0295-0373 - Athanasius Alexandrinus - Magnus - In illud Omnia mihi tradita sunt

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In illud: Omnia mihi tradita sunt

[00001] ΕΙΣ ΤΟ, Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς γινώσκει, τίς ἐστιν ὁ Υἱὸς εἰ μὴ ὁ Πατήρ·

[00002] καὶ τίς ἐστιν ὁ Πατὴρ εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλῦψαι.

[00003] Καὶ τοῦτο οὐ νοήσαντες οἱ τῆς αἱρέσεως Ἀρείου Εὐσέβιός τε καὶ οἱ σὺν αὐτῷ, ἀσεβοῦσιν εἰς τὸν Κύ ριον·

[00004] φασὶ γάρ·

[00005] Εἰ τὰ πάντα παρεδόθη (πάντα λέγοντες τὴν κυριότητα τῆς κτίσεως), ἦν ποτε, ὅτε οὐκ εἶχεν αὐτά.

[00006] Εἰ δὲ οὐκ εἶχεν, οὐκ ἔστιν ἐκ τοῦ Πα τρός·

[00007] Εἰ γὰρ ἦν, εἶχεν ἂν αὐτὰ ἀεὶ ἐξ αὐτοῦ ὢν, καὶ χρείαν οὐκ εἶχε τοῦ λαβεῖν αὐτά.

[00008] Ἀλλὰ καὶ ἐκ τούτου μᾶλλον ἡ ἄνοια αὐτῶν ἐλεγχθήσεται.

[00009] Οὐ γὰρ τοῦ ἄρχειν τῆς κτίσεως, ἢ τοῦ ἐπιστατεῖν τῶν ποιημάτων, σημαντικόν ἐστι τὸ ῥητὸν, ἀλλά τι να νοῦν τῆς οἰκονομίας δηλῶσαι θέλει.

[00010] Εἰ γὰρ, ὅτε ἔλεγε, παρεδόθη αὐτῷ, δῆλον ὅτι πρὸ τοῦ λάβῃ, κενὴ ἦν ἡ κτίσις τοῦ Λόγου.

[00011] Καὶ ποῦ τὸ, Τὰ πάντα ἐπ' αὐτῷ συνέστηκεν;

[00012] Εἰ δὲ, ἅμα τῷ γενέσθαι τὴν κτίσιν, παρεδόθη αὐτῷ πᾶσα·

[00013] χρεία οὐκ ἦν πα ραδόσεως·

[00014] πάντα γὰρ δι' αὐτοῦ ἐγένετο, καὶ περιτ τὸν τὸ παραδίδοσθαι τῷ Κυρίῳ ταῦτα, ὧν αὐτός ἐστι δημιουργός.

[00015] Κύριος γὰρ ἦν τῶν γινομένων ἐν τῷ ποιεῖν αὐτά.

[00016] Ἀλλὰ καὶ εἰ μετὰ τὸ γενέσθαι παρεδόθη αὐτῷ, σκόπει τὸ ἄτοπον.

[00017] Εἰ γὰρ παρεδόθη, καὶ ἀνε χώρησεν ὁ Πατὴρ λαβόντος τούτου·

[00018] καὶ κινδυνεύομεν εἰς τάς τινων μυθολογίας ἐμπεσεῖν, ὅτι, τούτῳ παρα δοὺς, αὐτὸς ἀπέστη.

[00019] Ἢ εἰ τοῦ Υἱοῦ ἔχοντος, ἔχει καὶ ὁ Πατὴρ, ἔδει μὴ εἰπεῖν, παρεδόθη, ἀλλ' ὅτι προσελάβετο κοινωνὸν, ὡς Παῦλος τὸν Σιλουανόν.

