

## 0393-0466 - Theodoretus Cyrri Episcopus - De sancta trinitate

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## De sancta trinitate

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΚΥΡΙΑΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ ΠΕΡΙ ΤΗΣ ΑΓΙΑΣ ΚΑΙ ΖΩΟΠΟΙΟΥ ΤΡΙΑΔΟΣ.

[00002] ΠΡΟΟΙΜΙΟΝ.

[00003] ΠΡΟΟΙΜΙΟΝ.

[00004] Ἐδει μὲν πάντας τοὺς τῆ προσηγορία τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ λαμπρυνομένους, καὶ πρόβατα εἶναι σεμνυνομένους τοῦ τὴν ψυχὴν θεοεικότος ποιμένου ὑπὲρ ἡμῶν, τῆς τοῦ ποιμένου ἀκούειν φωνῆς, καὶ τὴν ὑπ' ἐκείνου δεικνυμένην νέμεσθαι πόαν, καὶ τοῖς τῆς εὐαγγελικῆς πίστεως ὅροις καὶ νόμοις ἐμμένειν, καὶ τὴν ἀπλὴν τῶν ἀποστόλων στέργειν διδασκαλίαν·

[00005] ἐπειδὴ δὲ πολλοὶ πληγέντες τύφῳ, καὶ δόξης κενῆς ἐρασθέντες, καὶ ἑαυτοὺς ἀγνοήσαντες, τὰ τῆς πεπλανημένης αὐτῶν ἐννοίας κηήματα, τῆς θεοπνεύστου διδασκαλίας προουτίμησαν, καὶ τῆς εὐθείας εἰς τὴν ἄνω πόλιν ἀγούσης ὁδοῦ παρατραπέντες, εἰς πολυσχεδεῖς καὶ θανατηφόρους ἐχώρησαν ἀτραπούς, πάντες μὲν ὁμοίως πλανώμενοι, οὐ τὴν αὐτὴν δὲ τῆς πλάνης ὁμοίως μετιόντες ὁδὸν, ἀλλὰ διαφόρως τῆ τῶν λογισμῶν ἀκολουθοῦντες ἀπάτη, ἡγοῦμαι πρέπειν τοῖς τὴν βασιλικὴν καὶ τετραμμένην ὑπὸ τῶν εὐσεβῶν δεύουσιν, ἐλεεῖν τε τοὺς πλανωμένους, καὶ τὴν ἀπάτην γυμνοῦν, καὶ τὴν εὐσέβειαν ὑποδεικνύειν, καὶ ποδηγεῖν τοὺς ἐπομένους, καὶ τῆς ἐκείνου παρατροπῆς ἀπείργειν, ἕως ἂν τὴν βασιλίδαν πόλιν καταλάβωσι.

[00006] ΚΕΦΑΛΑΙΟΝ Α΄.

[00007] Ὅτι περὶ πολλοῦ ποιεῖται ὁ Θεὸς τῶν ἀνθρώπων σωτηρίαν.

[00008] Τούτου γὰρ χάριν καὶ ὁ τῶν ὅλων Σωτὴρ εἰς τὴν οἰκουμένην ἀπέστειλε τῶν ἀποστόλων τὸν ἱερὸν χορὸν, ἵνα ταῖς ἀκτίσι τῆς θεογνωσίας τοὺς ἐν τῷ σκοτεινῆς ἀγνοίας συντετραμμένους φωτίσωσιν, ἵνα τὰ διασκεδασμένα πρόβατα καὶ τοῖς λύκοις προκειμένα συναγάγῃ τε καὶ ποιμάνωσιν ἐμμελῶς, ἵνα τὴν ἀγρίελαιον εἰς καλλιέλαιον τῆ τοῦ Πνεύματος μεταβάλλωσι τέχνη, ἵνα τοὺς κρυπτομένους τῷ βυθῷ τῆς ἀσεβείας, τῷ τῆς διδασκαλίας ἀλιεύωσι λόγῳ·

[00009] ἐπειδὴ τοίνυν καὶ τῷ ποιητῇ τῶν ἀνθρώπων πάντων ἡδιστον τῶν ἀνθρώπων ἡ σωτηρία, καὶ τῆ φύσει δὲ δοκεῖ τὸ τῷ πέλας ἐπαμύνειν δεομένῳ κηδεμονίας, τὸ δοθὲν ἡμῖν ὑπὸ τοῦ Κυρίου τῆς γνώσεως τάλαντον ἐπὶ τοὺς τραπεζίτας καὶ ἡμεῖς καταβάλλωμεν, ἵνα μὴ τῷ ἀργῷ συγκαταδικασθῶμεν οἰκείῃ·

[00010] καὶ τῶν θείων δογμάτων τὴν διδασκαλίαν προθήσομεν, τοῖς τε εἰδόσιν εἰς ἀνάμνησιν, καὶ τοῖς ἀγνοοῦσιν εἰς μάθησιν.

[00011] Β΄.

[00012] Τίς ὁ χαρακτήρ τοῦ ἐκκλησιαστικοῦ λόγου.

[00013] Κηρυττέτω δὲ τὴν εὐαγγελικὴν ὁ λόγος πίστιν ἀπλοϊκῶς οὕτω καὶ διδασκαλικῶς, μὴ διαλεκτικῶς μηδ' ἀντιλογικῶς, ἀλλ' Ἐκκλησίας Θεοῦ προσφῶρος, κατασκευτικῶς, μὴ ἐπιδεικτικῶς, διδακτικῶς, μὴ δικανικῶς, τεχνολογίας ἀπηλλαγμένος, θεολογία κε χρημῆνος·

[00014] μὴ πολυπραγμονῶν τὰ ἀνέφικτα, μὴ ἐρευνῶν τὰ ἀπεριόνητα, μὴ νῶ καὶ λόγῳ τὰ ἀχώρητα περιγράφων, μὴ τεχνικαῖς τὸν ἀριστοτέχνην ὑποβάλλων μεθόδοις, μὴ τὴν πίστιν ἑῶν, καὶ τὴν ἀπόδειξιν ἀπαιτῶν·

[00015] τοῖς ἀλιεύουσιν ἐπόμενος, τὸν σκυτοτόμον ἰχνηλατῶν, ὑπὸ τοῦ τελώνου ποδηγούμενος, τῷ προφητικῷ καταυγαζόμενος λύχνῳ, τῷ εὐαγγελικῷ φωτιζόμενος ἡλίῳ, μηδὲν τῶν οἰκείων λογισμῶν ἀναμιγνύς, πάντα δὲ τοῦ παναγίου Πνεύματος ὑφαίνων διδάγματα·

[00016] οὗτος γὰρ τῆς θείας διδασκαλίας ὁ ὅρος.

[00017] Γ.

[00018] Ὅτι ὡς πρὸς εὐσεβεῖς ἡ διδασκαλία γενήσεται.

[00019] Τὰ μὲν οὖν αἰρετικὰς βλασφημίας ἐν ἑτέροις ἤδη συγγράμμασιν διηλέξαμεν, χωρὶς ἐκάστην διαλαβόντες, καὶ τοῦ τῆς ἀπάτης γυμνώσαντες προκαλύμματος, καὶ γυμνὴν δείξαντες τὴν ἀσέβειαν·

[00020] νῦν δὲ, Θεοῦ διδόντος, τοῖς τροφίμοις τῆς πίστεως τὰ τῆς Ἐκκλησίας θεόδοτα προθήσομεν δόγματα·

[00021] μήτε τῷ μήκει τοῦ λόγου κόρον τοῖς ἐντυγχάνουσιν ἐπεισάγοντες, μήτε τῆ βραχυλογίᾳ τὴν ἀκρίβειαν παραφθεῖροντες, ἀλλ' ἀμφοτέρων τῶν ἄκρων τὴν μέσην αἰοῦμενοι·

[00022] ἵνα μήτε τῷ πλήθει τοὺς ἀκούοντας ἀποκναίωσιν, καὶ σαφὴ τὴν διδασκαλίαν τῆς θεογνωσίας προσοίσωμεν·

[00023] ἄρξομαι δὲ ἄνωθεν, πρὸς αὐτὴν δὴ τῶν ἀγαθῶν τὴν πηγὴν.

[00024] Δ'.

[00025] Ὅποίας δεῖ διαλήψεις ἔχειν περὶ τοῦ Θεοῦ καὶ Πατρὸς.

[00026] Ἡμεῖς οἱ τῆς Τριάδος ἐρασταὶ καὶ προσκυνηταὶ καὶ κήρυκες μεγαλόφωνοί τε καὶ μεγαλόφρονες, πιστεύομεν εἰς ἓνα Θεὸν Πατέρα ἀναρχον καὶ ἀγέννητον, αἰεὶ ὄντα Πατέρα, οὐχ ὕστερον τοῦτο κτησάμενον, οὐ γὰρ ἦν ὅτε οὐκ ἦν, ἀλλ' ἀνωθεν ἦν Πατήρ·

[00027] οὐδὲ γέγονε πρῶτον Υἱὸς εἶτα Πατήρ, κατὰ τὴν τῶν σωμάτων ἀκολουθίαν·

[00028] ἀλλ' ἀφ' οὐπερ ἔστιν, αἰεὶ δὲ ἔστι, Πατήρ καὶ ἔστι καὶ καλεῖται.

[00029] Ε'.

[00030] Ὅποια δεῖ περὶ τοῦ Υἱοῦ φρονεῖν.

[00031] Πιστεύομεν εἰς ἓνα Υἱὸν συναΐδιον τῷ γεννήσαντι, οὐκ ἀρχὴν τοῦ εἶναι λαβόντα, ἀλλ' αἰεὶ ὄντα, καὶ σὺν Πατρὶ ὄντα·

[00032] ἀφ' οὗ γὰρ Πατήρ, αἰεὶ δὲ Πατήρ, ἐξ ἐκείνου Υἱός·

[00033] ἀχωρίστως γὰρ ἔχει ταῦτα πρὸς ἄλληλα, τὰ τε ὀνόματα, καὶ τὰ πράγματα·

[00034] εἰ οὐκ αἰεὶ δὲ ὁ Υἱός, ἀλλ' ἦν ὅτε οὐκ ἦν, οὐδὲ αἰεὶ ὁ Πατήρ·

[00035] ἀφ' οὗ γὰρ ἐγέννησε, τοῦτο ἔχει τὸ ὄνομα·

[00036] εἰ δὲ αἰεὶ ὁ Θεὸς καὶ Πατήρ (βλάσφημον γὰρ τῷ ὄντι, ὑπὸ χρόνους ποιῆσαι τὸν τῶν χρόνων ποιητὴν, καὶ χρονικοῦ διαστήματος ἀποφῆναι δευτέραν τὴν ἀχρονον καὶ ὑπὲρ χρόνον γέννησιν), αἰεὶ ὁ Υἱός, ἐκ τοῦ Πατρὸς μὲν ἀρρήτως γεννηθείς, μετὰ τοῦ Πατρὸς δὲ αἰεὶ ὢν, καὶ σὺν τῷ Πατρὶ γνωριζόμενος.

[00037] Ὅτι τὸν Υἱὸν τῷ Πατρὶ συναΐδιον διδάσκουσιν αἱ Γραφαί.

[00038] «Ἐν ἀρχῇ, φησὶν, ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος·

[00039] οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.».

[00040] Ὁ δὲ ἐν ἀρχῇ ὢν, πότε οὐκ ἦν;

[00041] Οὔτε γὰρ εἶπεν, ὅτι ἐν ἀρχῇ ἐγένετο, ἀλλ' ἐν ἀρχῇ ἦν·

[00042] οἷον ἂν φιλονεικῶμεν τοῖς λογισμοῖς ὑπερβῆναι τὸ ἦν, ἐπέκεινα γενέσθαι τῆς ἀρχῆς οὐκ ἰσχύσομεν.

[00043] Πάντα δεύτερα τοῦ ἐν ἀρχῇ ὄντος, καὶ χρόνος, καὶ αἰὼν, καὶ εἴ τι ἂν ἕτερον χρονικὸν ἐπινοηθεῖν διάστημα.

[00044] Εἰ δὲ οὐκ αἰεὶ τῷ Θεῷ καὶ Πατρὶ συνῆν ὁ Υἱός, ὕστερον δὲ ποτε προσεγένετο, ἀνάγκη χρόνον καὶ αἰῶνα Πατρὶ καὶ Υἱῷ μεσιτεύειν.

[00045] Εἰ δὲ τοῦτο δοίη τις, εὐρεθήσεται τὸ ποῖμα τοῦ ποιητοῦ προϋπάρχον·

[00046] «Πάντα γὰρ, φησὶν ὁ εὐαγγελιστής, διὰ τοῦ Υἱοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.».

[00047] Ἐν δὲ τῶν πάντων ὁ αἰὼν ἢ ὁ χρόνος·

[00048] καὶ ὁ μακάριος δὲ Παῦλος.

[00049] «Ἐπ' ἐσχάτων, φησὶ, τῶν ἡμερῶν, ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.».

[00050] Εἰ δὲ τοῦ Υἱοῦ οἱ αἰῶνες ποιήματα, οὐ προϋπάρχουσι τοῦ ποιήσαντος·

[00051] αἰώνων δὲ μὴ ὑπαρῶν χόντων, εὐδηλον ὡς οὐδὲ ὁ χρόνος, ὃν ἡμέραι τε καὶ νύκτες ποιῶσι καὶ μετροῦσιν·

[00052] ἡμέρας δὲ καὶ νύκτας ἢ τοῦ φωτὸς ἀνατολὴ καὶ δύσις ἐργάζεται·

[00053] τὸ δὲ φῶς μετὰ τὸν οὐρανόν, καὶ τὴν γῆν, καὶ τὸν ἀέρα, ἐγένετο·

[00054] ταῦτα δὲ πάντα, καὶ τὰ ἐν τούτοις, ὁ Θεὸς <sup>[75.1153]</sup> Λόγος εὐδοκίᾳ τοῦ Πατρὸς ἐδημιούργησε λόγῳ.

[00055] Τοῖνυν τῶν χρόνων καὶ τῶν αἰώνων μετὰ τῶν ἄλλων ἀπάντων ποιηθέντων ὑπὸ τοῦ Λόγου, οὐδὲν ἂν ἦν μεταξὺ Πατρὸς καὶ Υἱοῦ, ἀλλ' αἰεὶ μὲν Πατήρ ὁ Θεός, αἰεὶ δὲ ὁ Υἱός σὺν Πατρὶ·

[00056] διὸ καὶ ὁ εὐαγγελιστής, «Ἐν ἀρχῇ ἦν ὁ Λόγος» βοᾷ.

[00057] Καὶ ὁ ἀπόστολος Παῦλος φησὶ·

[00058] «Ὅς ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ.».

[00059] Καὶ ἐτέρωθεν·

[00060] «Ὁς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.».

