

0345-0407 - Iohannes Chrysostomus - Ad Stagirium a daemone vexatum

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Ad Stagirium a daemone vexatum

[00001] ΤΟΥ ΑΥΤΟΥ ΛΟΓΟΣ ΠΑΡΑΙΝΕΤΙΚΟΣ ΠΡΟΣ ΣΤΑΓΕΙΡΙΟΝ ΑΣΚΗΤΗΝ ΔΑΙΜΟΝΩΝΤΑ

[00002] [47.423] ΛΟΓΟΣ ΠΡΩΤΟΣ

[00003] α'.

[00004] Ἔδει μὲν ἡμᾶς, ὧ φίλτατε πάντων ἐμοὶ Σταγείριε, καὶ παρῆναι σοὶ νῦν καὶ συνδιαταλαιπωρεῖσθαι, καὶ [47.424] λόγῳ παρακαλοῦντα, καὶ ἔργῳ διακονούμενον, καὶ τὰ ἄλλα πάντα συλλαμβάνοντα, μέρος τι τῆς ἀθυμίας [47.425] ἐπικουφίζειν.

[00005] ὅσον ἡμῖν δυνατὸν ἦν·

[00006] ἐπειδὴ δὲ ἡ τοῦ σώματος ἀσθένεια, καὶ τὸ κατασκήψαν τῇ κεφαλῇ κακὸν οἶκοι μένειν καταναγκάσαν, διακονίαν τοσοῦτον ἔχουσαν κέρδος ἡμᾶς ἀφείλετο, ὅπερ ἐστὶν ὑπόλοιπον καὶ πρὸς παραμυθίαν τὴν σὴν, καὶ πρὸς ὠφέλειαν τὴν ἡμετέραν, τοῦτο κατὰ δύναμιν εἰσενεγκεῖν οὐκ ὀκνήσομεν.

[00007] Ἴσως μὲν γὰρ ἐστὶ τι πλέον, πρὸς τὸ τὰ παρόντα σε φέρειν γενναίως·

[00008] ἂν δὲ ἄρα μηδὲν τί τοιοῦτον ἀνύσωμεν, τὸ γοῦν τῶν εἰς ἡμᾶς ἠκόντων ἐλλειφθῆναι μηδὲν, ῥᾶον ἡμᾶς διακεῖσθαι ποιήσει τοῦ λοιποῦ.

[00009] Ὁ γὰρ ἅπαντα ἀναπληρώσας, ὅσαπερ ἂν οἴηται πρὸς λύσιν φέρειν τῶν κατεχόντων ἀνιαρῶν, κἂν μηδὲν περάνη, τῆς γοῦν ἀπὸ τῶν λογισμῶν αἰτίας ἀφείται, καὶ τὸ τῶν ἐγκλημάτων ἄχθος ἀποθέμενος, τὸ τῆς ἀθυμίας φέρειν ἀναγκάζεται μόνον.

[00010] Εἰ μὲν οὖν τῶν εὐδοκιμούντων παρὰ Θεῶ καὶ μεγάλα δυναμένων ἐτύγχανον ὦν, οὐκ ἂν διέλιπον δεόμενος καὶ ἰκετεύων ὑπὲρ τῆς τιμίας ἐμοὶ κεφαλῆς·

[00011] ἐπειδὴ δὲ με τὴν παρῶσιαν ἐκείνην καὶ τὴν ἰσχὺν τῶν ἀμαρτημάτων πλήθος παρήρηται, τὴν διὰ ῥημάτων παράκλησιν πειράσομαι σοὶ προσαγαγεῖν.

[00012] Καὶ γὰρ ἐπὶ τῶν τὰ σώματα καμνόντων, ἰατρῶν μὲν ἀφανίσαι τὰς ἀλγηδόνας καὶ παῦσαι τὴν νόσον, τὸ δὲ παρακαλεῖν οὐδὲ τῶν οἰκετῶν οἱ περὶ τὴν θεραπείαν ὄντες ἀφήρηται, ἀλλ' οὗτοι μάλιστα εἰσὶν οἱ τοὺς πολλοὺς ὑπὲρ τούτων ἀναλίσκοντες λόγους, ὅταν εὖνοι τοῖς κεκτημένοις αὐτοὺς τύχῳσιν ὄντες.

[00013] Ἄν μὲν γὰρ τι λεχθῆ παρ' ἡμῶν τὸ δυνάμενον σβέσαι τὴν ἄμετρον ταύτην ὀδύνην, ἅπερ εὐχόμεθα γέγονεν·

[00014] ἂν δὲ μηδὲν εὐρωμεν φθέγγασθαι τοιοῦτο, τῆς γοῦν προθυμίας ἡμᾶς ἀποδέξεται πάντως ὁ κελεύσας διὰ τοῦ μακαρίου Παύλου κλαίειν μετὰ κλαίωντων καὶ συναπάγεσθαι τοῖς ταπεινοῖς.

[00015] Δοκεῖ μὲν οὖν μία σοὶ τῆς ἀθυμίας ὑπόθεσις εἶναι τοῦ πονηροῦ τούτου δαίμονος ἢ μανίας·

[00016] πολλὰ δὲ ἂν εὖροι τις ἐφεξῆς τὰ ἀπὸ τῆς ῥίζης ταύτης τικτόμενα λυπηρά.

[00017] Καὶ ταῦτα οὐκ ἀπ' ἐμαυτοῦ λέγω νῦν, ἀλλ' ἐξ ὧν ἀποδυρομένου σου πολλάκις ἤκουσα πρὸς ἡμᾶς, ἠνίκα σὺν ἡμῖν ἦσθα·

[00018] καὶ πρῶτον μὲν τὸ βιωτικώτερον ζῶντα τὸν ἔμπροσθεν χρόνον μηδὲν τοιοῦτο παθεῖν, ἀλλ' ἠνίκα ἐσταύρωσας τῷ κόσμῳ σαυτὸν, τῆνικαῦτα αἰσθησὶν τῆς νόσου λαβεῖν, ἱκανὸν θορυβῆσαι καὶ εἰς ἀμηχανίαν ἐμβαλεῖν·

[00019] δεῦτερον δὲ τὸ πολλοὺς μὲν καὶ τρυφῶντας τῶν τὰ αὐτὰ σοὶ νενοσηκότων, μικρὸν καρτερήσαντας χρόνον, ταύτης ἀπαλλαγῆναι τῆς ἀρρώστιας, καὶ οὕτως εἰς τελείαν ὑγίειαν ἐπανελθεῖν, ὡς καὶ ὀμιλῆσαι γάμοις, καὶ πατέρας γενέσθαι παίδων πολλῶν, καὶ τῶν ἡδέων τοῦ παρόντος ἀπολαῦσαι βίου, καὶ μηδὲν τοιοῦτο πάλιν παθεῖν·

[00020] σὲ δὲ τοσοῦτον ἔλκοντα χρόνον ἐν νηστείαις καὶ παννυχίσι καὶ τῇ λοιπῇ σκληραγωγίᾳ, μηδεμίαν λύσιν εὐρέσθαι τῶν κατεχόντων δεινῶν·

[00021] τρίτον πρὸς τούτοις, τὸ τὸν ἅγιον ἐκείνον τοσαύτην ἐν ἄλλοις ἀνδράσι δύναμιν ἐπιδειξάμενον, μηδὲν ἐπὶ τῆς σῆς ἀγάπης δυνηθῆναι πράξει τοιοῦτο, μήτε ἐκείνον, μήτε τοὺς μετ' ἐκείνου, καὶ ταῦτα δυνατωτέρους ὄντας αὐτοῦ, ἀλλὰ πάντας ὁμοίως ἐρυθριάσαντας ἀπελθεῖν.

[00022] Μετὰ δὲ τούτων καὶ ἐτέρως σφόδρα ἔφης ἀλγεῖν, ὅτι οὕτω σου τῆς ψυχῆς ἢ [47.426] τῆς ἀθυμίας περιεγένετο δύναμις, ὡς μικροῦ πολλάκις καὶ ἐπὶ βρόχον ὀρμησάι ἐλθεῖν, καὶ ἐπὶ ποταμὸν καὶ ἐπὶ κρημνόν.

[00023] Ἔστι δὲ τι καὶ πέμπτον ἐπὶ τούτοις, τὸ τοὺς μὲν

[00024] Πανεπιστήμι

[00025] ὀμήλικας καὶ μετὰ σοῦ ταύτης ἠργμένους τῆς πολιτείας, ὅρᾳν ἐν εὐθυμίᾳ διάγοντας, σαυτὸν δὲ ἐν χαλεπωτάτῳ κλύδωνι κείμενον ἔτι καὶ

δεσμωτήριον οἰκοῦντα τὸ πάντων ἐλεεινότερον.

[00026] Οὐ γὰρ οὕτω τοὺς δεδεμένους σιδήρῳ δακρῦειν ἔφης δεῖν, ὡς τοὺς ταύτην περικειμένους τὴν ἄλυσιν.

[00027] Ἐλεγες δέ μοι καὶ ἕτερον εἶναι πρὸς τούτοις τὸ μάλιστα σε θορυβοῦν·

[00028] δεδοικέναι γὰρ ὑπὲρ τοῦ πατρὸς καὶ τρέμειν, μήποτε αἰσθόμενος, μέγала τοὺς ὑποδεξαμένους σε τὴν ἀρχὴν ἀγίους ἐργάσῃται δεινά·

[00029] τῇ τε γὰρ δυνάμει καὶ τῷ πλούτῳ θαρρόουντα, καὶ ὑπὸ τῆς ἀθυμίας κρατούμενον, πάντα τολμήσειν εἰς αὐτοὺς, καὶ οὐδενὸς ἀφέξεσθαι τῶν ἐμπιπτόντων αὐτῷ.

[00030] Καὶ μέχρι μὲν τοῦ παρόντος δυνηθῆναι τὴν μητέρα καὶ συγκαλύψαι τὸ γεγονός, καὶ ἐπιζητοῦντά σε παρακρούσασθαι πολλάκις αὐτόν·

[00031] εἰ δὲ χρόνος ἐγγένηται πλείων, φωραθήσεσθαι τῆς μητρὸς τὴν ὑπόκρισιν, καὶ ἀφόρητον αὐτὸν ἐκείνη τε ἔσεσθαι καὶ τοῖς μοναχοῖς.

[00032] Ὁ δὲ τῶν κακῶν κολοφῶν τὸ μηδὲ ὑπὲρ τῶν μελλόντων ἔχειν θαρρόειν, μηδὲ εἰδέναι σαφῶς, εἴ ποτε ἔσται λύσις τῆς νόσου ταύτης καὶ ἀπαλλαγὴ, διὰ τὸ πολλάκις τούτο προσδοκῆσαντα πάλιν τοῖς αὐτοῖς περιπεσεῖν.

[00033] Ἰκανὰ γοῦν ταῦτα θορυβῆσαι ψυχὴν, καὶ πολλῆς ἐμπλήσει ταραχῆς, ἀλλὰ ψυχὴν τὴν παρεμμένην καὶ ἀπαίδευτον καὶ νωθράν·

[00034] ἡμεῖς δὲ ἦν ἐθελήσωμεν διαβλέψαι μικρὸν, καὶ λογισμοὺς ἀνακινήσει τοὺς εὐσεβεῖς, ὥσπερ τινὰ κόνιν λεπτήν, ταύτας ἀποτιναξόμεθα τῆς ἀθυμίας τὰς ὑποθέσεις.

[00035] Καίτοι μή με νομίσης διὰ τὸ ἔξω τοῦ πόνου καὶ τῆς ζάλης ταύτης ἐστάναι, ταῦτα ἐπαγγέλλεσθαί σοι μετ' εὐκολίας νῦν.

[00036] Εἰ γὰρ καὶ ἄπιστα δόξω λέγειν τισίν, ἀλλ' ὅμως ἐρῶ·

[00037] οὐ γὰρ δὴ μετὰ τῶν ἄλλων καὶ αὐτὸς ἀπιστήσεις ἡμῖν.

[00038] Ἐπειδὴ γὰρ ἐπεπῆδησέ σου τῇ ψυχῇ παρὰ τὴν ἀρχὴν ὁ μισρὸς δαίμων ἐκεῖνος, καὶ μεταξὺ πάντων εὐχόμενον κατέβαλεν, οὐκ ἔτυχον μὲν παρῶν καὶ χάριν ἔχω τῷ φιλανθρώπῳ Θεῷ, ἔμαθον δὲ ἅπαντα μετὰ ἀκριβείας, ὥσπερανεὶ παρῶν.

[00039] Ὁ γὰρ ἐμὸς φίλος καὶ σὸς Θεόφιλος ὁ Ἐφέσιος ἐλθὼν, ἅπαντά μοι σαφῶς διηγήσατο, τὴν στρέβλωσιν τῶν χειρῶν, τὴν διαστροφὴν τῶν ὀφθαλμῶν, τὸν ἀπὸ τοῦ στόματος ἀφρὸν, τὴν ἀποτρόπαιον καὶ ἄσημον ἐκείνην φωνὴν, τὸν τοῦ σώματος τρόμον, τὴν ἀναισθησίαν τὴν ἐπὶ πολὺ, τὸ ὄναρ τὸ κατὰ τὴν νύκτα ἐκείνην φανέν·

[00040] ἄγριον γὰρ τινα ἔν βορβόρῳ μολυνθέντα πολλῶ συνεχῶς ἐπιπηδᾶν σοι καὶ προσπαλαίειν ἔφη·

[00041] εἶτα τὸν παρακαθεύδοντα ὑπὸ τῆς ὀψεως ταραχθέντα, διεγερθῆναί τε, καὶ πάλιν σε κινούμενον ὑπὸ τοῦ δαίμονος εὐρεῖν.

[00042] β'.

[00043] Ἐπειδὴ οὖν ταῦτα ἀπήγγειλεν ἐκεῖνος, τοσαύτην ἡμῖν κατέχευε τὴν ἀχλὺν, ὅσῃν ὁ δαίμων οὗτος τῇ ἀγάπῃ τῇ σῆ.

[00044] Ὡς δὲ μετὰ πολὺν ἀνήνεγκα χρόνον, οὐδὲν ἐμοὶ λοιπὸν τῶν ἐν τῷ κόσμῳ τούτῳ δεινῶν ἐδόκει εἶναι ^[47.427] δεινὸν, οὔτε τῶν ἡδέων ἡδύ·

[00045] ἀλλὰ πολλὴν καὶ πάλαι τῶν ἐν τῷ βίῳ ματαιότητα κατεγνωκῶς, πολλῶ πλέον τούτο ἔπαθον τότε, καὶ μείζων με πόθος εἰσῆει τῆς εὐλαβείας τῆς σῆς.

[00046] Τοιαύτη γὰρ ἡ φύσις τῶν ἀνιαρῶν·

[00047] ἐπιτείνειν εἴωθε τὰς φιλίας ἀεὶ, καὶ δῆλον ἐκ τοῦ καὶ τὰς ἔχθρας δύνασθαι διαλύειν εὐκόλως.

[00048] Οὐδὲ γὰρ ἐστὶ τις οὕτως ἄθλιος οὐδὲ ἡλίθιος, ὃς ὁρῶν ἀλγοῦντα τὸν ἐχθρὸν, δυνησεται φυλάξαι τὴν ἀπέχθειαν τὴν πρὸς αὐτόν.

[00049] Εἰ δὲ ἐχθροὺς ἐλεοῦμεν καὶ φίλους ποιούμεθα, ὅταν τι τῶν ἀβουλήτων ὑπομείναντες ἴδωμεν, ἐννόησον τί πάσχειν εἰκὸς ἦν μὲ, τὸν ἀπάντων μοι φίλτατον, καὶ ὄν ἴσον ἄγω τῆς ἐμαυτοῦ κεφαλῆς, ἐν τοῖς ἀνηκέστοις ὁρῶντα κατὰ τὸν τῆς ἀθυμίας λόγον.

[00050] Μηδὲ νομίσης ἡμᾶς ἔξω τῆς θλίψεως ἐστάναι τῆς σῆς, μηδὲ διὰ τούτο τὴν παράκλησιν ὑποπτεύσης τὴν ἐμὴν.

[00051] Εἰ γὰρ καὶ τοῦ σπαράττεσθαι καὶ καταβάλλεσθαι παρὰ τοῦ πονηροῦ δαίμονος διὰ τὴν τοῦ Θεοῦ χάριν ἀπήλλαγμαί, τῆς γοῦν ἀθυμίας τῆς διὰ ταῦτα καὶ τῆς ὀδύνης τὸ ἴσον σοι φέρω μέρος, καὶ οὐδεὶς ἂν ἀπιστήσειέ μοι τῶν εἰδῶτων φιλεῖν ὡς χρὴ φιλεῖν.

[00052] Φέρε οὖν ἀποτιναξόμεθα τὴν κόνιν·

[00053] οὕτω γὰρ ἔσται φορητὴ καὶ κούφη τῆς ἀθυμίας ταύτης ἡ φύσις, μόνον ἦν μὴ θελήσωμεν ἀπλῶς ἐκδόντες ἑαυτοὺς τῷ πάθει σύρρεσθαι κατὰ κρημνῶν, ἀλλὰ καὶ ἀνανῆψαι καὶ λογίσασθαι τι τῶν δεόντων σπουδάσωμεν.

[00054] Πολλὰ γὰρ τῶν δοκούντων εἶναι δεινῶν

[00055] Πανεπιστήμι

[00056] μέγала μὲν φαίνεται καὶ ἀφόρητα πρὶν ἐξετασθῆναι καλῶς·

[00057] εἰ δὲ τις αὐτὰ τῷ λογισμῷ διασκέψηται, εὐρήσει πολλῶ τῆς ὑπονοίας καταδεέστερα·

[00058] ὅπερ καὶ νῦν ἐλπίζω γενήσεσθαι.

[00059] Ἀλλὰ διανάστησον σαυτὸν, καὶ μὴ τῇ ματαιᾷ καὶ ἀλόγῳ τῶν πολλῶν ἐπόμενος δόξῃ, σφοδρότερον ἐργάση καθ' ἡμῶν τὸν ἐχθρόν.

[00060] Εἰ μὲν οὖν πρὸς τινὰ μοι τῶν ἀπίστων ὁ λόγος ἦν, ἢ τῶν αὐτομάτως ἅπαντα φέρεσθαι νομιζόντων, ἢ τῶν πονηροῖς δαιμονίοις τοῦ κόσμου τὴν πρόνοιαν ἀνατιθέντων, πολλῆς ἂν μοι πραγματείας ἐδέησεν, ἵνα πρῶτον τὴν πεπλανημένην δόξαν ἐκβαλῶν, καὶ πείσας εἰδέναί τὴν ἀληθῆ τοῦ παντὸς πρόνοιαν, οὕτως ἐπὶ τὸ παρακαλεῖν τρέψω τὸν λόγον·

[00061] ἐπειδὴ δὲ τῇ τοῦ Θεοῦ χάριτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, καὶ τὰ ἀληθῆ καὶ σωτήρια δόγματα διαδεξάμενος ἐκ προγόνων πιστεύεις ἀκριβῶς ὅτι μέλει περὶ πάντων τῷ Θεῷ, καὶ μάλιστα τῶν πιστευόντων αὐτῷ, τοῦτο ἀφέντες τὸ μέρος, ἐτέρωθεν ποιησώμεθα τὴν ἀρχὴν.

[00062] Ἐπειδὴ τοὺς ἀγγέλους ἐποίησεν ὁ Θεός·

[00063] μᾶλλον δὲ ἀνωτέρω τὸν λόγον ἀγάγωμεν·

[00064] πρὶν τοὺς ἀγγέλους γενέσθαι, καὶ τὰς ἄλλας δυνάμεις τὰς ἐν τοῖς οὐρανοῖς, ἦν ὁ Θεός, ἀρχὴν οὐδέποτε τοῦ εἶναι λαβών.

[00065] Ἀνευδεῖς δὲ ὦν αἰεὶ, τοιοῦτον γὰρ τὸ Θεῖον, ἐποίησεν ἀγγέλους, ἀρχαγγέλους, καὶ τὰς ἄλλας τῶν ἀσωμάτων οὐσίας, ἐποίησε δὲ δι' ἕτερον μὲν οὐδὲν, δι' ἀγαθότητα δὲ μόνην.

[00066] Ὡν γὰρ τῆς θεραπειᾶς οὐκ ἔχρηζε, τούτων οὐδ' ἂν δημιουργὸς ἐγένετο, εἰ μὴ σφόδρα ἦν ἀγαθός.

[00067] Μετὰ δὲ τὴν τούτων δημιουργίαν ποιεῖ καὶ τὸν ἄνθρωπον διὰ τὴν αὐτὴν αὐτὴν πάλιν αἰτίαν, καὶ τὸν κόσμον ἅπαντα τοῦτον.

[00068] Καὶ μυρίων αὐτὸν ἐμπλήσας ἀγαθῶν τὸν μικρὸν ἐκείνον καὶ εὐτελεῖ τοῖς τοσοῦτοις ἔργοις ἐπέστησε, τοῦτο αὐτὸν ἀποφήνας ἐπὶ τῆς γῆς, ὅπερ ἐστὶν αὐτὸς ἐν τοῖς οὐρανοῖς.

[00069] Τὸ γὰρ,

[00070] [47.428] Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν, οὐδὲν ἕτερόν ἐστιν ἢ τὸ καὶ αὐτὸν τὴν ἀρχὴν ἀνηρησθαι τῶν ἐν τῇ γῆ.

[00071] Ποιήσας δὲ αὐτὸν καὶ ἐν τοσαύτῃ καταστάσει τιμῇ, καθάπερ βασιλεία βασιλεῖ τὸ κάλλιστον τῶν ἐπὶ γῆς ἀπέταξε τὸν παράδεισον.

[00072] Καὶ πρὸς τούτοις βουλόμενος αὐτῷ δεῖξαι καὶ ἐτέρωθεν ὅσον τῶν λοιπῶν ἀναβέβηκε ζώων, ἄγει πρὸς αὐτὸν ἅπαντα, καὶ ὀνόματα ἐπιθεῖναι κελεύει πᾶσιν αὐτοῖς.

[00073] Καὶ ὁμῶς οὐδὲν ἐξ αὐτῶν δίδωσιν αὐτῷ πρὸς βοήθειαν·

[00074] καὶ τὴν αἰτίαν προστίθησιν·

[00075] Οὐ γὰρ εὐρέθη, φησὶ, βοηθὸς ὅμοιος αὐτῷ.

[00076] Διδάξας δὲ αὐτὸν καὶ διὰ τούτων τὸ μέσον ἐκατέρας τῆς φύσεως, καὶ ὅτι πάντων αὐτὸς τιμώτερος, καὶ οὐδὲν ἐν τοσοῦτῳ πλήθει ἴσον αὐτῷ, τότε δὴ κτίζει καὶ τὴν γυναῖκα, κἂν τούτῳ πάλιν αὐτὸν τιμῶν καὶ φανερόν ποιῶν, ὅτι δι' αὐτὸν γέγονε, καθὼς καὶ ὁ Παῦλος φησιν·

[00077] Οὐ γὰρ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

[00078] Οὐ τούτοις δὲ μόνον αὐτὸν ἀπεσέμνυνεν, ἀλλὰ καὶ λόγον αὐτῷ μόνῳ τῶν πάντων ἐχαρίσατο, καὶ τῆς αὐτοῦ γνώσεως κατηξίωσε, καὶ τῆς πρὸς αὐτὸν ὁμιλίας ἀπολαύειν ἔδωκεν, ὡς ἀπολαύειν ἐκείνῳ δυνατὸν ἦν, καὶ ἀθανασίαν παρέξεν ὑπέσχετο, καὶ πολλῆς τῆς σοφίας ἐνέπλησε, καὶ πνευματικὴν χάριν ἐνέθηκεν, ὡς καὶ προφητεῦσαί τινα.

[00079] Καὶ ταῦτα πάντα ἔδωρήσατο οὐδενὸς προϋπηργμένου κατορθώματος παρ' αὐτοῦ.

[00080] Τί οὖν ἐκεῖνος μετὰ τοσαῦτα καὶ τηλικαῦτα ἀγαθὰ;

[00081] Πιστότερον τοῦ ταῦτα δωρησαμένου τὸν ἐχθρόν ἐνόμισε, καὶ τῆς ἐντολῆς τοῦ ποιήσαντος ἀλογήσας, προετίμησε τὴν ἀπάτην τοῦ παντελῶς αὐτὸν ἀφανίσαι σπουδάσαντος καὶ πάντων ἀθρόως ἐκβαλεῖν τῶν ἀγαθῶν.

[00082] Καὶ προετίμησεν, οὐδὲν οὔτε μέγα οὔτε μικρὸν εὐεργεσίας ἔνεκεν ἐπιδειξαμένου πρὸς αὐτὸν ἐκείνου, ἀλλὰ ῥήματα προσενέγκαντος μόνον αὐτῷ.

[00083] Ἄρ' οὖν ἐξήλειψεν αὐτὸν ὁ Θεός, τοσαύτην ἀγνωμοσύνην ἐξ ἀρχῆς καὶ ἀπ' αὐτῆς, ὡς εἰπεῖν, γραμμῆς ἐπιδειξάμενον;

[00084] Τοῦτο μὲν γὰρ κατὰ τὸν τοῦ δικαίου λόγον ἀκόλουθον ἦν, τὸν μυρία μὲν παθόντα καλὰ, ἀντὶ δὲ τούτων ἀπὸ παρακοῆς καὶ ἀχαριστίας εὐθέως τὰ προσίμια τοῦ βίου πεπονημένον, ἀπολέσαι καὶ ἐκ μέσου βαλεῖν.

[00085] Ὁ δὲ Θεός οὐχ ἦπτον ἢ πρότερον εὐεργετῶν αὐτὸν διετέλεσε, δεικνὺς ὅτι, κἂν μυριάκις ἀμάρτωμεν καὶ ἀποστραφῶμεν αὐτὸν, τὰ πρὸς σωτηρίαν ἡμῖν αὐτὸς οἰκονομῶν οὐ παύεται, ἵν' ἂν μὲν ἐπιστρέψωμεν, καὶ σωθῶμεν·

[00086] ἂν δὲ ἐπιμένωμεν τῇ

[00087] Πανεπιστήμῳ

[00088] κακίᾳ, τὸ γοῦν αὐτὸν τὰ αὐτοῦ πράττειν ἐκ τούτου περιγίνεται.

- [00089] Δοκεῖ μὲν οὖν τὸ ἐκβαλεῖν τοῦ παραδείσου, καὶ τὸ κωλύσαι τοῦ ξύλου τῆς ζωῆς, καὶ τὸ παραδοῦναι τῷ θανάτῳ, κολάζοντος εἶναι καὶ τιμωρουμένου·
- [00090] τὸ δὲ προνοοῦντός ἐστιν οὐχ ἦττον ἢ καὶ πρότερον.
- [00091] Εἰ γὰρ καὶ παράδοξον εἶναι δοκεῖ τὸ λεγόμενον, ἀλλ' ὅμως ἀληθές·
- [00092] τὰ μὲν γὰρ γινόμενα ἐναντία ἀλλήλοις ἦν, τὰ δὲ ἀμφοτέρων τέλη σύμφωνα καὶ ἀκόλουθα.
- [00093] Οἷόν τι λέγω·
- [00094] Τὸ ἀποκλειῖσαι τοῦ παραδείσου, τὸ κατοικίσαι ἐναντίον, τὸ ἀποτρέψαι τοῦ ξύλου τῆς ζωῆς, τὸ κωλύσαι, τὸ ποιῆσαι θνητὸν, τὸ τέως ἀνώτερον ἀποφῆναι τῆς ἀποφάσεως, πάντα δὴ καὶ τὰ ἐξ ἐκείνων καὶ τὰ ἐκ τούτων ὑπὲρ τῆς τούτου σωτηρίας ἐγένετο καὶ τιμῆς.
- [00095] Καὶ ὑπὲρ μὲν τῶν ^[47.429] προτέρων οὐδὲν ἂν εἴποιμι παντὶ γὰρ δηλὸν ἐστὶ, δεῖ δὲ τὸν ὑπὲρ τῶν μετὰ ταῦτα δοῦναι λόγον.
- [00096] γ'.
- [00097] Πῶς οὖν εισόμεθα ὅτι καὶ τὰ δεύτερα ὑπὲρ τῶν ἐκείνῳ συμφερόντων ἦν;
- [00098] Ἄν ἐννοήσωμεν τί τούτων μὴ γενομένων ἔπαθεν ἂν.
- [00099] Τί οὖν ἂν ἔπαθεν;
- [00100] Εἰ, τοῦ διαβόλου μετὰ τὴν παράβασιν ἐπαγγειλαμένου δεῖξειν αὐτοὺς ἰσοθέους, ἐπὶ τῆς αὐτῆς ἔμεινε τιμῆς, τρισὶν ἂν περιέπεσε τοῖς ἐσχάτοις κακοῖς.
- [00101] Πρῶτον μὲν γὰρ τὸν Θεὸν ἂν ἐνόμισεν εἶναι βάσκανον, καὶ ἀπατεῶνα, καὶ ψεύστην·
- [00102] δεύτερον δὲ τὸν ἀληθῶς ἀπατεῶνα, καὶ τοῦ ψεύδους καὶ τῆς βασκανίας πατέρα, καὶ εὐεργέτην καὶ φίλον·
- [00103] καὶ πρὸς τούτοις ἀθάνατα ἂν διετέλεσεν ἀμαρτάνων τοῦ λοιποῦ.
- [00104] Τούτων δὲ αὐτὸν ἀπάντων ἀπήλλαξεν, ἐκβαλὼν τοῦ παραδείσου τότε.
- [00105] Οὕτω που καὶ ἰατρός, ἀφείς μὲν τὸ ἔλκος μείζονα τὴν σηπεδόνα ἐργάζεται, ἐκκόπτων δὲ κωλύει περαιτέρω προελθεῖν τοῦ τραύματος τὴν κακίαν.
- [00106] Τί οὖν;
- [00107] φησὶν.
- [00108] Οὐκ ἔσθη μέχρι τούτων, ἀλλὰ καὶ ἰδρώτας καὶ πόνους προσέθηκεν, ὅτι οὐδὲν οὕτω πρὸς ἄνεσιν ἄχρηστον ὡς ἡ τῶν ἀνθρώπων φύσις ἐστίν.
- [00109] Εἰ γὰρ καὶ τούτων ἐπικειμένων οὐ διαλιμπάνομεν ἀμαρτάνοντες, τί οὐκ ἂν ἐτολήσαμεν, εἰ πρὸς τρυφήν καὶ ἀργίαν ἀνήκεν ἡμᾶς ὁ Θεός;
- [00110] Πᾶσαν γὰρ κακίαν, φησὶν, ἐδίδαξεν ἡ ἀργία.
- [00111] Καὶ μαρτυρεῖ τῷ λόγῳ τὰ καθ' ἡμέραν γινόμενα, καὶ τὰ ἐπὶ τῶν προγόνων δὲ συμβάντα τῶν ἡμετέρων.
- [00112] Ἐκάθισε γὰρ ὁ λαός, φησὶ, φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν·
- [00113] καὶ πάλιν·
- [00114] Ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος.
- [00115] Συνωδὰ δὲ τούτοις καὶ ὁ μακάριος Δαυῖδ φθέγγεται λέγων·
- [00116] Ὅταν ἀπέκτεινεν αὐτοὺς, τότε ἐξεζήτουν αὐτὸν, καὶ ἐπέστρεφον καὶ ὠρθηριζον πρὸς τὸν Θεόν.
- [00117] Καὶ τῇ Ἱερουσαλήμ διὰ τοῦ Ἱερεμίου φησὶν ὁ Θεός·
- [00118] Διὰ παντὸς παιδεύθητι, Ἱερουσαλήμ, ὅπως ἂν μὴ ἀποστή ἡ ψυχὴ μου ἀπὸ σοῦ.
- [00119] Ὅτι δὲ οὐ τοῖς μοχθηροῖς μόνον, ἀλλὰ καὶ τοῖς χρηστοῖς, καὶ ταπεινοῦσθαι καὶ κάμπτεσθαι πρὸς σωτηρίαν ἐστὶ, πάλιν ὁ προφήτης φησὶν·
- [00120] Ἀγαθὸν μοι, Κύριε, ὅτι ἐταπεινώσας με, ὅπως ἂν μάθω τὰ δικαιώματά σου.
- [00121] Καὶ μετὰ τούτον δὲ ὁ Ἱερεμίας τὰ αὐτὰ δὴ ταῦτα ἐκβοᾷ εἰ καὶ μὴ ῥήμασι τοῖς αὐτοῖς·
- [00122] Ἀγαθὸν ἀνδρὶ ὅταν ἄρη ζυγὸν βαρὺν ἐκ νεότητος αὐτοῦ·
- [00123] καθίσεται κατὰ μόνας, καὶ σιωπῆσεται.
- [00124] Καὶ περὶ ἑαυτοῦ δὲ τοῦ Θεοῦ δεῖται λέγων·

- [00125] Μὴ γένη φειδόμενός μου εἰς ἀλλοτριώσιν ἐν ἡμέρᾳ πονηρᾶ.
- [00126] Καὶ ὁ μακάριος δὲ Παῦλος ὁ τοσοῦτον ἐν τῇ χάριτι διαλάμπας, καὶ τὴν ἀνθρωπίνην φύσιν ὑπερβάς, ὅμως καὶ αὐτὸς ἐδεῖτο τῆς ὠφελείας τούτου τοῦ καλοῦ·
- [00127] διὸ καὶ ἔλεγεν·
- [00128] Ἐδόθη μοι σκόλοψ τῆ σαρκὶ ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.
- [00129] Ὑπὲρ τούτου τρεῖς τὸν Κύριον παρεκάλεσα, καὶ εἶπέ μοι·
- [00130] Ἀρκεῖ σοι ἡ χάρις μου·
- [00131] ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.
- [00132] Καίτοι γε ἐνήν και χωρὶς διωγμῶν και θλίψεων και πόνων και ιδρώτων κατορθωθῆναι τὸ κήρυγμα, ἀλλ' ὅμως οὐκ ἠθέλησεν ὁ Χριστὸς τῶν κηρυττόντων φειδόμενος.
- [00133] Διὰ τοῦτό φησιν αὐτοῖς·
- [00134] Ἐν τῷ κόσμῳ θλίψιν ἔξετε.
- [00135] Καὶ τοῖς βουλομένοις δὲ εἰς τὴν βασιλείαν βαδίζειν, διὰ τῆς ἐστενοχωρημένης τοῦτο κελεύει ποιεῖν ὁδοῦ, ὡς οὐκ ἐνὸν ἐτέρωθεν ἐκεῖσε ἐλθεῖν.
- [00136] Οὕτως αἱ θλίψεις και οἱ πειρασμοὶ και τὰ συμβαίνοντα ἡμῖν ἀνιαρὰ τῶν χρηστῶν οὐχ ἦττον τὴν κηδεμονίαν τοῦ Θεοῦ ἡμῖν ἐνδείκνυνται.
- [00137] Καὶ τί λέγω τὰς θλίψεις ^[47.430] τὰς ἐνθάδε;
- [00138] τῆς γὰρ βασιλείας τῶν οὐρανῶν οὐκ ἔλαττον ἡ τῆς γεέννης ἀπειλή παρίστησι τὴν φιλανθρωπίαν αὐτοῦ.
- [00139] Εἰ γὰρ μὴ γέεννα ἠπείλητο,
- [00140] Πανεπιστήμι
- [00141] οὐκ ἂν τις ταχέως ἐπέτυχε τῶν ἐν τοῖς οὐρανοῖς ἀγαθῶν.
- [00142] Οὐδὲ γὰρ ἀρκεῖ μόνῃ ἡ τῶν χρηστῶν ἐπαγγελία προτρέψαι πρὸς ἀρετὴν, μὴ καὶ τοῦ φόβου τῶν δεινῶν ὠθοῦντος τοὺς ῥαθυμότερον πρὸς ἐκείνην διακειμένους.
- [00143] Διὰ τοῦτο καὶ τοῦ παραδείσου τὴν ἀρχὴν ἐξέβαλε τὸν πρωτόπλαστον, ὅτι ἡ παρασχεθεῖσα αὐτῷ τιμὴ χεῖρονα αὐτὸν ἀπειργάζετο ἂν, εἴπερ ἔμενεν ἀσάλευτος καὶ βεβαία ἐκείνη τῆς ἐντολῆς κινηθείσης.
- [00144] Καὶ τί λέγω τὸν Ἀδάμ;
- [00145] Τί γὰρ οὐκ ἂν ἐποίησεν ὁ Κάϊν ἐν παραδείσῳ στρεφόμενος, καὶ τρυφῆς ἀπολαύων τοσαύτης, ὅπου γε καὶ τούτων ἐστερημένος, καὶ τοῦ πατρὸς τὴν τιμωρίαν παρὰ πόδας ὀρών, οὐδ' οὕτως ἐσωφρονίζετο, ἀλλ' εἰς μείζονα κακίαν ἐξέπιπτε, φόνον πρῶτος αὐτὸς καὶ εὐρών καὶ τολμήσας, καὶ φόνον τὸν πάντων ἐναγέστερον;
- [00146] Οὐδὲ γὰρ κατὰ μικρὸν, οὐδ' ἐν χρόνῳ πολλῷ προσῆλθε τῷ καινῷ τούτῳ μιάσματι, ἀλλ' ἀθρόως καὶ ἐξαίφνης πρὸς αὐτὴν εὐθέως ἀνεπήδησε τὴν κορυφὴν, τὸν κοινωνήσαντα τῶν αὐτῶν ἀδίνων αὐτῷ, τὸν ἠδικηκότα οὐδὲν, πλὴν εἰ τὸ τιμῆσαι τὸν Θεὸν ἀδίκημα ᾤετο, τοῦτον λοχίσας καὶ ἀνελών.
- [00147] Σὺ δὲ μοι κἀνταῦθα πάλιν τοῦ Θεοῦ τὴν φιλανθρωπίαν κατάμαθε·
- [00148] ὅτε μὲν γὰρ εἰς αὐτὸν ὕβρισε, διὰ τῶν λόγων αὐτὸν νοθετεῖ, καὶ παραμυθεῖται λυπούμενον·
- [00149] ὅτε δὲ ἐμάνη κατὰ τοῦ ἀδελφοῦ, τότε δὴ ἐπεξέρχεται, καὶ τὴν τιμωρίαν ἐπάγει.
- [00150] Καίτοι καὶ τὰ πρότερα τῆς αὐτῆς κολάσεως, μᾶλλον δὲ καὶ χαλεπωτέρας ἄξια ἦν.
- [00151] Εἰ γὰρ ἐπ' ἀνθρώπων, ὅταν τις τῶν οἰκετῶν τὰ μὲν ἀμείνω φυλάττη ἑαυτῷ, τὰ δὲ φαυλότερα τῷ δεσπότῃ προσάγη, δεινὸν τὸ πρᾶγμα καὶ ὕβρις εἶναι δοκεῖ, πόσῳ μᾶλλον ἐπὶ Θεοῦ;
- [00152] Ὁ δὲ Κάϊν οὐ τοῦτο μόνον ἤμαρτεν, ἀλλὰ καὶ ἕτερον οὐχ ἦττον, τὸ δυσχερᾶναι τῇ τιμῇ τοῦ ἀδελφοῦ.
- [00153] Εἰ μὲν γὰρ ὡς ἀμαρτῶν μετεγίνωσκεν, ἀποδεκτὸς τῆς καλλίστης ταύτης μεταβολῆς ἦν·
- [00154] νῦν δὲ οὐ μετανοίας, ἀλλὰ καὶ ζήλου καὶ βασκανίας ἡ σύγχυσις ἦν, καὶ τὸ τέλος ἀπέδειξε.
- [00155] Μόνον γὰρ οὐκ ὠργίζετο τῷ Θεῷ, ὅτι μὴ ἐτίμησεν αὐτὸν ὕβρισθεις, καὶ προὔθηκε τὸν ἀκόλαστον τοῦ ἐπιεικοῦς·
- [00156] ἀλλ' ὅμως καὶ οὕτω σφοδρὰν τῶν ἀμαρτημάτων ἀπαιτούντων τὴν τιμωρίαν ἔλαττον πολλῷ τῆς ἀξίας κέχρηται τῷ πεπλημμεληκότι, καὶ φλεγμαίνουσιν αὐτοῦ καταστέλλειν πειρᾶται τὴν ψυχὴν.

- [00157] Από γὰρ θυμοῦ ἢ ἀθυμίας ἐκείνη ἦν·
- [00158] διὸ καὶ φησι πρὸς αὐτόν·
- [00159] Ἡσύχασον.
- [00160] Ταῦτα δὲ ἔλεγεν, εἰδῶς μὲν οἷ προβήσεται κακοῦ, βουλόμενος δὲ πᾶσαν τοῖς ἀγνωμονοῦσιν ἐκκόψαι πρόφασιν.
- [00161] Εἰ γὰρ ἐκολάσθη παρὰ τὴν ἀρχὴν, πολλὰ ἂν εἶπον τοιαῦτα πολλοί·
- [00162] οὐ γὰρ ἐνήν παρακαλέσαι λόγῳ, καὶ νουθετῆσαι, καὶ ἐπιπλήξαι πρότερον, καὶ τότε τοῖς αὐτοῖς ἐπιμένοντα μετελθεῖν;
- [00163] Πολλῆς ὠμότητος καὶ ἀπηνείας αὕτη ἡ κόλασις.
- [00164] Διὰ τοῦτο μακροθυμῆταις εἰς αὐτόν ὕβρεσιν ὁ Θεὸς, ἅμα μὲν ἐπιστομίζων ἐκείνους, ἅμα δὲ καὶ δεικνὺς ὅτι καὶ τὸν πατέρα τοῦ Καῖν δι' ἀγαθότητα ἐπαίδευσεν, πρὸς δὲ καὶ εἰς μετάνοιαν ἄγων τοὺς μετὰ ταῦτα διὰ τῆς τοιαύτης χρηστότητος αὐτοῦ.
- [00165] Ἐπειδὴ δὲ κατὰ τὴν σκληρότητα αὐτοῦ, ^[47.431] καὶ ἀμετανόητον καρδίαν ἐθησαύρισεν ἑαυτῷ τὴν ὀργὴν, τὸ τινικαῦτα ἐπεξέρχεται·
- [00166] εἰ δὲ καὶ μετὰ τὸν φόνον ἔμεινεν ἀτιμώρητος, καὶ ἐφ' ἕτερον ἂν προῆλθε μείζον κακόν.
- [00167] Οὐδὲ γὰρ ἔστιν εἰπεῖν ὅτι παρὰ ἄγνοιαν ἐπλημμέλησεν·
- [00168] ὁ γὰρ ὁ νεώτερος συνῆκε, πῶς ἂν οὗτος ἠγνόησε;
- [00169] Πλήν ἄλλ', εἰ βούλει, κείσθω καὶ ἀγνοίας εἶναι τὸ πρότερον·
- [00170] μετὰ τὸ ἀκοῦσαι τὸ, Ἡσύχασον, μετὰ τὸ συγγνώμης τυχεῖν, ἀπὸ ποίας ἀγνοίας ἐπὶ τὸν φόνον ἤρχετο, καὶ τὴν γῆν ἐμόλυνε, καὶ τοὺς τῆς φύσεως νόμους ἀνέτρειπεν;
- [00171] Ὁρᾶς ὡς οὐδὲ τὰ πρότερα τοῦ ἀγνοεῖν ἦν, ἀλλὰ κακίας καὶ πονηρίας καὶ μιαρίας τῆς ἐσχάτης;
- [00172] Τίς οὖν ἢ τούτων τιμωρία;
- [00173] Στένων ἔση, φησί, καὶ τρέμων ἐπὶ τῆς γῆς.
- [00174] Δοκεῖ μὲν οὖν ἡ κόλασις εἶναι πικρά·
- [00175] ἄλλ' οὐκ ἔαν τὸ ἀμάρτημα λογισώμεθα, καὶ αὐτὴν δὲ τὴν τιμωρίαν διασκεψώμεθα καλῶς.
- [00176] Ὅτε γὰρ προσήνεγκε κακῶς, ἤλγησεν, ὅτι ὑβρίσας οὐκ ἐτιμήθη παρὰ τοῦ ὑβρισθέντος Θεοῦ, νουθετοῦντα αὐτόν διέπτυσεν, φόνον ἐτόλμησε πρῶτος, μᾶλλον δὲ καὶ φόνου πολλῶν μίασμα ἐναγέστερον, ἐλύπησε τοὺς γεγεννηκότας, ἐψεύσατο τῷ Θεῷ.
- [00177] Μὴ γὰρ φύλαξ εἰμι τοῦ ἀδελφοῦ μου;
- [00178] φησί·
- [00179] καὶ
- [00180] Πανεπιστήμι
- [00181] ἀντὶ τούτων ἀπάντων φόβῳ κολάζεται μόνον καὶ τρόμῳ.
- [00182] Ἀλλ' ὅμως καὶ τὴν χρηστότητα τοῦ Θεοῦ οὐκ ἀπὸ τοῦ πραοτέρου εἶναι μόνον τῆς ἀμαρτίας τὴν τιμωρίαν εἶποιμι ἂν φαίνεσθαι, ἀλλὰ καὶ ἀπὸ τοῦ κέρδος αὐτὴν ἔχειν οὐ τὸ τυχόν.
- [00183] Τὸ δὲ κέρδος ἦν σωφρονίζεσθαι τοὺς ἐξῆς ἅπαντας, καὶ γίνεσθαι βελτίους διὰ τῆς εἰς ἐκεῖνον ἐπιτιμήσεως.
- [00184] Διὰ τοῦτο οὐκ ἀνεῖλεν αὐτόν·
- [00185] οὐδὲ γὰρ ἦν ἴσον ἀκούειν ὅτι Καῖν τις ἀνελὼν ἀδελφὸν ἀπέθανε, καὶ ὄρᾳ τὸν ἀνελόντα δίκην τίνοντα.
- [00186] Τότε μὲν γὰρ κἂν ἠπιστήθη τοῦτο λεγόμενον διὰ τὴν τοῦ μύσους ὑπερβολὴν·
- [00187] νυνὶ δὲ φαινόμενος καὶ παρῶν, καὶ πολλοὺς καὶ ἐπὶ πολὺν χρόνον μάρτυρας τῆς τιμωρίας ποιούμενος, κατάδηλον καὶ πιστὸν καὶ τοῖς τότε καὶ τοῖς ἐφεξῆς κατέστησε τὸ γεγονός.
- [00188] Τί οὖν τοῦτο πρὸς ἐκεῖνον, φησί;
- [00189] Μάλιστα μὲν, καὶ τῆς αὐτοῦ προενόησε σωτηρίας, ὅτε προανέστελλεν αὐτοῦ τὴν λύσσαν τό γε αὐτοῦ μέρος διὰ τῆς τῶν λόγων παραινέσεως.
- [00190] Εἰ δὲ καὶ τὴν τιμωρίαν αὐτὴν τις ἐξετάσειε, καὶ ἐκ ταύτης πολλὴν ὄψεται τὴν ὠφέλειαν οὖσαν.

- [00191] Εἰ μὲν γὰρ αὐτὸν ἀπέκτεινεν εὐθέως ὁ Θεὸς, οὐκ ἂν τινα προθεσίαν αὐτῷ μετανοίας καὶ βελτιώσεως ἔδωκε·
- [00192] τότε δὲ τρόμῳ καὶ δέει συζῶν, εἰ μὴ λίαν ἀναίσθητος ἦν, καὶ θηρίον μᾶλλον ἢ ἄνθρωπος, πολλὰ ἂν ἀπὸ ταύτης ἐκέρδανε τῆς ζωῆς.
- [00193] Χωρὶς δὲ τούτων ἐλάττονα αὐτῷ τὴν μέλλουσαν κόλασιν διὰ ταύτης τῆς τιμωρίας εἰργάζετο.
- [00194] Τὰ μὲν γὰρ ἐν τῷ παρόντι βίῳ ἐπαγόμενα ἡμῖν παρὰ τοῦ Θεοῦ λυπηρὰ ἢ κολαστήρια τῶν ἐκεῖ βασάνων ὑποτέμνεται μέρος οὐ μικρόν.
- [00195] Καὶ τούτου τὰς μαρτυρίας ἀπὸ τῶν θείων τις ἂν ἀγάγοι Γραφῶν.
- [00196] Ὁ μὲν γὰρ Χριστὸς τοῖς μαθηταῖς διαλεγόμενος, καὶ τὰ κατὰ τὸν Λάζαρον διηγούμενος, φησὶ τὸν Ἀβραάμ ἰκετευόμενον παρὰ τοῦ πλουσίου ἄκρω τῷ δακτύλῳ μικρὸν ἐπιστάξαι φλεγόμενη τῇ γλώσσει εἰπεῖν πρὸς αὐτόν·
- [00197] Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου, καὶ Λάζαρος τὰ κακὰ·
- [00198] νῦν δὲ οὗτος ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
- [00199] Ὁ δὲ Παῦλος Παῦλον δὲ ὅταν εἶπω, τὰ τοῦ Χριστοῦ λέγω πάλιν προστάγματα·
- [00200] αὐτὸς γὰρ τὴν μακαρίαν ἐκείνην ἐκίνει ψυχὴν, τοῖς Κορινθίοις ἐπιστέλλων ποτὲ περὶ τοῦ ^[47.432] πεπορνευκότος, κελεύει τὸν τοιοῦτον παραδοθῆναι τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00201] Καὶ τοῖς αὐτοῖς πάλιν ὑπὲρ τῶν ἀναξίως τοῖς μυστηρίοις κοινωνούντων διαλεγόμενος, Διὰ τοῦτο, φησὶ, πολλοὶ ἐν ὑμῖν ἀσθενεῖς καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί.
- [00202] Εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ ἂν ἐκρινόμεθα·
- [00203] κρινόμενοι δὲ ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.
- [00204] Εἶδες φιλανθρωπίαν ἄφατον, καὶ πλοῦτον χρηστότητος ἄπειρον;
- [00205] εἶδες πῶς ἅπαντα πράττει καὶ πραγματεύεται ὁ Θεὸς, ἵνα καὶ ἁμαρτάνοντες δυνηθῶμεν πρᾶξάντες τῆς ὀφειλομένης ὑποστῆναι τὴν κόλασιν, ἢ καὶ ἀπαλλαγῆναι τέλεον;
- [00206] δ'.
- [00207] Εἰ δὲ λέγοι τις, τίνος οὖν ἔνεκεν οὐ τὸν ἐξ ἀρχῆς ἀπατήσαντα ἠφάνισε;
- [00208] καὶ τοῦτο σφόδρα κηδόμενος ἡμῶν.
- [00209] Εἰ μὲν γὰρ πρὸς βίαν ὁ μαρὸς ἐκεῖνος ἐκράτει, εἶχεν ἂν τινα λόγον τὸ ζητούμενον·
- [00210] εἰ δὲ ταύτης μὲν ἀφήρηται τῆς δυνάμεως, πείθων δὲ μόνον τὸ μὴ πεισθῆναι δὲ ἐφ' ἡμῖν, τίνος ἔνεκεν τῆς εὐδοκίμησεως τὴν πρόφασιν περιαιρεῖς, καὶ τὴν τῶν στεφάνων ἐκκόπτεις ὑπόθεσιν;
- [00211] Πρὸς δὲ τούτοις εἰ μὲν εἰδῶς αὐτὸν ἀκαταγώνιστον ὄντα, καὶ πάντων μέλλοντα κρατεῖν, εἶτα ἀφήκεν, ἦν μὲν οὐδὲ οὕτως ἄξιον ὑπὲρ τούτων ἀπορεῖν·
- [00212] καὶ γὰρ καὶ τότε παρ' ἡμᾶς ἐγένετο τὸ κρατεῖν ἐκεῖνον καὶ νικᾶν τοὺς οὐ βιαζομένους, ἀλλ' ἐκόντας ὑποκλινομένους αὐτῷ·
- [00213] πλὴν ἀλλ' ὅμως οὐδὲ τοῦτο ἤρκεσεν ἂν τοῖς βουλομένοις ἀγνωμονεῖν.
- [00214] Εἰ δὲ πολλοὶ μὲν εἰσὶν οἱ περιγενόμενοι τῆς ἐκεῖνου δυνάμεως ἤδη, πολλοὶ δὲ οἱ περιεσόμενοι πάλιν, τί τοὺς μέλλοντας εὐδοκίμειν, καὶ λαμπρὰν ἐπιδείκνυσθαι νίκην, τοσαύτης ἀποστερεῖς τιμῆς;
- [00215] Διὰ τοῦτο γὰρ εἶασεν, ἵνα αὐτὸν καταβάλωσιν οἱ πρότερον ἠττηθέντες ὑπ' αὐτοῦ·
- [00216] ὁ πάσης αὐτῷ κολάσεως μεῖζον, καὶ πρὸς ἐσχάτην κατάκρισιν ἀγαγεῖν ἱκανόν.
- [00217] Ἀλλ' οὐ πάντες αὐτοῦ περιέσσονται, φησί.
- [00218] Καὶ τί τοῦτο πρὸς τὸ λεγόμενον;
- [00219] Πολλῷ γὰρ δικαιότερον τοὺς μὲν γενναίους λαμβάνειν
- [00220] Πανεπιστήμι
- [00221] ἀφορμὰς, ἐν αἷς τὴν προαίρεσιν ἐπιδείξονται τὴν αὐτῶν, τοὺς δὲ οὐ τοιούτους ἀπὸ τῆς οικείας κολάζεσθαι ῥαθυμίας, ἢ διὰ τούτους ἐκεῖνους ἐπηρεάζεσθαι.
- [00222] Νῦν μὲν γὰρ ὁ φαῦλος, κὰν ἀδικῆται, οὐ παρὰ τὸν ἀνταγωνιστὴν, ἀλλὰ παρὰ τὴν αὐτοῦ νωθρείαν κρατούμενος·
- [00223] καὶ τοῦτο δηλοῖ τὸ πλῆθος τῶν νικῶντων αὐτόν·
- [00224] τότε δὲ ἂν οἱ σπουδαῖοι διὰ τοὺς φαύλους ἐπηρεάσθησαν, οὐκ ἔχοντες ὅπου τῇ ἀνδρείᾳ χρήσονται δι' ἐκεῖνους·

[00225] καὶ ἐγένετο παρόμοιον, ὡσπερ ἂν εἴ τις ἀγωνοθέτης ἀθλητὰς ἔχων δύο, τὸν μὲν καὶ συμπλακῆναι ἕτοιμον τῷ ἀνταγωνιστῇ, καὶ καρτερίαν ἐπιδείξασθαι πολλήν, καὶ στέφανον ἀναδήσασθαι, τὸν δὲ τῆς τάλαιπωρίας ἐκείνης ἀργίαν προτιμῶντα καὶ τρυφήν, λαβὼν ἐκ μέσου τὸν ἀνταγωνιστὴν, ἀμφοτέρους ἀπράκτους ἐκπέμφει παρ' αὐτοῦ.

[00226] [47.433] Οὕτω μὲν γὰρ ὁ σπουδαῖος διὰ τὸν φαῦλον ἐπηρέασθη, ἐκεῖνος δὲ οὐκέτι διὰ τὸν γενναῖον κακός, ἀλλὰ διὰ τὴν κακίαν τὴν αὐτοῦ.

[00227] Καὶ νῦν μὲν δοκεῖ τὸ ζητούμενον αὐτοῖς εἶναι περὶ τοῦ διαβόλου·

[00228] κατὰ δὲ τὴν ἀκολουθίαν ὁ λόγος οὗτος προΐων τὴν αὐτοῦ πολλοῖς ἐγκαλέσει καὶ μέμψεται τὴν πρόνοιαν, καὶ τὴν δημιουργίαν ἅπασαν διαβαλεῖ τοῦ Θεοῦ.

[00229] Καὶ γὰρ τῆς τοῦ στόματος καὶ τῆς τῶν ὀφθαλμῶν κατηγορήσει διαπλάσεως·

[00230] διὰ τούτων μὲν γὰρ ἐπιθυμοῦσιν ὧν οὐ δεῖ, καὶ εἰς μοιχείαν ἐπίπτουσιν οἱ πολλοί·

[00231] δι' ἐκείνου δὲ βλασφημοῦσι, καὶ τὰ ὀλέθρια τῶν δογμάτων προφέρουσιν ἕτεροι.

[00232] Ἄρ' οὖν διὰ τοῦτο χωρὶς γλώττης καὶ ὀφθαλμῶν γενέσθαι τοὺς ἀνθρώπους ἐχρῆν;

[00233] Οὐκοῦν καὶ τοὺς πόδας ἐκκόψομεν, καὶ τὰς χεῖρας ἀποτεμοῦμεν, ἐπειδὴ αὐταὶ μὲν αἱμάτων πλήρεις εἰσὶν, ἐκεῖνοι δὲ εἰς κακίαν τρέχουσι.

[00234] Ἀλλ' οὐδὲ τὰ ὦτα τὴν ἀπήνειαν τοῦ λόγου τούτου δυνήσεται ἐκφυγεῖν·

[00235] καὶ γὰρ ἀκοὴν ματαίαν παραδέχεται, καὶ τὴν τῶν δογμάτων φθορὰν παραπέμπει τῇ ψυχῇ·

[00236] ὥστε καὶ ταῦτα ἀφαιρήσομεν.

[00237] Εἰ δὲ τοῦτο, καὶ σῖτα, καὶ ποτὰ, καὶ οὐρανὸν, καὶ γῆν, καὶ θάλατταν, καὶ ἥλιον, καὶ φῶς, καὶ σελήνην, καὶ τὸν τῶν ἄστρον χορὸν, καὶ πάντα τῶν ἀλόγων τὰ γένη·

[00238] ποῦ γὰρ ἔσται χρήσιμα ταῦτα, τοῦ δι' ὃν ἐγένετο πάντα κατακοπέντος οὕτως ἐλεεινῶς;

[00239] Ὅρᾳς τὸν γέλωτα καὶ τὴν ἀτοπίαν εἰς ἣν ὁ λόγος καταστρέφειν ἀναγκάζεται;

[00240] Ὁ γὰρ διάβολος ἑαυτῷ κακός, οὐχ ἡμῖν·

[00241] ἡμεῖς γὰρ εἰ βουλοίμεθα καὶ πολλὰ καρπωσόμεθα δι' αὐτοῦ καλὰ, ἄκοντος μὲν καὶ μὴ βουλομένου·

[00242] τὸ δὲ θαῦμα καὶ ἐν τούτῳ μείζον, καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας ἢ ὑπερβολή·

[00243] Τὸ γὰρ βελτίους γίνεσθαι τοὺς ἀνθρώπους δάκνει μὲν αὐτὸν καὶ αὐτὸ καθ' ἑαυτὸ καὶ λυπεῖ·

[00244] ὅταν δὲ καὶ δι' αὐτοῦ τοῦτο προξενῆται ἡμῖν, οὐδ' ἐνεγκεῖν δυνήσεται τὴν ἐπήρειαν.

[00245] Πῶς οὖν προξενεῖται δι' αὐτοῦ;

[00246] Δεδουκότες αὐτοῦ τὴν ὠμότητα καὶ τὰς συνεχεῖς ἐπιβουλάς, καὶ τὰς ἐπαλλήλους μηχανάς, τὸν πολὺν ὕπνον ἀποκρούμεθα, νήφομεν, μεμνήμεθα τοῦ Κυρίου διαπαντός.

[00247] Καὶ ὅτι οὐκ ἐμὸς οὗτος ὁ λόγος, ἀλλὰ τοῦ μακαρίου Παύλου, ἄκουσον πῶς διὰ τῶν αὐτῶν σχεδὸν ῥημάτων διεγείρει τοὺς καθεύδοντας τῶν πιστῶν.

[00248] Τοῖς γὰρ Ἐφεσίοις ἐπιστέλλων οὕτω πῶς φησιν·

[00249] Οὐκ ἔστιν ἡμῖν ἢ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[00250] Ταῦτα δὲ ἔλεγεν, οὐ καταβαλεῖν αὐτοῦς, ἀλλὰ διαναστῆσαι βουλόμενος.

[00251] Καὶ ὁ Πέτρος δὲ, Νήψατε, φησὶ, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ, ζητῶν τίνα καταπίη·

[00252] ᾧ ἀντίστητε στερεοὶ τῇ πίστει.

[00253] Τοῦτο δὲ εἶπε σφοδροτέρους ἐργάσασθαι θέλων, καὶ πείσαι πλείονα πρὸς τὸν Θεὸν τὴν οικειότητα ἔχειν.

[00254] Ὁ γὰρ ἐφεστῶτα τὸν ἐχθρὸν ὄρων, μᾶλλον προστρέχει καὶ συμπλέκεται τῷ δυναμένῳ βοηθεῖν.

