ἐπὶ τῆς γείτονι τὸ νᾶμα δωρούμενος·
- [00803] γεγονώς γε μὴν ἐν τοῖς μέρεσι τῶν ἐλείων ἀνδρῶν, λίμνας ἀποτελεῖ μακρὰς καὶ εὐρείας, καὶ ἅπασαν αὐτῶν ἐπικλύζει τὴν γῆν, ὥστε καὶ ναυσίπορον εἶναι τὴν πυροφόρον.
- [00804] Ὡς οὖν ὁ Αὐγουστος Καῖσαρ τῆς Ἰουδαίας κεκρατηκῶς ἦκεν εἰς τὴν Αἰγυπτίων, ᾤοντο μὲν οἱ ταύτης οἰκήτορες, ὅτι κἂν εἰ ἔλοιτο κατηρεμῆναι, ἀποσχέσθαι τε πολέμου καὶ ὀπλων, ἀληπτον ἐκείνῳ τὴν χώραν ἐργάσεται τὸ διεζῶσθαι λίμναις τε καὶ ποταμοῖς.
- [00805] Ἐπειδὴ δὲ τῷ τῶν ὄλων κρατοῦντι Θεῷ τοῖς Ῥωμαίων σκῆπτροις ὑποφέρειν ἐδόκει καὶ αὐτὴν μετὰ τῶν ἄλλων τὴν Αἰγυπτίων, ἀνέμῳ νότῳ βιασιότατῳ τὸ

τοῦ ποταμοῦ κατ- ωθήσας ὕδωρ ἐπὶ τὴν θάλασσαν, βάσιμον ἄπασαν ἐτίθει τὴν χώραν, ὥστε τοὺς διαπεραιουῖσθαι θέλοντας λίμνας τε καὶ αὐτὰς δὲ τὰς φάραγγας, ἦτοι τὰ ἑπτὰ στόματα τοῦ ποταμοῦ, μηδ', ὅσον εἰπεῖν, ἀπολύσαι τοῦ ποδὸς τὸ ὑπόδημα.

[00806] Καταλειαίνοντος τοῖ- νυν τοῦ Θεοῦ τὴν πάροδον τῆ Ῥωμαίων στρατιᾶ, νε- νίκηνται τὰ Αἰγυπτίων.

[00807] Τοῦτο πάλιν ἡμᾶς ὁ προφήτης διδάσκει λέγων·

[00808] ^[6Τάδε] λέγει Κύριος Σαβαώθ, Καὶ πίνονται οἱ Αἰγύπτιοι ὕδωρ τὸ παρὰ θάλασσαν·

[00809] ὁ δὲ πο- ταμὸς ἐκλείψει καὶ ξηρανθήσεται·

[00810] καὶ ἐκλείψουσιν οἱ ποταμοὶ, καὶ αἱ διώρυγες τοῦ ποταμοῦ·

[00811] καὶ ξηραν- θήσεται πᾶσα συναγωγή ὕδατος, καὶ ἐν παντὶ ἔλει καλάμου καὶ παπύρου, καὶ τὸ ἄχι τὸ χλωρὸν πᾶν τὸ κύ- κλω τοῦ ποταμοῦ, καὶ πᾶν τὸ σπειρόμενον διὰ τοῦ πο- ταμοῦ ξηρανθήσεται ἐν ἀνεμοφθορίᾳ.

[00812] ^[6] Ἐξερημώσει τοίνυν, φησὶ, Κύριος τὴν θάλασσαν Αἰγύπτου.

[00813] Ἔθος δὲ τῆ θείᾳ Γραφῇ, καὶ αὐτὰς τὰς λίμνας θαλάσσης ἀποκαλεῖν.

[00814] Καὶ ἐπάξει τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποτα- μὸν πνεύματι βιαίῳ.

[00815] Χειρὸς γὰρ ἔργον, ἦτοι δυνάμειος τῆς θείας, γενέσθαι φαμέν τοῦ βιαιοτάτου πνεύματος τὴν κατὰ τῶν ὑδάτων ἐπαγωγὴν.

[00816] Ἐπάταξε γὰρ τὰς ἑπτὰ φάραγγας, τοῦτ' ἔστι, τὰ στόματα, καὶ ἀποτε- ^[70.340] τέλεκεν οὕτω ξηρὰς, ὡς διαπορεύεσθαι αὐτὰς ἐν ὑπο- δήμασι.

[00817] Τότε δὴ, τότε, φησὶν, ἔσται δίοδος ἐν Αἰγύπτῳ τῷ καταλειφθέντι μου λαῷ.

[00818] Καὶ ποῖος οὗτος ἦν;

[00819] Οἱ ἐξ Ἰσραὴλ πιστεύσαντες, περὶ ὧν καὶ ὁ προφήτης Ἡσαΐας·

[00820] ^[6Εάν] ἢ ὁ ἀριθμὸς τῶν υἰῶν Ἰσραηλῶς ἢ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσε- ται.

[00821] ^[6] Ἀπαρχὴ δὲ ὥσπερ τοῦ καταλείμματος οἱ μα- κάριοι μαθηταὶ καὶ οἱ σὺν αὐτοῖς, ὧν εἷς γέγονε καὶ ὁ θεσπέσιος Μάρκος.

[00822] Ἀλλὰ καὶ ἔσται, φησὶν, ὡς ἡ ἡμέρα, ὅτε ἐξῆλθον ἐκ γῆς Αἰγύπτου·

[00823] τοῦτ' ἔστιν, οἱ ἐξ αἵματος Ἰσραὴλ, τὸν θεῖον τε καὶ οὐράνιον λόγον τοῖς ἐν Αἰγύπτῳ διακηρύξαντες, ἠσθήσονται λίαν, καθάπερ ἀμέλει καὶ κατ' ἐκείνην ἠσθησαν τὴν ἡμέ- ραν, ὅτε ἐξῆλθον ἐκ γῆς Αἰγύπτου.

[00824] Πάλιν μὲν γὰρ αὐτοὶ τῆς ἐν Αἰγύπτῳ δουλείας ἀπεκομίζοντο.

[00825] Κηρυ- γμάτων δὲ τῶν θεῶν ἱερουργοὶ γεγονότες, καὶ τῶν εὐαγγελικῶν θεσπισμάτων ταμίαι γνήσιοι, οὐ σαρκι- κῆς δουλείας ἀπήλλαττον Αἰγυπτίους, ἀλλὰ τῆς τοῦ διαβόλου χειρὸς ἐξελόντες ἐλευθέρους ἀπετέλουν.

[00826] Καὶ μεσιτεύοντος τοῦ μὲν [τοῦ] πανσόφου Μωσέως, ὁ ποτα- μὸς εἰς αἷμα μετεσκευάζετο·

[00827] νυνὶ δὲ γέγονεν αὐτοῖς ἐν Χριστῷ τὸ ὕδωρ σωτήριον.

[00828] Σεσώσμεθα γὰρ διὰ τοῦ ἀγίου βαπτίσματος.

[00829] Κατεπνίγοντο τότε τῆ Ἐρυθρᾷ θαλάσῃ προσβεβληκότες οἱ διώκοντες τὸν Ἰσραὴλ·

[00830] ἐδιδάχθησαν δὲ διὰ τῶν ἀγίων ἀποστόλων, τὸν τοῦ παρ- ὄντος διανήχεσθαι βίου κλύδωνα, καὶ κυμάτων ἀμεί- νους ὀρᾶσθαι κοσμικῶν·

[00831] ἐπέπιπτεν αὐτοῖς ἡ χάλαζα τότε δεινὴ καὶ ῥαγδαιοτάτη.

[00832] Ἐπειδὴ δὲ μεμυσταγώ- γηνται τῆς μετὰ σαρκὸς οικονομίας τὸν λόγον, ὑετὸς αὐτοῖς ὁ θεῖος εἰς νοῦν καταβέβηκεν, ἐγκάρπους ἀποτε- λῶν.

[00833] Βαθὺς καὶ τριήμερος ἐπενήνεκται σκότος·

[00834] ἀλλὰ γεγόνασιν ἐν φωτί.

[00835] Τεθρηνήκασιν τὰ πρωτότοκα·

[00836] ἀλλὰ σέσωκεν αὐτοὺς ἐκ θανάτου καὶ φθορᾶς ὁ Πρωτότοκος ἐκ νεκρῶν, τοῦτ' ἔστι, Χριστός.

[00837] Ἐπ' οὖν τούτοις ἅπασιν χαίρειν ἦν ἀκόλουθον τοὺς ἐξ Ἰσραὴλ, ὡς ὅτε ἐξῆλθον αὐτοὶ ἐκ γῆς Αἰγύπτου.

[00838] ^[9Καὶ] ἔρεις ἐν τῇ ἡμέρᾳ ἐκείνῃ·

[00839] Εὐλογῆσω σε, Κύριε, διότι ὠργίσθης μοι, καὶ ἀπέστρεψας τὸν θυμὸν σου ἀπ' ἐμοῦ, καὶ ἠλέησάς με.

[00840] Ἴδου ὁ Θεὸς μου, Σωτὴρ μου Κύριος, πεποιθῶς ἔσομαι ἐπ' αὐτῷ, καὶ σωθήσομαι ἐν αὐτῷ, καὶ οὐ φοβηθήσομαι, διότι ἡ δόξα μου καὶ ἡ αἰνεσίς μου Κύριος, καὶ ἐγένετό μοι εἰς σωτηρίαν.⁹ Ἀνασεσῶσθαι λέγων τοὺς ἐξ ἔθνῶν διὰ πίστεως τῆς εἰς Χριστὸν, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν τοὺς ὅτι μάλιστα τῶν ἄλλων δεισιδαιμονεστάτους, εἰκότως αὐτοὺς δοξολογοῦντας εἰσφέρει.

[00841] Τοῦ γὰρ ἀπηλλάχθαι μὲν ὀλοτρόπως τῆς πρώτης τε καὶ ἐν ἀρχαῖς ἐνούσης αὐτοῖς ἀμαθίας, μεταφοιτῆσαι δὲ λοιπὸν εἰς γε τὸ ἐλέσθαι φρονεῖν τὰ αὐτῷ δοκοῦντα καὶ μόνῳ τῷ διασώσαντι Θεῷ, γένοιτ' ἂν ἀνάδειξις ἐναργῆς, τὸ ἐπείγεσθαι δοξολογεῖν, καὶ καθάπερ τινα θυσίαν πνευματικὴν προσκομίζειν αὐτῷ τὰς εὐχαριστίας.

[00842] Οὐκοῦν κατ' ἐκεῖνο, φησὶ, τοῦ καιροῦ, καθ' ὃν ἂν γένοιτο δίοδος ἐν Αἰγύπτῳ, τοῦτ' ἔστι, τοῖς τὸν εὐαγγελικὸν καὶ σωτήριον πρεσβεύουσι λόγον, Σὺ, φησὶν, ὁ ἐν σκότῳ πάλαι βαθεῖ, καὶ πικρὸς εἰδωλολάτρης ὁ ταῖς τῶν δαιμονίων ἀπάταις ἐγκεχωσμένος, ὅταν τοῖς ^[70.341] τῆς διανοίας ὀμμασιν ἀναβλέψῃς πρὸς τὸ φῶς·

[00843] ὅταν ἴδῃς τοῦ κεκληκόςτος τὴν δόξαν, καὶ εἰς αἴσθησιν ἐνεχθῆς, ἐξ οἴων εἰς οἶα μετακεχώρηκας πράγματα·

[00844] καὶ ὅτι πικρῷ τυράννῳ κατεζευγμένος, ἔξω μὲν τῆς ἐκείνου γέγονας πλεονεξίας, ὑπέδραμες δὲ τὴν ἐπικουρίαν τοῦ πάντα ἰσχύοντος Θεοῦ καὶ διασώζοντος τοὺς ἀπολωλότας·

[00845] τότε δὴ, τότε σεαυτῷ δὴ λίαν καὶ μάλα εἰκότως ἐπιγαννύμενος ἀναφωνήσεις λέγων·

[00846] Εὐλογῆσω σε, Κύριε, διότι ὠργίσθης μοι, καὶ ἀπέστρεψας τὸν θυμὸν σου ἀπ' ἐμοῦ, καὶ ἠλέησάς με.

[00847] Ἀνακομίζουσι δὲ τὰ χαριστήρια, καὶ ἀνάπτουσι τὰς δοξολογίας, οὐχ ὅτι γεγονάσιν ὑπὸ θεῖαν ὀργὴν, ἀλλ' ὅτι γεγονότες ἠλέηνται.

[00848] Ὄργισθαι δὲ φάμεν τοῖς τὰ τοιάδε λέγουσι τὸν τῶν ὄλων Θεὸν, δῆλον ὅτι τοῖς εἰδωλολάτραις.

[00849] Διὰ ποίαν αἰτίαν;

[00850] Παῦλος ἡμῖν ὁ θεσπέσιος σαφηνεῖ γεγραφώς·

[00851] ^[6Φάσκοντες] εἶναι σοφοὶ ἐμωράνθησαν.

[00852] Καὶ ἠλλάξαντο τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, ἐν ὁμοιώματι εἰκόνης φθαροῦ ἀνθρώπου, καὶ πετεινῶν καὶ ἐρπετῶν, καὶ τετραπόδων.

[00853] Ταύτη τοι, φησὶ, ^[6παρέδωκεν] αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, καὶ εἰς πάθη ἀτιμίας ποιεῖν τὰ μὴ καθήκοντα.

[00854] ^[6] Οἱ γὰρ δὴ τὴν θεῖαν παρασημάναντες δόξαν, καὶ τῆς ἀνωτάτω φύσεως τὸ ἐξαίρετον κάλλος τοῖς οὕτως οἰκτροῖς ἀναθέντες κτίσμασι, πῶς οὐ σφόδρα εἰκότως τοῖς ἐκ θείας ὀργῆς κινήμασιν ὑπενεχθεῖεν ἄν;

[00855] Ἐπειδὴ δὲ, φησὶν, ἀπέστρεψας τὸν θυμὸν σου, ἠλέησάς με (κέκλημαι γὰρ εἰς ἐπίγνωσιν διὰ πίστεως, οὐ κατὰ τὰ ἔργα ἃ ἐποιήσαμεν ἡμεῖς, καθὰ γέγραπται, ἀλλὰ κατὰ τὸ πολὺ αὐτοῦ ἔλεος)·

[00856] ταύτη τοι, φησὶν, εἰς αἴσθησιν τῆς μεγαλοδωρίας ἐνηνεγμένος, ἀκατάληκτον προσοίσω σοι τὴν δοξολογίαν, καὶ δὴ καὶ ἐρῶ·

[00857] Ἴδου ὁ Θεὸς μου, Σωτὴρ μου Κύριος, πεποιθῶς ἔσομαι ἐπ' αὐτῷ καὶ σωθήσομαι ἐν αὐτῷ.

[00858] Πάλαι μὲν γὰρ ξύλοις τε καὶ λίθοις προσπίπτοντες, καὶ τοῖς ἀναισθήτοις ἀγάμασι προσκομίζοντες θυσίας, σώζεσθαι δι' αὐτῶν παρεκάλουν.

[00859] Ἐπειδὴ δὲ Θεὸν ἐγνώκασιν τὸν ἀληθινόν, τοὺς ψευδωνύμους παρωσάμενοι, αὐτόν τε καὶ μόνον καταδεικνύουσι λέγοντες·

[00860] Ἴδου ὁ Θεὸς μου Σωτὴρ μου Κύριος.

[00861] Οὐκ ἐπὶ ξύλοις ἔτι καὶ λίθοις ἔσομαι πεποιθῶς, φησὶν, ἀλλ' ἐπ' αὐτῷ καὶ μόνῳ, καὶ δι' αὐτοῦ σωθήσομαι.

[00862] Κἂν ὁ πάλαι πλεονεκτῆσας καὶ συναρπάσας εἰς πλάνην, προσέρχεται πάλιν πειράζων καὶ μαχόμενος, Νικήσω, φησὶν, ὅτι ἡ δόξα μου καὶ ἡ αἰνεσίς μου Κύριος.

[00863] Ὅρας ὅπως ἐγνώκασιν ὅτι σωτήριον χρῆμα τὸ δοξολογεῖν;

[00864] ^[6] ^[6Θυσογγὰρ] φησὶ, ^[6τῷ] Θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ Ὑψίστῳ τὰς εὐχάς σου.

[00865] ^[6] Καὶ, ^[6Επικαλέσεις] με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με.

[00866] ^[6] ^[9Καὶ] ἀντλήσατε ὕδωρ μετ' εὐφροσύνης ἐκ τῶν πηγῶν τοῦ Σωτηρίου.⁹ Φιλότιμος ὁ κεκληκόςτος, ἔτοιμος εἰς ἀντίδοσιν ὁ διάσωσας Θεὸς, εὐεργετεῖ τοὺς ἐπεγνωκότας, θεῖος τε καὶ πνευματικοῖς κατευφραίνει πλουσίως τοὺς δοξολογοῦντας αὐτόν.

[00867] Ἄθρει γὰρ ὅπως οἱ μὲν ὠμολόγουν λέγοντες·

[00868] Ἴδου ὁ Θεὸς μου, Σωτὴρ μου Κύριος, πεποιθῶς ἔσομαι ἐπ' αὐτῷ·

[00869] ὁ δὲ παραχρῆμα, καὶ πηγὰς αὐτοῖς καὶ ὕδωρ ἐπαγγέλλεται σωτήριον.

[00870] Ἐδει ^[70.344] γὰρ, ἔδει τοὺς ἐκ σκότους δραμόντας πρὸς τὸ φῶς, τοὺς ἐξ ἀμαθίας Ἑλληνικῆς εἰς ἐπίγνωσιν κεκλημένους τοῦ κατὰ ἀλήθειαν ὄντος Θεοῦ μὴ ἀμοιρῆσαι παιδαγωγίας καὶ λόγου τοῦ κατευφραίνοντος, καὶ συνέχειν αὐτοὺς ἰσχύοντος πρὸς εὐσέβειαν.

- [00871] [60ῶ] γὰρ ἐπ' ἄρτω μόνῳ ζήσεται,6 φησίν, [66] ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.
- [00872] [6] Ὑδὼρ μὲν οὖν ἀποκαλεῖ τὸν ζωοποιὸν τοῦ Θεοῦ, λόγον·
- [00873] πηγὰς δὲ τοὺς ἁγίους ἀποστόλους τε καὶ εὐαγγελιστὰς, προσθεῖν δι' ἃν ὅτι καὶ αὐτοὺς τοὺς προφή- τας·
- [00874] Σωτήριον δὲ τὸν Χριστόν.
- [00875] Ὑμεῖς τοιγαροῦν, φησίν, οἱ ταῖς εἰς πίστιν ὁμολογίαις ἐμὲ τὸν φύσει καὶ τὸν ὅλων Θεὸν εὐφραίνοντες, ἀντικομιεῖσθε θείαν τε καὶ πνευματικὴν εὐφροσύνην, ἀρῶμενοι τὸν λόγον τὸν εἰς τοῦτο ὑμᾶς συνέχειν ἰσχύοντα ἐκ τῶν πηγῶν τοῦ Σωτηρίου, τοῦτ' ἔστι, Χριστοῦ.
- [00876] Αὐτὸς γὰρ ἀνέδει- ξε τοὺς ἁγίους ἀποστόλους·
- [00877] περὶ ὧν καὶ ὁ μακάριος ψάλλει Δαβίδ·
- [00878] [6Ωφθησαν] αἱ πηγαὶ τῶν ὑδάτων, καὶ ἀνεκαλύφθησαν τὰ θεμέλια τῆς οἰκουμένης.
- [00879] [6] Πηγαὶ μὲν γὰρ ὑδάτων εἰσὶν οἱ θεσπέσιοι μαθηταί, τοὺς ἀνωθεν καὶ διὰ τοῦ Πνεύματος τοῖς ἀνὰ πᾶσαν τὴν ὑπ' οὐρανὸν ἀναβρύνοντες λόγους.
- [00880] Εἰσὶ δὲ ὁμοίως καὶ θεμέλια τοῦ κόσμου.
- [00881] Λίθος μὲν γὰρ ἐκλεκτὸς ὁ Χρι- στὸς, ὃς καὶ τεθεῖσθαι λέγεται παρὰ τοῦ Θεοῦ καὶ Πατρὸς εἰς τὰ θεμέλια τῆς Σιών, τοῦτ' ἔστι, τῆς Ἐκκλησίας.
- [00882] Αὐτῷ γὰρ ἐπερηρέισμεθα καὶ διὰ πίστεως ἐποικοδομούμεθα οἶκος πνευματικὸς εἰς ναὸν ἅγιον, εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.
- [00883] Λίθοι δὲ μετ' αὐτὸν, ἦτοι θεμέλια τῆς οἰκουμένης, εἶεν ἂν ὄνο- μάζοιτό τε καὶ σφόδρα εἰκότως οἱ διακηρύττοντες αὐτὸν τοῖς ἀνὰ πᾶσαν τὴν γῆν.
- [00884] Ανέχουσι γὰρ ἡμᾶς τὰ αὐτῶν συγγράμματα πρὸς ἐδραιότητα καὶ βεβαίω- σιν τὴν ἐν πίστει τε καὶ ἀληθείᾳ.
- [00885] [9Καὶ] ἔρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ, Ὑμνεῖτε Κύριον, βοᾶτε τὸ ὄνομα αὐτοῦ, ἀναγγείλατε ἐν τοῖς ἔθνεσι τὰ ἔνδοξα αὐτοῦ·
- [00886] μμνήσκεσθε, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ.
- [00887] Ὑμνήσατε τὸ ὄνομα Κυρίου, ὅτι ὑψηλὰ ἐποίησεν·
- [00888] ἀναγγείλατε ταῦτα ἐν πάσῃ τῇ γῆ.
- [00889] Ἀγαλλιᾶσθε καὶ εὐφραίνεσθε, οἱ κατοι- κοῦντες ἐν Σιών, ὅτι ὑψώθη ὁ ἅγιος τοῦ Ἰσραὴλ ἐν μέσῳ σου.9 Ὡ παραδόξου πράγματος! Ὁ ἄρτίως μυσταγω- γούμενος, εἶτα περιτυχὼν ταῖς τοῦ Σωτηρίου πη- γαῖς καὶ τὸ ζωαρκὲς ἀρυσάμενος νᾶμα, τοσαύτην ὄραται προσειληφῶς τὴν ἐπίδοσιν, τὴν εἰς γε φημί τὸ εἶναι πιστὸς καὶ γνήσιος, ὥστε καὶ ἀποστολικὴν εὐθὺς ἐνδείκνυται λειτουργίαν.
- [00890] Καὶ οὐχ ὅπως αὐτὸς δοξολογεῖν ἐπείγετο μόνος, ἀλλ' ἤδη καὶ τοῖς ἄλλοις ἅπασι τοῦτο δρᾶν ἐπιτάττει λέγων·
- [00891] Ὑμνεῖτε Κύ- ριον, βοᾶτε τὸ ὄνομα αὐτοῦ.
- [00892] Καὶ τίσιν ἄρα προστάτ- τει βοᾶν, ἐναργὲς καθίστησιν ἐπιλέγων εὐθύς·
- [00893] Αναγ- γείλατε ἐν τοῖς ἔθνεσι τὰ ἔνδοξα αὐτοῦ.
- [00894] Μὴ γὰρ δὴ λανθανέτω, φησί, τοῦ Σωτῆρος ἡ δόξα, ἅπασιν ἔστω καταφανὴς ἡ θεοπεπηγὴς αὐτοῦ δύναμις τε καὶ ἐξου- σία.
- [00895] Σέσωκε μὲν ἀμνησικακῶς·
- [00896] καθεῖλεν ἄμαχον τυραννίδα τὴν τοῦ διαβόλου καὶ τῶν δαιμονίων·
- [00897] ἐλυτρώσατο τοὺς ἠπατημένους·
- [00898] ἠλευθέρωσε τοὺς ἐν αἰχμαλωσίᾳ·
- [00899] εὐηγγελίσατο τυφλοῖς ἀνάβλεψιν.
- [00900] [70.345] Δεδικαίωκε διὰ πίστεως, ἠγίασε διὰ τοῦ Πνεύματος, υἱοὺς ἀπέφηνε Θεοῦ τοὺς πάλαι δραπέτας καὶ τὴν ἀκλεᾶ καὶ ἐπάρατον διαβιοῦντας ζωὴν.
- [00901] Πεπληροφό- ρηκε διὰ πραγμάτων ὅτι φύσει τε καὶ ἀληθῶς ἔστι Θεός.
- [00902] Ἦγειρε νεκροὺς, καθαρὸς ἀπέφηνε τοὺς ἐν λέπρᾳ.
- [00903] Τεθεράπευκε νεύμασι τοὺς ἐν ἀρρώστιας·
- [00904] ἀνέκοψε πνευμάτων ὄρμας.

[00905] Δεδυσώπηκε θάλασσαν ἀγρίαν οὖσαν.

[00906] Οὐκοῦν ἀναγγείλατε ἐν τοῖς ἔθνεσι τὰ ἔνδοξα αὐτοῦ, καὶ διὰ μνήμης ποιεῖσθε πολλῆς, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ.

[00907] Ὑψηλὰ γὰρ ἐποίησεν.

[00908] Καὶ γὰρ ἐστὶν ἀληθῶς ὑπὲρ ἀνθρώπου χεῖρα, μᾶλλον δὲ καὶ παντὸς ἐπέκεινα θαύματος τὰ κατωρθωμένα.

[00909] Ἀγαλλιᾶσθε δὴ οὖν καὶ εὐφραίνεσθε οἱ κατοικοῦντες Σιών, τοῦτ' ἐστὶν, οἱ ἐδραῖαν ἔχοντες τὴν πίστιν ἐν Ἐκκλησίαις·

[00910] ὅτι ὑψώθη ὁ ἅγιος τοῦ Ἰσραὴλ ἐν μέσῳ σου.

[00911] Εἰ γὰρ καὶ γέγονεν ἄνθρωπος ὁ ἅγιος τοῦ Ἰσραὴλ, καὶ ἐν δούλου μορφῇ καθίκετο δι' ἡμᾶς οἰκονομικῶς, ἀλλ' οὖν ἐκ τῶν ἀποτελεσμάτων, καὶ τῆς τῶν ἔργων λαμπρότητος, ὑψώθη θεοπρεπῶς·

[00912] καὶ τίς κατὰ φύσιν ἐστίν, ἐγνώκαμεν.

[00913] {ITOMOS B'.}1 [9^ορασις] ἦν εἶδεν Ἡσαίας υἱὸς Ἀμὸς κατὰ Βαβυλῶνος.9 Ἦ μὲν κατὰ Βαβυλῶνος ὄρασις, καὶ μὴν καὶ αἱ ταύτη καθεξῆς, κατὰ γε Ἰδουμαίων καὶ Μωαβιτῶν, καὶ μὲν τοι καὶ Αἴγυπτίων, καὶ προσέτι τῶν ἑτέρων πεποίηται μὲν εἰς παράκλησιν τῷ Ἰσραὴλ·

[00914] ἴστο- ρικωτέραν δὲ πως τῶν σημασιμῶν ἔχουσι τὴν ἀπόδοσιν, πλὴν ἐφεῖται τοῖς νουνεχεστέροις, ὡς ἐκ παχείας καὶ νῦν εἰκόνας μεταχαράττειν ἀστείως εἰς πνευματικὴν θεωρίαν τὰ τοῖς ἀρχαίοις συμβεβηκότα σαφεστάτην·

[00915] ὁ τοῖς ἐντενυόμενοις ποιήσεται τὴν ἀφ- ἡγήσιν προῖων ὁ λόγος, καὶ τῶν γεγραμμένων ἕκαστα διερμηνεύων ὡς ἐνι.

[00916] Χρηναὶ δὲ οἶμαι καὶ νῦν ἐπὶ τὴν τοῦ πράγματος ἀρχὴν ἀναδραμεῖν, καὶ τὰς τῆς ὁράσεως αἰτίας προαφηγήσασθαι.

[00917] Κεκλημένους γὰρ διὰ τοῦ πανσόφου Μωσέως ὁ Ἰσραὴλ εἰς ἐπίγνωνσιν καὶ λατρείαν τοῦ κατὰ ἀλήθειαν ὄντος Θεοῦ, καὶ νόμον ἔχων τὸν ἀπευθύνοντα πρὸς πᾶν ὄντιον τῶν τεθνασμένων, κατημέλησε μὲν τῆς αὐτῷ δοθείσης ἐντολῆς, ἐτράπετο δὲ πρὸς διδασκαλίας ἐντάλματα ἀνθρώπων, μᾶλλον δὲ καὶ τοῖς ἔτι χείροσιν ἑαυτὸν ἐνείεις, τοῖς τῆς εἰδωλολατρείας ἐνώλισθε βόθροις.

[00918] Ἐπητιᾶτο γοῦν τοιαῦτα δρᾶν ἐλομένους ὁ τῶν ὄλων Θεὸς διὰ παντὸς προφήτου, καὶ πολλὴν ἐποιεῖτο δεδυσσεβηκότος αὐτοῦ τὴν καταβολήν.

[00919] Ἐφη γοῦν·

[00920] [6^{Εγγίξει}] μοι ὁ λαὸς οὗτος, τοῖς χεῖλεσιν αὐτῶν τιμῶσί με·

[00921] ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

[00922] [6¹] Μάτην δὲ σέβονταί με διδάσκοντες διδασκα- λίαν ἐντάλματα ἀνθρώπων.

[00923] Καὶ πάλιν·

[00924] [6^{Τί}] ἡ ἡγα- πημένη ἐποίησεν ἐν τῷ οἴκῳ μου [6¹] βδέλυγμα· βδέ- λυμα δὲ τὸ εἶδωλον ὀνομάζει.

[00925] Οὐκοῦν ἀπονενευκότα δεινῶς εἰς ἐκτόπους ἐξιτηλείας, καὶ τῆς ὑπὸ Θεῷ δουλείας ἀποφέροντας τὸν αὐχένα, καὶ γαῦρον ὥσπερ αὐτῷ τὸ οἰκεῖον ἀντεγείροντες φρόνημα, παρεδίδου κατὰ καιροὺς, ποτὲ μὲν τοῖς τὴν γείτονα νεμομένοις χώραν, Ἰδουμαίοις τέ φημι, καὶ μέντοι καὶ Μωαβί- [70.348] ταις, Αἴγυπτίοις καὶ τοῖς ἐκ Φυλιστιείμ, ποτὲ δὲ καὶ δυσαχθεστέραν αὐτοῖς ἐπιφέρων πληγὴν, τοὺς ὅτι μάλιστα τῶν ἐπὶ γῆς ὠμοτάτους αὐτοῖς ἐπηφίει, φημί δὴ τοὺς Βαβυλωνίους, οἱ καὶ πᾶσαν ἀμογητὴ τὴν τῶν Ἰουδαίων καταδηώσαντες χώραν, αἰχμάλω- τον ἀπεκόμισαν εἰς τὴν ἑαυτῶν ἀριθμοῦ κρεῖττονα πληθύν.

[00926] Ἀλλὰ ταυτὶ μὲν ὅτι συμβήσεται παροτρύ- νουσιν αὐτοῖς τὸν τῶν ὄλων Θεὸν, προηγόρευον κατὰ καιροὺς οἱ μακάριοι προφήται.

[00927] Οἱ δὲ καίτοι πρὸς πέρας αὐτοῖς ἐκβεβηκότων τῶν ἤδη προηγγελμένων, οὐδὲν ἦττον ἦσαν σκληροὶ τε καὶ ἀπειθεῖς, βδελυρὰν καὶ ἐκνομιστάτην ἐπιτηδεύοντες ζωὴν.

[00928] Οἰκονομικῶ- τατα τοίνυν ὁ τῶν ὄλων Θεὸς μετὰ πληγὴν καὶ μά- στιγας καὶ τὰ ἐκ τῶν πολεμίων συμβεβηκότα κατὰ καιροὺς αὐτοῖς, καὶ τῶν ἡδίστων καὶ κατευφραίνειν εἰδόντων ποιεῖται τὴν προαγόρευσιν·

[00929] ὑπισχνεῖται δὲ ὅτι καὶ τοὺς ἤδη γεγονότας αἰχμαλώτους ὑπονοστήσαι παρασκευάσει, καὶ τῶν τῆς ταλαιπωρίας ἀνήσει δεσμῶν, παραδώσει δὲ καὶ αὐτοὺς τοὺς πάλαι νική- σαντας εἰς χεῖρας ἐχθρῶν.

[00930] Ἦν γὰρ δὴ που καὶ μάλα εἰκὸς, εἰ καὶ ἀνουθέτητοι μεμενήκασιν ἐπ' ἐκείνοις, ἀλλ' οὖν ἐλέσθαι λοιπὸν τὸ κἂν γοῦν τοῖς δευτέροις ἐφησθῆναι τε ἅμα, καὶ εἰς ἐλπίδα τῶν ποθουμένων ἀναπτειρουμένους, τὴν τῷ Θεῷ φιλαιτάτην τιμῆσαι λατρείαν, καὶ ἀκλόνητον αὐτῷ τηρῆσαι τὸ φρόνημα.

[00931] Ἐπειδὴ τοίνυν, εἰ καὶ πολλοὶ τινες ἦσαν οἱ κατὰ καιροὺς τὴν τῶν Ἰουδαίων χώραν πεπορθηκότες, ἀλλ' οἳ γε τῶν ἄλλων ἀπηνέστεροί τε καὶ ἀγριώτεροι Χαλδαῖοι μάλιστα, καὶ οἱ τῆς Βαβυλῶνος βασιλευ- κότες κατὰ καιροὺς αὐτοῖς οἰονεῖ καὶ πρῶτος ὁ τῆς προφητείας λόγος ἐπιτηδᾶ καὶ φησιν·

[00932] [9^{Επ'}] ὄρουσ πεδινῶν ἄρατε σημεῖον.9 Δεῖν δὲ οἶμαι τῆς ἐρμηνείας τῶν προκειμένων ἀκριβῆ ποιεῖσθαι τὴν ἀπόδοσιν ἡρημένων, προαφ- ηγήσασθαι τι τῶν ἀναγκαιωτάτων.

[00933] Κύρος τοιγαροῦν, ὁ πατὴρ μὲν Καμβύσου γεγονῶς, μητὴρ δὲ Μαν- δάνης, Περσῶν τε καὶ Μήδων βασιλευκῶς, κατ- εστράτευσεν τῆς Βαβυλῶνος, καὶ πάσης δὲ τῆς τῶν Χαλδαίων χώρας εὐρείας τε οὐσης καὶ πολλῆς ἄγαν·

[00934] καὶ δὴ καὶ κεκράτηκεν.

[00935] Είλεν αὐτὴν οὐ δυνάμεσιν ἰδίαις, οὔτε μὴν ἀλκιμωτέρα χειρὶ χρῆσασθαι δυνα- θείς (ἄμαχον γάρ τι καὶ ἀνανταγώνιστον τὸ Χαλ- δαίων ἔθνος ἦν, διὰ τε πληθὺν, καὶ τὸ εὖ μάλα γε- γυμνάσθαι τὰ τακτικά), Θεοῦ μᾶλλον ὑποφέροντος αὐτῷ τοὺς ἀνθεστηκότας, καὶ τὰ δυσσεβῆ τῶν Βαβυ- λωνίων κατασείοντος κράτη·

[00936] διάτοι τὸ πλείστην μὲν ὄσπιν παρ' αὐτοῖς εἶναι τὴν γοητείαν·

[00937] ἀριθμοῦ δὲ κρείττονα τὸν τῶν εἰδώλων ἔσμον·

[00938] καὶ γοῦν γῆ τῶν γλυπτῶν κατωνόμασται, ἢ διὰ τὴν τῶν εἰδώλων πληθὺν, ἤγουν ὅτι καὶ ἕκαστος τῶν ἐκεῖσε κατωκη- κότων κατ' οὐδένα τρόπον εἰδώλου διενεγκῶν ἠλί- σκετο, κατὰ γέ φημι τὸ ἀσχέτως τε καὶ ἀκρατῶς ἀπονεῦσαι πρὸς πλάνησιν.

[00939] Εἶτα πρὸς τούτοις, ὅτι τὴν ἀγίαν καὶ ἐκνεμηθεῖσαν τῷ Θεῷ καταδηώσαντες γῆν, τοῦτ' ἔστι, τὴν Ἰουδαίαν, κατεμπρήσαντές τε τὰ Ἱεροσόλυμα, καὶ αὐτὸν τε τὸν θεῖον ναόν, ἀπεκόμι- σαν μὲν τὰ σκευὴ τὰ ἱερά εἰς τὴν ἑαυτῶν, θυμῷ δὲ ἀκράτῳ χρώμενοι τὸν Ἰσραὴλ ἀπεκτόνασιν, καίτοι λαὸν ἅγιον ὠνομασμένον, μερίδα τε καὶ κληρὸν Θεοῦ.

[00940] Ὅτι μὲν γὰρ εἰδωλολατρήσαντα τὸν Ἰσραὴλ παρεδί-δου Θεὸς εἰς χειρᾶς ἐχθρῶν οὐκ ἀσυμφανές τοῖς τῶν [70.349] ἱερῶν γραμμάτων ἐπιστήμοσιν, ἀλλ' ἐκόλαζον οὐ μετρίως οἱ κεκλημένοι πρὸς τοῦτο.

[00941] Καὶ γοῦν εὐρί- σκεταί που λέγων ὁ τῶν ὄλων Θεὸς διὰ φωνῆς Ζαχα- ρίου·

[00942] [6^{Εζήλωκα}] τὴν Ἱερουσαλήμ καὶ τὴν Σιών ζῆλον μέγαν, καὶ θυμῷ μεγάλῳ ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα, ἀνθ' ὧν ἐγὼ μὲν ὀργί- σθην ὀλίγα, αὐτοὶ δὲ συνεπέθεντο εἰς κακά.

[00943] [6^{Καὶ}] πρὸς γε τὴν Βαβυλῶνά φησιν·

[00944] [6^{Εγὼ}] δέδωκα αὐτοὺς εἰς τὰς χειρᾶς σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος.

[00945] [6^{Κύρω}] δὴ οὖν παρεδίδου Θεὸς τὴν ἀλαζόνα καὶ ὑβρί- στριαν, τὴν ἀπάσης φαυλότητος μητέρα καὶ τροφὸν, φημί δὴ τὴν Βαβυλῶνα.

[00946] Γένοιτο δὲ καὶ τοῦτο σαφὲς λέγοντος αὐτοῦ διὰ Ἡσαΐου οὕτως·

[00947] [6^{Τάδε}] λέγει Κύριος τῷ χριστῷ μου Κύρω, οὗ ἐκράτησα τῆς δεξιᾶς, ἐπακουῶσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ πόλεις οὐ συγκλεισθήσονται·

[00948] Ἐγὼ ἔμπροσθέν σου πορεύσο- μαι, καὶ ὄρη ὀμαλιῶ.

[00949] Θύρας χαλκᾶς συντριψίω, καὶ μοχλοὺς σιδηροῦς συγκλάσω.

[00950] [6^{Νενικηκῶς}] δὲ ὁ Κύριος ἀνήκε τῆς αἰχμαλωσίας τὸν Ἰσραὴλ, οἴκοι τε χαί- ροντας ἰέναι προστέταχεν, καὶ μὴν καὶ αὐτὸν ἀνα- δείμασθαι τὸν θεῖον ναόν.

[00951] Καὶ γοῦν ὁ προφήτης Ἱερεμίας, [6^Ο] λόγος, φησίν, [6^{ὸν}] ἐλάλησε Κύριος ἐπὶ Βαβυλῶνα·

[00952] Ἀναγγεῖλατε ἐν τοῖς ἔθνεσι, καὶ ἀκουστὰ ποιήσατε, καὶ μὴ κρύψητε.

[00953] Εἶπατε·

[00954] Ἐάλωκε Βαβυλῶν, κατησχύνθη Βῆλ, ἡ ἀπτότης, ἡ τρυφερά.

[00955] Παρεδόθη Μεωδάχ, ὅτι ἀνέβη ἐπ' αὐτὴν ἔθνος ἀπὸ βορρᾶ, αὐτὸς θήσει τὴν γῆν αὐτῆς εἰς ἀφανισμόν, οὐκ ἔσται ὁ κατοικῶν ἐν αὐτῇ ἀπὸ ἀνθρώπου ἕως κτήνους.

[00956] Ἐν ταῖς ἡμέραις ἐκεῖναις, καὶ ἐν τῷ καιρῷ ἐκείνῳ, ἤξουσιν οἱ υἱοὶ Ἰσραὴλ καὶ οἱ υἱοὶ Ἰούδα ἐπὶ τὸ αὐτὸ βαδίζοντες καὶ κλαίοντες πορεύονται τὸν Θεὸν αὐτῶν ζητοῦντες·

[00957] ἕως Σιών ἐρωτήσουσι τὴν ὁδόν.

[00958] Ὡδε γὰρ τὸ πρόσωπον αὐτῶν δώσουσι, καὶ ἤξουσι, καὶ καταφεύξονται πρὸς Κύριον.

[00959] Δια- θήκη γὰρ αἰώνιος οὐκ ἐπιλησθήσεται.

[00960] [6^{Καὶ}] πάλιν·

[00961] [6^{Διὰ}] τοῦτο τάδε λέγει Κύριος·

[00962] Ἰδοὺ ἐγὼ ἐδικκῶ ἐπὶ τὸν βασιλέα Βαβυλῶνος, καὶ τὴν γῆν αὐτοῦ, καθὼς ἐξεδίκησα ἐπὶ τὸν βασιλέα Ἀσσοῦ·

[00963] καὶ ἀποκατα- στήσω τὸν Ἰσραὴλ εἰς τὴν νομὴν αὐτοῦ·

[00964] καὶ νεμηθήσεται ἐν τῷ Καρμήλῳ, καὶ ἐν ὄρει Ἐφραΐμ, καὶ ἐν τῷ Γαλαὰδ, καὶ ἐμπλησθήσεται ἡ ψυχὴ αὐτοῦ.

[00965] [6^{Ἰ9Επ'}] ὄρους πεδινῷ ἄρατε σημεῖον, ὑψώσατε τὴν φωνὴν ἑαυτοῖς, μὴ φοβεῖσθε, παρακαλεῖτε τὴν χειρὶ, ἀνοίξατε οἱ ἄρχοντες.

[00966] Ἐγὼ συντάσσω, καὶ ἐγὼ ἄγω αὐτούς.

[00967] Ἅγιασμένοι εἰσὶν, καὶ ἐγὼ ἄγω αὐτούς.

[00968] Γίγαντες ἔρχονται πληρῶσαι τὸν θυμὸν μου, χαίροντες ἅμα καὶ ὑβρίζοντες.⁹ Ὁ μακάριος προφήτης μεμεστωμένον ἔχων τὸν νοῦν τοῦ ἁγίου Πνεύματος, γεγωνῶς τε ἐν ὀπτασίαις πραγμάτων, οἰονεὶ γραφομένων, μονονουχὶ καὶ ἐξ- ἄλλεται, Πέρσαις τε καὶ Μήδοις ἐπιφωνῶν, ὡς ἤδη κεκρατηκόσι τῆς Βαβυλωνίων, αἶρειν τε ὑψοῦ τῆς νίκης τὸ σύμβολον·

[00969] τουτί γὰρ, οἶμαι, ἐστὶ τὸ σημεῖον·

[00970] καὶ καταλαλάζειν τῆς Χαλδαίων στρατιάς, ὡς ἤδη πεσοῦσης καὶ παραδούσης αὐτοῖς τὴν ἀλαζόνα καὶ αἰοῖδιμον, ἣν καὶ σφύραν τῆς γῆς ὁ προφήτης Ἰερεμίας ἀπεκάλει λέγων περὶ τῆς Βαβυλωνίων·

[00971] Πῶς ἐάλω καὶ συνετριβή ἡ σφύρα τῆς γῆς;

[00972] πᾶσα γὰρ συνετριβή πόλις τε καὶ χώρα καταπαιομένη τρόπον [70.352] τινὰ καθάπερ τινὶ σφύρα, ταῖς ἐκείνων πλεονεξίαις.

[00973] Ὅρος δὲ, οἶμαι, πεδινὸν ὀνομάζει τὸ οἰονεὶ χθαμαλὸν, καὶ ὡς ἐν τάξει γηλόφου.

[00974] Οὐ γὰρ τοι πρὸς τὰ ἀνεστη- κότα τῶν ὄρων ἀναβαίνοντες τὰς σημασίας ἰστᾶσιν, ἤτοι τὰ τρόπαια, ἡγουν τὸ σημεῖον, ἀλλ' ἐπὶ βουνῶν οὐ λίαν ἡρμένων, ἴν' ἐν ταῦτῳ καὶ τὸ ὑψοῦ τεθεῖσθαι λίαν διαφύγη, εἴη δὲ καὶ ἀπάση τῇ στρατιᾷ γνωρι- μώτατον.

[00975] Ἄρατε τοίνυν, φησὶ, σημεῖον, ὡς ἤδη νενικηκότες Θεοῦ προασπίζοντος.

[00976] Ὑψώσατε τὴν φωνὴν, τοῦτ' ἐστὶ, καταλαλάξατε τῆς τῶν ἐχθρῶν φάλαγγος, μὴ φοβεῖσθε.

[00977] Δεινὴ μὲν γὰρ ὁμολογουμέ- νως καὶ ἀνανταγώνιστος τοῖς ἀπανταχοῦ τῶν Βαβυ- λωνίων ἡ χεῖρ, καὶ οὐκ ἂν τις καταμωμήσαιτο τοὺς δεδιότας αὐτήν.

[00978] Ἀλλὰ νῦν μὴ φοβεῖσθε, φησὶ, Θεοῦ ταῖς ἐκείνων ὑπεροψίαις τὴν ἰδίαν ὄργην ἀντεξάγον- τος.

[00979] Παρακαλεῖτε τῇ χειρὶ.

[00980] Καὶ τί δὴ τοῦτό ἐστιν;

[00981] Ἔθος τάχα που τοῖς τῶν τακτικῶν ἡγουμένοις χειρὶ παραθήγειν, καὶ νεύμασι παροτρύνειν τοὺς μαχιμω- τάτους, ἐγείρειν τε πρὸς ἐφόδους αὐτοὺς τὰς κατὰ τινων, φωνῆς ἀτονούσης τοῦτο δρᾶν, ὡς ἐν θορύβῳ πολλῷ.

[00982] Προστάττει τοιγαροῦν τοῖς τῶν πραγμάτων προεστηκόσι τὰς διὰ χειρῶν καὶ νευμάτων παρακλή- σεις ποιεῖσθαι ταῖς ὑπὸ χεῖρα στρατιαῖς, καὶ εἰς ἄμαχόν τινα προθυμίαν παραθήγειν αὐτούς.

[00983] Ἐπι- φωνεῖ δὲ πάλιν τὸ, Ἀνοίξατε οἱ ἄρχοντες.

[00984] Ἡ γὰρ αὐτοῖς ἐπιτάττει τοῖς Βαβυλωνίοις, ὡς ἤδη κεκρα- τημένοις ἀνοιγνῦναί τε τὰς πύλας, καὶ παραδιδόναι τὴν ἀλαζόνα ποτὲ καὶ ὑβρίστριαν πόλιν·

[00985] ἡ τάχα που καὶ δυνάμεσιν ἀγίαις κατὰ πρόσταξιν Θεοῦ συνα- σπιζούσαις τοῖς Μήδοις, ἀποφα[ι]νούσαις τε αὐτοῖς ἰππήλατα καίτοι λίαν δυσχερῆ.

[00986] Ἴνα δὲ τὴν τῶν μα- χομένων ἀήττητον ἀποδείξη χεῖρα, προστίθησι καὶ φησιν·

[00987] Ἐγὼ συντάσσω καὶ ἐγὼ ἄγω αὐτούς.

[00988] Μόνον γὰρ οὐχὶ τοιοῦτόν τί φησιν·

[00989] Οὐ στρατιάς ὑμῖν Μη- δικῆς ἠντομόλησε πληθὺς, οὐδὲ ἐκ μόνης τῆς ἰδίας γνώμης ὁ Περσῶν ἐπεφοίτησε δήμος·

[00990] ἡ τάχα μᾶλλον αὐτοὺς ἐγὼ καὶ ἡγίακα πρὸς τοῦτο.

[00991] Τὸ δὲ ἡγίακα φησὶν ἐν τούτοις, ἀντὶ τοῦ ἀφώρισα καὶ οἰονεὶ ἐξελεξάμην πρὸς κατόρθωσιν ὧν βεβούλευμαι καθ' ὑμῶν.

[00992] Ἐρχονται τοίνυν, φησὶν, οὐδὲ ἐγὼ ἄγω, καθάπερ τινὲς γίγαντες πληρῶσαι τὸν θυμὸν μου, χαίροντες ἅμα καὶ ὑβρίζοντες·

[00993] χαίροντες μὲν ἄτε δὴ καὶ τεθαρόηκότες ὅτι κρατήσουσιν·

[00994] ὑβρίζοντες δὲ, ἀντὶ τοῦ περιπτύοντες ὡς πολὺ νοσοῦντας τὸ ἀναλκες, καὶ οὐδενὸς ὄντας ἀξίους.

[00995] Τοιοῦτον γὰρ πῶς αἰεὶ τὸ βάρβαρον φρόνημα, καὶ προαλὲς εἰς ἐλπίδα τὴν ἐπὶ γε τὸ δύνασθαι κρατεῖν, καὶ κατα- σμικρύνον αἰεὶ τοὺς ἀνθεστηκότας.

[00996] Στρατηγεῖ γὰρ μάλιστα θυμὸς πρὸς τοῦτο αὐτούς, καὶ τὸν τῆς εὐ- ανδρείας ἐντίκτει πόθον, τὸ καὶ παντὸς κινδύνου καὶ φόβων ὑπερορᾶν.

[00997] [9Φωνῆ] ἔθνων πολλῶν ἐπὶ τῶν ὄρεων ὁμοία ἔθνων πολλῶν, φωνῆ βασιλέων καὶ ἔθνων συν- ηγμένων.

[00998] Κύριος Σαβαώθ ἐντέταλται ἔθνει ὄπλο- μάχῳ ἔρχεσθαι ἐκ γῆς πόρρωθεν ἀπ' ἄκρου θε- μελίου τοῦ οὐρανοῦ Κύριος, καὶ οἱ ὅπλομάχοι αὐτοῦ τοῦ καταφθεῖραι τὴν οἰκουμένην ὅλην.⁹ Ὡς ἀλαλαζόντων ἤδη τῶν Μήδων, καὶ τὴν τοῖς πολέμοις πρέπουσαν ἐξαιρόντων φωνὴν, ὡς ἵππου [70.353] μὲν χρεμετίζοντος καὶ διωκόντων τινῶν, τραπομένων δὲ ἤδη πρὸς φυγὴν ἑτέρων, μεγάλης τε καὶ παμμι- γοῦς διασκιδναμένης ἡχῆς, [6Φωνῆ] φησὶ, [6πολλῶν] ἔθνων ἐπὶ τῶν ὄρεων, ὁμοία ἔθνων πολλῶν.

[00999] [6] Οὐ τοιαύτη, φησὶν, ἡ φωνή, ὥστε καὶ εἰκάσαι τινὰς εὐαριθμήτους εἶναι τοὺς κεκραγότες, οἶεσθαι δὲ μᾶλλον καὶ ἀριθμοῦ κρείττονα τὴν τῶν βοώντων εἶναι πληθύν.

- [01000] Αποφαίνει δὲ ὁ λόγος ὁμοῦ τοῖς ὑπ- ερευγμένοις τοὺς καθηγεῖσθαι λαχόντας καταπεπλη- χθαι τοῖς δείμασιν.
- [01001] Ἐθνῶν γὰρ εἶναι καὶ βασιλέων ἰσχυρίζεται τὴν φωνήν.
- [01002] Οὐκοῦν εἶεν ἂν οἱ κεκραγό- τες, ὁ Βαβυλωνίων ἄπλετος δῆμος, καὶ σὺν αὐτοῖς οἱ περιφανέστεροι, δορύληπτον ἤδη γεγενημένην ὀρῶν- τες τὴν πόλιν, ἤγουν Πέρσαι τε καὶ Μῆδοι τῶν ἀλότων καταλαλάζοντες.
- [01003] Αὐτοὺς δὲ, οἶμαι, καὶ ὄπλο- μάχους ἀποκαλεῖ, καὶ ἐκ γῆς πόρρωθεν ἐρχόμενον ἔθνος·
- [01004] ἀπ' ἄκρου θεμελίου τοῦ οὐρανοῦ, τοῦτ' ἔστιν, ἐξ αὐτῶν τῶν τερμάτων τῆς Μηδικῆς, καὶ τῶν ἐσω- τάτων γῆς τῆς βορειωτάτης.
- [01005] Ἐπειδὴ δὲ κατὰ βούλη- σιν Θεοῦ τὴν ἔφοδον ἐμελέτων ὀπλομάχους αὐτοὺς τοῦ Κυρίου καλεῖ, ἤχθαί τε φησι πρὸς τὸ καταφθεῖραι τὴν οἰκουμένην ὅλην, καὶ οὐχὶ δὴ πᾶσαν τὴν καθ' ἡμᾶς.
- [01006] Οὔτε γὰρ τοῦτο γεγονός εὐρήσομεν παρὰ τε Κύρου καὶ τῶν σὺν αὐτῷ.
- [01007] Οἰκουμένην δὲ ἀποκαλεῖ τὴν Χαλδαίων, διάτοι τὸ πλείστην εἶναι καὶ εὐρεῖαν ἀμέτρως, καὶ οἷον οἰκουμένη φιλονεικεῖν, διὰ τὴν τῶν ἐνοικούντων πληθύν.
- [01008] [9Ολολύξατε]
- [01009] ἐγγὺς γὰρ ἡ ἡμέρα Κυρίου, καὶ συντριβὴ παρὰ Θεοῦ ἦξει.
- [01010] Διὰ τοῦτο πᾶσα χεὶρ ἐκλυθήσεται, καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει.
- [01011] Καὶ ταραχθήσονται οἱ πρέσβεις, καὶ ὠδίνες αὐτοὺς ἔξουσιν, ὡς γυναικὸς τικτούσης·
- [01012] καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον, καὶ ἐκστήσονται, καὶ τὸ πρόσωπον αὐτῶν ὡς φλόξ μεταβαλοῦσιν.⁹ Ὡς ἐλπίδος ἀπάσης ἀνηρημένης, ὡς οὐδενὸς ἐτι περιλελειμμένου τοῖς Βαβυλωνίοις, πλὴν ὅτι δὴ μό- νον τὸ χρῆναι κατολοφύρεσθαι, τὸ, ὀλολύξατε, φησί.
- [01013] Προστέταχε δὲ καὶ οἷον ἀπογινώσκειν τὴν σωτηρίαν, καὶ μὴ ἀνονήτοις πράγμασιν ἐπιχειρεῖν, μὴ μελε- τῶντας τὴν ἀντίστασιν, ὡς θείας αὐτοῖς ἐξωπλισμέ- νης ὀργῆς, καὶ συντριβῆς ἐπενηνεγμένης διὰ ψήφου τῆς ἄνωθεν.
- [01014] Ἄμαχον δὲ τὸ χρῆμα παντελῶς·
- [01015] [6Τῆν] γὰρ χεῖρα τὴν ὑψηλὴν τίς [6] ἀποστρέψει;κατὰ τὸ γεγραμμένον.
- [01016] Καὶ πάλιν·
- [01017] [6Ἐὰν] κλείση κατὰ ἀν- θρώπου, τίς [6] ἀνοίξει;Ποία γὰρ ἰσχύς, ἢ καὶ τίνας ὅλως πολεμήσει Θεῶ;
- [01018] διὰ τοῦτο φησιν, ὅτι πᾶσα χεὶρ ἐκλυθήσεται, καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιά- σει·
- [01019] κατασεῖοντος γὰρ εἰς δειλίας τὰς τῶν ἀνθρώ- πων ψυχὰς τοῦ πάντα ἰσχύοντος Θεοῦ, τίς ἐνήσει τὸ θάρσος, ἤγουν εὐψυχον ἀποφανεῖ, καὶ ἰκανῶς ἔχοντα πρὸς ἀντίστασιν;
- [01020] Ταραχθήσεσθαι δὲ τοὺς πρέσβεις φησί, καὶ ὠδίσιν αὐτοὺς ὡς γυναικὸς τικτούσης περιπεσεῖν, συμφοράσειν δὲ ἕτερος πρὸς τὸν ἕτερον, καὶ μὴν καὶ ἐκστήσεσθαι, καὶ τὸ πρόσ- ωπον αὐτῶν ὡς φλόγα μεταβαλεῖν.
- [01021] Πρέσβεις δὲ, οἶμαι, φησί, τοὺς τῶν εἰδώλων ἱερουργούς, τοὺς τῆ [70.356] μάγῳ τέχνῃ διαπρεπεστάτους παρὰ τοῖς Βαβυλω- νίοις, τοὺς τῶν δαιμονίων θεραπευτὰς, οἱ κατὰ γε τὸ εἶκος τῆς ἐφόδου μελετωμένης ἀφίξεσθαι τῶν Μή- δων Κύρω τε ὁμοῦ καὶ Πέρσαις προσδοκωμένων, κατεμαντεύοντο τὰ χρηστὰ, καὶ τὰς παρὰ τῶν δαι- μονίων ἐκάλουν ἐπικουρίας, λιτὰς ἀνατείνοντες καὶ γέρα προσεπάγοντες τὰ νενομισμένα, τελετὰς δῆλον ὅτι καὶ τὰς βεβήλους θυσίας, πρεσβεύειν τε ὑπὲρ ἀπάσης τῆς χώρας ὑπισχνόμενοι.
- [01022] Οὔτοι τοίνυν, φησίν, οἱ τῶν δαιμονίων θεραπευταὶ καὶ ἰκέται, οἱ τὰς ὑπὲρ πάντων τελοῦντες θυσίας, ὅταν ἴδωσιν ἀντεστραμμένα πρὸς τὰ παρ' ἐλπίδα τὰ πράγματα αὐτοῖς, ταραχθήσονται τε καὶ ἐν ὠδίσιν ἔσσονται πι- κραῖς, συμφοράσουσιν τε ἕτερος πρὸς τὸν ἕτερον, τοῦτ' ἔστιν, ἀλλήλοις ἐπιφωνήσουσι τὰ ὡς ἐξ ἀκρά- του συμφορᾶς, τὸ, οὐαί, δηλονότι καὶ τὰ παραπλήσια.
- [01023] Ὡσπερ δὲ ὑπὸ φλογὸς μεταβαλοῦσι τὸ πρόσωπον.
- [01024] Φιλεῖ γὰρ πῶς τὸ τῶν ἀθυμούντων καταμελαίνεσθαι πρόσωπον, ὡς οὐδὲν ἕτερον εἶναι δοκεῖν πλὴν ὅτι σποδιὰν καὶ σποδοῦ μαρανθείσης λείψανον.
- [01025] [9Ἰδοὺ] γὰρ ἡμέρα Κυρίου ἀνιάτος ἔρχεται θυμοῦ καὶ ὀργῆς, θεῖναι τὴν οἰκουμένην ὅλην ἔρημον, καὶ τοὺς ἀμαρτωλοὺς ἐξολοθρεῦσαι ἐξ αὐτῆς.
- [01026] Οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ, καὶ ὁ Ὠρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσουσι·
- [01027] καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.
- [01028] Καὶ ἐντελοῦμαι τῇ οἰκουμένη ὅλη κακὰ, καὶ τοῖς ἀσεβέσι τὰς ἀμαρτίας αὐτῶν·
- [01029] καὶ ἀπολωῶ ὕβριν ἀνόμων, καὶ ὕβριν ὑπερηφάνων ταπεινώσω.⁹ Ἀναφανδὸν ἐν τούτοις διδάσκειν πειρᾶται, ὅποια τίς ἐστὶν ἡ πρόφασις τοῦ συμφοράσαι μὲν πρὸς ἀλλήλους τοὺς ἀρχοντας, μεταβαλεῖν δὲ τὸ πρόσωπον ὡς ἀπὸ φλογός.
- [01030] Ἐπειδὴ γὰρ κατεμαντεύοντο μὲν, ὡς ἔφην, τὰ κατ' εὐχὴν ἑαυτοῖς, καὶ πᾶσι δὲ τοῖς Βαβυλωνίοις·

[01031] διημαρτήκασι δὲ τῆς ἐλπίδος·

[01032] ταύτη τοι, φησί, καὶ κατηφείας ἔσονται μεστοί.

[01033] Ἐφέστηκε γὰρ αὐτοῖς ἀνίατος ἡμέρα, τοῦ πάντων Κυρίου αὐτὴν ἐπάγοντος·

[01034] ἡμέραν δὲ πάλιν ὀνομάζει τὸν καιρὸν, καθ' ὃν γέγονεν ἡ θεία τε καὶ ἀνουθέτητος ὀργή, ὡς τεθῆναι τὴν τῶν Χαλδαίων ἔρημον, καὶ τοὺς ἁμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς.

[01035] Καὶ οὐ δὴ που πάντως ὡς ὄντων ἐκεῖσε τι- νῶν, οἱ καὶ ἔξω τίθενται τῆς ὀργῆς διὰ τὸ εἶναι χρη- στοί, τοὺς ἁμαρτωλοὺς ἀπολέσθαι φησί·

[01036] ἅπασι δὲ μᾶλλον τοῖς τὴν Χαλδαίων οἰκοῦσι χώραν ἀρμόσειεν ἂν εἰκότως τοῦνομα, διάτοι τὸ πάντας πονηροὺς εἶ- ναι καὶ εἰδωλολάτραις.

[01037] Ἐπειδὴ δὲ τὰ μεγέθη τῶν συμφορῶν ἔσθ' ὅτε μονονουχὶ σκότου καὶ ἀχλύος τὸν ἀνθρώπινον καταπιμπλάσι νοῦν, ὡς καὶ ἡμέρας οὔσης ἀπεινὰ δοκεῖν τοῦ ἡλίου τὸ φῶς, ἀπρακτεῖν δὲ πῶς, εἰς γε τὸ δύνασθαι καταυγᾶσαι, φημί, καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ, καὶ αὐτῆς δὲ τῆς σελήνης τὸν κύκλον·

[01038] ταύτη τοί φησιν·

[01039] Οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ, καὶ ὁ Ὠρίων, καὶ πᾶς ὁ κόσμος τοῦ οὐρα- νοῦ τὸ φῶς οὐ δώσουσι·

[01040] σκοτισθήσεσθαι δὲ τοὺς Βα- βυλωνίους, ἦτοι τῶν Βαβυλωνίων τὸν νοῦν·

[01041] καὶ ἀν- ἰσχυρὸς τοῦ ἡλίου, καὶ ἀναλαμπούσης σελήνης, καίτοι τῶν στοιχείων οὐ συνεσταλκότων τὸ φῶς, ἀλλ' ὡς ἐκ πολλοῦ δείματος καὶ ταῖς θείαις ὀργαῖς ὑπενηνεγμέ- νων, νύκτα τε καὶ σκότος ἐχόντων εἰς νοῦν.

[01042] Ἐντελοῦ- μαι δὲ, φησί, τῇ οἰκουμένη ὅλη κακά.

[01043] Τὸ, ἐντελοῦμαι ^[70.357] φησίν, ἀντὶ τοῦ, ἀπειλήσω, ἡγουν ἐπενεχθῆναι προσ- τάξω, ὥστε καὶ ὕβριν ἀνόμων καθελεῖν, ταπεινώσαι δὲ τοὺς ὑπερηφάνους, αὐτοὺς δηλονότι τοὺς ἀλαζό- νας.

[01044] Ὑπέροπτον γὰρ πῶς αἰεὶ καὶ ἐξιτηλότατον τὸ Ἀσσυρίων γέγονεν ἔθνος, καὶ πρὸς γε τούτῳ θεομι- σές.

[01045] Τετίμητο γὰρ παρ' αὐτοῖς τῶν μὲν ἀρίστων οὐ- δέν·

[01046] ἅπαν δὲ μᾶλλον τὸ καταλυτεῖν πεφυκὸς τὸν τῶν ὄλων Θεόν.

[01047] Ἰστέον δὲ ὅτι οἱ τὴν θείαν διερμηνεύσαν- τες Γραφήν, Ὠρίωνος πεποιήνται μνήμην, ἐν τῶν ἀστέρων τὸ ἐπισημότατον δι' αὐτοῦ σημαίνοντες, καὶ οὐ τί που πάντως ταῖς Ἑλλήνων τερθραῖας κατακο- λουθήσαντες τὰ τοιάδε φασίν, κατεχρήσαντο δὲ μᾶλ- λον τῷ κατὰ συνήθειαν ὀνόματι, καθάπερ ἀμέλει καὶ ἐν τῷ Ἰωβ γέγραπται·

[01048] ^[60] ποιῶν Πλειάδα καὶ Ἐσπερον καὶ Ἀρκτοῦρον καὶ ταμεία Νότου.

[01049] ^[6] ^[9Καί] ἔσονται οἱ καταλελειμμένοι ἔντιμοι μᾶλ- λον ἢ τὸ χρυσίον τὸ ἄπυρον·

[01050] καὶ ὁ ἄνθρωπος μᾶλλον ἔντιμος ἔσται, ἢ ὁ λίθος ὁ ἐκ Σουφείρ.⁹ Ἐντιμον ἐν τούτοις τὸ ζητητέον.

[01051] Ὀλιγανδρή- σειν τοῖνυν φησὶν οὕτω τὴν Βαβυλωνίων, καὶ ἅπασαν δὲ τὴν Ἀσσυρίων χώραν, ὡς δυσσευρέτους γενέσθαι τοὺς ζῶντας ἐν αὐτῇ, καὶ τοσαύτην τῶν περιλελειμ- μένων τὴν σπάνιν, ὅση καὶ λίθων Ἰνδικῶν, καὶ χρυ- σίου τοῦ δοκιμωτάτου.

[01052] Δοκεῖ γὰρ πῶς τὰ τοιάδε παρά τισιν εἶναι τίμια, διὰ τὸ λίαν δυσπόριστον, καὶ μὴν ὅτι ὀλίγα, καὶ μόλις.

[01053] Οὐκοῦν, ὡς ἂν εἶεν, φησί, δυσπόριστα τὰ ἀνθρώποις τεθραυμασμένα λίθοι τε τίμιοι, καὶ τὸ ἀπύρωτον χρυσίον, τοῦτ' ἔστι, τὸ δοκι- μώτατον, οὕτως ἔσονται ὀλίγοι, καὶ μόλις οἱ ἐκ πο- λέμου περιλελειμμένοι, καὶ τὸ τῶν μεμαχημένων διαφυγόντες στίφος.

[01054] ^[90] γὰρ οὐρανὸς θυμωθήσεται, καὶ ἡ γῆ σεισθή- σεται ἐκ τῶν θεμελιῶν αὐτῆς, διὰ θυμὸν ὀργῆς Κυρίου Σαβαώθ τῇ ἡμέρᾳ, ὅταν ἐπέλθῃ ὁ θυμὸς αὐτοῦ.⁹ Λαλοῦσι μὲν ὑπερβολικῶς οἱ μακάριοι προφήται, καὶ τὴν θείαν τε καὶ ἀφραστον δύναμιν τε καὶ δόξαν δεχόμενοι κατὰ νοῦν, αἰρῶσιν ὑψοῦ τὰς φωνὰς, καὶ μεγέθη τοῖς διηγήμασιν ἐπινοοῦσιν τὰ ἐξαίρετα.

[01055] Αἰεὶ δὲ πῶς ὀργιζομένῳ Θεῷ συγκαταθήγεται πρὸς ὀργὰς καὶ ἡ δούλη κτίσις, διανιστάντος πάντως που πρὸς τοῦτο αὐτὴν τοῦ πᾶσι προστάττοντος.

[01056] Καὶ γοῦν ὠργίζετο μὲν Αἰγυπτίοις, ἀπρακτεῖν δὲ ἡ κτίσις οὐκ ἠνέσχετο.

[01057] Μεθίστατο μὲν γὰρ εἰς αἷμα τὸ ὕδωρ, ἐξῆρε δὲ καὶ ἡ γῆ βατράχους, καθὰ γέγραπται, κα- θίει δὲ χαλάζας ὁ οὐρανός·

[01058] καὶ μὴν καὶ βαθὺς, καὶ τριήμερος ἀπάσης αὐτῶν τῆς χώρας κατεσκίδνατο σκότος.

[01059] Οὐκοῦν θυμωθήσεται, φησί, καὶ αὐτὸς ὁ οὐ- ρανός, καὶ οἶον ἐκ βάρων ἡ γῆ σεισθήσεται, διὰ θυμὸν ὀργῆς Κυρίου.

[01060] Συνεκπολεμῆ γὰρ ἡ κτίσις ἐπὶ τοὺς ἄφρονας, καὶ λελυπημένου Δεσπότητος μονονουχὶ συγκαθίσταται καὶ ἡ αὐτὴ πρὸς τοῦτο.

[01061] Πάντα γὰρ τῇ ὑπερτάτῃ συντρέχει βουλή, καὶ οὐδὲν ἔστι τῶν ὄντων, ὃ μὴ τοῖς θεοῖς νεύμασι, καὶ ἀβουλήτως παραχωρῆ.

[01062] ^[9Καί] ἔσονται καταλελειμμένοι ὡς δορκάδιον φεῦ- ^[70.360] γον, καὶ ὡς πρόβατον πλανώμενον, καὶ οὐκ ἔσται ὁ συνάγων, ὥστε ἄνθρωπον εἰς τὸν λαὸν αὐτοῦ ἀποστραφῆναι, καὶ ἄνθρωπον εἰς τὴν χώραν αὐτοῦ διῶξαι.

[01063] Ὅς γὰρ ἂν ἀλῶ ἡττηθήσεται, καὶ οἵτινες συνηγμένοι εἰσὶ μαχαίρα πεσοῦνται, καὶ τὰ τέκνα αὐτῶν ἐνώπιον αὐτῶν ῥάξουσι, καὶ τὰς οἰκίας αὐτῶν προνομεύσουσι καὶ τὰς γυναῖκας αὐτῶν ἔξουσι.⁹ Εὐαριθμήτους κομιδὴ τοὺς περιλειφθέντας ἔσεσθαι φησὶ, πλὴν καὶ αὐτοὺς ἀνάνδρους τε καὶ ἀφιλομα- χωτάτους, καὶ δειλίας εἰς τοῦτο κατεργάμενους, ὥς οὐδὲν ἕτερον ἔλσθαι δοῦν, πλὴν ὅτι μόνον τὸ φεύγειν, ἐν ἴσῳ δορκάδι, καὶ τὸ ἀτίμως σώζεσθαι φησιν, καὶ ἀπειπεῖν εἰς ἅπαν τὸ κὰν γοῦν ἀνταναστήναι μόνον ταῖς τῶν πολεμίων συμφουαῖς.

[01064] Ὅτι δὲ ἀνεπιστάτη- τοί τε καὶ ἀναρχοὶ μενοῦσι, καίπερ ὄντες ἀριθμῶ βραχεῖς, ὑπεμφαίνει λέγων, ὡς πρόβατον ἔσεσθαι πλανώμενον, καὶ τῆς τοῦ ποιμαίνοντος ἐπεικειας ἔσπερημένον, καὶ ἔξω που νομῆς ἴον, ὡς καὶ σηκῶν τῶν κατειθισμένων ἔλσθαι μακρῶν.

[01065] Οὐ γὰρ ἔσται, φησὶν, ὁ συνάγων, ὥστε ἄνθρωπον εἰς τὸν λαὸν αὐ- τοῦ ἀποστραφῆναι, καὶ ἄνθρωπον εἰς τὴν χώραν αὐ- τοῦ διῶσαι.

[01066] Τὸ δὲ, διῶσαι, φησὶν ἀντὶ τοῦ ἐπειχθῆναι, καίτοι φίλον ἅπασιν ἢ χώρα, καὶ πατρῶων ἐνδαιτη- μάτων ἄμεινον οὐδέν.

[01067] Ἀλλὰ καὶ τῶν οὕτως αὐτοῖς φιλαιτάτων ἢ στέρησις ἡδεῖα, φησὶ, διάτοι τὸ πάντα τὸν ἀλισκόμενον παραχρημᾶ τε διόλλυσθαι

[01068] συμβῆσεσθαι δέ τι καὶ ἕτερον τῶν ὅτι μά- λιστα πεφυκῶτων ἀνιᾶν ὁ προφητικὸς δυσχυρίζεται λόγος.

[01069] Τὰ γὰρ τέκνα αὐτῶν, φησὶν, ἐνώπιον αὐτῶν ῥάξουσι, καὶ τὰς οἰκίας αὐτῶν προνομεύσουσι, καὶ τὰς γυναῖκας αὐτῶν ἔξουσι.

[01070] Τί δ' ἂν γένοιτο τοῖς γεγεννηκόσι δυσαχθέστερον τῆς τῶν τέκνων σφαγῆς;

[01071] ἢ πῶς οὐχ ἀπάσης αἰκίας δυσφορητότερον, τὸ ἰδεῖν μὲν οἴκους διηρπασμένους, σεμνότητα δὲ γυναιῶν ἀδικουμένην, καὶ ταῖς τῶν κερρατηκῶτων ἀσελγειας ὑπενηνεγμένην;

[01072] Μέμνηταί που καὶ ὁ μακάριος ψαλμ- ὡδὸς τοιοῦτου τινός.

[01073] Ποιούμενος γὰρ τοὺς λόγους περὶ τῆς Βαβυλωνίων·

[01074] Ἰ6Μακάριος,6] φησὶν, Ἰ66ς] κρατήσει, καὶ ἐδαφιῇ τὰ νήπια σου πρὸς τὴν πέ- τραν.

[01075] Ἰ6] Ἀλλὰ ταυτί μὲν ἱστορικῶς τῆ τῶν Ἀσσυρίων συμβέβηκε χώρα, καὶ ταῖς ἐν αὐτῇ πόλεσὶ τε καὶ χώραις, ὅτι καὶ πάντες εἰδωλολάτραι καὶ ἀλαζόνες οὐ φορητῶς, καὶ θεομάχοι δεινῶς, καὶ μάγου τέχνης ἐπι- στήμονες.

[01076] Αὐτοὶ δὲ καὶ τὴν ἁγίαν πεπορθηκῶσι πόλιν, καὶ τὸν τοῦ Θεοῦ κληρὸν καταδηῶσαντες, τοῦτ' ἔστι, τὸν Ἰσραῆλ, ἐν τῇ τῶν δορυκτῶτων μοῖρα πεποιημέ- νοι, τὸν ἀσυνήθη τῆς δουλειᾶς αὐτοῖς ἐπέθηκαν ζυ- γόν.

[01077] Καὶ στήσεται μὲν ὁ περὶ τούτων λόγος, οὐκ ἔν γε τοῖς κατὰ μόνην τὴν ἱστορίαν, καὶ τοῖς ἐμφανῶς γεγονόσιν·

[01078] ἔξεστι δὲ μᾶλλον τοῖς ἐθέλουσι νοεῖν καὶ πνευματικῶς, εἰ δὴ μετατάττειεν εὐφυῶς τῶν γεγο- νότων τὴν δύναμιν, ἐπὶ τε αὐτὸν τὸν ἀπάσης τῆς φαυλότητος εὐρέτην, τὸν θεοοτυγῆ τε καὶ ἀπηνέστα- τον, φημὶ δὴ τὸν Σατανᾶν, μάλισθ' ὅτι τῆς προφη- τείας ὁ λόγος τὸ Χριστοῦ μυστήριον προσενεγκῶν, καὶ τὴν ἐπ' αὐτῶ προσαγόρευσιν εὐ μάλα πεποιημέ- [70.361] νοι, εἰσκεκόμικε γείτονα τὴν κατὰ Βαβυλῶνος ὄρασιν μονονουχί τῶν ἀκροαμένων τὸν νοῦν καταθήγων ἐπὶ τὸ γε χρῆναι νοεῖν, καὶ πνευματικῶς τὰ ἱστορικῶς γεγονότα, κατὰ τε αὐτῆς Βαβυλῶνος, καὶ μὴν καὶ καθ' ὅλης τῆς Ἀσσυρίων γῆς.

[01079] Κατέληξε δὴ οὖν οὐ- δέπω ποτὲ πολυτρόπως ἐπιβουλεύων τοῖς Θεῶ δου- λεύουσιν ὁ δορκῶν ὁ ἀποστάτης, ἐγκεῖται δὲ καὶ μάλα νεανικῶς, εἰς τὸ αὐτῶ δοκοῦν ἀεὶ καταστρέφειν, καὶ ἀποφέρει πλειστάκις, οἶά περ ἀιχμαλώτους ἔλών, καὶ τοῖς τῶν παθῶν ἐνίση βόθοις, δουλειᾶς δὲ ὡσπερ αὐτοῖς ἐπιτιθεῖς δεινόν τε καὶ ἀνεξήγητον ζυγόν κα- ταγαυριᾶ τῶν εἰλημμένων, καὶ ἀλαζονεῦεται, καθά- περ ἀμέλει καὶ οἱ τῶν Ἀσσυρίων κατὰ καιροῦς βε- βασιλευκότες ἐπέχαιρον τοῖς ἐξ Ἰσραῆλ, ὅτι γῆς τῆς αὐτῶν ἔξω γεγονότες καὶ πόλεως τῆς ἁγίας δεδουλεύ- κασι τοῖς ἄλλογενέσιν.

[01080] Ἄλλ' οὐ μέχρι παντός ἢ τοῦ διαβόλου τυραννὶς κατήσχυσε τῶν διηρπασμένων.

[01081] Ἐγήγερται γὰρ τὸ τοῦ Σωτήρος σημεῖον, τοῦτ' ἔστιν, ἐπινικίους ῥῥᾶς ἀνατεθείκαμεν τῶ δι' ἡμᾶς καὶ ὑπὲρ ἡμῶν νικήσαντι·

[01082] πεποῖμαθα δὲ καὶ τῆς ὀρθῆς πίστεως τὴν ὁμολογησίαν.

[01083] Τοῦτο γὰρ, οἶμαι, ἔστι τὸ, Ὑψώσατε τὴν φωνὴν ἑαυτοῖς.

[01084] Ἐντέταλται δὲ καὶ ὁ Κύριος ἔρχεσθαι ἔθνει ὄπλομάχῳ, δηλον δὲ ὅτι τῶν ἁγίων, οἷς ἢ μάχη καὶ ὁ πόλεμος οὐ πρὸς αἷμα καὶ σάρκα, πρὸς ἀρχὰς δὲ μᾶλλον καὶ ἔξουσίας, καὶ τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[01085] Οἱ καὶ ἀντετάξαντο καὶ νενικήκασιν, κρατοῦσι δὲ καὶ εἰς δεῦρο, καὶ τὸ τῶν ἀντικειμένων δυνάμεων ἐκπο- λιορκοῦσι στίφος, καὶ οἶά τινα πόλιν τὴν εἰδωλολα- τρειᾶν ἐκπεπορθηκῶσι, τὴν πάλαι δεινήν καὶ ἀχείρω- τον.

[01086] Κατευμεγεθοῦσι δὲ τῶν ἀνθεστηκῶτων οἰονεῖ στρατηγούντος Χριστοῦ, καὶ συνασπιζόντων ἁγίων ἀγγέλων, ὥστε καὶ εὐαριθμήτους εἶναι παντελῶς τοὺς τὰ ἐκείνων ἔτι σέβοντας κράτη, εἶναι δὲ αὐτοὺς οἰκτροῦς καὶ ἀνάνδρους καὶ περιδεεῖς, καὶ ἀπειρηκό- τας παντελῶς τὴν ἀντίστασιν, τὴν πρὸς γέ φημι τοὺς Χριστῶ δουλεύοντας.

[01087] Ἐπιτρέχων δὲ τὴν ὄρασιν καὶ τῶν προκειμένων τὰ καθ' ἐξῆς, τοιαύτης τινός θεωρίας πνευματικῆς συλλεγέτω γνώσιν πᾶς εἰ τίς ἔστι νουνεχῆς, συνιέναι τε δυνάμενος παραβολὴν καὶ σκοτεινὸν λόγον, ῥήσεις τε σοφῶν καὶ αἰνίγματα.

[01088] Ἰ9Ἰδοῦ] ἐγὼ ἐπεγεῖρω ὑμῖν τοὺς Μήδους, οἱ οὐ λογίζονται ἀργύριον, οὐδὲ χρυσίου χρεῖαν ἔχουσι.

[01089] Τοξεύματα νεανίσκων συντρίψουσι, καὶ τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσωσιν, οὐδὲ ἐπὶ τοῖς τέκνοις σου φείσονται οἱ ὀφθαλμοὶ αὐτῶν.

[01090] Καὶ ἔσται Βα- βυλῶν, ἢ καλεῖται Ἐνδοξος ὑπὸ βασιλέων Χαλ- δαίων, ὃν τρόπον κατέστρεψεν ὁ Θεὸς Σόδομα καὶ Γόμορρά, οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον·

[01091] οὐδ' οὐ μὴ εἰσέλθωσιν εἰς αὐτὴν διὰ πολλῶν γενεῶν, οὐδ' οὐ μὴ διέλθωσιν αὐτὴν Ἄραβες, οὐδὲ ποιμένες, οὐ μὴ ἀναπαύσονται ἐν αὐτῇ. 9 Φανερωτάτην ἐν τούτοις ποιεῖται λοιπὸν τοῦ πολέμου τὴν προαγόρευσιν, καὶ ὥσπερ τι κατασκήνωμα τοῖς λόγοις ἐπερόμιμνον τὴν ἀσάφειαν περιελάν, γυμνήν καὶ ἀναφανδὸν καὶ οἷον ἐν ὄψει τίθησι τὴν ὅσον οὐδέπω παρεσομένην συμφορᾶν.

[01092] Ἦξουσι γὰρ ἤξουσι οἱ Μῆδοι, φησὶν, οὐ χρημάτων ἠττώμενοι καὶ δωροδοκίας τῆς παρ' ὑμῶν οὐ πεφρο- [70.364] νηκότες, ἀμείνους δὲ μᾶλλον ὡς ἐν καιρῷ γεγονότες, καὶ τῶν ὅτι μάλιστα διὰ σπουδῆς αὐτοῖς τεθειμένων, ἵνα τοξεύματα νεανίσκων συντρίψουσιν.

[01093] Εἰ μὲν γὰρ τις λογίσατο τὰς τῶν Βαβυλῶν ἐφόδους, αἴπερ ἂν γένοιτο κατὰ χωρῶν ἢ πόλεων, οὐχ ἑτέρου τινὸς ἕνεκα δρωμένης εὐρήσει, πλὴν ὅτι μόνου τοῦ διαρπάσαι χάριν, ἄθροισιν δὲ χρημάτων ποιῆσθαι τὴν παρεμπύπτουσαν.

[01094] Ἀλλ' ἔσονται, φησὶ, καὶ λημμάτων ἀμείνους οἱ Μῆδοι, καὶ κερδῶν ἀφειδήσουσιν, ἵνα τὴν τῶν Βαβυλωνίων ὄφρὸν κατασπάσωσι.

[01095] Μέγα μὲν γὰρ αἰεὶ πῶς αὐτοῖς ἐπὶ ταῖς τοξείαις φύσημα, καὶ τὸ εὐτυχὲς ἐν τούτοις ποιοῦνται περὶ πολλοῦ.

[01096] Ἀλλ' ἠττους ἔσονται τῶν ἐχθρῶν.

[01097] Σκληροὶ δὲ οὕτω καὶ ἀφιλοκτείρονες οἱ νενικηκότες, ὡς μηδὲ τῆς ἐλεεινῆς ἡλικίας φειδῶ ποιῆσθαι τινα, μήτε μὴν οἰκτρῶς ἀπολλυμένων νηπίων, τὸ ἐξ ἡμερότητος ἐπιστάξει δάκρυον.

[01098] Βαβυλῶν δὲ, ἢ καλεῖται Ἐνδοξος ὑπὸ βασιλείῳ Χαλδαίων, πρὸς τοῦτο, φησὶν, ἐρημίας κατοικήσεται, ὡς κατ' οὐδένα τρόπον διενεργεῖν τῶν ἐμπερησμένων Σοδόμων τε καὶ Γομόρρας·

[01099] ἔσται δὲ καὶ ἀοίκητος·

[01100] φευκτὴ δὲ οὕτως καὶ τοῖς ὀμόροις, ὡς ἔθνομα μακροῦ περινοστοῦσιν αὐτὴν, ὡς μηδὲ ποιμένας τοὺς ἐξ Ἀράβων κατανεμῆσαι τι τῶν ἰδίων θρεμμάτων ἐν αὐτῇ·

[01101] διάτοι ἡρημῶσθαι παντελῶς.

[01102] Ἰστέον δὲ ὅτι τὰ Σαρακηνῶν ἔθνη, καὶ μέχρις αὐτῆς διήκοντα τῶν Ἀσσυρίων, καὶ τὴν ἐσωτάτω νεμομένους ἔρημον, Ἄραβας ὄνομαζει.

[01103] Γείτονα γὰρ ἔχουσι τὴν Ἀράβων.

[01104] Εἰκὸς δὲ δὴ καὶ αὐτοὺς τοὺς ἐξ Ἀραβίας Σαρακηνοὺς ἀναμιξτὰς Ἀσσυρίων ἐρήμους περιφοιτᾶν.

[01105] [9Καὶ] ἀναπαύσονται ἐκεῖ θηρία, καὶ ἐμπλησθήσονται αἱ οἰκίαι ἤχου.

[01106] Καὶ ἀναπαύσονται ἐκεῖ σειρήνες, καὶ δαιμόνια ἐκεῖ ὀρχήσονται.

[01107] Καὶ ὄνοκένταυροι ἐκεῖ κατοικήσουσιν, καὶ νοσοποιήσουσιν ἐχίνοι ἐν τοῖς οἴκοις αὐτῶν.