[00061] Καὶ οὐτε ἐκεῖνος τὸ ἦν, οὐτε οὗτος τὸ ὦν καὶ ὑπάρχων, ἐὰν·

[00062] ἐπειδὴ τὸν αἰὶ ὄντα κηρύττουσιν·

[00063] οὐ χάριν καὶ μετ' ὀλίγα ὁ εὐαγγελιστής, «Ζωὴ ἦν, φησί, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.».

[00064] Καὶ αὐθις·

[00065] «Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.».

[00066] Καὶ πάλιν·

[00067] «Ὁ μονογενὴς Υἱός, ὁ ὦν εἰς τὸν κόλπον τοῦ Πατρὸς.».

[00068] Καὶ ἐν τῇ ἐπιστολῇ, «Ὁ ἦν, φησὶν, ἀπ' ἀρχῆς.».

[00069] Οὕτω θεολογεῖν ὑπὸ τοῦ θεοῦ Πνεύματος τὸν μονογενῆ τοῦ Θεοῦ Λόγον ἐδιδάχθησαν οἱ ἐξ ἀρχῆς αὐτόπται καὶ ὑπηρέται τοῦ Λόγου γενόμενοι·

[00070] διὸ οὐ συνηρίθμησαν τῇ κτίσει τὸν κτίσαντα·

[00071] οὐ συνέταξαν τὸν ποιητὴν τοῖς ποιήμασιν·

[00072] οὐδαμοῦ κτίσμα τὸ τίμιον τοῦ Θεοῦ προσηγόρευσαν γέννημα·

[00073] οὐδαμοῦ τὸ ἐγένετο συνέζευξαν τῇ Θεότητι·

[00074] ἀλλ' οὐτος μὲν, «Ἐν ἀρχῇ ἦν ὁ Λόγος» οὐκ ἐν ἀρχῇ ὁ Λόγος ἐγένετο.

[00075] Ἐκεῖνος δὲ, «Ὡς ὦν ἀπαύγασμα τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως» οὐκ, ἐγένετο ἀπαύγασμα καὶ χαρακτήρ.

[00076] Καὶ πάλιν·

[00077] «Ὁς ἐν μορφῇ Θεοῦ ὑπάρχων,» οὐ μορφῇ Θεοῦ γενόμενος, ἀλλ' «ὑπάρχων ἐν Θεοῦ μορφῇ.».

[00078] Καὶ ἐτέρωθεν·

[00079] «Ὁς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου,» οὐκ εἶπεν, ὅς ἐγένετο εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, ἀλλ', ὅς ἐστίν.

[00080] Ζ'.

[00081] Απόδειξις ἐκ τῆς Παλαιᾶς, ὅτι αἰδιος ὁ Υἱός.

[00082] Οὕτω τῇ θεολογίᾳ πανταχοῦ συνέζευκται τὸ ἦν, καὶ τὸ ὦν, καὶ τὸ ὑπάρχων, καὶ τὸ ἔστιν·

[00083] οὕτω τῷ μεγάλῳ Μωϋσῇ ἑαυτὸν διαλεγόμενος προσηγόρευσεν·

[00084] «Ἐγὼ εἰμι ὁ ὦν.».

[00085] Καὶ πάλιν·

[00086] «Τάδε ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ·

[00087] Ὁ ὦν ἀπέσταλκέ με πρὸς ὑμᾶς.».

[00088] Ὅτι δὲ τοῦ Υἱοῦ ταῦτα τὰ ῥήματα, καὶ αὐτοὶ μὲν μαρτυροῦσι τῆς βλασφημίας οἱ πρόμαχοι, ἀχώρητον μὲν τὸν Πατέρα λέγοντες, μεσίτην δὲ τοῦ Πατρὸς καὶ τῆς κτίσεως τὸν Υἱὸν ἀποκαλοῦντες, καὶ φάσκοντες αὐτὸν τοῖς πατριάρχαις καὶ τοῖς προφήταις ὀφθῆναί τε καὶ διαλεχθῆναι·

[00089] σαφῶς δὲ ἡμᾶς αὐτὸς ὁ Θεὸς Λόγος διδάσκει διὰ Ἰερεμίου τοῦ προφήτου λέγων·

[00090] «Ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἐν τῷ καιρῷ ἐκείνῳ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέραις ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ τῆς Αἰγύπτου.».

[00091] [75.1156] Ζητήσωμεν τοίνυν τίς τὴν καινὴν ἔδωκε διαθήκην.

[00092] Ἥ οὐχὶ δῆλον ἅπασιν ὡς ὁ δεσπότης Χριστὸς ταύτης ἐστὶ χορηγός;

[00093] Αὐτὸς γὰρ ἐν τοῖς ἱεροῖς Εὐαγγελίοις βοᾷ·

[00094] «Ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις·

[00095] ἐγὼ δὲ λέγω ὑμῖν, Πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ, ἔν οχος ἔσται τῇ κρίσει·

[00096] ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπισηκῆσεις·

[00097] ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὄλωσ·».

[00098] Καὶ τὰ ἄλλα δὲ ὁμοίως τίθησιν, ὅτι ἐρρέθη μὲν τόδε, ἐγὼ δὲ τοῦτο τοιῶσδε νομοθετῶ, οὐκ ἀνατρέπων τὸν κεί μενον νόμον, ἀλλὰ τὴν νομοθεσίαν ἀκριβεστέραν ποιῶν, καὶ τῆς φυλακῆς τὸν τρόπον διδάσκων.

[00099] Τὴν νέαν τοίνυν διαθήκην ὁ δεσπότης ἡμῖν δέδωκε Χριστός·

[00100] ὁ δὲ ταύτην παρεσχηκώς, καὶ τὴν παλαιὰν μετὰ τὴν ἀπαλλαγὴν τῆς Αἰγύπτου δέδωκε τῷ Ἰσραήλ·

[00101] ὁ δὲ ἐκείνην δεδωκώς, καὶ τῆς Αἰγυπτιακῆς δουλείας ἀπαλλάξας, αὐτὸς ἀπέστειλε δηλονότι πρὸς Φαραῶ τὸν Μωϋσέα·

[00102] αὐτὸς εἶπε·

[00103] «Τάδε ἐρεῖς τοῖς υἱοῖς Ἰσραήλ·

[00104] Ὁ ὦν ἀπέσταλκέ με πρὸς ὑμᾶς·» τοῦτο δὲ καὶ ἐτέρωθι ὁ προφήτης σαφῆς ποιεῖ·

[00105] «Οὗτος γὰρ, φησὶν, ὁ Θεὸς ἡμῶν·

[00106] οὐ λογισθήσεται ἕτερος πρὸς αὐτόν·

[00107] ἐξεύρε πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν Ἰακώβ τῷ παιδί αὐτοῦ, καὶ Ἰσραὴλ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ·

[00108] μετὰ ταῦτα ἐπὶ γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συναναστραφεῖ·».

[00109] Κάτωθεν τοίνυν ἀρξάμενοι, τὴν προφητικὴν ἔρευ νήσωμεν ἔννοιαν.

[00110] Τίς ὁ ἐπὶ τῆς γῆς ὄφθεις, καὶ τοῖς ἀνθρώποις συναναστραφεῖς;

[00111] εὐδὴλον, ὡς οἶμαι, πᾶσι τοῖς γε νοῦν ἔχουσιν, ὡς ὁ Θεὸς Λόγος τὴν ἡμετέραν φύσιν ἀναλαβών, ὁ μὴ ἀρπαγμὸν ἡγησάμενος τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν κενώσας, καὶ μορφὴν δούλου λαβών.

[00112] Οὗτος τοίνυν τὴν ὁδὸν τῆς ἐπιστήμης ἔδωκεν Ἰακώβ τῷ παιδί αὐτοῦ, καὶ Ἰσραὴλ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ, τὸν παλαιὸν διαγορεύσας ἐν τῇ ἐρήμῳ διὰ Μωϋσέως νόμον.

[00113] Ὁ δὲ τὸν νόμον ἐκείνον δεδωκώς, πρὸ τοῦ δοῦναι τὸν νόμον, τῷ Μωϋσῇ διαλεγόμενος ἔφη·

[00114] «Τάδε ἐρεῖς τοῖς υἱοῖς Ἰσραήλ.

[00115] Ὁ ὦν ἀπέσταλκέ με πρὸς ὑμᾶς·».

[00116] Διὸ ὁ προφήτης ἐβόα·

[00117] «Οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν·» μαρτυρῶν αὐτῷ, οὐ τὸ ἔλαττον, ἀλλὰ τὸ ἀσύγκριτον.

[00118] Ὅρατε πῶς εἰσὶν τοῖς εὐαγγελικοῖς διδάγμασιν τὰ προφητικὰ κηρύγματα.

[00119] Μωϋσῆς κηρύττει τὸ ὦν·

[00120] μᾶλλον δὲ αὐτὸς ὁ Θεὸς Λόγος περὶ ἑαυτοῦ λέγει τὸ ὦν·

[00121] Παῦλος δὲ πολλάκις λέγει τὸ ὦν, προστίθησι δὲ καὶ τὸ ὑπάρχων, ταῦτόν δυνάμενον τῷ ὦν·

[00122] λέγει καὶ τὸ ἔστιν, ἰσοδυναμοῦν ἐκείνοις κατὰ τὴν ἔννοιαν·

[00123] ὡσαύτως δὲ καὶ ὁ θεολόγος Ἰωάννης πολλαχού τὸ ὦν τῶν Εὐαγγελίων πραγματεία ἐνσπείρει, καὶ αὐτὸ δὲ τὸ προοίμιον ταύταις ταῖς φωναῖς ἀγλαΐζει, οὐχ ἅπαξ, οὐδὲ δις, οὐδὲ τρίς, ἀλλὰ πολλάκις κηρύττων τὸ ἦν.

[00124] Ἡ·

[00125] Ὅτι τὰ μὲν ἀρμόττει τῷ Θεῷ Λόγῳ, τὰ δὲ τῇ ἀναληφθείσῃ φύσει.

[00126] Τῶν κηρύκων δὲ τῆς ἀληθείας τοιαῦτα διδασκόντων, τίς οὕτως ἄγαν θρασὺς καὶ αὐθάδης, ὡς ἀντι<sup>[75.1157]</sup> μὲν τοῦ ἦν, τὸ οὐκ ἦν εἰπεῖν;

[00127] ἀντι δὲ τοῦ ὦν καὶ ὑπάρχων, κτίσμα προσαγορευῆσαι τὸν ἐκ Πατρὸς μὲν ἀχρόνως καὶ ἀπαθῶς γεννηθέντα, ἐν δὲ τοῖς κόλποις τοῦ Πατρὸς ἰδρυμένον;

- [00128] ὁ γὰρ ὢν οὐ κτίζεται, ὁ ὑπάρχων οὐ δημιουργεῖται·
- [00129] τὸ γὰρ ἐγένετο, καὶ τὸ ἔλαβε, καὶ ὅσα τοιαῦτα, οὐ θεολογοῦντες, ἀλλὰ τὴν οἰκονομίαν κηρύττοντες ἔλεγον οἱ τὰ τῆς θεογνωσίας ἐγχειρισθέντες μυστήρια.
- [00130] Καὶ πρῶτος μὲν ὁ μακάριος Ἰωάννης, καὶ «Ὁ Λόγος, ἔφη, σὰρξ ἐγένετο» εἰπὼν τὸ, «Ἐν ἀρχῇ ἦν ὁ Λόγος,» καὶ πολλάκις τὸ ἦν ἐπὶ τῆς Θεότητος δεδωκώς, εἰς τὴν τῆς ἐνανθρωπήσεως οἰκονομίαν ἔλθων, ἀναγκαίως τὸ ἐγένετο τέθεικεν·
- [00131] οὐ γὰρ ἦν αἰεὶ ἢ ἐξ ἡμῶν ληφθεῖσα ὑπὸ τοῦ Θεοῦ Λόγου ἀπαρχή, ἀλλὰ πρὸς τῷ τέλει τῶν αἰώνων ἐγένετό τε καὶ ἀνελήφθη ὑπὸ τοῦ Θεοῦ Λόγου.
- [00132] Τοῦτο ποιεῖ καὶ ὁ μακάριος Παῦλος·
- [00133] εἰπὼν γὰρ, «Ἐν μορφῇ Θεοῦ ὑπάρχων,» καὶ προσθεὶς τὸ, «οὐχ ἀρπαγμὸν ἠγήσατο, τὸ εἶναι ἴσα Θεῷ,» ἐπήγαγε τὸ «Ἐαυτὸν ἐκένωσε, μορφὴν δούλου λαβών» τῇ «μορφῇ τοῦ δούλου» τὸ «λαβών» προσαρμόσας, τῇ δὲ «μορφῇ τοῦ Θεοῦ» τὸ «ὑπάρχων» συζεύξας.
- [00134] Οὐκοῦν ἢ τοῦ Θεοῦ μορφὴ προὔπ ἀρχουσα, μᾶλλον δὲ αἰεὶ ὑπάρχουσα, ἔλαβε τὴν τοῦ δούλου μορφὴν·
- [00135] οὐ τοίνυν κτίσμα, οὐδὲ ποιήμα, οὐδὲ ἐξ οὐκ ὄντων ὁ τοῦ Θεοῦ Λόγος, ἀλλ' ἐκ τοῦ Πατρὸς γεννηθεὶς αἰεὶ τῷ Πατρὶ σύνεστι, καὶ τὴν μετὰ Πατρὸς παρὰ τῶν εὐγνωμόνων προσκύνησιν δέχεται.
- [00136] Θ'.
- [00137] Περὶ τῆς ἐκ Θεοῦ γεννήσεως.
- [00138] Μηδεὶς δὲ γέννησιν ἀκούων, τοῖς λογισμοῖς δεχέσθω τὰ πάθη τῆς ἡμετέρας γεννήσεως, τομὴν, καὶ ῥεῦσιν, καὶ ὠδῖνα, καὶ τὰ ἄλλα ὅσα τοιαῦτα.
- [00139] Σωμάτων γὰρ ταῦτα παθήματα·
- [00140] Θεὸς δὲ ἀσώματος, καὶ ἀπαθῆς, ἀτρεπτὸς τε, καὶ ἀναλλοίωτος, αἰεὶ ὡσαύτως ἔχων·
- [00141] εἰ δὲ τις οἶεται γέννησιν μὴ εἶναι πάθους ἀπηλλαγμένην, καὶ ἐν τοῖς περὶ κτίσεως λόγοις τούτους δεχέσθω τοὺς λογισμοὺς·
- [00142] ὥσπερ γὰρ ἐκεῖ τομὴ καὶ ῥεῦσις, οὕτως ἐνταῦθα φροντίς, καὶ πόνος, καὶ ἰδρῶς, καὶ ὄργανα, καὶ ὕλη προὔποκειμένη, καὶ ἀποτυχία, καὶ τὰ ἄλλα ὅσα συμπαρομαρτεῖ τοῖς κτίσμασιν·
- [00143] εἰ δὲ μόνη βούλησις τῷ Θεῷ εἰς τὴν τοῦ παντὸς ἤρκησε δημιουργίαν, καὶ βουληθεὶς παρὰ ῥαχρήμα τὰ μὴ ὄντα ἔδειξεν ὄντα, δεξάσθω ὁ ἀντιλέγων καὶ τὴν γέννησιν τοῦ Θεοῦ πάθους ἀπηλλάχθαι παντός.
- [00144] Ὅσπερ δὲ οὐ τοῖς ἀνθρώποις ὁμοίως ἔδη μιούργησεν, οὕτως οὔτε ὁμοίως ἐγέννησεν.
- [00145] Γ'.
- [00146] Τίς ἢ ἔννοια τῶν τοῦ Κυρίου ὀνομάτων.
- [00147] Διὸ καὶ ὁ Λόγος ὁ Υἱὸς ὀνομάζεται ὡς ἀπαθῶς γεννηθεὶς, κατὰ τὸν ἐκ τοῦ νοῦ γεγεννημένον λόγον ἀπαθῶς.
- [00148] Υἱὸς δὲ καλεῖται ὡς ἐκ τοῦ Πατρὸς γεννη [75.1160] τῶς προελθών.
- [00149] Θεὸς δὲ προσαγορεύεται ὡς τῆς πατρικῆς φύσεως μετέχων, καὶ ἀπαράλλακτος εἰκὼν ὑπάρχων τοῦ Θεοῦ γεννήσαντος.
- [00150] Μονογενῆς δὲ, ὡς μόνος ἐκ μόνου, καὶ μονοτρόπως γεννηθεὶς·
- [00151] ἀπαύγασμα δόξης, ὡς ἐν αὐτῷ τὸν Πατέρα δεικνύς, καὶ αἰεὶ συνὼν τῷ γεννήσαντι, ὥσπερ τῷ φωτὶ τὸ ἀπαύγασμα·
- [00152] χαρακτήρ ὑποστάσεως, ἵνα μὴ ψιλὴν ἐνέργειαν, ἀλλὰ ζῶσαν ὑπόστασιν τὸν Θεὸν Λόγον εἶναι πιστεύσης, ὅλον ἐν ἑαυτῇ τὸν γεννήσαντα δεικνύσαν·
- [00153] τὸ δὲ πρωτότοκος οὐκ ἔστι τῆς θείας φύσεως, ἀλλὰ τῆς οἰκονομίας ὄνομα·
- [00154] πῶς γὰρ οἷόν τε τὸν Θεὸν Λόγον, καὶ μονογενῆ καὶ πρωτότοκον εἶναι;
- [00155] Ἐναντία γὰρ τὰ ὀνόματα·
- [00156] καὶ ὁ μὲν μονογενῆς τὸν μόνον γεννηθέντα σημαίνει, ὁ δὲ πρωτότοκος τὸν πρὸ ἐτέρων τεχθέντα, καὶ ἐτέρων τῷ τόκῳ πρωτεύοντα·
- [00157] ὁ Θεὸς δὲ Λόγος ἀδελφὸν οὐκ ἔχει, μονογενῆς γάρ·
- [00158] πῶς οὖν πρωτότοκος ὁ μόνος ἐκ τοῦ Πατρὸς γεννηθεὶς;
- [00159] Οὐκοῦν εὐδὴλον, ὡς τῆς οἰκονομίας «τὸ πρῶτότοκος» ὄνομα.
- [00160] Εἰ δὲ τις ἀμφιβάλλει, παρὰ Παύλου μανθανέτω βωόντος·
- [00161] «Ὅτι οὐδὲ προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.».

