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ORIGEN SCHOLIA IN APOCALYPSIN

XXVIII

(Μετὰ τὸ ἐγνωκέναι μέ, φησιν, ὅτι ἡ ρίζα Δαυεΐδ, ὁ νικήσας λέων ἐκ τῆς φυλῆς Ἰούδα, εἴληφεν τὸ βιβλίον ἐπὶ τῷ λῦσαι τὰς σφραγίδας αὐτοῦ) Εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον. μετὰ τὴν ἀνάστασιν καὶ ἀνάληψιν ὄφθην τὸ ἄρνιον οὐκέτι ἐσφαγμένον ἀλλ' ὡς ἐσφαγμένον ὤφθη καὶ ἔτι ἐστός, τουτέστιν 5 οὐκέτι ἀλλοιούμενον.

(εἶ) οὖν κατὰ καινὴν στάσιν ἔχει λοιπὸν ἑπτὰ κέρατα, ἁγίαν βασιλείαν καὶ εὐλογημένην ἔχει, ταύτης γὰρ σύμβολον τὰ ἑπτὰ.

XXVIII. 1. Apoc. v 5, 7 2. Apoc. v 6 7. Gen. ii 3 = Exod. xx 11

XXVIII. 2. τῷ *scripsi*: τό *cod*. I think the dative is more natural.
3. θρόνου Wohlenberg: οὐρανοῦ *cod* 4. ὡς Diobouniotis: *om cod* (lost between -oc and ec-), but it is not only part of the text of Apoc. but is implied in Origen's comment, if I have interpreted that rightly.
5. ἀλλ' ὡς ἐσφαγμένον *supplevi*: *om cod*. The text of the comment as it stands in the MS contradicts the text of Apoc., as Harnack rightly sees (p. 58): but when, instead of mistrusting the comment as it stands, he says that Origen here develops a favourite thought of his own 'in opposition to the text' 'im Gegensatz zum Text', his explanation is surely quite impossible. Origen may allegorize his text, and allegorize its plain meaning away: but he would never have dreamed of contradicting his text. The suggestion of an omission by *homoeoteleuton* seems to me to dispose of the difficulty.
5. ἔτι ἐστός *scripsi*: ἐπιεστός *cod*, but this is a *vox nihili*. ἐστός is a variant and more correct form for ἐστηκός: ἔτι is a very simple correction of ἐπί, though I admit that προσέτι would be more natural, as the sense wanted is 'furthermore'.
6. ἀλλοιούμενον *cod*: if correct, this must mean 'subject to change'; the sense is good enough, but it is not easy to see why 'standing' should mean 'no longer subject to change'.
7. εἶ Η.: η *cod* κατὰ καινὴν Η.: κατάκαινον *cod* κέρατα Η.: καιρετα *cod* ἁγίαν . . . καὶ εὐλογημένην: Harnack has noted that the same combination of epithets is found in Schol. ix, but he has not apparently realised that Origen is referring us to the 'blessing and hallowing' of the seventh day, that is, of the number seven.
8. ἑπτὰ

πρὸς τοῖς ἑπτὰ κέρασι καὶ ὀφθαλμοῦς ἑπτὰ ἔχει, οὐκ ἄλλους ὄντας τῶν ἑπτὰ
 10 τοῦ θεοῦ πνευμάτων ἃ πορεύεται (ἐ)π(ι) τῆς γῆς ἐπισκοποῦντα τὰ πρὸς ἀνθρώ-
 πων πραττόμενα· συνάδει τούτοις τὸ Ἑπτὰ ὀφθαλμοὶ Κυρίου εἰσὶν ἐπιβλέποντες ἐπὶ
 Πᾶσαν τὴν γῆν.

XXIX

Εἴρηται που Κατεγυθνήτω ἡ προσεγχή μοῦ ὡς θγμίαμα ἐνώπιόν σου· πλήρεις
 τούτων τῶν θυμιαμάτων φιάλαι τυγχάνουσι τὰ ἡγεμονικὰ τῶν γνησίως εὐχομέ-
 νων Χριστῷ. ἐρεῖς δὲ καὶ τὰς κιθάρας τὴν ἡρμοσμένην εὐμούσως καὶ εὐμελῶς
 δύναμιν αὐτῶν καθ' ἣν νοοῦσι καὶ ἀγαπῶσιν Χριστόν.

5 τί δὲ (κα)τὰ τὸ ἄδειν τὴν καινὴν ᾠδὴν λέγουσιν ἢ τὸ Ἄξιος εἶ, ὃ δέσποτα
 σωτήρ, λαβεῖν τὸ βιβλίον καὶ τὰ ἐξῆς; προφανῶς δὲ περὶ τοῦ σταυρωθέντος
 ἐστὶ ταῦτα, ἀχθέντος ὡς πρόβατον ἐπὶ σφαγῆν· ἐκ τῆς οὕτω γεναμένης σφαγῆς
 τὸ ρεῦσαν αἷμα τιμ(ῆ) δί(δο)τ(αι) ὑπὲρ τῶν σεσωσμένων.

καὶ ἐπειδὴ μὴ ὑπὲρ μέρους ἢ ἐνὸς ἔθνους τῶν ἀνθρώπων ἐσταυρώθη,
 10 ἡγόρασεν τῷ αἵματι αὐτοῦ ἀπὸ πάσης φυλῆς Ἰσραὴλ καὶ διαλέκτου πάσης τῶν
 ἀνθρώπων. ἔτι μὴν καὶ λαοῦ καὶ ἔθνους διαφορὰν διαφόρ(ως ἔστι) λαβεῖν

11. Zach. iv 10

XXIX. 1. Ps. cxl (cxli) 2. 2, 3. Apoc. v 8 5, 10, 11. *ib.* v 9. 7 Is. liii 7

scripsi: πνευματα *cod.* In the light of what I have urged in the pre-
 ceding note, I cannot doubt that not 'spirits' but 'seven' is the
 symbol of the kingdom that is 'blessed and hallowed'; and if, as
 I suspect, some abbreviation for πνεύματα is either in our MS or was in
 its ancestor, the change is not a serious one. I should prefer τὸ ἑπτὰ
 to τὰ ἑπτὰ, but have not ventured to make the change. 10. ἐπί
 Harnack (in the notes, but not in the text): ἀπο *cod*

XXIX. 5. κατὰ *scripsi*: μετὰ *cod*, but according to the text of Apoc.
 the 'new song' was the Ἄξιος εἶ κτλ. If μετὰ is right, Origen must
 have read καὶ λέγουσιν instead of λέγοντες, and have treated what
 follows as something different from the 'new song'. 6. δέ *cod*:
 possibly δή. 7. γεναμένης *cod*: γενομένης H. But there is no justifica-
 tion for altering what is a known form (Moulton *Grammar of N. T.*
Greek, Prolegomena p. 51 n. 2, and vol. ii p. 213). 8. τιμὴ δίδοται *scripsi*:
 τιμιονδοτε *cod*, τίμιον δέδοται H. Origen is expounding the words
 ἡγόρασας ἐν τῷ αἵματι, and his meaning must surely be that the blood
 is the 'price given' for the purchase or redemption of the σεσωσμένοι.
 If τίμιον is really the MS reading, the scribe's thought may have been
 running on the τιμίῳ αἵματι ὡς ἀμνοῦ of 1 Pet. i 19. 10. διαλέκτου:
 substituted by Origen for the γλώσσης of Apoc. Was γλώσσα going
 out of use in the sense of 'language'? 11. ἔτι μὴν: I think that
 this phrase must introduce a new thought, and that therefore a full-stop
 must be placed before it. What the new thought is I think the words
 ἢ προτέρα ὑπόθεσις in l. 14 make clear: Origen has given alternative
 explanations of the contrast of λαός and ἔθνος, first the literal view that

φάσκοντα ὄ(τ)ι ἐκ τῶν καθαρῶν καὶ σοφῶν ἀνθρώπων ληφθέντες ἀπὸ λαοῦ, οἱ δὲ ἀπὸ τῶν χυδαιότερων καὶ πολλῶν ἀπὸ ἔθνους ἠγοράσθησαν. πιστοῦτ(αι) ἢ προτέρα (ὑ)πόθεσις τὸν ἀριθμὸν τῶν εἴκοσι τεσσάρων πρεσβυτέρων ἐκ τῆς προκειμένης λέξεως· αὐτοὶ γὰρ (ὡ)μολόγησαν ὡς ἀπὸ τῶν ἀνθρώπων ἠγοράσθη- 1
σαν καὶ ἐξελέγησαν.