[00255] Οὕτω που καὶ τὰ παιδία τὰ μικρὰ, ὅταν μὲν ἴδῃ τι τῶν φοβερῶν, εἰς τὸν τῆς μητρὸς καταφεύγοντα κόλπον, καὶ ἐκκρεμασθέντα τῶν ἱματίων ἐκείνης, ἔχεται αὐτῶν ἀσφαλῶς, καὶ πολλῶν ἀνθελκόντων πολλάκις, οὐκ ἀφίσταται·

[00256] ὅταν δὲ μηδὲν ἢ τὸ θορυβοῦν, οὐδὲ καλούσης ἐκείνης καὶ ἐφελκομένης ἀνέχεται, ἀλλὰ καὶ καλοῦσαν διαπτύει, καὶ πολλὰ πρὸς τὸ ἐπισπάσασθαι μηχανωμένην ἀποστρέφεται, καὶ τραπέζης κειμένης [47.434] καταφρονεῖ.

[00257] Διὰ τοῦτο πολλὰ τῶν μητέρων ἐπειδὴν

[00258] Πανεπιστήμι

[00259] μηδὲν ἰσχύσωσι παρακαλοῦσαι, μορμολύκεια καὶ φόβητρα κατασκευάζουσαι, οὕτως αὐτῶν σοφίζονται τὴν ἐπάνοδον, καὶ πείθουσι προσδραμεῖν πάλιν αὐταῖς.

[00260] Τοῦτο δὲ οὐκ ἐπὶ τῶν παιδίων γίνεται μόνον, ἀλλὰ καὶ ἐφ' ἡμῶν.

[00261] Ὅταν γὰρ ἡμᾶς ὁ Πονηρὸς φοβῆ καὶ ταράττη, τότε σωφρονιζόμεθα, τότε ἑαυτοὺς ἐπιγινώσκωμεν, τότε μετὰ πολλῆς τῆς σπουδῆς τῷ Θεῷ προστρέχομεν·

[00262] εἰ δὲ ἠφανίσθη παρὰ τὴν ἀρχὴν οὗτος καὶ γέγονεν ἐκποδῶν, τάχα οὐδὲ ὑπὲρ τῶν παρελθόντων ἂν ἐπίστευσαν οἱ πολλοί·

[00263] οἷον ὅτι τὸν ἄνθρωπον ἠπάτησε, καὶ τῶν πολλῶν ἐκείνων ἐξέβαλεν ἀγαθῶν·

[00264] ἀλλὰ τὸν Θεὸν φθόνῳ καὶ βασκανίᾳ τοῦτο πεποιηκέναι εἶπον ἄν.

[00265] Ὅπου γὰρ καὶ νῦν εἰσιν οἱ ταῦτα τολμῶντες μετὰ τὴν τοσαύτην ἀπόδειξιν τῆς ἀπάτης αὐτοῦ, εἰ μὴδὲ ὅλως πείραν ἔλαβον τῆς κακουργίας ἐκείνου, τί οὐκ ἂν εἶπον, τί οὐκ ἂν ἐφθέγγαντο;

[00266] Ὅλως δὲ εἰ χρὴ μετὰ ἀκριβείας τοῖς γενομένοις προσέχειν, οὐδὲ εἰς ἅπαντα ἡμᾶς ὁ διάβολος ὤθει, ἀλλὰ πολλὰ μὲν καὶ αὐτὸς ἐργάζεται κακὰ, πολλὰ δὲ καὶ ἡμεῖς ἑαυτοῖς ῥαθυμία καὶ καταφρονῆσει μόνον.

[00267] Ποῦ γὰρ, ἵνα πάλιν ἐπὶ τὴν ἀρχὴν ἐπανέλθωμεν, προσεπέλασεν ὁ διάβολος τῷ Κάϊν, καὶ τὸν φόνον προᾶξει παρήνεσε;

[00268] Τῇ μὲν γὰρ τούτου μητρὶ φαίνεται διαλεγόμενος καὶ τὴν ἀπάτην κατασκευάζων·

[00269] ἐνταῦθα δὲ οὐκέτι, πλὴν εἴ τις αὐτὸν τοὺς πονηροὺς λογισμοὺς ὑποβεβληκέναι φαίη, καὶ τοῦτο δὲ παρὰ τὸν καταδεξάμενον καὶ πεισθέντα καὶ τὴν ἀρχὴν αὐτῷ παρεσχηκότα τῆς ἐφόδου.

[00270] Ἀλλ' ὅμως οὐδὲ οὕτως αὐτὸν εἶασεν ὁ Θεός, ἀλλ' ἐπέμενε παιδεύων καὶ νουθετῶν, δι' ὧν ἐδόκει κολάζειν αὐτόν.

[00271] Καὶ τί λέγω τοῦ Κάϊν τὴν τιμωρίαν, ἀνδρὸς ἑνός, ὅπου γε καὶ ὁ κατακλυσμός, ἔνθα τοσοῦτων ἀνδρῶν ἀπώλεια δύναται ἂν ἡμῖν ἐμφῆναι τὴν κηδεμονίαν τοῦ Θεοῦ;

[00272] Πρῶτον μὲν γὰρ οὐχ ἀπλῶς οὐδὲ ἀπροσδοκῆτως ἐπήγαγεν ἐκεῖνα τὰ δεινὰ, ἀλλὰ καὶ προεῖπε, καὶ οὐ πρὸ χρόνου βραχέος, ἀλλὰ καὶ πρὸ εἴκοσι ἐτῶν καὶ ἑκατόν.

[00273] Ἐπειτα, ἵνα μὴ διὰ τὸ μήκος τῆς προῤῥήσεως εἰς λήθην ἐμπέσωσι καὶ ῥαθυμίαν, παρεσκεύασε τὴν κιβωτὸν τεκταίνεσθαι κατ' ὀφθαλμοὺς ἐκείνων αὐτῶν, πάσης φωνῆς λαμπρότερον βοῶσαν τοῦ Θεοῦ τὴν ἀπειλήν.

[00274] Ὁ μὲν γὰρ Κάϊν ἐξέπεσεν ἤδη τῆς τῶν ἀνθρώπων διανοίας, ἐκείνη δὲ πρὸ τῶν ὄψεων αὐτῶν κειμένη, συνεχῶς τῶν ἀπειληθέντων τὴν μνήμην διήγειρεν.

[00275] Ἀλλ' οὐδὲ οὕτως ἐσωφρονίσθησαν, ἀλλ' ἐπέμενον προκαλούμενοι καὶ ἔλκοντες καθ' ἑαυτῶν τὰ κακὰ.

[00276] Ὁ γὰρ Θεὸς οὔτε ἀπειλήσαι κατακλυσμόν οὔτε ἐπαγαγεῖν ἠθέλησεν, ὥσπερ οὐδὲ τὴν γέενναν αὐτὴν, ἀλλὰ πάντων ἡμεῖς αἴτιοι τούτων·

[00277] ὅπερ καὶ σοφώτατός τις συνιδῶν ἔλεγεν ὅτι, Ὁ Θεὸς θάνατον οὐκ ἐποίησεν, οὐδὲ τέρεται ἐπ' ἀπωλεία ζώντων.

[00278] Καὶ αὐτὸς δὲ διὰ τοῦ προφήτου οὕτω φησί·

[00279] Μὴ γὰρ θελήσω τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν.

[00280] Ὅταν δὲ μὴ ἐπιστραφῶμεν, τὴν ἀπώλειαν καὶ τὸν θάνατον ἡμεῖς καθ' ἑαυτῶν ἐπάγομεν, οὐχ ὁ μὴ βουλόμενος ἡμᾶς ἀπολέσθαι Θεός, καὶ τὴν τοῦ διαβόλου φυγεῖν ὁδὸν ὑποδεικνύς.

[00281] Ἄρ' [47.435] οὖν τοῦτο μόνον ἔχομεν εἰπεῖν ὑπὲρ τοῦ κατακλυσμοῦ, κέρδος δὲ οὐδὲν εὐρήσομεν ἐξ αὐτοῦ γεγονός;

[00282] Ἀλλ' οὐδὲ ἔστιν εἰπεῖν ὅσον καὶ τοῖς τετελευτηκόσιν αὐτοῖς καὶ τοῖς μετ' ἐκείνους γεγενημένοις ὑπῆρξεν.

[00283] Ἐκεῖνοι μὲν γὰρ περαιτέρω προελθεῖν τῆς κακίας ἐκωλύθησαν·

[00284] οἱ δὲ μετ' ἐκείνους ἐκείνων μειζρόνως ἐκέρδανον, τῆς ζύμης, ὡς ἂν τις εἶποι, καὶ τῆς ὑποθέσεως τῶν κακῶν.

[00285] ἀφανισθείσης ἐκ μέσου μετὰ τῶν τολμησάντων αὐτῶν.

[00286] Εἰ γὰρ καὶ χωρὶς παραδείγματος εὐκόλως δύναται ἂν εὐρεῖν οἱ ἄνθρωποι τὰ κακὰ, τί οὐκ ἂν ἔπραξαν πολλῶν ὄντων τῶν παρακαλούντων αὐτοὺς ἐπὶ τὰς πράξεις τὰς πονηράς;

[00287] Ὅπερ ἵνα μὴ γένηται, μὴδὲ τοσοῦτους διδασκάλους οἱ μετὰ ταῦτα φαυλότητος ἔχωσι, πάντας αὐτοὺς ἄρδην ἀπώλεσεν.

[00288] ε'.

[00289] Ἀλλὰ τίς ὁ σοφὸς λόγος, μᾶλλον δὲ ὁ ἀνόητος, τῶν πράττειν μὲν οὐδὲν βουλομένων ἀγαθόν, πάντα δὲ ζητούντων καὶ λεγόντων, ἵνα τῶν οἰκείων ἁμαρτημάτων τὴν αἰτίαν ἐπὶ τὸν Θεὸν ἀγάγωσιν;

- [00290] Εἰ μὴ συνεχώρησε, φησὶν, ὁ Θεὸς, οὐδ' ἂν προσήλθεν ὁ διάβολος, οὐδ' ἂν ἠπάτησε τὴν ἀρχὴν.
- [00291] Ἀλλ' οὐδ' ἂν ἔμαθεν ὁ
- [00292] Πανεπιστήμι
- [00293] Ἀδὰμ ὅσον εἶχεν ἀγαθόν, οὐδ' ἂν ἐκ τῆς ἀπονοίας ἐκείνης κατέβη ποτέ.
- [00294] Ὁ γὰρ τοσοῦτου ἑαυτὸν καταξιῶν, ὡς καὶ θεὸς γενέσθαι προσδοκᾶν, τί οὐκ ἂν ἐτόλμησεν οὗτος, μὴ σωφρονισθεὶς;
- [00295] Θῶμεν δὲ μήτε συμβεβουλευκέναι τι τὸν διάβολον, μήτε ὅλως διειλέχθαι τῇ Εὐᾶ περὶ τοῦ ξύλου·
- [00296] ἄρα ἂν ἄπταιστοι διετέλεσαν μὴ γενομένου τούτου;
- [00297] Οὐκ ἔστιν εἰπεῖν.
- [00298] Ὁ γὰρ ὑπὸ τῆς γυναικὸς οὕτως εὐκόλως ἀναπεισθεὶς, οὗτος καὶ διαβόλου οὐκ ὄντος ταχέως ἂν ἀφ' ἑαυτοῦ πρὸς τὴν ἁμαρτίαν κατέπεσεν·
- [00299] ὁ καὶ μείζω ἂν αὐτῷ τὴν τιμωρίαν ἐποίησε.
- [00300] Χωρὶς δὲ τούτων οὐδὲ νῦν τῆς τοῦ διαβόλου μόνον ἀπάτης τὸ πᾶν ἔστιν, ἀλλὰ καὶ ὑπὸ τῆς οἰκείας ἐπιθυμίας ἀλοῦσα κατέπεσεν ἡ γυνή.
- [00301] Καὶ τοῦτο ἡ Γραφή παρεδήλωσεν εἰπούσα·
- [00302] Καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρώσιν, καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν, καὶ ὠραῖον τοῦ κατανοῆσαι·
- [00303] καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγε.
- [00304] Καὶ οὐ τὸν διάβολον ἀπαλλάττων τῶν τῆς ἐπιβουλῆς ἐγκλημάτων ταῦτα λέγω νῦν, ἀλλὰ δεῖξαι βουλόμενος, ὅτι εἰ μὴ ἐκόντες κατέπεσον, οὐδεὶς ἂν αὐτοὺς κατέβαλεν.
- [00305] Ὁ γὰρ τὴν παρ' ἐτέρου δεξάμενος ἀπάτην οὕτως εὐκόλως, οὗτος καὶ πρὸ τῆς ἀπάτης ῥαθύμως καὶ χαύτως διέκειτο·
- [00306] οὐδὲ γὰρ ἂν ἴσχυσε τοσοῦτον ἐκεῖνος, εἰ νηφύση καὶ ἐγρηγορία διελέγετο ψυχῇ.
- [00307] Ἀλλ' εἰσὶ τινες οἱ, ἐπειδὴν κατὰ τοῦτο διελεγχθῶσι τὸ μέρος, τὸν διάβολον ἀφέντες ἐπὶ τὴν ἐντολὴν μεταβαίνουσι, καὶ τοῦ μὲν ἡμαρτηκὸς ἀπέχονται, ἐγκαλοῦσι δὲ τῷ Θεῷ λέγοντες, Τί γὰρ ἐδίδου πρόσταγμα, ἁμαρτήσαντας αὐτοὺς εἰδῶς;
- [00308] Καὶ ταῦτα δὲ ἔστι διαβόλου τὰ ῥήματα καὶ ἀσεβοῦς ἐννοίας εὐρήματα.
- [00309] Ὅτι γὰρ καὶ τὸ δοῦναι τὴν ἐντολὴν μείζονος κηδεμονίας ἔστιν, ἢ τὸ μὴ δοῦναι, δῆλον ἐκεῖθεν.
- [00310] Ἔστω γὰρ ὁ Ἄδὰμ τὴν μὲν προαίρεσιν ἔχων οὕτω ῥαθύμων, ὡς τὸ τέλος ἀπέδειξε, δεχέσθω δὲ μηδεμίαν ἐντολὴν, ἀλλὰ μενέτω τρυφῶν·
- [00311] ἄρα ἡ ἀσθένεια καὶ ἡ ῥαθυμία ἀπὸ τῆς ἀνέσεως ταύτης ἐπὶ τὸ χεῖρον ἢ ἐπὶ τὸ κρεῖττον ἐπέδωκεν ἂν;
- [00312] Ἀλλὰ παντὶ που δῆλον, ὅτι πρὸς ἐσχάτην ἂν κατέπεσε κακίαν, ἄφροντις ὢν.
- [00313] Ὁ γὰρ
- [00314] μηδέπω θαρρόειν ὑπὲρ τῆς ἀθανασίας ἔχων, ἀλλ' ἔτι μετέωρον τὴν ἐλπίδα ταύτην οὖσαν εἰδῶς, καὶ πρὸς τοσοῦτον ἀλαζονείας καὶ ἀνοίας ἀρθεὶς, ὡς καὶ ἐλπίσαι γενέσθαι θεός, καὶ ταῦτα οὐδαμόθεν τὸν ταῦτα ἐπαγγελάμενον πιστὸν ὁρῶν·
- [00315] εἰ βεβαίαν ἔσχε τὴν ἀθανασίαν, ποῦ οὐκ ἂν ^[47.436] ἔφθασεν ἀπονοίας;
- [00316] τί δὲ οὐκ ἂν ἐξήμαρτε;
- [00317] πότε δὲ ἂν ὑπήκουσε τοῦ Θεοῦ;
- [00318] Σὺ δὲ παρόμοιον ποιεῖς ἐγκαλῶν, ὥσπερ ἂν εἴ τις καὶ τὸν πορνεύειν ἀπαγορεύοντα μέμφοιτο, ἐπειδὴ οἱ ταῦτα ἀκουσόμενοι πορνεύειν ἔμελλον.
- [00319] Καὶ πῶς οὐκ ἐσχάτης ταῦτα μανίας τὰ ῥήματα;
- [00320] Εἰ γὰρ μὴ δεξαμένω τὴν ἐντολὴν προσελθὼν ὁ διάβολος ἀποστῆναι τοῦ Θεοῦ συνεβούλευσε, καὶ τοῦτο εὐκόλως ἂν ἔπεισεν·
- [00321] ὁ γὰρ μετὰ τὴν τοῦ προστάγματος δόσιν καταφρονήσας τοῦ δεδωκότος αὐτὸ, εἰ μηδὲν ὅλως ἠκηκόει παρ' αὐτοῦ, ταχέως ἂν ὅτι καὶ ὑπὸ δεσπότην ἔστιν ἠγνόησε.
- [00322] Διὰ τοῦτο προλαβὼν ὁ Θεὸς δι' ὧν προσέταξεν, ἐδίδαξεν ὅτι καὶ κύριον ἔχει, καὶ πάντα ὑπακούειν αὐτοῦ δεῖ.
- [00323] Καὶ τί πλέον ἀπὸ τούτου γέγονε;

[00324] φησί.

[00325] Μάλιστα μὲν, εἰ καὶ μηδὲν ἐγγένοι, οὐδὲν τοῦτο παρὰ τὸν διδάξαντα Θεόν, ἀλλὰ παρὰ τὸν μὴ δεξάμενον τὴν καλλίστην ταύτην παιδευσιν·

[00326] νῦν δὲ οὐδὲ οὕτως ἀνόνητος γέγονε καὶ μετὰ τὴν παράβασιν ἢ δόσις τῆς ἐντολῆς.

[00327] Καὶ γὰρ τὸ κρυβῆναι, καὶ τὸ τὴν ἁμαρτίαν ὁμολογῆσαι, καὶ τὸ σπουδάζειν τὸν μὲν ἄνδρα ἐπὶ τὴν γυναῖκα, ἐκείνην δὲ ἐπὶ τὸν ὄφιν τὴν αἰτίαν τῶν γεγενημένων μεταγαγεῖν, δεδοικότες ἐστὶ καὶ τρεμόντων καὶ τὸ κύρος ἐπεγνωκότων τοῦ Θεοῦ.

[00328] Ὅσον δὲ κέρδος ἦν ἀπὸ τῆς σατανικῆς ἐκείνης προσδοκίας εἰς τοσοῦτον μετατεθῆναι φόβον, οὐδεὶς ἀγνοεῖ.

[00329] Ὁ γὰρ ἰσοθεῖαν φαντασθεῖς, αὐτὸς οὕτως ἐταπεινοῦτο καὶ συνεστέλλετο, ὡς ὑπὲρ τιμωρίας καὶ κολάσεως τρέμειν, καὶ τὴν ἁμαρτίαν ἐξαγγέλλειν τὴν αὐτοῦ.

[00330] Τὸ δὲ μὴ ἁμαρτάνειν ἀνεπαισθήτως, ἀλλ' ἐπιγινώσκειν ταχέως καὶ συνορᾶν τὸ πλημμεληθὲν, οὐκ ἔστι μικρὸν, ἀλλ' ὁδὸς τις καὶ ἀρχὴ πρὸς διόρθωσιν ἄγουσα καὶ τὴν ἐπὶ τὸ κρεῖττον μεταβολὴν.

[00331] Πᾶσαν μὲν οὖν τοῦ Κυρίου τὴν εἰς ἡμᾶς ἀγαθότητα οὔτε μαθεῖν οὔτε διηγῆσθαι δυνατόν·

[00332] ὧν δὲ

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[00334] ἴσμεν τὸ κεφάλαιον ἐρῶ.

[00335] Μετὰ γὰρ τὴν τοσαύτην παρακοήν, μετὰ τοσαῦτα ἁμαρτήματα, ὅτε πᾶσαν κατέσχε τὴν οἰκουμένην ἢ τῆς ἁμαρτίας τυραννίς, ὅτε τὴν ἐσχάτην ἔδει δοῦναι δίκην λοιπὸν, καὶ ἀπολέσθαι παντελῶς, καὶ ἀνώνυμον τὸ τῶν ἀνθρώπων γενέσθαι γένος, τότε τὴν μεγίστην περὶ ἡμᾶς εὐεργεσίαν ἐπεδείξατο, ὑπὲρ τῶν ἐχθρῶν καὶ ἀπηλλοτριωμένων καὶ μισούντων αὐτὸν καὶ ἀποστρεφόμενων τὸν Μονογενῆ κατασφάξας τὸν ἑαυτοῦ, καὶ διὰ τούτου τὴν πρὸς αὐτὸν καταλλαγὴν ἐργασάμενος ἡμῖν, καὶ βασιλείαν οὐρανῶν, καὶ ζωὴν αἰώνιον, καὶ τὰ μυρία ἐπαγγειλάμενος δώσειν ἀγαθὰ, ἃ μῆτε ὀφθαλμὸς εἶδε, μῆτε οὖς ἤκουσε, μῆτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.

[00336] Τί ταύτης ἂν γένοιτο τῆς κηδεμονίας ἴσον, τῆς φιλανθρωπίας, τῆς ἀγαθότητος;

[00337] Διὰ ταῦτα καὶ αὐτὸς φησι·

[00338] Καθὼς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδὸς μου ἀπὸ τῶν ὁδῶν ὑμῶν, καὶ τὰ διανοήματά μου ἀπὸ τῆς διανοίας ὑμῶν.

[00339] Καὶ ὁ πραότατος δὲ Δαυῖδ περὶ τῆς φιλανθρωπίας αὐτοῦ διαλεγόμενος φησι·

[00340] Κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν·

[00341] καθ' ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν·

[00342] καθὼς οἰκτεῖρει πατὴρ υἱοὺς, ᾠκτεῖρησε Κύριος τοὺς φοβουμένους αὐτόν·

[00343] οὐχ ὅτι τοσοῦτον μόνον, ἀλλ' ὅτι ^[47.437] παράδειγμα τῆς ἄκρας φιλοστοργίας ἕτερον μείζον οὐκ ἴσμεν.

[00344] Ἐπεὶ ὅτι καὶ τούτου πλεῖον ὁ Ἡσαΐας ἐδίδαξε·

[00345] τὴν γὰρ μητέρα εἰς τὸ ὑπόδειγμα παραλαβὼν τὴν πολὺ τοῦ πατρὸς συμπαθεστέραν πρὸς τὰ ἔκγονα οὖσαν, οὕτωςι λέγει·

[00346] Μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς, ἢ τοῦ μὴ ἐλεῆσαι τὰ ἔκγονα τῆς κοιλίας αὐτῆς;

[00347] Εἰ δὲ καὶ ἐπιλάθοιτο ταῦτα γυνὴ, ἀλλ' ἐγὼ οὐκ ἐπιλήσομαί σου, λέγει Κύριος·

[00348] δεικνὺς ὅτι καὶ τῆς φυσικῆς φιλοστοργίας ἀνώτερός ἐστιν ὁ ἔλεος τοῦ Θεοῦ.

[00349] Καὶ ταῦτα μὲν οἱ προφῆται, τοῖς δὲ Ἰουδαίοις αὐτὸς διαλεγόμενος ἔλεγεν ὁ Χριστός·

[00350] Εἰ δὲ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ ὑμῶν ὁ οὐράνιος δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν;

[00351] οὐδὲν ἄλλο ἐμφαίνων διὰ τούτων, ἀλλ' ἢ ὅτι ὅσον τῶν ἀγαθῶν καὶ τῶν πονηρῶν τὸ μέσον ἐστὶ, τοσοῦτον τῆς τοῦ Θεοῦ κηδεμονίας πρὸς τὴν πατρικὴν τὸ διάφορον.

[00352] Καὶ μὴδὲ μέχρι τούτου πάλιν στῆς, ἀλλὰ τῷ νῶ καὶ περαιτέρω προῖθι·

[00353] καὶ γὰρ καὶ τοῦτο, ὅσον ἀκοῦσαί σε δυνατόν, εἴρηται·

[00354] οὐ γὰρ ἡ σύνεσις ἄπειρος καὶ ἡ ἀγαθότης, δηλονότι καὶ ἡ φιλανθρωπία.

[00355] Εἰ δὲ μὴ καθ' ἕκαστον τῶν γινομένων αὐτὴν ὑποπτεύομεν, καὶ τοῦτο τῆς ἀπειρίας αὐτῆς σημεῖον.

[00356] Πολλὰ γὰρ καὶ μεγάλα καθ' ἑκάστην ἡμέραν ὑπὲρ τῆς σωτηρίας τῆς ἡμετέρας οἰκονομεῖται, ἃ αὐτῷ μόνῳ ἐστὶ φανερά.

[00357] Ἐπειδὴ γὰρ δι' ἀγαθότητα τὸ ἡμέτερον γένος εὐεργετῆι, οὔτε δὲ τῆς παρ' ἡμῶν δόξης δεόμενος, οὔτε ἀμοιβῆς χροῖζων τινὸς ἐτέρας, τὰ πλείονα ἀφήσιν λανθάνειν ἡμᾶς·

[00358] εἰ δέ ποτε καὶ ἀποκαλύψει, καὶ τοῦτο ἡμῶν ἔνεκεν ποιεῖ, ἵνα εὐχαρίστως διατεθέντες πλείονα ἐπισπασώμεθα τὴν βοήθειαν.

[00359] Μὴ τοίνυν ὑπὲρ τούτων μόνον ὦν ἴσμεν, ἀλλὰ καὶ ὑπὲρ ὧν οὐκ ἴσμεν εὐχαριστῶμεν αὐτῶ·

[00360] οὐ γὰρ ἐκόντας μόνον, ἀλλὰ καὶ ἄκοντας οἶδεν εὖ ποιεῖν.

[00361] Ὅπερ οὖν καὶ ὁ Παῦλος εἰδὼς πάντοτε καὶ ἐν πᾶσιν εὐχαριστεῖν παρήνει.

[00362] Ὅτι δὲ οὐ κοινῇ πάντων μόνον, ἀλλὰ καὶ ἰδίᾳ ἐκάστου κήδεται, καὶ τοῦτο αὐτοῦ πάλιν ἀκούειν λέγοντος ἔστιν·

[00363] Οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων περὶ τῶν πιστευόντων εἰς αὐτὸν λέγων.

[00364] Βούλεται μὲν γὰρ καὶ τοὺς μὴ πιστεύοντας αὐτῶ σωθῆναι μεταβαλλομένους καὶ πιστεῦσαι πάντας, καθὼς καὶ ὁ Παῦλος φησιν·

[00365] Ὅς θέλει πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν·

[00366] καὶ αὐτὸς δὲ τοῖς Ἰουδαίοις ἔλεγεν·

[00367] Οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν·

[00368] καὶ, πάλιν διὰ τοῦ προφήτου, Ἐλεον θέλω, καὶ οὐ θυσίαν.

[00369] Ὅταν δὲ μηδὲ τοσαύτης ἐπιμελείας ἀπολαύσαντες ἐθελήσωσι γενέσθαι βελτίους, καὶ ἐπιγῶναι τὴν ἀλήθειαν, οὐδὲ οὕτως αὐτοὺς ἀφήσιν·

[00370] ἀλλ' ἐπειδὴ τῆς οὐρανίου ζωῆς ἑαυτοὺς ἐκόντες ἀπεστέρησαν, τὰ γοῦν εἰς τὸν παρόντα βίον αὐτοῖς ἅπαντα χορηγεῖ, τὸν

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[00372] ἥλιον ἀνατέλλων ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχων ἐπὶ δικαίους καὶ ἀδίκους, καὶ τὰ ἄλλα ἅπαντα τὰ πρὸς τὴν σύστασιν τῆς παρούσης παρέχων ζωῆς.

[00373] Εἰ δὲ ἐχθρῶν τοσαύτην ποιεῖται πρόνοιαν, τοὺς πιστεύοντας αὐτῶ καὶ θεραπεύοντας αὐτὸν κατὰ δύναμιν τὴν αὐτῶν πῶς περιόψεται ποτε;

[00374] Οὐκ ἔστι ταῦτα, οὐκ ἔστιν, ἀλλ' ἐν πλείονι πάντων τούτους ἔχει σπουδῆ·

[00375] Ὑμῶν γὰρ, φησὶ, καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.

[00376] [47.438] ζ'.

[00377] Ὅστε ὅταν ἐννοήσης ὅτι πατέρα, καὶ οἰκίαν, καὶ φίλους, καὶ συγγενεῖς, καὶ πλοῦτον ἄφατον, καὶ δόξαν πολλὴν ῥίψας ἀπὸ τῶν χειρῶν διὰ τὸν Χριστὸν, εἶτα τοσαύτην θλίψιν ὑπομένεις νῦν, μὴ καταβάλλης σαυτὸν·

[00378] ἐξ ὧν γὰρ ἡ ἀπορία τίκεται λογισμῶν, ἐκ τῶν αὐτῶν καὶ ἡ τῆς ἀπορίας ἡμῖν ἔσται λύσις.

[00379] Πῶς;

[00380] Ἀδύνατον ψεύσασθαι τὸν Θεόν·

[00381] ἐπηγγείλατο δὲ τοῖς ταῦτα καταλιποῦσι ζωὴν αἰώνιον.

[00382] Κατέλιπες δὲ σὺ πάντα καὶ διέπτυσας·

[00383] τί οὖν ἔστι λοιπὸν τὸ κωλύον σε θαρσύνειν ὑπὲρ τῆς ὑποσχέσεως;

[00384] ὁ κατέχων σε πειρασμὸς νῦν;

[00385] Καὶ τί τοῦτο πρὸς τὴν ὑπόσχεσιν;

[00386] Οὐ γὰρ ἐνταῦθα τὴν αἰώνιον ἡμῖν ἐπηγγείλατο ζωὴν·

[00387] εἰ δὲ καὶ ἐνταῦθα τὰ τῆς ἐπαγγελίας πληροῦσθαι ἔμελλεν, οὐδὲ οὕτως ἀσχάλλειν ἐχρήν·

[00388] τὸν γὰρ εὐλαβῆ καὶ πιστὸν ἄνδρα οὕτω βεβαίως διακεισθαι χρὴ πρὸς τὰς ἐπαγγελίας τοῦ Θεοῦ, ὥστε κἂν ἐναντία αὐταῖς φαίνηται τὰ γινόμενα, μηδὲ οὕτω ταράττεσθαι, μηδὲ ἀπογινώσκειν τὴν ἔκβασιν.

[00389] Ὅρα γοῦν·

[00390] ὁ πιστὸς Ἀβραάμ τίνα μὲν ὑπόσχεσιν ἐδέξατο, τίνα δὲ πράττειν ἠναγκάζετο;

[00391] Ἡ μὲν ὑπόσχεσις ἦν ἀπὸ τοῦ Ἰσαὰκ πᾶσαν ἐμπλήσειν τὴν οἰκουμένην, τὸ δὲ πρόσταγμα, αὐτὸν τοῦτον καταθῆναι τὸν Ἰσαὰκ, ἐξ οὗ ἔμελλε πᾶσα

πληροῦσθαι ἢ γῆ.

[00392] Τί οὖν;

[00393] ἐθορύβει τοῦτο τὸν δίκαιον;

[00394] Οὐδαμῶς·

[00395] ἀλλὰ καὶ τοσαύτης διαφωνίας οὔσης καὶ μάχης τῇ κελεύσει πρὸς τὴν ἐπαγγελίαν, οὐκ ἐταράχθη, οὐδὲ λιγγίασεν, οὐδὲ εἶπέ τι τοιοῦτον ἐκεῖνος·

[00396] Ἔτερα ἐπηγγείλατο, καὶ ἕτερα με πράττειν ἀναγκάζει νῦν ὁ Θεός·

[00397] ἀπὸ τοῦ παιδὸς τούτου τὸ πολὺ μοι τῶν ἐκγόνων ὑπέσχετο πλῆθος, καὶ τοῦτον κατασφάξαι κελεύει νῦν·

[00398] πῶς οὖν τοῦτο ἔσται, τῆς ῥίζης ἐκκεκομμένης;

[00399] Ἠπάτησέ με ἄρα, καὶ διέπαιξεν.

[00400] Οὐδὲν τούτων εἶπεν, ἀλλ' οὐδὲ ἐνενόησε·

[00401] καὶ μάλα γε εἰκότως.

[00402] Ὅταν γὰρ Θεὸς ὁ ὑπισχνούμενος ἦ, καὶ μυρία δοκῇ τὴν ἐπαγγελίαν ἀναιρεῖν, οὐ χρηθροβῆσθαι περὶ τοῦ τέλους οὐδὲ ἀμφισβητεῖν.

[00403] Τοῦτο γὰρ αὐτὸ μάλιστα τῆς τοῦ Θεοῦ δυνάμεως ἔργον ἐστὶ, πόρον ἐκ τῶν ἀπόρων εὑρεῖν, καθάπερ ὁ μακάριος ἐκεῖνος τότε ἐλογίζετο.

[00404] Διόπερ αὐτοῦ κατεπλάγη τὴν πίστιν ὁ Παῦλος, οὕτως εἰπών·

[00405] Πίστει προσενηνόχεν Ἀβραάμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερον ὁ τὰς ἐπαγγελίας ἀναδεξάμενος·

[00406] αὐτὰ δὴ ταῦτα ἐμφαίνων καὶ αἰνιττόμενος, ἄπερ εἶπον ἐγὼ νῦν.

[00407] Οὐκ ἐκεῖνος δὲ μόνος, ἀλλὰ καὶ ὁ τούτου πάλιν ἀπόγονος Ἰωσήφ διὰ μακροῦ χρόνου καὶ πολλῶν πραγμάτων κινδυνεύουσαν ὁρῶν τὴν ἐπαγγελίαν, ἔμενεν ἀκλινής·

[00408] πρὸς γὰρ τὸν ἐπαγγειλάμενον ἑώρα μόνον·

[00409] εἰ δὲ εἰς ἀνθρωπίνους κατέπεσε λογισμούς, καὶ ἀπέγνω τοῦ τέλους.

[00410] Ἡ μὲν γὰρ δειχθεῖσα ὄψις αὐτῷ καὶ τῶν ἀδελφῶν καὶ τῶν γεννησαμένων τὴν προσκύνησιν προὔλεγε·

[00411] τὰ δὲ γινόμενα οὐ τοιαῦτα ἦν, ἀλλὰ πολλῶ τούτων ἀπέχοντα.

[00412] Πρῶτον μὲν γὰρ αὐτοὶ οἱ προσκυνεῖν μέλλοντες εἰς λάκκον αὐτὸν ἐμβάλλουσι, καὶ ἀνδράσιν ἀποδόμενοι βαρβάρους εἰς ἀλλοτρίαν καὶ πόρῳ κειμένην πέμπουσι γῆν·

[00413] καὶ οὕτως ἐναντία τοῖς δειχθεῖσιν ἐδόκει τὰ γινόμενα εἶναι, ὡς καὶ αὐτοὺς τοὺς ἀθλίους ἐκεῖνους διαχλευάζειν αὐτὸν καὶ λέγειν·

[00414] Ἴδου γὰρ, φησὶν, ὁ ἐνυπνιαστής ἐκεῖνος ἔρχεται·

[00415] νῦν οὖν δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ῥίψωμεν αὐτὸν εἰς ἓνα τῶν λάκκων, καὶ ἐροῦμεν·

[00416] Θηρίον πονηρὸν κατέφαγεν αὐτόν·

[00417] καὶ ^[47.439] ὁψόμεθα τί ἔσται τὰ ἐνύπνια αὐτοῦ.

[00418] Μετὰ δὲ ταῦτα οἱ πριάμενοι οὐδὲ ἐλευθέρῳ τινὶ, ἀλλὰ δούλῳ πάλιν αὐτὸν ἀποδίδονται βασιλικῶ.

[00419] Καὶ οὐδὲ μέχρι τούτων ἔστη τὰ δεινά·

[00420] ἀλλὰ συκοφαντῖα δεσποίνης περιπεσῶν καὶ κατακριθεὶς ᾧκει τὸ δεσμοτήριον ἔτη πολλὰ, καὶ διαφυγόντων ἐτέρων, αὐτὸς πλείονα χρόνον μένει ἐκεῖ.

[00421] Καὶ τοσοῦτων ὄντων τῶν δυναμένων τὴν ἐκείνου

[00422] Πανεπιστήμι

[00423] θορυβῆσαι ψυχὴν, ἔμενε τούτοις ἅπασιν ἀπερίτρεπτος.

[00424] Τοιαῦτα δὲ καὶ τὰ ἡμέτερα, μᾶλλον δὲ καὶ πολλῶ τούτων ἀπορώτερα.

[00425] Ἄ μὲν γὰρ ἐπηγγείλατο, βασιλεία οὐρανῶν, καὶ αἰώνιος ζωὴ, καὶ ἀφθαρσία, καὶ τὰ μυρία ἀγαθὰ·

- [00426] τὰ δὲ γινόμενα τέως καὶ συμβαίνοντα πολὺ τούτων ἀφέστηκε·
- [00427] θάνατος γὰρ ἐστὶ καὶ φθορὰ καὶ τιμωρία καὶ κόλασις καὶ θλίψεις διάφοροι καὶ συνεχεῖς.
- [00428] Τίνος οὖν ἕνεκεν ὁ Θεὸς τοῦτο ποιεῖ, καὶ τὰ ἐναντία ταῖς ἐπαγγελίαις ἐκβῆναι συγχωρεῖ;
- [00429] Δύο τὰ μέγιστα κατορθῶν, ἓν μὲν, τῆς αὐτοῦ δυνάμεως τεκμήριον ἀναμφισβήτητον παρέχων ἡμῖν, ὅτι καὶ ἐξ ἀπεγνωσμένων δύναιτ' ἂν εἰς πέρας τὰς ὑποσχέσεις ἀγαγεῖν·
- [00430] ἕτερον δὲ, τὴν ἡμετέραν παιδεύων ψυχὴν πάντα πιστεύειν αὐτῷ, κὰν ἐναντία τοῖς εἰρημένοις τὰ γινόμενα φαίνηται.
- [00431] Τοιαύτη γὰρ ἡ τῆς ἐλπίδος ἰσχὺς·
- [00432] οὐ καταισχύνει τὸν ἀντεχόμενον αὐτῆς εὐλικρινῶς.
- [00433] Εἰ γὰρ οἱ τὰς ὑποσχέσεις ἐνταῦθα λαβόντες οὕτω διετέθησαν, πολλῶ μᾶλλον ἡμᾶς τοῦτο ποιεῖν χρὴ, τοὺς οὐ κατὰ τὸν παρόντα βίον, ἀλλ' εἰς ἑτέρους αἰῶνας προσδοκῶντας τὴν ἔκβασιν τῶν χρηστῶν.
- [00434] Ἄ γὰρ ἐνταῦθα προεῖπε, θλίψις ἐστὶ καὶ στενοχωρία.
- [00435] Τί οὖν ἐστὶ σε τὸ θορυβοῦν;
- [00436] πόθεν τὴν ὑπόσχεσιν ὑποπτεύεις τοῦ Θεοῦ;
- [00437] Τὸ γὰρ καταφρονησαὶ μὲν δι' αὐτὸν τοῦ κόσμου παντός, λέγειν δὲ πάλιν ἡμεληθῆσθαι παρ' αὐτοῦ, οὐδὲν ἕτερόν ἐστιν ἢ ἀπιστοῦντος καὶ ὑποπτεῦντος, καὶ ἀπάτην τὴν ἐπαγγελίαν ἐκείνην εἶναι νομίζοντος·
- [00438] ὅπερ ἀληθῶς ἐστὶ δαιμονῶν, καὶ τὸ τῆς γεέννης προκαλεῖσθαι πῦρ.
- [00439] Ἀλλ' εἰσὶ τινες οἱ βιωτικοὺς ἐνστρεφόμενοι πράγμασι, ἐν ἀνέσει διάγουσι·
- [00440] καὶ γὰρ καὶ τοῦτο προεῖπεν ὁ Χριστός·
- [00441] Ἀμὴν γὰρ, ἀμὴν λέγω ὑμῖν, φησὶν, ὅτι κλαύσετε καὶ θρηγήσετε ὑμεῖς·
- [00442] ὁ δὲ κόσμος χαρήσεται.
- [00443] Καὶ ἐπὶ τῶν προτέρων δὲ γενεῶν Βαβυλώνιοι μὲν οἱ μὴδὲ τὸν Θεὸν εἰδότες, ἐν πλούτῳ καὶ δυναστείᾳ ἦσαν καὶ τιμῇ, Ἰουδαῖοι δὲ ἐν αἰχμαλωσίᾳ καὶ δουλείᾳ καὶ τοῖς ἐσχάτοις κακοῖς.
- [00444] Καὶ Λάζαρος μὲν ὁ τῶν οὐρανῶν ἄξιός καὶ τῆς βασιλείας τῆς ἐκεῖ, εἰλωμένος ταῖς τῶν κυνῶν προέκειτο γλώτταις, λιμῶ μαχόμενος διηνεκεῖ·
- [00445] ὁ δὲ πλούσιος ἐν τιμῇ καὶ δορυφορίᾳ καὶ ἀνέσει καὶ τρυφῇ·
- [00446] ἀλλ' ὅμως οὐδὲν οὔτε οὗτος ἐν τῇ γεέννῃ τούτων ἀπόνει, οὔτε Λάζαρος ἀπὸ τοῦ λιμοῦ καὶ τῶν τραυμάτων εἰς τὴν ἀκριβείαν τοῦ παρόντος παρεβλάβη βίου·
- [00447] ἀλλ' ὥσπερ τις γενναῖος ἀθλητῆς, ἐν αὐχμῶ καὶ πνίγει βαρυτάτῳ παλαίων, καὶ ἐνίκησε καὶ ἐστεφανώθη.
- [00448] Διὰ τοῦτο καὶ τις σοφός φησι·
- [00449] Τέκνον, εἰ προσέρχῃ δουλεύειν Κυρίῳ, ἐτοίμασον τὴν ψυχὴν σου εἰς πειρασμόν·
- [00450] εὐθνον τὴν καρδίαν σου, καὶ καρτέρησον, καὶ μὴ σπεύσης ἐν καιρῷ ἐπαγωγῆς.
- [00451] Καὶ μετ' ὀλίγα φησὶν ὅτι, Ἐν πυρὶ δοκιμάζεται χρυσός, καὶ ἄνθρωποι δεκτοὶ ἐν καμίνῳ ταπεινώσεως.
- [00452] Καὶ πάλιν ἀλλαχοῦ λέγει·
- [00453] Τέκνον, μὴ ὀλιγῶρει παιδείας Κυρίου, μὴδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.
- [00454] Ὁ γὰρ τὸ χρυσίον εἰς τὴν κάμινον ἐμβάλλον οἶδε καὶ μέχρι τίνος αὐτὸ πυρωθῆναι δεῖ, καὶ πότε ^[47.440] ἀνασπασθῆναι.
- [00455] Διὰ τοῦτο οὗτος μὲν φησι·
- [00456] Μὴ σπεύσης ἐν καιρῷ ἐπαγωγῆς.
- [00457] Ὁ δὲ Σολομών αὐτὸ τοῦτο διδάσκων ἔλεγε·
- [00458] Μὴ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.
- [00459] Μέγα γὰρ ἡ θλίψις, μέγα πρὸς τὸ δόκιμον ἐργάσασθαι ἄνδρα, καὶ παιδεῦσαι τῆς ὑπομονῆς τὴν ἀρετὴν.

[00460] Τί οὖν, φησίν, ἂν περιτρέψῃ καὶ καταβάλη διὰ τῆς ὑπερβολῆς;

[00461] Πιστὸς ὁ Θεὸς, ὃς οὐκ ἑάσει ἡμᾶς πειρασθῆναι ὑπὲρ ὃ δυνάμεθα, ἀλλὰ σὺν τῷ πειρασμῷ ποιήσει καὶ τὴν ἔκβασιν τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν.

[00462] Εἰ γὰρ ἐξ ἀγάπης μὲν ἡ παιδεία, ἡ δὲ ἐγκατάλειψις ἀπὸ μίσους, οὐκ ἔστι τοῦ αὐτοῦ φιλεῖν ὁμοῦ καὶ μισεῖν τὸν αὐτὸν, οὐδὲ παιδεύειν ὁμοῦ καὶ ἐγκαταλιμπάνειν.

[00463] Πῶς οὖν πολλοὶ κατέπεσον;

[00464] φησίν.

[00465] Ἐαυτοὺς ἀποστερήσαντες τοῦ Θεοῦ, οὐ καταλειφθέντες ὑπ' αὐτοῦ.

[00466] Ἴδου γὰρ οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ ἀπολοῦνται.

[00467] Μακρύνουσι δὲ μὴ φέροντες τὰς τοῦ Θεοῦ παιδείας, ἀλλ' ὀργιζόμενοι καὶ δυσανασχετοῦντες·

[00468] καὶ καθάπερ οἱ μοχθηροὶ τῶν παιδῶν, τῶν πατέρων αὐτοῦς πρὸς διδασκάλους πεμπόντων, ἂν τοὺς ἐκεῖ πόνους καὶ τὰς ὀλίγας φυγόντες πληγὰς τῆς τῶν γονέων ἀποπηδῶσιν ὀψεως, ἐκέρδανόν τε οὐδὲν, καὶ χεῖροσιν ἑαυτοῦς περιέπειραν κακοῖς, ἐν ἀλλοτρίᾳ λιμώττειν καὶ ἀλᾶσθαι καὶ νοσεῖν καὶ ἀτιμάζεσθαι

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[00470] καὶ δουλεύειν ἀναγκαζόμενοι·

[00471] οὕτω καὶ οἱ τὴν τοῦ Θεοῦ παιδείαν εὐχαρίστως μὴ φέροντες, ἀλλὰ δυσανασχετοῦντες, πρὸς τῷ μηδὲν ἐξ αὐτῆς καρπώσασθαι καὶ ταῖς ἐσχάταις ἑαυτοῦς περιβάλλουσι συμφοραῖς.

[00472] Διὰ τοῦτο καρτερεῖν παρηγγέλεμα, καὶ τὴν καρδίαν εὐθύνειν τὴν ἑαυτῶν.

[00473] Ἀλλὰ πολλῷ χαλεπώτερα πέπονθας.

[00474] Οὐδὲ γὰρ οἱ παιδοτριβῆται πάντας ὁμοίως καὶ ἐνὶ τρόπῳ γυμνάζουσιν, ἀλλὰ τοῖς μὲν ἀσθενεστέροις ἀσθενεῖς, τοῖς δὲ γενναίοις τοιοῦτους παρέχουσιν ἀνταγωνιστάς·

[00475] ὁ γὰρ ἐλάττω τῆς οἰκειᾶς δυνάμεως λαβὼν τὸν ἀνταγωνιστὴν, κὰν δι' ὅλης αὐτῷ συμπλέκηται τῆς ἡμέρας, ἐκεῖνος ἀγύμναστος ἔμεινε.

[00476] Πῶς οὖν, φησὶ, τοὺς τὸν αὐτὸν ἐπανηρημένους βίον, οὐ τοῖς αὐτοῖς ἀθλεῖν ἐποίησε πόνους;

[00477] Ὅτι οὐ μία παρὰ Θεῷ γυμνασίᾳ ἰδέα, οὐδὲ τῶν αὐτῶν ἅπαντες δέονται, κὰν ἐν τοῖς αὐτοῖς ὦσι·

[00478] καὶ γὰρ νοσοῦντες πολλοὶ ταῖς αὐταῖς νόσοις οὐ τῶν αὐτῶν ἐδεήθησαν φαρμάκων, ἀλλ' ἑτέρων μὲν οὗτοι, ἑτέρων δὲ ἐκεῖνοι.

[00479] Διὰ τοῦτο ποικίλοι καὶ διάφοροι τῶν μαστίγων οἱ τρόποι, καὶ ὁ μὲν νόσῳ δοκιμάζεται μακρῶ, ὁ δὲ βαρυτάτῃ πενίᾳ, τῷ βιάζεσθαι καὶ ἀδικεῖσθαι ἕτερος, ἄλλος τῷ συνεχεῖς καὶ ἐπαλλήλους θανάτους καὶ παιδῶν καὶ τῶν αὐτῷ προσηκόντων ἰδεῖν·

[00480] καὶ οὗτος μὲν τῷ παρὰ πάντων ἀπορρήπιτεσθαι καὶ μηδ' ἑνὸς ἀξιοῦσθαι λόγου, ἐκεῖνος δὲ τῷ διαβάλλεσθαι ἐφ' οἷς οὐδὲν ἑαυτῷ σύνοιδε, καὶ πονηρᾶς δόξης ἀνέχεσθαι βάρους, καὶ ἄλλος ἄλλως·

[00481] οὐδὲ γὰρ δυνατὸν ἅπαντα μετὰ ἀκριβείας ἐξαριθμῆσασθαι νῦν.

[00482] Τούτων δὲ ἕκαστον δοκεῖ μὲν, ὅσον πρὸς τὴν τῶν σῶν παράθεσιν συμφορῶν, κοῦφον εἶναι καὶ οὐδέν·

[00483] εἰ δὲ ἐν πείρᾳ κατέστης αὐτῶν ἔμαθες ἂν ὅτι τοῦτο ἐφ' ᾧ σὺ νῦν ἀλύεις, ἐκείνων πολλῷ φορητότερον.

[00484] Εἰ δὲ καὶ εἰσὶ τινες ἔλαττον ἡμῶν παιδευόμενοι, μὴ σκανδαλιζώμεθα ἐπὶ τούτῳ·

[00485] ἡ γὰρ τῶν πόνων ἐπίτασις μισθῶν ἐπίτασις ἔστι καὶ ἔρεισμα ἀσφαλές πρὸς τὸ μηκέτι ἐκόντας ἢ ἄκοντας ἐκπεσεῖν·

[00486] καὶ γὰρ τύφον καταστέλλει, καὶ ῥαθυμίαν ἀποστρέφει, καὶ ^[47.441] φρονιμωτέρους ποιεῖ, καὶ εὐλαβεστέρους ἐργάζεται.

[00487] Καὶ ὅλως εἰ βούλοιτό τις ἐξαριθμεῖν ἅπαντα, πολλὰ ἂν εὔροι τὰ κέρδη τῶν πειρασμῶν, καὶ οὐκ ἔστιν οὐδεὶς ὧν πολὺς παρὰ τῷ Θεῷ λόγος θλίψεως ἐκτός, κὰν ἡμῖν μὴ οὕτω φαίνεται.

[00488] ζ'.

[00489] Εἰ γὰρ ὁ μακάριος Παῦλος πολὺ τὸ πρᾶγμα ὑπέμεινε, οὐδεὶς δὲ ἐκείνου μείζων, ἀλλ' οὐδὲ ἴσος ἔστι, πῶς ἐνὶ μὴ δεηθῆναι τῆς βοηθείας ταύτης αὐτοῦς;

[00490] Εἰ δέ τινες οὐδὲ ταῖς θλίψεσι ταύταις ἐσωφρονίσθησαν, οὐκέτι τοῦτο παρὰ τὴν αἰτίαν τοῦ τὴν παιδείαν ἐπαγαγόντος, ἀλλὰ παρὰ τὴν ὀλιγωρίαν ἐκείνων.

[00491] Εἰ δὲ μὴ ἐπετέθη τὸ φάρμακον, παρὰ τὸ ἡμεληθῆσαι ἔδοξαν ἂν ἀπολωλέναι·

[00492] νῦν δὲ οὐ μικρὸν ἤνυσται τὸ μηδὲν αἰτιᾶσθαι τὸν ἰατρὸν, ἀλλὰ τοὺς κάμνοντας καὶ τὴν ἀπροσεξίαν αὐτῶν.

[00493] Εἰ δέ τινες πρὸ τῶν πειρασμῶν ὀρθὰ βαδίζοντες μετὰ τὴν τούτων ἐπαγωγὴν κατέπεσον, καὶ πάλιν ἕτεροι πᾶσαν ἐπερχόμενοι κακίαν, οὐδεμίαν θλίψεως ἐπειράθησαν, ἄλλοι δὲ ἐκ πρώτης ἡλικίας εἰς ἐσχάτας ἀναπνοὰς μυρίαὶ τρυχόμενοι συμφοραῖς διετέλεσαν, μηδενὶ τούτων θορυβώμεθα μηδὲ καταπίπτωμεν.

[00494] Εἰ μὲν γὰρ ἅπασαν δυνάμενοι καὶ ὀφείλοντες τῆς προνοίας αὐτοῦ τὴν οἰκονομίαν εἰδέναι, ταῦτα ἠγνοοῦμεν, ἐχρῆν ἀθυμεῖν καὶ ταράττεσθαι·

[00495] εἰ δὲ καὶ ὁ τοσοῦτων ἀπορόρητων κοινωνήσας, καὶ εἰς τρίτον ἀνελθὼν οὐρανὸν, ἰλιγγίασε πρὸς ταύτην τὴν ἄβυσσον, καὶ διακύψας πρὸς τὸ βάθος τοῦ πλοῦτου καὶ τῆς σοφίας καὶ τῆς γνώσεως τοῦ Θεοῦ κατεπλάγη μόνον, καὶ εὐθύς ἀνεχώρησε, τί μάτην κόπτομεν ἑαυτοὺς πολυπραγμονοῦντες τὰ ἀνεξερεύνητα καὶ ζητοῦντες τὰ ἀνεξιχνίαστα;

[00496] Καὶ ἰατρῶ μὲν τοῖς φαινομένοις ἡμῖν συμφέρουσι πολλάκις ἐναντία προστάττοντι, καὶ τὸ καταψυχθὲν μέλος ὑποθεῖναι κελεύοντι κρουνῶ, καὶ ἄλλα πολλὰ τοιαῦτα ἐργαζομένῳ παράδοξα οὐκ ἀντιλέξομεν, ἀλλ' ἐπειδὴ φθάσαντες ἐπίσασμεν ἑαυτοὺς ὅτι τῷ τῆς τέχνης λόγῳ τοῦτο ποιεῖ, μετὰ προθυμίας εἴχομεν, καίτοι γε διαμαρτάνονται πολλάκις·

[00497] τὸν δὲ Θεὸν τὸν τοσοῦτον ἡμῶν ἀφεστηκότα ἐν ἅπασιν, τὸν αὐτοσοφίαν ὄντα, τὸν οὐδέποτε διαμαρτάνοντα, πολυπραγμονήσομεν;

[00498] Καὶ ὃν μὲν ἔδει λογισμοὺς ἀπαιτεῖν, τούτῳ πιστεύσομεν ἀπλῶς, ὃ δὲ ἔδει μόνῳ πιστεῦειν, τοῦτον εὐθύνας καὶ

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[00500] λόγους τῶν πρᾶττων ἀπαιτήσομεν, καὶ δυσχερανοῦμεν τὴν ἄγνοιαν;

[00501] Καὶ ποῦ ταῦτα ψυχῆς εὐσεβοῦς;

[00502] Μὴ δέομαι καὶ ἀντιβολῶ, μὴ πρὸς τοσοῦτον μανίας ἔλθωμεν, ἀλλ' ἐν ἅπασιν οἷς ἂν ἀπορῶμεν, ἐκεῖνο ἐπιλέγωμεν·

[00503] Τὰ κρίματά σου ἄβυσσος πολλή.

[00504] Καὶ γὰρ καὶ τοῦτο αὐτὸ τῆς τοῦ Θεοῦ σοφίας ἐστὶ τὸ μὴ πάντα ἡμᾶς εἰδέναι σαφῶς.

[00505] Εἰ μὲν γὰρ ἐπιστάμενοι τὰς αἰτίας τῶν γινομένων οὕτως ἐπειθόμεθα τῷ Θεῷ, οὐκ ἦν ἡμῖν πολὺς ὁ μισθός, οὐδὲ πίστεως τὸ πρᾶγμα ὑπῆρξεν ἐπίδειξις·

[00506] ὅταν δὲ μηδὲν τούτων εἰδότες καὶ οὕτω στέργωμεν εἰκὲν ἅπασιν αὐτοῦ τοῖς προστάγμασι, καὶ εἰς ὑπακοὴν γνησίαν καὶ εἰς πίστιν εἰλικρινῆ, μέγιστα τὰς ἡμετέρας ὠφελοῦμεν ψυχάς.

[00507] Καὶ γὰρ ἐν μόνον πεπεῖσθαι χρῆ, ὅτι συμφερόντως ἡμῖν ἅπαντα ἐπάγεται παρὰ τοῦ Θεοῦ·

[00508] τὸν δὲ τρόπον μηκέτι ζητεῖν, μηδὲ ἀγνοοῦντας ἀσχάλλειν ἢ ἀθυμεῖν.

[00509] Οὔτε γὰρ δυνατὸν ^[47.442] ταῦτα εἰδέναι, οὔτε συμφέρον, τὸ μὲν διὰ τὸ θνητοὺς εἶναι, τὸ δὲ διὰ τὸ ταχέως εἰς ἀπόνοιαν αἴρεσθαι.

[00510] Πολλὰ ἡμεῖς πρᾶττομεν τῶν τοῖς παισὶ τοῖς ἡμετέροις δοκούντων μὲν εἶναι βλαβερῶν, συμφερόντων δὲ ὅμως·

[00511] καὶ οὔτε ἐκεῖνοι τὴν αἰτίαν ἀξιοῦσι μαθεῖν, οὔτε ἡμεῖς πρότερον ἑαυτοὺς πείσαντες ὅτι συμφέρει τὸ γινόμενον, οὕτως ἐπὶ τὸ πρᾶττειν ἐρχόμεθα, ἀλλ' εἰς τοῦτο μόνον αὐτοὺς παιδαγωγούμεν εἰκὲν οἷς ἂν ἐπιτάξωσιν οἱ πατέρες, καὶ μηδὲν περαιτέρω ζητεῖν.

[00512] Εἶτα πρὸς μὲν τοὺς γονεῖς καὶ τῆς αὐτῆς φύσεως ἡμῖν ὄντας οὕτω διακεισόμεθα καὶ οὐκ ἀγανακτήσομεν, πρὸς δὲ τὸν Θεὸν, οὗ τὸ μέσον τοσοῦτόν ἐστιν, ὅσον Θεοῦ πρὸς ἀνθρώπους, δυσχερανοῦμεν, ὅτι μὴ πάντα ἴσμεν;

[00513] Καὶ τί ταύτης τῆς ἀσεβείας ἴσον;

[00514] Πρὸς γὰρ τοὺς τοιούτους ὁ μακάριος Παῦλος ἀγανακτῶν ἔλεγε·

[00515] Μενοῦν γε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ;

[00516] Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

[00517] Καὶ ἐγὼ μὲν τὸ τῶν παιδῶν ὑπόδειγμα, ἐκεῖνος δὲ τούτου πολλῶ μείζον ἔθηκε τὸ τοῦ κεραμέως, καὶ τοῦ παρ' αὐτοῦ πλαττομένου πηλοῦ.

[00518] Καθάπερ γὰρ ὁ πηλός, ἤπερ ἂν ἄγωσιν αἱ χεῖρες τοῦ διατυποῦντος αὐτὸν, ἔπεται, οὕτω

[00519] καὶ τὸν ἄνθρωπον, ἤπερ ἂν ὁ Θεὸς κελεύῃ, ταύτη ἔπεται, καὶ ἅπερ ἂν ἐπάγῃ, ταῦτα μετ' εὐχαριστίας δέχεσθαι χρῆ, οὐδὲν ἀντιλέγοντα, οὐδὲ περιεργαζόμενον ὑπὲρ τοῦ μαθεῖν.

[00520] Οὐδὲ γὰρ ἡμῖν ταῦτα μόνοις ἐστὶν ἄπορα, ἀλλὰ καὶ τοῖς πρὸ ἡμῶν ἀγίοις ἀνδράσιν ἐκείνοις καὶ θαυμαστοῖς.

[00521] Ὁ μὲν γὰρ Ἰώβ ἔλεγεν·

[00522] Διὰ τί ἀσεβεῖς ζῶσι, πεπαλαίονται δὲ πλούτῳ;

[00523] καὶ τὰ ἔξῃς.

