

0295-0373 - Athanasius Alexandrinus - Magnus - Quaestiones in scripturam sacram

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Quaestiones in scripturam sacram

- [00001] [28.712] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΡΗΣΕΙΣ ΚΑΙ ΕΡΜΗΝΕΙΑΙ ΠΑΡΑΒΟΛΩΝ ΤΟΥ ΑΓΙΟΥ ΕΥΑΓΓΕΛΙΟΥ.
- [00002] Ἐρώτησις α΄.
- [00003] «Ἀπέλθατε εἰς τὴν ἀπέναντι κόμην, καὶ εὐρήσετε ἄνθρωπον κεράμιον ὕδατος βαστάζοντα.».
- [00004] Τίς ἡ πόλις;
- [00005] Ἐκκλησία.
- [00006] Τί τὸ κεράμιον τοῦ ὕδατος;
- [00007] Τὸ ἅγιον βάπτισμα.
- [00008] Τίς ὁ ἄνθρωπος;
- [00009] Ὁ Πρόδρομος.
- [00010] Τί τὸ ἀνώγειον;
- [00011] Ἡ βασιλεία τῶν οὐρανῶν.
- [00012] Ἐρώτ.
- [00013] β΄.
- [00014] «Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.».
- [00015] Τίς ὁ βασιλεύς;
- [00016] Ὁ Θεός.
- [00017] Τίς ὁ ὀφειλέτης τῶν μυρίων τάλαντων;
- [00018] Ὁ ἄνθρωπος ὁ ἐν πολλαῖς ἁμαρτίαις τῆς τοῦ Θεοῦ μακροθυμίας ἀπολαβών.
- [00019] Τίς ὁ τὰ ἑκατὸν δηνάρια;
- [00020] Ὁ ὑποχείμενος τοῦ χρεωστοῦντος τὰ μυρία τάλαντα·
- [00021] καὶ αὐτὸς μὲν ἔτυχε μακροθυμίας, οὗτος δὲ ἐφάνη ὠμὸς καὶ σκληρὸς πρὸς τὸν ὁμόδουλον αὐτοῦ.
- [00022] Ἐτέρα παραβολὴ γ΄.
- [00023] «Ἄνθρωπός τις εἶχε δύο τέκνα, καὶ εἶπε τῷ ἐνί·
- [00024] Ἄπελθε εἰς τὸν ἀμπελῶνα·
- [00025] καὶ εἶπεν·
- [00026] Οὐχ ὑπάγω, καὶ ἀπηλθε.
- [00027] Καὶ προσελθὼν εἶπε καὶ τῷ ἐτέρῳ·
- [00028] καὶ εἶπεν·

- [00029] Ὑπάγω, καὶ οὐκ ἀπῆλθεν.».
- [00030] Τίς ὁ ἄνθρωπος;
- [00031] Ὁ Θεός.
- [00032] Τίς ὁ εἰπών, Ὑπάγω, καὶ οὐκ ἀπῆλθεν;
- [00033] οἱ Ἰουδαῖοι.
- [00034] Τίς ὁ εἰπών, Οὐχ ὑπάγω, καὶ ἀπῆλθεν;
- [00035] Ὁ ἐξ ἐθνῶν λαός.
- [00036] Ἄλλη παραβ.
- [00037] δ'.
- [00038] «Ἄνθρώπου τινὸς πλουσίου εὐφρόνησεν ἡ χώρα.».
- [00039] Τίς ὁ ἄνθρωπος;
- [00040] Ὁ Ἰούδας, καὶ οἱ κατ' αὐτὸν πλεονέκται καὶ φιλάργυροι.
- [00041] Ἐτέρα ε'.
- [00042] «Ἀπέλθατε εἰς τὴν ἀπέναντι κώμην, καὶ εὐρήσετε ὄνον καὶ πῶλον δεδεμένην.».
- [00043] Τίς ἡ κώμη;
- [00044] Ὁ κόσμος.
- [00045] Ὅνος δὲ οἱ Ἰουδαῖοι·
- [00046] πῶλος οἱ Χριστιανοί.
- [00047] Ὁ δῆσας;
- [00048] Νόμος ὁ Μωσαϊκός.
- [00049] Ὁ λύσας; ὁ Χριστός.
- [00050] Πῶλος γάρ ἐστι τῶν ἐθνῶν ἡ ἀλογία καὶ ἡ ἀγνωσία.
- [00051] Ἄλλη ζ'.
- [00052] «Ἀπέλθατε εἰς τὴν ἀπέναντι κώμην πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῶ·
- [00053] Ὁ Διδάσκαλος λέγει·
- [00054] Πρὸς σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου.».
- [00055] Τίς ἡ πόλις;
- [00056] Ὁ ἄδης.
- [00057] Ὁ δεῖνα;
- [00058] Ὁ Ἀδάμῃμελλε γὰρ ἐγείραι αὐτὸν ἐκ νεκρῶν.
- [00059] Ἐτέρα ἐρώτ.
- [00060] ζ'.
- [00061] «Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται.».
- [00062] Απόκ.
- [00063] Ῥίζα ἐστὶν ἡ πίστις·
- [00064] τὸ δένδρον, ὁ ἄνθρωπος·

- [00065] ἡ ἀξίνη, τὸ τοῦ ἀνθρώπου τέλος.
- [00066] Ἐτέρα η'.
- [00067] «Ἀνθρώπος τις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν.».
- [00068] Τίς ὁ ἄνθρωπος;
- [00069] Ὁ ἅγιος Πέτρος·
- [00070] πέτρα, ὁ Χριστός·
- [00071] οἰκία, ἡ πίστις·
- [00072] ἄνεμος [28.713] ὁ διάβολος.
- [00073] Ὁ δὲ ἐπὶ τὴν ἄμμον οἰκοδομήσας Ἰούδας·
- [00074] ἄμμος γὰρ ἐστὶν ἡ ἀκαρπία.
- [00075] Ἄλλη θ'.
- [00076] «Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ.».
- [00077] Τίς ὁ βασιλεύς;
- [00078] ὁ Θεός.
- [00079] Τίς ὁ υἱός;
- [00080] ὁ Χριστός.
- [00081] Τίνες οἱ κεκλημένοι;
- [00082] προφήται καὶ ἀπόστολοι.
- [00083] Τίνες οἱ ἀπαιτήσαντες;
- [00084] οἱ Ἰουδαῖοι.
- [00085] Τίνες οἱ παραγενόμενοι;
- [00086] οἱ ἐξ ἐθνῶν.
- [00087] Τίς ὁ μὴ ἔχων ἔνδυμα γὰρ μου;
- [00088] ὁ Ἰούδας, καὶ οἱ κατ' αὐτὸν ἀναξίως ἐπιπη δῶντες εἰς τὰ ἅγια.
- [00089] Ἄλλη ι'.
- [00090] «Εἶπεν ὁ Κύριος πρὸς τὸν Πέτρον·
- [00091] Ἀπελθε εἰς τὴν θάλασσαν, καὶ βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα.
- [00092] Τοῦτον δὸς ἀντὶ ἐμοῦ καὶ σοῦ.».
- [00093] Τίς ἡ θάλασσα;
- [00094] ὁ κόσμος.
- [00095] Τί τὸ ἄγκιστρον;
- [00096] ὁ λόγος τοῦ Θεοῦ.
- [00097] Ἰχθὺς ὁ Χριστός.
- [00098] Στατήρ ὁ σταυρὸς τοῦ Κυρίου, ἐν ᾧ ἔμελλε κάκεινος σταυρωθῆναι, καὶ ὁ Πέτρος.
- [00099] Ἐτέρα ια'.
- [00100] «Ἀνθρώπος τις εἶχε δύο υἱούς, καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί·

- [00101] Πάτερ, δός μοι.».
- [00102] Τίς ὁ ἄνθρωπος;
- [00103] ὁ Θεός.
- [00104] Οἱ δύο υἱοί;
- [00105] οἱ δίκαιοι καὶ οἱ ἁμαρτωλοί.
- [00106] Νεώτερος υἱὸς ὁ τὴν γνώμην ἄστατον ἔχων.
- [00107] Τὸ ἐπιβάλλον μέρος, τὰ λόγια τοῦ Θεοῦ καὶ αἱ ἐντολαὶ αὐτοῦ.
- [00108] Ἄλλη ιβ΄.
- [00109] «Ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν, τοῦ λαβεῖν βασιλείαν.».
- [00110] Ἄνθρωπος, ὁ Θεός·
- [00111] χώρα μακρὰ ἢ ἐπὶ γῆς παρουσία αὐτοῦ·
- [00112] βασιλεία ἢ δευτέρα παρουσία·
- [00113] οἱ δοῦλοι οἱ προφῆται, οἱ ἀπόστολοι, καὶ οἱ μάρτυρες.
- [00114] Ἡ δὲ μὲν ἔστιν ἡ χάρις, ἣν ἔλαβεν Ἰούδας, ὁμοίως καὶ τὸ τάλαντον.
- [00115] Ἄλλη ιγ΄.
- [00116] «Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν.».
- [00117] Ἄνθρωπος ὁ Θεός·
- [00118] ἀμπελῶν ὁ κόσμος·
- [00119] ἡ ληνὸς τὸ βάπτισμα·
- [00120] ὁ πύργος ἡ πίστις·
- [00121] οἱ γεωργοὶ οἱ Ἰουδαῖοι·
- [00122] οἱ δοῦλοι προφῆται, ἀπόστολοι, καὶ μάρτυρες.
- [00123] Καὶ ἀπέστειλεν αὐτοὺς κηρύξαι, καὶ ἀπέκτειναν αὐτούς·
- [00124] ὡσαύτως καὶ τὸν μονογενῆ Υἱὸν καὶ Λόγον τοῦ Θεοῦ, καὶ ἐπῆρθη ἐξ αὐτῶν ἡ βασιλεία, καὶ ἐδόθη Ῥωμαίοις, τοῖς ποιούσι τοὺς καρποὺς αὐτῆς.
- [00125] Αὐτοὶ δὲ κακοὶ κακῶς ἀπώλοντο διὰ τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν.
- [00126] Ἄλλη ιδ΄.
- [00127] «Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.».
- [00128] Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·
- [00129] ὁ περιπεσὼν εἰς τὴν ἄκανθαν ὁ Ἰούδας·
- [00130] ἀπελθὼν γὰρ ἀπήγατο, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγον αὐτόν·
- [00131] τὸ δὲ ἐπὶ τὴν γῆν τὴν ἀγαθὴν οἱ προφῆται καὶ ἀπόστολοι.
- [00132] Ἄλλη ιε΄.
- [00133] «Ἄνθρωπός τις κατέβαινε ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχῶν, καὶ λησταῖς περιέπεσεν.».
- [00134] Ἄνθρωπος ὁ Ἀδάμ·
- [00135] Ἱερουσαλήμ ὁ παράδεισος·
- [00136] Ἱεριχῶν ὁ κόσμος·

- [00137] λησται οί πονηροί λογισμοί και ή παράβασις·
- [00138] ίερεύς οί προφήται·
- [00139] Λευϊτης ό Μωσαϊκός νόμος·
- [00140] Σαμαρείτης ό Χριστός·
- [00141] έλαιον και οίνος τὸ τίμιον σῶμα και αίμα, και τὸ άγιον βάπτισμα·
- [00142] τὸ δὲ πανδοχεϊον ή Έκκλησία·
- [00143] ό πανδοχεύς ό άγιος Παύλος·
- [00144] τὰ δύο δηνάρια, ή Παλαιά και ή Νέα Διαθήκη.
- [00145] [28.716] Άλλη ις'.
- [00146] «Άνθρωπός τις έξηλθε πρωϊ μισθώσασθαι εργάτας.».
- [00147] Άνθρωπος ό Θεός·
- [00148] άμπελών ό κόσμος·
- [00149] εργάται οί απόστολοι.
- [00150] Οί δὲ περι τήν ένδε κάτην ὥραν έλθόντες Ματθίας έστιν, δς και κατεψηφίσθη μετά τῶν ένδεκα απόστόλων.
- [00151] Έτέρα ιζ'.
- [00152] «Γυνή τις ειχε δραχμήν, και άπώλεσεν αυτήν.».
- [00153] Τίς ή γυνή;
- [00154] ή Έκκλησία.
- [00155] Τίς ή δραχμή;
- [00156] ό Αδάμ.
- [00157] Άλλη ιη'.
- [00158] «Ωμοιώθη ή βασιλεία τῶν ουρανῶν θησαυρῶ κεκρυμμένῳ εν άγρῶ.».
- [00159] Τίς ό θησαυρός;
- [00160] ό Χριστός.
- [00161] Τίνες οί άγοράσαντες;
- [00162] ό Ιωσήφ και Νι κόδημος, μάλλον δὲ ή άγία Θεοτόκος.
- [00163] Έρώτ.
- [00164] ιθ'.
- [00165] «Ωμοιώθη ή βασιλεία τῶν ουρανῶν ζύμη, ήν λαβοῦσα γυνή εκρυψεν εις άλεύρου σάτα τρία.».
- [00166] Τίς ζύμη;
- [00167] ή πίστις.
- [00168] Τα δὲ τρία άλεύρου σάτα;
- [00169] ή τριήμερος του Σωτήρος άνάστασις.
- [00170] Έρώτ.
- [00171] κ'.

- [00172] Διὰ τί γεννήματα ἐχιδνῶν τοὺς Ἰουδαίους ὁ Βαπτιστὴς καλεῖ;
- [00173] Ἀπόκ.
- [00174] Ἐπειδὴ τὸ θηρίον τοῦτο τρώγει τὴν γαστέρα τῆς μητρὸς αὐτοῦ, καὶ οὕτως ἐξέρχεται·
- [00175] ὥσπερ καὶ οὗτοι ἐποίησαν, πατραλοῖαι γενόμενοι, καὶ τοὺς διδασκάλους αὐτῶν καὶ τοὺς προφήτας φθόνῳ καταναλίσκοντες.
- [00176] Καὶ γὰρ τὸν Μωσῆα ἐλίθασαν, τὸν δὲ Ἡσαΐαν μετὰ ξυλίνου πρίονος ἐδιχοτόμησαν πρὶ σαντες αὐτόν.
- [00177] Ἐρώτ.
- [00178] κα'.
- [00179] Τίνος χάριν, παραδοθέντος τοῦ Ἰωάννου, ἀνεχώρησεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν;
- [00180] Ἀπόκ.
- [00181] Ἡμᾶς παιδεύων φεύγειν τοὺς πειρασμοὺς, ἀλλὰ τοὺς ἐμπεσόντας στήναι γενναίως.
- [00182] Ἐρώτ.
- [00183] κβ'.
- [00184] Τί ἡμαρτεν ἡ συκὴ, ὅτι ἐξήρανε αὐτὴν ὁ Χριστός;
- [00185] καὶ διὰ ποίαν ὑπόθεσιν;
- [00186] καὶ τίνα τρόπον;
- [00187] Ἀπόκ.
- [00188] Ἐπεὶ ἐμελλεν ὁ Κύριος τὸ πάθος ὑφίστασθαι, ἵνα μὴ νομίσωσιν οἱ μαθηταί, ὅτι ἀδυναμίαν ἔχει καὶ ἀσθένειαν, καὶ διὰ τοῦτο πάσχει, ἐν τῷ ἀψύχῳ δεῖκνυσι τὴν δύναμιν ἑαυτοῦ·
- [00189] ἵνα δείξῃ, ὅτι ἠδύνατο πάντας ξηρᾶναι τοὺς ἀντιλέγοντας.
- [00190] Ἀλλ' ἐπειδὴ οὐκ ἤλθε κρῖναι τὸν κόσμον, ἀλλὰ σῶσαι, ὡς αὐτὸς ἔφησε, τὴν μὲν δύναμιν ἐνδείκνυται ἐπὶ τῆς ἀψύχου συκῆς, τὴν φιλανθρωπίαν δὲ ταμιεύεται τοῖς ἀνθρώποις ἀμέτρῳ ἀνεξικακίᾳ.
- [00191] Λέγεται δὲ καὶ ἡ ἁμαρτία συκῆ, ἣν κατηράσατο καὶ ἐξήρανε Χριστὸς ὁ Θεὸς ἡμῶν.
- [00192] Ἔστι δὲ καὶ τοῦτο, διότι ἔλαβε τῆς συκῆς τὰ φύλλα ὁ Ἀδὰμ, καὶ ἐσκέπασε τὴν ἁμαρτίαν τῆς αἰσχύνῃς μετὰ τὴν παράβασιν·
- [00193] καταλύσας τὸ ἁμάρτημα τῆς παραβάσεως, καὶ προσηλώσας καὶ ἐξαλείψας ἐν τῷ σταυρῷ, ἐξήρανε τὸ κάλυμμα τῆς ἁμαρτίας, ὡς τὰ φύλλα τῆς συκῆς ἃ περιεβέβλητο ὁ Ἀδὰμ μετὰ τὴν παρακοήν.
- [00194] Ἐρώτ.
- [00195] κγ'.
- [00196] Τί λέγει, ὅτι «Πέντε ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ;» Ἀπόκ.
- [00197] Ἡ γυνὴ ἔσχεν ἄνδρας κατὰ τὸν νόμον τῶν ^[28.717] Σαμαρειτῶν·
- [00198] ἐτελεύτησαν, μετ' ἐκείνους ἐπόρνευσεν·
- [00199] οὐδεὶς γὰρ πρὸς αὐτὴν ὡς νόμιμον γυναῖκα προσεγγίξειν ἠβούλετο.
- [00200] Ἐκείνη δὲ μὴ φέρουσα χαλινῶσαι τὴν ἐπιθυμίαν, λαθραίως εἶχε τὸν πορνεύοντα μετ' αὐτῆς, καὶ οὐκ ἦν οὔτε περιφανῆς οὔτε νόμιμος.
- [00201] Εἶχε δὲ αὐτὸν ἄνδρα κρυπτῶς.
- [00202] Ἐρώτ.
- [00203] κδ'.
- [00204] Τίνες εἰσὶν ἀληθινοὶ προσκυνηταί, οἵτινες μῆτε ἐν τῷ ὄρει ἐκείνῳ, μῆτε ἐν Ἱερουσαλὴμ, ἀλλ' ἐν πνεύματι καὶ ἀληθείᾳ προσκυνοῦσι τὸν Θεόν;
- [00205] Ἀπόκ.
- [00206] Οὗτοί εἰσιν οἱ ἐν ἐρήμοις καὶ ὄρεσι, καὶ σπηλαίοις καὶ ταῖς ὄποις τῆς γῆς κατοικοῦντες, οἵτινες, χωρὶς συνάξεως ἐκκλησιαστικῆς δι' ἔργων ἀγαθῶν

θείῳ πνεύματι φωτιζόμενοι, ἐν πνεύματι καὶ ἀληθείᾳ προσκυνοῦσι τὸν Θεὸν καὶ Πατέρα ἡμῶν τὸν ἐν τοῖς οὐρανοῖς, ἀμέμπτως βιοῦντες καὶ τῷ Θεῷ εὐσεβοφρόνως λατρεύοντες, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι τῶν ἀρετῶν διαλάμποντες, καὶ οὐκ ἔχουσι χρεῖαν ἐκκλησίας ἢ τόπου, ἀλλ' αὐτοὶ ἑαυτοὺς ναοὺς ποιοῦντες ταῖς ἀγαθαῖς ἐργασίαις, ἐν παντὶ τόπῳ καὶ πανταχοῦ εὐαρεστοῦσι τὸ Θεῖον, ἀδιαλείπτως καὶ εἰλικρινῶς αὐτὸν θεραπεύοντες πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν.

[00207] Ἐρώτ.

[00208] κέ'.

[00209] Τί λέγει·

[00210] «Ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς, ἐπὶ παντὸς πράγματος, οὐ ἂν αἰτήσωνται, γενήσεται αὐτοῖς;» Ἀπόκ.

[00211] Τουτέστι περὶ παντὸς πράγματος, οὐ ἂν συμφωνήσῃ ἡ ψυχὴ μετὰ τοῦ σώματος, εὐσεβοῦς καὶ ἐναρέτου ζητήματος, ὁ Θεὸς ἐν μέσῳ αὐτῶν γίνεται, ὡσπερ τῷ Ἡλίῳ ἐν τῷ ὄρει, καὶ Δανιὴλ ἐν τῷ λάκκῳ προσομιλήσας, καὶ τὰ αἰτήματα αὐτῶν πληρώσας.

[00212] Ἐρώτ.

[00213] κς'.

[00214] Τί λέγει·

[00215] «Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου, ἕως οὐ εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ;» Ἀπόκ.

[00216] Ἀντίδικόν ἐστι τὸ σῶμα τῆ ψυχῆ.

[00217] Ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ὡς φησι Παῦλος.

[00218] Ὑπ' ὠπιάζομεν γὰρ καὶ δουλαγωγοῦμεν τὸ σῶμα, εὐνοοῦντες διὰ νηστείας καὶ ἀγρυπνίας καὶ τῆς λοιπῆς κακοπαθείας, ἵνα μηκέτι ἐξανίσταται τῆς ψυχῆς διὰ παθῶν τῆς ἀτιμίας.

[00219] Ὅδὸν λέγει, τὸν μάταιον βίον τοῦτον καὶ πλάνον·

[00220] ἂν γὰρ λυθῇ ἡ ψυχὴ τοῦ σώματος, καὶ ἐξέλθῃ τοῦ βίου τούτου καὶ τῆς ὁδοῦ, οὐκ ἔτι ἐργάζεσθαι ἀγαθὸν δύναται.

[00221] Κοδραντῆς δὲ λέγεται καὶ αὐτὸ τὸ ἐγκατάλειμμα τοῦ ἐνθυμίου.

[00222] Λέγεται δὲ καὶ ἡ συνείδησις ἀντίδικος·

[00223] ἐλέγχει γὰρ ἡμᾶς ἐν τῇ καρδίᾳ κρυπτῶς, καὶ ἀναχαιτίζει ἀπὸ τοῦ κακοῦ, καὶ ἂν μὴ ἀκούσωμεν αὐτοῦ, ἔσχατον παραδίδωσιν ἡμᾶς ἐν τῷ κριτηρίῳ τοῦ Θεοῦ καὶ δώσωμεν εὐθύνας ὑπὲρ τε τῶν μεγάλων ἀμαρτημάτων, καὶ τῶν εὐτελῶν καὶ λίαν ἐλαχίστων.

[00224] Ἐρώτ.

[00225] κζ'.

[00226] Τί ἐστίν·

[00227] «Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως;» Ἀπόκ.

[00228] Διὰ τὴν ἀνθρωπότητα λέγει, ὅτι «Πλούσιος ὢν ἐταπεινώσεν ἑαυτὸν μέχρι θανάτου, θανάτου δὲ [28.720] σταυροῦ.».

[00229] Μέγα δὲ καὶ κομῶν τοῖς φύλλοις διὰ τὴν θεότητα.

[00230] Πετεινὰ δὲ τοῦ οὐρανοῦ ἐν τοῖς κλάδοις αὐτοῦ προφήτας καὶ ἀποστόλους, καὶ αὐτοὺς τοὺς εὐαγγελιστὰς καθεζομένους.

[00231] Ἐρώτ.

[00232] κη'.

[00233] Τί ἐστι τό·

[00234] «Οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν;» Ἀπόκ.

