

FRAGMENTA QUÆDAM SYRIACE.

I.

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LIB. I. L. 13

I. Sunt autem qui dicunt emisisse eum Christum filium suum, sed et animale: et *per hunc* [Int. de hoc] per Prophetas locutum esse. Esse autem hunc qui per Mariam transierit, quemadmodum aqua per tubum transit. I. 60.

I. The following Syriac translations of portions of the Greek text of the work *c. Hær.* are from the Nitrian collection in the British Museum; duplicate and triplicate passages representing the same text are found; and their almost universal agreement, favours the notion that a Syriac Version existed formerly, and possibly may still come to light. The value of this unexpected testimony to the genuineness of the Latin Version, would be greater, if a doubtful cause needed support. The exact words of the old translation have been retained, and additions printed in *italics*. The MSS. from whence the following extracts have been taken are thus distinguished, as numbered in the collection of the British Museum :

- 12,154 = A., written at four different periods, A.D. 714-716, 718 (*fol.* 272, 278, 284, 289), but dated according to the Greek computation (ܩܘܢܝܢܐ) 1025, 1026, &c.
 - 12,155 = B. 10th cent.
 - 12,156 = C. A.D. 562. Greek comp. 873.
 - 12,157 = D. 7th or 8th cent.
 - 14,538 = E. 11th or 12th cent.
 - 14,612 = F. 6th or 7th cent.
 - 14,629 = G. 6th to 10th cent.
 - 17,191 = H. 10th or 11th cent.
 - 17,194 = K. 10th or 11th cent.
 - 17,200 = L. 6th or 7th cent.
 - 17,214 = M. also 12, 158.
- ¹ from Cod. D. fol. 127. c. 4.
² Syr. and Int. indicate *xal*.

II.

I. i. 15. ¹ אבן אבן דן אב לבנה דמלך דמלך ² דבאב
 מן משה דא מן אמרן במלך ³ דבא דמלך
 דבבא דב דבמלך דא אב ⁴ דב דמלך דמלך
 משה דבמלך ⁵ דבמלך דמלך דמלך אב דמלך
⁶ דמלך ד מ דבמלך דמלך : דא ד מ דבמלך
⁶ דמלך דמלך דמלך דמלך דמלך דמלך
⁷ דמלך דמלך דמלך דמלך דמלך דמלך
 משה אבן דבאב ⁸ דמלך דמלך דמלך דמלך

I. 67. II. Quomodo enim si quis regis imaginem [Int. bonam] fabricatam diligenter ex gemmis pretiosis a sapiente artifice (*capiens*), solvat subjacentem hominis figuram, transferat autem gemmas illas, et reformet et faciat ex iis formam canis, vel vulpeculae, et hanc male dispositam; dehinc confirmet et dicat, hanc esse regis illam imaginem bonam, quam sapiens artifex fabricavit, ostendens gemmas, quæ bene quidem a primo artifice in regis imaginem

II. ¹ The extract is quoted in G. as **מן אבן אבן (sic) מן דבאב דמלך דמלך דמלך דמלך**. From IRENEUS, from the first Book of the Refutation and Extinction of Science falsely so called. מוכסנותא Ps. l. 17, and Prov. xv. 5, is the Chaldee for מוסר, LXX. παιδείαν, and תוכחות Ps. cxlix., LXX. ἐλεγμοὺς. Similarly in Prov. xv. 22, דבאב is rendered in the Chaldee, במוכל, where the Hebrew verb is interpreted by Gesenius, as *einen Anschlag vereiteln, to frustrate a design.* **דבאב** in the *Psh.* has a similar force, Rom. iii. 3, but in 1 Cor. xiii. 11, and 2 Tim. i. 10, it means *to abolish*. This extract is

cited by EPH. SYR. *Tr. de Virt.* 8. The passage is found in the two MSS. D. fol. 199, and G. fol. 3. Both MSS. adopting the same translation. ² Syr. omits *καλῆς*, but, with the Latin, indicates the loss of *ἐπιμελῶς* in the Greek, *f. l. דבאב*. ³ Gr. *λύσας*. The Syr. requires **מלכא** *capiens*, or some such verb. ⁴ **דב** added from Cod. G. ⁵ Syr. as in the Greek *καὶ μεταρμόσαι καὶ ποιήσαι*. ⁶ **דמלך** G. *ib.* **דמלך** omitting **דמלך**. ⁷ G. omits **דמלך**. ⁸ indicating *μὲν* in the Greek, as protasis, *δὲ* following.

לבנה דמלך דמלך דמלך ⁹ דבאב דב מן
 אבן דמלך דמלך ⁹ דבאב דב מן
 דמלך דמלך דמלך ¹⁰ דבאב דב מן
 דמלך דמלך דמלך ¹¹ דבאב דב מן
 דמלך דמלך דמלך ¹² דבאב דב מן
 דמלך דמלך דמלך ¹³ דבאב דב מן
 דמלך דמלך דמלך ¹⁴ דבאב דב מן
 דמלך דמלך דמלך ¹⁵ דבאב דב מן
 דמלך דמלך דמלך ¹⁶ דבאב דב מן
 דמלך דמלך דמלך

III.

I. i. 29. ¹ דבאב דמלך דמלך דמלך דמלך
 דמלך דמלך דמלך דמלך דמלך דמלך

compositæ erant, male vero a posteriore in canis figuram translatae sunt, et per gemmarum phantasiâ decipiat *inexpertos* [Int. idiotas], qui comprehensionem regalis formæ non habeant, et suadeat *eos* quoniam hæc turpis vulpeculae figura illa est bona regis imago: eodem modo et hi anicularum fabulas *agglutinant* [Int. adsuentes], post deinde sermones, et dictiones, et parabolas hinc inde auferentes, adaptare volunt fabulis suis eloquia Dei.

III. Caro est [Int. autem] illa vetus de limo secundum Adam facta plasmatio a Deo, quam vere Johannes, quod fuerit Verbum

⁹ G. has **דבאב** *ib.* **דבאב**. ¹⁰ A word not found in the *Lexica*, it is the same as the Arabic verb, **تبل**, *dementari*. ¹¹ G. **דבאב**, but D. exactly represents the Greek. ¹² *f. l.* **דבאב** *qui comprehensionem*. ¹³ D. simply **דמלך**. G. **דמלך**, but it omits **דמלך**. ¹⁴ G. omits the second **דמלך** and the copula in **דמלך**. ¹⁵ Syr. **דבאב** *agglutinant*. G. **דבאב**. ¹⁶ G. **דבאב**. III. ¹ This extract is obtained from D. fol. 200, col. 4, and G. fol. 4, in both of which it is introduced with the words, **דבאב** *מלך* **דבאב**.

1. *perseverantes* [Int. perseverare, non de corpore in corpus trans-
 gredientes] animas; sed et characterem corporis, in quo etiam
 adaptantur, custodire eundem; et meminisse eas operum quæ
 egerunt hic, et a quibus cessaverunt, in ea relatione [quæ scribitur]
 de Divite et de Lazaro eo, qui refrigerabat in sinu Abrahamæ.

VI.

III. x. *Magi autem ab Oriente venientes ait dixisse:*
Vidimus enim stellam ejus in Oriente, et venimus adorare eum:
deductos[que] igitur a stella in domum Jacob ad Emmanuel,
per ea quæ obtulerunt munera ostendisse, quis erat qui adora-

VI. *Matthæus autem Magos ab Oriente venientes ait dixisse:*
Vidimus enim stellam ejus in Oriente, et venimus adorare eum:
deductos[que] igitur a stella in domum Jacob ad Emmanuel,
per ea quæ obtulerunt munera ostendisse, quis erat qui adora-

11. 32.
 Matt. ii. 2.

for the Greek; *?* omitted in E.,
 but found in the other two MSS., is
 the equivalent of *de* in the Greek.

³ *de corpore in corpus*, not repre-
 sented in the Syr.; but cf. heading of B.

⁴ Codd. B. F. repeat *?*.

⁵ *?* is restored as the
 undoubted reading, meaning *adaptan-*
tur. B. and F. have *?* and
 E. *?*. *Eihthaph.*

⁶ The conjunctive *?* is omitted in E.

The other MSS. have *?*.

⁷ B. C., but A. *?*, C. omits
 the copula in *?*.

⁸ E. *?*, but B. F. omit the
copula.

VI. ¹ This extract occurs in two
 MSS., D. fol. 200, and G. fol. 4; in D.
 it follows the extract III. above; in G.
 it comes after IV., and in either case it
 is introduced with the reference *?*
?. *By the same,*
from the third Book.

² Syr. *eos*, absorbed possibly in *Ma-*
gos.

³ Syr. indicates *de*, Lat. *re*.

1. *perseverantes* [Int. perseverare, non de corpore in corpus trans-
 gredientes] animas; sed et characterem corporis, in quo etiam
 adaptantur, custodire eundem; et meminisse eas operum quæ
 egerunt hic, et a quibus cessaverunt, in ea relatione [quæ scribitur]
 de Divite et de Lazaro eo, qui refrigerabat in sinu Abrahamæ.

VII.

III. xvii. 6. *Magi autem ab Oriente venientes ait dixisse:*
Vidimus enim stellam ejus in Oriente, et venimus adorare eum:
deductos[que] igitur a stella in domum Jacob ad Emmanuel,
per ea quæ obtulerunt munera ostendisse, quis erat qui adora-

batur: *Myrrham* quidem, quod ipse erat, qui pro mortali hu-
 mano genere moreretur et sepeliretur: *Aurum* vero, quoniam Rex,
cujus Regni finis non est; *Thus* vero, quoniam Deus, qui et *notus*
in Judæa factus est, et manifestus eis, qui non quærebant eum.

VII. Etenim *narrationes* [Int. argumenta] illorum varia,
 quemadmodum ostendimus, alterum *dicentes* [quidem] *passum*, et
 natum; et hunc esse [Christum]⁶ *Jesum*; alterum autem qui in eum
 descendit et hunc esse Christum, qui etiam ascendit iterum; et
 eum qui a *Demiurgo* aut eum [Int. alterum eorum ⁷ autem,]
 qui sit ex dispositione, vel eum qui sit ex Joseph, hunc [quem]

III. xvii. 6.

II. 87.

⁴ Codd. L. *?*.

VII. ¹ From Cod. L. fol. 36, where
 the passage is quoted with the words
?
?
?
?. IRENEUS, *Bishop of*
Lyons says this in the third Book of the
 "Refutation of Science that is false."

² L. *?*.

³ Syr. inserts the copula.

⁴ The Syriac here supplies a re-
 markable lacuna in the Latin version;

shewing that the clause, expressed above
 in *italics*, has been lost; the reader
 therefore will make due allowance for
 the impossible attempt at p. 87, 2.

⁵ The sense and Latin context alike
 require *?*.

⁶ Syr. *Jesum*, which alone satisfies
 the sense.

⁷ *autem*. This perplexing word, that
 occurs in every MSS., now resolves itself
 into *aut eum*, the equivalent of the
 Syriac *?*. Altogether, the Sy-
 riatic throws much light upon a confused
 passage.

XXV.

