

SANCTI IRENÆI

EPISCOPI LUGDUNENSIS

Libros quinque aduersus Hæreses

TEXTU GRÆCO IN LOCIS NONNULLIS LOCUPLETATO, VERSIONE
LATINA CUM CODICIBUS CLAROMONTANO AC ARUNDELIANO
DENUO COLLATA, PRÆMISSA DE PLACITIS GNOSTICORUM
PROLUSIONE, FRAGMENTA NECNON GRÆCE, SYRIACE,
ARMENIACE, COMMENTATIONE PERPETUA
ET INDICIBUS VARIIS

EDIT

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TOM. II.



Cantabrigiæ :

TYPIS ACADEMICIS.

M. DCCC. LVII.

DN 65
I 65
v. 2

RESE

CANTABRIGIA: TYPIS ACADEMICIS EXCUDIT G. J. CLAY, A.M.

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ERRATA ET ADDENDA. Vol. II.

PAGE	LINE	
54	"	n. 4, l. 9, read ἀποσύντα.
149	"	heading of c. IV. nostri.
336	"	n. 2, lin. ult. for τόπους, read τόποις.
342	1	for psalmationem, read plasmationem.
427		add to note 6. TISCHENDORF, in his <i>Anecd. Sacr. et Prof.</i> p. 120, prints the extract, φησὶν γὰρ Ἡσαίας... παρέχει, from the COISLIN. Cod. CXX. fol. 186; where Anastasius introduces the citation with the words, ὅτι εἰς τρεῖς τάξεις καὶ καταστάσεις διαμεθίσσονται οἱ σωζόμενοι· Εὐαγγελίου ἐκ τοῦ κατὰ ἀλφειῶν ε' λόγου. Passages from the Apocalypse xxi. 1—4, 10, 11, 21—23, 25, 27; xxii. 5, as indicated by Grabe, (cf. next note), replace the four words ὡς οἱ πρεσβύτεροι λέγουσι, and the passage then continues as in the printed text, p. 428.
		The <i>variae lectiones</i> brought to light by TISCHENDORF are of no importance. In the text from Isaiah, οὐρανὸς and γῆ are <i>anarthrous</i> . <i>Ib.</i> οὕτως, similarly in the last line πᾶσιν. After the interpolation from the Apocalypse, the text is resumed with, τότε γὰρ ὁ μ. κ. and the additions expressed p. 428, n. 1, are found also in the Cod. COISLIN.
428	8	for διατρίψωσιν, read διατρίψουσιν.

* * The following Greek fragments occur in a paper MS. of the Lambeth Collection, viz. the fragment found at p. 37 of Vol. II. omitting however the last line; Gr. Fr. IV. ib. p. 477; and Gr. Fr. XXXI. p. 495.

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xxiii. Quae est carpocratis doctrinae quae
operationes eorum quae ab eo sunt oia nua.
CARPOCRATES AUTEM ET QUI AB EO CONVIDENT
de eo quae in eo sunt et angelis multo inferioribus; ingentia per se facta edicunt
Ihm autem ex ophiocentauro & ceteris similis reliquis hominibus fuerit; discessit a reliquis
secundum id quod a nomine ei firma & munda ceteris ceteris commemorata fuerit quae
essent sibi in ea circulatione quae fuisse ingentia. & propter hoc ab eo
missi ceteris ceteris ut mundum fabricarentur effugere possent & per omnes terras
gressi. & in omnibus laborata ceteris ceteris ad eum & ceteris quae similis ei ad plene
in cordibus sua conversatione, sequitur quidem lux et os ceteris. sententia autem impiam.
ad uelam malitiae ipsorum nomine abutuntur. Quorum uelam uelam recipiunt
dignam suis operibus; ad id retributionem; & in tantum in sua ineffentia uti & omnia.

FRAGMENTA DEPERDITORUM OPERUM

SANCTI IRENÆI,

EPISCOPI LUGDUNENSIS.

I.

¹ Ὁρκίζω σε τὸν ² μεταγραφόμενον τὸ βιβλίον τοῦτο, κατὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ κατὰ τῆς ἐνδόξου παρουσίας αὐτοῦ, ἧς ἔρχεται κρῖναι ζῶντας καὶ νεκρούς, ἵνα ἀντιβάλης ὁ μετεγράψω, καὶ κατορθώσης αὐτὸ πρὸς ἀντίγραφον τοῦτο, ὅθεν μετεγράψω, ἐπιμελῶς· καὶ τὸν ὄρκον τοῦτον ὁμοίως μεταγράψῃς, καὶ θήσεις ἐν τῷ ἀντιγράφῳ.

I. Adjuro te, qui transcripseris hunc librum, per Dominum nostrum Jesum Christum, et per gloriosum ejus adventum, quo veniet ad judicandum vivos et mortuos ; ut conferas quod transcripseris, et diligenter illud emendes ad exemplar, ex quo transcripsisti : utque adjurationem istam similiter describas, et exemplari inseras.

I. ¹ An extract preserved by EUSEBIUS, *H. E.* v. 20, who, after saying that IRENÆUS wrote various epistles, one to Blastus on *Schiem*, and another to Florinus on the *Unity of the Deity*, (*περὶ μοναρχίας*), shewing that God is not the author of evil, adds, that he indited a second epistle to the same person after his lapse to Valentinianism ; from which the next fragment is extracted. It was entitled *de Ogdoadē*, and at the close the above solemn adjuration occurs ;

the historian adds, καὶ τὰυτα ὠφελίμως πρὸς ἐκείνου λελέχθω, ὑφ' ἡμῶν τε ἱστορεῖσθω, ὡς ἂν ἔχοιμεν ἀριστον σπουδαιότητος ἐπιμελείας, τοὺς ἀρχαίους ἐκείρους καὶ ὁντως ἱεροὺς ἀνδρας, ὑπόδειγμα. The reader may compare the Syriac Fr. XXVIII. as of cognate matter with these first two in Greek. It may be noted that EUSEBIUS adopts the same formula of adjuration in the opening of his *Chron.*

² NICEPH. *μεταγραφόμενον*.

II.

¹ Ταῦτα τὰ δόγματα, Φλωρίνε, ἵνα πεφεισμένως εἶπω, οὐκ ἔστιν ὑγιоῦς γνώμη· ταῦτα τὰ δόγματα ἀσύμφωνά ἐστι τῇ ²ἐκκλησίᾳ, εἰς ³τὴν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πειθόμενους αὐτοῖς· ταῦτα τὰ δόγματα οὐδὲ οἱ ἔξω τῆς ἐκκλησίας αἰρετικοὶ ἐτόλμησαν ἀποφύνασθαι ποτε· ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστολοῖς συμφοιτήσαντες, οὐ παρέδωκάν σοι. Εἶδον γάρ σε παῖς ὢν ἔτι, ἐν τῇ κάτω Ἀσίᾳ παρὰ τῷ Πολυκάρπῳ, ⁴λαμπρῶς πράττοντα ἐν τῇ βασιλικῇ αὐλῇ, καὶ πειρώμενον εὐδοκμεῖν παρ' αὐτῷ. Μᾶλλον γὰρ τὰ τότε διαμνημονεύω τῶν ⁵ἐναγχοσ γινομένων, (αἱ γὰρ ἐκ παίδων μαθήσεις συναύξουσαι τῇ ψυχῇ

II. Hæc dogmata, Florine, ut parcissime (*sive* lenissime) dicam, non sunt sanæ doctrinæ: hæc dogmata Ecclesiæ non sunt consona, et in maximam impietatem eos conjiciunt qui illis assentiuntur: hæc dogmata ne quidem hæretici extra Ecclesiam positi proferre unquam ausi sunt; hæc dogmata hi, qui ante nos exstiterere Presbyteri, quique Apostolorum discipuli fuere, minime tibi traderunt. Vidi enim te, cum adhuc puer essem, in inferiore Asia apud Polycarpum, cum in imperatoria aula splendide ageres, et illi te probare conareris. Nam ea quæ tunc gesta sunt, melius memoria teneo, quam quæ nuper acciderunt: (quippe quæ pueri

II. ¹ From the epistle to Florinus or treatise π. τῆς ὁδοδδοτος, in which the author claims, as EUSEBIUS states, to be only once removed, in point of succession, from the Apostles. The words of EUSEBIUS cited above, continue in reference to the present passage, ἐν ἣ γε μὴν προειρήκαμεν πρὸς τὸν Φλωρίνον ὁ Εἰρηναῖος ἐπιστολῇ αὐτοῦ τῆς δμα Πολυκάρπῳ συνοουσίας αὐτοῦ μνημονεύει λέγων, κ.τ.λ.

² ἐκκλησίᾳ... οἱ ἔξω τῆς ἐκκλησίας, shewing that the offender was still within the pale of the Church; which is stated in express terms in the epistle to the Roman Bishop Victor. See Syr. Fr. XXVIII. The two fragments

exhibit an interesting picture of the tone and bearing of a Christian Bishop, conveying his pastoral admonition to a flagrant defaulter from orthodox doctrine on the one hand, if still it might have any effect; and on the other, indicating the offence to be purged away by his brother Bishop, if severity should be needed.

³ NICEPH. omits: τὴν and αὐτοῖς.

⁴ Christianity therefore had obtained a hold at court in the early part of the second century. Compare II. 248, 4.

⁵ The great age of the venerable Bishop of Lyons explains the tone of authority perceptible in his epistle to Victor, see p. 457.

ἐνοῦνται αὐτῇ), ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον, ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος, καὶ τὰς ὁ προόδους αὐτοῦ καὶ τὰς εισόδους, καὶ τὸν χαρακτήρα τοῦ βίου, καὶ τὴν τοῦ σώματος ιδέαν, καὶ τὰς διαλέξεις ἃς ἐποιεῖτο πρὸς τὸ πλῆθος, καὶ τὴν μετὰ Ἰωάννου ἱσυναναστροφὴν ὡς ἀπήγγελλε, καὶ τὴν μετὰ τῶν λοιπῶν τῶν ἑωρακῶτων τὸν Κύριον, καὶ ὡς ἀπεμνημόνευε τοὺς λόγους αὐτῶν καὶ περὶ τοῦ Κυρίου τίνα ἦν ἂ παρ' ἐκείνων ἀκηκόει, καὶ περὶ τῶν δυνάμεων αὐτοῦ, καὶ περὶ τῆς διδασκαλίας, ὡς παρὰ τῶν αὐτοπτῶν τῆς ζωῆς τοῦ λόγου παρειληφώς ὁ Πολύκαρπος, ἠἀπήγγελλε πάντα σύμφωνα ταῖς γράφαῖς. Ταῦτα καὶ τότε διὰ τὸ ἔλεος τοῦ Θεοῦ τὸ ἐπ' ἐμοὶ γεγονὸς σπουδαίως ἤκουον, ὑπομνηματιζόμενος αὐτὰ, οὐκ ἐν χάρτῃ, ἀλλ' ἐν τῇ ἐμῇ καρδίᾳ· καὶ αἰεὶ διὰ τὴν χάριν τοῦ Θεοῦ γνησίως αὐτὰ ἀναμαρτυρῶμαι. Καὶ δύναμαι διαμαρτύρασθαι ἔμπροσθεν τοῦ Θεοῦ, ὅτι εἴτι τοιοῦτον ἀκηκόει ἐκεῖνος ὁ μακάριος καὶ ἀποστολικὸς πρεσβύτερος, ἀνακράξας ἂν καὶ ἑμφράξας τὰ ὄτα αὐτοῦ, καὶ ὁ κατὰ τὸ σύνθηρες εἰπὼν, Ὡ καλὲ

discimus, simul cum animo ipso coalescunt, eique penitus in-hærent); adeo ut et locum dicere possim, in quo sedens beatus Polycarpus disserebat, processus quoque ejus et ingressus, vitæque modum et corporis speciem, sermones denique quos ad multitudinem habebat; et familiarem consuetudinem, quæ illi cum Johanne, ac reliquis qui Dominum viderant, intercessit, ut narrabat, et qualiter dicta eorum commemorabat: quæque de Domino ex ipsis audiverat, de miraculis illius etiam ac de doctrina, quæ ab iis, qui Verbum vitæ ipsi conspexerant, acceperat Polycarpus, qualiter referebat, cuncta Scripturis consona. Hæc jam tunc temporis per Dei clementiam, quæ mihi obtigit, studiose audiebam, non in charta, sed in corde meo ea consignans, et semper per Dei gratiam exacte ea mente revolvo. Atque in conspectu Dei contestari possum, beatum illum et apostolicum Presbyterum, si tale quid audivisset, exclamaturum sane, ac obturatis auribus suis, pro

⁶ VALESIIUS retains *προόδους* on the authority of MSS., but renders the word as *προόδους*, which reading has been adopted above. The term perhaps is

applicable to missionary exertions.

⁷ NICEPH. *ἀναστροφὴν*, and lower down *ἀπήγγειλε*.

⁸ A mark of detestation and horror

Θεέ, εἰς οἷους με καιροὺς τετήρηκας, ἵνα τούτων ἀνέχωμαι, πεφεύγοι ἂν καὶ τὸν τόπον, ἐν ᾧ καθεζόμενος ἢ ἐστῶς ¹⁰ τῶν τοιούτων ἀκηκόει λόγων. Καὶ ἐκ τῶν ἐπιστολῶν δὲ αὐτοῦ, ὧν ἐπέστειλεν ἦτοι ταῖς γειτνιώσαις ἐκκλησίαις, ἐπιστηρίζων αὐτάς, ἢ τῶν ἀδελφῶν τισι, νουθετῶν αὐτοὺς καὶ προτρέπόμενος, δύναται φανερωθῆναι.

III.

¹ Οὐ γὰρ μόνον περὶ τῆς ²ἡμέρας ἐστὶν ἡ ἀμφισβήτησις, ἀλλὰ καὶ περὶ τοῦ εἶδους αὐτοῦ τῆς ³νηστείας. Οἱ μὲν γὰρ

more dicturum fuisse: *Deus bone, quæ me in tempora reservasti, ut hæc sustinerem!* atque ex loco ipso effugiturum, in quo sedens vel stans, ejusmodi sermones audivisset. Sed et ex epistolis ejus id liquido probari potest, quas sive ad vicinas ecclesias misit, eas confirmandas, sive ad quosdam fratres, admonens illos atque exhortans.

III. Neque enim de die solum controversia est, sed etiam de forma ipsa jejunii. Quidam enim unico die sibi jejunandum esse

derived from the Jews, Acts vii. 57, *συνέσχον τὰ ὥρα αὐτῶν*. The reader may consult the note of VALESIIUS, giving several patristical instances of this expression *lassæ pietatis*. Compare pp. 16, 17.

⁹ ΝΙΚΟΦ. κατὰ τὸ σύνθημα αὐτῶ.

¹⁰ *Ib.* τὸν τοιοῦτον λόγον.

III. ¹ We are indebted again to EUSEBIUS for this valuable fragment from the epistle of IRENÆUS to Victor, *H. E.* v. 24, copied also by NIKOPHORUS, iv. 39. It appears to have been a synodical epistle to the head of the Roman Church, the historian saying that it was written by IRENÆUS, ἐκ προσώπου ὧν ἠγείτο κατὰ τὴν Γαλλίαν ἀδελφῶν. Neither are these expressions to be limited to the Church at Lyons, for the same authority records that it was the testimony, τῶν κατὰ Γαλλίαν

παροικιῶν, ὧν Ἐλεῖναιος ἐπισκόπει. v. 23.

² The Paschal controversy that divided the Primitive Church, resolved itself into two heads, (a) as regards the precise day on which our Lord's Resurrection should be commemorated; (b) as regards the custom of the preceding Fast; both Feast and Fast in any case being celebrated, as being in accordance with Apostolical tradition.

³ Upon the ancient mode of fasting, see the note of VALESIIUS upon this passage. EPIPHANIUS also, *Hæc.* iii. 23, convinces the mind that the custom was regulated by no very stringent rule in the Primitive Church. Compare AUG. *Ep.* 118, *ad Januar.* 2—5, *Vind. Cath.* iii. 448, 449; CYR. AL. *Hom. Pasch.*, *Ib.* ii. 199; SYNOD. LAOD. *Can.* 50, *Ib.* i. 474. DIONYSIUS, Bishop of Alexandria, seems to have had these words

οἷονται ⁴μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν ⁵οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ τεσσαράκοντα· ⁶ὧρας ἡμερινὰς τε καὶ νυκτερινὰς συμμετροῦσι τὴν ⁷ἡμέραν αὐτῶν. Καὶ τοιαύτη μὲν ποικιλία τῶν ἐπιτηρούντων, οὐ νῦν ἐφ' ἡμῶν γεγονυῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβές, ὡς εἰκὸς, κρατούντων, τὴν καθ' ἀπλότητα καὶ ἰδιωτισμὸν

existimant: alii duobus, alii insuper pluribus; alii vero quadraginta; horis diurnis pariter ac nocturnis computatis, diem suum metiuntur. Atque ejusmodi quidem eorum, qui hæc observant, discrepantia non nunc nostra demum ætate nata est; verum etiam longe ante apud majores nostros: iis qui minus accurate jejunium observarunt, uti verisimile est, consuetudinem ex simplicitate et

of IRENÆUS in his mind, when he wrote *ad Basilid.* ἐπεὶ μὴδὲ τὰς ἐξ τῶν νηστειῶν ἡμέρας ἴσως, μὴδὲ ὁμοίως πάντες διαμένουσι· ἀλλ' οἱ μὲν καὶ πᾶσας ὑπεριθέουσιν ἄσιτοι διατελοῦντες, οἱ δὲ δύο οἱ δὲ τρεῖς, οἱ δὲ οὐδέμιαν, κ.τ.λ. The term ὑπεριθέναι, unde ὑπέρθεσις, has a technical meaning, as contrasted with νηστεία, which meant simply a fast that was resolved by some slight food in the evening; whereas the former involved the idea of greater austerity, and described the fasting that was continued day and night till the dawn of Easter.