[00235] Τινὲς τὸν σισόην ἄλλως ἠρμήνευσαν·

[00236] ἐγὼ δὲ οἶμαι τὴν ἀπόκαρσιν τὸν νόμον ἀπαγορεύειν.

[00237] Εἰὼ θάσι γὰρ οἱ Ἕλληνες μὴ ἀποκεῖρην τῶν παιδῶν τὰς κορυφὰς, καὶ τοὺς μαλοὺς ἔαν, καὶ τούτους μετὰ χρόνον ἀνατιθέναι τοῖς δαίμοσιν.

[00238] Ἐρώτ.

[00239] κθ'.

[00240] Διὰ τί ἐνεφύσησεν ὁ Χριστὸς τοῖς μαθηταῖς αὐτοῦ λέγων·

[00241] «Λάβετε Πνεῦμα ἅγιον;» Ἀπόκ.

[00242] Ὡσπερ ἐπὶ τοῦ τυφλοῦ ἐποίησε πηλὸν, καὶ ἐπέχρισε τοὺς ὀφθαλμοὺς αὐτοῦ, ἵνα δείξη, ὅτι αὐτὸς ἐστὶν ὁ πλάσας κατ' ἀρχὰς τὸν ἄνθρωπον ἐκ τοῦ πηλοῦ·

[00243] τὸν αὐτὸν δὴ τρόπον καὶ τοῖς μαθηταῖς ἐνεφύσησεν, δεικνὺς, ὅτι αὐτὸς ἐστὶν ὁ δοὺς πνοὴν καὶ ζωὴν τοῖς ἀνθρώποις διὰ τοῦ παλαιοῦ ἐμφυσήματος τοῦ πρὸς τὸν Ἀδάμ.

[00244] Εἰπὼν δὲ αὐτοῖς·

[00245] «Λάβετε Πνεῦμα ἅγιον;» ἔδωκεν αὐτοῖς ἐξουσίαν καὶ χάριν διὰ τοῦ ἐμφυσήματος πρὸς τὸ ἀφιέναι ἁμαρτίας.

[00246] Διὰ τῆς ἐπιφοιτήσεως ἐν τῇ ἀγίᾳ Πεντηκοστῇ τὴν τοῦ βαπτίσματος καὶ τὴν τῶν σημείων ἐνέργειαν παρ' εἶχε.

[00247] Διό φησιν·

[00248] «Ἵμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, καὶ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς.».

[00249] Πρὸ γὰρ τοῦ πάθους οὐκ ἐν Πνεύματι ἁγίῳ τὰς ἰάσεις ἐποιοῦν οἱ ἀπόστολοι, ἀλλὰ τὴν παρὰ τοῦ Χριστοῦ ἐξουσίαν καὶ προστάξει.

[00250] «Οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη.».

[00251] Δεδόξασται δὲ ἐγεργεῖς ἐκ νεκρῶν.

[00252] Πνεῦμα δὲ ἅγιον ὀνομάζων οὐ τοῦ ἁγίου Πνεύματος τὴν ὑπόστασιν·

[00253] αὐτὸ γὰρ ἦν τε ἀεὶ καὶ ἔστι καὶ ἔσται, ἀλλὰ τὸ τοῦ ἁγίου Πνεύματος χάρισμα, ὅπερ κατὰ τὴν δεκάτην ἡμέραν τῆς ἀναλήψεως, πεντηκοστὴν δὲ τῆς ἀναστάσεως, ἐπὶ τοὺς Χριστοῦ μαθητὰς κατεφοίτησεν.

[00254] Ἐρώτ.

[00255] λ'.

[00256] Τίς ἐστὶν ὁ κριτὴς τῆς ἀδικίας, ὁ μήτε τὸν Θεὸν φοβούμενος, μήτε ἄνθρωπον ἐντρεπόμενος;

[00257] Ἀπόκ.

[00258] Ὁ Θεός·

[00259] οὔτε γὰρ Θεὸν ἔχει, ὃν φοβηθήσεται, οὔτε ἄνθρωπον ἐντραπήσεται.

[00260] «Χήρα δέ τις ἦν ἐν τῇ πόλει.».

[00261] Τίς δὲ ἡ χήρα ἐκείνη;

[00262] ἡ παντὸς ἀνθρώπου ψυχὴ, ἣ ποτε τὸν διάβολον ἄνδρα ἔχουσα, καὶ ἀπορρόψασα αὐτὸν, τὸν δὲ Χριστὸν ἐνστερνισαμένη, χήρα τυγχάνει, καὶ δέεται καθ' ἑκάστην ἡμέραν καὶ νύκτα, τὸν κριτὴν παρακαλοῦσα καὶ ὄδυρομένη καὶ λέγουσα·

[00263] «Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.».

[00264] Ἐρώτ.

[00265] λα'.

[00266] Τίς δὲ ἐστὶν ὁ ἀντίδικος;

[00267] Ἀπόκ.

[00268] Ὁ διάβολος, ὁ «ὡς λέων ὠρυόμενος περιπατῶν, ζητῶν τίνα καταπίη.».

[00269] Ἐρώτ.

[00270] λβ'.

[00271] Τί δὲ εἶπεν ὁ κριτής;

[00272] «Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, [28.721] ἀλλ' οὖν ἐκδικήσω αὐτήν, ἵνα μὴ ἐρχομένη ὑπὸ πιάζῃ με.».

[00273] Καὶ ἐπιφέρει ὁ Κύριος λέγων·

- [00274] «Ἀκούσατε, τί λέγει ὁ κριτὴς τῆς ἀδικίας,» ὁ Θεός·
- [00275] ἐπειδὴ κρίνει καὶ κατακρίνει τοὺς ἀδίκους.
- [00276] «Δικαίω γὰρ νόμος οὐ κεῖται.»
- [00277] Ἐρώτ.
- [00278] λγ'.
- [00279] Πῶς νοητέον, ὅτι «Ὁ ἔχων ἰμάτιον, πωλησάτω αὐτὸ, καὶ ἀγορασάτω μάχαιραν;» Ἀπόκ.
- [00280] Τοῦτο εἶπε γνωρίσαι θέλων ὁ Κύριος τοῖς ἀποστόλοις τὴν προδοσίαν αὐτοῦ, καὶ τὴν ἔφοδον τῶν Ἰουδαίων.
- [00281] Οὔτε οὖν τελείως παρεσιώπησεν, ἵνα μὴ τῇ ἀθρόα ἐφόδῳ ταραχθῶσιν, οὔτε πάλιν τελείως ἐ γνώρισεν, ἵνα μὴ δειλία τινὶ κατασχεθῶσιν.
- [00282] Ἐρώτ.
- [00283] λδ'.
- [00284] Πῶς ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπὸ ολέσει αὐτήν;
- [00285] Ἀπόκ.
- [00286] Ὁ μὲν φιλῶν τὴν ψυχὴν αὐτοῦ ἐστὶν ὁ τὰς ἀτόπους ἐπιθυμίας αὐτοῦ ποιῶν·
- [00287] ὁ δὲ μισῶν αὐτήν ἐστὶν ὁ μὴ εἰκὼν αὐτῇ τὰ βλάπτοντα κελευούση·
- [00288] ὁ δὲ θέλων αὐτὴν ἀπολέσαι ἐστὶ παρὰ τὸ δέον ἐκ τῶν ἐπερχομένων αὐτῇ κινδύνων καὶ θλίψεων καὶ πειρασμῶν διαφυγεῖν ἐφιέμενος.
- [00289] Ὡσπερ οὖν καὶ τὴν ὑπὲρ αὐτοῦ ἐν τοῖς κινδύνοις γινομένην ἀπώλειαν σωτηρίαν ὠνόμασεν·
- [00290] οὕτως εὐρήσει αὐτὴν εἰς ζωὴν τὴν αἰώνιον.
- [00291] Ἐρώτ.
- [00292] λε'.
- [00293] Τί ἐστίν·
- [00294] «Ἐὰν ὁ δεξιός σου ὀφθαλμὸς, ἢ ἡ χεὶρ σου σκανδαλίζει σε, ἔκκοψον, καὶ βάλε ἀπὸ σοῦ;» Ἀπόκ.
- [00295] Οὐ περὶ τῶν μελῶν τοῦ σώματος τοῦτο εἶρηκεν ὁ Κύριος·
- [00296] ἄπαγε! ἀλλὰ περὶ φίλων καὶ συγγενῶν·
- [00297] μέλη γὰρ ἀλλήλων ἐσμέν.
- [00298] Ἐὰν οὖν, φησὶν, ἔχῃς φίλον καὶ συγγενὴ ἀναγκαῖόν σοι ὄντα, ὡς δεξιὸν ὀφθαλμὸν ἢ χεῖρα·
- [00299] κατὰ τὸ εἰρημένον ὑπὸ τοῦ Ἰωβ, ὅτι «Ὁφθαλμὸς ἤμην τυφλῶν, ποῦς δὲ χλωῶν» καὶ ἴδιοις ἑαυτὸν βλαπτόμενον τὴν ψυχὴν ὑπ' αὐτοῦ, ἔκκοψον αὐτὸν ἀπὸ σοῦ·
- [00300] οὐδεμία γὰρ κοινὴ νία φωτὶ πρὸς σκότος, μάλιστα ἐὰν ὑποκρίσεώς τινος καὶ δόλου μετέχωσιν.
- [00301] Τοῦ Χρυσοστόμου λς'.
- [00302] Συκὴν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἤλθε ζητῶν ἐν αὐτῇ καρπὸν, καὶ οὐχ εὔρεν.
- [00303] Ἀπόκ.
- [00304] Συκὴν ἔθος τῇ Γραφῇ καλεῖν τὴν ἐν ἁμαρτίαις ψυχὴν·
- [00305] ἀμπελῶνα δὲ τὴν τῶν πιστῶν Ἐκκλησίαν·
- [00306] ἀμπελουργοὺς δὲ τοὺς ἀγγέλους.
- [00307] Ἐπεὶ οὖν ἐν τῇ Ἐκκλησίᾳ ἀναξίαις βιοῦντες τῆς πίστεως, οὐκ ἀμπελῶν, ἀλλὰ συκὴ ὀνομάζονται.
- [00308] Ἐκ νέας μὲν ἡλικίας, ὡς εἰκὸς, ἐν αὐτῇ φυτευθέντες διὰ τοῦ βαπτίσματος, μέχρι δὲ γήρους τὸν τρόπον μεταβαλλόμενοι·
- [00309] εἰκότως μακροθύμος ὁ Θεὸς λέγει τῷ ἀμπελοουργῷ, ἥτοι τῷ ἀγγέλῳ τῆς Ἐκκλησίας·

- [00310] «Ἴδου τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ, καὶ οὐχ εὐρίσκω.
- [00311] Ἐκκοψον αὐτήν·
- [00312] ἵνα τί καὶ τὴν γῆν κατ' ἀργεῖ;
- [00313] Ὁ δὲ φησι·
- [00314] Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως οὗ σκάψω περὶ αὐτήν καὶ βάλω κόπρια.».
- [00315] Τρία οὖν ἔτη εἰσὶν ἐν ἀνθρώποις, ἐν οἷς ἔρχεται ζητῶν καρπὸν ὁ Θεὸς, αἱ τρεῖς μεθελικιώσεις τοῦ ἀν [28.724]θρώπου, ἢ ὡς παῖδιά, νεώτεροι, καὶ πρεσβύτεροι.
- [00316] Πολλοὶ γὰρ, ἐν αὐτῷ τῷ γήρα μετανοήσαντες, διὰ θλίψεων τε σκαφέντες, καὶ διὰ πειρασμῶν δεξάμενοι κόπρια, τὴν ἀρετὴν ἐκαρποφόρησαν.
- [00317] Κυρίλλου λζ'.
- [00318] Διὰ τί ἡ Ἐκκλησία καλεῖται Ἐκκλησία, καὶ διὰ τί καθολική;
- [00319] Ἀπόκ.
- [00320] Ἐκκλησία μὲν, διὰ τὸ πάντας ἐκκαλεῖσθαι·
- [00321] καθολική δὲ, διότι καθόλου τοῦ κόσμου κεχυμένη ὑπάρχει.
- [00322] Ἐρώτησις λη'.
- [00323] Πόθεν λέγεται αἵρεσις;
- [00324] Ἀπόκ.
- [00325] Ἀπὸ τοῦ αἰρεῖσθαι τι ἴδιον καὶ τοῦτο ἐξ ἀκολουθεῖν.
- [00326] Κείμενον λθ'.
- [00327] «Εὐχέσθε, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν ἐν χειμῶνι, ἢ ἐν σαββάτῳ.».
- [00328] Ἐρμηνεία.
- [00329] Σημειωτέον, ὅτι ὁ Θεὸς χειμῶνα οὐκ ἐποίησε.
- [00330] Γέγραπται γάρ·
- [00331] «Θέρος καὶ ἔαρ σὺ ἔπλασας αὐτά.».
- [00332] Φυγεῖν δὲ λέγει, ὁπότεν ἡ ψυχὴ ἐκ τοῦ σώματος χωρίζεται.
- [00333] Χειμῶνα δὲ τὰς ἀμαρτίας καλεῖ·
- [00334] σάββατον δὲ τὴν ἀμέλειαν·
- [00335] καὶ οὐαὶ τὴν ἐν ἀμαρτίᾳ καὶ ἀθυμίᾳ καὶ ἀμελείᾳ ψυχὴν.
- [00336] Ἄτερον κείμενον μ'.
- [00337] «Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες.».
- [00338] Ἐρμηνεία.
- [00339] Λίθος ὁ Χριστὸς, ὅστις ἀπεδοκίμασθη ὑπὸ τῶν γραμματέων καὶ Φαρισαίων καὶ πρεσβυτέρων τοῦ λαοῦ τῶν Ἰουδαίων, καὶ ἐγένετο κεφαλὴ τῆς Ἐκκλησίας τῶν ἐθνῶν.
- [00340] Ὅ λέγεται διὰ τὸ συγκρατεῖν ἐν τῇ πίστει εἰς μίαν ὁμόνοιαν τὰ ἔθνη.
- [00341] Ἐπειδὴ γὰρ τὰ ἀπόγονα τῶν Ἑλλήνων καὶ τῶν Ἰουδαίων πεπιστεύκασι τῷ Χριστῷ, διὰ τοῦτο γωνία ἀπεικάσθη καὶ ὁ Χριστὸς, ὅτι τοὺς γόνους ἐκείνων συνῆψεν ἐν τῇ πίστει.
- [00342] Λέγεται δὲ καὶ κατὰ ἄλλον τινὰ τρόπον ὁ Χριστὸς λίθος ἀκρογωνιαῖος, ἐπειδὴ, ὅτε κτίζεται οἰκία, προστιθέασιν οἱ οἰκοδομοῦντες ἐν τῇ γωνίᾳ τοῦ τοίχους λίθον ἀκρογωνιαῖον, ἥτοι τὸν ἔχοντα γωνίαν ἐν τῇ ἄκρᾳ αὐτοῦ.
- [00343] Πεσῶν δὲ ὁ τοιοῦτος ἐν τῇ ἄκρᾳ τοῦ τοίχους, συνάπτει καὶ κρατεῖ τὰ δύο τοίχη ἐν τῷ ἅμα.
- [00344] Κατὰ οὖν τοιοῦτον τρόπον λέγεται καὶ ὁ Χριστὸς λίθος ἀκρογωνιαῖος, ὅτι συνῆψε τοὺς δύο λαοὺς ἐν τῷ ἅμα, τὸν τε λαὸν τῶν Ἰουδαίων καὶ τὸν ἐξ ἐθνῶν·

[00345] καὶ διὰ τοῦτο λίθος ἀκρογωνιαίος ὠνόμασται.

[00346] Ἐρώτ.

[00347] Τί ἐστὶν ὃ εἶρηκεν ὁ Χριστὸς τῷ Πέτρῳ ...

[00348] ;

[00349] ἠὶ δεσυντ θυαεδαμ.

[00350] τοῦντες οἱ ὄχλοι, καὶ μέσον αὐτῶν ἔχοντες τὸν Χριστὸν ἤρχοντο κρυπτῶς ὀπισθεν αὐτοῦ τινες, καὶ ἔκρουον αὐτὸν, ἢ ἡρώτων αὐτὸν ἄλλοι δοκιμάζοντες, Εἰπέ ἡμῖν, ἄρα τίς ἔτυψέ σε ἐκ τοῦ λαοῦ κρυφίως;

[00351] καὶ ἐὰν οἶδας, προφήτευσον καὶ εἰπέ·

[00352] δεῖξον ἡμῖν ἐκ τοῦ ὄχλου τὸν τύψαντά σε, καὶ γνωσόμεθα, ὅτι προφήτης εἶ σύ.

[00353] Ἐρώτ.

[00354] μάλ'.

[00355] Τί ἐστι·

[00356] «Καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.» Καὶ γὰρ πάντες οἱ θνήσκοντες πρῶτον τελευτῶσι, καὶ οὕτω τὰς ἑαυτῶν κεφαλὰς κλίνουσιν.

[00357] [28.725] Ἀπόκ.

[00358] Ἐπειδὴ πάντα ἐτέλεσεν ὁ Κύριος τὰ γεγραμμένα, τὴν σάρκωσιν, τὴν γέννησιν, τὴν βάπτισιν, τὴν τῶν σημείων ἐπίδειξιν, τῆς διδασκαλίας τὴν ἐνέργειαν, τῶν μαθητῶν τὴν οἰκείωσιν, τὰ ἀνθρώπινα πάντα, τὸ πάθος, τὴν σταύρωσιν, τοὺς ἐμπαιγμούς, τὰς τρώσεις τῶν ἡλῶν, μετὰ τὸ πληρῶσαι ταῦτα, ἄπερ ἔδει παθεῖν·

[00359] ἐλείπετο μόνον ὁ θάνατος.

[00360] Καὶ φοβούμενος οὐκ ἐτόλμα προσεγγίσει αὐτῷ·

[00361] διὰ τοῦτο ἔκλινεν ὁ Χριστὸς τὴν κεφαλὴν, κράζων αὐτόν.

[00362] Ἔως γὰρ μὴ ἔκλινε τὴν κεφαλὴν, οὐκ ἐτόλμα προσεγγίσει αὐτῷ.

[00363] Διὰ τοῦτο φησὶν ὁ εὐαγγελιστής·

[00364] «Καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.».

[00365] Ἐρώτ.

[00366] μβ'.

[00367] Τίνος χάριν ἐκραύγασεν ὁ Χριστὸς ἐπὶ τοῦ σταυροῦ φωνὴ μεγάλη;

[00368] Ἀπόκ.

[00369] ἵνα δείξη τὴν δύναμιν αὐτοῦ, καὶ ἐκφοβήσῃ τοὺς Ἰουδαίους, καὶ πρὸς πίστιν εἰσαγάγῃ.

[00370] Καὶ γὰρ ἡ φωνὴ αὕτη τὰς πέτρας διέσχισε, καὶ τὸ καταπέτασμα τοῦ ναοῦ καὶ ἐρῶξε, τὴν γῆν τε ἔσεισε, καὶ τὰ μνημεῖα ἀνέωξε.

[00371] Καὶ οὐδὲ οὕτως συνῆκαν οἱ ἀγνώμονες Ἰουδαῖοι.

[00372] Ἐρώτ.

[00373] μγ'.

[00374] Πῶς εἶδεν ἡ Μαρία τὸν Κύριον, καὶ ποίῳ τρόπῳ;

[00375] Καὶ γὰρ ἴστατο κλαίουσα ἐν τῷ μνημείῳ ἔμπροσθεν τῶν ἀγγέλων σκυθρωπῶ τῷ ἦθει, καὶ κατηφεῖ τῇ θεᾷ.

[00376] Πῶς οὖν εἶδεν αὐτὸν ὀπισθεν αὐτῆς περιπατοῦντα καὶ ἐρχόμενον;

[00377] Ἀπόκ.

[00378] ἔχει δὲ οὕτως, ὅτι ἐκαθέζοντο οἱ ἄγγελοι ἔμπροσθεν αὐτῆς, καὶ ἔβλεπον τὸν Χριστὸν ἐρχόμενον ὀπίσω αὐτῆς·