[00524] Ὁ δὲ μακάριος Δαβὶδ·

[00525] Παρ' ὀλίγον ἐξεχύθη τὰ διαβήματά μου, ὅτι ἐζήλωσα ἐπὶ τοῖς ἀνόμοις, εἰρήνην ἁμαρτωλῶν θεωρῶν·

- [00526] ὅτι οὐκ ἔστιν ἀνάενους ἐν τῷ θανάτῳ αὐτῶν, καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν·
- [00527] ἐν κόποις ἀνθρώπων οὐκ εἰσὶ, καὶ μετὰ ἀνθρώπων οὐ μαστιγώθησονται.
- [00528] Καὶ μετὰ τούτου δὲ ὁ Ἰερεμίας ἔλεγε·
- [00529] Δίκαιος εἶ, Κύριε, πλὴν κρίματα λαλήσω πρὸς σέ.
- [00530] Τί ὅτι ὁδὸς ἀσεβῶν εὐθηνεῖται;
- [00531] Ἐπόρουν μὲν οὖν καὶ οὗτοι καὶ ἐζήτουν, ἀλλ' οὐκ ἐξ ἴσης τοῖς ἀσεβέσιν, οὐδὲ ἐγκαλοῦντες τῷ Θεῷ, οὐδὲ καταγινώσκοντες ἀδικίαν ἐκ τῶν γινομένων αὐτοῦ.
- [00532] Ὁ μὲν γὰρ ἔλεγεν·
- [00533] Ἡ δικαιοσύνη σου ὡς ὄρη Θεοῦ·
- [00534] τὰ κρίματά σου ἄβυσσος πολλή.
- [00535] Ὁ δὲ τοσαῦτα παθὼν, φησὶν, οὐδὲ ἔδωκεν ἀφροσύνην τῷ Θεῷ·
- [00536] καὶ μεταξὺ τοῦ βιβλίου ἔλεγε, τὸ ἀκατάληπτον αὐτοῦ τῆς σοφίας καὶ οἰκονομίας ἐξηγούμενος, ἐπειδὴ περὶ τῆς δημιουργίας διελέχθη·
- [00537] Ἴδου ταῦτα μέρη ὁδοῦ αὐτοῦ, καὶ ἐπὶ ἰκμάδα λόγου ἀκουσόμεθα ἐν αὐτῷ.
- [00538] Ὁ δὲ Ἰερεμίας αὐτὸ τούτο προορώμενος, μὴ τις ὑποπτέυῃ ποτέ, προτίθησι τῆς ἐρωτήσεως τὴν ἑαυτοῦ κρίσιν εἰπὼν·
- [00539] Δίκαιος εἶ, Κύριε·
- [00540] τοῦτ' ἔστιν, οἶδα μὲν ὅτι δικαίως ἅπαντα γίνεται παρὰ σοῦ, τὸν δὲ τρόπον οὐκ ἐπίσταμαι καθ' ὃν γίνεται.
- [00541] Τί οὖν, ἔμαθόν τι πλέον ἐκεῖνοι;
- [00542] Ἀλλ' οὐδὲ ἀποκρίσεως μὲν οὖν ὑπὲρ τούτων ἔτυχον·
- [00543] ὁ καὶ δηλῶν ὁ μακάριος Δαυῖδ ἔλεγε·
- [00544] Καὶ ὑπέλαβον τοῦ γινῶναι, ὅτι τούτο κόπος ἐστὶν ἐναντίον μου.
- [00545] Οὐκ ἔτυχον δὲ ἀποκρίσεως, ἵνα τοὺς μετὰ ταῦτα παιδεύσωσι μηδὲ ἐρωτῶν.
- [00546] Καὶ ἐκεῖνοι μὲν ἐν μόνον ἐζήτουν, διὰ τί οἱ ἀσεβεῖς ἐν ^[47.443] εὐθηνία καὶ πλούτῳ, καὶ οὐδὲ οὕτως ἐμάνθανον·
- [00547] οἱ δὲ νῦν πολλῶν πλείονα ἐκείνων πολυπραγμονοῦσι·
- [00548] ταῦτα γὰρ τὰ νῦν προτιθέμενα πολλῶν πλείονα
- [00549] Πανεπιστήμι
- [00550] ἐκείνων ἐστίν.
- [00551] Ὁ μὲν οὖν σαφῆς λόγος τούτων ἐπιτετράφθω τῷ πάντα εἰδῶτι πρὶν γενέσεως αὐτῶν.
- [00552] ἦ·
- [00553] Εἰ δὲ χρὴ καὶ αὐτοὺς ἐκ τῶν ἤδη γεγεννημένων γνωρίμων ἡμῖν ἐπινοῆσαι λύσιν καὶ παραμυθίαν τοῖς ζητούμενοις τινὰ, διὰ τοὺς σφόδρα ταῦτα περιεργαζομένους, ἐκεῖνό φημι, ὅτι τὸ μὲν τοὺς δικαίους ἐν θλίψεσιν εἶναι, ἐν ἀνέσει δὲ τοὺς πονηροὺς, οὐδὲ ζητήσεως ἄξιον λοιπὸν, τῆς βασιλείας ἀποκαλυφθείσης, καὶ τῆς κατὰ τὸν μέλλοντα αἰῶνα ἀντιδόσεως δειχθείσης ἡμῖν.
- [00554] Τοῦ γὰρ κατ' ἀξίαν ἐκεῖ μένοντος ἕκαστον, τί χρὴ ταράττεσθαι τοῖς γινομένοις ἐνθάδε καλοῖς ἢ κακοῖς;
- [00555] Τοὺς μὲν γὰρ αὐτῷ προσέχοντας ὁ Θεὸς, ἅτε γενναίους ἀθλητὰς, τούτοις γυμνάζει τοῖς πόνοις, τοὺς δὲ ἀσθενεστέρους καὶ βραδυτέρους καὶ μηδὲν τῶν βαρυτέρων δυναμένους ἐνεγκεῖν πρότερον εἰς τὴν τῶν ἀγαθῶν ἔργων ἐνάγει προτροπήν.
- [00556] Εἰ δὲ καὶ τὸναντίον συμβαίνει πολλάκις, καὶ πολλοὶ μὲν τῶν δικαίων ἐν ἀνέσει διάγουσι καὶ τιμῇ, τῶν δὲ πονηρῶν ἐν ἀτιμῇ καὶ τοῖς ἐσχάτοις κακοῖς, τέως μὲν ἡμῖν ἢ πρότερα ἀντίθεσις, ἢ λέγουσα κακοῦσθαι μὲν τοὺς δικαίους, τοὺς δὲ ἀδίκους τρυφᾶν, ἀνατρέπεται τῷ λόγῳ.
- [00557] Εἰ δὲ καὶ ταύτην ἐπιλύσασθαι δεῖ, ἐκεῖνο ἂν εἴποιμι, ὅτι οὐχ ἐνὶ τρόπῳ τὰ καθ' ἡμᾶς οἰκονομεῖν ὁ Θεὸς εἴωθεν, ἀλλ' εὐπορος ὢν πολλὰς ἡμῖν τέμνει τὰς πρὸς σωτηρίαν ὁδοὺς.
- [00558] Ἐπειδὴ γὰρ πολλοὶ τὸν περὶ τῶν μελλόντων καὶ τῆς ἀναστάσεως οὐκ ἀνέχονται δέξασθαι λόγον, διὰ τούτου ἐν βραχεῖ τῆς κρίσεως τὴν εἰκόνα ἐνθάδε δείκνυσιν, ὅταν κολάζῃ μὲν τοὺς πονηροὺς, εὐεργετῇ δὲ τοὺς χρηστοὺς.

[00559] Τοῦτο γὰρ ὀλοσχερῶς μὲν ἐν τῇ κρίσει γίνεται, ἐκ μέρους δὲ καὶ ἐνταῦθα νῦν, ἵνα οἱ πρὸς τὸν μακρὸν ἐκεῖνον ἀναπεπτωκότες χρόνον τοῖς γοῦν ἐν τῷ παρόντι δρωμένοις ἐπιεικέστεροι γένωνται.

[00560] Εἴτε γὰρ μηδεὶς ὅλως ἐκολάζετο τῶν πονηρῶν, μηδὲ ἐτιμᾶτο τῶν χρηστῶν, πολλοὶ τῶν διαπιστούντων τῷ τῆς ἀναστάσεως λόγῳ τὴν μὲν ἀρετὴν ὡς κακῶν αἰτίαν ἔφευγον, τὴν δὲ πονηρίαν ὡς ἀγαθῶν πρόξενον ἐδίωκον·

[00561] εἴτε πάλιν ἐνταῦθα τὸ κατ' ἀξίαν ἅπαντες ἀπελάμβανον, περιττὸν ἂν ἠγήσαντο εἶναι καὶ ψευδῆ τὸν τῆς κρίσεως λόγον.

[00562] Ἴν' οὖν μήτε οὗτος διαπιστῆται, μήτε ὁ πολὺς καὶ χυδαῖος λαὸς φαυλότερος γίνηται καταφρονῶν, ἐπεξέρχεται καὶ ἐνταῦθα τῶν ἀμαρτανόντων πολλοὺς, καὶ ἀμείβεται τῶν κατορθούντων ἐνίους, τῷ μὲν μὴ εἰς πάντας τοῦτο ποιεῖν, τὸν τῆς κρίσεως πιστούμενος λόγον, τῷ δὲ καὶ πρὸ τῆς κρίσεως κολάζειν τινὰς, τοὺς πολὺν ὕπνον καθεύδοντας διεγείρων.

[00563] Ἀπὸ μὲν γὰρ τοῦ τιμωρεῖσθαι τοὺς πονηροὺς διανίστανται πολλοὶ τῷ φόβῳ τοῦ μὴ τὰ αὐτὰ παθεῖν·

[00564] ἀπὸ δὲ τοῦ μὴ πάντας ἐνταῦθα τὰ κατ' ἀξίαν ἀπολαβεῖν ἀναγκάζονται λογίζεσθαι ὅτι εἰς ἕτερόν τινα τοῦτο τεταμῖνται καιρὸν.

[00565] Οὐ γὰρ ἂν δήπου δίκαιος ὢν ὁ Θεὸς περιεῖδε τοσοῦτους καὶ τῶν κακῶν ἀτιμωρήτους ἀπελθόντας, καὶ τῶν ἀγαθῶν μυρίους κολασθέντας δεινοῖς, εἰ μὴ ἄλλην τινὰ αἰῶνος ἐκατέρους παρεσκευάζει κατάστασιν.

[00566] Διὸ ^[47.444] οὐ πάντας, ἀλλ' ἐνίους κολάζει καὶ τιμᾶ, ὥσπερ ἐπὶ τοῦ Πέρσου, ὥσπερ ἐπὶ τοῦ Ἐζεκίου·

[00567] καίτοι πολλοὶ καὶ τῷ Ἀσσυρίῳ γεγόνασιν ἐξ ἴσης ἀσεβεῖς, καὶ κατὰ τὸν Ἐζεκιάν ἐνάρετοι, ἀλλ' οὐκ ἐπὶ πάντων τοῦτο πεποίηκε·

[00568] τὸ δὲ αἴτιον, ὅπερ ἔφην, ἐστὶ τὸ μηδέπω παρεῖναι τῆς κρίσεως τὸν καιρὸν.

[00569] Καὶ ὅτι οὐκ ἐμὸς οὗτος ὁ λόγος, αὐτοῦ τοῦ κρίνειν ἡμᾶς τότε μέλλοντος ἄκουσον.

[00570] Ἐπειδὴ γὰρ προσήλθον αὐτῷ οἱ τὴν τελευταίαν τῶν ὑπὸ τοῦ πύργου καταχωσθέντων καὶ τὴν τοῦ Πιλάτου μανίαν ἀπαγγέλλοντες, ἦν εἰς τοὺς τελευταίους ἐπεδείξατο, ταῖς θυσίαις αὐτῶν ἀναμίξας τὸ αἷμα, τί φησι;

[00571] Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασι;

[00572] Οὐχὶ, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὁμοίως ἀπολεισθε.

[00573] Ἦ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς κατοικοῦντας Ἱερουσαλήμ;

[00574] Οὐχὶ, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεισθε.

[00575] Αὕτη τῆς ἀναβολῆς ἡ αἰτία.

[00576] Διὰ τοῦτο τοὺς τῶν αὐτῶν ἀξιῶς

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[00578] οὐχ ὁμοῦ πάντας κολάζειν εἴωθεν, ἵνα οἱ λειπόμενοι βελτίους ταῖς ἐκείνων γένωνται συμφοραῖς.

[00579] Καὶ ταῦτα μὲν ἡμῖν οὕτως ἐπιελεύσθω.

[00580] Σὺ δὲ ἴσως καὶ τὰ νῦν προτιθέμενα ζητεῖς, ἃ πολλῶ τούτων ἐστὶν ἀπορώτερα.

[00581] Πλὴν ἀλλὰ τούτων ἡμῖν κατὰ δύναμιν γενομένων φανερῶν, καὶ τῆς ἐκείνων λύσεως οἴμαι τινα προκαταβεβλησθαι διὰ τούτων ἀρχήν.

[00582] Τί οὖν ἐστὶν ὅπερ ἀπορεῖς;

[00583] Ὅτι πολλοὶ μέχρι τελευταίας ἐκ πρώτης ἡλικίας πολλαῖς προσεπάλαισαν συμφοραῖς.

[00584] Ἐγὼ δὲ καὶ περὶ τούτων εἶπομι ἂν καὶ περὶ τῶν προτέρων, ὅτι προηγουμένως μὲν διὰ τὴν οἰκείαν αὐτοὺς κολάζει πονηρίαν·

[00585] ἔπειτα δὲ ἵνα καὶ ἕτεροι κερδάνωσιν ἐκ τῶν τούτοις συμβαινόντων κακῶν.

[00586] Εἰ δὲ μὴ ἐπὶ πάντων τοῦτο γίνεται, οὐπω τῆς κρίσεως ὁ καιρὸς.

[00587] Τί οὖν, φησὶν, ὅταν πρὶν ἔλθειν εἰς τὴν ἡλικίαν τὴν διαγνωστικὴν τῶν καλῶν καὶ τῶν οὐ τοιούτων, ὡς μεγάλα ἠδίκηκότες τινὲς κολάζονται;

[00588] Τούτου μὲν οὐ μία τίς ἐστὶν αἰτία, ἀλλὰ πολλαὶ καὶ διάφοροι.

[00589] Καὶ γὰρ παρὰ τὴν τῶν γεννησαμένων ἀκρασίαν, καὶ παρὰ τὴν τῶν θρῆψάντων ὀρθομίαν, καὶ παρὰ τὴν τῶν ἀέρων ἀνωμαλίαν, καὶ παρὰ πολλὰ ἕτερα τοιαῦτα συμπτώματα τοῦτο γένοιτ' ἂν.

[00590] Πρὸς δὲ τούτοις πολλοὺς αὐτῶν οἶδεν ὁ Θεὸς ἐσομένους πονηροὺς·

[00591] εἶτα ὥσπερ τισὶ πέδαις προκατέχει ταῖς τιμωρίαις ταύταις αὐτούς.

[00592] Ἡ οὐχ ὄραξ καὶ τῶν ἐπαιτῶν πολλοὺς καὶ ἐν αὐτῇ τῇ θλίψει μυρία ἐργαζομένους δεινὰ, οὐ διὰ τὴν θλίψιν, οὐδὲ διὰ τὸν λιμὸν, ἀλλὰ διὰ τὴν οἰκείαν πονηρίαν μόνον;

[00593] Ἐγὼ γὰρ ἤκουσά τινων λεγόντων ποτὲ, ὅτι γυναῖκα ἐλευθέραν καὶ κοσμίαν ἀπολαβόντες ἐπ' ἐρημίας ἐνύβρισαν.

[00594] Καίτοι ποίας τοῦτο ἀνάγκης, ποίας θλίψεως ἔργον;

[00595] Τί δὲ οὐκ ἂν ἔπραξαν οὗτοι δεινὸν, εἰ μὴ τοσοῦτῳ κατεῖχοντο δεσμῶ;

[00596] Τῶν δὲ τὸ δεσμοτήριον οἰκούντων τὴν μανίαν καὶ τὴν λύτταν τίς ἂν ἐνέγκοι ὀραδίως;

[00597] Καὶ οἱ ^[47.445] δαιμονῶντες δὲ οὐκ ἐλάττονα τούτων ἐργάζονται.

[00598] Οὐ λέγω ταῦτα, ἅπερ κατὰ τὸν καιρὸν τῆς τοῦ δαίμονος πράττουσι κατοχῆς, ἀλλὰ τὰ μετὰ ταῦτα τῆς βακχείας παυσαμένης ἐκείνης.

[00599] Καὶ γὰρ ἀδδηφαγοῦσι, καὶ κλέπτουσι, καὶ μεθύουσι, καὶ πολλῶ τούτων αἰσχροτέρα πράττουσι.

[00600] Καθάπερ οὖν ἐπὶ τῶν κακούργων τοὺς μὲν πολλοὺς ἀφήσιν ἐπιπολὺ τὸ δεσμοτήριον οἰκεῖν ὁ κριτῆς, ὡς καὶ ἐκεῖ καταλῦσαι τὸν βίον πολλάκις, ὅταν δέ τις τῶν πολλῶν νοθετῆσαι βούληται, ἕνα που καὶ δεύτερον ἐξ ἐκείνων λαβὼν, καὶ ἐφ' ὑψηλοῦ καθίσας τοῦ βήματος, περιεστώτων ἀπάντων, οὕτως αὐτὸν κελεύει τὴν ἐπὶ θάνατον ἄγεσθαι, καὶ οὐ πάντων αὐτῷ πρὸς τὸν τῶν λοιπῶν φόβον χρεῖα τῶν πονηρῶν·

[00601] οὕτω καὶ τῷ Θεῷ οὐ πάντων τῶν μοχθηρῶν, ὅταν ἡμᾶς σωφρονίσει βούληται, δεῖ, ἀλλ' ἐνίους ἐξ αὐτῶν ἀπολαβῶν, οὓς οἶδεν ἀδιορθῶτως ἔχοντας, ἐνδείκνυται τὴν δύναμιν καὶ τὴν ὀργὴν, πολλὰ ἐκ τούτου κατορθῶν.

[00602] Τοὺς τε γὰρ πονηροὺς οὕτως ἐπὶ τὴν μεταβολὴν τῆς πονηρίας, εἰ βούλοιντο, παρακαλεῖ, τοὺς τε ἀγαθοὺς προσεκτικωτέρους ἐργάζεται, τὴν δὲ μακροθυμίαν ἐπιδείκνυται τὴν αὐτοῦ, καὶ τὸν περὶ τῆς ἀναστάσεως λόγον, ὅπερ ἔφθην εἰπὼν, ἅπασι καθίστησι φανερόν.

[00603] Τί οὖν ταῦτα, φησὶ, πρὸς τοὺς ἐν συμφοραῖς ἄπασαν τὴν πρώτην τραφέντας ἡλικίαν, καὶ πρὶν ἐλθεῖν ἐπὶ τὸ διαγινώσκειν ἀγαθὸν ἢ κακὸν, ἀποπνεύσαντας;

[00604] Καὶ τί πάσχουσιν οὗτοι δεινὸν, εἰπέ μοι, οὐπὼ τὴν αἴσθησιν ὧν πάσχουσιν ἔχοντες, οὐδὲ τὸ λυπεῖσθαι καὶ χαίρειν μεμαθηκότες;

[00605] Ἐγὼ δὲ οὐ τούτῳ μόνον τὸν λόγον ἐπιλύομαι τοῦτον, ἀλλ' ὅτι καὶ γονεῖς καὶ ἀδελφοὶ καὶ συγγενεῖς ἐκ τῶν τοιούτων ἐσωφρονίσθησαν συμφορῶν·

[00606] τοῦτο δὲ κέρδος οὐ μικρὸν, ἐξ ὧν ἕτερος ἡδίκηται οὐδὲν, ὠφελεῖσθαι τὰ μέγιστα ἕτερον.

[00607] Εἰκὸς δὲ καὶ ἄλλην αἰτίαν τινὰ ἄρῳητον εἶναι, μόνῳ τῷ ποιήσαντι ἡμᾶς φανεράν.

[00608] Θ'.

[00609] Εἷς ἔτι λείπεται λόγος, τί δήποτε οἱ τὰ ὀρθὰ βαδίζοντες πρὸ τῶν πειρασμῶν μετὰ τοὺς πειρασμοὺς κατέπεσον.

[00610] Τίς οὖν ὁ καλῶς τοὺς τὰ ὀρθὰ βαδίζοντας ἐπιστάμενος, πλὴν τοῦ πλάσαντος καταμόνας τὰς καρδίας ἡμῶν, καὶ συνιέντος εἰς πάντα τὰ ἔργα ἡμῶν;

[00611] Πολλοὶ γὰρ πολλάκις τῶν δοκούντων εἶναι χρηστῶν, πάντων εἰσὶ πονηρότεροι.

[00612] Καὶ τοῦτο ἀπεδείχθη μὲν ἤδη καὶ ἐν τῷ παρόντι

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[00614] βίῳ, ἀλλ' ἐπ' ἐνίων, περιστάσεώς τινος γινομένης καὶ ἀνάγκης.

[00615] Ὅταν δὲ ὁ δοκιμάζων τὰς καρδίας καὶ τοὺς νεφροὺς, ὁ ζῶν καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, ὁ δικνούμενος μέχρι μερισμοῦ ψυχῆς καὶ σώματος, ἀρμῶν τε καὶ μυελῶν, ὁ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καθέζχεται δικάζων ἡμῖν, τότε δὴ, τότε οὐκ ὀλίγους τινὰς ἐκ πολλῶν, ἀλλὰ πάντας ἐκκαλυπτομένους ὄψει τοὺς τοιούτους·

[00616] καὶ οὔτε δορὰ προβάτου τὸν λύκον δύναται ἂν, οὔτε κόνιασις τάφου τὸν ἔνδον ἀποκρύψαι μολυσμόν.

[00617] Οὐκ ἔστι γὰρ κτίσις ἀφανῆς ἐνώπιον τοῦ τότε κρίνοντος, ἀλλὰ πάντα γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ·

[00618] ὅπερ καὶ ὁ Παῦλος δηλῶν Κορινθίοις ἔλεγεν·

[00619] Ὅστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.

[00620] Ἴνα δὲ καὶ τοὺς ὑποκριτὰς ἀφέντες ἐπὶ τοὺς ὀρθῶς βιοῦντας ἔλθωμεν τῷ λόγῳ, πόθεν δηλον, εἰ τὰ μὲν ἄλλα αὐτοῖς κατώρθωται, τὸ δὲ κεφάλαιον ἡμέληται τῶν ἀγαθῶν ἢ ταπεινοφροσύνη;

[00621] Καὶ διὰ τοῦτο αὐτοὺς ἀφήκεν ὁ Θεός, ἵνα μάθωσιν ὅτι οὐ τῇ οἰκείᾳ δυνάμει ^[47.446] κατώρθουν ἐκεῖνα, ἀλλὰ τῇ χάριτι τοῦ Θεοῦ.

[00622] Εἰ δὲ λέγοι τις βέλτιον εἶναι κατορθοῦντας ἐπαίρεσθαι ἢ ταπεινωθῆναι πεσόντας, πολὺ καὶ τῆς ἀλαζονείας ἀγνοεῖ τὴν ζημίαν καὶ τῆς ταπεινοφροσύνης τὸ κέρδος.

[00623] Εὐ γὰρ ἴσθι σαφῶς ὅτι ἄνθρωπος μετὰ ἀπονοίας κατορθῶν, εἴ γε ὅλως τοῦτό ἐστι κατορθοῦν, ταχέως ἐμπεσεῖται εἰς τὴν ἐσχάτην ἀπώλειαν.

- [00624] Καὶ ὁ μὲν ὀλισθήσῃ συγχωρηθεὶς, καὶ μετριάξειν μαθῶν ἀπὸ τοῦ πτώματος, καὶ ἀναστήσεται, καὶ ἀνακτήσεται ἑαυτὸν θάπτον, εἴ γε βούλοιο·
- [00625] ὁ δὲ δοκῶν μὲν εὖ πράττειν μετὰ ἀλαζονείας, μηδὲν δὲ πάσχων δεινόν, οὔτε αἰσθῆσιν τῆς οἰκείας λήψεται παρανομίας ποτὲ, ἀλλὰ καὶ αὐξήσει τὸ δεινόν, καὶ λήσεται κενὸς ἐνθὲνδε ἀπελθῶν·
- [00626] καθάπερ ἐκεῖνος ὁ Φαρισαῖος, ὃς ἀνήλθε μὲν δοκῶν τοῖς ἀγαθοῖς ἅπασιν πλουτεῖν, κατήλθε δὲ μαθῶν ὅτι καὶ τοῦ τελῶνου πενέστερος ἦν.
- [00627] Ἔστι δὲ καὶ ἕτερον εἶδος πολλὴν ἔχον ἰσχὺν πρὸς τὸ κενῶσαι τὰ μετὰ πολλῶν ἰδρώτων καὶ πόνων συναχθέντα καλὰ, ὁ τῆς κενοδοξίας ἄνεμος.
- [00628] Καθάπερ γὰρ ἄνεμος ἀληθῶς εἰσελθῶν ἐκφυσᾷ ἅπαντας τοὺς τῆς ἀρετῆς θησαυρούς.
- [00629] Ἴδου οὖν καὶ δευτέρα πρόφασις ἡμῖν ἀνεφάνη τῶν τὰ ὀρθὰ βαδιζόντων, ὡς ἔφη.
- [00630] Πολλοὶ γὰρ παρ' ἡμῖν δοκοῦντες ὑπὲρ τῆς ἀρετῆς πολλοὺς ὑπομεμενηκέναι πόνους, καὶ ὑπομένοντες δὲ, ἐπειδὴ πρὸς τὴν παρὰ ἀνθρώπων ὀρώντες τιμὴν, καὶ οὐ πρὸς τὸν Θεὸν ἅπαντα ἔπραττον, ἀφείθησαν πειρασμῶ περιπεσεῖν, ἵνα τῆς παρὰ τῶν πολλῶν ἀποστερηθέντες δόξης δι' ἣν ἅπαντα ἐζημιώθησαν, καὶ μαθόντες τὴν φύσιν αὐτῆς ὡς οὐδὲν ἄμεινον ἄνθους χόρτου διάκειται, τῷ Θεῷ μόνῳ προσέχωσι τοῦ λοιποῦ, καὶ δι' αὐτὸν ἅπαντα πράττωσι.
- [00631] Καὶ ἕτεροι δὲ πρὸς τούτοις εἰσὶ λόγοι τούτων πολλῶ πλείους, ἡμῖν μὲν ἀφανείς, ὡς ἔφην, γνώριμοι δὲ τῷ πεπονηκότι αὐτοὺς Θεῷ.
- [00632] Μὴ τοίνυν ἀσχάλλωμεν ἐπὶ τοῖς γινομένοις, ἀλλ' εὐχαριστῶμεν·
- [00633] τοῦτο γὰρ οἰκετῶν εὐγνωμόνων ἐστί.
- [00634] Σὺ δὲ θαυμάζων ὅτι μὴ πρότερον, ἠνίκα ἐτρύφας καὶ τὴν κοσμικὴν περιέκεισο φαντασίαν, ἀλλὰ νῦν, ὅτε πάντα ἐκεῖνα ἐρῶντας, καὶ σαυτὸν ὅλον ἀνέθηκας τῷ Θεῷ, τότε ἐπεπῆδησεν οὗτος ὁ μισθός, παραπλήσιον ποιεῖς ὡσπερ ἂν εἰ ἐθαύμαζες, τί δήποτε τοῖς μὲν θεαταῖς οὐδεὶς ἐνοχλεῖ, τῷ δὲ ἀπογραφασμένῳ πρὸς τὸ πυκτεῦναι, καὶ γυμνασθέντι, καὶ εἰς τὸν ἀγῶνα καθέντι, τούτῳ μόνῳ πάντων ἔπεισιν ὁ ἀνταγωνιστῆς, πατάσων τὴν κεφαλὴν, καὶ κόπτων τὸ πρόσωπον.
- [00635] Οὐ δὴ τοῦ τό ἐστι θαυμαστὸν οὐδὲ ἀθυμίας ἄξιον, εἰ πυκτεῦναι ἡμῖν ἐλομένοις, ἐκεῖνος θλίβει καὶ ἀνιᾶ καὶ βαρύνει·
- [00636] οὗτος γὰρ τῶν πυκτευόντων ὁ νόμος·
- [00637] ἀλλ' εἰ περιτρέπει καὶ καταβάλλει καὶ τὸ βραβεῖον ἀφαιρεῖται, τοῦτό ἐστι τὸ δεινόν.
- [00638] Ἔως δ' ἂν τοῦτο μὴ δύνηται, οὐ μόνον οὐδὲν ἔβλαψεν, ἀλλὰ καὶ τὰ μέγιστα ὤνησε τῇ σφοδρᾷ συμπλοκῇ σεμνοτέρους ἡμᾶς ποιήσας.
- [00639] Καὶ γὰρ ἐν τοῖς στρατοπέδοις ἐκεῖνός ἐστιν ὁ πάντων ἀμείνων, ὁ πλείονα τραύματα ἐπιδειξάει ἔχων, καὶ τὰ μονομάχια πρὸς τοὺς εὐτονωτέρους τῶν πολεμίων ἀναδεξάμενος·
- [00640] καὶ τῶν ἀθλητῶν δὲ τοὺς τοῖς
- [00641] Πανεπιστήμι
- [00642] ἀκαθαιρέτοις συμπλεκομένους οὕτω γὰρ τοὺς φιλονεικοτέρους καλοῦσι τῶν ἀνταγωνιστῶν θαυμάζομεν·
- [00643] καὶ κυνηγέτης οὗτος μάλιστα ἐστὶν ὁ κρατούμενος, ὁ τὰ δυσάλωτα τῶν θηρίων καταδεχόμενος.
- [00644] Ἀναιδὴς ἐστὶ καὶ ἀκατάπληκτος ^[47.447] οὗτος ὁ δαίμων;
- [00645] διὰ τοῦτό σε ἐκπληττόμενος καὶ θαυμάζων οὐ παύομαι, ὅτι πρὸς τοιοῦτον κληρωθεὶς ἀνταγωνιστὴν οὐ κατέπεσες, οὐδὲ ἐξέδωκας σεαυτὸν, ἀλλ' ἔμεινας ἀκλινῆς μηδαμόθεν περιτρεπόμενος.
- [00646] ἴ·
- [00647] Καὶ ὅτι σε οὐ κολακεύων ταῦτα λέγω νῦν, ἀλλὰ ἀληθῶς τὰ μέγιστα ἀπὸ τῆς θλίψεως ταύτης ἐκαρπώσω, ἀνάσχου μετὰ παρῶρησίας λεγόντων ἡμῶν·
- [00648] οὐδὲ γὰρ ἂν ἄλλως δυναίμην τούτου παρασχεῖν τὴν ἀπόδειξιν.
- [00649] Οἷσθά που καὶ μέμνησαι τὴν προτέραν σου διαγωγὴν, τὴν πρὸ τούτου λέγω τοῦ πειρασμοῦ·
- [00650] οὐκοῦν ἐξέτασον ἐκείνην καλῶς, καὶ ἀντίθεος τῇ παρουσίᾳ τῇ μετὰ τὸν πειρασμὸν, καὶ τότε ὄψει τὸ κέρδος ὅσον ἀπὸ ταύτης σοι γέγονε τῆς συμπλοκῆς.
- [00651] Νῦν μὲν γὰρ καὶ ἐν νηστεῖαις καὶ παννυχίσι, καὶ τῇ περὶ τὴν ἀνάγνωσιν σπουδῇ, καὶ τῇ περὶ τὰς εὐχὰς καρτερίᾳ, πολλὴ γέγονεν ἡ ἐπίτασις, καὶ τὸ ἀδιάχυτον δὲ καὶ ταπεινὸν μεθ' ὑπερβολῆς σοι κατώρθωται·
- [00652] πρότερον δὲ σοι βιβλίον λόγος ἦν οὐδεὶς, πᾶσα δὲ σοι φροντίς καὶ πόνος εἰς τὴν ἐπιμέλειαν ἀνηλίσκετο τῶν ἐν τῷ παραδείσῳ φυτῶν.
- [00653] Πολλῶν δὲ σε καὶ εἰς ἀπόνοιαν σκωπτόντων ἤκουον τότε, καὶ ταύτη τὴν τοῦ γένους αἰτιωμένων λαμπρότητα, καὶ τὴν τοῦ πατρὸς δόξαν, καὶ τὸ ἐν πλούτῳ τετράφθαι πολλῶ·
- [00654] τὴν δὲ ἐν ταῖς παννυχίσι ῥαθυμίαν καὶ αὐτὸς οἶδας σαφῶς.
- [00655] Πολλάκις γὰρ ἄλλων μετὰ τὴν βαθεῖαν ἐσπέραν ἀνισταμένων εὐθέως, αὐτὸς ἔμενες ὑπνω κατεχόμενος βαθεῖ, καὶ πρὸς τοὺς διεγείροντας ἐδυσχέρανες.
- [00656] Ἀλλὰ νῦν πάντα λέλυται ἐκεῖνα, καὶ πρὸς τὸ βέλτιον μεταβέβληται, ἐξ οὗ τὴν μάχην καὶ τὸν πόλεμον ἀνεδέξω τοῦτον.

[00657] Εἰ δὲ ἔροιοί με, τί δήποτε σοὶ τρυφῶντι καὶ πρὸς τὰ τοῦ κόσμου πράγματα ἐπτοημένῳ οὐ συνεχώρησεν ἀντιστῆναι τὸν δαίμονα τοῦτον ὁ Θεός, ἐκεῖνο ἂν ἀποκρινοίμην ἐγὼ, ὅτι καὶ τοῦτο τῆς αὐτοῦ κηδεμονίας ἦν·

[00658] ἦδει γὰρ ὅτι σε τότε εὐκαταγώνιστον εὐρῶν ταχέως ἀπολεῖ.

[00659] Διὰ τοῦτο οὐδὲ εὐθέως ἐπὶ τὸν τῶν μοναχῶν ἐλθόντα βίον πρὸς τὴν πάλιν ταύτην ἐκάλεσεν, ἀλλ' ἀφήκεν ἐγγυμνασθῆναι καὶ χρόνον ἀναμεῖναι μακρὸν, εἶθ' ὅτε καρτερικώτατος γέγονας, τηνικαῦτα πρὸς τὸ ἐπίπονον τοῦτο στάδιον εἴλκυσεν.

[00660] Ἔτι οὖν τῶν ἐν τῷ κόσμῳ στρεφομένων μεμνήσῃ, καὶ τὸν οἰκέτην ἄξις εἰς μέσον τὸν σόν·

[00661] ἐκεῖνον μὲν γὰρ σε οἶμαι αἰνίττεσθαι, ὅταν λέγῃς ὅτι πολλοὶ τῶν βιωτικῶν ἀνδρῶν ταύτη περιπεσόντες τῇ νόσῳ ταχίστης καὶ τελείας [47.448] ἔτυχον ἀπαλλαγῆς.

[00662] Ἀλλ' ὁ οἰκέτης, ὦ φίλτατε, ὁ σὸς καὶ ὅσοι τῶν αὐτῶν ἔτυχον ἐκεῖνῳ, οὐκ ἐπὶ τοῖς αὐτοῖς αὐτῷ προσεπλάκησαν, οἷσπερ καὶ σὺ νῦν·

[00663] ἐκεῖνῳ μὲν γὰρ καὶ τοῖς τοιούτοις ὑπὲρ τοῦ φοβῆσαι μόνον, καὶ τῷ φόβῳ ποιῆσαι βελτίους, τοῦτο ἐπαφῆκε τὸ θηρίον ὁ Θεός·

[00664] σοὶ δὲ, ὥστε ἀγωνίσασθαι γενναίως, καὶ νικῆσαι λαμπρῶς, καὶ τὸν τῆς ὑπομονῆς ἀναδήσασθαι στέφανον.

[00665] Νίκη δὲ ἐστίν, οὐχ ὅταν τις, τοῦ θεάτρου ἔτι συνεστῶτος, παλαιόντα αὐτὸν ἐλκύσας ἀπαγάγῃ τοῦ ἀνταγωνιστοῦ, ἀλλ' ὅταν ἀφῆ συμπλακῆναι διαπαντός, εἶτα παλαίων καὶ διὰ τῆς ἀθυμίας εἰς ἐνθυμήσεις ἀτόπους ἄγων ἰσχύση μῆδέν.

[00666] Καὶ ὅτι οὕτω ταῦτ' ἔχει, ἐκεῖθεν συλλογιοῦμαι καλῶς.

[00667] Παντί που δῆλόν ἐστι, κἂν αὐτὸς μετριάξῃ ἐθέλης, ὅσον τῆς τοῦ οἰκέτου ζωῆς βελτίων ἢ σὴ διενήνοχεν.

[00668] Οὐκοῦν καὶ λόγος σοῦ τῷ Θεῷ πλείων καὶ φροντίς, ἢ ἐκεῖνου.

[00669] Τούτου δὲ ὄντος δήλου, κάκεῖνο ὁμοίως ἔσται φανερόν, ὅτι εἰ μίσους αὕτη συγχώρησις ἦν, οὐκ ἂν εἰς ὃν μᾶλλον ἡγάπα ταύτην ἐξέτεινε, τὸν ἦττονα πολὺ ὄντα τοῦτον ταχέως τοῦ δαίμονος ἐξαρπάσας.

[00670] Καὶ οὐκ ἀπὸ τούτου μόνον τοῦτο ἰσχυρισαίμην ἂν ἔγωγε, ἀλλὰ καὶ ἐξ αὐτῶν, ὧν ἐγκαταλελείφθαι δοκεῖς, ἐκ τούτων μάλιστα, ὅτι σφόδρα μέλει τῷ Θεῷ τῶν σῶν, ἀποδείξει πειράσομαι.

[00671] Εἰ μὲν γὰρ μὴ πολλὴν ἐποιήσω σπουδὴν, μῆδὲ ἀποδημίας ἐστείλω μακρὰς, ὥστε συγγενέσθαι ἀνδράσιν ἀγίοις καὶ ἱκανοῖς τὰ τοιαῦτα λύειν δεσμὰ, ἴσως ἂν τις ἠπόρησε τῶν πολλῶν, οὐ σφόδρα τῆς αἰτίας οὔσης ἐναργοῦς, δι' ἣν τοσοῦτον εἶασε χρόνον·

[00672] ἐπειδὴ

[00673] Πανεπιστήμι

[00674] δὲ καὶ τόπους μαρτύρων καταλαβῶν, ἔνθα πολλοὶ καὶ τῶν ἀνθρώπων ἐσθιόντων ἰάθησαν, καὶ τοῖς θαυμαστοῖς καὶ γενναίοις ἐκεῖνοις καὶ μῆδέποτε διημαρτηκόσι πολὺν ὑπὲρ τούτου συνώκησας χρόνον, καὶ οὐδὲν ὅλως παραλιπῶν τῶν φερόντων εἰς τὴν τοῦ πάθους ἀπαλλαγὴν, ἐπανῆλθες πάλιν τὸν πολέμιον ἔχων μετὰ σαυτοῦ, φανερὰν καὶ ἐναργῆ καὶ τοῖς σφόδρα ἀνοήτοις τῆς περὶ σὲ Θεοῦ προνοίας ἐκόμισας τὴν ἀπόδειξιν.

[00675] Οὐδὲ γὰρ ἂν τοσαύτην χάριν ἐνεπόδισεν, οὐδ' ἂν τοὺς αὐτοῦ δούλους αἰσχυρθῆναι ἠνέσχετο, εἰ μὴ σφόδρα πρὸς τὴν εὐδοκίμησιν καὶ τὴν ὠφέλειαν μᾶλλον ἑώρα τὴν σὴν.

[00676] Ὡσθ' ὅπερ δοκεῖ σημεῖον εἶναι τῆς ἐγκαταλείψεως τοῦ Θεοῦ, τοῦτο τῆς πολλῆς αὐτοῦ περὶ σὲ φιλοστοργίας καὶ σπουδῆς σημεῖόν ἐστι.

[00677] [47.447] ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΣΤΑΓΕΙΡΙΟΝ ΚΑΙ ΟΤΙ Η ΑΘΥΜΙΑ ΧΑΛΕΠΙΩΤΕΡΑ ΚΑΙ ΔΑΙΜΟΝΟΣ

[00678] ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ

[00679] α'.

[00680] Ταῦτα μὲν ἡμῖν ὑπὲρ τῆς τοῦ Θεοῦ προνοίας εἰρήσθω, καὶ ὅτι οὐκ ἀποστρεφόμενος οὐδὲ μισῶν, ἀλλὰ καὶ λίαν ἀγαπῶν, τούτῳ γυμνάζει τῷ τρόπῳ.

[00681] Ἐπειδὴ δὲ καὶ ἐτέρως σφόδρα ἔφησ' ἀλγεῖν, ὡς καὶ πολλάκις σε ἀναπειθεῖν τὸν δαίμονα εἰς πέλαγος ἢ κατὰ κρημνῶν ἀφανίσει σαυτὸν, ἢ ἄλλῳ τινὶ τοιούτῳ τρόπῳ τὴν παρούσαν καταλύσει ζωὴν, καὶ ὑπὲρ τούτων μικρὰ διαλεχθῆναι βούλομαι τῶν λογισμῶν.

[00682] Οὐ γὰρ ἐκεῖνου μόνον ἐστὶν αὕτη ἢ συμβουλή, ἀλλὰ καὶ τῆς ἀθυμίας τῆς σῆς, καὶ [47.448] ταύτης μᾶλλον ἢ ἐκεῖνου, τάχα δὲ καὶ μόνης ταύτης.

[00683] Καὶ δῆλον ἐξ ὧν πολλοὶ καὶ τῶν μὴ δαιμονώωντων ἀπὸ τοῦ λυπεῖσθαι μόνον τοιαῦτα βουλεύονται.

[00684] Ταύτην οὖν ἔκβαλε καὶ ἀπέλασον τῆς ψυχῆς, καὶ οὐδεμίαν ἔξει λοιπὸν ἐκεῖνος ἰσχύν, οὐ μόνον πρὸς τὸ πείθειν τὰ τοιαῦτα, ἀλλ' οὐδὲ πρὸς τὸ παραινεῖν τὴν ἀρχὴν.

[00685] Νῦν μὲν γὰρ καθάπερ οἱ τοιχωρύχοι καταλαμβανούσης νυκτός, τὸ φῶς ἀποσβέσαντες, καὶ ὑφέλῃσθαι τὰ ὄντα, καὶ τοὺς τούτων κυρίου μετὰ πολλῆς ἀποσφάξαι τῆς εὐκολίας δύναιντ' ἂν·

[00686] [47.449] οὕτω καὶ οὗτος ἀντὶ νυκτός καὶ σκότους τὴν ἀθυμίαν κατασκεδάσας, πάντας ὑφέλῃσθαι πειρᾶται τοὺς πρὸς ἀσφάλειαν λογισμοὺς, ἵνα ἐρήμην καὶ ἀβοήθητον λαβῶν τὴν ψυχὴν μυρίαὶς κατατρώσῃ πληγαῖς.

[00687] Ὅταν δέ τις τῆ πρὸς τὸν Θεὸν ἐλπίδι τοῦτο διασκεδάσας τὸ σκότος, καὶ πρὸς τὸν ἥλιον τῆς δικαιοσύνης καταφυγῶν, σπεύσῃ τὰς ἀκτῖνας ἐκεῖνας εἰς τὴν ἑαυτοῦ καταθεῖναι ψυχὴν, ἀπὸ τῶν οἰκείων λογισμῶν ἐπὶ τὸν ληστὴν μεταθήσει τὸν θόρυβον·

[00688] καὶ γὰρ οἱ τὰ τοιαῦτα κακουργοῦντες, ὅταν αὐτοὺς ἐλέγξῃ τις, καὶ δείξῃ τὸ φῶς, τρέμουσιν, ἰλιγιῶσι, ταράττονται.

[00689] Καὶ πῶς ἂν τις, φησὶ, ταύτης ἀπαλλαγείῃ τῆς ὀδύνης, μὴ πρότερον τοῦ κινουῦντος αὐτὴν δαίμονος ἀπαλλαγείῃ;

[00690] Οὐχ ὁ δαίμων ἐστὶν ὁ τὴν ἀθυμίαν κινῶν, ἀλλ' ἐκείνη ἡ ποιῶσα τὸν δαίμονα ἰσχυρὸν, καὶ τοὺς λογισμοὺς ὑποβάλλουσα τοὺς πονηροὺς.

[00691] Καὶ μαρτυρήσειεν ἂν ἡμῖν ἐνταῦθα ὁ μακάριος Παῦλος·

[00692] οὐ γὰρ δαίμονά τινα, ἀλλὰ τὴν ταύτης ἀμετρίαν δεδοικῶς ἐπέστελλε Κορινθίοις φείσασθαι λοιπὸν τοῦ πεπλημμεληκότος ἐφ' οἷς ἐξήμαρτε, Μήπως τῆ περισσοτέρᾳ λύπῃ καταποθῆ, φησὶν, ὁ τοιοῦτος.

[00693] Εἰ δὲ βούλει, τῷ λόγῳ τῶς ὑποθώμεθα τὸν μὲν δαίμονα ἐπικεῖσθαι, τὴν δὲ ἀθυμίαν ἐξηλάσθαι τῆς σῆς ψυχῆς·

[00694] τίς ἔσται βλάβη λοιπόν;

[00695] τί καθ' ἑαυτὸν οὗτος ἢ μικρὸν ἢ μέγα δύναται ἂν ἀδικῆσαι ἡμᾶς;

[00696] Ἐκείνη δὲ καὶ τούτου μὴ παρόντος πολλὰ ἂν ἐργάσαιτο δεινά·

[00697] καὶ τοὺς πλείονας τῶν βρόχους ἀψάντων, ἢ ξίφει διαφθαρέντων, ἢ ποταμοῖς ἀποπνιγέντων, ἢ καὶ ἑτέρως πως ἀπολεσάντων ἑαυτοὺς, ἀπὸ τῆς ἀθυμίας ἐπὶ τοὺς βιαίους τούτους θανάτους ὡσθέντας εὐρήσομεν·

[00698] εἰ δὲ τινες καὶ τῶν δαιμονῶντων εἶεν ἐν τούτοις, καὶ τούτων τὴν ἀπώλειαν οὐ τῷ δαίμονι λογιστέον, ἀλλὰ τῇ τῆς

[00699] Πανεπιστήμι

[00700] ἀθυμίας τυραννίδι καὶ βίᾳ.

[00701] Καὶ πῶς ἔνεστι, φησὶ, μὴ ἀθυμεῖν;

[00702] Ἄν τῆς τῶν πολλῶν περὶ τοῦ πράγματος δόξης ἀποστὰς τὰ ἄνω φρονῆς.

[00703] Νῦν μὲν γὰρ ἐπειδὴ τοῖς πολλοῖς τὸ πρᾶγμα δεινὸν εἶναι νομίζεται, καὶ σοὶ δοκεῖ·

[00704] εἰ δὲ θελήσῃς αὐτὸ καθ' ἑαυτὸ, τῆς ματαίας καὶ πεπλανημένης προλήψεως ἀπαλλαγείῃ, μετὰ ἀκριβείας κατιδεῖν, εὐρήσεις οὐδεμίαν ἔχον ἀθυμίαν ἀφορμὴν, ὡς καὶ ἤδη πολλάκις ἡμῖν ἀποδέδεικται.

[00705] Τῶν δὲ ὀμηλικῶν ἔνεκεν καὶ γὰρ τὴν ἐκείνων εὐφροσύνην καὶ τὴν πρὸς τοὺς ἀδελφοὺς παρῴρησιαν ὀρῶντά σε ἠγοῦμαι συγχεῖσθαι καὶ καταπίπτειν ἐκεῖνο ἂν εἴποιμι, ὅτι, εἰ μὲν τούτων ἐν ἐγκρατεῖᾳ καὶ κοσμιότητι καὶ τῇ λοιπῇ τοῦ βίου φιλοσοφίᾳ διαγόντων, αὐτὸς ἐν χαμαιτυπείῃς καὶ κύβοις καὶ κώμοις τὸν ἅπαντα χρόνον ἀνήλισκες, λόγον ἂν εἶχεν ἢ τῆς ἀθυμίας πρόφασις·

[00706] εἰ δὲ τὴν αὐτὴν αὐτοῖς ἔτι βαδίζεις ὁδὸν, τί ποτὲ ἐστὶ σε τὸ λυποῦν;

[00707] Ἐγὼ γὰρ, εἰ μὲν πρὸς ἕτερόν μοι τινα τῶν εὐκόλως ἐπαιρομένων ὁ λόγος ἦν, κἂν ἀπεισιώπησα ταῦτα, ἂ μὲλλω.

[00708] πρὸς σὲ νῦν ἐρεῖν·

[00709] ἐπειδὴ δὲ σφόδρα θαρῶν, ὅτι, κἂν μυρία σέ τις ἐπαινῇ καὶ θαυμάζῃ, τοῦ μετριάζειν οὐκ ἀποστήσῃ ποτὲ, ἀλλὰ μενεῖς καὶ οὕτως ἐν τοῖς ἐσχάτοις τάττων σαυτὸν, οὐδὲν ὑποστειλάμενος ἅπαντα ἐρῶ.

[00710] Τοσαύτην γὰρ ἀκούω τὴν ἐπίδοσιν τῆς εὐλαβείας γεγενῆσθαι τῆς σῆς, ὡς μηκέτι σοὶ πρὸς ἐκεῖνα τὰ μειράκια, ἀλλὰ πρὸς τοὺς μεγάλους καὶ θαυμαστοὺς ἄνδρας εἶναι τὴν ἄμιλλαν.

[00711] Οὐδὲν γὰρ ἐκείνων σε ἀποδέειν λέγουσιν, οὐ κατὰ τὸν τῆς νηστείας λόγον·

[00712] πῶς γὰρ, ὕδατι ^[47.450] καὶ ἄρτῳ μόνον, καὶ ταῦτα ἡμέραν παρ' ἡμέραν τρεφόμενον;

[00713] οὐ κατὰ τὸν τῶν παννυχίδων καιρὸν, ἀλλ' ὁμοίως αὐτοῖς ἐφεξῆς πολλὰς νύκτας ἀϋπνοὺς παρέλκειν.

[00714] Τῇ δὲ μεθ' ἡμέραν διαγωγῇ πολλοὺς αὐτῶν ἤδη καὶ ἀποκρύψαι φασί·

[00715] καὶ γὰρ τῶν ἐκεῖθεν ἐρχομένων ἀκούω διηγουμένων, ὅτι σοὶ πᾶς ὁ καιρὸς εἰς εὐχὰς καὶ δάκρυα ἀναλίσκεται·

[00716] καὶ καθάπερ οἱ σιγὴν ἀσκούντες, ἢ καὶ μόνους ἐν οἰκίσκῳ κατακλείσαντες ἑαυτοὺς, πρὸς οὐδένα οὐδὲν φθέγγονται, οὕτω καὶ σὲ λέγουσιν ἐν πλήθει τοσοῦτῳ στρεφόμενον διατελεῖν.

[00717] Τὸν δὲ τῆς καρδίας σου συντριμμὸν, καὶ τὸν αὐχμὸν, καὶ τὴν ἀλγηδόνα καὶ πεφρίκασι διηγούμενοι, καὶ πολλοὺς ἐνταῦθα τὰ σὰ κατένυξαν ἀπαγγέλλοντες·

[00718] Οὐκ ἀντιβλέπει, φησὶν, οὐδενὶ τῶν εἰσιόντων ἐκεῖ, οὐδ' ἀνίησι τῶν συνεχῶν πόνων ἑαυτόν·

[00719] πολλάκις ἐδεῖσαμεν μὴ πηρώσῃ τοὺς ὀφθαλμοὺς τοῖς ὀδυρμοῖς, μὴ πλήξῃ τὰς μήνιγγας τῇ σφοδρότητι τῆς ἀργυπνίας καὶ τῇ ἀνενδότῳ καὶ διηνεκεῖ περὶ

τήν ἀνάγνωσιν σπουδή.

[00720] β'.

[00721] Ταῦτα οὖν σε λυπεῖ καὶ θορυβεῖ, ὅτι τοσοῦτον παρήλασας τοὺς ὀμήλικας, ὅτι καὶ σφοδρὸν καὶ ἀναίσχυντον ἔχων τὸν ἀνταγωνιστὴν πολλῶ τῷ μέτρῳ τοὺς μετὰ σοῦ τρέχοντας ὑπερηκόντισας.

[00722] Ἄρ' οὐκ εἰκότως ἔλεγον ὅτι ἡ ἀθυμία αὕτη προλήψεως μόνον ἐστίν, ἐρευνωμένη δὲ καὶ εὐθυμίας ἡμῖν ὑποθέσεις παρέχει πολλάς;

[00723] Τί γὰρ ὄφελος, εἰπέ μοι, τοῦ μὴ δαιμονᾶν, ὅταν ὁ βίος ἡμελημένος ἦ;

[00724] ποῖον δὲ βλάβος ἀπὸ τοῦ δαιμονᾶν, ὅταν τὰ τῆς πολιτείας ἠκριβωμένα τύχη καὶ συγκεκριμένα καλῶς;

[00725] Ἀλλ' ἴσως αἰσχύνῃ καὶ ἐρυθριᾷ, ὅταν σε καταβάλλῃ παρόντων τινῶν;

[00726] Ἀλλὰ τοῦτό σοι πάλιν ἀπὸ τῆς ὑποθέσεως συμβαίνει τῆς αὐτῆς, ὅτι τῆ τῶν πολλῶν δόξη, λογισμῶ δὲ οὐδέποτε τὸ πρᾶγμα ἐπέτρεψας.

[00727] Τὸ γὰρ καταπεσεῖν οὐ τοῦτό ἐστίν ὃ σὺ πάσχειν φῆς, ἀλλὰ τὸ ἀμαρτία περιπεσεῖν·

[00728] ἐπὶ ταύτῃ τῇ πτώσει καλὸν αἰσχύνεσθαι καὶ ἀλγεῖν.

[00729] Νῦν δὲ ἐπὶ μὲν τοῖς οὐδεμίαν ἔχουσιν αἰσχύνῃν καταδυόμεθα, τὰ δὲ ὄντως αἰσχρὰ καὶ πολλοῦ γέμοντα γέλωτος καὶ κολάσεως ἐσχάτης, ταῦτα δρῶντες οὐδὲν ἠγούμεθα πάσχειν δεινόν·

[00730] ἀλλὰ τῆς μὲν ψυχῆς καθ' ἐκάστην ἡμέραν ὑπὸ τῆς τῶν ἀμαρτημάτων ἐνεργείας πιπτούσης οὐδεὶς ὁ πενθῶν·

[00731] εἰ δέ ποτέ τι τὸ σῶμα τοῦτο πάθοι, δεινὸν καὶ ἀφόρητον εἶναι δοκεῖ.

[00732] Ἄρα οὐ τοῦτό ἐστι τὸ δαιμονᾶν, τὸ οὕτω διακεῖσθαι τὴν ψυχὴν καὶ περὶ τὴν τῶν πραγμάτων σφάλλῃσθαι κρίσιν;

[00733] Εἰ μὲν γὰρ ὑπὸ μέθης τοῦτο ἔπασχες, ἐχρῆν καταδύεσθαι καὶ ἀθυμεῖν, προαιρέσεως γὰρ τὸ ἔγκλημα ἦν·

[00734] εἰ δὲ τῆς ἐτέρου βίας τὸ πρᾶγμα ἐστίν, οὐ τὸν ἐπιπρᾶζόμενον, οὐδὲ τὸν ὑπομένοντα τὴν βίαν, ἀλλὰ τὸν δρῶντα αἰσχύνεσθαι

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[00736] δεῖ.

[00737] Καὶ γὰρ ἐν ἀγορᾷ εἴ ποτε γενομένης μάχης ἕτερος τὸν ἕτερον ὥσας κατέβαλε, τὸν καταβαλόντα, οὐ τὸν πεσόντα ἅπαντες αἰτιώμεθα.

[00738] Καλὸν τὸ ἐρυθριᾶν, ἀλλ' ὅταν τι πράττωμεν τῶν κόλασιν φερόντων ἡμῖν παρὰ τῷ τότε μέλλοντι κρίνειν ἡμᾶς·

[00739] ἕως δ' ἂν μηδὲν τοιοῦτον ὦμεν συνειδότες ἑαυτοῖς, τίνος ἕνεκεν ἐγκαλυπτόμεθα;

[00740] Οὐδὲ γὰρ, εἰ τίς σε μόνον ἀπολαβὼν ἔτυπτεν ἀπλῶς καὶ μηδὲν ἔχων ἐγκαλεῖν, ἢ πάλιν κατέρχεται εἰς τὴν γῆν, σὺ δὲ πάντα πράως ἐνεγκὼν ἀπηλλάγης, οὐκ αἰσχύνῃς τὸ πρᾶγμα ἦν, ἀλλὰ φιλοσοφίας καὶ τῶν μεγίστων ^[47.451] ἐπαίνων.

[00741] Εἶτα ἀνθρώπων μὲν ἐπιπρᾶζόντων, τὸ φέρειν τὴν ἐπήρειαν ἔπαινος·

[00742] τοῦ δὲ πάντων πονηροτέρου τὸ αὐτὸ τοῦτο ποιούντος, ὁ τὴν ἐκείνου μανίαν γενναίως ἐνεγκὼν καταδύσεται ὡς ἐπίψογον πρᾶγμα ποιῶν;

[00743] Καὶ τί ταύτης τῆς ἐναντιώσεως ἀλογώτερον γένοιτ' ἂν;

[00744] Εἰ μὲν γὰρ ἀπὸ τῆς πτώσεως ἀναστὰς ἐκείνης, ἀτοπὸν τι πρᾶξαι προήχθης ἢ εἰπεῖν, οὐδὲ αὐτὸς ἂν ἐκώλυσα ὑπὲρ τούτων κατακόπτεσθαι καὶ ἀλγεῖν·

[00745] εἰ δὲ μετὰ εὐχαριστίας ἅπαντα φέρεις, καὶ εἰς προσευχὰς εὐθέως τρέπεις σαυτὸν, τί ποτ' οὖν ἐστὶ τὸ ποιῶν τὴν αἰσχύνῃν;

[00746] Ἀλλ' ἴσως ἀλγεῖνὰ τὰ παρὰ τῶν ἄλλων ὄνειδη.

[00747] Καὶ τί τούτων ἐπονειδιστότερον γένοιτ' ἂν, οἱ μὴδὲ ἅπερ ὄνειδίσειν χρή δύναιντ' ἂν εἰδέναι καλῶς;

[00748] Οὗτοι γὰρ ἀληθῶς εἰσιν οἱ μαινόμενοι καὶ δαιμονῶντες, οἱ τὰ πρᾶγματα ὡς ἔχει φύσεως μὴ μεμαθηκότες ὄρᾶν, ἀλλὰ τὰ μὲν ἐπαίνων ἄξια ψέγοντες, τὰ δὲ ἐπονειδίστα εἰς τὴν τῶν ἐπαινουμένων τάξιν μετατιθέντες.

[00749] Πολλὰ καὶ οἱ τὴν φρενίτιν νοσοῦντες λέγουσι τοὺς παρόντας κακὰ, ἀλλ' οἱ ἀκούοντες οὐχ ἠγούνται ὑβρίζεσθαι.

[00750] Μὴ τοίνυν μηδὲ σὺ τῶν ἐξεστηκότεων ἐκείνων ἀκούων, αἰσχύνῃν καὶ ὕβριν τὸ πρᾶγμα εἶναι νόμιζε, ἵνα μὴ ποτε ἀληθῶς ἐπονειδιστὸν καταστήσης σαυτὸν παροξύνων τὸν Θεόν.

[00751] Ὅταν γὰρ τὰ πρὸς παιδείαν καὶ ὠφέλειαν ἐπαγόμενα παρὰ τοῦ Θεοῦ, ταῦτα ὄνειδος εἶναι νομίσης, ὄρα ποῦ τελευτᾷ τὸ κακόν.

[00752] γ'.

[00753] Εἰ γὰρ βούλει τοὺς ἀληθῶς αἰσχύνῃς καὶ ὀνειδῶς ἀξιῶς ἰδεῖν, ἐγὼ σοὶ πειράσομαι ἐκ πολλῶν ὀλίγους ὑποδείξαι τῷ λόγῳ.

[00754] Θέασαι τοὺς περὶ τὰς εὐμορφίας ἐπτοημένους τῶν γυναικῶν, τοὺς περὶ χρήματα μαινομένους, τοὺς δυναστείας καὶ δόξης ἐρῶντας, καὶ πάντα ὑπὲρ τούτων καὶ πράξαι καὶ παθεῖν αἰρουμένους, τοὺς ὑπὸ βασκανίας τηκομένους, τοὺς ἐπιβουλεύοντας τοῖς ἡδικηκόσιν οὐδὲν, τοὺς μελαγχολῶντας ἀπλῶς, τοὺς περὶ τὰ μάταια τοῦ βίου λυτῶντας ἀεὶ·

[00755] ταῦτά ἐστι καὶ τὰ τοιαῦτα μανίας ἔργα καὶ κολάσεως ἄξια, ταῦτα ὀνειδῶς καὶ αἰσχύνῃς καὶ γέλωτος.

[00756] Εἰ δέ τις ὑπὸ δαίμονος ἐνοχλούμενος φιλοσοφίαν καὶ οὕτως ἐν τῷ βίῳ πολλὴν ἐπιδεικνύοιτο, οὐ μόνον οὐκ ὀνειδίξεσθαι, ἀλλὰ καὶ θαυμάζεσθαι καὶ στεφανοῦσθαι παρὰ πάντων ἂν εἴη δίκαιος, μετὰ τοσοῦτων δεσμῶν δρόμον οὕτως ἐπίπνον τρέχων, καὶ τὴν ἀνάντη καὶ τραχείαν τῆς ἀρετῆς ἀναβαίνων ὁδόν.