- [00162] Τίνος γὰρ κατὰ φύσιν ἀδελφοὶ οἱ πιστεύοντες;
- [00163] Οὐ τοῦ Θεοῦ Λόγου, ἀλλὰ τῆς ὁμοφυοῦς ἀνθρωπότητος·
- [00164] ταύτης γὰρ εἰσι καὶ σύμμορφοι.
- [00165] Καὶ ἐτέρωθεν ἔλεγεν·
- [00166] «Ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.».
- [00167] Οὐκοῦν αὐτὸς ἐστὶ καὶ πρωτότοκος ὁ τοὺς πολλοὺς ἔχων ἀδελφούς·
- [00168] περὶ ὧν αὐτὸς ἐν Ψαλμοῖς φησιν·
- [00169] «Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.».
- [00170] Οὐκ ἄλλον δὲ τὸν μονογενῆ, καὶ ἄλλον τὸν πρωτότοκον εἶναι φαμεν, ἀλλὰ τὸν αὐτὸν, οὐ κατὰ τὸ αὐτὸ δέ.
- [00171] Μονογενῆς μὲν γὰρ ὠνόμασται κατὰ τὴν ἄνωθεν γέννησιν, πρωτότοκος δὲ κέκληται ὡς πρῶτος τῆς ἐπὶ τὴν ζωὴν φερούσης γεννήσεως τὰς ὠδῖνας λύσας.
- [00172] Διὰ τοῦτο καὶ πρωτότοκος ἐκ τῶν νεκρῶν ὀνομάζεται, ὡς πρῶτος ἀναστὰς, καὶ τοῦ θανάτου τὰς πύλας ἀνοίξας·
- [00173] καὶ πρωτότοκος πάσης τῆς κτίσεως, ὡς πρῶτος ἐν τῇ καινῇ κτίσει τεχθεὶς, ἣν ἀνεκαίνισε γεννηθείς·
- [00174] περὶ ἧς ὁ μακάριος λέγει Παῦλος·
- [00175] «Εἴ τις ἐν Χριστῷ καινῇ κτίσις, τὰ ἄρ χαῖα παρήλθον, ἰδοὺ γέγονε τὰ πάντα καινά.».
- [00176] Εἰ δὲ φιλονεικεῖεν, οἱ τὴν ἔριν τῆς πειθοῦς προτιμῶντες, περὶ τοῦ Θεοῦ Λόγου τὸ πρωτότοκος εἰρησθαι πάσης κτίσεως, τὴν μὲν ἀμαθίαν αὐτῶν γελασόμεθα·
- [00177] συγχωρήσομεν δὲ ὅμως, ἵνα καὶ οὕτως ἐκ πολλοῦ τοῦ περιόντος παρ' ἡμῖν οὖσαν τὴν ἀλήθειαν δεῖξωμεν·
- [00178] πρωτότοκος γὰρ, ἀλλ' οὐ πρωτόκτιστος πάσης κτίσεως λέγεται·
- [00179] ὡς εἶναι δῆλον ὅτι αὐτὸς μὲν πρὸ πάσης ἐγεννήθη τῆς κτίσεως, καὶ οὐδὲν τοῦ Υἱοῦ πρεσβύτερον, ἀλλὰ Πατρὶ μὲν αἰεὶ συνῆν, τῆς δὲ κτίσεως ἀπάσης προῆν·
- [00180] πᾶσα δὲ τῶν δημιουργημάτων ἢ φύσις ὕστερόν ποτε, εἰ ὑπ' αὐτοῦ πρὸς τὸ εἶναι παρήχθη.
- [00181] Ὡστε οὐδὲν ἐντεῦθεν τοῖς βλασφημοῦσι περιέσται.
- [00182] ΙΑ'.
- [00183] Ὅτι οὐδεὶς οἶδε τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ, καὶ οὐδεὶς οἶδε τὸν Πατέρα, εἰ μὴ ὁ Υἱός.
- [00184] Ἴνα δὲ δεῖξωμεν Πατρὸς καὶ Υἱοῦ τὴν ἰσότητα, ἐπ' αὐτὴν ἔλθωμεν τὴν τοῦ Κυρίου διδασκαλίαν·
- [00185] «Οὐ δεῖς, φησὶν, οἶδε τὸν Υἱόν, εἰ μὴ ὁ Πατὴρ·
- [00186] οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ Υἱός, καὶ ᾧ ἂν βούληται ὁ Υἱός ἀποκαλύψαι.».
- [00187] Τί τούτων τῶν ῥημάτων σαφέστερον;
- [00188] Ἰση, φησὶν, ἡμῖν ἢ γινώσκεις ἐστὶ·
- [00189] γινώσκω γὰρ τὸν Πατέρα, γινωσκόμενος ὑπ' αὐτοῦ·
- [00190] καὶ γινώσκει με ὁ Πατὴρ, καὶ γινωσκόμενος ὑπ' ἐμοῦ.
- [00191] Πᾶσα δὲ ἡ κτίσις τῆς ἡμετέρας ἐκβέβληται γνώσεως.
- [00192] Πῶς γὰρ οἶόν τε τῆς φύσεως ἡμῶν οὐ κοι νωνοῦσαν, κοινωνῆσαι τῆς γνώσεως;
- [00193] μεταλαγχά νοσι δὲ τινες ὅμως βραχείας τινὸς θεωρίας·
- [00194] ἀποκαλύπτω γὰρ ὡς οἶόν τε οἷς ἂν ἐθέλω τὴν περὶ τοῦ Πατρὸς γινῶσιν, ὡς ἐν ἐσόπτρῳ καὶ αἰνίγματι.
- [00195] Ταῦτα ἐκ τῶν Δεσποτικῶν ἐμάθομεν διδαγμάτων·
- [00196] ποῖαν ἐνταῦθα χώραν ἔχει τὸ μείζον καὶ ἔλαττον;
- [00197] Ποῖον κτίσμα τὸν κτίστην γινώσκει, ὡς ὑπὸ τοῦ κτίστου γινώσκεται;

- [00198] Ποῖον δὲ ποίημα τὴν πρὸς τὸν ποιητὴν ἰσότητα δέχεται;
- [00199] Ἡ οὐκ ἴσμεν ὅπως περὶ τῆς κτίσεως ἡ θεία Γραφή διαλέγεται;
- [00200] Αναμνησθῶ μεν τοίνυν τῶν τοῦ Προφήτου ῥημάτων·
- [00201] «Κατ' ἀρχὰς σὺ, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οὐρανοί.
- [00202] Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·
- [00203] καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγὴ σονται·
- [00204] σὺ δὲ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί ψουσι.».
- [00205] Καὶ πάλιν·
- [00206] «Ὁ ποιῶν τοὺς ἀγγέλους αὐ τοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.».
- [00207] Αὕτη κτίσεως καὶ κτίστου διαφορά.
- [00208] Ἐνθα τοίνυν ἰσότης, οὐκέτι κτίσμα καὶ κτίστης, ἀλλὰ Πατὴρ καὶ Υἱός·
- [00209] διὸ καὶ ταῦτα τέθεικε τὰ ὀνόματα, ἵνα ἐκ τῶν ὀνομάτων μάθωμεν τὴν ταυτότητα.
- [00210] «Οὐ δεῖς γὰρ, φησὶ, γινώσκει τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ, οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ Υἱός.».
- [00211] Τῷ εἰπεῖν «οὐδεὶς,» τὴν κτίσιν ἐδήλωσεν·
- [00212] ἐκβαλομένη δὲ ἡ κτίσις, δείκνυσι τὸν μένοντα τῶν κτισμάτων ὑπέρτερον, τῷ δὲ γεννήσαντι φυσικῶς συνημμένον·
- [00213] «Οὐδεὶς γινώσκει τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ, οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ Υἱός, καὶ ᾧ ἂν βούληται ὁ Υἱὸς ἀποκαλύψαι.».
- [00214] Εἰπάτωσαν οἱ τῆς ἀληθείας ἐχθροὶ, πῶς χρὴ τὴν θείαν ἀναγινώσκειν Γραφήν, τῷ γράμματι στέργειν, ἢ τὴν ἔννοιαν ἐρευνᾶν.
- [00215] Κἂν μὲν οὖν τὸ δεύτερον εἰ πῶσι, μαθέτωσαν ἀφ' ὧν λέγουσι, κἂν τοῖς οἰκείοις προβλήμασι τοῦτο ποιεῖν, καὶ τὴν ἀληθῆ τῶν πραγμάτων ζητεῖν ἐρμηνείαν·
- [00216] εἰ δὲ φαῖεν ἀρκεῖν τὸ γράμμα πρὸς ἀκριβῆ διδασκαλίαν, ἐκ τῶν προκειμένων τὴν ἔννοιαν αὐτῶν διελέγξωμαι·
- [00217] εὐρίσκεται γὰρ ἀνέφικτος μὲν ὁ Υἱός, ὁ δὲ Πατὴρ ἐφικτός·
- [00218] καὶ ὁ μὲν ἀπερινόητος, ὁ δὲ Πατὴρ θεατός·
- [00219] περὶ μὲν γὰρ ἑαυτοῦ ὁ Δεσπότης Χριστὸς εἰπὼν, ὅτι «Οὐδεὶς γινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατὴρ,» οὐκ ἐπήγαγε, καὶ ᾧ ἂν βούληται ὁ Πατὴρ ἀποκαλύψαι·
- [00220] εἰρηκῶς δὲ, «Οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ Υἱός,» εὐθὺς προσέθηκε, «Καὶ ᾧ ἂν βούληται ὁ Υἱὸς ἀποκαλύψαι,» καὶ οὐ μόνον αὐτὸν θεωρητὸν πεποίητο <sup>[75.1164]</sup> κεν, ἀλλὰ καὶ τῆς οἰκείας ἐξουσίας τὴν θεωρίαν ἐξήρτησεν.
- [00221] Ἀλλὰ κἂν μυριάκις εἰς τὸν Υἱὸν ἀσεβεῖν ἐθέλωσιν, οἷς τοῦτο φίλον, ἡμεῖς οὐκ ἀνεξόμεθα βλάσφημον ἔννοιαν καταδέξασθαι περὶ Θεοῦ καὶ Πατρὸς·
- [00222] πιστεύομεν γὰρ ἀθέατον καὶ ἀπερινόητον εἶναι τὸν τῶν ὅλων Θεόν·
- [00223] πῶς γὰρ ὁ ἀκατάληπτος Υἱὸς ἂν εἴη τοῦ καταληφθῆναι δυναμένου;
- [00224] Ὅμοίως τοίνυν Πατέρα καὶ Υἱὸν ἀχώρητον εἶναι φαμεν ἀνέφικτόν τε καὶ ἀκατάληπτον·
- [00225] ἀποκαλύπτεσθαι δὲ διὰ Πατρὸς καὶ Υἱοῦ τὴν γνῶσιν πιστεύομεν τῷ τῆς διανοίας ὀπτικῷ καὶ τῇ τῆς πίστεως θεωρίᾳ·
- [00226] «Οὐδεὶς γινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατὴρ·
- [00227] οὐδὲ τὸν Πατέρα τις γινώσκει, εἰ μὴ ὁ Υἱός,» καὶ ἀλλαχοῦ·
- [00228] «Καθὼς, φησὶ, γινώσκει με ὁ Πατὴρ, καὶ γὰρ γινώσκω τὸν Πατέρα.».
- [00229] Οὐχ ὁ μὲν πλέον, ὁ δὲ ἔλαττον, ἀλλὰ καθὼς γινώσκω, γινώσκομαι.
- [00230] Ἰβ'.
- [00231] Ὅτι ἴση τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἡ δύναμις.
- [00232] Ὡν τοίνυν ἡ γνῶσις ἴση, τούτων καὶ ἡ δύναμις ἴση·