ἡμεῖς οὖν οἱ ἀναγιν(ώ)σκοντες ταῦτα καὶ μαθόντες ὅτι τὰ θυμιάματα εἰσιν

15. Apoc. xiv 4

17. Apoc. v 8

λαός like φυλή refers to Israel, ἔθνος like γλῶσσα (διάλεκτος) to the Gentiles (l. 10), secondly the more remote idea that the λαός are the more advanced, the ἔθνος the more ordinary Christians. That being so, if the MS reads και λαου και εθνους και λαου it is simpler to omit και λαου once than with Diobouniotis and Harnack to add και ἔθνους ἐστὶ. διαφορὰν διαφόρ(ως ἔστι) λαβεῖν *scripsi* ('it is possible to interpret differently the difference between λαός and ἔθνος'): διαφοραν διαφοραν *cod.*, διαφορὰν H. There seems reason to suppose that at certain parts of the MS or its ancestor four or five letters were mutilated or illegible: cf. xxx 1 ἀγίαι (ἐνεργίαι?) 12. φάσκοντα ὅτι *scripsi*: φασκοντα οι *cod.*, τὸν φάσκοντα οἱ H. The insertion of τὸν is unnecessary, once the drift of the sentence is grasped: 'it is possible to interpret . . . if one says', 'by saying'. ὅτι seems to be essential: it may either replace οἱ, with which I think Origen's style could dispense (if οἱ were right, one would expect οἱ μὲν), or be inserted before it 13. πιστοῦται H.: πιστουτε *cod.* The word is a favourite of Origen's: cf. Schol. xxv l. 9. 14. ὑπόθεσις H.: ἀποθεσις *cod.* The first of the two 'hypotheses' is that λαός and ἔθνος are the chosen race and the peoples of mankind: and this tallies with the number of 24 πρεσβύτεροι, since 24 suggests two groups of 12. And the πρεσβύτεροι must somehow represent humanity, since we are told that they were 'redeemed from among men', ἀπὸ τῶν ἀνθρώπων (cf. l. 15), Apoc. xiv 4 15. ὁμολογησαν *cod.* 17. ἀναγινωσκοντες *cod.* Obviously 'we who read' must mean 'we who study the scriptures', not 'we who read the scriptures to the congregation'. It is quite true that ἀναγινώσκειν means 'to read aloud': but it does not necessarily mean 'read aloud to others'. If St Mark wrote (xiii 14) 'when ye see the abomination of desolation standing where it ought not (let him that readeth detect what is meant) . . .', he was not thinking about the order of Readers. Even if the Gospel had been written for the purpose of being read in church, the evangelist certainly did not intend to suggest that the Reader should understand and the congregation should not. He wanted every one who read his Gospel to understand that at this point he meant something that he could not afford to say. Just as in Apoc. xiii 18, the Roman power is referred to in veiled language, and νοεῖν νοῦς is in each case the capacity to read between the lines, to solve the riddle. τὰ θυμιάματα κτλ: the punctuation

αἱ προσευχαὶ τῶν ἁγίων, καὶ πνευματικαὶ θυσίαι καὶ εὐπρόσδεκ(ο)ὶ θεῷ αἱ ἀγαθαὶ πράξεις, ὁρῶμεν ὅτι ἀπὸ τῆς Χριστοῦ ἐπιδημίας ἐν παντὶ τόπῳ θημίαια
 20 προ(ς)άγεται τῷ ὀνόματι Κυρίου καὶ θυσία καθαρὰ· μέγα γὰρ αὐτοῦ τὸ ὄνομά ἐστιν
 N τοῖς ἔθνεσι, διὰ τὴν τοῦ Χριστοῦ διδασκαλίαν, ὡς φησὶν ὁ προφήτης.

XXX

Ἐκ τῶν γραφῶν ἐστὶν εὐρεῖν ὡς (ὡς)περ σῶμα θεοῦ (ἐνεργίαι εἰσὶ τινες, οἷον αἱ ὑπηρετικαὶ χεῖρε(ς)), καὶ ἐποπτικαὶ ὀφθαλμοί, καὶ ἐπὶ τῶν εὐχῶν τεταγμένα

19. Mal. i 11

XXX. 2. cf. Ps. cxviii (cxix) 73 cf. Ps. xxxiii (xxxiv) 16

of this passage follows from the recognition of its dependence on 1 Pet. ii 5; 'we who learn from Scripture that "incense" means the prayers of the saints, and "spiritual and acceptable sacrifices" mean good actions . . .' Harnack, failing to see this, has divided the words wrongly, and inserted an unnecessary ὅτι. 18. εὐπροσδεκτεῖ cod

20. προαγεται cod

XXX. Harnack (p. 60) expresses doubt both as to the appropriateness and the intelligibility of this long comment, and would attribute it to some other commentary of Origen's. I do not share his doubts. The subject is the great judgement that brings to an end this present age. The comment comes in as an explanation of the 'great day of the wrath of God and the Lamb' (vi 17), and the point of the first part is to draw a sharp distinction between the 'wrath of God' elsewhere mentioned, and this 'great wrath'. The former is external and accidental: the latter is not. I do not indeed feel clear as to the connexion of the first sentence with what succeeds: but I think Origen means that, just as Scripture uses the material terms of the parts of a human body, hands, eyes, ears, feet, to express corresponding spiritual actions of God's providence, so terms of human emotion, like 'anger', may be used to express aspects of His nature. But here we must carefully distinguish between this ultimate judgement and the O. T. employment of the phrase 'the wrath of God' on particular occasions, where it is really equivalent to 'the devil'. 1. ὡς ὡσπερ σῶμα θεοῦ ἐνεργίαι εἰσὶ τινες scripsi: ὡσπερ σωμα θεου ἅγιοι εἰσὶ τινες cod; ὡσπερ σῶμα θεοῦ ἅγιον, ἅγιοι καὶ εἰσὶ . . . τινες H. It is so clear that ἅγιοι is wrong, and that an abstract noun is wanted, that I make no apology for ἐνεργίαι. Certain workings of God in relation to men are expressed anthropomorphically, in terms of a human body. If this is right, ὡς seems to be required before ὡσπερ: it could easily have dropped out. 2. χεῖρες H.: χεῖρει cod. Note the numerous occasions on which sense can be restored to our text by assuming a confusion of s and ι. I cannot profess to explain it palaeographically: but the fact is beyond dispute:

ὦτα, καὶ ἀπελαστικά(ς) θεοῦ πόδες, τοῖς κατὰ γῆν διαιτωμένοις. ἐπ(ε)ὶ οὖν μέλλει ἐρεῖν ὄργην θεοῦ μεγάλην, οὐ τ(ὸ) συμβεβηκὸς πάθος ὀνομάζεται, θεοῦ ὄργη καλούμενον, ἔξω ὑπάρχ(ο)ν αὐτοῦ, πλὴν εἰς χρείαν 5 κατατασσόμενον τοῖς δεομένοις, ᾧ καὶ παραδίδονται, ὡς ἀνάξιο(ι) θεοῦ, ἵνα ποθήσ(ω)σι τὸν θεὸν οὐ καταπεφρονήκασιν ὅτε ὑπὸ τὴν τοῦ χείρονος ἐξουσίαν γίνονται. καὶ ἐστὶν ὄργη θεοῦ ὁ διάβολος. καὶ γὰρ ἐν τῇ δευτέρᾳ τῶν Βασιλειῶν εἶρηται Καὶ προσέθετο ὄργην Κυρίου ἐκκαῆσαι ἐπὶ Ἰσραὴλ καὶ ἐπέ(σει)σε τὸν Δαγίδ λέγων· Βάδιζε καὶ ἀρίθμησον τὸν Ἰσραὴλ καὶ τὸν Ἰούδαν. καὶ ἐστὶν ἡ 10 ὄργη τοῦ θεοῦ ἡ ἐπισείασα τὸν Δαγίδ οὐχὶ λέγουσα ἀλλὰ λέγων· παρὰ αὐτὸν ἄρα τὸν θεόν, τὸν λεγόμενον εἰρηκέαι πολλά τινα πρὸς τοὺς ἁγίους, ἕτερα τίς ἐστὶν ἡ ὄργη αὐτοῦ ἡ (ταῦ)τα λέγουσα καὶ κελεύουσα ἀμαρτάνειν ἀμαρτίαν

3. cf. Ps. cix (cx) 1?