[00020] Ἀλλὰ καὶ μᾶλλον ἄτοπον τοῦτο·

[00021] οὐ γὰρ ἐνδεὴς ὁ Θεὸς, οὐ δὲ διὰ χρείαν προσελάβετο τὸν Υἱὸν εἰς βοήθειαν·

[00022] ἀλλὰ, Πατὴρ ὢν τοῦ Λόγου, πάντα δι' αὐτοῦ ποιεῖ, καὶ οὐ παραδίδωσιν αὐτῷ κτίσιν, ἀλλὰ δι' αὐτοῦ καὶ ἐν αὐτῷ τῆς κτίσεως προνοεῖ, ὥστε μηδὲ στρουθίον ἄνευ τοῦ Πατρὸς πεσεῖν εἰς τὴν γῆν, μηδὲ τὸν χόρτον ἀμφιέννυσθαι ἄνευ τοῦ Θεοῦ, ἀλλὰ καὶ ἐργαζομένου τοῦ Πατρὸς, ἐργάζεσθαι καὶ τὸν Υἱὸν ἕως ἄρτι.

[00023] Οὐκ οὖν τῶν ἀσεβῶν τὸ φρόνημα μάταιον.

[00024] Οὐ γὰρ, ὡς νο οῦσιν, ἔστιν, ἀλλὰ τῆς κατὰ σάρκα οἰκονομίας ἐστὶ δηλωτικὸν τὸ ῥητόν.

[00025] Ἐπειδὴ γὰρ ἥμαρτε καὶ πέπτωκεν ὁ ἄν θρωπος, καὶ πεσόντος αὐτοῦ τὰ πάντα τετάρα κται, ὁ θάνατος ἴσχυεν ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, ἡ γῆ κεκατήραται, ὁ ᾅδης ἠνοίγη, ὁ παράδεισος ἐκλείσθη, ὁ οὐρανὸς ἐθυμώθη, καὶ τέ λος ἐφθάρη ὁ ἄνθρωπος καὶ ἀπεκτηνώθη, ὁ δὲ [25.212] διάβολος ἐνήλλετο καθ' ἡμῶν.

[00026] Τότε δὴ ὁ Θεὸς φιλάνθρωπος ὢν καὶ μὴ θέλων ἀπολέσθαι τὸν κατ' εἰκόνα ἄνθρωπον, ἔλεγε·

[00027] Τίνα ἀποστελῶ, καὶ τίς πορεύσεται;

[00028] Πάντων τε σιωπώντων, ὁ Υἱὸς ἔλεγεν·

[00029] Ἰδοὺ ἐγὼ, ἀπόστειλόν με·

[00030] καὶ δὴ τότε λέγων, βάδιζε, παρέδωκεν αὐτῷ τὸν ἄνθρωπον, ἵνα γένηται αὐτὸς ὁ Λόγος σὰρξ, καὶ παραλαβὼν τὴν σάρκα κατὰ πάντα διορθώσηται.

[00031] Παρεδόθη γὰρ αὐτῷ, ὡς ἰατρῷ, θεραπεῦσαι τὸ δῆγμα τοῦ ὄφεως·

[00032] ὡς ζωῇ, ἀνεγεῖραι τὸ νεκρόν·

[00033] ὡς φωτὶ, καταυγάσαι τὸ σκότος·

[00034] καὶ λόγῳ ὄντι, ἀνακαινίσαι τὸ λογικόν.

[00035] Ὡς γοῦν παρεδόθη αὐτῷ τὰ πάντα, καὶ γέγονεν ἄνθρω πος, εὐθὺς διορθώθη καὶ ἐτελειώθη τὰ ὅλα·

[00036] ἡ γῆ ἀντὶ κατάρας εὐλόγηται, ὁ παράδεισος ἠνοίγη τῷ λῃστῇ, ὁ ᾅδης ἔπτηξε, καὶ τὰ μνημεῖα ἠνοίγη, ἐγειρομένων τῶν νεκρῶν, αἱ πύλαι τοῦ οὐρανοῦ ἐπήρθησαν, ἵν' ὁ ἐξ Ἐδὼμ παραγένηται.

[00037] Ἀμέλει τὸ πῶς παρεδόθη αὐτῷ πάντα, σημᾶναι θέλων αὐτὸς ὁ Σωτὴρ, ἐπήγαγεν εὐθὺς, ὡς ὁ Ματθαῖός φησιν·

[00038] Δεῦτε πρὸς μὲ, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς·

[00039] παρεδόθητε γάρ μοι, ἵνα κοπιάσαντας ἀναπαύσω, καὶ νεκρωθέντας ζωοποιήσω.