[00379] ἐκεῖνη δὲ ὀπίσω αὐτῆς οὐχ ἔώρα·

- [00380] οί δὲ ἄγγελοι καθεζόμενοι ἐξεναντίας αὐτῆς ἐθεώρουν τὸν Χριστὸν ἐρχόμενον ὀπίσω αὐτῆς, καὶ εὐθέως ἀνέστησαν.
- [00381] Ἰδοῦσα δὲ ἡ γυνὴ τοὺς ἀγγέλους ἀποπη δῆσαντας ἐξεπλάγη, καὶ αὐθις ἐστράφη εἰς τὰ ὀπίσω ἰδεῖν τί ἐθεάσαντο οἱ ἄγγελοι, καὶ εἶδεν ἐρχόμενον τὸν Ἰησοῦν.
- [00382] Αὕτη ἐστὶν αἰτία τοῦ ἰδεῖν τὴν Μαρίαν τὸν Κύριον στραφεῖσαν εἰς τὰ ὀπίσω.
- [00383] Ἐρώτ.
- [00384] μδ'.
- [00385] Διὰ τί ὁ Χριστὸς τοῖς μαθηταῖς αὐτοῦ ἐζήτησε μετὰ τὴν ἀνάστασιν φαγεῖν, οὐχ εὐρέθη δὲ ἕτερον μέρος, ἀλλ' ἡ μόνον ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίον;
- [00386] Ἀπόκ.
- [00387] Τινὲς τὸ ἀπὸ μελισσίου κηρίον ἄλας ἡρμὴ νευσαν εἶναι·
- [00388] φλυάρων μυθολογία ταῦτα τὰ ῥήματα.
- [00389] Τὸ γὰρ ἀπὸ μελισσίου κηρίον καὶ ἰχθύος ὀπτοῦ μέρος ταῦτά εἰσιν οἷα λέγει ἡ Γραφή.
- [00390] Ἔχει δὲ παράδοξόν τινα ἐρμηνείαν καὶ βαθυτάτην καὶ ἀναγωγικωτάτην ἀκριβείαν.
- [00391] Ὁ νοῦς τῆς ἀναγνώσεως ταύτη ἐστὶν οὗτος·
- [00392] ὁ μὲν ἰχθύς παρεικάζεται εἰς τὴν σκληρὰν διαγωγὴν τῶν ἀσκητῶν, τῶν δαμασάντων τὴν σάρκα νηστείας καὶ ἀγρυπνίας καὶ ταῖς λοιπαῖς κακοπαθείαις, καὶ σταυρωσάντων ἑαυτοὺς τῷ κόσμῳ καὶ ταῖς ἡδοναῖς, καὶ ὑγρότησι καὶ ταῖς τροφαῖς τοῦ βίου ἀποταξαμένων, καὶ τῇ ξηρότητι ἑαυτοὺς δαμασάντων, καὶ τῇ ἀσκητικῇ ὁδῷ πορευομένων, καθὼς ἐν ετείλατο ὁ Χριστός·
- [00393] «Ὁ θέλων τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν,» ἐν νηστείας δηλονότι καὶ ἀγρυπνίας, καὶ ταῖς λοιπαῖς κακοπαθείαις.
- [00394] Πῶς δὲ παρεικάζεται ὁ ἰχθύς εἰς τὴν ἀσκησιν, ἢ τὴν κακοπάθειαν, ἄκουσον.
- [00395] Ἄνθρωπος ὁμοίος ἐστὶ τοῦ ἰχθύος·
- [00396] [28.728] ὥσπερ γὰρ ὁ ἰχθύς, ἕως ἐστὶν ἐν τῇ θαλάσῃ, ἔχει πᾶσαν τὴν ὑγρότητα, καὶ ζῆ μετὰ τοῦ αἵματος αὐτοῦ καὶ πάσης ἰλύος ὅταν δὲ κρατηθῇ ἔξω τοῦ ὕδατος, νεκροῦται·
- [00397] τιθέμενος δὲ ἐν τῷ πυρὶ ὀπτοῦται καὶ ξηραίνεται, καὶ ἀπόλλυσι πᾶσαν αὐτοῦ τὴν ἀκαθαρσίαν·
- [00398] τοιούτῳ τρόπῳ ἐστὶ καὶ ὁ ἄνθρωπος·
- [00399] ἕως ἐστὶ μέσον τοῦ βίου, ζῆ ἐμπαθῶς πρὸς τὰς ἡδονὰς καὶ ἀκολάστους ἐπιθυμίας.
- [00400] Ὅταν δὲ ἀποστῆ τοῦ κόσμου, καὶ βιώσῃ ἐν ἀσκήσει καὶ σκληραγωγίᾳ ἐν τῇ ἐρήμῳ, ὑπὸ πυρὸς τοῦ ἁγίου Πνεύματος θερμαινόμενος, τότε ξηραίνεται ἐκ τῶν παθῶν, καὶ καθαίρεται ἀπὸ πάσης ἀκαθαρσίας, καὶ γίνεται τῷ Θεῷ θυσία εὐάρεστος διὰ τῶν ἀρετῶν.
- [00401] Ὅσπερ ὁ ἰχθύς γίνεται ἐπιτήδειος εἰς τροφήν ὀπτηθεὶς ἐπ' ἀνθρώπων·
- [00402] οὕτως καὶ ὁ ἄνθρωπος, διὰ τῆς θέρηης τοῦ ἁγίου Πνεύματος καθαρθεὶς, γίνεται θυσία εὐπρόσδεκτος τῷ Κυρίῳ.
- [00403] Τὸ δὲ ἀπὸ μελισσίου κηρίον ἐστὶ πάλιν τοιαύτην ἔχον τὴν ἐρμηνείαν.
- [00404] Ζητητέον τοίνυν πῶς οὐκ ἦν τὸ μέλι χωρὶς κηρίου.
- [00405] Ἔστι δὲ καὶ κηρίον χωρὶς μέλιτος·
- [00406] καὶ ἔστι καὶ μέλι χωρὶς κηρίου·
- [00407] ἐκεῖ δὲ εὐρέθησαν τὰ ἀμφότερα·
- [00408] κατὰ τίνα δὲ τρόπον, ἄκουσον.
- [00409] Τὸ μὲν μέλι διὰ τὴν γλυκύτητα τοῦ ἁγίου Πνεύματος, ἦν ἔμελλεν ἐκχεῖν πρὸς τοὺς ἀποστόλους καὶ πάντας τοὺς πιστούς·
- [00410] τὸ δὲ κηρίον διὰ τὴν σφραγίδα, ἦν παρέχει τοῖς πιστοῖς πᾶσι διὰ τοῦ βαπτίσματος.
- [00411] Καὶ γὰρ ὁ θησαυρὸς, ὅσον ἐστὶ βεβυσμένος διὰ κηρίου, τοσοῦτόν ἐστιν ἀσφαλέστερος.
- [00412] Τοιούτῳ τρόπῳ οὖν καὶ ὁ τῆς θείας χάριτος πλοῦτος ἐν τῷ ἀνθρώπῳ ὑπάρχει ἄσυλος, ἔχων τὴν σφραγίδα τοῦ ἁγίου βαπτίσματος, καὶ τὸ σημεῖον τοῦ σταυροῦ, καὶ τὴν πίστιν εἰς Χριστόν.

[00413] Περί δόξης.

[00414] Ἐρώτ.

[00415] με΄.

[00416] Γίνωσκε δὲ, ὅτι ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστὸς, μετὰ τὸ σαρκωθῆναι ἐκ Πνεύματος ἁγίου καὶ ἐκ τῆς ἀειπαρθένου Μαρίας, καὶ ἐνανθρωπήσαι, καὶ πάντα ἀνθρώπινα ἀναλαβέσθαι χωρὶς ἁμαρτίας καὶ ἀσθενείας, καὶ μετὰ τὸ θαῦμα τουργῆσαι καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι κατὰ τὰς Γραφὰς, ὕστερον ἀνελήφθη, καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ.

[00417] Δεξιὰν δὲ ἀκούων τοῦ Θεοῦ, μὴ τόπους καὶ σχήματα δόξης περιέγραφε.

[00418] Δεξιὰ γὰρ καὶ ἀριστερὰ τῶν περιγραφομένων ἐστίν·

[00419] ὁ δὲ Θεὸς ἀπλαστος καὶ ἀόριστος καὶ ἀσχημάτιστος, καὶ ἀπερίγραπτός ἐστι.

[00420] Δεξιὰν δὲ τοῦ Θεοῦ ὅταν ἀκούσης, τὴν δόξαν καὶ τὴν τιμὴν τοῦ Θεοῦ εἶναι νόει.

[00421] Καὶ ὁ μὲν Υἱὸς τοῦ Θεοῦ καὶ Θεός, καθὼς εἴρηται, μετὰ τὸ πληρῶσαι πᾶσαν οἰκονομίαν, ὕστερον ἀνελήφθη·

[00422] τὸ δὲ Πνεῦμα τὸ ἅγιον, κατελθὼν ἐπὶ τοὺς ἁγίους μαθητὰς τῇ ἁγίᾳ Πεντηκοστῇ, καὶ ἐκχυθὲν ἐπὶ πᾶσαν σάρκα, οὐκ ἀνελήφθη, ἀλλὰ κατὰ γενεὰν καὶ γενεὰν διέρχεται εἰς πάντας, καὶ καθὼς ἕνα ἕκαστον εὗροι τῶν ἀνθρώπων, κατασκηνοῖ ἐπ' αὐτὸν κατὰ τὴν ἀναλογίαν τῆς ἐκάστου καθάρσεως, ὑπὲρ μέλι γλυκάζον ἐν τῇ ψυχῇ.

[00423] Ἐρώτ.

[00424] μς΄.

[00425] Τί ἐστὶν ὃ εἶπεν ὁ Χριστὸς, ὅτι «Ὁς ἂν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·

[00426] ὃς δ' ἂν εἴπῃ κατὰ τοῦ ἁγίου Πνεύματος, οὐκ ^[28.729] ἀφεθήσεται οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι;» Ἑρμηνεία.

[00427] Τοῦτο εἴρηκεν ὁ Χριστὸς, ἐπειδὴ δι πλοῦς κατ' οὐσίαν, Θεὸς καὶ ἄνθρωπος, πᾶς ὅστις ἀθετήσῃ βλασφημιῶν εἰς τὴν σάρκα αὐτοῦ, ἀφεθήσεται αὐτῷ μετανοήσαντι, τῷ δὲ βλασφημήσαντι εἰς τὴν ...

[00428] *Xaetera desiderantur ...*

[00429] μφαῖνον τὸ τρίτον πρόσωπον ὅμοιον ἀνθρώπῳ τὸν κατὰ ἄνθρωπον αὐτοῦ παρουσίαν φανερώτατα γρά φον·

[00430] τὸ δὲ τέταρτον ὅμοιον ἀετῷ πετομένῳ, τὴν τοῦ Πνεύματος ἐπὶ τὴν Ἐκκλησίαν ἐφιπταμένην, δόσιν σαφηνίζον, καὶ τὰ Εὐαγγέλια τούτοις σύμφωνα, ἐν οἷς συγκαθίσταται ὁ Χριστὸς.

[00431] Τὸ μὲν γὰρ κατὰ Ἰωάννην τὴν ἀπὸ τοῦ Πατρὸς αὐτοῦ ἡγεμονικὴν καὶ ἔνδοξον αὐτοῦ γενεὰν ἐκδιηγεῖται λέγων·

[00432] «Ἐν ἀρχῇ ἦν ὁ Λόγος» διὸ καὶ ἀετὸς μετωνόμασται, ὡς τὰ ὕψη ...

[00433] κενεμβατήσας, κάκειθεν τὰ ἀπόρρητα μνηθεῖς, καὶ τὰ κρυπτά τῆς θεολογίας ...

[00434] ἀνιμωσάμενος, καὶ τὴν ἀόρητον καὶ ἀκατάληπτον γέννησιν τοῦ Υἱοῦ τοῦ Θεοῦ συγγραψάμενος.

[00435] Τὸ δὲ κατὰ Λουκᾶν ἄρχεται ἀπὸ τοῦ Ζαχαρίου τοῦ ἱερέως·

[00436] τὸ δὲ κατὰ Ματθαῖον τὴν κατὰ ἄνθρωπον αὐτοῦ γέννησιν γράφεις «Βίβλος γενέσεως.».

[00437] Τὸ δὲ κατὰ Μάρκον·

[00438] «Ἀρχὴ τοῦ Εὐαγγελίου.».

[00439] Διὰ τοῦτο καὶ τέσσαρες καθολικαὶ διαθήκαι τοῖς ἀνθρώποις ἐδόθησαν μία μὲν κατὰ τὸν κατακλυσμόν τοῦ Νῶε ἐπὶ τοῦ τόξου·

[00440] δευτέρα ἐπὶ τοῦ Ἀβραὰμ ἐπὶ τοῦ σημείου τῆς περιτομῆς·

[00441] τρίτη ἢ διὰ τοῦ Μωσέως ἐν τῇ νομοθεσίᾳ·

[00442] τετάρτη ἢ διὰ τοῦ ἁγίου Εὐαγγελίου, τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ χάρις καὶ δωρεά.

[00443] ΕΚ ΤΟΥ ΠΑΛΑΙΟΥ ΔΙΑΦΟΡΟΙ ΕΡΜΗΝΕΙΑΙ.

[00444] Ἐρώτ.

[00445] μζ΄.

[00446] Τί ἐστίν·

- [00447] «Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος;» Απόκ.
- [00448] Ὅτι οὐκ ἦν ἀκμὴν κοσμηθεῖσα.
- [00449] Ἐπικειμένου γὰρ τοῦ ὕδατος ἐπάνω αὐτῆς, ἀόρατος ἦν ἥτοι ἀθεώρητος καὶ ἀφανής·
- [00450] ἀκατασκεύαστος δὲ ἦτοι ἀκαλλώπιστος, ἀτελείωτος·
- [00451] ἀκμὴν γὰρ οὐκ εἶχεν οὔτε ἄνθη, οὔτε λειμῶνας, οὔτε φυτὰ, οὔτε βλάστην.
- [00452] Ἐρώτ.
- [00453] μη΄.
- [00454] Ποῖον πνεῦμα ἐπέφερετο ἐπάνω τοῦ ὕδατος;
- [00455] Απόκ.
- [00456] Τισὶ μὲν δοκεῖ τὸ πανάγιον Πνεῦμα ζωογονοῦν τὴν τῶν ὑδάτων φύσιν·
- [00457] ἐγὼ δὲ ἀρμοδίως τὸ, «ἐπέφερετο,» τὴν κινητικὴν τοῦ ἀέρος οὐσίαν φημί παραδηλοῦν, καθὰ καὶ Δαβὶδ περὶ τοῦ Θεοῦ τῶν ὄλων φησὶ «Πνεύσει τὸ πνεῦμα αὐτοῦ, καὶ ὑψήσεται ὕδατα.».
- [00458] Ἐρώτ.
- [00459] μθ΄.
- [00460] Διὰ τί, μίαν τὴν συναγωγὴν τῶν ὑδά [28.732] των εἰπὼν, μετὰ ταῦτα πολλὰς προσωνόμασε;
- [00461] «Συνήχθη» γὰρ, φησὶ, «τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν.».
- [00462] Απόκ.
- [00463] Μία ἐστὶ τῶν ὑδάτων ἡ φύσις καὶ συναγωγή·
- [00464] πληθυντικῶς δὲ τὰς συναγωγὰς ὠνόμασεν, ἐπειδὴ ἄλλο μὲν τὸ Ἰνδικὸν πέλαγος, ἄλλο δὲ τὸ Ποντικόν, καὶ τὸ Ἀτλαντικόν ἕτερον, καὶ ἄλλο μὲν ἡ Προποντις, καὶ Αἰγαῖον ἕτερον, καὶ ἄλλος πάλιν ὁ Ἰώνιος κόλπος.
- [00465] Ἐξωθεν δὲ πάλιν ἐπίκειται τὸ μέγιστον πέλαγος, ὃ τινες Ὠκεανὸν ὀνομάζουσι.
- [00466] Τούτου χάριν, ὡς μὲν συνηγμένην, συναγωγὴν μίαν ὠνόμασεν·
- [00467] ὡς δὲ διαιρουμένην, συναγωγὰς.
- [00468] Ἐρώτ.
- [00469] ν΄.
- [00470] Ποῖον φῶς ἐχώριζε τὴν ἡμέραν καὶ τὴν νύκτα, πρὶν γενέσθαι τὸν ἥλιον;
- [00471] Καὶ γὰρ ὁ ἥλιος καὶ οἱ λοιποὶ φωστῆρες ὕστερον ἐγένοντο.
- [00472] «Καὶ ἐγένετο δὲ ἐσπέρα, καὶ ἐγένετο πρωΐ ἡμέρα,» πῶς γὰρ νοητέον;
- [00473] οὐπω γὰρ ἥλιος.
- [00474] Απόκ.
- [00475] Τὸ φῶς εἶπεν ὁ Θεός, καὶ ἐγένετο.
- [00476] Ἐκεῖνο οὖν ἦν τὸ διαχωρίζον τὴν ἡμέραν καὶ τὴν νύκτα.
- [00477] Καὶ εἶπεν ὁ Θεός, ὅτι «Γενηθήτω φῶς, καὶ ἐγένετο φῶς.».
- [00478] Τοῦτο οὐκ ἔστιν ἥλιος·
- [00479] ποῖον δὲ ἐστὶ τοῦτο τὸ φῶς, ἄκουσον.
- [00480] Τοῦτο τὸ φῶς ἐστὶ τὸ πρωϊνόν, ὅπερ ἄνα τέλλει καὶ φωτίζει τὸν κόσμον ἀπὸ πρωΐ πρὶν ἄνα τεῖλαι τὸν ἥλιον.
- [00481] Καὶ μηδεὶς νομίση, ὅτι τοῦ ἡλίου ἐστὶ τὸ φέγγος ἐκεῖνο, ὅπερ ἀυγάζει ταχὺ καὶ φωτίζει τὸν κόσμον πρὶν τοῦ ἡλίου·

- [00482] ἀλλ' αὐτό ἐστὶν ὅπερ λέγει ἡ Γραφή·
- [00483] «Καὶ εἶπεν ὁ Θεός·
- [00484] Γενηθήτω φῶς, καὶ ἐγένετο φῶς.».
- [00485] Τοῦτο τὸ φῶς πολὺ καὶ ὑπέρλαμ πρὸν ὑπάρχον, τότε διείλεν αὐτὸ ὁ Θεὸς εἰς τοὺς φωστῆρας, τὸν τε ἥλιον καὶ τὴν σελήνην καὶ τὰ λοιπά.
- [00486] Ἐρώτ.
- [00487] να'.
- [00488] Τί λέγει, ὅτι «Ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς, καὶ ἡμέρας καὶ ἔνιαυτούς;» Απόκ.
- [00489] Σημεῖα καλεῖ τὸ εἰδέναι σπόρου καιρὸν καὶ θέρους, καὶ τρυγητοῦ, τὸ φυτεῦσαι ἐν ποίῳ καιρῷ, πότε ξύλον τεμεῖν.
- [00490] Ἐκαστος γὰρ καιρὸς ἔχει τὴν ἰδίαν ἐργασίαν.
- [00491] Τέσσαρας γὰρ ἔχει καιροὺς ὁ χρόνος·
- [00492] ἕκαστος δὲ καιρὸς ἔχει τὴν ἰδίαν ἐργασίαν Ἐρώτ.
- [00493] νβ'.
- [00494] Διὰ τί τὰ μὲν φυτὰ πρὸ τῶν φωστήρων ἐποίησεν ὁ Θεός, τὰ δὲ ζῶα μετὰ ταῦτα;
- [00495] Απόκ.
- [00496] Διότι τὰ μὲν φυτὰ εἰσὶν ἄψυχα, καὶ οὔτε ὀφθαλμοὺς ἔχουσι, καὶ ἐκτίσθησαν πρὸ τῶν φωστήρων·
- [00497] ἐβάσταζον γὰρ τοῦ φωτὸς τὴν λαμπρότητα·
- [00498] μετὰ δὲ τοὺς φωστῆρας ὕστερον ἐγένοντο τὰ ζῶα·
- [00499] ἐπειδὴ ἐμέρισεν ὁ Θεὸς τὸ φῶς τὸ πρῶτον τὸ μέγα ὃ ἐποίησεν εἰς τοὺς φωστῆρας, καὶ διεσκορπίσθη, καὶ ἐγένετο ἐλαφρότερον·
- [00500] εἰ μὴ γὰρ οὕτως ἐγένετο, οὐκ ἠδύνατο τὰ ζῶα ὑποφέρειν τὴν πολλὴν ἀστραπὴν καὶ τὴν λαμπρότητα ὅλου τοῦ πυρὸς ἐκεῖνου.
- [00501] Καὶ διὰ τοῦτο ἐγένοντο ὕστερον τὰ ζῶα, ὅπως δύνωνται φέρειν τοῦ πυρὸς τὴν λαμπρότητα.
- [00502] Ἐρώτ.
- [00503] νγ'.
- [00504] Διὰ τί ὁ Θεὸς πλάσας τὸν ἄνθρωπον ἐκ τῆς γῆς, οὐκ ἔπλασε καὶ τὴν Εὐάν.
- [00505] ἀλλ' ἐκ τῆς πλευρᾶς αὐτοῦ ἔπλασεν αὐτήν;
- [00506] Απόκ.
- [00507] ἵνα μὴ ἔχωσιν ἀφορμὴν λέγειν, ὅτι ἄλλο τὸ ^[28.733] χῶμά ἐστι τοῦ Ἀδάμ, καὶ ἄλλο τῆς Εὐας·
- [00508] καὶ κρεῖσσον ἦν τὸ χῶμα ὃ ἔπλασε τὸν Ἀδάμ, καὶ ἐξ ἐκεῖνου εἰσὶν οἱ καλοὶ καὶ ἐνάρετοι ἄνθρωποι·
- [00509] ἀπὸ δὲ τῆς Εὐας εἰσὶν οἱ κακοὶ καὶ πονηροὶ, καὶ οἱ σκολιοὶ ἄνθρωποι.
- [00510] Διὰ τοῦτο ἔπλασεν αὐτοὺς ὁ Θεὸς ἐξ ἐνὸς χώματος.
- [00511] Ἐρώτ.
- [00512] νδ'.
- [00513] Διὰ τί, ὡς ἔστι κρεῖσσον καὶ παραδοξότερον ποίημα τοῦ Θεοῦ ὁ ἄνθρωπος (βασιλέα γὰρ αὐτὸν πεποίηκεν ἐπὶ τῆς γῆς, καὶ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν αὐτοῦ ἐποίησεν αὐτὸν), πῶς ἔπλασεν αὐτὸν ὁ Θεὸς ὕστερον πάντων;
- [00514] Απόκ.
- [00515] Ἐπειδὴ ὡσπερ βασιλεὺς, ὅταν μέλλει ἀπελθεῖν ἐν πόλει τινὶ, πρῶτον εὐτρεπίζουσι αὐτοῦ τὴν ἐτοιμασίαν, καὶ κατασκευάζοντες αὐτοῦ τὴν δωροφορίαν, καὶ πᾶσαν αὐτοῦ τὴν ὑπηρεσίαν καὶ ἀνάπαυσιν, μετὰ τοῦτο δὲ παραγίνεται ὁ βασιλεὺς, οὕτω γέγονε καὶ ἐπὶ τοῦ ἀνθρώπου.
- [00516] Πρῶτον ἐφρόντισεν ὁ Θεὸς τὰ τῆς ἀναπαύσεως αὐτοῦ, καὶ εἰργάσατο τὴν κατ' οἰκίαν αὐτοῦ καὶ πᾶσαν τὴν χρεῖαν καὶ ἀνάπαυσιν αὐτοῦ, καὶ μετὰ

ταῦτα ἔπλασεν αὐτόν.

[00517] Ἐρώτ.

[00518] νε΄.

[00519] Τί ἐστι τό·

[00520] «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν;» Τί τὸ «κατ' εἰκόνα;» καὶ τί τὸ «καθ' ὁμοίωσιν;» Ἀπόκ.

[00521] Οὐχ ὥσπερ οἱ ἄνθρωποι, οὕτως καὶ ὁ Θεὸς ἐστὶν ἀνθρωπόμορφος·

[00522] ἄπαγε! Ἀλλὰ τὸ «κατ' εἰκόνα» τοῦτό ἐστιν·

[00523] ὥσπερ γὰρ ὁ Θεὸς βασιλεύει ἐν παντὶ κόσμῳ, καὶ ἄρχει, καὶ ἐξουσιάζει πάντων τῶν ἐν οὐρανῷ καὶ τῇ γῆ·

[00524] οὕτω καὶ ὁ ἄνθρωπος ἄρχων καὶ βασιλεὺς καθέστηκε πάντων τῶν ἐπιγείων πρὸς γμάτων, καὶ αὐτεξουσίως ὁ βούλεται πράττει, καθ' ἅπερ καὶ ὁ Θεός·

[00525] καὶ τοῦτό ἐστι τὸ «κατ' εἰκόνα.».

[00526] Τὸ δὲ «καθ' ὁμοίωσιν» ἐστὶ τὸ ἀγαθὸν καὶ ἐνάρετον.

[00527] Ὅσπερ γὰρ ὁ Θεὸς ἀγαθὸς ἐστὶ καὶ ἐλεήμων, καὶ εὖ σπλαγχνος, καὶ δίκαιος, μακροθύμος τε καὶ πρᾶος, ἀγαπητικός τε καὶ συμπαθής, εἰρηνικός τε καὶ ἐπιεικής, ἐλεῶν καὶ τρέφων πάντας ἀνθρώπους, καὶ ἐπὶ πᾶσι τὸ ἀγαθὸν ἐνδεικνύμενος·

[00528] τοιοῦτῳ τρόπῳ εἰς γάσαστο καὶ ἔπλασε, καὶ θέλει εἶναι τὸν ἄνθρωπον, ἵνα πάσῃ ἀρετῇ ὑπάρχη κατακεκοσμημένος, καὶ ...

[00529] μιμεῖται Θεῷ κατὰ τὸ δυνατόν ἀνθρώπῳ ἐν πάσῃ ἀγαθοεργίᾳ καὶ σεμνότητι.

[00530] Ἐρώτ.

[00531] νς΄.

[00532] Τί νι ὁ Θεὸς εἴρηκε·

[00533] «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν;» Ἀπόκ.