[00757] Ἀλλὰ γὰρ οὐκ οἶδα πῶς καὶ ἕτερόν με μικροῦ δεῖν παρελήλυθεν, ᾧ πλεονεκτεῖς τῶν ἀδελφῶν·

[00758] τοῦτο δὲ ἐστὶ τὸ ῥαδίως, εἰ καὶ τί σοὶ πεπλημμέληται, διὰ τῆς θλίψεως ταύτης καὶ ταῦτα ἀποδύσασθαι τὰ ἀμαρτήματα.

[00759] Καὶ τοῦτο γέγονε δηλὸν ἡμῖν ἐξ ὧν ἔφθην ἤδη διαλεχθεῖς, ὅτε περὶ τοῦ Λαζάρου καὶ τοῦ παρὰ τοῖς Κορινθίοις πεπορνευκόςτος ἔλεγον.

[00760] Ἀλλ' ὑπὲρ τοῦ πατρὸς δέδοικα, φησί·

[00761] κἂν γὰρ τὰ ἑαυτοῦ πράως ἐνεγκεῖν δυνηθῶ, τὰς ἐκείνου συμφορὰς καὶ τὴν μανίαν πῶς οἴσομεν ῥαδίως, εἰ ποτε αἰσθητό τι τούτων;

[00762] Τέως μὲν οὐκ ἦσθετο.

[00763] Πολλῆς δὲ μικροψυχίας ἐστὶν ὑπὲρ τῶν ὕστερόν ποτε συμβησομένων ἢ μηδὲ ὅλως συμβησομένων τὴν ἀθυμίαν ἤδη καρποῦσθαι καὶ κόπτεσθαι.

[00764] Πόθεν γὰρ, ὅτι καὶ αἰσθησεται, δηλὸν ἡμῖν;

[00765] Μᾶλλον δὲ ἔστω δηλὸν, καὶ συγκεχωρήσθω, εἰ βούλει, καὶ αἰσθησέσθαι αὐτὸν, καὶ μεγάλα ἐργάσεσθαι δεινά·

[00766] ἐπαινώ μὲν σε ἀλγοῦντα ^[47.452] ὑπὲρ τῶν ἐκείνου κακῶν, οὐκ ἀξιῶ δὲ μετὰ τῆς σαυτοῦ ζημίας τοῦτο ποιεῖν·

[00767] τοὺς γὰρ τὰ ἄνω φρονοῦντας καὶ μὴ τὰ ἐπὶ τῆς γῆς, οὐ θυμοῦ μόνον καὶ ἐπιθυμίας καὶ τῶν ἄλλων παθῶν, ἀλλὰ καὶ ἀθυμίας κρατεῖν δεῖ.

[00768] Καὶ γὰρ καὶ τοῦτο πλείονα ἡμᾶς ἐκείνων ἐργάσεται δεινά, καὶ χρὴ πρὸς αὐτὸ γενναίως ἐνίστασθαι μὴ μέλλοντας ἀπόλλυσθαι παντελῶς.

[00769] Εἰ μὲν γὰρ

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[00771] αὐτὸς αἴτιος ἔμελλες ἔσεσθαι τῶν τῷ πατρὶ συμβαινόντων ἀνιαρῶν, καλῶς ἂν ἐδεδοίκεις καὶ ἔτρεμες, τοσαύτης ἀπωλείας γενόμενος αἴτιος·

[00772] εἰ δὲ αὐτὸς ἑαυτὸν περιπεῖρειν βούλεται τοῖς ἐσχάτοις κακοῖς, οὐδεὶς πρὸς σὲ τούτων λόγος, πλὴν ὅσον πατρὶ συναλγεῖν χρὴ.

[00773] Χωρὶς δὲ τούτων οὐδὲ ἴσμεν, ὅπως οἴσει ταύτην τὴν ἀκοήν·

[00774] πολλὰ γὰρ ἐναντία τοῖς προσδοκηθεῖσιν ἐξέβη πολλάκις·

[00775] κἀκεῖνο μὲν τῶν παραδόξως καὶ σπανίως συμβαινόντων ἐστὶ, τοῦτο δὲ καὶ τῶν εἰκότων καὶ τῶν σφόδρα ἐνδεχομένων.

[00776] Πόθεν δὴ τοῦτο δηλόν;

[00777] Πολὺν τῶν νόθων ποιεῖται λόγον, καὶ τὸ πρὸς ἐκείνους φίλτρον ἰκανὸν ταύτην αὐτοῦ συσκιάσαι τὴν ἀθυμίαν.

[00778] Μὴ δὴ μάτην ὀδύνα σαυτὸν ταῖς φροντίσιν.

[00779] Εἰ δὲ καὶ ἀλγεῖν ὑπὲρ τοῦ πατρὸς χρὴ, ἐπὶ ταῖς ἀλόγοις δαπάναις, ἐπὶ τοῖς κώμοις, καὶ ἐπὶ τῷ τύφῳ, καὶ ἐπὶ τῇ τυραννίδι, ἐπὶ τῇ μοιχείᾳ τῇ νῦν.

[00780] Ἡ μικρὸν οἶει κακὸν τὸ γυναικὸς ἔνδον οὔσης τῆς ὑμετέρας μητρὸς, ἑτέρα προσφθειρόσθαι κόρη, καὶ παιδοποιεῖν ἐκ παρανόμων γάμων;

[00781] Ταῦτα πένθους ἄξια, ταῦτα δακρύων, τὰ φανερὰ καὶ εἰς τέλος ἐκβάντα κακά·

[00782] τὰ δὲ ἐπὶ σοὶ συμβησόμενα ἴσως μὲν ἔσται δεινά, ἴσως δὲ οὐ δεινά, πολλῆς δὲ ἀλογίας ὑπὲρ τῶν οὕτως ἀδήλων ὠμολογημένην ὑπομένειν ἤδη βάσανον.

[00783] Θῶμεν δὲ αὐτὰ καὶ μετὰ πολλῆς τῆς σφοδρότητος ἀπαντήσεσθαι, ἀλλὰ τάχιστον ἔξει τέλος, καὶ πρὶν ἢ καλῶς ἐξαφθῆναι σβεσθήσεται.

[00784] Ἄνθρωπος γὰρ τοσαύτη προσέχων τρυφῇ, καὶ πραγμάτων ἐπιμελούμενος πολλῶν, καὶ παρασίτους τρέφων καὶ κόλακας, καὶ οὕτω τῆς κόρης ἐκείνης περικαϊόμενος, ἐξ ἧς ἔχει τοὺς ἐξ ἡμισείας ὑμῖν ἀδελφούς, κἂν λάβῃ τῶν σῶν αἰσθησιν, βραχείαν λήψεται καὶ οὐδενὸς ἄξιαν.

[00785] Καὶ τοῦτο οὐχ οἷς εἶπον μόνον, ἀλλὰ καὶ τοῖς ἤδη γεγεννημένοις στοχάζομαι·

[00786] οἶσθα γὰρ, οἶσθα σαφῶς, ὅτι σφόδρα σε πρὸ τούτων φιλῶν, καὶ πάντα τὴν σὴν ἠγούμενος κεφαλὴν, ἐπειδὴ πρὸς τὸν τῶν μοναχῶν μετέστης βίον, πάντα τὸν πόθον ἐκείνον ἔσβεσε, καὶ τὸ πρᾶγμα αἰσχρὸν ἠγήσατο, καὶ τῆς τῶν προγόνων λαμπρότητος ἀνάξιον, καὶ τὴν αὐτοῦ δόξαν καταισχύειν σε ἔλεγε·

[00787] καὶ εἰ μὴ ἡ τῆς φύσεως αὐτὸν κατεῖχεν ἀνάγκη, τάχα ἂν σε καὶ ἀπεκίρυσεν.

[00788] Ὡστε, εἰ μὴ σφόδρα ἀναίσθητον τὸ λεγόμενον, οἶμαι αὐτὸν καὶ ἠσθῆναι τῷ γεγονότι, ὡς δίκην σου δεδωκότος ὑπὲρ ὧν πολλάκις παρακαλοῦντος καὶ ἀπαγαγεῖν βουλομένου ταύτης τοῦ βίου τῆς καρτερίας, οὐδὲ μέχρι ῥημάτων ἠνέσχου τὴν συμβουλήν.

[00789] δ'.

[00790] Καὶ περὶ μὲν τοῦ πατρὸς καὶ τοῦ φόβου οὐ ὑπὲρ ἐκείνου δέδοικας, ταῦτα ἂν ἔχοιμι λέγειν, ἱκανά γε ὄντα, ὡς οἶμαι, πάντα τὸν ὑπὲρ τούτων σοὶ γενόμενον λῦσαι φόβον.

[00791] Ἐπειδὴ δὲ ἔλεγες τὸ κεφάλαιον τῶν κακῶν εἶναι τὸ μὴδὲ ὑπὲρ τῶν μελλόντων ἔχειν θαρρόειν, μὴδὲ εἰδέναι πότερον ἔσται τις λύσις ποτὲ τούτων, ἢ καὶ μέχρι ^[47.453] τελευτῆς βουλήσεται σοὶ πυκτεῦναι ὁ τὸν ἀγῶνά σοι τοῦτον θεὸς, ἀκριβὲς μὲν οὐδὲν οὐδὲ αὐτὸς ὑπὲρ τούτων ἔχω λέγειν, οὐδὲ ἀποφαίνεσθαι ὑπὲρ τῶν μελλόντων, ἐκεῖνο μὲντοι οἶδα σαφῶς, καὶ αὐτὸν δὲ σε οὕτω πεπεισθαι ἀξιῶ, ὅτι ὁπότερον ἂν γένηται τούτων, συμφερόντως ἔσται καὶ πρὸς ἡμῶν.

[00792] κὰν οὕτω δὲ διακείμενος ἦς, ταχέως καὶ τὸν κολοφῶνα τούτων, ὡς λέγεις, ἀποκρούση τῶν κακῶν.

[00793] Πρὸς δὲ τούτῳ κἀκεῖνο λογίζεσθαι χρῆ, ὅτι ὁ μὲν τῶν ἐπάθλων καὶ τῶν στεφάνων καιρὸς ὁ μέλλων ἐστὶν αἰὼν, τῶν δὲ παλαισμάτων καὶ τῶν ἰδρώτων ὁ παρών.

[00794] Καὶ τοῦτο ποιῆσαι δῆλον ἡμῖν βουλόμενος ὁ μακάριος Παῦλος ἔλεγεν·

[00795] Οὕτω τρέχω ὡς οὐκ ἀδήλως, οὕτω πυκτεύω ὡς οὐκ ἀέρα δέρον, ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

[00796] Ἐπειδὴ δὲ πρὸς τὴν τελευτὴν ἔφθασε, τῆνικαῦτα τὴν μακαρίαν ἐκείνην ἀφῆκε φωνήν·

[00797] Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα, λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος·

[00798] δεικνὺς ὅτι πάντα τὸν βίον ἐναγώνιον ἡμῖν εἶναι δεῖ καὶ ἐπίπονον, εἴ γε μέλλοιμεν τῆς ἀναπαύσεως τῆς αἰωνίου καὶ τῶν μυρίων ἀπολαύσεσθαι ἀγαθῶν.

[00799] Εἰ δὲ βούλοιτό τις ῥαθυμῶν καὶ τῶν ἐνταῦθα ἀπολαβεῖν ἡδέων, καὶ τῶν ἐκεῖ τοῖς πονοῦσιν ἀποκειμένων μισθῶν, ἑαυτὸν

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[00801] παρακρούεται καὶ ἀπατᾶ.

[00802] Καθάπερ γὰρ ἐπὶ τῶν ἀθλητῶν ὁ μὲν ἐπὶ τοῦ καιροῦ τῶν ἀγῶνων ἄνεσιν ἐπιζητῶν αἰσχύνῃ καὶ ἀδοξίᾳ διὰ παντὸς τοῦ χρόνου ἑαυτῷ προξενεῖ, ὁ δὲ ἐν τῷ σταδίῳ πάντα πόνον γενναίως ἐνεγκῶν στεφάνους καὶ δόξαν καὶ ἔπαινον, καὶ ἐν αὐτοῖς τοῖς ἀγῶσι, καὶ λυθέντων αὐτῶν καρποῦται παρὰ τῶν θεατῶν·

[00803] οὕτω καὶ ἐφ' ἡμῶν.

[00804] Ὁ μὲν τὸν καιρὸν τῶν πόνων ἀνέσεως ποιούμενος καιρὸν, ὅταν ἀναπαύσασθαι δέῃ τὴν ἀγῆρω ἐκείνην ἄνεσιν, τῆνικαῦτα οἰμώζεται καὶ βρῦξει τοὺς ὀδόντας, καὶ τὰ ἔσχατα πείσεται δεινά·

[00805] ὁ δὲ ἐνταῦθα τὰς θλίψεις προθύμως ἐνεγκῶν, καὶ ἐνταῦθα καὶ ἐκεῖ λαμπρὸς ἔσται καὶ ἐπίδοξος δόξαν τὴν ἀθάνατον καὶ ἀληθῆ.

[00806] Εἰ γὰρ ἐπὶ τῶν βιωτικῶν ὁ τὴν εὐκαιρίαν τῶν πραγμάτων συγγέων πάντων ἐκπεσεῖται τῶν προκειμένων αὐτῷ, καὶ μυρίαὶ ἑαυτὸν περιβαλεῖ συμφοραῖς, πολλῶ μᾶλλον ἐπὶ τῶν πνευματικῶν τοῦτο πείσεται ὁ τὴν τάξιν τῶν καιρῶν οὐκ εἰδώς.

[00807] Εἶπεν ὁ Χριστὸς, ὅτι Θλίψιν ἔξετε ἐν τῷ κόσμῳ.

[00808] Εἶπεν ὁ μακάριος Παῦλος·

[00809] Καὶ πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται·

[00810] οὐ τὰς παρὰ τῶν ἀνθρώπων διώξεις λέγων μόνον, ἀλλὰ καὶ τὰς παρὰ τῶν δαιμόνων ἐπιβουλάς.

[00811] Εἶπεν Ἰωβ, ὅτι Πειρατήριόν ἐστὶν ἀνθρώπου ὁ βίος ἐπὶ τῆς γῆς.

[00812] Τί τοίνυν ἀσχάλλεις ἐν τῷ τῆς τάλαιπωρίας θλιβόμενος καιρῷ;

[00813] Τότε γὰρ ἀλγεῖν ἔχρη, εἰ ὅν προεῖπεν ὁ Χριστὸς θλίψεως εἶναι χρόνον, τοῦτον ἐποιούμεθα τρυφῆς καὶ ἀναπαύσεως καιρὸν·

[00814] εἰ καθ' ὃν ἀγωνίζεσθαι καὶ πονεῖν προσετάχθημεν, κατὰ τοῦτον ἀνεπεπτώκειμεν·

[00815] εἰ τὴν εὐρύχωρον ἐβαδίζομεν ὁδὸν, αὐτοῦ τὴν τεθλιμμένην κελεύσαντος.

[00816] Οὕτω γὰρ ἂν ἐξ ἀνάγκης ἡμῖν εἶπετο λοιπὸν τὸ ἐν τοῖς αἰῶσι ἐκεῖνοις κολάζεσθαι.

[00817] Τί οὖν ἂν εἴποις, φησὶ, πρὸς τοὺς καὶ ἐνταῦθα μετ' εὐρυχωρίας βαδίζοντας, καὶ ἐκεῖ μέλλοντας ἀναπαύεσθαι;

[00818] Καὶ τίς οὐτός ἐστιν;

- [00819] ἐγὼ γὰρ τῷ τοῦ Χριστοῦ πείθομαι λόγῳ μόνον, τῷ λέγοντι ὅτι, Στενὴ καὶ τεθλιμμένη ἡ ὁδὸς [47.454] ἢ ἀπάγουσα εἰς τὴν ζωὴν·
- [00820] ὅτι δὲ οὐκ ἔστιν ἐνὶ τῆς στενῆς ἐν εὐρυχωρίᾳ βαδίσαι ποτὲ, παντὶ που δῆλόν ἐστιν.
- [00821] Ὅπου γὰρ ἐπὶ τῶν ἔξωθεν ἀγῶνων οὐδεὶς ἰδρώτων χωρὶς στέφανον ἀνεδήσατο καὶ ταῦτα τῆς αὐτῆς φύσεως ἔχων κοινωνοῦντας τοὺς ἀνταγωνιστὰς, ἔνθα πονηραὶ δυνάμεις ἡμῖν ἀνταίρουσι, πῶς ἐνὶ θλίψεως καὶ στενοχωρίας ἐκτὸς περιγενέσθαι τῆς μανίας ἐκείνων;
- [00822] ε΄.
- [00823] Ἀλλὰ μέχρι τίνος ἀπὸ λογισμῶν ταῦτα ἐξετάζομεν, ἐξὸν ἐπὶ τοὺς μακαρίους καὶ γενναίους ἀθλητὰς καταφυγεῖν τοὺς ἐπὶ τῶν προτέρων γεγενημένους χρόνων;
- [00824] Ἐξέτασον γὰρ ἅπαντας τοὺς τότε ὀνομαστοὺς, καὶ πάντας, ἀπὸ τῶν θλίψεων ὄψει παρόρησιαν ἐσχηκότας πρὸς τὸν Θεόν.
- [00825] Καὶ εἰ βούλει γε, ἐπὶ τὸν τοῦ πρωτοπλάστου πρῶτον ἔλθωμεν παῖδα, τὸ ἀρνίον τοῦ Χριστοῦ, τὸν Ἄβελ, τὸν ἡδικηκότα μὲν οὐδὲν, τὰ δὲ τῶν δεινότατα εἰργασμένων ὑπομείναντα.
- [00826] Ἡμεῖς μὲν γὰρ ἁμαρτιῶν τίνομεν δίκας τοὺς πειρασμούς·
- [00827] ὁ δὲ δίκαιος ἐκεῖνος δι' οὐδὲν ἕτερον ἐκολάζετο, ἀλλ' ἢ ὅτι δίκαιος ἦν.
- [00828] Καὶ ἕως μὲν οὐδὲν μέγα ἐπεδείκνυτο, ἐπεγίνωσκεν αὐτὸν ὁ ἀδελφός·
- [00829] ἐπειδὴ δὲ ἀπὸ τῆς θυσίας διέλαμψε, καὶ τὴν φύσιν αὐτὴν ἠγνόησεν ὑπὸ τοῦ φθόνου πηρωθεῖς.
- [00830] Πόθεν οὖν οἶδας εἰ καὶ νῦν ἡ αὐτὴ αἰτία τὸν διάβολον ἤγειρε, καὶ τοῦ βίου σου τὸ λαμπρὸν πρὸς τὴν μάχην αὐτὸν ταύτην ἐξεκαλέσατο;
- [00831] Εἰ δὲ γελᾷς ταῦτά μου τὰ ῥήματα, ἐπαινῶ μὲν σε τῆς ταπεινοφροσύνης, οὐ μὴν τοῦ οὕτω διακεῖσθαι παύσομαι.
- [00832] Εἰ γὰρ στέαρ προσενεγκῶν οὕτως εὐδοκίμησεν ἐκεῖνος, ὁ μὴδὲν τῶν ἔξωθεν, ἀλλ' ὅλον ἑαυτὸν ἀναθεῖς τῷ Θεῷ, πολλῷ μᾶλλον ἂν παρώξυνε καθ' ἑαυτοῦ τὸν ἐχθρόν.
- [00833] Ὁ δὲ Θεὸς συνεχώρησεν αὐτὸν ἐπελθεῖν·
- [00834] οὐδὲ γὰρ τότε τὸν φόνον γενέσθαι ἐκώλυσεν, ἀλλ' ἀφήκεν εἰς τὰς τοῦ μαιφόνου χειρᾶς τὸν δίκαιον ἐμπεσεῖν, καὶ οὐκ ἐξήρπασε τὸν δι' αὐτὸν καὶ τὴν εἰς αὐτὸν ἀναιρούμενον τιμὴν·
- [00835] οὐδὲ γὰρ ἐβούλετο ἐλαττωθῆναι τοὺς στεφάνους αὐτῷ·
- [00836] διὰ τοῦτο μέχρι τέλους ἀφήκε δραμεῖν αὐτόν.
- [00837] Καὶ ποία κόλασις ὁ θάνατος;
- [00838] φησὶν.
- [00839] Εἴθε μὲν οὖν καγὼ ταύτην τὴν τιμωρίαν ὑπέμεινα νῦν.
- [00840] Ταῦτα λέγεις, ἀγαπητὲ, νῦν, πρότερον δὲ πάντων τὸ πρᾶγμα ἐδόκει εἶναι χαλεπώτατον, καὶ πάσης τιμωρίας ἐλεεινότερον.
- [00841] Διὸ καὶ ἐν τῷ
- [00842] Πανεπιστήμι
- [00843] νόμῳ Μωσέως οἱ τὰ μέγιστα ἡδικηκότες καὶ συγγνώμης μείζονα, ταύτην ὑπέιχον τὴν κόλασιν.
- [00844] Καὶ παρὰ τοῖς ἔξωθεν νομοθέταις ἔτι καὶ νῦν οὐδαμῶς ἕτερος κολάζεται πάντες, ὅσοιπερ ἂν ἐπὶ τοῖς αἰσχίστοις ἀλώσι κακοῖς·
- [00845] ἀλλ' ὅμως τὰ αὐτὰ τοῖς παρανόμοις ὁ δίκαιος ἔπασχε, μᾶλλον δὲ καὶ πολλῷ χαλεπώτερα, ὅσῳ καὶ παρὰ ἀδελφικῆς δεξιᾶς ἐδέχετο τὴν πληγὴν.
- [00846] Τί δὲ ὁ Νῶε;
- [00847] Καὶ γὰρ καὶ οὗτος δίκαιος καὶ τέλειος ἦν, καὶ πάντων διεφθαρμένων μόνος εὐηρέστησε τῷ Θεῷ, πάντων τῶν ἄλλων προσκεκρουκότων αὐτῷ.
- [00848] Μυρίας μὲν οὖν θλίψεις ὑπέμεινε πολλὰς καὶ κακὰς.
- [00849] Οὐ γὰρ ἀπέθανεν οὗτος εὐθέως καθάπερ ἐκεῖνος, οὐδὲ ἔπαθε τοῦτο, ὃ κοῦφον εἶναι σοι φαίνεται, ἀλλὰ μακρᾶς ἠνείχετο ζωῆς, ἐν τοῖς τοσοῦτοις ἔτεσι τῶν ἀχθοφορούντων καὶ βαρυτάτῳ φορτίῳ πιεζομένων διαπαντὸς οὐδὲν ἄμεινον διακείμενος.
- [00850] Καὶ τοῦτο αὐτίκα μάλα ποιήσω σοι φανερόν, πρότερον ἐκεῖνο εἰπών.
- [00851] Ἐνιαυτὸν ὅλον οὗτος δεσμοτήριον ᾤκησε, δεσμοτήριον ξένον καὶ φοβερόν.
- [00852] Ἴνα γὰρ τὸ πλῆθος ἀφῶ τῶν θηρίων καὶ τῶν ἐρπετῶν, οἷς τοσοῦτον συνέζησε χρόνον εἰς [47.455] τοιαύτην ἀπειλημμένος στενοχωρίαν, τί οἶε πάσχειν

αὐτὸν ὑπὸ τοῦ πατάγου τῶν βροντῶν, ὑπὸ τοῦ ψόφου τῶν ὑετῶν;

[00853] Ἄβυσσος ἢ μὲν κάτωθεν ἀνερόγγυτο, ἢ δὲ ἄνωθεν κατεφέρετο·

[00854] ὁ δὲ ἔνδον ἐκάθητο μόνος μετὰ τῶν υἰῶν.

[00855] Εἰ γὰρ καὶ ὑπὲρ τοῦ τέλους εἶχε θαρρόειν, ἀλλὰ τῇ τῶν γινομένων σφοδρότητι προαποτεθνήκει τῷ δέει.

[00856] Ὅπου γὰρ ἡμεῖς οἰκίας ἔχοντες ἠδρασμένας ἐπὶ τῆς γῆς, καὶ πόλεις οἰκούντες, ὅμως ὅταν ἴδωμεν κατενεχθέντα σφοδρότερον ὀλίγον τοῦ συνήθους ὑετὸν, καταπίπτομεν καὶ συστελλόμεθα, τί οὐκ ἂν ἐκεῖνος ἔπαθε μόνος ἔνδον ὦν, καὶ τὴν φρικώδεστάτην ἐκείνην ἄβυσσον ἐννοῶν καὶ τῶν ἀποπνιγέντων τὰ διάφορα γένη;

[00857] Ἰκανὸν μὲν οὖν ἐκπλήξαι ψυχὴν καὶ τὸ πόλιν μίαν ἢ καὶ οἰκίαν μόνην ἐπικλυσθεῖσαν καλυφθῆναι τοῖς κύμασι, τὸ δὲ τὴν οἰκουμένην πᾶσαν τοῦτο παθεῖν, οὐδὲ ἔστιν εἰπεῖν, πῶς ἂν διέθηκε τὸν ἐν μέσῳ τῷ κλυδωνίῳ περιφερόμενον.

[00858] Τὸν μὲν οὖν ἐνιαυτὸν ἐκεῖνον τοσοῦτῳ συνέχετο δέει.

[00859] Ἐπειδὴ δὲ ποτε ὁ κατακλυσμὸς ἐπαύσατο, ὁ μὲν φόβος ἐνεδίδου λοιπὸν, ἐπετείνετο δὲ τὰ τῆς ἀθυμίας αὐτῷ, καὶ τῆς κιβωτοῦ προκύψαντα χειμῶν ἔτερος διεδέχετο τοῦ προτέρου οὐχ ἥττων.

[00860] τὴν πολλὴν ἐρημίαν ὀρώντα, καὶ τὸν βίαιον θάνατον ἐκεῖνον, καὶ τῶν ἀναιρεθέντων τὰ σώματα τῇ ἰλύϊ πεφυρμένα καὶ τῷ πηλῷ, καὶ πάντας ὁμοῦ ἀνθρώπους τε καὶ ὄνους καὶ τὰ τούτων ἀτιμότερα γένη μιᾷ τῇ ἐλεεινοτάτῃ καταχωσθέντα ταφῇ.

[00861] Εἰ γὰρ καὶ σφόδρα ἁμαρτωλοὶ οἱ ταῦτα πεπονθότες ἦσαν, ἀλλ' ὅμως ἄνθρωπος ἦν ὁ Νῶε, καὶ ἔπασχέ τι πρὸς τὸ ὁμόφυλον.

[00862] Καὶ γὰρ ὁ Ἰεζεκιὴλ δίκαιος ὦν, καὶ τοὺς Ἰσραηλίτας μάλιστα πάντων πονηροτάτους εἰδὼς, ὅτε κατασφαττομένους εἶδε καὶ καταπίπτοντας, τοῦτο τὸ κοινὸν ἔπαθε καὶ ἐδάκρυσε·

[00863] καίτοι διὰ τοῦτο προλαβὼν ὁ Θεὸς ἅπασαν αὐτῷ τὴν ἀσέβειαν αὐτῶν ἐξεκάλυψε, καὶ αὐτοῖς ὀφθαλμοῖς αὐτὴν ἐποπτεῦσαι παρεσκεύασεν, ἵν' ὅταν αὐτοὺς κολαζομένους ἴδῃ, γενναίως ἐνέγκῃ τὴν συμφορὰν.

[00864] Ἀλλ' ὅμως καὶ τοσαύτης παραμυθίας προπαρασκευασθείσης αὐτῷ, καὶ οὕτως ἠλέγχετο, καὶ πεσῶν ἐβόα λέγων·

[00865] Οἴμοι, Κύριε, ἐξαλείφεις σὺ τὸ κατάλοιπον τοῦ Ἰσραήλ;

[00866] Οὐχ ἅπαξ δὲ τοῦτο ἔπαθε μόνον, ἀλλὰ καὶ πάλιν ὅτε τὸν Ἰεχονίαν εἶδεν ἀναιρούμενον.

[00867] Ὡστε καὶ ὁ Νῶε εἰ καὶ μυρία αὐτοῖς συνήδει κακὰ, οὐκ ἦν οὔτε τούτου, οὔτε τοῦ Μωσέως ἀνδρειότερος.

[00868] Καὶ γὰρ καὶ ἐκεῖνος τὰ αὐτὰ τῷ προφήτῃ πολλάκις ἔπαθε, καὶ ἁμαρτάνοντας ὀρών, ὅτε τιμωρεῖσθαι ἔδει, ἤλγει, καὶ μᾶλλον ἄδυνάτο τῶν κολαζομένων αὐτῶν.

[00869] Ἐπὶ δὲ τοῦ Νῶε καὶ ἡ συμφορὰ χαλεπωτέρα ἦν·

[00870] μόνος γὰρ ἐκεῖνος τοιοῦτος ἐγένετο θάνατος.

[00871] Τοσοῦτοις τοίνυν συνεχόμενῳ κακοῖς, τῇ μονώσει, τῇ πρὸς τὸ ὁμόφυλον συμπαθείᾳ, τῷ πλήθει τῶν ἀπολωλότων, τῷ τρόπῳ τῆς τελευτῆς, τῇ τῆς γῆς ἐρημίᾳ, καὶ πάντοθεν αὐτῷ τῆς ἀθυμίας αἰρομένης καὶ ἀκμαζούσης σφοδρῶς, ἐπιτίθεται εὐθέως καὶ ἡ τοῦ παιδὸς ὕβρις, πρᾶγμα ἀφόρητον, καὶ πολλῆς μὲν αἰσχύνης, πολλῆς δὲ γέμον ὀδύνης.

[00872] Ὅσα γὰρ τῶν ὑπὸ τῶν ἐχθρῶν τὰ παρὰ τῶν φίλων ὀνειδῆ βαρύτερα, τοσοῦτῳ τούτων αὐτῶν τὰ παρὰ τῶν παίδων

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[00874] ἔτι μᾶλλον ἀφορητότερα.

[00875] Ὅταν γὰρ ὄν ἐγέννησεν, ὄν ἔθρεψεν, ὄν ἐπαίδευσεν, ὑπὲρ οὐ πολλοὺς μόχθους καὶ πόνους καὶ φροντίδας ἠνέσχετο, τοῦτον ἀπάντων ὕβριστικώτερον [47.456] αὐτῷ κεχημένον ἴδῃ, οὐδὲ ἐνεγκεῖν τὸ πολὺ πένθος δυνήσεται τῆς ψυχῆς ὁ τοῦτο παθὼν.

[00876] Ἡ γὰρ ὕβρις τοῖς ἐλευθέροις καὶ καθ' ἑαυτὴν μὲν ἔστιν ἀφόρητος, ὅταν δὲ καὶ παρὰ τῶν παίδων γίνηται, κἂν εἰς ἑκστασιν ἀγάγοι τὸν πάσχοντα·

[00877] οὕτω βαρυτάτη ἐστίν.

[00878] Σὺ δὲ μοι μὴ μόνον ἐκεῖνο τὸ τόλμημα ἐννόει, ἀλλὰ καὶ ἀπὸ τούτου μάνθανε, πῶς αὐτῷ καὶ τὸν ἔμπροσθεν χρόνον ἅπαντα ἐχρηῖτο οὗτος ὁ ὕβριστής.

[00879] Ὁ γὰρ ἐν χερσίν ἔτι τὸν φόβον τῶν γεγενημένων ἔχων, καὶ ἄρτι τῆς εἰρκτῆς ἐκείνης ἀπαλλαγείς, καὶ τῆς οἰκουμένης τὰς συμφορὰς ἔτι θεωρῶν, καὶ μηδὲ οὕτω σωφρονισθεὶς, ἀλλ' ὕβριστας εἰς ὄν ἦκιστα πάντων ἐχρήν, καὶ μηδὲ τῷ θανάτῳ τῶν πολλῶν, μηδὲ τῇ ἐρημίᾳ, μηδὲ τῇ ὀργῇ τοῦ Θεοῦ, μηδὲ ἄλλῳ τινὶ τῶν τότε συμβεβηκότων βελτίων γενόμενος, τίς ἦν πρὸ τοῦ κατακλυσμοῦ, ὅτε καὶ πολλοὺς εἶχε τοὺς παρακαλοῦντας ἐπὶ τὴν κακίαν αὐτόν;

[00880] Τότε γὰρ, τότε χαλεπώτερον κλυδώνιον ὑπέμεινεν ὁ δίκαιος ἐκεῖνος τοῦ μετὰ ταῦτα ἐπὶ τοῦ κατακλυσμοῦ γενομένου καὶ διὰ τοῦτον, καὶ διὰ τοὺς ἄλλους ἅπαντας.

[00881] Ἐπὶ μὲν γὰρ τοῦ κατακλυσμοῦ πλῆθος ὑδάτων αὐτὸν περιεῖχε μόνον, πρὸ δὲ τούτου κακίας ἀβύσσῳ πάντοθεν συνέχετο, καὶ τῶν κυμάτων αὐτῷ σφοδρότερον αἰ τῶν πονηρῶν ἀνδρῶν ἐπιβουλαὶ προσερόγγυοντο.

[00882] Μόνος γὰρ εἰς τοσοῦτον πλῆθος ἀπολειφθεῖς ἀνδρῶν παρανόμων καὶ μιαρῶν, εἰ καὶ μηδὲν ἔπασχε δεινόν, ἀλλ' ὅμως πολὺν τὸν γέλωτα καὶ πολλὰ τὰ σκώμματα ἔφευρεν, εἰ καὶ μὴ πρότερον, ἀλλ' ὅτε περὶ τῆς κιβωτοῦ καὶ τῶν μελλουσῶν αὐτοῖς διελέγετο συμφορῶν.

[00883] Τοῦτο δὲ ὄσπην ἔχει δύναμιν πρὸς τὸ ταράξαι ψυχὴν, μαρτυρήσειεν ἂν ἡμῖν ὁ ἐκ κοιλίας ἀγιασθεὶς, ὁ διὰ τοῦτο καὶ τῆς προφητείας μέλλων ἀφίστασθαι.

[00884] Εἶπον γὰρ, φησὶν, Οὐ μὴ προφητεύσω.

[00885] Χωρὶς δὲ τούτων αὐτὸ μόνον τὸ μηδένα ὁμόψυχον, μηδὲ ὁμότροπον ἔχειν, πόσπην ἀηδίαν, πόσπην αὐτῷ κατεσκεύαζε τὴν ἀθυμίαν;

[00886] Οὐ τοῦτο δὲ μόνον, ἀλλὰ καὶ τῷ συναλγεῖν αὐτοῖς μυρία ἔπασχε δεινά.

[00887] Οὐ γὰρ δήπου τελευτῶντας μόνον ἐνορῶντες οὕτως ἀλγοῦσιν οἱ δίκαιοι τοὺς πονηροὺς, ἀμαρτάνοντας δὲ οὐκ ἔτι, ἀλλὰ πολλῶ μᾶλλον τούτῳ δάκνονται, ἢ ἐκεῖνῳ·

[00888] καὶ τοῦτο δὲ ἀπὸ τῶν προφητῶν ἂν τις μάθοι καλῶς.

[00889] Ὁ μὲν γὰρ ἐβόα πικρόν·

[00890] Οἴμοι, ψυχὴ, ὅτι ἀπόλωλεν εὐλαβὴς ἀπὸ τῆς γῆς, καὶ ὁ κατορθῶν ἐν ἀνθρώποις οὐχ ὑπάρχει.

[00891] Ἴτερος δὲ ἔλεγε πρὸς τὸν Θεόν·

[00892] Ἴνατί μοι ἔδειξας κόπους καὶ πόνους ἐπιβλέπειν;

[00893] Καὶ ὑπὲρ τῶν ἀδικουμένων δὲ σφόδρα κοπτόμενος, ἐθρήνηι λέγων·

[00894] Ποιήσεις τοὺς ἀνθρώπους ὡς τοὺς ἰχθύας τῆς θαλάσσης οὐκ ἔχοντας ἡγούμενον.

[00895] Εἰ δὲ τότε ταῦτα ἐγένετο, καὶ νόμων ὄντων, καὶ ἀρχόντων, καὶ δικαστηρίων, καὶ ἱερέων, καὶ προφητῶν, καὶ κολάσεων, ἐννόησον μεθ' ὅσης ὑπερβολῆς ἅπαντα ἔτολμάτο ἐπὶ τοῦ Νῶε, ὅτε τούτων οὐδὲν κατεῖχεν αὐτούς.

[00896] Καὶ ἐπὶ μὲν τῶν προφητῶν οὐδὲ πολὺς ὁ τῆς ζωῆς χρόνος ἦν, ἀλλ' ἑβδομήκοντα ἔτη καὶ ὀγδοήκοντα·

[00897] τότε δὲ καὶ εἰς ἑξακόσια ἔτη καὶ πλείονα ὁ τῶν ἀνθρώπων ἐτείνετο βίος.

[00898] Ἴν' οὖν πάντα τὰ εἰρημένα.

[00899] ^[47.457] παρῶ, πόσα πράγματα ἔχειν ἠναγκάζετο, οὕτω μακρὰν ὁδεύων ὁδὸν, καὶ μηδὲ μικρὸν ἐν τοσοῦτῳ μήκει παρατραπῆναι σπουδάζων, πολλῶν ἐν τῷ μεταξὺ κωλυμάτων ὄντων;

[00900] Καὶ τί λέγω πολλῶν, πάσης μὲν οὖν διόλου τοιαύτης οὔσης τῆς ὁδοῦ, ἀπὸ τῶν τερμάτων τῆς γῆς ἐπὶ τὰ τέρματα πάσης σκοπέλων καὶ ἀκανθῶν καὶ θηρίων καὶ ἀύχμου καὶ λοιμοῦ καὶ κρυμοῦ καὶ κακούργων πεπληρωμένης;

[00901] Καὶ γὰρ εὐκολώτερον τετριμμένην ἀτραπὸν ἐν τῷ βαθυτάτῳ τῆς νυκτὸς ὁδεύειν διαπαντός, ἢ τὴν τῆς ἀρετῆς ὁδὸν κατ' ἐκείνους τοὺς καιροὺς·

[00902] τοσοῦτοι οἱ τὰ διαβήματα αὐτοῦ βιαζόμενοι παρατρέπειν ἦσαν.

[00903] Ὅταν γὰρ ἄπασιν ἄπερ ἂν ἐθέλωσι πράττειν ἐξῆ, εἷς δὲ μόνος ὁ τὴν ἐναντίαν αὐτοῖς βαδίζων ἦ, πῶς δυνήσεται πρὸς τὸ τέλος ἐλθεῖν πάντων ὠθούντων ὀπίσω καὶ ἀνακρουόντων αὐτόν;

[00904] Ὅσπην γὰρ ἔχει δυσκολίαν τὸ μετὰ πολλῶν ὄντας κατορθοῦν, δηλοῦσιν οἱ τὰς ἐρημίας κατελιηφότες νῦν, ὅτε τῆ

[00905] Πανεπιστήμι

[00906] τοῦ Θεοῦ χάριτι τὴν εὐζωΐαν πανταχοῦ διεσπαρμένην ἔστιν ἰδεῖν, ὅτε καὶ ὁμόνοιαν καὶ φιλοστοργίαν πρὸς ἀλλήλους οὐ μικράν.

[00907] Ἀλλὰ τότε τούτων οὐδὲν ἦν, ἀλλὰ καὶ θηρίων ἀγριώτερον πάντες διέκειντο πρὸς αὐτόν.

[00908] ζ'.

[00909] Τί οὖν τούτου γένοιτ' ἂν ὀδυνηρότερον τοῦ βίου;

[00910] τί ταύτης μοχθηρότερον τῆς ζωῆς;

[00911] Ἐγὼ μὲν οὖν τῶν ἀχθοφορούντων διαπαντός καὶ μηδέποτε ἀναπνεόντων ἐπηγγειλάμην δεῖξειν αὐτόν οὐδὲν ἄμεινον διακείμενον·

[00912] ὁ δὲ λόγος πολλῶ πλέον ἐποίησεν, οὐ μόνον οὐδὲν ἄμεινον, ἀλλὰ καὶ πολλῶ φορτικώτερον ἐκείνων ἔχοντα ἀποφύνας ἡμῖν.

[00913] Δοκεῖ μὲν οὖν πολλοῖς ὁ Ἀβραάμ ἐν εὐθυμίᾳ τὸν ἅπαντα διατετελεκέναι χρόνον, ὅθεν καὶ τοὺς εὐημεροῦντας καὶ πανταχόθεν κομώντας αὐτῷ παραβάλλειν εἰώθασι.

[00914] Φέρε οὖν ἐξετάσωμεν τὰ συμβεβηκότα αὐτῷ.

- [00915] Ἐμοὶ γὰρ οὗτος πολλῶ καὶ τοῦ Νῶε καὶ τοῦ Ἄβελ·
- [00916] μᾶλλον δὲ οὐδὲν ἐρῶ, ἕως ἂν ἡ τῶν πραγμάτων ἐξέτασις θῆται τὴν ψῆφον ἡμῖν.
- [00917] Τὰ μὲν οὖν ἐν Περσίδι, καὶ εἴ τι μέχρι τῶν ἑβδομήκοντα ἐτῶν αὐτῶ συνέβη λυπηρὸν, οὐδεὶς δύναται ἂν εἰδέναι σαφῶς.
- [00918] Οὐδὲ γὰρ ὁ μακάριος Μωϋσῆς ἐκείνου τοῦ χρόνου τὴν ἱστορίαν ἡμῖν ἔγραψεν, ἀλλὰ πᾶσαν τὴν ἡλικίαν ταύτην ἀφείκει, ἀπὸ τῶν μετὰ ταῦτα πεποιήται τοῦ διηγήματος τὴν ἀρχὴν.
- [00919] Ὅτι δὲ καὶ αὐτὸν τὰ αὐτὰ πάσχειν τῷ Νῶε εἰκὸς ἦν, μεταξὺ τοσοῦτων ἀσεβῶν καὶ βαρβάρων μόνον βουλόμενον εὐσεβεῖν, τοῦτο οὐκ ἔτι τοῖς ἄλλοις ὁμοίως ἀδηλόν ἐστιν, ἀλλὰ καὶ οἱ σφόδρα ἀνόητοι στοχάσαιντο ῥαδίως αὐτό.
- [00920] Πλὴν ἀλλὰ καὶ ταῦτα παρεῖσθω νῦν·
- [00921] ἀπὸ δὲ τῆς ἀποδημίας αὐτοῦ ποιησώμεθα τοῦ λόγου τὴν ἀρχὴν, πρότερον ἐκεῖνο ἐξετάσαντες, πόσον ἡ τῶν Χαλδαίων γῆ τῆς Παλαιστίνης ἀφέστηκεν, ἢ ποία τις ἦν ἡ τῶν ὁδῶν κατασκευὴ, πῶς τοῖς ἀνθρώποις τὰ τῆς ἐπιμιξίας τῆς πρὸς ἀλλήλους διέκειτο, τίς ὁ τῆς πολιτείας τρόπος ἦν.
- [00922] Μὴ γὰρ ἐπειδὴ εὐκόλως ὑπήκουσεν ὁ δίκαιος ἐκεῖνος, καὶ τὸ πρᾶγμα εὐκόλον εἶναι δοκεῖται νῦν, μὴδ' ὅτι συντόμως καὶ ἐν βραχεί τὸ γεγονός διηγήσατο ὁ Μωϋσῆς, καὶ τὸ ἔργον τὴν τῶν ῥημάτων βραχύτητα μιμῆσθαι νόμιζε·
- [00923] εἰπεῖν μὲν γὰρ ταῦτα καὶ διηγήσασθαι ῥαδίον, πρᾶξι δὲ οὐκέτι ὁμοίως εὐπορον, ἀλλὰ καὶ σφόδρα χαλεπὸν.
- [00924] Τὸ μὲν οὖν τῆς ὁδοῦ μήκος καὶ ὅσον τὸ μέσον ἐστὶ τούτων τῶν χωρίων μετὰ ἀκριβείας ἂν εἴποιεν ὅσοι πρὸς ἡμᾶς ἐκεῖθεν διέβησαν, εἰ δὴ τινές [47.458] εἰσιν·
- [00925] ἡμεῖς δὲ ἐκείνων μὲν οὐδενὶ, τῶν δὲ εἰς τὴν ἐξωτέραν χώραν ἀφικομένων συγγενόμενοί τινι, καὶ τὸν χρόνον αὐτὸν ἐρωτήσαντες ὅσον ὁδοιπορεῖν ἠναγκάσθη, ἠκούσαμεν ὅτι τριάκοντα πέντε ἡμερῶν ἀριθμόν·
- [00926] καὶ Βαβυλῶνα μὲν οὐκ εἰδέναι ἔφη, τῶν δὲ ἐκεῖ γενομένων ἀκηκοέναι, ὅτι ἕτερα τοσαύτη πάλιν ἐκεῖθεν ἐστὶν ὁδός.
- [00927] Καὶ τὸ μὲν διάστημα τοσοῦτον καὶ τότε ἦν, καὶ νῦν ἐστὶν·
- [00928] ἢ δὲ κατασκευὴ τῶν ὁδῶν οὐκ ἔθ' ὁμοίως ὥς καὶ νῦν καὶ τότε διάκειται.
- [00929] Νῦν μὲν γὰρ καὶ σταθμοὶς διείληπται συνεχέσι καὶ πόλεσι καὶ ἀγροῖς, καὶ ὁδοιπόροις δὲ βαδίζων ἂν τις ἐντύχοι πολλοῖς, ὅπερ καὶ σταθμοῦ καὶ πόλεως καὶ ἀγροῦ οὐχ ἦττον εἰς ἀσφαλείας λόγον ἐστί.
- [00930] Πρὸς δὲ τούτοις καὶ ἀπὸ τῆς χώρας οἱ τῶν πόλεων ἀρχοντες ἄνδρας καὶ ῥώμη σώματος τῶν ἄλλων διαφέροντας καὶ ἀκοντίῳ καὶ σφενδόνη τοσοῦτον δυναμένους ἀρκεῖν, ὅσον τοῖς βέλεσι μὲν οἱ τοξόται, οἱ δὲ ὀπλίται τοῖς δόρασι, τούτους συντάξαντες, καὶ ἀρχοντας αὐτοῖς ἐπιστήσαντες, εἰς οὐδὲν ἕτερον ἀπησχόλησαν, ἀλλὰ μόνον τὴν τῶν ὁδῶν ἐπέτρεψαν φυλακὴν.
- [00931] Μετὰ δὲ τούτων καὶ ἕτεραν πάλιν τούτων ἀκριβεστέραν ἀσφάλειαν ἐπενόησαν.
- [00932] Οἰκίματα γὰρ κατὰ χιλίων βημάτων διάστημα δειμάμενοι παρὰ τὴν ὁδὸν, νυκτερινούς αὐτοῖς ἐγκατέστησαν φύλακας, τὴν ἐκείνων ἀγρυπνίαν καὶ τὴν σχολὴν μέγιστον κώλυμα τοῖς τῶν κακούργων ἐφόδοις ἐπιτειχίσαντες.
- [00933] Τότε δὲ οὐδὲν τούτων ἦν, οὐκ ἀγροὶ συνεχεῖς, οὐ πόλεις, οὐ σταθμοὶ, οὐ καταγώγιον, οὐ τὸ συνοδοιπόρον ταχέως ἰδεῖν, οὐκ ἄλλο τι τούτων οὐδέν·
- [00934] τὴν γὰρ τῆς ἀτραποῦ τραχύτητα καὶ τὴν τῶν ἀέρων ἀνωμαλίαν παρήμι νῦν, καίτοι γε ἱκανὰ, ἐκείνων μὴ προσόντων, λυπῆσαι τοὺς ὁδοιποροῦντας ἱκανῶς.
- [00935] Καὶ μαρτυρήσαιεν ἂν μοι οἱ ζεύγεσι καὶ ὑποζυγίοις χρώμενοι, καὶ μὴδὲ οὕτω τῆς συνήθους ἐπιβαίνειν
- [00936] Πανεπιστήμι
- [00937] τολμώντες ὁδοῦ, εἰ μὴ πρότερον αὐτὴν στορέσαιεν λίθοις, καὶ τὰς ἀπὸ τῶν ῥυάκων χαράδρας ἀναπληρώσαντες ἰσόπεδον οὕτως ἐργάσαιτο.
- [00938] Τότε δὲ ἐρημοτέρα μὲν τῶν ἀοικίτων ἦν, ἀπορωτέρα δὲ τῶν ὄρων, σφαλερωτέρα δὲ τῶν βαράθρων καὶ τῶν κρημνῶν.
- [00939] Καὶ τὸ πάντων δὲ χαλεπώτερον οὐκ εἶπον, πῶς τὰ τῆς ἐπιμιξίας διέκειτο, ὃ καὶ τῆς ὁδοῦ πολλῶ πλείονα καὶ μείζονα παρεῖχε πράγματα αὐτοῖς, κατὰ ἔθνη, μᾶλλον δὲ κατὰ πόλιν ἀπάντων διηρημένων.
- [00940] Οὐ γὰρ ὥσπερ νῦν μία ἀρχὴ κατὰ τὸ πλεῖστον τῆς οἰκουμένης τέταται μέρος, καὶ ἐνὶ πάντες δουλεύουσιν ἀνθρώπων, καὶ τοῖς αὐτοῖς διοικούνται νόμοις, οὕτω καὶ τότε ἦν·
- [00941] ἀλλ' ὥσπερ σῶμα ἓν εἰς πολλὰ μέρη κατατμηθὲν, οὕτω καὶ τὸ τῶν ἀνθρώπων διέσπαστο γένος, καὶ πολεμίους ἐκ πολεμίων ἀμείβειν ὁ δίκαιος ἠναγκάζετο, πρὶν ἢ τοὺς προτέρους διαφυγεῖν, ἑτέροις ἐμπίπτων ἀεὶ, πῆ μὲν πολυαρχίας, πῆ δὲ ἀναρχίας οὔσης.
- [00942] Τί οὖν ταύτης χαλεπώτερον τῆς ζωῆς;
- [00943] Οὐδὲ γὰρ ὑπὲρ ἑαυτοῦ μόνον ἐδεδοίκει καὶ ἔτρεμεν, ἀλλὰ καὶ ὑπὲρ πατρὸς καὶ γυναικὸς καὶ ὑπὲρ ἀδελφιδοῦ.
- [00944] Ἦν δὲ οὐδὲ ἡ τῶν οἰκετῶν φροντίς μικρὰ, εἰ καὶ ἐπὶ τῆς οἰκείας ἐτύγχανον ὄντες, μὴ ὅτι γε ὅτε ἐπὶ τῆς ἀλλοτρίας, ἠναγκάζοντο εἶναι διαπαντός.
- [00945] Καὶ εἰ μὲν ἦδει σαφῶς ὅπου στήσεται τὰ τῆς πλάνης αὐτῶ, οὐκ ἦν οὕτω τὸ τῶν φροντίδων ἀφόρητον·
- [00946] νῦν δὲ ἀπλῶς καὶ ἀδιορίστως ἀκούσας Γῆν, οὐ τήνδε ἢ τήνδε, ἀλλ', Ἦν ἂν σοι δεῖξω, [47.459] πανταχοῦ περιήει τῷ νῶ, καὶ πολὺν ἐδέχετο θόρυβον τῆ

ψυχῆ, μηδαμῶ τῷ λογισμῷ στήναι δυνάμενος, ἀλλὰ πολλὰ ὑποπτεύειν ἔχων, καὶ μεριμνᾶν ἀναγκαζόμενος.

[00947] Εἰκὸς γὰρ αὐτὸν καὶ πρὸς αὐτὰ τῆς οἰκουμένης ἀφίξεσθαι τὰ πέρατα προσδοκᾶν, καὶ πρὸς αὐτὸν τὸν ὠκεανόν·

[00948] ὥστε εἰ καὶ μὴ πᾶσαν ἐπῆλθε τὴν γῆν, ἀλλὰ τὴν φροντίδα τῆς τοσαύτης ὁδοιπορίας ὑπέμεινεν.

[00949] Οὐ γὰρ ὡς μέχρι τῆς Παλαιστίνης ἦξων οὕτω παρεσκευάκει τὴν ψυχὴν, ἀλλ' ὡς ἐψόμενος πανταχοῦ, καὶ τὴν οἰκουμένην ἐκβῆναι κελεύηται, κἂν εἰς τὰς ἐκτὸς ταύτης νήσους ἐλθεῖν.

[00950] Εἰ δὲ καὶ τάναντία προσδοκᾶν ἔπειθε τὸ τοῦ προστάγματος ἀδιόριστον, καὶ τοῦτο πάλιν χαλεπόν.

[00951] Τὸν γὰρ μέλλοντά τι φορτικὸν ὑπομένειν, πολλῶν κουφότερον εἶδέναι σαφῶς ὅπερ ὑποστήσεται, καὶ πρὸς ὃ παρασκευάζεται, ἢ πανταχοῦ ῥέμβεσθαι τῷ λογισμῷ, καὶ νῦν μὲν τὰ χρηστὰ, νῦν δὲ τάναντία προσδοκᾶν, καὶ ὑπὲρ μηδενὸς τούτων ἔχειν θαρρόειν, ἀλλ' ἀμφοτέροις ὁμοίως ἀπιστεῖν.

[00952] ζ'.

[00953] Καὶ ταῦτα μὲν πρὶν ἐλθεῖν εἰς τὴν ἐπαγγελθεῖσαν γῆν·

[00954] ἐπειδὴ δὲ ποτε τῆς Παλαιστίνης ἐπελάβετο, καὶ λοιπὸν ἀναπαύσασθαι προσεδόκησε, τότε δὴ μείζονα ἐν τῷ λιμένι τὸν χειμῶνα εὗρισκεν.

[00955] Οὐ μικρὸν δὲ τοῦτο εἰς ὀδύνης λόγον, ἀλλὰ καὶ πάντων ἀφορητότερον, ὅταν τις ἀπηλλάχθαι νομίσας καὶ πρὸς τὸ τέλος ἤκειν αὐτὸ, καὶ φροντίδα καὶ μέριμναν ἄπασαν ἀποθέμενος, πάλιν ἄνωθεν ἀρχὴν ἐτέραν εὗρη τῶν δυσχερῶν.

[00956] Ὁ μὲν γὰρ ἔτι παρεσκευασμένος πρὸς τὰ δεινὰ ῥᾶον ἂν ἐνέγκοι τὴν τούτων ἐπαγωγὴν·

[00957] ὁ δὲ ἀναπεσὼν καὶ τῶν φροντίδων ἀπολύσας τοὺς λογισμοὺς, ἂν συμβῆ τι τοιοῦτον πάλιν, οἷον καὶ πρότερον, διπλῆ πῶς ταράττεται, καὶ εὐχείρωτος γίνεται τῷ τε ἀπροσδοκῆτῳ καὶ τῷ διαλελύσθαι τὴν σπουδὴν ἄπασαν αὐτῷ καὶ τὴν παρασκευὴν.

[00958] Τίς οὖν ὁ χειμῶν ἦν;

[00959] Λιμὸς οὕτω σφοδρὸς τὴν Παλαιστίνην κατέλαβε τότε, ὡς ἀναστῆσαι εὐθέως αὐτὸν ἐκεῖθεν, καὶ εἰς τὴν Αἴγυπτον καταγαγεῖν.

[00960] Ἐλθὼν δὲ ἐκεῖ ὡς λύσιν εὐρήσων τοῦ κακοῦ, τοῦ λιμοῦ πάλιν χαλεπωτέρα περιέπεσε συμφορὰ περὶ τῶν ἐσχάτων κινδυνεύειν ἀναγκαζόμενος·

[00961] καὶ εἰς τοσοῦτον τότε κατέστη φόβον, ὥστε, ὃ πᾶσιν ἔστι πάντων ἀφορητότερον, τὸ τὰς γυναῖκας ὑβρίζεσθαι τὰς αὐτῶν, τοῦτο ἐλέσθαι.

[00962] Εἰς τοσαύτην γὰρ τότε ἦλθεν ἀνάγκην, ὡς καὶ ὑπηρετήσασθαι τῇ ὑποκρίσει, οὐ τί γένοιτ' ἂν ἐλεεινότερον;

[00963] Ὅποιαν γὰρ αὐτὸν νομίζεις ἔχειν ψυχὴν, ὅτε τῇ γυναικὶ τοιαῦτα συμβουλεύειν ἠναγκάζετο;

[00964] Γινώσκω ἐγὼ ὅτι γυνὴ εὐπρόσωπος εἶ·

[00965] ἔσται οὖν ὡς ἂν ἴδωσί σε οἱ Αἰγύπτιοι, ἐροῦσιν ὅτι, Γυνὴ αὐτοῦ αὕτη·

[00966] καὶ ἀποκτενοῦσί με, σὲ δὲ περιποιήσονται.

[00967] Εἰπέ οὖν ὅτι, Ἀδελφὴ αὐτοῦ εἰμι, ὅπως ἂν εὐ μοι γένηται διὰ σέ, καὶ ζήσεται ἡ ψυχὴ μου ἕνεκεν σοῦ.

[00968] Καὶ

[00969] Πανεπιστήμι

[00970] ταῦτα ἐφθέγγετο τὰ ῥήματα ὁ διὰ τὸν Θεὸν, καὶ πατριδα, καὶ οἰκίαν, καὶ φίλους, καὶ συγγενεῖς, καὶ τᾶλλα πάντα ἐπὶ τῆς οἰκίας ἀφείς, ὁ τοιαύτην ταλαιπωρίαν καὶ τοσοῦτον πόνον ἐν τῷ μακρῷ τούτῳ καιρῷ κατὰ τὴν ὁδοιπορίαν ὑποστάς·

[00971] καὶ ὁμῶς οὐδὲν τούτων εἶπεν, οἷον ὅτι Ἐγκατέλιπέ με ὁ Θεός, ἀπεστράφη, καὶ τῆς οἰκείας προνοίας ἐξέβαλεν·

[00972] ἀλλ' ἔφερε γενναίως πάντα καὶ πιστῶς, καὶ ὃν ἐχρῆν μάλιστα πάντων ὑβριζομένης ὀργίζεσθαι τῆς γυναικὸς ὑπὸ τῆς πολλῆς βίας, ὅπως μήτε φανερὰ γένηται ἡ ὕβρις, ἀπαντα ἔπραττε.

[00973] Τοῦτο δὲ ὄσσην ἀθυμίαν ἔχει καὶ ὀδύνην, λόγῳ μὲν παραστῆσαι οὐ δυνατόν, ἴσασι δὲ ὅσοι ^[47.460] γυναικας ἔσχον καὶ εἰς ζηλοτυπίας ὑποψίαν ἐνέπεσον.

[00974] Μαρτυρεῖ δὲ τῷ πάθει τούτῳ καὶ ὁ Σολομών οὕτως εἰπών·

[00975] Μεστός γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς, οὐ φείσεται ἐν ἡμέρᾳ κρίσεως, οὐδὲ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἐχθραν, οὐδὲ μὴ διαλυθῆ πολλῶν δώρων.

[00976] Καὶ πάλιν·

[00977] Κραταῖα ὡς θάνατος ἡ ἀγάπη, σκληρὸς ὡς ἄδης ὁ ζῆλος.