4. Αποκ. vi 17

9. 2 Reg. xxiv 1

cf. inf. l. 3 προνοια, προνοίας; l. 9 επειοσε, ἐπέσεισε: ix *supra* l. 3 λυχνιας ου, λυχνιαίου: ix 10 ἐπι λυχνια, ἐπὶ λυχνίας: xxxiii 2 αἱ, ἄς, etc. ἐποπτικά . . . τεταγμένοι . . . ἀπελαστικά: H., not seeing that the feminine adjectives are in agreement not with the nouns that follow but with the abstract noun (ἐνεργίαι or whatever word may be preferred), causelessly alters to masculine, neuter, masculine.

3. ἀπελαστικά προνοίας θεοῦ *scripsi*: ἐπελαστικά προνοια θεου *cod*. L.S. give no such word as ἐπελαστικός: for ἀπελαστικός see appended note on p. 15. And the purpose of 'feet' in this connexion must presumably be for pushing away: I conjecture therefore 'function of driving away from the providence of God', e.g. 'make thine enemies the footstool of thy feet'.

4. ἐπεὶ H.: ἐπι *cod* ἐρεῖν H.: αἰρειν *cod* οὐ τό *optime* H.: οὐτω *cod*. What is called the 'wrath of God' during the present dispensation is something non-essential to God and external to Him, but used by Him for the purpose of reclaiming sinners.

5. ὑπάρχων H.: ὑπαρχων *cod* 6. τοῖς δεομένοις: cf. Schol. ix *supra* l. 9 τοὺς δυναμένους, where in 1912 I conjectured (without I think any conscious knowledge of this passage) τοὺς δεομένους. ἀνάξιοι H.: ἀναξίους *cod*. Or we might invert the order of the words and read ὡς ἀναξίους θεοῦ, ᾧ καὶ παραδίδονται ἵνα . . .

7. ποθήσωσι (suggested by H. though not placed in the text): ποθησουσι *cod*, which may perhaps stand.

8. ὄργην *cod* ἐν τῇ Diobouniotis: ἐνοη *cod* 9. ἐπέσεισε: ἐπειοσε *cod*

11. The argument appears to be that ὄργη θεοῦ would have governed a feminine; and that as we have a masculine, we must understand that the wrath of God is personified in some one not God. One might say, why not in God? Origen answers that in plenty of places God is represented directly as speaking, no circumlocution being used: where a circumlocution is used, it is some one not God who speaks. Later on follows the real argument (*ll.* 13 ff), that what was suggested was sin, and God who punishes sin cannot conceivably suggest it.

13. ἡ ταῦτα H.: ἡτα *cod*

ἐφ' ἣ κόλασις ἀπὸ θεοῦ ἀκολουθεῖ τῷ π(ε)ισθέντι τῇ τοιάδε εἰρηκν(ί)χα ὄργῃ—
 15 καὶ πῶς ἡ κολάζουσα ἐπὶ τοῖς ἁμαρτήμασι καὶ δικαίως κολάζουσα ἀνασεῖει
 ἐπὶ ἁμαρτίαν, ἵνα πείσασα ἐπὶ τὸ ἁμαρτάνειν κολάσῃ δικαίως; ἀδίκως γὰρ
 κολάσει ἢ αἰτία τῆς ἁμαρτίας τὸν ἁμαρτηκότα. ἀλλά, καθὼς εἴρηται, ὄργῃ
 θεοῦ (οἶμαι) εἶναι τὸν διάβολον τ(ῶ) ἀναπειθ(ει)ν ἁμαρτάνειν, βουλόμενον
 ὑποχείριον λαβεῖν τὸν ἁμαρτ(η)κότα ἐκ τοῦ ἁμαρτάνειν. καὶ γὰρ ἐν τῇ πρώτῃ
 20 τῶν Παραλειπομένων τὴν αὐτὴν αἰτίαν τοῦ Δαυὶδ ἱστορῶν οὕτω φησὶν· Καὶ
 ἔστι ὁ διάβολος ἐν τῷ Ἰσραὴλ καὶ ἐπέσειε τὸν Δαυὶδ τοῦ ἀριθμῆσαι τὸν Ἰσραὴλ·
 τῇ γὰρ ἐπέσεισε προσηγορίᾳ ἐχρήσατο καὶ (τ)ῇ δευτέρᾳ τῶν Βασιλειῶν καὶ (τ)ῇ
 πρώτῃ τῶν Παραλειπομένων, τῇ μὲν ἐπὶ τῆς ὄργῃς τοῦ κυρίου τῇ δὲ ἐπὶ τοῦ
 διαβόλου. εἰ δὲ τὸ ἐπέσεισεν αἴτιον τοῦ ἁμαρτάνειν ἐστίν, αἴτιον δὲ τοῦ
 15 ἁμαρτάνειν ὁ διάβολός ἐστιν, διάβολος δι' ἀμφοτέρων τῶν προσηγοριῶν
 (ὠ)νομάσθη, διὰ (τ)ε τῆς καθ(η)μαξευμένης καὶ τῆς τοὺς πολλοὺς λανθανούσης,
 τῆς αὐτὸν ὀνομαζούσης ὄργῃν Κυρίου, κατὰ τὴν μεγάλην Ὀδὴν καὶ ἀλλαχοῦ

20. 1 Paral. xxi 1

14. πισθεντι *cod* εἰρηκνα *cod* 15–17. 'corrupta sanare nequeo' H. But nothing was needed in the first part of the sentence than a note of interrogation after δικαίως. 'How can that anger which punishes, and justly punishes, men for sins incite them to sinning, so that after persuading them to sin it could justly punish them?' In the second part of the sentence we must restore (l. 17) κολάσει of the MS for Harnack's κολάζει, and I think we must omit the μή of the MS before ἁμαρτηκότα. 17. καθὼς εἴρηται *cod*: if this is right, we must refer back to l. 8, but the construction is imperfect, and I have suggested οἶμαι as easily lost before εἶναι. If Origen were borrowing this exegesis from some earlier writer, we might write καλῶς εἴρηται ὄργῃν θεοῦ εἶναι κτλ. 18. τῷ ἀναπειθεῖν *haesitans scripsi*: *idem conicit Diekamp*: το ἀναπειθον *cod* 19. ἁμαρτικοτα *cod* 22. τῇ (1^o): την *cod* τῇ δευτέρᾳ . . . τῇ πρώτῃ *scripsi*: ἢ δευτερα . . . ἢ πρωτη *cod*. It is more natural in Origen's Greek to take ἐχρήσατο as parallel with φησί (l. 20), in the sense of 'Scripture uses', than to put the names of the books in the nominative as we do. 23. τοῦ διαβόλου *scripsi*: *praem* τῆς *cod*. But the wrath of God in 2 Reg. is equivalent, not to the wrath of the devil, but to the devil in 1 Paral. 26. ὀνομασθη *cod* 26–27. διὰ . . . ὄργῃν κυρίου: 'sanare nequeo' Harnack. Besides the change that he himself has made, καθημαξευμένης (for which he produces, p. 59, an excellent parallel from *Hom. in Ierem.* xiv 3 τὸ καθημαξευμένον καὶ φερόμενον) in place of the MS κατεμαξευμένης, the only alteration to be made is τε for MS δέ [so also, I see, Klostermann] in l. 26. Translate 'the devil is named on both occasions, whether by the ordinary name of "devil" or by the less familiar name of "wrath of God", for which compare the Song of Miriam etc.'