[00534] Τινὲς τῶν δυσωνύμων αἰρετικῶν πρὸς τοὺς ἀγγέλους αὐτὸ εἰρηκέναι καὶ τοὺς πονηροὺς δαίμονας ἔφθασαν·

[00535] οὐ συνιέντες οἱ ἐμβρόντητοι, ὅτι οὐ κατ' εἰκόνας ἡμετέρας ἔφη, ἀλλὰ κατ' εἰκόνα ἡμετέραν.

[00536] Θεοῦ δὲ καὶ ἀγγέλων καὶ δαιμόνων οὔτε οὐσία οὔτε εἰκῶν ἢ αὐτῆ.

[00537] Ἐγὼ δὲ φημι, ὅτι, προθεωρῶν τὴν τοῦ Μονογενοῦς σάρκωσίν τε καὶ ἐνανθρώπησιν, καὶ ὡς ταύτην τὴν φύσιν ἐκ Παρθένου λήψεται, καὶ οὕτως ἑαυτῷ ἐν μὲν πρόσωπον Θεοῦ καὶ ἀνθρώπου νοήσας, καὶ μίαν αὐτῷ προσκύνησιν παρὰ τῆς κτίσεως ἀπά [28.736] σης προσφέρεσθαι, πρὸς αὐτὸν τὸν μονογενῆ Υἱὸν ποιεῖται τὸν λόγον.

[00538] Ἐρώτ.

[00539] νζ΄.

[00540] Ποία ἐστὶν ἀρχὴ καὶ προτερεῦει, ἢ νύξ ἢ ἡμέρα;

[00541] Ἀπόκ.

[00542] Ἀπὸ μὲν τῆς ἀρχῆθεν κοσμοποιίας, ἤτοι τῆς πλάσεως τοῦ Ἀδάμ, ἕως τῆς Χριστοῦ παρουσίας πρώτη ὑπῆρχεν ἡ ἡμέρα, καθὼς λέγει καὶ ἡ Θεία Γραφή·

[00543] καὶ ὅτι εἶπεν ὁ Θεός·

[00544] «Γενηθήτω φῶς, καὶ ἐγένετο φῶς,» καὶ ὅτι «ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα» πρῶτον τιθεῖσα τὸ φῶς·

[00545] καὶ γὰρ διὰ τοῦτο ὑπῆρχε πρώτη ἡμέρα.

[00546] Ἐπειδὴ ἀπὸ τοῦ φωτός ἠρξάμεθα, καὶ εἰς σκοτασμὸν κατηνέχθημεν ὕστερον.

[00547] Πλανηθέντες γὰρ ἀπὸ τῆς εὐθείας ὁδοῦ εἰς εἰδωλα καὶ σκοτασμὸν ἀπάτης ἐνεπέσαμεν.

[00548] Ἀπὸ δὲ τῆς Χριστοῦ παρουσίας ἄρχεται πάλιν καὶ πρωτεύει ἡ νύξ τῆς ἡμέρας.

[00549] Διὰ τοῦτο καὶ ἀφ' ἐσπέρας ἀρχόμεθα ἐορτάζοντες τὰς ἐπαύριον ἡμέρας.

[00550] Ποίῳ δὲ τρόπῳ γέγονεν οὕτως, ἄκουσον.

[00551] Ἐπειδὴ τὸ πρῶτον ἀπὸ τοῦ φωτὸς πρὸς τὸ σκότος ἐνεπέσαμεν, διὰ τοῦτο καὶ τὸ φῶς ἔχει τὴν ἀρχὴν, τὸ δὲ σκότος ὕστερον.

[00552] Ἀφ' οὗ δὲ ὁ ἥλιος τῆς δικαιοσύνης Χριστὸς ὁ Θεὸς ἡμῶν τῷ κόσμῳ ἀνέτειλε, καὶ ἀπὸ τοῦ σκότους τῆς πλάνης πρὸς τὸ φῶς τῆς θεογνωσίας ἡμᾶς ἐπ' ἀνήγαγε, διὰ τοῦτο καὶ ἡμεῖς ἀπὸ τοῦ σκότους ἀρχόμεθα, καὶ πρὸς τὸ φῶς καταλήγομεν.

[00553] Ἐν τούτῳ κἂν ἡ νύξ πρωτεύει, ἀρχὴν διδοῦσα ἡμᾶς, καὶ παραπέμπουσα πρὸς τὸ φῶς.

[00554] Καὶ γὰρ ὁ βίος οὗτος σκότος παρὰ τῆ Γραφῆ ὀνομάζεται, καθὼς ὁ θεσπέσιος Παῦλος οὕτω φησὶν·

[00555] «Ἀποθώμεθα τὰ ἔργα τοῦ σκότους, καὶ ἐν δυσώμεθα τὰ ὄπλα τοῦ φωτός·» τουτέστι τοῦ μέλ λοντος αἰῶνος.

[00556] Φῶς γὰρ ὁ μέλλων ἐστί.

[00557] Τὰ δὲ ὄπλα τοῦ φωτὸς ἐκεῖνου εἰσὶν αἱ ἀρεταί.

[00558] Διὰ τοῦτο καὶ ὁ Χριστὸς ἔλεγεν·

[00559] «Ἔως τὸ φῶς ἔχετε, περιπατεῖτε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ.»

[00560] Φῶς δὲ τὰς ἀρετὰς ἐκάλεσεν, ἃς δύναται ἔχειν ὁ ἄνθρωπος ἕως οὗ ζῆ·

[00561] μετὰ θάνατον γὰρ οὐ δύναται ταῦτα εὐρεῖν.

[00562] Σκότος δὲ ὁ αἰὼν οὗτος διὰ τὰς σκοτεινὰς αὐτοῦ πράξεις καὶ ἀθεμίτους·

[00563] ὡς πάλιν εἶρηκεν ὁ Χριστὸς·

[00564] «Ὁ ἀκο λουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτεία, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.»

[00565] Καὶ γὰρ τὸ ἀκολουθεῖν τῷ Χριστῷ τοῦτό ἐστι τὸ ποιεῖν τὰ εὐάρεστα αὐτοῦ, καὶ φυλάσσειν τὰς ἐντολὰς αὐτοῦ.

[00566] Ὁ τοιοῦτος γὰρ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτεία, τουτέστι ἐν ταῖς ματαί αἰς ὁδοῖς τοῦ βίου τούτου, ἀλλὰ κατασκηνώσει καὶ ...

[00567] λαβεῖ τὸ αἰώνιον φῶς τῆς ζωῆς τοῦ μέλλοντος αἰῶ νος, καὶ τὴν ἐκεῖ ἀπέραντον εὐφροσύνην καὶ ἀγαλλίασιν.

[00568] Ἐρώτ.

[00569] νη'.

[00570] Ὅτι μετὰ τὴν βρῶσιν ἐγνώσαν, ὅτι γυμνοὶ ἦσαν ὁ τε Ἀδὰμ καὶ ἡ Εὐά, ἡ καὶ πρὸ τῆς βρώσεως εἶχον ταύτην τὴν αἴσθησιν, Ἀπόκ.

[00571] Ὅσπερ τὰ κομιδὴ νήπια ἐρυθριᾶν οὐ πέ φυκε τῆς ἐσθητος γυμνούμενα, ἀλλὰ κατὰ μικρὸν τοῦ σώματος ἀξαναμένου, καὶ τὴν ἐντροπὴν προσλαμ βάνουσιν οὕτω δὴ καὶ περὶ τοῦ Ἀδὰμ καὶ τῆς Εὐάς.

[00572] Εὐθὺς μὲν πλασθέντες, οἷα δὴ νήπιοι καὶ εὐθυγενεῖς, ^[28.737] καὶ τῆς ἀμαρτίας ἀμέτοχοι, οὐκ ἠσχύνοντο δίχα πε ριβολαίου·

[00573] μετὰ δὲ τὴν πείραν τῆς ἀμαρτίας φύλλοις συνεκάλυψαν τὰ ἑαυτῶν μόρια.

[00574] Ἐρώτ.

[00575] νθ'.

[00576] Τί ἐστιν, ὅτι «Ἰδοὺ Ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν;» Ἀπόκ.

[00577] Ἐλεγκτικῶς τὴν εἴκασιν τοῦ Ἀδὰμ μεμφόμενος λέγει ὁ Θεός·

[00578] Μὴ ὁ ἐνόμισας γενέσθαι ἐγέ νετο;

[00579] Μὴ Θεὸς ἐγένου, καθὼς ὁ πονηρὸς εἶπέ σοι, καὶ ἐπλάνησέ σε;

[00580] Ἐπιθυμήσας γὰρ ὑψηλότερος γε νέσθαι, εἰς τὸ ἦττον ἐξέπεσεν.

[00581] Ἐρώτ.

[00582] ξ'.

[00583] Τί ἐστι τὸ, «Πρὸς σὲ ἡ ἀποστροφή αὐ τοῦ, καὶ σὺ αὐτοῦ ἄρξεις;» Ἀπόκ.

[00584] Τοῦ προσενεχθέντος δώρου εἶπεν ὁ Θεὸς τῷ Κάϊν, ὅτι, Αὐτοῦ τοῦ δώρου οὐ προσήγαγες, προσγένηται σοι ἡ ἀποστροφή αὐτοῦ, καὶ σὺ ἔξου σιάσεις αὐτοῦ.

[00585] Ὡς θέλεις ποιήσον.

- [00586] Ἐγὼ γὰρ αὐτὸ οὐ προσεδεξάμην.
- [00587] Ἐρώτ.
- [00588] ξα'.
- [00589] Διὰ τί, ἁμαρτήσαντος τοῦ Ἀδὰμ, Ἄβελ ὁ δίκαιος ἐτελεύτησεν;
- [00590] Απόκ.
- [00591] Ἐπειδὴ οὐκ ἠθέλησεν ὁ Θεὸς γενέσθαι τοῦ θανάτου τὸ θεμέλιον ἰσχυρόν·
- [00592] εἰ γὰρ ὁ Ἀδὰμ πρῶτος ἐτελεύτησεν, ἰσχυρὰν ἐκεῖνος ἂν τὴν κρητῖδα ἔσχεν, ὡς πρῶτον νεκρὸν τὸν ἡμαρτηκότα δεξάμενος.
- [00593] Ἐπειδὴ δὲ τὸν ἀδίκως ἀνηρημένον πρῶτον ἐδέξατο, σφαλερὸν ἔχει καὶ σαθρὸν αὐτοῦ τὸ θεμέλιον.
- [00594] Ἐρώτ.
- [00595] ξβ'.
- [00596] Τί λέγει, ὅτι «Πᾶς ὁ ἀποκτείνας Κάϊν ἑπτὰ ἐκδικούμενα παραλύσει;» Απόκ.
- [00597] Τοῖς παρὰ τοῦ Κάϊν τετολημμένοις πρῶτον ἁμάρτημα φθόνος ἐπὶ τῇ προτιμῆσει τοῦ Ἄβελ·
- [00598] δευτέρον δόλος, μεθ' οὗ διηλέχθη τῷ ἀδελφῷ εἰπών·
- [00599] «Διέλθωμεν εἰς τὸ πεδῖον;» τρίτον φόνος, προσθήκη τοῦ κακοῦ·
- [00600] τέταρτον, ὅτι τοῦ ἀδελφοῦ μείζων ἢ ἐπὶ τασίς·
- [00601] πέμπτον, ὅτι γονεῦσι πένθος ἐποίησεν·
- [00602] ἕκτον, ὅτι τὴν γῆν αἵμασιν ἐμίανεν·
- [00603] ἕβδομον, ὅτι Θεὸν ἐψεύσατο.
- [00604] Ἐρωτηθεὶς γὰρ, ὅτι «Ποῦ ἐστὶν Ἄβελ ὁ ἀδελφός σου;» εἶπεν·
- [00605] «Οὐκ οἶδα.».
- [00606] Ἐπτὰ οὖν ἐκδι κούμενα παρελύετο ἐν τῷ ἀναιρεθῆναι τὸν Κάϊν.
- [00607] Ἐπτὰ ἐκδικούμενά εἰσι ταῦτα·
- [00608] πρῶτον, ὅτι τὸν Θεὸν παρώργισεν·
- [00609] δευτέρον, ὅτι τὸν πατέρα ἐλύπησεν·
- [00610] τρίτον, μητέρα ἄτεκνον ἀπέδειξε·
- [00611] τέταρτον, ἀδελφὸν ἀπέκτεινε·
- [00612] πέμπτον, αἷμα ἐξέχεεν·
- [00613] ἕκτον, φόνον εἰργάσατο·
- [00614] ἕβδομον, ἄδην ἐνεκαίνισεν.
- [00615] Ἐρώτ.
- [00616] ξγ'.
- [00617] Τί ἐστι·
- [00618] «Μείζων ἢ αἰτία μου τοῦ ἀφεθῆναι μοι ζῆν, καὶ μὴ ἀποθανεῖν;» Απόκ.
- [00619] «Μείζων ἐγένετο ἡ καταδίκη μου;» καὶ γὰρ τοιοῦτος γέγονεν ὁ Κάϊν ἐκ τῆς κατάρας τοῦ Θεοῦ, ὅτι ὁ τρόμος καὶ ὁ κλόνος τῶν μελῶν αὐτοῦ, οὗ εἶχεν, οὐδὲ βρῶμα βαλεῖν ἐν τῷ στόματι αὐτοῦ ἠδύνατο.
- [00620] Ἐρώτ.

- [00621] Ξδ'.
- [00622] Τί λέγει Λάμεχ, ὅτι «Ἄνδρα ἀπ [28.740] ἐκτεῖνα εἰς τραῦμα ἔμοι, καὶ νεανίσκον εἰς μώλωπα ἔμοι;» Ἀπόκ.
- [00623] Οὐ δύο λέγει, καθὼς τινες ὑπειλήφασιν, οὐδὲ τὸν Κάϊν, ὡς ἕτεροι μεμυθολογήκασιν, ἀλλ' ἓνα, καὶ τοῦτον νέον·
- [00624] «ἄνδρα» γὰρ «εἰς τραῦμα ἔμοι, καὶ νεανίσκον εἰς μώλωπα ἔμοι;» τουτέστιν, ἄνδρα νέον ἔχοντα τὴν ἡλικίαν.
- [00625] Διέφυγε δὲ τὴν τιμωρίαν διὰ τὴν ὁμολογίαν τῆς ἁμαρτίας, καὶ καθ' ἑαυτοῦ τὴν ψῆφον ἐπενεγκῶν, τὴν θεῖαν ἐκάλυψε ψῆφον.
- [00626] Ἐρώτ.
- [00627] Ξε'.
- [00628] Τίνας υἱοὺς Θεοῦ κέκληκεν ὁ Μωσῆς, εἰπών·
- [00629] «Ἰδόντες δὲ υἱοὶ τοῦ Θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων, ἔλαβον ἑαυτοῖς γυναῖκας;» Ἀπόκ.
- [00630] Ἐκ μὲν τοῦ Ἀδάμ ἐγεννήθη ὁ Σῆθ·
- [00631] τρίτος γὰρ ἦν ἀπὸ τοῦ Ἀβελ·
- [00632] ἐκ δὲ τοῦ Σῆθ ὁ Ἐνώς.
- [00633] Οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸν Κύριον καὶ Θεόν.
- [00634] Ὅθεν οἱ ἐκ τούτου γεννηθέντες παῖδες υἱοὶ Θεοῦ ἐχρημάτισαν, ὥσπερ καὶ ἡμεῖς ἐκ τῆς τοῦ δεσπότου Χριστοῦ προσηγορίας Χριστιανοὶ καλούμεθα.
- [00635] Καὶ γὰρ κεχώριστο τοῦ Σῆθ τὸ γένος, καὶ οὐκ ἐμίγνυτο τοῖς ἐκ τοῦ Κάϊν διὰ τὴν ἐπενεχθεῖσαν αὐτῷ παρὰ τοῦ Θεοῦ τῶν ὅλων ἀράν.
- [00636] Ὑστερον καὶ εὐειδεῖς θεασάμενοι τὰς θυγατέρας τῆς τοῦ Κάϊν συγγενείας, καὶ καταθελχθέντες, ἔλαβον αὐτὰς ἑαυτοῖς εἰς γυναῖκας, καὶ διέφθειραν τὴν οἰκειάν συγγένειαν.
- [00637] Ἐρώτ.
- [00638] Ξς'.
- [00639] Τί ὁ λέγει·
- [00640] «Ἀναβλέψας Ἀβραάμ, εἶδε·
- [00641] καὶ ἰδοὺ κριὸς εἷς κατεχόμενος τῶν κεράτων αὐτοῦ ἐν φυτῷ Σαβέκ;» Ἀπόκ.
- [00642] Φυτὸν Σαβέκ ὁ τίμιός ἐστι σταυρός·
- [00643] κατὰ δὲ Ἑβραίους δοκεῖ τὸ Σαβέκ ἀφέσεως καὶ συγχωρῆσεως.
- [00644] Ὁ δὲ ἐν τῷ Σαβέκ τῷ φυτῷ κατεχόμενος κριὸς, ὅστις καὶ εἰς θυσίαν προσήχθη ἀντὶ Ἰσαὰκ, τὸν Χριστὸν προετύπου, τὸν προσενεχθέντα ὑπὲρ ἡμῶν ἄμωμον ἱερεῖον, καὶ ἐν τῷ σταυρῷ θάνατον ὑποστάντα ἕνεκεν ἡμῶν.
- [00645] «Τῷ γὰρ μώλωπι αὐτοῦ ἡμεῖς πάντες ἰάθημεν,» φησὶν Ἡσαΐας, «καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν.».
- [00646] Ὅσπερ ὁ κριὸς ἐκεῖνος οὖν προσήχθη ἀντὶ Ἰσαὰκ, οὕτω καὶ ὁ Χριστὸς προσήχθη ὑπὲρ ἡμῶν ἀπάντων.
- [00647] Ἐρώτ.
- [00648] Ξζ'.
- [00649] Τί λέγει ὁ Ἰσαὰκ, ὅτι «Ἰδοὺ ὁσμὴ τοῦ υἱοῦ μου ὡς ὁσμὴ ἀγροῦ πλήρης, ὃν εὐλογῆσαι Κύριος, καὶ δώῃ σοι Κύριος ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πλώτητος τῆς γῆς, καὶ πλήθος σίτου καὶ οἴνου, καὶ δουλευσάτωσάν σοι ἔθνη,» καὶ τὰ ἑξῆς.
- [00650] Ἀπόκ.
- [00651] Ἀγρός ἐστιν ὁ κόσμος·
- [00652] δρόσος δὲ οὐρανοῦ ἡ θεότης·
- [00653] πλώτης δὲ τῆς γῆς ἡ ἀνθρωπότης.
- [00654] Ὅσπερ τοίνυν ἡ δρόσος μὲν ἀοράτως κάτεισι, κάτω δὲ συνισταμένη γίνεται δῆλη·
- [00655] οὕτως ἀόρατος ὢν ὁ Θεὸς Λόγος, διὰ τῆς σαρκὸς ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη.

- [00656] Καὶ ὁ σῖτος δὲ καὶ ὁ οἶνος τῶν θείων μυστηρίων αἰνίγματα.
- [00657] Δουλεύουσι πάντα τὰ ἔθνη τῷ Χριστῷ.
- [00658] [28.741] Ἐρώτ.
- [00659] ξη'.
- [00660] Τί δηλοῖ, ὅτι ἔλαβεν ὁ Ἰακώβ τρεῖς ῥάβδους, χλωρὰν στυρακίνην, καὶ καρυῖνην, καὶ πλα τανίαν, καὶ ἐλέπτυνεν αὐτάς;
- [00661] Απόκ.
- [00662] Αἱ τρεῖς ῥάβδοι συμβολικῶς εἰσιν αἱ τρεῖς δυνάμεις τῆς ψυχῆς, τὸ λογικόν, καὶ τὸ ἐπιθυμητικόν, καὶ τὸ θυμητικόν.
- [00663] ἦτοι αἱ τρεῖς θεωρίαι, τῶν σωμάτων, τῶν ἀσωμάτων, καὶ τῆς ἁγίας Τριάδος.
- [00664] ἦτοι γενικῶς ἡ πρακτικὴ διὰ τῆς καρυῖνης, ἡ θεωρητικὴ δὲ διὰ τῆς στυρακίνης.
- [00665] διὰ δὲ τῆς πλατᾶ νου τὸν κόσμον τοῦτον καὶ τὴν θεωρίαν αὐτοῦ ἦνί ξατο.
- [00666] Ἐρώτ.
- [00667] ξθ'.
- [00668] Τίνος χάριν ὁ Ἰακώβ ἀναβλέψας εἶδε παρεμβολὴν Θεοῦ παραβεβληκυῖαν, καὶ εἶπε.
- [00669] «Παρ εμβολὴ Θεοῦ αὐτῆς» Απόκ.
- [00670] Διὰ τοῦτο ἡ παρεμβολὴ τῶν ἀγγέλων φαί νεται τῷ Ἰακώβ, ἵνα θαρσῆση, καὶ μὴ φοβηθῆ τὸν ἀδελφὸν αὐτοῦ Ἡσαῦ.
- [00671] Ἐβούλετο γὰρ ὁ Ἡσαῦ ἀποκτεῖναι αὐτόν, καὶ διὰ τοῦτο ἐπάλαισε καὶ μετ' ἀγ γέλου, καὶ εἶπεν αὐτῷ ὁ ἄγγελος.
- [00672] «Ἐμὲ νενίκηκας, καὶ ἄνθρωπον δέδοικας» ἔγνω δὲ ὅτι τὸν Θεὸν ἔχει βοηθόν.
- [00673] Ἐρώτ.
- [00674] σ'.
- [00675] Τί ἐστι.
- [00676] «Σκύμνος λέοντος Ἰούδα, ἐκ βλαστοῦ, υἱέ μου, ἀνέβης, ἀναπεσῶν ἐκοιμήθης ὡς λέων,» καὶ τὰ ἐξῆς;
- [00677] Απόκ.
- [00678] Τοῦτο ἀρμόττει ἐπὶ τοῦ Χριστοῦ.
- [00679] Ὡσπερ γὰρ ὁ λέων καὶ καθεύδων φοβερός ἐστιν, οὕτως ὁ δεσποτικὸς θάνατος φοβερός καὶ τῷ θανάτῳ καὶ τῷ διαβόλῳ.
- [00680] Λέοντα δὲ αὐτόν ἐκάλεσε καὶ σκύμνον λέοντος ὡς βασιλέα καὶ ὡς βασιλέως υἱόν.
- [00681] Τὸ δὲ, «Τίς ἐγερεῖ αὐτόν;» τὴν ἄφατον αὐτοῦ δείκνυσι δύναμιν.
- [00682] Αὐτὸς γὰρ ἑαυτὸν ἀνέστησε κατὰ τὴν αὐτοῦ προρόφησιν.
- [00683] φησὶ γὰρ.
- [00684] «Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.».
- [00685] Ἐρώτ.
- [00686] σα'.
- [00687] Τί ἐστι.
- [00688] «Δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῆ ἔλικι τὸν πῶλον τῆς ὄνου αὐτοῦ;» Απόκ.
- [00689] Ἄμπελον μὲν τὴν Ἱερουσαλήμ λέγει.
- [00690] πῶλον δὲ τὸν ἐξ ἔθνῶν λαὸν, ὡς ἀδάμαστον.
- [00691] Τοῦτο γὰρ καὶ ὁ Κύριος ἠνίξατο, ἀποστείλας τοὺς μαθητὰς πρὸς τὸ λύσαι τὴν ὄνον καὶ τὸν πῶλον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων ἐκάθισεν.