⁴ *μὴν ἡμέραν.* The question referring to the Fast of the Holy Week, this must mean the day of our Lord's Passion, the *Parasceue* or *Good Friday*; for with regard to this day, at least, the custom of abstinence was Catholic. ἀπηγορεύεται γὰρ σήμερον διαίτης ἐπιμνησθῆναι τὸ σύνολον. *METHOD. Conviv. Or. III.* Cf. *AUG. ubi sup.* It was called the Paschal Fast. *BELLARMINE, Controv. de Bon. Op. II. 14*, considers that one day in every week through Lent is meant; but there is nothing to shew that this was the author's intention; although it is most certain that Lent was marked by the exercise of strict fasting as prescribed by the

Church. *Const. Apost.* 68; *CONC. NIC. Can. 5*; *CONC. LAOD. Can. 50*. Compare also the other authorities, (so far as genuine), quoted by *BELLARMINE*.

⁵ *οἱ δὲ δύο*, i. e. the two days during which our Lord lay in the tomb.

⁶ The reasons assigned by *VALESIUS* for his punctuation, and accepted by *GRABE*, also by *BINGHAM* (*q. vid. Ant. XXI. i. 2*), scarcely appear valid; *BELLARMINE* also adopts the same method of division, *de Bon. Op. II. 14*; but *MASSET* (followed also by *STIEBEN*), adopts the view of *RUFFINUS*, *nonnulli autem quadraginta; ita ut horas diurnas nocturnasque computantes, diem statuunt*. This punctuation is followed in the text; but I imagine *οἱ δὲ* to have been lost here, read by *RUFFINUS* as *ὥστε*, and applying to the single-day fast. The forty hours implied by removing the stop from *τεσσαράκοντα* would extend from the sixth hour of the sixth day of the week, to the dawn of Easter morn; *The time that Christ the Bridegroom was taken from his Disciples between his Passion and his Resurrection* (*BINGH. XXI. i. 2*, from *TERT. de Jej. 2*), representing also symbolically the forty days and forty nights, during which our Lord continued his fast in the wilderness.

συνήθειαν εἰς τὸ μετέπειτα πεποιηκότων· καὶ οὐδὲν ἔλαττον πάντες οὗτοι εἰρήνευσάν τε, καὶ εἰρηνεύομεν πρὸς ἀλλήλους· καὶ ἡ διαφωνία τῆς νηστείας τὴν ⁸ ὁμόνοιαν τῆς πίστεως συνίστησι. ... ⁹ Καὶ οἱ πρὸ Σωτῆρος πρεσβύτεροι οἱ προστάντες τῆς ἐκκλησίας, ⁹ ἥς νῦν ἀφηγῇ, Ἀνίκητον λέγομεν καὶ Πίον, Ὑγινόν τε καὶ Τελεσφόρον, καὶ Ξύστον, οὔτε αὐτοὶ ἐτήρησαν, οὔτε τοῖς ¹⁰ μετ' αὐτοὺς ἐπέτρεπον. Καὶ οὐδὲν ἔλαττον αὐτοὶ μὴ τηροῦντες, εἰρήνευον τοῖς ἀπὸ τῶν παροικιῶν ἐν αἷς ἐτηρεῖτο, ἐρχομένοις πρὸς αὐτοὺς, καίτοι μᾶλλον ἐνάντιον ἦν τὸ τηρεῖν ¹⁰ τοῖς μὴ τηροῦσι· καὶ οὐδέποτε διὰ τὸ εἶδος τοῦτο ¹¹ ἀπεβλήθησάν τινες. Ἀλλ' αὐτοὶ μὴ τηροῦντες οἱ πρὸ σοῦ πρεσβύτεροι τοῖς ἀπὸ τῶν παροικιῶν τηροῦσιν ¹² ἔπεμπον εὐχα-

ignorantia ortam sequiori ætati tradentibus. Atque nihilominus omnes isti pacem inter se coluerunt, et nos etiam eam retinemus: sicque discrepans jejunii ratio concordiam fidei commendat. ... Et Presbyteri ante Soterem, qui Ecclesiam, cui jam præes, gubernarunt, Anicetum dico et Pium, Hyginum et Telesphorum, atque Sixtum, neque ipsi observarunt, neque aliis, qui cum ipsis erant, observare permiserunt. Nihilominus tamen ipsi non observantes cum Episcopis illarum Ecclesiarum, in quibus ita observabatur, ad se accedentibus pacem retinuerunt, quamvis observantia ista valde adversa esset non observantibus: ac nulli unquam propter hanc rem fuere ab Ecclesia ejecti. Sed Presbyteri illi, qui te anteiverunt, quamvis minime illud observarent, his tamen Episcopis, qui obser-

⁷ VALES. imagines *ἡμέραν* to be a corruption for *νηστείας*, still there is no authority for any change.

⁸ The observance of a day, though not everywhere the same, shewed unity, so far as faith in the Lord's Resurrection was concerned.

⁹ NICEPH. *ἐν οἷς καὶ οἱ πρ. Σ. Ἰδ. ἥς σὺ νῦν ἀφηγῇ.*

¹⁰ RUFFIN. read *μετ' αὐτῶν*, *cum ipsis*, a reading noted in the margin by TURNER. and MORÆUS, who in the same way indicate *ἐν τοῖς μὴ τηροῦσι*, i. e. *diversity of practice becomes more glaring when in juxtaposition with its opposite.*

¹¹ *ἀπεβλήθησάν τινες.* RUFFIN. *Nunquam tamen ob hoc repulsi sunt ab ecclesiæ societate, aut venientes ab illis partibus non sunt suscepti.* The Greek verb conveying the complex idea of *rejection* from the communion of the Church, and the *ejection* of unsound members.

¹² This custom was open to abuse, and notwithstanding the sanction of primitive practice, it was forbidden by the 14th canon of the Laodicean Council, *περὶ τοῦ μὴ τὰ ἅγια εἰς λόγων εὐλογιῶν, κατὰ τὴν ἐορτὴν τοῦ πάσχα, εἰς ἑτέρας παροικίας διαπέμπεσθαι.* Compare JUST. *Apol.* i. p. 98, ed. Thirlb. καὶ ἡ

ριστίαν. Καὶ τοῦ μακαρίου Πολυκάρπου ἐπιδημήσαντος ¹³ ἐν τῇ Ῥώμῃ ἐπὶ Ἀνίκητου, καὶ περὶ ἄλλων τινῶν μικρὰ σχόντες πρὸς ἀλλήλους, εὐθὺς εἰρήνευσαν, περὶ τούτου τοῦ κεφαλαίου μὴ φιλεριστήσαντες ¹⁴ ἑαυτοὺς. Οὔτε γὰρ ὁ Ἀνίκητος τὸν Πολύκαρπον πείσαι ἐδύνατο μὴ τηρεῖν, ἅτε μετὰ Ἰωάννου τοῦ μαθητοῦ Κυρίου ἡμῶν, καὶ λοιπῶν ἀποστόλων οἷς συνδιέτριψεν, αἰεὶ τετηρηκότα· οὔτε μὴν ὁ Πολύκαρπος τὸν Ἀνίκητον ἔπεισε τηρεῖν, λέγοντα τὴν συνήθειαν ¹⁵ τῶν πρὸ αὐτοῦ πρεσβυτέρων ὀφείλειν κατέχειν. Καὶ τούτων οὕτως ἐχόντων, ἐκοινώνησαν ἑαυτοῖς· καὶ ἐν τῇ ἐκκλησίᾳ ¹⁶ παρεχώρησεν ὁ Ἀνίκητος τὴν εὐχαριστίαν τῷ Πολυκάρπῳ, κατ' ἐντροπὴν δηλονότι, καὶ μετ' εἰρήνης ἀπ' ἀλλήλων ἀπηλλάγησαν, πάσης

vabant, Eucharistiam miserunt. Atque cum beatus Polycarpus, Aniceti tempore Romam venisset, et modica aliis de rebus inter eos esset controversia, confestim pax fuit inter eos conciliata, nec de hoc capite inter se acriter contendere voluerunt. Neque enim Anicetus Polycarpo poterat persuadere, ut observare desisteret; quippe cum Johanne discipulo Domini nostri, et cum reliquis Apostolis, quibuscum multum versatus fuerat, semper observarat: neque item Polycarpus Aniceto persuasit, ut idem observaret; quippe qui morem Presbyterorum, qui illum antecesserant, sibi retinendum assereret. Quæ cum ita se haberent, communicabant inter se mutuo: et in ecclesia Eucharistiæ celebrandæ munus Polycarpo, ob reverentiam videlicet, concessit Anicetus, atque tandem cum pace a se invicem discesserunt; tam iis qui observa-

μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ διακόνων πέμπεται. *Vind. Cath.* III.169. The Council therefore rescinded a custom, that had already been limited to one solemnity by general consent.

¹³ ἐν τῇ Ῥώμῃ, the reading of NICEPHORUS. The preposition, as STIEREN says, is found in the best copies of EUSEB. τῇ Ῥώμῃ, GR., MASS.

¹⁴ NICEPH. πρὸς ἑαυτοὺς.

¹⁵ NICEPH. τὴν πρὸ ἡμῶν πρεσβ. The words of S. AUG. are in point, as shewing that the spirit of Catholic Unity was never identified, by the wisest and

best members of the Christian Church, with a mere formal unity of custom. He says, *Ep. LXXXVI. ad Casulan: Sic ergo una Fides universæ quæ ubique dilatatur Ecclesiæ, tamquam intus in membris, etiamsi ipso fidei unitas quibusdam diversis observationibus celebratur, quibus nullo modo quod in fide verum est impeditur.*

¹⁶ VALESIIUS observes, that the first Council of Arles directs by its 20th Canon, that the Consecration of the Holy Eucharist should be performed preferentially by any foreign Bishop present at its celebration.

τῆς ἐκκλησίας εἰρήνην ἔχόντων, καὶ τῶν τηρούντων, καὶ τῶν μὴ τηρούντων.

IV.

¹ Ἐν ᾧ ἂν τις ²δύναιτο εὖ ποιεῖν ³τοῖς πλησίον, καὶ ⁴οὐ ποιεῖ, ἀλλότριος τῆς ἀγάπης τοῦ Κυρίου νομισθήσεται.

V.

Θέλσις καὶ ἐνέργεια Θεοῦ ἐστὶν ἡ παντὸς χρόνου καὶ τόπου καὶ αἰῶνος, καὶ πάσης φύσεως ποιητικὴ τε καὶ προνοητικὴ αἰτία. Θέλσις ἐστὶ τῆς νοερᾶς ψυχῆς ὁ ἐφ' ἡμῖν

bant, quam illis qui minime observabant, pacem cum omni Ecclesia colentibus.

IV. Quamdiu quis in facultate habet, ut proximis beneficiat, nec facit, alienus a Domini dilectione aestimabitur.

V. Voluntas et operatio Dei effectrix est et providens causa omnis temporis loci et sæculi, itemque naturæ omnis. Voluntas est animi intellectualis ratio in nobis sita; quippe cum sit facultas

IV. ¹ This fragment is quoted (A.) by MAXIMUS, *Serm. VII. de Eleemos.* as an extract ἐκ τῆς πρὸς Βίκτωρα ἐπιστολῆς, in which it followed no doubt the Syriac fragment from the same epistle, Fr. xxvii. GRABE found (B.) the same sentence in Cod. 143, BAROCO. of the Bodleian Library; (C.) again it is in Cod. 238 of the Imperial collection at Vienna. HALLOIX. also printed it (D.) from the CLERMONT copy of the *Parall.* of J. DAMASCO. and STIEREN shews that (E.) it exists in Cod. 429, fol. 7, of the Munich Collection. I add that it occurs again (F.) in a Codex of Miscellaneous extracts in the Cambridge University Collection marked Ll. 5. 2, fol. 28, which also designates it as from an Ep. to VICTOR, Bishop of Rome.

² E. F. δύναται and τοῖς.

³ E. μὴ. F. μὴ ποιεῖ.

⁴ E. Κυρίου simply. F. τοῦ Θεοῦ.

V. This fragment again is quoted by MAXIMUS, *Op. II. 152*, with the prefatory words, τοῦ ἀγίου Εὐφροναίου ἐπισκόπου Λουγδοῦνων, μαθητοῦ τοῦ ἀγίου Ἰωάννου τοῦ Ἀποστόλου καὶ Εὐαγγελιστοῦ, ἐκ τῶν πρὸς Δημήτριον, δίδασκον Βαλίνης, περὶ πίστεως λόγων, οὗ ἡ ἀρχὴ Ζητῶν τὸν Θεόν, ἀκούε τοῦ Δαβὶδ λέγουτος. Where it may be observed that it is more likely that the recurrence of the words, μαθητοῦ τοῦ ἀγίου, should have caused some scribe to omit the clause, Πολυκάρπου ἐπισκόπου τῆς Σμυρνῆς, μαθητοῦ τοῦ ἀγίου, than that MAXIMUS should have made the mistake of bringing IRENÆUS into contact with S. John.

λόγος, ὡς αὐτεξούσιος αὐτῆς ὑπάρχουσα δύναμις. Θέλησίς ἐστι νοῦς ὀρεκτικός, καὶ διανοητικὴ ὄρεξις, πρὸς τὸ θεληθὲν ἐπινεύουσα.

VI. Immensus cum sit Deus, et mundi opifex, atque omnipotens, immensa et mundi opifice atque omnipotenti voluntate, et effectu novo, potenter et efficaciter fecit, ut omnis plenitudo eorum quæ nata sunt in ortum venirent, cum antea non essent, quicquid scilicet sub aspectum non cadit, et quicquid oculis subjicitur. Atque adeo continet singula, et ad proprium perducit exitum, ob quem excitata sunt et nata, nullo modo in aliud quam prius natura fuerat, transmutatum. Nam proprium hoc est operationis Dei, non in infinitatem sensus tantum progredi, aut mentem etiam transgredi, rationem et orationem, tempus et locum et omne ævum; verum etiam excedere substantiam et plenitudinem seu perfectionem.

VII.

¹Τὸ δὲ ἐν κυριακῇ μὴ κλίνειν γόνυ, σύμβολόν ἐστι τῆς ἀναστάσεως, δι' ἧς τῇ τοῦ Χριστοῦ χάριτι, τῶν τε ἁμαρτημάτων, καὶ τοῦ ἐπ' αὐτῶν ²τεθανατωμένου θανάτου ἠλευθερώθημεν. Ἐκ τῶν ἀποστολικῶν δὲ χρόνων ἡ τοιαύτη συνήθεια

ejus libera potestate prædita. Voluntas est mens appetendi vim habens, et appetitus rationem sequens, in id quod expetitur tendens.

VII. Non flectere autem genu Dominico die, resurrectionis est significatio, qua per Christi gratiam et a peccatis, et a morte, quæ in illo interfecta est, liberati sumus. Hæc autem consuetudo ab Apostolorum temporibus cœpit, quemadmodum ait beatus

¹ Cor. xv. 6.

² Tim. i. 1

VI. Neither this nor the preceding fragment were considered to have any very great weight of authority by GRABE; they were first printed by FÉVARDENT, who obtained them from Faber; no reference, however, being given as regards the source from whence this Latin version was derived. See Introd. clxviii.

VII. ¹ *Qu. et Resp. ad Orth.* 115,

JUST. M. This citation has its value, though it may not preserve the *ipsissima verba* of IRENÆUS. Κυριακῇ, here *Easter Sunday*, κατ' ἐξοχήν.

² The MSS. shew the marginal reading τετραμέτερον. GRABE proposes αὐτῷ for αὐτῶν. MASS. ἐπ' αὐτοῦ referring to Christ; the Translator read ἐν αὐτῷ. f. l. ὑπ' αὐτοῦ, and compare a similar statement in Syr. Fr. xxiv.

ἔλαβε τὴν ἀρχὴν, καθὼς φησιν ὁ μακάριος Εἰρηναῖος, ὁ μάρτυρ καὶ ἐπίσκοπος Λουγδούνου, ἐν τῷ περὶ τοῦ Πάσχα λόγῳ, ἐν ᾧ μέμνηται καὶ περὶ τῆς Πεντηκοστῆς, ἐν ᾗ οὐ κλίνομεν γόνυ, ἐπειδὴ ἰσοδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς, κατὰ τὴν ῥηθεῖσαν περὶ αὐτῆς αἰτίαν.

VIII.