[01108] Ταχὺ ἔρχεται, καὶ οὐ χρονεῖ. 9 Φίλον πῶς αἰεὶ τοῖς ἀνημέροις τῶν ζώων ἐνδιαίτημα ποιῆσθαι τὰ τῶν χωρίων ἡρημωμένα, καὶ πόλις ἐρειπομένη πλείστας τε ὄσας αὐτοῖς, καὶ μὴν καὶ εὐρεῖς τὰς καταδύσεις ἀποτελεῖ αὐτορόφους τε καὶ ἐσχεδιασμένας, καὶ ὡς ἀπὸ γε τοῦ συμβεβηκότος αὐτομάτως ἐξηρημμένας·

[01109] ἐν ἐρήμοις τε καὶ τοῖς σιωπῶσι τῶν τόπων, ἡχῶ τις ἰσχνή, καὶ οἷον ἀπὸ σιγῆς τῆς ἄγαν, οὐκ οἶδ' ὅπως, ἀνίσχει τε καὶ ταῖς τῶν ἡρεμούντων ἀκοαῖς εἰσκρίνεται.

[01110] Οὐκοῦν θηρία μὲν ἀναπαύσεται, φησὶν, ἤχου δὲ αἱ οἰκίαι πλησθήσονται·

[01111] τοῦτ' ἔστιν, οὐδένα παντελῶς τὸν οἰκοῦντα ἔχουσαι, τὴν ταῖς ἐρημίαις πρόπουσαν ἡχῶ κατακτήσονται.

[01112] Ὀρχήσονται δὲ, φησὶν, ἐκεῖ καὶ δαιμόνια.

[01113] Φασὶ γὰρ πῶς καὶ αὐτὰ τοῖς ἡρεμοῦσι τῶν τόπων ἴδιον ἐμφιλοχωρεῖν, καὶ οἷον ἐναύλισμα ποιῆσθαι σχολαῖον.

[01114] Σειρήνας δὲ, οἶμαι, φησὶ τὰ εὐστομεῖν εἰδότα πτηνὰ, ἢ, κατὰ γε τὴν Ἑβραίων ἔκδοσιν, τὴν γλαῦκα.

[01115] Τοὺς δὲ γε τῶν ὄνων ἀγρίους ὄνοκενταύρους ὠνόμασεν·

[01116] καὶ μὴν καὶ ἐχίνομας τοὺς ἀκάνθαις ὀξείαις οἶονεὶ φρίττοντας τῶν μυῶν.

[01117] Ταυτὶ δὲ σύμπαντα πρόπει ἂν εἰκότως ταῖς εἰσάπαν ἡρημωμέναις ἢ πόλεσιν ἢ οἰκίαις.

[01118] Ἐπιλέγει δὲ τούτοις, ὅτι ταχὺ ἔρχεται, καὶ οὐ χρονεῖ.

[01119] Ἦ τοῖς Ἀσσυρίοις πικροτέρων ἐνείεις [70.365] τὴν φροντίδα, ἤγουν τοῖς ἐξ αἵματος Ἰσραὴλ παράκλησιν οὐ μικρὰν τὸ χρῆμα ποιούμενος.

[01120] Ἐπειδὴ γὰρ ἦσαν ἐν αἰχμαλωσίᾳ, ἀνεθήσεσθαι γε μὴν προσεδόκων καταστρατεύσαντος τῆς Βαβυλωνίων ὁμοῦ Πέρσαις τε καὶ Μήδοις τοῦ Κύρου, ταχεῖαν αὐτοῖς ὑπισχνεῖται τῶν ἀνιαρῶν τὴν λύσιν, καὶ ὅτι τὰ ἐν εὐχαίς οὐκ εἰς ἀνάβλησιν ἔσται μακρὰν, ἀλλ' οἷον δραμεῖται κατὰ πόδα τοῦ λόγου.

[01121] [9Καὶ] ἐλεήσει Κύριος τὸν Ἰακώβ, καὶ ἐκλέξεται ἔτι τὸν Ἰσραὴλ, καὶ ἀναπαύσονται ἐπὶ τῆς γῆς αὐτῶν, καὶ ὁ γῆρας προστεθήσεται ἐπ' αὐτούς.

[01122] Καὶ προστεθήσεται πρὸς τὸν οἶκον Ἰακώβ·

[01123] καὶ λήψονται αὐτοὺς ἔθνη, καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν.

- [01124] Καὶ κατακληρονομήσουσι, καὶ πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ Θεοῦ, εἰς δούλους καὶ εἰς δούλας·
- [01125] καὶ ἔσονται αἰχμάλωτοι, οἱ αἰχμαλωτεύσαντες αὐτούς, καὶ κυριευθήσονται οἱ κυριεύσαντες αὐτῶν·
- [01126] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, ἀναπαύσει σε ὁ Θεὸς ἐκ τῆς ὀδύνης καὶ τοῦ θυμοῦ σου, καὶ τῆς δουλείας τῆς σκληρᾶς, ἧς ἐδούλευσας αὐτοῖς.⁹ Εἰς ἐλπίδα χρηστὴν ἀνακομίζεις πεπονηκότας τοὺς ἐξ αἵματος Ἰσραὴλ, καὶ ὑποσχέσεσιν ἀγαθαῖς ἀναρῶνυσιν εἰς εὐθυμίαν, κατηχθισμένους οὐ φορητῶς ταῖς τῶν ἐλόντων πλεονεξίαις.
- [01127] Ὅτι γὰρ ἀνελεύσονται μὲν τῆς αἰχμαλωσίας, ἀποστήσονται δὲ τῆς ἀσυνήθους δουλείας τὸν ζυγὸν, πεπορημένης τῆς Βαβυλώνας, καὶ ἀπάσης δὲ τῆς Ἀσσυρίων χώρας, προηγόρευσε σαφῶς.
- [01128] Οὐ γὰρ ἀπόβλητος ἔσται, φησὶν, εἰσάπαν ὁ Ἰσραὴλ·
- [01129] οὐδὲ τῶν πλημμελημάτων ἀτελευτήτους ὑφέξει δίκας·
- [01130] ἐλεηθήσεται δὲ καὶ ἀναπνεύσει κατὰ καιροῦς ὁ ἐξελεγμένος·
- [01131] καὶ ἐπεὶ τοι τέθειται πρωτότοκος ἐν τέκνοις, ἐπισκοπῆς τε καὶ εὐμενείας τῆς παρὰ Θεοῦ τεύξεται.
- [01132] Ὑπονοστήσειν δὲ αὐτοὺς εἰς τὴν ἐνεγκοῦσαν, φησὶ, συναναβήσεσθαι δὲ καὶ τὸν γῶραν.
- [01133] Γῶραν δὲ φησὶν τὸν αὐθιγενῆ καὶ αὐτόχθονα, τοῦτ' ἔστι, Βαβυλώνιον·
- [01134] πλείστοι γὰρ ὅσοι τῶν Βαβυλωνίων εἶποντό τε τοῖς ἐξ Ἰσραὴλ, τοῦτο μὲν τὴν πρὸς αὐτοὺς συγγένειαν ἐσχηκότες, τοῦτο δὲ τὴν κατὰ νόμον λατρείαν προσνευκότες.
- [01135] Ἐπειδὴ γὰρ μακροὺς διατετελέκασιν ἐν τῇ αἰχμαλωσίᾳ χρόνους, εἰκὸς δὴ πού τῶν αὐθιγενῶν οὐ μετρίαν αὐτοῖς προσνεμηθῆναι πληθύν.
- [01136] Προστεθήσεται τοίνυν ὁ γῶρας, φησὶν, αὐτοῖς, τοῦτ' ἔστιν, ἔψεται καὶ ἀκολουθήσει καὶ ὁ αὐτόχθων αὐτοῖς.
- [01137] Λήψονται δὲ αὐτοὺς ἔθνη, καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν.
- [01138] Ὅτε γὰρ Κύριος ἀνῆκε τὸν Ἰσραὴλ, τοῖς τῶν χωρῶν ἄρχουσι παραπέμπειν ἐκέλευσεν ἄπληγά τε καὶ ἀνεπιβούλευτον.
- [01139] Πέπραχε δὲ τοῦτο καὶ ὁ μετ' αὐτὸν τὰ τῶν Ἀσσυρίων σκῆπτρα διαδεξάμενος·
- [01140] Ξέρξης οὗτος ἦν.
- [01141] Ἐξεστὶ δὲ τοῖς ἐθέλουσιν ἐξακριβοῦν τὰ τοιαῦτα περικυχεῖν τοῖς Ἑσδρα βιβλίοις, καὶ ἀπλανεστάτην ἐφ' ἅπασιν τοῖς εἰρημένους τὴν γνώσιν ἐλεῖν.
- [01142] Ἀνέβαινον γὰρ ἐκ τῆς Ἀσσυρίων εἰς τὴν Ἰουδαίαν, διέποντος μὲν τὴν βασιλείαν Ζοροβάβελ τοῦ Σαλαθιήλ, ὃς ἦν ἐκ φυλῆς Ἰούδα, ἡγουμένου δὲ τοῦ ἱεροῦ τάγματος Ἰησοῦ τοῦ Ἰωσεδὲκ τοῦ ἱερέως τοῦ μεγάλου.
- [01143] Ἔθνη δὲ οὖν παραπέμψουσιν αὐτούς, φησὶ, καὶ εἰσάξουσιν εἰς τὴν γῆν αὐτῶν, καὶ τὸν ἄνωθεν αὐτοῖς ἐκνεμηθέντα καθέξουσιν κληρὸν.
- [01144] Καὶ τὸ ἔτι παραδοξότερον, οἱ ποτε τῶν εἰδώλων θεῶν^[70.368] πευταὶ, οἱ θεοὺς ἐπιγραφόμενοι πολλοὺς καὶ ἀναριθμήτους πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ Θεοῦ, εἰς δούλους καὶ δούλας, ἔσονται δὲ καὶ αἰχμάλωτοι, οἱ αἰχμαλωτεύσαντες αὐτούς.
- [01145] Οἱ γὰρ αἰχμάλωτον λαβόντες τὸν Ἰσραὴλ, συνανακομισθέντες αὐτῶν·
- [01146] καὶ ἀφιγμένοι, φησὶν, εἰς τὴν Ἰουδαίαν, τοῖς τοῦ νόμου ζυγοῖς ὑποθήσουσι τὸν ἀχένα, καὶ οἷον καλὴν καὶ σωτήριον ὑπομείναντες τὴν αἰχμαλωσίαν, Κύριον καὶ Θεὸν ἐπιγράφονται τὸν τῶν ὄλων Δημιουργόν.
- [01147] Ἡ γὰρ τοῦτο, φησὶν, ἢ ἐκεῖνό που τάχα βούλεται δηλοῦν, ὅτι οἱ πάλοι κρατήσαντες καὶ ἀποκομίσαντες μὲν τὸν Ἰσραὴλ τῆς Ἰουδαίας, ὑποθέντες δὲ τοῖς ἰδίους ζυγοῖς, κυριευθήσονται καὶ αἰχμαλωτευθήσονται, Κυρίου δηλονότι, Περσῶν τε καὶ Μήδων αὐτοὺς ἡρηκότων.
- [01148] Ἐν γὰρ τῇ ἡμέρᾳ ἐκείνῃ, τοῦτ' ἔστι, κατ' ἐκεῖνο καιροῦ, ἀνεθήσῃ μὲν ἐκ τῆς ὀδύνης καὶ τοῦ θυμοῦ σου·
- [01149] τοῦτ' ἔστιν ἐκ τῆς ὀργῆς τῆς ἐπηρτημένης σοι, θείας δηλονότι·
- [01150] διαφεύξῃ γὰρ τὴν πικρὰν δουλείαν, καὶ ἀνεθήσῃ τῶν πόνων.
- [01151] Ἀλλὰ φέρε δὴ πάλιν, μεταπλάττοντες ὡς ἐν τῆς ἱστορίας τὸ πάχος, εἰς θεωρίαν πνευματικὴν τοιοῦτόν τι γεγονός καταθρήσομεν.
- [01152] Ἦσαν μὲν γὰρ αἰχμάλωτοι ταῖς τῶν εἰδώλων λατρείαις προσκείμενοι, καὶ τὰ αὐτοῦ τοῦ πλεονεκτήσαντος σέβοντες κράτη.
- [01153] Ἀλλ' ἠλέησεν ὡς ἡδικημένους ὁ πάντων Δημιουργός, πέπομφεν ἡμῖν ἐξ οὐρανοῦ λυτρωτὴν τὸν ἴδιον Υἱόν, ἐν ὀνόματι Κυρίου, τοῦτ' ἔστιν, οὐχ ὡς ἕνα τῶν ἁγίων προφητῶν, ἀλλ' ἐν κυριότητος δόξῃ·
- [01154] ὃς καὶ πεπόρθηκεν οἷά τινα πόλιν ἀλαζόνα καὶ ὑβρίστρειαν, συνασπιζόντων αὐτῶν τῶν ὀπλομάχων αὐτοῦ, τοῦτ' ἔστι, τῶν ἁγίων ἀποστόλων·
- [01155] οἱ πᾶσαν ὥσπερ τοῦ διαβόλου τὴν χώραν καταδηώσαντες συνανεκόμισαν ἑαυτοῖς, ὡς εἰς ἁγίαν πόλιν τὴν νοητὴν Ἱερουσαλήμ, φημὶ δὴ τὴν Ἐκκλησίαν, τοὺς ἠπατημένους καὶ ζυγῶ δουλείας ἐνησχημένους, οἱ καὶ ἐπληθύνθησαν ἐν τῇ γῇ τοῦ Θεοῦ, γεγόνασί τε εἰς δούλους καὶ δούλας.

[01156] Οί δὲ πρὶν ὑπὸ χεῖρα καὶ αἰχμαλώτους ἔχοντες, τοῦτ' ἔστιν οἱ τῶν δαιμονίων θεραπευταί, καὶ τὰ ἐκείνων διδάσκοντες ἔθνη, καὶ σαγηνεύοντες εἰς ἀπώλειαν, αἰχμάλωτοι γεγόνασι, τοῦτ' ἔστι, νενίκηνται τοῖς κηρῦγμασι τῶν ἀγίων ἀποστόλων, καὶ ὑπὸ Χριστῶ πεπράχασιν·

[01157] κατεκυρίευσεν γὰρ αὐτῶν προσηκαμένων δηλονότι τὴν πίστιν.

[01158] Ἀνεπαύσαντο γὰρ καὶ ἐκ τῆς δουλείας τῆς σκληρᾶς, ἧς ἤδη φθάσαντες δεδουλεύκασι, πρὶν ὑπὸ Κυρίῳ γενέσθαι, καὶ τοῖς ὀπλομάχοις αὐτοῦ.

[01159] [9Καί] λήψην τὸν θρηῖνον τοῦτον ἐπὶ τὸν βασιλέα Βαβυλῶνος, καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ·

[01160] Πῶς ἀναπέπαιται ὁ ἀπαιτῶν, καὶ ἀναπέπαιται ὁ ἐπισπουδαστής;

[01161] Συνέτριψεν ὁ Θεὸς τὸν ζυγὸν τῶν ἀμαρτωλῶν, τὸν ζυγὸν τῶν ἀρχόντων·

[01162] Πατάξας ἔθνος θυμῶ, πληγῇ ἀνιάτῳ, παίων ἔθνος πληγῇ θυμοῦ, καὶ οὐκ ἐφείσατο, ἀνεπαύσατο πεποιθώς.⁹ Εἰς τοῦτο σκληρότητος τοῖς Βαβυλωνίοις διελάσαι φησὶ τὰς ἐκ τοῦ πολέμου συμφορὰς, καὶ αὐτῶ δὲ τῷ Ναβουχοδονόσορ, ὡς κατοικτεῖρεσθαι παρ' ἐχθρῶν, καὶ οὐς ἦν εἰκὸς οὐ φορητὰ πεπονθότας μονονουχί καὶ ἐπορχεῖσθαι κειμένῳ, τούτους ἐκ περιτροπῆς, καὶ ἐπαλγήσῃ λοιπὸν, καὶ τῷ πλήθει τῶν συμβεβηκότων αὐτοῖς εἰς οἶκτον ἐλθεῖν, ἤγουν καὶ ἐτέρως θρηνησαί πεσόντας, καὶ οὐχὶ δὴ πάντῳ, ἐποικτεῖροντας, ἐφ' ἡδομένους δὲ μᾶλλον, καὶ τοῖς παρ' ἐλπίδα κατελιμμένοις ἐπιτωθάζοντας.

[01163] Ἐξυφαίνει δὲ καὶ τὸν θρηῖνον αὐτοῖς ἄσμά τε δίδωσιν εἰκὸς τοῖς συμβεβηκόσιν.

[01164] Ἐρεῖς γὰρ, φησὶ, Πῶς ἀναπέπαιται ὁ ἀπαιτῶν;

[01165] Τὸ ἀναπέπαιται φησὶν εὐφήμως, ἀντὶ τοῦ, διόλωλέ τε καὶ πέρας ἔχει.

[01166] Ἀπαιτοῦντα δὲ καὶ ἐπισπουδαστὴν ὀνομάζει τὸν Βαβυλώνιον, ὅς ἐκ πολλῆς ἄγαν ὑπεροψίας, οὐχὶ τοῖς ὀμόροις ἐπετίθει μόνοις τῆς ἑαυτοῦ πλεονεξίας τὸν ζυγόν, ἀλλὰ γὰρ ἐν ταῖς ἄγαν ἀπικεμέναις πόλεσί τε καὶ χώραις τοὺς φορολόγους ἐπέμπων δασμοὺς ἀπῆτει καὶ τέλη.

[01167] Θαυμάζουσι τοίνυν πῶς ὁ τοῖόςδε πέπαιται, καὶ ἢ πάντα πλεονεκτοῦσα κατέληξε χεῖρ.

[01168] Ὅτι δὲ οὐκ ἠγνοήκασι τοῦ πεσεῖν αὐτὸν τὰς αἰτίας καταδεικνύντες φασί·

[01169] Συνέτριψεν ὁ Θεὸς τὸν ζυγὸν τῶν ἀμαρτωλῶν, τὸν ζυγὸν τῶν ἀρχόντων.

[01170] Ἀκούεις ὅπως ἄρχοντας ὀνομάζει φρόνημα τὸ ἀγέρωχον περιτιθεῖς αὐτοῖς;

[01171] Ἐπεπήδων γὰρ, ὡς ἔφην, ἅπασιν, ὡς ἔπος εἰπεῖν, τοῖς ἀνὰ πᾶσαν τὴν γῆν, τοῖς ἰδίῳ αὐτοῦς ὑποφέροντες ζυγοῖς.

[01172] Ἀρχεῖν δὲ ἦν ἔσθ' ὅτε ὁμοῦ καὶ σκοπὸς αὐτοῖς.

[01173] Ἀλλ' ἐπάταξε, φησὶν, ὁ Θεὸς τὸ ὑπέροφρον γένος, ἤγουν ἔθνος πατάξας πληγῇ ἀνιάτῳ.

[01174] Ὁ δὲ πεποιθὼς ἐφ' ἑαυτῷ μέγα καὶ πεφρονηκῶς, καὶ οὐχ ἑκὼν ἀνεπαύσατο, τοῦτ' ἔστιν, οἴχεται πρὸς πέρας τὸ αὐτῷ προπεωδέστατον, πληγὴν ὑπομείνας ἀνιάτων θυμοῦ, φειδύς ἀπάσης ἐξηρημένης.

[01175] Ἀλλὰ ταυτὶ δὴ φάναι πρέποι ἂν καὶ ἡμᾶς αὐτοῦς, καὶ οἷον ἐπαλαλάζειν τῷ Σατανᾷ, ἀπειτοῦντι καὶ ἐπισπουδάζοντι, καὶ μάλα πικρῶς.

[01176] Ἐγ- κειται γὰρ τῇ ἐκάστου διανοίᾳ, παρατρέπων αὐτὴν τῶν ἀρίστων καὶ ἀγαθῶν σπουδασμάτων τῶν ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ φημί, σὺν βίᾳ δὲ ὥσπερ ἀποφέρων ἐπὶ τὸ αὐτῷ δοκοῦν·

[01177] καὶ οἷον τις πικρὸς δασμολόγος τὸ εἰς ἀμαρτίαν ἐπιμελὲς παρ' ἐκάστου ζυγῶν.

[01178] Ἀλλὰ συνέτριψεν ὁ Σωτὴρ τὸν ζυγὸν τῶν ἀμαρτωλῶν, ἀποβαλὼν μὲν ἐκείνον, ὑπενεγκῶν δὲ μᾶλλον ἡμᾶς τοῖς ἑαυτοῦ ζυγοῖς, καὶ πατάξας ἔθνος πληγῇ ἀνιάτῳ.

[01179] Ἐθνος δὲ ποῖον, ἢ πάντως πῶς τὸ τῶν δαιμονίων, οἷς καὶ ἐπέταττεν εἰς τὴν ἄβυσσον ἀπελθεῖν;

[01180] καὶ μὴν καὶ αἰκίας τὰς παγχαλέπους ἐπήγε·

[01181] καὶ γοῦν ἀνακεκράγασι λέγοντες·

[01182] [6Ἐα.] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;

[01183] Ἦλθες ὧδε πρὸ καιροῦ ἀπολέσαι ἡμᾶς.

[01184] [6] [9Πᾶσα] ἡ γῆ βοᾷ μετ' εὐφροσύνης, καὶ τὰ ξύλα τοῦ Λιβάνου ἠψφράνθησαν ἐπὶ σοί, καὶ ἡ κέδρος τοῦ Λιβάνου ἀφ' οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ὁ κόπτης ἡμᾶς.⁹ Μέρος τοῦ θρηῖνου καὶ τοῦτο·

[01185] καὶ ὅσον μὲν ἦκεν εἰς γὰρ τὸν τῆς ἱστορίας λόγον, εὐφροσύνη γέγονεν ἐν πάσῃ τῇ γῇ, τῆς Ἀσσυρίων πεπορθημένης, καὶ καταλήξαντος τοῦ ἐπισπουδαστοῦ, καὶ παρὰ πάντων αἰτοῦντος τὸ ὑποτάττεσθαι δεῖν αὐτῷ, οὐς καὶ ξύλα τοῦ Λιβάνου ὁ προφητικὸς ὀνομάζει λόγος·

[01186] τοὺς ἐν ἀρχαῖς πῶς πάντως.

[01187] καὶ ἐν δυνάμεσι τῶν ἐθνῶν κέδροις παρεικάτων.

- [01188] Πλήν οἶά τις δρυοτόμος ὁ Ναβουχοδονόσορ κατασείων αὐτοὺς τοῖς ἰδίοις ὑπετίθει ζυγοῖς.
- [01189] Αἰ κέ- δροὶ τοίνυν, φησὶν, ἐπὶ σοὶ χαίρουσαι φασίν·
- [01190] Ἀφ' οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ὁ κόπτων ἡμᾶς.
- [01191] Εἰ δὲ δὴ βούλοῖτό τις τὸν τοιόνδε λόγον ἐφαρμόσαι μόνοις τοῖς [70.372] ἐξ Ἰσραήλ, περινοήσει τοιῶσδε.
- [01192] Λίβανος ὄρος ἐστὶ παμμεγεθὲς κατὰ τὴν Φοινίκων γῆν, κέδροις τε καὶ λιβάνοις κατάκομον, δασύ τε καὶ εὐδενδρον·
- [01193] παρει- κάζει τοίνυν αὐτὸ πλειστάκις ἡ θεόπνευστος Γραφή τῆ τῶν Ἰουδαίων χώρα, διάτοι τὸ πλείστους ἐν αὐτῇ διαπρεπεστάτους εἶναι κατὰ τε δυναστείαν καὶ δόξαν, εἰναί γε μὴν καὶ ἑτέροισι τοῖς τῆς ἱεροσύνης ἀρχήμα- σιν ὑψοῦ τε ἡρμένους καὶ οἷον εὐοσμοτάτους.
- [01194] Καὶ γοῦν ὁ προφήτης Ζαχαρίας, Λιβάνω μὲν παρεικάζων τὴν Ἰουδαίαν·
- [01195] κέδροις τε δρυσί τε καὶ πίτυσι τοὺς ἐν αὐτῇ.
- [01196] Πυρὶ δὲ παμφάγῳ τὴν Ῥωμαίων στρατείαν, τὴν μετὰ τὸν τοῦ Σωτῆρος σταυρὸν ὄλην αὐτῶν κατ- εμπρήσασαν τὴν χώραν.
- [01197] Οὕτω φησί·
- [01198] [Ἰδιάνοισιν.] ὁ Λί- βανος, τὰς θύρας σου.
- [01199] Καὶ καταφαγέτω πῦρ τὰς κέ- δρους σου.
- [01200] Ὅλολυξάτω πίτυς, διότι πέπτωκε κέδρος.
- [01201] Ὅλολύξατε, δρύες τῆς Βασανίτιδος, ὅτι κατεσπάσθη ὁ δρυμὸς ὁ σύμφυτος.
- [01202] [6] Ἔστω τοιγαροῦν Ἰουδαίων ὁ λό- γος ὡς ἀπὸ ξύλων τοῦ Λιβάνου εὐφραϊνομένων τε καὶ λεγόντων τῷ Βαβυλωνίῳ καὶ τοῖς ἀμφ' αὐτόν·
- [01203] Ἀφ' οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ὁ κόπτων ἡμᾶς.
- [01204] Ἀστειό- τατα δὲ σφόδρα μεμνήσκε τῆ τοῦ λόγου τροπῆ.
- [01205] Ἐπειδὴ γὰρ ὡς ἀπὸ ξύλων τοῦ Λιβάνου γέγονεν ἡ φωνή, ταύτητοί φασὶ τὸ, Οὐκ ἀνέβη ὁ κόπτων ἡμᾶς.
- [01206] Μετὰ γὰρ τοὶ τὴν ἐκ Βαβυλῶνος ἐπάνοδον τῶν ἐξ Ἰσραήλ, οὐκέτι πρὸς αὐτοὺς ὁ ἐκ τῆς Ἀσσυρίων κε-κίνηται πόλεμος.
- [01207] Ἐροῦμεν δὲ καὶ ἡμεῖς εἰκότως τῷ Σατανᾷ, οἱ πάλαι μὲν παρ' ἐκείνου πεπορθημένοι, ἑδραῖον δὲ λοιπὸν ἐσχηκότες ἐν Χριστῷ τὸ φρόνημα, καὶ νοῦν εἰς εὐσέβειαν ἀσφαλῆ, καὶ ἐρῶζωμένον, καὶ καρδίαν εὐθαλεστάτην·
- [01208] Ἀφ' οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ὁ κόπτων ἡμᾶς.
- [01209] [90] ἄδης κάτωθεν ἐπικράνθη συναντήσας σοι·
- [01210] συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς, οἱ ἐγείραντες ἐκ τῶν θρόνων αὐτῶν πάν- τας βασιλεῖς ἐθνῶν.
- [01211] Πάντες ἀποκριθήσονται, καὶ ἐροῦσί σοι·
- [01212] Καὶ σὺ ἐάλωσ ὥσπερ καὶ ἡμεῖς·
- [01213] ἐν ἡμῖν δὲ κατελογίσθης·
- [01214] κατέβη εἰς ἄδου ἡ δόξα σου, ἡ πολλὴ εὐφροσύνη σου·
- [01215] ὑποκάτω σου στρώσουσι σῆψιν, καὶ τὸ κατακάλυμμά σου σκώ- ληξ.9 Ἔθος τῆ θεοπνεύστῳ Γραφῇ προσωποποιεῖν ἔσθ' ὅτε, καὶ οἷον αὐτοῖς τοῖς πράγμασιν ἐφαρμόζειν φω- νὰς, ὁποῖόν ἐστι τὸ, [Ἰδιάνοισιν] Σιδῶν, εἶπεν ἡ θάλασσα·
- [01216] ἡ δὲ ἰσχὺς τῆς θαλάσσης εἶπεν·
- [01217] Οὐκ ὤδινον, οὐδὲ ἔτεκον, οὐδὲ ἔθρεψα νεανίσκους, οὐδὲ ὑψωσα παρθένους.
- [01218] [6] Περιτίθησι μὲν γὰρ τὸν ἐπὶ τῷδε λό- γον τῆ Τυρίων πόλει πεπορθημένη κατὰ καιροὺς παρὰ τῶν Βαβυλωνίων·
- [01219] φαμὲν δὲ πρέπειν τῆ τῶν πραγμάτων φύσει τὸν λόγον.
- [01220] Οὕτω καὶ ὁ προφήτης Μιχαίας εἰσεκεκόμικέ που τὴν Ἱερουσαλήμ πρὸς τὴν Βαβυλῶνα λέγουσαν·
- [01221] [6Mῆ] ἐπίχαιρέ μοι, ἐχθρά μου, ὅτι πέπτωκα καὶ ἀναστήσομαι.

- [01222] Διότι ἐὰν καθίσω ἐν τῷ σκότει, ὁ Κύριος φωτιεῖ μου·
- [01223] ὀργὴν Κυρίου ὑπ- οίσω, ὅτι ἤμαρτον αὐτῷ, ἕως τοῦ δικαιῶσαι αὐτὸν τὴν δίκην μου·
- [01224] καὶ ποιήσει τὸ κρίμα μου, καὶ ἐξάξει με εἰς τὸ φῶς.
- [01225] Ὑψομαι τὴν δικαιοσύνην αὐτοῦ, καὶ ὄψεται ἡ ἐχθρὰ μου, καὶ περιβαλεῖται αἰσχὺνη ἢ λέγουσα [70.373] πρὸς μέ·
- [01226] Ποῦ Κύριος ὁ Θεός σου;
- [01227] Οἱ ὀφθαλμοί μου ἐπόψονται αὐτήν·
- [01228] νῦν ἔσται εἰς καταπάτημα ὡς πη- λὸς ἐν ταῖς ὁδοῖς ἡμέρας ἀλοιφῆς πλίνθου·
- [01229] ἐξάλειψίς σου ἡ ἡμέρα ἐκείνη.
- [01230] [6] Καθ' ἣν δηλονότι ὁ Κύριος τε καὶ Μῆδοι Πέρσαις ἀναμιξ ἤρηκασι τὴν Βαβυλωνίων.
- [01231] Προσωποποιεῖ τοιγαροῦν καὶ νῦν οὐδὲν ἦττον ὁ μα- κάριος προφήτης·
- [01232] παρωξύνθαι τε φησιν, ἤγουν πεπι- κράνθαι τὸν ἄδην καταβαίνοντι συναντήσαντα.
- [01233] Καί μοι τοῦ λόγου περιάθρει τὴν οικονομίαν.
- [01234] Καταδεί- κνυσι γὰρ διὰ τούτου μαιφόνον ὄντα καὶ αἱμάτων πλήρη, ὥστε καὶ ἔργον τῆς ἐνούσης ὠμότητος αὐτῷ πάντα σχεδὸν γενέσθαι τὸν ἄδην, ἦτοι τοὺς ὄντας ἐν ἄδου.
- [01235] Οὐ γὰρ διαλέλοιπεν ὁ ἀλαζὼν ἔθνη τε καὶ βασι- λεῖς ἄρδην ἀποκείρων, καὶ ψυχῶν ἀθλίων τὸν ἄδην ἀναπιμπλάς.
- [01236] Πάντες οὖν οἱ γίγαντες, φησὶ, τοῦτ' ἔστιν, οἱ κατ' ἰσχὺν ἐπίσημοι γεγονότες, καὶ πολλῶν ἄρξαντες ἐθνῶν, ἀνηρημένοι δὲ διὰ σοῦ, ἀποκριθή- σονται, καὶ ἐροῦσι, Καὶ σὺ ἐάλως ὥσπερ καὶ ἡμεῖς.
- [01237] Ἦσθα μὲν γὰρ ἄνθρωπος, φασίν, ἀλλ' οὐκ ἤξιους τοῦτο εἰδέναι καὶ φρονεῖν·
- [01238] ἀλλ' οὐδ' ἂν ᾤηθης, ὅτι καὶ κρείσσων ἔσται τις τῆς σῆς.
- [01239] ὀφρύος, καὶ τῆς δυσ- αντήτου χειρὸς, εἰσὶ δὲ ὅτι καὶ θανάτου κρείττων, οὐκ ἔξω που τάχα τέθεικας τῆς ἐλπίδος, μόλις δὲ καὶ οὐχ ἐκόντα σε μάχαιρα πέπεικε Μηδικὴ διὰ πείρας αὐτῆς ἐκμαθεῖν, ὅτι καθ' ἡμᾶς ἦσθα καὶ αὐτός.
- [01240] Καὶ γοῦν ἐάλως, ὥσπερ καὶ ἡμεῖς.
- [01241] Κατέβη δὲ εἰς ἄδου ἡ δόξα σου, ἀντὶ τοῦ, ἐσβέσθη θανάτῳ·
- [01242] καὶ τὸ ἀμειδὲς τῆς φθορᾶς ἐπενήνεκται κράτος.
- [01243] Τὴν σὴν εὐφροσύνην ὄψεται καὶ μόλις τεθεικὸς ἐκ μέσου.
- [01244] Στρωθήσεται δὲ σῆψις μὲν ὑποκάτω σου, γενήσεται δὲ σοι καὶ ἄμφιον ὡς σκώληξ.
- [01245] Καὶ κοινὸν μὲν τοῦτο.
- [01246] Πεπονθόσι γὰρ ἅπαξ τοῖς ἀνθρωπίνοις σώμασι τὸ ἀποθανεῖν, συμβή- σεται πάντως σῆψις καὶ σκώληξ.
- [01247] Πλήν ἐπ' ἐκείνου λέγεται καλῶς, ὡς ἐν τάξει πικρῶν ὄνειδισμῶν.
- [01248] Οἱ γὰρ εἰς λήθην πεσόντες τῆς ἑαυτῶν ἀσθενείας, καὶ ἐκ πολλῆς ἄγαν ὑπεροψίας, οὐδὲ ὅτι πείσονται τὰ ἀνθρώπινα προσδοκῆσαντες, κατονειδίζονται ἂν εἰκό- τως·
- [01249] ὡς ἐν γε τῷ παθεῖν αὐτὰ μαθόντες μόλις, ἂ χρῆν εἰδότας ἐλέσθαι φρονεῖν μετριώτερα.
- [01250] Ὁ τοίνυν, φησὶν, ἐξιτήλοις καὶ βασιλικαῖς ἐνσπαταλήσας τρυ- φαῖς, ὁμοῦ τοῖς ἄλλοις κείσεται περιστολῆς δίχα, καὶ ἤξιωμένος οὐδενὸς τῶν τοῖς τεθνεῶσι νενομισμένων.
- [01251] [9Πῶς] ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ Ἐωσφόρος ὁ πρῶτ' ἀνατέλλων;
- [01252] συνετριβή εἰς τὴν γῆν ὁ ἀπο- στέλλων πρὸς πάντα τὰ [9] ἔθνη; Ἀστὴρ τῶν ὅτι μάλιστα περιφανεστάτων ὁ Ἐωσ- φόρος ἐστίν·
- [01253] ἀνίσχει δὲ βραχὺ πρὸ αὐγῆς, καὶ οἰονεῖ τις προάγγελος τῆς ἡλίου μαρμαρυγῆς.
- [01254] Ὅτι δὲ πλου- σίῳ φωτὶ καταλάμπεται, διαδείξειεν ἂν αὐτὸ τουτὶ τὸ βραχὺ φαίνεσθαι πρὸ αὐγῆς.
- [01255] Ἐως μὲν γὰρ ἔτι τὸ αἰθέριον καταμελαίνεται σῶμα, μονονουχὶ φριγώσης νυκτὸς, καὶ ἐν ἀκμαῖς ὄντος τοῦ σκοτούς, ἐκφανε- στέραν ἔχουσι τὴν ἐκλαμψιν οἱ κατ' οὐρανὸν ὄντες ἀστέρες·

- [01256] ἡμέρας δὲ οὐσης ἐγγύς, καὶ οἶον ἐν πρώταις ἐσχατιαῖς τοῦ ἡλιακοῦ γεγονότος κύκλου, συστέλλεται πῶς τὸ ἐκάστου φῶς παραχωροῦν τῷ προὔχοντι, καὶ ἠττώμενον τῷ μείζονι σέλα.
- [01257] Ἀμφιλαφές δὲ οὕτως ^[70.376] ἐστὶ τὸ φῶς τοῦ Ἑωσφόρου, ὡς καὶ ἐν αὐγῇ φαίνεσθαι, καὶ ταῖς ἡλίου βολαῖς γείτονα πῶς ποιῆσθαι τὴν ἀνάδειξιν.
- [01258] Παρεικάζει τοίνυν Ἑωσφόρῳ τὸν Βαβυλώνιον, διάτοι τὸ προὔχειν τῶν ἄλλων, καὶ μηδένα κατ' αὐτὸν ὀρᾶσθαι τῶν ἐν ἀρχαῖς τε καὶ βασιλείαις·
- [01259] εἶναι δὲ οὕτω περιφανῆ καὶ περίοπτον, ὡς ἂν νοοῖτο καὶ ἐν τοῖς ἄλλοις ἅπασιν ἀστροῖς ὁ Ἑωσφόρος.
- [01260] Ἀλλ' ὁ τοιαύτη δόξη περιχεόμενος, φησὶν, ὑψοῦ τε ἠρμένος, καὶ ἀνικῆτοις εὐκλείαις λελαμπρυσμένος, πῶς ἐξ- ἔπεσεν ὡς ἐξ οὐρανοῦ;
- [01261] συνετριβή δὲ καὶ εἰς τὴν γῆν ὡς ἀποστέλλων πρὸς πάντα τὰ ἔθνη;
- [01262] Τὸ δὲ ἀποστέλλων, ἀντὶ τοῦ κελεύων, φησὶν, ἢ καθ' ἕτερον τρόπον.
- [01263] Ἐδόκει γὰρ πῶς αἰεὶ τοῖς Βαβυλωνίων τυράννοις ἅπαν ἀνθρώπων ἔθνος ὑπὸ χεῖρα ποιῆσθαι τὴν ἑαυτῶν, χώρας τε ἀπάσας ὑπὸ ζυγὰ δουλείας ἐλθεῖν.
- [01264] Ἀποστέλλων γοῦν πρὸς πάντα τὰ ἔθνη, βῶλον αἰ- τοῦντες γῆς, καὶ ὕδωρ εἰς ἄγγος, οἶον ἐκ μέρους ζητοῦντες τὸ πᾶν, γῆν τέ φημι καὶ θάλασσαν, ὡς τῶν ὅλων ὄντες δεσπότες.
- [01265] ^[95ῦ] δὲ εἶπας ἐν τῇ διανοίᾳ σου·
- [01266] Εἰς τὸν οὐρανὸν ἀναβήσομαι, ἐπάνω τῶν ἀστρον τοῦ οὐρανοῦ θήσω τὸν θρόνον μου, καθὼ ἐν ὄρει ὑψηλῷ, ἐπὶ τὰ ὄρη τὰ πρὸς βορρᾶν τὰ ὑψηλὰ, ἀναβήσομαι ἐπάνω τῶν νεφελῶν, ἔσομαι ὅμοιος τῷ Ὑψίστῳ.
- [01267] Νῦν εἰς ἄδου καταβήση, καὶ εἰς τὰ θεμέλια τῆς γῆς.
- [01268] Οἱ ἰδόντες σε θαυμάσουσιν ἐπὶ σοὶ, καὶ ἐροῦσιν·
- [01269] Οὗτος ὁ ἄνθρωπος ὁ παροξύνων πᾶσαν τὴν γῆν, ὁ σείων βασιλεῖς, ὁ θεῖς τὴν οἰκουμένην ὅλην ἔρημον, καὶ τὰς πόλεις καθεῖλε.
- [01270] Τοὺς ἐν ἐπαγωγῇ οὐκ ἔλυσε.⁹ Ἀδοκῆτοις αὐτὸν συμφοραῖς ἐναλῶναι φησὶ, καὶ τοῖς παρ' ἐλπίδα παραδόξοις ὠμιληκότα, δι' αὐτῶν καὶ μόλις ἀναμαθεῖν τῶν πραγμάτων, ὅτι τε ἄνθρωπος εἶη, καὶ τοῖς πρὸ αὐτοῦ τεθνεῶσι παραπλήσιος.
- [01271] Ὅσον μὲν γὰρ ἤκεν εἰς λόγους ὑπεροψίας, καὶ εἰς φρόνημα τὸ θεομισές, καὶ τῆς εἰς ἄκρον ἀλαζονείας ἔμπλεων·
- [01272] Ὀλίγα παραχωρεῖν ἐδόκει σοι, φησὶ, τοῖς τῆς θείας ὑπεροχῆς ὑψώμασι, βάσιμον ἔσεσθαι σοὶ πῶς καὶ αὐτόν που τάχα προσεδόκας τὸν οὐρανὸν, καὶ θρόνοις τοῖς ὑπερτάτοις τὸν σὸν ἀμιλλήσεσθαι θάκον·
- [01273] ἐνόμισας ἀμαθῶς, ἰσόθεος εἶναι τις καὶ ὑπὲρ τὴν κτίσιν·
- [01274] ἐδόκεις ὑπερνεφῆς εἶναι τε, καὶ ἐπ' αὐτῶν ἰζῆσαι τῶν ἀστρον.
- [01275] Ἀλλ' ἦλωσ εἰκῆ τὰ τοιάδε πεφρονηκώς.
- [01276] Ἦλεγξε τὴν σὴν εἰκαιοβουλίαν τῶν πραγμάτων τὸ πέρας·
- [01277] καταβήση γὰρ εἰς ἄδου, καὶ εἰς τὰ θεμέλια τῆς γῆς.
- [01278] Καὶ ταυτὰ φησιν, ἵνα τὸν χώρον τάχα που σημαίνει τὸν κατωτάτω, τοῦτ' ἐστὶ, τὸ ἐξώτερον σκότος.
- [01279] Ἔση δὲ θαῦμα τοῖς ὀρώσι, φησὶ, καὶ μάλα εἰκότως.
- [01280] Αἰ γὰρ ἀθρόοι μάλιστα τῶν παρ' ἐλπίδα μεταβολαί, καταπλήττουσι τοὺς θεωμένους.
- [01281] Τί δὲ τὸ θαῦμα, καὶ πῶς ἂν γένοιτο λόγος ὁ ἐπ' αὐτῷ·
- [01282] Ἐροῦσι γὰρ, Οὗτος ὁ ἄνθρωπος;
- [01283] παθόντα μόλις ἄνθρωπον ὀνομάζουσι·
- [01284] τάχα που τοῦτο εἰπεῖν δεδιότες πάλα;
- [01285] Πλήν οὗτος ὁ ἄνθρωπος, ὁ παροξύνων πᾶσαν τὴν γῆν, σείων βασιλεῖς, ὁ θεῖς τὴν οἰκουμένην ὅλην ἔρημον, καὶ τὰς πόλεις καθεῖλε;
- [01286] τεθαυμάκασιν εἰκότως, εἰ ἄνθρωπος εἷς ὅλης κατηρέθιστο τῆς ὑπ' οὐρανὸν, κατεδόνησε βασιλεῖς, ἐρήμην ἀπέφηνε τῶν οἰκούντων τὴν οἰκουμένην, κατέσεισε δὲ καὶ τὰς ^[70.377] πόλεις.
- [01287] Καὶ τί πρὸς τούτοις ἕτερον, Τοὺς ἐν ἐπαγωγῇ οὐκ ἔλυσεν;
- [01288] Ἐπεὶ δέ τινα τῶν ἀντιγράφων ἔχει·

- [01289] Τοὺς ἐν ἀπαγωγῇ, εἰ μὲν τις οὕτως βούλοιτο νοεῖν, ἐροῦ- μιν, ὅτι τὸ τῆς ἀπαγωγῆς ὄνομα τὴν αἰχμαλωσίαν καὶ τὴν ἐξανάστασιν τῶν ἐξ Ἰσραὴλ κατασημαίνειεν ἄν.
- [01290] Ἀπεκομίσθησαν γὰρ ἐκ τῆς Ἰουδαίας εἰς τὴν Ἀσσυρίων.
- [01291] Εἰ δὲ δὴ τοὺς ἐν ἐπαγωγῇ λέγοι τὸ γράμμα τὸ ἱερὸν, οὐδὲν ἦττον σὺ νοήσεις, ὅτι τοὺς ὄντας ἐν ἐπαγωγῇ θυμοῦ Κυρίου.
- [01292] Ἐπηνέχθη γὰρ αὐτοῖς ὀργὴ διὰ πολλὴν ἁμαρτίαν.
- [01293] Ὁ Ναβουχοδονόσορ οὐκ ἔλυσε, τοῦτ' ἔστιν, οὐκ ἀνήκε τῆς ταλαιπωρίας.
- [01294] Ἦδει γὰρ, ἔδει τὸν ἀλιτήριον, οὐκ ἀλαζόνα μόνον ὀρᾶ- σθαι, ἀλλὰ γὰρ καὶ θεομάχον, καὶ πεπορθηκότα τὴν γῆν, καὶ σκληρὸν, καὶ ἀφιλοκτερίζονα, καὶ κατ' οὐδένα τρόπον εἰδὸτα ἔλεειν τοὺς ἐν ἐσχάταις ὄντας συμφο- ραῖς, καὶ πεπραχότας ἀθλίως.
- [01295] Ἐφαρμόσαι δ' ἄν τις καὶ μάλα εἰκότως τῇ τοῦ πάντα συντρίψαντος κε- φαλῇ, φημί δὴ τοῦ ἀρχεκάκου δράκοντος, τὰ ἱστορι- κῶς εἰρημένα.
- [01296] Ἦν μὲν γὰρ ἀπαιτῶν καὶ ἐπισπουδα- στήσ, καθ' οὓς ἤδη προείπαμεν τρόπους·
- [01297] πέπαιται δὲ, καὶ ἐκ μέσου γέγονε, καταπαίοντος αὐτὸν τοῦ Θεοῦ πληγῇ θυμῷ ἀνιάτῳ, καὶ κατέληξε κόπτων, οἷά τις δρουστόμος εὐσθενῆς, τὰς κέδρους τὰς νοητὰς, ὧν καὶ ὁ μακάριος Δαβὶδ διαμέμνηται λέγων πρὸς τὸν τῶν ὅλων Θεόν·
- [01298] [6A] κέδροι τοῦ Λιβάνου ἃς ἐφύτευσας.
- [01299] [6] Ἐπειδὴ δὲ καταπεφοίτηκεν εἰς ἄδου πάντως που καταδεδικασμένος ὁ δαίλιος, ἐκεῖ τῇ παμφάγῳ συνεχόμενος φλογί, τεθαυμάκασι τοῦτο παθόντα, κατὰ γε τὸ εἶκος, αἰ πονηραὶ τε καὶ ὑπ' αὐτὸν δυνάμεις, καὶ τάχα που καὶ τεθρηνήκασι λέ- γουσαι·
- [01300] Καὶ σὺ ἕαλως ὥσπερ καὶ ἡμεῖς, ἐν ἡμῖν δὲ κατελογίσθης, καὶ τὰ τούτοις ἐφ' ἑξῆς.
- [01301] Ἦν μὲν γὰρ τό γε ἦκον εἰς δόξαν, ἐπίσημος ἐν ἀγγέλοις, καὶ ἐν ταῖς ἄνω δυνάμεσιν περιφανῆς, καθάπερ ἀμέλει καὶ ἐν τοῖς ἄστροις Ἐωσφόρος.
- [01302] Ἐξέπεσε δὲ καὶ συνετρίβη πεφρονηκῶς ὑπέρογκα, καὶ τὴν μόνη πρέπουσαν τῇ ὑπερτάτῃ φύσει τιμὴν τε καὶ δόξαν ἀρπάσαι τολ- μήσας, τό γε ἦκον εἰς ἐγχειρημάτων δυνάμιν καὶ εἰς νοῦν τὸν ἐν αὐτῷ.
- [01303] Ἀλλ' ὡς φησὶν ὁ προφήτης·
- [01304] Καταβέβηκεν εἰς ἄδου, καὶ εἰς τὰ θεμέλια τῆς γῆς ὁ πάλαι σείων πᾶσαν τὴν γῆν, ὁ θεὸς τὴν οἰκουμέ- νην ὡς ἔρημον·
- [01305] ἐρήμην γὰρ τῆς ἀληθοῦς θεογνωσίας ἀπέφηνε τὴν ὑπ' οὐρανὸν, καὶ οὐδένα παντελῶς ἔχουσαν τῆς ἀρετῆς ἐργάτην.
- [01306] Καὶ οὐκ ἔλυσε μὲν τοὺς ἐν ἐπαγωγῇ.
- [01307] Κεχάρισται δὲ τοῦτο τοῖς αὐτὸ πεποιθόσιν ὁ Κύριος, εἰρηκῶς [6τοῖς] ἐν δεσμοῖς·
- [01308] Ἐξέλθετε, καὶ τοῖς ἐν τῷ σκότει·
- [01309] Ἀνακαλύφθητε.
- [01310] [6] Καὶ μὴν καὶ τοῖς ὑπὸ θεῖαν ὀργὴν γεγονόσι διὰ τὸ τοῖς θείοις ἐμπαροινῆσαι νόμοις, ἀμνησικακῶς ἀφείς τὰ ἐγκλήματα, καὶ ἀπαλλάξας δίκης τοὺς ἐξ ἄσθε- νείας ἀνθρωπίνης πολλοῖς ὑπενηνεγμένους πταισίμα- σιν.
- [01311] [9Πάντες] οἱ βασιλεῖς τῶν ἐθνῶν ἐκοιμήθησαν ἐν τιμῇ, ἄνθρωπος ἐν τῷ οἴκῳ αὐτοῦ, Σὺ δὲ ῥιφήση ἐν τοῖς ὄρεσιν ὡς νεκρὸς ἐβδελυγμένος μετὰ πολλῶν τεθνηκότων ἐκκεκεντημένων μα- χαίραις, καταβαινόντων εἰς ἄδου.9 [70.380] Ἐκ τῶν ὑπαρχθέντων ἔσθ' ὅτε, φησὶ, φορτικωτέ- ραν αὐτοῦ τὴν συμφορὰν διαδείκνυσι·
- [01312] καὶ ἀληθές ὅπερ ἔφην·
- [01313] εἰ μὴ δὲ τῶν ἴσων συνέβη τυχεῖν τοῖς ἄλλοις, τὸν οὕτω περιφανῆ καὶ ὑψαύχενον καὶ ἀσυγκρί- τοις ὑπεροχαῖς, εἰς τὸ ὑψοῦ τεθεῖσθαι δοκεῖν ἡρμέ- νον.
- [01314] Οἱ μὲν γὰρ κεκοιμῆνται, φησὶν, οὐ δίχα τιμῆς, οὔτε μὴν ἔξω που τῶν ὅτι μάλιστα φιλαιτάτων αὐ- τοῖς ἐνδαιτημάτων.
- [01315] Σὺ δὲ καὶ τούτων ἀμοιόησας παντελῶς, ἐν ὄρεσι κείσῃ βδελυρὸς, καὶ ἐρόμιμνος, τοῦτ' ἔστιν, ὀδωδῶς τε καὶ ἀτερπῆς εἰς θέαν.
- [01316] Τί γὰρ ἂν γένοιτο βδελυρῶτερον σώματος νεκροῦ καὶ πε- ριστολὴν οὐκ ἔχοντος;
- [01317] Κείσῃ δὴ οὖν ὁμοῦ τοῖς ἄλ- λοις, οἱ μαχαίρας ἔργον γεγόνασι Μηδικῆς, οὐδενὸς ἐπὶ σοὶ θρηνήσαντος, οὐ τὸ τοῖς τεθνεῶσι ἀκολουθοῦν ἐπιστάξαντος δάκρυον, οὐκ ἐνταφίους τιμήσαντος·
- [01318] οἰκτρὸς δὲ οὕτως καὶ ἐρόμιμνος, ὡς μηδενὸς τῶν ἄλλων διενεγκεῖν, οἱ καὶ γεγόνασιν ὑπὸ χεῖρα σὴν, καὶ ἀσημότατοι παντελῶς.
- [01319] Εἰδέναι δὲ ἀναγκαῖον, ὅτι μέχρι τούτων ὁ θρῆνος στήσεται.
- [01320] [9'Ον] τρόπον ἰμάτιον πεφυρμένον ἐν αἵματι, οὐκέτι καθαρὸν, οὕτως οὐδὲ σὺ ἔση καθαρὸς·

[01321] διότι τὴν γῆν μου ἀπόλεσας, καὶ τὸν λαόν μου ἀπέκτεινας, οὐ μὴ μείνης εἰς τὸν αἰῶνα χρόνον.⁹ Τὰ παγχάλεπα τῶν δυσσεβημάτων δυσέκπλυτά τέ ἐστι, καὶ τοῖς δεδρακόσιν αὐτὰ βαφῆς τινος δίκην ἐγκεχρωσμένα καταθεῶτό τις ἄν.

[01322] Ἀποδείκνυσι γε- μὴν αὐτοὺς τῆς εἰς λῆξιν ἠκούσης ἀγανακτήσεως πεπραχότας ἄξια, καὶ δίκης ἀξίους τῆς ἰσοῤῥόπου τοῖς αἰτιάμασιν.

[01323] Οὐκοῦν οὐκ ἀπαλλαχθήσῃ, φησί, τῶν πλημμελημάτων, οὐδ' ἂν γένοιο καθαρὸς, καὶ κατ- οικτεῖρεσθαι πρέπων.

[01324] Ἔση δὲ οὕτω μεμολυσμένος, καὶ ἀναπόβλητον ἔχων τῆς μαιφονίας τὸ ἔγκλημα, καθάπερ ἀμέλει καὶ ἰμάτιον αἵματι πεφυρμένον.

[01325] Ἀπόλεσας γὰρ τὴν γῆν τὴν ἁγίαν, ἀπέκτεινας δὲ καὶ τὸν ἐκνεμηθέντα μοι λαόν·

[01326] ^[6᾽Οτε] γὰρ διεμέριζε, φησὶν, ^[6᾽] Ὑψιστος ἔθνη, οὓς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὄρια ἔθνων, κατὰ ἀριθμὸν ἀγγέλων Θεοῦ·

[01327] καὶ ἐγενήθη μερὶς Κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοί- νισμα κληρονομίας αὐτοῦ Ἰσραήλ.

[01328] ^[6] Πάνδεινον οὖν ἄρα τὸ κατεπαίρεσθαι τῆς τοῦ Κυρίου γῆς, τοῦτ' ἐστὶ, τῆς Ἐκκλησίας, καὶ τὰ τῆς μαιφονίας τολμήματα πληροῦν, κατὰ τοῦ ἐκνεμηθέντος λαοῦ τῷ Χριστῷ.

[01329] Ἔσται γὰρ κατ' οὐδένα τρόπον καθαρὸς, ὁ τοῖς οὐ- τως ἐκτόποις ἐναλοὺς ἐγκλήμασιν.

[01330] Φαίη δ' ἂν οἴμαι τις, τὰς ἐπὶ γε τῇ Ἰουδαίᾳ, καὶ αὐτοῖς δὲ τοῖς Ἰε-ροσολύμοις συμφορὰς ἐκνενοηκῶς·

[01331] Ἄρα γὰρ αὐτό- μολος ἦκεν ὁ Βαβυλωνίων τύραννος, καὶ κατεστρά- τευσε τῆς Ἰουδαίων γῆς, εἶλε δὲ καὶ τὴν ἁγίαν πό- λιν, οὐκ ἀφέντος αὐτῷ τοῦτο δράσαι Θεοῦ, μᾶλλον δὲ οὐκ αὐτῷ δεδωκότος;

[01332] καίτοι φησὶν αὐτὸς ὁ προφή- της ἡμῖν Ἡσαΐας;

[01333] ὅτι ^[6Συριε] Κύριος μυῖας, ὃ κυριεύει μέρους ποταμοῦ Αἰγύπτου, καὶ τῇ με- λίσση, ἣ ἐστὶν ἐν χώρᾳ τῶν Ἀσσυρίων, καὶ ἐλεύ- σονται πάντες, καὶ ἀναπαύσονται ἐν ταῖς φάραξι τῆς χώρας, καὶ ἐν ταῖς τρώγλαις τῶν πετρῶν, καὶ εἰς τὰ σπήλαια, καὶ εἰς πᾶσαν ὀργάδα, καὶ ἐν παντί ^[70.381] ξύλῳ.

[01334] ^[6] Πῶς οὖν ἄρα τοῖς νεύμασιν ὑπηρετήσας ὁ Βαβυλώνιος ἀνεξίτητον ἔχει τὸ ἔγκλημα, καὶ οὕτω κεκόλασται δεινῶς, ὡς ἐπέκεινα μηδὲν ὀραῖσθαι τῆς ἐπενεχθείσης ὀργῆς αὐτῷ;

[01335] Ναὶ καὶ μάλα εἰκότως.

[01336] Ἡθέλησε μὲν γὰρ ὁ τῶν ὄλων Θεὸς ἀπονενευκότα πρὸς ἀπόστασιν ἐλέγξει τὸν Ἰσραήλ, καὶ συμμέτροις αἰκίαις ἀναπέισαι παλινδρομεῖν εἰς τὴν αὐτῷ συν- ἦθη λατρείαν, φημί δὴ τὴν νομικὴν.

[01337] Ὁ δὲ, καίτοι πρὸς τοῦτο ἠγμένος, θηρίου δίκην ἀμείλικτος ἦν, καὶ ἀχαλίνοις ἐχρήσατο τοῖς θυμοῖς, καὶ γοῦν ἐγκαλεῖται Θεοῦ λέγοντος ἐναργῶς·

[01338] ^[6Εζήλωκα] τὴν Ἰερουσαλήμ, καὶ τὴν Σιών ζῆλον μέγαν, καὶ θυμῷ μεγάλῳ ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα·

[01339] ἀνθ' ὧν ἐγὼ μὲν ὠργίσθην ὀλίγα·

[01340] αὐτοὶ δὲ συνεπέθεντο εἰς κακά.

[01341] ^[6] Ὡσπερ δὲ σκευὸς ὄντα θυμοῦ καὶ ὀργῆς τὸν Φαραῶ καὶ ὑποκείμενον ἤδη κολάσει δι' οἰκεία πταίσματα ἐξήγειρε, καθά φησιν αὐτὸς, ἴν' ἐνδείξῃται ἐν αὐτῷ, τὴν τε ἰδίαν δύναμιν, καὶ τῆς δικαιοκρυσίας τὸ ἀκρι- βές·

[01342] οὕτω νοήσεις καὶ ἐπὶ τοῖς Βαβυλωνίοις.

[01343] Σκευὴ γὰρ ὄντες ὀργῆς, καὶ κολασθῆναι δικαίως ὀφείλοντες, ἐπηνέχθησαν τοῖς Ἰεροσολύμοις·

[01344] ἵνα παιδεύ- σαντες τὸν Ἰσραήλ, ἐξαιτηθεῖεν μετὰ τοῦτο καὶ αὐτοὶ τὴν αὐτοῖς ὅτι μάλιστα πρέπουσάν τε καὶ ἀρμοδιωτάτην κόλασιν.

[01345] ^[9Σπέρμα] πονηρὸν, ἐτοίμασον τὰ τέκνα σου σφαγῆναι ταῖς ἁμαρτίαις τοῦ πατρὸς σου, ἵνα μὴ ἀναστῶσιν, καὶ ἐμπλήσωσιν τὴν γῆν πολέ- μων.

[01346] Καὶ ἐπαναστήσομαι αὐτοῖς, λέγει Κύριος Σαβαώθ, καὶ ἀπολῶ αὐτῶν ὄνομα, καὶ κατάλειμ- μα, καὶ σπέρμα.⁹ Πάνδεινα μὲν δέδρακε κατὰ παντὸς ἔθνους ὁ Να- βουχοδονόσορ, καὶ οἱ μετ' αὐτὸν δὲ καὶ ἐξ αὐτοῦ γε- γονότες, μέχρι Βαλτάσαρ, ταῖς τοῦ πατρὸς ἐπόμενοι δυστροπίας, ὑπερήλαντο τὰ ἐκείνου, ὡμοί τε καὶ ἀπηνεῖς κατὰ παντὸς γεγόνασιν ἔθνους, κατεπεφύοντό τε τοῦ Ἰσραήλ, καίτοι γεγόνασιν ἐν αἰχμαλωσίᾳ καὶ ζυγῷ δουλείας ἐνησχημένοι.

[01347] Πεφρονήκασι δὲ οὕτω τι μέγα, καὶ κατ' αὐτῆς τῆς τοῦ Θεοῦ δόξης, ὥστε καὶ τὸν ἀλιτήριον Βαλτάσαρ, ποιῶντα πότον τοῖς μεγι- στᾶσιν αὐτοῦ, παρενεγκεῖν εἰς μέσον τὰ σκευὴ τὰ ἅγια, καὶ πιεῖν ἐν αὐτοῖς ταῖς παλλακίσιν ὁμοῦ καὶ ταῖς παρακοίταις αὐτοῦ, ὅτε καὶ ἐξῆλθεν ἀστράγαλος χειρὸς, καθά φησιν ὁ Δανιήλ, καὶ γραφὴν ἐν τῷ τοίχῳ πεποιήται·

[01348] Μάνη, Θεκέλ, Φαρές·

[01349] ὃ δὴ καὶ διερμη- νεύων ὁ θεσπέσιος Δανιήλ, μεμερίσθαι μὲν ἔφη τὴν βασιλείαν αὐτοῦ, δεδόσθαι δὲ Μήδοις καὶ Πέρσαις.

[01350] Φασὶ τοιγαροῦν ὀλόρριζον ἀπολέσθαι τότε τὸ τοῦ Ναβουχοδονόσορ γένος, καὶ μὲν τοι τὸ Βαλτάσαρ, ὥστε μηδένα τὸ παράπαν ἐξ αἵματος αὐτῶν ἐπιβῆναι μετ' αὐτοὺς τοῖς παρ' αὐτοῖς βασιλείας θάκοις.

[01351] Τοῦτο, οἶμαι, διὰ τῶν προκειμένων ἡμῖν ὁ προφητικὸς δια- δείκνυσι λόγος.

- [01352] Ἄθρει γὰρ ὅπως κατὰ παντὸς τοῦ πονηροῦ σπέρματος ἡ θεία κεχώρηκεν ὀργή.
- [01353] Ἐτοί- μασον γὰρ, φησί, τὰ τέκνα σου σφαγῆναι ταῖς ἀμαρ- τίας τοῦ πατρὸς σου.
- [01354] Ἐπειδὴ γὰρ οἱ πατέρες γεγό- νασιν ἀσεβεῖς, πέπαιται τὸ ἐξ αὐτῶν σύμπαν ἐσόμε- νον γένος.
- [01355] Διὰ ποίαν αἰτίαν;
- [01356] Ἵνα μὴ ἀναστῶσι, φησί, καὶ τὴν γῆν κληρονομήσωσι, καὶ ἐμπλήσωσι τὴν γῆν πολέμων·
- [01357] τοῦτ' ἔστιν, ἵνα μὴ ταῖς τῶν πατέρων ^[70.384] ἀγερωχίαις ἐπόμενοι, καὶ προγονικῆς δυσσεβείας γενόμενοι ζηλωταὶ, κατεμπλήσωσι μὲν πολέμου τὴν γῆν, καθάπερ ἀμέλει κάκεινοι, γένοιτο δὲ αὐτῆς καὶ κύριοι.
- [01358] Καὶ ἐπαναστήσομαι αὐτοῖς, λέγει Κύριος Σαβαώθ, καὶ ἀπολώ αὐτῶν ὄνομα καὶ κατάλειμμα, καὶ σπέρμα.
- [01359] Ὅνπερ γὰρ τρόπον τοῖς εὐαρεστήσας·
- [01360] τῶν βασιλέων τοῦ Ἰσραὴλ υἱοὺς τετάρτους ἐπηγ- γείλατο Θεὸς καθήσασθαι ἐπὶ τῶν θρόνων αὐτῶν, ἐκτείνων τὴν εὐλογίαν καὶ εἰς τὸ ἐξ αὐτῶν ἐσόμενον γένος·
- [01361] οὕτω τῶν ἄγαν γεγονότων δυσσεβῶν ἀνα- κόπτει τοῦ γένους τὴν ἐπίδοσιν.
- [01362] Οἱ γὰρ ἀσεβεῖς, φησὶν, ὀλόρῳζοι ἐκ γῆς ὀλοῦνται.
- [01363] Ἀκουέτω δὴ οὖν καὶ ὁ πάντων ἐχθρὸς, ὁ τῆς ἀμαρτίας εὐρέτης, καὶ ἀπάντων ἡμῖν παραίτιος γεγονώς τῶν κακῶν·
- [01364] Ὅν τρόπον ἱμάτιον ἐν αἵματι πεφυρμένον, οὐκ ἔσται καθαρὸν, οὕτως οὐδὲ σὺ ἔση καθαρὸς, διότι τὴν γῆν μου ἀπώλεσας, καὶ τὸν λαόν μου ἀπέκτεινας.
- [01365] Οὐ γὰρ ἠρέκασθαι τῷ μεταστῆσαι πρὸς παράβασιν τὴν τοῦ γένους ἡμῶν ἀρχὴν, ἀλλὰ γὰρ καὶ ἄπασαν τὴν ὑπ' οὐρανὸν ἀποβουκόλησαι Θεοῦ, καὶ τῆς πρὸς αὐτὸν ἀποκομίσας ἀγάπης τὸν ἐπὶ γῆς ἄνθρωπον, ἴδιον ἀπέφευγε προσκυνητὴν, καὶ τοῖς τῆς ἀπωλείας ἐνήκε βόθροισι.
- [01366] Οὐκοῦν οὐκ ἔσται καθαρὸς, ἀλλ' οὐδὲ με- μένηκεν εἰς τὸν αἰῶνα χρόνον·
- [01367] οὐ γὰρ μέχρι παντὸς κεκράτηκε τῶν ἠδικημένων, ἀνασειράζοντος Θεοῦ τὴν πλεονεξίαν, καὶ ἀνακόπτοντος τῆς καθ' ἡμῶν σκαιότητος τὰς ὀρμάς.
- [01368] Ἀπόλωλε γὰρ ὁμοῦ τοῖς ἰδίους τέκνοις, τοῦτ' ἔστι, τοῖς ἀκαθάρτοις δαίμοσι·
- [01369] σπέρμα γὰρ ἦσαν πονηρόν.
- [01370] Ἀπολώλασι σειροῖς ζόφου τεταραζωμένοι, καθὰ φησι τοῦ Σωτῆρος ὁ μαθητῆς, ἵνα μὴ ἀναστῶσι καὶ τὴν γῆν κληρονομήσωσι, καὶ ἐμπλήσωσι τὴν γῆν πολέμων.
- [01371] Ἐκβέβληνται γὰρ τῆς καθ' ἡμῶν τυραννίδος, καὶ γέγονεν ἡμῖν εἰρήνη Χρι- στός.
- [01372] Ὡς γὰρ ὁ μακάριος γράφει Παῦλος·
- [01373] ^[6H] εἰ-ρήνη τοῦ Χριστοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ἡμῶν, καὶ τὰ νοήματα ἡμῶν.
- [01374] ^[6] Συνέβη δὲ τοῦτο παθεῖν αὐτοὺς τίνα τρόπον, αὐτὸς ἡμῖν ὁ τῶν ὅλων Θεὸς σαφηνεῖ λέγων·
- [01375] Καὶ ἐπαναστήσομαι αὐτοῖς, λέγει Κύριος Σαβαώθ, καὶ ἀπολώ αὐτῶν τὸ ὄνομα, καὶ κατάλειμμα, καὶ σπέρμα.
- [01376] ^[9Tάδε] λέγει Κύριος·
- [01377] Καὶ θήσω τὴν Βαβυλωνίαν ἔρημον, ὥστε κατοικεῖν ἐχίνους, καὶ ἔσται εἰς οὐδέν·
- [01378] καὶ θήσω αὐτὴν πηλοῦ βάραθρον εἰς ἀπ- ὠλειαν.⁹ Ἔοικεν εἶναι τις τῶν κατὰ πλάτος εἰρημένων ἀνα- κεφαλαίωσις συντομωτάτη τὸ προκείμενον ἡμῖν ὀρητόν.
- [01379] Δηλοῖ γὰρ ἕτερον οὐδέν, πλὴν ἐκεῖνο που πάντως, ὡς ἀνθρώπων μὲν ἔρημος ἔσται παντάπασιν ἡ Βαβυλωνίων, ζῶων δὲ πλήρης, οἷς ἐνδιαίτημα φίλον ἡ ἔρημία.
- [01380] Ἐπειδὴ δὲ πλείστην, κατὰ τὸ εἶκος, ὑδάτων ἔχει καταφορὰν, φασὶ δὲ καὶ ποταμὸν αὐτὴν τέμνειν δίχα, συμβέβηκεν οὐδενὸς τῶν ναμάτων τὴν ὕμην παροχετεύοντος, ἐφ' οὗς ἦν ἀκόλουθον ἵναί τό- πους, διασκίδνασθαί τε κατὰ πάσης τὸ ὕδωρ, καὶ τελεμάτων ἀποτελέσαι τὴν πληθύν, ὡς πάλαι λαμπρὰν καὶ διαβόητον, βασιλίδα τε τῶν ἄλλων, καὶ ἐνδοξοτά- την κατωνομασμένην, πηλοῦ βάραθρον γενέσθαι καὶ τοῖς ἐμπίπτουσιν εἰς ἀπώλειαν.
- [01381] ^[70.385] ^[9Tάδε] λέγει Κύριος Σαβαώθ·
- [01382] Ὅν τρόπον εἰρηκα, οὕτως ἔσται, καὶ ὄν τρόπον βεβούλευμαι, οὕτως μενεῖ, τοῦ ἀπολέσαι τοὺς Ἀσσυρίους ἐπὶ τῆς γῆς τῆς ἐμῆς, καὶ ἐπὶ τῶν ὀρέων μου·
- [01383] καὶ ἔσονται εἰς καταπάτημα, καὶ ἀφαιρεθήσεται ἀπ' αὐτῶν ὁ ζυγὸς αὐτῶν·
- [01384] καὶ τὸ κῦδος αὐτῶν ἀπὸ τῶν ὤμων ἀφαιρεθήσεται.⁹ Προφητεύει μὲν ὁ μακάριος Ἡσαΐας ἐν βασιλείᾳ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἀχαζ, καὶ Ἐζεχίου· οὐκ εἶπε δὲ τουτοῖσι ποιεῖσθαι τοὺς λόγους, τοὺς κατὰ γε φημί τῆς Βαβυλωνος, ἢ καὶ ἀπάσης τῆς Ἀσσυρίων γῆς·

- [01385] περιόντος ἔτι καὶ τὴν βασιλίδα τιμὴν μετὰ χει- ρας ἔχοντος τοῦ Ὀζίου, ὃς ἔστι καὶ Ἀζαρίας.
- [01386] Ἐπειδὴ δὲ βασιλεύοντος Ἐζεχίου κατεστράτευσε τῆς Ἰουδαίας Σενναχειεὶμ ὁ Ἀσσύριος, καὶ πλείστας μὲν εἴλε τῆς Σαμαρείας πόλεις, ἐλήλεγκται δὲ διὰ χειρὸς Θεοῦ, καὶ αὐτοῖς ἐπιπηδήσας τοῖς Ἱεροσολύμοις·
- [01387] ἀπέθανον γὰρ ἐν μιᾷ νυκτὶ τῶν ἀλλοφύλων ἑκατὸν καὶ ὀγδοήκοντα πέντε χιλιάδες, ἀγγέλου χειρὶ δαπα- νώμεναι·
- [01388] ταύτης ἕνεκα τῆς αἰτίας, ἵνα μὴ τι τῶν παρὰ Θεοῦ πρὸς παράκλησιν τοῦ Ἰσραὴλ εἰρημένων διαπίπτειν δοκεῖ, προαναφωνεῖ καὶ τοῦτο καὶ φησιν, ὅτι Ὅν τρόπον εἴρηκα, οὕτως ἔσται·
- [01389] κατοικήσεται γὰρ, φησὶν, εἰς πηλοῦ βάραθρον ἢ Βαβυλωνίων·
- [01390] ἔσται δὲ καὶ ἠρημωμένη, μενεῖ δὲ κάκεϊνο·
- [01391] καὶ πάντη τε καὶ πάντως ἐκτελευτήσῃ, φησὶν, εἰς αἴσιον πέρας, ὃ βεβούλευμαί τε καὶ ταῖς παρ' ἐμαυτοῦ κεκύρωκα ψήφοις, τοῦ ἀπολέσαι τοὺς Ἀσσυρίους ἐπὶ τῆς γῆς τῆς ἐμῆς, καὶ ἐπὶ τῶν ὀρέων μου·
- [01392] καὶ ἔσονται εἰς καταπάτημα·
- [01393] ἀφαιρεθήσεται δὲ καὶ ζυγὸς αὐτῶν, καὶ τὸ κῦδος αὐτῶν ἀπὸ τῶν ὤμων αὐτῶν.
- [01394] Ἀπέσταλτο μὲν γὰρ παρὰ τοῦ Σενναχειεὶμ ὁ Ραψάκης ἐκ Λαχεῖς εἰς Ἱερουσαλήμ.
- [01395] Εἶτα ταῖς Βαβυλωνίων στρατιαῖς ὄλην ἐν κύκλῳ περισχῶν, τῆς τοῦ Θεοῦ δόξης κατα- πεφλυάρηκεν οὐ μετρίως·
- [01396] καὶ βαρβαρικῶ φρονήματι πρόπευσαν ἠφίει φωνήν·
- [01397] ^[6Μῆ] γὰρ ἀπατάτω, φησὶν, ὑμᾶς Ἐζεχίας λέγων, ὅτι ὄυσεται ὑμᾶς ὁ Θεὸς ἐκ χειρὸς ^[6] Ἀσσυρίων· ζυγὸν δὲ δουλείας τοῖς ἄνωθεν ἐλευθέρους ἐπιόρῳψαι ζητῶν, μέγα τὸ κῦδος, τοῦτ' ἔστι, δόξαν, ἑαυτῶ τε καὶ τῶ οικείῳ δεσπότη περιτι- θείς, εἰς ἀδόκητον κατενήνεκται συμφορᾶν.
- [01398] ^[6Ανα-] στάντες γὰρ, φησὶ, τὸ πρῶτ, εὗρον πάντα τὰ σώματα νεκρά.
- [01399] ^[6] Ἐγνω δὲ διὰ πείρας, ὅτι τέ ἐστιν παναλικῆς ὁ τῶν ἁγίων προεστηκώς, καὶ τοῖς θείοις αὐτοῦ νεύ- μασι τὸ ἀντιστατοῦν οὐδέν.
- [01400] ^[9Αὔτη] ἡ βουλή ἦν βεβούλευται Κύριος ἐπὶ τὴν οἰκουμένην ὄλην·
- [01401] καὶ αὐτὴ ἡ χεὶρ ἡ ὑψηλὴ ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης ὄλης.
- [01402] Ὁ γὰρ Θεὸς ὁ ἅγιος βεβούλευται, τίς διασκεδάσει;
- [01403] καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ^[9] ἀποστρέψει; Ἰστέον δὲ πάλιν, ὡς οὐ κατὰ πάσης τῆς οἰκουμέ- νης, ἤτοι τῆς ὑπ' οὐρανὸν, ἢ τῆς προφητείας τῆς ἐν γε τούτοις ἔρχεται δύναμις, γέγονε δὲ μᾶλλον ὁ τῆς προαγορευέσεως λόγος κατὰ πάσης τῆς Ἀσσυρίων γῆς, ἦν καὶ οἰκουμένην ἀποκαλεῖ, διάτοι τὸ εἶναι πολλὴν καὶ εὐρείαν, ἔθνεσί τε μυρίοις καὶ ἀριθμοῦ κρείττοσιν ἀναπεπλησθαι πλουσίως.
- [01404] Οὐκοῦν τὰ εἰρη- μένα, φησὶ, κατὰ πάσης ἤξει τῆς Ἀσσυρίων γῆς, ^[70.388] ὅτι τε πάντη τε καὶ πάντως εἰς πέρας ἐκβήσεται τὰ προηγγελμένα, παραλύοντος δὲ οὐδενὸς τὴν ἐπαγω- γήν, ἤγουν ἐπαμύνειν τοῖς ὑπὸ θεῖαν ὀργὴν ἰσχύον- τος, προσαποφαίνει λέγων·
- [01405] Ἄ γὰρ ὁ Θεὸς ἅγιος βεβούλευται, τίς διασκεδάσει;
- [01406] καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει;
- [01407] Ἀποκείρει μὲν γὰρ εἰσάπαν τὴν τῶν Βαβυλωνίων ἐλπίδα·
- [01408] προσεμπεδοῖ δὲ χρησί- μως τοὺς ἐξ Ἰσραὴλ, εἰς τὸ ἀραρότως διακεῖσθαι καὶ φρονεῖν, ὅτι πάντη τε καὶ πάντως ἀποπερανεῖ τὰ ἐπηγγελμένα πανσθενεστάτη τε ὑπάρχουσα, καὶ κα- τακρατοῦσα τῶν ὄλων, ἢ θεία τε καὶ ὑπερτάτη χεῖρ.
- [01409] Ἐπειδὴ γὰρ ᾤοντο δεινὴν καὶ δυσάντητον τὴν τῶν Ἀσσυρίων ὑπάρχειν ἰσχύον καὶ παραχωροῦσαν οὐδενὶ, καὶ τὸ ἠτᾶσθαι παραιτουμένη, ἀπιστήσαι δὲ ἦν διὰ τοῦτο εἰκὸς τοῖς τῆς προφητείας λόγοις·
- [01410] ταύτητοι καὶ μάλα εἰκότως τοῦτο παθεῖν οὐκ ἔα·
- [01411] μόνον δὲ οὐχὶ καὶ ἐκδυσωπεῖ, καὶ τῆς ἀπιστίας τὴν νόσον προαποκείρει λέγων·
- [01412] Τὴν χεῖρα τὴν ὑψηλὴν τίς ἀπο- στρέψει;
- [01413] ^[9Τοῦ] ἔτους οὐ ἀπέθανεν Ἀχαζ, ἐγενήθη τὸ ῥῆμα τοῦτο·
- [01414] Μὴ εὐφρανθεῖητε, πάντες οἱ ἀλλόφυλοι·
- [01415] συνετριβή γὰρ ὁ ζυγὸς τοῦ παῖοντος ὑμᾶς.
- [01416] Ἐκ γὰρ σπέρματος ὄφρων ἐξελεύσονται ἔκγονα ἀσπίδων, καὶ τὰ ἔκγονα αὐτῶν ἐξελεύσονται ὄφεις πετόμενοι.9 Διάφοροι κατὰ καιροῦς ἀποκαλύψεις ἐγένοντο τοῖς ἁγίοις προφήταις, καὶ τῇ φύσει τῶν πραγμάτων συμβαίνουσαι πρὸς ὄνησιν τῶν τῆνικάδε.

- [01417] Καίτοι γὰρ ἀπεσκληρότα τὸν Ἰσραὴλ καὶ τῶν θεῶν νόμων ἀφειδηκότα μεταπλάττειν ἠθέληεν εἰς γε τὸ χρῆναι τὰ ἀμείνω φρονεῖν ὁ τῶν ὄλων Θεὸς, πολυτρόπως εὐεργετῶν, καὶ τοῖς μὲν ἀνθεστηκόσιν αὐτῷ κατ- ἐξανιστὰς τὴν ὀργὴν, ἀνακομίζων δὲ τοὺς τὴν ἀγίαν οἰκοῦντας πόλιν, φημί δὴ τὴν Ἱερουσαλήμ, εἰς ἐλπί- δας ἀγαθὰς, ἵν' εἰδείεν ὡς εἰς τε καὶ μόνος ἐστὶν ὁ τῶν ὄλων Κύριος, καὶ ἕτερος μὲν παρ' αὐτὸν οὐδεὶς.
- [01418] Αὐτοὶ δὲ τῇ κτίσει τὸ σέβας παρὰ τὸν Κτίστην ἀν- ἀπτοντες, καὶ σπουδὰς τοῖς ψευδωνύμοις προσκομίζον- τες θεοῖς, προσκεκρούκασιν οὐ μετρίως.
- [01419] Τοιαύτην τινὰ καὶ νῦν οἰκονομίαν ἢ τῶν προκειμένων ἡμῖν προφητικῶν ἀναγνωσμάτων ὑπεμφαίνει δύναμις.
- [01420] Δεῖ δὲ, οἶμαι, τὰ ἱστορικῶς γεγονότα προαφηγήσα- σθαι, καὶ διειπεῖν ἕκαστα σαφῶς·
- [01421] ἔσται γὰρ οὕτω τοῖς ἐντευξομένοις ἐναργῆς ὅτι μάλιστα τὸ δηλούμε- νον.
- [01422] Βεβασίλευκε τοίνυν ἐν τοῖς Ἱεροσολύμοις ἐπὶ τὸν Ἰσραὴλ Ὀζίας, ὁ καὶ Ἀζαρίας.
- [01423] Οὗτος γέγονε μὲν εὐσεβείας ἐπιμελητής.
- [01424] Ἐποίησε γὰρ τὸ εὐθὲς ἐν ὀφθαλμοῖς Κυρίου, καθὰ γέγραπται περὶ αὐτοῦ.
- [01425] Δυνατώτατος δὲ καὶ δυσάντητος κομιδῇ τοῖς δι' ἐναν- τίας, ἤγουν τοῖς ἀλλογενέσι, τὴν ἐν τοῖς πολέμοις ἀντεξάγων ἰσχύν.
- [01426] Πολλὰς γοῦν ἐκπολιορκήσας εἶλέ τε καὶ πεπόρθηκε πόλεις τῶν Φυλιστιεῖμ, ἧτοι τῶν ἀλλοφύλων, τοῦτ' ἔστι, τῶν Παλαιστινῶν, καὶ ἐκ τῶν τῆς καλουμένης Κοίλης Συρίας.
- [01427] Γέγραπται δὲ οὕτω περὶ αὐτοῦ, ἐν τῇ δευτέρᾳ τῶν Παραλειπομέ- νων·
- [01428] ^[6Και] ἐξῆλθε καὶ ἐπολέμησε πρὸς τοὺς ἀλλοφύ- λους καὶ κατίσχυσε τὰ τείχη Γέθ, καὶ τὰ τείχη ^[70.389] Ἀζώτου, καὶ ᾠκοδόμησε πόλεις Ἀζώτου, καὶ ἐν τοῖς ἀλλοφύλοις.
- [01429] Κατίσχυσεν αὐτὸν Κύριος, ἐπὶ τοὺς ἀλλοφύλους καὶ Ἀραβας, τοὺς κατοικοῦντας ἐπὶ τῆς Πέτρας, καὶ ἐπὶ τοὺς Μιναίους.
- [01430] Καὶ ἔδωκαν οἱ Μι- ναῖοι τῷ Ὀζία δῶρα, καὶ ἦν τὸ ὄνομα αὐτοῦ ἕως εἰσόδου Αἰγύπτου, ὅτι κατίσχυσεν ἕως ἄνω.
- [01431] Ἐπειδὴ δὲ ἀπεβίω, διαδέχεται τὴν βασιλείαν αὐτοῦ ὁ ἐξ αὐτοῦ γεγονῶς Ἰωάθαμ.
- [01432] Εἶτα μετὰ τοῦτον Ἀχαζ, πονηρός τε καὶ ἀποστάτης ἄνθρωπος, καὶ τοῖς τῆς ἀπάτης τέλμασιν ἐμβεβηκώς.
- [01433] Λελάτρευκε γὰρ ξύλοις τε καὶ λίθοις, καὶ ἀπάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ·
- [01434] διήγαγε δὲ καὶ τὸν υἱὸν αὐτοῦ ἐν πυρὶ, τέθυκε γὰρ τοῖς δαιμονίοις αὐτόν.
- [01435] ^[6] Γέγραπται δὲ οὕτω καὶ περὶ αὐτοῦ ἐν τῇ τετάρτῃ τῶν Βασιλειῶν·
- [01436] ^[6Και] οὐκ ἐποίησεν εὐθὲς ἐν ὀφθαλμοῖς Κυρίου τοῦ Θεοῦ αὐτοῦ πιστῶς ὡς Δαβὶδ ὁ πατὴρ αὐτοῦ·
- [01437] καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ἰσραὴλ, καὶ γε τὸν υἱὸν αὐτοῦ δι- ἠγάγεν ἐν πυρὶ, κατὰ τὰ βδελύγματα τῶν ἐθνῶν ὧν ἐξῆρεν Κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ.
- [01438] Καὶ ἐθυμίασεν ἐν τοῖς ὑψηλοῖς, καὶ ἐπὶ τῶν βουνῶν, καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους.
- [01439] Τότε ἀνέβη Ῥαασῶν βασιλεὺς Συρίας·
- [01440] καὶ Φακεὲ υἱὸς Ῥαμε-λίου καὶ βασιλεὺς Ἰσραὴλ ἐπὶ Ἱερουσαλήμ εἰς πό-λεμον·
- [01441] καὶ ἐπολιόρκουν ἐπὶ Ἀχαζ, καὶ οὐκ ἠδύναντο ^[6] πολεμεῖν· καὶ μεθ' ἕτερα·
- [01442] ^[6Και] ἀπέστειλεν Ἀχαζ ἀγγέλους πρὸς Θεγλαφαλαασὰρ βασιλέα Ἀσσυρίων λέγων·
- [01443] Δοῦλός σου, καὶ υἱός σου ἐγώ.
- [01444] Ἀνάβηθι, σῶσόν με ἐκ χειρὸς βασιλέως Συρίας, καὶ ἐκ χειρὸς βασιλέως Ἰσραὴλ τῶν ἐπανισταμένων ἐπ' ἐμέ.
- [01445] Καὶ ἔλαβεν Ἀχαζ ἀργύριον καὶ χρυσίον τὸ εὐρέθεν ἐν θησαυροῖς οἴκου Κυρίου, καὶ οἴκου τοῦ βασιλέως, καὶ ἀπέστειλε τῷ βασιλεῖ δῶρα.
- [01446] Καὶ ἤκουσεν αὐτοῦ βασιλεὺς Ἀσσυρίων, καὶ παρεγένετο εἰς Δαμασκὸν, καὶ συνέλαβεν αὐτήν καὶ ἀπώκησεν αὐτήν, καὶ τὸν Ῥαασῶν ἐθανάτωσεν.
- [01447] Οὐκοῦν πρῶτον μὲν Ὀζίας ὁ καὶ Ἀζαρίας ἐκπεπόρθηκε τοὺς ἀλλοφύλους, πᾶσάν τε αὐτῶν καταδηώσας τὴν γῆν, δασμοὺς ἐκομίζετο καὶ τέλη.
- [01448] Δεύτερος δὲ μετὰ τοῦτον ὁ Ἀχαζ κατ- εμισθοῦτο τὸν Ἀσσύριον, καὶ ἐπαφῆκεν αὐτοῖς·
- [01449] ὅς καὶ πᾶσαν ἐξαναστήσας τὴν Παλαιστινῶν χώραν, αὐτοὺς γὰρ εἶναι φησι τοὺς ἀλλοφύλους, ἀπείκομισεν αἰχμαλώτους εἰς τὴν ἑαυτοῦ, τοὺς ἐκ τοῦ πολέμου περιλελειμμένους.