- [00692] Ούτε πατριάρχης, ούτε νομοθέτης, ούτε προφήτης τῶν ἐθνῶν ἐφρόντισε σωτηρίας·
- [00693] ἀπό στολοι προσταχθέντες ἔλυσαν τὴν τῶν ἀνθρώπων φύσιν, δεδεμένην ταῖς ἀμαρτίαις.
- [00694] Ἐρώτ.
- [00695] οβ'.
- [00696] Τί ἐστὶν ὁ λέγει·
- [00697] «Πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ,» καὶ τὰ ἑξῆς;
- [00698] Ἀπόκ.
- [00699] Τὰ κατὰ τοῦ πάθους τοῦ Χριστοῦ λέγει·
- [00700] καὶ τὸ μὲν σῶμα στολὴν ὀνομάζει, τὸ δὲ αἷμα οἶνον·
- [00701] ἐπειδὴ καὶ τὸν μυστικὸν οἶνον αἷμα κέκληκεν ὁ δεσπότης.
- [00702] Τὸ δὲ, Χαρωποὶ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου, τὴν μετὰ τὸ πάθος εὐφροσύνην δηλοῖ.
- [00703] [28.744] Ἐρώτ.
- [00704] ογ'.
- [00705] Τίς Θεὸν πρῶτος ὠνόμασεν ἐπὶ τῆς γῆς;
- [00706] Ἀπόκ.
- [00707] Ὁ διάβολος εἰπὼν τῇ Εὐά·
- [00708] «Τί ὅτι εἶπεν ὁ Θεὸς μὴ φαγεῖν ἀπὸ τοῦ ξύλου;» Ἐρώτ.
- [00709] οδ'.
- [00710] Τί μέλλουσι γενέσθαι τὰ στοιχεῖα, ὁ ἥλιος, καὶ ἡ σελήνη, καὶ τὰ ἄστρα ἐν τῇ δευτέρᾳ παρουσίᾳ;
- [00711] Ἀπόκ.
- [00712] Δοθήσεται αὐτοῖς τόπος κατοικίας ἐν ἐνὶ μέρει, πλὴν οὐκ εἰς τέλος ἀφανισθήσονται.
- [00713] Ἐρώτ.
- [00714] οε'.
- [00715] Διὰ τί τῷ μὲν Κάϊν κατηράσατο ὁ Θεὸς, λέγων·
- [00716] «Ἐπικατάρατος σὺ ἀπὸ τῆς γῆς;» ἐπὶ δὲ τοῦ Ἀδάμ τῇ γῇ ἐπέθετο τὴν κατάραν εἰπὼν·
- [00717] «Ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου;» Ἀπόκ.
- [00718] Ὅτι ὁ μὲν Κάϊν ἠρνήσατο τὸν Θεὸν, κρύψας τὸ ἁμάρτημα·
- [00719] διὸ καὶ μείζονα τὴν καταδίκην εἰργάσατο·
- [00720] ὁ δὲ Ἀδάμ ὁμολογήσας, τὴν πολλὴν ἐξ αὐτοῦ ἀπόσατο τιμωρίαν·
- [00721] ὁ γὰρ τὰ ἑαυτοῦ πταίσματα ἔξομολογησάμενος ἐπιτυχάνει ἀφέσεως.
- [00722] Ἐρώτ.
- [00723] ος'.
- [00724] Τί ἐστὶν·
- [00725] «Ἴνα τί ἐφρούραξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;» Ἀπόκ.
- [00726] Ἐθνη λέγει τῶν Ῥωμαίων, ἡγουν τῶν Φράγγων τὸ γένος, τῶν σταυρωσάντων τὸν Χριστόν.

- [00727] Λαὸν δὲ λέγει τῶν Ἰουδαίων τὴν κεφαλὴν.
- [00728] Παρέστησαν οἱ βασιλεῖς τῆς γῆς, ὁ Πιλάτος τε καὶ ὁ Ἡρώδης, ἄρχοντες δὲ Ἄννας καὶ Καϊάφας.
- [00729] Ψαλμὸς ὑπὲρ τῶν ληνῶν.
- [00730] Ἐρώτ.
- [00731] οζ'.
- [00732] Τίνας λέγει ληνοὺς;
- [00733] Απόκ.
- [00734] Τὰς ἐκκλησίας, ἐν αἷς ἐκχεῖται ὁ οἶνος, ἦτοι τὸ ἅγιον αἷμα τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ θύεται καὶ τὸ ἅγιον σῶμα αὐτοῦ.
- [00735] Ὁ δὲ λέγει ὁ προφήτης Ἡσαΐας, ὅτι «Ληνὸν ἐπάτησα μονώτατος,» τοῦτο ἐρμηνεύει.
- [00736] Ὡσπερ ἡ ληνὸς δοχεῖόν ἐστι, καὶ ἐν ταύτῃ καταπατοῦνται αἱ σταφυλαί·
- [00737] οὕτως κατεπάτησε καὶ ὁ Χριστὸς τοὺς ἐχθροὺς αὐτοῦ, νοητοὺς τε καὶ αἰσθητοὺς.
- [00738] Εἴπωμεν δὲ καὶ τοῦτο, ὅτι βότρυς καὶ σταφυλὴ ὁ Χριστὸς, ὅστις ἀποθλίψας ἑαυτὸν ἔκου σία πληγῆ καὶ θανάτῳ, ἀπέσταξε τὸ θεῖον γλεῦκος, καὶ ἐφοίνιξεν ἑαυτὸν τῷ ἰδίῳ αἵματι.
- [00739] Μονώτατος δὲ ἐστίν, ὅτι μόνος αὐτὸς ὁ Χριστὸς ἀπέθανεν ὑπὲρ ἡμῶν·
- [00740] «Οὔτε γὰρ ἄγγελος, οὔτε πρέσβυς, ἀλλ' αὐτὸς ὁ Κύριος ἔσωσεν ἡμᾶς.».
- [00741] Ὁ δὲ Πέτρος ἠρνήσατο ἐν τῷ τοῦ πάθους καιρῷ, καὶ οἱ λοιποὶ ἔφυγον ἀπὸ στολοῦ.
- [00742] Ἐρώτ.
- [00743] ση'.
- [00744] Τί ἐστίν·
- [00745] «Οἱ διψῶντες, πορεύεσθε ἐφ' ὕδωρ,» Απόκ.
- [00746] Ὡδὼρ τὸ ἅγιον βάπτισμα δηλοῖ, ἡ τὴν τῶν δακρύων πηγὴν, ἦτοι τὴν μετάνοιαν.
- [00747] Τὸ δὲ, «Βαδίσαντες, ἀγοράσατε, καὶ φάγετε καὶ πίετε ἄνευ ἀργυρίου,» τὸ ἅγιον βάπτισμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00748] Ὡσαύτως καὶ τὸ, «Κύριος τὸν κατακλυσμὸν κατ' οἰκίῃ,» τὸ ἅγιον ἐμφαίνει βάπτισμα·
- [00749] ἐπειδὴ καὶ τακλύζει πάσας τὰς ἁμαρτίας.
- [00750] Ἐρμην.
- [00751] οθ'.
- [00752] Τί, «Φωνὴ Κυρίου διακόπτοντος φλόγα πυρός;» [28.745] Απόκ.
- [00753] Τοῦτο δηλοῖ τὴν μέλλουσαν κόλασιν τοῦ πυρός·
- [00754] ἐπειδὴ τῆ τοῦ Χριστοῦ προστάξει μέλλει διαίρεθῆναι.
- [00755] Τὸ πῦρ γὰρ ἔχει δύο ἐνεργείας·
- [00756] καὶ τὸ μὲν φωτίζειν μέλλει δοῦναι τοῖς δικαίοις, τὸ δὲ καῖον τοῖς ἁμαρτωλοῖς.
- [00757] Ἐρμηνεία π'.
- [00758] «Ὁ ποταμὸς τοῦ Θεοῦ ἐπληρώθη ὑδάτων.».
- [00759] Απόκ.
- [00760] Ὑετοὶ εἰσὶν οἱ ἀπόστολοι.
- [00761] Ἐπλήσθησαν γὰρ παντοίων δωρεῶν καὶ χαρισμάτων.
- [00762] Ἐντεῦθεν καὶ πᾶς ἄνθρωπος καθαρὸς καὶ ἐνάρετος τοιοῦτος ὑπάρχει·

- [00763] καὶ γὰρ τὸ ὕδωρ καὶ ἡ δρόσος ἐν τῇ Γραφῇ, ποτὲ μὲν δηλοῖ τὸ χάρισμα τοῦ Θεοῦ, ποτὲ δὲ τοὺς πειρασμοὺς καὶ τὴν ταραχὴν τῆς ψυχῆς.
- [00764] Ὅταν δὲ λέγει, ὅτι «Ὁ πιστεύων εἰς ἐμὲ, ποταμοὶ ῥεύσουσιν ἐκ τῆς κοιλίας αὐτοῦ» καὶ, «Ὡς δρόσος Ἀερμῶν ἢ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών,» τὰ χαρίσματα λέγει τοῦ ἁγίου Πνεύματος.
- [00765] Ὅρη δὲ Σιών λέγει τοὺς κατὰ Θεὸν ζῶντας πνευματικούς.
- [00766] Πάλιν ὅταν λέγει·
- [00767] «Σῶσόν με, ὁ Θεὸς, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου» καὶ, «Ἄρα διήλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ τὸ ἀνυπόστατον,» τοὺς πειρασμοὺς λέγει τῆς ψυχῆς.
- [00768] Ἐρώτ.
- [00769] πα'.
- [00770] Τί ἐστίν·
- [00771] «Ἀναβάς εἰς ὕψος, ἤχημα λώτευσας αἰχμαλωσίαν;» Απόκ.
- [00772] Τοῦτο λέγει, ὅτι ἀναβάς ὁ Χριστὸς ἐπὶ τοῦ σταυροῦ, τὸν ἄδην ἐσκύλευσε, καὶ ἠχημάλωτευσε.
- [00773] Τοῦτό ἐστι καὶ τὸ λέγον·
- [00774] «Εἶπεν ὁ Κύριος·
- [00775] Ἐκ Βασάν ἐπιστρέψω,» τουτέστιν ἀπὸ τοῦ σταυροῦ ἐπιστρέψω εἰς ἄδην.
- [00776] Βασάν γὰρ ἐρμηνεύεται αἰσχύνη.
- [00777] Οἱ γὰρ Ἰουδαῖοι τὸν σταυρὸν ὡς αἰσχύνην εἶχον, καὶ κατὰ ρας ὄργανον τοῦτο ὠνόμαζον.
- [00778] Ἀλλ' ὁ Χριστὸς ἠγία σεν αὐτὸν, ὡς ἐν αὐτῷ τὴν σωτηρίαν τῶν ἀνθρώπων πραγματευσάμενος.
- [00779] Ἐρώτ.
- [00780] πβ'.
- [00781] Τί λέγει·
- [00782] «Πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν;» Απόκ.
- [00783] Πλουσίους ἐνταῦθα τοὺς Ἰουδαίους καλεῖ·
- [00784] ἐπτώχευσαν δὲ, ἐπειδὴ ἀπέκτειναν τὸν ἄρτον τῆς ζωῆς, καὶ ἦλθεν ἐπ' αὐτοὺς ὁ λιμός.
- [00785] Ἐρώτ.
- [00786] πγ'.
- [00787] Τί λέγει, «Εἰς τὰς πρωΐας ἀπέκτεινον πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς, τοῦ ἐξολοθρεῦσαι ἐκ πόλεως Κυρίου πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν;» Απόκ.
- [00788] Ὁ λέγει, τοιοῦτόν ἐστιν·
- [00789] ὥσπερ ἡ πρωΐα ἀρχὴ τῆς ἡμέρας ἐστίν, οὕτω καὶ πάσης ἁμαρτίας ἐστὶν ἀρχὴ ὑποβολὴ τοῦ ἐχθροῦ.
- [00790] Διὸ λέγει·
- [00791] «Εἰς τὰς πρωΐας ἀπέκτεινον,» τουτέστιν εἰς τὰς ἀρχὰς τῶν λογισμῶν ἐσκόπουν, καὶ ἐδίωκον τὰς προσβολὰς αὐτῶν, καὶ πάντας τοὺς ἁμαρτωλοὺς, ἤτοι τοὺς δαίμονας, τοὺς ποιούντας ἐν ἐμοὶ τὴν ἁμαρτίαν, «ὅπως ἐξολοθρεῦσαι ἐκ πόλεως Κυρίου πάντας,» τουτέστιν ἐκ τῆς ψυχῆς.
- [00792] Πόλις γὰρ Κυρίου ἐστὶν ἡ ψυχὴ.
- [00793] Ἐδίωκον γὰρ, φησὶ, καὶ ἀπέκτεινον τὰς κεφαλὰς αὐτῶν, ^[28.748] ἤτοι τὰς ἀρχὰς, ὅπως ἐξολοθρεύσω αὐτοὺς ἐκ τῆς ψυχῆς, τοῦ μὴ ἐργάζεσθαι πᾶσαν ἀνομίαν καὶ ἁμαρτίαν.
- [00794] Ἐρώτ.
- [00795] πδ'.
- [00796] Τί λέγει·

- [00797] «Σκύμνοι ὠρούμενοι τοῦ ἀρπάσαι, καὶ ζητῆσαι παρὰ τῷ Θεῷ βρῶσιν αὐτοῖς.
- [00798] Ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν, καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται;» Ἀπόκ.
- [00799] Σκύμνους λέγει τοὺς προφήτας.
- [00800] Ὡρῶντο δὲ κράζοντες καὶ λέγοντες, καὶ προφητεύοντες τὴν σάρκωσιν τοῦ Υἱοῦ τοῦ Θεοῦ.
- [00801] Ἀνέτειλεν δὲ ὁ ἥλιος, τουτέστιν, ἦλθεν ὁ Χριστός, καὶ ἐσιώπησαν.
- [00802] Οἱ προφήται ἕως Ἰωάννου προεφήτευσαν.
- [00803] Τοῦτό ἐστι καὶ ὃ λέγει ἡ Γραφή ἀλλαχοῦ·
- [00804] «Σκοτεινὸν ὕδωρ ἐν νεφέλαις ἀέρων·
- [00805] Ἀπὸ τῆς τηλαυγήσεως αὐτοῦ αἱ νεφέλαι διήλθον.».
- [00806] Σκοτεινὸν ὕδωρ λέγει τὴν θεϊαν Γραφὴν, ἐπειδὴ ἐν γνόφῳ ἐδέξατο ὁ Μωσῆς τὸν νόμον ἐν τῷ Σινᾷ παρὰ Θεοῦ.
- [00807] Ἔτι δὲ καὶ οἱ προφήται ἀμυδρῶς πως καὶ σκοτεινῶς καὶ λεπτῶς πως τὴν παρουσίαν τοῦ Χριστοῦ ἐβλεπον, καὶ ἐδήλουν.
- [00808] Νεφέλας γὰρ τοὺς προφήτας λέγει, ἐπειδὴ ἐκήρυξαν, καὶ ὡς ὕδωρ ἐξέχεον, πνεύσαντες ὡς ἀέρες τὸν θεῖον λόγον καὶ νόμον ἐπὶ τῆς γῆς, ὅπερ ἐστὶ τὸ σκοτεινὸν ὕδωρ.
- [00809] Ἀπὸ δὲ τῆς τηλαυγήσεως αὐτοῦ ἐνώπιον αὐτοῦ, ἢ ὡς ἀπὸ τῆς διὰ σαρκὸς ἐπιδημίας αὐτοῦ ἐμπροσθεν αὐτοῦ αἱ νεφέλαι, ἤγουν οἱ προφήται, ἔπαυσαν καὶ ὑπεχώρησαν.
- [00810] Ἐρώτ.
- [00811] πε'.
- [00812] Τί ἐστίν·
- [00813] «Ὅρος Σιών τοῦτο, ὃ κατεσκήνωσας ἐν αὐτῷ;» Ἀπόκ.
- [00814] Ἡ θεία Γραφή πολλαχῶς ἐρμηνεύει τὸ ὄρος.
- [00815] Καὶ τοῦτο μὲν ὄρος Σιών ἐστὶν ὁ τόπος Ἱερουσαλήμ, ἐν ᾧ κατώκησεν ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστὸς σαρκωθεὶς ἐπὶ τῆς γῆς.
- [00816] Ὅρος πάλιν δὲ κυρίως ὀνομάζει τὴν ὑπεραγίαν Θεοτόκον, ὡς ὅταν λέγει·
- [00817] «Τὸ ὄρος, ὃ εὐδόκησεν ὁ Θεὸς κατοικεῖν ἐν αὐτῷ·
- [00818] καὶ γὰρ ὁ Κύριος κατασκηνώσει εἰς τέλος;» καὶ ἀλλαχοῦ·
- [00819] «Ὁ Θεὸς ἀπὸ Θεμὰν ἦξει, καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου καὶ δασέως.».
- [00820] Ὅρος δὲ λέγεται ἡ ἁγία Θεοτόκος.
- [00821] Ἐπεὶ ὡσπερ οἱ ἐν τῷ κάμπῳ περπατοῦντες, καὶ φλεγόμενοι ὑπὸ τοῦ καύματος, προσεγγίζοντες ἐν τῷ ὄρει, δροσίζονται ὑπὸ τὴν σκιάν τῶν δένδρων τοῦ ὄρους, ἢ καὶ διὰ τοῦ ὕδατος παραμυθοῦνται τὸν καύσωνα τῆς φλογός·
- [00822] τοιοῦτῳ τρόπῳ γέγονε καὶ τοῖς ἀνθρώποις ἡ ἀγνή Παρθένος, τῷ δροσισμῷ τῆς κυφορίας αὐτῆς τὰς ψυχὰς τῶν ἀνθρώπων καταφλεγόμενας ὑπὸ τῆς ἁμαρτίας ἀνεζώωσε, καὶ τῇ σκιᾷ τῶν πτερύγων τοῦ Υἱοῦ αὐτῆς περιέθαλψεν.
- [00823] Ὅρος δὲ λέγονται καὶ οἱ δαίμονες διὰ τὸν ὄγκον τῆς ὑπερηφανίας.
- [00824] «Ὁ ἀπτόμενος τῶν ὀρέων, καὶ καπνίζονται;» τουτέστιν ὁ προσεγγίζων τοῖς δαίμοσι, καὶ ὡς καπνὸς διαλύονται καὶ ἀφανίζονται.
- [00825] Ὅρος δὲ λέγεται, καὶ ἡ ἀρετὴ, καθὼς ὁ ἐν ἀγίοις Γρηγόριος φησιν·
- [00826] ἐπεὶ καὶ ἐν τῷ ὄρει τούτῳ Θεὸς ἀνθρώποις φαντάζεται, τὸ μέντοι καταβαίνων ἀπὸ τῆς οἰκείας περιοπῆς, τὸ δὲ ἡμᾶς ἀνάγων ἐκ τῆς κάτωθεν ταπεινώσεως.
- [00827] Ἐρώτ.
- [00828] πς'.
- [00829] Διὰ τί λέγεται ὄρος ἡ ἀρετή;
- [00830] Ἀπόκ.

- [00831] Ἐπειδὴ ὡσπερ τὸ ὄρος ὑψηλὸν τῆς γῆς, [28.749] χαμηλότερον δὲ τοῦ οὐρανοῦ, οὕτως ἐστὶ καὶ ὁ ἔργα ζόμενος τὴν ἀρετὴν·
- [00832] ὑψηλότερος μὲν ἐστὶ τῆς γῆς, διότι ἀνώτερος ὑπάρχει τῶν βιωτικῶν φροντίδων, καὶ τῶν τοῦ κόσμου ὑλῶν·
- [00833] χαμηλότερος δὲ ὑπάρχει τοῦ οὐρανοῦ, ἐπειδὴ ἀκμὴν ἐν τῷ βίῳ τούτῳ ἐστὶ, καὶ οὐκ ἀπέθανε, ἵνα ἐλευθερωθῆ παντελῶς τοῦ κόσμου τούτου·
- [00834] καὶ ἐν τούτῳ ἴσταται μέσον οὐρανοῦ καὶ γῆς, καθάπερ τι ὄρος, ὡς εἴρηται·
- [00835] ἐπειδὴ καὶ, «Ὁρη τὰ ὑψηλὰ ταῖς ἐλάφοις,» ὅταν λέγει, τὰς ὑψηλὰς ἀρετὰς ὀνομάζει·
- [00836] ἐλάφους δὲ τὰς ψυχὰς τῶν ἁγίων·
- [00837] ἐπειδὴ ἐν ταῖς ὑψηλαῖς τῶν ἀρετῶν ἐργασίαις, ὡσπερ ἔλαφοι ἐν τῷ ὄρει, τριβοβατοῦσιν αἱ ψυχαὶ τῶν ἁγίων.
- [00838] Πέτρα δὲ καταφυγὴ τοῖς λαγωοῖς ἐστὶν ὁ Χριστός.
- [00839] Ὑπάρχει δὲ καταφυγὴ τῶν ἐν ἐρήμῳ καθεζομένων.
- [00840] Ἐρώτ.
- [00841] πζ'.
- [00842] Τί λέγει τοῦ ἐρωδιοῦ ἢ κατοικία;
- [00843] Ἀπόκ.
- [00844] Ὁ ἐρωδιὸς ὄρνεόν ἐστὶν, ὡς λέγουσιν τινες·
- [00845] τὸ δὲ ὄρνεον φωλεύει ἐν ἐρήμῳ τόπῳ ἐν κορυφῇ τι νος δένδρου.
- [00846] Ἔρχονται δὲ τὰ μικρὰ στρουθία, καὶ φωλεύουσιν ὑποκάτω αὐτοῦ γύρωθεν ἐν τῷ δένδρῳ.
- [00847] Ἦγείται δὲ αὐτῶν καὶ ἐπικαθέζεται ἡ κατοικία τοῦ ἐρωδιοῦ, φυλάττει δὲ ταῦτα ἀπὸ τῶν φθοροποιῶν ἐρπετῶν, τῶν θελόντων κακῶσαι αὐτά.
- [00848] Ἐρώτ.
- [00849] πη'.
- [00850] Τί λέγει ὁ Προφήτης, ὅταν λέγει·
- [00851] «Εἰς τὸ τέλος μὴ διαφθείρης τῷ Δαβίδ;» Ἀπόκ.
- [00852] Τέλος λέγει ὁ Προφήτης τῆς ἑαυτοῦ ζωῆς.
- [00853] Ἐπεύξεται τοίνυν ὁ Προφήτης, ἵνα μὴ γένηται τὸ τέλος τῆς ζωῆς καὶ περιπέση εἰς βλάβην τινά.
- [00854] Πᾶσα γὰρ ἡ ζωὴ τοῦ ἀνθρώπου, ἐὰν δαπανηθῆ κακῶς, καὶ τὸ τέλος αὐτοῦ γένηται χρηστὸν, χάρις καὶ δόξα ἐστίν.
- [00855] Ἐὰν δὲ τὸ τέλος καταστραφῆ, τοῦτο ἀθλιότης.
- [00856] Διὰ τοῦτο ἐπεύχεται ὁ Προφήτης γενέσθαι τὸ τέλος τῆς ζωῆς αὐτοῦ καλόν·
- [00857] ἐπὶ τοῦτο καὶ γὰρ ψαλμὸν συνεγράψατο.
- [00858] Ἐρώτ.
- [00859] πθ'.
- [00860] Τί λέγει·
- [00861] «Καυχῆσονται ὅσοι ἐν δόξῃ, καὶ ἀγαλλιάσονται ἐπὶ τῶν κοιτῶν αὐτῶν;» Ἀπόκ.
- [00862] Ὅσιους λέγει τοὺς πνευματικούς καὶ ἁγίους ἀνθρώπους, οἵτινες καυχῶνται μετὰ θάνατον ἐπὶ ταῖς κοιταῖς αὐτῶν.
- [00863] Κοῖται δὲ εἰσὶν αἱ μοναὶ τῶν ἁγίων, ἃς εὐρίσκουσι μετὰ θάνατον, καὶ ἀγάλλονται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- [00864] Τὴν ἐν Θεῷ τελείωσιν διδάσκουσα ἡ θεία Γραφή, καὶ δηλοῦσα, ὠνόμασεν αὐτὴν ὕπνον, καὶ κοίτην, καὶ κλίνην, καὶ θάνατον.
- [00865] Ὑπνον μὲν, ὡς ὅταν λέγει ὁ Δαβίδ·
- [00866] «Ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω» ἦτοι ἐπὶ τὸ αὐτὸ καταντήσω·