¹ Ὡσπερ γὰρ ἡ κιβωτὸς κεχρυσωμένη ἔσωθεν καὶ ἔξωθεν χρυσῷ καθαρῷ ἦν· οὕτω καὶ τὸ ² τοῦ Χριστοῦ σῶμα καθαρὸν ἦν καὶ διαυγές· ἔσωθεν μὲν τῷ Λόγῳ κοσμούμενον, ἔξωθεν δὲ τῷ Πνεύματι φρουρούμενον· ἵνα ³ ἐξ ἀμφοτέρων τὸ περιφανὲς τῶν φύσεων ⁴ παραδειχθῇ.

Irenæus Martyr, et Lugdunensis Episcopus, in libro de Pascha : in quo mentionem etiam Pentecostes facit, in qua genu non flectimus, quod eodem loco habenda sit quo Dominicus dies, ob eam causam quam de eo diximus.

VIII. Nam sicut arca (V. Testamenti) inaurata intus et foris auro puro erat : ita et Christi corpus purum erat ac splendidum ; intus quidem Verbo ornatum, foris autem Spiritu communitum : ut ex ambobus naturarum splendor commonstraretur.

VIII. ¹ First printed (A.) by HALLOIX. in his Life of S. IRENÆUS, p. 507, from LEONTIUS, who cites the passage as being, τοῦ ἁγίου Εἰρηναίου ἐπισκόπου Λουγδούνων, but without naming the treatise from whence it was taken. (B.) Cod. 2951 of the Imperial Collection at Paris, contains the same fragment, with a similar designation, adding however τῆς Γαλλίας κατὰ Βαλεντίου. The same extract is read in Syriac, Fr. xxv., where it is also assigned to S. IRENÆUS, but without specifying the work from whence it is taken. The probability therefore is considerably strengthened, that we have in this a genuine fragment of the Bishop of Lyons, although the precise treatise in which it occurs may still remain in obscurity. MASS. conjectures from the

rubric in the Paris MS. that the Ep. to Florinus π. ὁδοδός is indicated. C. STIEBEN adds, *Idem fragmentum Græcum* J. C. WOLFIIUS in *apparatum ad novum Tomum Anecdotorum Græcorum recepit, qui MS. in Bibliotheca Hamburgensi adservatur, uti me certior fecit v. clariss. PETERSEN qui fragmentum, e collectione Wolfiana exscriptum, mecum communicavit*. WOLFIIUS pro Ὡσπερ καὶ, legit Ὡσπερ γὰρ, and this reading is retained as agreeing with the Syr. 

² Cod. B. ὁ Χριστός.

³ ἐξ ἀμφοτέρων, the material of which the ark was made, and the gold that overlaid it. Cod. C. τὸ ἐπιφανές.

⁴ B. C. ἐπιδειχθῇ.

IX.

Εὖ μὲν λέγοντες αἰεὶ τοὺς ἀξίους, κακῶς δὲ οὐδέποτε τοὺς ἀναξίους, τευξόμεθα καὶ ἡμεῖς τῆς τοῦ Θεοῦ δόξης καὶ βασιλείας.

X.

Ἴδιον καὶ πρεπῶδες ὡς ἀληθῶς τῷ Θεῷ, τὸ ἰλάσκεσθαι, τὸ ἐλεεῖν, τὸ τὰ ἔργα σώζειν ἑαυτοῦ, καὶ εἰς κίνδυνον διαφθορᾶς καταφέρηται. Παρ' αὐτῷ γάρ, φησιν, ὁ ἰλασμός ἐστιν.

XI.

Τὸ ἔργον τοῦ Χριστιανοῦ οὐδὲν ἄλλο ἐστίν, ἢ μελετᾶν ἀποθνήσκειν.

IX. Benedicentes quidem semper iis qui digni sunt, indignis autem nunquam maledicentes, *ita demum* nos quoque gloriam et regnum Dei consequemur.

X. Deo proprium revera ac congruens est, propitium se præbere, misereri, et salutem afferre operibus (*creaturis*) suis, etiamsi ad interitus periculum ferantur. *Apud eum enim*, inquit, *est propitiatio*.

XI. Christiani munus nullum aliud est, quam mortem meditari.

IX. This fragment and the next three are from the *Parallela* of JOH. DAMASC., and were first printed by HALLOIX. *Vit. Iren.*; ix. at p. 501. With the exception of xi. they may be referred to the treatise *de Resurr.* i. clxviii.

X. HALLOIX. *Vit. Iren.* as before.

XI. Hæc iterum edidit HALLOIXIUS in *Vita Irenæi* p. 504 eruta ex MS. *Parallelorum* Damasceni Cod. Claro-

montano, ubi citata dicit sub nomine τοῦ ἁγίου Εὐρηναίου ἐκ τοῦ Δ' ἐλέγχου. At in utroque *Parallelorum* Damasceni Cod. Claromontano videlicet et Vaticano, cujus apographum quam accurate descriptum, pro sua singulari humanitate mecum communicavit R. P. MICHAEL LEQUIEN, Ordinis Prædicatorum, exaratum distincte legitur: τοῦ ἁγίου Εὐρηναίου ἐκ τῶν Διλέξεων, (sic scribitur), id est, ἐκ τῶν διαλέξεων.

XII.

¹ Ἡμεῖς οὖν καὶ σώματα ἀνίστασθαι πεπιστεύκαμεν. Εἰ γὰρ καὶ φθείρεται, ἀλλ' οὐκ ἀπόλλυται· τούτων γὰρ τὰ λείψανα γῇ ὑποδεξαμένη τηρεῖ, δίκην σπόρου παινομένου καὶ τῷ γῆς λιπαρωτέρῳ συμπλεκομένου. Αὐθις ὥσπερ κόκκος γυμνὸς σπείρεται, καὶ κελεύσματι τοῦ δημιουργήσαντος Θεοῦ θάλλων, ἡμφιεσμένος καὶ ἔνδοξος ἐγείρεται, οὐ πρότερον εἰ μὴ ἀποθανὼν λυθῇ, καὶ γῇ συμμιγῇ· ὥστε τὴν ἀνάστασιν τοῦ σώματος οὐ μάτην πεπιστεύκαμεν· Ἄλλ' εἰ καὶ λύεται πρὸς καιρὸν, διὰ τὴν ἀπ' ἀρχῆς γενομένην παρακοήν, ὡς εἰς χωνευτήριον τῆς γῆς καθίσταται, πάλιν ἀναπλασθόσμενον, οὐ τοιοῦτον φθειρόμενον, ἀλλὰ καθαρὸν, καὶ μηκέτι φθειρόμενον· ὡς ἐκάστῳ σώματι ἢ ἰδίᾳ ψυχῇ ἀποδοθήσεται, καὶ τοῦτο ἐνδυσταμένη οὐκ ἀνιαθήσεται, ἀλλὰ χαρήσεται, καθαρὰ παραμείνασα, ² νυμφίῳ δικαίῳ συνοδεύσασα, καὶ μὴ

XII. Nos igitur et corpora resurgere credidimus. Etsi enim corruptuntur, at non pereunt: terra enim eorum exceptas reliquias servat, instar opimi seminis cum opimior terra commisti. Rursus uti nudum granum seritur, et Dei, qui creavit, jussu germinans, vestitum ac splendidum resurgit: sed haud prius quam mortuum resolutum sit, ac terræ commistum; ita resurrectionem corporis non temere credidimus; verum etsi resolvitur ad tempus, propter illam quæ a principio fuit inobedientiam, in terræ velut conflatorio constituitur, denuo reformandum; non hoc corruptibile sed purum, nec amplius corruptibile: sicut sua unicuique corpori anima restituetur, et illo induta minime lugebit, sed lætabitur pura permanens, sponsum justum et non inimicum comitans, in omnibus habens

Scripsit enim IRENÆUS libellum διὰ λέξεων διαφόρων, cujus meminere EUSEB. *H. E.* v. 26, et HIERON. in *Catal.*, ex quo desumi potuerunt quæ hic referuntur; non certe e *Lib. IV. Delectionis*, in quo non exstant. MASS.

XII. ¹ HALLOIX. *Vit. Iren.* p. 486.

² A bearing is observable upon the Valentinian notion, that the soul in its future condition is destined to be the bride of some angelic power. Here union with its *own body* is asserted, which heresy denied. See the note to *Fr. ix.*

ἐπιβούλῳ· ἐν πᾶσιν ἔχουσα ³ μετὰ πάσης ... ἀπολήψεται, οὐκ ἀλλοιωθέντα, οὐδὲ πάθους ἢ νόσου μεταστάντα, οὐδὲ ἔνδοξα ἀπολήψεται τὰ σώματα, ἀλλ' ὡς ἐν ἀμαρτήμασιν ἢ κατορθώμασιν ἐτελεύτων· καὶ ὅποια ἦν, τοιαῦτα ἀναβιώσαντα ἐπενδύσονται, καὶ ὅποια ἐν ἀπιστίᾳ γίνωνται, τοιαῦτα πιστῶς κριθήσονται.

XIII.

Χριστιανῶν γὰρ κατηχουμένων δούλους Ἑλλήνες συλλαβόντες, εἶτα μαθεῖν τι παρὰ τούτων δῆθεν ἀπόρρητον περὶ Χριστιανῶν ἀναγκάζοντες, οἱ δοῦλοι οὗτοι, μὴ ἔχοντες πῶς τὸ τοῖς ἀναγκάζουσι καθ' ἡδονὴν ἐρεῖν, παρόσον ἤκουον τῶν δεσποτῶν, τὴν θείαν μετάληψιν αἷμα καὶ σῶμα εἶναι

quæ sunt ejus, eadem omnino recipiet; non demutata, neque ab affectione aut morbo liberata, neque item gloriosa recipiet corpora; sed uti in peccatis aut recte factis obierint; et qualia fuerint, talia in resurrectione induent: et sicut in infidelitate fuerint sic fideliter judicabuntur.

XIII. Cum enim Græci servos Christianorum in divinis mysteriis edoctorum apprehendissent, deinde vim inferrent, ut videlicet arcanum quippiam ab his de Christianis discerent, servi illi non habentes quomodo vim inferentibus ad placitum loquerentur, præterquam quod a dominis audierant, divinam communionem esse

³ ἐν πᾶσιν ἔχουσα τὰ αὐτοῦ μετὰ πάσης ταυτότητος ἀπολήψεται.

Cf. Syr. Fr. v. Post hæc HALLOIX.: Aliquid deest; et sequentia instar alterius seu diversæ IRENÆI sententiæ protulit. Sed perperam, uti me monuit sæpe laudatus R. P. LEQUIEN, hac de re per litteras certiorum me faciens sequentibus verbis: HALLOIXIUS fragmentum IRENÆI, quod exstat in Paral·lelis, lit. A. cap. 71, perperam divisit in duo. Nam ab his verbis, ἡμεῖς οὖν καὶ τὰ σώματα, usque ad πιστῶς κριθήσονται, unicus est contextus: vocis tantum-

modo cujusdam, quæ excidit, locus vacuus apparet inter μετὰ πάσης, et ἀπολήψεται. GRABIVS.

XIII. This extract is found in EUSEBIUS upon 1 PET. c. 3, p. 198, and the words used by him indicate, as GRABE has justly observed, that he only condensed a longer passage. The commentator introduces the quotation as follows: τῶν Εἰρηναίῳ τῷ Λουγδοῦνου τῆς Κελτικῆς ἐπισκόπῳ περὶ Σάγκτου καὶ Βλανθίνης τῶν μαρτύρων γραφέντων, and adds, ὡς δὲ διὰ βραχείᾳ παραθέσθαι, ἐστὶ ταῦτα, and v. MASS. Diss. II. 50.

Χριστοῦ, αὐτοὶ νομίσαντες τῷ ὄντι αἷμα καὶ σάρκα εἶναι, τοῦτο ἐξεῖπον τοῖς ἐκζητοῦσι. Οἱ δὲ λαβόντες ὡς αὐτό-
 χρημα τοῦτο τελείσθαι Χριστιανοῖς, καὶ δὴ τοῦτο τοῖς ἄλλοις
 Ἑλλησιν ἐξ ἐπόμενου, καὶ τοὺς μάρτυρας Σάγκτον καὶ
 Βλανδίναν ὁμολογῆσαι διὰ βασάνων ἠνάγκαζον. Οἷς εὐστόχως
 Βλανδίνα ἐπαρρησιάσατο, Πῶς ἂν, εἰπούσα, τούτων ἀνά-
 σχοιντο οἱ μὴδὲ τῶν ἐφειμένων κρεῶν δι' ἄσκησιν ἀπολαύ-
 οντες;

XIV.

¹ Πῶς δυνατόν τὸν φύσει ἄλογον καὶ ἄνουν ὑπὸ Θεοῦ
 γεγόμενον ὄφιν, λογικὸν καὶ λαλητὸν εἰπεῖν; Εἰ μὲν

sanguinem et corpus Christi; existimantes ipsi, quod vere sanguis
 et caro esset, hoc responderunt inquirentibus. Illi vero id ita
 accipientes, ac si reipsa hoc perageretur a Christianis, hoc aliis
 quoque manifestabant Græcis, et Martyres Sanctum et Blandinam
 id fateri tormentis cogeant. Quibus scite ac libere Blandina
 respondit, dicens: *Quomodo hæc ferrent, qui ob sacram exercita-*
tionem ne concessis quidem carnibus vescuntur?

XIV. Qui fieri potest, ut serpentem natura mutum et ra-
 tionis expertem a Deo creatum, et ratione et loquendi facultate

XIV. ¹ From the *Contemplationes*
Anagogicæ upon the *Hexæmeron*, as-
 cribed to ANASTASIUS SINAITA, first
 printed by MASS. from Cod. 2253 of
 the COLBERT Coll. The writer intro-
 duces the passage as follows, καὶ εἶπεν
 ὁ ὄφιν τῇ γυναικί· τί ἐστι εἶπεν ὁ Θεός, οὐ
 μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ
 παραδείσῳ; καὶ εἶπεν ἡ γυνὴ τῷ ὄφει·
 ἀπὸ παντὸς ξύλου καὶ τ. λ. καὶ ἐσεσθε ὡς
 θεοὶ γνώσκοντες καλὸν καὶ πονηρὸν· ἐστι
 μὲν πέλαγος ἡμῶν ἐνταῦθα καὶ βυθὸς
 ἀφανής, ὑπὲρ τοὺς ἥδη διαπεραιωθέντας,
 πρόκειται νοημάτων, οὐχ ἡμῶν τὸ λέγειν·
 αὐτόθι γὰρ ἡ λέξις ἡ προκειμένη τοῦτο
 βοᾷ. Ἦν οἱ ιστορικῶς καὶ μὴ μᾶλλον
 πνευματικῶς ἐκλαμβάνοντες, ἀλλὰ λεξιτη-
 ροῦντες, οὐκ οἶδα ὅπως τὰς ὑπὸ Εἰρηναίου
 πρὸς αὐτοὺς προτάσεις ἐπιλύονται. Φάσ-

κει γὰρ κατὰ τῆς τῶν μαρῶν Ὀφειτῶν
 αἰρεσιαρχίας ὀπλιζόμενος. It must be
 confessed that there is very little in the
 fragment to remind the reader of IRE-
 NÆUS, who treats the plain statements
 of Scripture with a tenderer touch, even
 where the letter, in his opinion, veils an
 allegory. Neither does it appear, from
 anything that we meet with in IRENÆUS
 or HIPPOLYTUS, that the Ophites ex-
 hibited any exact converse to the *ratio-*
nalising notions here advanced (cf. I.
 pp. 234, 235); in fact there is reason for
 supposing that the name was derived
 rather from philosophical than from
 theological opinion; the serpent meaning
 in this system the protarchal element of
 water, and not the Tempter. See *Pre-*
lim. Obs. p. lxxix. It may be added,

αὐτουργικῶς ἑαυτῷ τὸν λόγον καὶ τὴν διάκρισιν καὶ τὴν σύν-
 εσιν καὶ ἀπόκρισιν τῶν ὑπὸ τῆς γυναικὸς λεγομένων ²ἐχρή-
 σατο, ἄρα οὖν καὶ πᾶς ὄφεις τοῦτο ποιεῖν οὐ κεκώλυτο. Εἰ
 δὲ πάλιν φήσουσι κατὰ θείαν βουλὴν καὶ οἰκονομίαν ἀνθρω-
 πίνῃ φωνῇ τῇ Εὐᾶ τοῦτον προσφθέγγεσθαι, τὸν Θεὸν
 ἰστώσι τῆς ἀμαρτίας αἷτιον. Ἄλλ' οὐδὲ τῷ πονηρῷ δαίμονι
 ἐξὸν ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἀλόγῳ φύσει λόγον χαρί-
 σασθαι· ἐπεὶ οὐκ ἂν ἐπαύσατό ποτε πρὸς ἀπάτην δι' ὄφρων
 καὶ θηρίων καὶ πετεινῶν τοῖς ἀνθρώποις διαλεγόμενος καὶ
 πλανῶν. Πόθεν δὲ καὶ θηρίον ὦν, ἤκουσε τῆς ἐντολῆς τῆς
 ὑπὸ Θεοῦ τῷ ἀνθρώπῳ, καὶ μόνῳ, μυστικῶς δοθείσης, μὴδ'
 αὐτῆς τῆς γυναικὸς τοῦτο μαθούσης; Διὰ τί μὴ μᾶλλον τῷ
 ἀνθρώπῳ, καὶ οὐ τῇ γυναικὶ προσέβαλε; ³Κἂν μὴ εἴπῃς, ὡς
 ἀσθενεστέρας ταύτης κατέδραμε· τούναντίον ἀνδριοτέρα, ὡς
 βοηθὸς τοῦ ἀνθρώπου ἐφάνη ἐν τῇ παραβάσει τῆς ἐντολῆς.
 Αὕτη γὰρ καὶ ἀνταίρει μόνῃ τῷ ὄφει, καὶ μετὰ τινος στά-
 σεως καὶ φιλονεικίας καταπανουργηθεῖσα, τοῦ ξύλου ἔφαγεν·

præditum dicamus? Si quidem a se ipso vim habuit loquendi,
 discernendi, intelligendi et respondendi iis quæ a muliere diceban-
 tur: nihil ergo prohibuisset, quominus serpens quilibet hoc ipsum
 ageret. Si autem responderint, Dei voluntate et dispensatione
 hunc humana voce Evam fuisse allocutum: jam Deum consti-
 tuunt auctorem peccati. Sed neque possibile erat malo dæmoni,
 ei loquelam impertiri, qui natura mutus erat, ut id esset quod
 antea non erat: alioqui non desiisset, ut homines in errorem in-
 duceret, opera serpentum et ferarum et volucrum cum iis habere
 sermonem, eosque circumscribere. Unde vero qui fera erat, au-
 divit præceptum homini, eique soli secreto datum, ne ipsa quidem
 conscia muliere? Cur non hominem potius aggressus est, quam
 mulierem? Si dixeris mihi, hanc tanquam imbecilliozem oppugna-
 tam: quin immo fortior, utpote auxiliatrix hominis, apparuit in
 transgressione præcepti. Hæc enim sola restitit serpenti; et ubi
 aliquamdiu restitisset, contendissetque, dolo circumventa e ligni

that the reader will look in vain for
 any counterpart to this fragment in the
 observations of HIPPOLYTUS upon the
 Ophite or Naassene sect of Gnosticism.