ܐܡܪ ܫܘܠܐ ܡܩܝܦܝ ܠܩܢܐ ܫܡ ܡܢܝܢܐ ܐܠܝܫܘܥ ܕܡܪܝܥ
 ܕܝܫܘܥ ܕܡܪܝܥ ܠܡܢܝܢܐ ܕܠܝܘܢ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ
 ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ
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 ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ

XXV. Quomodo igitur linguæ LXX. numero declarantur, et a dispersione in unum linguæ per interpretationem ipsarum colliguntur; ita arca illa typus declaratur corporis Christi, et puri, et immaculati; quemadmodum enim arca illa inaurata puro auro, et ab intra et ab extra, ita et corpus Christi purum est et splendidum,

XXV. ¹ From Cod. D. 198, where it is written twice; in col. 1, from *, but fully in the second column, marked respectively α' and β'. In the former case it is introduced with the rubric ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ *Of IRENEUS whom the heretics slew*, the only instance observed in these MSS., in which IRENEUS is said to have suffered martyrdom. If he had died in the Arian age, his death might very possibly have been chargeable to heresy. But there is no trace of any violent outbreak among the Gnostics or Montanists of the third or preceding centuries, and this single statement of the rubricator can scarcely outweigh the negative argument, arising from the designation of IRENEUS, simply as Bishop, in juxta-position with POLYCARP, JUSTIN, &c. who are as invariably termed Martyrs. The Bishop of Lyons was probably confounded with IRENEUS of Sirmium, who suffered martyrdom in the general persecution under

Diocletian, A.D. 304. The fuller form of this fragment in the second column is prefaced simply with the name of IRENEUS ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ.

² This almost hopelessly corrupt passage is printed faithfully from the MS., though the emendations expressed by the translation represent the following words, ܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ. The reader of the Nitrian MSS. must often have recourse to the Chaldee; the words rendered *colliguntur, per interpretationem* are rendered as from the Chaldee vocabulary.

³ ܕܡܪܝܥ *David*, can make no sense, and ܕܡܪܝܥ ܕܡܢܝܢܐ is substituted, from the root ܕܡܪܝܥ. The prefix to ܡܢܝܢܐ is added, as required by the sense.

* From this point cf. Gr. Fr. VIII.

⁴ In β', ܐ is wanting; as also ܕܡܪܝܥ *infr.*

⁵ In α', this word is missing.

ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ
 ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ

XXVI.

ܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ
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pp. 17, 194
 Cant. Cant

intus quidem Verbo ornatum, foris autem Spiritu communitum: ut ex ambobus naturarum splendor commonstraretur.

XXVI. Nunc ergo per hoc quod progenitum est jam pridem sortitum est Verbum interpretamentum. Persuasum habemus in singulis nobis binos inesse homines. Pro confesso enim alterum arcanum, alterum palam fit; alterum corporeum, alterum autem spiritale; generatio licet amborum (ad instar) gemellorum sit. Quasi unum enim ambo revelantur sæculo, non enim anima prius erat quam corpus in essentia ejus, neque corpus ante eam in plasmatione sua, verum unius temporis hi ambo; pabulum autem eorum puritas et suaveolentia.

⁶ In β' ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ

XXVI. From Cod. K. fol. 43, prefaced with the words ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ ܕܡܪܝܥ ܕܡܢܝܢܐ *From the holy IRENEUS, Bishop of Lyons, from the first (section) of his interpretation of the Song of Songs. Cf. Syr. Fr. V. n. 1.*

ܡܟܝ ܡܥܝܢܐ . ܕܗܘܘ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ . ܕܡܫܝܚܐ
ܡܠܟܐ . ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .

XXX.

ܕܡܥܝܢܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ
ܕܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܕܡܥܝܢܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܕܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܕܡܥܝܢܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .

cui sufficit prae-sepe, et qui implevit omnia; qui fuit mortuus, et qui vivit in saecula saeculorum. Amen.

XXX. Lex et Prophetæ et Evangelistæ proclamaverunt de Christo, quod natus est ex virgine; et quod passus est super lignum; et quod apparuit mortuis; et quod ascendit ad caelos; et quod a Patre glorificatus est; et quod est Rex in æternum; et quod Hic est intellectus perfectus, Verbum Dei,

XXX. ¹ This extract is introduced in the same Cod. C. fol. 1, with the heading ܕܡܥܝܢܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ . ܕܡܥܝܢܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ . Of Saint IRENÆUS, the follower of the Apostles and Bishop. It does not profess therefore to have been taken from the work c. *Hereses*, but the Armenian heading refers it to a treatise *de Resurr. Dom.*, which may perhaps be the same as that π. *πρόχατος*. Like the preceding, it is found in the *Spicilegium Solesmense*, edited by M. PITRA, I. 3.

² *Spicileg. Solesm. e domo mortuorum*, but ܡܟܝ ܡܥܝܢܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ is the usual periphrasis in Syriac for *e mortuis*. Cf. Armen. fragm. p. 462.

³ The use of this term νοῦς τέλειος

is significant of genuineness, as marking the words of one who had long opposed the Valentinian heresy. In this system Christ was not one of the original Æons, or τέλειοι αἰῶνες of the Pieroma; neither was Λόγος identical with νοῦς: with an eye therefore to contemporary error, the author of this fragment entitles Christ ὁ τέλειος Νοῦς, Λόγος τοῦ Θεοῦ.

⁴ ܡܠܟܐ referring to ܡܠܟܐ seems out of place, and should follow ܡܠܟܐ q. d. *qui condidit omnia cum ea*, i. e. *created the Light*, which heresy deemed to be co-ordinate with the Deity, as well as every other substance. The Syriac here is more full than the Armenian (Fragm. XXXI.), which gives no assistance.

⁵ ܡܠܟܐ no doubt representing Δημιουργός in the Greek.

ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .

ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .
ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .

qui ante lucem genitus est: qui cum eo est conditor universi, factor hominis; qui est in omnibus omnia: in patriarchis patriarcha, in legibus lex, in sacerdotibus princeps sacerdotum, in regibus gubernator, in prophetis propheta, in angelis angelus, in hominibus homo; in Patre Filius, in Deo Deus; Rex in æternum. Hic enim est qui Noemo fuit nauta, et Abrahamum duxit; qui cum Isaaco ligatus est, et cum Jacobo peregre fuit, pastor eorum qui salvi sunt, et sponsus Ecclesiæ; et dux Cherubim, princeps exercitus angelorum; Deus ex Deo, Filius ex Patre; Jesus Christus, Rex, in saecula saeculorum. Amen.

⁶ ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .

Armenian, a populo nec fide dignus habitus, does not sound authentic, for the common people heard him gladly, Mark xii. 37, and wished to take him by force, to make him a king, John vi. 15.

⁷ ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ .

⁸ Compare the lengthened extract that has either been interpolated in the Armenian Fr. XXXI. 3, or omitted here for conciseness by the Syriac scribe. The character of the passage, however, would have insured its transcription if it had existed in his copy; I am inclined to think, therefore, that it is not to be referred to IRENÆUS as a genuine extract; also the term in the

⁹ *Sponsus Ecclesiae*. The Church is the Spouse of Christ, and not of the Valentinian angels.

¹⁰ ܡܠܟܐ ܡܡܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܡܠܐ ܡܥܝܢܐ . rendered by M. PITRA, *exercitus angelorum*, is more probably the representative of *δυνάμεων ἀγγελικῶν*.

XXXI.

Մարէնք և Մարգարէք և Մետարանք քարոզեցին Վրդրստոս ծնեալի կուսէն և չարչարեալի խաչին, և յարուցեալի մեռելոց և վերացեալ յերկինս, և փառաւորեալ և թագաւորեալ յաւիտեան: Եւ զի ասէ կատարեալ միտք՝ Մստուծոյ Ռանն, որ նախ վաղագոյն զգեղեցիկ ծնիցեալ ստեղծիչ մարդոյն, ընդ ամենայնի ամենայն, ի հայրապետն հայրապետ, յաւրէնսն աւրէնք, ի քահանայս քահանայ, ի թագաւորս իչեսան առաջ նորդական, ի մարգարէսն մարգարէ, ի հրեշտական հրեշտակ, ի մարդկան մարդ, ի Հայր Որդի, Մստուածունն Մստուած, յաւիտեանս արքայ:

Սա ինքն՝ Մոյսի ուղղեաց ի նաւի, ընդ Հովսեփայ վաճառեցաւ, ընդ Մքրահամու առաջնորդեաց, ընդ Սահակայ կապեցաւ, ընդ

XXXI. Lex et Prophetæ et Evangelia declaraverunt Christum natum ex virgine et in cruce passum; et suscitatum e mortuis, et in cælum elevatum; et glorificatum, et regnantem in sæcula. Ille ipse dicitur perfectus intellectus, Dei verbum, quod primitus pulchre nati hominis [fuit] ²conditor; in omnibus omnia; in patriarchis patriarcha; in lege lex; in sacerdotibus sacerdos; in regibus princeps ductor; in prophetis propheta; in angelis angelus; in hominibus homo; in Patre Filius, in Deo Deus, Rex in æternum. Ipsemet direxit Noemum in navi; [cum Josepho venumdatus est]; et Abrahamum conduxit; cum Isaaco ligatus;

XXXI. ¹*Spic. Sol.* t. 4, from a Cod. in the Mechitarist Library of S. Lazarus at Venice, and described by M. PITRA as written *manu recenti*. It represents the same original as the preceding Syriac fragment, with certain interpolations, that are bracketed in the translation. It also bears the heading, **Արքայն Երուսոսի կախկողոսի հետեւորի առաքելոցն ի Հարուածին Տեանն.** i. e. *From Saint*

IRENEUS, Bishop, Follower of the Apostles; On the Lord's Resurrection.

² A considerable variation is observed between the Syriac and Armenian copy. The learned MECHITARIST who translated these extracts for M. PITRA, proposes the reading *աւլ*, *hic est*, for *ասէ*, *dicit*. And QUATREMERE conjectures *աւ է . . . նախ վաղագոյն զգեղեցիկ ծնիցեալ ստեղծիչ մարդոյն.* *Hic est primus pulchre genitus, creator hominis.*

Հակոբայ աւտարակենցաղեաց, ընդ Մովսեսի զաւրավարեաց, ըստ ժողովըրդեանն աւրինադրեաց, ի մարգարէսն քարոզեաց. ի կուսէն մարմնացեալ, ի Ռեթղահէմ ծնեալ, ի Հովհաննէ ընկալեալ, և ի Հորդանան մկրտեալ. յանապատի փորձեալ, և Տէր գտեալ. զառաքեալն հաւաքելով և զարքայութիւնն երկնից քարոզելով, զկոյրս լուսաւորելով, զմեռեալս յարուցանելով, ի տաճարին երեւեալ, ի ժողովըրդնէն անհաւատացեալ, ի քահանայիցն ըմբռնեալ, և առաջի Հերովդի յառաջ ածեալ. առաջի Պիղատոսի դատեցեալ. ի մարմնի երեւեալ. ի փայտի կախեալ և ի մեռելոց յարուցեալ, առաքելոցն երեւեալ և յերկինս համբարձեալ, և ընդ ալմէ Հաւր նստեալ, և ի նմանէ փառաւորեալ՝ որպէս յարութիւն մեռելոց, և փրկութիւն կորուսելոց, լուսաւորութիւն խաւարելոց և փրկանք բացածնելոց, հովիւ ապրելոց և փեսայ եկեղեցւոյ երասանակալ քերովբեիէ և զաւրաւոր հրեշտակ. Մստուած Մստուծոց, Հիսուս Վրդրստոս փրկիչ մեր:

cum Jacobo peregrinavit; ³[cum Moyse fuit dux, et, secundum populum, legislator; in prophetis prædicavit; de virgine incarnatus; in Bethleem natus; ab Johanne susceptus, et in Jordane baptisatus, in deserto tentatus, ac Dominus repertus. Ipse congregavit apostolos et cælorum regnum prædicavit; illuminavit cæcos, et suscitavit mortuos; in templo visus, a populo nec fide dignus habitus; a sacerdotibus comprehensus, et coram Herode perductus; in conspectu Pilati iudicatus; in corpore se manifestans, in ligno suspensus, et a mortuis suscitatus; apostolis monstratus, et, ad cælos euectus, ad dexteram Patris sedet, et ab eo, uti mortuorum resurrectio, glorificatus; et salus perditorum, degentibus in tenebris lumen, et iis qui nati sunt redemptio]; salvatorum Pastor, et Ecclesiæ Sponsus; Cherubim auriga, et exercitus dux 'angelorum; ⁴Deus ex Deo; Jesus Christus Salvator noster.