λέγουσαν Ἀπέστειλας τὴν ὄργην σοῦ (καὶ) κατέφαγεν αὐτο(ῦς) ὡς καλᾶμνη καὶ τὰ ἐξῆς· πᾶν γὰρ τὸ ἀποστελλόμενον ὑπό τινος, τοῦτο ἕτερόν ἐστιν τοῦ ἐξαποστελλόντος. τίς οὖν ἂν εἶη ἡ ὄργη ἡ ἀποστελλομένη ἐπὶ τοὺς Αἰγυπτίους ἢ, 30 ὡς ἐδιδάξαμεν ἐν τῇ πρώτῃ τῶν Παραλειπομένων, ὁ διάβολος; εἰ τοίνυν παραδίδοσθαι τῇ ὄργῃ τοῦ θεοῦ λέγονται οἱ ἁμαρτωλοί, νοητέον αὐτοὺς παραδίδοσθαι τῷ διαβόλῳ, ὡς ὁ Παῦλος τὸν Κορίνθιον καὶ οὔ· παρέδωκε τῷ ΣΑΤΑΝᾶ ἵνα παιδεγηθῶσιν μὴ βλασφημεῖν.

XXX b

*Ἐχομεν καὶ ἀγγέλους ἐφορῶντας καὶ βοηθοῦντας ἡμῖν εὖ πράττουσι, καὶ κρίσις γίνεται καθολικὴ πρὸς τούτους πάντας, ὡς φησὶν· ἀνάσταθι γάρ φησι, κρίθητι πρὸς τὰ ὄρη, καὶ ἀκογσάτωσαν οἱ βοῦνοι φωνὴν σοῦ· ἀκούσατε, βοῦνοί, τὴν κρίσιν τοῦ Κηρίοῦ. καὶ δοκεῖ ἐν τούτοις προστάσ(σ)εσθαι ὁ λόγος τοῦ θεοῦ κρίνεσθαι μετὰ τῶν ἐγκεχειρισμένων τὰ ἀνθρώπ(ι)να δυνάμεων, ἵνα δύν(η)ταί 5 τις παραστῆσαι (εἰ), διὰ τὴν τινος ἀμέλειαν καὶ παράλειψιν τῶν ἐπιβαλλόντων

28. Exod. xv 7 33. I Cor. v 5, I Tim. i 20
XXX b. 2. Mic. vi 1, 2

28. καὶ *supplet* H.: *om cod.* Of course καὶ could easily enough have dropped out before κατά: otherwise I should have hesitated to insert it. αὐτούς (suggested by Harnack, but not put in his text): αὐτον *cod.* But αὐτούς is not only the reading of the passage in Exodus, it is implied by τοὺς Αἰγυπτίους of l. 30. 29. τοῦτο *cod*: *om H.*, but I will not venture to say that Origen could not have written it. 31. ἐδιδάξαμεν: we should have expected ἐμάθομεν or ἐδιδάχθημεν. 32, 33. παραδιδωσθαι *bis cod* 32. τὴν ὄργην *cod*

XXX b. The connexion of this second part of Schol. xxx with the first appears to lie in the thought that the great day of judgement includes in its scope all rational creation, angels as well as men. 2. ὡς φησὶν . . . φησι: φησι refers both times to the same quotation, so that the second is redundant. A double use of *inquit* is not uncommon in some of the Latin fathers in the case of Scriptural quotations. 4. προστασεσθαι *cod* ὁ λόγος *cod*: τὸν λόγον H., but δοκεῖ can just as well be construed 'the Word seems' as 'it seems that the Word'. 5. ἀνθρωπηνα *cod* δύνηται H.: δυναται *cod* 6. διὰ τὴν τινος . . . γέγονεν (l. 7) *cod*: 'corrupta sanare nequeo' H., but all that is needful to make the sentence quite straightforward is to insert εἰ (better than ὅτι, because it could so easily have been lost after παραστῆσαι) before διά, and translate 'in order that every one may have a chance of shewing whether it is owing to the neglect or omission by any of them [the

αὐτῷ ὑπὲρ ἀνθρώπων, ἐν ἁμαρτήματι ἢ αἰτία γέγονεν. νοήσ(ο)μεν δὲ τοῦτο
 χρυσάμενοι παραδείγματι, φέρε εἰπεῖν, κρίσει λαοῦ μετὰ τῶν ἐπισκόπων καὶ
 κρίσει υἱῶν μετὰ τοῦ πατρὸς καὶ κρίσει μανθανόντων μετὰ τοῦ διδασκάλου,
 10 ὅτε ποτὲ μὲν ὁ λαὸς τὴν αἰτίαν τῶν ἁμαρτημάτων αὐτοῦ δείξει παρὰ τῶν
 ἐπισκόπων γεγονέναι, ποτὲ δὲ ὁ ἐπίσκοπος, παραστήσ(ας) πάντα τὰ παρ'
 ἑαυτοῦ πεποιηθέναι (μηδὲ) ἐλλειοπέσαι τι τῶν ἐπιβαλλόντων σπουδαίῳ
 ἄρχοντι, τῶν ἐγκλημάτων ἔνοχον ἀποδείξει τὸν λαόν. τὸ δὲ ὅμοιον νόει καὶ
 περὶ υἱῶν τὴν παρὰ τοῖς πατράσιν ἀνατροφὴν αἰτι(ω)μένων, καὶ περὶ αὐτῶν μὲν
 15 ἀπολογουμένων ἀποδεικνύοντων δὲ τοὺς πατέρας αἰτίους γεγονέναι τοιούτων
 πταισμάτων ὁμοίως δὲ τοῦναντίον τῶν πατέρων ἀπολογουμένων ὡς μηδὲν
 παραλιπόντων εἰς τὴν κατὰ τὸν θεοῦ λόγον ἀνατροφὴν πρὸς τοὺς υἱούς, τῶν δὲ
 υἱῶν ἐλεγχόμενων (ὡς) παρὰ τὴν ἰδίαν ῥαθυμίαν ἐν ἁμαρτήμασι γενομένων.
 οὐ μακρὰν δὲ τούτων ἐστὶν νοῆσαι καὶ περὶ μαθητῶν καὶ διδασκάλων.

angels] of duties on men's behalf that he [the man] has...'. The same result is reached in an even simpler way by Diekamp's emendation, *γεγονέναι* for *γένονεν*. Or if we like to accent *τίνος*, we could do without any change at all: but that reading would imply that there was neglect on the part of some angel or another, which is exactly what Origen leaves open. 7. *νοήσομεν* (suggested by Harnack, but not put in his text): *νοησωμεν cod* 8. *κρίσει λαοῦ μετὰ τῶν ἐπισκόπων*: Harnack begs us to notice this particularly, and adds that Origen had often to make bitter complaints about bishops. By parity of reasoning, as Origen continues *κρίσει υἱῶν μετὰ τοῦ πατρὸς*, we ought to conclude that he had personal reasons for complaint against his father, the martyr Leonidas! Surely the point rather is that Origen is emphasizing the responsibility of the episcopal office: his relation to his people is that of a father to his sons. 11. *παραστήσας scripsi* [so too Diekamp]: *παραστήσει cod*, *παραστήσει H.*, who, having thus put in an indicative verb, found it difficult to construe the sentence. *παραστήσας* introduces the dependent clause: 'by shewing that he himself has done his duty he will prove that it is the people who are guilty'. 12. *μηδέ scripsi*: *καὶ cod*. We need a negative somewhere: the bishop shews that he has done all his part and has omitted nothing of the duty of a good ruler. 14, 17. *ἀνατροφὴν bis cod*: *ἀναστροφὴν* is of course a commoner word but I think that 'nurture', 'education' of the MS is right. 14. *αἰτιομένων cod* 17. *παραλιπόντων scripsi*: *παραλειπόντων cod*, but the reference is to their conduct in the past; cf. *γεγονέναι l. 15*, *γενομένων l. 18* 18. *ὡς supplevi*: *om cod*, but the parallel in *l. 16 ἀπολογουμένων ὡς* shews that the word is natural before the second participle, though perhaps it is not absolutely indispensable.