- [00233] ὧν δὲ ἡ δύναμις ἴση, τούτων δηλονότι καὶ ἡ οὐσία μία·
- [00234] ὅτι δὲ ἴση Πατρὸς καὶ Υἱοῦ ἡ δύναμις, αὐτὸς ἡμᾶς πάλιν ὁ Σωτὴρ ἐδίδαξεν οὕτως λέγων·
- [00235] «Οἱ ἐκ τῶν προβάτων τῶν ἐμῶν τῆς φωνῆς μου ἀκούουσι, καὶ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι, καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπολοῦνται εἰς τὸν αἰῶνα, οὐδ' οὐ μὴ τις ἀρπάσῃ αὐτὰ ἐκ τῆς χειρὸς μου·
- [00236] ὁ Πατὴρ, ὃς δέδωκέ μοι, μείζων πάντων ἐστὶ, καὶ οὐδεὶς δύναται ἀρπάσαι ἐκ τῆς χειρὸς τοῦ Πατρὸς μου.
- [00237] Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν.».
- [00238] Ὅρατε πῶς οὐχ ἀπλῶς τέθεικε τὸ «Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν,» προορῶν τὴν αἰρετικὴν κακοήθειαν, ἵνα μὴ ἐπὶ βουλήματος καὶ θελήματος ταύτην λάβωσι τὴν φωνήν·
- [00239] ἀλλὰ πρότερον τὸ τῆς δυνάμεως ἴσον κατασκευάσας, οὕτω ταύτην ἐπήγαγε·
- [00240] τοῖς γὰρ προβάτοις, φησὶ, τοῖς ἀκολουθοῦσί μοι ζωὴν αἰώνιον δίδωμι ἐγὼ, ὡς μηδὲν ἐξ αὐτῶν ἀπολέσθαι εἰς τὸν αἰῶνα·
- [00241] τίς γὰρ ἐστὶ τοσοῦτος ὡς ἀρπάσαι ἐκ τῆς χειρὸς μου δυνηθῆναι τὰ ὑπ' ἐμοῦ ποιμαίνόμενα;
- [00242] ὥσπερ γὰρ τῆς δεξιᾶς τοῦ Πατρὸς, ὃς μείζων πάντων ὑπάρχει, ἀμήχανόν τινα περιγενέσθαι, οὕτως ἀδύνατον ἀρπαγῆναί τινα τῶν ὑπ' ἐμοῦ φρουρουμένων·
- [00243] «Ἐγὼ γὰρ καὶ ὁ Πατὴρ ἓν ἐσμεν.».
- [00244] Ποῦ τοί νυν τὸ μείζον καὶ τὸ ἔλαττον·
- [00245] Εἰ γὰρ ὁμοίως, οὔτε ἐκ τῆς χειρὸς τοῦ Υἱοῦ, οὔτε ἐκ τῆς χειρὸς τοῦ Πατρὸς, ἀρπάσαι τις δύναται, τὸ μείζον χώραν οὐκ ἔχει·
- [00246] καὶ ἐπειδὴ πάντων μείζων ὁ Πατὴρ, οὐδεὶς δύναται ἀρπάσαι ἐκ τῆς χειρὸς αὐτοῦ·
- [00247] μείζων ἄρα πάντων ὁ Υἱός, ἐπειδὴ ὁμοίως οὐδεὶς ἐκ τῆς χειρὸς αὐτοῦ ἀρπάσαι δύναται·
- [00248] διὸ ἐπήγαγεν, «Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν.».
- [00249] Ἄν γὰρ τῷ γράμματι πάλιν ἀκολουθῆσωμεν, ὀψόμεθα τὸν Υἱὸν προτεταγμένον·
- [00250] «Ἐγὼ γὰρ, εἶπε, καὶ ὁ Πατὴρ,» οὐχ ὁ Πατὴρ καὶ ἐγώ·
- [00251] καὶ δείξας τὴν τῶν προσώπων δυάδα, ἐκήρυξε τὴν τῆς φύσεως ταυτότητα.
- [00252] Τῷ γὰρ εἰπεῖν Ἐγὼ καὶ ὁ Πατὴρ, τὸν ἀριθμὸν τῶν ὑποστάσεων ἐσήμανε·
- [00253] τὸ δὲ ἐπαγαγεῖν, «ἐσμὲν ἓν,» τὸ τῆς δυνάμεως ἐδήλωσεν ἀπαράλλακτον·
- [00254] <sup>[75.1165]</sup> ὧν τοίνυν ἴση ἡ γνῶσις, καὶ ἡ δύναμις, καὶ ἡ βούλησις, τούτων δηλονότι καὶ ἡ φύσις μία, κἂν ἀναίσχυντῶσιν οἱ δυσφημοῦντες.
- [00255] Π'.
- [00256] Ὅτι πολλαχόθεν ἐστὶ μαθεῖν Πατρὸς καὶ Υἱοῦ τὴν ἰσότητα.
- [00257] Ὅτι δὲ τὰ αὐτὰ δύναται τῷ Πατρὶ καὶ [ὁ Υἱός], μαθεῖν ἐστὶν ἐτέρωθεν·
- [00258] ποτὲ μὲν γὰρ, «Ὁ Πατὴρ μου, λέγει, ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι» ποτὲ δέ·
- [00259] «Ὅσπερ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ Υἱός οὐς θέλει ζωοποιεῖ.».
- [00260] «Οὐς θέλει» εἶπεν, οὐχ οὐς κελεύεται·
- [00261] οὐς βούλεται, οὐχ οὐς προστάσσεται·
- [00262] τὸ μὲν γὰρ δουλείας, τὸ δὲ δεσποτείας ἴδιον.
- [00263] Καὶ πάλιν ἐτέρωθεν·
- [00264] «Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι·
- [00265] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ θέλητε πιστεύειν, τοῖς ἔργοις πιστεύετε, καὶ γινώσκετε ὅτι ὁ Πατὴρ ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ.».
- [00266] Ὅρατε πάλιν κἀντεῦθεν Πατρὸς καὶ Υἱοῦ τὴν ἰσότητα·
- [00267] «Ὁ Πατὴρ γὰρ, φησὶν, ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ.».



- [00268] Ἐπὶ δὲ τοῦ μείζονος καὶ τοῦ μείονος τοῦτο εὐρεθῆναι ἀδύνατον·
- [00269] οἷόν τι λέγω·
- [00270] Πᾶσαν ὁμοῦ τὴν κτίσιν ὀρωμένην τε καὶ ἀόρατον ἐν ἑαυτῷ περιγράφει ὁ τῶν ὄλων Θεός, μᾶλλον δὲ ἐν τῇ χειρὶ κατέχει·
- [00271] «Ἐν γὰρ τῇ χειρὶ αὐτοῦ, φησὶ, τὰ πέρατα τῆς γῆς,» Καὶ πάλιν·
- [00272] «Ὁ κατέχων τὸν γύρον τῆς γῆς, καὶ τοὺς ἐνοικοῦντας ἐν αὐτῇ ὡσεὶ ἀκρίδας.»·
- [00273] Καὶ ἀλλαχοῦ·
- [00274] «Τίς ἐμέτρησεν τῇ χειρὶ αὐτοῦ τὸ ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν δρακί;» Πᾶσαν μὲν οὖν, ὡς ἔφην, τὴν κτίσιν ἐν τῇ χειρὶ κατέχει τῶν ὄλων ὁ ποιητής·
- [00275] αὐτὸν δὲ ὑπὸ τῆς κτίσεως περιληφθῆναι ἀδύνατον·
- [00276] οὐκοῦν ἀμήχανον ὑπ' ἀλλήλων τὰ ἀνίστα χωρηθῆναι·
- [00277] εἰ δὲ τοῦτο ἀληθές, ὥσπερ καὶ ἀληθές, χωρεῖ δὲ ὁ Υἱὸς τὸν Πατέρα, ὥσπερ ὁ Πατὴρ τὸν Υἱόν, εὐδηλον ὅτι τῆς ἀνισότητος λόγος ἐκβέβληται, καὶ ἰσότης ἐν Πατρὶ καὶ Υἱῷ γνωρίζεται.
- [00278] ἸΔ'.
- [00279] Απόδειξις, ἰσότημον εἶναι τῷ Πατρὶ τὸν Υἱόν.
- [00280] Ταύτην δὲ αὐθις ἡμᾶς αὐτὸς ὁ Δεσπότης Χριστὸς ἀλλαχοῦ διδάσκει λέγων·
- [00281] «Ἐγὼ εἰμι ἡ θύρα.
- [00282] Οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ.»·
- [00283] Καὶ ἐτέρωθεν·
- [00284] «Οὐδεὶς ἔρχεται πρὸς τὸν Υἱόν ἐμὲ, ἐὰν μὴ ὁ Πατὴρ μου ὁ οὐράνιος ἀγάγη αὐτόν.»·
- [00285] Διδασκόμεθα δὲ ἐντεῦθεν, ὡς ὁμοίως καὶ ὁ Υἱὸς τῷ Πατρὶ, καὶ ὁ Πατὴρ τῷ Υἱῷ προσάγει τοὺς σωζομένους.
- [00286] Ποῦ τοί νυν ἡ δουλοπρεπὴς τῶν αἰρετικῶν λειτουργία;
- [00287] ποῦ ἡ τῇ κτίσει πρέπουσα διακονία;
- [00288] ποῦ τῆς Πατρικῆς δεσποτείας καὶ [Υἱοῦ] δουλείας ἀνισότητα [ξοδ.
- [00289] ἀλλ' ἰσότητα] δείκνυσιν;
- [00290] Ακούομεν γὰρ ὡς νῦν ὁ Υἱὸς ποδηγεῖ πρὸς τὸν Πατέρα τοὺς σωτηρίας ἐφιεμένους·
- [00291] καὶ νῦν ὁ Πατὴρ τοῦτο ποιεῖ, καὶ τῷ Υἱῷ προσάγει τῆς πίστεως τοὺς τροφίμους.
- [00292] ἸΕ'.
- [00293] Ὅτι μία Πατὴρ καὶ Υἱὸς ἡ φύσις.
- [00294] Καὶ μανθάνομεν ἐντεῦθεν Πατὴρ καὶ Υἱὸς τὸ ἰσότημον·
- [00295] τοῦτο δὲ καὶ ἐτέρωθεν ἔστι μαθεῖν, αὐτοῦ τοῦ Κυρίου διαλεγομένου πρὸς τοὺς Ἰουδαίους ἀκούοντας·
- [00296] πολλὰ γὰρ διεξελθὼν, ὕστερον ἐπήγαγε·
- [00297] «Κἂν ἐγὼ [75.1168] περὶ ἐμαυτοῦ μαρτυρῶ, ἡ μαρτυρία μου ἀληθὴς ἐστίν, ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με Πατὴρ·
- [00298] καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραμμένον ἐστίν, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.
- [00299] Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατὴρ.
- [00300] Ἐλεγον οὖν αὐτῷ οἱ Ἰουδαῖοι·
- [00301] «Ποῦ ἔστιν ὁ Πατὴρ σου;
- [00302] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·

[00303] Ούτε ἐμὲ οἶδατε, οὔτε τὸν Πατέρα μου·

[00304] εἰ ἐμὲ οἶδατε, καὶ τὸν Πατέρα ἤδειτε ἄν·» βαβαὶ πόση τῶν αίρετικῶν ἡ παραπληξία! πόσην νοσοῦσιν ἐμ βροντησίαν οἱ τῆς Ἀρείου καὶ Εὐνομίου βλασφημίας κληρονόμοι! πρὸς τῇ παραπληξίᾳ, πολλὴν ἔστιν ἰδεῖν ἐν αὐτοῖς ἐπανθοῦσαν ἀναισχυντίαν·

[00305] τῆς γὰρ ἀποστολῆς ἄνω καὶ κάτω μνημονεύουσι, καὶ τὸν ἀποστείλαντα τοῦ ἀποσταλέντος φασὶν εἶναι τιμιώτερον·

[00306] τοσαύτην ἔχουσιν ἀμαθίαν τῶν Γραφῶν·

[00307] καὶ οὐ λογίζονται ὡς ὑπὸ τοῦ Ἰσαὰκ ὁ Ἰακώβ εἰς τὴν

[00308] Μεσοποταμίαν ἀπεσταλμένος, οὐ μὴν διὰ τοῦτο ἐλάττων ἐστὶ τοῦ ἀποστείλαντος κατὰ τὸν λόγον τῆς φύσεως·

[00309] ὡς αὐτῶς δὲ καὶ Ἰωσήφ ἀπεστάλη μὲν ὑπὸ τοῦ Ἰακώβ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ, καὶ οὐδεὶς ἄν φαίη τῆς τοῦ πατρὸς φύσεως μὴ μετέχειν, ἐπειδὴ τῷ πατρὶ πειθόμενος τὴν ἀποστολὴν κατεδέξατο.

[00310] Ἀλλὰ φασιν ἴσως·

[00311] Εἰ μὴ κατὰ τὸν λόγον τῆς φύσεως μείζους ἐνταῦθα τῶν ἀποσταλέντων οἱ ἀποστείλαντες, κατὰ τὸ πατρικὸν γοῦν ἀξίωμα ἔχουσι τῆς τιμῆς τὰ πρεσβεία.

[00312] Ἀλλ' εὐρίσκομεν, ὧ ἀνόητοι, φαίην ἄν πρὸς αὐτούς, καὶ τοὺς μείζους ὑπὸ τῶν ἐλαττόνων ἀποσταλέντας, καὶ οὐχὶ διὰ τοῦτο τῆς οἰκείας τιμῆς τοὺς ἀποσταλέντας γυμνώσομεν·

[00313] ἀπεστάλη γὰρ ὑπὸ τοῦ Δαβὶδ Ἰωνάθας, ὁ τοῦ βασιλέως υἱὸς ὑπὸ τοῦ φυγάδος, ὁ τῷ πατρὶ συμβασιλεύων ὑπὸ τοῦ μηδὲ ἐν οἰκέτου τάξει φανῆναι τολμῶντος·

[00314] ἐπειδὴ τοίνυν, ὁ μὲν ἀπέστειλεν, ὁ δὲ ἀπεστάλη, οὐκέτι μὲν ὁ πεμφθεὶς βασιλεὺς κατὰ τὸν ὑμέτερον λόγον, οὐκέτι δὲ ὁ ἀποστείλας φυγάς·

[00315] ἀλλὰ μεταβέβηκε μὲν ἐπὶ τὸν ἀποστείλαντα Δαβὶδ τὸ τοῦ πεμφθέντος ἀξίωμα·

[00316] με ταβέβηκε δὲ ἐπὶ τὸν ἀποσταλέντα [Ξοδ.