³ The Syriac transcriber would hardly have omitted this passage, if he had found it in his copy, much less would the theologian have abstained from citing the words. In the Syriac,

the allusion to Jacob's ἀποδημία suggests the next term, *pastor eorum qui salvi sunt*, and the espousal of Rachel is reflected in a similar manner in *Sponsus Ecclesiæ*.

XXXII.

Յայնժամ մերձեցաւ ՚ի նա մայր որդւոցն Օկրեղեայ, չանդերձ որդւովք իւրովք, երկիր պագանելով չայցէր ինչ ի նմանէ :

Ոչ դատարկ են միտքս և ոչ վայրապար բանքս առաջի արկելոյ ասացուածոյս, որ և զառաջաբանի իմն ունի զկարգ, և զյարմարութիւն առաջին զկարգեալսն :

“ Յայնժամ մատեաւ ” : Իսզում անգամ սքանչանամք ընդ առաքինութիւնն, ոչ միայն յաւրինակէն, այլ և ի ժամանակէն .

Matt. xx. 20.

XXXII. Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis, adorans et petens aliquid ab eo.

Inanes quidem non sunt hi sensus, nec frustranea verba, eo loci proposita: præmissa procemii instar, nonnullam habent cum prius expositis convenientiam:

Tunc accessit. Interdum virtus miranda nobis est, non solum ob exemplum, sed etiam attento tempore; qualem esse dicam,

4 Suspiciantur iterum prælaudati PP. Mechitaristæ menda nonnulla hic esse detergenda, nec per ipsos stat quin, parce mutata lectione quæ supra, pro his զաւրաւոր հրեշտակ, i. e. fortis, sive Supremus Angelus, rescribatur; զաւրաւոր հրեշտակաց, idemque eruatur sensus ac in Syriaca versione. Pitra.

5 Deus ex Deo; hæc iterum ad Syriacæ versionis normam iidem correxere, rati esse legendum Աստուծոյ յԱստուծոյ, Deus ex Deo. Egregia hæc Nicæni Patres in Symbolo inseruerunt. Ib. The same theological expression is found in the ante-Nicene Creed of GREGORY, Bishop of Neo-Cæsarea, Vind. Cath. i. 532, also in the Cæsarean Creed submitted to the Council by EUSEBIUS, from whence in fact the term was adopted. Ib. 541. Compare also the ancient formula of Faith that bears the name of Lucian M. Ib. 533.

XXXII. 1 This extract from a Codex, fol. 37—45, in the library of the

Mechitarist Convent at Vienna, is also printed in the Spicil. Solesm. i. 505, edited by M. PITRA, who, perhaps without reason, considers the fragment to be of very doubtful authority; it is not unworthy of our author, and for that reason is inserted among the other Irenæan fragments. It begins with the heading,

ՉԱՌԸՆՏԻՐ Բ. Սրբոյն ԵՐԻԱՆՈՍԻ Հետեւողի առաքելոցն ասացեալ յաղաքս Որդւոցն Օկրեղեայ: i. e. From the second series of Homilies of Saint IRENEUS, Follower of the Apostles; a Homily upon the Sons of Zebedee. The translation is that of R. P. GABRIEL AIVAZOUSKI, whose Armenian criticisms are subjoined.

3 Չհաւասարութիւնն equalitatem. Sic Cod. Armen. cui si levis accesserit mutatio habebis զհասունութիւնն, maturitatem.

որպիսի ինչ ասեմ, զոր օրինակ յաղաքս կանխահաս պտղոյ խաղողոյ, կամ թղոյ, կամ այլոյ ուրուք, ի սկզբանն զհաւասարութիւնն 2 որ ոչ խնդրէ, և ոչ զկատարելութիւն պտղոյն, այլ թէ և մասնաւորապէս 3 ինչ տեսցէ, զհասակ զողկոյնն ոչ խոտէ իբրև զանպիտան, այլ իբրև զկանուխ իմն բերեալ զտեսութիւնն յափշտակէ, ոչ ստուգաբանելով թէ ունիցի որկոյնն զկատարեալ հեշտութիւնն. այլ ընդունի վաղվաղակի, զի կանխաւ ժամանեալ բան զայսն երեւել: Դոյնպէս և Մտուած յորժամ տեսանէ զհաւատացեալս, թէպէտ և մարմնաւորապէս ունիցին զիմաստութիւն, և սուղ ինչ զհաւասան, այլ ոչ յանկատարութիւն հայելով ի բաց մերժէ, այլ իբրև զկանխահաս պտուղ ողջունէ, և ընդունի և պատուէ զանձնն առաքինացեալ. թէպէտ և ոչ կատարելապէս ունիցի զառաքինութիւնն, ներէ նմա, վասն զի ի

verbi gratia, præmaturum fructum uvæ, aut fici aut quodcumque pomum, a quo pubescente nemo maturitatem quærit aut integritatem; tametsi vero imperfectum nonnihil aliquis videat, acinum tamen decerptum non spernit, quasi inutilem; sed uti præmaturum tempore apparentem libenter arripit, nec attendit an acinus perfecta gaudeat jucunditate; immo voluptatem inde raptim accipit, eo quod prius ille quam cæteri appareat. Eodem modo et Deus, quom videt fideles sapientiam licet imperfectam habentes ac modicam fidem, minime hujusmodi respiciens defectum, ideo eos non rejicit; quin immo, uti præmaturus fructus, blande salutatur et excipit, et honoratur animam quamlibet, virtute, licet haud absoluta, insignitam. Indulget ei, utpote 4 in prodromis consistenti, eamque

3 Մասնաւորապէս particulariter, sensu strictiori, quasi interpres Græce legerit, μερικῶς. Sic et infra, Մասնաւորապէս զիմաստութիւն ունիցին sapientiam habeant particularem.

4 In prodromis consistenti. Πρόδρομος οίνος dicitur vinum quod ex uvis nondum calcatis sua sponte defluit. Sed

et aliud putem maxime respici nempe ficus quasdam, quæ τῶ περιαισθηαί præcurrunt cætera; meminist eorum Plinius, H. N. XVI. 26, fin. Ficus, inquit, et præcoces habet, quas Athenis prodromos vocant. Hinc mox noster adducit Osee ix. 10, infr. Compare the general idea with 239—251.

նախաշաւիղսն է, և սիրէ զի նախ քան զայլսն յափշտակեաց զբարեբանութիւնսն :

Յաղագս այսորիկ Աբրահամ, Իսահակ և Յակոբ հարքն մեր առաւել քան զայլսն սքանչելիք են, իբրեւ ոչ եթէ այլ սուրբք նոյնպէս ոչ առաքինացան, այլ զի նորա սկիզբն առաքինութեան ցուցին : Վանի են վկայք իբրեւ զՎանիէլ, քանի են վկայք իբրեւ զերիս մանկունսն ՚ի Նաբելոնի . և սակայն ոչ այնպէս գրեցաւ յիշատակ նոցա իբրեւ զսոցա : Այսն զի նորա սկիզբն և առաջին ճանապարհ եղեն պտղաբերութեանն . և Աստուած ետ զնոցա վարսն գրել ՚ի նախանձ զկնի եղելոցն :

Եւ զի այսպէս ընդունի Աստուած զառաքինութիւն իբրեւ զառաջնակս պտղոյն, լուր նմին իսկ որ ասէն, “ Իբրեւ զեսաղոյ յանապատի դտի զՆարայէլ, և իբրեւ զԹուզ կանխահաս զհարսն ձեր : ” Արդ միմիայն երաներ զհաւատն Աբրահամու, զի հաւատաց նա . կամի՞ն զարմանալ ընդ Աբրահամու, զմտաւ ած զմի մարդն, յորժամ ամենայն բիւրք աշխարհի ըստգտեալք ի

diligit quia ceteris promptior, benedictionem sibi quasi praeoccupavit.

Propterea Abraham, Isaac et Jacob, patres nostri, prae omnibus demirandi sunt, qui scilicet tum primum virtutis exempla dederunt. Quot sunt martyres Danieli similes? Quot, inquam, martyres aemuli trium Juvenum in Babylone, quorum tamen eadem ac illorum non est commendata memoria? illi siquidem primitiae ac primordia fuerunt fructificationis. Hinc Deus iussit illorum vitam describi, a subsequentibus imitandam.

At sic apud Deum accipi virtutem, uti nempe fructuum primitias, audi ipsummet: *Uti uvam*, inquit, *in deserto inveni Israel, et sicut ficus pramaturas, patres vestros*. Itaque non solum beatam praedica fidem Abraham, quia credidit; visne Abraham mirari? Intuere quo pacto vir unus ille quandoquidem in mundo sexcenti errore contaminati erant, solus ille pietatem agnovit. Visne te

IIo., ix. 10.

մոլորութեանն, միայն նա ծանեաւ զբարեպաշտութիւն : Կամիս սքանչանալ ընդ Վանիէլ . զմտաւ ած զՆաբելոյն զուարճացեալ ամբարղտութեամբն, և ամենքեան գերեալի մեղս . և նա ի վեր եկեալ զաւղելոյն, ի բաց թքանէր զգառնութիւն մեղացն և առ քաղցրմպելի բարեպաշտութեանն ջուր զաւղեալ փութայր : ‘ Ենյնպէս և այժմ ընդ մայր որդւոցն Վերեդեայ, մի միայն սքանչանար յորոց ասացն, այլ և ի ժամանակէն յորուր զայն ասաց : Յորժամ մերձեցաւ առ փրկիչն . ոչ զկնի յարուութեան, և ոչ յետ քարոզելոյ անուան նորա, և ընդունելի եղելոյ թագաւորութեանն նորա, այլ զտեառնն ասել զքան, “ Ահաւաւսիկ ելանեմք յԵրուսաղէմ, և որդի մարդոյ մասնի ի քահանայպետից և ի դպրաց, և սպանանիցեն զնա, և յերիւր աւուր յարիցէ ” :

Վրկիչն յաղագս չարչարանաց և խաչի պատմելով գուշակէր, և զչարչարանսն որ առ քահանայպետն յաւէտ թշնամելի զեկուցեալ էր . եւ նորա ի մէջայլոցն լուեալ յաղագս չարչարանացն

in stuporem Daniel rapiat? Intuere Babylon illam, flore fastuque impietatis superbientem, illicque omnes omnino peccatorum, et in dulces pietatis aquas immergi gestiebat. Similiter et nunc circa illam filiorum Zebedaei matrem, noli duntaxat in ea mirari quæ locuta fuerit, sed et de tempore quo hæc dixerit. Quandonam accessit ad Redemptorem? Neque post resurrectionem, neque post praedicationem nominis ejus, neque post instaurationem regni ejus, sed Domino dicente: *Ecce ascendimus Hierosolymam, et Filius Hominis tradetur Pontificibus et scribis, et occidit eum, et tertio die resurget.* Matt. xx. 18.

Hæc Salvator de passione enarravit et cruce; his praedicebat passionem, nec eam per Pontifices futuram esse probrosissimam diffitebatur. At illa aliter audierat de passionum dispensatione.