² ἐχρήσατο, fortasse ἐχαρίσατο. MASS.
 ἐχωρήσατο is preferable.

³ lege, κἂν μοι. MASS. κἂν δὲ would
 be less harsh. Cf. p. 381.

ὁ δὲ Ἀδὰμ οὐδὲν ὅλως μαχεσάμενος, ἢ ἀντιλέξας, τοῦ καρποῦ μετειλήφει δοθέντος παρὰ τῆς γυναικός· ὅπερ ἀσθενείας παντελοῦς καὶ νοὸς ἀνάνδρου ἐστὶν ἀπόδειξις. Ἡ μὲν γὰρ γυνὴ ὑπὸ δαίμονος καταπαλαισθεῖσα, συγγνωστὴ ὑπάρχει· ὁ δὲ Ἀδὰμ, ὡς ὑπὸ γυναικὸς ἠττηθεὶς ἀσύγνωστος ἔσται, ὡς αὐτοπροσώπως τὴν ἐντολὴν αὐτὸς ὑπὸ Θεοῦ κομισάμενος· ἡ μὲν γὰρ γυνή, καὶ παρ' αὐτοῦ Ἀδὰμ τῆς ἐντολῆς ἀκούσασα, εὐκαταφρονήτως διέκειτο, ἢ ὡς μὴ ἀξιωθεῖσα τὸν Θεὸν καὶ ταύτῃ λαλῆσαι, ἢ καὶ ὡς διστάζουσα, ἴσως καὶ νομίζουσα οἰκοθεν τὸν [1. τοῦ] Ἀδὰμ τὴν ἐντολὴν αὐτῇ δοθῆναι. Πρὸς ἐαυτὴν ἰδιάζουσαν εὗρεν ὁ ὄφης, ἵνα δυνηθῇ κατ' ἰδίαν αὐτῇ προσομιλῆσαι. Ἐσθίουσαν δὲ αὐτὴν ἐκ τῶν ξύλων ἰδὼν, προσέβαλλε τὴν βρῶσιν τοῦ ξύλου, ἢ μὴ ἐσθίουσαν. Καὶ εἰ μὲν ἐσθίουσαν, πρόδηλον, ὅτι καὶ ἐν φθαρτῷ σώματι οὔσαν. Πᾶν γὰρ τὸ εἰς τὸ στόμα εἰσερχόμενον, εἰς ἀφεδρῶνα χωρεῖ. Εἰ οὖν φθαρτὴ, πρόδηλον ὅτι καὶ θνητὴ. Εἰ δὲ θνητὴ, οὐκ ἐτι κατάρρα, οὐδὲ ἀπόφασις ἦν ἐκείνη, ἢ φάσκουσα πρὸς τὸν ἄνθρωπον φωνῇ Θεοῦ, ὅτι γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ, καθὰ ἔχει ἡ τῶνπραγμαίων ἀλήθεια. Εἰ δὲ πάλιν οὐκ ἐσθίουσαν ὁ ὄφης τὴν γυναῖκα ἐθεάσατο, πῶς εἰς βρῶσιν μετήγαγε τὴν

fructu comedit: Adam vero nullo prorsus inito certamine, haud repugnanter porrectum a muliere fructum accepit; quod summæ imbecillitatis et animi imbellis argumentum est. Et certe mulier a dæmone prostrata, venia digna fuit; nulla vero dignus Adam, ut qui a muliere superatus sit. Ipsemet enim præceptum a Deo acceperat: mulier autem mandatum audiens ab Adamo, contempsit, vel quod indignum habuisset, quod in ipso loqueretur Deus; vel quod dubitaret, immo forte existimaret proprio Adami motu præceptum sibi imponi. Quumque sola seorsum ageret, hanc serpens invenit, ita ut posset privatim cum ea confabulari. Porro vel e lignorum fructibus comedentem videns, ligni (*vetiti*) fructum objecit, vel non comedentem. Et si quidem comedentem, haud dubium quin etiam corruptioni obnoxii corporis participem: *Omne* Matt. xv. 17. *enim quod in os ingreditur, in secessum abit.* Si ergo corruptioni obnoxia, manifestum quia et morti. Si vero morti obnoxia, jam non execratio, nec sententia erat vox illa Dei, qua dixit homini: *Terra es, et in terram reverteris;* ut se habet veritas rerum. Quod Gen. iii. 19.

οὐδέποτε φαγοῦσαν; Τίς δὲ ὁ μὲνῶν καὶ τούτῳ τῷ φο-
νευτῇ παλαμναίῳ ὄφει, ὡς οὐκ εἰς πέρας ἔλθῃ ἢ πρὸς αὐτοὺς
ἐκ Θεοῦ περὶ θανάτου ἀπόφασις, εἰπόντος, ἢ δ' ἂν ἡμέρα
φάγητε, θανάτῳ ἀποθανεῖσθε. Καὶ οὐ μόνον, ἀλλ' ὅτι σὺν
τῇ ἄθρηξίᾳ καὶ τούτων διανοιχθήσονται οἱ ὀφθαλμοί, οἱ τὸ
πρὶν ἀβλεποῦντες; Τῇ δὲ λεγομένη διανοίξει τὴν εἴσοδον τῷ
θανάτῳ ποιήσαντες.

XV.

¹ Ταῦτα πάλαι διὰ παραβολῶν λαλῶν ὁ Βαλαάμ οὐκ
ἐγινώσκετο· καὶ νῦν ὁ Χριστὸς παρὼν, καὶ ταῦτα πληρῶν,
οὐκ ἐπιστεύετο· ὅθεν προβλέπων καὶ θαυμάζων λέγει· ὦ, ὦ,
τίς ζήσεται, ὅταν θῇ ταῦτα ²Θεός;

si rursus non comedentem mulierem vidit serpens, quomodo ad
comedendum induxit, quæ nunquam comederat? Quis autem in-
dicavit huic homicidæ scelerato serpenti, exitum non habituram
eam, quam in eos tulerat, mortis sententiam Deus, dicens: *Qua*
die manducaveritis, morte moriemini? Nec id duntaxat, sed etiam
quod immortales facti, eorum aperiendi essent oculi, qui prius non
videbant? Dicta vero oculorum apertione aditum morti fecerunt.

Gen. ii. 17.

XV. Hæc olim per parabolas loquens Balaam non agnosce-
batur: et nunc Christus præsens et ea implens fidem non obtinuit.
Unde prævidens et admirans dicit: *Heu, heu, quis vivet, quando*
posuerit ista Deus?

Num. xxiv.
23.

⁴ ἀθρηξία, *barbara vox, quam sola*
perperisse videtur scribarum imperitia.
Legendum ἀθανασία. Quidpiam simile
legisse videtur in suo Codice is qui hos
Anastasio libros in Latinum sermonem
transtulit; vertit enim cum eo quod
morte carebunt. MASS. But ἀπληξία
impunity may have been the word ori-
ginally written. It was not the fruit
of the tree of life, but of knowledge,
that was eaten; ἀθανασία therefore is
unsuitable; but death was not the im-
mediate consequence of disobedience,
and ἀπληξία would be a legitimate coin-
age to express the idea of the writer.

XV. ¹ This and the next eight

fragments are printed by SISMONDI and
by COMBEFIS, also by HALLOIX. *Vid.*
Iren. 506; they occur in the three
MSS. in the Imperial Collection at
Paris, A. 1825, B. 1872, C. 1888, on
the Pentateuch, Josh. Judges and Ruth.
The present fragment is in A. fol. 429,
also in the more modern paper Codex, C.
fol. 378. The first four passages xv.—
xviii. are found, as STIEBEN observes,
in a Catena, p. 1348, upon the Octa-
teuch and the Books of Kings, printed
at Leipsic 1771, entitled, *Σειρά ἐνὸς καὶ*
πεντήκοντα ὑπομνηματιστῶν εἰς τὸν ὀκτά-
τευχον καὶ τὰ τῶν βασιλέων. They may
be referred to the *διαλέξεις διαφ.* Cf. xi.

XVI.

¹* Ἀνωθεν τὸν νόμον τῇ μετὰ τοὺς ἡρημένους ἐν τῇ ἐρήμῳ γενεᾷ ἐπεξηγούμενος, ἐκδιδάσκει τὸ Δευτερονόμιον· οὐχ ὡς ἕτερον νόμον διδούς, παρὰ τὸν πάλαι τοῖς πατράσιν αὐτῶν ὠρισμένον· ἀλλ' αὐτὸν τοῦτον ἀνακεφαλαιούμενος· ἵνα ἀκούσαντες τὰ συμβάντα τοῖς πατράσιν αὐτῶν, ἐξ ὅλης ²τῆς καρδίας φοβηθῶσι ²τὸν Θεόν.

XVII.

¹Ἐξ ὧν ὁ Χριστὸς προετυπώθη, καὶ ἐπεγνώσθη, καὶ ἐγεννήθη· ἐν μὲν ²γὰρ τῷ Ἰωσήφ προετυπώθη· ἐκ δὲ τοῦ Λευὶ καὶ τοῦ Ἰούδα τὸ κατὰ σάρκα, ὡς βασιλεὺς καὶ ἱερεὺς, ἐγεννήθη· διὰ δὲ τοῦ Συμεὼν ἐν τῷ ναφ̄ ἐπεγνώσθη· διὰ τοῦ Ζαβουλὼν ἐν τοῖς ἔθνεσιν ἐπιστεύθη, ³(ὥς φησιν ὁ προφήτης· γῇ Ζαβουλών·) διὰ δὲ τοῦ Βενιαμὴν, ³(τοῦ Παύλου), εἰς πάντα τὸν κόσμον κηρυχθεὶς ἐδοξάσθη.

XVI. Legem denuo exponens generationi illi, quæ cæsos in eremo consecuta est, Deuteronomium edit *Moses*; non quasi legem alteram, præter eam quæ olim ipsorum patribus constituta erat, afferens, sed illam ipsam recapitulans; ut ipsi, auditis quæ suis patribus contigerunt, ex toto corde timeant Dominum.

XVII. A quibus Christus præfiguratus est et agnitus, et genitus: in Joseph quidem præfiguratus est; e Levi autem et Juda secundum carnem, ut Rex et Sacerdos, genitus est: a Symeone autem in templo est agnitus: per Zabulon porro in gentibus fides in eum habita est, sicuti Propheta dicit: *Terra Zabulon*: per Benjamin (*i.e.*) Paulum denique prædicatus toto orbe glorificatus est. Esaï. ix. 1.

² Σεῖρά has ὁ Θεὸς ταῦτα.

XVI. ¹ Cod. A. fol. 451, B. fol. 246, C. fol. 409. Also in the Σεῖρά, p. 1422, which latter has ἀρηρημένους, and the article τῆς is added by STIEREN from the same source.

² Codd. A. B., but C. has τὸν Κύριον. Σεῖρά also, τὸν Θεόν. St.

XVII. ¹ Cod. A. fol. 502, B. fol. 304, C. fol. 451. STIEREN adds Σεῖρά, p. 1587, where it is designated as Εὐρηαίου ἐπισκόπου Λουγδοῦνων.

² STIEREN adds γὰρ from the printed *Catena*.

³ The brackets read like glosses from the margin.

XVIII.

¹ Καὶ τοῦτο οὐκ ἀργῶς, ἀλλ' ἵνα διὰ τοῦ ἀριθμοῦ τῶν ²δέκα ἀνδρῶν, Ἰησοῦν μεθ' ἑαυτοῦ ἔχων φάνη βοηθόν, ³οἷα καὶ ἀπὸ συμφώνου αὐτοῖς γεγονότος. Καὶ μὴ βουλευθέντος ἐπικοινωνῆσαι οἷς ἔπραττον εἰδωλολατροῦντες, ἐπ' αὐτὸν τὴν αἰτίαν ἀναφέρουσιν· ὅτι Ἱεροβάαλ δικαστήριον τοῦ Βάαλ λέγεται.

XIX.

¹ Λαβὲ πρὸς σεαυτὸν τὸν Ἰησοῦν υἱὸν Ναυῆ. Ἔδει γὰρ ἐξ Αἰγύπτου Μωϋσῆν τὸν λαὸν ἐξαγαγεῖν, τὸν δὲ Ἰησοῦν εἰς τὴν κληροδοσίαν εἰσαγαγεῖν καὶ τὸν μὲν Μωϋσῆν ὡς νόμον ἀνάπαυλαν λαμβάνειν, Ἰησοῦν δὲ ὡς λόγον, καὶ τοῦ ἐνυποστάτου Λόγου τύπον ἀψευδῆ, τῇ λαφῇ δημηγορεῖν καὶ τὸν μὲν Μωϋσῆν τὸ μάννα τοῖς πατράσι τροφήν διδόναι, τὸν

Jud. vi. 27.

XVIII. Atque hoc non frustra; sed ut ex numero decem virorum pateret, quod Jesum secum habeat adiutorem, utpote ex pacto cum ipsis inito. Et non volente eo commune quid habere eorum, quæ agebant idolis immolantes, in ipsum culpam transferunt: Hierobaal enim tribunal Baali dicitur.

Num. xxvii.
18.

XIX. *Sume ad te Jesum filium Nave.* Decebat enim ut Moyses populum ex Ægypto educeret; Jesus vero in hæreditatem introduceret: ac Moyses quidem, haud secus ac Lex, inducias haberet atque cessaret; Jesus vero, ut Verbum, veraque Verbi subsistentis figura, populi concionator esset: ac Moyses quidem

XVIII. ¹ Cod. A. fol. 577, B. fol. 385, C. fol. 516.

² Quæ relatio sit inter decem militones Gideonis et Christum, non video, nisi orta sit allegoria Irenæi ex prima nominis Jesu littera, apud Græcos numerum decennalem indicante; ita quoque apud Justinum M. e numero 318 servorum Abrahami elementa vocis σταυρός eliciuntur. MUENTER. Compare also the Marcosian Cabbalistic

trifling, i. 146, and the Valent. symbol, i. 26.

³ From this point STIEREN carries on the quotation from MUENTER's *Fragm. Patr. Gr.*, whose words he quotes, *Sunt hæc ex commentario in Jud. vi. 27. verba enim sunt de Gideone, cum decem servis templum Baali dirimente.*

XIX. ¹ A. fol. 435, C. fol. 382, Σειρά, p. 1364.

δὲ Ἰησοῦν ²τὸν σῖτον, ³ἄρτι τὴν ἀπαρχὴν τῆς ζωῆς, τύπον τοῦ σώματος τοῦ Χριστοῦ, καθά φησι καὶ ἡ γραφή, ὅτι τότε ἐπαύσατο τὸ μάννα Κυρίου, μετὰ τὸ φαγεῖν τὸν ⁴σῖτον λαὸν ἀπὸ τῆς γῆς.

XX.

¹Οὐ πορεύσῃ μετ' αὐτῶν, οὐδὲ καταράσῃ τὸν λαόν. Οὐ περὶ τοῦ λαοῦ αἰνίττεται, πάντες γὰρ κατεστρώθησαν· ἀλλὰ διὰ τὸ προδηλούμενον τοῦ Χριστοῦ μυστήριον. Ἐπειδὴ γὰρ ἔμελλεν ἐκ τῶν πατέρων κατὰ σάρκα γεννᾶσθαι, προδιδάσκει τὸ πνεῦμα τὸν ἄνδρα, μήποτε κατὰ ἄγνοιαν πορευθεὶς καταρύσῃται τὸν λαόν. ²Οὐχ ὡς ἂν ἰσχύουσιν παρὰ τὴν τοῦ Θεοῦ βούλησιν, ἀλλ' εἰς ἔνδειξιν τῆς τοῦ Θεοῦ προνοίας, ἧς εἶχε διὰ τοὺς προπάτορας εἰς αὐτούς.

manna patribus cibum daret; Jesus autem frumentum, vitæ tamquam primitias, figuram Christi corporis, uti etiam ait Scriptura, tunc cessasse manna Domini, ubi populus de terræ frugibus ac frumento comedisset.