[00317] ἀποστείλαντα] Ἰωνάθαν ἢ τοῦ πέμψαντος δυσκηρία·

[00318] ἀλλ' οὐχ οὕτω ταῦτ' ἔχει.

[00319] Καὶ τί δεῖ λέγειν τὰ ἀνθρώπινα;

[00320] Εὐρίσκομεν γὰρ Θεὸν ἀποσταλέντα, καὶ ἄνθρωπον ἀποστείλαντα·

[00321] ὁ γὰρ τῷ Ἰακώβ συμπαλαίσας, φησὶν·

[00322] «Ἀπόστειλόν με·

[00323] ἀνέβη γὰρ ὁ ὄρθρος·

[00324] πρὸς ὃν Ἰακώβ ἔφη·

[00325] Οὐ μὴ σε ἀποστείλω ἐὰν μὴ με εὐλογῆσης·

[00326] τί πρὸς ταῦτα λέγειν ἔχουσιν οἱ σοφοὶ τῆς πίστεως τεχνολόγοι;

[00327] Ἄλλως δὲ καὶ ἐκ τῶν Δεσποτικῶν εὐρήσομεν ῥημάτων καὶ αὐτὸν τὸν πέμψαντα Πατέρα τῷ πεμφθέντι Υἱῷ συνόντα·

[00328] «Μόνος γὰρ, φησὶν, οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με Πατήρ·» καὶ ἀλλαχοῦ·

[00329] «Οὐκ ἀφήκέ με μόνον ὁ Πατήρ μου·» καὶ ἐτέρωθεν·

[00330] «Ὁ Πατήρ μου ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.».

[00331] Εἰ τοίνυν ἐν αὐτῷ, καὶ σὺν αὐτῷ ἦν ὁ πέμψας, ποῦ τοῦ πεμφθέντος ἡ εὐτέλεια;

[00332] ὁ δὲ τὰ πάντα πληρῶν, ποῦ καὶ πόθεν ἀπεστάλη;

[00333] ἢ γὰρ ἀποστολῇ, τόπου ἀλλαγὴν αἰνίττεται·

[00334] εἰ δὲ τὰ πάντα Πατήρ

[00335] καὶ Υἱὸς περιέχει, οὔτε ὁ Πατήρ ὡς πόρρω τυγχάνων ἐκείνων, [75.1169] πρὸς οὓς ἀπέστειλεν, ἔπεμψε τὸν Υἱόν, οὔτε ὁ Υἱὸς ἐξ ἐτέρου εἰς ἕτερον μεταβέβηκε τόπον·

[00336] οὐκοῦν λείπεται νοεῖν τῆς ἀναληφθείσης ἀνθρωπότητος τὴν ἀποστολὴν εἶναι.

- [00337] Ἀλλ' ἐπὶ τὴν ἐρμηνείαν τῶν Δεσποτικῶν ῥημάτων ἀναδραμεῖν καιρός.
- [00338] «Ἐν τῷ νόμῳ, φησὶ, τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν·
- [00339] «εἴτα ἐπάγει, ὅτι «Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατὴρ.».
- [00340] Ἀποβλέψαντες τοίνυν τὴν εἰκόνα, νοήσωμεν τὸ ἀρχέτυπον·
- [00341] «Δύο, φησὶν, ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν·» τῶν δὲ δύο ἀνθρώπων ἡ φύσις μία δηλονότι παρὰ πᾶσιν ἂν ὁμολογῆται·
- [00342] οὐκοῦν Πατρὸς καὶ Υἱοῦ ἡ οὐσία μία, μία [ἴτα μία βίς] ἐκ τῆς εἰκότος νοηθήσεται τε καὶ ὁμολογηθήσεται·
- [00343] ὥσπερ γὰρ ἐκεῖ δύο ἄνθρωποι, οὕτω καὶ ἐνταῦθα Θεὸς καὶ Θεός, Πατὴρ καὶ Υἱός, καὶ αὐτοῖς τοῖς ὀνόμασι δηλοῦντες τῆς φύσεως τὴν ταυτότητα·
- [00344] οὔτε γὰρ ὁ ἀληθῶς Θεὸς ἑτέρας ἂν εἴη φύσεως παρὰ τὸν ἀληθινῶς Θεόν·
- [00345] οὔτε ὁ Υἱὸς ἄλλος παρ' ἐκεῖνον, Θεοῦ ὑπάρχων Υἱός.
- [00346] Τούτων ἀκούσαντες οἱ Ἰουδαῖοι ἠρώτησαν αὐτόν·
- [00347] «Ποῦ ἔστιν ὁ Πατὴρ σου;» Ἀπεκρίθη τοίνυν ὁ Ἰησοῦς·
- [00348] «Οὔτε ἐμὲ οἴδατε, οὔτε τὸν Πατέρα μου·
- [00349] εἰ ἐμὲ ᾔδειτε, καὶ τὸν Πατέρα μου ᾔδειτε ἄν.».
- [00350] Ὅρατε πάλιν πῶς ἐντεῦθεν τὸ ὁμοούσιον δεῖκνυται·
- [00351] Εἰ ἐμὲ γὰρ, φησὶν, ᾔδειτε, καὶ τὸν Πατέρα μου ᾔδειτε ἄν·
- [00352] ἐκ δὲ τοῦ ἑτεροουσίου τὸ ἑτεροούσιον οὐ γνωρίζεται·
- [00353] τὰ γὰρ ἀλλόφυλα καὶ ξένα, ἀλλήλων οὐκ εἰσὶ δηλωτικά·
- [00354] τὰ δὲ φύσεως κοινωνοῦντα, δι' ἀλλήλων γινώσκεται·
- [00355] δι' ἑνὸς μὲν ἀνθρώπου, πᾶσαν τῶν ἀνθρώπων τὴν φύσιν ἰδεῖν ἔστι·
- [00356] καὶ δι' ἑνὸς προβάτου τῶν προβάτων ἅπαν τὸ γένος·
- [00357] οὐ μὴν διὰ προβάτων τοὺς λέοντας, οὐδὲ διὰ λεόντων τὰ πρόβατα, οὐδ' ἀγέλους διὰ ἀνθρώπων, οὐδὲ διὰ ἀγγέλων ἀνθρώπους·
- [00358] ζῶον γὰρ ἕκαστον τῆς οἰκειᾶς δηλωτικόν ἐστὶ φύσεως.
- [00359] Εἰ τοίνυν ὁ μονογενὴς Λόγος τοῦ Θεοῦ κτίσμα, καὶ ἐξ οὐκ ὄντων, καὶ ἐξ ἑτέρας τινὸς γεγένηται φύσεως, πῶς ἐν αὐτῷ τὸν Πατέρα δεῖκνυσι πιστευόμενος;
- [00360] εἰ δὲ ὁ Πατὴρ διὰ τοῦ Υἱοῦ γινώσκεται, καὶ ὁ τὸν
- [00361] Υἱὸν γινώσκων, καὶ τὸν Πατέρα γινώσκει, πεδηθεῖ μὲν πᾶσα βλάσφημος γλῶσσα, καὶ τῷ λάρυγγι κατὰ τὸν προφήτην κολληθεῖ·
- [00362] ἡμεῖς δὲ οἱ τῆς Τριάδος προσκυνηταὶ ἀκριβῆ τοῦ ὁμοουσίου ἐντεῦθεν τὴν γνῶσιν λαμβάνομεν·
- [00363] λογιζόμενοι ὡς οὐκ ἂν ἑτέρως ἐν Υἱῷ Πατὴρ ἐγνωρίσθη, εἰ μὴ τῆς αὐτῆς οὐσίας ἐτύγχανε·
- [00364] καὶ προσκυνοῦμεν τὸν Σωτῆρα τὸν ἡμέτερον, τῆς προσκυνήσεως τὸν καρπὸν ἀναμένοντες, οὗ χορηγὸς αὐτὸς ὁ Πατὴρ τυγχάνει κατὰ τὴν τοῦ Κυρίου φωνήν·
- [00365] «Ἐάν τις γὰρ, φησὶν, ἐμοὶ διακονήσῃ, τιμήσει αὐτὸν ὁ Πατὴρ μου» καὶ ὁ θαυμάσιος δὲ Ἰωάννης ὁ θεολογῶν, «Ὁ πιστεύων εἰς τὸν Υἱὸν, φησὶν, ἔχει ζωὴν αἰώνιον·
- [00366] ὁ δὲ ἀπειθῶν τῷ Υἱῷ, οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μενεῖ ἐπ' αὐτόν.».
- [00367] Ἰς'.
- [00368] Ὅτι πολλαχοῦ ὁ Κύριος μίαν αὐτοῦ καὶ τοῦ Πατρὸς τὴν οὐσίαν ἐδίδαξεν.
- [00369] Ἦνα δὲ καὶ ἐξ ἑτέρας μαρτυρίας τὸ ὁμοούσιον δεῖξωμεν, αὐτοῦ τοῦ Κυρίου ἀκούσωμεν βοῶντος καὶ λέγοντος, οὐ τοῖς ἀποστόλοις μόνον, ἀλλὰ καὶ τοῖς Ἰουδαίοις·
- [00370] «Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με.
- [00371] Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με·

- [00372] ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.».
- [00373] Εἰ τοίνυν ὁ θεωρῶν τὸν Υἱὸν εἰς τὸν Πατέρα πιστεύει, ποῦ τὸ μείζον καὶ τὸ ἔλαττον;
- [00374] ἐν γὰρ τῷ ἐλάττονι σμικρύνεται τὸ μείζον, καὶ οὐ γνωρίζεται·
- [00375] εἰ δὲ ὁ Πατὴρ μείζων, πῶς ἐν τῷ Υἱῷ θεωρεῖται;
- [00376] εἰ δὲ θεωρεῖται ἐν Υἱῷ, ὡς ἐν ἴσῳ δηλονότι γνωρίζεται·
- [00377] δηλωτικὰ γὰρ ἀλλήλων τὰ ἴσα·
- [00378] καὶ πάλιν μετ' ὀλίγα αὐτὸς ὁ Κύριός φησι τοῖς ἀποστόλοις·
- [00379] «Ἐγὼ εἰμι ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή·
- [00380] οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ·
- [00381] εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἐγνώκειτε ἄν, καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.
- [00382] Λέγει δὲ αὐτῷ Φίλιππος·
- [00383] Κύριε, δεῖξον ἡμῖν τὸν Πατέρα σου, καὶ ἀρκεῖ ἡμῖν.
- [00384] Λέγει αὐτῷ ὁ Ἰησοῦς·
- [00385] Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε;
- [00386] ὁ ἐωρακῶς ἐμὲ, ἐώρακε καὶ τὸν Πατέρα μου·
- [00387] καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν Πατέρα;
- [00388] οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστι;
- [00389] Τὰ ῥήματα ἃ λαλῶ ἐγὼ, ἀπ' ἐμαυτοῦ οὐ λαλῶ·
- [00390] ὁ δὲ Πατὴρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα·
- [00391] πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί·
- [00392] εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.».
- [00393] Τί τούτων τῶν ῥημάτων σαφέστερον;
- [00394] τί τῆς διδασκαλίας ταύτης φανερώτερον;
- [00395] Ἀλλ', ὡς ἔοικε, τῶν Ἰουδαίων τὸ κάλυμμα εἰς τὴν τῶν αἰρετικῶν μετα βέβηκε διάνοιαν·
- [00396] διὸ τὰ τοῦ ἡλίου φανερώτερα συν ὁρᾶν οὐκ ἐθέλουσι, τὴν αὐθαίρετον ὀμίχλην τῆς ἀγνοίας ἐπισπασάμενοι·
- [00397] ἡμεῖς δὲ ἀκούσωμεν τοῦ Κυρίου λέγοντος·
- [00398] «Εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἐγνώκειτε ἄν·
- [00399] καὶ ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ ἐωράκατε αὐτόν.» τῷ Θωμᾷ τοῦτο λέγει εἰρηκῶτι αὐτῷ, Ποῦ ὑπάγεις οὐκ οἶδαμεν, καὶ τὴν ὁδὸν πῶς εἰδέναι δυνάμεθα;
- [00400] καὶ διδάσκει αὐτόν, καὶ τοὺς λοιποὺς ἀποστόλους, ὡς αὐτῷ ὁ πεπιστευκῶς, τοῖς ὀφθαλμοῖς τῆς διανοίας θεασάμενος αὐτόν, καὶ τοῦ Πατρὸς γεγένηται θεατῆς, ὡς ἐν αὐτῷ τοῦ Πατρὸς γνωριζομένου.
- [00401] Ταῦτα Φίλιππος μὴ συνείς, παρακαλεῖ αὐτὸν λέγων·
- [00402] «Δεῖξον ἡμῖν τὸν Πατέρα σου, καὶ ἀρκεῖ ἡμῖν» καὶ οὐκ ἐπαινεῖται, ὡς τὸ κατὰ τοὺς αἰρετικούς μείζον ἰδεῖν ἐπιθυμήσας·
- [00403] ἀλλ' ἐγκαλεῖται, ὡς μὴ θεασάμενος ἐν Υἱῷ τὸν Πατέρα·
- [00404] «Τοσοῦτον γὰρ, φησὶ, χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε;» Καὶ μὴν οὐκ αὐτόν, ἀλλὰ τὸν Πατέρα ὁ Φίλιππος ἰδεῖν ἐπεθύμησε·
- [00405] πῶς οὖν ἐγκαλεῖται ὡς οὐκ ἐγνώκας τὸν Υἱόν;
- [00406] τῇ ἐπαγωγῇ τοῦ ἐγκλήματος τὴν αἰτίαν δηλοῖ·
- [00407] «Ὁ ἐωρακῶς γὰρ, φησὶν, ἐμὲ, [75.1173] ἐώρακε τὸν Πατέρα.».