[01450] Ἐπειδὴ δὲ τετελεύτηκεν ὁ Ἀχαζ, ἀνεσκήρτησαν ἐπὶ τούτῳ τῶν ἀλλοφύλων αἱ πόλεις, ὡς ἐκ ποδῶν γεγονότος τοῦ καταπαίοντος αὐτοῦ, καὶ δυσφώρητον ὡσπερ τὸν τῆς πλεονεξίας ἐπιτιθέντος ζυγόν.

[01451] Ἡσθηνηκότες γὰρ ἅπασι, καὶ πεπορθημένοι διὰ τῆς Ἀσσυρίων χειρὸς, κατεπι- κραίνοντο μὲν ἐπὶ τῷ Ἀχαζ, ἀμύνασθαί τε μὴν οὐκ ἦσαν ἱκανοί.

[01452] ^[6] Ὡ τοίνυν ἀλλόφυλοι, φησὶν, ἐπειδὴ καθὰ φατε καὶ νομίζετε, τετελευτηκότος τοῦ Ἀχαζ, συνετρίβη λοιπὸν ὁ ζυγὸς τοῦ παίοντος ὑμᾶς, τοῦτ' ἔστι, τοῦ συντριβόντος, ἐπὶ τούτῳ μὴ εὐφρανθεῖητε.

[01453] Καίτοι φαίη τις ἄν, ὡς εἰδωλολάτρης ὁ Ἀχαζ ἦν βέβηλός τε καὶ θεομισῆς·

[01454] εἶτα πῶς ἀνακόπτει Θεὸς τὸν ἐπ' αὐτῷ γέλωτα τῶν δι' ἐναντίας;

[01455] Οὐκοῦν οὐ κατ' ἐκείνου που πάντως ἦν ὁ γέλως·

[01456] ἀλλ' εἶπον τι ^[70.392] τῶν καταλυπεῖν εἰωθότων τὴν Ἰουδαίαν γενέσθαι συμβέβηκεν, οὐ τοὺς παθόντας μᾶλλον, ἀλλὰ τοῦ Θεοῦ χεῖρα, τὴν τῷ Ἰσραὴλ συνασπίζουσιν, κατα-κερτομεῖν ἐπεχειροῦν οἱ δι' ἐναντίας.

[01457] Ἀσθηνησάει γὰρ ῥόντο τὴν παναλικὴν δεξιάν, καὶ τοὺς γε ὄντας παρὰ σφίσι θεοὺς ἀμείνους γενέσθαι τῆς τοῦ φυλάτ- τοντος τὸν Ἰσραὴλ.

[01458] Οὐκοῦν εἰ καὶ βέβηλος ὁ Ἀχαζ ἦν, ἀλλ' ἐπέπερ ἐπετώθαζον οἱ ἀλλόφυλοι, καθάπερ ἔφην ἀρτίως, τοῖς ἐξ Ἰσραὴλ, ἀνείργει τὴν εὐφροσύ- νην, καὶ οἷον ἀνασειράζει τὴν εὐφημίαν, οὐκ ἀπηλλά- χθαι λέγων αὐτοῦς τοῦ θλίβοντος ζυγοῦ, πείσεσθαι δὲ μᾶλλον τὰ ἐφ' οἷς ἦν εἰκὸς καὶ οὐχ ἐκόντας αὐτοῦς δυσφωρήσειν οὐ μετρίως.

[01459] Τί γὰρ φησι;

[01460] Μὴ εὐφραν- θεῖητε, συνετρίφθαι λέγοντες τὸν τοῦ καταπαίοντος ὑμᾶς ζυγόν.

[01461] Ἵστε δὲ μᾶλλον, ὅτι ἀπὸ σπέρματος ὄφεως ἐξελεύσεται ἔκγονα ἀσπίδων.

[01462] Διχῆ τοῦτο νοήσεις·

[01463] γέγονε μὲν γὰρ Ὀζίας ὁ καὶ Ἀζαρίας, ὡς ἔφην, ἀπηνής τε καὶ μαχιμώτατος·

[01464] κατεχειρώσατο δὲ οὕτως αὐτοῦς, ὥστε καὶ ἀσυνήθως δασμολογήσαι τὰς παρ' αὐτοῖς πόλεις τε καὶ κώμας.

[01465] Εἶτα μετ' ἐκείνων ὁ Ἀχαζ, εἰ καὶ μὴ χειρὶ τυχὸν ἰδίᾳ καὶ δυνάμεσι ταῖς ἐπιχωρίοις, ἀλλ' οὖν τῆ τῶν Ἀσσυρίων τὰ ἴσα πέπραχεν εἰς αὐτοῦς.

[01466] Εἶλε γὰρ τὴν Δαμασκὸν ὁ Θεγλαφαλαασάρ, καὶ τὰς τῶν ἀλλοφύλων πόλεις·

[01467] ἀπέκτονε δὲ καὶ αὐτὸν τὸν Ραασσών.

[01468] Τελευτήσαντος δὲ τοῦ Ἀχαζ, διαδέχεται τὴν βασιλείαν δίκαιός τε καὶ εὐσεβῆς ὁ Ἐζεχίας.

[01469] Γέγραπται δὲ καὶ περὶ αὐ- τοῦ ἐν τῇ τετάρτῃ τῶν Βασιλειῶν·

[01470] ^[6Κα] ἠθέτησεν ἐν τῷ βασιλεῖ Ἀσσυρίων, καὶ οὐκ ἐδούλευσεν αὐτῷ.

[01471] Οὗτος ἐπάταξε τοὺς ἀλλοφύλους ἕως Γάζης, καὶ ἕως ὀρίου αὐτῆς, ἀπὸ πύργου φυλασσόντων, ἕως πόλεως ὀχυρᾶς.

[01472] ^[6] Οὐκοῦν ὡς ἐκ σπέρματος ὄφεως τοῦ Ὀζίου ἔκγονον ἐκβέβηκεν ἀσπίδος ὁ Ἀχαζ·

[01473] εἶτα μετ' ἐκείνων ὄφεις πετόμενος, τοῦτ' ἔστιν, ὁξὺς ὁ Ἐζεχίας.

[01474] Κατέδακνον γὰρ τρόπον τινὰ τοὺς ἀλλοφύλους, καὶ δεδαπανήκασιν τὰς πόλεις αὐτῶν.

[01475] Εἰ δὲ ὄφεις ἄνομά- σθησαν Ὀζίας τε καὶ Ἐζεχίας, καίτοι γεγονότες εὐσεβεῖς, ἀλλ' ἐννοεῖν ἐκεῖνο προσήκει καὶ μάλα ἐμφρόνως, ὡς ὁ τοῦ λόγου σκοπὸς τέτραπται τε καὶ βλέπει πρὸς ὅτι μάλιστα τυποῦν τοὺς Φυλιστιεῖμ, ἧτοι τοὺς ἀλλοφύλους.

[01476] Ἴδεν τοίνυν, οὐχ ἡμέρους τινὰς καὶ πρᾶους ἔσεσθαι λέγειν αὐτοῦς, ἀλλὰ δεινοὺς καὶ ὀξεῖς, ὡς ὄφειν δίκην ἐπιπηδᾶν εἰωθότας τοῖς δι' ἐναντίας.

[01477] Οὐκοῦν ἢ τοιῶσδε συνήσεις τὸ, Ἐκ σπέρ- ματος ὄφεως ἐξελεύσονται ἔκγονα ἀσπίδων, ἢ τι καὶ καθ' ἕτερον, εἰ βούλει, τρόπον.

[01478] Κατεμισθοῦτο μὲν ὁ Ἀχαζ Θεγλαφαλαασάρ τὸν Ἀσσύριον, καὶ τῆ τῶν ἀλλοφύλων ἐπαφῆκε χώρα, ὅς καταδηώσας ἅπασαν, ἀπέκτεινε καὶ αὐτὸν, ὡς ἔφην, τὸν βασιλεῖα Ραασσών.

[01479] Ἀλλ' ἐν καιροῖς τοῦ βασιλέως Ἐζεχίου κατεστράτευσε τῆς Σαμαρείας ὁ Σαλαμανασάρ, βασιλεὺς καὶ αὐτὸς ὑπάρχων τῶν Ἀσσυρίων.

[01480] Ἐπιφοιτήσας δὲ πρώτη τῆ τῶν Παλαιστινῶν χώρα, ἧτοι τῆ τῶν ἀλλο- φύλων, τὰ ἐκ βαρβαρικῆς ὀμότητος κατὰ παντῶν εἰργάζετο.

[01481] Οὐκοῦν ὡς ἐκ σπέρματος ὄφεως, τοῦ Θεγλαφαλαασάρ ἔκγονον ἀσπίδος ἐξῆλθεν ὁ Σαλαμανασάρ, οἷον ὄφεις καὶ αὐτὸς, οὐκ ὀκνηρὸς ἐπ' ἐφόδους, οὐ βραδὺς εἰς κίνησιν τὴν ἐπὶ τε τὸ χρῆναι πολιορκεῖν, ὁξὺς δὲ μᾶλλον, καὶ πτηνοῦ δίκην ταῖς πόλεσιν ἐφιστάμενος.

[01482] ^[9Κα] βοσκηθήσονται πτωχοὶ δι' αὐτοῦ·

[01483] πτωχοὶ δὲ ἄνδρες ἐπ' εἰρήνης ἀναπαύσονται·

[01484] ἀνελεῖ δὲ λιμῶ τὸ σπέρμα σου, καὶ τὸ κατάλειμμα σου ἀνελεῖ.⁹ [70.393] Φθάσας ἔφην, ὅτι τεθνεώτος τοῦ Ἀχαζ, κατεπλα- τύνοντο μὲν εἰς εὐθυμίαν οἱ ἀλλόφυλοι·

[01485] κατεμειδίων γε μὴν οὐκ ἐκείνου μᾶλλον, ἀλλὰ τῆς πανσθενοῦς δεξιᾶς τῆς τοῦ σώζοντος τὸν Ἰσραὴλ, φημί δὴ Θεοῦ.

[01486] Ἀλλ' ὅτι μὲν οὐκ ἐπιλείψουσιν οἱ μαχόμενοι καὶ μετὰ τὸν Ὀζιαν, εὖ μάλα διαμεμήνυκεν, ἐκ σπέρμα- τος ὄψεως ἐξελεύσεσθαι λέγων ἔκγονα ἀσπίδων.

[01487] Ἐπειδὴ δὲ τῆς θείας κατωρχήσαντο δόξης, ἀναγκαιῶς δείκνυσιν ἡμῖν ὁ προφήτης ἐν τούτοις, ὅτι καὶ δια- σώσει τὸν Ἰσραὴλ ὁ προασπίζων αὐτοῦ, καὶ ὅτι τοῖς δι' ἐναντίας πάντη τε καὶ πάντως ἐποίσει τὸν ὄλεθρον.

[01488] Πεπολιόρηκε μὲν γὰρ τὴν Ἱερουσαλήμ ὁ Σαλαμανασάρ μετὰ τὸ πᾶσαν ἐλεῖν τὴν Σαμαρειτῶν.

[01489] Πεπολιόρηκε δὲ Ῥαψάκην ἀποστείλας ἐκ Λαχεῖς, καθὰ γέγραπται, ἀλλὰ σέσωκεν ἀδοκῆτως τοὺς ἐξ Ἰσραὴλ ὁ τῶν ὅλων Θεός.

[01490] Πεπτώκασιν γὰρ οἱ Ἀσ-σύριοι, δαπανῶντος αὐτοὺς ἀγγέλου Κυρίου·

[01491] τὸ δὲ τῶν ἀλλοφύλων σπέρμα, καὶ πᾶν τὸ κατάλειμμα τὸ ἐκ τῆς πρώτης πολιορκίας τῆς ἐν καιροῖς γενομένης τοῦ Θεγλαφαλασάρ ἀνήρηται παντελῶς καὶ ἀπ- ὄλωλεν εἰς ἅπαν λιμῶ τάχα που πεπιεσμένον.

[01492] Ἔπεται γὰρ αἰὶ πως τῷ πολιορκεῖσθαι πόλεις καὶ τὰ ἕτερα βλάβη.

[01493] Οὐκοῦν βοσκηθήσονται μὲν διὰ Θεοῦ πτωχοὶ, καὶ μετριόφρονες ἄνδρες, τοῦτ' ἔστι, νεμηθήσονται τὴν ἑαυτῶν, καὶ ἐπ' εἰρήνης ἀναπαύσονται.

[01494] Τὸ δὲ σὸν σπέρμα, καὶ τὸ κατάλειμμα καταφθερεῖ λιμῶ.

[01495] Φοβερὸν οὖν τὸ ἐπιτωθάζειν τοῖς ὑπὸ χεῖρα τοῦ Θεοῦ, καὶ κατεπαίρεσθαι τῶν ὑπὸ φροντίδα γεγονότων τὴν παρ' αὐτοῦ.

[01496] Περιοίφεται γὰρ οὐδαμῶς, ἐπ- αμυνεῖ δὲ πάντως τοῖς ἑαυτοῦ γνωρίμοις, ἵνα μὴ πλατὺ γελῶεν οἱ δι' ἐναντίας, καὶ κατονειδίζωσι Θεὸν, ὡς οὐκ ἔχοντα διαρκῶς εἰς τὸ διασώζειν δύνασθαι τοὺς οἵπερ εἶεν ἐπ' αὐτῷ πεποιθότες.

[01497] [9Ολολύξατε.] πύλαι πόλεων, κεκραγέτωσαν πό- λεις τεταραγμέναι, οἱ ἀλλόφυλοι πάντες, ὅτι καπνὸς ἀπὸ βορῶᾶ ἔρχεται, καὶ οὐκ ἔστι τοῦ εἶναι.⁹ Τὸ, Ἐκ σπέρματος ὄψεως ἐξελεύσεται ἔκγονα ἀσπί- δων, οὕτως ἂν νοεῖσθαι πρέποι, ὡς διερμηνεύοντες ἐλέγομεν, ὅτι πεπόρηκε μὲν τὰς τῶν ἀλλοφύλων πόλεις, εἶλε δὲ καὶ τὴν Δαμασκὸν ὁ Θεγλαφαλασάρ, εἶτα μετ' ἐκείνων, ταῖς ἐτι φορτικωτέραις ἐνήκεν αὐ- τοὺς συμφοραῖς ὁ Σαλαμανασάρ ἐν καιροῖς τῆς Ἐζεχίου βασιλείας, τὰς Σαμαρειτῶν ἐκπολιορκήσας πόλεις.

[01498] Ὡς οὖν ἤδη τῆς ἐφόδου συγκεκριμένης, καὶ παρουσίας τῆς Ἀσσυρίων στρατιᾶς, ὡς ἤδη ταῖς πύλαις ταῖς ἐν ἐκάστη πόλει τῶν ἐλεπόλεων προσκε- κομισμένων, μελλόντων δὲ ἤδη κατασεῖσεσθαι τῶν τειχῶν, ταῖς ἀφορήτοις αὐτῶν προσβολαῖς·

[01499] ὅλολύ- ζειν μὲν κελεύει τὰς πύλας, ἀνακεκράγειν δὲ τὰς πόλεις, οὐκ ἐπιγαυριώσας ἔτι τοῖς ἐξ αἵματος Ἰσραὴλ, οὐχὶ τὴν τοῦ πάντα ἰσχύοντος Θεοῦ κατα- κερτομούσας δόξαν, οὐ τεθνεῶτι τῷ Ἀχαζ ἐπορχου- μένας, μελετώσας δὲ μᾶλλον κομμὸν τε καὶ θρήνους, καὶ ταῖς ὅσον οὐδέπω παρεσομέναις συμφοραῖς οὐ μετρίως ἐπιστυγναζούσας.

[01500] Ἀνθ' ὅτου γὰρ δὴ προσ- τέταχα, φησὶν, ἀνοιμώζειν τὰς πόλεις, ὅτι καπνὸς ἀπὸ βορῶᾶ ἔρχεται, καὶ οὐκ ἔστι τοῦ εἶναι.

[01501] Καπνὸν ἐν τούτοις τὸν ἀπὸ βορῶᾶ, τὸν ἐκ τῆς Ἀσσυρίων γῆς ὀρμώμενον ὀνομάζει, ἢ αὐτὸν τὸν Σαλαμανασάρ, ἢ τὴν συνοῦσαν αὐτῷ στρατιάν.

[01502] Νοτιωτάτη μὲν γὰρ [70.396] ἐστὶν ἡ τῶν Ἰουδαίων χώρα, βορειωτέρα δὲ πως ἡ τῶν Ἀσσυρίων.

[01503] Καπνῶ γε μὴν τὴν φιλοπόλεμον παρεικάζει στρατιάν, ὡς δακρύων τοῖς ἀλοῦσιν ἐμ- ποιητικὴν.

[01504] Ἐξέλκει γὰρ αἰὶ πως τῶν ὀμμάτων τὸ δάκρυον ὁ καπνός.

[01505] Οὐκ ἀπίθανον δὲ καὶ ἐτέρως κα- πνῶ παρεικάζεσθαι τοὺς πολέμους.

[01506] Ὡσπερ γὰρ ὁ καπνὸς τοῖς τοῦ σώματος ἐμπίπτων ὀφθαλμοῖς παρ- αιρεῖται πάντως αὐτοὺς τὸ τῆς ὄψεως ἀκριβές, οὕτω καὶ θανάτου φόβος μονονουχὶ καταμεθύσκει τὸν νοῦν, καὶ καταθλοῖ τὴν καρδίαν, δεινοῖς τε καὶ ἀφορήτοις δειμάσιν μονονουχὶ καταμελαίνων αὐτήν.

[01507] Ἦξει τοίνυν καπνὸς ἀπὸ βορῶᾶ.

[01508] Εἶτα ποιὸν ἔστι τῆς ἐφόδου τὸ τέλος;

[01509] οὐκέτι τοῦ εἶναί φησι, τοῦτ' ἔστι, πανωλεθρεία καταφθερεῖ πόλεις τε καὶ οἴκους, καὶ τοὺς ἐν αὐταῖς.

[01510] [9Καὶ] τί ἀποκριθήσονται βασιλεῖς ἐθνῶν;

[01511] Ὅτι Κύριος ἐθεμελίωσε Σιών, καὶ δι' αὐτοῦ σωθήσον- ται οἱ ταπεινοὶ τοῦ λαοῦ.⁹ Τῆς ἐφόδου τῶν Ἀσσυρίων γεγεννημένης ἤλωσαν μὲν αἱ τῶν ἀλλοφύλων πόλεις.

[01512] Ἐκπεπόρηθητι δὲ οὐδὲν ἦττον καὶ αἱ τῶν Σαμαρειτῶν·

[01513] σέσωσται δὲ Ἱερουσαλήμ παραδόξως μόνη παρὰ πάσας, ταῖς τῶν Ἀσσυρίων στρατιαῖς ἐνενεγκόντος τὴν χεῖρα τοῦ πάντα εὐκόλως κατορθοῦν ἰσχύοντος.

- [01514] Απέθανον γὰρ ἐν νυκτί μιᾷ τῶν ἀλλοφύλων ἑκατὸν καὶ ὀγ-δοήκοντα πέντε χιλιάδες.
- [01515] Ὅταν τοίνυν καταπρήσωσι μὲν τὰς τῶν ἀλλοφύλων πόλεις οἱ ἀπὸ βορρᾶ, κατα-δηώσωσι καὶ τὴν τῆς Ἰουδαίας γείτονα τὴν Σαμα-ρειτῶν, εἶτα περισχόντες κύκλῳ καὶ αὐτὴν τὴν Ἱερουσαλήμ, οὐδενὸς ἀντεξάγοντος ἐν μιᾷ πῆρσῳ νυκτί·
- [01516] τότε δὴ, τότε καὶ οὐχ ἐκόντες, φησὶν, ὁμολο-γήσωσιν οἱ τῶν ἐθνῶν βασιλεῖς, ὅτι Κύριος ἐθεμε-λίωσε Σιών·
- [01517] καὶ ὅτι δι' αὐτοῦ σωθήσονται οἱ ταπει-νοὶ τοῦ λαοῦ.
- [01518] Ταπεινοὺς δὲ φησι τοῦ λαοῦ, τοὺς ἐπ' αὐτῶ δὴ καὶ μόνῳ τὴν τῶν σώζεσθαι θεμένους ἐλ-πίδα, ὁποῖός τε τις ἦν αὐτὸς ὁ βασιλεύων Ἐζεχίας, καὶ οἱ ἀμφ' αὐτὸν Θεῷ προσπίπτοντες, καὶ λέγον-τες·
- [01519] [6Εἰσάκουσον.] Κύριε, εἰσβλεψον, Κύριε, καὶ ἴδε τοὺς λόγους τοῦ Ῥαψάκου, οὗς ἐξαπέστειλεν ὁ βασιλεὺς Ἀσσυρίων, ὄνειδίζειν Θεὸν ζῶντα.
- [01520] [6] Ἀλλὰ καὶ αὐτὸς ἀντήκουεν Θεοῦ λέγοντος ἐναργῶς·
- [01521] [6Τά-] δε λέγει Κύριος·
- [01522] Ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύ-της δι' ἐμέ, καὶ διὰ Δαβὶδ τὸν παῖδά μου.
- [01523] [6] [6Αγα-] θὸν οὖν ἄρα τὸ ἐπὶ Θεῷ πεποιθέναί.
- [01524] [6] Καὶ τοῦτο εἰδότες οἱ μακάριοι προφηταὶ φασιν, Ἱερεμίας μὲν, ὅτι, [6Μακάριος] ἄνθρωπος ὁ πεποιθὼς ἐπὶ τῷ Κυρίῳ, καὶ ἔσται Κύριος ἐλπίς αὐτοῦ.
- [01525] [6] Ὁ δὲ σοφώτατος Δαβὶδ·
- [01526] [6Κύριε] ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄν-θρωπος ὁ ἐλπίζων ἐπὶ σέ.
- [01527] [6] Απολέσει γὰρ οὐδεὶς τὸν τοῖς θείοις αὐτοῦ νεύμασιν ἐπικουρούμενον, καὶ ταῖς ἄνωθεν εὐμενείαις εὖ μάλα τετειχισμένον.
- [01528] Ἀξιοὶ γὰρ φροντίδος τοὺς ἀγαπῶντας αὐτὸν, καὶ τοῖς τὰ αὐτῶ δοκοῦντα φρονεῖν τε καὶ δοῶν ὅτι μάλιστα διεσπουδακόσι, τὸ ἐν βεβαίῳ κείσθαι τῶν ἀγαθῶν κατανεύει προχειρῶς.
- [01529] {1ΤΟΜΟΣ Γ'.
- [01530] ΤΟ ΡΗΜΑ ΤΟ ΚΑΤΑ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ.}1
- [01531] Διαπεράνας εὖ μάλα τὸν ἐπὶ γε τοῖς Βαβυλωνίοις καὶ τοῖς ἀλλοφύλοις λόγον, μεθίστησι πάλιν τὴν προαγόρευσιν ἐπὶ τῇ Μωαβίτιδι·
- [01532] τοῦτ' ἔστι κατὰ [70.397] τῆς τῶν Μωαβιτῶν μητροπόλεως χώρας τε ἀπάσης καὶ αὐτῆς τῆς βασιλείας.
- [01533] Ἔθνος καὶ αὐτοὶ βάρβα-ρον, ἀπηχθημένον παρὰ Θεῷ, διάτοι τὸ ἐγκείσθαι μὲν ὀλοτρόπως ταῖς τῶν εἰδώλων λατρείαις, ἐπιθαρ-σεῖν δὲ μάλιστα τῇ μάγῳ τέχνῃ, καὶ τῆς τοῦ Θεοῦ κατεπαίρεσθαι δόξης, εἶναί τε τῶν ὅτι μάλιστα πολεμιωτάτων τοῖς ἐξ Ἰσραήλ.
- [01534] Καὶ γοῦν ὅτε τῶν Αἰγυπτίων ἀπηλλαγμένοι πλεονεξίας, ἐπὶ τὴν τῆς ἐπαγγελίας ἀπήεσαν γῆν, μικροῦ δεῖν ἅπαντες δι-ολώλασι, τό γε ἦκον εἰς τὸ ἐγχείρημα Βαλὰκ, ὃς ἦν βασιλεὺς τὸ τηνικάδε τῶν Μωαβιτῶν.
- [01535] Γέγραπται δὲ οὕτως ἐν τοῖς Ἀριθμοῖς·
- [01536] [6Καὶ] ἅπαντες υἱοὶ Ἰσραὴλ παρενέβαλον ἐπὶ δυσμῶν Μωὰβ, παρὰ τὸν Ἰορδάνην κατὰ Ἱεριχώ.
- [01537] Καὶ ἰδὼν Βαλὰκ υἱὸς Σεπφῶρ, πάντα ὅσα ἐποίησεν Ἰσραὴλ τῷ Ἀμορῳαίῳ·
- [01538] καὶ ἐφοβήθη Μωὰβ τὸν λαὸν σφόδρα, ὅτι πολλοὶ ἦσαν.
- [01539] Καὶ προσ-ώχθισε Μωὰβ ἐκ προσώπου υἱῶν Ἰσραὴλ.
- [01540] [6] Εἶτα ποῖον αὐτῶ γέγονε τὸ κακούργημα;
- [01541] Κατεμισθοῦτο τὸν Βαλαὰμ ἐκ τῆς Μεσοποταμίας·
- [01542] ψευδόμαντις δὲ οὗτος καὶ οἰωνοσκόπος·
- [01543] εἶτα παρακαλεῖ, λέγων·
- [01544] Ἐπάρασαί μοι τὸν Ἰσραὴλ.
- [01545] Οἶδα γὰρ, φησὶν, ὅτι οὗς ἂν σὺ εὐλογῆσης, ηὐλόγηται, καὶ οὗς ἂν σὺ καταράσῃ, κεκατήρηνται.
- [01546] Καὶ οἱ μὲν τῆς γοητείας ἐπράττοντο παρ' ἐκείνου τρόποι, βωμῶν τε ἐγγεγρ-μένων, καὶ θυσιῶν προσκεκομισμένων.
- [01547] Ἐσφάλλετο δὲ τῆς ἐλπίδος ὁ Βαλὰκ, καὶ τῶν κατὰ γνώμην ἡμάρ-τηκεν, εὐλογοῦντος ἀδοκίμως τὸν Ἰσραὴλ τοῦ παρα-λειφθέντος εἰς τὸ παραράσασθαι δεῖν.

[01548] Ἐπειδὴ δὲ εἰς τὸ παρ' ἐλπίδας ἐκβέβηκεν αὐτῶ τὸ ἐγχείρημα, πάλιν ἑτέρω μέτεισι τρόπῳ τῆς κατ' αὐτῶν δυστροπίας τὸ χρῆμα.

[01549] Σεσαγήνευκε γὰρ τοὺς ἐξ Ἰσραὴλ, ταῖς τῶν γυναικῶν ὥραις συνηρασμένους ἐπὶ γε τὸ χρῆμα τῆς πρὸς Θεὸν ἀγάπης ἀποφοιτᾶν, καὶ προσκυνεῖν ἐλθεῖν τῶ Βεελφεγῶρ.

[01550] εἰδῶλον δὲ τοῦτο τῶν Μωαβιτῶν.

[01551] Γέγραπται δὲ οὕτω πάλιν ἐν τοῖς Ἀριθμοῖς·

[01552] [6Καὶ] κατέλυσεν ὁ Ἰσραὴλ ἐν Σαττεῖμ, καὶ ἐβεβηλώθη ὁ λαὸς, ἐκπορνεῦσαι ἐπὶ τὰς θυγατέρας Μωάβ, καὶ ἐκάλεσαν αὐτοὺς ἐπὶ ταῖς θυσίαις τῶν εἰδώλων αὐτῶν, καὶ ἔφα· γεν ὁ λαὸς τῶν θυσιῶν αὐτῶν·

[01553] καὶ προσεκύνησαν τοῖς εἰδώλοις αὐτῶν·

[01554] καὶ ἐτελέσθη Ἰσραὴλ τῶ Βεελφεγῶρ, καὶ ὠργίσθη θυμῶ Κύριος τῶ Ἰσραὴλ.

[01555] [6] Ἐπειδὴ γὰρ Θεοῦ ἐπαμύνοντος δεινὸς καὶ δυσάντητος ἦν ὁ Ἰσραὴλ, ταύτη τοι καὶ μάλα πικρῶς καὶ φιλοκακούργως, ἀφίστάντες αὐτοῦ τὴν ἐπικουρίαν, προσκρούειν ἀνέπειθον τῶ ἐπὶ πάντας Θεῶ.

[01556] Διατετελέκασιν δὲ καὶ μέχρι παντός τοιαύτην ἔχοντες γνώμην, κὰν εἰ συνέβη τὸν Ἰσραὴλ κοινωνῆσαι συμφοραῖς προσκεκρουκότα Θεῶ, κατηλαζονεύοντο καὶ κατεκερτόμουν ἐκεῖνοι, τὸ μηδὲν ὅλως δύνασθαι κατηγοροῦντες Θεοῦ, τοῦ σώζειν ὑπισχνουμένου τοὺς προσκυνούντας αὐτῶ.

[01557] Καὶ τούτου μάρτυς ὁ μακάριος Ἰερεμίας ἐν τῇ κατ' αὐτῶν ὁράσει λέγων·

[01558] [6Κατεάχθη] κέρας Μωάβ, καὶ τὸ ἐπιχείριον αὐτοῦ συνετριβή.

[01559] Μεθύσατε αὐτὸν ὅτι ἐπὶ Κύριον ἐμεγαλύνθη.

[01560] [6] Καὶ πάλιν·

[01561] [6Ὅτι] οὕτως εἶπε ὁ Κύριος, Ἐλήφθη Ἀριώθ·

[01562] καὶ ὀχυρώματα συνελήφθη.

[01563] Καὶ ἀπολείται Μωάβ ἀπὸ λαοῦ, ὅτι ἐπὶ Κύριον ἐμεγαλύνθη.

[01564] [6] Ἦκε μὲν γὰρ κατὰ καιροῦς ὁ [70.400] Ἀσσυρίων καὶ Βαβυλωνίων τύραννος καταδηώσων τὴν Ἰουδαίαν.

[01565] Εἶλε δὲ τὰς τῆς Σαμαρείας πόλεις.

[01566] Μωαβίται δὲ πάλιν καταμειδιῶντες τῶν ἀπολωλότων ἐπετώθαζον οὐ μετρίως, καὶ κατονειδίζοντες διετέλουν τὴν τοῦ Θεοῦ δόξαν.

[01567] Ταύτη τοι δέδονται καὶ αὐτοὶ πρὸς ἐρήμωσιν, ἄρδην τε ἀπολώλασιν ὁμοῦ πόλεσί τε καὶ δήμῳ καὶ οἴκῳ παντὶ, ὥστε ἤδη πως μὴδὲ ὑπάρξαι δοκεῖν.

[01568] Διαμέμνηται τοίνυν ἡ ὄρασις ἢ προκειμένη τῶν συμβεβηκότων αὐτοῖς·

[01569] ἐξ ὀργῆς δηλονότι τῆς ἄνωθεν, καὶ φησιν·

[01570] [9Νυκτός] ἀπολείται ὁ Μωαβίτης·

[01571] νυκτὸς γὰρ ἀπολείται τὸ τεῖχος τῆς Μωαβίτιδος.9 Τινὲς τῶν ταῦτα ἠκριβωκότων παρέδωσαν ὅτι μελλόντων τῶν ἐπ' αὐτοῖς αἶρειν πόλεμον τῶν Βαβυλωνίων, σεισμοῦ γεγονότος κατεδονήθη τοσοῦτον Μωαβιτῶν μητροπόλις, ὡς ὅλον αὐτῆς αὐτομάτως κατασεισθῆναι τὸ τεῖχος ἐν νυκτὶ καὶ σκότῳ·

[01572] οὐδὲ γὰρ γεγονότος, πρὸ τῆς τῶν πολεμίων ἐφόδου, μονονουχὶ καὶ ἀπόλωλεν αὐτοῖς ἡ τῆς σωτηρίας ἐλπίς.

[01573] Ταύτη τοι φησὶ νυκτὸς ἀπολείσθαι τὴν Μωαβίτιδα.

[01574] [9Ἀλλὰ] λυπεῖσθε, φησὶν, ἐφ' ἑαυτοῖς.9 Ὅμοιον ὡς εἰ λέγοι, Πλειστάκις ὄφρὺν ἐπαίροντες ὑψηλὴν ταῖς ἐτέρων ἐνετροφήσατε συμφοραῖς·

[01575] ἀλλὰ νῦν ἐφ' ὑμᾶς αὐτοὺς ὁ πόλεμος τρέχει, καὶ τὰ ἐντεῦθεν βλάβη ταῖς ἀνοσίαις ὑμῶν ἐπικρέμαται κεφαλαῖς.

[01576] Λυπεῖσθε τοίνυν οὐκ ἐφ' ἑτέροις τισὶν, ἀλλ' ἐφ' ἑαυτοῖς.

[01577] [9Ἀπολείται] γὰρ Λεβηδῶν, οὗ ὁ βωμὸς ὑμῶν.9 Ἐφην ὅτι δεινοὶ καὶ ἀγέρωχοι Μωαβίται γεγονάσι, καὶ ταῖς τῶν δαιμονίων ἀπάταις ἐπιθαρσῆσαντες, καὶ διὰ μάγου τέχνης κατευμεγεθήσειν οἰόμενοι τῆς ἀπάντων χειρὸς, καὶ αὐτοῦ δὲ τοῦ Ἰσραὴλ κὰν εἰ ἐπι-αμύνοι Θεός·

[01578] οὐκοῦν ἐν τῇ καλουμένῃ Λεβηδῶν, βωμὸς ἦν αὐτοῖς καὶ τέμενος οὐκ ἀθαύμαστον, τόγε ἦκον εἰς κατασκευὴν.

[01579] Ἐκεῖ τὰς μαντείας ἐπετέλουν, ἐφόρον τε μέγα, καὶ σεπτὸν ὅτι μάλιστα παρὰ τοὺς ἄλλους ἐποιοῦντο τὸν χῶρον.

[01580] Ἀλλ' ἀπολείται, φησὶ, καὶ τὸ τῆς μαντείας ὑμῶν ἐργαστήριον.

- [01581] ^[9Εκεί] ἀναβήσεσθε κλαίειν ἐπὶ Ναβαὺ τῆς Μωα- βίτιδος.⁹ Πόλις δὲ αὕτη τῶν ἀλκιμωτάτων.
- [01582] ^[9Ολολύξατε,] φησὶν·
- [01583] ἐπὶ γὰρ πάσης κεφαλῆς φαλάκρωμα.⁹ Τοῦτ' ἔστιν, ἀτιμία κατὰ πάντων δραμεῖται μία.
- [01584] Φαλάκρωμα γὰρ ἀτιμίας σύμβολον.
- [01585] ^[9Ἔσσονται] δὲ καὶ πάντες βραχίονες κατατε- τμημένοι.⁹ Ἀπὸ τοῦ κόπτεσθαι καὶ θρηνεῖν.
- [01586] Ἦ ὅτι τοῖς εἰδω- λολατροῦσιν ἔθος τὰς καλουμένας ἐντομίδας ταῖς τε παρειαῖς καὶ τοῖς βραχίουσιν ἐπιφέρειν.
- [01587] Μάτην οὖν ἄρα καὶ τοῦτο δράσετε, φησὶν, ἀνόνητον γὰρ τὸ χρῆμα παντελῶς.
- [01588] ^[9Οὐκοῦν] ἐν ταῖς πλατείαις αὐτῆς περιζώσασθε σάκκοις, καὶ κόπτεσθε ἐπὶ τῶν δωματίων αὐτῆς, καὶ ἐν ταῖς πλατείαις αὐτῆς, καὶ ἐν ταῖς ρύμαις αὐτῆς, πάντες ὀλολύξατε μετὰ κλαυθμοῦ, ὅτι κέκραγεν Ἑσεβῶν, καὶ ἐλάλησεν ἕως ἠκούσθη ἡ φωνὴ αὐτῆς.⁹ Πόλεων ἡμῖν οὐ μετρίοις δείμασιν ἐνησχημένων ^[70.401] καταγράφει σχῆμα τῆς προφητείας ἢ δύναμις.
- [01589] Πολέ- μου γὰρ περισχόντος, καὶ συμφορᾶς τῆς ἐσχάτης ἐπενηνεγμένης πόλεσί τε καὶ οἴκοις, οἱ μὲν πλατείας καὶ στενωποῖς οἰμώζοντες διαθέουσι.
- [01590] Τό γε μὴν ὅσον ἔστιν ἀσθενές τε καὶ ἄμαχον, οἷον τὸ θηλύων γένος, καὶ τὸ νηπίων ἐπ' αὐτῶν ἀνεπήδησε δωματίων, κομ- μὸν ποιεῖται καὶ ὀλολυγὴν, ταῖς τῶν πολεμίων ἐν- ορῶν φάλαγξι, καὶ τὴν ὅσον οὐδέπω παρεσομένην ἐννοήσαντες σφαγὴν.
- [01591] Ὀλολύξατε τοίνυν·
- [01592] κέκραγε γὰρ Ἑσεβῶν, καὶ ἐλάλησεν ἕως ἠκούσθη ἡ φωνὴ αὐτῆς.
- [01593] Πόλεις δὲ ταύτας εἶναι φησι τὰς Μωαβίτιδος τὰς μαχιμωτάτας.
- [01594] Ἄλλ' εἰ καὶ οὕτως ἔχοιεν, φησὶ, τοσαύτην ποιήσονται τὴν ὀλολυγὴν, ὡς μὴ λεληθότως, μηδὲ ἐν παραβύστῳ κλαίειν, ἀκουστὴν δὲ μᾶλλον γενέσθαι τὴν φωνὴν, καὶ ἀναφανδὸν ὀλοφύρεσθαι, κατημεληκότων τῶν ἐν αὐταῖς τῆς αὐτῆς συνήθους ἀνδρείας, συντεθραυσμένων δὲ οὕτως, ὡς ἀμοιρῆσαι παντελῶς εὐσθενείας τε καὶ θράσους, καὶ τῶν εἰς ἀλκὴν ἐννοιῶν καὶ ἐγχειρημάτων.
- [01595] ^[9Η] ὀσφὺς τῆς Μωαβίτιδος βοᾶ·
- [01596] ἡ ψυχὴ αὐτῆς γινώσεται, καὶ καρδία τῆς Μωαβίτιδος βοᾶ ἐν αὐτῇ, ἕως Σηγῶρ·
- [01597] δάμαλις γὰρ ἔστι τριέτης.
- [01598] Ἐπὶ δὲ τῆς ἀναβάσεως τῆς πρὸς σὲ, κλαίοντες ἀναβήσονται τῇ ὁδῷ Ἀρωνιεῖμ·
- [01599] βοᾶ σύντριμμα καὶ σεισμός.⁹ Προσβάλλουσιν αἰεὶ τῶν ἀνηκέστων συμφορῶν δι- μεῖαί τε λύπαι, καὶ ἀθυμῖαι παγχάλεποι, καὶ δειμά- των ἔφοδος, οὐκ ἀνικάνως ἔχουσα καὶ τὴν ἄγαν εὐτολμοτάτην καταθραῦσαι καρδίαν.
- [01600] Ἐντεῦθεν οἰμαί τισι πρόσωπα μὲν γενέσθαι σκυθρωπά, καὶ οἷον ἐκ βάθους ἀναπηδῶντας στεναγμούς, καὶ τῆς ἔσω φλογὸς τὴν ζέσιν διερμηνεύοντα.
- [01601] Ἡ ὀσφὺς τοιγαροῦν τῆς Μωαβίτιδος βοᾶ·
- [01602] τοῦτ' ἔστιν, ἐν ὠδίσιν ἔστιν, καὶ κεκρυμμένους ἔχει τοὺς πόνους, προκαταπτοουμένη δηλονότι ταῖς φήμαις, καὶ τὸν οὐδέπω παρεσόμενον ἐννοοῦσα πόλεμον.
- [01603] Ἐγὼ γὰρ τοῦτο ἡ ψυχὴ αὐτῆς.
- [01604] Ταύτης τε ἕνεκα τῆς αἰτίας, ὀλοφύρεταί τε καὶ κέκραγεν ἐν αὐτῇ ἕως Σηγῶρ, τοῦτ' ἔστι, Μωαβίτις ἅπανσα χώρα, μέχρι καὶ αὐτῶν τερμάτων.
- [01605] Φασὶ γὰρ ἐπ' αὐτοῖς τοῖς ὅροις τῶν Μωαβιτῶν τεθεῖσθαι τὴν Σηγῶρ.
- [01606] Τίνος οὖν ἕνεκα ταῦτα συμβήσεται παθεῖν αὐτήν;
- [01607] Δάμαλις ἔστι τριέτης.
- [01608] Ὁ τρίτος ἐνιαυτὸς τοῖς ἀλόγοις τῶν ζώων ἀρκεῖ πρὸς ἀκμὴν, καὶ εἰς τὸ σφριγῶσαν αὐτοῖς ἐνεργήσασθαι δύναμιν.
- [01609] Τοιγάρτοι καὶ τοῦ χρῆναι δαμάζεσθαι καιρὸς αὐτοῖς ἐκεῖνός ἔστιν.
- [01610] Ἔως τοίνυν ἔστιν ἡ δάμαλις ἀπειροζυγος, σφριγῶσά τε καὶ νέα, καὶ ἀρτιφυῆς ἐκφέρουσα κέρας, κατασκιρτῶσα τῶν αὐλῶν καὶ τῶν ἐπαύλεων κατορχεῖται πλειστάκις·
- [01611] τοιαύτη τις γέγονεν ἡ Μωα- βιτῶν, ἐπιτηδῶσα τοῖς πέλας, καὶ κατασκιρτῶσα τῶν ἀσθενεστέρων.
- [01612] Ὑψηλὴν δὲ εἶναι φασιν αὐτήν, καὶ λεωφόρον τινὰ τὴν Ἀρωνιεῖμ οὕτω κεκλημένην, ἀνακομίζειν τε εἰς αὐτήν τοὺς ἐξ ἐτέρων ἦκοντας ἢ πόλεων ἢ χωρῶν.
- [01613] Ἐπ' αὐτῆς τοίνυν, φησὶ, τῆς ἀναβά- σεως τῆς Ἀρωνιεῖμ, κλαίοντες ἀναβήσονται.

- [01614] Φωνή δὲ τοῖς κλαίουσι, σύντριμμα καὶ συσσεισμός.
- [01615] Προανακεκράγασι γὰρ τὰ ἐκ τοῦ πολέμου συμβησόμενα πάθη, μονονουχὶ συσσειόντος ἅπαντα, πόλεις τε καὶ οἴκους, καὶ τοὺς ἐν αὐτοῖς συντριβόντος.
- [01616] ^[9T0] ὕδωρ τῆς Νεβρεΐμ ἔρημον ἔσται, καὶ ὁ χόρ- ^[70.404] τος αὐτῆς ἐκλείψει.
- [01617] χόρτος γὰρ χλωρὸς οὐκ ἔσται, μὴ καὶ οὕτως μέλλει ^[9] σωθῆναι; Πόλιν εἶναί φασι τὴν Νεβρεΐμ κειμένην μὲν ἐν ἐσχατιαῖς τῆς χώρας, γειννῶσαν θαλάσση τῇ Ἐρυθρᾷ εὐδρον δὲ οὕτως καὶ εὐβοτον, ὡς καὶ ἵππον δύνασθαι κεκτῆσθαι πολλὴν τοὺς ἐν αὐτῇ.
- [01618] ταύτη τοι καὶ εἶναι μαχιμωτάτους, ἔχειν τε τὴν ἵππον ἐμπειροπόλεμον.
- [01619] Ἐκ θείας τοίνυν, φησὶν, ὀργῆς, ἐκ τῆς τῶν πολε- μίων ἐφόδου, ἔρημος ἔσται καὶ ὑδάτων καὶ χόρτου χλωροῦ.
- [01620] Οὐδὲν γὰρ γεγονότος, ἀτονήσει πάντως ἢ τῶν τακτικῶν ἐμπειρία προανηρημένων τῶν ἵππων, καὶ διολωλῶτων ὑπὸ λιμοῦ.
- [01621] Ἀλλ' εἰ τοῦτο γένοιτο, φησὶ, μὴ ἄρα φρονήσει μέγα καὶ οὕτως ἐφ' ἑαυτῆς;
- [01622] μὴ τούτου συμβεβηκότος μέλλει σωθῆναι, καὶ τὰς τῶν πολεμίων διαδράναι χεῖρας;
- [01623] προανηρημένης γὰρ αὐτῶν τῆς ἰσχύος, ποία τις ἔσται λοιπὸν ἢ τῆς σωτη- ρίας ἐλπίς;
- [01624] ^[9Eπάξω] γὰρ ἐπὶ τὴν φάραγγα Ἄραβας, καὶ λήψονται αὐτήν.
- [01625] Συνήψε ἢ βοή τὸ ὄριον τῆς Μωαβίτιδος τῆς Ἀγαλλεΐμ, καὶ ὀλολυγμός αὐτῆς ἕως τοῦ φρέατος τοῦ Ἐλεΐμ.
- [01626] Τὸ δὲ ὕδωρ τὸ Ῥεμ-μῶρ πλησθήσεται αἵματος.
- [01627] ἐπάξω γὰρ ἐπὶ Ῥεμμῶρ Ἄραβας.
- [01628] Καὶ ἀρῶ τὸ σπέρμα Μωάβ, καὶ Ἀριήλ, καὶ τὸ κατάλοιπον Ἄδαμα ἀποστελῶ ὡς ἐρπετὰ ἐπὶ τῆς γῆς.⁹ Τὰ νοτιώτατα μέρη τῶν Δαμασκηνῶν κατανέ- μεσθαί φασι τὰ τῶν καλουμένων Σαρακηνῶν ἀναρί- θμητα γένη, καὶ μέχρι αὐτῆς παρατείνοντα τῆς Περ- σῶν.
- [01629] Αὐτοὶ συνωπλίζοντο τοῖς Βαβυλωνίοις, καὶ κατεδήουν τὴν Μωαβιτῶν.
- [01630] εἶποντο γὰρ καὶ αὐτοὶ καίτοι τάχα που καὶ γένος ὄντες, καὶ γείτονες τῇ Μωαβιτῶν.
- [01631] Κέκληντο γὰρ καὶ Ἄραβες καὶ αὐτοί.
- [01632] Ληφθήσεσθαι τοίνυν φησὶ τὴν Νεβρεΐμ.
- [01633] Ἐπάξω γὰρ ἐπὶ τὴν φάραγγα.
- [01634] Ἄραβας, καὶ λήψονται αὐτήν.
- [01635] Φάραγγα, δὲ κατὰ τὸ εἶκος, ὀνομάζει τὴν Νεβρεΐμ, διὰ τὸ ἐν κοίλῳ κείσθαι τόπων.
- [01636] Καίτοι τῶν ἐτέρων πόλεων ἠρμένων ὑψοῦ, καὶ ἐν ὄρεσιν οὐσῶν.
- [01637] Ἐπειδὴ δὲ οὐ μέρος ἦν τῆς Μωαβιτῶν τὸ τῷ πολέμῳ συντε- τριμμένον, ἀλλ' ὅλη δι' ὅλου κατεδονήθη τε καὶ σεσά- λευται μεθύοντος δίκην.
- [01638] ταύτη τοι φησὶν ἐκ περά- των εἰς πέρατα συναφθήσεσθαι τὴν βοήν, τῶν ὀλο- λυζόντων δηλονότι, καὶ τὸν τοῖς ἀπολεῖσθαι μέλλουσι θρῆνον ἐκμελετᾶν εἰωθότων.
- [01639] Συνήψε γὰρ ἢ βοή τὸ ὄριον τῆς Μωαβίτιδος, φησὶ, τῆς Ἀγαλλεΐμ, καὶ ὀλο- λυγμός αὐτῆς ἕως τοῦ φρέατος τοῦ Ἐλεΐμ.
- [01640] Τὰς δὲ ἕξω πόλεις, καὶ ἐπ' αὐτοῖς τοῖς τέρασιν κειμένας ὀνομάζει, τὴν τε Ἀγαλλεΐμ φημι, καὶ τὸ φρέαρ τοῦ Ἐλεΐμ.
- [01641] Τεθεῖσθαι δὲ τὸν θρῆνον εἰς πᾶσαν αὐτῶν τὴν χώραν διαβεβαιούμενος, ὡς ἔφην, εἰτά φησιν, ὅτι Τὸ ὕδωρ τὸ Ῥεμμῶν πλησθήσεται αἵματος.
- [01642] Ἐνυδροτάτην δὲ εἶναι λόγος τὴν Ῥεμμῶν.
- [01643] Ἀλλὰ πλησθήσεται, φησὶν, αἵματος, ἐκεῖνό που λέγων, ὅτι ταῖς τῶν ὑδάτων δαψιλείαις φιλονεικήσει κατὰ τὸν τοῦ πολέμου καιρὸν τῶν πιπτόντων τὸ αἷμα.
- [01644] καὶ πεφοινιγμένοι μὲν ὀφθήσονται ποταμοὶ, κατασκε- δασθήσεται δὲ τῆς γῆς τὸ ὕδωρ, οὐκέτι καθαρὸν, οὔτε μὴν ὕδατος ὄψιν ἔχον, ἀλλ' ἑτερόχρουν καὶ αἷμα- τοειδές.
- [01645] Ληφθήσεσθαι δὲ καὶ αὐτὴν ἐξ Ἀράβων φησὶν, ὥστε ἅπαν μὲν σπέρμα Μωάβ, καὶ Ἀριήλ ἐξαρθῆναι, ^[70.405] τοῦτ' ἔστιν, ἀπολέσθαι τε καὶ δαπανηθῆναι.
- [01646] Τό γε μὴν ὑπολειμμένον ἀποστελῶ, φησὶν, ὡς ἐρπετὰ ἐπὶ τῆς γῆς.
- [01647] Πικροὶ γὰρ ὄντες αἰεὶ βαδιοῦνται πρὸς αἰχμαλωσίαν, καθάπερ τινὲς ὄφεις ταῖς τινῶν ἐπ- ωδαῖς γεγοητευμένοι, καὶ οἷον ἀπονυστάξαντες, εἰς τὸ ἀσυνήθως ἥμερον.

[01648] Τὸ γάρτοι λέγειν Ἀποστελῶ, τὸ ἐκπέμψαι δηλοῖ.

[01649] Ἔθος γὰρ τοῖς ἐλοῦσι χώραν ἢ πόλιν, οὐχὶ πάντας ἄρδην ἀπολύειν ἔσθ' ὅτε, δεδαπανημένης δὲ τῆς μαχιμωτάτης πληθύος, ἐν δορυλήπτων ποιεῖσθαι τάξει τοὺς περιλελειμμένους.

[01650] Εἰ δὲ χρή τινα καὶ ταῖς ἱστορίαις ἐφαρμόσαι λόγον ἀναγκαῖον, ἰστέον, ὅτι ψυχὴ μὲν τῷ θείῳ φόβῳ τετειχισμένη, ἰσχυρὰ τέ ἐστι καὶ δυσάλωτος, καὶ τῆς τῶν μαχομένων αὐτῇ κατευμεγεθούσα χειρός.

[01651] Νικᾷ γὰρ ἀρχάς τε καὶ ἔξου- σίας καὶ τοὺς κοσμοκράτορας τοῦ σκότους τούτου, τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[01652] Εἰ δὲ δὴ παρατρέποιο πρὸς ἃ μὴ προσῆκεν, ἔξω τε τῆς εὐθείας φέροιο τρίβου, καὶ τὸ Θεῷ δοκοῦν παρατρέ- χουσα, πρὸς τὰ ἐν τῷδε τῷ κόσμῳ καταφέροιο πάθη, καὶ τὸν τῆς εὐπειθείας ἀποσεισάιο ζυγόν, ἀγυμνοὶ πάσης αὐτὴν ἐπικουρίας, καὶ οἷον ἀτείχιστον αὐτὴν ἀποφαίνει, καὶ ἀνασφαλεῖ τοῖς πολεμοῦσιν ἐργάζε- ται, καταλειαίνει τε τὰς ἐφόδους τὰς ἐπ' αὐτῇ τοῖς πάθεσιν, ὡς κατὰ μὴδένα τρόπον ἰσχύσαι διαφυγεῖν.

[01653] Οὕτω παραδίδονται μὲν εἰς ἀδόκιμον νοῦν, καὶ γεγό- νασιν εὐάλωτοι ταῖς ἐκτόποις ἐπιθυμίαις, σώζει δὲ αὐτὰς οὐδὲν, ἀλλ' εἰσὶν ὑπὸ πόδας ἐχθρῶν, ἀνάνδρως διερχόμεναι.

[01654] Ἐὰν μὲν γὰρ κλείση κατὰ τοὺς ἀνθρώ- πους, φησὶν, ὁ τῶν ὄλων Θεός, τίς ἀνοίξει, καὶ τὴν παναλικῆ τοῦ παραδεδοκότος πλεονεκτήσει δεξιάν;

[01655] Μένωμεν τοίνυν ἐν τῷ θείῳ φόβῳ.

[01656] Κερδανούμεν γὰρ οὕτω τῆς ἄνωθεν εὐμενείας τὴν χάριν·

[01657] καὶ καταναε- νιευσόμεθα πνευματικῶς, καὶ ἁμαρτίας, καὶ παθῶν, καὶ τῆς τοῦ διαβόλου πλεονεξίας ὀλίγα κομιδῆ φροντί- ζοντες, πρὸς τὸ βραβεῖον τῆς ἄνω κλήσεως καταντή- σομεν, τὴν εὐκλεᾶ καὶ δοκιμωτάτην κατορθοῦντες ζωὴν.

[01658] ^[9Μῆ] πέτρα ἔρημός ἐστι τὸ ὄρος Σιών;

[01659] Ἔση γὰρ ὡς πτηνοῦ ἀνιπταμένου νεοσσός ἀφηρημένος, θυγάτηρ Μωάβ.9 Κατεστράτευσε τῆς Σαμαρείας κατὰ καιροῦς Σαλ- μανασάρ ὁ Ἀσσύριος, εἶλέν τε τὰς ἐν αὐτῇ πόλεις·

[01660] καὶ προσέτι τῶν τῆς Ἰουδαίας προσηδίκησε πολλὰς, καὶ δορυλήπτων ἀπεκόμισε πληθὺν εἰς τὴν ἑαυτοῦ.

[01661] Ταύτης τε ἕνεκα τῆς αἰτίας, ἐπετώθαζον τῇ Σιών ἥτοι τῇ Ἱερουσαλήμ τὰ Μωαβιτῶν ἔθνη, καὶ πέτραν αὐτὴν ἠρημωμένην ὠνόμαζον, οὐκ αὐτῆς που τάχα καταμειδιώντες οἱ τάλανες, ἀλλὰ τοῦ ἐπὶ πάντας Θεοῦ·

[01662] καὶ γοῦν καὶ ἔφασκον τὴν σώζουσαν αὐτοὺς ἀτονῆσαι χεῖρα, ταύτης τε ἕνεκα τῆς αἰτίας ὑπὸ πό- δας ἐλθεῖν τῶν ἐχθρῶν.

[01663] Ὡ τοίνυν θυγάτηρ Μωάβ, φησὶν, ἐνήθει δὲ πάντως ὁ λόγος, μὴ πέτρα ἔρημός ἐστι τὸ ὄρος Σιών;

[01664] Ἄρα μόνη, φησὶ, κέκμηκεν ἡ Σιών;

[01665] ἄρα μόνη πέπτωκεν ὑπὸ πόδας ἐχθρῶν;

[01666] καὶ τὴν τῶν ἐνοικούντων αὐτὴν νενόσηκεν ἔρημίαν;

[01667] ἢ τοῖς ἔτι χεῖροσιν αὐτῆς περιπέπτωκας;

[01668] Ληφθήση γὰρ παρ' ἐχθρῶν, καὶ οἷον ἐκ καλιᾶς νεοσσός ἀφηρη- ^[70.408] μένος, εἰς ἑτέραν οἰκήση χώραν, καὶ δουλεύσεις ἐχθροῖς, ἔση τε παρ' αὐτοῖς αἰχμάλωτος οἰκτρὰ, καὶ κατερόμιμένη, καὶ ὑπὸ ζυγὰ δουλείας.

[01669] Χρήσιμον οὖν ἄρα καὶ ἀναγκαῖον παράγγελμα τό·

[01670] ^[6Αν] πέση ὁ ἐχθρός σου, μὴ ἐπιχάρης αὐτῷ, ὅτι ὄψεται Κύριος, καὶ οὐκ ἀρέσει αὐτῷ·

[01671] καὶ ἀποστρέψει τὸν θυμὸν αὐ- τοῦ ἀπ' αὐτοῦ.

[01672] ^[6] Οὐ γὰρ τοι προσῆκει ταῖς ἐτέρων ἐπι- γάννουσθαι συμφοραῖς, οὐδὲ θυμηδείας ποιεῖσθαι πρό- φασιν τὸ τῷ πέλας συμβεβηκός, κὰν εἴ τις εἶη τυχὸν τῶν καταλυπεῖν εἰωθότων, ἐπιστυγνάζειν δὲ μάλλον αὐτῷ, καὶ τοῖς ἰδίῳις πταισίμασιν ἐνιέντας τὸν ὀφθαλ- μόν, δεδιέναι σφόδρα, μὴ ἄρα πως καὶ ἐφ' ἡμᾶς ὁ τοῦ καταπαίοντος ἐπέλθοι θυμός.

[01673] ^[9Ἐπειτα] δὲ, Ἀρνῶν, πλείονα βουλεύου, ποίει τε σκέπην πένθους αὐτῇ διὰ παντός·

[01674] ἐν μεσημβρινῇ σκοτιᾷ φεύγουσιν, ἐξέστησαν.

[01675] Μὴ ἀπαρχῆς παρ- οικήσουσιν οἱ φυγάδες Μωάβ·

[01676] ἔσονται σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος, ὅτι ἦρθῃ ἡ συμμαχία σου, καὶ ὁ ἄρχων ἀπώλετο ὁ καταπατῶν ἐπὶ τῆς γῆς.9 Δυσερμήνευτος κομιδῆ τῶν προκειμένων ὁ νοῦς, διὰ τοι τὰς τε τῶν προσώπων εἰς πρόσωπα μεταβά- σεις, καὶ τὸ τῆς συνθήκης τραχὺ καὶ οὐ βάσιμον νῶ παντί.

[01677] Πλὴν ὡς ἂν οἴός τε ὦ, πειράσομαι διειπεῖν.

[01678] Πεπορημένης τοίνυν ἀπάσης τῆς Μωαβιτῶν, πόλεων τε καθρηιπομένων, καὶ οἰκῶν ἐμπερησμένων, καὶ ἀπαξαπλῶς ἐκλελυττηκότων ἀγρίως τῶν Βαβυλω- νίων, οἱ διαφυγεῖν ἰσχύσαντες μετώκησαν εἰς τὴν Ἀρνῶν.

- [01679] Πόλις δὲ αὕτη τῶν ὀχυροτάτων, ὄμορός που τάχα τῇ Μωαβιτῶν.
- [01680] Ἔστι τοίνυν πρὸς αὐτὴν ὁ λό- γος.
- [01681] Σὺ δὲ, φησὶ, μετὰ τοῦτο, ὦ Ἀρνῶν, πλείονα βου- λεύου.
- [01682] Κατασκέπτου, φησὶ, τίνα τρόπον διασῶσαι δυ- νήσῃ τοὺς περιλελειμμένους καὶ διαφυγεῖν ἰσχύσαν- τας τῶν πεπορθηκότων τὴν ἀγριότητα.
- [01683] Ποίει τε σκέ- πην πένθους αὐτῆ δια παντός.
- [01684] Ναί, φησὶν, ἐσκέψω τι φιλόφρονον, σκέπη γένου τοῖς ἀφορήτῳ πένθει κατειλημμένοις.
- [01685] Φεύγουσι γὰρ ἐν μεσημβρινῇ σκο- τιᾷ, τοῦτ' ἔστιν, ἡμέρας οὔσης, καὶ ἡλίου μεσημβρί- ζοντος αὐτοῖς σκοτιὰν ἔχουσι κατὰ νοῦν.
- [01686] Ἰκανὸς γὰρ λίαν ὁ τοῦ θανάτου φόβος καταθολῶσαι ψυχὴν, καὶ οἷόν τινα νύκτα καταχέαι τοῦ νοῦ τῆς εἰς ἄκρου δυσ- θυμίας τὴν ἔφοδον.
- [01687] Ταύτη τοί φησιν, ὅτι Καὶ ἐξέστη- σαν.
- [01688] Μόνον γὰρ οὐχὶ καὶ τοῦ φοβεῖν ἔξω γεγόνασιν, τοῖς ἐκ τοῦ πολέμου καταπτοούμενοι δειμασιν.
- [01689] Ἀλλ' εἰ καὶ δέξαιο, φησὶ, τοὺς ἀπὸ γε τῆς Μωαβιτῶν, ἀλλ' οὖν ἴσθι τοι καὶ μάλα σαφῶς, ὅτι σέσωκας οὐ πάντας, ἀλλὰ βραχὺ καὶ εὐαρίθμητον τῶν ἀπ- ολωλότων λείψανον.
- [01690] Τοῦτο οἶμαι δηλοῦν ἐθέλειν λέ- γοντα·
- [01691] Μὴ ἀπαρχῆς παροικήσουσιν οἱ φυγάδες Μωάβ.
- [01692] Μὴ ἐν ἀρχαῖς ὄντος τοῦ πολέμου, φησὶν, ὑπεδέξω τοὺς φυγάδας·
- [01693] οὐκ εὐαρίθμητοι κομιδῇ καὶ ὀλίγοι παν- τελῶς οἱ διαφυγεῖν ἰσχύσαντες;
- [01694] Οὐκοῦν εἰς πέρας ἐνήνεκται τὰ εἰρημένα παρὰ Θεοῦ κατὰ Μωαβιτῶν.
- [01695] Απόλωλε γὰρ εἰ καὶ βραχὺ, καὶ μόλις διασέσωσται λείψανον.
- [01696] Ἀλλ', ὦ, φησὶν, Ἀρνῶν, ὑπεδέξω τοὺς ἐκ ^[70.409] τῆς Μωαβιτῶν, προσδοκήσασα τάχα που, ὅτι καὶ αὐ- τοὶ κατὰ καιροὺς ἔσονται σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος.
- [01697] Ἔσται δὲ οὐχὶ τοῦτο.
- [01698] Πόθεν;
- [01699] Ἦρθη γὰρ ἡ συμμαχία σου·
- [01700] καὶ ὁ ἄρχων ἀπόλετο ὁ καταπατῶν ἐπὶ τῆς γῆς.
- [01701] Ὁ γὰρ ἀεὶ σοι συνασπίσας, φησὶ, τῆς Μωαβιτῶν ἡγούμενος, ὁ δεινὸς καὶ ὑπέροπτος, καὶ ὡσπερ τινὰ χοῦν καταπατεῖν εἰωθῶς τοὺς ἀνθεστη- κότας, ᾤχετο καὶ ἀπόλωλεν.
- [01702] Ἦρθη γὰρ, καὶ ἐκ μέ- σου γέγονεν.
- [01703] Διδάσκει δὲ διὰ τούτων, ὅτι προσανήρη- ται τοῖς Μωαβίταις, καὶ ἡ τοῦ δύνασθαι ποτε κρατῆσαι πάλιν αὐτοὺς ἐλπίς.
- [01704] Οἱ γὰρ ἀσεβεῖς ἐκ γῆς ὀλοόριζοι, φησὶν, ὀλοῦνται·
- [01705] θεοῦ δὲ ὄλωσ ἐπι- πηδῶντος θυμοῦ, ποῖον ἔσται τῶν πεπονθότων λείψανον;
- [01706] Ἦ τίς ὁ ἀναστήσαι δυνάμενος, Θεοῦ κατα- στρέψοντος;
- [01707] ^[9Και] διορθωθήσεται μετ' ἐλέους θρόνος, καὶ καθιεῖται ἐπ' αὐτοῦ μετὰ ἀληθείας ἐν σκηνῇ Δαβὶδ, κρίνων καὶ ἐκζητῶν κριμα, καὶ σπεύδων δικαιοσύνην.⁹ Ἐν τούτοις σαφῶς ἐπαγγέλλεται τὸ ἀπαλλαχθή- σεσθαι κατὰ καιροὺς τὸν Ἰσραὴλ, τῆς ἀφορήτου ταλαιπωρίας, καὶ τῶν ἐκ τῆς αἰχμαλωσίας κακῶν.
- [01708] Κύρου γὰρ ἐλόντος τὴν Βαβυλωνίων ἀνέθη μὲν ὁ Ἰσραὴλ, ἀνεκομίσθη δὲ κατοικτεῖροντος Θεοῦ εἰς τὴν ἁγίαν πόλιν, ἡγουμένων Ζωροβάβελ τοῦ Σαλαθιήλ, ὃς ἦν ἐκ φυλῆς Ἰούδα καὶ Δαβὶδ, καὶ μὲν τοι καὶ Ἰησοῦ τοῦ Ἰωσεδέκ τοῦ ἱερέως τοῦ μεγάλου.
- [01709] Ὁ τοίνυν θρό- νος, φησὶ, τοῦτ' ἔστιν, ἢ παρὰ τοῖς Ἰουδαίοις βασι- λεία, διορθωθήσεται μετὰ ἐλέους, τοῦτ' ἔστιν, εἰς τὴν οἰκειαν ἐπανήξει τάξιν, κατοικτεῖροντος Θεοῦ.
- [01710] Καθ- ιεῖται δὲ πάλιν ἐπ' αὐτοῦ μετ' ἀληθείας ἐν σκηνῇ Δα- βίδ, κρίνων καὶ ἐπιζητῶν κριμα.
- [01711] Καὶ σκηνὴν, ὡς ἔοικεν, ὀνομάζει τὰ βασιλεία, ἐν οἷς ποιούμενοι τὰς διατριβὰς ἐδίκασον, ἐννόμως αὐτοὺς τοὺς τῆς βασιλείας διέποντας θάικους.

[01712] Καὶ τό γε ἦκον εἰς τὸ Θεῶ δοκοῦν, ἐπιμελεῖται δικαιοσύνης γεγόνασιν, εἰ καὶ τῆς ἀρετῆς διημαρτήκασι τινες, ἀπονενευκότες ἐπὶ τὰ χεῖρα.

[01713] Ἰστέον δὲ ὅτι μετὰ τὴν ἐκ τῆς Βαβυλῶνος ἐπάνοδον, οὐκέτι διηρημένως κατωκῆκασιν οἱ ἐξ Ἰσραὴλ, ὡς εἶναι μὲν ἐν τῇ Σαμαρείᾳ τὰς δέκα φυλάς, καὶ τὸ ἥμισυ φυλῆς Ἐφραΐμ, βασιλεύοντος ἐπ' αὐτοῖς τινος, ἐν δὲ τοῖς Ἱεροσολύμοις τὴν Ἰούδα φυλὴν, καὶ τὸ ἥμισυ φυλῆς Μανασσῆ, πάλιν ἐτέρου καὶ ἰδικῶς βασιλεύοντός τινος ἐπ' αὐτῶν, ἀλλ' εἰς μίαν συνενεχθέντες διάνοιαν, κατωκῆκασιν ὁμοῦ τὰ Ἱεροσόλυμα, ἕνα λοιπὸν χρόνους βασιλέα.

[01714] Καὶ τοῦτο ἦν ἄρα τὸ διὰ φωνῆς προφήτου περὶ αὐτῶν εἰρημένον·

[01715] Καὶ ἀναβή- σονται ἐκ τῆς γῆς, καὶ κοπάσουσι μικρὸν τοῦ χρόνι βασιλέα καὶ ἄρχοντα.

[01716] Πλήν ὑπισχνεῖται Θεὸς τοῦ παρὰ τοῖς Ἰουδαίοις θρόνου τὴν ἐπανόρθωσιν, μονον- ουχὶ κατονειδίζων τὴν Μωάβ.

[01717] Πεφλυάρηκε μὲν λέγου- σα, ὅτι Πέτρα ἔρημός ἐστι τὸ ὄρος Σιών.

[01718] Ἀλλὰ σοι μὲν, φησὶ, τοῦτο κάκεινο συμβήσεται πλατὺ γελῶση κατὰ τῶν ἐξ Ἰσραὴλ.

[01719] Τοὺς δὲ πάντη τε καὶ πάντως ἐλεήσει Θεὸς, καὶ ἀνήσει μὲν τῶν συμβεβηκότων·

[01720] ἀποκαταστήσει δὲ πρὸς τὸ ἐν ἀρχαῖς τὴν παρ' αὐτοῖς βασιλείαν ἐπανορθῶσαι.

[01721] ^[9Ἡκούσαμεν] τὴν ὕβριν Μωάβ, ὕβριστης σφό- δρα.9 Προαναφωνήσας εὐ μάλα τὴν ἐκ τῆς αἰχμαλωσίας ^[70.412] ἐπάνοδον τῶν ἐξ Ἰσραὴλ, καὶ ὅτι πάλιν ἀναφοίτησις ἔσται πρὸς τὸ ἀρχαῖον τῆς παρ' αὐτοῖς ἀρχῆς, ἡγουν βασιλείας, ἐπάνεισι πάλιν ἐπὶ τὴν Μωάβ, καὶ μεθ- ἴστησιν ἐπ' αὐτοὺς τὸν λόγον.

[01722] Εἴρηται δὲ ὡσπερ ἐκ προσώπου τῶν ἀγίων προφητῶν, τὸ, Ἡκούσαμεν τὴν ὕβριν Μωάβ, ὕβριστης σφόδρα.

[01723] Συναινοῦσι γὰρ διὰ τούτων, ὡς ἐν δίκῃ κολάζοντι τῷ Θεῶ, ὀφειλομένην τε καὶ πρέπουσαν αὐτοῖς ἐπενεγκόντι τὴν τιμωρίαν.

[01724] Ἀκηκοέναι δὲ φασὶ τὴν ὕβριν Μωάβ, πρῶτον μὲν τὴν ἀρχαιοτάτην ἐκείνην ἱστορίαν οὐκ ἡγνοηκότες, ἦν ὁ θεσπέσιος ἀφηγεῖται Μωσῆς.

[01725] Ὡς γὰρ φθάσαν- τες εἶπομεν, κατεμισθοῦτο τὸν Βαλαὰμ ὁ Βαλάκ·

[01726] Δεῦρο, λέγων, ἐπάρασαί μοι τὸν Ἰσραήλ.

[01727] Πλείστα δὲ ὅσα πρὸς τοῦτο πέπρακται κατὰ καιροὺς παρὰ τῆς Μωαβιτῶν ὑπεροψίας τῇ τοῦ Θεοῦ μαχόμενα δόξη.

[01728] ^[9Τὴν] ὑπερηφανίαν ἐξηρα.9 Τῶν ἀγίων προφητῶν ἐναργέστατα διωμολογηκό- των, ἀκηκοέναι τε τὴν ὕβριν Μωάβ, εἰδέναι τε ὅτι καὶ σφόδρα ἐστὶν ὕβριστης, ἀνταποκρίνεται Θεὸς καὶ φησὶ·

[01729] Τὴν ὑπερηφανίαν ἐξηρα·

[01730] τοῦτ' ἔστιν, οὐχ ὑτέρ- οπτον ἀπλῶς οὖσαν τὴν Μωάβ, ἀλλ' οἷον αὐτὸ χρῆμα γενομένην ὑπεροψίαν ἐκ μέσου γενέσθαι παρ- εσκεύασα.

[01731] Πολεμῶ γὰρ ὑπερηφάνοις, καὶ μάχομαι τοῖς οὐ μέτρια φρονεῖν ἡρημένοις, εἰκὴ δὲ μᾶλλον ἐξ- ογκουμένοις, καὶ ὑψοῦ τὴν ὄφρυν ἀνατείνουσι, καὶ τῆς ἑαυτῶν φύσεως ἡγνοηκόσι τὴν ἀσθένειαν.

[01732] Γέ- γραπται δὲ, ὅτι Κύριος ὑπερηφάνοις ἀντιτάσε- ται.

[01733] Διδάσκων δὲ ὅτι κολάζει δικαίως, καὶ οὐ μάτην ἀπλῶς ἐπάγει τὰς δίκας, καταγορεύει τῆς Μωάβ ὡς ἀφορήτως νοσοῦσης τὴν ὑπεροψίαν.

[01734] ^[9Οὐχ] οὕτως ἡ μαντεία σου, οὐχ οὕτως.9 Ἐξηρα μὲν οὐκ ἐγὼ τὴν ὑπερηφανίαν σου, φησὶ, τοῦτ' ἔστιν, ἐξέκοψα τὴν Μωάβ, ἀλλ' οὐ ταῦτά σοι προήγγελλον αἱ παρὰ σοῦ* ἀμαρτίαι.

[01735] Ἐπηγγέλλοντο γὰρ ψευδοεποῦντες οἱ μάντιες, ὅτι καὶ κρείττων ἔση τῆς τοῦ πολέμου προσβολῆς, καὶ νικήσεις εὐπετῶς τοὺς ἀνθεστηκότας, καὶ ἀνάλωτος ἔση τοῖς ἐχθροῖς, καὶ ἥττωμένοις ἐπιτωθάσεις.

[01736] Ἀλλ' οὐχ οὕτως αὐτ' ἔχει, πολλοῦ γε καὶ δεῖ.

[01737] Μᾶλλον γὰρ ἐξέβη πρὸς τὸ ἐναντίον, καὶ οὐ κατ' ἐλπίδα σὴν, τῶν πραγμάτων τὸ πέρας.

[01738] Παγχάλεπον οὖν καὶ ἐπιζήμιον ἀληθῶς, τὸ τοῖς τῶν διαπαιζόντων προσέχειν λόγοις, καὶ ταῖς τῶν γοητῶν ἀποκομίζεσθαι φωναῖς, εἰς ἐλπίδας οὐκ ἐκβη- σομένας.

[01739] ^[9Ολολύξει] Μωάβ.

[01740] Ἐν γὰρ τῇ Μωαβίτιδι πάντες ὀλολύξουσι·

[01741] τοῖς κατοικοῦσι Δεσέθ μελετήσεις.9 Ὅτι μὴ οὕτως ἐκβέβηκεν ἡ μαντεία, καθὰ προσ- ἐδόκησαν, ἀλλ' ἔτεροτρόπως, καὶ εἰς πᾶν τούναντίον, διαδείκνυσι σαφῶς, λέγων·

[01742] Ὁλολύξει Μωάβ, καίτοι τῆς μαντείας, ἡγουν τῇ τῶν μάγων τέχνῃ κεχρησθαι μεμελετηκότων οὐκ ὀλολύξιν αὐτὴν προηγορευκότων, ἀλλὰ γὰρ ἐπαλαλάξιν ἀπολωλόσιν ἐχθροῖς καὶ ἐπορ- χήσασθαι κειμένοις.

[01743] Οὐκοῦν ἅπαντες, φησὶν, οἱ ἐν τῇ Μωαβίτιδι κατολολύξουσι·

[01744] καὶ μελέτησις ἔσται τοῖς [70.413] κατοικοῦσι Δεσέθ.

[01745] Πόλις δὲ καὶ αὕτη τῆς Μωάβ, οἱ κόμμον τάχα που καὶ θρηνον εὐρυθμόν τε καὶ εὐμελῆ καθ' ἑαυτῶν μελετήσαντες, διὰ τούτου σημαίνονται.

[01746] [9Καὶ] οὐκ ἐντραπήσονται πρὸς τὰ πεδία Ἑσεβῶν·

[01747] πενθήσει ἄμπελος Σεβαμά.

[01748] Καταπίνοντες τὰ ἔθνη, καταπατήσατε τὰς ἀμπέλους αὐτῆς ἕως Ἰαζήρ.9 Ὁ λόγος ἐστὶν ἐν τοῖς πρὸς αὐτοὺς τάχα που τοὺς τὴν Μωάβ ἠρηκότας, Ἀσσυρίουσ τε φημι καὶ Βαβυ- λωνίους, οἷς προστέταχε τὰ τῆς Ἑσεβῶν πεδία μὴ ἐντρέπεσθαι ἔτι καὶ αὐτὴν κατεμπρῆσαι τὴν Ἑσεβῶν·

[01749] διαθεῖναι δὲ οὕτω καὶ τὴν Σαυαμὰ, ὡς πενθήσει καὶ τὰς οὖσας ἀμπέλους ἐν αὐτῇ.

[01750] Πρὸς αὐτοὺς δὲ δὴ καὶ φησι·

[01751] Καταπίνοντες τὰ ἔθνη.

[01752] Ὑμῖν γὰρ ἐπιτάττω, φησὶν, ὧ τῶν ἐθνῶν ὀλετήρες, καὶ ἄπλειστοί μοι καὶ ἀπηνέστατοι θῆρες, ἔθνη καταπίνοντες, καταπατήσατε τὰς ἀμπέλους αὐτῆς ἕως Ἰαζήρ.

[01753] Πόλις δὲ καὶ αὕτη τῶν Μωαβιτῶν.

[01754] Ἀμπέλους δὲ πάλιν ἐν τούτοις, τοὺς τῶν Μωαβιτῶν οἰκήτορας ὀνομάζει.

[01755] Ἔθος γὰρ τῆ θεοπνεύστῳ Γραφῇ, καὶ δρυμοῖς καὶ ξύλοις καὶ μῆν καὶ ἀμπέλοις παρεικάζειν τοὺς ἐν ἐκάστη πόλει τε καὶ χώρα.

[01756] Καὶ γοῦν περὶ τοῦ Ἰσραήλ φησιν·

[01757] Ὁ γὰρ ἀμπελῶν Κυρίου Σαβαῶθ ὁ ἄνθρωπος τοῦ Ἰουδα, νεόφυτον ἠγαπημένον.

[01758] Λέγων δὲ, ὅτι Καταπατήσατε τὰς ἀμπέλους αὐτῆς, δείκνυσι πάλιν, ὅτι μὴ τῆς τῶν Ἀσσυρίων χειρὸς ἔργον ἦν τὸ νικῆσαι τὴν Μωάβ, ἀλλ' ἦν ὁ πάντα ἰσχύων Θεὸς ὑποφέρων τοῖς αὐτοῦ ποσὶ τοὺς ἀνθεστηκότας, καὶ τὸ δύνασθαι κρατεῖν τῆς ἐκείνων χειρὸς δωρούμενος.

[01759] [9Οὐ] μὴ συνάψητε, πλανήθητε τὴν ἔρημον, οἱ ἀπεσταλμένοι·

[01760] ἐγκατελείφθησαν, διέβησαν τὴν ἔρημον.9 Φασὶν ὅτι τῶν Ἀσσυρίων ἐμβεβληκότων, πλείστοι τῶν Μωαβιτῶν εἰς τὴν ὁμορόν τε καὶ γείτονα φυγόν- τες ἔρημον διαλανθάνειν ἐσπούδαζον, καὶ μόλις ἐσπούδαζον, κομιδῇ βραχεῖς τὸν ἀριθμόν.

[01761] Καὶ ἦν μὲν ἴσως οὐ χαλεπὸν τοῖς Βαβυλωνίοις κἀκείνους ἀνευ- ρεῖν, ἐπαφιέντος Θεοῦ, καὶ μέχρις αὐτῶν ἐκτείνοντος τὴν ὀργήν.

[01762] Ἐπειδὴ δὲ κολάζει μεμετρημένως φιλάν- θρωπος ὢν, μονονουχὶ καὶ ἐντέλλεται τοῖς πεπορθη- κόσι τὴν Μωάβ, μὴ συνάπτειν τοῖς ἀπολωλόσι τοὺς φυγάδας, πλανᾶσθαι δὲ ὥσπερ ἔαν τὴν ἔρημον, τουτ' ἔστι, λήθη διδόναι καὶ παραπέμπεσθαι τὴν ἔρευναν τῶν ἐν αὐτῇ συνδεδραμηκότων.

[01763] Ταύτητοί φησι, πλα- νηθῆναι τε τὴν ἔρημον.

[01764] Οἱ ἀπεσταλμένοι ὑμεῖς, φησὶν, οἱ διὰ τῆς ἐμῆς ὀργῆς ἀπεσταλμένοι πρὸς τὸ κατὰ κράτος ἐλεῖν τὴν Μωάβ, πλανήθητε τὴν ἔρημον, λήθη δότε, καὶ παραπέμψασθε τὴν ἔρημον, διέβησαν γὰρ αὐτὴν.

[01765] Εἶτα ἐπέρῳιπται μεταξὺ τὸ, Ἐγκατελείφθησαν, ἐκεῖνο πάλιν διδάσκων, ὡς οὐκ ἂν ἐν τούτοις γέγο- νεν ἡ Μωαβιτῶν, εἰ μὴ προσκέκρουκεν οὐ μετρίως τῷ πάντα ἰσχύοντι Θεῷ.

[01766] [9Διὰ] τοῦτο κλαύσομαι ὡς τὸν κλαυθμόν Ἰαζήρ, ἄμπελος Σεβαμά.

[01767] Τὰ δένδρα σου κατέβαλεν Ἑσε- βῶν, καὶ ἐλάλει, ἐπὶ τῷ θερισμῷ καὶ ἐπὶ τῷ τρυ- γητῷ σου καταπατήσω, καὶ ἅπαντα πεσοῦνται, [70.416] καὶ ἀρθήσεται εὐφροσύνη καὶ ἀγαλλίαμα ἀπὸ τῶν ἀμπελῶν σου·

[01768] καὶ ἐν τοῖς ἀμπελώσι σου οὐ μὴ εὐφρανθήσονται·

[01769] καὶ οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια, πέπαιται γάρ.9 Ἀναπλάττει πρόσωπον ὁ προφητικὸς ἡμῖν λόγος, ἐπὶ ταῖς τῶν Μωαβιτῶν δακρυρόοον συμφοραῖς, καὶ τάχα που τῆς Ἰαζήρ ὑπὲρ τὰς ἐτέρας πεπορθημένης·

[01770] οὕτω καὶ τὰς ἄλλας κατολοφύρεσθαι φησιν, ὥσπερ ἂν πρέποι καὶ τὴν Ἰαζήρ.

[01771] Ἀμπέλους δὲ καὶ δένδρα τοὺς ἐνοικοῦντας ταῖς πόλεσιν ὀνομάζει.

[01772] Ἀπαριθμεῖται δὲ καὶ τὰς πεπορθημένας τῆς πόλεως Σαβαμὰ καὶ Ἑσε- βῶν.

[01773] Ὁ δὲ γε τῶν πολεμίων δῆμος ἐλάλησεν.

[01774] Ἐπὶ τῷ θερισμῷ σου καὶ ἐπὶ τῷ τρυγητῷ σου, φησὶν·

[01775] ἐλάλησε δὲ τί·

[01776] Τὸ, Καταπατήσω δηλονότι, καὶ ἅπαντα πεσοῦν- ται.