անաւրէնութեան . այլ փրկիչն զմահն քարոզէր , և նա զանմահո՛ւն զփառան խնդրէր . տէրն զեկուցանէր՝ և թէ հանդերձեալէ յանդիման կալ անաւրէն դատաւորացն . և նա ոչ իբրև առ դատեցեալ մերձենայր , այլ իբրև ի դատաւորէ հայցէր . “ Տուր , ասէ , զի որդիքս իմ՝ նստցին մի ընդ աջմէ քումմէ , և մի յակեկէ ՚ի փառսն քումմէ : ” Զարչարանս ասէ , և արքայութիւն իմանի . յաղագս խաչին խաւսէր փրկիչն , և զանչարչարելի զփառսն նա տեսանէր : Ըրդ էր ընդ նա սքանչանալ , որպէս ասացին , ոչ յորոց խնդրեացն միայն , այլ և ի ժամանակէն յորում՝ հայցեացն :

Եւ կրեաց զայն բարեպաշտն այն , ոչ միայն իբրև զբարեպաշտ , այլ իբրև զկին : Վանդի զմտաւ ած և հաւատաց նորա բանիցն , և թէ պարտ և արժան է փառաք ծաղկեալ արքայութեանն Վրիստոսի , և յառաջադիմանալ բաղմութեամբ յաշխարհի , և աճումն ընդունել բարեպաշտութեանն քարոզութիւն . իմացաւ որպէս և էրն , թէ մինչդեռ է խոնարհ դիմաւք , մատնեաց և յաիշտակեաց զնոստումն : Խնդրեցից ի ժամանակի

խոնարհութեանս , մի դուցէ փակիցէ զհայցուածսն , զնառան արքայութեանն . զմտաւ ած և թէ ոչ է ունելոց զնոյն համարձակութիւն ի հրեշտակացն երևելն , և ի հրեշտակաց սպասաւորեալ , և յամենայն զաւրաց երկնաւորաց տանելնմա սպասաունելով միայն զփրկիչն յառանձին տեղոջ՝ խնդրէր հայցուած որ գերազանցէ քան զամենայն մարդկային բնութիւնս :

regni petitionem excludat. Illa autem cogitavit eandem sibi non affuturam fiduciam, quum in angelorum apparitione, ab angelis ministrandus est, et ab omni militia caelesti famulatum accepturus. Assumens ergo seorsum, in loco remoto, Salvatorem, ea enixe petebat ab illo quæ omnem naturam humanam excedunt.

Salvator mortem præcuntyabat; et illa immortalitatis gloriam postulabat. Asserebat Dominus sistendum esse sibi impiis coram iudicibus; at illa iudicii istius immemor, tamquam a iudice requirebat: *Da, inquit, ut filii mei isti sedeant, unus a dextris, et alter a sinistris, in gloria tua.* Passio hinc dicitur, illinc regnum intelligitur. De cruce loquebatur Salvator, et illa gloriam impassibilem contemplabatur. Hæc igitur, ut dixi, admiranda est, non solum de eo quod petit, sed etiam de tempore quo petit.

Matt. xx 21.

Passa quidem illa est, non solum uti pia, sed tamquam mulier. Etenim consideravit et credidit, ejus edocta verbis, fore ut in gloria Christi regnum floreat, et ambulet in latitudine per orbem, et pietatis præconio augeatur. Intellexit, uti erat, eum qui humilis videbatur, omnem tradidisse et accepisse promissionem. Quæram alias, quum de hac humilitate sermo erit, an Dominus

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 ὃ μετεγράψω, καὶ κατορθώσης αὐτὸ πρὸς ἀντιγραφὸν τοῦτο, ὅθεν μετεγράψω, ἐπιμελῶς καὶ τὸν ὄρκον τοῦτον ὁμοίως μεταγράψης, καὶ θήσεις ἐν τῷ ἀντιγράφῳ.

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

I. ¹ An extract preserved by EUSEBIUS, *II. E. v. 20*, who, after saying that IRENÆUS wrote various epistles, one to Blastus on *Schism*, 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 Opyloade*, and at the close the above solemn adjuration occurs;

the historian adds, καὶ ταῦτα ὠφελίμως πρὸς ἐκείνου λελέχθω, ὑφ' ἡμῶν τε ιστορεῖσθω, ὡς ἂν ἔχοιμεν ἀριστον σπουδαιοτάτης ἐπιμελείας, τοὺς ἀρχαίους ἐκείνους καὶ ἄλλους ἱεροῦς 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 ὑγιούς γνώμης· ταῦτα τὰ δόγματα ἀσύμφωνά ἐστι τῇ ² ἐκκλησίᾳ, εἰς ³ τὴν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πειθομένους αὐτοῖς· ταῦτα τὰ δόγματα οὐδὲ οἱ ἔξω τῆς ἐκκλησίας αἱρετικοὶ ἐτόλμησαν ἀποφύνασθαι ποτε· ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστόλοις συμφοιτήσαντες, οὐ παρέδωκάν σοι. Εἶδον γάρ σε παῖς ὢν ἔτι, ἐν τῇ κάτω Ἀσίᾳ παρὰ τῷ Πολυκάρπῳ, ⁴ λαμπρῶς πρᾶττοντα ἐν τῇ βασιλικῇ αὐλῇ, καὶ πειρώμενον εὐδοκιμεῖν παρ' αὐτῷ. Μᾶλλον γὰρ τὰ τότε διαμνημονεύω τῶν ⁵ ἑναγχοῦς 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 exstiterunt 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 ὁδοῦδος, 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 ᾗ γε μὴν προειρήκαμεν πρὸς τὸν Φλωρίνον ὁ Εἰρηναῖος ἐπιστολῇ αὐτοῦ τῆς εἰς Πολυκάρπῳ συνουσίας αὐτοῦ μνημονεύει λέγων, κ.τ.λ.

² ἐκκλησία... 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.

ενοῦνται αὐτῇ), ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον, ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος, καὶ τὰς ὁ προόδους αὐτοῦ καὶ τὰς εἰσόδους, καὶ τὸν χαρακτήρα τοῦ βίου, καὶ τὴν τοῦ σώματος ἰδέαν, καὶ τὰς διαλέξεις αἷς ἐποίειτο πρὸς τὸ πλῆθος, καὶ τὴν μετὰ Ἰωάννου Ἰσυναναστροφὴν ὡς ἀπήγγελλε, καὶ τὴν μετὰ τῶν λοιπῶν τῶν ἑωρακότων 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 ἀντοπτῶν τῆς ζωῆς τοῦ λόγου παρεληφῶς ὁ Πολύκαρπος, ἠἀπήγγελλε πάντα σύμφωνα ταῖς γραφαῖς. Ταῦτα καὶ τότε διὰ τὸ ἔλεος τοῦ Θεοῦ τὸ ἐπ' ἐμοὶ γεγονός σπουδαίως ἤκουον, ὑπομνηματιζόμενος αὐτὰ, οὐκ ἐν χάρτῃ, ἀλλ' ἐν τῇ ἐμῇ καρδίᾳ· καὶ αἰεὶ διὰ τὴν χάριν τοῦ Θεοῦ γνησίως αὐτὰ ἀναμαρκῶμαι. Καὶ δύναμαι διαμαρτύρασθαι ἔμπροσθεν τοῦ Θεοῦ, ὅτι ἔστι τοιοῦτον ἀκηκόει ἐκείνος ὁ μακάριος καὶ ἀποστολικὸς πρεσβύτερος, ἀνακράξας ἂν καὶ ἔμφραξας τὰ ὄτα αὐτοῦ, καὶ ὁ κατὰ τὸ σύνθηες εἰπὼν, Ὡ καλὲ

discimus, simul cum animo ipso coalescunt, eique penitus inherant); 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 *παρόδους* 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. *ἀναστροφήν*, and lower down *ἀπήγγελλε*.

⁸ A mark of detestation and horror

Θεὲ, εἰς οἴους 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 ἤτοι ταῖς γεινιώσαις ἐκκλησίαις, ἐπιστηρίζων αὐτὰς, ἢ τῶν ἀδελφῶν τισι, νουθετῶν αὐτοὺς καὶ προτροπόμενος, δύναται φανερωθῆναι.

III.

¹ Οὐ γὰρ μόνον περὶ τῆς ² ἡμέρας ἐστὶν ἡ ἀμφισβήτησις, ἀλλὰ καὶ περὶ τοῦ εἶδους αὐτοῦ τῆς ³ νηστείας. 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 confirmans, 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 ὄτα αὐτῶν*. The reader may consult the note of VALESIIUS, giving several patristical instances of this expression *læsa pietatis*. Compare pp. 16, 17.

⁹ NICEPH. *κατὰ τὸ σύνθηες αὐτῶν*.

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 NICEPHORUS, *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 Εὐρηναῖος ἐπεσκόπει. 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

οἴονται ⁴ μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν· ⁵ οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ τεσσαράκοντα· ⁶ ὥρας ἡμερινὰς τε καὶ νυκτερινὰς συμμετροῦσι τὴν ἡμέραν 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 μηδὲ ἄς ἐξ τῶν νηστεϊῶν ἡμέρας ἴσως, μηδὲ ὁμοίως πάντες διαμέρουσι· ἀλλ' οἱ μὲν καὶ πάσας ὑπεριθέουσιν ἅσιντο διατελοῦντες, οἱ δὲ δύο οἱ δὲ τρεῖς, οἱ δὲ οὐδεμίαν, κ.τ.λ. The term *ὑπεριθέουσι*, unde *ὑπέρθεις*, 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 *μίαν 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 διατρῆς ἐπιμησθῆναι 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 VALESIIUS 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 MASUET (followed also by STIEREN), 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 ἧς νῦν ἀφηγηῆ, Ἀνίκητον λέγομεν καὶ Πίον, Ὑγιόν τε καὶ Τελεσφόρον, καὶ Ξίστον, οὔτε αὐτοὶ ἐτήρησαν, οὔτε τοῖς ¹⁰ μετ' αὐτοὺς ἐπέτρεπον. Καὶ οὐδὲν ἔλαττον αὐτοὶ μὴ τηροῦντες, εἰρηνέουσιν τοῖς ἀπὸ τῶν παροικιῶν ἐν αἷς ἐτηρείτο, ἐρχομένοις πρὸς αὐτοὺς, καίτοι μάλλον ἐνάντιον ἦν τὸ τηρεῖν ¹⁰ τοῖς μὴ τηροῦσι· καὶ οὐδέποτε διὰ τὸ εἶδος τοῦτο ¹¹ ἀπεβλήθησαν τινες. Ἄλλ' 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 præces gubernarunt, Anicetum dico et Pium, Hyginum et Telesphorum, atque Sixtum, neque ipsi observarunt, neque aliis, qui cum ipsis erant, observare permisissent. 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 *νηστείαν*, 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. *Ib.* ἧς οὐ νῦν ἀφηγηῆ.

¹⁰ RUFFIN. read μετ' αὐτῶν, *cum ipsis*, a reading noted in the margin by TURNER, and MOREUS, 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 ἀπεβλήθησαν τινες. RUFFIN. *Nunquam tamen ob hoc repulsi sunt ab ecclesie 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 *jection* 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 λόγον εὐλογιῶν, κατὰ τὴν ἐορτὴν τοῦ πάσχα, εἰς ἕτερας παροικίας διαπέμπεσθαι.* Compare JUST. *Apol.* I. p. 98, *ed. Thirlb.* καὶ ἡ

ριστίαν. Καὶ τοῦ μακαρίου Πολυκάρπου ἐπιδημήσαντος ¹³ ἐν τῇ Ῥώμῃ ἐπὶ Ἀνικήτου, καὶ περὶ ἄλλων τιῶν μικρὰ σχόντες πρὸς ἀλλήλους, εὐθὺς εἰρήνευσαν, περὶ τούτου τοῦ κεφαλαίου μὴ φιλεριστήσαντες ¹⁴ ἑαυτοῦς. 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, ἐκοινωνήσαν 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 ἐκάστω 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 ἑαυτοῦς.