XXXI

Σκυθρωπῶν μελλόντων ἐπιφέρεσθαι, ὑπηρετῶν τις ἄγγελος θεοῦ φων(εῖ)
 πρὸς τοὺς ἐγχειρισθέντας τὰ ἐπίπονα, τέως μὴ ἐπάγειν αὐτὰ ἕως σφραγι-
 δας ἐπὶ τῶν μετ(ώ)πων λάβ(ω)σιν οἱ τοῦ θεοῦ δούλοι. ἐντέλλεται τοῦτο
 αὐτὸ λέξεσιν ἐτέραις ἐν Ἰεζεκιήλ τῷ προφήτῃ Κόπτετε καὶ μὴ φ(ε)ίδεσθε τι, ἐφ'
 οἷς δέ ἐστι τὸ σημεῖον μὴ ἐγγ(ι)σθε. μήποτε οὖν, ἐπεὶ οἱ κολαζόμενοι διὰ 5
 ἰδίας ἁμαρτίας τοῦτο πάσχουσιν, τοῖς δικαίοις χαρακτήρ τις σημαίνων τὴν
 προσοῦσαν αὐτοῖς δικαιοσύνην τίθεται ἐπὶ τοῦ μετώπου, τουτέστιν ἐπὶ τῆς
 (ἐπ') ἀρετῆ παρρησία(ς) αὐτῶν, οἱ τοῦ προκειμένου τυχόντες σημείου χάριν
 ὁμολογοῦντες τῷ δεδωκότι φασὶν Ἐσημειώθη ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου
 Κύριε, καὶ πάλιν Δέδωκας τοῖς φοβομένοις σε σημεῖωσιν τοῦ φγεῖν ἀπὸ προ- 10
 σώπου τόξο(γ).

XXXI b

Ζητητέον εἰ (δυνα)τόν ἀπὸ τοῦ κατὰ σ(ά)ρ(κ)α Ἰσραήλ, ἔτι ἐν (τού)τῳ
 Ἰωάννου τῷ βίῳ περιόντ(ο)ς, ἀνδρῶν παρθένων τοσαύτας εἶναι χιλιάδας.

XXXI. 1-3. Apoc. vii 2, 3 4. Ezech. ix 5, 6 9. Ps. iv 7 10. Ps. lix (lx) 6

XXXI b. 2. Apoc. vii 4, xiv 3, 4

XXXI. 1. ὑπηρετῶν : nominative participle, I suppose, 'a ministering
 angel', 'an angel in waiting'. θεοῦ φωνεῖ *scripsi*: τη θεου φωνη *cod*.
 But φωνη is, I do not doubt, a miswriting of φωνεῖ, and τῇ was pre-
 sumably then added to make the construction clear. 2. τὰ ἐπίπονα :
 cf. *Comm. in Io.* I 36 (ed. Brooke i 49. 18) ἐπιπόνου . . . ἀγωγῆς 3.
 μετοπων *cod* λαβουσιν *cod* 4. φιδεσθε *cod* 5. ἐγγησητε
cod 7. ἐπὶ τῆς ἐπ' ἀρετῆ παρρησίας *scripsi*: ἐπι την συναρετην παρ-
 ρησια *cod*. Harnack remarks that he is unacquainted with the word
 συναρετή, but suggests *probatio* as its meaning. συναρετην, if genuine,
 must be an adjective : but it is much more likely to be corrupt. I have
 puzzled over the phrase, but can suggest nothing better than ἐπὶ τῆς ἐπ'
 ἀρετῆ παρρησίας. A genitive seems wanted to carry out the parallelism
 with ἐπὶ τῶν μετώπων : for παρρησία = παρρησίας see on Schol. xxx l. 2.
 Both here and in l. 3 Harnack's punctuation is quite misleading : παρ-
 ρησία(ς) must certainly go with what precedes, and I think that οἱ must
 be relative, not article. 11. τοξον *cod*, unless it is a misprint for τόξου.

XXXI b. 1. δυνατόν *scripsi* (*similiter Diekamp, qui tamen retinet τῶν*) :
 τον *cod*, τῶν H. I have noticed that losses of about four letters seem to
 be especially frequent in our MS. σάρκα *scripsi*: σπέρμα *cod*. In the
 admirable parallel adduced by Harnack (p. 60) from the *Comm. in Io.*
 I 1 (i pp. 2, 3 ed. Brooke) the phrase ἐκ τοῦ κατὰ σάρκα Ἰσραήλ occurs twice.
 ὁ κατὰ σπέρμα Ἰσραήλ is barely intelligible. ἐν τούτῳ Ἰωάννου τῷ βίῳ
 περιόντος *scripsi*: ἐν τῷ του Ἰ. τῷ βίῳ περιοντες *cod*, ἐν τῷ τοῦ Ἰ. βίῳ
 περιόντων H. I have made no change beyond writing τουτῷ for τῷ του
 and -ος for -ες, and though the order of the words is artificial (hardly too

ἐπεὶ τοίνυν πολὺ τὸ ἀδύνατον ἢ αἰσθητὴ διήγησις φέρει, ἀληθὴ δὲ (δεῖ) εἶναι τὰ ἐν τῇ βίβλῳ ἀγία οὐσ(η), ἀνάγκη κατὰ πνευματικὴν ἀκολουθίαν ἐκλαμβά-
 5 νειν τὰ προκείμενα. ἀκόλουθον γὰρ τὸν ἀληθινὸν Ἰσραήλ, τὸν οὐκ ἔχοντα δόλον, εἰς φυλὰς διαιρεῖσθαι· τούτο(ν) οὖν τοῦ Ἰσραήλ (ἐὰν τοσοῦτο) λέγωμεν πλῆθος ἀνδρῶν παρθένων εἶναι, οὐκ ἀδύνατόν τί φαμεν, οἱ γὰρ Χριστῷ προσεληλυθ(ό)τες πάντες Ἰουδαῖοί τε καὶ Ἕλληνες συμπληροῦσι τὸ νοητὸν τοῦτο ἔθνος. καὶ ἐπεὶ οἱ οὕτως Ἑβραῖοι πολλή(ν) ἁρμονίαν καὶ συμφωνίαν ἔχουσιν, στρεφό-
 10 μνοι περὶ αὐτοὺς ἐν τῷ καταρτίζεσθαι ἐνὶ νοῦ καὶ μιᾷ γνώμῃ, τοσοῦτω ἀριθμῷ καὶ ἴσαι διαιρέσε(ι)ς αὐτοῦ ὑπόκει(ν)ται. ἐστὶν τοίνυν τετρά(γ)ωνος ὁ ἀριθμὸς ἰσάκεις ἰσοσκ(ε)λισθ(εῖ)ς ἀπὸ τοῦ ἰβ· δωδεκάκεις γὰρ ἰβ· ρμδ'. βεβαίας δὲ στάσεως σύμβολον τὸ τετρά(γ)ωνον σχῆμα φέρει.

XXXII

Παρακατιῶν λέγει ταύτας ρμδ' χιλιάδας παρθένους· καὶ ἐὰν λαμβάνης φυλὰς ταύτας τὰς σωματικὰς τὰς λεγομένας ἐν τῷ Ἰσραήλ, ποῦ παρθένο(ν)ς,