- [00867] σχολάσω εἰς αὐτὸ τὸ ζῆν ἐν Θεῷ, κατὰ τὸν εἰπόντα ἅγιον Ἀπόστολον·
- [00868] «Ζῶ δὲ οὐκ ἔτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ ὁ Χριστός·» κοίτην δὲ, ὡς ὅταν λέγει·
- [00869] «Καυχῆσονται ὅσοι ἐν δόξῃ, καὶ ἀγαλλιᾶσονται ἐπὶ τῶν κοιτῶν αὐτῶν.».
- [00870] Ὡσπερ γὰρ ὁ ἐν τῇ κοίτῃ πεσὼν ἀναπέπαιται καὶ ὑπνοῖ ἡδέως·
- [00871] οὕτως καὶ ὁ τελειωθείς ἐν Θεῷ, καὶ φθάσας εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἀναπέπαιται ἐν Θεῷ, ὡσπερ κοίτην ἠγούμενος τὴν ἐν Θεῷ τελείωσιν.
- [00872] Πό [28.752] δας καὶ τῆς κοίτης τὰς ἀρετὰς λέγει·
- [00873] κλίνην δὲ, ὡς ὅταν φησὶ Σολομών·
- [00874] «Ἐξήκοντα δυνατοὶ κυκλοῦσιν αὐτήν.».
- [00875] Ὅταν γὰρ εἰς τὸ τέλειον ἔλθῃ ὁ ἐνάρετος, περικυκλοῦσι καὶ περιστοιχοῦσιν αὐτὸν οἱ δυνατοὶ, ἤτοι οἱ ἄγγελοι, κατὰ τὸν εἰπόντα·
- [00876] «Προεωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ.».
- [00877] Φίλον δὲ τῇ θείᾳ Γραφῇ καλεῖν καὶ τὸν ἄγγελον Κύριον, ὡς ἐπὶ τοῦ Μανωῆ, «Θεὸν ἐωράκαμεν,» ἐν φαντασίᾳ Θεοῦ γενομένου.
- [00878] Θάνατον δὲ πάλιν εἴρηκεν αὐτήν ὁ Δαβὶδ εἰπὼν·
- [00879] «Τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ.».
- [00880] Εἶδες πῶς καὶ ὑπνον, καὶ κοίτην, καὶ κλίνην, καὶ θάνατον αὐτήν ἔδειξεν ἡ θεία Γραφή.
- [00881] Θάνατον δὲ ταύτην εἴρηκεν, ὅτι ὁ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
- [00882] Ὡσπερ γὰρ τὸν τεθνεῶτα οὐκ ἔστιν ἐπιστρέψαι ἐν βίῳ καὶ ἁμαρτῆσαι οὐκ ἔτι·
- [00883] οὕτως οὐδὲ τὸν οὕτω καταξιωθέντα οὐκ ἔστιν εἰς τὰ ὀπίσω στραφῆναι, ἀλλὰ λέγει μετὰ τοῦ Δαβὶδ·
- [00884] «Κύριος φωτισμός μου καὶ σωτήρ μου, τίνα φοβηθήσομαι;» μετὰ δὲ τοῦ Παύλου·
- [00885] «Ἐάν τε γὰρ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν» καὶ πάλιν·
- [00886] «Ζῶ δὲ οὐκ ἔτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός.
- [00887] Ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ.».
- [00888] Εἰς τοῦτο τελειωθέντες οἱ ἅγιοι, κατεφρόνησαν τὸν κόσμον, καὶ οὐχ ἡδονὴν ἠγοῦντο τὴν ἡδονὴν τοῦ κόσμου τούτου.
- [00889] Οἱ δὲ μάρτυρες τὰς βασάνους κατεφρόνησαν.
- [00890] Κείμενον ζ'.
- [00891] «Αἱ ὑψώσεις τοῦ Θεοῦ ἐν τῷ λάρυγγι αὐτῶν, καὶ ῥομφαῖαι δίστομοι ἐν ταῖς χερσὶν αὐτῶν.».
- [00892] Ἐρμην.
- [00893] Ὑψώσεις τοῦ Θεοῦ εἰσιν αἱ διδασκαλίαι τοῦ νόμου καὶ αἱ πνευματικαὶ διατάξεις·
- [00894] ὡσπερ γὰρ ἔχουσιν οἱ πνευματικοὶ διδάσκαλοι ἐκ τοῦ ἁγίου Πνεύματος χαρίσματα δωρεῶν ἐν τῷ λάρυγγι αὐτῶν, ἤτοι τῷ στόματι αὐτῶν καὶ τῇ γλώσσῃ, καὶ διδάσκουσι τὸν λαόν·
- [00895] ῥομφαῖαι δίστομοι εἰσιν αἱ δύο Διαθήκαι, ὁ παλαιὸς νόμος καὶ ὁ νέος·
- [00896] ὡσπερ γὰρ ὁ στρατιώτης, βαστάζων ξίφος δίστομον, τοὺς ἐχθροὺς κατασφάττει καὶ τὸν λαὸν διασώζει·
- [00897] οὕτως καὶ οἱ πνευματικοὶ διδάσκαλοι ῥομφαίας διστόμους ἔχουσι, τὰ διδάγματα τῆς Παλαιᾶς καὶ Νέας Διαθήκης, δι' ὧν ποιοῦσιν ἐκδίκησιν ἐν τοῖς ἔθνεσι, καὶ εἰς τιμωρίαν ἐμβάλλουσιν αὐτοὺς, ἀποστέλλοντες αὐτοῖς ὀργὴν ἀπὸ τοῦ Θεοῦ, διὰ τῆς ἰκετηρίας τῆς πρὸς τὸν Θεόν.
- [00898] Ὡσαύτως καὶ τὸν κοινὸν λαὸν τῶν πιστῶν ἐλέγχουσι καὶ διδάσκουσιν εἰς τὸ ἀγαθόν.
- [00899] Ὅταν δὲ μὴ ἀκούσωσιν αὐτῶν, ἀλλ' ἐναντιοῦνται τὸ ἀγαθόν, καὶ καταφρονοῦσιν αὐτῶν, τότε καὶ αὐτοῖς ἀποστέλλουσι διὰ προσευχῆς τιμωρίαν πρὸς σωφρονισμόν, ὅπως παιδευθέντες σωφρονισθῶσιν, μὴ παρακούειν Θεοῦ, μήτε τῶν θεραπόντων αὐτοῦ·
- [00900] ὅτι ὁ ἀκούων πνευματικῶν ἀνδρῶν ἀκούει Θεοῦ, καθὼς εἴρηκεν ὁ Χριστός.

[00901] Οὐ γὰρ πρὸς βλάβην, ἀλλὰ πρὸς ὠφέλειαν ἐπάγουσι τὴν παιδείαν οἱ πνευματικοί, καὶ πρὸς διόρθωσιν ἀγαθοῦ, εἰς δόξαν Θεοῦ, ὡς ζηλωταὶ καὶ ἐκδικηταὶ τοῦ Θεοῦ, καὶ μισηταὶ τοῦ κακοῦ.

[00902] [28.753] ΕΞ ΕΠΙΣΤΟΛΩΝ ΠΑΥΛΟΥ.

[00903] Ἐρώτ.

[00904] ζα'.

[00905] «Δόξα καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

[00906] Οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

[00907] Ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται·

[00908] καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται.».

[00909] Ἑρμηνεία.

[00910] Ἐπαινεῖ πάντας τοὺς ἐργαζομένους τὸ ἀγαθόν.

[00911] Ἑλληνα δὲ οὐ τὸν εἰδωλολάτρην λέγει, ἀλλὰ τὸν θεοσεβῆ, μὴ πιστεύοντα δὲ τὸν Χριστόν, μήτε νόμον κρατοῦντα τὸν παλαιόν·

[00912] ἀλλὰ χωρὶς νόμου ὑπάρχει.

[00913] Ονομάζει δὲ καὶ σέβεται τὸν Θεόν, καὶ φυλάττει καὶ ἀρετὴν.

[00914] Ὁ τοιοῦτος ἐὰν καὶ πταίση, ἐλαφρότερον μέλλει κολάζεσθαι ὑπὲρ τὸν Ἰουδαῖον, ὅτι ὁ Ἰουδαῖος παραβαίνει τὸν νόμον καὶ ἔχει τὴν κατηγορίαν μείζονα.

[00915] Ὅταν γὰρ ἀκούσης τό·

[00916] «Ὅσοι ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται» τὴν ἐλαφρότεραν κόλασιν ὑπολάμβανε·

[00917] τὸ δὲ, «Ὅσοι ἐν νόμῳ ἤμαρτον,» τὴν χείρονα κόλασιν καὶ τιμωρίαν.

[00918] Κείμενον ζβ'.

[00919] «Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.».

[00920] Απόκ.

[00921] Σύμφυτοι γεγόναμεν, ἤγουν μέτοχοι·

[00922] ὥσπερ τὸ σῶμα τὸ δεσποτικόν, ταφὴν ἐν τῇ γῆ, ἔφυ σε σωτηρίαν τῷ κόσμῳ·

[00923] οὕτω καὶ τὸ ἡμῶν σῶμα, ταφὴν ἐν τῷ βαπτίσματι, ἔφυσε δικαιοσύνην ἡμῖν αὐ τοῖς.

[00924] Τὸ δὲ ὁμοίωμα οὕτως ἔχει·

[00925] ὥσπερ ὁ Χριστὸς ἀπέθανε, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνέστη·

[00926] οὕτω καὶ ἡμεῖς ἐν τῷ βαπτίσματι θνήσκοντες ἀνιστάμεθα.

[00927] Τὸ γὰρ καταδῦσαι τὸ παῖδιον ἐν τῇ κολυμβήθρᾳ τρίτον καὶ ἀναδῦσαι, τοῦτο δηλοῖ τὸν θάνατον καὶ τὴν τρι ἡμέρον ἀνάστασιν τοῦ Χριστοῦ.

[00928] Ἐρώτ.

[00929] ζγ'.

[00930] Τί ἐστι·

[00931] «Τὸ γὰρ ἀδύνατον διὰ τοῦ νόμου, ἐν ᾧ ἠσθένει, διὰ τῆς σαρκὸς, ὁ Θεός,» καὶ τὰ ἐξῆς;

[00932] Απόκ.

[00933] Ἡσθένει, φησὶν, ὁ νόμος εἰς τὸ δικαιῶσαι τὸν ἄνθρωπον.

[00934] Οὐ γὰρ ἠδύνατο ὁ ἄνθρωπος τὴν τυραννίδα καὶ τὴν πύρωσιν ὑποφέρειν τῆς σαρκὸς.

[00935] Διὰ τοῦτο ἔπεμψεν ὁ Θεὸς τὸν μονογενῆ Υἱὸν αὐτοῦ, ἵνα διὰ τῆς σαρκὸς αὐτοῦ κατακρίνη τὴν ἁμαρτίαν.

[00936] Τὸ δὲ, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, οὐκ εἶπεν, ἐν σαρκὶ ἁμαρτίας, ἀλλ' ἐν ὁμοιώματι.

- [00937] Ὡμοιώθη γὰρ κατὰ πάντα ἢ ἀνθρωπίνη σὰρξ τοῦ Χριστοῦ τῇ ἀνθρώπινῃ σαρκί, καθ' ὃ τέλειος ἄνθρωπος ἦν.
- [00938] Ἄμαρ τωλὸς δὲ οὐκ ἐγένετο ἡ σὰρξ αὐτοῦ, καθάπερ ἡ ἡμετέρα σὰρξ.
- [00939] «Ἀμαρτίαν γὰρ οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.»
- [00940] Ἐρώτ.
- [00941] ςδ'.
- [00942] Τί λέγει·
- [00943] «Δότε τόπον τῇ ὀργῇ;» Ἀπόκ.
- [00944] Τῷ λυπήσαντί σε καὶ θλίψαντι, ἡ ἀδικήσαντι, συγχώρησον σὺ αὐτῷ, ἀνάθου δὲ τῷ Θεῷ τὰ τῆς ἐκδικήσεως, κακεῖνος οἰκονομήσει τὰ δέοντα.
- [00945] Τὸ δὲ, «Μακάριος ὁ μὴ κρίνων ἐν ᾧ δοκιμάζει,» τοῦτο δηλοῖ·
- [00946] ὅταν ποιεῖς τι οἰκονομικῶς πρὸς σωτηρίαν ^[28.756] τοῦ ἀδελφοῦ σου, καὶ πάντες μέμφονται, τὸ δὲ σὸν συνειδὸς οὐ κατακρίνει σε, μακάριος εἶ.
- [00947] Ἐρώτ.
- [00948] ςε'.
- [00949] Τί λέγει·
- [00950] «Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν·
- [00951] ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον;» Ἀπόκ.
- [00952] Ἐὰν εἴπωμεν, φησὶν, Ἰουδαίω·
- [00953] Πίστευσον·
- [00954] λέγει, Ἀναστήσατε νεκροὺς, ἰάσασθε μαινῶντας.
- [00955] Ἐὰν δὲ εἴπωμεν Ἕλληνι, ἀπαιτεῖ ἡμῖν ῥητορικὸν λόγον.
- [00956] Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, ὅστις ἐστὶ καὶ δύναμις τῶν σημείων, καὶ πέλαγος τῆς σοφίας.
- [00957] Ἀλλ' ἐκεῖνοι σκανδαλίζονται, καὶ μωρὸν ἡγοῦνται τὸ κήρυγμα, ἀκούοντες Θεὸν ἐσταυρωμένον·
- [00958] καὶ οὐ θαῦμα, καὶ γὰρ οἱ ἀσθενοῦντες τοὺς ὀφθαλμοὺς, οὐ δύνανται βλέπειν τὸν ἥλιον καθαρώς·
- [00959] οὕτω καὶ αὐτοί.
- [00960] Τὸ δὲ, ὅτι «Τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ,» λέγει τὸν σταυρόν.
- [00961] Καὶ γὰρ οἱ σοφοὶ καὶ φιλόσοφοι καὶ οἱ δυνατοὶ εἰς μάταια ἠσυχολήθησαν, καὶ ἐφιλοπόνησαν, καὶ οὐδὲν ἀγαθὸν κατώρθωσαν.
- [00962] Ὁ δὲ σταυρὸς, ὃν ἐνόμιζον ἐκεῖνοι μωρίαν, τὸν κόσμον ἔσωσε·
- [00963] καὶ διὰ τοῦτο σοφώτερον πάντων ἐστίν, ὅτι μεγάλα εἰργάσατο ἀγαθά.
- [00964] Ἐρώτ.
- [00965] ςς'.
- [00966] Καὶ, «Τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν,» οὕτω λέγει.
- [00967] Ἀπόκ.
- [00968] Ἀσθενὲς τοῦ Θεοῦ λέγει τῶν ἀποστόλων τὸ φρόνημα, ὅτι ἄνθρωποι ἰδιῶται καὶ ἀγράμματοι ἐν βραχεῖ καιρῷ τὴν οἰκουμένην ἐσαγήνευσαν, καὶ βασιλεῖς, καὶ ἀρχοντας, καὶ σοφοὺς, καὶ δυνάστας ἐνίκησαν.
- [00969] Κείμενον ςζ'.
- [00970] «Σοφίαν δὲ λαλοῦμεν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην.»
- [00971] Ἀπόκ.

[00972] Ὁρᾶς, πῶς καλεῖ αὐτὸς σοφίαν, ἣν ἔλεγε πρῶτον μωρίαν.

[00973] Καὶ γὰρ μυστήριον πρῶτον οἰκονομίαν λέγει, ὅτι οὔτε ἄγγελος, οὔτε κτιστὴ δύναμις ἄλλη ἐγίνωσκε τὸ μυστήριον καὶ τὴν οἰκονομίαν ταύτην, ὅτι μέλλει ὁ Θεὸς ἐπὶ τῆς γῆς σαρκωθῆναι.

[00974] Ὅταν δὲ γέγονε, τότε πάντες ἐγνώκασι, καθὼς λέγει ὁ Ἀπόστολος:

[00975] «Ἴνα γνωρισθῆ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις.».

[00976] Λέγει δὲ ἄλλα χοῦ πάλιν μυστήριον τὰ ἐξαίρετα ἔργα τοῦ Θεοῦ, οἷον τὴν γέννησιν, τὴν φάτην, τὸ βάπτισμα, τὸν σταυρὸν, τὸν θάνατον, τὴν ἀνάστασιν, τὴν ἀνάληψιν, καθὼς καὶ ὁ ἐν ἀγίοις Γρηγόριος ὁ Θεολόγος μυστήρια τὰς ἑορτάς καλεῖ ἐν τῷ Εἰς τὰ φῶτα λόγῳ:

[00977] «Πάλιν Ἰησοῦς ὁ ἐμὸς, καὶ πάλιν μυστήριον.».

[00978] Τοῦτο δὲ λέγει διὰ τὴν ἑορτὴν τοῦ βαπτίσματος:

[00979] καὶ ἐν τοῖς λοιποῖς ὁμοίως.

[00980] Ἐρώτ.

[00981] ςη'.

[00982] Τί λέγει:

[00983] «Εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται:

[00984] αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός;» Ἀπόκ.

[00985] Εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται τὴν βασιλείαν τῶν οὐρανῶν:

[00986] σωθήσεται δὲ αὐτὸς ὡς διὰ πυρός.

[00987] Πῶς δὲ σωθήσεται:

[00988] τουτέστι, ^[28.757] σῶος καὶ ἀκέραιος μένει ἐν τῷ πυρὶ, καὶ οὐκ ὀψεται θάνατον, ἀλλὰ τὸ ἔργον αὐτοῦ μόνον κατακαήσεται καὶ χαωθήσεται.

[00989] Αὐτὸς δὲ ἀκέραιος μένει εἰς αἰῶνα αἰῶνος κολαζόμενος, καὶ οὐ διαλυθήσεται.

[00990] Ἐρώτ.

[00991] ςθ'.

[00992] Τί λέγει:

[00993] «Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;» Ἀπόκ.

[00994] Τοῦτο λέγει διὰ τοὺς πονηροὺς καὶ σκολιοὺς ἀνθρώπους.

[00995] Ὅτι, ὥσπερ ἡ παλαιὰ ζύμη μικρὰ μὲν ἔστι, πολὺ δὲ ἄλευρον ποιεῖ ζυμωθῆναι:

[00996] οὕτω καὶ ὁ κακοποιὸς ἄνθρωπος, τρέφων ἐν ἑαυτῷ τὴν κακίαν, μεταδίδωσι καὶ τοῖς ἄλλοις, καὶ γίνεται σκάνδαλον, καὶ καταβλάπτει πολλούς.

[00997] Διὰ τοῦτο πάλιν λέγει:

[00998] «Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέοι;» τουτέστιν:

[00999] Ἐκδιώξατε τὸν πονηρὸν καὶ σκολιὸν ἐξ ὑμῶν, ἢ φύγετε ἀπ' αὐτοῦ:

[01000] ἐπειδὴ πᾶσα κακία μολύνει τὸν ἄνθρωπον.

[01001] Διὰ τοῦτο καὶ ὁ Δαβὶδ, φεύγων τοὺς πονηροὺς, ἔλεγεν:

[01002] «Οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος, καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω.

[01003] Ἐμίσησα ἐκκλησίαν πονηρευομένων.».

[01004] Διὰ τί δὲ ταῦτα ἐποίει:

[01005] Ἐπειδὴ πάλιν λέγει ἄλλαχού:

[01006] «Μετὰ ὀσίου ὀσιος ἔση, καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔση, καὶ μετὰ στρεβλοῦ διαστρέψης.».