- [00408] Καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν Πατέρα;
- [00409] Ἔτερός εἰμι, φησὶν, κατὰ τὸ πρόσωπον, οὐ κατὰ τὴν φύσιν·
- [00410] ὅλον ἐν αὐτῷ τὸν Πατέρα περιφέρω·
- [00411] σφραγὶς γὰρ εἰμι τοῦ γεννήσαντος ἀπαράλλακτος, χαρακτήρ εἰμι τῆς τοῦ Πατρὸς ὑποστάσεως, εἰκὼν φυσικὴ τῷ γεννήσαντι συνυπάρχουσα·
- [00412] ὅταν τοίνυν ἰδεῖν ἐθελήσης ἐκεῖνον, εἰς ἐμὲ ἀποβλέψας, ἐκάτερον ὄψει·
- [00413] ὄψει δὲ οὐ τοῖς τοῦ σώματος ὀφθαλμοῖς, ἀλλὰ τοῖς τῆς πίστεως·
- [00414] καὶ τοῖς τῆς πίστεως δὲ τοσοῦτον, ὅσον γινῶναι τὰς ἐνεργείας, οὐ τὴν φύσιν, ἢ τὴν οὐσίαν·
- [00415] πάντα γὰρ νοῦν ἢ ταύτης ὑπερβαίνει κατάληψις·
- [00416] διὸ ἐπήγαγεν·
- [00417] «Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστι;
- [00418] τὰ ῥήματα, ἃ ἐγὼ λαλῶ, ἀπ' ἐμαυτοῦ οὐ λαλῶ, ἀλλ' ὁ Πατὴρ μου ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.
- [00419] Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί·
- [00420] εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε.».
- [00421] Εἰ τοίνυν τὰ αὐτὰ τῷ Πατρὶ φθέγγεται, καὶ ὁ Πατὴρ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Πατρὶ, καὶ ὁ ἑωρακῶς αὐτὸν ἑώρακε τὸν Πατέρα, καὶ ὁ γινώσκων αὐτὸν, τὸν Πατέρα γινώσκει, δηλον ἅπασι τοῖς γε νοῦν ἔχουσι ὡς μία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἡ φύσις, καὶ πάντα ἔχει τὰ τοῦ Πατρὸς ὁ Υἱός·
- [00422] οὐ γὰρ ἂν ἑτέρως ἔδειξεν ἐν ἑαυτῷ τὸν Πατέρα, εἰ μὴ πάντα εἶχεν ὅσα ὁ Πατὴρ, πλὴν αὐτῆς τῆς πατρότητος·
- [00423] τοῦτο γὰρ ἴδιον τοῦ Πατρὸς, ὥσπερ τοῦ Υἱοῦ ἡ υἰότης.
- [00424] ΙΖ'.
- [00425] Ἐτέρα ἀπόδειξις, ἴσον εἶναι τὸν Υἱὸν τῷ Πατρί.
- [00426] Ταύτην ἰσότητα καὶ ἐτέρωθεν ἔστι μαθεῖν.
- [00427] Εἶπε γὰρ, φησὶν, ὁ Ἰησοῦς·
- [00428] «Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.».
- [00429] Καὶ πάλιν·
- [00430] «Πάτερ, ἡ ὥρα ἐλήλυθε, δόξασόν σου τὸν Υἱόν, ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε.».
- [00431] Ὡ τῆς ὑπερβαλούσης τῶν αἰρετικῶν ἀβελτηρίας! Μείζων, φησὶν, ὁ δοξάζων τοῦ δοξαζομένου·
- [00432] καὶ δοξάζει μὲν ὁ Πατὴρ, δοξάζεται δὲ ὁ Υἱός·
- [00433] μείζων οὖν ἄρα τοῦ Υἱοῦ ὁ Πατὴρ.
- [00434] Εἰ τοίνυν ὁ Υἱὸς οὐκ ἐδοξάσθη μόνον, ἀλλὰ καὶ τὸν δοξάσαντα ἐδόξασεν, ποῖαν χώραν σχοίη τὸ μείζον καὶ τὸ ἔλαττον;
- [00435] εἰ μὴ ἄρα κατὰ τὴν τῶν εἰρημένων ἀκολουθίαν παρὰ τὸν δοξάζοντα μεταβαίνει τὸ μείζον, καὶ οὕτως εὐρεθήσεται ὁ Υἱός, ἐλάττων μὲν ἡνίκα ἂν δοξάζεται, μείζων δὲ ἡνίκα ἂν δοξάζῃ·
- [00436] ἀλλὰ τὸ λέγειν ταῦτα, παραπληξίας καὶ μανίας ἐσχάτης·
- [00437] οὐ γὰρ τὸ μείζον καὶ τὸ ἔλαττον ἐντεῦθεν, τὸ δὲ ἴσον Πατρὸς καὶ Υἱοῦ διδασκόμεθα·
- [00438] ἀκούομεν γὰρ ὡς καὶ ὁ Πατὴρ δοξάζει Υἱόν, καὶ δοξάζεται ὑφ' Υἱοῦ·
- [00439] καὶ Υἱὸς δοξάζεται ὑπὸ τοῦ Πατρὸς, καὶ δοξάζει τὸν Πατέρα·
- [00440] ὅτι ὁ δεδοξασμένος οὐχ ὃ μὴ εἶχεν εἴληφεν, ἀλλ' ὃ εἶχεν·
- [00441] ἐν αὐτῷ τῷ χωρίῳ τοῦτο διδάσκει·
- [00442] «Δόξασόν με γὰρ, φησὶ, παρὰ σαυτῷ, σὺ, Πάτερ, τῇ δόξῃ ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.».

- [00443] Εἰ δὲ καὶ πρὸ τοῦ τὸν κόσμον γενέσθαι, ταύτην ἔχει τὴν δόξαν, πῶς αἰτεῖ λαβεῖν ὃ εἶχεν αἰεῖ·
- [00444] ΙΗ'.
- [00445] Ὅτι μία Πατρὸς καὶ Υἱοῦ ἡ δεσποτεία.
- [00446] Εἶτα δεικνύς ὡς οὐ μόνον δοξάζεται, ἀλλὰ καὶ δοξάζει, ἐπήγαγεν·
- [00447] «Ἐφάνερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις.».
- [00448] Καὶ μετ' ὀλίγα τῶν αἰρετικῶν ἐμφράτ των τὰ στόματα·
- [00449] «Τὰ ἐμὰ, φησὶ, πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ» οὐ τὴν κοινὴν διαιρῶν δεσποτείαν, οὐδὲ ἕτερα δὲ τὰ τῷ Πατρὶ διαφέροντα δεῖξαι βουλό μενος·
- [00450] ἀλλ' ἐπειδὴ οἱ πᾶσαν βλάσφημον φωνὴν ἀφιέντες κατὰ τοῦ Μονογενοῦς, αὐτὸν μὲν λαμβάνειν φασὶ, τὸν δὲ Πατέρα διδόναι, δείκνυσιν ὅτι τὴν αὐτὴν ἔχει τῷ Πατρὶ τῶν ἀπάντων δεσποτείαν·
- [00451] «Τὰ γὰρ ἐμὰ, φησὶ, πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ» οὐ τὴν διαίρεσιν τῆς δεσποτείας, ἀλλὰ τὸ κοινὸν τῆς δεσποτείας παιδεύων.
- [00452] Ἀλλὰ γὰρ τὸν λόγον εἰς μῆκος ἐξέτεινα τὸν περὶ πίστεως, ἐν κεφαλαίῳ διεξελεθῆν ὅρον ἐν τοῖς προοιμίοις ἐπαγγελιάμενος·
- [00453] δεῖξαι γὰρ βουληθεὶς ἐκ τῆς εὐαγγελικῆς διδασκαλίας τοῦ Μονογενοῦς τὴν ἀξίαν, μακρότερον τῆς ὑποσχέσεως εἰργασάμην τὸν λόγον·
- [00454] καὶ ταῦτα βραχυλογίας ἐν ταῖς ἐρμηνείαις πεφροντικῶς.
- [00455] Εἰς αὐτὰς τοίνυν τὰς εὐαγγελικὰς βίβλους καὶ προφητικὰς τοὺς εὐσεβεῖς πέμψας (μεσταὶ γὰρ αὐταὶ τῆς θεολογίας τοῦ Υἱοῦ), ἐπὶ τὴν προκειμένην ἀκολουθίαν βαδιοῦμαι.
- [00456] ΙΘ'.
- [00457] Περὶ τοῦ ἁγίου Πνεύματος.
- [00458] Πιστεύομεν τοίνυν, ὡς ἔφην, εἰς Θεὸν Πατέρα ἀναρχον, καὶ εἰς Θεὸν συναῖδιον φύσει Υἱὸν, ἐκ Πατρὸς μὲν γεννηθέντα, αἰεὶ δὲ τῷ Πατρὶ συνόντα, κατὰ τὴν τῶν Εὐαγγελίων φωνήν·
- [00459] «Ἐν ἀρχῇ γὰρ, φησὶν, ἦν ὁ Λόγος.».
- [00460] Πιστεύομεν δὲ καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ εὐθές, τὸ ἡγεμονικόν, τὸ ἀγαθόν, τὸ παρὰ κλητόν, τὸ ἐκ Θεοῦ προελθόν, οὐ γεννηθέν·
- [00461] εἰς γὰρ Μονογενῆς·
- [00462] οὔτε μὴν κτισθέν·
- [00463] οὐδαμοῦ γὰρ εὐρίσκομεν ἐν τῇ θείᾳ Γραφῇ τῇ κτίσει συναριθμούμενον, ἀλλὰ Πατρὶ καὶ Υἱῷ συνταττόμενον·
- [00464] ἐκπορευόμενον δὲ αὐτὸ ἐκ τοῦ Πατρὸς ἠκούσαμεν, καὶ οὐ πολυπραγμονοῦμεν πῶς ἐκπορεύεται, ἀλλὰ στέργομεν τοῖς τεθεῖσιν ἡμῖν ὅροις ὑπὸ τῶν θεολόγων καὶ μακαρίων ἀνδρῶν.
- [00465] Κ'.
- [00466] Ὅτι Πατρὶ καὶ Υἱῷ τὸ Πνεῦμα συντάττεται.
- [00467] Ἐδιδάχθημεν γὰρ ὑπὸ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τῆς Τριάδος συμπληρωτικὸν τὸ Πνεῦμα τὸ ἅγιον·
- [00468] «Πορευθέντες γὰρ, φησὶ, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος·» τῷ δὲ Πατρὶ καὶ Υἱῷ συμμαρτυρούμενον, τῆς κτίσεώς ἐστι πάσης ὑπέρτερον.
- [00469] Διὸ καὶ ὁ μακάριος Παῦλος μετὰ Πατρὸς αὐτὸ καὶ Υἱοῦ κηρύττων διατελεῖ·
- [00470] «Ἡ χάρις γὰρ, φησὶ, τοῦ Κυρίου ἡμῶν <sup>[75.1177]</sup> Ἰησοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.».
- [00471] ΚΑ'.
- [00472] Ἀπόδειξις τῆς τοῦ Πνεύματος δεσποτείας.
- [00473] Καὶ πάλιν·
- [00474] «Διαίρεσις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·
- [00475] καὶ διαίρεσις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς Κύριος·
- [00476] καὶ διαίρεσις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς ἐστι Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι.».

- [00477] Αὐτοῦ δὲ κηρύττων τὴν ἐξουσίαν ἐβόα·
- [00478] «Πάντα δὲ ταῦτα ἐνεργεῖ τὸ αὐτὸ καὶ τὸ ἐν Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ, καθὼς βούλεται διανέμει τοῖς πι στεύουσι τὰ δῶρα.».
- [00479] Δι' αὐτοῦ γὰρ τῶν ἁμαρτημάτων ἐλάβομεν τὴν ἀπαλλαγὴν·
- [00480] δι' αὐτοῦ τῆς ἐλευθερίας τυγχάνομεν·
- [00481] δι' αὐτοῦ τοῦ τῆς υἰοθεσίας χαρίσματος ἀπολαύομεν·
- [00482] «Οὐ γὰρ ἐλάβομεν Πνεῦμα, φησὶν ὁ Παῦλος, δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβομεν Πνεῦμα υἰοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ ὁ Πατήρ.».
- [00483] Καὶ ἄλλαχού·
- [00484] «Ὁ γὰρ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.».
- [00485] Καὶ ἐτέρωθεν·
- [00486] «Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν·
- [00487] οὐ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθέρια» τὸ δὲ τοὺς ἄλλους ἐλευθεροῦν, οὐ δουλεύει·
- [00488] πῶς γὰρ ἂν τοῖς ὁμοδόλοις μεταδοίη ὧν οὐ μετέχει, οὐ τυχεῖν οὐκ ἰσχύει, οὐ ἀπολαῦσαι βούλεται μὲν, ὡς εἰκὸς, οὐ δύναται δέ·
- [00489] Εἰ δὲ μεταδίδωσι τοῖς πιστεύουσιν ἐλευθερίας, καὶ ἐλευθεροῖ τοὺς δουλεύοντας, οὐ δουλεύει δηλονότι, ἀλλὰ δεσπόζει, καὶ δεσποτικῶς τὴν ἐλευθερίαν οἷς ἐθέλει χαρίζειται·
- [00490] διὸ καὶ ὁ μακάριος ἔφη Παῦλος, ὅτι «Πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.».
- [00491] Διὸ καὶ ὁ προφήτης ἐν τῇ Παλαιᾷ τὴν ἐξουσίαν αὐτοῦ κηρύττων ἐβόα·
- [00492] «Κύριος ἀπέστειλέ με, καὶ τὸ Πνεῦμα αὐτοῦ.».
- [00493] Καὶ ὁ Θεὸς ἐγκαλῶν τοῖς Ἰουδαίοις·
- [00494] «Ἐποιήσατο, φησὶ, βουλήν, καὶ οὐ δι' ἐμοῦ, καὶ συνθήκας οὐ διὰ τοῦ Πνεύματός μου» κοινωνὸν τῆς δεσποτείας δεικνύς τὸ Πνεῦμα τὸ ἅγιον.
- [00495] Καὶ ἐτέρωθεν·
- [00496] «Διὸ, φησὶν, ἐγὼ μεθ' ὑμῶν εἰμι, καὶ τὸ Πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν.».
- [00497] ΚΒ'.
- [00498] Ὅτι δημιουργὸς ὁ Παράκλητος.
- [00499] Καὶ ὁ Ἰωβ δημιουργὸν αὐτὸ καὶ δεσποτικὸν εἶναι πιστεύων, ἀλλ' οὐχ ὑπουργικὸν, οὐδὲ ποιήμα·
- [00500] «Πνεῦμα θεῖον, φησὶν, τὸ ποιήσάν με, πνοὴ δὲ παντοκράτορος ἢ διδάσκουσά με.».
- [00501] Εἰ δὲ τὴν ἀνθρωπίνην φύσιν ἐδημιούργησε, τὴν αὐτὴν οὐσίαν ἔχει Πατρὶ καὶ Υἱῷ·
- [00502] ἐν γὰρ τῇ τοῦ ἀνθρώπου ποιήσει εἶπεν ὁ Θεός·
- [00503] «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν.».
- [00504] Ὡν δὲ ἡ εἰκὼν μία, τούτων δηλονότι καὶ ἡ οὐσία μία.
- [00505] ΚΓ'.
- [00506] Ὅτι ἐκ Θεοῦ τὸ Πνεῦμα τὸ ἅγιον.
- [00507] Ὅτι δὲ οὐσίας θείας ὑπάρχει τὸ Πνεῦμα τὸ ἅγιον, <sup>[75.1180]</sup> αὐτὸς ὁ Θεὸς ἡμᾶς διδάσκει διὰ τοῦ προφήτου λέγων Ἰωήλ·
- [00508] «Ἐν ταῖς ἐσχάταις ἡμέραις, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα.».
- [00509] Διδάσκει δὲ ἡμᾶς ὁ δεσπότης Χριστὸς πρὸς τοὺς μαθητὰς λέγων·
- [00510] «Ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσετε·
- [00511] οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν» καὶ πάλιν ὁ Παῦλος·