5. cf. Io. i 47

10. 1 Cor. i 10

XXXII. 1. Apoc. xiv 4

artificial for cent. 3 A.D.) the sense is what we want. 3. ἀληθὴ δὲ δεῖ εἶναι τὰ ἐν τῇ βίβλῳ ἀγία οὐση *scripsi* (δὲ δεῖ Klostermann, ἀγία οὐση Diekamp): ἀληθὴ δε εἶναι τα ἐν τῇ βίβλῳ ἀγία οὐσας *cod*, ἀληθὴ δὲ εἶναι τὰ ἐν τῇ βίβλῳ ἀγία, ἴσως (ἴσως is due to Diobouniotis) H. but ἐν τῇ βίβλῳ ἀγία is impossible. Text is the simplest way of making sense of the MS: it would also be possible, instead of inserting δεῖ, to take ἀνάγκη with what precedes and read ἐκλαμβάνωμεν for ἐκλαμβάνειν. 6. τούτου οὖν τοῦ Ἰσραήλ *scripsi*: τουτο ουν του Ἰ. *cod*, τοῦτο οὖν τὸ Ἰ. H. ἐὰν τοσοῦτο λέγωμεν *haesitans scripsi*: λεγωμεν *cod*, λέγοντες Diobouniotis, but τοσοῦτο or some such word seems to be required with πλῆθος, and if we insert that we may as well insert ἐὰν also. 7. Χριστῷ *scripsi*: ἐν Χριστῷ *cod*, but προσέρχομαι implies a dative, as in the parallel from *Comm. in Io.* referred to on l. 1 ἐκ τῶν ἀπὸ τῶν ἐθνῶν τῷ θεῷ προσερχομένων λόγῳ προσεληλυθωτες *cod* 8. συμπληροῦσαι *cod* 9. πολλῆ *cod* 10. νοεῖ *cod* 11. ἴσαι διαιρέσεις αὐτοῦ ὑπόκεινται *scripsi*: ἴσαις διαιρέσεσιν αὐτοῦ ὑπόκεινται *cod*, ἴσαις διαιρέσεσιν αὐτοῖ ὑπόκεινται H. 144 is a square, and the true Hebrews correspond to it and to the number which is squared to make it, 12. With ὑπόκεινται cf. Schol. ix 6 ὑποβάλλον αὐτὰς τῷ ζ' ἀριθμῷ. τετραγονος *cod* 12. ἰσάκεις ἰσοσκελισθεῖς *audax coniecti*: ἰσακεις ἰσος κυλισθης *cod*, ἰσάκεις ἰσος κυλισθεῖς H. But I do not know what 'rolling' could have to do with it. And though I cannot find ἰσοσκελίζω 'to make isosceles' in the Lexicon, the formation is a natural one, and ἰσάκεις ἰσοσκελίζειν might I suppose mean 'to square'. 13. τετραγονον *cod*

XXXII. 1. παρακατειων *cod* 2. φυλὰς ταύτας τὰς σωματικὰς *cod*, *recte*: τρ τὰς φυλὰς ταύτας σωματικὰς H., to the detriment of the Greek:

ποῦ ἰβ' χιλιάδας παρθενίας, εὔροις ἂν κατὰ φυλὴν; ἀλλ' ἐν τῇ ἐκκλησίᾳ τοῦτο εὐρίσκομεν, παρθενίαν ἐξηλ(ω)μένην διδάσκοντος αὐτὴν τοῦ Λόγου, οὐ κατ' ἐπ(ι)ταγὴν οὐδὲ ἵνα βρόχον ἐπιβάλλῃ τοῖς ἀκούουσιν, ἀλλ' αὐθ(α)ρετον ἐν 5 εὐφροσύνῃ καὶ ἀγαλλιάσει, καθὼς γέγραπται. οὗτοι οὖν εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, ὡς εἴρηται, παρθένοι γὰρ εἰσιν· καὶ οὐχ εὐρέθη ψεῦδος ἐν τῷ στόματι αὐτῶν.

XXXIII

Αὗται αἱ λευκαὶ στολαὶ δύνανται δηλοῖν τὰς ἀχράντους προθέσεις καὶ πράξεις αὐτῶν. πρὸς ταῖς λευκαῖς στολαῖς ἄ(ς) εἰσιν περιβεβλημένοι, φ(οί)νικας ἐν ταῖς χερσὶν κατέχουσιν, σύμβολον τῆς νίκης ἢ ΝΕΝΙΚΗΚΑΣΙΝ ΤὸΝ ΚΟΣΜΟΝ.

XXXIII b

Οὗτοί εἰσιν οἱ ἀπὸ τῆς μεγάλης θλ(ί)ψεως ἐρχόμενοι, διὰ μαρτυρίου καὶ ὁμολογίας δηλονότι, καὶ τῶν ἄλλων περιστάσεων τῶν διὰ Χριστὸν ἄς ἐπάγουσιν τοῖς Ἰησοῦ μαθηταῖς οἱ πονηροὶ ἀνθρωποὶ τε καὶ δαίμονες, λευκάναντες καὶ πλύναντες ἄς περίκεινται στολὰς τῷ αἵματι τοῦ ὑπὲρ αὐτῶν σφαγέντος ἀρνίου.

4, 5. 1 Cor. vii 6, 35 5. Ps. xliν (xlv) 16 6. Apor. xiv 4, 5
 XXXIII. 1, 2. Apor. vii 9 3. Cf. 1 Io. v 5
 XXXIII b. 1-4. Apor. vii 14

'If you understand these tribes to be the material ones', was what Origen wrote and meant. ποῦ παρθένους H. : που παρθενος *cod.* I am not quite satisfied, but have nothing better to offer. 3. παρθενίας: no doubt the adjective, not (as in l. 4) the abstract noun. 4. ἐξηλομένην *cod.* αὐτὴν *cod.*: αὐτοῦ H., not recognizing (I suppose) that διδάσκειν governs two accusatives. αὐτὴν is 'the Church'. 5. ἐπηταγην *cod.* αὐθρετον *cod.* ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει. Harnack, not recognizing the reference to the virgins who shall be brought 'with joy and gladness' to the king's palace, has wrongly connected καθὼς γέγραπται with the following instead of with the preceding words, and has consequently made οὖν part of the quotation of Apor. xiv 4.

XXXIII. 1. δηλοῖν *cod.*, and this form of the contracted infinitive is defended for N.T. by Hort (*Introduction* § 410) though rejected by Moulton (*Prolegomena* p. 53): δηλοῦν H. 2. ἄς *scripsi* (cf. xxxiii b l. 4 ἄς περίκεινται στολὰς): αἱ *cod.*, αἷς H. For ι = σ see next line, and on Schol. xxx l. 2 above. φνικας *cod.* 3. ἦ *scripsi*: ἡς *cod.* See on l. 2.

XXXIII b. 1. θληψεως *cod.* 2. δηλονότι: should be written as one word and connected with what precedes, not as by Harnack in two words connected with what follows—he has in consequence to add a second διὰ, against the MS, before τῶν ἄλλων περιστάσεων.

5 ὅπως δὲ οἱ ἄνθρωποι νοήσωμεν τὸ ἀδιάστατον τῆς θεραπείας αὐτῶν, (ὠ)νομάσθη ὁ παρ' ἡμῶν χρόνος τεμνόμενος εἰς ἡμέραν καὶ νύκτα.

XXXIV

Ἐπίστησον εἰ αἱ πλυθεῖσαι καὶ λευκανθεῖσαι στολαὶ τῶν ἐκ μεγάλης θλ(ί)ψεως ἀναβεβηκότων εἶναι δύναται τὰ σώματα αὐτῶν, ἤδη προτεθεωρημένα ὡς ἀν(α)στάντα ἄφθαρτα καὶ πνευματικά.

XXXV

Κρίνας ὁ θεὸς(ς) πληγαῖς ὑποβάλλειν τοὺς ἁμαρτωλοὺς, ἀπειράτους τῶν πληγῶν τούτων ἐνίοις ἀνθρώπους (ε)ἴασεν, καὶ τοὺς ἔτι ἐμμένοντας οἷς εἰργάζοντο καὶ ὅσο(ι) ἄγευστοι δι(ς) τῶν πληγῶν ἀπελείφθησαν, ἵνα ἔχωσι μετανοίας τόπον, ὥστε μὴ προσκυνεῖν ἔτι τὰ δαιμόνια τὰ χρύσε(ε)α καὶ τὰ ἐξ 5 ἑτέρας ὕλης κατεσκευασμένα ἀγάλματα. δηλοῦτα(ι) ὡς προσκυνουσί τινες τὰ δαιμόνια τὰ χρύσεια καὶ τὰ ἀργύρεα, χάλκ(ε)ά τε καὶ ξύλινα· ἵνα δαιμόνια νοῆτ(αι) τὰ ἐφεδρεύοντα πνεύματα τοῖς ἀψύχοις μορφώμασι. χρύσε(ε)ά τε καὶ τὰ λοιπά, μὴ αἰσθανόμενα δι' ὄψεως καὶ ἀκοῆς μηδὲ βαδίζοντα, τὰ αἰσθητὰ ἀγάλματα. Στόμα γὰρ ἔχουσιν καὶ οὐ λαλήσουσι καὶ τὰ ἐξῆς, ὡς γέγραπται ἐν 10 τοῖς ψαλμοῖς.