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, citiamsi ipsa 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 ἐχόντων, καὶ τῶν τηρούντων, καὶ τῶν μὴ τηρούντων.

IV.

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

V.

Θέλῃσις καὶ ἐνέργεια Θεοῦ ἐστὶν ἡ παντὸς χρόνου καὶ τόπου καὶ αἰῶνος, καὶ πάσης φύσεως ποιητικὴ τε καὶ προνοητικὴ αἰτία. Θέλῃσις ἐστὶ τῆς νοεράς 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 æstimabitur.

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. GRAVE found (B.) the same sentence in Cod. 143, BAROCC. of the Bodleian Library; (C.) again it is in Cod. 238 of the Imperial collection at Vienna. HALLOIS, also printed it (D.) from the CLERMONT copy of the *Parall.* of J. DAMASC. 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 ποίη.

⁴ E. Κυρίου simply. F. τοῦ Θεοῦ.

V. This fragment again is quoted by MAXIMUS, *Op.* II. 152, with the prefatory words, τοῦ ἀγίου Εἰρηναίου ἐπισκόπου Λουγδοῦνων, μαθητοῦ τοῦ ἀγίου Ἰωάννου τοῦ Ἀποστόλου καὶ Εὐαγγελιστοῦ, ἐκ τῶν πρὸς Δημήτριον, διάκονον Βιαιίνης, περὶ πίστews λόγων, οὗ ἡ ἀρχὴ Ζητῶν τὸν Θεὸν, ἀκούε τοῦ Διαβιδ λέγοντος. 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 ὀρεκτικὸς, καὶ διανοητικὴ ὄρεξις, πρὸς τὸ θεληθῆν 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 ἀμαρτημάτων, 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 FEUARDENT, who obtained them from Faber; no reference, however, being given as regards the source from whence this Latin version was derived. See *Introduct.* 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 τετραμμένον. 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 ἧ οὐ κλίνομεν γόνυ, ἐπειδὴ ἰσοδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς, κατὰ τὴν ῥηθεῖσαν περὶ αὐτῆς αἰτίαν.


VIII.

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

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 Βαλεντινοῦ. 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. ὁδοῦδος is indicated. C. STIEREN adds, *Idem fragmentum Græcum* J. C. WOLFII in *apparatum ad novum Tomum Anecdotorum Græcorum recepit, qui MS^m. 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 ἐστίν.

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. DAMASCO, 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. c. lxxviii.

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 Εἰρηναίου 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 Εἰρηναίου ἐκ τῶν Δ λέξεων, (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 γῆ ὑποδεξαμένη τηρεῖ, δίκην σπόρου παινομένου καὶ τῷ γῆς λιπαρωτέρῳ συμπλεκόμενου. Αὐθις ὥσπερ κόκκος γυμνὸς σπείρεται, καὶ κελεύσματι τοῦ δημιουργήσαντος Θεοῦ θάλλων, ἠμφισμένος καὶ ἔνδοξος ἐγείρεται, οὐ πρότερον εἰ μὴ ἀποθανὼν λυθῆ, καὶ γῆ συμμιγῆ· 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 ἀναπλασθησόμενον, οὐ τοιοῦτον φθειρόμενον, ἀλλὰ καθαρὸν, καὶ μηκέτι φθειρόμενον· ὡς ἐκάστῳ σώματι ἢ ἰδίᾳ ψυχῇ ἀποδοθήσεται, καὶ τοῦτο ἐνδυσάμενη οὐκ ἀνιαθήσεται, ἀλλὰ χαρήσεται, καθαρὰ παραμείνασα, ² νυμφίῳ δικαίῳ συνοδεύασα, καὶ μὴ

XII. *Nos igitur et corpora resurgere credidimus. Etsi enim corrumpuntur, at non pereunt: terra enim eorum exceptas reliquias servat, instar opinii seminis cum opinio 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 reformandam; 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 *διαλέξεων διαφόρων*, cujus meminere EUSEB. *H. E.* v. 26, et HIERON. in *Catal.*, ex quo desumi potuerunt quæ hic referuntur; non certe e *Lib. iv. Detectionis*, 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.

ἐπιβούλῃ· ἐν πάσιν ἔχουσα ³ μετὰ πάσης ... ἀπολήφεται, οὐκ ἀλλοιωθέντα, οὐδὲ πάθους ἢ νόσου μεταστάντα, οὐδὲ ἔνδοξα ἀπολήφεται τὰ σώματα, ἀλλ' ὡς ἐν ἀμαρτήμασιν ἢ κατορθώμασιν ἐτελεύτων καὶ ὅποια ἦν, τοιαῦτα ἀναβιώσαντα ἐπενδύονται, καὶ ὅποια ἐν ἀπιστίᾳ γίνονται, τοιαῦτα πιστῶς κριθήσονται.

XIII.

Χριστιανῶν γὰρ κατηχουμένων δούλους "Ἕλληνες συλλαβόντες, εἴτα μαθεῖν τι παρὰ τούτων δῆθεν ἀπόρρητον περὶ Χριστιανῶν ἀναγκάζοντες, οἱ δούλοι οὗτοι, μὴ ἔχοντες πῶς τὸ τοῖς ἀναγκάζουσι καθ' ἡδονὴν ἐρεῖν, παρόσον ἤκουον τῶν δεσποτῶν, τὴν θείαν μετάληψιν αἶμα 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 πάσιν ἔχουσα τὰ αὐτοῦ μετὰ πάσης ταυτότητος ἀπολήφεται.

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, hæc 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 ἀπολήφεται. GRABUUS.

XIII. This extract is found in ŒCUMENIUS 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 Βλανδίνης τῶν μαρτύρων γραφέντων, and adds, ὡς δὲ διὰ βραχέων παραθέσθαι, ἔστι ταῦτα, and v. MASS. Diss. II. 50.

Χριστοῦ, αὐτοὶ νομίσαντες τῷ ὄντι αἶμα καὶ σάρκα εἶναι, τούτο ἐξείπον τοῖς ἐκζητοῦσι. Οἱ δὲ λαβόντες ὡς αὐτόχρημα τούτο τελείσθαι Χριστιανοῖς, καὶ δὴ τούτο τοῖς ἄλλοις "Ἐλλῆσιν ἐξ ἐπόμενον, καὶ τοὺς μάρτυρας Σάγκτον καὶ Βλανδίναν ὁμολογήσαι διὰ βασάνων ἠνάγκαζον. Οἷς εὐστόχως Βλανδίνα ἐπαρρησιάσατο, Πῶς ἂν, εἰποῦσα, τούτων ἀνάσχοιτο οἱ μὴδὲ τῶν ἐφειμένων κρεῶν δι' ἄσκησιν ἀπολαύοντες;

XIV.

¹ Πῶς δυνατὸν τὸν φύσει ἄλογον καὶ ἄνουν ὑπὸ Θεοῦ γενόμενον 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 cogebant. Quibus scite ac libere Blandina respondit, dicens: *Quomodo hæc ferrent, qui ob sacram exercitationem ne concessis quidem carnibus vescuntur?*

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

XIV. ¹ From the *Contemplationes Anagogicæ* upon the *Hexæmeron*, ascribed to ANASTASIUS SINAITA, first printed by MASS. from Cod. 2253 of the COLBERT Coll. The writer introduces the passage as follows, καὶ εἶπεν ὁ ὄφιν τῇ γυναίκεϊ: τί ἔστι 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 ἔσσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρὸν· ἔστι μὲν πέλαιος ἡμῖν ἐνταῦθα καὶ βυθὸς ἀφανῆς, ὑπὲρ τοῦς ἡδὴ διαπεραιωθέντας, πρὶκεται νοσημάτων, οὐχ ἡμῶν τὸ λέγειν· αὐτόθι γὰρ ἡ λέξις ἢ προκειμένη τούτου βοᾷ. "Ἦν οἱ ἱστορικῶς καὶ μὴ μᾶλλον πνευματικῶς ἐκλαμβάνοντες, ἀλλὰ λεξιτηροῦντες, οὐκ οἶδα ὅπως τὰς ὑπὸ Εἰρηναίου πρὸς αὐτοὺς προτάσεις ἐπιλίονται. Φάσ-

κει γὰρ κατὰ τῆς τῶν μαρῶν Ὀφιδῶν αἰρεσιάρχιας ὀπιζόμενος. It must be confessed that there is very little in the fragment to remind the reader of IRENÆUS, 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 HIPOLYTUS, that the Ophites exhibited any exact converse to the *rationalising* 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 *Prelim. 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 ἑχρή-
 σατο, ἄρα οὖν καὶ πᾶς ὄφεις τοῦτο ποιεῖν οὐ κεκώλυτο. Εἰ
 δὲ πάλιν φήσουσι κατὰ θείαν βουλήν καὶ οἰκονομίαν ἀνθρω-
 πίνῃ φωνῇ τῇ Εὐὰ τοῦτον προσφθέγγεσθαι, τὸν Θεὸν
 ἰστώσι τῆς ἀμαρτίας αἴτιον. 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, μηδ'
 αὐτῆς τῆς γυναικὸς τοῦτο μαθούσης; Διὰ τί μὴ μᾶλλον τῷ
 ἀνθρώπῳ, καὶ οὐ τῇ γυναικὶ προσέβαλε; ³Κἂν μὴ εἴπῃς, ὡς
 ἀσθενεστέρας ταύτης κατέδραμε· τούναντίον ἀνδρειότερα, ὡς
 βοηθὸς τοῦ ἀνθρώπου ἐφάνη ἐν τῇ παραβάσει τῆς ἐντολῆς.
 Αὕτη γὰρ καὶ ἀνταίρει μόνῃ τῷ ὄφει, καὶ μετὰ τίνος 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.