- [01777] Καὶ πρὸς τούτοις ἔτι·
- [01778] Ἀρθήσεται εὐφροσύνη καὶ ἀγαλλίαμα ἐκ τῶν ἀμπέλων σου·
- [01779] ὁ γὰρ φιλέορτος Μωαβίτης, ὁ πλείστας τοῖς δαίμοσιν ἀνατιθεὶς τελε- τὰς, ὁ διανυκτερεύων ἐπὶ βωμοῖς, καὶ πρόφασιν εὐ- φροσύνης τὸ θύειν ἔχων ἀεὶ·
- [01780] Κατοιμώξει καὶ κλαύσει- ται, καὶ ἀπάσης θυμηδείας ἔσται μακρὰν·
- [01781] Οὐ γὰρ μὴ εὐφρανθήσονται·
- [01782] οὐδ' οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια, πέπαιται γὰρ·
- [01783] Οὐκ ἔσται, φησὶν, ἐν ἀμ- πέλοις καρπός·
- [01784] συνοιχήσεται γὰρ αὐταῖς τὰ ἐξ αὐτῶν τικτόμενα·
- [01785] Καὶ ἐπὶ μὲν ταῖς ἀμπέλοις εἰ ἐκκόποιεν ὅλως, ἀληθῆς οὐτοσί λόγος·
- [01786] Εἰ δὲ δὴ γένοιτο πρὸς ἡμῶν, ὡς ἐν δυνάμει παραδειγμάτων ἐπὶ τὰ ἀνθρώπινα διδάσκει πάλιν ὁ λόγος, ὡς ὁμοῦ γονεῦσι τὰ ἐξ αὐτῶν οἰχήσεται, ὡς μηδὲ αὐταῖς ταῖς κυοφορούσαις δοθῆναι τινα παρὰ τῶν πολεμίων τὸν ἔλεον·
- [01787] Πεπονθέναι δὲ τοῦτο κατὰ τὴν Ἱερουσαλήμ φαμεν ἐν τῷ πρὸς Ῥω-μαίους πολέμῳ·
- [01788] Καὶ γοῦν ἔφασκεν ὁ Σωτὴρ προσαπαγ- γέλλων τὰ συμβησόμενα αὐτῇ, ὅτι κυκλωθήσεται μὲν ὑπὸ στρατοπέδων·
- [01789] συμβήσεται δὲ τὸ οὐαὶ μάλιστα ταῖς τικτούσαις καὶ ταῖς ἐν γαστρὶ ἐχούσαις ἐν ἐκεί- ναις ταῖς ἡμέραις·
- [01790] ^[9Δα] τοῦτο ἡ κοιλία μου ἐπὶ Μωαβ ὡς κιθάρα ἠχήσει, καὶ τὰ ἐντός μου ὡς τεῖχος, ὁ ἐνεκαίνι- σας·⁹ Ἀφηρημένων, φησὶν, ἀγαλλιάματος τε καὶ εὐφρο- σύνης ἐκ τῶν ἀμπέλων σου, καὶ οὐδενὸς ἐν αὐτοῖς εὐ- φρανθησομένου, συμβεβηκός δὲ τούτου κάκεινου, γενήσεται τὰ ἐντός μου καὶ κιθάρα καὶ ᾠδὴ καὶ μέλος ἐπὶ σοι·
- [01791] Τὰ σὰ γὰρ ἐξαγγέλλω πάθη, καὶ διαβόητον ἀποφαίνω τὴν ἐπενεχθεῖσάν σοι συμφορὰν·
- [01792] Καὶ ὥσπερ τις εὐρυθμος ἀναβοήσω λύρα, κατακτυπήσω δὲ οὕτως, καὶ ἐξάκουστον ἐργάσομαι τὴν ᾠδὴν, ὡς τεῖχος ὁ ἐνε- καίνισας·
- [01793] Ἐφη μὲν γὰρ ἐν ἀρχαῖς τῆς ὀράσεως ὁ μα- κάριος προφήτης·
- [01794] Νυκτὸς ἀπολεῖται ἡ Μωαβίτις·
- [01795] νυκτὸς γὰρ ἀπολεῖται τὸ τεῖχος τῆς Μωαβίτιδος·
- [01796] Διερ- μηνεύοντες δὲ ἡμεῖς τῶν εἰρημένων τὴν δύναμιν, ἐλέ- γομεν, ὅτι σεισμοῦ γεγονότος, τὸ τῆς Μωαβίτιδος κατηρᾶγη τεῖχος, καὶ πρὸ τῆς τῶν πολεμίων ἐκβο- λῆς μονονουχὶ καὶ ἐκ βάθρων ἀναμοχλευθὲν κατεβρόν- τησε τῆς Μωαβιτῶν, ὁ δὴ καὶ ἀνεκαίνισαν, ἀνόνητον παντελῶς τὸν ἐπὶ γε τούτῳ δαπανήσαντες πόνον·
- [01797] Εἶλον γὰρ ἀμογητὶ τὴν σύμπασαν γῆν Ἀσσύριοι τε καὶ Βα- βυλώνιοι·
- [01798] Ἠχήσει τοίνυν τὰ ἐντός μου, φησὶν, ἐπὶ ταῖς σαῖς συμφοραῖς ὡς κιθάρα, καὶ διαβόητον οὕτως τὸ σὸν ἐργάσομαι πάθος·
- [01799] καθάπερ ἀμέλει τὸ σὸν κατ- ηνέχθη τεῖχος, ὁ ἐνεκαίνισας μὲν, πλὴν ἐπ' οὐδενὶ ^[70.417] τῶν χρησίμων·
- [01800] Πεπτωκός γὰρ αὐτομάτως τοῦ τεί- χους, οὐδένα τῶν κατὰ πᾶσαν τὴν Μωαβιτῶν, ἤγουν καὶ ἐτέραις ὄντων πόλεσί τε καὶ χώραις ἔλαθεν τὸ συμβεβηκός·
- [01801] ^[9Κα] ἔσται ἐν τῷ ἐντραπήναί σε, ὅτι ἐκοπίασε Μωαβ ἐπὶ τοῖς βωμοῖς, καὶ εἰσελεύσεται εἰς τὰ χειροποίητα αὐτῆς, ὥστε προσεύξασθαι, καὶ οὐ μὴ δύνηται ἐξελεῖσθαι αὐτόν·⁹ Καὶ τί πρὸς τούτῳ, φησὶ, συμβήσεται πάλιν, ὅπερ σοι γενήσεται πρὸς αἰσχύνῃς καὶ ἐντροπῆς·
- [01802] ματαίους γὰρ ἀνατλήσεις πόνους, ἀναπιμπλὰς μὲν αἱμάτων τοὺς παρὰ σοὶ βωμούς, καὶ ἀκαταλήκτους ποιούμενος τὰς θυσίας, καὶ λιτὰς προσάγων τοῖς χειροποιήτοις·
- [01803] Τεύξη τε οὐδενὸς τῶν εἰς ὄνησίν τε καὶ σωτηρίαν·
- [01804] Οὐ γὰρ σε δυνήσονται τῶν ἐπηρτημένων ἀπαλλάξαι κακῶν·
- [01805] Ποία γὰρ ἰσχὺς ἐν εἰδώλοις ἀψύχοις, ἃ καὶ τέχνης ἐστὶν ἀνθρωπίνης εὐρήματα, καὶ δημιουργοὺς ἔχουσι τοὺς προσκυνούντας αὐτά·
- [01806] Οὐκοῦν καθά φησιν ὁ μακάριος Δαβὶδ·
- [01807] Ὅμοιοι αὐτοῖς γένωνται οἱ ποιούντες αὐτά, καὶ πάντες οἱ πεποιθότες ἐπ' αὐτοῖς·
- [01808] Ἰστέον δὲ, ὅτι δεισι- δαιμονέστεροι λίαν οἱ Μωαβίται γεγόνασιν, οἰωνοσκο- ποί τε καὶ ψευδομάντιες, καὶ τερατολόγοι, καὶ πολὺ λίαν ἐπιθαροῦσαντες τοῖς ἐκ γοητείας κακοῖς·
- [01809] Ὡοντο γὰρ ἴσως κατευμεγεθήσειν δύνασθαι τῆς τῶν πολεμίων χειρὸς, οὐ τοσοῦτον, ὡς γε οἶμαι, ταῖς τῶν τακτικῶν ἐμπειρίαις, ὅσον ταῖς ἐπικουρίαις

τῶν παρὰ σφίσι θεῶν.

[01810] Ἀλλ' ἡμαρτήκασι τῆς ἐλπίδος, ἄψυχον ὕλην διὰ θυσιῶν τε καὶ λιτῆς καλέσαντες εἰς ἐπικουρίαν.

[01811] ^[9Τούτο] τὸ ῥῆμα ὃ ἐλάλησε Κύριος ἐπὶ Μωάβ ὅποτε καὶ ἐλάλησεν.⁹ Αὕτη, φησὶν, ἡ ὄρασις, ἡ κατὰ τῆς Μωαβιτῶν λα- ληθειῶσα παρὰ Θεοῦ·

[01812] ὅποτε καὶ ἐλάλησε, τοῦτ' ἔστιν, εἰ καὶ πρὶν τοὺς δι' ἐμοῦ γενέσθαι λόγους, πλεῖστά τε ὅσα λελάληκε περὶ αὐτῆς, καὶ ἐπὶ μυρίοις αὐτὴν κατητιᾶτο κακοῖς.

[01813] Ὡς γὰρ ἔφην φθάσας, καὶ ὁ θε- σπέσιος Μωσῆς τῆς τοῦ ἔθνους διαμέμνηται δυστρο- πίας, καὶ ἐν τοῖς ὅτι μάλιστα κατεστυγημένοις ποιεῖ- σθαι προστέταχεν.

[01814] Ἐφη γοῦν·

[01815] Οὐκ εἰσελεύσεται Ἀμ-μανίτης καὶ Μωαβίτης εἰς ἐκκλησίαν Κυρίου, καὶ ἕως δεκάτης γενεᾶς.

[01816] Ἀπεκόμισέ ποτε καὶ τὸν Ἰσραὴλ τῆς εἰς Θεὸν ἀγάπης, καὶ προσκυνεῖν ἀνέπεισε τῷ Βεελφεγῶρ, ταῖς εἰς αἰσχύριον τεθηγμένον ἡδο- ναῖς, καὶ γυναῖων ὥραις σεσαγηνευμένον εἰς ἀπώ- λειαν.

[01817] Οὐκοῦν λελάληκε μὲν περὶ αὐτῆς ὁ τῶν ὄλων Θεός.

[01818] Καὶ νῦν δὲ δι' ἐμοῦ τοῦτο γέγονεν ἐπ' αὐτῆς τὸ ῥῆμα, φησὶν.

[01819] ^[9Καὶ] νῦν λέγω, ἐν τρισὶν ἔτεσιν ἐτῶν μισθω- τοῦ ἀτιμασθήσεται ἡ δόξα Μωάβ, σὺν παντὶ τῷ πλούτῳ τῷ πολλῷ, καὶ καταλειφθήσεται ὀλι- γοστός καὶ οὐκ ἔντιμος.⁹ Εἰς ἀνάμνησιν ἱστορίας ἡμᾶς καὶ νῦν ὁ προφη- τικὸς ἀποκομίζει λόγος.

[01820] Ἀποφοιτήσασαι γὰρ τῶν Ἱεροσολύμων δέκα τοῦ Ἰσραὴλ φυλαὶ, καὶ τὸ ἥμισυ φυλῆς Ἐφραΐμ, κατωκήκασιν ἐν τῇ Σαμαρείᾳ·

[01821] προσ- κεκυνήκασιν δὲ ταῖς χρυσαῖς·

[01822] ἐνιέντος αὐτοῦ εἰς τοῦτο, καὶ δυσσεβῶς κατωθήσαντος Ἱεροβοάμ τοῦ Νάβατ.

[01823] Εἶτα καὶ ἐτέρας ἐπενόησαν ἐκεῖ τὰς ψευδο- ^[70.420] λατρείας ἕκαστοι τὸ δοκοῦν ἀνατιθέντες ὡς Θεόν.

[01824] Ἀγανακτήσας τοιγαροῦν ἐπὶ τούτοις ὁ τῶν ὄλων Κύριος, ἄτε δὴ καὶ ὕβρισμένης αὐτοῦ τῆς δόξης, καὶ πεπατημένων τῶν πατρῶων θεσμῶν, μονονουχὶ κατ- εμισθώσατο τὸν Ἀσσύριον Σαλμανασάρ καὶ ἐπαφῆ- κεν αὐτοῖς, ὃς καὶ πᾶσαν τὴν Σαμαρειτῶν κατεχει- ρούτο γῆν, τρισὶν ὄλοις ἔτεσιν ἐνιζήσας αὐτῇ·

[01825] κατὰ τὸν αὐτὸν τουτονὶ χρόνον ἦλω κατὰ κράτος ἡ Μωα- βιτῶν.

[01826] Οὐκοῦν εἰ καὶ λελάληκε, φησὶ, καὶ πάλαι Θεός, ἀλλὰ καὶ νῦν λέγω, ὅτι ἐν τοῖς τρισὶν ἔτεσιν τῶν ἐτῶν τοῦ μισθωτοῦ, τοῦτ' ἔστι, τοῦ βασιλέως Ἀσσυρίων, ἀτιμασθήσεται ἡ δόξα Μωάβ.

[01827] Καὶ διὰ γε τούτων, ἤτοι τὴν παρὰ αὐτοῖς βασιλείαν φησὶν, ἢ καὶ κατὰ τὰ μεγέθη τῶν πόλεων, καὶ τὴν τῶν ἐνοικούν- των πληθύν, ἢ τάχα που, τὴν ἐμπειροπόλεμον ἡλι- κίαν.

[01828] Καταλειφθήσεται δὲ, φησὶν, ὀλιγοστός καὶ οὐκ ἔντιμος, τοῦτ' ἔστι, δαπανηθήσεται μὲν τῷ πολέμῳ πᾶν ὅπερ ἐστὶ τίμιον παρ' αὐτοῖς·

[01829] οἱ δὲ γε περιλει- φθέντες ὀλίγοι τε ἔσονται παντελῶς, ἀτιμώτατοί τε καὶ ἀνανδροί, καὶ τοῦ μηδενὸς ἄξιοι λόγου.

[01830] Φοβερὸν οὖν ἄρα, τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζώντος·

[01831] καὶ τὸ προσκρούειν ἀποτολμᾶν τῷ πάντα ἰσχύοντι, πῶς οὐχ ἀπάσης ἔσται πρόξενον συμφορᾶς;

[01832] Σωτή- ριον δὲ καὶ τὸ ὑποκεῖσθαι φιλεῖν αὐτῷ, καὶ αὐτὸν εἰ- δέναι μόνον, καὶ τῶν τῆς πλάνης ἀρκύων ἀποφοιτᾶν, λέγειν τε αὐτῷ μετὰ διαθέσεως ἀγαθῆς·

[01833] Κύριε, ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου ὀνομάζομεν.

[01834] {ΙΤΟ ΡΗΜΑ ΤΟ ΚΑΤΑ ΤΗΣ ΔΑΜΑΣΚΟΥ.}1

[01835] Γέγονε μὲν ἀλκιμωτάτη καὶ ἐπισημοτάτη πόλις ἡ Δαμασκηνῶν·

[01836] δυσσεβῆς δὲ καὶ θεομάχος, καὶ τῶν ὅτι μάλιστα κατεστυγημένων παρὰ γε τῷ παναγίῳ Θεῷ·

[01837] καὶ ἦν εἰδωλολάτρης, καὶ ταῖς Ἀσσυρίων βδε-λυρίαῖς τε ὁμοῦ καὶ ὑπεροψίαῖς κατ' οὐδένα παρα- χωροῦσα τρόπον.

[01838] Προσκέκρουκε δὲ καὶ ἐτέρως τῷ πάντα ἰσχύοντι Θεῷ.

[01839] Οἱ γὰρ ἐξ αἵματος Ἰσραὴλ, τοῦτ' ἔστιν, αἱ δέκα φυλαὶ, καὶ τὸ ἥμισυ φυλῆς Ἐφραΐμ ἀποφοιτήσασαι τῶν Ἱεροσολύμων, καὶ ἐν τῇ Σαμαρείᾳ κατοικήσασαι, προσκεκυνήκασιν μὲν ταῖς δαμάλεσι ταῖς χρυσαῖς, κατενεγκόντος αὐτάς εἰς τοῦτο, καὶ κατωθήσαντος ἀνοσίως Ἱεροβοάμ τοῦ Ναβάτ·

[01840] ἀποσκιρτήσασαι δὲ εἰσάπαν, καὶ τῆς εἰς Θεὸν ἀγάπης ὀλοτρόπως ἀποπηδήσασαι·

[01841] νόμου δὲ τοῦ δο- θέντος αὐτοῖς διὰ τοῦ πανσόφου Μωσέως εἰς λήθην ἐνηνεγμένοι.

[01842] Καιροῦ καλοῦντος ἔσθ' ὅτε, καὶ πολέ- μου μέλλοντος ἤξειν ἐπ' αὐτοῦς, οὐκ ἐπὶ γε τῷ σώ- ζοντι Θεῷ μᾶλλον ἐποιοῦντο τὴν ἐλπίδα, παρεκάλουν δὲ

μᾶλλον τοὺς κατὰ καιρὸν τῆς Δαμασκοῦ, καὶ ἀπάσης δὲ τῆς Σύρων βασιλεύοντας γῆς ἐπαμύναί τε σφίσι, καὶ τῆς τῶν πολεμίων ἐξελέσθαι χειρός.

[01843] Ἦγαν- ἀκτει τοιγαροῦν καὶ ταύτης μάλιστα τῆς αἰτίας ἔνεκα, καὶ κατεπικραίνετο πρὸς αὐτοὺς ὁ τῶν ὅλων Θεός.

[01844] Ἐπιλαθόμενοι γὰρ εἰσάπαν, ὅτι λελύτρωνται μὲν ἐξ Αἰγύπτου, καὶ τὸν δυσφόρητον τῆς δουλείας ἀπεσείσαντο ζυγὸν, διεβιβάσθησαν δὲ καὶ διὰ θαλάσσης μέσης, εἶτα τὸ μάννα φαγόντες, καὶ ὕδωρ τῆς πέτρας πεποτισμένοι, κατευμεγεθήσαντές τε ^[70.421] παντὸς ἐχθροῦ, κληρονόμοι γεγόνασι τῶν τοῖς πατράσιν ἐπηγγελμένων ἀγαθῶν, τὰς ἐξ ἀνθρώπων ἐκάλουν ἐπικουρίας οἱ τάλανες, μονονουχὶ τὸ μὴ δύ- νασθαι σώζειν αὐτοὺς καταψηφιζόμενοι τοῦ Θεοῦ.

[01845] Ταύτης τοι ἔνεκα τῆς αἰτίας παρεδόθησαν τῷ τῶν Ἀσσυρίων βασιλεῖ, ὃς πᾶσαν ἑλὼν τὴν Σαμαρείαν, καὶ αὐτὴν πεπόρθηκε τὴν Δαμασκὸν, καὶ ἄπασαν δὲ τὴν τῶν Σύρων ἠρήμωσε γῆν.

[01846] Ὅτι ἀληθεῖς ἡμῖν οἱ περὶ τούτων γεγόνασι λόγοι, πιστώσεται λέγων αὐ- τὸς ὁ προφήτης Ἡσαΐας·

[01847] Καὶ ἐγένετο ἐν ταῖς ἡμέ- ραις Ἀχαζ τοῦ Ἰωάθαμ τοῦ υἱοῦ Ὀζίου βασιλέως Ἰούδα, ἀνέβη Ραασσῶν βασιλεὺς Ἀράμ, καὶ Φακεεὺς Ῥομελίου βασιλεὺς Ἰσραὴλ ἐπὶ Ἱερουσαλὴμ πολεμήσαι αὐτήν, καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν.

[01848] Καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαβὶδ λέγοντες·

[01849] Συνεφώνησεν Ἀράμ πρὸς τὸν Ἐφραΐμ, τοῦτ' ἔστιν, ὁ Σύρος πρὸς τοὺς ἐν τῇ Σαμαρείᾳ.

[01850] Ὁ μὲν γὰρ Ἀράμ διερμηνεύεται Σύρος·

[01851] ὁ δὲ Ἐφραΐμ ὡς ἀπὸ φυλῆς Ἐφραΐμ, ἅπαντα τὸν Ἰσραὴλ τὸν ἐν τῇ Σα-μαρείᾳ κατακρηκτότα δηλοῖ.

[01852] Ἐπειδὴ γὰρ ἐκ φυλῆς Ἐφραΐμ γέγονεν Ἱεροβοάμ ὁ πρῶτος αὐτῶν βεβα-σιλευκῶς, καὶ μετ' ἐκείνον οἱ καθ' ἑξῆς, ὡς ἐκ τῆς βασιλευούσης φυλῆς, φημί δὴ τῆς τοῦ Ἐφραΐμ, ὁ σύμπας Ἰσραὴλ ὁ ἐν τῇ Σαμαρείᾳ σημαίνεται.

[01853] Εὐ- ρήσομεν δὲ καὶ ἐν τῇ τετάρτῃ τῶν Βασιλειῶν, ὅτι βασιλεύοντος ἐν τῇ Σαμαρείᾳ Φακεεῦ, κατεπεφύοντο τῶν ἐξ Ἰσραὴλ, οἱ Σύροι, καὶ ὁ τῆς Δαμασκοῦ βε- βασιλευκῶς Ραασσῶν.

[01854] Εἶτα χρήμασι ἀναπέθει τὸν Ἀσσυρίων τύραννον ὁ Ἀχαζ, παρεκάλει δὲ δρομαῖονῆκειν, καὶ ἐπαμύναί μὲν αὐτῷ, καταδηῶσαι δὲ τὴν Δαμασκὸν·

[01855] ὁ δὲ καὶ γενέσθαι συμβέβηκεν.

[01856] Τίνα τοί- νυν διόλωλε τρόπον ἢ μαχιμωτάτη καὶ πανσθενῆς καὶ ὑβρίστρια, προαναφωνεῖ πάλιν ἡμῖν ἐν τούτοις ὁ προφήτης, καὶ φησιν·

[01857] ^{[9]Ἰδοὺ} Δαμασκὸς ἀρθῆσεται ἀπὸ πόλεων, καὶ ἔσται εἰς πτώσιν, καταλελειμμένη εἰς τὸν αἰῶνα, εἰς κοίτην ποιμνίων καὶ ἀνάπαυσιν, καὶ οὐκ ἔσται ὁ διώκων.⁹ Οὐχ ἀπλῶς εἰς πείραν πολέμων, καὶ τῶν ἐντεῦθεν κακῶν ἀφήξεσθαί φησιν αὐτήν·

[01858] ἀρθῆναι δὲ μᾶλλον, τοῦτ' ἔστιν, ἀρδην ἀπολέσθαι, καὶ ἀποπεσεῖσθαι παντελῶς τοῦ εἶναι καὶ πόλιν.

[01859] Ἔσται γὰρ, φησιν, εἰς πτώσιν εἰς τὸν αἰῶνα καταλελειμμένη·

[01860] καταλε- λειμμένη δὲ πρὸς τίνων, ἢ πάντως πού τῶν κατοι- κούντων αὐτήν, οὐχ ὡς ἐπὶ μετακρηκτότων, ἀλλ' ὡς τοῖς τῶν πολεμίων ξίφεσι δεδαπανημένων.

[01861] Ἔσεσθαι δὲ λέγων αὐτήν εἰς κοίτην ποιμνίων, τὴν παντελῆ δέδειχεν ἐρημίαν·

[01862] οὐ γὰρ ἀν ἀνεπαύσαντο ποιμένες, καὶ ἐν αὐτῇ κατέδυσαν αἱ τῶν θερμμάτων ἀγέλαι, εἴπερ τινὲς ἦσαν ἐν τοῖς οἴκοις αὐτῆς.

[01863] Ταύτη τοι καὶ σφόδρα εἰκότως προσεπάγει λέγων·

[01864] Καὶ οὐκ ἔσται ὁ διώκων.

[01865] Οὐδεὶς γὰρ τοῖς ποιμέσιν ἐπιτιμήσει, φη- σιν, ὅτι κατάλυμα πεποιήνται τὴν οὕτω λαμπρὰν καὶ αἰδίμον πόλιν.

[01866] ^{[9]Καὶ} οὐκ ἔτι ἔσται ὄχυρὰ τοῦ καταφυγεῖν Ἐφραΐμ, καὶ οὐκέτι ἔσται βασιλεία ἐν Δαμασκῷ, καὶ τὸ λοιπὸν τῶν Σύρων.

[01867] Οὐ γὰρ σὺ βελτίων εἶ τῶν υἱῶν Ἰσραὴλ, καὶ τῆς δόξης αὐτῶν.⁹ Ὑπὲρ τῆς τῶν προκειμένων ἀκριβοῦς σαφηνείας, οἰήσομαι δεῖν ὑπομνησαί πάλιν ἱστορίας κειμένης ἐν βιβλίῳ Βασιλειῶν.

[01868] Βασιλεύοντος γὰρ τοῦ Ἀχαζ ἐπὶ ^[70.424] τὸν Ἰούδαν ἐν τοῖς Ἱεροσολύμοις, Φακεεὺς υἱὸς Ῥομελίου βασιλεύων ἐν τῇ Σαμαρείᾳ δέκα φυλῶν κατ- εστρατεύετο τῶν Ἱεροσολύμων.

[01869] Ἐπειδὴ δὲ ἐδεδίει μὴ ἄρα πως ἀτονήσῃ πρὸς τὸ ἐλεῖν αὐτήν, σύνοπλον ἐποιεῖτο τὸν Ραασσῶν τὸν βασιλέα Σύρων καὶ τῆς Δαμασκοῦ.

[01870] Ἐφη δὲ οὕτως αὐτὸς ὁ μακάριος προ-φήτης Ἡσαΐας·

[01871] Καὶ ἐγένετο ἐν ταῖς ἡμέραις Ἀχαζ τοῦ Ἰωάθαμ τοῦ υἱοῦ Ὀζίου βασιλέως Ἰούδα, ἀνέβη Ραασσῶν βασιλεὺς Ἀράμ, (διερμηνεύεται δὲ Σύ-ρων, ἤτοι Συρίας) καὶ Φακεεὺς υἱὸς Ῥομελίου βασι- λεὺς Ἰσραὴλ εἰς Ἱερουσαλὴμ πολεμήσαι αὐτήν.

[01872] Καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαβὶδ, λέγοντες·

[01873] Συνεφώνησεν Ἀράμ πρὸς τὸν Ἐφραΐμ, τοῦτ' ἔστιν, ὁ Σύρος πρὸς τὸν ἐκ φυλῆς Ἐφραΐμ βασιλεύοντα τῶν ἐν Σαμα- ρείᾳ.

[01874] Καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ, καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὄν τρόπον ὅταν ἐν δρυμῶ ξύλον ὑπὸ πνεύματος σαλευθῆ.

[01875] Οὐκοῦν ὁ Ἐφραΐμ τὸν τῶν ὄλων Σωτῆρα Θεὸν καταλειπῶς, χεῖρα καὶ ἐπικουρίαν ὀλίγου παντελῶς ἀξιώσας λόγου, τὸν Δαμασκοῦ καὶ Σύρων ἠγούμενον ὑπασπιστὴν ἐποιεῖτο.

[01876] Ταύτης τε ἕνεκα τῆς αἰτίας καὶ μάλα εἰκότως προσκέκρουκε τῷ Θεῷ.

[01877] Ἡ τοίνυν Δαμασκός, φησὶ, καταδηλωθεῖσά τε καὶ ἠρημωμένη, καὶ τὰς ἐκ τοῦ πολέμου συμ-φορὰς ὑπομείνασα, οὐκέτι ἔσται ὄχυρά τοῦ κατα-φυγεῖν Ἐφραΐμ.

[01878] Ἀλλ' οὐδὲ ἔσται ἐν αὐτῇ βασιλεία·

[01879] καίτοι φήσειεν ἄν τις, Καὶ μετὰ τὴν πόρθησιν ἠϋ-ρηνταί τινες βασιλεύοντες τῆς Δαμασκοῦ.

[01880] Διαμέμνηται γοῦν καὶ ὁ Παῦλος λέγων, ὅτι ^[6Ev] Δαμασκῶ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐζήτησεν αὐτὸν πιά-σαι.

[01881] ^[6] Οὐκοῦν ὁ λόγος ὁ προφητικὸς ἔμφασιν ἔχει πολλήν.

[01882] Οὐκέτι γὰρ ἔσεσθαι φησὶν εὐσθενῆ καὶ ἐπίσημον ἐν τῇ Δαμασκῶ βασιλείαν, εἰ καὶ γεγόνασι μετὰ τοῦτο τοπάρχαι τινὲς καὶ φύλαρχοι μᾶλλον, καὶ οὐχὶ τῆς ἀληθοῦς βασιλείας τὴν λαμπρότητα περι-κέιμενοι.

[01883] Οὐκ ἔσται τοίνυν ἐν Δαμασκῶ βασιλεία, φησὶν·

[01884] ἀτονήσει δὲ σὺν αὐτῇ καὶ τὸ λοιπὸν τῶν Σύ-ρων, τοῦτ' ἔστιν, ἅπαν τὸ ἔθνος τὸ ὑπ' αὐτῇ.

[01885] Μητρό-πολις γὰρ Συρίας ἡ Δαμασκός.

[01886] Εἶτα πρὸς αὐτὴν φησὶν·

[01887] Οὐ γὰρ σὺ βελτίων εἶ τῶν υἱῶν Ἰσραὴλ, καὶ τῆς δόξης αὐτῶν.

[01888] Εἰ γὰρ καὶ κλήρου, φησὶ, τοῦ ἐκ-νεμηθέντος ἐμοί, τοῦτ' ἔστιν, τῶν ἐξ Ἰσραὴλ εἰς ἐμὲ πεπλημμεληκότων οὐκ ἐφεισάμην, πῶς οὐ πάντη τε καὶ πάντως ὑπομενεῖς καὶ αὐτῇ τὰ ἐκ τοῦ πολέμου βλάβη κατ' οὐδὲν οὔσα βελτίων τοῦ Ἰσραὴλ;

[01889] ^[9Tάδε] λέγει Κύριος Σαβαώθ·

[01890] Ἔσται τῇ ἡμέρᾳ ἐκείνῃ ἐκλειψὶς τῆς δόξης Ἰακώβ, καὶ τὰ πύονα τῆς δόξης αὐτοῦ σεισθήσεται.⁹ Ἰακώβ ἐν τούτοις ὀνομάζει τοὺς ἐξ Ἰακώβ γεγο-νότας, ἦτοι τὰς ἐν τῇ Σαμαρείᾳ δέκα φυλάς, καὶ τὸ ἥμισυ φυλῆς Ἐφραΐμ, αἱ τοσοῦτον ἀπεπήδησαν τῆς εἰς Θεὸν ἀγάπης, καὶ τοῦ τὴν ἐλπίδα τοῦ σώζεσθαι ποιεῖσθαι μᾶλλον ἐπ' αὐτῶ, ὥστε καὶ ἐφ' ἑαυτοῖς πεποιθέναί, καὶ ὑψηλὴν ἀνατείνειν ὄφρὺν ἐπὶ πλήθει μόνῳ καὶ δόξῃ.

[01891] Ἦν τρόπος οὗτος αὐτοῖς.

[01892] Καὶ τοῦτο ἡμῖν ἐναργέστατα πάλιν προφήτης φησὶν.

[01893] Ἐφη γὰρ περὶ αὐτῶν·

[01894] Αἱ δόξαι αὐτῶν ἐκ τόκων καὶ ὠδίνων καὶ συλλήψεων.

[01895] Εἶτα τούτοις ἐπιφέρει·

[01896] Δὸς αὐτοῖς, Κύ-ριε.

[01897] Τί δώσεις αὐτοῖς;

[01898] Δὸς αὐτοῖς μήτραν ἀτεκνοῦ- ^[70.425]σαν, καὶ μαστοὺς ξηρούς.

[01899] Ἔσται τοίνυν, φησὶ, κατ' ἐκεῖνο καιροῦ, ἐκλειψὶς τῆς δόξης Ἰακώβ, τοῦτ' ἔστι, δαπανηθήσεται ταῖς τῶν πολεμίων μαχαίραις ἢ πολλή τε καὶ ἀναρίθμητος πληθὺς τῶν ἐξ Ἰακώβ, ἐφ' ἣ καὶ ἐδοξάζετο, καὶ φρονεῖν ἐπεχείρει μέγα.

[01900] Ἀλλὰ καὶ τὰ πύονα τῆς δόξης αὐτοῦ σεισθήσεται·

[01901] τοῦτ' ἔστι, καὶ παρ' αὐτοῖς βασιλεία κατενεχθήσεται.

[01902] Γέγραπται γὰρ ἐν τῇ τετάρτῃ τῶν Βασιλειῶν, ὅτι βασιλεύοντος Ὡσηὲ υἱοῦ Ἡλὰ ἐν τῇ Σαμαρείᾳ, ἐλθὼν ὁ Σαλμανασάρ πεπολιόρηκε τὴν Σαμαρείαν ἐφ' ὅλοις ἔτεσι τρισὶν, εἶλέ τε αὐτὴν καὶ τὸν Ὡσηὲ μετώκησεν εἰς Βαβυ-λώνα.

[01903] Πύονα τοίνυν τῆς δόξης Ἰακώβ νοηθεῖεν ἂν ὁ ἐν τῇ Σαμαρείᾳ κατ' ἐκεῖνο καιροῦ βεβασιλευκῶς, ἢ τάχα που οἱ κατὰ πᾶσαν τὴν χώραν λαμπροὶ καὶ ἐπισημότεροι τῶν ἄλλων, πλούτῳ τε καὶ δυναστείᾳ τὸ τῶν ἐτέρων πλεονεκτοῦντες μέτρον, καὶ ἀβρυνό-μενοι ταῖς τρυφαῖς καὶ ταῖς παρὰ πάντων τιμαῖς.

[01904] ^[9Kαι] ἔσται ὄν τρόπον ἂν τις συναγάγη ἀμητὸν ἐστηκότα, καὶ σπέρμα ἀσταχῶν ἀμήσῃ·

[01905] καὶ ἔσται ὄν τρόπον ἂν τις συναγάγη ἄσταχυν ἐν φάραγγι στερεᾷ.

[01906] Καὶ καταλειφθῆ ἐν αὐτῇ κα-λάμη, ἢ ὡς ῥῶγες ἐλαίας δύο ἢ τρεῖς, ἐπ' ἄκρου μετεώρου, ἢ τέσσαρες ἢ πέντε, ἐπὶ τῶν κλάδων αὐτῆς καταλειφθῆ.⁹ Ὅτι καὶ ἐτόιμως καὶ ἀνιδρωτὶ περιέσσονται τῶν ἐν Σαμαρείᾳ πολεμοῦντες Ἀσσύριοι, καὶ πρὸς τοῦτῳ πάλιν, ὅτι μὴ πρὸς ἅπαν καὶ ὀλοτελῶς οἰχήσεται πρὸς ἀπώλειαν,

ἀλλ' ἔσται τι καὶ κατάλειμμα βραχὺ, δια- μεμήνυκεν ἑναργῶς ἐν τούτοις ἡμῖν ὁ προφητικὸς λόγος.

[01907] Οἱ μὲν γὰρ τὴν τοῦ θερίζειν τὰς ἀστάχους ἐμπειρίαν ἔχοντες, ἀποκείροντες εὐτέχνως τὸν μὲν σῖτον συλλέγουσιν·

[01908] ἀεὶ δὲ κατόπιν ἐὼντες ὡς ἄχρη- στον τὴν καλάμην ὄλον ἐπιτρέχουσι τῶν ληϊῶν τὸ πλάτος.

[01909] Οἱ δὲ γε τρυγᾶν εἰωθότες τὸν τῶν ἐλαιῶν καρ- πὸν, τοῦτο μὲν ῥάβδῳ καταπαίουσιν αὐτάς, τοῦτο δὲ καὶ χερσὶν ἐπαφώμενοι καὶ τῶν ὀρηκῶν ἀρπά- ζοντες συναγείρουσιν·

[01910] ἀλλ' εἰκὸς ἀπομένειν αὐταῖς τρεῖς ἢ τέσσαρας, ἢ πέντε τυχὸν ἐπ' ἄκρῳ τῶν κλά- δων, καὶ τοὺς τῶν τρυγῶντων διαλαθεῖν ὀφθαλμούς.

[01911] Τοιοῦτόν τι συμβήσεσθαί φησι τοῖς ἐν Σαμαρείᾳ·

[01912] πείσεσθαι γὰρ αὐτοὺς δισχυρίζεται καθὰ καὶ ὁ στά- χυς, ὅτε ταῖς τῶν ἀμώντων περιπίπτει χερσίν·

[01913] κα- ταλειφθήσεσθαι δὲ ὡσπερ ἐν αὐτῇ καλάμῃ, τοῦτ' ἔστιν, ὀλίγους τῶν ἀσημοτέρων, ἢ καὶ ὡς ῥῶγας ἐλαίας δύο ἢ τρεῖς τὸν τῶν τρυγῶντων λαθούσας ὀφθαλμὸν, διάτοι τὸ ἐν τοῖς ἀνωτάτω κεκρῦφθαι κλάδοις.

[01914] [9Τάδε] λέγει Κύριος ὁ Θεὸς Ἰσραὴλ·

[01915] Τῇ ἡμέρᾳ ἐκείνῃ πεποιθὼς ἔσται ὁ ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτόν, οἱ δὲ ὀφθαλμοὶ αὐτοῦ ἐπὶ τὸν ἅγιον τοῦ Ἰσραὴλ ἐμβλέψονται·

[01916] καὶ οὐ μὴ πε- ποιθότες ὦσιν ἐπὶ τοῖς βωμοῖς, οὐδὲ ἐπὶ τοῖς ἔρ- γοις τῶν χειρῶν αὐτῶν, ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν, ἀλλ' ἔσονται πεποιθότες ἐπὶ τὸν ἅγιον τοῦ Ἰσραὴλ.

[01917] Καὶ οὐκ ὀψονται τὰ δένδρα αὐτῶν, οὐδὲ τὰ βδελύγματα αὐτῶν.9 Ὁ σοφώτατος Παῦλος, οὐκ ἀνόνητον εἰδῶς, οὐδὲ εἰκαῖον τὸ χρῆμα, τὸ παιδεύεσθαι παρὰ τοῖς δι' αὐ- [70.428] τὸν κεκλημένους εἰς ἐπίγνωσιν ἀληθείας, ἐπιστέλλει καὶ φησιν·

[01918] [6Ei] παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός·

[01919] τίς γὰρ ἔστιν υἱὸς ὃν οὐ παι- δεύει [6] πατήρ; Παρατίθησι δὲ καὶ τὰ ἐκ τῆς θεο- πνεύστου Γραφῆς·

[01920] ἐπιφέρει γὰρ εὐθύς·

[01921] [6Υἱέ.] μὴ ὀλι- γώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

[01922] Ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστι- γοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

[01923] [6] Ἐπειδὴ γὰρ ἔστιν ἀγαθὸς ὁ τῶν ὄλων δημιουργὸς, [6πάντας] ἐθέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

[01924] [6] Ταύτητοι νενουθέτηκε πλειστάκις διὰ προφητῶν ἁγίων τοὺς ἐξ αἵματος Ἰσραὴλ, μάλιστα δὲ τοὺς ἐξ Ἱεροσολύμων μεταφοιτήσαντας εἰς Σαμαρείαν.

[01925] Οἱ δὲ ἦσαν ἀσχέ- τως ἐπὶ τὸ αὐτοῖς δοκοῦν ἀπονενευκότες, καὶ Θεὸν ἀφέντες τὸν φύσει καὶ ἀληθῶς, θεραπευταὶ γεγονάσι δαιμονίων, καὶ εἰδώλοις ἀψύχοις προσεκόμιζον τὰς λατρείας.

[01926] Ἐπειδὴ δὲ πολὺ λίαν ἀμαθαινόντες, οὐδὲ ὅτι προσήκοι μεταγινώσκειν αὐτοὺς ἐβουλεύοντο, λοιπὸν ἐκολάζετο Θεός.

[01927] Οὓς γὰρ οὐκ ὀνίνησι λόγος, μεθίστησι πόνος, περιτρέπων αὐτοὺς ὡς ἐξ ἀνάγκης καὶ βίας ἐπὶ τὸ ἀρέσκον Θεῷ.

[01928] Τοιοῦτόν τι καὶ ὁ μα- κάριος Δαβὶδ εὕρισκεται λέγων·

[01929] [6Ev] χαλινῷ καὶ κημῷ τὰς σιαγόνας αὐτῶν ἄγξαις, τῶν μὴ ἐγγιζόν- των πρὸς σέ.

[01930] [6] Ὃνπερ γὰρ τρόπον οἱ πωλοδαμνεῖν εἰωθότες, καὶ ταῦτα σοφοί, περιτρέπουσι χαλινοῖς τοὺς τῶν ἵππων ἀγριωτέρους εἰς ἐπιστήμονα δρόμον·

[01931] οὕτως καὶ ὁ τῶν ὄλων Θεός, ταῖς ἐκ πόνων ἀνάγκαις, περιστήσι πλειστάκις εἰς τὸ ἐλέσθαι βιοῦν ὀρθῶς τὸν ἀπειθῆ καὶ ἐξήνιον.

[01932] Τοιοῦτόν τι πεπονθότες, οἱ ἐν Σαμαρείᾳ κατωκηκότες, μετὰ γε τὸ παθεῖν τὰς ἐκ τοῦ πολέμου συμφορὰς, μόλις ἐπέγνωσαν τὸν κο- λάζοντα καὶ λελυπημένον·

[01933] καὶ ἀπεσεύσαντο μὲν τὰς τῶν εἰδώλων λατρείας, μετέβαλον δὲ τῆς διανοίας τὸν ὀφθαλμὸν ἐπὶ τὸν ἅγιον τοῦ Ἰσραὴλ, παρ' αὐτοῦ δὲ δηλονότι προσδοκῶντες ἔσεσθαι τὴν ἐπικουρίαν, καὶ τῶν ἐπενηγεγμένων αὐτοῖς κακῶν τὴν ἀπαλλαγὴν.

[01934] Οὐ γὰρ μὴ πεποιθότες ὦσι, φησὶν, ἐπὶ τοῖς βωμοῖς, οὐδὲ ἐπὶ τοῖς ἔργοις τῶν χειρῶν αὐτῶν, ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν·

[01935] καὶ οὐκ ὀψονται τὰ δένδρα αὐτῶν, οὐδὲ τὰ βδελύγματα αὐτῶν.

[01936] Ἔθος μὲν γὰρ ἦν αὐτοῖς τὰς τῶν ὀρῶν καταλαμβάνειν κορυφὰς, καὶ ὑποκάτω δρυὸς καὶ λεύκης, καθὰ γέγραπται, προσκυνεῖν τοῖς ἔργοις τῶν ἰδίων χειρῶν.

[01937] Ἀλλ' οὐκέτι τούτοις ἐμ- βλέψονται, φησὶ, πείρα μαθόντες ὡς εἰκαῖον αὐτοῖς καὶ ἀνόνητον παντελῶς τὸ χρῆμά ἐστιν, μᾶλλον δὲ καὶ ἀπάσης αἴτιον συμφορᾶς.

[01938] Ταύτης γὰρ ἕνεκα τῆς αἰτίας, καὶ διολώλασι, καὶ δέδονται τοῖς ἐχθροῖς.

- [01939] Ἀριστον οὖν ἄρα τὸ φυλάττεσθαι καὶ παντὶ παραιτεῖσθαι σθένει τὴν θεῖαν ὀργὴν, καὶ μὴ πείρα μαθεῖν ἐκδέχεσθαι τὰ κακά.
- [01940] Προσαποδύεσθαι δὲ μᾶλλον καὶ μάλα γοργῶς τὰς αἰτίας, ἐφ' αἷς ἂν ὀργίζοιτο Θεὸς, καὶ πρὸ πληγῆς καὶ μᾶστιγος ἀπολογεῖσθαι λελυπημένῳ διὰ γε τοῦ παραιτεῖσθαι μὲν τὰ αἰσχίω, τιμᾶν δὲ τὰ κάλλιστα, καὶ πάντα τρόπον ἐπιτηδεύειν ἀρετῆς.
- [01941] ^[9Τῆ] ἡμέρα ἐκείνη ἔσονται αἱ πόλεις σου ἐγ- καταλελειμμέναι, ὃν τρόπον ἐγκατέλιπον οἱ Ἀμορῶται καὶ οἱ Εὐαῖοι ἀπὸ προσώπου τῶν ^[70.429] υἱῶν Ἰσραὴλ.
- [01942] καὶ ἔσονται ἔρημοι, διότι ἐγκατέλι- πες τὸν Θεὸν τὸν Σωτήρᾶ σου, καὶ Κυρίου τοῦ βοηθοῦ σου οὐκ ἐμνήσθης.⁹ Ἐξ αὐτῶν ἀναπέιθει τῶν συμβεβηκότων ἐννοεῖν ὅτι γέγονεν αὐτοῖς ἐξ ἀντιστρόφου τὰ πράγματα.
- [01943] Πάλιν μὲν γὰρ ἐνίκουν ἐπικουροῦντος Θεοῦ, καὶ φο- βεροὶ τινες ἦσαν ταῖς τῶν ἐθνῶν πόλεσί τε καὶ χῶ- ραις.
- [01944] Εἶλον γὰρ αὐτὰς ἀνιδρωτὶ, κατευμαρίζοντος αὐτοῖς τοῦ Θεοῦ πᾶν ὅσον ἦν ἄναντές τε καὶ δυσήνυ- τον.
- [01945] Ἐπειδὴ δὲ τῆς ἐκείνων ἀνοσιότητος γεγόνασι μιμηταί, δειλοὶ καὶ εὐάλωτοι κατ' ἐκείνους γεγόνασιν.
- [01946] Ἡρήμονται γὰρ αἱ πόλεις αὐτῶν, καὶ κατελείφθη- σαν ὑπὸ τῶν κατοικούντων ἐν αὐταῖς, κατὰ τὸν ἴσον τρόπον, καθ' ὃν οἱ Εὐαῖοι καὶ Ἀμορῶται ποτε τοῖς αὐτῶν ξίφεσιν ἐπιπτον δαπανώμενοι.
- [01947] ἐναργῆ δὲ καθ- ἴστησι τὴν αἰτίαν εὐθύς τοῦ πρὸς τοῦτο κατολισθεῖν ἀσθενείας αὐτοῦς, καὶ τὴν οὕτως ἀπηνῆ καὶ δύσοι- στον ὑπομῆναι συμφορᾶν.
- [01948] Ἐγκατέλιπες γὰρ τὸν Θεὸν τὸν Σωτήρᾶ σου, φησὶ, καὶ Κυρίου τοῦ Θεοῦ σου οὐκ ἐμνήσθης.
- [01949] Δέον γὰρ εὐχαριστεῖν ἐφ' οἷς εὐηργέτηνται, τοῦτο μὲν δουλείας τῆς ἐν Αἰγύπτῳ λελυτρωμένοι, τοῦτο δὲ κατακρατοῦντες ἐχθρῶν, καὶ καταδηρῶντες τὰς πόλεις τῶν ἀνθεστηκότων, τοῦτο δὲ ὅτι καὶ εἰς αὐτὴν εἰσεκομίσθησαν τῆς ἐπαγγελίας τὴν γῆν.
- [01950] πο- νηρὰς ἀμοιβὰς ἀντεκόμιζον τῷ Δεσπότῃ προσκρούον- τες ἀδεῶς, καὶ οὐ καθ' ἓνα λυποῦντες τρόπον, ἀλλὰ νόμου μὲν τοῦ διωρισμένου διὰ τοῦ πανσόφου Μω- σέως μικρὰ κομιδῆ φροντίσαντες, ἀπολακτίσαντες δὲ παντελῶς τὴν εἰς Θεὸν εὐσέβειαν, καὶ ἀψύχοις ὕλαις ἀναθέντες τὸ σέβας, εἰρηκότες δὲ ταῖς δαμάλεσι ταῖς χρυσαῖς.
- [01951] ^[6Οὔτοι] οἱ θεοὶ σου, Ἰσραὴλ, οἵτινες ἀνήγα- γόν σε ἐκ γῆς Αἰγύπτου.
- [01952] ^[6] Ὅτε τοίνυν ἐσμέν μετὰ Θεοῦ, τὰ αὐτοῦ δηλονότι φρονεῖν σπουδάζοντες, καὶ τὰ αὐτῷ φίλα κατορθοῦν ἡρημένοι.
- [01953] τότε δὴ πάντως κρείττους ἐσόμεθα τῶν ἐχθρῶν, καὶ πατήσομεν ἀρ- χὰς, καὶ ἐξουσίας, καὶ τοὺς κοσμοκράτορας τοῦ σκό- τους τούτου τὰ πνευματικὰ τῆς πονηρίας, τότε πε- ριεσόμεθα, καὶ μάλα γοργῶς, τῶν ἐκτόπων ἡδονῶν καὶ τῶν τῆς σαρκὸς κινήματων.
- [01954] τότε λογισμοὺς νικήσομεν πονηροῦς, καὶ τὰ πνεύματα τοῦ ἐξουσιά- ζοντος οὐχ εὐρήσει τόπον ἐν ἡμῖν.
- [01955] Ἡμεληκότες δὲ τοῦ προσκεῖσθαι Θεῷ, ἀσθενεῖς καὶ ἄνανδροι, καὶ ὑπὸ πόδας ἐσόμεθα τῶν ἐχθρῶν, καὶ πλεονεκτοῦντα τὸν Σατανᾶν οὐδεὶς ἀνακόψει τρόπος.
- [01956] ^[9Διὰ] τοῦτο φυτεύσεις φύτευμα ἄπιστον, καὶ σπέρμα ἄπιστον.
- [01957] Τῆ δὲ ἡμέρα, ἢ ἂν φυτεύσεις, πλανηθήσῃ.
- [01958] Τὸ δὲ πρῶτ' ἂν σπείρης, ἀνθήσει εἰς ἀμητὸν, ἢ ἂν ἡμέρα κληρώσῃ, καὶ ὡς πατὴρ ἀνθρώπου κληρώσῃ τοὺς υἱοὺς σου.⁹ Ἀσφαλεία πολλῇ κατημφιασμένην τοῦ προκειμένου τὴν ἐννοίαν διατρανοῦν ὡς ἐνὶ πειράσομαι.
- [01959] Ἔστι τοίνυν ὁ φησὶ τοιοῦτον.
- [01960] Φθάσας ἔφην, ὅτι πλανῶντές τε καὶ πλανώμενοι, καὶ φρονοῦντες ἂ μὴ θέμις οἱ ἐξ Ἰσραὴλ (ἤγουν ὁ Ἐφραΐμ, ἵνα τὰς δέκα νοήσης φυ- λάς, τὰς ἐν τῇ Σαμαρείᾳ μεταφισμένας), ὑψηλὴν εἶχον τὴν ὄφρυν, ὦντο δὲ μηδένα παντελῶς τῶν ἐχθρῶν τῆς αὐτῶν δύνασθαι κατευμεγεθῆσαι χειρὸς, διάτοι τὸ ἀναριθμήτους εἶναι καὶ σφόδρα πολλούς.
- [01961] ^[70.432] Ἀλλ' ἐσφάλλοντο τῆς ἐλπίδος.
- [01962] Πεπτῶκασι γὰρ, καὶ οἱ μὲν δεδαπάνηνται τῷ πολέμῳ, οἱ δὲ εἰς τὰς τῶν νενικηκότων ἀποκομίζονται χώρας, αἰχμάλωτοι καὶ περιδεεῖς καὶ ἐν παντὶ γεγονότες κακῶ.
- [01963] Ἐπειδὴ δὲ καιροῦ διηπεύσαντος, ἀνεκομίσθησαν ἐκ τῆς Περσῶν χώρας εἰς τὴν ἁγίαν πόλιν, εἶτα κατέληξαν τοῦ ἀνὰ μέρος ἔχειν τοὺς βασιλεύοντας, κατωκῆκασι δὲ οἱ πάντες τὰ Ἱεροσόλυμα, καὶ τὸν τοῦ Θεοῦ τετιμῆκασι νόμον.
- [01964] τότε καὶ ἐν ἀσφαλείᾳ γεγόνασιν οἱ ἐξ αὐτῶν παῖδες, καὶ εἰς τέκνα τέκνων δεδραμήκασιν αἱ διαδο- χαί.
- [01965] Τοιοῦτόν τι διδάσκει καὶ νῦν ὁ λόγος, ὡς περὶ σίτου καὶ ἀσταχύων αἰνίγμα διδούς.
- [01966] Ἐπειδὴ γὰρ, φησὶ, Κυρίου τοῦ Θεοῦ σου οὐκ ἐμνήσθης, ταύτης ἕνεκα τῆς αἰτίας ἄπιστον ἔσται, καὶ οὐκ ἀσφαλὲς εἰς διατήρησιν, ὅπερ ἂν φυτεύσης φύτευμα, τοῦτ' ἔστι, τὸ ἐκ μέσου σπέρμα τε καὶ γένος.
- [01967] Ὅταν δὲ φυτεύ- σης, καὶ πολὺ γεγονὸς ἴδῃς, τότε πλανηθήσῃ.
- [01968] Οἰήσῃ μὲν γὰρ, φησὶ, τῷ πλήθει τεθαροσικῶς, ἀλλ' οὐκ ἀληθῆ λογισί.
- [01969] Ἀσταχύων γὰρ δίκην πεσοῦνται, καὶ ἀνόνητον εὐρήσεις παντελῶς τὴν ἐπὶ γε τούτοις ἐλπίδα.

- [01970] Τὸ δὲ πρῶτ' ἂν σπείρης, τοῦτ' ἔστιν, ἐν φωτὶ γεγονώς, καὶ λοιπὸν ἐπιγνοὺς τὸν φύσει τε καὶ ἀληθῶς ὄντα Δεσπότην, σώζοντά τε ῥαδίως καὶ ἐπικουρεῖν ἰσχύοντα·
- [01971] τότε τὸ πεφυτευμένον, ἤτοι κατασπαρὲν ἀνθήσει εἰς ἀμητὸν, τοῦτ' ἔστι, τελεσφορηθήσεται·
- [01972] τὸ γὰρ πρό-ωρον δαπανᾶσθαι τὸν ἄσταχυν, ζημίαν καὶ πόνων καὶ ἐλπίδος ἐμποιεῖ τοῖς γηπονεῖν εἰωθόσιν·
- [01973] τὸ γε μὴν εἰς ἀμητὸν ἐλθεῖν, πληρεστάτην δίδωσι τὴν ἐπ' ἀγα-θοῖς ἐλπίδα.
- [01974] Ἀνθήσει τοίνυν εἰς ἀμητὸν, τοῦτ' ἔστι, τελεσφορηθήσεται τὸ σὸν φύτευμα, ὅτ' ἂν γένηταί σοι πρῶτ', τοῦτ' ἔστιν, ὅταν εὐρεθῆς ὡς ἐν φωτὶ καὶ ἡμέρα καὶ ἐν ἐπιγνώσει Θεοῦ γεγονώς.
- [01975] Τότε καὶ ὡς πατὴρ ἀνθρώπου κληρώσει τοῖς υἱοῖς σου.
- [01976] Παραπέμψεις γὰρ εἰς υἱοὺς καθάπερ τινὰ κληρὸν τὴν εὐθυ-μίαν καὶ τῆς ἀνωθεν ἐπικουρίας τὴν μέθεξιν.
- [01977] [90ῶαι] πλῆθος ἐθνῶν πολλῶν! ὡς θάλασσα κυ-μαίνουσα, οὕτω ταραχθήσεσθε·
- [01978] καὶ νῶτος ἐθνῶν πολλῶν, ὡς ὕδωρ ἠχήσει·
- [01979] ὡς ὕδωρ πολὺ ἔθνη πολλὰ, ὡς ὕδατος πολλοῦ βία καταφερομένου.
- [01980] Καὶ ἀποσκορακίει αὐτὸν, καὶ πόρῳ αὐτὸν διώξεται, ὡς χνοῦν ἀχύρου λικμώντων ἀπέναντι ἀνέμου.
- [01981] καὶ ὡς κονιορτὸν τροχοῦ καταγιγίς φέρουσα. 9 Οὐκ ἀπαρακλήτους ἔα τοὺς ἐξ Ἰσραὴλ φιλόφρονες ὡς ὁ τῶν ὄλων Θεός, συνεισβάλλουσαν δὲ τῷ φόβῳ τὴν ἐπ' ἀγαθοῖς ἐλπίδα ποιεῖται πλειστάκις, καὶ τοῦτο οἰκονομικῶς, ἵνα δι' ἀμφοῖν ὠφελῆ τοὺς ἀκροωμένους.
- [01982] Ὅτι τοίνυν ἐρημωθήσονται μὲν αἱ πόλεις αὐτῶν, εἴρηται σαφῶς·
- [01983] καὶ ποία γέγονε τοῦ παθεῖν ἢ πρόφασις, ἐδίδαξε λέγων, ὅτι Ἐγκατέλιπες Κύριον τὸν Θεόν σου, καὶ Κυρίου τοῦ βοηθοῦ σου οὐκ ἐμνήσθης.
- [01984] Ἀλλ' ὁ πλήξας εὐθύς ἐπαγγέλλεται καὶ μοτοῦν.
- [01985] Ἐξηγεῖται δὲ τι συμβεβηκός, ὃ καὶ εἰπεῖν ἀναγκαῖον ὡς ἐνὶ λόγοις διὰ τὴν χρείαν.
- [01986] Ἐξε-χίου κατὰ καιροὺς τοὺς τῆς βασιλείας διέποντος θρόνους ἐν τοῖς Ἱεροσολύμοις, ἀνέβη Σενναχηρείμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις Ἰουδαίας τὰς ὀχυράς, καὶ ἔλαβεν αὐτάς.
- [01987] Γέγραπται γὰρ ὡδί·
- [01988] Εἶτα [70.433] πέμπει Ραψάκην ἐκ Λαχεῖς εἰς Ἱερουσαλήμ πολι-ορκῆσαι αὐτήν, ὃς δὴ καὶ ἀφιγμένος, κατεφλυάρησε μὲν τῆς δόξης τοῦ πάντων ἡμῶν Σωτήρος Θεοῦ·
- [01989] μὴ γὰρ δύνασθαι διασώζειν αὐτούς, κἂν εἰ βούλοιο τοῦτο δρᾶν, ὃ παράφρων διετείνετο.
- [01990] Βαρβάρῳ δὲ γλώττη καὶ νῶ κεχρημένος, ἔγνω τῇ πείρᾳ μαθῶν, ὅτι σκληρὸν ἀνθρώπῳ παντὶ τῆς ἀνωτάτω κατεπαί-ρεσθαι δόξης.
- [01991] Ἐξηλθε γὰρ ἄγγελος Κυρίου, καὶ ἀνείλεν ἐν μιᾷ νυκτὶ ἐκ τῆς παρεμβολῆς τῶν ἄλλο-φύλων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας·
- [01992] καὶ ἀνα-στάντες τὸ πρῶτ', εὗρον πάντα τὰ σώματα νεκρά.
- [01993] Ἐπειδὴ δὲ τῶν προσδοκηθέντων ὁ πεπομφὼς ἐσφάλ-λετο, φημί δὴ Σενναχηρείμ, ὑπενόστησε φυγὰς, καὶ μόλις ἐσώζετο τὰ οἴκοι καταλαβών, εἰ καὶ διόλωλε καὶ οὐκ εἰς μακρὰν ὑπὸ τῶν ἑαυτοῦ παίδων.
- [01994] Ἐγένετο γὰρ, φησὶν, ἐν τῷ προσκυνεῖν αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ Ἀσαράχ τὸν πάτραρχον αὐτοῦ, Ἀδραμελὲχ καὶ Σαρασάρ, οἱ υἱοὶ αὐτοῦ, ἐπάταξαν αὐτὸν μαχαί-ραις.
- [01995] Ταύτης διαμέμνηται τῆς ἱστορίας ὁ προφητικὸς ἡμῖν ἐν τούτοις λόγος, τὴν δὲ γε τῶν Ἀσσυρίων ἔφοδον προαφηγεῖται, καὶ φησιν·
- [01996] Οὐαὶ πλῆθος ἐθνῶν! καὶ τὰ τούτοις ἐφ' ἑξῆς.
- [01997] Ταλανίζει μὲν γὰρ αὐτούς, ὡς ὅσον οὐδέ πω τεθνηξομένους ἐν τοῖς Ἱεροσολύ-μοις, διολλύντος ἀγγέλου.
- [01998] Ὅτι δὲ οὐχ ἓν ἦν ἔθνος, πλείστα δὲ μᾶλλον, διαδείκνυσιν ἐναργῶς, πλῆθος ἐθνῶν ὀνομάζων αὐτά.
- [01999] Ἐπήεσαν δὲ ταῖς χώραις, ἤτοι ταῖς πόλεσι τῆς Ἰουδαίας, ὡς ὕδωρ πολὺ καὶ ὡς βία καταφερόμενον, καὶ θορύβους ἐμποιοῦν, μόνον δὲ οὐχὶ θαλάσσης δίκην τῶν ἀνθεστηκότων κατα-κυμαίνοντες.
- [02000] Νῶτον δὲ αὐτούς πολλῶν ἐθνῶν ἐν
- [02001] τούτοις ἀποκαλεῖ, διάτοι τὸ πολλὰ διώκεσθαι παρ' αὐτῶν ἔθνη.
- [02002] Τρέχουσι δὲ κατὰ νώτου πάντη τε καὶ πάντως τῶν φευγόντων οἱ διώκοντες.

[02003] Εἶτα τί μετὰ τοῦτο;

[02004] Ἀποσκορακίει αὐτόν, φησὶ, τοῦτ' ἔστιν, ὀπίσω πέμπει, καὶ πόρῳ αὐτόν διώξεται, ὡς χνοῦν ἀχύρου λικμώντων ἀπέναντι ἀνέμου, καὶ ὡς κονιορτόν τροχοῦ καταιγίδος φέρουσα.

[02005] Τί γὰρ οὕτως εὐδιαρίπιστον, ὡς χοῦς ἐκ τροχοῦ καὶ ἀλῶνος, πνεύματος λάβρου κατασπιδάζοντος;

[02006] Ὅτι δὲ ᾤχετο φυγὰς ὁ Σενναχη- ρεὶμ, πιστώσεται λέγων ὁ τῶν ὄλων Θεὸς πρὸς αὐτόν διὰ φωνῆς Ἡσαΐου·

[02007] ^[6Και] ἐμβάλω φιδόν εἰς τὴν ῥίνα σου, καὶ χαλινὸν εἰς τὰ χεῖλή σου, καὶ ἀποστρέψω σε ἐν τῇ ὁδῷ ἣ ἦλθες ἐν αὐτῇ.

[02008] ^[6|Ἐπὶ] ἔσπεραν ἔσται πένθος πρὶν ἢ πρωῖ, καὶ οὐκ ἔσται.

[02009] Αὕτη ἡ μερίς τῶν ὑμᾶς προνομευσάν- των, καὶ κληρονομία τῶν ὑμᾶς κληρονομησάν- των.9 Φθάσας ἔφην ὅτι περιστήσας ὁ Ῥαψάκης τοῖς Ἱεροσολύμοις τὸ μάχιμον, καὶ οὐκ εἰς μακρὰν αἰρή- σεν αὐτὴν ἀπειλήσας, ἀπόλωλε πανστρατιᾶ πρὸ αὐγῆς καὶ ἡμέρας.

[02010] Πένθος τοῖνυν ἔσται, φησὶ, πρὸς ἔσπεραν, πάντως που προσδοκησάντων ἐν τοῖς Ἱε- ροσολύμοις ἔσεσθαι πρωῖ, καὶ τοῦ πολέμου τὴν προσ- βολὴν, ἀλλὰ πέπαυται πρὸ αὐγῆς.

[02011] Διὰ τοῦτο φησιν·

[02012] Ἔσται μὲν πένθος πρὸς ἔσπεραν·

[02013] οὐκ ἔσται δὲ πρὶν ἢ πρωῖ, τοῦτ' ἔστι, πεπαύσεται καὶ καταλήξει τὸ δά- κρυον·

[02014] καὶ ὁμοῦ τοῖς ἐκ τοῦ παθεῖν οἰχῆσεται δείμα- σιν ἐπικουροῦντος Θεοῦ, καὶ παραδόξως ἀνηρηκότος τὰς τῶν πολεμίων φάλαγγας, καὶ προσέτι τὸν ἡγού- ^[70.436] μενον ἐξελάσαντος τῆς Ἰουδαίων γῆς.

[02015] Τοῦτο καὶ ὁ μακάριος Δαβὶδ ἐξηγεῖται λέγων·

[02016] ^[6Τὸ] ἔσπερας ἀλισθήσεται κλαυθμός, καὶ εἰς πρωῖ ἀγαλλίασις.

[02017] ^[6] Ἀλλ' οὕτως, φησὶν, ὁ κλῆρος·

[02018] αὕτη δὲ καὶ ἡ μερίς τῶν ὑμᾶς προνομευσάντων καὶ διαρπαζόντων ὡς ἴδιον κλῆρον.

[02019] Κατονειδίξει διὰ τούτων τοὺς ἐξ Ἰσ- ραήλ, ὅτι πεπράχασι μὲν αὐτοὶ τὰ δι' ὧν ἦν εἰκὸς ὀλόρῳζον ἀπολέσθαι τὸ ἔθνος, κατοικτεῖρει δὲ πάλιν αὐτὸς, καὶ θανάτῳ κολάζει τοὺς διαρπάζοντας τὸν ἐκνεμηθέντα λαὸν αὐτῷ.

[02020] ^[6Ἵτε] γὰρ, φησὶ, διεμέριζεν ὁ Ὑψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὄρια ἔθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ·

[02021] καὶ ἐγε- νήθη μερίς Κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ.

[02022] ^[6] Ἀλλὰ μοι πρὸς τού- τοις κάκεῖνο ἄθρει λεπτῶς, καὶ ὡς ἀπὸ γε τῶν ἴστο- ρικῶς γεγονότων εἰς ἐννοίας ἔρχου τὰς ἐσωτάτω.

[02023] Ὅταν ἡμᾶς αἰ πονηραὶ τε καὶ ἀντικείμεναι δυνά- μεις, ὕδατος βιαίου δίκην καταχεόμεναι τῆς ψυχῆς, ἢ τοῖς ἔξωθεν πειρασμοῖς ἐμβάλλουσαι, ἤγουν τοῖς ἐμφύτοις κινήμασι τῆς σαρκὸς, ἐκπολιορκεῖν ἐπιείγον- ται τὸν εὐσεβηκότα νοῦν·

[02024] μὴ εἰς ἀδρανῆ δειλίαν κα- ταπιπτέτω τις τῶν ἀριστεύειν εἰδόντων μετὰ Θεοῦ, ἐπ' αὐτῷ δὲ μᾶλλον ποιησάμενος τὴν ἐλπίδα, παντὸς ἔστω κρείττων δείματος.

[02025] Τεύξεται γὰρ ὅτι τῆς ἐπι- κουρίας παρὰ αὐτοῦ, πῶς ἔστιν ἀμφιβαλεῖν;

[02026] Οἱ δὲ γὰρ Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, καὶ ὁ μακάριος δὲ γράφει Παῦλος·

[02027] ^[6Δυνατός] ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς πειραθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν τοῦ δύ- νασθαι ὑπενεγκεῖν.

[02028] ^[6] Καὶ ὡς ὁ Ψάλτης φησὶν·

[02029] ^[6Παρεμβλεῖ] ἄγγελος Κυρίου κύκλω τῶν φοβουμέ- νων αὐτόν, καὶ ῥύσεται αὐτούς.

[02030] ^[6] Ὅταν δὲ καὶ οἱ τῶν ἱερῶν δογμάτων ἐπιστήμονες αἰρετικοὶ, ταῖς ἑαυτῶν δυστροπίαις χρώμενοι κατεπαίρονται τῶν τῆς ἀληθείας προσκυνητῶν, ἐπέρχονται δὲ δεινοὶ καὶ θρασεῖς, ἢ πολέμους ἀνιστάντες καὶ διωγμοὺς, ἢ θλίψεις αὐτοῖς, καὶ θανάτου φόβον ἐπισωρεῦντες·

[02031] οὐδὲν ἦττον ἀσθενήσουσι καὶ οὗτοι·

[02032] χειρὶ γὰρ κρυφαῖα πολεμεῖ Κύριος ἐπὶ Ἀμαλήκ ἀπὸ γενεῶν εἰς γενεάς, καθὰ γέγραπται.

[02033] ^[9Οὐαὶ] γῆς πλοίων πτέρυγες ἐπέκεινα ποταμῶν Αἰθιοπίας! ὁ ἀποστέλλων ἐν θαλάσῃ ὄμηρα, καὶ ἐπιστολὰς βιβλίνας ἐπάνω τοῦ ὕδατος.

[02034] Πορεύ- σονται γὰρ ἄγγελοι κοῦφοι πρὸς ἔθνος μετέω- ρον, καὶ ξένον λαὸν, καὶ χαλεπόν.

[02035] Τίς αὐτοῦ ἐπέκεινα;

- [02036] Ἔθνος ἀνέλπιστον καὶ καταπεπατη- μένον.9 Θαυμάσειεν ἄν τις, καὶ δὴ καὶ καθ' ἑαυτὸν ἐκεῖνο τάχα που διαλογιέται, καὶ ἐρεῖ·
- [02037] Τοῦ δὴ χάριν ὁ προφητικὸς ἡμῖν ἐν τούτοις λόγος γέγονε μὲν κατὰ τῆς Δαμασκοῦ, εἰσκομίζει δὲ μνήμην καὶ τῆς γῆς, τῆς ἐπέκεινα ποταμῶν Αἰθιοπίας;
- [02038] Φαμέν οὖν ὅτι κατὰ καιροὺς οἱ ἐξ Ἰσραὴλ, τὸν τῶν ὄλων σωτῆρα Θεὸν καταλιπεῖν ἀφυλάκτως μεμελετηκότες, κατ- ὄχοντο μὲν εἰς πολύθεον πλάνην·
- [02039] κατημεληκότες δὲ εἰς ἅπαν τῆς διὰ Μωσέως ἐντολῆς, ἐπαιδεύοντο παρὰ Θεοῦ, πολέμους αὐτοῖς ἐπανιστάντος κατὰ καιροῦς, καὶ ταῖς ἐντεῦθεν κατατήκοντος συμφοραῖς.
- [02040] Οἱ δὲ, [70.437] καίτοι δέον ταῖς μεταγνώσεσι θεραπεύειν λευπήμε- νον, καὶ ἀποφοιτᾶν μὲν τῆς ἑαυτῶν φαυλότητος, ἀνακομίζεσθαι δὲ πρὸς τὸ τῶ νομοθέτη δοκοῦν, καὶ τὴν παρ' αὐτοῦ διψῆν ἐπικουρίαν, τὰς τῶν ὁμόρων ἐθνῶν κατεμισθοῦντο συμπνοίας·
- [02041] καὶ ποτὲ μὲν προσίεσαν τοῖς τῆς Δαμασκοῦ βασιλεῦσι, ποτὲ δὲ τοῖς Αἰγυπτίων·
- [02042] καὶ οὐχὶ μόνον, ἀλλὰ γὰρ καὶ τὰς τῶν ἐπικουρούντων αὐτοῖς ἐθνῶν λατρείας μανθά- νοντες, καὶ αὐτὰς ἠπεύγοντο ζηλοῦν.
- [02043] Καὶ γοῦν ὁ Ἄχαζ ὁ τοῦ Ἰωάθαμ βασιλεὺς Ἰούδα, γενόμενος ἐν τῇ Δα-μασκῶ, εἶτα θυσιαστήριον ἀνατεθειμένον εἰδώλῳ τεθεαμένος ἐκεῖσε καινοπρεπῶς εἰργασμένον, τὸ ἐμφερέως κατεσκεύασε, καὶ ἀνατέθεικεν ἐν τῷ οἴκῳ τοῦ Θεοῦ.
- [02044] Οὐκοῦν γέγονεν ἡ ὄρασις κατὰ Δαμασκοῦ.
- [02045] Ἰδοὺ γὰρ, φησὶ, Δαμασκὸς ἀρθήσεται ἀπὸ πόλεων, καὶ οὐκ ἔσται ἔτι ὄχυρά τοῦ καταφυγεῖν Ἐφραῖμ.
- [02046] Ὅρας τὴν αἰτίαν ἐπενηνεγμένην εὐθύς, τοῦ ἐκ πό- λεων ἀρθήσεσθαι λέγειν τὴν Δαμασκόν;
- [02047] Οὐ γὰρ ἔτι ἔσται, φησὶν, οὕτως ὄχυρά, ὥστε καὶ προσφεύγειν αὐτῇ τὸν Ἐφραῖμ ἐν τῇ Σαμαρεία βεβασιλευκότα.
- [02048] Μεθίστησι τοίνυν τὸν λόγον ἐπὶ τὴν Αἰγυπτίων.
- [02049] Προσ- ίεσαν γὰρ καὶ αὐτοῖς οἱ ἐξ Ἰσραὴλ, μάλιστα δὲ οἱ κατοικοῦντες ἐν τοῖς Ἱεροσολύμοις, καὶ μετεποιοῦντο σφόδρα τῆς παρ' αὐτῶν συνδρομῆς καὶ ἐπικουρίας, ἐπιόντων μάλιστα τῶν Βαβυλωνίων.
- [02050] Καὶ γοῦν διὰ φωνῆς προφήτου φησὶν·
- [02051] [60ῶαι] οἱ καταβαίνοντες εἰς Αἴγυπτον ἐπὶ βοήθειαν, οἱ ἐφ' ἵπποις καὶ ἄρμασι πεποιθότες!6 Συμβέβηκε δὲ τι τοιοῦτον.
- [02052] Κατεστρα- τεύετο μὲν γὰρ τῆς Ἰουδαίων γῆς ὁ Ναβουχοδονόσορ κατὰ καιροῦς.
- [02053] Ἐν δὲ τῷ παρατρέχειν, ἀπάσας, ὡς ἔπος εἰπεῖν, τὰς τῆς ἐφῶς κατεληΐζετο πόλεις.
- [02054] Ἐπειδὴ δὲ τὴν Τυρίων ἐλεῖν ἠθέλησε, νῆσον οὖσαν τὸ τηνικάδε, εἶτα τῶν διαβιβαζόντων πλοίων ἐν ἀπο- ρία γέγονε, Περσικῶ φρονήματι κεχηρμένος, ἐπιθαα- σήσας δὲ τῷ πλήθει τῆς στρατιάς, βατὴν ἐκέλευσε γενέσθαι τὴν θάλασσαν, χώματος ἐγειρομένου, καὶ λεωφόρον αὐτὴν πλατείαν ἀποτελούντος ἀπὸ τῆς χέρσου μέχρις αὐτῆς τῆς Τυρίων.
- [02055] Δεδιότες τοίνυν αὐτοὶ οἱ Τύριοι, μὴ ἄρα πως ἡ πόλις ἄλῳ, πρὸς πέρας ἐνηνεγμένων τοῖς Βαβυλωνίοις τῶν ἐγχειρημά- των, ναῦς πανταχόθεν συναγηγεργκότες, ἀπεκομί- ζοντο τῆς νήσου, ἐρήμην ἀφέντες αὐτῷ τὴν πόλιν.
- [02056] Ἐπειδὴ δὲ τοῦτο μεμάθηκεν ὁ Ναβουχοδονόσορ, μεθίστη τὴν στρατιάν ἐπὶ τὸ χρῆναι λαβεῖν τῶν Αἰγυπτίων τὴν χώραν, εἰλέ τε αὐτὴν ἀκονητὶ Θεοῦ κατεξανιστάντος τοῖς Αἰγυπτίοις αὐτόν·
- [02057] ὅτι καὶ αὐτοὶ μεγάλην ἀνασπῶντες ἀεὶ τὴν ὄφρυν, κατηλαζονεύοντο τῶν ἐξ Ἰσραὴλ, ὡς οὐκ ἐχόντων Θεὸν τὸν διασώζειν αὐτοὺς ἰσχύοντα.
- [02058] Καλούμενοι γὰρ εἰς ἐπικουρίαν, καὶ εἰς τὸ ἐπαμύνειν αὐτοῖς, ἀλκιμωτέρους ἔφασκον εἶναι τοὺς παρὰ σφίσι θεοὺς τοῦ τῆς Ἰουδαίας Θεοῦ.
- [02059] Ὅτι δὲ τὴν Αἰγυπτίων εἶλεν ὁ Βαβυλώνιος μετὰ γε τὸν ἰδρῶτα τὸν ἐπὶ Τύρῳ, σαφὲς ἂν γένοιτο τοῦ Θεοῦ λέγοντος πρὸς τὸν προφήτην Ἰεζεχιά·
- [02060] [6Υῖε] ἀνθρώ- που, Ναβουχοδονόσορ ὁ βασιλεὺς Βαβυλῶνος κατ- εδουλώσατο αὐτοῦ τὴν δύναμιν δουλείᾳ μεγάλη ἐπὶ Τύρον.
- [02061] Πᾶσα κεφαλὴ φαλάκρωμα, καὶ πᾶς ὤμος [70.440] μαδῶν·
- [02062] καὶ μισθὸς οὐκ ἐγενήθη αὐτῷ καὶ τῇ δυνάμει αὐτοῦ, ἀντὶ τῆς δουλείας τῆς σκληρᾶς, ἧς ἐδούλευσαν ἐπὶ Τύρῳ.
- [02063] Ἀντὶ τούτου δέδωκα αὐτῷ γῆν Αἰγύπτου.
- [02064] [6] Ἐπιφέρει τοίνυν ὁ προφήτης καὶ αὐτῇ τὸ, Οὐαὶ, καὶ φησὶν·
- [02065] Οὐαὶ γῆς πλοίων πτέρυγες ἐπέκεινα ποτα- μῶν Αἰθιοπίας! Αἰθιοπίας μὲν οὖν ποταμοὺς τὰ ἐπτὰ στόματά φησι, δι' ὧν ὁ εὐρύς τε καὶ μέγας τῆς Αἰγύ- πτου ποταμὸς τῇ θαλάσῃ μίσγεται.
- [02066] Γῆν δὲ τὴν ἐπέκεινα ποταμῶν ὀνομάζει, τὴν νῦν οὖσαν Ἀλεξάνδρειαν, καλουμένην δὲ τὸ τηνικάδε Ὡν.
- [02067] Ἦνδὲ δὴ πολυανδροῦσα λίαν, καὶ ἀλκιμωτάτους ἔχουσα τοὺς οἰκίτορας, ἀφειστήκει δὲ βραχὺ τῶν Αἰγύπτου ποταμῶν.

[02068] Από γὰρ τοῦ τελευταίου στόματος (ὄνομα δὲ αὐτῶ τὸ Ἡρακλεῖον), δίσταται πρὸς ἐσπέραν στα- δίους τάχα που τὸν ἀριθμὸν ὀγδοήκοντα.

[02069] Ἐπειδὴ δὲ ἦν ἔθος τοῖς τὴν μνημονευθεῖσαν οἰκοῦσι πόλιν, ἄνω τε καὶ κάτω τὸν ποταμὸν διαπλεῖν, αἰεὶ μὲν ὄντα ναυ- σίπορον, ἄγειν δὲ καὶ φέρειν τὰ τε παρ' αὐτῶν εἰς ἑτέρους, παρὰ τε σφίσι τὰ ἐξ ἑτέρων, καὶ φιλοκερ- δίαις ἐντροφᾶν ταῖς ἐξ ἐμποριῶν·

[02070] ταύτητοι ταλανί- ζει τὰς ναῦς ὁ προφητικὸς ἐν τουτοισί λόγος, καὶ οὐ κατὰ γε τῶν νηῶν ἐπιφέρει τὸ, Οὐαί·

[02071] κατ' ἐκείνων δὲ μάλλον, οἵπερ ἦσαν αὐταῖς αἰεὶ χρώμενοι, χαίροντές τε καὶ ἐντροφῶντες, ὡς ἔφην, ταῖς ἐξ αὐτῶν γινομέ- ναις φιλοκερδίαις.

[02072] Κατειλημμένης γὰρ ἀπάσης τῆς χώρας ὑπὸ τοῦ Ναβουχοδονόσορ, πέπαυται μὲν ἐμπο- ρία πᾶσα, καὶ τῆς εἰς τοῦτο παρόρησίας τὸ πλάτος ἀνεκόπτετο, διωλωλότων τάχα που καὶ τῶν κεκτη- μένων αὐτάς.

[02073] Οὐαὶ τοίνυν, φησὶν, αἱ πτέρυγες τῶν πλοίων τῆς γῆς ἐκείνης τῆς οὔσης ἐπέκεινα τῶν ποταμῶν Αἰθιοπίας! Πτέρυγας δὲ πλοίων ὀνομάζει τὰ ἰστία, οἷς αἱ τῶν πνευμάτων ἐπίπτουσαι προσβο- λαί, πτηνοῦ δίκην αὐτάς ἀποφέρουσι διὰ μέσου κύμα- τος.

[02074] Ὁ ἀποστέλλων ἐν θαλάσῃ ὄμηρα, καὶ ἐπιστολὰς βιβλίνας ἐπάνω τοῦ ὕδατος.

[02075] Δυσέφικτος μὲν κομιδῇ τῶν εἰρημένων ὁ νοῦς·

[02076] ὠδίνει γε μὴν ἱστορίας Ἑλλη- νικῆς ἀφήγησιν, ἦν καὶ ἀναγκαίως ἐροῦμεν, οὐκ ἔξω βαίνοντες τοῦ εἰκότος, ἤγουν τοῦ πρέποντος λόγοις Χριστιανικοῖς, ἀλλ' ὑπὲρ γε τοῦ σαφῆ κατα- στήσαι τοῖς ἀκροωμένοις τὴν τῶν ἐννοιῶν ἀπόδοσιν.

[02077] Ἔχει δὲ οὕτω τῆς ἱστορίας ὁ λόγος·

[02078] Μυθολογοῦσι τινες τῶν παρ' Ἑλλησι ποιητῶν Μύρρον γενέσθαι τὴν τοῦ Κινύρου τινὸς θυγατέρα, ὃς δὴ καὶ ἀχαλίνους ὄρμαῖς ταῖς εἰς φιληδονίαν ἠττώμενος, συνεπλέκετο μὲν ἀσελγῶς τῇ ἰδίᾳ θυγατρὶ, μητέρα δὲ αὐτὴν ἐποίει παιδὸς, ὃν δὴ καὶ ὠνόμασεν Ἄδωνιν.

[02079] Ἐπερυ-θριῶν δὲ τῶν γεγονότι καὶ τοῖς τῆς φύσεως νόμοις, ὅτι πέπραχεν ἀνοσίως ἐξελεγχόμενος, ἐξέθηκεν ὡς φασι τὸ παιδίον ἐν ὄρει.

[02080] Λαβοῦσαι δὲ τοῦτο τῶν ἐκεῖσε νυμφῶν τινες, ἄς καὶ ὄρεάδας καλοῦσι δαίμο- νας, ἔθρεψάν τε καὶ διεσώσαντο·

[02081] ὃς δὴ καὶ ἠβήσας, καὶ ἐν νεανίαις ἤδη τελῶν, εὐπρεπεστάτην μὲν ἔχων τὴν ὥραν ἐφαίνετο·

[02082] ἤπτετο δὲ κυνηγ[ε]ίας, καὶ τὰς ἐπὶ τούτῳ σπουδὰς καθ' ὕλας ἐποιεῖτο περὶ πολλοῦ.

[02083] Εἶτα, φησὶ, θεασαμένη τοῦτον ἢ παρ' αὐτοῖς Ἀφρο-δίτη (ἑταιρικὸν δὲ τοῦτο γύναιον ἦν), ἠράσθη τε καὶ συνεγένετο, καὶ περιέπουσα διετέλει.

[02084] Καὶ πρὸς γε τοῦτο λελυπημένος ὁ Ἄρης, ἀντεραστῆς ὑπάρχων τῆς Ἀφροδίτης, συὶ παρεικάζεται, καὶ θηρῶντι μὲν ^[70.441] ἐπιπηδᾷ, διόλλυσι δὲ παραχρημᾷ·

[02085] καὶ θρήνου πρό- φασις γέγονε μὲν τὸ χρεῖμα τῇ Ἀφροδίτῃ, φησὶν.

[02086] Καθίκετο δὲ δυσθυμίας εἰς τοῦτο καὶ λύπης, ὥστε καὶ εἰς αὐτὸν καταφοιτῆσαι τὸν ἄδην, ἀνακομίσει θέλουσα τὸν ἐρώμενον.

[02087] Ἐπειδὴ δὲ ἡ τοῦ Πλούτωνος γυνὴ μετεποιεῖτο τοῦ νεανίσκου σφόδρα, καὶ ἀξιο- θαύμαστον ἔχοντα τὴν ὥραν οὐκ ἠφίει, συνέθεντο πρὸς ἀλλήλας, ὥστε μερίσασθαι τοῦ ἐνιαυτοῦ τὸν κύκλον·

[02088] καὶ ἐξ ἡμισείας ἔχειν αὐτόν.

[02089] Ἀνελθούσης δὲ τῆς Ἀφροδίτης, καὶ τοῦτο ἀναγγειλᾶσης τοῖς ἑαυτῆς οικείοις, ἦτοι φίλοις, ἢ λατρευταῖς, ἑορτὴ τὸ χρεῖμα γέγονε καὶ πανήγυρις.

[02090] Ἐπλάττοντο τοίνυν Ἕλληνες ἑορτὴν ἐπὶ τούτῳ τοιαύτην.

[02091] Προσεποιούντο μὲν γὰρ λυπούμενη τῇ Ἀφροδίτῃ, διὰ τὸ τεθνάναι τὸν Ἄδωνιν, συνολοφύρεσθαι καὶ θρηνεῖν·

[02092] ἀνελθού- σης δὲ ἐξ ἄδου, καὶ μὴν καὶ ἠρῆσθαι λεγούσης τὸν ζητούμενον, συνήδεσθαι καὶ ἀνασκιρτᾶν·

[02093] καὶ μέχρι τῶν καθ' ἡμᾶς καιρῶν ἐν τοῖς κατ' Ἀλεξάν- δρειαν ἱεροῖς ἐτελεῖτο τὸ παίγνιον τοῦτο.

[02094] Μεμαθή- κασι καὶ οἱ ἐξ αἵματος Ἰσραὴλ, καὶ δὴ καὶ ἔδρων αὐτὸ, Θεὸν μὲν ἀφέντες τὸν φύσει καὶ ἀληθῶς, ἀπο- νευεκότες δὲ πρὸς ἄ μὴ θέμις, καὶ ταῖς τῶν δαιμο- νίων ἀπάταις εἰς ὄλεθρον καὶ ἀπώλειαν ἀσυνέτως συνηρασμένοι.

[02095] Διαμέμνηται τούτου καὶ ὁ μακάριος προφήτης Ἰεζεχὴλ·

[02096] ἔφη γὰρ οὕτως·

[02097] ^[6Και] ἴδον, καὶ ἰδοὺ ἐκεῖ γυναῖκες καθήμεναι, θρηνοῦσαι τὸν Θαμμούζ.

[02098] ^[6] Διερμηνεύεται δὲ ὁ Θαμμούζ ὁ Ἄδωνις.

[02099] Ἐπράττετο δὲ τι τοιοῦτον παρὰ τῶν ὄντων ἐν τῇ γῇ τῇ ἐπέκεινα ποταμῶν Αἰθιοπίας, περὶ ἧς ἐν τοῖς ἀνωτέρω βραχὺ σαφῶς εἰρήκαμεν.