6. Apoc. vii 15. XXXIV. 1. Apoc. vii 14
XXXV. 2. Apoc. ix 20 9. Ps. cxxxiv (cxxxv) 16

5. οἱ ἄνθρωποι, i. e. we men on earth who use the chronology of day and night. Harnack needlessly suggests omission.

XXXIV. 2. θλήψεως *cod* δύναται *cod*: attracted into the singular number by σώματα immediately following. 3. ἀναστάντα *scripsi*: ἀνίσταντα *cod*. I make the change with hesitation: but the present ἀνίσταντα ought to be causal, not intransitive.

XXXV. 1. θεός: θου *cod* 2. ἴασεν *cod* 3. ὅσοι H.: ὅσου *cod* δις τῶν *haesitans scripsi*: διετων *cod*, δι' ἐτῶν H. My suggestion involves only a very small change (c for ε), and I think it may be justified as a reference to the plagues that accompanied the sounding of the fifth and sixth trumpets respectively. But I propose it *faute de mieux* 4. χρυσαία *cod* 5. δηλοῦται ὡς *scripsi*: δηλοῦντα ὡς *cod* τὰ δαιμόνια τὰ χρύσεια *cod*: neither here nor in l. 4 nor in l. 7 is there any trace of the words καὶ τὰ εἶδωλα before τὰ χρύσεια. Origen's text must have been without them, and that fact accounts for his exegesis in this sentence. 6. χαλκαία *cod* 7. νοῆται *scripsi* [so too Klostermann]: νοῆτε *cod*: νοεῖται (omitting ἵνα as dittography after ξύλινα) Diekamp χρυσαία *cod*. The meaning of the sentence, which baffles Harnack, seems to be that 'these things of gold, which neither see nor hear nor walk (Apoc. ix 20), are the material images'. It is correct punctuation which helps in a case of this sort.

XXXVI

Ὅτι οἱ μεγάλοι λόγοι σαφηνιζόμενοι βρονταί εἰσι τοῖς δικαίοις καὶ ὁ προφήτης τάχα μὲν δηλοῖ φάσκων φωνὴ τῆς βροντῆς (ς)ογ ἐν τῷ τροχῷ· ζητήσεις γὰρ ἐκεῖ τροχόν, καὶ κυκλοῦμενον) τὸν τροχὸν ἰδὼν ὄψει ἐκεῖ βροντῆν. ἐξετάζων δὲ καὶ τὰ περὶ τοὺς υἱοὺς τῆς βροντῆς Ἰάκωβον καὶ Ἰωάννην, οὓς ἐκάλεσεν ὁ Ἰησοῦς Βοανεργές, ὁ ἔστιν γιὸς βροντῆς, εὐρήσεις αὐτοὺς εἰκότως γιόγς βροντῆς 5 κεκλημένους διὰ τὴν μεγαλοφωνίαν τῶν νοημάτων καὶ δογμάτων αὐτῶν.

XXXVI β

*Ἦκουσα γὰρ (φησί) βροντῶν ἑπτὰ, καὶ ὅσα ἐλάλησαν αἱ ἑπτὰ βρονταί ἔμελλον γράφειν καὶ ἐλέχθη μοι Μὴ γράψης ὅσα ἐλάλησαν αἱ ἑπτὰ βρονταί. ἄρα νοεῖς ἐπὶ τούτων ὅτι αἱ τοιαῦται βρονταί ἐλάλησαν λόγους δυναμένους γράφεσθαι καὶ μὴ γράφεσθαι· καὶ ὅτι ἤκουσεν ἐνάρθρου φωνῆς διὰ τῆς τοιαύτης φωνῆς ὁ ἱερός Ἰωάννης. ἀλλὰ μήποτε αἱ ἑπτὰ βρονταί αἱ ἐλαληκυῖαι 5 τῷ Ἰωάννῃ, ἐὰν προσσχῆς τῇ γραφῇ, εὐρήσεις τίνες εἰσίν· μία βροντὴ σοφία· ἄλλη βροντὴ σύνεσις· τρίτη βροντὴ βοῆ· τετάρτη βροντὴ ἰσχύς· ἑνὴν πέμπτη βροντὴ· (εἰσέβεια) ἕκτη· ἑβδόμη βροντὴ φόβος. ἐὰν ταῦτα

XXXVI. 1. Apos. x 3 2. Ps. lxxvi (lxxvii) 18 (19) 5. Mc. iii 17
XXXVI β. 1. Apos. x 4. 7 Is. xi 2, 3

XXXVI. 2. σου H.: του *cod* ζητήσεις *cod*, compare the futures ὄψει and εὐρήσεις in ll. 3, 5: ζητήσης unnecessarily H. 3. κυκλοῦμενον τὸν τροχόν *coniecti*: κυκλον και τον τροχον *cod*. The passage is difficult, and I cannot translate it as it stands. What is the relation of 'wheel' and 'thunder'? I can only answer by recalling that one I knew well, who always loved thunder, used to call it 'the noise of the chariot-wheels of God upon the mountains'. Only in the movement of the wheel can the resemblance to thunder be found. But how the 'great words' come in I cannot say, unless the movement of the wheel is parallel to the utterance of the thought. I do not pretend that the emendation I offer is more than an attempt to get at the idea of the passage: it is not near enough to the *ductus litterarum* to claim to restore the exact wording.

XXXVI β. 5. ἀλλὰ μήποτε *cod*: ἀλλά (om μήποτε) H. The omission of μήποτε is wrong: it is a quite common locution with the indicative in Origen's exegetical language—fully expressed it would be rendered 'see whether it is not the case that': it is 'perhaps', with a balance in favour of the idea suggested. 5. ἐλαληκυῖαι *cod*: λελαληκυῖαι H., but I do not venture to desert the MS where an irregular form could so easily arise from the desire to avoid the three successive *lambdas*.
6. προσσχῆς H.: προσχης *cod* 8. εἰσέβεια Diobouniotis, followed by H.: συνεσις *cod*, which word has however already been used for the second thunder, l. 7.

λαλουσῶν ἀκούσω τῶν βροντῶν, (οὐ) δύναμαι γράφειν, οὐδὲ γὰρ αὐτὸν τὸν
 10 κόσμον χωρῆσαι τὰ γραφόμενα βιβλία ἀπὸ φωνῆς τῶν ἁγίων (β)ροντῶν τῶν
 λαλουσῶν ἐν Χριστῷ Ἰησοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

XXXVII

Καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κατὰ τὸν τῆς συντελείας
 καιρὸν, φανερωθέντων πάντων τῷ βήματι τοῦ Χριστοῦ ἐπὶ τ(ῷ) λαβεῖν ἕκαστον
 ἐπαξίως τῶν βεβιωμένων. ἡ ὀργὴ τοῦ θεοῦ συνίσταται, ἣν ἕκαστος ἐθησαύρισεν
 ἐαυτῷ ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ· ἐν ᾧ καιρῷ καὶ ὁ
 5 τῶν προφητῶν καὶ ἁγίων (καὶ) φοβουμένων τὸ ὄνομα τοῦ θεοῦ μισθὸς ἀπο-
 δοθήσεται. τῶν οὖν μισθὸν ληψομένων τρία τάγματα δηλοῦνται, προφητῶν
 καὶ ἁγίων (καὶ) ἐτέρων φοβουμένων τὸ ὄνομα τοῦ θεοῦ. καὶ ὄρα (εἰ) οἱ
 εἰσαγόμενοι εἰς εὐλάβειαν σημαίνονται τῷ φοβεῖσθαι τὸ ὄνομα τοῦ θεοῦ, οἱ δὲ
 αὐτὸν καὶ μὴ τὸ ὄνομα αὐτοῦ ἔτι φοβούμενοι τῇ τῶν ἁγίων προσηγορία·
 10 φοβήθητε γὰρ τὸν Κύριον οἱ ἄγιοι αὐτοῦ, ὅτι οὐκ ἔστιν ἕστέρημα τοῖς φοβομένοις
 αὐτόν. (καὶ εἰκὸς) ὡς ἐν εἶδει τούτων τῶν ἁγίων εὐρήσεις τοὺς προφήτας· ἐπὶ
 πλείον γὰρ προφήτου ὁ ἅγιος· ἀνάγκη γὰρ τὸν θεοῦ προφήτην καὶ ἅγιον
 εἶναι, ἀλλ' οὐκ ἀντιστρέφει· πολλοὶ ἅγιοι ὄντες οὐ προφητεύουσιν.