- [01007] Καὶ γὰρ οἶός ἐστιν ὁ συνοικῶν μετὰ σοῦ, τοιοῦτον ἀπεργάζεται εἶναί σε.
- [01008] Ἐρώτ.
- [01009] ρ'.
- [01010] Τί λέγει·
- [01011] «Τὰ βρώματα τῆ κοιλία, καὶ ἡ κοιλία τοῖς βρώμασιν.
- [01012] Ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει;» Απόκ.
- [01013] Κοίλιαν τὴν γαστριμαργίαν λέγει, οὐχὶ τὴν γαστέρα.
- [01014] Καὶ γὰρ τὰ βρώματα πρὸς τὴν γαστρι μαργίαν ἔχει, φησὶ, τὴν φιλίαν, καὶ αὐτὴ πρὸς αὐτὰ, καὶ οὐ δύναται ὁ γαστρίμαργος δουλεύειν τῷ Θεῷ, ἀλλὰ δουλεύειν τὴν ἑαυτοῦ γαστέρα κραιπαλῶν, καὶ γαστριμαργῶν.
- [01015] Διὸ κατήργησεν αὐτὴν λέγων·
- [01016] «Ὁ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει;» τουτέστι τὰ βρώματα καὶ τὴν γαστριμαργίαν·
- [01017] οὐ γὰρ τὴν γαστέρα κατήργησε·
- [01018] μὴ γένοιτο! Ἄκουε γὰρ αὐ τοῦ λέγοντος·
- [01019] «Τὸ δὲ σῶμα οὐ τῆ πορνεία, ἀλλὰ τῷ Κυρίῳ.».
- [01020] Ὅστε οὐ κατήργησε τὴν γαστέρα, ἀλλὰ τὴν γαστριμαργίαν, οὐδὲ τὴν σύμμετρον τροφήν, ἀλλὰ τὴν ἀμετρίαν·
- [01021] ἐπειδὴ ἐξ αὐτῶν τίκεται ἡ πορνεία.
- [01022] Διὰ τοῦτο λέγει, ὅτι Τὸ σῶμα οὐκ ἐδόθη ἐξουσιάζεσθαι ὑπὸ τῆς γαστριμαργίας, ἵνα περιπίπτῃ εἰς πορνείαν, ἀλλ' ἵνα δουλεύῃ τῷ Κυρίῳ·
- [01023] καθὼς λέγει πᾶσιν ἀλλοχοῦ ὀπισθεν, ὅτι «Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει·
- [01024] πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τίνος.».
- [01025] Τοῦτο δὲ ἐστὶν ὃ λέγει, ὅτι πάντα τὰ βρώματα, ἅπερ ἔκτισεν ὁ Θεὸς εἰς τροφήν τοῦ ἀνθρώπου, καλὰ εἰσι, καὶ ἀρμόζει μοι ἐκ πάντων ἐσθίειν καὶ τρέφεσθαι·
- [01026] ἀλλ' οὐ γενήσομαι δούλος τῶν βρωμάτων·
- [01027] οὐδὲ ἐξουσιάζει μοι ἡ γαστριμαργία·
- [01028] οὐ συμφέρει μοι·
- [01029] οὐδὲ γὰρ ἀγαθὸν οἱ κοδομεῖ ἐν ἐμοί.
- [01030] Διὰ τοῦτο, μόνον τοῖς ἀναγκαίοις ἀρκούμενοι, τὰ περισσὰ διαπτύσσομεν, ὡς οὐκ ὠφέλιμα, ἀλλὰ καὶ βλαβερὰ συνεστῶτά μοι, ἐπιθυμίας ἀτόπους γεννῶντα τοῖς κεκτημένοις αὐτά.
- [01031] Ἐρώτ.
- [01032] ρα'.
- [01033] Τί λέγει·
- [01034] «Καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσθησαν;» [28.760] Απόκ.
- [01035] Σημεῖον ἦν τοῦ βαπτίσματος τὸ διαπεράσαι τὸν Ἰσραηλίτην λαὸν ἐν τῇ Ἐρυθρᾷ θαλάσῃ.
- [01036] Ὅσπερ γὰρ ἐκεῖνοι περάσαντες ἔφυγον τῶν ἐχθρῶν τὴν ἐπιβουλήν, καὶ ἐν τῇ ἐρήμῳ τῷ μάννα ἐτρέφοντο·
- [01037] οὕτω δὲ καὶ οἱ βαπτιζόμενοι λυτροῦνται τοῦ νοητοῦ Φαραῶ καὶ τῶν Αἰγυπτίων δαιμόνων, καὶ τρέφονται τῷ ἐπουρανίῳ ἄρτῳ τοῦ ἁγίου Πνεύματος.
- [01038] Ἐπεὶ δὲ περὶ τοῦ βαπτίσματος ὁ λόγος, εἴπωμεν σαφέστερον περὶ αὐτοῦ.
- [01039] Περὶ τοῦ ἁγίου βαπτίσματος.
- [01040] Πρῶτον βάπτισμα τὸ τοῦ κατακλυσμοῦ εἰς ἐκκοπὴν ἁμαρτίας·
- [01041] δεῦτερον τὸ τοῦ Μωσέως, ὅτε τὴν Ἐρυθρὰν διεπέρασε·

- [01042] τυπικὸν γὰρ ἦν·
- [01043] ὥσπερ γὰρ ἐκεῖ ἡ θάλασσα, οὕτω τὸ ὕδωρ ἐν τῷ βαπτίσματι·
- [01044] καὶ ὥσπερ ἐκεῖ ἡ νεφέλη, οὕτως ἐνταῦθα τὸ Πνεῦμα τὸ ἅγιον.
- [01045] Τίς δὲ ἦν ἡ νεφέλη ἐκείνη, ἀκουσον·
- [01046] Ὅτε ἐξῆλθον τῆς Αἰγύπτου οἱ Ἑβραῖοι μετὰ Μωσέως, ἀπέστειλεν νέφος, ὥσπερ στῦλον πυρός, καὶ ἐφώτιζεν αὐτοὺς τὴν νύκτα, ὥστε περιπατεῖν αὐτοὺς καὶ τὴν νύκτα, ἵνα μὴ φθάσωσιν αὐτοὺς οἱ Αἰγύπτιοι.
- [01047] Ὅπισθεν δὲ αὐτῶν περιεπάτει νεφέλη, καὶ ἐπεσκίαζεν αὐτοὺς, ἵνα μὴ ὀρώσιν αὐτοὺς οἱ Αἰγύπτιοι.
- [01048] Καὶ τοῦτο ἐστὶ τὸ δευτέρου βάπτισμα.
- [01049] Τρίτον δὲ τὸ νομικόν, ὅπερ εἶχον οἱ Ἑβραῖοι.
- [01050] Πᾶς γὰρ ἀκάθαρτος ἐλούετο ὕδατι, ἐπλύνετο τὰ ἰμάτια αὐτοῦ, καὶ οὕτως εἰσῆρχετο εἰς τὴν παρεμβολήν.
- [01051] Τέταρτον βάπτισμα τὸ τοῦ Ἰωάννου, εἰσαγωγικὸν μὲν, οὕτω δὲ ὅλον πνευματικόν, ἀλλ' εἰς μετάνοιαν μόνον.
- [01052] Πέμπτον τὸ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπερ καὶ αὐτὸς ἐβαπτίσατο.
- [01053] Τοῦτο δὲ ὅλον πνευματικόν·
- [01054] τοῦτο καὶ ἡμεῖς βαπτίζομεθα.
- [01055] Ἐκτον τὸ διὰ δακρῶν, ὄντως ἐπίπονον, ὡς ὁ λούων καθ' ἑκάστην νύκτα τὴν κλίνην αὐτοῦ, καὶ μετανοῶν καὶ θρηνῶν ἐφ' οἷς ἤμαρτεν.
- [01056] Ἑβδομον βάπτισμα τὸ διὰ μαρτυρίου καὶ αἵματος, ὅπερ καὶ αὐτὸς ὁ Χριστὸς ἐβαπτίσατο, καὶ πολὺ γε τῶν ἄλλων αἰδεσιμώτερον, ὅσῳ δευτέροις ῥύποις οὐ μολύνεται.
- [01057] Ὅγδοον τὸ τε λευταῖον οὐ σωτήριον, ἀλλὰ καυστικόν, καὶ κολάζον ἀτελεύτητα καὶ αἰωνίως τοὺς ἀμαρτωλοὺς.
- [01058] Ἐρώτ.
- [01059] ρβ'.
- [01060] Τί λέγει·
- [01061] «Σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομησαὶ οὐ δύναται;» Απόκ.
- [01062] Ὅτι πᾶς ὁ τὴν ἑαυτοῦ σάρκα τρέφων εἰς κόρον, οὐ δύναται βασιλείας Θεοῦ κληρονομησαί.
- [01063] Ἐρώτ.
- [01064] ργ'.
- [01065] Τί λέγει·
- [01066] «Εἰ τις οὐ φιλεῖ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα, Μαρὰν ἀθά;» Απόκ.
- [01067] Τουτέστι·
- [01068] Χωρίσατε αὐτὸν ἀπὸ τῆς Ἐκκλησίας καὶ τῶν πιστῶν, καὶ ἔστω κεχωρισμένος ἀπὸ τοῦ λαοῦ ὁ μὴ πιστεύων.
- [01069] Ὁ γὰρ Κύριος ἦλθε·
- [01070] τοῦτο γὰρ ἐρμηνεύει τὸ Μαρὰν ἀθά.
- [01071] Ἐρώτ.
- [01072] ρδ'.
- [01073] «Εἰ τις ἐν Χριστῷ καινὴ κτίσις, ἀνακαινίζεται;» Απόκ.
- [01074] Τουτέστιν·
- [01075] Εἰ τις εἰς Χριστὸν ἐπίστευσεν, εἰς ἑτέραν ἦλθε διαγωγὴν.
- [01076] Ἄνωθεν γὰρ ἐγεννήθη διὰ τοῦ Πνεύματος, καὶ ζῆ οὐ τὴν ἐν ἀμαρτίαις, ἀλλὰ τὴν ἐν πνεύματι ζωὴν.

- [01077] [28.761] Ἐρώτ.
- [01078] ρε΄.
- [01079] «Τρίς ἐναυάγησα.».
- [01080] Απόκ.
- [01081] Μυστικῶς αἰνιττόμενος λέγει.
- [01082] Τρίτον γὰρ ἐναυάγησεν ἡ ἀνθρωπότης·
- [01083] πρῶτον διὰ τῆς παραβάσεως·
- [01084] δεύτερον ἐν τῷ κατακλυσμῷ τοῦ Νῶε·
- [01085] τρίτον, μετὰ τὸ δέξασθαι τὸν νόμον, εἰς εἰδωλολατρείαν ἐξ ἔπεσεν ὁ λαὸς, ἕως ἐλθῶν ὁ τῶν ψυχῶν κυβερνήτης Χριστὸς, καὶ στήσας τὸ ἴσιον τοῦ σταυροῦ, ἀχείμα στον ἡμῶν τὸν πλοῦν εἰς οὐρανὸν ὑποκόμησεν.
- [01086] Ἐρώτ.
- [01087] ρς΄.
- [01088] «Νυχθήμερον ἐν τῷ βυθῷ πεποιήκα;» Απόκ.
- [01089] Νυχθήμερον λέγει τὴν πρὸ τῆς Χρῆστοῦ παρουσίας ἐν σκοτεινῇ πλάνῃ διατριβήν·
- [01090] ἡμέραν δὲ λέγει τὴν μετὰ τοῦ Χριστοῦ παρουσίαν ἐν τῷ φωτεινῷ βαπτίσματι διαγωγῆν.
- [01091] Ἐτέρα.
- [01092] Τινὲς δὲ φασιν, ὅτι ἐν μέσῳ πελάγους πλέων·
- [01093] οἱ δὲ, ὅτι νηρόμενος καὶ κολυμβῶν, ἔνθα οὔτε γῆν οὔτε ὄρος ἦν ἰδεῖν.
- [01094] Κείμενον ρζ΄.
- [01095] «Ἐδόθη μοι σκώλωψ τῆ σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίζῃ.».
- [01096] Ἐρμην.
- [01097] Σατάν ὁ ἀντικείμενος λέγεται.
- [01098] Ἄγγελον τοίνυν Σατάν λέγει Ἀλέξανδρον τὸν χαλκία, καὶ Ὑμέναιον καὶ Φιλητὸν, οἵτινες ἐπέιραζον αὐτὸν, καὶ ἀντέκειντο λέγοντες, ὅτι ἀνάστασις ἐγένετο·
- [01099] καὶ κρατοῦντες αὐτὸν, ἔβαλον εἰς δεσμοτήρια, καὶ πολλὰ κακὰ αὐτῷ ἐνεδείξαντο.
- [01100] Κείμενον ρη΄.
- [01101] «Ἀρκεῖ σοι ἡ χάρις μου.».
- [01102] Απόκ.
- [01103] Τοῦτ' ἔστιν·
- [01104] Ἀρκεῖ σοι ἡ χάρις μου, ὅτι νεκροὺς ἐγείρεις, καὶ τυφλοὺς θεραπεύεις, καὶ ἄλλα τῶν σημείων ποιεῖς.
- [01105] Ἐλαυνόμενοι δὲ καὶ διωκόμενοι νικᾶτε τοὺς διώκοντας.
- [01106] Ἐρώτ.
- [01107] ρθ΄.
- [01108] Τί λέγει·
- [01109] «Ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ;» Απόκ.
- [01110] Τὸ ἐξελεῖν ἀπὸ τοῦ βίου καὶ φροντίδων αὐτοῦ, καὶ νεκρὸν γενέσθαι τοῖς πάθεσι, καὶ ταῖς ἐπιθυμίαις καὶ νηστεύειν, καὶ ἀγρυπνεῖν, καὶ κακοπαθεῖν ἐν τῇ ἀσκήσει, ὡς καὶ ἀλλαχοῦ λέγει·
- [01111] «Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθῆμασι καὶ ταῖς ἐπιθυμίαις.».

[01112] Ἐρώτ.

[01113] ρί'.

[01114] Τί λέγει·

[01115] «Τὸ μεσότοιχον τοῦ φραγμοῦ λύσας;» Ἀπόκ.

[01116] Τουτέστιν, ἡ ἔχθρα, ἣν εἶχομεν πρὸς τὸν Θεὸν οἱ ἄνθρωποι διὰ τὰς ἡμῶν ἁμαρτίας.

[01117] Σαρκωθεὶς σὺν ὁ Κύριος καὶ Θεὸς, καὶ θανὼν ἔλυσε τὴν ἁμαρτίαν, τὴν χωρίζουσαν ἡμᾶς ἀπὸ τοῦ Θεοῦ, εἰρηνοποίησε τὰ πάντα, καὶ υἱοῦς Θεοῦ ἡμᾶς ἀπειργάσατο, διαρρήξας τὸ καθ' ἡμῶν χειρόγραφον ἐπὶ τοῦ σταυροῦ.

[01118] Τί δὲ ἦν τὸ χειρόγραφον, ἄκουσον·

[01119] Ὅτε παρέβη τὴν ἐντολὴν ὁ Ἀδὰμ, καὶ ἔλαβεν ἀπὸ τοῦ ξύλου διὰ τῆς χειρὸς αὐτοῦ, καὶ ἔφαγεν, ἐγράφη χειρὶ αὐτοῦ ἡ ἁμαρτία, καὶ κατεῖχεν αὐτὸ τὸ ἔγγραφον ὁ διάβολος.

[01120] Ὅτε δὲ ἦλθεν ἐπὶ τοῦ ξύλου ὁ Χριστὸς, τουτέστιν ἐν τῷ σταυρῷ, καὶ ἐτρώθη τοῖς ἦλοις τὰς χειρᾶς, τότε προσήλωσεν αὐτὸ ἐν τῷ σταυρῷ καὶ ἐξήλειψεν.

[01121] Αὐτὸς γὰρ ὁ διάβολος ὁ κρατῶν τὸ χειρόγραφον τῆς ^[28.764] παραβάσεως τοῦ Ἀδὰμ, αὐτὸς ἔσχισεν, ἐπειδὴ ὑπὸ Χριστοῦ ἐδεσμεύθη ἐπὶ τοῦ σταυροῦ.

[01122] Ἐρώτ.

[01123] ρία'.

[01124] Τί λέγει·

[01125] «Ἐγχειραὶ ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ Χριστός;» Ἀπόκ.

[01126] Καθεύδοντα λέγει τὸν ἐν ἁμαρτίαις κείμενον.

[01127] Καὶ γὰρ ὁ ἐν ἁμαρτίαις ζῶν νεκρὸς λέγεται εἶναι.

[01128] Καὶ ὡσπερ ὁ νεκρὸς ἀκίνητός ἐστιν, οὕτω καὶ ὁ ταῖς ἁμαρτίαις νενεκρωμένος πρὸς τὸ ἀγαθὸν ἀκίνητος μένει.

[01129] Κείμενον ριβ'.

[01130] «Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ.».

[01131] Ἀπόκ.

[01132] Λέγει τὸ Πνεῦμα τὸ ἅγιον.

[01133] Ὁ γὰρ ἀμέτρητος τοῦ Πνεύματος οὐ δυνατός ἐστι πρὸς τὰς ἀντικειμένας δυνάμεις.

[01134] «Καὶ γὰρ οὐκ ἔστιν ἡ πάλη, φησὶ, πρὸς αἷμα καὶ σάρκα» ἡγουν, οὐ πρὸς ἀνθρώπους ἐστὶν ὁ πόλεμος, «ἀλλὰ πρὸς τὰς ἀρχάς.».

[01135] Ἀρχὰς δὲ λέγει τοὺς δαίμονας, ἐπειδὴ ἐν τῷ κόσμῳ τούτῳ ἄρχουσιν, ἀλλὰ τῶν ἔργων τοῦ σκότους.

[01136] Τὸ δὲ «ἐν τοῖς ἐπουρανίοις,» ἐπειδὴ οὐ διὰ μικρὸν ἔργον πολεμοῦσιν ἡμᾶς οἱ δαίμονες, ἀλλὰ διὰ οὐράνια ἀγαθά.

[01137] Ἐπειδὴ γὰρ ἀγωνιζόμεθα διὰ τὴν ἐν οὐρανοῖς βασιλείαν, πολεμοῦσιν ἡμᾶς χαλεπῶς.

[01138] Διὰ τοῦτο ἀρμόζει πάντοτε γρηγορεῖν, καὶ νικᾶν αὐτοὺς τῇ δυνάμει καὶ χάριτι τοῦ Χριστοῦ.

[01139] Θυρεὸν δὲ τῆς πίστεως τὴν πίστιν λέγει τὴν εὐκρινῆ καὶ διάπυρον.

[01140] Ἐρώτ.

[01141] ριγ'.

[01142] Τί λέγει·

[01143] «Ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον;» Ἀπόκ.

[01144] Παλαιὸν ἄνθρωπον τὸν πρῶτον λέγει, τὸν ἀπὸ τῆς πτώσεως τοῦ Ἀδὰμ γεγεννημένον, ἢ τὴν πονηρίαν τὴν ἐξ αὐτοῦ καὶ πᾶσαν κακίαν·

[01145] νέον δὲ ἄνθρωπον τὴν κατὰ Χριστὸν πολιτείαν, ἣτοι ἐνάρετον καὶ ἀγαθὴν πολιτείαν.

[01146] Ἐρώτ.

- [01147] ριδ'.
- [01148] Τί λέγει·
- [01149] «Ἴνα μὴ λυπησθε, καθὼς καὶ οἱ λοιποὶ, οἱ μὴ ἔχοντες ἐλπίδα;» Ἀπόκ.
- [01150] Οἱ μὴ ἔχοντες ἐλπίδα ἀναστάσεως, ἐκεῖ νοῖς ἀρμόζει λυπεῖσθαι.
- [01151] Πρόσεχε δὲ, πῶς ἐπὶ Χρι στοῦ εἶπεν, ὅτι ἀπέθανε καὶ ἀνέστη.
- [01152] Ἐπὶ δὲ τοῦ κοινοῦ λαοῦ, εἶπε, «τῶν κεκοιμημένων,» ἵνα δείξη, ὅτι οἱ κοιμώμενοι ἀναστήσονται.
- [01153] Ἐρώτ.
- [01154] ριε'.
- [01155] Τί λέγει·
- [01156] «Οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ;» Ἀπόκ.
- [01157] Ὁ λέγει τοιοῦτόν ἐστιν·
- [01158] Ὅτι ὁ Υἱὸς τοῦ Θεοῦ, καὶ Θεός, βουληθεὶς καταβῆναι ἐπὶ τῆς γῆς καὶ σαρκωθῆναι, οὐκ ἐφοβήθη καταβῆναι τοῦ ἀξιῶματος.
- [01159] Οὐ γὰρ εἶχεν ἐξ ἀρπαγῆς τὴν θεότητα, ὥσπερ τις ἔχει πρᾶγμα ἐξ ἀρπαγῆς, καὶ φοβεῖται ἀπολέσαι αὐτό.
- [01160] Οὐ τοιοῦτος ἦν ὁ Χριστὸς, μὴ γένοιτο! ἀλλὰ Θεὸς ὢν τέλειος, ἠθέλησε καὶ ἄνθρωπος γενέσθαι.
- [01161] Ἐρώτ.
- [01162] ρις'.
- [01163] «Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου.».
- [01164] [28.765] Ἀπόκ.
- [01165] Τὸν λόγον τοῦ Κυρίου, ὃν εἶρηκεν, ὅτι ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσονται.
- [01166] «Τοῦτο λέγομεν καὶ ἡμεῖς·
- [01167] ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παροῦσιν τοῦ Κυρίου, οὐ μὴ φθάσομεν τοὺς κοιμηθέντας.».
- [01168] Ζῶντές εἰσιν οἱ εὐρισκόμενοι τότε ἐν τῇ ἀναστάσει.
- [01169] Καὶ γὰρ εὐρεθήσονται ἄνθρωποι ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ οὐκ ὄψονται θάνατον, πλὴν οὐ μὴ φθάσωσι τοὺς κοιμηθέντας.
- [01170] Πρῶτοι γὰρ ἀναστήσονται οἱ τελευτήσαντες, καὶ μετὰ ταῦτα οἱ ζῶντες ἀλλαγήσονται, καὶ ἀρπαγήσονται ἐν τῷ ἅμα εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα.
- [01171] Πῶς δὲ γενήσεται ἡ ἀρπαγή, ἀκουσον.
- [01172] Καθὼς ὁ Κύριος ἐν κελεύσματι, τουτέστιν ἐν κελεύσει, καὶ οἱ ἄγγελοι κραυγάζουσιν·
- [01173] Ἐγείρεσθε, ἦλθεν ὁ Νυμφίος·
- [01174] τότε καταβήσεται ἀπ' οὐρανοῦ.
- [01175] Καὶ πρῶτον ἐγεροθήσονται οἱ νεκροί·
- [01176] μετὰ δὲ ταῦτα καὶ οἱ ζῶντες ἀλλαγήσονται, καὶ γενήσονται ἄφθαρτοι.
- [01177] Καὶ μετὰ τοῦτο πάντες οἱ ἅγιοι καὶ ἄξιοι ἀρπαγήσονται ὑπὸ νεφελῶν, καὶ δέξονται τὸν Κύριον ἡμῶν ἐρχόμενον ἐκ τῶν οὐρανῶν, καθὼς λέγει·
- [01178] «Καὶ ἡμεῖς ἄρπα γησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα.».
- [01179] Τοῦτο γὰρ ἡ δόξα καὶ ὁ στέφανός ἐστι τῶν δικαίων.
- [01180] Οἱ δὲ ἁμαρτωλοὶ περιμένουσιν αὐτὸν καταβῆναι.
- [01181] Τοῦτο δὲ γίνεται, ὥσπερ ἐπὶ βασιλέως ἀπερχομένου ἐν πόλει τινί·
- [01182] οἱ μὲν πρῶτοι καὶ ἔνδοξοι τῆς πόλεως ἐξέρχονται εἰς ἀπάντησιν αὐτοῦ·

[01183] οἱ δὲ πένητες καὶ εὐτελεῖς προσκατεροῦσιν, ἕως οὗ παραγίνεται εἰς τὴν πόλιν.

[01184] Οὕτω μοι νόει καὶ ἐπὶ τοῦ Χριστοῦ, ὅτι, κατερχομένου αὐτοῦ ἐκ τοῦ οὐρανοῦ, πάντες οἱ δίκαιοι καὶ ἀγαθοὶ ἀρπαγῆσονται εἰς τὸν οὐρανόν, τοῦ ἀπαν τῆσαι τὸν Κύριον ἡμῶν Ἰησοῦν κατερχόμενον·

[01185] οἱ δὲ ἁμαρτωλοὶ ἴστανται ἐπὶ τῆς γῆς ἐκδεχόμενοι.

[01186] Κείμενον ριζ'.

[01187] «Οὐδείς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέση.».

[01188] Ἑρμην.

[01189] Εἰ γὰρ ἐπιγείω βασιλεῖ ὁ μέλλων στρατεύεσθαι οὐκ ἀρέσει, ἐὰν μὴ ἀφήσῃ πάσας τὰς τοῦ βίου φροντίδας·

[01190] πόσω μᾶλλον μέλλων στρατευθῆναι τῷ ἐπουρανίῳ βασιλεῖ;

[01191] Κείμενον ριη'.

[01192] «Ἐὰν δὲ καὶ ἀθλητῆς οὐ στεφάνουται, ἐὰν μὴ νομίμως ἀθλήσῃ.».

[01193] Ἑρμην.