- [00512] «Υμεις δε ουκ εστε εν σαρκι, αλλ' εν Πνεύματι·
- [00513] ειπερ Πνεύμα Θεου οικει εν υμιν.».
- [00514] Και μετ' ολίγα·
- [00515] «Όσοι γαρ Πνεύματι Θεου άγονται, ουτοι εισιν υιοι Θεου.».
- [00516] Και αλλαχου·
- [00517] «Ημιν δε, φησιν, ο Θεος απεκαλυψε δια Πνεύματος αυτου·
- [00518] το γαρ Πνευ μα παντα ερευνα και τα βαθη του Θεου»· τισ γαρ ανθρωπων οιδε τα του ανθρωπου, ει μη το πνευμα του ανθρωπου το εν αυτω;
- [00519] ουτω και τα του Θεου ουδεις οιδεν, ει μη το Πνεύμα το εκ του Θεου.».
- [00520] Εξ ων ευδηλον ως ουκ αλλοφυλον, ουδε ετεροουσιον, αλλα της θειας φύσεως εστι το Πνεύμα το άγιον·
- [00521] διο και τα βαθη του Θεου γινώσκει, και επισταται τα του Θεου, ως η ημετερα ψυχη τα οικεια.
- [00522] Ει δε τις άνοιαν την ερευναν νομιζει, τουτο και επι Πατρος κειμενον ευρησει·
- [00523] «Ο γαρ ερευνων, φησι, τας καρ διας, οιδε τι το φρονημα του Πνεύματος.».
- [00524] Ει δε ο των όλων Θεος ουκ άγνωων ερευνα, αλλα σαφως επισταται πριν γενεσθαι τα παντα, και το Πνεύμα του Θεου το άγιον ου δι' άνοιαν ερευνα του Θεου τα βαθη·
- [00525] πως γαρ αν αρμωσε τω άνοουντι, οτι ως οιδε το πνευμα του ανθρωπου τα εν αυτω, ουτω και τα του Θεου ουδεις οιδεν, ει μη το Πνεύμα του Θεου;
- [00526] εναντιον γαρ τη ερευνη η ειδησις·
- [00527] η δε ψυχη ουκ ερευνα τα εαυτης, αλλ' ακριβως επισταται·
- [00528] ουκουν το Πνεύμα το άγιον ακριβη την γνωσιν του Θεου εχει·
- [00529] και ωσπερ τον Πατέρα ουδεις οιδεν ει μη ο Υιος, ουδε τον Υιον ει μη ο Πατηρ, ουτω, φησιν, ουδεις οιδεν τα του Θεου, ει μη το Πνεύμα του Θεου.
- [00530] Εκ δε των ειρημενων το κοινον της φύσεως διδασκο μεθα.
- [00531] Επειδη δε οι νοσουντες πασαν αναισχυντιαν, οι της του Αρειου, φημι, και Ευνομιου μαθηται βλα σφημιας, αυτον φασιν ειναι τον Θεον το Πνεύμα του Θεου, αναγκαιως ο μακαριος Παυλος δεικνυσι το του Πνεύματος προσωπον·
- [00532] «Ημεις γαρ, φησιν, ου το πνευμα του κοσμου ελαβομεν, αλλα το εκ του Θεου Πνεύμα·
- [00533] ινα ιδωμεν τα υπο του Θεου χαρισθεντα ημιν, α και λαλουμεν, ουκ εν διδακτοις ανθρω πίνης σοφιας λόγοις, αλλ' εν διδακτοις Πνεύματος αγίου, πνευματικοις πνευματικα συγκρινοντες·
- [00534] ψυ χικος δε ανθρωπος ου δεχεται τα του Πνεύματος του Θεου·
- [00535] μωρια γαρ αυτω εστι, και ου δυναται γνωναι, οτι πνευματικως ανακρινεται·
- [00536] τισ γαρ εγνω νουν <sup>[75.1181]</sup> Κυριου, ος συμβιβασει αυτον;
- [00537] Ημεις δε νουν Χριστου εχομεν.».
- [00538] Ουκουν τω ειπειν οτι «Ου το πνευμα του κοσμου ελαβομεν, αλλα το Πνεύμα το εκ του Θεου,» εδιδαξεν ουχ ομογενες τω κοσμο, αλλα της θειας υπαρχον ουσιας το Πνεύμα το άγιον.
- [00539] Και προς τουτω εδιδαξεν, ως ου περι του Θεου και Πατρος εχει τον Λογον, αλλα περι του αγίου Πνεύματος, ου την χαριν λαμβανουσιν οι πιστευοντες.
- [00540] Διο το Πνευ μα ειπε το εκ του Θεου, διδασκων ως εκ του Πατρος εχει υπαρξιν, κακεινης υπαρχει της φύσεως, ου δε γεννητικως, αλλ' ως οιδε μονος ο τον Υιον επιστα μενος, και ο μονος τον Πατέρα γινωσκων, και το μονον Πατέρα και Υιον επισταμενον·
- [00541] ο εκ Θεου μεμαθηκαμεν, τον δε τροπον ουκ εδιδαχθημεν.
- [00542] Αρ κουμεθα δε τοις δοθεισι μετροις της γνωσεως, και ου πολυπραγμονουμεν αγνοητως τα ανεφικτα.
- [00543] ΚΔ'.
- [00544] Ότι ο μέγας Απόστολος Θεον οιδε το Πνεύμα το άγιον.
- [00545] Ότι δε του Θεου το Πνεύμα το άγιον, παλιν ο Παυλος ημας διδασκει·



- [00546] «Απελούσασθε, λέγων, καὶ ἡγιασθητε καὶ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.»
- [00547] Τίνος γὰρ ἔνεκεν ναοὶ προσαγορευέμεθα Θεοῦ διὰ τοῦ βαπτίσματος τὴν τοῦ Πνεύματος δεχόμενοι χάριν, εἰ μὴ Θεὸς ὑπάρχει τὸ Πνεῦμα τὸ ἅγιον;
- [00548] ὅτι δὲ ναοὶ τοῦ Πνεύματος οἱ πιστοὶ προσαγορεύονται, ὁ αὐτὸς ἡμᾶς Ἀπόστολος διδάσκει λέγων·
- [00549] «Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ τοῦ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν;
- [00550] ἠγοράσθητε γὰρ τιμῆς.»
- [00551] Ὁ δὲ ναὸς τὸν ἐνοικούντα κηρύττει Θεόν·
- [00552] διὸ καὶ ἀνωτέρω ἔλεγεν·
- [00553] «Οὐκ οἴδατε ὅτι ναὸς τοῦ Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;
- [00554] Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τούτον ὁ Θεός·
- [00555] ὁ γὰρ τοῦ Θεοῦ ναὸς ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.»
- [00556] Εἰ τοίνυν τὴν χάριν τοῦ Πνεύματος διὰ τοῦ βαπτίσματος λαμβάνουσιν οἱ πιστεύοντες, ταύτης δὲ τῆς δωρεᾶς ἀξιοῦμενοι, ναὸς Θεοῦ χρηματίζομεν, Θεὸς ἄρα τὸ Πνεῦμα τὸ ἅγιον.
- [00557] Τούτου χάριν, εἰ ἐνοικήσῃς καὶ ναὸς Θεοῦ οἱ τῆς τοῦ Πνεύματος χάριτος ἀπολαύοντες εἰσὶ καὶ καλοῦνται, τῆς θείας φύσεως δῆλον ὅτι τὸ Πνεῦμα τὸ ἅγιον, καὶ Πατρὶ καὶ Υἱῷ ὁμοούσιον.
- [00558] Εἰ δὲ κτίσμα, καὶ ἐξ ἑτέρας οὐσίας τυγχάνει, οὐκ εἰκότως ἂν ναοὶ προσαγορευθεῖεν Θεοῦ οἱ τῆς τούτου τυγχάνοντες δωρεᾶς·
- [00559] εἰ δὲ ναοὶ Θεοῦ ὀνομάζονται, οἱ μερικῆς τινὸς καὶ βραχείας παρὰ τούτου χάριτος ἀπολαύοντες, ἐκ τῆς προσηγορίας νοήσομεν τὴν συγγένειαν.
- [00560] Τοῦτο καὶ τῶν ἀποστόλων ὁ κολοφῶν ἐν ταῖς Πράξεσι διδάσκει, τοῦ Ἀνανίου τὴν κλοπὴν διελέγχων.
- [00561] Κε'.
- [00562] Ὅτι καὶ ὁ θεσπέσιος Πέτρος συνῶδ᾽ ἀπερὶ τοῦ Πνεύματος δέχεται.
- [00563] «Ἀνανία, γὰρ, φησὶν, ἵνα τί ἠπάτησεν ὁ Σατανᾶς [75.1184] τὴν καρδίαν σου ψεύσασθαι τὸ ἅγιον Πνεῦμα, καὶ νοσφίσασθαί σε ἀπὸ τῆς τιμῆς τοῦ χωρίου;» Καὶ μετ' ὀλίγα·
- [00564] «Οὐκ ἐψεύσω ἄνθρωποις, ἀλλὰ τῷ Θεῷ.»
- [00565] Ἐπειδὴ γὰρ ἐκεῖνον ᾤθη λαθάνειν ὡς ἄνθρωπος τοὺς ἀποστόλους ὑφελόμενος τῆς τοῦ κτήματος τιμῆς, ὃ ἠθέλησεν, ὁ κορυφαῖος αὐτὸν διδάσκει τῶν ἀποστόλων, ὅτι τοῦ Πνεύματος τὴν χάριν οἱ ἔχοντες, πάντα σαφῶς ἐπίστανται τὰ κρύβδην γινόμενα.
- [00566] Οὐχ ἡμᾶς γὰρ, φησὶν, ἐψεύσω, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον·
- [00567] μὴ τοίνυν ἄνθρωπος ἠπατηκέναι νόμιζε·
- [00568] Θεὸς γὰρ ἐστὶν ὁ διαψευθεὶς παρὰ σοῦ·
- [00569] οὐκ ἐψεύσω γὰρ ἄνθρωποις, ἀλλὰ τῷ Θεῷ·
- [00570] οὐχ ἡμεῖς γὰρ, φησὶν, ὑπὸ σοῦ παρεκρούσθημεν, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον, ὅπερ ἐστὶ Θεός, ἐκ Θεοῦ τὴν ὑπαρξίν ἔχον, κακείνης ὑπάρχον τῆς φύσεως.
- [00571] Τοῦτο καὶ ὁ Λουκᾶς ἐν ταῖς Πράξεσι δῆλον ποιεῖ·
- [00572] εἰπὼν γὰρ ἀνώτερον ὅτι λειτουργούντων τῷ Κυρίῳ, καὶ νηστευόντων τῶν ἀδελφῶν ἐν Ἀντιοχείᾳ, εἶπε τὸ Πνεῦμα τὸ ἅγιον·
- [00573] Κς'.
- [00574] Ἐκ πλειόνων ἀπόδειξις Θεὸν εἶναι τὸ ἅγιον Πνεῦμα.
- [00575] «Ἀφορίσατέ μοι τὸν Παῦλον δὴ καὶ τὸν Βαρνάβαν εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.»
- [00576] Καὶ ἐπαγαγὼν ὅτι ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου Πνεύματος κατήλθον εἰς Σελεύκειαν, καὶ διηγησάμενος ὅπως περιουστήσαντες τὴν Κύπρον καὶ τὴν Λυκίαν, καὶ Λυκαονίαν, καὶ Παμφυλίαν, καὶ Βυθυνίαν, ἐκήρυσαν τὸ Εὐαγγέλιον, ἐπιφέρει·
- [00577] «Κακείθεν ἀποπλεύσαντες εἰς Ἀντιόχειαν οἱ περὶ Βαρνάβαν καὶ Παῦλον, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν·
- [00578] παραγενόμενοι δὲ, καὶ τὴν Ἐκκλησίαν συναγαγόντες, ἀνήγγειλαν ὅσα ἐποίησεν μετ' αὐτῶν ὁ Θεός.»
- [00579] Μνημονεύσας ἄνωθεν τοῦ Πνεύματος, ὡς ἀφορίσαντος τὸν Παῦλον καὶ τὸν Βαρνάβαν εἰς ὃ προσεκέκλητο αὐτοὺς ἔργον, τοῦτο μετὰ τὴν ἀνοδὸν ἀποκαλεῖ·