[00040] Συνᾴδει δὲ τούτῳ καὶ τὸ παρὰ τῷ Ἰωάννῃ κείμενον·

[00041] Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

[00042] Δέδωκε γὰρ, ἵν', ὥσπερ δι' αὐτοῦ τὰ πάντα γέγονεν, οὕτως ἐν αὐτῷ τὰ πάντα ἀνακαινισθῆναι δυνηθῇ.

[00043] Οὐ γὰρ, ἵν' ἐκ πτωχοῦ πλούσιος γένηται, παρεδόθη αὐτῷ, οὐδ' ἵνα, ὡς μὴ ἔχων ἐξουσίαν, λάβῃ ἐξουσίαν, παρέλαβε τὰ πάντα, μὴ γένοιτο! ἀλλ' ἵνα μᾶλλον, ὡς Σωτὴρ, τὰ πάντα διορθώσηται.

[00044] Ἔπρεπε μὲν γὰρ τὴν μὲν ἀρχὴν τῆς δημιουργίας δι' αὐτοῦ γε νέσθαι εἰς τὸ εἶναι αὐτὰ, τὴν δὲ διόρθωσιν ἐν αὐτῷ, ἐχουσῶν διαφορὰν τῶν λέξεων.

[00045] Ἐν ἀρχῇ μὲν γὰρ δι' αὐτοῦ γέγονεν εἰς τὸ εἶναι·

[00046] ὕστερον δὲ, πεσόντων πάντων, γέγονεν ὁ Λόγος σὰρξ, καὶ ἐνεδύσατο αὐ τὴν, ἵν' ἐν αὐτῷ τὰ ὅλα κατορθωθῇ.

[00047] Πάσχων γὰρ αὐτὸς ἡμᾶς ἀνέπαυσε, καὶ πεινῶν αὐτὸς ἡμᾶς ἔτρεφε, καὶ εἰς τὸν ᾅδην καταβαίνων ἡμᾶς ἀνέφερε.

[00048] Τότε γοῦν γινομένων πάντων πρόσταγμα ἦν τὸ γε νέσθαι, οἷον τὸ, ἐξαγαγέτω, καὶ, γενέσθω·

[00049] ἐπὶ δὲ τῇ διορθώσει παραδοθῆναι πάντα ἔπρεπεν, ἵν' αὐτὸς γένηται ἄνθρωπος, καὶ ἐν αὐτῷ τὰ πάντα ἀνακαι νισθῇ.

[00050] Ἐν αὐτῷ γὰρ ὢν ὁ ἄνθρωπος, ἐζωοποιεῖτο·

[00051] διὰ τοῦτο γὰρ συνεπλάκη ὁ Λόγος τῷ ἀνθρώπῳ, ἵνα ἡ κατάρα μηκέτι ἰσχύσῃ κατὰ τοῦ ἀνθρώπου.

[00052] Διὰ τοῦτο γὰρ καὶ ἐν ἑβδομηκοστῷ πρώτῳ ψαλμῷ τοὺς [25.213] ἀξιοῦντάς φασι τὸν Θεὸν περὶ τοῦ ἀνθρωπείου γένους, Ὁ Θεὸς, τὸ κρῖμά σου τῷ βασιλεῖ δὸς, ἵνα καὶ τὸ καθ' ἡμῶν κρῖμα τοῦ θανάτου, ὅπερ ἦν καθ' ἡμῶν, παραδοθῇ τῷ Υἱῷ, καὶ λοιπὸν αὐτὸς ἐν αὐτῷ αὐτὸ ἐξαφανίσῃ, ἀποθανὼν ὑπὲρ ἡμῶν.

[00053] Τοῦτο γὰρ σημαίνων καὶ αὐτὸς ἔλεγεν ἐν τῷ ὀγδοηκοστῷ ἑβδόμῳ ψαλμῷ·

[00054] Ἐπ' ἐμὲ ἐπεστηρίχθη ὁ θυμός σου.

[00055] Τὸν γὰρ καθ' ἡμῶν θυμὸν αὐτὸς ἐβάσταζεν, ὡς καὶ ἐν τῷ ἑκατοστῷ τριακοστῷ ἑβδόμῳ φησί·

[00056] Κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ.