[00978] Εἰ δὲ ὁ ζηλοτυπῶν οὕτως ἐκκαίεται, ὁ τοσοῦτοις κρατούμενος κακοῖς, ὡς ἀναγκάζεσθαι καὶ κολακεῦειν τὸν ὑβριστὴν, καὶ ὃν ἀμύνασθαι ἔδει πάντα ποιεῖν ὅπως ῥαδίως ἀπολαύσῃται τῆς αὐτοῦ γυναικὸς ὁ μοιχός, τίνος οὐκ ἐλεεινότερος ἦν;

- [00979] Λαβόντων δὲ καὶ τούτων πέρας τῶν κακῶν, ἕτερα πάλιν ἐτίκτετο δεινὰ, καὶ τὸν λιμὸν ἐκείνον διεδέχετο πόλεμος.
- [00980] Τὴν γὰρ τῶν ποιμένων μάχην καὶ τὴν πρὸς τὸν ἀδελφιδοῦν διανομὴν ἀφήμι νῦν, καίτοι γε ἐπ' ἄλλων ταῦτα ἐξεταζόμενα ἱκανὰ πολλὴν ἀθυμίαν ἐμβαλεῖν.
- [00981] Ὅταν γὰρ ὁ διασωθεὶς ὑπ' αὐτοῦ καὶ τοσοῦτων γενόμενος κύριος ἀγαθῶν, καὶ ὃν ἐχρῆν ἐκστῆναι πάντων αὐτῶ, καὶ τοῖς ποιμέσιν ἐπιτιμῆσαι τοῖς αὐτοῦ, οὗτος προτεινομένης αἰρέσεως ἐπιτρέχει τοῖς εὐφορωτέροις τῶν χωρίων, καὶ τὰ ἐρημότερα ἐκείνῳ καταλιμπάνει μέρη.
- [00982] τίς ἂν ἐνέγκοι ῥαδίως, οὐ τὴν ζημίαν λέγω, ἀλλὰ τὸ τιμήσας ἀτιμασθῆναι καὶ τὸ ἔλαττον ἐνεγκεῖν, ὃ πάσης ζημίας χαλεπώτερον εἶναι δοκεῖ;
- [00983] Ἀλλ' ὅμως ἅπαντα ταῦτα παρήμι νῦν·
- [00984] περὶ γὰρ τοῦ πατριάρχου, οὐ περὶ τινος τῶν πολλῶν ὁ λόγος ἐστὶν ἡμῖν.
- [00985] ἦ·
- [00986] Διαδέχεται δὴ τὸν λιμὸν ἐκείνον ὁ πόλεμος τῶν Περσῶν, καὶ ἀναγκάζεται ἐπιστρατεύειν αὐτοῖς, οὐ παρὰ τὴν ἀρχὴν αὐτὴν ἀκεραίων ἐκατέρων ἔτι μενόντων τῶν μερῶν, ἀλλὰ προτροπωθέντων ἀπάντων, καὶ τῆς νίκης παρὰ τοῖς πολεμίους οὔσης, καὶ οὐδενὸς αὐτοῦ ἔτι ἐνεγκεῖν δυναμένου, τῶν μὲν ἄρδην κατακοπέντων, τῶν δὲ κρυπτομένων, τῶν δὲ δουλευόντων παρ' αὐτοῖς.
- [00987] Ἀλλ' ὅμως οὐδὲν αὐτὸν τούτων οἰκοὶ μένειν ἔπεισεν, ἀλλ' ὑπὸ τῆς σφοδρᾶς ἀθυμίας τῶν γενομένων πληγῆς ἀπήει κοινωνήσων ἐκείνοις τῶν κακῶν, καὶ εἰς προὔπτον ῥίψων θάνατον ἑαυτόν.
- [00988] Τὸ γὰρ μετὰ τριακοσίων οἰκετῶν καὶ μικρῶ πλειόνων πρὸς τοσαύτην παρατάττεσθαι στρατιάν, οὐδὲν ἕτερον ἢ ταῦτα λογιζομένου ἦν, καὶ πρὸς αἰχμαλωσίαν καὶ πρὸς τιμωρίαν, καὶ πρὸς μυρίουσ παρεσκευασμένου θανάτους.
- [00989] Ἀπῆλθε μὲν οὖν ὡς καὶ αὐτὸς τῆς βαρβαρικῆς ἀπολαύσων ὠμότητος·
- [00990] τῇ δὲ τοῦ Θεοῦ φιλανθρωπία διασωθεὶς, καὶ ἐπανελθὼν μετὰ τῆς λείας καὶ τοῦ συγγενοῦς, ἠναγκάζετο πάλιν τὰ οἰκεία θρηνεῖν κακὰ, τὴν ἀπαιδίαν λέγω, καὶ τὸ μηδένα ἔχειν τοῦ κλήρου διάδοχον.
- [00991] Μὴ γὰρ ἐπειδὴ τότε ἤκουσας ἀποδυρομένου πρὸς τὸν Θεὸν καὶ λέγοντος, Τί μοι δώσεις;
- [00992] ἐγὼ δὲ ἀπόλλυμαι ἄτεκνος·
- [00993] διὰ τοῦτο καὶ πρόσφατον τὴν λύπην ταύτην εἶναι νόμιζε·
- [00994] ἢ γὰρ μέριμνα αὕτη καὶ ἡ φροντίς μετὰ τῆς νύμφης εἰσηλθεν εἰς τὴν οἰκίαν τοῦ δικαίου, μᾶλλον δὲ καὶ πρὸ τῆς νύμφης αὐτῆς.
- [00995] Ἔθος γὰρ ἡμῖν ἄπασιν, ὅταν μόνον ἀρξώμεθα βουλευέσθαι καὶ διαλέγεσθαι περὶ γάμου, πάσαις ταῖς τοῦ πράγματος ὑπονύττεσθαι φροντίσιν, ὧν ἀπασῶν τὸ κεφάλαιον ἢ τῶν παιδῶν ἐστὶ, καὶ ὁ φόβος οὗτος ἀπὸ τῆς ἡμέρας ἐκείνης τὰς ἡμετέρας κατασειεὶ ψυχάς.
- [00996] Εἰ δὲ
- [00997] ^[47.461] συμβαίη, γενομένων τῶν γάμων, πρῶτον ἔτος ἢ δευτέρον ἢ καὶ τρίτον παρελθεῖν, ἐπιτείνεται μὲν τὰ τῆς ἀθυμίας, τὰ δὲ τῶν χρηστοτέρων ἐλπίδων ἀτονώτερα γίνονται·
- [00998] ἐτέρου δὲ προστεθέντος πλείονος χρόνου, παντελῶς λοιπὸν ἀφίστανται μὲν ἐκείναι, κρατεῖ δὲ τῆς ψυχῆς αὕτη πᾶσιν ἐπισκοτούσα τοῖς ἡδίστοις,
- [00999] Πανεπιστήμι
- [01000] καὶ μηδενὸς αἰσθησιν συγχωροῦσα λαβεῖν.
- [01001] Ὅστε εἰ καὶ μηδὲν αὐτῶ συνεβεβήκει τῶν τοσοῦτων ἀνιαρῶν, ἀλλὰ πάντα κατὰ νοῦν ἐγεγόνει, ἱκανὴ ἢ τῆς ἀπαιδίας ἀθυμία πᾶσι παρακολουθοῦσα τοῖς γινομένοις συσκιάσαι πᾶσαν εὐθυμίαν καὶ καταβαλεῖν.
- [01002] Ἡ γὰρ ἐπαγγελία τοῦ Θεοῦ πρὸς ἐσχάτῳ γήρῳ, ὅτε τὰ τῆς φύσεως ἀπέγνωστο, τότε ἐγένετο·
- [01003] τὸν δὲ ἔμπροσθεν πάντα χρόνον τοσοῦτον ὄντα ἀλγῶν καὶ κοπτόμενος διετέλει, καὶ ὅσῳ τὸν πλοῦτον αὐξόμενον ἑώρα, τοσοῦτῳ μᾶλλον ἐπένηθει, τοῦ διαδεχομένου τοῦτον οὐκ ὄντος.
- [01004] Τί γὰρ οἶει πάσχειν αὐτόν, ὅτε ἤκουσε·
- [01005] Πάροικον ἔσται τὸ σπέρμα σου ἐν γῆ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτούς, καὶ κακώσουσιν καὶ ταπεινώσουσιν ἔτη τετρακόσια;
- [01006] Ἡ δὲ γυνὴ νῦν μὲν κελεύουσα λαβεῖν τὴν ἑαυτῆς παιδίσκη, νῦν δὲ ἐπειδὴ ἔλαβεν ἐγκαλοῦσα καὶ μεμφομένη, καὶ τὸν Θεὸν καλοῦσα κατ' αὐτοῦ, καὶ ἀναγκάζουσα τὴν τῆς εὐνῆς κεκοινωνηκυῖαν, καὶ παῖδα αὐτῶ μέλλουσαν τίκτειν λοιπὸν ἐκβάλλειν, τίνα οὐκ ἂν εἰς ἀθυμίαν τὴν ἐσχάτην ἐνέβαλε;
- [01007] Ταῦτα γὰρ εἰ καὶ τινι μικρὰ εἶναι δοκεῖ νῦν, λογισάμενος ὅτι ὀλόκληροι οἰκίαι τούτων ἕνεκεν ἀνετράπησαν, θαυμάζω τὸν δίκαιον Εἰ γὰρ καὶ γενναίως ἔφερε διὰ τὸν τοῦ Θεοῦ φόβον, ἀλλ' ὅμως ἄνθρωπος ἦν, καὶ ὑπὸ πάντων τούτων ἐδάκνετο καὶ ὠδυνᾶτο.
- [01008] Ἐπανέρχεται δὲ πάλιν εἰς τὴν οἰκίαν ἡ θεράπαινα τοῦ δεσπότου, καὶ τίκτει τὸν νόθον αὐτῶ, καὶ γίνεται πατὴρ ὁ Ἀβραάμ μετὰ τὸν μακρὸν χρόνον ἐκείνον·
- [01009] καὶ εἶχε μὲν τίνα τὸ πρᾶγμα ἠδονῆν, μείζονα δὲ τὴν ἀθυμίαν.
- [01010] Ὁ γὰρ νόθος αὐτὸν ὑπεμίμησε τοῦ γνησίου, καὶ μείζονα τοῦ πράγματος ἐπιθυμίαν ἐνέβαλε.

- [01011] Τὸ γὰρ, Οὐ κληρονομήσει σε οὗτος, ἀλλ' ὅς ἐξελεύσεται ἐκ σοῦ, περὶ τοῦ Ἰσμαὴλ εἰρησθαι ἐνόμισεν·
- [01012] οὐδὲν γὰρ οὐδέπω εἶρητο περὶ τῆς Σάρρας.
- [01013] Ἐπειδὴ δὲ λοιπὸν καὶ τρανοτέραν ἔλαβεν ἐπαγγελίαν περὶ τοῦ Ἰσαὰκ, καὶ χρόνος ὠρίζετο τῷ τόκῳ, πρὶν ἢ πάλιν αὐτὸν ἡσθῆναι ταῖς ἐλπίσι ταύταις, τὰ τῶν Σοδομιτῶν πάθη πολλὴν αὐτοῦ κατέχεεν ἀθυμίας ἀχλὺν.
- [01014] Ὅτι γὰρ οὐχ ὡς ἔτυχε τὸ πρᾶγμα τὸν δίκαιον διατάραξεν, ἐκ τῶν ῥημάτων αὐτῶν καὶ τῆς ἰκετηρίας, ἣν ὑπὲρ αὐτῶ
- [01015] ν ἔθηκε πρὸς τὸν Θεόν, παντί που δηλὸν ἐστι·
- [01016] ὅτε δὲ καὶ κατενεχθέντα τὸν φρικωδέστατον ἐκείνον εἶδεν ὑετὸν, καὶ πάντα κόνιν καὶ τέφραν ἐξαίφνης γεγενημένα, οὐδὲ ἐν ἑαυτῷ λοιπὸν ἦν.
- [01017] Εἰ γὰρ οἰκίας ὀργῶντες πόρρωθεν καιομένας ἐξιστάμεθα καὶ καταπίπτομεν ὑπὸ τῆς ἀθυμίας καὶ τοῦ φόβου, τί οὐκ ἂν ἔπαθεν ἐκείνος πόλεις ὅλας καὶ χῶρας μετὰ τῶν οἰκητόρων οὐκ ἐμπρησμῷ τῷ συνήθει, ἀλλὰ ξένῳ καὶ φοβερῷ κατακαιομένας ὀργῶν;
- [01018] Ἄρ' οὐ δοκεῖ σοι τοῦ δικαίου τὰ πάθη τῶν ἐπαλλήλων ἐν τῇ θαλάσῃ κυμάτων μιμῆσθαι τὸ συνεχές;
- [01019] Καθάπερ γὰρ ἐκεῖ, οὐπω τῶν προτέρων ἀφανισθέντων, κορυφοῦται τὰ δευτέρα, οὕτω καὶ ἐπὶ τῆς τοῦ δικαίου τούτου ζωῆς διόλου συνέβαινε.
- [01020] Καὶ γὰρ ἔτι τῶν ἐν Σοδόμοις ἀκμαζόντων κακῶν, ὁ τῶν Γεράρων βασιλεὺς τὰ αὐτὰ τῷ Φαραῷ τολμήσει κατὰ τῆς Σάρρας ἐπεχείρησε·
- [01021] καὶ πάλιν ἡ γυνὴ τὴν ἐλεεινὴν ὑπόκρισιν ὑποκρίνεσθαι ἠναγκά ^[47.462] ζετο, καὶ ἡ ὕβρις εἰς ἔργον ἐξήλθεν ἂν, εἰ μὴ πάλιν ὁ Θεὸς διεκώλυσεν.
- [01022] Ὁμοῦ δὲ τοῦ παιδὸς καὶ τῆς γυναικὸς καὶ τῆς οἰκίας ἀπάσης εὐφραينوμένης ἐπὶ τῷ τοῦ παιδὸς τόκῳ, μόνος ὁ δίκαιος ἐν ἡδονῇ τοσαύτῃ λυπεῖσθαι ἠναγκάζετο καὶ ἀθυμεῖν, τὴν παλλακὴν μετὰ τοῦ παιδὸς ἐκβάλλειν ἀναγκαζόμενος.
- [01023] Εἰ γὰρ καὶ νόθος ἦν ὁ Ἰσμαὴλ καὶ ἐκ παιδίσκης, ἀλλ' ὅμως ἡ τῆς φύσεως τυραννὶς οὐδὲν ἀπὸ τῆς ἀναξίας ἡττων ἐγένετο, οὐδὲ ἀσθενεστέραν ἐποίει τὴν τῶν πατρικῶν σπλάγχων ἀνάγκην ἢ δυσγένεια τῆς μητρὸς·
- [01024] καὶ τοῦτο ἀπ' αὐτῆς τῆς Βίβλου ἔστι μαθεῖν.
- [01025] Ὁ γὰρ στερόχος καὶ ἀνδρείος, ὁ τὸν μονογενῆ ταῖς οἰκείαις καταδεξάμενος σφάξαι χερσίν, οὗτος ἤλγει, ὅτε αὐτῷ ταῦτα ἐπέταττεν ἡ γυνὴ, καὶ οὐδ' ἂν εἶξεν οὐδ' ἂν ἐπέισθη τῇ Σάρρᾳ, καίτοι πλείονα τότε παρῳήσιαν ἐχούση, καὶ λεγούση πρὸς αὐτὸν, εἰ μὴ σφόδρα αὐτὸν ὁ τοῦ Θεοῦ φόβος κατέκαμψεν.
- [01026] Ὅστε ὅταν ἀκούσης, ὅτι τοῦ Θεοῦ κελεύσαντος ἐξέπεμπε, μὴ τὴν ὀδύνην λελύσθαι νόμιζε τοῦτο γὰρ ἀδύνατον ἦν, ἀλλὰ τὴν σφοδρὰν ὑπακοὴν θαύμασον, ὅτι καὶ ὑπὸ τῆς συμπαθείας καμπτόμενος οὐκ ἀντέλεγε τῷ Θεῷ, ἀλλ'
- [01027] Πανεπιστήμι
- [01028] ἐξέπεμπε μὲν τὸ παιδίον μετὰ τῆς μητρὸς, οὐδὲ ὅποι πορευέσεται εἰδῶς, ἐκαρτέρει δὲ καὶ ἠνείχετο ὀδυνώμενος·
- [01029] οὐδὲ γὰρ τῆς φύσεως κρείττων ἦν.
- [01030] θ'.
- [01031] Τοῦτο δὲ καὶ ἐπὶ τοῦ γνησίου παιδὸς ἔπαθε.
- [01032] Μὴ γὰρ τις λεγέτω ὅτι οὐκ ἤλγει, οὐδὲ τὰ τῶν πατέρων ὑπέμεινε, μηδὲ πέρα τοῦ μέτρου δεῖξαι βουλόμενος φιλοσοφοῦντα, τὸ κεφάλαιον ἀποστερεῖτω τῶν ἐγκωμίων αὐτόν.
- [01033] Εἰ γὰρ τοὺς ἐπὶ τοῖς αἰσχίστοις ἀλόντας, καὶ πολὺν χρόνον ταύτης ἀπολαύσαντας τῆς ζωῆς, καὶ ἀγνώτας ὄντας, καὶ οὐδὲ ὀφθέντας ἡμῖν ποτε, τούτους ἐξαίφνης ὀργῶντες ἐπὶ τῆς ἀγορᾶς τὴν ἐπὶ θάνατον ἀπαγομένους συστελλόμεθα καὶ ἀλγοῦμεν, πολλάκις δὲ καὶ δακρύομεν·
- [01034] ὁ τὸν υἱὸν αὐτοῦ τὸν γνήσιον τὸν μονογενῆ, τὸν παρ' ἐλπίδας τεχθέντα, τὸν μετὰ χρόνον τοσοῦτον, τὸν πρὸς ἐσχάτῳ γήρα καὶ γὰρ καὶ ταῦτα μείζονα αἴρει τὴν φλόγα, τοῦτον ἔτι νέον ὄντα ταῖς ἑαυτοῦ χερσὶ καταθῆσαι καὶ κατακαῦσαι κελεύόμενος, οὐδὲν ἀνθρώπινον ἔπαθε;
- [01035] καὶ τί τῶν ταῦτα λεγόντων καταγελαστότερον;
- [01036] Εἰ γὰρ λίθος ἦν, εἰ γὰρ σίδηρος, εἰ γὰρ αὐτοαδάμας, οὐκ ἂν ἐκάμφθη καὶ κατεκλάσθη πρὸς τὴν ὥραν τοῦ παιδὸς καὶ γὰρ ἦν αὐτὸ τῆς ἡλικίας τὸ ἄνθος ἄγων, πρὸς τὴν σύνεσιν τῶν ῥημάτων, πρὸς τὴν εὐλάβειαν τῆς ψυχῆς;
- [01037] Ἠρώτησεν οὖν τὸν πατέρα λέγων·
- [01038] Ἴδου τὰ ξύλα καὶ τὸ πῦρ, ποῦ ἔστι τὸ πρόβατον;
- [01039] ἤκουσεν ὅτι, Ὁ Θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὀλοκάρπωσιν, ᾧ τέκνον·
- [01040] καὶ οὐδὲν περιεργάσατο πλέον.
- [01041] Ἐώρα τὸν πατέρα δεσμεύοντα αὐτόν, καὶ οὐκ ἀντέτεινεν·
- [01042] ἐπετέθη τοῖς ξύλοις, καὶ οὐκ ἀπεπήδησεν·

- [01043] εἶδε τὴν μάχαιραν κατ' αὐτοῦ φερομένην, καὶ οὐκ ἔταράχθη.
- [01044] Τί ταύτης εὐλαβέστερον γένοιτ' ἂν τῆς ψυχῆς;
- [01045] Ἔτι οὖν τολμήσει τις εἰπεῖν ὡς οὐδὲν ὑπὸ τούτων ἀπάντων ἔπαθεν ὁ Ἀβραάμ;
- [01046] Εἰ γὰρ ἐχθρὸν καὶ πολέμιον καταθύειν ἔμελλεν, εἰ γὰρ θηρίον ἦν, ἄρα ἂν ἀναλγητὶ ταῦτα ἐποίησεν;
- [01047] Οὐκ ἔστι ταῦτα, οὐκ ἔστι·
- [01048] μὴ τοσαύτην ὠμότητα καταγνῶς τοῦ δικαίου·
- [01049] καὶ γὰρ ἤλγει καὶ διεκόπτετο.
- [01050] Ὁ Θεὸς, φησὶν, [47.463] ὄψεται πρόβατον ἑαυτῷ εἰς ὀλοκάρπωσιν, τέκνον.
- [01051] Πόσης οἶει ταῦτα συμπαθείας εἶναι τὰ ῥήματα;
- [01052] Ἀλλ' ὁμως κατεῖχε κάτω τὴν ὀδύνην καὶ ἐπίεζε, καὶ μετὰ τοσαύτης ἅπαντα τῆς προθυμίας ἔπραττε, μεθ' ὅσης οἱ μηδενὶ τούτων κατεχόμενοι τῶν κωλυμάτων.
- [01053] Καταθύσας τοίνυν αὐτὸν καὶ γὰρ κατέθυσε τῇ προθυμίᾳ, παραδίδωσιν ὑγιῆ καὶ σῶον τῇ μητρί·
- [01054] λαβοῦσα δὲ ἐκείνη, πρὶν ἐμπλησθῆναι καλῶς τοῦ παιδός, καταλύει τὸν βίον.
- [01055] Κάκεινο δὲ οὐ μικρῶς ἐλύπει τὸν Ἀβραάμ.
- [01056] Εἰ γὰρ καὶ πολὺν αὐτῷ συνεγεγόνει χρόνον, οὐδὲν ἦν ἰκανὸν πείσαι ῥᾶον ἐνεγκεῖν τὴν συμφορὰν·
- [01057] αὐτὸ μὲν οὖν τοῦτο πλείονα αὐτῷ παρεῖχε τὴν ἀθυμίαν·
- [01058] τοὺς γὰρ ἐπὶ πολὺ συνοικήσαντας, καὶ πολλὴν τῆς ἑαυτῶν καὶ φιλίας καὶ ἀρετῆς δεδωκότας πείραν ἡμῖν, τούτους μάλιστα πάντων ζητοῦμεν.
- [01059] Καὶ ὅτι ταῦθ' οὕτως ἔχει, αὐτὸς ἐδήλωσεν ὁ πατριάρχης πενθήσας καὶ θρηνήσας αὐτήν.
- [01060] Τί δ' ἂν τις λέγοι τὰς ὑπὲρ τοῦ παιδὸς φροντίδας, τὰς ὑπὲρ τῆς τούτου γυναικός, τὰς ὑπὲρ τῶν ἀδελφῶν τῶν τούτου, τὰ ἄλλα ἅπαντα, ἅπερ εἰ κατ' ἀκριβείαν τις ἐξετάζειν ἐθέλοι, πολὺ τοῦ νῦν δειχθέντος ὀδυνηρότερον ὄψεται τοῦ δικαίου τὸν βίον καὶ πλειόνων γέμοντα φροντίδων;
- [01061] Τὰ γὰρ κεφαλαιωδέστερα μόνον εἰποῦσα ἡ Γραφή, τὰ ἄλλα πάντα παρήκεν ἐξετάζειν ἡμῖν, ὅσα καθ' ἑκάστην ἡμέραν γίνεσθαι εἰκὸς ἐν οἰκίᾳ, ἐνθα οἰκετῶν πλήθος καὶ ἀνὴρ καὶ γυνὴ καὶ παιδιά καὶ πραγμάτων ἐπιμέλεια πολλῶν.
- [01062] Ναί, φησὶν·
- [01063] ἄλλ' ἐκεῖνῳ μεγίστην καθ' ἕκαστον τούτων παραμυθίαν ἔφερε τῶν λυπηρῶν τὸ διὰ τὸν Θεὸν πάντα ὑπομένειν ἐκεῖνα.
- [01064] Οὐκοῦν καὶ σὲ τοῦτο παραμυθήσεται νῦν·
- [01065] καὶ γὰρ σοὶ τὸν πειρασμὸν τοῦτον ὁ συγχωρήσας ἐπελθεῖν οὐδεὶς ἕτερός ἐστιν, ἀλλ' ἡ ὁ Θεός.
- [01066] Εἰ γὰρ χοίροις ἐπιτηδῆσαι οὐκ ἂν ἐτόλμησαν οἱ πονηροὶ δαίμονες ἐκεῖνοι, μὴ ἐπιτρέψαντος αὐτοῦ τότε, πολλῷ μᾶλλον τῇ σῇ τιμίᾳ ψυχῇ.
- [01067] Ὡσπερ οὖν ἐκεῖνῳ τὸ γενναίως ἅπαντα φέρειν καὶ εὐχαρίστως πολὺν ἤνεγκε μισθόν, οὕτως οἶσει καὶ σοὶ, μόνον ἂν μὴ δυσχεραίνης μηδὲ ἀγανακτῆς, ἀλλ' ὑπὲρ ἀπάντων εὐχαριστῆς τῷ φιλανθρώπῳ Θεῷ.
- [01068] Ἐπεὶ καὶ ὁ μακάριος Ἰῶβ ἔπαθε μὲν ἅπερ ἔπαθε συγχωρήσαντος τοῦ Θεοῦ, ἔφερε δὲ αὐτῷ τοὺς
- [01069] Πανεπιστήμι
- [01070] στεφάνους οὐ τὸ παθεῖν μόνον, ἀλλὰ καὶ τὸ γενναίως πρὸς ἅπαντα στήναι τὰ δεινά·
- [01071] καὶ θαυμάζομεν αὐτὸν ἅπαντες, οὐκ ἐπειδὴ πάντων αὐτὸν ἀπεστέρησεν ὁ διάβολος, ἀλλ' ἐπειδὴ ἐν πᾶσι τούτοις οὐχ ἡμαρτεν, οὐδὲ ἐν τοῖς χεῖλεσιν αὐτοῦ.
- [01072] Ἰ·
- [01073] Ἐπειδὴ δὲ ἐμνήσθην τοῦ Ἰῶβ, ἐβουλόμην μὲν καὶ τοὺς θρήνους αὐτοῦ τοὺς μακροὺς, καὶ τῶν παθῶν τὴν σφοδρότητα ἐκθεῖναι τῷ λόγῳ·
- [01074] ὑπὲρ δὲ τοῦ μὴ πολὺ ποιῆσαι τὸ μήκος ἐπάνειμι πρὸς τὸν Ἰσαάκ.
- [01075] Σὺ δὲ εἰ βούλει μετὰ ἀκριβείας τὰ ἐκεῖνου μαθεῖν, τὸ βιβλίον αὐτοῦ μετὰ χεῖρας λαβὼν διάκυσσον πρὸς τὴν ἄβυσσον τῶν συμφορῶν, καὶ πολλὴν ἐν ἐκείνοις παραμυθίαν εὐρήσεις τῶν σῶν.
- [01076] Εἰ γὰρ καὶ πολλῷ βελτίων ἡμῶν ὁ δίκαιος, ἀλλὰ καὶ πρὸς πολλῷ μείζονα τὴν ἐνέργειαν παρετάξατο·

[01077] καὶ γὰρ σφοδρότερον ἔπνευσε κατ' ἐκείνου ὁ Πονηρὸς τότε.

[01078] Τὰ δὲ κατορθώματα οὐ τῷ μέτρῳ τῶν πειρασμῶν, ἀλλὰ τῇ τῶν πραττομένων δυνάμει κρίνεται.

[01079] Ὅστε καὶ ἐλάττων οὗτος ὁ νῦν ἀγὼν, οὐδὲν σε τοῦτο εἰς τοὺς στεφάνους παραβλάψαι δυνήσεται.

[01080] Ὁ γὰρ τὰ δύο τάλαντα προσενεγκῶν οὐκ ἐλαττον ἦνεγκε τοῦ τὰ πέντε ἐπιδείξαντος.

[01081] Διὰ τί;

[01082] Ὅτι εἰ καὶ ἡ πρόσσδος ^[47.464] οὐχ ἡ αὐτὴ, ἀλλ' ἡ προθυμία ἡ αὐτὴ, ὅθεν καὶ τῆς αὐτῆς ἐκάτερος ἔτυχε τιμῆς ἀκούσας, Εἴσελθε εἰς τὴν χαρὰν τοῦ Κυρίου σου.

[01083] Τί οὖν ὁ Ἰσαάκ, Αποδημίαν μὲν οὐκ ἐστείλατο μακρὰν, καθάπερ ὁ πατὴρ, οὐδὲ τὴν οἰκείαν ἀφεῖναι ἠναγκάσθη γῆν, καθάπερ ἐκεῖνος, τὸ δὲ κεφάλαιον τῶν κακῶν καὶ αὐτὸς ὑπέμεινε, τῆς ἀπαιδίας τὸν φόβον.

[01084] Ὡς δὲ ἔλυσε τὸ δεινὸν εὐξάμενος, ἕτερος αὐτὸν διεδέξατο φόβος ἐκείνου μείζων·

[01085] οὐδὲ γὰρ ἦν ἴσον ὑπὲρ ἀπαιδίας τρέμειν, καὶ ὑπὲρ τῆς ῥίζης αὐτῆς.

[01086] Οὕτω γὰρ αὐτὴ διεκόπτετο ταῖς ὠδίσιν ὡς πικροτέραν θανάτου παντὸς ὑπομένειν ζωὴν·

[01087] καὶ τοῦτο αὐτῆς ἄκουσον λεγούσης, Εἰ οὕτω μοι μέλλει γίνεσθαι, ἵνατί μοι τὸ ζῆν;

[01088] Λιμοῦ δὲ πείραν ἔλαβε μὲν καὶ αὐτός·

[01089] εἰ δὲ μὴ κατῆλθεν εἰς Αἴγυπτον, ἀλλ' ὅπερ ὁ πατὴρ μικροῦ δεῖν ἔπαθεν ἐκεῖ, ταῦτα καὶ οὗτος ὑπέμεινε καὶ ἐκινδύνευεν ὑπὲρ τῆς αὐτοῦ γυναικός.

[01090] Καὶ τὸν πατέρα μὲν ἐτίμων οἱ πρόσσοικοι πάντες, τοῦτον δὲ ὡς ἐχθρὸν καὶ πολέμιον ἤλαυνον καὶ τῶν οἰκείων αὐτὸν οὐκ ἠφίεσαν ἀπολαῦσαι πόνων, ἀλλ' ἐκείνον ἐν στενοχωρίᾳ καθιστώντες πολλῇ, αὐτοὶ μετ' ἐξουσίας ἐν τοῖς μόχθοις ἐτρύφων τοὺς ἐκείνου.

[01091] Ὡς δὲ ποτε καὶ τούτους οὗτος φίλους ἐκτήσατο, καὶ ἐν ἡλικίᾳ τοὺς παῖδας εἶδε γενομένους τοὺς αὐτοῦ, τότε δὴ, τότε, ὅτε πολλὴν προσεδόκησε παραμυθίαν εὐρήσειν, καὶ γηροκόμους ἔξενε καλοὺς, εἰς τὴν ἐσχάτην ἀθυμίαν ἐνέπεσε.

[01092] Πρῶτον μὲν γὰρ ἀπὸ τῶν ἀλλοφύλων ὁ πρεσβύτερος γυναικὰ λαβὼν παρὰ τὸ τῷ πατρὶ δοκοῦν, τούτῳ γε αὐτῷ σφόδρα αὐτὸν ἠνίασε, καὶ τῷ μάχην καὶ πόλεμον εἰς τὴν οἰκίαν εἰσαγαγεῖν.

[01093] Μυρίοις γὰρ αἱ γυναῖκες ἐκείναι παρέβαλλον αὐτοὺς κακοῖς, ἅπερ ἅπαντα εἰπεῖν παραιτουμένη ἡ Γραφή, δι' ἐνὸς ῥήματος τὸ πᾶν ἠνίατο εἰποῦσα, ὅτι Ἦριζον τῇ Ρεβέκκᾳ·

[01094] καὶ τοῖς οἰκίας ἔχουσι καὶ παῖδας ἤδη γεγαμηκότας κατέλιπεν εἰδέναι τὸ λεχθέν·

[01095] Ἐκεῖνοι γὰρ μάλιστα πάντων ἴσασιν ἀκριβῶς ὅσον ἐστὶ κακὸν ἐμφιλονεϊκῶς διατεθῆναι τὴν τοῦ νυμφίου μητέρα καὶ τὴν νύμφην, καὶ μάλιστα ὅταν οἰκίαν οἰκῶσιν ἀμφότεροι μίαν.

[01096] Τοῦτο μὲν οὖν διηνεκὲς ἦν τὸ δεινόν.

[01097] Τὸ δὲ ἐπὶ τούτοις συμβάν, ἢ τῶν ὀφθαλμῶν πήρωσις, ὅπερ ὅσον ἐστὶ κακὸν οἱ παθόντες ἴσασι μόνον·

[01098] μετὰ δὲ τοῦτο, ἢ περὶ τὰς εὐλογίας ἀποτυχία τοῦ παιδός, ὑφ' ἧς οὕτως ἐπλήγη τὴν ψυχὴν, ὡς αὐτοῦ πικρότερον ἀναβοῆσαι τοῦ τὴν ἀπάτην ὑπομείναντος, καὶ ἀπολογήσασθαι πρὸς αὐτόν·

[01099] οὐ γὰρ ἐκῶν ἠδικηκέναι ἔλεγεν, ἀλλ' ἀπατηθεῖς.

[01100] Τὰ δὲ ἐντεῦθεν τὴν ἐπὶ τῆς σκηνῆς ἐδείκνυ τραγωδίαν, καὶ τὸ δράμα τῶν Θηβαίων ἀνετύπου μειρακίων.

[01101] Καὶ γὰρ καὶ ἐνταῦθα τῆς τοῦ πατρὸς ἡλικίας καὶ πηρώσεως καταφρονήσας ὁ πρεσβύτερος ἐξέβαλε τῆς οἰκίας τὸν νεώτερον ἀδελφόν.

[01102] Εἰ δὲ μὴ ἀπέκτεινε καθάπερ ἐκεῖνος, ἢ τῆς μητρὸς σοφία τοῦτο διεκάλυπεν·

[01103] ἠπεύλησε μὲν γὰρ καὶ οὗτος τὸν φόνον, καὶ τὴν τελευτὴν ἀνέμενε τοῦ πατρὸς.

[01104] Μαθοῦσα δὲ ἡ μήτηρ, καὶ τῷ πατρὶ διαλεχθεῖσα, ἐξήρπασεν αὐτὸν τῶν ἐκείνου χειρῶν, καὶ τὸν μὲν θεραπεύοντα αὐτοὺς καὶ εὐνοϊκῶς διακείμενον φυγαδεύειν ^[47.465] ἠναγκάζοντο, τὸν

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[01106] δὲ μοχθηρὸν καὶ ἀβίωτον αὐτοῖς καθιστώντα τὸν βίον τοῦτο γὰρ αὐτὴ φησὶν ἡ Ρεβέκκα παρ' ἑαυτοῖς κατεῖχον διηνεκῶς.

[01107] Αποδράντος τοῖνυν ἐκείνου τοῦ διαπαντός ἐπὶ τῆς οἰκίας τραφέντος ἦν γὰρ ἄπλαστος οἰκῶν οἰκίαν καὶ τὰ πολλὰ μετὰ τῆς μητρὸς οἰκουροῦντος, πόσα μὲν ἦν εἰκὸς τὴν Ρεβέκκαν ὀδύρεσθαι καὶ θρηνεῖν μεμνημένην τοῦ παιδός διαπαντός, καὶ τὸν ἄνδρα ὀρώσαν οὐδὲν τῶν νεκρῶν ἀμεινον διακείμενον καὶ διὰ τὴν ἡλικίαν καὶ διὰ τὴν νόσον;

[01108] πόσῳ δὲ τὸν γέροντα πένθει κατέχεσθαι μετὰ τῶν οἰκείων καὶ τὰς τῆς γυναικὸς ἀναγκαζόμενον θρηνεῖν συμφοράς;

[01109] Ὅτε δὲ ἔμελλε τελευτᾶν ἐκείνη, τί ἄρα οὐκ εἶπε, τί δὲ οὐκ ἐφθέγγετο, ἃ καὶ λίθον τήξαι ἰκανὰ, οὐχ ὀρώσα τὸν παῖδα παρεστῶτα καὶ δακρύνοντα, καὶ καθαιροῦντα ὀφθαλμούς, καὶ συλλαμβάνοντα στόμα, καὶ περιστέλλοντα, καὶ τὰ ἄλλα πάντα ἐπιμελούμενον, ἅπερ αὐτοῦ τοῦ θανάτου πικρότερα τοῖς γεγεννηκόσιν εἶναι δοκεῖ;

[01110] Ὁ δὲ Ἰσαὰκ οὕτως αὐτὴν ἀποπνέουσιν ὄρων, ὅποιαν ἐκέκτητο ψυχὴν καὶ τότε καὶ μετὰ τὴν ἐκείνης τελευτῆν;

[01111] ἰα΄.

[01112] Τοιοῦτος ἡμῖν ὁ πολλῶν εὐθυμότερος εἶναι δοκῶν ἀποπέφανται.

[01113] Τὸν δὲ τοῦ Ἰακώβ βίον ἀρκεῖ μὲν καὶ χωρὶς ἐξετάσεως δεῖξαι αὐτὴ ἢ τοῦ Ἰακώβ ἀπόφασις·

[01114] τῷ γὰρ Φαραῶ τότε διαλεγόμενος ἔλεγε·

[01115] Μικραὶ καὶ πονηραὶ αἱ ἡμέραι μου, καὶ οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν πατέρων μου·

[01116] τοῦτ' ἔστι, καὶ βραχυτέρον καὶ μοχθηρότερον ἐβίωσα βίον.

[01117] Χωρὶς δὲ τῆς ἀποφάσεως οὕτως εἰσὶ περιφανεῖς αἱ συμφοραὶ αὐτοῦ, ὡς μηδὲ τῶν πολλῶν τινὰς αὐτὰς ἀγνοεῖν.

[01118] Ὁ μὲν γὰρ πάππος ὁ τούτου, εἰ καὶ μακρὰν ἐστείλατο τὴν ἀποδημίαν, ἀλλὰ τοῦ Θεοῦ κελεύοντος, ὅπερ παραμυθίαν αὐτῷ τὴν μεγίστην ἔφερεν·

[01119] οὗτος δὲ ἀδελφὸν φεύγων ἐπιβουλεύοντα καὶ φονῶντα κατ' αὐτοῦ·

[01120] κάκεῖνος μὲν οὐδέποτε ὑπὲρ τῆς τῶν ἀναγκαίων χορηγίας ᾠδύρευτο·

[01121] οὗτος δὲ ἀγαπητὸν ἠγείτο καὶ εὐκτὸν, τὸ ἱματίου καὶ ἄρτου εὐπορῆσαι μόνον.

[01122] Διασωθεὶς δὲ, καὶ τῶν τῆς ὁδοιπορίας κακῶν ἀπαλλαγείς, καὶ πρὸς τοὺς συγγενεῖς ἐλθὼν τοὺς αὐτοῦ, ἠναγκάζετο δουλεύειν ὁ ἐν ἀφθονίᾳ

[01123] α τοςάυτη τραφεῖς.

[01124] Οἶσθα δὲ ὅτι πανταχοῦ μὲν ἡ δουλεία πικρόν·

[01125] ὅταν δὲ τις παρὰ τοῖς ὁμοτίμοις τὰ τῶν οἰκετῶν ὑπομένειν ἀναγκάζεται, καὶ ταῦτα μηδέποτε τοῦ πράγματος πείραν λαβὼν, ἀλλ' ἐν ἐλευθερίᾳ καὶ τρυφῇ τὴν πρῶτην ἄπασαν ἡλικίαν διαγαγὼν, ἀφόρητον γίνεται τὸ δεινόν·

[01126] ἀλλ' ὅμως ἔφερε πάντα γενναίως.

[01127] Καὶ τὰς ἐν τῇ ποιμαντικῇ αὐτοῦ ταλαιπωρίας ἀκούεις διηγουμένου, καὶ λέγοντος·

[01128] Ἐγὼ ἀπετίννυον παρ' ἑμαυτοῦ κλέμματα ἡμέρας καὶ κλέμματα νυκτός·

[01129] ἐγενόμην συγκαιόμενος τῷ καύματι τῆς ἡμέρας καὶ τῷ παγετῷ τῆς νυκτός, καὶ ἀφίστατο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου.

[01130] Ταῦτά μοι εἴκοσι ἔτη.

[01131] Ταῦτα ἔπασχεν ὁ τὸν ἄπλαστον βίον βεβιωκώς, ὁ οἰκίαν οἰκήσας διαπαντός, καὶ μετὰ τοὺς τοσοῦτους μόχθους καὶ τὰς ζημίας καὶ τὸν πολὺν χρόνον ἐκείνον, τὴν πικρὰν ἀπάτην ὑπέμεινε τὴν ἐπὶ τῇ γυναικί.

[01132] Εἰ γὰρ μὴ δεδουλεύκει τὰ ἑπτὰ ἔτη, εἰ γὰρ μηδὲν ὦν ἀπωδύρατο πρὸς τὸν κηδεστὴν ἔπαθεν, εἰ γὰρ μὴ ἦρα τῆς παιδός, αὐτὸ μόνον τὸ κατεγγυηθῆναι μὲν αὐτῷ τὴν ἀμείνω, δοθῆναι δὲ τὴν φαυλοτέραν ἀντ' ἐκείνης, πόσην ἀθυμίαν, πόσον θόρυβον, πόσην ἐπήρειαν παρεῖχε τῷ μακαρίῳ τότε ἐκείνῳ! Ἄλλος μὲν οὖν εἴ τις ἦν, οὐκ ἂν ῥαδίως τὴν [47.466] ἐπήρειαν ἠνεγκεν, ἀλλὰ πᾶσαν τῶν κηδεστῶν ἀνέτρεψεν ἂν τὴν οἰκίαν συσφάξας ἑαυτὸν ἐκείνοις, ἢ καὶ ἄλλω τινὶ συνδιαφθειράς τροπῷ·

[01133] ἐπειδὴ δὲ ἀνεξίκακος καὶ μακρόθυμος ἦν ὁ Ἰακώβ, τοῦτο μὲν οὐκ ἐποίησεν, ἀλλ' οὐδὲ ἐβουλεύσατο τὴν ἀρχὴν·

[01134] κελευσθεὶς δὲ ἕτερα ἑπτὰ ἔτη δουλεύσαι πάλιν, ὑπήκουσεν ἐτοίμως·

[01135] οὕτως ἦν πρᾶος καὶ ἐπιεικής.

[01136] Εἰ δὲ ὁ τῆς κόρης ἔρως συναντελαμβάνετο τῇ τῶν τρόπων ἐπιεικείᾳ, πάλιν μοι τῆς ἀθυμίας λέγεις τὴν ὑπερβολὴν.

[01137] Ἐννόησον γὰρ ὄσην ὀδύνην ὑπέμεινε, ὅτε τῆς οὕτως ἀγαπωμένης ἀπεστερεῖτο, καὶ προσδοκῶν αὐτὴν ἔνδον ἔχειν, εἰς ἑπτὰ ἔτων πάλιν ἀναβολὴν ἐξεκρούετο, καὶ τοὺς κρυμοὺς καὶ τὰ θάλπη καὶ τὰς ἀγρυπνίας καὶ τὰς ζημίας τὰς συνεχεῖς.

[01138] Λαβὼν δὲ καὶ ταύτην ὕστερον, καὶ ζῶν παρὰ τῷ κηδεστῇ βίον ταλαιπῶρον καὶ ἐπίμοχθον, ἐφθονεῖτο καὶ οὕτως, καὶ δευτέραν ἀπάτην ὑπέμεινε

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[01140] ἐπὶ τοῖς μισθοῖς, ὡς καὶ αὐτὸς αὐτὸν διηλεγξέε λέγων ὅτι, Παρελογίσω με δέκα ἀμνάσιν.

[01141] Μετὰ δὲ τοῦ κηδεστοῦ καὶ οἱ τῶν γυναικῶν ἀδελφοὶ τοῦ κηδεστοῦ μᾶλλον ἐξεθηριώθησαν πρὸς αὐτόν.

[01142] Τὸ δὲ πάντων χαλεπώτερον ἦν, ἢ ἐρωμένη, δι' ἣν ἔτη δις ἑπτὰ δουλεύειν εἴλετο, ὑπὸ τῆς ἀθυμίας ἀπεπνίγετο, τὴν μὲν ἀδελφὴν τίκτουσαν ὀρῶσα, ἑαυτὴν δὲ οὐδὲ ἐλπίδα τοῦ πράγματος ἔχουσαν, καὶ εἰς τοσαύτην ἔκστασιν ὑπὸ τῆς ἀθυμίας ἐξηνέχθη τότε, ὡς ἐγκαλεῖν καὶ μέμφεσθαι τῷ ἀνδρὶ, καὶ θάνατον ἀπειλεῖν καθ' ἑαυτῆς, εἰ μὴ τέκοι·

[01143] Δὸς γὰρ μοι τέκνα, φησὶν·

[01144] εἰ δὲ μὴ, τελευτήσω ἐγώ.

[01145] Τί τοίνυν εὐφρᾶναι αὐτὸν δυνατὸν ἦν, τῆς μὲν οὕτω ποθουμένης τοιαῦτα ὀδυρομένης, τῶν δὲ ταύτης ἀδελφῶν ἐπιβουλευόντων αὐτῷ καὶ πάντα πραττόντων, ὅπως εἰς τὴν ἐσχάτην ἔλθῃ πενίαν;

[01146] Εἰ δὲ τὰ χωρὶς ἰδρώτων ἐπιδιδόμενα ταῖς γυναῖξιν, ὅταν ἀφαιρῆται, πολλὴν φέρει τὴν ἀθυμίαν, ὁ κινδυνεύων ὑπὲρ τῶν πόνους κτηθέντων οἰκείους πῶς ἂν πράως ταύτην ἤνεγκε τὴν ζημίαν;

[01147] Αἰσθόμενος τοίνυν ὅτι δι' ὑποψίας εἶχον αὐτὸν καὶ ὑπεβλέποντο, λαθῶν ἀνεχώρησεν ὡς φυγᾶς·

[01148] οὐ τί γένοιτ' ἂν ἐλεεινότερον;

[01149] Καὶ γὰρ ἐκ τῆς οἰκείας καὶ ἐκ τῆς ἀλλοτριᾶς μετὰ φόβων καὶ κινδύνων ἀποδημήσας εἰς τὰ αὐτὰ πάλιν ἐμπίπτειν βάραθρα ἠναγκάζετο.

[01150] Τὸν μὲν γὰρ ἀδελφὸν φυγῶν ἦλθε πρὸς τὸν κηδεστὴν, ὑπὸ δὲ τούτου πάλιν ἐλαυνόμενος, εἰς τὸν ἀδελφὸν ἐμπίπτειν ἐβιάζετο·

[01151] καὶ τὸ προφητικὸν ἐκεῖνο ὑπέμεινεν, ὃ περὶ τῆς ἡμέρας Κυρίου φησὶν ὁ Ἀμώς·

[01152] Ὅν τρόπον ἐάν τις ἐκφύγῃ ἀπὸ προσώπου λέοντος, καὶ ἐμπέσῃ αὐτῷ ἄρκτος, καὶ εἰσπηδήσῃ εἰς τὴν οἰκίαν αὐτοῦ, καὶ ἀπερείσῃ τὴν χεῖρα αὐτοῦ εἰς τὸν τοῖχον, καὶ δάκῃ αὐτὸν ὁ ὄφις.

[01153] Τί δὲ δεῖ λέγειν τὸν τρόπον ὃν ὑπέστη καταληφθεὶς ὑπὸ τοῦ Λάβαν, τὰς θλίψεις τὰς κατὰ τὴν ὁδοιπορίαν, θρεμμάτων τοσοῦτων καὶ παίδων ἀκολουθούντων αὐτῷ;

[01154] Ἀλλ' ἐπειδὴ τὴν ἀδελφικὴν ὄψιν ὀρᾶν ἐμελλεν, οὐ ταυτὸ ἔπασχε τοῖς ὀρῶσι τὴν παρὰ τοῖς ποιηταῖς πλαττομένην ὑπ' ἐκείνων Γοργόνος κεφαλὴν;

[01155] οὐχ ὡς τὴν ἐπὶ θάνατον ἀπιῶν, οὕτως ἅπαντα διετάττετο

[01156] ὡς ἄκουσον τῶν ῥημάτων αὐτοῦ, καὶ μάθε τὴν ἐναποκειμένην αὐτοῦ φλόγα τῆ ψυχῆ·

[01157] Ἐξελοῦ με, φησὶν, ὁ Θεὸς ἐκ χειρὸς Ἡσαῦ τοῦ ἀδελφοῦ μου, ὅτι φοβοῦμαι ἐγὼ αὐτὸν, μήποτε ἐλθὼν πατάξῃ με καὶ μητέρα ἐπὶ τέκνοισ.

[01158] Σὺ δέ μοι εἶπας, Εὐ σε ποιήσω.

[01159] Πόσῃ οὐκ ἂν εὐφροσύνην ἐξέβαλεν οὗτος ὁ φόβος, εἰ καὶ πάντα τὸν ἔμπροσθεν χρόνον ἐν εὐθυμίᾳ διατετελεκῶς ἦν;

[01160] Νῦν [47.467] δὲ ἅπας ὁ βίος αὐτῷ καὶ ἐξ ἐκείνης τῆς ἡμέρας, ἐν ἣ τὰς εὐλογίας μέλλων λαμβάνειν προαποτεθνήκει τῷ δέει, διὰ συμφορῶν ἐπλέκετο καὶ ἐπιβουλῶν.

[01161] Τοσοῦτον γὰρ αὐτὸν δέος τότε κατεῖχεν, ὡς μηδὲ μετὰ τὴν συντυχίαν, καίτοι γε χρηστῶς καὶ φιλανθρώπως αὐτῷ χρησαμένου τοῦ ἀδελφοῦ, θαρρόησαι καὶ ἀποθέσθαι τὴν ἀγωνίαν.

[01162] Παρακαλοῦντος γοῦν ἐκείνου συναπελθεῖν, καθάπερ θηρίου τινὸς ἀπαλλάττεσθαι μέλλων, οὕτως ἡξίου καὶ ἐσοφίζετο τὴν ἀναχώρησιν λέγων·

[01163] Ὁ κύριός μου, γινώσκεις ὅτι τὰ παιδιά ἀπαλώτερα, καὶ τὰ πρόβατα καὶ αἱ βόες λοχεύονται ἐπ' ἐμέ·

[01164] καὶ ἐὰν οὖν καταδιώξω αὐτὰ, ἐν ἡμέρᾳ μιᾷ ἀποθανοῦνται πάντα τὰ κτήνη.

[01165] Προελθέτω ὁ κύριός μου ἔμπροσθεν τοῦ παιδὸς αὐτοῦ, ἐγὼ δὲ ἐνισχύσω ἐν τῇ ὁδῷ, κατὰ σχολὴν τῆς πορεύσεως τῆς ἐναντίον μου, καὶ κατὰ πόδας τῶν παιδαρίων μου, ἕως τοῦ ἐλθεῖν με πρὸς τὸν κύριόν μου εἰς Σηεῖρ.

[01166] Καὶ ἀναπνεύσας μικρὸν ἀπὸ τῶν κινδύνων ἐκείνων, εἰς ἕτερον πολλῶν χαλεπώτερον ἐνέπεσε πάλιν φόβον.

[01167] Τῆς γὰρ θυγατρὸς ἀρπαγείσης, τὸ μὲν πρῶτον ἤλγει τῇ ὕβρει τῆς παιδός·

[01168] ὡς δὲ παρεμυθεῖτο τὸ γεγονός τοῦ βασιλέως ὁ υἱὸς νόμῳ γάμου λήψεσθαι γυναῖκα αὐτὴν ὑποσχόμενος, καὶ ἐπήνεσε τὴν γνώμην ὁ Ἰακώβ, συνέχεαν τὰς συνθήκας οἱ περὶ τὸν Λευῖ, καὶ τὴν πόλιν αὐτανδρὸν ἀνελόντες εἰς τοσοῦτον τὸν γεγεννηκότα κατέστησαν τρόπον, ὡς καὶ μετοικῆσαι ἐκεῖθεν αὐτὸν διὰ τὸ πάντας ἐκπολεμωθῆναι πρὸς αὐτόν.

[01169] Εἶπε γὰρ, φησὶν, ὁ Ἰακώβ τῷ Συμεὼν καὶ τῶν Λευῖ·

[01170] Μισητὸν με πεποιήκατε, ὥστε πονηρόν με εἶναι πᾶσι τοῖς κατοικοῦσι τὴν γῆν, ἐν τε τοῖς Χανααναίοις καὶ τοῖς Φερεζαίοις, ἐγὼ δὲ ὀλιγοστός εἰμι ἐν ἀριθμῷ, καὶ συναχθέντες

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[01172] ἐπ' ἐμέ συγκόψουσί με καὶ ἐκτριβήσομαι ἐγώ, καὶ ὁ οἶκός μου.

[01173] Καὶ γὰρ ἂν πάντας αὐτοὺς κατέσφαξαν ἄρδην οἱ πρόσκοι, εἰ μὴ ἡ τοῦ Θεοῦ φιλανθρωπία κατέσχευεν ἐκείνων τὸν θυμὸν, καὶ πέρας ἐκείνοις ἐπέθηκε τοῖς κακοῖς·

[01174] Ἐγένετο γὰρ, φησὶ, φόβος Θεοῦ ἐπὶ πάσας τὰς πόλεις τὰς περικύκλω αὐτῶν, καὶ οὐ κατεδίωξαν ὀπίσω τῶν υἱῶν Ἰσραήλ.

[01175] Τί οὖν μετὰ τὴν τούτων ἀπαλλαγὴν;

[01176] ἄρα ἀνέπνευσε;

[01177] Τότε μὲν οὖν αὐτῶ τῶν κακῶν ἐπῆλθεν ὁ κολοφῶν, ὁ τῆς ἐρωμένης θάνατος, ἄωρός τε ὁμοῦ καὶ βίαιος ὢν.

[01178] Ἔτεκε γὰρ, φησὶ, Ραχήλ, καὶ ἔδυστόκησεν ἐν τῷ τοκετῷ.

[01179] Ἐγένετο δὲ ἐν τῷ σκληρῷ αὐτὴν τίκτειν, εἶπεν αὐτῇ ἡ μαῖα, Θάρσει, καὶ γὰρ οὗτός ἐστί σοι υἱός.

[01180] Ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν ἀπέθνησκε γὰρ, ἐκάλεσε τὸ ὄνομα αὐτοῦ Υἱὸς ὀδύνης μου.

[01181] Καὶ τοῦ πένθους ἀκμάζοντος ἔτι, προσέθηκε τῇ ἀθυμίᾳ ὁ Ρουβὴν εἰς τὴν τοῦ πατρὸς εὐνήν ἐνυβρίσας·

[01182] ὅπερ οὕτως ἔφερε χαλεπῶς, ὡς καὶ τελευτῶν ἐπαράσασθαι τῷ παιδί, ὅτε μάλιστα συμπαθέστερον ἔχουσι πρὸς τὰ ἔκγονα οἱ γονεῖς, καὶ ταῦτα πρωτοτόκῳ πάντων ὄντι τῶν ἄλλων·

[01183] οὐ μικρὸν δὲ τοῦτο πρὸς φιλοστοργίας δύναται λόγον.

[01184] Ἀλλ' ὁμως ἅπαντα ταῦτα ἡ τῆς ἀθυμίας παρώσατο βία, καὶ καλέσας αὐτὸν ἔλεγε·

[01185] Ρουβὴν πρωτότοκός μου, ἰσχύς μου, καὶ ἀρχὴ τέκνων μου, σκληρὸς φέρεσθαι, καὶ σκληρὸς αὐθάδης·

[01186] ἐξύβρισας, ὡς ὕδωρ μὴ ἐκζέσης·

[01187] ἀνέβης γὰρ ἐπὶ τὴν κοίτην τοῦ πατρὸς σου·

[01188] τότε ἐμίανας τὴν στρωμνὴν οὐ ἀνέβης.

[01189] Ὡς δὲ ἐν ἡλικίᾳ γέγονεν ὁ τῆς ἀγαπωμένης γυναικὸς υἱός, καὶ παραμυθίαν αὐτὸν ἔξειν προσεδόκησε τῆς ἐπ' ἐκείνη λύπης, τότε αὐτῷ πολύτροποι διὰ τούτου κατεσκευάζοντο συμφοραί·

[01190] οἱ ^[47.468] γὰρ ἀδελφοὶ τὸν χιτωνίσκον τὸν ἐκείνου βάψαντες αἵματι καὶ ἐπιδείξαντες τῷ πατρὶ, ποικίλον αὐτῷ τὸ πένθος εἰργάσαντο.

[01191] Οὐ γὰρ τὴν τελευτὴν ἐπένθει μόνον, ἀλλὰ καὶ τὸν τρόπον τῆς τελευτῆς, καὶ πολλὰ ἦν τὰ συγχέοντα αὐτοῦ τὴν ψυχὴν·

[01192] ὅτι ὁ τῆς φιλουμένης υἱός, ὅτι ὁ τῶν ἄλλων ἀπάντων βελτίων, ὅτι ὁ μάλιστα ἀγαπώμενος, ὅτι ἐν αὐτῷ τῷ τῆς ἡλικίας ἄνθει, ὅτι παρ' αὐτοῦ πεμφθεὶς, ὅτι μὴ ἐπὶ τῆς οἰκίας, μὴ δὲ ἐπὶ τῆς κλίνης, μὴ δὲ παρεστῶτος τοῦ πατρὸς, μὴ δὲ εἰπῶν τι καὶ ἀκούσας, ὅτι μὴ τῷ κοινῷ πάντων θανάτῳ, ὅτι ζῶν ὑπὸ τῆς τῶν θηρίων ὠμότητος ἐσπαράττετο, ὅτι μὴ δὲ τὰ λείψανα συναγαγεῖν εὗρισκε καὶ παραδοῦναι τῇ γῆ, ὅτι οὐδὲ ἐν νεότητι ταῦτα ὑπέμεινεν, ὅτε ἐνεγκεῖν δυνατὸν ἦν, ἀλλ' ἐν ἐσχάτῳ γῆρα.

[01193] Καὶ ἦν θέαμα πάντων ἐλεεινότερον ἰδεῖν, πολιὰν αἰσχυνομένην κόνει, καὶ στήθος γηραλέον διαρῶρηγνυμένου τοῦ χιτῶνος γυμνούμενον, καὶ θρήνους παρακλήσεως μείζονας·

[01194] Διέρρηξε γὰρ, φησὶν, Ἰακώβ τὰ ἰμάτια αὐτοῦ, καὶ περιέθετο σάκκον ἐπὶ τὴν ὄσφυν αὐτοῦ, καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας πολλάς.

[01195] Συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες, καὶ ἦλθον παρακαλέσαι αὐτὸν, καὶ οὐκ ἤθελε παρακληθῆναι λέγων ὅτι, Καταβήσομαι πρὸς τὸν υἱὸν μου πενθῶν εἰς ἄδου.

[01196] Ὡσπερ δὲ δέον μὴδέποτε καθαρεύειν αὐτοῦ τὴν ψυχὴν ἀθυμίας, οὕτως, ἀρξαμένης ταύτης θεραπεύεσθαι τῆς πληγῆς, λιμὸς ἐπελθὼν καὶ τὴν γῆν ἅπασαν κατασχῶν ἐλύπει μὲν αὐτὸν σφόδρα τὸ πρότερον·

[01197] ὡς δὲ ἀνελθόντες ἀπὸ τῆς Αἰγύπτου οἱ υἱοὶ παραμυθίαν ἐκομίσαντο τοῦ κακοῦ ἐτέρα λύπη ταύτην ἀναμίξαντες ἤγαγον, καὶ τὴν ἀπὸ τῆς τοῦ λιμοῦ λύσεως ἥδονην συνέχεεν ἡ τοῦ παιδὸς ἀποδημία.

[01198] Καὶ οὐ τοῦτο μόνον, ἀλλ' ὅτι καὶ τὸν Βενιαμὴν ἀπήτουν αὐτὸν, ὃν μόνον εἶχε παραψυχὴν καὶ τῆς ἀπελθούσης γυναικὸς καὶ τοῦ θηριοβρώτου παιδός.

[01199] Οὐ ταῦτα δὲ μόνον αὐτὸν ἀντέχεσθαι ἐποίει τοῦ Βενιαμὴν, ἀλλὰ καὶ τὰ τῆς ἡλικίας, καὶ τὰ τῆς ἀνατροφῆς.

[01200] Οὐ καταβήσεται γὰρ, φησὶν, ὁ υἱός μου μεθ' ὑμῶν, ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανε, καὶ αὐτὸς μόνος καταλέλειπται, καὶ συμβήσεται αὐτὸν μαλακισθῆναι ἐν τῇ ὁδῷ, ἐν ἧ ἂν πορεύσθε, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ἄδου.