³ 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 ὄλως μαχεσάμενος, ἢ ἀντιλέξας, τοῦ καρ-
 ποῦ μετελήφει δοθέντος παρὰ τῆς γυναικὸς· ὅπερ ἀσθενείας
 παντελοῦς καὶ νοδὸς ἀνάνδρου ἐστὶν ἀπόδειξις. Ἡ μὲν γὰρ
 γυνὴ ὑπὸ δαίμονος καταπαλαισθεῖσα, συγγνωστὴ ὑπάρχει· ὁ
 δὲ Ἀδὰμ, ὡς ὑπὸ γυναικὸς ἠττηθεὶς ἀσύγνωστος ἐσται, ὡς
 αὐτοπροσώπως τὴν ἐντολήν αὐτὸς ὑπὸ Θεοῦ κομισάμενος· ἡ
 μὲν γὰρ γυνὴ, καὶ παρ' αὐτοῦ Ἀδὰμ τῆς ἐντολῆς ἀκούσασα,
 εὐκαταφρονήτως διέκειτο, ἢ ὡς μὴ ἀξιωθείσα τὸν Θεὸν καὶ
 ταύτη λαλήσαι, ἢ καὶ ὡς διστάζουσα, ἴσως καὶ νομίζουσα οἴκο-
 θεν τὸν [L. τοῦ] Ἀδὰμ τὴν ἐντολήν αὐτῇ δοθῆναι. Πρὸς ἑαυτὴν
 ἰδιάζουσιν εὖρεν ὁ ὄφεις, ἵνα δυνηθῇ κατ' ἰδίαν αὐτῇ προσομι-
 λῆσαι. Ἐσθίουσαν δὲ αὐτὴν ἐκ τῶν ξύλων ἰδὼν, προσέβαλλε
 τὴν βρώσιν τοῦ ξύλου, ἢ μὴ ἐσθίουσαν. Καὶ εἰ μὲν ἐσθίουσαν,
 πρόδηλον, ὅτι καὶ ἐν φθαρτῷ σώματι οὖσαν. Πᾶν γὰρ τὸ
 εἰς τὸ στόμα εἰσερχόμενον, εἰς ἀφεδρῶνα χωρεῖ. Εἰ οὖν
 φθαρτὴ, πρόδηλον ὅτι καὶ θνητὴ. Εἰ δὲ θνητὴ, οὐκέτι
 κατάρα, οὐδὲ ἀπόφασις ἦν ἐκείνη, ἢ φάσκουσα πρὸς τὸν
 ἀνθρωπον φωνῇ Θεοῦ, ὅτι γῆ εἶ, καὶ εἰς γῆν ἀπελεύση, καθὰ
 ἔχει ἢ τῶν πραγμάτων ἀλήθεια. Εἰ δὲ πάλιν οὐκ ἐσθίουσαν
 ὁ ὄφεις τὴν γυναῖκα ἐθεάσατο, πῶς εἰς βρώσιν 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 ac-
 ceperat: 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 præ-
 ceptum sibi imponi. Quumque sola seorsum ageret, hanc ser-
 pens invenit, ita ut posset privatim cum ea confabulari. Porro vel
 e lignorum fructibus comedentem videns, ligni (*vetiti*) fructum ob-
 jecit, vel non comedentem. Et si quidem comedentem, haud du-
 bium 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 exsecratio, 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 μὲνίσας καὶ τούτῳ τῷ φου-
νευτῇ παλαμναίῳ ὄφει, ὡς οὐκ εἰς πέρας ἔλθη ἢ πρὸς αὐτοὺς
ἐκ Θεοῦ περὶ θανάτου ἀπόφασις, εἰπόντος, ἦ δ' ἂν ἡμέρι
φάγητε, θανάτῳ ἀποθανεῖσθε. Καὶ οὐ μόνον, ἀλλ' ὅτι σὺν
τῇ ἄβρηξία 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 Βαλαὰμ οὐκ
ἐγινώσκετο· καὶ νῦν ὁ Χριστὸς παρῶν, καὶ ταῦτα πληρῶν,
οὐκ ἐπιστεύετο· ὅθεν προβλέπων καὶ θανυμύζων λέγει· ὦ, ὦ,
τίς ζήσεται, ὅταν θῆ ταῦτα ἰσθῆς;

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.

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?*

⁴ ἀβρηξία, *barbara vox, quam sola
peperisse videtur scribarum imperitia.
Legendum ἀθανασία. Quidpiam simile
legisse videtur in suo Codice is qui hos
Anastasio libros in Latinum sermonem
transulit; vertit enim cum eo quod
morte carebunt. MASS. But ἀβρηξία
impunitate 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 ἀβρηξία 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 COMBESIS, also by HALLOIX. *Vil.
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 STIEREN 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 βασιλείων*. They may
be referred to the *διαλέξεις* διαφ. Cf. XI.

XVI.

¹ Ἄνωθεν τὸν νόμον τῇ μετὰ τοὺς ἡρημένους ἐν τῇ
ἐρήμῳ γενεᾷ ἐπέξηγούμενος, ἐκδιδάσκει τὸ Δευτερονόμιον· οὐχ
ὡς ἕτερον νόμον διδούς, παρὰ τὸν πάλαι τοῖς πατράσιν αὐτῶν
ὠρισμένον· ἀλλ' αὐτὸν τοῦτον ἀνακεφαλαιούμενος· ἵνα ἀκού-
σαντες τὰ συμβάντα τοῖς πατράσιν αὐτῶν, ἐξ ὅλης ἰσθῆς
καρδίας φοβηθῶσι τὸν Θεόν.

XVII.

¹ Ἐξ ὧν ὁ Χριστὸς προετυπώθη, καὶ ἐπεγνώσθη, καὶ ἐγεν-
νήθη ἐν μὲν ἰσθῆς τῷ Ἰωσήφ προετυπώθη· ἐκ δὲ τοῦ Λευὶ
καὶ τοῦ Ἰούδα τὸ κατὰ σάρκα, ὡς βασιλεὺς καὶ ἱερεὺς,
ἐγεννήθη διὰ δὲ τοῦ Συμεὼν ἐν τῷ ναφῷ ἐπεγνώσθη διὰ τοῦ
Ζαβουλῶν ἐν τοῖς ἔθνεσιν ἐπιστεύθη, ³ (ὡς φησιν ὁ προφήτης·
γῆ Ζαβουλῶν) διὰ δὲ τοῦ Βενιαμίν, 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 Ben-
jamin (*i. e.*) Paulum denique prædicatus toto orbe glorificatus est.

³ Σειρά has ὁ Θεὸς ταῦτα.

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

³ Codd. A. B., but C. has τὸν Κύριον.
Σειρά also, τὸν Θεόν. St.

XVII. ¹ Cod. A. fol. 502, B. fol.
304, C. fol. 451. STIEREN adds Σειρά,
p. 1587, where it is designated as *El-
ρηναίου ἐπισκόπου Λουγδοῦρων*.

³ STIEREN adds γὰρ from the print-
ed 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 βοηθὸν, ³οἷα καὶ ἀπὸ συμφώνου αὐτοῖς γεγονότος. Καὶ μὴ βουληθέντος ἐπικοινωνῆσαι οἷς ἔπραττον εἰδωλολατροῦντες, ἐπ' αὐτὸν τὴν αἰτίαν ἀναφέρουσιν· ὅτι Ἱεροβάαλ δικαστήριον τοῦ Βάαλ λέγεται.

XIX.

¹ Λαβὲ πρὸς σεαυτὸν τὸν Ἰησοῦν υἱὸν Ναυῆ. Ἐδει 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, τῆ λαφ̄ 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 elicuntur. MÜENTER. Compare also the Marcosian Cabbalistic

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

³ From this point STIEREN carries on the quotation from MÜENTER'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 σίτον, 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 ⁴σίτον λαὸν ἀπὸ τῆς γῆς.

XX.

¹ Οὐ πορεύση μετ' αὐτῶν, οὐδὲ καταράση 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, προιδάσκει τὸ πνεῦμα τὸν ἄνδρα, μήποτε κατὰ ἄγνοιαν πορευθεὶς καταμίσηται τὸν λαόν. ² Οὐχ ὡς ἀρὰν ἰσχύουσαν 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 insinuatur; 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.

Num. xxi. 12.

² A. τὸν νέον, (*scriptum videtur, MASS.*) C. is illegible, and the reading τὸν σίτον appears to be conjectural. Σειρά in text τὸν σίτον with the var. lect. τὸν νέον. Perhaps both words are admissible, e. g. τὸν νέον σίτον, 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.

³ ἄρτι added by MASS. from Cod. A. and confirmed by the Σειρά. 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 *Catena*, σίτον τὸν λαὸν ἀπὸ τῆς γῆς.

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

² MÜENTER, *Fragm. Patr. Gr.* p. 50, first published the concluding member, but in an inadmissible form. He read in his copy οὐχ ὡς ὄρῃς ἰχνούσης, making no sense, and he corrected it to οὐκ εἰς ἀρὰν ἰχνούσῃν, which is no improvement in any point of view. STIEREN is not more happy in proposing λαων, οὐχ ὡς ὄρῃς ἰχνοῦσαν τὸ μέλλον παρὰ τὴν κ. τ. λ. interpreted by him as, non investigans

XXI.

¹Καὶ οὗτος ἐπεβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ. Ἡ μὲν ὄνος τύπον ²εἶχε σώματος Χριστοῦ· ἐφ' ὃν πάντες οἱ ἄνθρωποι ³ἐκ καμάτων ἀναπανόμενοι, 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, ⁵ἦν εἶχεν ἄνωθεν ἐξουσίαν.

XXII.

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

Num. xxii.
2, 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 cœlitus potestatem habebat.

Num. xxiii.
18.

XXII. *Non est Deus ut homo.* Ostendit omne hominum genus mendax, qui ex alio in aliud ferantur; non sic autem Deus: semper enīa verus manet, omnia implens quæcunque 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, Σειρά, I. 1324.

² Σειρ. περιέχε.

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

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

⁵ Σειρ. has, ἦν δὲ εἶχεν ἐν τῇ χειρὶ μάχαιραν, ἦν 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 ἐμμίνας γὰρ τῇ τοῦ Θεοῦ ἐντολῇ, ἄξιον τῆς αὐτοῦ κακομηχανίας ἀντελάβετο μισθόν.

XXIV.

¹Ἴσθι ὅτι πᾶς ἄνθρωπος ἢ κενός 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 κενός ἐστίν· εἰ δὲ κεχώρηκε τὸν εἰπόντα Θεὸν, ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτοῖς Θεός, οὗτος οὐκ ἔστι κενός, ἀλλὰ πλήρης.

XXIII. *Reddere ultionem a Domino Madian.* Qui enim Num. xxxi.
3.
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.

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. ¹ Cod. A. fol. 440, B. fol. 395.

² νόμου Cod. A. νόμων Cod. B.

XXIV. It does not appear from

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

XXV.

Ἐν τῷ μὲν οὖν παιδάρῳ τὸ χειραγωγῶν τὸν Σαμψὼν προτυπωθήσεται εἰς Ἰωάννην τὸν Βαπτιστὴν, ἐπιδεικνύοντα τῷ λαῷ τὴν εἰς Χριστὸν πίστιν. Ὁ δὲ οἶκος, εἰς ὃν ἦσαν συνηγμένοι, σημαίνεται εἶναι ὁ κόσμος, ἐν ᾧ κατῴκει τὰ ἀλλόφυλα ἔθνη καὶ ἄπιστα, θυσιάζοντα τοῖς εἰδώλοις αὐτῶν· οἱ δὲ δύο στύλοι, αἱ δύο διαθήκαι. Τὸ οὖν ἐπαναπαυθῆναι τὸν Σαμψὼν ἐπὶ τοὺς στύλους, ³ τὸ τὸν διδασκόμενον λαὸν ἐπιγινῶναι τὸ τοῦ Χριστοῦ μυστήριον.

XXVI.

¹ Καὶ εἶπεν ὁ ἄνθρωπος τοῦ Θεοῦ· Ποῦ ἔπεσε; καὶ ἔδειξεν αὐτῷ τὸν τύπον· καὶ ἀπέκτισε ξύλον, καὶ ἔρριψεν ἐκεῖ, καὶ ἐπέπασσε τὸ σιδῆριον. Ὅπερ ἦν σημεῖον ἀναγωγῆς ψυχῶν διὰ ξύλου, ἐφ' οὗ πέπονθεν ὁ ψυχᾶς ἀνάγειν δυνάμενος, ἀκολουθούσας ἀνόδῳ τῇ ἑαυτοῦ. Οὗ καὶ ἐκείνο γινώρισμα, τὸ ἀναβῆναι ψυχᾶς 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 φ.