[00057] Οὕτω μὲν οὖν πάντα παραδεδόσθαι τῷ Σωτῆρι νοεῖν ἔξεστι, καὶ εἰ δεῖ νοήσαντα πάλιν εἰπεῖν, παραδέδοται αὐτῷ ἅπερ οὐκ εἶχεν.

[00058] Οὐ γὰρ ἦν ἄνθρωπος πρὸ τούτου, ἀλλὰ γέγονε διὰ τὸ σῶσαι τοῦτον.

[00059] Καὶ οὐκ ἦν ἐν ἀρχῇ σὰρξ ὁ Λόγος, ἀλλ' ὕστερον γέγονε σὰρξ, ἐν ᾗ καὶ τὴν πρὸς ὑμᾶς ἔχθραν διήλλαξε κατὰ τὸν Ἀπόστολον, καὶ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι κατήργησεν, ἵνα τοὺς δύο κτίσῃ εἰς ἕνα καινὸν ἄνθρω πον, ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι πρὸς τὸν Πατέρα.

[00060] Ἃ μέντοι ἔχει ὁ Πατὴρ, ταῦτα καὶ τοῦ Υἱοῦ ἐστιν, ὡς ἐν τῷ Ἰωάννῃ φησί·

[00061] Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστι, πάνυ γε καλῶς ἐχόντων τῶν ῥημάτων.

[00062] Ὅτε μὲν γὰρ ὅπερ οὐκ ἦν ἐγίνετο, παραδίδοται αὐτῷ τὰ πάντα·

[00063] ὅτε δὲ τὴν πρὸς τὸν Πατέρα ἑνότητα σημᾶναι βούλεται, οὐ κρύπτει, ἀλλὰ διδάσκει λέγων·

[00064] Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστι.

[00065] Καὶ τὴν ἀκρίβειαν χρὴ θαυμά ζειν τοῦ λόγου.

[00066] Οὐ γὰρ εἴρηκε, Πάντα ὅσα ἔχει ὁ Πατὴρ, δέδωκέ μοι, ἵνα μὴ, ὥς ποτε μὴ ἔχων, δειχθῇ·

[00067] ἀλλ' ὅτι ἐμά ἐστιν.

[00068] Ὄντων γὰρ ἐν τῇ τοῦ Πατρὸς ἐξουσίᾳ τούτων, ἔστιν ὁμοίως ἐν τῇ τοῦ Υἱοῦ.

[00069] Τί δὲ ἔχει ὁ Πατὴρ, ἐξεταστέον πάλιν.

[00070] Εἰ μὲν γὰρ τὴν κτίσιν σημαίνει, οὐδὲν ἄρα εἶχε πρὸ τῆς κτίσεως, καὶ φαίνεται προσλαμβάνων ἀπὸ τῆς κτίσεως.

[00071] Ἀλλὰ μὴ γένοιτο τοῦτο νοεῖν! Ὡς γάρ ἐστιν αὐτὸς πρὸ τῆς κτίσεως, οὕτω καὶ πρὸ τῆς κτίσεως ἔχει ἅπερ ἔχει, ἅτινα καὶ τοῦ Υἱοῦ εἶναι πιστεύομεν.

[00072] Εἰ γὰρ ἐν τῷ Πατρὶ ὁ Υἱὸς, ἄρα ἂν τὰ πάντα, ὅσα ἔχει ὁ Πατὴρ, τοῦ Υἱοῦ ἐστιν.

[00073] Ἀνατρέπον δὲ τὸ ῥητόν ἐστι τοῦτο τὴν τῶν κακοδόξων πονηρίαν λεγόντων·

[00074] «Εἰ πάντα παραδέδοται τῷ Υἱῷ, ἄρα πέπαυται ὁ Πατὴρ τῆς τῶν παραδοθέντων ἐξουσίας, ἐπειδὴ κατέστησεν ἀνθ' ἑαυτοῦ τὸν Υἱόν·

[00075] Καὶ γὰρ ὁ Πατὴρ οὐδένα κρίνει, πᾶσαν δὲ τὴν κρίσιν δέδωκε τῷ Υἱῷ.».