[01201] Τὸ μὲν οὖν πρῶτον διὰ ταῦτα πάντα παρηγεῖτο, καὶ οὐκ ἔφασκε δώσειν αὐτόν·

[01202] ἐπειδὴ δὲ σφόδρὸς ἐπέπεσεν ὁ λιμὸς, καὶ μείζονος τῆς ἀνάγκης ἦσθετο, καίτοι σφόδρα ἀποδυσρόμενος, Τί γὰρ με ἐκακοποιήσατε, φησὶν, ἀπαγγείλαντες τῷ ἀνθρώπῳ εἰ ἔστιν ὑμῖν ἀδελφός;

[01203] καὶ τοῦτο πάντων ὀδυνηρότερον

[01204] Πανεπιστήμι

- [01205] ὑπέμενε τὰ ἔλεεινὰ ῥήματα φθεγγόμενος ὁ Ἰακώβ, Ἰωσήφ, φησίν, οὐκ ἔστι, Συμεῶν οὐκ ἔστι, καὶ τὸν Βενιαμὴν λήψεσθε;
- [01206] ἐπ' ἐμὲ ἐγένετο ταῦτα πάντα·
- [01207] καὶ ὀδυρόμενος ὅτι μετὰ τὸν Ἰωσήφ καὶ τὸν Συμεῶνα ἐπεχείρουν καὶ τὸν Βενιαμὴν ἀποσπάσαι αὐτοῦ, καὶ ἐνδεικνύμενος ὅτι πάντα πείσεται μᾶλλον ἢ ἀφέξεται τοῦ παιδός, νικηθεὶς ὕστερον αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐξεδίδου λέγων·
- [01208] Καὶ τὸν ἀδελφὸν ὑμῶν λάβετε, καὶ ἀναστάντες κατὰβητε πρὸς τὸν ἄνθρωπον·
- [01209] ὁ δὲ Θεὸς μου δώη ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου, καὶ ἀποστείλαι τὸν ἀδελφὸν ὑμῶν τὸν ἕνα, καὶ τὸν Βενιαμὴν·
- [01210] ἐγὼ μὲν γὰρ καθάπερ ἠτέκνωμαι, ^[47.469] ἠτέκνωμαι.
- [01211] Οὕτω σφόδρα τοῖς πολλοῖς ἐκρατήθη κακοῖς, ὡς καὶ τῶν σπλάγχχνων σπαραττομένων, καὶ κατὰ μικρὸν ἐλαττουμένων αὐτῷ τῶν παίδων, ἅπαντα ὑπομένειν τῇ τῶν μειζόνων ὑπερβολῇ·
- [01212] καὶ γὰρ μείζων αὐτὸν ἀθυμία κατεῖχεν ὑπὲρ τούτων τῆς ὑπὲρ τοῦ Ἰωσήφ.
- [01213] Ἡ μὲν γὰρ οὐκ ἔχουσα προσδοκίαν διορθώσεως συμφορὰ, εἰ καὶ σφοδρὰς φέρει τὰς ἀθυμίας ἡμῖν, ἀλλ' ὅμως ταχέως αὐτὰς ἐξωθεῖ, εἰς ἀπόγνωσιν ἐμβαλοῦσα τὸν λογισμὸν·
- [01214] ἡ δὲ ἔτι μετέωρος οὖσα οὐκ ἀφήσιν ἀναπαύσασθαι τὴν ψυχὴν, τῇ τῶν μελλόντων ἀδηλίᾳ ἐπιτείνουσα αἰεὶ καὶ ἀνανεοῦσα τὴν ἀγωνίαν ἡμῖν.
- [01215] Καὶ τοῦτο ἂν τις μάθοι καλῶς ἀπὸ τοῦ μακαρίου Δαβὶδ, ὃς ἔτι ζῶντος μὲν ἐθρήνηι τοῦ παιδός, τελευτήσαντος δὲ ἀνήκε τοῦ πένθους ἑαυτόν.
- [01216] Απορούντων δὲ ὑπὲρ τούτου τῶν παίδων, καὶ τὴν αἰτίαν ἐρωτώντων αὐτόν, τοῦτον εἶπε τὸν λογισμὸν, ὃν περ ἐγὼ νῦν.
- [01217] Εἰκότως οὖν κάκεινος ὑπὲρ τούτων ἐδεδοίκει μᾶλλον καὶ ἔτρεμεν.
- [01218] Ἀλλ' ἡ ποθεινὴ θέα καὶ τὸ τὸν Ἰωσήφ ἰδεῖν εὐθυμίαν αὐτῷ παρέσχεν ὕστερον.
- [01219] Καὶ τί τὸ κέρδος;
- [01220] Καθάπερ γὰρ τὰ σφοδρῶ καταφλεχθέντα μέλη πυρὶ, κἂν μυριάκις καταψύχη τις, οὐδὲν ὀνίνησιν·
- [01221] οὕτω καὶ τὴν ψυχὴν κατώδυνον γενομένην ἐκεῖνω, καὶ τῇ τῆς ἀθυμίας σφόδρα κατακαυθεῖσαν φλογὶ, οὐδὲν ἦν ἀνακτήσασθαι ἰκανόν, καὶ μάλιστα ὅτε οὐδὲ τὴν αἴσθησιν εἰκὸς εἶναι τρανήν·
- [01222] ὅπερ καὶ ὁ Βερζελλὶ παραιτούμενος τὸν Δαβὶδ ἔλεγε·
- [01223] Πόσαι αἱ ἡμέραι ἐτῶν ζωῆς μου ἔσονταί μοι ἐκεῖ, ἵνα ἀναβῶ μετὰ τοῦ βασιλέως εἰς Ἱερουσαλήμ;
- [01224] Υἱὸς ὀγδοήκοντα ἐτῶν εἰμι σήμερον·
- [01225] εἰ γινώσκωμαι ἀναμέσον ἀγαθοῦ ἢ ἀναμέσον κακοῦ, εἰ γεύσεται ὁ δούλος σου ὅσα ἂν ἐσθίῃ, ἢ ὅσα ἂν πίνη, ἢ ἀκούσομαι φωνῆν ἀδόντων ἢ ἀδουσῶν;
- [01226] Καὶ ἵνατί γίνεται ὁ δούλος σου φορτίον ἐπὶ τὸν κύριόν μου τὸν βασιλέα;
- [01227] Ἀλλὰ τί χρὴ ἀφ' ἐτέρων ταῦτα στοχάζεσθαι, αὐτοῦ παρὸν ἀκοῦσαι τοῦ πεπονθότος;
- [01228] Μετὰ γὰρ τὸ τὸν υἱὸν ἰδεῖν, φησίν, ἐρωτώμενος ὑπὸ τοῦ Φαραῶ περὶ τῆς ζωῆς αὐτοῦ·
- [01229] Μικραὶ, φησὶ, καὶ πονηραὶ αἱ ἡμέραι μου, καὶ οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν πατέρων μου·
- [01230] οὕτως ἐνακμάζουσαν αὐτοῦ τῇ ψυχῇ τὴν μνήμην τῶν γεγενημένων εἶχε διαπαντός.
- [01231] ἰβ'.
- [01232] Ἀλλ' ὁ λαμπρὸς καὶ ἐπίδοξος οὗτος υἱὸς ὁ Ἰωσήφ τίνα οὐκ ἀπέκρυψε ταῖς συμφοραῖς;
- [01233] Ὁ μὲν γὰρ πατὴρ ὁ τούτου ἕνα μόνον εἶχεν ἀδελφὸν ἐπιβουλεύοντα, οὗτος δὲ πολλῶ πλείους·
- [01234] καὶ ὁ μὲν τὴν πρώτην ἡλικίαν ἅπασαν ἐν ἀφθονίᾳ ἐτρέφετο καὶ ἀνέσει πολλῇ, ὁ δὲ ἐπὶ τῆς ἀλλοτρίας καὶ ἔτι παιδίον ὦν τὰς τῆς ὀδοιπορίας φέρειν ἠναγκάζετο ταλαιπωρίας.
- [01235] Καὶ τῷ μὲν Ἰακώβ παρὴν ἡ μήτηρ ἐπικουφίζουσα τὴν ἐπιβουλήν·
- [01236] οὗτος δὲ ἔτι νέος ὦν, καὶ ὅτε μάλιστα ἔχρηζε τῆς μητρὸς, τότε ἐν ἐρημίᾳ τῆς βοηθείας ταύτης καθίστατο.
- [01237] Πρὸς τούτοις ὁ μὲν Ἡσαῦ μέχρις ἀπειλῆς μόνης ἐλύπησε τὸν Ἰακώβ·

- [01238] οὔτοι δὲ καὶ εἰς ἔργον ἐξήγαγον τὴν ἐπιβουλήν, καὶ πρὸ τῆς ἐπιβουλῆς φθονοῦντες καὶ διαβάλλοντες αὐτὸν διετέλουν·
- [01239] οὐ τί γένοιτ' ἂν χαλεπώτερον, τοὺς συνοικοῦντας πολεμίους ἔχειν αἰεὶ;
- [01240] Καὶ γὰρ ψόγον κατήνεγκαν κατ' αὐτοῦ πονηρὸν, καὶ ἰδόντες ὅτι αὐτὸν ὁ πατήρ αὐτοῦ φιλεῖ ὑπὲρ τοὺς ἄλλους υἱοὺς αὐτοῦ, ἐμίσησαν αὐτὸν, καὶ οὐκ ἠδύναντο αὐτῷ λαλεῖν οὐδὲν εἰρηνικόν.
- [01241] Οὔτε γὰρ τὸ ὑπὸ τοῖς ἐμπόροις ^[47.470] γενέσθαι, οὔτε τὸ ὑπὸ τῷ σπάδοντι, τοσοῦτον εἶναι φαίην ἂν κακόν·
- [01242] πολλῷ γὰρ αὐτῷ φιλανθρωπότερον ἐχρήσαντο οὔτοι τῶν ἀδελφῶν.
- [01243] Ἀλλ' ὅμως οὐδὲ οὕτως ἡμερώτερος γέγονε τῶν συμφορῶν ὁ χειμῶν·
- [01244] σφοδρότερα γὰρ ἐμπροσθε καταίγισ πάλιν αὐτὸν κατέδυσσε.
- [01245] Πανεπιστήμι
- [01246] Τάχα μέ τις οἶεται τὴν ἐπιβουλήν τῆς δεσποίνης ἐρεῖν·
- [01247] ἐγὼ δὲ πρὸ ταύτης χαλεπωτέραν ἄλλην ἐρῶ.
- [01248] Δεινὸν μὲν γὰρ, ἀληθῶς δεινὸν, καὶ τὸ συκοφαντηθῆναι ἐπὶ τοιούτοις, καὶ τὸ κατακριθῆναι, καὶ τὸ δεσποτήριον οἰκῆσαι χρόνον οὕτω μακρὸν, παῖδα ἐλεύθερον καὶ εὐγενῆ καὶ ταύτης ἄπειρον τῆς ἀνάγκης·
- [01249] πολλῷ δὲ τούτων ἀπάντων βαρύτερον τὸν ἀπὸ τῆς ἡλικίας οἶμαι χειμῶνα γεγενῆσθαι αὐτῷ.
- [01250] Εἰ μὲν γὰρ ὑπὸ μηδεμιᾶς ἐπιθυμίας ἐνοχλούμενος διέπτυσσε τὸν ἐκείνης ἔρωτα, οὐ σφόδρα ἐπαινῶ, οὐδὲ θαυμάζω τὸν ἄνδρα ἐγὼ πειθόμενος τῷ Χριστῷ.
- [01251] Οὐδὲ γὰρ τοὺς ἀπὸ τῆς φύσεως εὐνουχισθέντας, ἀλλὰ τοὺς ἑαυτοὺς εὐνουχίσαντας ἀξιοῦσθαι φησι τῆς βασιλείας τῶν οὐρανῶν·
- [01252] εἰ δὲ μὴ τοῦτο ἦν, ποίαν ἂν ἤρατο νίκην;
- [01253] κατὰ τίνος στέφανον ἀνεδήσατο;
- [01254] τίνα καταγωνισάμενος ἀνεκηρύττετο, οὐδενὸς ὄντος τοῦ προσπαλαίουτος αὐτῷ, καὶ ἐπιχειροῦντος καταβαλεῖν;
- [01255] Οὐδὲ γὰρ τοὺς τοῖς ἀλόγοις μὴ μιγνυμένους εἰς σωφροσύνης ἐπαινοῦμεν λόγον, διὰ τὸ μηδὲ ἐγκεῖσθαι τῇ φύσει τῆς μίξεως τὴν ἐπιθυμίαν ἐκείνης.
- [01256] Εἰ τοίνυν μηδὲ τῷ μακαρίῳ τότε ἐκείνῳ τοῦτο ἠνώχλει τὸ πῦρ, τίνος ἕνεκεν αὐτὸν ἐπὶ σωφροσύνη θαυμάζομεν;
- [01257] Εἰ δὲ, ὅτε πάντων τῶν καιρῶν σφοδρότερον ἢ φλόξ αἶρεται εἰκοστὸν γὰρ λοιπὸν ἦγεν ἔτος, καὶ ὅτε ἀνύποιστός ἐστιν ἡ τυραννὶς καὶ μηδενὸς αὐτὴν αὖξοντος, τότε ἢ ἀκόλαστος ἐπέθετο τῷ μειρακίῳ, τοσαύτην ἀπὸ τῶν αὐτῆς μαγγανευμάτων καὶ καλλωπισμάτων προσθεῖσα τῇ φλογὶ τὴν ἰσχύν, ὅσην ἀπὸ τῆς φύσεως εἶχε·
- [01258] πῶς ἂν τις τὸν χειμῶνα διηγῆσαι τῆς ψυχῆς καὶ τὸν θόρυβον καὶ τὴν ἀγωνίαν, τῆς φύσεως καὶ τῆς ἡλικίας ἔνδοθεν ταρασσούσης αὐτὸν, καὶ τῶν παρὰ τῆς Αἰγυπτίας μηχανημάτων ἔξωθεν προσβαλλόντων, καὶ ταῦτα οὐ μέχρι μιᾶς ἡμέρας καὶ δευτέρας, ἀλλ' ἐπὶ χρόνον πολύν;
- [01259] Ἐγὼ γὰρ αὐτὸν οὐχ ὑπὲρ ἑαυτοῦ τρέμειν οἶομαι τότε μόνον, ἀλλὰ καὶ ὑπὲρ ἐκείνης ἀλγεῖν, πρὸς τοσοῦτον κρημνὸν ἐπειγομένης ἐλθεῖν·
- [01260] καὶ τοῦτο ἐξ ὧν μετὰ πολλῆς ἐπιεικείας ἀποκρίνεται πρὸς αὐτὴν δῆλον ἡμῖν.
- [01261] Καὶ γὰρ ἐνῆν, εἴπερ ἐβούλετο, καὶ ὑβριστικώτερον καὶ θρασύτερον διαλεχθῆναι πρὸς αὐτήν·
- [01262] καὶ γὰρ ἂν εὐκόλως πάντα ἤνεγκεν ἐκείνη διὰ τὸν ἔρωτα·
- [01263] ἀλλ' οὐδὲν τοιοῦτον οὔτε ἐφθέγγετο οὔτε ἐνενόησεν, ἀλλὰ λογισμοὺς ἀνακινήσας εὐσεβεῖς, καὶ δι' ὧν ᾤετο μόνον ἐντρέψειν αὐτήν, οὐδὲν πλέον προσέθηκεν.
- [01264] Ἴδου γὰρ, φησὶν, ὁ κύριός μου οὐ γινώσκει οὐδὲν δι' ἐμὲ τῶν ἐν τῷ οἴκῳ αὐτοῦ, καὶ πάντα ὅσα ἐστὶν αὐτῷ δέδωκεν ἐν τῇ χειρὶ μου, καὶ οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ ταύτῃ οὐδὲν ἐμοῦ, οὐδὲ ὑπεξήρηται ἀπ' ἐμοῦ οὐδὲν πλὴν σου, διὰ τὸ σὲ γυναῖκα αὐτοῦ εἶναι·
- [01265] καὶ πῶς ποιήσω τὸ ῥῆμα τοῦτο τὸ πονηρὸν, καὶ ἀμαρτήσομαι ἐνώπιον τοῦ Θεοῦ;
- [01266] Καὶ μετὰ τὴν τοσαύτην ἐπιεικείαν καὶ τὴν τῆς σωφροσύνης ἐπίδειξιν ἐσυκοφαντήθη, καὶ συνεχώρησεν ὁ Θεός.
- [01267] Ἐδέθη, καὶ οὐδὲ οὕτως ἤλεγξε τὴν ἐπιβουλήν, καὶ τὴν ἄδικον διαβολὴν τῆς γυναίκος·
- [01268] ἐβούλετο γὰρ καὶ πολλοὺς αὐτῷ τοὺς μισθοὺς καὶ λαμπροτέρους γενέσθαι τοὺς στεφάνους, καὶ διὰ τοῦτο καὶ τῶν δούλων τοῦ βασιλέως ἀφεθέντων αὐτὸς ἔμενεν ἔνδον ἔτι.
- [01269] Σὺ δέ μοι μὴ τὴν φιλανθρωπίαν τοῦ δεσμοφύλακος εἴπης, ἀλλ' ἐξέτασον αὐτοῦ τὰ ῥήματα, καὶ ὄψει τὴν ὀδύνην τῆς
- [01270] ^[47.471] ψυχῆς.

[01271] Μετά γὰρ τὸ ἐπιλῦσαι τὸ ὄναρ ἔλεγε πρὸς τὸν οἰνοχόον·

[01272] Ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ, ὅταν εὖ σοι γένηται, καὶ ποιήσεις ἐπ' ἐμέ ἔλεος, καὶ μνησθήσῃ περὶ ἐμοῦ πρὸς Φαραῶ, καὶ ἐξάξεις με ἐκ τοῦ ὀχυρώματος τούτου, ὅτι κλοπῇ ἐκλάτην ἐκ γῆς Ἑβραίων, καὶ ὧδε οὐκ ἐποίησα οὐδέν, ἀλλ' ἐνέβαλόν με εἰς τὸν οἶκον τοῦ Λάκκου τούτου.

[01273] Εἰ γὰρ καὶ τὸ καθεῖρχθαι ἔφερον εὐκόλως, τὸ γοῦν τοιούτοις συζῆν ἀνδράσι, τυμβωρύχοις, κλέπταις, πατραλοίαις, μοιχοῖς, ἀνδροφόνοις τούτων γὰρ ἀπάντων καὶ τῶν τοιούτων τὸ οἶκημα τοῦτο ἐμπέπληστο, πάντων αὐτῶ βαρύτερον ἦν.

[01274] Καὶ οὐ τοῦτο μόνον αὐτὸν ἐλύπει καὶ ἔθλιβεν, ἀλλὰ καὶ τὸ πολλοὺς ὄραῖν εἰκῆ καὶ μάτην ταριχευομένους ἐκεῖ.

[01275] Ἀλλ' ὅμως ὁ μὲν οἰκέτης, ὅπερ ἀποδύρη καὶ σὺ νῦν, ἀπηλλάττετο τῶν δεσμῶν, ὁ δὲ ἐλεύθερος ἔμενε ταλαιπωρούμενος ἔτι.

[01276] Εἰ δὲ τὴν βασιλείαν λέγοι τις, πάλιν μοι τὸν ἐσμόν τῶν

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[01278] φροντίδων καὶ τῆς ἀγρυπνίας καὶ τῶν μυριῶν πραγμάτων ἐρεῖ, ἅπερ ἅπαντα τοῖς τὸν ἠσύχιον καὶ ἀπράγμονα βίον ἀσπαζομένοις οὐ σφόδρα ^[47.472] ἐστὶ καθ' ἡδονήν.

[01279] Χωρὶς δὲ τούτων ἐκείνοις μὲν εἰ καὶ τι χρηστὸν ἐγένετο, ἀλλ' οὐπω τῆς βασιλείας τετρανωμένης, οὐδὲ τῆς τῶν μελλόντων ἐπαγγελίας οὐσης φανεραῶς·

[01280] ἐνταῦθα δὲ ἐνθα τοσαῦτα πρόκειται ἀγαθὰ, καὶ πᾶσι τὸ πρᾶγμα δηλὸν ἐστίν, ἀλγήσει τις, εἰπέ μοι, εἰ καὶ μηδενὸς κατὰ τὸν παρόντα βίον ἀπολαύσεται χρηστοῦ, ὅλως δὲ χρηστὸν ἡγήσεται τι τῶν ἐνθάδε γινομένων ἐκεῖνα εἰδώς;

[01281] Καὶ τί ταύτης ταπεινότερον γένοιτ' ἂν τῆς ψυχῆς, εἰ προσδοκῶσα μικρὸν ὕστερον μεταναστήσασθαι πρὸς τὸν οὐρανὸν, τὰς ἐνταῦθα ἀνέσεις ἐπιζητοίη, καὶ τὴν σκιάς οὐδὲν διαφέρουσαν εὐθυμίαν;

[01282] Ματαιότης γὰρ, φησὶ, ματαιότητων, τὰ πάντα ματαιότης.

[01283] Εἰ δὲ ὁ μάλιστα πάντων ἀνθρώπων πείραν τῆς τοῦ βίου λαβὼν ἡδονῆς, τοιαύτην ἐξήνεγκε κατ' αὐτῆς τὴν ἀπόφασιν, πολλῶ μᾶλλον ἡμᾶς οὕτω διακεῖσθαι καὶ φρονεῖν χρη, τοὺς οὐδὲν μὲν κοινὸν πρὸς τὴν γῆν ἔχοντας, εἰς δὲ τὴν ἄνω πόλιν ἐγγραφέντας, καὶ πάντα μετοικίσαι τὸν νοῦν κελευθέντας ἐκεῖ.

[01284] ^[47.471] ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΣΤΑΓΕΙΡΙΟΝ ΠΕΡΙ ΑΘΥΜΙΑΣ ΛΟΓΟΣ ΤΡΙΤΟΣ

[01285] α'.

[01286] Ἰκανὰ μὲν οὖν καὶ τὰ εἰρημένα σβέσαι τῆς ἀθυμίας τὴν φλόγα, καὶ πείσαι ῥᾶον διακεῖσθαι τὴν ψυχὴν·

[01287] ὥστε δὲ ἐκ περισσίας γενέσθαι τὴν παραμυθίαν, καὶ τοῦτον ἔγνωκά σοι προσθεῖναι τὸν λόγον, ἐκεῖνό σε πρῶτον ἐρόμενος·

[01288] εἰπέ γὰρ μοι, εἰ τίς σε εἰς βασιλείαν ἐκάλει τὴν ἐν τῇ γῇ, εἶτα πρὶν εἰς τὴν πόλιν εἰσελθεῖν, καὶ τὸν στέφανον ἀναδήσασθαι, ἔμελλες ἐν πανδοχείῳ καταλύειν, ἐν ᾧ καὶ βόρβορος καὶ καπνὸς, καὶ ὀδοιπόρων θόρυβος, καὶ ληστῶν ταραχὴ, καὶ στενοχωρία καὶ θλίψις πολλή, ἄρα ἂν ἀπεστράφης πρὸς ἐκεῖνα τὰ λυπηρὰ, ἀλλ' οὐκ ἂν ἀπάντων αὐτῶν ὡς οὐδὲν ὄντων κατεφρόνησας;

[01289] Πῶς οὖν οὐκ ἄτοπον τῆς μὲν γῆς μέλλοντα κρατεῖν μηδενὶ τῶν ἐμπιπτόντων συστέλλεσθαι δυσχερῶν ταῖς τῆς βασιλείας ἐλπίσι γαυρούμενον, πρὸς δὲ τοὺς οὐρανοὺς στελλόμενον καταπίπτειν καὶ θορυβεῖσθαι ἐφ' ἐκάστῳ τῶν ἐν τῷ καταγωγίῳ τούτῳ συμβαινόντων ἡμῖν λυπηρῶν;

[01290] Καταγωγίου γὰρ καὶ τῆς ἐν πανδοχείῳ μονῆς οὐδὲν αὐτῆ ἢ τοῦ βίου τούτου κατάστασις διενήνοχεν·

[01291] καὶ τοῦτο οἱ ἅγιοι δεῖξαι βουλόμενοι ξένους καὶ παρεπιδήμους ἐκάλουν ἑαυτοὺς, διὰ τούτων παιδεύοντες ἡμᾶς τῶν ὀρημάτων καὶ τῶν χρηστῶν καὶ τῶν ἀνιαρῶν τῶν ἐν τῷ παρόντι βίῳ καταγελαῶν, καὶ τῆς γῆς ἀπαλλαγέντας ὅλην προσδῆσαι τῷ οὐρανῷ τὴν ψυχὴν.

[01292] Φέρε οὖν ἐπ' αὐτοὺς τοὺς ἁγίους ἔλθωμεν, ἀπὸ τοῦ Ἰωσήφ ἐπὶ τὸν Μωσέα μεταθέντες τὸν λόγον.

[01293] Οὗτος γὰρ ὁ πάντων πραότατος τῶν ἐπὶ τῆς γῆς τίκεται μὲν τῶν οἰκείων πραττόντων κακῶς, ἀλλοτριωθεὶς ^[47.472] δὲ τῶν τεκόντων αὐτὸν, καὶ τοὺς γεννησαμένους ἀγνοήσας πᾶσαν τὴν πρῶτην ἡλικίαν ὑπὸ βαρβάρων ἀνδρῶν ἀνατρέφεται·

[01294] οὐ τί γένοιτ' ἂν χαλεπώτερον Ἑβραίῳ μειρακίῳ καὶ νοῦν ἔχοντι, κἂν μυριάκις εἶναι δοκῆ βασιλέως υἱός;

[01295] Τότε δὲ οὐ τοῦτο μόνον ἦν τὸ δεινὸν, ἀλλ' ὅτι καὶ τὸ ὁμόφυλον ἅπαν ἐν ταῖς ἐσχάταις ἑώρα συμφοραῖς.

[01296] Ὁ γὰρ μηδὲ ζῆν ἀνασχόμενος, μηδὲ ἐν τῇ βίβλῳ γεγράφθαι τοῦ Θεοῦ τῆς σωτηρίας τῆς ἐκείνων χωρὶς, πῶς ἂν τῶν ἐν τοῖς βασιλείοις ἀπέλαυσε καλῶν ἐν τοσοῦτῳ κλύδωνι κειμένους ὁρῶν ἅπαντας;

[01297] Εἰ γὰρ ἡμᾶς τοὺς μετὰ τοσοῦτον χρόνον γεγεννημένους καὶ οὐδὲν τοιοῦτο δικαίωμα συμπαθείας πρὸς Ἰουδαίους ἔχοντας τοσοῦτος ἔλεος εἰσέρχεται τῆς παιδοκτονίας ἐκείνης, τί οὐκ ἂν ὁ μακάριος ἐκεῖνος ἔπαθε, πολλῶ μὲν τῷ πόθῳ πρὸς πᾶν τὸ ἔθνος συνδεδεμένος, ὅψεσι δὲ τὰς ἐκείνων παραλαμβάνων συμφορὰς, καὶ τοὺς ταῦτα ἐργαζομένους τὰ κακὰ γονεῖς ἐπιγράφεσθαι ἀναγκαζόμενος;

[01298] Ἐγὼ γὰρ αὐτὸν καὶ τῶν τεκόντων μᾶλλον τοὺς ἀθλίους παῖδας

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[01300] ἐκείνους οἶμαι τότε πενθεῖν·

[01301] καὶ τοῦτο δηλον ἔξ ὧν μετὰ ταῦτα ἔπραξεν.

- [01302] Ἐπειδὴ γὰρ οὔτε πείθειν εἶχεν, οὔτε ἀναγκάζειν ἠδύνατο τὸν δοκοῦντα εἶναι πατέρα καταλύειν τὸ θηριῶδες καὶ τυραννικὸν ἐπίταγμα, αὐτὸς ὁμοσε λοιπὸν τοῖς ἐκείνων ἐχώρει κακοῖς.
- [01303] Καὶ οὐ τοῦτο θαυμάζω τοσοῦτον νῦν, ἀλλ' ἀπὸ τοῦ φόνου στοχαζόμενος ὅσῃν ἐν τῷ παρελθόντι χρόνῳ φλόγα ἀθυμίας ἔτρεφε, ταύτην μᾶλλον ἐκπλήττομαι.
- [01304] Ὁ γὰρ εἰς φόνον ἀπορρήξας τὴν ὠδὶνα ἐκείνην, ἐδήλωσε διὰ τῶν ἐσχάτων τὰ πρότερα.
- [01305] Οὐ γὰρ ἂν μετὰ τοσαύτης αὐτοῖς σφοδρότητος ἤμυεν, εἰ μὴ τῶν πατέρων μᾶλλον τοῖς ἐκείνων ἐτήκετο κακοῖς.
- [01306] Τί οὖν ἐπειδὴ ἤμυνε, καὶ τὴν ψυχὴν ἀνέπαυσε μικρὸν ἀπὸ τῆς ἀθυμίας ἐκείνης;
- [01307] Ἄρα ἠδυνήθη τέλεον ^[47.473] ἀπολαῦσαι τῆς παραμυθίας ἐκείνης τῆς ἀπὸ τῆς ἐκδικήσεως γεγεννημένης;
- [01308] Δευτέρα μὲν οὖν οὐκ ἔφθασεν ἡμέρα, καὶ τῆς προτέρας ἑτέρα χαλεπωτέρα διεδέχετο τὸν μακάριον ἐκείνον ὀδύνη, καὶ φόβος τοσοῦτος, ὡς καὶ ἀπελάσαι τῆς Αἰγύπτου πάσης αὐτόν.
- [01309] Δεινὸν μὲν οὖν καὶ τὸ ὑφ' ὅτου οὖν ἀκούειν κακῶς, ὅταν δὲ καὶ τῶν εὐεργετηθέντων τις ὁ τοῦτο ποιῶν ἦ, καὶ τὰς εἰς αὐτὸν εὐεργεσίας ὀνειδίξῃ καὶ προσφέρῃ, Μὴ ἀνελεῖν με γὰρ σὺ, φησὶ, θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;
- [01310] τότε δὴ, τότε ἢ ὕβρις ἀφόρητος γίνεται, καὶ δύναται ἂν καὶ ἀποπνίξαι τὸν ὑβριζόμενον·
- [01311] τοσοῦτον μετὰ τῆς ἀθυμίας ἐπάγει καὶ τὸν θυμόν.
- [01312] Ἐπὶ δὲ τοῦ Μωσέως καὶ τρίτον ἕτερον τούτοις προσῆν, ὁ τοῦ βασιλέως φόβος, ὃς οὕτως ἐκράτησε τῆς τοῦ δικαίου ψυχῆς, ὡς καὶ τῆς χώρας ἀπάσης αὐτὸν ἐκβαλεῖν.
- [01313] Γίνεται δὴ οὖν φυγὰς ὁ τοῦ βασιλέως υἱός·
- [01314] ὥστε εἴ τις αὐτὸν μακαρίζει διὰ τὴν ἐν τοῖς βασιλείοις ἀνατροφὴν νῦν μνημονευέτω τῆς ἀφθονίας ἐκείνης, καὶ μυρίας αὐτὴν ὄψεται ἀθυμίας καὶ δυσκολίας ὑπόθεσιν τῷ δικαίῳ γεγεννημένην.
- [01315] Οὐ γὰρ ἔστιν ἴσον ἐν ἰδιωτικῇ τραφέντα οἰκίᾳ, καὶ πολλοὺς μὲν μόχθους, πολλὰς δὲ ἀποδημίας καὶ ταλαιπωρίας ὑπομείναντα πλάνας ἀνέχεσθαι μακρὰς, καὶ τὰ τῆς ἀλλοτρίας ὑπομένειν τε κακὰ, καὶ μὴδὲ εἰς βραχεῖα
- [01316] ν πείραν τούτων ἐλθόντα ποτὲ, ἀλλ' ἐν πολυτελείᾳ διατελέσαντα τὸν ἅπαντα χρόνον τὸ αὐτὸ δὴ τοῦτο παθεῖν·
- [01317] πολλῶ γὰρ οὗτος ἐκείνου χαλεπωτέρας αἰσθήσεται τῆς φυγῆς, εἴ ποτε εἰς ταύτην καταστῆναι συμβαίῃ τὴν ἀνάγκην αὐτῶ·
- [01318] ὁ δὴ κάκείνῳ τότε συνέβαινε.
- [01319] Καὶ γενόμενος φυγὰς, κατάγεται μὲν παρὰ ἀνδρὶ εἰδωλολάτρῃ καὶ ἀλλοφύλῳ·
- [01320] καὶ τοῦτο δὲ εἰς ἀθυμίας λόγον οὐ μικρὸν, ξενίζεσθαι παρὰ τῷ δαιμονίῳ ἰερωμένῳ χρόνον οὕτω μακρόν.
- [01321] Ἐγχειρισθεὶς δὲ τὴν τῶν ποιμνίων ἐπιμέλειαν τῶν ἐκείνου, οὕτω τὰ τεσσαράκοντα ἔτη διετέλεσεν.
- [01322] Εἰ δὲ τινὶ τοῦτο μὴδὲν εἶναι δοκεῖ δεινόν, ἐξετάσωμεν τοὺς μὴ διὰ φόβον καὶ δέος ἀποδημοῦντας καὶ κρυπτομένους, ἀλλὰ τοὺς ἐκοντὶ μικρὸν τῆς οἰκίας διασπαμένους, πῶς ἀλύουσι, πῶς δυσχεραίνουσι, πόσων ἀγαθῶν τὴν ἐπάνοδον τίθενται.
- [01323] Ὅταν δὲ καὶ φόβος προσῆ καὶ βίος ταλαιπῶρος, καὶ τὰ φορτικὰ ταῦτα καὶ ἐπαχθῆ τῆς ἡδίστης ἐπανόδου κουφότερα φαίνηται, θέα μοι τὸ ποικίλον τῆς συμφορᾶς.
- [01324] Μὴ γὰρ ἀπλῶς ἀκούσης τὸ, ἐποίμαινε, ἀλλ' ἀναμνήσθητι νῦν τῶν ῥημάτων τοῦ Ἰακώβ, ὧν πρὸς τὸν κηδεστὴν ἀπωδύρετο λέγων·
- [01325] Ἐγὼ ἀπετίγγυον παρ' ἐμαυτοῦ κλέμματα ἡμέρας καὶ κλέμματα νυκτός·
- [01326] ἐγενόμην τῆς ἡμέρας συγκαιόμενος τῷ καύματι, καὶ τῷ παγετῷ τῆς νυκτός, καὶ ἀφίστατο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου.
- [01327] Ταῦτα γὰρ ἅπαντα καὶ τούτῳ συμβαίνειν εἰκὸς ἦν, ἐπὶ πλείοσιν ἔτεσι καὶ μετὰ μείζονος τῆς σφοδρότητος, ὅσῳ καὶ ἡ χώρα τῆς χώρας ἐρημοτέρα.
- [01328] Εἰ δὲ μὴ ἀπωδύρατο ταῦτα ὁ Μωϋσῆς, οὐδὲ γὰρ ὁ μακάριος ἐκείνος εἶπεν ἂν, εἰ μὴ εἰς πολλὴν τοῦ πράγματος κατέστη τὴν ἀνάγκην, καὶ ὑπὸ τῆς ἀγνωμοσύνης τοῦ κηδεστοῦ εἰς ταῦτα ἐλθεῖν ἐβιάσθη τὰ ῥήματα.
- [01329] Ἰκανὴ μὲν οὖν καὶ αὐτὴ καθ' ἑαυτὴν ἡ ἀλλοτρία ταπεινῶσαι τὸν ἄνδρα, τὸν καὶ χρείας ἔνεκεν ἀποδημοῦντα μόνον.
- [01330] Ὡς γὰρ ὄρνεον, φησὶν, ὅταν ἐκπετασθῆ ἐκ τῆς νοσηρίας αὐτοῦ, οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωθῆ ἀπὸ τῶν ἰδίων ^[47.474] τόπων.
- [01331] Τότε δὲ πρὸς τούτῳ οὐδὲ ὑπὲρ τῆς ἰδίας σωτηρίας εἶχε θαρρῆεῖν, ἀλλ' ὥσπερ τις οἰκέτης ὠμὸν δεσπότην ἀποδράς τρέμει διαπαντός, καὶ δέδουκε μὴ ἀλῶ·
- [01332] οὕτω καὶ ὁ
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- [01334] μακάριος Μωσῆς φόβῳ συνέζη διηνεκεῖ·
- [01335] καὶ δῆλον ἐξ ὧν καὶ τοῦ Θεοῦ μετὰ τοσοῦτον χρόνον κελεύοντος ἀπελθεῖν, ἀναδύεται καὶ ὀκνεῖ, καὶ ταῦτα ἀκούσας ὅτι.
- [01336] Ὁ ζητῶν τὴν ψυχὴν αὐτοῦ τέθνηκεν.
- [01337] β'.
- [01338] Ἐπειδὴ δὲ ποτε ἐπέισθη καὶ ἀπήλθε, καὶ τὴν γυναῖκα καὶ τοὺς παῖδας ἠναγκάσθη καταλιπεῖν, πάλιν μέμψεις καὶ ὕβρεις καὶ ἀπειλαὶ παρὰ τοῦ κρατοῦντος τῆς Αἰγύπτου τότε, κατηγορίαι δὲ καὶ ἀραὶ παρὰ τῶν εὐεργετουμένων αὐτῶν.
- [01339] Ὁ μὲν οὖν ἔλεγεν·
- [01340] Ἰνατί, Μωσῆ καὶ Ἀαρῶν, διαστρέφετε τὸν λαὸν ἀπὸ τῶν ἔργων αὐτῶν;
- [01341] Ἀπέλθετε ἕκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ·
- [01342] οἱ δὲ Ἰσραηλίται·
- [01343] Ἴδοι, φασίν, ὁ Θεὸς ὑμᾶς καὶ κρίναι, ὅτι ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐνώπιον Φαραῶ, καὶ ἐνώπιον τῶν θεραπόντων αὐτοῦ, δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτῶν ἀποκτεῖναι ἡμᾶς.
- [01344] Λυπηρὰ μὲν οὖν ταῦτα καὶ ἐπαχθῆ, τὸ δὲ πάντων φορτικώτερον ἐκεῖνο ἦν, ὅτι εἰσελθὼν καὶ μυρία ἐπαγγειλάμενος ἀγαθὰ, ἐλευθερίαν, ἀπαλλαγὴν τῶν ἐπικειμένων κακῶν, ἔδοξεν εἶναι ἀπατεῶν.
- [01345] Οὐ γὰρ μόνον αὐτοῖς οὐκ ἐπεκουφίσθη τὸ τῆς ἐπικειμένης δουλείας βάρος, ἀλλὰ καὶ πρὸς τὸ χαλεπώτερον ἐπετείνετο, καὶ ὁ προσδοκηθεὶς ἐλευθερωτὴς ἔσεσθαι τοῦ παντός ἔθνους, καὶ τοῦτο ἐπαγγειλάμενος, τῶν στρεβλώσεων καὶ τῶν μαστίγων αἴτιος ἔδοξεν εἶναι, καὶ ἐπίβουλος καὶ λυμεῶν.
- [01346] Τίς οὐκ ἂν ὑπὸ τῆς ἀθυμίας κατεπόθη ῥαδίως, ὑποσχόμενος μὲν λύσιν τῶν τοσοῦτων κακῶν, μετὰ δὲ τὴν ὑπόσχεσιν προσθήκην ἐτέρων χαλεπωτέρων ἰδῶν;
- [01347] Ἡθύμει μὲν οὖν ὡς ἀθυμεῖν εἰκὸς τὸν ταῦτα ἀκούοντα καὶ ὁρῶντα, οὐ παρετρέπετο δὲ ὑπὸ τοῦ πάθους, ἀλλ' ἔμενεν ἀκλινῆς, καίτοι ταῖς ἐπαγγελίαις τῶν γινομένων οὐ συμβαινόντων, ἀλλὰ καὶ μαχομένων.
- [01348] Προσελθὼν δὲ τῷ Θεῷ, καὶ διαλεχθεὶς ὑπὲρ τούτων, καὶ ἀποδυσάμενος πολλά·
- [01349] εἶπε γὰρ, φησὶ, Κύριε, διὰ τί ἐκάκωσας τὸν λαόν σου, καὶ ἰνατί ἀπέστειλάς με;
- [01350] καὶ ἀφ' οὗ εἰσπεπόρευμαι πρὸς Φαραῶ λαλῆσαι ἐπὶ τῷ σῷ ὀνόματι, ἐκάκωσε τὸν λαόν σου, καὶ οὐκ ἐρῶύσω τὸν λαόν σου·
- [01351] ταῦτα δὴ οὖν θρηγήσας, καὶ τὰ αὐτὰ πάλιν ἀκούσας ἄπερ καὶ πρότερον, ἀπαγγέλλει μὲν αὐτὰ τοῖς Ἰσραηλίταις πάλιν, οὐ παραδέχονται δὲ ἐκεῖνοι τῷ κρατεῖσθαι τὰς ψυχὰς ὑπὸ τοῦ καμάτου καὶ τῆς ἀθυμίας.
- [01352] Οὐκ εἰσήκουσαν γὰρ Μωσέως, φησίν, ἀπὸ τῆς ἀθυμίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.
- [01353] Καὶ τοῦτο δὲ οὐχ ὡς ἔτυχεν αὐτὸν ἔθλιβεν.
- [01354] Ὡς δὲ ἐπὶ τῶν σημείων ἐγένετο, καὶ πολλάκις ὑπὸ τοῦ Φαραῶ διαπαιχθεὶς ἠνεγκε γενναίως καὶ ταύτην τὴν χλευασίαν, ἀπαλλαγίς τῆς Αἰγύπτου, καὶ θαρῆσας μετὰ τῶν Ἰουδαίων λοιπὸν, πρὶν ἀναπνεῦσαι τέλος, τῷ προτέρῳ, μᾶλλον δὲ καὶ πολλῷ μείζονι τοῦ προτέρου κατελαμβάνετο φόβῳ.
- [01355] Οὐπω γὰρ ὄλαι τρεῖς ἡμέραι, καὶ τοὺς βαρβάρους ἅπαντας μετὰ τῶν ὄπλων εἶδον πλησίον ἐστώτας αὐτῶν, καὶ ταυτὸν ἔπασχον, οἷον εἰ δραπέται τινὲς ἐπὶ τῆς ἀλλοτρίας ἄφνω τοῖς τῶν δεσποτῶν ἐμπεσόντες ὀφθαλμοῖς·
- [01356] ἢ εἰ καθάπερ αὐτοὶ δὴ οὗτοι εἴποτε συμβὰν χρηστοῖς ὀνειράσιν ἐντροφήσαντες, καὶ ταύτην φαντασθέντες τὴν ἀπαλλαγὴν, εἶτα διεγεροθέντες εὗρον ἑαυτοὺς ἐν Αἰγύπτῳ πάλιν, καὶ τοῖς ὁμοίοις κακοῖς.
- [01357] Μᾶλλον δὲ οὐκ οἶδα τί ἂν τις αὐτοὺς φαίη νομίζειν ὄναρ, τὰς τρεῖς ἡμέρας τῆς ἀπαλλαγῆς, ἢ τὴν παροῦσαν ὄψιν ἐκείνην τὴν φρικώδη καὶ φοβεράν·
- [01358] τοσαύτη κατεσκεδάσθη τοῖς ἀπάντων ὀφθαλμοῖς ἀθυμίας ἀχλύς.
- [01359] Ὁ δὲ Μωσῆς ^[47.475] καὶ μείζονι σκότῳ συνεχόμενος ἦν.
- [01360] Οὐ γὰρ τοὺς Αἰγυπτίους ἐδεδοίκει μόνον, καθάπερ καὶ οἱ λοιποὶ Ἰσραηλίται, ἀλλὰ καὶ τούτους μετ' ἐκείνων.
- [01361] Ἀμφότεροι γὰρ ὡς ἀπατεῶν καὶ εἴρωνι προσεῖχον λοιπὸν, οἱ μὲν μετὰ τοῦ καταγελαῖν καὶ ἐπεμβαίνειν, οἱ δὲ μετὰ τοῦ δάκνεσθαι καὶ ἀθυμεῖν.
- [01362] Ἀλλὰ τί χρὴ τούτοις τεκμαίρεσθαι τὴν ἀθυμίαν τοῦ ἀνδρός, παρὸν ἐκ τῆς ἀνωθεν ἐνεχθείσης φωνῆς πᾶσαν αὐτοῦ τὴν ὀδύνην καταμαθεῖν;
- [01363] Σιγῶντι γὰρ καὶ μηδὲ διαῖραι τὰ χεῖλη τολμῶντι, φησὶν ὁ Θεός·
- [01364] Τί βοᾷς πρὸς μέ;
- [01365] τὸν θόρυβον τῆς ψυχῆς αὐτοῦ δι' ἑνὸς ῥήματος τούτου ἐμφαίνων ἡμῖν.
- [01366] γ'.

- [01367] Ἐπειδὴ δὲ καὶ τοῦτο ἐλύθη τὸ δέος, καὶ μείζονα πάλιν ἤρετο τὰ δεινά.
- [01368] Καὶ γὰρ καὶ τῶν Αἰγυπτίων καὶ τοῦ Φαραῶ χαλεπώτερον αὐτῶ δι' ὅλης ἐκέχρητο τῆς
- [01369] Πανεπιστήμι
- [01370] ὁδοῦ οἱ παρ' αὐτοῦ δημαγωγούμενοι καὶ δι' αὐτοῦ μυρίων ἀπολαύσαντες ἀγαθῶν.
- [01371] Καὶ πρῶτον μὲν ἐπέκειντο σφοδρῶς ἀγχοντες, καὶ κρέα ἀπαιτοῦντες αὐτὸν τὰ ἐν Αἰγύπτῳ, καὶ τοῖς μὲν παροῦσιν ἀχαριστοῦντες, τὰ δὲ πρότερα ἐπιζητοῦντες, ὁ πάντων βαρύτερον ἦν.
- [01372] Τί γὰρ χαλεπώτερον ἂν ἔπαθεν, εἰ μαινομένων καὶ παραπαιόντων ἀνδρῶν ἐπετέτραπτο στρατηγεῖν;
- [01373] Ἀλλ' ὁμως ταῦτα πάντα γενναίως ἔφερον ὁ μακάριος ἐκεῖνος ἀνὴρ·
- [01374] καὶ εἰ μὲν μὴ φιλοστόργως εἶχε πρὸς αὐτούς, φορητὸν ἂν ἦν τὸ δεινόν, καὶ ὑπὲρ τῶν εἰς αὐτὸν γινομένων μόνον παρεῖχεν ἀλγεῖν·
- [01375] νῦν δὲ τῶν γονέων μᾶλλον περὶ αὐτούς διατεθεῖς, ἀπὸ τῆς κηδεμονίας ταύτης καὶ ἑτέραν εἶχεν ἀθυμίας ἀνάγκην, τὴν ὑπὲρ τῆς ἐκείνων διαστροφῆς καὶ μιαρίας.
- [01376] Οὐδὲ γὰρ οὕτως αὐτὸν ἔδακνε τὸ ὑβρίζεσθαι, ὡς τὸ ἐκείνους εἶναι τοὺς ὑβριστάς.
- [01377] Δεινὸν μὲν οὖν καὶ τὸ πρὸ τῆς χορηγίας τῆς παραδόξου τροφῆς ἐκείνης ἀχαριστεῖν·
- [01378] οἱ δὲ καὶ ἐν μέσοις τοῖς θαύμασι τὴν κακίαν ἐπεδείκνυον τὴν αὐτῶν, καὶ τὴν παρανομίαν καὶ τὴν πλεονεξίαν τὴν περὶ τὴν συλλογὴν, καὶ μικρὸν προελθόντες πάλιν ἐγόγγυζον, πάλιν ἐμέμφοντο ταῖς εὐεργεσίαις τοῦ Θεοῦ·
- [01379] καθ' ἕκαστον δὲ τούτων μᾶλλον τῶν ἀμαρτανόντων ὁ μακάριος ἐκεῖνος ἐκόπτετο καὶ ἠθύμει.
- [01380] Καὶ γὰρ ὅτε τὸν μόσχον εἰργάσαντο, αὐτοὶ μὲν ἔπαιζον καὶ ἐτρούφων·
- [01381] ὁ δὲ πενθῶν καὶ ἀνιώμενος καὶ καταρώμενος ἑαυτῶ τὴν χαλεπὴν ἐκείνην ἀρὰν Μωσῆς ἦν, καὶ οὐδὲν αὐτὸν ὄλωσ ἔπειθεν ἀποστήναι τῆς συμπαθείας τῆς πρὸς αὐτούς.
- [01382] Τοὺς οὖν οὕτως ὑπ' αὐτοῦ ποθουμένους ἐπὶ τὸ χεῖρον αἰεὶ προβαίνοντας ὄρων, πόση λύπη, πόσοις δὲ ἄρα συνανεστρέφετο δάκρυσιν! Εἰ γὰρ ἓνα τις υἱὸν ἔχων οὐκ ἂν δύναίτο ζῆν, εἴ ποτε αἰσθοίτο πρὸς κακίαν αὐτὸν ἀποκλίναντα, καὶ εἰ πάντων αὐτὸς πονηρότερος ὢν τύχοι, τὸν μυριάδας τοσαύτας ἐν τάξει παίδων κεκτημένον, μᾶλλον δὲ καὶ ὑπὲρ παῖδας φιλοῦντα·
- [01383] οὐδεὶς γὰρ ἂν ἠὔξατο πατὴρ συναπολέσθαι παιδί μὴδὲν ἡμαρτηκῶς, καθάπερ ἐκεῖνος·
- [01384] τὸν δὲ οὕτω παῖδας κεκτημένον τοσοῦτους, μισοπόνηρόν τε ὄντα καὶ φιλάγαθον, τί οἶε πάσχειν πάντας αὐτούς ὥσπερ ἕκ τινος συνθήματος εἰς τὸν τῆς κακίας κρημνὸν καταδραμόντας ἰδόντα;
- [01385] Οὐ γὰρ ἂν εἰ μὴ σφόδρα αὐτὸν ἐσκότωσε καὶ ἐκ βάθρων αὐτοῦ τὴν ψυχὴν ἀνέτρεψεν ὁ τῆς ἀθυμίας ἐκείνης ἱλιγγος, τὰς πλάκας ἂν ἔρριψεν ἀπὸ τῶν χειρῶν καὶ συνέτριψεν, ἀλλ' ἰάσατο ταχέως τὴν συμφορὰν.
- [01386] Ἀλλὰ τί ποιήσας, εἰπέ;
- [01387] καὶ γὰρ ὁ τῆς ἰατρείας τρόπος, εἰ καὶ παρεμυθήσατο τὸ γεγονός, ἀλλ' ὁμως καὶ αὐτὸς πολλῶν ἔγεμε δακρῶν·
- [01388] καὶ οὐδεὶς οὕτω λίθινος ἦν, ὡς μὴδὲν παθεῖν ^[47.476] ἀδελφούς καὶ συγγενεῖς ὑπὸ τῶν οἰκειῶν σφαττομένους ὄρων, καὶ εἰς τρισχιλίων σωμάτων ἀριθμὸν τὴν ἔλεινὴν ταύτην ἐκτεινομένην σφαγὴν.
- [01389] Καὶ γὰρ ἡμεῖς τοὺς παῖδας τοὺς ἑαυτῶν ὅταν ἐπὶ τινι λαμβάνωμεν δεινῶ, στρεβλοῦμεν μὲν, καὶ μαστιγοῦμεν, οὐκ ἀναλγητὶ δὲ τοῦτο πράττομεν, ἀλλὰ μετὰ θλίψεως οὐκ ἐλάττονος τῶν πασχόντων αὐτῶν.
- [01390] δ'.
- [01391] Πολλοῦ δὴ τότε πένθους αὐτὸν καὶ τὸ στρατόπεδον ἔχοντος, ἑτέρα πάλιν ἀγωνία προσετίθετο.
- [01392] Οὐκ ἔτι γὰρ αὐτοῖς στρατηγήσειν, ἀλλ' ἐγκαταλείψειν αὐτὸν, καὶ ἀγγέλω παραδώσειν τὴν προστασίαν αὐτῶν ἠπέλιπεν ὁ Θεός, ὁ πάντων ἀφορητότερον ἦν τῷ Μωσῆϊ.
- [01393] Ἄκουσον γοῦν οἷά φησι πρὸς τὸν Θεόν·
- [01394] Εἰ μὴ σὺ αὐτὸς συμπορεύη μοι, μὴ ἀναγάγῃς με ἐντεῦθεν.
- [01395] Ὅρας πῶς φόβοι φόβους, καὶ λύπαι διεδέχοντο λύπας;
- [01396] Καὶ οὐδὲ μέχρι τούτων ἴστατο τὸ δεινόν·
- [01397] ἀλλ' ἐπειδὴ καὶ τοῦτο ἔπεισε τὸν Θεόν, καὶ ἐπένευσεν ὁ φιλόφρων, καὶ τὴν χάριν ἔδωκε, πάλιν ἑτέρας αὐτὸν περιέβαλλον ὀδύνας, τὸν ἴλεων γενόμενον παροξύνοντες, καὶ ταῖς ἐσχάταις ἑαυτοὺς περιπεύροντες συμφοραῖς.

- [01398] Μετὰ γὰρ τὴν σφαγὴν τὴν πολυδάκρυτον οὕτω προσέκρουσαν πάλιν, ὡς ἐκκαλέσασθαι καθ' ἑαυτῶν τὸν ἐμπρησμόν ἐκείνον, ὃς μικροῦ πάντας ἀνήλωσεν ἄν, εἰ μὴ καὶ οὕτω πολλὴ περὶ αὐτοὺς φιλανθρωπία ἐχρήσατο.
- [01399] Τῷ δὲ Μωϋσῆ διπλὴν ἐν ἅπασι τὴν ἀθυμίαν εἶναι συνέβαινε, τῷ τε ἐκείνους ἀπόλλυσθαι, καὶ τῷ τοὺς ὑπολειπομένους ἀδιορθώτους μένειν καὶ μηδὲν ἐκ τῆς ἐκείνων κερδαίνειν συμφορᾶς.
- [01400] Οὕτω γὰρ τέλος εἶχεν ἐκεῖνος ὁ θάνατος, καὶ
- [01401] Πανεπιστήμι
- [01402] οἱ περιλειφθέντες τῶν κρομμύων ἐμέμνηντο, καὶ τοῖς παροῦσιν ἐδυσχέρανον λέγοντες·
- [01403] Τίς ἡμᾶς ψωμειῖ κρέας;
- [01404] Ἐμνήσθημεν γὰρ τοὺς ἰχθύας, οὓς ἠσθίομεν ἐν Αἰγύπτῳ, καὶ τοὺς σικυοὺς καὶ τοὺς πέποννας καὶ τὰ πράσα καὶ τὰ κρόμμυα καὶ τὰ σκόροδα.
- [01405] Νῦν δὲ ἡ ψυχὴ ἡμῶν κατάξηρος, οὐδὲν πλὴν εἰς τὸ μάννα οἱ ὀφθαλμοὶ ἡμῶν.
- [01406] Ἐνθα μηκέτι φέρων τὴν ἀγνωμοσύνην αὐτῶν ὁ Μωϋσῆς, παραιτεῖται τὴν προστασίαν νικηθεὶς ὑπὸ τῆς ἀθυμίας, καὶ θάνατον εὐχεται ἀντὶ τῆς πικρᾶς ἐκείνης ζωῆς.
- [01407] Ἐπάκουσον δὴ καὶ τῶν ῥημάτων αὐτῶν·
- [01408] Καὶ εἶπε Μωϋσῆς, φησὶ, πρὸς τὸν Θεόν·
- [01409] Ἰνατί ἐκάκωσας τὸν θεράποντά σου, καὶ διὰ τί οὐχ εὗρηκα χάριν ἐναντίον σου, ἐπιθεῖναι τὴν ὀρμὴν τοῦ λαοῦ τούτου ἐπ' ἐμέ;
- [01410] Μὴ ἐγὼ ἐν γαστρὶ ἔλαβον πάντα τὸν λαὸν τοῦτον ἢ ἐγὼ ἔτεκον αὐτόν, ὅτι λέγεις μοι, Λάβε αὐτόν εἰς τὸν κόλπον σου, ὡσεὶ ἄραι τιθηνὸς τὸν θηλάζοντα, εἰς τὴν γῆν ἢν ὤμοσα τοῖς πατράσιν αὐτῶν;
- [01411] Πόθεν μοι κρέα δοῦναι παντὶ τῷ λαῷ τούτῳ, ὅτι κλαίουσιν ἐπ' ἐμοὶ λέγοντες, Δὸς ἡμῖν κρέα, ἵνα φάγωμεν;
- [01412] Οὐ δυνήσομαι ἐγὼ μόνος φέρειν τὸν λαὸν τοῦτον, ὅτι βαρύτερόν μοι ἐστὶ τὸ ῥῆμα τοῦτο·
- [01413] εἰ δὲ οὕτως οὐ ποιεῖς μοι, ἀπόκτεινόν με ἀναιρέσει, εἰ εὗρηκα χάριν ἐναντίον σου.
- [01414] Ταῦτα ἐκεῖνος ἐφθέγγετο ὁ εἰπών, Καὶ νῦν, εἰ μὲν ἀφῆς αὐτοῖς τὴν ἁμαρτίαν, ἄφες·
- [01415] εἰ δὲ μὴ, ἐξάλειψόν με ἐκ τῆς βίβλου ἧς ἔγραψας.
- [01416] Οὕτως αὐτόν ἡ ἀθυμία περιέτριψεν.
- [01417] Ὅπερ πάσχουσι καὶ γονεῖς πολλάκις δυσανασχετοῦντες τοῖς γινομένοις ὑπὸ τῶν παιδίων.
- [01418] Ὅτι γὰρ καὶ μετὰ τὰ ^[47.477] ῥήματα ταῦτα οὐκ ἐπαύσατο τῆς συμπαθείας τῆς πρὸς αὐτοὺς, ἐξ ὧν μετὰ ταῦτα ἐποίησε, δηλον ἡμῖν.
- [01419] Ἐπειδὴ γὰρ μετὰ τὸ τοὺς κατασκόπους ἀνελεῖν ἐπεχείρουν, καὶ λίθοις αὐτόν ἐβαλλον, διαφυγὼν τὰς χεῖρας αὐτῶν ἐπὶ τὴν ὑπὲρ αὐτῶν εὐχὴν πάλιν ἐτρέπετο, καὶ τὸν Θεὸν παρεκάλει ἵλεων γενέσθαι τοῖς βουλομένοις αὐτόν ἀνελεῖν·
- [01420] οὕτω καὶ τῆς φυσικῆς φιλοστοργίας σφοδρότερον αὐτῷ τὸ φίλτρον ἐνέκειτο.
- [01421] Τῶν τοίνυν κατασκόπων ἀποθανόντων, καὶ τοῦ πένθους ἀκμάζοντος, οὐδέπω παρελθόντος χρόνου, πάλιν ἐτέρας ἐπλεκον ἀθυμίας ὑποθέσεις αὐτῷ, πρῶτον μὲν οὐκ ἀνασχόμενοι κωλύοντος πολεμεῖν, δευτέρον δὲ κατακοπέντες ὑπὸ τῶν Ἀμαληκίων·
- [01422] ἦσαν δὲ καὶ πρὸ τοῦ πολέμου τούτου τῆ χολέρα καὶ τῆ γαστριμαργία δαπανηθέντες ἱκανῶς.
- [01423] Καὶ γὰρ ἀπέκτεινε, φησὶν, ἐν τοῖς πλείοσιν αὐτῶν, ἔτι τῆς βρώσεως οὔσης ἐν τῷ στόματι αὐτῶν.
- [01424] Θεασάμενος δὲ καὶ τὸν θάνατον ἐκείνον τὸν πολὺν, οὕτω τῆς ἀθυμίας τῆς ἐπὶ τούτῳ πεπαυμένης, ἐτέρῳ πάλιν ἐβάλλετο πένθει, καὶ εἰς τοιαύτην ἀνάγκην καθίστατο, ὡς τοὺς ἀγαπητοὺς καὶ φιλάτους τούτους εὐξασθαι ξένῳ τινὶ καὶ παραδόξῳ θανάτῳ καταλύσαι τὸν βίον·
- [01425] οὕτως οἱ μὲν πυρὸς ἀφθέντος ἐξαίφνης ἐκαύθησαν, οἱ δὲ γενομένου χάσματος κατεπόθησαν·
- [01426] καὶ οὔτε εὐαρίθμητοί τινες, ἀλλὰ πεντεκαίδεκα χιλιάδων ἀνδρῶν πλείους οἱ ταῦτα παθόντες ἦσαν.
- [01427] Τούτου δὲ γενομένου, πῶς τοὺς ἐκείνων συγγενεῖς, πῶς τοὺς φίλους πρὸς τὸν Μωσέα διακειῖσθαι εἰκὸς ἦν;
- [01428] πῶς δὲ αὐτόν τὸν Μωσῆν, ὀρφᾶντα καὶ παῖδας ὀρφανούς καὶ γυναῖκας χήρας ἀπὸ ταύτης γενομένης τῆς συμφορᾶς, καὶ τὴν ἀδελφὴν καὶ τὸν ἀδελφὸν τελευτήσαντας, καὶ τοὺς υἱοὺς τοὺς ἐκείνου καυθέντας ὑπὲρ παρανομίας τινός·
- [01429] Τούτων δὲ ἕκαστον ἱκανὸν καὶ μηδὲν πεπονθυῖαν θλίψαι ψυχὴν, μήτι γε τοσοῦτοις ἤδη κατεργασθεῖσαν κακοῖς.
- [01430] Ὡς δὲ τὸν Χαναναῖον εἶλον, καὶ μακρὰν ἐκύκλουν ὁδὸν, πάλιν ἐγόγγυζον οἱ Ἰουδαῖοι, καὶ πάλιν ἀπώλλυντο, νόσῳ μὲν οὐκ ἔτι καθάπερ καὶ πρῶην, οὐδὲ

πυρὶ καὶ χάσματι καθάπερ καὶ πρότερον, ἰοβόλων δὲ δῆγμασιν ὄφρων, οἱ πάντας ἄν αὐτοὺς ἀπώλεσαν, εἰ μὴ πάλιν ὁ Μωσῆς προσελθὼν ἰκέτευσε τὸν Θεόν.