[01194] Ἐὰν γὰρ τις στρατεύηται, καὶ εἰς πόλεμον εἰσέρχεται, οὐδὲ οὕτω στεφάνουται, ἐὰν μὴ συμπλακῇ μετὰ τοῦ ἀντιπάλου, καὶ κρούσῃ μετὰ τοῦ ξίφους, καὶ ἀποκτείνῃ αὐτόν.

[01195] Τοῦτο γὰρ ἐστὶ τὸ νομίμως ἀθλῆσαι.

[01196] Κείμενον ριθ'.

[01197] «Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τὸν καρπὸν μεταλαμβάνειν.».

[01198] Ἑρμην.

[01199] Τοῦτο περὶ τῶν πνευματικῶν διδασκάλων εἴρηκεν·

[01200] ὅτι τὸν κοπιῶντα καὶ ἀγωνιζόμενον διδάσκαλον ὑπὲρ αὐτοῦ καὶ τῆς τῶν μαθητῶν ὠφελείας ἀρμόζει πρῶτον παρὰ Θεοῦ λαμβάνειν τοὺς μισθοὺς, ἔπειτα τοὺς μαθητάς.

[01201] Καὶ γὰρ ὁ γεωργός, ὅταν εἰς οὐδίασῃ τὸν καρπὸν αὐτοῦ, πρῶτον ἐκεῖνος θησαυρίζει ἐκ τῶν καρπῶν αὐτοῦ ἐν τῷ οἴκῳ αὐτοῦ·

[01202] καὶ οὕτω παρέχει εἴτε ἐλεημοσύνην εἴτε τοῖς χρεώσταις αὐτοῦ.

[01203] [28.768] Ἔτερον εἰς τὸ αὐτό.

[01204] Καὶ ἄλλως·

[01205] Πᾶς ὁ θέλων κοπιᾶν εἰς τὸ ἔργον τοῦ Θεοῦ, καὶ διδάσκειν καὶ ὠφελεῖν ἄλλους, ἀρμόζει πρῶτον ἐκεῖνον τὸν διδάσκαλον, ἵνα ἐργάζεται τὰς ἀρετὰς, καὶ λάβῃ παρὰ Θεοῦ τὰ χαρίσματα, καὶ κτήσασθαι τοὺς καρποὺς τοῦ ἁγίου Πνεύματος, καὶ τοὺς θησαυροὺς τῆς γνώσεως τῶν ἀγαθῶν τοῦ Θεοῦ·

[01206] καὶ τότε δυνήσεται καὶ ἄλλοις μεταδοῦναι τῶν δωρεῶν.

[01207] Καὶ γὰρ πᾶς ὁ θέλων ἀλειψαί τινα ἔλαιον ἐν ταῖς χερσὶν αὐτοῦ, εἰ μὴ ἔχει, πῶς ἄλλοις μεταδίδωσι ὅπερ αὐτὸς οὐ κέκτηται;

[01208] Τοιοῦτοτρόπως μοι νόει καὶ ἐπὶ τοῦ διδασκάλου, καθὼς εἴρηται.

[01209] Ἐρώτ.

[01210] ρκ'.

[01211] «Νόει ἃ λέγω.».

[01212] Ἀπόκ.

[01213] Ἐπειδὴ ἐν παραβολαῖς αὐτῷ ἔγραψε πάντα.

[01214] διὰ τοῦτο λέγει·

[01215] Πρόσεχε.

[01216] Καὶ οὐχ ὑπέκλινον τῇ ὑποταγῇ τοῦ Μωσέως.

- [01217] Προσέταξεν ὁ Μωσῆς, καὶ ἀπέ κτειναν αὐτοὺς τρεῖς χιλιάδας λαῶν.
- [01218] Καὶ τοῦτο ἐστὶν ὃ λέγει ἡ Γραφή·
- [01219] «Ὡν τὰ κῶλα ἔπεσον ἐν τῇ ἐρήμῳ.».
- [01220] Κείμενον ρκα'.
- [01221] «Καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἔνδικον.».
- [01222] Ἑρμην.
- [01223] Ὅσοι παρέβησαν καὶ παρήκουσαν ἐν τῷ παλαιῷ νόμῳ, ἔλαβον δικαίως τὴν τιμωρίαν.
- [01224] Καὶ γὰρ καὶ ὁ Ἀδὰμ παρακούσας κατεκρίθη, καὶ Κάϊν ἄμαρ τήσας ἐπικατάρατος γέγονε, καὶ οἱ ἐπὶ τοῦ Νῶε κα κῶς ἐργαζόμενοι κατεκλύσθησαν·
- [01225] καὶ οἱ ἐν Σοδόμοις ἀσέμνως βιοῦντες δεινῶς ἐποντίσθησαν·
- [01226] καὶ οἱ Ἰου δαῖοι, πολλάκις ἐπαναστάντες τοῖς προφήταις, πλη γὰς παρὰ Θεοῦ καὶ μάστιγας καὶ τιμωρίας ἐδέξαντο.
- [01227] Νῦν οὖν τοῦτο λέγει·
- [01228] ὅτι, ἐπειδὴ ἐν τῇ Παλαιᾷ ὅσοι ἠθέτησαν τὸ πρόσταγμα τοῦ Κυρίου, καὶ παρήκουσαν τὰ δι' ἀγγέλων λαλούμενα καὶ προφητῶν, ἔλαβον δικαίως τὴν τιμωρίαν, καὶ τὴν ὀργὴν τοῦ Θεοῦ ἐπεσπάσαντο, πῶς ἡμεῖς ἐκφύγωμεν, ἐὰν ἀμελήσωμεν τῆς τοιαύτης σωτηρίας, ὅπου οὔτε δι' ἀγγέλων οὔτε διὰ προφητῶν ἐλαλήθη ἡμῖν, ἀλλὰ δι' αὐτοῦ τοῦ Χριστοῦ καὶ Θεοῦ;
- [01229] Καὶ γὰρ ἐν τῇ Παλαιᾷ τοῦ νόμου διάκονος γέγονεν ὁ Μωσῆς·
- [01230] τῆς δὲ Νέας ὁ Χριστός.
- [01231] Πολὺ οὖν ταῦτα κρεῖσσω τῆς παλαιᾶς νομοθεσίας ὅτι ἐκεῖ δούλος ἐγένετο ὑπηρέτης τοῦ νόμου·
- [01232] ἐνταῦθα δὲ ὁ δεσπότης Χριστός.
- [01233] Καὶ ὀφείλομεν τὰ προστεταγμένα ποιεῖν ἀδιστακτως, ἵνα μὴ καὶ χεῖρους τῶν παλαιῶν ἀποδώμεν τὰς εὐθύνας.
- [01234] Κείμενον ρκβ'.
- [01235] «Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.».
- [01236] Ἑρμην.
- [01237] Οἰκουμένην λέγει τὴν κρίσιν τῆς δευτέρας παρουσίας, ὅταν ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.
- [01238] Τοῦ δὲ «Περὶ ἧς λαλοῦμεν,» ἤτοι περὶ ἐκείνης ἧς ἀγωνιζόμεθα, καὶ σπουδάζομεν πάντες σωθῆναι.
- [01239] Ταύτην τὴν ἡμέραν, λέγει ὁ Ἀπόστολος, οὐκ ἔδωκεν ὁ Θεὸς ἐξουσίαν τοῖς ἀγγέλοις κρῖναι τὸν κόσμον, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ αὐτοῦ.
- [01240] Καὶ ἐπεὶ ὁ Υἱὸς τοῦ Θεοῦ καὶ Θεὸς ἔχει τὴν ἐξουσίαν πᾶσαν κρῖναι τὸν κόσμον, τί μέλλονται παθεῖν οἱ παρακούσαντες τὰ προστάγματα αὐτοῦ;
- [01241] Εἰ γὰρ οἱ παρακούσαντες τὸν παλαιὸν νόμον τὸν δι' ἀγ^[28.769] γέλων δοθέντα, τοσαῦτα ἔπαθον, καίπερ οὐδὲ κριτῶν ὄντων τοῦ κόσμου τῶν ἀγγέλων·
- [01242] τί ἂν πάθωσιν οἱ τὸν δεσπότην παρακούσαντες;
- [01243] Κείμενον ρκγ'.
- [01244] «Τί ἐστὶν ἄνθρωπος, ὅτι μιμησκή αὐτοῦ;» Ἑρμην.
- [01245] Ἄνθρωπον καὶ υἱὸν ἀνθρώπου τὸν Χριστὸν λέγει, καθὼς ἐστὶ κατὰ πάντα ὁμοούσιος τῷ Πατρὶ, ὡς τέλειος Θεὸς καὶ τέλειος ἄνθρωπος.
- [01246] Κείμενον ρκδ'.
- [01247] «Ἠλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλους.».
- [01248] Ἑρμην.
- [01249] Βραχὺ ἐλάττωμα λέγει, ὅτι ἐποίησεν ὁ Χριστὸς ἐν τῷ ἄδι τρεῖς ἡμέρας καὶ τρεῖς νύκτας.
- [01250] Κείμενον ρκε'.
- [01251] «Τὸν δὲ βραχὺ παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον ἐν τῷ θανάτῳ.».

- [01252] Ἑρμην.
- [01253] Δόξα γὰρ καὶ τιμὴ τοῦ Χριστοῦ σταυρός·
- [01254] ἐπειδὴ μυρία ἀγαθὰ διὰ τοῦ σταυροῦ ἐγένετο·
- [01255] ὅτι θάνατος καταπεπάτηται, καὶ κατάρα ἐξωστράκιεται, ὁ ἄδης ἐσκόλευται, ἡ ἁμαρτία ἠφάνισται, ἡ παράβασις κατήργηται, ἡ φύσις τῶν ἀνθρώπων τῆς δουλείας τῶν παθῶν ἠλευθέρωται, διάβολος ἐδεσμεύθη, σωτηρία ἐφυτεύθη, ἀνάστασις ἐγνωρίσθη, κακία ἀπηλάθη, ζωὴ ἐπήγαγεν, εἰδωλολατρεία ἐλύθη·
- [01256] τὸ δὲ θαυμαστότερον, ὅτι καὶ αὐτοὶ οἱ ἀρχαῖοι καὶ παλαιοὶ προφήται ἐβαπτίσθησαν, ἐκ τοῦ ῥεύσαντος αἵματος καὶ ὕδατος ἐκ τῆς πλευρᾶς τοῦ Χριστοῦ.
- [01257] Καὶ πῶς, ἄκουσον.
- [01258] Ἐπειδὴ ἐκ τεσσάρων στοιχείων συνίσταται τὸ σῶμα τοῦ ἀνθρώπου, πάλιν μετὰ θάνατον εἰς αὐτὰ ἀναλύεται.
- [01259] Οὕτω δὴ γέγονε καὶ ἐπὶ τοῦ Χριστοῦ·
- [01260] ὅτι τὸ αἷμα καὶ τὸ ὕδωρ, ὃ ἐῤῥέυσεν ἡ ἀγία αὐτοῦ πλευρὰ, ἀνελύθη, ὅπου ἀνελύθη καὶ τῶν προφητῶν, ἤγουν εἰς τὰ στοιχεῖα, καὶ εὐρών αὐτὰ ἐβάπτισεν.
- [01261] Εἰ δὲ λέγει τις, ὅτι καὶ τὰ τῶν ἀπίστων σώματα ἐβάπτισεν·
- [01262] λέγομεν, Οὐχί·
- [01263] ἀλλ' ὥσπερ τὸ ὕδωρ προπατῶν, ὅσα μὲν εὐρίσκει χλωρὰ φυτὰ, ἀρδεύει καὶ ποτίζει, ὅσα δὲ ξηρὰ οὐκ ὠφελεῖ αὐτά·
- [01264] οὕτω νόει καὶ ἐπὶ τούτου.
- [01265] Κείμενον ρκς'.
- [01266] «Νῦν δὲ οὐπω ὀρῶμεν αὐτῶ τὰ πάντα ὑποτεταγμένα» ἐπειδὴ ἀκμὴν οὐκ ἦν τὸ κήρυγμα εἰς τὴν οἰκουμένην κηρυχθέν·
- [01267] Ἑρμην.
- [01268] Ἐπρεπε γὰρ αὐτῶ, δῆλον ὅτι τῶ Θεῶ καὶ Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο καὶ συνέστη, τὸν ἀρχηγὸν τῆς ζωῆς, ἦτοι τὸν Χριστὸν, πολλοὺς υἱοὺς εἰς δόξαν οὐρανῶν φέροντα καὶ βασιλείαν·
- [01269] υἱοὺς δὲ λέγει τοὺς πνευματικούς καὶ ἁγίους ἀνθρώπους.
- [01270] Ἐπρεπε, φησὶν, αὐτῶ τῶ Θεῶ καὶ Πατρὶ τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν, ἦτοι τὸν Χριστὸν, διὰ παθημάτων τέλειον ἀναδειξαι καὶ ἔνδοξον.
- [01271] Ἐρώτ.
- [01272] ρκζ'.
- [01273] Τί λέγει·
- [01274] «Καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος καὶ οὐκ ἄνθρωπος·
- [01275] Ἀπόκ.
- [01276] Σκηνὴν λέγει τὸν οὐρανόν, ὃν οὐκ ἔκτισεν ἄνθρωπος, ὥσπερ τοὺς ἐπὶ γῆς ναοὺς τῶν ἐκκλησιῶν.
- [01277] Ἀχειροποίητός ἐστιν, ὡς τῶ τοῦ Θεοῦ ῥήματι κατεσκευασμένος.
- [01278] [28.772] Κείμενον ρκη'.
- [01279] «Οἱ ἅγιοι πάντες διὰ πίστεως κατηγωνίσαντο βασιλείαν.
- [01280] Ἑρμην.
- [01281] Ἀβραάμ, Μωσῆς, Ἰησοῦς τοῦ Ναυῆ·
- [01282] «εἰργάσαντο δικαιοσύνην,» Ἀβραάμ, Φινεές, καὶ Δαβίδ·
- [01283] «ἐπέτυχον ἐπαγγελιῶν,» Ἰησοῦς τοῦ Ναυῆ καὶ Χαλέβ·
- [01284] «ἔφραξαν στόματα λεόντων,» Δανιήλ ἐν τῶ λάκκῳ·
- [01285] «ἔσβεσαν δύναμιν πυρός,» οἱ τρεῖς παῖδες ἐν καμίνῳ, «Ἐφυγον στόματα μαχαίρας,» Ἥλιος καὶ Δαβίδ.
- [01286] «Ἐνεδυναμώθησαν ἀπὸ ἀσθενείας,» ὡς Ἐζεκίας.

- [01287] «Ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,» ὡς Σαμψὼν ἐν μιᾷ σιαγόνι ὄνου χιλίους ἄλλοφύλους κατέστρεψεν.
- [01288] «Ἐλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν,» Σουναμίτις καὶ Σαραφθία.
- [01289] «Ἄλλοι δὲ ἐτυμπανίσθησαν,» Ἰάκωβον λέγει τὸν ἀδελφὸν τοῦ Κυρίου, καὶ τοὺς λοιποὺς, ὅσοι ἀπεκεφαλίσθησαν.
- [01290] τυμπανισμὸς γὰρ ὁ ἀποκεφαλισμὸς λέγεται.
- [01291] «Ἔτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,» Ἡσαΐας, Ἱερεμίας, καὶ Μιχαίας.
- [01292] «Ἐλιθάσθησαν,» Στέφανος καὶ Ναβουθέ.
- [01293] «Ἐπρίσθησαν,» ὁ Ἡσαΐας.
- [01294] ξυλίνῳ πρίονι ἔπρισαν αὐτὸν οἱ Ἰουδαῖοι.
- [01295] «Ἐπειράσθησαν,» ὡς ὁ Ἰώβ.
- [01296] «Ἐν φόνῳ μαχαίρας ἀπέθανον,» Ἰάκωβος, Ζαχαρίας, καὶ οἱ λοιποί.
- [01297] «Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν.».
- [01298] Ἦγουν οὗτοι πάντες οἱ ἅγιοι μαρτυρηθέντες, ὅτι εὐηρέστησαν τῷ Θεῷ, οὐπω ἀπέλαυσαν τῆς βασιλείας τῶν οὐρανῶν καὶ τῶν ἐπηγγελμένων τοῖς δικαίοις ἀγαθῶν, ἀλλὰ περιμένουσι τὴν δευτέραν παρουσίαν, ἵνα στεφανωθῶσιν ἅπαντες ἐν μιᾷ καιροῦ ὅσπῃ.
- [01299] Τοῦτο γὰρ ἐστὶν ὃ λέγει ὁ Ἀπόστολος, ὅτι «Τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προσβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.».
- [01300] Χωρὶς γὰρ πάντων τῶν ἁγίων οἱ ἡμῖς οὐκ ἀπολαμβάνουσι τὰ ἐπηγγελμένα ἀγαθὰ.
- [01301] Τὴν μὲν γὰρ ἐλπίδα καὶ τὸν ἀρῶν ἔσχον, καὶ κεχωρισμένοι εἰσὶν ἐκ τῶν ἀμαρτωλῶν.
- [01302] Τὸ δὲ τέλειον οὐπω εἴληφον, κρεῖσσον γὰρ ἐστὶ τοῦτο.
- [01303] ἵνα εἰσελεύσονται πάντες εἰς τὴν βασιλείαν ἐν ἐνὶ καιρῷ, καὶ ἐξ ἴσου ἀπολάβωσι πάντες οἱ ἅγιοι τὰ ἀγαθὰ τοῦ Θεοῦ.
- [01304] Κείμενον ρκθ'.
- [01305] «Τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων.».
- [01306] Ἐρμην.
- [01307] Νέφος μαρτύρων αὐτοὺς ἐκάλεσεν, ἐπειδὴ δροσίζουσιν ἡμᾶς τοὺς ἐν ἀμαρτίαις συνεχομένους, καὶ φλογιζομένους, καὶ ἐν τῇ σκιᾷ τῶν πρεσβειῶν αὐτῶν περισκέπουσιν.
- [01308] Κείμενον ρλ'.
- [01309] «Ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν.».
- [01310] Ἐρμην.
- [01311] Ὅγκον τὸ πλήθος λέγει.
- [01312] Λέγει δὲ οὕτως.
- [01313] ὅτι, Ἐπειδὴ ἔχομεν τοσοῦτον πλήθος τῶν ἁγίων μαρτύρων, ὥσπερ νέφος δροσίζον ἡμᾶς, θαρρόυντες εἰς τὴν πρεσβείαν τῶν εὐχῶν αὐτῶν, μιμησώμεθα καὶ ἡμεῖς ἐκεῖνων τὰς ἀρετὰς, καὶ τὸν ὄγκον τῶν ἀμαρτημάτων ἅπαντα ἀποθροῖψαντες, καὶ τὴν εὐπερίστατον ἀμαρτίαν καταλιπόντες, δι' ὑπομονῆς καὶ μακροθυμίας τρέχωμεν τὸν ἀγῶνα τῆς ἀρετῆς.
- [01314] Εὐπερί^[28.773]στατον δὲ εἶπε τὴν ἀμαρτίαν, ἐπειδὴ μόνιμον στάσιν οὐκ ἔχει, ἀλλὰ ταχέως τρέπεται καὶ καταλύεται.
- [01315] Καὶ γὰρ ἡ ἀμαρτία ρίζαν οὐκ ἔχει, ἀλλ' οὐδὲ καρπὸν.
- [01316] Ἀφανίζεται δὲ ταχέως καὶ καταλύεται ὑπὸ τοῦ ξίφους τῆς μετανοίας κοπτομένη.
- [01317] Ἀξίνη γὰρ ἐστὶν ἡ μετάνοια, ἐκκόπτουσα πᾶν κακόν.
- [01318] Μετάνοια δὲ ἐστὶν οὐχ ἡ τῶν γονάτων κλίσις, ἀλλ' ἡ ἀποχὴ τοῦ κακοῦ, καὶ τὸ πονεῖν, καὶ θρηγεῖν καὶ δέεσθαι τοῦ Θεοῦ ὑπὲρ τῆς τῶν προσημαρτηκῶν ἀφέσεως.
- [01319] Διὰ γὰρ τοῦτο λέγεται μετάνοια, ὅτι μετατίθησι τὸν νοῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν.

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 0295-0373 - Athanasius Alexandrinus - Magnus - Quaestiones in scripturam sacram
 Litterarum Omnium Conspectus: 153 Litterae, quae repetitae sunt in 58,823 occasionibus

α	0945	4,375	A	0913	29
β	0946	298	B	0914	7
γ	0947	1,009	Γ	0915	27
δ	0948	990	Δ	0916	0
ε	0949	2,938	E	0917	46
ζ	0950	166	Z	0918	6
η	0951	736	H	0919	4
θ	0952	766	Θ	0920	163
ι	0953	2,506	I	0921	15
κ	0954	2,113	K	0922	144
λ	0955	1,423	Λ	0923	25
μ	0956	1,467	M	0924	39
ν	0957	4,596	N	0925	27
ξ	0958	179	Ξ	0926	1
ο	0959	3,860	O	0927	50
π	0960	1,723	Π	0928	117
ρ	0961	2,285	P	0929	6
ς	0962	2,274	•	0930	0
σ	0963	2,063	Σ	0931	49
τ	0964	4,819	T	0932	197
υ	0965	875	Υ	0933	22
φ	0966	419	Φ	0934	12
χ	0967	375	X	0935	103
ψ	0968	86	Ψ	0936	1
ω	0969	750	Ω	0937	3
ϑ	8164	10			0
ϑ	8165	25	Ɔ	8172	3

ά	8049	587	έ	8051	754	ή	8053	263	ί	8055	1,013	ό	8057	627	ύ	8059	358	ώ	8061	263
ά	8048	592	έ	8050	299	ή	80852	443	ί	8054	1,026	ό	8056	776	ύ	8058	149	ώ	8060	55

ἄ	8118	54		0	ἦ	8134	301	ἱ	8150	309		0	ῥ	8166	769	ῶ	8182	460		
ἄ	7936	591	ἔ	7952	862	ἦ	7968	18	ἱ	7984	236	ὀ	8000	34	ῥ	8016	484	ῶ	8032	15
ἄ	7937	106	ἔ	7953	53	ἦ	7969	217	ἱ	7985	159	ὀ	8001	308	ῥ	8017	97	ῶ	8033	46
ἄ	7938	6	ἔ	7954	0	ἦ	7970	16	ἱ	7986	0	ὀ	8002	0	ῥ	8018	0	ῶ	8034	3
ἄ	7939	4	ἔ	7955	1	ἦ	7971	8	ἱ	7987	0	ὀ	8003	25	ῥ	8019	0	ῶ	8035	0
ἄ	7940	124	ἔ	7956	177	ἦ	7972	28	ἱ	7988	41	ὀ	8004	35	ῥ	8020	40	ῶ	8036	1
ἄ	7941	32	ἔ	7957	25	ἦ	7973	22	ἱ	7989	43	ὀ	8005	143	ῥ	8021	79	ῶ	8037	29
ἄ	7942	2		0	ἦ	7974	30	ἱ	7990	59		0	ῥ	8022	17	ῶ	8038	0		
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ἄ	8116	0		0	ἦ	8132	0			0		0			0	ῶ	8180	2		
ἄ	8119	13		0	ἦ	8135	103			0		0			0	ῶ	8183	166		

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0295-0373 - Athanasius Alexandrinus - Magnus - Quaestiones in scripturam sacram
Verborum Omnium Conspectus: 4,144Verba, quae repetita sunt in 4,092,861 occasionibus

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