XX. *Non ibis cum eis, neque maledices populo.* Non de populo insinuat; nam omnes prostrati sunt; sed propter præsignatum Christi mysterium. Quia enim Christus ex patribus secundum carnem nasciturus erat, Spiritus præmonet virum, ne quando per ignorantiam vadens, diris devoveat populum. Non perinde ac valeat maledictio contra voluntatem Dei, sed in demonstrationem providentiæ Dei, qua propter generis auctores eos curavit.

¹ A. τὸν νέον, (*scriptum videtur*, MASS.) C. is illegible, and the reading τὸν σῖτον appears to be conjectural. Σεῖρά in text τὸν σῖτον with the var. lect. τὸν νέον. Perhaps both words are admissible, e.g. τὸν νέον σῖτον, allusion being made to the *wave-sheaf* of the new corn offered in the temple on the morning of Christ's Resurrection. See II. 197, 3.

² ἄρτι added by MASS. from Cod. A. and confirmed by the Σεῖρά. f. l. dre.

⁴ Codd. A. C. as in text; but COMBEFIS, τὸν λαὸν ἀπὸ τοῦ σίτου τῆς γῆς.

STIEREN adds the reading of the printed *Catenæ*, σῖτον τὸν λαὸν ἀπὸ τῆς γῆς.

XX. ¹ Cod. A. fol. 421, B. fol. 212, C. fol. 388, Σεῖρ. I. 1322.

² MUENTER, *Fragn. Patr. Gr.* p. 50, first published the concluding member, but in an inadmissible form. He read in his copy οὐχ ὡς ὁρᾷς ἰχθυόσης, making no sense, and he corrected it to οὐκ εἰς ὁρᾷν ἰχθυόσῃν, which is no improvement in any point of view. STIEREN is not more happy in proposing λαὸν, οὐχ ὡς ὁρᾷς ἰχθυόσαν τὸ μέλλον παρὰ τὴν κ. τ. λ. interpreted by him as, *non investigans*

Num. xxii.
12.

XXI.

¹ Καὶ οὗτος ἐπεβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ. Ἡ μὲν ὄνος τύπον ²εἶχε σώματος Χριστοῦ· ἐφ' ὃν πάντες οἱ ἄνθρωποι ³ἐκ καμάτων ἀναπαυόμενοι, ὡς ὑπὸ ὀχήματος βαστάζονται. Τὸ γὰρ φορτίον τῶν ἡμετέρων ἀμαρτημάτων ⁴ὁ Σωτὴρ ἀνεδέξατο. Ὁ δὲ ἄγγελος ὀφθεῖς τῷ Βαλαάμ, αὐτὸς ὁ Λόγος ἦν· εἶχε δὲ ἐν τῇ χειρὶ μάχαιραν, δηλονότι, ⁵ἣν εἶχεν ἄνωθεν ἐξουσίαν.

XXII.

Οὐχ ὡς ἄνθρωπος ὁ Θεός. Δείκνυσιν, ὡς πάντες μὲν ἄνθρωποι ψεύδονται μεταφερόμενοι· ὁ δὲ Θεὸς οὐχ οὕτως· αἰεὶ γὰρ μένει ἀληθής, ἐπιτελῶν ὅσα βούλεται.

Num. xxii.
22, 23.

XXI. *Et hic sedit super asinam suam.* Asina figura erat corporis Christi; in quo, omnes homines a laboribus quiescentes, velut curru gestantur. Nam Salvator in se onus recepit nostrorum peccatorum. Quem autem Balaam vidit Angelum, ipsum Verbum erat; manumque gladium tenebat, quam nimirum coelitus potestatem habebat.

Num. xxiii.
19.

XXII. *Non est Deus ut homo.* Ostendit omne hominum genus mendax, qui ex alio in aliud ferantur; non sic autem Deum: semper enim verus manet, omnia implens quaecunque velit.

res futuras præter voluntatem Dei, which is too intelligible to represent the Greek. There is no resource therefore but to propose some other emendation of a manifestly corrupt passage, which has accordingly been attempted in the text. STIEREN retains MÜENTER'S translation, *Non in imprecationem investigantem futurum*.

XXI. ¹ Cod. A. fol. 425, B. fol. 217, C. fol. 371, Σειρ^α, I. 1324.

² Σειρ. περιεῖχε.

³ ἐκ καμάτων, so the printed *Cat.*: the necessity for this reading is manifest; *καυμάτων* therefore is discharged from the text, as in STIEREN'S edition.

⁴ ἐν τῷ ἰδίῳ σώματι, inserted by STIEREN from Σειρ.

⁵ Σειρ. ἡαα, ἣν δὲ εἶχεν ἐν τῇ χειρὶ μάχαιραν, ἣν εἶχεν ἄνωθεν ἐξουσίαν.

XXII. Cod. A. fol. 425, B. fol. 391, C. fol. 217, Σειρ. I. p. 1335.

XXIII.

¹Ἀποδοῦναι ἐκδίκησιν παρὰ Κυρίου τῇ Μαδιάμ. Ὁ γὰρ μηκέτι ἐν πνεύματι Θεοῦ λαλῶν, ἀλλὰ κατέναντι ²νόμου Θεοῦ, ἕτερον πορνείας νόμον ἰστάνων, οὗτος οὐκέτι ὡς προφήτης, ἀλλ' ὡς μάντις λογισθήσεται· μὴ ἐμμείνας γὰρ τῇ τοῦ Θεοῦ ἐντολῇ, ἄξιον τῆς αὐτοῦ κακομηχανίας ἀντελάβετο μισθόν.

XXIV.

Ἴσθι ὅτι πᾶς ἄνθρωπος ἢ κενὸς ἐστίν, ἢ πλήρης· εἰ μὲν γὰρ οὐκ ἔχει ἅγιον Πνεῦμα, οὐκ ἔχει γνῶσιν τοῦ κτίσαντος, οὐ παρεδέξατο τὴν ζωὴν Ἰησοῦν τὸν Χριστὸν, οὐκ οἶδε τὸν Πατέρα τὸν ἐν τοῖς οὐρανοῖς· εἰ οὐ βιοῖ κατὰ τὸν λόγον, κατὰ νόμον τὸν οὐράνιον, οὐ σωφρονεῖ, οὐ δικαιοπραγεῖ· ὁ τοιοῦτος κενὸς ἐστίν· εἰ δὲ κεχώρηκε τὸν εἰπόντα Θεὸν, ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτοῖς Θεός, οὗτος οὐκ ἔστι κενὸς, ἀλλὰ πλήρης.

XXIII. *Reddere ultionem a Domino Madian.* Qui enim non in Dei Spiritu loquitur, sed contra legem Dei, aliam scortationis legem instituens, hic non jam ut propheta, sed ut hariolus reputabitur. Qui enim in Dei mandato non perseveravit, dignam pravi consilii sui mercedem recepit. Num. xxxi. 3.

XXIV. Scito omnem hominem aut vacuum aut plenum esse. Nam si Spiritum sanctum non habet, non habet Creatoris notitiam, non recepit Jesum Christum vitam, nescit Patrem qui in cœlis est; si ex ratione non vivit, ex legis cœlestis norma, non temperans est, justitiam non colit: talis vacuum est. Sin autem Deum capit, qui ait, *Inhabitabo in eis et inambulabo, et ero illis Deus*; hic non vacuum est, sed plenus.

XXIII. ¹Cod. A. fol. 440, B. fol. 395.

² νόμον Cod. A. νόμων Cod. B.

XXIV. It does not appear from

whence COMBEFIS obtained this fragment. It may be referred to the treatise π. ἐπιστήμης. Int. p. clxvi.

XXV.

Τὸ μὲν οὖν παιδάριον τὸ χειραγωγοῦν τὸν Σαμφῶν προτυπωθήσεται εἰς Ἰωάννην τὸν Βαπτιστὴν, ἐπιδεικνύντα τῷ λαῷ τὴν εἰς Χριστὸν πίστιν. Ὁ δὲ οἶκος, ² εἰς ὃν ἦσαν συνηγμένοι, σημαίνεται εἶναι ὁ κόσμος, ἐν ᾧ κατῴκει τὰ ἀλλόφυλα ἔθνη καὶ ἄπιστα, θυσιάζοντα τοῖς εἰδώλοις αὐτῶν· οἱ δὲ δύο στῦλοι, αἱ δύο διαθήκαι. Τὸ οὖν ἐπαναπαυθῆναι τὸν Σαμφῶν ἐπὶ τοὺς στῦλους, ³ τὸ τὸν διδαχθέντα λαὸν ἐπιγινῶναι τὸ τοῦ Χριστοῦ μυστήριον.

XXVI.

Καὶ εἶπεν ὁ ἄνθρωπος τοῦ Θεοῦ· Ποῦ ἔπесе; καὶ ἔδειξεν αὐτῷ τὸν τύπον· καὶ ἀπέκνισε ξύλον, καὶ ἔρριψεν ἐκεῖ, καὶ ἐπεπόλασε τὸ σιδήριον· Ὅπερ ἦν σημεῖον ἀναγωγῆς ψυχῶν διὰ ξύλου, ἐφ' οὗ πέπονθεν ὁ ψυχᾶς ἀνάγειν δυνάμενος, ἀκολουθούσας ἀνόδῳ τῇ ἑαυτοῦ. Οὗ καὶ ἐκεῖνο γινώρισμα, τὸ ἀναβῆναι ψυχὰς πολλὰς καὶ ἐν τοῖς σώμασιν ὀφθῆναι, ἅμα

Jud. xvi. 26.

XXV. Puer itaque, qui manu regebat Samsonem, præsignificabit Johannem Baptistam, qui populo fidem in Christum ostendit. Domus autem, in quam convenerant, mundum significat, in quo habitabant alienigenæ et infideles gentes, quæ idolis suis sacrificabant: duæ vero columnæ, duo testamenta sunt. Quod ergo Samson columnis adniteretur, argumentum est populum edoctum agnovisse Christi mysterium.

2 Reg. vi. 6.

XXVI. Dixit autem homo Dei, Ubi cecidit? At ille monstravit ei locum. Præcidit ergo lignum, et misit illuc, natavitque ferrum. Quod signum erat, animas in sublime latum iri per lignum, super quod passus est is, qui sursum ferre potest animas ascensum ejus sequentes. Cujus etiam rei argumentum fuit, quod

XXV. ¹ From Cod. C. fol. 528, and *Σειρ.* II. 230, from which latter source STIEREN adds the article τὸ.

² *Σειρ.* has ἐν ᾧ.

³ τὸ added by STIEREN from *Σειρ.*

XXVI. From Cod. 2443, fol. 149, of the Paris Collection. Also *Σειρ.* II. 851. Compare v. xvii. 4, p. 371.

τῇ καθόδῳ τῆς ἀγίας ψυχῆς Χριστοῦ. Ὡς γὰρ τὸ κουφότατον ξύλον ὑποβρύχιον γέγονεν, ὁ δὲ βαρύτατος ἐπεπόλασε σίδηρος· οὕτω τοῦ Θεοῦ λόγου ἐνώσει, τῇ καθ' ὑπόστασιν φυσικῇ, ἐνωθέντος τῇ σαρκί, τὸ βαρὺ καὶ γεῶδες ὑπὸ τῆς θείας φύσεως εἰς οὐρανὸν ἀνελήφθη μετὰ τὴν ἀνάστασιν ἀφθαρτισθέν.

XXVII.

Τὸ κατὰ Ματθαῖον Εὐαγγέλιον πρὸς Ἰουδαίους ἐγράφη· οὗτοι γὰρ ἐπεθύμουν πάνυ σφόδρα ἐκ σπέρματος Δαβὶδ Χριστόν. Ὁ δὲ Ματθαῖος, καὶ ἔτι μᾶλλον σφοδροτέραν ἔχων τὴν τοιαύτην ἐπιθυμίαν, παντοίως ἔσπενδε πληροφορίαν παρέχειν αὐτοῖς, ὡς εἴη ἐκ σπέρματος Δαβὶδ ὁ Χριστός· διὸ καὶ ἀπὸ τῆς γενέσεως αὐτοῦ ἤρξατο.

XXVIII.

Ἡ ἀξίνη πρὸς τὴν ρίζαν, φησί· διεγείρων πρὸς ἐπίγνωσιν

regrediente sancta Christi anima, animæ plures simul ascenderint et in corporibus visæ sint. Quemadmodum enim lignum, quod levius est, demersum est; ferrum vero, quod gravius est, supernavit: sic ea unitione hypostatica atque physica, qua Verbum Dei carni conjunctum est; quod grave et terrenum erat, a divina natura in cælos assumptum, immortalitatem post resurrectionem consecutum est.

XXVII. Evangelium secundum Matthæum ad Judæos scriptum est. Hi enim majorem in modum cupiebant ex semine David Christum ostendi. Matthæus vero qui eadem, nec remissiori quam ipsi, cupiditate teneretur, omni ratione contendit plenam ipsis fidem facere, quod Christus sit e semine Davidis: propterea a Christi genealogia initium duxit.

XXVIII. *Securis ad radicem*, ait; excitans ad cognitionem Matt. III. 10.

XXVII. Edited by P. POSSIN. in a *Catena Patrum* on S. Matthew i. iii. pp. 3, 39. Cf. pp. 48, 49, of this volume.

XXVIII. From the same source. Compare v. xvii. 4, p. 371.

τῆς ἀληθείας, καὶ τῷ φόβῳ καθάιρων, καὶ παρασκευάζων καρπὸν ὥριμον φέρειν.

XXIX.

Ἴδε κόκκος σινάπεως διὰ παραβολῆς δεικνύμενος, καὶ λόγον ἐνουράνιον, σπέρματος δίκην ἐν κόσμῳ, ὡς ἐν ἀγρῷ, σπειρόμενον, ἔχοντος ἐν ἑαυτῷ τὸ πυρρᾶκὲς καὶ αὐστηρὸν τῆς δυνάμεως. Κριτὴς γὰρ τοῦ παντὸς κόσμου ἐκηρύσσεται· οὗτος ἐν τῇ καρδίᾳ τῆς γῆς, ἐν χώματι κρυβεῖς, καὶ τριημέρῳ μέγιστον δένδρον γεννηθεὶς, ἐξέτεινε τοὺς ἑαυτοῦ κλάδους εἰς τὰ πέρατα τῆς γῆς. Ἐκ τούτου προκύψαντες οἱ δώδεκα Ἀπόστολοι, κλάδοι ὡραῖοι καὶ εὐθαλεῖς γεννηθέντες, σκέπη ἐγενήθησαν τοῖς ἔθνεσιν, ὡς πετεινοῖς οὐρανοῦ, ὑφ' ὧν κλάδων σκεπασθέντες οἱ πάντες, ὡς ὄρνεα ὑπὸ καλιὰν συναλθόντα, μετέλαβον τῆς ἐξ αὐτῶν προερχομένης ἐδωδίου καὶ ἐπουρανίου τροφῆς.

veritatis, et metu incusso purgans, paransque ad ferendum fructum tempestivum.

Luc. xiii. 19.

XXIX. Vide autem per granum sinapeos in parabola significari et celestem doctrinam, in hoc mundo, tanquam in agro, instar seminis satam, vim igneam atque austeram in se habentis. Totius enim mundi iudex annuntiatur: qui in corde terræ in tumultu occultatus tridui spatio, in maximam arborem excrevit, ramos suos ad extremos terræ fines protendens. Ex illo propullulantes duodecim Apostoli, rami floridi atque uberes facti, gentibus, non secus ac volucris cœli, tegmen præbuere: quibus ramis omnes obumbrati, tanquam volucres in nidum congregati, ejus, quæ ab illis promanabat, lautæ ac cœlestis alimonix participes sunt facti.

XXIX. First edited in Latin by COLL., and also by Dr CRAMER in his *Catena* on S. Luke. CORDER, afterwards in Greek by GRABE from Cod. 1879, fol. 139, Paris

XXX.

Νῦν δὲ ὥσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου, τοῦ πρώτως ἐκ γῆς ἀνεργάστου πεπλασμένου, ἁμαρτωλοὶ κατέστησαν οἱ πολλοί, καὶ ἀπέβαλον τὴν ζώην· οὕτως ἔδει καὶ δι' ὑπακοῆς ἐνὸς ἀνθρώπου, τοῦ πρώτως ἐκ παρθένου γεγεννημένου, δικαιωθῆναι πολλοὺς, καὶ ἀπολαβεῖν τὴν σωτηρίαν.

XXXI.