[01431] Ἐπειδὴ δὲ καὶ ταύτης ἀπηλλάγησαν τῆς φθορᾶς καὶ τὰς ἀρὰς τοῦ μάντεως ἐξέφυγον, πάλιν ἑαυτοὺς ἐρῶσαν κατὰ τῶν χαλεπωτάτων κρημνῶν, καὶ μετὰ τὰς εὐλογίας τοῦ Βαλαάμ, μᾶλλον δὲ τοῦ Θεοῦ οὐ γὰρ τῆς ἐκείνου προαιρέσεως ἦν τὰ ῥήματα, ἀλλὰ τῆς κινουμένης αὐτὸν δυνάμεως, ἐπόρνευσαν εἰς τὰς τῶν ἀλλοφύλων θυγατέρας, καὶ ἐτελέσθησαν τῷ Βεελφεγῶρ.

[01432] Ὁ δὲ Μωσῆς τὴν τοσαύτην ὀργῶν αἰσχύνῃ καὶ τὸν γέλωτα, πάλιν αὐτοὺς ἀλλήλους κατακόπτειν ἐκέλευσε

[01433] Πανεπιστήμι

[01434] λέγων·

[01435] Ἀποκτείνετε ἕκαστος τὸν πλησίον αὐτοῦ τὸν τετελεσμένον τῷ Βεελφεγῶρ·

[01436] καθάπερ ἐπὶ τινος τραύματος πολλὰς μὲν λαβόντος τομάς καὶ καύσεις, οὐδὲν δὲ ἄμεινον ταύτη διατεθέντος, κελεύει τις πάλιν τέμνειν καὶ καίειν τὸ περιλειφθέν.

[01437] Σὺ δὲ ταύτας ἀκούων τὰς δυσκολίας, μὴ ταύτας μόνον συμβεβηκέναι νόμιζε, καίτοι καὶ τῶν κειμένων οὐκ ὀλίγας παρέλιπον, τοὺς πολέμους, τὰς τῶν ἐχθρῶν ἐναντιώσεις, τὰς μακρὰς ὁδοιπορίας, τῆς ἀδελφῆς τὴν ὕβριν, τὴν τιμωρίαν, ἐφ' ἣ μᾶλλον ἐκείνος ὁ πραότατος ἤλγησε Μωσῆς.

[01438] Ἀλλ' ὅμως κἂν ἅπαντὰ τις συναγάγη μετὰ ἀκριβείας, οὐδὲ μυριοστὸν μέρος τὰ γεγραμμένα τῶν γεγενημένων ἐστίν.

[01439] Εἰ γὰρ οἰκετῶν τις

[01440] [47.478] ὀλίγων ἐν οἰκίᾳ προεστῶς, καὶ παροξυσμῶν καὶ λύπης μυρίας ἔχει προφάσεις·

[01441] ὁ μυριάδων τοσοῦτων ἐν τεσσαράκοντα ἔτεσιν ἐπιτροπεῦσαι καταναγκασθεῖς, καὶ ἐν ἐρήμῳ, ἔνθα μῆτε ἀῆρ μῆτε ὕδωρ ἦν, πόσα πράγματα καθ' ἑκάστην ἡμέραν ἔχειν ἠναγκάζετο, πόσας φροντίδας, πόσας ἀθυμίας καὶ ζώντων καὶ τελευτησάντων! Καὶ γὰρ καὶ τελευτήσαντας ἅπαντας εἶδεν οὐς ἐξήγαγε, πλὴν ἀνδρῶν δύο μόνων, καὶ τοὺς ἀπ' ἐκείνων γεγενημένους οὐκ ἠξιώθη εἰς τὴν γῆν τῆς ἐπαγγελίας εἰσαγαγεῖν·

[01442] ἀλλ' εἶδε μὲν αὐτὴν ἀπὸ τῆς κορυφῆς τοῦ ὄρους Ναβαῦ, καὶ τὴν φύσιν αὐτῆς ἐδιδάχθη καλῶς, ἀπολαῦσαι δὲ αὐτῆς οὐ συνεχωρήθη μετὰ τῶν λοιπῶν Ἰσραηλιτῶν, ἀλλ' ἔμεινεν ἔξω, καὶ ἀπέθνησκεν·

[01443] ἐφ' ᾧ καὶ αὐτὸς ἀπωδύρατο πρὸς τοὺς Ἰσραηλίτας λέγων·

[01444] Καὶ Κύριος ὁ Θεὸς ἐθυμώθη μοι περὶ τῶν λεγομένων ὑφ' ὑμῶν, καὶ ὤμοσεν ἵνα μὴ διαβῶ τὸν Ἰορδάνην τοῦτον, καὶ ἵνα μὴ εἰσέλθω εἰς τὴν γῆν, ἣν Κύριος ὁ Θεὸς δίδωσί σοι ἐν κλήρῳ.

[01445] Ἐγὼ γὰρ ἀποθνήσκω ἐν τῇ γῇ ταύτῃ, καὶ οὐ διαβαίνω τὸν Ἰορδάνην τοῦτον·

[01446] ὑμεῖς δὲ διαβήσεσθε, καὶ κληρονομήσετε τὴν γῆν τὴν ἀγαθὴν ταύτην.

[01447] Καὶ τὸ δὴ πάντων δεινότερον, ὅτι μετὰ λύπης αὐτὸν εἰς ἄδου κατήγαγε·

[01448] τὰ γὰρ μέλλοντα τοὺς Ἰουδαίους διαδέξασθαι προέμαθε κακὰ, τὴν εἰδωλολατρείαν, τὴν αἰχμαλωσίαν, τὰς ἀφάτους συμφορὰς, ὡς μηκέτι μόνον αὐτὸν οἷς ἔώρα καὶ τοῖς γεγενημένοις, ἀλλὰ καὶ τοῖς μηδέπω συμβεβηκόσι κατατρυχεσθαι τὴν ψυχὴν.

[01449] Ἀπὸ γὰρ πρώτης ἡλικίας ἀρξάμενος ὀδυᾶσθαι καὶ ἀδημονεῖν μετὰ τῆς αὐτῆς ἀθυμίας τὸν βίον κατέλυσεν.

[01450] ε'.

[01451] Ὁ δὲ διαδεξάμενος αὐτὸν Ἰησοῦς συναπέλαυσε μὲν αὐτῷ πάντων, ὡς εἰπεῖν, τῶν ἀνιαρῶν·

[01452] εἰ δέ τι διὰ τὸ νέον τῆς ἡλικίας ἐξέφυγε, τοῦτο μετὰ τὴν ἐκείνου τελευτὴν ἀνεπλήρωσεν.

[01453] Οὐ γὰρ ὅτε ἔζη μόνον ὁ Μωσῆς τὰ ἰμάτια διέρῳξε καὶ σποδὸν κατεπάσατο, ἀλλὰ καὶ τελευτήσαντος πάλιν εἰς τὴν αὐτὴν, μᾶλλον δὲ εἰς μείζονα κατέστη ταύτης ἀνάγκην οὐ χρόνον βραχύν, ἀλλὰ δι' ὅλης ἡμέρας πρηγῆς κείμενος ἐπὶ τῆς γῆς.

[01454] Ἄκουσον δὴ καὶ τῶν ῥημάτων αὐτοῦ καὶ τῶν ὀδυρμῶν·

[01455] Καὶ διέρῳξε, φησὶν, Ἰησοῦς τὰ ἰμάτια αὐτοῦ, καὶ ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ἐναντίον Κυρίου ἕως ἑσπέρας, αὐτὸς καὶ οἱ πρεσβύτεροι Ἰσραὴλ, καὶ ἐπεβάλοντο χοῦν ἐπὶ τὴν κεφαλὴν αὐτῶν, καὶ εἶπεν Ἰησοῦς·

[01456] Δέομαι, Κύριε, ἵνατί διεβίβασεν ὁ παῖς σου τὸν λαὸν τοῦτον τὸν Ἰορδάνην παραδοῦναι αὐτὸν τῷ Ἀμορῳαίῳ ἀπολέσαι ἡμᾶς;

[01457] Εἰ κατεμείναμεν καὶ κατωκίσθημεν παρὰ τὸν Ἰορδάνην.

[01458] Καὶ τί ἐρῶ ἐπεὶ μετέβαλεν Ἰσραὴλ τὸν ἀρχένα αὐτοῦ ἀπέναντι τοῦ ἐχθροῦ αὐτοῦ;

[01459] Καὶ ἀκούσας ὁ Χαναναῖος καὶ πάντες οἱ κατοικοῦντες τὴν γῆν περικυκλώσουσιν ἡμᾶς, καὶ ἐκτριψουσιν ἡμᾶς ἀπὸ τῆς γῆς Ταῦτα ἀκούσας ὁ Θεὸς ἐνέφηεν αὐτῷ τῆς ἥττης τὸ αἴτιον·

[01460] καὶ μαθὼν πάντας ἄρδην ἀπώλεσεν, οὐ τὸν ἡμαρτηκότα μόνον, ἀλλὰ καὶ συγγενεῖς καὶ οἰκείους, καὶ τῶν θρεμμάτων τὸ πλῆθος, ὅπερ οὐχ ὡς ἔτυχεν αὐτῷ τὴν ψυχὴν διετάραξεν.

[01461] Εἰ γὰρ ἡμεῖς ἀλλοτρίους ὀρώντες κολαζομένους οὐδὲ ἰδεῖν ἀνεχόμεθα, τί οὐκ ἂν ἔπαθεν ἐκεῖνος τοὺς ὁμοφύλους καὶ συστρατιώτας τοιούτους περιβάλλον κακοῖς;

[01462] τί δὲ ἡ τῶν Γαβωνιτῶν ἀπάτη καὶ ἡ γενομένη κατὰ τῶν πέραν τοῦ Ἰορδάνου κατοικησάντων φυλῶν ὑποψία;

[01463] τί δὲ τὸ ^[47.479] πολέμοις καὶ μάχαις συναναστρέφεισθαι διαπαντός;

[01464] καὶ ποῖαν ἂν ἀφῆκεν ἐν καταστάσει ψυχὴν γενέσθαι;

[01465] Εἰ γὰρ καὶ νικῶν διετέλει, ἀλλ' ὅμως τὴν ἀπὸ τῶν τροπαίων ἡδονὴν ἡ τῶν

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[01467] περιλειπομένων φροντίς συνετάραττε, καὶ ἡ τῶν κλήρων δὲ διανομὴ πολὺν μὲν πόνον, πολλὰς δὲ παρείχεν αὐτῷ τὰς δυσκολίας.

[01468] Καὶ ἴσασιν ὅσοι καὶ τὴν τυχούσαν οὐσίαν διανεῖμαι ἐτάχθησαν ἀδελφοῖς ἢ τοῖς ἐτέρωθεν γινομένοις κληρονόμοις τινός.

[01469] Τὰς γὰρ ἐξῆς τοῦ λαοῦ συμφορὰς οὐδὲ οἶμαι δεῖν λέγειν·

[01470] οὐ γὰρ εἴ τις ὀδυνηρὸν βίον διήγαγε, πρόκειται νῦν εἰπεῖν, ἀλλ' εἴ τις τῶν σφόδρα εὐηρεστηκότων τῷ Θεῷ.

[01471] ζ'.

[01472] Διόπερ, εἰ δοκεῖ, τὸν Ἥλι παρέλθωμεν·

[01473] καὶ γὰρ οὗτος τῶν προσκεκρουκότων ἐστὶ διὰ τὴν τῶν παίδων κακίαν, μᾶλλον δὲ διὰ τὴν αὐτοῦ ῥαθυμίαν.

[01474] Οὐ γὰρ ὅτι πονηροὺς εἶχε παῖδας ἐκολάζετο, ἀλλ' ὅτι πέρα τοῦ δέοντος φειδωλὸς ἦν, καὶ τοῖς τοῦ Θεοῦ νόμοις ἐνυβριζομένοις οὐκ ἤμυνεν·

[01475] ἄπερ καὶ αὐτὸς συνιδὼν μετὰ τὴν σφοδρὰν ἀπειλήν ἔλεγε·

[01476] Κύριος αὐτὸς τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ποιήσει.

[01477] Διὸ δὴ τοῦτον παρελθόντες ἐλθωμεν ἐπὶ τὸν Σαμουὴλ, ὃς ἐτράφη μὲν ἐκ παιδὸς ἐν τῷ ναῷ, ἠὲδοκίμει δὲ διαπαντός ἐνώπιον τοῦ Θεοῦ·

[01478] τοσαύτην δὲ ἐκ πρώτης ἡλικίας ἐπεδείξατο τὴν ἀρετὴν, ὡς πρὶν εἰς ἄνδρα ἐλθεῖν τοῖς θαυμαστοῖς ἐγκριθῆναι προφήταις, καὶ ταῦτα τοῦ πράγματος ἐπιλελοιπότες τότε.

[01479] Οὐ γὰρ ἦν, φησὶν, ὄρασις διαστέλλουσα, καὶ ῥῆμα τίμιον ἦν.

[01480] Οὗτος δὲ οὖν ὁ Σαμουὴλ, ὁ μετὰ πολλῶν δακρύων τεχθεὶς, πρῶτον μὲν ὀρῶν ἑαυτοῦ τὸν διδάσκαλον ἐκείνῳ τῷ ἐλεεινῷ ἀπενεχθέντα θανάτῳ, οὕτω συνεχύθη καὶ ἐταράχθη, ὡς εἰκὸς εὐγνώμονα μαθητὴν καὶ φιλόστοργον.

[01481] Μετὰ δὲ τοῦτο καὶ τὰς Ἰουδαϊκὰς ἠναγκάζετο συνεχῶς θρηνεῖν συμφορὰς.

[01482] Οἱ δὲ παῖδες αὐτοῦ ἄδικοι ὄντες καὶ μοχθηροὶ, καὶ εἰς ἔσχατον πονηρίας ἐλαύνοντες, τούτῳ τε ἐλύπουν αὐτὸν καὶ τῷ μὴ δύνασθαι κληρονομησαὶ τῆς ἐκείνῳ παρασχεθείσης τιμῆς.

[01483] Ταύτην διαδέχεται τὴν ἀθυμίαν, μᾶλλον δὲ οὐδὲ διαδέχεται, οὐ γὰρ ἐπαύσατο, ἀλλὰ προστίθεται ταύτῃ ἡ τῆς τῶν Ἰσραηλιτῶν αἰτήσεως παρανομία, ἔνθα οὕτω κατέπεσεν, ὡς καὶ παρακλήσεως δεηθῆναι πολλῆς.

[01484] Ἄκουσον οὖν τί φησὶν αὐτῷ ὁ Θεός·

[01485] Οὐ σὲ ἐξουθενήκασι, ἀλλ' ἡ ἐμέ.

[01486] Ἀλλ' ὅμως καὶ μετὰ ταῦτα οὕτως αὐτῶν ἐκήδετο ὡς εἰπεῖν πρὸς αὐτούς·

[01487] Ἐμοὶ δὲ μὴ γένοιτο ἁμαρτεῖν τοῦ διαλιπεῖν εὐχομένῳ ὑπὲρ ὑμῶν.

[01488] Τούτους δὲ οὖν ὀρῶν τοὺς οὕτως ἀγαπωμένους ὑπ' αὐτοῦ κακῶς πράττοντας, καὶ πταίοντας ἐν πολέμοις, καὶ παροργίζοντας τὸν Θεόν, τίνος ἂν ἦσθετο ἡδονῆς;

[01489] ποῖον δὲ ἂν καιρὸν ἀθυμίας καὶ δακρύων διήγαγε χωρίς;

[01490] Ἐπειδὴ δὲ καὶ κατέστησε βασιλέα τὸν Σαοὺλ, ἐπάλληλοι πάλιν αὐτῷ ὀδύνας καὶ συνεχεῖς προσετίθεντο.

[01491] Καὶ γὰρ ὅτε τὴν θυσίαν ἀνήνεγκε παρὰ τὸ τῷ Θεῷ δοκοῦν, καὶ ὅτε τοὺς Ἀμαληκίτας κρατήσας ἐφείσατο τοῦ βασιλέως αὐτῶν, καὶ τοῦτο παρὰ τὸ κελευσθῆναι, οὕτως ἐπλήγη τὴν ψυχὴν, ὡς μηκέτι τὸν ἄνδρα ἰδεῖν, ἀλλ' ἐξ ἐκείνου μέχρι τῆς ἐσχάτης ἡμέρας πενθεῖν καὶ δακρύνειν αὐτὸν, ὅτε καὶ ἐπετιμήθη διὰ τὸ τῆς ἀθυμίας σφοδρόν.

[01492] Ἔως πότε γὰρ, φησὶ, σὺ πενθεῖς ἐπὶ Σαοὺλ, καὶ γὰρ ἀπῶσμαι αὐτόν;

[01493] Εἰ δὲ τούτων γεγεννημένων ἐπένθει, τίς ἦν ἄρα, ὅτε τοὺς τοσοούτους ἔσφαξεν ἱερέας ἐκεῖνος εἰκὴ καὶ μάτην;

- [01494] ὅτε τὸν εὐεργέτην καὶ οὐδὲν ἡδικηκότα, δεύτερον ἦλθεν ἀνελεῖν;
- [01495] ὅτε γυμνὸν αὐτὸν εἶδε [47.480] προφητεύοντα καὶ καταπίπτοντα;
- [01496] ὅτε τοῦ Δαυῖδ ἤκουσε μυρία πρὸς αὐτὸν ἀποδυρομένου καὶ ἐντυγχάνοντος;
- [01497] ζ'.
- [01498] Ἐπειδὴ δὲ τοῦ Δαυῖδ ἐμνήσθην, οὐκ οἶδα τί πράξω·
- [01499] πότερον τοὺς θρήνους αὐτοῦ τοὺς μακροὺς καὶ συνεχεῖς τοὺς ἐν τοῖς ψαλμοῖς ἀναγεγραμμένους εἰς μέσον ἀγάγω νῦν, ἢ τούτους ἀφείξω ἀναλέξασθαί σοι κατὰ σχολήν, αὐτὸς τὰς ἐκείνου διέλθω συμφορὰς.
- [01500] Οὗτος τοίνυν ὁ Δαυῖδ πολλὰ μὲν καὶ ἐν τῷ ποιμαίνειν ὑπέμεινε δεινὰ, καὶ ταῖς τῶν ἀέρων ἀνωμαλίαις καὶ τῇ τῶν θηρίων ἀγριότητι μαχόμενος·
- [01501] καὶ τὸ μὲν ἐξ ὧν ὁ Ἰακώβ ἔφησεν ἔστιν ἰδεῖν, τὸ δὲ ἐξ ὧν αὐτὸς πρὸς τὸν Σαοὺλ διελέγετο περὶ τοῦ λέοντος καὶ τῆς ἄρκτου.
- [01502] Ἐπειδὴ δὲ τὸν βίον ἀφείξω ἐκείνου πρὸ ὥρας εἰς τὰ τοῦ πολέμου πράγματα ἔπιπτε, τὴν μὲν τῶν ἀδελφῶν βασκανίαν ἀφήμι, εἰ καὶ σφόδρα τοῦτο ἔστι φορτικόν·
- [01503] ἀλλ' ἐπειδὴ κατώρθωκε τὴν λαμπρὰν νίκην
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- [01505] ἐκείνην καὶ θαυμαστὴν μονομαχίαν ἀναδεξάμενος, εὗρε τοῦ καταβληθέντος Γολιάθ σφοδρότερον ἐχθρὸν τὸν εὐεργετηθέντα Σαοὺλ.
- [01506] Οὐ γὰρ ἐκ τοῦ φανεροῦ πρὸς αὐτὸν παρετάττετο, ἀλλὰ τὸ τῶν φιλοῦντων προσωπεῖον ὑποδύς, καὶ τὸν τιμῶντα καὶ κηδόμενον ὑποκρινάμενος, οὕτως αὐτὸν διετίθει τὰ τῶν ἐχθρῶν.
- [01507] Τοῦτο δὲ ὅσον ἔστι κακὸν ἀντὶ ἀγαθῶν ἀπολαμβάνειν κακὰ, ἄκουσον τοῦ μακαρίου προφήτου τοῦτο συνεχῶς θρηνοῦντος καὶ δυσανασχετοῦντος καὶ λέγοντος, Εἰ ἀνταποδίδοταί μοι κακὰ ἀντὶ ἀγαθῶν.
- [01508] Μάλιστα μὲν οὖν καὶ μηδενὸς προσόντος δεινοῦ τοῦτο αὐτὸ καθ' ἑαυτὸ πολλῆς ἀθυμίας ἄξιον, δι' ὑποψίας εἶναι τὸν στρατηγὸν τῷ βασιλεῖ, καὶ ἀηδῶς ὀρᾶσθαι ὑπ' αὐτοῦ.
- [01509] Καὶ τί λέγω στρατηγὸν βασιλεῖ;
- [01510] Κἂν γὰρ παρὰ τῶν οἰκετῶν ἡμεῖς τοῦτο πάθωμεν, δυσχεραίνομεν·
- [01511] ὅταν δὲ καὶ ἐπιβουλαὶ ῥάπτωνται κατὰ τῆς τοῦ μισουμένου ζωῆς, τίς ἂν γένοιτο βίος τούτου πικρότερος;
- [01512] Ἀλλ' ὅμως ἅπαντα ἔφερε καὶ ἠνείχετο, καὶ συνῆν τῷ φονῶντι κατ' αὐτοῦ, καὶ ἐστρατήγει τοὺς ἐκείνου πολέμους.
- [01513] Ἐπειδὴ δὲ ποτε καὶ ἀπεδήμησε καὶ πόρῳ τοῦ πολέμου κατέστησεν ἑαυτὸν, τοῦτο μὲν αὐτὸ τὸ πόρῳ εἶναι, καὶ τὴν ἐχθρὰν ποιῆσαι φανεράν, εἶχέ τι πλεόν εἰς τὸν τοῦ θαρσύνει λόγον·
- [01514] μετὰ δὲ τετρακοσίων ἀνδρῶν πρὸς τοσαύτην ἀναγκαζόμενος παρατάττεσθαι στρατιάν, ἔτρεμε πλεόν ἢ πρότερον.
- [01515] Ὁ γὰρ μήτε πόλιν, μήτε φρούριον, μήτε συμμάχους, μήτε προσόδους κεκτημένος, ἐννόησον τίς ἦν, πρὸς τὸν ταῦτα ἔχοντα πάντα ἀναγκαζόμενος πολεμεῖν, καὶ πλὴν τῆς ἐρήμου καὶ τῶν ἐκεῖ σπηλαίων, οὐδὲ ὅποι καταφύγοι δυνάμενος εὐρεῖν.
- [01516] Καὶ γὰρ Κεῖλὰ πόλιν οὕτω καλουμένην λαβῶν, εὐθέως αὐτῆς ἀπεπήδησε τοῦ ἱερέως εἰπόντος, ὅτι αὐτὸν ὁ Θεὸς ἐκεῖ μένοντα τῶν τοῦ Σαοὺλ οὐχ ὑπεξαρπάσει χειρῶν.
- [01517] Ὁ δὲ ἱερεὺς οὗτος ἐκείνος ἦν ὁ τὰς τοῦ Σαοὺλ χειρὰς διαδράς, καὶ τὴν ἐν Νομβὰ γενομένην τραγωδίαν ἀπαγγείλας τῷ βασιλεῖ, ὅτε καὶ τὴν πικρὰν ἐκείνην ἔρρηξε φωνήν·
- [01518] Ἐγὼ γὰρ, φησὶν, εἰμὶ ὁ αἴτιος τῶν ψυχῶν ὄλου τοῦ οἴκου τοῦ πατρὸς σου.
- [01519] Ὅστε συνὼν αὐτῷ διαπαντὸς οὐδὲν ἕτερον, ἀλλ' ἢ τῆς ἀθυμίας ἐκείνης ὑπόμνησις ἦν.
- [01520] Βλέπων γὰρ εἰς αὐτὸν, ἀεὶ τῆς ἀπωλείας ἐμμένητο τῶν ἱερέων·
- [01521] μνημονεύων δὲ τῆς ἀπωλείας, καὶ τῆς [47.481] τοσαύτης σφαγῆς τὴν αἰτίαν ἀνατιθεὶς ἑαυτῷ, καταδίκου παντὸς ἀθλιώτερον ἐβίου βίον.
- [01522] Καὶ γὰρ εἰ μηδὲν ἕτερον τὸ ἐνοχλοῦν ἦν, ἱκανὸν τρωῶσαι ψυχὴν καὶ ἀνελεῖν τὸ ἱερέων σφαγέα λογίζεσθαι τοσοῦτων ἑαυτόν.
- [01523] Πληγεῖς δὲ τούτῳ τῷ λογισμῷ, τῷ καὶ νυκτὸς καὶ μεθ' ἡμέραν σητὸς μᾶλλον αὐτοῦ διατρῶγοντι τὴν ψυχὴν, καὶ ἄλλα ἐφεξῆς ἐδέχετο τραύματα συνεχῆ καὶ ἐπάλληλα.
- [01524] Καὶ γὰρ ὅτε αὐτὸν ὁ Νάβαλ διὰ τῶν οἰκετῶν ὕβρισε, καὶ δραπέτην καὶ φυγάδα καὶ ἀγνώμονα δοῦλον ἐκάλεσεν, οὐκ ἀναληγτὶ τὰ ῥήματα ἤνεγκε·
- [01525] καὶ ὅτε πρὸς τὸν Ἀγχοῦς ἀπελθὼν, τοὺς μαινομένους ὑπεκρίνετο, καὶ κατέπιπτε, καὶ τὰ ὄμματα διαστρέφων καὶ πολὺν ἐκ τοῦ στόματος αὐτοῦ ἀφρὸν ἀφίεις, τῶν ἀληθῶς δαιμονίωντων μᾶλλον ἐτήκετο, λογιζόμενος εἰς οἶαν κατέστησεν ἑαυτὸν ἀνάγκην ὁ τοσαῦτα εὐεργετηθεῖς.

[01526] Ἐπειδὴ δὲ μικρὸν ἀνέθη, παρὰ τοῖς πολεμίοις γενόμενος, ἔδει μὲν ἐπιστρατεύειν τοῖς ἐκείνων ἐχθροῖς·

[01527] διαφθονούμενοι δὲ αὐτῷ οἱ σατράπαι, καὶ διαβαλεῖν πρὸς τὸν βασιλέα βουλόμενοι, ἐξέπεμπον αὐτὸν τῆς στρατιᾶς ὡς ἄχρηστον αὐτοῖς καὶ ἐπίβουλον καὶ προδότην ἐσόμενον.

[01528] Ἐθυμώθησαν γὰρ, φησὶν, ἐπ' αὐτῷ οἱ σατράπαι τῶν ἀλλοφύλων, καὶ λέγουσιν αὐτῷ·

[01529] Ἀπόστρεψον τὸν ἄνδρα, καὶ ἀποστραφήτω εἰς τὸν τόπον οὗ κατέστησας αὐτὸν ἐκεῖ, καὶ μὴ ἐρχέσθω μεθ' ἡμῶν εἰς πόλεμον, καὶ μὴ γινέσθω ἐπίβουλος τῇ παρεμβολῇ.

[01530] Καὶ ἐν τίνι διαλλαγῆσεται οὗτος τῷ κυρίῳ αὐτοῦ, ἢ οὐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων;

[01531] Ὁ δὲ τοῖς ῥήμασι τούτοις πληγεὶς ἀνεχώρησε μετὰ πολλῆς τῆς ὕβρεως καὶ τῆς ἀθυμίας.

[01532] Ἐλθῶν δὲ οἶκοι τοσαῦτα εὗρε κακὰ, ὡς μικροῦ δεῖν καὶ ἀποπνιγῆναι τῇ λύπῃ.

[01533] Τὰ γὰρ τότε συμβεβηκότα δεινὰ ἦν μὲν ἱκανὰ καὶ προμελετηθέντα τὴν ἐκείνου σκοτῶσαι ψυχὴν·

[01534] τοῦ δὲ ἀπροσδοκίτου προστεθέντος καὶ παρ' ἐλπίδας, διπλάσια τῶν ὄντων ἐφαίνετο, καὶ οὐκ ἔτι ἦν φορητά.

[01535] Ἀπῆει μὲν γὰρ ὡς ἀναπαυσόμενος οἶκοι, καὶ τῆς ἀθυμίας ἐκείνης εὐρήσων

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[01537] παραμυθίαν τὰ παιδιά καὶ τὰς γυναῖκας·

[01538] ἐπιστὰς δὲ ἄφνω ἤκουε μὲν ὅτι οὗτοι παρὰ τοῖς πολεμίοις δουλεύουσιν, ἐθεώρει δὲ πῦρ καὶ καπνὸν καὶ αἷμα καὶ νεκρούς, καὶ πρὶν ἢ τούτους ἀλγῆσαι καὶ τὴν αἰχμαλωσίαν οὐδύρασθαι, θηρίων χαλεπώτερον ἐπέπεσον οἱ τὴν πόλιν οἰκούντες αὐτῷ, ἀπὸ τῆς ἐκείνου κεφαλῆς ἕκαστος τῶν οἰκείων κακῶν εὐρέσθαι παραμυθίαν ζητῶν.

[01539] Καὶ καθάπερ ἐναντίων ἀνέμων εἰς τὴν θάλασσαν ἐμπεσόντων πολλὺς καὶ ἄγριος ἀπὸ τῆς μάχης ἐκείνης γίνεται ὁ χειμῶν·

[01540] οὕτω καὶ τότε, καὶ ἀθυμίας καὶ φόβου τὴν τοῦ δικαίου διακοπτόντων ψυχὴν, πολλὴ ἦν ἡ ζάλη καὶ ὁ θόρυβος, τῶν παθῶν τούτων ἐπαλλήλων κρατούντων καὶ κρατουμένων συνεχῶς.

[01541] Δυνηθεὶς δὲ ταῦτα διαδῦναι τὰ κακὰ, καὶ τὰς γυναῖκας ἀπολαβεῖν, καὶ τὴν αἰχμαλωσίαν ἄπασαν, πρὶν ἢ πάλιν αἰσθῆσθαι τῆς νίκης ἐκείνης, πλήττεται ἀγγελία πικρᾶ, τῇ περὶ τοῦ Ἰωνάθαν σφαγῆς, ἢ τὴν ψυχὴν οὕτω κατέβαλε τὴν ἐκείνου, ὡς ἔστιν ἐκ τῶν θηρίων μαθεῖν·

[01542] Ἐπέπεσε γὰρ, φησὶν, ἐπ' ἐμὲ ἡ ἀγάπησίς σου, ὡς ἡ ἀγάπησις τῶν γυναικῶν.

[01543] Καὶ τί λέγω τῶν θηρίων;

[01544] Ὁ γὰρ τὸν ἐκείνου πατέρα, τὸν ἐχθρὸν τὸν ἑαυτοῦ καὶ ἐπίβουλον καὶ μυριάκις τῆς ἀπωλείας ἐπιθυμήσαντα τῆς αὐτοῦ οὕτω δακρύσας, τί ἂν ἔπαθε τὸν ἐν ἐκείνοις παραστάντα τοῖς κινδύνοις αὐτῷ καὶ πολλάκις αὐτὸν τῆς τοῦ πατρὸς ἐπιβουλῆς ἐξελόμενον, καὶ ἀπορόρητων κοινωνήσαντα, ^[47.482] καὶ συνθήκας ὑπὲρ πολλῶν θέμενον πρὸς αὐτὸν, τοῦτον, ὅτε αὐτῷ τὰς ἀμοιβὰς ἀποδοῦναι τῶν εὐεργεσιῶν κείνων ἠδύνατο, τότε ἐξαρπασθέντα τοῦ βίου μαθῶν;

[01545] ἦ·

[01546] Ἀκμάζοντος δὲ τούτου τοῦ πάθους, ἐτέρα περιβάλλει πάλιν αὐτὸν ὁ στρατηγὸς ἀθυμία τὸν ἀπονητὶ καὶ μετὰ πάσης εὐκολίας πᾶσαν αὐτῷ παραδοῦναι τὴν στρατιάν ἐπαγγειλάμενον, τοῦτον προαναρπάσας τῆς ὑποσχέσεως, καὶ δόλω διαχρησάμενος.

[01547] Τοσοῦτον γὰρ ἤλγησεν ἐκείνη τῇ σφαγῇ, ὡς καὶ τότε καταράσασθαι τὸν Ἰωάβ, καὶ παρ' αὐτὸν τῆς τελευτῆς τὸν καιρὸν ἐπισκῆψαι τῷ ἑαυτοῦ παιδί δικὴν ταύτην εἰσπράξασθαι τῆς μαιφονίας αὐτόν.

[01548] Καὶ τὰ ῥήματα δὲ, ἅπερ αὐτὸν ἀνακαλῶν ἐθρήνησεν, ἱκανὰ τὸ πάθος ἡμῖν παραστήσαι τῆς ψυχῆς·

[01549] Ἐπῆρε γὰρ, φησὶν, ὁ βασιλεὺς τὴν φωνὴν αὐτοῦ, καὶ ἐκλαυσεν ἐπὶ τῷ τάφῳ Ἀβεννήρ, καὶ εἶπεν·

[01550] Εἰ κατὰ τὸν θάνατον Νάβαλ ἀποθανεῖται Ἀβεννήρ, αἱ χεῖρές σου οὐκ ἐδέθησαν, οὐδὲ οἱ πόδες σου ἐν πέδαις, οὐδὲ προσήγαγες ὡς Νάβαλ·

[01551] ἐνώπιον υἱοῦ ἀδικίας ἔπεσες.

[01552] Τί δὲ μετὰ τοῦτο;

[01553] Δολοφονεῖται μὲν ὁ Μεμφιβοσθὲς, καὶ τῇ διὰ τοῦτον αὐτῷ γενομένη λύπῃ καὶ γὰρ ἐπὶ τούτῳ πάλιν ἤλγησεν, ὡς καὶ ἀνελεῖν τοὺς φονεύσαντας ἢ τῶν χωλῶν καὶ κυλλῶν ἀντίστασις προστεθεῖσα σφόδρα αὐτὸν διετάραξε.

[01554] Κρατήσας δὲ καὶ τούτων καὶ ἐτέρων πολεμίων, ἀνάγει μὲν τὴν κιβωτὸν μετὰ πολλῆς τῆς εὐφροσύνης·

[01555] ἔτι δὲ αὐτῆς ἀναγομένης, καὶ πάντων χαιρόντων, ἐν μέσῳ τῆς εὐθυμίας πρᾶγμα συμβᾶν πάντων ἡμαύρωσε τὴν ἡδονὴν, καὶ ἀθυμία καὶ φόβος πολλῶν τὴν τοῦ βασιλέως ἔβαλε ψυχὴν.

[01556] Τὸν γὰρ Ὀζᾶν βουληθέντα περιτρεπομένην ὀρθῶσαι τὴν κιβωτὸν, παραχρῆμα ἐπάταξε καὶ νεκρὸν ἔθηκεν ἢ τοῦ Θεοῦ ὀργῇ, καὶ οὕτως ἐπὶ πολὺ κατέσεισε τοῦ Δαυῖδ τὴν ψυχὴν οὗτος ὁ φόβος, ὡς μὴ πρότερον τολμησαί πρὸς ἑαυτὸν ἀνενεγκεῖν τὴν κιβωτὸν, πρὶν ἢ μαθεῖν ὅπως χρῆσαιτο τῷ τότε αὐτὴν ὑποδεξαμένῳ Ἀβεδδαρά.

[01557] Μετὰ δὲ ταῦτα τελευτήσαντος τοῦ Ἀμμανιτῶν βασιλέως, πρᾶγμα ἀνδρὸς χρηστοῦ καὶ φιλανθρωποῦ ποιῶν, ἔπεμψε παραμυθησόμενος τὸν υἱὸν τὸν ἐκείνου, καὶ πείθων πρῶτος ἐνεγκεῖν τὴν τοῦ πατρὸς τελευτήν·

[01558] ὁ δὲ ἀντὶ τῆς τιμῆς ταύτης ὑβρίσας τοὺς ἀπελθόντας αἰσχροῶς, οὕτως ἀπέπεμψε τῷ βασιλεῖ.

[01559] Ἄρα σοι μικρὸν εἶναι τοῦτο δοκεῖ πρὸς τὸ πληῖσαι ψυχὴν καὶ καταβαλεῖν;

[01560] ἄρ' οὐχ ὁ πόλεμος ἐκείνος τοῦτο δείκνυσιν, ὁ μηδαμόθεν ἐτέρωθεν τὴν ὑπόθεσιν ἐσχηκῶς, καὶ πρὸς τοσαύτην σφοδρότητα ἐκταθεὶς, ὡς μυρίοις αὐτὸν περιβαλεῖν κακοῖς;

[01561] Ἰκανὰ μὲν οὖν καὶ ταῦτα, κἂν μυρίας τις αὐτοῖς ἀναμινύη τὰς ἡδονάς, εἰς τὸν τῶν ὀδυνηρῶν βίον καταλέξει τὴν ἐκείνου ζωὴν·

[01562] νῦν δὲ τοιαῦτα τὸ μετὰ ταῦτά ἐστιν, ὡς μηδὲ ἤρχθαι τῶν ἀληθῶς λυπηρῶν.

[01563] Πάντα γὰρ μῦθον καὶ πᾶσαν τραγωδίαν ἐνίκησε

[01564] Πανεπιστήμι

[01565] τὰ τοῦ βασιλέως τούτου πάθη·

[01566] οὕτως ἀλλόκοτα καὶ ἐπάλληλα προσέπεσεν αὐτοῦ τῇ οἰκίᾳ τὰ δεινὰ, κακῶ τὸ κακὸν ἀεὶ ἰάσασθαι σπουδαζόντων αὐτῶ.

[01567] Ὅρα γάρ·

[01568] ἠράσθη τῆς ἀδελφῆς ὁ Ἀμνῶν τῆς αὐτοῦ·

[01569] ἐρασθεὶς ὑβρίσεν εἰς αὐτήν, ὑβρίσας ἐμίσησε, καὶ τὴν ὑβρίν ἐξεπόμπευσε καὶ τὴν μίξιν, εὐθέως προστάξας τινὶ τῶν οἰκετῶν ἐκβαλεῖν ἄκουσαν τῆς [47.483] οἰκίας, καὶ παραπέμψαι διὰ τῆς ἀγορᾶς βοῶσαν καὶ ὀδυρομένην.

[01570] Ταῦτα μαθὼν ὁ Ἀβεσσαλῶμ, καὶ καλέσας ἐπ' ἄριστον τοὺς ἀδελφοὺς ἅπαντας, ἐν οἷς ἦν κάκεινος ὁ ὑβριστής, ἐστιώμενον αὐτὸν μεταξὺ καὶ πίνοντα κατασφάττει διὰ τῶν οἰκετῶν.

[01571] Εἶτα ἐξαναστάς τις ἐκείθεν, καὶ τὸ σαφὲς οὐ μαθὼν διὰ τὸν θόρυβον, ἀπήγγειλε τῷ βασιλεῖ, ὅτι τεθνήκασιν πάντες οἱ παῖδες αὐτῶ.

[01572] Καὶ ἐκάθητο θρηγῶν τὸν ἀπάντων φόνον τὸν οὐ γεγεννημένον·

[01573] ὡς δὲ ἔγνω τὸ σαφὲς, ἠπειλεῖ μὲν τῷ παιδί, καὶ ἀναιρήσειν ἔλεγεν, ἀποδράντι δὲ καὶ ἐπὶ τῆς ἀλλοτρίας τριῶν διατριψάντι περίοδον ἐτῶν πάντα τὸν χρόνον ἐκείνον ἔμενεν ὀργιζόμενος·

[01574] καὶ οὐδ' ἂν τότε αὐτὸν ἐκάλεσεν, εἰ μὴ ἢ τοῦ στρατηγοῦ σοφία καὶ ἄκοντα αὐτὸν εἰς ταύτην ἐνέβαλε τὴν ὑπόσχεσιν.

[01575] Καλέσας δὲ, οὐδὲ οὕτως ἔσβεσε τῆς καρδίας τὴν πληγὴν, ἀλλ' ἔτερα πάλιν δύο αὐτὸν ἔτη τῆς ὄψεως ἀποστήσας τῆς αὐτοῦ, μόλις μετὰ τὸν μακρὸν χρόνον τοῦτον πάλιν ἀξιωθεὶς ὑπὸ τοῦ στρατηγοῦ, παρῴρησας μετέδωκεν.

[01576] Ὁ δὲ ὑπὲρ τούτων μνησικακῶν, ἢ καὶ ἄλλως τυραννίδος ἐρῶν, ἐπανίσταται τῷ πατρὶ, καὶ πάλιν αὐτὸν εἰς τοὺς πλάνους καὶ τὰς φυγὰς, ἃς ὑπέμεινεν ὑπὸ τοῦ Σαοῦλ, ἐπανήγαγε, μᾶλλον δὲ καὶ πολλῶ τοῦτον ἐκείνου χαλεπώτερον ἀπέδειξε τὸν καιρὸν.

[01577] Τότε μὲν γὰρ στρατηγὸς ὢν τοιαῦτα ἔπασχε, νῦν δὲ μετὰ τὸ χρόνους ἐν τῇ βασιλείᾳ ποιῆσαι πολλοὺς, καὶ κρατῆσαι τῶν πολεμίων ἀπάντων ὡς εἰπεῖν, μεταναστεύειν ἠναγκάζετο.

[01578] Ὁ δὲ ἀναγκάζων οὐκ ἀλλοτρίος τις ἦν, οὐδὲ πολέμιος, ἀλλ' ὁ ἐκ τῆς κοιτίας, ὡς αὐτὸς ἀπωδύρετο λέγων, ἐξελθὼν τῆς αὐτοῦ.

[01579] Καὶ τότε μὲν ἐν ἀκμῇ τῆς ἡλικίας ἦν, καὶ φέρειν ἠδύνατο πάντα γενναίως·

[01580] νυνὶ δὲ παρὰ τὸν καιρὸν, ὃν γηροτροφεῖσθαι αὐτὸν ἐχρῆν ὑπ' ἐκείνου τοῦ μιαινοῦ, τότε ἐπεβουλεύετο καὶ ἐπολεμεῖτο, καὶ ἐξῆει μετὰ ὀλίγων τινῶν ἀνυπόδετος ὁ βασιλεὺς, ἐγκαλυπτόμενος καὶ δακρῶν.

[01581] Οὐ γὰρ συμφορᾶς αὐτῶ μόνον, ἀλλὰ καὶ αἰσχύνῃς ὑπόθεσιν εἶχεν ὁ πόλεμος.

[01582] Τοσοῦτω γὰρ τοῦ Σαοῦλ ὑβριστικώτερον ὁ υἱὸς ἐχρήσατο τῷ μακαρίῳ τότε ἐκείνῳ, ὡς καὶ εἰς τὰς παλλακὰς ἐνυβρίσαι τοῦ πατρὸς, καὶ ταῦτα οὐ λάθρα, ἀλλ' ἐπὶ τοῦ δώματος, ὀρώντων ἀπάντων, καὶ τοὺς τῆς φύσεως θεσμοὺς καὶ τοὺς τῆς μίξεως νόμους διὰ τὴν κατὰ τοῦ πατρὸς ὑβρίζε μανίαν, καὶ ὑπὸ τῆς ἀνοίας μεθύων, ἐτι τοῦ πολέμου συνεστῶτος, τὰ τῶν ἤδη νενικηκῶτων καὶ λαβόντων αἰχμαλώτους τοὺς ἐναντίους ἐτόλμα καὶ ἐπεδείκνυτο.

[01583] Οὕτω τοίνυν ὄντα κατώδυνον καὶ φοβούμενον εὐρῶν ὁ Σιβὰ συνετάραξε πλέον καταψευσάμενος τοῦ δεσπότη, καὶ εἰπὼν, ὅτι τὰ τοῦ τυράννου φρονεῖ.

[01584] θ'.

[01585] Τοῦτον διαδέχεται ὁ Σεμεεὶ, μιαιρὸς τις ἀνὴρ καὶ ἀχάριστος, καὶ μυρίοις ὄνειδεσιν ἐβαλλε καὶ λίθοις μετὰ τῶν ῥημάτων ἐκείνων·

[01586] Ἐξελεθε, φησὶν, ἀνὴρ αἱμάτων, καὶ ἀνὴρ ὁ παράνομος.

[01587] Ἐπέστρεψεν ἐπὶ σὲ Κύριος πάντα τὰ αἵματα τοῦ οἴκου Σαοῦλ, ἀνθ' ὧν ἐβασίλευσας ἀντ' αὐτοῦ, καὶ ἔδωκε Κύριος τὴν βασιλείαν εἰς χεῖρας Ἀβεσσαλῶμ τοῦ υἱοῦ σου, καὶ ἔδειξέ σοι τὴν κακίαν σου, ὅτι ἀνὴρ αἱμάτων σὺ εἶ.

- [01588] Ὁ δὲ ἐτήκετο μὲν ταῦτα ἀκούων καὶ πάσχων, ὡς καὶ ἀπ' αὐτῶν τῶν θρηνῶν τοῦτο ἐδήλου, οὐδὲν δὲ ἐτόλμα περαιτέρω ποιεῖν·
- [01589] ἀλλ' εἰπὼν, Ἄφες αὐτὸν καταρᾶσθαι, ὅτι Κύριος εἶρηκεν αὐτῷ, ὅπως ἴδῃ τὴν ταπεινώσιν μου, καὶ ἀποδώ μοι Κύριος ἀγαθὰ ἀντὶ κατάρας τῆς ἐν τῇ ἡμέρᾳ ταύτῃ, ἀφήκε ζῶντα ἀπελθεῖν·
- [01590] αὐτὸς δὲ περιέμενε τὰ περὶ τοῦ Χουσί μεριμνῶν καὶ τρέμων τί ποτε ἄρα ἔσται ^[47.484] τὸ τέλος.
- [01591] Ὡς δὲ ἀπηγγέλθη καὶ ταῦτα, συνεκροτεῖτο ὁ πόλεμος πάντων πολέμων τῶν πώποτε γενομένων καινότητος ὧν, καὶ αἰνίγματι μᾶλλον ἐοικώς.
- [01592] Τὸν γὰρ αἴτιον τῶν τοσοῦτων κακῶν, καὶ ἐκείνη τῇ μάχῃ παρασχόντα τὴν ὑπόθεσιν ἄπασαν, καὶ οὗ πεσότος ἅπαντα λέλυτο τὰ δεινὰ, τοῦτον ἔχειν ἐν πολλῇ προνοίᾳ καὶ φειδοῖ τοὺς
- [01593] Πανεπιστήμι
- [01594] στρατηγοὺς παρεκάλει τοὺς αὐτοῦ, συνεχῶς ἐπιλέγων·
- [01595] Φείσασθέ μου τοῦ παιδαρίου Ἀβεσσαλώμ.
- [01596] Τί ταύτης ἂν γένοιτο τῆς ἀπορίας χεῖρον;
- [01597] τί τῆς ἀμηχανίας ἐλεεινότερον;
- [01598] Πόλεμον ἀναδέξασθαι ἠναγκάζετο, ἐν ᾧ καὶ τὸ νικῆσαι καὶ τὸ κρατηθῆναι ὁμοίως ἀπευκτὸν ἦν αὐτῷ.
- [01599] Οὔτε γὰρ ἔλαττον ἔχειν ἠθέλεν, οὐδὲ γὰρ ἂν τοσοῦτον ἐξέπεμψε στρατὸν, οὔτε περιγενέσθαι, οὐδὲ γὰρ ἂν τὸν συνέχοντα καὶ συγκροτοῦντα τὴν τῆς μάχης παρτάξιν ἐκώλυσεν ἀνελεῖν.
- [01600] Κριθέντος δὲ τοῦ πολέμου καὶ τέλος λαβόντος ὅπερ ἠθέλεν ὁ Θεός, καὶ τοῦ πατραλοίου πεσότος ἐκείνου, οἱ μὲν λοιποὶ πάντες ἦσαν ἐν εὐφροσύνῃ καὶ χαρᾷ, μόνος δὲ ἐκείνος ἐπένηθαι καὶ ἐδάκρυε, καὶ καθείρξας ἑαυτὸν ἀνεκαλείτο τὸν τεθνηκότα, καὶ ἐδυσχέραιεν ὅτι μὴ ἀντ' ἐκείνου τὴν τελευτὴν ἐδέξατο.
- [01601] Τίς δώσει γὰρ μοι, φησί, θάνατον, ἀντὶ σοῦ, Ἀβεσσαλώμ, υἱέ μου;
- [01602] Τί ταύτης ἠκούσθη πολυπλοκώτερον τῆς συμφορᾶς;
- [01603] Ὅτε μὲν τὸν ἀδελφὸν ἀνεῖλεν, ἀνελεῖν αὐτὸν ἐσπούδαζεν, ὅτε δὲ ἐμάνη κατ' αὐτοῦ, τότε φεῖδεται τοῦ παιδός.
- [01604] Καὶ οὐκ ἂν ἐπαύσατο θρηνῶν ἐπὶ πολὺ τὸν νεκρὸν, εἰ μὴ εἰσηλθεν ὁ Ἰωάβ, καὶ τὴν ἀτοπίαν τοῦ πράγματος ἔδειξε, καὶ σφοδρότερον διαλεχθεὶς ἀνέστησέ τε αὐτὸν, καὶ ἐν σχήματι τῷ προσήκοντι δέξασθαι τὴν στρατιὰν παρεσκευάσε.
- [01605] Καὶ οὐδὲ τότε αὐτῷ τὰ τῶν δεινῶν τέλος ἐλάμβανεν, ἀλλὰ πρῶτον μὲν ἐστασίασαν πρὸς ἀλλήλους οἱ στρατιῶται καὶ διηρέθησαν·
- [01606] ὡς δὲ μόλις καὶ μετὰ πολλῆς τῆς κολακείας εἶξαν τῷ βασιλεῖ, πάλιν ἀποπηδήσαντες προσετέθησαν τῷ Σαβεὲ, καὶ πάλιν ἐξ ἀρχῆς ἕτερος ἐτίκτετο πόλεμος τῶν τοῦ προτέρου λειψάνων μενόντων ἔτι.
- [01607] Ὑπὲρ ὧν θορυβηθεὶς ὁ Δαυῖδ, καὶ συγκροτήσας τοὺς στρατιώτας, ἐξέπεμψε μετὰ τῶν στρατηγῶν·
- [01608] ὁ δὲ Ἰωάβ τροπώσαμενος καὶ τοῦτον τὸν πόλεμον, οὐκ ἀφήκε καθαρὰν ἀθυμίας γενέσθαι τὴν ἀπὸ τῆς νίκης ἡδονήν.
- [01609] Τὸν γὰρ συστράτηγον τὸν αὐτοῦ καὶ πάντα τὸν λαὸν ὑποτάξαντα τῷ Δαυῖδ, τοῦτον ἀπλῶς καὶ οὐδὲν ἔχων ἐγκαλεῖν, ὑπὸ βασκανίας μανεὶς ἀνεῖλε καὶ διεχρήσατο·
- [01610] ὅπερ οὕτω διετάραξε τὸν βασιλέα καὶ συνέχεεν, ὡς καὶ περὶ τούτου τελευτῶντα ἐπισκῆψαι τῷ παιδί, καὶ δεηθῆναι μὴ περιδεῖν ἀτιμώρητον ἀπελθόντα τὸν Ἀμισσᾶ.
- [01611] Καὶ τὸ δὴ χαλεπώτερον, οὕτω διακεείμενος οὐδὲ ἐξειπεῖν ἐτόλμα τῆς ἀθυμίας τὴν ὑπόθεσιν, διὰ τὸ μυρίοις ἤδη προστεταλαιπωρηκέναι κακοῖς.
- [01612] Καὶ γὰρ μετὰ τοὺς πολέμους τούτους διεδέξατο λιμὸς τὴν χώραν πᾶσαν, καὶ τοῦ κακοῦ ζητῶν λύσιν εὐρεῖν, ἠναγκάζετο τοὺς τοῦ Σαοὺλ ἐκδοῦναι παῖδας εἰς σφαγὴν.
- [01613] Τοῦτο γὰρ ἔλεγεν ὁ χρησμός·
- [01614] Ἐπὶ Σαοὺλ, φησί, καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἡ ἀδικία αὐτῆ διὰ τὸ θανατῶσαι αὐτὸν τοὺς Γαβαωνίτας.
- [01615] Εἰ δέ τις μέμνηται πῶς τὸν Σαοὺλ ἐθρήνησεν, οἶδε τί καὶ τότε ἔπασχε παραδιδούς τοῖς Γαβαωνίταις αὐτούς·
- [01616] ἀλλ' ὅμως καὶ ταῦτα ἔφερε, καὶ περαιτέρω πάλιν προΐει τὰ τῶν συμφορῶν.
- [01617] Μετὰ γὰρ τὸν λιμὸν ἐπέστη λοιμὸς, καὶ πίπτουσιν ἑβδομήκοντα χιλιάδες ἀνδρῶν ἐν τῷ τῆς ἡμέρας ἡμίσει καιρῷ, ὅτε καὶ τὰ ἐλεεινὰ ἐκεῖνα ῥήματα φθέγγεται ὁ ^[47.485] βασιλεύς.
- [01618] Ἰδὼν γὰρ τὸν ἄγγελον ἐσπασμένον τὴν ῥομφαίαν ἔλεγεν·
- [01619] Ἰδοὺ ἐγὼ ὁ ποιμὴν ἡμαρτον, καὶ ἐγὼ ὁ ποιμὴν ἑκακοποίησα, καὶ οὗτοι, τὸ ποίμνιον, τί ἐποίησαν;

- [01620] Γενέσθω ἐν ἐμοὶ ἡ χεὶρ σου, καὶ ἐν τῷ οἴκῳ τοῦ πατρὸς μου.
- [01621] Πάσας μὲν οὖν αὐτοῦ τὰς ἀθυμίας πρὸς ἀκρίβειαν οὐ δυνατὸν ἡμῖν ἐξειπεῖν·
- [01622] οὐδὲ γὰρ εἰσιν ἀνάγραπτοι πᾶσαι·
- [01623] ἀπὸ δὲ τῶν θρῆνων αὐτοῦ καὶ τῶν ὀδυρμῶν δυνατὸν στοχάσασθαι καὶ τῶν παραλειφθεισῶν τὸ μέγεθος, καὶ ὡς οὐδέποτε διελίμπανε κοπτόμενος καὶ ἀλγῶν ὁ δίκαιος.
- [01624] Τί γὰρ φησιν;
- [01625] Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη·
- [01626] ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη, καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος.
- [01627] Εἰ δὲ λέγοις ὅτι τῆς κοινῆς τοῦτο κατέγνω ζωῆς, οὐ τῆς αὐτοῦ μόνον, μεῖζόν τι ἢ ἐγὼ αὐτὸς βούλομαι λέγεις, καὶ λόγων ἡμᾶς ἀπαλλάττεις πολλῶν, αὐτὸς ὁμολογῶν, ὅτι οὐ μόνον ἐκείνου, ἀλλ' οὐδ' ἐτέρου τινὸς βίον ἔστιν εὐρεῖν μὴ πολλῶ πλείονα τῶν χρηστῶν ἔχοντα τὰ δυσχερῆ.
- [01628] Καὶ γὰρ, ὥσπερ οὖν καὶ αὐτὸς ἔφησεν καλῶς, οὐ τὰ αὐτοῦ μόνον ἐκείνος, ἀλλὰ καὶ τὰ τῶν ἄλλων διασκεψάμενος, οὕτω ταύτην ἐξήνεγκε τὴν ἀπόφασιν, τὰ μὲν αὐτὰ τῷ
- [01629] Πανεπιστήμῳ
- [01630] πατριάρχῃ φθεγγόμενος, μετὰ δὲ μερίζονος τῆς σφοδρότητος·
- [01631] ὁ γὰρ ἐκεῖνος ἐπὶ μέρους, τοῦτο καθόλου οὗτος ὕστερον ἀπεφάνητο.
- [01632] Ὁ μὲν γὰρ ἔλεγε, Μικραὶ καὶ πονηραὶ αἱ ἡμέραι μου·
- [01633] οὗτος δὲ, Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη, τουτέστι πάντων ἀνθρώπων, καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος.
- [01634] Ἰ·
- [01635] Ἀλλὰ ταῦτα μὲν, ὅπερ ἔφην, ἀφήμι σοι μετὰ ἀκριβείας ἀπάσης κατὰ σχολὴν ἐπελθεῖν·
- [01636] ἐγὼ δὲ ἐπὶ τοὺς λοιποὺς ἤξω προφήτας, καίτοι γε οὐδαμοῦ τὸν βίον αὐτῶν ἀνάγραπτον ἀφήκαν ἡμῖν, ἀλλ' ὅμως καὶ εἰς τοσαύτην στενοχωρίαν ἐμπεσόντες, διὰ τὴν ὑπερβολὴν τῶν κατασχόντων αὐτοὺς κακῶν, καὶ ἀπὸ ῥήματος ἐνόησαν οἷμαι δυνησεσθαι δεῖξαι πάντα τὸν βίον αὐτῶν ὄντα κατὰ δύναμιν.
- [01637] Καὶ πρῶτον μὲν, ὁ κοινὸν πᾶσιν ὑπῆρχεν αὐτοῖς, στρεβλούμενοι, μαστιζόμενοι, περιζόμενοι, λιθαζόμενοι, φυλακίζόμενοι, ἐν φόνῳ μαχαίρας ἀποθνήσκοντες, περιερχόμενοι ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι τὸν ἅπαντα βίον διετέλουν.
- [01638] Μετὰ δὲ τοῦτο καὶ ἐτέραν εἶχον ἀθυμίας προσθήκην ταύτης χαλεπωτέραν, τὸ τὴν κακίαν ὀρᾶν προβαίνουσαν τῶν ταῦτα διατιθέντων αὐτοὺς, ἐφ' ᾧ μᾶλλον τῶν οἰκείων ἐδάκνοντο θλίψεων.
- [01639] Καὶ ὁ μὲν ἔλεγεν·
- [01640] Ἀρὰ καὶ ψεῦδος, καὶ κλοπὴ καὶ μοιχεία καὶ φόνος κέχυται ἐπὶ τῆς γῆς, καὶ αἵματα ἐφ' αἵμασι μίσοι·
- [01641] τὸ ἀδελὸς καὶ πολὺπλοκὸν καὶ δαψιλὲς τῆς κακίας ἐμφαίνων ἡμῖν.
- [01642] Ἄλλος δὲ ἐβόα πάλιν·
- [01643] Οἷμοι! ὅτι ἐγενόμην ὡς συνάγων καλάμην ἐν ἀμῆτῳ, καὶ ὡς ἐπιφυλλίδα ἐν τρυγῆτῳ οὐχ ὑπάρχοντος βότρου·
- [01644] τὸ σπάνιον τῶν ἀγαθῶν ἀνδρῶν διὰ τούτων θρηνῶν.
- [01645] Ἄλλος πάλιν ἕτερα τοιαῦτα ἀπωδύρετο.
- [01646] Ὁ δὲ αἰπόλος οὐ τὰς κακίας αὐτῶν ἐπένθει μόνον, ἀλλὰ καὶ τὰς συμφορὰς μᾶλλον τῶν οἰκείων ἐθρήνει πειρασμῶν, καὶ τοῦ Θεοῦ ἐδεῖτο λέγων·
- [01647] Ἰλεως γενοῦ, Κύριε·
- [01648] τίς ἀναστήσει τὸν Ἰακώβ, ὅτι ὀλιγοστός ἐστι;
- [01649] Μετανόησον, Κύριε, ἐπὶ τούτῳ.
- [01650] Καὶ οὐδὲ οὕτω τυγχάνει τῆς ἰκετηρίας·
- [01651] εἶπε γὰρ·
- [01652] Καὶ οὐ μὴ γένηται, λέγει Κύριος.
- [01653] Ὁ δὲ Ἡσαΐας ἀκούσας ὅτι ἔρημος ἔσται πᾶσα ἡ γῆ, οὐδὲ παρακαλεῖσθαι ἤθελεν, ^[47.486] ἀλλ' ἐπένθει διηνεκῶς καὶ ἔλεγεν·

- [01654] Ἄφετέ με, [47.486] πικρῶς κλαύσομαι, μὴ κατισχύσητε παρακαλεῖν με·
- [01655] ὁ γὰρ τοῦ θανάτου τρόπος πᾶσαν ὑπερβαίνει συμφορὰν.
- [01656] Τοῦ δὲ Ἰερεμίου τοὺς θρήνους, καὶ τοὺς ἰδία συντεταγμένους, καὶ τοὺς πανταχοῦ τῆς προφητείας διεσπαρμένους, τοὺς τε ὑπὲρ τῆς πόλεως, τοὺς τε ὑπὲρ αὐτοῦ, τίς ἀδακρυτὶ δυνήσεται ἐπελθεῖν;
- [01657] Νῦν μὲν γὰρ ἔλεγε·
- [01658] Τίς δώσει τῇ κεφαλῇ μου ὕδωρ, καὶ τοῖς ὀφθαλμοῖς μου πηγὴν δακρῶν;
- [01659] καὶ κλαύσομαι τὸν λαὸν τοῦτον ἡμέρας καὶ νυκτός·
- [01660] νῦν δέ·
- [01661] Τίς δώσει μοι ἐν τῇ ἐρήμῳ σταθμὸν ἔσχατον, καὶ καταλείψω τὸν λαὸν τοῦτον, καὶ ἀπελεύσομαι ἀπ' αὐτῶν;
- [01662] ὅτι πάντες μοιχῶνται.
- [01663] Καὶ ποτὲ μὲν σχετλιάζων ἐβόα·
- [01664] Οἴμοι ἐγὼ, μήτηρ! ὡς τίνα με ἔτεκες ἄνδρα δικαζόμενον καὶ διακρινόμενον πάσῃ τῇ γῆ;
- [01665] ποτὲ δὲ καὶ τὴν ἡμέραν τῆς γενέσεως αὐτοῦ κατηρᾶτο λέγων, Ἐπικατάρατος ἡ ἡμέρα, ἐν ἣ ἐγεννήθην ἐν αὐτῇ.
- [01666] Ὁ δὲ τοῦ βορβόρου λάκκος, καὶ αἱ τῶν δεσμῶν θλίψεις, καὶ αἱ μάστιγες, καὶ αἱ ἐπιβουλαὶ, καὶ ὁ γέλωσ ὁ διηνεκῆς οὕτως αὐτὸν διέθηκαν, ὡς καὶ ἀπαγορεῦσαι λοιπόν.
- [01667] Τί δὲ ἠνίκα τῆς πόλεως ἀλούσης προνοίας ἔτυχε παρὰ τῶν βαρβάρων καὶ τιμῆς;
- [01668] ἄρα ἦσθετο τούτων;
- [01669] Τότε μὲν οὖν καὶ τοὺς πικροὺς θρήνους ἔγραψε τοὺς ἀπελθόντας πενθῶν, καὶ τῶν παρελθόντων δὲ οὐκ ἐλάττονα εἶδε δεινὰ, αὐτῶν τῶν ἀπὸ τοῦ πολέμου ὑπολειφθέντων παροξυνάντων τὸν Θεόν.
- [01670] Ἐπαγγελιάμενοι γὰρ πάντα αὐτῶ πεισθήσασθαι καὶ μηδὲν ἀντερεῖν, εἰς Αἴγυπτον πάλιν κατήεσαν, τοῦ χρησμοῦ τάναντία λέγοντος, καὶ τὸν προφήτην κατήγον μεθ' ἑαυτῶν, καὶ χαλεπώτερα τῶν προτέρων αὐτοῖς ἠνάγκαζον προαναφωνεῖν διὰ τῆς ἀγνωμοσύνης τῆς ἑαυτῶν.
- [01671] Τί δὲ ὁ Ἰεζεκιήλ;
- [01672] τί δὲ ὁ Δανιήλ;
- [01673] οὐκ ἐν αἰχμαλωσίᾳ τὸν ἅπαντα χρόνον διήγαγον;
- [01674] Καὶ ὁ μὲν Λιμῶ καὶ δίψει ὑπὲρ τῶν ἀλλοτρίων ἐκολάζετο κακῶν, καὶ τῆς γυναικὸς ἀπελθούσης τοσαύτην συμφορὰν ἀδακρυτὶ προσετάττετο φέρειν, οὗ τί βαρύτερον γένοιτ' ἂν τοῦ μηδὲ θρηνεῖν συγχωρεῖσθαι τὰ οἰκεία κακά;
- [01675] Τὸ γὰρ ἐπὶ βολβίτων ἀναγκάζεσθαι τὸν ἄρτον ἐσθίειν
- [01676] Πανεπιστήμι
- [01677] τὸν αὐτοῦ, καὶ ἐπὶ τῆς μιᾶς πλευρᾶς κατακλίνεσθαι ἐπὶ ἐνενήκοντα ἡμέρας καὶ ἑκατὸν, καὶ ὅσα ἕτερα τοιαῦτα ἐκελεύετο ὑπομένειν, παρήμι νῦν.
- [01678] Εἰ γὰρ καὶ μηδὲν αὐτῶ συμβεβήκει τῶν ἀνιαρῶν τῶν τε παραλειφθέντων ὑφ' ἡμῶν, τῶν τε λεχθέντων νῦν, αὐτὸ μόνον τὸ μεταξὺ τῶν πολεμίων εἶναι καὶ βαρβάρων καὶ ἀνδρῶν ἀκαθάρτων τὸν δίκαιον καὶ καθαρὸν, πάσης τιμωρίας χαλεπώτερον ἦν.
- [01679] Ὁ δὲ Δανιήλ ἐδόκει μὲν τιμῆς ἀπολαύειν πολλῆς, καὶ οὐχ ὡς ἐν αἰχμαλωσίᾳ ζῆν ἐν τοῖς βασιλείοις ἀναστρεφόμενος, καὶ ἐν δυναστείαις ὦν
- [01680] εἰ δέ τις αὐτοῦ τῆς εὐχῆς ἐπακούσειε καὶ τὴν νηστείαν καταμάθοι, καὶ τοῦ προσώπου τὴν ἀλλοίωσιν καὶ τὰς ἰκετηρίας τὰς συνεχεῖς, καὶ ὑπὲρ ὧν ταῦτα ἔπραττε γνοιῆ καλῶς, εἴσεται πάντων μάλιστα τοῦτον ἐν οὐρανοῖς ὄντα καὶ ἀθυμίας.
- [01681] Οὐ γὰρ τὰ παρόντα μόνον αὐτὸν ἠνία κακὰ, ἀλλὰ καὶ τὰ μέλλοντα συνετάραττεν, ἅπερ καὶ μηδέπω γεγεννημένα κατηξιώθη μαθεῖν προφητικοῖς ὀφθαλμοῖς
- [01682] καὶ τῆς προτέρας οὐδέπω δουλείας ἀπαλλαγέντας ἰδὼν τοὺς Ἰουδαίους, ἐτέραν αὐτοῖς αἰχμαλωσίαν ἠναγκάζετο προορᾶν, καὶ τὴν οὐπω κατασκευασθεῖσαν πόλιν, ταύτην ἀλικομένην [47.487] ἔβλεπε, καὶ ταῖς θυσίαις μολυνόμενον τὸν ναὸν καὶ ἐρημούμενον, καὶ τὴν ἀγιαστίαν ἀνατρεπομένην ἄπασαν.
- [01683] Διόπερ ἐπένθει καὶ ἐδάκρυε λέγων·
- [01684] Ἥμῃν ἡ αἰσχύνῃ τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν, καὶ τοῖς ἄρχουσι, καὶ τοῖς πατράσιν ἡμῶν, οἵτινες ἡμάροτόμην σοι τῷ Κυρίῳ.
- [01685] ἰα'.