[02100] Κέραμον λαβόντες, εἶτα γράφοντες ἐπιστολὴν πρὸς τὰς ἐν Βίβλω γυναῖ- κας, ὡς ἠρῆμένου τοῦ Ἀδωνίδος, καὶ ἐνθέντες τε αὐτὴν τῷ κεράμῳ, καὶ σφραγίσαντες, καθίσταν εἰς τὴν θάλασσαν, τελετὰς τινὰς ἐπ' αὐτῷ ποιησάμενοι·

- [02101] και ὡς γε ἔφασκον, αὐτομάτως εἰς Βίβλον ἀπεκομί- ζετο κατὰ φανεράς τοῦ ἔτους ἡμέρας.
- [02102] Ὅν δὴ καὶ ἀποδεξάμεναι γυναικῆς τινος τῆς Ἀφροδίτης φίλαι, εἶτα λαβοῦσαι τὴν ἐπιστολὴν ἐπαύοντο τοῦ θρηνεῖν, ὡς ἠύρημένου παρὰ τῆς Ἀφροδίτης τοῦ Ἀδώνιδος.
- [02103] Διαγελά τοίνυν ὁ προφητικὸς ἡμῖν λόγος, ὡς εἰδωλο- λάτρως ποτὲ καὶ ἀνοσίους, καὶ ἀπατεῶνας, καὶ θεο- μισεῖς, τοὺς κατοικοῦντας τὴν γῆν τὴν ἐπέκεινα ποταμῶν Αἰθιοπίας, καὶ φησιν·
- [02104] Ὁ ἀποστέλλον ἐν θαλάσῃ ὄμηρα, καὶ ἐπιστολὰς βιβλίνας ἐπάνω τοῦ ὕδατος.
- [02105] Ἐπεταὶ δὲ πάντως καὶ τούτῳ τὸ, Οὐαί·
- [02106] καθάπερ ἀμέλει καὶ ταῖς πτέρυξι τῶν πλοίων.
- [02107] Οὐαὶ γὰρ γῆς πτέρυγες πλοίων, φησὶν! Οὐκοῦν ἀπὸ κοινοῦ προσεπάγεται τὸ, Οὐαί, τῷ ἀποστέλλοντι ἐν θαλάσῃ ὄμηρα·
- [02108] τοῦτ' ἔστιν, ἐνέχυρα τῆς ὁμοψυχίας.
- [02109] Ὡς γὰρ Ἀφροδίτης τελοῦντες μυστήριον τοῖς ταύτην ἐν Βίβλῳ σεβομένοις, καὶ τὴν ἴσην αὐτοῖς νοσοῦσι μανίαν, ἐξέπεμπον τὰς ἐπιστολὰς, οὐ πλοίοις ἐνθέντες τοὺς διακομιστὰς, ἀλλ' οἷον ἐπάνω τοῦ ὕδατος, διὰ τὸ κεράμῳ, καθάπερ ἔφην, ἐντεθεῖσθαι ταύτας.
- [02110] Ἡναγκά- σμεθα δὲ μύθων ὁδωδότην καὶ γεγηρακότων, καὶ [70.444] βδελυρίας Ἑλληνικῆς ποιήσασθαι μνήμην, ὑπὲρ γε τοῦ σαφηνίσαι μόνον τῶν προκειμένων τὸν νοῦν.
- [02111] Πορεύονται γὰρ ἄγγελοι κοῦφοι πρὸς ἔθνος μετέω- ρον, καὶ ξένον λαὸν καὶ χαλεπὸν.
- [02112] Τίς αὐτοῦ ἐπέκεινα;
- [02113] Ἐθνος ἀνέλπιστον καὶ καταπεπατημένον.
- [02114] Φθάσας ἔφην, ὅτι προσκεκρούκασι τοῖς Ἀσσυρίων βασιλευσὶν οἱ κατοικοῦντες τὴν γῆν τὴν ἐπέκεινα ποταμῶν Αἰ- θιοπίας·
- [02115] ἐπεὶπερ αἰτοῦσιν ἐπικουρίαν τοῖς ἐξ Ἰσραὴλ, οὐ κατεπηγγέλλοντο μόνον, ἀλλὰ γὰρ καὶ πετόμφασιν, εἰ καὶ ὤνησαν αὐτοὺς παντελῶς οὐδέν.
- [02116] Οἱ δὲ πρὸς τοῦτο λελυπημένοι, μετὰ τὸ πᾶσαν, ὡς ἔπος εἰπεῖν, καταδηῶσαι τὴν Ἰουδαίαν, κεχωρήκασι κατὰ τῆς Αἰγυπτίων, εἰλὸν τε ἄπασαν ἀμογητὶ Θεοῦ διδόντος αὐτοῖς τὸ δύνασθαι κατευμεγεθεῖν τῆς τῶν ἀνθεστηκότων χειρὸς, διάτοι τὸ λελυπηθῆναι κατ' Αἰγυπτίων.
- [02117] Μέλλοντος τοίνυν καταστρατεύειν τῆς χώρας αὐτῶν τοῦ Βαβυλωνίου, δρομαῖοί τινες ἐβαδί- ζοντο ἐκ τῆς Ἰουδαίας, ἀπαγγέλλοντες αὐτοῖς τὴν οὐκ εἰς μακρὰν ἐσομένην ἔφοδον.
- [02118] Καὶ περὶ αὐτῶν φησὶν ὁ προφήτης, ὅτι Πορεύονται ἄγγελοι κοῦ- φοι, τοῦτ' ἔστι, ταχεῖς, καὶ οἰονεὶ πτηνοὶ τε καὶ ἐλαφροὶ, γείτονά τε καὶ ἐπὶ θύραις ἤδη γεγεννημένην τὴν ἐκ τοῦ πολέμου καταμηνύοντες συμφορὰν.
- [02119] Ἐθνος δὲ μετέωρον, καὶ ξένον λαὸν καὶ χαλεπὸν, τοὺς Αἰγυπτίους ὀνομάζει·
- [02120] τὸ, μετέωρον, ἀντὶ τοῦ, ὑπέροπτον, ἦτοι τὸ κοῦφον καὶ ἐλαφρὸν, καὶ ἀνούστατον·
- [02121] ξένον δὲ καὶ χαλεπὸν, ὡς ἐν χαλεπότητι ξενίζον, καὶ οὐκ ἔχον τινὰ τὸν ἐπέκεινα πρὸς τοῦτο.
- [02122] Τίς γὰρ αὐτοῦ ἐπέκεινα, φησὶν, ἀντὶ τοῦ, Τίς οὕτω κοῦφος, καὶ ἀμαθῆς καὶ ἀσύνετος, καὶ ἀσυνήθη τοῖς ἄλλοις ἐπιτη- δεύων φαυλότητα, ὡς ὁ ἐν Αἰγύπτῳ λαός;
- [02123] Σφόδρα γὰρ ἦσαν εἰδωλολάτραι.
- [02124] Τοιγάρτοι καὶ ἔθνος ἀνέλπιστον καὶ καταπεπατημένον αὐτοὺς ὀνομάζει.
- [02125] Ἀνέλπιστον μὲν, διάτοι τὸ μὴ εἰδέναι τὸν φύσει τε καὶ ἀληθῶς ὄντα Θεόν·
- [02126] καταπεπατημένον δὲ, ὅτι ταῖς τῶν δαιμονίων ἀπάταις πολὺ δὴ λίαν τὸν νοῦν ὑποστρώσαντες.
- [02127] μονονουχὶ τοῖς ἐκείνων ὑπέκειντο ποσίν·
- [02128] ἦ καὶ ἐτέρως ἐκδέξη τὸ εἰρημένον.
- [02129] Περιπεσόντες γὰρ ταῖς Ἀσσυρίων χερσίν, πᾶσαν ἀποβεβλήκασιν εὐθυμίας ἐλπίδα, καταπεπάτηνται δὲ οὕτως, ὡς μηδὲ, ὅσον εἰπεῖν, ἀνασφῆλαι δύνασθαι ποτε, ὑποπεπτωκέναι τε καὶ ὑπεστρώσθαι ταῖς τῶν νενικηκότων ποσίν.
- [02130] [9Nῶν] οἱ ποταμοὶ τῆς γῆς πάντες, ὡς χώρα κατ- οικουμένη, κατοικηθήσεται ἡ χώρα αὐτῶν.9 Προαπαγγέλλει χρησίμως καὶ τὸν τῆς ἀλώσεως τρόπον.
- [02131] Ὦντο μὲν γὰρ οἱ τὴν Αἰγυπτίων ἔχοντες γῆν, ἀνάλωτοι γεγενῆσθαι τοῖς Βαβυλωνίοις, διάτοι τὸ πᾶσαν αὐτῶν τὴν χώραν πλείστοις τε ὄσοις καὶ μέντοι καὶ μεγάλοις διεζῶσθαι ποταμοῖς, εὐρείας τε καὶ μακρὰς ἐσχηκέναι τὰς λίμνας.
- [02132] Δυσέμβατοι γὰρ πῶς, καὶ οὐκ εὐκατάδρομοι λίαν τοῖς καταδηοῦν ἐθέ- λουσιν, αἱ τοιαῖδε τῶν χωρῶν.

- [02133] Ἐπειδὴ δὲ Θεὸς αὐτοῖς ἐπεμήνισεν, ἕτοιμον καὶ τοῦτο τοῖς Βαβυλωνίοις ἐτί-θει.
- [02134] Πᾶσαν γὰρ ὑδάτων ἀποξηράνας σύστασιν, ἰππή-λατον αὐτοῖς ἀπέφηνε τὴν ὑγρᾶν.
- [02135] Τοῦτο οἶμαι δη-λοῦν τὸν προφήτην ἐν τουτοῖσι λέγοντα·
- [02136] Νῦν οἱ ποτα-μοὶ τῆς γῆς πάντες, ὡς χώρα κατοικουμένη, κατ-οικηθήσεται ἡ χώρα αὐτῶν.
- [02137] Τὰ γὰρ τοὶ πλοῖμα, φησὶ, καὶ αἰεὶ πως ὑγρά τῶν χωρίων ἔσται τοιαῦτα, κατὰ τὸν τοῦ πολέμου καιρὸν, ὡς δοκεῖν ἤδη πως καὶ χώραν εἶναι κατοικουμένην διὰ παντός, καὶ χέρσον ἀπλῶς ὑδάτων ἔρημον.
- [02138] Τί γὰρ οὐκ ἂν δύναίτο κατορθοῦν ἡ θεία τε καὶ πανακτῆς, καὶ ἀνοτάτω φύσις;
- [02139] ^[9Ωσει] σημεῖον ἀπὸ ὄρους ἀρθῆ, ὡς σάλπιγγος φωνῆ, ἀκουστὸν ἔσται.⁹ Οἱ τῶν τακτικῶν ἡγούμενοι, κατὰ τὸν τοῦ πολέμου καιρὸν ἐν γηλόφοις ἰστάντες τινὰς, αἴρεσθαι πλειστά-κις ποιοῦσι σημεῖον·
- [02140] καὶ σύνθημα τοῦτο τῇ στρατιᾷ ^[70.445] γίνεται πράγματος ἐναργοῦς.
- [02141] Κέχρηται δὲ καὶ ταῖς διὰ σαλπύγγων φωναῖς, ἢ διανιστάντες ἐπὶ τὸ μάχε-σθαι κατὰ τινα συνήθη ῥυθμὸν, ἢ καὶ ἀφιστάντες τοῦ πολέμου κατὰ γε τὸ αὐτοῖς εὖ ἔχειν δοκοῦν.
- [02142] Ἔστι τοίνυν καὶ τὸ αἰρόμενον ὑψοῦ σημεῖον ἐπισημότατον.
- [02143] Ἐστήκασιν γὰρ εἰς ὄρος οἱ τοῦτο δρᾶν εἰωθότες, καὶ μὴν καὶ ἅπασιν τοῖς κατὰ τὴν μάχην ἐξάκουστος καὶ σαφὴς ἢ τῶν σαλπύγγων ἠχῆ.
- [02144] Ἔσται τοίνυν, φησὶ, τῆς Αἰγυπτίων τὸ πάθος γνωριμώτατον οὕτω τοῖς ἀπανταχοῦ, ὥστε παρεικάζεσθαι σημείω τῷ κατὰ τι τῶν ὄρων ἐγγεγραμμένω·
- [02145] ἔκπυστον δὲ οὕτω, καθάπερ ἀμέλει καὶ ἡ διὰ τῶν σαλπύγγων ἠχῆ.
- [02146] Ἀπὸ δὲ τῶν τοιούτων ἐκεῖνο εἰσόμεθα, καὶ πρὸς ὠφελείας ἡμῖν ἔσται πολλῆς, τὸ κατὰ μηδένα τρόπον καταθήγειν εἰς ὄργας τὴν ἀκήρατον φύσιν·
- [02147] ἢ πάντη τε καὶ πάντως δρῶντας ἂ μὴ θέμις, καὶ τὴν ὑπ' αὐτῷ λατρείαν παραιτουμένους, ἡγουν συντρέχοντας ἀποστάταις, καὶ τοῖς ὑπὸ θεῖαν ὄργην τοὺς ἑαυτῶν συμπλάττον-τας τρόπους, κοινωνεῖν αὐτοῖς τῆς συμφορᾶς, καὶ τὴν ἴσιν πράττεσθαι παρὰ Θεοῦ δίκην.
- [02148] Τοῦτο πεπονθό-τας τοὺς τῶν Αἰγυπτίων οἰκήτορας κατίδοι τις ἂν.
- [02149] Ἐπειδὴ γὰρ προσκεκρούκασιν οἱ ἐξ Ἰσραὴλ, εἶτα σώζειν αὐτοὺς ἐπηγγέλλοντο, κἂν εἰ μὴ βούλοιο Θεὸς, δίδονται τοῖς ἐχθροῖς εἰς ὄλεθρον καὶ ἀπ-ώλειαν.
- [02150] ^[9Ότι] οὕτως εἶπέ μοι Κύριος·
- [02151] Ἀσφάλεια ἔσται ἐν τῇ ἐμῇ πόλει, ὡς φῶς καύματος μεσημβρίας, καὶ ὡς νεφέλη δρόσου ἡμέρας ἀμητοῦ ἔσται πρὸ τοῦ θερισμοῦ.⁹ Σαφὴς μὲν τῆς ἱστορίας ὁ λόγος·
- [02152] πλὴν ἐπιδρομά-δην ἐροῦμεν.
- [02153] Σέσωκε γὰρ τὰ Ἱεροσόλυμα Θεὸς πολι-ορκοῦντος αὐτὰ Ραψάκου, καὶ τὴν ἀναριθμητὸν τὴν τῶν Ἀσσυρίων πληθὺν περιστήσαντος·
- [02154] σέσωκεν ὅπως;
- [02155] ^[6Εξηλθε] γὰρ ἄγγελος Κυρίου,⁶ φησὶ, ^[6καὶ] ἀνείλεν ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων ἐν μιᾷ νυκτὶ ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας.
- [02156] ^[6] Ἔσται τοίνυν, φησὶν, ἀσφάλεια ἐν τῇ πόλει τῇ ἐμῇ.
- [02157] Καὶ ὅτι γέγονα κινδυνεύουσιν ἐπίκουρος ἐγώ, διαφανὲς οὕτω τοῖς ἀπανταχόσε γενήσεται, ὡς ἔστι λαμπρὸν καὶ ἀκμαιότατον τὸ ἐν μεσημβρίᾳ φῶς.
- [02158] Ἥλιος γὰρ μεσημβρίζοντος, καὶ ἀκμαιοτάτην ἄνωθεν τοῖς ἐπὶ τῆς γῆς ἐνιέντος τὴν ἀκτίνα, πλουσιωτάτῳ φωτὶ τὰ πάντα καταλαμπρύνεται.
- [02159] Ἔσται τοίνυν, φησὶ, κινδυ-νεύουσιν ἢ παρ' ἐμοῦ δοθησομένη τὸ τῆνικαδε χάρις τε καὶ ἀσφάλεια, ὥσπερ ἂν εἰ καὶ νεφέλη δρόσου ἐν ἡμέραις ἀμητοῦ πρὸ τοῦ θερισμοῦ.
- [02160] Καὶ τί δὴ βούλε-ται δηλοῦν, ἐρῶ πάλιν·
- [02161] Ἔθος τοῖς ἀμῶσι μὴ πρότε-ρον τοῖς ἀστάχυσιν ἐπαφεῖναι τὸν σίδηρον, εἰ μὴ ἄρα πως προκατενεχθεῖσα δρόσος, εὐαφεστέραν αὐτοῖς τὴν καλάμην ἐργάσεται.
- [02162] Ἐν εὐχῇ τοιγαροῦν τὸ χρέμα αὐτοῖς, τὸ καθιεῖσθαι φημι παρὰ Θεοῦ τὴν δρόσον.
- [02163] Τριπόθητος οὖν τοῖς ἐν τοῖς Ἱεροσολύμοις ἢ παρὰ Θεοῦ γέγονεν ἀσφάλεια, καθάπερ ἀμέλει καὶ ἡ δρόσος ἐν ἡμέραις ἀμητοῦ πίπτουσα πρὸ τοῦ θε-ρισμοῦ.
- [02164] ^[9Όταν] συντελεσθῆ στάχυς, καὶ ὄμφαξ ἀνθήσῃ ἄνθος ὄμφακίζουσα.
- [02165] Καὶ ἀφελεῖ τὰ βοτρυδία τὰ μικρὰ τοῖς δρεπάνοις, καὶ τὰς κληματίδας ἀφελεῖ, ^[70.448] καὶ κατακόψει καὶ καταλήψει ἅμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς.

[02166] Καί συν- αχθήσεται ἐπ' αὐτοὺς τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ πάντα τὰ θηρία τῆς γῆς ἐπ' αὐτὸν ἤξει.9 Δυσχερῆς μὲν λίαν καὶ δυσκάτοπτος οὐ μετρίως τῶν προκειμένων ὁ νοῦς.

[02167] Καὶ αὐτὴ δὲ πρὸς τοῦτο τῆς λέξεως ἢ συνθήκη.

[02168] Πλήν ὡς ἔνι διειπεῖν πειράσο- μαι.

[02169] Ποιεῖται τοίνυν ὡς ἀπὸ τῆς τῶν γεωργῶν ἐπι- στήμης τὸν λόγον.

[02170] Ἔθος γὰρ ἐκείνοις, ὅταν τῆς ἀμ- πέλου λοιπὸν ἔξανθήσαντας τοὺς βότρους θεάσωνται, καὶ ἤδη πως τὸ τῶν ὀμφάκων ἔχοντας εἶδος, ἀποκεί- ρειν μὲν τὰς περιττὰς κληματίδας, καὶ τὰ μικρὰ τῶν βοτρυδίων περιττῶς τοῖς μείζοσι παρηρημένα ταῖς δρεπάναις ἀποτέμνουν, ἵνα καὶ τροφिमωτάτην ἰκμάδα δεχόμενοι τῶν βοτρύων οἱ μείζους τελεσφορεῖσθαι δύναιντο.

[02171] Τοιοῦτὸν τι πεπραχέναι φησὶν ὁ τῶν ὄλων Θεός, ἢ ἐπὶ γε τοῖς Ἀσσυρίοις, ἤγουν καὶ ἐπὶ τοῖς Αἰγυπτίοις·

[02172] οὐ γὰρ τοι λίαν ἐναργῆς ὁ λόγος, κατὰ τί- νων ἂν ἴοι καὶ φέροιτο πρεπωδέστερον.

[02173] Φαμὲν δὴ, ὅτι εἴτις ἔλοιτο νοεῖν ὡς ἄμπελον μίαν τὴν τῶν Ἀσσυ- ρίων πληθύν, τὴν πολιορκήσασαν τὴν ἀγίαν πόλιν, εὐρήσομεν ὅτι ὁ μέγας ἐν αὐτῇ νοούμενος βότρους, τοῦτ' ἔστιν, ὁ τοῖς τῆς βασιλείας θάκοις ἐκλελαμπρ- σμένος, οὐ συνδιόλωλε τοῖς ἐτέροις, ἀλλὰ σέσωσται μὲν αὐτός, δεδαπάνηται δὲ ὡς ἐν τάξει τῶν μικρῶν βοτρύων ἢ ἐτέρα πληθύς, καὶ οἷον τῶν περιττῶν κλη- μάτων δίκην καθάπερ τινὶ δρεπάνῃ περιέκειρεν αὐ- τοὺς ἢ τομωτάτη μάχαιρα τοῦ Κυρίου.

[02174] Πεπτώκασι γὰρ, ὡς ἔφην, ἀγγέλου χειρὶ δαπανώμενοι, καὶ γεγό- νασιν αὐτῶν τὰ πτώματα τροφή τοῖς θηρίοις τοῦ ἀγροῦ, καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ.

[02175] Εἰ δὲ δὴ τις βούλοιτο καὶ ἐπὶ τοῖς Αἰγυπτίοις εἰρησθαι λέγειν αὐ- τὰ, συνήσεις ὅτι καταδηοῦντες αὐτὴν οἱ Ἀσσύριοι, οὐκ ἄρδην ἄπασαν, οὔτε μὴν ὀλοσχερῶς ἀνεῖλον.

[02176] ἀλλ' οἷον μικροῖς βοτρυδίοις ταῖς κατὰ τόπους συνοικ[ε]ίας ἢ κώμαις ἐπαφιέντες τὴν μάχαιραν, συνεμέτρησαν τοὺς θυμούς τοῦ φιλοικτεῖμονος Θεοῦ, παιδεύοντος μὲν τοὺς προσκρούοντας, κολοβοῦντος δὲ πλειστάκις τὰς δίκας, καὶ οὐκ εἰς ἄπαν ἐώντος ἀπόλλυσθαι τοὺς παιδευομένους.

[02177] ^[9Ev] τῷ καιρῷ ἐκείνῳ ἀνενεχθήσεται δῶρα Κυρίῳ Σαβαώθ ἐκ λαοῦ τετιμμένου καὶ τε- θλιμμένου, καὶ ἀπὸ λαοῦ μεγάλου ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον.

[02178] Ἔθνος ἐλπίζον καὶ καταπεπατημένον, ὃ ἔστιν ἐν μέρει ποταμοῦ τῆς χώρας αὐτοῦ, εἰς τὸν τόπον οὗ τὸ ὄνομα Κυρίου Σαβαώθ ἐπεκλήθη τὸ ὄρος Σιών.9 Τὰ ἐν τῷ πολέμῳ συμβησόμενα κατὰ καιροὺς τοῖς Αἰγυπτίων δήμοις εὐ μάλα διειρηκῶς, διαμέμνηται καὶ τῆς μετὰ τοῦτο πρὸς Θεὸν ἐπιστροφῆς, καὶ ὅτι τὴν ἀρχαίαν τῆς ἀπάτης ἀχλὺν, τῶν τῆς διανοίας ὀμ- μάτων ἀποπεμφάμενοι, καὶ ταῖς τῶν εἰδώλων λα- τρείαις ἐρῶσθαι φράσαντες, βαδιοῦνται πρὸς τὰ ἀμείνω·

[02179] καὶ τὸν μὲν φύσει καὶ ἀληθῶς ὄντα Θεὸν, καὶ τῶν ὄλων Δημιουργὸν καὶ Κύριον ἐπιγνώσκοντες, μεταστοιχειούμενοι δὲ ὥσπερ πρὸς νέαν τινα καὶ ἀπόλεκτον ζώην, καρποφοροῦσι τῷ Θεῷ τὰ ἐφ' οἷς ἂν εἶεν εὐδόκιμοι καὶ παντὸς ἐπαίνου μεστοί, καὶ οἷον δῶρα προσκομιοῦσι τὰ εἰς ὀσμὴν εὐωδίας τῷ Θεῷ, τὴν πίστιν, τὴν ἐλπίδα, τὴν ἀγάπην.

[02180] Τεθλιμμέ- νον δὲ αὐτὸν ὀνομάζει λαὸν, διάτοι τὸ πλείστην ὄσσην ^[70.449] ὑπομείναι ταλαιπωρίαν τὰ ἐκ τῆς θείας ὀργῆς ὑπο- μείναντα.

[02181] Καὶ πρὸς γε τούτῳ καὶ τετιμμένον·

[02182] τάχα που τὴν εἰς τὰ ἀμείνω μετὰστασιν αὐτῶν διὰ τούτου δηλῶν.

[02183] Τὸ γὰρ τοι φυτὸν μεταμοσχεύεται, καὶ βό- θρου τοῦ ἐν αὐτῷ ἀποτετιμμένου, μεταχωρεῖ πρὸς ἕτερον·

[02184] γεωργίας δὲ τῆς ἀρίστης οὗτος ὁ τρόπος τοῖς εἰωθόσι γηπονεῖν.

[02185] Οὕτω καὶ τῶν ἐν πλάναις ὁ νοῦς, μεταβοθρεύεται, τρόπον τινα, τῆς μὲν ἀρχαίας ἀπά- τῆς οἷον ἐκτετιμμένος, ἐμφυτευθεὶς δὲ πρὸς ἐτέρας ἐννοίας, καὶ πρὸς γε τούτῳ σπουδᾶς καὶ γνώσιν τὴν προῦχουσαν, μᾶλλον δὲ καὶ ἀσυγκρίτως τῆς ἀρχαίας ἐν ἀμείνοισιν.

[02186] Καρποφορήσειν δὲ αὐτοὺς εἰς τὸν αἰῶνα χρόνον, τοῦτ' ἔστι, διηνεκῶς, οὐ διακοπῆς τινος μεταξυμβησομένης, αἰεὶ δὲ μᾶλλον καὶ μέχρι παν- τός.

[02187] Τοιγάροισι καὶ μέγαν αὐτὸν ὀνομάζει λαόν·

[02188] ἢ τὸ πολύχουν αὐτοῦ διὰ τούτου σημαίνων, ἢ ὅτι γέγονεν εὐδόκιμος κεκλημένος διὰ πίστεως τῆς εἰς Χριστόν.

[02189] Οἱ γὰρ τοὺς ἄλλους ἅπαντας νικῶντές ποτε πρὸς τὰ τῆς εἰδωλολατρίας ἐγκλήματα, νῦν εἰσὶν πολλῶν ἀμείνους καὶ συνετώτεροι, καὶ ἀκμαιοτάτην ἔχοντες τὴν εἰς Χριστὸν ἀγάπην, καὶ τὴν εἰς πᾶν ὀτιοῦν τῶν ἀγαθῶν εὐτολίμειαν.

[02190] Οὐ γὰρ ἐπλεόνασεν ἢ ἁμαρτία, φησὶν, ὑπερεπερι[έ]σσευσεν ἢ χάρις.

[02191] Ποῦ τοίνυν καρ- ποφορήσουσιν;

[02192] Εἰς τὸν τόπον, φησὶν, οὗ τὸ ὄνομα Κυ- ρίου Σαβαώθ ἐπεκλήθη ὄρος Σιών, τοῦτ' ἔστιν, εἰς τὸ ὄρος τὸ Σιών, ἔνθα ἂν ἐπικληθεῖ τὸ ὄνομα Κυ- ρίου Σαβαώθ.

[02193] Σημαίνει δὲ διὰ τούτου τὴν Ἐκκλησίαν, τὸ μέγα καὶ νοητὸν ὄρος·

[02194] χθαμαλὸν γὰρ οὐδὲν ἐν αὐ- τῇ, ἀλλ' οὐδὲ τῶν πεπατημένων δογμάτων, ἀλλ' εἴ τι μέγα καὶ ὑψηλόν, ἢ περὶ Θεοῦ τοῦ κατ' ἀλήθειαν γνώσις δηλονότι, ἢ δὴλωσίς τε καὶ μάλα σαφῆς τῶν τοῦ Σωτῆρος ἡμῶν μυστηρίων.

[02195] Σιών δὲ ὄρος ὀνομάζει πλειστάκις ἢ θεόπνευστος Γραφή τὴν Ἐκκλησίαν Χριστοῦ, ὡς ἀπὸ γε τῆς πρώτης ὀνομάζουσα νοητῶς τὴν ἀληθεστέραν Σιών, ὃ ἔστιν ὑψηλὴ καὶ σκοπευτή- ριον.

- [02196] Προσέροίπται δὲ διὰ μέσου·
- [02197] Τὸ ἔθνος ἐλπίζον καὶ καταπεπατημένον, ὃ ἐστὶν ἐν μέρει ποταμοῦ τῆς χώρας αὐτοῦ.
- [02198] Ἦρξατο γὰρ ἡ τῶν Αἰγυπτίων ἐπιστροφή πρὸς Θεὸν ἀπὸ τινος μέρους τῆς χώρας κειμένης ἐπέκεινα τοῦ ποταμοῦ·
- [02199] ἵνα νοῆς τῆς Ρινοκορουρητῶν, ἦγουν τῶν αὐτόθι πόλεων μίαν.
- [02200] Λέγει γὰρ ἐν τοῖς ἐφ' ἑξῆς, ἐν τῇ ὁράσει τῆς Αἰγύπτου·
- [02201] Τῇ ἡμέρᾳ ἐκείνῃ ἔσται θυσιαστήριον τῷ Κυρίῳ ἐν χώρᾳ Αἰγυπτίων, καὶ στήλη πρὸς τὸ ὄριον αὐτῆς τῷ Κυρίῳ.
- [02202] Καὶ ἔσται εἰς σημεῖον Κυρίῳ·
- [02203] καὶ εἰς τὸν αἰῶνα ἐν χώρᾳ Αἰγύπτου.
- [02204] Καὶ πεπατημένον μὲν ὡς συντετριμμένον ταῖς ἐκ τοῦ πολέμου συμφοραῖς·
- [02205] ἐλπίζον δὲ, ὅτι καὶ αὐτὸ πεποιῆται τὴν ἐλπίδα λοιπὸν ἐπὶ Χριστῷ, καὶ ταῖς ὑπ' αὐτῷ ζεύγλαις ὑπήνεγκε τὸν αὐχένα, καὶ δεδούλευκεν αὐτῷ, καὶ τοὺς τῆς εὐσεβείας κεκάριπκε τρόπους.
- [02206] {ΙΤΟΜΟΣ Δ ΟΡΑΣΙΣ ΑΙΓΥΠΤΟΥ.}1
- [02207] ^{[9]Ἰδοῦ} Κύριος κάθηται ἐπὶ νεφέλης κούφης, καὶ ἦξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἰγύπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἠττηθήσεται ἐν αὐτοῖς.⁹ Τίνα δὴ τρόπον ἡ τῶν Αἰγυπτίων σέσωσται χώρα ^[70.452] καὶ σεσαγήνενται πρὸς εὐσέβειαν, διὰ πίστεως δὲ δηλονότι τῆς ἐν Χριστῷ, καίτοι πολυθεοὺς καὶ ἐκτόπως νοσοῦσα τὴν πλάνην, πειρᾶται διδάσκειν ὁ προφήτης ἐν τούτοις.
- [02208] Ἦσαν μὲν γὰρ οἰάπερ ἐν σκότῳ βαθεῖ, τὸν μὲν φύσει Θεὸν καὶ ἀληθῶς ὄντα τῶν ὄλων δημιουργὸν καὶ Κύριον ἠγνοηκότες παντελῶς, ἀνάπτοντες δὲ τῇ κτίσει τὸ σέβας·
- [02209] καὶ τὸ ἔτι τούτου παραλογώτερον, τεχνουργοὶ τῶν ἰδίων ἀναδεικνύμενοι θεῶν, καὶ πολύμορφον εἰδώλων ἔσμον ἐν τοῖς τεμένεσιν ἔχοντες, ὡς καὶ ζῶων ἀλόγων ἀναπλάττειν τύπους, καὶ βωμοὺς ἰσπάντας καταθύειν αὐτοῖς.
- [02210] Ἔδει τοίνυν πλεοναζούσης ἐν αὐτοῖς ἀμαρτίας, ὑπερπερισεῦσαι τὴν χάριν, καὶ τοῖς οὕτως ἐχθίστως νενοσηκόσι ἐπιλάμψαι τὸν ἱατρὸν, καὶ τοῖς τὴν καρδίαν κατεσκοτισμένοις τὸ θεῖόν τε καὶ οὐράνιον ἐναστράψαι φῶς.
- [02211] Ἰδοῦ τοίνυν, φησὶ, Κύριος κάθηται ἐπὶ νεφέλης κούφης, καὶ ἦξει εἰς Αἴγυπτον.
- [02212] Ἀλλὰ τί ἂν βούλοιο παραδηλοῦν τὸ ἐπὶ νεφέλης κούφης ὁρᾶσθαι τὸν Κύριον;
- [02213] Φέρε λέγωμεν ὡς ἔνι·
- [02214] Τινὲς μὲν τῶν ἐξηγητῶν κούφην ἔφησαν εἶναι νεφέλην τὴν ἁγίαν τοῦ Κυρίου σάρκα, τουτ' ἔστι, τὸν ἐκ τῆς Παρθένου ληφθέντα ναόν·
- [02215] καὶ νεφέλη παρεικάζουσι, διάτοι τὸ ἀπηλλάχθαι τάχα πονηριῶν καὶ ἐπιθυμιῶν τῶν γεωδεστέρων ἄνω τε καὶ ὡσπερ ὑψοῦ.
- [02216] Πάναγνον γὰρ ἀληθῶς καὶ ἀπάσης γεώδους ἀκαθαρσίας ἀπηλλαγμένον τὸ ἅγιον σῶμα τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ.
- [02217] Ἔτεροι δὲ αὐτὴν κούφην ὠνομάσθαι νεφέλην ὑπειλήφασιν τὴν ἁγίαν Παρθένον.
- [02218] Οἶμαι δὲ ἔγωγε τάχα πονηρίας καὶ ἐτέρων ἡμῶν ἐννοιῶν ὑποσημῆναι πλάτος, τὸ ἐπὶ νεφέλης κούφης καθῆσθαι λέγειν αὐτόν.
- [02219] Πολυτρόπως μὲν γὰρ οἱ μακάριοι προφήται, τὴν τοῦ Θεοῦ δόξαν καταθεώμενοι, γεγράφασι τὰς ὁράσεις.
- [02220] Ὁ μὲν γὰρ Ἡσαΐας ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπυρμένου τεθεῶσθαί φησι τὸν Κύριον Σαβαώθ, περιεστώτων ἐν κύκλῳ τῶν ἀνωτάτω δυνάμεων λογικῶν, ὑμνολογουσῶν τε αὐτόν, πλήρη τε εἶναι λεγουσῶν τὸν οὐρανὸν καὶ τὴν γῆν τῆς δόξης αὐτοῦ.
- [02221] Ὁ δὲ γε πάνσοφος Δανιὴλ Παλαιὸν ἡμερῶν ἐπὶ θρόνου καθίζει·
- [02222] χιλίας τε χιλιάδας λειτουργεῖν αὐτῷ διατείνεται, καὶ μυρίας μυριάδας περιεστάναι φησί·
- [02223] τεθεῶσθαι δὲ καὶ ὡς Υἱὸν ἀνθρώπου μετὰ τῶν νεφελῶν ἐρχόμενον, καὶ τὰ τούτοις τέθεικεν ἐφεξῆς.
- [02224] Τεξεχήλ δὲ ὁμοίως στερέωμα, φησὶν, ἰδεν, ὑποκειμένων τῶν Σαραφείμ·
- [02225] ἐπὶ θρόνου δὲ ἀνθρώπου τεθεῶσθαι, ἦτοι εἶδος ἀνθρώπου, οὗ τὰ μὲν ἄνω φησὶν ἠλέκτρῳ προσεοικέναι, τὸ γὰρ μὴν ἐξ ὀσφύος εἰς πόδας ὡς ὄρασις πυρός.
- [02226] Ἐκάστη δὲ τῶν τοιούτων ὁράσεων, ἔμφασιν τινὰ δόξης τῆς θεοπρεποῦς, καὶ μυστηρίου τοῦ κατὰ Χριστὸν, ἀστεῖως ἡμῶν ὑπαινίσσεται.
- [02227] Οὐδὲν οὖν ἄρα τὸ κωλύον κἂν τούτῳ νοεῖν, ἐπὶ νεφέλης κούφης τεθεῶσθαι τὸν Κύριον, χρεωδέστατά τε καὶ ἀναγκαίως.
- [02228] Ἀποπληροῖ γὰρ ἡμῶν ἡ νεφέλη τύπον ὑετοῦ τε καὶ δρόσου πνευματικῆς, καὶ αὐτοῦ δὲ τοῦ σωτηρίου βαπτίσματος.

- [02229] Καὶ γοῦν ὁ μακάριος Παῦλος, τοὺς ἐξ αἵματος Ἰσραὴλ βεβαπτίσθαι φησὶν ἐν τῇ νε-φέλῃ καὶ ἐν τῇ θαλάσῃ·
- [02230] ἐπήρητο καὶ τὴν βαθεῖαν ἐκείνην διαπεραιουμένοις ἔρημον, ἐν ἡμέρᾳ μὲν ἢ νεφέλῃ·
- [02231] προηγείτο δὲ καὶ νυκτὶ στύλος πυρός·
- [02232] Ἐργά- [70.453] φετο δὲ δι' ἀμφοῖν ὁ Χριστός, ἦτοι τὸ ἐπ' αὐτῷ μυστήριον, ἦγουν ὡς ἐν πίστει τε καὶ ἀγίῳ βαπτίσματι, δικαίως καὶ ἁγιασμός·
- [02233] Ἔδει τοίνυν ἐπὶ καθάρσει τε καὶ μεταβολῇ ἰόντα τὸν Κύριον τῶν Αἰγυπτίων, θεοπρεπῶς δὲ δηλονότι καὶ νοητῶς, ἐπὶ νεφέλης ὄρα-σθαι κούφης·
- [02234] Οὐ γὰρ ἦν ἐτέρως ἀποσμήχεσθαι τῆς τῶν πλανωμένων ψυχῆς τὴν ἐντετηγμένην αὐτῇ κη-λίδα, μὴ οὐχὶ διὰ τοῦ ἀγίου βαπτίσματος·
- [02235] Οὐ καὶ εἰς τύπον τὴν νεφέλην εἶναι διοριζόμεθα·
- [02236] Κούφη δὲ ἢ νεφέλη καὶ μάλα εἰκότως ὠνόμασται·
- [02237] Βαπτίζόμεθα γὰρ εἰς ἀπόθεσιν ἁμαρτίας, καὶ οἰονεῖ τι δυσδιακόμιστον ἀληθῶς φορτίον ἀποτρεπόμενοι τὴν ἀσέβειαν, ὑπόπτεροι τρόπον τινὰ διὰ τούτου γινόμεθα, καὶ τὰ ἄνω φρονεῖν, καὶ τὰς καρδίας ἔχειν ὑψοῦ μανθάνομεν·
- [02238] Τό γε μὴν ἐπικαθῆσθαι τῇ νεφέλῃ τὸν Κύριον, ἐκεῖνο οἶμαι δηλοῦν·
- [02239] Ἡ κάθησις ἢ ἀνάπαυσις, ἦγουν ἐξουσίαν ἡμῖν ὑπαινίττεται·
- [02240] Οὐκοῦν ἐπαναπαύεται Χριστός, οὐχὶ τῇ κατὰ νόμον λατρεία ποθὲν, ἐν τελειώσει δὲ μᾶλλον τῇ διὰ τοῦ ἀγίου βαπτίσματος·
- [02241] Βεβασί-λευκε δὲ οὕτω τῶν ἐπὶ τῆς γῆς·
- [02242] Σεισθήσεσθαι δὲ φησὶ τὰ χειροποίητα Αἰγύπτου ἀπὸ προσώπου αὐτοῦ·
- [02243] Ἀνα-δεδειγμένου γὰρ ἤδη τοῦ ἀγίου βαπτίσματος, καὶ Χριστοῦ λοιπὸν ἐπιλάμψαντος, πᾶσά πως ἀνάγκη, τὰ τῆς ἀρχαίας ἀπάτης ἀφανίζεσθαι παίγνια, καὶ τὰς τοῦ διαβόλου παγίδας ὄρασθαι συντεθρασμένας·
- [02244] Σε-σαγήνευκε δὲ πρὸς ὄλεθρον καὶ ἀπώλειαν ἅπαν μὲν, ὡς ἔπος εἰπεῖν, ἔθνος τε καὶ γένος, μάλιστα δὲ τῶν ἄλλων τοὺς Αἰγυπτίους·
- [02245] Δεισδαμονέστατοι γὰρ γε-γόνασι παρὰ τοὺς ἄλλους, καὶ τάχα που νικῶντες ἐν πλάνῃ Πέρσας τε καὶ Ἀσσυρίους·
- [02246] καίτοι τῆς θεο-πνεύστου Γραφῆς περὶ τῆς ἐκείνων λεγούσης χώρας, ὅτι γῆ γλυπτῶν ἐστίν·
- [02247] Ἦττηθήσεσθαι δὲ τὴν καρδίαν τῶν Αἰγυπτίων φησὶν, παραχωρήσασαν, ὡς γε οἶμαι, τὸ χρῆναι νικᾶν τοῖς εὐαγγελικοῖς κηρύγμασι, καίτοι πάλα θεομάχον οὔσαν, καὶ τοῖς τῆς ἀληθείας ἀντεξ-άγουσαν λόγους·
- [02248] Εὐρήσομεν οὖν τὸν Φαραῶ τοιοῦτον ὄντα σαφῶς·
- [02249] Ὁ μὲν γὰρ ἱεροφάντης Μωσῆς ἔφασκεν ἐναργῶς·
- [02250] [60] Θεὸς τῶν Ἑβραίων ἀπέσταλκεν ἡμᾶς πρὸς σέ, λέγων·
- [02251] Ἐξαπόστειλον τὸν λαόν μου, ἵνα λα-τρεύσωσί μοι ἐν τῇ ἐρήμῳ·
- [02252] [6] Ὁ δὲ πρὸς αὐτούς·
- [02253] [6Τς] ἐστίν, οὐ εἰσακούσομαι τῆς φωνῆς αὐτοῦ·
- [02254] Οὐκ οἶδα τὸν Κύριον, καὶ τὸν Ἰσραὴλ οὐκ ἀποστέλλω·
- [02255] [6] Ἦττηθήσεται γὰρ ἡ καρδία αὐτῶν ἐν αὐτοῖς, τοῦτ' ἐστίν, οὐκ ἄθραυστος, οὐδὲ σκληρὰ, καὶ ἀνουθέτητος διαμενεῖ·
- [02256] παραδέξεται δὲ μᾶλλον τὸ σωτήριον κήρυγμα·
- [02257] [9Καί] ἐπεγεροθήσονται Αἰγύπτιοι πρὸς Αἰγυ-πτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐ-τοῦ, καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ·
- [02258] Καὶ ἐπ-εγεροθήσεται πόλις ἐπὶ πόλιν, καὶ νομὸς ἐπὶ νο-μόν·
- [02259] Καὶ ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυ-πτίων ἐν αὐτοῖς, καὶ τὴν βουλήν αὐτῶν διασκε-δάσω.9 Τοῦτο, οἶμαι, ἐστίν ἐναργῶς ἕτερον οὐδὲν, ἢ ἐκεῖνο που πάντως ὅπερ ἔφη Χριστός·
- [02260] [6Μῆ] νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν·
- [02261] οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν·
- [02262] Ἦλθον γὰρ διχάσαι ἄνθρω- [70.456] πον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·

[02263] καὶ ἐχθροὶ πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ.

[02264] ^[6] Ἀναφωνηθέντος γὰρ ἤδη τοῦ θεοῦ τε καὶ εὐαγγελικοῦ κηρύγματος, καὶ τῆς εἰς γονέας αἰδοῦς κατημεληκό- τες ἄνθρωποι, πεφρονήκασιν ἐχθρὰ καὶ μεμισημένα αὐτοῖς, καὶ μονονουχὶ τὸν πολέμου νόμον ἐξηρτυμένοι, κατεξανέστησαν ἀδελφῶν.

[02265] Οἱ μὲν γὰρ τῇ ἀρχαίᾳ συναγορεύοντες πλάνη, καὶ ταῖς τῶν εἰδώλων ἀπά- ταις ἀχαλίνως προσνευκότες, ἀπαράδεκτον ποιοῦν- ται τὸν τῆς πίστεως λόγον.

[02266] Οἱ δὲ καταγέλαστον τι χρῆμα καὶ ἀνόσιον παντελῶς ἠγούμενοι προελέσθαι προσκυνεῖν τοῖς παρ' αὐτῶν τεχνουργομένοις θεοῖς, τοῖς τῆς ἀληθείας προσδεδραμήκασιν λόγοις, καὶ μα- κρὰν ὄντες ποτὲ, γεγονάσιν ἐγγύς, καὶ οἰκείοι διὰ τῆς πίστεως ἀναδεδειγμένοι Χριστοῦ, εἶσω τε γεγονάσιν τῆς τῶν ἁγίων ἐλπίδος, καὶ κληρονόμοι τέθεινται τῆς εἰς αἰῶνα ζωῆς.

[02267] Κατασεσισμένων τοίνυν, φησὶ, τῶν χειροποιήτων Αἰγύπτου, διὰ τὸ ἐλθεῖν ἐν αὐτῇ τὸν Κύριον ἐπὶ νεφέλης κούφης, ἐπανάστασις ἔσται πολλή καὶ οἰκείων καὶ συγγενῶν, καὶ καθ' ἓνα καὶ κατὰ πληθὺν οἱ πόλεμοι, ὥστε καὶ πόλιν καὶ νομὸν ἐπὶ νομὸν ποιεῖσθαι τὰς ἐφόδους.

[02268] Νομὸς δὲ λέγεται παρὰ τοῖς τὴν Αἰγυπτίων οἰκοῦσι χώραν, ἐκάστη πόλις καὶ αἱ περιοικίδες αὐτῆς καὶ αἱ ὑπ' αὐτῇ κῶμαι·

[02269] καὶ τέ- τριπται παρ' αὐτοῖς ἢ τοιάδε φωνή.

[02270] Εἰτά φησιν, ὅτι Ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς, καὶ τὴν βουλήν αὐτῶν διασκεδάσω.

[02271] Φαμὲν δὲ ὅτι διά- φορον ἐσχηκότες κατ' ἀλλήλων τὸ φρόνημα, τεθορῶ- βηνται μὲν οὐ μετρίως·

[02272] ἐπαναστάσεις δὲ καὶ μάχας μελετῶντες κατὰ τῶν πεπιστευκότεων οἱ πλανώμενοι, πολεμοῦντα αὐτοῖς καὶ ἀνθεστηκότα τὸν τῶν ὄλων εὐρήσουσι Θεόν.

[02273] Διασκεδάσω γὰρ αὐτῶν τὰς βουλάς, φησὶν, τοῦτ' ἔστι, πᾶσαν αὐτῶν σκέψιν εἰκαίαν ἀπο- φανῶ, καὶ ἀνόνητα παντελῶς τὰ κατὰ τῶν ἐμοὶ προσδεδραμηκότων ἐπιχειρήματα.

[02274] ^[9Και] ἐπερωτήσουσι τοὺς θεοὺς αὐτῶν, καὶ τὰ ἀγάλματα αὐτῶν, καὶ τοὺς ἐκ τῆς γῆς φωνοῦν- τας, καὶ τοὺς ἐγγαστριμύθους, καὶ τοὺς γνώστας.

[02275] Καὶ παραδώσω Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν·

[02276] καὶ βασιλεῖς σκληροὶ κυριεύ- σουσιν αὐτῶν.⁹ Τίνα δὲ τρόπον, ἢ κατὰ ποῖον ὄλωσ καιρὸν, Αἰγύ- πτιοι πεπλουτήκασιν τὸ σωτήριον κήρυγμα, σπουδῇ τῷ προφήτῃ διατρανοῦν.

[02277] Οὐκ ἀνόνητος δὲ τῆς ἰστο- ρίας ὁ λόγος τοῖς γε ἅπαξ χρηστομαθεῖν ἠρημένοις.

[02278] Καταδηώσας τοίνυν τὴν τῶν Ἰουδαίων χώραν Οὐε-σπασιανός, καὶ κατεμπρήσας τὰ Ἱεροσόλυμα, παν- στρατιᾷ καταβέβηκεν εἰς τὴν Αἰγυπτίων χώραν, χειρωσόμενος καὶ αὐτήν.

[02279] Ἔδρα δὲ τοῦτο κατὰ βού- λησιν τοῦ Θεοῦ, τοῖς Ῥωμαίων ὑποφέροντος σκή- πτροις χώρας τε ἀπάσας ὁμοῦ καὶ πόλεις.

[02280] Ἀλλ' ὦντο μὲν Αἰγύπτιοι καὶ διαφυγεῖν δύνασθαι ῥαδίως τὸν τῆς δουλείας ζυγὸν, εἶναί τε ἀνάλωτοι παντελῶς, διάτοι τὸ πλείστοις ὕδασι διεζῶσθαι τὴν χώραν.

[02281] Ἀλλ' ἠμαρτήκασιν τῆς ἐλπίδος.

[02282] Θεοῦ γὰρ τι κατορθοῦν ἐθέλοντος, πάντα ὑπεῖκει ῥαδίως, καὶ τὰ ἀνέφικτα ^[70.457] καὶ δυσήνυτα παραδόξως κατευμαρῖζεται.

[02283] Τὴν γὰρ χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει;

[02284] κατὰ τὸ γεγραμ- μένον.

[02285] Συμβέβηκε τοίνυν πάντα τὰ παρ' αὐτοῖς ὕδατος, τὰ τε ἐν λίμναις, καὶ μὲν τοὶ καὶ ποταμοῖς ἀφανισθῆναι παντελῶς, ὡς διοδεύεσθαι ποσίν.

[02286] Οὕτω τε λοιπὸν δυσχερείας ἀπάσης ἐψιλωμένην τὴν Αἰγυ- πτίων εὐρῶν, κεκράτηκεν αὐτῆς Οὐεσπασιανός.

[02287] Κατ' ἐκεῖνο δὲ οὖν τοῦ καιροῦ, συμβέβηκεν εἰσελ- θεῖν εἰς τὴν Αἰγυπτίων τοὺς τὸ θεῖόν τε καὶ σωτήριον ἱερουργούντας κήρυγμα, καὶ τὰ ἔθνη σαηνεύοντας διὰ πίστεως τῆς ἐν Χριστῷ, πρὸς τὴν τῆς ἀληθείας ἐπίγνωσιν.

[02288] Μεμαθηκότες τοίνυν Αἰγύπτιοι, φησὶ, τῆς Ῥωμαίων στρατιᾶς τὴν παναλικὴ καὶ δυσκατ- αγώνιστον ἔφοδον, τεθορυβημένοι τε λίαν, καὶ ὅποι ποτὲ αὐτοῖς τὸ τοῦ πράγματος ἐκβήσεται πέρας, ἀναμαθεῖν ἐθέλοντες, ἐπερωτήσουσι τοὺς θεοὺς αὐ- τῶν, καὶ τὰ ἀγάλματα αὐτῶν, καὶ τοὺς ἐκ τῆς γῆς φωνούντας, καὶ τοὺς ἐγγαστριμύθους, καὶ μέντοι καὶ γνώστας.

[02289] Διάφοροι γὰρ παρ' αὐτοῖς ψευδομαν- τείας ἦσαν τρόποι, καὶ πεπλασμένοι προφήται.

[02290] Οἱ μὲν τοὺς νεκροὺς ἐπερωτᾶν προσποιοῦμενοι·

[02291] οἱ δὲ καὶ ἀπὸ τῆς σφῶν αὐτῶν καρδίας ἐρευγόμενοι λό- γους.

[02292] Ἔτεροι δὲ καὶ γινῶσται, τοῦτ' ἔστι, τοὺς ἐκ θυσιῶν καπνοὺς, καὶ τοὺς ἐν τοῖς ἤπασιν τῶν σφαζο- μένων ζώων παλμοὺς πολυπραγμονοῦντες ἀνοσίως.

[02293] Ἀλλ' οὐδεμιᾶς ἔσται, φησὶν, ἐκ μαντείας αὐτοῖς ἢ ὄνησις·

[02294] οὔτε μὴν ἐπαμῦναι δυναμένους αὐτοὺς εὐ- ρήσουσι, τοὺς νομισθέντας εἶναι θεοὺς.

- [02295] Παραδώσω γὰρ Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκλη- ρῶν, καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν.
- [02296] Σκληροὺς δὲ ὅταν ἀκούσης, μὴ ἀπηνεστάτους νοήσης, ἀθραύστους δὲ μᾶλλον, καὶ παραχωρεῖν εἰδότας τὸ νικᾶν οὐδενί.
- [02297] Τοιοῦτο γὰρ οἱ Ῥωμαίων γεγόνασιν εὐκλεέστατοι βασιλεῖς, τῆς θείας τε καὶ ἀπορόρητου βουλῆς ὑποτιθείσης, ὡς ἔφην, τὰ πάντα αὐτοῖς.
- [02298] Καὶ γοῦν κεκρατήκασιν τῆς ὑπ' οὐρανόν.
- [02299] ^[9Τάδε] λέγει Κύριος Σαβαώθ·
- [02300] Καὶ πίνονται οἱ Αἰγύπτιοι τὸ ὕδωρ τὸ παρὰ θάλασσαν·
- [02301] ὁ δὲ πο- ταμὸς ἐκλείψει, καὶ ξηρανθήσεται.
- [02302] Ἐκλείψου- σιν οἱ ποταμοὶ καὶ διώρυγες τοῦ ποταμοῦ, καὶ ξηρανθήσεται πᾶσα συναγωγή ὕδατος, ἐν παντὶ ἔλει καλάμου, καὶ παπύρου, καὶ τὸ ἄχι τὸ χλω- ρόν, πᾶν τὸ κύκλω τοῦ ποταμοῦ, πᾶν τὸ σπει- ρόμενον διὰ τοῦ ποταμοῦ ξηρανθήσεται ἀνεμο- φθορία.
- [02303] Καὶ στενάξουσιν οἱ ἄλιεις, στενάξουσι πάντες οἱ βάλλοντες ἄγκιστρον εἰς τὸν ποταμόν, καὶ οἱ βάλλοντες σαγήνας, καὶ οἱ ἀμφιβολεῖς πενθήσουσι.
- [02304] Καὶ ἡ αἰσχύνῃ λήψεται τοὺς ἐρ- γαζομένους τὸ λῖνον τὸ σχιστόν, καὶ τοὺς ἐργαζομένους τὴν βύσσον·
- [02305] καὶ ἔσονται οἱ ἐργαζό- μενοι αὐτὰ ἐν ὀδύνη, καὶ πάντες οἱ τὸν ζύθον ποιοῦντες λυπηθήσονται, καὶ τὰς ψυχὰς πονέ- σουσιν.⁹ Συναρμόσεις καὶ τάδε τοῖς ἀρτίως ἡμῖν εἰρημέ- νοις.
- [02306] Εὐυγροτάτην γὰρ οὕτως τὴν Αἴγυπτίω, ξηρὰν ἀπέφηνεν ὁ πάντα ἰσχύων Θεός, ὥστε καὶ ἀνιδρωτὶ βάσιμον εἶναι τοῖς ἐθέλουσι διὰ λιμνῶν ἰέναι καὶ ποταμῶν.
- [02307] Δηήρηται δὲ πῶς τῶν Αἰγυπτίων ἡ χώρα·
- [02308] καὶ οἱ μὲν ἔχουσι τὴν γῆν τὴν ἀρόσιμον, καὶ γονιμῶ- τάτην, καὶ ἀμπελῶσιν ὅτι μάλιστα μελεδωνοί.
- [02309] Οἱ δὲ πρὸς αὐταῖς οἰκοῦσι ταῖς λίμναις, τὰ ἐξ αὐτῶν δρε- ^[70.460] πόμενοι.
- [02310] Ἰχθυοθηραὶ τε γὰρ εἰσι, καὶ πάπυρον ἀποκείροντες, χάρτου τέ εἰσι δημιουργοὶ, καὶ λῖνον ἐργάζονται τὸ σχιστόν.
- [02311] Ἐλειοὶ δὲ ἄνδρες ἡγούν βου- κόλοι κατονομάζονται·
- [02312] καὶ γὰρ εἰσι παρ' αὐτοῖς ἀριθμοῦ κρείττονες αἱ βοῶν ἀγέλαι·
- [02313] πλείστη τε ἄρ- του καὶ οἴνου καὶ τῶν ἄλλων ἡ σπάνις.
- [02314] Ἐκλελοι- πόντων τοιγαροῦν τῶν ὑδάτων, φησὶν, πίνονται ὕδωρ.
- [02315] Ὁρύττοντες γὰρ ἐν τοῖς αἰγιαλοῖς ἔσθ' ὅτε τινὲς, πότιμον ἀρύονται νᾶμα.
- [02316] Ἐκλείψουσι δὲ καὶ ξηραν- θήσονται οἱ ποταμοὶ, καὶ πᾶσαι αἱ διώρυγες.
- [02317] Ἔσται δὲ σπάνις ὑδάτων ἐν παντὶ ἔλει καλάμου, καὶ παπύ- ρου.
- [02318] Καὶ πᾶν τὸ ἐν τοῖς ὕδασι φυόμενον ξηρανθήσε- ται, φησὶν, ὥστε καὶ στενάξει τῶν ἰχθύων τοὺς θηρευτὰς, καὶ τοὺς τὸ λῖνον ἐργαζομένους τὸ σχιστόν, καὶ ἐν ὀδύνη γενέσθαι πολλῇ τοὺς ἐργαζομένους αὐτά·
- [02319] καὶ πρὸς τούτοις ἔτι, τοὺς τὸν παρ' αὐτοῖς ζύθον ἀρτύοντας.
- [02320] Ἐκλελοιπόντων γὰρ τῶν ὑδάτων, ἐν ἐνδείᾳ παντός ἔσονται τοῦ κατευφραίνεῖν εἰδότος, καὶ τὰ πρὸς ζωὴν αὐτοῖς ἐπιτήδεια παρατιθέντος πλουσίως.
- [02321] Καὶ ταυτὶ μὲν τό γε ἦκον εἰς τὸ ἐκ τῆς ἱστορίας δηλούμενον εἴρηται σαφῶς.
- [02322] Εἰ δὲ δὴ τις ἔλοιτο τῶν ὑδάτων τὴν σπάνιν καὶ ἐτέρως ἐκλαβεῖν, καὶ ἰσχυρότερον ἐννοιῶν εἰς βάθος ἐλθεῖν, οὐκ ἀπὸ σκοποῦ βαδιεῖται, παρεικάζων ὕδασι τὸν παρὰ τε τοῖς τῶν Ἑλλήνων σοφοῖς, γραῶδη τε καὶ ἀσύνητον λόγον·
- [02323] ἰχθύσι γε μὴν τὴν τῶν ἀνθρώπων πληθύν, καὶ μὴν καὶ παπύρω, καλάμω τε καὶ τοῖς λοιποῖς, ὧν ἔστι τροφὸς ἡ τῶν ὑδάτων φύσις.
- [02324] Ἀλιευσί γε μὴν, καὶ οἷς ἂν ἔργον εἴη τὰ ἐν τοῖς ὕδασι, τοὺς σαγη- νεύειν εἰδότας τὴν τῶν ἀγελαίων πληθύν, καὶ καθάπερ λίνους τισὶν ἐμπλακῆναι παρασκευάζοντας τοῖς εἰς ἀπάτην αὐτοὺς ἀποφέρουσι λόγοις.
- [02325] Οὗτοι στενάξουσι καὶ λυπηθήσονται, καὶ τὰς ψυχὰς πονέσουσιν, ἀπρα- κτοῦντος ἤδη πῶς τοῦ παρ' αὐτοῖς ὄντος λόγου·
- [02326] ὄν καὶ ὕδασι παρεικάζοντες διεβεβαιούμεθα σαφῶς, διὰ τὸ ἐκλελοιπέναι παντελῶς αὐτόν, ξηρανθήσεσθαι δὲ πάντα τὰ δι' αὐτοῦ τρεφόμενα.
- [02327] Οὗτοι ποιοῦσι τὸν ζύθον·
- [02328] οὐ γὰρ οἶνον προσάγουσι τὸν εὐφραίνοντα καρδίαν ἀνθρώπου, ἀλλὰ νόθην τινὰ καὶ ἄχρηστον διδασκαλίαν, καὶ τοῖς ἰσχυνοῖς αὐτὴν ὥσπερ οὖν οἶον-

ται κατασεμνύνοντες λόγους.

[02329] Ὑπαινίττεται γὰρ, οἱ- μαι, τουτί τὸ βύσσον λέγειν αὐτοὺς ἐργάζεσθαι, τὴν ἰσχυοτάτην ἄγαν.

[02330] Καὶ λῖνον δὲ τὸ σχιστόν.

[02331] Σκινδάλα- μοι γὰρ ὥσπερ ἰσχυομυθίας τὰ παρ' αὐτοῖς·

[02332] πλὴν ἀνόνητα παντελῶς, καὶ ψυχρῶν θεωρημάτων ἀνα- πλιμπλάντα.

[02333] Ψυχρὸς γὰρ ὁ ζύθος

[02334] ^[9Και] μωροὶ ἔσονται οἱ ἄρχοντες Τάνεως, οἱ σο- φοὶ σύμβουλοι τοῦ βασιλέως, ἢ βουλή αὐτῶν μωρανθήσεται.⁹ Ἐπηρημένης γὰρ Αἰγυπτίους τῆς ἀφύκτου συμ- φορᾶς, καὶ μελλούσης ἀλῶναι τῆς χώρας, καὶ ὅσον οὐδέπω τοῖς ἐτέρων ζυγοῖς, κὰν εἰ μὴ βούλοιντο τυχόν, ὑπενεγκεῖν τὸν αὐχένα, τεθορυβημένος οὐ μετρίως, καὶ ἀφορήτοις δέμασι κατεπτοημένος ὁ ^[70.461] καθηγεῖσθαι λαχῶν, συνεκόμισε μὲν τοὺς ἐπίκλην σοφοὺς, τοῦτ' ἔστι, τοὺς μάγους·

[02335] ἦρετο δὲ καὶ λίαν ἐσπουδασμένως, ὅποι ποτὲ ἄρα τὸ τῶν πραγμάτων αὐτοῖς βαδιεῖται τέλος, καὶ τίνα τρόπον διακρού- σαινο τοῦ πολέμου τὴν ἔφοδον.

[02336] Οἱ δὲ τοσοῦτον ἀφ- εστήκασιν, φησὶ, τοῦ δύνασθαι τι τῶν ἀναγκαίων, ἦγουν ἀληθῶν, εἶπεῖν, ὡς καὶ ἐπ' ἀκράτῳ μωρία καταγινώσκεσθαι.

[02337] Θεοῦ γὰρ κακοῦν ἐθέλοντος, ἀπρα- κτήσειεν ἂν ἢ παντὸς ἀνθρώπου βουλή τε καὶ δύνα- μιν.

[02338] Ἐὰν γὰρ κλείσῃ κατ' ἀνθρώπου, τίς ἀνοίξει;

[02339] κατὰ τὸ γεγραμμένον.

[02340] Σοφοὺς οὖν ἄρα Τάνεως τοὺς ἐν αὐτῇ φησὶ ψευδοπροφήτας τε καὶ τῶν ἐν τοῖς τε- μένεσιν ἐπιμελητάς.

[02341] Οἱ καὶ ἐπὶ μάγῳ τέχνη φρονούντες μέγα, δι' αὐτῶν ἠλέγχοντο τῶν πραγμάτων οὐδὲν ὄντες παντελῶς.

[02342] ^[9Πῶς] ἐρεῖτε τῷ βασιλεῖ·

[02343] Υἱοὶ συνετῶν ἡμεῖς, υἱοὶ βασιλέων τῶν ἐξ ἀρχῆς;

[02344] Ποῦ εἰσι νῦν οἱ σοφοὶ σου, καὶ ἀναγγειλάτωσάν σοι, καὶ εἰπά- τωσαν·

[02345] Τί βεβούλευται Κύριος Σαβαώθ ἐπ' Αἱ- ^[9] γυπτον; Ἐπὶ ποίοις, φησὶ, κατορθώμασιν ἀνασπάσετε τὴν ὄφρυν;

[02346] Τί τὴν Αἰγυπτίων ὀνήσαντες χώραν θαυμασθήσεσθε παρ' αὐτῶν, ἢ ποίοις κέχρησθε λόγοις τὸν βασιλεύοντα συναρπάζοντες·

[02347] Λέγον- τες, ὅτι Υἱοὶ συνετῶν ἡμεῖς, τοῦτ' ἔστι, προφητῶν;

[02348] Μάγοι καὶ ἐκ μάγων·

[02349] οἱ καὶ τῆς χώρας ἀπάσης, μονονουχὶ βεβασιλεύκασιν, διαβόητον ἐσχηκότες πα- ρὰ τοῖς τῶν εἰδώλων θεραπευταῖς τὴν δόξαν, καὶ τοῖς κρατοῦσιν ἀεὶ συνόντες τε καὶ συνδιατιώμενοι·

[02350] ἄτε δὴ καὶ βουλὰς ἐφ' ἅσασιν τοῖς πρακτέοις εἰσκο- μίζειν εἰωθότες, τῶν ψευδωνύμων θεῶν ἐνηχούντων αὐτοῖς τὴν τοῦ συμφέροντος θήραν.

[02351] Ὅταν τοίνυν ψευδηγοροῦντες ἐλεγχθήσεσθε, φησὶ, καὶ τῶν ἀληθῶν εἰδότες οὐδὲν, πῶς ἐρεῖτε τῷ βασιλεῖ·

[02352] Υἱοὶ συνετῶν ἡμεῖς;

[02353] υἱοὶ βασιλέων τῶν ἐξ ἀρχῆς;

[02354] Καὶ γέγονε μὲν ἐν τούτοις ὁ προφητικὸς ἡμῖν λόγος, ὡς πρὸς γε τοὺς δοκοῦντας εἶναι σοφοὺς·

[02355] εἶτα μέτεισιν ἐπὶ τὸ αὐτοῦ πρόσωπον τοῦ καθηγεῖσθαι λαχόντος, καὶ φησὶν·

[02356] Ποῦ εἰσι νῦν οἱ σοφοὶ σου;

[02357] καὶ ἀναγγειλάτωσάν σοι, καὶ εἰπάτωσαν τί βεβούλευται Κύριος Σαβαώθ ἐπ' Αἴγυ- πτον.

[02358] Εἰ μὴ γὰρ εἰσι φένακες, φησὶν, ἢ ἀπατεῶνες καὶ βωμολόχοι, καὶ ψευδηγορεῖν εἰωθότες, καὶ τὰ ἀπὸ καρδίας αὐτῶν λαλοῦντες μόνης, καὶ οὐκ ἀπὸ στόμα- τος Κυρίου·

[02359] μάνθανε παρ' αὐτῶν τὰ τοῖς Αἰγυπτίοις ἐπηρητημένα, καὶ αὐτίκα δὴ μάλα συμβησόμενα διὰ βουλῆς Κυρίου Σαβαώθ.

[02360] Ἐπιτωθάζει δὲ ὥσπερ ὁ λό- γος τοῖς οὐκ εἰδόσι Θεόν, ἀλλ' οἷον ἐν σκότῳ βαθεῖ κειμένοις, διὰ τοῦ προσκεῖσθαι φιλεῖν ταῖς τῶν εἰ- δῶλων λατρείαις.

[02361] Πάνδεινον οὖν ἄρα, μᾶλλον δὲ καὶ εἰκαῖον παντελῶς, τὸ ταῖς τῶν ψευδομάντεων ἀπάταις ἐπιθαρσεῖν·

- [02362] εἰδότες γὰρ ὅλως τὸ σύμπαν οὐδὲν, ἢ τῶν ἐσομένων, ἢ καὶ ὧν ἂν ἐπιφέρει Θεός, ἀργυρολογίας ὑπόθεσιν ποιοῦνται τὴν ψευδομαντίαν, καὶ θεοκλυτεῖν ὑποπλάττοντες, τὰ ἀπὸ μόνης τῆς σφῶν βουλῆς ἐρευγόμενοι, καὶ τὸν τῶν προσκειμένων αὐτοῖς καταγοητεύοντες νοῦν.
- [02363] Λαλοῦσι γὰρ ἅ ἂν βούλοιτό τις, καὶ μόνον ἐκεῖνό φασιν, ὅπερ ἂν εἶναι τεκμήραιντο τοῖς ἀκρωμένοις καθ' ἡδονήν.
- [02364] Ἀλλ' ὁ γε θεῖος ἡμῖν ἐπι- [70.464] τάττει νόμος τῶν τοιούτων ἀποφοιτᾶν.
- [02365] Ἐχει γὰρ οὕτως·
- [02366] [6Eάν] εἰσέλθης εἰς τὴν γῆν ἣν Κύριος ὁ Θεός σου δίδωσί σοι, οὐ μαθήσῃ ποιεῖν κατὰ βδελύγματα τῶν ἐθνῶν ἐκείνων.
- [02367] Οὐχ εὐρεθήσεται ἐν σοὶ περι- καθαίρων τὸν υἱὸν αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρὶ, μαντευόμενος μαντείαν, κληδωνιζόμενος, καὶ οἰωνιζόμενος, φαρμακός, ἐπάδων, ἐγγαστριμυθος, καὶ τερατοσκόπος, καὶ ἐπερωτῶν τοὺς νεκρούς.
- [02368] Ἔστι γὰρ βδέλυγμα Κυρίῳ τῷ Θεῷ σου πᾶς ποιῶν ταῦτα.
- [02369] [6] Προσεπάγει δὲ τούτοις καὶ φησί·
- [02370] [6Tέλειος] ἔση ἕναν- τίων Κυρίου τοῦ Θεοῦ σου.
- [02371] [6] Τὰ γὰρ ἔθνη ταῦτα, οὓς σὺ κατακληρονομεῖς αὐτούς, οὗτοι κληδωνισμῶν καὶ μαντείων ἀκούσονται.
- [02372] Σοὶ δὲ οὐχ οὕτω δέδωκεν Κύριος ὁ Θεός σου·
- [02373] [6Προφήτην] ἐκ τῶν ἀδελφῶν σου ἀναστήσει σοὶ Κύριος ὁ Θεός σου, αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
- [02374] [6] Αφιλόθεος γὰρ παντελῶς, καὶ τῶν εἰς εὐσέβειαν ἀχημάτων ἔσται γυμνὸς ὁ μαντείας προσέχων καὶ κληδωνισμοῖς, οἰωνοσκοπίας τε καὶ τοῖς τῶν γοητῶν φενακισμοῖς.
- [02375] Ἐλπίδος γε μὴν ἀγαθῆς ἐπίμεστος ἀληθῶς, ὁ τοῖς εὐαγγελικοῖς θεσπίσμασι προσέχων τὸν νοῦν, καὶ οἷς ἂν λέγοι Χριστὸς, τὴν τῆς ἀληθείας ψῆφον ἐπιτιθεῖς.
- [02376] Καὶ γὰρ ἔστι προφητῶν Δεσπότης, καὶ ἀπάσης γνώσεως χωρηγός, εἰ καὶ προφήτης ὠνόμασται, διάτοι τὸ τῆς ἀνθρωπότητος μέτρον.
- [02377] [9Eξέλιπον] οἱ ἄρχοντες Τάνεως, καὶ ὑψώθησαν οἱ ἄρχοντες Μέμφεως, καὶ πλανήσουσιν Αἴγυπτον κατὰ φυλάς.
- [02378] Κύριος γὰρ ἐκέρασεν αὐτοῖς πνεῦμα πλανήσεως, καὶ ἐπλάνησαν Αἴγυπτον ἐν πᾶσι τοῖς ἔργοις αὐτῶν, ὡς πλανᾶται ὁ μεθύων, καὶ ὁ ἐμῶν ἄμα.
- [02379] Καὶ οὐκ ἔσται τοῖς Αἰγυπτίοις ἔργον, ὃ ποιήσει κεφαλὴν καὶ οὐρὰν, ἀρχὴν καὶ τέλος.⁹ Ἐπιμειδίᾳ τρόπον τινὰ τοῖς τῶν ψευδολόγων ἀθύρμασι, καὶ κενοφωνίαις ὁ προφητικὸς ἡμῖν ἐν τούτοις λόγος.
- [02380] Ἦρτο μὲν ὁ τῶν Αἰγυπτίων ἡγούμενος τοὺς ἀεὶ συνόντας αὐτῷ γόητάς τε καὶ ψευδομάντις, οἱ καὶ ὠνομάζοντο σοφοί, πρὸς ποῖον αὐτῷ καταστήσει τέλος τὰ προσδοκώμενα.
- [02381] Ἐπειδὴ δὲ βουλῆς ἡμάρτανον, καὶ ψευδοεποῦντες ἠλέγχοντο, καὶ οὐδεὶς ἦν αὐ- τοῖς ὁ βουλῆς ὄνησιφόρου καὶ σκεμμάτων ἐπωφελῶν εἰσκομίζων ὁδόν·
- [02382] κατελογίσθησαν μὲν εἰς οὐδὲν, ἔτεροι δὲ λοιπὸν ἐζητοῦντο σοφοί·
- [02383] καὶ δὴ καὶ τεθαυμάκασιν τινες τοὺς ἄρχοντας Μέμφεως, τοῦτ' ἔστι, τοὺς ἱερεῖς τε καὶ μάγους, τοὺς κατὰ γέφημι τὴν Μέμφιν.
- [02384] Απόλεκτοι γὰρ ὥσπερ ἐδόκουν εἶναι τὸ τηνικάδε, καὶ μαγικῆς ἐμπειρίας εἰς ἄκρον ἐληλακότες τοῦ παντός ἄξιοι λόγου τοῖς εἰδωλολάτραις ἐφαίνοντο.
- [02385] Ἐξέλιπον τοίνυν, φησὶν, οἱ ἄρχοντες Μέμφεως, τοῦτ' ἔστι, κατελογίσθησαν εἰς οὐδὲν, ὑψηλοὶ τε εἶναι καὶ τεθασμένοι παρὰ τῷ βασιλεῖ καὶ ἅπασιν τοῖς ἀμφ' αὐτὸν ἔδοξαν εἶναι τῆς Μέμφεως οἱ προεστηκότες.
- [02386] Πλὴν πεπλανήκασιν καὶ αὐτοὶ τὴν Αἴγυπτον κατὰ φυλάς, τοῦτ' ἔστι, κατὰ πόλεις καὶ κώμας·
- [02387] καὶ οὐ καθ' ἓνα μόνον, ἀλλὰ γὰρ καὶ κατὰ πληθύν.
- [02388] Θεθασήκασιν γὰρ αὐτοῖς, καίτοι τῶν ἀναγκαίων οὐδὲν ἔχουσιν εἰπεῖν·
- [02389] τεθασήκασιν γὰρ τίνα τρόπον;
- [02390] Κύριος γὰρ, φησὶν, ἐκέρασεν αὐτοῖς πνεῦμα πλανήσεως, [70.465] τοῦτ' ἔστι, πάντα λόγον ἀληθείας ἀπετίναξε τῆς γλώττης αὐτῶν, ὡς μηδ' ὀτιοῦν ἰσχύσαι τῶν ἀληθῶν ἢ νοεῖν ἢ λέγειν.
- [02391] Οὐ γὰρ ἔδει ταῖς τῶν εἰδωλολατρῶν γλώσσαις ἐνιζῆσαι τὴν ἀλήθειαν.
- [02392] Πεπλανήκασιν τοίνυν τὴν Αἴγυπτον, ὡς πλανᾶται ὁ μεθύων καὶ ὁ ἐμῶν ἄμα.
- [02393] Ἔθος γὰρ τοῖς μεθύουσι, τὸ ταῖς ἐξ ἐμέτων περιπίπτειν ἀκαθαρσίαις.
- [02394] Ταύτητοι φησὶν·

- [02395] Οὐκ ἔσται τοῖς Αἰγυπτίοις ἔργον, ὃ ποιήσει κεφαλὴν καὶ οὐρὰν, ἀρχὴν καὶ τέλος.
- [02396] Οὐδὲ γὰρ ἐγχειρημάτων ἄψονται νεανικῶν.
- [02397] Τοῦτο γὰρ ἀρχὴ καὶ κεφαλὴ.
- [02398] Οὔτε μὴν εἰς εὐκταιότατον αὐτοῖς καταστήσει τέλος τὰ δρώμενα·
- [02399] τοῦτο γὰρ ἡ οὐρὰ καὶ τὸ τέλος·
- [02400] πᾶσα γὰρ σκέψις ἀνθρώπων ἀνόνητος, καὶ πᾶν ἐπικούρημα σαθρὸν, καὶ κατ' οὐδένα τρόπον ὀνήσῃ δυνάμενον·
- [02401] Θεοῦ γὰρ κακοῦντος, ὡς ἔφην, καὶ χεῖρα τὴν παν- αλκῇ τοῖς ἀποσκιοῦσιν ἐπάγοντος, καὶ εἰς τὸ αὐτῷ δοκοῦν μετατρέποντος τῶν πραγμάτων τὰς φύσεις.
- [02402] ^[9Τῆ] δὲ ἡμέρα ἐκείνη ἔσονται οἱ Αἰγύπτιοι ὡς αἱ γυναῖκες ἐν φόβῳ καὶ ἐν τρόμῳ, ἀπὸ προσώπου τῆς χειρὸς Κυρίου Σαβαώθ, ἣν αὐτὸς ἐπιβαλεῖ ἐπ' αὐτούς.
- [02403] Καὶ ἔσται ἡ χώρα τῶν Ἰουδαίων τοῖς Αἰγυπτίοις εἰς φόβητρον.
- [02404] Πᾶς ὃς ἂν ὀνομάσῃ αὐτὴν αὐτοῖς φοβηθήσονται, διὰ τὴν βουλὴν ἣν βεβούλευται Κύριος ἐπ' αὐτήν.⁹ Οἱ γὰρ πάλαι θρασεῖς καὶ ἀνήμεροι, καὶ κινδύνου παντὸς καταφρονηταί, περιδεεῖς ἔσονται, φησὶ, καὶ τεθρυμμένην εὐρήσουσιν ἐν ἑαυτοῖς τὴν καρδίαν, ὡς γυναικῶν τῶν ἀσθενεστάτων ἀποδεῖν οὐδὲν, ἀλλ' οἰονείπως εἰς θηλυπρεπὲς ἀνανδρίας κατολισθεῖν.
- [02405] Πρόφασις δὲ αὐτοῖς τοῦ δειμάτος, καὶ τῆς ἐπὶ τούτῳ πτοίας, ἡ χεὶρ ἔσται Κυρίου Σαβαώθ, ἣν αὐτὸς ἐπι- βαλεῖ ἐπ' αὐτούς.
- [02406] Χεῖρα δὲ Κυρίου Σαβαώθ ἐν τού- τοις τὸ παναλκὲς θέλημα τοῦ Θεοῦ διορίζεται τῇ Ῥωμαίων βασιλείᾳ τὸ τῶν Αἰγυπτίων ὑποφέροντος ἔθνος.
- [02407] Ἄμαχος δὲ παντελῶς ἡ θεία βουλή, καὶ τοῖς τῆς ἀνωτάτω φύσεως σκέμμασι τὸ δοκοῦν πᾶσά πως ἀνάγκη διαπεραίνεσθαι.
- [02408] Ἔσται δὲ πρὸς τούτοις ἡ χώρα τῶν Ἰουδαίων τοῖς Αἰγυπτίοις εἰς φόβητρον·
- [02409] καὶ τί δὴ ἄρα φησὶν ἐν τούτοις, εἰδόμεν ἀκριβῶς·
- [02410] ἀσαφὲς γὰρ λίαν τὸ δηλούμενον.
- [02411] Οὐκοῦν ἐσώζετο μὲν πάλαι τῶν Ἰουδαίων ἡ χώρα προασπίζοντος Θεοῦ, καὶ δυσκαταγώνιστον αὐτὴν ἀποφαίνοντος ἀπάσαις, ὡς ἔπος εἰπεῖν, ταῖς ἐν κύκλῳ βασιλείαις τῶν ἐθνῶν.
- [02412] Ἀλλὰ καίτοι τοσοῦτον ἔχουσα τὸν ἐπίκουρον, ἥλω καὶ γέγονεν ὑπὸ Ῥωμαίοις, καὶ ἐμπέπηστο μὲν πᾶσα πόλις, κένανδροι δὲ μεμενήκασι οἰκοί τε καὶ κῶμαι.
- [02413] Καὶ ποία γέγονεν αὐτοῖς ἡ τοῦ ἀλῶναι πρόφασις;
- [02414] Ἡ βουλή δηλονότι Κυρίου, ἣν καὶ ἐπ' αὐτῇ βεβούλευται.
- [02415] Παραδέδοται γὰρ καὶ αὐτὴ ταῖς ἄλλαις ὁμοῦ τῇ Ῥωμαίων πανσθενεστάτῃ χειρὶ.
- [02416] Ἔσται τοίνυν ἡ χώρα τῶν Ἰουδαίων τοῖς Αἰγυπτίοις εἰς φόβητρον.
- [02417] Οἱ μὲν γὰρ τῶν ψευδομάντεων λόγος παραθαρσύνειν ἤθελον, ὅτι καὶ ἀμείνους ἔσονται τῆς τῶν ἐπιόντων χειρὸς, καὶ κρατήσουσιν ἀντεξάγοντες.
- [02418] Τὸ δὲ δὴ παραδεδοσθαι καὶ αὐτὴν αὐτοῖς τὴν τῶν Ἰουδαίων χώραν, καίτοι Θεὸν ἔχουσαν τὸν ὑπεραθλοῦντά ποτε, πάνδεινον αὐτοῖς ἐνετίθει τὸ δεῖμα.
- [02419] Προσεδόκησαν γὰρ ἐντεῦθεν, πάντη τε καὶ πάντως τοῖς καταδηοῦν ἐθέλουσιν ὑποκεῖσθαι, παθούσης τοῦτο καὶ τῆς Ἰουδαίων γῆς, ^[70.468] ὡς ἔφην, οὐκ ἠσθηνηκότος τοῦ διασώζοντος, ἀλλ' ἰδίους καὶ αὐτὴν ὑποτιθέντος νεύμασιν, καὶ τοῖς Ῥωμαίων σκήπτροις ἐπάγοντος.
- [02420] Δοκεῖ δὲ τισὶ καὶ ἐτέρως νοεῖν τὸ προκείμενον.
- [02421] Ἐπειδὴ γὰρ ὅλως ἐπεσκέψατο τοὺς Αἰγυπτίους, καὶ μετεκόμισεν ἐκ σκότους εἰς φῶς ὁ τῶν ὅλων Θεός, καὶ ἀπέστησε μὲν τῆς τῶν εἰδωλο- λατρείας ἐθῶν, δεδώρηται δὲ τὸ εἰδέναί λοιπὸν, τίς ὁ φύσει καὶ ἀληθῶς ἐστὶ Θεός, καὶ τῶν ὅλων δη- μιουργός.
- [02422] Πεπιστεύκασι γὰρ εἰς Χριστόν·
- [02423] ἐγνώκασι δὲ δι' αὐτοῦ τε καὶ ἐν αὐτῷ τὸν Πατέρα.
- [02424] Ταύτη τοι, φησὶν, ἐκ πολλῆς ἄγαν ἐπιεικείας τε καὶ εὐλαβείας, ἔσται αὐτοῖς ἡ χώρα τῶν Ἰουδαίων εἰς φόβητρον.
- [02425] Τὸ δὲ εἰς φόβητρον ὅταν λέγῃ, νοήσεις τὸν ἐκ τῆς εὐλα- βείας φόβον.
- [02426] Τιμῶσι γὰρ ἅπαντες τὰ Ἱεροσόλυμα, διὰ τοι τὸ ἐκεῖσε γενέσθαι Χριστόν, καὶ τὸν ὑπὲρ τῆς τοῦ κόσμου σωτηρίας ἀνατλήναι σταυρόν, τεθῆναι τε ἐπὶ μνήματος, ἀναβῖωνά τε αὐ, καὶ ἀναβῆναι πρὸς τὸν Πατέρα.
- [02427] Πάλαι μὲν οὖν μεμίσητο παρὰ τοῖς Αἰγυπτίοις τῶν Ἰουδαίων ἡ χώρα·
- [02428] καὶ γὰρ ἦν μαχό-μενος αὐτοῖς τῆς θρησκείας ὁ τρόπος.

[02429] Οί μὲν γὰρ προσεκύουν τῇ κτίσει, καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν·

[02430] οἱ δὲ λελατρεύκασιν τῷ παναγίῳ Θεῷ, καὶ τοῖς παρ' αὐτοῦ διοικούμενοι νόμοις, τῆς εὐαγοῦς πολιτείας γεγόνασιν ἐπιμεληταί.

[02431] Ἡ τοίνυν μεμιση- μένη χώρα ποτὲ, φόβητρον ὥσπερ τι καὶ εὐλαβείας αὐτοῖς ὑπόθεσις ἔσται, διάτοι τὸ ἐν αὐτῇ γενέσθαι Χριστὸν, ὡς ἔφην, τὸν ἐκ σκότους αὐτοὺς καλέσαντα πρὸς τὸ θαυμαστὸν αὐτοῦ φῶς.

[02432] ^[9Τῆ] ἡμέρα ἐκεῖνη ἔσονται πέντε πόλεις ἐν Αἰ- γύπτῳ λαλοῦσαι τῇ γλώσσῃ τῇ Χανανίτιδι, καὶ ὀμνύουσαι τῷ ὀνόματι Κυρίου.

[02433] Πόλις Ασεδέκ κληθήσεται ἢ μία πόλις.⁹ Καταθαυμάσειεν ἂν τις καὶ σφόδρα εἰκότως τῆς ἐν γε τούτοις ἰσχυρομυθίας τὸν μακάριον προφήτην, καὶ ἠγνοηκότα μὲν παντελῶς οὐδὲν τῶν ἐσομένων κατὰ τοὺς τῆς ἐπιδημίας καιροὺς τῆ τῶν Αἰγυ- πτίων χώρα, προαναφώνουντα δὲ τὰ καθ' ἕκαστον, τίνα τρόπον τὸ εὐαγγελικὸν παρεδείχθη κήρυγμα διαγορεύοντα σαφῶς.

[02434] Ἔσονται τοίνυν, φησί, πέντε πόλεις ἐν Αἰγύπτῳ λαλοῦσαι τῇ γλώσσῃ τῇ Χανα- νίτιδι, τοῦτ' ἔστι τῇ Σύρων, ἤτοι τῇ κατὰ τὴν Πα- λαιστίνην.

[02435] Μιᾶ γὰρ λαλοῦσι γλώσσῃ Φοίνικες καὶ Παλαιστινοί.

[02436] Ἀγχιτέρμονες δὲ πάλιν ἀλλήλοις εἰσὶ Παλαιστινοί τε καὶ Αἰγύπτιοι, καὶ τὸ μεσολαβοῦν οὐδὲν, ἀλλ' ἐν τοῖς τῆς Αἰγύπτου πέρασι, τοῖς πρὸς γέ φημι τὴν ἕω, καὶ θάλασσαν τῆς Παλαιστινῶν γῆς, αἱ πρῶται λοιπὸν ἀνίσχουσιν εἰσβολαί.

[02437] Ὅμορος τοίνυν τῇ Χαναναίων ἢ Αἰγυπτίων.

[02438] Ταύτη τοι καὶ αἱ πρὸς τοῖς πέρασι τῆς Αἰγύπτου πόλεις, πρῶτον πα- ραδέχονται τὸ σωτήριον κήρυγμα·

[02439] πέντε δὲ αὗται, ὧν δὴ καὶ πρώτην εἶναι φαμεν τὴν νυνὶ Ῥινοκο- ρουρητῶν.