Ἰωσηπός φησιν, ὅτι ἡνίκα ἐν βασιλείοις ἐτρέφετο Μωϋσῆς, στρατηγὸς χειροτονηθεὶς κατὰ τῶν Αἰθιοπῶν, καὶ νικήσας, ἡγάγετο τὴν τοῦ βασιλέως ἐκείνου θυγατέρα· ἐπεὶ περ πόθῳ τῷ πρὸς αὐτὸν προδίδωσιν αὐτῷ τὴν πόλιν.

Τί δῆποτε τῶν δύο λοιδορησάντων, ἐκείνη δίκας ᾗτήθη μόνη; πρῶτον, ἐπειδὴ μείζον ἦν τῆς γυναικὸς τὸ πλῆμμέλημα· τῷ ἄρρενι γὰρ καὶ ἡ φύσις καὶ ὁ νόμος ὑποτάττει τὸ θῆλυ· ἦτε εἶχε τινα μετρίαν συγγνώμην ὁ Ἀαρὼν, ὡς τῷ χρόνῳ

XXX. Jam vero sicut per inobedientiam unius hominis, Rom. v. 19. qui primum ex rudi terra formatus est, peccatores constituti sunt multi, et vitam amiserunt: sic oportebat et per obeditionem unius hominis, qui primum ex virgine genitus est, justos constitui multos, et accipere salutem.

XXXI. Josephus ait, quod quando in regali aula educabatur Antiq. xi. 5. Moses, dux exercitus contra Æthiopes electus, et victor evadens, filiam regis illius uxorem duxerit: siquidem ex amore erga ipsum civitatem ei tradiderat.

Cur demum, cum ambo (Aaron et Maria) probro affecissent Num. xii. 1. (Mosen,) hæc sola poenas dedit? Primum, quia majus erat mulieris delictum: quippe et natura et lex femina mari subjicit. Aut faciliorem veniam accipiebat Aaron, velut ætate

XXX. From Cod. 2440, fol. 30, Paris Coll. This Fr. is from the work c. Hær. iii. xix. 6, p. 101; and has been reprinted inadvertently from MASSUET.

XXXI. First edited by GRABE from Cod. 64. Theol. of the Vienna

Collection. It also exists in Cod. Ll 5. 2, fol. 27, of the Cambridge University Collection; which only varies upon GRABE's text in having three corrupt readings ἡτήσθη, ἐμέλησεν, and προσηνέβηκεν.

πρεσβύτερος, καὶ ὡς ἀρχιερωσύνης ἡξιωμένος. Πρὸς δὲ τούτοις ἐπεὶ ἀκάθαρτος ὁ λεπρὸς ἐδόκει εἶναι κατὰ τὸν νόμον, ρίζα δὲ τῶν ἱερέων καὶ κρηπὶς ἦν ὁ Ἀαρὼν, ἵνα μὴ εἰς ἅπαν διαβῇ τὸ γένος τὸ ὄνειδος, τὴν ἴσιν οὐκ ἐπήγαγεν αὐτῷ τιμωρίαν, ἀλλὰ διὰ τῆς ἀδελφῆς ἐφόβησεν ὁμοῦ τε καὶ ἐπαίδευσεν. Οὕτω γὰρ αὐτὸν τὸ πάθος ἠνίασεν, ὅτι πρώτης τοῦτο δεξιμένης, αὐτὸς τὸν ἡδικομένον ἰκέτευσε λῦσαι τῇ πρεσβείᾳ τὴν συμφορὰν. Ὁ δὲ οὐκ ἡμέλησεν, ἀλλ' αὐτίκα τὴν ἱκετηρίαν προσήνεγκεν. Εἶτα ὁ φιλάνθρωπος Κύριος ἐδίδασκεν, ὡς οὐ καταδικαστικῶς αὐτὴν, ἀλλὰ πατρικῶς ἐπαίδευσεν· ἔφη γὰρ, Εἰ ὁ πατὴρ αὐτῆς ἐμπαίων ἐνέπαισεν εἰς τὸ πρόσωπον αὐτῆς, οὐκ ἐντραπήσεται; ἐπτα ἡμέρας ἀφορισθήσεται ἔξω τῆς παρεμβολῆς, καὶ μετὰ ταῦτα εἰσελεύσεται.

XXXII.

Ἐπειδὴ τινὲς οὐκ οἶδ' ὁπόθεν κινηθέντες, δι' ἡμισείας τὸ δημιουργικὸν τοῦ Θεοῦ παραιροῦνται, μόνου τοῦ ποιοῦ τοῦ περὶ ὕλην αἴτιον αὐτὸν λέγοντες, ἀγέννητον αὐτὴν τὴν ὕλην

provecior, et pontificali dignitate ornatus. Præter hæc, quandoquidem leprosus juxta legem pro immundo habebatur, in Aarone autem radix et fundamentum sacerdotii situm erat, ne probrum istud in omne *sacerdotum* genus transiret, illum haud simili affecit poena, sed per sororem eum perterrefecit pariter ac castigavit. Ita enim de poena (*Mariæ*) doluit: siquidem, cum primum ea affligeretur, ipse injuria affectum rogabat (*Mosen*), ut sua intercessione malum pelleret. Ipse vero non neglexit, sed statim supplicationes fudit. Unde Dominus hominum amans declaravit, quod non severi judicis sed patris instar eam castigaverit. Ait Num. xii. 14. *enim: Si pater ejus spuisset in faciem ejus, nonne revere- retur? septem diebus separetur extra castra, et postea introeat.*

XXXII. Quandoquidem aliqui, nescio qua ratione moti, ex dimidia parte Deo vim opificem mundi adimunt, eum solius qualitatis, quæ materiæ inest, causam asserentes, ipsam vero materiam

XXXII. Edited by GRABE from Cod. 3011 of the Bodleian Collection, fol. ul. It bears the epigraph, ἐξ ἑτέρου

βιβλίου Εἰρημάλου συγγραφῆως, π. τοῦ μὴ εἶναι ἀγέννητον τὴν ὕλην. Photius seems to allude to the treatise. *Introd. clxx.*

εἰπόντες, φέρε πυθώμεθα αὐτῶν, τί ποτε καὶ . . . ἀμετάβλητον· ἀμετάβλητος ἄρα ἡ ὕλη· εἰ ἀμετάβλητος ἡ ὕλη, τὸ δὲ ἀμετάβλητον οὐ τρέπεται κατὰ ποιότητα, οὐ κοσμοποιεῖται. Δι' οὗ παρέλκον αὐτοῖς φαίνεται, τὸν Θεὸν ἐπιβάλλειν ποιότητας τῇ ὕλῃ, ὅλως τῆς ὕλης οὐκ ἐπιδεχομένης τροπὴν, ἀγεννήτου κατ' αὐτὴν τυγχανούσης. Ἔτι εἰ ἀγέννητος ἡ ὕλη, πάντως κατὰ τινὰ ποιότητα πεποιήται, καὶ ταύτην ἄτρεπτον, οὐκ ἂν εἴη πλειόνων ποιότητων δεκτικὴ· οὐδ' ἂν κοσμοποιοίτο· μὴ κοσμοποιουμένη δέ, ἐκτὸς ποιεῖ τὸν Θεὸν δι' ὅλων τοῦ δημιουργεῖν.

XXXIII.

Καὶ ἐβαπτίσατό, φησιν, ἐν τῷ Ἰορδάνῃ ἐπτάκις. Οὐ μάτην πάλαι Ναιμὰν λεπρὸς ὢν βαπτισθεὶς ἐκαθαίρετο, ἀλλ' εἰς ἐνδειξιν ἡμετέραν· οἱ λεπροὶ ὄντες ἐν ταῖς ἀμαρτίαις διὰ τοῦ ἁγίου ὕδατος καὶ τῆς τοῦ Κυρίου ἐπικλήσεως καθαρίζομεθα τῶν παλαιῶν παραπτωμάτων, ὡς παῖδιά νεόγωνα

ingenitam dicentes; agedum inquiremus, quid . . . immutabile. Immutabilis itaque est materia. Sin immutabilis est materia, immutabile autem non alteratur secundum qualitatem, mundus ex ea non conditur. Quapropter supervacaneum eis videtur, Deum qualitates materiæ imprimere; siquidem materia omnino mutationem haud admittit, quod per se sit ingenita. Uterius si materia est ingenita, utique cum quadam qualitate, eaque immutabili facta est; neque etiam mundus ex ea conditur. Mundo autem inde non condito, Deum a creatione mundi prorsus alienum facit.

XXXIII. *Atque baptisabat seipsum, ait, in Jordane septies.* 2 Reg. v. 14. Neque frustra olim Naaman lepra laborans, quum baptisatus esset, in corporis puritatem restitutus est, sed ut viam salutis nobis ostenderet: qui quidem peccatis commissis leprosi facti, per aquam sacram et invocationem Domini a prioribus vitiis

XXXIII. This and the next fragment first appeared in the Benedictine edition reprinted at Venice, 1734. They were taken from a MS. *Catena* on the

Books of Kings in the Coislin Collection; possibly the Syriac notice, Gr. Fr. XXXIX. 1, refers to the same Exposition of IRENÆUS.

πνευματικῶς ἀναγεννώμενοι, καθὼς καὶ ὁ Κύριος ἔφη· ἐὰν μὴ τις ἀναγεννηθῇ δι' ὕδατος καὶ πνεύματος, οὐ μὴ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

XXXIV.

Εἰ τὸ Ἑλισσαίου σῶμα νεκρωθὲν νεκρὸν ἤγειρε, πόσῳ μᾶλλον ὁ Θεὸς ὁ τὰ νεκρὰ σώματα τῶν ἀνθρώπων ζωοποιήσας ἄξει ἐπὶ τὴν κρίσιν;

XXXV.

¹ Ἔστι μὲν οὖν ἡ ² γνῶσις ἡ ἀληθινὴ ἡ κατὰ Χριστὸν σύνεσις, ἣν ὁ Παῦλος καλεῖ τὴν ³ σοφίαν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν ὁ ψυχικὸς ἄνθρωπος οὐ δέχεται, ὁ λόγος τοῦ σταυροῦ, οὗ ἑάνπερ τις γεύσῃται, οὐ μὴ ἀν προσελεύσεται ταῖς παραδιατριβαῖς καὶ λογομαχίαις τῶν τετυ-

libertatem nanciscimur, sicuti infantes recens nati spiritualiter regenerati, uti Dominus dixit: nisi quis per aquam et spiritum denuo natus fuerit, in divinum regnum non est intraturus.

² Reg. xiii. 21. XXXIV. Siquis mortuus, quum in Elisæ sepulchrum obiectus ossa ejus tetigisset, revixit: quanto magis Deus mortua hominum corpora resuscitata in judicium est ducturus?

XXXV. Est vero cognitio vera ea quæ secundum Christum est scientia, quam Paulus appellat sapientiam Dei in mysterio absconditam, quam animalis homo non capit, sermo de cruce, quem si quis gustaverit, non sane accedet ad disputationes et quæstiones de vocibus superborum et inflatorum, ea ingredien-

XXXV. ¹ This passage and the next three were first published with copious notes by CH. M. PFAFF, from originals in the R. Library at Turin; the present simply bearing the epigraph of τοῦ Εἰρηναίου. It is impossible to say from which works or treatises they may have come down to us, when so little is known of our author's genuine writings beyond the Greek work c. *Hæc*. PFAFF however names either the *διαλέξεις*

διάφοραι, mentioned by S. JEROME, or the *ποικιλαι ὁμιλῖαι*, instanced by SOPHRONIUS, or the *λόγος εἰς ἐπίδειξιν τοῦ ἀποστολικοῦ κηρύγματος*. It has been suggested in the Introduction, clxvi. 5, that this fragment may have been taken from the work π. *ἐπιστήμης*. See also the History of these Fr. I. clxx.

² Compare the definition of a true γνῶσις, p. 262.

φωμένων καὶ φυσιουμένων, τῶν ἃ μὴ ἐωράκασιν ἐμβατευνόντων. Ἀσχημάτιστος γὰρ ἡ ἀλήθεια καὶ ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, ὡς ὁ αὐτὸς ἀπόστολος λέγει, ⁴εὖμ ... τοῖς πειθομένοις. Ὁμοίους γὰρ Χριστῷ ἡμᾶς ποιεῖ, εἰ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν αὐτοῦ παθημάτων γινώμεν. Αὕτη γάρ ἐστιν ἡ ⁵ἐπιλογὴ τῆς ⁶ἀποστολικῆς διδασκαλίας καὶ τῆς ἀγιωτάτης πίστεως τῆς ἡμῖν παραδοθείσης, ἣν οἱ ἰδιῶται δέχονται καὶ οἱ ὀλιγομαθεῖς ἐδίδασκαν, οἱ ταῖς γενεαλογίαις ταῖς ἀπεράντοις οὐ προσέχοντες, ἀλλὰ μᾶλλον περὶ τὴν τοῦ βίου ἐπανόρθωσιν σπουδάζοντες, ἵνα μὴ τοῦ θεοῦ πνεύματος ἀποστερηθέντες ἀποτύχωσι τῆς βασιλείας τῶν οὐρανῶν. Τὸ γὰρ πρῶτον μὲν ἐστὶ τὸ ἀπαρῆσαι σεαυτὸν καὶ τὸ ἀκολουθῆσαι τῷ Χριστῷ,

tium, quæ non viderunt. Veritas enim figura caret et propinquum tibi verbum est in ore tuo et in corde tuo, uti idem apostolus dicit, quod facile disci potest ab obedientibus; nam similes Christo nos reddit, si virtutem resurrectionis ejus et communionem passionum ejus noverimus. Hoc enim est compendium doctrinæ apostolicæ et sanctissimæ fidei nobis traditæ, quam illitterati capiunt et indocti didicerunt, genealogiis, quæ finem non habent, non attendentes sed magis correctioni vitæ studentes, ne divino spiritu privati amittant regnum cœlorum. Nam primum quidem est seipsum abnegare et Christum sequi, et qui hæc faciunt, ad

³ A wisdom not confined by IRENEUS, as PFAFF says, to the *χαρίσματα* of prophesying, tongues, &c. (see 333-336), but extending in the widest sense to the good gifts of grace to the heart, as well as of light to the intellect. Cf. also I. 351.

⁴ The end of the word having perished, PFAFF proposes to fill it in as *εὐμαθές*, but the formation of Christ within the soul rather indicates *ἐμμενές*. Cf. Joh. v. 38.

⁵ PFAFF proposes to substitute *ἐπιτομή*, or *ἐκλογή*, though it is difficult to see how fellowship with the sufferings of Christ can be said to be either a *compendium*, or a *selection*, with respect

to Apostolical doctrine; but it is eminently the bond, that shews unity with the faith of the Apostles, and for this reason perhaps *ἐπιτομή* may be preferable, i. e. *affinitas*.

⁶ It is needless to follow PFAFF in his lengthened disquisition upon some apocryphal production under this title; the expression meaning no more than the sum and substance of Apostolical preaching; compare I. 90-93, II. 2, and Introd. clxviii. 1.

⁷ *Ἰδιῶται* with its derivatives is rather a *φληγ λέξις* of IRENEUS, meaning *unlearned*, *simple*. See I. 6, 2; 345; II. 379, 2; 406; as also in S. Paul's Epistles. Vid. *Lexic*.

καὶ οἱ ταῦτα ποιοῦντες εἰς τελειότητα φέρονται, πᾶν τὸ θέλημα τοῦ διδασκάλου πεπληρωκότες, υἱοὶ Θεοῦ διὰ τῆς παλιγγενεσίας τῆς πνευματικῆς γινόμενοι καὶ τῆς βασιλείας τῶν οὐρανῶν κληρονόμοι, ἣν πρῶτον ζητοῦντες οὐκ ἀφεθήσονται.

XXXVI.

¹Οἱ ταῖς ²δευτέραις τῶν ἀποστόλων διατάξεσι παρηκολουθηκότες ἴσασι, τὸν Κύριον ³νέαν προσφορὰν ἐν τῇ καινῇ διαθήκῃ καθεστηκέναι, κατὰ τὸ Μαλαχίου τοῦ προφήτου· Διότι ἀπὸ ἀνατολῶν ἡλίου καὶ ἔως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ

perfectionem feruntur, omnem doctoris voluntatem implentes, Filii Dei per regenerationem spiritalem evadentes et regni cœlestis heredes, quod qui primum quæerunt, non deseruntur.

XXXVI. Qui ultimas apostolorum constitutiones assecuti sunt, ii norunt, Dominum in novo Testamento novam instituisse oblationem secundum dictum Malachiæ prophetæ. Propterea *ab ortu solis, et usque ad occasum, nomen meum glorificatum est in gen-*

XXXVI. ¹ See note 1, preceding. It has been conjectured, *Introd. clxvii. 2*, that this extract is taken from the treatise *de Prædicatione Apostolica*, in all probability a catechetical, though perhaps not formal, exposition of the primitive Creed.

² *δευτέραις*, possibly referring to the preceding context; but taken absolutely it conveys a good sense, as implying the formal constitution, which the Apostles, II. i. 7, 4. 8. 9, acting under the impulse of the Spirit, though still in a secondary capacity, gave to the Church; and as S. IRENÆUS says, many Churches were established antecedently to the publication of the Holy Scriptures; barbarians evidently could only be instructed traditionally *viva voce*. II. 16.