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 ἐπέπασσε σιδῆρος· οὕτω τοῦ Θεοῦ λόγου ἐνώσει, τῇ καθ' ὑπόστασιν φυσικῇ, ἐνωθέντος τῇ σαρκί, τὸ βαρὺ καὶ γεῶδες ὑπὸ τῆς θείας φύσεως εἰς οὐρανούς ἀνελήφθη μετὰ τὴν ἀνάστασιν ἀφθαρτισθέν.

XXVII.

Τὸ κατὰ Ματθαῖον Εὐαγγέλιον πρὸς Ἰουδαίους ἐγράφη· οὗτοι γὰρ ἐπεθύμουν πάντῃ σφόδρα ἐκ σπέρματος Δαβὶδ Χριστόν. Ὁ δὲ Ματθαῖος, καὶ ἔτι μᾶλλον σφοδρότερον ἔχων τὴν τοιαύτην ἐπιθυμίαν, παντοίως ἔσπευδε 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 caelos 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 ὄριμον φέρειν.

XXIX.

*Ἴδε κόκκος σινάπεως διὰ παραβολῆς δεικνύμενος, καὶ λόγον ἐνουράνιον, σπέρματος δίκην ἐν κόσμῳ, ὡς ἐν ἀγρῷ, σπειρόμενον, ἔχοντος ἐν ἑαυτῷ τὸ πυρράκες καὶ αὐστηρὸν τῆς δυνάμεως. Κριτῆς γὰρ τοῦ παντὸς κόσμου ἐκηρύσσεται· οὗτος ἐν τῇ καρδίᾳ τῆς γῆς, ἐν χώματι κρυβεῖς, καὶ τριημέρῳ μέγιστον δένδρον γεννηθεῖς, ἐξέτεινε τοὺς ἑαυτοῦ κλάδους εἰς τὰ πέρατα τῆς γῆς. Ἐκ τούτου προκύψαντες οἱ δώδεκα Ἀπόστολοι, κλάδοι ὠραῖοι καὶ εὐθαλεῖς γενηθέντες, σκέπη ἐγενήθησαν τοῖς ἔθνεσιν, ὡς πετεινοῖς οὐρανοῦ, ὑφ' ὧν κλάδων σκεπασθέντες οἱ πάντες, ὡς ὄρνεα ὑπὸ καλιὰν συνελθόντα, μετέλαβον τῆς ἐξ αὐτῶν προερχομένης ἐδωδίμου 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 tumulo 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 *Antena* on S. Luke. GRABE from Cod. 1879, fol. 139, Paris

XXX.

Νῦν δὲ ὡσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου, τοῦ πρώτως ἐκ γῆς ἀνεργάστου πεπλασμένου, ἀμαρτωλοὶ κατέστησαν οἱ πολλοὶ, καὶ ἀπέβαλον τὴν ζωὴν· οὕτως ἔδει καὶ δι' ὑπακοῆς ἐνὸς ἀνθρώπου, τοῦ πρώτως ἐκ παρθένου γεγεννημένου, δικαιοθῆναι πολλοὺς, καὶ ἀπολαβεῖν τὴν σωτηρίαν.

XXXI.

Ἰωσηπὸς φησιν, ὅτι ἡνίκα ἐν βασιλείοις ἐτρέφετο Μωϋσῆς, στρατηγὸς χειροτονηθεῖς κατὰ τῶν Αἰθιοπῶν, καὶ νικήσας, ἠγάγετο τὴν τοῦ βασιλέως ἐκείνου θυγατέρα· ἐπειπερ πόθῳ τῷ πρὸς αὐτὸν προδίδωσιν αὐτῷ τὴν πόλιν.

Τί δήποτε τῶν δύο λοιδορησάντων, ἐκείνη δίκας ἠτήθη μόνη; πρῶτον, ἐπειδὴ μείζον ἦν τῆς γυναικὸς τὸ πλημμέλημα· τῷ ἄρρην γὰρ καὶ ἡ φύσις καὶ ὁ νόμος ὑποτάττει τὸ θῆλυ· ἢτε εἶχέ 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. ii. 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 foeminam mari subjecit. Aut faciliorem veniam accipiebat Aaron, velut ætate

XXX. From Cod. 2440, fol. 30, Paris Coll. This Fr. is from the work c. *Hæc*. 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 ἠτήθη, ἐμελησεν, and προσημέρηκεν.

πρεσβύτερος, καὶ ὡς ἀρχιερωσύνης ἡξιωμένος. Πρὸς δὲ τούτοις ἐπεὶ ἀκάθαρτος ὁ λεπρὸς ἐδόκει εἶναι κατὰ τὸν νόμον, ρίζα δὲ τῶν ἱερέων καὶ κρηπίς ἦν ὁ Ἄαρων, ἵνα μὴ εἰς ἅπαν διαβῆ 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 δεξαμένης, αὐτὸς τὸν ἡδικημένον ἰκέτευσε λῦσαι τῇ πρεσβείᾳ τὴν συμφοράν. Ὁ δὲ οὐκ ἠμέλησεν, ἀλλ' αὐτίκα τὴν ἰκετηρίαν προσήνεγκεν. Εἶτα ὁ φιλόανθρωπος Κύριος ἐδίδαξεν, ὡς οὐ καταδικαστικῶς αὐτὴν, ἀλλὰ πατρικῶς ἐπαίδευσεν· ἔφη γὰρ, Εἰ ὁ πατὴρ αὐτῆς ἐμπαίων ἐνέπαισεν εἰς τὸ πρόσωπον αὐτῆς, οὐκ ἐντραπήσεται; ἐπὶ τῆς ἡμέρας ἀφορισθήσεται ἕξω τῆς παρεμβολῆς, καὶ μετὰ ταῦτα εἰσελεύσεται.

XXXII.

Ἐπειδὴ τινὲς οὐκ οἶδ' ὀπόθεν κινήθεντες, 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 probrium istud in omne *sacerdotum* genus transiret, illum haud simili affectu 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 intercessionem malum pelleret. Ipse vero non neglexit, sed statim supplicationes fudit. Unde Dominus hominum amans declaravit, quod non severi iudicis sed patris instar eam castigaverit. Ait Num. xii. 14. enim: *Si pater ejus spuisset in faciem ejus, nonne revereretur? 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. ult. It bears the epigraph, ἐξ ἑτέρου

βιβλίου Εἰρηναίου συγγραφέως, 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 ὕλη, ὅπως 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 πλείονων ποιότητων δεκτικὴ· οὐδ' ἂν κοσμοποιεῖτο· μὴ κοσμοποιουμένη δὲ, 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 ἀγίου ὕδατος καὶ τῆς τοῦ Κυρίου ἐπικλήσεως καθαρζόμεθα τῶν παλαιῶν παραπτωμάτων, ὡς παιδία νεόγωνα

ingenitam dicentes; agedum inquiramus, 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. Ulterius 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 seipsam, 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. *Catenæ* 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 ἀναγεννηθῆ δι' ὕδατος καὶ πνεύματος, οὐ μὴ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

XXXIV.

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

XXXV.

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

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

Joh. iii. 5.

2 Reg. xlii. 21.

XXXIV. Siquis mortuus, quum in Elisæ sepulchrum objectus 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 great work *c. Hæc*. PFAFF however names either the διαλέξεις

διάφοροι, mentioned by S. JEROME, or the ποικίλαι δμιλίαι, 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 γνώσις, p. 262.

φωμένων καὶ φυσιομένων, τῶν ἂ μὴ ἐωράκασιν ἐμβατευόντων. Ἄσχημάτιστος γὰρ ἡ ἀλήθεια καὶ ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, ὡς ὁ αὐτὸς ἀπόστολος λέγει, ⁴εὐμ... τοῖς πειθομένοις. Ὅμοιους γὰρ Χριστῷ ἡμᾶς ποιεῖ, εἰ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν αὐτοῦ παθημάτων γινώμεν. Αὕτη γὰρ ἐστὶν ἡ ⁵ἐπιλογὴ τῆς ⁶ἀποστολικῆς διδασκαλίας καὶ τῆς ἀγιωτάτης πίστεως τῆς ἡμῖν παραδοθείσης, ἣν οἱ ἰδιῶται δέχονται καὶ οἱ ὀλιγομαθεῖς ἐδίδαξαν, 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 IRENÆUS, 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 εὐμαθὲς, but the formation of Christ within the soul rather indicates ἐμμενές. Cf. Joh. v. 38.

⁵ PFAFF proposes to substitute ἐπιτομή, or ἐκλογὴ, 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 ἐπιτοκὴ 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 *Introduct.* clxviii. 1.

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

καὶ οἱ ταῦτα ποιούντες 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 ἀφελήσονται.

XXXVI.

¹ Οἱ ταῖς ² δευτέραις τῶν ἀποστόλων διατάξεσι παρηκολουθηκότες ἴσασι, τὸν Κύριον ³ νέαν προσφορὰν ἐν τῇ καινῇ διαθήκῃ καθεστηκέναι, κατὰ τὸ Μαλαχίου τοῦ προφήτου. Διότι ἀπὸ ἀνατολῶν ἡλίου καὶ ἕως 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 spiritualem evadentes et regni cœlestis heredes, quod qui primum quærunt, non deserentur.

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-*

Mal. i. 11.

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 *deuτέραις*, 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. Hæc*. 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, *Id.* 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 θυσίῶν, τούτεστι 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 προσευχαῖαι 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 τούτεστι καρπὸν ⁶χειλέων. Αὗται μὲν αἱ προσφοραὶ οὐ κατὰ τὸν νόμον εἰσὶν, οὐ 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, et Paulus hortatur, ut sistamus corpora nostra victimam viventem, sanctam, beneplacitam Deo, rationalem cultum nostrum. Et rursus: offeramus victimam laudis, hoc est fructum labiorum. Nam hæ oblationes non secundum legem sunt, cujus chirographum delens

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 τοῦτου, θυσίας, ἃς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τούτεστι ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἁγίου καὶ τοῦ ποτηρίου τὰς ἐν παντὶ τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν Χριστιανῶν, προλαβὼν ὁ Θεός... ὅτι μὲν οὖν καὶ εὐχὰ καὶ εὐχαριστία ὑπὸ τῶν ἁγίων γινόμεναι, τελεῖαι μόναι καὶ εὐάρεστοί εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτὸς φημι· ταῦτα γὰρ μόνου καὶ Χριστιανοῦ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ἧ καὶ τοῦ πάθους, ὁ πέπυνθε δι' αὐτοὺς ὁ Τίς 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, *Aprime mihi placere quee hanc in rem in Liturgia Ecclesiæ Anglicanæ existant, juxta quam omnes illi, qui Eucharistia sunt 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; ἤττημαι ταῦτα οὖν εἰδὼς ἐγὼ καὶ ὅτι μηδεὶς ἀξίος τοῦ μεγάλου καὶ Θεοῦ καὶ θύματος καὶ ἀρχιερέως, ὅστις μὴ πρότερον ἐαυτὸν παρέστησε τῷ Θεῷ θυσίαν ζῶσαν, ἁγίαν. GREG. NAZ. *Apol.* ἐτι προσφέρωμεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν καὶ παρακαλοῦμεν καὶ δεόμεθα καὶ ἱκετεύομεν, κατὰ πέμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκειμένα δῶρα ταῦτα. *Lit.* S. JOH. CHRYS. The same writer also explains the term *λογικὴ*, *Rom. xii. 1, λογικὴ λατρεία, ἡ πνευματικὴ διακονία, ἡ πολιτεία ἡ κατὰ Χριστὸν, οὐδὲν ἔχουσα σωματικόν, οὐδὲν αἰσθητόν.* Cf. also *Hom. XI. in Heb.* ἤθικ.