9. Io. xxi 25

XXXVII. 1-5. Aroc. xi 18 2. 2 Cor. v 10 3. Rom. ii 5, 6 10. Ps.
 xxxiii 10 (xxxiv 9)

9. οὐ *supplevi*: *om cod.* The negative seems to me to be necessary
 for the sense, and to be implied by the οὐδέ that follows. 10. βροντῶν
 H.: *ἐροντων cod.*

XXXVII. 2. τῷ *scripsi*: *το cod* 3. συνίσταται: I suppose this
 is equivalent to the late Latin *constitutus est*: 'it is that wrath of
 God, which . . .'. 5, 7. καὶ . . . καὶ H.: *om bis cod.* The insertions
 appear necessary to the sense, for Origen speaks definitely of *τρία*
τάγματα. 7. εἰ *supplevi*: *om cod.* I do not think it is like Origen's
 style to say 'And see, immature Christians are signified by . . .': he
 would say 'consider whether immature Christians are meant by . . .' ὅρ
 as we phrase it 'are not meant by . . .' And εἰ would easily drop out
 before οἱ. 11. καὶ εἰκὸς *supplevi*: *om cod.* Some such insertion
 seems wanted before ὡς. I do not of course suggest that these are
 necessarily the actual words. 12. προφήτου ὁ ἅγιος *cod*: *προφήτης*
τοῦ ἁγίου H., but the MS is right. 'The term "saint" is a wider one
 than "prophet": for all prophets must be saints, but not all saints do
 in fact prophesy.' Possibly *ἐπιπλεῖον* should be printed as one word.

XXXVIII

Ὁρ(α) μὴ ὁ δράκων πολεμήσας μετὰ τῶν ἀγγέλων καὶ θλι(ι)βεῖς, βληθεῖς κάτω ἐκ τοῦ οὐρανοῦ ἔσυρεν πίπτων τὸ τρίτον τῶν ἀστέρων, ἅτινα ἄστρα θείας δυνάμ(ε)ις οὔσας (εἰκός) συναπ(ε)στατηκέναι αὐτῷ καὶ συγκατενεχθῆναι τῷ δράκοντι· ὡς Ἡσαΐας φησὶν πῶς ἐζέπεσεν ὁ ἑωσφόρος ἐξ οὐρανοῦ;

XXXVIII. 1, 2. Apoc. xii 7, 9, 4 4. Is. xiv 12

XXXVIII. 1. ὄρα μὴ *scripsi*: ὀρμη *cod*, ὀρμῆ H. Origen asks us to consider whether, when we are told (Apoc. xii 4) that the dragon's tail draws the third part of the stars of heaven and has thrown them to the ground, we are not to understand that these stars were spiritual beings who rebelled with the dragon and were cast down from heaven with him; and so Isaiah speaks of the star of the morning as having fallen from heaven. θλιβεῖς H.: θληβεις *cod* 3. δυνάμεις H.: δυναμεις *cod* εἰκός *supplevi*: ὀμ *cod*. As before, it seems imperative to supply a word to govern the infinitives. συναπεστατηκέναι H.: συναποστατηκέναι *cod*

Introduction

Ten years ago I published (*J. T. S.* xiii 386–397, April 1912) critical notes on the first half of the then newly known Scholia of Origen on the Apocalypse. Now I complete the task, but in order to make the notes more intelligible I print above the notes my revised text of the Scholia, xxviii–xxxviii, on which I am commenting.

The material is as follows: the *editio princeps* by Harnack and Diobouniotis *Der Scholien-Kommentar des Origenes zur Apokalypse Johannis* in *Texte und Untersuchungen* vol. xxxviii part 3 (1911): early published notes included contributions by Dr Armitage Robinson in *J. T. S.* Jan. 1912 pp. 295–298; Dr G. Wohlenberg in *Theologisches Literaturblatt* Jan. 19, Feb. 2, May 10, 1912; Dr O. Stählin in *Berliner Philologische Wochenschrift* Feb. 3, 1912; Dr E. Klostermann in *Theologische Literaturzeitung*, Feb. 3, 1912; Dr Fr. Diekamp in *Theologische Revue*, Feb. 12, 1912.

My own notes to the text will I think sufficiently explain themselves. But I append two further notes: one on the word ἀπελαστικός which I have conjecturally restored in Schol. xxx l. 3, the other on the text of Origen's Biblical citations.

a. ἀπελαστικός¹

ἀπελαστικός, *driving away*, Eus. *praep. ev.* iv 1 πολλά εἶδη ριζῶν . . .

¹ Kindly contributed by Dr Darwell Stone, being his article on the word for the *Lexicon of Patristic Greek*.

τινῶν [diseases] ἀπελαστικά. Eriph. *haer.* li ι ταῦτα τὰ εἶδη [of plants etc.] ἀπελαστικά εἶναι ἑρπετῶν καὶ ἰοβόλων. Chrys. *in Heb.* xxix 4 [277 A] σιτίον καλῶς κατεργασθέν . . . νόσου ἀπελαστικόν. In the form ἀπελατικός, [Justin] *quaest. et resp. ad orthodoxos* 107 δ . . . δαιμόνων ἀπελατικόν.

b. Biblical text

Old Testament

2 Reg. xxiv ι ὄργην Κυρίου with B²A : ὄργην Κύριος B* ἐπί Origen : ἐν AB
καί (ante ἀρίθμησον) Origen : om AB Ἰούδαν with AB² : Ἰούδα B*
1 Paral. xxi ι ὁ διάβολος Origen : om ὁ AB
Ps. xxxiii (xxxiv) 10 οἱ ἅγιοι with N*U : *praem* πάντες N²AB R
lix (lx) 6 δέδωκας Origen : ἔδωκας N B R T
cxxxiv (cxxxv) 16 λαλήσουσι with ART : λαλοῦσι B
Mic. vi ι, 2 ἀνάσταθι (I can find no authority for this form) Origen : ἀνάστηθι ABQ
κρίθητι with B : καὶ κρίθητι AQ βουνοί with AQ* : λαοί B
Zach. iv 10 κυρίου with NQ (A) : om B
Isa. xi 2 σύνεσις (2^o) Origen : εὐσέβεια NABQ
Ezech. ix 5, 6 φείδεσθε with BQ : φείσησθε A τι Origen : om ABQ ἐφ' οἷς
Origen : ἐφ' οὖς ABQ

New Testament

Mc. iii 17 Βοανεργές with later MSS : Βοανηργές NABC etc. Our MS doubtless misrepresents Origen
Io. xxi 25 χωρήσαι with A etc. : χωρήσειν NBC*
Rom. ii 5 ἀποκαλύψεως δικαιοκρισίας with N*ABD₂* : ἀ. καὶ δ. later MSS

Apocalypse

v 5 ὁ νικήσας λέων ἐκ τῆς φυλῆς with N : ὁ ν. λ. ὁ ἐκ τῆς φυλῆς *cett*
v 6 εἶδον with N : ἰδοῦ A
καὶ τῶν πρεσβυτέρων Origen : καὶ ἐν μέσῳ τῶν π. *cett*
ἑστηκός with A etc. : ἑστηκός N
ix 20 τὰ δαιμόνια τὰ χρύσεια Origen (see note on Schol. xxxv l. 5) : τὰ δαιμόνια καὶ
τὰ εἰδωλα τὰ χρύσεια *cett*
x 4 ὅσα ἐλάλησαν with N : ὅτε ἐλάλησαν A etc.
xiv 4 οὗτοί εἰσιν (1^o) with N etc. : om A

The material is not on a large scale : but the persistent tendency of N Origen to be found together—about which I hope some day to write something in the JOURNAL—is once more in evidence.

C. H. TURNER.