[00076] Ἀλλ' ἐμφραττέσθω τὰ στόματα τῶν λαλούντων τὰ ἄδικα·

[00077] οὐ γὰρ, ἐπειδὴ πᾶσαν τὴν κρίσιν δέδωκε τῷ Υἱῷ, αὐτὸς τῆς δεσποτείας ἐψίλωται·

[00078] οὐδ' ὅτι πάντα παρα δεδόσθαι τῷ Υἱῷ παρὰ τοῦ Πατρὸς εἴρηται, αὐτὸς οὐκ ἔστιν ἐπὶ πάντων·

[00079] χωριζόντων δὲ σαφῶς τὸν Μονογενῆ τοῦ Θεοῦ τὸν ἀχώριστον τῇ φύσει, εἰ καὶ τοῖς λόγοις οὗτοι μεμηνότες χωρίζουσιν, οὐ [25.216] νοοῦντες οἱ δυσσεβεῖς, ὡς οὐκ ἂν χωρισθείη ποτὲ τὸ φῶς τοῦ ἡλίου, ἀλλ' ἔστιν ἐν αὐτῷ φυσικῶς.

[00080] Ἀπὸ γὰρ τῶν ἐν χερσὶ καὶ συνήθων εἰκόνι πτωχῇ χρησαμένους, τὸ νοούμενον παραστῆσαι τῷ λόγῳ δεῖ, ἐπειδὴ τολμηρὸν ἐμβατεύειν τὴν ἀπερινόητον φύσιν.

[00081] Ὡς οὐκ ἂν τοίνυν ποτὲ τὸ ἐξ ἡλίου φῶς τὴν οἰκουμένην καταλάμπον χωρὶς αὐτοῦ περιλάμπειν δυνατὸν νοηθῆναι παρὰ τοῖς ἐῤῥωμένοις τὸν νοῦν, ἐπειδὴ ἥνωται τῇ φύσει τοῦ ἡλίου τὸ ἐξ αὐτοῦ φῶς, καὶ ὡς εἰ λέγοι τὸ φῶς·

[00082] Πάντα καταλάμπειν παρείληφα παρὰ τοῦ ἡλίου, καὶ πάντα αὔξειν καὶ ἐνισχύειν διὰ τῆς ἐν ἐμοὶ θερμότητος·

[00083] οὐ χωρίζειν τις μεμηνὼς νοήσει τὴν τοῦ ἡλίου ὀνομασίαν τῆς ἐξ αὐτοῦ φύσεως, ἥ ἐστι τὸ φῶς·

[00084] οὕτω νοεῖν εὐσεβὲς καὶ τὴν θείαν οὐσίαν τοῦ Λόγου ἡνωμένην φύσει τῷ ἑαυτοῦ Πατρί.

[00085] Καὶ γὰρ τὸ ἐν χερσὶ ῥητὸν τὴν σαφήνειαν παρέξει τοῦ ζητουμένου σαφεστάτην, εἰπόντος τοῦ Σωτῆρος·

[00086] Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστιν, ὃ δηλοῖ αὐτὸν ἀεὶ εἶναι σὺν τῷ Πατρί·

[00087] τὸ γὰρ, ὅσα ἔχει, τὴν δεσποτείαν κρατεῖν δείκνυσι τὸν Πατέρα·

[00088] τὸ δὲ, ἐμά ἐστι, τὴν ἀχώριστον ἕνωσιν.

[00089] Ἀνάγκη τοίνυν νοεῖν ἡμᾶς ὅτι ἔστιν ἐν τῷ Πατρὶ τὸ ἀΐδιον, τὸ αἰώνιον, τὸ ἀθάνατον·

[00090] ἔστι δὲ ἐν αὐτῷ οὐχ ὡς ἀλλότρια αὐτοῦ, ἀλλ' ὡς ἐν πηγῇ ἐστιν ἐν αὐτῷ ἀναπαυόμενα καὶ ἐν τῷ Υἱῷ.

[00091] Ὅταν τοίνυν περὶ Υἱοῦ νοεῖν ἐθέλῃς μαθὼν τίνα ἐστὶ τὰ ἐν τῷ Πατρὶ, ταῦτα καὶ ἐν τῷ Υἱῷ εἶναι πίστευε.