[02440] Λαλοῦσι μὲν καὶ τῇ γλώσσῃ Χανανίτιδι.

[02441] Ἐσπούδασται γὰρ τοῖς ἐν ταύταις ταῖς πόλεσιν, οὐχὶ τῆς Αἰγυπτίων φωνῆς μεταποιεῖσθαι τοσοῦτον, ὅσον τῆς Σύρων.

[02442] Φασι δὲ τινες ἐν ἰδίαις συγγραφαῖς δια- μνημονεῦσαι σαφῶς τὸν Ἰώσηπον, ὅτι τῆς Ἰουδαίων ἀποφοιτήσας γῆς, Ἰωνίας τις ὀνόματι τελῶν ἐν τοῖς ἑξαίμασι τοῦ Λευὶ καὶ τῇ κατὰ νόμον ἱερωσύνη τε- τιμημένος, ὡς ὁμόρους τῶν Χαναναίων τὰς πέντε ταυτασί κατελάβετο πόλεις, φιλονεικήσας πρὸς τινὰς τῶν ὁμογενῶν, ἢ τάχα που καὶ δίωξιν ὑπομείνας.

[02443] Οὗτος, φησὶν, οὐκ εὐαρίθμητον Ἰουδαίων πληθὺν σον- ^[70.469] ἀγηγερκῶς, κατώκηκεν ἐν μιᾷ τῶν πέντε τουτανὶ πόλεων, ἢ καὶ ὀνόμασται πόλις Ασεδέκ, τοῦτ' ἔστι δικαιοσύνης.

[02444] Ἐντεῦθεν φασι τοὺς πρὸς τοῖς Αἰγυ- πτίων τέρμασι κατηθίσθαι τε καὶ ἀγαπᾶν τῇ τῶν Χαναναίων γλώσσῃ λαλεῖν.

[02445] Μαθήσονται δὲ, φησί, καὶ ὀμνύειν τῷ ὀνόματι Κυρίου.

[02446] Παράδοξον δὲ καὶ τοῦτο.

[02447] Ἔθος μὲν γὰρ τοῖς ματαίων προσκυνηταῖς ὄρκιον ποιεῖσθαι τὸ ἐκάστῳ δοκοῦν τῶν τοῦ κόσμου στοι- χείων.

[02448] Οἱ μὲν γὰρ τὸν οὐρανὸν ὀνομάζουσιν, οἱ δὲ τὸν ἥλιον, ἕτεροι δὲ καὶ τὰ ἐν σηκοῖς χειρότευκτα·

[02449] διαμέμνηνται δὲ κατ' οὐδένα τρόπον τοῦ κατ' ἀλή- θειαν Θεοῦ·

[02450] οὐ γὰρ ἐγνώκασιν αὐτόν.

[02451] Τῶν γε μὴν ἐπεγνωκότων ἤδη καὶ πεπιστευκότων, ἔστι τὸ καὶ ὀμνύειν τῷ ὀνόματι αὐτοῦ.

[02452] Οὕτω καὶ ὁ πάνσοφος Μωσῆς τῆς ἐν Αἰγύπτῳ λατρείας ἐκπεφοιτηκότα τὸν Ἰσραὴλ πρὸς ἐπίγνωσιν τοῦ κατ' ἀλήθειαν Θεοῦ προσεκόμιζε λέγων·

[02453] ^[6Κύριον] τὸν Θεόν σου προσκυνή- σεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

[02454] ^[6] Προσετίθει δὲ τού- τοις, ὅτι Καὶ τῷ ὀνόματι αὐτοῦ ὀμῆ.

[02455] Ἀπόδειξις τοί- νυν ἐναργῆς τοῦ παραδέξασθαι τὴν πίστιν τὰς πέντε ταύτας πόλεις, τὸ ὀμνύναι μὲν ἐπ' οὐδενὶ τῶν ματαίων, δέχεσθαι δὲ μᾶλλον εἰς ὄρκου χρεῖαν τὸ ὄνομα Κυρίου.

[02456] ^[9Τῆ] ἡμέρα ἐκεῖνη ἔσται θυσιαστήριον τῷ Κυρίῳ ἐν χώρᾳ Αἰγύπτου, καὶ στήλη πρὸς τὸ ὄριον αὐτῆς τῷ Κυρίῳ·

[02457] καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα τῷ Κυρίῳ ἐν χώρᾳ Αἰγύπτου.⁹ Ἡ μὲν γὰρ Αἰγυπτίων σύμπασα γῆ τεμένεσί τε πεπλήθει καὶ μεμέστωτο βωμῶν·

[02458] σπονδαὶ δὲ ἦσαν καὶ θυσίαι πανταχῇ, τοῦτο μὲν τοῖς τοῦ κόσμου στοι- χείοις προσκομιζόμεναι παρ' αὐτῶν·

[02459] τοῦτο δὲ, ὡς ἔφην, καὶ τοῖς ἐν σηκοῖς ἰδρυμένοις ἀγάλμασι δηλον- ὅτι καὶ δαιμονίων στήλαις.

[02460] Καὶ τί τοῦτο λέγω, ὅτε καὶ ἀλόγων ζῶων ἀναθέντες μορφὰς, τὴν Θεῷ πρέ- πουςαν δόξαν αὐτοῖς ἐχαρίζοντο;

[02461] Ὅρα τοίνυν ἔξ οἶων εἰς οἶα μεταπέπτωκε τὰ Αἰγυπτίων πράγματα.

[02462] Οἱ γὰρ πάλοι τῶν ἄλλων ἀπάντων δεισιδαιμονέστεροι, καὶ ἀχαλίνως νενευκότες εἰς τὸ ἐξήνιον, τῇ ἡμέρᾳ ἐκείνῃ, φησὶ, τοῦτ' ἔστι, κατ' ἐκεῖνο καιροῦ, καθ' ὃ ἂν ἐπιλάμψη παρ' αὐτοῖς τὸ σωτήριον κήρυγμα, παραδέξονται τὴν προσκύνησιν τοῦ φύσει τε καὶ ἀληθῶς ὄντος Θεοῦ.

[02463] Ἔσται γὰρ θυσιαστήριον τῷ Κυ- ρίῳ ἐν χώρᾳ τῶν Αἰγυπτίων.

[02464] Ἐμφασιν ἔχει πολλὴν ὁ λόγος.

[02465] Εἴρηται γὰρ μετὰ θαύματος.

[02466] Πῶς γὰρ οὐ παράδοξον τὸ καὶ ἐν αὐτῇ τῇ Αἰγυπτίων χώρᾳ, θυ- σιαστήριον ὀραῖσθαι Κυρίου;

[02467] Καὶ πρὸς γε τούτῳ, καὶ στήλην πρὸς τὸ ὄριον αὐτῆς τῷ Κυρίῳ.

[02468] Στήλην δὲ φησὶν ἐν τούτοις, ὡς γ' ἔμοι δοκεῖ, ἡ ναὸν ἅγιον Θεοῦ, τοῦτ' ἔστι τὴν Ἐκκλησίαν, ἡ τάχα που καὶ πρώτη τῶν ἄλλων ἐγήγερται πρὸς τὸ ὄριον αὐτῆς, ἡγουν τὸ τοῦ ἁγίου σταυροῦ σημεῖον, ᾧ περιφράττε- σθαι τοὺς πιστεύοντας ἔθος.

[02469] Κεχρήμεθα γὰρ αἰεὶ τῷ πράγματι, πᾶσαν διαβολικὴν ἐπήρειαν ἀνατρέποντες, καὶ τὰς τῶν δαιμονίων ἐφόδους διακρουόμενοι.

[02470] Τεῖχος γὰρ ἡμῖν ἀρόρηκτον ὁ σταυρὸς, καὶ τὸ ἐπ' αὐτῷ καύ- χημα σωτήριον ἀληθῶς.

[02471] [Ἐμοὶ] δὲ μὴ γένοιτο καυ- χᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Χριστοῦ.

[02472] [Ἐ] Παρά- δοξα τοίνυν, τὰ ἐκ τῆς προφητείας προηγορευμένα [70.472] τὸ τηνικάδε, νυνὶ δὲ δὴ καὶ εἰς πέρας ἐκβεβηκότα Θυσιαστήριον γὰρ τῷ Κυρίῳ.

[02473] πλείστα τε ὅσα, καὶ ἀριθμοῦ κρείττονα, κατὰ τὴν Αἰγυπτίων.

[02474] καὶ τὸ τοῦ σταυροῦ σημεῖον τοῖς ἐνοικοῦσι προσκυνητόν.

[02475] Πεπι- στεύκασιν γὰρ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χρι- στόν.

[02476] Ἔδοξε δὲ τισὶ τῶν ἐξηγητῶν, ἀντὶ τῆς στήλης τίτλον ὀνομάσαι, καὶ φασὶν εἶναι τοῦτο τὸ ἅγιον Εὐ- αγγέλιον.

[02477] Δοξαζέτω δὲ πάλιν ὁ νουεχῆς τὸ ὡς ἀρισταῖ τε καὶ εὖ ἔχειν δοκοῦν.

[02478] [Ἐ] κεκραζόνται πρὸς Κύριον διὰ τοὺς θλί- βοντας αὐτούς, καὶ ἀποστελεῖ αὐτοῖς Κύριος ἄν- θρωπον ὃς σώσει αὐτούς, Καὶ γνωστὸς ἔσται Κύριος τοῖς Αἰγυπτίοις.

[02479] Καὶ γνώσονται οἱ Αἰ- γύπτιοι τὸν Κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[02480] Καὶ ποιήσουσι θυσίας, καὶ εὐξονται εὐχὰς τῷ Κυ- ρίῳ, καὶ ἀποδώσουσι.9 Ἄθρει δὴ μοι πάλιν τῆς προφητικῆς εὐτεχνίας τὴν νῆψιν.

[02481] Ὅσπερ γὰρ ἀναπυθνομένου τινὸς καὶ λέγοντος.

[02482] Τί τὸ χρῆμα;

[02483] Ποία δὲ γέγονε πρόφασιν τοῦ τὸν Κύριον ἐλθεῖν εἰς Αἴγυπτον ἐπὶ νεφέλης κούφης, χαρίσασθαί τε αὐτοῖς τοῦτό τε κάκεινο;

[02484] διαλαβῶν ὁ προφήτης ἀποκρίνεται καὶ φησὶν.

[02485] Ὅτι κεκραζόνται πρὸς Κύριον διὰ τοὺς θλίβοντας αὐτούς, καὶ ἀπο- στελεῖ αὐτοῖς Κύριος ἄνθρωπον ὃς σώσει αὐτούς.

[02486] Ἐπεπήδησε μὲν γὰρ ὁ τῆς ἁμαρτίας πατήρ, τοῦτ' ἔστιν ὁ Σατανᾶς, τοῖς ἀνὰ πᾶσαν τὴν γῆν, καὶ τῆς ἑαυτοῦ δυστροπίας ἐπιθείς ἄπασιν τὸν ζυγόν, ἀπεβου- κόλησε μὲν τῆς εἰς Θεὸν ἀγάπης.

[02487] Μόνον δὲ οὐχὶ δε- δεμένους ἔχων ὑφ' ἑαυτῷ, πικρῶς τε καὶ ἀνοσίως κατεβιάζετο.

[02488] ἀλλ' ἢ τοῦ πράγματος φύσιν, δεινὴν καὶ ἀφόρητον ἔχουσα τὴν πλεονεξίαν, τῆς ἐκείνου κατ- εβόησε τυραννίδος.

[02489] Οὕτω νοήσεις κεκραζόντας Αἰ- γυπτίους.

[02490] Καίτοι πῶς οὐκ ἀληθὲς εἰπεῖν, ὅτι τὸν φύσει τῶν ὄλων Δεσπότην οὐκ ἐγνωκότες, οὐδ' ἂν ὄλως ἐβόησαν πρὸς αὐτόν;

[02491] Ἀλλ' ὡσπερ τὸ αἷμα τοῦ Ἄβελ βοῆσαι λέγεται πρὸς τὸν Θεόν, καὶ οὐκ αὐτό που πάντως, ἰδίαν ἔχον φωνήν.

[02492] ἀλλ' οἶονεὶ τὴν αὐτὴν τοῦ πράγματος ἀτοπίαν κατεστυγηκότος Θεοῦ.

[02493] τὸν αὐτόν, οἶμαι, τρόπον νοῆσαι τις ἂν καὶ ἐπὶ τῶν εἰωθότων προσκυνεῖν τοῖς ἀκαθάρτοις δαίμοσιν.

[02494] Εἰ γὰρ καὶ οὐκ ἴσασι τὸν τῶν ὄλων Θεόν, ἀλλ' οὖν ὅτι πεπλεονέκτην- ται παρὰ τοῦ Σατανᾶ, δι' αὐτοῦ τρόπον τινὰ τοῦ πράγματος ἀνακεκράγασι τὴν ἐφ' ἑαυτοῖς που πάντως αἰτοῦντες ἐπικουρίαν.

[02495] Οὕτω βοήσαί φαμεν καὶ Αἰ- γυπτίους πρὸς Θεὸν, διὰ τοὺς θλίβοντας αὐτούς, τοῦτ' ἔστι, τοὺς ὑπὸ χεῖρα τὴν ἑαυτῶν πεποιημένους, καὶ ὥσπερ τινὶ πικροτάτῃ δουλείᾳ καταπίεσαντας, δῆλον δὲ ὅτι τοὺς ἀκαθάρτους δαίμονας.

[02496] Ἀλλὰ πέμψει αὐ- τοῖς Κύριος ἄνθρωπον ὃς σώσει αὐτούς.

[02497] Καὶ τίς ὁ ἄνθρωπος, ἡ δηλονότι ὁ Χριστός;

[02498] τοῦτ' ἔστιν, ἐν ἀν- θρωπείᾳ μορφῇ πεφηνῶς ὁ μονογενὴς τοῦ Θεοῦ Λό- γος·

[02499] οὗτος σέσωκεν οὐκ Αἰγυπτίους μόνον, ἀλλὰ γὰρ καὶ τὴν σύμπασαν γῆν.

[02500] Σέσωκε δὲ κρίνων·

[02501] καὶ τί τὸ, κρίνων, ἐστίν;

[02502] Ἀντὶ τοῦ, δικαίαν ἐπ' αὐτοῖς τὴν κρί- σιν ἐκφέρων.

[02503] Τὸν μὲν γὰρ πλεονεκτήσαντα Σατανᾶν, καὶ σὺν αὐτῷ τοὺς ἀκαθάρτους δαίμονας ψήφοις ὁσίαις ὑποτιθεῖς, σειραῖς ζόφου ταρταρώσας παρ- ἔδωκεν εἰς κρίσιν μεγάλης ἡμέρας κολασθησομένους τηρεῖν.

[02504] Τοὺς δὲ γε τὴν οὕτως ἀφόρητον ἀνατλάντας ^[70.473] πλεονεξίαν, σέσωκέ τε καὶ ἐξείλετο, καὶ ἰδίους ἀπ- ἔφηνε προσκυνητὰς, τὸ τῆς ἀληθείας αὐτοῖς ἐναστρά- ψας φῶς·

[02505] καὶ τοῖς τῆς ἐλευθερίας ἀυχήμασι περιβα- λών.

[02506] Οὕτω καὶ αὐτός που φησὶν ὁ Σωτήρ·

[02507] ^[6Nῦν] κρίσις ἐστὶ τοῦ κόσμου τούτου.

[02508] Νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

[02509] Καγὼ ἐὰν ὑψωθῶ, πάντας ἐλύσω πρὸς ^[6] ἐμαυτόν· Ὁρᾷς ὅτι δεδίκασκε τῷ κόσμῳ, καὶ τὸν πάλοι τυραννήσαντα κατ' αὐτοῦ Σατανᾶν ἐκβέβληκεν, εἰλκυσέ τε πάντας πρὸς ἑαυ- τόν.

[02510] Ἐγνώκασι γὰρ αὐτὸν καὶ Αἰγύπτιοι.

[02511] Καὶ δὴ καὶ ἐπεγνωκότες ποιῶσι θυσίας, εὐχονται δὲ καὶ εὐχὰς, καὶ εἰς πέρας ἄγουσι τὰ ἐπηγγελμένα.

[02512] Τοῦτο γὰρ ἐστὶ τὸ διὰ φωνῆς τοῦ Δαβὶδ μελωδούμενον·

[02513] ^[6Εὐξα-] σθε καὶ ἀποδώτε τῷ Κυρίῳ Θεῷ ἡμῶν.

[02514] ^[6] Ὅρα τοίνυν καινότητα πραγμάτων.

[02515] Οἱ γὰρ πάλοι τοῖς δαιμονίοις καταθύειν εἰωθότες, οἱ τῷ Σατανᾶ προσκομιζόντες τὰς λατρείας καὶ ἀνατιθέντες χαριστήρια, καὶ μὴν καὶ εὐχὰς, ἤγουν ὑποσχέσεις ἀποπληροῦντες ἐσπου- δασμένως·

[02516] πεφωτισμένοι τὸν νοῦν διὰ Χριστοῦ, καὶ τοῖς τῆς ἀληθείας δόγμασιν ἐκλελαμπρυσμένοι, τῆς μὲν ἀρχαίας ἀποδραμοῦνται πλάνης, ἐπεγνωκότες δὲ ἅπαξ τὸν τῶν ὄλων γενεσιουργὸν καὶ Κύριον, αὐτῷ τὴν ἐν πνεύματι προσκομιζοῦσι λατρείαν, πανάγνους πληροῦντες εὐχὰς, καὶ θυσίας ἀναφέροντες, οὐ τὰς δι' αἱμάτων ἔτι καὶ τῆς τῶν ἀλόγων σφαγῆς·

[02517] πνευ- ματικὰς δὲ μᾶλλον, ὡς ἔφην, καὶ εὐπροσδέκτους διὰ τὸ ἄμωμον.

[02518] ^[9Καὶ] πατάξει Κύριος τοὺς Αἰγυπτίους πληγῇ μεγάλῃ, καὶ ἰάσεται αὐτούς ἰάσει·

[02519] καὶ ἐπιστραφή- σονται πρὸς Κύριον, καὶ εἰσακούσεται αὐτῶν, καὶ ἰάσεται αὐτούς.⁹ Ὅταν ἐπισκέπτηται Θεός, πλήττει μὲν ἔσθ' ὅτε τοὺς ἀνοσίως πεπραχότας, καὶ τὰς ὑπὲρ ὧν εἰς αὐ- τὸν πεπαρρηήκασι πράττεται δίκας, ὀνίνησι δὲ σφόδρα κατὰ τοῦτον τὸν τρόπον.

[02520] Οὐ γὰρ ἠττώμενος ἐπιφέρει τὴν μάστιγα, μετατιθεῖς δὲ μᾶλλον ἐπὶ τὸ ἄμεινον.

[02521] Ἡ γὰρ ἐκ πλάνης μεθίστησιν εἰς ἀλήθειαν, ἡ καὶ ἀκαθέκτως ἀποκλίνοντας εἰς τὸ πλημμελεῖν τὰ αἰσχίῳ διδάσκει μεταμανθάνειν, καὶ μεταφοιτᾶν ἐπείγεσθαι πρὸς τὸ ἀρέσκον αὐτῷ.

[02522] Τοιγάρτοι καὶ ὄνησιφόρον εἰδότες τὸ χρῆμα, τὸ παιδεύεσθαι φημί, κεκράγασι πρὸς αὐτὸν οἱ μακάριοι προφήται·

[02523] ^[6Παί-] δευσσον ἡμᾶς, Κύριε, πλὴν ἐν κρίσει, καὶ μὴ ἐν θυμῷ.

[02524] ^[6] Καὶ πάλιν·

[02525] ^[6Κύριε,] ἐν θλίψει ἐμνήσθημέν σου, ἐν θλίψει μικρᾷ ἢ παιδείᾳ σου ἡμῖν.

[02526] ^[6] Ἐφη δὲ που καὶ πρὸς τὴν τῶν Ἰουδαίων συναγωγὴν·

- [02527] Πόνω καὶ μά-στιγι παιδευθήσῃ, Ἱερουσαλήμ.
- [02528] Παιδεύει τοίνυν οὐς ἂν ἔλοιτο καὶ ἀγαπᾷ.
- [02529] Τοῦτο χαριεῖσθαι καὶ τοῖς Αἰ-γυπτίοις ὁ προφήτης φησί
- [02530] Πατάξει γὰρ αὐτοὺς ὁ Κύριος πληγὴ μεγάλη, καὶ ἰάσεται αὐτοὺς ἰάσει.
- [02531] Εἰ γὰρ καὶ δέδονται τυχόν τοῖς Ῥωμαίων στρατηγοῖς, καὶ τὸν πολέμου νόμον ἐξωπλισμένοι κεκρατήκασι τῆς γῆς οἱ ὑπ' αὐτοὺς δορυφόροι, ἀλλ' οὖν τόπον ἐσχῆ-κότες παρ' αὐτοῖς τοῦ θεοῦ κηρύγματος, τὴν μὲν ἐκ τοῦ πεπλανηθῆαι ζημίαν ἀπεφορτίσαντο, μετακεχω-ρήκασι δὲ πρὸς τὸ θεῖον τε καὶ οὐράνιον φῶς, καὶ τὴν ἀρχαίαν ἐκείνην ἀποκρουσάμενοι δόξαν, ὑγιᾶ λοιπὸν ἐσχῆκασι τὴν καρδίαν.
- [02532] Ἐπιστραφήσονται γὰρ πρὸς Κύριον, καὶ εἰσακούσεται αὐτῶν, τοῦτ' ἔστιν, οἱ πά- [70.476] λαὶ διὰ πολλὴν ἀσέβειαν ἐν ἀποστροφῇ γεγονότες τῇ παρὰ Θεῷ, μαθήσονται λοιπὸν οὐκέτι τοῖς βδελύγμασι προσάγειν τὰς ἰκεσίας, τὰς ὑπὲρ ὧν ἂν ἔλοιτο ποιει-σθαι τυχόν, πρὸς αὐτὸν δὲ μᾶλλον κεκραξονται τὸν ἰώμενον τοὺς συντετριμμένους τὴν καρδίαν.
- [02533] Ἔσται δὲ αὐτοῖς οὐ βραδὺς, ἔτοιμος δὲ μᾶλλον εἰς τὸ κα-τανεῦσαι Θεὸς, ἰλεῶς τε καὶ εὐμενής.
- [02534] Πρόξενον οὖν ἄρα παντὸς ἀγαθοῦ γένοιτ' ἂν ἀνθρώπῳ παντὶ, τὸ εἰδέναι τὸν φύσει τε καὶ ἀληθῶς ὄντα Θεόν, καὶ τὸν τῶν ὅλων Γενεσιουργὸν καὶ Κύριον.
- [02535] [9Τῆ] ἡμέρᾳ ἐκείνῃ ἔσται ὁδὸς Αἰγυπτίοις πρὸς Ἀσσυρίους.
- [02536] Καὶ εἰσελεύσονται Ἀσσύριοι εἰς Αἴγυπτον, καὶ Αἰγύπτιοι πορεύσονται πρὸς Ἀσ-συρίους, καὶ δουλεύσουσιν οἱ Αἰγύπτιοι τοῖς Ἀσσυρίοις.9 Ὁ μακάριος γράφει Παῦλος περὶ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, ὅτι αὐτὸς ἔστιν ἡ εἰρήνη ἡμῶν.
- [02537] Οὐ γὰρ μόνον τοῖς ἄνω πνεύμασι λειτουργι-κοῖς καὶ ἀγίοις συνῆψε τοὺς ἐπὶ τῆς γῆς, ἀλλὰ γὰρ ἔθνεσιν ἔθνη συμβῆναι παρεσκεύασεν.
- [02538] Πρὸ μὲν γὰρ τῆς ἐπιδημίας τῆς εἰς ἀλληλα ἐπιμιξίας, ἀπενοσφίζετο χώρα τε καὶ πόλις, συχναὶ τε ἦσαν ἐξανάστασεις καὶ πολέμων ἔφοδοι πανταχοῦ καὶ τῶν ἰσχυόντων ἄθλα τὰ τῶν ἠττωμένων, καὶ ἀνουθέτητος ἡ πλεονεξία, καὶ τὸ ἀδικεῖν οὐς ἂν δύναίτο τις, εὐκλείας εἶναι τι, καὶ τῶν ὅτι μάλιστα θαυμαστῶν ἐνομιζέτο.
- [02539] Ἀλλὰ γέγονεν ἡμῖν εἰρήνη, καὶ κατὰ τοῦτο Χριστός.
- [02540] Ἐπειδὴ γὰρ τοῖς εὐαγγελικοῖς θεσπίσμασιν περι-αστράπτων τῇ ὑπ' οὐρανὸν, ἐδίδαξεν ἅπαντας τῆς εὐ-σεβείας τὴν ὁδὸν, καὶ τῆς εἰς Θεὸν καὶ ἀλλήλους ἀγάπης ἀντέχεσθαι, πέπαυται μὲν ἐκεῖνα πάλαι, παρῶρχηκε δὲ τὰ ἀρχαῖα, καὶ γέγονε καινὰ, καθὰ γέ-γραπται.
- [02541] Κεκρατήκε γὰρ ἡ εἰρήνη πανταχοῦ.
- [02542] Καὶ τοῦτο, οἶμαι, ἔστιν, ὃ καὶ ἐτέρωθί πού φησιν ὁ προφή-της Ἡσαΐας περὶ πάντων τῶν ἐθνῶν
- [02543] [6Καὶ] συγκό-ψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα, καὶ τὰς ζη-βύνας αὐτῶν εἰς δρέπανα, καὶ οὐ μὴ ἄρη ἔθνος ἐπὶ ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.
- [02544] [6] Γεγονότες γὰρ ἅπαντες ὑπὸ ζυγὸν ἓνα, πνευματικῶς μὲν τὸν ὑπὸ Θεῷ, σωματικῶς δὲ τὸν ὑπὸ Ῥωμαίοις, τὸν ἡρεμαῖον καὶ ἀσύγχυτον, καὶ πολέμου δίχα δια-ζῶσι βίον, ὥστε παντὸς ἐξηρημένου δειμάτος, καὶ τοὺς πάλαι πολεμιοτάτους ἀλλήλοις συμφέρεσθαι πρὸς ὁμοψυχίαν.
- [02545] Αἰγύπτιοι γὰρ, φησὶν, ὁδὸν ἔξουσι πρὸς Ἀσσυρίους, καὶ Ἀσσύριοι πρὸς Αἰγυπτίους.
- [02546] Καὶ πορεύσονται Αἰγύπτιοι πρὸς Ἀσσυρίους, καὶ δουλεύσουσιν οἱ Αἰγύπτιοι τοῖς Ἀσσυρίοις, οὐ ζυγὸν δουλείας ἐπιρρίπτούντων ἐκείνων, ἀλλὰ τοὺς τῆς ἀγάπης δεσμοὺς ἐνειλημμένους ἔχοντας, καὶ ἠδέϊστας ποιουμένους τὰς ἐπιμιξίας.
- [02547] Ἀσσυρίους γε μὴν ὀνομά-ζει τοὺς τὴν ἔω οἰκοῦντας χώραν.
- [02548] [9Τῆ] ἡμέρᾳ ἐκείνῃ ἔσται Ἰσραὴλ τρίτος ἐν τοῖς Ἀσσυρίοις καὶ ἐν τοῖς Αἰγυπτίοις εὐλογημένος ἐν τῇ γῇ, ἡ εὐλόγησεν ὁ Κύριος Σαβαὼθ λέγων
- [02549] Εὐλογημένος ὁ λαός μου ὁ ἐν Αἰγύπτῳ, καὶ Ἀσ-συρίοις, καὶ ἡ κληρονομία μου Ἰσραὴλ.9 Ὀνόμασται μὲν ὁ Ἰσραὴλ πρωτότοκος ἐν τέκνοις.
- [02550] Ἐπειδὴ δὲ πεπαρόνηκεν εἰς Χριστὸν, κατόπιν τέθει-ται τῶν ἐθνῶν, καὶ δευτέραν ὥσπερ μετεκληρώσατο [70.477] τάξιν.
- [02551] Τετήρηται γὰρ καὶ αὐτῷ τῆς ἐπιστροφῆς ὁ καιρὸς.
- [02552] Γέγραπται γοῦν, ὅτι [6Όταν] δὲ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, τότε πᾶς Ἰσραὴλ σωθήσεται.
- [02553] [6] Ἄθρει δὴ οὖν, ἄθρει τρίτον ἐν τούτοις ὀνομασμένον, ἐν τοῖς Ἀσσυρίοις καὶ Αἰγυπτίοις.
- [02554] Ἀσσυρίους δὲ φησὶν ἐν τούτοις, ὡς ἔφην, τοὺς κατὰ γε τὴν ἑφάν ἄπασαν γῆν, μάλιστα δὲ τὴν μέσην τῶν ποταμῶν, ἐν ἣ καὶ εἶναι φασι γνησίους προσκυνητὰς, καὶ ἀδελφὴν καὶ γείτονα τῆς Αἰγυπτίων ἐπιτηδεύοντας ἄσκησιν, ὡς ἰσάμιλλον ἔχειν τὴν τε εἰς πᾶν ὀτιοῦν τῶν ἀγα-θῶν ἐφεσίῃν τε καὶ προθυμίαν, καὶ μὲν τοὶ καὶ ἄρε-τὴν.
- [02555] Τοιγάρτοι φησὶν ὁ τῶν ὅλων Θεός
- [02556] Εὐλογημένος ὁ λαός μου, ὁ ἐν Αἰγύπτῳ καὶ ἐν Ἀσσυρίοις
- [02557] ἐπ-αριθμεῖται δὲ τρίτος ὁ Ἰσραὴλ.

- [02558] Προσεπάγει γὰρ ὅτι Καὶ κληρονομία μου Ἰσραήλ.
- [02559] Καὶ τούτου δὲ τὴν πρόφασιν προαπέδειξεν ἡμῖν ὁ λόγος·
- [02560] κεκυριοκτόνηκε γὰρ καὶ τέθεται εἰς νῶτον, καθὰ φησιν ὁ Δαβίδ.
- [02561] Καὶ ἐν τοῖς περιλοίποις γέγονεν ὁ πρωτότοκος.
- [02562] ^[9Του] ἔτους οὗ εἰσηλθεν Ταναθὰν εἰς Ἄζωτον, ἡνίκα ἀπεστάλη ὑπὸ Ἀρνὰ βασιλέως Ἀσσυρίων, καὶ ἐπολέμησε τὴν Ἄζωτον, καὶ κατελάβετο αὐτὴν, τότε ἐλάλησε Κύριος πρὸς Ἡσαΐαν λέγων·
- [02563] Πορεύου καὶ ἄφελε τὸν σάκκον ἀπὸ τῆς ὀσφύος σου, καὶ τὰ σανδάλιά σου ὑπόλυσαι ἀπὸ τῶν ποδῶν σου·
- [02564] καὶ ἐποίησεν οὕτως, πορευόμενος γυμνὸς καὶ ἀνυπόδετος.
- [02565] Καὶ εἶπε Κύριος·
- [02566] Ὅν τρόπον πεπόρευται Ἡσαΐας ὁ παῖς μου γυμνὸς καὶ ἀνυπόδετος, τρία ἔτη ἔσται σημεῖα καὶ τέρα- τα τοῖς Αἰγυπτίοις καὶ Αἰθίοψιν·
- [02567] ὅτι οὕτως ἄξει βασιλεὺς Ἀσσυρίων τὴν αἰχμαλωσίαν Αἰγύπτου καὶ Αἰθίοπων, νεανίσκους καὶ πρεσβυτέρους, γυμνοὺς καὶ ἀνυποδέτους, ἀνακεκαλυμμένους τὴν αἰσχύνην Αἰγύπτου.⁹ Διαπεράνας εὖ μάλα τὸν ἐπὶ τοῖς Αἰγυπτίοις λόγον, καὶ τίνα τρόπον κεκλήσονται διὰ πίστεως εἰς τὴν τῆς ἀληθείας ἐπίγνωσιν προηγορευκῶς, οἰκονομεῖ τι πά- λιν τῶν ὅσα περ ἦν χρήσιμά τε καὶ ἀναγκαῖα πρὸς ὄνησιν τοῖς ἐξ Ἰσραήλ·
- [02568] καὶ ποῖα δὴ ταῦτά ἐστιν, ὡς ἐν βραχέσιν ἐρῶ.
- [02569] Αφειδήσαντες γὰρ καὶ αὐτῆς τῆς εἰς τὸν διὰ Μωϋσέως νόμον αἰδοῦς, καὶ μὴν καὶ τῆς εἰς Θεὸν ἀγάπης ὀλιγωρήσαντες, ἀσυνετώτατα κατεφέ- ροντο πρὸς γε τὸ δεῖν εἰς πολυθεον καθικέσθαι πλά- νησιν, καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν λατρεῦσαι.
- [02570] Τοῖς δὲ ἅπαξ εἰς τοῦτο γνώμης ὠλισθηκόσιν ἀνεπι- τήδευτον ἦν τῶν φαύλων οὐδέν.
- [02571] Ταύτης ἔνεκα τῆς αἰτίας ἐπηφίει πλειστάκις αὐτοῖς ὁ τῶν ὅλων Θεὸς πολέμους καὶ μάχας, τοῦτο μὲν τοὺς ἀπὸ γε τῶν ὁμό- ρων ἔθνων, τοῦτο δὲ τοὺς παρὰ Περσῶν τε καὶ Μή- δων·
- [02572] οἱ δὲ γε τῆς Ἰουδαίας κατεξανιστάμενοι, τὰ ἕτερα τῶν ἔθνων προκαταδηοῦντες ἔσθ' ὅτε, δεινοῖς καὶ ἀφορήτοις δείμασιν ὁμιλεῖν παρεσκεύαζον τοὺς ἐξ Ἰσραήλ.
- [02573] Οἱ δὲ καίτοι δέον τὸν τῶν ὅλων ἐκμειλίσ- σεσθαι Θεόν, καὶ ἀνοσίων μὲν ἀποφοιτᾶν σπουδασμά- των, μεταχωρῆσαι δὲ μᾶλλον ἐπὶ τὸ αὐτῶ δοκοῦν, καὶ ἀπολογεῖσθαι λελυπημένῳ, διὰ γε τῆς ἐκ τῶν αἰσχίωνων εἰς τὸ ἄμεινον μεταδρομῆς, οὕτω τε τὴν παρ' αὐτοῦ καὶ μόνου σωτηρίαν ἐπιζητεῖν, καὶ τὴν ^[70.480] ἀεὶ σώζουσάν τε καὶ ἐπαμύνουσαν χεῖρα τοῦτο μὲ οὐκ ἔδρων οἱ δειλαῖοι, ἐραυζόμενοι δὲ τὰς ἐξ ἀνθρώ- πων ἐπικουρίας, ποτὲ μὲν τῶν ὁμόρων τινὰς ἐκάλουν εἰς τοῦτο, ποτὲ δὲ τοὺς γείτονας Αἰγυπτίους, προστι- θέντες ἀνομίαν ἐπὶ τὴν ἀνομίαν αὐτῶν, καθὰ γέγρα- πται, καὶ καταθήγοντες ὡς εἰς ὄργας καὶ ἐπ' αὐτῶ δὴ τούτῳ τὸν πάντα ἰσχύοντα Θεόν.
- [02574] Καὶ γοῦν ἔφη δι' ἑνὸς τῶν ἁγίων προφητῶν·
- [02575] ^[6Και] ἦν Ἐφραΐμ περιστέρα ἄνους, καὶ οὐκ ἔχουσα καρδίαν·
- [02576] Αἴγυπτον ἐπεκαλεῖτο, καὶ εἰς Ἀσσυρίους ἐπορεύθησαν.
- [02577] ^[6] Καὶ μὴν καὶ δι' αὐτοῦ τοῦ προφήτου Ἡσαΐου·
- [02578] ^[6Οὐαί] οἱ καταβαίνοντες εἰς Αἴγυπτον ἐπὶ βοήθειαν, οἱ ἐφ' ἵπποις πεποιθότες καὶ ἐφ' ἄρμασιν.
- [02579] Ἔστι γὰρ πολλὰ καὶ ἐφ' ἵπποις πλῆθος σφόδρα·
- [02580] καὶ οὐκ ἦσαν πεποι- θότες ἐπὶ τὸν Ἅγιον τοῦ Ἰσραήλ, καὶ τὸν Θεὸν οὐκ ἐξεζήτησαν·
- [02581] καὶ αὐτὸς σοφὸς ἦγεν ἐπ' αὐτοὺς κακὰ, καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῆ.
- [02582] ^[6] Τοῦ τοίνυν Τανα- θὰν, στρατηγὸς δὲ οὗτος βασιλέως Ἀσσυρίων, πολε- μήσαντος τὴν Ἄζωτον, ἐλὼν τε κατὰ κράτος αὐτήν·
- [02583] γείτων δὲ αὐτῆ τῆ τῶν Ἰουδαίων χώρα·
- [02584] προσεδόκουν οἱ ἐξ Ἰσραήλ αὐτίκα δὴ μάλα καὶ αὐτοὶ καὶ λίαν ἀμογητὶ τὰ ἴσα παθεῖν.
- [02585] Ταύτης τε ἔνεκα τῆς αἰτίας τὴν Αἰγυπτίῳ χεῖρα καταμισθούμενοι πρὸς τὸ ἐπ- αμύνειν αὐτοῖς ταῖς Ἀσσυρίων φάλαγξιν ἀντεξάγειν ἤθελον.
- [02586] Ματαίαν τοίνυν αὐτῶν ἀποφαίνει τὴν ἐλπίδα Θεός·
- [02587] προαγορεύει δὲ σαφῶς, ὅτι τῆς Ἀσσυρίων δυνά-μεως ἔργον [ἄγρα] ἔσονται καὶ αὐτοὶ, ἀλώσονται τε κατὰ καιροῦς, καὶ ἐν δορυκότητων ἔσονται τάξει.
- [02588] Φασὶ γὰρ ὅτι γέγονεν ὑπὸ χεῖρα βασιλέως Ἀσσυρίων κατὰ και- ροῦς ἡ Αἰγυπτίων·
- [02589] καὶ ἐν ὀλίγοις ἔτεσι τρισὶν ἐγκαθ- εσθεις αὐτῆ, πᾶσάν τε ἐλὼν κατὰ κράτος, πλείστην ὄσσην ἔχων αἰχμαλωσίαν, ὑπενόστησεν εἰς τὴν ἑαυτοῦ.

- [02590] Ἐπιτάττει τοίνυν τῷ προφήτῃ Θεός, τὸ τοῖς αἰχμα- λώτοις πρόπον τε καὶ σύνηθες σχῆμα λαβεῖν·
- [02591] τοῦτ' ἔστι, γυμνότητά τε καὶ ἀνυποδεσίαν.
- [02592] Τοῖς γὰρ ὅλως νενικηκόσιν οὐ πολὺς τῶν ἐαλωκότων ὁ λόγος·
- [02593] οἱ δὲ εἰς τοῦτο πεσόντες ταιλαιπωρίας, κὰν εἴτε τινὲς εἶεν τῶν εὐγενῶν κατὰ σάρκα, κὰν εἴτε τῆς ἀγελαίου πλη- θύος, ἐνὶ τῷ τῆς ἀθλιότητος συνέχονται λίνῳ, οὐκ ἄμφιον ἔχοντες, ἤγουν ἕτερόν τι τῶν τελούντων εἰς κόσμον αὐτοῖς ἢ ἀνάπαυσιν, ἀτημελῶς δὲ οὕτως πρὸς πᾶν ὀτιοῦν τοῖς ἐλοῦσι καταθυμίων, ὡς ἐξ ἀνάγκης ἐρχόμενοι.
- [02594] Προστάττεται τοίνυν, ὡς ἔφην, ὁ θεσπέ- σιος προφήτης, ἀφελεῖν τὸν σάκκον ἀπὸ τῆς ὀσφύος αὐτοῦ, ὑπολύσασθαί τε τὰ σανδάλια, καὶ διὰ μέσης ἰέναι τῆς Ἱερουσαλήμ γυμνός καὶ ἀνυπόδετος.
- [02595] Ἔδρα δὲ τοῦτο τοῦ δοκεῖν εὐσχήμων εἶναί τις, οὐ σφόδρα πεφροντικῶς, καὶ τῶν ἀρεσκόντων Θεῷ προστιθεὶς οὐδὲν, κὰν εἰ φαίνοιτό τι βαρὺ καὶ μώμου μεστόν.
- [02596] Ἀλλ' ἴσως πρὸς τοῦτο ἐρεῖ τις·
- [02597] Διὰ τί γὰρ μὴ μᾶλ- λον προηγόρευσε μόνον τοῖς ἐξ Ἰσραὴλ τὰ συμβησό- μενα τοῖς Αἰγυπτίοις κατὰ καιρούς;
- [02598] Πεπόρευται δὲ οὕτως γυμνός τε καὶ ἀνυπόδετος ὁ διαβόητος ἐν προ- φήταις, τῆς αὐτῷ πρεπούσης εὐκοσμίας ἠφειδικῶς.
- [02599] Πρὸς δὴ τοῦτο φαμεν ὅτι τοῖς τῶν προφητῶν οὐκ ἐπέιθοντο λόγοις, μᾶλλον δὲ καὶ ἐπετίμων τοῖς προ- αγορεύειν ἐθέλουσι τὰ ἐσόμενα, λέγοντες·
- [02600] [Ἔλλα] [70.481] ἡμῖν λαλεῖτε, καὶ ἀναγγέλλετε ἡμῖν ἕτεραν πλάνησιν.
- [02601] [6] Ταύτη τοι καὶ μάλα σαφῶς ὁ σώφρων, ὁ κόσμιος, καὶ ἀρετῆς ἀπάσης ἔμπλεως, ὁ προφητικῆ κατεστεμμένος χάριτι, καὶ ἐν ἀσκήσει περιφανῆς, καὶ αὐτὸν ἀπο- δύεται τὸν σάκκον, οὐ τρυφερόν ἱμάτιον, παχὺ δὲ μᾶλλον καὶ εὐτελές·
- [02602] ἀπολύει δὲ καὶ τῶν ποδῶν τὰ σανδάλια, καὶ ἐν τῷ τοιῷδε βαδίζει σχήματι·
- [02603] ἴν' αὐτὸ δὴ τοῦτο θαυμάζοντες οἱ ὀρῶντες αὐτὸν, ἀναπυθᾶ- νονται τὰς αἰτίας, καὶ ἐφ' ὅτῳ τοῦτο πέπραχεν εἰ- δέναι σπουδάζοντες, πληροφορηθεῖεν·
- [02604] ὅτι ματαίαν ἔχουσι τὴν ἐπ' ἀνθρώποις ἐλπίδα·
- [02605] καὶ χρῆν δὴ πῶς μᾶλλον αὐτοὺς γλίχασθαι μὲν τῆς ἄνωθεν εὐημερίας, ἐπίκουρον δὲ ποιεῖσθαι φιλεῖν τὸν ἀεὶ σεσωκότα Θεόν.
- [02606] Γυμνοῦ τοίνυν καὶ ἀνυπόδετου περινοσοῦντος τὴν Ἰουδαίαν τοῦ μακαρίου προφήτου, καὶ πτοίας ἐγγι- νομένης τοῖς ὀρῶσιν αὐτὸν οὐ μικρᾶς, Εἶπεν, φησὶ, Κύριος·
- [02607] Ὅν τρόπον πεπόρευται Ἡσαΐας ὁ παῖς μου, γυμνός καὶ ἀνυπόδετος, τρία ἔτη ἔσται σημεῖα καίτερά τα τοῖς Αἰγυπτίοις καὶ Αἰθίοψιν.
- [02608] Ὡς γὰρ ἔφην φθάσας, ἐν ὀλίγοις ἔτεσι τρισὶ καταδηώσας τὴν Αἰ- γυπτίων ὁ τῶν Ἀσσυρίων βασιλεὺς, καὶ μὴν καὶ τοὺς προσοικούντας Αἰθίοπας αὐτῇ, καὶ τῇ Θηβαίων γεί- τονας, πλείστην ἔχων αἰχμαλωσίαν, καὶ ταῖς Αἰγυπτίων ἐνσπαταλήσας συμφοραῖς·
- [02609] τότε δὴ τότε λαμ- πρὸς οἴκοι πάλιν ἀνεκομίζετο.
- [02610] [9Καὶ] ἠττηθήσονται αἰσχυνθέντες οἱ Αἰγύπτιοι ἐπὶ τοῖς Αἰθίοψιν, ἐφ' οἷς ἦσαν πεποιθότες οἱ Αἰγύπτιοι·
- [02611] ἦσαν γὰρ αὐτοῖς δόξα.
- [02612] Καὶ ἐροῦσιν οἱ κατοικοῦντες ἐν τῇ νήσῳ ταύτῃ·
- [02613] Ἴδου ἡμεῖς ἤμεν πεποιθότες, τοῦ φυγεῖν εἰς αὐτοὺς εἰς βοή- θειαν, καὶ οὐκ ἠδύναντο σωθῆναι ἀπὸ βασιλέως Ἀσσυρίων, καὶ πῶς ἡμεῖς [9] σωθησόμεθα; Τὰ πρόσοικα τῇ Θηβαίων ἔθνη βάρβαρα, Βλέμυες δὲ οὗτοι, οἱ καὶ εἰσὶν Αἰθίοπες, εὐτεχνέστατα μὲν τὰς βελῶν ἀφαιρέσεις ποιεῖσθαι μεμελετήκασι.
- [02614] Φαρμάκῳ δὲ ταύτας ἀποχρίοντες ὀλεθριωτάτῳ ἐπαφίαισι τοῖς μαχομένοις·
- [02615] κὰν εἰ προσψάυσειαν, τεθνήξεται πάν- τως ὁ πληγεὶς, καὶ ὥσπερ τις ὀφιδηκτος γεγωνῶς παραχρῆμα πεσεῖται.
- [02616] Ἦν οὖν ἐν ἔθει καὶ τριβῇ Αἰ- γυπτίοις, πολέμου καὶ μάχης ἐπηρητημένων, τὰς τῶν Αἰθιόπων καταμισθοῦν τε φάλαγγας, καὶ μέγα φρονεῖν ἐπ' αὐτοῖς·
- [02617] ἀλλ' ἤλωσαν σὺν αὐτοῖς τῆς τῶν Ἀσσυ- ρίων ἀνδρείας ἠττώμενοι.
- [02618] Αἰσχυνθήσονται τοίνυν οἱ Αἰγύπτιοι, φησὶν, ἐπὶ τοῖς Αἰθίοψιν, ἐφ' οἷς ἦσαν πεποιθότες.
- [02619] Κατελημμένων γὰρ καὶ αὐτῶν καὶ νενη- κημένων, ἐροῦσιν οἱ ἐν τῇ νήσῳ ταύτῃ κατοικοῦντες·
- [02620] Ἴδου ἡμεῖς ἤμεν πεποιθότες ποτὲ τοῦ φυγεῖν εἰς αὐ- τοὺς εἰς βοήθειαν, οἱ οὐκ ἠδύναντο σωθῆναι ἀπὸ βα- σιλέως Ἀσσυρίων·
- [02621] καὶ πῶς ἡμεῖς σωθησόμεθα;
- [02622] Νῆ- στον μὲν οὖν τὴν Αἰγυπτὸν ὀνομάζει, διὰ τοι τὸ εἶναι περιόρυστον ποταμοῖς, καὶ λίμναις ὑδάτων διεζῶσθαι πανταχοῦ·

- [02623] εἰσκομίζει γε μὴν τοὺς ἐνοικοῦντας αὐτήν, τῆς ἐπὶ τοῖς Αἰθίοψιν ἐλπίδος καταγινώσκοντας.
- [02624] Εἰ γὰρ ἤλωσαν αὐτοὶ, φησὶν, πῶς ἂν ἐκώσσειαν τοὺς ἐπ' αὐτοῖς πεποιθότας;
- [02625] Ἀγαθὸν οὖν ἄρα τὸ ἐλπίζειν ἐπὶ Κύριον, ἢ πεποιθέναί ἐπ' ἄνθρωπον·
- [02626] καὶ ὥς φησὶν ὁ προφήτης Ἰερεμίας·
- [02627] [6Ἐπικατάρατος] μὲν ἄνθρω-πος ὃς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον, καὶ στηρίζει σάρκα βραχίονος αὐτοῦ·
- [02628] εὐλογημένος γε μὴν, ὃς πέ- ποιθεν ἐπὶ τῷ Κυρίῳ καὶ ἔσται Κύριος ἐλπίς αὐτοῦ.
- [02629] [6] Αεὶ δέ πως ἡμᾶς ὁ προφητικὸς ὀνίνησι λόγος·
- [02630] καὶν [70.484] εἰ μὴ ἔχοι τυχὸν πνευματικῆς ἀφηγήσεως τρόπον ἢ ἱστορία, ἀλλ' οὖν τὸ ἐξ αὐτῆς ὄφελος οὐ βραχύ.
- [02631] Φησὶ γὰρ ὁ Παῦλος, τυπικῶς συμβαίνειν τοῖς ἀρχαιοτέροις, γεγράφθαι γε μὴν πρὸς νοουθεσίαν ἡμῶν.
- [02632] {1ΤΟ ΟΡΑΜΑ ΤΗΣ ΕΡΗΜΟΥ.}1
- [02633] Διαπεράνας εὖ μάλα τὸν ἐπὶ γέ φημι τοῖς Αἰγυ- πτίοις λόγον, πηνίκα τε καὶ ὅπως κεκλήσονται διὰ πίστεως πρὸς ἐπίγνωσιν τοῦ κατ' ἀλήθειαν ὄντος Θεοῦ διειπῶν ὁ προφήτης, μεταφοιτᾷ πρὸς ἑτέραν ὄρασιν τὴν περὶ τῆς ἐρήμου·
- [02634] καὶ οὐχ ἀπλῶς γῆς ἡμῖν ἐν τούτοις ἀουκίτου καὶ ἐρήμης ποιεῖται μνήμην·
- [02635] ἀλλὰ γὰρ ἔρημον ὀνομάζει τὴν Βαβυλωνίων, ἢ ποτε μὲν ἀριθμοῦ κρείττονας εἶχε τοὺς οἰκίτορας, δεινούς τε καὶ μαχιμωτάτους·
- [02636] ἠρημώθη δὲ οὕτως, ὀργῆς αὐτῆς τῆς ἄνωθεν ἐπενηγεμένης, ὡς κένανδρον ἀπομείναι παντελῶς καταστρατεύσαντος τῆς Βαβυλωνίων Κύρου τοῦ Καμβύσου.
- [02637] Οὗ καὶ ἐτέρωθι διαμνημονεύει λέγων ὁ προφήτης·
- [02638] [6Οὕτως] λέγει Κύριος τῷ χριστῷ μου Κύρω, οὗ ἐκράτησα τῆς δεξιᾶς, ἐπακοῦσαι ἔμπροσθεν αὐτοῦ ἔθνη.
- [02639] Πόλεις οὐ συγκληθήσονται.
- [02640] [6] Οὗτος εἶλε κατὰ κράτος τὴν ἀλαζόνα ποτὲ καὶ κατὰ παντὸς ἔθνοους ἐπαιρομένην, καὶ δυσάντητον ἐν μάχαις, τὴν Βαβυλωνά φημι.
- [02641] Ποιεῖ δὲ μνήμην καὶ νῦν ὁ προφήτης αὐτῆς, καὶ ἔρημον μὲν ὀνομάζει.
- [02642] Τίνα δὲ τρόπον ἀθλιότητος εἰς τοῦτο κατώλισθεν, ἀφηγεῖται σαφῶς δύο τούτων ἕνεκα καθάπερ ἐγῶμαι.
- [02643] Ἦ γὰρ ἵνα τοὺς Ἰουδαίους ἀποστήσῃ τῆς ἐλπίδος·
- [02644] [6Hv] γὰρ Ἐφραῖμπεριστερὰ ἄνους,6 καθά φησὶν εἰς τῶν ἁγίων προ- φητῶν·
- [02645] [6Αἰγυπτῶν] ἐπεκαλεῖτο, καὶ εἰς Ἀσσυρίους [6] ἐπορεύετο ἵνα παρακαλέσῃ λευπημένους, ὅτι πεπόρθηται μὲν αὐτῶν ἡ χώρα, ἐμπέπηρηται δὲ καὶ αὐτὸς ὁ νεῶς, δορύληπτοι δὲ γυναιξίν ὁμοῦ καὶ τέ- κνοις ἀπεκομίσθησαν εἰς τὴν Βαβυλῶνα.
- [02646] Τοῦτο δὲ ἦν διδάσκοντος ἐναργῶς, ὅτι καὶ τῶν πεπορθηκότων αὐ- τοὺς κατεξαναστήσεται Θεός, εἰ ζῆν ἔλοιτο κατὰ νόμον, καὶ τῶν θείων ἐνταλμάτων αὐτοῦ γνήσιοι γε- νέσθαι φύλακες.
- [02647] Οὐκοῦν ἀφηγεῖται μὲν ὁ προφήτης.
- [02648] Ἔχει γε μὴν τὸ τῆς ὀράσεως ὕψος προσώπων ἐναλλα- γὰς.
- [02649] Ποτὲ μὲν γὰρ ὡς αὐτόπτης τῶν ἐσομένων, καὶ θεωρὸς ἤδη γεγονώς, ἐξηγεῖται τὰ παραδειχθέντα αὐτῷ παρὰ Θεοῦ·
- [02650] ποτὲ δὲ καὶ τί συμβήσεται κατὰ καιροὺς προφητικῶ πνεύματι προαναφωνεῖ·
- [02651] εἰσκομίζει δὲ καὶ τὸ Βαβυλωνίων ἔσθ' ὅτε πρόσωπον κατοιμωζόν- των ἑαυτοὺς ἐπὶ ταῖς οὕτω δειναῖς καὶ ἀδοκίτοις συμφοραῖς.
- [02652] Ὡς τεθαυμένος τοίνυν τὴν Περσῶν τε καὶ Μήδων, καὶ μὴν καὶ Ἐλαμιτῶν κατὰ τῆς Βαβυλῶνος ἐκστρατιάν, οὕτω φησί·
- [02653] Καθιππεύσουσί τε καὶ δι- ελεύσονται τὴν ἔρημον.
- [02654] {1Ἵσανεὶ καὶ ἀνέμων καταγιγίς δι' ἐρήμου διέλθοι.}1 Τὴν κόνιν εἶναι ἀναστᾶσα, καὶ μονονουχὶ συγχέουσα τὸ πᾶν.
- [02655] Προσεπάγει δέ·
- [02656] {1Ἵτι φοβερόν τὸ ὄραμα καὶ σκληρὸν ἀνηγγέλη μοι.}1 Ἰκανὴ γὰρ λίαν, καὶ ψιλὴ καὶ μόνη τῶν πολεμίων ἢ θεᾶ, καὶ τῶν μαχίμων ἢ ἀλκιμωτάτη πληθὺς κατ- [70.485] εσκευασμένη πρὸς πόλεμον, σκληρὸν ἐμποιῆσαι δεῖμα τοῖς θεωμένοις.

- [02657] Ἀλλ' οὐ τεθεᾶσθαί φησι μόνον, ἀλλὰ γὰρ καὶ, Ἀνηγγέλη μοι, φησίν·
- [02658] ὁμοῦ γὰρ τῇ θεᾷ, καὶ τῶν πραγμάτων τὴν ἔκβασιν ἐδιδάσκετο, δηλον δὲ ὅτι παρὰ Θεοῦ.
- [02659] {10 ἀθετῶν ἀθετεῖ, καὶ ὁ ἀνομῶν ἀνομεῖ.}1 Ἀνεπίπληκτον, φησὶ, τῶν ἐπιόντων τὸ θράσος.
- [02660] Οὐ γὰρ λογισμοῖς ἀνθρωπίνους ἀνάπτονται πρὸς τὸ ἡμε- ρον·
- [02661] ἀλλ' οὐδέ τις τῶν ἐν αὐτοῖς διενθυμεῖται τι τῶν ἠκόντων·
- [02662] ἀνομεῖ δὲ ἀκαθέκτως, καὶ ἀθετεῖ κατὰ τὸ αὐτῶ δοκοῦν, οὐ φειδοῦς ἐνούσης τινός·
- [02663] Οὐ γὰρ εἰς ἔλεον βλέπουσιν, ἀλλ' ἔργον αὐτοῖς τὸ ἐσπουδασμένον ἔσται, φησίν, τὸ ἀνομεῖν τε καὶ ἀθετεῖν.
- [02664] Ἐφη τι τοιοῦ- τον καὶ διὰ φωνῆς τοῦ αὐτοῦ, πρὸς τοὺς τῆς Ἀσσυ- ρίων οἰκήτορας·
- [02665] Ἴδου ἐγὼ ἐπάγω ὑμῖν τοὺς Μήδους, οἳ οὐ λογίζονται ἀργύριον, οὐδὲ χρυσοῦ χρεῖαν ἔχουσι.
- [02666] Τοξεύματα νεανίσκων συντρίψουσι.
- [02667] Θεοῦ γὰρ ὄργην τοῖς πλημμελοῦσιν ἐπάγοντος, οὐδὲν ἔσται τὸ ἐπικουρεῖν δυνάμενον.
- [02668] Θηριοπρεπῆς δὲ μᾶλλον τοῖς ἐθέλουσι καταδηοῦν τοὺς ἐφ' οἷς ἂν τρέχοιεν, ἐνοικί- ζεται νοῦς.
- [02669] [9Επ] ἔμοι οἱ Ἐλαμίται, καὶ οἱ πρέσβεις τῶν Περσῶν ἐπ' ἐμὲ ἔρχονται.
- [02670] Νῦν στενάξω, καὶ πα- ρακαλέσω ἑμαυτόν.
- [02671] Διὰ τοῦτο ἐνεπλήσθη ἡ ὀσφύς μου ἐκλύσεως, καὶ ὠδίνες ἔλαβόν με, ὡς τὴν τίκτουσαν·
- [02672] ἠδίκησα τοῦ μὴ ἀκοῦσαι, ἐσπού- δασα τοῦ μὴ βλέπειν.
- [02673] Ἡ καρδιά μου πλανᾶται, καὶ ἡ ἀνομία με βαπτίζει, ἡ ψυχὴ μου ἐφέστηκεν εἰς φόβον.⁹ Προσωποποιῖας ἔχει δύναμιν ὁ ἔν γε τουτοισὶ λόγος.
- [02674] Εἰσκομίζεται γὰρ ὁ Ἀσσύριος, καὶ δεδιῶς τὴν ἔφ-οδον, καὶ τῶν πολεμίων τὰς φάλαγγας οὐκ ἠγνοηκώς, καὶ ἐπὶ τίνας αὐταῖς ὁ τοῦ πολέμου σκοπός.
- [02675] Οὐ γὰρ ἐφ' ἑτέρους τινὰς, ἀλλ' ἔμοι, φησίν, οἱ Ἐλαμίται, καὶ οἱ πανάριστοι τῶν Περσῶν ὠρμήκασιν.
- [02676] Στενάξω δὴ οὖν καὶ παρακαλέσω ἑμαυτόν.
- [02677] Τοῖς γὰρ ἐν ἐσχάτῃ συμφορᾷ γεγονόσι δοκεῖ προσεῖναι τις παραμυθίας τρόπος, τὸ θρηνεῖν τε καὶ ὀλοφύρεσθαι.
- [02678] Ἐκθλίβεται γὰρ ἐξ ὀδύνης τὸ δάκρυον.
- [02679] Πρᾶγμα δὲ ξένον εἰ θρη- νοῦσιν Ἀσσύριοι, σκληροὶ καὶ ἀγέρωχοι γεγονότες αἰεὶ, ἐξοφρωμένοι τε ἄγαν κατὰ πάντων τῶν ἐθνῶν, καὶ οὐκ εὐάντητον ἔχειν οἰόμενοι τὴν ἀντίστασιν.
- [02680] Ἀλλ' οἱ θρασεῖς οὕτω καὶ φρονήμασι τοῖς ὑπὲρ ἀνθρώπων ἐξογκούμενοι, γυναικοπρεπὲς εἰσδέχονται τὸ δάκρυον, καὶ θρηνον ἐφ' ἑαυτοῖς ἀρτύουσι, πρὸ τῆς τοῦ πολέ- μου πείρας κατακλώμενοι πρὸς ἀσθένειαν.
- [02681] Ἐνεπλή- σθη γὰρ ἡ ὀσφύς μου ἐκλύσεως, καὶ ὠδίνες ἔλαβόν με ὡς τὴν τίκτουσαν.
- [02682] Ἀλλ' ὅτου δὴ χάριν τὰ τοιαῦτά σοι συμβήσεται, φησίν, ὦ Ἀσσύριε;
- [02683] Φράσαις ἂν τῶ ἐρομένῳ·
- [02684] Ναί, φησίν·
- [02685] οἶδα γὰρ προσκεκρουκῶς διὰ πολλὴν ἁμαρτίαν τῶ πάντων κρατοῦντι Θεῶ.
- [02686] Ἠδίκησα τὸ μὴ ἀκοῦσαι, ἐσπούδασα τὸ μὴ βλέπειν.
- [02687] Κατὰ τοῦτο, φησίν, ἑμαυτόν ἠδίκησα, ὅτι μεμελέτηκα πολὺ τὸ δυσήκοον, καὶ σπουδῆς ἔργον ἐθέμην τὸ μὴ βλέπειν, τοῦτ' ἔστι, τίς ὁ φύσει καὶ ἀληθῶς ἔστι Θεός.
- [02688] Ἦκουον μὲν γὰρ τὴν Ἰουδαίων λατρείαν, εἶλον κατὰ κράτος τὴν ἁγίαν πόλιν, πεπόρθηκα τὸν νεῶν.
- [02689] Ἔσχον ἐκ παρ- ακουσμάτων τὴν μετρίαν εἶδησιν τῶν ἐντεταλμένων τοῖς ἐξ Ἰσραήλ.
- [02690] Μᾶλλον δὲ καὶ ὁ προφήτης Ἰωνᾶς [70.488] ἀπεστάλη παρὰ Θεοῦ κηρύσσειν καὶ λέγων·
- [02691] [6Ετι] τρεῖς ἡμέραι, καὶ Νινευὴ [6] καταστραφήσεται·κατα- δείσας δὲ παραχρῆμα τὴν ἀπειλήν, μετενόησα μὲν, ἀλλ' ἠδίκησα πάλιν μὴ ἀκούσας, καὶ ἐν

σπουδῆ τέ- θειταί μοι τὸ μὴ ὄρᾶν ἄπερ ἦν ὄρᾶν ἀναγκαῖον.

[02692] Πε- πλάνηται γὰρ ἡ καρδία μου.

[02693] Καὶ ὑποβρύχιόν με πε- ποίηκεν ἡ ἁμαρτία, καταχωννύσα τρόπον τινά.

[02694] Ταύ- τη τοι καὶ ἡ ψυχὴ μου ἐφέστηκεν εἰς φόβον·

[02695] γέγονα γὰρ ἐν δειμάσι τοῖς τῶν ἐσχάτων.

[02696] Αὗται τοίνυν φωναὶ τῶν Ἀσσυρίων εἶεν ἄν.

[02697] Ἔθος γὰρ τοῖς ἀγίοις προ-φήταις προσωποποιεῖν τὰς φωνάς, διὰ τὸ τοῖς ἀκροω- μένοις χρήσιμον.

[02698] ^[9Ἐτοιμάσατε] τράπεζαν, πίετε, φάγετε.

[02699] Ἀνα-στάντες οἱ ἄρχοντες, ἐτοιμάσατε θυρεούς.⁹ Ἐφην ὅτι τῆς προφητείας ὁ λόγος εἰς πολλὰς ἔσθ' ὅτε προσώπων διαφορὰς εὖ μάλα διαποικίλλεται·

[02700] δεῖ δὲ δὴ πάντως τοὺς, οἵπερ ἂν ἔλοιτο συνιέναι τε καὶ ἀπαγγέλλειν ὀρθῶς, ἐπιτηρεῖν ἀκριβῶς τὰ τοιάδε.

[02701] Σαφῆς γὰρ ἂν οὕτω γένοιτο, καὶ οὐδὲν ἔχουσα τὸ ἄναντες εἰς δυσχερείαν τῶν λεγομένων ἢ γνῶσις.

[02702] Εἰσκεκόμικε τοίνυν τὸ τῶν Ἀσσυρίων πρόσωπον κλαιόντων ἐφ' ἑαυτοῖς, καὶ συντεθραυσμένων μὲν εἰς δειλίας, ἀφόρητον δὲ τὸν ἐπὶ γε τοῖς μέλλουσι ἐσε- σθαι κακοῖς ὠδινόντων τὸ δεῖμα.

[02703] Εἶτα μέμνηται τοῦ χρόνου, καθ' ὃν αὐτοὺς ἀλῶναί τε καὶ ταῖς ἀνηκέ- στοις συμφοραῖς περιπεσεῖν συμβήσεται·

[02704] καὶ μὴν καὶ αὐτὴν καθίστησιν ἐναργῆ τῆς ἐπ' αὐτοῖς γεγενη- μένης [ὀργῆς] τὴν αἰτίαν.

[02705] Γέγραφε γὰρ ὁ μακάριος Δανιήλ, ὅτι ^[6Βαλτάσαρ] ὁ βασιλεὺς ἐποίησε δεῖπνον τοῖς μεγιστᾶσιν αὐτοῦ·

[02706] χιλίους κατέναντι τῶν χιλίων ὁ οἶνος.

[02707] ^[6] Εἶτά φησιν, ὅτι καὶ τὰ ἐκ τῶν Ἱεροσολύ- μων ληφθέντα κατὰ καιροὺς ἅγια σκεύη προσκεκό- μικεν ἀνοσίως, καὶ ἔπινον ἐν αὐτοῖς αὐτὸς καὶ αἱ παλλακαὶ αὐτοῦ, καὶ αἱ παράκοιται αὐτοῦ.

[02708] Τοῦτο δὲ ἦν ἕτερον οὐδὲν, πλὴν ὅτι μεγαλαυχεῖν κατὰ τῆς τοῦ Θεοῦ δόξης·

[02709] κατεπαίρεσθαί τε τοῦ προεστηκότος τῶν ἐξ Ἰσραὴλ, ὡς κατὰ μηδένα τρόπον ὀνῆσαι δεδυνη- μένου τὸν ἴδιον λαόν.

[02710] Πίνοντος τοίνυν τοῦ Βαλτάσαρ, καὶ μονονουχὶ γελῶντος τὰ σκεύη τὰ ἅγια·

[02711] Ὦφθη, φησὶν, ἀστράγαλος χειρὸς, καὶ ἔγραφεν ἐν τῷ τοίχῳ, Μανῆ Θεκέλ Φαρές·

[02712] διερμηνεύων τὴν γραφὴν ὁ θεσπέσιος Δανιήλ, ἔφη πρὸς τὸν Ἀσσύριον·

[02713] Διέρρη- ξεν ὁ Θεὸς τὴν βασιλείαν σου, καὶ ἐμέρισεν αὐτὴν, καὶ ἐδόθη Μήδοις καὶ Πέρσαις.

[02714] Ταυτησὶ τῆς ἱστο- ρίας, ὡς γε οἶμαι, διαμémνηται νυνὶ, καὶ φησὶν ὁ προφήτης ὡς πρὸς γε αὐτοὺς τοὺς ἄρχοντας, ἦτοι μεγιστᾶνας, καὶ μὲν τοι τὸν Βαλτάσαρ·

[02715] Ἐτοιμάσατε τράπεζαν, πίετε, φάγετε·

[02716] ἀναστάντες οἱ ἄρχοντες, ἐτοιμάσατε θυρεούς·

[02717] σπαταλήσατε, φησὶν, ἐπὶ τρα- πέζαις ἀσώτοις·

[02718] ἐν ἔθει δὲ πῶς ἐστὶν ὁ λόγος·

[02719] κα- τακορέσθητε πίνοντες ἀπλήστως.

[02720] Καὶ τί μετὰ τοῦτο;

[02721] Πόλεμοι διαδέξονται τὴν πανήγυριν, καὶ οὐκ εἰς μα- κρὰν τὸ παθεῖν·

[02722] ἀλλ' ἐξ αὐτοῦ τοῦ πότου δραμεῖσθε πρὸς ὄπλα, καὶ ζητήσετε θυρεούς.

[02723] Παγχάλεπον γὰρ ἀληθῶς τὸ κατεπαίρεσθαι Θεοῦ, καὶ καταθρασύνε- σθαι δόξης, ἧς ἐπέκεινα τῶν ὄντων οὐδέν.

[02724] Δέδοται μὲν γὰρ τοῖς Ἀσσυρίοις ὁ Ἰσραήλ·

[02725] Θεοῦ τὸ χρῆναι ^[70.489] παθεῖν αὐτοὺς τὴν αἰχμαλωσίαν διὰ πολλὴν ἁμαρτίαν ἐπεννηχότος.

[02726] Οὐ μὴν ἔδει ἤρηκτότας εἰς τοῦτο πε- σεῖν ἀμαθίας καὶ ἀσυνέτων ἐννοιῶν, ὡς οἴεσθαι καὶ φρονεῖν τὴν τοῦ σώζειν αὐτοὺς ἐθέλοντος πλεονεκτῆσαι χεῖρα, καὶ ἀμείνους γενέσθαι τῆς ἀφράστον δυνάμεως τοῦ πάντα ὑπερκειμένου καὶ ἀνεστηκός τῆν κτίσιν ὡς Θεοῦ.

[02727] ^[9᾽Οτι] οὕτως εἶπε Κύριος πρὸς με·

[02728] Βαδίσας σε- αυτῶ στήσον σκοπόν·

[02729] καὶ ὁ ἐὰν ἴδῃς, ἀνάγγει- λον.

[02730] Καὶ εἶδον ἀναβάτας ἵππεις δύο·

[02731] ἀναβάτην ὄνου, καὶ ἀναβάτην καμήλου.⁹ Ἔθος τοῖς ἀγίοις προφήταις ἐν τῷ τῆς θεοπτίας ἦτοι τῶν ὁράσεων καιρῶ, συλλέγειν ὥσπερ ἐν ἑαυτοῖς τὸν νοῦν, καὶ ἀπερισπάστῳ διανοίᾳ κατασκέπτεσθαι τὰ δεικνύμενα παρὰ Θεοῦ, καὶ οἷον ὑψοῦ καὶ ἐν ἀπορόρητῳ τινὶ περιοπῆ γεγονότας τῶν θείων ἐπ- ακροᾶσθαι λόγων.

[02732] Καὶ γοῦν ἔφη τις τῶν ἀγίων προ- φητῶν·

[02733] ^[6᾽Επι] τῆς φυλακῆς μου στήσομαι, καὶ ἐπι- βήσομαι ἐπὶ πέτραν, καὶ ἀποσκοπεύσω, τοῦ ἰδεῖν τί λαλήσει ἐν ἐμοί, καὶ τί ἀποκριθῶ ἐπὶ τὸν ἔλεγχόν μου.

[02734] ^[6] Τοιοῦτόν τι νῦν ὁ προφήτης διδάσκει, καὶ φη- σιν ἀκοῦσαι παρὰ Θεοῦ·

[02735] Βαδίσας σεαυτῶ στήσον σκο- πόν, καὶ ὁ ἐὰν ἴδῃς ἀνάγγειλον·

[02736] καὶ οὐχ ἕτερόν τινα σκοπὸν ἰστᾶν ἐκελεύετο, ἀλλ' ἑαυτὸν που πάντως εὐ- τρεπίσαι πρὸς θεοπτίαν, καὶ οἷόν τινα σκοπὸν ὑψοῦ γεγονότα τῷ νῶ, καταθρεῖν τὰ ἐσόμενα, καὶ ὄψει δέ- χεσθαι τῶν πραγμάτων τὴν θέαν.

[02737] Εἶδον οὖν, φησὶν, ἀναβάτας ἵππεις δύο·

[02738] ἀναβάτην ὄνου, καὶ ἀναβάτην καμήλου.

[02739] Καὶ τί δὴ τοῦτο ἐστίν, ὁ τῶν Ἀσσυρίων θρηῖνος διδάξει σαφῶς.

[02740] Ἐφασκε γάρ·

[02741] Ἐπ' ἐμοὶ Ἐλαμίται, καὶ οἱ πρέσβεις τῶν Περσῶν πρὸς ἐμὲ ἔρχονται·

[02742] καὶ Ἐλαμίται μὲν βάρβαρον ἔθνος, κα- μήλοις ἐποχεῖσθαι μεμελετηκός.

[02743] Ὁ δὲ γε ἀναβάτης τῆς ὄνου τίς ἂν ἕτερος εἴη παρὰ γε τοὺς Περσῶν ἐξειλεγμένους;

[02744] οὐς δὴ καὶ φασὶν ἡμίονοις τε καὶ σκια- δίοις ἐμβεβηκόςτας ἰέναι πρὸς μάχην, ὡς ἂν μὴ τις αὐτοὺς ἀπονευρώσει πόνος.

[02745] Ἐπειδὴν δὲ τὸν τῆς μάχης ἰδῶσι χώρον, τὸ τηνικάδε τῶν σκιαδίων κα- ταπηδήσαντες, ἵπποις κέχρονται ἐξειλεγμένοις.

[02746] Ὅνου τοίνυν ἀναβάτην τὸν ταῖς ἡμίονοις ἐποχοῦμε- νόν φησιν.

[02747] Εἰ καὶ καθ' ἕτερον τρόπον θεάσασθαι μὲν εἰκὸς τὸν προφήτην, ἵπποις ἐποχοῦμενον τῶν πολε- μίων τὸ στίφος, ἐπομένην δὲ πληθὺν καμήλων καὶ ἡμιόνων, ἠὲ τρεπισμένων τάχα που πρὸς τὴν τῶν λαφύρων μετακομιδὴν.

[02748] Τοῦτο γὰρ ἐτέρωθί πού φη- σιν·

[02749] ^[6᾽Εν] τῇ θλίψει καὶ τῇ στενοχωρίᾳ, λέων καὶ σκύμνος λέοντος·

[02750] ἐκεῖθεν καὶ ἀσπίδες καὶ ἔγγωνα ἀσπίδων πετομένων, οἱ ἔφερον ἐπ' ὄνων καὶ καμήλων τὸν πλοῦτον ^[6] αὐτῶν· Λέοντα γὰρ καὶ σκύμνον λέον- τος τὸν Κύρον ἐκάλει, καὶ τοὺς ὑπ' αὐτῷ Πέρσας τε καὶ Μήδους.

[02751] Ἀσπίδας δὲ καὶ ἀσπίδων ἔγγωνα πετο- μένων·

[02752] τοῦτο ἐστίν, ὁξέως διάττειν καὶ πτηνοῖς ἐν ἰσῷ φέρεσθαι μεμελετηκότας, τοὺς ἐκ τῶν ἐτέρων ἔθνων, οἷς καὶ ἐποχεῖσθαι καμήλοις ἐν ἔθει καὶ τριβῇ.

[02753] ^[9᾽Ακρόασαι] ἀκρόασιν πολλήν, καὶ κάλεσον Οὐ- ριαν εἰς τὴν σκοπιὰν Κυρίου.⁹ Διωμολόγηκεν ὁ προφήτης, ὡς θεάσαιτό τινας ^[70.492] ἀναβάτας ἵππεις δύο, καμήλου τε καὶ ὄνου·

[02754] καὶ τίνες ἂν εἴεν οὗτοι, φθάσαντες ἤδη προείπαμεν.

[02755] Ἐπειδὴ δὲ ἅπαξ θεάεται, προστάττεται λοιπὸν τὰ ἐκ τῆς ἐφόδου μανθάνειν ἐπιείεσθαι, καὶ τῆς τῶν Χαλδαίων συμφορᾶς τὰ φρικτὰ διηγήματα.

[02756] Πολλὴ γὰρ ἀκρόασις ἢ τοιάδε κατὰ τὸ ἀληθές.

[02757] Τοιγάρτοι τῇ Βαβυλῶνι συμβεβηκὸτα φρικτὰ, καὶ λόγου πέρα παντός, καὶ εἰς ἄκρον ἦκοντα κακῶν.

[02758] Εἶλε γὰρ οὕτως ὁ Κύριος αὐτήν, ὥστε καταστῆσαι μὲν ἐρήμην αὐτήν εἰς ἅπαν, ἀνελεῖν δὲ τοὺς ἐν αὐτῇ, καὶ ἐξ αὐτῶν τε τῶν σπηλαιῶν σαγηνεύοντα τοὺς ὄλως δύνασθαι λαθεῖν προσδοκῆσαντας.

- [02759] Καὶ γοῦν ἔφη πρὸς αὐτὸν ὁ τῶν ὄλων Θεὸς, ὅτι Δώσω σοι θησαυροὺς σκοτεινοὺς, ἀποκρύφους, ἀοράτους ἀνοίξω σοι.
- [02760] ^[6] Εἰσφέρεται δὲ πού καὶ τῆς Ἱερουσαλήμ τὸ πρόσωπον ὡς πρὸς γε τὴν Βαβυλῶνα λέγον·
- [02761] Μὴ ἐπίχαιρέ μοι, ἢ ἐχθρά μου, ὅτι πέπτωκα καὶ ἀναστήσομαι·
- [02762] διότι ἐὰν καθίσω ἐν τῷ σκότει, ὁ Κύριος φωτιεῖ με.
- [02763] Ὁργὴν Κυρίου ὑποίσω, ὅτι ἤμαρτον αὐτῷ, ἕως οὗ δικαιοῦσαι αὐτὸν τὴν δικαιοσύνην μου, καὶ ποιήσῃ τὸ κρίμα μου, καὶ ἐξάξει με εἰς τὸ φῶς·
- [02764] καὶ ὄψομαι τὴν δικαιο- σύνην αὐτοῦ.
- [02765] Καὶ ὄψεται ἢ ἐχθρά μου, καὶ περι- βαλεῖται αἰσχύνην, ἢ λέγουσα πρὸς με, Ποῦ Κύριος ὁ Θεὸς σοῦ;
- [02766] οἱ ὀφθαλμοί μου ἐπόψονται αὐτήν.
- [02767] Νῦν ἔσται εἰς καταπάτημα ὡς πηλὸς ἐν ταῖς ἐξόδοις.
- [02768] Ἡμέραι ἀλοιφῆς πλίνθου, ἐξάλειψίς σου ἢ ἡμέρα ἐκείνη·
- [02769] καθ' ἣν δηλονότι πεπόρθηται μὲν ὑπὸ Περσῶν τε καὶ Μήδων καὶ Ἐλαμιτῶν, ἠρήμωται δὲ, ὡς ἔφην.
- [02770] Ἀκρόασαι τοίνυν, φησὶν, ἀκρόασιν πολλήν, τοῦτ' ἔστι, τὰ ἐπὶ τῇ ἀλώσει μακρὰ καὶ φρικτὰ δι- ηγήματα καὶ κάλεσον Οὐρίαν εἰς τὴν σκοπιὰν Κυρίου.
- [02771] Οὐρίαν φασὶ τίνα γενέσθαι τῶν ὅτι μάλιστα διαφα- νεστάτων ἐν ἱερουργοῖς τοῖς κατὰ τὸν νόμον.
- [02772] Παρά- λαβε τοίνυν, φησὶ, μάρτυρα τῆς δεικνυμένης σοι κατασκοπῆς, ἡγουν ὁράσεως, τὸν Οὐρίαν, καὶ διδα- σκέσθω παρὰ σοῦ τὰ ἐσόμενα.
- [02773] Ἐπειδὴ γὰρ τοῖς τῶν προφητῶν διηγήμασιν ἀπειθοῦντες ἔφασκον·
- [02774] ^[6] ἡμῖν λαλεῖτε, καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνη- σιν, ⁶ ταύτητοι καὶ λίαν οικονομικῶς ὁ τῶν ὄλων Θεὸς τοὺς παρὰ τοῖς Ἰουδαίοις ἐντιμοτάτους ἐποιεῖτο μάρτυρας τῶν δεικνυμένων κατὰ καιροῦς, ὡς ἐν ὁράσει προφητικῇ, τοῖς τὸ τῆς προφητείας ἔχουσι πνεῦμα, ἵν' εἰ μὴ βούλοιντο τοῖς παρ' αὐτῶν κατα- πείθεσθαι λόγοις, κἂν οὖν ἐκείνοις θαρσήσειαν, οἱ τῇ κατὰ νόμον ἱερωσύνη τετίμηνται παρ' αὐτοῖς.
- [02775] ^[9] Καὶ εἶπεν·
- [02776] Ἔσθην διὰ παντὸς ἡμέρας, καὶ ἐν τῇ παρεμβολῇ ἔσθην ὅλην τὴν νύκτα·
- [02777] καὶ αὐτὸς ἔρχεται ἀναβάτης Ξυνωρίδος. ⁹ Κεκελευσμένος ὁ προφήτης ἑαυτῷ στήσαι σκοπὸν, ἀπαγγεῖλαι τε σαφῶς, ὅπερ αὐτῷ δειχθεῖ παρὰ Θεοῦ·
- [02778] Ἔσθην, φησὶ, διὰ παντὸς ἡμέρας, καὶ δι' ὅλης νυ- κτός·
- [02779] καὶ ἰδοὺ αὐτὸς ἔρχεται ἀναβάτης Ξυνωρίδος.
- [02780] Αὐτὸς ἄρα τίς;
- [02781] ὁ Πέρσης τε καὶ Ἐλαμίτης, ἡγουν ὁ τῆς στρατιᾶς ἡγούμενος, τοῦτ' ἔστιν, ὁ Κύρος.
- [02782] ^[9] Καὶ ἀποκριθεὶς εἶπεν·
- [02783] Πέπτωκε Βαβυλῶν, καὶ πάντα τὰ ἀγάλματα αὐτῆς, καὶ τὰ χειροποίητα αὐτῆς συνετριβήσαν εἰς τὴν γῆν. ⁹ Τοῦ προφήτου λέγοντος·
- [02784] Ἴδου αὐτὸς ἔρχεται ^[70.493] ἀναβάτης Ξυνωρίδος, τίνα τρόπον τὰ τῆς ἐφόδου πρᾶχθήσεται, καὶ οὐκ εἰς μακρὰν εὐ μάλα τεθεα- μένου, λοιπὸν ἀποκρίνεται Θεὸς καὶ φησὶν·
- [02785] Πέπτωκε Βαβυλῶν, τοῦτ' ἔστιν, ἢ ἀλαζῶν, ἢ ὑβρίστρια, ἢ σφύρα πάσης τῆς γῆς, καθά φησιν Ἱερεμίας·
- [02786] ἢ πᾶσι τοῖς ἔθνεσι θηριοπρεπῶς ἐπεμβαίνουσα, ἢ γαῦρον αἴρουσα τὸν αὐχένα, χώρας τε καὶ πόλεις καταλειάινουσα.
- [02787] Πέπτωκε, φησὶ, τοῦτ' ἔστιν, ἀπ- ὄλωλε παντελῶς·
- [02788] ὤχετο καὶ πεπάτηται, καὶ κατερόμι- μένη παντελῶς, καὶ ὑπὸ πόδας τῶν ἠρηκότων ὁρᾶται κειμένη λοιπόν.
- [02789] Συνετριβή δὲ καὶ πάντα αὐτῆς τὰ ἀγάλματα καὶ τὰ χειροποίητα.
- [02790] Γῆ γὰρ τῶν γλυπτῶν ἔστι, καθά φησιν ἕτερος τῶν ἁγίων προφητῶν·
- [02791] ἐπεποιθεὶ δὲ λίαν ἐπὶ τοῖς ψευδωνύμοις θεοῖς·
- [02792] καὶ ταῖς παρ' αὐτῶν ἐπικουρίαις σώζεσθαι προσδοκή- σασα, πεπάτηται σὺν αὐτοῖς, καὶ ὁμοῦ τοῖς ἰδίους συνετριβή σεβάσμασιν.
- [02793] ^[9] Ἀκούσατε, οἱ καταλελειμμένοι, καὶ ὀδυνώμε- νοι, ἀκούσατε ἃ ἤκουσα παρὰ Κυρίου Σαβαώθ, ὁ Θεὸς τοῦ Ἰσραὴλ ἀνήγγειλεν ἡμῖν. ⁹ Ἀπεκομίσθη

μὲν αἰχμάλωτος ὁ Ἰσραὴλ, καὶ δεδούλευκε τοῖς Βαβυλωνίοις, ἐφιέντος Θεοῦ διὰ πολλὴν ἁμαρτίαν καὶ ταῖς οὕτω μακραῖς αὐτὸν ἐναλῶναι συμφοραῖς.

[02794] Ἀπομεμενήκασί γε μὴν ἔν τε Ἱεροσολύμοις, καὶ ἐν τῇ Ἰουδαίᾳ πολλοί·

[02795] πλὴν διετέλουν στένοντές τε καὶ ὀδυνώμενοι, πεπορθημένης αὐτοῖς τῆς χώρας·

[02796] κατεμπρησθέντος δὲ καὶ αὐτοῦ τοῦ ναοῦ, ἠρημωμένης δὲ κατὰ κράτος τῆς Ἱερου- σαλήμ.

[02797] Φάρμακον τοίνυν ἐπικουρίας αὐτοῖς εἰς παράκλησιν ἐξυφαίνει χρησίμως ὁ προφήτης τὴν ὄρασιν, καὶ φησι πρὸς αὐτούς·

[02798] Ἀκούσατε, οἱ κατα- λελειμμένοι καὶ ὀδυνώμενοι, ἀκούσατε ἃ ἤκουσα παρὰ Κυρίου Σαβαώθ.

[02799] Ὁ Θεὸς τοῦ Ἰσραὴλ ἀνήγγει-λεν ἡμῖν.

[02800] Ἦδει γὰρ, ἦδει τὴν Βαβυλωνίων συμφορὰν θυμηδείας αὐτοῖς ἐσομένην πρόξενον, καὶ τὰ κατὰ τῶν λελυπηκότων διηγήματα παρακλήσεως ἔσεσθαι τρόπον τοῖς οὕτω πεπορθημένοις.