³ *New*, as being the pure offering mentioned by the prophet, destined to replace the old offerings of the Sanc-

tuary; and as such, the Eucharistic Offering is mentioned in connexion with this same text of Scripture in the work *c. Har.* See pp. 199, 200. (Cf. *Fragm. II.*) The same may be observed of the application of this same text of Scripture in the *Const. Apost.* VII. 30, a work written when the Holy Eucharist was celebrated at least weekly. (Cf. S. AUG. *Ep. ad Januar.* 2, *Vind. Cath.* III. 448; S. JUST. M. *Apol.* 67, *Ib.* p. 169.) The interpretation therefore must not be limited to the act of congregational worship. JUSTIN M. applies the text in the same manner, and with a precision that precludes all mistake upon the subject; for the writer adds, *περὶ δὲ τῶν ἐν παντὶ τόπῳ ὑφ' ἡμῶν τῶν ἐθνῶν προσφερομένων αὐτῷ θυσιῶν, τούτῃσι τοῦ ἁγίου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου ὁμοίως τῆς εὐχαριστίας, προλέγει, κ. τ. λ.* *Dial. c. Tr. Jud.* § 41. Afterwards again he

ὀνόματί μου καὶ θυσία καθαρὰ· ὥσπερ καὶ ὁ Ἰωάννης ἐν τῇ Ἀποκαλύψει λέγει· ⁴Τὰ θυμιάματά εἰσιν αἱ προσευχαὶ τῶν ἁγίων· καὶ ὁ ⁵Παῦλος παρακαλεῖ ἡμᾶς παραστήσαι τὰ σώματα ἡμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ἡμῶν. Καὶ πάλιν· ἀναφέρωμεν θυσίαν αἰνέσεως τουτέστι καρπὸν ⁶χειλέων. Αὗται μὲν αἱ προσφοραὶ οὐ κατὰ τὸν νόμον εἰσιν, οὐδὲ τὸ χειρόγραφον ἐξαλείψας ὁ

tibus et in omni loco suffitus offertur nomini meo et victima munda,
 uti et Johannes in Apocalypsi dicit: *suffitus sunt preces sanctorum,* Apoc. v. 8.
 et Paulus hortatur, ut *sistamus corpora nostra victimam viventem,* Rom. xii. 1.
sanctam, beneplacitam Deo, rationalem cultum nostrum. Et rursus:
offeramus victimam laudis, hoc est fructum labiorum. Nam hæc Ecc. l. vii. 18,
 oblationes non secundum legem sunt, cujus chirographum delens 19.
Hos. xiv. 3.
Heb. xiii. 15.

connects the fulfilment of this prophecy with the prayers and praises of Christians, but they are prayers and praises that are accompanied with the offering of the Eucharist; διὰ τοῦ ὀνόματος τούτου, θυσίας, ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τουτέστι ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἁγίου καὶ τοῦ ποτηρίου τὰς ἐν παντὶ τόπῳ τῆς γῆς γινόμενας ὑπὸ τῶν Χριστιανῶν, προλαβὼν ὁ Θεός... ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαριστίαι ὑπὸ τῶν ἁγίων γινόμεναι, τελεῖται μόναι καὶ εὐάρεστοι εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτὸς φημί· ταῦτα γὰρ μόνου καὶ Χριστιανοῦ παρελάβον ποιεῖν, καὶ ἐκ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρὰς τε καὶ ὑγρὰς, ἐν ᾗ καὶ τοῦ πάθους, ὁ πέπωνθε δι' αὐτοὺς ὁ Τίλος τοῦ Θεοῦ, μέμνηται. § 117.

⁴ This text from the Apocalypse is similarly found, in juxta-position with the words of Malachi, in the work c. *Hæc*. p. 200.

⁵ The testimony of a foreigner to the excellence of our Liturgy may be noted. PFAFF says, *Apprime mihi placuere quæ hanc in rem in Liturgia Ecclesiæ Anglicanæ exstant, juxta quam omnes illi, qui Eucharistiæ fiunt participes, Deo totos cum anima et corpore se consecrant piis precibus, atque ad verba Pauli ad*

Rom. xii. 1, conceptis. The following Patristical quotations to the same point are added; ἤττηται ταῦτα οὖν εἰδὼς ἐγὼ καὶ ὅτι μηδεὶς ἄξιος τοῦ μεγάλου καὶ Θεοῦ καὶ θύματος καὶ ἀρχιερέως, ὅστις μὴ πρότερον ἐαυτὸν παρέστησε τῷ Θεῷ θυσίαν ζῶσαν, ἁγίαν. GREG. NAZ. *Apol.* ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν καὶ παρακαλοῦμεν καὶ δεόμεθα καὶ ἱκετεύομεν, κατὰπεμψὼν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα. *Lit.* S. JOH. CHRYS. The same writer also explains the term λογική, *Rom. xii. 1, λογικὴ λατρεία, ἡ πνευματικὴ διακονία, ἡ πολιτεία ἡ κατὰ Χριστὸν, οὐδὲν ἔχουσα σωματικόν, οὐδὲν αἰσθητόν.* Cf. also *Hom. xi. in Heb. ἡθικ.*

⁶ The LXX. Vers. Hos. xiv. 3, for *אֲנִי־הֵבִיחָם בְּרִיחָם* The calves, i.e. the sacrifice of our lips, read *אֲנִי־הֵבִיחָם בְּרִיחָם* fruit; and this is followed by the sacred writer, *Heb. xiii. 15.* But the Chaldee Paraphrast read and interpreted the verse as the E. V. *אֲנִי־הֵבִיחָם בְּרִיחָם* על אֲנִי־הֵבִיחָם בְּרִיחָם And the words of our lips shall be accepted by thee, as bullocks gratefully upon the altar.

Κύριος ἐκ τοῦ μέσου ἤρην, ἀλλὰ κατὰ πνεῦμα, ἐν πνεύματι γὰρ καὶ ἀληθείᾳ δεῖ προσκυνεῖν τὸν Θεόν. Διότι καὶ ἡ προσφορά τῆς εὐχαριστίας οὐκ ἔστι σαρκικῇ, ἀλλὰ πνευματικῇ καὶ ἐν τούτῳ καθαρὰ. ⁸ Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας, ⁹ εὐχαριστοῦντες αὐτῷ ὅτι τῇ γῇ ἐκέλευσεν ἐκφῦσαι τοὺς καρποὺς τούτους εἰς τροφήν ἡμετέραν, καὶ ἐνταῦθα τὴν προσφορὰν ¹⁰ τελέσαντες ¹¹ ἐκκαλοῦμεν τὸ Πνεῦμα τὸ ἅγιον, ὅπως ¹² ἀποφύγῃ ¹³ τὴν θυσίαν ταύ-

Dominus e medio sustulit, sed secundum spiritum; nam in spiritu et veritate oportet adorare Deum. Quapropter oblatio eucharistiæ etiam non carnalis sed spiritalis est et in hoc munda. Offerimus enim Deo panem et poculum benedictionis, gratias agentes ipsi, quod terræ mandaverit progignere hos fructus ad nostrum nutrimentum, et postea finita oblatione, invocamus S. Spiritum, ut

⁷ Compare IV. xxxi. xxxii., where the spiritual character of the Eucharistic offering is introduced in the same manner.

⁸ The offering is not simply the act of consecration by the priest, as PFAFF says; but the thank-offering of the whole Church to God for the creatures that he has given, εἰς τροφήν ἡμετέραν. It should also be observed that no mention is made of any *Hostia*; that which is offered the author still calls τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας. It is only after the Eucharistic offering has been made to God, that the prayer is added, that He will vouchsafe that Sacrifice to be, the Bread the Body, and the Cup the Blood of Christ; and accordingly the benefit is declared to consist in a true reception of our Lord's Body and Blood, set forth in the Bread and Wine, now rendered by the energy of the Holy Spirit, the Body and Blood of Christ. It may be added that PFAFF's notes require some caution; they exhibit, not the Primitive Doctrine of the Eucharist, but the Lutheran teaching of *Consubstantiation*.

⁹ Compare *Const. Apost.* VIII. 40.

The similarity of ideas caused PFAFF to remark, *Si ex διδασκαλίαις εἰσόντων Apostolicorum confectæ sint Constitutiones Apostolicæ, hæc ex διδασκαλίᾳ IRENÆI petita esse arbitror.* Cf. p. 12.

¹⁰ τελεῖν may mean either to consecrate or to complete; the latter is more in keeping with the words of JUSTIN M. a rather earlier writer than IRENÆUS; he uses the compound συνετελεῖν, as IRENÆUS uses τελεῖν, in speaking of the completion of one principal member of the Liturgical Service; οὗ συνετελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων· Ἀμήν. *Apol.* II. 97. And it should be observed that in the former *Apology*, § 67, it is stated, that *after* the prayers and the Amen, the congregation communicated. *Vind. Cath.* III. 169.

¹¹ The use of the term ἐκκαλοῦμεν confirms perhaps the reading ἐκκλησῶ at p. 205, and the reader will qualify for himself the opinion there stated in the note. Still ἐκκαλοῦμεν, even here, would be more in keeping with the theological language of the Greek Church.

την καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ, καὶ τὸ ποτήριον
τὸ αἶμα τοῦ Χριστοῦ, ἵνα οἱ ¹⁴μεταλαβόντες τούτων τῶν

exhibeat hoc sacrificium et panem corpus Christi, et poculum
sanguinem Christi, ut, qui hæc antitypa accipiunt, remissionem

¹³ The *Const. Ap.* again reflect faithfully the language of IRENÆUS, of which it is an amplification (see note 14); the case being, not as STIEREN has suggested, that the words in the *Const. Ap.* were taken from IRENÆUS, but that they both expressed the same Liturgical formulæ. Cf. note 9.

¹³ τὴν θυσίαν. The reader is referred to the note of C. M. PRAFF, with respect to the "Unbloody Sacrifice," and the symbolical ritual acts of the Greek Church.

¹⁴ As in the Anglican Liturgy, so in the Primitive, the Church prays, that by a true reception of the Body and Blood of Christ, we may receive *Remission of sins, and all other benefits of His Passion*; ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν. *Lit.* JAOOB. Ἵνα γένηται πᾶσι ἡμῶν τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς πίστιν, εἰς νῆψιν, εἰς ἰασιν, εἰς σωφροσύνην, εἰς ἁγιασμὸν, εἰς ἐπανένεωσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σοῦ ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν. *Lit.* MABO. Καὶ σε παρακαλοῦμεν . . . ἡμᾶς δὲ πάντας τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ ποτηρίου μετέχοντας ἐνώσαι ἀλλήλους εἰς ἐνὸς Πνεύματος ἁγίου κοινωνίαν, καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιῆσαι μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου. *Lit.* BASIL. ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα κ.τ.λ. *Lit.* CRYSTOST. The following manifestly supplied the original idea of important portions of our ser-

vice. In the so-called διδάξεις Τακώβου, the service begins with the Blessing pronounced by the priest, and the congregational response, Καὶ μετὰ τοῦ πνεύματός σου. Καὶ ὁ ἀρχιερεὺς· Ἄνω τὸν νοῦν· καὶ πάντες· Ἐχομεν πρὸς τὸν Κύριον. Καὶ ὁ ἀρχιερεὺς, Εὐχαριστῶμεν τῷ Κυρίῳ· καὶ πάντες· Ἀξίον καὶ δίκαιον. Καὶ ὁ ἀρχιερεὺς εἰπάτω· Ἀξίον ὡς ἀληθῶς καὶ δίκαιον, πρὸ πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα Θεόν, κ.τ.λ. *Const. Ap.* VIII. 12. Similarly the Bread and Wine are consecrated, in terms that are closely similar to those of our Liturgy; ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο λαβὼν ἄρτον καὶ ἀναβλέψας . . . καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς, εἰπὼν . . . ὡσαύτως καὶ τὸ ποτήριον κερδάσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀγιάσας ἐπέδωκεν αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες, κ.τ.λ. The sacred elements, as in our Liturgy, are Bread and Wine, but they are the very Body and Blood of Christ to every faithful soul, and none but the faithful are supposed to be present at those Holy Mysteries. We pray, that we receiving these creatures of Bread and Wine, according to our Lord's most holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood; and the primitive Liturgy expressed the same prayer in very much the same terms, προσφέροντες σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ τὴν αὐτοῦ διδάξαν, τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο . . . καὶ ἀξιούμεν σε ὅπως εὐμενῶς ἐπιβλέψης ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου . . . καὶ καταπέμψης τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην . . . ὅπως ἀποφῇ (sc. τὸ Πν. τὸ ἅγιον) τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἶμα τοῦ Χριστοῦ σου, ἵνα οἱ

ὑαντιτύπων, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν. Οἱ οὖν ταύτας τὰς προσφορὰς ἐν τῇ ἀναμνήσει

peccatorum et vitam æternam consequantur. Illi itaque, qui has

μεταλαμβάντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ. *Const. Apost.* VIII. 12. Passages easily identified with our Prayer for the Church Militant then followed, which were concluded with the congregational Amen; and the Bishop having added ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν, the suffrage responded, καὶ μετὰ τοῦ πνεύματός σου.

⁹ Ἀντιτύπων, i. e. the Body and Blood of Christ which can alone convey remission of sins. Whatever the sacramental elements may be by way of heavenly mystery, *by the senses* we know them to be only bread and wine; but they are to us in body, soul and spirit, as the glorified Body of our Lord; and the earthly substance is a type or counterpart to us of the Heavenly, not because it is a mere symbol or figurative representation of the Lord's Body, that was born into the world and died upon the Cross for us, but because the words of Truth, "This is my Body," and, "This is my Blood," make those earthly elements to be to us the very Body and Blood of Christ, though without change of substance; and through eating that Bread and drinking that Cup, the Glorified Body, that we cannot touch or see or taste or handle, is brought into communion, and so to speak assimilated by our mortal nature, to the cleansing and purifying of the entire man, in body, soul and spirit. As therefore the express image and character of the mould or die is represented in the cast or copy, and as the Son, the Divine Word, is the express image of the Father, so is the Son, as God and Man, present and

received as the true antitypal counterpart in the Holy Sacrament of the Lord's Supper. That which Christ has pronounced to be His Body, we may be sure is His Body, and it were a manifest irreverence to suppose it any thing else. There is an expression used with reference to the Basilidian heavens, that illustrates the use of this term. It is said that the creator angels of the second heaven were, *antitypí eis qui super eos essent*, in the original evidently, *ἀντίτυποι τῶν ὑπὲρ αὐτούς*. Similarly the heaven they created, according to Theodoret, was a close copy of the first, *προσόμιον*, p. 199, n. 3. Now in agreement with the Platonic theory, these angels were one with the heaven they created, the heaven was intellectual as the angels. The two terms therefore *ἀντίτυπον* and *προσόμιον*, being relative to the same subject, express the same degree of affinity; and *ἀντίτυπον* is seen to mean an exact counterpart. But in things create there may be resemblance without identity. Not so in the only Uncreate. The Body of Christ is the Body of the Word, and having been taken into God, is affected with all the properties of the Uncreate; and as *χαρακτήρ τῆς ὑποστάσεως τοῦ Πατρὸς*, applied to the Son, can only mean identity of substance with the Father, so *ἀντίτυπος* here conveys the idea of identity between the Body of Christ, and the consecrated Bread. The two are not co-existent as distinct substances, *consubstantially*, but the Bread, through the energy of the Word, is the Lord's Body. The reader is referred to an useful note of PFAFF upon this passage, containing important deductions from patristical authorities, and in which his Lutheran consubstantiation does not crop out. Cf. *ἀντίτυπον*, I. 51.

τοῦ Κυρίου ἄγοντες, οὐ ¹⁵ τοῖς τῶν Ἰουδαίων δόγμασι προσ-
έρχονται, ἀλλὰ πνευματικῶς λειτουργοῦντες τῆς σοφίας υἱοὶ
κληθήσονται.

XXXVII.

¹ Ἐταξαν οἱ Ἀπόστολοι, μὴ δεῖναι ἡμᾶς κρίνειν τινὰ
ἐν βρώσει καὶ ἐν πόσει καὶ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ
σαββάτων. Πόθεν οὖν αὐται αἱ μάχαι, πόθεν τὰ ² σχί-
σματα; ἑορτάζομεν, ἀλλ' ἐν ζύμῃ κακίας καὶ πονηρίας, τὴν
ἐκκλησίαν τοῦ Θεοῦ διαρρίπτοντες, καὶ ³ τὰ ἐκτὸς τηροῦμεν,

oblaciones in recordatione Domini agunt, non sane Judæorum
institutis accedunt, sed spiritaliter sacra facientes sapientiæ filii
vocabuntur.

XXXVII. Ordinaverunt Apostoli, non oportere nos judicare
quemquam in esca vel potu vel parte festi aut neomeniæ aut sab-
batorum. Unde igitur hæ disceptationes? Unde schismata?
Feriamur, sed in fermento malitiæ et malignitatis, ecclesiam Dei

¹⁵ Cf. *Judei autem non offerunt, &c.*
p. 293.

XXXVII. ¹ Copied by CHR. M. PFAFF from the Collection in the Royal Library at Turin; but, as in the case of the two preceding extracts, the volume from whence it was taken has disappeared. The fate of the copy of the *Philosophumena* mentioned by PFAFF is also a mystery, "*Quæsi in catalogo (impresso sc.) inter alia quedam Origenis (l. Hippolyti) Philosophumena, sed non inveni notatum Codicem, ex quo collectas variantes lectiones nisi olim ad cel. Wolfum.*" The copy contained no more than the single book edited by WOLF.