[00092] Εἰ μὲν οὖν κτίσμα ἐστὶν ὁ Πατὴρ ἢ ποίημα, ἔστι ταῦτα καὶ ἐν τῷ Υἱῷ·

[00093] καὶ εἰ θεμιτὸν εἰπεῖν ἐπὶ τοῦ Πατρὸς, ἦν ποτε, ὅτε οὐκ ἦν, ἡ ἐξ οὐκ ὄντων·

[00094] λεγέσθω τοῦτο καὶ ἐπὶ τοῦ Υἱοῦ.

[00095] Εἰ δὲ ἀσεβές ἐστι ταῦτα λέγειν ἐν τῷ Πατρὶ εἶναι, ἀσεβὲς ἔστω καὶ ἐν τῷ Υἱῷ ταῦτα νοεῖν.

[00096] Τὰ γὰρ τοῦ Πατρὸς, ταῦτα τοῦ Υἱοῦ ἐστιν.

[00097] Ὁ γὰρ τιμῶν τὸν Υἱὸν τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτὸν, καὶ ὁ δεχόμενος τὸν Υἱὸν, δέχεται σὺν αὐτῷ τὸν Πατέρα·

[00098] ὁ γὰρ ἑωρακὼς τὸν Υἱὸν ἑώρακε τὸν Πατέρα.

[00099] Ὡς οὖν οὐκ ἔστι κτίσμα ὁ Πατὴρ, οὕτως οὐδὲ ὁ Υἱός·

[00100] καὶ ὡς οὐκ ἔστιν εἰπεῖν ἐπ' αὐτοῦ, ἦν ποτε, ὅτε οὐκ ἦν, ἢ ἐξ οὐκ ὄντων·

[00101] οὕτως οὐχ ἁρμόζει, οὐδ' ἐπὶ τοῦ Υἱοῦ λέγειν τὸ αὐτό.

[00102] Ἀλλὰ μᾶλλον ὡς ἐν τῷ Πατρὶ τὸ ἀΐδιον, τὸ ἀθάνατον, τὸ ἀεὶ, τὸ μὴ κτίσμα·

[00103] οὕτω καὶ περὶ Υἱοῦ φρονεῖν ἀκόλουθον.

[00104] Κατὰ γὰρ τὸ γεγραμμένον, Καθὼς ὁ Πατὴρ ζωὴν ἔχει ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.

[00105] Δέδωκε δὲ εἴρηκεν, ἵνα τὸν διδόντα Πατέρα δείξῃ.

[00106] Ὡς δὲ ἐν τῷ Πατρὶ, οὕτω καὶ ἐν τῷ Υἱῷ ἐστιν ἡ ζωὴ, ἵνα τὸ ἀδιαίρετον καὶ ἀΐδιον διδάξῃ.

[00107] Διὰ τοῦτο γὰρ καὶ ἀκριβῶς εἴρηκεν, Ὅσα ἔχει ὁ Πατὴρ, ἵνα, καὶ ὧδε λέγων τὸν Πατέρα, μὴ καὶ αὐτὸς Πατὴρ νομισθῇ.

[00108] [25.217] Οὐ γὰρ εἴρηκεν, Ἐγώ εἰμι ὁ Πατὴρ, ἀλλ', Ὅσα ἔχει ὁ Πατήρ.

[00109] Πατὴρ μὲν γὰρ, ὦ Ἀρειανοὶ, παρὰ τοῦ Πατρὸς χρηματίζοι ὁ μονογενὴς Υἱὸς αὐτοῦ, οὐ μὴν ὡς ὑμεῖς πλανώμενοι ἴσως ἂν ὑπολάβοιτε, ἀλλ' Υἱὸς μὲν τοῦ γεννήσαντος Πατρὸς, πατὴρ δὲ τοῦ μέλλοντος αἰῶνος.

[00110] Δεῖ γὰρ ὑμῶν πάσας τὰς ὑπονοίας περιελεῖν Φησὶ γοῦν διὰ τοῦ προφήτου·

[00111] Ἐγεννήθη ἡμῖν Υἱὸς, καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος, Θεὸς ἰσχυρὸς, ἐξουσιαστὴς, πατὴρ τοῦ μέλλοντος αἰῶνος.