⁶ The LXX. Vers. *Hos. xiv. 3, for וְיָנִיחַ פִּי לְךָ פְּרִי* *The calves, i.e. the sacrifice of our lips, read פְּרִי 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. וְיָנִיחַ כְּלִי מְלִי וְיִהְיֶה עֲלֵי לְשׁוֹנֵי לְרִשְׁוִן פְּתוּרִין קָרְקַר מְתַקְּלִין מְתַקְּלִין* *And the words of our lips shall be accepted by thee, as bullocks gratefully upon the altar.*

Κύριος ἐκ τοῦ μέσου ἦρεν, ἀλλὰ κατὰ πνεῦμα, ἐν πνεύματι γὰρ καὶ ἀληθείᾳ δεῖ προσκυνεῖν τὸν Θεόν. Διότι καὶ ἡ προσφορά τῆς ἑὐχαριστίας οὐκ ἔστι σαρκική, ἀλλὰ πνευματική καὶ ἐν τούτῳ καθαρὰ. ⁸ Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας, ⁹ εὐχαριστοῦντες αὐτῷ ὅτι τῇ γῆ ἐκέλευσεν ἐκφῦσαι τοὺς καρποὺς τούτους εἰς τροφήν ἡμετέραν, καὶ ἐνταῦθα τὴν προσφορὰν ¹⁰ τελέσαντες ¹¹ ἐκκαλοῦμεν τὸ Πνεῦμα τὸ ἅγιον, ὅπως ¹² ἀποφῆνῃ 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, *eis trophên hmetêran*. 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 didascalias veterum Apostolicorum confectæ sint Constitutiones Apostolicæ, hæc ex didascalis IRENÆI petita esse arbitror*. Cf. n. 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 *συντελεῖν*, as IRENÆUS uses τελεῖν, in speaking of the completion of one principal member of the Liturgical Service; οὐ συντελέσαστος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων 'Αμήν. *Apol.* II. 97. And it should be observed that in the former *Apolo-*gy, § 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 ἐκκλησῶν at p. 205, and the reader will qualify for himself the opinion there stated in the note. Still ἐπικαλοῦμεν, 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 αἷμα τοῦ Χριστοῦ, ἵνα οἱ ¹⁴ μεταλαβόντες τούτων τῶν

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

¹² 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. PFAFF, 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 *eis ἄφεςιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν*. *Lit.* JACOB. ἵνα γένηται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν *eis πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἀγιασμὸν, εἰς ἐπανάνευσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σοῦ δόξατος, εἰς ἄφεςιν ἁμαρτιῶν*. *Lit.* MARC. 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 μετασχῆν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου. *Lit.* BASIL. ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν *eis νῆψιν ψυχῆς, εἰς ἄφεςιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα κ.τ.λ.* *Lit.* CHRYSOST. The following manifestly supplied the original idea of important portions of our ser-

vice. In the so-called *διάταξις Ἰακώβου*, the service begins with the Blessing pronounced by the priest, and the congregational response, Καὶ μετὰ τοῦ πνεύματος σου. Καὶ ὁ ἀρχιερεὺς Ἄνω τὸν νοῦν καὶ πάντες Ἐχομεν πρὸς τὸν Κύριον. Καὶ ὁ ἀρχιερεὺς, Εὐχαριστοῦμεν τῷ Κυρίῳ καὶ πάντες Ἄξιον καὶ δίκαιον. Καὶ ὁ ἀρχιερεὺς εἰπάτω Ἄξιον 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 ἧ γὰρ νυκτὶ παρεῖδοτο λαβῶν ἄρτον καὶ ἀναβλέψας . . . καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς, εἰπὼν . . . ὡσαύτως καὶ τὸ ποτήριον κέρασας ἐξ οἴνου καὶ ὕδατος, καὶ ἀγιάσας ἐπέδωκεν αὐτοῖς λέγων Πιερε 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, προσφερόμεν σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τούτον καὶ τὸ ποτήριον τοῦτο . . . καὶ ἀξιούμεν σε ὅπως εἰμὲν ὡς ἐπιβλέψης ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου . . . καὶ καταπέψης τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην . . . ὅπως ἀποφῆνῃ (sc. τὸ Πν. τὸ ἅγιον) τὸν ἄρτον τούτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ

ἄντιτύπων, τῆς ἀφέσεως τῶν ἀμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχῳσιν. Οἱ οὖν ταύτας τὰς προσφορὰς ἐν τῇ ἀναμνήσει

peccatorum et vitam æternam consequantur. Illi itaque, qui has

μεταλαμβάντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἀμαρτημάτων τύχῳσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχῳσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ. *Consi. 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, *ἀντίτυπὸι εἰς οὐρανὸν ἐπὶ αὐτοῖς*, *ἀντίτυποι τῶν ὑπὲρ αὐτοῦσιν*. Similarly the heaven they created, according to Theodoret, was a close copy of the first, *προσόμοιον*, 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 *προσόμοιον*, 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 προσέρχονται, 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 σχίσματα; 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 sabbatorum. Unde igitur hæ disceptationes? Unde schismata? Feriamur, sed in fermento malitiæ et malignitatis, ecclesiam Dei

¹⁵ Cf. *Judei autem non offerunt*, &c. p. 203.

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 quædam Originis (l. Hippolyti) Philosophumena, sed non inveni notatum Codicem, ex quo collectas variantes lectiones misi olim ad cel. Wolfium.*" 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 FLORINUS; 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 IRENÆUS 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 πάσχα*, 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 cærimonisque consistere, quas qui servaverit, de salute sua securus esse possit. Adeo hæc labe 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 αἰῶνων κληθεὶς Θεοῦ Υἱὸς ἐν τῷ πληρώματι τοῦ καιροῦ ὤφθη, ἵνα ἡμᾶς, τοὺς ὑπὸ τῆς ἀμαρτίας ὄντας, διὰ τοῦ αἵματος αὐτοῦ καθάρισι, ἀγνοῦς τῷ πατρὶ υἱὸς παραστήσας, εἰ τῇ παιδείᾳ τοῦ πνεύματος εὐπειθεὶς ἡμᾶς παρέχωμεν. Καὶ ἐν τῷ τέλει τῶν καιρῶν μέλλει ἔρχεσθαι εἰς τὸ ³καταργῆσαι πᾶν τὸ κακόν, καὶ εἰς τὸ ⁴ἀποκαταλλάξαι τὰ πάντα, ἵνα ἡ πάντων τῶν μασμάτων 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 jugo peccati eramus, per sanguinem suum purificet, inculpatus 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 impuritatium sit finis.

optimus Salvator: οὐκ ἐρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, οὐδὲ ἐροῦσιν· ἰδοὺ ὁδε, ἡ, 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 ἀποστολικῶν κηρύγματος*.

² The eternal ὁμοουσία and προῦπαρξίς 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 εὖρε σιαγόνα ὄνου· Σημειωτέον, ὅτι οὐκέτι ἡ θεία γραφή μετὰ τὴν πορνείαν τοῖς παρ' αὐτοῦ κατωρθωμένοις ἐφθέγγετο τὸ, "Ἦλατο 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. Ἄλλ' ἤλπισεν ὁ ταῦτα πάσχων, ὡς ἔσται ἐκδίκησις κατὰ τῶν

XXXIX. *Et invenit maxillam asini.*³ Notandum quod non amplius post fornicationem sacra scriptura de rebus ab eo fortiter et feliciter gestis locuta est: *impulit eum Spiritus Domini.* Ita enim peccatum fornicationis contra corpus, quemadmodum contra 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 IRENÆUS on the history of Elkanah and Samuel, $\text{ܠܟܠܟܘܢܝܢ ܕܥܠܟܢܐ ܕܥܠܟܢܐ}$ "منه حله صرحه بقتله" $\text{ܠܟܠܟܘܢܝܢ ܕܥܠܟܢܐ ܕܥܠܟܢܐ}$ "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. STIEBEN not perceiving this has printed it again as XLVII. In the Catena there is the note appended, *οὐδὲ τοῦτο, οὐδὲ τὸ ἐξῆς τοῦ Εἰρηναίου ἐν τοῖς τοῦ Λονγδοῦνον ἐκδομ. εἴρηται.*

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 IRENÆUS 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 ἄνοητὴν πέτραν, δεύτερον δὲ διὰ τοῦ εὔρειν σιαγόνα ὄνου. Τύπος δὲ τῆς σιαγόνος τὸ σῶμα τοῦ⁵ Χριστοῦ.

XLI.

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

Primo quidem per fugam ad petram, quæ sensibus non percipitur (spiritaalem); 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 MÜENTER de- spaired 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 νοητὴν need not be altered to τὴν Ἠράμ, much less to νοητὸν, as MÜENTER proposes (see p. 895, n. 4, STIEREN.) The reference is clearly to the spiritual Christ.

⁵ The Catena has the note, οὐκ ὄρθον δὲ τὸ ἐν τῷ τέλει, εἰ μὴ ἐκφρασθεῖ οὕτω. Τύπος δὲ ἡ σιαγὼν τοῦ σώματος τοῦ Χριστοῦ.

*XLI. Obtained by MÜENTER from the same source as before; in the Codex it is inscribed, τοῦ ἀγίου Εὐρηματοῦ 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 seculo jam secundo circumferebantur, institutionibus opponerent, in opusculis διδασκαλίας vel διδασκαλαίας dictis, discipulis posteritatisque traderent. Tales quidem διδασκαλίας, a plurimis Patribus conscriptas, dein Eriphanii tempore in Constitutionibus Apostolorum ex iis constatas transiisse, censuerunt viri in antiquitatibus ecclesiasticis facile principes, inter quos Dodwellum, Pearsonium, Grabiumque nominasse sat erit. Ejusmodi porro διδασκαλαίας in secunda, quæ vulgo dicitur, Clementis Romani epistola ad Corinthios*

XLII.

Προφητεία ἐν αὐτοῖς ἐσημαίνετο, ὡς παραβίτης γενόμενος ὁ λαὸς σειραῖς τῶν ἑαυτοῦ ἀμαρτιῶν σφιγγίσεται. Τὸ δὲ λυθῆναι αὐτοῦ αὐτομάτως τὰ δεσμὰ σημαίνει, ὡς μετανοήσας πάλιν λυθήσεται ἐκ τῶν τῆς ἀμαρτίας δεσμῶν.

XLIII.

Οὐκ εὐχερὲς ὑπὸ πλάνης κατεχομένην μεταπέισαι 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 ἐμμείνας 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 pœnitentia 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 pravaram ipsius artium pœnas luit.

superstitem esse, asseritur. Hippolyti similiter in bibliotheca Cæsarea Vindobonensi ineditam exstare, docuit Lambenius Comment. viii. 429. De aliorum Patrum διδασκαλίαις, Ignatii nimirum, Polycarpi, Hermæ et Barnabæ testantur nonnulla verba Stichometrie Nicephori Patriarchæ a Dodwello in Diss. i. Irenæica laudata. PFAFF.

XLII. Again from the same

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

XLIII. Perhaps from the Tr. π. ὀγδοάδος.

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

XLV.

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

XLVI.

¹ Λύει τῷ Ζαχαρίᾳ τὴν σιωπὴν γεννηθεὶς ὁ Ἰωάννης. Καὶ γὰρ οὐκ ἐπράυνε ²[*l. ἐβάρυνε*] τὸν πατέρα, τῆς φωνῆς ³σιωπῶν 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 πρόδρομος.

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 LXXI. 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. ἐκείνος ἦν ὁ λύχνος ὁ καίμενος. 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 εὐαγγελίσθαι.

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, *Kal 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.*