- [01686] Ἀλλὰ γὰρ οὐκ οἶδα πῶς μεταξὺ τῶν προφητῶν παρέδραμον τὴν οὐρανομήκη ψυχὴν, τὸν οὕτως οἰκήσαντα τὴν γῆν, ὡς τὸν οὐρανόν·
- [01687] οὐδὲν γὰρ αὐτῷ τῆς μηλωτῆς πλέον ἦν.
- [01688] Τί οὖν οὗτος ὁ μέγας καὶ θαυμαστός ἀνὴρ, εἴ γε ἄνδρα αὐτὸν δεῖ καλεῖν;
- [01689] Μετὰ τὴν παρόρησιαν τὴν πρὸς τὸν Ἀχαάβ, μετὰ τὴν τοῦ πυρὸς καταπομπὴν, μετὰ τὴν τῶν ἱερέων σφαγὴν, μετὰ τὸ κλεῖσαι καὶ ἀνοῖξαι τὸν οὐρανόν, καθ' ὃν ἐβούλετο ἀμφοτέρω χρόνον, μετὰ τῶσαυτα καὶ τηλικαῦτα κατορθώματα, οὕτως ἐκρατεῖτο τῷ φόβῳ καὶ τῇ τῆς ἀθυμίας ὑπερβολῇ, ὡς ταῦτα τὰ ῥήματα φθέγγεσθαι·
- [01690] Λάβε τὴν ψυχὴν μου ἀπ' ἐμοῦ, ὅτι οὐ κρείττων εἰμὶ ἐγὼ ὑπὲρ τοὺς πατέρας μου.
- [01691] Ταῦτα ἐκεῖνος ὁ μηδέπω καὶ νῦν τετελευτηκώς.
- [01692] Καὶ οὐ ταῦτα μόνον, ἀλλὰ καὶ ἀπελθὼν εἰς τὴν ἔρημον ἐκάθευδεν ὑπὸ τῆς βαρυθυμίας κατακαμφθεὶς.
- [01693] Ὁ δὲ μαθητὴς ὁ τούτου οὐ τὸ πνεῦμα δισσοῦν ἔλαβε τοῦ διδασκάλου μόνον, ἀλλὰ καὶ τὰς θλίψεις πολλῶ μείζονας.
- [01694] Τούτους γοῦν ἡμῖν πρὸ μικροῦ ὁ μακάριος Παῦλος παραδεικνύς καὶ τὰς ταλαιπωρίας αὐτῶν ἀπαριθμούμενος ἔλεγεν·
- [01695] Ὡν οὐκ ἦν ἄξιος ὁ κόσμος.
- [01696] Εὐκαίρως δὲ ἡμῖν ὁ μακάριος ἐπεισῆλθεν οὗτος·
- [01697] ὁ γὰρ καὶ μόνος ὄφθεις καὶ ἀρκέσας πρὸς παράκλησιν, οὗτος μετὰ τοὺς ἄλλους εἰσελθὼν, τίνα οὐκ ἂν ἀφανίσειεν ἀθυμίαν καὶ λύπην;
- [01698] Τὸν μὲν οὖν λιμὸν, καὶ τὸ δίψος, καὶ τὴν γύμνωσιν, καὶ τὰ ναυάγια, καὶ τὰς ἐν ταῖς ἐρήμοις διατριβὰς, καὶ τοὺς φόβους, καὶ τοὺς κινδύνους, καὶ τὰς ἐπιβουλὰς, καὶ τὰ δεσμωτήρια, καὶ τὰς πληγὰς, καὶ τὰς ἀγρυπνίας, καὶ τοὺς μυρίους θανάτους, καὶ τὰλλα ὅσα τοῦ κηρύγματος ἕνεκεν ὑπέμεινεν, οὐδὲν οἶμαι δεῖν λέγειν.
- [01699] Ταῦτα γὰρ εἰ καὶ θλίψεις τινὰς, ἀλλ' ὅμως καὶ ἡδονὰς παρεῖχεν αὐτῷ·
- [01700] ἀλλ' ὅτε ἀπεστράφησαν αὐτὸν πάντες οἱ ἐν τῇ Ἀσίᾳ, ὅτε Γαλάται ἐξετράπησαν, ἔθνος ὀλόκληρον καὶ εὐδοκιμηκός, ὅτε Κορίνθιοι τὴν παρ' αὐτοῖς Ἐκκλησίαν εἰς πολλὰ διέτεμον μέρη, καὶ τὸν πορνεύσαντα κολακεύσαντες εἰς ἀναισθησίαν ἤγαγον, τί αὐτὸν οἶει παθεῖν;
- [01701] πόσῳ κατασχεθῆναι σκότῳ τὴν ψυχὴν;
- [01702] Ἀλλὰ γὰρ τί δεῖ λογισμῶν ἡμῖν, παρὸν ἀκοῦσαι τῶν ῥημάτων αὐτῶν;
- [01703] Κορίνθιοις μὲν γὰρ ἐπιστέλλων ἔλεγεν, ὅτι Ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν·
- [01704] καὶ ἄλιν, Μήπως ἐλθόντα με ταπεινώσῃ ὁ Θεὸς, καὶ πενήθσω πολλοὺς τῶν προσημαρτηκῶν καὶ μὴ μετανοησάντων.
- [01705] Γαλάταις δὲ, Τεκνία μου, οὐς ἄλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.
- [01706] Περὶ δὲ τῶν Ἀσιανῶν πρὸς τὸν μαθητὴν ἀποδύρεται.
- [01707] Οὐ ταῦτα δὲ μόνον αὐτὸν ἠνία, ἀλλὰ καὶ ὁ σκόλοψ ὁ δοθεὶς αὐτῷ οὕτως αὐτὸν ἔθλιβε καὶ ἐστενοχώρει, ὡς πολλακίς ὑπὲρ τῆς τούτου λύσεως
- [01708] Πανεπιστήμι
- [01709] δεῖσθαι τοῦ Θεοῦ·
- [01710] τὸ γὰρ τρίς ἐνταῦθα τὸ πολλακίς ἐστίν.
- [01711] Ὅλως δὲ πότε ἀναπνεῦσαι ἴσχυσεν ὁ καὶ ἐπὶ ἀπουσίᾳ ἀδελφοῦ κοπτόμενος;
- [01712] Τῷ μὴ με εὐρεῖν, φησὶν, Τίτον τὸν ἀδελφόν μου, οὐκ ἔσχηκα ἄνεσιν.
- [01713] Καὶ ἐπὶ νόσῳ ἄλιν τὸ αὐτὸ τοῦτο ἔπασχεν.
- [01714] Ὁ Θεὸς γὰρ ἠλέησεν αὐτὸν, φησὶ περὶ ^[47.488] τοῦ Ἐπαφρᾶ Φιλιππησίους ἔλεγεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.
- [01715] Καὶ ἐπὶ τοῖς ἀπατεῶσι καὶ ἀντιλέγουσιν αὐτῷ σφόδρα βαρυθυμῶν, Τιμοθέῳ ἐπιστέλλων ἔλεγεν·
- [01716] Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο·
- [01717] ἀποδόξῃ αὐτῷ Κύριος κατὰ τὰ ἔργα αὐτοῦ.
- [01718] Τίνα οὖν ἀθυμίας καὶ ὀδύνης μικρὰν γοῦν ἔχειν ἀνακωχὴν ἠδύνατο, Οὐδὲ γὰρ τὰ εἰρημμένα μόνον ἦν τὰ πολιορκουῦντα τὴν ἐκεῖνου ψυχὴν, ἀλλὰ καὶ ἕτερα πρὸς τούτους, ἃ διηνεκῆ παρεῖχε τὴν ἀθυμίαν αὐτῷ·
- [01719] καὶ ταῦτα πόλιν αὐτὸς ἐξεκάλυψεν εἰπών·

- [01720] Χωρίς τῶν παρεκτός ἢ ἐπισύστασίς μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν Ἐκκλησιῶν.
- [01721] Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;
- [01722] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι, Εἰ τοίνυν καθ' ἕκαστον τῶν σκανδαλιζομένων αὐτὸς ἐπυροῦτο, οὐκ ἐνῆν σβεσθῆναι τὴν πύρωσιν ταύτην ἀπὸ τῆς ἐκείνου ψυχῆς.
- [01723] Οὐ γὰρ διελίμπανον οἱ σκανδαλιζόμενοι, καὶ τὴν ὑπόθεσιν παρέχοντες τῷ πυρί.
- [01724] Ὅπου γὰρ πόλεις καὶ ἔθνη δὲ πολλάκις ὀλόκληρα διέπεσε, πολλῶ μᾶλλον ἓνα καὶ δευτέρον εἶναι διαπαντὸς τοὺς τοῦτο πάσχοντας εἰκὸς ἦν, τοσοῦτων Ἐκκλησιῶν κατὰ τὴν οἰκουμένην οὐσῶν.
- [01725] Θῶμεν δὲ, εἰ βούλει, τῷ λόγῳ, μηδὲ σκανδαλισθῆναί τινα, μηδὲ διαζευχθῆναι αὐτοῦ ποτε, μηδὲ ἄλλο τι τούτων αὐτῷ συμβεβηκέναι τῶν λυπηρῶν·
- [01726] οὐδὲ γὰρ οὕτως αὐτὸν δύναμαι καθαρὸν ἀθυμίας εὐρεῖν·
- [01727] κὰν τούτῳ πάλιν οὐδένα δέομαι ἕτερον μάρτυρα λαβεῖν, ἀλλὰ τὸν πεπονθότα αὐτόν.
- [01728] Τί γὰρ φησιν;
- [01729] Ἡὐχόμεν ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου, τῶν κατὰ σάρκα, οἵτινές εἰσιν Ἰσραηλίται.
- [01730] Ὅ δὲ λέγει, τοιοῦτόν ἐστι·
- [01731] Ποθεινότερον ἦν μοι εἰς γέενναν ἐμπεσεῖν, ἢ τοὺς Ἰσραηλίτας ἀπιστοῦντας ὀρᾶν.
- [01732] Τὸ γὰρ, Ἡὐχόμεν ἀνάθεμα εἶναι, τοῦτό ἐστιν·
- [01733] ὁ δὲ τὴν ἐν τῇ γεέννῃ κόλασιν ἐλόμενος ὑπὲρ τοῦ δυνηθῆναι προσαγαγέσθαι τοὺς Ἰουδαίους ἅπαντας, εὐδηλον ὅτι τούτου μὴ τυχῶν, τῶν ἐν τῇ γεέννῃ κολαζομένων διήγε βαρύτερον, ἐπεὶ πτερ ἐκεῖνο μᾶλλον αὐτῷ κατὰ γνώμην ἢ τοῦτο ἦν.
- [01734] ιβ'.
- [01735] Σὺ δέ μοι καθ' ἕκαστον τῶν εἰρημένων μὴ τὴν ὑπόθεσιν λογίζου μόνον, ἐξ ἧς ἡ ἀθυμία τοῖς ἀνδράσιν ἐκείνοις ἐτίκτετο, ἀλλὰ καὶ τὸ μέτρον τῆς λύπης, καὶ πολλῶ ταῦτα μείζονα ὄψει τῆς ὀδύνης τῆς σῆς.
- [01736] Τὸ γὰρ ἐξεταζόμενον νῦν τοῦτό ἐστιν, εἰ χαλεπώτερον ἤλγουν ἐκεῖνοι·
- [01737] μέτρον δὲ ἀθυμίας οὐκ ἀπὸ τῆς τικτούσης αὐτὴν προφάσεως μόνον, ἀλλὰ καὶ ἀπὸ τῶν ῥημάτων καὶ ἀπὸ τῶν πραγμάτων δοκιμάζεσθαι πέφυκεν.
- [01738] Πολλοὶ μὲν οὖν χρήματα ἀπολέσαντες μόνον μειζόνως ἤλγησαν τῆς ἀγάπης τῆς σῆς, καὶ οἱ μὲν εἰς πέλαγος ἐξόψαν ἑαυτοὺς, οἱ δὲ καὶ βρόχων ἤψαντο, οὐκ ἐνεγκόντες τὴν ζημίαν·
- [01739] ἐτέρων δὲ καὶ τοὺς ὀφθαλμοὺς ἔσβεσεν ἢ τῆς ἀθυμίας ταύτης ὑπερβολή·
- [01740] καίτοι δοκεῖ τὸ χρήματα ἀπολέσαι τοῦ παρὰ δαίμονος ἐνοχληθῆναι ἔλαττον εἶναι καὶ κουφότερον, ἀλλ' ὅμως πολλοὶ τοῦτο μὲν ἠνεγκαν, ὑπ' ἐκείνου δὲ ἠττήθησαν.
- [01741] Μὴ γὰρ ἀπὸ τῆς σεαυτοῦ ψυχῆς ταῦτα δοκίμαζε νῦν, μηδ' ὅτι σὺ καταγελαῆς τῆς τῶν ^[47.489] χρημάτων ζημίας, ἤδη καὶ τοὺς ἄλλους οὕτω διακειῖσθαι νόμιζε·
- [01742] πολλοὺς γὰρ καὶ εἰς παραπληξίαν καὶ εἰς τὴν ἐσχάτην ζημίαν ἢ τούτων ἀφαίρεσις ἤγαγε.
- [01743] Γενναίαν μὲν γὰρ ψυχὴν οὐδέτερον δύναται τούτων καταβαλεῖν·
- [01744] ἢ δὲ ἀσθενῆς καὶ βιωτικώτερον διακειμένη ἐκείνῳ μᾶλλον ἢ τούτῳ δάκνεται.
- [01745] Τί δήποτε;
- [01746] Ὅτι οὐκ ἐστὶν ἴσον λιμὸν δεδοικέναι διαπαντὸς καὶ δι' ἡμερῶν τινῶν διενοχλεῖσθαι παρὰ τοῦ νοσήματος τούτου.
- [01747] Ἐνταῦθα μὲν γὰρ ἐν βραχεῖ καιροῦ μέρει πᾶσά ἐστὶν ἡ βία, καθάπερ πυρετοῦ τινος, ἢ φρίκης, ἢ καὶ ἐτέρας προσβαλοῦσης τινὸς περιόδου, μᾶλλον δὲ καὶ τούτων ἐλάττονα πολλῶ κατέχει καιρόν·
- [01748] εἰ δὲ τῇ σφοδρότητι νικᾷ, πολλοὺς τῶν πυρεττόντων ἔχοιμ' ἂν δεῖξαι ἐγὼ πολλῶ τῶν δαιμονώντων μᾶλλον ἐξισταμένους, ὅταν ἐκείνῳ κατασχεθῶσι τῷ πυρί.
- [01749] Ἐπεὶ δὲ τῆς ἐνδείας ὁ φόβος τῆς τῶν ἀναγκαίων ἀπορίας, καθάπερ σῆς διηνεκῆς,
- [01750] Πανεπιστήμι
- [01751] οὕτω διαπαντὸς προσεδρεύων κατεσθίει τὴν τῶν πενομένων ψυχὴν.
- [01752] Καὶ τί λέγω πενίαν;

- [01753] Εἰ γὰρ βουλοίμεθα πάσας τὰς τῶν ἀνθρώπων ἀπαριθμῆναι συμφορὰς, οὐχ ἡμεῖς μόνον, ἀλλὰ καὶ αὐτὸς τάχα γελάσεις τοὺς σαυτοῦ θρήνους καὶ τὰς οἰμωγὰς.
- [01754] Πάσας μὲν οὖν, μᾶλλον δὲ οὐδὲ τὸ πολλοστὸν μέρος αὐτῶν εἰπεῖν ἡμῖν δυνατὸν·
- [01755] οὔτε γὰρ ἴσμεν αὐτάς, οὔτε, εἰ καὶ ἤδειμεν, ὅλος ὁ χρόνος ἂν ἡμῖν πρὸς τὴν διήγησιν ἤρκεσεν.
- [01756] Ολίγας δὲ ἐκ πολλῶν ἀναλεξάμενος, ἐκ τούτων σοι παρέξω κατὰ δύναμιν καὶ τὰς οὐκ εἰρημένας στοχάσασθαι.
- [01757] Αναμνήσθητι γὰρ τὸν φίλτατον γέροντα ἐκείνον, Δημόφιλον λέγω, τὸν ἐκ τῆς μεγάλης καὶ λαμπρᾶς οἰκίας.
- [01758] Οὗτος πέμπτον καὶ δέκατον ἔτος ἔχει λοιπὸν, ἐξ οὗ τῶν μὲν νεκρῶν οὐδὲν ἄμεινον διάκειται πρὸς τὸ ἐνεργεῖν, πλὴν ὅσον τρέμει διηνεκῶς, καὶ φθέγγεται, καὶ τὴν αἴσθησιν τρανὴν τῶν οἰκείων ἔχει κακῶν·
- [01759] πενία δὲ ἐσχάτη συζῆ, καὶ τὸν διακονούμενον ἔχει νεανίσκον ἕνα, χρηστὸν μὲν καὶ φιλοδέσποτον, οὐ μὴν ἰκανὸν παραμυθῆσασθαι τὴν συμφορὰν ἐκείνην·
- [01760] οὔτε γὰρ τῇ πενίᾳ ἀμῦναι ἔχει, οὔτε τὸν τῆς παρέσεως καταπαῦσαι τρόμον, ἀλλὰ ψωμὸν ἐνθεῖναι μόνον τῷ στόματι τοῦ δεσπότου οὐδὲ γὰρ πρὸς τοῦτο ἀρκοῦσι βοηθῆσαι αἱ χεῖρες αὐτῷ, καὶ κύλικα προσαγαγεῖν, καὶ κορυζῶντα ἀπομύξαι δύναται· ἂν, ἔτερον δὲ τούτων εἰσενεγκεῖν πλέον οὐδέν.
- [01761] Ἀλλ' οὗτος μὲν πεντεκαίδεκα ἔτη ἔχει λοιπὸν ταλαιπωρούμενος οὕτως, ὡς ἔφην·
- [01762] ἐγὼ δὲ ἐννοῶ τὸν ὀκτῶ καὶ τριάκοντα ἔτη εἰς τοῦτο καταναλώσαντα τὸ πάθος.
- [01763] Σὺ δέ μοι πρὸς τούτοις καὶ Ἀριστόξενον λόγισαι τὸν Βιθυνόν·
- [01764] τούτῳ γὰρ τὸ μὲν σῶμα οὐ διαλέλυται καθάπερ ἐκείνῳ τῷ γέροντι, νόσος δὲ ἐπίκειται πολλῶ τῆς παραλύσεως ἐκείνης χαλεπωτέρα.
- [01765] Διὰ γὰρ τοῦ ἥτρου σπασμοὶ τινες καὶ πάσης ἀλγηδόνος πικρότεροι πόνοι ποτὲ μὲν ὀβελίσκων χεῖρον διαπείροντες, ποτὲ δὲ πυρὸς σφοδρότερον διατρῶγοντες, καὶ καθ' ἐκάστην ἡμέραν καὶ νύκτα διανοχλοῦντες, παρὰ τοῖς οὐκ εἰδόσι τὸ πάθος μαινομένου περιτιθέασι δόξαν αὐτῷ·
- [01766] οὕτω διαστρέφοντες τὰς κόρας, οὕτω στραγγαλοῦντες τὰς χεῖρας μετὰ τῶν ποδῶν, τιθέασιν ἄφωνον.
- [01767] Αἱ δὲ κραυγαὶ καὶ οἱ κωκυτοὶ καὶ γὰρ καὶ ἀνακράζει πολλάκις μετὰ τὴν ἀφωνίαν ἐκείνην τὰς τῶν ὠδινουσῶν νικῶσιν ὀλολυγὰς, καὶ πολλάκις τῶν πόρρωθεν οἰκούντων ἀρρώστους ἔχοντες, καὶ ὑπὸ πολλῆς ἀγρυπνίας ἐνοχλομένους, ἔπεμψαν ἐγκαλοῦντες ὑπὲρ τῶν καμνόντων, ὡς χεῖρον ὑπὸ τῆς
- [01768] [47.490] τούτου διατεθέντων φωνῆς.
- [01769] Γίνεται δὲ αὐτῷ οὐκ ἐκ διαλειμμάτων μακρῶν, ἀλλὰ πολλάκις μὲν τῆς ἡμέρας, πολλάκις δὲ τῆς νυκτὸς, καὶ λοιπὸν ἕκτος οὗτός ἐστιν ἐνιαυτός, ἐξ οὗ τῇ πονηρᾷ ταύτῃ παραδέδοται μάστιγι, καὶ οὔτε οἰκίτης πάρεστιν ὁ θεραπεύσων αὐτὸν, οὔτε ἰατρός παραμυθησόμενος, τοῦτο μὲν διὰ τὴν πενίαν, τοῦτο δὲ διὰ τὴν τέρχην αὐτοῖς ἐλεγχθῆναι τῷ πάθει·
- [01770] πολλὰ γὰρ πολλοὶ καμόντες καὶ γὰρ ἔτυχε πρὸ τούτου πολλὰ χρήματα ἔχων ἐκεῖνος ὦνησαν οὐδέν.
- [01771] Καὶ τὸ δὴ δεινότερον, οὐδὲ τῶν φίλων τις αὐτὸν ὄραν ἐθέλει λοιπὸν, ἀλλὰ πάντες αὐτὸν ἐγκατέλιπον καὶ τῶν πολλὰ πρότερον εὐεργετηθέντων παρ' αὐτοῦ.
- [01772] Εἰ δὲ τις καὶ εἰσέλθοι ποτὲ, εὐθέως ἀπεπήδησε·
- [01773] τσαύτης δυσωδίας τὸ δωμάτιον ἐμπέπλησται, τῷ μηδένα τὸν ἐπιμελούμενον εἶναι.
- [01774] Μία γὰρ αὐτῷ παιδίσκη παρακάθηται μόνη τσαῦτα διακονοῦσα, ὅσα εἰκὸς δύνασθαι γυναῖκά τε οὖσαν, καὶ μόνην, καὶ ἐκ τῆς ἐργασίας διατρεφομένην τῶν χειρῶν.
- [01775] Πόσων οὖν δαιμόνων χαλεπώτερα τὰ ἐκείνου κακά! Εἰ γὰρ καὶ μηδὲν αὐτῷ ἠνώχλει τούτων, τί οὐκ ἂν ἔπαθεν ἐννοῶν τὸν χρόνον τὸν μακρὸν, ὃν ἐπὶ τῆς κλίνης κατάκειται, τὴν δαπάνην τὴν πολλὴν καὶ εἰς ἐσχάτην αὐτὸν ἐμβαλοῦσαν πενίαν, τῶν φίλων τὴν καταφρόνησιν, τῶν θεραπευσόντων τὴν ἐρημίαν, τὸ μηδὲ εἰ στήσεται ποτε τὰ δεινὰ ταῦτα εἰδέναι, ὅπερ αἰεὶ σὺ πενθεῖς, μᾶλλον δὲ τὸ πεπεῖσθαι ἀκριβῶς, ὅτι οὐδὲ στήσεται ποτε, ζώντος αὐτοῦ καὶ ἐμπνέοντος ἔτι;
- [01776] Ἡ γὰρ ἐπίτασις τοῦ νοσήματος καὶ τὸ καθ' ἐκάστην ἡμέραν ἐπὶ τὸ χεῖρον αὐτῷ προβαίνειν τὸ δεινόν, τοῦτό φησιν.
- [01777] Πανεπιστήμι
- [01778] ιγ'.
- [01779] Ἴνα δὲ μὴ καθ' ἕκαστον τοὺς τὰ τοιαῦτα δεδυστυχηκότας ἀπαριθμῶν δόξω τοὺς ἀκούοντας ἀποκναίειν, ἀπιθὶ πρὸς τὸν ἐπιτραπέντα τὴν τοῦ ξενῶνος ἐπιστάσιαν, καὶ κέλευσον εἰσαγαγεῖν σε πρὸς τοὺς κατακειμένους ἐκεῖ, ἵνα πᾶσαν ῥίζαν ἰδῆς παθῶν, καὶ ξένους νοσημάτων τρόπους, καὶ παντοδαπὰς ἀθυμίας ὑποθέσεις.
- [01780] Ἐκεῖθεν εἰς τὸ δεσμωτήριον ἐλθῶν, καὶ πάντα τὰ ἐν τῷ οἰκήματι τούτῳ καταμαθῶν, βάδισον ἐπὶ τὰ προπύλαια τῶν βαλανείων, ἐνθα καὶ κόπρω καὶ καλάμῃ ἀντὶ ἱματίων καὶ οἰκῶν κεχρημένοι τινὲς κατάκεινται γυμνοὶ, κρυμῶ καὶ νόσῳ καὶ λιμῶ πολιορκούμενοι διηνεκῆ, τῇ ὄψει μόνη καὶ τῷ τρόμῳ τοῦ σώματος καὶ τῷ ψόφῳ τῶν συγκρουόντων ὀδόντων παρακαλοῦντες τοὺς παριόντας, καὶ οὔτε φωνὴν ἀφεῖναι, οὔτε χεῖρας ἐκτεῖναι δυνάμενοι τῷ σφόδρα ἤδη τοῖς τοσοῦτοις ἐκτετήχθαι κακοῖς.
- [01781] Ἀλλὰ μηδὲ μέχρι τούτων στής, ἀλλὰ καὶ πρὸς τὸ τῶν πτωχῶν καταγώγιον τὸ πρὸ τῆς πόλεως ἔξιθι, καὶ τότε ὄψει καλῶς, ὅτι ἡ δοκοῦσά σε συνέχειν ἀθυμία νῦν λιμὴν ἐστὶν εὐδῖος.
- [01782] Τί γὰρ ἂν τις εἴποι τοὺς ἐλεφαντία κατὰ μικρὸν ἀναλισκομένους ἄνδρας, τὰς καρκίνῳ κατεσθιομένας γυναῖκας;

- [01783] Ταῦτα γὰρ ἀμφότερα τὰ νοσήματα μακρὰ τέ ἐστι καὶ ἀνίατα·
- [01784] θάτερον δὲ αὐτῶν καὶ τῆς πόλεως ἀπελαύνει τοὺς ἔχοντας, καὶ οὔτε λουτροῦ, οὔτε ἀγορᾶς, οὔτε ἄλλου τινὸς τῶν ἔνδον αὐτοῖς μετασχεῖν θέμις ἐστίν.
- [01785] Καὶ οὐ τοῦτο μόνον τὸ δεινόν, ἀλλ' ὅτι οὐδὲ ὑπὲρ τῆς τῶν ἀναγκαίων ἔχουσιν ἀφθονίας θαρρόειν.
- [01786] Τί δὲ οἱ τὰ μέταλλα πολλάκις εἰκῆ καὶ μάτην καταδικασθέντες οἰκεῖν;
- [01787] Οὔτοι γὰρ ἅπαντες πολλῶ μείζονα τῶν ^[47.491] δαιμονίων τὴν ὀδύνην ἔχουσιν.
- [01788] Εἰ δὲ ἀπιστεῖς, οὐδὲν θαυμαστόν.
- [01789] Οὐ γὰρ τῇ αὐτῇ γνώμῃ τὰ τε οἰκεῖα καὶ τὰ ἀλλότρια κρίνειν εἰώθαμεν κακὰ, ἀλλ' ἐκεῖνα μὲν λόγῳ καὶ ὄψει μόνον μαθόντες, ταῦτα δὲ τῇ πείρᾳ καὶ τῇ αἰσθήσει καὶ μετὰ τῆς συμπαθείας τῆς ἑαυτῶν·
- [01790] διόπερ αὐτὰ ἀφορητότερα εἶναι ἐκείνων νομίζομεν, κἂν λίαν ἢ κοῦφα καὶ φορητά.
- [01791] Εἰ δέ τις τούτων πάντων ἀπαλλαγῆς τὴν τε φύσιν αὐτῶν καταμάθοι, τοὺς τε ἐμπεσόντας αὐτοῖς διασκέψαιτο, οὗτος ἀδέκαστον ὑπὲρ τούτων οἶσει τὴν ψῆφον ἡμῖν.
- [01792] Ἀλλ' ἴσως ἐκεῖνο ἐρεῖς, ὅτι πάντα μὲν ἐκεῖνα τὰ πάθη περὶ τὸ σῶμα στρέφεται μόνον, αὕτη δὲ τῆς ψυχῆς ἄπτεται ἢ νόσος, καὶ τούτων πάντων ἐστὶ χαλεπωτέρα.
- [01793] Αὐτῷ μὲν οὖν τούτῳ μάλιστα αὐτὴν εὐρήσομεν ἐκείνων κουφοτέρων τυγχάνουσαν.
- [01794] Αὕτη μὲν γὰρ οὐδὲ τὸ σῶμα διαφθείρει, καθάπερ ἐκεῖνα, καὶ τῇ ψυχῇ πρὸς βραχὺν ἐνοχλεῖ χρόνον·
- [01795] ἄς δὲ ἀπρηθμισάμεθα νῦν, φύονται μὲν ἐν τῇ σαρκί, τὴν δὲ λύμην ἅπασαν οὐ μέχρῃς ἐκείνης ἰστώσιν, ἀλλὰ καὶ ἐπὶ τὴν ψυχὴν παραπέμπουσιν, στρεβλοῦσαι αὐτὴν συνεχῶς καὶ διαφθεῖρουσαι διὰ τῆς ὀδύνης καὶ τῆς ἀθυμίας τῆς πολλῆς.
- [01796] Ὡσπερ γὰρ, φησὶν, ὄξος ἔλκει ἀσύμφορον, οὕτω προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ.
- [01797] Μὴ τοίνυν ὅτι ἀπὸ τοῦ σώματος τοῦτο τίκεται λέγε μόνον, ἀλλ' εἰ μὴ παραπέμπει τὴν λύμην ἅπασαν καὶ τὴν φθορὰν τῇ ψυχῇ, τοῦτο ἐπίδειξον.
- [01798] Ἐπεὶ καὶ ὁ λοιμὸς οὐκ ἀπὸ τῶν σωμάτων τικτόμενος φθείρει τὰ σώματα, καὶ ὁ τῶν ἐρπετῶν ἰὸς πρόεισι μὲν ἐξ ἐκείνων, λυμαίνεται δὲ ἡμᾶς·
- [01799] οὕτω καὶ ἐπὶ τούτων τῶν παθῶν·
- [01800] τίκεται μὲν ἀπὸ τοῦ σώματος, τὸν δὲ ἰὸν τῆς οἰκεῖας κακίας εἰς τὴν ψυχὴν τὴν ἡμετέραν ἐκχεῖ.
- [01801] Πάσης γὰρ δαιμονικῆς ἐνεργείας βλαβερώτερον ἢ τῆς ἀθυμίας ὑπερβολή·
- [01802] ἐπεὶ καὶ ὁ δαίμων ἐν οἷς ἂν κρατῆ, διὰ ταύτης κρατεῖ·
- [01803] κἂν ταύτην ἀφέλης, οὐδὲν παρ' ἐκείνου πείσεταί τις δεινόν, Καὶ πῶς ἐνὶ μὴ ἀθυμείν, φησὶν;
- [01804] Ἐγὼ δέ σε ἐρήσομαι, πῶς οὐκ ἐνὶ μὴ ἀθυμείν;
- [01805] Εἰ μὲν γὰρ μοιχεία καὶ φόνος, ἢ ἄλλο τί σοι τοιοῦτον τετόλμηται τῶν ἐκκλειόντων τῆς βασιλείας τῶν οὐρανῶν, ἀθύμει καὶ πένθει, ὁ κωλύσων οὐδεὶς·
- [01806] εἰ δὲ τούτων τῇ τοῦ Θεοῦ χάριτι πάντων πόρρωθεν ἔστηκας, τί μάτην κόπτεις σαυτόν;
- [01807] ἰδ'.
- [01808] Τὴν γὰρ ἀθυμίαν ἐνέθηκεν ἡμῶν ὁ Θεὸς τῇ φύσει, οὐχ ἵνα ἀπλῶς καὶ ἀκαίρως καὶ ἐν τοῖς ἐναντίοις αὐτῇ χρώμεθα πράγμασιν, οὐδ' ἵνα φθείρωμεν ἑαυτοὺς, ἀλλ' ἵνα τὰ μέγιστα κερδάνωμεν ἐξ αὐτῆς.
- [01809] Πῶς δὲ κερδᾶναι ἔστιν;
- [01810] Ὅταν εἰς καιρὸν αὐτὴν παραλαμβάνωμεν·
- [01811] καιρὸς δ' ἀθυμίας οὐχ ὅταν πάσχωμεν κακῶς, ἀλλ'
- [01812] Πανεπιστήμι
- [01813] ὅταν δρῶμεν κακῶς·
- [01814] ἡμεῖς δὲ τὴν τάξιν ἀνεστρέψαμεν, καὶ τοὺς καιροὺς ἀντηλλαξάμεθα, καὶ ποιῶντες μὲν μυρία κακὰ, οὐδὲ πρὸς βραχὺ συστελλόμεθα·
- [01815] ἦν δὲ μικρόν τι παρ' ὅτουσιν πάθωμεν, καταπίπτομεν, ἰλιγιῶμεν, ἀπαλλαγῆναι καὶ ἀποστήναι τοῦ βίου σπεύδομεν.
- [01816] Τοιγάρτοι διὰ τοῦτο φορτικὸν καὶ βαρὺ τὸ πρᾶγμα εἶναι ἡμῖν δοκεῖ, ὥσπερ οὖν καὶ ὁ θυμὸς καὶ ἡ ἐπιθυμία.

- [01817] Καὶ γὰρ καὶ ταῦτα οἱ μὴ χρησάμενοι καλῶς μηδὲ εἰς δέον διέβαλον·
- [01818] καὶ συμβαίνει ταυτὸ, οἷον ἐπὶ τῶν φαρμάκων τῶν παρὰ τῶν ἰατρῶν διδομένων·
- [01819] καὶ ^[47.492] γὰρ ἐκεῖνα ὅταν μὴ τοῖς καταλλήλοις, καὶ ὑπὲρ ὧν κατεσκευάσται, ἀλλ' ἑτέροις ἀνθ' ἑτέρων ἐπιτεθῆ πάθεισιν, οὐ μόνον οὐκ ἀπήλλαξε τοῦ λυποῦντος τὸν κάμνοντα, ἀλλὰ καὶ μᾶλλον ἐπέτριψε τὸ νόσημα·
- [01820] ὅπερ οὖν καὶ ἡ ἀθυμία ποιεῖ, καὶ εἰκότως.
- [01821] Αὐστηρὸν γὰρ οὖσα καὶ διαβρωτικὸν φάρμακον, καὶ ὡς ἂν εἴποι τις καθαρτήριον τῆς πονηρίας τῆς ἐν ἡμῖν, ὅταν μὲν ἀργούσῃ ψυχῇ καὶ τρυφώσῃ καὶ πολὺν ἐχούσῃ τὸν τῶν ἁμαρτημάτων φορὸν παρέχεται, μέγιστα τὸν δεξάμενον ὠνήσεν·
- [01822] ὅταν δὲ ἀθλούσῃ καὶ ἀγωνιζομένη καὶ πονούσῃ καὶ μεμεριμημένη καὶ πασχούσῃ κακῶς, πρὸς τῷ μηδὲν ὠφελῆσαι, καὶ μεγάλα ἔβλαψεν, ἀσθενεστέραν ἐργασαμένη καὶ εὐκαταγώνιστον.
- [01823] Διὰ τοῦτο τοῖς μὲν ἐστηκόσι καὶ ἀγωνιζομένοις γράφων ὁ Παῦλος ἔλεγε, Χαίρετε ἐν Κυρίῳ πάντοτε·
- [01824] πάλιν ἐρῶ, χαίρετε·
- [01825] τοῖς δὲ διαχυθεῖσι καὶ πολλὴν ἔχουσι τὴν φλεγμονὴν, Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε.
- [01826] Ὁ μὲν γὰρ λιπαινόμενος τῷ τῶν ἁμαρτημάτων λιπασμῷ, ἰσχνούσθω καὶ καταξαινέσθω τῷ φαρμάκῳ τούτῳ·
- [01827] ὁ δὲ εὐεκτῶν καὶ ἐν τῇ προσηκούσῃ καταστάσει διατηρῶν ἑαυτὸν, τίνας ἔνεκεν φθείροι τὴν εὐεξίαν διὰ τῆς ἀθυμίας;
- [01828] Οὕτω γὰρ ἐστὶν αὕτη δραστήριος, ὡς καὶ τοῖς δεομένοις αὐτῆς πλείονα τοῦ δέοντος ἐπιτεθεῖσα χρόνον μεγάλα ἐργάσασθαι κακά.
- [01829] Ὅπερ καὶ ὁ μακάριος Παῦλος δεδοικῶς, ταχέως αὐτὴν ἐκέλευσεν ἀφελεῖν μετὰ τὸ πρᾶξαι τὸ ἑαυτῆς, καὶ τὴν αἰτίαν προσετίθει ταύτην, ἣν ἐγὼ λέγω νῦν·
- [01830] Μήπως γὰρ, φησὶ, τῇ περισσοτέρῃ λύπῃ καταποθῆ ὁ τοιοῦτος.
- [01831] Εἰ δὲ τοὺς ἐν χρεῖᾳ καθεστῶτας οἶδεν ἀπολλύναι προσπεσοῦσα μεθ' ὑπερβολῆς, τί ποτε ἐργάσεται τοὺς οὐδὲ ὅλως δεομένους αὐτῆς, ὅταν αὐτὴν πολλὴν ἐπισπᾶσονται;
- [01832] Ναί, φησὶν, οἶδα τοῦτο καὶ αὐτὸς, ἀλλὰ πῶς αὐτὴν ἀποκρούσομαι, καὶ ἀποστήσω τῆς ἑμαυτοῦ ψυχῆς, οὐκ οἶδα.
- [01833] Καὶ ποίας τοῦτο δυσκολίας, ὦ φίλε;
- [01834] Εἰ μὲν γὰρ ἐπιθυμία τις ἦν, καὶ σωματῶν ἔρως ἄτοπος, ἢ κενοδοξίας τυραννίς, τὸ δυσκαταγώνιστον κακὸν, ἢ ἄλλο τι τῶν τοιούτων παθῶν, καλῶς ἂν ἠπόρεις ὑπὲρ τῆς ἀπαλλαγῆς;
- [01835] τοὺς γὰρ τοιοῦτους ἀλόντας ἀδύνατον μὲν οὐδαμῶς, δύσκολον δὲ ὅμως ἀποδρᾶναι τὰ δίκτυα.
- [01836] Τί δήποτε;
- [01837] Ὅτι τὴν ἡδονὴν ἔχουσι συμπράττουσαν καὶ βοηθοῦσαν αὐτοῖς·
- [01838] καὶ αὕτη ἐστὶν ἢ τὰ πολλὰ πανταχόθεν περιβάλλουσα τοῖς ἐαλωκόσι σχοινία·
- [01839] καὶ τοῦτο πρῶτον ἔχει πρὸς τὸ κατορθωθῆναι χαλεπὸν, πείσαι τὴν ψυχὴν ὅλως θελῆσαι καὶ βουληθῆναι τὴν ἀπαλλαγὴν·
- [01840] καὶ γίνεται παρόμοιον, ὥσπερ ἂν εἴ τις ψῶραν ἢ κνησμονὴν ἀποθέσθαι ὀφείλων ἐνηδύνοντο τῷ νοσήματι, καὶ εἴσω τοῦ πάθους ἑαυτὸν εἰσωθοῖ.
- [01841] Πρὸς δὲ τὴν τῆς λύπης ἀναχώρησιν οὐ μικρὸν ἡμῖν τοῦτο ἦνυσται, τὸ τέως ἀηδῶς ἔχειν πρὸς αὐτήν.
- [01842] Ὁ γὰρ τινὶ βαρυνόμενος, καὶ ἀπορῥίψαι σπουδάσει ταχέως αὐτό.
- [01843] Τί οὖν, ἂν σπεύδῃ μὲν, μὴ δύνηται δέ;
- [01844] Μὴ παυέσθω σπουδάζων, καὶ ταχέως δυνήσεται.
- [01845] Ἐνόησον γὰρ ὅτι τὸν Χριστιανὸν, εἴ ποτε λυποῖτο, δύο μόνον ὑποθέσεις ἀθυμίας ἔχειν δεῖ, ἢ ὅταν αὐτὸς, ἢ ὅταν ὁ πλησίον προσκρούσῃ Θεῷ·
- [01846] τῆς δὲ παρούσης λύπης οὐδεμίαν τῶν προφάσεων τούτων ῥίζαν ἐχούσης, εἰκὴ σαυτὸν ^[47.493] ὀδυνᾷς.
- [01847] Καὶ πόθεν τοῦτο δῆλον, φησὶν, ὅτι οὐ προσκρουσμάτων ταύτην τίνομεν δίκην;
- [01848] Μάλιστα μὲν δῆλόν ἐστι, πλήν τέως οὐκ ἰσχυρίζομαι τοῦτο.
- [01849] Ἀλλ' ἔστω, εἰ βούλει, μηδὲ ἄδηλον, ὡς ἔφης, ἀλλὰ καὶ σφόδρα δῆλον, ὅτι τῶν ἁμαρτημάτων ἐστὶ τοῦτο ἀνταπόδοσις·
- [01850] διὰ τοῦτο οὖν ἀλγεῖς, εἰπέ μοι;

- [01851] Καί μὴν εὐθυμίας ἄξιον τὸ ἐνταῦθα διαλύσασθαι τὰ ἁμαρτήματα, καὶ μὴ σὺν τῷ κόσμῳ κατακρίνεσθαι.
- [01852] Τὸν γὰρ ἀλγοῦντα οὐχ ὑπὲρ ὧν κολάζεται, ἀλλ' ὑπὲρ ὧν ἁμαρτάνων παροξύνει τὸν Θεόν,
- [01853] Πανεπιστήμι
- [01854] ἀλγεῖν δεῖ·
- [01855] τὰ μὲν γὰρ ἁμαρτήματα ἀφίστησιν ἡμῶν τὸν Θεόν καὶ ἐχθρὸν ποιεῖ, τὰ δὲ τῶν κολάσεων καταλλάττει τε αὐτὸν ἡμῖν καὶ παρασκευάζει ἵλεων εἶναι καὶ ἐγγύς.
- [01856] Ὅτι δὲ οὔτε ἁμαρτημάτων ἐστὶν ἀντίδοσις, ἀλλὰ στεφάνων καὶ βραβείων ὑπόθεσις οὗτος ὁ ἰδρώς καὶ ὁ πόνος, δηλον ἐκεῖθεν.
- [01857] Εἰ μὲν γὰρ αἰσχροῦς καὶ ἀσώτως τὸν πρότερον βίον βιούς, οὕτως ἐπὶ τὴν τῶν μοναχῶν πολιτείαν μετέθηκας σεαυτὸν, ἦν μὲν οὐδὲ οὕτω ταύτην ὑποπτεῦσαι τὴν ὑποψίαν.
- [01858] Εἰ γὰρ διὰ τοῦτο ἐπάγει τὰς τιμωρίας ὁ Θεός, ἵνα τρέψῃ πρὸς μετάνοιαν τοὺς ἀνενδότως ἔχοντας, τῆς μετανοίας ἐπιδειχθείσης, περιττὰ λοιπὸν τὰ τῆς τιμωρίας τούτου γε ἕνεκέν ἐστι.
- [01859] Τοσοῦτον γὰρ ἀπέχει τοῦ βούλεσθαι κολάζειν ἡμᾶς ὁ Θεός, ὡς καὶ πολλάκις τιμωρίας ἄξια πράττοντας, καὶ πολλῆς δεομένους ἐπιστροφῆς, δι' ἀπειλῆς μόνον καὶ ῥημάτων φοβερῶν σωφρονίζειν ἡμᾶς.
- [01860] Καὶ τοῦτο ἴδοις ἂν ἐπὶ τε τοῦ Ἰσραήλ, ἐπὶ τε τῆς πόλεως τῶν Νινευιτῶν.
- [01861] Οὐ γὰρ μόνον τὴν τιμωρίαν οὐκ ἐπήγαγε, τὴν μετάνοιαν ἐπιδειξαμένων ἐκείνων, ἀλλὰ καὶ τὴν ἀπειλὴν εὐθέως ἔλυσε.
- [01862] Πολλῷ γὰρ ἡμῶν αὐτῶν αὐτὸς βούλεται μᾶλλον μηδὲν ἡμᾶς πάσχειν κακὸν, καὶ οὐδεὶς οὕτως ἑαυτοῦ φείσασθαι ἂν, ὡς πάντων ἡμῶν ὁ Θεός.
- [01863] Εἶτα ὁ τοὺς πολλάκις μὲν ἁμαρτηκότας ῥήμασι φοβῶν, οὐ κολάζων, μετανοήσαντας δὲ καὶ ταύτης ἀπαλλάττων τῆς ἀγωνίας, σὲ τὸν τοσαύτην ἐπιδειξάμενον εὐλάβειάν τε καὶ ἀρετὴν οὐ μόνον τῆς ἀπειλῆς οὐκ ἀπήλλαξεν, ἀλλὰ καὶ τῇ διὰ τῶν ἔργων παρεδίδου κολάσει;
- [01864] καὶ πῶς ἂν τις τοῦτο πιστεύσειε;
- [01865] Πλὴν ἀλλ' εἰ μὲν διέφθαρτό σοι καὶ πονηρὸς, ὅπερ ἔφη, ὁ πρὸ τούτου βίος ἦν, κἂν εἰς ἔννοιαν τοῦτο ἐλθεῖν τινα δυνατὸν ἦν·
- [01866] νῦν δὲ τοῦ μὲν παρόντος ἐλάττων ἐκείνος, κόσμιος δὲ καὶ αὐτὸς καὶ πολλῆς γέμων ^[47.494] σεμνότητος ἦν, ὥστε τοῦτο πάντοθεν ἡμῖν εἶναι φανερόν, ὅτι στεφάνων καὶ μεϊζονος ὑποθέσεώς ἐστι ταυτὶ τὰ παλαιόματα.
- [01867] Δεῖ μὲν οὖν, ὅπερ ἔφη, καὶ τούτους καὶ τοὺς τοιούτους ἀνακινεῖν λογισμοὺς, δεῖ δὲ μετὰ τούτων, μᾶλλον δὲ καὶ πρὸ τούτων, εὐχαῖς καὶ ἱκετηρίαις τοῦτο διασκεδάζειν τὸ σκότος.
- [01868] Καὶ γὰρ ὁ μακάριος Δαυῖδ, ὁ θαυμαστὸς ἐκείνος καὶ μέγας ἀνὴρ, τούτοις ἐχρήσατο τοῖς φαρμάκοις συνεχῶς, καὶ οὕτω τὰς πολλὰς τῶν θλίψεων ἀπεκρούετο ὀδύνας, νῦν μὲν εὐχόμενος καὶ λέγων·
- [01869] Αἰ θλίψεις τῆς καρδίας μου ἐπληθύνθησαν·
- [01870] ἐκ τῶν ἀναγκῶν μου ἐξάγαγέ με·
- [01871] νῦν δὲ λογισμοὺς ἀνακινῶν εὐσεβεῖς·
- [01872] Ἰνατί περίλυπος εἶ, ἢ ψυχὴ μου, καὶ ἵνατί συνταράττεις με;
- [01873] Ἐλπισον ἐπὶ τὸν Θεόν, ὅτι ἐξομολογήσομαι αὐτῷ.
- [01874] Καὶ πάλιν, ἀπὸ τῶν λογισμῶν τρεπόμενος ἐπὶ τὰς εὐχάς·
- [01875] Ἄνες μοι, φησὶν, ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν, καὶ οὐκέτι οὐ μὴ ὑπάρξω·
- [01876] καὶ ἀπὸ τῶν εὐχῶν ἐπὶ τοὺς λογισμοὺς·
- [01877] Τί γὰρ μοι ὑπάρχει ἐν τῷ οὐρανῷ, καὶ παρὰ σοῦ τί ἠθέλησα ἐπὶ τῆς γῆς;
- [01878] Οὕτω καὶ ὁ Ἰώβ πρὸς μὲν τὴν γυναῖκα παραινοῦσαν τὰ σατανικὰ ῥήματα λογισμοῖς ἀπεμάχετο καὶ ἐπετίμα λέγων·
- [01879] Ἰνατί ὥσπερ μία τῶν ἀφρόνων γυναικῶν, οὕτως ἐλάλησας;
- [01880] Εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς Κυρίου, τὰ κακὰ οὐχ ὑποίσομεν;
- [01881] Πρὸς δὲ τὸν Θεὸν ἱκετηρίαις ἐκέχητο.
- [01882] Καὶ ὁ μακάριος δὲ Παῦλος ἀμφοτέροις τούτοις ἐβοήθει τοῖς ἐν θλίψεσιν οὔσι καὶ πειρασμοῖς, νῦν μὲν λέγων·
- [01883] Εἰ δὲ ἐκτός ἐστε παιδείας, ἄρα νόθοι ἐστέ, καὶ οὐχ υἱοί·

[01884] τίς γάρ ἐστιν υἱός, ὃν οὐ παιδεύει πατήρ;

[01885] νῦν δὲ εὐχόμενος, Πιστός γάρ, φησὶν, ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε·

[01886] καὶ πάλιν, Εἵπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν.

[01887] Ἄν οὖν τούτοις καὶ αὐτὸς θέλης χρῆσθαι τοῖς ὅπλοις, καὶ περιφράξης σεαυτὸν πανταχόθεν καλῶς, τοῖς μὲν λογισμοῖς ἀποτειχίζων τῆς ἀθυμίας τὴν ἐφοδόν, ταῖς δὲ εὐχαῖς καὶ ταῖς σαυτοῦ καὶ ταῖς ἐτέρων τούτο ἰσχυρὸν τὸ τεῖχος ποιῶν, ταχέως αἰσθήση τῶν καρπῶν τῆς παιδείας.

[01888] Οὐ γάρ τούτο μόνον κερδανεῖς τὸ τὰ παρόντα γενναίως ἐνεγκεῖν, ἀλλ' ἐγγυμασάμενος αὐτοῖς καλῶς, καὶ πρὸς ἅπαντα λοιπὸν ἀνάλωτος ἔση τὰ τοῦ βίου λυπηρά.

[01889] Πανεπιστήμι

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0345-0407 - Iohannes Chrysostomus - Ad Stagirium a daemone vexatum
Litterarum Omnium Conspectus: 165 Litterae, quae repetitae sunt in 163,102 occasionibus

α	0945	12,508	A	0913	44
β	0946	900	B	0914	15
γ	0947	2,438	Γ	0915	28
δ	0948	3,331	Δ	0916	0
ε	0949	8,609	E	0917	140
ζ	0950	379	Z	0918	0
η	0951	2,060	H	0919	5
θ	0952	2,069	Θ	0920	182
ι	0953	6,190	I	0921	17
κ	0954	5,796	K	0922	253
λ	0955	4,600	Λ	0923	20
μ	0956	4,550	M	0924	90
ν	0957	14,919	N	0925	34
ξ	0958	455	Ξ	0926	0
ο	0959	10,697	O	0927	135
π	0960	5,420	Π	0928	165
ρ	0961	5,366	P	0929	12
ς	0962	6,423	•	0930	0
σ	0963	4,741	Σ	0931	64
τ	0964	13,567	T	0932	196
υ	0965	2,443	Υ	0933	14
φ	0966	1,202	Φ	0934	15

χ	0967	1,238	X	0935	30
ψ	0968	276	Ψ	0936	0
ω	0969	2,222	Ω	0937	3
ϝ	8164	54			0
Ϟ	8165	133	P	8172	6

ά	8049	1,610	έ	8051	1,941	ή	8053	666	ί	8055	2,590	ό	8057	1,734	ύ	8059	1,210	ώ	8061	351
ὰ	8048	1,648	ἐ	8050	1,355	ἦ	80852	1,169	ὶ	8054	2,875	ὸ	8056	1,987	ὺ	8058	455	ὠ	8060	182
ἄ	8118	217			0	ἦ	8134	1,074	ἱ	8150	1,256			0	ῦ	8166	1,628	ῶ	8182	1,372
ἶ	7936	1,916	ἐ	7952	2,223	ἦ	7968	90	ὶ	7984	808	ὸ	8000	124	ὺ	8016	1,626	ὠ	8032	29
ἷ	7937	88	έ	7953	188	ή	7969	425	ί	7985	207	ό	8001	491	ύ	8017	398	ώ	8033	124
Ἰ	7938	203	ἐ	7954	0	ἦ	7970	82	ὶ	7986	0	ὸ	8002	0	ὺ	8018	0	ὠ	8034	11
Ἱ	7939	8	έ	7955	4	ἦ	7971	9	ὶ	7987	4	ὸ	8003	49	ὺ	8019	5	ὠ	8035	0
Ἲ	7940	224	έ	7956	531	ἦ	7972	65	ὶ	7988	153	ὸ	8004	69	ὺ	8020	72	ὠ	8036	10
Ἳ	7941	105	έ	7957	96	ἦ	7973	15	ὶ	7989	48	ὸ	8005	407	ὺ	8021	209	ὠ	8037	29
Ἴ	7942	8			0	ἦ	7974	126	ὶ	7990	181			0	ὺ	8022	124	ὠ	8038	8
Ἵ	7943	0			0	ἦ	7975	9	ὶ	7991	26			0	ὺ	8023	95	ὠ	8039	33
ἶ	8064	2			0	ἦ	8080	1			0			0	ὺ	8167	0	ὠ	8096	1
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Ἱ	8067	0			0	ἦ	8083	0			0			0			0	ὠ	8099	0
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Ἳ	8069	4			0	ἦ	8085	0			0			0			0	ὠ	8101	0
Ἴ	8070	0			0	ἦ	8086	7			0			0			0	ὠ	8102	0
Ἵ	8071	0			0	ἦ	8087	6			0			0			0	ὠ	8103	8
ἶ	8115	108			0	ἦ	8131	159			0			0			0	Ϝ	8179	237
ἷ	8116	2			0	ἦ	8132	17			0			0			0	Ϝ	8180	3
Ἰ	8119	57			0	ἦ	8135	218			0			0			0	Ϝ	8183	458

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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