² The subject of this fragment refers apparently to the Epistle *ad Blastum*, de *Schismate*; the individual addressed was a friend of FLOVINUS; but points of schismatical observance, rather than heresy, caused the letter to be written. Upon the precise nature of the difference, see *Introd.* p. clix. It should

be remembered that the letter of IRE-
NÆUS to Victor upon the same subject, was not written in consequence of any variance between the two Bishops, but in mitigation of the extreme severity, with which the Roman Bishop wished to visit offenders against Catholic Unity. It may be observed that this extract may also have been made from the treatise π. τοῦ πτόχα, mentioned by JUST. M. Qu. 115 *ad Orthod.* PFAFF compares the somewhat similar passage, IV. liii. p. 261.

³ τὰ ἐκτὸς τηροῦμεν. Quod suo jam tempore reprehendit IRENÆUS, id ad hoc, quod vivimus, sæculum egregie quadrat. Scilicet ea est perniciosissima, quæ unquam excogitari potuit, hæresis, qua creditur, religionem in externis saltem ritibus cærimoniisque consistere, quas qui servaverit, de salute sua securus esse possit. Adeo hæc labes pervasit omnes sectas, ut nulla fere amplius medela queat adhiberi. Aliter omnino

ἵνα τὰ κρείττονα, τὴν πίστιν καὶ ἀγάπην ἀποβάλλωμεν. Ταύτας οὖν ἑορτὰς καὶ νηστείας ἀπαρέσκειν τῷ Κυρίῳ ἐκ τῶν προφητικῶν λόγων ἠκούσαμεν.

XXXVIII.

¹Χριστὸς ὁ ²πρὸ αἰώνων κληθεὶς Θεοῦ Υἱὸς ἐν τῷ πληρώματι τοῦ καιροῦ ὤφθη, ἵνα ἡμᾶς, τοὺς ὑπὸ τῆς ἀμαρτίας ὄντας, διὰ τοῦ αἵματος αὐτοῦ καθαρῶς, ἀγνοῦν τῷ πατρὶ υἱοὺς παραστήσας, εἰ τῇ παιδείᾳ τοῦ πνεύματος εὐπειθεῖς ἡμᾶς παρέχωμεν. Καὶ ἐν τῷ τέλει τῶν καιρῶν μέλλει ἔρχεσθαι εἰς τὸ ³καταργῆσαι πᾶν τὸ κακὸν, καὶ εἰς τὸ ⁴ἀποκαταλλάξαι τὰ πάντα, ἵνα ᾗ πάντων τῶν μiasμάτων τὸ τέλος.

scindentes, et externa servamus, ut meliora, fidem et caritatem abjiciamus. Has igitur ferias et jejunia displicere Domino ex sermonibus prophetis audivimus.

XXXVIII. Christus ante secula vocatus Dei Filius in complemento temporis apparuit, ut nos, qui sub iugo peccati eramus, per sanguinem suum purificet, inculpato Patri filios sistens, si castigationi spiritus obedientes nos præstemus. Et in fine temporum venturus est, ad destruendum omne malum et ad reconcilianda universa, ut omnium impuritatum sit finis.

optimus Salvator: οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. Luc. xvii. 20, 21. PFAFF.

XXXVIII. ¹ From the same collection at Turin. See Fr. XXXV. n. 1. The passage seems to be of cognate matter with the treatise *de Resurrec.* i. lxviii. PFAFF referred it either to the *διαλέξεις διάφοροι*, or to the *ἐπιδείξεις ἀποστολικοῦ κηρύγματος*.

² The eternal *ὁμοουσία* and *πρόταξις* of the Son or Word of God, is clearly stated by IRENÆUS, as BULL has carefully noted among his other primitive authorities, *Def. Fid. Nic.* i. i. § 4; II. v.; III. iv.; IV. iii. § 6. Cf. also MASS. *Diss.* III. § 5.

³ Upon the opinion of IRENÆUS respecting the duration of future punishment, compare the passages noted in Index, v. *Punishment*.

⁴ Compare II. 101, 362, 380.

XXXIX.

Καὶ εὗρε σιαγόνα ὄνου· Σημειωτέον, ὅτι οὐκέτι ἡ θεία γραφή μετὰ τὴν πορνείαν τοῖς παρ' αὐτοῦ κατωρθωμένοις ἐφθέγγετο τὸ, "Ἡλατο ἐπ' αὐτὸν πνεῦμα Κυρίου· οὕτω γὰρ τὸ τῆς πορνείας ἀμάρτημα πρὸς τὸ σῶμα, ὡς περὶ Θεοῦ ναὸν ἀμαρτάνεται, κατὰ τὸν θεῖον Ἀπόστολον.

XL.

¹Τοῦτο σημαίνει ²τὸν διωγμὸν τὸν κατὰ τῆς ἐκκλησίας παρὰ τῶν ἔτι μενόντων ἐν τῇ ἀπιστίᾳ ἐθνῶν. Ἀλλ' ἤλπισεν ὁ ταῦτα πάσχων, ὡς ἔσται ἐκδίκησις κατὰ τῶν

XXXIX. *Et invenit maxillam asini.*³ Notandum quod non Jud. xv. 15. amplius post fornicationem sacra scriptura de rebus ab eo fortiter et feliciter gestis locuta est: *impulit eum Spiritus Domini.* Ita Jud. xiv. 6. enim peccatum fornicationis contra corpus, quemadmodum contra 19; xv. 14. templum Domini, committitur secundum divum Apostolum.

XL. Hoc significat persecutionem ecclesiae a gentibus in infidelitate adhuc permanentibus. Sed ille, qui talia passus est, speravit ultionem de gerentibus bellum. Per quod vero ultio?

XXXIX. This and the next four fragments are printed by MÜENTER in his *Fragmenta Patr. Gr.* from MSS. in the Vatican. They appear to have been derived from the same homiletical expositions of the historical books, as several of the fragments previously edited by HALLOIX. It may be also added that the Nitrian Codex 12,157, fol. 198, notices a treatise of some kind by IRENEUS on the history of Elkanah and Samuel, ⲓⲣⲉⲛⲁⲓ ⲛⲁⲓ ⲉⲗⲕⲁⲛⲁ "ⲙⲉ ⲕⲁⲗⲁ ⲙⲁⲙⲓ ⲛⲁⲓ ⲉⲗⲕⲁⲛⲁ" ⲓⲣⲉⲛⲁⲓ ⲛⲁⲓ ⲉⲗⲕⲁⲛⲁ also referrible to this series.

XL. ¹ See previous note. This fragment is printed in the Catena II. 219, mentioned Gr. Fragm. XV. 1, and without variation. STIEREN not perceiving this has printed it again as XLVII. In the Catena there is the note appended, *οὐδὲ τοῦτο, οὐδὲ τὸ ἐξῆς τοῦ Εὐρημαίου ἐν τοῖς τοῦ Λουγδοῦνως ἐκδομ. εἰρηται.*

² This expression shews that the fragment was written in an age of persecution, and so far agrees with the idea that it proceeds from our author; but it is manifestly useless to inquire whether reference is made to any particular persecution.

³ MÜENTER considers that IRENEUS in a former fragment XXV. p. 492, had made Samson a type of the Redeemer,

πολεμούντων. Διὰ τίνος δὲ ἡ ἐκδίκησις; Πρῶτον μὲν διὰ τοῦ καταφυγεῖν ἐπὶ τὴν ἔνοχον πέτραν, δεύτερον δὲ διὰ τοῦ εἰρεῖν σιαγὸνα ὄνου. Τύπος δὲ τῆς σιαγόνος τὸ σῶμα τοῦ Ἰησοῦ.

XLI.

Εὖ μὲν λέγοντες αἰεὶ τοὺς ἀξίους, κακῶς δὲ οὐδέποτε τοὺς ἀναξίους, τευζόμεθα καὶ ἡμεῖς τῆς τοῦ Θεοῦ δόξης καὶ βασιλείας.

Primo quidem per fugam ad petram, quæ sensibus non percipitur (spiritalem); dein vero per inventionem maxillæ asini. Typus vero maxillæ corpus Christi.

XLI. Benedicentes semper iis, qui digni sunt, indignis autem nunquam maledicentes, ita nos quoque gloriam et regnum Dei consequemur.

whereas the race of the redeemed was there represented by the scripture character. Here also the Church under persecution is as the hero of the tribe of Dan; she betakes herself to the spiritual rock, Jud. xv. 11; and though bound for a season by her oppressors, is able to break "their bands asunder, and cast away their cords from" her; and afterwards when weary she drinks of the spiritual rock in Lehi, Jud. xv. 9, 19, and is refreshed. The name Lehi, both meaning a locality and a jaw-bone, is the mean term that MUENTER despaired to find, when he said, *cujus comparationis medium terminum frustra quæres*. By understanding Samson to allegorise the Church militant amidst her enemies, both of these fragments are brought under the same exegetical idea.

⁴ ἔνοχον need not be altered to τὴν Ἡράμ, much less to ἔνοχον, as MUENTER proposes (see p. 895, n. 4, STIEREN.) The reference is clearly to the spiritual rock, Christ.

⁵ The Catena has the note, οὐκ ὁρθὸν δὲ τὸ ἐν τῷ τέλει, εἰ μὴ ἐκφρασθῇ οὕτω Τύπος δὲ ἡ σιαγὸν τοῦ σώματος τοῦ Χριστοῦ.

XLI. Obtained by MUENTER from the same source as before; in the Codex it is inscribed, τοῦ ἀγίου Ἐρημίου ἐκ τῶν διατάξεων. The editor says upon this: *Morem fuisse antiquissimorum ecclesie Patrum constat, ut ea, quæ sive ab apostolis sive a discipulis apostolorum, τῆς πρώτης διαδοχῆς, acceperant, quo se melius falsis, quæ sæculo jam secundo circumferebantur, institutionibus opponerent, in opusculis didachæ vel διδασκαλίας dictis, discipulis posteritatisque traderent. Tales quidem διδάχαι, a plurimis Patribus conscriptas, dein Epiphaniî tempore in Constitutiones Apostolorum ex iis conflatas transiisse, censuerunt viri in antiquitatibus ecclesiasticis facile principes, inter quos Dodwellum, Pearsonium, Grabiumque nominasse sat erit. Ejusmodi porro διδασκαλίας in secunda, quæ vulgo dicitur, Clementis Romani epistola ad Corinthios*

XLII.

Προφητεία ἐν αὐτοῖς ἐσημαίνετο, ὡς παραβάτης γενόμενος ὁ λαὸς σειραῖς τῶν ἑαυτοῦ ἁμαρτιῶν σφιγγίσεται. Τὸ δὲ λυθῆναι αὐτοῦ αὐτομάτως τὰ δεσμὰ σημαίνει, ὡς μετanoήσας πάλιν λυθήσεται ἐκ τῶν τῆς ἁμαρτίας δεσμῶν.

XLIII.

Οὐκ εὐχερὲς ὑπὸ πλάνης κατεχομένην μεταπεῖσαι ψυχὴν.

XLIV.

Καὶ τὸν Βαλαὰμ υἱὸν Βεὼρ ἀπέκτειναν ἐν ῥομφαίᾳ. Ὁ γὰρ μηκέτι ἐν πνεύματι Θεοῦ λαλῶν, ἀλλὰ κατέναντι νόμου Θεοῦ ἕτερον πορνείας νόμον ἰστάνων, οὗτος οὐκέτι ὡς προφήτης, ἀλλ' ὡς μάντις λογισθήσεται. Μὴ ἐμμένεις γὰρ τῇ τοῦ Θεοῦ ἐντολῇ, ἄξιον τῆς αὐτοῦ κακομηχανίας ἀντελάβετο μισθόν.

XLII. Vaticinio in illis indicabatur, quod populus transgressor factus vinculis propriorum peccatorum coereretur. Spontanea vero vinculorum solutio indicat, quod poenitentia facta, iterum vinculis peccati liberaretur.

XLIII. Non est facile quid, animæ ab errore occupatæ aliam sententiam persuadere.

XLIV. *Atque Balaamum Beoris filium ferro trucidarunt.* Num. xxxi. 8. Etenim non loquens amplius ex spiritu Dei, sed adversus legem divinam proferens alteram adulterinam legem, hic ne diutius quidem propheta, sed vates habebitur. Non obtemperans enim Dei imperio, dignas pravarum ipsius artium poenas luit.

superstitem esse, asseritur. Hippolyti similiter in bibliotheca Cesarea Vindobonensi ineditam exstare, docuit Lambersius Comment. VIII. 429. De aliorum Patrum didachis, Ignatii nimirum, Polycarpi, Hermæ et Barnabæ testantur nonnulla verba Stichometriae Nicephori Patriarchæ a Dodwello in Diss. i. Irenæica laudata. PFAFF.

XLII. Again from the same

source, and, as MÜNTER says, most probably from a Homily upon the third and fourth chapters of Ezekiel. This fragment is repeated by STIEREN as XLVIII. from the Σεφά, ii. 220.

XLIII. Perhaps from the Tr. τ. ὁγδοῶτος.

XLIV. Reprinted and translated by STIEREN from the Σεφά, i. 1381, mentioned at p. 486.

XLV.

Θεὸς αἰῶνος, ὀνομασθεὶς Θεὸς τοῖς ἀπίστοις, τουτέστιν ὁ Σατανᾶς.

XLVI.

¹ Λύει τῷ Ζαχαρίᾳ τὴν σιωπὴν γεννηθεὶς ὁ Ἰωάννης. Καὶ γὰρ οὐκ ἐπράυνε ²[*l. ἐβάρυνε*] τὸν πατέρα, τῆς φωνῆς ³σιωπᾶν προελθούσης· ἀλλ' ὥσπερ ἀπιστηθεῖσα τὴν γλῶσσαν ἔδησεν, οὕτω ⁴φανερωθεῖσαν δοῦναι τῷ πατρὶ τὴν ἐλευθερίαν· ᾧ καὶ εὐηγγελίσθη καὶ ἐγεννήθη. Φωνὴ δὲ καὶ ⁵λύχνος λόγου καὶ φωτὸς πρὸδρομος.

XLVII.

Εἰς τί δὲ καὶ τὸ ἐν πόλει Δαβὶδ πρόσκειται, εἰ μὴ ἵνα διὰ τὴν ὑπὸ Θεοῦ γεγενημένην τῷ Δαβὶδ ὑπόσχεσιν, ὅτι

XLV. Deus hujus sæculi, iis, qui fidem non habent, nominatus Deus, id est Satanas.

XLVI. Solvit Zechariæ silentium natus Johannes. Neque enim gravavit patrem, voce ex silentio egrediente, sed perinde ac linguam ejus vinxerit, cum non fidem haberet ille, ita palam facta [vox] patri libertatem reddidit; cui et nuntiata est et nata. Vox autem et lux, verbi et luminis præcursor.

Luc. ii. 11.

XLVII. Quem in finem autem et illud *in urbe Davidis* additum est, nisi ut id, quod a Deo Davidi promissum erat, ex

XLV. From the *Catena* on S. Paul's *Epp. ad Cor.*, edited by Dr CRAMER, and reprinted by STIEREN.

XLVI. ¹ *Hoc fragmentum et quod sequitur e Codice Theol. Græc., qui in bibliotheca Vindobonensi adservatur et numerum LXII. et folia 424 habet, exscripta mecum communicavit Henr. Ernest. Pöschl, cui maximas ago gratias.*

The fragment has been correctly printed by STIEREN, as the editor is informed by the Curator of the Palatine Library at Vienna, Dr J. G. v. Karajan. But the text is very corrupt, and

the following emendations are represented in the translation.

² The word is abbreviated in the MS. as ἐπράυνε.

³ *adj., ἐκ τοῦ.* Allusion is made to the designation of the Baptist, as *The voice of one crying in the wilderness, &c.*

⁴ *l. οὕτω φανερωθεῖσα ἀνέδωκε.*

⁵ Cf. *ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος.* Joh. v. 35.

XLVII. This is printed as an independent fragment by STIEREN, who seems to have overlooked the fact that he had already inserted it in its proper

ἐκ καρποῦ τῆς κοιλίας αὐτοῦ αἰώνιος ἔσται βασιλεὺς, πεπληρωμένην εὐαγγελίσσεται.

fructu ejus ventris æternum regem progressurum esse, perfectum annuntiaret.

place, (see p. 37 of this vol.); and with the Benedictine variation of readings from the MS. in the Imperial Collection at Paris, numbered 2440; where it occurs in the two places, fol. 61, and 76. These *variae lectiones* were carelessly omitted in loc. they are therefore now added. It will be seen that the Cambridge MS. agrees with the Parisian.

It may be observed that STIEREN'S

edition numbers li. Greek Fragments. Of these XX. and XXI., commencing respectively in GRABE'S edition, *Kαὶ ἐπέθηκε*, and *Δίδωσι*, are cancelled as belonging to Apollinarius; XLVII. and XLVIII. also are merely repetitions, from inadvertence, of the Fragments numbered XL. and XLII. in this edition. XXX. is also a superfluous repetition, *q. v.*





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