[02801] {1ΤΟ ΟΡΑΜΑ ΤΗΣ ΙΔΟΥΜΑΙΑΣ.}1

[02802] Καὶ τῆς προκειμένης ὀράσεως οἶμαι δὴ δεῖν προαφηγήσασθαι τὴν ὑπόθεσιν.

[02803] Συνεῖεν γὰρ ᾧδέ τε καὶ οὐχ ἑτέρως οἱ ἐντευξόμενοι.

[02804] Δύο τοίνυν γενέσθην υἱοὶ τῷ Ἰσαὰκ, Ἡσαῦ τε καὶ Ἰακώβ·

[02805] καὶ ὁ μὲν Ἡσαῦ Ἐδώμ ἐπεκλήθη, τοῦτ' ἔστι, γῆϊνος·

[02806] τοιοῦτος γὰρ ἦν ὁ βίος αὐτῷ, καὶ βρώσεως μιᾶς ἀπέδδοτο τὰ πρωτοτόκια αὐτοῦ, καθὰ γέγραπται.

[02807] Ἰακώβ δὲ ἦν ἀνὴρ ἄπλαστος, οἰκῶν οἰκίαν·

[02808] ἔφη γὰρ οὕτω περὶ αὐτοῦ τὸ Γράμμα τὸ ἱερόν·

[02809] Καὶ γεγόνασι μὲν ἐξ Ἰακώβ, ὃς μετωνόμασται καὶ Ἰσραὴλ, Ἰουδαῖοι ἀπὸ δέ γε τοῦ Ἡσαῦ, ἡγουν τοῦ Ἐδώμ, οἱ Ἰδουμαῖοι, ἡγουν οἱ Ἀγαρηνοὶ, εἰσὶ δὲ οὗτοι Σαρακηνοί.

[02810] Οὐκ- οὖν ἀδελφοὶ καὶ ἀγχίσποροι τοῖς ἐκ Ἰσραὴλ γεγόνα- σιν οἱ Ἰδουμαῖοι·

[02811] ἦσαν δὲ καὶ ἀλλήλοις ὄμοροι τε καὶ ἀγχιτέρμονες ἢ τε τῶν Ἰουδαίων καὶ ἢ τῶν Ἰδουμαίων χώρα.

[02812] Ἀλλ' οὐτε τὸ συγγενές, οὐτε μὴν τὸ γεινιῶν ἀλλήλοις, ἐβράβευε τοῖς γένεσι τὴν ὁμοψυχίαν.

[02813] Διεφέροντο γὰρ καὶ τοῖς Ἑλλήνων ἔθεσί [70.496] τε καὶ νόμοις διαζῶντες Ἰδουμαῖοι, κατελιζόντο συχνῶς τὴν τῶν Ἰουδαίων χώραν, καὶ πάντων αἰσχίστα δοῶν εἰς αὐτοὺς ἀπετόλμων.

[02814] Καὶ γοῦν ὅτε τῆς Αἰγυπτίων πλεονεξίας ἀποφορτισάμενοι τὸν ζυγὸν οἱ ἐξ Ἰσραὴλ, ἀνεφοίτων εἰς τὴν γῆν τὴν τοῖς πατράσιν ἐπηγγελημένην, [6Απέστειλε.] φησίν, ὁ Μω- σῆς ἀγγέλουσ ἐκ Κάδης πρὸς βασιλέα Ἐδώμ, λέγων·

[02815] Τάδε λέγει ὁ ἀδελφός σου Ἰσραὴλ·

[02816] Σὺ ἐπίστη πάντα τὸν μόχθον τὸν εὐρόντα ἡμᾶς·

[02817] καὶ κατέβησαν οἱ πατέρες ἡμῶν εἰς Αἴγυπτον, καὶ παρωκῆσαμεν ἐν Αἰγύπτῳ ἡμέρας πλείους·

[02818] καὶ ἐκάκωσαν ἡμᾶς οἱ Αἰγύπτιοι καὶ τοὺς πατέρας ἡμῶν·

[02819] καὶ ἀνεβοῆσαμεν πρὸς Κύριον, καὶ εἰσήκουσε Κύριος τῆς φωνῆς ἡμῶν, καὶ ἀποστείλας ἄγγελον ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου·

[02820] καὶ νῦν ἐσμὲν ἐν Κάδης πόλει ἐκ μέρους τῶν ὁρίων σου·

[02821] παρελευσόμεθα διὰ τῆς γῆς σου·

[02822] οὐ διελευσόμεθα δι' ἀγρῶν, οὐδὲ δι' ἀμπελώνων·

[02823] οὐδὲ πίομεθα ὕδωρ ἐκ λάκκου σου·

[02824] ὁδῷ βασιλικῇ πορευ- σόμεθα·

[02825] οὐκ ἐκκλινοῦμεν δεξιὰ, οὐτε εὐώνυμα, ἕως ἂν παρέλθωμεν τὰ ὄριά σου.

[02826] Καὶ εἶπεν πρὸς αὐτὸν Ἐδώμ·

- [02827] Οὐ διοδεύσῃ δι' ἐμοῦ·
- [02828] εἰ δὲ μὴ, ἐν πολέμῳ ἐξελεύσομαι εἰς συνάντησίν σου.
- [02829] ^[6] Ὅρᾱς ὅπως σκληροὶ καὶ ἀφιλοκτείρονες γεγόνασιν Ἰδουμαῖοι, καὶ τοῦτο πρὸς ἀδελφούς;
- [02830] Ἀλλ' οὐ μέχρι τούτων αὐτοῖς τὰ ἐγκλήματα·
- [02831] ἀλλὰ γὰρ καὶ ἕτερόν τι πε- πράχασιν ἀνόσιόν τε καὶ ἀπηνές.
- [02832] Εἶλε μὲν γὰρ τὴν τῶν Ἰουδαίων χώραν ὁ Βαβυλώνιος, κατεμπρήσας δὲ τὸν ναὸν καὶ καταδηώσας τὸν Ἰσραὴλ, τὰ πέρα λό- γου παντὸς κατὰ τῶν ἐνοικούντων εἰργάζετο.
- [02833] Εἰτά τινες τῶν διασεσωσμένων ἐκ μαχαίρας Περσικῆς, ὡς εἰς ὄμορον χώραν τῶν Ἰουδαίων, καὶ ὡς πρὸς ἀδελ- φούς καὶ ὁμαίμονας καταφεύγειν ἐσπούδαζον·
- [02834] οἱ δὲ καίτοι δέον ἐπαμῦναι ὡς ἀδελφοῖς, καὶ ἀθλίως πε- πραχότας ἐποικτεῖρουν αὐτούς, καὶ μὴν καὶ ἀνακτᾶ- σθαι φιλοφρόνως, θηριοπρεπῶς ἐπετήδων·
- [02835] ἔργον δὲ τῆς ἑαυτῶν ὠμότητος ἐποιοῦντο τοὺς φεύγοντας.
- [02836] Καὶ ἐπ' αὐτῷ δὴ τούτῳ, κατητιᾶτο λίαν αὐτούς ὁ τῶν ὄλων Θεὸς διὰ φωνῆς Ἀβδίου τοῦ προφήτου γέγραπται γὰρ ὡδί·
- [02837] ^[6Ev] ἐκείνη τῇ ἡμέρᾳ, λέγει Κύριος, ἀπολῶ σοφοὺς ἐκ τῆς Ἰδουμαίας, καὶ σύν-εσιν ἐξ ὄρους Ἡσαῦ·
- [02838] καὶ πτοηθήσονται οἱ μαχηταί σου οἱ ἐκ Θεμάν, ὅπως ἐξαρθῆ ἄνθρωπος ἐξ ὄρους Ἡσαῦ, διὰ τὴν σφαγὴν καὶ τὴν ἀσέβειαν τὴν εἰς τὸν ἀδελφόν σου Ἰακώβ·
- [02839] καὶ καλύψει σε αἰσχὺνη, καὶ ἐξαρθήσῃ εἰς τὸν αἰῶνα, ἀφ' ἧς ἡμέρας ἀντέστης ἐξ ἐναντίας, ἐν ἡμέρᾳ αἰχμαλωτευόντων ἀλλογενῶν δύναμιν αὐτοῦ·
- [02840] καὶ ἀλλότριοι εἰσῆλθον εἰς πύλας αὐτοῦ·
- [02841] καὶ ἐπὶ Ἱερουσαλὴμ ἔβαλον κλήρους·
- [02842] καὶ σὺ ἦς ὡς εἷς ἐξ αὐτῶν.
- [02843] ^[6] Ἄθρει δὴ οὖν ὅπως τῆς Περσικῆς ὠμότητος γεγόνασι μιμηταί, καὶ τοὺς ἀνασώζεσθαι προσδοκῆσαντας, ταύτης τε ἕνεκα τῆς αἰτίας ὡς πρὸς ἀδελφούς ἰόντας καὶ γείτονας ἀπ- εκτόνασιν ἀνηλεῶς.
- [02844] Ἐλόντες τοίνυν τὴν τῶν Ἰου-δαίων χώραν οἱ Βαβυλώνιοι, ἀνακομιζόμενοι τε λοι- πὸν εἰς τὴν ἑαυτῶν, ὁδοῦ πάρεργον ἐποιοῦντο τῆς Ἰδουμαίας τὴν δῆωσιν.
- [02845] Εἶλον γὰρ ἅπαντας καὶ λίαν ἀκονιτὶ, Θεοῦ τὴν ὀργὴν ἐπαφιέντος αὐτοῖς.
- [02846] Καὶ ^[70.497] γοῦν ἔφη πάλιν διὰ φωνῆς Ἀβδίου·
- [02847] ^[6Διότι] ἐγγὺς ἡ ἡμέρα Κυρίου ἐπὶ πάντα τὰ ἔθνη·
- [02848] ὃν τρόπον ἐποίη- σας, οὕτως ἔσται σοι·
- [02849] τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλὴν σου.
- [02850] ^[6] Αὕτη τοίνυν ἐν βραχέσι τῆς ἐν χερσὶν ἡμῶν ὀράσεως ἡ ὑπόθεσις.
- [02851] Καὶ δὴ καὶ ἰτέον πρὸς γε τὰ ἕκαστα, κατὰ γε τὸ ἐγχωροῦν εἰπεῖν τὰ ἐγγεγραμμένα.
- [02852] ^[9Πρὸς] ἐμὲ κάλει παρὰ τοῦ Σηεῖρ.⁹ Αὕτη ἡ φωνὴ τοῦ πάντων κρατοῦντος Θεοῦ τῷ προ- φῆτῃ λεγόντος, ὡς αὐτίκα δὴ μάλα πολέμου τῆς τῶν Ἰδουμαίων κατασκήψαντος γῆς, τραπήσονται πρὸς φυγὴν ἅπαντες οἱ κατοικοῦντες αὐτήν.
- [02853] Σηεῖρ δὲ τῆς Ἰδουμαίας ὄρος ἐστὶ παμμέγεθες, ὑφ' ᾧ λέγεται λαμ- πρὰ παρ' αὐτοῖς εἶναι πόλις.
- [02854] Ὡς οὖν μελλόντων ὡς οὐδέπω τραπέσθαι πρὸς φυγὴν τῶν ἐξ ὄρους Σηεῖρ, ἦτοι τῶν Ἰδουμαίων, Πρὸς ἐμὲ, φησί, κάλει, τοῦτ' ἔστιν, ἠκέτωσαν οἱ ἐκεῖθεν φεύγοντες εἰς τὴν Ἰου- δαίαν.
- [02855] Ὡσπερ γὰρ ἐπετώθαζον τοῖς ἐξ Ἰσραὴλ κα-ταφεύγουσι παρ' αὐτοῖς, οὕτω γελασθήσονται, φησί, τὰ ἴσα δρωῶντες αὐτοῖς, καὶ τῆς Βαβυλωνίων χειρὸς ἠττώμενοι.
- [02856] ^[9Φυλάξατε] ἐπάλξεις, φυλάξω τὸ πρωῖ καὶ τὴν νύκτα.⁹ Ἔστι μὲν ὁ λόγος ὡς πρὸς Ἰδουμαίους, μονονουχὶ κατονειδίζοντος αὐτοῖς τοῦ Θεοῦ τὸ εἰκαῖον εἰς πό- νους, τοὺς ἐπὶ γε τὸ δεῖν ἀμύνεσθαι τοὺς ἐχθροὺς, γλίχεσθαι δὲ κατ' οὐδένα τρόπον τῆς παρ' αὐτοῦ σω- τηρίας καὶ ἀρωγῆς.
- [02857] Μελλούσης γὰρ ἔσεσθαι τῆς τῶν Ἀσσυρίων ἐφόδου, καὶ τῶν πόλεων ἀποφράττοντες εἰσβολὰς, τὰς ἐπάλξεις ἐτήρουν.
- [02858] Ἀλλ' ἦν ἀνόνητον τὸ χρῆμα αὐτοῖς.
- [02859] Ἦλωσαν γὰρ αἱ παρ' αὐτοῖς πόλεις, καὶ οὐδεὶς ἦν παντελῶς ὁ σωζόμενος.
- [02860] Ἐν ἧθει τοίνυν ὁ παρὰ Θεοῦ πρὸς αὐτοὺς γέγονε λόγος·

- [02861] Ναί, φησίν, ὀρθὰ καὶ εἰκότα βουλευέσθε, φυλάσσετε τὰς ἐπάλλξεις.
- [02862] Εἶτα ὡς παρ' αὐτῶν, Φυλάσσω τὸ πρωῖ, καὶ τὴν νύκτα.
- [02863] [6ΑΛΛ] ἔὰν μὴ ὁ Κύριος φυλάξειε πόλιν, εἰς μάτην ἠγγρύπνησεν ὁ φυλάσσων.
- [02864] [6] Ἔδει γὰρ μᾶλλον ἐπικουρίαν ζητεῖν τὴν ἄνωθεν καὶ παρὰ Θεοῦ, καὶ οὐχὶ δὴ μᾶλλον ἐπιθαρῆσαι λίθοις.
- [02865] Κατασεσεῖσθαι γὰρ οὕτω φασὶν τῶν παρ' αὐτοῖς πόλεων τείχη, ὡς λίθον ἐπὶ λίθον οὐχ ὀρθᾶσθαι κείμενον.
- [02866] [9Εἰν] ζητῆς, ζήτηι, καὶ παρ' ἐμοὶ οἶκει, ἐν τῷ δρυμῷ ἐσπέρας κοιμηθήσῃ.9 Εἰ γὰρ δὴ βούλοιο, φησίν, ἐπικουρίαν ζητεῖν, ζήτηι ταύτην παρ' ἐμοῦ τοῦ διασώζειν ἰσχύοντος, καὶ οἶκει παρ' ἐμοῦ, τοῦτ' ἔστιν, ἐμὸς ἔσο καὶ φρόνει τὰ ἐμὰ, τῆς τῶν ψευδωνύμων θεῶν λατρείας σαυτὸν ἀφιστάς.
- [02867] Τοιοῦτόν τί φησιν ὁ Σωτήρ·
- [02868] [6Ο] ἐμὲ ἀγα- πῶν, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔστω.
- [02869] [6] Κατατρεχούσης τοίνυν, φησὶ, τῆς τῶν πολεμίων φάλαγγος τὴν τῶν Ἰου- δαίων ἀπασαν γῆν, ἔξω καὶ οἰκῶν ἢ καὶ πόλεων, καὶ ἐν τῷ δρυμῷ ἐσπέρας κοιμηθήσῃ, τοῦτ' ἔστιν, ὁμοῦ τοῖς ἀγρίοις καταλύσει θηρίοις·
- [02870] καταυλισθήσῃ δὲ καὶ ἐν τοῖς ἔλεσιν, οὕτω τε λοιπὸν τῆς εἰς ἀδελφούς ὠμότητος πραχθήσῃ τὰς δίκας.
- [02871] [9Εν] τῇ ὁδῷ Δαιδὰν, εἰς συνάντησιν διψῶντι ὕδωρ φέρετε, οἱ ἐνοικοῦντες ἐν χώρᾳ Θεμᾶν, ἄρτοις συναντᾶτε τοῖς φεύγουσι διὰ τὸ πλῆθος τῶν [70.500] φευγόντων, καὶ διὰ τὸ πλῆθος τῶν πλανωμένων, καὶ διὰ τὸ πλῆθος τῆς μαχαίρας, καὶ διὰ τὸ πλῆθος τῶν τοξευμάτων τῶν διατεταμένων, καὶ διὰ τὸ πλῆθος τῶν πεπτωκότων ἐν τῷ πολέμῳ.9 Ἀνόσια πεπραχότας κατατιτᾶται τοὺς Ἰδουμαίους, καθάπερ ἦδη προεῖπον, καὶ διὰ φωνῆς Ἀβδίου τοῦ προφήτου.
- [02872] Καίτοι γὰρ δέον ἀνηκέστοις περιπεσοῦσι συμφοραῖς τοῖς ἐξ Ἰσραὴλ ἐπαμῦναι συνηληγικότας, τοῦτο μὲν οὐκ ἔδρων·
- [02873] ἀφιλόστοργοι δὲ καὶ ἀτεράμο- νες, καὶ τῆς τῶν Ἀσσυρίων ὠμότητος ἀγριώτεροι κατεφαίνοντο, τοὺς καὶ ὅλως διαφυγεῖν ἰσχύσαντας τὰς ἐκείνων χεῖρας, ὡμῶς ἀποσφάττοντες.
- [02874] Ὅπερ οὖν ἔδει ποιοῦντας εὐδοκιμεῖν, τοῦτο μὴ πεποιηκότας τε
- [02875] λέγων·
- [02876] Ἐν τῇ ὁδῷ Δαιδὰν εἰς συνάντησιν διψῶντι ὕδωρ φέρετε, οἱ ἐνοικοῦντες ἐν χώρᾳ Θε- μᾶν, ἄρτοις συναντᾶτε τοῖς φεύγουσιν.
- [02877] Ἔδει γὰρ, ἔδει, φησίν, ὑμᾶς, τοὺς τὴν νοτιᾶν ἔχοντας χώραν, Θεμᾶν γὰρ ἐρμηνεύεται Νότος, τοῖς ἐν τῇ ὁδῷ Δαιδὰν φεύγουσί τε καὶ πλανωμένοις ἄρτους τε καὶ ὕδωρ προσάγειν, καὶ τὰ ἐξ ἀγάπης τοῖς ἀδελφοῖς προ- πούσης περαίνειν ἐπείγασθαι μᾶλλον, καὶ οὐκ ἀν- τιφέρεσθαι θηριοπρεπῶς τοῖς ἦδη παθοῦσιν, ἐναλο- μένους τρόπον τινὰ, καὶ καταφορτίζοντας τὸν ζυγὸν τῶν ἦδη πεπιεσμένων ταῖς οὕτω πικραῖς καὶ ἀτι- θάσσοις συμφοραῖς.
- [02878] Ἔδει τοίνυν τοῖς φεύγουσιν ὑπαντᾶν φιλοφρόνως.
- [02879] Ἐτρέποντο γὰρ εἰς φυγὴν, οἰκῶν τε καὶ πόλεων ἀλογήσαντες, διὰ τὸ πλῆθος τῆς μαχαίρας καὶ τῶν δεινῶν τοξευμάτων·
- [02880] καὶ ὅτι πολλοῖς πεπτώκασι, καὶ ἀριθμοῦ κρείττονες γεγόνασι παρ' αὐτοῖς οἱ νεκροί.
- [02881] [9Οτι] οὕτως εἶπέ μοι Κύριος·
- [02882] Ἔτι ἐνιαυτὸς ὡς ἐνιαυτὸς μισθωτοῦ, ἐκλείψει ἡ δόξα Κηδᾶρ, καὶ τὸ κατάλοιπον τῶν τοξευμάτων τῶν ἰσχυρῶν υἰῶν·
- [02883] Κηδᾶρ ἔσται ὀλίγον, διότι Κύριος ἐλάλησεν ὁ Θεὸς Ἰσραὴλ.9 Ὅτι γέγονεν ἐγγύς, καὶ οἶον εἶσω βέβηκε θυρῶν ὁ τῆς Ἰδουμαίας ὄλεθρος, καὶ ὅτι πάντῃ τε καὶ πάν- τως οἰκήσονται πρὸς ἀπώλειαν, κατεμπιπράντων αὐτοῖς τὰς πόλεις τῶν Βαβυλωνίων, καὶ ἀπασαν δὲ καταδηούντων τὴν χώραν, προαπαγγέλλει σαφῶς·
- [02884] Εἰς γὰρ ἔσται, φησίν, ἐνιαυτὸς ὁ μεταξὺν, καὶ οἱ τῆς Κη- δᾶρ τοξευταὶ, καὶ τοι, φησίν, οὐκ ἀθαύμαστον ἐπ' αὐτῷ δὴ τούτῳ τὴν ὑπόληψιν ἐσχηκότες, ἐκλείψουσὶ τε καὶ ἀπολοῦνται·
- [02885] καὶ ἀληθὴς ἡ προαγόρευσις.
- [02886] Κύριος γὰρ ἐλάλησεν ὁ Θεὸς Ἰσραὴλ·
- [02887] ψεύσεται δὲ οὐδαμῶς ἡ ἀλήθεια.
- [02888] Ἐνιαυτοῦ γε μὴν μισθωτοῦ φησι τὸν ἀκρι- βῶς ἐκμετρούμενον.
- [02889] Ὅ γὰρ τοι τοὺς ἐπὶ ταῖς θητείαις ἰδρῶτας εἰσελθὼν, καὶ ἀπομισθώσας ἑαυτὸν ἐτέρῳ, λεπτῶς τε καὶ ἀκριβῶς αἰεὶ πως περιεργάζεται τοῦ τῆς μισθώσεως χρόνου τὸ μέτρον.
- [02890] Καὶ ταυτὶ μὲν τό γε ἦκον εἰς γε τὸ γράμμα καὶ μὲν τοι τὴν ἰστο- ρίαν εἰρήσθω νυνί.
- [02891] Περιενεγκόντες δὲ τοῦ λόγου τὴν δύναμιν εἰς τὸ τὴν ἀγίαν Ἐκκλησίαν καὶ τοὺς ταύ- της τροφίμους, καὶ μὴν καὶ εἰς τὰς τῶν ἑτεροδόξων ἀγέλας, ἐκεῖνό φαμεν·
- [02892] ὅτι κατεπιφύονται πλειστά- κισ τὰ Ἑλλήνων στίφη τῶν ὀρθὰ φρονεῖν εἰωθότων, καὶ τὸν φύσει τε καὶ ἀληθῶς τῶν ὄλων δημιουργὸν καὶ Κύριον

προσκυνεῖν ἐλομένων.

[02893] Εἶτα διωγμοῖς ὑποθέντες πικροῖς, ἀφορήτοις ἔσθ' ὅτε περιβάλλουσι [70.501] πόνοις.

[02894] Ὅμοίως δὲ καὶ οἱ τῶν ἀνοσίων αἰρέσεων τὸν ἰὸν εἰς νοῦν ἔχοντες καὶ καρδίαν, καὶ τοι τὸ Χριστια- νῶν ὄνομα κλέπτοντες, ὑποπλαττόμενοί τε τὴν πρὸς ἡμᾶς ἀδελφότητα, τὰς τῶν ἐχθρῶν ἀγριότητας νι- κῶσιν ἔσθ' ὅτε, ἀφιλόστοργοί τε καὶ ἀπηνεῖς.

[02895] Καὶ τί γὰρ οὐχὶ τῶν τοιούτων ὑπάρχοντες δι' αὐτῶν ἐλέγχον- ται τῶν πραγμάτων;

[02896] ἀλλ' οὐκ εἰς ἅπαν αὐτοῖς δια- καρτερήσει Θεὸς, ἀνέξεται δὲ οὐδαμῶς ἀφιλοστοργούντων ἄγαν, ἐποίσει δὲ μᾶλλον αὐτοῖς τὰ ἐξ ὀργῆς καὶ δίκης.

[02897] {1ΤΟΜΟΣ Ε΄.

[02898] ΤΟ ΟΡΑΜΑ ΤΗΣ ΦΑΡΑΓΤΟΣ ΣΙΩΝ.]1

[02899] Τὴν τῶν Αἰγυπτίων, Ἀσσυρίων τε καὶ Ἰδουμαίων ἄλωσιν προηγορευκῶς ὁ προφήτης, ἐπ' αὐτὴν ἔρχεται τὴν ἁγίαν πόλιν, τοῦτ' ἔστι τὴν Ἱερουσαλήμ·

[02900] καὶ τὰ συμβησόμενα αὐτῇ κατὰ καιροὺς ἐκ θείας ὀργῆς προαφηγεῖται χρησίμως·

[02901] Ἴν' εἰδεῖεν, ὅτι δικαιοσύνης ὑπάρχων πρῦτανις ὁ τῶν ὄλων Θεός, μᾶλλον δὲ αὐτὸ χρῆμα δικαιοσύνη·

[02902] οὐ τὸν οἰκεῖον ἀπλῶς γεγονότα, διὰ γε τοῦ πεπαιδαγωγεῖσθαι νόμῳ, τιμᾷ καὶ προσ- ίεται, καὶ φροντίδος ἀξιοῖ·

[02903] δοκιμάζει δὲ μᾶλλον τὰ ἐκάστῳ βεβιωμένα, καὶ τοῖς μὲν ἀγαθοῖς τὴν ἔξιν διανέμει τὰ ἀγαθὰ·

[02904] ἡγεῖται δὲ ξένον καὶ κατ' οὐδένα τρόπον αὐτῷ προσοικειούμενον τὸν τῆς φαυλότητος ἐραστήν, κἂν εἴ τις εἴη τυχὸν ἀγαπητὸς διὰ τοὺς πατέρας.

[02905] Ὦντο τοίνυν ἐκ πολλῆς ἄγαν ἀμαθίας τῶν Ἰουδαίων οἱ δῆμοι, καὶ ἀνάλωτοι παντελῶς ἔσεσθαι τοῖς ἐχθροῖς, καὶ οὐδενὸς τὸ σύμπαν ἐπι- πηδῶντος αὐτοῖς, τὸν ἡμεριῶν τε καὶ ἐν πολλαῖς ἄγαν εὐημερίας διαβιώναι βίον, καίτοι Θεῷ προσ- κρούοντες, καὶ εἰς πολλὴν ἄγαν ἀσέβειαν ἀπονενευ- κότες.

[02906] Προσκεκυνήκασιν γὰρ εἰδώλοις, καὶ ὑποκάτω δρυὸς καὶ λεύκης ἀναθέντες ἔδη καὶ βωμοὺς τοῖς ματαίοις θυσίας προσῆγον καὶ σπονδὰς ἐπετέλουν, τῆς ὀφειλομένης τῷ παναγίῳ Θεῷ δόξης εἰς ἅπαν ἡφειδηκότες.

[02907] Καὶ γοῦν διὰ φωνῆς Ἱερεμίου φησὶ πρὸς αὐτοὺς περὶ τῆς Ἱερουσαλήμ·

[02908] [6Καὶ] μὴ λέγετε ὅτι, Ναὸς Κυρίου ἐστίν, ὅτι ἐὰν μὴ διορθοῦντες διορ- θώσητε τὰς ὁδοὺς ὑμῶν, καὶ τὰ ἐπιτηδεύματα ὑμῶν, καὶ δώσω τὸν οἶκον τοῦτον ὥσπερ Σηλώμ.

[02909] [6] Κατ- ητιᾶτο δὲ πάλιν αὐτοὺς διὰ Μιχαίου τοῦ προφήτου λέγων·

[02910] [6Οὐ] ἡγοῦμενοι αὐτῆς μετὰ δώρων ἔκρινον, καὶ οἱ ἱερεῖς αὐτῆς μετὰ μισθοῦ ἀπεκρίνοντο, καὶ οἱ προφῆται αὐτῆς μετὰ ἀργυρίου ἐμαντεύοντο, καὶ ἐπὶ τὸν Κύριον ἐπανεπαύοντο λέγοντες·

[02911] Οὐχὶ Κύριος ἐν ἡμῖν ἐστίν;

[02912] Οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακά.

[02913] Διὰ τοῦτο δι' ὑμᾶς Σιών ὡς ἀγρὸς ἀροτριάθησεται, καὶ Ἱερου- σαλήμ ὡς ὄπωροφυλάκιον ἔσται, καὶ ὄρος τοῦ οἴκου ὡς ἄσος δρυμοῦ.

[02914] [6] Ὅξυ δὲ ὅτι τὸ τοῦ Θεοῦ κρίμα κατὰ παντὸς ἔρχεται τοῦ πλημμελεῖν εἰωθότος φα- νερόν αὐτοῖς ἐποίει λέγων καὶ ὁ θεσπέσιος Ἰωάννης·

[02915] [6Γεννήματ'] ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

[02916] Ποιῆσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς ὅτι Πατέρα ἔχομεν τὸν Ἀβραάμ·

[02917] λέγω γὰρ ὑμῖν ὅτι δύ-ναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

[02918] Ἦδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δέν- [70.504] δρων κεῖται·

[02919] πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

[02920] [6] Ἀχάλινον τοίνυν ἔχοντος Ἰσραὴλ ἐπὶ τὸ χρῆναι πλημμελεῖν τὴν ἐπίδοσιν, προσκειμένου τε καθάπερ ἔφην ἀρτίως, ταῖς τῶν εἰδώλων ψευδολατρείας, τὴν ἐσομένην τῶν Ἱεροσολύμων κατὰ καιροὺς ἄλωσιν προαναφαίνει Θεὸς διὰ τοῦ προφήτου, καὶ φησιν·

[02921] [9Τὶ] ἐγένετό σοι νῦν, ὅτι ἀνέβητε πάντες εἰς δώ- ματα μάταια;

[02922] Ἐνεπλήσθη ἡ πόλις βοώντων·

[02923] οἱ τραυματαῖά σου, οὐ τραυματαῖα μαχαίρας, οὐδὲ οἱ νεκροί σου, νεκροὶ πολέμου.⁹ Ἔοικε μὲν οὖν τὴν ἐν καιροῖς Ἱερονίου δῆωσιν ἐν- θάδε δηλοῦν·

[02924] αἰτιάσαι δὲ λίαν τοὺς ἐξ Ἰσραὴλ, ὡς μηδὲ ἐν αὐτοῖς τοῖς κακοῖς, καὶ οὕτως ἄγαν ἀκμαίο- τάταις συμφοραῖς κατορθοῦν εἰδότας τὸ τελοῦν εἰς ὄνησιν, καὶ ὅπερ ἐμελλεν αὐτοῖς εὐμενείας τῆς ἀνω- θεν ἔσεσθαι πρόξενον.

- [02925] Ἔδει γὰρ κλαίοντάς τε καὶ ὄλο-φυρομένους ἀναβαίνειν μὲν εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπαγγέλλεσθαι δὲ τὴν μετάνωσιν, καὶ τῆς ἐφ' οἷς πεπαρωνήκασιν ἀναμνηστείαν αἰτεῖν, καὶ τὴν παρ' αὐτοῦ καὶ μόνου ζητεῖν ἐπίκουρον χεῖρα.
- [02926] Καὶ τοῦτο αὐτὸς ἐδίδαξε λέγων δι' ἐνὸς τῶν ἀγίων προφητῶν·
- [02927] ^[6Περιζώσασθε] καὶ κόπτεσθε, οἱ ἱερεῖς, θρηνεῖτε, οἱ λειτουργοῦντες θυσιαστηρίῳ, εἰσέλθετε, ὑπνώσατε ἐν σάκκοις, οἱ λειτουργοῦντες Θεῷ, ὅτι ἀπέσχευ ἐξ οἴκου ὑμῶν θυσία καὶ σπονδή·
- [02928] ἀγιάσατε νηστείαν, κηρύ-ξατε θεραπείαν, συναγάγετε πρεσβυτέρους πάντας κατοικοῦντας γῆς εἰς οἶκον Θεοῦ ὑμῶν, καὶ κεκρά-ξατε πρὸς Κύριον ἐκτενῶς, Οἴμοι, οἴμοι, εἰς ἡμέραν.
- [02929] ^[6] Ταῦτα δὴ οὖν ἔδει δρῶντας αὐτοὺς ἐκμειλίσσεσθαι παρωξυμένον τὸν διασώζειν ἰσχύοντα.
- [02930] Οἱ δὲ ταυτὶ μὲν ὅτι προσήκει δρᾶν, οὐδὲ εἰς νοῦν τάχα που πλη-ροῦντες ἐδέχοντο, ἀνεφοίτων δὲ εἰς τὰ ἀνώτατα τῶν οικειῶν, καὶ κόμμοι μὲν ἦσαν πανταχοῦ, θρηνοὶ δὲ παιδῶν, λιμῶ τάχα που καὶ δίψει δαπανωμένων.
- [02931] Ταυτὶ γὰρ συμβαίνειν ἀνάγκη ταῖς τῶν πόλεων πολιορκου-μένας.
- [02932] Ταύτητοί φησι·
- [02933] Τί ἐγένετό σοι νῦν, ὅτι ἀν-έβητε πάντες εἰς δώματα μάταια;
- [02934] Διὰ τί γὰρ, φησὶ, καὶ ἐν τοῖς οὕτως ἀφορήτοις δείμασι, καὶ ὅτι περὶ τῶν ἐσχάτων ὑμῖν οἱ λόγοι, καὶ ὁ σύμπας ἀγὼν, οὐχὶ δὴ κεκράγατε πρὸς Θεὸν, ἀνεπηδήσατε δὲ μᾶλλον εἰς δώματα, καίτοι τοῦ πράγματος ὑμᾶς ὠφελούντος οὐδέν;
- [02935] Διὰ τοῦτο γὰρ καὶ μάταια δώματά φησι.
- [02936] Διὰ τί καὶ ἐνεπλήσθη ἡ πόλις βοῶντων;
- [02937] οὐχὶ δὴ μᾶλλον πρὸς Θεὸν, ἀλλ' εἰκὴ κεκραγόντων, καὶ μονονουχὶ τοῖς εἴσω θυρῶν γεγονόσι κακοῖς οὐ μετρίως ἐπασχαλλόντων.
- [02938] Ἔδει τὸν θρηνον εἶναι πρὸς μετάνωσιν, ἔδει τὸ δά-κρυον καταχεῖσθαι πρὸς Θεόν.
- [02939] Ἰδοῦ, φησὶ, πρὶν ἄψα-σθαι μάχης, πρὶν ἐπιλαβέσθαι μαχαίρας, πρὶν μελε-τῆσαι τὴν ἀντίστασιν, πλήρης γέγονε νεκρῶν ἡ πόλις.
- [02940] Χρήσιμον οὖν ἄρα καὶ ἀναγκαῖον εἰς σωτηρίαν, τὸ εἰδέναι κατορθοῦν τὰ δι' ὧν ἂν τις ἔχοι σώζοντα Θεόν, κἂν εἰ ἐν πικραῖς γένοιτο συμφοραῖς.
- [02941] Ψάλλει γοῦν καὶ φησιν ὁ μακάριος Δαβὶδ·
- [02942] ^[6Κύριε] ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.
- [02943] ^[6] Ἰστέον δὲ ὅτι φάραγγας Σιών ὀνομάζει τὴν Ἱερουσα-λήμ.
- [02944] Ἔστι μὲν γὰρ ὄρος ἡγουν ἐν ὄρει ἡ Σιών·
- [02945] ὑπό-^[70.505] κείται δὲ ταῖς ὑπωρείαις Ἱερουσαλήμ, ὅθεν αὐτὴν καὶ τῆς Σιών ἀποκαλεῖ φάραγγα.
- [02946] ^[9Πάντες] οἱ ἄρχοντές σου πεφεύγασιν, καὶ οἱ ἀλόντες σκληρῶς δεδεμένοι εἰσὶ, καὶ οἱ ἰσχύοντες ἐν σοὶ πόρρω πεφεύγασιν.⁹ Καταλελοιπότες, ὡς ἔφην, τὸν τῶν ὅλων σωτήρα Θεὸν τῶν Ἰουδαίων οἱ δήμοι, καὶ ταῖς ἐξ ἀνθρώπων ἐπικουρίαις ἐπιθαρήσαντες, σώζεσθαι προσεδόκων.
- [02947] Ἐπειδὴ δὲ ἦκον οἱ πολέμιοι, καὶ ἐν ἀκμαῖς ἦν ὁ τοῦ παθεῖν φόβος, καὶ περιεστῶσας ἤδη τὴν χώραν ἡγουν τὴν ἀγίαν πόλιν τὰς τῶν Ἀσσυρίων τεθέανται φάλαγ-γας, ἀπεπήδησαν οἱ ἐν τέλει καὶ ἐν ταῖς ἀνωτάταις τιμαῖς·
- [02948] καθάπερ νεὼς βαπτιζομένης ἀπενήχοντο σώ-ζοντες ἑαυτοὺς, καὶ τοῖς ἐπ' αὐτοὺς ἡλικόσι μονον-ουχὶ ἐρῶσθαι φράσαντες.
- [02949] Πεφεύγασιν τοίνυν ἅπαν-τες, φησὶν, οἱ πάλοι σε σώζειν ὑπισχνούμενοι, καὶ δυσ-καταγώνιστον ἔχειν ὑπονηθέντες χεῖρα·
- [02950] οἱ δὲ δὴ καὶ ἀλόντες σκληρῶς δεδεμένοι εἰσὶν.
- [02951] Συνελήφθη γὰρ ὁ Σεδεκίας ἅμα τοῖς αὐτοῦ παισί·
- [02952] καὶ τοὺς μὲν ἀπ-έσφαξαν οἱ Βαβυλώνιοι, τὸν δὲ τῶν ὀμμάτων ἐκκεκομ-μένων ἀπεκόμισαν εἰς τὴν ἑαυτῶν.
- [02953] ^[6Ματαία] τοίνυν ἡ σωτηρία ἀνθρώπων,⁶ κατὰ τὸ γεγραμμένον.
- [02954] Δεῖ δὲ δὴ μόνῳ προσκεῖσθαι Θεῷ, τὸ σοφὸν ἐκεῖνο διακεκρα-γότας·
- [02955] ^[6Οὐκ] ἐπὶ τῷ τόξῳ μου ἐλπῶ, καὶ ἡ ῥομφαία μου οὐ σώσει με.
- [02956] ^[6] Σώζει γὰρ μόνος ὁ τῶν δυνάμεων Κύριος τοὺς ἀγαπῶντας αὐτὸν, καὶ ἐκ παντὸς ῥύεται κακοῦ, ὥστε καὶ χαίροντας λέγειν·
- [02957] ^[6Ἐσωσας] γὰρ ἡμᾶς ἐκ τῶν θλιβόντων ἡμᾶς, καὶ τοὺς μισοῦντας ἡμᾶς κατήσχυνας.

- [02958] ^[6] ^[9Διά] τοῦτο εἶπα, Ἄφετέ με, πικρῶς κλαύσομαι·
- [02959] μὴ κατισχύσητε παρακαλεῖν με ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ γένους μου, ὅτι ἡμέρα ταραχῆς καὶ ἀπωλείας καὶ καταπατήματος παρὰ Κυρίου Σαβαώθ, ἐν φάραγγι Σιών.⁹ Αὕτη τοῦ προφήτου φωνὴ μονονουχὶ κλαίοντος καὶ ταῖς τοῦ γένους ἐποικώζοντος συμφοραῖς.
- [02960] Δι' ὧν δὲ παραιτεῖται τοὺς παρακαλεῖν ἰσχύοντας, τὸ τῆς πλη- γῆς ἐμφανίζει μέγεθος, οἷον οὐκ ἐχούσης θεραπείαν·
- [02961] ἐπεννηγεμένην δὲ μᾶλλον ἀφορήτως αὐτοῖς, πικρὰν τε καὶ ἀνουθέτητον ἐχούσης τὴν ἔφοδον.
- [02962] Ἡμέρα γὰρ ταραχῆς καὶ ἀπωλείας καὶ καταπατήματος παρὰ Κυ- ρίου Σαβαώθ ἐπενήνεκται.
- [02963] ^[6Τῆν] γὰρ χεῖρα τὴν ὑψηλὴν τίς ^[6] ἀποστρέψει; Ἡ μὲν γὰρ ὀργῆς δίχα τῆς ἄνωθεν τὰ τῆς ἐφόδου παρὰ τῶν Ἀσσυρίων ἐπράττετο, πολλὴ τις ἄγαν ἐλπὶς τοῖς κάμνουσιν ἦν, τοῦ καὶ ἔσθ' ὅτε κατευμεγεθήσειν δύνασθαι τῶν ἐπιόντων αὐτοῖς, τοῦ πάντων κρατοῦντος Θεοῦ τὴν αἰεὶ σώζουσιν αὐτοῖς ὀρέγοντος χεῖρα.
- [02964] Ἐπειδὴ δὲ αὐτὸς ὁ πλήττων ἐστίν, καὶ παρὰ Κυρίου τὸ καταπάτημα, τίς ὁ ἀνατρέψων αὐτό;
- [02965] ^[6Εἰν] γὰρ κλείση κατὰ ἀνθρώπου, τίς ^[6] ἀνοίξει; φησὶν.
- [02966] ^[9Πλανῶνται] ἀπὸ μικροῦ ἕως μεγάλου, πλανῶν- ται ἐπὶ τὰ ὄρη.⁹ Θαύμαζε τὴν νῆψιν τοῦ πνευματοφόρου.
- [02967] Ἐπειδὴ γὰρ ἔφη παρὰ Κυρίου Σαβαώθ ἐπενεχθήσεσθαι τὴν ταραχὴν καὶ τὴν ἀπώλειαν καὶ τὴν ἡμέραν τοῦ κατα- πατήματος, ἵνα μὴ τις οἴηται μάτην αὐτοῖς τὸν θεῖον ^[70.508] ἐπιπηδήσαι θυμὸν, ἀνακόπτει παραχρημα τὴν ὑπό- νοιαν τῶν ἐξ ἑλαφρίας ἔσθ' ὅτε πρὸς τοῦτο μωρίας καθικέσθαι προσδοκωμένων·
- [02968] καὶ συνάπτει τὴν ἀπο- λογίαν, ἵνα φαίνεται δίκαιος κριτὴς ὁ τῶν ὄλων δη- μιουργός.
- [02969] ^[6] ^[6Πλανῶνταιγὰρ] φησὶν, ^[6ἀπὸ] μικροῦ ἕως μεγάλου, πλανῶνται ἐπὶ τὰ ὄρη.
- [02970] ^[6] Καὶ τί δὴ τοῦτο ἐστὶ, ἐξ αὐτῶν μαθήσεις τῶν τοῦ Θεοῦ ὀημάτων.
- [02971] Ἐφη γὰρ που πρὸς τὸν μακάριον προφήτην Ἱερεμίαν·
- [02972] Ἴδες ἃ ἐποίησέν μοι ἡ κατοικία τοῦ Ἰσραὴλ, ἐπορεύθη ἐπὶ πᾶν ὄρος ὑψηλὸν, καὶ ὑποκάτω παντὸς ξύλου ἀλσώ- δους, καὶ ἐπόρνευσαν ἐκεῖ.
- [02973] Καταλαμβάνοντες γὰρ τὰ ὑψηλὰ τῶν ὄρων, βουνούς τε καὶ τεμένη κατεσκεύαζον.
- [02974] Εἶτα τὸ δοκοῦν διαπλάσαντες εἰδῶλον, προσεκόμιζον θυσίας αὐτῶ, καὶ τῆς εἰς Θεὸν εὐσεβείας εἰς ἅπαν ἠφειδηκότες, τῶ ξύλῳ εἶπαν, ὅτι Πατὴρ μου εἶ σὺ, καὶ τῶ λίθῳ, Σὺ ἐγέννησάς με.
- [02975] Ἄρ' οὖν ὀλίγοι τοῦτο πεπόνθασιν;
- [02976] Οὐδαμῶς, φησί·
- [02977] παγγενεὶ γὰρ καὶ παν- οικὶ πεπλάνηται μικροὶ καὶ μεγάλοι.
- [02978] Καὶ γοῦν ἔφη πάλιν πρὸς τὸν μακάριον προφήτην Ἱερεμίαν·
- [02979] ^[6Καὶ] σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου, καὶ μὴ ἀξίου περὶ αὐτῶν ἐν δεήσει καὶ προσευχῇ, ὅτι οὐκ εἰσακού- σομαι.
- [02980] Ἡ οὐχ ὄρας τί οὗτοι ποιοῦσιν ἐν ταῖς πόλεσιν Ἰούδα, καὶ ἐν ταῖς ὁδοῖς Ἱερουσαλήμ;
- [02981] Οἱ υἱοὶ αὐτῶν συλλέγουσι ξύλα, καὶ οἱ πατέρες αὐτῶν καίουσι πῦρ·
- [02982] καὶ αἱ γυναῖκες αὐτῶν τρίβουσι σταῖς τοῦ ποιῆσαι χλυῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ·
- [02983] καὶ ἐποίησαν σπον- δὰς θεοῖς ἄλλοτρίοις, ἵνα παροργίσωσί με.
- [02984] ^[6] Ὅσα δὴ οὖν τετιμώρηται ψήφῳ.
- [02985] Ἀναθέντες γὰρ τῇ κτίσει τὸ σέβας καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν λατρεύ- σαντες, αὐτοὶ ταῖς οἰκείαις ἐπήντησαν κεφαλαῖς τὰ ἐκ θείας ὀργῆς.
- [02986] Οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα πτε- ρωτοῖς, κατὰ τὸ γεγραμμένον·
- [02987] καὶ ποιναῖς ὑποφέρει Θεὸς τὸν ἀτιμάζοντα τὴν δόξαν αὐτοῦ, πεπλανημένην τε γνώμη πρὸς πᾶν ὅτιοῦν τῶν ἐκτόπων ἀπονευ- κότα.
- [02988] ^[9Οὐ] δὲ Ἐλαμίται ἔλαβον φαρέτρας, ἀναβάται ἀνθρώποι ἐφ' ἵπποις, καὶ συναγωγὴ παρατάξεως.
- [02989] Καὶ ἔσονται αἱ ἐκλεκταὶ φάραγγές σου, πλησθή- σονται ἀρμάτων, οἱ δὲ ἵππεῖς ἐμφράξουσι τὰς πύ- λας σου, καὶ ἀνακαλύψουσι τὰς πύλας Ἰούδα·
- [02990] καὶ ἐμβλέψονται τῇ ἡμέρᾳ ἐκείνῃ εἰς τοὺς ἐκλε- κτοὺς οἴκους τῆς πόλεως, καὶ ἀνακαλύψουσι τὰ κρυπτὰ τῶν οἴκων τῆς ἄκρας Δαβίδ.⁹ Εἰς ὕψος αἶρει τὰ διηγήματα, καὶ τοῦ πολέμου τὴν ἔφοδον μονονουχὶ ζωγραφεῖ, καὶ καταπτοεῖ τοῖς δεῖ- μασι τοὺς ἀκρωμένους, συνελαύνων εὐτεχνῶς ἐπὶ γέ το χρῆναι ἑλέσθαι μετανοεῖν·

- [02991] οὐκοῦν ὡς ἤδη τὰ στίφη παρόντα καταθεώμενος, εἴσω τε πυλῶν γεγονότα τὰ τοιάδε φησίν.
- [02992] Ἐλαμῖται δὲ ὡς ἀπὸ πόλεως Περσικῆς, οἱ ἐξ αὐτῆς ὀνομάζονται.
- [02993] Φασὶ δέ τινες ἰππότας αὐ- τοὺς εἶναι Σαρακηνούς, ἰπποτοξόται δὲ οὗτοι καὶ τῶν ἄγαν εὐστοχωτάτων, σκληροὶ τε καὶ ἀκαμπεῖς, καὶ τὸ ἐλεεῖν οὐκ εἰδότες.
- [02994] Ὅτι δὲ καὶ ἀριθμοῦ κρείττονες διδάσκει λέγων
- [02995] Αἰ ἐκλεκταὶ φάραγγές σου πλησθή- σονται ἀρμάτων, καὶ ὅτι ἐμφράξουσιν οἱ ἵππεῖς τὰς πύλας σου, ὡς στενοχωρεῖσθαι λίαν τοὺς ἐλαύνειν ἐθέλοντας·
- [02996] εἰσπηδήσαντες δὲ πᾶσαν οἰκίαν περιεργά- [70.509] σονται λαμπρὰν, ἀνακαλύψουσι δὲ τὰ κρυπτὰ τῶν οἰκῶν τῆς ἄκρας Δαβὶδ, τοῦτ' ἔστι, τὸν πλοῦτον τῶν βασιλέων.
- [02997] Ἐβασίλευον γὰρ οἱ ἐκ φυλῆς Ἰούδα, ἐξ ἧς γέγονε καὶ ὁ μακάριος Δαβὶδ.
- [02998] Καὶ ταυτί μὲν πρὸς ἱστορίαν εἰρήσθω πάλιν.
- [02999] Εἰ δὲ δὴ καὶ πολεμίων δίκην εἰσελάσειαν εἰς νοῦν τὸν ἀνθρώπινον ἢ λογισμῶν ἀσυνέτων στίφη, ἢ καὶ ἡδονῶν σαρκίνων·
- [03000] κατακρα- τοῦσι μὲν ὡς ἀλούσης πόλεως·
- [03001] ἅπαντα δὲ αὐτῆς τὸν πνευματικὸν ἀφανίζουσι πλοῦτον, εὐσεβείας ἀπάσης ἐκπέμποντες, καὶ τῶν ἐξ ἀρετῆς ἀπαμφιεννύντες αὐ- τὸν λαμπρῶν ἀνδραγαθημάτων.
- [03002] Ταύτητοί φησιν ἢ θεόπνευστος Γραφή·
- [03003] [6Eάν] πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ ἐπὶ σέ, τόπου σου μὴ ἀφής, ὅτι ἴαμα καταπαύ- σει ἁμαρτίας μεγάλας.
- [03004] [6] Ἀνακοπτόμενα μὲν γὰρ τὰ τοιάδε τῶν παθῶν, ἐπὶ τὸ μείον ἔρχεται, καὶ ὀνίνη- σιν ἢ νῆψις τοὺς κεχρημένους αὐτῇ.
- [03005] Ἀνειμέναις δὲ ὥσπερ καὶ ἀνεπιπλήκτοις ὄρμαῖς ἀεὶ πρὸς τὸ χειρόν ἐξέρποντα, κατασειούσιν ἐκ βάθρων τοὺς νοητῶς νυστάζοντας.
- [03006] [9Και] ἴδωσαν ὅτι πλείους εἰσὶν, καὶ ὅτι ἀπέστρε- ψαν τὸ ὕδωρ τῆς ἀρχαίας κολυμβήθρας εἰς τὴν πόλιν, καὶ ὅτι καθεῖλον τοὺς οἴκους Ἱερουσαλήμ εἰς ὀχύρωμα τοῦ τείχους τῆ πόλει.
- [03007] Καὶ ἐποιήσατε ἑαυτοῖς ὕδωρ ἀνά μέσον τῶν δύο τειχῶν, ἐσώτε- ρον τῆς κολυμβήθρας τῆς ἀρχαίας, καὶ οὐκ ἐν- εβλέψατε εἰς τὸν ἀπαρχῆς ποιήσαντα αὐτήν, καὶ τὸν κτίσαντα αὐτήν οὐκ ἴδετε.⁹ Καταιτιάται πάλιν τῶν Ἰουδαίων τοὺς δήμους ἤγουν τοὺς προεστηκότας καὶ ταῖς ἀνωτάτω τιμαῖς κατ- ηγλαϊσμένους, ὡς ἡμαρτηκότας μὲν λογισμοῦ τοῦ σώφρονος, πεπραχότας δὲ ἀσυνέτως οὐχ ὅπερ ἦν εἰ- κὸς διασώζειν δύνασθαι κινδυνεύουσαν τὴν Ἱερουσα- λὴμ, ἀλλ' ὅσα τὴν ἐπισκήψασαν αὐτοῖς ὀργὴν ἀγριω- τέραν ἐτίθει, καταθηγομένου τρόπον τινὰ καὶ ἔτι μειζρόνως εἰς τὴν ἐπ' αὐτοῖς ἀγανάκτησιν τοῦ πάντων κρατοῦντος Θεοῦ, ἅτε δὴ παρεωραμένου, καὶ οὐδενὸς μὲν ἐπ' αὐτῷ πεποιθότος ἔτι·
- [03008] σπουδαῖς δὲ μᾶλλον καὶ ἀνθρωπίνοις ἐπιχειρήμασιν οἰομένων τῶν ἐξ Ἰσραὴλ κατευμεγεθήσειν δύνασθαι τῆς τῶν πολεμίων χειρός.
- [03009] Φασὶ γὰρ ὅτι ἀπαριθμησάμενοι τὰς τῆς πόλεως οἰ- κίας, εἶτα τὸ ἀπόθετον ὕδωρ ὡσεὶ στοχασμοῖς ἀναμε- τρησάμενοι, συνείδον ὅτι πλείους εἰσὶ, καὶ μεταχέ- τευσαν τῆς ἀρχαίας κολυμβήθρας τὸ ὕδωρ εἰς τὴν πόλιν, ἵνα ἔχοιεν ὥσπερ οὖν ὦντο κατὰ σφᾶς αὐτοὺς τὸ ἀρκέσαι δυνάμενον, εἰ καὶ μακρότερος γένοιτό πως ὁ τῆς πολιορκίας καιρὸς.
- [03010] Καὶ προσέτι τούτῳ τὰς τῶν τειχῶν ὀχυρώσεις ἐποιούντο, φησὶ, τὰς τῆς πό- λεως οἰκίας κατασειόντες.
- [03011] Καὶ οὐκ ἐνεβλέψατε εἰς τὸν ἀπαρχῆς ποιήσαντα αὐτήν, καὶ τὸν κτίσαντα αὐ- τὴν οὐκ ἴδετε.
- [03012] Ἴδει γὰρ, ἔδει, φησὶ, μὴ ταῖς ἑαυτῶν δυνάμεσιν, ἤγουν εὐτυχίαις ἐπιθαροῦσαι μᾶλλον, ἀνατείνειν δὲ τῆς διανοίας τὸν ὀφθαλμὸν εἰς τὸν ἀεὶ τειχίσαντα τὴν ἁγίαν πόλιν.
- [03013] Ὅρη γὰρ, φησὶ, κύκλω αὐτῆς καὶ Κύριος κύκλω τοῦ λαοῦ αὐτοῦ, ὃ καὶ διὰ τῆς τοῦ προφήτου φωνῆς ἐπαγγέλλεται αὐτῇ, λέγων·
- [03014] Καὶ ἐγὼ ἔσομαι αὐτῇ, λέγει Κύριος, τεῖχος πυρὸς κυ- [70.512] κλόθεν, καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς·
- [03015] ἀλλ' οὐδενὸς μὲν ἠξιῶσατε λόγου τὸ χρεῖμα, φησὶ, παρ- εώρατε δὲ τὰ παρὰ Θεοῦ, καὶ τῆς ἀνωθεν ἐπικουρίας ὡς κατ' οὐδένα τρόπον δεδημένοι, ταῖς ἐκ λίθων ἐπι- βολαῖς ἀνοήτατα τεθαροῦκατε.
- [03016] Ἀλλ' ἦν ἄμεινον παρὰ πολὺ τὴν ἅμαχον ὑμᾶς ἐπικαλέσασθαι χεῖρα, καὶ ζητη- σαι λαβεῖν τὰ ἐξ ἡμερότητος καὶ φιλανθρωπίας Θεοῦ, Σωτήρᾳ τε καὶ Λυτρωτῇ ὀνομάζειν αὐτὸν, οὕτω τε διακειμένους τὸ ἐπὶ ταῖς μεταγνώσεσι καταστάξαι δάκρυον.
- [03017] [9Και] ἐκάλεσε Κύριος Σαβαώθ ἐν τῇ ἡμέρᾳ ἐκεῖνῃ κλαυθμὸν καὶ κοπετὸν, καὶ ξύρησιν, καὶ ζῶσιν σάκκων, αὐτοὶ δὲ ἐποιήσαντο εὐφροσύνην καὶ ἀγαλλίαμα, σφάζοντες μόσχους, καὶ θύοντες πρόβατα, ὥστε φαγεῖν κρέα, καὶ πιεῖν οἶνον, λέγοντες·
- [03018] Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀπο- θνήσκομεν.
- [03019] Καὶ ἀνακεκαλυμμένα ταῦτά ἐστιν ἐν τοῖς ὡσὶ Κυρίου Σαβαώθ, ὅτι οὐκ ἀφεθή- σεται ὑμῖν αὐτὴ ἢ ἁμαρτία, ἕως ἂν ἀποθά- νητε.⁹ Ἀληθὲς ὅτι κατὰ τὸ γεγραμμένον·
- [03020] [6Όταν] ἔλθῃ ἀσεβῆς εἰς βάθος κακῶν, [6] καταφρονεῖ·τοῦτο πεπον- θότας κατίδοι τις ἂν τοὺς ἐξ Ἰσραήλ.
- [03021] Ἐν δείμασι γὰρ γεγονότες τοῦ παντός κακοῦ, καὶ ἀπρητημένον ἑαυτοῖς ὀρώντες τὸν κίνδυνον τὸν ἀπὸ γε τῆς Ἀσου- ρίων ὠμότητος, εἶτα δέον ταῖς

σφῶν αὐτῶν ῥαθυμίαις ἐποιμώζοντας ἐκμειλίσσεσθαι Θεὸν, κομμόν τε καὶ ξύρησιν, καὶ ζῶσιν σάκκων ποιεῖσθαι, καιροῦ πρὸς τοῦτο καλοῦντος, πρὸς πᾶν ἐτράποντο τούναντιον.

[03022] Ἀπαυδήσαντες γὰρ ὥσπερ, καὶ οἶον εἰς ἅπαν ἀπ-ηληγκότες τρυφὰς ἐπετήδευον, καὶ τὰ εὐφροσύνης ἔργα πληροῦντες ἐσπούδαζον, μόσχους τε καὶ πρόβατα καταθύοντες, μεθυσκόμενοι τε καὶ ταῖς ὑπὲρ κόρον ἐνσπαταλῶντες τρυφαῖς, καὶ μὴν καὶ τὰ ἐξ ἀπογνώ-σεως καὶ φρενὸς ἀγρίας καὶ ἀτημελοῦς ἀλλήλοις ἐπι-φθεγγόμενοι·

[03023] [6Φάγωμεν] καὶ πῖωμεν, αὐριον γὰρ ἀποθνήσκομεν.

[03024] [6] Ὡθήθησαν γὰρ κατὰ τὸ εἶκος, ὅτι καὶ ἀνήκοος ἔσται τῶν τοιούτων ὁ Θεός·

[03025] Ἀλλ' ἔστιν ἀνακεκαλυμμένα ταῦτα, φησὶν, ἐν τοῖς ὠσὶν αὐτοῦ·

[03026] καὶ οὐκ ἂν ὑμῖν ἀφεθείη ἡ ἁμαρτία αὕτη, ἕως ἂν ἀποθάνητε, τοῦτ' ἔστι, κατοικήσεσθε πάντως εἰς θά-νατον καὶ φθορὰν, καὶ διὰ ταύτην ὑμῖν τὴν ἁμαρτίαν.

[03027] Χρὴ τοίνυν ἡμᾶς ἐν ἡμέραις ὀργῆς, ἦγουν τοῖς ἐκ τῶν πειρασμῶν περιθραυομένους δειμάσι, μὴ ὑπτιοῦ-σθαι πρὸς ῥαθυμίαν, πενθεῖν δὲ μᾶλλον καὶ προσ-ιέναι δεδακρυμένους τῷ φιλαγάθῳ Θεῷ, καὶ τοῖς ἐκ νηστείας πόνοις ἑαυτοὺς κατακίζοντας ἐλεεῖσθαι ζη-τεῖν, ἐκεῖνο βοῶντας διὰ τῆς τοῦ Ψάλλοντος φωνῆς·

[03028] [6^{Idē}] τὴν ταπεινώσιν μου καὶ τὸν κόπον μου, καὶ ἄφες πάσας τὰς ἁμαρτίας μου.

[03029] [6] Ἐπειδὴ δὲ φησὶν ὁ προφήτης ἐν τούτοις, ὅτι Ἐκάλεσε Κύριος Σαβαώθ ἐν τῇ ἡμέρᾳ ἐκεῖνη κλαυθμόν καὶ κοπετόν, καὶ ξύ-ρησιν, καὶ ζῶσιν σάκκων, δεῖν ῥήθησαν τὰς τοῦ Μη-χαίου φωνὰς, μᾶλλον δὲ τὰς διὰ τοῦ προφήτου παρὰ Θεοῦ γενομένας ἐνουφῆσαι τοῖς λόγοις.

[03030] Γέγραπται δὲ οὕτως·

[03031] [6Καὶ] νῦν λέγει Κύριος ὁ Θεὸς ἡμῶν·

[03032] Ἐπι-στράφητε πρὸς με ἐξ ὅλης τῆς καρδίας ὑμῶν, ἐν νη-στεία καὶ ἐν κλαυθμῷ καὶ ἐν κοπετῷ, καὶ διαῤῥήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἴματα ὑμῶν, καὶ ἐπι- [70.513] στρέψατε πρὸς Κύριον τὸν Θεὸν ὑμῶν, ὅτι ἐλεήμων καὶ οἰκτεῖρμων ἐστίν, μακρόθυμος καὶ πολυέλεος, καὶ μετανοῶν ἐπὶ ταῖς κακίαις.

[03033] Τίς οἶδεν εἰ ἐπιστρέ-φει καὶ μετανοήσει, καὶ ὑπολείπεται ὀπίσω αὐτοῦ εὐ-λογίαν, θυσίαν καὶ σπονδὴν Κυρίῳ τῷ Θεῷ ἡμῶν;

[03034] Σαλπύσατε σάλπιγγι ἐν Σιών, ἀγιάσατε νηστείαν, κηρύξατε θεραπείαν, συναγάγετε λαὸν, ἀγιάσατε Ἐκκλησίαν, ἐκλέξατε πρεσβυτέρους, συναγάγετε νή-πια θηλάζοντα μασθοῦς, ἐξελέθτω νυμφίος ἐκ τοῦ κοιτώματος αὐτοῦ, καὶ νύμφη ἐκ τοῦ παστοῦ αὐτῆς.

[03035] Ἀνὰ μέσον τῆς κρηπίδος καὶ τοῦ θυσιαστηρίου κλαύσονται οἱ ἱερεῖς οἱ λειτουργοῦντες Κυρίῳ, καὶ ἔροῦσι·

[03036] Φεῖσαι, Κύριε, τοῦ λαοῦ σου, καὶ μὴ δῶς τὴν κληρονομίαν σου εἰς ὄνειδος τοῦ κατάρξαι αὐτῶν ἔθνη, ὅπως μὴ εἴπωσιν ἐν τοῖς ἔθνεσι, Ποῦ ἐστὶν ὁ Θεὸς [6] αὐτῶν; Θεοῦ τοιγαροῦν κατ' ἐκεῖνο καιροῦ κλαυθμόν καλοῦντος καὶ κοπετόν, καὶ ξύρησιν καὶ ζῶσιν σάκκων, εὐφροσύνας ἐποιοῦντο, καταθήγοντες ἐφ' ἑαυτοῖς καὶ ἐτι μειζόνως εἰς ἀκάθεκτον ὀργὴν τὸν ἀπολέσαι τε καὶ διασῶσαι δυνάμενον.

[03037] [9^{Tādē}] λέγει Κύριος Σαβαώθ·

[03038] Πορεύου εἰς τὸν παστοφόριον πρὸς Σομνὰν τὸν ταμίαν, καὶ εἶπον αὐτῷ·

[03039] Τί σὺ ᾶδε, καὶ τί σοὶ ἐστὶν ᾶδε;

[03040] ὅτι ἐλατόμησας σαυτῷ ᾶδε μνημεῖον, καὶ ἐποίησας σαυτῷ ἐν ὑψηλῷ μνημεῖον, καὶ ἔγραψας σαυτῷ ἐν πέτρᾳ σκηνήν;

[03041] Ἰδοὺ δὴ Κύριος Σαβαώθ ἐκβαλεῖ καὶ ἐκτρίψει ἄνδρα, καὶ ἀφελεῖ τὴν στο-λὴν σου, καὶ τὸν στέφανόν σου τὸν ἐνδοξον, καὶ ῥίψει σε εἰς χώραν μεγάλην καὶ ἀμέτρητον, καὶ ἐκεῖ ἀποθανῆ·

[03042] καὶ θήσει τὸ ἄρομα σου τὸ κα-λὸν εἰς ἀτιμίαν, καὶ τὸν οἶκον τοῦ ἄρχοντός σου εἰς καταπάτημα, καὶ ἀφαιρεθήσῃ ἐκ τῆς οἰκονο-μίας σου καὶ ἐκ τῆς στάσεώς σου.⁹ Σομνὰς ἐγένετο ταμίας χρημάτων, καὶ ποίων οὕτω σαφές, πότερόν ποτε τῶν ἱερῶν, καὶ ἐκνεμηθέντων τῷ ναῷ, ἦγουν τῶν βασιλικῶν, ἔοικε δὲ μᾶλλον τῇ τῶν ἱερῶν χρημάτων ἐπικεῖσθαι συγκομιδῇ, καὶ τοῖς ἀναγκαίως καὶ χρειωδῶς δαπανωμένοις ἔσθ' ὅτε πρὸς ἐπανόρθωσιν σκευῶν ἱερῶν.

[03043] Φασὶ δὲ αὐτὸν καὶ ἐξ αἵματος ὄντα τοῦ Λευὶ τοῖς τῆς ἀρχιερωσύνης αὐχή-μασιν ὁράσθαι διαπρεπῆ.

[03044] Μεγαλόφρων δὲ τις καὶ ὑπέροφρος ἄγαν ἦν, καὶ τοῖς λυποῦσι δυσάντητος, καὶ πλεονεξίας ἐπιτηδῶν, καὶ λημμάτων αἰσχυρῶν ἠττώμενος, καὶ φιλοκομπίας ἐραστής, καὶ τὰς ἐξ ἀνθρώπων τιμὰς ἀεὶ θηρώμενος.

[03045] Ταύτητοι καὶ μάλα εἰκότως Θεῷ κατεστυγμένος, μελλούσης τοίνυν ὅσον οὐδέπω καταδηοῦσθαι τῆς Ἰουδαίας, ἀλῶναι δὲ καὶ αὐτῆς τῆς Ἱερουσαλήμ, ὅτε καὶ νενικηκότες οἱ Βα-βυλώνιοι μετεκόμισαν εἰς τὴν ἑαυτῶν αἰχμάλωτον τὸν Ἰσραὴλ, μνημεῖον ἑαυτῷ περιφανές ὁ Σομνὰς εἰργάζετο, καὶ πολυτελεστάτην αὐτῷ τὴν κατα-σκευὴν ἐνετίθει.

[03046] Ἐν ἧθει τοίνυν ὁ παρὰ Θεοῦ πρὸς αὐτὸν ἐγένετο λόγος.

[03047] Τί γὰρ τῷ προφήτῃ φησὶ;

[03048] Πο-ρεύου εἰς τὸ παστοφόριον, χῶρος οὗτος ἐν τῷ ναῷ, πρὸς Σομνὰν τὸν ταμίαν, καὶ εἶπον αὐτῷ·

[03049] Τί σὺ ᾶδε;

[03050] καὶ τί σοὶ ἐστὶν ᾶδε;

[03051] Τοῦτ' ἔστι, ποῖον ἐνταῦθα κλη- ρον ἔχεις;

[03052] ἢ πῶς ᾧδε μένεις;

[03053] Διὰ τί γὰρ λελατόμη- κας σεαυτῶ μνημεῖον καὶ ἔγραψας ἐν πέτρᾳ σκηνήν;

[03054] ^[70.516] Τί ἄρ' ἔσται;

[03055] καὶ τί τὸ ἐπηρητημένον;

[03056] ἢ ποίοις ἄρα, φησὶν, ὀμιλήσεις κακοῖς;

[03057] Ἴδου δὴ Κύριος Σαβαώθ ἐκ- βαλεῖ καὶ ἐκτροῖψει ἄνδρα.

[03058] Ἀπόχοντο γὰρ, ὡς ἔφην, αἰχμάλωτοι μετὰ τῶν ἀγελαίων οἱ δυνατώτατοι, καὶ ἐκκεκριμένην ἔχοντες τὴν κατὰ τῶν ἄλλων ὑπεροχήν.

[03059] Ἐπειδὴ δὲ ἀπεκομίσθη καὶ αὐτὸς εἰς αἰχμαλωσίαν, ἀφήρηται μὲν ὁ τῆς ἀρχιερωσύνης αὐτοῦ στέφανος, ἔρρύπται δὲ ὡς σκευὸς ἄχρηστον εἰς γῆν ἀμέτρητον, ἐκεῖ τεθνηξόμενος ἐλέου δίχα παντὸς, οὐκέτι λαμ- προῖς ὀχήμασι καθὰ καὶ πρῶην ἐμβεβηκῶς, σεσα- λευμένος δὲ μάλλον καὶ ἐξωσθεὶς εἰς ἅπαν τῆς ἐγχειρισθείσης οἰκονομίας αὐτῶ καὶ τῆς στάσεως, τοῦτ' ἔστι, τοῦ παρεστάναι καὶ λειτουργεῖν τῷ Θεῷ.

[03060] ^[9Κα] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, καλέσω τὸν παιδᾶ μου Ἐλιακεῖμ τὸν τοῦ Χελκίου, καὶ ἐν- δύσω αὐτὸν τὴν στολήν σου, καὶ τὸν στέφα- νόν σου δώσω αὐτῶ, καὶ τὸ κράτος καὶ τὴν οἰκο- νομίαν δώσω εἰς τὰς χεῖρας αὐτοῦ·

[03061] καὶ ἔσται ὡς πατὴρ τοῖς ἐνοικοῦσιν ἐν Ἱερουσαλήμ, καὶ τοῖς ἐνοικοῦσιν Ἰούδα, καὶ δώσω τὴν δόξαν Δα- βίδ αὐτῶ, καὶ ἄρξει, καὶ οὐκ ἔσται ὁ ἀντιλέγων·

[03062] καὶ στήσω αὐτὸν ἄρχοντα ἐν τόπῳ πιστῶ, καὶ ἔσται εἰς θρόνον δόξης τοῦ οἴκου τοῦ πατρὸς αὐ- τοῦ, καὶ ἔσται πεποιθὸς ἐπ' αὐτὸν πᾶς ἔνδοξος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ, ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἔσονται ἐπικρεμάμενοι ἐν αὐτῶ ἐν τῇ ἡμέρᾳ ἐκείνῃ.⁹ Οὕτω τῆς ἱστορίας ἀποφοιτᾷ τὸ διήγημα, φέρεται γὰρ ἔτι κατὰ Σομνᾶ τοῦ ταμίου, λαχόντος μὲν τῆς ἱερωσύνης τὴν δόξαν, κατακεχρημένου δὲ οὕτως αὐτῇ καὶ κατὰ παντὸς ἰόντος τοῦ κατεζευγμένου, ὡς καὶ ἀφορήτως πλεονεκτεῖν καὶ ἅπαξ ἀπλῶς οὐδὲν ἔχειν τῶν ἐκτόπων ἀνεπιτήδευτον.

[03063] Ἀπορρίφεντος δὴ οὖν αὐτοῦ, τοῦτ' ἔστιν, ἀποκομισθέντος εἰς χώραν μακρὰν καὶ ἀμέτρητον, Καλέσω, φησί, κατ' ἐκεῖνο τοῦ καιροῦ τὸν παιδᾶ μου Ἐλιακεῖμ τὸν τοῦ Χελκίου.

[03064] Παῖδα δὲ αὐτὸν ἴδιον ἀποκαλῶν μεμαρτύρηκε τὸ εὐήνιον·

[03065] ὅτι δὲ χαριεῖται τῆς ἱερωσύνης τὴν δόξαν αὐτῶ καθίστη- σιν ἐναργές·

[03066] στεφανώσιν αὐτὸν ὑπισχνούμενος καὶ λέγων, ὅτι καὶ στολήν αὐτῶ δώσει, καὶ τὴν οἰκono- μίαν καὶ τὸ κράτος, τοῦτ' ἔστι, τὸ δύνασθαι κρατεῖν τῶν ὑπὸ χεῖρα λαῶν.

[03067] Μεμαρτύρηκε δὲ πρὸς τούτοις, ὅτι καὶ ἔσται χρηστός, οὐ κατὰ γε τὸν Σομνᾶν ὑπερ- ὄφρως, ἀλλ' οἷα πατὴρ, ἢ πιστὸς καὶ ἀγαθός.

[03068] Ἔσται δὲ διὰ τοῦτο καὶ ἐστηριγμένος ἐν τόπῳ πιστῶ, τοῦτ' ἔστι, βεβαίως αὐτῶ σωζομένῳ καὶ μένοντι, ὡς ἐλέ- σθαι καὶ πάντα ἔνδοξον καὶ ἐπιφανῆ μονονουχὶ καὶ ἐπ' αὐτῶ ποιεῖσθαι τὴν ἐλπίδα, οὐχ ὡς εἰς Θεόν, πολ- λοῦ γε καὶ δεῖ, ἀλλ' ὡς εἰς πατέρα χρηστόν.

[03069] Προσή- σεται γὰρ καὶ ὑπερασπίσει μικροῦ καὶ μεγάλου, φησὶν.

[03070] Ἀγαπηθήσεται δὲ οὕτως, ὡς καὶ ἐκκρεμά- σθαι δοκεῖν αὐτοῦ τοὺς ὑπὸ χεῖρα λαούς.

[03071] Καὶ ταυτὶ μὲν, ὡς ἔφην, ὁ τῆς ἱστορίας ἡμῖν εἰσκομίζει λόγος.

[03072] Ἔοικε δὲ πάλιν διὰ τῆς ἐσωτάτω θεωρίας ἡμῖν τὸ Χριστοῦ μυστήριον ὑπαινίττεσθαι.

[03073] Τῇ μὲν γὰρ κατὰ νόμους ἱερωσύνῃ κατεστεμμένοι οἱ Γραμματεῖς τε καὶ Φαρισαῖοι γεγόνασι μὲν οὐκ εὐήνιοι, σκληροὶ τε καὶ ἀλαζόνες, καὶ ἐρασιχρήματοι, καὶ βαλαντίων ^[70.517] ἄδρων ἐρασταί, καὶ πᾶν ὅτιοῦν τῶ Θεῷ κατεστυ- γημένων ἐπιτηδεύοντες.

[03074] Καὶ γοῦν αὐτὸς ὁ προφήτης Ἡσαΐας ἐν ἀρχῇ τοῦ βιβλίου φησί·

[03075] ^[6Πῶς] ἐγένετο πόρνη πόλις πιστῇ Σιών, πλήρης κρίσεως ἐν, ἢ δι- καιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ ^[6] φονευταί·Τὸ ἀργύριον ὑμῶν ἀδόκιμον·

[03076] οἱ κάπηλοι σου μίσγουσι τὸν οἶνον ὕδατι·

[03077] οἱ ἄρχοντές σου ἀπειθοῦσι, κοινωνοὶ κλεπτῶν, ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὄρφανοὶς οὐ κρίνοντες, καὶ κρίσει χήρας οὐ προσ- ἔχοντες.

[03078] Αἰτιᾶται δὲ αὐτοὺς καὶ αὐτὸς ὁ Σωτὴρ οὕτω λέγων·

[03079] ^[6Οὐαὶ] ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑπο- κριταί, ὅτι ἀποδεκατοῦτε τὸ ἄνηθον καὶ ἡδύοσμον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, τὸ ἔλεος, καὶ τὴν πίστιν.

[03080] ^[6] καὶ τὸ ἔτι τούτων ἀνοσιώτερον, γεγόνασι καὶ κυριοκτόνοι.

[03081] Ταύ- της ἕνεκα τῆς αἰτίας, ἐξώσθησαν μὲν τῶν τῆς ἱερω- σύνης γερῶν, ἀποκεκίνηται δὲ τοῦ κατάρχειν λαῶν, καὶ ἐκβέβληται τῆς ἐγχειρισθείσης αὐτοῖς κατὰ νό- μον οἰκονομίας, ἕξωτε στεφάνων γεγόνασιν ἱερῶν, καὶ στολῆς ἱεροπρεποῦς·

[03082] κέκληται δὲ μετ' ἐκείνους ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ μέγας ἡμῶν ἀρχι-ερεὺς.

[03083] Ὡς γὰρ ὁ μακάριος γράφει Παῦλος·

[03084] ^[60ὸχ] ἐαυτῷ τις ἀρπάζει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθὼς ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν εἰς τὸ γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

[03085] ^[61] Θεὸς γὰρ ὢν φύσει καὶ τῶν ὄλων Κύριος, καὶ τὰς παρὰ πάντων λατρείας δεχόμενος, ἐπειδὴ γέγονεν ἄνθρωπος, κεχηματίκεν ἡμῶν καὶ ἀρχιερεὺς.

[03086] Λαβεῖν δὲ λέγεται καὶ τὴν δόξαν Δαβίδ, τοῦτ' ἔστι, τὴν ἐπὶ γε τὸν Ἰσραὴλ ἀρχὴν τε καὶ βασιλείαν·

[03087] Ἰσραὴλ δὲ φαμεν οὐ τὸν κατὰ σάρκα πάντως, ἀλλὰ τὸν ἐν πνεύματι καὶ νοητόν.

[03088] Οὐ γὰρ πάντες, φησὶν, οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ, οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ πάντες τέκνα, ἀλλ' ὅσοι διὰ πίστεως δεδικαίωται, κατακολουθήσαντες τοῖς ἰχνεσι τοῦ πατρὸς Ἀβραάμ, οὗτοι καὶ τέκνα αὐτοῦ, καὶ τῆς ἐπαγγελίας υἱοὶ καὶ Ἰσραὴλ χρηματίζουσιν.

[03089] Ἀναδειχθέντος τοίνυν τοῦ πάντων ἡμῶν ἀρχιερέως Χριστοῦ, Οὐκ ἔσται, φησὶν, ἀντιλέγων.

[03090] Οὐ γὰρ ὠφελήσει ἐχθρὸς ἐν αὐτῷ, καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ κακῶσαι αὐτόν.

[03091] Καὶ καθ' ἕτερον δὲ τρόπον.

[03092] Ἀντίειρκε μὲν γὰρ ὁ Ἰσραὴλ, ἠσμένησε δὲ τὰ ἔθνη τὸ ὑπ' αὐτῷ βασιλεύεσθαι.

[03093] Καὶ γοῦν εὐρίσκειται λέγων διὰ φωνῆς τοῦ Δαβίδ, περὶ μὲν τοῦ Ἰσραὴλ·

[03094] ^[6Pῦσαι] με ἐξ ἀντιλογιῶν ^[6] λαοῦ·περὶ γε τῶν ἐθνῶν, ^[6Καταστήσεις] με εἰς κεφαλὴν ἐθνῶν·

[03095] λαὸν ὃν οὐκ ἔγνων ἐδούλευσέ μοι, εἰς ἀκοὴν ὠτίου ὑπήκουσέ μου.

[03096] Υἱοὶ ἀλλότριοι ἐψεύσαντό μοι, υἱοὶ ἀλλότριοι ἐπαλαιώθησαν, καὶ ἐχώλαναν ἀπὸ τῶν τριβῶν αὐτῶν.

[03097] Πεπαλαίωνται γὰρ καὶ ἐγγύς γεγόνα- σιν ἀφανισμοῦ, κεκλασμένην δὲ ὥσπερ ἐσχῆκασιν τὴν διάνοιαν, υἱοὶ γεγονότες ἀλλότριοι, τοῦτ' ἔστιν, οἱ ἐξ Ἰσραὴλ.

[03098] ^[6] Πάλαι μὲν γὰρ ἦν πρωτότοκος, ἐπειδὴ δὲ κατεψεύσαντο τοῦ Χριστοῦ, γεγόνασιν ἀλλότριοι.

[03099] Τέκνα γὰρ ἀπωλείας, υἱοὶ γεέννης κέκληνται λοιπόν.

[03100] Ἀλλ' ὅταν, φησὶν, ἀναδείξω τὸν Ἑλιακεῖμ (ὃς ἐρμη-νεύεται Θεοῦ ἀνάστασις·

[03101] ἐγήγερται γὰρ εἰς ἐπικου- ^[70.520] ρίαν ἡμῶν Θεὸς ὢν ὁ Λόγος, ὁ καὶ πάλαι λέγων·

[03102] Ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν, καὶ ἀπὸ τοῦ στενάγμου τῶν πενήτων νῦν ἀναστήσομαι, λέγει Κύ-ριος), τότε, φησὶν, ἔσται ἐπ' αὐτῷ πεποιθὼς πᾶς ἔνδο-ξος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

[03103] Οἶκος δὲ τοῦ Πα-τρὸς τοῦ Χριστοῦ τίς ἂν ἕτερος εἴη παρὰ τὴν Ἐκκλη-σίαν;

[03104] Ἀλλ' εἴ τις ἔστιν ἔνδοξος ἐν αὐτῇ, οὗτος ἔσται πεποιθὼς ἐπὶ Χριστῷ, καὶ οὐχὶ δὴ μόνος ἔνδοξος, ἀλλὰ γὰρ καὶ εἴ τις εἴη βραχὺς κατὰ γε τὸν κόσμον φημί.

[03105] Δίκαιος γὰρ καὶ ἀπροσωπώληπτος ὁ τῶν ὄλων Θεός, κατὰ τὸ μέτρον δὲ μᾶλλον τῆς πνευματικῆς ἡλικίας, οἱ μὲν γὰρ εἰσὶ πατέρες, οἱ δὲ καὶ ἔτι τέκνα, νεανίαί τε καὶ ἔφηβοι νοητῶς.

[03106] ^[9Τάδε] λέγει Κύριος Σαβαώθ·

[03107] Κινηθήσεται ὁ ἄνθρωπος ὁ ἐστηριγμένος ἐν τόπῳ πιστῷ, καὶ πεσεῖται, καὶ ἀφαιρεθήσεται ἡ δόξα ἢ ἐπ' αὐτόν, ὅτι Κύριος ἐλάλησεν.⁹ Μετὰ τὴν οὕτω μακρὰν ἀφήγησιν, σύντομος καὶ βραχὺς εἰσκεκόμισται λόγος τῶν θείων κριμάτων ἐμφανίζων τὴν ἀποτομίαν, καὶ οἰονεὶ βασιλέως μετὰ τῆς πρεπούσης ἐξουσίας ὀρίζοντος γίνεσθαι.

[03108] Βλέ-πει δὲ πάλιν ἢ τῆς ἀποφάσεως δύναμις, εἰ μὲν βού-λοιτό τις, εἰς Σομνὰν τὸν ταμίαν·

[03109] εἰ δὲ δὴ καὶ πλατύτερον ἐπὶ τῶν κατὰ νόμον ἱερουργούντων, οὕτω συνήσει, καθὰ καὶ ἀποδεδώκαμεν ἀρτίως.

[03110] Οἱ γὰρ δοκοῦντες ἐν βεβαιώσει κεῖσθαι τῆς εὐημερίας, τοῦτο γὰρ ἔστι τὸ ἐστηρίχθαι.

[03111] δοκεῖν ἐν τόπῳ πιστῷ, πε-πτώκασι τε καὶ τῆς ἐνούσης αὐτοῖς ἀφήρηται δόξης, ἐπαμύνοντος οὐδενός, ἤγουν ἀνορθοῦν ἰσχύοντος τοὺς ἤδη κατηρεγμένους, ὅτι Κύριος ἐλάλησεν.

[03112] ^[6Eάν] γὰρ κλείση κατ' ἀνθρώπου, τίς ^[6] ἀνοίξει·φησὶν.

[03113] {ΙΤΟ ΟΡΑΜΑ ΤΥΡΟΥ.}1

[03114] ^[9Ολολύξατε.] πλοῖα Καρχηδόνος, ὅτι ἀπόλετο, καὶ οὐκέτι ἔρχονται, ἐκ γῆς Κιτιαίων ἦκται αἰχμάλωτος.⁹ Φέρε δὴ πάλιν διατρανοῦν ὡς ἐνὶ σπουδάζοντες καὶ τὰ ἐπὶ γε τῇ Τύρῳ παρὰ Θεοῦ κεχηρησμευμένα τὴν ἱστορίαν προαφηγησόμεθα, καὶ τίνα τρόπον ἤλω τε καὶ ἀπόλωλε καὶ αἰχμάλωτος ἦκται, κατὰ τὸ

γεγραμμένον, σαφές καταστήσωμεν.

[03115] Ὅτε τοίνυν οἱ Βαβυλώνιοι τὴν Ἰουδαίαν καταδηώσαντες, κατεμπρήσαντες δὲ καὶ αὐτὴν τὴν ἁγίαν πόλιν, ἀπεκόμενον αἰχμάλωτον τὸν Ἰσραὴλ, τὰ κύκλα καὶ περιόικα τῶν ἀλλοφύλων ἔθνη, θρασὺν καὶ ἀπύλωτον ἀνοιγούντα στόμα, τὴν τοῦ Θεοῦ δόξαν κατακερτομεῖν ἐπεχείρουν.

[03116] Ἐφασκον γὰρ μὴ δεδυνήσθαι σώζειν αὐτοὺς, ἠττήσθαι δὲ μᾶλλον καὶ αὐτὸν τὸν ἐπικουροῦντα Θεὸν τῆς τῶν Ἀσσυρίων χειρὸς, μᾶλλον καὶ τοὺς παρὰ σφίσι θεοὺς ᾧοντο μὲν εἶναι καὶ ἀλκιμωτέρους τοῦ τῶν Ἑβραίων Θεοῦ, προεστάναι δὲ καὶ ἀνατειχίζεω αὐτοὺς, ἔξω τε πάσης ἐφόδου τηρεῖν, καὶ ἀμείνους ἀποφαίνειν τῶν Βαβυλωνίων.

[03117] Καὶ καθ' ἕτερον δὲ τρόπον συγκατελιγίζοντο καὶ αὐτοὶ τὸ τῶν Ἰουδαίων ἔθνος, τοῦτο μὲν πεπονηκόσιν ἐπιθέμενοι, καὶ ἀρπάζοντες τοὺς ὑπολελειμένους.

[03118] τοῦτο δὲ καὶ ἀνατιθέμενος τοῖς ψευδωνύμοις θεοῖς σκευὴ τῆς ἱερᾶς, καὶ τῆς κατὰ νόμον λατρείας ὡς ἔξ ἀνάγκης ἐκπέμποντες τοὺς ὑπὸ ζυγᾶ γεγονότας τῆς ὑπ' αὐτοῖς δουλείας.