[00112] Οὐκοῦν καὶ πατὴρ τοῦ μέλλοντος αἰῶνος ὁ Μονογενὴς, καὶ Θεὸς ἰσχυρὸς, καὶ ἐξουσιαστὴς ὁ Υἱὸς ὑπάρχει τοῦ Θεοῦ·

[00113] καὶ σαφῶς δέδεικται, ὅτι πάντα, ὅσα ἔχει ὁ Πατὴρ, αὐτοῦ ἐστι, καὶ καθὼς ζωὴν δίδωσιν ὁ Πατὴρ, καὶ τῷ Υἱῷ ὁμοίως πάρεστιν οὓς θέλει ζωοποιεῖν.

[00114] Ἀκούσονται γὰρ, φησὶ, τῆς φωνῆς τοῦ Υἱοῦ οἱ νεκροὶ, καὶ ζήσονται.

[00115] Καὶ ἓν θέλημα Πατρὸς καὶ Υἱοῦ καὶ βούλημα, ἐπεὶ καὶ ἡ φύσις μία καὶ ἀδιαίρετος.

[00116] Καὶ περισσῶς οἱ Ἀρειανοὶ κόπτουσιν ἑαυτοὺς, μὴ νοοῦντες τὸ εἰρημένον πρὸς τοῦ Σωτῆρος ἡμῶν, τὸ, Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστιν.

[00117] Ἐκ γὰρ τούτου, καὶ ἡ Σαβελλίου ἀνατρέπεται παραφροσύνη, καὶ τῶν νῦν Ἰουδαίων ἐλέγξει τὴν ἄνοιαν.

[00118] Διὰ γὰρ τοῦτο ζωὴν ἔχων ἐν ἑαυτῷ ὁ Μονογενὴς, ὡς ὁ Πατὴρ ἔχει, καὶ μόνος οἶδε τίς ἐστιν ὁ Πατὴρ, ἐν τῷ Πατρὶ ὢν, καὶ ἔχων ἐν ἑαυτῷ τὸν Πατέρα.

[00119] Εἰκὼν γάρ ἐστι, καὶ ἀκολούθως, ὡς ἐν εἰκόνι, πάντα τὰ τοῦ Πατρὸς ἐν αὐτῷ ἐστι.

[00120] Σφραγὶς γάρ ἐστιν ἰσότυπος ἐν αὐτῷ δεικνὺς τὸν Πατέρα, Λόγος ζῶν, ἀληθινὸς, δύναμις, σοφία, ἁγιασμὸς, καὶ ἀπολύτρωσις ἡμῶν.

[00121] Ἐν αὐτῷ γὰρ καὶ ζῶμεν, καὶ κινούμεθα, καί ἐσμεν·

[00122] καὶ, Οὐδεὶς γινώσκει τίς ἐστιν ὁ Πατὴρ εἰ μὴ ὁ Υἱὸς, καὶ τίς ἐστιν ὁ Υἱὸς εἰ μὴ ὁ Πατήρ.

[00123] Καὶ πῶς τολμῶσιν οἱ δυσσεβεῖς φλυαρεῖν, ἃ μὴ θέμις, ἄνθρωποι ὄντες, καὶ τὰ ἐπὶ γῆς οὐχ εὑρίσκοντες διηγήσασθαι;

[00124] Τί δὲ λέγω τὰ ἐπὶ γῆς;

[00125] τὰ ἑαυτῶν ἡμῖν εἰπάτωσαν, εἰ ἄρα εὑρεῖν δυνήσονται τὴν ἑαυτῶν ἐξιχνιάσαι φύσιν.

[00126] Τολμηροὶ ὄντως καὶ αὐθάδεις, δόξας οὐ τρέμοντες, ἔνθα ἐπιθυμοῦσιν ἄγγελοι παρακῦψαι, καὶ τοσούτῳ καὶ τὴν φύσιν καὶ τὴν τάξιν ἀνώτεροι.

[00127] Τί γὰρ ἐγγύτερον τῶν χερουβὶμ ἢ τῶν σεραφίμ;

[00128] καὶ ὅμως οὐδὲ ὁρῶντα, ἢ ποσὶν ἑστῶτα, ἀλλ' οὐδὲ γυμνοῖς, κεκαλυμμένοις δὲ ὥσπερ καὶ τοῖς προσώποις τὴν δοξολογίαν προσφέρουσιν, ἀπαύστοις τοῖς χείλεσιν οὐδὲν ἕτερον ἢ τὴν θείαν καὶ ἄφραστον φύσιν τῇ τρισαγιότητι δοξάζοντα.