- [00580] καὶ δις τίθησι τὴν τοῦ Θεοῦ προσηγορίαν·
- [00581] πρῶτον μὲν λέγων ὅτι εἰς Ἀντιόχειαν ἀπέπλευσαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν·
- [00582] δεύτερον δὲ ὅτι, συναγαγόντες τὴν Ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν μετ' αὐτῶν ὁ Θεός.
- [00583] Καὶ μὴν τὸ Πνεῦμα τὸ ἅγιον ἦν τὸ θαυματουργοῦν, τὸ σοφίζον, τὸ σύνεσιν χορηγοῦν, τὸ τοὺς κηρύττοντας ἐνδυναμοῦν, τὸ ἐμπνέον αὐτοῖς τὸν τῆς διδασκαλίας λόγον·
- [00584] διὸ καὶ Παῦλος ἔλεγεν·
- [00585] «Ὡ μὲν γὰρ δίδοται διὰ τοῦ Πνεύματος λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, ἑτέρω δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι,» καὶ τὰ ἐξῆς.
- [00586] Εἶτα διδάσκων ὡς οὐχ ὑπουργοῦν ταῦτα διανέμει τὸ Πνεῦμα τὸ ἅγιον, ἀλλὰ δεσποτικῶς οἷς θέλει χαρίζεται, ἐπήγαγε·
- [00587] «Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.»
- [00588] Εἰ τοίνυν τὸ Πνεῦμα τὸ ἅγιον ταῦτα διὰ τῶν ἀποστόλων εἰργάζετο ὡς ἠβούλετο, συναγαγόντες δὲ οἱ περὶ Παῦλον καὶ Βαρνάβαν τὴν Ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησε μετ' αὐτῶν ὁ Θεός, Θεὸς ἄρα τὸ Πνεῦμα τὸ ἅγιον κατὰ τὴν ἀποστόλων φωνήν.
- [00589] [75.1185] Τοῦτο γεγονός καὶ ἐν Ἱεροσολύμοις ὁ θειότατος διηγεῖται Λουκάς.
- [00590] «Ἐσίγησε γὰρ, φησὶ, ἅπαν τὸ πλῆθος, καὶ ἤκουε τοῦ Βαρνάβα καὶ τοῦ Παύλου ἐξηγουμένων, ὅσα ὁ Θεός ἐποίησεν σημεῖα δι' αὐτῶν, καὶ τέρατα ἐν τοῖς ἔθνεσι.»
- [00591] Θεὸς οὖν ἄρα τὸ Πνεῦμα τὸ ἅγιον·
- [00592] τὸ γὰρ αὐτὸ θαυματουργεῖ τὰ σημεῖα καὶ τὰ τέρατα.
- [00593] Διὸ καὶ ὁ Κύριος ἐν τοῖς Εὐαγγελίοις ἔλεγεν·
- [00594] «Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.»
- [00595] Καὶ πάλιν ἐν ταῖς Πράξεσιν ὁ Λουκάς τὸν Παῦλον φησὶν ἐπιλεξάμενον τὸν Σίλαν ἐξελεῖν τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν παραδοθέντα·
- [00596] Θεὸν αὖθις καλέσας τὸ Πνεῦμα τὸ ἅγιον, τὸ διὰ τῶν ἀδελφῶν ἐν Ἀντιοχείᾳ ἀφορίσαν αὐτὸν εἰς ὃ προσεκαλέσατο αὐτὸν ἔργον.
- [00597] Πάλιν ὁ μακάριος Παῦλος ἐν μὲν τῇ πρὸς Κορινθίους φησὶν·
- [00598] «Οὓς ἔθετο ὁ Θεός ἐν τῇ Ἐκκλησίᾳ, τοὺς μὲν προφήτας καὶ ἀποστόλους, τοὺς δὲ ποιμένας καὶ διδασκάλους καὶ εὐαγγελιστὰς, πρὸς καταρτισμὸν τῶν ἁγίων» ἐν δὲ Μιλήτῳ συνταττόμενος τοῖς ἀδελφοῖς, καὶ τῆς δοθείσης ἀναμνησκῶν χάριτος·
- [00599] «Προσέχετε οὖν ἑαυτοῖς, φησὶν, καὶ παντὶ τῷ ποιμνίῳ ἐν ᾧ ὑμᾶς ἔθετο τὸ Πνεῦμα τὸ ἅγιον ἐπισκόπους ποιμαίνειν τὴν Ἐκκλησίαν τοῦ Κυρίου, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.»
- [00600] Ὅρατε πάλιν κἀνταῦθα τὴν θεολογίαν τοῦ Πνεύματος.
- [00601] Ἐκεῖ γὰρ τοῦ Θεοῦ μνημονεύσας ὡς ποιμένας, καὶ διδασκάλους, καὶ εὐαγγελιστὰς χειροτονούντος, ἐνταῦθα περὶ τοῦ Πνεύματος φησὶ·
- [00602] Ἐν ᾧ ὑμᾶς ἔθετο τὸ Πνεῦμα τὸ ἅγιον ἐπισκόπους ποιμαίνειν τὴν Ἐκκλησίαν·
- [00603] διδάσκων ὡς Θεός τὸ Πνεῦμα τὸ ἅγιον, καὶ ὅτι ταυτόν ἐστιν εἰπεῖν Θεὸν, καὶ Πνεῦμα, διὰ τὴν κοινωνίαν τῆς φύσεως·
- [00604] τοῖς τε γὰρ ὑπὸ τοῦ Θεοῦ καὶ Πατρὸς γινομένοις συνεργεῖ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον·
- [00605] τοῖς τε ὑπὸ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τελουμένοις συνευδοκεῖ ὡσαύτως ὁ Θεός καὶ Πατὴρ.
- [00606] Καὶ ἑτέρωθεν πάλιν ὁ μακάριος Παῦλος Θεὸν εἶναι τὸ Πνεῦμα κηρύττει·
- [00607] «Ἐὰν γὰρ, φησὶ, προφητεύωσι πάντες, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, τὰ κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνονται·
- [00608] καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὄντως ὁ Θεός ἐν ὑμῖν ἐστιν.»
- [00609] Ἐπειδὴ γὰρ τοῦ Πνεύματος ἡ προφητεία χάρισμα, διὰ δὲ τῆς ἀποκαλύψεως τοῦ Πνεύματος φανερὰ τὰ τῆς καρδίας κρυπτά γίνονται, Θεοῦ δὲ ἰδίου τὸν νοῦν τῶν ἀνθρώπων ἐπίστασθαι, ἀναγκαιῶς ὁ ἐλεγχόμενος διὰ τῆς προφητείας, ἀνακρινόμενος προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὄντως ὁ Θεός ἐν ὑμῖν ἐστιν·
- [00610] εἶχον δὲ τὴν χάριν ἐκεῖνοι τοῦ Πνεύματος.
- [00611] Εἰ δὲ Θεός ἦν ἐν αὐτοῖς, ἐπειδὴ τῆς τοῦ Πνεύματος ἀπήλαυον χάριτος, Θεὸς ἄρα καὶ ἐκ Θεοῦ τὸ Πνεῦμα τὸ ἅγιον.

[00612] ΚΖ'.

[00613] Ὅτι ἀκτίστως ἐκ Θεοῦ τὸ Πνεῦμα τὸ ἅγιον, διὸ καὶ αἰώνιον καλεῖται.

[00614] Καὶ ὁ θειότατος δὲ Πέτρος ἐν ταῖς Καθολικαῖς Ἐπιστολαῖς·

[00615] «Εἰ ὄνειδίξεσθε, φησὶν, ἐν τῷ ὀνόματι τοῦ Χριστοῦ, μακάριοί ἐστε, ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.».

[00616] Καὶ ὁ μακάριος Ἰωάννης ἐν τῇ Ἐπιστολῇ·

[00617] «Ἐν τούτῳ, φησὶ, γινώσκωμεν ὅτι ἐν αὐτῷ μενοῦμεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.».

[00618] Τὸ δὲ ἐκ τοῦ Θεοῦ κληρονομήσαντες, οὐ κτίσμα, ἀλλ' ἐκ τῆς θείας οὐσίας ὑπάρχον·

[00619] διὸ καὶ αἰώνιον εἰς ἀρχὴν τὸ εἶναι μὴ εἰληφώς, ὁ μακάριος αὐτὸ Παῦλος ἀποκαλεῖ·

[00620] «Εἰ γὰρ αἷμα, φησὶ, τραγῶν καὶ ταύρων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τελειότητα, πόσω μᾶλλον τὸ αἷμα Χριστοῦ, ὃς διὰ Πνεύματος ἁγίου ἑαυτὸν προσήνεγκεν;» Εἰ τοίνυν τὸ Πνεῦμα τὸ ἅγιον αἰώνιον, καὶ ὁ Θεὸς αἰώνιος, δηλον τὸ συν ἀγόμενον·

[00621] ἀλλὰ πάσας μὲν τὰς περὶ τοῦ ἁγίου Πνεύματος μαρτυρίας, τὰς καὶ Θεὸν αὐτὸ καὶ Κύριον κληρονομήσαντας, καὶ Πατρὶ καὶ Υἱῷ συντεταγμένον λεγούσας, συλλέγειν τοῖς φιλοπόνοις καταλίπομεν·

[00622] ἡμεῖς δὲ ἐπὶ τὸ τέλος ἐπειγόμεθα τῆς προκειμένης διδασκαλίας.

[00623] ΚΗ'.

[00624] Ἀνακεφαλαίωσις τῆς πίστεως.

[00625] Τοίνυν μίαν τῆς Τριάδος τὴν φύσιν εἶναι πιστεύομεν, μίαν οὐσίαν ἐν τρισὶν ιδιότησιν γνωριζομένην, τὴν ἐξουσίαν ἀμέριστον, τὴν βασιλείαν ἀδιαίρετον, μίαν θεότητά τε καὶ κυριότητα.

[00626] Οὕτω γὰρ καὶ μονὰς ἐν τῷ ταύτῳ τῆς οὐσίας δείκνυται, καὶ ἡ Τριάς οὐκ ἐν ψιλοῖς τοῖς ὀνόμασι, ἀλλ' ἐν ταῖς ὑποστάσεσι γνωρίζεται.

[00627] Οὐ γὰρ ἐν λέγομεν τριώνυμον κατὰ τὴν τοῦ Σαβελλίου καὶ Φωτεινοῦ καὶ Μαρκέλλου συναίρεσίν τε καὶ σύγχυσιν·

[00628] οὐ τρία ἀλλόφυλά τε καὶ ἑτεροῦ σια, ἄνισα καὶ ἀνόμοια, ἀλλήλων ὑπερκείμενα, νῶ καὶ γλώττη μετρούμενά τε καὶ ταλαντεύμενα.

[00629] κατὰ τὴν Ἀρείου διαίρεσίν τε καὶ ἀλλοτριώσιν καὶ δυσσεβῆ πολυπραγμοσύνην·

[00630] ἀλλὰ τρεῖς μὲν τὰς ὑποστάσεις, μίαν δὲ τῆς Τριάδος τὴν φύσιν ἀσώματον, ἀτρεπτον, ἀναλλοίωτον, ἀτελεύτητον, ἀθάνατον, ἄπειρον, ἀφθαρτον, ἀπερίγραπτον, ἀπερίληπτον, ἀόρατον, ἀσαφῆ, ἀρρήτον, ἀφραστον, ἀκατάληπτον, ἀνέφικτον, ἀπερινόητον, αὐτοζωὴν, φῶς νοερὸν, πηγὴν ἀγαθῶν, θησαυρὸν σοφίας, δημιουργὸν τῶν ὄλων, κυβερνώσαν τὰ πάντα, σοφίαν ἰθύνουσαν τὸ τῆς κτίσεως σκάφος.

[00631] Ταύτην τὴν πίστιν κατέχομεν·

[00632] ταύτην γὰρ παρὰ τῶν θεολόγων ἀνδρῶν ἐδιδάχθημεν.

[00633] Πρὸς δὲ τοὺς ἀπὸ συλλογισμῶν διαλεγόμενους, εἴπωμεν·

[00634] Ἐκείνη σου ἡ μερίς, ἐκεῖνος ὁ κληρὸς, ἡμῶν δὲ μερίς Κύριος, ᾧ ἀκολουθοῦντες, τὴν ὁρθὴν <sup>[75.1189]</sup> ὁδὸν οὐ καταλείψομεν·

[00635] ἔχομεν γὰρ καὶ τὴν θείαν Γραφὴν διδάσκουσαν·

[00636] διὸ βοῶμεν εἰκότως·

[00637] «Λύχνος τοῖς ποσὶ μου ὁ νόμος σου, καὶ φῶς ταῖς τρίβοις μου.».

[00638] Τούτῳ τῷ φωτὶ περιλαμβόμενοι, τῶν προωδευκότων πατέρων τὰ ἴχνη γνωρίσωμεν, ἐκείνοις ἀκολουθήσωμεν μέχρις ἂν καταστήσωμεν οἱ πάντες εἰς τὴν ἑξανάστασιν τῶν

[00639] νεκρῶν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας.

[00640] Ἀμήν.

α	0945	2,829	A	0913	22
β	0946	155	B	0914	9
γ	0947	779	Γ	0915	11
δ	0948	810	Δ	0916	0
ε	0949	2,242	E	0917	53
ζ	0950	87	Z	0918	6
η	0951	526	H	0919	5
θ	0952	403	Θ	0920	155
ι	0953	1,552	I	0921	26
κ	0954	1,228	K	0922	88
λ	0955	932	Λ	0923	40
μ	0956	1,172	M	0924	20
ν	0957	3,372	N	0925	7
ξ	0958	118	Ξ	0926	1
ο	0959	2,691	O	0927	56
π	0960	1,015	Π	0928	360
ρ	0961	1,375	P	0929	8
ς	0962	1,664	•	0930	0
σ	0963	1,223	Σ	0931	17
τ	0964	3,354	T	0932	47
υ	0965	528	Υ	0933	120
φ	0966	300	Φ	0934	8
χ	0967	277	X	0935	14
ψ	0968	39	Ψ	0936	1
ω	0969	554	Ω	0937	2
ϑ	8164	6			0
ϑ	8165	17	Ρ	8172	

ά	8049	412	έ	8051	437	ή	8053	178	ί	8055	593	ό	8057	400	ύ	8059	325	ώ	8061	124
ὰ	8048	349	ὲ	8050	271	ἦ	80852	333	ὶ	8054	712	ὸ	8056	717	ὺ	8058	68	ὠ	8060	73
ᾶ	8118	49			0	ῆ	8134	223	ῖ	8150	270			0	ῡ	8166	634	ῶ	8182	250
ἄ	7936	467	ἐ	7952	540	ἦ	7968	9	ὶ	7984	240	ὸ	8000	28	ὺ	8016	407	ὠ	8032	3

ά	7937	33	έ	7953	64	ή	7969	121	ί	7985	168	ό	8001	267	ύ	8017	120	ώ	8033	59
ᾶ	7938	28	ἔ	7954	0	ῆ	7970	7	ἰ	7986	0	ῶ	8002	0	ῦ	8018	0	ῷ	8034	14
ᾷ	7939	3	ἕ	7955	5	ῇ	7971	1	ἱ	7987	0	ῷ	8003	20	ῖ	8019	8	Ὸ	8035	0
Ᾱ	7940	55	἖	7956	107	ῆ	7972	3	ἱ	7988	40	ῶ	8004	24	ῦ	8020	20	Ὸ	8036	5
Ὰ	7941	39	἗	7957	16	ῆ	7973	1	ἱ	7989	16	ῶ	8005	67	ῦ	8021	28	Ὸ	8037	9
Ά	7942	0			0	ῆ	7974	32	ἱ	7990	58			0	ῦ	8022	13	Ὸ	8038	1
ᾼ	7943	0			0	ῆ	7975	1	ἱ	7991	12			0	ῦ	8023	20	Ὸ	8039	6
᾽	8064	0			0	ῆ	8080	0			0			0	ῦ	8167	0	Ὸ	8096	1
᾿	8065	0			0	ῆ	8081	0			0			0	ῦ	8163	0	Ὸ	8097	0
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᾿	8070	0			0	ῆ	8086	0			0			0			0	Ὸ	8102	0
᾿	8071	0			0	ῆ	8087	1			0			0			0	Ὸ	8103	9
α	8115	16			0	η	8131	17			0			0			0	ω	8179	41
ά	8116	0			0	ή	8132	0			0			0			0	ώ	8180	0
ᾶ	8119	11			0	ῆ	8135	65			0			0			0	ῶ	8183	155

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0393-0466 - Theodoretus Cyrri Episcopus - De sancta trinitate  
Verborum Omnium Conspectus: 2,606 Verba, quae repetita sunt in 1,713,970 occasionibus

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