[03119] Καὶ γοῦν ἔφασκε Θεὸς δι' ἐνὸς τῶν ἁγίων προφητῶν.

[03120] Ἡμεῖς ἐμοὶ, Τύρος καὶ Σιδῶν, καὶ πᾶσα Γαλιλαία ἀλλοφύλων;

[03121] μὴ ἀνταπόδομα ὑμεῖς ἀνταποδίδοτέ μοι, ἢ μνησικακεῖτε ὑμεῖς ἐπ' ἐμοῖ;

[03122] Ὁξέως δὲ καὶ ταχέως ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν, ἀνθ' ὧν τὸ ἀργύριόν μου, καὶ τὸ χρυσίον μου ἐλάβετε, καὶ τὰ ἐπιλεκτά μου καὶ τὰ καλὰ εἰσηνέγκατε εἰς τοὺς ναοὺς ὑμῶν, καὶ τοὺς υἱοὺς Ἰούδα, καὶ τοὺς υἱοὺς Ἰσραὴλ ἀπέδοτε τοῖς υἱοῖς τῶν Ἑλλήνων, ὅπως ἐξώσητε αὐτοὺς ἐκ τῶν ὁρίων αὐτῶν.

[03123] Ἡμεῖς οὖν καὶ ἡ Τύρος ἔξ ὀργῆς Θεοῦ, κατὰ τοιόνδε τινὰ τρόπον.

[03124] Ἦν μὲν γὰρ νῆσος ἔτι πορθμείου διὰ μέσου κερωρηκός, καὶ οὐ μακροῖς διαστήμασι τῆς ἠπείρου διείργοντος.

[03125] Ἐπειδὴ δὲ ἦκεν ὁ Βαβυλώνιος, ζητεῖτε αὐτὴν ὁμοῦ ταῖς ἄλλαις ἐλεῖν, ἐκέλευσέ τε ταῖς ὑπὸ χεῖρα στρατιαῖς τὴν μεταξὺ καταχωννύντας θάλασσαν, τῆς ἠπείρου συνάπτειν αὐτήν, καὶ νῆσον οὐκέτι μένειν ἔαν.

[03126] Οὐδὲ γὰρ γεγονότος ἢ καὶ ἔσεσθαι προσδοκηθέντος οὐκ εἰς μακρὰν, οἱ πλείστοι τῶν ἐν τῇ Τύρῳ, ἄτε δὴ καὶ ἐμπορίαν ἔχοντες τὸ ἐπιτήδευμα, καὶ ναυσιπορεῖν εἰωθότες ἀπενήχοντο τῆς νήσου παισί τε ὁμοῦ καὶ γυναῖκας, καὶ εἰς ἕτερας ἀπώχοντο πόλεις τε καὶ κώμας.

[03127] Εἰσελάσαντες τοίνυν οἱ Βαβυλώνιοι τοὺς ἐναπομείναντας ἀπεκτόνασιν, εἰλόν τε πολλοὺς, καὶ τὰ τοῖς νενικηκόσι συνήθη δεδράκασιν, πληρὴν οὐ μετρίως λελύπηνται μεμαθηκότες ὅτι πλείστοι τε ὄσοι, καὶ τῶν ἀγαν ἐπιφανεστέρων ἐν αὐτῇ ναυσὶν ἐνθέντες τὰ ὄντα πεφεύγασιν.

[03128] Μέμνηται δὲ τῆς ἱστορίας, καὶ τῆς Ἐζεκιήλ προφητείας ὁ λόγος.

[03129] Ἐφη γὰρ οὕτω πρὸς αὐτὸν ὁ τῶν ὄλων Θεός.

[03130] Ἄνθρώπου, Ναβουχοδονόσορ βασιλεὺς Βαβυλωνος κατεδουλώσατο τὴν δύναντα αὐτοῦ δουλεία μεγάλη ἐπὶ Τύρου.

[03131] Πᾶσα κεφαλὴ φαλάκρωμα, καὶ πᾶς ὤμος μαδῶν, καὶ μισθὸς οὐκ ἐγενήθη αὐτῷ καὶ τῇ δυνάμει αὐτοῦ, ἀντὶ τῆς δουλείας τῆς σκληρᾶς ἣς ἐδούλευσεν ἐπὶ Τύρον.

[03132] Ἀντὶ τούτου δέδωκα αὐτῷ γῆν Αἰγύπτου.

[03133] Μετὰ γὰρ τοὺς Τυρίων ἄλωσιν ἐπὶ τὸ τῶν Αἰγυπτίων ἔθνος μετετίθει τὴν μάχην ὁ Βαβυλώνιος.

[03134] Ταυτησί τῆς ἱστορίας διαμέμνηται νῦν ὁ μακάριος προφήτης Ἡσαΐας, καὶ ὀλολύζειν κελεύει τὰ τῆς Καρχηδόνος πλοῖα.

[03135] Ὀλολύζειν δὲ δῆλον ὅτι τὴν Τύρον ὅτι ἀπόλωτο, καὶ οὐκέτι ἔρχονται ἐκ γῆς Κιτιέων.

[03136] Φασὶ δὲ τὰς Κιτιεῖς οἱ μὲν νήσους Ἑλλαδικὰς, ἦτοι Μακεδονικὰς.

[03137] οἱ δὲ σημαίνεσθαι διὰ τούτου διαβεβαιοῦνται τὴν Κύπρον, ὡς ἐκ μιᾶς τῶν ἐν αὐτῇ πόλεων, οὕτως ὠνομασμένης.

[03138] Ὀλολύζετε δὲ, φησὶ, διὰ ποίαν αἰτίαν;

[03139] ἦκται γὰρ αἰχμάλωτος.

[03140] Ἀλλ' ἴσως ἐρεῖ τις, Ἐποιωμένους κελεύει τὴν Τύρον τὴν Καρχηδόνα, ἦτοι τὰς ἐκεῖθεν ναυς;

[03141] Διὰ ποίαν αἰτίαν;

[03142] ἄποικοι γὰρ Τυρίων γεγονῶσι Καρχηδόνιοι.

[03143] Ἐφρόνουν τε μεγάλας ἔχοντες μητέρα τὴν Τύρον, ἐπισημοτάτην τε ὁμοῦ καὶ ἀλκιμοτάτην ἐν νήσοις, ταῖς κατὰ γῆν τὴν ἐξῶν.

[03144] Φασὶ δὲ καὶ τοὺς ἐκ γῆς Κιτιέων μεγαλοφρονεῖν ἐπ' αὐτῇ, καὶ τοῖς τῶν ἐμποριῶν κέρδεσιν ἐντροφᾶν.

[03145] Ὀλολύζετε τοίνυν, φησὶν, οἱ τῆς Καρχηδόνος ἔμποροι, ἦτοι τὰ πλοῖα, ἀπόλωλε γὰρ.

- [03146] Ὀλολυζέτω δὲ καὶ ἡ Τύρος, οὐ γὰρ ἔτι ἔρχονται ἐκ τῆς Κιτιέων.
- [03147] Ἦκται γὰρ αἰχμάλωτος.
- [03148] ^[70.524] ^[9Τίνι] ὅμοιοι γεγόνασιν οἱ κατοικοῦντες ἐν τῇ νήσῳ, μετάβολοι Φοινίκης, διαπερῶντες τὴν θάλασσαν ἐν ὕδατι πολλῶ, σπέρμα μεταβόλων, ὡς ἀμητοῦ εἰσφερομένου, οἱ μετάβολοι τῶν ἔθνων.⁹ Ποίους ἄρα, φησὶ, τῶν ἔθνων παρεικάσωμεν τοὺς ταύτην κατοικοῦντας τὴν νῆσον;
- [03149] τίνες τοιαῦτα πεπόνθασι, ἢ καὶ οὕτως πεπόρθηται, καθὰ καὶ οἱ μετάβολοι τῆς Φοινίκης;
- [03150] Ἐμπορία γὰρ Τύροις τὸ ἐπιτήδευμα, καὶ τὸ διαπλεῖν τὴν θάλασσαν ἐν σπουδῇ, κερδῶν ἕνεκα καὶ λημμάτων.
- [03151] Προστιθεὶς δὲ ὅτι σπέρμα μεταβόλων, ἔδειξεν ὅτι καὶ πατρῶον αὐτοῖς τὸ δυσγενές, καὶ ἐκ ῥίζης ἀνεφυσαν πονηρᾶς, καὶ φιλοκερδίας ἦττονες ἄνωθεν αὐτοῖς καὶ πρόγονοι.
- [03152] Οἱ δὲ καὶ ἀριθμοῦ κρείττονες, ὅσοι τὴν οὕτως αἰσχροὺς παρ' αὐτοῖς ἐπιτηδεύοντες ζωὴν, διδάσκει λέγων·
- [03153] Ὡς ἀμητοῦ εἰσφερομένου οἱ μετάβολοι τῶν ἔθνων.
- [03154] Σίτου γὰρ ἀμηθέντος, ἤγουν ἀσταχύων ἐν ἀγρῶ, πολλῆ τῶν δραγμάτων πανταχόθεν ἢ εἰσφορὰ, καὶ ἢ εἰς τὴν ἄλω συγκομιδῇ.
- [03155] ^[9Αισχύνητι] Σιδῶν, εἶπεν ἡ θάλασσα·
- [03156] ἢ δὲ ἰσχύς τῆς θαλάσσης εἶπεν, Οὐκ ὄδιον οὐδὲ ἔτεκον, οὐδὲ ἐξέθρεψα παρθένους, οὐδὲ ὕψωσα νεανίσκους.⁹ Ἀποικοὶ μὲν Τυρίων οἱ Καρχηδόνιοι.
- [03157] Πλήν ἐσχίκασι μητέρα Τύριοι τὴν Σιδῶνα·
- [03158] Ἀπὸ γὰρ τῆς Σιδῶνος ἦν ἡ Τύρος.
- [03159] Πλήν ὡς ἐπὶ γε θυγατρὶ λαμπρᾶ καὶ διαβοήτῳ τῇ Τύρῳ μέγα πεφρόνηκε Σιδῶν.
- [03160] Ἐπειδὴ δὲ ἦλω, καὶ ἦκται αἰχμάλωτος, τότε φησὶν ἡ θάλασσα, τοῦτ' ἔστιν, αἱ κατὰ θάλασσαν νῆσοι πᾶσαι λοιπὸν ἐροῦσιν·
- [03161] Αἰσχύνητι, Σιδῶν, ἀπόλωλε γὰρ τῶν σῶν αὐχημάτων τὸ κάλλιστον, καὶ φρούδη γέγονεν ἡ πάλαι δεινὴ καὶ ἀλκμαιοτάτη, πλούτῳ τε πολλῶ διαφανεστάτη.
- [03162] Οὐκοῦν ἢ μὲν θάλασσα ταῦτα ἐρεῖ·
- [03163] Αὐτὴ δὲ τῆς θαλάσσης ἢ ἰσχύς, τοῦτ' ἔστιν, ἢ κατισχύουσα τῶν νήσων, ἢ Τύρος δὲ δηλονότι ταῖς ἑαυτῆς ἐπομιώζουσα συμφοραῖς, ὅταν ἤδη γυμνὴν ἑαυτὴν τῶν οἰκητόρων, καὶ τέκνων ἐρήμην, τότε δὴ πάντως ἐρεῖ, τὸ, οὐκ ὄδιον, οὐδὲ ἔτεκον, οὐδὲ ἐξέθρεψα νεανίσκους, οὐδὲ ὕψωσα παρθένους.
- [03164] Ἐν ἴσῳ γὰρ γέγονα, φησὶ, ταῖς μὴ τεκούσαις ὄλω, μὴδ' ἀναθρεψάσαις, ἢ νεανίσκους ἢ παρθένους, διὰ τοι τὸ πάντας ἀρδὴν καθικέσθαι πρὸς ἀπώλειαν, περιλεῖσθαι δὲ παντελῶς οὐδένα.
- [03165] ^[9Ὅταν] δὲ ἀκουστὸν γένηται Αἰγύπτῳ, λήφεται αὐτοὺς ὁδύνη περὶ Τύρου.⁹ Οὐκ ἠγνόηκεν ὁ προφήτης, ὅτι καθάπερ ἤδη προεῖπον, μετὰ τὴν Τυρίων ἄλωσιν, ἐπὶ τὴν τῶν Αἰγυπτίων χώραν μεταφοιτήσιν ἔμελλον ὁ Ἀσούριος.
- [03166] Ὅταν τοίνυν, φησὶν, ἀκουστὰ ταῦτα γένηται παρὰ τοῖς Αἰγυπτίοις, τότε καὶ αὐτοὶ πάντη τε καὶ πάντως ὀδυνηθήσονται, οὐχ ὅτι πεπόρθηται τυχόν ἡ Τύρος, ἀλλ' ὅτι μεταπεφοιτήκεν ἐπ' αὐτοὺς τὰ ἐκ τοῦ πολέμου κακὰ.
- [03167] ^[9Ἀπέθετε] εἰς Καρχηδόνα, ὀλολύζετε, οἱ κατοικοῦντες ἐν τῇ νήσῳ ταύτῃ.⁹ Ἐν ἡθει πολλῶ τῆς προφητείας ὁ λόγος.
- [03168] Οὐ γὰρ τοι κυρίως τε καὶ ἀληθῶς ἀπανίστασθαι τῆς Τυρίων παρακελεύεται, μεταχωρεῖν δὲ μᾶλλον εἰς Καρχηδόνα, ἀλλ' οὐδὲ ὀλολύζειν ἀπλῶς, ἀλλ' οἷον κατονειδίξειν φυγόντας, καὶ ἀμετρήτῳ δειλίᾳ συντεθραυσμένους.
- [03169] Χρῆναι δὲ φησὶν ἐπομιώζειν αὐτοὺς ἑαυτοῖς, καὶ ^[70.525] ταῖς ἐπενηνεγμέναις αὐτοῖς συμφοραῖς.
- [03170] Ἄμφω δὲ ταῦτα θηλυπρεπῆ, καὶ μειρακίους μᾶλλον, καὶ τοῖς ἤδη παρηγηκόσιν ἀρμωδιώτερα.
- [03171] Πολέμου μὲν γὰρ περιγηγεμένου, καὶ κατὰ χώρας ἤτοι πόλεως ἔρχεσθαι προσδοκωμένου, ἅπαν μὲν ὅσον ἐστὶν ἐν ἀκμαῖς εὐτρεπίζεται πρὸς μάχην, καὶ γυμνάζει τὰ τακτικά, καὶ ταῖς τῶν πολεμίων φάλαγξι, κὰν εἰ μὴπω παρείεν, τό γε ἦκον εἰς προθυμίας ἐπιμαίνεται.
- [03172] Γύναϊα δὲ καὶ μειράκια τὰ εἰς φυγὴν μελετᾶ, καὶ ὀλολύζει κλαίοντα.
- [03173] Ἔτοιμα γὰρ αἰεί πῶς εἰς φόβον καὶ θρήνους μειράκιον καὶ γυνή.
- [03174] Ἐπιμειδιᾶ τοιγαροῦν ὁ τῶν ὄλων Θεὸς ταῖς Τυρίων ἀνανδραῖς.
- [03175] Φεύγουσι γὰρ καὶ ὀλολύζουσιν οἱ πάλαι κρατοῦντες ἐν μάχαις δεινοὶ καὶ δυσάντητοι, θρασεῖς καὶ ἀνάλωτοι.
- [03176] ^[9Ὅχι] αὕτη ὕμῶν ἢ ὕβρις ἢ ἀπαρχῆς, πρὶν ἢ παραδοθῆναι αὐτήν;
- [03177] Τίς ταῦτα ἐβούλευσεν ἐπὶ Τύρον;
- [03178] Μὴ ἦσων ἐστίν, καὶ οὐκ ἰσχύει;

[03179] Φθάσας ἔφην, ὅτι τῶν Ἰεροσολύμων πεπορημένων, κατεμπρησθέντος δὲ καὶ αὐτοῦ τοῦ ναοῦ παρὰ τῆς τῶν Ἀσσυρίων στρατιᾶς, τὰ κύκλω καὶ ὄμορα τῶν ἐθνῶν ἐπεγάννυντο μὲν ὡς ἀπολωλότι τῷ Ἰσραὴλ, καὶ ὡς εἰσάπαν ἐκκεκομμένῳ, καὶ ἔσειον ἐπ' αὐτοῖς τὰς σφῶν αὐτῶν κεφαλὰς·

[03180] ὥοντο δὲ ὅτι πεπτώκασιν ὑπὸ χειρᾶς ἐχθρῶν, οὐ διὰ γε τὰς αὐτῶν ἁμαρτίας, ἀλλ' ὅτι μᾶλλον ἠτόνησεν ὁ σῶζων αὐτοὺς, καὶ κρείττους γεγόνασι τῆς τοῦ Θεοῦ χειρὸς οἱ κεκρατη- κότες.

[03181] Τί οὖν, ὦ Τύριοι, φησὶν;

[03182] Οὐ πρὶν αὐτὴν παραδοθῆναι, ταύτην ἐποίησασθε κατ' ἐμοῦ τὴν ὕβριν;

[03183] οὐκ ἐλέγετε τὴν ἐμὴν ἰσχὺν ἦττω καὶ ἐν μείοσιν εἶναι τῶν ὑμετέρων θεῶν;

[03184] Τίς οὖν ἄρα, φησὶν, ταῦτα ἐβούλευσεν ἐπὶ Τύρον;

[03185] Ἐγὼ δηλονότι, ὃν ὑμεῖς ἦττονά τε καὶ ἀναλκιν εἰπεῖν τετολμήκατε.

[03186] Ἐξ αὐτῶν τοιγαροῦν κατατεκμήρασθε τῶν πραγμά- των, πότερόν ποτε ἦττων ἐστὶ τῶν παρ' ὑμῖν θεῶν, ἢ οὐκ ἰσχύει;

[03187] Ἐγὼ μὲν γὰρ πλημμελοῦντα εἰς ἐμὲ παραδέδωκα τοῖς ἐχθροῖς τὸν ἐξήνιον Ἰσραὴλ.

[03188] Ἐπειδὴ δὲ πλουτεῖτε θεοῖς, καὶ πολλοὶ παρ' ὑμῖν οἱ τιμώμενοι, τίς ἄρα αὐτῶν τὴν τοιάνδε σκέψιν ἐβου- λεύσατο κατὰ Τύρου;

[03189] Τίς παραδέδωκε τοῖς ἐχθροῖς;

[03190] χαλεπὸν οὖν ἄρα τὸ διὰ πείρας αὐτῆς ἐκδέχασθαι ἅπερ ἂν πρέποι παθεῖν.

[03191] Δεῖ δὲ οἶμαι τοὺς νουνεχεστά- τους, ἰσχυοῖς διανοίας ὄμμασι μακρόθεν ὄρᾶν τὸ τελοῦν εἰς ὄνησιν, καὶ μεμαστιγωμένοις ἀγίοις μὴ ἐπαγάλλεσθαι, μήτε μὴν οἰεσθαι τὴν αἰεὶ σῶζουσαν αὐτοὺς ἀτονῆσαι χεῖρα, ἐννοεῖν δὲ μᾶλλον ὅτι περι- πίπτουσιν ἔσθ' ὅτε καὶ πειρασμοῖς ἐφίεντος Θεοῦ.

[03192] [90] ἔμποροι αὐτῆς ἔνδοξοι, ἄρχοντες τῆς γῆς.

[03193] Κύριος Σαβαῶθ ἐβουλεύσατο παραλῦσαι πᾶσαν τὴν ὕβριν τῶν ἐνδόξων, καὶ ἀτιμάσαι πάντα ἔνδοξον ἐπὶ τῆς γῆς.9 Μέτεισι πάλιν ὁ λόγος ἐπὶ γε τὸ δεῖν ἀπογυμνοῦν τῆς ἐνουσῆς ἀλαζονείας αὐτοῖς τὸ ὑπερφερῆς, καὶ μέντοι πρὸς τούτῳ τὸ ἀκόρεστον εἰς φιλοκερδία.

[03194] Ἐμποροι γὰρ ὄντες, φησὶ, καὶ οὕτως αἰσχροὺς καὶ δυσγενῆς ἔχοντες τὸ ἐπιτήδευμα, εἰς τοσοῦτον καὶ δόξης καὶ ὑπεροχῆς κεχωρήκασιν, ὥστε καὶ τὰς τοῖς ἀρχουσι πρεπωδεστάτας ἀναδεσμεῖσθαι τιμᾶς, καὶ στεφάνοις τοῖς ἐπ' εὐκλείᾳ γενέσθαι γνωριμωτάτους.

[03195] Ἀλλ' ὁ τῶν δυνάμεων Κύριος, φησὶν, ἐβουλεύσατο [70.528] παραλῦσαι τὴν ὕβριν τῶν ἐνδόξων καὶ ἀτιμάσαι πάντα τοιοῦτον.

[03196] Ψῆφον δὲ αὐτῶν τὴν τοιαύτην καθορίζοντος Θεοῦ, καὶ τομὸν ἐπάγοντος κρίμα, τίς ἐπαμῦναι δυνάμενος, ἢ τίς ἂν τὴν θεῖαν ἀποσοβήσειεν ὀργήν;

[03197] τίς γὰρ ἔσται κρείττων τῆς πανσθενοῦς ἐξουσίας;

[03198] Ἡ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει, κατὰ τὸ γεγραμμένον;

[03199] Οὐκοῦν μὴ οἰέσθωσαν, φησὶν, ὅτι τοῖς ἰδίῳις θεοῖς προσκεκροκότες κατεκομίσθησαν ἐκ δόξης εἰς ἀτιμίαν, ἴστωσαν δὲ μᾶλλον ὅτι κρίμα γέγονε Κυρίου Σαβαῶθ, καθ' οὗ τετολμήκασιν εἰπεῖν.

[03200] Ὅτι καὶ ἦσσαν ἐστὶν καὶ οὐκ ἰσχύει.

[03201] Οὐκοῦν λέγω- μεν καὶ ἡμεῖς τοῖς παρανομοῦσι μὴ παρανομεῖν, καὶ τοῖς ἁμαρτάνουσι μὴ ὑψοῦτε κέρας, μήτε μὴν ἀν- οσίως ἐπαίρειν αὐτὸ, καὶ ἀδικίαν λαλεῖν κατὰ τοῦ πάντων κρατοῦντος Θεοῦ.

[03202] [9] Ἐργάζου] τὴν γῆν σου·

[03203] καὶ γὰρ πλοῖα οὐκέτι ἔρχονται ἐκ Καρχηδόνας.

[03204] Ἡ δὲ χεῖρ σου οὐκέτι ἰσχύσει κατὰ θάλασσαν, ἢ παροξύνουσα βασι- λεῖς.9 Μετατίθησι, φησὶ, τὰς σπουδὰς ἐξ ἐμπορικῶν ἐπιτηδευμάτων εἰς γεωπονίας.

[03205] Οὐ γὰρ ταῖς ὅτι μάλι- στα φιλαιτάταις ἐμπορίαις κεχρήση πάλιν, οὐδὲ ἦξουσιν ἐκ Καρχηδόνας οἱ τὸν ἀμέτρητόν σοι πλοῦ- τον συλλέγοντες, καὶ τὴν σὴν ὑποτρέχοντες χεῖρα, τοῦτ' ἐστὶ, τὴν δύναμιν.

[03206] Δυνηση γὰρ οὐδὲν ἐτι παν- τελῶς, καίτοι πολλὰ δυνηθεῖσα κατὰ τὴν θάλασσαν, τοῦτ' ἐστὶν, ἀλκιμωτάτη γεγενημένη κατὰ πάσης καὶ νήσου καὶ πόλεως πρὸς τῇ θαλάσῃ κεκμημένης, ἢ καὶ πλείστους παροξύνουσα βασιλεῖς.

[03207] Δεινὴ γὰρ, ὡς ἔφην, κατὰ τὸ ἀρχαῖον ἢ Τύρος καὶ τοῖς ἀπωτάτῳ καὶ γείτοσιν καὶ τοῖς ἐθνῶν ἡγουμένοις.

[03208] [9] Ἀλλ' ὁ τῶν δυνάμεων Κύριος ἐνετείλατο περὶ Χαναάν (τοῦτ' ἐστὶ, περὶ τῆς γῆς τῶν ἀλλοφύλων), ὥστε ἀπολέσει αὐτῆς τὴν ἰσχύον.9 Ἐπενήνεκται γὰρ τὰ ἐκ τοῦ πολέμου κακὰ διὰ τῆς Ἀσσυρίων ὀμότητος, οὐχὶ δὴ μόνη τῇ Τύρῳ ποθὲν, ἀλλὰ γὰρ καὶ ἑτέροις τῶν ἐθνῶν, Μωαβίταις τε καὶ Ἰδουμαίοις, καὶ ἄλλοις τισί.

[03209] Συλλήβδην δὲ πάντες Χαναανῖοι κατονομάζονται τῶν εἰδώλων οἱ προσκυ- νηταὶ, καὶ οὐκ ἐξ αἵματος ὄντες τοῦ ἐξ Ἰσραὴλ, καὶ γοῦν ὄνειδιζέτω τις ἀκούων, σπέρμα Χαναάν καὶ οὐκ Ἰούδα.

- [03210] Ὅταν τοίνυν, φησὶ, τὰ ἐκ τοῦ πολέμου βλάβη κατὰ πάντων ὁμόσε χωρήσῃ τῶν Χανααναίων, τότε τῶν συμβεβηκότων αὐτοῖς τὰς αἰτίας τινὲς συνέντες ἐροῦσιν·
- [03211] Οὐκέτι μὴ προσθήτε τοῦ ὑβρίζειν καὶ ἀδικεῖν τὴν θυγατέρα Σιών.
- [03212] Ἐφην γὰρ ὅτι κατ-ωνείδιζον τὴν Ἰουδαίαν, καὶ κατεγέλων τῶν ἐξ Ἰσραὴλ ὡς ἐαλωκότων, ἐταλάνιζόν τε τὴν Ἱερουσαλήμ, ἤτοι τὴν Σιών οὐχ ὡς παρεωραμένην μᾶλλον παρὰ Θεοῦ τοῦ σώζοντος, ἀλλ' ὡς διὰ τοῦτο πεσοῦσαν εἰς τὸ ἀλῶναι καὶ παθεῖν, ὅτι νενίκηται καὶ ἠσθένησε ὁ παρ' αὐτοῖς τιμώμενος Θεός, ᾧ τὰς κατὰ νόμον λατρείας ἐτέλουν.
- [03213] ^[9Καὶ] ἔὰν ἀπέλθῃς εἰς Κιτιεῖς, οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται·
- [03214] καὶ εἰς γῆν Χαλδαίων, καὶ αὐτὴ ἠρήμωται ἀπὸ τῶν Ἀσσυρίων, ὁ τοῖχος αὐτῆς πέπτωκεν.⁹ ^[70.529] Θεοῦ συνελαύνοντος εἰς ἰδρωτὰς καὶ πόνους, τίς ὁ ἐπαμῦναι δυνάμενος;
- [03215] Τῆς πανσθενοῦς δεξιᾶς πολε-μούσης, τίς ἐστὶ τοσοῦτος ὃς τῆς ἀνηκέστου συμφο-ρᾶς ἐξελεῖται τοὺς κάμνοντας;
- [03216] οὐδεὶς παντελῶς.
- [03217] Ἐπεταὶ γὰρ τοῖς θείοις αὐτοῦ νεύμασι τῶν πραγμά-των ἢ φύσις, καὶ ὅπερ ἂν ἐθέλει γενέσθαι, τοῦτο πάντῃ τε καὶ πάντως ἀποπεραίνεται.
- [03218] Ἄν τοίνυν, φησὶ, μακρᾶς ἀπέλθῃς ἀποδημίας, ὥστε καὶ εἰς Κι-τιεῖς παραγενέσθαι·
- [03219] φασὶ γὰρ πόλιν εἶναι τῶν κατὰ τὴν Κύπρον μίαν·
- [03220] οἱ δὲ Κιτιεῖς, αὐτὴν εἶναι δισχυ-ρίζονται τὴν Καρχηδόνα·
- [03221] οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται, τοῦτ' ἐστὶ, πόλεμοί σε, καὶ ὁ τοῦ θανάτου φόβος, καὶ οἱ περὶ τοῦ θανάτου εὐρήσουσι κίνδυνοι.
- [03222] Ἀλλὰ κἂν ἀιχμάλωτος γενόμενος καταλάβῃς τὴν Χαλδαίων, οὐδὲ οὕτως πεπαύσῃ τοῦ καταλγύνεσθαι δεῖν.
- [03223] Οὐ γὰρ ἔσται σοι ἀνάπαυσις, πῶς ἢ τίνα τρό-πον·
- [03224] ἠρήμωται γὰρ καὶ αὐτὴ καταδηρῶντων αὐτὴν Περσῶν τε καὶ Ἀσσυρίων, Κύρου δηλονότι καταστρα-τεύοντος, ὅτε καὶ πέπτωκεν ὁ τοῖχος αὐτῆς.
- [03225] Τοῖχον δὲ οἶμαι τῆς Χαλδαίων γῆς, ἢ τὸν προεστηκότα καὶ τὸν βασιλεύοντα φησὶν, ἢ καὶ αὐτὸ τὸ τεῖχος, ἐφ' ᾧ μάλιστα τεθαρσηκότες προσεδόκων οἱ Βαβυλώνιοι πείσεσθαι μὲν τῶν ἀνιαρῶν οὐδὲν, ἀπρακτὸν δὲ τοῖς πολεμοῦσιν αὐτοῖς γενέσθαι τὴν ἔφοδον.
- [03226] Κατε-σκεύαστο γὰρ οὕτως ὡς καὶ ἀμαξῶν παραλλάξ ἐρχο-μένων, ὁδὸν ἐν αὐτῷ πλατεῖαν ὁρᾶσθαι.
- [03227] Καὶ γοῦν διὰ φωνῆς Ἱερεμίου φησὶν ὁ τῶν ὄλων Θεός, τὴν ἐπ' αὐτῷ δὴ τούτῳ κατασειῶν ἐλπίδα τῶν Βαβυλωνίων·
- [03228] ^[6Τεῖχος] Βαβυλώνης ἐπλατύνθη, κατασκαπτόμενον κατασκαφήσεται.
- [03229] ^[6] ^[9Ολολύζετε,] πλοῖα Καρχηδόνας, ὅτι ἀπώλετο τὸ ὀχύρωμα ὑμῶν.⁹ Ὡδὴ καὶ θρηγνός ὁ ἐν ἀρχῇ τῆς ὁράσεως τέθειται διὰ μέσου·
- [03230] πρέπειν ὅτι μάλιστα τῇ Τύρῳ τὰς τοιαύτας παρὰ πάντων λέγεσθαι φωνὰς, διαβεβαιούμενος τρό-πον τινὰ τῆς προφητείας ὁ λόγος.
- [03231] Ολολύζειν δὲ τὰ ἐκ Καρχηδόνας πλοῖα, διὰ τοι τὸ ἀπολέσθαι τὸ ὀχύ-ρωμα αὐτῶν, τοῦτ' ἐστὶ, τὴν Τύρον.
- [03232] Καὶ ἡ τοῦ πράγματος ἀφορμὴ διὰ τῶν ἤδη παρωχηκότων εἴρη-ται σαφῶς.
- [03233] ^[9Καὶ] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καταληφθήσεται Τύρος ἔτη ἑβδομήκοντα, ὡς χρόνος βασιλέως, ὡς χρόνος ἀνθρώπου.⁹ Ἐπετώθαζεν αὐτοῖς Ἱεροσολύμοις ἢ Τύρος, ὡς πεπορημένοις, καὶ τὰς τοῦ παθεῖν αἰτίας οὐ ταῖς Ἰουδαίων μᾶλλον ἀνετίθει ῥαθυμίας, ὡς προσκε-κρουκότων Θεῷ διὰ τῆς εἰς τὸν νόμον, καὶ τὸ αὐτῷ δοκοῦν παροινίας·
- [03234] ἀλλὰ γὰρ ᾗθη μὴ δεδυνῆσθαι σώζειν αὐτοὺς τὸν προεστηκότα, τοῦτ' ἐστὶ, τὸ τῶν ὄλων Θεόν.
- [03235] Ἦλω καὶ αὐτὴ τοιγαροῦν ταύτης ἔνεκα τῆς αἰτίας, ἰσόχρονον δὲ τῇ ἀιχμαλωσίᾳ τῶν ἐξ Ἰσραὴλ ὑπέμεινε τὴν ἐρήμωσιν.
- [03236] Ἐτη γὰρ ἑβδομή-κοντα διατετελέεσσι παρὰ τοῖς Χαλδαίοις, τὸν δυσαχθῆ τῆς δουλείας ἔχοντες ζυγόν.
- [03237] Ἐκεῖνῳ τοιγαροῦν τῷ καιρῷ καταλειφθήσεται, τοῦτ' ἐστὶν, ἐρημωθήσεται Τύρος ἀπομενεῖ δὲ κένανδρος, καὶ εἰς τοῦτο παρα-τενεῖ χρόνου μῆκος ὥστε καὶ δοκεῖν χρόνον εἶναι ζωῆς ἀνθρώπου, ἡγοῦν βασιλείας, τοῦτ' ἐστὶν, ἔτος ἑβδομηκοστὸν, καθὰ καὶ ὁ μακάριος ψάλλει Δαβίδ·
- [03238] ^[70.532] ^[6Αἰ] ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη, ἐὰν δὲ ἐν δυναστείαις ὀγδοήκοντα ἔτη, καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος.
- [03239] ^[9Καὶ] ἔσται μετὰ ἑβδομήκοντα ἔτη, ἔσται Τύρος ὡς ἄσμα πόρνης.
- [03240] Λάβε κιθάραν, ῥέμβευσον, πό-λις, πόρνη ἐπιλελησμένη, καλῶς κιθάρισον, πολλὰ ἄσον, ἵνα σου μνεῖα γένηται.⁹ Ἡ πολύκοινος καὶ μαχλῶσα γυνὴ, καὶ τὴν τοῦ σώματος ὥραν καταπλουῖσα τοῖς ἔρασταίς, ἕως μὲν ἐστὶν ἡβῶσά τε καὶ νέα, σαγηνεύει πολλοὺς, καὶ πα-γίς αὐτὴ καὶ οἰονεῖ θέλημα τῶν ὀρώντων ἐστὶ τὸ τοῦ σώματος ἄνθος.
- [03241] Ἐπειδὰν δὲ παρηβήσῃ, τότε δὴ τότε, καταμαρανθείσης αὐτῆ τῆς ὥρας, ἀπρακτεῖ μὲν ἡδὴ περὶ τὴν θήραν, ἐτέρῳ δὲ τρόπῳ μέτεισι τὸ δύνα-σθαι πάλιν ἀθλίων λημμάτων ἐπινοεῖν πορισμούς.

- [03242] Ωδή γὰρ αὐτὴ καὶ μέλος τὸ ἐπιτήδευμα γίνεται·
- [03243] ἐπιγάννυνται γὰρ κιθαριζούση πολλοί.
- [03244] Ἐντεῦθεν αὐτὴ καὶ βραχεῖά τις ἔσθ' ὅτε τῆς παρελθούσης ζωῆς ἀνά- μνησις ἔσται, καὶ τὸ ἐν ἀκμαῖς αὐτῆς κάλλος ἐπαι- νοῦσι τινές.
- [03245] Τοιοῦτόν τι συμβήσεται τῇ Τυρίων, φη- σίν.
- [03246] Ἔσται γὰρ ὡς ἄσμα πόρνης ἐπιλελησμένης, καὶ οὐκέτι τὸν ἐν ἀρχαῖς ἔχουσα κόσμον.
- [03247] Ωδή καὶ μέλος ἔσται πολλοῖς.
- [03248] Διαμεμνήσονται γὰρ τῶν πάλαι προσ- όντων αὐτῇ.
- [03249] Σὺ δέ, ὦ Τύρος, καθάπερ παλαιά τε καὶ ἀφηβήσασα πόρνη, λάβε κιθάραν, ῥέμβευσον ὡς πόλις γενομένη καθάπερ τις πόρνη ἐπιλελησμένη.
- [03250] Ἀπομα- ρανθείσης γὰρ, ὡς ἔφην, τῆς τῶν γυναιῶν ὥρας, ἐπι- λανθάνονται ταύτης καὶ οἱ συνηρασμένοι ποτέ, καὶ γεγονότες αὐτῆς ἔρασταί.
- [03251] Καλῶς τοίνυν κιθάρισον, καὶ πολλὰ ἄσον, ἵνα σου κὰν μνεῖα γένηται.
- [03252] ^[9Καὶ] ἔσται μετὰ ἐβδομήκοντα ἔτη, ἐπισκοπὴν ποιήσει Θεὸς Τύρου, καὶ πάλιν ἀποκατασταθήσε- ται εἰς τὸ ἀρχαῖον, καὶ ἔσται ἐμπόριον πάσαις ταῖς βασιλείαις τῆς οἰκουμένης, καὶ ἔσται αὐτῆς ἡ ἐμπορία, καὶ ὁ μισθὸς ἅγιον τὸ Κυρίῳ, καὶ οὐκ αὐτοῖς συναχθήσεται, ἀλλὰ τοῖς κατοικοῦσιν ἔναντι τοῦ Κυρίου·
- [03253] πᾶσα ἡ ἐμπορία αὐτῆς φαγεῖν καὶ πιεῖν, καὶ ἐμπλησθῆναι εἰς πλησμονὴν, μην- μόσουν ἔναντι τοῦ Κυρίου.⁹ Δικαίᾳ ψήφῳ Θεὸς, ἰσόχρονον, ὡς ἔφην, τῇ αἰχμα- λωσίᾳ τῶν ἐξ Ἰσραὴλ καὶ τῆν τῶν Τυρίων ἐρήμωσιν ἐποιήσατο.
- [03254] Ἐπειδὴ δὲ Κύρου μετὰ Περσῶν τε καὶ Μήδων κατὰ κράτος ἤρηκότος τὴν Βαβυλωνίων, ἄπα- σαν δὲ τὴν Χαλδαίων καταδηώσαντος χώραν, ἀνείθη μὲν τῆς αἰχμαλωσίας ὁ Ἰσραὴλ, ὑπενόστησε δὲ πάλιν εἰς τὴν ἑαυτοῦ, καὶ τὴν ἀγίαν κατόκηκε πόλιν.
- [03255] Ἀμνη- σικάκως δὲ ὁ τῶν ὄλων Θεὸς, καὶ τῆς Τυρίων ἀπέστη- σε τὴν ὀργήν·
- [03256] συγκεκριτόηκε δὲ πάλιν, καὶ ἀναπε- φοίτηκεν εἰς τὸ ἐν ἀρχαῖς, ἐμπόριόν τε καὶ κατάλυμα γέγονε, καθὰ καὶ πάλαι πάσαις ταῖς βασιλείαις τῆς γῆς.
- [03257] Πλὴν ἐπιτήρει τὴν διαφοράν.
- [03258] Πάλαι μὲν γὰρ ὁ ἐκ τῆς ἐμπορίας μισθὸς συνεκομίζετο μόνοις τοῖς ταύτην ἐπιτηδεύουσι, καρποὶ ὅλως παρ' οὐδενὸς τὸ σύμπαν προσεκομίζοντο τῷ Θεῷ.
- [03259] Ἐπειδὴ δὲ κεκλημέ- νων τῶν ἔθνων εἰς τὴν διὰ πίστεως χάριν, ἔγνω καὶ αὐτὴ τὸν τῶν ὄλων Σωτῆρα καὶ Λυτρωτὴν, καὶ ναὸς ἅγιος ἐγγήγερται παρ' αὐτοῖς, καὶ θεῖον ἔστη θυσιαστήριον, ^[70.533] οὐκ αὐτοῖς ἔτι μόνοις ὁ ἐκ τῆς ἐμπορίας συγκομίζε- ται μισθός·
- [03260] ἀλλὰ γὰρ καὶ ἅγιον ἔσται τῷ Κυρίῳ, τοῦτ' ἔστιν, εἰς ἀνάθημα καὶ καρποφορίαν, ὥστε καὶ φαγεῖν καὶ πιεῖν ἔναντι Κυρίου.
- [03261] Πάλαι μὲν γὰρ τοὺς τῶν εἰδώλων καταλαμβάνοντες σηκοὺς, καὶ τὰ τῶν δαιμονίων τεμένη προσεκόμιζον μὲν θυσίας, πανηγύ- ρεις δὲ τὰς ἐπ' αὐτοῖς ἐπετέλουν, εἰς τιμὴν καὶ δόξαν τῶν ἰδίων σκευασμάτων·
- [03262] ἐπλανῶντο γὰρ ἔτι.
- [03263] Ἐπειδὴ δὲ, ὡς ἔφην, ἐγνώκασι τὸν Θεὸν τὸν ἀληθινόν, ἅγιον μὲν τῷ Κυρίῳ γέγονεν ὁ τῆς ἐμπορίας μισθός, ἐσθί- ουσι δὲ καὶ πίνουν εἰς μνημόσουν ἔναντι Κυρίου, Θεῷ δηλονότι τὰ ἐφ' οἷς ἂν εὖ πράττοιεν ἀνατιθέντες χαριστήρια.
- [03264] ^[9Ἰδοῦ] Κύριος καταφθείρει τὴν οἰκουμένην, καὶ ἐρημώσει αὐτήν, καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς, καὶ διασπερεῖ τοὺς οἰκοῦντας ἐν αὐτῇ.⁹ Φθάσας ἔφην ὅτι πεπóρθηται μὲν ἡ Ἰερουσαλήμ, συγκεκριτέδηώθησαν δὲ αὐτὴ καὶ αἱ λοιπαὶ τῆς Ἰουδαίας πόλεις.
- [03265] Τά γε μὴν κύκλω καὶ περὶ οὐκισ τῶν ἔθνων ἐπεμειδίων κειμένη, καὶ μονονουχί κατασεῖοντες ἐπ' αὐτῇ τὰς κεφαλὰς πλατὺ γελῶντες ἔφασκον, τῆς Ἀσσυρίων χειρὸς ἠτᾶσθαι Θεόν·
- [03266] καθάπερ ἀμέλει καὶ ὁ Ῥαψάκης Περσικῆς ἀλαζονείας ἀνάμεστος ὢν, τοῖς ἐν τῷ τείχει καθεζομένοις ἔφασκεν·
- [03267] ^[6Μῆ] ἀπα- τάτω ὑμᾶς Ἐζεχίας λέγων, ὅτι ῥύσεται ὁ Θεὸς τὴν Ἰερουσαλήμ ἐκ χειρὸς μου.
- [03268] ^[6] Οὐκοῦν ἐπειδήπερ ὁμοῦ τοῖς ἐκ Βαβυλῶνος καὶ τὰ ἕτερα τῶν ἔθνων τὴν τοῦ Θεοῦ δόξαν κατακερτομοῦντες ἔφασκον, οὐ δεδυνῆσθαι σώζειν αὐτοὺς τὸν πάλαι προσεστηκότα, ταύτη τοι καὶ σφόδρα εἰκότως καὶ τῶν πεπλημμελημένων καὶ τῆς εἰς τοῦτο δυσσεβούς ἀθυροστομίας πρᾶττόμενοι δίκας, δέδονται καὶ αὐτοὶ τοῖς Βαβυλωνίοις εἰς ἐρήμωσιν.
- [03269] Καὶ τὴν ἐφ' ἑκάστῳ τῶν ἔθνων ὄρασιν ὁ τῆς προφη- τείας ἡμῖν ἀφηγήσατο λόγος.
- [03270] Ὑποπεπτόκασι γὰρ τοῖς ἐκ θείας ὀργῆς κινήμασιν, ἀλλόφυλοί τε καὶ Μωα- βίται, Δαμασκηνοί τε καὶ Αἰγύπτιοι, καὶ μὴν καὶ οἱ ἐκ τῆς ἐρήμου, Ἀζώτιοί τε καὶ Ἴδουμαῖοι, Τύρος τε πρὸς τούτοις, τελευταία τε καὶ ἡ Βαβυλῶν, καὶ ἄπα- σα δὲ τῶν Χαλδαίων ἡ γῆ, καθ' ὁμοιότητα τῶν ἄλλων ἠρήμωται, Κύρου τοῦ Καμβύσου καὶ Μανδάνης υἱοῦ κατεξανιστάντος αὐτῆς Ἀσσυρίου τε καὶ Μήδους.
- [03271] Ἀφηγησάμενος τοίνυν ὁ μακάριος προφήτης τὰ ἐκά- στω τῶν ὠνομασμένων ἔθνων ἐκ θείας ὀργῆς ἐπενη- νεγμένα, διὰ τῶν προκειμένων, μονονουχί τοῦ παντός λόγου ποιεῖται τὴν ἀνακεφαλαίωσιν, καὶ οἰκουμενι- κὴν ὀνομάζει φθορὰν τὴν κατὰ πολλῶν ἔθνων γενομέ- νην.
- [03272] Ταύτη τοί φησιν·

- [03273] Ἰδοὺ Κύριος καταφθείρει τὴν οἰκουμένην, καὶ ἐρημώσῃ αὐτήν, καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς.
- [03274] Οὐ γάρ τοι μία καὶ δύο πεπτώκασι πόλεις, κατεφθάρησαν δὲ χώραι τε καὶ ἔθνη κατὰ γε τοὺς ἤδη προειρημένους τρόπους.
- [03275] Καταφθερεῖ τοίνυν καὶ ἐρημώσῃ, φησὶ, τὴν οἰκουμένην, καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς.
- [03276] Ἔως μὲν γὰρ ἀνεξικακεῖ καὶ ἀναβάλλεται τὰς δίκας ὁ τῶν ὄλων Θεός, διαλανθάνει πως καὶ ὁ τῶν ἀσεβῶν βίος, καὶ οἶονεὶ κέκρυπται τῆς ἐκάστου ζωῆς τὸ πρόσωπον, ἡγουν ἢ ἐμφάνεια.
- [03277] Ἐπὶ- ἀγοντος δὲ τὴν ὀργὴν καὶ τὴν ἐκάστω πρέπουσάν τε ^[70.536] καὶ ὀφειλομένην ἐπιτιθέντος κόλασιν ἀπογυμνοῦται τῶν κολαζομένων τὸ πρόσωπον.
- [03278] Ὅποιοι γάρ τινες εἰσι καὶ γεγόνασιν, ὁ τῆς τιμωρίας διαδείκνυσι τρόπος, εἴπερ ἐστὶν ἀληθὲς ὡς ἀποδώσει Θεὸς ἐκάστω κατὰ τὰ ἔργα αὐτοῦ.
- [03279] Χρῆναι δὲ οἶμαι κάκεῖνο εἰπεῖν.
- [03280] Ἐπει- δὴ γὰρ οἰκουμένην ὁ προφήτης ὠνόμασεν, ἔφη τε αὐ- τὴν καταφθαρήσεσθαι·
- [03281] καὶ μὴν καὶ εἰς ἐρημίαν ἐλ- θεῖν, βούλονταί τινες, ὡς ἐκ μερικῆς ἀγανακτῆσεως ἐπὶ τὴν καθ' ὅλου καὶ κατὰ πάντων μεταφοιτῆσαι τῷ προφήτῃ τὸν λόγον·
- [03282] καὶ δὴ καὶ φασιν ὅτι τὰ συμβη- σόμενα τῷ κόσμῳ, καὶ κατὰ τὸν τῆς συντελείας και- ρὸν προαφηγεῖται σαφῶς.
- [03283] Χρῆ τοίνυν ἡμᾶς καὶ ταῖς ἐκεῖνων ἐννοίαις ἔπεσθαι δεῖν ἐλομένους διττὴν ποιεῖ- σθαι τὴν ἐφ' ἐκάστω τῶν λεγομένων τὴν ἀφήγησιν.
- [03284] Καταφθαρήσεσθαι τοίνυν τὴν οἰκουμένην φησὶ καὶ ἐρημωθήσεσθαι, καὶ τὸ πρόσωπον αὐτῆς ἀποκαλυφθῆ- σεσθαι, φανερομένων δηλονότι τῶν ἐκάστω πεπρα- γμένων εἴτε ἀγαθῶν εἴτε φαύλων, διασπερεῖ δὲ τοὺς ἐνοικοῦντας ἐν αὐτῇ, καὶ εἰ μὲν ἐπὶ τῶν ἐθνῶν φέροιτο τῆς ἐννοίας ἢ δύναμις νοήσεις ὅτι τῶν ὠνομασμένων χωρῶν εἰς ἐρημίαν ἐνηνεγμένων, οἱ ἐνοικοῦντες ἐν αὐταῖς, οἱ μὲν διεσπάρησαν, οἱ δὲ καὶ αἰχμάλωτοι γεγονότες τοῖς ἐλοῦσι δεδουλεύκασιν, καὶ τὴν ἐνεγκού- σαν ἀφέντες, μετακεχωρήκασιν εἰς ἑτέρας.
- [03285] Εἰ δὲ ἐπὶ τῆς καθ' ὅλου κρίσεως, τὸ διασπαρήσεσθαι τοὺς ἐνοι- κούντας ἐν τῇ γῇ κατασημαίνειν ἂν τὸ διαιρεθῆσεσθαι, καὶ τοῦτο διδάξει σαφῶς ὁ Σωτὴρ λέγων, ὅτι ^[6^Οταν] καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου τῆς δόξης αὐτοῦ, στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν, τὰ δὲ ἐρίφια ἐξ ἐωνύμων.
- [03286] ^[6] Οὐκοῦν ἀντὶ τοῦ διελεῖν, ἦτοι ἀπομεριεῖν τοὺς ἐνοικοῦντας ἐν τῇ γῇ, τὸ δια- σπερεῖ τέθεικεν ἐν αὐτοῖς.
- [03287] ^{[9^{Και]}} ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς, καὶ ὁ παῖς ὡς ὁ Κύριος, καὶ θεράπεινα ὡς ἡ κυρία·
- [03288] ἔσται ὁ ἀγο- ράζων ὡς ὁ πωλῶν, καὶ ὁ δανείζων ὡς ὁ δανειζόμε- νος, καὶ ὁ ὀφείλων, ὡς ὁ ὀφείλει.
- [03289] Φθορᾶ κατα- φθαρήσεται ἡ γῆ, καὶ προνομή προνομηθήσεται ἡ γῆ, τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.⁹ Κρατούσης εἰρήνης, πᾶσά πως ἀνάγκη καὶ τοῖς κατήκουσι νόμοις, θείοις τε καὶ ἀνθρωπίνοις διοικεῖ- σθαι καὶ πόλεις καὶ χώρας, καὶ ἀξιωματῶν καὶ ὑπερ- οχῆς σώζεσθαι τάξεις, ἐρόωσθαί τε καὶ πλουτοῦσι τὸ πλουτεῖν, καὶ τοῖς ἐλευθέροις τὴν ἐλευθερίαν.
- [03290] Εἰ δὲ κατασκήψειαν αἱ τῶν πολεμίων φάλαγγες, καὶ βαρ- βαρικῆς ὠμότητος ἔργον μένηται πόλις, ἢ χώρα τυ- χὸν φυρμὸς ἔσται πραγμάτων, καὶ οὐδὲν ἐν τάξει λοιπόν.
- [03291] Φρουρὴ μὲν γὰρ ἱερέων τιμῇ, ἐν ἰσῆ δὲ τάξει παῖς καὶ κύριος, θεράπεινα καὶ κυρία, ὁ ἀγοράζων καὶ ὁ πωλῶν, ὁ δανείζων καὶ ὁ δανειζόμενος, ὁ ὀφεί- λων καὶ ὁ ὀφείλει·
- [03292] σημαίνεται δὲ διὰ τούτων ὁ πλού- σιος καὶ ὁ πένης.
- [03293] Χωρεῖ γὰρ ἐν ἴσῳ τρόπῳ κατὰ πάν- των ἡ φθορᾶ, καὶ ἡ προνομή, τοῦτ' ἔστιν, ἡ διαρπαγὴ καὶ ἡ προνόμεισις.
- [03294] Κατασφραγίζει δὲ πρὸς ἀλήθειαν ὁ προφήτης τὸ εἰρημένον ἐπενεγκῶν·
- [03295] τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.
- [03296] Ὅτι δὲ καὶ ἐπὶ τοῦ θείου βήματος ἀπροσωπόληπτόν ἐστι τὸ κρίμα, τίς ὁ μὴ φάναι τολμῶν;
- [03297] Οὐ γὰρ ἀξιωματῶν ὑπεροχὴ διασώζει τινὰς, εἰ μὴ τῆς ἐννόμου πολιτείας ἀγαθοὺς ἔχοι καρ- πούς·
- [03298] ὀνίνησι δὲ κατ' οὐδένα τρόπον ὁ πλοῦτος τοὺς ἐσχηκότας αὐτὸν, ἀλλ' ἐν ἴσῳ καὶ ἐν τῇ τοιαύτῃ τάξει παρασησόμεθα πάντες τῷ κριτῇ, κἂν εἴτε μικρὸς ^[70.537] καὶ μέγας, πλούσιός τε καὶ πένης.
- [03299] Οὐδὲ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.
- [03300] Τοιοῦτόν τι καὶ ἐν τῷ Ἰὼβ γέγραπται·
- [03301] ^{[6^{Μικρὸς]}} καὶ μέγας ἐκεῖ ἐστι, καὶ θεράπων οὐ δέδοικε τὸν κύριον αὐτοῦ.
- [03302] ^[6] ^{[9^{Ἐπένθησεν]}} ἡ γῆ, καὶ ἐφθάρη ἡ οἰκουμένη, ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς·
- [03303] ἡ δὲ γῆ ἠνόμε- σεν διὰ τοὺς κατοικοῦντας αὐτήν.⁹ Στυγνὸν αἶψα ἔστι τοῖς πενθοῦσι τὸ σχῆμα, καὶ κατηφείας μεστοὶ οἱ ὀφθαλμοὶ τε καὶ παρειαί, καὶ κατωχρίων τὸ μέτωπον·
- [03304] πυρὸς γὰρ δίκην τὴν τοῦ ἀνθρώπου καταφλέγει καρδίαν ἢ ἐπὶ γε τοῖς τεθνεῶσι λύπη.

- [03305] Τοιοῦτόν τι παθοῦσαν ἔστι καὶ πόλιν ἰδεῖν ἤτοι γῆν τε καὶ χώραν κατειλημμένην ὑπὸ βαρβάρων·
- [03306] στυγνὰ γὰρ τὰ πάντα γίνεται, δαπανηθέντων μὲν ξίφεσι τῶν ἐν αὐταῖς, ἐμπερησμένων δὲ οἰκῶν, καὶ τὰ ἐκ τοῦ πολέμου πεπονθότων βλάβη.
- [03307] Οὕτω νοήσεις πενθήσαι τὴν γῆν, ἣς τὰ τοιαῦδε παθούσης παθεῖν ἀναγκαῖον καὶ τοὺς ὑψηλοὺς ἐν αὐτῇ, τοῦτ' ἔστι, τοὺς περιφανεστέρους.
- [03308] Οὐ γὰρ δὴ μάλιστα, καὶ τιμῆς καὶ πλούτου καὶ τῶν ἄλλων ἐστερημένοι, τῶν ὅσα φιλεῖ τοῖς ἐνδόξοις ἀκολουθεῖν, φορτικωτέραν ἔχουσι τὴν ἐν τοῖς πεπονθόσι λύπην, ἀνομήσαι δὲ φησὶ τὴν γῆν διὰ τοὺς κατοικοῦντας αὐτήν.
- [03309] Ὄνομάζεται γὰρ, καὶ πόλις ἄνομος, καὶ μέντοι καὶ χώρα πλειστάκις, καίτοι τῆς ἀναισθήτου γῆς οὐκ εἰδυίας τὸ ἀνομεῖν, ἀπὸ δὲ γε τῆς τῶν οἰκούντων φαυλότητος ταύτην λαβοῦσαι τὴν κρίσιν.
- [03310] Ἐκλέξῃ δὲ πάλιν καὶ γενικῶς τὸν λόγον.
- [03311] Εἰ γὰρ καθά φησὶ τις τῶν ἁγίων μαθητῶν, γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται πάντα, κατὰ τὸν τῆς συντελείας καιρὸν, στυγνὸν ἔσται τὸ τῆς γῆς πρόσωπον, καὶ τοῖς ἐν πένθει προσεοικός.
- [03312] Ὡς δὲ ἄνομος γῆ, τοῦτ' ἔστιν, τοῖς ἀνόμοις ὑπηρετήσασα καταπίμπραται.
- [03313] Καινοὺς γὰρ οὐρανούς καὶ τὴν γῆν καὶ τὰ ἐπαγγέλματα αὐτοῦ προσδοκῶμεν, κατὰ τὸ γεγραμμένον, γράφει δὲ καὶ ὁ Παῦλος, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.
- [03314] ^[9Διότι] παρέβησαν τὸν νόμον, καὶ ἥλλαξαν τὰ προστάγματα διαθήκην αἰώνιον, διὰ τοῦτο ἀρὰ ἔδεται τὴν γῆν, ὅτι ἡμάρτησαν οἱ κατοικοῦντες αὐτήν.⁹ Ἀνανήφει πάλιν εἰς τὸ ἀκριβές τῆς προφητείας ὁ λόγος.
- [03315] Ἴνα γὰρ μή τινες οἰώνται τὰς δίκας ἐπάγειν ἀναιτίως τισὶ τῶν ὅλων Θεὸν τοῖς ἐξ ὀργῆς κινήμασι συνάπτουσι τὰς αἰτίας, καὶ τὰ τῶν κολαζομένων ἐγκλήματα διαγγέλλουσι σαφῶς.
- [03316] Πενθήσει τοίνυν ἡ γῆ, διὰ ποίαν αἰτίαν;
- [03317] Διότι παρέβησαν τὸν νόμον καὶ παρέλυσαν διαθήκην αἰώνιον.
- [03318] Ταύτη τοί φησι·
- [03319] Καὶ ἐπάρατος ἔσται ἡ γῆ.
- [03320] Πεπλημμελήκασι γὰρ οἱ κατοικοῦντες αὐτήν.
- [03321] Ἔοικε δὲ πάλιν ὁ προφήτης, ἐπειδὴ ταῖς ἄλλαις πόλεσιν ὁμοῦ ἤτοι χώραις καὶ ἡ τῶν Ἰουδαίων ἐξήτησε δίκας, πεπόρθηται γὰρ, ὡς ἔφην, τὰ τῶν ὑπὸ νόμον πλημμελήματα παρακομίζει εἰς μέσον·
- [03322] Παρέβησαν γὰρ τὸν νόμον, φησὶ, λόγου μὲν αὐτὸν ἀξιοῦντες οὐδενὸς οἱ ἐξ Ἰσραὴλ, εἰς ἕτερον δὲ ὡσπερ τραπόμενοι τριβόν, ^[70.540] καὶ προσέχοντες διδασκαλίαις ἐντάλμασιν ἀνθρώπων, ἐπειδὴ γε τὸν καθ' ὅλου λόγον τὴν τῶν ἐννοιῶν ἀπόδοσιν ἀποφέροντες φαμέν, ὅτι δεδημιούργηκεν ἐν ἀρχαῖς τὸν ἄνθρωπον ὁ τῶν ὅλων Θεός, ἐνεχάραξε δὲ φυσικὸν αὐτῷ νόμον, παιδαγωγούντα πρὸς εἰδησιν κακοῦ τε καὶ ἀγαθοῦ.
- [03323] Καὶ τοῦτο, οἶμαι, ἔστι τὸ διὰ τῆς Ἰωάννου φωνῆς εἰρημένον περὶ τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ·
- [03324] ὅτι ^[6Hv] τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
- [03325] ^[6] Τοῦτό τοι καὶ ἐν ἐσχάτοις καιροῖς, κατὰ γε φημί τοὺς τῆς ἐπιδημίας, γενέσθαι νοοῦμεν·
- [03326] γέγραπται γὰρ, ὅτι ^[6Ev] ταῖς ἡμέραις ἐκείναις, φησὶ Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ τὰς καρδίας αὐτῶν ἐπιγράψω αὐτούς.
- [03327] ^[6] Τοῦτο τοίνυν τὸν ἐμφύτως ἡμᾶς πηδαλιουχοῦντα νόμον πρὸς εἰδησιν ἀγαθοῦ καὶ κακοῦ παρέβησαν οἱ ἐπὶ τῆς γῆς, καὶ ἥλλαξαν τὰ προστάγματα.
- [03328] Ἐκτισμένοι γὰρ ἐπὶ ἔργοις ἀγαθοῖς, ἐτρέποντο πρὸς φιλοσαρκίας καὶ φρόνημα τὸ ἐπίγειον.
- [03329] Ταύτη τοι καὶ ἐπάρατος ἡ γῆ γέγονεν.
- [03330] Προσκεκρούκασι γὰρ τῷ Δημιουργῷ διὰ πλείστων ὄσων πλημμελημάτων οἱ κατοικοῦντες αὐτήν.
- [03331] ^[9Διὰ] τοῦτο πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῇ, καὶ καταλειφθήσονται ἄνθρωποι ὀλίγοι.⁹ Ἐπειδὴ γὰρ, φησὶν, ἐπάρατος γέγονεν ἡ γῆ, διὰ τοι τὸ πλείστην ὄσσην ἐν αὐτῇ γενέσθαι τὴν ἀνομίαν, ταύτη τοι καὶ ἀδοκίτῳ πτωχεῖα πεφορτισμένοι, διασωθήσονται μόλις·
- [03332] καταλειφθήσονται γὰρ βραχεῖς τε καὶ εὐαρίθμητοι.
- [03333] Καὶ ταυτὶ μὲν τόγε ἦκον εἰς τὸ γράμμα, καὶ τὸ τῆς ἱστορίας ἐξωφάνες.
- [03334] Πρὸς διάνοιαν δὲ τὴν ἐσωτάτω πάλιν ἐκεῖνό φαμεν, ὅτι πάντη τε καὶ πάντως οἱ ἐπὶ τοῦ Θεοῦ βήματος ἐπὶ πολλοῖς ἄγαν πλημμελήμασι καταγνωσθήσομενοι πτωχοὶ πάντως ἔσονται, καὶ ἐν ἐνδείᾳ τῶν ἄνωθεν ἀγαθῶν, καὶ γυμνοὶ τῆς ἐλπίδος τῆς τοῖς ἁγίοις ἠὲ τρεπισμένης·
- [03335] κατοικήσονται γὰρ εἰς ἄδου κολασθησόμενοι, καὶ καταλειφθήσονται ὀλίγοι, τοῦτ' ἔστιν, οἱ διὰ δικαιοσύνης εὐαρεστήσαντες τῷ Θεῷ, καὶ πλοῦτον ἔχοντες τὸν ἐξ ἀγαθῶν ἀνδραγαθημάτων·

- [03336] εὐαρίθμη- τοι δὲ οὔτοι κατὰ γε τὴν τοῦ Σωτῆρος φωνήν, ὅτι [6Πολλοί] μὲν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
- [03337] [6] [9Πενθήσει] οἶνος, πενήθει ἄμπελος, στενάξουσι πάντες οἱ εὐφραϊνόμενοι τὴν ψυχὴν·
- [03338] πέπαυται εὐφροσύνη τυμπάνων, πέπαυται αὐθάδεια καὶ πλοῦτος ἀσεβῶν·
- [03339] πέπαυται φωνὴ κιθάρας, ἤσχυνθησαν, οὐκ ἔπιον οἶνον, πικρὸν ἐγένετο τὸ σίκερα τοῖς πίνουσιν.
- [03340] Ἡρημώθη πᾶσα πόλις, κλείσει οἰκίαν τοῦ μὴ εἰσελθεῖν.
- [03341] Ὅλολύζετε περὶ τοῦ οἴνου πανταχῆ·
- [03342] πέπαυται πᾶσα εὐφροσύνη τῆς γῆς, καὶ καταλειφθήσονται πόλεις ἔρημοι, καὶ οἶκοι ἐγκαταλειμμένοι ἀπολοῦνται.⁹ Ἐπητιᾶτο πλειστάκις ὁ τῶν ὄλων Θεὸς τοὺς ἐξ αἵματος Ἰσραὴλ, ὡς ἀφόρητα μὲν πεπλημμεληκό- τας, ὅτι δὲ κολασθήσονται ταῦτη τοι προεγνωκότας μὴ μὴν ἐλομένους ἀποκρούεσθαι τὴν ὀργὴν τοῖς μετ- εγνωκόσι πόνους.
- [03343] Ἐφη γὰρ ὅτι Καὶ ἐκάλεσε Κύριος
- [03344] Σαβῶθ ἐν τῇ ἡμέρᾳ ἐκείνῃ κλαυθμόν, καὶ κοπετόν, καὶ ξύρησιν, καὶ ζῶσιν σάκκων, αὐτοὶ δὲ ἐποιήσαντο [70.541] εὐφροσύνην καὶ ἀγαλλίαμα, σφάζοντες μόσχους καὶ θύοντες πρόβατα, ὥστε καὶ φαγεῖν κρέα καὶ πιεῖν οἶνον λέγοντες·
- [03345] [6Φάγωμεν] καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκωμεν.
- [03346] [6] Καὶ μὴν δι' ἐτέρου προφήτου, φη- σίν·
- [03347] [6Οἱ] καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐν ταῖς στρωμαῖς αὐτῶν.
- [03348] Οἱ ἐσθίοντες ἐρίφους ἐκ ποιμνίων, καὶ μοσχάρια ἐκ μέ- σου βουκολίων γαλαθηνά, οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἔπα- σχον οὐδὲν ἐπὶ τῇ συντριβῇ Ἰωσήφ.
- [03349] [6] Οὐκοῦν εἰς πολλὴν ἄγαν ἐξιτηλίαν ἀπονενευκότες ἐτρέφον οὐκ ἐν καιρῷ, καίτοι δέον ἀσχέςτοις δακρύοις καταβρέ- χειν τὴν παρεῖαν, καὶ ἀμνηστειάν αἰτεῖν τῶν ἡμαρ- τημένων, ἐπενήνεκται δικαίως αὐτοῖς τὰ ἐκ τοῦ πολέμου βλάβη·
- [03350] καὶ οἱ πάλαι τρυφῶντες παρ' ἑλπίδα περιπεπτώκασι συμφοραῖς.
- [03351] Πεπένηθη ἡ ἄμπελος, καὶ οὐκ αὐτὸ τὸ φυτὸν, ἀλλ' οἱ τὸν ἐξ αὐτοῦ πίνοντες καρπὸν, οἱ πάλαι, φησίν, εὐφραϊνόμενοι τὴν ψυχὴν κατοιμῶξουσι, καὶ ὀλολυγῆ μάλλον αὐτοῖς ἔσται τὸ ἐπιτηδεύμα.
- [03352] Πέπαυται γὰρ εὐφροσύνη τυμ- πάνων, πέπαυται αὐθάδεια καὶ πλοῦτος ἀσεβῶν.
- [03353] Αὐ- θάδειαν δὲ φησι τὴν ὑπεράγαν ὀφρὸν, ἥτοι τὴν ἀλα- ζονείαν.
- [03354] Καταλήγει δὲ καὶ τὰ ἐκ τοῦ πλούτου φησὶ, καὶ φωνὴ κιθάρας, καὶ πικρὸν τὸ σίκερα τοῖς τρυ- φῶσι ποτὲ, ἔρημοί τε πόλεις καὶ οἶκοι γεγόνασι.
- [03355] Πέπαυται γὰρ πᾶσα εὐφροσύνη τῆς γῆς, εἰ δὲ δὴ καὶ ἐπ' αὐτῆς διαλογίζοιτο τις τοῦ αἰῶνος συντελείας, καθ' ἣν ὁ τῆς κρίσεως ἔσται καιρὸς, ἐρεῖ δὴ πάλιν·
- [03356] ὅτι παρελάσει πᾶσα τῶν ἐν κόσμῳ τρυφή, καὶ στε- ναγμὸς ἔσται μάλλον καὶ βρυγμὸς ὀδόντων τῶν εἰς ἄδου κατοικησομένων·
- [03357] καὶ ὠφελήσει μὲν ὁ πλοῦτος οὐδὲν τοὺς ἐσχηκότας αὐτὸν, ἀργήσει δὲ πᾶσα τρυφή, καὶ πεπαύσεται τὰ σωματικά, μάλλον δὲ καὶ εἰς πι- κρὸν τοῖς φιλαμαρτήμοσι ἐκβήσεται τέλος, ἢ τριπό- θητος αὐτοῖς φιλοσαρκία ποτέ.
- [03358] Ἀποτίσουσι γὰρ λό- γος τῷ πάντων κριτῆ·
- [03359] ὡς γὰρ ὁ σοφώτατος γράφει Παῦλος, τοὺς πάντας ἡμᾶς δεῖ φανερωθῆναι ἔμπρο- σθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν εἴτε ἀγαθὸν, εἴτε φαῦλον.
- [03360] [9᾽Ον] τρόπον ἂν τις καλαμήσῃται ἐλαίαν, οὕτω καλαμηθήσονται αὐτούς·
- [03361] καὶ ἂν παύσῃ ὁ τρυ- γητὸς, οὔτοι φωνὴ βοήσονται.⁹ Δείκνυσι πάλιν ὡς ἐκ τῶν ἐν ὄψει καὶ ἐμφανεστά- των παραδειγμάτων τῆς τῶν πολέμιων δυστροπίας τὸ ἀπηνῆς φειδομένων οὐδενός, οὔτε μὴν ἀνασχομένων ἄμοιρον τῆς ἐνουσης αὐτοῖς ὠμότητος διαφεῖναι τίνα.
- [03362] Ἀκριβεῖ γὰρ ὀφθαλμῷ κατασκέπτονται τὸ φυτὸν, οἱ τὸν ἐκ τῶν ἐλαιῶν ζητοῦντες καρπὸν·
- [03363] καὶ εἴ που τι πέσοι, τριποθήτως ἀρπάζουσι, καὶ μέχρι μιᾶς συλλέγουσιν·
- [03364] οὕτω, φησίν, αὐτοὺς καλαμήσονται, πανωλεθρία καταφθείροντες οἱ πολέμιοι, κὰν ὁ τρυ- γητὸς παύσῃται, οὔτοι φωνὴ βοήσονται.
- [03365] Ὡς ἐξ ἔθους δὲ πάλιν τοῦ πράττεσθαι πεφυκότος ἐπὶ ταῖς τοῦ τρυγητοῦ συντελείαις δέχεται καὶ τοῦτο.
- [03366] Οἱ γὰρ τοὶ τρυγῶντες ὅταν εἰς τοῦτο καταλήξῃαν πόνων, χαί- ροντες ἀλαλάζουσι, καὶ ἄγροικόν τινα συνθέντες ὠδὴν, ἀποφέρονται τῶν χωρίων.
- [03367] Ὅταν τοίνυν, φησίν, ἅπαν- [70.544] τας οἱ πολέμιοι καλαμήσονται καὶ καταλείψουσι παντελῶς οὐδένα, τότε καθάπερ πεπαυμένου τοῦ τρυγητοῦ, φωνὴ βοήσονται καταλαλάζοντες δηλονότι τῶν κειμένων καὶ πεπτωκόσιν ἐπιγαννύμενοι.

- [03368] Φαμέν δὴ πάλιν εἰς τὴν ἐσωτάτω βλέποντες ἔννοιαν, ὅτι κατὰ τὸν τῆς κρίσεως καιρὸν οὐδεὶς ἔσται τῶν ἀνο- σίως βεβιωκότων ὅς δυνήσεται λαθεῖν.
- [03369] Ἀλλ' οἱ μὲν πολιτευσάμενοί τε καὶ διαζήσαντες ὀρθῶς καὶ ἐννό- μως εἰς τὰ ἄνω βαδιῶνται μονάς·
- [03370] οἱ γέ μὴν βέβηλοί τε καὶ πονηροὶ πυρὸς ἔσονται παμφάγου τροφῆς.
- [03371] Ἀκριβῆς οὖν ἔσται, φησὶ, τῶν τοιούτων ἡ συλλογὴ, καὶ τοῦτο διδάξει λέγων αὐτὸς ὁ Σωτὴρ·
- [03372] ^[6Ὁμοία] ἔστιν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούση, ἣν ἀναβίβασαντες, καὶ ἐπὶ τὸν αἰγιαλὸν καθίσαντες συν- ἔλεξαν καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβαλον.
- [03373] ^[6] Ἀκριβῆς οὖν ἔσται, φησὶ, τῶν ἀνοσίων ἡ ζήτησις, καταλειφθήσεται δὲ τὸ σύμπαν οὐδεὶς τῶν οὕτως βε- βιωκότων·
- [03374] παραδείξει γὰρ ἅπαντας τοῖς εἰς τοῦτο τεταγμένοις ἀγγέλοις ὁ καρδίας εἰδῶς καὶ νεφροῦς.
- [03375] ^[9Οἱ] δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθή- σονται ἅμα τῇ δόξῃ Κυρίου.⁹ Ἀκριβῆ τὴν κατάσκεψιν ἔσεσθαι λέγων τῶν ἐν ἁμαρτίαις κατειλημμένων, ὡς μηδένα δύνασθαι διαλαθεῖν, οὐκ ἔα καταθραυεσθαι τοῖς εἰς τοῦτο δείμασι τὸν ἀσεβῆ καὶ φιλόθεον.
- [03376] Κἂν γὰρ εἰ λέγοιτο κατὰ πάντων ἰέναι τὰ ἐξ ὀργῆς, ἀλλ' οὖν ὁ τῶν ὅλων Θεὸς οὐ διόλλυσι τὸν δίκαιον μετὰ ἀσεβῶν.
- [03377] Καὶ τοῦτο διδάσκει λέγων διὰ φωνῆς Ἰεζεκιήλ·
- [03378] ^[6Υἱ] ἀνθρώ- που, γῆν ἐφ' ἣ ἐπάγω κρῖμα αἵματος, κἂν ὦσιν ἐν μέσῳ αὐτῶν Νῶε καὶ Δανιήλ καὶ Ἰώβ, οὗτοι ἐν τῇ δικαιοσύνῃ αὐτῶν σωθήσονται, ἡ δὲ γῆ ἔσται εἰς ὄλε- θρον.
- [03379] ^[6] Καὶ μὴν καὶ ἐτέρωθι φησὶν ὁ αὐτὸς ἡμῖν προφήτης·
- [03380] τεθεᾶσθαι μὲν ἄνδρα ποδῆρη ἐνδεδυμένον, καὶ ζώνην ἔχοντα, καὶ ἔξ ἄνδρας ἐρχομένους ὀπίσω αὐτοῦ·
- [03381] καὶ ἐκάστου φησὶν ὁ πέλυξ ἐν τῇ χειρὶ αὐ- τοῦ, καὶ εἶπεν·
- [03382] ^[6Πορεύεσθε] εἰς τὴν πόλιν ὀπίσω αὐτοῦ, καὶ κόπτετε καὶ μὴ φεῖδεσθε, καὶ μὴ ἐλειψ- σιτε πρεσβύτερον, νεανίσκον, καὶ νήπια, καὶ γυναῖ- κας ἀποκτείνετε εἰς ἔξάλειψιν, ἐπὶ δὲ πάντας ἐφ' οὓς ἔστι τὸ σημεῖον, μὴ ἐγγίσιτε, καὶ ἀπὸ τῶν ἁγίων ἄρξασθε.
- [03383] ^[6] Ἐπειδὴ δὲ οἴμαι δεῖν οὐκ ἀβασανίστους ἔαν τὰς τοῦ προφήτου φωνὰς, φέρε λέγωμεν, τί δὴ ποτε Νῶε τε καὶ Ἰώβ τεθνεώτων ἤδη, τάχα δὲ που καὶ αὐτοῦ τοῦ Δανιήλ, σωθήσεσθαί φησιν αὐτοὺς ἐν τῇ ἰδίᾳ δικαιοσύνῃ, καὶ τοι τῆς ἄλλης ἀπάσης γῆς, καθ' ἣς ἂν ἡ τοῦ θανάτου ψῆφος ἐκφέροιτο, κατα- φθειρομένης.
- [03384] Ἔοικε τοίνυν τῷ μὲν Νῶε παρεικάζειν τοὺς διὰ πίστεως τῆς εἰς Θεὸν εὐαρεστούντας αὐτῶ·
- [03385] τῷ γέ μὴν Δανιήλ τοὺς σοφοὺς τε καὶ διορατικούς·
- [03386] Ἰώβ δὲ πάλιν τοὺς διὰ γέ τῆς ὑπομονῆς, δηλον δὲ ὅτι τῆς εἰς πᾶν ὀτιοῦν τῶν ἐπαινουμένων, εὐαρε- στούντας αὐτῶ.
- [03387] Δαπανώσης τοίνυν, φησὶ, τῆς ὀργῆς τοὺς ἐπὶ τῆς γῆς, οὐχὶ μόνως τῆς Ἰουδαίων, ἀλλὰ γὰρ καὶ τῆς τῶν ἐθνῶν, οἱ καταλειφθέντες καὶ κρίσει δικαίᾳ τοῦ πάντα τὰ καθ' ἡμᾶς ταλαντεύοντος Θεοῦ διαφυγόντες τὸν ὄλεθρον εὐφρανθήσονται ἅμα τῇ ^[70.545] δόξῃ τοῦ Κυρίου·
- [03388] ἡσθήσονται γὰρ ἀνασεωσμένοι διὰ τῆς ἀρρήτου δόξης τοῦ τῶν ἁγίων προεστηκότος, καὶ ἀνατειχίζοντος τὸν εὐσεβῆ τῇ παρ' αὐτοῦ φειδοῖ τε καὶ χάριτι.
- [03389] Προσθήσομεν δὲ τοῖς εἰρημένοις κἄκεῖνο.
- [03390] Κατὰ γὰρ τοι τὸν τῆς συντελείας τοῦ παρόν- τος αἰῶνος καιρὸν, καταπεμφθήσονται μὲν εἰς ἄδου κολασθησόμενοι οἵτινες τῶν ἐκτόπων ἐπιτηδευμάτων γεγόνασιν ἔρασταί.
- [03391] Οἱ γέ μὴν καταλειφθέντες, τοῦτ' ἔστιν, οἱ δίκαιοι εὐφρανθήσονται ἅμα τῇ δόξῃ Κυ- ρίου, συνέσονται γὰρ τῷ Χριστῷ ὅς ἔστι δόξα τοῦ Θεοῦ καὶ Πατρὸς.
- [03392] Ἐφη γὰρ αὐτὸς, ὅτι ^[6Εγώ] σεεδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι, ἵνα ποιήσω αὐτό.
- [03393] ^[6] Καὶ μὴν καὶ αὐτὸς που φησὶν ὁ Θεὸς καὶ Πατὴρ τῷ μακαρίῳ Μωσῆ·
- [03394] Ζῶ ἐγώ, καὶ ζῆ τὸ ὄνομά μου, ἡ μὴν ἐμπλησθήσεται τῆς δόξης Κυρίου πᾶσα ἡ γῆ.
- [03395] Ἐμπέλησται γὰρ τὰ πάντα Χριστοῦ.
- [03396] ^[9Ταραχθήσεται] δὲ τὸ ὕδωρ τῆς θαλάσσης.
- [03397] Διὰ τοῦτο ἡ δόξα Κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης, τὸ ὄνομα Κυρίου ἐνδοξον ἔσται.⁹ Ὑδωρ καὶ θάλασσαν αἰνιγματωδῶς ὀνομάζει τῶν ἐθνῶν τὴν πληθύν.
- [03398] Ἔθος γὰρ τοῖς ἁγίοις προφήταις τοῦτο δοῦν.
- [03399] Καὶ γοῦν ὁ μακάριος Δαβὶδ περὶ τε τῆς γῆς καὶ τῶν ἐν αὐτῇ φησιν·

- [03400] [6^{Αύτη}] ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἐρπετὰ ὧν οὐκ ἔστιν ἀριθμὸς, ζῶα μικρὰ μετὰ μεγάλων·
- [03401] ἐκεῖ πλοῖα διαπορεύεται, δράκων οὗτος ὃν ἔπλασας ἐμπαίζειν αὐτῶ.
- [03402] [6] Καὶ οὐ δὴ πού φαμεν ὡς περὶ τῶν ἐν τῇ θαλάσῃ νηχομένων ὁ λόγος ἦν αὐτῶ, οὔτε μὴν τὰς τῶν ἰχθύων διαφορὰς ὑπεμφαίνειν ἤθελεν, ἀλλ' οὐδὲ δράκοντά τινα σωμα- τικόν τε καὶ αἰσθητὸν τοῖς τῆς θαλάσσης ὕδασι ἐνεῖναι φαμεν.
- [03403] Δηλοὶ δὲ, ὡς ἔφην, διὰ γε τούτων ἡμῖν τὴν ἐν τῷδε τῷ βίῳ τύρβην, καὶ τῶν ἐν αὐτῷ τὸν ἐν σάλῳ βίον·
- [03404] καὶ μὴν καὶ δράκοντα, τοῦτ' ἔστι, τὸν Σατανᾶν, ὃς πάντας περιέεισιν ἀνθρώπους, καὶ τὴν καθ' ἡμᾶς οἰκουμένην περινοστεῖ, ταῖς τῶν ἁγίων ἐπιβουλεύων ψυχαῖς.
- [03405] Ὡδὼρ τοίνυν θαλάσσης τὴν τῶν ἐθνῶν ὀνομάζει πληθύν·
- [03406] νήσους δὲ τάχα που τὰς πόλεις.
- [03407] Καὶ δὴ καὶ ταραχθήσεσθαι φησιν ἅπαν- τας τοὺς ἐν αὐταῖς, τῆς θείας ὀργῆς ἐπιτηδῶσης αὐτοῖς.
- [03408] Τὴν γε μὴν τοῦ Χριστοῦ δόξαν ἐν ἀπάσαις ἔσεσθαι φησι κατὰ τινα τρόπον.
- [03409] Ἐπιγνώσονται δὲ ὅτι τοῖς θείοις νεύμασι πεπόρθηται δὲ καὶ διολώ- λασι, καὶ τῷ πάντα ἰσχύοντι διὰ τῆς ἐνούσης αὐτοῖς ἀνοσιότητος οὐ μετρίως προσκεκουρότερες δέδονται πρὸς ἐρήμωσιν.
- [03410] Καταγνώσονται δὲ πάντη τε καὶ πάντως τῶν ἰδίων θεῶν, κατ' οὐδένα τρόπον ἐπαμυ- νάντων αὐτοῖς.
- [03411] Τοῦτο δὲ ἦν ἕτερον οὐδὲν, ἢ τὴν τοῦ Κυρίου δόξαν εἰς ὕψος αἰρεσθαι μέγα.
- [03412] Ἔοικε δὲ τῶν προφητικῶν προαγορεύσεων ὁ σκοπὸς μεταφοιτῆσαι λοιπὸν ἐπὶ τὸ Χριστοῦ μυστήριον, καὶ τῆς ἐσομένης δι' αὐτοῦ σωτηρίας ποιεῖσθαι τὴν ἀνάμνησιν.
- [03413] Οἱ γάρ τοι, φησὶ, καταλειφθέντες ἐπὶ γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ Κυρίου·
- [03414] [6^{Σεσώμεθα}] γὰρ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 2]
Litterarum Omnium Conspectus: 264 Litterae, quae repetitae sunt in 301,538 occasionibus

α	0945	23,464	A	0913	256
β	0946	1,709	B	0914	155
γ	0947	4,950	Γ	0915	61
δ	0948	5,460	Δ	0916	0
ε	0949	15,181	E	0917	114
ζ	0950	737	Z	0918	10
η	0951	4,510	H	0919	8
θ	0952	3,773	Θ	0920	481
ι	0953	13,261	I	0921	10
κ	0954	10,616	K	0922	661
λ	0955	7,650	Λ	0923	58
μ	0956	7,684	M	0924	250
ν	0957	24,463	N	0925	50

ξ	0958	1,041	Ξ	0926	1
ο	0959	20,345	Ο	0927	274
π	0960	9,378	Π	0928	320
ρ	0961	10,466	Ρ	0929	10
ς	0962	13,073	•	0930	0
σ	0963	10,917	Σ	0931	360
τ	0964	24,106	Τ	0932	318
υ	0965	5,126	Υ	0933	21
φ	0966	2,791	Φ	0934	73
χ	0967	2,105	Χ	0935	154
ψ	0968	424	Ψ	0936	6
ω	0969	4,192	Ω	0937	2
ϑ	8164	72			0
ϑ	8165	159	Ρ	8172	56

ά	8049	3,215	έ	8051	3,484	ή	8053	1,779	ί	8055	4,793	ό	8057	2,979	ύ	8059	2,168	ώ	8061	803
ὰ	8048	2,553	ἐ	8050	1,678	ἦ	80852	2,186	ἰ	8054	5,532	ὀ	8056	2,938	ὐ	8058	845	ὼ	8060	254
ἄ	8118	435			0	ἦ	8134	1,820	ἱ	8150	2,627			0	ὕ	8166	2,716	ῶ	8182	2,453
ἶ	7936	2,645	ἐ	7952	3,963	ἦ	7968	106	ἰ	7984	1,673	ὀ	8000	359	ὐ	8016	2,713	ὼ	8032	74
ἷ	7937	227	έ	7953	309	ή	7969	686	ί	7985	642	ό	8001	906	ύ	8017	567	ώ	8033	350
Ἰ	7938	133	ἐ	7954	0	ἦ	7970	118	ἰ	7986	0	ὀ	8002	0	ὐ	8018	0	ὼ	8034	8
Ἱ	7939	20	έ	7955	5	ή	7971	16	ί	7987	25	ό	8003	81	ύ	8019	15	ώ	8035	0
Ἲ	7940	414	έ	7956	1,089	ή	7972	158	ἰ	7988	227	ὀ	8004	169	ὐ	8020	53	ὼ	8036	11
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α	8115	192		0	η	8131	365		0		0		0	ω	8179	364
ἄ	8116	3		0	ἦ	8132	20		0		0		0	ῶ	8180	19
ἄ	8119	120		0	ἦ	8135	453		0		0		0	ῶ	8183	617

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 2]
Verborum Omnium Conspectus: 14,156 Verba, quae repetita sunt in 4,664,181 occasionibus

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