[00129] Καὶ οὐδαμοῦ τις τῶν θεσπεσίων προφητῶν, τῶν μάλιστα καταξιωθέντων τῆς τοιαύτης θέας, ἀπήγγειλεν ἡμῖν, ὅτι ἐν μὲν τῷ ἅπαξ εἰπεῖν τὸ, ἅγιος, μεγάλῃ τῇ φωνῇ, ἐν δὲ τῷ δευτερῶσαι, ἧσσον, ἐν δὲ τῷ τρισσεῦσαι, ὑποβεβηκότως·

[00130] καὶ μετὰ τοῦτο τὸν πρῶτον ἁγιασμὸν κυριολογοῦντα, τὸν δὲ δεύτερον ὑποτάσσοντα, καὶ [25.220] τὸν τρίτον κατώτερον τιθέντα.

[00131] Ἀλλ' ἄπαγε τῆς ἀνοίας τῶν θεοστυγῶν καὶ ἀφρόνων! Ἡ γὰρ πανύμνητος καὶ σεβάσμιος καὶ προσκυνητὴ Τριὰς μία καὶ ἀδιαίρετος καὶ ἀσχημάτιστος.

[00132] Συνάπτεται δὲ ἀσυγχύτως, ὥσπερ καὶ ἀτμήτως ἡ μονὰς χωρίζεται.

[00133] Τὸ γὰρ τρίτον τὰ τίμια ζῶα ταῦτα προσφέρειν τὴν δοξολογίαν Ἅγιος, ἅγιος, ἅγιος λέγοντα, τὰς τρεῖς ὑποστάσεις τελείας δεικνύντα ἐστὶν, ὡς καὶ ἐν τῷ λέγειν τὸ, Κύριος, τὴν μίαν οὐσίαν δηλοῦσιν.

[00134] Οἱ τοίνυν ἐλασσοῦντες τὸν μονογενῆ τοῦ Θεοῦ Υἱὸν εἰς Θεὸν βλασφημοῦσι, τὴν τελειότητα κακοδοξοῦντες, καὶ ἀτελῆ.

[00135] διαβάλλοντες·

[00136] καὶ κολάσεως μεγίστης ἑαυτοὺς ὑπευθύνους καθιστῶσιν.

[00137] Ὁ γὰρ εἰς ὁποτέραν τῶν ὑποστάσεων βλασφημιῶν οὐχ ἕξει ἄφεσιν οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι.

[00138] Δυνατὸς δέ ἐστιν ὁ Θεὸς ἀνοῖξαι τοὺς ὀφθαλμοὺς τῆς καρδίας αὐτῶν πρὸς κατανόησιν τοῦ ἡλίου τῆς δικαιοσύνης·

[00139] ἵν', ἐπιγνόντες ὃν πάλαι ἠθέτουν, συντόνῳ τῷ τῆς εὐσεβείας λογισμῷ σὺν ἡμῖν αὐτὸν δοξάσωσιν, ὅτι αὐτοῦ ἐστιν ἡ βασιλεία, τοῦ Πατρὸς, καὶ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ εἰς τοὺς αἰῶνας.

[00140] Ἀμήν.

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Litterarum Omnium Conspectus: 124 Litterae, quae repetitae sunt in 9,990 occasionibus

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ε	0949	481	Ε	0917	14
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η	0951	122	Η	0919	0
θ	0952	122	Θ	0920	12
ι	0953	402	Ι	0921	1
κ	0954	277	Κ	0922	17
λ	0955	198	Λ	0923	8
μ	0956	208	Μ	0924	6
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π	0960	264	Π	0928	74
ρ	0961	371	Ρ	0929	0
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σ	0963	332	Σ	0931	11
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ψ	0968	6	Ψ	0936	0
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ῤ	8164	1			0
ῥ	8165	6	Ῥ	8172	

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Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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Verborum Omnium Conspectus: 853Verba, quae repetita sunt in 3,964,743 occasionibus

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